

BUDDHIST HYBRID SANSKRIT GRAMMAR AND DICTIONARY

VOLUME II: DICTIONARY

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MOTILAL BANARSIDASS PUBLISHERS
PRIVATE LIMITED • DELHI

First Edition: New Haven, 1953

Reprint: Delhi, 1970, 1972, 1977, 1985, 1993

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ISBN : 81-208-0999-8 (Vol. II)

ISBN : 81-208-0997-1 (Set)

Also Available at:

MOTILAL BANARSIDASS

41 U.A. Bungalow Road, Jawahar Nagar, Delhi 110 007

120 Royapettah High Road, Mylapore, Madras 600 004

16 St. Mark's Road, Bangalore 560 001

Ashok Rajpath, Patna 800 004

Chowk, Varanasi 221 001

By arrangement with Yale University Press, New Haven

PRINTED IN INDIA

BY JAINENDRA PRAKASH JAIN AT SHRI JAINENDRA PRESS,
A-45 NARAINA INDUSTRIAL AREA, PHASE I, NEW DELHI 110 028
AND PUBLISHED BY NARENDRA PRAKASH JAIN FOR MOTILAL
BANARSIDASS PUBLISHERS PVT. LTD. BUNGALOW ROAD,
JAWAHAR NAGAR, DELHI 110 007

WILLIAM DWIGHT WHITNEY LINGUISTIC SERIES

Edited by

BERNARD BLOCH

FRANKLIN EDGERTON

ISIDORE DYEN

ALBRECHT GOETZE

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A

a-, an-, negative prefix: (1) prefixed to finite verbs, as rarely in Skt. (Renou p. 175) but rather often in Pali (CPD s.v., 7); here not common: apaśyanti SP 324.2; anatikramāmo Mv II.80.8; anicchiyaṭi (?) Mv III.295.18; see § 23.17; (2) in sense described for Pali in CPD s.v. 2, a cpd. in a- following the same word without a-, and preceding a form of kr: samitīm asamitīm kṛtvā Divy 41.10, lit. *making the assembly no assembly, i. e. quitting the assembly*; tasya vacanam avacanam kṛtvā Divy 41.28, *disregarding his advice*. See an-a-.

1 aṃśa, m., (1) (= Pali aṃsa, only in comp.) (*part*, and so) *time* (as past, present, future): Mv I.160.8, 9 (prose) atīte aṃśe... anāgate aṃśe... pratyutpanne aṃśe (in sense of usual adhvani, see *adhvan*, which is used in Sūtrāl. xx-xxi.57 and Mvy 151-153 in parallel to this passage, on the 18 āveṇika buddha-dharma); atīte aṃśe Mv I.161.6; atītāṃśagatā (= Pali atītāṃsa-) Mvy 6438; (2) *portion*, in *maitra aṃśa* *portion of affection*, virtually = *love* (so Pali cpd. mettāṃsa, It. 22.4, not adj. with PTSD but noun *love*, 'so sabbabdhūtesu veram tassa na kenaci, he has love for all creatures, has no enmity with anyone'); maitreyaṃśena sphuritvā, *having suffused with love* Divy 60.24 (so with mss.); 61.12 (here mss. and ed. maitreyaṃśena, a corruption due to repeated occurrence of name Maitreya in the context); 66.18 (here kept in ed. with mss.); see *sphurati*; a variant form, in comp. with *maitra* or *maitrā*, seems to occur in *maitrāsa-ḥā*, q.v.—See *aṣṭāṃśa*.

[2 aṃśa-dhātṛī, see aṃsa-].

-aṃśika (cf. 1 aṃśa, 2), ifc., *belonging to the part of; pertaining to*; sometimes with vṛddhi of first syllable of prior member of cpd.: maraṇāṃśika Mvy 5345, upapattyaṃśika 5346, *belonging to (the part of) death, birth*; Tib. char gtogs pa, *included in the division of (Das)*; aupapattyaṃśika = upa° Śikṣ 226.7 ff. (Sāl 87.10 ff.); 253.3, 5. Equivalent to -aṃśika are -antika in maraṇantika Śikṣ 226.7 ff. (same passage Sāl) and -aṅgika in aupapattyaṅgika Lañk 277.6 (said of citā). It is natural to suspect that corruption of tradition is responsible for one or two of these. But (1) all can be plausibly explained as of independent origin; (2) -aṃśika is well authenticated, while -antika is supported by Pali (maraṇantika Miln. 48.11).

aṃśu (= Skt. aṃśuka), *cloth, or garment* (less probably *thread*, a meaning recorded for Skt. aṃśu and for Pali aṃsu): -kāśikāṃśu-ksomakādyāḥ Divy 316.27.

aṃsa-dhātṛī, also written *aṃśa-*, and in mss. *atsa-*, lit. 'shoulder nurse', one who carries a baby; usual substitute for *aṅka-dh-*, q.v.: Divy 3.13; 26.9; 58.11; 99.25; 271.18; 441.22; MSV I.132.20; III.134.7; Av I.15.11 and often. App. secondary to *aṅka-*, yet supported by MSV III.134.12 dhātṛya-aṃsa-gato niṣaṇṇo.

akaṇa, adj. (= Pali id., see *kaṇa*, *niṣkaṇa*), *free from the red coating under the husk (of rice)*: (Sāl) Mv I.342.1, 7; III.72.19.

akaṇaka = prec.: -śālim akaṇakam Divy-120.2.

Akaṇṭaka, nt., n. of a Buddhakṣetra: Mv I.123.12.

akati-gāthā (cf. Pkt. akal, unnumbered, infinite), *having numberless (a-kati) verses, or an infinite (ly numerous) verse*; of the sāvitṛī stanza, Divy 638.2. In an examination on Vedic lore: paṭhātu bhavān sāvitṛīm. (Answer:)

akatigāthā. — katyakṣarā sāvitṛī, katigaṇḍā, katipadā. (Answer:) caturvimsatyakṣarā, trigandā, aṣṭākṣarapadā.

akaniṣṭha (= Pali akaniṭṭha; see also *aghaṇiṣṭha*), (1) n. of the fifth and highest class of the Suddhāvāsakāyika gods (see *deva*), and (2) sg., n. of the region where they live (Bbh 61.4 yāvad akaniṣṭhād; but more normally yāvad akaniṣṭhabhavanam, Divy 162.16, or the like). They dwell brahmaloke SP 359.1. Often mentioned alone as the highest of the 'form' (rūpāvacara) gods, as also in the lists of classes of gods: Mvy 3106; Dharmas 128; LV 47.1; 150.11; 227.2; 266.8; 342.18; Mv I.266.3, 7; II.314.3, 9; 319.7; 349.2; III.139.3; Divy 68.17; 367.14; Av I.5.4; II.105.11; RP 6.16; Mmk 19.10; 69.7; Bbh 69.19; 360.26; Sukh 64.11. Sometimes in sg. of a single member of the class, LV 44.13.

akaniṣṭhika (prec. plus -ika), adj. with *deva*, *belonging to the akaniṣṭha class*: 'ikādbhiḥ devaḥ Karmav 157.2.

Akampitasāgara, n. of a Bodhisattva: Gv 443.3.

akampīya, adj. (= Pali id., Skt. °pya), *unshakable*: Gv 25.21 (vs).

Akampya, m., so read with v.l. in Mironov for Akampya, n. of a Bodhisattva-samādhi: Mvy 739; Tib. ml (b)sgul pa = a-kampya.

Akampyanetra, n. of a Bodhisattva: Gv 443.8.

Akardama, nt., n. of a Buddhakṣetra: Mv I.124.1.

akalpika, adj. (Pali akappiya), *improper*; cf. *kalpika*, and next: MSV I.234.5; -dāna, *gift of something that is improper*, Śikṣ 271.7; Bbh 123.8; -pradāna Karmav 44.17.

a-kalpya, adj. (= prec., and Pali akappiya; not in Skt., nor is *kalpya*, q.v., there recorded in a corresponding sense), *improper*: Lañk 249.13, of māṃsarudhirāhāra.

akalmāṣa, adj. (= Pali akammāsa), *pure* (lit. *not variegated*; in this sense once in ŚB., otherwise in Skt. only as n. pr.): Mv I.211.11 = II.15.10, along with pariśuddha, of brahmacarya; I.239.5-6, of ceto-praṇidhāna; III.343.2, of Buddha's voice.

akākolīna, ?(said of water): °ne jātikusumānāṃ pāṇīye juhuyāt Mmk 313.26; °ne pāṇīyakumbhaṃ nive-dayet 320.1, *he shall offer a jar of water in (water that is?) ak°*; possibly *free from (the plant) kākoli (?)*.

akāca, adj. (= Pali id.; etym. uncertain; PTSD *not glass*, originally of jewels; it is once applied to jewels, along with vimāla and suddha, in DN II.244.10 = Jāt. II.418.20; another theory in Senart I note 508), *free from blemish or impurity*: achidram akācam avraṇaṃ anāśravam te caraṇaṃ Mv I.164.7.

akāmaka, adj. (= Pali id.; Skt. akāma), *unwilling; in spite of (adverse) desire*: °kānāṃ mātāpitṛṇāṃ Mv II.68.20 and 117.18; °kā(h) III.92.6; °kena Śikṣ 19.21.

a-kāmakāmin, adj. (= Pali id.; Skt. kāmā°, BhG. 2.70), *not lusting after lusts*: sthitalapā (see this) °naś ca bhavanti Mv I.134.10 (wrongly Senart); °mi-tva, *state of being ak°*, Mv I.153.11.

akāmam, adv., *whether he likes or not, (even) unwillingly, willy-nilly*: Prāt 496.14.

akāyikā (or °ka, n. pl. °kā), *a kind of toy (Index wrongly a game)*: kṛdāpanikāni bhavanti, tad yathā, akāyikā... Divy 475.18 (cf. *sakāyikā*).

akāryopaka, see *upaka*.

a-kāla (m., neg. of 2 **kāla** 1, *day*, q.v.; cf. Skt. *vikāla*), *night*: *akālāt* *kālībhūtam* Divy 336.14, *from night it became day*; *akālībhūtam*, *it became night*, Divy 335.17; 337.11 (*kālād akā*).

akālaka, (1) nt. (from **akāla**), *food (delicacies) suitable for eating at other than meal times* (= **akālakṣhādyaka**, q.v.): *śālinām* *odanavidhīm* *akālakam* (so Senart em., mss. *odanām* *viditakālakam*, or **kārakam*) *anekavyañjana-mupetaṃ* Mv 1.306.13 (vs; otherwise Senart); *tair *kāni sajjikṛtāni* Divy 130.22; (2) adj. (cf. Pall *akāla-cīvara*), of monks' robes, *provided at extraordinary times*: (*akā*) *la-kāis cīvaraiḥ* MPS 40.54.

akāla-kaumudī, an *irregular festival*, i. e. one not held at any fixed time: *punyaṇi kriyatām *mudī ca kriyatām* Divy 514.17 ff.

akālakṣhādyaka, nt. (cf. **kṣhādyaka**) = **akālaka** (1), q.v.: **kāni śighraṃ sajjikuruteṭi* Divy 130.21 (consisting of *ghṛta-guḍa-sarkarā-pānakāni*, 130.20).

akāladarśana, n. of a mountain: Kv 91.17.

akālika, adj. (= Pall *id.*; ep. of *dhamma*; also BHS **āk**, q.v.), *immediate, not dependent on lapse of time* (said of *dharma-vinaya*): Mv 111.200.10, see s.v. **ehipaṣyika**.

akilāntaka, adj. (for **a-kiāntaka**), *unworn*: **kā LV 359.20* (vs), voc. sg., m.c.; to Buddha.

a-kiḷāsi-tā (to next), *non-indolence, non-weariness*: **tayā, without weariness*, AsP 104.21.

a-kiḷāsin, adj. (Pall *akilāsu*; see **kiḷāsin**), *unworned, not indolent*: (of a *kalyāṇamitra*) *pratisamkhyānabahuḷaḥ *si ... dharmadeśanāyāl Bbh 238.11*; *samharsakaś cā *si* (m.c. for **si*) *nityam SP 204.10* (vs).

a-kisara-lābhin, adj., and **bhi-tā*, abstr.; also in Skt. form as **a-kṛcchra**, (state of) *obtaining without difficulty*: *akṛcchra-lābhi* (n. sg.) Mvy 2432 = *dkaḥ pa med par thob pa*, and *akisara-l° 2433* = *tshegs med par*, or, *ñan ñon ma yin par*; *akṛcchrākisaralābhi-tā Bbh 388.13* = (acc. to note) Tib. *ñan ñon ma yin par thob pa* *dañ tshegs med par thob pa*. The three Tib. translations are synonymous; it is striking that both the MIndic and the Sktized forms are recorded together in both Mvy and Bbh. Pall has both *akāsiralābhi(n)* and *akiccha*; otherwise the cpd. is not recorded. Even *akṛcchra* is not recorded in Skt. except for *akṛcchra-lāṅghya* in pw 5.240 (from *Rājat.*; perhaps due to Buddhist influence?). See **kisara**; it appears that in Pall, too, *kasra* and *kiecha*, both historically from *kṛcchra*, came to be understood as different words. This suggests that BHS *a-kṛcchra-lābhin* may be a Sktization of an older MIndic *a-kiccha* (= Pall and Pkt. *id.*), specifically, and not of BHS *kisara*, which maintained an independent existence for a time, tho ultimately it was crowded out by the Sktized *kṛcchra*.

Akutobhaya, n. of a former Buddha: Mv 111.237.10.

-akumbha, *best of its kind* (lit. *no pot, no commonplace thing*), ifc.: *avataṃsakṛtākumbham kretum icchatī kaḥ kumbham Jm 101.14* (vs; with word-play), *who wants to buy this jar which is a no-jar made into a crown?*; 186.16, see s.v. **sātman**.

Akulika, n. of a nāga king: Mmk 18.10. Follows (in a list of nāga kings) immediately after *Kulika* (Skt.), and evidently fashioned on that.

? **akulejyeṣṭhāpacāyaka**, m.: Divy 293.26 **kalh*, *not honoring the elders of the family*; neg. of *kulajyeṣṭhā*, see s.v. **apacāyaka**; prob. read *akula*, tho a loc. in a *tatpuruṣa* cpd. *kulejyeṣṭha* would not be impossible (eldest in the family).

akuśala, nt. (= Pall **sala*), *sin, evil*; ten (3 of body, 4 of speech, 3 of thought): Mvy 1681-4 (not named); Dharmas 56 (named; opposites of the 10 **kuśala**, q.v.).

akuśalamūla, nt. (= Pall *akus*), *root of demerit*, opp. of **kuśalamūla**: three (*lobha*, *moha*, *dveṣa*, as in Pall which has *dosa* for *dveṣa*): Dharmas 139.

a-kuśida-vartin, adj. (cf. **kuśida**), *not living sloth-*

fully: Mv 1.357.13 **vartī*, n. sg. m., in same vs as Pall Sn 68 *akusitavuttī*.

a-kūhaka, see **kūhaka**.

a-kṛcchra-lābhin, see **a-kisara**.

akṛtaka, adj. (see **kṛtaka**; cf. Pall *akata* as ep. of *nibbāna*, and **akṛtajña** 1), *not created, unfashioned, intangible, immaterial*, in Laṅk standardly as epithet of *ākāśa*, *nirvāṇa*, *nirodha*. Often mistranslated as if active by Suzuki, *no doer, not working*, or the like: Laṅk 60.6; 72.5; 77.1, etc. Also more generally: *sarvam ... kṛtakam*, or *sarvam ... akṛtakam* Laṅk 176.11 and 13, *all is created or all is uncreated*, as doctrines of two materialistic schools; the question is raised Laṅk 187.9 whether the *Tathāgata* is *uncreated* (*akṛtakah*) or *created* (*kṛtakah*).

akṛtajña (in mg. 1 = Pall *akataññu*), (1) adj., *knowing the uncreated* (i. e. *nirvāṇa*; cf. **akṛtaka**): Ud xxix.33 = Pall Dh. 97; (2) (Skt., also Pall *akataññu*, adj., *ungrateful*) n. of a prince, brother of *Kṛtajña*: RP 25.5.

akṛpaṇam, adv., *not poorly, very well*: SP 79.12 (Skt. *kṛpaṇam* and Pall *kapaṇam* are used as adverbs, *miserably*).

akoṭi or **ṭi*, see **bhūtakoti**.

akopya, adj. (= Pall *akuppa*, used with *cetovimutti*; cf. *avikopita*), *immovable, steadfast, fixed, sure; not to be violated* (of a command): *cetovimukti* or *cetomukti* LV 418.17; Mv 11.139.6; 111.333.13, 16; *dharma* LV 426.20 (*akopyadharmā-deśaka*); Mv 111.200.15; Divy 617.13 (*akopya-dharmā*, said of a *bhikṣuṇī*); (*dharma*)-*cakra* LV 422.17; *ājñā* (*śāstur*) Divy 185.8.

akausīdya, see **kausīdya**.

akrudhyana-tā (a plus **kṛudhyana** = Pall *kujjhana*, **nā*; to Skt. *kṛudhyati* with *-ana*, *-anā*, plus *-tā*), *state of not being angry*: **tayā Śikṣ 35.9*.

aklāntaka, see **akilāntaka**.

Aklinaṅagātra, n. of a former Buddha: Mv 1.141.9.

a-kiḷṣṭa, see **kiḷṣyati**.

akṣaṇa, m. or nt. (= Pall *akkhaṇa*), *inopportune birth, birth under such circumstances that one cannot learn from a Buddha*. There are eight such in Pall, DN 111.287.12 ff.; AN 11.225.19 ff. (9 in DN 111.263.31 ff.), viz.: (at a time when a Buddha is living) one is born (1) in a hell, (2) as an animal, (3) as a preta, (4) as one of the 'long-lived gods', (5) in border countries or barbarian regions, (6) with perverted, heretical mentality, (7) dull, stupid, incapable of distinguishing the gospel from what is inconsistent with it; or (8) he is born capable of profiting from the gospel but at a time when no Buddha exists to teach it. (DN 111.263 ff. adds as 9th, after No. 3, birth as an asura.) These same 8, transposing 6 and 7, are briefly listed Mvy 2299-2306: (1) *narakaḥ*, (2) *tiryāṇcaḥ*, (3) *pretāḥ*, (4) *dirghāyuso devāḥ*, (5) *pratyantajanapadām*, (6) *indriyavāikalyam*, (7) *mithyādarśanam*, (8) *tathāgātānām anutpādaḥ*. In Dharmas 134 No. 5 is put before 4, otherwise 1-7 as in Mvy, but 8 (obviously by a secondary change) is wholly different: (1) *narakapapattis*, (2) *tiryagupapattis*, (3) *yamalokopapattis*, (4) *pratyantajanapadopapattis*, (5) *dirghāyusadevopapattis*, (6) *indriyavikalatā*, (7) *mithyā-dṛṣṭis*, (8) *cittotpādavirāgitatā* (seems to be a different version of 6, which corresponds to Pall 7, while 8 of the others is omitted). As opposed to these there is only one **ṣaṇa**, *opportune birth*; see s.v. Eight **akṣaṇa** Mv 11.363.3; LV 412.14; Śikṣ 2.4; 114.14; Gv 116.16; Suv 41.13. The word never means *misfortune* in general, but only *unfavorable birth*, and in most cases clearly in just the sense described above. So Śikṣ 147.14 *akṣaṇagatim na gacchaty anyatra sattvapariṇāpāt*, (a *Bodhisattva*) *is not born in an inopportune birth, except to mature creatures* (the transl. misunderstands); LV 278.22 *akṣaṇāni pithitāny abhūvan*, and 279.19 *akṣaṇāḥ pithitāḥ*, are explained by Gv 112.19 *sarvākṣaṇadvārakapāṭāni pithayisyaṭi* (or with text

pithapayis°, see Chap. 43, s.v.) *he will close the door-panels (opening into) all the inopportune births*. The akṣaṇa are śodhita, purified, LV 53.6; 357.5, or made sūnya, empty, LV 358.13. Others: LV 12.3; 34.22; 275.21; 327.13; 364.7; Mv II.358.5; 371.12; 392.5 = Śikṣ 306.1; Av I.291.12; RP 35.19; Śikṣ 69.5; Sukh 23.9; Gv 54.9 (preta-tiryāṇ-narakākṣaṇe-gatāḥ); cf. Lévi, Sūtrāl. 17.26. On SP 163.8 akṣaṇāḥ samvṛtā cf. Senart's note Mv I.405 f.; it is (as Senart says) certainly secondary, the original being aghā(h) aghasamvṛtā(h), *miseries, surrounded by miseries* (in apposition with lokāntarikā, q.v., sc. narakāḥ or nīrayāḥ); akṣaṇāḥ in SP was, in my opinion as in Senart's (if I understand him), a noun and a near-synonym of aghā(h), (constituting) unfavorable births, see agha (2). Perhaps akṣaṇasamvṛtā(h) was originally read after it(?). In Dbh.g. 7(343).4 read probably akṣaṇāḥ for text akṣalāḥ: sarve ti pāpapatitā 'kṣalāḥ (text) prabhonti.

akṣaṇa-vedha, the art of piercing the target (unerringly); first member hyper-Skt. for Pali akkhaṇa (-vedhin; see **akṣaṇa-vedhin**), which really derives from Skt. ākhaṇa, target, see BR 5 App. s.v., and Coomaraswamy, Ars Islamica X (1943). 109, n. 9. Cf. śabda-vedha, vāla-vedhin. The mss. in Divy read akṣaṇa-, or akṣūṇa-; ed. always akṣuṇṇa-: (read) akṣaṇavedhe Divy 58.27; 100.12; 442.8, in lists of martial arts; °vedhaḥ Mvy 4994 (text akṣuṇṇa°, v.l. akṣuṇṇa°; Mironov 217.22 akṣūṇa° by em.).

akṣaṇavedhi-tva, nt., state or art of being an akṣaṇa-vedhin: °tve LV 156.13, where text akṣuṇṇa°, most mss. akṣuṇṇa°; none apparently have the correct akṣaṇa°.

akṣaṇa-vedhin (= Pali akkhaṇa°), having the art of hitting the bull's-eye, **akṣaṇa-vedha**, q.v. Implied in LV 181.7, where text kālākṣuṇṇadharma-vedhī; best ms. °kṣaṇa°; read vālākṣaṇa°, an archer-in-religion who can split a hair as target, cf. vāla-vedhin.

Akṣatabuddhi, n. of a former Buddha: Mv I.138.4. **a-kṣamaṇa**, see **kṣamaṇa**.

akṣamātra, reaching up to the axle (of a chariot); with dhārā, as deep as a chariot's axle (from the ground): Mv II.349.17 °mātrāhi dhārāhi buddhakṣetram phali, (the gods) filled this Buddha-field with streams (of flowers rained down) to the depth of a chariot's axle; Mvy 7151 °mātrābhīr dhārābhīḥ (same phrase, Sktized); °mātrābhīr vāridhārābhīr MSV I.40.4.

akṣaya (1) a high number, m. in Mvy 7793, nt. in Gv 134.2 and Mvy 7922 (cited from Gv); gender ambiguous (°asya, gen.) Gv 106.5, 18, in both of which read sattvākṣaya- for sattva-kṣaya-; (2) m., n. of a samādhi: Mvy 547; ŚsP 1418.15.

Akṣayakaraṇḍa (in Mvy var. °ḍaka), m., n. of a samādhi: Mvy 603; ŚsP 1424.12.

Akṣayakaraṇḍā, n. of a Bodhisattva-dhāraṇī: Mvy 750.

akṣayanikā (printed so, with n; cf. Skt. -kṣayaṇa), in °kā-dāna Bḥu 233.26, gift of something inexhaustible (acc. to Chin., wealth: Tib. zad mi šes pa [= akṣaya, Daś] can).

Akṣayabuddhavaṃśanirdeśā, n. of a lokadhātu: Gv 15.18.

Akṣayabuddhavaṃśavyūha, n. of a samādhi: Gv 206.7.

Akṣayamatī, n. of a Bodhisattva: SP 3.8; 438.2 ff.; Mvy 702; RP 2.1; Mmk 311.14; 312.5; 461.6.

Akṣayamatī-nirdeśa, n. of a work: Mvy 1344; (°śa-mahāyānasūtra) Śikṣ 278.4; cf. °matī-sūtra.

Akṣayamatī-pariprcchā, n. of a work, apparently not the same as prec.: Mvy 1400.

Akṣayamatī-sūtra, n. of a work, = °matī-nirdeśa: Śikṣ 11.8 and often (on 190.4 Transl. Kṣayamatī°).

akṣayamukta, n. of a high number: Gv 106.5 (°tasya, gen.).

Akṣarāpagata, m., n. of a samādhi: Mvy 572; ŚsP 1421.3.

[**akṣala**: Dbh.g. 7(343).4 'kṣalāḥ; read probably (a)kṣaṇāḥ; see **akṣaṇa**.]

[**akṣuṇa**, **akṣuṇṇa**, wrong readings for **akṣaṇa** (-vedha, -vedhin, qq.v.).]

[**akṣuṇṇa** (-vyākaraṇa), wrong reading for **akṣūṇa**, q.v.].

a-kṣudra, not mean, not petty, i. e. excellent, superior. In **akṣudrāvākāśa**, q.v.; also **akṣudrāvācāra** (see **ibidem**); and **akṣudrānulepana**, having fine ointments, Mv II.102.2; 104.13; for LV 23.12 see next.

akṣudrāvākāśa (= Pali akkhuddāvākāśa), of fine (not inferior) appearance. Almost always follows prāsādika and darśanīya; all virtual synonyms, applied to women and less often to men and children: Mv I.196.20; 352.15; II.422.1, 7 (boy); 432.14; III.35.18 (man); 153.16 (here prāsādika is lacking); 218.11; 377.12; 404.17 (an infant boy). In Mv I.197.16 (not accompanied by the other adj.) said of the family (kulam) in which a Bodhisattva is born; but perhaps this is an erroneous reading, or if correct means rather possessing no small scope, range, sphere of activity or opportunity (with the meaning of **avakāśa** normal in Skt., Pali, and BHS). This latter, at least, is clearly meant by Mv II.1.7, a parallel passage, which reads **akṣudrāvācāraṃ** instead of this. A third parallel, LV 23.12, reads **akṣudrānupaghātī**, which surely means not petty and not injurious (so Tib., phran tshegs med cñ gnod par byed pa med pa yin, not ne frappe pas ceux qui ne sont pas méchants (Foucaux)).

a-kṣūṇa, adj. (neg. of **kṣūṇa**, q.v.), not faulty: (kāyasamdarśanam) akṣūṇam avandhyam ca sattvapari-pākaṇīyāya Dbh 69.10; for Mvy 7463, text akṣuṇṇa-vyākaraṇa, read with v.l. of Index and Mironov (by em., 245.61) akṣūṇa- (confirmed by **kṣūṇa-vyākaraṇa**, see **kṣūṇa**). On the other hand, the em. **akṣūṇa-vedhaḥ** in Mironov 217.22, for Mvy 4994 akṣuṇṇa°, v.l. akṣuṇṇa°, is not correct; read **akṣaṇa-vedha**, q.v.

akṣobhinī (= Pali akkhohinī), a high number: LV 151.4 (vs). Cf. **akṣobhya** 3, the usual term in BHS, but not recorded in Pali.

Akṣobhya, (1) m., n. of a Buddha; the 2d of the 5 ('transcendent') Buddhas: Dharmas 3; Mvy 83; Sādh 16.9; (2) m., n. of a Buddha dwelling in an eastern region: SP 184.7; Suv 7.11; 120.5; Sukh 97.1; his lokadhātu is Abhirati, SP loc. cit., and (direction unspecified) Gv 82.9; ASp 366.14; see also **Akṣobhyarāja**; direction unspecified, in some cases at least doubtless the same personage, Mv I.139.5; Suv 152.15; RP 58.1; Śikṣ 14.13 ff.; see P. Mus, Barabudur, p. 578 ff.; (3) nt. (or m.), a high number (cf. **akṣobhinī**): in LV 147.22 = Mvy 7959, a hundred vivaras or vimvaras; other, or unspecified, values SP 409.6; Mvy 8008 (here masc.); Sukh 31.1; Mmk 262.13.

Akṣobhyarāja, n. of a Buddha, probably = **Akṣobhya** (2): Suv 2.4 (in the east, like **Akṣobhya**); LV 172.11. **akṣobhyendriya**, a kind of perfume: Gv 153.17 (-gandharāja).

akhaṇḍa-cārin (cf. Pali akhaṇḍa-kārī), of perfect (unbroken) conduct: LV 223.13, of the Bodhisattva.

a-khalita, see 2 **khalita**.

a-khinna-vacana (cf. Pali a-khīna-vacana, see CPD; somewhat problematic; the two words are probably connected, one being a distortion of the other; cf. §§ 3.2, 4a), *unwearied in speech*: Mv I.134.8 °nāḥ, of Bodhisattvas.

1 **akhila** (opp. of, and perh. back-formation from, 1 **sakhila**, q.v.), *ungentle*, = **paraṣa**, of speech: Mv I.202.7 = II.6.4, read both times: **akhilavacanāc ca nara-pati vīramāmi tathāiva paśūnyāt**; same line I.145.10 has **paraṣa°** for **akhila°**, and in the next line **anṛtavacanāc ca**, which should be read in I.202.8 and II.6.5 instead of **paraṣa°** (which duplicates **akhila°**, and leaves 'lying' unmentioned).

2 **a-khila** (= Pali id.), *free from harshness, hardness*

(of mind, khila): Mv iii.124.12 samvakpramuktam akhilam anāśravam.

agananiya, nt., a high number: Gv 134.10; = aganeya, q.v.

agananiya-parivarta, nt., square of the preceding: Gv 134.11; = aganeya-pari°, q.v.

aganiya (= Skt. aganya), incalculable: SP 192.7 (vs). aganeya (in Skt. as adj., BR s.v. gaṇeya), nt., a high number: Gv 106.23; Mvy 7810 and (cited from Gv) 7942; = agananiya, which is read in Gv 134.10, the passage from which Mvy usually cites.

aganeya-parivarta, m., square of the preceding: Gv 106.23; Mvy 7811; 7943.

aganya (cf. aganiya), a high number: Sukh 31.2. a-gatika, not subject to passing away, see *gatika*. [ʔagalita, fluent, of voice; see *galita*.]

agava, nt., var. for āraṇa, q.v. Also: Gv 133.25, in lieu of magava, q.v.; in position corresponds to kamara, q.v.

agasti-haritaki, a kind of plant or tree: Mvy 5781; Tib. a-gas (partial transliteration). In Mironov agasti and haritaki are presented as separate items, perhaps correctly; agasti is recorded as n. of a plant or tree in Skt. But the Kyōtō ed. interprets Agasti- in the cpd. as the ṛṣi-name.

agāra, nt., a high number: Mvy 7705 = Tib. yid yal, which also renders agāra, q.v.

agāraṣṭha, adj. (= AMg. agārattha; not in Pali), dwelling in houses (before retiring from the world): Mv 1.104.8 (prose).

a-gāha, see *gāha*.

a-guru (= Pali agaru), not offensive, not troublesome: yadi te aguru Av 1.94.3 (Pali saṁ te agaru); saced... asty aguru 1.229.6 and 230.1, 9; saced... (gen. of person) aguru, ii.90.12, if you don't mind.

agocara (= Pali id.), improper behavior; underlies agocari-karoti acts improperly, does wrong, and -bhavati, wrong behavior takes place: nāgarājau yadi Sūrpārakam nagaram āgamisyato 'gocarikaṛṣyataḥ Divy 50.23; samanvāharata nāgendrau Sūrpārakam nagaram mā 'gocaribhaviṣyati 51.1-2, take heed for the city of S. that no wrong behavior (i. e. injury to the inhabitants, 51.3-5) takes place.

Agni, n. of a yakṣa leader: Māy 236.17.

agni-karṣu, or °śū (cf. Pali aṅgāra-kāsu, °sū), fire-pit: sarpaśiro-'gnikarṣu-sadrśāḥ (kāmah) LV 329.9 (vs); Tib. me mur, according to Jäschke and Das = me mdag, burning embers; ye kāma varjenti yathāgnikarṣūm Śiṣ 193.7 (vs, cited from Samādh).

agni-khadā (see s.v. -khadā), fire-pit: Mvy 6622 = Tib. me mur gyl hobs, oven, fire-pit, or doh, pit; SP 448.5 °khadāya (loc.); LV 174.1; Av 1.220.13; 264.1; Suv 157.4; RP 19.11 (text °khadhām, read °khadām); Kv 9.21; 10.12; 37.4 (in Kv associated with hells); Gv 116.14; 184.21 (°dāyām api prapatito na dahyate); Dbh 33.17; Bbh 337.1 (sacen mahatyām °dāyām ātmānam prakṣipasi).

Agnighaṭa, n. of a hell: Kv 18.13 (misprinted °vaṭa); 98.2; pl. Kv 66.17. Not likely to be a MIndic corruption of agnikhadā (altho this is associated with hells in Kv), which occurs Kv 98.5 just after agnighaṭa.

agnijuha(ʔ), see s.v. agnihuta.

Agnidatta, n. of a king: Divy 620.13; (the same?) at Valrambhya) MSV 1.25.16 ff.

agninya, distorted Sktization of Pali aggañña, primeval (derived from Skt. agra, perhaps with -jñaʔ), see CPD and Senart Mv i note 617: Mv 1.340.17 (tam eva pauraṇam akṣaram °nyam upanipate, arthaṁ cāśya na vibhāvayetsuh; similarly 341.10; 342.6, 16; iii.206.13; always epithet of akṣara, and in all but the last associated with pauraṇa; Pali also combines porāṇa and aggañña as ep. of akkhara, ancient primeval formula, in similar

phrase; in BHS always subject of upanipate, came in, occurred, was mentioned (in Pali the phrase is object of anupatanti or anupadanti, they repeat; CPD s.v. akkhara 2).

Agniprabhā, n. of a 'gandharva maid': Kv 5.15.

agni-bala(-ratna), n. of a jewel: Mvy 5962; cited under one heading with agnivarṇa-ratna, and both translated literally in Tib. Mironov reads only agnivarṇa, without v.l.

Agnibhāṇḍa, n. of a people, among whom Buddha made a 'descent from the gods'; this event is otherwise always located at Sāmkāśya, q.v., which is mentioned two lines above in Mmk but seems to be definitely not the place meant here: (bahutīrthāyatanam sthānam sampratoṣya tadā punaḥ). Agnibhāṇḍe jane kṛtvā devā-vataraṇam śubham Mmk 582.(25)-26.

Agnimālin (Pali Aggimāli), n. of a mythical sea: Jm 91.14.

Agnimukha, n. of a nāga: Divy 119.26; 122.27.

Agnirakṣitkā, n. of a piśāci: Māy 239.23.

agni-varṇa(-ratna), n. of a jewel: Mvy 5962; see s.v. agni-bala.

ʔagnivalukā(-bhayātaḥ): Māy 248.6, in a list of dangers from which freedom is sought: nirmuktā garuḍa-bhayātaḥ, agni°yātaḥ, dharaṇīkampabhayātaḥ. Should we read vālukāʔ? But what would fire-sand mean? Obscure.

Agniveśya, pl., n. of a brahmanical school: Divy 635.18. (Sg. as n. of a teacher, Mbh. crit. ed. 1.158.27; and cf. Skt. āgñiveśya).

Agnivalśyaṇa (= Pali Aggivessāna, n. of Dīghanakha; cf. AMg. Aggivessāṇa), surname of Dīghanakha: Av ii.187.10 ff.

Agnīśrī, n. of a Bodhisattva: Gv 442.7.

agni-huta, fire-offering, agnihotra: °hutam (or v.l. agnijuham, mss.) tasya pratiṣṭhato mama (as I am setting about to sacrifice...), prabhamkaro lokatamonudo yathā, āditya lokasmim tatheva iryasi... Mv i.55.10 (vs); one of these forms (or agni° m.c.) should doubtless be read (Senart em. wrongly); cf. Pali agghutta and agghuhana, °jūh, both = agnihotra.

agnihotrika (= Pkt. agghottiya; not in Pali; cf. Skt. agnihotrin, and āgnihotrika, Schmidt s.v.), cultivating the agnihotra: Av 1.208.9 ṛṣiḥ... °kaḥ; ii.28.3; 65.17 (Corrigenda).

Agnīśvara, n. of a former Buddha: Samādh p. 57 line 9.

[agneya, Agneyī, read Ag°, q.v.]

agra, (1) adj. (In Skt. only Lex.; replaces Skt. agrya; = Pali agga), first, chief, prime, foremost, best: Mvy 2521; ye brāhmavimānā agrāṣ SP 190.16 (vs); sūtram agram 385.2 (vs); lokasyāgro LV 162.2, best of the world; dhyāyina agrā 169.5 (vs); jñānam cāgram 371.14; agram ca... ojaḥ 387.1; bhavān ihaṅras tribhava 398.21; agro prajñāye Mv i.44.9, first in wisdom; 113.6 (food); 248.17, 18; ii.208.13; 259.9; iii.63.17-18; Divy 61.29; 349.14; 385.8; Śiṣ 129.4; 311.14 f.; Bbh 94.17; etc., common. As prior member of cpds.: agra-gaṇikā, leading harlot Mv iii.35.17 ff.; agra-pudgala, foremost person, a Buddha, Mv i.47.2 (mss. mostly °puṅgala); agrapura, leading city, Mv i.4.6; agrabala, having prime powers Divy 99.20; agrabalin, MSV ii.78.4; agrāśravakā, leading disciples, Mv i.307.4; others, see the following entries; also (like vara) at the end of cpds. in same sense, see *rasāgra*; (2) nt. of the preceding used as substantive: (a) the best of its class, used particularly as predicate to ākhyāyate (°ti), with a personal subject (so in Pali, tathāgato tesam aggam akkhāyati, CPD s.v. akkhāyati): (sā...) agram ākhyāyati Mv iii.390.6; samyaksambuddhas teṣam agram ākhyātaḥ Av 1.50.1 (so ms.; Speyer em. agra(h); to be sure agra(h) is printed in the text of the same phrase, without report of v.l., in Av 1.329.16, but Mv and Pali support agram of ms. in

1.50.1); (b) *first-class gift*, as if for agra-dāna (cf. Pall agga-dāna and CPD s.v. agga 2, c), agram abhiharāmi te Mv II.211.10; the same vs in Pall DN II.240.17 has aggha twice in text but v.l. once agga, and cf. Jāt. v. 377.19 aggam in same sense.

agarakulika (= Pall agga^o), of very prominent family: agarakulika-putra, Divy 366.6; Karmav 70.5. In Divy contrasted with the milder kulika-putra, see kulika.

agrataḥ sthāpayitvā seems to mean hardly more than *beginning with, including* (as the most prominent or important of the group), = -ādi in comp.: (sarvāvān bodhisattva-ṅgaṇo maitreyam...) agrataḥ sthāpayitvā SP 315.6 (prose).

Agratā-sūtra, n. of a work (probably = Pall Etad-agga-vagga, AN 1.23 ff.): Karmav 155.14; 157.10; 161.20; see Lévi's notes.

agrapada (= Pall aggapada, cf. pada), pl., the highest, most sublime subjects (or utterances?): (padena padam vyañjanena vyañjanam samsyandate sameti) yad utāgrapadaḥ Av II.142.17; 143.6, and that too with...

Agrapuruṣa, n. of a former Buddha: Mv I.141.5; as common noun, leading personage, Mv I.3.9.

agra-prajñapti (= Pall agga-paññatti; in AN II.17.12 list of four, relating to Rāhu, Mandhātara, Māra, and the Tathāgata), proclamation of superiority, statement that some person or thing is supreme in his or its class: Av I.49.10 ff. and 329.13 ff. (three, relating to Buddha, dharma, and saṃgha).

Agramaticitracūḍa, n. of a serpent king: Mvy 3428.

agrayāna, (1) *best vehicle*, = mahāyāna: Vaj 30.6; also 'nin, see -yānin; (2) n. of a Bodhisattva: Gv 442.11.

Agravirābhū, n. of a yakṣa: Mvy 3373.

Agrasānumati, n. of a Bodhisattva: Gv 443.5.

agrasārā, a high number, or method of calculation (gaṇanā): LV 148.19; Mvy 7986 (cited from LV).

Agrātavika (cf. Pall Aggālava, adj.), n. of a wood at Ātavikā: 'ke dāve MSV II.51.9.

agrāsānika, adj. (= Pall aggāsānika), having a chief seat, occupying a high position: brāhmaṇo... rājño 'grāsānikaḥ Av I.105.6, a brahman who occupied the chief seat (position) with the king. In line 11 he says to a Buddha, niśidatu bhagavān agrāsane.

a-grāha, m. (neg. to -grāha), (no-belief) false belief, attachment to an erroneous view: Vaj 42.13; 45.5 (cited s.v. -grāha, q.v.).

agre, postpos. with abl., from (of time): ito... agre Mv I.165.16, from this point (of time). Cf. Pall agge, only in cpds.; and -agreṇa, in cpds., in same meaning and much more commonly. Cf. also Skt. agre, used (see pw s.v. agra) in much the same way but apparently recorded only in ŚB.

-agreṇa, postpos., (beginning) from, of time. (In Pall it seems that only agge is used in this sense, not aggena as PTSD says; CPD seems to be right in saying that aggena means only according to.) tadagreṇa, from that (time) on, LV 19.4; 265.9; 407.10; adyagreṇa, from now on, SP 107.3; 467.12; Mv I.365.13; Av I.89.7; II.13.2; Divy 7.10; 32.8; 53.8; 72.2; 187.21, etc.; Bhik 24b.4.

Agrodaka, n. of a town: Māy 18, 70 (cf. Lévi p. 65).

Agrodikā, n. of a plāci: Mv 239.22.

agha, m. (= Pall id.), (1) sky, atmosphere; only in aghaniṣṭha, q.v.; (2) in the lokāntarikā (q.v.) passage, aghā aghasamvṛtā(h) or aghasphuṭā(h) (or other cpd.) means *miseries* (? miserable) and *enclosed by* (full of, or the like) *miseries*; so essentially Senart, Mv I note 405 f. We could perhaps recognize the first agha as an adj. (so in RV and once in BhāṣP.); but it seems more likely that it is the more familiar noun, which esp. in Pall often means *misery*. In the Pall version (CPD s.v. 'agha, end) we should read aghā aghasamvṛtā, as Senart perceived (texts asamvṛtā, a very old corruption); or at least, that

must have been the original version. The CPD assumes an otherwise unknown adj. agha, aerial, without support, which is inappropriate and implausible.

aghaniṣṭha, doubtless understood as sky-based (see agha, 1), a class of gods: Mvy 3107, where it follows akanīṣṭha, of which it is surely nothing but a folk-etymological distortion. So Wogihara, Lex. It occurs in no other of my texts unless in Bbh; Wogihara reads so in 62.6 and 68.5; actually it is read only in the latter place by one of the two mss. (which reads anīṣṭha in the former place), while the other ms. reads akanīṣṭha both times. Wogihara's suggested interpretation, and those he quotes from Yaśomitra and Chin., seem to me fantastic and worthless. Cf. lokaniṣṭha.

agharikā, or 'ka, n. pl. 'kā(h), a kind of toy: Divy 475.19. Etym.?

aghāvin (= Pall id., see § 22.51), *sinful*: Ud v.10 (= Pall Ud II.7), read aghāvinah (text aghādinah; Pall aghāvinō); in Ud IX.16 ms. aghātinah, for which Chakravartī would read aghāvinah (the line is fragmentary).

āṅka-dhātṛī, nurse who carries a baby on her hip: Mvy 9478; Divy 475.12, defined 13-14: āṅkadhātṛī ucyate yā dārakam āṅkena parikarṣayaty āṅgapratyāṅgāni ca samsthāpayati. Tib. on Mvy paṇ na = āṅka, which it seems must be the orig. form, since in India babies are carried on the hip. Yet in all other cases the word is written aṃsa-dh^o (or aṃsa-, in mss. also atsa-), and this seems to have had real currency, as shown s.v. For the cliché see s.v. kṣīra-dhātṛī.

āṅkula (= Skt. 'ra), sprout: ratnāṅkulāḥ LV 76.15, jewelled sprouts (no v.l. in mss.; Calc. 'rāḥ); -bhaiṣajāṅkula-, śraddhāṅkulānām LV 352.12 and 13 (both edd. 'ra^o, but in 12 best mss., in 13 all mss. 'la^o).

āṅkuṣāgraha, m. (in Pall āṅkusaggaha is one who practices the art, and so Skt. 'sāgraha, a rare word; the art in Pall is āṅkusagayna), the art of handling an (elephant-) goad: Mvy 4981; LV 156.11 (one of the arts mastered by the young Bodhisattva); Divy 442.6.

āṅga, (1) member, part (as in Skt. and Pall, where it is recorded as nt. only), m. (at least modified by two m. adj.), sarve bhavāṅga... niruddhāḥ LV 420.14 (so all mss., Left. 'dhā); (2) attribute, quality, characteristic, like the Skt. guṇa (so Pall, CPD s.v., 4, where it is shown that Pall uses it 'mostly with numbers', and often in dependence on samannāgata, cf. below); the 60 qualities (āṅga) of the Buddha's voice, Mvy 444, listed 445-504, cf. Sūtrā. XII.9; same mg. in cpds., see aṣṭāṅga (2), āprānyāṅga, svarāṅga; also kulap (the family in which the Bodhisattva is born in his last existence) saṣṭhi āṅgehi samanvāgataṃ bhavati Mv I.197.14 (there follows a list of the 60 'qualities'). In the LV parallel, 23.10 ff., catuṣṣaṣṭy-ākārāi... sampannakulam bhavati. Repetition Mv II.1.6, also with list following. Both Pall and BHS further refer to five bad qualities as pañcāṅga (Pall 'āṅga): pañcāṅga-viprahāṇa (124.15 -viprahāṇa), of Buddhas, Divy 95.17; 124.15; 264.30; acc. to Vism. 146.5-6 they are the nīvaraṇāni. On the other hand, there are five good qualities referred to by Pall pañcāṅga in Vism. 146.25 ff.; and a different set, characteristic of kings or brahmins, 'gentlemanly qualities', PTSD s.v.; cf. s.v. pañcāṅgika, esp. 3; the Buddha speaks pañcāṅgena svareṇa, MSV I.220.20. The line between meanings 1 and 2 is not always easy to draw. E. g. Mvy 424 describes the Tathāgata as ṣaḍaṅgasamanvāgataḥ, referring to the six āṅgas ('qualities' or members, parts?) of upekṣā, cf. chaḷaṅgasamanvāgata DN III.269.19 (list follows; consists of indifference to the objects of each of six senses), and Vism. 160.9 ff. (chaḷaṅgupekṣhā is the first of ten upekṣhā).

āṅgaṇa, nt. = Pall id.), spot, blemish, depravity, evil: Mvy 2157 'ṇam. Common in compounds anaṅgaṇa, nīr-a^o, sāṅgaṇa, qq.v., which are often spelled with 'na in BHS.

āṅgadāha, m., *body-burn*, a disease: Mvy 9523; Bhik 17a.2.

Āṅgādika, n. of a city: MSV 1.66.2, 13.

Āṅgadinna, n. of a king of Videha: Jm 192.12. The Pali form is *Āṅgati* (Jāt. 544, which is the same story). **āṅga-nāḍika**, acc. to Tib. (pa car, see Das) *loin-cloth*: *kāp ... āgārikadharmas tarhy ... yad utāṅganāḍi(kā) MSV 11.94.15-17, in a list of garments forbidden to monks; abbreviated *āṅga* in the uddāna 11.91.17; Pali Vin. 1.306.8 has instead *akkanāla*, supposed to be for Skt. *arka*-; see CPD.

āṅgabhedā, m., a disease (perhaps something like *rheumatism*): thrice in AV, where it is not entirely clear whether it is an epithet of yakṣma or an independent disease; Mvy 9510 = Tib. *yan lak tu zug pa*, *pain in the limbs*. Not noted in Pali or Pkt.

āṅga-maṇi(-vidyā), (*science of*) *bodily marks*: Mvy 5055 = śa mtshan (-gyi dpyad).

āṅga-lipi, *script of the Āṅgas*, a kind of writing: LV 125.20 (Tib. also *āṅga*-).

āṅgānusārin (= Pali id.), *attendant on, attached or conforming to, the limbs* (of the body); with *vāyu*, one of the winds pervading the body: pl. *rīṇo vāyava(h) Śiḥ 248.13, rendered by Bendall and Rouse as *rheumatism*, for reasons not evident to me.

āṅgārin (= Pali id.), (apparently) *red* (like coals, *āṅgāra*); only in the verse Therag. 527 = Jāt. 1.87.1 = Mv 11.93.10 *āṅgārīṇo*, of trees (in the Pali; in Mv hopelessly corrupt, the noun being omitted).

-**āṅgika**, see -**amśika**.

Āṅgiras (= Pali **rasa*), nom. sg. **rāḥ*, n. of a king (in Pali of the race of Mahāsammata): Mvy 3572 (in a list of cakravartins headed by Mahāsammata, 3552).

Āṅgirajva (?), n. of a ṛṣi: *Āṅgirajā* (sol) *nāma maharṣiḥ* Māy 256.18. Note that *Āṅgirasā* (also in Skt.; = *Āṅgiras*) is mentioned just before this.

Āṅgirasā (= Pali id. in mg. 1; regular Skt. would be *Āṅgirasā*, q.v.), (1) ep. of the Buddha: Mv 11.109.20; (2) n. of a former Buddha: Mv 11.239.5 f.

āṅgulikā, (1) (Pali id.) = Skt. *āṅguli* *finger*; only in *ekāṅgulikayā* or pl. **kābhīs*, (*pointing*) *with single finger(s)*: sg. LV 49.3; 67.12; pl. LV 290.17; (2) = Skt. *āṅguliya(ka)*, *finger-ring*; both times with v.l. *āṅgulikā*, probably read so (MIndic reduction, § 3.118, of *āṅguliya-akā*, q.v.), Mv 11.73.1; 102.16.

Āṅgulimāla (= Pali id.), n. of a brigand converted by Buddha: Av 1.148.9.

Āṅgulimālika, n. of a work: Lañk 258.4 (*nirvāṇāṅgul°*, v.l. *nirmāṇāṅgul°*, presumed to be dvandva by Bendall-Rouse and Suzuki), presumably = next; quoted Śiḥ 133.4 (here ms. **laka*).

Āṅgulimāliya, nt., n. of a work, presumably = prec.: Mvy 1398.

āṅgulikā, see **āṅgulikā** (2).

āṅguliphaṇastaka, (*having a hand with fingers* (round and awkward) *like a snake's hood*: Mvy 8776 (Chln. *round-fingered*); MSV 1v.68.6 (read with ms.). Corresponds to Pali *phaṇa-hatthaka* Vin.1.91.11, interpreted SBE 13.225 as *having hands like a snake's hood*; comm. 1027.1 *yassa vaggulipakkhakā* (*bat's wings*) *vīya āṅgulyo sambaddhā honti*.

āṅgulyakā, fem., *finger-ring*; nowhere else recorded in this form and gender; but cf. **āṅgulikā** (**ikā*): *āṅgulya-akā* ... *patitā* Mv 11.110.4; *sā āṅgulyakā dṛṣṭā pariṇātā* 5; *āṅgulyakā* ... *patitā* 13.

āṅgulya-lipi, a kind of script: LV 125.20; Tib. *finger* (sor mo pañi) *writing*.

āṅguṣṭha-vibhedika, nt., *thumb-separator*, presumably a *glove or mitten* with separate hole for thumb but not for the other fingers: **kāny anyāni ca vividhāni vastrāṇi* Kv 78.21.

Āṅgottama, n. of a former Buddha: Mv 11.233.2 f. **Acaraṭarkirāja**, one of the 10 *krodha*: Dharmas 11; = **Acalaṭakkirāja**, q.v.

Acala, m., (1) n. of a *samādhi*: Mvy 580; ŚsP 1421.19; (2) n. of a future Buddha: Av 1.53.18; (3) one of the *krodha* (cf. next): Sādh 137.13.

Acalaṭakkirāja, n. of one of the *krodha*: Sādh 418.6; both *Acala* and *Ṭakkirāja* are thus used, alone; and see **Acaraṭarkirāja**.

Acaladeva, n. of a Bodhisattva: Gv 443.6-7.

Acalamati, n. of a son of Māra (favorable to the Bodhisattva): LV 313.15.

Acalaśrī, n. of a *kṣipnara* maid: Kv 6.2.

Acalaskandha, n. of a Bodhisattva: Gv 443.5.

acalā, (1) n. of the 8th Bodhisattva bhūmi: Mvy 893; Dharmas 64; Lañk 15.5; 221.19; Dbh 5.10 etc.; Bbh 353.3; (2) n. of a *rākṣas*: SP 400.6; Māy 243.26; (3) n. of a female-lay-disciple: Gv 170.13; 172.1 ff.; **Acalopāsi-kāvimokṣa** (so read for text *vācanopās°*), Śiḥ 36.4, refers to Gv 170-179, dealing with Acalā's instruction to Sudhana; Śiḥ 36.5-8, cited from Gv 171.21-26.

acalācala, *immovable* (*acala*) *as a mountain* (*acala*): **acalācalam** (*nīścayam*) LV 216.15 (vs).

Acalitasumana(s), n. of a former Buddha: Mv 1.141.16 (**naḥ*, n.sg.).

Acalendrārāja, n. of a Bodhisattva: Gv 4.7.

Acalopāsikāvimokṣa, see **Acalā** (3).

acāra, probably m.c. for Skt. *acara*, *unchanging*, *constant*: *acāra-cārikām*, *unchanging* (constant) *course* (of the Buddha, for countless aeons) RP 5.13 (vs). To be sure there is a Skt. noun *cāra*, *movement*, of which this might be a compound with *a*-; but no such cpd. is recorded in Skt. or MIndic.

acintī(śu) for Skt. *acintya*, see § 3.115.

acintia, see **acintiya**.

acintika (perhaps MIndic for *acintyaka*, q.v.? or hyper-Skt. for *acintiya* = Skt. *acintya*?), *unthinkable*, *incomprehensible*: Mvy 733 (Tib. *bsam gyis mi khyab pa*, *impenetrable by thought*); Mmk 559.20 (vs) *caryā bodhim acintikā* (in line 25 below note *acintyaka*); *kālpām acintikām* Mmk 587.2 (= *kālpām acintyakām*, for *unthinkable* aeons).

Acintikamādhya**buddhivikrīḍita**, n. of a Bodhisattva: Mvy 733; see prec. Tib. *bsam gyis mi khyab pañi dkyil khhor la blo gros rnam par rol pa*, *sporting in enlightenment in(to) a circle* (*dkyil* alone generally = *madhya*) *that is incomprehensible by thought*.

acintiya, adj. (= Pali id., Skt. *acintya*), *unthinkable*: examples § 3.103. Once written **acintia**: *dāna-acintia-tyāga-mukhena* Śiḥ 328.2 (vs; wrongly divided in ed.), *by means of inconceivable giving of gifts*.

acintya, nt., a very high number: Mvy 7814; 7946 (here cited from Gv); 8047; Sukh 31.3; Gv 106.24; 134.13.

acintyaka (= Skt. *acintya*), *unthinkable*; cf. **acintika** (**tikā* occurs Mmk 559.20); Mmk 559.25 (vs).

Acintyaḡaṇuttaradharmagocara, n. of a Bodhisattva: Gv 443.9.

acintyaparivarta, m. (or, in Gv 134.13, nt.), *square of acintya*: Mvy 7815; 7947 (here cited from Gv); Gv 106.24; 134.13.

Acintyaśrī, n. of a Bodhisattva: Gv 443.7.

acira-cira-cireṇā (m.c. for **na*; no v.l.; as one word? so text): LV 78.5 (vs). Rendered by Foucaux for a *long time*. Māyā speaks to the King: *deva śṛṇu hi mahyaṃ bhāṣato yaṃ matam me; acira-cira-cireṇā jāta udyāna-buddhiḥ*, ... *for a long time I have conceived the thought of* (going to) *the pleasure-park*. Could *acira(m?)* be taken separately, with preceding line? Tib. seems to have nothing for *acira*; it says *yun riñ riñ po ḥdas nas*, *for a long, long time past*.

acirayānasamprasthita, = *nava-yāna°*, q.v.: AsP 286.6.

a-cirasthītika-tā, see cirasthītika, and s.v. sthītaka (4).

[acirṇa-daṇḍatā, var. for ācirṇa°, q.v.]

acela (= Pali id.) m., a member of a sect of naked ascetics: Mvy 8467 (-dānam; cf. Pali Vin. iv.92.3-5); Śikṣ 331.12.

acelaka (= Pali id.), = prec.: Mvy 3528; Prāt 511.10.

acchaṭa, nt. (only Mmk 159.23; in Pali accchara as stem in comp. beside °rā) = acchaṭā, q.v.

acchaṭā, also acchaṭā-samghāta (= Pali and AMg. acccharā, Pali also acccharā-samghāta), once acchaṭā-samghāta (see samghāta); cf. ricchaṭā (for rch-āṭā? which could be the original of acchaṭā), (1) *snap of the fingers*: ekācchātā ye (so read with WT) ca karonti śabdām SP 392.6; acchaṭā-śabdāna Divy 555.21; *śabḍaḥ Mvy 2802; *śabdām akārṣit, *snapped his fingers*, Gv 510.22; *samghāta-śabḍaḥ SP 388.8; (2) as n. of a small unit of time, *instant, jiffy*: °tā (printed °tām in 160.7, wrongly) tvartitā gatīḥ Mmk 160.7; 279.23; once as nt. (see acchaṭa), °tām Mmk 159.23; various adverbs, in a jiffy, acchaṭāmātreṇa Mmk 79.27; °tā-samghāta-mātram Mvy 8226; Divy 142.11; °tā-pada-mātram Mmk 268.18; ekācchātāsamghātamātram Śikṣ 214.11; as adj., *having or characterized by the measure of a finger-snap*, i. e. in a jiffy, agreeing with personal subject, (Mañjuśrīh ...) °tāsamghātamātro ... vikurvaṇaṃ ... samāpadyata Mmk 3.27.

acchatī (= Pali id., Pkt. acchai), *sits*: acchā drume tuva LV 343.2 (vs) *sit at the tree!*; [(pīṭhe) acchatī Mv ii.379.5 (vs), but this is surely an error for acchambhī of Śikṣ 303.3, which meter requires;] kausidyam acchatī Śikṣ 298.4 (could be *sits in sloth*, but might also be *goes to sloth* as Bendall assumes following Pischel 480; in LV this is impossible).

acchandagāmin, adj., probably *not going after whims or desires*, of the family of the Bodhisattva: °gāminam LV 24.1 n.sg.; °gāmi Mv i.197.20; ii.1.10 (all same passage).

acchambhita, adj. (neg. of chambhita, and cf. next; Pali has acchambhitatta), *not frightened*: Gv 37.1; 40.20, etc.; 452.24; adv. °tām, *without consternation*, Mv ii.281.15 (parallel with abhītam, asamvignam, asampra-stam).

acchambhin, adj. (= Pali id.; cf. astambhin; neg. of chambhin; cf. prec., and chambati, chambhita, etc.; on etymology see under chambati), *not paralyzed with fear, not frightened*: acchambhī, n. sg. m. (in LV 284.18, and possibly 285.9, voc.) LV 284.18 (vs); 285.9 (vs); Mvy 1821; Mv ii.269.20; 270.1, 18; 278.21; 281.13; read acchambhī Mv ii.379.5, with the parallel Śikṣ 303.3, for text acchatī; acchambhī, n. sg. m. Gv 364.20 (vs); acchambhinam (i n. sg. m.; -m 'hiatus-bridger'? amānkubhūtaḥ Mmk 93.24 (prose)).

acchindati (= Pali id., for Skt. ācchinatti; Senart always emends to ācch°), (1) *takes away, removes*, with gen. of person, acc. of thing: acchinditvā Mv ii.434.3, 9 (teṣāṃ bhrātṛnām); iii.7.17 (gullikām); in Mv iii.403.12, 14, read ahaṃ na (14 ... naiva) kasyaci demī nāpi acchindāmi (with mss., misinterpreted by Senart), *I do not give to anyone nor take away from anyone*; (2) *abolishes, puts away*: acchet(t)va (trṣṇām) Mv iii.285.6, 9 (= Pali acchejja, acchijja, same vs, SN i.127.3, 6).

Acchinnadhāra, n. of a rain-delty: Śikṣ 247.8.

Acchilla, n. of a nāga-king: Māy 247.34.

Acyuta, (1) n. of a Bodhisattva cakravartin: Mv i.113.14; (2) n. of a nāga-king: Mvy 3292; Māy 247.34; (3) pl., n. of a class of gods (as in Pali accuta): Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4, 185.18.

Ajakarna, n. of a disciple of Buddha: Mv i.76.1.

ajanya (cf. Pali ajañña), prob. *ignoble, debased*: ajanyasya brāhmaṇasya putrō Mv i.319.12; 321.16; 323.7; said of Jyotipāla; since he was a friend of a potter's son,

his father may have been an outcaste brahman. Senart assumes mg. *noble*, on grounds which I find unconvincing. The mg. I assume fits the Pali ajañña, Jāt, ii.437.17. In Mv iii.119.23 prob. read with v.l. anajanyarēthā, *not ignoble chariots*, for ajanya° of text. (Meter is bad in either case.) In Kv 42.10 for na jatyeṣu read perhaps nājanyeṣu, *not among ignoble people*; see s.v. jatya.

ajapadaka-daṇḍa, m. (= Pali ajapada-daṇḍa), *staff* (cleft) *like a goat's hoof*: Mvy 9045; ajapādaka-daṇḍaka, id., MSV iv.75.5.

Ajapāla-nyagrodha (= Pali °nigrodha), *the Goat-herd's Banyan*, under which Buddha spent some time (the 6th week, according to Mv) shortly after enlightenment: Mv iii.302.21; 313.18. Story of how it got its name, Mv iii.301.8 ff. (apparently does not occur in Pali; doubtless a late invention based on the name); ajapālasya nya° iii.302.21; 425.18, 23; 436.19, 22.

Ajaya, n. of a goddess: Sādh 502.10.

aja-r-eḍakā (cf. Pali ajeḷaka, Skt. Gr. ajalaka), voc. °ke, *O female of the goats-and-sheep!* (cf. § 4.63); MSV iv.228.16 (vs). Addressed to a ewe; use of the dvandva cpd. is peculiar but hardly questionable; cf. § 23.3. Confirmed by nom. (sā) 'ja-r-eḍikā 228.21 (prose).

ajava, perhaps to be read for java, a high number, in Gv 106.13; see s.v. ayava.

a-jātaka, adj. (= Skt. ajāta), *unborn*: ajātakās ca (v.l. ajāta sarve) SP 281.9 (vs), m.c.

Ajātaśatru (= Pali Ajātasattu), n. of a king of Magadha, son of Bimbisāra: SP 5.5 (attends the Buddha); Divy 55.17; 279.20 ff.; 369.9; 380.18; 545.8; Av i.54.6 ff.; 83.6; 88.7; 308.5 ff.; ii.182.1 ff.; Śikṣ 274.3-4 (from Tathāgataguhya-sūtra); Mmk 590.2 (in the sequel repeatedly referred to as Ajātākhyā, e.g. ajātākhyo nṛpottamaḥ 592.7); Karmav 45.3; 49.20 (summary of his story), et alibi.

Ajātaśatrukaukṛtyavinodana, m., n. of a work: Mvy 1358.

Ajātākhyā, see Ajātaśatru.

ajānaka, adj., *foolish*, see jānaka.

ajānanaka, adj., = prec., see jānanaka.

Ajita, (1) (= Pali id.) epithet of Maitreya; mostly used in direct address, the name Maitreya being otherwise used in same context; but other forms occur (ajitasya Karmav 40.1): SP 18.4; 308.1, 2; 309.2 ff.; 327.3; 332.6 ff.; 345.7 ff., etc.; Mv i.51.6; Śikṣ 97.8; (an unidentified Bodhisattva, prob. Maitreya) Sukh 64.7 ff.; 92.10; (2) n. of a future Buddha, but seemingly distinguished from Maitreya: Mv iii.330.8; (3) n. of an attendant on the Bodhisattva (Śākyamuni) in a previous birth: Jm 3.4 (query: to be identified with Maitreya?).

Ajita Keśakambala, or °lin (= Pali Ajita Kesakambala, or °lin), n. of one of the six heretical teachers of Buddha's time (see s.v. Pūraṇa Kāśyapa), named with the others: °laḥ Mvy 3548 (Ajita-keś°, as cpd.; so also Mironov); Divy 143.11; Av i.231.4 (ms. Kesa°); °lasya Mv i.253.14; °lin, nom. sg. Mv i.256.20; iii.383.16.

Ajitacakra, n. of a former Buddha: Mv i.137.12.

Ajitamjaya, (1) n. of a Bodhisattva: Mmk 41.17; (2) n. of a locality: Māy 27; 69.

Ajitapuṣya (? Senart with v.l. °puṣyala), n. of a former Buddha: Mv i.137.13; see puṣyala.

Ajitabala, n. of a former Buddha: Mv i.140.2.

ajitavatigandha, a (mythical?) kind of jewel: (-maṇirāja-) Gv 101.8; cf. ajitāvati.

Ajitasena, n. of a householder: Gv 453.18, 26, etc.

? Ajitasenarājan (mss. Ajinasenah Rājā), n. of a former Buddha: Mv i.140.11.

Ajitā, n. of one of the four Kumārī, q.v., or Bhaginī: Mmk 537.8; 539.25; 543.9 et alibi; prob. the same, a yakṣiṇī, 573.14.

ajitāvati, a kind of perfume (cf. ajitavatigandha): ajitāvati(gandharāja-) Gv 153.15.

ajinaka (= Skt. *na plus -ka svārthe), *deerskin*: *kena Mv iii.144.9; 154.11 (both prose).

? **ajina-khipa** (or, Sktized, *kṣipa; m. or nt.; = Pali *khipa), *deerskin dress* (of an ascetic): *khipena, so I em. Mv ii.147.7, for mss. jana-kapilena, -karitena. The vs was *puspātāgrā*; Senart falls badly on it, but some of my guesses, too, are far from certain: *kaṣāyapaṭa*-(m.c. for *kaṣāyapaṭa*)-valambitaprakarsī ajinakhilpena vistīrṇa alindramārge, bhūrikamalajāvākirṇagātro śaraṇavare gata eka cakravākah. See my Reader, *Four Sights* (Mv), end.

Ajiravati (Skt. Gr.: = Pali Acravati; see also **Aryavati**), n. of a river at Śrāvastī: Av i.63.5 ff.; ii.69.3; MSV ii.85.20.

ajihma-kukṣi = *abhugna* (q.v.) -kukṣi.

a-jihmīkaraṇa, see **jihmī**.

ajivika: Śīkṣ 332.1 (vs), probably only m.c. for **āj** (despite note p. 414).

Ajeja, m., n. of a samādhi: Mvy 548 (not in ŚsP).

Ajñānavidhvamsana, n. of a former Buddha: Sukh 6.12.

a-ñāna (nt.; Pali añña; MIndic for ajñāna, § 2.15), *ignorance*: jñānam na kalpeti, aññanu (n. sg.) no bhavet MadhK 157.1 (vs; no v.l.).

[añja (añjas?), cf. Skt. añjas, *quickly*; exclamation used in Pali (Jāt. i.192.5, 29) in urging a draft-animal to go (*geel get up! go ahead!*), *come up!* In LV 394.18 (vs) tad añja is Lefm.'s em. for tad-anya of all mss. and Calc. which seems to make no sense. Addressed by Brahmā to the Buddha, urging him to preach the law; presumed to mean perhaps *come on!* But Tib. seems to have had a quite different reading: kha hbyed pa, *mouth open* (Foucaux, *ouvre la bouche*; but the form is not given as impv. by Jā.). Should we read ud-añca, 2 sg. impv., for Skt. ud-añcaya, *ertönen lassen* (pw)? Graphic confusion of *u* and *ta* occurs in some Indian alphabets, e.g. in Śāradā.] **añjati** (= Pali id., Skt. anakti), *anoints*, ppp. añjita: añjitehi akṣīhi Mv ii.234.17.

1 **Añjana** or *na-ka, n. of a king of Benares, father of Puṇyavant(a): Mv iii.33.12 (*nako, n. sg.), 15 (*nasya, gen.).

(2 **añjana**: mṛgo ... raktehi khurehi añjanehi akṣīhi prabhāsvarehi darśanyehi Mv i.363.18. No v.l.; but there is no authority for añjana as adj. [PTSD quotes 3 Jāt. passages for this, all erroneous.] Senart suggests sāñjanehi or equivalent. But perhaps render: *with red hoofs and eyes bright and beautiful* (as if?) *with collirium*.)

añjaniya or *yā (so Senart with one ms.), or **añjanaka** or *kā (v.l.), acc. to Senart *box for holding collirium*; cf. Pali añjanī, AMG añjanīyā (for *kā), id.: *ñiyā (v.l. *nakā; n. pl.) pi Mv ii.473.10, listed among products of a śaṅkha-valayakāra, q.v.

Añjalipriya, n. of a yakṣa: Māy 49.

Añjalimādhārīn, n. of a former Buddha: Mv i.140.3.

? **añjīṣṭha**: ŚsP 1561.6, 7 nā 'ñjīṣṭham, in a list of color words. Perhaps error (haplogr.) for (na) māñjīṣṭham? Otherwise may be identified with Skt. Gr. (Unādi) añjīṣṭha, Pali (according to Maung Tin, cited CPD) añjīṭṭha, *the sun* (to Vedic añjī); in that case perhaps *bright-colored*.

aññāya, so Senart (with the Pali version, SN i.126.27) for mss. anyāya = Skt. āññāya, ger. of ā-jñā, *knowing*: *ya dharmam Mv iii.284.4 (vs).

Aṭakavati (var. Ala°; Mironov **Aṭaka°**, no v.l.), n. of a place: Mvy 4137; presumably = **Aḍakavati**, q.v., = Skt. Alakā.

aṭakara, m., apparently *pathologically ravenous appetite*: Mvy 9515, according to Tib. bkres na ba (ed. suggests rñab, misprinted rñab, ba) and Chin.; in a list of diseases. See **āṭakara**.

aṭaṭa, m. (= Pali id.), n. of a hell (cold, acc. to Dharmas and Tib. Mvy): Mvy 4931; Dharmas 122; Divy 67.23; 138.7; Av i.4.9 etc.; Mmk 635.22.

aṭanin (Skt. aṭana plus -in), *wandering* (adj.): paśyathā katham aṭany akhedavān Gv 481.24 (vs), *see how, wandering, he is not wearied*.

Aṭavaka (cf. **Āṭavaka**), n. of a nāga king: Māy 247.22.

Aṭavi (= Pali Ālavī), n. of a town: Māy 15, 90. Lévi identifies the first with the Pali city-name but thinks the second a different locality.

Aṭavisambhāvā, n. of a pond: Suv 184.6 ff. (note especially 188.2).

aṭṭa, m. (v.l. *atta*; so Mironov), a high number: Mvy 8067; Tib. phyor, which Das gives as = *anta* (read *atta*?), n. of a number. Cf. also **iṭṭā**.

[aṭṭahā(h): Mmk 19.10, read abṛhā(h) or avṛ°, q.v. a class of gods.]

? **aṭṭiyānika** or *vānika, pl. *kā, so mss. at Mv iii.442.15, corresponding to **āgrivaniya** at iii.113.10; Senart em. aṭṭavāṇijā, which is quite implausible and not really easier to interpret. In a list of designations of various tradesmen or artisans.

Aṭeśvara, n. of a *suparṇin*, previous birth of **Virūpākṣa**: MSV i.260.19 ff.

Aḍakavati (=Skt. Alakā; see **Aṭakā°**, Ala°), n. of the capital of the yakṣas: LV 202.13; Suv 116.1 *vatyām (Nobel em. Aḍakā°, needlessly); Māy 106; 228.21.

aḍḍhatiya (= Pali id., acc. to CPD by hapl. for aḍḍhatiya = Skt. ardhatriya), or **aḍḍhā°**, *two and a half*. Senart's Index cites only aḍḍhatiya, which is read in text Mv iii.72.12 (mss. āvṛttiya) and 13 (mss. aṭṭatiya or āṭṭā°), while aḍḍhatiya is read in text Mv ii.312.10 (mss. aṭṭati, omitting ya) and iii.75.7 (mss. aṭṭatiya).

Anāla (so Lefm. with some mss.) or **Anāla** (so Calc. with best mss.), n. of a town: LV 406.20 (prose) °lam, acc. sg.

anu, *grain of sand* (nowhere recorded in this sense): gaṅgāpubhīḥ saṃmitāḥ LV 360.17.

anu-phala, m., lit. *having minute fruit, millet* (Tib. tsī tsī, tsī tse): Mvy 5657.

(**anḍa**, *cupola*, the bulb-shaped part on the top of a stūpa: Divy 244.10, 11. See P. K. Acharya, Dict. Hindu Arch. 16, and pw 1.284.)

aṇḍakāṣṭha: Divy 384.24, acc. to Burnouf Intr. 376 *eggshell*; doubtful; see s.v. **hirodaka**.

Anḍabha, n. of a yakṣa: Māy 51.

Anḍāyana, pl., n. of a brahmanical gotra: Divy 635.19.

anvati, rarely °te (derived by Senart, note on Mv i.15.10, from Skt. pnvati), *goes*: anvati LV 192.7 (text 'nveti, unmetr.; cf. vv. ll. 'nvata, 'nṭata); Mv i.264.12; ii.101.18 (mss.); 211.2 (mss.); 3; 457.15; iii.28.8; 144.17 ff; 154.17; 155.3, 9, etc.; °te SP 111.4 (Kashgar rec.; text haṃce); anvanti Mv i.15.10; ii.211.7; anvāmi Mv ii.226.14; anvāma (pl. for dual) Mv iii.310.10; anvāmas (v.l., text aṇcāmas) SP 168.9; anvantehi (em.; pres. pple.) Mv i.356.5; °ntena Mv ii.83.21; °nto Mv ii.212.16; 217.5; iii.28.9 (mss. °ati); 35.17; anvati (text °nti; n. sg. fem.) Mv iii.12.10; anvamānā Mv ii.441.6; anvī (aor., went; read *karmānvī, cf. WT who cite their ms. as *ñvī!) SP 258.10; ppp. anvītaḥ Mv ii.210.15 (pādehi, went on foot); iii.144.15; °tā (em.) Mv i.356.10; ger. anvīya Mv iii.145.1; inf. anvītu-kāmā(h) Mv ii.211.10; gdvē. bhikṣā anvītavā Mv iii.178.7 *one must go a-begging*.

atapa, once **atapas**, the second of the *suddhāvāsa*, and (usually pl.) the class-name of the gods who dwell there; in Pali atappa: Mvy 3103; Dharmas 128; LV 150.10; Mv ii.314.9; 319.7; 349.1; 360.22; Divy 68.16; 367.14; Av i.5.3; Mmk 19.10; 43.21 (text anaya); 69.6 (here sg. of an individual member of the class); atapas (s-stem, in comp.) Gv 249.10. Others, see s.v. **deva**.

atara, m. (cf. next), a high number: Mvy 7777 (*rah); Gv 106.14 (*rasya).

ataru (cf. prec.), a high number: Mvy 7906 (°ruḥ; cited from Gv); Gv 133.25 (°rum, n. sg. nt.!).

a-tarkika, adj. (Pali atakkika, see CPD; cf. tarka), free from (sophistical) ratiocination: °kaṃ sūksmam anāsra-vam ca jñānam ... SP 62.12 (vs).

[**atarṣaka**: Śīkṣ 255.8 °kā(h), followed by atṛptikārāḥ; read atarpakāḥ, not *satisfying*; of the viśayas.]

[**atarṣaṇīya**: Śīkṣ 255.8 °yāni, after atṛptāni; read atarpanīyāni, *insatiable*; of the Indriyas.]

[**Ati**, read Atri, n. of a Prajāpati: Māy 257.18.]

[**ati tvām**: LV 253.8 (vs), so text, but most mss. atīva, and so Tib. (śin tu); read atīvā (m.c.).]

atikāla (= Pali id.), *too early time*; cf. **ativikāla**; na cātīkāle (v.l. °lām) na cātīvikāle (v.l. °lām) Mv iii.255.14, *not too early and not too late*; iii.414.5 (mss. nānyātikāle).

atīkrānta, adj. (ppp.), *surpassing, wonderful*, (specifically of appearance) *beautiful*: atīkrāntā (so mss., Senart abhi°) ca mānuṣāḥ Mv iii.96.19; 100.20; °ta-varṇa, of *beautiful appearance*, LV 396.17; Mv iii.316.13; 317.11; also Mv ii.257.9; 258.7; iii.197.15; 302.10 (in these four Senart em. abhīkrānta°). The equivalent Pali is regularly abhikkanta (-vaṇṇa), but atīkkanta also occurs in the same sense (CPD s.v.). In BHS, in this sense, abhīkrānta occurs, if at all, only in LV 398.11 °ta varṇa, see abhīkrānta 2. Since t and bh are easily confused, it may be that graphic confusion is here concerned. On the other hand, atīkrānta is erroneously read, e.g. in Divy 462.13, for abhīkrānta (1), which is correctly read in the same passage in MSV 1.70.3, and elsewhere in that text.

atīkrānta-mānuṣyaka, *surpassing human powers or nature*: Mv ii.283.15 (cakṣuṣā vīśuddhena) °ṣyakena (*transcending human sight*).

atikṣuṇṇaka, adj. (var. atikhuntannaka-, corrupt; read °kṣuṇṇaka, *broken?*), *over-small*: nāti°kair ālopaḥ (sc. paribhokṣyāmah) Mvy 8572; so Tib. ha cañ chuñ ba. See **kṣuṇa**. (Mironov as text.)

aticirayati (= Pali aticirāyati; cf. Skt. cirayati), *delays excessively*: Divy 175.20.

atījalpati, *talks too much*: Mvy 7024 °lpet.

atītti-(ga)-? (= Pali id., Skt. atṛpti); assumed by Senart at Mv i.133.12 (prose) atīttigās (no ms. reads quite so, yet the variants seem indeed to tend in this direction), *ils ne tendent pas à la satisfaction de leurs sens, ils ne sont pas esclaves de leurs sens*. It seems to me, however, that the general use of derivatives of tṛp would suggest just the opposite meaning, which would not fit here (ep. of Bodhisattvas): *they never reach satiety*.

atināmayati, **atināmeti** (= Pali atināmeti), *causes (time) to pass, spends (time)*: kumārabhūmim atināmayitvā SP 68.7 (vs), *having spent his childhood period (stage)*; rātrīdivāny SP 61.1; kālam LV 384.14; Mv i.192.14 (atināmeti); Śīkṣ 40.5; Bbh 172.7; (saptāhapūraṃ ...) atināmesi Mv ii.348.16, *spent a full week*; saptāham Divy 443.6; rātrīdivasam Divy 82.29; rātrīdivasāny Suv 113.2; ahorātram Jm 36.4; divasam Divy 304.4; rātrir ... atināmitā Av ii.153.14; also used absolutely, without a word for (period of) time, yan nv ahaṃ tūṣṇībhāvenātināmayeyam RP 39.14, *suppose I spend (my time) in silence*; similarly Dbh 5.26-7 tūṣṇībhāvenātināmayati; suciram (prob. adv., *for a long while*) atināmayām āsa Gv 342.5 (*spent the time*; or is suciram a noun, object of the verb?). See also abhināmayati (4), adhinām°, vyatināmayati (vīti°).

atiniriyāti, *goes all the way thru*: (in hell, dhūmo ... asthīm) bhittvā asthimarjaṃ mānsādy °yāti Mv i.20.2 (some mss. °jāti).

atipaścāt, see **abhipaścāt**.

Atipurusa, n. of a former Buddha: Mv i.138.13.

atiprathate, *spreads abroad exceedingly, becomes very well known*: °thante ... cariteṣv atīkrāmāḥ Jm 188.21 (mss., Kern em. abhi°, hardly necessarily).

ati-pravaṇṇa, see **pravaṇṇa**.

atiprāgas, adv., *too early*, see under next, and cf. Pali atippāgo (ending analogical to forms like bhūyas): °gas tāvad ... piṇḍāya caritum Mv i.54.12; 56.6.

atiprāg eva, adv. (see prec.), *too early, very early*, cf. Skt. atiprage and prāk (Lex. = prabhāte), Pali atippageva: °eva ... piṇḍāya caritum Mv i.54.16, *it is too early to go begging food*.

Atibalavīryaparākrama, n. of a future Buddha (= Nanda 8, 'the lazy'): Av i.22.3.

atimanyanā (= Pali °maññanā; Vedic atimanyate plus -anā), *despising, contempt*: an-a° sarvasattveṣu KP 18.3; Tib. mi brīas pa.

atimāna (= Pali id.), *self-conceit, excessive pride*; see also **mānātimāna**: Mv iii.214.9; an-atimāna-tayā, Gv 464.5.

Atimāyā, n. of a sister of Māyā: Mv i.355.17.

atimukta (m. or nt.; Skt. Lex., = Skt. atimuktaka, Pali atimutta beside °taka), a kind of shrub and its flower: SP 342.8 (vs); °ta-kadali- Divy 619.18 (prose).

Atimuktaka (= Pali Atimuttaka-susāna; presumably named from the creeper atim°, n. of a cemetery near Benares: °ke (Senart em. °ka-) śmaśāne Mv ii.168.8; °kaṃ (Senart em. °ka-) śmaśānam id. 11).

Atimuktakamalā (v.l. Abhi°), n. of a village chief's daughter: LV 265.5.

atiyātrā, *passage-fee*: Divy 92.27. Probably about the same as ativāhika in Kauṭ. Arth., cited s.v. **gulma**, q.v.

atiriktaka, adj., *completely (miserably?) empty*; in this sense (ati plus riktā, *empty*) nowhere recorded, either with or without suffixal -ka (pejorative?). Otherwise Skt. atirikta, and Pali atiritta(ka), are pples. of ati plus ric- and mean *left over, excessive, superfluous* or the like: Kāśyapa ca Pūraṇo 'tiriktakena pātreṇa nirdhāvati Mv ii.207.2 (whereas the Bodhisattva received a bowl full of delicacies).

ati-r-iva (= Pali id., Skt. atīva, § 4.61), *in excess*; noted only in Mv: prose, i.302.19; iii.60.8; 147.3, 11; 258.9; 302.2; 334.2; 341.5; verses, i.129.6 (read tvayā atirivāpi, with v.l., *even in a manner surpassing you*; Senart em. wrongly; v.l. atiriccāpi, which would be possible if tvayā were construed as acc.); 266.14; ii.37.10; 227.7; iii.109.17; 246.6.

atireka-, *excess(-ive)*, as prior member of cpd. (so in Pali, but in Skt. app. only as final member): atireka-pūjā, *exceedingly great respect*, Mv i.89.16 (prose); same cpd. in Pali, MN i.220.11-12; read Mv 1.89.15 f., yataś ca bodhisattvacaritabhūmīṃ prāpnūvanti, tam (so mss.!) na pūjayanti atirekapūjāye (correct punctuation!), and *from whom they obtain the stage of Bodhisattva-course-of-conduct, him they do not (as they should) honor with exceeding great respect*; atireka-lābha, *extra allowance*, Bhik 22b.3-4; 23a. 2, 5; °ka-clvara (Pali id.), *extra robe*, MSV ii.91.11 f.

atīlakṣa, nt., *a million*: Mvy 7995.

atīlīyate (cf. Pali atīlīna), *becomes slack*: nātīlīyase MSV i.9.12.

ativatta, in ativattākṣa Mvy 8833; Tib. (mig) ha cañ che ba, (having) *very large (eyes)*. There is a v.l. ativantā°, and Mironov reads ativatrā° without v.l. Seems to be MIndic, for ati plus either Skt. vr̥tta (Pali vaṭṭa), *round*, or vyātta (Pali vatta), *wide-open* (in Skt. and Pali only recorded of the mouth).

ativākya (= Pali id. [so, ā and ky! Sanskritic]; cf. Skt. ati-vac), *blame, abuse*: Ud xix.6 (°kyam titikṣati; = Pali Dhp. 321); xxix.31 (°kyam titikṣāmi); MSV i.11.17.

ativāha (= Pali id.), *guide, conductor*; only in sārthativāha (-sārṣa) = sārthavāha (and perhaps m.c.), *caravan-leader, merchant*: Gv 474.14 (vs).

ativikāla (= Pali id.), *too late a time*: Mv iii.255.14 (see s.v. **atikāla**); °kāle 414.5.

ati-viśvasta, adj. (Pali ativissattha), *exceedingly intimate*: me bhagavāṃ ... ativiśvasto Mv 1.327.20; 329.5. **ativāsa** (1) adj. (= Pali ativisa), *very poisonous*: Jm 229.17; (2) nt., a plant, according to Tib. boṅ na dkar po, said to mean *white wolfsbane*; cf. Pali ativisa, a medicinal plant, and Skt. ativiśā, identified as one or more varieties of Aconitum: Mvy 5821.

ativistṛta (cf. Pali ativithāra, 'ārita), *too expanded, too diffuse*: Bbh 264.24 (applied to śāstras; opposed to saṃkṣipta).

[(a)ti]samlāyana, doubtless error for prati°, *privacy*: Divy 204.4 sāyāhne 'tisamlāyanād vyutthāya; this phrase regularly has pratisamlāyanād (q.v.), and there seems little doubt that the syllable pra has been accidentally lost from the text.]

atisadṛśa, see anati°.

atisamṛddha, m., n. of a muhūrta: Divy 643.10 (text here 'ddhir); 644.14 ('ddhaḥ).

atisarati, *transgresses, goes too far* (in Pali also *sins*; since it follows, and is parallel with, nātijalpet in Mvy, it seems not likely to mean that here; but cf. atisāra): nātisaret Mvy 7025 = Tib. ha cañ hphro bar ml bya (byed), *not make going too far*; acc. to Chin., in speech.

? **atisarjana**, nt., see abhiṣajjana.

atisāra (= Pali id.), *sin*, in pratisāra (= Pali id.), *sinful, guilty*: Mvy 9336 = Tib. ḥgal tshabs can. Here, and seemingly always, used in nom. with bhavati, *becomes guilty of a sin*. So Divy 275.18; 330.1; Śikṣ 63.8; Bbh 160.24; 'rā (fem.) Bhik 10a.3-4.

-**atisārīn** (to prec.; cf. Pali id.), *transgressing*: vinay-āṭisārīnṛ duṣṭhulā āpatṭir deṣayitvā MSV iii.79.5; similarly 86.12 etc.

[Atisūrya, Senart's em. for mss. Abhisūrya: Mv iii.330.13.]

? **atisvāra**, in Divy 304.28 tasyāṭisvāreṇa gacchato 'nupadam gacchanti. The word seems certainly corrupt; read atitvareṇa, *with very great speed*? This at least would make good sense, and tvareṇa, *with speed*, is recorded.

aticchā, *excessive desire*: Śikṣ 255.16. Cf. Pali aticchā, aticchata, and aticchā.

atitaka = Skt. atīta, *past* (opposed to *present and future*): RP 6.5; Bhāḍ 13; Gv 384.6. In all may be m.c.

atitārtha (= Pali atitāttha, atīta-m-attha), *having missed one's aim, object, or profit*: (na ...) nirvṛtāḥ puruṣaśreṣṭhā atitārthe (so all mss.; n. pl.; or loc. abs., *when their aim is missed*?) jñātmajā Mv 1.122.18 (vs), *Buddhas and Bodhisattvas never die leaving uncompleted their aims*.

atīśaya (m.c. for Skt. atī°), *abundance*: Mv 1.100.10 (vs).

atula (1) (-gandhārāja), some kind of perfume: Gv 153.14; (2) m. (Pali id.), n. of a nāga-king, previous incarnation of Śākyamuni: Mv 1.249.18; 251.12; [(3) a high number: in Gv 105.25 text sattvatulyasya, read certainly sattvā°; but possibly sattvātulyasya (see atulya).]

Atulaprabha, n. of a kalpa: Gv 447.1.

atulya, adj. (= Pali id., Skt. atulya), *incomparable*: Mv ii.300.8, 9 (vss); 362.11 (prose).

atulya (cf. atula, 3), nt., a high number: Mvy 7812; 7944 (cited from Gv), 8045; Gv 106.23; 134.12; Sukh 31.2.

atulyaparivarta, m. (in Gv 134.12 nt.), square of atulya: Mvy 7813; 7945 (cited from Gv as 'taḥ, n. sg.); Gv 106.24; 134.12 ('tam, n. sg.).

atṛtiya, adj., *with no third* (of two individuals); nowhere recorded, but cf. Skt. advitīya: ubhaye atṛtiyā Mv ii.171.16, *the two of them (alone) without a third*.

atta, see atṭa.

-**attamanas**, adj. (= Pali id., BHS atṭa°), in an-atta° *not glad*, Gv 411.8. Possibly retention of MIndic short a before consonant cluster; § 3.32; but may be mere corruption for -ātṭa°.

attāttamiya (= Pali attattaniya; semi-MIndic for

ātmātmiya, § 3.34), *the self, and what pertains to the self*: -vigatās Dbh.g. 16(352).6. The same cpd. in prose as ātmātmiya-vigata Dbh 43.13; ātmātmiya-rahita Dbh 50.29.

atṭiyati (Pali atṭiyati), see ar(t)tiyati: atṭiyate, °yantā.

atṭiyānā (to prec. plus -anā), *aversion*, with ablative: dharmebhyo 'tṭiyānā (so mss., text atṭi°) jugupsanā MadhK 297.4; see ar(t)tiyati.

atma, semi-MIndic for ātmā, *self*: LV 419.8 (vs); see § 3.35.

atyatīta, nt., *what is beyond death*: in cliché of wish for a son (s.v. ādīśati, 2, 3), asmākaṃ cātyatītakālagatānām, Divy 2.15, *and when we have died* (and so entered) *into the postmortal state*; same 440.28-29; Av 1.14.15; ii.73.10 (so ms. in these); read so Av 1.197.2; 277.1; ii.180.13 (Speyer reads always cāpy atīta°, sometimes with ms. support); in same cliché, asmākaṃ cātyatītam kālagatānām uddīśya Divy 99.6, *and with reference to the postmortal state of us after we have died*.

atyantakāle, adv. (cf. AMg. accantakālassa, Ratnach.), *for a very long time*: Mv 1.103.9, read yadā (mss., Senart omits this) preteṣu, atyantakāle (mss. reported °kāye, Senart em. °kāyeṣu; perh. read °kālena?) nopapadyanti, *if (they are born) among pretas, they are not born (so) for a very long time*.

Atyantacandramas, n. of a Bodhisattva: Gv 443.5. **atyantatā**, instr. °tayā, *absolutely*, with neg., *not at all*: 'tayā hi bhagavan svapnāntare (254.5 svapne) ... na saṃvidyate Śikṣ 252.8; 254.5.

[atyantaribhūta, error for abhyant°, q.v.]

atyaya, m., (once nt., Av ii.151.3), *sin* = Pali accaya (hardly in this sense in Skt.; Manu 8.243 is close to it but apparently isolated); with paśyati, drś-, *recognize as a sin*; with deśayati (rarely pratideśayati, āviṣkaroti) *confess as a sin*; with pratigṛhṇāti (rarely jānāti), *accept (a confession of) a sin* = *forgive, absolve it*; with kṣamāpayati (rare), *ask forgiveness for a sin*. Often atyayam atyayato instead of the simple atyayam, with all these expressions, in the same meanings. Pali uses accayam accayato, and verbs passati, deseti, paṭigāhāti, as in BHS; also khamati, *forgives*: atyayo me Divy 617.17, *I have sinned*; atyayam atyayataḥ paśyāmi Divy 617.20; °drṣtvā deśayāmi, °āviṣkaromi (so) id. 20-21; atyayam atyayato drṣtvā pratideśayati LV 379.13; °yam deśayanti LV 409.22; °yo deśito Av 1.149.12-13; °yam deśitavān 272.13; °yam °yato deśitam (as if nt.) ii.151.3; °yam °yato deśaya, *confess as a sin*, Śikṣ 58.15; Divy 5.5; 55.1; 567.29-30 (read deśayāpy for °yāmy); 570.23; °yam ... deśayāmo SP 210.1; deśemahe atyayu SP 212.7; °yam °yato deśayāmy Gv 122.8; atyayam no bhagavān pratigṛhṇātu LV 379.6; bhagavān atyayam atyayato jānātu pratigṛhṇātu Divy 617.22-3; atyayam pratigṛhṇantu (subject the Buddhas) Suv 30.8; sā tenātyayam atyayato kṣamāpitā Divy 5.6, *he asked her to pardon his offense*. Once, atyayam atyayato āgamā(h; aor.) MSV 1.43.5, *you have arrived at (been guilty of) a sin*.

atyaya-deśana, nt., *confession of sin*: Karmav 49.24; °nā, f., id., RP 34.11; Jm 127.13.

[atyayika, read ātyayika, q.v.]

aty-avaśyam, adv., *quite certainly*: Mv ii.491.7, 8; iii.263.16; 265.7, 10.

[atyavahāra, read abhyavahāra, which is Skt., pw 7.306, (digestible) food, Gv 401.6.]

-**atyastam**, lfc. adv. (cf. Pāṇ. 2.1.24), *when ... has passed, after ...*: anekajānmatyastam Lañk 251.9.

atyastikā, a certain posture, presumably of the hands: Stein ms. fragments 1.3b, 4a, La Vallée Poussin JRAS 1913.844; adjoins vinyastikā; cf. also udvyastikā, vyastikā.

[atyākhyāya (tām te gatim gamiṣyanti), by em., LV 88.22 (prose). But Lefm. misreads and misunderstands

the passage, and Weller ignores it. Foucaux is practically right. Read with most and best mss. *vyākhyāyātām te tāṃ*; all mss. have *vyā°*. not *tyā°*. Render *What is the fate of those who expound the Buddhas past, present, and future, while yet ignoring (or concealing) the enlightenment of the Buddhas, — to that fate will they go.*

aty-ārabdhā, (= Pall *accāraddha*), *too greatly exerted*, adj. with *virya* (so in Pall, with *virīya*): *Sikṣ* 51.2.

? **atyāhata**, *afflicted* (but probably error for *Skt. abhyāhata*): *Divy* 460.7, text *duḥkhenātyāhata*.

Atyuccagāmin, n. of a former Buddha (spelled *Abhy°* in Gv; in mss. of *Mv* iii.245.6; 247.6; 248.9; and in v.l. at LV 172.3, where Tib. *rab ḥthor gsegs*; Foucaux interprets *rab* = *abhi*, but it may = *ati*, see *Das* s.v. *rab-hkhrugs*; Tib. for LV 5.6 *sin tu ...* = *aty-*): *Mv* i.137.11; iii.240.2 f.; 243.5, 6; 244.1; 245.6; 247.6; 248.9; LV 5.6; 172.3; Gv (see above) 204.26; 205.2, 10.

Atyuccadeva, n. of a Bodhisattva: Gv 443.9 (text *Abhy°*, cf. prec.).

Atyuttama, n. of a former Buddha: *Mv* iii.239.2. [*atyutsāhatā*, *Divy* 547.26, or **hanā*, *Divy* 549.7, read *abhyut°*.]

atyudgacchati, and ppp. **atyudgata**, sometimes in texts and oftener in mss. (frequently as v.l.) for *abhyud°* in meaning *rises* (ppp. *risen*) *above*. Graphic confusion is certainly concerned here, at least in part; except as under **atyudgata**, q.v., all occurrences are grouped under *abhyud°*, q.v. For the most part Pali *abdhugacchati* and derivatives support this classification. Note however (aside from Pali *accuggata*, apparently only used as adjective, often with specialized meanings) Pali *accuggamma*, ger., used of water-plants, *having grown out above* (the water, acc. or abl.); but BHS uses (only) *abhyudgacchati* in this sense, according to unanimous tradition, tho perhaps this tradition may be erroneous. Contrariwise, there is even in Pali tradition some confusion between *abdhugg-* and *accugg-* in this group; see CPD s.v. *abdhugata* (a var. *accuggata* occurs with subject *yasō*).

atyudgata, m.: *Mvy* 7734, or nt.: *Mvy* 7862, a high number, = Tib. *zañ(s) yag*; in 7862 cited from Gv, text of which reads *abhyud°*, q.v.

atyunnamayya (cf. *Skt. unnamayati*), ger., *raising* or *stretching up very high*: *Divy* 36.10; 120.5; Av i.276.16; in all *pūrva-* (or **vām*) *kāyam aty°*, preparatory to expressing an *udāna*. Perhaps only graphic error for *abhyu°*; *Skt.* has *abhyunnata*, ppp.; and see *abhyunnāmya*.

atramantrā, a high number: Gv 106.7; seems to be a corrupt substitute for *bhramantra*, q.v.

atrāṇa, adj. *defenseless* (= Pall *atāṇa* and *attāṇa*; only *Buddh.*; a- plus *Skt. trāṇa*): *Mv* i.22.14 (prose) *atrāṇā(h)*. To be read metrically *atāṇāṃ*, though written *atrāṇāṃ*, Gv 474.23. Cf. next.

atrāṇya = prec.: **yāḥ* *Suv* 53.1 (vs; v.l. *atrāṇāḥ*).

Atri, see *Ati*.

atha, followed by *khalu*, *tarhi*, or *evam* (= Pali *atha*, and *atha kho*; seems not used in this sense in *Skt.*), after a negative clause: *atha khalu* (not ...) *but rather*, Ger. *sondern* *Mv* ii.161.15, 18; 162.1, 3; *atha tarhi*, id., LV 19.11, 16, 20; 20.3; *atha evam anyatra* *Mv* iii.66.8 and 15 (see s.v. *anyatra*, 1), *but rather*, on the contrary. ...

atharvaṇa, nt., *Atharvanic practices, sorcery, black magic*: *Divy* 629.16 (mss.; ed. em. *āth°*). Pall (*Sn* 927) has v.l. *athabbaṇa* for edd. *āth°*; *Skt.* has *atharvaṇa* also but apparently not in precisely this sense.

atharvanika, a member of a school of the AV: *Divy* 633.10 ff.

adattādāyika (= *Skt. °yin*, *Manu* 8.340; also BHS, Gv 159.13; 228.13), *thief*: *Divy* 301.23; 418.28.

adattādāsyatha, 2 pl. fut., *mādatā°*, *do not steal*: LV 15.9; see § 28.53.

Adana, n. of a nāga king: *Māy* 246.25.

Adarsamukha, n. of a nāga king: *Māy* 247.36; cf. *Adarśamukha*, for which this is probably a misprint or error.

adānta-damaka (= Pall *adanta°*), *tamer of the untamed*, epithet of Buddha (cf. *puruṣadamyaśārathi*). Reference lost.

adinna, adj. (= Pall *id.*), *not given*: *Mv* i.346.10 ff.; abbreviated expression for *adinnādāna*, q.v., *Mv* i.145.9 = 202.6 = ii.6.3 (vs) *vīramāmi cāpy adinnā(d), and I abstain also from (taking) what is not given*, i. e. from theft.

adinnādāna, nt. or m. (= Pall, nt.; *Mindic* for *Skt. adattādāna*, nt., see pw s.v.), *theft*: **nam* (n. sg.) *Mv* i.347.13; *adinnādāno adharma adattādānavairamaṇo dharma* *Mv* ii.99.6.

Adinakusuma, n. of a Bodhisattva: Gv 443.2.

Adinagāmin (mss. mostly *Adiva°*), n. of a former Buddha: *Mv* i.141.12.

Aduka, n. of a nāga king: *Māy* 247.27.

aduṣin, adj., in *Divy* printed *aduṣin*, prob. by error, *doing no wrong* (*Skt. -dūṣin*); in *aduṣy-anapakārin* (in *Divy* wrongly printed *-anayakārin*), *doing no wrong and not offending*: **kāri*, n. sg. m., *Divy* 574.11; 581.18; *MSV* i.215.13; **kāriṇa*, n. pl., ii.78.21.

adrśyā (not recorded in this sense), probably to be read for text *adrśyā*, n. of a magic herb (which makes invisible): Gv 498.1, 2; in line 2 could be either *a-* or *ā-*, in *saṃdhi*; but the stem, in composition, is printed as ending in *-a*, for which probably read *-ā*; in line 1 text *asty ādrśyā nāmauśadhiḥ*.

adekṣiya (hyper *Skt.* for Pkt. **a-dekḥhiya*, to *dekkhai*, on which see J. Bloch, *Fest. Wackernagel*, 143 ff.; blend of *dakkhai* and *pekkhai* = *prekṣati*; cf. *adrākṣaṇiya*), ugly: (*śobhana rājā ... chattradhāro punar*) **yo* *Mv* iii.10.15.

adbhuta (in *Mvy* *Kyoto* ed. always *adbhūta*, 1277, 5043, 7164; but *Mironov* *adbhuta* without v.l.), (1) adj. *amazed, wonder-struck* (in *Skt.* only *astonishing*, and so usually Pali *abdhuta*, but see Ap 109.24, CPD s.v.) *āścaryabhūta sma tathādbhutaś ca* *SP* 110.12, *we are amazed and astonished*; (2) nt., also *abdhuta-dharma*, m. (Pali *abdhuta*, **ta-dhamma*), one of the divisions or types of literature in the Buddhist canon, *marvel(s), itivṛttakam jātakam abdhutam ca* *SP* 45.7; *abdhutadharmaḥ* *Mvy* 1277; **dharma, Dharmas* 62, one of the nine *pravacana*. (Not in this sense, *abdhutāṇam ca dharmāṇam viśuddhir upalabhyate* *Mv* i.175.17, *of marvelous conditions or states*.)

adyatve, loc. = *adya, today, in the present time* (so *Skt. Gr.*, BR 5.968): LV 155.20 (prose); *adyatvena*, instr., id.: *MSV* i.89.20; ii.186.15.

adyāgre, *Karmav* 158.4 (much more commonly *adyāgreṇa*, see s.v. *-agreṇa*), and **adyād-agre** *Karmav* 158.3, *from now on*: = Pali *ajjatagge, ajjadagge* (but not **aggena*), derived by CPD from **ajjato agge*, a theory perhaps supported by *adyād* (abl.?) *agre* (but **adya-d-agre*, with hiatus-bridging *d*, see § 1.64, might have been secondarily reinterpreted as *adyād*).

adyād-agre, see prec.

? **adrākṣaṇiya**, *Senart's* em. at *Mv* ii.152.14; explained in note as hyper-*Skt.* for Pkt. **a-dakkhaniya*, read **ṇiya*, ugly, = *adekṣiya*, q.v.; in description of the sick man as seen by the young Bodhisattva; *Senart*, **ṇiyo saṃvegakārako*; mss. *adrākṣāṇi* (v.l. *ayakṣāṇi*) *śoḍaśa-vegakārako*. Uncertain.

(*adruta-lipi*, see *anudruta°*.)

advaya, nt., *non-duality*, as designation of the Buddhist doctrine. In *Mvy* 1717 *advayam* (Tib. *gñis su med pa*, *non-duality*) is listed among *paramārtha-paryāyāḥ, synonyms for the true doctrine*; *advayasamjñā udapāsi* *Mv* i.237.14, *consciousness of non-duality arose in him* (so that he resolved to become a Buddha).

Advayavajra, n. of an author: *Sādh* 48.18, etc.

advaya-vādin, *preaching non-duality*, ep. of Buddha: Mvy 23; Divy 95.13.

[**adha**, text in Sukh 22.8 (vs) -adha nānaprabhūta-, erroneously; read adhanāna (= "nānām) prabhūta-].
Adhaurdhvadigjñānavabhāsa, n. of a Buddha: Gv 309.18.

a-dhandha (see **dhandha**), *not slow*: Bbh 9.19; 15.22.

adhandhāyamaṇe, see **dhandhāyati**, °te.

adha-m-ūrdhva, with 'Hiatus-bridging' m, for *adha-ūrdhva (adhas plus ū°), *upside down*: adhamūrdhvalokadhātu Gv 518.4 (prose), (follows vyatayasta-lokadhātu-); in Lañk 28.1, text adhamūrdhās ca, read adha-m-ūrdhvās ca (after vyatayastā[h]).

-adharaka, fem. -ikā (= Skt. adhara), in Bhvr. cpd., *lower lip*, endearing diminutive (§ 22.34): bimbapupavānibhādhārīkā[h], LV 322.14 (vs), of daughters of Māra.

adhara-tas, adv. (Skt. Gr. id.), *downward, sinking*: asthicaravāśeṣaḥ samantād gātreṇādharaṭaḥ MSV II.32.11.

adharima, adj. (§ 22.15), *lowest*: ep. of bhūmi, *ground*, in the cliché on birth of children, avatārānti(m) māṃ bhūmim Divy 99.15; 167.12; 441.5; Av I.15.6 (elsewhere adhara in same cliché, Speyer, Av Index); °me skandhe MSV II.6.17 ff.

adhar-diś (-dik) (= Skt. adho-diś, recorded in comm. on Hem. Abhidh., BR; also, without citation, in Apte), *the nadir*; acc. to Kern, SP Preface vi, in Kashgar rec. of SP, for Nep. adhodik.

adharṣikatā, *state of not violating or disturbing*: Śikṣ 3.7 (vs).

adhasta, adj. (= Skt. adhastana; cf. Skt. adhastāt adv.), *below*: adhastāyāṃ diśi, in the nadir: SP 240.12; 243.11 (here Kashgar rec. heṣṭimāyām); Sukh 98.7.

adhikaraṇa (= Pali id., in both senses), nt., (1) *matter of contention or dispute*, especially among monks: samghe kalahabhaṇḍanavigrahavivādam adhikaraṇam kaukṛtyam utpādetuḥ Mv III.48.(13)-14; adhikaraṇa na tasya jātu bhoṭi Śikṣ 195.10; °na-kuśala MSV I.55.13; adhikaraṇavastu Mvy 9115 = Tib. rtsoḍ pañi gzhi, *ground of dispute*; **adhikaraṇa-samatha** Mvy 8630 (= Pali °samatha), *the (7 rules for) quieting of disputes*, a part of the Prātimokṣa; they are listed 8631-7, mostly as in Pali, samṃukkhavinayaḥ, smṛti-vinayaḥ, amṛtāha-vinayaḥ, yadbhūyasikīyah, tatsvabhāvaiśīyah, tṛṇaprastārahakāḥ, pratijñākarakāḥ, qq.v.; (2) -adhikaraṇam, ifc. adv., *by reason of*: yato-adhikaraṇam, conj. (= Pali yatvādhikaraṇam) Mv III.52.7, *because*, lit. *by reason of which*; also stem in comp., pramāḍādhikaraṇahetor MPS 4.7 ff., *because of negligence* (Pali pamāḍādhikaraṇam, adv.; elsewhere -adhikaraṇa-hetu, CPD).

adhikāra, m., (= Pali id.), *service, respectful duty performed towards another*, usually a superior (and esp. a Buddha); Senart Mv I.402, note on I.37.11-12, renders *offrande*, and so Suzuki on Lañk 6.3 *offerings*. No doubt the 'service' often included or consisted of offerings; but that this was not necessarily so is proved by SP 111.12 bahūhi kāryehi kṛtādhikārāḥ, said of merchants (vāṇijāḥ) employed by a wealthy capitalist. who do service (to him) with many business-operations (certainly not offerings, kāryehi!). The cpd. kṛtādhikāra (Pali katā°) is very common and in BHS most often refers to services performed for present or past Buddhas: SP 49.13; Lañk 6.3 (kṛtādhikārā buddheṣu kariṣyanty adhunā ca vai); Mv II.288.8; III.263.12; purima-jīna-kṛtādhikāra LV 393.6; Mv II.312.5; sumahantā adhikārā mayā kṛtā (to former Buddhas) Mv III.241.12; (bhagavato...) adhikāraṃ kartum Mv I.37.12; ... kṛtvā Mv I.44.14; prasannādhikāra, *service tendered by one who is kindly disposed*, i. e. *service of friendship*, Divy 305.7; 308.20 ff.

-adhikārika, ifc. adj., f. °kī, (= Pali id.), *referring*

to, concerned with: -pratyaṅgaśiṛṣchedādhikārikās ca duḥkhās Gv 159.21; kimcid evālpam vā prabhūtam vā pūjādhikārikam akṛtvā Bbh 160.19, *without doing at least something, be it little or much, that relates to homage*; dharmādhikārikī kathā MSV I.162.14. In MPS 45.2 and 6 (prose) yasya vāyam pūjādhikārikām autskyam na samāpannāḥ, I cannot explain the ā in °kām (reported 3 times from 2 mss.); I should expect °kam; a fem. substantive °kā seems implausible.

adhikālam, adv., Sukh 8.1 (vs), (reading uncertain, several vv.ll.) ato 'dhikālam, *in reference to time hereafter*, i. e. *for all future time* (? adhi as in **adhicittam**, governing the noun with which it is compounded).

adhigama, m., also (even after consonants) **dhigama** (q.v.), *spiritual realization; attainment of religious goal*; used in senses very close to this in Skt. (BR and pw), as well as in Pali; seems nearly equivalent to **abhisamaya**, q.v.: (bhagavantam...) adhigamabuddhir yadyoginām yogābhisamayakālē samādhisukhe (so with Tib. for °mukhe, note in ed., and Suzuki) samāptānām adhigamo bhavati, tasya cādhigamād yoginām yogaśabdo nipātyate adhigamaneneti Lañk 11.17-12.3, of whose (viz. Buddha's) yogins the will to spiritual-realization becomes spiritual-realization when they have attained perfection (samāpta) in the bliss of trance at the time of spiritual-realization (attainment, abhisamaya) of yoga; and thru realization (attainment) of him (tasya = bhagavataḥ) on the part of (his) yogins the word yoga is (rightly) applied, by reason of (this) realization (attainment, that comes thru it); yasyām ca rātryām dhigamo, Lañk 144.10 = 324.5, referring to the night of Buddha's attainment of enlightenment, cf. 142.17; Bbh 81.24; Mvy 134; punar bodhisattvaḥ adhigamajñāne sāradaśi bhavati, na śrūta-cintādharmārtha-vijñāna-mātrake Bbh 257.16, referring to Mvy 1548 jñāna-pratīśaraṇena bhavitavyam, na vijñāna-pratīśaraṇena.

adhigamāna = °gama, *spiritual realization*; so Pali (both forms): ye me bhaṇanti varṇam samādhito ca śīlato ca prajñāto ca adhigamanato ca... Mv I.270.4; for Lañk 12.3 see s.v. **adhigama**.

adhicitta, nt. (Pali id.), *superior mind, intellect*; also adj., and °cittam, °citte, adv., *relating to intellect*; see s.v. **śikṣā**.

adhitānaya, m., *supreme offspring*: śākyarājādhitanayaḥ (of Buddha) Mmk 230.1.

adhitapta (error for Skt. abhi°?), *inflamed*: skandhā adhitaptā Mv III.345.5.

adhitiṣṭhati, also **adhīṣṭhahati**, °ṣṭhihati (and noun **adhīṣṭhāna**, q.v.; Pali adhiṭṭhāti, adhiṭṭhāna, in general in same meanings; previous translations of BHS vary widely and are hardly worth systematic quotation; very common is *bless*, which I think should be deleted, see below): (1) *masters, controls*, in normal Skt. (BR sthā with adhi 3, 4) and also BHS (exx. La Vallée Poussin, AbhidhK. VII.119 note 2, b); in BHS particularly *takes possession or control of*, MSV I.248.20 (sāptāhikam), and ff.; Bhik 15a.1 (the newly initiated nun says to her instructor) samanvāhara upādhyāyike, aham... idam civaram samghāṭim adhiṭṭhāmi, *I take (formal) possession of my nun's garments* (similarly with other implements, below: Ridding p. 124 calls this rite *benediction of the garments*, etc.; but the nun is the only speaker; she would not 'bless' her own belongings!); in BHS (2) the power or control is usually *supernatural or magical*: adhiṭṭhantu buddhā bhagavanto idam paṭasūtram Mmk 56.12, *let the Lord Buddhas exercise their supernatural power over (assume control of) this thread* (Lalou, Iconographie p. 20, *occupant*); in the sequel, favorable sounds show the performer that, adhiṣṭhitam me buddhair... tat paṭasūtram (17); he reflects, buddhānām... adhiṣṭhānam etat (24), *this is the controlling power of the B.*; Lañk

100.6 fl., Bodhisattvas may be adhiṣṭhānadvayādhiṣṭhātā, controlled by two supernatural powers (of Buddhas, cf. 11 buddhādhiṣṭhānadhiṣṭhātā); these are (9) samādhisamāpattiyādhiṣṭhāna; the control that gives attainment of samādhis (cf. 12 samādhim samāpadyante; to this verb samāpatti, q.v., is merely a noun of action; wrongly Suzuki), and sarvakāyamukhapānyabhikṣādhiṣṭhāna, the control that comes from sprinkling by (the Buddha's) hands of the whole body and face. (cf. 101.10–11); persons are said to be adhiṣṭhita, supernaturally controlled by Buddhas (may often be rendered inspired) SP 231.1; 238.2; 420.4; LV 275.2; Lañk 4.13; cf. adhiṣṭhāna; this control often involves (3) magic transformation, and even the creation of magic appearances; not easily separated from the preceding; transitional is sarvabuddhādhiṣṭhito 'yam . . . dharma-paryāyā SP 288.13, it is under the supernatural control of all the Buddhas (hence marvelous effects for one who preaches it, as related above), with this cf. tasmā tarhi . . . adhiṣṭhāmimam dharmaparyāyāsmi jambudvīpe SP 421.2, therefore I (lit. exercise supernatural power over this Dh., which however here seems to mean) make this Dh. appear in this J. (with magical effects, some mentioned above, some in the next sentence); from such passages as this and SP 384.3, below, La Vallée Poussin, AbhidhK., Index, and esp. vii.119, note 2, derives the supposed meaning faire durer, but in iii.31, note 2, quoting the vyākhyā, he translates adhiṣṭhātā *bénit*, whereas it means takes under control, assumes control of; the meaning bless, assumed by Burnouf and many others, rests on Tib. byin kyi riabs, which to be sure often means bless, but acc. to Jäschke also create, change into; this kind of change by magical mastery or control need not be a blessing, cf. (tā jarājarā) adhyatiṣṭhat LV 378.17, he changed them (the daughters of Māra, by magic control) so as to be decrepit with age, and later, buddhasya yo hy adhiṣṭhānam śaknuyāt kartum anyathā 379.3, (I see no one) who could alter a magic transformation of the Buddha; mahābrahmā imam . . . lokadhātum tat kṣaṇam lokam adhyatiṣṭhat, pāṇīlajātām . . . tṛṇair imam . . . lokadhātum samchādī-tam adhyatiṣṭhat LV 276.19 fl., the Great Brahmā magically mastered (and thereby changed) this entire world (so as to be) even, etc., . . . covered with grass; in SP 384.3 (as he was about to die, Sadāparibhūta heard this sūtra; then, not dying after all), adhiṣṭhīhītvā ca sudīrgham āyuh, and having mastered, acquired, assumed by magic, very long life (he proceeded to proclaim this sūtra; similar passages are taken by La Vallée Poussin l.c. to mean faire durer); (Bhagavān . . .) jīvitasaṃskārān adhiṣṭhāya āyus-saṃskārān utsraṣṭum ārabdhāḥ samanantarādhiṣṭhiteṣu jīvitasaṃskāreṣu (omens occurred) Divy 203.7–8 (in this phrase LaV-P, AbhidhK. ii.122, renders stabilisē; note the term vaṣītvā in the comm., l.c. 124 line 1; render controlling), see saṃskāra 2; buddhā bhagavantaḥ tam prthivī-pradeśam vajramayam adhiṣṭhānti sma LV 86.16–17, . . . magically made this spot of ground (where the young Bodhisattva took seven steps) hard as a diamond, so that it did not sink under his feet (N.B. they did not literally stand upon it; they were located, sthītāḥ line 16, in the ten quarters); tatrāpi cātmanam adhiṣṭhahāmi, sarvāṃs ca sattvān ahaṃ adhiṣṭhāmi (so read, § 8.99) SP 323.13, there (having made it appear that I entered nirvāṇa, tho I did not) I make myself appear (create myself magically, cf. 316.1, s.v. adhiṣṭhāna 3), and I control all creatures (in next line, men of perverted minds were deluded and did not see me, tho I was standing right there); with SP 384.3 cf. Dbh 91.28 sarvasattvāṃs ca ākāṅkṣan yathābhiprāyaṃ rūpāśrayālamkṛtān adhiṣṭhātā; in this section adhiṣṭhātā occurs many times, beginning with 90.21–22 saṃkṣiptāyā lokadhātōr vistṛptāṃ adhiṣṭhātā, and means always (a Bodhisattva in the tenth stage) makes appear magically, either by transformation or creation; cf. in Pali Therag.

1131 satthā ca me lokam imam adhiṣṭhāhi (aor.) aniccato . . . the Teacher made this world appear to me as impermanent (by his supernatural power, but this time without the usual connotation of magic or illusion); catvāri pātrāṇi pratigṛhyākam pātram adhiṣṭhēyam LV 384.4–5, accepting the four bowls I will change them magically into a single bowl, which he does; pratigṛhya caikam pātram adhiṣṭhātī sma, adhimuktibalena 385.4 (see adhimukti 2 which in such passages = adhiṣṭhāna).

[adhināmayati, prob. error for ati- or abhi-nām°, qq.v., spends (time): saptāham °yāmi MSV i.134.15 = Divy 443.6 ati-nām°, in same story.]

adhipati (as in Pali) used in figurative sense, controller, dominant influence or factor: adhipati-pratyaya, relation of dominance (CPD), Mvy 2270, fourth of 4 kinds of pratyaya (1), q.v.; adhipatinā (sc. pratyayena) Śīks 253.2; Bbh 14.4, 10 etc.; 80.22; defined as upāya-hetu, 99.2–3; etc. (common in Bbh); the four pratyaya listed also ŚsP 80.4, but there seems to be a corruption in place of adhipati: ālambanāmateya-samanantara-hetu-pratyaya-tām (text °tā; amateya or ām° instead of adhipati!); the other three are as in Mvy; °ti-phalam, dominant fruition, one of the 5 phala (acc. to Sūtrāl. of karuṇā), Mvy 2273, 'because it is the seed of supreme enlightenment', Sūtrāl xvii.31, comm.; but in more general sense Bbh 102.18, expl. 103.5 fl., cakṣurvijñānaṃ cakṣurindriyasyādhipati-phalam, . . . (etc. with all senses), svena-svenādhipatyena yat phalam nirvartate, tad adhipatiphalam.

adhipatya (nt., = Pali adhipacca, adhipatiya, cf. Skt. adhipatya), overlordship: °tyena Sukh 42.15 (prose).

adhipālayati, protects: °lentu I.V 388.7 (vs), repeated 11, 14, etc.

adhiprajñā (Fall adhipaññā), superior wisdom; adv. adhiprajñā, and stem in comp. adhiprajña, relating to wisdom, see s.v. śīkṣā.

adhibhāṣati, °te (cf. sam-adhi°), recorded only in augmented forms, both presents (as adhyabhāṣati, § 32.8) and preterites; so also in Pali ajjhabhāsi etc.; addressed, spoke to (always with acc. of person; pw 4.263 also aussprechen, hersagen, citing LV (Calc.) 111.2, but for this Lefm. 97.4 reads abhyabhāṣatām): adhyabhāṣat LV 130.1; 302.20; °ṣata LV 132.6; Mv i.101.5; RP 42.10; 46.2, 6, 12; °ṣanta LV 56.4; 205.19; 378.5; aor., °bhāsi Mv i.35.13; °bhāsi Mv i.155.6; °bhāse Mv i.108.6, etc.

adhimanyati, °te (not in Pali; cf. adhimāna), despises, shows haughtiness: °yanti KP 18.9 (in corresponding prose 18.3 an-atimanyānā, noun); kutaḥ punar adhikam yenādhimanyeta evam adhimānaḥ parivarjayitavyaḥ ŚsP 1465.1–2.

Adhimātrakāruṇika, n. of a Mahābrahmā: SP 167.15–16.

adhimāna, m. (= Pali id.; Skt. abhimāna; cf. adhimānika, °nin, adhimānika), pride, arrogance, haughtiness, overbearing behavior: SP 13.5; 57.8; 481.5; Mvy 1947; ŚsP 1465.2 (see adhimanyati); Karmav 47.5 (follows māna and abhimāna); niradhimāna-tā (see this). Also occurs as v.l. for text abhimāna, e.g. SP 37.1, 5; 38.14; 44.7.

adhimānika, adj. (Pali id.; to prec. plus -ika, or next plus -ka), haughty, arrogant, conceited: SP 234.1; 267.5; 377.10.

adhimānin = prec.: SP 272.1; 279.3.

adhimukta (Pali adhimutta), ppp. of adhimucyate, (1) zealous about, actively interested in or devoted to (a) non-religious objects (loc., or in cpds.): yathādhimuktavāṇijāṃ Mv iii.289.12, referring to 15 fl. tatra ye rūpādhimuktā vāṇijā (the merchants whose interests were centered in forms, i.e. the objects of sight) te rūpehi lobhitā, ye śārdādhimuktā vāṇijā te manoṇjagatavādīśābdhehi lobhitā (etc., with other objects of sense); kimadhimuktā jaṭilā? jaṭilā khalu jaṭilādhimuktā Mv iii.424.4, what do jaṭila-ascetics

like? They like *jaṭila-ascetics*, of course (with this thought Buddha surrounds himself with 1000 magically created *jaṭila-ascetics* and visits the *jaṭila Uruvilvā-Kāśyapa*); the family into which a Bodhisattva must be born in his last existence must be *kriyādhimuktam* ... *tyāgādhimuktam* *fond of activity, of liberality* LV 24.5-6; Mv i.198.3; ii.1.13 (LV adds *dānādhimuktam*; Mv i.198.3 adds *vrāṭādhimuktam*); (b) religious objects (with loc., or perh. acc.): *devā ca namasyanti yo yādṛśam 'asmim adhimukto* Mv iii.77.19 (read with ms. B), and they worship the gods, *whosoever which (god), being devoted to him*; *śūnyatam adhimukta-m* (corr. *adhimukta*, prob. so read, or take m as hiatus-bridger) *ānimittam* (corr. *ttām*) *vicarati* RP 16.13 (vs), he lives with his mind centered on emptiness, *causelessness*; usually in cpds., *-dharmādhimukta* *zealously devoted to dharma* Mvy 854; *śraddhādhi°* Divy 49.18 (= *Pali saddhādhimutta*, both of Vakkalī); *pravrajyādhi°* Divy 302.23 ff.; *pradānādhi°* Jm 23.6; *-buddhadharmādhi°* Samādh 19.3; often modifying *sattva*, *creatures*, *yathādhimukta-sattva*, *creatures according to their inclinations*, LV 35.8; creatures are often described as *nānādhimukta*, *having inclinations towards various objects*, SP 71.8; 318.1; the Bodhisattva is *śubhādhimukta*, *inclining towards excellent things*, LV 141.8; common folk are *hīnādhimukta* SP 113.9; 114.4; or *lūhādhimukta* LV 264.4 (of certain gods; misrendered by Foucaux *devoted to (the) Bodhisattva*) in *wretched condition*, but it means *having inclinations to petty things*; these gods tried to persuade the Bodhisattva to let them restore his strength magically; Av i.285.5 (of evil monks); (2) ppp. periphrastic, (was) *changed magically*, Divy 393.18, see under *adhimucyate* (2).

[*-adhimuktaka*, see °tīka.]

adhimukti, f. (= *Pali adhimutti*; to *adhimucyate*), (1) *strong inclination, attachment; earnest, zealous application*; Tib. *mos pa* (Jäschke, *to be pleased, la with; to wish, to have a mind; to take pleasure in, to rejoice at*; as substantive *pleasure, satisfaction, esteem*; also *to respect, to esteem, to respect with devotion, to revere, to adore*); La V-P. AbhidhK. Index = *ruṇi*; cf. Bbh 95.12-13 *katham ca bodhisattvo 'dhimuktibahulo bhavati? iha bodhisattvo 'ṣṭavidhe 'dhimuktyadhiṣṭhāne śraddhāprasādapūrvakeṇa nīcayena rucyā samanvāgato bhavati*. (Other alleged meanings, as *croyance* Lévi Sūtrā. i.13 note 1; *confidence*, Burnouf; *good will*, Kern, in translation of SP; etc., are not supported by BHS usage, except as under 2, below.) It may be (but rarely is) applied to (a) non-religious objects: *sa ca puruṣas (the father) teṣāṃ kumārakāṇāṃ (his ignorant sons) āśayañño bhaved*, *adhimuktiṃ ca vijānyāt*, SP 73.14-15, ... and he understands their inclinations, what they are interested in. But usually the object is related to (b) a religious aim. It may be specified, syntactically (in the loc.), as in *yam ... sugataḥ prabhāṣate, adhimuktisampanna bhavāṇi tatra* SP 32.15, *what the Buddha says, be perfect in zealous application to that*. Usually it is not so specifically stated, tho the context is apt to suggest that it is *zealous cultivation* (study or propagation) of sacred texts or religious instruction that is meant (note that the object of the verb *adhimucyate* is commonly something of this sort); cf. e.g. *-lokaṃ yathādhimuktyā (according to their [varying types or degrees of] zeal or application) subhāṣitena samtoṣayantam* LV 160.17; *adhimuktisāro yo syād ... saḥ, puṇyam labheta yo etaṃ (most mss.) sūtram vācel līketa vā* SP 342.3-4. And this is probably meant as a rule when the context gives no special clue, as in many of the following: SP 6.13; 31.6; 93.9; 125.8; 235.10; 274.10; LV 10.11; 182.20; 432.8; Mvy 856; Samādh 22.43; RP 20.5; Bhāḍ 7, 48; Bbh 195.12; *anadhimukti*, *lack of (religious) zeal* RP 19.18; 35.4; various gods in Mv ii.309.14 ff. see the *bodhi-tree svakāye adhimuktye, according to their tastes, inclinations, interests* (Senart *suivant l'inclination de chacun*) as made of various

precious materials; one of the ten bala of a *tathāgata* is *nānādhimuktijñānabala* Mvy 122 (and cf. Mv i.159.15 *adhimuktinānātvam vetti*, as one of the ten bala); *adhimuktivaṣitā* Mvy 776, one of the 10 *vaṣitā* of a Bodhisattva; *yathādhimuktyā*, adv., LV 160.17 (above) and 179.17; *hīnādhimukti*, *attachment to low ends*, SP 115.12 (cf. *hīnādhimukta*, °tīka, s.vv. *adhimukta*, °tīka); (in LV 294.4 for *vidyādhimuktiprabhaḥ* read probably *vidyāvimukti°*, *having the splendor of (true) knowledge and emancipation*, so Tib., *nam par grol ba* = *vimukti*); (2) *magic transformation*, in *adhimukti-baleṇa* LV 385.5, see s.v. *adhimucyate* (2), and *adhiṣṭhātī*, end.

-adhimuktika (once °tīka, probably by error; to prec. plus -ka; = *Pali -adhimuttika*; in both *Pali* and *BHS* used only ifc. Bhvr.), *having a zealous interest (adhimukti) in ... hīnādhī°* (generally with *sattvāḥ*) Mvy 2448; SP 109.2; 110.7; LV 248.14; 289.10; Sukh 71.14; *lūkhādhī°* (= *hīnādhī°*) Mv ii.313.9; *adharmādhī°* LV 257.21; *nānādhī°* Mv iii.321.1; *anekādhī°* 2; *udārādhī°* LV 439.3; Gv 94.17 (text °muktak°, corr. 2d ed.); Sukh 7.5; *audārādhī°* Gv 534.20 (see *audāra*); *-buddhadharmādhī°* Samādh 19.2 (°muktikena, v.l. °muktena).

-adhimuktika-tā (= *Pali -adhimuttikā*), abstr. from preceding, *state of having zealous interest: hīnādhī°* SP 105.1; 109.6.

adhimuktikaryā, *course of conduct determined by (religious) zeal*, Sūtrā. i.13 (Lévi note 1, *conduite par croyance*, see s.v. *adhimukti*): °bhūmi, *stage of zealous conduct*, Mvy 896-901 (five such listed); the first of a list of six *bodhisattva-bhūmis* Bbh 84.23, or the second of seven, 367.4 (see s.v. *bhūmi* 4, end).

Adhimuktitejas, form used in verse of the n. of a Buddha = *Vipuladharmādhimuktisambhavateja(s)*, *Vipulādhimukti°*: Gv 428.10 (vs).

adhimucyate, °ti (= *Pali adhimuccati*; cf. prec. and foll. items), (1) *is actively interested in, zealous for, earnestly devoted to, intent upon* (with acc.); see under *adhimukti* for Tib. rendering, and discussion of meanings, which on the whole parallel those of the verb; see also *adhimukta*, *adhimokṣa*, and other derivatives. The object is generally religious, and most commonly religious knowledge or sacred texts (see especially *adhimukta* for non-religious applications): *eṣāṃ ... nirvāṇaṃ bhāṣate yad adhimucyante*, SP 187.2-3, *preaches to them nirvāṇa* (the *Hinayāna* goal), *to which they zealously apply themselves*; *adhimucyante* SP 288.3 (*upāyakaśaḥ sam-dhābhāṣitāṃ*); (jñāna[m]) 302.7; KP 140.9; °yanti SP 232.9 (*dharmaparyāyam*); KP 139.6; *adhimucyami* Bhāḍ 3, 7 (*pūja sarvajñānam*); *adhimucye* (1 sg.) Bhāḍ 6°; *adhimucyed* (opt.) SP 255.2 (*idam sūtram*); 336.4; *adhimokṣyate* (fut.) SP 260.8 (*saddharmapūṇḍarikam*); °kṣyanti LV 89.8 (*sūtrāntāṃ*); *adhimucyamāna* (pres. pple.) RP 4.15; *an-adhimucyamāna* (preceded by hiatus-bridging m-) KP 139.3, 5, *not showing inclination towards (instruction)*; *sa maitrisahagatena cittaṇa ... ekāṃ diśam adhimucya* (Tib. *mos te; zealously concentrating on one direction*) *spṛhīto-vopasampadya viharati* Mvy 1508 (and so on, until finally he does the same with *sarvāvantam imaṃ lokam*, 1509); *adhimoktum* (inf.) Gv 5.10 (*tathāgatajñānam*); *adhimucyitum* KP 39.9; (2) rarely, used in the sense defined by CPD under *adhimuccati* (d) as *to make a (magical) act of volition*; but a better definition would be *changes* (something, acc.) *by magic into* (something else, acc.), as in *Vin. iii.250.25-26* *pāsādam suvaṇṇap ti adhimucce*, so *ahosi sabbasovaṇṇamayo* (comm. *sovaṇṇamayo hotu ti adhiṣṭhāsi*). Doubtless the original or literal meaning was, *he concentrated his interest on the palace, with the thought — (it is to be) gold! — and it became entirely made of gold*. In BHS the word (i)tl is omitted: Bbh 60.5 *prthivīm apo 'dhimucyate, changes (magically) earth into water*, and a series of like clauses in the sequel. So in the miracle of turning four bowls into

one: catvāri śailamayāni pātrāni grahāyakaṃ pātram adhimuktam Divy 393.17-18, (by the Buddha) taking the four stone bowls, a single bowl was made by magic; cf. pratigṛhya cakkaṃ pātram adhiṣṭhāti sma, adhimuktibalena LV 385.4-5, and having accepted (the four bowls) he changed (them) magically (see s.v. **adhiṣṭhāti**) into a single bowl, by his power of magic transformation.

adhimucyana-tā (= Pali **adhimuccana**, nt.) = **adhimukti**, *zealous application, interest*, with gen., ŚsP 615.11 (prajñāpāramitāyā, but with an intervening parallel noun; perhaps rather loc. understood). Cf. next.

adhimucyana = prec., q.v.: Sūtrāl. xi.61.

[**adhimuṣyanti**, SP 351.6, for which WT read **adhiṣuṣyanti** with their ms. K'; both are wrong. See dhi = dhik.]

adhimūrchita (= Pali **°mucchita**), *clinging (to)*; also -**tya**, *state of* ... an-**adhimūrchito** Mv ii.139.11 ff.; iii.201.5; an-**adhimūrchitatvāt** Jm 35.4, *because he was unattached, had no clinging* (Speyer falls to observe special Buddhist sense).

adhimokṣa (= Pali **°mokkha**), = **adhimukti**, *zealous application*: Mvy 1929; Dharmas 30; **śūnyatādhī**° Bbh 40.5, *zealous adherence to (the theory of) nullity*; with loc. Bbh 282.7 (arthe); neg. an-**adhī**° *lack of interest* Bbh 174.12 (in profound and difficult text-passages); (buddha-dharmesu) *yo 'dhimokṣah* Bbh 313.5, part of definition of **adhyāśaya**, q.v.

adhimokṣati, or **°kṣayati**, *denom. from adhimokṣa*, = **adhimucyate**, *applies oneself zealously to*, with acc.; **adhimokṣanti** Lañk 193.12 (-pāṭham); **adhimuktā** **adhimokṣayisyanti** **adhimokṣayanti** ca AsP 148.5 (dharmam, understood from preceding dharme śikṣitāḥ etc.).

-**adhimoca**, **°cya**, only in **dur-adhi**°, q.v.

adhirūḍhaka, adj. (= Skt. **°ḍha**), *mounted*: Divy 565.5 (vs, may be m.c.).

adhiropayati, *attributes, imputes (to, loc.)*: nārhaṣi mayy adhiropayitum ... kapiṛājavadhā Jm 150.20.

adhilaya, *objection, refutation, opposition in argument*: MadhK 159.15; 499.4, 10; in 10 comm., glossed **adhikṣepa**, **nirākaraṇa**, **pratikṣepa**; Tlb. smod pa (so ed. on 159.15; on 499.10 printed erroneously smoñ pa). On 159.15 vv.ll. **adhiraya**, **adhirepa**.

adhivacana, nt. (= Pali id.), *designation, appellation, name, term (of, for, gen.)*: Mvy 6333; Mv i.161.2; tathatā tathateti ... **śūnyatāyā** etad **adhivacanam** Śikṣ 263.1, *tathatā is a name for nullity*; KP 71.9, 10; bhūtatathatāyā etad **adhivacanam** Vaj 37.3; AsP 342.1; kasyaitad **adhivacanam** yad uta nirvāṇam iti Lañk 182.9, *of what is this a designation, viz. the word nirvāṇa?*; anāyavyaya ity anut-pādasyaitad **adhivacanam** Lañk 175.18; katamasyaitad **dharmasyādhivacanam** samādhir iti Samādh p. 13 lines 19-20, *of what matter is this a designation, the word samādhī?*

Adhivacanapraveśa, m., n. of a samādhī: Mvy 523 = **Adhivacanasaṃpraveśa** ŚsP 1416.17; in 1416.16 (by error) **Vacanasaṃpraveśa**.

adhivartati (= Pali **°vattati**), *comes to, falls to the lot of*, with acc. of person: **dāyakam** **adhivartati** Mv i.269.15 (one ms. **adhivattati**, the Pali form, probably to be adopted in text).

adhivāsa? Mv i.253.4, 5, and 6 (prose): app. adj. with rogaḥ, defined as a kind of disease which carries off a region or country (pradeśam harati). Opp. **maṇḍalaka**, q.v. Perhaps *enduring*? See s.v. **ārdha**.

adhivāsana, nt., also **°natā** or **°nā**, f. (to next; = Pali **°na**, **°nā**; the nt. very rare in Pali), (1) (a) *endurance (of suffering)*: **°na**, **duḥkhādhiv**° Bbh 250.25; **°na-jāṭiya**, *characterized by patience*, Sukh 25.15; **sthāvarādhivāsana-jāṭya**, Śikṣ 23.9; -**duṣcintitādhiv**°, -**piḍādhiv**° Gv 248.2, 3; **°nā**, **duḥkhādhiv**° Bbh 189.10; 192.10 (here v.l. **°na**); (b), *toleration (of an evil or sin, wrongfully)*, see s.v. **adhivāsati** 1, b: **kleśādhivāsana**tā KP 114.1; **kleśāsevādhiv-**

āsanatā Bbh 288.26; (2) *consent*: **°na**, LV 7.13; Mv i.116.3; Mvy 9381; **°nā** (the common form) LV 6.3; 395.13; 400.20; Mv i.114.2; 230.20; 263.4; 285.4; 324.2; ii.258.1; iii.93.1; 255.5; Divy 66.1 (here text em. **°nam**); 306.20; Av i.42.5.

adhivāsati, **°seti** (= Pali **°seti**, both mgs.), (1) (a) *endures, puts up with*: **°sayati** Mvy 7041, Tlb. **dañ du len** (pa); Bbh 192.22 (**duḥkham**); **duḥkham** **adhivāsya** Bbh 132.5; **adhivāsita** **duḥkhāni** LV 354.4 (vs); misc. forms SP 271.10 (fut. **°vāsīyāma**); Mv i.285.2; Av ii.199.8; Śikṣ 177.6; Gv 244.1; (b) *tolerates (an evil or sin, wrongfully, instead of fighting it)*, Bbh 161.6; 168.23 (here keep **adhivāsati** of mss., despite Corrig. p. 5; with Tlb. as cited there cf. Mvy 7041, above); (2) *consents, especially agrees to, accepts (an invitation)*, with gen. of person: **sacāsya** (= **sace[t]** **asya**) ... **adhivāsati** Mv i.323.21, *if ... consents to him* (Senart's note wrong); **teṣāṃ pi nādhi-vāseti** Mv iii.103.4, *did not consent to them, either*; in acceptance of an invitation, regularly with **tūṣṇbhāvena** or **tūṣṇm**, which may precede the verb (so Mvy 6451; SP 39.2; 167.9; 171.3; Mv i.263.4; LV 416.13), or the sentence may begin **adhivāsati**, then subject nom., then gen. of person, then **tūṣṇbhāvena** (so LV 6.1, 19; 395.11; Mv i.230.19; ii.257.17; iii.92.18; Divy 19.27; 151.10; Av i.42.4); if object of invitation is expressed it is regularly acc. as in Pali (**adhivāsati** **... bhojanavidhānam** Mv i.116.2), or nom. in passive expressions (**kasya bhagavatā** **śuve āgāram** **adhivāsita** Mv i.271.11, *whose house has been accepted by the Bh. for tomorrow [to visit]?*); but once instr., **adhivāsati** **bhagavān asmākaṃ nagare** **śvo bhaktena** (then the usual **adhivāsati** plus nom. plus gen. plus **tūṣṇbhāvena**) RP 56.6; misc. passages LV 408.5; 412.8; Lañk 6.15; Mv i.113.5; 189.12; iii.255.4 (**°vāsye**, aor.). **adhivāsita** (from **°vāsita**, ppp. of **adhivāsati**, q.v.), *state of having been endured*: Dbh 75.24.

[**adhivāśuddha**, Gv 231.9, read **ati**°, *very pure*, with 2d ed.]

adhīśīla, nt. (Pali **adhiśīla**), *superior morality*; adj., and **°lam** adv., *relating to morality*: see s.v. **śikṣā**.

adhiṣṭa, see **adhiṣṭa**.

adhiṣṭha, f. **°ṣṭhā**, *resident, permanently abiding*: devate **adhiṣṭhā bhava**, **ihaiva tiṣṭheti** Divy 578.8. [In LV 442.21 (prose) Lefm. **adhiṣṭhamāno**, which is impossible; v.l. **atiṣṭhamāno**, *not stopping*, which is certainly right.]

adhiṣṭhahati = **adhiṣṭhāti**, q.v.

adhiṣṭhāna, (regularly) nt. (= Pali **adhiṣṭhāna**; see 6 below for forms of other genders; from **adhiṣṭhāti**, q.v.), (1) *basis*, as in Skt. (BR s.v.1); special usage, SP 405.8-9 (a Buddha of old preached the SP at length) **Sarvasattvapariyadarśanam bodhisattvaṃ ... adhiṣṭhānam kṛtvā, making (his disciple) the Bodhisattva S. the basis**, i. e. with special regard to him, or for his special benefit; (2) (mental) *firm basis* = *determination, resolve, resolution, vow*, = Pali (cetaso) **adhiṣṭhāna** (see CPD); rare in BHS: (a) **Bodhisattva** is about to burn his body to honor the SP and the Buddha who revealed it to him; having purified, adorned, and scented his body) **svakam** **adhiṣṭhānam** **akarot** SP 407.6, *he made his resolution, firm mental determination*; followed by **svakam** **adhiṣṭhānam kṛtvā svam kāyam prajvalāyām āsa**; **buddhān bhagavataḥ śakṣiṇaḥ kṛtvā teṣāṃ purataḥ satyādhīṣṭhānam** (q.v.) **karomi**: **yena satyena** etc., SP 413.7-8, ... *I make a truthful resolve ... and he proceeds with an 'act of truth'*, see **satyavacana**; (?) LV 423.5-6 **akṣaṇasattvavinayādhīṣṭhānapratyudāvar-** **tyacakram** (sald of the dharmacakra; text **°dhīṣṭhāna-** **praty**°, but see s.v. **apratyudāvaritya**), *wheel that cannot be turned back because of (the Buddha's) fixed determination to discipline creatures that are subject to bad births (? or possibly because of the Buddha's supernatural power to discipline etc.; otherwise, implausibly, Foucaux)*; here perhaps also the 'four **adhiṣṭhāna**' (*firm resolves*?) of Mvy 1580-84 (**satya**, **tyāga**, **upāsama**, **prajñā**) = Pali four

9/11/21
Bbh. 241.2
definition

adhiṣṭhāna, DN iii.229.18 (paññā-sacca-, cāga-upasama-); (3) in Skt. (BR s.v. 2) *mastery, power*; in BHS *control*, e. g. of a monk's own robes (cf. **adhiṣṭhāti** 1), MSV ii.91.12 *tricitvarādhiṣṭhāna*; oftener *supernatural, magic power*: *puṇyavipākādhiṣṭhānādhiṣṭhitā* LV 48.21 (Apsarases) *empowered (controlled) by the power of the ripening of merit* (which enables them to disappear from their heavenly home and appear in Kapilavastu); -devatādhiṣṭhānāt LV 381.12, *by the magic power of the ... deity* (the merchants' wagons were stopped and could not be moved); usually a Buddha's or Bodhisattva's; it may be his *supernatural control* over his own destiny, SP 64.13, where *bodhisattvādhiṣṭhāna* goes closely with *tat paurvakaṃ caryāpraṇidhānam*, see s.v. **sammantrita**; but it is usually *control* over another person, a Bodhisattva or disciple: *Maitreyasya bodhisattvasyādhiṣṭhānabalena sarveṣu teṣu kūtāgāreṣv abhyantarapraviṣṭam ātmānaṃ samjñānte sma*, Gv 512.13-14, *by the force of the supernatural power of Maitreya* (Sudhana) *fancied that he had entered into each one of those palaces*; *buddhānaṃ ... adhiṣṭhāna* LV 163.9-10 (text *adhiṣṭhān*°); when the women were making music for the Bodhisattva *by the supernatural power of the Buddhas* verses of exhortation to him came forth (in 163.14 *āveśa*, q.v., or v.l. *ādeśa*, replaces *adhi*°); similarly 182.3; *adhiṣṭhāna* *buddhānaṃ anubhāvād* (another near-synonym) *vikurvitālāḥ Samādh* 22.19 (the body of the Buddha can be seen); other like cases Lañk 2.10; LV 31.3, 6; 237.18; 368.12; in 415.16, the *dharma*cakra is *sarvabuddhādhiṣṭhānavilopitam, unbroken thru the supernatural power* (influence) *of all the Buddhas*; for Lañk 100.6 and Mmk 56.24 see s.v. **adhiṣṭhāti** (2); *etaṃ ... samādhim samāpannasyādhiṣṭhānam: lokadhātuvijñaptiṣu adhiṣṭhānam*, etc., long series of locs. each with *adhi*° repeated, stating the spheres of the *mastery* obtained, Gv 98.15 ff.; *mamādhiṣṭhānabalādhanam* SP 316.1, *my assumption of the force of supernatural (magic) power* (here causes people to believe that the earthly life of Śākyamuni, which was unreal, is real); but the corresponding verse, 323.13, has *adhiṣṭhānām* in the sense of *I make appear by magic* (see **adhiṣṭhāti** 3), and possibly *adhiṣṭhāna* may be concrete here (and in *sadādhīṣṭhānam mama etad idr̥sam* SP 324.11, resuming the same subject), *exhibition of supernatural (magic) power = magical appearance or transformation*; this latter is certainly the meaning in LV 379.3, see **adhiṣṭhāti** (3), and perhaps in *Prabhūtaratnasya tathāgatasya ... etad adhiṣṭhānam abhūt* SP 241.8, *this was the adhiṣṭhāna of the Tathāgata P.* (there follows a quotation of his words: *Let this stūpa of my remains appear whenever the SP is preached*). Does this *adhiṣṭhāna* mean this *exhibition of supernatural power*, viz. the making of the stūpa to appear? Or is it *this fixed determination, resolution* (2, above)? Near synonyms are *āveśa*, (Skt.) *anubhāva*, *adhimukti*; cf. also Lañk 292.13 and 15, where one of the sources of *abhiṣṭhā* is 'from *adhiṣṭhāna*' (*adhiṣṭhānān*, so read in 13 for text *°nām*, abl., before *n*-), which means *from the controlling power of the Buddhas* and is paraphrased in 15 by *buddhaprasādataḥ, from the grace of the Buddhas*. Suzuki, Transl. of Lañk *passim*, renders *sustaining power*; I think rather *controlling power*. Even Bodhisattvas are at times dependent on Buddhas and need their control; (4) in architecture, Skt. (see Acharya, Dict. Hindu Arch. s.v.), *basement, foundation of building or base of a pillar*. Here in Mvy 5591 = Tib. *lan kan gyi rten ma, prop* (i. e. base) *of a railing*; so Chhn. Whatever it means here is certainly meant also in Divy 221.9, 10 *adhiṣṭhānam*, and Mv i.195.1 ff.; iii.227.8 ff., *adhiṣṭhānakam*, where the context is the same as in Mvy 5591; see **sūci**, **sūcika**; (5) see **pādādhīṣṭhāna**; (6) m., n. of a (mythical) *samādhi*: Gv 451.26. In this curious passage, 451.25-452.6, the word *adhiṣṭhāna* is further used predicatively in a series of equational sentences, varying in gender like an adjective

with different subjects. Bhadrōttamā says to Sudhana: *aham kulaputrā 'nālayamaṇḍalam nāma dharmaparyāyam jānāmi deśayāmy, adhiṣṭhānaś ca me samādhiḥ pratilabdhō; na tatra samādhau kasyacid dharmasyā 'dhiṣṭhānam; adhiṣṭhānam tatra sarvajñatācakṣuḥ pravartate, 'dhiṣṭhānam sarvajñatāśrotram, adhiṣṭhānam sarvajñatāgrhānam, adhiṣṭhāna sarvajñatājīhvā, 'dhiṣṭhāna sarvajñatākāyo, 'dhiṣṭhānam tatra sarvajñatāmanah pravartate, 'dhiṣṭhāna sarvajñatormir, adhiṣṭhāna sarvajñatāvidyud, adhiṣṭhāna sarvajñatāvegāḥ pravartante jagadrocanāmaṇḍalāḥ; etam aham kulaputrā 'nālayamaṇḍalam dharmaparyāyam jānāmi.* (Punctuation introduced by me.) There is no further light from the context. I am not sure what meaning the author attributed to the word *adhiṣṭhāna*: presumably something like either *basis* or *controlling power*.

adhiṣṭhānaka, nt., see **adhiṣṭhāna** (4).

adhiṣṭhāyika, m. (Pali *adhiṣṭhāyika*, beside *°yaka*; Skt. *°yaka*), *supervisor, superintendent*: MSV i.70.15 ff. (in same passage Divy 462.26 ff. always *°yaka*); prose.

adhiṣṭhita, ppp. of **adhiṣṭhāti**, q.v.

adhiṣṭhīhāti = **adhiṣṭhāti**, q.v.

adhisevā (no **adhi-sev-* recorded), *service, attendance*: *kṣāntyādhiṣe*° *ti ca durbaleṣu* KP 20.10 (vs; cf. *durbaleṣu sattveṣu kṣāntyā sevantā* 20.3, prose).

[**adhiṣṭhāna** is read for **adhiṣṭhāna**, q.v., in LV 163.10 (acc. to Lefm. with all mss.) and 182.3 (here v.l. -ṣṭh-).]

adhiṣṭa (in Skt., e. g. Pāṇ. 5.1.80, but very rare), ppp. of **adhyeṣati**, *requested* (for instruction); cf. Pali *ajjhīṭṭha*, used with *ajjhesita* as ppp. to *ajjhesati*: *tena adhiṣṭu* (= *°to*) LV 393.14; *yais tathāgato 'dhiṣṭo 'bhūd asya dharmaparyāyasya samprakāśanāya* 438.15; Mv iii.403.14 (prob. read with mss. *adhiṣṭo*); *yādhiṣṭā bhavati tayāsau bhikṣuṇī praṣṭavyā Bhik* 10a.3; *anadhiṣṭa not requested for instruction*, Divy 329.21 ff.

Adhovāna, or (MSV) **Adhunāna**, m., n. of a mountain: Divy 450.11; 455.30; MSV i.144.17 (ms. here *Avevāna*, ed. em.); 152.13.

adhyabhāṣati, see **adhibhāṣati**.

°-adhyayitā, in *sarvaśāstrādhyā*°, Mv i.78.16 (prose), without v.l. or note; seems clearly intended for *-adhyāyī-tā*, from Skt. *adhyāyin* (Pali *-ajjhāyi*); *state of being a reader or student*.

Adhyardhaśataka, n. of a sūtra (unidentified): *°ke sūtre*, Karmav 63.3 (see Lévi's note).

adhyavakirati, **adhyok**° (= Pali *ajjhokirati*, in mg. 1), (1) *bestrews* (with acc. and instr.): *pūspas tam ratna-stūpam avakiranty adhyavakiranty abhiprakiranti* SP 240.2; *okiresi adhyokiresi prakiresi, okiritvā adhyokiritvā abhiprakiritvā ... Mv i.38.9-10*; *candanacūrṇa-adhyokirṇo* Mv ii.309.8, *bestrewn with ...*; *adhyokiritvā* (mss. *adhyā*°) Mv i.212.4; (2) *introduces* (food, into the pores of the skin), (*devatā ...*) *romakūpavivarehi divyām ojām adhyokiretsuḥ* (Senart *°ensuḥ*; v.l. *adhyak*°) Mv ii.131.6; in the like phrase above, line 3, the verb was *adhyohariṣyāmaḥ*; possibly read a form of this verb in line 6?

[***adhyavagacchati**: *°gacchan* in Lefm. LV 239.5 (prose), pres. pple.; or otherwise unknown form. Required is *adhyavagaccham, I studied*; so read; several mss. *adhyagacchan*, before *sākṣād-akārṣam*; cf. lines 8-9 below, *dharmah sākṣātkṛto 'dhigataḥ*.]

adhyavasāna, nt., and once *°sāna-tā* (= Pali *ajjhosāna*, see **adhyavasyati**), *clinging to, grasping, coveting* (regularly *desires or worldly things*, loc. or in comp.), once *adhyavasāna-tā*, id. (LV 246.13 *kāmeṣv adh°natā*; below, 246.22, in same formula, *°nam*); in similar passage *kāmādhyavasānā* (pl.) Mv ii.121.4; 122.7; *kāyādhy°* Av ii.191.7; *kāyājīvitādhy°* *Samādh* 22.2; *adhy°* (*kāyi*, *jīviti*, locs.) 4, 5, 6 (vss); without dependent noun Mvy 2197.3; Av ii.188.10; 189.4; RP 17.10 (*°na-parāḥ*); 34.3 (*°ne bahulāḥ*, of evil monks); Śikṣ 19.18; others Śikṣ 222.6 (*vedanādhyavasānam tṛṣṇā, thirst is clinging to sensa-*

tions; wrongly Bendall and Rouse); Lañk 251.1 (trṣṇādhy°); Bhik 24a.3 (kāmadhy°); Bbh 222.4; RP 17.5; anadhy°, *not grasping* (Pali anajjhosaṇa) Bbh 411.18 (svasukhānadh°); as synonym of rāga MadhK 457.3 (see s.v. *dūṣaṇa*).

adhyavasāya, m. or nt. = °sāna, *grasping, clinging, devotion* (to something deprecated; cf. **adhyavasita**): Divy 534.19; *adhyavasāye tiṣṭhati*, cited from Mādhyamika-vṛtti in note 4 on Śikṣ 223.8. (On *adhyavasāya*, ger., see **adhyavasyati**.)

adhyavasita (Pali ajjhosita, in mgs. 1 and 2, and neg. an-ajjh°, cited CPD only in sense 1), ppp. of °syati, q.v., (1) of things, *grasped, coveted* (in BHS less common than the following): an-adhy° *not coveted* Dbh 13.23; Śikṣ 23.12, 16; (2) of persons, *attached* (with loc. or in comp.), *grasping, coveting* (the usual BHS meaning): SP 78.12; LV 207.7 (Lefm. °sita with mss.); Mvy 2196; Divy 534.19; Av 1.271.15; 289.11; 296.1; RP 35.6 (kulādh°); Lañk 253.15; an-adhy° *not attached, not covetous* Mv 11.139.10; 11.201.5; Samādh 22.1 (kāyajivite cānadh°), 3 (kāyajivitanādh°); Śikṣ 269.8 (sv-anadh°); Bbh 274.18 (kāmeṣv anadh°); Lañk 250.9; (3) *accepted, agreed to* (a proposal, offer): MSV 11.10.5-6.

adhyavasyati (cf. *adhyavasāna*, °sāya; Pali °ajjhosati, fut. °sissati etc.; not exactly in this sense in Skt.), *clings to* (something deprecated), *covets*: °syati Śikṣ 223.8; °syaty *adhyavasāya* (ger.) *tiṣṭhati* Divy 37.23; ppp. **adhyavasita**, q.v.

adhyākramaṇa, *stepping, marching upon*: mad-°ne viśaṅkā nīśritya māṃ svasti gatāḥ Jm 180.8.

adhyāgacchati (nowhere recorded in this sense), = **deśayati** (2), *recognizes* (a sin), *confesses*: atyayam atyayato °dhyāgamad (aor.) Divy 617.25.

[**adhyācara**, °rā: LV 395.9, see **adhyāvara**.]

adhyācaraṇa, *behavior* (but used of good behavior, in contrast with **adhyācarati**, °cāra, qq.v.): prasādenā-dhyācaranāḍ Bbh 30.11.

adhyācarati (= Pali ajjhāc°, *performs, does*, only in bad sense (as in Pali), *commits* (a sin; so **adhyācāra**; but cf. **adhyācaraṇa**): °caranti (-duṣcaritam) Bbh 302.7, 8; akūśalam karmādhyācarati Śikṣ 160.7; madyapānaṃ ca nādhyācaranti MSV 11.130.8.

adhyācāra, m. (to prec.; = Pali ajjhācāra, regularly in bad and 'especially in an erotic sense', CPD), *performance, commission* (of evil, sin), (sinful) *behavior* (with gen. of the sin, or in comp.): punar anadhyācārāya Bbh 181.12, *so as not to sin again*; sāvadhyasya ca dānādikasya kuśalasyādhyācārāḥ 289.11; °āpatty-anadhyācāra- 289.22; anadhyācāre adhyācārāvalramanyāṃ tivrāś ... yogah karaṇīyaḥ Bhik 27b.4, *serious discipline in not sinning, ceasing from sin, must be undertaken*; for this, which seems the correct reading, Bhik 24b.5; 28a.1, 4; 28b.2 (by error?) °anadhyācārāvalramanyāṃ°; but also in MSV 11.8.10 anadhyācāram ācarate, *engages in sinful behavior*, implies *adhyācāra = good behavior*; Tib. also has a neg., spyad par bya ba ma yin pa spyod pa; but the text is pretty surely wrong, since in 9.10 the opposite is na adhyācāram ācarate, *engages in no sinful behavior*.

[? **adhyāpaṭyati**, Śikṣ 171.16, acc. to note, p. 408, tāṃ ca °paṭyēt, *should violate her* (a mother or arhantī). But read *adhyāpadyet*, cf. next but one. I question such a form from root paṭ. The meaning would be the same and is supported by Tib. de la log par spyad pa.]

adhyāpatti, f. (in Pali only neg. an-ajjhāpatti; see **anadhyāpatti**), *commission* (of a sin, or of an offense against a moral principle, cf. under **adhyāpadyate**): pāpakarmādhyāpatti- Gv 264.19-20; sahādhyāpat(t)ya Bhik 23b.4; 24a.1, *with the commission* (of an offense against a moral principle).

adhyāpadyate (= Pali ajjhāpajjati), (1) *incurs* (guilt), *commits* (a sin, acc.): duṣcaritam adhyāpadyamānaḥ Bbh 117.21; pārājayikādhyāpannaḥ 159.22; (daśakuśalān [so

read for text daśa-kuśalān, which makes nonsense with the following na samudācarati] karmapathān ... nādhyāpadyate AsP 325.9; (2) *violates* (a moral principle, acc.): anyatamānyatamam dharmam adhyāpadya Bbh 159.4; (pārājayikasthānīyaṃ dharmam) adhyāpanno bhavati id. 181.1; gurudharmādhyāpannayā (mss. °nāya) Bhik 5b.4, *by one who has violated an important rule* (so Pali garudhammaṃ with ajjhāpanna, q.v. in CPD); adhyāpadya (ger.) Bhik 23b.4; 24a.1; **adhyāpatsyase**, °patsye (fut.) 24b.5, all with (anyatamat) sthānam, *some point or item* (of the moral code); (3) *violates* (a woman): °dyet, see **adhyāpaṭyati**; [(4) in Gv 531.14 adhyāpanna would be used in a good sense, if the text were sound: (sarvabuddhakṣetrāṇi viśudhyanti sma sarvasattva-)dhātva-anyonya-maitra-hita-citrādhyāpanna-citta-saṃsthānatāyā; but read with 2d ed. °citrāvyaṭpanna°.]

adhyārāma-, *in the park* (stem form representing Pali adverb ajjhārāme, q.v. CPD): -gatam (ratnam) Prāt 516.13.

adhyārohati (= Pali ajjhārūhati), *acts in a tyrannical or bullying way*: krudhyetādhyārohet Bbh 171.6.

adhyālamba = °bana, (mentally) *seizing, grasping*: udārābuddhadharmamativipulādhyālabhena Bbh 29.18.

1 **adhyālabate** (cf. Pali ajjholambati), *hangs down upon* (of shadows, at evening; so Tib., grib so cher babs pa): Mvy 6922 (same context in Pali, see **abhipralambate**).

2 **adhyālabati**, °te (not in Pali or Pkt.; Skt. ālabati, °te), *grasps, takes hold of*, (1) literally and physically: tam daridrapuruṣam adhyālabmeyuḥ SP 104.3; sumeruṃ yaś ca hastena adhyālabitva ... SP 253.5 (vs); (pāṇinā ... dakṣiṇahasteṣv, em.) adhyālabhya SP 484.4, and similarly 8; adhyālabamānāḥ (sc. utensils for worship) LV 77.2; (phalakam ...) adhyālabante AsP 286.11; (tam ... pārśvābhyām) svadhyālabhitam (so with v.l. for text svā°) adhyālabhya supariḡhitaṃ pariḡrhya 291.6; (2) metaphorically, *grasps = reaches, attains*: jñānabhūmir adhyālabitā (so read, text °batā) Gv 18.18; (bodhisattvacaryā ...) katham adhyālabhitavyā Gv 59.19.

adhyālabana (n. act. to prec.), (act of) *grasping, in metaphoric use, acquiring* (cf. prec., 2; this noun has not been recorded in the literal and physical sense, possibly by oversight): Mvy 6991; -kuśalamulādhyālabana-tvāḍ LV 429.14-15; buddhadharmādhyālabana- Gv 72.9; tathāgatasukhādhyālabanaḥ Gv 321.26; buddhadharmādhyālabanaḥ Dbh 3.18; -praṇidhānādhyālabanena Dbh 57.29.

adhyālabanatā = °bana, q.v.: buddhajñānādhyālabanatā Mvy 186; daśatathāgatabalādhyālabanatayā Śikṣ 123.1; -praṇidhānādhyālabanatāyā Gv 279.21.

adhyāvara, m. (= Pali ajjhāvara), *associate, attendant, member of retinue*: adhyāvarā (acc. pl.; so all mss., Lefm. em. °carā) kṛtvana sarvadevān LV 395.9 (vs), *having made all gods my associates*. CPD and PTSD suggest emending the Pali form, also, to ajjhācara. But the two forms confirm each other and must surely be kept, whatever the etymology of this rare and obscure word may be.

adhyāvāsa-gata, adj., *in the dwelling*: Prāt 517.1 (cf. **adhyārāma**, and Pali ajjhāvasathe, adv.).

adhyāviśati, *attacks, strikes down*: MSV 1v.120.12, 18; 121.9; Tib. h̄bab par byed, *make fall*.

[**adhyāśana**, (probably error) for Skt. adhyāśana: samādhibhāvanādhyāśanatayā Gv 494.8-9, *because it is the basis for realization* (bringing into being) of samādhi(s).]

adhyāśaya, m. (= Pali ajjhāsaya), (1) *commonly mental disposition*; (strong) *purpose, intent, determination* (esp. religious); clearly understood as a more intensive near-synonym of āśaya, which is used often in substantially the same sense in BHS as already in Skt. (so far

as I can see there is no difference between Skt. and BHS āśaya except for the adverbial uses of forms of the latter, q.v.): adhyāśayaḥ Mvy 7116 = Tib. lhaḡ paḥi bsaṃ pa, superior (adhi) thought, will, inclination or the like (āśaya = Tib. bsaṃ pa Mvy 7117); āśayena adhyāśayena LV 182.18; āśayo LV 34.18, as a dharmālokaṃmukha, immediately followed by adhyāśayo, used in the same way. Definition: Bbh 313.4 ff. śraddhāpūrvā dharmavicāyapūrvakāś ca buddhadharmeṣu yo 'dhimokṣaḥ... bodhisattvasya so 'dhyāśaya ity ucyate. te punar adhyāśayā bodhisattvasya... pañcadaśa vedītavyāḥ. katame pañcadaśa: agryāśayaḥ vrataśayaḥ etc., all cpds. of āśaya. With adj. dr̥ḥa, firm determination, SP 97.10; or vajraka (= dr̥ḥa), LV 216.4; bracketed with gaurava, adhyāśayena gauravena, with resolution and with earnestness, SP 286.2; LV 203.4; adhyāśayena with one's whole heart, wholeheartedly, SP 337.10 (adhimucyate); 389.9; (dharmārthiko, seeking the dharma) LV 179.10; RP 14.7; adhyāśayena LV 180.12, with resolve (see s.v. anarthika); tadadhyāśaya- Mv 1.128.7, intent on that; adhyāśayena sampannāḥ SP 337.1, perfected in disposition; adhyāśaya-sampannā(h) Mv 1.288.14; list of adhyāśaya, mental dispositions, which a Bodhisattva in the 2d bhūmi cherishes, Mv 1.85.3 ff.; adhyāśaya-bala, one of the 10 bala of a Bodhisattva, Mvy 761; dvāv imau... bodhisattvasya sattveṣu kalyāṇādhyāśayau (excellent intentions towards creatures) pravartete, hitādhyāśayaś ca sukhādhyāśayaś ca Bbh 18.16-18; a Tathāgata knows the adhy°, mental dispositions, of all creatures SP 163.3; 180.15; adhyāśayaṃ (with dependent gen.) viditvā Samādh 8.14; RP 56.3; 'śayaṃ (of others) parikṣanti (Buddhas) Mv 1.192.19; a Tathāgata is sarvadharmārthavaśitāpṛapṭaḥ sarvadharmādhyāśayapṛapṭaḥ SP 121.8, arrived at control of the meaning of all dharma, attained to (an understanding of) the intent (purpose) of all dharma; durbalā-dhyāśayaś ca Mv 1.79.13, and feeble in determination; bodhisattvasyādhyāśayaśuddhitām Av 1.221.4, cf. adhyāśayaś ca pariśuddhāḥ Mv 1.102.5; similarly Bbh 63.23; miscellaneous, Mv 1.77.6; 153.10 (kalyāṇa, cf. Bbh 18.16-18 above); RP 10.7 (corrupt; read yad uta tāraṇā-dhyāśayapratipattya, determination to save, cf. 10.13 tāraṇārtha); Jm 41.2-3 (jagatparitrāṇādhyāśayaḥ, cf. prec.); 45.24; 68.6; Gv 143.3; Bbh 242.8 ff.; (2) in looser sense of mentality, mind in general, upahatādhyāśayatvāt Jm 186.13, because his mind was affected.

adhyāśayati (rare; doubtless denom. from adhyāśaya, q.v.; Pall only ppp. ajjhāsiṭa intent upon, rare and only in cpds.), is intent upon, with loc.: bodhisattvo 'dhyāśayati anuttarāyaṃ samyaksambodhau Śikṣ 17.21. In LV 18.8 the good ms. A reads adhyāśayati for text 'sayati (mahāpṛthivīm... abhinirjityādhyāśayati), is firmly fixed upon, occupies, with acc.; but probably text is right; Skt. adhyāste is used in this sense, and the LV form is only an aya extension of this; the meaning and construction do not fit adhyāśayati.

adhyāśayana (to prec.), = adhyāśaya: 'naṃ mārg(ay)itvā MSV iv.109.18; 110.9, etc.

Adhyāśayasamcodana-sūtra, n. of a work: Śikṣ 15.13; 97.19; 104.9; 351.1.

adhyāhāriṇī-lipi, a kind of script: LV 126.9; so read for Lefm. madhyā° (after -lipi), allegedly with all mss.; Calc. adhyā-, supported by Tib. bla (superior) thabs su bsnan pa (? augmentation to a higher means?), which suggests a form containing adhi; but I do not understand the meaning of either the Tib. or the BHS form, unless the latter means suppletive script (a term which might conceivably have been applied e.g. to writing of consonants alone, without vowels).

adhyupekṣaṇa (= Pall ajjupekkhaṇa), impartiality: yathākālāvavādānūsāsanādhyupekṣaṇa-guhyam (tathāgātānam) Bbh 87.8, impartiality in the timely imparting of admonition and instruction. See next two.

adhyupekṣati or °te (= Pall ajjupekkhati), ignores, disregards, is indifferent to: Divy 25.6 (svāminam), 16, 18; 127.12; 185.23, 27; Bbh 40.11; 116.18; 173.15; 179.25; 254.24 (sattvaṃ... nādhyupekṣate); 268.20.

adhyupekṣā (cf. Pall ajjupekkhaṇā), disregard, disesteem: vimāṇayed bhūpatir 'kṣayā Jm 154.14; anadhy° Bbh 81.10, non-disregard. *ew. U. 238* - *in K?*

adhyuṣṭa (var. arduṣṭa, so Mironov), m., (= Pall aḍḍhuḍḍha, AMg. arduṣṭha; false Skt. instead of ardhacaturtha), three and a half: Mvy 8172.

adhyeśaka, m. (to adhyeśati with -aka; = Pall ajjhesaka, in cpds.), one who seeks instruction: 'śako 'ham LV 395.9 (vs).

adhyeśana, nt., 'nā, f. (to next with -ana; Skt. 'na recorded once, Kull. on Manu 1.2; 'nā Lex.; Pall ajjhesanā), request (for instruction): 'na Mvy 861 (-buddhādhyeśana-); Bhad 12 (vs); 'nā SP 38.8 (all Nep. mss. 'na); 178.15; 315.11; 404.9; LV 7.13; 395.17; Bbh 75.6 (saddharmadeśanāya); Dharmas 14; Sādh 64.7. The fem. is much commoner than the nt. In LV 53.11 and 178.19 (vss) text kilēśa-dhyeśanā(t); read kilēśadharṣanā(t); some mss. -dhyeśanāt, dhyeśanā.

adhyeśati, °te, 'śayati, 'syati (= Pall ajjhesati; in Skt. only ppp. adhiṣṭa, q.v., rare; cf. prec. and next items), requests (in general): adhyeśa Mv 1.254.14; adhyeśisyam 11.108.5; in SP 116.3 asmāṃś ca adhyeśati lokanātho, the Buddha requests us (to instruct creatures); in Av 1.75.10 someone requests the Buddha to cause rain to fall in a drought; most commonly, however, requests (a teacher, generally Buddha, acc.) for instruction (may also be acc., Divy 160.20; Dbh 7.17; or quasi-infinitival dative, dharmacakrapravartanātāyaḥ SP 162.9, and similarly Bhad 10; LV 394.2, 7; 396.12; 397.5) dharmabhāṇakān adhyeśayeyuḥ asya... sūrendrarājasya samprakāśanārthāya Suv 123.9; adhyeśate, °se SP 36.4; 37.6; 38.9; Divy 160.20; 'śati SP 116.3; 'śante SP 162.9; 'śanti Laṅk 7.10; 'śamas SP 167.8; 'śāma LV 50.14; 'śāmi Bhad 10; adhyeṣi (aor.) LV 416.3; 'śya (ger.) Laṅk 2.15; Mv 1.254.14; 'śitum (inf.) LV 396.12; Av 1.75.10; 'śtavyā (gdve.) Bhik 10a.3; 'śita (ppp.) SP 174.4; 178.12 (for ppp. adhyeṣṭa, adhiṣṭa, see these); adhyeśayeyam (caus. opt.) LV 415.22 sambodhiprāptu ahu dharmu adh° (the Bodhisattva speaks in a prapñidhi), having attained enlightenment, I would cause (others) to ask (me) for (instruction in) the law; but usually non-caus., adhyeśayāmi Laṅk 7.13, 15, like adhyeśanti 7.10; adhyeśayasi Divy 329.3, 7; dharmabhāṇakam adhyeśayet (read °yed) dharmasraṇāyā Mmk 38.14; also Suv 123.9, above; also adhyeśyeyam (opt.) LV 394.2, and adhyeśyemahi 7 (but LV 397.5 adhyeśyante is passive, are asked for instruction); adhyeśanti Mv 1.106.12 (vs; Senart em. 'syanti), in passive mg., § 37.32.

adhyeṣā (to prec.), request (for instruction): adhyeṣayā, instr., Av 1.87.9. But perhaps read adhyeṣanayā; see adhyeṣanā.

adhyeṣṭa, ppp. of adhyeśati, applied to, besought (for instruction): (of Buddha) adhyeṣṭu brāhmaṇayutebhi (no v.l.; Calc. id., interpreting as m.c. for 'nāyutebhi, i.e. 'na-ayu°; read brahma-nayu°?) LV 48.11 (vs); (of Buddha) adhyeṣṭo LV 412.7 (vs).

adhyo-, see also adhyava-.

adhyoharati (for adhyava-h°; = Pall ajjho°), puts in, inserts (food): divyām oḥām adhyohariṣyāmaḥ (romakūpavivarāntareṣu) Mv 11.131.3. The verb, and noun °hāra, m., are used of food in Pall. In line 6 Mv uses adhyokiretsuh (see adhyavakirati), perhaps by error for 'haretsuh.

adhvagata (= Pall addha°; cf. adhvan), that has reached old age; old: °taḥ Mvy 7658; adhvagatavayam anuprāpṭaḥ Mv 11.151.2, who has arrived at an advanced age.

adhvan, m. (= Pall addha[n], addhāna), time. (Cf. 1 amśa, 1.). The three adhvānaḥ listed Dharmas 86

(atito, anāgato, pratyutpanno 'dhvā). Very common are atite and anāgate (less common pratyutpanne, SP 42.1) 'dhvani in *past (future, present) time* SP 17.8; 40.16; 41.10; LV 87.11; 88.13; Mv 1.1.8; 39.9; Divy 60.13; 62.7; Av 1.32.8; Suv 97.3; atitānāgatapratyutpanneṣv adhvaṣu LV 263.7; 435.4; adhvaṣu triṣu RP 6.11; also acc., in dating, ahaṃ pi bhavayāṃ anāgataṃ adhvaṇaṃ tathāgato... Mv 1.238.14, *may I also in future time become...*; 335.14; but acc. generally of extent of time, ciraṃ dīrghaṃ adhvaṇaṃ for a very long time Mv 1.52.3; 244.19 (suciraṃ°); ii.424.10; Ud v.7 (omits ciraṃ); tr(i)yadhva-, *past, present and future* LV 151.12; 435.5; Bhāḍ 1 etc.; Śikṣ 17.13; Dbh 55.22; trayo adhvaṇāḥ Gv 478.9; yasmin-yasmin adhvaṇi Gv 82.14, *in whatever time*; dīrghasyādhvaṇo 'tyayaṇa Mv 1.338.14, *with the lapse of a long time*.

adhva-mārga, Prāt 497.9, and v.l. 519.10; **adhvaṇa-mārga** Prāt 510.4; Suv 72.11 (=Pali addhāna-magga), *travel-road, highroad*: in Prāt 497.9 and Suv 72.11 cpd. with -pratipanna, *when on a journey*.

adhvaṇīya (better adhvaṇīya; Pali addhāniya), *fit for a journey*: some such form seems clearly intended by mss. at Mv iii.93.19; they read (nātyātiṣṭaṃ nātyātiṣṭaṃ) rṭusukhaṃ adhvaṇīyaṃ (v.l. adhyā°) taṃ bhagavantaṃ (read bhavantaṃ, or bhādanta, m.c.; object of paśyantu, next line, or voc.). They are clearly corrupt, but Senart's emendations are proved wrong by the Pali parallel Therag. 529; divide rṭu (rṭum? rṭū?) sukhaṃ, *the season is pleasant and fit for travel*.

an-a-, double neg. prefix, = a(n)-, as in Pali (CPD). In Mv i.14.10 (gambhīro) 'nasamuttaro (see **samuttara**; Senart assumes na used in comp.); **anaparāmrśant** (q.v.); and Mmk 53.21 an-a-patnīkam, *one who has no wife* (after this a word has been lost from the text; it must have named the place where the appropriate ceremony, to get a wife, was performed, as in the surrounding parallel phrases).

anagārikā; **anagāriya**, nt.; **anāgāra** (nt.); **anāgārikā** (= Pali anagāriya or anā°, generally nt.; anagāra nt. only once, Sn 376, otherwise m. and personal, also °rika, adj. and m. subst., personal; °rikā not in Pali), *homeless (ascetic) life*. In most texts anagārikā (LV 18.8; 101.19; 103.20; Divy 17.17; 37.12; 141.1; Samādh 8.15, etc.; rare in Mv, ii.69.1 with v.l. °riya, or anāgārikā (Av i.136.6, so best ms., text ana°; i.234.1, no v.l.; Bbh 26.12; °kāṃ pravrajyāṃ Bhīk 10b.1), are the regular forms, but in Mv it is almost always anagāriya as in Pali; this has not been noted elsewhere. Regularly in acc. sg. °rikāṃ, °riyaṃ (only once anāgāraṃ [mss., Senart ana°] upetasya Mv iii.387.1) depending on a form of pra-vraj (rarely of abhi-niṣ-kram, Mv ii.161.5 ff.), and preceded by abl. (or in Mv gen.) of agāra, *retire from the home to the homeless life*. In this phrase the preceding form is always agārād in all texts other than Mv, and sometimes there (ii.161.5 ff.; iii.408.2); in Mv also agārato iii.378.4; agārato iii.176.2; agārebhyo i.128.10; read agārasmā, the Pali form, for agārasthā i.104.8; but most commonly the gen. agārasya i.322.15; 323.1; ii.117.18, 20; 140.3; 271.8; iii.50.11-12; 213.2-3.

Anagha, n. of a Bodhisattva: Mmk 62.13.

Anāga, n. of a nāga king: Māy 247.1.

anaṅga, (1) adj. (= Pali id.; often written °na), *spotless, free from blemish or evil (aṅga)*: LV 344.6; 345.19; Mvy 2607 (Tib. ñon moṃs pa med pa, *without evil*); Mv i.228.11, 15; 229.6; 316.8; ii.132.14; 359.16; iii.396.6; Sukh 59.13; Dbh 7.6; 35.19; Ud xvi.3; (2) m., n. of a śreṣṭhin in Bandhumatī in the time of the Buddha Vipasyin (later reincarnate as **Jyotiṣka**): Mv ii.271.13 ff.; Divy 283.1 ff. (here called a gṛhapati).

an-ativara (not in Pali, AMg. aṇaivara, see Sheth, not in Ratnachandra), *having no superior; supreme*, ep. of Buddha: Mv i.206.8, 10 = ii.10.2, 4; i.220.8, 14, 16;

ii.22.9, 15; iii.110.19. The AMg. form confirms Senart's choice of this reading; the mss. vary between it and anabhivara, °cara, anaticara.

anatisaḍṛśa, *who has none superior to him*: śīlenāna-tisadṛśu LV 164.4 (vs); the only v.l. is °śa for °śu.

anātita (= Pali id.), *not having got over, not free from*, with loc.; in Pali app. with acc. only (and so atita in Skt.): (jarādharmā) jarādharmatāyām (so both mss.) anātītāḥ Mv ii.151.7, *subject to old age, not passed over in reference to old age*.

an-adhimūrchita (-tva), see **adhi°**.

an-adhimokṣa, see **adhi°**.

[**anadhiṣṭhāpada-**: Lañk 180.17, corrupt; read **anīṣṭhāpada-**, q.v., with Suzuki, Transl. 156. note 1.]

an-adhyavasāna, see **adhy°**.

an-adhyavasita, see **adhy°**.

an-adhyācāra, see **adhy°**.

an-adhyāpatti, f. (= Pali anajjhāpatti), neg. of **adhyāpatti**, *non-transgression*: āpatty-anāpatty-adhyāpatti-tām upādāya ŚsP 56.5, ... *state of sin, non-sin, and non-transgression*.

anadhyupekṣā, see **adhyu°**.

an-anuyukta (= Pali °yutta), neg. of **anuy°**, *not devoted to, experienced or practised in*, with acc.: jāgari-kāyogam ananuyuktāye (parṣāye) Mv iii.48.17-18 and 49.4-5; mss. both times anuyuktāye but sense requires neg. (haplography). In Pali also used with jāgariyā.

an-anuyujya, or °yujjivā, neg. ger., *without having interrogated* (an accused person), or *made inquiry* (into an accusation), (Skt. anu-yuj; cf. anuyujjati, b, CPD): in Mv i.96.7, read (aparādham ca) an-anuyujya for °yā; in Mv iii.160.6 text °yujjivā, read doubtless °yujjī° ('yujjī°) with text in 165.11; 170.7, 8 (in these no expressed object).

an-anuśruta, see **anuśruta**.

anantaka, nt. (= Pali id., also nantaka), *rag, worn-out cloth*: °kāni prāvṛṭya Divy 175.19.

Anantakośa (° all but 1 ms. Antakośa), n. of a former Buddha: Mv i.141.11.

Anantagupta, n. of a former Buddha: Mv i.138.8.

Anantaghōṣa, n. of a Bodhisattva: Gv 442.3.

Anantacāritra, n. of a Bodhisattva: SP 300.13.

Anantachattrā, n. of a former Buddha: Mv i.138.13.

Anantajñānottara, pl., n. of a group of Buddhas: Samādh p. 66, lne 21.

Anantanirdeśapratīṣṭhāna, n. of a samādhi: SP 19.14; in the verse account 23.12 **Anantanirdeśa** (divide: anantanirdeśa varaṃ samādhiṃ).

Anantanemi, n. of a king: Mvy 3646.

Anantaparikarasāgarameghavyūḥatejomaṇḍala-chattrākāraraṇja, n. of a nāga king: Megh 292.8 ff.

Anantapīlu, n. of a piśāca: Mmk 18.5.

Anantapratibhāna, m., n. of a samādhi: Mvy 585; ŚsP 1422.11.

Anantaprabha, m., (1) n. of a samādhi: Mvy 541; ŚsP 1417.22; (2) n. of a Tathāgata: Śikṣ 9.3.

Anantabalaviḥṣṭanināditasārisambhavamati, n. of a Buddha: Gv 358.20.

Anantabuddhi, n. of a former Buddha: Mv i.140.9.

Anantamati, (1) n. of one of the sons of the Buddha Candrasūryapradīpa: SP 19.3; (2) n. of a Bodhisattva: RP 1.12.

an-anta-madhya, lit. *without extremes or middle*, = *infinitely numerous or varied*, as adj. modifying, or in composition with, various nouns: °ya-dharmadhātu- LV 423.3; °yāṃ bodhisattvacāryāṃ Gv 387.21; in Gv 349.9-17 a series of typical instances, °ya-kāyavarṇasamsthāna-tām 9; °yāṃ varṇasamudrāṇ (seas, i. e. masses of colors) 10; °yāṃ rāśmimeghaṇ 11; °yāṃ buddhakṣetrapratibhāsān 11-12; °yāṃ tathāgatopādān 12-13; °yāṃ vikurvitāni (of Tathāgatas) 13; °yāṃ sattvadhātum 17. The word occurs often in Gv, rarely elsewhere.

Anantamāyā, n. of a sister of Māyā: Mv 1.355.17.
Anantamukhadevāsuraṇetrāsura, n. of a kumbhāṇḍa: Mvy 3446.

Anantamukhanirhārādhārāṇī, n. of a work: Śīkṣ 18.15.

Anantayaśas, n. of a cakravartin: Śīkṣ 255.8 ff.

Anantaraśmīdharmadhātusamamalakṛtadharma-rāja, n. of a former Buddha: Gv 150.4.

anantarāyika, adj. (= Pall id., neg. of antar°), not connected with (causing, or subject to?) hindrances: °ka-vaiśāradyam (of Bodhisattvas) Mvy 784.

anantariya, subst. nt. = ān°, crime bearing immediate fruition, deadly sin (one of five): °riyāṇi (pañca) Bhāḍ 51. Cf. anantariya, and °tariya; in Bhāḍ -l- could be m.c., but is regular in Pall. The initial short a- may also be m.c.; but CPD lists it as adj.

(anantariya, adj., immediately successive, in) anantariya-tā, state of being . . . : °rya-tayā, Gv 104.22, instr. (= Skt. anantariya, used only as noun, and BHS anantariya, also adj., q.v.)

[Anantariyasamādhi, misprint in Mvy 901 for Anant°, q.v.; corrected in Index.]

anantava(t), (= Pall id., cf. BR 1.172), infinite, in anantav° udagro (mss. °grāh) Mv 1.83.8, which Senart em. °ūdro, m.c., understanding ananta + vūd°. Probably cpd., infinitely delighted; in any case -v- must be taken as belonging to anantav(at); § 18.52.

anantavarṇa-ratna, some kind of a jewel: Mvy 5967. Tib. translates literally.

Anantavarṇā, n. of a Bodhisattva-dhārāṇī: Mvy 757.

Anantavikrāmin, v.l. °kramin, °krama, n. of a Bodhisattva: SP 3.7.

Anantavīrya, (1) n. of a Buddha in the south: Sukh 97.9; (2) n. of a Bodhisattva: ŚsP 6.18.

Anantaśira (for °ras), n. of a rākṣasa king: Mmk 18.2.

Anantaśubhanayanakesarin, n. of a kumbhāṇḍa: Mvy 3445.

Anantāvabhāsarājendra, n. of a Tathāgata: Mmk 7.12.

Anantāvarta, n. of a dhārāṇī: Gv 66.14.

Anantāvartā, n. of a Bodhisattva-dhārāṇī: Mvy 751.

Anantāsana, n. of a Bodhisattva: Gv 443.4.

Anantaufas, n. of a Buddha: Śīkṣ 169.11.

Ananyagāmin, n. of a Bodhisattva: Gv 215.17 ff.

an-anyatha (adj., based on adv. ananyathā), unfailing, sure: girām ananyathām SP 152.2 (here v.l. ananyathā, Kashgar rec. only); 308.8 (no v.l.).

ananyadeva, m., having no other god (beside him), i.e. sole god, ep. of Buddha: LV 18.9; so Lefm.; Burnouf, Lotus 581, followed by BR, not having (recognizing) other gods (implausible).

ananyaneva (= Pall anaññaneyya), not to be led by others, ep. of Buddha: Mv 1.118.14 (em.); 208.5 (em.) = II.12.14; III.110.12; 123.21; Mvy 2399; of a Buddhist convert, MSV II.46.18. Cf. aneya.

ananyapakṣika, see anya°.

an-a-patṇika, see under an-a-.

anapatrāpya, nt. (= Pall anattappa; neg. to apa°, q.v.), indecency, lack of modesty and delicacy; associated with āhrikyā: °pyam Mvy 1972; stem °pya- Śīkṣ 105.8; Bbh 14.25; 223.12.

an-a-parāmrśant (Pali a-parāmasanta, CPD), not paying any attention, unconcerned: read anaparāmrśantam Mv 1.131.14 (see an-a-, double neg. prefix) for mss. anaparaśyantam (or °sya°), Senart aparipaśyantam.

Anapaviddhakarṇa (v.l. Anupraviddha°), n. of a former Buddha: Mv 1.140.4.

Anapekṣa, pl., n. of a brahmanical school: Divy 635.18.

an-abhidrohin (from Skt. an-abhidroha), not injuring: Bbh 29.2; 363.5.

an-abhidhyālu, see abhidhyālu.

(an-abhinivṛtta, neg. of ppp. (Skt., see pw 5 App.; Pall abhinibbatta), not (really) come into existence: °ttān sarvadharmān Śīkṣ 203.5, all states of being; preceded by svalakṣaṇāṇyān asaṃbhūṭān anīṣṭān.)

an-abhinivṛṣṭi, adj. Bhvr. (from abhinivṛṣati, q.v.), having no devotion or attachment (to evil things, loc.): bodhisattvo . . . 'nabhinivṛṣṭiḥ sarvadharmeṣu ŚsP 381.16.

an-abhinivṛtti-tā (cf. abhinivṛtta), state of having no cessation or ending: Dbh 64.1 (opp. to apravṛttitā).

an-abhiniveśana = an-abhinivṛṣṭi, but as Karmadh., cf. abhi°; °na-tā, in ātmānabhiniveśanatāyai, dat., LV 32.6, unto (resulting in) the state of having no (unworthy) devotion to oneself; or perhaps better, of having no attachment to the heresy that there is a self, cf. abhiniveśa; sarvadharmānabhiniveśanatām AsP 206.10, 18, state of not being (reprehensibly) attached to (? or, of not believing in the reality of) all states of being.

Anabhibhūtamakuṭa, n. of a Bodhisattva: Gv 3.7.

Anabhibhūtayaśas, n. of a former Buddha: Mv 1.141.10 (mss. °yaśāḥ, so read, n.s.g.; Senart em. °yaśa-h).

anabhiramiya = nirabhi°, unpleasing: Samādh 19.20 (m.c. ānabhi°).

Anabhilakṣita, m., n. of a samādhi: Mvy 601; ŚsP 1424.4.

an-abhilapanīya (see next), not capable of being expressed in words: Śīkṣ 251.11.

an-abhilāpya = prec. (cf. also next): Vaj 24.8 (said of tathāgatena dharma . . . deśito); syn. of avyavahāra, q.v., Vaj 45.6. Elsewhere anabhilāpya is the normal form.

anabhilāpya (not in Pall; AMg. anabhilappa, as adj.; cf. preceding two, abhilāpya, and nirabhi°), (1) adj., inexpressible, that cannot be put in words, of the dharma LV 392.14; 434.12; of the (dharma-)cakra LV 423.4; syn. of avyavahāra (like anabhilāpya, q.v.) Śīkṣ 251.11; with suggestion of large numbers or quantities, Mv II.362.12 (of tathāgate pratiṣṭhāpitā dakṣiṇā); Śīkṣ 178.5; Gv 7.14 ff., Dbh 55.20; Sukh 25.11; (2) subst. nt. (cf. the following entries), a very high number: Mvy 7818; 7950 (cited from Gv); 8048; Gv 106.26; 134.15.

anabhilāpyaparivarta, m. (in Gv nt.), square of the preceding (2): Mvy 7819; 7951 (cited from Gv, but m.); Gv 106.26; 134.15. Cf. next.

anabhilāpyānabhilāpya, nt., a still higher number than the preceding: Mvy 7952 (cited from Gv); Gv 106.26; 134.16; quite common in Gv, and occurs elsewhere, e.g. Dbh 2.23; 70.8; read (a)nabhilāpyānabhilāpya- in Bhāḍ Introduction, line 2, with v.l. and Gv 543.6, for Watanabe (a)bhilāpyānabhilāpya-. See next.

anabhilāpyānabhilāpyaparivarta, m. (in text of Gv nt.), square of the preceding: Mvy 7953 (cited from Gv); Gv 107.1; 134.17. Cf. next.

anabhilāpyānabhilāpyaparivartanirdeśa, m., a very high number (cf. the preceding; in its own list follows anabhilāpyaparivarta): Mvy 7820.

Anabhilāpyodgata, n. of a Bodhisattva: Gv 442.25.

an-abhisamskāra, neg. of abhi°, (1) (m.) non-accumulation (of karman), as Karmadhāraya, Gv 70.7, see s.v. vipratilambha; generally as bahuvrīhi, adj., having or characterized by no accumulation (of karman): LV 422.21 (-cakram, of the dharmacakra); Mvy 173 (°rāḥ sarvadharmāḥ); 799; Śīkṣ 190.16; LV 428.10 sarvaprasthānālpṭatvād anabhisamskāragocara ity ucyate (tathāgataḥ), he is out of range of the accumulation (of karman), because he is unstained by any setting-out (to do or get anything); anabhisamskāragatir bodhisattvānām Gv 525.10, the course of B's is free from accumulation (of karman); (2) adj., without proper mental preparation: Mvy 1018 °ra-parinirvāyī (contrast sābhi° pari° 1017).

anabhisamskārikā (cf. ābhisamskārika), fem. adj.

and subst. (from °skāra), with or sc. ṛddhi, (magic potency) of non-accumulation (of karman): °skārikāyā ṛddher anubhāvena Gv 70.8; as subst., understand ṛddhi, Gv 180.6 abhāvapratiṣṭhitayā (which is established in non-becoming, see Gv 70.7, preceding the above, s.v. vipratilambha) 'ryanabhisamṣkārikayā by the (magic potency of) non-accumulation (of karman).

an-abhisamṣkṛta (neg. of abhi°, q.v.; Pali °samkhata, see below), not (specially) prepared, of food: Lañk 196.12, said of rice offered to infants without proper boiling (and seasoning?); not affected (by some outside influence), avikopitair indriyair anabhisamṣkṛtair gātrair LV 323.16, in description of the Bodhisattva's indifference to the daughters of Māra, with senses undisturbed, with body-members unaffected. So Tib., lus (body) ma bcos pa, lit. not made (up), see Jäschke s.v. bcos-pa, '3. made or contrived by art, artificial (so Pali abhisamkhata is sometimes used, CPD) ... ma bcos, artless, unaffected, genuine; it also seems to denote an absence of mental activity (see s.v. abhisamṣkāra) or a forbearance of exercising such activity, in short that indifference to the world, which is so highly valued by the Buddhist.

an-abhisaraṇa, adj. Bhvr. (*abhisaraṇa, °saraṇa = śaraṇa; cf. Pali an-abhisara), without refuge: atrāṇā anabhisaraṇā Mv 1.22.14.

an-abhyasūyikayā, adv. (instr. sg. f. of neg. of Skt. abhyasūyaka), in a not-unfriendly way: (anupariṅgrāhikayā, see this) anabhyā° dharmam deśayati SP 283.3. So read with Kashgar rec.; Nep. mss. quoted as ananya-sūcanayā; KN em. anabhyasūyayā, kept by WT without note.

anabhraka, m., unclouded, n. of the first (but omitted in Pali and the Mv lists) of the classes of rūpāvacara gods in the 4th dhyāna-bhūmi; see deva: LV 150.8; Divy 68.16; Av 1.5.3; Gv 249.12; Mvy 3098; Dharmas 128; etc.

anayaka, adj., f. °ikā (from anāya, misfortune; not recorded), unfortunate, unhappy: anāyikeyam prajā sarvaduḥkhitā SP 162.1 (vs). I interpret with Kern (Transl.) except that he derives from an-āya; I regard ā as m.c. for a. Burnouf without protector, a-nāyaka.

anaya-vyasana, nt. (= Pali id.; as cpd. seems not to occur in Skt.), misfortune and disaster: SP 73.7, 13; Mv 11.493.2.

anarghyeya, priceless: -maṇiratnam Gv 499.26. Perhaps error for anargheya (also with maṇiratna SP 210.10), which occurs in Skt. (BR 5.1042, s.v. argheya).

an-arthika, adj. (= Pali anarthika; not in Skt.; see arthika a d next), not desirous (of: instr., rarely loc. or abl.), (a) with instr.: anarthikāś ca te śrāmaṇyena bhaviṣyanti LV 88.18, and they will not be anxious for monkhood (duty of monks), so read with Foucaux's ms. A, see his Notes p. 113 (Lefm. śrāmaṇyo na); samṣkṛtenādhyāśayena-anarthikaḥ sarvopādānapariṅgrahair anarthiko LV 180.12, with his resolve not desirous of the conditioned (see samṣkṛta and adhyāśaya, which are not to be construed together), and not desirous of all grasping and possessions; RP 15.1 (lābhena); 34.10 (dharmaśravaṇena); 43.12 (kāma-bhogaiḥ); KP 125.2, 4, 6; sv-anarthiko Śiks 113.9 (guṇaiḥ), very undesirous of virtues (wrongly Bendall and Rouse); (b) with loc.: anarthiko sarvakāma-bhogeṣu Mv 111.104.17; (c) with abl.: samṣārād anarthikaḥ Divy 2.1, averse from the saṃsāra.

anarthika-tā (to preceding), state of not desiring, in comp.: samṣāropakaraṇānarthikatayā Gv 391.11 (1st ed. misprinted °rdhika°; corr. 2d ed.)

Anala, n. of a king: Gv 154.20; 155.12 ff.

analpaka, adj. (= Pali anappaka), not insignificant, distinguished, excellent (In ..., loc.): akṣarapadavyākaraṇa analpako (of a brahman) Mv 11.77.10.

anavakāra, adj. (= Pali id.; cf. avakāra), without elimination; not partial, complete, absolute, ep. of śūnyatā,

absolute void; °ra-śūnyatā Mvy 944; ŚsP 191.21; 642.16, etc. (common in this text). Cf. ākārānavakāra.

anavakāśa, m. (once nt., Lañk 198.9; = Pali anavakāsa; in Skt. Gr., see pw s.v.), what is out of the question, an impossibility, only noted in phrase asthānam (etaḍ) anavakāśo (regularly followed by yat-clause): Gv 498.5 etc. (see s.v. asthāna). Cf. anokāśa.

anavakīrṇa, see ava°.

Anavatapta (= Pali Anotatta, in meaning 1), (1) n. of a lake: LV 332.12; Divy 150.23; 152.23; 153.4; 344.13; 399.14; Śiks 247.12; Dbh 95.17; Karmav 62.1; °ta-kāyikā devatāḥ, the deities inhabiting Lake A, Divy 153.7 ff.; (2) n. of a nāga-king: Mvy 3239; SP 4.12; LV 204.10; 219.9 (here anāva°, m.c.); Suv 85.4; 91.19; 158.14; 162.8; Kv 2.14; 68.5; Gv 196.13; Māy 221.20; 247.9.

Anavataptanāgarāja-paripṛcchā (cf. prec., 2), n. of a work: Mvy 1389.

an-avatāra (neg. of Skt. avatāra, mg. 2 in pw), non-appearance, the not coming into existence: Śiks 157.16 tasya (sc. ayoniśo-manaskārya) anavatāre yatnaḥ kāryaḥ one must strive to avoid the occurrence (appearance, coming into existence) of this.

Anavadya, n. of a Bodhisattva: Gv 442.24.

[anavadya-bhīru, wrong reading for avadya-bhīru, q.v.]

anavadhīṣṭha, or (in footnote) °dhiṣṭha, sarvasattvānavadhīṣṭhakalyāṇamitrasya Dbh 29.21; prob. contains anavadhi = Pali anodhi, without limits, not making any distinction, indiscriminate, absolute (is the syllable -ṣṭha the root-adj. of sthā? abiding in no limitation?). Acc. to Rahder, footnote, Tib. (and Mongol) suggest mg. akṛtrima, not faked, sincere, genuine (ma bcos pa, also for an-abhisamṣkṛta q.v.).

an-avanamana, see ava°.

Anavanāmitavajjayanti, n. of the lokadhātu of the future Buddha Śāgaravaradharabuddhivikrīḍitābhijña: SP 216.10 (no v.l.; so also WT). In the verse form 217.11 analyzed into Anonātā Dhvajavajjayanti (loc. °tāyām °ntyām).

anavamardanīya, not to be crushed: AsP 401.1. Cf. the next items.

Anavamardabalaketu, n. of a Tathāgata: Gv 360.14. Cf. prec. and next items.

anavamardya, not to be crushed: Śiks 32.11 (°dya-kāyabala-); ŚsP 283.6; read so for text anavamadya (-lak-ṣaṇā) ŚsP 1410.16. Cf. prec. two and next items.

[anavamūḍhyatā, wrong reading in LV 1.3 for anavamṛdyatā, q.v.]

anavamṛdya, not to be crushed: Gv 146.8 (-bala-); ŚsP 311.20 (-pāramitā); AsP 205.3 (id.). Cf. prec. items and next.

anavamṛdya-tā, state of being uncrushable (from prec.): LV 34.3 (read °mṛdyatāyā with most mss. for Lefm. °mūḍhya°); Dbh 4.5 (-balānava°); Śiks 183.5 (cittasya); Gv 430.18.

anavarāgra, adj. (corresp. to Pali anamatagga, AMg. anavadagga, anavayagga, and prob. hyper-Skt. for the latter; see CPD for theories about this doubtful word), probably understood as without end or beginning; Tib. thog ma dan tha ma med pa, interpreted CPD as without top and bottom, but it may, and probably does, mean without beginning and end; commonly ep. of saṃsāra and its constituents: °grasmiṃ saṃsāre Mv 1.282.6; 11.94.1; 188.13; 237.9; 111.26.10; 90.2; °gro saṃsāro Divy 197.15; °gre jātisaṃsāre Śiks 170.2; mayā 'navarāgrasya jātijarāmaraṇaduḥkhasyāntaḥ kṛta iti LV 351.17; 377.3, 6; anavarāgra-jātijarāmaraṇa-saṃsāra- Mv 1.34.7; in Mv 11.419.7 mss. anavarāgre (as subst.? Senart em. 'gra-, perhaps rightly) jātijarāmaraṇasaṃsāra-; as separate adj. with similar cpds. Mv 111.67.10; 281.6; cpd. with śūnyatā, Mvy 943; Dharmas 41.

anavarāgra-tā, from prec., *state of being without end or beginning*: °tām Dbh 75.19.

anavalīna, **anolīna**, adj. (= Pali anolīna), *not shrinking, not downcast* (so CPD), *not despondent*; ano° SP 279.10; Śikṣ 100.17 (ms., wrongly em. to anālīnaḥ; Tib. cited as zhum pa med, *not faint-hearted*); parallel with viśārada *confident* SP 278.9; 354.13; aprakampyo 'navalīno' navadīrṇo LV 323.17; anavalīna-citta *with not downcast mind* SP 324.11; Gv 202.5.

anavalīna-tā, from prec., *state of being not downcast*: Śikṣ 183.5.

an-avaliyana-tā (cf. Pali oliyanā, I think wrongly defined in PTSD, and BHS 2 avallyate, *avalīna*), *state of not being downcast*: Samādh p. 5 line 20 (prose; or read **an-avalīna-tā**?).

an-avaśruta (= Pali anavassuta; see **avaśruta**), *free from lust and moral defilement* (CPD): Mv 1.88.7 (vs) parānnāny avasrutā, mss. (Senart em. °srutā), metr. deficient; meter and sense both require em. anavaśrutā (a sort of haplography has occurred, na lost after nya).

anavikaroti, pple. **anavikṛta** (in Skt. with different mg., pw), *made not fresh, i. e. stained, spoiled* (with dust; of a silk cloth): Divy 576.30 (pāṃsubhir).

anasamuttara, see under **an-a-**, and **samut-tara**.

Anākṛtsnagatā (?), n. of a nāga maid: Kv 4.4.

an-āgatika, Bhvr., *having no coming into existence* (āgatī): sarvadharmā(h) ... anāgatikā agatikā(h) AsP 162.2; saṃskṛta-gatikam (see s.v. **gatika**) anāgatikam (I m.c.) Dbh.g. 11(347).2; 'kā hi te tathāgatāḥ svabhāva-sambhūtatvāt Gv 238.7, *without origination* (they are self-existent); but 2d ed. svabhāvasambhūtatvāt (*because by nature they have not originated*).

anāgāmin, f. °nī (= Pali id.), *one who is destined no more to return to this world*: Mvy 5135-6; Av 1.286.7; f. °nī (pl. °nyo) Divy 533.26; °mi-phala, *the fruit of attaining this condition*, Divy 18.6; 48.14; 50.9; Av 1.65.1 etc. See s.v. **rota-āpanna**.

anāgāra, nt. = **anagārikā**, q.v. Only Mv 111.387.1 (Senart em. ana°).

anāgārikā = **anagārikā**, q.v.

anāgrha?: anāgrhābhāsarvagatparāṇmukhavarṇā Gv 348.10; doubtless corrupt; read **anāgrahā**°?

anāgrhita (= Pali anaggahita, neg. of **āgrhita**, q.v.), *not niggardly*: in Mv 11.376.6, text anāgrahitaḥ (with one ms., v.l. anoghrīto), read **anāgrhitaḥ**.

anācāryaka (= Pali anācariyaka), see **ācāryaka**.

an-āchindana, see **āchi**°.

anāchedya (neg. gdv. of Skt. ā-chid), *that cannot be cut off, destroyed*; -tā, *state of being* ...: anāchedyapratibhāṇaḥ Mvy 851 (of Bodhisattvas); mārgānāchedyatā Dbh 57.12 (of Bodhisattvas).

anāññātam ājñāsyāmi 'ndriyam (Pali anaññātaññāssāmitindriyam), *the mental faculty of resolving to come to know something unknown* (CPD): Mvy 2078.

an-ātmanīya, adj. (neg. of **ātmanīya**, q.v.) = next: Mv 111.447.12.

an-ātmiya, adj. (not in this sense in Skt.; cf. **ātmiya**), *not characterized by a self; (what is) without self*: nāpi ye dharmā anātmīyā te ātmato deśayāmi Mv 1.173.4; anātmīye ātmīyasamjñāyā KP 94.8.

Anāthapiṇḍada (once °piṇḍika, q.v., as in Pall), n. of a rich layman (grhapati), owner of the grove (ārāma) in Jetavana at Śrāvastī where Buddha often stayed: LV 1.5; Mv 1.4.13 (5 of 6 mss. read here °piṇḍasya); 111.224.11 (here Senart °piṇḍasya with 1 ms., v.l. °piṇḍādasya); Mvy 4111; Divy 1.2; 35.11; 77.27; 80.12; 168.5; 172.27; 429.8; 466.23, etc.; Av 1.13.5 etc., common; title of Av chap. 39 (1.223.1), see also Av 1.313.6 ff.; Kv 1.5; Karmav 21.13 etc.; 71.19; MSV 111.135.22 (his life, as **Sudatta**, more fully than in Pall).

Anāthapiṇḍika (= Pali id.) = °piṇḍada, q.v.: °ko Mv 111.375.6 (no v.l.).

Anādarśaka, n. of a mountain: Kv 91.14.

Anādarśanā, n. of a 'gandharva maid': Kv 4.16.

an-ādāna, see **ādāna**.

an-ādikarmika, see **ādik**°.

anādikālīka, adj. from (Pali) anādikāla, *of beginning-less time, from everlasting*: °liko Bbh 3.4.

anādeya-vākya, see **ādeya**°.

anāpatti, f. (noun, = Pali id.; neg. of **āpatti**, q.v.) *no offense; unpunishableness*: Divy 330.1 (read with mss. anāpattis, or °tīh, followed by punctuation: *there is no offense*); similarly 544.17, 19; Śikṣ 11.8; anāpattiḥ kṣiptacetasaḥ, °tīh suddhāsāyabhūmipravṛtṣasya Bbh 160.27; ŚsP 56.5 (see s.v. **anadhyāpatti**). The Index to Divy renders *guiltless*, as if Bhvr., but wrongly; as in Pall, the word is always a Karmadh.

anāpattika, adj. (= Pali id.; to -āpatti with -ka Bhvr.; cf. **sāpattika**), *free from offense*: °kasya sato deveśūpapatir bhaviṣyati Divy 303.3.

anāpanna, see s.v. **āpanna**.

anābhāsa, (1) m., (lit. *non-appearance*), *disappearance, vanishing*: Mvy 6654 = Tib. mi snañ ba, *vanishing* (Das); lhaśravo niravaśeṣam anābhāsam astamgacchati LV 349.1 (repeated in sequel); ucchinnamulām tālamastakavay anābhāsatam āyatām anutpādadharmi Samy. Āg. 1.1 ff., cf. Pali Vin. 111.2.18, where instead of this anabhāvaṃ gatā (or, var., anabhāva-katā, see CPD s.v.); Pali anabhāva, *annihilation* = our word; (2) adj. (Bhvr., an-plus **ābhāsa**, q.v.), *having no range or scope* (of action), i. e. *substantially inactive*, of the mind: °sa-citta Gv 279.10; also (3) as subst., neg. of **ābhāsa** in same sense: Śikṣ 129.3 anābhāsatāḥ sattvā(h), *not coming into range*.

anābhibhū, adj. Bhvr. (for an-a°, with ā m.c., § 3.11), *having no superior*: bhagavān °bhūḥ SP 128.4; 190.7 (vss).

anābhibhūta, neg. ppp. (= Skt. anabhi°, § 3.11), *unconquered*: SP 69.4.

an-ābhoga (see **ābhoga** and **sābhoga**), (1) adj., *effortless*: crucial is Dbh 67.10 ff., where a boat, before it reaches the open sea, is sābhoga-vāhana, *traveling with* (human) *effort*; when it reaches the open sea it is anābhoga-vāhanano vātamaṇḍalipraṇito, *traveling without effort, borne along by a tornado*, and goes in a single day farther than it could go in a hundred years by all effortful traveling (sarvasābhogavāhanatayā, i. e. by rowing etc.). So, by the knowledge of the Omniscient (sarvajñajñānena), because this knowledge is *effortless* (automatic, spontaneous: jñānānābhogatatayā), a Bodhisattva gets in a single moment farther than he could get in 100,000 kalpas by his former effortful activity (pūrvakeṇa sābhogakarmanā). Again, in Sūtrālamkāra 1x.18-19, a Buddha's activities proceed without ābhoga, *effortlessly, spontaneously*, like music from instruments that are not being played, or jewels that shine without labor. So understand anābhoga-buddhakāryāpratiprasrabdhā Mvy 411, (a **Tathāgata** is) *never ceasing from spontaneous* (Tib. lhun grub pa, *self-created*; not contrived by human labor, Jäschke) *Buddha-activities*, and the same cpd. prefixed to -cakram LV 423.3 (see **apratiprasrabdhā**); *automatic* Śikṣ 7.15; °ga-vāhanaḥ Bbh 260.18, *bringing automatically*; mahākaraṇopāyakauśalyānābhogagatena prayogena Lañk 42.8, *by praxis that effortlessly* (spontaneously) *arrives at great compassion and skill in devices*; sometimes best rendered by *impassive* (not involving or subject to any effort), anābhogaprekṣikayā *with impassive look* Śikṣ 268.1; (see s.v. **ābhoga** for Dbh 64.16); prob. *impassive* in Bbh 317.3, and 350.12 bodhisattvānām anābhogo nirnimitto vihāraḥ, which is contrasted with (and higher than) their **sābhoga** (*effortful*) vihāra (346.14); cf. Lévi, Sūtrā. 1.7 n.7; (2) subst. m., *non-effort, impassivity*: anābhoge tathā siddhiḥ Mmk

116.24; svabhāvānābhogābhyām ca vigacchanti Dbh 48.21, and they pass away by natural process and without effort (na caisām kaścid vigamayitā, and no one makes them pass away); as one of the samādhy-āvaraṇāni, Dharmas 118, see s.v. ābhoga; (3) adverbs, without effort, effortlessly, anābhogataḥ Dbh 56.19; Śikṣ 12.1; anābhogena pariniṣpadyante, are automatically perfected, Dbh 58.9; (4) m., n. of a yakṣa: Māy 52.

a-nāmana-tā (see *nāmanā*), not changing, not disturbing or transgressing: (pūrṇacandrasamacittena) kālā-kālānāmanatayā Gv 464.1, because of not infringing right and wrong times.

an-āmanatṛaṇaka, see *āmanatṛaṇaka*.

? **anāyaka**, f. -ikā, acc. to Burnouf without any protector (Buddha): SP 162.1; but see s.v. *anayaka*.

an-āyatana (nt.; neg. of *āyatana* (3) q.v., in sense of Skt. pātra; = Pali id.), an unworthy object: mā tvam anāyatana (sc. heretics) prasādam utpādaya, api tu buddhadharmasamghe... Divy 419.22.

Anāyāsa, n. of a yakṣa: Māy 66.

anāyikā: SP 162.1, m.c. for *anayikā*, see *anayaka*.

an-āyūha, adj. (Pali id.; see also *anāvyūha*), effortless; free from exertion or striving; usually cpd. with *aniryūha*, without abandonment, riddance, giving up; the two terms together seem clearly to be opposites, and to mean about the same as *a-pravṛtti*, *a-nivṛtti*, without activity or abstention from it (so Suzuki, 'neither taking birth nor ... going out', on Lañk 115.11-12; 196.3). However, Tib. (e. g. on LV 423.4 and on Lañk) renders *an-āyūha* by blaṅ ba med pa, or the like, and *aniryūha* by dor ba med pa, which seem most naturally to mean without (intellectual) acceptance or rejection respectively; La Vallée Poussin, note on MadhK 517.20, see *āvyūhati*, gives his Tib. versions as mi len and mi ḥdor (which are equivalent to the above), and equates ā(v)yūha and nir(v)yūha with Skt. samāropa and apavāda. I find no support in BHS texts for this interpretation; whether the Tib. terms must necessarily be so understood I do not venture to say. Without *aniryūha* the word occurs Gv 17.13 *anāyūha-sarvajñatā-bhūmi-gagana-viryāḥ* (of Bodhisattvas); *anāyūhān* 25.19 (id.), *effortless, unstriving* (in complimentary sense, like *anābhoga*; substantially *unparticipating, impassive*); *anāyūhaviyūho* (read with 2d ed. °viyūha-, cpd. with next, if not *niryūha*-) *gatr* bodhisattvānām kāyacittāsampravṇatayā (see *asampravṇa*) 525.11, the course of B's is free from effort and striving, because they are not interested in (their own) bodies or minds; *anāyūhāniryūha*- LV 423.4 (-cakram); °ham *aniryūham* (dharmacakram) LV 436.13; *apratisthānāyūhāniryūha(h)* LV 424.7-8 (tathāgataḥ); *anāyūhāniryūhāḥ* (sarvadharmāḥ) Lañk 115.11-12; °*aniryūha-tā* (sc. sarvadharmāṇām) ŚsP 283.3 (text by error °niryūhatā).

anārabdha (cf. Pali *an-ārambha*, free from damage or trouble, CPD, and cf. BHS and Pali *ārambha*, slaughter, Pali *ārabhati*, slaughters (an animal); but our word has a less drastic mg.; *uninjured*, said of the womb of the Bodhisattva's mother after his birth (rendered so by his magic power), *sampratijāte*... bodhisattve bodhisattva-mātuḥ kuṣṭi pratipūṇā yeva abhūṣi *anārabdhā* (v.l. °labdhā) ca bodhisattvasyaiva tejena Mv 1.221.4-5.

anārja (= Skt. *anārya*; perhaps semi-Skt. based on MIndic *anajja* [AMg., beside *anāriya*]; possibly influenced by confusion with *ārjava*?), (adj., ignoble, base, evil; subst., wickedness: sarve *anārjaṃ* parivarjayāmaḥ Mv ii.79.3 (text °jeyāmaḥ, formally possible, § 29.33, but metrically bad, unless *e* be short, § 3.65); the corresponding Pali has *anariyaṃ* (Jāt. iv.53.8 °yam parivajjemo sabbam).

Anārthikā, n. of a rākṣasī: Māy 241.31.

Anāla, see *Anāla*.

anālabdha?, *uninjured*, see *anārabdha*.

Anālambha, n. of a former Buddha: Mv 1.138.10.

an-ālaya, adj., without ālaya (in two senses): (1) without base, foundation, firm footing; of states of being (dharma), *anālayā dharmā* (ā)kāśasvabhāvalakṣaṇāḥ LV 177.20 (like ether); °yāḥ sarvadharmāḥ Mvy 161, Tib. gzhi med pa, without gzhi, usually more fully kun gzhi = basis, ground, foundation, (also) abode, home; dharmi *anālaye* Gv 256.21; so even dharma in the other sense, the profound (gambhīra) dh. realized and preached by the Buddha, is *anālaya*, which we might take in sense (2) as without attachment, but acc. to Tib. on LV 392.12 *anālayaḥ* = kun gzhi med pa, and likewise the (dharma-) cakra LV 422.19 *anālaya-cakram* (Tib. same). But (2) without attachment must surely be the mg. in *niṣprapañcān* *anālayān* Gv 25.19 (of Bodhisattvas).

Anālayamaṇḍala, n. of a (mythical) dharmaparyāya: Gv 451.25; 452.5, see s.v. *adhiṣṭhāna* (6).

Anālayav(i)yūha, n. of a kalpa: Gv 259.13 (vs).

[anālāsa], in SP 200.5 *aklānto dharmadeśanayā*, *anālāsasya dharmasyākhyatā*, corrupt: read with WT *alam asya dharm°*; so Tib., nus pa, capable.]

an-ālīḍha, see *ālīḍha*.

anālōkiya, ? ep. of Buddhas: tato *anālōkiyā* *loka-bāndhavā* Mv 1.162.16; Senart's note may be consulted but I find it hardly helpful.

Anāvataпта, m.c. for *Anava°* (2), q.v.: LV 219.9.

anāvaraṇa, (1) nt., non-obstruction (neg. of *āvaraṇa*, q.v.): °*na-gatim* *gata* Mvy 356, of Tathāgatas, having attained freedom from the obstructions; ākāśadhātur *bijasyānāvaraṇa-kṛtyam* karoti Śāli 74.16; (2) (much commoner; = Pali id.) adj., free from the obstructions, of jñāna (cf. jñeyāvaraṇa, s.v. *āvaraṇa*) KP 22.1; Gv 473.25; LV 8.4 (read with v.l. -āsaṅgānāvaraṇajñāna-, confirmed by Tib.); 424.18; Bbh 88.7; Mvy 832 (-jñāni); *vimokṣa* LV 435.6; (buddha-vimokṣa) RP 4.15; *darśana* LV 433.18; *prajñācākṣus* Dbh 28.10; *pratibhāna* Bhad 6°; *pratisamvid* LV 426.5; (dharma-) *cakra* LV 423.2; *nirvāṇa* Dbh 29.9; a road (mārga; here literal), -*anāvaraṇa-tā* Gv 186.7; (3) substantivized as n. of a samādhi: *anāvaraṇam nāma mahākaruṇāsamādhiṃ* Śikṣ 236.8.

Anāvaraṇajñānaviśuddhi-garbha, n. of a Bodhisattva: Dbh 2.11.

Anāvaraṇadarśin, n. of a Bodhisattva: Gv 443.2.

Anāvaraṇadharmagaganaprabha, n. of a Tathāgata: Gv 311.25.

Anāvaraṇamati, n. of a Bodhisattva: ŚsP 6.15.

Anāvaraṇasvaramaṇḍalamadhurānirghoṣa-garbha, n. of a Bodhisattva: Dbh 2.18.

anāvartika-dharma (= Pali *anāvatti-dhamma*), characterized by no more returning (to rebirth): °mā, acc. pl., *asmim* *loke* Mv 1.33.7, of *śuddhāvāsakāyika* gods. Cf. *anāvṛtika-dharmīn*.

Anāviddhavarṇa, em. for *Anivī°*, q.v.

anāvīla-saṃkalpa (= Pali °*saṃkappa*, DN iii.270.14, of bhikkhus), of not impure resolve: Mvy 434, of Tathāgatas.

anāvṛta (1) (= Pali *anāvata*) = *anāvaraṇa* (adj.), free from the obstructions: Gv 473.11; *darśayāmi* *tī* (= te) *anāvṛtām* *diśam* 480.22; (2) neg. of BHS *āvṛta*, q.v., and = Pali *an-ovata* (q.v. in CPD), not forbidden: Bhik 5b.1.

anāvṛtika-dharmīn, adj., fem. °*inī*, having a nature characterized by no return (into the round of existences): Divy 533.26 (followed by dependent accusative *imaṃ lokam, into this world*). Cf. *anāvartika-dharma* and next.

anāvṛttidharman = prec.: °*māṇaḥ* (ms. °*maṇaḥ*; n. pl.) MPS 9.14.

anāvyūha = *anāyūha*, q.v., in *sarvadharmānāvyūhāniryūha-samatayā* Dbh 47.13 (= the usual *anāyūhāniryūha*).

anāścarya, nt. (cf. Pali *anacchariya*; not cited for Skt. except in MW, without ref., not wonderful), a natural, spontaneous quality: Bbh 285.2, 12 etc. (a Bodhisattva has five such, listed here in detail).

anāśrava, see āśrava.

anāśvāsa (?) = anāśvāsika, *unreliable*: asāram itvaram ca lokam anāśvāsam (so I would read for Finot anāśvāsan; ms. anāśvāsan) apriyasamavadhānam etc. RP 39.12 (prose).

anāśvāsika, adj. (= Pali anassāsika), *unreliable*: (anityā... sarvasaṃskārā) adhruvā anā° Divy 207.23; anityeṣu... dharmeṣv adhrueṣv anāśvāsikeṣv (by em.) Śikṣ 150.9; *ka-tā, *unreliability*, Dbh 31.3 (anityatām ca sarvasaṃskāragatasya...) aśubhatām cānāśvāskatām ca.

anāśrava, see āśrava.

anāharaṇā (an- plus n. act. to āharati with anā; cf. Skt., Pali anāhāra), *the not taking food, fasting*: te 'nāharaṇām (text nāh°) pratipannāḥ MSV 1.58.5.

Aniketa, n. of a Bodhisattva: Gv 442.3.

Aniketacārin, m., n. of a samādhi: Mvy 577; ŚsP 1421.12.

Aniketasthita, m., n. of a samādhi: Mvy 538; ŚsP 1417.16.

anikṣipta-dhura, (1) adj. (= Pali anikkhittadhura), *not laying down the burden, persevering*: Bbh 203.21; Gv 514.18; *ra-tā, *state of being persevering*, AsP 287.15 etc.; (2) n. of a Bodhisattva: Mvy 719; SP 3.5; Kv 1.11 (text °dhura); Sukh 92.12.

anikṣipta-bhāra = °ta-dhura (1), adj., q.v.: Mv 1.95.10.

anigha, adj. (= Pali id., also anigha), *free from evil* (? see *nigha*, *nigha*); occurs chiefly (in Pali literature, aside from commentarial etymologies, only) in the neg. form; ep. of Buddha, or at least of perfected saints. In Pall often rendered *calm, unperturbed*, but it seems that *free from evil* (whether *sin, pāpa, or misery, dukkha*) will suffice in all Pall and BHS occurrences. Regularly in lists of formulaic epithets which give little clue to a more precise mg.: LV 358.5; Mv 11.397.16; 111.400.2 (same vs in Pall Sn 534 with anigha); 418.14; Ud xxix.34; Gv 284.6.

an-icchantika-tā-(mokṣa), (salvation that consists in) *the state of not being icchantika* (q.v.): Lañk 65.17.

anijja = anijjya, q.v.: sthito 'nījja-prāptena (but Kashgar rec. 'nījya") ca cittena SP 5.10; in ŚsP this is the spelling regularly found in ed., e.g. anijjo nāma samādhīḥ 1418.22.

anijjana, adj. (see *ijjana*; Pali id. only as noun, *immobility*, CPD), *immovable*: LV 250.16, of the 4th dhyāna (see under *anijjya*): °na-cittā (n. sg. f.) Gv 279.9; °na-tā, *immobility*, AsP 206.2 °tām upādāya (referring to prajñāpāramitā).

an-ijjita, adj. (= Pali id.), *without vacillation* (see *ijjita*): °tā manyana-varjitā ca (of dharma) SP 282.1.

anijjya: variants *ānījja*, *an°*, *ānījja*, *ānījya*, *ānījya*, *āneñj(y)a*, *an°*, qq.v. The nasals *ānījya* occurs without v.l. only once and may be an accidental corruption (anusvara omitted); but see § 2.73. The omission of y after j is called 'une orthographe prācritisante' by Senart, Mv 1.399; at any rate it occurs frequently in the mss. In Pall the same word is written *āneñja*, *ānañja*, *āneñja*, and with short initial a- (stigmatized as wrong reading in CPD); forms with i in the penult are very rare in Pall, but CPD records *anijja*-ppatta once; this surely cannot be separated from the common *āneñja*- (*āneñja*-, *ānañja*-)ppatta. BHS has no *ānañj*- or *āneñj*-, which are not infrequent in Pall. The wild variety of spellings in Pall itself shows that it early became an obscure word in the tradition. BHS occurrences of the spelling *anijjya* include SP 161.10; Mvy 554, Śikṣ 237.1 (and 223.3, 4 in the mss.); perhaps Mv 1.133.13 (Senart *ānījya*, em., mss. mostly *anica* [not low?], one *anīmca*, perhaps intending *anijj(y)a*); either an- or ān- (uncertain because of samdhi) Mv 1.228.11, 15; 229.6; 11.132.15 (here v.l. °nījya-). For examples of the other spellings see s.vv. There seems to be no difference

in mg. between the various spellings; any of them may be an adj., *immobile, immovable*, or a n. n., *immovability*. As adj., *ānīmjeḥ vihārehi* Mv 1.34.11; 11.419.11, *in immovable conditions*; ep. of citta Mv 1.133.13 (see above on form); oftener °nījyapāpā, of citta, LV 344.6; Mv 1.228.11, 15; 229.6; 11.132.15; *anijja*-prāpā, of citta, SP 5.10; *anijjya*-bhūta, of citta, SP 161.10; *anijjyām śāntīm* Av 11.199.5; *anijjyo* (ŚsP *anijjo*) nāma samādhīḥ Mvy 554; ŚsP 1418.22; *vīrajako* (a)neñjyaś ca Mmk 476.14; clearly noun, *anijjyam* Mvy 6387 = Tib. ml gyo ba, *not moving*; doubtless noun also in cpds. with -prāpā (Pali -ppatta) and -bhūta, above; apparently primarily adj. as third of a triad, the first two members of which are punya and apunya, or kuśala and akuśala; all three are applied to *deeds* (karman), or the *performance or accumulation* thereof (*abhisamskāra*, q.v.), or the *underlying conditions* (*saṃskāra*; cf. Śāl 81.5, *abhisamskārā*-thena *saṃskārāḥ*), or finally the *states of existence* (*dharmāḥ*) to which such various acts lead as fruit. The first two, meritorious and demeritorious, relate to good and bad deeds as leading to rebirth in the *kāma*-vacara and (only good deeds) in the *rūpa*-vacara states, or to these resulting states; the word *anijj(y)a*, *aneñj(y)a*, or *ā°*, refers to deeds leading to rebirth in the *arūpa*-vacara states, or to those states themselves (the *dhyāna* states), cf. Bbh 90.16 *ānījya*-caturtha-dhyāna-vihārah; on the subject in Pall see Warren, B. in Tr. 179 f. (from Vism.), and in general La Vallée-Poussin, note on MadhK 334.8; a good Pall passage is DN 11.217.25 *tayo saṃkhārā, puññābhisamkhārā, apuññā°, ānañjā°* (see Comm. 111.998.29). In BHS, Śāl 82.3-4 (cited Śikṣ 222.11-223.1) *evam avidyāyām satyām trividhāḥ saṃskārā abhinivartante, puṇyopagā apuṇyo° āneñjyo°* (Śikṣ *ānījyo°*); Dbh 48.7 *puṇyā-puṇyāneñjyān abhisamskārān; karmāṇi kuśalākuśalāneñjāni* MadhK 334.7-8 (cf. 543.1 with note); (*dharmāḥ*) *kuśalā vā 'kuśalā vā anijjyā vā* Śikṣ 237.1.

anidhārya, nt., Mvy 5206, a variant for *avivārya*, q.v. No Tib. or Chin. given; om. Mironov; Jap. *not to be repressed*. Doubtless a corruption.

Anindita, n. of a pond: Gv 336.21, 25.

anibaddha-vacana (see pw s.v. *anibaddha*), *disconnected* (idle, frivolous) *talk*, as a sin: Mv 1.145.9 = 202.6 = 11.6.3 *vīramāmi... °nāc ca*.

(*animitta*, adj., = Skt.; for technical Buddhist use see *śūnyatā*, *apranīhita*, and *ānimitta*.)

Animiṣa, m., n. of a samādhi, acc. to Mvy 537 (same in Mironov); but Tib. tshol ba med pa, *not seeking*, shows that this is an error for *Aneṣa*, q.v., which is correctly read in the ŚsP version of this very list (taken from the 'Prajñāpāramitā' acc. to Mvy 505).

animiṣa-tā (= Pall °sa-tā), *condition of not winning*: Indrasyānimīṣatena (instr.!) Divy 222.22 (prose).

Animiṣā, n. of a lokadhātu: Lañk 105.9.

aniyata, m., (1) with or sc. *dharma* (= Pali id., with *dhamma*), one of the two sorts of possible transgressions of monks which are *undetermined* as to type of offense and consequent punishment, i.e. of which the punishment depends on circumstances (Pall Vin. 111.187-194; SBE 13.16 f.): dvāv *anyatau* (sc. *dharmau*) Mvy 8382; *dharmau* Prāt 488.7; (2) *anyata-gotra*, or *anyatai-katara-g°*, see s.v. *gotra* (1). See also s.v. *rāśi*.

Aniyavanta, n. of a brother of Mālinī and son of Kṛkin: °vanto nāma kumāro Mv 1.131.1 (prose).

[*anyūha*, error for *aniryūha*; see s.v. *anāyūha*, ŚsP 283.3.]

Aniruddha (rarely *Anu°*, q.v.; Pall only *Anu°*), one of Buddha's chief disciples, mentioned frequently with his brothers *Mahānāma(n)* and *Bhadrika* (*Bhaṭṭika*), as e.g. LV 229.13; Mvy 3608. Other occurrences: Mvy 1038; SP 2.3; 207.4 (v.l. *Anu°*); LV 1.15; Mv 1.66.4; 75.1; Divy 182.21; 361.18; Jm 115.23; Av 11.67.9 ff.;

112.4; 134 1.12;99.3; Mmk 589.10; 595.23; Sukh 2.8; 92.8; Karmav 66.19; 76.17; 102.14; 154.16.

anirmuktaka (m. or nt.), one of a list of plant names (in a cpd.): Kv 8.5. Might be supposed to be a corruption for atimuktaka, but for the following, which seems a kind of confirmation.

anirmuktā (cf. prec.), n. of an herb (oṣadhi): °tā . . . tayā gṛhīṭayā sarvapaparakramabhayāni na bhavanti Gv 496.26.

aniryāṇa (cf. Pali aniyāṇa, °nika), *not arriving at*, neg. of **niryāṇa**, q.v. (2): -anyayānāniryāṇa- Mvy 785 = Tib. (theg pa gghan gyis) mi bgyur ba(r).

aniryūha, *without abandonment, riddance, withdrawal, giving up*; only in comp. with its opposite **anāyūha**, q.v. for references. See also **anirvyūha** and **niryūha**.

a-nirvāha, (1) m., *no "exporting", giving (of a girl) in marriage outside the clan*: MSV II.7.4 (kanyāyā) °hah; (2) Bhvr., *not subject to this*: lb. II.17.7 kanyā anirvāhā. **anirvṛttamūlā**, or °la, a kind of medicament (mahābhaisajya-jāṭī) which is said to stimulate the growth of trees: Gv 497.16 (°lā nāma mahābhaisajya-jāṭīr), 18 (°la-mahābhaisajya-). Cf. **anirvṛttamūla**.

anirvyūha = **aniryūha**: Dbh 47.13; see under **anāvyūha**, and cf. **nirvyūhati**.

Anilānāma (1), n. of a Bodhisattva: Gv 443.3 (corrupt? read Anilā-gamana?).

[**anilapaka**, see **nirlapaka**.]

a-nilambha (as if from an unrecorded **ni-lambh**), (1) adj., *independent* (Tib. on Mvy 619 brten pa med pa); as such, except in the next following cpds., only noted in Gv; sarvabhavānilambha-jñāna-gocarāḥ Gv 17.13; jñāne . . . anilambhe nirālaye 30.20; others 37.11, etc.; (2) as subst., n. of a samādhi, °bha-samādhi-pratilabdho SP 424.3, for which Tib. strangely: rluñ (*wind, air*) lha buhi (= devaputrasya), (samādhi) of the wind-devaputra, or devaputra-wind, as if cpd. of anilal (with what?); (3) n. of a kalpa: Gv 446.25. Cf. the following cpds.

Anilambhacakṣurvairocana, n. of a Tathāgata: Gv 81.10.

Anilambhacakṣus, n. of a Tathāgata: Gv 11.23 (as line numbers are printed; actually 24; 2d ed. line 22).

Anilambhaniketanirata, m., n. of a samādhi: Mvy 619; ŚsP 1425.22.

Anilambhamati, n. of a Bodhisattva: Gv 443.1.

Anilambhasunirmita, n. of a Bodhisattva: Gv 81.11.

Anilayajñāna, n. of a Bodhisattva: Gv 443.4.

Anilavegaś(ī)ri, n. of a Buddha: Gv 285.11 (vs).

Anilāsrī, n. of a Bodhisattva: Gv 442.10.

anivarta, adj. (see s.v. **anivartiya**), *not liable to turning back*: Mv 1.85.8 anivartādhyāśayās, of Bodhisattvas in 2d bhūmi; resumed 87.10, 12 by anivart(ī)ya-; °tayā śraddhayā Gv 367.2; samādhim anivartam LV 374.8 (vs; acc. to Foucaux, Notes 194, Tib., in a passage omitted in his ed. of Tib., gives equivalent of animittam, which he would adopt).

anivartana-caryā, the course or stage (of a Bodhisattva's development in which he is) *incapable of backsliding*, see **caryā**: Mv 1.1.3; 2.1. See also **avivarta-**, and s.v. **anivart(ī)ya**.

anivartika (= Pali anivattika; also = **anivartiya**, q.v. for other equivalents), *not liable to turning back*: Mv 1.174.9 (vs) cakram (i. e. dharma-c°) pravartesi anivartike (so mss., one °ko; Senart em. °kam; perhaps keep the loc., on the way) that has no turning back?). Cf. next.

Anivartikabala, n. of a former Buddha: Mv 1.138.13. Cf. prec.

Anivartin, n. of a son of Māra (unfavorable to the Bodhisattva): LV 312.3. In Mv 1.87.12 mss. anivartiyas or anavartayas (adhyāśayās), n. pl., which may indicate a stem anivart(n) = Pali anivatt(n); Senart em. anivartiyās, n. pl. of **anivartiya**, q.v.

anivartiya, **anivartya** (= Pali anivattiya; in BHS the form in -tiya may be only m.c. for °tya, which mss. give in a prose occurrence; see also **anivarta**, °tīn, °tika, and s.v. **avivart(ī)ya**, **avinivartya**, **avalvartika**, all equivalent in mg.), *not liable to turning back*: anivartya-dhyāśayā Mv 1.87.10 (prose; all mss.; Senart em. °tiyā), of Bodhisattvas in 2d bhūmi; resumes anivartādhyāśayās (see **anivarta**) of 85.8, and cf. 87.12, next passage; anivartiyās Mv 1.87.12 (vs; Senart's em. for °tiyas, °tayas; see s.v. **anivartin**; n. pl., with adhyāśayāḥ); anivartiyā(h) Mv 1.102.6; 105.16 (both vss), of Bodhisattvas in 8th and succeeding bhūmis; Dbh. g. 10(346).17, of Bodhisattvas in 3d bhūmi; in prose Dbh 30.29 **avinivarta-**, q.v.; in Gv 331.3 read -yācanakasamtarpaṇānivartya-vīryavegaḥ or with 2d ed. °tarpaṇānivartya° (1st ed. °paṇāni vartya°, °vegā).

Anividdhavarṇa (so some mss.; Senart em. Anāvid-dha°), n. of a former Buddha: Mv 1.140.5. Most mss. read -ni-, none -nā-.

anivṛttamūla, n. of a medicament: °la-mahābhaisajya-rāja-bhūtaṃ Gv 494.26. Cf. **anirvṛttamūla**.

[**anīścara**, *unswerving, steady*: so °nīścaraṇa hrdayena sunīścīṭena kṣipraṃ prayātu Divy 130.1. But Mr. D. R. S. Bailey kindly informs me that Tib. reads hjiḡs med = nirbhayena.]

anīsrīta (= Pali anissita), *unattached, free, independent, emancipated* (esp. from worldly things): Mvy 2352 = Tib. mi gnas pa, *without fixed abode*, or, mi brten pa, *without dependence, independent*. (Regularly misunderstood by older interpreters; correctly Senart Mv i note 456 *détaché*; sans attache aux choses terrestres.) SP 92.7; 276.7, 10; 279.10; Mv 1.167.11 (of Buddha); LV 250.17 (of dhyāna); RP 16.3 (of Bodhisattvas); Dbh 24.14 (cited Śīks 126.11) of the speech of Bodhisattvas (so also of speech in Pali, *unworldly* CPD: SN II.280.8 = AN II.51.17 anissitāya, AN comm. III.90.10 vaṭṭam anissitāya, *independent of the world*); Bbh 303.15 anīsrīta-dānatā; Gv 472.8 sarvopapatty-anīsrīta-vihāriṇas ca; Gv 473.10; in Mv 1.165.20, a corrupt and difficult passage, read anīsrītā(h) with mss.

anīsthā-pada, apparently intended at Lañk 180.17 (text anadhiṣṭhāpada) and 227.4 (text aṣṭāpada); Tib. thug pa med paḥi gnas. Suzuki transl. *inexhaustible vows*; rather, *unlimited terms*; S. uses the same transl. for **niṣṭhā-pada**, q.v. It seems, indeed, that these two formally opposite expressions, *unlimited term* and *fundamental term*, are virtual synonyms. Cf. Dbh 17.9, where each of the 10 niṣṭhā is specifically said to be anīsthā (the trick seems to lie in different uses of niṣṭhā: the *fundament, basis* is said to be *without end or limit, end being also a mg. of niṣṭhā*).

a-niḥsaraṇa, adj. and subst. (cf. Pali a-nissaraṇa; see **niḥs°**), *not being (or as Bhvr. not having; sc. a means of) salvation*: sarve te bhavā anīhsaraṇā (so mss., Senart s for s) ti vademi Mv II.418.8; anīhsaraṇa-niḥsaraṇa-sampjīno Dbh 28.17 *imagining what is not (a means of) salvation to be one*; similarly, anīhsaraṇe niḥsaraṇabuddhiḥ Lañk 145.6; °ṇa-tā, *state or fact of not being or having (a means of) salvation*, LV 244.5.

anīhṛta (= Pali anissata; cf. **a-niḥsaraṇa**), *not freed (religiously, from the bonds of existence)*: Mv III.345.6 °tā asārā ca (skandhāḥ).

Anihata, n. of a Buddha: Mv 1.123.17.

Anihatatejas (text Nihata°, after -o), n. of a Bodhisattva: Gv 443.6.

Anihatamalla, n. of a Bodhisattva: Gv 442.6.

Anihatavarṇa (? mss. mostly Anihita°), n. of a former Buddha: Mv 1.141.5.

Anihitamati (read Anihata°? but cf. prec.), n. of a Bodhisattva: Gv 443.1.

Anihīnārtha, n. of a Bodhisattva: Gv 443.2.

an-itika (= Pali id.; from iti), *free from evils* (cf. Skt. nirītika): °kām, acc. sg. f., Gv 418.16.

an-irṣu (cf. next; Skt. *irṣu*, considered by BR error for *irṣyu*, not *jealous*: Mv II.368.2.

an-irṣuka (= prec.; cf. Pali *anissuki-n*, id.), not *jealous*: Mv II.363.7; SP 284.11; 285.6; LV 26.19 (prose); 28.14. **364. 239.3**

1 anu, indecl. in noun and verb cpds.; (a) in distributive (? or intensive) noun cpds., as in Pali, CPD s.v. *anu* (g); also in JM, e.g. *gāmānugāmam* Jacobi Erz. 13.2; rare in Skt., 'typical in: Buddh.', Renou, Gr. secte. p. 94: *divasānūdivasam*, adv., *day after day*, Av I.208.10; 261.14; see *kālānukālam*, *kṣudrānukṣudra*, *kṣudrakānukṣudra*, *anucāra*, *anudharma*; but the usage is not always clear and the last-named, at least, prob. does not belong here; (b) in verb cpds. used in many cases which have no parallels in Skt., nor (often) even in Pali or Pkt.; usually before other preverbs. See the following entries in this work. Very often it is hard to see any definite meaning which *anu* adds; Tib. in its wooden way renders by *rjes su*, *after*, which as Jäschke says 'is often not to be translated'.

2 anu = Skt. *anu*, *subtle*; subst. *atom*. So often spelled in Pali; acc. to CPD false reading. Cf. LV 261.18 *anumātram*, all mss., only Calc. *anu* = Pali Sn 431 *anumattena* (v.l. *anu*), adv., *even the least bit*.

[*anukampa*, read °*pya*, to be pitied: Lañk 6.14 *anukampo* (read °*pyo*) 'si... *sugatānam*, you have the compassion of the *Sugatas* (Suzuki).]

anukuṭṭaka, *abusing, reviling*: °*kāh* SP 272.12 (v.l. *parikuṭṭ*, q.v.).

anukūla-yajña, adj. Bhvr. (Pali °*yañña*), *presenting an appropriate or agreeable offering* (to monks): MSV IV.139.3. Pali also *anukūla*, acc. to CPD the correct form; but Tib. *mthun ba* = *anukūla*.

anukūle, adv. (= Pali id.; Skt. and Pali *anukūlam*), plus gen., *on the bank*: *yasyā* (nadyā) *anukūle* Karmav 34.15.

anukṣamati, *endures, puts up with*: °*masva* Jm 165.12; caus. °*kṣamāpayati*, *asks forgiveness*: °*payiṣyam*, I sg. fut., Mv II.213.16; °*petvā* III.44.6; °*pīto* ppp. III.363.11; °*pitā* id. f. III.27.13.

(**anukhanati**), *anukhaneti* (Pali *anukhaṇe*, opt.), *digz near or the like*: *nyagrodhapotaṃ*... *anukhaneti* Mv III.301.16.

anuganti? Divy 507.15 *Panthakasyānuganti mokta-vyā*; Index *message*, suggesting reading *anugantri*.

anugaveṣate (AMg. *anugavesal*), *searches for* (acc.): °*śamāṇaḥ* (bhikṣum) Gv 59.8.

anugīta-, adj., ppp. (Skt. and Pali id., not recorded in this sense), *sung in conformity with* (a preceding passage): *anugīta-gāthā* Mv I.42.5 (repeating an episode just told in prose).

anugūṇin, adj. (= Skt. and Pali °*ṇa*), *appropriate, conformable*: f. °*ṇinī*, Divy 592.1.

anugūṇya, nt. (cf. Skt. *ānu*), *conformability, compatibility*: Mvy 2673 = Tib. *rjes su mthun pa*.

Anugravārṇakṣemagupta, n. of a former Buddha: Mv I.140.10 (prose; to be read as two names?).

Anugrahacandra, n. of a Bodhisattva: Gv 443.5. **Anugrahacamatī**, n. of a Bodhisattva: Gv 443.5.

anucaṅkramyati, °*te*, more commonly °*kramati*, °*te* (= Pali *anucaṅkramati*; cf. *caṅkramati*), *wanders along*: °*myamāṇa*, pres. pple., LV 128.18; 248.7; °*mati*, Suv 184.3; 186.4 (here best ms. °*myati*); °*māmi* SP 55.1; °*manti* SP 84.8; pres. pple., n. m. °*manto* SP 61.10; Mv I.353.12; II.45.5; 457.15; f. °*manti* Mv II.452.3; 454.10; acc. °*mantam* Mv III.117.6; n.m. °*man* Suv 185.2; n. pl. °*māṇā*(h) Sukh 58.11; aor. 3 pl. °*meṣuḥ* Mv III.283.1, 6; ger. °*mitvā* Mv II.455.16; 456.21.

anucalati, *follows, cleaves to*, ppp. °*lita*: *satkāyadrṣṭir asyānucalitā bhavati* KP 134.8, *is attached, cleaves to him*.

anucāra? only in *cārānucāra-prayoga-nimittāni*, Dbh

45.28, in a list of signs and omens, perhaps *omens derived from various manners of walking* (cāra), see 1 *anu*, distributive cpd.?

anucālīn, adj. (cf. *anucalati* and Pali *anucālīn*), *following after*: °*libhir* Lañk 11.3.

anucīra, adj., *continuously or successively long* (time): read with mss. in Mv I.126.7 *nanu anucīreṇa kālena sarvasattvān parinirvāpayiṣyanti*, (if as you say many Buddhas all bring countless creatures to nirvāṇa,) *in the course of continued time they will bring all creatures to it*. Senart em. *acireṇa*, *in a short time*; but the text means rather *in a sufficiently long time*.

anucīrṇa, ppp. (= Pali *anuciṇṇa*, act. and pass.), *following, having followed or practised*; (pass.) *followed, practised*: Mv II.401.1 (act., *śākyottamaṃ*): 403.9 (pass., *caritāṃ*, mss., Senart em. *cariyāṃ*... *anucīrṇāṃ*, v.l. °*ṇam*).

an-uccalana- (nt.; Skt. *uccalana*, see Schmidt, Nachtr., not in this sense), *non-departure*: Gv 242.12 *anuccalanāgamana-vikramaṃ kalyāṇamitropasamkramaṇam adhiyatiṣṭhat*; 525.11 *sarvatathāgata-pāda-mūlānucalana-tayā*.

an-uccāvaca, adj. (= Pali id.), *not various; unvarying, unchanging, equable*: Mv I.176.6 °*ca-darśanā*(h), of *Buddhas*.

anujava (m.? cf. *anujavati*, °*vana*), (swift) *pursuit; swift motion, swiftness, speed*: Śikṣ 28.4 °*va-saṃpannān*, of horses; Gv 222.22-23 *cittakṣaṇa-dharmadhātuspharaṇānujavānāṃ* (bodhisattvānāṃ), *possessing swiftness in penetrating the dharma-element in a moment of thought*.

anujavati (= Pali id.; Chap. 43, s.v. *ju*), *runs after, pursues* (cf. *anujava*, °*vana*): mrgam °*vati* Mv II.212.17; °*vanto* n. sg. m. pres. pple., II.217.6: °*vitvā* I.321.6; °*vitum*, inf., Gv 400.7 (prose).

anujavana, (nt.? cf. *anujava*, *anujavati*), *pursuit, chasing after*, in *śvaloṣṭv-anujavana-sadrṣa*, *like a dog's chasing a clod* (thrown at him, instead of the thrower), KP 105.2 (text °*loṣṭvānu*, by error), 3 (here text °*loṣṭānu*, which could be kept, with Skt. *loṣṭa* for *loṣṭu*); 106.8; 107.1, 5; the simile is clearly explained in KP 105; also (*sarvadiksamudra*)-*prasārānujavanena* Gv 242.19.

an-ujjuka, adj. (= Pali id.; cf. *ujju*, *ujjuka*), *crooked, perverted*: read *anujuko* in Mv II.481.1 (mss. *antarjuko*) = III.16.9 (mss. *anujjako*, *anurjako*); proved by Pali form of the same vs. *Jāt. v.293.22*, which reads *anujjubhūtena* (comm. *anujjukena cittaṇa*).

-anujñā, in *lokānujñā* Mv I.78.17, one of the 8 *samudācāra* (q.v., 1) of Bodhisattvas in the 1st bhūmi. Senart p. xxvii *l'adieu au monde*. But if I am right in relating this list to the 10 bhūmipariśodhakā dharmāḥ of Dbh p. 19 (sec. UU), see esp. lines 20-23, it must correspond to *lokajñātā*, see Dbh 19.12-15, *knowledge of* (the varying traits of) *people*. The Mv may even contain a corruption of *lokajñātā*; equally bad corruptions occur often in its mss.

anujñātāvīn (§ 22.51), *having understood*: *durvijñeya-dharmānujñātāvīnaḥ* SP 29.6.

anutaṭa (in Skt. °*ṭam*, adv., and °*ṭa-* in comp., *along the bank*), pl., *parts along the slope* (of a mountain): *grīvarasya* (himavataḥ) *anutaṭehi gatā* Mv II.107.9 (Senart's reading; conjectural but fairly plausible).

anutapyana, nt. (= Pali *anutappana*), or °*nā*, f., *regretting, repenting*, in Bhvr. cpd. *an-anutapyanākāraṃ* Śikṣ 191.2.

anutapyanīya, adj. or nt. subst., (a matter that is) *to be regretted or lamented*, (a) *lamentable* (thing); could be considered gdv. of *anutapyate*; cf. also *anutapyana*: *tato* °*yam bhavet* Mv III.74.4.

anutarṣa (Skt. Lex.), *desire, longing*: *pradānānutarṣa* Jm 39.18.

anutāpya, gdv., *to be repented*: *an-anutāpya-dāyī* Bbh 274.20, *giving* (things) *which he is not going to repent*.

an-utkarṣaṇa-tā, see utkarṣaṇa.

anuttara, adj. (= Pali id.; cf. *sottara*; Skt. in this sense only Lex., replaced by *anuttama*, which has had its ending assimilated to superlatives owing to the mg. of the word), *having no superior, highest, supreme*: AsP 266.13, of *cittāni*; Gv 244.7 °rām tathāgatavarnaviśuddhim; LV 24.13 °ra-parivāram (kulap); 85.2 anuttaro bhaviṣyāmi sarvasattvānām; Divy 144.5 anuttare-manuṣyadharme (see s.v. *uttari*-, end); esp. epithet of *samyak-sambodhi*, SP 100.3; AsP 293.10; Vaj 24.2; LV 183.17; Lañk 148.3 etc., etc., extremely common (see under *abhisambudhyate*); m. as epithet of a Buddha, Mvy 9; as n. of a samādhi, Kv 52.3; f. with ellipsis of *samyak-sambodhi* (see above), SP 216.8 (prose) °rām samyak-sambuddhaḥ samāno, *being enlightened unto supreme* (enlightenment); normally the noun *samyaksambodhi* follows *anuttarām* in this common phrase; has it dropped out by haplography? (WT same text).

Anuttaraṛāja, n. of a Bodhisattva: Gv 443.7.

Anuttaraśrī, n. of a Bodhisattva: Gv 443.8.

[anuttarāyo], LV 219.22 (vs), both edd. without v.l., but can only be corruption for *anantarāyo*, *without obstacle*; so Foucaux, with Tib. (bar chad with negative).]

an-uttarika, opposite of *uttarika*, q.v.

anuttarya, nt. (= Pali °riya, also ān°; CPD regards an° as w.r. for ān°), *excellence, supremacy*; they number six, Mvy 1573-79: darśana, śravaṇa, lābha, śikṣā, paricaryā, *anusmṛti* (each cpd. with anut°). A corresponding list in Pali, see PTSD s.v. *anuttariya*. A different one is *nivāsānuttarya*, Mv iii.320.5, see s.v. *nivāsa*; here *ānutt°* may have been intended.

an-u(t)traṣṭa, neg. ppp. (= Skt. °sta), *not frightened*: °ṣṭāḥ LV 12.16 (both edd., no v.l.; § 2.61).

an-uttrāsa, adj. (= Pali *anutrāsa*; see *uttrāsa*), *without fear, not frightened*: Śikṣ 176.5.

an-uttrāsita, neg. ppp., *not frightened*: °sitāsaṃtrastā Mv i.177.4.

anutpattika-dharma-kṣānti, *intellectual receptivity* (see *kṣānti*) *to the truth that states of existence have no origination* (utpatti); also **anutpāda-kṣānti**, q.v.: SP 136.10 (read with v.l. °ttika- for °ttikīp dh° of both edd.); 266.1; 327.4; 419.6; 437.1; LV 35.21; 440.21; Dbh 47.21; 64.5; Śikṣ 212.13-14; Bbh 348.18; Sukh 55.13; Lañk 12.9; *anutpattika-kṣānti*, omitting *dharma*, Gv 525.25; the cpd. is analyzed as *anutpattikeṣu dharmeṣu kṣānti*-(pratīlam-bho °bhūṭ) LV 36.9, °ttikeṣu dharmeṣu kṣāntir AsP 408.8. The expression was misunderstood by older interpreters, e.g. Burnouf and Kern on SP 136.10.

anutpāda (m., Skt., and Pali *anuppāda*), *non-origination*: *anutpāde kṣāntiḥ* Lañk 203.11, and cpd. **anutpāda-kṣānti**- LV 33.10, = prec., q.v.; *anutpāda-jñāna*, *knowledge of the non-origination* (of the states of being), the 10th of the ten jñāna: Mvy 1243; Dharmas 93.

anutsada, adj., substantially = **anutsanna** (neg. of Skt. *utsanna*, *lofty*; Pali *anussada* not defined in this sense), *not excessive, not over-full*: Mv iii.343.4, of Buddha's voice (immediately follows *anutsanna*); Bbh 252.16-17 *niṣkaṣāyānutsadakaṣāya-kāla-tāṃ state of times that are free from impurities, or have moderate* (not excessive) *impurities*.

anutsanna, neg. ppp. (= Pali *anussanna*; cf. prec., *utsadana* 2, and Skt. *utsanna*, *stärker als normal*, pw s.v. *ud-sad*), *not excessive* (in extent, number, or the like; cf. **anutsada**): Mv iii.343.4 °naś ca, of the Buddha's voice, *not excessive(ly loud)*, *not too full*; Mv ii.43.12, read *anutsanna-gātrā* (mss. quoted *anusanta*; Senart em. *anusandhi*), *limbs not excessive* (too many), one (29th in my list) of the **anuvyāḥjana**, q.v.; corresponding to Pali *anussannānāsannasabbagattatā* (CPD), *condition of having all his limbs not too many nor deficient*.

an-utsrjana-tā (see *utsrjana*), *non-abandonment, not getting rid* (of, gen.): Śikṣ 183.9, *dharmachandasya*.

anudadhyamāna (? v.l. *anubadhy°*; irregular pres. pple. of pass. of **anu-dadhati* = *anudadhāti*, not recorded in this mg.), *being presented* (Tib. *duṣ kyiṣ bstabs pa* [see Das], which seems to mean *given in timely manner*): Bbh 163.2. Very doubtful; § 37.37.

anudarśa (? v.l. °śi, i.e., n. sg. of °śin), *viewing, consideration*, in *kāyānu°-smṛtyupasthāna* (see this), and *vedanānu°*, *cittānu°*, *dharmānu°*: Dharmas 44 (replacing the usual *anupaśyaṇā*, or °paśyi to °paśyin).

an-udāhāra, see *udāhāra*.

anudeśana (nt., = Skt. *anudeśa*, rare), *instruction*: Mmk 133.2 (vs) *dattadharmānudeśanam*.

an-uddhata (= Pali id.; *not violent or rough, or not agitated*, or, as in Skt., *not haughty*), *calm, gentle*, particularly of speech, as also in Pali: Mv i.166.3 *anuddhatāṃ* ... *girā* (acc.; Senart em. *girāṃ*); Mv iii.280.17 *acapaḷā anuddhatā* ca, of speech (read so in same line Mv ii.356.11; Pali also associates *acapaḷa* with this word); Bbh 239.1 *anuddhatācapala-kāya-vāṇ-maṇaḥ-karmānta-pracāraḥ*. See **anuddhṛta**.

an-uddhṛta (= prec., q.v., for which this appears to be a hyper-Sktism), (1) adj. *calm, gentle, or not proud, not haughty*: Gv 484.26 (vs) *bodhimārga* (acc.) ... *tvaṃ anuddhṛto mārgase dṛḍhagāte atandritaḥ*; (2) nt., n. of a *buddhakṣetra*: Mv i.124.9 (vs; mss. unmetr. *anuddhṛtam*).

anudrakṣi, 3 sg. aor., *looked at*: Mv ii.54.3. See Chap. 43, s.v. *drṣ* (3).

anudruta-(līpi), v.l. *anupadruta*, read perhaps *an-uddruta*, or *adruta*-, *not hurried* (?), a kind of writing: LV 126.6. Tib. *riṃs med*, *not hurried, not speedy*.

anudhanvana (nt., n. act. in -ana from *anu-dhanvati*, recorded only RV 2.5.3), *pursuit, running after*: Śikṣ 33.4 -*anudhanvana-tayā*.

anudharma (= Pali *anudhamma*). Acc. to PTSD, Pali *dhammānudhamma* is used as a distributive or intensive cpd., see under 1 **anu**, the *Law in all its parts*; while Childers understands *anudh°* as *lesser or inferior dhamma* (against which see Lévi on *Sūtrāl. xiii.1* comm.). Acc. to CPD *anudhamma* means (*right*) *method* and is a 'hypostasis of *anu-dhammaṃ*' (adv., in accordance with *dhamma*). In BHS (as also in Pali, e.g. Dh. 20) there is some evidence suggesting that *dhammānudharma* is equivalent to *dhammasya anu°*, perhaps the *true method of the law* or the like: Bbh 284.1 *na pratipadyante dharmasyānu-dhammaṃ, they do not attain (? practise) the anudh° of the dh°*; 197.16 *dharmasyānu-dhammaṃ pratipadyamānasya* (sc. *Bodhisattvasya*; not agreeing with *dharmasya*, which depends on *anudh°*); Gv 383.5 *dharmasya cānu-dhammaṃ pratipadye, and I attain (? practise) the anudh° of the dh°*. Without *dharma* in the context, we find *anudharma-cārīn* Divy 617.16 (°rīṇi, f.), *anudharma-praticārīn* Mvy 1123 (°rī). So we should probably interpret all cpds. of *dhammānudharma*, which usually parallel the like cpds. in Pali: *dhammānudharma-cārīn* Dbh 32.21; °rma-pratipatti, *attainment (? practice) of the anudh° of the dh°* Mv 1801 (mss. erroneously omit *dharma* after *anu*; em. Kyoto ed.); Dbh 33.29; Bbh 204.7; KP 9.2; LV 32.16; °rma-pratipanna Bbh 84.4; LV 179.12; 377.14; Mvy 1124. In Mvy 9321 are mentioned *ṣaḍ anudharmāḥ*, after 9320 *ṣaḍ dharmāḥ*; so also Bhik 16b.4 *ṣaṭsu dharmeṣu ṣaṭsv anudharmeṣu śikṣā*; in neither place do I find any clue to what the six *anudharma* (or *dharma*) are. I have not noted any adv. *anudharmaṃ* (parallel to Pali *anudhammaṃ*).

Anudharmamati, n. of a Bodhisattva: Gv 443.8.

anudharmya, adj. (cf. Pkt. *anudhammiya*; not in Pali), *conformable to religion*: Bbh 61.23, v.l. *anudharmyayā* (for text *anudharmyā*, see **ānudhārma**) *kathayā*, instr.

-anudhāra, adj., f. -ī, *bearing, holding* (in attendance? *anu*): Divy 513.25 -*vilepanānudhārī* (f.).

anudhārayati (cf. Pali °dhāreti), *upholds, maintains*: Gv 484.11 buddhavaṃsaṃ anudhārayiṣyasi.

-anudhārin, adj., *keeping, holding fast to*: Gv 222.22 sarvabuddhakathānudhāriṇaṃ (gen. pl.).

anudhyāpita, ppp. of caus. of Skt. anu-dhyā, lit. *caused to think on or long for* = *made interested in, concerned with*, with loc.: Mv iii.119.(18)-19 (na cīvare śayane bhojane vā) anudhyāpitā bhonti jina.

anudhvamsana, nt. (= Pali anuddham°), *false charge or accusation* (see next two): Mvy 9404 = Tib. (b)skur, *abuse*.

anudhvamsayati, °seti (= Pali anuddhamseti; see prec. and next), *falsely accuses* (with, on the ground of, Instr.): abhūtenābrahmacariyavādena (mss.) *with a false charge of unchastity* Mv 1.36.13 °seti; 37.7 °silo, ppp.; pārājikena dharmena °sayet Prāt 481.7; (amūlakena... dharmena) °sayet 519.8.

anudhvamsayitar (cf. prec. two), (false) *accuser*: Prāt 481.9 °tā, n. sg.

anunaya, m. (= Pali id.; also Skt. in mg. *propitiation, das Geneigtmachen; friendliness, affection*, in favorable or at least neutral sense), *love, attachment; ingratiating*, in BHS almost invariably in a bad sense (a rare exception is Divy 510.4, of innocent *attachment, affection*). Very often contrasted with **pratigha**, q.v.; the pair may replace rāga and dveṣa, as feelings to be avoided; so in dvandva cpd. **anunaya-pratigha** (Pali also **anunaya-paṭigha**), LV 10.1; 33.7; 275.6-7; 374.3, (read) *thānunya-pratighānāṃ kalvahalvādaprahāṇāparyantaḥ prāpto mayā, here I have got to the end—which consists of abandonment of quarrels and disputes—of attachment and repugnance*; 442.5; Divy 240.24; KP 101.1; Mmk 13.22; Dbh 29.6; also, less commonly, **pratighānunya** (Pali also **paṭi°**) Sādh 115.15; Gv 245.24; without **pratigha**, **anunaya** (undesirable) *attachment or lust* is contrasted with **maitrī**, (desirable) *affection, (pure) love* in Gv 472.3-4 ye te maitrīvihāriṇāś ca na kvacid **anunayavihāriṇaḥ**; in Gv 351.24 perhaps contrasted with **pratighāta**, q.v. (viśayaraty)-**anunayo vā pratighātacittatā vā**; Divy 257.20 **anunaya-vacanair**, *with words of (impure sexual) love* (spoken by a mother to her son with whom she had incestuous relations); LV 319.21 (yadi) tāvac chakyetāyam **anunayenōthāpayitum**, (Māra speaks:) *whether he can be moved by lust* (for women; M. is sending his daughters to tempt the Bodhisattva); **anunayāsaṃdhūksanātā** (Mvy °saṃdhukṣ°, v.l. and Mironov °saṃprkṣ°), *state of not being inflamed with (sexual) lust* Mvy 2594; LV 32.7; **anunaya-nimittam** SP 277.1 *a cause (or motive) for ingratiating oneself* (with women; should be avoided by a Bodhisattva); Mvy 2131 = Tib. rjes su chags pa, *affection towards*; viśabhāgasattvānunayāt Śikṣ 193.17, see **visa-bhāga**.

Anunaya-gātra (I perhaps corrupt), n. of a Bodhisattva: Gv 443.8.

Anunaya-vigata, n. of a Bodhisattva: Gv 443.1.

anunāthanā (to **anunāthayati**, see BR 5.1541; the verb also occurs in Sādh 199.12; 231.3; 493.5), *entreaty*: Sādh 446.7.

anunāma (m.?; n. act. from *anu-nāmayati), (lit. *bending, bringing under control*), *training*: AsP 54.11 paridamanāya... **anunāmāya** bodhisattvānām.

anunīscara, adj. (to *anu-nīś-carati), *coming forth successively*: LV 13.4 (vs) saṃgīti-ravānūnīscarā gāthā (so more likely than °ravānu = °ravānām, gen. pl., which would give a forced construction).

anunīya-tā, *state of needing to be conciliated* (based on gdve. of anu-nī; cf. Whitney 963b,2); SP 128.9 (vs) °tā mahya na kācid asti, *and there is no need of conciliating me*.

anunīyate, *follows upon*:... vijñānaṃ nānuśete tan (acc.) nānūniyate Samy. Āg. 1.3.1 (and ff.).

an-unnaḍa, **an-unnata**, **an-unnamana**, **an-unna-hana-tā**, see **unn°**.

an-upakruṣṭa, adj. (= Pali anupakkutṭha; cf. Skt. upakruṣṭa, *a low-caste man; a carpenter*), *blameless*: Mv 1.133.17 anupakruṣṭa-vṛtti-dvārāḥ, *means of (instruments of attaining) blameless livelihood*, of Bodhisattvas; 1.177.2 °ṣṭa-cāraṇā; Gv 526.14 jātigotrena anupakruṣṭo bhavati (bodhisattvāḥ).

Anupagamanāman, n. of a Bodhisattva: Gv 443.6. **an-upaghātya**, adj. (neither this nor **upa°** recorded in Skt., Pali, or Pkt.), *invulnerable*: °tya-śāriro Gv 505.13. **an-upacchinna**, neg. ppp. (= Pali id.; cf. **upacchinatti**), *uninterrupted*: Mv 1.171.10 (of Buddha's speech).

Anupacchinnāmbha, n. of a former Buddha: Mv 1.141.10.

an-upaccheda (m.; = Pali id.; cf. **upaccheda**, **an-upacchinna**), *the not cutting off*: LV 34.17 triratnavamśānupa°; 137.3 cakravartivamśasya; Gv 260.19 buddhavamśānupacchedāya.

an-upacchedana (nt.), cf. **upa°**, *the not cutting off*: LV 5.22 triratnavamśasyānupacchedanārthaṃ. See prec. and next.

an-upacchedana-tā = prec.: LV 440.21 (triratnavamśānupa°; Mmk 23.2 (paramantrānupa°), 9 (triratna-prasādanupa°), etc.; Gv 280.2 (bodhisattvacaryānupa°).

anupadruta-lipi? see **anudruta**.

an-upadhi-śeṣa, adj. (= **nir-upadhi°**, q.v.; = Pali an-upādī-sesa), *free from upadhi* = *skandha*, ep. of nirvāṇa-(-dhātu), i. e. *absolute, complete*: °śeṣa- (ŚsP 1264.16, misprinted **anupari°**) or °śeṣe (SP 21.9; 411.5; ŚsP 1450.4; AsP 152.8, here misprinted **anupavi°**) *nirvāṇadhātava*.

an-upadhika (= Pali id.; in both I m.c.), *free from the upadhi*, q.v., or *bonds attaching to existence*: °kaṃ Mv iii.445.2 (em.) = (same vs in Pali) Vin. 1.36.26.

an-upanāha, see **upanāha**.

anupanthake, adv. (= Pali anupanthe), *along the road*: Mv ii.423.13 (a)nupanthake viya drumo (mss.); iii.184.5 (a var. of same vs), mss. °kā (or °ka) viya drumā (°kā could be kept as n. pl. of adjective).

anupamacitta, adj. or subst. m., *person of matchless mind*; sixty such, of whom Mañjuśrī is the first, attend on the Buddha: RṢ 2.2.

Anupamamati, (1) n. of a **satpuruṣa**, q.v.: SP 4.1; (2) n. of a Bodhisattva: ŚsP 6.21.

Anupamarakṣita, n. of a sthāvira and author: Sādh 62.6; 206.22.

Anupamā, n. of the daughter of Mākandika (in Pali called Māgandiyā): Divy 515.22 ff.

anuparikṣipta, ppp., *surrounded*, as with strings of jewels, rows of trees, walls: LV 278.16; RṢ 39.18; Gv 161.17, 19; 163.8; Sukh 36.3.

anupariṅghikā, Instr. °kāyā, *adverbially used, with successive enumeration*, going around the whole circle (of the order of nuns): Bhik 10a.4.

anupariṅghñite (cf. **anupariṅgha**, °grāhikayā; no such cpd. in Skt. or Pali, but substantially = **pari-g°** in various senses; forms noted are °grhñite, ger. °grhya, ppp. °grhīta, gdve. °grahitavya): (1) *surrounds in attendance, closely waits upon*, LV 82.2 anupariṅghitā (Māyā, by soldiers etc.); AsP 34.(13)-14 (asmābhir api bodhisattvā)... **anupariṅghitavyā** **anupariṅghitavyāś ca** (similarly in line 16 **anupariṅghitāḥ**); (2) *holds in the arms, embraces closely*, LV 103.9 kumāram ubhābhyām pāṇibhyām sādhu ca suṣṭhu cānupariṅghya; Śikṣ 155.2 glāṇam bhikṣum sādhu ca suṣṭhu cānupariṅghya bahirdhā nīharitvā (see this) snāpayet; Divy 116.11 sarvāṅgair anupariṅghya; 387.5 and 388.13 sarvāṅgenānupariṅghya; (3) *cultivates, devotes oneself to, tends, favors*, AsP 463.9-10 (yo... prajñāpāramitāṃ) pralujyamānām anupariṅghñite... buddhānām... tena bodhir anupariṅghitā bhavati;

Gv 356.8-9 samanvāhrtāḥ (see this) smaḥ tathāgatena, anupari-grhītāḥ smaḥ sugatena (said to a Tathāgata in welcome on his arrival), the T. has turned his attention to us, the S. has bestowed his gracious favor on us.

anupari-graha (m.; see prec.), (1) *the embracing (in one whole), uniting*: Śāl 77.17 f. yāḥ kāyānupari-grahakṛtyaṃ karoty ayaṃ ucyate, 'b-dhātuh, *what does the work of embracing-in-a-unit the body is called the element water, and so* 78.14 (these are cited Śikṣ 220.14, where text 'pari-graham kṛtyam, and 221.6; Tib. lus sdud pa, *body-uniting*); (2) *tending, cultivating, favoring*: LV 5.(21-22) (saddharmasya) cānupari-grahārtham, triratnavamśasy-anupari-grahārtham.

anupari-grāhikayā, adv. (instr. sg. f. of *anupari-grāhaka, *helping, to* °grāhite, q.v., mg. 3), *in a favoring, gracious way*: SP 283.2 °kayā anabhyasūyikayā (q.v.) dharmam deśayati. So read with WT and their ms. K'; KN °hikā without v.l.

anupari-carati, *follows in attendance*: ger. °caritvā Mv 11.155.16.

anuparindanā (to °dāmi; cf. parindanā), *the giving over, presenting*: °nārtham LV 443.11; Dbh.g. 56(82).25 (prose, not vs). See also **anuparindanā**.

anuparindāmi (= parī°, q.v.), *I present, hand over*: °āmi SP 420.12; 484.5; LV 91.8; 443.9; Dbh.g. 56(82).5 (prose, not vs); fut. °iśyāmo LV 90.22. Also **anuparin°**, q.v.

anupari-pāṭikayā, adv. (instr. sg. f. of *°pāṭikā, cf. Skt. anupari-pāṭi-krama, pw s.v.), *in regular order, in turn*: Av 11.11.1; Bbh 92.26.

anupari-pālayati, *protects*: Mvy 7386; AsP 275.2.

anupari-mārjati (or °jayati?), *touches lightly*: aor. °mārje Mv 11.282.6-7 (pāṇinā ... śīram); ger. °mārjya (mukhatuṇḍakena ca pādāv anu°, in token of profound respect) Divy 387.7; 400.18-19.

anuparivartati, °te (= Pall °vattati), *moves along, after, or according to; follows (with or without acc.)*: °tanti (so read with 2 mss., Senart °tayanti) Mv 1.25.9; brāhmaṇaparīśāya kriyā °titavyā Mv 1.310.6, and kriyām °tan-tasya 8; (bodhisattvam) °tetsuḥ (aor.) Mv 11.264.18 f.; 400.4 ff.; (utsaṅgenotsaṅgam, acc. to Tib. from lap to lap, paṇ ba nas paṇ ba dag tu, in the harem) °tamānāḥ (devadārakāḥ) LV (76.20-77.1; in LV 278.16 for Lefm. anuparivṛtair read, with the only mss. which have the word at all, (ratnasūtraḥ samantād) anuparivṛtāḥ (°ttair) anupari-kṣiptam (bodhivṛkṣam), *surrounded by strings of jewels that passed all around it* (ppp. with active meaning as regularly with intrans. verbs of motion).

anuparivartana, adj., f. °nī (Pall °vattana, nt., n. ac.; from prec.), *moving after or according to, following*: Dbh 75.1; satyānuparivartanī (vāc) Gv 455.1 (possibly read °tinī, in agreement with LV 440.3; Mv 11.197.10, see next).

-anuparivartin, adj. in comp. (= Pall °vattin; from °vartati), *moving after or according to, following*: jñānānuparivartin (n) (= Pall jñānānuparivatti-n) LV 435.3-4; id., in list of āvenika buddhadharmāḥ, Mv 1.160.10 f.; Mvy 148-150; ŚsP 1450.10 f.; cittānu° (= Pall °vatti-n) Mvy 2168; satyānuparivarti-vāk- LV 440.3; °vartinyā ... girā Mv 11.197.10; perhaps read °vartinī (vāc) Gv 455.1, see prec.; dirghānuparivartin (of Buddha) *who has long followed (the proper course)* LV 8.7; Mvy 2161; similarly sadānu° Mvy 2162.

anuparivārayati, °reti (= Pall °reti; cf. also anuparivṛta), *encircles, surrounds*, (1) of things, Mv 1.227.19 °ritam, ppp. (padmam, aparehi padmasahasrehi); Mv 1.238.3 °retvā, ger. (mukhamandalam); Gv 326.1 tāṃ (a city) anuparivārya, ger.; (2) of persons, generally surrounds = attends, waits on, ger. °rya Dbh 84.33; Divy 464.2; °ritvā Mv 11.211.9; °retvā Mv 11.145.4; ppp. °ritāḥ Divy 7.22 (here by pretas); gdve. °rayitavyāḥ (asmābhir bodhisatt-

vāḥ) AsP 34.14; (3) of abstractions, attends = devotes oneself to, furthers, promotes; fut. °rayiṣyati (prajñāpāramitāṃ), parallel with anugrahiṣyati, anuvartīṣyate, AsP 286.8; °rayati (bodhisattvānām ... utsāham) AsP 134.4; (4) with caus. mg., causes to be attended, ger. °rya LV 61.21 (deva ... sahasraiḥ); perf. °rayām āsa Gv 444.16.

anuparivṛta, ppp. (cf. °vārayati, and Skt. parivṛta beside °vārīta, both in same mg.), *surrounded, attended*: Divy 361.20 (prose); LV 278.16 (prose) for Lefm. anuparivṛtair read °vṛttair (see anuparivartati).

anupariśoṣita, ppp., *continually or gradually dried up*: Śikṣ 212.3 vātānu°.

anuparītaka, m., for °parītaka = °parīta, q.v., with specifying -ka (§ 22.39), *one that has been handed over*: Divy 332.16 (prose; parallel **anupradattaka**, q.v. for citation). Cf. parīta = °tta, BR s.v. i with parī, 3, end; twice in Mbh. In one of these, 1.8437 Calc., Sukthākar 1.224.9 reads parītās ca, tho no ms. reads so; N mss. all parītās ca; but S mss. (with a further change) paridattās ca, supporting the em. The other passage has not yet been edited.

anuparīta, ppp. (cf. Skt. parīta, prec., and next two), *handed over, delivered*: Mv 11.77.16 (so ... tasya) brāhmaṇasya anuparīto, vedān adhyāpeḥiti (last word an em., but plausible).

anuparindanā = **anuparin°**, given in KN (with the colophon of a single ms.; and kept without note in WT) as title of SP chap. 27; but in the text only (anu-)parind°, with short i, occurs.

anuparindāmi (= **anuparin°**, **parin°**, **parin°**), *I give over, present*: AsP 460.14; 461.12.

anuparyavanaddha (= **pariyava°**), *covered over*: kudṛṣṭi-viśama-jālānu° Dbh 28.15.

anupalabdhī, f. or adj. (Bhvr.), = **an-upalambha**, q.v.: (the being) *not to be grasped or conceived* (mentally): °dhi-hetuḥ Mvy 4461 (as term in logic) °śatyantānupalabdhī-cakram (sc. dharma-c°) LV 423.4, *completely ungraspable*; gambhīram ... dharmacakram grāhānupalabdhī-tvāt LV 422.11 *profound ... because it cannot be grasped by* (mental) *grasping*; °dhi-tvāt (also) KP 148.3; Lañk 162.13.

anupalabdhiḥ, adj. (Bhvr.) = °bdhi: yāvad anupalabdhiḥ kuryāt Sādh 258.16, *until he makes it beyond the power of thought to grasp*.

anupalambha, m.c. also **anopa°**, m., or adj. (Bhvr.), *inconceivability; inconceivable* (see s.v. **upalambha**); often substantially *non-reality* or *without reality*: °bha-dharma-kṣānti RP 12.2; opposed to the heresy (dṛṣṭi) of upalambha; anopalambha dharma śrutva kākṣa nāśya vidyate, niḥsattva eti sattvadharma nātra ātma vidyate RP 12.10; °bha-sūnyatā Mvy 948, *emptiness that consists in inconceivability* (unreality, of everything); sūnyatānupalambheṣu dharmeṣu KP 97.3, *in regard to states of being which because of voidness* (so Tib., ston pa fild kyis) *are inconceivable* (unreal); sūnyatānupalambhā(m)ś (here noun, Tatpur.) ca dharmeṣu śrutvā KP 123.6; of dharma as the 'law' preached by the Buddha, sūnyatānupalambhas, *inconceivable because of voidness* LV 395.22 and (Lefm.) 392.16 (here most mss. °tānupacchedaḥ, also interpretable); anupalambha-vihāra-vihārīnām Gv 471.8 (parallel: niḥpra-pañca-vih°); anupalambha-yogena bhāvayati Mvy 971 (opp. of upalambha-yogena, s.v. **upalambha**); anopalambham āryāna gotram KP 137.11 (vs).

an-upalīpta, (1) adj. (= Pall °litta; also **an-ōpa°**, **an-ōpa°**; Skt. has upalīpta), *undefiled*: Mv 1.134.6; LV 3.2; etc. (common); (2) n. of a Bodhisattva: Mvy 687; (3) n. of a former Buddha: Sukh 5.11.

Anupavadya, n. of a former Buddha: Mv 1.136.14 (mss. anopravadya; cf. upavadatī, and Pall anupavajja).

Anupaśānta, n. of a son of Māra, unfavorable to the Bodhisattva: LV 312.16.

anupaśyānā (= Pall °passanā), *viewing, considera-*

tion: Śikṣ 232.7; 236.13; KP 95.2 ff.; Bbh 259.21 ff.; in all these in statements of the **smṛtyupasthāna**, q.v.

anupaśyin, adj. (= Pali °passin), *regarding, looking upon, considering*: °paśyl, n. sg., KP 95.2 ff.; cittānupaśyī Lañk 360.15; duḥkhānupaśyīnā ... anityānupaśyīnā, instr. sg., Mv iii.266.1; in KP in a statement of the **smṛtyupasthāna**, q.v.; prob. so meant in Lañk and Mv also.

an-upasampanna, adj. (= Pali id.; neg. of **upa**°, q.v.), *unordained*: Mvy 8478; yaḥ punar bhikṣur anupa-sampanna pudgalena sārdaḥ padaśo dharmam vācayet pātayantikā Prāt 503.9.

(**anupasthita**, Skt., *not present*; -**ta**, *the not being present*; sprhānupasthitatvāt Mv i.153.11, *because desire is not present in him*. Wrongly Senart n. 497.)

Anupahatamati, n. of a Bodhisattva: Mvy 720.

anupāṭa (m. ?; cf. next; no cpd. of anu-**paṭis** recorded), presumably *rending* or the like, one of the torments of hell, in comp. with **utpāṭa**: Divy 301.26.

anupātana (nt. ?) = prec., in the same cpd.: Divy 299.2, 20; 303.19.

anupāta, m., perh. *trimming around the edge* (of the border of a monk's robe): MSV ii.51.2, 3 (Tib. mthaḥ skor, *circumference*).

anupādā (= Pali id., 'mostly used before nouns ... while anupādāya ... is preferred before finite verb forms', CPD), abbreviated form of ger. **anupādāya**, q.v., *not clinging* (to existence): Mv ii.293.13 anupādāśravebhyaś cittāni vimuktāni (same phrase with anupādāya, q.v.); in Mv i.69.15 read anupādā (m.c. for °dā; mss. °dāya, unmetr.; Senart em. °di, wrongly) vimukti, cf. Pali anupādā vimutto (CPD s.v.).

an-upādāna, see **upādāna**.

anupādāya, indecl. (ger.; = Pali id.; also °dā, q.v.; formally neg. to **upādāya**, which however seems not recorded in Pali or BHS in mg. corresponding to this; but cf. **upādiyati**), *not clinging* (to existence): anupādāyaśravebhyaś (or °āsrav°) cittāni vimuktāni, *not clinging, their thoughts were freed from the depravities*, SP 179.17; Mv i.329.19; iii.67.1; 337.4 (cittam vimuktam); 338.20; RP 59.19; KP 138.2; 145.2; (cf. Pali yāva me anupādāya āsavehi cittam vimuccati, Dh. comm. i.86.7); anupādāya parinirvṛto Mv i.302.12; 357.16 (°vṛtā); cf. Pali °dāya nibbuto, e. g. Dh. 414.

anupāna-paṭṭaka, nt. (v.l. anupāra°, so Mironov; v.l. in both edd. antupāra°), °kam Mvy 9030, acc. to Chin. *a dish, bowl or saucer, that has a standard*; Tib. phul baḥi btuñ phor (or gtañ phor); this cpd., reading btuñ phor, seems to mean *drinking-cup for presentation*; it is recorded in Das, s.v. phul ba, transl. by the BHS word here treated and by Eng. *a drinking plate*.

an-upāyāsa, see **upāyāsa**.

anupārēva (as adj. in MW without reference; not in BR, pw, or Schmidt, nor in Pali or Pkt.), °svena, adv., *along the sides*, with gen.: tasyā anu° Divy 240.5.

anupālanā (= Pali id.; Skt. only °na, nt.), *the keeping, maintaining*, with loc.: śikṣāpadeśv anu° Bbh 81.20.

-anupīḍana, f. °ī, as final in cpd. adj. (Bhvr. ? cf. next; cf. Pali anupīḍita; no cpd. of anu-**pīḍ** in Skt.), *oppressing*: Mmk 114.15 (vs) parasattvānupīḍanim (sc. pūjām). A possible, but less likely, analysis would be parasattvānu (gen. pl., m.c., = °nām) pī°.

-anupīḍin, adj. (see prec.), *oppressing*: Mmk 151.1 (vs) parasattvānupīḍinaḥ, with mantrā(h); for a less likely analysis cf. prec.

anupūrva, adj. (cf. Pali anupubba; Skt. anupūrva hardly in the following senses), (1) *tapering*, Tib. (Mvy 273 etc.) byin gyis phra ba, *becoming (gradually) smaller* (Jäschke s.v. byin po, *by degrees, more and more fine*); so in Pali Jāt. v.155.22, of thighs (ūrū), *tapering* (not regularly formed with CPD, PTSD): SP 338.8 yāvad brahmalokam uccaistvena, anupūrvapariṇāhena, *reaching*

to Brahmaloṇa in height, tapering in circumference (i. e. each smaller than the next lower); anupūrvāṅguli *with tapering* (so Burnouf correctly, *effilés*) *fingers*, Pali anupubbaṅguli, one of the **anuvyañjana**, Mvy 273; Dharmas 84; (anupūrvacitrāṅguli) LV 106.12; Mv ii.43.9; anupūrvapāṇilekha, *with tapering lines of the hand*, another **anuvyañjana**, LV 106.15; Mv ii.43.14 (other versions read āyata loṇa instead of anupūrva); anupūrvā-damṣṭra, *with tapering* (so Tib.) *teeth*, another **anuvyañjana** LV 107.6; Mvy 325; Dharmas 84 (not in Pali); anupūrvā-sujāta-skandho Mv ii.71.16, of a lion, *with tapering, well-formed shoulders*; anupūrvapravaṇam anupūrvapragbhāram Divy 113.5, of a mountain, *with tapering slopes and sides* (getting smaller as they rise); in 113.15 same, preceded by anupūrvā-nimnam; anupūrvonnatāni (padmapuṣpāṇi) Mmk 62.5 *taperingly lofty*, i. e. placed one above another, each smaller than the one below; °va-grīvā LV 27.6 *with tapering neck*; here Tib. mgul rim bzhin du ḥdug pa, *neck made in regular stages* or the like (not the usual expression); anupūrvā-samudgate, of the shanks (jaṅghe) of the mahā-puruṣa, Gv 400.6, in explaining the epithet **aiṇeya-jaṅgha**; (2) *made according to regular order or arrangement*, Tib. on Mvy 288 rim par ḥtsham pa, *according to regular order*: °va-gātra, one of the **anuvyañjana**, *whose limbs are all as they should be in arrangement*, LV 106.21; Mv ii.44.3; Mvy 288; Dharmas 84 (Pali anupubba-gatta, and anupubba-rucira-gatta); anupūrva (so with v.l.) -surucirāṅgo (cf. the Pali just cited) Mv iii.85.9, *said of the horse Valāha*; (3) noun, m. (cf. Pali anupubba, nt., Skt. ānupūrva, nt., and ānupurvi, f.), *regular order; serial process*: Śikṣ 108.3 anupūrva eṣo lha śāsanasya, naikena janmena labheta bodhim, *this serial (successive) process applies to the teaching in this world; one cannot get enlightenment in a single birth*. See the following entries.

anupūrvam, adv. (= Pali anupubbam; app. not in this sense in Skt.), *in the course of time*: anupūrva, m.c. for °vam, SP 203.11; 384.7 (in the last ed. prints as if cpd. with puṇyena, which is less likely than taking it as separate adv.).

anupūrvaka, f. °ikā (= Pali anupubbaka, ānupubbika; also ānupubbī-kathā), *graduated, arranged step by step*: °vikām kathāṃ kṛtvā Divy 355.17.

anupūrva-vihāra-samāpatti, f. (= Pali anupubba°; also anupūrva-(samādhi-)samāpatti, q.v.), *the attainments of (nine) successive stages*: navānu° (see **samāpatti**) Mvy 1498; ŚsP 58.8. They consist of the four dhyanā, the four ārūpya stages, and (**samjñā-vedayita-nirodha-samā°**). So also in Pali, e. g. AN iv.410.1 ff. (list of the nine anupubbavihāra) and 23 ff., list and detailed description of the nine samāpatti; both consist of four jhāna, four formless states, āruppa, and saññāvedayitanirodha (or their 'attainments').

anupūrvāśas, adv. (= Pali °pubbaso), *in due course*: SP 112.7; Mv ii.240.2 (°sah).

anupūrva-samāpatti (= Pali anupubba°), = **anupūrva-vihāra-samāpatti**: Divy 95.21-22 navānu°; also **anupūrva-samādhi-samāpatti**, Dharmas 82.

Anupūrvasamudgata-parivarta, m., n. of a (? part of a) work: Śikṣ 313.1.

anupūrvī (= Pali °pubbī, beside ānupubbī; Skt. only ānu°), *succession, regular series*: °vi-bandham Lañk 255.1, cited Śikṣ 135.5 (wrongly em. in ed.).

anupūrvīya, adj., *following a regular order*: °viya-dharmadeśanā Mv iii.257.11, 12 (= Pali anupubbī-kathā; ānu°).

anupūrvēna, adv. (= Pali °pubbena), *in due course*: SP 102.14; LV 157.5; 159.17; 238.12; 406.22; Mv i.354.15; ii.90.8, 11; 131.10; 210.14; 442.5; 461.14; 485.10; iii.73.4; 256.10; Divy 20.3; 42.26; 94.18; 213.8; Kv 58.23; etc., common.

anu-prajñāpti (f., cf. Pali anuppaññatti), *supple-*

mentary prajñāpti, Mv 9214; follows prajñāpti 9213, q.v. Lack of clear context leaves precise mg. uncertain.

anupraṇidhi (not in Pall), = **praṇidhi**, *vow* (to persist towards enlightenment); commoner than the verb anupraṇidheti and often object of praṇidheti, e.g. Mv i.112.15; 113.7; 114.3; 115.5; 116.12; 117.8; 118.13; used after anupraṇidheti Mv i.119.15 (mss., Senart wrongly praṇidhim for anu°, presumably m.c., but meter is defensible with anu); °dhih, without either verb, Mv i.336.14.

anu-praṇidheti (not in Pall), = **praṇidheti**, *makes a vow* (to persist towards enlightenment); °dheti Mv i.119.15; °dheti (mss. anupraidehi) 323.1; °dhesi, aor., 335.11; °hitam, ppp., i.63.3. See **anupraṇidhi**, which is commoner than the verb. If there is any difference between this and praṇi° without anu, it does not appear clearly; anu does not necessarily imply *after* (a gift or meritorious act), tho this often precedes; in Mv i.323.1 however none is mentioned.

anu-pratipanna (ppp. of *anu-prati-padyati, Aśokan anupaṭip(a)jati, and in the Pali adj. anu-paṭipajjanaka; cf. next), *following after*: tathatvānupratipannaḥ Dbh 42.11.

anu-pratipadayate (caus. of *anu-prati-padyati, see prec.), *causes to follow*: -mārgam °yamaṇaḥ Jm 143.8.

anu-pratiṣṭha, adj. (anu plus pratiṣṭhā, Bhvr.), *having a corresponding basis*: Śikṣ 42.13 (cited s.v. upanikṣipati 2).

anu-pradaṅkṣiṅkaroti, = Skt. pradakṣ°, *passes around to the right*: °rontā, pres. p. Mv ii.400.4 ff.; °ronto Mv iii.74.20.

anu-pradattaka, m. (ppp. with specifying ka), *one that has been handed over, entrusted*: (Ārya-saṃgharakṣito...) -sāriputreṇānupradattako bhagavatānuparītakāḥ (23 °nu-pradattakāḥ) Divy 332.15, 23; f. °ikā, *given* (in marriage): MSV i.105.9.

anu-pradadāti (= Pali anu(p)padeti), *gives, presents*: pres. opt. °dadyām Av i.17.1; fut. °dāsyāmi etc. SP 106.12, 13; Mvy 2868; 7307; Divy 61.6; Suv 103.1; Kv 27.19; Gv 327.24; aor. °pradāsi Mv iii.159.8; perf. °dadau Av i.245.3; ppp. °datta Divy 22.12; 94.23; 117.8; 234.25; gdve. °deya SP 338.6; °dātavya Av i.314.3; pass. °dīyante RP 56.16.

anu-pra-darśita (ppp. of *anu-pra-darśayati), *pointed out, shown*: Jm 94.20.

anu-pradāna, nt. (1) (= Pali anuppa°, to **anupradadāti**), *act of giving, presentation*: LV 429.19, 22; 430.4, etc.; Mv ii.221.5; iii.322.5; dharmāṇām, *of religious instruction* (= upasamhāra, 1) Bbh 82.4; Dbh 15.4; (2) *encouragement*: Dbh 24.4 (na samhitān bhīnatti), na bhīnnāṇām anupradānaṃ karoti, *he does not divide* (cause dissension among) *those that are united, nor give encouragement to those that are divided* (i. e. schismatics; cf. CPD s.v. anuppadātar).

-anuprapūra, adj. ifc., *fulfilling* (cf. next): °pūre, voc. sg. f.: sattvārthasamantā (mss. °matā-, °matvā-, em. Nobel) anuprapūre Suv 117.8 (so nearly all mss.; text °pure with 1 ms.).

[**anu-prapūrayati**, *fulfills* (cf. prec.): LV 46.5 (vs) sarvajñāṇam anuprapūrayati, inf., could be m.c. for °raprūp(ay)itum, which Calc. reads; but see **anuprapūnati**.]

anu-prabaddhāti (or °bandhati; = Pali anuppa-bandhati), *keeps continually on or after*: pres. p. (praṇidhivṣayam) °bandhan Gv 99.26-100.1.

anuprabandha (m.; = Pali anuppa°; to °badhnāti), (1) *continuity, continuation*: Śāl 75.15; 76.6 f. (cited Śikṣ 226.6; 227.2 f.); Dbh 77.9 (°dhānupachedatām dharmāṇām); (2) *constant pursuit of, devotion to, dharma-naya-samu-drānuprabandheṣu* Gv 344.15.

anu-prayacchati (once in TS, see BR; not in Pali, yet seems to be a Buddh. word), *gives, presents*: Divy 7.25

etc. (common, see Index); Av i.18.8; Kv 27.12 etc. (see pw); Bbh 4.22; 5.4 etc.; vācam anu° Divy 338.17, *gives a word, says anything, makes answer*; apavādam anu° Divy 578.23, *offers insult* (to, gen.); pārśvam anu° Bbh 193.20, see **pārśva**.

anupravartaka, adj. (Pali anup(p)avattaka, of one that keeps rolling the dhamma-cakka), *that keeps providing or furnishing* (pra-vartayati): (bhāṇḍopaskarāṇām) °kaṃ dhyānam Bbh 210.15.

anupravartana (nt.; = Pali anuppavattana), *pursuit, following, proceeding along*: Gv 37.8 (see **āvart(t)il**).

anupravartayati (= Pali anupavatteti), *keeps moving*: dharmacakram ... °yataḥ MSV iii.54.4.

anu-pravārita, adj. (ppp.), *completely covered over, enclosed* (?): narako āyasehi sūlehi santapthehi samantato hi anupravārito (v.l. °vāl°, one ms. °vās°) Mv i.25.5.

Anupraviddhakarna, see **Anapaviddha°**.

anu-praviśati, ppp. *accompanies* (? a musical instrument): (saṃlāṃ vīṇām) anupraviśya gāthābhīr gītair anugāyati sma Lañk 3.9.

anupraveśaka, adj., *penetrating*: sattva-cittānupraveśakair nirmānavigrahaś Lañk 43.10.

anupravrajati (= Pali anupabbajati; the single Skt. quotation in BR, from Rām., can hardly be said to have this mg.), *follows* (another) *into the ascetic life*: LV 10.12; Mv i.336.14; 337.19; iii.50.16; 222.18; Divy 61.17; Bhik 11b.3; Jm 110.13.

anupravrajana (nt.; to prec.), *the following* (another) *into ascetic life*: °ne Jm 120.24.

anu-prasarati (only caus. and intens. in RV; not in Pall), *spreads over, penetrates*, with acc.: °ranti Gv 432.10 (subject, rāsmijālātī); ppp. °srta- Gv 365.2 (1 in 2d ed.); 438.3.

anu-praskandati (= Pali anupakkhandati), *encroaches, intrudes upon*: °skandya, ger. Prāt 506.2 (°ya śāyām kalpayed, where another was located); 511.6 (text here °skadya; the Pall ger. is always anupakhajja); Mvy 8437; 9447 (balena).

anu-prākāram and °re, adv. (= Pali anupākāre, and stem in comp. °ra-), *along or near a wall*: (nagarasya) °ram Mv ii.429.16; °re Mv iii.5.20.

anu-prāpaṇa (from next, or Skt. °prāpnōti), *attainment*: Dbh.g. 20(356).18 °nārthi; Mmk 107.16.

anuprāpunati, °nati (= Pali anupāpūṇāti, Skt. anuprāpnoti), *obtains*: pres. opt. °neyāma SP 163.2 (so read with Kashgar rec.); aor. °ne Mv iii.67.2, 4; ger. °nītvā SP 291.13; inf. °nitum LV 46.5 (so prob. read for text °puritum; see s.v. **anuprapūrayati**); gdve. °nītavya Mv iii.287.17; in Mv ii.415.16 (vs) read -vaśitānuprāpune for mss. °tāni prāpune (Senart em. wrongly); with Pkt. v for p, anuprāvetsuḥ Mv iii.52.8.

anuprārthayate, *seeks after*: °yamāna, pple. pres., Bhad 48.

anuprekṣaṇa (nt.; to Skt. anu-pra-ikṣ- plus -ana), *examination, investigation*: deśānu° MSV ii.170.19. Cf. next.

-anuprekṣin (Pali -anupekkin; see prec.), *examining, investigating*: deśānu° MSV ii.170.11.

anuplava (m.), n. act. (not in Pall; in Skt. only as n. sg., *follower*), *following, pursuit*: nāma-nimittānuplavena Lañk 225.16-17.

[**anubadha**, Śikṣ 271.13, read doubtless anubandha, *consequence*. See s.v. **gurula**.]

anubuddhi (f.; to Skt. anu-budh-; cf. next, and **anubodha**, °dhana), *an awakening, enlightenment, making up of the mind*, with infin.: adyāvabodddhum amṛtam anubuddhi śāstā LV 299.12 (vs), last word by em., best ms. śāstar, others vary; read śāstur, gen. sg., *today the teacher makes up his mind to win knowledge of what is deathless*; anubuddhi, n. sg. With Lefm.'s em., anubuddhi could be 3 sg. aor. of anu-budh (Chap. 43, s.v. budh 2).

anubudhyana (nt.; to Skt. anubudhyate plus -ana;

= Pali anubujjhana; cf. prec.), *the understanding, becoming aware of*: pratītyasamutpādānubuddhyana-tā, Hoernle MR 118, last line (from Ratnarāśi Sūtra).

anubṛṃhaṇa-tā, °nā (= Pali anubrūhana, °nā; to next with -ana-tā, -anā), *strengthening, making to increase*: Bbh 18.25 °nā (hitasukhādhyāśayasya); 203.6 (-vīryānubṛṃhaṇatayā), 25 (-prañidhānānubṛṃhaṇatayā).

anubṛṃhayati (= Pali anubrūheti), *strengthens, makes to increase; devotes oneself to*: °hayati Bbh 394.15 (śubhāṃ cādhimuktīm); °hayant, ppl. pres., Bbh 93.10; °hayisyati Mmk 154.7; °hita, ppp., Bbh 93.7; °hayet, pres. opt. Ud xiii.6 *should devote oneself to* (vivekam; so Pali, Dhp. 75, vivekam anubrūhaye).

anubodha (m.; = Pali id.; cited once from comm. on ĀpS. in pw 4.292; cf. next, **dur-anubodha**, and **anubuddhi**), *comprehension*: SP 64.14; tenāsmi buddho jagatānubodhāt SP 47.6, *therefore I am a Buddha, because of* (my) *understanding of the world* (otherwise Burnouf and Kern); SP 80.9; -jñāna-bala-vaiśāradyānubodhāya 81.3; sarva-arthānubodhā RP 47.6, of Buddha's speech, *having or yielding comprehension of all meanings*; ekakṣaṇa-tryadhvānubodham (buddhānāṃ) Dbh 55.22; 67.7; -balajñānānubodhāya Gv 345.17.

anubodhana (nt.; = Pali id.; not in BR, pw; cited in MW without reference; cf. under prec.), *comprehension*: Dbh 26.3; sarvākārānu° Dbh. g. 55(81).6; °na-valneyānāṃ Gv 349.1, of persons convertible by (logical) comprehension, *by reason*; °na-tā, at end of cpds., *state of having comprehension of* ... LV 34.12; bodhisattva-śikṣānubodhana-tayā Gv 463.14.

[**anubhartsyanti**, AsP 246.17, 18, 20; 247.9; 248.1, is apparently a strange error or misprint for anuvartsyanti, *will follow*. It is certainly a fut. and cannot be connected with root bharts.]

anubhāvati (in this sense = Pali anubhoti; cf. **praty-anubhavati** and **abhisambhūṇati**), *suffices for, is sufficient to produce*: ābhayāpy ābhāṃ nānubhavato (candrasūryau) SP 163.10; Pali equivalent nānubhonti, DN ii.12.13 etc., see CPD s.v. anubhavati, and cf. passage cited s.v. **lokāntarikā**; in Mv parallels abhisambhūṇanti; in Divy praty-anubhavatas. Cf. **anubhūta**.

-anubhavana-tā (cf. Pali anubhavana, same mg.): lokānubhavanatayā LV 157.7 (prose), of the Bodhisattva, *by way of experiencing worldly life*: substantially = lokānubhāvanā, see **anuvartanā**.

anubhāsati, *shines thru*: śobhati lokam imaṃ tv anubhāsan RP 3.7.

anubhūta, in Gv 402.13 °tāḥ, of the hair of a mahā-puruṣa, after sujātamūlāḥ and before nīṣṭhītāḥ (*pressed down firmly*?). The meaning is obscure (*lying in an ordered way*?); perhaps corrupt.

anubhoktar, *enjoyer*: °tā, n. sg., Mmk 157.23.

anubhokti (f.; expected would be anubhukti, which is also not recorded; perhaps corrupt), *enjoyment*: °ti-kriyā LV 45.12.

°anubhrama, *conduit*: perhaps in Divy 538.10, see s.v. **bhrama**.

anubhramati, *strays after*: °mitum, inf. Jm 222.24; °manti 226.22.

anumajjhima, adj. (MIndic for Skt. Gr. °madhyama, § 22.16; mg. assigned it in Kās. seems not the same as in BHS; cf. also **anumadhya** and **madhyima**), (located) *in the middle*: Mv ii.262.14, contrasted with **pratyantika**, q.v.

anumadhya (= Pali anumajjha), *middling; between small and great*: °dhyāto madhyimam (sc. dadyāt) Mv ii.49.20 (= Pali °jjhato, in same vs, Jāt. v.387.19).

anumārga, adj. or (°gam) adv. (cf. Skt. anumārgaṇa, with gen.; Pali anumagga in cpds., °ge, °gam, advs.), *following along*: sarvamārga-anumārga (one word; either °ga m.c. for °gam, adv., or stem in comp. with the next

word) *susthitaḥ Gv 488.17 (vs), firmly fixed in pursuit of the whole (religious) path*.

anumārjati (= Pali anumajjati; not in this mg. in Skt.), *considers, ponders thoroughly*: °jan, pres. ppl., Gv 63.2; 84.12.

anumodanā (Pali id.; cf. Skt. °na, nt., rare; in Pali °na, nt., is much commoner than °nā, which is very common in BHS; cf. next), (expression of) *thanks, gratification, or approval*: Mv i.297.18 imāye °nāye (of foll. vss); 298.19; iii.426.6 (of foll. vss); SP 346.5 (°nā-sahagatam); Śikṣ 9.18; Mmk 79.5, etc.; Dharmas 14, one of seven forms of worship.

anumodanī = °nā, q.v.: LV 200.10 (vs); so both edd. and all but one ms. (which has °nā).

anuyukta (= Pali anuyutta; see also **an-anu°** (1) *devoted or addicted to, practising* (with acc.): anuyogam (see next) anu° LV 264.20; Mv i.96.5; KP 105.9; (jāgarikā-, bhāvanā-, etc.)-yogam Mv iii.383.9; Kv 73.5; Śikṣ 104.15; Samādh 8.15; other objects Mv iii.201.1 (see **ekārāma**); Ud xv.8 (see **jāgarya**); (2) in Mvy 7665 = Tib. brgal ba (see s.v. **praty-anuyukta**, **samanuyujyate**; ppp. to Pali anuyujjati in sense b of CPD). *examined, questioned*; see next (2).

anuyoga (cf. prec.), m., (1) *devotion, addiction, application to* (so Pali id.; not Skt. in this sense): sukhallikānu° (see **sukhallikā**); kāmasukhallikātmaklamathānu° Bbh 187.11-12; (ātmakā)kāya-klamathānu° LV 416.20; -dyūta-kriḍānu° Mv i.96.5; ākalanānu°, see **ākalanā**; (2) *questioning, examination* (Pali id., esp. °gam dadāti, *passes an examination*; Skt. also *questioning*; BR 5.990): anuyogo ca dinno Mv iii.57.1, *and he passed an examination*; anuyogaṃ deti 383.2 (after a course of Vedic study).

-anuyogin (= Pali id., only ifc.), *characterized by devotion* (anuyoga): satatānuyogi Mv i.357.12 (same cpd. in Pali, Pv iii.7.10, where ed. satānuyogino, but see comm. 206.7).

anuyojya (gdve. of anu-yu), caus.; Skt. not in this sense), *capable of being made to be devoted to* (to, loc.): (eteṣu, sc. tri-yāneṣu) tatranuyojyaḥ Lañk 65.3. Cf. **anuyoga**, °yukta.

Anuraktarāṣṭra, n. of a former Buddha: Mv i.141.14.

-anurakṣaṇa-tā, ifc. (see next), *state of protecting* ... ātmaparānuraṣaṇa-tāyai LV 32.19; bahujanacittānuraṣaṇa-tayā Lañk 247.8, 16.

anurakṣaṇā (= Pali anurakkhaṇā and °ṇa; MW cites Skt. °ṇa, nt., without reference; not in BR, pw, Schmidt), *guarding, protection*: °ṇa-prayogena Bbh 288.2, 6.

anurakṣā (= Pali anurakkhā), *protection, guarding, keeping; sparing*: guṇānu° Mv 189.2, *preserving virtue*; Śikṣ 124.17; sarvasattvānu° 127.7; mama cittānuraṣayā Divy 82.22, 26, *by way of sparing my thoughts* = *so as not to hurt my feelings*; similarly, tāsām anuraṣayā MSV ii.144.10.

anuracita, prob. *provided, endowed with*: (bodhimaṇḍavṛkṣaḥ ... sarvatathāgataviṣayavikurvitanir)ghoṣānuraṣatāḥ Gv 270.10, *provided with the sound (report, renown?) of the miracles* ...; cf. next, where the precise mg. is not clear.

anuracitagandhagarbha, a kind of jewel supposed to emit a perfume (see s.v. **vibodhana**): Gv 101.9 (cf. prec.).

anuraṇati (cf. Skt. anuraṇana), *sounds in response*: LV 318.22; 319.1; °ṇe, aor., Mv ii.282.10; 412.8.

-anuravaṇa (nt.; Pali °nā), *resounding*: Dbh 83.17; Gv 247.10; °ṇa-tā, Gv 82.23.

anuravita (ppp. to anuravati, Pali, rare in Skt. for °ruvati, °rauti; cf. °ravaṇa), *resonant, resounding thruout*: Gv 511.20 (-manoñjarutānuraṣatāṃkāram, sc. kṛtāgāram); Mvy 503 and Sūtrā. xii.9, comm., sarva-pariṣad- (Sūtrā. °parṣad)-anuravitā, of Buddha's voice, *sounding thruout all assemblies*; so Tib.

anurāgaṇa (nt.; to Skt. *anu-rañj-*, cf. *anurāga*), °nā, and ifc. f. °nī, *gratification*: °nam Guhyasamāja 152.13; °nā Mvy 4302; °nī (as f. to °nā), *causing gratification* (in adj. cpd.), Mvy 4316.

anurāgaṭam (= AMg. *anurāgayam*), *welcome*, exclamation of greeting following *svāgaṭam* (see § 4.63): Mv i.35.6; 152.2; 225.18; 273.8; ii.28.19; 38.9; iii.169.18; 181.17; 329.8.

anu-rāśī, m., *continuous heap*: MSV ii.103.6 *mat-syānām mahānuraśīḥ samvṛttāḥ*.

Anuruddha (so Pali) = *Ani*°, q.v.: Mv iii.177.2 ff., son of Amṛtodana and brother of Mahānāma and Bhaṭṭika (= Bhadrīka); also v.l. for *Ani*° SP 207.4.

Anurūpagātra, n. of a former Buddha: Mv i.140.4.

Anurūpasvara, n. of a Bodhisattva: Gv 443.9.

anu-rūpe (carati), (moves along) *in* (or, upon) *form*; ŚsP 765.2. Not from *anurūpa*; *anu* governs the loc., as in Pali *anu-tīre* etc. (CPD s.v. *anu*, b, ḍ). In the parallel passages below locs. are used without *anu*: *vedanāyām* 765.11; *samjñāyām* 765.20, etc.

anurodha-virodha (= Pali id.), *compliance and aversion* (dvandva; one of the pairs of opposites from which the perfected are freed): °dhāpagataḥ Śikṣ 203.4; °vipramuktaḥ Mvy 425 (= Pali °vipamutto), of a Tathāgata (mss. erroneously *an-anu*°, kept in Mironov's ed.; Tib. bsñen confirms *anu*°, without neg. *an*-).

Anurodhāpratirodha, m., n. of a samādhi: Mvy 608; ŚsP 1424.21.

anu-lagnati, °nayati (see *lagnati*), *clings on behind*: Mv iii.73.4 °niṣyati, and in prec. line 3 read doubtless (aṅgaṇāte ... paraspasasya) *anulagnayisanti* with one mss. (or °niṣyanti) instead of Senart's *avalambisanti*.

anu-līṅgin, adj., *according to one's characteristic marks*: *yathāveśānūlīṅginam* Mmk 133.7 (of a painted image of a Buddha).

anuliptaka, adj. (1) = Skt. *anulipta*, *anointed*: *candanānūliptakagātro* Mv iii.412.12 (prose); (2) mg. not clear to me in Mmk 322.12 (of a magic formula) *asahyaṃ sarvabhūtanām, sarvalokānūliptakam, adhr̥ṣyaṃ sarvalokānām, bhavamārgaviśodhakam*.

anuloma-caryā (see s.v. *caryā*), *course of conduct conforming* (to a Bodhisattva's vow to attain bodhi): Mv i.1.3; 46.7; 63.11.

-anulomana-tā (abstr. from Skt. °na, adj.), *the acting conformably to*: *dharmaṇu*° LV 35.20.

anuloma-praṇidhāna, see *praṇidhāna*.

Anulomapratiroma, n. of an ocean and of a mountain, Divy 102.27; 103.3-23; also of certain winds, 103.5, 14. In first occurrence *Anulomapratiromadvayam*, as if two names compounded in a dvandva; but below only one name is clearly meant in each case.

anuloma-lipi, a kind of script: LV 125.22 (confirmed in Tib.).

anulomika, adj., f. °kī (= Pali id. = ānu°, q.v.), *conformable to* (to the continuation of religious development): °kīṃ (-kṣāntim) Sukh 55.13 = ānu° kṣā°.

an-ullokita- (ppp. of *ullokayati*, q.v.), in *an-ullokitaṃ mūrdhnāni surehī asurehī ca* Mv ii.307.5, of Buddhas, *gods and asuras cannot look up* (reach by vision) *to their heads* (? v.l. *anulokita-*).

anuvarga (m.? = Pali °vagga, see below); some part or accessory of a city gate: *dvinnām varṇānām anuvargā abhunsuḥ* (sc. teṣāṃ dvārānām) Mv i.195.11-12. Cf. Pali Bv i.14 *tulā samghāṭānūvaggā sovaṇṇaphalakatthātā*. CPD interprets *anuvaggā* as adj., citing comm., = *anurūpā*. But this is proved wrong by Mv; like *tulā*, which occurs in the prec. line of Mv, it must be a part of a structure. See Senart's note for a conjectural attempt at interpretation.

anuvartaka, adj. (= Pali °vattaka), *conforming to, imitating; following, cleaving to*: *lokānūvartaka* LV 425.5,

of Buddha, see s.v. *anuvartanā*; *samanta-bhadra-kāyena hinānām cānūvartakaḥ* 438.6, *with completely excellent body, and* (yet) *conforming to* (the physical life of) *the vulgar*; *utkṣiptānūvartakam* (vacanapatham), Bhik 29 b. 1, *following, cleaving to a suspended* (monk); *teṣa ... pathe 'nuvartakaḥ* RP 39.4; *tadanūvartakaḥ* Mvy 8379, *one who adheres to him* (sc. to a monk who causes dissension; this is a *samghāvaśeṣa* sin, cf. Prāt 483.9 ff., with *anuvartino*); see s.v. *anuvartita*.

anuvartanatā = °tanā, q.v., *conformity to*, with gen. or loc.: °natā (caturṇām āryavarmānām) RP 13.18 (prose); Śikṣ 183.17 (*samprañjanīyadharmeṣu*); *loki* (m.c. for *loke*) *anuvartanatām karoti* LV 48.5; *janasya 'natām karoti* 124.19.

anuvartanā (Skt. °na, nt., Pali °vattana, nt.; see also °vartanatā), *conformity to, imitation of*, with gen. or in comp.: (dharmaṇām) Bbh 107.24; 108.2; *lokānu*°, said of the Buddha, LV 238.3 °nām upādāya; 392.8 °nām (so with best mss., edd. °tinām) *praty*; 119.7 °na (m.c. for °nām) *prati* (m.c. for *prati*); acc. to the Lokottaravādin school, this *conformity to worldly life* on the part of the Buddha is a mere 'imitation' or 'reflection', as in a mirror, *bimbe kanakabimbābhe eṣā 'tanā* Mv i.168.15; this passage is a locus classicus for this doctrine; in 168.8-9 *lokānūvartanām buddhā anuvartanti laukikīm, prañāptim anuvartanti yathā lokottarām api*; in what follows, Buddhas are said to imitate worldly actions (the care of the body, etc.), tho they have no need to, since everything about them is *lokottara, transcending the world*.

anuvartita- (stem in comp.; ppp.; seemingly used as noun), in *tasyānu*°, the *samghāvaśeṣa* sin mentioned s.v. *anuvartaka*: MSV ii.88.3.

? **anuvārṣa** (m.? cf. Vedic *anu-varṣati*), *the raining upon*: (megho ...) [śa]syaṇūvarṣeṇa *karoti* trptim KP 44.6 (vs); so ed.; but śasyānu may be gen. pl., for śasyānām (Tib. lo tog, crops), § 8.125.

-anuvāhin, adj., ifc., *carried along by, lit. having ... as that which carries along*: *samsārasroto-'nuvāhin* (read as one cpd.) Dbh 28.23 (°hinas); 31.23 (°hi); Dbh.g. 11(347).17 (m.c. °srota-anuvāhina).

anuvikṣepa, (m.,) *scattering, dispersal* (cf. Pali *anuvikkhitta-*), i. e. *gradual abandonment* (?): (yatra samādhau sthītvā sarva-)samādhinām (i. e. of all other sam°) °pam ekāgratām upalabhate, *ayam ucyate Samādhisamatā* (AdP °taḥ) *nāma samādhīḥ* ŚsP 1425.16; AdP Konow MASI 69.27.32. (Or, *gradual extension* = *merging in each other*?)

anuvicarana (nt.), *the roaming thru*: *sarvalokadhātva-* *anu*° Gv 149.18; Dbh 16.3.

anuvicarati (= Pali id.; rarely in RV. and once in Skt. acc. to BR), *roams along, thru*; often follows *anucāṅkramati*, q.v.: pres. p. °ran(to) etc. Mv i.353.12; ii.452.3; 454.10; 457.15; Suy 185.3; Sukh 58.12; Jm 106.5; 130.22; 135.1; 155.23; ger. °ritvā Mv ii.455.16; otherwise, °rāmi Gv 165.14; °ret Bbh 170.4; KP 129.1; °cacāra, perf., Jm 185.24; -rita, ppp., Jm 163.17; Gv 226.8.

anuvicāraṇā (cf. next), *meditation* (on, with gen.): (dharmaṣya) *anuvitarkaṇā anuvicāraṇā* Bbh 30.13.

anuvicārayati, °te (= Pali °reti), *meditates on, thinks on*: RP 4.12 (*buddhagocaram*) °rayamāṇaḥ; ppp. °rita Bbh 39.15; 396.7, following (*manasā*) *anuvitarkita*; °rayanti LV 219.18 (vs), apparent object *naṣṭkramyaśabdo*, (the sun and moon, at the abhiniṣkramaṇa) *meditate on the word* (sound?) of (the Bodhisattva's) *departure from the world* (?). Either °śabdo is acc. sg. (§ 8.36), or read °śabdā (acc. pl.) with Calc. against all Lefm.'s mss.; or there is some other corruption in °śabdo, which is not found in Tib.: mñon par hbyuñ (= *abhiniṣkramaṇa*) *la rjes su rtog* par byed, *make careful consideration of the (world-)renunciation*.

anuvicintayati (= Pali id.), *reflects on, considers*:

*tayanti Kv 65.9; opt. *tayet SP 72.10; *tayeyuh SP 31.10; *taye(h) Lañk 11.13; Impv. *tayata Kv 25.6; pres. p. *tayatā (Instr.) Divy 412.15; *tayamāṇa SP 108.4 (prose); ppp. *tita SP 76.13; ger. *tya SP 215.2, 3; LV 405.1; Divy 94.6; 109.3; Kv 13.19; ppp. of caus. *cintayitāh SP 109.2 (prose) caused to consider, see § 34.9.

anuvitarkaṇā (cf. next), *study, reflection* (on, with gen.): Bbh 30.13, see **anuvicāraṇā**.

anuvitarkayati (= Pali *takketi), *ponders, reflects on*: ppp. *tarkita Mvy 6684; (foil. by anuvicārita) Bbh 39.14; 396.7; periphrastic fut. tāny anuvitarkayitā bhavati, he is to reflect on them, Dbh 25.6.

anuvīdita, adj. (= Pali id., Sn 528, 530), *experienced, 'who has come to thorough understanding, well-informed'* (CPD): Mv III.397.13; 398.4 (vss), = Pali Sn (above).

anuvīdīś, f. (blend of Skt. vidīś and Pali anudīśā), *supplementary direction, semi-cardinal point*, = vidīś, in Bc 328.11 (= Śikṣ 245.18, where text na tu vidīśam); in Śikṣ 252.15 text correctly nānuvidīśam (acc. sg.); in these adhaḥ and ūrdhvaḥ are separately mentioned, as in AsP 481.18–19 mordhvaḥ mādhō mā cānuvidīśam avalokayan gāh; but for this fact, Sukh 36.11 could easily be taken to prove that anu° means specifically the nadir and zenith, since, after the 4 cardinal points (*paścimottarāsu dikṣu), it follows with adha ūrdhvaḥ anuvīdīkṣu. But the above passages show that adha ūrdhvaḥ in Sukh must not be taken with anu°, which must apparently mean instead the *semicardinal points* (not otherwise mentioned here).

anuvīrājita, adj., *resplendent*: *śarīro (mss. °rā): Mv 1.38.14.

anuvilokana (nt.; = Pali id.), *looking over thoroughly, examination*: buddhadharmadeśanānu° Gv 98.23.

anuvilokayati (= Pali *keti, in sense 1), (1) *looks over, views completely*: *kayati LV 62.6; *kayanti LV 62.21; Jm 92.16; *kayann (pres. p.) LV 101.6; (2) *metaphorically, considers, ponders*: cintayann anuvilokayan (Mañjuśrīyam, who was not present) Gv 529.4.

Anuvāneya, n. of a settlement (nigama) of the **Mañeaya** people: LV 225.6. Tib. rjes su dpag pa, acc. to Das = anumāna, to weigh, deliberate upon. No v.l.; but it is hard to doubt phonetic variation or corruption between m and v here (§ 2.30).

anuvyañjana, nt. (= Pali id.), *erroneously written °cana SP 62.3 (WT em.), minor or secondary characteristic, of things in general, associated with nīmitta, q.v.*; the Buddha (or a Bodhisattva) is neither nīmitta-grāhīn nor anuvyañjana-grāhīn (Pali °gāhī), Mv III.52.6, 12; Śikṣ 357.2; also, specifically, one of the 80 minor marks or characteristics of a mahāpuruṣa, esp. a Buddha: SP 259.4; 264.3; LV 34.21; 100.2; 103.12; 270.17–18; 428.4; Mv 1.38.14; 50.3; 237.8; 335.12; II.38.16; Divy 46.29; 75.3; Av 1.18.1. Lists are given LV 106.11 ff.; Mv II.43.8 ff.; Mvy 268 ff.; Dharmas 84; a Pali list cited by Burnouf, Lotus App. VIII, 2, from the Dharmapradīpikā; this I have been able to use only at second-hand, from Burnouf. (In Bbh 376.11 ff. a wholly discordant list which consists simply of 80 parts of the body.) From the five lists above mentioned I have tried to reconstruct, as well as possible, what may have been the original list; some items are conjectural. In order, the Pali list is quite close to Mvy and Dharmas; Mv is not too remote from it; LV is radically shifted in order. In my list I cite adjectival forms (applied to the Buddha), as in Mvy; some texts add -tā, making abstract nouns: 1. (ā)tāmra-nakha; 2. snigdha-n°; 3. tuṅga-n°; 4. vṛttāṅgulī; 5. anupūrvāṅgulī; 6. citāṅgulī; 7. (nī)-gūḍha-śīra (veins); 8. nirgranthī-ś°; 9. gūḍha-gulpha; 10. aviśama-pāda; 11. ślipha-vikrānta-gāmin; 12. nāga-v°-g°; 13. hamsa-v°-g°; 14. vṛṣabha-v°-g°; 15. pradakṣiṇāvarta-gāmin; 16. cāru-g°; 17. avakra-g°; 18. vṛtta-gātra; 19. mṛṣṭa-g°; 20. anupūrvā-g°; 21. śuci-g°; 22. mṛdu-g°; 23. viśuddha-g°; 24. paripūrṇa-vyañjana (sex organs complete); 25. prthu-cāru-jānu-man-

ḍala; 26. sama-krama; 27. sukumāra-gātra; 28. adīna-g°; 29. (?) anutsanna-g°; 30. susaṃhata-g°; 31. suvibhaktāṅga-pratyāṅga; 32. (?) vitimira-viśuddhāloka; 33. vṛtta-kukṣī; 34. mṛṣṭa-k°; 35. abhugna-k°; 36. (?) kṣāmodara; 37. gambhīra-nābhi; 38. (pra-)dakṣiṇāvarta-nābhi; 39. samanta-prāsādika; 40. śuci-samācāra; 41. vyapagata-tila-kālaka-gātra; 42. tūla-(?) sadṛśa-sukumāra-pāṇi; 43. snigdha-pāṇilekha; 44. gambhīra-p°; 45. āyata-p°; 46. (?) bimbapratī-bimbopṣṭha; 47. nātyāyata-vadana; 48. mṛdu-jihva; 49. tanu-j°; 50. rakta-j°; 51. gaja-garjita-(?) jīmūta-ghoṣa; 52. mādhura-(?) cāru-mañju-svara; 53. vṛtta-damṣṭra; 54. tikṣṇa-d°; 55. śukla-d°; 56. sama-d°; 57. anupūrvā-d°; 58. tuṅga-nāsa; 59. śuci-n°; 60. viśuddha-netra; 61. viśāla-n°; 62. citra-pakṣma; 63. sitāsita-kamala-dala-(?) śakala-nayana; 64. (?) āyata(asita?)-bhrū; 65. ślakṣṇa-bhrū; 66. (?) anuloma-bhrū; 67. snigdha-bhrū; 68. pināyata-karṇa; 69. (?) sama(or, aviśama)-k°; 70. (?) anupahata-karṇendriya; 71. (?) supariṇata-lalāṭa; 72. prthu-l°; 73. (su-)paripūrṇottamāṅga; 74. (?) asita-(or, bhramara-sadṛśa)-keśa; 75. (?) cita (Tib. on Mvy stug pa, thick) -keśa; 76. ślakṣṇa-keśa; 77. asaṃplūlita-keśa; 78. aparūṣa-keśa; 79. surabhi-keśa; 80. śrīvatsa-svastika-nandīyāvarta-vardhamāna-(?) or, lalita-)pāṇipāda. There are of course variants for many of these, but except as indicated by question-marks and parentheses, I believe the list is substantially original.

anuvyavalokita, *continuously gazed at* (by, in comp.): sarvabodhisattvānu° Gv 533.11.

anu-vyavaharati, *operates according* (to something else): Bbh 174.(14)15 me ... andhasyācakṣuṣmataḥ tathā-gatacakṣuṣaivānuvyavaharataḥ, of me who am blind, sightless, and who only by the eye of the Tathāgata carry on according (to it). Cf. next.

anu-vyavahāra (m.), *regular, successive* (in stages), or *corresponding* (anu) *process, operation, or business*: °rahetuḥ Bbh 97.10, 16; 99.15; 100.14; laukikārthānu°ra-taḥ 140.18. Cf. prec.

anu-vyākṛta (cf. vyākṛoti 2), *propheesied afterwards* (anu): Mv 1.2.2, 3, 7.

anuvraja (m.?), *the following after*: (sc. mama) °jamātreṇa Gv 540.24, by merely following (me). Cf. Skt. anuvrajaṇa (Schmidt's Nachträge); should we emend to this? The parallel nouns are -ana formations.

anuśaṃsa, m.; °śā, f.; also **ānuśaṃsa**. °śā; and **ānṛśaṃsa**, Buddhacarita 6.12, mss. (Johnston em. anuśaṃsa; Tib. supports anu° or ānu°, rjes-su; acc. to Kern SBE 21.336 note 1, ānṛśaṃsa in title of SP chap. 18, but KN ed. has 'nu° (quantity of preceding a- obscured by samdhi); La Vallée-Poussin, Bōdhicaryāvatārapañjikā 22 n. 3, assumes ānṛ° as orig. form; Pali only ānṛśaṃsa; BHS mss. often °saṃs° for °śaṃs°; benefit, blessing, advantage, profit, as derived from virtuous actions of various kinds; Pali lists five (PTSD; other lists occur), and five are often mentioned in BHS, but they are different for different works of merit, and other numbers (as 10, 18) also occur; I have not found the PTSD list in BHS. Forms: anuśaṃsa, m., Mv II.81.2 ego 'nuśaṃso dharme sucīre; Sūtrā. 1.3, comm.; Divy 437.25; Śikṣ 16.8; 124.2; Bbh 196.6; 304.12 ye ... anuśaṃsā(h); Karmav 40.22 (note katame following; here the five are those of Pali AN III.244.8 ff., only the first two being named in Karmav); anuśaṃsā, f., Mvy 2626 (Tib. phan yan, read phan yon); Bbh 42.12 imā(h) ... anuśaṃsā(h); anuśaṃsa or °śā, m. or f., Mmk 658.27 (n. pl.); Dbh 32.6 °sānugata; anuśaṃsa, m., SP 296.1 ānuśaṃsās ca ... ye; 391.1 bahūn ānuśaṃsān; Mv II.324.9 (vs), mss. anuśaṃsa, but meter requires ānu°; form app. acc. sg.; Senart em. ānīsaṃsa; II.372.16 mss. ānuśaṃso, Senart em. °saṃ; Av 1.213.12 ime ... ānuśaṃsāh; Śikṣ 121.2 ānuśaṃsa(h); ānuśaṃsa or °śā, m. or f., SP 373.8, 12 (°śāh, n. pl.); on ānṛśaṃsa see above; anuśaṃsa or ānu°, m. (initi-1 vowel obscured by samdhi), SP 420.11 (prose) °śā(h), with ime; Bbh 296.21 °śāh, n. pl., with m.

pronouns; Divy 92.25 °sā(h), n. pl. (note following katame); 302.22 pañcānusāṃsān; 436.17 °so; Samādh 19.1 °sa-, in comp.; anusāṃsā or ānu°, f., Mv iii.357.13 (prose) naiṣkra-myānusāṃsā-vyavadānam; Mv ii.373.18 -sā(h), mss., acc. pl. (Senart em. °sāp); title of SP chap. 18 °sā-parivartāḥ; anu° or ānu°, m. or f., SP 421.10; Divy 567.7; Karmav 31.15 ff. (all n. pl.); Bhvr. adjective, -anu° or -ānu°, mahānu° Mv iii.221.5; LV 439.6; Divy 228.17; Av ii.108.1; alpānu° Mv iii.221.3.

-anusāṃsaka (or -ānu°), = anusāṃsa, q.v., in Bhvr. adj. cpd.: mahānu° Divy 200.14, of great advantage. **anusākya?** Mv 1.23.11, mss. °kyā or nānusākya; Senart em. anusākyam (not explained); I suggest anusak-(k)ya or nānu°, ger., following, see Chap. 43, s.v. sakk; note avasakkanti in preceding line.

anusāya, m. (= Pall anusaya; see pw s.v. for rare Skt. occurrences with similar mg.; essentially a Buddhist word), *propensity* (usually to evil), (innate) *proclivity* (inherited from former births), *disposition* (to do something, usually evil); the whole of ch. v of AbhidhK (La Vallée Poussin vol. 4, p. 1-118) deals with them; they are identified or associated with kleśa, paryavasthāna, and āsrava, and they are the 'root' of bhava, renewed or continued existence, l. c. p. 1. They number 7 in Pall: (kāma-rāga, paṭigha, diṭṭhi, vicikicchā, māna, bhavarāga, aviṭṭhā (CPD); and in BHS 7 or (the two rāgas being taken together) 6: (kāma-rāga, paṭigha, (bhavarāga), māna, avidyā, drṣṭi, vicikitsā or vimatī (l. c. 2, 3); or (ibid. 9), dividing drṣṭi in five, ten anusāya; or (ibidem) by further classification, 98 (acc. to Yogācāras, lb. 21 n. 1, 128); on the 98 cf. Sūtrāl. xiv. 46, Lévi's note; LV 372.13. Clearly of evil *propensities* LV 351.8 (udghāṭitā) anusāyā(h); 363.4 purīman (from former births) anusāyam; 371.16, read sānusāya-mūlajāla with v.l. for text °jātā; 373.9 mūlaleśāḥ sānusāyāḥ; 373.17 anusāya-paṭalā(h) masses of *anusāya*, compared to clouds; Gv 387.4 bandhanānusāya-paryavasthāna-vaśagatāḥ; Mvy 862.2 nānādrṣṭy-anusāya; 2136 (follows bandhanam); Lañk 140.7; Divy 210.5; 314.21; Śikṣ 19.18 tṛṣṇānusāyaḥ; 50.9; 232.12; Bbh 202.20; 388.8; Dbh 75.7 so °nusāyānām āśaya-sahaja-citta-sahaja-tāp ca yathābhūtam prajānāti, the fact that the *anu*° are born with intention and thought, and see ff. (75.7-13); in Pall āśaya and anusaya, *disposition* (or *intention*, āśaya) and *propensity*, are often mentioned together as parallels, and are compounded; so BHS āśayānusāya, Divy 46.23; 47.9; 48.12; 49.11; 209.12 etc.; Av i.64.12 etc.; in these the cpd. usually refers to the mental condition of persons ripe for conversion; Speyer, Index to Av, renders *inclination of the heart*, as if a tatpuruṣa, but this seems clearly wrong; it is a dvandva. In Av i.169.14 āśayānusāyam is parallel with, and follows, nidānam (q.v. 2).

anu-śāya-samābrmhaṇa-tā (cf. samābrmhaṇa), *state of the continuous* (constant, anu) *plucking out of thorns* (i. e. evils): °tāyai, dat., Gv 491.22.

anusākṣyate (°ti), ? fut. of anu-śās, see § 31.25.

anusāsanā (= °nī, q.v.), *instruction*: Mvy 1439; [Jm 29.5 °nāp, ed. by em., all mss. °nīp].

anusāsanī (= Pall anusāsani, commoner than °na, as in BHS; cf. also °nā; in Skt. only °na, nt.), *instruction, admonition*; hard to distinguish from avavāda, q.v., with which it is often compounded; LV 432.18 -mltrānu°; Mv 1.277.12 = 279.21 = 281.19; 282.2; iii.51.17; 128.17; Gv 179.11; 223.16 sarvabodhisattvānusāsanīṣu; 464.10 (cited Śikṣ 36.2); Śikṣ 2.6; 73.12 °nī-gāthāp; 184.3; 286.4 (Transl. for those who admonish; rather, *admonitions or instructions*); Jm 29.5, see prec.; anusāsanī-prāthīhārya, one of three kinds of miracles performed by Buddhas (see prāthīhārya), Mvy (232-234; Mv 1.238.5; iii.137.17; 321.13; Dharmas 133; Gv 537.8 (in Pall also anusāsanī-pāthīhārya).

anusāsti, f. (cited once in Skt., BR 5.992, on Max

Müller's authority; = Pall anusatthi, AMg. anusatthi; cf. anusāsanī, and ānusāsti), *instruction*: LV 364.4 (vs) na ca chidyati sā anusāsti; Bbh 210.5 °ti-prāthīhārya = the more usual anusāsanī-prā°.

anusīkṣaṇa (nt.; to prec.), *imitation*: Śikṣ 215.13 °ṇa-cetasah; Bbh 138.13 °ṇataś ca; Gv 318.25 tathāgat-ānusīkṣaṇa.

anu-śīkṣati, °te, °śīkṣayati, °te (= Pall anusikkhati; not in this mg. in Skt.), *imitates*, with gen. of person, and usually loc. (rarely acc.) of thing: foll. by virtual synonyms anuvidhiyate, anukaroti Mvy 8705 °ṣe anuvīdhiye anukaromi; Bhik 10a.1 teṣāṃ... śīkṣāyām (see śīkṣā, 2) °ṣe etc., as prec.; SP 55.14 °ṣase lokavināyā-kānām; Mv ii.315.2 mama ca anusīkṣitvā, and *imitating me*; RP 57.14 tasya anusīkṣitvā, 15 puṇyaraśmer anusīkṣamāṇāḥ, *imitating P*; Śikṣ 14.6 buddhānām °śīṣye, 17 tathāgatasyānusīkṣitavyam, one must imitate the T.; 40.5 bodhisattvānusīkṣamāṇāni; Gv 462.10 kalyāṇamitr-ānusīkṣitā(h), ppp. with active mg., *having imitated*...; 481.22 °ṣatho, 2 pl. impv. m.c. for °tha; with acc. of thing, LV 422.5 (vs) anusīkṣi (ger.) tasyā mune(r) vīrya sthāmod-gatam, *imitating this sage in regard to exalted heroism and power*; forms in -aya-: LV 138.6 (vs) anusīkṣayi (= °ye, 1 sg.) ahaṃ pi guṇeṣu teṣāṃ, I too (will) imitate them in virtues; Bhad 17 sarvajñān° (for °nānām) anusīkṣayamāṇo, *imitating all the Jinas*; Bhad 55 teṣu (v.l. teṣa; gen. pl.) aham anusīkṣayamāṇo. These -aya- forms could all be m.c.

anusīkṣā (to anusīkṣati), *imitation*: SP 304.8 ye 'nusīkṣā-sahāyakāḥ, who are companions in imitation (text uncertain, see notes in KN and WT): Jm 117.23 °kṣayā; Divy 263.29 śamānusīkṣās (Bhvr. adj. cpd.).

anusīrṇoti, *hears* (religious instruction, dharma; regarded by pw as sufficiently different from normal Skt. usage to deserve separate record, tho I question this), with antike or sakāśāt plus gen. of the instructor: Kv 63.16; 95.24.

anusēte (cf. Pall anuseti), *follows upon*: Samy. Āg. 1.3.1 ff., see anuniyate.

anusāra (the only recorded derivative of Skt. anu-śri is 'śrita, app. followed, attended, BR s.v. śri with anu, once only), *following, attendance?*: Gv 243.17 sarvalok-ānusāra-tāp (saṃdarsayamānān), *displaying the condition of having the attendance* (following) of all people(?).

anusāra (= Pall anussava; in Skt. mg. tradition, cf. Schmidt, Nachträge), *report, hearsay*: anusāraṇāpi śrutvā Bbh 238.25.

anusārvāṇa, nt., and °nā (to next plus -ana; = Pall anussāvana, °nā), *public proclamation*: °ṇam MSV ii.206.13 ff.; °nā Prāt 475.7.

anusārvayati (= Pall anussāveti), (1) *makes to resound*: jayavṛddhīśabdām LV 96.18; jayavṛddhīr anusārvitā LV 112.19; śabdām LV 101.4; 401.2; Mv 1.40.11; 239.20; 336.13; iii.303.17; 319.14; Gv 85.20; (2) *proclaims*: ghoṣam (q.v.) SP 123.1; LV 266.1; Samādh 8.10; Śikṣ 38.1; nāmagotrāṇi Mv iii.443.20; Divy 619.3 (announces); *proclaims* a condemned criminal, i. e. announces his crime and sentence (publicly, as he is being led to execution), Av i.102.8 anusārvyamāṇa, pass., *being* (thus) *proclaimed*; ii.182.6 anusārvya, ger.; (3) *plays* (a musical instrument): Av i.95.12 vīṇam anusārvitum, inf.

anusruta (= Pall jan-anussuta; ppp. of Skt. anu-śru; is this used in the same sense? cf. anusrava), *traditionally handed down*: (darśanam) anusrutam purā Mv i.165.12, repeatedly heard (or handed down) from olden times; Senart misunderstands; pūrve ananusrutehi dharmehi iii.332.13, by principles unrecorded in traditional doctrine.

anusrotam, so prob. read with v.l. for °srotam Mv ii.161.2, adv., = Skt. anusrotas, Pall anusotam, (with the current =) in a conforming manner: (kaṇṭhaka)jātānugāmi

anusrotam pelavako (q.v.) ca niṣkrānto, and pelavaka (whatever this means) went forth in a way conforming (to K.), he who was born with and attendant on Kaṭṭhaka (?).

anusīṣṭa (ppp. of anu-śīṣ, which seems unrecorded anywhere), *clinging to, leaning on*, with gen.: prākārasya anusīṣṭam uccam śiṛṣavṛkṣam paśyati Mv iii.71.14.

anuṣkṛta (ppp. of anu-kṛ; but there is no record of this mg., nor of s prefixed to kṛ after anu), *permitted, given leave*: mātā-pitr-anuṣkṛtā Mmk 56.3 (prose), *given leave by her mother and father*.

anu-samvāṇayati (not recorded, but cf. Skt. samvāṇayati, Pali samvāṇeti, the latter especially used in both mgs.), (1) *mentions, describes*: Laṅk 139.9 **deś-anāpāṭhe** (q.v.) 'anusamvāṇitāni; (2) *sanctions, approves, recommends*: Divy 196.3 bhāṣitam; 263.11; MSV i.47.7; Prāt 478.1 maraṇam... anusamvāṇayet, *should recommend (speak well of) death*, i.e. prompt someone to seek it.

[**anusamāśaya**, in Gv 472.(4)-5 ye te karuṇāvi-hāriṇāś ca na kvacid anusamāśaya-darśana-vihāriṇaḥ, seems pretty surely corrupt; prob. read **anuśaya**, q.v.] [**anusamāśārya**, ed., Divy 211.27; 212.13, 22; mss. corrupt the first and third time; in all three read anusam-yāya, *having toured* (janapadān). This verb is so used in Skt. and Pali.]

anusamsīdati, (gradually) *sinks down, becomes discouraged*: °danti Gv 144.13.

anusak(k)ya, see **anuśakya**.

anusamjñapti, f., *explanation*: °tir dattā Divy 29.11.

anusamdhī (m., = Pali id., in mg. 2), (1) (literal, physical) *connexion*: Gv 268.5 lokadhātū cākṛavāḍ-ānusamdhau, in connexion with the cākṛavāḍa mountain-range of the lokadhātu (? or possibly to mg. 3, in the serial line of the ...?); (2) (logical) *connexion* (esp. of a text); *application*: SP 394.1 (vs) anusamdhī sūtrāṇa sadā prajānati, *he knows the logical connexion, or application, of the sūtras always*; Dbh 42.22; 43.3; 51.21; Mvy 2176 = Tib. ḥtshams sbyor ba, *conforming conjunction*; Laṅk 143.7 svapratyātmadharmatānusamdhīḥ katamat (I note gender), *what thing is the application* (logical connexion); *virtually = meaning* (of the term) *sva°?*: vāsanānu-samdhī- LV 433.19; 442.8; Gv 108.14; (3) *serial line, series*; Suv 169.7 tasya tathāgatasyānusamdhau, in that T.'s line (of spiritual transmission, from one T. to another); Gv 206.13 buddhadarśanānusamdhau buddhaparamparā-nupacchedena; Laṅk 59.7 bhūmikramānusamdhau, in the serial line of steps of the (ten) *Stages* (of bodhisattvas); 211.3 -nīrodhakramānusamdhī-, *serial line or succession* (of steps) in (the development of) *nīrodha*; (4) *adv. °dhiṃ*, Mv iii.394.19 (repeated 395.4, 9; 396.13), following anupūrvam, anulomam, and preceding anudharmam; perhaps prepositional cpd. (anu governing samdhī), *according to the totality* (or *profound essence*, see samdhī 5), but possibly rather with mg. 3, *serially*; the same adverb (or anu-samdhī) should be read for °dhiṃ in Bbh 107.15, after anupūrvam, and before **anusahitam**, q.v.

anusambandha, *connexion, association*: (bodhisattvo) mahāsattvānu° SsP 1298.15, 19 (Bhvr. adj.).

? **anusambuddha** (ppp. of *anu-sam-budh, nowhere recorded), *illuminated or realized*: Mv iii.331.8 °dhā (madhyamā pratipadā, sc. tathāgatena, which read in prec. line, cf. lines 10, 14); but in repetitions, lines 10, 14, abhisambuddhā, which Pali has in the corresponding formula. Perhaps read abhisam°?

***anu-sahāya**, a *follower-after* (cf. Skt. Gr. anu-sahāyibhāva, Pātañjali, see BR 7 App., 1695), in anu-sahāyibhūta(h), *become followers*: SP 380.3.

anu-sahita, adj. (cpd. of anu and sahita, from saha), *attended, joined*: Mvy 2169 = Tib. rjes su ḥbrel ba; adv. °tam Bbh 107.15, after **anusamdhī(h)** (q.v. 4). Cf. Pali anu-sahagata.

anusādhaka, m. (cf. sarvārthānūsādhin, adj., cited Lex., see BR 7.835; otherwise no form of anu-sādh seems to be recorded in any dialect; see next), *assistant* (in a magic rite): °kena Mmk 39.17; 40.1; 48.26.

anusādhi? (cf. prec.), *accomplishment*: in Mmk 59.24 kṣiprakāryānūsādhya-arthaṃ, in order to the speedy successful completion of the performance. Or should we read °sādhya-arthaṃ (*sādhya-)? This seems implausible. Or possibly °siddhya-arthaṃ? No *anusiddhi has been found.

anu-sārayati, *modulates* (?), of music, or *plays* (?): Laṅk 3.8 -gītasvara-grāma-murchanādi-yuktenānūsārya (ger.; for continuation see **anupraviṣati**).

anusīvana (reading uncertain; cf. **anusyūti**, Pali anusibbati, and Skt. anusyūta), *sewing to one another, patching, mending*: (śāpāpāmsukūlam...) śīlāpattena (mss.) bhagavato °vanam (mss. corrupt; Senart em. otherwise) āpadye (aor.) Mv iii.313.5.

anu-sukham, adv., *according to pleasure, as much as one likes*: Mv ii.131.8; Sukh 38.16.

anustanayati (mss. sometimes °stanāy°; anu with Skt. stanayati; cf. Pali anuttunāti), *mourns, laments*: Mv i.341.8; 9, 11; 342.4, 5; all aor. 3 pl. °yetsu(h).

anusmṛti, f. (= Pali anussati; virtually non-existent in Skt., cf. BR 5.993), *mindfulness*: there are six anu°: buddhānu°, dharmānu°, saṃghānu°, śīlānu°, tyāgānu°, devatānu° (Dharmas devānu°), all listed in Pali forms in Vism. (CPD), and in BHS, Mvy 1148-54; Dharmas 54; LV 31.18-22 (each is a dharmāloka-mukham); four others later named in Vism. (CPD), the first three usually compounded with sati instead of anussati: maraṇa-sati, or °nānussati, kāyagatā sati, ānāpāna-sati, upasamānussati; these, with the other six, form a list of ten in SsP 1443.6 ff., the last four being ānāpānānusmṛti (prob. read so with SsP 60.8 for text ānāpānānusmṛti, which could also be a corruption for ānāpāna, q.v., -smṛti), udvegānu° (instead of Pali upasamānu°), maraṇānu°, and kāyagatānu°. Of all these the only one often found elsewhere, apart from the lists, is buddhānusmṛti Divy 352.21; Av i.82.3; Suv 7.3; Gv 61.7; cf. anusmṛti buddha (loc.) abhedyā Śikṣ 4.17, 18 (vss). Other occurrences Mvy 860; 1579 (see **anuttarya**); LV 182.21, read anusmṛti bhāvanu; Gv 36.9.

anusyūti, f. (cf. s.v. **anusīvana**; Skt. anusyūta-tva), (lit. *the being sewn together*;) *close connexion, logical dependence*: Mvy 7505 = Tib. rjes su ḥbrel ba. The next phrase is: asmin satidam bhavati; this makes the mg. of anusyūti evident, and the Tib. confirms it.

anuhiṇḍate, *wanders thru or after*: SP 102.6 (prose), Kashgar rec., anuhiṇḍamāṇaḥ (Nep. mss. paryeṣamāṇo; ed. paryaṭamāṇo, with Foucaux only); Divy 574.9 prṣṭhato °nuhiṇḍya, ger. Cf. **anvāhiṇḍati**.

anuhimavanta, adj. or (nt.?) subst., (*the region*) *near the Himālaya*, common in Mv, not noted elsewhere: °tā, abl., Mv i.232.3; °te, loc., Mv i.253.1; 272.3; 284.8; 350.14; 351.5; 355.3; °tam (acc.) praviṣṭaḥ ii.96.13, *entered the (region) near the H.*; °te pratyuddese iii.29.9, °ta-pratyuddese 10.

-**anuccalita**, ppp. of *anu-uc-caḥ, *pursuing, following*: Gv 72.23-24 -prapīḍhy-anūc°.

anūnaka, adj. (= Pali and Skt. lex. id., Skt. anūna; only noted in vss, may be m.c.), *not deficient, not less*: SP 44.8 pañc' anūnakāḥ; 83.3 pañcāna anūnakānām; 111.4 pañcāsād anūnakāni; Mv ii.369.11 pañca anūnakā.

anūpabṛmḥayati, *steadily increases* (with object acc.): Bbh 153.16 °hayatā (cittaprasādam), Instr. sg. pres. pple.

anūpālīpta (= Pali °litta) m.c. for **anupa°**, see also **anopa°**, *unstained*: SP 313.3 (vs).

an-ūhata (= an-uddhṛta), see **ūhata**.

anṛtamvada, *speaking falsehood*: Ud xi.13.

anṛtaka, adj. or subst. m. (= anṛta; in vs, perhaps

m.c.), *lying* or *a liar*: Ud xx.19 satyenānṛtakam jayet, *one should conquer a liar* (not *le mensonge* with Chakravartī; Pali *alīkavāḍḍinam*; all the parallel words in the vs should also be taken as personal) *by truth*.

aneñja, or **ān°**, = **aneñjya**, q.v.; adj.: MadhK 334.8 karmāṇi kuśalākusaḷāneñjānī.

aneñjya = **anīñjya**, q.v.; adj.: Mmk 476.14 virajasko [a]neñjyaś ca (meter requires the a- which is elided in writing); a- or ā- (uncertain because of samdhī) Dbh 48.7 puṇyāpuṇyāneñjyān abhisaṃskārān; and mss. at MadhK 543.1 kuśalākusaḷāneñjyādi-.

aneḍa, **anela**, **nela**, adj. (= Pali *aneja*, °la, *nela*, see CPD s.v. *anela-gala*, of speech or voice; presumed to represent Skt. *an-enas*; cf. **aneḍaka**, **anel°**), *pure*, perhaps *perfect*; acc. to Tib. on Mvy 454 mi tsugs pa, *not injurious*; recorded only in application to sounds, and chiefly to the Buddha's voice: LV 286.9–10, read: **aneḍā** kalaikavarṇa-sukhā (i.e. *kalā eka°*), cf. CPD s.v. *anela-gala*, and Lévi Sūtrāl. Transl. page 143 n. 2, *anelā kalā*; of Buddha's voice; the em. is further confirmed by Mvy 454 *anelā*, of Buddha's voice, foll. in 455 by *kalā*; also in Mv iii.322.2 prob. read *anela-kalāye* (for mss. °katāye; Senart em. *anelakāye*), of Buddha's speech; *anelā*, of human speech, Mmk 244.20; 330.16; °lah, of a sound (nirghoṣa), Sukh 38.5; *nelā* (vāk) Dbh 24.13 (follows *hitakaraṇi*); *nela-varṇā* (buddhasya girā) Mv i.314.14; *nelayā pūrṇayā vācā* (of Buddha) MSV i.273.7 (vs).

aneḍaka, **anelaka**, f. °ikā, adj. (= Pali *anejaka*, °laka, of honey; cf. **aneḍa**, °la), *pure*; (a) of Buddha's voice, like **aneḍa** etc., Mv i.255.21 (vs) *anelikāṃ* (with *girām*, in prec. line; misunderstood by Senart); on Mv iii.322.2, Senart *anelakāye* (of Buddha's speech), see s.v. **aneḍa** (read prob. *anela-kalāye*); (b) of honey: **aneḍakam** (madhu, or a synonym) Mvy 5729; Mv i.339.8; 340.13 (°ko); Av i.187.7; 243.1; Bbh 75.11; Karmav 45.14; *anelakam* Dbh 6.8; in Mv i.341.7 Senart *anelakam*, but mss. °ḍakam or °lakam (of honey); see also **nīḍaka**.

aneya, adj., hyper-Skt. (or Pkt. dial., Pischel 236) for MIndic (Pali) *aneja* (Pkt. *aneja*), *immovable*, or *free from desire*; ep. of Buddha, Mv ii.35.6; iii.93.7; 121.5; (not of Buddha; text fragmentary; app. *firm, hard to move*) Mahāsamājasūtra, Waldschmidt, Kl. Skt. Texte 4 p. 159, last line. Interpretation correct in Waldschmidt; Senart thinks = **ananyaneya**, q.v., but there is no support for this in Pali or elsewhere. The Pali parallel to the Mahāsamāj. verse, DN ii.254.18, actually reads *anejā*, proving our interpretation.

anela and **anelaka** = **aneḍa**, °ḍaka, qq.v.

Aneṣa, m., n. of a samādhi, *not seeking*: ŚsP 1417.14 f. (defined: *yatra samādhau sthītvā na kamcid dharmam eṣate*). The Mvy has erroneously *Animiṣa*, q.v., in place of this.

anairyānika, adj. (cf. Pali *anīryānika*; opp. of *nairy°*) *not conducive to deliverance*: Bbh 13.14 and Dbh 69.32, see *nairy°* for both.

a-naiṣpeṣikatā, see **naiṣ°**.

anokāśa, adj. Bhvr. (= Pali *anokāśa*; for **an-ava-kāśa**), *having no sufficient space, crowded*: Mv i.175.12 °śā kṛtā svargā, *the heavenly worlds are made crowded* (by Buddha's appearance, which leads many to heaven). Most mss. read *anākāśā*, but there can be little doubt that Senart's text is correct.

Anotaptagātra, n. of two former Buddhas in the same list: Mv i.141.10, 15. (Cf. **Anavatapta**.)

anotrapa, adj. (see next), *shameless, indecent*: Mv iii.11.4 °po. The short penultimate vowel may well be m.c.; see **otrapa**.

anotrāpin, adj. (= Pali *anottāpin*; cf. prec., **otrapa**, **otrapya**, **avatrāpya**), *shameless, indecent*: Mv i.110.8 (prose) °piṇas ca; in Ud xx.5 prob. read *anotrāpi* (or °api?) for what ed. doubtfully records as *anotrāpi*.

an-odaka (= Pali id., besides *an-ud°*, *an-ūd°*; in Pali usually adj., but also noun), (*waterless*;) as subst. *a waterless place*: Mv ii.263.1 °ke in *a waterless place*. The passage is prose; o cannot be m.c.

anopa (m.? = Skt. *anūpa*), *marsh*: Mv iii.326.21; the mss. are corrupt but Senart's em., *paṇḍarīkam yathā varṇam anope na pralpyate*, seems plausible; Pali has *anopā*, f. (CPD).

an-opapanna, ppp. (m.c. for *an-upa°*), *not born*: Gv 334.3.

an-opama, f. °mī, adj. (= Pali id.; for Skt. *an-upama*; in BHS prob. only m.c.), *matchless*: Mv i.166.12 (°mī); 207.18 = ii.12.8; ii.379.19; iii.110.14. All vss; so far as meter and text-readings are clear, m.c.

anopalambha, m.c. for *anupa°*, q.v.: RP 12.10; KP 137.11.

an-opalīpta, neg. ppp. (= *an-upa°*; Pali has *an-ūpa°* in vss, and so also BHS; in BHS not exclusively m.c., see § 3.71), *not defiled*: Mv ii.419.4 (prose); Śikṣ 46.16 (so mss.; vs but not m.c.); may be m.c. in Mv iii.118.9 = 326.6; SP 14.6 (vs); LV 224.15; Samādh p. 59 l. 9 f.

Anomiya, nt. (cf. Pali *Anomā*, n. of a river, see CPD; plays the same rôle in the Buddha's life-history), n. of a place (*adhiṣṭhāna*) in the Malla country, south of Kapilavastu, to which the Bodhisattva went first after leaving home: it was near the hermitage of the ṛṣi *Vasiṣṭha* (2), q.v.: °yam Mv ii.164.18; 207.12; iii.189.9; °yāto, abl., Mv ii.166.11; 189.1. (Mss. corrupt in first occurrences.)

anolīna, see **anavallīna**.

an-osāna (for Skt. *an-avasāna*), *without end*: *anūpannā* °nā(h) Mv i.314.17 (vs), of Buddhas.

anaupamya (nt.?), a high number: °yasya Gv 105.21. See s.v. **poma** for correspondents.

an-aupaśamika, adj. (neg. of *aupa°*, q.v.), *not tending to tranquillity*: Jm 181.19 °kam (grhāvāsam; mss. *grhā°*).

anta, m. (= Pali id., see CPD 3), *contrasting principle or opinion*: *anta-samudāhārah* MSV i.221.8 (here, discussion as to whether Buddha and his order were greedy or not).

antah-kalpa, see **antara-k°**.

antah-pūti, adj. (= Pali *anto-pūti*), *rotten inside*: Mvy 9138; ed. *antarpūty-avasrutah*, as cpd., but Mironov *anta-pūti* (so Kyoto ed. v.l.) and *avasrutah* as separate words; in MSV i.50.7 (*antahpūti*), and in Pali, where the same cliché of which this word forms a part occurs repeatedly (see CPD), this and *avassuta* (= BHS *avasruta*) are separate words. Applied to a bad monk; on the orig. literal meaning see *avasruta*. Also *antahpūti-bhāva*, m., MSV i.49.3, 11; 50.6.

antaka, adj. (or subst.; = Pali *aq. anta* [cf. *ānta*], Skt. *antya*; a MIndic form; not *destructions* with Senart), *low, vile* (person or thing): Mv iii.186.2–3 na ātapo tāpayati, *antakā tāpayanti māṃ*; *antakāś* ca... *te tāpenti* na ātapo. Cf. line 4 *itvaram khu ayam tāpo*; see *itvara*, which is the clue to the mg. of *antaka*.

? **antakoṭa**, nt. (Senart's em.; mss. *amba°*, *ava°*, *ata°*), n. of some product of the carpenter's craft: Mv ii.465.2 °ṭāni, 13 °ṭā.

? **Antakośa**, see **Anantakośa**.

Anta-giri (= **Antarā-giri**; neither form in Pali; perh. cf. *Antargiri*, n. of a people, Kīrtel, Kosm. 74, 77), n. of a mountain near Rājagṛha, seat of *yaśṭivana*: °giriṣmip, loc., Mv iii.441.15 (v.l. *Antar-g°*); 442.3; 443.14.

antagrāha-dṛṣṭi, f. (Pali *anta(g)gāhaka-dīṭṭhi*), *the heresy of holding extreme views* (see CPD): Mvy 1956; Dharmas 68; Gv 469.9; in AbhidhK. LaV-P. v.17 f. paraphrased by *dhruvoccheda(d°)*, *belief in permanence or annihilation*.

anta-jana, m.c. for *antar-jana*, q.v.

antatas, adv. (= *antaśas*, *antamaśas*, qq.v.), (*even*)

so much as, Ger. *sogar*; (once) in fact: LV 72.6 (prose; v.l. antaśo); 257.1; Divy 142.11; 191.3; Av II.130.4; Kv 27.15; Mmk 74.11; Bbh 39.15 antato yāvan nīrvāṇam iti vā, or, in fact, up to nīrvāṇa; 156.19 even so much as; Prāt 519.10 et alibi; Bhlk 24b.1.

anta-pūti, see antah-pūti.

antamaśato (°sato), adv. (blend of antamaśas and antatas, qq.v.), so much as, Ger. *sogar*: (Mv 1.7.10, Senart °masato, but mss. indicate rather antaśas; Mv 1.211.13 = II.15.12 °masato (vv.ll. °sato, antamato); II.92.14 °sato; in Mv 1.211.5 Senart antamaśato, mss. corruptly anasato; parallel II.15.5 antaso.

antamaśas, adv. (= Pali antamaso; BHS also antaśas, antatas, antamaśato, °sato), (even) so much as, Ger. *sogar*: KP 4.4 (prose; cited Śikṣ 52.18 as antaśas); 21.3 (prose); Liders ap. Hoernle MR 146 antamaśas for SP 263.11 antaśas, both edd.

anta-yugika, adj., of the last age: Bbh 14.23.

antara (1) nt. (= Pali id., defined by kāraṇa; see CPD s.v. °antara, A, 3, kim antaraṃ = kim kāraṇaṃ, what's the matter?, not well defined in Dictt.), state of the case, circumstance, matter, reason: Mv 1.360.11 ko jānāti kim atra antaraṃ, who knows what is the matter (reason, circumstance) in this?; II.66.15 na paribudhyāmi kim atra antaraṃ, I do not understand what is the matter here; (2) nt. and m. (essentially = Skt. id., nt., noted here as somewhat peculiar idiom), interval, space between: Mv II.101.13 (janapadasya) antaraṃ nāsti, there was no interval of (space between) people, i.e., they were closely crowded together; Mv II.113.9 antaro janasya nāsti; (3) see triy-antara.

antara-kalpa, m. (= Pali °kappa), internal (sub-division of a) kalpa or aeon, or intermediate kalpa (period between major kalpas). In AbhidhK. III.181 the var. antahkalpa is recorded, along with this; it seems to point to the first definition above, and La Vallée Poussin, ad loc., considers this the only correct definition; there are 80 in a mahākalpa, op. cit. 187 (in Pali 64, CPD). On the other hand Mvy 8281 renders antara-(kalpa) by Tib. bar gyl, intermediate, and similarly śāstrāntara-, rogāntara-, durbhikṣāntara-k° 8282-4; these suggest that antara-kalpas are periods of destruction or disaster for people, cf. CPD s.v. °kappa, a (short) intermediate period (of destruction of mankind). CPD recognizes both the above meanings, and this seems provisionally probable. It is often not clear which appears in specific cases; in Gv 325.15 perhaps the second: dvādaśānām antarakalpānām atyayena SP 67.1; prabhāṣate taj jīna agradharmān... antarakalpaśaṣṭim SP 25.8; cf. Dharmas 87 (see s.v. kalpa 4); SP 159.3 ff.; Mmk 295.9 (°pam jīvati). In SP 68.10 text manujānam abhyantara-kalpa (= antara°), but prob. read °jān' api antara° (see WT).

antara-dvīpa (m.; = Pali °dīpa; Skt. °antar-dvīpa). Island in the midst (of a body of water): Mv I.221.6 = II.23.11 (prose).

antara-dhāyati (= Pali id., to Skt. antar-dhatte, -dhīyate; see Chap. 43, s.v. dhā (8); also antara-hāyate and fi.), disappears: °dhāyisuḥ (v.l. °su), aor., LV 397.21; ppp. antara-hīta Mv 1.50.14 (cf. antarahīta in similar phrase 51.10); 1.206.6 = II.9.22; 1.340.14; II.101.8; 179.8; III.116.2 ff.; Gv 325.16 (prose) °hiteṣu. Cf. also antardhīta.

antara-hāpayati (sometimes antar-h°; cf. Pali antara-dhāpeti; caus. to °hāyate, °ti, q.v.), causes to disappear: impv. °hāpaya Mv 1.75.14, so Senart, app. with 1 inferior ms.; most mss. °hāyanā or °nā; fut. °hāpayisyanti RP 17.15; ger. °hāpayitvā Mv II.431.1 (and see Mv III.6.9, under °hāyate); antarahāpayitvā (semi-Skt.) Divy 329.12; ppp., read °hāpītam for antara-hāyitam (v.l. antarahāy°) caused to disappear Mv III.424.16.

antara-hāyate, °ti, antar-hā° (= antara-dhāyati, q.v.; except the ppp. °hīta, for which see antara-dhāyati,

no form of this verb with h for dh seems to be recorded outside of BHS), disappears: Mv 1.175.9 °hāyate or (un-metr.) °ante (mss., Senart em. °yatu); °hāyati Mv III.410.12 (prose); impv. °hāyatu Mv III.346.21; aor. antarahāyetsu, v.l. antarahāyetsuh Mv I.231.2 (prose); antarahāye I.339.18; 340.11; °hāyi II.256.11 (prose); °hāyithā (3 sg.; v.l. °tha) II.240.17; °hāyetsuḥ (3 pl.; cf. above) II.258.3; 259.2; III.93.2; °hāyisu (3 pl.) Suv 158.1; inf. °hāyitum Mv II.97.10, 20; ger., apparently in caus. sense, concealing, III.6.9 antarahāyitvā (brāhmaṇaveṣam, his brahman's garb; but the mss. are reported as reading °hāyatvā; prob. -ya- is an error or misreading for -pa-, and the true reading is °hāpayitvā; see °hāpayati); see also next two.

antara-hāyita, caused to disappear, Mv III.424.16; read °hāpita, see °hāpayati.

antara-hīyati (for °te, equivalent to Skt. antardhīyate, pass. to antar-dhā; cf. antara-hāyate), pres. pple. °hīyanto being covered over (in a basket) Mv II.178.3 (mss. °nti, °nti).

antarā (= Skt. and Pali id.; see also antarāt) between, with acc. and gen., once app. nom. (I); repeated (usually with ca after antarā both times) with each of two nouns; so Pali, but not Skt.; Lat. inter may be thus used twice, with each noun; after the double phrase, atrāntarā (°rāt, or °re) is often added: gen., Mv II.264.5 an° ca bodhīyaṣṭīye an° ca nadiye, between the Bodhi tree and the river; acc., Jm 19.21 an° ca tam bhadaṇtam an° ca dvāradehallim; foll. by atrānt°, Divy 94.1 an° ca śrāvastim an° ca rājagṛham atrāntarāt; 151.5, 7 an° bhadaṇta (in 7 an° ca) śrāvastim an° ca jetavanam atrāntarāt; 275.26 an° ca rājagṛham an° ca campām atrāntare; Av 1.256.6 an° ca rājagṛham an° ca veṇuvanam atrāntare; nom. (?) Divy 514.11 an° ca vārāṇasī (but read °śīm?) an° codyānam atrāntarā.

antarā-kathā (= Pali id.), mutual talk, conversation (CPD thinks antarā should be treated as a separate word, and so Divy 143.14 is printed, but it seems to me difficult to take it otherwise than as a cpd.): Av 1.230.12 ānandasya subhadreṇa parivrājakena sārḍham antarākathāṃ (mss. °thā) viprakṛtām (mss. °tā; Pali also uses viprakatā with this word, see CPD) asrauṣid; antarā-kathā-samudhāra, m., ibid., Divy 143.14; Av 1.230.15; Pischel, SBBA 1904 p. 818, fol. 173a; MSV 1.37.9.

Antarā-giri = Anta-giri, q.v.: °girisim Mv III.60.1.

antarāt (= Skt. Pali antarā; prob. false hyper-Skt. for this, interpreted as MINDIC abl.), (1) adv., in the meantime: SP 159.6 (prose); 161.9 (vs; here ed. em. °rā; Nep. mss. quoted °ntarān (before k-), read doubtless °rāt; Kashgar rec. °re); (2) prep. with gen. and loc., between: atha gayāyām bodhimaṇḍasya cāntarād LV 405.3, between Gayā and the Bodhimaṇḍa; also follows yāvac ca... yāvac ca..., from... to, Divy 386.9-10, see yāvat (3); repeated, like antarā, with both nouns, and both times followed by ca, antarāc ca rājagṛhasyāntarāc ca gayāyā(h) LV 246.3 (read, however, gayāyām as in 405.3 above, with all mss. and Calc.); with antare instead of the first antarāt, antare ca muclindabhavanasyāntarāc cāja-pālasya, between M.'s dwelling and A.'s (fig-tree), LV 380.11; (3) after, with gen. (not in Pali; cf. Skt. nimśāntarāt after a moment, pw s.v. antara, 2 g); SP 67.3 (prose), mss. mamāntarād (so read) or °ram, after me; KN em. mamāt-antaram, intending mamānan°; WT em. mamottaram; Tib. cited by WT as (nañi) hog tu, after (me).

antarāntaram (?), °rāt, °rā (?), adverbs (= Skt. °rā, see pw s.v. antarā; Pali antaranantarā, in temporal sense), (1) from time to time, now and then: SP 323.3 (prose), text °ram, vv.ll. (apparently) °rā and °ra (or does the note intend °rām?); I would read °rā, possibly with 'hiatus-bridging' -m added; (2) local, here and there: °rāt. Divy 155.25. Cf. antarāt (= Skt. antarā).

antar-āpatti, f. (= Pali id.), a (repeated) offense performed during probation (*parivāsa*) and concealed: MSV III.34.15 °tīm pūrvāpattipratirūpām pratiicchannām; 35.2, 5 etc. This leads to *mūlaparivāsa*.

antarā-parinirvāyin, adj. (= Pali °nibbāyi), acc. to Tib. on Mvy 1015 (bar ma dor, for *antarā*) attaining nirvāṇa in the intermediate state (between death and rebirth; i. e. before the soul can be reborn in a new existence); Dharmas 103; Mv 1.33.6. Acc. to CPD, rather entering nirvāṇa before the term, i. e. before having passed the first half of life (in the middle of life). This seems to be the orthodox Pali interpretation, but the Tib. interpretation was also known (cf. CPD s.v. *antarābhava*); it is refuted in Kathāvatthu viii.2 (Transl. pp. 212-3).

antarā-pūrṇa-tā, state of being full in the middle: Gv 64.12 (*mahāsāgarasya*).

antarā-bhava, m. (= Pali and Skt. Lex. id.), intermediate state of existence (between death and rebirth; in standard Pali rejected as a heresy, see *antarāparinirvāyin*): Mvy 7680; Bbh 390.19 ff. (discussion); Lañk 160.5; 177.4; 370.14. See MadhK p. 286 note 1, and next; AbhidhK. LaV-P. Index s.v.; Sūtrā. xviii.84-88, comm.

antarābhavika, adj., of or belonging to the intermediate state (between death and rebirth; see *antarābhava*): Lañk 355.13; 370.13. See also *antarābhavika*, which MadhK 286.9 reads by em., but mss. *antar°*.

antarā-marśana (nt.), stroking inside (the garments; of a woman, by a man); Bhik 28 a.1 yā... adhaś cakṣuṣor ūrdhvam jānvor °naṃ (text °marśaṇam) parāmarśaṇam (text °marśaṇam) svikuryād. (Perhaps less specifically intimate stroking?).

antarāya, nt. (only m. in Skt. and Pali), hindrance: LV 111.6 (vs) na cāntarāyam lha. (Could perhaps be analyzed as °rāya-m-lha, with 'hiatus-bridging' m.).

[*antarāyaṇa*, nt., often in AsP (e. g. 495.5) erroneously for *antarāyaṇa*, market.]

antarāyika, adj. (= Pali id.; also *āntar°*, and neg. *an-antar°*, qq.v.), connected with hindrances; causing obstacles or obstruction, regularly with dharma, obstructive conditions (so in Pali with dhamma): °ka-dharma Mvy 133; 9324; °kā dharmās Prāt 514.5 ff.

? **antarāvāsa** (m.?), interval: Mv 1.258.20 (prose), ardhajoyanikenāntarāvāseṇa, at intervals of half a yojana (but mss. °āntarvās°, °āntavās°; em. Senart). Cf. Pali *antarāvāsa*, Dīp. 5.80 Tambapaṇṇi-antar°, apparently interval of time; interregnum (so Oldenberg, CPD).

antarika, adj. (to Skt. *antara*), neighboring, situated near: Mvy 8593, 8594.

antarikā (= Pali id.; in Skt. cited from Kauṭ.A., see Schmidt, Nachträge; cf. *antarika*; see also *lok-āntarikā*, separately), space between, interval, interstice; in some of the following ānt° may be intended, saṃdhi ambiguous: Mv 1.13.12 teṣām (sc. parvatānām) *antarikām* (all mss.; Senart em. °kaṃ) ... praveśitāḥ (so read); 1.21.1 parvatāntarikām (all mss., perhaps to be kept as adv. from cpd., in between the mountains; Senart em. °ka-); 1.21.3 parvatāntarikām (so Senart with most mss., but C, one of the best, °kā; read °kā or °kāṃ) praviśanti; 11.300.19 sapta parvatā dvipāntarikā (cpd. adj.), the 7 mountains between the continents; Dbh 58.13 bodhisattva-caryāntarikā, of the dividing line between the various bhūmi; ŚsP 1442.20 prathamasya dhyānasya dvitīyasya dhyānasyāntarikā, the interval between the 1st and 2nd dhyāna.

antariḥṣa, adj. (= Skt. ānt°), of the atmosphere, atmospheric, of a class of gods, see *deva*; also *antariḥṣa*, and under *antariḥṣecara*, q.v.: LV 367.7 (devās); Av 1.109.7 (devāsura... mahoragāḥ; Speyer em. ānt°).

[*antari*, implied in LV 28.18 kuto ntari; should be read kutottari, i. e. -uttari, how much less (a woman) superior (to Māyā); see § 11.3.]

antariḥṣa, adj. (= *antariḥṣa*; Skt. ānt°), of the atmosphere, a class of gods, see *deva*: LV 286.1, 4; 396.14; 401.1. As noun, *antariḥṣa* also occurs in Skt., but much more commonly in BHS (= *antariḥṣa*): e. g. SP 23.14; 69.10; LV 75.7; 218.18; Mv 1.31.4; 33.5; 179.10; Divy 324.28; 340.5; Suv 84.9; RP 45.20; Gv 117.15.

antariḥṣadevalipi, a kind of script: LV 126.4.

antariḥṣecara, adj. m. (with *deva*; cf. Pali *antallik-khacara*, which seems not to be recorded of any class or category of gods), moving or living in the atmosphere, n. of a class of gods, see *deva*; = *antariḥṣa*, °ṭṭṣa, *āntariḥṣavāsin*: Mv 1.40.14; 229.15; 240.4; 11.138.12; 348.16; in all after bhūmya *deva*, and before other classes of *kāmāvacara*-gods.

-antariya (1) adj. lfc. (from Skt. *antara*), belonging to a different..., see *gotrāntariya*, and cf. *-antariyaka*; [(2)? nt. (= Skt. Lex. and Pali Lex. id., Pkt. *antarijja*; once in Skt. literature, see Schmidt, Nachträge), undergarment: SP 212.12; 213.2 baddhvā (mss. in 212.12 baddho) 'ntariye. But WT cite ms. K' both times as baddhvottariye, supported by Tib. bla gos, upper garment (Skt. *uttariya*); doubtless read so.]

-antariyaka, adj. lfc., = *-antariya*, adj.; see *jāty-antariyaka*.

antare (= Skt., BR s.v. *antara*, 2e), prep. with gen., between; paralleled by *antarāt* before the second noun, LV 380.11, see s.v. *antarāt*.

antareṇa, instr. of n. used as adv. and prep. (in this sense nowhere recorded in Skt. or MIndic, (at a) later time (orig. interval): yena antareṇa aham prasūtā bhaviṣyam tato gamiṣyam Mv 1.365.3, at what later time, after what interval, when (later)...; adv., afterwards, after (this) Mv 11.362.8 (with no dependent noun; Senart wrongly in the interval); *atrāntareṇa* after this Mv 1.96.6 (so mss., to be kept, Senart em. wrongly); *mamāntareṇa* after me SP 26.4 (vs); LV 39.4 (prose); yo (e)ṭṭasya (mss.) mrgiye antareṇa Mv 1.362.5, 7, who (comes) after this doe (here Senart correctly recognizes the mg., referring to Burnouf on SP 26.4, where the right interpretation is already given). (In Mv 11.209.6 *mamāntareṇa* means with reference to me; Senart misunderstands. Skt. uses *antareṇa* in this sense with acc. and also with gen., see BR 5.997.)

antaroddāna, nt. (see *uddāna*), internal, inserted summary of details of contents (in the midst of a story, referring to an episode), Tib. bar sdom (bar = *antarā*, °ra-): Mvy 1475; Divy 102.27 (a mark of punctuation should be put before and after °dānam; what follows is a tabulation of the proper names occurring in the following episode); MSV 1.69.16 (referring to a minor part of the story).

[*antargata*, Skt., see *antogata*.]

antar-jana, m. (once *antajāna*, m.c.; = Pali *antajana*), people of the inside, family, household: LV 135.4 *antajānam* (m.c.; v.l. *antarij°*, unmetr.); otherwise always *antarij°*: LV 157.11, 14; 302.18; Mvy 3916; Divy 301.12; 312.5.

antardhāni (f.?, cf. Skt. °dhāna, Pali *antaradhāna*; more particularly cf. AMg. *antaddhāni*, the art of making oneself invisible; and see next), disappearance: Bbh 14.13, 21 *saddharmāntardhānim* (acc. sg.).

antardhānika, adj. (to prec., q.v.), causing to disappear (by magic), ep. of mantras, cf. Pali *antaradhāna-manta*: Mmk 151.20 °ka-mantrā(h); usually as subst. without expression of mantra, a magic charm having this effect, Mmk 670.2 °kaṃ (sc. mantraṃ) bhavati; 705.29; *sarvāntardhānikānām rājā* (696.10 *prabhur*) bhavati, he becomes master of all (charms) that cause invisibility, Mmk 291.24; 295.8, 14; 696.10; 719.2.

antar-dhita, ppp. (hyper-Skt. = Skt. *antar-hita*, BHS *antara-hita*; see *antara-dhāyati*), concealed: Gv 444.13 (prose).

antar-pūti, see antaḥ-pūti.

antarmukha, adj. (pendant to Skt. bahirmukha), *turned towards* (loc.): antarmukho nirvāṇe bahirmukhaḥ saṃsārād MSV iv.22.6; this (perh. with MIndic antemukho or antomukho?) was surely the orig. reading in Divy 1.18 (delete na; construe bahirmukhaḥ with the abl. as regularly).

antarvartini (? possibly cf. Skt. antarvatni, f. to °vant, Pāp. 4.1.32; but the word has the aspect of a cpd. of Skt. antar with -vartin), *pregnant*: patni antavartini samvṛttā Divy 234.17.

antarvarṣā, or °ṣa, m. (= Pall antaravassa, antovassa), *the rainy season*: °ṣā Mvy 9424; °ṣa MSV III.27.16, 17; 28.3, 4.

(**antarvāsika**, m. [prob. = Skt. id., rare, see pw s.v.; elsewhere Skt. antarmāsika], *superintendent of the inner apartments* (harem): Mvy 3690 = Tib. nañ pañi bla.)

antar-hāpayati, °hāyati, °te, see antara-hā°.

antavāsin (= Skt. Lex. id., for the usual antevāsin), *pupil*: Sukh 3.5 karmārāntavāsinā, instr.

antaśālya-, see antaḥśālya-.

antaśas, adv. (= antatas, antamaśas, etc., qq.v.), *so much as*, Ger. *sogar*: Mvy 6331 = Tib. tha na; SP 108.3; 224.6 ff. antaśa ekāpi gāthā, *so much as a single stanza*; 263.11 (Kashgar rec. antamaśah, q.v.); 277.6 nāntaśo dharmasamprāṇāpi, *not even with passion for the Law*; 277.7; 286.3; 349.4; 372.2; Mv 1.104.6; II.15.5 (see s.v. antamaśatas); Divy 161.24; Av 1.314.6 (kecit suvar-ṇam kecid antaśah kārṣāṇam, *some gold, some as much as*, i. e. *at least, a kārṣāṇa*); Suv 6.12; 89.5 (foll. by prāḡ eva, *not to speak of...*); 125.10; 129.2, 5; 132.9; RP 57.12; Śikṣ 16.13 etc.; Gv 160.3-4; 175.20; Dbh 23.14; Sukh 71.14 etc.; Lañk 255.3 tato 'ntaśah (so read with citation Śikṣ 135.6 for text daśa-) prakṛtimtāny api; Vaj 25.2 etc.

antaścālin, *going within* (to the heart, reality, of matters): Lañk 10.7 °cālinā, na bāhyārthadrṣṭyabhini-
vīṣṭena.

antaḥśālya- (once in ŚB, once Cl. Skt., see BR, pw), *inner dart, fig. internal torment, anguish*: only noted in cpd. antaḥśālyaparidāghajāta (also antaś°, antoś°) *afflicted with the anguish of internal torment* Mv 1.42.3 = 230.11 = 240.20; II.163.2; 268.9, 12; 276.16.

-antika, adj. (from anta; = Pall id.), *ending in...*: abhisamayāntika, *ending in abhisamaya*, q.v. (1): "kaṃ kuśalamūlam Mvy 1208; "kaḥ (without noun, context not clear; sc. mārgaḥ?) Mvy 6891; *belonging to, related to, connected with, occasioned by*, (prakramaṇa-, etc.; corresp. to Pall list Vin. 1.256.20 ff.) MSV II.161.16 ff. For other cpds. see s.v. -amśika, and śākhāntika.

antikāt, adv., postpos. (1) *than*, with gen.: mām-
āntikād abhirūpatara Divy 75.1, 6; pūrvikānām antikād Divy 115.14; 117.14, 28; tavāntikāt Divy 85.29; (asya ...) puṇyaskandhasyāntikād asau purvakāḥ puṇyaskandhaḥ śatatanim api kalām nopaiti Vaj 35.7, *in comparison with this...*; (2) *on the part of*, with gen., substantially = *by*: SP 109.5 tathāgatasyāntikād eṣu dharmeṣv abhiyuk-
tā(h), *charged, employed in these (inferior) conditions of life on the part of* (i. e. *by*) *the T.*; wrongly Burnouf and Kern.

antikāvacara, m. (= Pall antikāvacara, DN I.206.2), (one who lives near, i. e.) *companion, close associate*: Mv 1.67.20 "kaḥ kāśyapaṣ.

antike, adv., postpos., *in reference to*, with gen.: SP 107.4-5 daridrāpuruṣas tasya gṛhapater antike pitṛ-
saṃjñām utpādayet, *would conceive the notion of father in reference to that householder*, i. e. *would think of him as his father*; similarly SP 286.1; also LV 244.1 naiṣa mamāntike viśiṣṭasaṃjñā bhaven (see saṃjñā 5); Mv 1.30.9 devānām... antike cittāni pradūṣayitvā, *because*

they conceived evil thoughts in reference to the gods; Divy 212.2 sattvānām antike... anukampā; Av 1.264.10 bhagavato 'ntike cittam prasādayām aśuḥ, *in reference to the Blessed One*; Av 1.287.1 arhato 'ntike.

antiṣṭha-, in Mv II.390.1, Senart antiṣṭha-guptām (but mss. °guptam or °uptam) bahuśāllmadhye, apparently epithet of rājadhānīm, *capital city*. The following word, *in the midst of much rice*, suggests that a form of upta, *sown*, may be the true reading, with v.l.; antiṣṭha- could be superl. to Pali anti(m), *close by, near* (Ved. anti): *sown very close* (up to the city-limits), *in the midst of abundant rice?*

ante, adv. (= Pali id., Skt. antar), *within* (cf. also next), contrasted with bahis; ante nidhiḥ bahir nidhiḥ etc. Mv II.436.8-9, repeated 437.4 etc.

ante-pura (nt., = Pali id., Skt. antaḥp°; cf. prec.), *inner apartments, harem*: Mv II.159.11 °pure (v.l. antaḥ-pure).

antevāsika, m. (= Pali id.; Skt. antevāsin), *pupil*: Gv 464.19 (prose); Lañk 48.8 (vs).

antogata, adj. (= Pali id., Skt. antargata), *turned inward*, of the indriyas (so in Pali): Mv 1.237.10 antogatehi indriyehi abahirgataṃmasena (of a Buddha).

antodaka, adj. (for anta(r) or Pali anto, *within*, plus (u)daka *water*, prepos. cpd.), *within the water*: Mv III.318.7 (prose) antodakāni (utpalāni etc.); in Mv II.121.9 antodake, perhaps in (a place that is within the) *water*; this could be two words, = Skt. antar udake, but the parallel suggests that it too is a cpd.

antośālya-, see antaḥś°.

antra-guṇa, m., nt. (= Pali anta-guṇa, nt.; cf. guṇa 2), *intestinal tract, mesentery*: Mvy 4025 °guṇa, = Tib. gñe ma *the twisted part of the colon or great gut* (Jäschke); *the coiled intestine* (Zam. ap. Das); Mv 1.8.8; Divy 375.14 °guṇān; Śikṣ 81.13 (read with mss. antrāṇy antraguṇam; n. sg.); 209.9 antrāṇy antraguṇa(h); Gv 328.19 °guṇa-, stem. See also āntraguṇa. In BHS seems to be masc. except in Śikṣ 81.13, and sometimes pl.

antrā (1) (Skt. and Pall only nt. antra, anta) *intestines*: antrāyām, loc., Divy 409.15; (2) a high number: Gv 106.7 (could also intend āntrā).

andhakāra-tamirā (= Pall °timissā), *deep (blind-) darkness*, in the passage treated s.v. lokāntarikā, q.v.: SP 163.8; LV 410.14 (in 51.11 andhakārās tamirā; prob. haplog. for *kāra andhakāra-tamirā both times); Divy 204.23 (and repetitions); ŚsP 102.17.

andhakāra-tamisrita (ppp. denom. from prec.), *made completely dark*: °tam Mv II.266.9; so I would emend; mss. corrupt; Senart's em. surely wrong.

andhakārāpita-tva, nt. (abstr. from caus. pple. to denom. verb from andhakāra, *darkness*), *state of being darkened*; so (or, possibly, andhakārāyita-tva, from non-caus. denom. pple.) I would read at Mv I.41.5; 229.20; 240.9; II.162.9; III.334.7; 341.12. The mss. are corrupt in the entire passage (see lokāntarikā) and particularly at this point; Senart reads *kāārāpita, but there is no support for the -r- in the mss. The Mv seems to have read andhakārā andhakārāpitatvā (? °yitatvā), tamirā tamisrā-yitatvā (q.v.), *darknesses, darkenednesses, glooms, begloomednesses*. Only Mv has the second member of each pair (the derivatives of denom. pples.); the other parallel passages point to something like andhakārā andhakāratamirāḥ, q.v.

andhakāla (m. or nt.), (1) *time of being blind*: Kv 59.4, said of a son by his parents, (jārākāle yaṣṭibhūto) andhakāle mārgasyopadarśakāḥ (so read for text °opamardakāḥ; foll. by maraṇakāle pīṇadātā); (2) n. of a hell: Kv 18.14 (read Andhakāra? but this is not recorded as n. of a hell).

andhala, adj. (to andha; recorded only as Pkt. in Hem. 2.173), *blind*: Mvy 8873.

andhāra (m. or nt.; § 3.118; = AMg. id., Skt. and Pali andhakāra, *darkness*: Mmk 61.3 saṃsārāndhāra-cārake, and 66.25 °cārīṇam (both vss, may be m.c.). Cf. next two.

Andhāravāsini, n. of a yakṣiṇī: Mmk 567.10. Cf. prec. and next.

Andhārasundarī, n. of a yakṣiṇī (= Tama(h)-sundarī, q.v.): Mmk 567.5. Cf. prec. two.

anyajānmika, adj. (from Skt. anyajanman), *belonging to another birth*: Bbh 100.19, 25.

anyatama, adj. (1) (in this sense not precisely paralleled; cf. BR 7.1697, with śrī, *another, a second Śrī*), *other*, = *anya*: Av 1.95.13 rājā prasenaḥid anyatamaś ca mahājanakāyāḥ, *King P. and the other people, a great multitude*; (2) at end of cpd., in (devo vā) devānyatamo vā MSV 1.50.5, = Pali devo vā devaṇṇātaro vā, acc. to PTSD (*a god or*) *one of the retinue of a god*. Neither the context nor the Pali citations give any clue; it would seem to mean lit. *some one of the gods*.

anyatamaka, adj. (to *anyatama*), *belonging to another*: Sukh 58.15 (nāsti teṣām) anyatamaka-saṃjñā nāsti svaka-saṃjñā, *they have no notion of what is another's nor of what is their own*.

anyatamānyatama, adj., = *anyatarānyatara*: MSV 11.99.3. Bbh. 7.1. 259.

anyatara, adj., like Pali aññatara (and cf. *katara*, q.v.) is very commonly used without its Skt. limitation to *one of two*; rather, as equivalent of Skt. *anyatama* (which is also used in BHS in the same way, notably in Divy and Av), and chiefly (1) in the mg. *a certain*; (an unspecified) *one (of many)*: Mv 1.36.10 (here could be interpreted in mg. 2); 343.4; 11.31.19; 65.1; 96.15; 145.4; 171.9; 461.14; 111.15.7; 53.13; Divy 102.8; 226.19; 227.26; 254.6; Av 1.137.11; 208.8; 235.6; 244.3; Suv 214.4; RP 39.16; Śikṣ 39.1 (wrongly rendered *another* by Bendall and Rouse); Gv 84.17; Karmav 32.12; 35.16; Lañk 176.8; (2) much more rarely, *another, any other* (of an unlimited number); so possibly (but not probably) Mv 1.36.10, above; and RP 56.19 sarvathānapekṣo 'bhūt kāye jivite ca, prāḡ evānyatarasmin bāhyavastuni, ... *how much less (not to speak of) in regard to any other external matter*; (3) *some (one or other), one or another*, substantially = *anyatarānyatara*, q.v.: Mmk 304.16 anyataraṇa śucinā celakhaṇḍena.

[*anyatarāgra*-, read *abhyantarāgram*; see this.]

anyatarānyatara, adj. (= Pali aññataraññatara), *one or another (of many, or more than two)*: Mv 11.362.9 °taraṇa yānena, *by one or other of the (three) vehicles*; Mv 11.73.2 °tare vā āṅgajāte, *or to one or another sort of member (of the horse's body)*; 74.4 (pañcānām vāñjakaśātānām) °taro vāñjako; Śikṣ 98.20; Vaj 28.16; MSV 11.199.13.

anya-tīrthika (cf. Pali añña-tīttīhiya), see *tīrthika*.

anyatra, adv., (1) *on the contrary* (this mg. seems exclusively peculiar to BHS); always after negative expressions: SP 73.10 anyatra tena tenaiva dhāvanti, (they pay no attention and do not understand;) *on the contrary, they run this way and that*; 102.9 na kasyacid ācakṣed anyatraika evātmanādhyātman samtapayed, *he would not speak of it to anyone; on the contrary, he would all alone be grieving himself by himself*; 284.9; 378.4; LV 71.6 (Māyā felt no heaviness of body, gurukāyatām); anyatra laghutām eva, *on the contrary, nothing but lightness*; 259.16; 260.8; 268.15; Mv 111.66.8 and 15 (there is no soul nor anything resembling a soul); atha evam anyatra karma caiva karmavipākam ca hetuś (first time, hetuṃ) caiva hetusamutpannā ca dharmā(h), *but rather, on the contrary, only action etc.* (see under *atha*); Lañk 9.7 (see s.v. *vikalpa*; wrongly Suzuki); 39.7 anyatra kāraṇataḥ, *on the contrary, from a cause* (wrongly Suzuki); 119.6 (place daṇḍa between evam and anyatra); 152.1; RP 42.4; Samādh 22.39

(wrongly Régamey); Śikṣ 147.3 (and several times in Śikṣ followed by *yāvad eva*, *just simply*, q.v.); the negative may be repeated just before anyatra, but only as resuming the neg. of the preceding clause, not negating the clause containing anyatra: Bbh 121.(19-)21 (a Bodhisattva does not give a petitioner the trouble of asking repeatedly before he gives him a gift;) *nānyatra yācitamātra eva, no; on the contrary, (he gives) the very moment he is asked*; (2) *except*; in Skt. and Pali hardly used except as preposition (with abl. in Skt., Pali aññatara also with instr. and gen.); in Skt. very rarely as adverb, the noun being construed with other words in the sentence (see BR 1.266 and pw 3.251). In BHS I have noted a single case, not wholly certain, of anyatra as preposition with instr. (as in Pali, instead of abl. as in Skt.): RP 40.4 rātrīṃdivam bhavanti bhir nānyā kathā kāryā, *anyatra nṛtagitavād-iteṇa, you are to say nothing else, except dance, song, and instrumental music (?)*. But the adverbial use in this mg., so rare in Skt. and not recorded for Pali, is well established in BHS; in the following cases the form and construction of other words in the clause is totally unaffected by anyatra; often it may be translated as if it were a conjunction, *except that* ... It almost always follows a negative expression (or interrogative, rhetorically equivalent to neg.); and this is sometimes resumed by an additional na before anyatra (as in the last case under 1, above): Divy 6.28 sārtham na paśyati nānyatra gardabhayānam eva, *he didn't see the caravan, not except only a donkey-cart*; and with anyatra as quasi-conjunction, Mv 11.90.14-15 nāsti anyo upāyo nānyatra etaṃ samudram utsicāmi, *there is no other means, not (any) except (that) I bale out (exhaust) this sea*. In the next the na before anyatra goes with the main verb (or rather ppp.): SP 318.4 nānyatra sattvānām paripācanārtham avatāranārtham ete dharmaparyāyā bhāṣitāḥ, *these dharmaparyāyā are not spoken except (i.e. are spoken only) to mature creatures and make them arrive at comprehension*. Otherwise, after negs.: LV 149.1 (nānyaḥ ... saṃvidyate ya etaṃ gaṇanām prajāñāty) anyatrāhaṃ vā yo vā syān mādṛśaḥ, *except (it be) I or someone like me*; SP 276.6-7 na ca taiḥ sārtham samstavam karoty anyatropasamkrāntānām ... dharmam bhāṣate, *and he has no association with them, except that ... he preaches the Law to them when they come to him*; similarly 276.9-10; 324.8 yūyam ca śabdām na śṛṇotha mahyam, *anyatra so nirvṛtu lokanāthāḥ, and you do (would) not listen to my words, except (i.e. unless; sc. you believed that) the Lord of the World has entered nirvṛta*; Sukh 42.(10-)11 (na ca ... nānātvam asty) anyatra ... saṃkhyam gacchanti, *except that ...*; Lañk 19.8 (a passage badly misunderstood by Suzuki; e.g. in 7 read 'dharmā = adharmāḥ) na lakṣaṇataḥ kalpyāḥ (delete daṇḍa) te 'nyatra saṃvyavahārārthā abhidhiyante, *they (impossibilities like the son of a barren woman) are not conceivable by way of characteristic marks, except that (?) or possibly on the contrary, to 1) they are spoken of as terms of common use (they have existence only as words)*; Lañk 20.1 anyatra ... vibhāvyaṭe, *except that it is discussed ... (after neg.)*; after Interrog., Av 11.121.4 kānyā putrasya gatiḥ anyatra mātāpitārāv eva, *what other recourse could there be for a son (i.e. there could be none), except his parents*; no negative (except by vague implication), Divy 293.(15-)16 (annādyam parikṣiṇam) anyatra ... ekā mānikā ... avāśiṣṭā, (edible things were destroyed, i.e. there were none), *except that ... one m. was left*; Gv 206.5 (see s.v. *upādāya* 1d).

anyathātva, nt. (= Pali aññathatta; Pali adv. aññathā is correspondingly used; neither used in this mg. in Skt.), (change for the worse), *depression, distress, disturbed (mental) state*: Divy 49.22 apareṣāṃ bhaviṣyaty °tvam, *the others will be distressed*; 51.11; Sukh 4.13 na mukhavarṇasyānyathātvaṃ bhaven (?) may perhaps be

rendered simply *alteration*, but certainly *for the worse* is implied).

anyathābhāva (m.; in Skt. and Pali only *anyathābhāva*, *añña*°), *alteration, altered state or condition*: LV 423.11–12 *-anyathābhāvam* (Bhvr. cpd.); Bbh 243.8 *°bhāvād*; Ud III.12 *°bhāvo* (Bhvr. cpd.; v.l. *-anyathā*°); and in Mv II.146.14–15 read, *na viparipāmānyathābhāvo bhavēyā* (mss. *°mānyarthī*°; Senart em. *°mānyārtī*°).

anyapakṣikām, mss., Mv II.80.17; Senart em. *anyapakṣikā* (with *jñātayo*), perhaps rightly (better meter, and a n. pl. seems required); Senart *harmonious*; better *not adhering to other (heretical) sects*?

anyamānya, adj. or pron. (= Pali *aññamañña*, in both mgs.; cf. *anyonya*), (1) *one another*; as pron., adj., or adv. (*°nyam*) or in comp., *mutual, reciprocal* (= *anyonya*): SP 209.5 (vs) *paramparā eva tathānyamanyam te vyākariṣyanti*; 359.2 (vs) *ye cānyamanyasya karonti ghoṣān*; LV 176.9 (vs) *anyamanyopacayena, by mutual assistance*; Suv 16.12 (vs) *anyamānyānukūlena*; RP 38.11 (vs). In prose of most texts replaced by *anyonya*; but Mv has it often in prose. Note *anyonya* SP 163.11, 12; LV 51.16; 410.19, 20; while in the same passage (prose) *anyamānya* is used in Mv I.41.8 = 230.3 = III.334.11 = 341.15 (but in I.240.13 *anyonya*). Inflected like *anyonya* in Skt.: *°nyam*, acc., Mv I.10.12 (here adv.); 13.8; II.436.16, 17; III.453.7; *°nyasya* I.27.7; 266.1; *°nyasmim* I.16.10; (2) like Pali *aññamañña* and like *anyonya* in BHS, also *various, different*, with no reciprocal sense: SP 125.14 (vs) *°nyehi arthehi*; 358.11 (vs) *ghoṣāms tatha cānyamanyān*; in this mg. also replaced by *anyonya* in prose generally, but in Mv retained in prose: III.390.5 *°nyāhi parivrajikāhi*.

anyavāda- (m.?, cf. Pali *aññavādaka*, adj. and n. nt.), *talking about something else, shuffling and evading the question* (CPD); in *anyavāda-viheṭhana*, nt., (a monk's) *causing annoyance (to the community) by doing this*, v.l. in Kyoto ed. of Mvy for 8433, text *ājñā-viheṭhanam* (so Mironov without v.l.; Tib., Chin. and Jap. *violation of commands*; for the v.l. the Jap. editor gives the correct interpretation, as above); Prāt 505.1, text *anyā-vāda* (-*viheṭhanāt*), which Flinot would em. to *anya*°; Chin. *°si un bhikṣu ennule les autres en donnant des réponses à côté* (= *anya*°). The corresp. Pali, Vin. IV.36.3, 18, 37 etc., has *añña-vādaka*, which certainly means what is stated above (the context proves it clearly). Mv *ājñā* (-*vāda*) is evidently an ignorant and secondary hyper-Sktism, based on a MIndic form of *anya*- interpreted as = *ājñā*- (cf. § 2.15). It is, however, very curious that the text of Prāt reads *anyā*- with long stem-final ā!

anyātaka, adj. (§ 2.15; = Pali *aññāta*, *°taka*; AMg. *aññāya*; from Skt. *ajñāta*, in MIndic *stranger*), *belonging to another or others*; the word was unhistorically Sktized by association with *anya*, *other*: Mv I.346.11 ff. (repeatedly), e.g. *adinnam anyātakam śālim, rice belonging to others and not given (by them)*. In MSV IV.107.11 spelled *anyā-dakam* (ed. em. *ajñātakam*); Tib. (Dutt, 108 n.1) *gzan gl, of another (anya)*.

anyāya, see *aññāya*.

anyāvāda, see *anyavāda*.

anyāsi (representing Pali *aññāsi*? quasi-MIndic for semi-MIndic *ajñāsi*, which Senart reads by em., or *āj*°), aor. of *jñā*-, knew: Mv III.386.18 (vs); § 2.15.

anyena, adv. (1) *elsewhere, to another place*: Mv III.425.13 *aho punar me āśramāto ... anyena prakrameyā, but I wish he would depart elsewhere, away from my hermitage*; (2) *anyena ... anyena* (= Pali *aññena ... aññena*), *by one way ... by another*: Mv III.59.18 *anyena śāriputro ... anyena maudgalyāyano*.

anyonya, adj. (generally used as in Skt.; but also) *various, different* (= *anyamānya*, 2, and Pali *aññamañña*); replaces *anyamānya* in prose of most texts: SP 132.3 (prose) *na santi ... trīṇi yānāni, kevalam anyonya-*

caritāḥ sattvāḥ, there are not three vehicles, only creatures with different courses of action; 134.6 (prose) *anyonya-dravyasamyuktāḥ, mixed with various substances*; 137.13 (prose); 221.7 (prose) *anyonyāsu lokadhātuṣu*; 242.8 (prose) *°nyeṣu buddhakṣetreṣu ... °nya-nāmadheyās* (Bhvr., of various names); Mv I.62.8 (vs) *sugatānāḥ anyonya-nāmadheyānāḥ* (as in SP 242.8); in the prose corresp. to this, I.58.16, we should surely read *nānā-nāma*° (mss. corruptly *nānām-nāma*°; one ms. by haplogr. *nā-nāma*°; Senart em. *anyonya-nāma*°).

anvardhamāsam, adv. (= Pali *anvaddha*°, *anvaddha*°), *every half, month*: Av II.21.12; Prāt 476.7; Bhhk 5a.1; 5b.5, etc.

anvādīśati (cf. AMg. *anvāṭṭha*, ppp., Ratnachandra v. 4; otherwise not in this mg.), *commands*; Jm 17.25 *svam puruṣam anvādīdeṣa*; 133.4.

anvāvartayati (caus. of *anu-ā-vṛt*; not recorded in this sense), *converts* (so in all the following; wrongly Divy. Index): *°yati* Divy 128.1; 263.2; *°yīyati* 128.2 (*nānvā*°, question, *will he not convert?*); 164.18; *°titāḥ* MSV I.211.5.

anvāhiṇḍati, *°te*, rarely *°hiṇḍayati*, *°hiṇḍyate* (= Pali *°ti*; cf. *anuhiṇḍati*), *roams thru*: *°ti* Divy 249.11; *°nti* Mmk 139.19 (so read for text *andā hi*°); 249.10; *°date* Av II.116.10; *°dyante* Divy 175.12, 15; pres. p. *°dantā*, n. pl. m., Mv I.20.3; *°datā*, instr. sg., Divy 237.24; *°damāna* Av I.242.6; ger. *°hiṇḍya* LV 16.4; Mvy 5116; Divy 68.23; 139.3; Av I.5.10; *°hiṇḍayitvā* Mvy 6942.

(*anveṣati*, *seeks*, occurs in Epic and perhaps other Skt., see pw, which associates this with *īṣyati*, but see s.v. *eṣati*: Mv II.179.2 (prose) *taṃ nāgarājam anveṣiya* (ger.), etc.)

anvodahana, nt. (cf. Pali *odahana*; to **anv-o* (ava)-*dahati*, as in Pali for *-dadhati*, *-dadhāti*; cf. *samodahana*), *penetrating consideration*: Mvy 7474 *°nam* = Tib. *rjes su rab tu rlog pa*.

? **apakara**, false Skt. or (more probably) error for Skt. *avakara*, *rubbish*: Mmk 131.21; see *samkāra* (1).

apakarṣa, in *mūlāpa*°, see *mūla*.

-apakarṣaṇa-tā (Skt. *°ṇa*), *state of removing*: LV 32.3 (prose).

apakarṣaṇā (Skt. only *°ṇa*, nt.), *removal*: Śikṣ 183.5.

apakarṣikā (cf. Pali *avakaddhati*, *is depressed, downcast*; perhaps read *ava*°?), *depression, lowering* (with implication of grief): LV 227.9 (prose) *śīrṣopakarṣikayā* (*rudanti*), *with bowing of the head* (v.l. *śīro-pa*°, more regular), see *śīrṣas*.

apakarṣitaka, adj. (ppp. of Skt. *apakarṣayati* plus specifying *-ka*, § 22.39), *which had been removed*: Mv I.353.15.

-apakarṣin, adj., *removing*: LV 281.11 (prose) *sarvakleśāpakarṣiṇyā* (prabhayā).

[apakubjaka, adj., text in Mv II.126.6; 283.1, but read *avak*° with v.l. both times.]

[apakotana, var. for *ākotana*, q.v.]

[apakkā, *°kvā*, or with final *-ā*, see s.v. *ayakvā*, *°va*.]

[apakrānta, text in Divy 272.16, 21, acc. to Index *abused*. But read (*tathā*) *pra*° with all mss. in 16 and one in 21: *treated, behaved towards*.]

***apakrāntaka**, see *avakrāntaka*.

[? **apakṣaṇa**, m., acc. to Kyoto ed. *°ṇaḥ* in Mvy 7069, and alleged (l.c.) to be indicated by Chinese versions instead of *apakṣāla*(h) Śikṣ 145.6; but Mironov has *apakṣālah*, with v.l. of Kyoto ed., and this (q.v.) seems prob. the true form.]

apakṣāla, m., *fault, defect, failing, sin*: Bbh 351.17 (*catvārah*) *°lāḥ, te prahñā bhavanti* (they are then listed; as a result of the riddance, the *vihāra* becomes *supariśuddha*, line 21); 352.23 *sarvāpakṣālapagata*°; cf. *Woghara*, Lex. 17; in Mvy 7069 v.l. for Kyoto ed. *apakṣaṇa*, q.v. (Mironov reads *apakṣālah*, with v.l. only *avakṣayāḥ*);

Tib. skyon, regularly = doṣa; Chin. *transgression, evil*; Jap. *evil, calamity*; Śīkṣ 145.6 ata evodārakušalapakṣa-vivarjanatā 'pakṣāla ity ucyate (Bendall and Rouse *throwing away*, but the above meaning would fit well; Tib. ma bsruṅs pa, could mean *non-observance*); but acc. to the Kyoto ed. of Mvy (above), Chinese versions of Śīkṣ prove that its text had a form of -kṣa- (which is said to be phonetically reproduced in the Chin.). Bendall and Rouse compare Pali khalayati, in Jāt. iv.205.13 (correct their ref.) khalayātha; comm. khalikāraṃ pāpetvā niddhamatha. Cf. also Pali avakkhalita, *mistake, offense* (CPD), which is connected with Skt. skhal-. Is apakṣāla an unhistorical back-formation from a MIndic word related to this latter? Despite the alleged Chinese support for apakṣa, it seems a questionable reading, and apakṣāla should prob. be read, with Mironov in Mvy (as well as in Śīkṣ, for which no v.l. is recorded).

? **apakṣya**, adj. (cf. Skt. pakṣya, *adherent of a party*, as deva-p°), *having no adherents*: doubtful reading, LV 301.4 (vs), Lefm. apakṣyapakṣyo, but many mss. apakṣa-pakṣo; we must read certainly pakṣo, and before it as a separate word apakṣya or apakṣa (n. sg. m.), *your* (Māra's) *party is without adherents*. The form apakṣa occurs in Skt. (Mbh. Crit. ed. 1.134.24) and in LV 273.3 saṃsāra-pakṣāpakṣa-karaṇa-gaṭhī, *with the gait of one who makes partisanless the party of the saṃsāra*; LV 302.13 (Māraḥ) svapakṣam cāpakṣam apaśyat, *saw his party without adherents* (i.e. annihilated); also in Pali as apakkha (which however could of course = apakṣya); whereas apakṣya has not been noted elsewhere.

apagata-kālaka, adj. (= Pali °kāḷaka; cf. *kālaka* 2), *having no black spots, of a garment*: Divy 617.8 vastram apa° (in Pali also vattham apa°); MSV iii.142.19 id.; also (as in Pali) *free from moral guilt* (a delinquent monk attains this state when all his penitential rites have been correctly performed), MSV iii.76.18; 79.1.

apa-ghāṭayati, *closes, shuts*: LV 186.18 °yanti (kapāṭam).

apacaya (m., = Pali id.), in good sense, *diminution* (sc. of karman, or worldliness; in Pali sometimes virtually = nirvāṇa): Av ii.188.10; 189.6 °yāya, dat.; see *saṃcaya*.

[***apacayati** = *apacāyati*, *honors*: in Mv iii.138.8 (prose) ger. apacayitvā, so printed without v.l. or note. But elsewhere, as i.44.12, apacāyitvā is printed in the same phrase, and this should probably be read here. Misprint?]

[**apacaraka**, m., v.l. for ava°, q.v.: Mvy 3807. Mironov ava° without v.l.; apa° mere error.]

-apacāyaka (to next), *honoring, one who honors*, in kulajyeṣṭhāpa° Mv i.46.9; 198.6 = ii.2.3; Bbh 252.22; in Divy 293.26 text akulejyeṣṭh°, q.v.

apacāyati (only in Ved. and Br. language and in Pali id.), *reveres, honors*: °yanti Mv ii.259.10; 260.3; °yet AsP 57.9; °yiṣyanti Mv iii.424.14; °yitvā Mv i.44.12 (= iii.138.8 where text °cay°, q.v.); °yaniyāḥ AsP 57.2; apacāhi Mv ii.335.12 (vs), so mss. (§ 28.54); Senart em. apacinoḥi, metr. impossible; object smṛtiṃ; addressed to Māra: *respect, have regard for* (proper) *mindfulness* (wrongly Senart). For ppp. **apacāyita** see s.v.; Class. Skt. has apacita.

apacāyāni (= Pali id.), *the paying of respect, honoring*: SP 144.3; 148.6; 151.5; 161.3; Mvy 1758; AsP 59.3.

apacāyita, ppp. of °cāyati, q.v. (Pali id.; cf. Pāṇ. 7.2.30 and Kāś.), *honored*: SP 5.8; 22.8; Mv ii.139.10, 12; Śīkṣ 147.11 (all prose).

apacitā, *honor, respect*: Mv ii.259.9 paramāya apacitāya, and 260.3 °māye °tāye, both instr. sg. I do not find the stem (= °cti) so natural as Senart does (ii.544), and it seems to be unrecorded elsewhere; but there seems no doubt of its reality. Cf., perhaps, § 10.142.

apanyī-jāta, adj., Divy 170.1; and -bhūta, 172.20; 174.17: *become unmerchandisable* (to Skt. apanya).

apatāna (m. or nt.; in Skt. apatānaka, m.), *cramp* (due to famine): na sukaram °ne pragrahaṇe (in the *cramp-convulsions of hunger*, ed. p. 710) yāpayitum Divy 471.4 (cited by misprint as 171.4 in pw 7.302, and copied as such in Schmidt, Nachträge).

a-pattana (nt.), lit. *no* (proper) *city*: Divy 276.14, 16; 277.13 ff. (ghoṣayati), *proclaims a disgraceful town*.

[**apatthadāyin**, see *aparipanthadāyin*.]

apatrapitavya, gdv. to apa-trap-, *of which one should feel abashed*: Bbh 223.12 °vyeṣu (sthānesu).

apatrāpya (once, Mv iii.53.1, °trapya, Senart, but v.l. contains -āpya-; if correct, short -a- must be MIndic in nature), nt. (= Pali ottappa, otappa; see under **an-apa°**, otrapa, an-o°, an-otrāpin), *modesty, bashfulness, shame* (rarely *shame* in the other sense which the word now commonly has in English; so Av i.216.10; Śīkṣ 12.1); Av ii.167.4 (read °pya-parigṛhitam as cpd.); almost always associated with its virtual synonym hri, Mv iii.53.1 hri cāpatrāpyam (cf. above) ca; Mvy 1569 (fourth of the dhana, q.v., hri being the third); and usually compounded with it, hry-apatrāpya- LV 25.14; 27.2; 430.1; Gv 146.23; Dbh 13.18; 19.15, etc.; or hrir-apatrāpya (q.v. for explanation of the form) Śīkṣ 136.1 (prose; here as a reason for wearing a loin-cloth); 192.1; Karmav 89.3; RP 28.17 (read with ms. hrir-apatrāpya-śīla-). Cf. also **vyapatrāpya**.

apada, adj. (= Pali id.; not in Skt. in this mg.), *trackless, that cannot be traced*: Mv iii.91.20 (= Dhp. 179 id.) buddham ... apadam; AsP 306.7, of the (Buddha's) dharma.

[**apadarśayati**, misprint or error for upa°: Śīkṣ 57.7 gṛhītvāpadarśayanti, read °tvopa°.]

apadeśa, m. (= Pali °sa; hardly Skt. in this sense), *expression*: Mvy 7619 kāpa°, 7620 yāpa°, the *interrogative* (relative) *pronoun* (-expression); Bbh 403.7, 9 bodhisattvā-padeśaḥ, the *expression Bodhisattva*. See also **kālapadeśa**.

[**apadruta**, wrongly assumed by Calc. 214 n. 5 as contained in kleśapadrutām LV 178.22 (vs), which Calc. interprets as for kleśāpa°; but it stands for kleśopadrutām, *afflicted* (upadruta) *with depravities*; § 4.16.]

apanāmayati (= Pali apanameti), *removes, takes off or away*: °yati Mv i.181.9; ratnajālīkam apanāmya, ger., LV 209.13 (prose), so read with ms. A, proved right by Mv and Pali; both edd. with other mss. *avanāmya*.

apanāya, nt. (cf. AMg. avaṇaya, *censure, abuse*), *rebuke* (?): RP 40.6 (prose) na ca kasyacit sattvasyāpanāyam vaktavyam.

apanīta, ppp. of apa-nī, as adj., epithet of dhyāna, *prob. removed, remote, abstract*: LV 250.16. Tib. *sems pa med*, rendered by Foucaux *sans vitalité*, but it seems rather to mean *without thought*, or possibly *without consciousness*.

[**apanthadāyin**, see *aparipanthadāyin*.]

apapa, m., n. of a (cold) hell: Dharmas 122 (replaces *hahava*, q.v., of other lists.)

apapravṛjāna (nt.; presumably = Skt. pravṛjāna; perhaps formed ad hoc, m.c.), *banishment*: Śīkṣ 66.19 (vs) °mena ca (of a member of the order; Bendall and Rouse understand expulsion from the order, but this is supported by nothing in the context and is unlikely; parallel are such things as stealing his robe, beating, and putting him in prison).

apabādha (m. or nt.), *pressure, oppressive influence*: pūrvakarmāpabādhena MSV i.60.2.

? **a-pabbhāra** (MIndic, intended by mss.?), see **a-prāgbhāra**.

apa-matsara, adj., *unenviuous*: Jm 128.23.

-apamardana, nt. (= Skt. ava°, Pali avamaddana), *crushing, ruin, destruction*: rāṣṭrāpa° Divy 63.1; 548.9.

apamārgaka (m.; from Skt. °ga, *wrong way*), *adherent of a wrong way, or perhaps wrong way*: Mv i.176.8

(prose) apamārgaka (mss. °kā)-kutsakā, said of Buddhas, *contemners of...*

apara, adj. (used like *anyatara* 1, q.v.), *a certain*: Mv ii.234.19 *aparo ca nilako nāma lubdhako, and there was a certain hunter named N. (no hunter has been mentioned, only a deer); 244.6 apara-mālākārasya, of a certain garland-maker; 251.2 aparo śakuntako.*

aparakiya, adj. (from *aparaka, nowhere recorded, = Skt. *apara*, with suffix *iya*), *belonging to outsiders, foreign*: Av ii.196.1.

? **aparakṣa**, adj., (cf. AMg. *aparaccha*; for Skt. *a-parokṣa*; ending influenced by *pratyakṣa*: [stealing] in the presence of the owner or others when inattentive, Ratnach.; cf. also Sheth s.v. *aparaccha*), *manifest*, ep. of *dhana*, *wealth*: Gv 407.2 (vs) mā te (*)parakṣeṣu dhaneṣv abhidhyā, *have no covetousness for property in the presence of the owner. But perhaps better parakṣeṣu, when (the owner) is absent, tho this is not recorded. In any case a MIndic form, for (a-)parokṣa, q.v.*

Apara-gaya, n. of a place, *the other* (further, or western) *Gayā* (qy: = *Buddha-gaya*?) : Mv iii.324.21 (*gayāto*) *aparagayām gacchatī*.

Aparagodāniya (usually m., rarely nt., Divy 214.24 ff.; no °godāna, corresp. to Pali °goyāna, occurs; other variant forms, see below, and cf. *Godāniya*), one of the 4 Buddhist continents, see *dvīpa*. The regular form is °dāniya, while only °yāna occurs in Pali (but also *Goyāniya*, without *Apara*); for occurrences see s.v. *dvīpa*. Of the passages there listed, the following show variant forms, aside from *Godāniya*, q.v.: *avara-go* MSV i.94.4; *aparagodāni-lipi* LV 126.5 (v.l. °niya-lipi; apparently all mss. ḍl); °dānika Mv ii.158.18; iii.378.2; *aparagodānir* (n. sg. m.) Dharmas 120.

Apara-cāmara (cf. *Cāmara*), n. of a country or part of the world: Mvy 3053.

aparajjukāto, adv. (cf. Pali *aparajju* = Skt. *apare-dyus*), *on the next day*: Mv ii.456.9 (no v.l.); in iii.255.14 v.l. for *aparejjukāto*, q.v.

Aparapuramjaya, n. of a yakṣa: Māy 62.

a-para-pratyaya, adj. (= Pali *a-para-(p)accaya*, given as a masc. noun in CPD, but occurs only in adverbial forms, instr. and abl.; prob. really adj., as certainly in BHS), *not dependent on others*: Mvy 2396; Divy 617.15; LV 275.1; MSV ii.46.18.

apara-mātar, f. (lit. *other mother*: nowhere recorded), *step-mother, father's second wife*: Mv i.244.7, 8; MSV ii.40.15 ff.

Apara-rājāvavādaka-sūtra, nt., n. of a work: Śikṣ 9.12; see *Rājāvavādaka*.

Apara-śāla, m. pl. (= Pali *Apara-seliya*, m. pl.; cf. *Pūrva-ś*), n. of a (heretical) school: Mvy 9091.

? **apara-svara** (m.), perh. *different, strange sound*, said of the distressed cry of a very sick person: °ram akārṣit MSV ii.128.14 = Tib. *skad* (*voice, sound*) na (*sick?*) *btan pa* (*emitted*); his words are then quoted.

Aparājita, (1) n. of a Bodhisattva cakravartin: Mv i.112.11; (2) n. of a former Buddha: Mv iii.230.10 f.; (3) n. of a yakṣa: Māy 1; (4) (m. or nt.?) n. of a medicament (-bhaṣajya; cf. *aparājita*, n. of plants in Pali and Skt.): Gv 497.5 (prose).

Aparājitaśānasthāma, n. of a Tathāgata: Gv 421.20.

Aparājitatejas, n. of a Bodhisattva: Mvy 732.

Aparājitaadhva, (1) n. of a former Buddha: Mv i.1.4; (2) n. of a Bodhisattva (? hardly the same as 1): Gv 115.9.

Aparājitaadhvajabala, n. of a Buddha: Gv 285.20.

Aparājitameru, n. of a Bodhisattva: Gv 443.3.

Aparājitaavratadhva, n. of a Buddha: Gv 284.26.

Aparājita, (1) n. of a devakumārīkā in the eastern quarter: LV 388.9 = Mv iii.306.8; (2) n. of a goddess:

Mmk 312.6 (here text by error *Āryāparājita*); 318.12; 396.1 f.; Sādh 352.6 et alibi (a different personage?); (3) n. of one of the four *Kumārī*, q.v., or *Bhagīnī* (hardly to be identified with 2): Mmk 537.9; 540.5; 543.19 et alibi.

a-parājita, adj. (m.c. for °jita), *unconquered*: Gv 57.18 (vs).

aparādhika, adj. (= Pali id., and Skt. id. acc. to pw but with wrong reference; cf. *sāparādhika*), *guilty of offense*: Av i.102.7; ii.171.1 (by em.); 182.5; Bbh 255.14.

aparādhyati (cf. AMg. *avarajjhati* (2), *to be destroyed, to be ruined*, Ratnach., *aṣṭa honā*, Sheth; *naṣyati* often means *disappear!*), *disappears*: Mv ii.137.9 (*śakuntā*...) *aparādhyetsuḥ*, aor.; so mss., Senart em. *apavidhyinsuḥ*, but this could only mean *been thrown away*, which is completely inappropriate; in Mv ii.139.4, in identical context, mss. *aparajhimsuḥ* (°nsuḥ), Senart em. °vijhimsuḥ; read perhaps MIndic *aparajhimsuḥ*, cf. AMg. above; in any case some form related to *apa-rādh*, aor., *disappeared*.

aparānta, m. (= Pali *aparanta*; sometimes contrasted with *pūrvānta*, q.v.), *the future*: °ntaḥ, n. sg., Mvy 8307; RP 4.17 *aparānta-kalpa-koṭibhir* *apī* *nāsti* *buddhānām*... *guṇaparyantaḥ*; Śāl 98.2 °ntam, acc. (adv.?), cited Śikṣ 227.8; Gv 37.17, 18; 49.25 (read *pūrvāntāparānta*); 242.16 *aparānta-kalpa*; 242.19 same, 1st ed. misprinted *aparanta*; corr. 2d ed.; Dbh 31.5. See *aparānta-koṭi*.

aparāntaka, f. °ikā, adj. *of the western border, or of the country called Aparānta*; used of cloth or garments, also as nt. noun, (cloth or garments) *of Aparānta* Mvy 9179; °ka- in cpd. Divy 316.26, of garments (adj. or noun?). In Divy 20.22-23 perhaps read *aparāntikayā guptikayā* in the style of *Aparānta* (? see *guptikā*); text *asmāt parānti*. In Divy 1.3; 18.6; 19.16, 19, 23; 21.2, 12 the mss. read corruptly, and with much variation, a text discussed by the editors on p. 703; they read *asmāt parāntaka* and interpret as a synonym of *pratyantima*, except in 19.19 where they read *asmākam aparāntaka*, interpreting (with privative *a-*) as the opposite, *not distant, near*. The forms are troublesome; without much confidence I suggest that forms of *aparāntaka* may have been found in all, meaning something like *of the western border* (if not specifically *of the country Aparānta*). But Tib. (Bailey, JRAS 1950.172) on 19.19 points to *Asmāparāntaka*, q.v.; and this seems to have been the regular Tib. form acc. to Schlefer, cited Divy p. 703.

aparānta-koṭi, f., esp. acc. sg. adv. (see *koṭi*, and cf. *pūrva-koṭi*, of which this is the opposite; corresp. to Pali *paccima-koṭi*, *the farthest (future) end*, in Pali as here of the *samsāra*), *the future end, the utmost limit* (of existence, *samsāra*); Śikṣ 14.8 *aparāntakoṭim* (adv., so read with ms.) *sthāsyāmi* *sattvasyaikasya kārāṇāt*, *I will remain (in existence) to the utmost limit for the sake of a single creature*; 167.16 *aparāntakoṭiḥ samsaritavyā sattvānām paripācanaheṭor itī*, *one must subject himself to the round of existences to the uttermost end in order to bring creatures to maturity*; 186.12 *sacet punar mamaite sarvasattvā aparāntakoṭim chindyur...*, *but if all these creatures should split me, up to the end of time* (adv.; Bendall's note on 14.8 and Transl. misunderstand the word); -*aparānta-koṭi-niṣṭha*, Mvy 372 (ep. of a Tathāgata).

aparāpara, adj., (= Pali id.; cf. Skt. *aparāparotpatti*, pw), *one after another, other and other, various*: Mv ii.434.16 *sarvasālpāyatanehi aparāparehi*; Mv iii.402.3 *aparāpare*, n. pl., *various, ever other, people*; Gv 184.15 *aparāpara-krimiko* (vyādhir), (disease) *due to one or another worm, to various worms*; 521.10 °rair ākārair, *with various forms*.

a-parāmrṣa (neg. of *parā*, q.v.; = Pali °matṭha), *unaffected* (by anything unfavorable), *uninfected, untarnished*: Mvy 1625; 7032; AsP 292.18 and 293.5 (cited s.v. *parāmrṣati*).

a-parikāṅksin, see *pari*°.

a-parikhinna (neg. of Skt. *pari*°, ppp. of *pari-khid*),

unwearied: Dbh 19.11 (see next); SP 77.9 °na-mānasah of unwearied mind (wrongly Burnouf and Kern); °tā, state of being..., Gv 464.6 nausamaccittena gamanāgamanāparikhinna-tayā (so read for text °na-pari°), with mind like a ship, because it is unwearied in coming and going.

a-parikheda, m. (neg. of Skt. pari°; cf. prec. and next), non-latitude: Mv 1.78.16 (one of the 8 samudācāra, 1, q.v.): Dbh 19.10 f. aparikheda-cittam (here aparī° may, but need not, be a Bhvr. adj.) utpādayati; evam asyā-parikhedah (here certainly n.) sambhavati.

a-parikhedana- (nt.? cf. prec. two; only in comp., and in next), non-latitude: LV 432.19 (prose; but v.l. a-parikheda-).

a-parikhedana-tā = prec.: ŚsP 1462.8.

? **a-paritamana-**(tā), in Gv 463.25 dhātrīsamaccittena sarvaklēśāparitamana-tayā, with mind like a nurse, because of not being oppressed by all impurities. BR record pari-tam once in Suśr. as beklommen werden, which yields a possible sense. Yet I suspect a graphic corruption for **a-paritasana-**, q.v.

a-paritarṣaṇā (if neg. to BHS paritarṣaṇā, q.v.), not craving (so Bendall and Rouse): Śikṣ 183.5 cittasyānavallnatā 'navamrpyatā' paritarṣaṇā. There is no doubt that BHS paritarṣaṇā means desire. But CPD derives Pali (aparitassanā from root tras (while noting that comms. derive from tṛṣ), and this seems to get some support from the two preceding and parallel nouns in Śikṣ; perhaps, then, after all, the not being wearied, depressed, or anxious. Cf. paritasyati.

a-paritasana- (nt.; = next, q.v.), the not being wearied or exhausted: Bbh 143.21 duḥkhasaḥṣṇur aparitasana-jāṭiyāḥ; see also s.v. **a-paritamana**, and **paritasana**, to which I have (with hesitation) attributed a different mg.

a-paritasyana (or °nā), °na-tā (= prec.; neg. of n. act. to paritasyati, q.v. with discussion and references; cf. Pali aparitassana, °nā), non-exhaustion, lack of discouragement, not being wearied or troubled in spirit: aparitasyanābhīmukhenākhedacittotpādena (so mss., ed. em. aparitasya°) Śikṣ 25.7, not turned towards weariness (note a-kheda-); aparitasyanatayā, ms. at Śikṣ 35.5 for aparīḥmananatayā which ed. reads with Gv 463.21 (the source of the citation; see parīḥmanana); nausamaccittena gamanāgamanāparitasyanatayā (so mss., ed. em. °trasya°, without good reason) Śikṣ 35.9, with mind like a ship because unwearied in going and coming; this is cited from Gv 464.6 which reads parikhinnatayā, certainly an error for aparikh°, a synonym of aparitasyana(tā), cf. akheda- above on Śikṣ 25.7, and s.v. paritasyati, °tras°. Wogihara, Lex. 32 note 1, assumes that the original form of these nouns contained °tasya° and that (a-)paritasana (prec.) is a 'purism'. This can hardly be assumed in view of Pali paritasati beside °tassati, and BHS paritrasati beside °syati.

Aparitrṣita (cf. paritrṣita), n. of a former Buddha: Mv 1.141.13.

a-paripantha-dāyin, adj., not causing fear or danger, not a source of alarm (to anyone? to himself?), said of a successful performer of certain magic rites (cf. Skt. bhaya-dāyin, and BHS paripantha which as in Pali is a near-synonym of bhaya): so read in Mmk 291.13 (text apantādhāyi, n. sg.); 297.28 (text apatthadhāyi); 299.3 (text aparipatthadhāyi).

Aparibhinna, n. of a former Buddha: Mv 1.137.4. **aparimāṇa**, nt. or m., a high number, Mvy 7804 (m.); 7936 (nt., cited from Gv); 8044, (nt.); Gv 106.21 (°nasya); 134.7 (nt.).

aparimāṇa-parivarta, m. or nt., square of prec.: Mvy 7937 (m., cited from Gv); 7805 (m.); Gv 106.21 (°tasya); 134.8 (nt.).

a-parimāṇavant, adj. (Pali aparimāṇa), opp. of pari°, q.v.

aparimita, nt., a high number: Mvy 8043.

Aparimitaguṇadharmā, n. of a Bodhisattva: Gv 442.2.

Aparisrotavāhana, n. of a former Buddha: Mv 1.139.6.

a-parisrāva, see pari°.

a-parihāṇiya, adj. (= Pali id.), not connected with loss (CPD): with sapta ... dharma, as in Pali (satta ... dhamma), (seven) conditions of welfare (CPD), MPS 1.14 ff.; listed 2.5 ff., several lists.

aparejjukāto (but v.l. aparajju°, q.v.), adv., on the next day: Mv 11.255.14.

aparokṣa (= Skt.) in °kṣa-vijñāna LV 403.5, 9 (of Rudraka Rāmaputra) and °kṣa-jāṭiya Mv 11.322.11, 14 (of Udraka Rāmaputra) or -jāṭika Mv 11.415.10, all Bhvr. adj., of manifest, open understanding (LV), or manifest, open (? not obscure? precise mg. not very clear) in nature (Mv). Tib. renders LV rnam par śes pa (= vijñāna) lkog tu ma gyur pa, (having) not secret intelligence (wrongly Foucaux). Cf. aparakṣa.

[aparodha (m.?), trouble, acc. to KN in SP 321.2 (asmād ātmano) 'parodhād garād vā viśād vā, with no v.l. But WT with their ms. K' (asmākam asmād) ātmoparodhād etc., which is supported by Tib. (uparodha = lus hjiḡ par byed pa); even avarodha, for which apa° might be regarded as a hyper-Sktism, is hardly used in this sense in Skt., and certainly not in Pali.]

aparyanta, m. or nt., a high number: Mvy (m.) 7806, 7938 (here cited from Gv); Gv 106.21; 134.8 (here nt.). (On LV 147.2 see s.v. paryanta 3.)

aparyanta-parivarta, m. or nt., square of prec.: Mvy (m.) 7807, 7939 (here cited from Gv); Gv 106.22; 134.9 (here nt.).

Aparyantabhadra, n. of a Bodhisattva: Gv 443.9.

a-paryāṭṭa, **a-paryādatta**, and **a-paryādinna** (all ppp. to pary-ā-dā with neg. a-; = Pali aparyādinna; cf. paryādadāti, paryādāna), not overcome, not mastered (by disturbing or hostile elements or entities); not exhausted; in the latter sense (1) Gv 502.15 aparyādatta, said of a light which is not exhausted by the lighting of many other lights from it (see s.v. niryāna); but (2) regularly applied to citta or equivalent (so also in Pali), with mind (thoughts, or the like) not overcome (by deleterious influences): aparyādinna-dhyāśaya Mv 1.85.6; 86.12 (defined 86.13-14, where in 13 °dinna-citta is included in the definition); °dinna-citta Mv 1.133.10; °datta-citta KP 161.2; Gv 202.3; °datta-cetana Gv 151.20; °datta- (with citta in later part of cpd.) Gv 246.19 (1st ed corruptly °danta; corr. 2d. ed.); aparyāṭṭa-vedita-citta Śikṣ 24.11 (see s.v. vedita).

apalaksana, adj. (Bhvr.; = Pali avalakkhaṇa; not noun, as it is stated to be used in pw), having inauspicious marks: Jm 82.5, 18. Cf. avalakṣaṇa.

Apalāla (= Pali id. or °lāla), n. of a nāga king: Mvy 3273; Divy 348.20; 385.3; Mmk 18.12; Āṭṇāṭiya Sūtra, Hoernle MR 27.3; Samādh p. 42 line 27; Māy 221.24; 247.3, MSV 1.2.6.

[apava, m., Mvy 7903, is doubtless a false reading for ayava, q.v., a high number.]

apavijjhati (MIndic for Skt. apavidhyati), throws away, rejects: ger. apavijjhiyāna Mv 11.104.4 (rājyaṃ). Acc. to Senart, apavijjhati or °vidhyati would also mean disappears; see aparādhyati.

apa-vivāra, adj., not characterized by wide opening of the mouth passage in speech (see vivāra in BR): Gv 401.4 °rah, said of the Buddha as possessing the lakṣaṇa sīmha-hanūtā; in the same passage he is called su-nispiḍihanuḥ, see nispiḍin, which confirms the mg. as stated. Evidently his speech was tight, not loose.

apaścimaka, adj., (1) having no later, last (so Skt. apaścima); Divy 209.1 (vs. but not m.c., in fact -ka spoils meter), 4 (prose); MSV 1.112.18; (2) perhaps = aśeṣa,

complete (? or at the least, not containing less than the number stated?): Bhik 18b.5 sarvabhikṣusamghe ... apaścimake vā bhikṣūṇāṃ daśavarge maṇḍalake, sarva-bhikṣūṇāṃsamghe ... (19a.1) apaścimake vā bhikṣūṇāṃ dvādaśavarge maṇḍalake; MSV II.94.15 °kena bhikṣūṇā parivāso deyaś caturvargamaṇḍalakena.

a-paśyana (neg. n. act. to paśyati, cf. paśyana, **anupaśyana**), the not-seeing: SP 137.12 °nayā, by not-seeing; Kern as if he were not seeing, not quite rightly; Burnouf is farther from the truth. 'Sight' is false, illusory; one must not-see to truly see. Confirmed by verse version SP 143.2; and cf. Lañk 9.8 ye paśyanti yathādr̥ṣṭam na te paśyanti nāyakam.

a-paśyaniya, adj. (neg. g.dve. to paśyati), hideous (lit. not to be looked at): Mv II.447.9; 491.18.

? **apaśraya-** (m.? cf. Pall apassaya, Skt. apāśraya; Ved. apāśrayaḥ, AV 15.3.8, BR *Kopfpolster*, but Whitney support?), support: LV 430.20 (prose; in comp.). But good mss. support apāśraya-, which should probably be adopted.

apasamharati, beguiles, seduces: SP 476.8 (prose) na ca nāryo 'pasamharisyanti, and women will not distract (seduce) them (preachers protected by certain dhāraṇīs). But Kashgar rec. na ca nāribhīḥ samhrīyate.

apa-savyakam, adv. (= Skt. and Pall °vyam, which in Skt. means to or on the right, also to or on the left, see BR 1.296, 5.1009; in Pall only the latter, except for a lexical citation borrowed from a Skt. lexicon, CPD), in Mmk 125.13 kṛtvā vā apasavyakam, (if I understand the passage rightly, can only mean) keeping on the right, i. e. showing respect, not disrespect. Cf. next.

apasavyi-karoti (cf. prec.; Pall °vyam karoti), keeps on the left, to show disrespect: °ti Mv III.325.3.

apa-srjati (in Skt. rare and perhaps questionable, possibly to be em. to the usual ava-s°; not in Pall), drops, abandons: Av II.184.11 apasrjya, text, with supralineal correction in one ms. only, for apasrtya, which the other mss. read; perh. read ava-s°.

apaspr̥ṣṭa (ppp. of *apa-spr̥ś; cf. AMg. avaputṭha touched, by moonbeams), smitten (with affection): Gv 326.7 °tāḥ, parallel to upadrutāḥ.

apasphoṭana, nt. (or ava°, see below), apparently shrugging off (an argument or opinion), rejection: Mvy 7560 = Tib. sprugs bsigs, seemingly shrugging or the like; Das gives for this word avasphoṭana, which Mironov reads for apa° in Mvy. See ava°.

apasmāra, m., also °rī, f. (Skt. and Pall °ra, also Pall apamāra, epilepsy, see below), a sort of demon or supernatural evil being: Lañk 261.10 °raḥ and °rī; Mvy 4762 °raḥ = Tib. brjed byed, epilepsy; Māy 219.10 etc., °rā(h).

apasmāraka, m. = prec.: SP 401.5 (prose; in a list of demons).

apasvāpana, nt. (no form or derivative of apa-svap is otherwise recorded; perhaps hyper-Skt. for ava-svāpana, see o-svāpana and ava-svāpayati), going to sleep or sleeping: Mvy 6639 = Tib. gñid kyis log pa; LV 217.7 °nam akurutām, (two gods) caused a going-to-sleep (of the people of Kapilavastu). We should expect a caus. mg., putting to sleep; and this may be the mg. in the LV passage (made a putting to sleep); but the Tib. is very definitely non-caus., and Das cites apasvāpana for the same Tib.

apaharaṇa- (nt.?), in Jm 88.10, see s.v. āharaṇa; perhaps piloting (a ship) out (of harbor)?

apaharati (in this sense not recorded), captivates: °hriyante, pass. Divy 443.4; °hrto 445.12.

-apahārakam, adv. (quasi-ger.), in gallāpa° Mvy 8584, not stuffing (the cheeks); so Tib., ḥkhur ba (= mkhur ba) [ml] sbo; same mg. seems assured for Pall ava-gaṇḍa-kārakam Vin. IV.196.11 (SBE 13 p. 64 line 16 and n. 2); a Stein fragment of BHS, La Vallée Poussin JRAS 1913 p. 846 line 1, has corruptly gṛṣma-hārakam.

apahārīka? see upahārīka.

apahrta-bhāra, adj. (= Pall ohita-bh°; so also in BHS, see s.v., but not in the passages cited PTSD s.v. ohita, which quotes LV apahrta as apahita; Pall also panna-bh°), having laid aside one's burden(s), in Pall said of arahats, and so of arhants in BHS, SP 1.7; also of Buddha, LV 425.20; of śrāvakas, Mvy 1084 (and ohita° of Bodhisattvas). Probably ohita- in this cpd. in Pall (and in BHS) historically represents apahrta, removed (so Tib. on Mvy khur bor ba, having laid off the burden); ava-dhā does not have this mg. in either Skt. or Pall, and apahā is exclusively R̥gvedic and rare even there.

a-pāniya, adj. Bhvr., without water (pāniya; m.c.): °yā ca SP 195.8 (vs).

apāya (= Pall id., also Skt. but not in this technical application), evil state, = **durgati**, q.v. There are three such (see s.v. **gati**): in hells, as animals, as ghosts. In Pall this group of three is rare; usually there are four, like as asuras being added: LV 32.12 try-apāya; 89.14 muktās ca te tribhṃy °pāyebhṃ; 92.15 (vs) triṣu apāyi (= °yel); 196.8 triṇy apy apāyāḥ; 300.21 (vs) apāya trayo (acc. pl.); 357.4 (vs) triṇi śāntā apāyāḥ; Mv I.61.4 apāya-pratipūṛaka, filling (= crowding into) the (3) evil states of existence; II.215.10 apāyeṣu apāyam gamisyati, he will go to an evil existence in the (3) evil states; apāya-patha, ibid., LV 46.7; 117.9; °bhūmi, virtually = hell, more specifically (so also apāya in Pall), Suv 23.11 (vs) ye sattva tiṣṭhanti apāyabhūmau, ādīptasamprajvalitāg-nigātrāḥ; LV 178.7 (and 9, read with Tib. ṇan soṇ gsum, tri-apāya, or tri-r-a°, for nirayāya).

Apāya-jaha, n. of a Bodhisattva: Mmk 40.13; 63.5; 111.8; 425.19.

Apāyapramathana (so 2d ed., 1st ed. Upā°), n. of a Bodhisattva: Gv 443.1.

apāya-sthāna, nt., in ṣaḍ bhogānām °nāni Mvy 2504 (Tib. loṅs spyod, enjoyment, ḥbri baḥl, of diminution, gnas, place, drug [lā], six), six occasions for evil on the part of enjoyments. They are listed 2505-10, madyapānam, dyūtam, vikāla-caryā, pāpamitrātā, samājadarśanam, ālasyam.

a-pārājikiya, °kiya, adj. (neg. of *pārājikiya, °kiya, not in Pall, from pārājika, q.v.), not guilty of a pārājika offense: Prāt 481.6 °kiya; 482.2 °kiya.

a-pārīma, adj. (neg. of pārīma, q.v.), not further, i. e. hither (bank), always in contrast with pārīma: Mv II.259.7, 17 °māto (tīrāto) pārīmaṃ tīraṃ; Av I.148.14 °māt tīrāt pārīme tīre; Gv 351.2 °me tīre (contrast pārīme, next line).

apāvaranī (to Skt. apavṛṇoti), key (so Tib., lde mig): MSV II.128.10.

apāvuriyati, is opened, pass. to *apāvurati = Pall apāpurati; see Chap. 43, s.v. 1 vr (3): Mv II.158.1 °yati, and pres. pple. °yantasya. Cf. II.161.3 apāvṛtam, the regular Skt. ppp.

apāśrayaṇa (nt.), in catur-a°, adj. (= Pall apassena, catur-āpas°), (possessing the four) base(s), support(s), of a Tathāgata (modes of observance, CPD): Mvy 430 catur-apāśrayaṇaḥ. CPD gives the Pall list, which is not found in Mvy.

api, indecl., (1) if: SP 229.4 (vs) apy ekavāraṃ pi vadeta sūtram, if he should recite the sūtra even (pi) once; (2) after negative expressions, but, Ger. sondern (Skt. api tu; cf. CPD s.v. api A, 1, a, 4): Mv II.109.16 (na adya kimcit parvo na utsavo), api drumasya ... dhītā ... āgatā, it is no holiday or festival today, but the daughter of Druma ... has arrived; 110.12, na me svayam dṛṣṭo nāpi parato śruto, api me ... aṅgulyakā utsaṅge patitā, I have not seen him myself nor yet heard of him from another, but ... his ring fell in my lap; 248.12 na ca kimci śārīrapitā āsi, api me samudrapāraṃ gatvā āgatvā, and I have no bodily disease, but as I am going to the other side of the sea and

coming back — (sentence unfinished); (3) *api...api*, either...or; in Skt. apparently only *api vā*, or *vāpi*, are so used; but in Pall *pi...pi*, see CPD s.v. *api*, B (1): SP 321.12 (prose) *varṇenāpi na rocate gandhenāpi rasena-āpi na rocate*, is not pleasing by reason of either color or smell or taste; [(4) in *api nāma tvam...adinna...ādiyasi* Mv 1.346.13, *api nāma* apparently means *surely!* most certainly! in a strong asseveration. But exactly the same expression is repeated twice below, 346.20 and 347.8, with *asti (nāma)* instead of *api*, and this is the true reading; see s.v. 1 *asti* (1);] (5) *apy eva nāma* (= *api nāma*, perhaps, in Skt. BR s.v. *api* 13; in Pall, both *api nāma* and *app' eva nāma*, perhaps, CPD s.v. *api*, A, 1, c), (a) perhaps SP 228.1; 459.8; Śikṣ 58.16; Bbh 15.7; (b) if only, in strong wish (so Skt. *api nāma*, e.g. Śakuntala, Pischel², HOS 16, 1.20.30), Mv 111.272.8 *apy eva nāma āryaputraḥ agāram adhyāvaseyaḥ*, if only my dear lord would take up domestic life! This mg. is recognized for *api* alone, BR s.v. 11. See *apy-ekatya*.

a-piḍita, neg. ppp. (m.c. for *piḍ°), not harassed: LV 361.16 (vs).

a-pitrjāa, not honoring one's father, see under *a-mātrjāa*.

apidheti, see *pidh°*.

[apimanya], erroneously implied in text of LV 259.9; see *manyana* 1.]

apīśliṣṭa, ppp. (if correct, to *api-śliṣ*, otherwise unknown; perhaps read *āśliṣṭa*, cf. the v.l.), clinging to: Mv 111.76.10 *vālam* (of the supernatural horse) *apīśliṣṭā(h)*; but v.l. *āśli°* (intending *āśli°*?).

a-punaḥ-pratyudāvartya = **a-pratyudāvartya**, not to be turned back: Bbh 225.14.

a-punāgamana, nt. (= Pali id.; cf. Skt. *punar-āgamana*), non-return, not coming again: LV 175.8 (vs).

a-punāvarta (m.? for *nar-āv°, cf. Skt. *apunar-āvartana* and °vṛtti), not returning again (noun): Mv 1.142.4 (prose), read with mss. °varta (= °varte) *evam-*.

apūrveṇa, adv., extraordinarily, in high degree (Divy Index, suddenly; pw 7.304 vor Allem): Divy 36.8 °na... icchāmi... bhikṣubhāvam.

apotsrjati, abandons; Divy 203.16 *bhavasamskāram* (see *samskāra* 2) °jan, pres. pple. In same vs Pall Ud 64.29 *avassajji*.

a-poṣadhika, not keeping the 'sabbath': Mmk 76.26 (see s.v. *poṣadhika*).

Apkrtsna, n. of a samādhi: SP 424.8; °snāyatana (= Pall *Āpo-kasīn°*), one of the 10 *krtsnāyatanāni*, q.v., Mvy 1534.

appeti (= Pali id., = Skt. *arpayati*), delivers: appehi Mv 111.295.2 (vs).

apy-ekatya (properly two words; = Pali *app-ekacca*), see *ekatya* (7).

Aprakāra, m., n. of a samādhi: Mvy 574; ŚsP 1421.10.

[**Aprakṛṣṭa**, see *Aprakṛṣu*.]

apragalbhāyate (or, with one ms., °bhayate; denom. to *apragalbhā*), is not proud. is humble: Divy 615.3 pres. pple., °yamāna-rūpo.

a-praṇidhi, adj. or subst. (= *a-praṇihita*, q.v.), (the state) that is free from desire, longing, or purpose: LV 296.8 (vs), read: śūnyānimittapraṇidhīraṇa muñcamānāḥ (understand -animitta-apraṇidhi-; m.c. a for ā), emitting a sound (concerning) the void, causeless, purposeless (state, i. e. mokṣa, or nirvāna); cf. Śikṣ 6.15, s.v. *apraṇihita*.

a-praṇihita, adj. and subst. (= *apraṇidhi*, q.v., and Pali *appaṇihita*, CPD *aimless, not bent on anything*; in Pall as in BHS parallel to *suññatā*, °ta, the latter-being used as adj. in Pall, and *animitta* (ān°); as epithet of samādhi [suññato... animitto... appaṇihito samādhi SN 11.360.17 = DN 111.219.22] and of vimokkha, nibbāna, also as substitute for the latter), (state that is) free from desire,

longing, or purpose; often in cpds. It is hard to say whether it would be better to call it adj. or subst.; śūnyarānimittāprāṇihita SP 101.1 (adj. or subst.?). 136.13 (subst.; with *nirvāṇadvāraṃ* as fourth member of cpd., but this is unique; there are four herbs in the preceding parable; in 137.1-2 the three alone are named as *vimokṣa-mukhāni*; Śikṣ 6.15 - śūnyarānimittāprāṇihita-rutam = buddha-rutam (see LV 296.8, s.v. *apraṇidhi*); LV 374.4, read *apraṇihita-samādhim* with v.l. for text *apratihata*: 422.21 *apraṇihita-cakram* (Lefm. with all inss. *apraṇi°*), parallel to preceding śūnyatā-, animitta-c°; 428.9-10 °ta-vihārī, parallel to śūnyatā-, ānimitta-v°; KP 94.5 and 125.3, both parallel to śūnyatā, ānimitta; AsP 256.13 (subst.) et passim.

a-pratikāṅkṣa(-tā), see *prati°*.

a-pratikāṅkṣa-tā (see *pratikāṅkṣā*), non-expectation: RP 15.11 *sarvasvaparityāgino vipākāpratikāṅkṣatā*.

a-pratikāṅkṣin, see s.v. *parikāṅkṣin*.

a-pratigrāhita, see *prati°*.

a-pratighāta, see *pratighāta*.

a-praticodya, see *praticodayati*.

a-pratipudgala, adj. (= Pali *appaṭipuggala*; cf. *prati°*; in mss. of LV, Mv, Av, and in Lefmann's ed. of LV, written °pungala, see *pudgala*; the val. °pungava also occurs in mss. of Mv), matchless, unequalled, ep. of Buddha: SP 69.15; LV 126.22; 313.17; 358.7; Mv 1.219.9; 11.141.12; Divy 393.13; Mvy 42; Av 11.199.1.

a-pratiprasārabdha (neg. of *prati°*, q.v.; also written °srabdha), not quieted, not ceased, not abandoned (regularly with passive force, but also active, that has not ceased): Mvy 411 *anābhogabuddhakāryāpratiprasārabdhaḥ*, of a Tathāgata, ceasing in the effortless activities of a Buddha; same cpd. in LV 423.3, ending °srabdha-cakram (read with nearly all mss. and Tib. °kāryāpra°, for Lefm. °kārya-pra°); Mvy 815 *apratiprasārabdha-mārga*, having (keeping) the Way uninterrupted, of Bodhisattvas; Dbh 1.11 °dha-gocara, 45.1 °dha-vīrya, both of Bodhisattvas, of uninterrupted scope, of unabated vigor; Divy 133.19 *yāvan mayā prayoga(h) °dha(h)*, not finished; Gv 246.9 *tathāgata - bala - praveśāpratiprasārabdha - tāp*; 246.20 *-adhiṣṭhānapratiprasārabdham*; adv. °dham *unceasingly* Gv 351.2.

a-pratiprasārabdhi, f. (or °srabdhi; neg. of *prati°*, q.v.), the non-ceasing; permanence: Dbh 42.13 °srabdhitas; Divy 134.3, read (a) *pratiprasārabdhi(r)*, mss. °bdhi, n. sg.; Śikṣ 214.7 °bdhaye; Gv 175.17-18 *sarvabuddha-darśanābhilāṣāpratiprasārabdhaye*; 217.22 (*paripākavinaya*) *prayogāpratiprasārabdhaye*, so read with 2d ed. for 1st ed. °yoga-prati°; 245.26 f. °srabdhim.

a-pratiprasārabhaṇa, nt. (neg. of *prati°*, q.v.), the not ceasing: Gv 371.8 *sattvadhātunayāprati°*.

Apratimā, n. of a queen, previous incarnation of Yaśodharā: Mv 1128.13 ff.

a-prativacana, adj. (neither this nor its opposite *prati°* seems recorded in this sense in Skt. or MIndic), not going back on his word, dependable: Mv 1.349.5, followed by synonym *satyavādī*.

apratī-varṇanīya, in LV 411.10, incomparably worthy of praise, in a list of complimentary epithets of sounds (śabda), after *nirvarṇanīya*, praiseworthy. I believe that *apratī-* must be recognized as used in Skt. as prior element in cpds. in this sense, as e. g. in *apratī-cakra* (pw) and *apratī-karman* (commonly analyzed as *a-pratī-karman*; but there is no record of any **pratikarman* in the sense of a corresponding action, and the immediate constituents seem to me clearly *apratī* and *karman*). Tib. *zla med pa*, matchless, for *apratī*.

a-prativartīya (semi-MIndic for °tya; = Pali *appativartīya*), not to be turned back (by any creature; said of the dharmacakra, once set in motion by a Buddha): Mv 111.327.7 (vs, no v.l.); in Mv 1.330.4 (prose) doubtless

read so with 1 ms., the other pravartayam, Senart em. apravartiyam; in Mv I.331.4 Senart with mss. apravartiyam, in 332.7 apravartitam, which is read in the same formula SP 179.1 (prose, no v.l.); in Mv I.332.21 aparivartitam, in 333.12 apravartiyam, v.l. aparivartiya. In Pali apparently only appaṭi° occurs, and I believe this must have been the original reading. No being could turn back the wheel started by the Buddha. But evidently in BHS tradition this became confused with forms (ppp. as well as gdve.) of pra-, pari-vrt-, which of course also yield a tolerable sense: *which had never been set in motion or could not be set in motion by any (other) being*.

a-prativāṇi, f. (also nt.? neg. of prati°, q.v.; Pall appaṭivāṇi, °nī, °na, also spelled with ṇ; Pall also has paṭivāna acc. to CPD s.v. appaṭi°, but no paṭivāṇi), *non-aversion, non-opposition* (to religious teaching or the like): °ṇīh, n. sg., Divy 654.27; 655.2 (to understanding, abhisamaya, of the four noble truths; parallel with utsāhani, ūti, qq.v., and see samprajanya for the rest of the passage); °ṇī Mvy 7649 (so also Mironov, no v.l.) = Tib. phyir mi nur ba, *non-aversion*; as to the form, see s.v. prativāṇi.

a-prativāṇiya, adj. (to °ṇī; cf. Pall appaṭivāṇiya), *not repellent, not causing aversion*: Mv III.343.1, of Buddha's voice.

a-prativinīta (neg. of prati°, q.v.), *not removed*: Mv II.121.5, of kāmādhyaṣasāna and the like.

aprativirata, see prati°.

aprativīryārambha, adj., *without energy sufficient for (any) undertaking*: SP 100.9 (prose; formed in imitation of apratibala, which precedes).

a-pratīśaraṇa, adj. (= Pall appaṭīśaraṇa; Bhvr., from pratīśaraṇa), *without resource or refuge, helpless*: LV 189.12; Gv 534.16.

apratīṣṭhā-dhyāna-vartanin, *abiding in a trance* (or nirvāṇa?) *which is not* (permanent) *fixation* (cf. under apratīṣṭhita): °nī, n. sg., Mvy 437, ep. of a Tathāgata; Tib. bsam gtan gyi hjug pa la gnas pa mi mñah ba, *not being fixed in entrance into trance?*

a-pratīṣṭhita, *not permanently fixed*: °to nirvāṇe, of a Tathāgata, Mvy 406; °ta-nirvāṇa Mvy 1728, *nirvāṇa qui n'est pas l'arrêt*, Lévi, Sūtrāl. Transl. III.3 note 4, which see on this term; it is the Mahāyānistic nirvāṇa in which the Tathāgata returns to worldly life to save creatures, the remaining incapable of personal involvement in it. Cf. apratīṣṭhā-.

a-pratisamvidita, ppp. (in senses 1 and 2 = Pall appaṭi°; BHS pratisamvidita is not recorded in the first sense), (1) *unannounced*: Divy 557.16; (2) *not known or not* (fully) *comprehended*: Bbh 217.16 °viditātmavṛd-dhikānām sattvānām; (3) °tām, adv., *unawares* (unknown-wise): Bhik 11a.5.

a-pratisamveda (m.; cf. pratisamvedayati), *lack of perception, realization, or recognition*: Bbh 175.5 °dātāḥ glāṇaḥ syād apratibalaḥ, (he is not guilty if he does this thing) *thru inadvertence, or if he is sick or incapable* (of doing his duty); °vedaka, see prati°.

a-pratisamvedanā = preceding (cf. prati°): Bbh 75.6.

a-pratisamhārya, adj. (cf. pratisamharāṇa, 1), *not to be restored* (exile; i.e. irrevocable banishment): Bbh 83.22 yā punar apratisamhāryā pravāsana (ed. wrongly punar-aprati°, as if cpd.); so Tib., slar mi dgug par.

a-pratisamkhyā (= Pall appaṭīsamkhā, regarded by CPD as abstracted from the ger. which in Pall occurs as °khā beside °khāya; BHS has the word only in cpds., where it could be understood as ger.; so also pratisamkhyā, q.v., and cf. the parallel forms in °khyāya), *no careful consideration, or* (if ger.) *not after careful consideration*: LV 434.18 °khyā-samupekṣaka-tvād from the state

of being one that shows indifference without consideration (i. e. without giving careful thought to it); cf. Lévi, Sūtrāl. xx.57 sans calcul respectif; usually in °khyā-nirodha, *suppression not as a result of consideration or knowledge*, one of the 3 asaṃskṛta (q.v.), Dharmas 32; Mvy 2186; Lañk 177.3; 197.12; see Suzuki, Stud. 264 note 1, and especially La Vallée Poussin, AbhidhK. I.10.

a-pratisamkhyāya, ger. (cf. prati°, a-prati-samkhyā, and Pall appaṭīsamkhāya), *without deliberation or reflection*: Mvy 141 °khyāyopekṣā; Mv I.160.15 nāsti aprati° upekṣā, *he has no unpremeditated* (without reflection or deliberation) *indifference*, one of the 18 āveṇika Bud-dha-dharma.

a-pratisama, adj. Bhvr. (= Pall appaṭi°; neg. of Skt. pratisama), *having no equal, incomparable*: Mv I.135.13; RP 51.1; Bbh 89.20, 23; Mvy 2530; -tā, *state of being* . . . Mv II.260.14; 261.16.

Apratihatagunakīrtivimokṣaprabharaṇa, n. of a Tathāgata: Gv 81.25.

Apratihatānetra, n. of a devaputra, one of the 16 guardians of the bodhimāṇḍa: LV 277.14.

apratihataprabha, m. or nt., a kind of gem: Mv II.310.18.

Apratihatavega, nt., n. of the *disk-jewel* of a cakravartin: Gv 418.6.

a-pratīṣa, adj. (= Pall appaṭīssa, °tissa; etym. obscure; see CPD s.v. and Senart, Mv I note 516, who suggests relation to pratīkṣ-; Childers s.v. paṭīssā; cf. sa-pra°, su-pra°), *disrespectful*: Divy 333.23, 27; Bbh 163.24.

a-pratyaniya, adj. (nonce-form, = vipratyanika or °niya-ka, qq.v.; based on wrong analysis of the latter as containing negative vi-, for which a- is then substituted; this is all that is implied by Tib. cited in Burnouf, Lotus 323 f.; in Pall a-paccanika is recorded only in the expected sense of *not opposed, not hostile*, CPD), *antipathetic, hostile, unwelcome*: SP 95.7 (vs) apratyanīyās ca bhavanti loke, pūti mukhāt teṣa pravāti gandhaḥ. (One ms. °nikāś.)

a-pratyaya (m.; = Pall appaccaya; not in this sense in Skt.; cf. Pall paccaya = pīti, Jāt. II.241.10), *discontent, ill-will*: Mv I.30.5 kopam ca roṣam ca apratyayam ca āviṣkaronti.

a-pratyudāvarta, Bhvr. adj. (not in Pall, nor is °paccudāvatta recorded), *that does not turn back*: °tām pratipadam Bbh 219.12.

a-pratyudāvartana (nt.; neg. of praty°, q.v.), *not turning back*: Gv 105.6 bodhisattvamārgāpṛatyudāvartana-tayā; in Śīkṣ 296.8 read praty°, q.v., instead of apraty°.

a-pratyudāvartaniya = °vartya: Mvy 5099; AsP 329.8 pratyekabuddhānyikaś cāpṛatyudāvartanīyadharmā (bodhisattvah); Dbh 42.15 °ya-manasikāro; 45.19 °ya-kuśalamūlaprayogo; Gv 402.10 °ya-romā, here in physical sense, of the body-hairs of a mahāpuruṣa.

a-pratyudāvartya (also a-punaḥ-praty°, q.v.; neg. gdve. of pratyudāvartate, q.v.), *not to be turned back, regularly from a religiously desirable course*: LV 181.15 °tya-smṛtimān, *irreversibly intent upon* . . . ; 423.6, read -adhīṣṭhānapṛatyudāvartya-cakram, for °na-praty° of both edd. with no v.l., but Tib. has neg. (ldog pa med pa) and sense requires this (see adhīṣṭhāna 2); 439.19 °vartya (one, sc. a Bodhisattva) *who is not to be turned back*; Mvy 357 °tya-dharma; Dbh 19.17 °tya-balādhānapṛāpta; 38.9; Bbh 225.27, of persons under the training of Bodhisattvas; Gv 246.20 °tyādhiṣṭhāna.

apratyuddhārya, see pratyū°.

a-prādharṣya, adj. (= Skt. apradhrṣya; neg. gdve. of pra-dhrṣ-, *not to be violated*: Mv II.2.4 (v.l. °dharṣa).

a-pranīhita = a-prāṇihita, q.v.

a-prapañca, see prapañca.

a-prapata, adj., *not conducive to falling down*: Jm 102.14 deśeṣv aprapateṣv api prapatito (in a vs; m.c. for a-prapāta°; but see prapata).

apramāṇa, nt. (In mg. 1 = Pali appamaññā, f.; see CPD s.v.), (1) *infinitude*, as n. for **brahmavihāra** (q.v.), of which there are four, **maītri** (**maītrā**), **karuṇā**, **mudītā**, **upekṣā**: listed as **apramāṇāni** Sūtrā. xvii.17, cf. xx-xxi.43; **AbhidhK.** LaV-P. viii.196; **Mvy** 1503-7; **Bbh** 241.15-16; **LV** 297.12 (vs) **maītri-pekṣa-karuṇā-mudītā-pramāṇāḥ** (read °nā? hardly **Bhvr.**); mentioned without list, **Gv** 471.18 **catur-apramāṇa-vihāra**; **Śikṣ** 105.16; **LV** 45.16 **catur-apramāṇa-prabha-teja-dharaḥ**; 341.1 **catur-apramāṇa** (wrongly printed **catura pramāṇa**); (2) a high number: **Mvy** 7934 (cited from **Gv**); 8041; **Gv** 134.7.

Apramāṇagūṇasāgaraprabha, n. of a **Tathāgata**: **Gv** 81.19.

apramāṇaparivarta, m., *square of apramāṇa* (2): **Mvy** 7935; cited from **Gv**, where it is (certainly by accident) omitted in the text 134.7; by analogy of parallel forms it would be nt. there.

apramāṇa-śubha, m. pl. (= Pali appamāṇa-subha), of *limitless magnificence*, n. of one (usually the 2d) of the classes of **rūpāvacara** gods in the 3d **dhyāna-bhūmi** (see s.v. **deva**): **Mvy** 3095; **Mv** ii.314.8; 349.1; **LV** 150.7; **Av** i.5.2; **Divy** 68.15; 138.22; 367.12; 568.27; **Gv** 249.13; **Bbh** 62.4.

apramāṇābha, m. pl. (= Pali appa°, of *limitless splendor*, n. of one (usually the 2d) of the classes of **rūpāvacara** gods in the 2d **dhyāna-bhūmi** (see s.v. **deva**): **Mvy** 3091; **Dharmas** 128; **Mv** ii.348.19; 360.18; **LV** 150.6; **Av** i.5.2; **Divy** 68.14; 138.21; 367.12; 568.27; **Gv** 249.14; **Bbh** 62.3.

apramāṇābhāsvara, m. pl., n. of a class of gods (see **deva**): **Divy** 367.12, mss.; text by em. **ābhāsvara**, q.v.

a-pramāḍya (nt.; neither this nor **pra°** appears to be recorded in **Skt.**, **Pali**, or **Pkt.**), *non-heedlessness*: **Divy** 426.3 °yena.

aprameya (**Skt.** as adj.), (1) *m. unmeasurable thing* (there are five such, all cpds. of -dhātu): **Bbh** 294.21 ff.; 296.9 ff.; (2) nt., a high number: **Mvy** 8042; **Sukh** 31.2.

a-pravyāhāra, see **pravāyāhāra**.

a-prasāda (m.; = Pali appasāda; neg. of **prasāda**, q.v.), *unbelief*: **Mv** iii.63.10 **alam arthikasya** (see **arthika** 2) **aprasādena**. To be sure, **prasāda**, *faith*, is normally accompanied by the loc.; here gen., *lack of belief in the Buddha*.

a-prasūti, f., *a woman who has not borne children; a young but mature woman*, contrasted with **kumārī**, *girl*, and **madhyastrī**, q.v.: **LV** 321.8 (prose) °ti-rūpāṇi.

? **Aprākṛṣu** or **Aprāptiṣu**, mss., n. of a former **Buddha**: **Mv** i.141.15; what was meant is not clear to me, but **Senart's** em. **Aprākṛṣṭa** is not plausible.

? **aprāgbhāra** (see **prāg°**), adj., **Mv** iii.343.2 (so **Senart**; mss. **apabbhāra**, **apadbhāra**, intending **Pali** form?), of the **Buddha's** voice, perhaps *level, even, without descents or drops*? **Pali** **apabbhāra** is used of a body of water, *having even or smooth banks, without steep slopes*.

aprāpta-kāya, adj. (nowhere recorded), something like *faint, feeble, overcome*: **Divy** 334.2 f.; 571.11; **MSV** i.1.11; parallel with **kṣāluka**, **durbalaka**, **mlāna(ka)**.

a-prāptika, adj. (cf. **Pali** **apattika**, **Dhp.** comm. i.270.23, also **pattika** = ***prāptika** 271.1), *having no share in profit* (**Skt.** **prāpti**), so, *unprofitable*: **Śikṣ** 251.11, of states of being (**dharma**); **Bendall** and **Rouse** *powerless*.

Aprāptiṣu, see **Aprākṛṣu**.

a-prāpya, adj. (neg. of **prāpya**, q.v.), *not easy, difficult*: **Mv** i.89.17 (**bhāra**; see s.v. **prāpya**).

a-prāsāḍika, adj. (= **Pali** **a-pā°**; see **prā°**), *inauspicious, improper*: °**kam** (sc. **karma**) **akārṣṇ** **MSV** iii.53.15; °**kam** **kṛtam** 18.

Apriyākhyā, n. of a **yakṣa**: **Divy** 41.4.

apriyākhyāyin, m., *reporter of bad news*: **Divy** 529.11 f.; 534.29; 535.2.

a-phāṣa, adj. (neg. of **phāṣa**, q.v.), *unpleasant, disagreeable*: **Prāt** 518.4 °**ṣaṃ** (n. sg., *something unpleasant*) **bhaved**.

abaddhapralāpa, m., = **sambhinna-pralāpa**, q.v.: °**po** (so read with mss.), **Mv** i.107.15, in list of the 10 **akūśala karmapatha**.

Abala, n. of a **nāga** king: **Mvy** 3254; **Māy** 246.22. **abalamkartar**, *one who makes powerless*: **LV** 316.16 (vs) °**kartā** **namucipakṣam** (= °**ān**).

a-bahumāna, (1) nt. *disesteem, lack of respect*: **Mv** i.309.15 **mālinīye brāhmaṇānām mūle abahumānam utpannam**; (2) adj. **Bhvr.** (in **Pali** only *disregarded*, **CPD.**), *showing no regard or respect* (with loc.): **Jm** 234.22 (**guṇeṣv**, for *virtues*).

abr̥ha(t), a class of gods, see **avṛha**.

a-bodhi-ka (cf. **AMg.** **abohiya**, *ignorant, unenlightened*), *unconscious; fainting*: **Māy** 219.33.

abrajās, nt., *a particle of water* (as a small unit of measure): **Mvy** 8193; see **truṭi**.

abrahmacaryam-vāda, *report or accusation of unchastity*: **Mv** i.36.13; 37.6 (mss. both times; **Senart** em. °**carya-vāda**).

a-brāhmaṇya, adj. (neg. of **brāh°**), *not devoted to brahmans*, regularly after **amātrjña**, **apitrjña**, **asrāmaṇya**; see s.v. **amātrjña** for references; in **Mvy** 2459 °**yam**, nt., perhaps the group of those not devoted to brahmans, see s.v. **asrāmaṇya** **Mvy** 2460.

Abhaya, m. (1) n. of a king of **Kaliṅga**, converted by **Buddha**: **Mv** i.178.11; 180.6, 9; (2) n. of a **sārvavāha**: **Mv** ii.2.11; (3) n. of a former **Buddha**: **Mv** iii.237.1 f.; (4) n. of a people (? cf. **Kirfel**, **Kosm.** 76); sc. **lipi**, the script used by them: **Mv** i.135.7, read **ramathābhaya-** for text **ramathā-bhaya-** (v.l. **cama°**); (5) n. of a son of **King Bimbisāra** and **Āmrapālī** (not corresponding exactly to **Pali** **Abhaya**, either 2 or 3 in **DPPN**, but perhaps a confusion of the two): **MSV** ii.22.20 ff.

Abhayagirivāsin, m. pl., n. of a school: **Mvy** 9098.

Abhayamkāra, n. of a **lokadhātu**: **Gv** 398.20.

Abhayadeva, n. of a former **Buddha**: **Mv** i.140.13.

abhayamdaḍa, adj. and subst. m. (cf. -**daḍa**), (1) (= **Pali** id.) *giving security*: **Śikṣ** 176.5, ep. of **Bodhi-sattvas**; (2) n. of a supernatural ray emitted by **Bodhi-sattvas**: **Śikṣ** 338.9; (3) ep. of **Avalokiteśvara** specifically: **SP** 441.2; etymologically explained 445.9.

Abhayapurā, or °**ra**, n. of a capital of the former **Buddha** **Supātra**: **Mv** iii.234.8 and 236.2 °**rā**, n. sg.; 234.20 °**rasmim**, loc.

abhayā, (1) n. of an herb, presumably **Terminalia chebula** as in **Skt.** and **Pali**: **Gv** 496.21; (2) n. of a goddess, to whom the infant **Śākyamuni** is presented to worship: **Mv** ii.26.4 ff.

Abhayākaragupta, n. of an author: **Sādh** 579.12.

a-bhavya, adj. (= **Pali** **abhabba**; neg. of **bhavya**; not in this sense **Skt.**), *unable, with inf. or dat.*, sometimes absolute: (a) **inf.**, **LV** 19.19; 246.15 (**sākṣātkartum**; see below), 18; 247.8, 9; **Mv** i.316.17 (**ājānitum**); iii.263.12; 318.10; **Bbh** 291.1; (b) **dat.**, **Mv** i.292.9 **abhavya so tasya nigūhanāya** (so **Senart** em., mss. **taṃ nigūhanāpi**), *he is unable to conceal that (fault)*; ii.121.6, same passage as **LV** 246.15, but here **datives**: **abhavyā eva te . . . jñānāye darśanāye sambodhāye** (same passage in **Pali** **MN** i.241.8 **abhabbā va te nānāya** etc.); **Bbh** 159.5; **Ud** vi.7 (**parihānāya**, ms. °**nāya**, *incapable of loss*); **haritatvāya** **Mvy** 9135 (so with v.l. and **Mironov**, text **haritvāya**); **Bhik** 23b.5; (c) absolute, *incapable, impotent*, **LV** 407.22 (delete following **daṇḍa**); **Śikṣ** 209.12; **Mmk** 5.26.

abhavya-tā (to **prec.**), *inability, incapacity*: **Mv** i.292.10.

abhājana-bhūta, adj. (= **Pali** id.; **Skt.** **abhājana** in same mg.), *no proper vessel, unworthy*: **Mvy** 2457 -**sattva**. Cf. next.

abhājanī-bhavati (cf. prec. and Skt. bhājanī-bhūta), *becomes no proper vessel*: MSV II.73.12.

Abhāvasamudgata, n. of a former Buddha: Samādh 8.8, 10 etc.

abhikīraṇa (nt.), *bestrewing* (to Skt. abhi-kīratī): LV 430.13 suvarṇacūṇṇābhikīraṇa-.

abhikīrṇikṛta, adj. (to Skt. abhikīrṇa, ppp. of abhikīratī), *made to be bestrewn*: LV 82.10 divyapūspābhikīrṇikṛtam (lumbinīvanam).

abhikīrtana (nt.; to Pali abhikīrteti), *recitation*: RP 30.17 corakathābhikīrtanaratās ca.

abhikrānta (= Pali abhikkanta; on confusion with ati°, partly no doubt graphic, see atikrānta), (1) adj., *advanced, eminent, successful*: Divy 311.5 f. abhikrānto 'ham bhadanta (note p. 707 would read ati°, but Pali abhikkanta is used in mgs. very close to this; instead, read abhikr° for atikr° Divy 462.13); MSV I.54.5; 58.16, etc.; (2) adj., *fine, beautiful*, of color (Pali abhikkanta, also with varṇa): prob. read in LV 398.11 abhikrāntena varṇena; Leffm. em. abhisamkrāntena v°; most mss. abhisamskāreṇa (seems senseless); v.l. atisamkrāntena; Calc. atikrāntena, which is the usual BHS form in this mg. and may be right; (3) n., *approach*: °ta-pratīkrānta, *approach and recession*, Mv I.301.5 (mss. ati°); III.60.5; 182.12 (mss. ati°); °tena pratīkrāntena Mv III.171.2; atikrāntābhikrānta Divy 47.16 (? so mss., ed. em. atikrāntātikrānta), perhaps *having passed over the approach* (to the religious goal)?

a-bhikṣuka, adj. (= Pali abhikkhuka; -ka Bhvr.) *containing no monks*: °ke āvāse (so in Pali) MSV II.96.10. Cf. sa-bhi°.

abhiḡita, in gāthābhiḡita, (ppp.) subst. (in Skt. as ppp., rare; Pali only in the same cpd., gāthābhi°, but its meaning is disputed, see CPD); in any case it certainly does not have the mg. it has in BHS), either dvandva, *verses and songs* (so Burnouf and Kern on SP 191.3), or (more likely) *recitation of verses* (so apparently B. and K. on SP 303.2, and Régamey on Samādh); only in instr. °gītena (in SP 191.3 v.l. °gītebhi), *with recitation of (a) verse(s)*; in every case except SP 191.3 followed by one or more stanzas, to which this noun clearly refers: SP 191.3 °tena abhīstaviṃsu (sc. Buddham); 303.2 °tena itam evārtham paripreccati sma; Gv 275.25 buddhadarśanam °tena samvarṇayām āsa; Divy 83.9; Samādh 8.20; MSV II.104.14.

? **abhiḡrṇṇati** (°āti; Pali abhigāṇṇāti, *overcomes*, once, see CPD which suggests em. to adhi°), *excels, surpasses*: Mv II.307.6, mss. abhiḡrṇṇanti (buddhā, raśmibhiḥ), Senart em. ati° (but ati-grah- in this sense is rare and doubtful in Skt. and does not occur in Pali); in next line 7 Senart reads atigṛhyate with one ms., the other reads abhiḡrṇṇīṣu; a pass. seems required but perhaps abhiḡrṇṇati is to be read.

abhiḡrasta, ppp. (occurs in Amarak. as gloss for abhiḡpanna; otherwise no abhi-gras is recorded), *overcome, scorched*: agnīnā abhiḡrastā Mv II.458.3.

abhiḡrahaṇa (nt.; Skt. Lex.; not in Pali), *seizing, grasping*: Lañk 18.8 viṣayābhiḡrahaṇaprayatānām (vi-jñānām).

abhiḡhoṣa (m. ? no form of abhi-ghuṣ recorded), *renown*: Mv II.1.14 abhiḡhoṣa-ghuṣtam (kulam; not found in parallel passages Mv I.198 and LV 24). Precedes abhiḡvādighoṣa°, q.v.

abhiḡhāda, nt. (to abhiḡhādayati, q.v.), *present, honorarium*: Mv III.193.8 (hiraṇyasya suvarṇasya ca vastrābharāṇām ca mahāntam rāśim kṛtvā...) idam te abhiḡhādam bhavatu.

abhiḡhādāna (nt.), = prec.: Mv III.127.17 tasya vipulam abhiḡhādānam (a liberal reward) daḍeyam.

abhiḡhādayati (nowhere recorded in this sense; orig., *clothes, trans.*), *presents*, with instr. of the thing given, acc.

of recipient; the gift may be garments but very often is not: AsP 518.16-17 °yati (svakena ca kāyena... bodhi-sattvaṃ); Mv II.367.17 (vs) daridra sattva paśyitvā dhanena abhiḡhādaye; pres. pple., Megh 288.16-17 mahatā gurugauravacitrikāreṇa bhagavantam abhiḡhādayantaḥ, *presenting... with homage* etc. (wrongly Bendall); perf., Gv 332.21-22 sa tān... sarvavastuparityāgair °yām āsa; 415.3-4 mahāmaṇiratnapadmaśatasahasraiḥ tam bhagavantam °yām āsa; ger. °chādaya LV 108.2-3; 159.14; ppp. °dita, SP 76.10 jīvītena, *presented with life*; Mv I.61.1 (with garments); III.278.13 dhanena; Śikṣ 33.7 guṇajñānābhichā-ditā(h), *presented with knowledge of virtues* (wrongly Bendall and Rouse).

abhiḡjānāti (= Pali id.), (1) *knows by abhiḡjñā*, q.v. The technical Buddhist meaning of the noun is certainly at times associated with the verb, which in Skt. means *knows* in a very general way. The extent to which the special Buddhist sense is present in the verb is often doubtful; I list a few cases where it seems pretty clear: abhiḡjānāni SP 200.8 (Burnouf and Kern, *remember*, I think wrongly); Mv I.57.7, 12; Gv 446.14; Vaj 34.20. The translation *remember*, also given CPD, is due to the fact that events of the past are often referred to; but I think the Buddha (the usual subject in such cases) *knows* them by *supernatural knowledge* or so-called *intuition* (abhiḡjñā, q.v.), not by *memory*; (2) *recognizes* (as a duty), *takes upon oneself* (a vow or undertaking); so also in Pali, e.g. MN I.80.5 (definitions in Pali dictionaries including CPD hardly do justice to this mg.): LV 254.2 abhiḡjānāmy aham... ekam evādvitīyaṃ kolam āhāram āhartum, *I undertake to allow myself to eat only a single kola as food*; similarly LV 255.8, 15.

Abhiḡjī(t), (1) n. of a former incarnation of Śākyamuni: Mv I.2.3 °jī, n. sg.; 5 °jī, stem in comp.; (2) n. of a former Tathāgata: Mv III.236.13 °jītam, acc. sg.; 14 °jī, n. sg.

abhiḡjīvin (cf. Pali abhiḡjīvati), *living*: Mmk 614.7 dīrghakālābhiḡjīvi, n. sg.

abhiḡjñā (= Pali abhiḡjñā), *higher or supernatural knowledge; intuition* (CPD). There are 5 or 6, in both Pali and BHS, agreeing in essence tho the order and precise forms of the names vary. In Dharmas 20, five: divyacakṣus, divyāśrotra, paracittajñāna, pūrvanivāsānusmṛti, rddhi; in Mvy 201-209 six, same order, with variant forms, (parasya) cetah-(citta)-paryāya-(q.v.)-jñāna, for the third; the sixth is āśravakṣayajñāna, as in Pali and elsewhere when 6 are named; the fifth is rddhividhiḡjñāna in Mvy 208; SP 134.11 lists 5, practically as in Dharmas except that the fifth is rddhivimokṣakriyā, an unusual phrase, for which no v.l. is given in KN or WT; Burnouf (Lotus App. XIV, p. 821) cites his ms. as reading rddhi-sākṣātkriyā, which is much more plausible. Twenty abhiḡjñā-karmāṇi are set forth in detail Mvy 210-230. In Lañk 292.13-16 the abhiḡjñā, collectively, are classified as to their origin in four ways (in I. 16 read with Suzuki Transl. 242 n. 1 te °bhiḡjñā na vipākajāḥ). References to *five* abhiḡjñā: SP 12.4; 141.9; 254.14; Mv I.284.3; II.33.11; in II.96.1 attributed to brahmanical, non-Buddhist ṛṣiḥ; Divy 321.3; Śikṣ 243.13 (read pañca, see p. 412, note) etc.; six, SP 90.7; 129.10; 150.2; 155.2; 255.4; 272.6; Mv III.55.5 ff.; Divy 399.27, etc.; note Mv I.165.12 where 'by abhiḡjñā' (abhiḡjñāye) the Buddha attains knowledge of the Doctrine taught of old by other Buddhas; this certainly does not mean *memory*, cf. s.v. **abhiḡjānāti**, which is commonly but wrongly rendered *remembers* in similar contexts; mahā-bhiḡjñā- SP 66.8.

Abhiḡjñāketu, n. of a Bodhisattva: Gv 3.18.

Abhiḡjñānābhiḡbhū, only in vs, = **Mahābhi°**, n. of a former Buddha: SP 157.11 (vs).

abhiḡjñāta, adj. (= Pali abhiḡjñāta), *well-known, celebrated, distinguished*: LV 23.11 (kulam) = Mv I.197.15 = II.1.6; LV 99.8; Mv I.197.17 = II.1.8 abhiḡjñāta-pūrvā-

(ii.1.8 adds puruṣa-) yugasampannam-(kulam); here LV parallel 23.15 has abhiññāta-(noble)-puruṣayuga-(generations, wrongly Foucaux)-sampannam; Mv ii.263.2 (prthivīpradeśo); SP 1.9 abhiññānābhijñātair, *renowned for knowledge* (or, with v.l., for the *abhiññā*, abhiññābhijñātair, cf. Bur-nouf, note, p. 291).

abhiññavati (once written °vati) is apparently used in same mg. as **abhiññā**, q.v., in cpds. in Gv 40.5 (text °vati); 44.24 (1st ed. corruptly °ññāvati; corr. 2d ed.), 25, 26; 45.1, 2; see § 22.50.

abhitunna, and **abhitūrṇa** (= Pali abhitunna, also written °ṇṇa; etym., see below), *afflicted*: Mv i.156.10 (vs) tasya ... vacābhittunno ... rudanto (subject Chandaka: *afflicted by his words*); iii.284.13 śokābhittunna (so Pali sokābhi°). The form abhitūrṇa is read by KN in SP 320.9 duḥkhābhīr vedanābhīr abhi°, with Kashgar rec.; in 321.3 Kashgar rec. also vedanābhittūrṇān, but KN this time °bhībhūtān. Kern cites Pāp. 6.4.21 for tūrṇa (not recorded in literature) as ppp. of turvati, *overcomes*. Neither this root nor tud is recorded with abhi, except for the Pali form cited, which CPD derives from tud, but Kern (see PTSD) from turv, doubtless because of BHS abhitūrṇa. The BHS °tunna could be a MIndicism; but contrarily, perhaps, °tūrṇa could be an unhistoric hyper-Sktism. All that seems certain is that the two belong together and with Pali abhitunna.

abhitūrṇa, see **abhitunna**.

abhitvarāṇa-tā (cf. Skt. abhi-tvarati), *state of hastening towards*, with loc.: Bbh 203.10 (samyaksam-bodhāv) °tāyā.

abhidakṣiṇati, or °ñiyati (denom. from Skt. abhidakṣiṇam, Pali abhi-dakkhiṇa), *goes around keeping on the right, in homage*: Mv ii.416.11 devarājam °ñetsuḥ, or °ñiyet-suḥ, aor. 3 pl.; so mss., Senart em. °ñiyensuḥ. In vs, but meter obscure to me.

abhidarśaniya, adj. (not recorded, but cf. Skt. abhidarśayati, °darśana), *beautiful*: SP 89.7; 128.5.

abhidāśati, *bites*: Jm 229.12 °śanti.

abhidṛḍha, adj., *firm*: LV 278.17 (prthivīpradeśaḥ ...) °dhaḥ.

abhidēvaghoṣaghuṣṭa Mv i.198.3, or **abhidēvādi-ghoṣaghuṣṭa** (v.l. °devābhigho°), ii.1.14, °ṭam (kulam), of the family in which the Bodhisattva is born for the last time, *renowned in a manner surpassing the renown of the gods (and their like)*. In the parallel LV 24.11 daśadigvi-ghuṣṭaśādam, *having its renown bruited about all ten directions*. Cf. **abhiḥhoṣa**.

abhidhyotana (nt.; to °dyotayati), (intellectual) *illumination, making clear, explanation*: Lañk 108.13 padasyā- (of a sentence, expression)-bhidyotanārtham; Gv 243.5 -pāramitācaryābhidyotana-meghān.

abhidhyotayati, °te (= Pali abhiḥjotayati, with object attham = artham), *illuminates, makes clear, explains* (in applied, intellectual sense; object artha, a meaning, or the nature of some religious truth etc.): pres. p. °tayanti Gv 371.19 (-artham); °tayamāna Mvy 6372 (artham); Gv 245.13; 543.7 = Bhāḍ, prose Introduction (kalpān kalpaprāsārān); ppp. °titam (-nīryānam) Bbh 258.3.

Abhidharma, m. (= Pali Abhidhamma), n. of the third section of the Buddhist canon: Mvy 1413; Lañk 290.8; Karmav 94.7; 102.1; 103.6; 155.1.

Abhidharma-samyukta, pl. (°teṣu, loc.), n. of a text or class of texts (otherwise unknown, Lévi p. 12), in which some schools are said to have included the Karmav: Karmav 167.12.

abhidhārayati (= Pali id. or °reti), *supports, upholds, assists*: opt. °rayet Mv i.275.13 (rāṣṭram), 15 (pariṇānam); with aor. mg., Mv i.250.6 (vs; dharmokām; = Pali Jāt. i.34.15 dhammakkam abhidhārayati; Senart wrongly em. abhiḥvālayet); inf. °rayitum LV 100.15 (Mahāprajāpati ... samarthā ...) rājānam ... abhidhārayitum.

(**abhidhyā** (= Pali abhiḥjā), *covetousness*, occurs in Skt., BR 5.1019, the commoner in Buddhist literature; as one of the 3 akuṣala karmapatha (see this) of the mind: Mv i.107.15; LV 31.17, etc.)

abhi-dhyāyati (§ 2.14; to dhyāyati, q.v., = Pali jhāyati), *burns*, intrans.: °yati Mv ii.341.6, three times; subject, the earth; follows kame and vedhe (portents which followed the dharmacakrapravartana).

abhidhyālu, adj. (= Pali abhiḥjālu; to abhidhyā, imitating Irṣyālu to Irṣyā), *covetous*: Divy 301.24; Gv 157.4; 228.15; AsP 427.8; an-abhi°, *not covetous*, Divy 302.9.

abhinada-tā, *condition of resounding, reverberation*: Bbh 76.23 (prose) devadundubhinām °tā.

abhinadita, ppp. (m.c. for °nādita), *made to sound*: LV 80.21 (vs).

(**abhinandati**, *desires*; this mg. exists in Skt., BR, tho the Pali Dictt. do not recognize it; it is very clear in BHS, as in SP 442.1 yo dārikāṃ abhinandati, *who wants (to have) a daughter*; with inf., Mv ii.65.14 abhinandati bhoktum, *wants to eat*. Note that a native Pali lex. gives taphā as a meaning of the verb, CPD.)

abhinandana, nt., °nā, and °na-tā (= Pali °na, °nā), (1) *welcome, joyous greeting*: Śikṣ 183.7; (2) *delight* (in an evil sense), *lust*: Av ii.188.10 °nāya, dat.; Dbh 48.15 °nā, n. sg. f., and 16 °na-tā, abl.; KP 125.5 traidhātukābhīnandanatayā, instr. sg. (Both mgs. in Pali.)

abhinamana (to Skt. abhi-nam- plus -ana), nt., *respectful salutation*: Mvy 1770.

Abhinamitā, n. of a gandharva maid: Kv 4.22.

abhināmayati, (1) *inclines* (trans.), *makes* (the heart) *incline* (to something, dat.); cittam abhināmayati LV 394.6, 12; cittam abhināmayitum (nivāsāya, *towards remaining*) Jm 132.11; (2) *turns away* (trans.), *distorts*: dharmabhāṇakasyārthāny akathām abhināmayati Śikṣ 96.10, *distorts the preacher's meaning into a wrong statement*; (3) *prepares* (food): khādyabhojyam abhināmayet Mv i.325.8; (4) *causes to pass, passes, spends* (time), = atināmayati, q.v., for which this may be only a graphic corruption (t and bh often confused): LV 369.11 (a week, saptarātram); kausidenābhīnāmītam Divy 464.20, 25, (time, or life: subject unexpressed) *was spent in idleness*, cf. the absolute use of atināmayati, q.v.; MSV i.18.16; but i.72.18 and 73.3 (same passage as Divy above) °tināmītam.

abhinikūjati (= Pali id., rare), *warbles*: pakṣiṇo °janti MSV i.93.16. Cf. next.

abhinikūjita, ppp. to prec. (= Pali id.), *made to resound indistinctly* (Skt. nikūjita): Divy 221.17 (puṣkiri-nyah ... śakunakair ...) °tāḥ; in Mvy 5238 read with Mironov śalkṣābhīnikūjitam for text śalkṣābhīr nī°.

abhinigūḍha, ppp., *hidden or protected*: Av ii.115.8 prākāra-parikhā-dvāra-stūpābhīnigūḍhaḥ.

abhinigṛhṇati (= Pali abhiniggaṇhāti), *holds fast, restrains, controls*: Mv ii.124.2 °hne (cetas), aor.; 126.6 °hne (prṣṭhimakam, sc. kāyam), prob. 1 sg. pres. mid., *hold under control* (?); Bbh 161.12 mānābhīnigṛhita, *restrained by pride*; addhatyābhi° (cetas) 169.3.

abhinipatati (not recorded in these mgs. in Skt. or Pali): (1) *falls down* (in respectful salutation): LV 413.21 (vs) jīnasya krame °bhīnīpatya (so read for kramebhi nīpatya), *falling at the feet of the Jina*; (2) *falls upon, attacks*: LV 153.1 (prose) (bodhisattvam) °titāḥ; (3) *falls on* (a couch): MSV iv.196.4; (4) *caus.* °pātayati, ppp. °pātita, (words) *hurled upon*: Jm 125.16 °pātitaḥṣara.

abhinimna, adj. (in sense of nimna, q.v.), *inclined to, bent upon*: LV 402.12 (vs) dharmābhīnimnāḥ.

abhinirūpaṇā (= Pali °ropanā; see next), *fixation of thought*: Mvy 7457 = Tib. mñon par rtog pa.

abhinirūpayati (= Pali °ropeti, cf. prec.; assumed to be from caus. of ruh with abhi-nī; in BHS perhaps influenced in form by Skt. nirūpayati), *concentrates* (with the mind, instr.): Śikṣ 16.6 cittenābhīnirūpayed.

abhinirghoṣa (m.), (vocal) sound: Kv 89.5 kalaviṇ-karutavarābhinirghoṣeṇa bhagavān ārocayati.

abhinir-jayati, °jīnati (Skt. °jita, ppp., recorded only Mbh 14.2220 Calc. = 14.76.26 Bomb.; not in Pall), *conquers*: in BHS only ppp. °jitaḥ Mvy 5247, and gerunds, °jitya Mvy 3636; LV 101.19; Divy 60.22; Bbh 126.12; °jītvā Mv iii.378.3; °jīnitvā or °jīnitvā Mv i.52.9; 193.20.

abhinirnāmayati (= Pall abhininnāmeti; see also *nirṇāmayati*), *bends, inclines* (the mind; only with cittam, and dat. of remoter object, to . . .): LV 344.8 and 345.22 (-sākṣātkriyāyal cittam) °yati; similarly Mv ii.132.6, 16; °ye (aor.) 283.14. Always follows a parallel form of *abhinirharati*, q.v.

abhinirbhidyā, ger., and -*bhinna*, ppp. (Pali abhinibbhijjati, virtually if not exclusively limited to mg. *hatches out*, of eggs, cf. *abhinirbheda*), *penetrating, piercing; penetrated*: LV 155.16 (subject, an arrow) abhinirbhidyā (the target); Sukh 63.5 (mountains, buildings, etc.) tayā prabhayābhinirbhinnāni, *penetrated*.

abhinirbheda (Pali abhinibbhidā; see under prec.), *hatching out* (of eggs): Mv i.272.19 °dāya, dat.; 273.2 °dam gacchanti, (eggs) *hatch out*.

abhinirmipoti, °nati (also with dental n), and °mimīte, °mimāti (= Pali abhinimmināti, °nati; Skt. abhi-nir-mita, ppp., and abhi-nir-māya, ger., in mg. *create, fashion*, without implication of magic; cf. *nirmīnoti* etc.), *creates by magic*: (A) forms implying presents in nirmin(ṇ): °noti Divy 251.19; °panti LV 350.19; opt. °neyam SP 196.7, 9; aor. °ne Mv i.183.10; 266.5; °ni 185.4; ger. °mipitvā SP 63.6 (°nitvā); Mv ii.49.11; 164.1; 256.2; 275.1; 301.17; iii.116.1; 282.10; 410.11; °mipīya (§ 35.15) Mv ii.411.10; (B) forms of pres. abhinirmimīte, °māti, and others from Skt. root mā: °mīte SP 189.3; LV 70.20; 293.2; Divy 166.6; opt. °mīyāt SP 188.1; perf. °nirmame Jm 19.22; ger. °nirmāya LV 77.20; 386.13; Divy 83.22; 361.16; 473.4; Av i.85.3; 298.12; Jm 8.13; RP 50.5; °nirmimīya (§ 35.14) Bbh 152.2; pres. pple. with active ending, abhinirmimīyantam *being magically created*, Gv 444.15 (§ 37.15); (C) ppp. °nirmita LV 191.14; 273.18; Lañk 8.9; Mv ii.150.18.

abhinirvarjya, ger. of °varjayati (Pali abhinibbajjeti, see CPD; commoner is abhinivajjeti), *putting off, discarding, abandoning*: Bbh 408.13.

abhinirvartaka (to Skt. °vartayati plus -aka; cf. next and °vṛtta), adj., *producing, productive*: Mvy 7416; Mmk 55.8, 9.

abhinirvartana, or °nā (nt. or f.; cf. under prec.; = Pali abhinibbattana, nt.), *production*: (tejasya) °tanāye, dat., Mv ii.121.9 (mss. abhinirvanatāye); 122.5 and 123.2 (in both mss. abhinivarttanāye; cf. under *abhinivartate*, also error for abhinir°; note that 121.9 has °nirv° tho otherwise corrupt.)

abhinirvāṇa (cf. next and Pali abhinibbuta), *complete serenity or passionlessness*: Mv iii.395.12.

abhinirvṛti (f.), = prec., or *complete extinction*: Gv 17.7.

(*abhinirvṛtta*, ppp. Skt., also Pall °nibbatta; cf. °vartaka, °vartana, an-abhi°; *come into being*: to be read with ed. Divy 71.6 (mahānyagrodhavrṇṣo) °bhi° (most mss. °vṛtaḥ), and with Senart's note on Mv i.168.7 °vṛttam dharmam deśenti nāyakāḥ. Senart does not indicate that this is an ern., altho both his text and the crit. app. read °vṛtam; this however seems uninterpretable in the context. Senart understands *attained to* (repeated) *existence* (with different Buddhas). Cf. under *abhinivartate*.)

abhinirharapa (nt.; = Pali abhinirharapa), = *abhinirhāra*, 1 (much rarer than this): Śāl 74.15 vāyudhātuv bhījasyābhinirharapa-kṛtyam karoti, *does the work of the development* (lit. *realization, effectuation*) of the seed; Śikṣ 123.7 -sarvākuśaladharmā-pratīpakṣābhinirharapa-tayā,

production, establishment (above in line 4 *abhinirhāra*, see s.v.).

abhinirharati (= Pali abhinirharati, the definitions of which in the Pali Dictt. do not fit BHS usage; cf. *abhinirhāra*, more rarely °harapa, n. act. to this verb, with about the same range of mgs.; one or two passages containing the verb, cited there, are not repeated here), (1) *produces, accomplishes, effects, realizes* (commonly something in oneself); na ca tāvad divyaṃ śrotram abhinirharati SP 357.4-5 and 8, and *yet he does not realize (effect, produce in himself) a divine ear* (despite the fact that he has certain marvelous powers of hearing); SP 141.11 ff. sarvajñatvaṃ prārthayase yady abhijñā °bhinirhareḥ, tam cābhijñābhinirhāram aranyastho vicintaya, dharmam viśuddham tena tvam abhijñāḥ pratilapsyase, *if thou seekest omniscience, produce (realize, in thyself) the abhijñā, and meditate on that realization of the abhijñā, abiding in the forest; by this means thou shalt win the pure law (and) the abhijñā* (or, possibly, dharmam viśuddham may be a second object of vicintaya); LV 180.6 praṇidhānabalaṃ cābhinirharati sma, and *he brought to realization the power of his (former) vow*; 415.15 pūrvapraṇidhānābhinirhṛtam (so read with v.l. for text °nirhṛtam; sc. dharmacakram) *produced (realized) as a result of a former vow*; rddhīś cābhinirhṛtā and *power of magic was produced* Divy 48.15; 49.13; (dharmadeśanām, a preaching of the law) abhinirhṛtya, *having accomplished*, Gv 52.9; an-abhinirhṛta-sarvajñatājñānair, *not having accomplished the knowledge of omniscience*, Gv 19.21; abhinirhari, aor., *produced, effected* (kṣetravīyūha) Bhad 34; abhinirhṛta (pūjā), *accomplished*, Bhad 6°; ppp. nt. used absolutely, without expression of noun, abhinirhṛtam mantrayate sma Divy 542.19, apparently he (Buddha) *considered* (reflected on) *what he had undertaken* (? produced, realized? or initiated, taken upon himself?); but in parallel passage MSV ii.128.3 and 180.5 abhinirhṛta-piṇḍapāṭaḥ evidently means, *when alms-food had been produced* (entertainment provided by a layman), and I suspect a corruption in mantrayate of Divy, see s.v. *aupadhika* (2); with cittam as direct object and a dat. of remoter object, LV 344.7 -vidyā-sākṣātkriyāyā cittam abhinirharati sma, *abhinir-nāmayati* (q.v.) sma, *effected* (realized, produced in himself) *a thought (mind) tending to realization of wisdom* (etc.) and *bent (inclined) it in that direction*; so 345.22; similarly Mv i.228.12 (parallel to LV 344.7) abhinirhāresi, aor.; ii.132.16 °harāmi; 283.14 °hare, aor.; (2) *takes* (a corpse) *out to cremation or burial* (so Skt. nirharati and once abhinir°, see pw 7.257; apparently Pali abhinirharati is not so used; cf. *abhinirhāra* 2); Divy 264.16, 23 abhinirhṛtā, ppp.; MSV ii.126.20 °haratha; 127.3 ff.

abhinirhāra, m. (= Pali abhinirhāra; acc. to CPD generally *earnest wish*, synonym of paṇidhāna, patthanā; BHS shows no such usage; even when associated with praṇidhi or °dhāna it is clearly different in mg.; cf. *abhinirharati*, under which will be found another case or two of this noun); (1) *production, accomplishment, effectuation, undertaking, realization* (particularly of something in oneself); Lévi, Sūtrāl. iv.12, *production, réalisation* (Chin. *accomplishing*). Rarely used of production of physical things, as in Sukh 27.15 ff. of garments, flowers, etc., also music. That it is not, in BHS, equivalent to praṇidhāna is illustrated by Gv 5.20 pūrvā-bodhisattva-praṇidhānābhinirhāram ca saṃdarśayet, and *shall exhibit the accomplishment (performance) of former B. vows*; followed in 22 by pūrvā-bodhisattva-caryā-maṇḍalābhinirhāra-paripūrṇam ca saṃdarśayet, and other similar cpds.; Dbh 14.10 evaṃrūpāni mahāpraṇidhānāni mahāvya-saśāyān mahābhinirhārān abhinirharati, *he undertakes such great vows, resolutions, undertakings; accomplishment or production of samādhi*, Bbh 141.23 (teṣām, sc. samādhinām, abhi°); 175.11 (samādhy-abhi°); of a course of

conduct, caryā, Dbh 17.15; Mmk 23.5; SP 68.5; of mental states such as compassion, Dbh 13.17; of preaching, (dharma-)deśanā, SP 186.8 (here dharmadeśanābhi° virtually = a kind of upāyakaśālyā); 317.13 (preceded in comp. by upāyakaśālyā); upāyakaśālyā-parigrahābhi° Lañk 15.11, realization of the possession of skillful devices; upāyakaśālyā-jñānābhi° SP 82.10 production of (effectuation, setting in motion of) knowledge of skillful devices; kṛtasammodanakathāsatskāraśānābhinirhāraś ca Jm 147.24–25, and after making the accomplishment of return greetings etc.; gāthābhi° production (= recitation) of verses SP 329.9; Samādh 19.37 (see Régamey's transl. and note); nānābhinirhāra-, various undertakings (accomplishments, initiations of activities for religious purposes) SP 41.2, 12; 54.2, 4; 71.7; citta-nagara-duryodhanadurāsadatabhi- (text erroneously °bhi-)-nirhāra-prayukta Śiṅ 123.4, zealous to produce (effect) the state of impregnability and inviolability in the city of the mind; in Dbh 55.11 ff., repeatedly, -abhinirhāram cābhinirharati, produces the effect (accomplishes the accomplishment) of (various religiously desirable ends); Mvy 593 ākāraḥbhi°, as n. of a samādhī, effectuation of forms; 758 buddhākāya-varṇa-pariṇiṣṭipatyābhinirhāra, adj., as n. of a dhāraṇī; in Dbh 45.17 read maharddhi-vikurvapābhinirhāra-nānopacāra- (text °nānopa-) -krīyāprayogair, production of great magic (and?) miracles; (2) funeral obsequies (cf. abhinirharati, 2; not in this sense in Pali): Av i.272.1 śārīrābhi°.

abhinirhāra, adj. (to °harati), who produces, serves (almsfood): piṇḍapātābhi°ko bhikṣuḥ MSV ii.180.12.

abhinirhāra, adj. (to ppp. of abhi-ni-II, see BR; Pali °hīyati, hides), lurked in (by crows, kākābhi°), of an old house: MSV i.82.12 (= abhiliṇaka).

[abhinivartate, error for Skt. abhinivartate, see abhinirvṛtta etc., comes into existence (as), becomes: Divy 111.20, 29; 112.13; 227.1; ed., apparently with mss., always °niv°, but °nirv° must surely be read. Cf. under abhinirvartana; mss. at Mv ii.122.5; 123.2 also read °niv° for °nirv°.]

abhinivāsati (= Pali id.), dwells, has a habitation: RP 31.14 °santi, with loc. prānta-vane; caus. (not in Pali) ppp. abhinivāsita, taken for a dwelling, LV 82.22 °taḥ (pūrvajina-janetryā).

abhinivīṣati, °te (Skt. id., Pali °visati), adheres to, is attached to: yasyaṃ dārikāyām kumārasya cakṣur abhinivēṣyati (for °kṣyati; perh. thru °khyati, § 2.26) LV 141.11, on whatever girl the prince's eye becomes fixed (Tib. mñon par chags par gyur pa de); especially of adherence to disapproved objects (in Skt. similarly used but not so prevaillingly); more specifically with object drṣṭi (= Pali diṭṭhi, similarly with abhinivāsati), heretical view, or the like, e. g. Bbh 228.1 drṣṭigatāny an-abhinivīṣya; Jm 146.7 yathābhinivīṣṭāni drṣṭigatāni; MSV iii.113.20. Hence, apparently, cleaves to (belief in), holds fast to, takes for real or true (things which are false or fanciful): Śiṅ 254.4 yo 'sau svapnāntare śātrum abhinivīṣet, who should insist upon (Bendall and Rouse 234 believe in) his enemy (seen) in a dream; similarly 254.8 rūpāni drṣṭvā daurmanasyasthānīyāny (misprinted °syāsthānā) abhinivīṣate; Lañk 14.3. Cf. an-abhinivīṣṭi, abhiniveśa.

abhinivīṣṭi, see an-abhi°.

abhinivṛtta, ppp. (not in Skt. in this sense; not in Pali), ceased, departed: Lañk 51.7 māyāvīṣayābhinivṛttam (tathāgatākāyām), ceased, departed from the realm of māyā (wrongly Suzuki); 152.5, read ātmātmīyābhinivṛtta-drṣṭayaḥ (so all mss. but one, text °bhivivṛtta°).

abhinivṛtti (not in Skt. or Pali), see an-abhinivṛtti-tā.

abhiniveśa (m.; to abhinivīṣati, q.v.; in Skt. strong attachment; in Pali and BHS usually to something evil; Pali abhiniveśa also false opinion, superstition, CPD),

(1) as in Pali abhiniveśa, sometimes false belief, insistence on an erroneous opinion, as in Śiṅ 198.21 ātmābhi° the heretical belief that there is a self; this mg. may be found in some of the following, which however can be interpreted as evil propensity, adherence to something bad: Bbh 339.17; 340.21 (see iñjita); Gv 188.23; Lañk 174.12 (see āya, drṣṭa 2); Śiṅ 180.16; Divy 210.5; 314.21; (2) diameter, either length (horizontally) or width, contrasted with uccatva or udvedha, height: Mv i.61.2 (yojanam °śena); 196.18; iii.229.14; 232.11 (catvāri yojanāni °śam; acc. sg. adv.).

abhiniveśana (nt.; = Skt. id. in different sense, see an-abhiniveśana-tā), ingress, in the sense of point of attack, = avatāra (4), q.v.: Mv ii.241.6 (Māro) alabhanto abhiniveśanam (against the Bodhisattva).

abhiniveṣyati, see abhinivīṣati.

abhinīścaya (m.; not in Pali; cf. Skt. abhinīścita), determination: LV 182.11 prabhedārthābhinīścaya-jñāna.

abhinīṣṭati (in Skt. rare and only Vedic; = Pali °sīdati), sits down: Mv i.223.5 (kīrṣṇa) yānena kumāro °dati, in what vehicle does the prince (= is he to) sit?; aor. °īdi, Senart em. °śide (m.c.) Mv i.202.18; in LV 39.6 ger. abhinīṣadya in caus. sense, having seated (or with Foucaux consacré), bodhisattvo maitreyam . . . tuṣṭabha-vane °bhinīṣadya (to take his own place after his descent to earth); abhinīṣaṇṇaḥ, sat down, MSV ii.22.17.

abhinīṣkramaṇa, nt. (= Pali abhinikkhamana; to next), departure from worldly life, entrance into ascetic life: LV 36.2; 183.16; Mv i.142.8; 154.4; iii.263.17 f.; Gv 247.25, etc., common.

abhinīṣkramati (= Pali abhinikkhamati), enters ascetic life: LV 136.14; 186.5; Mv i.154.5; ii.141.1, 2; 158.3, 6; 161.5, 7, 8; iii.178.11, etc., common. (Also as in Skt., goes forth, in any secular sense, as udyānabhūmim to a pleasure park, Mv i.262.2, 4; udyānam ii.150.10.)

abhinīṣpadyate (not in Skt. in this sense; in Pali, in this sense, only caus. abhinīpphādeti), gets, secures, obtains: Prāt 495.7 ff. °dyeta (civaram); 10 °dyamāna(h), in (while) obtaining (trying to obtain, sc. a robe); ppp. abhinīspanne civare Prāt 493.19; 495.12.

abhinīṣpīdayati (= Pali abhinippīleti), ppp. °pīdita-, squeezed out, got out with difficulty: °ta-spaṣṭapadām Jm 168.7 (human speech, by a deer).

abhinīṣpeṣayati (caus. of *abhi-niṣ-piṣ-), crushes utterly: °yan, pres. pple., MSV ii.75.1; Tib. cited as phye mar (into powder) glog ciñ (? glog cited only as noun, lightning; here it seems to mean crush); same Tib. for niṣpīṣanto 76.7.

abhinīṣyandana (nt.; cf. Skt. abhinīṣyandate, very rare), irrigation, infiltration (as) with moisture: Gv 430.19 cittanagarābhinīṣyandanaprayuktena te . . . bhavitavyam sarvatathāgatadharmameghasampratichchanatayā.

abhinīra, adj., = abhinīla: Gv 401.20, of eyes, one of the 32 lakṣaṇa. But 2d ed. °nīla.

abhinīla, adj. (= Pali id.; once in Skt., Schmidt, Nachtr.), very dark, of eyes (29th of the 32 lakṣaṇa, q.v.) and hair: (eyes) LV 105.16; 432.4; Mv i.119.1; ii.306.15; Mvy 240 (here °netra-gopakṣmā, see gopakṣman); Gv 404.11; Dharmas 83; (hair) LV 105.13; Gv 404.12.

[abhinḍa-sroto, read abhinda (pres. pple.) sroto, not breaking the (surface of the) water: MSV iv.214.16, repeated; cf. CPD s.v. abhijjamāna.]

a-bhinna, adj. (cf. BR bhid, 8), not seduced, not won (amorously, of a woman, by a man): Mv ii.105.9 (vs) kā tuhyam abhinna (so mss.; Senart em. abhukta, which is right in sense) varteyā, what woman could you not seduce?

Abhinna-parivāra, n. of a nāga maid: Kv 4.7.

Abhinna-rāṣṭra, n. of a former Buddha: Mv i.137.5.

Abhinna-bha, n. of a future Buddha: Mv iii.330.13.

? **abhipāścāt**, adv. after (others), last (of all), or

temporally, *too late*, LV 142.14 tvam abhi° āgatā. But probably read with v.l. *atipāścāt* = Pali *atipacchā* (graphic confusion of t and bh).

Abhipāśya, nt., n. of a cetiya (caitya) in the south: Mv II.307.17; in the parallel LV 389.10 *Padma* (6).

Abhipāraḡa (= Pali *Ahipāraka*), n. of a minister: Jm 82.11 ff.

abhipūjana or °nā (to Skt. *abhipūjayati*), the paying of homage: LV 219.10, 12 nārtham.

abhiprakīraṡi (= Pali *abhippa*°; once in Skt., pw 6.299), bestrews (often after *adhyavakīraṡi*, q.v., or *abhyava*°): °kīraṡi RP 50.6; °kīraṡi SP 169.6; 172.9; 240.2; Mvy 6137; Sukh 43.16; ger. °kīrtvā Mv I.38.10; 212.4; ppp. °kīrṇa LV 162.18.

abhipraṇamati; ppp. °ṇata, stretched out towards: Jm 176.1 (śākhā... nīmṇagām *abhipraṇatābhavat*); caus. *abhipraṇamayati*, extends, holds out (= *praṇamayati*, q.v., cf. also *praṇamati*, °mayati: Mv I.65.18 (vs) *abhipraṇamayetsuḡ*, aor. (burning brands, towards a pyre); ā perh. m.c. (or augment?)).

abhipradakṡiṇī-karoti (cf. Skt. *pradakṡiṇī-karoti* and *abhipradakṡiṇam karoti*), passes around keeping on the right (respectfully): pres. p. n. pl. °karontā Mv II.264.18 ff.; ger. °kṡtvā id. 17.

abhipradarśayati, points to: Jm 144.20 (with acc.). **abhiprapūraṇa**, nt. (cf. Skt. *abhiprapūryate*, once), filling: SP 16.12 (prose) -śāṅkhābhīpūraṇam.

abhipramodana, m., or °nā (cf. Pali *abhippamoda*), great joy: Gv 193.17 (prose) °nān, acc. pl.; Bbh 30.11 (prose) °nā, n. sg.

abhiprayojana (nt.; cf. *abhiprayunkte*, Vedic only), possession: °nāya, dat., Suv 13.6.

abhipralamba (m.; cf. next), hanging down (noun): Gv 270.8 (prose) *samabhāgābhīpralamba-racita-śākhāḡ* (of a tree).

abhipralambate (= Pali *abhippalambati*), hangs down (intrans.): °te Mvy 6130; 6923, here with *ālabate* and *adhyāṡ*°, of lengthening shadows falling on earth at evening (same context in Pali *abhippal*° MN III.164.30, subject *chāyā*, with loc. *paṡhaviyā*); pres. pple. °bamānāni LV 77.14; ppp. °bīta, hanging down, Sukh 54.5 (aṡṡau *yojanaśatāṇy*) *abhipralambita-śākhāpattrapalāśaḡ* (bodhiṡṡṡaḡ), *behung* (with), having... suspended upon them, at end of cpds. preceded by names of articles suspended, SP 75.6; 103.4; LV 30.13; 82.18; 162.15; 187.17; Gv 162.24 (in this mg. perhaps derived from caus.°); caus. °bayanti they hang (trans.), cause to be suspended (acc., from, abl.), LV 124.6 (*gaganatalāt puspapaṡṡadāmāni*); 294.16 (*puṡṡadāmāni*); pres. pple. °bayantyo LV 295.5.

abhipravarṡaṇa (nt.; to Skt. °varṡati), act of raining down: Gv 100.14 -vṡṡṡy-abhi°; 169.2; SP 16.11 *dharma-vṡṡṡy-abhi*°; Dbh 90.9; Sukh 60.7 *dharmaśallābhīpravarṡaṇa-tayā*, because of state-of-raining-down the flood of dharma.

abhipravarṡayitar (cf. prec.), one who causes to rain down: Gv 463.8 °tāro *dharmaśraṡaṇameghānām*.

abhipravādayati, makes resound or play (musical instruments) in honor of someone: *devadundūbhīm* °dayām āśus tasya... satkāṡārtham SP 160.3; AsP 158.21 (divyāni vādyāni).

abhiprasanna (ppp. of °sīdati, q.v.: Pali *abhippa*°), favorably disposed, with gen., loc. with or without antike, or at end of cpds.; in Pali and BHS also believing in, religiously, see esp. Divy 53.8; *croyant parfaitement*, AbhidhK. LaV-P. IV.74; the two mgs. often hardly distinguishable: SP 459.3 (*brāhmaṇeṡy*); LV 308.16 (ye *Māraputrā bodhisattve*); Mv I.36.7, 11 (*bhikṡṡūṇām, bhikṡusya*); 294.23; 301.9; 302.8; 309.9 (*brāhmaṇeṡy*); 311.13 (*śramaṇāṇām*); II.108.4 (mama, sc. a hermit); III.413.4 (see s.v. °sīdati); 424.9 (*asmākam*); Mvy 8353, and an-abhi° 8352; Divy 23.13; 40.7; 53.8

(*śaraṇam gatām °sannām*); 75.19; 137.1 (*bhagavato* °ntike *cittam °sannam*); Av I.47.7 (*buddhe*); Gv 414.26 (*bhagavantam... dṡṡṡvā cāśya cittam °sannam*); Bbh 14.9; *buddhadharmasamghābhī*° Kv 65.16; but also *lūhābhī*°, with *lūhābhīmukta*, inclined to what is mean or base, Mv II.131.5.

abhiprasarati (in this sense app. not recorded), sets out towards: Mv II.104.6 *himavantam abhiprasaresi* (aor.); ppp. °sṡta having come into, Jm 97.9 °sṡtair... *salila-pravāhair* (that had flowed in).

abhiprasāda (m., to next, or its caus.; cf. *abhiprasanna*; Pali *abhipassāda*, said to mean only faith, belief), either the making well-disposed, or the making to believe: Mvy 8352 *an-abhiprasannānām abhiprasādāya*; Divy 423.8 *buddhaśāśanābhīprasādārtham*, in order to make well-disposed, or believing (in).

abhiprasīdati (= Pali *abhippa*°; in Skt. only caus. °sādāyati, makes well disposed), favors, is well disposed (to), conceives faith (in, gen. or acc.): (*sarvajanakāyo etasya*) ṡṡṡṡya (viz. the Buddha) *sahasraparivāśasya... dṡṡṡyati* Mv III.424.12; (*bodhisattvapṡṡṡakam... śrutvā ca*) punar °dati Bbh 14.9; caus., makes well disposed to, or makes to believe in, °sādāyanti Yaśodasya *mātāpitarau bhagavato santike cittam* Mv III.413.3, ... made their hearts favorable to (prob. = believing in) the Bh. Cf. *abhiprasanna*, °sāda.

abhiprāya, m., difference: Divy 222.20 (na... *kaścid vīśeṡo vā* °bhīprāyo vā *nānākaraṇam vā*). Based on use of Pali *adhippāya* (= Skt. *abhiprāya*) intention, but also difference; on the latter mg. see CPD s.v. The old Buddhist word *adhippāya* was Sktized, keeping this new mg. in addition to its normal Skt. mg. Compare with Divy passage the Pali, ko *vīśeṡo ko adhippāyo kiṡṡ nānākaraṇam* MN I.64.23-24.

abhipriya, adj. (intensifying to *priya*; cf. BR s.v. *abhi* 1, d), quite agreeable: Mv I.310.13 *yathā brāhmaṇa-parīśaye abhipriyan* (Senart em. *abhiprāyan*; but for this °prāyas, °prāyo would be expected) *tathā bhavatu*.

abhibudhyati (for °te, pass.; no cpd. of *abhi-budh* is recorded in Skt. or Pali, except rarely the noun *abhi-buddhi*, on which see BR 5.1021), becomes enlightened: LV 185.12 (vs; no v.l.) *drakṡyāmy abhibudhyato bodhiṡṡ*, I shall behold the enlightenment of him as he is becoming enlightened.

abhibhakṡaṇa, nt., feeding upon (to Pali *abhibhakhayitvā*); so prob. read with 1 ms. in Mv I.361.9 *ekam mṡgam viśarjayīśyāmaḡ, mahārājasya ca mṡgamānsena abhibhakṡaṇam* (v.l. *avikṡaṇam*; Senart em. *avibhakṡaṇam*, supposed to mean non-cessation de nourriture; implausible) *bhaviṡyati*, ime ca *mṡgā evaṡ anyavyaśanaṡ nopapadyīṡyanti*, we will let go one deer (every day), and the king will feed on deer-meat, and (at the same time) thus these deer will not get into serious trouble. Less likely is the v.l. *avikṡaṇam* = AMg. *avikkhaṇa* (by false Sktization) = Pali (an-) *japekkhana*, Skt. (rare) *apekṡaṇa* = *apekṡā desire* (at the same time the king will crave deer-meat, and these deer...).

abhibhāvati (not recorded in this physical sense; Skt. and Pali only overcomes and the like), mounts, climbs upon or over; passes over: LV 197.4 (vs) (*miḡhamḡri...*) *abhibhūya caṅkramati tatra ca nopalīto*; LV 198.16 (vs) *kuḡyā ca vṡṡṡa abhibhūya*, (the Buddha's radiance, ābhā) passing over walls and trees (leaves no shadow).

abhibhāna (cf. Skt. *abhibhāti*), perhaps appearance, in *yathābhībhānam*, adj. (or adv.?), something like immediately evident? °naṡ ca na *duḡṡṡchayā... pratiṡṡṡitam* Suv 1.12 (textually uncertain).

abhibhāvana, adj. or subst. (to Skt. *abhibhavati*), overcoming: *ananta-parīśad-abhibhāvanaḡ* Mvy 852, ep. of *Bodhisattvas* (Bhvr.? or *Tatpur.*? In the latter case is *abhi*° adj. or n. ag.°); °na-tā, state of overcoming, LV 32.1 (prose).

abhibhāṣati, ppp. °ṣita (in this sense not recorded), *promise(d)*: SP 88.8 (vs) dadāhi nas tāta yathābhibhāṣitam (no v.l.) ... yānāni, *give us, father, as (you) promised, cars, etc.*

abhibhinatti (not in Pali; in Skt. once pass. abhihidyā-, BR 5.1658), *splits*: Māy 259.30 °bhindyāt, opt. **abhibhū** (f.; not in this sense in Pali; = **abhibhv-āyatana**, q.v.), *supremacy*: abhibhuvā... aṣṭau Sūtrā. vii.9 (comm. abhibhāvāyatana); sarvalokābhibhū (Bhvr.), xx-xxi.44.

? **Abhibhūyayaśa(s)**, n. of a future Buddha: n. sg. °yaśo Mv iii.330.14 (so mss.; Senart em. °bhūyaśo, perhaps rightly).

abhibhv-āyatana, nt. (= Pali abhibhāyatana), *sphere of sovereignty, one of the eight stages of mastery over the senses* (in jhāna, CPD); also called **abhibhū**, q.v., in BHS: Mvy 1519 (listed in 1520-27); Sūtrā. vii.9, comm.; xx-xxi.44, comm.

[**abhimanyatā**, see **abhimanyanatā**.]

abhimanyati, with acc. or dat. (loc. ?), in Mv ii.440.15-17, used four times of the attitude of a husband or wife towards a very ugly spouse; perhaps is *hostile towards* (as in Skt.), but *despises, contemns*, or perhaps *loathes* would seem more natural: (14) anyam-anyam (15) °yanti, ... patiṃ °yati, (16) ... patiḥ pāparūpāye bhāryāye abhimanyati, (17) ... yā te putra nābhimanyisyati: Cf. next.

abhimanyanatā (to Skt. °manyate, BHS °ti), *injuriousness, seeking to do harm*: RP 19.16 jñānenā °bhi° (prose); could be em. to avamany°, cf. 20.2 avamanyati, 20.11 mss. atimanyanatā, Flnot em. ava°. But cf. LV 32.14 where probably read parānābhimanyanatāyāi for Lefm. parābhimanyatāyāi (by em.; mss. parābhigaman-yatāyāi, parāgamanatāyāi; Calc. as Lefm.).

abhimānika, adj. (from Skt. and Pali abhimāna, in two different mgs.; cf. **ābhi°**), (1) *proud, conceited*: SP 380.1 (prose); KP 118.2 (prose), 5 (vs); Mvy 2446; (2) *holding an erroneous view*: Lañk 146.13 (could be interpreted as ābhi°) nāsty-asti-tvābhimānikasya.

abhimānikā (cf. Skt. and Pali māna), *pride*: Gv 527.10 jāty-abhimānikā-nirabhimānatāyāi, *to make prideless their pride of birth*.

Abhimukhi, n. of the 6th of the 10 Bodhisattva-bhūmi: Mvy 891; Dharmas 64; Bbh 346.10; Dbh 5.9 etc.

Abhiya, n. of a monk of old (previous incarnation of Śākyamuni): Mv i.35.13 ff. (A transl. of his story, Mv i.34-45, by R. Otto Franke, in Königsberger Beiträge, 1929, pp. 115-124).

abhiyaśa(s), adj., *glorious*: LV 12.22 (vs) °śā, voc. sg. (before k-).

abhiyācana (to Skt. abhiyācati; cf. Skt. satyābhīyācana, adj., *making requests true*, BR s.v.), *entreaty*: Mv iii.318.14 °nām viditvā; in satyābhīyācanayā Divy 154.5 with *appeal to truth* = **satya-vacana**, q.v., Pali saccakiriya, solemn declaration by the truth of something (in Divy spoken by Buddha in effecting a miracle; see 154.25).

abhiyuktaka, adj.-ppp. (= Skt. °yukta, *zealous, intent, (mentally) applied*: RP 10.10 āśayena... abhiyuktakā(h). May be m.c.

abhiyujyate (also °ti; orig. pass. of Skt. abhi-yuj), (is yoked) *yokes oneself*; fig. *applies oneself* (to, loc.; or absolutely): SP 79.11 (prose) abhiyujyadhve, *you are yoked, harnessed* (to the vehicles just mentioned; wrongly Burnouf and Kern); 80.5, 7 (tathāgataśāśane) °bhīyujyante, *apply themselves*; LV 203.4 abhiyujyatha (gauraveṇa), *apply yourselves*!

abhiraktaka, f. °ikā, adj. (= Pali abhiratta; Skt. °rakta not in this sense), (very) *red*: Mmk 156.24 (vs) tālukā cā °bhīraktikā (perhaps m.c.).

abhirāṅga (m.?), of unknown mg.: Mv ii.86.7 yena saptābhirāṅgā ca. The whole passage is obscure.

abhiracita, ppp. of *abhiracayati: *prepared, arranged, fixed up*: RP 42.13 (vs) mayābhiracitam yad idam tva-darthe.

Abhirati, n. of a lokadhātu, where dwells the Buddha Akṣobhya: SP 184.7 (located in the east); Gv 82.9; AsP 366.15.

abhiramya (Pali allegedly abhiramma, Maung Tin, see CPD; Ap. ahiramma, Jacobi, Bhav.; see an-, nir-abhi°), *pleasing*: LV 187.10-11 sarvamanāpāni copasamhartavyāni viṣayābhiramyāni; Tib. yul ṅams dgaḥ ba thams cad ni sbyor cig, apparently making viṣaya (yul) subject of upasamhartavyāni, and not translating abhi°. The sense must apparently be *all-mind-charming and pleasing objects of sense are to be collected* (prepared, for the prince to enjoy); yathābhiramya (= Pali yathābhirantam), adv., *as long as is agreeable*: MSV ii.87.19.

[? **abhirādha** (m. ? to Skt. abhi-rādḥ; cf. next two), *winning*: Gv 171.22 (prose) ... bodhisattvasya buddhā(h) ... abhirādhacittā bhavanti; but prob. read abhirāddha- (Skt.) with citation of the passage Śikṣ 36.6, *the Buddhas have minds favorably disposed towards* ...]

abhirādhana (cf. prec. and next; Skt. °dhana, Pali an-abhirādhana), *winning favor, conciliation*: Mvy 2944. **abhirādhya**, adj. (gdve. to Pali abhirādheti = sā-dhayati, see CPD; Skt. abhirādhayati, *only propitiated, wins the favor of*; cf. prec. two), *to be won, attained*: Jm 119.8 -abhirādhyaḥ gunavibhūti.

Abhirānavartā, n. of a girl attendant on Subhadrā (1): Gv 52.2.

Abhirāmaśrīvaktṛā, n. of an actor's daughter: Gv 283.3.

-abhirucitaka, adj. (= Skt. and Pali °ta), in yathābhirucitakam, adv., *as one pleases*: Mmk 76.19 (prose; not dimin.).

abhirudati (in Skt. only ppp. °rudita; not in Pali), *laments*: ger. °rudya Divy 323.25.

Abhirūpa, n. of a former Buddha: Mv i.139.14.

abhirūha (so Senart with 1 ms.) or °hana (so v.l.; = Pali abhirūhana; cf. **abhirohaṇa**; to Skt. abhirohati), *mounting, ascent*: Mv ii.289.8 abhirūha(na)sampannāḥ (sattvāḥ, sc. Bodhisattvas; in Pali lit. or fig. of *mounting* as on a ship, esp. by a gangplank; so presumably here, fig. furnishing a gangplank to salvation).

abhirocate (= Pali °ti; not in this sense in Skt.), *surpasses* (lit. *outshines*): Śikṣ 43.2 (sumeruḥ parvatarājaḥ sarvaṇa kulaparvatān abhirohavann) abhirocate ca sama-bhirocate coccātvena vipulātvena ca.

abhirocana (nt.; to prec.), *surpassing brilliance, splendor*: Dbh.g. 20(356).21; Gv 243.4, in adj. cpd. (sarva-)sattvābhirocanaṃ, *having the splendor of all beings, or, illuminating all beings* (of a divinity); 345.14 (prose) °nasabhāgatām.

abhirohaṇa (nt.; Sktized form of **abhirūhana**, see **abhirūha**), *mounting* (on a ship or other vehicle): Gv 494.7 yānabhūtam sarvabodhisattvābhirohaṇatayā, *because all Bodhisattvas mount upon it*.

abhi-lakṣaṇa, adj. (app. cpd. of abhi, intensive, with lakṣaṇa; Bhvr.), *having superior appearance, fine looking* (of grass growing on the place of bodhi): Mv ii.263.11.

abhilakṣita (orig. ppp. of Skt. abhi-lakṣ; = Pali abhilakkhita, see CPD), *distinguished*; in Pali often with abhiññāta *renowned*, and so in BHS with abhiññāta Mv ii.263.3, of the place of bodhi; Mv ii.441.18, of a king (mss. abhirakṣito, em. Senart); LV 23.16 °ta-puruṣa-, *distinguished men*; 25.8 °tāyā(h), and Mv ii.9.1 °tāyām (with mss.), of the mother of a Bodhisattva in his last rebirth; Mvy 2887; Jm 188.21 abhilakṣitātmanāṃ, *of distinguished persons*.

-abhillagna (only in śakrābhi°, q.v.), *fixed upon, worn by* (Tib. on Mvy 5960 thogs pa, presumably to ḥdogs pa, *tie or fasten on*).

abhilapanatā, Mvy 2795 = Tib. mñon par brjod pa, *full expression, elucidation* (Das); not *Geschwätzigkeit* (pw 7.306).

abhiḷāpya (rare except in neg. **anabhi°**, **nirabhi°**, qq.v.), *expressible, that can be put in words*: Bbh 265.16 °pya-vastu; 20 °pyāḥ svabhāvā dharmānām. In the prose Introduction to Bhad, line 2, Watanabe reads param-parābhiḷāpyānabhiḷāpya-buddhakṣetra-, but the true reading is paramparānabhiḷāpyānabhi° with v.l. and Gv 543.6; see **anabhiḷāpyānabhiḷāpya**.

abhiḷāṣa, nt. (in Skt. m.), *desire*: Mv ii.65.13 °śam utpannam.

abhiḷāṣika, adj. (= Skt. °śin, Pali °si), *desirous, wishful*: Gv 233.4 (prose) °keṇa cittotpādena.

abhiḷikhati (not elsewhere recorded in this sense), *touches lightly, grazes*, with acc.: LV 76.19 (elephants abhiḷikhati the feet of Suddhodana with the tips of their trunks).

abhiḷinaka, adj. (= Skt. °līna; cf. **abhinīlīnaka**), *lived in* (by birds): Divy 83.21 (prose) kākābhi°, of an old house; perhaps pejorative -ka.

abhiḷiyati (abhi with Skt. ḷi), *flies thither*: °yathā (mss., Senart em. °ta) Mv ii.21.5 (= 1.219.3, where ni-ll° is read, see **niliyati**).

-abhiḷokana, lfc. (adj.? or n. act., in Bhvr. cpd.? to Skt. abhi-lokayati), *seeing*: LV 179.2 (vs.) bahudharma-satābhiḷokane ... cakṣuṣi (nt. acc. dual).

abhiḷatsala, adj. (abhi, intensive, with Skt. vatsala), *very affectionate*: Mv ii.206.11.

-abhiḷvarsika, adj. (= Skt. °varṣin, Pali °vassī), *raining, pouring down*: Gv 481.9 (vs) amṛtābhiḷvarsikāḥ, n. pl. m. (-ka m.c.?).

abhiḷādanā (in Skt. and Pali only °na, nt.), *salutation*: Bbh 139.7 (prose) °nā-vandana-.

abhiḷāhayati (Skt. in this sense only non-caus. °vahati, chiefly Vedic; Pali abhiḷāheti, *removes, puts away*), *causes to be brought near*: Gv 54.20 (vs), read, sūra bhūta abhiḷāhayāhi me, *cause true heroes to be brought to me*; 56.8 (vs) dharmayānam °yāhi me.

abhi-vicitrita, adj. (abhi, intensive, and Skt. vicitrita), *highly embellished*: SP 151.9 and 153.12 (prose) ratnavṛkṣābhi°; Sukh 54.12 (prose) -ratnavastuśatābhi°.

abhi-vi-jinati (= Pali °jīnāti, °jinati, °jeti), ger. °jīnitvā, *conquers*: Mv ii.159.2.

abhiḷijñāpayati and °jñāpayati (Pali abhiḷijñāpeti only Vin iii.18.32, object methunam dhammam, *makes manifest* = *consummates*; Skt. only non-caus. abhiḷijñāti, *perceives*), (1) lit. *makes perceptible* (by sound), and so *makes to resound*, with acc. object and instr. svareṇa (śabdena); the common mg. in BHS: SP 122.10 (prose) lokam svareṇābhiḷijñāpayati; 369.1 (vs) lokadhātum svareṇa ... abhiḷijñāpeyā (opt.); LV 85.9 lokadhātuḥ svareṇābhiḷijñāpto °bhūḍ; 155.3 mahānagaram śabdenābhiḷijñāptam abhūt; Mv ii.160.8 svareṇa abhiḷijñāpitam; Mvy 2785 svareṇa abhiḷijñāpayati; Samādh 8.9 lokadhātuḥ svareṇābhiḷijñāpto (Régamey wrongly instructed); Sukh 64.15 buddhasvareṇābhiḷijñāpayantam (pres. pple.); (2) *makes perceptible* (visually), *makes manifest*: pres. pass. pple. abhiḷijñāpyamānāni, *being manifested*, Gv 537.5 (sarvārambaṇāni), 6 (sarvabodhisattvapaṇṣanmaṇḍalāni).

abhiḷinayati, °neti (not in Pali; Skt. only ppp. °nīta), *trains completely*: fut. pple. °neṣyan Jm 216.8; ger. °netvā (mss., Senart em. °neti) Mv i.297.17.

abhiḷilokanā (to next), *close examination*: °nā-pūrvamgamehi dharmehi Mv ii.259.8; 260.1.

abhiḷilokayati, °keti (not in Pali or Pkt.; Skt. once °lokyā, ger., Haravijaya 42.31, see Schmidt, Nachtr.), *gazes intently at, examines closely* (with acc.): °kayati Mv ii.447.5; °keti ii.259.7; 260.1; pres. pple. °kayanto iii.318.1; °kento ii.398.2; °kayan Gv 99.21; ger. °ketvā Mv i.317.8, 10, 14; all prose except Mv ii.398.2. Cf. prec.

abhiḷisrāṇayati (abhi with Skt. vīsrā°), *gives away in largess*: pass. LV 123.19, read abhyavakīryante (best mss.) smābhivīsrānyante (certainly intended, the acc. to Lefm. not supported in mss.; text °srānyante which is nonsense); so Tib., mñon par- (= abhi) byin no (give).

?**abhiḷivusta**, doubtful reading, LV 185.11 (vs); if correct, must mean *dwelling; who dwell*, Skt. abhyūṣita, to otherwise unrecorded *abhi-vasati: devata °ta bodhimāṇesmin.

abhiḷvṛṣṭa, nt. (substantivized ppp. of Skt. abhi-vṛṣ), *what is rained (upon); rain*: SP 127.6 meghābhi-vṛṣṭena, *by reason of the rain of the clouds upon (them)*.

abhiḷvedana or °nā (in comp.; to Pali abhiḷvedeti), *experience, suffering (of pain)*: Bbh 180.11 (prose) duḥ-khābhiḷvedanābhinunnasya.

(**abhiḷyūhayati**), **abhiḷyūhita**, ppp. (to abhi with denom. *vyūhayati to Skt. vyūha), *festively adorned*: LV 273.17 (prose) mārgo °bhiviyūhito °bhūt.

abhiḷraddadhāti, °dadhāti, rarely °dhayati (?), (= Pali abhiḷsaddahati, always with single s, pointing to a new Mindic prefixation of abhi; not in Skt.), *believes*, with gen. of person, acc. of thing (as in Pali): °dadhāti Mv ii.209.5; 219.15; KP 16.2; °dadhāsi Divy 305.20 (bhagavātaḥ); °dadhāmi Mv ii.184.17 (etaṃ); °dadhāti (3 pl.) Sukh 66.6; °dadhāsi Divy 538.3 (bhagavataḥ); °dadhanti SP 80.4 (prose; tathāgatasya); °dhayanti Suv 192.8 (prose; v.l. °dadhanti); opt. °dadheta SP 93.4 (sūtram); impv. °dadhadhvam SP 315.2 (tathāgatasya); fut. °dadhāsyati Divy 7.29; °dadhāsyanti Divy 14.24; Vaj 41.7; Kv 23.14; °dadhāsyē (1 sg. mid.) Divy 8.1; °dadhāsyanti Mv iii.76.9; ppp. °dadhāta Divy 16.5; gdvē. °dadhītavya Mv iii.76.6.

abhiḷraddadhāna-tā (n. act. from prec., with suffix ana plus -tā, § 22.42; not from Sanskrit pres. mid. pple. -dadhāna), *state of believing*: SP 332.7; ŚsP 615.10 (both prose).

abhiḷakṣa, adj. (ppp. of Skt. abhi-ṣajati, Pali abhiṣajati, both *offend, give offense to; afflict*; cf. **abhiṣajyate**; wrongly defined in BR s.v. sañj with abhi; Mbh. Crit. ed. 3.30.26 [Nīl. tāpito, tāpayet for abhiṣakto, abhiṣajet] and 4.4.9 [Rāmākṣṇa paraphrases using abhiṣaṅga, glossed parābhava], which are the only two passages cited in BR; pw adds one other from Caraka, abhiṣakṣa, defined correctly *heimgesucht*), (1) lit. *offended, hence angered, wrathful* (so the cognate Pali abhiṣaṅgin is used; Pali abhiṣatta, in most occurrences, = Skt. abhiṣapta *cursed*, but see below), always followed by synonyms kupita, caṇḍibhūta (or in Prāt caṇḍikṛta): Divy 622.11; Karmav 26.5 (here krodhābhiṣakṣa); 27.13; Prāt 500.8; 512.9 et alibi; (2) in Mvy 2965 abhiṣakṣaḥ defined by Tib. (ñan ba) and Chin. as simply *bad, wicked*; the Jap. has three alternative renderings, all obviously based on etymological guesswork; one means *vituperated*. Occurs in a section entitled krodhakārāḥ, and containing mostly words for *anger, angry* etc., and perhaps to be interpreted precisely in this sense; in that case belonging with (1). However, Pali abhiṣattarūpa occurs once (Vv.chap. 84 vs. 5; p. 78 line 8) as ep. of bhūmippadesa, a *region*, described as desolate, barren wilderness; the comm. and modern interpreters take it as meaning *accursed*, identifying it with the usual Pali abhiṣatta (= °ṣapta, above); but the Vv.context contains no evidence for this; possibly it = Skt. abhiṣakṣa, orig. *heimgesucht* (as in Caraka, above), *afflicted, evil*. In that case abhiṣakṣa of Mvy might mean what Tib. and Chin. say, simply *wicked*, which would be not a difficult development from *afflicted*.

? **abhiṣajjana**, nt. (to Skt. abhi with saj or sañj, in a sense not recorded in Skt., but cf. Pali abhiṣajjati, a, CPD), perh. *sticking fast (together)*, said of the teeth during the process of eating: Gv 401.10 (asyāhāram paribhuñjānasya na) ... paryavanāho (q.v.) vābhiṣajjanam

(printed vā bhi°) vā; but 2d ed. vāṭisarjanam; what *atīsarjana* would mean in this context is obscure; *excessive emission* (spitting out of food)?

abhiṣajyate (pass. of Skt. abhiṣajati, Pali °sajati; = Pali abhiṣajati, b, CPD; cf. **abhiṣakta** and **abhiṣañ-jani**), *gets angry* (lit. *is offended*): Av i.286.4.

abhiṣaṇṇa (ppp. of Skt. abhiṣidati, in different mg., only Vedic and Kāś. on Pāp. 8.3.118 f.), apparently *seated*: Sukh 67.8 sa tatra tadābhiṣaṇṇo vābhiṣampanno vā bhavet (Müller, SBE 49, Part 2, 64: *there he might then be either sitting or resting*).

abhiṣūyate (= Skt. abhyasū°; in vs but not m.c.; § 3.115), *complains*: na cābhiṣūyase MSV i.10.6; i.12.1.

abhiṣeka, n. of the tenth (bodhisattva-) bhūmi in one list (not the ordinary one, see **bhūmi** 4; see also next): Mv i.76.18 daśamī tv abhiṣekato; 124.20 °ka-bhūmi-prāptānām; Gv 472.25 °ka-bhūmi-sthita, said of Maitreya; Gv 514.7 ekajāti-pratibaddhānām abhiṣekapṛāptānām.

abhiṣekavati = prec.: °ti nāma daśamā bhūmiḥ Mv i.193.6, in a colophon.

Abhiṣecanī (v.l. °cavati), n. of a Bodhisattva-dhāraṇī: Mvy 747.

abhiṣṇam, see **abhiṣṇam**.

abhiṣyaṇṇa (ppp. of Skt. abhi-ṣyandati, *overflows*), (lit. *overflowing*;) *over-exuberant, excessive*, of the bodily humors (dhātu); so Pali abhiṣ(ṣ)anna is used, of the bodily humors (dosa): Mv iii.143.16 °nā vātātāpā (see this); 144.6 °nehi dhātūhi, and same (but with mss. reading abhiṣyandehi, em. Senart) 153.11 and 154.8. See the following entries.

abhiṣyanda, m. (in Skt. used of a pathological eye-condition; cf. prec. and next), *flux, ulceration of the teeth*: Gv 401.9.

abhiṣyandati (cf. prec. and following entries), (1) *overflows* with evil emotion, specifically anger or malice: Mv i.30.5 (asurāḥ) kupyanti vyāpadyanti abhiṣyandanti; (2) some form or derivative of this verb is intended in Mv iii.311.1, which Senart misunderstands; the mg. must be *becoming inflated* (with evil bodily humors), cf. **abhi-ṣyaṇṇa**; this condition of the Buddha's body resulted from his first meal after the seven-weeks fast. The next sentence says that Śakra brought haritaki, a purgative medicine, so that *his humors might become pacified, restored to ease*, dhātūnām sukhāḥ (em. to mukhaḥ by Senart) bhaviṣyati. The exact reading in 1 is uncertain; possibly tathā abhiṣyanditam, impersonal, *inflation, over-exuberance* (of humors) was caused.

abhiṣyandana (nt.; = Pali abhiṣandana; cf. prec. and next), (over-)flowing: -mahākaraṇābhiṣyandana-tavā Gv 294.15, *because it is full to overflowing with great compassion*.

abhiṣyandayati, °deti (= Pali abhiṣandeti; caus. to °syandati), *drenches, saturates, irrigates*, (a) lit. of plants etc., Mv iii.301.17 vāriṇā °deti **pariṣyandeti** (q.v.); ppp. °dita, SP 122.8 (plants and seeds); Mvy 6584 (= Tib. brlan pa, sbaṅs pa, *drenched, wet*); fig. of kuśalamūlāni, *roots of merit*, °dayiṣyati, fut., Gv 457.18; (b) of mental organs or states, °dita-niscita-citto Gv 151.13; -karuṇā-snehābhiṣyandita-samtāno 189.9; in yoga practice, °dayati *softens, makes supple* (one's own person), as in Pali (CPD), Mvy 1646 = Tib. mñon du mñen par byed pa, *makes very supple*; here too followed by **pariṣyandayati**.

abhiṣvakta (ppp. of Skt. abhi-ṣvaj), *attached* (to, acc.): Suv 209.9 (prose) jīvitaśarīrāṇy abhiṣvaktānām (Nobel em. °śarīrābhi°).

abhiṣamyujyate (pass. of Skt. abhi-sam-yuj), *applies oneself* to (acc.): SP 124.4 ye ... tathāgatasya dharmam bhāṣamāṇasya śṛṇvanti dhārayanti abhiṣamyujyante, *who ... apply themselves to the law of the T. as he declares it*.

abhiṣamrādhayati (cf. Skt. abhiṣamrādhana, BR 5.1025, once in Bhāṅ. P., defined *wohl das Befriedigen, Zu-*

friedenstellen), *applauds*: pres. pple. °dhayan Jm 97.16; ger. °dhya Jm 13.15; 26.16; 27.5; 235.8.

abhiṣaṃskaroti (= Pali °saṃkharoti; recorded in Vedic (SB) as *zurechtmachen, bilden*, BF; see **abhiṣaṃkaroti**, °skṛta, °saṃskāra, etc.), *accomplishes, performs, does, fashions*; often governs acc. of cognate **abhiṣaṃskāra**, q.v., in various shades of its meaning; Av i.68.1 prāsādam abhiṣaṃskṛtavantaḥ, *bullt a palace*; Śikṣ 252.12 karmābhiṣaṃskaroti, *performs action*; with cittaṃ, *makes up, fixes* (the mind, thought), Bbh 12.5 cittaṃ °roti; Dbh.g. 44(70).13 (bhūmidharma) °ronti, (Bodhisattvas in 9th bhūmi) *fully realize* (in their minds, the conditions or laws of the bhūmi); without object cittaṃ (cf. **abhiṣaṃskāra** without citta-, *mental determination*) LV 254.20-21 uttiṣṭhāmīti cābhiṣaṃskurvams, *making up my mind* (Tib. sñam na, *thinking*) *that I would arise* (I fell down), cf. Mv ii.126.7 s.v. **abhiṣaṃskāra** (the situation is the same); but in the parallel LV 256.3 uttiṣṭhāmīti gātrāṇy abhiṣaṃskurvann, *preparing* (making ready, fixing) *my limbs with the intent to arise*.

abhiṣaṃskāra, m. (cited from Skt. only BR 7.1700, from Caraka; essentially a Buddhist word; = Pali abhiṣaṃkhāra; see °skaroti, °skṛta), *performance, accomplishment*: SP 226.9 (udāraṃ dharmābhi°, *noble performance of dharma*); in all meanings often made object of the cognate verb °skaroti, as Dbh 55.8-9 pāramitābhiṣaṃskāram cābhiṣaṃskaroti, and *accomplishes the accomplishment of the Pāramitās*; Dbh 22.23 *performances*; Bbh 256.25 na vyaññanābhiṣaṃskārārthi, *not seeking the accomplishment of the letter* (but of the spirit, the true esoteric meaning, arthārthi); often rddhyabhi° (= Pali iddhābhi°) *performance of magic*, SP 300.9; 388.6; Divy 161.11; 190.22; 340.11; Jm 11.6; 153.2; object of the verb °skaroti, *perform a magic performance*, LV 182.14; 290.13 f.; Samādhi 19.14-15; Av i.24.3; *performance of action*, Samādhi 22.2 (here specified as karmābhi°), generally with special reference to its fruits, good or bad, esp. when modified by, or cpd. with, words like puṇya, apuṇya, kuśala, pāpa(ka), the Pali equivalents of which are similarly used; here abhi° often may be rendered *accumulation, piling up* (of merit or demerit), and abhiṣaṃskaroti *accumulates*; cf. LV 88.17 pāpakān abhiṣaṃskārān abhiṣaṃskarīṣyanti with Dbh 48.7 puṇyāpuṇyāneñjyān abhiṣaṃskārān upacinvanti, (ignorant persons) *accumulate* (upa-cl, unambiguous!) *performances* (or accumulations, of karman) *that are meritorious, demeritorious, or leading to immovable states* (see aneñjya), suggesting that the LV passage means *really will accumulate evil accumulations* (of karman); so also LV 398.18 duṣkṛhābhiṣaṃskāra-mala- *impurity due to the accumulation* (hardly *performance*) *of miseries* (thru karman); puṇyābhi° and kuśalābhi°, together, SP 333.3; 348.11; Suv 83.3; puṇyābhi° also SP 337.4; 414.13; AsP 346.8; apuṇyābhi° LV 88.10; kuśalābhi° Śikṣ 190.16; cittaḥ abhiṣaṃskāra, *accomplishment of* (proper) *thoughts or state of mind, right mental make up*, Divy 90.26 ayaṃ pradīpas tayā dārikayā mahatā cittābhiṣaṃskāreṇa prajvalito (this gives the flame magic power of persistence); same without citta, Mv iii.391.8-9 parivrajikā ... viśṛṣṭena svareṇābhiṣaṃskāreṇa (with *mental preparation or concentration, application of mind, fixed determination*) svā-dhyāyaṃ karonti; Mv ii.126.7 sādhu ca suṣṭhu ca abhiṣaṃskāreṇa, with *careful mental preparation, application, determination* (here, to rise up after having fallen down; and so ii.127.11; 128.16; 130.1-2; the situation is the same as in LV 254.21 where abhiṣaṃskurvams occurs, see °skaroti); see **sābhiṣaṃskāra**, in which abhi° comes close to this shade of mg.

abhiṣaṃskārika, see **ābhi°**, and **an-abhiṣaṃskārika**.

abhiṣaṃskṛta (= Pali °saṃkhata), ppp. of °skaroti; see also **an-abhi°**; *accomplished, effected, formed*: KP 79.2

(°tam, jñānam bodhisattvasya), 5; Divy 78.5 and 467.1 (cetasā cittam °tam, *the thought was mentally formed*; same omitting cetasā, Divy 78.25; 467.26); of action, good or bad, with reference to its necessary fruit, *accomplished, done, accumulated, stored up*, SP 27.11 °tena (karmanā); Mv 1.26.7 °tam (pāpakam karma, pūrve, *previously*); in Śikṣ 252.13 tac ca karmābhisamskṛtam, *merely that action that has been performed*.

abhisamspuṭati, *bursts* (Intrans.): LV 309.4 (vs) °tanti (subject hrdayāni).

abhisamhāra (m.), *abandonment* (Tib. bskyur ba; opp. to abhinirhāra): (tatrāyam) °ra-samkocaḥ, tatrāyam abhinirhāra-vistaraḥ MSV iv.90.15.

abhisamkaroti (cf. abhisamskaroti), *app. honors, treats with respect*: śreṣṭhīdārakam abhisamkurvanti, jayatu jayatu ... śreṣṭhīdārako etc. Suv 183.3; Tib. mñon par du byed do (literal; cf. Mvy 1017, 1018); lit. perhaps *makes up properly*.

abhisamkṣīpati (= Pall °samkhipati; in Skt. recorded only in mg. *compress*, by magic into a small size; so used also in BHS, e. g. Bbh 61.11), *subsumes, collects, puts together under one heading*: Śikṣ 9.18 sarvakuśalamūlāny abhisamkṣīpya tulayitvā pīṇdayitvā; esp. with aikadhyam (so in Skt. aikadhyam saṃsṛjya, and synonyms; in Pali ekajjham ... abhisamkhipitvā), Bbh 22.3; 25.16–17; 203.12 et alibi; AsP 138.4.

abhisamkṣepa (m.; only in the lex. Trik. in definition of the Buddhist term mīddha, q.v.), *compression, summary statement*: Mmk 471.7 tām aham abhisamkṣepād vakṣye.

abhisamkṣepana-tā (to abhisamkṣīpati), *compression, contraction*: Bbh 264.24 ativistṛtānām cā °bhisamkṣepanatyā.

[abhisamkṣepika, see abhi°.]

abhisaijani, fem. to °na, adj. (to Pall abhisajati, Skt. °sajati, see abhisajyate, abhisakta; cf. Pall parābhisajjani, CPD s.v. abhisajjani, used with vācā, *offending*), *offending*: Dbh 24.8, read parābhisaijany (°ni), with vāk, *giving offense to others, for text parābhisamjanany* (which is uninterpretable).

abhisamdarśayati, *manifests, shows*: ger. °darśya LV 122.10 (prose; audārikam ātmabhāvam abhi°).

abhisamaya, m. (= Pall id., in both mgs.; to abhisameti, q.v.), (1) *comprehension, clear understanding*; (spiritual) *realization, intuitive grasp* (of religious verities), in Pali especially *grasp of the Law (dhamma) or the four noble truths (sacca)*; Tib. mñon par rtogs pa, *clear comprehension*; cf. Stcherbatskoy, Abhisamayālamkāra (Bibl. Bu. 23), p. iii, 'abhisamaya means direct intuition of the Absolute. Here it means the Path of attaining that intuition ... a synonym of mārga,' often in comp. with that which is comprehended: dharmābhi° Mv 1.261.19; SP 328.11; Sukh 42.16; satyābhi° (as in Pall, above) Bbh 38.12; Divy 340.8 and 355.20 (in these two saha, preceding satyā°, should be taken as a separate word); Ud xx.2; āryasatyānām abhisamayāya Divy 654.26; jñānābhi° RP 34.12; prāpti-abhi° ŚP 615.17 ff. (on prāpti cf. AbhidhK. La V-P. II.179 et passim); yogābhi° Lañk 12.1; mārgābhi° LV 38.5 (realization, intuitive comprehension, of the Path); (śrāvaka, pratyekabuddha, and tathāgata-) yānābhi° Mvy 1261-3 (comprehension of the vehicles); of the inferior intuitions or realizations of śrāvakas and pratyekabuddhas Gv 505.15; Dbh 62.19; 96.28–29; used absolutely, something like *enlightenment or spiritual realization* in general, Lañk 10.12; Dbh 63.13; Dbh.g. 54(80).10; listed among synonyms of nirvāṇa Mvy 1731; abhisamayāntika (see antika), *ending in abhi°* (realization? enlightenment? nirvāṇa?) Mvy 1208; 6891; abhisamayādhigamajñāna-Lañk 218.6, 7 (Suzuki *enlightenment = an intuitive understanding, for abhisamaya*); (2) any of the three *collective conversions* of crowds of disciples, accomplished by Buddha;

so (and also dhammābhi°) in Pali, see CPD: Mv 1.250.16; 251.2.

abhisamayati, see abhisameti.

abhisamāgacchati (= Pall id.; = abhisameti; in Skt. only in literal sense, *comes to*, *arrives at understanding of* (with acc.): Bbh 38.11 āryasatyāni pravacinvato °bhisamāgacchato (gen. sg. pres. pple.) °bhisamāgatesu ca tajjñānam utpadyate.

abhisamitavānt (cf. abhisameti, abhisamaya, and next), *having perfectly* (intuitively) *comprehended*: Bbh 248.10 dukkhasatyam °tavata(h), gen. sg.

abhisamitāvin (see § 22.51; Pall abhisamitāvin, also samitāvin), = prec., q.v.: Mvy 2884 °vi, n. sg.

abhisamūḍha, ppp., Senart's plausible em. for mss. abhisammūḍha, in an identical passage Mv iii.217.16 = 218.3 = 222.5; to °abhi-sam-vah: *collected, brought together*. See abhisāhita.

abhisameti, also (hyper-Skt.? or denom. to abhisamaya?) °samayati (= Pall °meti; CPD identifies this with Skt. both abhi-sam-i and abhi-sam-ā-i, but neither of these is used in any such mg. in Skt.), *realizes* (intuitively), *understands perfectly* (cf. s.v. abhisamaya, to which this is the verb, but the noun is commoner): °meti Mv 1.312.10 (dharma, acc. pl.); ger. (satyā) °metiya (Senart's em. m.c., mss. °metya) Mv 1.165.11; in Mv iii.382.3 mss. abhisame (ar.?) catasro satyām (i.e. the Four Noble Truths); Senart em. abhisamita (evidently as n. pl. of ppp.) catasro satyā; Lañk 139.5 abhisamita-dharmah, *one who has grasped the dharma*; Divy 617.11 abhisamayati (caturārya-satyāni).

abhisampanna (ppp. of Skt. abhisampadyate, not in this sense), apparently in a *comfortable state*: Sukh 67.9 (see under abhisanna; Müller, *resting*).

abhisamparāya, m. (= Pall id.; based on the adv. Pall °rāyam, prepos. cpd., see CPD; cf. samparāya), *future state*: LV 88.20 (kā ... gatir ...) ko °bhisamparāyah (in Pali also correlated with gati); Divy 187.16 and 200.5 kā gātiḥ kā upapattiḥ ko °yah; in Bbh 25.16 and 28.1 dṛṣṭe dharme abhisamparāye vā (ca) *in the present state or (and) in a future one* (in this last phrase Pali uses instead the adv. °rāyam, see CPD: diṭṭhe c' eva dhamme abhisamparāyam ca DN iii.83.19 etc.).

abhisampratyaya, m. (nowhere recorded), *complete confidence*: Mvy 2097 °yah = Tib. mñon par yid ches (-śes) pa, *superior belief*; Divy 309.3 bhagavadvacanābhisampratrayāt, *thru reliance on what the Lord said*; Bbh 81.24.

-abhisampravarṣana-tā (no cpd. abhi-sam-pra-vṛṣ is recorded), *state of raining down* (abundantly): Gv 74.22 -meghābhi°.

abhisamprasthita (ppp. of abhi-sam-pra-sthā, unrecorded), *set out towards* (with acc. or loc.): samyaksambodhim (Gv 489.16 °dhāv) abhi° SP 19.9; Gv 489.16; 492.25.

abhisamprārthayate (not recorded), *strives for*: Mv 1.57.15 sambodhim abhisamprārthayamānena.

-abhisambuddhana (nt.; n. act. in -ana from abhisambuddhati = °budhyati, q.v.), *the becoming perfectly enlightened*: Bbh 328.22, in cpd., (prāṇidhānam...) anuttarasamyaksambodhy-abhisambuddhana-tāyai.

abhisambudhyate, °ti, °bodhati, °budhati (?), °buddhati (on the last two see Chap. 43, s.v. budh; = Pall °bujjhati; very rare in Skt., recorded BR and pw only once, ppp. °buddhah, with atra, *well skilled, learned, enlightened* on this matter, Mbh. Crit. ed. 3.178.27; the pres. °bodhati implied in ger. °bodhitvā), (1) *becomes enlightened, attains complete enlightenment* (i. e. becomes a Buddha); the common meaning in BHS. Used absolutely: °budhyati (v.l. °buddhati) Mvy 6907; fut. °bhotsyate Mvy 6905; ppp. °buddho bhagavān LV 350.15; gdve. °boddhavyam *one ought to become enlightened* Mv i.8.13; 229.10;

ii.133.11. Much more often with 'cognate' acc., regularly anuttarām samyaksambodhim, unto supreme perfect enlightenment, the subject being a Buddha or other person: °budhyate SP 159.4; LV 85.11; opt. °budhyeyam Sukh 11.10–11; °buddheyam Sādh 225.8; fut. °bhotsyasi SP 216.7; 220.7; °se LV 39.4–5; °sye (1 sg.) Av 1.171.15; °syante SP 207.2; 221.8; Suv 97.3; °budhīsyam (sct) Mv 11.265.6; °budhīsyati Mv 11.313.11; °syasi 11.400.14; °syāmi 11.314.16; aor. °buddhe Mv 11.285.3; ppp. °buddha, still with acc. of complement (anuttarām samyak°), °buddho Mv 1.229.11; ii.133.12; °buddho bhaviṣyati Kv 37.25; °buddhaḥ with complement bodhim Mvy 6906; sambodhim an-abhisambuddho Mv 11.136.14; (on the same ppp. in passive sense see below); ger. °buddhitvā (anuttarām samyak°) Mv 11.111.17; 272.18; 349.6; °bodhitvā Mv 1.312.18; 11.348.15 (here v.l. °buddhitvā); inf. °boddhukāmena Samādh 8.1; instead of acc., loc. of same complement, opt. °buddheyam (anuttarāyām samyaksambodhau) LV 38.18, and ppp. °buddhaḥ Mvy 6355; the pres. °budhyate, the ppp., and the gdvē., are also used passively, subject being anuttarā samyaksambodhiḥ, and the person put in the instr.: Vaj 37.8–9 (tathāgatenā...) an°rā samy°dhir abhisambuddhā, supreme enlightenment was attained, realized; so also SP 218.11–12; LV 377.2; Divy 393.9; pres. °budhyate Vaj 41.19; gdvē. °boddhavyā Kv 18.18; note also the cpd. abhisambuddha-bodhis (tathāgataḥ) LV 377.1, the T. having attained enlightenment; (2) the verb is however also used (as in the isolated Skt. occurrence noted above) in the sense of learns thoroughly, becomes skilled in, comprehends perfectly: SP 210.3–4 asmābhir ... tathāgatajñāne abhisamboddhavye (loc. abs.), when the T. knowledge ought to have been realized (thoroly learned) by us; Ud xviii.18 (kāyam) maricidharmam °budhānaḥ (so oldest ms., with Pali Dh. 46; later mss. paribudhya caiva, see paribudhyati), learning to know (realizing) the body as having the nature of a mirage; LV 263.21 nāsau mārgaḥ śakya evam ... °boddhum, that Way cannot be realized (made the object of enlightened understanding) in this manner; Bhik 22b.5 kaccid evam-rūpam sthānam abhisambhotsyase? abhisambhotsye, you will learn perfectly such-and-such a point (of duty), won't you? I will; (3) when the subject is dharma, and perhaps in some other cases, it may not be clear whether the verb means understands or illumines, makes clear; in Mv 11.314.1 dharmāḥ abhisambuddho (said by the Buddha shortly after his enlightenment) probably means the Law that I have perfectly comprehended, but possibly made clear (to myself); in Mv 11.331.10, 14 tathāgatenāryasmiṃ dharmavinaye madhyamā pratipadā abhisambuddhā, apparently the middle course of conduct, perfectly illumined (made clear) by the T. in the noble dharma (i. e. sūtras) and vinaya; Vaj 32.13 yas tathāgatenā dharmo °bhisambuddho deśito nidhyāto; Vaj 37.11–12 yaś ca ... tathāgatenā dharmo °bhisambuddho deśito vā, realized (? made clear) or taught; and (4) we even find, in a few curious passages in Vaj, the complement anuttarām (or °rā) samyaksambodhim (or °dhiḥ), as in (1) above, with dharmāḥ ... abhisambuddhaḥ; the precise meaning is not too clear: Vaj 36.8–9 asti sa kaścid dharmo yas tathāgatenā dīpamkarasya ... antīkāḍ anuttarām samy° °bodhim abhisambuddhaḥ (repeated below), is there any principle which has been realized (comprehended? made clear?), unto supreme perfect enlightenment, by the T. (taking it) from D.? (the transl. in SBE 49 pt. 2, p. 132 is very loose); Vaj 37.10–11 nāsti ... dharmo yas tathāgatenānuttarām samy° °bodhim °budhaḥ; and with nom. of complement, Vaj 24.2–3 asti sa kaścid dharmo yas tathāgatenānuttarā samy° °bodhir ity abhisambuddhaḥ, ... any principle which was realized as (?) ... (SBE 49 pt. 2, p. 118 known under the name of); perhaps the nom. of the complement (apparently isolated) is a corruption for the acc., used at least twice in such a phrase.

abhisambodha, m. (to prec.; = Pali id.; cf. next two), (1) perfect enlightenment: sukhābhisambodhāya Śiṅṣ 122.9; mahābodher abhisambodhaḥ Bbh 75.4; (2) perfect comprehension; learning perfectly: LV 428.9; cpd. dur-abhisambodha, hard to learn perfectly, with inf., dur-abhisambodhāny aranyavanaprasthāni ... adhyāvastum Av 11.119.11, ... hard to learn to dwell in.

abhisambodhana (nt.; = prec.), perfect enlightenment: bodhy-a° LV 44.18; 128.5 (sarvajña-jñā)nābhisambodhana-śabda; 357.16, colophon, title of chap. 22; SP 185.9 samyaksambodher abhisambodhanāya; in Dbh 26.2 read as cpd. svayam-abhisambodhana-tayā, because he (a follower of the pratyekabuddha-yāna) is enlightening himself.

abhisambodhi (= Pali id.) = prec., perfect enlightenment; perfect comprehension: LV 367.7 °dheḥ, gen.; Gv 36.16 and 38.17 °dhi-vikurvita-; 37.13 -buddhakṣetrābhi°; 370.26.

-abhisambhava, see dur-abhi°.

abhisambhāvayati (= Skt. and Pali °bhavati; caus. recorded only once in Bhāg. P. in mg. salute, and not in Pali; cf. abhisambhūnati), attains, brings to realization: only in formula, bhagavān samyaksambuddho yadartham samudāgato tadartham (or tam ar°) abhisambhāvayitvā, common in Mv, e.g. 1.4.12; 34.1; 11.115.6; 11.90.18; 382.8.

abhisambhinna, adj. (ppp. of abhi-sam-bhid, nowhere recorded), brought together, collected, joined, united, associated: Gv 36.3 (twice); 273.22; °nnā bodhisattvena dharmameghāḥ sampratyeṣṭavyāḥ 460.5.

-abhisambhūna (to next), see dur-abhi°.

abhisambhūnati (°noti, also sambhūnati; = Pali °nāti; on formation see Chap. 43, s.v. bhū, 5; = abhisambhāvayati, q.v.), attains; reaches to; suffices, is adequate for; in formula (see s.v. lokāntarikā) in which the orig. form seems to have read nānubhavanti or °bhonti: ābhām nābhisambhūnanti, prob. suffice, are adequate for light (see anubhavati) Mv 1.41.6 (by em.); 230.2; 240.11; 11.334.9; 341.13; gatim ... °bhūnema 11.374.7 and °bhūnetha 12, opt.; tenāpi abhisambhūnitvā (Senart em. °ñitam) tad vayam nābhisambhūṇīṣyāmaḥ 11.265.3; in 11.206.7–10 abhisambhūṇoti four times, the first two with object karmāntāni, acc. to Senart carries out, perhaps more lit. is capable of; in the last two, with object arthārtham, the mg. attains is possible, but it may also mean is adequate for.

abhisammodayati, greets in the sense of confronts, something unpleasant, viz. the evil deeds of former births: Mv 1.26.7 tam pūrve manuṣyabhūtehi abhisamskrtaṃ abhisammodayitam (so most mss., but one °dayitvā, prob. read so!) niyātam vedānyam, that which they formerly accomplished (or accumulated) while men, having confronted, must assuredly be suffered (in hell). Senart em. and renders otherwise.

abhisaraṇa, see an-abhi°.

abhisāra, m. (nowhere recorded; corresponds to Pali abhihāra, also BHS, see s.v., which in Pali is cpd. with bhatta-, cf. bhaktābhisāra below; abhi-harati has a mg. appropriate to this in Skt., and abhi-sarati does not; only in Divy, MPS, and MSV; var. twice atisāra), gift, present, honorarium: Divy 6.18, 20 (here given to a bringer of good tidings); usually of food offered to the Buddha and/or his monks, Divy 187.23, and almost always in the cpd. bhaktābhi° offering of food, MPS 6.8; Divy 43.22 (mss. °āti°); 65.2; 81.16; 85.16; 97.3 (ed. °saras); 177.26 (mss. °āti°); 183.21; 285.2–3; 286.26; of a physician's fee, MSV 1.218.10 f.; 11.25.20.

abhisāhita, ppp., prob. to be read in Mv 11.217.16 = 218.2 = 222.5 for Senart's em. abhisāhita; doubtless = AMg. sāhita (which Ratnach. derives from Skt. sv-āhita, rendering well got), acquired, collected; for abhisamhita, which is used in Skt. in substantially this sense; see § 3.3. The mss. read: ... prabhūtā mānuṣyakā bhogā dhārmikā

dharmalabdā dhārmikena balena abhisāhitā (218.2 abhyāhṛtā) abhisānimūḍhā (Senart em. **abhisamūḍhā**, q.v.).

Abhisūrya (v.l. Abhibhūya; Senart em. Atisūrya), n. of a future Buddha: Mv iii.330.13.

abhistanita (nt.; orig. ppp. of abhi-stanati or *stanayati, in Skt. only Ved. and very rare; Pali abhithanati or *nayati), *thunder*: LV 106.16–17 (prose) gajagarjitābhistanita-meghasvara-madhura-mañjughosaś, one of the 80 anuvyañjana.

abhistavati (= Pall abhithavati; Skt. abhiṣṭauti, abhiṣṭuvate), *praises*: °vati Mv ii.157.10; °vanti SP 12.6 (vs); aor. °ve Mv ii.403.4; iii.343.14; 3 pl. °vimsu SP 191.3 (vs); °vetsuḥ Mv ii.187.6; ppp. °stuto Mv ii.157.18; also **abhistuvati** (cf. § 28.7) in LV 185.11 (vs) read abhistuva, 3 sg. Imperf. (§ 32.115).

abhisthiti (f.; from abhi-sthā), *lasting* (noun), *permanence*: Mmk 104.11 (śakatasya) cira-kālābhisthityartham, in order that (the cart) may last long; cf. next line sthīṭaye.

[abhisvara, see avisvara.]

abhihāra (m.; to Skt. abhiharati; = Pali id., not recorded in this sense in Skt.; cf. **abhisāra**), *offering, gift, present*: Mv iii.387.18; (gandhamālyādy)abhihāreṇa Jm 207.17.

abhiṣṇāpattika, adj., Bnvr. (abhiṣṇa plus āpatti, with -ka, Bhvr.; = Pali abhiṇhāpattika), *constantly sinning*: MSV iii.11.15 ff.; Bbh 182.21 nābhiṣṇāpattiko vivṛtapāpaś ca bhavati. Cf. abhiṣṇāpatti- KP 119.2, s.v. āpatti. [abhiṣā, see āpiṣā.]

a-bhiṣaṇa, adj. (neg. of Skt. bhiṣaṇa), *not terrifying*, with gen.: Mv ii.295.13 (prose) °na sattvānām, who does not terrify creatures (said of Bodhisattva); so mss. (one corruptly om. a-); Senart em.

abhiṣṇam, adv. (false Skt. for Pali abhiṇham = Skt. abhiṣṇam), *constantly*: LV 397.15; all mss. (a)bbhiṣṇam or °bhiṣ; Lefm. and Calc. abhiṣṇam.

a-bhugna, adj. (neg. of Skt. bhugna), in °na-kukṣi, adj., *having a belly that is not crooked*, one of the anuvyañjana: Mvy 303; Dharmas 84 (°tā); in Mv ii.44.3 doubtless read abhugnodara for abhagno; cf. the synonym ajihmakukṣi LV 107.4.

a-bhūta, adj. (neg. of bhūta, q.v.; rare in Skt. in this sense), *not true, false*: Ud viii.1 abhūta-vād(r) speaking falsehood; Suv 58.1; Karmav 44.12; Bhik 16a.2; Jm 116.3; Mv i.36.13 (abrahmacaryavāda); 44.13 (**abhyākhyāna**, q.v.).

abhūtvā-śraddhā (cpd.; ed. prints as two words), *belief in (coming into existence of something) after not having been*: yadi... °ddhā (if one accepts that belief), vijñānānām... utpattir abhaviṣyad Lañk 41.6; in Lañk 40.14 read (ye kecin... śramaṇā vā brāhmaṇā) vā bhūtvā-śraddhā(h), as Bhvr. cpd., *who cherish a belief in (existence of something) after having been, i. e. in persistence of (real) existence* (text °vābhūtvā śr., i. e. vā abh°, and so Suzuki).

? **a-bhūmi**, adj. (or read or understand a-bhūmyam, neg. of bhūmya, q.v.?), *non-terrestrial, i. e. celestial, supernal*: Mv i.72.9 (vs) vartayisī varacakram abhūmi, I shall start turning the celestial excellent wheel (of the Law). So one ms.; the rest abhūsi (which makes no sense); Senart em. abdhutam, which is violent, and metrically impossible. PTSD alleges a Pall abhumma, *groundless, unfounded, unsubstantial*, Jāt v.178.11; vi.495.23; but CPD rejects this word and reads abhum me in both passages.

abhaiṣajja, nt. (= Pali abhesajja, Vin. i.270.18, in parallel to MSV ii.28), *what is not a medicinal remedy*: MSV ii.28.11 ff.

? **abhauti-**, in Lañk 17.5, text abhauti-bhautikānām; Suzuki *things created and uncreated*; the mss. are very confused; some simply abhautikānām; perhaps read

abhautika-bhaut° (and perhaps render rather of things non-elemental and elemental). Surely no stem abhauti should be recognized. See **bhautika** (2); one possible reading for the above passage might be bhūta-bhautikānām, of gross elements and (subsidiary elements or) sense-objects.

abhyāṅga(ya)ti, °geti (denom. to Skt. abhyāṅga; = AMg. abhāṅgā, °gel), *anoints*: tallena °geti Mv iii.154.14; 156.7 (here v.l. °gl, ger. ?); ger. °gitvā or °getvā (mss.; Senart em. abhyāñcitvā, intending °jitvā?) Mv iii.23.16 (talhehi).

? **abhyadbhuta**, adj. (abhi plus adbhuta, very wonderful: SP 23.15. No v.l. in KN; but WT atyad° with ms. K'; perhaps read so (Skt. atyadbhuta).

abhyānumodana, nt. (= Pall abbhānu°; to Skt. °moda(ya)ti), or °nā, *approval, applause, approbation*: Jm 49.16; Karmav 37.13; 39.5; fem., MPS 6.11.

[**abhyanta-**, read **atyanta-**, complete: Gv 243.21; Śikṣ 296.9.]

abhyantara-kalpa, see **antara-k°**.

abhyantarā, adv.-prep. (cf. Skt. abhyantara, adj., °ram, °re, Pall abbhā°; and antarā°, *within*, with gen.: Mv iii.57.17 °rā varṣasatasya, in the space of 100 years.

abhyantarāgra, adj., *with tips* (directed) inward (and roots outward), said of the grass ground-cover spread by the Bodhisattva for himself at the Bodhi-tree: LV 289.12 °gram bahirmūlam... tṛṇasamstaraṇam samstīrya; in the corresponding passages Mv ii.131.14 and 268.2 read abhyantarāgram (in the first Senart anyatarāgra, reportedly with one ms., v.l. °gram; in the second Senart abhyantarāgre, with mss.; in both the following noun is tṛṇasamstaraṇam; has bahirmūlam been accidentally lost in the Mv text?).

abhyantarita, ppp. (cf., in diff. mg., Pali abbhā°, acc. to CPD ppp. of abhi plus antar plus i, but rather denom. pple. to abhantara = Skt. abhyantara), *located within*: (sarṣapasya) ākāśa-m °to paritām (so read) KP 78.5 (vs), the space within a mustard-seed is a small thing.

abhyantarima, adj. (= Pali abbhā°; § 22.15), *interior; that is within*: Mv i.308.18 °me catuḥśāle.

abhyantarimaka, adj. (= prec.), *that is within*: Mv iii.72.15 °makānām vāñjikānām; 73.17 °makehi (mss. °taramakehi) vāñjakehi.

abhyantaribhūta, ppp. (cf. Skt. abhyantari-kr), *included, contained* (in, with instr.): Gv 524.19, read na kāyena cittaṇabhyantaribhūtaṃ (1st ed. by error °tyantari°; corr. 2d ed.).

abhyantarōṣṭha, adj. (or ābhy°; samdhi makes ambiguity), lit. *having a lip in between* (the two halves of a cleft lip), referring to an extreme form of hare-lip in which a flap hangs down between the two halves of the cleft lip: SP 350.8 nābhyantarōṣṭho... bhavati.

abhyabhistutya, ger. (with intensive repetition of abhi, not recording for this preverb; cf. Pān. 8.1.7, adhyadhi etc.), *having greatly praised*: LV 319.10 (prose), so Lefm. with best mss.; v.l. abhyarcya stutvā; Tib. bstod de, *having praised*, not rendering even one preverb.

[**abhyaya** (m.), in Samādh 8.17, read atyaya, *passage, lapse* (of time): kalpakotīnām abhyayena, read atyayena. Not noticed by Régamey.]

abhyavakāśa (m.? or nt. = Pali abbhokāśa, m.; in Skt. only Kauś. 46.55 °śe), *the outdoors, free space, the open air*: twice in a formula = Pali sambādho (°yam) gharāvāso (rajāpatho) abbhokāśo (ca) pabbajjā (see CPD), Mv ii.117.16 = iii.50.9–10 sambādho punar ayam gharāvāso (ii.117.16 gharāvāso; iii.50.9–10 adds, rajasām āvāso) abhyavakāśam (in ii.117.16 mss. °śā, prob. intending °śo, but Senart reads °sam both times) pravrajyā, *the household life is confinement* (PTSD takes sambādho as adj., but it is prob. a noun), *mendicant's life is open space, free room*; °kāśe, *in the open air, outdoors*, Divy 278.10; Av i.228.9;

Śikṣ 65.14; Mmk 88.26; Lañk 308.10; Prāt 508.8; *kāsa-prakṛtītas Dbh 64.5 (Tib. nam mkhañi, sky, heaven).

abhyavakāśika, adj. and subst. m. and (?) nt. (from prec.; = Pali abbhokāśika; BHS also *ābhy*°, q.v.; cf. also Skt. abhrāvakāśika, which in Mīndic would have the same form, and which CPD suggests may be the historic original, BHS having hyper-Skt. forms; but cf. **abhyavakāśa**, for which no Skt. *abhrā° is recorded), (an ascetic) *living in the open air*, one of the **dhūtaguṇa**: AsP 387.8; Śikṣ 137.1 (contrasted with one who lives in a monastery); *kam, n. sg. nt., Mvy 7477, *the practice of living as a monk in the open air* (but see *ābhy*°, which prob. read).

abhyavakīrati (= Skt. *kīrati; § 28.34; Pali abhikīrati is used not only as pass., cf. Geiger 175.2, but also, by the side of *kīrati, as active, CPD), *strews* (upon): pres. pple. *kīramāṇa, with active mg., *strewing* (flowers), Gv 430.3 (prose); ppp. *kīrita, *bestrewn*, Mmk 63.25 (prose).

abhyavagāhya, ger. (to Skt. abhy-ava-gāh), Divy 130.13 *tām paśadam abhy*°, perhaps *having ripened, matured*, cf. **abhyavagāha** = *pariṇata*, *completed* (of time of life; see Schmid, Nachtr., s.v. gāh with abhy-ava); or possibly *having occupied himself with*, cf. -ava-gāh in pw s.v.

? **abhyākīrati** (not recorded), *strews* (upon): Dbh.g. 63(42).5 *ṛanti*. Note also Dbh.g. 14(350).4, where text *abhyokīranti* with one of Susa's mss. only; the other, and Rahder's text, *abhyā*°. Should *abhyo*° (= *abhyava*°) be read in the first passage also?

abhyākhyāna, nt. (in Mv once app. m. (or f.?) = Pali abbhakkhāna, nt.; Skt. Lex. and Jain, Hem. Yogaś., BR 7.1700; the ppp. *khyāta is recorded twice in BR s.v. khyā with abhy-ā, and occurs also in BHS, Śikṣ 95.13; the noun seems to be a Bu., also Jain, term; cf. **abhyācīkṣati**), *false accusation, slander*: often modified by **abhūta**, *false*, as Mv 1.44.13 *abhūto abhyākhyāno* (v.l. *nā) *dīno* (v.l. *nā); 45.11 *nām (acc. sg.); **abhūta-bhy° Karmav 44.12; Lañk 254.1; *na-bahula, *given to false accusations*, Śikṣ 69.5; *la-tā Dbh 26.22; other passages Mvy 5233; 8494 (*amūlakābhy*°); Śikṣ 171.16; KP 5.5; Lañk 66.3 (read *nām for *nām).**

abhyācīkṣati (= Pali abbhācīkṣati, see s.v. *ācīkṣati*; cf. prec. and Skt. *abhyākhyāta*), *accuses falsely*: Mv 1.45.1, opt. *śeyāṇi, with *abhyākhyānena* (see prec.), *may I accuse him with a false accusation*: ppp. *śīta III.27.18 (em., but certain).

abhyānandya, ger., *having greeted with approval or gratitude*: *dyānumodya Divy 147.20; 462.18 (here mss. *abhyān*°).

[abhyāyata], adj. (error for *atyāyata*, which is read in other texts), in Mv II.43.15 *nābhyāyata-vacanā* ca, one (No. 47) of the **anuvyañjana** (q.v.). For *vacana the orig. certainly had *vadana (so Mvy 314 etc., and Pali *āyata-vadana*, Burnouf, Lotus 589); yet other versions show the same substitution, and LV 106.16 has a further rationalizing change, to be read with v.l. *noccaśabdavacana* (for Lefm. *nocavacanaśabda*). The orig. = *with not too long 'face' or the like*.

abhyāvasati, *indulges in* (laughter and conversation); cf. Skt. (adhy-)āvasati, *enters into* (a state or condition). In Mv I.214.10 read *mātā* (Senart em. *mātām*) ... *abhyāvasati hāsyam* ca *kathām* (Senart with v.l. *abhyābhavati* and *kathā*) ca; in repetition II.17.8-9 both mss. *mātā* and *kathām*, omitting the verb altogether; Senart reads as in the first passage.

abhyāsanna, adj. (orig. ppp. of Skt. *abhyāśīdati*, *reaches, attains*, a rare word; cf. next three), *near*: Śikṣ 349.19.

abhyāsanni-bhavati (from prec.), *becomes or comes near* (to, with gen.): *bhavati AsP 348.18, and ppp. *bhūta,

brought near, SP 232.5, both with *anuttarāyāḥ samyak-sambodheḥ*.

abhyāsāda (cf. prec. and next), *attainment*: Jm 116.5 *anekasāstrābhyāsādā*.

abhyāsādeti (*dayati; cf. prec. three), *presses* (too) *close to* (? so Senart), with acc.: *tathāgatam °deti* Mv III.179.12; impv. *dehi 13.

abhyāsi-bhavati (= Skt. Gr. *abhyāsi*°; to Skt. *abhyāsa*, *sa), *comes near* (to, with gen. or comp.): Śp 681.11 *sarvākārājñatāyāḥ °vati*; caus. ppp. LV 9.8 -*vaśāradyābhyāsi-bhāvitabalasya*; see also **svabh(y)āsi-bhavati**.

Abhyuccagāmin, occurs in mss. of Mv, in Gv, and as v.l. in LV, for *Atyucca*°, q.v.

Abhyuccadeva, text of Gv, read doubtless *Aty*°, q.v.

abhyutkṣipati, (1) *picks up, raises, lifts up or out*: LV 67.12 (of Bodhisattva) *pāṇim abhyutkṣipya, raising his hand* (most mss. *aty*°); 72.7 (*trṇagulamakam api dharaṇīlād*) *pya, *picking up even a handful of grass from the ground*; 83.16 *pya (the gods, *picking up* the new-born Bodhisattva); 305.14 *sāgarād °pya* (most mss. *aty*°); Sukh 31.12 (*samudrāt* ...) *udakabindum °pet*; Mv II.315.9 *peyā, opt.; 329.2 *pitvāna, ger. (mss. corrupt); Śikṣ 306.11 (vs) *pitvā, ger. (*nīrmālya śuṣkam, so separate*); (2) *picks out, selects*: Dbh 97.26 *ptam, ppp. (of a jewel, *picked out in preference to others*).

abhyutsada, adj. (cf. *utsada* 3, *abundant*; *abhi* intensive), *highly excessive*: Gv 335.22 *sade *pañcaka-śāyakāle*.

abhyutsāha, m. (= Pali *abbhussāha*; see next two), *energy*: Mvy 1813; Bbh 200.3, 14; *vīryam abhyutsāho* Bbh 204.15.

abhyutsāha-tā, or **sāhanā* (so read for *atyut*° of text; to prec. plus -tā, or to next plus -anā; cf. Pali *abhussahana*, **sahanatā*, **sāha*, *energy, energizing, instigation, encouragement*: (*īyam abhyupapattir*) *īyam śikṣā īyam lokasamvṛttir īyam °sāhatā* Divy 547.26; similarly, *īdam kim?* **sāhanā* 549.7.

abhyutsāhayati (Pali ppp. *abbhussāhita*; see prec. two), *encourages*: *rājānam °sāhayan*, pres. pple., Av I.185.9; 191.10.

abhyudīraṇa (nt.; to Skt. *abhyudīrayati*), *lifting up* (the voice), *uttering*: LV 399.20, read *sugrābhyudīraṇe* for *pratilābhy-ud*° (supported by Tib. and both parts found in some mss.).

abhyudgacchati (for which *atyud*° often occurs in the tradition, either as v.l. or in all mss.; see under *atyudgacchati*; in most meanings Pali *abbhuggacchati* and derivs. support this reading), (1) *arises*, of the sun: *sūrye °bhyudgate* Vaj 32.17; *rises in the air*, often with *valhāya-sam* (as in Pali, *vehāsam*) or the like, *valhāyasam abhyudgamyā* Divy 223.12; Mv 1.55.2; 239.18 (mss. *atyu*°); III.425.17, 23; *valh*° *abhyudgacchanti* (v.l. *atyu*°) Mv 1.21.7; *parśanmaṇḍalamadhyād abhyudgamyopary antarīkṣe valhāyasam* (mss. **se*) *sthitvā* SP 241.15; *viḥāya-sam abhyudgataḥ* Divy 223.13; *kālo nāgarājā ... svakāto bhavanāto* (i. e. from the nether world) *abhyudgamitvā* (v.l. *atyu*°) Mv II.302.14; *viḥāyasā saptatālamātram abhyudgamyā* (both edd. *atyu*°, no v.l.) LV 18.16; so also *Samādh* 8.9 (*antarīkṣe saptatālamātram atyudgamyā*); *yāvad brahmakāyam ghoṣam* (n. sg.) *abhyudgacchet* (preterite; mss. *atyu*°, em. Senart) Mv 1.229.16, *the sound rose up as far as the company of Brahman*; similarly Mv 1.240.5 (mss. *atyudgame*) and 333.7 (*yāvad brahmakāyikā devanīkāyā, as far as the divine abode of the companions of B., ghoṣam atyudgacchet*, Senart em. *abhyu*°); also Mv 1.231.4 *śāram* (mss., see s.v. *śāra*) *abhyudgato* (mss. *atyudgataṃ*); fig. *sarvalokābhyudgato* LV 60.14, *risen above the whole world* (of Buddha); fig. *advances, prospers*, *bhogair abhyudgacchati* Divy 237.19; (2) of water-plants, which *rise above the water* (in this sense Pali seems to

use only accuggamma = atyudgama! but BHS tradition abhyud^o: LV 76.11 -pundarikāny abhyudgatāni (puṣka-rinṣu; in next line 12, puspaphalavrkṣā dharaṇītalād abhyudgama, confirming the reading of all mss.); Mv iii.318.8 udakāto abhyudgatāni (contrasted with other water-plants which are antodakāni or samodakāni, under the water or level with it), parallel to LV 400.5 udakā-bhyudgatāni (contrasted with udakāntargatāni and udakasamāni); (3) arises = sets out upon an undertaking: lokahitārtham (the welfare of people) abhyudgatasya Divy 102.7, cf. abhyudgama (ger.) 103.11; (4) arrives at, comes to, gets: naivam tṛptim abhyudgacchate Divy 235.21, does not by this means become satiated. See also next.

abhyudgata (1), nt., a high number: Gv 106.1; 133.10; = **atyudgata**, which is cited from Gv in Mvy 786.2. Either might be original; see the two verbs, and cf. Pall accuggata and abbhuggata; (2) m., n. of a Buddha: Gv 284.12.

Abhyudgatakarmaṇ, n. of a Bodhisattva: Gv 443.8. **Abhyudgataprabhāṣa**(i)ri, n. of a Buddha: Gv 285.2 (vs).

Abhyudgatarāja, n. of a kalpa: SP 469.8.

Abhyudgatābha, n. of a Buddha: Gv 285.10.

Abhyudgatoṣṇiṣa, n. of one of the 8 Uṣṇiṣarājāṇah (see Uṣṇiṣa 3): Mmk 41.10.

abhyudgamana, (1) rising in respectful salutation (so Skt. Lex.): kumārasyābhyudgamanam karisyāmi Mv iii.111.18, I will cause (people) to rise and salute the prince; (2) rising of the sun: Divy 334.28 (sūryasyābhyudgamanasamaye); LV 16.12 (°na-velāyām; here v.l. °tyudgam°).

abhyuddidhīrṣā (from desid. of abhy-ud-dhṛ, not recorded; cf. Skt. ud-didhīrṣati, and the foll. items), desire of lifting up or rescuing: Sādh 97.6 jagatām abhy°.

Abhyuddhara, n. of a Bodhisattva: Gv 443.5.

abhyuddharāṇa (nt., = Pall id.; cf. prec. and next two), pulling out, with implication of rescue: Śīks 6.5-6 (cited from Gv but not in the pertinent passage, Gv 495) baḍisabhūtam (sc. bodhicittam) samsārajalacarābhyud-dharāṇa-tayā, it is like a fishhook, because it pulls out people moving (like fish) in the water of the round of existences (otherwise Bendall and Rouse Transl. p. 6). See especially **abhyuddharaṇa**.

abhyuddhāra, m. (cf. prec. items, and next), rescue, deliverance: °ro Divy 192.6.

abhyuddharaṇa (nt., cf. prec. items, esp. **abhyud-dharāṇa**), = prec.: Gv 143.22 sarva-sattva-samsāra-sāgarābhyuddharaṇa-tayai.

abhyunnata (ppp. of abhy-un-nam; Skt. id. and Pall ābhunnata, °unnata, as adj.), (risen up, erect); as periphrastic past, arose: Mv i.187.15, mss. abhyunnato or aty°; Senart em. abhyudgato.

abhyunnāmya, ger. (to Pall ābhunnāmeti, caus. of Skt. abhy-un-nam; Skt. only **abhyunnata**, q.v.), having lifted, raised up: LV 319.6 (prose). Cf. **atyunnamaya**.

? **abhyupakāla**, adj., apparently something like competent: Mv i.134.3 (prose), mss. kleśavyupasame (vv.ii. °vyayasame, °vyapasame; understand °same) °bhyupakālās (2 of 6 mss. °tyupa°) ca kuśalās (1 ms. °pakāla-kuśalās) ca bhavanti (Senart reads by em.: kleśavyaya-samābhyupakāra-kuśalās ca bha°; there is no record of any abhyupakāra, any more than of °kāla).

(**abhyupekṣya**, ger. [of °kṣati, once in Skt. °kṣitavān Mbh 16.160 = 16.6.13, same mg. as here], ignoring, overlooking, putting up with (cf. **upekṣā**): Divy 168.24.)

abhyūhya, ger. (read prob. abhyūhya; to Skt. abhy-ūh; cf. next), having deduced by reasoning: Bbh 156.4.

abhyūhanā (= Skt. abhyūha; cf. prec.), reasoning, logical deduction, inference: Bbh 83.6.

? **abhrati** (Skt. Dhātup. only, with artificial occurrences in Bhaṭṭikāvya; Pall abbhati, also only Gr.), goes; perhaps read (a)bhritvā, or MIndic (a)bbhitvā, ger.,

having gone, Mv i.187.7 (vs; after final -o, -ā, or -e); mss. bhyatvā or bhyotvā (one tyotvā, one datvā); Senart em. bhūtā, which I think is clearly wrong; a verb of motion seems required.

amañku-bhūta, see **mañku**.

amata, adj. (MIndic for Skt. amṛta), immortal: LV 261.20 (vs), read with best ms. naivāham amataṃ (ma-)nye; cf. Mv ii.238.19 (same line) nāhaṃ amaro ti manyāmi; so Tib. mi hchl sñam du ṅa mi sems.

[**amateya**? ŚpP 80.4, see s.v. **adhipati**.]

amatsyamāṇsaka, adj. or subst., (an ascetic practice) involving eating no fish or meat: LV 248.17 (prose) °kair (sc. ātāpana-paritāpanaiḥ).

a-madgu, adj. (neg. of **madgu**, s.v. **mañku**), not annoyed: Bbh 125.26 °gur (so mss., one possibly a-maṅgur; ed. wrongly em. a-maṅkur).

a-madhyama, adj. (not recorded in this sense), immoderate, extreme: LV 416.19 °mā pratipad, viz. extreme asceticism, opp. to the middle course, madhyamā pratipad.

a-manaāpa, see **a-manāpa**.

a-manasikāra, m. (= Pall id.; neg. of **manasi**°, q.v.), lack of attention; inattention: Bbh 240.19 (pañca-sthāneṣv) amanasikāram kṛtvā; 20, 25, etc.

a-manāpa (less often **a-manaāpa**), adj. (= Pall id.; neg. of **man**°; cf. next), unpleasant: Mv ii.150.6, 10; Gv 157.10 (text amān°, misprint?); Bbh 186.2, 6; LV 71.11; amanaāpa Dbh 24.10.

a-manāpika, adj. (neg. of Pall **manāpika** = °pa), = prec.: Mv ii.150.5, mss. amanāpikāni, Senart em. amān°; to be sure **mānāpikāni** (see this) occurs in the same line; but next line has amanāpaṃ, and in view of the Pall form no em. is necessary.

amanuṣya, subst. m. and adj. (cf. next and **amānuṣa**; as subst. = Pall amanussa; in Skt. only Lex. and Pāṇ. 2.4.23), (1) subst. *spirit, demon*; SP 83.9; in lists of kinds of creatures, in cpd. SP 169.2 deva-nāga-yakṣa-gandharvāsura-garuḍa-kimnara-mahoraga-manuṣyāmanuṣyaḥ; SP 69.5-6; same list as separate words Gv 141.24 devān... manuṣyān amanuṣyān; Mv ii.107.13, read with mss. anyā kimnariṇām gatiḥ, amanuṣyāṇām, different is the path of the k°, who are demons (or, as adj., superhuman); amanuṣya-vyādhī, disease caused by a demon or spirit, Mv i.253.11 ff.; 284.6 ff.; 287.5; amanuṣya-upasarga (so prob. read, as cpd., with one ms.), id., Mv i.287.17; °śyābhiṣṭa Bbh 63.6; (2) adj., *superhuman*: Mv ii.30.16 °śyāni ca gītavādyasābdāni (so with mss.; Senart amānu°).

amanuṣyaka, subst. m. = prec.: °kā(h) palānā(h), the demons fled, (or, were put to flight; often with instr. of agent) Mv i.270.11 (bhagavatā); 283.7 ff.; 288.9-12; amanuṣyakāḥ Divy 451.3 (vs, bad meter; in same vs 456.21 amānuṣāḥ, correct meter; of beings who evidently resemble kimnara).

Amanoratha (cf. **Manoratha**), n. of a piśāca: Mmk 18.5.

amantra, nt., or **amantrā**, f., a high number: °tram Gv 133.17; Mvy 7880, cited from Gv, Tib. gzal yas, implying **amātra**, q.v.; amantrā Gv 106.7.

a-manyana-tā (cf. **manyana**, °nā), the not being proud: Śīks 192.3 svaguṇair a°.

amama, m. or nt., a high number: °maḥ Mvy 7795; °mam Mvy 7924, cited from Gv 134.3, where text mama-mam (read amamaṃ); Gv 106.18 sattva-mamasya, text, read sattvāmamasya.

Amaradeva, n. of a former Buddha: Mv i.137.4.

Amaraparpaṭa, nt. (or m.), n. of a town: Māy 18 °ṭe; cf. Lévi p. 66.

Amarā, (1) n. of a smith's daughter (= later Yaśo-dharā), who married Mahausadha; heroine of a Jātaka which = the Pall Sūci-j., No. 387: Mv ii.83.19 ff.; colophon 89.11 Amarāye karmāradhītāye jātakam. In the Sūci-j. the characters are unnamed; but (Pali) Mahosadha

is the hero of the Mahāummagga-j., No. 546, and Amara is his wife. This has misled both CPD and DPPN into identifying this Pali Jātaka with the story of Mv. Actually the stories are quite different, and Mv agrees with the Sūci-j., which, to be sure, acc. to the Story of the Present, belongs to the same occasion as the Mahāummagga; hence doubtless the transfer of the names of the hero and heroine from one to the other. Which was the original? (2) n. of a river: Māy 253.6; in a list between Viśvāmitra and Tāmara; not in Kīrfel; perhaps read Amala? (but this also is not recorded as a river-name).

Amalagarbha, n. of a Bodhisattva: Mvy 710; Dbh 2.12.

Amalā, n. of a rākṣaṣī: Māy 243.26.

a-mātrjñā (neg. of mā°, q.v.), *not honoring one's mother*, regularly followed by apitrjñā, aśrāmaṇya, abrahmaṇya, *not honoring fathers, monks, brahmins*: Mv iii.363.8; Divy 293.25; Gv 228.15; 353.3; Bbh 252.21; SP 429.7; amātāpitṛjñā-tā, aśrāmaṇya-tā, abrahmaṇya-tā Karmav 40.10.

amātya-prekṣita, Mv ii.1.9 (mss.), or **amātyā-veksita**, LV 23.20, *watched (guarded) by ministers*, nt. adj., epithet of the family in which the Bodhisattva is to be born; to be taken closely with foll. phrase, Mv tam kulam bhogaṃ bhujjati, LV tat kulam bhavati bhogaṃ paribhūnakti, *it eats its meals (or, enjoys its wealth) under the guardianship of ministers*; so Tib. blon pos bla zhlh loṅs spyod la spyod pa yin. In Mv the mss. have *preṣitaṃ, which Senart emends rightly; but he also, wrongly, em. amānya for amātya. The parallel Mv i.197.19 is different and doubtless corrupt.

amātra, m., a high number: Mvy 7752a. So read with v.l. for **sumātra**, m., which is read by Mironov without v.l. But Tib. gzhal yas, *without measure*. Cf. **amantra**.

a-mātrajñā, adj. (neg. of mā°; = Pali amattaññu; cf. next), *immoderate (in eating)*: Ud xxix.15.

a-mātrajñā-ta, adj., f. *tā (or, in mss., *jñā°; see under mātrajñātā), Bhvr. cpd., *which has no moderation (in eating)*: Mv iii.48.17; 49.4 (parṣāye...) bhojane amātrajñātāye (so Senart; it seems to me necessary to read *jñātāye, with v.l. 48.17).

amānuṣa, m. (1) = **amanuṣya(ka)**, subst.: Divy 456.21 (see s.v. **amanuṣyaka**); LV 75.15; (2) n. of a nāga king: Māy 247.26.

amāpya, **amāpiya** (not in Pali or Skt.; neg. g.dve. to caus. of root mā), (1) adj. *immeasurable*: *pya SP 66.4; Vaj 34.2; *piya Mv ii.362.11 (prose); (2) subst. nt., a high number: Mvy 7948 (cited from Gv); 8046; Gv 106.25; 134.14 (all *pya).

amāpya-parivarta, m. (Mvy) or nt. (Gv 134.14), *square of prec.* (2): Mvy 7949 *taḥ (cited from Gv); Gv 106.25 (gen.); 134.14 *tam, n. sg.

amita, ppp. (to root am; recorded only in Skt. Gr.), *sick*: Mv ii.430.3, mss. varam te amito (Senart em. ramito, implausibly) aham, *sick as I am, I am a better choice for you*.

Amitateja(s), n. of a former Buddha: Mv i.136.16.

Amita-tosala (nt. or m.; cf. Tosala), n. of a country in the south: Gv 179.3 °le.

Amitadhva, n. of a Buddha in the west: Sukh 97.15.

Amitanātha, another name for **Amitābha**: Sādh 360.4; 363.13.

Amitaprabha, (1) another name for **Amitābha**: Sukh 50.6 (vs); 53.15 (vs); 62.13-14 (prose), here one of three names for the same personage, **Amitābham Amitaprabham Amitāyusaṃ** (tathāgatam etc.); (2) n. of a different (future) Buddha: Sukh 70.6.

Amitalocana, n. of a former Buddha: Mv i.138.11.

Amitavyūhavaṭi, n. of the lokadhātu of Amitāyurjñānavinīścayaṛājendra: Mmk 303.24.

Amitaskandha, n. of a Buddha in the west: Sukh 97.14.

Amitā, n. of a sister of Suddhodana: Mv i.352.14; 355.20.

Amitābha, (1) n. of the Buddha who presides over the western paradise **Sukhāvatī** (lokadhātu); also known as **Amitāyu(s)**, **Amitaprabha**, **Amitanātha**, and doubtless intended by the Mmk names **Amitāyu(rjñāna)-vinīścayaṛājendra** (or the like), even though he is once depicted separately in a painting centering about that personage (Mmk 305.12-13, cf. 304.25). See these names separately. The two commonest names are **Amitābha** and **Amitāyus**, and they are as a rule quite equivalent and interchangeable; see notably Sukh 62.13-14; 95.15 and 20. Often **Sukhāvatī** is mentioned with him. He is the fourth of the 'transcendent' Buddhas, Dharmas 3; Mvy 85. Other occurrences: Suv 2.5; Bhāḍ 49, 57, 59, 62; Śikṣ 175.6; Kv 18.7; 21.8 etc.; Mmk 42.16; 426.7; Gv 82.5; Laṅk 283.7; Sukh 1.6; 28.10 etc.; Sādh 16.10 etc.; (2) n. of a Bodhisattva: Gv 442.22 (one of a long list, and hardly to be identified with the Buddha A.).

Amitāyu (or *yus; n. sg. always *yus), another name for **Amitābha**, q.v.: SP 184.13; 419.3 (one ms. °ābha); Suv 8.2; 120.6; RP 57.21; Sukh 32.13; 49.4; (in the 'Smaller Sukh' mentioned before, and oftener than, **Amitābha**: 93.3; 95.15 etc.).

Amitāyurjñānavinīścayaṛāja, Mmk 7.12, or *rājan, id. 301.20, n. of a Tathāgata, presumably = **Amitābha** (*tāyu); see the following items.

Amitāyurjñānavinīścayaṛājendra, Mmk 301.15; 303.23; 426.8; or *vinīścayendra 365.16, = prec.

Amitāyurvati, n. of the lokadhātu of **Amitāyuviniścayaṛājendra**: Mmk 304.21 f.

Amitāyuviniścayaṛājendra = **Amitāyurjñānavinīścayaṛāja** etc.: Mmk 304.25.

Amitāyus, see *yu.

Amitauja(s); n. sg.), n. of a former Buddha: Mv i.138.1.

amitraka (cited for Skt. by Galanos [pw]; = Skt. amitra, with -ka, perh. specifying), (*one that is*) an enemy: MSV ii.20.7; 21.3.

amila (v.l. āmila, q.v.), m. (AMG. amila, 'a cloth made in the Amila country; a woollen cloth', Ratnach.; there is no country called Amila in Kīrfel; cf. also Pali āmilāka, a certain kind of woollen cloth), Mvy 9172 = Tib. beḥu ras yug chen, which seems to mean about what the Chin. means, viz., *large cloth of calf's hair*.

a-milāna, see s.v. **milāyati**.

a-mukhara, adj. (= Pali id.; neg. of Skt. mukhara), either *not garrulous*, or (acc. to CPD for Pali equivalent, used in parallel formula) *not scurrilous* (cf. also **mukhara**): Mv ii.356.12 = iii.280.18, with **avikīrṇa-vāca**, q.v.

[**amuñciyaṃ**, Senart's em. at Mv i.184.9, apparently understood as neg. g.dve. from muñcati, *not to be escaped from*. But mss. a-muñciya (one *yaḥ; at end of line of vs), and this is prob. to be kept, as neg. ger.: *not having got rid of*, i. e. *if one does not get rid of* (this evil thought).]

amūḍha-vinaya, m. or nt. (= Pali amūḍha°, see CPD; described MN ii.248.5 ff.), *disciplinary procedure for one not (any longer) insane* (and forgiven sins committed during past insanity), one of the **adhikaraṇasamatha**: Mvy 8633; nt. MSV ii.207.12.

a-mūlaka, f. *ikā (= Pali id., as adj.), *groundless*, *baseless* (of an accusation): Mvy 8494 amulakābhya-khyānam; Prāt 519.7 amulakena saṃghāvaśeṣeṇa dharmenānudhvamsayet; MSV iii.108.19 ff.; as subst. nt., *groundless accusation*: *kam Mvy 8376, a saṃghāvaśeṣa offense, described Prāt 481.6-10 and in Pali Vin. iii.163.21 ff. (a monk falsely accuses another monk of a **pārājika** sin, then of his own accord repents and confesses); MSV iii.88.1.

amūlā (hardly identifiable with Skt. amūlā, BR 1.378; cf. Pali amūlā latā, amūlā(ka)-valli), a kind of tree (?): Gv 508.3 'lā nāma vṛkṣajātiḥ; but the context suggests a parasitic woody vine.

amūlyaka, f. °kā (Skt. °ya plus -ka), *priceless*: °kāyā śraddhaya MSV iv.225.10; so mss., ed. amūlakayā, with Tib., but this gives an impossible mg.

Amṛta, n. of a nāga: Mvy 3319.

Amṛtakuṇḍali, n. of a deity: Mvy 4330.

Amṛtaparvataprabhāteja(s), n. of a Tathāgata: Gv 422.9 °jas, n. sg.

Amṛtaphala, n. of a former Buddha: Mv 1.141.3.

Amṛtavindu (= °bindu), n. of an apsaras: Kv 3.11 **amṛtāśmagarbha** (m.; cf. amṛtāśma, Kās. on Pāṇ. 5.4.94), n. of gem: Mv ii.310.12.

Amṛtodana (= Pali Amito°, brother of Suddhodana and father of Anuruddha and Mahānāma), n. of a Śākya aristocrat, brother of Suddhodana: Mv 1.352.13; 355.20; father of Anuruddha, Mahānāma, and Bhāṭṭika, Mv iii.177.2; mentioned Mvy 3602; Av ii.111.8.

ameya, nt. (Skt. adj. *immeasurable*), a high number: Mvy 7816.

ameya-parivarta, m., *square* of the prec.: Mvy 7817.

Amoghacāṇḍa, n. of a deity: Sādh 3.4 et alibi.

Amoghadarśana, n. of a nāga: Mvy 3332.

Amoghadarśin, (1) n. of a *satpuruṣa*, q.v.: SP 3.12;

(2) n. of a former Buddha: LV 171.9; Śikṣ 169.9; (3) n. of a Bodhisattva: Mvy 717; Samādh p. 36 line 2.

Amogharāja, (1) n. of a disciple of Buddha: LV 2.1; Sukh 2.10; (2) = **Amoghasiddhi**: Sādh 16.10.

Amoghasiddhi, n. of the 5th of the ('transcendent') Buddhas of Dharma: 3; Mvy 86; Sādh 13.6 et alibi. Cf. **Amogharāja** (2).

Amohadharmesvara, n. of a Bodhisattva: Gv 442.23 (text Moha°, without avagraha, after -o).

amoham, adv. (= AMg.id., Skt. and Pali amogham; cf. moham), *not in vain*: Mv iii.254.14 ff.

ambakā (= Pali id.; cf. Skt. ambā), a (*poor*, CPD) woman: MPS 11.25, of Āmrāpālī.

? **ambakoṭa**, see **antakoṭa**.

ambara, (1) m., *garment* (recorded only as nt. in Skt. and Pali): LV 92.16 (vs) ambarān, acc. pl.; (2) m., n. of a Buddha: Mv 1.124.4. See also **dravyāmbara**.

? **ambāsanaka** (or **āmb°**), in Divy 221.29, mss. prāsādāmbāsanakā; some part, or accompaniment, of a palace; ed. em. prāsādā svāsanakā, which is implausible.

Ambulima (m. or nt.), n. of a locality: Māy 92 (cf. Lévi p. 103).

ambhīrya, v.l. for **āmbhīrya**, q.v.

Amrapālī, see **Āmra°**.

ayakva, or **ayakka**, or **apa°**, or with stem-final ā, Mv ii.465.2, 13, some product of the carpenter's craft; the mss. vary as indicated; the form ends in -ā and is n. pl.

a-yathāvata, adj. (cf. Skt. a-yathāvat, adv.; Pali yathāva and a-yāthāva, adj.), *not normal*, *not 'comme il faut'*: Gv 436.13 (prose) °vatena rūpeṇa. (Read a-yāth°? Cf. yāthāvatatas.)

[**ayamaka**, in Bbh 152.10, ep. of prāthīhārya, read **yamaka**, q.v.]

ayava, m. or nt., a high number, Mvy 7774 (m.; so also Mironov); Gv 133.24 (nt.), cited in Mvy 7903 apparently in mss. as apavaḥ, but Kyoto ed. in paren. adds (as em.?) ayavam, and Tib. rendering is clearly meant to be identical with that for ayava 7774. Altho Mironov reads apavaḥ without v.l. in 7903, further confirmation of stem ayava is prob. furnished by Gv 106.13 where for text sattvajavya we should doubtless understand sattvāj°, that is -ajava = ayava (or even read sattvāyavya?).

Ayaskila, m., n. of a mountain; **Ayaskilā**, n. of a river: (both) Divy 106.25.

ayas-prapāṭikā, see **prapāṭikā**.

Ayāti-vana, n. of a forest: Māy 59.

ayukta-yogin, one who has not practised discipline: SP 93.11 (vs) °gina, gen. pl.; Kern, *yogins who are not self-restrained*, and similarly Burnouf; this seems to me inaccurate.

ayuta, nt. (m. in Skt. only Bbh. Crit. ed. 3.21.24; in BHS noted as m. Mvy 7998), in Skt. only defined as 10,000; so also Mvy 8054 -- Tib. khri; but oftener = 100 kotis or 1,000,000,000 = Tib. ther hbum, so defined LV 147.20 (cited Mvy 7955), also Mvy 7998, and presumably also 7701, 7827 (in these at least higher than kotī, and between this and niyuta); in Sukh 31.1 a very much higher number, listed between nayuta and akṣobhya.

ayoniśa, adj. (abstracted from ayoniśo-manasikāraḥ, cpd., see next, secondarily analyzed as °so (n. sg.) manasikāraḥ; hence nonce-form °sena, instr.), *not fundamental* or *thoroughgoing*, *superficial*: LV 419.17 (vs) samkalpakal-pajaniṭena ayoniśena (so best mss., Lefm. °sena; sc. manasikāreṇa?; no noun expressed, unless **samkalpa**, q.v., be taken as a separate instr.) bhavate avidyā etc.

a-yoniśas (neg. of **yonīśas**, and similarly used; = Pali ayoniso; for usage see **yonīśas**), *not in a fundamental or thoroughgoing way*; *superficially*: (a) adv., Bbh 46.10 °so vikalpya; (b) in comp., °so-manasikāra Bbh 48.6 (prose); °manasikāra Divy 445.2; Gv 495.7 (cited Śikṣ 6.4; where read ayoniśo-man°); Śikṣ 157.14; °śas-citta (so Pali °so-citta) Suv 61.12; RP 48.10 (here could only be a cpd.); °so-vikalpena, *by superficial (false) imagination*, Lañk 265.15.

ayyaka, m. (= Pali id.; MIndic for Skt. āryaka), *grandfather*: Mv ii.426.16; iii.264.2. Cf. **aryaka**, **payyaka**.

Araktapravāḍa, n. of a former Buddha: Mv 1.140.5.

araksya (written also arakṣa, ārakṣa, °śya in mss.), nt. (= Pali arakkheyya or ār°), *point that does not need to be guarded*; the Tathāgata has three or four, in Pali and BHS; viz., his conduct is completely and automatically pure, so that he does not need to be on guard; in body, speech, and mind (kāya, vāc, manas); when the fourth is added it is manner of livelihood (ājīva). True reading a-rakṣya; Tib. bsruṅ pa med pa (Mvy 191; note on Bbh 375.6), and so Chin. acc. to Lévi, Sūtrāl. Transl. p. 303 note. Three (as in Pali DN ii.217.8 ff.): Sūtrāl. xx.53; Bbh (mss. sometimes corrupt) 89.6; 230.13 (ed. ārakṣyāṇi, ms. ārakṣāṇi); 375.6; 403.23; no number, 408.4; four (as in Pali AN iv.82.15 ff.) Mvy 191-195; in 195 read ājīva for jīva; in 191 Mironov ārakṣāṇi, but Kyoto ed. correctly arakṣyāṇi without v.l.

araṅgaṇa, some kind of flower: Mmk 668.8 (prose) °ṇa-puṣpāṇam.

Arajottariya, n. of a former Buddha: Mv 1.140.9.

Arajovirajonayayukta, m., n. of a samādhi: Mvy 616. Not in the list ŚsP 1425.17 (where it should be inserted), but in corresponding list 1414.16 (misprinted °rajo-nayukto).

a-raṇa, adj. and subst. nt., also **araṇā** subst. f. (= Pali a-raṇa, adj. and subst. nt.; araṇā not in Pali unless, by em. m.c., in Pv iv.1.33 for text araṇa-vihāri, see CPD s.v.; neg. of Pali, BHS **raṇa**, q.v., = **kleśa**, Pali kilesa), (1) adj., *free from depravity, passion, impurity*, = Tib. ñon moṅs pa (also = **kleśa**) med pa: Divy 395.30 parvataguhānilayam araṇaṃ vairaparāṇmukham praśamayuktam; on Av ii.130.2 see s.v. **araṇya**; RP 16.3 (vs), text araṇya-vividhāprānta sevamāno, read araṇa (required by meter; for °ṇam vivi°; in some cpds. seemingly adjectival, as araṇāśaya- (misprinted araṇāśaya), *passionless heart*, Dbh.g. 7(343).7, which suggests that for the corrupt text maitrapeśi raṇvanāśayo (1) ghaṇaḥ Gv 482.25 (vs) we must read maitra peśir araṇāśayo (°aṇva° is unmetr.) ghaṇaḥ; prob. also Mvy 617 araṇa-samavasaraṇa, n. of a samādhi, cited from ŚsP 1414.17 where saraṇa is added after araṇa; Mvy 618, cited from same place; also araṇa-

samādhi, *passionless samādhi*, Mv 1.164.15, or *having* ... (Bhvr.), Mvy 1125 (note that Pali uses araṇa as adj. with samādhi); (2) °ṇa, subst. nt., *freedom from passion or depravity, non-passion*, etc. Mv 1.165.5 (vs) sukhaṃ samādhim araṇāni sevato; in cpds., araṇa-bhāvanayā Samādh 19.4 (prose; cf. 3, below), *by bringing to pass freedom from kleśas*; araṇavihārīn (= Pali id.), *dwelling in a passionless state*, Mvy 6366 (here araṇa-vihārīn, below, seems to indicate that araṇa is substantival in force); (3) araṇa, subst. f. (on Pali see above), in BHS seems = araṇa nt.; as separate word, in AbhidhK, see below, and Bbh 89.1 yā ca tathāgatasyāraṇā; in comp., araṇa-vihārīn = araṇa-v°, above; sometimes ā could be m.c., as Divy 401.4; but in prose in the rest; Subhūti is the first of araṇavihārīn, AsP 20.8; Vaj 26.12; Av 11.131.5-6; AdP, Konow MASI 69, 13.33; other cpds., pratisamvid-araṇa-praṇidhi-jñānādīnām (contains a four-member dvandva) guṇānām Bbh 207.22; araṇa-bhāvanayā Samādh 8.16 (prose, = araṇa-bh°, above, in a closely parallel passage); araṇa-sampannā(h) Mv 11.292.17; in LV 428.13 read with v.l. araṇa-dharma-supratilabdha for text araṇya°. La Vallée-Poussin, AbhidhK vii.86-88 defines araṇa as *le pouvoir d'empêcher la naissance de la passion d'autrui*; but in my texts it seems to be much less complicated, a simple equivalent of araṇa. Did it start in verses, m.c. (cf. Pali, above, Pv 1v.1.33), and somehow come thence into prose? Or (more likely) was araṇa orig. adj. (to 1, above) with a fem. noun (samāpatti? cf. AbhidhK LaV.-P. 1v. 121; or mātṛā, Pali mettā?). See also Renou, JA 1939, 369 note 1.

Araṇasamavasaraṇa, m., n. of a samādhi, Mvy 617; cited from ŚsP 1414.17; 1425.17 where saraṇa is added after araṇa; Tib. supports the BHS in Mvy. See araṇa.

Araṇasaraṇasavvasamavasaraṇa, m., n. of a samādhi, Mvy 618; cited from ŚsP 1414.17; 1425.19 (here °saraṇa).

araṇā, see araṇa.

Araṇemi (°min, °mī?), m. (= Pali id.; also °nemi, q.v.), n. of a brahmanical sage: °nemi-Gautama, dual dvandva, Divy 632.12; °mī (n. sg.) Gautama (two words, but the same person) 651.7; °mīs ca Gautama (one person) 653.12. Cf. next. Probably the dual cpd. is a mere error.

Araṇemika, m. pl., n. of a brahmanical school (of the Chandogas): Divy 632.23. Cf. prec.

? araṇya, adj.: in Av 11.130.1-2 ms. so 'raṇyam pratipadam samādāya vartate; Speyer em. 'raṇya-prati°, interpreting the rules of forest-life (see his note). But prob. read araṇam pratipadam, the *passionless* (kleśa-less) course of conduct or path; see s.vv. araṇa and pratipad; this would be paleographically close to the reading attributed to the ms.; a similar error in RP 16.3, s.v. araṇa.

araṇyaka, m. (= Pali araṇīka), = ār°, one of the dhūtaguṇa: Divy 141.21.

Arati (in Mv Arati), (1) n. of a daughter of Māra: LV 378.4 °tis ca; Mv 11.281.15 (mss. Aparati); 284.12, 17; 285.5; 286.6; (2) n. of one of the 'armies' (senā) of Māra: LV 262.14 (see Arati, which Mv reads in the same vs). See also Arati.

Aranemi = °nemi, q.v. (= Pali id.), n. of a brahmanical ṛṣi: Mvy 3472.

Arapacana, a name of Mañjuśrī: Sādh 94.15 et alibi.

Aravāḍa (= Pali °vāla, °vāla), n. of a nāga-king: Mvy 3282; see next.

Aravāla = prec.: Māy 247.29.

araha, adj. (= Pali id., Skt. arha), *worthy*: nigrāhāraṇa, pragrahāraṇa Mv 1.347.18 (prose).

arahant (= Pali id. = Skt. and BHS arhant, q.v.), see § 3.100.

Arāḍa = Arāḍa, q.v.: Mv 11.200.13 (vs; ā here required by meter), in dvandva cpd. with -udraka; Budhacarita (Johnston) vii.54; xl.69; xli.1 ff. (in 2 kālāma). Pali also has Alāra, but only of a different person.

arāva, nt., Mironov's reading for ārāva, q.v.

Arigupta, n. of a Bodhisattva: Gv 442.11.

arīṇcana (nt.; neg. of rīṇcana = Pali id., to rīṇcati), *the not abandoning*: Gv 456.25 sattvapariṇāpārīṇcana-tāyā, so as not to abandon the maturation of creatures.

[arittiyate, read arit°]: Bbh 282.7-8.]

Arinīhantar, n. of a former Buddha: Mv 1.140.13.

Arindama (= Pali id.), n. of an ancient king (previous incarnation of Śreṇiya Bimbisāra; but in the Pali version, Jāt. 529, of the Bodhisattva): Mv 11.449.17 ff. (one or both mss. often cited as reading Anindama).

Arimardana, n. of two former Buddhas: Mv 1.137.4; 139.8 (here v.l. avi°).

ariya, adj. (= Pali id.; MIndic for Skt. ārya), *noble*: Mv 11.400.6 ariyo (both mss., Senart em. āryo) tāyī (so with Senart, mss. tāpi).

Ariṣṭa, (1) n. of a former Buddha: Mv 11.231.1; (2) perhaps to be read for Rṣṭa, q.v.; (3) n. of a monk (= Pali Ariṭṭha, see Vin. 11.25.12 ff.), punished for heresy by the *utkṣepanīya*: MSV 11.30.4 ff.

Ariṣṭanemi, n. of a former Buddha: Mv 1.140.5.

Ariṣṭā, n. of a devakumārī in the western quarter: Mv 11.308.8; cf. next.

Ariṣṭikā, n. of a goddess: Mahāsamāj. 185.15, identified by Waldschmidt with prec.; the Pali (DN) correspondent Ariṭṭhakā appears to be m. pl., a class of gods (see CPD s.v.).

Aristūdana, n. of a Buddha, Mv 1.124.10 (regarded by Senart as adj. epithet: he takes Mahābhāga as the name, Index).

Aruṇa, n. of a nāga king (note the nāga priest Aruṇa Aṭa in PBr, see BR s.v. 2 g): Māy 246.19.

aruṇavati, some kind of perfume: Gv 153.15 (prose) °vati-gandharāja.

Aruṇā, n. of a devakumārīkā in the western quarter: LV 390.5.

aruṇodghāṭa- (Mv), or **aruṇodghāṭana-** (LV), *break of dawn* (= Skt. aruṇodaya), cpd. with -kāla-samaye (kāla once omitted): Mv 1.229.7 (here Senart em. °nopagh°, wrongly); 11.133.7; 284.16; 415.18; 422.6; 431.11; LV 345.20; 350.8. The stems udghāṭa and °ṭana both occur in Skt. in mg. opening, but do not seem to be used of the dawn.

? aruṣya, adj. (to Skt. arus, wound, sore), *characterized by sores*: LV 189.14 (vs) kim sārathē puruṣa ruṣya-vivarna-gātraḥ, where ruṣya could well stand for aruṣya: *with limbs full of sores and discolored*. Cf. Pali aru-gatta, *with limbs full of sores*. Tib. rtsub, which otherwise = paruṣa; and accordingly Foucaux *ruḍe* (rough). But connexion with rūkṣa is scarcely possible, unless by hyper-Sktism (AMg. rukkhā).

arūpāvacara, m. (= Pali id.; but in BHS usually **ārūpyāv°**, q.v., or simply **ārūpyā(h)** devāḥ, see **ārūpya**), *belonging to the sphere of the formless*, ep. of a group of (4) classes of gods, Dharmas 129; see also next, and s.v. **deva**.

arūpin, adj. (= **ārūpya**, adj., °pyāvacara, **arūpāvacara**), *formless*: Mmk 45.7 °piṇaś ca devā(h). (Pali arūpin, not in this sense).

a-rūha, mss. at Mv 11.65.12, Senart em. **a-lūha**, q.v.

Arka, n. of a king (previous incarnation of Śākya-muni): Mv 1.54.5.

argaḍa, m. (= Skt. °la, Pali °la or °la; once in ŚB Mādhy., ŚBK. reading °la, see BR), *bolt*, bar: Mv 11.115.12 (read) nivātāni sparsitārgaḍāni (kūṭāgarāṇi), see **sparsita**; Mvy 5581; Prāt 506.11; SP acc. to KN Preface vi, in Nep. (Kashgar rec. °ṭa).

argalaka (nt.? = Pali aggala), *patch* (on garments, here sandals): MSV 1v.203.11.

argalapāśa, m. (= Pali aggala-pāsaka or aggala°, AMg. aggalapāsaga), *receptacle or latch in which the bolt fits*, a part of a city gate: Mv 1.195.19 (prose).

-arghyeya, see an-a°.

Arciketu, n. of a former Buddha: LV 172.10.

(*arcita*, ppp. [= Skt., used, tho rarely, in this sense, pw s.v. arc; cf. BR 5.1042], [decorated,] *beset, studded* [with jewels]: Mvy 6056, defined as = the preceding *khacita* [and cf. the following *racita*].)

Arcitanama (read *Arcitama*na, for **manas*?), n. of a Bodhisattva: Gv 443.6 (prose) °*masya*, gen.

Arcinetrādhīpati, n. of a yakṣa: Mv 3371.

Arcimant (°*mat*, °*ma*), (1) n. of a legendary cakravartin who became the father of **Dīpaṃkara**: Mv 1.193.14 °*mām* (v.l. °*mo*; n. sg.); 198.16 °*mo*, etc.; (2) n. of a previous incarnation of Śākyamuni: LV 170.17. See also **Arcimant**.

Arcimahendra, n. of a Bodhisattva: Gv 442.15 (prose) °*rasya*, gen.

Arcirmaṇḍalagātra, n. of a Tathāgata: Gv 422.18 (prose).

Arcīśiri (semi-MIndic = **Arcīśrī*), n. of a Tathāgata: Gv 259.8 (vs) °*riś*, n. sg.

Arcīścandra (see s.v. **Kuṇḍaśrīyārcīścandra**), n. of a Bodhisattva: Gv 443.1.

Arcīṣmatī, n. of the 4th (bodhisattva-) bhūmi: Dbh 5.8 etc.; Mvy 889; Dharmas 64; Bbh 341.2.

Arcīṣmant, (1) n. of a Tathāgata: Śīkṣ 9.3; (2) n. of a Bodhisattva: Gv 442.11; (3) n. of an ancient king, a previous incarnation of Amitāyus, and father of Puṇyaraśmi: RP 36.18 ff. Cf. also **Arcimant**.

Arcīṣamudramukhavegāpradīpa, n. of a Tathāgata: Gv 422.20.

Arjuna, (1) n. of a king of Hastināpura (= Pali *Ajjuna*; identified with Arjuna Kārtavīrya of Skt. epic), character in the **Śarabhaṅga** (q.v.) Jātaka: Mv iii.361.4 ff.; 368.15; (2) n. of a yakṣa: Māy 23; (3) n. of a Śākyan mathematician: LV 146.9 ff.

Arjunāvana (ā for a m.c.), n. of a locality (pertaining to Arjuna 2, above): Māy 23.

artita, *distressed*: pple. of next.

ar(t)tiyati or °*tiyati*, °*te*; in one doubtful passage perhaps *ārti*°, otherwise always *art*° when not fused in *saṃdhi* with preceding vowel; forms occurring include *ar(t)tiyati*, °*yanti*, °*tiyate*, °*tiyante*, °*tiyanto* and °*taṃ* (pres. pple.), *artīyeraṇ* (I read *art*°), *artita* (ppp.); also *ārtiyate* (? v.l. *atti*°); *attiyantā* (and probably *attiyate* for prec.); *ṛtiyate*, °*yante*, °*yamāna* (pres. pple.; for *ṛ*° we usually find *rit*° written); *ardiyamāna* (pres. pple.); *āstīyati*; and noun *attiyānā*. The corresp. Pali (see CPD) is written *aṭṭiyati*, *aṭṭhī*°, *aḍḍhī*°, *addiyati*. Despite all this confusion, there is no doubt that we are dealing with essentially one word, with modifications due to diverse influences, including popular etymology and hyper-Sktism. Wogihara, ZDMG 58.454, gives the 'correct form' as *ṛtiyate* (which, or rather usually *rit*°, is customary in Bbh, but I believe occurs nowhere else), and the mg. as *er schämt sich*; both statements are wrong, I believe. As to mg., Wogihara was evidently influenced by the fact that the word is often associated in Pali with *harāyati*, *jigucchatī*, and in BHS with *jehriyate*, (vi)jugupsati, or equivalents. But it is also often used where *shame* cannot be involved. Most likely the MIndic word is a denominative from *ārti* (for which *artī*, with semi-MIndic shortening, is recorded even in Skt.). All forms are included here since the word is clearly a unit, but they are also entered under the several headings: (1) is *grieved, perturbed, distressed*: Mv i.219.17 = ii.21.19 *kecit saṃsārapāśena arttiyante* (ii.21.19 *saṃsāracāreṇa arttiyanti*) *yathā aham* (said by the infant Bodhisattva), *are distressed*; Mv ii.161.7 *bo-dhisattvo jātiye arttiyanto, being pained by* (or, *on account of*) *birth*, 11–12 ... *marāṇena artt*°, 13 *śokehi artt*°; Mv ii.242.13 *arttiyati* (Senart em. *atti*°); Mv i.89.18 (*ākīrṇavihāreṇa*) *nārtiyanti*; Mv ii.480.7 *śokārtita*; LV

174.14 *jarārtita*; Bbh 166.11 *ṛtiyamānaḥ* (of a Bodhisattva); Bbh 171.9 *ṛtiyamānaṃ*. (2) In some transitional cases, leading over to the next group, the additional note of *aversion, revulsion* seems more or less clearly present: Bbh 282.7–8 *tena pūrvakēpādhimokṣeṇārtīyeraṇ* (read °*nārtīyeraṇ*; but in same phrase line 23 °*mokṣeṇa ritīyante*), *they would be annoyed by, sick of, disgusted with their former enthusiasm*; Bbh 168.23 *ritiyate*; Mvy 1830 *nārtiyate* (no context); (3) like preceding but accompanied by parallel forms of *hri*-, *jugups*-, or the like: SP 108.6 *daridrācintayārtiyantaṃ jehriyamānaṃ jugupsamānaṃ, distressed, ashamed, disgusted by the thought of being poor*; Mv i.343.1 (*tena adharmaṇa*) *attiyantā* (Senart em. *artī*°) *viḷgupsantā* or °*satā* (mss. °*satām*, evidently pres. pple., Senart em. wrongly °*sitā*) *distressed and disgusted by this immorality*; Karmav 47.26 *āstīyati jhretī vīgarhati viḷgupsati, is distressed, ashamed, offended, disgusted* (by acts he has done); 49.2; Divy 39.7 *ye 'nena pūṭikāyē-ārdiyamānā jehriyante viḷgupsamānāḥ, being distressed, are ashamed, disgusted*; (4) with *abl.*, *feels aversion* (from): MadhK 297.2, text *ārtiyate* (ebhyo dharmebhyo), but v.l. *attiyate*, so prob. read; followed by *jehriyate vitarati viḷgupsate*; in line 4 below (see note 1) mss. *dharmebhyo attiyānā* (text *artī*°) *viḷgupsanā* (nouns).

[*artiyānā*, read *attiyānā*, q.v.]

artha, nt. (as in RV generally; in later Skt. only m.), *aim, goal*, etc.: *idam eva cārtham* (acc.) SP 97.5 (vs); *paramārtham etat* (acc.) 8,10 (vss); *yad artham samudāgato tad artham abhisambhāvayitvā* Mv i.4.12, formula repeated i.34.1 etc.; in these two occurrences all mss. yad, tad. (As one of the four *pratisamvid*, see this.)

arthakriyā, *action for the benefit* (of others), one of the four **saṃgraha-vastu** (q.v.), but only in LV (instead of the usual **arthacaryā**, q.v.): LV 38.17; 160.6; 182.6; 429.13.

artha-cara, adj. (= Pali *attha*°), *helpful, rendering service*: Jm 2.8. Cf. next.

artha-caryā (= Pali *attha-cariyā*; cf. prec.), *conduct for the benefit or profit* (of, gen. or comp.): *devānām* (Mv iii.91.1, 3 *deva-*) *manuṣyānām* (i.231.6 adds *ca*) °*ryām caramāṇo* (or *caranto*) Mv i.231.6–7; iii.91.1, 3; *svāmy-arth* Jm 85.1; *parārth* Jm 95.8, etc.; technically as one of the **saṃgraha-vastu** (q.v.); in LV replaced by **arthakriyā**, q.v.), *conduct for the religious benefit of others, viz.*, inspiring them to act for their own religious profit, as explained Bbh 220.25 ff.; in lists of the 4 *saṃgrā*°, Mv i.3.12; ii.395.8; Mvy 927; Dharmas 19.

Arthadarśī(n), (1) n. of a former Buddha: Mv iii.236.9; (2) n. of another former Buddha, in the same list, iii.240.4 f.; 241.15; 243.10; 244.2; 245.12 f.; 247.8; 248.16.

artha-darśimant (= Pali *attha-dassima*(nt), cf. *darśimant*), *having insight into meanings*: Mv iii.345.7 *tattvārthadarśimām* (v.l. *sattvā*°).

artha-dhāraṇī, see **dhāraṇī**.

arthanatā (= Skt. *arthanā*, Pali *atthanā*; § 22.41), *request, prayer*: LV 393.13 (vs).

Arthavacanaśrī, n. of a Buddha: Gv 259.2.

Arthavargiya, nt. pl. n. of certain Buddhist sūtras (= Pali *aṭṭhaka-vaggika*, or °*īya*, = Sn sect. 4, see CPD s.v.; acc. to Lévi, JAs. 1915, I, p. 413, the BHS form points to the true interpretation of the Pali), Divy 20.24; 35.1 (In both, mss. °*vadgiya*); Bbh 48.23 (citing a vs = Sn 897, in the above section).

artha-vaśa, nt. (? = Pali *attha-vaśa*, see CPD, °*-vaśa* ... little more than a suffix; called masc. by CPD, but *idam*, *kim*, are used with it), *reason, motive, purpose* (virtually = *artha*): LV 244.8 *idam arthavaśam adhikṛtya*; Mv iii.48.5 (*kati*), 10 (*dve*) *arthavaśam*, acc. pl.; *kim-arthavaśam samanupaśyanti* MSV ii.84.19; 85.3 etc. (same phrase with *kim-artham* 84.15; Pali uses *kim* with *atthavaśam*).

Arthaviniścaya, m., n. of a work: Mvy 1405.

Arthasiddhi, n. of a king, former incarnation of Śākyamuni: RP 24.12.

arthika (Pali *atthika*; very rare in Skt., see BR 5.1048, and pw s.v.; essentially a Buddhist word; cf. *anarthika*), (1) *desirous* (of, instr. or in comp.): with instr., LV 111.13 (*kāmaguṇebhir*); 242.2 (id.); Mv 1.327.2 (*tehi bhājanehi*); 11.354.2, and 355.1, 3 (*buddhajñānena*); 11.426.8 (*striyāya arthiko*, *wanting a woman*); 11.391.14 *aham tvayā arthiko*, 15 *aham tvayā arthikā*, *I am in love with you, I want you*; Divy 616.8 *arthikāsi*... *Ānandena*, *are you in love with A.?*; Divy 345.7 (*puṇyena*); RP 19.7 (*buddhajñānena*); Śikṣ 38.1 (*kaḥ puruṣenārthikah*, *who wants a man?*); 342.20; in comp., LV 139.22 (*na...*) *kulārthiko* *na gotārthiko*, *guṇārthika eva*; 179.10 *dhamārthiko*, 431.22 *sarvarasārthikebhyas*; Mv 11.121.8 *vyotiarthiko* *vyotigaveṣi*; 11.124.1 *prahāṇārthikasya* (with v.l., see *prahāṇa* 1; Pali *padhāṇatthikassa* MN 1.167.6); 11.183.5 and 238.16 *puṇyārthika*; as subst., *petitioner*, RP 17.1; *aiming at* (in comp.), *vighātārthika aiming at prevention* (of evil), Bbh 114.5, 14, etc. (common in Bbh, see Wogihara's Index); (2) ep. of a Buddha, or in the first passage of the Bodhisattva at the moment of his attaining Buddhahood; this usage seems unknown in Pali and I have not seen it noted previously; perhaps it means *in possession of, having attained* (his proper, i.e. the supreme religious) *aim*: Mv 11.284.19 (in a long list of epithets of the Enlightened One); Mv 11.63.10 *alam arthikasya aprasādena*, *away with disbelief in the One* (Buddha) *who has attained the goal* (see s.v. *aprasāda*; misunderstood by Senart); (3) see *pratyarthika*.

ardiyate, pple. °yamāna, see *ar(t)tiyati*: Divy 39.7.

Ardravalika, n. of a nāga king: Māy 246.29.

(ardha-kāya [= Skt. id., recorded only from the *Yogayātrā* 6.7, I.St. 14.327; Pali *aḍḍha-kāya*, also rare], *half the body; the bust*: Gv 519.15 f.)

ardhakāyika, adj. (from prec.; cf. Pali *aḍḍhakāyika*), *with half the body* (visible): LV 124.5 (°kā gaganatalāt... *abhipralambayanti*); 295.2; 367.9 (all prose).

ardhagallī (cf. *gallī*), some kind of vehicle: Mv 11.434.8 (prose; v.l. *agallī*).

ardhacandra, m. (?) or nt.; in Skt. *half-moon, crescent*, etc.), (1) a kind of (presumably crescent-shaped) personal ornament (also °*draka*, q.v.): LV 201.19; Mv 11.317.7 (here hung on the bodhi-tree); (2) as in Skt. acc. to Schmidt, Nachtr., s.v., from *Haraviṣṭaya*, a (crescent-shaped) *decoration on a building* (Schmidt *Torbogenschmuck*): Gv 167.16 °*drā(h)*, n. pl.; 154.4, 202.23 (all prose).

ardhacandraka (m. or nt.; = °*dra*, 1), a kind of ornament: LV 367.10 °*kais*.

ardha-cola, m. (Skt. Lex. °*colaka*; otherwise unrecorded), *short jacket*: Mvy 5847.

Ardha-nārāyaṇa (m.), a 'half-Nārāyaṇa' (q.v.), whose power is used as a unit of strength: MPS 31.21; LV 229.14, see s.v. *saṃghaṭana*.

ardha-paryāṇka (m.; = Pali *aḍḍha-pallaṅka*), *half-paryāṇka position* (with only one leg bent under): LV 155.1 (°*kaṃ kṛtvā*).

ardhaparyāṇkin, adj. (from prec. plus -in; cf. *paryāṇkin*), *sitting in the ardhaparyāṇka position*: °*kinam*, acc. sg., Sādh 64.14 et alibi.

ardha-rātri (f. or nt. (= Pali *aḍḍha-ratti*, f., rarely; usually °*ratta*, m. = Skt. *ardha-rātra*; cf. Skt. *rātri*), *midnight*: LV 210.2 (prose) °*triṃ ca samayam samprāptam*, *drṣṭvā ca...* (best punctuated so with Lfem.), *and the time (of) midnight was arrived. And seeing* (all this)... (Foucaux takes °*triṃ* and *samayam* as objects of *drṣṭvā*; the two ca's are against it); LV 217.9 (prose) °*tri-samayam* (acc.).

[*ardhāpayati*, read *vardh*°.]

ardhuṣṭa, see *adhyuṣṭa*.

arpaṇā (cf. also *vyarpaṇā*; prob. = Pali *appanā*; in Skt. only °*pa*, nt., not in this mg.), 'fixing of thought... application of mind, esp. in jhāna = complete concentration, ecstasy' (CPD): Mvy 7428; Tib. *ḥbul ba*, *gtoḍ*, etymolog. renderings, *giving, delivering*.

Arbuda, m. (nt. In Ud? = Pali *Abbuda*), n. of a hell, acc. to Mvy and Dharmas a cold one (so in Pali, CPD): Mvy 4929; Dharmas 122; Divy 67.22; 138.7; Av 1.4.9 etc.; Ud 11.5 *arbudāni*, gender app. Influenced by *sahasrāṇi* of prec. line, which as Chakravartī assumes may be understood here, i.e. *arbudāni* short for °*da-sahasrāṇi*?

aryaka, m. (= *ayyaka*, q.v.; semi-MIndic for Skt. *āryaka*), *grandfather*: Mv 11.265.9 (Senart em. *āry*°).

[*arśāṅgi* (some mss. add *kuṣṭam*; Mironov *arśā*), *hemorrhoids*; Mvy 9518. Read *arśāṃsi*, pl. of Skt. *arśas* (also *arśa*); cf. Bhik 17a.1, in parallel passage, *arśāṃsi*.]

arhaṭa-ghaṭi-cakra (Mironov *arhad-gh*°; cf. Skt. *araghaṭṭa*, Pali *arahattha*- (once v.l. °*haṭa*, see CPD) -*ghaṭi-yanta*), *Persian* (well-)wheel: Mvy 2833.

arhati, ought, is normally construed with inf. as in Skt. In Mv 11.491.11-12, by a curious blend construction, it is followed by an opt.: *arhasi putrī* (mss.)... *bhar-tāraṃ*... *upasthihesi* (2 sg. opt. § 29.21), *you, daughter, ought—you should serve your husband*, etc.

arhant, also (MIndic) *arahant*, q.v., the ideal personage in Hinayāna Buddhism, fourth and last stage in religious development (see *śrota-āpanna*), SP 1.6 et passim. In Mvy 4, 5138, etymologically rendered Tib. *dgra bcom pa*, *having conquered the enemy*, as if *ari* plus root *han*! Fem. *arhanti* Av 11.4.12; Śikṣ 171.16; *arhantiṃ* MSV 1.22.9 (prose); abstract *arhattva*, nt., Mvy 5137 etc.

arhavant = *arhant* (§ 22.50; not otherwise recorded; m.c.?): LV 283.7, repeated 19 (vss), *bhāvi* (read *bhāvi* m.c.) *tvam adyārhanvān, thou shalt become an arhat today* (no v.l.).

? *Alamvarṣā*, see *Alambuṣā*.

Alaka, n. of a yakṣa (prob. really a generic name, an inhabitant of *Alakā* or °*kā-pura*, q.v.; pl. so used in Skt.): Māy 103.

Alakaśirṣa, n. of a nāga king: Māy 246.27.

Alakā-pura (nt.), the city *Alakā*, capital of Kubera and home of the yakṣas (= next, etc.): Māy 103. Lévi p. 115 very strangely calls it a *ville inconnue*.

Alakāvati, v.l. for *Aṭa*°, q.v.

Alakunḍalabhaṭṭiya, n. of a disciple of Buddha: Mv 1.75.1.

alākṣaṇa, adj., *without characteristic mark* (so Skt.); ep. of dharma, *undefinable, absolute*: Mvy 353.

alākṣaṇaka, adj., with Buddha, (a Buddha) *without the (32) marks* (so Burnouf Intr. 378, note 1), i.e. a substitute for a Buddha, a 'near-Buddha' (not actually a Buddha but a saint living in the absence of a B. and 'Buddha-work', *buddha-kārya*); said of Upagupta: Divy 348.24; 350.28; 356.20; 357.24; 385.8; MSV 1.4.3.

alamkaraṇiya, adj., °*yena*, adv. (corresponds to Pali *alamkammaṇiya*, used in same mg. and context), *in a suitable or convenient situation* (for the undertaking in question; here, as in Pali, specifically for sexual relations): Prāt 488.10 °*ṇiyena*, adv. (in Pali, Vin. 11.187.19, °*ṇiye*, adj. with āsane, the seat occupied by the accused monk).

Alamkārabhūṣita, n. of a gandharva king: Kv 2.20.

Alamkāra-śubha (m.), n. of a samādhi: SP 458.3 (one ms. °*sūra* for °*śubha*; so Burnouf and Kern Transl.). -**alamkārika**, adj. lfc. (cf. pw 7.309), in *tad-alamkārikam* (read as cpd.) Divy 247.24, *pertaining to that* (or those) ornament(s).

Alamkṛta, n. of a former Buddha: Mv 1.137.2.

alamkṛtaka, f. °*ikā*, = Skt. °*ta*, *adorned*, with endearing diminutive flavor: LV 322.5 (vs) *su-alamkṛtikā* (= °*sv-alamkṛtikā*), said by the daughters of Māra of themselves; §§ 4.11; 22.34.

alajjita (nt.), *shamelessness, impudence*: MSV II.188.4 (see s.v. *vaitarika*).

a-lajjitavya (= Pali °tabba), see *lajjitavya*.

a-lajjin (cf. *lajjin*; = Pali id.), *not ashamed*: Ud xvi.4 °naḥ, n. pl. (? text °na, but oldest ms. alajjitā, for °tāḥ); *shameless*, MSV II.210.12; °ji-saṃgha MSV III.116.18, 20.

alam-ārya, adj. (= Pali alam-ariya), *truly noble*: of dharma LV 392.11; jñāna LV 407.21; 409.4; Bhik 26a.3 (°ya-viśeṣādhiḡamam jñānam...); anta LV 416.17 and Mv III.331.4 (same passage) nālamāryo.

alambu, or **āl°**, or **alāmbu**, or **āl°** (= Skt. and Pali alābu, Skt. Lex. ālābu), *bottle-gourd*: Mv II.126.4; 127.8; 128.13; 129.15 (in all these tiktāl°); 232.3; °bu-śreṇi, *row of gourds* (used as a raft), Mv III.68.6 (°iyam, acc. sg.); 78.3 (°iyo, acc. pl.). Initial ā in one ms. III.68.6; short a III.78.3, and Senart with v.l. 68.6 (tiktālāmbu mss. II.129.15); otherwise saṃdhi makes quantity undetermined. In second syllable mss. regularly -āmb-; -amb- only II.232.3; -āb- in one ms. only II.126.4; III.68.6; Senart usually prints -āb-.

Alambuṣā, n. of a devakumārīkā in the western quarter: Mv III.308.8 (mss. Alamvarṣā, em. Senart) = LV 390.5 (Lefm. with all mss. °ṣā).

a-layana, adj. (= Pali alena), *without refuge*: Gv 534.16.

a-lavaṇaka, f. °ikā, adj. (also aloṇaka, q.v.; = Pali aloṇaka), *unsalted*: f. Divy 87.1, 9; 88.8 ff.; = MSV I.86.12 ff.

alātacakra, nt. (= Skt., pw 7.310, *wheel of fire*, of a firebrand whirled in the air), used as symbol of something transitory and illusory (so Pali °cakka, CPD); Lañk 9.3 (vs; separate alātacakra = °kram from dhūmo); Mv 2832; MadhK 173.3; as symbol of restless, unceasing motion, LV 205.13 °kra-samārūḡhasya (lokasya), of persons living in the saṃsāra.

alāmbu, see *alambu*.

alika, (1) adj. (= Pali id., Skt. alika; see § 3.40), *false*: LV 174.7 (vs); Mv II.70.2 (prose); 71.2 (vs); (2) n. of a nāga king: Mv 3275; Māy 247.22.

alindā, nt. (= AMg. id., rendered by Hindi kūṃṛā and Eng. a round tub-like vessel; cf. also next), a kind of dish (v.l. sometimes alinḡa): Mv II.461.21 mahāntam alindam odanasya (dinnam); similarly 462.3, 12, 13 (in the last two read alindam odanasya instead of Senart's reading). Regularly a receptacle for soft food, esp. odana, *gruel*.

alindā, (1) = prec. (v.l. °ṇḡā): mahatī ca alindā bhaktasya (q.v.) Mv III.15.9; (odanasya mahatī) alindā ibid. 13; (2) n. of a queen, wife of Ikṣvāku and mother of Kuṣa (in the Pali version named Śīlavatī): Mv II.425.2 ff.; III.2.20 ff.

Alimanmatha, n. of a form of Mañjuśrī: Sādh 146.1 et alibi.

a-līna, adj. (= Pali id.; neg. of līna, q.v.), *not dispirited or faint-hearted; intrepid*: Mv 491 = Tib. ma zhup pa; often assoc. with adina: LV 23.14, 18 (in 18 adināllnam); 284.19 alinā adinā; 318.12 adino °līnaḡ (of the Bodhisattva); 415.6 -vīrya alinu; Mv II.354.1 °na-kāya-mānasāḡ; alina-vikrāntam (cognate acc.) vikramanto Mv II.267.17, or ... vikrame (aor.) 399.12, *marching (striding) an intrepid march (stride), or he marched etc.*

a-luḡita (= Pali aluḡita; neg. of luḡita, q.v.), *not agitated, unperturbed; calm, imperturbable*: LV 318.13 (of the Bodhisattva); 361.16 (of Buddha); °ta-citta LV 181.12; Sukh 59.1; °ta-gati LV 272.12.

a-lūkha, adj. (= Pali id., of the pupil of the eye; neg. of lūkha, q.v., and cf. next), *not coarse, of food*, Mv III.120.22; *not harsh, i. e. comfortable*, of the householder's life (grhāvāsa, q.v.; v.l. grha°), Mv III.50.12.

a-lūha, adj. (= prec.; neg. of lūha, q.v.), *not coarse*,

of food, Mv II.65.12, but mss. (a)rūha, q.v.; *not harsh, comfortable*, of grhāvāsa: Mv II.69.1; 117.19.

alena, see *lena*.

aloka, m., a high number: Mv 7869 (cited from Gv) = Tib. sugs sbyon, or sugs ḡḡyoy (the latter also renders heluga, q.v.); in Gv 133.13 āloka, m.; but in Gv 106.3 sattva-lokasya, for which certainly read sattvāloka-sya.

aloṇaka, adj. (= Pali id.; also alavaṇaka, q.v.), *unsalted*: Mv III.120.21 °kam (food).

alohinī (f. to Vedic a-lohita; cf. Pali alohitā, same mg.), (a woman) *who does not menstruate*: Mv 8929.

alpa-kisareṇa (mss. often ś for s, l for r, n for ṇ; = Pali appa-kasireṇa; Sktized as °kr̥chreṇa, a form not recorded in Skt., Mv 6370; SP 103.9, and elsewhere, also in Mv, see Senart i note p. 580; no correspondent recorded in Pkt.; the only Pkt. resultant of kr̥chra is kiccha), *with little difficulty*: Mv I.270.8 (here Senart wrongly em. °kisaram); II.216.6, 9; 227.5; 286.9; 418.3; III.31.13; 318.6. See *kisara*.

alpa-guṇa, adj. (= Pali appa°, *insignificant*: Mv I.89.18 °na-parituṣṭa, *content with insignificant (worldly) things*).

alpa-jñāta, adj. (seems = Pali appaññāta, which acc. to CPD = Skt. aprajñāta), *little known, not celebrated*: MSV II.124.12; bhikṣur bāḡhaglānaḡ alpajñātaḡ sve mūtrapuriṣe nimagno 128.13; yaḡ parṣadvinirmukto °lpajñātaḡ ca 131.13. Is our form hyper-Skt., or the true orig. of the Pali?

alpataraka, adj. comparative (= °tara; nowhere recorded), *less numerous*: AsP 430.8, 9. In 430.2 bahu-taraka, q.v.; in vicinity alpaka, and alpatama (without ka); the suffix has no special force that I can detect; the whole passage is prose.

alpabhikṣuka, nt. (cf. Pali appabhikkhuka, adj., *having few monks*), *a state of having few monks*: (parāntakeṣu) janapadeṣv °kam, kr̥chreṇa daṣavargo gaṇaḡ paripūryate Divy 18.7.

alpamanyate (= Pali appamaññati, pendant to bahu manyate, two words in Skt., may be one in Pali), *thinks little of* (gen.): nālpamanyeta puṇyasya Ud xvii.6.

alparajaska, adj. Bhvr. (= Pali apparajakkha), *of slight passion, free from passion*, in °ka-jātiya (= Pali °jātika), see -jātiya, Mv III.322.16 (prose).

alpātāṇka, adj. (and subst. m.? = Pali appā°, acc. to CPD subst. as well as adj.; see below), (almost) *free from illness*, following **alpābādha**, q.v. for occurrences; in Av I.325.13 text °taṅkam (acc. sg.), after alpābādha-tām, seemingly subst., (relative) *freedom from disease*; but in the same cliché II.90.14; 93.15 °ka-tām is read, matching °bādhatām. See next.

alpātāṇka-tā (= Pali appā°), *state of being (almost) free from illness*, abstr. to prec.; usually follows **alpābādha-tā**, q.v. for occurrences (as in Pali). But also without that word, Kv 18.8. In Av I.325.13 read prob. °taṅkatām for °taṅkam, see prec.

alpābādha, adj. (= Pali appā°, acc. to CPD noun, = °dha-tā, as well as adj.), (almost) *free from disease*, often followed by **alpātāṇka**, as in Pali by appātāṇka: so Mv I.211.6 = II.15.5; Av I.168.8; but also without this, Divy 396.5; Suv 182.15; Bbh 20.1. See next.

alpābādha-tā (= Pali appā°), *state of being (almost) free from disease*, abstr. to prec.; usually followed (as in Pali) by **alpātāṇkatā**: so Mv I.323.20; Mv 6284; Divy 156.13; Kv 89.12; Av I.325.13 (see **alpātāṇka**); II.90.13; 93.15; in Divy 21.4 no alpātāṇkatā occurs but it may have been included in what is understood by the abbreviation yāvat.

alpāyuska, adj. (= Pali appāyuka; cf. Skt. alpāyus), *short-lived*: Mv I.199.1 = II.2.19; I.200.2 = II.3.18; II.208.16; Av I.296.4; 316.2 (all prose). Cf. next.

alpāyuska-tā, abstr. to prec.: Dh 26.19 (prose).

alpārtha, adj. (= Pali appattha), *wanting little, undemanding, modest*, ep. of proper monks: MSV III.96.14.

alpāsvāda, adj. (subst.? = Pali appassāda), *affording little pleasure*, in Mv I.121.4 perhaps subst., a sort of kenning for kāma (the Pali word is often an epithet of kāma, and sometimes seems to be a substitute for it). The Mv line (vs) is corrupt; perhaps alpāsvāda-nibaddho (or read 'dhā?) means kāma-nibaddho; in the second half line surely lokā vartenti dāruṇāḥ is intended, rather than Senart's em.; as adj., e. g. Divy 41.26 (mahāsamudro) 'lpāsvādo bahvādīnavas.

alpeśākha, adj. (= Pali appesakkha), opp. of the much commoner **mabheśākha** (q.v.), with which it is contrasted Mv 6412; Karmav 29.26, *insignificant, petty*: of persons Mv I.28.7; Mmk 74.15; of a caitya Divy 243.2, 5.

alpeśākha-tva, abstract from prec.: Av II.177.6.

alpotuka (= Pali appossuka, 'kka), *indifferent, unconcerned, undisturbed, unworried*: Mv II.427.4; Divy 41.23 ff.; LV 396.2 'ka-vihāreṇaiva vihareyam (in contrast with preaching the Law; Buddha speaks); Ud xiv.16 (= Pali appossukko Dh. 330); Av I.89.1 'kas tvam ... bhava, *don't worry*, and similarly 93.10; 331.10 etc.

alpotuka-tā (= Pali appossukka-tā), abstr. to prec.: LV 393.21-394.1 alpotukatāyā bhagavataś cittam abhinatam na dharmadeśanāyām, *the mind of the Lord inclined to being unconcerned (with the fate of the world), not to teaching the Law*; similarly 394.5; 396.7; 398.1; *freedom from desires*, Bbh 219.24.

alpotuka-tva, nt., = prec., Mv I.170.10 (in the sense of LV 393.21 etc.).

allāpayati, allina, allipayati, see next.

alliyati (only in Mv; Pali id., in different mg.; AMg. alliai, *resorts to*; to Skt. ālyate; see §§ 3.4a; 38.66, 67), *comes (to), approaches*, with gen., loc., or acc.: 'yati (gen.) Mv II.210.19; 480.8; 'yanti Mv II.252.6 (with form in -ehi, intended as loc.), 10; 253.12 (with loc. in -eṣu); III.127.8 (gen.); 'yatha, 2 pl. impv., Mv III.24.5 (acc.); allisyatha (fut. with mā[atra], *don't go there!*) Mv II.253.5, 7 (in 7 v.l. alliyisyatha); with caus. mg., *bring, put, place*, Mv II.190.5 ff. alliyanti, five times; III.127.17 mss. alliyeya (-h, or -n), opt., *should bring* (Senart em. allipeya); see also Mv III.144.12 under causative below; ppp. allina, (a) commonly *went to*, as periphrasis for past tense, with acc., gen., or loc.: Mv II.32.1; 48.8, 11 ff.; 64.5, 6; 70.4, 9; 107.8; 172.12; 198.1; 200.8; 463.1; 464.1, 19; 470.6; III.16.1; 69.9; 362.2; 365.23; (b) *attached (in love) to* (gen.; Pali id.): kumārasya allinā (kinnari) Mv II.100.1; caus. (1) *allāpayati; ppp. allāpita (see § 38.66), *brought, caused to come (to, gen.)* Mv III.362.3; (2) allipayati, usually *brings, causes to come*, but occasionally *causes to be brought*, and on the other hand sometimes apparently intrans., *approaches* (these exceptional meanings will be noted; the former may be based on the trans. use of alliyati, *brings*): 'payati Mv II.435.14 *causes to be brought*; ('peti, Senart's em. Mv III.144.12, mss. 'yeti, 'yanti, read prob. 'yati, as trans., *brings*); ppp. 'pita I.311.2; II.107.5 (*were caused to be brought*); 471.1; 472.11; III.24.4; 408.4; 421.8; passive 'piyanti III.68.11; 405.15; 'piyati III.127.4; gdve. allpitavyam, intrans. *to be approached*, Mv III.288.9-10 (or em. to alliyitavyam?).

Alluka, n. of a nāga king: Māy 247.28.

ava, as neg. prefix with nouns (so also in Pali): see **ava-kāma-sevā**.

ava-kāṭṭati (mss.; Senart em. ava-kaḍḍhati), see **o-kāṭṭati**.

avakara, m., prob. read with Index and Mironov **avakāra**, rendered by Tib. ḥgod pa, perhaps *arrangement, placement, ordering*, or the like: Mv 571 samākṣarāvākaro ('kāro) nāma samādhiḥ. No v.l. in either ed. But ŚsP

1421.3 (from which, or an allied text, Mv cites) reads samākṣarākāro, explaining: sarvasamādhinām samākṣarātām pratilabhate. This seems to fit the reading 'kṣarākāra, and definitely does not fit the apparent meaning of **avakāra**, q.v. Yet in another list ŚsP 1413.15 reads 'kṣarāvākāra.

avakarṣati (corresponds to Pali apakassati, used in same passage SN II.198.1-5, see CPD s.v.), *holds back, keeps under control*: ger. avakṛṣya (kāyam, cittaṃ), Candropama Sūtra, Hoernle, MR 42.11 (43.5, 9); see s.v. **jarodapāna**.

avakalpanatā = next, *the putting faith or confidence in*: abhīśraddadhānatāvakaalp° ŚsP 615.10.

avakalanā = prec. (= Pali okappanā; to next): Dh 13.17 (substantially = śraddhā, adhimukti, in prec. line); Mv 7289 = Tib. nes par (also legs par) rtog pa, the former of which is rendered avakalanā in Das, whose English rendering is not quite in accord with BHS usage; the Tib. could, it seems, mean *considering certain*.

avakalpayati, 'te (= Pali okappati, 'peti), *has confidence in, puts faith in*, synonym of śrad-dhā, as also in Pali, with gen. of person, acc. of thing: SP 44.3 śraddadhādhvam me ... patiyatāvakaipayata; 315.1 avakalpayadhvam me ... abhīśraddadhādhvam tathāgatasya; LV 88.8 (rddhiprāthāryam apl. ...) nāvakaipayisyanti; Gv 171.2 'yantam, pres. pple., perhaps *putting trust in, relying on*, object bodhisattvapariṇārasampatparisuddhim.

*ava-kas-? see **okasta**.

ava-kāma-sevā (see **ava**), *no practice of love*: LV 28.22 (vs; wrongly divided in ed.) dvātrīṃśa māsām (= māsām, acc. pl.) avakāmaseva (= 'vā, n. sg.) hi, *for she abstained from love-making for 32 months*; so Tib. renders. There is a v.l. akāma for avakāma but it is metrically impossible.

avakāra, m. (1) see **avakara**; (2) okāram acc. sg. (= Pali okāra, in phrase kāmāṇam ādinavo okāro samkilesa; cf. Pali anavakāra), perhaps *elimination, getting rid* (sc. of desires): Mv III.357.13 kāmēṣu bhayaṃ okāram (mss. okara-) samkilesam, *in regard to desires (he preached) the danger of them, the elimination of them, their impurity*. Senart's em. seems confirmed by the Pali.

avakāśa, (1) in Skt. mg., *room, space*, but nt. instead of m., LV 367.20 (vs) nābhūḍ 'śam asmin; RP 31.4 teṣv 'śam asti (or assume m as 'Hiatus-bridger?); see also **an-avakāśa**; (2) *appearance*, in **akṣudrāvakāśa**, q.v.; (3) see **an-avakāśa**, **an-okāśa**.

avakāśati (ms. 'sati; denom. to avakāśa), *gets a chance at, works upon*, with loc.: Av II.183.13 nāgñiḥ kāye 'vakāśati; caus. 'śayati, gdve. 'śayitavyah, *to be given a chance to work* (in a certain function), MSV II.154.12, where prob. read a negative before it; this is read by em. in text in line 18, where, it seems to me, the neg. is not wanted.

avakāśayati (caus. to Pali avakassati, apak°, apakāśati; cf. Skt. kas-), *removes, dismisses*: 'yitavyaḥ MSV IV.77.13 ff.

avakirṇa, *confused, mixed up* (of speech): LV 158.16 sadānavakirṇavācaḥ, *always of unconfused speech*; so Tib., tshig ḥchal med gyur la.

avakirṇakusuma, n. of a group of (predicted) future Buddhas: AsP 458.9.

avakuṇṭhita, adj. (ppp.; cited in MW as Skt. Lex., but not in BR or pw; cf. Skt. avakuṇṭhana), *covered, clothed*: Mmk 290.10 śuklavāstrāvak°.

avakubja and 'jaka, adj. (= Pali avakujja, cf. AMg. avaujjiya, denom. ppp.; from ava and kubja), *prone, flat on the face on the ground*: in Mv I.213.7 = II.16.11 na ca avakubjako (II.16.11 mss. avakubjam, may be kept as adv.; sc. tiṣṭhati; said of the Bodhisattva in his mother's womb); otherwise only with a form of prapātati, *falls*, and only as adj.: 'ja LV 254.21; 256.3; Mv I.28.13; 'jaka

Mv ii.126.6; 127.11; 128.15; 130.1; 283.1; 412.16. In two of these Senart erroneously apa° with one of his two mss.; read ava° with the other.

? **avakoṭa**, see **antakoṭa**.

avakoṭimaka, adj. (= Pali okoṭ°, *deformed, misshapen*; so Tib. acc. to Speyer, byad (on i.1280.3 byed) ñan po; the precise mg. in Pali is disputed; Av i.1280.3 and ii.152.10, in phrase durvarṇo durdarśano ava°; in Pali only in corresp. phrase dubbhaṇṇa duddas(s)ika oko°. But mss. of Av avakoṭimako or °ḍimako, and in ii.152.10 Speyer adopts the latter, stating that it is also written so in the Ratnāvadānamālā version of the same story. It seems that it should be the same as the Pali word, which is well attested. Yet I think the form with h is supported by Lañk 27.4, mss. uhaṭṭimā, ed. em. uhoḍimā, and 33.15, text ahoḍimā, most mss. uho°; both initially in anuṣṭubh lines, where avaho° could be read as a standard hypermetric type, or u- could stand for ava- (cf. § 3.55, **ukirati**); Tib. cited as ñan pañi mi, *miserable man*, in Suzuki, Index, which attributes to Wogihara the interpretation ūnendriya (fitting our word).

avakramaṇa, **okramaṇa**, nt. (= Pali avakkamana, okka°, *entrance* (into the womb): ava° LV 36.2 = garbhāvakraṇi; garbhokramaṇam, Mv ii.18.1 (vs. = i.215.4 where read so; mss. corrupt, Senart garbhāvakraṇamam).

avakramati, see **°krāmati**.

-avakrāntaka, also °ika, f. °ikā, only in tīrthikāv°, one who has gone over to heretics, a renegade Buddhist: Mvy 8759 °takaḥ; Bhik 16b.2 °tikā. The corresp. Pali, Vin. i.89.35, has tittiya-pakkantaka, apparently = prakrānta(ka); but I suspect that the true original of both this and avakr° was °apakrāntaka; Pali apakkamati and apakkanta are used in mgs. very close to this, and neither ava- nor pra-kram- seems so appropriate.

avakrānti, f. (= Skt. id., in garbhāva°, Caraka, pw 2.159; Pali avakkanti, okk°, *entrance*; common in garbhāva° *entrance into the womb* (as in Skt.), LV 87.15, 21 etc.; tathāgatadivasāvakrānti-vijñapti-vyūhānām (bodhisattvānām) Gv 114.18, *having-supernal manifestations* (or, a mass?) of knowledge of the coming in (? occurrence) of the day of the T. (or, the T.'s entrance into the light of day?).

-avakrāntika = °taka: tīrthikāv° MSV ii.204.10.

-avakrāma (to avakrāmati), *entrance* (into a way or course; so Pali avakkanti, with nīyāma): Gv 460.3 dur-avakrāmo bodhisattvanīyāmo °vakramitavyaḥ.

avakrāmati, °krāmati, °krāmayati, o-kr°, ukr°, § 3.54 (Pali avakkamati, okk°; in Skt. in this sense only of entering the womb, conception; so Caraka, pw 2.111; so LV 39.8 kuṣāv avakrāmayam; Mv i.205.5 etc.), *enters* (a condition or state): Gv 460.3 (see s.v. -avakrāma) gḍve. avakramitavyaḥ; LV 180.6 sattveṣu ca mahākaraṇam avakrāmati sma; in Mv i.51.3 (prose) okrami (aor.) has as its subject, not goal, mahākaraṇam (sattveṣu), *great compassion entered into him* (gen.); yakṣagraho ukrami (§ 3.54) teṣa kāye SP 95.8 (vs); *enters into, realizes* (dharma, true religion; cf. Pali dhammassa avakkanti, see CPD), dharmam avakrāntaḥ MSV iii.62.11; middham (sleep) avakrānto Divy 579.20; avakrāmayati, formally caus., could by a forced interpretation be taken to mean *allows* (e.g. compassion, or sluggishness) to enter (into himself), but prob. more realistically to be taken as meaning the same as the simplex, *enters into* (a state): LV 400.14 (prose) mahākaraṇam avakrāmayati, and in same context Mv iii.318.15 °ṇam okrametvā; RP 56.17 styānamiddham nāvakramitavān, and similarly 57.11; note close resemblance to passages using the simplex, above.

ava-kṣapayati, see **o-kṣap°**.

avakṣipta, ppp. (Skt.), (1) °ta-cakṣuṣ(a) = Pali avakkhittacakkhu (or okkhi°), *with downcast eyes*, of a monk: LV 191.15, read avakṣipta-cakṣuṣam (acc. sg.), for

text avi° (confirmed by Tib. phab ba); (2) svedamalāva-kṣiptaḥ (sc. bhogaḥ?) Mvy 7055, *acquired* (Tib. bsgrubs pa) *by sweat-stain*, i.e. *by the sweat of one's brow*, cf. Pali AN ii.67.27 (bhogehi bāhābalaparicitehi) sedāvakkhitteti; comm. iii.99.4 = avakkhittasedehi, sedam muñcivā vāyāmena payogena saṃhatehi ti attho.

avaga, nt., a high number, Mvy 7713 = Tib. rig(s) sdom; see s.v. ārāva, for which prob. read this; in Mvy 7839 ārāva (Tib. id.) is cited from Gv, but Gv 133.3 reads avagam; avaga should also be read for vāga, q.v., in Gv 105.44.

avagīta, ppp. (lit. *sung down*), *reduced, diminished*: °ta-pratanūbhūtāntaḥpura-... śokasya (Bhvr.) Jm 11.21.

? **avagūṇṭhikā** (Skt. Lex.), veil: LV 321.5 (prose) kāścid (daughters of Māra) avagūṇṭhikayā vadanāni chādayanti sma. But the mss. are said to read avagūṇṭhikāyā (ṭ for ṭh), or °ta-kāyā (°ta-yā? not clear).

avagūhayati (cf. gūhati, gūhayati; perhaps related to Pali ogumpheti; -umph- yielding -aph-, then -oh-?), *winds* (garlands): Mv i.304.15 dirghamālām (but v.l. °mālā) vagūhayet (aor.); see § 4.7.

avagrahaṇa (nt.; Skt. only Lex. in different mgs.; not in Pali; seems = AMg. uggahana, equated with avagrahaṇa by Ratnach. and defined *general perception, perception of broad outlines, perception, (sensual or mental) grasping*: Dbh 75.19 traidhātukāvagrahaṇa-saṃjñāniṣkar-ṣaṇa-tām, *state of getting rid of notions based on perception of the triple universe*.

avaghoṣaṇa, nt., and °ṇa, f., *proclamation, public announcement*: udghoṣaṇāvaghoṣaṇam kṛtvā Divy 502.27 (dvandva? or public proclamation of an announcement?); āhvānāvaghoṣaṇāyam, loc. sg., Jm 8.9; very commonly ghaṇṭāvaghoṣaṇa or °ṇa, *proclamation by bell-ringing*: °ṇam, n. sg., Mvy 9263; Divy (usually with kṛtam or kṛitam) 4.11; 34.10; 118.28; 274.22; 285.22; 317.19; 320.2; 501.22; 524.7; 540.4; 556.16; Av i.48.2; 58.4 etc.; °ṇam acc. sg., Divy 242.13; Av i.18.11; ii.2.11, etc.; Gv 327.23; °ṇena, Instr. sg. Av i.366.2; °ṇām, acc. sg. LV 187.8; Divy 122.6; 317.21 (śrutvā; two lines after °ṇam, n. sg.); in Divy 134.28 mss. °ṇam kṛitam, rightly em. in ed. to °ṇam.

a-vaṅka, adj. (= Pali id.; see vaṅka), *not crooked* (fig.), *not dishonest*: LV 8.8.

a-vaṅka-tā, subst. from prec., *non-dishonesty*: AsP 327.6 cittaṭvaṅkatām.

avacanīkaroti (cf. Skt. and Pali avacana-kara), *disobeys, does not agree to* (words): tasya vacanam °kṛtya MSV iii.24.1.

-avacara (= Pali id.; orig. noun, cf. Senart Mv i.397, but only used at end of Bhvr. cpds., *having* .. as scope; f. °rī; called 'ts.' by CPD, but clearly a Buddhist word, as stated in pw s.v.; found virtually only in Bu. works and Lexx. in Skt.; otherwise occurs once in Rājat.(?), and, to be sure, yajñāvacarā in MS., see pw s.v.; despite these rare Skt. occurrences belongs fundamentally to Pali and BHS, where it is very common; scope, sphere, range of activity or existence: antarīkṣāv° *who live in the atmosphere*-SP 288.10 (devatāḥ); Mv i.33.5 (suddhāvāsakāyika deva); dakṣiṇāvacara, vāmāv°, *having the right (left; viz. part of the womb) as his abiding-place* LV 55.5, 6; buddhaśāsanāv° Śiḥ 214.10 *within the scope of the Buddha's commands* (wrongly Bendall); samsārāvacarīm ... sam-yagdrṣṭim Śiḥ 316.16, *true views regarding the samsāra*; samskr̥tāv° Gv 496.6, *things in the realm of the conditioned*; traidhātukāv° Bbh 246.25, *belonging to the sphere of the triad*; caturbhīr mārāv° Dbh 54.17, with Rahder, citing a Jap. source, *things belonging to the four Māra-domains*, i.e. the domains of the four Māra, q.v.; atarkāv° Mv iii.314.2, *not within the scope of reasoning* (of dharma; so Pali atakkāv°, of dhamma); akṣudrāv° Mv ii.9.1 (of the Bodhisattva's mother); ii.1.7 (of the family where the

Bodhisattva is born); antaḥpurāv° Jm 185.24, *whose business was the harem*: turagāv° Buddhac. v. 68, *groom*; esp. in *kāmāv°, rūpāv°, arūpāv°* (or *ārūpyāv°*), of classes of gods, see under these entries. See also *tādāvacara*.

avacaraka (1) m. (= Pali id.), messenger, (secret) agent: Mvy 3807 = Tib. bya ma rta, *courier* (v.l. apa°, but Mironov ava° without v.l.); Divy 32.25; 127.26; 287.3; (2) (m.?) in Gv 522.1 tac ca gṛhaṃ vā avacarakaṃ vā vipulaṃ paśyet, *and he would see (in his dream) that house or locality* (? the preceding sentence is our only clue to the mg. and it is so general that it gives little help) as *vast*. Is it a ka-derivative of avacara (physical) domain? Or an otherwise unrecorded word for some kind of building? Ratnach. records AMg.ocāra (=avacāra), *a granary or store-house of grain*, which does not fit our context.

avacarati (cf. Pali id. or ocarati, similarly used), *bustles or occupies oneself with* (intellectually): °ti Gv 252.20, may perhaps be rendered *investigates*, see s.v. *vyavacārayati*; ppp. °rita, *frequented* (physically), *occupied, beset*: Divy 102.11 mahāpattano 'manuṣyāvacarito, and similarly 103.13; 110.8; 119.22 etc.; neg. an-avacarita, Divy 103.4 mahāsamudre manuṣyānavacarite.

avacāraka, adj. or subst m., perhaps *stinking off*: muktahastāvacārakah Divy 165.19. See also *ekāvacāraka*.

avacīra-vicīra, adj., in Divy 83.21 epithet of a (dilapidated) house, acc. to Index, *tumbledown*; perh. cf. Pali ocīra, *said of a tree, stripped of its bark*, to be read with PTSD for odraka in SN iv.193.30; same passage MSV i.82.11 cīra-cīra-cīvaraka.

avacodayati, ppp. dita, *instructed* (religiously): MSV i.266.7, 13, 17; 267.10-12, 18, 20. One is tempted to emend to avavādita, which fits, at any rate.

avajāta, adj. (= Pali id., cf. Skt. apajāta), *misbegotten, unworthy* (offspring), only in phrase jāto me syān nāvajātaḥ (sc. putrah) Divy 2.13; 440.27; Av i.14.14 etc.

avajīryati, *wastes away*: °yatu, impv., Mv ii.239.4 mānsāni lohitaṃ caiva ava°.

[ava-ḍīyati, see ava-II°.]

avatamsaka, m. or nt., fig. *a large number, collection*: buddhāva° Divy 162.26; 401.14; Av i.87.9.

avataraṇa, n. act., (1) *overpowering, subduing*, in dur-avataṇa, *hard to overcome*: Gv 242.6 -vīrya-karma-; (2) *taking off, clipping* (of hair), in keśāvataraṇaṃ (of a prospective monk) kṛtvā MSV ii.140.2.

avatarati, otarati (see also avatīrṇa, avatārayati), *penetrates* (intellectually), *comprehends*: SP 125.2 (samdhābhāṣitaṃ tathāgatasya) avataritum; 232.9 (dharma-paryāyam...) avataranti vijānanti; Gv 253.18 (vs) buddha-bala-naya-praveśān otarasi; RP 4.16 avataramāṇā, and 17 avataran, both *penetrating, comprehending*; Dbh 56.2 ff.; buddha-sarasvatim otari (opt.) Bhad 30. See also *uttarati*.

avatāra, m. (= Pali otāra, esp. in mg. 4) [(1) as in Skt., *descent, appearance* (on earth), e. g. Mv ii.263.6 °raṃ gacchati, *appears, is born*; (2) *entrance into, attainment of* (a moral state), LV 182.10 -mahākaraṇāvatāra-tām, *state of attainment of great compassion*; so, perhaps (or to 3), *pratisamvid-avatāro* and *pratiśaraṇāvatāro*, LV 35.16 and 17; Samādh 19.6 mahākaraṇāvatārābhīmukhāni cittaṇi, *thoughts tending to attainment of great compassion*; (3) *intellectual penetration, comprehension* (cf. *avatarati*): LV 423.2 and 11 and Gv 469.9 pratītyāvatāra-, *penetration, comprehension of* (origination by) *dependence*, see *pratītya*; LV 423.5 ekaviṣaya-sarvadharmā-samatāvatāra-cakraṃ *wheel of the comprehension of the equality of all substantial states as belonging to one sphere*; followed in cpd. by (-jñāna)-kuśala or -kauśalya, *clever(-ness) in* (the knowledge of) *the penetration of...* (Tib. hjug pa, *entrance*), -avatāra-kuśala Mvy 856, 858; -kauśalya RP 8.10; -avatāra-jñāna-kuśala LV 8.13; Mvy 835; -svabhāva-avatāra(-tā) RP 4.13, 15, in Mv i.47.6 = 81.15 meter (supported by some

readings of mss.) indicates reading jñānasāgar-avatāra nāyaka(h), the cpd. agreeing with preceding mānasam, (a mind) *that penetrates into the ocean of knowledge*; avatāreṇa, *by penetration*, Gv 40.2; yathāśvam avatāraiḥ (so read) Gv 253.19; avatāraḥ Bbh 80.4; avatārah Bbh 80.22; 81.6; -sukhopāyāvatāra-dharmadeśanātā Bbh 82.18, *preaching doctrines that are capable of comprehension by easy means*; mahāyāna-samudayāvatāra-nirdeśanām avatāratī Dbh 56.14-15; (4) (way of) *entrance, ingress* in the sense of *opportunity for hostile approach*; *weak spot*, often as object of a form of labh or adhi-gam, *find, obtain*, the subject often being Māra the Evil One, so SP 145.3 (na ca tatra māraḥ pāpiyān) avatāraṃ lapsyate (om. WT with v.l.); esp. often in cpds. avatāra-prekṣin (cf. Pali otārāpekkha), avatāra- (or raṃ)-gaveśin, *looking for, seeking a point of attack*, these two often together and esp. with Māra as subject; SP 474.6 and 7 na... avatāraprekṣy avatāragaveṣy avatāraṃ lapsyate; SP 398.1 na... °raprekṣy... avatāraṃ lapsyate; LV 47.10 (vs) yasyāvatāra (acc. sg.; so divide) labhate na manāḥ praduṣṭam; LV 260.18 avatāraprekṣī avatāragaveśī (māraḥ, bodhisattvasya)... (19) na... avatāraṃ adhyagacchat; Mv iii.298.16 °raṃ adhitantum; avatārārthi (= °ra-prekṣī) avatāraṃgaveśī, of Māra, with reference to the Bodhisattva, Mv ii.241.5; of the daughters of Māra Mv iii.286.10; 299.4; avatāraprekṣī khalitām gaveśī RP 18.10; avatāraprekṣin also Mvy 5357; Divy 322.7; Śikṣ 152.9; śatruvad avatāraprekṣī 230.14; avatāragaveśin Divy 322.7; (Māraḥ...) avatāraṃ labhiṣyati Samādh 22.35.

avatāraka, adj. (1) *one who causes to penetrate* (intellectually) or *comprehend* (cf. avatāra 3): SP 40.12 tathāgatajñāna-darśanāvatāraka evāhaṃ; 121.9 sarvajñānāvatārakah (of Buddha); 183.6 buddhajñānāvāt°; (2) f. °ikā, *one who cuts off* (hair; cf. avatārayati 2): Bhik 10b.5 keśāvatārikā bhikṣuṇī.

avatāraṇa, nt. (to avatārayati, mg. 1), *the causing to penetrate* (intellectually), *bringing to comprehension*, usually in comp., preceded by the thing taught (or with loc.): tathāgatajñānāvatāraṇa- SP 3.2 (-kuśalair); 40.5 (-hetuni-mittam); avatāraṇārtham (sattvānām; sc. regarding enlightenment) 318.4; karmakriyāvatāraṇārtham LV 251.1-2; with loc., avatāraṇaṃ buddhaviṣaye LV 423.13; avatāraṇāya *to make them penetrate* (religious knowledge) Bbh 308.11.

Avatāraprekṣin (see s.v. avatāra 4), n. of a son of Māra (ill-disposed to the Bodhisattva): LV 311.16.

avatārayati, otāreti (caus. to avatarati; in mg. 1, associated with avatāra 3), (1) *causes to penetrate intellectually, to comprehend*; *initiates into, introduces to*, with acc. or (oftener) loc. of what is taught or explained: SP 49.7 (vs) sarve ca te darśayi ekayānam ekaṃ ca yānam avatārayanti; 182.11 (anuttarāyām samyaksaṃbodhau...) avatāritavān; 347.8 (dharmaṃvinye) °vatārayeyam; with (buddha-)śāsane, Bbh 222.26; 261.26 (here buddhaśāsane or °nam implied from prec.); Av i.112.8; with tasyām (pratipadi) Bbh 262.17; (2) *removes* (hair, keśa, or also beard), of a barber's activity, esp. with reference to monks and nuns, cf. *avatāraka* (2): keśāni otāreti Mv iii.179.10, 11, 12 (in 9 °reṣyati by em.); keśāny otāretvā (mss. otāritā, avat°) iii.268.18; keśān avatārya Bhik 10b.1; Jm 122.11; keśaśmaśrūṇy avatārya Divy 35.8; 37.11; 556.6; Samādh 8.15; keśaśmaśru avatārya Av i.136.6; 234.1; an-avatārita-keśā, *with hair unshorn* Bhik 10a.5; with causative mg., keśaśmaśrūṇy avatāryaitvā, *having had the hair and beard cut, caused it to be cut* Mv iii.222.17 (in the same passage in Pali, DN ii.249.20, the form used is ohāretvā); object unexpressed, avatāraya MSV i.280.18; °rayitum id.; °rita, ppp., 281.1, 2.

avatīrṇa, ppp. of avatarati, q.v., *that has penetrated* (intellectually), *comprehended*: avatīrṇasya puṅgalasya Bbh 81.8 (cf. avatāra 3, q.v., 81.6); avatīrṇānām paripācānāya

Bbh 308.12 (follows madhyasthānām avatāraṇāya, see avatāraṇa); -dharmanayāvatrāṇaḥ LV 181.21.

avatrāpin, adj. (= Pall oṭṭāpin; cf. Aśoka avatrāpeyu, Skt. apa-trap-), modest: (with hr̥mant) MPS 1.21. avata, nt., a high number: Mvy 7925 (cited from Gv) = Tib. gsal yas, or bsal yas (cf. avānta); Gv 106.19, read sattvāvadasyā; 134.3 avadam (avadānām), n. sg.

avadadhātī, odhāya (ger.), avahita (ppp.), cf. also under odahana (= Pall avadadhātī, with sotaṃ, give ear attentively; cf. Skt. avadhīyate attention is paid, avahita attentive), with śrota (q.v.), gives ear attentively: śrotam avadadhata LV 409.10, pay heed closely!; avahita-śrotaḥ LV 442.1-2 (so read with Weller 39; Pall ohita-sota); *śrotā, n. sg. f., Mv 1.158.3; in Mv 1.10.8 for śrotum ādāya read śrotam odhāya (satkrīya śnotha mama bhāṣātā).

? avadarpita, in LV 275.8 sv-avadarpita-vimala-buddhi; textually uncertain; mss. vary greatly on ava°; many omit vimala; Tib. śin tu (= su) dkar bañi (white, often = avadāta) blo (= buddhi) dan ldan pa (having), apparently omitting vimala, and suggesting that it is based on avadāta, white, i. e., bright, instead of avadarpita, which is nowhere recorded and seems senseless, as do the alternative readings of the other BHS mss.

Avadātakaśā, n. of a goddess: Mahāsamāj. Waldschmidt Kl. Skt. Texte 4.187.3; confirmed by Tib. ibid. 204.20. In the Pall correspondent DN II.260.23 the name Odātāgayhā, v.l. Odātavhayā, is taken as n. pl. masc. by DPPN.

avadāna, nt. (= Pall apadāna), n. of a part, or parts, of the Buddhist canon (and of other Buddhist works): Mvy 1273; colophons of Divy, Av, etc. See also sāvadānam. The word avadāna occurs in Skt.; its exact mg. is much disputed; see e. g. Speyer, Av Preface p. 1 ff.

avadya-bhīru, dreading (and shunning) reproach (blame, evil, sin), ep. of the family into which a Bodhisattva is born in his last existence: Mv 1.198.1; II.1.11; LV 24.4. All these are forms of the same passage; in LV text anavadya-, with v.l. avadya-; in Mv II.1.11 Senart reads anavadya-, tho he recognizes at l. p. 532 that the corrupt mss. point rather to avadya-, which he reads with mss. at l. 198.1. The reading avadya- is confirmed by Tib. on LV kha na ma tho bas (= avadya, see Das s.v.) hñigs pa (= bhīru). Note the noun avadya-bhī RV 10.107.3 (isolated).

? avadraga, m., acc. to N. Dutt's interpretation of Tib., dinner: °go nāsti; tayā vṛṣo darśitāḥ, etaṃ praghā-tayata MSV II.79.7. Tib. sa (ground, etc.) ḥdzar ba (for which Das gives a mg. taking dinner at midday). Acc. to Skt. Lex. avadraga (cf. next) or v.l. avadānga = market (BR 1.473); avadraga could be an error for avadramga, and there was no market (where meat could be bought) would be a possible mg.; I do not understand Tib.

avadraṅga, m. or nt., deposit (on a business transaction); earnest: Divy 32.22 tisro lakṣā avadraṅgam (so one ms.; v.l. draṅgam) grhṇāta; 33.1, 2, 6 (no v.l.) avadraṅge dattam, given in (by way of) deposit. Can this be somehow related to Niya Pkt. draṅga, 'taxation depot or office in general', said to be an Iranian loanword (Burrow, BSOS 7.509 f.)?

avadvārāpayati (ava plus caus. to denom. from dvāra), shuts off (a gate): Mv II.490.1 nagaradvāram avadvārāpayitvā (v.l. avaddhār°), having had the city gate closed.

[avadhārīn? in MSV 1.63.20 vṛaṇapūyotkīrṇair aṅga-pratyāṅgavadhārībhiḥ paṭṭakopaniḥaddhail, of a sick man; -avadhārībhiḥ seems to conceal a substantive, perhaps a cpd. of avayava, member of the body; parallels accessible to me have failed to clear up the apparent corruption.]

? avadhika, adv. °kam (cf. Pall -odhika, in yathodh°; from Skt. avadhī, limit), to the limit; in an extreme degree: LV 29.8 paśyeta evāvadhikam guṇānvitā, dayāsutā sā

janani ca māyā. So Lefm.; but the text is uncertain at more than one place; Tib. also apparently confused; Foucaux's text (see his transl. 35 n. 3) reads mchog, superior, modifying yon tan = gupa. I suspect that originally the text had adhikam, exceedingly.

avadhūta (cf. BR 5.1527, dhū with ava, ppp., glossed malina), in a list of evil (magic) powers and influences: Māy 220.19; 245.19; 259.13. Not in the similar list Mvy 4372-87.

avadhūti, f., n. of an artery, vein, or canal (nāḍi) in the body: Sādh 366.15 °ti-randhrena; 383.13 °ti-mārgena; 448.11 nāḍyo lalanārasanāvadhūtiyāḥ; 14 avadhūti madhyadeśe tu mahāsukhādhararūpiṇi; 16 avadhūti amitanāthasya ādhārābhāvini sadā. Cf. rasanā, lalanā.

-avadhūnakam, adv., accompanied by shaking: Prāt 534.3 na hastāvadhūnakam (piṇḍapātam paribhokṣyāmāḥ), not with waving of the hands. Corresponds to -saṃdhunakam, q.v.

? avadhya, adj., ep. of śilpa, art, in LV 23.21 avadhya-śilpa-niśeṣanam (kulam, in which the Bodhisattva is reborn for the last time); so all Lefm.'s mss., but he translates nützlichen (freien) Künsten zugehen, prob. following Tib. don yod pa (which once renders amogha, unfailing, see Das), useful, successful. Calc. reads abandhya (i. e. avandhya, not barren); I suspect that this should be adopted. But cf. next but one.

ava-dhyati or °dhyāti (cf. Pall avajjhāyati, apa°; to Skt. dhyāti with ava, in Skt. with different mg.), ponders, meditates on: Mv 1.9.4 (vs), read with mss. avadhya-to saphalātām karmaṇām (n. sg. m. pres. pple.; v.l. °ntā; Senart wrongly em. āvajjanto). Skt. pres. dhyāti = dhyāyati; in ava-dhyanto the short a of the penult may be Mīdic, before a consonant cluster, cf. § 3.34.

Avadhyaparamabuddhi, n. of a former Buddha: Mv 1.137.13 (or should Avadhya(h) be taken as a separate name? there is no v.l.; see s.v. avadhya).

avadhyāna, nt. (to Skt. ava-dhyā-; cited once from Bhāg.P. as mg. Geringachtung, BR 5.1059; cf. AMg. avajjhāna, painful and revengeful meditation, Ratnach.), ill-feeling, censoriousness, abusiveness: Mvy 8432, 8594 = ḥphya ba, ḥphyas (by Das rendered avadhyaṇa; blame, censure, abuse, deride); Prāt 504.12 avadhyaṇa-kṣepaṇāt (Chln. si un bhikṣu blāme irrespectueusement).

avana, nt., a high number: Mvy 7854 (cited from Gv); Gv 105.25 (read sattvāvanasya for text sattvavanasya); 133.8 avanam.

avanatā (cf. Pall avana, free from lust, CPD, and see vanatā), freedom from desire: ŚsP 633.18 °tām upādāya.

avanamana (nt.) and onamanā, f. (= Pall onamana), bending: Gv 400.22 an-avanamana ... pāṇibhyām jānumaṇḍale parimārjati, he touches his knees with his hands without bending (because his arms are so long); usually of bowing, bending in humility, a sign of absence of pride: Śikṣ 153.18 (here text by error avanama) and 19 avanamana-praṇamanatāyām (sarvasattveṣu, in 19 defines nirmānatā, freedom from pride); LV 182.20 (vs) nirmānatā onamanā gurūṇām; LV 430.22 (prose) -avanamana-praṇamana- (in a long cpd.), bowing and bending (in humility before persons worthy of deference).

avanādayati, onādeti, makes resound: Mv 1.237.4 (vs) onādeti (v.l. onādyanti) puravaram (mss. puna, or punaḥ, varam). No ava-nad- recorded. Read unnād°?

avanāma (not in Pall or Pkt.; in Skt. only of (reverential) bowing), depression (of spirits), opposite of unnāma, and only in comp. with that word, q.v. for citations.

avanāmana = prec.; LV 33.7; see s.v. unnāma.

avanāha, m. (Pall onāha; cf. Pall Vin. iv.169.28 piṭṭhaṃ vā tūlonaddham kārāpeyya), covering, upholstering (of a seat; a sin for a monk); Mvy 8513.

Avantaka, m. pl., n. of a school: Mvy 9087 (v.l. Āv°; so Mironov).

avapāṭana (nt., = AMg. ovāḍana, Sheth; to Skt. ama-pāt- plus -ana), *rending, tearing*: aṅgavapāṭana-samarjana- (q.v.) Kalpanā-maṇḍitīkā (Lüders, Kl. Skt. Texte 2) 44 V 1 (p. 143).

*avapunati, *punāpayati, see o-pu°.

Avapura, see Opura.

avapṛcchati, *asks permission* (not recorded); neg. ger. an-avapṛcchya (santaṃ bhikṣum) Prāt 521.10; 522.2, *without asking permission of; disregarding* (corresponds to Pali anāpucchā).

avapṛsthikṛta, adj. (see s.v. prṛsthībhavati), *with back turned away* (from the world): Divy 326.11, see s.v. Maitriya.

avapravrajati (unrecorded), *withdraws from ascetic life*: Kalpanā-maṇḍitīkā 114 V 2 (Lüders, Kl. Skt. Texte 2 p. 45) °jatu, impv.

? avabodhi, see samyag-ava°.

avabhā (unrecorded), (illusory) *appearance* (to Skt. avabhāti; cf. next): Gv 69.26 nāsti me sarvasattva-citta- (so 2d ed.) -caritāvabhāsu saṅgaḥ, *I have no attachment to the appearances of thoughts and actions of all creatures*.

avabhāna (unrecorded), *appearance or sheen* (cf. prec.): Gv 29.21 samantāvabhāno loke (buddhakāyaḥ).

avabhāsa, m. (in Skt. *sheen; appearance; manifestation*, and so also in BHS; in mg. 1 = Pali obhāsa), (1) *hint* given in words by a monk as to something he desires (a sinful act); cf. Childers 298; Vism. 1.23.17 and 41.1 ff., where it as well as nimitta, 3, *suggestion*, and parikathā, qq.v., are briefly explained: Śikṣ 131.3 nāvabhāsa-kareṇa bhavitavyam, *one should not be a maker of hints*; 4 katamo °vabhāsaḥ (in the following example a monk says things designed to get tasty food from donors); 6 avabhāsa-nimittam; see avabhāsa-tā; (2) *range*, = ābhāsa, q.v., used in similar cpds.: (aham ...) bālānām śravaṇāvabhāsam āgacchāmi Lañk 192.10; bodhisattvasya ... dharmasābdā (text °dhā) śrōtrāvabhāsam āgacchanti, Bhadrāpāda Sūtra, Thomas ap. Hoernle MR 89.13; rūpasābdagandharasparśāvabhāsam āgacchanti KP 105.8 (prose).

Avabhāsakara, n. of a devaputra, one of the 16 guardians of the bodhimāṇḍa: LV 277.13.

avabhāsa-tā, state of (making) *hints* (see avabhāsa 1): Śikṣ 140.6 °tām ca pratilabdhuḥkāmena, *by one who* (is sinful in that he) *wants to attain this state* (misunderstood by Bendall and Rouse, Transl.).

Avabhāsanāsikhin, n. of a nāga, Mvy 3357; of a nāga-king, Megh 308.9 (here with the epithet saptaśīrṣa; see Saptaśīrṣaka, apparently the same personage).

Avabhāsaprabha, n. of a devaputra: SP 4.4.

Avabhāsapṛāptā, n. of the lokadhātu in which Kāśyapa is to appear as a Buddha: SP 144.4.

Avabhāsamakuṭa, n. of a Tathāgata: Gv 361.7.

Obhāsayanta- (for Avabhāsayat-)prabhārājan, n. of a Buddha: Gv 259.7 (vs; n. sg. °jā).

avabhāsayitar, *one who makes to shine*: Gv 463.8 °tāro dharmālokaṃ mukhānām.

(Avabhās°) Obhāsarāja, n. of a Buddha: Gv 256.19 (vs).

Avabhāsarāja-prabhaketuś(ī)ri, n. of a Buddha: Gv 284.16 (vs). Perhaps two separate names (cf. prec.); see s.v. Citrārtha.

(Avabhās°) Obhāsaśāgaraviyūha, n. of a Buddha: Gv 257.24 (vs; rec. °haḥ for °ham).

[avabhāsyā, *brilliance*: LV 16.20 (antaḥpuram) avabhāsyena sphuṭam bhavati. Read probably avabhāsenā, as in 17.2, tho here all mss. °syena acc. to Lefm.]

avabhūṣita, *adorned*: nāgarājānau saptasphaṭāva-bhūṣitau Mmk 76.6.

avamanyana-tā = next: RP 20.11 (prose; mss. parātimanyanātā; cf. 20.16).

avamanyanā, and (?) °na, nt. (to avamanyate; = Pali avamaññanā, °na), *contempt*: Śikṣ 9.7 (prose; text

°yatā, see Corr.); 52.9; 271.5; KP 22.3; Bbh 104.20; 145.15. In these always °nā, f.; in RP 21.4 (vs) avamanyana-manyana (acc. sg.) tyaktvā, apparently nt., but could be m.c. for °nā (or °nām).

(avamardita-cittam, SP 108.5, rendered by Kern *mentally developed*; similarly Burnouf. But Skt. avamardati and Pall omaddati mean only *distress* or the like. The form means *having his spirit depressed, crushed*; note that it follows viditvā; it is not parallel with the words preceding viditvā, but is modified by the following udārasamjñayā; the phrase is explained by what follows.)

Avamūrdha, m. (adj., *with head downward, upside down*; cf. next, and Skt. Gr. avamūrdhaśaya), n. of a lokadhātu, associated with Vyatyasta (lokadhātu), q.v.: °dhaḥ Mvy 3068 (followed by Vyatyastah); Gv 126.2 (after Vyatyasta-lokadhātu-mukham) Avamūrdha-hāra-mukham (hāra seems to be corrupt; should we read lokadhātu for it?); Dbh 15.14 -vyatyastāvamūrdha- (in long cpd., beginning niravaśeṣasarvalokadhātu-); Avamūrdha-lipi, a kind of script, the script of the Avamūrdha lokadhātu, LV 125.22 (cf. Vyatyasta-lipi Mv 1.135.6).

avamūrdhaka (also omūrdhaka, omuddhaka, qq.v., and s.v. -mūrdhaka; see preceding), *with head downwards, upside down*: Mvy 6800; Divy 9.24; 505.16.

avayāna (nt. or m.), *retreat* (of an army), one of the arts mastered by the Bodhisattva as prince: LV 156.12 °ne, loc. = Tib. bzur ba, *giving way*.

avara, m., a high number: Mvy 7708, or nt. 7834, in the latter cited from Gv; Gv 105.20, text sattva-varasya, read sattvāvarasya (gen.). In Gv 133.2 the item seems to be omitted (in a list which generally corresponds better to Mvy).

avaraka, adj. (= Pali oraka, -ka prob. pejorative), *wretchedly poor, inferior, mean*: °keṇa kuśalamūlena SP 456.3; LV 89.22; AsP 79.12 (all prose); °kam, quasi-substantive (?) nt., Mvy 2701 = Tib. ṅan ṅon sordid, etc. (Das). In some cases the mss. of Divy and Av read avaraka for avavaraka, q.v., which Mironov reads for Mvy 2701.

Avara-godāniya, see Aparā°.

avarabhāgiya, adj. (Pali orambhāgiya), (*binding*) to lower states (viz. to the kāmadhātu), only said of the first five samyojana (q.v.): Mvy 2156 (without mention of samyojana); Divy 533.24; MSV II.87.7. They cause rebirth in a state of desire (kāmaḥ) also in Pall, MN comm. III.143.21; in Pugg. 22.11-12 called *personal, internal* (ajjhātta). See ūrdhvabhāgiya.

[avaruṇḍa? see oruṇḍa.]

avarupta, also oruṇḍa, quasi ppp., analogical back-formation to avaropita (ppp. of avaropayati, q.v.), on some model like gopayati (gopita): *gupta; planted*, literally of a tree: Gv 278.22 taddīvasāvaruptasya sālakalyāṇavṛkṣasya; oftener fig., of (roots of) *merit*, (kuśala-)mūla; Mv II.314.11 avarupta-kuśalamūla(h), v.l. avalupta°; III.406.11 avarupta-kuśalamūlo, v.l. anavarupta°, which could be interpreted as *not cut off* (see avaropayati, 2); avarupta (of kuśalamūla) Suv 91.8; 103.7; 113.5; 114.1 etc.; acc. to Kern, SP Preface vi, in Kashgar rec. for Nep. avaropita; oruṇḍa (kuśalamūla) Mv III.104.18; 432.9; oruṇḍa-kuśaleṣu Mv III.155.6.

(avarūpayati,) orūpayati, *cuts off* (hair): Mv I.169.14 (vs) keśām ca orūpayanti. On the form see Chap. 43, s.v. ruh- (5).

avaropana, nt. (to avaropayati; in Skt. in mg. *planting*), (1) *cutting off* (hair) (in this sense = Pall orōpana): LV 432.15 -keśāvaropana; (2) *depositing* (of relics, in a stūpa): dhātva-avaropana Kv 20.2 (text dhyānāva°); 40.24; 41.1; 77.3 (in all three text dhātva°); (3) *discrediting, lowering in estimation*: Śikṣ 126.4 na mukhasākṣy-avaropana-vacano bhavati, *he is not one to speak to the discredit of a direct witness*.

Avaropanarāja (text has n, not ṇ), n. of a Bodhisattva: Gv 442.7.

avaropayati (caus. to ava-ruh; Skt. in sense 1; in sense 2 = Pali oropeti; cf. **avarūpayati**, **orūp°**), (1) *plants* (so Skt., of planting trees); here very commonly of *planting roots of merit*, *kuśalamūla* (not in Pali in either literal or fig. sense); cf. **avarupta**, **ropana**: kuśalamūlāny avaropayāmi Divy 95.25; avaropayitum, inf., Sukh 16.4; *lāny avaropitāni* Mv 1.15; 57.7; Suv 81.15 (here most mss. avaruptāni); avaropitakuśalamūla- *that has (have) planted r. of m.* Mvy 7417; Vaj 22.20; 23.1; Gv 47.12; kuśalam avaropitaṃ Mv 1.136.10; avaropitaṃ cittabījāni Dbh 48.8; (2) *cuts off* (hair, beard): -avaropitakeśasmaśrur Divy 37.2; -avaropitair iṣa keśair Av 1.284.8; (evil conditions) buddhāvaropitānām (so read with mss.) akuśalānām dharmānām Divy 359.26, *that are* (= are to be, can be) *cut off* (= obliterated) *by a Buddha*.

? **avarṇa**, adj., in Mv 111.343.1 °ṇas ca, epithet of the Buddha's voice (svara); hence must be complimentary; but Skt. id. and Pali avañña are normally uncomplimentary. Senart has no v.l. or note and does not list the word in his Index. Perhaps semi-Mindic for Skt. avarṇa (or read this?), *undescribable*; cf. Pali avaññaṇiya.

avalakṣaṇa (nt.; cf. **apala°** and Pali avalakkhaṇa, Bhvr. adj.), *evil, inauspicious, bodily mark*: aṣṭādaśabhir °ṇaiḥ MSV 1.100.9; 106.3.

-**avalambaka**, m., and °ikā, f., see **nagarāvalambaka**, °ikā.

avalambanā (= Skt. °na, nt.), *dependence*: Divy 199.19 tau Buddha-dharma-saṃghāvalambanayā smṛtyā kālagatau ... deveśūpapaṇṇau.

Avalambā, see **Olambā**.

avalava, m. (v.l. avalapa; so Mironov), *harvest*: Mvy 5314 °vaś ca na prajñāyate = Tib. brñas sar (v.l. par) yañ mi mñon.

avalina, see 2 **avaliyate**.

1 **avaliyati**, **olliyati** (= ava-ḍi°; Skt. avalina, said of birds, BR 6.550; cf. Skt. avadīna, n., pw 2.292), *flies down*: gaganapathagatā ollyanti (mss. khagapatha°) Mv 1.216.5; in the parallel 11.19.2 gaganapathagatā praliyanti (mss.; better meter; Senart praḍi°).

2 **avaliyate** (Skt. avaliyate, not quite in this mg.; = Pall ollyati, ppp. olina; wrongly defined PTSD; cf. CPD s.v. an-plina, *not shrinking, not downcast*, and °vuttika, *not sluggish in one's duties*), *is depressed, downcast*: cittam nāvallyate AsP 5.6 etc.; ŚsP 1643.20; ppp. avalina, *downcast, despondent*: Śikṣ 126.1 nāvallya-vacano, *not despondent in his talk*; Śikṣ 309.17 na cāvallya-saṃtātayo bhavanti (see s.v. **saṃtati**); the opposite is udāra-saṃtātikāś, following.

avaliyana, see **an-avaliyana-tā**.

?**avalupta**, *planted*, v.l. for **avarupta**, q.v.: Mv 11.314.11, Senart avarupta-kuśalamūla(h), v.l. avalupta°. Also elsewhere as v.l.

-**avalehakam**, adv. (Skt. °ka, adj., *one who licks*, BR 5.1063; so, *hastāvalehakā(h) abudhāḥ, foolish hand-lickers*, said of certain ascetics, LV 258.5), *in a manner accompanied by licking* (of the hands or bowl; said of the eating process): Prāt 533.10 (Mvy 8587) na hastāvalehakam piṇḍapātāṃ paribhokṣyāmaḥ, and Prāt 533.11 (Mvy 8588) na pātrāvalehakam ... The Pali equivalent (Vin. iv.198.5, 11) is -nillehakam; but hatthāpalekhana also occurs (PTSD).

avalokanaka (gender? = olok°, ullok°, qq.v.), *window*: Divy 221.29 °nakā (for °kāḥ? or °kāni? followed by s-; n. pl., in a list of structures and their accessories).

Avalokana-sūtra, or **Avalokanā-sūtra**, nt., n. of a work: Śikṣ 297.10 and 89.15 respectively. It is a variant form of the **Avalokitaṃ** (nāma sūtram, or vyākaraṇam), q.v., in the second Mv version. On the language and meter see §§ 1.47.48.

avalokaniya, adj., *pleasant*, of sounds: prasādanīyā avalokanīyāḥ prahlādanīyāḥ (śabdāḥ) LV 52.6; 411.9; of persons, *worthy of* (admiring) *contemplation*: Mv 1.103.5 ullokaniyās cāvalokaniyās cābhivandanīyās cādeyavākyaś ca. (All prose.) Cf. **ullokaniya**.

avalokayati (= Pall apaloketi), (1) *asks permission of* (acc.): Bhik 3b.5 yāvad ahaṃ bhagavantam avalokayāmi, *until I ask the Lord's permission* (for the admission of nuns); Divy 331.18 nāhaṃ svādhīna upādhyāyaṃ avalokayata; 331.23; 511.10 rājānam avalokya; 439.22, 23 mātāpitarāv avalokya, *having asked permission of my parents*; (2, cf. Skt. āpṛcchate) *takes leave of, says farewell to* (acc.): Divy 4.26 gacchāmi avalokitā bhava, *I am going; be greeted in farewell!*; 128.2; 580.26; °to bhava MSV 1.41.6; -bāndhavān avalokya Divy 281.17; 524.14; (3) *entrusts* (acc.) with a function (cf. Pall apaloketi, d, in CPD, *consult*): bhikṣum avalokayitvā (Tib. bcod nes, *entrusted to one's charge*) gantavyaṃ yo 'sya lābham grhṇāti MSV 11.97.8 (and ff.); avalokayasi (perh. *do you consult?* as in Pall) tvam ... Upanandam MSV 11.119.2 and f.

avalokita (1) nt., and once °tā, f. (= Pall °ta, oftener apalokita, nt.), *act of looking; a look, gaze*: fem. only LV 227.9-10 anyonya-mukhāvalokitayā rudanti sma, *they wept with a gazing look at each other's faces*; nt. LV 84.5 simhāvalokitam mahāpuruṣāvalokitam vyavalokayati sma; LV 191.17 (prāsādikena) avalokita-vyavalokitena (see s.v. **vyavalokita**), acc. to Tib., *looking forward*; Śikṣ 215.10 -prasāritāvalokita-vilokita-supta-jāgarita-svaśariragatopasthānam; elsewhere in a similar cliché **ālokita** (instead of ava°)-**vilokita**, q.v.; esp. *nāgāvalokita* (= Pall id., oftener °palokita), *the gaze of an elephant* (turning the whole body), Mv 111.55.18 sarvāvantaṃ kāyena (so read with v.l. for text kālena) *nāgāvalokitena*; Divy 208.16-17 sarvakāyena *nāgāvalokitena*; Gv 48.15 *nāgāvalokitena pratyudāvṛtya* (q.v.); MSV 1.62.17; (2) nt., n. of a work (called a vyākaraṇam Mv 11.257.13; 259.4; but a sūtram in the colophons, 293.15; 397.7) imbedded in the Mv in two forms, following one another, 11.257.6-293.15, and 293.16-397.7. The second of these, under the name **Avalokana-** (or °nā)-**sūtra**, q.v., was used (in a rather widely variant form) as one of the sources of Śikṣ: (3) m., said to be used for **Avalokiteśvara**, q.v.: Burnouf, *Introd.* 224 (and Skt. Lex.).

Avalokitanetra, n. of a Bodhisattva: Gv 3.2

avalokita-mūrdhi-tā (suffix tā added to stem in -in from *avalokita-mūrdhan), *state of having his head gazed upon* (revered) by others, said of a Tathāgata: Gv 65.18.

Avalokitalakṣmī, n. of a kṣmāra-mal: Kv 6.3.

Avalokiteśvara (on the name cf. Mironov, JRAS 1927.241 ff., suggesting that the original form was **Avalokita-svara**), n. of a celebrated Bodhisattva: first in lists of Bodhisattvas, SP 3.4; Mvy 645; cf. also Kv 1.2; lives on Mt. Potalaka Gv 208.8; subject of ch. 24 of SP (named 438.4 ff.), where he has the epithet **Samantamukha**, q.v.; other occurrences Śikṣ 286.7; Samādh p. 36 l. 1; Kv 1.16; 8.19 etc.; Mmk 62.24 etc.; Sukh 52.4; 56.7-8; Sādh 42.10 etc.

Avalokiteśvaravimokṣa, n. of a work: Śikṣ 296.2. **avavadati**, **ovadati** (= Pall ovadati), *admonishes, instructs*; regularly followed by parallel anuśās(a)ti, as also in Pali: samyag avavadati samyag anuśāsti Divy 299.10; avavadāmy anuśāsmi, yathā mayā samyag avavaditāḥ samyag avasiṣṭā(h) LV 409.11; tam bhagavāṃ ovadatu anuśāsatu Mv 1.321.17; ovadatu me bhavāṃ ... anuśāsatu me Mv 111.206.2-3; ovadeyam SP 351.6; ppp. avavadita SP 70.13; 101.4; gḍve. avavaditavya Divy 492.29; kevarūpeṇa ovādeṇa ovadanti Mv 1.104.9.

avavaraka (also **avaraka**? m. or nt.; = Pall ovaraka, Skt. apavaraka, which is read also in mss. of Divy),

a secret apartment or chamber; acc. to Speyer Av ii.158.10 n., a subterranean room. Several times mss. (of Av, Divy) present avarakā, which might be regarded as a case of haplogy or haplography; but twice, at least, Pali seems to read (a)varaka instead of ovaraka: jāto (°)varake Jāt. i.391.21 and Vv comm. 158.14 (PTSD would understand jāto ovarake; both prose): KP 71.1 (prose) ghe vā layane vā avavarake vā; Mmk 519.27 (prose) guhye pradeśe avavarake vā; 534.10 (vs) prachanne ... svaghe vāvavarako °pi ca (meter corrupt); Av ii.54.5 avarakam praviṣṭā udbandhanahetoḥ (to hang herself); here text with ms. avara°; 55.7 avavarakam (so ms., text avara°) avabhāsamānā; 158.10 avavarakam praviṣa, and °kam praviṣṭā; Divy 471.8 avavarakam (no v.l.) praviṣat; avavarake (or ovarake) strī prasūtā Divy 471.9 (text apav°, but no ms. has -p-; they point to ovarake or avavarake); 479.25 (text apav°, but all mss. ovarake), 26-27 (text apav° with 1 ms., 2 mss. (a)varake, actually varake after -e).

avavahati (not in Skt.; in Pali only pass. ovuyhati is carried off by a river, Itiv. 114.1, 3), carries, bears (a burden): Śīks 13.13 -dhuram avavoḍhum (inf.).

avavāda, ovāda (so regularly Mv, otherwise ava°; to **avavadati**) n. (= Pali ovāda), admonition, instruction: SP 202.10 sattvavavāda-kuśalānām; LV 244.16 datto 'vavādo 'bhūt, the admonition (instruction) was granted; Mv i.104.9 ovādena ovadanti; 307.10; iii.53.8, 10; Mv 1440; 6534; 7600; 8442-4; Divy 240.17; 281.28; bodhisattvavavāda, SP 65.1 et alibi, epithet of Mahāvaiṣṭya sūtras such as SP (for this Kashgar rec. regularly reads bodhisattvotpāda, KN note to l.c.); parallel with the virtual synonym **anūsāsani**, q.v., Mv iii.51.16-17 karaṇiyo ovādo karaṇiṃyā **anūsāsani**; these two often compounded as **avavādānūsāsani** (Mv ovādānu°, dvandva, but regularly sg. with fem. gender (§ 23.3): LV 244.15 (read with mss. avavādānūsāsani, or °nim, asya; the reading of both edd. is impossible), *admonition and instruction*: Divy 318.24; 340.28 = 567.9; Mv iii.60.16; 206.4; Bbh 178.17; 224.16; Bhik 5a.1.

avavādaka, adj. (to **avavadati**; = Pali ovādaka), instructing, admonishing; n., instructor (in religion); nt. also used of a text: Divy 48.26 yas teṣām ṣṣir avavādakaḥ; 385.8 °kānām agro; 493.5 (ko °smākam) avavādaka ājñaptāḥ; 254.10 kulāvavādaka, a family (religious) instructor, of a rich man; Gv 171.14 mahāyānasyāvavādakāni (are instructors in the Mahāyāna) mama kalyāṇamitrāni; nt., of a work, **Rājāvavādakam**, see this.

avavād(ay)āti, ovā° = **avavadati**; noted only in iminā ovādena ovādito Mv iii.53.8 and ... ovāditvā 10; prob. denom. to **ovāda** (ava°).

avavāditar (n. ag. to **avavadati**, or to prec.?), one who instructs or admonishes: Gv 463.3 °tārah pāramitāsu.

ava-vāyati, see **o-vā°**.

[**avavicārād** Śīks 271.13, seeming text, but only by misprint; see **gurula**.]

ava-vidhyana, see **ovidhyana-khā**.

[**avaśamsyati** Mv 2637, read **avamamsyati**, fut. of **ava-manyate**, with var. in Kyoto ed., and with Mironov's text without v.l. No **ava-sams** is recorded anywhere, if we except the AV noun **avaśas**, ἀπ. λεγ. Moreover no ya-present to **sams** is known.]

avaśayati (nowhere recorded), lies down: Divy 559.14 (vs) paryanke 'vaśayitvā (ger.). Cf. **avaśayita**.

avaśākha, or **ośākha**, only in °kha-praśākha, adj., having down-hanging twigs or branches, said of several kinds of trees: ośākha-praśākham (nyagrodhapotam) Mv iii.302.1; °kho (kakubho nāma vṛkṣo) 313.9; **avaśākha-praśākha** (haritakī) 311.4.

avaśayita, ppp. (cf. **avaśayati**; this form could be m.c. for **avaśayita**), lying, resting, bedded: Mv ii.351.19 (vs) dārikā dārakā caiva śayyāsanaśāyitāḥ (Senart;

mss. śayyāyām **avaś°**, śayyāsanaśāyitā, the latter metrically bad).

avaśavaśam, adv. (āmredita cpd.; **avaśam**, adv. from Skt. **avaśa**), quite certainly: Mv iii.88.18.

avaśīrati, ośīrati, °reti (also spelled with s, s for ś, and mss. sometimes show a for i after the sibilant, **ośarati**, (2) **osarati**; see **avasarati**; cf. Pkt. Lex. **osiraṇa** = vyutsarjana, parityāga, Sheth; etym. obscure, cf. Senart Mv i note 380, noting semantic correspondence with Skt. **ava-srj**): (1) *clears away*: LV 240.15 (vs) vithi racita ratnavastra-dhāryai(r) (Foucaux °dhānyair, grain, with Tib. hbrus) **avaśīriyā** (ger.), having cleared the streets which were adorned etc. (before the Bodhisattva); (2) *sends off, throws* (into prison): **osīranti** Mv i.24.1 (see Senart's note, 389); (3) *sends forth, emits* (light, sound, breath): Mv ii.315.6 mukhavātam (so with v.l. for Senart °vāṭam) **osīreyā**, (if the Bodhisattva) should send forth the breath of his mouth; Mv ii.344.15, read prob. **avaśīri sent forth** (a ray of light; mss. **avaśīti**, **avati**; Senart em. **avasrjati**); LV 357.3 (should be read) °sahasrāṃs c'osāri(r) ātmabhāva, probably (Buddha) sent forth from his body (hundreds of) thousands (of rays), see § 8.85; Gv 255.14 (vs) raśmisa-mudra **osīratu** (n. sg. m. pres. pple.); in Gv 254.26 (vs) 1st ed. **esīriṣṭu** jinah, read **osīri pūjitaḥ** (see 2d ed.); Mv ii.383.7 **osīre** (v.l. **osīre**) would send forth (svaram, a sound); (4) *throws down* (fragrant powder, flowers; said of gods, upon the Bodhisattva or Buddha; = **avakirati**, which Senart reads by em. in Mv ii.343.19 and 349.16): Mv ii.343.19 **avaśīre** (or °sīre, mss.) cūṇadhārām ... varacandanasya; ii.273.16 ratanacūṇam antarīkṣāto **osīre** (v.l. **osīre**; here kept by Senart); ii.349.16 puṣpavarṣāni antarīkṣeṇa **osīri** (mss.); also of throwing down missiles, SP 449.3 (vs) vajrānāyaparvatā-śani (i.e. **asani**; v.l. **yadi**, so WT, emending to °parvato; acc.) ghananārhāya ca (WT hi) mūrddhi (better with v.l. °dha, loc.; WT °dhni) **osaret**, if one should hurl down on his head to kill him ... (for WT's interpretation see **avasarati** 1); (5) *lets loose, releases*: Mv ii.452.16 (devim) **osīritvā** (after violently seizing her); ii.459.15 **yadi** me na **osarīsyasi** (so mss., Senart em. **osīr°**) ... ātmānām mārayīṣyam; *lets go* (women from a harem, gives license to: **osīritavyā** (Senart em. °yam) Mv ii.424.20; (note **osīṣṭā**, v.l. **osīṣṭā**, 425.3, not **osrṣṭa** as quoted from this place by Senart i note 380; text seems to intend pple. of **ava-śiṣ**, left alone, and so abandoned;) the subject is **strikāgāram** (v.l. **striyāg°**), the women of the harem must be turned loose (to carry on affairs with other men); so 425.16 (**istriyāgāram**, v.l. **stryā°**) **osīritavyā** (Senart em. °yam); 426.7 **striyāgāram** (mss.) **osīrati** (mss. °riti); in another version of the same story, iii.1.4, mss. **osare(yam)** (Senart em. **osīr°**), but 1.6 and 2.11 **osīrati** (**stryāgāram**); but on the borderline between this and the next, or belonging perhaps to the next, are (in the same story) Mv ii.426.17-18 mā hevaṃ māṃ imasya brāhmaṇasya upasthānaparicaryāye **osīriṣyati** (Senart; mss. **osīri°**, **osari°**), I'm afraid he will hand me over to serve and wait on this brahman (spoken by the chief queen); 427.10 na me ... eṣo brāhmaṇo **osīriṣyati**, ... will not give me up; (6) *abandons, throws out or away, renounces* (cf. the last two citations): Mv iii.165.12 padumāvatiṃ vadhyām **avasīrasi**, you abandon P. to be killed; **osīritvā** **kāmaratiṃ**, abandoning the pleasure of desire Mv i.143.13, repeated i.200.9 where mss. **osaritvā** (Senart **osīr°**) and ii.4.6 where mss. **okīritvā** (Senart **osīr°**); Mv ii.272.13 **osīrāhi** (v.l. **osīrehi**) bhagavato traimāsam bhaktam, give up (renounce, resign the right to); ii.298.6 (vs) divya **osīritvā** (so 1 ms., v.l. **okīritvā**, Senart wrongly em. **otaritvā**) giving up heavenly things; Mv ii.367.19 **vasudhām** sarvām **osīritvā** (so 1 ms., v.l. **osar°**), abandoning the whole earth; 367.22 **osīritvā** suvarṇaṇiṣkāṃ (one's family, to lead a religious life); ii.334.22 **osīritvā** suvarṇaṇiṣkāṃ ... **osīritvā**, throwing away gold coins; ii.335.4, mss. **maṇuṣya-pātram**

(read madhusya p°? Senart amṛtasya p°, bad metrically and otherwise) ... ośīritvā viśasya pātram pibed bāla-buddhiḥ.

avaśeṣa, adj. (= Pall avasesa), *left over, remaining*: Mv 1.7.6 yam teṣām asthīni avaśeṣāni (but so only 1 ms., the other 5 avaśeṣanti) bhūyo 'pi mānsachavi(?) ... upajāyati, when (only) their bones are left, flesh and skin is produced again. See also kalpāvaśeṣam, niravaśeṣa, saṃghāvaśeṣa, sāvaśeṣa.

avaśya, **osa** (m. or nt.; = AMg. osa; Skt. avaśyāya, once Lex. avaśyā, f.), *hoarfrost*, as symbol of transitoriness, used of life or worldly things: LV 214.8 (vs) osavindūpamā ... śūnyasvabhāvā(h), *like drops of hoarfrost* (fleeting and vain); Samādh 22.6 jīviti svapnanibhe call 'vaśye (Régamey's note states that Tib. renders *hoarfrost*, which he unwisely abandons); Śikṣ 18.12 (vs, cited from Candrapradīpa Sūtra = Samādh, but not the same vs) jīvite cañcale 'vaśye māyāsvapnanibhōpame. In the LV osa could be m.c. for osā = Skt. (Lex.) avaśyā; but the loc. (a)vaśye in the others points to a m. or nt. stem; AMg. osa is given by Ratnach. as m.

avaśyāyati (denom. from prec.), *turns into hoarfrost*: LV 251.8 (prose) (svedāh ...) bhūmau nipatanti sma, avāśyāyanta ūsmāyanta ...

avaśyāya-paṭṭa or **-paṭa**, m., lit. *frost-cloth*, a fine silk fabric, allegedly 'used for protection against frost' (Das) = Tib. dar-la (which also renders paṭṭāmsu Mvy 5881 and amśuka 9166): Mvy 5880 'paṭṭaḥ (v.l. 'paṭaḥ; Mironov 'paṭṭaḥ, no v.l.); LV 162.17 (prose) avāśyāya-paṭa-vitata-vitāne.

avaśruta, f. °tā (= Pall avassuta; cf. an-ava°; derived from Skt. root sru, for which even Skt. texts often read śru), (sexually) *lustful*: Bhik 27b.5 bhikṣuṇī avaśrutā avaśrutena puruṣeṇa ...; 28a.3 (see s.v. saṃcagghati).

avaśaṅga, m., some part of a building: Mvy 5570 = Tib. ya phubs (? *top roof*?). Prof. Lo Ch'ang-pei informs me that the Chin. translation now means *grand, huge* or *empty*, but that the 'radical' of the sign suggests a possible original meaning *roof*. In MPS 34.61 acc. to Tib. *large beam*, gduñ bo che.

avaśtabhya, ger. (cf. BR s.v. stabh with ava, 4), *embracing, enveloping*: Lañk 16.5 bhagavantam bodhisattvāms ca ratnājālenāva°, *embracing, enclosing in a (? magic) network (? mass) of jewels*.

ava-sakkati, o-sa° (= Pall o-sa°; see s.v. -sakkati), *withdraws, retreats*: Mv 1.23.10 (apy ekatyāḥ palāyanti) apy ekatyā na palāyanti apy ekatyā kutrāpi avasakkanti (mss. 'sappanti, one 'sarppanti) apy ekatyā na avasakkanti (so 2 mss.; others 'sarkkanti, 'śakyanti, 'sappanti); 1.353.14 so dāni vyāghro tam ṛṣim dṛṣtvā osakkito (no v.l. In Critical App., but note p. 626 indicates that mss. read osamkito); 11.83.2 (vs) yadi si na maritukāmo, osakka (2 sg. impv.) mama rājyato.

(avasanna, see osanna.)

avasarati, (1) *osarati*, once *oṣar°*(?); on forms with -sār- see below, but also caus. s.v. 1 *osarati* (cf. Pall avasarati, *osarati*, to enter, to arrive, CPD), (1) *approaches, arrives*: Mv 1.13.6 (vs) tasmīm narake osaranti, they arrive at this hell (otherwise Senart); osarantasya Mv 11.108.7, 9, 11, and 'nto 10 (pres. pple.), *approaching, drawing near*; aor. avasāri or 'rim, 1st or 3d sg., in phrase yena ... tad avasāri(m), arrived at, went to where ... was (on the long ā see § 38.23; the corresponding Pall phrase is tad avasari, e.g. Vin. 11.11.30) Mv 1.319.14, 16, 20; 323.13, 16 (in 16 mss. anusāri); 11.117.20; 119.6; 120.17; 123.16; 11.47.12; aor. with short ā, osare Mv 11.222.1 (mrgābhīmukham, approached, went up in the direction of the deer, in hunting); 11.364.19 vanāto so osare rājadhāniḥ; 11.453.3 (= Pall Jāt. v.252.20), read: na te koṭṭhesmīm osaranti (go to, resort to; Pall upenti) na

kumbhe na kalopiyam (see s.v. kalopī); Gv 241.13 ekaromi sugatasya osari (3 pl. aor.), settled, lodged; osari Śikṣ 336.3 (read) prajñapradīpa ya osari, and 15; 337.3, 17; oṣaret (opt.) SP 449.3, see avasirati 4, WT vajrāmāya-parvato yadi ghatanārthāya hi mūrḍhni oṣaret, should alight, fall upon his head, which is perhaps possible; (2) *osarati* and its forms also are written for ośirati (avasirati, q.v.); in my opinion this set of forms must be wholly unrelated to the above (despite Senart i note 380). Perhaps ośir° (or osir°) should always be read by em. when osar° occurs in the mss. in the meanings of avasirati. Note especially Mv 11.1.4 osare(yam), mss. (Senart osir°), but in 1.6 and 2.11 mss. ośirati in precisely similar context.

avasavya, adj. (Skt. and Pall apasavya; Pkt. avasavya, cf. AMg. avasavya, a particular kind of the motions of the planets), not left, right (-hand): 'vyam Sādh 20.5; 'vyena (adv.) on the right 20.10; utsaṅgasthitāyasavyahastam 24.10.

avasāda, m. (to avasādayati), *abuse*: Mvy 2636 = Tib. smad pa, or spyo ba.

avasādana (to avasādayati), (1) adj., f. °nī, *censuring, rebuking*: Bbh 220.3 (kuśale sthāne pratiṣṭhāpanārtham...) samcodanāvasādani priyavādita; (2) °nā, subst. f. *censure, rebuke*: Bbh 83.18 avasādanā madhyame vyatikrame, *censure* (is appropriate) in case of a transgression (of) middling (gravity); 179.18, see s.v. avasādayati; 295.21 avasādanāśādhyaḥ, to be perfected by censure; Jm 217.8 tām avasādanām amṛṣyamāṇāḥ, impatient of this rebuke; Divy 490.5, 6 avasādanāvineyaḥ, to be converted (substantially = 'nā-sādhyā, above) by rebuke (which is applied in 7 in the words tvam tāvac cūḍaḥ etc.; ed. Index discouragement, not quite rightly; the opposite is utsahanā-vineya, see utsahanā); in LV 70.11 (saṃcārya) vicāryavasādanākāreṇa pañim saṃcārayati sma (subject, the Bodhisattva in his mother's womb); Foucaux, 'en l'étendant pour le signal du départ' (sc. for the attendant gods), but avasādanā can hardly mean this. Tib. had a quite different reading, containing smṛtaḥ samprajānan as in l. 15 (dran zhiñ šes bzhiñ du, both times). I cannot solve the passage but think it probably corrupt, despite the lack of variants. Perhaps follow the lead of Tib.

avasādanikā, *censure, rebuke*: Bbh 150.22, see prec. and s.v. avasādayati; similarly 151.3, 4.

avasādayati (= Pall apasādayati, in both mgs.; cf. prec. two), (1) *rejects, repulses*: Mv 11.184.11 tāye mānavikāye ... avasādito, rejected by this girl (with whom he was in love); (2) *censures, rebukes*: Bbh 150.22 (mrḍvaparādham mrḍu-vyatikramam...) mrḍvyā (text mrḍhvyā) avasādanikayā avasādayati; so also 151.3; Bbh 107.16 toṣayatā utsāhayatā anayasādayatā, by him gratifying, enthusing, not reproaching; Bbh 179.18-20 bodhisattvaḥ avasādanārhan ... pravāsānārhan kṛṣṭacitto nāvasādayati, avasādayati vā na ca daṇḍakarmaṇā samanūṣāsti; 'yitavyaḥ MSV 11.53.11.

avasāraṇa, nt. (seemingly = *osāraṇa*, q.v.), *restitution* (of a monk that has been suspended from the order): 'nam Mvy 9306 = Tib. bzod par gsol ba, request for forgiveness; so also Chin.

avasirati, see avasirati.

avasrjana, nt. (to Skt. avasrjati), *emission, pouring forth*: Gv 18.9 (prose) bodhisattvanirmitameghāvasrjanam.

avasevita-vant (no ava-sev is recorded), *having cultivated, devoted oneself to*: LV 10.5-6 pañcavidhapuṇyakriyāvastv-avasevitavatas (bodhisattvasya); Calc. 11.1 reads upasev° for avasev°, unsupported by any of Lefm.'s mss.

avaskandanā (cf. Skt. avaskandana, nt., *accusation, legal attack*; to ava-skand-, *attack*, usually in military sense), (verbal) *attack; injurious speech*; 'skandanā is read for 'sphaṇḍanam in a text parallel to Śikṣ 172.1 idam agram pāruṣyāṇām yad utāryāṇām avasphaṇḍanam, see Bendall's note p. 408; Tib. gnod pa, injure.

avaskhalita, adj. (ppp. of Skt. *skhal*, not cpd. with *ava* in Skt.; cf. Pali *avakkhalita*, n., *offense*), *guilty*, *at fault*; *having offended*: Divy 359.26 (tvam hi) bhagavaty asakṛd-asakṛd avaskhalito.

avastabdhā, ppp. (= Pali *avastābaddha*, also with dental *tha*; Skt. *avaṣṭabdhā*, ppp. to *ava-stambh*), *founded* (upon), *supported* (by), in comp.: Divy 45.4 tīrthikāvastabdhām tan nagaram.

avasphaṇḍaka (to next but one with *-aka*), *one who addresses contemptuously*: bhikṣor gṛhapater *kasya MSV III.24.10, *of a monk who speaks contemptuously to a householder*.

avasphaṇḍana, in Bbh **spa*°, nt. (n. act. to next, q.v.), *ridicule* or *contemptuous treatment*: Bbh 238.8 (kṣamaś) ca bhavati parato *vamānānām avahasana-vasphaṇḍana-durukta-durāgatādīnām ... vacanapathānām; Śikṣ 172.1, see *avaskandanā*.

avasphaṇḍayati, in Bbh **spa*° (cf. Skt. Dhātup. sphaṇḍ, parihāse; see prec. two) *ridicules* or *treats with contempt*: Bbh 123.10 (na ca bodhisattvo) yācanakam avahasati nāvasphaṇḍ°; 150.4 (na ca ... bodhisattvaḥ param avahasati) nāvasphaṇḍ°; 175.16 avahasati avasphaṇḍ°; mayā ... gṛhapatir *dītaḥ MSV III.24.7; Tib. brīas thabs gyislo (gyis so?), *acted contemptuously* (towards).

avasphoṭana, nt. (Skt. id., *snapping of the fingers*, pw; possibly the same word, applied to 'casual rejection' of an argument?), reading of Mironov in Mvy and of Das s.v. Tib. sphrugs bsigs instead of *apasphoṭana*, q.v.

avasyandana (? the same word recorded in Pāp.'s gaṇa gahādi? cf. Skt. *avasyandita*), *changing the meaning of one's own words*: Śikṣ 126.1 nāvasyandanavacanāḥ.

avasruta, adj. (= Pali *avassuta*), *wet*, *dripping*, and so *foul*, *rotten*, orig. of a tree the inside of which is rotten, Pali AN iv.171.9 (rukkhāni) antopūṭini avassutāni kasambujātāni; fig., usually in Pali, and in BHS, of evil monks: Mvy 9138 antarpūṭy (read as separate word, see antaḥpūṭi) avasrutāḥ; foll. by kaṣambaka-jātaḥ (see *kaṣambaka*); MSV 150.7 antaḥpūṭir *taḥ kaṣambaka-jātaḥ.

avasvapati, °*pana*, see *osopati*, °*pana*.

avasvāpana, see *osvāpana*, *apa*°.

(*avasvāpayati*), ppp. *avasvāpita*, *osvā*° (caus. to *ava-svap*), in Skt. recorded only in ppp. *avasupta*, *asleep*, Rām.; but see *osopati*; note also Jain Skt. (Hem.) *avasvāpanikā* and °*pani*, pw 2.292; *put to sleep*, *asleep*: LV 220.10 (vs) te cāpy avasvāpitāḥ (so Lefm. em., confirmed by Tib. ñal; mss. *avasthāpitāḥ*, *avasamsthītāḥ*); 221.5 śayavati (q.v., read prob. *yaśavati*) osvāpitā devataḥ, and 10 puravaram osvāpitām devataḥ, ... *put to sleep by the gods*. Cf. also *apasvāpana*, *osvāpana*.

avaḥotimaka (or °*ḍimaka*), see *avakoṭimaka*.

avānta, m., a high number: Mvy 7796 = Tib. *bsam yas*, or *bsal yas* (cf. *avada*).

avārṣika, adj. (or subst.?), (1) (an ascetic practice) *that consists of not going abroad in the rainy season*: LV 248.18 avārṣikair (sc. ātāpanaparitāpanaiḥ, l. 15); Tib. dbyar ml byuñ ba; (2) (a monk) *who does not observe the* (rule for not wandering during the rains: MSV II.154.12; read so with v.l. and Mironov in Mvy 9426 (Tib. dbyar gnas su ma zhugs pa).

avāśiro, adj. n. sg. m. (or could be adv., acc. sg. nt.; = Pali *avamsira*(s), *avasira*(s), Skt. *avākśiras*), *head downwards*, *headlong*: Mv II.454.6 = 457.4 atha (457.4 mā; so Senart; mss. apparently lack any such word, except that one reads nā in 457.4) ghorarūpaṃ narakam prapatīṣye avāśiro (so clearly the mss. read or intend; vv. ll. *avāśiro*, *avāśiro*, unmetr.; Senart em. *avākśiro*).

avāśruta, ppp. (to Skt. *ava-ā-sru*), not recorded; cf. Pali *avassuta*, taken by CPD as from *ava* plus Skt. *sru*-, *descending in floods*: Divy 608.19 (vs, printed as prose) payomucaḥ ... avāśrutāmbhaso.

avikampana-tā (cf. *vika*°; = Pali *avikampana*,

nt.), *the not-wavering* (from ... in comp.): Bbh 251.1 samyakprayogāvikampanatā.

Avikāra, m., n. of a samādhi: Mvy 575; ŚsP 1413.17; 1421.8.

avikīrṇa-vāca, adj. (= Pali *avikīrṇa-vāca*), *not loose*, *not uncontrolled*, in speech: Mv II.356.12 = III.280.18 (in both read: *amukharā* (ca?) abhū avikīrṇavācā; in prec. line *acapaḥ*, *anuddhatā*; these four adj. associated formulaically in Pali).

a-vikopana (nt.; = Pali id.), *the not disturbing*, *non-confusion*: LV 423.1 bhūtakoṭy-avikopana-cakram; 3-dharmadhātva-avikopana-cakram; Dbh 71.16 parāviko-pana-tvāt, *because of the fact that it is not subject to disturbance by others* (or, *by foes*).

a-vikopita (neg. ppp. of *vikopayati*, q.v.), *unperturbed*, *undisturbed*, *unmoved*: *avikopitayā caryā* (Instr.) LV 259.14; *avikopitajñāna* LV 428.11; *avikopita* (*asthisam-ghāta*, q.v.) Divy 61.22, 24; 76.27; 465.25; replaced by *avigopita*, *Bhagavataḥ śarīram* °*taṃ* MPS 48.3; 49.15 (Tib. ma ñams pa, *undisturbed*; but in 49.15 occurs *vigopayati*, *opens*, Tib. *kha phyee*, see *vigopita*).

(*avikṣaṇa*, nt.; see s.v. *abhiḥbhakṣaṇa*).

Avikṣiptārṇsa, n. of a former Buddha: Mv I.137.6.

avikhinna, see *vikh*°.

avigopita, see *avikopita*.

Avigraha, nt., n. of a *Buddhakṣetra*: Mv I.124.3.

avijahanatā, see *viḥa*°.

avijugupsanatā, see *viḥu*°.

avijñaptika, see *vijñā*°.

avitarka-(*dhyāyin*), (= Pali *avitakka-jhāyī*, SN I.126.27), (devoted to the [2d] stage of *dhyāna*) *in which there is no ratiocination*: Mv III.284.4, Senart *avitarka*-(mss. *avitakāyam*, *avitarkam kāyam*)-*dhyāyī* (mss. *-dhyā-yino*, which is possible in sense and meter and should perhaps be kept, despite the Pali parallel *-jhāyī*).

avitrpti, f. (neg. to **vitṛpti*, nowhere recorded; to *vi-ṭṛp*-), *insatiableness*: Dbh 49.15 vedayato **vitṛptis* trṣṇā.

avidu, see *vidu* (1).

aviddasu, adj. (= Pali id.; see *avidvasu*), *ignorant*: °*su*, n. sg. (or perhaps °*sū*, cf. ms. B in l. 16 *abhiddasū*) is plausibly conjectured by Senart for corrupt readings of mss. Mv II.369.5 and 16.

avidyatā, *ignorance* (= *avidyā*): LV 420.13 (vs) °*tāyāḥ*.

avidyā, *ignorance*, occurs in Mv II.99.10 (text without v.l.) in the place of *abhidhyā* in a list of the 10 karma-paths; certainly in some sense secondary and perhaps a mere textual corruption for *abhidhyā*, *covetousness*.

Avidyāndhakāravidhvamsanakara, n. of a former Buddha: Sukh 6.1.

? **avidvala**, v.l. for next, q.v.

avidvasu, adj. (Sktized form of *aviddasu*, q.v.; Geiger 100.2 records but does not explain the Pali form, which seems to be a curious blend of Pali *avidvā* = Skt. *a-vidvān* with *a-vidu*, the s due to Skt. *viduṣ*-, cf. *viduṣa-ka*), *ignorant*: °*sū*, nom. pl., SP 45.9; 55.2 (Kashgar rec. *avidvalās*); 56.2; 204.6; °*sūnām*, gen. pl., 57.8 (all vss).

avidham, *avidhā*, interj. (always repeated; most often followed by (ti)ti; = Pkt. *avihā*, cf. *avidā*, *avida*, *exclamation of sorrow*, Sheth), *exclamation of disapproval* or *dismay*; only noted in Mv; mss. sometimes *abhi-* for *avi-*, occasionally *-dhām* for *-dham* or *-dhā*: *avidhā avidhā* II.450.5; *avidhāvidham* (ti; so mss.) II.450.7; *avidhāvidhā* (usually followed by ti) I.301.19; III.73.17; 86.16; °*dhām* (mss.) II.452.11; °*dheti* I.303.21 (mss.); °*dham* or °*dhan* (ti) I.301.20; 302.1; 303.19; II.452.8 (mss.); 462.15; III.15.15; 189.10, 11. Rarely ā- is written in mss. for initial a-.

avinipāta-dharman, adj. (= Pali °*dhamma*), *not liable to fall* (to evil existences): Sukh 56.16 °*dhammāṇaḥ*, n. pl. m.

avinipāta-dharmin, adj. = prec.: Divy 534.4 °*rmiṇyo*, n. pl. f.

avinirbhāga (m.; corresponds to Pali *avinibbhoga*; see also **vinirbhāga**; note AbhidhK. La V-P. vii.122 *avinirbhūta* = *avinirbhāgena avasthita*; acc. to CPD s.v. *avinibbhutta*, *avinirbhūta* = this Pali form 'through confusion with a-*vinā*-bhūta'), *non-differentiation, non-distinction, confusion*: Dbh 18.7; 74.8 (*klesānām*...) *sahajāvinirbhāga-tām, innate (natural) confusion*; Dbh 53.4, see **vinirbhāga**; Lañk 63.9; Mvy 6569, text *avinirbhāva*, v.l. 'bhāga, which read with Mironov without v.l. (-vartī, *abiding in non-discrimination*) = Tib. tha (so Tib. Index, misprinted thad in text) *dad du mi hjug pa* (or, *gnas pa*), *not differing, not admitting of differentiation, Das*.

(*avinirbhāva*, read *avinirbhāga*, q.v.; but cf. *avinirbhūta*, cited there.)

avinivarta (see s.v. **°tya**), *not liable to turning back*: Dbh 30.29 *°ta-cittāsayamanaskārā*, of Bodhisattvas in 3d bhūmi; in vs Dbh.g. 10(346).17 replaced by **anivartīya**, q.v.

avinivartaniya, *incapable of turning back* (= **avinivartya**, q.v., etc.), of persons destined for enlightenment, commonly with the word Bodhisattva, often (e.g. SP 260.5; 265.11; Sukh 99.4) with dependent phrase *anutarāyām samyak sambodhau*: SP 260.5; 265.11; Śikṣ 313.20; Sukh 99.4; AsP 323.1 fl.; Gv 514.6; as subst. m., n. of a Bodhisattva-samādhi: Mvy 740.

avinivartin (Skt. *not fleeing in battle*, Yājñ., see pw s.v.; here = **avinivartya**, **anivart(ī)ya**, **anivart(ī)ya**, qq.v., etc.), *not liable to turning back (religiously)*: SP 263.5 *bodhicittāvinivartinī* (of a woman).

avinivartya (= *°ta*, *°tin*, *°taniya*; also **anivart(ī)ya**, **anivart(ī)ya**, **avaivartika**, qq.v.; in Pali only forms of *anivatt-* seem to be recorded), *not liable to turning back*: Śikṣ 317.15 (prose).

a-vipācīta, see **vip°**.

a-viparokṣa(-tā), see **vi-parokṣa**.

avipratīśāra, m. (neg. of **vī°**, q.v.; = Pali *avippati-sāra*), *absence of regret or remorse; contentment*: Bbh 72.15 *°raḥ prāmodyam*; Divy 78.7 and 467.3 *°ra-saṃjananārtham* (in 467.3 text *°saṃjananārtham*). See the next entries. **avipratīśārī-tā**, abstr. to next, *state of non-discontent, absence of regrets*: Śikṣ 20.3 *prītim prāmodyam avipratīśārītām ca janayisyati* (said of an act of giving).

avipratīśārīn, adj. (= Pali *avippati°*; cf. **vipratī°** and **avipratīśāra**), *unregretful* (esp. about something one has given away): Śikṣ 21.14 *aśocann avipratīśārī avipākapatikāṅkṣī parityakṣyāmi*; Bbh 72.2 *dattvā cāvipratīśārī*; same Bbh 123.1; Dbh 57.7 *yā 'vipratīśāry-avisṭamārga-tā, state of being not regretful and of not turning aside from the Path* (lit. *having un-turned-aside-from Path*, see **avisṭa**).

Avipranaṣṭarāṣṭra, n. of a former Buddha: Mv 1.138.6.

aviprapaṇca, adj.: n. sg. m. *°caḥ* Mvy 2926, following *aprapaṇcaḥ* and *nīpapaṇcaḥ*, and evidently substantially a synonym of these; all occur in a list of synonyms of *gambhīra*, most of which mean something like *hard to comprehend*. See s.v. **prapaṇca**.

a-vipravāsa, m., see **vipra°**.

a-vimardana-tā (cf. Skt. *vimardana*), *non-destruction*: *śraddhabalaṃ 'natāyāi* Śikṣ 3.6 (vs), *the power of faith tends to non-destruction (of the indriyas)*.

Aviraktarāṣṭra, n. of a former Buddha: Mv 1.140.2.

avi-rajas, nt., = **edaka-rajas**, q.v.: Mvy 8195.

Avirasa, n. of a former Buddha: Mv 1.141.7.

a-virāgaṇa (nt.; neg. of n. act. to **virāgayati**, q.v.), *non-displeasing*: *°rāgaṇāvīrāgaṇa* Gv 529.23.

a-virāgayati, neg. of **virāgayati**, q.v., *is not averse to, does not turn away from*: Dbh 52.20 (*na cātyantopāśamaṃ*...) *avirāgayisyāmaḥ, and we shall not fail to be averse to complete cessation (of sentient existence, until all creatures are matured)*.

a-vilomana (nt.; neg. n. act. to **vilomayati**, q.v.; cf. Pali *vilomana*), *the not going contrary to*: Gv 463.23 *śīṣyasamaccittena, sarvābhijñāvilomana-tayā* (i. e. *bhijñā-avil°*; better with 2d ed. *sarvājñā°*), *by reason of not going contrary to all the abhijñā* (rather, *to all commands*); Bcṭ 284.5.

Avivarta (see under **avivartya**), m., n. of a samādhi: ŚsP 1419.3; cited as **Avalivarta**, q.v., from this list in Mvy 553. Orig. adj., *not liable to turning back*; see next.

avivarta-caryā (= **avaivarta-**, **anivartana-caryā**), *course that is not liable to turning back (backsliding)*: Mv 1.63.13. The text explains by *vivartanti saṃsāranti vivartacaryā* (cf. **vivarta**, *world-evolution*); but I agree with Senart, note on 1.1.3, that this is mere fantasy and wholly misleading.

avivartika = **avivartya**, q.v.; see also **avaivartika**: of Bodhisattvas SP 32.11; 90.8 (v.l. *avaiṣv°*, unmetr.); 93.2; Mv 1.83.12 (prose); prob. also Bodhisattvas are meant in Śikṣ 3.16, 17; *'ka-tā, state of being*..., Mv 1.101.2 *'katāye* (instr. or loc. sg.; of Bodhisattvas).

avivartīya = next, in Mv 1.80.4 (prose); Bodhisattvas in 2d bhūmi may be either **vivartīya**, q.v., or **a-vi°** (vss) SP 294.8; 330.3.

avivartya (= *°tiya*, *°tika*, *°ta*; for other forms of same mg. see under **anivart(ī)ya**, **avinivartya**, **avaivartika**; Pali has only forms of *anivatt-*), *not liable to turning back*: SP 149.13 (*-dharma*)-cakra; RP 10.10 *bodhimārga-avivartya-mānasā* (so mss.; as one word, *with minds that are not to be turned back on the path of enlightenment*); Gv 104.10 *°tyāḥ*; *avivartyāpratyudāvartya* Gv 246.20; Dbh 19.17; *jñānavivartya-tvāt* Dbh 71.12.

Avivartyadharmadhātunirghoṣa, n. of a Buddha: Gv 296.12.

avivārya, nt., Mvy 5205 = Tib. *mi zlogs pa*, *what can not be repulsed or diverted, turned away*; of this **anivārya**, q.v., is a var. Are both corruptions of *anivārya*? Mironov only *avivārya*.

Aviśuṣkamūla, n. of a former Buddha: Mv 1.141.13.

Aviśahya (corresponds to Pali *Visayha*, which may be an error for *Aviśayha*, cf. Speyer, transl. of Jm, p. 30, n. 3), n. of a śreṣṭhin: Jm 22.15.

a-visaṃvādāna-tā (Pali id.; Skt. a-*°na*), *keeping one's word*: (*devama*)*nuṣyāvāsaṃ'atāyāi* LV 32.10.

a-visabhāga, see **visā°**.

a-visaraṇā, *non-relaxation, non-distraction, not turning aside (of thoughts)*: Bbh 109.27 (*cittasyācalanam*...) *saṃgraho 'visaraṇā*. Cf. next.

a-visṛta (neg. ppp. of *vi-sr*; = Pali *visaṭa*, *visata*, for the mg. of which cf. CPD s.v. *anuvisaṭa*), *undistracted, not turned aside*: Dbh 57.7 (see s.v. **avipratīśārīn**); in Mmk 92.20 text *dharma-meghavisṛta-samanupraveśanā-tāyāi*, read *'meghavisṛta°* for *penetration without being turned aside*... Cf. prec.

avistara, adj. (Bhvr. cpd. of *a-* and *vistara*), *not diffuse; compact, full, of sound*: Mv 1.171.7 (vs) *avistara-piṇḍita-ravā, having a full and compact (cf. piṇḍita) sound*. Cf. Pali *avisaṭa* (= Skt. *avisṛta*), used in the same way as synonym of *piṇḍita* applied to a sound, Jāt. ii.439.8 (comm.) *bindussaro ti bindunā avisaṭena piṇḍitena sarena*. Wrongly Senart's note.

a-vismarāṇa (nt.; neg. of Skt. *vismarāṇa*), *non-forgetting*: *-dharmaṃvī°* Mvy 784.

(**a-visvara**, adj. (cf. Skt. *visvara*, and adv. *avisvaram*, BR s.v. *visvara*), *not discordant*: read *avisvara-rutā*, of *not discordant note*, Mv 1.172.3 (of Buddha's voice); so half the mss.; Senart *abhisvara*.)

avīci, m. or f. (in Skt. only m.; rarely also f. in Pali, see CPD s.v.), n. of a hell (= Skt. and Pali id.), a hot hell acc. to Mvy 4927 and Dharmas 121; passim. Fem. e.g. RP 30.16 (vs) *dāruṇam* (short -a- m.c.) *avīcim* (end of line). Most forms, of course, are ambiguous as to gender. Cf. **āvīci**.

avīcika, adj., *pertaining to the hell Avīci*: Dbh.g. 12(348).18 dukham avīcikaṃ utsahāmi; Gv 160.2-3 āpārāntikāvīcikaḍḍhikheṇa (2d ed. °khe); m., *an inhabitant of Avīci*, Lañk 138.4 kulaputro vā kuladuhitā vāvīciko bhavati. In the last two avīcika might be intended; it is clearly read (as adj.) in MSV iv.251.9.

[**avustam** LV 388.13 (vs), both edd., no v.l.; read **āvustam**, q.v.]

avṛha, or **abrha**, rarely **abrhat** (= Pali aviha; Tib. on Mvy ml che ba *not great*, **abrhat** noted only Gv 249.10 **abrha** [chuddhāvāsa-]; this interpretation could be due to popular etymology; however, no other etym. is known for the Pali, and as the lowest of the five Śū. classes these gods may have been called [relatively] *not great*; cf. s.v. **brhatphala**, which gives some confirmation of the etymology), n. of a heavenly world, the first of the five śūdhāvāsa, and of a class of gods who inhabit it, see s.v. **deva**: usually spelled **avṛha**, Mvy 3102; Dharmas 128; Mv ii.314.8; 349.1; 360.22; LV 150.10; Divy 568.28; Mmk 43.21 (in 19.10 corruptly aṭṭha); **abrha** Divy 68.16; 138.23; 367.14; Av 1.5.3; Bbh 62.5; **abrhat**, see above.

avekṣavānt, adj., n. sg. m. °vān (from Skt. avekṣā with -vānt; Pali apekkhavant, with the same shortening of ā m.c.), *attentive* (to, loc.): Ud xiii.9, 10, 11; in 10 and 11 text unmetrically avekṣāvām; same vss in Pali, Therag. 228-230, apekkhāvā.

Avekṣita, nt., n. of a Buddhakṣetra: Mv i.123.14 °tam (Senart's em.; mss. °kṣatam).

avetya-prasāda, m. (= Pali avecca-ppasāda), *serenity based on trusting faith* (cf. Woghara, Lex. 17): °daḥ Mvy 6823; buddhe °vetya-prasādena AṣP 59.20, and similarly in foll. (in Pali also with buddhe etc., loc.); °dalāhi Bbh 161.2, and °da-prāptaḥ 327.2.

a-vaira (adj., = Pali avara), *without enmity*; -tā, *state of being* ... śāmyanti vairāṇi °tābhiḥ MSV ii.184.8 (vs; so mss., ed. em. avalri°, needlessly). In Jm 127.17 **avaira** prob. noun, *non-enmity*, with pw 7.312.

Avaivarta, m., n. of a samādhi: Mvy 553, cited from Prajñāpāramitā; the list occurs in ŚsP where **Avivarta**, q.v., is read for this, 1419.3. Cf. next two.

avaivarta-caryā = **avivarta°**, **anivartana°**, qq.v.: Mv i.63.14 (mss.; Senart em. **avivarta°**).

avaivarta-varṇa, with color *not subject to passing away*(?): Gv 347.6 °ṇā, of a rātri-devatā.

avaivartika (perhaps the commonest BHS form of many equivalents; see also **avaivarta**, °**tya**, and s.vv. **anivart(i)ya**, **avivart(i)ya**, **avinivartya**), *not liable to turning back*: regularly of Bodhisattvas (usually this word being used; if not, of persons firmly set on the road to enlightenment, which is the same thing): SP 2.11; 264.12; 383.2; LV 23.2; 39.14; 181.6; 370.2; Mv i.82.8; 102.13; 104.8; 107.9, 12; 128.2, 6; Suv 81.8; 89.9; RP 56.4; Gv 104.3; 308.8 etc.; Dbh 1.8; Sukh 21.13 etc.; °ka-bhūmi Kv 82.10; Bbh 235.17-18; °ka-dharma LV 424.14 (here of the Tathāgata); Mv i.124.19; °ka-kṣānti-pratīlabdha SP 259.13 (see **kṣānti**); °ka-dharmacakra-SP 270.9.

Avaivartikacakra, nt., n. of a work: Mvy 1371.

avaivartika-tā, state of being **avaivartika**: Mv i.81.1; -tva, id., LV 432.10.

avaivartiya = °**tika**: Mv i.63.13 (but 3 mss. out of 6 °tika); 82.19 (v.l. °tika). Both prose.

avaivartya = °**tika**: SP 2.12 (of dharmacakra); LV 277.16 (-kṣāntipratīlabdhāḥ); RP 59.18; Gv 287.12. All prose.

[**avoditāḥ** is kept in ed. with mss. at Divy 300.2. Instead, some form of the n. pl. m. of ppp. of **ava-vad** should be read; possibly **ovaditāḥ** or **ovādītāḥ**, if not **avavad°** or **avavād°**.]

avyakta, adj. (= Pali avyatta; neg. of **vyakta**, q.v.), (1) *ignorant*: SP 210.3 °tā akuṣalā; LV 264.20 °to

bālo; Divy 301.2 °tān apy akuṣalān api; 617.18; (2) (cf. Skt. id., Pali avyatta) *obscure*: avyaktendriyaḥ Karmav 31.12, see s.v. **jihma**.

avyayaṃ, adv., *permanently*: LV 186.7 (prose) na khalv avyayaṃ kumāreṇa kadācid udyānabhūmim abhinirgantavyaṃ, the prince must never, as a permanent rule, go forth to the park.

a-vyavakīrṇa, aqj. (neg. of **vyava°**, q.v.; = Pali abbokīrṇa), *uninterrupted*: ŚsP 1333.1, 3, etc. °ṇaḥ ... manasikāraḥ.

avyavacāra, m., (neg. of **vyavacāra**, q.v.), *non-consideration, contempt, despising* (Tib. khyad du gsod pa, *despise*): Mvy 8510, in śikṣapadadravyatāvvyavacārah, which I analyze °dravyatā-avyavacārah, as the Tib. and the sense seem to require (the situation is that of Vin. iv.143.16-19; the Pali equivalent is vivapaṇaka, line 19). It seems hardly possible that **vyavacāra**, without a neg., should have this mg.

a-vyavahāra, adj., *not capable of discussion* (mention in words, see BR s.v. **vyavahāra** 8); followed by syn. **anabhilāpya**, Vaj 45.6, or **anabhilāpya**, Śiks 251.11.

avyaṣṭa, in Mmk 51.7 (sarvamantramudrāsādhaneṣu ca) **avyaṣṭo** bhavati (read **abhyasto**, *practised, exercised*?).

avyākṛta, adj. (= Pali avyākata, *indeterminate*), *indistinct, neutral, median* (neither good nor bad): kuṣālakuṣālavyākṛta- *good, bad, and indifferent*, Dbh 73.18; 74.14; 75.23; kuṣalāś ca dharm' akuṣalāś ca avyākṛtāś ca Dbh.g. 44(70).7.

a-vyāpanna, adj. (= Pali id.; neg. of **vyāpanna**, q.v., and cf. next), *unmalicious*: °na-citta Divy 302.9; Dbh 25.1; Gv 531.14 (with 2d ed. for 1st ed. **adhyā°**); °nena cittaṇa Divy 105.18; °na-manaskāra SP 339.17; all having *unmalicious mind or thoughts*.

avyāpāda, m. (= Pali id.; neg. of **vyāpāda**, q.v.), *non-malice*: LV 32.22, see s.v. **vyāpāda**; Mvy 1597, see id.; Ud xv.18, read **avyāpāde** for text **tyāpāde** with initial syllable missing. (Tib. ḥchi ba med, *non-death or non-killing*, is due to false rendering of **vyāpāda**, in accord with regular Skt. usage.)

a-vyābadhya or °**vadhya**, adj. and nt. subst. (see next, and cf. Pali avyāpajjha, as mentioned there), (1) adj., *that cannot be injured or disturbed, inviolable*: Mv ii.259.15 °dhyam (ms.)... dharmam deśaṣiṣyati; 279.9 °dhyam artham prārthayamāno; in both of these spelled **avyābadhyam**, and associated with **asādhāraṇam**; (2) apparently subst., *not doing harm* (so Tib., gnod pa mi byed): LV 380.17 **avyābadhyam** (Foucaux *la mansuétude*) **sukham** loke. There is a v.l. in mss. usually regarded as the best, **adhyābadhya**; one might conjecture **a-vyā-vadhya**, or °**bādhya**, ger., *not committing injury*. But the context suggests that a nom. sg. noun is intended, **sukham** being apparently predicate (Foucaux *douce*); so Tib. takes it. In all of these forms the root **vadh** may have been felt to be concerned; or the short a of the root may be semi-MIndic (based on forms of **bādh** which are certainly commoner).

a-vyābādha, also written °**vādha**, in MSV i.97.19 wrongly °**vāda**, adj. (cf. prec. and next, also **vyābādha** etc.); corresponds to Pali avyāpajjha, **avyābādha**, apparently usually *free from injury, inviolable, secure*, but possibly in some passages *free from injuriousness*, i. e. *not given to injuring others, kindly*; the Pali equivalent appears to be interpreted in the same two ways, but it is not easy to distinguish them clearly: Mvy 1508 maṭṭrisahagatena cittaṇā °vairēṇā °sapatuṇā °vyābādheṇa; to this passage corresponds Mv iii.213.13 (cetasā ...) avaireṇā °vyābādheṇa (so Senart em., mss. °vyābaddheṇa or °rddheṇa); also Dbh 34.(18-19) (maṭṭrisahagatena cittaṇa ...) avaireṇā °sapatuṇā °navāraṇenā °vyābādheṇa; and in Pali DN ii.242.11 (cetasā ...) avareṇa avyāpajjheṇa; the mg.

uninjurious, kindly might be assumed in SP 288.8 (prose) (bodhisattva...) avyāvādhō bhavati, but Kern *unmolested*, and similarly Burnouf. Cf. avyābādhyā, said of a Bodhisattva, Bbh 73.21.

a-vyābādhyā, adj. (cf. prec.), *that cannot be injured, inviolable, undisturbed*: said of puṇya Bbh 19.21, 22; 20.24, 26; of sukha, 25.13; 26.9 (there are four avyā° su°, listed as nāṣkramya-, praviveka-, upaśama-, and saṃbodhi-su°); 27.2, 6; of a Bodhisattva, 73.21 (cf. avyābādhyā SP 288.8).

avyāvādhyā, see avyābādhyā.

a-vyoṣita, adj., ppp. (neg. of Skt. vyavasita; but actually Sktization of Pali a-v(yo)ṣita, acc. to CPD *who has not reached his place of rest*, i. e. *final emancipation*), *restless, unsteady, activated by desires* (for, loc.): pāpēccha (text pāye°) vyoṣita (read avyo°) pātra-civare Samādh p. 53 line 4 (vs); kūleṣu (read ku°?) cāvyoṣita lābhakāmāḥ 5 (vs); bhonti utsukāḥ, pāneṣu cāvyoṣita teṣu lajjāḥ (?doubtless corrupt; lagnāḥ?) 12 (vs).

a-vraṇa, see vraṇa.

(asāte,) asate, 1 sg. ase (to Skt. aś-nāti), *I eat* (cf. Pall °asati, pres. pple. asamāna, etc.): Mv II.58.10 amṭam pi no ase (so with mss.), *I do not eat even nectar*; the corresponding Pall vs, Jāt. v.397.29, has udakaṃ pi nāsmiye (asmiye, *I [would] eat*, see CPD s.v.).

[Aśani? see Aś°.]

aśabala, adj. (= Pall asabala, in same sense and associated with akammāsa, DN II.80.24), *unspotted, pure*, of brahmacarya (together with akalmāsa, q.v.): Mv I.211.11 = II.15.10; of śīla, MPS 2.34.

aśāta, also asāta, adj. (and subst. nt.?) (= Pall asāta; neg. of śāta, q.v.), *unpleasant, disagreeable*: asāta vedanā (acc. pl.), *disagreeable pains* (same phrase in Pall) Mv I.5.9; asātānubhavanam (Śikṣ asāt°) duḥkham Śāl 81.2; Śikṣ 222.9 anandāsātākāntārāṇi AsP 367.19; *displeased, averse, offended*: Mv III.16.4 sudarśanāpi... asātā vāreti. Cf. also viśāta.

aśāśvatam (after anucchedam) in LV 423.10 (prose), applied to the (dharma-)cakra, is misunderstood by Foucaux (*non immobile*). Like everything in the universe acc. to the śūnyavāda, it is *neither annihilable nor eternal*; neither of these attributes, nor any attribute contrastable with an opposite, can be predicated of anything. Tib. rtag pa med pa, *not eternal*. See śāśvatoccheda and references there to Lañk.

aśitaka, aśita(ka) = aśitakī, q.v.

Aśucikunapa, (prob.) m., n. of a hell (*of impure corpses*): °pam, acc. sg., Jm 197.5.

aśubhata-saṃjñā(n), *engaging in contemplation of the offensiveness (of corpses; see aśubha-bhāvanā, -saṃjñā)*, Śikṣ 328.10 (vs). I take aśubhata- as = aśubhata (m.c.), *offensive-ness*, so substantially = aśubha (-saṃjñā, with suffix -in). Bendall assumes the adverbial suffix -ta(s).

aśubha-bhāvanā, f. pl. °nāḥ Mvy 1155; Bbh 98.18 (read aśubha-bhāvanā for ed. aśubhā-bh°); or aśubha-saṃjñā, Bhik 27a.2 (= Pall aśubha-bhāvanā or -saññā), see saṃjñā, *contemplation of offensive things*, specifically of human corpses in various states of disintegration; there are nine (in Pall, Vism. I.110.29–31 ten) such monkish disciplines, elsewhere called simply nava saṃjñāḥ, *the nine concepts (of offensive things)*, ŚsP 59.1; 1258.5; a less schematized passage of the same sort in older Pall, MN I.58.9 ff. In Mvy 1156–64 they are listed, each cpd. with -saṃjñā: (1) vinīlaka-, (2) vipūyaka- (so read), (3) vipaḍumaka-, (4) vyādhmātaka-, (5) vilohitaka-, (6) vikhādītaka-, (7) vikṣiptaka-, (8) vidagdhaka-, (9) aṣṭhi-saṃjñā (see each of these). Bhik 27a.2–3 agrees except that it transposes Nos. 5 and 6 and accidentally omits 8 (which perhaps should be put after 9; only Mvy has it before 9). There are three lists (one incomplete,

one very corrupt) in ŚsP 59.1 ff., 1258.5 ff., 1431.19 ff. (six items only; cited from the last, with only four items one of which is not in this ŚsP list, in Śikṣ 211.1). Barring corruptions, the ŚsP lists agree with Mvy and Bhik except in order of the terms, in which they show some (slight) resemblance to the Pall (Vism.) arrangement. ŚsP 1 (Śikṣ 1) = Vism 1 = Mvy 4; ŚsP² (= 1431.19 ff.) 2 = Śikṣ 2 = Vism 2 = ŚsP¹ (= 59.1 ff.) and ² (= 1258.5 ff.) 5 = Mvy 1; ŚsP and Śikṣ 3 = Vism 3 = Mvy 2; Śikṣ 4 (not in ŚsP²) = ŚsP¹ and ² 2 = Vism 9 = Mvy 3; ŚsP¹ and ² 4 = ŚsP² 5 = Vism 8 = Mvy 5 (Bhik 6); ŚsP¹ and ² 6 = ŚsP² 4 = Vism 5 = Mvy 6 (Bhik 5); ŚsP¹ and ² 7 = ŚsP², Vism 6; ŚsP¹ and ² 8 = Vism 10 = Mvy 9; ŚsP¹ and ² 9 = Mvy 8 (omitted in Bhik; Vism 4 has a different term, vicchiddaka, *fiissured* Pe Maung Tin; Vism 7 hata-vikkhittaka is a variation on Vism 7 vikkhittaka = Mvy 7). On the meanings, as well as the variants and corruptions, see the terms as listed above from Mvy.

aśeṣa, nt., a high number: Mmk 343.26 (= 10 gharā; see mahāśeṣa).

aśaikṣa, m. (= Pall asekha, asekka; neg. of śaikṣa, q.v.), *one who no longer needs religious training*, being in the 8th stage (see Childers s.v. sekho); = arhaṇṭ: °śaḥ Mvy 1734; °śa-mārgaḥ Mvy 1320, the third parivarta of the dharmacakra, in which 'misery is known, its origin abandoned, its suppression attained, the way leading to its suppression realized' (1321–24). Often in cpd. śaikṣ-śāśaikṣa, or bracketed with śaikṣa as separate word; see śaikṣa; its place may be taken by arhaṇṭ, e. g. Mv I.158.7; Divy 399.24. Written aśaiṣya in LV 250.18, see s.v. śaiṣya.

Aśoka, n. pr.: (1) name of a former Buddha, Mv II.238.6, 7; (2) name of a nephew and disciple of the Buddha Kāśyapa, Av I.237.14 ff.; (3) name of a king who lived in the time of the Buddha Krakucchanda, Divy 418.26 f.; (4) name of a yakṣa, Māy 68; (5) name of an uncle of King Mahāpranāda, and previous incarnation of Bhaddālīn, q.v., Divy 59.20; 60.10; (6) name of the historic emperor, Mvy 3653; Mmk 606.14; Karmav 154.14; was given the epithet Dharmāśoka, q.v.; his family name was Maurya, q.v.; he lived 100 years after Buddha's death acc. to Av II.200.7; in Divy 364.17 ff. is told first his previous life as Jaya, in which he gave some dust (this is the pāṃsu-pradāna) to the Buddha, made a prañidhāna, and hence became later the emperor Aśoka, 368.26 ff.; his birth and life as emperor, 370.10 ff.

aśoka-bhāṇḍa, nt., LV 141.13; Mv II.48.4; and -bhāṇḍaka, nt., LV 141.10, 16; 142.3, 5, 6, 11 (but many mss. -bhāṇḍa in some of these), perhaps lit. *good-luck (no-sorrow) articles-of-value; gifts of largess*, said of presents (of gold, silver, and jewels, LV 141.14) provided by Suddhodana for Prince Siddhārtha to give to the maidens who appeared before him as possible brides. Acc. to pw, *present to an affianced bride*; but note that the prince gives them to all the girls who present themselves, LV 142.4–5.

Aśokavarna, n. of a future cakravartin who is to become a pratyekabuddha: Divy 140.21; 141.2.

Aśokavīraja, m., n. of a kalpa: Gv 233.14.

Aśokaśrī, (1) m., name of a Buddha: Śikṣ 169.12; (in the south) ŚsP 32.1 (misprinted Aśika°); (2) f., n. of a deity of the bodhisattva-saṃgīti-prāsāda in Kapilavastu: Gv 385.19.

Aśokasattva, n. of a former Buddha: Mv I.141.4.

Aśokā (= Pall Asokā), n. of a leading female lay-disciple under Maṅgala Buddha: Mv I.248.19; 252.8.

(aśokāhvaya), with 'hiatus-bridging m' (m.c.) aśoka-m-āhvaya, adj., of auspicious name: voc. °ya Mv I.68.3 (vs); so mss., addressed by Kāśyapa to Anuruddha; for this mg. of aśoka cf. aśoka-bhāṇḍa(ka). Senart em. aśeṣam āhvaya, but does not indicate how he interprets āhvaya, which in both Skt. and Pall (avhaya) is used

chiefly at the end of cpds. meaning *having* ... (as) name.

aśmagarbha (mss. sometimes *asma*), m. or nt. (only Lex. in Skt. except once in a Jain work, pw 7 Add.; recorded nowhere else; popular etym. based on [aśma-] *marakata*?), *emerald*: n. sg. °bham Mvy 5957; °bho, °bhaḥ Divy 51.24; 229.7; 502.7; Av 1.205.3; other forms SP 50.5; 151.2; 153.3-4; 239.7; 256.12; LV 383.2; Mv 11.302.9; 309.16; 310.8; Mvy 6245; Divy 115.3; 297.25; Mmk 63.19; 436.11; Gv 52.15.

aśmantaka, m. or nt. (Skt. Lex.; whether it occurs in this sense in Skt. literature seems doubtful, cf. BR 5.1071), *stove*: Karmav 22.3, 5.

Aśmāparāntaka, MSV iv.186.7, f. °tika, 188.8 *belonging to the country* (Janapada, 186.7) called by that name, which is supported by regular Tib. tradition; see **aparāntaka**.

a-śraddadhāna-tā (§ 22.42), *state of not believing, infidelity*: RP 18.1-2.

a-śraddadhāniya, adj., *incredible*, SP Kashgar rec., for **a-śraddheya** acc. to Kern, Preface, p. vii.

a-śraddha, adj. (neg. of **śraddha**; = Pali a(s)saddha), (1) *not credulous* (in good sense; Pali saddha sometimes *credulous*, in bad sense), °dhaś cākṛtjañṣa ca Ud xxix.33 = Pali Dh. 97; (2) *unbelieving, not having (true) faith*, Av 1.83.7 (ms.; ed. em. *asrā*°).

? **śraddhya**, var. for **śraddhya**, q.v.
[**a-śraddha**, adj., *unbelieving, not having (true) faith*: Av 1.83.7, ed. by em.; but ms. **a-śraddha**, q.v.]

a-śraddhya, nt. (= **śraddhya**, q.v.; Pali assad-dhiya), *disbelief, lack of (true) faith*: Dharmas 30.69.

a-śrāmanaka, adj. (= Pali *assām*°; cf. **śrām**°), *unseemly for monks*: °kāni karmāṇi MSV iii.16.1.

a-śrāmanya, adj. (= Pali *asāmañña*), *not devoted to monks*; regularly with *amātrjña*, *apitrjña*, and *abrāhmānya*, see s.v. *amātrjña* for references; in Mvy 2460 °yam, nt., following *abrāhmānyam*, also nt., but just before *apitrjñāḥ*, *amātrjñāḥ*, m. pl.; perhaps collective, *the group of those who are not devoted to monks*?

aśruka, nt. (= Pali *assuka*; Skt. *aśru*), *tear*: °kāni Mv 1.326.4 (prose).

a-śrenika, adj. (neg. of **śrenika**), with *parivrajakaḥ* ŚsP 615.9, an uncomplimentary epithet of a wandering mendicant, *not a śrenika* (q.v.).

aśleṣa, m., *non-binding, disconnection, freedom*: AsP 294.18-19 yaḥ ... rūpasyaśambandhaḥ sa rūpasyaśleṣaḥ ... sa rūpasyānupādo °nirōdhaḥ.

aśleṣaka, adj., applied to colors: °kai raṅgaiḥ Mmk 61.14; 68.8; 74.22; °kair varṇaiḥ id. 289.11; 304.15; 699.17; 702.6; °kair varṇakalḥ 318.7; 322.20; 567.25; perhaps *not bound or mixed* (with foreign substances), *pure*; so apparently Lalou, *Iconographie* p. 30, l. 3, *couleurs franches*; she cites Tib. (78.24) as *chon* (read surely *tshon*) ma ḥdres, *unmixed color*.

a-śloka (m.; = Pali *a-siloka*), *dispraise, ill-repute, blame*: *aśloka-bhaya* fear of blame or ill-repute, Śikṣ 296.6; Dbh 13.6.

-**aśva**, see **gajāśva**.

aśvaka, m., (1) (= Pali *assaka*) *toy-horse*: °kāḥ Jm 63.10; (2) n. of one of the **Ṣaḍvārgika** (q.v.) monks, Mvy 9475; = Pali *Assaji*, one of the *chabbaggiya* monks; with **Punarvasuka** disciplined for immoral conduct, MSV iii.15.21 ff.; cf. **Aśvaki**(n) = **Aśvajit** as one of the *bhadravargiya* monks; **Aśvaka** was later incarnate as a *nāga*, MSV i.xviii.5.

Aśvakarṇa, m. (= Pali *Assakaṇṇa*), n. of one of the 7 mountains surrounding Sumeru (Kīrfel, *Kosm.* 186): Mv ii.300.18; Mvy 4141; Divy 217.6, 7; Dbh 96.4; (with Sumeru eight), Dharmas 125.

Aśvaki(n) = **Aśvajit**, q.v., in Mv only: Mv iii.328.20 (°ki, nom.); °ki also iii.139.5; °ki (m.c., nom.) 13; °kinā (instr.) 8; °kīśya (gen.) iii.337.5; 339.1.

Aśvagupta, n. of a son of Gupta the perfumer: Divy 351.14.

Aśvaghōṣa, n. of a teacher (and author): Mvy 3480. **Aśvajit** (= Pali *Assaji*, one of the *pañcavaggiyā* *bhikkhū*; cf. **Aśvaki**(n)), n. of one of the five monks (see **bhadravargiya**, with variants): SP 1.10; LV 1.7; Mvy 1037; Divy 268.6; Sukh 2.3.

Aśvatīrthika, var. °aka, n. of a *nāga*: Divy 184.5 ff. (**aśvapṛṣṭha**, m., is not exclusively BHS, though not clearly defined in BR (s.v. *pṛṣṭha*) or pw (s.v. *aśvap*°); cf. Pali *assapīṭṭha*; *the art of riding horseback*: °thaḥ Mvy 5003 = Tib. rta la gzhon pa, *riding on a horse*; LV 156.10, in list of arts mastered by Prince Siddhārtha; Divy 58.24; 100.10; 442.6.)

? **Aśvara**, read prob. **Aśvala**, n. of a ṛṣi: Mmk 18.18.

Aśvaśīrṣa, n. of a *nāga* king: Māy 246.28.

Aśvastha, n. of a mountain: Māy 253.35.

aṣṭa, ppp. of *āśnoti* (Vedic *aṣṭa* in cpds.), *obtained*: LV 390.9 (vs) *aṣṭam artham*. A word-play is clearly intended; see **Aṣṭamga**. (Calc. reads *iṣṭam*, without support of any of Lefm.'s mss.)

Aṣṭaka (= Pali *Aṭṭhaka*), n. of a king: Mv iii.375.7 (vs); he is otherwise in Mv always called **Aṣṭamaka**, q.v.

aṣṭaka-rātri, in LV 251.6 (prose) *haimantikāsv aṣṭakarātriṣu* (read *aṣṭakā*°?), *the nights between the eighth days after the full moon of the two winter months*, see CPD s.vv. *aṭṭhakā*, *antarāṭṭhaka*.

Aṣṭamga, m. (for **Astamga* = Pali *Atthamga*; Skt. *Asta*; ṣṭ for st seems arbitrarily used for the sake of word-play with *aṣṭam* in the next line, § 2.61, see **aṣṭa**), n. of the western (sunset) mountain: LV 390.8 *aṣṭamga nāma parvataḥ* ... *aṣṭam artham dadātu vaḥ*. (Some mss. *aṣṭamo*, so Calc.; all have ṣṭ.)

Aṣṭabhagīnī, n. of the gotra of the nakṣatra *Revati*: Divy 641.11.

aṣṭamaka, (1) adj. or subst. m. (= Pali *aṭṭhamaka*, see CPD s.v.), *one who is in the eighth (and lowest) stage of (Hīnayāna) religious development*, = **srotaāpanna-phala-pratipannaka** (Dharmas 102; for the Pali see Chlders, cited s.v. **śaikaṣa**): Mv i.120.9 (prose) *aṣṭamake dhuta-vedanāgrddhā bhāvanān* (so with all mss.; or read °nām; Senart em. °nā) *uttrasanti*, said of backsliding *Bodhisattvas*, *being eager for the sensations which are (or should be) destroyed (even) in a person in the lowest stage of religious development, they shrink from self-cultivation (bhāvanā)*; Senart fails to understand; Mv i.159.8 *aṣṭamakaḍḍikā pudgalā yāvad arhatpudgalā* (mss. *pumgalā* both times), *from the srotaṇna to the arhat*; *aṣṭamaka-bhūmi*, here the third of the (seven) *bhūmi* of a *śrāvaka*, Mvy 1143; ŚsP 1473.12 et alibi, see **bhūmi** 4; *aṣṭamaka-dharma*, *the conditions (or religious principles) of a person in this stage*, ŚsP 1555.11; (2) m., n. of the king otherwise called **Aṣṭaka**, q.v.: Mv iii.364.7; 365.18; 366.7; 373.23; (3) n. of a *nāga* king: Māy 246.22; (4) n. of a *maharṣi*: Māy 256.13.

Aṣṭamahābhaya-tārā, Sādh 208.6, or -**tārīṇī**, 207.1, n. of a goddess, a form of *Tārā*.

aṣṭamika, nt. (also **aṣṭa**°, q.v.), *food given away on the feast of the eighth lunar day*: Mvy 5758.

aṣṭavat°, in cpd., seems = **aṣṭa**, *eight* (§ 22.50): *prāsādā uccaistvenāṣṭavat-talāḥ* SP 341.10 (vs), *palaces eight floors in height*; so Tib. *brgyad brteṣg*.

Aṣṭasahasrikā-prajñāpāramitā, n. of a work (= *AsP*): Mvy 1328; referred to Śikṣ 37.13 as *Prajñāpāramitā Aṣṭasahasrikā*.

aṣṭāṃśa, adj. (= Pali *aṭṭhamṣa*; for Skt. *aṣṭāśri*, perhaps by confusion with Skt. *aṃśa*), *eight-edged*, of the jewel (*maṇi-ratna*) of a *cakravartin*: MSV i.36.5.

aṣṭāṅga (Pali *aṭṭhaṅga*), (1) *having 8 members or parts*; so often of the 8-fold way, e. g. Mv iii.332.10 *āryā-ṣṭāṅgo mārgo*; Gv 521.5 *aṣṭāṅga-poṣadhe* (see *poṣadha*;

Pali aṭṭhaṅguposatha; = *observance of the sabbath maintaining the 8 [first of the 10] precepts*, sīla, see CPD s.v.; prob. this is meant by °ga-samanvāgataṃ vratam Av I.170.13 and °ga-samanvāgata upavāsa 339.7 ff.; (2) either alone, as Bhv., or aṣṭāṅgopeta, *having 8* (unspecified good) *qualities*, substantially = *excellent, fine, supreme*, so Pali aṭṭhaṅga (-samannāgata, etc.), said of food, fields, men, a voice; in BHS I have recorded it only of water (I with never any indication of any specific 8 qualities): Mv II.365.7 aṣṭāṅga-jala (mss., confirmed by quotation Śikṣ 299.13); 386.20 (vs) aṣṭāṅgupetām (but prob. read with v.l. °tam, and jala as separate word) jala (text cpds. with next) śobhamānām ... puṣkiriṇyo; Av II.84.15 aṣṭāṅgopetaṃ pāṇiyam; Śikṣ 350.8 aṣṭāṅgopetapāṇiya; aṣṭāṅgopeta-, also of water, Kv 8.1; 60.11; Mmk 105.20; Gv 100.25 (misprinted °pata); 163.10; 193.20; 202.20; AsP 363.5; Sukh 93.16; aṣṭāṅga-vāriparipūrṇā Kv 12.20; aṣṭāṅga-salladhārābhīḥ Mmk 444.3; aṣṭāṅga sad-vāri Gv 336.7 (vs); °ga-sammitam (mss. °matam, read so?) Mv III.94.5 (vs), ep. of sopāṇiya(m), q.v.

aṣṭāṅgika, adj. (= Pali aṭṭhaṅgika), of 8 members, said of the way (mārga) to the release from misery (more commonly aṣṭāṅga): LV 183.7; 414.13; Mv III.456.21; Ud XII.4 (these all vss); Dharmas 50 (here the 8 stages are listed).

Aṣṭādaśavakra, m., n. of a mountain: Divy 103.2; 106.26, 28.

Aṣṭādaśavakrikā, n. of a river: Divy 106.28; 107.1. [aṣṭuñcaka, nt., var. for ākañcuka, q.v.]

a-saṃvara (m.; Pali id.; neg. of saṃvara, q.v.), instr. °reṇa KP 130.1-2, 3, 4, 8, or abl. °rato 130.6, *not according to prescription or rule*: 130.1-2 bheṣajyam (= bhai) upayujyāsavarēṇa kālām kuryāt, *using medicine not in the way prescribed, he would die*. Tib. renders cho ga, usually = vidhi or ācāra, but later sdom pa (= saṃvara, Mvy 1608 etc.); (in the more usual sense of saṃvara) KP 103.3 tatra na saṃvaro (restraint) nāsaṃvaraḥ.

a-saṃvaraṇa, adj. (neg. of Skt. saṃvaraṇa), *free from obstruction*: Mv I.204.5 = II.7.20 sarvadiśā (or °śam) kurutha saṃvaraṇā (or °ṇam), *make all directions free from obstruction* (for him).

a-saṃvāsika, m., and f. °kā (cf. next, and Pali id. and asaṃvāsa, same mg.), (a monk or nun) *that is denied the right of living with the order; one expelled from the monastic community*: °kaḥ Mvy 8758; MSV II.204.11; °kā Bhik 16b.2.

a-saṃvāsiya, and f. °yā (cf. Pali asaṃvāsiya; see PTSD s.v. saṃvāsiya), = prec.: °yāḥ, °yo Prāt 477.2; Bbh 46.19; °yā Bhik 28b.1.

asaṃvidita, perhaps *unperceived, not consciously grasped*: in Mv I.41.5 and III.334.8 (both somewhat corrupt, prob. intending) asaṃviditā asaṃviditapūrvā (lokāntarikā, sc. nirayā or narakā); in Mv II.162.10 Senart also reads asaṃviditapūrvā, mss. (aghā)-saṃvidhipūrvā. The three other Mv versions of this formulaic passage have (aghā) aghasaṃbhūtapūrvā, or (aghā) asaṃbhūtā asaṃbhūtapūrvā. All these are corruptions of an original prob. to be reconstructed as aghā aghasaṃvūtā; the Pali has aghā asaṃvūtā (brilliantly corrected by Senart, Mv I n. 405-6, to aghā aghasaṃvūtā); LV and Śp aghā aghasphuṭā (*full of misery*, substantially = aghasaṃvūtā *enwrapped in misery*). See discussion of the passage s.v. lokāntarikā.

[**asaṃvivāda-**, *not breaking one's word*, in °da-paramatā: Gv 89.3; apparently error for Skt. a-visaṃvāda; curiously the same error is recorded once in Skt. a-saṃvivādi-tā, see BR 7.473, for a-visaṃvādi-tā, 6.1270.]

asaṃvṛta, (1) adj. (= Pali asaṃvuta; apparently not in this sense in Skt., tho saṃvṛta *restrained* occurs), *uncontrolled, unrestrained* (cf. saṃvara, saṃvṛti): LV 87.13; 138.13; vācā asaṃ° MSV II.210.14; (2) subst. nt.:

LV 372.7 (vs) ṣoḍaśa asaṃvṛtāni the 16 uncontrolled things (... chinnāni mayeha samsthena; said by the Buddha at the Bodhimanda). I have no clue to what is meant and have found no parallel. The passage is omitted in Foucaux's Tib.; his transl. of Skt. says *omissions*. Cf. asaṃvara, 'indiscipline', AbhidhK. LaV-P. IV. 57 (?).

asaṃskṛta, adj. and subst. nt. (= Pali asaṃkhata, ep. of nibbāna, perh. as *uncreated by a combination of factors*, but see CPD), *unconditioned*; as nt., one of three *unconditioned things*. The adj. occurs e.g. Laṅk 189.14. The three asaṃskṛtāni are ākāsa, pratisaṃkhyā-nirodha (which = nirvāṇa), aprati° (see pratisaṃkhyā and aprati°), Dharmas 32; in Mvy 2184 °tam, but 2185-6 name only the 2d and 3d, not ākāsa; without mention of the term asaṃskṛta, and with substitution of nirvāṇa-(-dhātu) for pratisaṃkhyā-nirodha, the three are named Laṅk 177.3; 197.12; see also AbhidhK. La V-P. I.7.8.

a-saṃkathya, adj. (neg. gḍve. of Skt. saṃkathayati), *not fit to be talked with; to be avoided in social relations*: Laṅk 61.13; 331.10 °yāḥ.

Asaṃkīrṇa, n. of a former Buddha: Mv I.139.1. **asaṃkrānti-tā**, condition of not passing (into another state): Dbh 36.25 sa sarvadharmāṇām asaṃkrāntitām cāvināśitām ... vyavalokayati.

a-saṃkliṣṭa (= Pali asaṃkiliṭṭha), *not impure*, see saṃkliṣṭa.

asaṃkhyā, nt., a high number: Mvy 8040.

? **asaṃkhyaya**, adj., *innumerable*, occurs repeatedly (instead of regular asaṃkhyeya) in mss. of LV, and is sometimes adopted by Lefm. in the text: 86.15 (vv. II. asaṃkhyā, asaṃkhyeya); 112.4 (with most mss., v.l. °khyeya). Weller 23 would read asaṃkhyeya always, perhaps rightly; but the frequent occurrence of °khyaya in the mss. is strange. Like Weller I am unable to understand the long ā in asaṃkhyayā-kalpakoṭi- 86.15; probably read °ya- as in 112.4. Instr. of a-saṃkhyā unlikely.

asaṃkhyeya, (1) adj. (= Skt. id., Pali asaṃkheyya), *innumerable*. In Pali (see Childers s.v. kappo) as an adj., applied to kappa (see BHS kalpa), denotes a world-age of a certain extent; in some definitions at least, of a length intermediate between a mahā- and an antara-k°. Acc. to La Vallée Poussin, AbhidhK III.188, asaṃkhyeya kalpa means here *le temps que durent un nombre asaṃkhyeya* (10 à la 59me puissance) *de mahākālpas*. I have not noted the Pali usage in the texts excerpted by me (but see Przyluski, Açoka, 408). Typical of their use of this adjective with kalpa is SP 17.8 asaṃkhyeyaiḥ kalpāir asaṃkhyeyatarair vipulair aprameyair acintyair etc., in which asaṃkhyeya has its normal Skt. mg. of *innumerable*; (2) nt., a very high number: Mvy 7802; 7932 (cited from Gv); Gv 106.20; 134.5; SP 316.7; Sukh 31.2; Divy 245.11 tribhir asaṃkhyeyair; 246.2; 254.3.

asaṃkhyeya-parivarta, m. (Mvy) or nt. (Gv 134.6), *square of prec.* (2): Mvy 7803; 7933 (cited from Gv): Gv 106.20 (gen.); 134.6 °tam, n. sg.

Asaṅga, (1) n. of an author: Sādh 325.4 (= 37); (2) n. of a yakṣa: Māy 43; (3) see Āryāsaṅga.

Asaṅgakāyaraśmitejomati, n. of a Bodhisattva: Gv 81.20.

Asaṅgacitta, n. of a Bodhisattva: Gv 81.6.

Asaṅgajñānaketudhvaja, n. of a Tathāgata: Gv 14.24.

Asaṅgadhārāṇi, n. of a samādhi: Mvy 811.

Asaṅgadhvaja, n. of a Bodhisattva: Gv 2.18.

Asaṅganetra, n. of a Bodhisattva: Gv 3.1.

asaṅga-pratibhāna, nt. and adj. (see pratibhāna), *unobstructed confidence or readiness* (in speaking): SP 330.4 (vs) °bhāni (so read with WT, for °bhāne; KN °bhāni) sthita (read with WT °tās ca) kecit; as adj., *possessing this faculty*, Mv I.119.16; asaṅga-pratibhāna-tā (one ms. omits -tā, perhaps correctly, °bhāna being then

a subst. as in SP 330.4) -pratilambho SP 327.6 (prose), attainment of the state of possessing this faculty.

Asaṅgabaladhārin, n. of a Buddha: Gv 257.20.

Asaṅgabalavīryamati, n. of a Bodhisattva: Gv 81.26.

Asaṅgabuddhi, n. of a Bodhisattva: Gv 4.13.

Asaṅgamati, n. of a Buddha: Gv 285.21.

Asaṅgamicandra, n. of a Buddha: Gv 256.8.

Asaṅgamukha, n. of a method of 'Bodhisattva-salvation' (Bodhisattva-vimokṣa): Gv 69.22 ff.

Asaṅgamukhapraveśa, n. of a Bodhisattva-dhāraṇī: Mvy 754.

Asaṅgavyūha (m.?), n. of a method of 'Tathāgata-salvation' (T°-vimokṣa): Gv 80.23; 83.12.

Asaṅgaśrīgarbharāja: Gv 27.1, or (corruption)

Asaṅgaśrīrāja: Gv 11.5 (corrected 2d ed.), n. of a Bodhisattva.

Asaṅgasvara, n. of a Bodhisattva: Gv 4.8.

Asaṅgotarajñānin, n. of a Bodhisattva: Gv 2.14.

asaṃgrāha, see **saṃgrāha**.

asaṃjñā-samāpatti, f., a kind of **samāpatti**, q.v.: Mvy 1502 = **asaṃjñī-samāpatti**, q.v.

[**asaṃjñika**, read **āsaṃjñika**, q.v.]

asaṃjñin (= Pali **asaññī-n**), *unconscious*, only noted in the cpds. which follow; cf. also **āsaṃjñika**.

asaṃjñī-sattva (= Pali **asañña-satta**), *having a nature that is free from consciousness*, or acc. to CPD *Unconscious Beings*, n. of a class of gods (see s.v. **deva**), one (in Dharmas and LV the 4th) of the classes of rūpāvacara gods of the 4th dhyāna-bhūmi (missing in the other standard lists of gods, but required to make up the standard count of 18 classes of gods in BHS or 16 in Pali); Dharmas 128; LV 150.9; Divy 505.23 (see s.v. **āsaṃjñika**); in Mvy 2297 mentioned as an example of dwellers in the 9th and highest **sattvāvāsa**, but this is certainly an error; they belong in the 5th **sattvāvāsa**, see this word. This is confirmed AbhidhK. LaV-P. II.199. f., where the name is discussed, and it is said that they dwell in (a specially high part of) the **brhatphala** heaven.

asaṃjñī-samāpatti, f., also **asaṃjñā°**, q.v., *attainment of the state of those who are without consciousness* (**asaṃjñin**, q.v.), or *unconscious state of attainment*: Mvy 1987; AbhidhK. LaV-P. II.200 f., with notes (it is lower than **nirodha-samā°**). See also **āsaṃjñika**.

Asaṅgaṣaṅgaṭīrtidhvaṇa, n. of a Tathāgata: Gv 422.22.

a-saddadhāna, pres. m. pple. (MIndic for a-śradda°, which is a v.l. here), *not believing*: °no Mv II.338.10.

asadhā, read **asādha°** (see s.v. **śādha**), *not tricky*: in Mv II.63.15 (vs) read prob. **asadh°** (mss. cited as **asadh°**) **rjjubhūto**.

Asanī (read **Aśanī**, *devouring one?*), n. of a piśāci: Māy 239.6; n. of a rākṣasī: Māy 243.19.

asantaka, adj. (a-santa-ka, cf. **santaka**; ka-extension of a-extension of Skt. **asa(n)t**), *unreal*: SP 281.9 (vs) **asantakā dharma ime**.

a-saṃdhi, in Laṅk 160.11 ff. *non-attachment* = *parimocana*, *release*; neg. of **saṃdhi**, q.v., in the unusual sense of *attachment, binding*, which it has in this passage.

a-saṃdhukṣana-tā, see **saṃ°**.

asamanta, m. (Mvy) or nt. (Gv 134.9), a high number: Mvy 7808; 7940 (here cited from Gv); Gv 106.22 (gen.); 134.9 °tam (n. sg.).

asamanta-parivarta, m. (Mvy) or nt. (Gv 134.10), *square of prec.*: Mvy 7809; 7941 (here cited from Gv); Gv 106.22 (gen.); 134.10 °tam (n. sg.).

a-samanvāharitvā (neg. ger. of **samanvāharati**; cf. °vāhṛtya), *without giving thought to the matter*; negligently: Mv II.97.10.

a-samanvāhāra, m. (cf. Pali **asamannāhāra**; neg. of **samanvāhāra**, q.v.), *lack of concentration* (with additional connotation of *heedlessness, negligence*): Divy 190.28 f.

a-samanvāhṛtya (neg. ger. of **samanvāharati**, q.v.; cf. °vāharitvā), *without having concentrated the mind* (by a special effort); in the phrase **asamanvāhṛtyā rhatām** (or, 'rhaṁcchrāvakaṇṭhāyabuddhānām; or, śrāvakaṇṭhāyabuddhānām) *jñānadārśanam na pravartate, without having concentrated the mind* (by a special effort), *the insight-into-truth of arhats* (etc.) *does not operate*: Divy 84.6; 190.8; 313.10 etc.; Av 1.244.16; 255.5.

asamaya-vimukta, adj. (= Pali °vimutta; opp. of **samaya-vi°**, q.v., with references), *released finally, without term, absolutely*: Mvy 1026.

asama-sama, adj. (= Pali id.), *without a peer, unequalled, supreme* (lit. *having no equal like him?* Müller, in Transl. of Sukh 9.16, *equal to the unequalled*): Mvy 6379; usually ep. of Buddhas or Bodhisattvas, LV 100.2; RP 4.12; Śikṣ 139.5; Sukh 9.16; of the five groups (**skandha**, 3) of factors in the development of dharma, Mvy 103; as n. of a former Buddha, Mv III.231.3 f.; as n. of a samādhi, Mvy 587 (text **asamasamā**, but Index °mo, and so Mironov) = ŚsP 1422.13 (°mo).

asamprakampin, adj. (= Pali **asampak°**; to **sampra-kamp-**; cf. **samprakampana**), *not subject to shaking*: Mv 1.292.15 **caturbhi vātehi asamprakampi**.

a-samprakhyaṇa, nt. (neg. of **saṃ°**, q.v.), *lack of clarity, obscurity, confusion*: Mvy 2672 (follows **saṃ°**); 2478 = Tib. ml gsal ba (in a list of vices and faults). Note that **samprakhyaṇa**, q.v., is equated with **a-saṃmoṣa**, *non-confusion*, implying synonymy of **saṃmoṣa** and **asamprakhyaṇa**.

a-saṃprajanya, (1) nt. (neg. of **saṃ°**, q.v.; = Pali **asampajañña**), *lack of intelligence or mindfulness* (CPD, *want of consideration or self-control*): Dharmas 69 (one of the upakleśa); Mvy 1978; Śikṣ 82.21 °nyācārin, *behaving with ...*; 123.14 °nya-paratantra, *subject to ...*; (2) adj. (Bahuvrīhi), *lacking in saṃprajanya*: Śikṣ 108.8 **muṣṭasrutīś cāpi asaṃprajanyo**; °tā, *state of being ...*: KP 95.10 (**eittavikṣepa**)-**asaṃprajanyatā-dusprajñatā**.

asaṃprajñāna, nt. (neg. to an unrecorded **samprajñāna**, from Skt. **sam-pra-jñā-**), *lack of perfect knowledge*: Mvy 6893 = Tib. **śes bzhin ma yin pa**.

a-saṃprabhīta, adv. °tam (neg. of ppp. of ***sampra-bhī-**, unrecorded), *in an unterrified manner*: Mv II.281.3 °tam ca viloketi (mss. °kesi).

a-saṃpramuṣita (neg. of ppp. of **sampramuṣyate**) (1) *not deprived* (of what is expressed by preceding member of cpd.): Mvy 803 -**cittāsaṃpramuṣitāḥ**; LV 275.6 **sarva-dharma-dhāraṇya-asaṃpramuṣitāḥ**; (2) *not taken away or not lost*: Gv 521.17 **asaṃpramuṣitena smṛtibālādhanena**.

Asaṃpramoṣa, m., n. of a samādhi: Mvy 526; ŚsP 1416.22 (misprinted °modho); 1417.2. Cf. **Bodhicittāsaṃpramoṣa**. As common noun (neg. of Skt. **sampramoṣa**, *disappearance, loss*, see s.v. **sampramuṣyate**) the word hardly needs recording; it means *non-disappearance, non-deprivation, non-loss*, e.g. Mvy 785; 961; etc.

a-saṃpramoṣaṇa (nt.; cf. prec. two), *the non-loss*: Suv 103.6 **smṛty-asaṃpramoṣaṇāya**, *unto non-loss of memory or mindfulness*.

a-saṃpravāṇa-tā (? neg. of **saṃ** plus **pravāṇa**, Pali **poṇa**), (state of being) *not devoted to, bent upon* (in comp.): Gv 525.12 **kāyacittāsaṃpravāṇatayā** (see s.v. **anāyūha**).

a-saṃpravedhana (nt.; to **sampravedhati**, q.v.), *non-shaking, non-perturbation*: Gv 463.22, cited Śikṣ 35.7 **sarvaduhkhāsaṃpravedhana-tayā**, *because of the state of not being subject to perturbation by any sorrow*.

a-saṃpravedhin, adj. (= Pali **asampa°**; as prec.), *not subject to shaking or perturbation*: Mv II.300.5 (vs) **acalo asaṃpravedhi** (n. sg. m.); 383.22 °vedhi (n. sg. m.).

a-saṃbhinna, **a-saṃbhedana**, see **saṃ°**.
Asaṃbhrāntavacana, n. of a former Buddha: Mv I.141.12.

asaṃmoṣa (m.; prob. Sktized from Pali asaṃmosa, neg. of saṃmoṣa, to mussati, historically connected with Skt. mṛṣyati; but acc. to CPD to Skt. root muṣ), *non-confusion* (synonym of *samprakhyaṇa*, *clarity*, q.v.); asaṃmoṣa-dharmāṇo Buddhā Bhagavantaḥ Divy 49.10; 50.21; 154.15; 178.6; 190.11; -jñāna-praveśāsaṃmoṣa-smṛti-vyūha-gato (2d ed. 'garbho) nāma eṣa vimokṣaḥ Gv 524.12. Cf. next.

a-saṃmoṣaṇa-tā (cf. prec. and Pali asaṃmosana-rasa, CPD), *state of having no (mental) confusion*: LV 440.17 (smṛti-nidhānam, sc. pratilapsyate) asaṃmoṣaṇa-tayā.

a-sahita, adj. (= Pali id.), *not sensible*, see **sahita** (1).

a-sahya, (1) adj. (in Skt. *unendurable, insupportable; irresistible*), *that cannot be supported*, and so in *hopeless state, lost*, of a ship doomed to destruction: Divy 229.17 asahyam vahanam; 502.14; (2) subst. (nt.), (what is insupportable,) *ill-health or bad luck* (cf. **sahya**): Divy 258.16 sahyāsahyam prṣṭvā, *having asked about good or bad health* (fortune); (3) m., n. of a former Buddha (*Irresistible*): Mv iii.237.8.

asahya-sāhin, adj. (only m. as epithet of a Buddha; = Pali asayha-sāhin, also so used), prob. *enduring* (or *sustaining, accomplishing*) *what cannot be endured (accomplished, sc. by others)*; so the Pali comms. (e. g. on Pv ii.9.22) seem to take it; cf. Senart i n. 571, suggesting also the possibility *conquering the unconquerable* (but preferring the other): Mv i.255.16; 256.1 °sāhi (n. sg.), of Buddha; in Mv iii.109.19 read buddhasya asahyasāhino (for text °tāyino), with same verse in Pali Therag. 536 (asayhasā°).

asāta = **asāta**, q.v.

asādīsa, see **sādīsa**.

a-sāmpreya, adj. (neg. of *sām*°, q.v.; = Pali asap-pāya, *unfit, improper*: Prāt 526.15, as quasi-subst., *an improper thing*: (garhaṇīyam ... sthānam āpanno 'smy) asāmpreyam pratideśanīyam (in a formula of confession).

asāraka, adj. (= Pali id., Skt. asāra), *unsubstantial, empty, worthless* (see synonyms below): LV 242.15 and Suv 57.14, of the body (kāya); SP 282.1, read with WT asārakā for KN na sārakā, of conditions of existence (dharmāḥ); Mv ii.145.19 (sarvadharmam) riktakam tucchakam asārakam, *empty, vain, unsubstantial*; AsP 346. (9-10) (punyābhisamskāro bodhisattvasya ... śūnyaka ... riktaka) ... tucchaka ... asāraka ity evākhyāyate; śāstrāni ... °kāni (so, with n) Mv i.79.5 (vs), *worthless (false) sciences* (of the world). In some or all of these pejorative force may reside in the suffix -ka.

Asiccheda, n. of a hell (cf. Asipattra): Kv 50.3 °de mahānarako.

asita, (1) adj. (*black*, and hence) *inauspicious, offensive*; so AMg. asiya = aśubha, Sheth, Ratnach.; not in Skt. or Pali: LV 327.8 (vs) na ca jara asitā, *and (while) there is no offensive old age* (so Tib. mi śis, normally = aśubha); (2) adj. (= Pali id.; a-sita), *unfettered, free*: of Buddha, MPS 12.9; MSV i.12.14; (3) m. (= Pali id.), n. of a well-known sage, 'the Buddhist Simeon': LV 101.1 ff. (his story told); 253.1, 15; Mv ii.30.13 ff. (his story; in 37.13 called **Kāla** (5), q.v., if Senart is right); 144.8; 151.12; he was the maternal uncle of **Nālaka**, q.v., Mv iii.382.16; Divy 391.6; (4) n. of a Bodhisattva: Gv 442.18; (5) m. or nt., n. of a plant, as var. in mss. for **asītakī**, q.v.

Asitabhānu, n. of a former Buddha: Mv i.139.5.

Asidharā, n. of a rākṣasī: Māy 241.33.

(**asipattra**, occurs as n. of a hell in Skt., see Schmidt's Nachträge, and in Mmk 115.1 °tṛe; presumably = the commoner asipattravana = Skt. id., Pali °patta°, *sword-leaf-wood*, e. g. Mmk 635.23; in this the trees have swords as leaves, which the wind blows down on those who live in it, Mv i.7.8.)

Asimuśaladharā, n. of a rākṣasī: Māy 243.32.

Asurakā, n. of a pool near Niratī, the city of the Kimpnaras: Mv ii.111.5.

Asuradeva, n. of a former Buddha: Mv i.141.2.

Asuranemin, n. of a maharṣi: Māy 256.29. Cf. **Suranemin**.

Asuraprāmbhāra (I read °prāgbhāra?), n. of a mountain: Māy 253.34.

Asura-lipi, n. of a kind of script: LV 126.3 (confirmed by Tib. lha ma yin = asura).

Asurendrā, n. of a kimpnara-maid: Kv 6.21.

asecana, adj. (Pali id., CPD; = next; partly m.c.? § 22.24), *delightful, blissful*: (of salvation) Mv iii.421.19 adhigacchati (mss. °anti) padam śāntam asecanam ca mocanam ('nakam would be unmetrical); manāpāsecana- Mv iii.66.4-5 (prose).

asecanaka, adj. (= Pali id.; in BHS also **asecaniya**, **asecana**, and **āsec**°, qq.v.; etym. uncertain, cf. Tib. below), *charming, pleasing*, almost always, as in Pali, of sights (particularly of the appearance of persons, notably a Buddha) or sounds: Mvy 392 asecanako rūpeṇa (of Tathāgatas) = Tib. sku byad blta bas chog ml śes pa (chog śes pa = *content*), *having beauty of form which one cannot be satiated with looking at*, perhaps analyzing a-plus a form of secayati *cause to drip, saturate*, and so *saturate*; but I find no such meaning recorded for secayati or any relative. See CPD on Pali exegesis. Often associated with apratikūla, *not repulsive*, of both sights and sounds: asecanaka-darśana, *of lovely aspect*, of Buddhas LV 427.20; Mv iii.259.17; Divy 226.27; 251.21; 547.12; of a stūpa Divy 23.13; of the ocean, as compared to a park Gv 194.21 (mahodyānam ... mahāsāgarāma iva ...) asecanaka-darśanam (1st ed. asevanaka°); foll. by apratikūla, darśanāye (or °ya), *fair and lovely to see*, of Buddhas Mv iii.64.10; 379.9; 407.8; 425.8; °nako (both edd. °kā-) rūpeṇa, of an emperor Gv 333.19; pañcā °secanakā darśanena, hastī nāgaś ca rājā ca sāgaras ca śiloccayo °secanakā darśanena, Buddhaś ca bhagavatām vara iti Divy 334.15-16; of sounds, (ghoṣo ...) manojñāḥ asecanakaḥ apratikūlaḥ śravaṇāya Mv iii.226.17; 229.3; almost the same Sukh 36.1; 38.6; asecanakaś ca ... apratikūlaś ca, of Buddha's voice Mv iii.343.1; (mahāpṛthivī ... kampe, or kampayati ...) ullokaniyam ca asecanakam (so, or **asecanīyam**, q.v., mss.; Senart sometimes em. āsec°) ca apratikūlam ca (adverbs: *in an admirable, charming, unrepellent way*) Mv i.207.1 = ii.10.11; iii.341.8 (of the quaking of the earth).

asecaniya, adj. (= **asecanaka**, q.v.), *charming, pleasing*, of sounds (śabdāḥ) LV 52.7; 411.10 (here several mss. asecanakā); and v.l. (one ms.) °yam for asecanakam, adv., Mv i.207.1 = ii.10.11.

Askhalitapravarāgra, n. of a former Buddha: Mv i.137.8.

astamgama (m.; = Pali atthamgama, used as synonym of nirodha, as in LV; not in Skt., which has astamgamana, *setting, of heavenly bodies, disappearance, cessation*: LV 263.(12-13) jāṭijārāmarāṇasambhavanām astamgamāya (v.l. °gamanāya).

astambhin, adj. (= BHS and Pali **acchambhin**, q.v.), *not paralyzed with fear, not frightened*: LV 84.14 asamtrastaḥ, astambhi; 318.12 anuttrasto °stambhi adīno °līnāḥ.

I asti, (there, it) *is*: (1) alone or with nāma, in strong asseverations: Mv ii.145.15 (also 18, etc.), in response to a question, *I hope you don't see any bodily affliction*, etc.: asti tāta śarīre pratipīḍam paśyāmi, *I do indeed (I certainly do) see affliction in the body!* etc.; iii.440.7 (without preceding question) asti nāma tvam mohapuruso, *you are most certainly a man of delusion!* (In response to a question, as in Mv ii.145.15) Jm 17.12 asti deva kimcid aham api ... samanusrāmāmi, *O yes indeed, my lord, I too have some remembrance ...*; Mv i.346.20 and 347.8

(and I.346.13 where text erroneously api for asti) asti nāma tvam... adinnam anyātakam śālim ādiyaś, *you most certainly are taking...*; (2) in Divy 424.27 asti khalu me (printed as a complete sentence): 'perhaps I have it! = I know what I have to do! (followed by: pūrvam rājño 'śokasya gṛhadvāram anuprāptaḥ); (3) as prior member of noun cpds. (Pali also atthi-dhamma, -bhāva, and natthi): asti-dharma, m., *condition of being*, and asti-nāsti-bhāva, *condition of being and not being*: LV 393.7 (vs) na ca punar iha kaścid astidharmaḥ, so 'pi na vidyati yasya nāstibhāvāḥ, (8) ... tasya na bhoṭ' iha asti-nāsti-bhāvāḥ.

2 asti, noun (f.?), *property, goods*, only in comp. with parityāga or °gin: Gv 332.21 sarvāstiparityāgatayā, *by the process of giving away all property (to beggars)*; 333.24 sarvāstiparityāgi; 540.6 sarvāstiparityāgena.

?astopaka or astomaka, see āst°.

asthāna, nt. (= Pali atthāna), opp. sthāna (4, 5), q.v., (1) *an impossibility*, generally followed by a clause introduced by yat: LV 232.17 asthānam etad... yat kumāro aprāpya bodhim punar iha āgameyā, *it is impossible that the prince should return here without having attained enlightenment*; Av II.4.6; often followed by the synonym anavakāśo (yat...), as in Pali atthānam (etaṃ) anavakāśo: Gv 498.5; Divy 174.1; 207.9; 264.5; 270.13-14; Dbh 25.14; Lañk 198.9 asthānam anavakāśam cokaṃ; in cpd. sthānāsthāna, *possibilities and impossibilities*, sound and unsound propositions or conclusions, Bbh 4.8; Mv I.134.12 sarvakarmeṣu nānāsthānāsthānakūśalāḥ *clever in regard to various sound and unsound conclusions (or, possibilities and impossibilities) in dealing with all actions*; sthānāsthāna-jñāna (Pali tñānatthāna-jñāna), *knowledge of...*, the first of the 10 bala of a Tathāgata, Mvy 120; Dharmas 76; LV 433.4; (2) *impropriety* (this is closer to Skt. usage, BR and pw); in Mv I.101.7 read asthānato for mss. asthānanto (Senart em. asthānatāye, unmetr.) from (because of) non-place, non-propriety, impropriety, see s.v. asthānatā.

asthāna-tā, *impropriety* (cf. asthāna 2): Mv I.101.2 kevattakāni karmāṇi asthānatāye na samupacaranti, *what actions do they refrain from performing, because (such actions) are improper?* Senart omits na, which mss. read, and so misunderstands the sentence (pp. xxx and 455). Below in I.7 read asthānato, see asthāna.

asthi-bheda, m., acc. to pw 7 App., *Knochenbruch*; but rather *pain in the bones*, n. of a kind of disease: in lists of diseases, Bhik 17a.2; Mvy 9525 = Tib. rus pa la zug pa, or, rus pa zugs pa; Chin. also *bone-pain*.

asthi-yantra, *skeleton*, in phrase asthiyantravad ucchrita-, of pretas: Divy 7.20; 8.19; MSV I.59.20; Av I.243.9 (Féer se dressant comme un squelette).

asthi-śakalā, °śaṅkalā, °saṃkalikā, °śakalikṛta, °saṃkalibhūta (Pali atthi-saṃkhalā, °likā, see CPD), (*made, become*) a *skeleton*: °śaṅkalā, thrice in Kalpanāmaṇḍitikā, see Lüders, Kl. Skt. Texte 2, 42; °saṃkalikā Mv I.21.9 ('kāḥ, v.l. sakal°, parivarjyanti nirmānsā snāyusamyuktāḥ); 22.2 ('kāyo, mss. 'kāyā, n. pl.); 24.9 (nirmānsā 'kā); Śikṣ 211.9 ('kāṃ māmsaṇitamrakṣitāṃ snāyuviniḍaddhām); °śakalā Divy 239.29; 240.3, 11; Divy Index takes śakalā as *skin*, against which see Lüders, who does not cite the Pali equivalent, which conclusively proves his and my interpretation; °śakalikṛtaḥ, *made into a skeleton*, Divy 476.20 (preceded by nirmāṃso); °saṃkalibhūtāni (mṛtaśarīrāṇi) Śikṣ 211.11, *turned to skeletons*; CPD cites 'Skt.' asthi-śṛṅkhālī, which is a Lex. word said to be n. of a plant, only; but whether Senart is right in separating this (and Pali atthi-saṃkhalikā) from Skt. śṛṅkhalā (also °la), Pali saṅkhalā, °likā, *chain*, is doubtful; Senart assumes secondary influence in Pali of the latter on an orig. (atthi-)saṃkalā, °likā; but in AMg. the words for *chain*, saṃkala, °lā, °liyā (surely related to Skt.

śṛṅkhalā) have k for kh, presumably by influence of AMg. saṃkalla = Skt. saṃkalita, *united* etc. (cf. also Pkt. saṃkalaṇa, Skt. °na), and the BHS words here treated might have a like origin. It is significant that BHS, like AMg., seems clearly to have śaṅkalā and saṃkalā, qq.v., *chain*.

asthi-saṃghāta, m. (= Pali atthi-saṃ°), *heap of bones, skeleton*: Divy 61.21 yatra kāśyapasya bhikṣor asthisamghāto 'vikopitas tiṣṭhati; 61.24; 76.27; 465.25.

asthi-saṃjñā (= Pali atthika-saññā), (contemplation of) the notion of a skeleton; one of the aśubha-bhāvanā or -saṃjñā, q.v.: Mvy 1164; Bhik 27a.3; ŚsP 59.15; 1258.7 (here corruptly asmi-).

Asthisena (= Pali Atthisena; the 'correct' Skt. form prob. Arṣiṣeṇa, cf. CPD), n. of a purohita's son, previous incarnation of the Buddha: Mv III.418.19 ff. (called a vanipaka).

Asthisenasya jātakam (colophon), see prec., n. of a jātakā (= Pali Jāt. 403): Mv III.420.5.

asthikṛtya, ger. (= Pali atthikatvā, °tvāna), *paying careful heed to*: Mvy 1809. The Pali form is taken by comm. and modern exegetes as for arthikṛtvā. Our form might be a false Sktization of this. But Tib. rus śin ltar ḥdzin pa, *taking hold in persevering* (rus śin; but lit. *bone-like?* rus pa, bone) fashion (alternatively, ched cher ḥdzin pa, *taking hold more and more, with intensity*). Is the resemblance of rus śin to rus (pa) bone a mere coincidence? There is, however, a v.l. āsthī°, which suggests derivation from a form of āsthā-; cf. Asthiti.

a-sparśa-vihāra, m. (cf. sparśa-vihāra-tā; = Pali aphāsu-vihāra), *discomfort*: AsP 253.9 na cāsyā asparśavihāra amanaāpaḥ kāye utpadyeta.

a-spharaṇīya, neg. gdve. (to spharati, q.v.), *not to be pervaded or penetrated*: Śikṣ 249.5, 8 asphuṭam aspharaṇīyaṃ (in 5, tvānmānsaṇipitena; of the elements in the body constituting the ādhyātmika ākāśadhātuḥ, line 3).

asmākina, adj. (see s.v. āsmākina), our: °nāṃ karmaplotiṃ Av I.242.9; 257.8 etc.

asmimāna, m. (= Pali id.), *self-conceit, egotism*: °naḥ Mvy 1949; Karmav 47.6; stem in comp. Mvy 1601; Divy 210.5; 314.21; Dbh 28.26; 48.11.

[asmi-saṃjñā, ŚsP 1258.7, read asthi-saṃjñā, q.v.] asya, also sya, apparently particle of emphasis; acc. to Senart on Mv I.45.1, = Skt. svid, Pali su (also assu). (Note that PTSD s.v. su° derives this not only from Skt. svid but also from Skt. sma, for which it there states that Pali also has sa and assa; but neither of these forms is cited in their proper places in PTSD; Andersen, Reader, Glossary s.v. sudam, also mentions sa and assa as occurring for Skt. sma but does not list them; PTSD s.v. assu cites once assa as v.l. for assu; otherwise I have no record of Pali (as)sa as a particle.) In mss. of Mv anyā or anyam is sometimes read for asya: evam asya syāt Mv I.45.1, 5, 9, 12; kim asya nāma I.343.4; tasya sya dharmā I.292.1; kim sya nāma, and kena sya nāma, I.346.8 and 9, 15 and 16; 347.3.

?aha, interj. of grief or objurgation (such a form may have existed in Pali, see PTSD s.v.; cf. Skt. and Pali ahaha and aho, oh! fie! prob. read aha bhoḥ Mv I.8.1 (Senart em. ahaha bhoḥ).

ahamghāta, m., in Kv 94.23 apparently *self-slayer, suicide*; text seems corrupt: ye mātāpitṛghātakā ahamghāta stūpabhedakā-s (so printed); ahamghāta can hardly be part of the cpd. stūpabhedakās; should we read ahamghātākāḥ, assuming accidental omission of the syllable kāḥ?

a-hasita-keśa, adj. Bhvr. (a-hasita, neg. of Pali hesita = Skt. hrṣita, of hair), *with hair not standing on end*; so read with mss. Mv II.44.10 (Senart em. sahita-keśa); one of the anuyatījana of the Buddha.

ahārya-hāriṇī, said of a river, acc. to Speyer *carrying away rocks or boulders*: Av I.235.11 sā ca nadi ah° śighrasrotās te ca mrgā durbalāḥ. Perhaps rather, (capa-

ble of) carrying away a mountain; in Skt. ahārya (as adj. what cannot be carried away) seems to be used as subst., mountain, not only in Lex. (BR) but in literature (Schmidt, Nachträge).

ahituṇḍika (also °aka?), m. (Skt. Lex. °ika, but in literature only ahituṇḍika recorded; Pall ahi°, see CPD s.v. ahi-guṇṭhika), (1) *snake-charmer* (the spelling °aka only Mv ii.178.1, and with v.l. °ika 178.11; 179.12): Mv i.92.3; 131.5; ii.178.1, 2, 3, 11, 14; 179.3, 5, 9, 12, 13; 183.14, 18; 188.20; Divy 436.28; 437.3, 9; 497.12; (2) n. of a brahman of Śusūmāragiri: Divy 188.11.

Ahibhānurāga, n. of a former Buddha: Mv i.141.7. **ahiri(ka)**, see **ahrika**.

[ā]hirodaka, Divy 384.24, read **hirodaka**, q.v.]

ahu, m.c., rarely for Skt. aho, interj.: ahu vañcito 'smi SP 62.4 (vs), alas! (so Tib., kye ma; and cf. aho 61.12) *I am deceived*. But in 62.16 ahu = aham, as very commonly (§ 20.7).

? **ahṛsvaram**, m. or nt., or adj., (making) a piteous sound, lament(ing); in Mv iii.43.3, 6; 45.17 the mss. almost unanlously read ahṛsvaram (or °rā; once one ms. ahīsvarā) krandamānā(h), crying piteously, of hell-inhabitants. I cannot explain the form (it could be an adverb); but

Senart's violent em. bhīśmasvaram is unconvincing, even to himself (see his note).

a-heṭhaka, adj. (neg. of **heṭhaka**, q.v.), not doing harm, or as subst. a non-injurious person: Mv i.364.6 °kā... tṭpāni bhakṣayanti; 365.10 sattvaratnānām aheṭhakānām; ii.213.10 vāyam aheṭhakā adūṣakā anaparādhino; 215.11; 217.14; iii.363.9; aheṭhakā(h) Ud xxx.48. **ahoḍima**, read prob. uhoḍima or avaho°, see s.v. **avakoṭimaka**.

aho nāma, interj. (the combination has not been found recorded), Oh, I say!: SP 102.12 (prose) aho nāmāham nirvṛtiprāpto bhavēyam yadi me sa putra imaṃ dhanaskandham paribhūjita, Oh, I say! I would be blissfully happy if this son of mine could enjoy this mass of wealth!

[**Aholūkhakalamekhalā**, see **Maholū°**.]

(**ahiri**), **ahrika**, **ahirika**, adj. (= Pali **ahirika**; neg. to hri plus -ka; in Skt. Lex. **ahrika** only = a Buddhist!), shameless: **ahirikāś** (mss. **ahirikāś**) ca bhavanti Mv i.110.8 (prose); **ahrikeṇa** Jm 98.19 (prose); **ahiriko** anotrope Mv iii.11.4 (vs; here used of a very ugly man, without other evident cause for the epithet); in Ud xx.5 oldest ms. **ahiri** (Bhvr.), later ms. **ahriko** (Sktizing).

A

ākañcuka, nt. (v.l. aṣṭuñcaka, nt.; so Mironov), Mvy 8996; context indicates reference to something worn at the waist; Tib. rgya cañ (or rgya lcañ); a kind of girdle, Jā., narrow, long money-bag made of net and securely joined to the sash, Das; Chiu. belt or sash. The var. aṣṭuñcaka seems probably a corruption.

ākattati (cf. **ākaḍḍhana**, and see s.v. **kaṭṭati**), pulls, draws: Mv ii.429.12 (prose), mss. (incorrectly) devī... brāhmaṇeṇa... ākattati (passive is required; read ākaṭṭiyati or ākaṭṭiyati? v.l. ākatti, cited with dental tt!) kaṭṭāmkriyati (q.v.); below, line 15, (rājagṛhāto) kaṭṭiyamāni, confirming the sense and approximate form I assume; draws hither, attracts, summons: Megh 306.17 (in a charm for rain invoking serpent deities, nāgas) (sarvanāgaḥṛdayāni samcodayāmi) ākattāmi, I incite, I draw hither the hearts of all nāgas; there follow magic formulas (sara 2 hara 2, etc.), then, sarvakṣetrāṇi āpūrayatha sarvaśasyāni varṣatha, etc. Bendall renders āk° I murmur.

ākaḍḍhana (cf. **ākattati**, and see under **kaṭṭati**), acc. to KN Preface p. vii read in Kashgar rec. of SP for ākarṣaṇa.

ākampya Mvy 739, see **ākampya**.

-ākara, see -ākāra.

ākarsaṇā, °na-tā, and °ṇi (cf. Skt. ākarṣaṇa, nt., attraction), (a Buddha's) power of attraction (of men, to himself and his doctrine): Mv i.314.2-3 (prose) ākarṣaṇā eṣā buddhānām; bhagavatā vaineyasattvānām ākarṣaṇatāyā (instr. for °ye; here perhaps rather by the exercise of that power)...; Mvy 4315 sarvatathāgatākarṣaṇi.

ākalana (not in Pali, very rare in Skt., see pw 5 and 6 App.), in Bbh 251.8 paravāḍibhir ākalanānuyogo, an activity of Bodhisattvas, perhaps regular practice (see **anuyoga**) of investigation (? careful consideration) by reason of (? under the stimulus of) opposing teachers.

ākaluṣa, adj. somewhat turbid: Jm 145.14 °ṣā kṛṣā ca (arthasiddhiḥ).

ākappa (m.), probably = Pali ākappa in sense of behavior, deportment (PTSD): Gv 22.20 (prose) vividhākappaṇyāpathānām... manusyānām, men of various deportment and behavior (see **īryāpatha** 4); and 22.24 nāneryāpathākappaṇyānām (janakāyām). (The meaning adornment attributed to this word in Skt surely does not fit.)

ākāṅkṣati, °te (cf. **kāṅkṣati**, **kāṅkṣā**; in Skt. only desires, and so app. Pali ākāṅkhati), doubts: Mv i.165.3 ākāṅkṣamānā... vipaṇḍitā sattvā na jānanti... sukham samādhim, creatures that are doubting and ignorant do not know bliss or concentration; perhaps Lañk 14.19 (pracalita-maulin) yad-yad evākāṅkṣasi aham te tasya-tasyaiva prāsnasya vyākaranena, (O chief of confused ones,) whatever you are doubtful about, by explaining every such question to you I (etc.) (otherwise Suzuki); Sukh 99.6 is interpreted by the ed. as mākāṅkṣayatha (i. e. mā āk°) mama ca teṣāṃ ca buddhānām... and have no doubt both of me and of these Buddhas; but it could as well be mā kāṅkṣayatha (= kāṅkṣatha). (Also desires as in Skt., e. g. Mv i.158.14.)

ākāṅkṣitamukha, m. pl., n. of a group of Bodhisattvas in Sukhāvatī: Kv 13.23.

-ākāra, disposition (as in Pali, much more clearly than in Skt.), in svākāra, durāk°, of good (bad) disposition: Mv iii.318.2-3 adrākṣit sattvā durākārā durvineyā durviśodheyā, adrākṣit sattvā svākārām suvineyāṃ suviśodheyāṃ; LV 393.16 (vs) santi vijānaka sattva svākārāś (ā m.c.) ca; 394.14 (prose) santi sattvāḥ svākārāḥ suvijñāpakāḥ etc.; 399.22 f. svākārān suviśodhakān durākārān durviśodhakān (sattvān); 403.4, 9 (sattvaḥ) śuddhaḥ svākārāḥ (suvineyāḥ) suvijñāpakāḥ...

ākāra-parivitaraka, see **pari°**.

ākārayati (denom. from Skt. ākāra, external sign; so in Pall), makes known by a gesture or sign: Divy 403.10 (tenā °ṅgulidvayam utksiptam na tu vāg bhāṣitā;) dviguṇam tv aham pradāsyāmi °ty ākārayati.

ākārānavakāra (wrongly °pakāra in Mvy), m., n. of a samādhi (cf. **anavakāra**), complete or absolute in form: ŚsP 1423.11; Mvy 595, text °pakāro (so also Mironov, but one ms. °vak°).

ākārābhiniṛhāra, m., n. of a samādhi, visible-accomplishment or effectuation in form: Mvy 593; ŚsP 1423.5.

ākālika, adj. (= BHS and Pali **ākālika**; Skt. only adv. akālikam; so in Mbh.Cr. ed. 1.99.42 °kam for Calc. Bomb. °kaḥ), immediate, not dependent on any lapse of time, ep. of dharma: Mvy 1294; Śikṣ 323.6. In a like context ak° occurs.

[ākāleyam, 1 sg. opt., Mv II.253.17; so Senart; mss. akāleyam, akāreyam; read ākāreyam, to Skt. ākārayati, invites, causes to approach (here, birds into a net).]

ākāśa (m.), (1) region, place: Mv II.49.3-4 kaḥiṃ ... ākāśe pravṛttajīvo ti mṛto ti, in what region (lit. under what sky?) is his life taking place, or is he dead?; (2) in SP 124.11 acc. to Kern voidness: (dharmam) ākāśagatikam, placed in voidness (as if synonym of śūnyatā; but Burnouf qui a pour étendue l'espace); cf. under dhātu 1 b, where it is made clear that ākāśa, as the fifth of six elements (dhātu), means absolutely empty space; (3) short for ākāśānantya, in cpd. ākāśa-vijñānā° (etc.), Bbh 49.17-18, see s.v. naivasamjñānāsamjñāyātana; (4) emptiness, implying vanity (? cf. 2 above): KP 111.1 dvāv imau ... pravrajīta-syākāśapalligodhau (see palligodha, and godha); katamau dvau? lokāyatamantraparyeṣitā ca, utsadapātracvara-dhāraṇatayā (read 'tā?) ca. In vs, l. 6: ākāśabodhe (see 2 bodha) imi dve pratiṣṭhite.

Ākāśagarbha, m. (1) n. of a Bodhisattva: Mvy 647; Śikṣ 64.14 ff.; Kv 1.10; Mmk 312.4; 405.24; (2) n. of a work: Mvy 1342; °sūtra, Śikṣ 10.14; 11.1; 59.10.

Ākāśajñānārthapradīpa, n. of a Buddha: Gv 422.25. Ākāśadhātuvipula, m., n. of a samādhi: Dbh 82.13.

Ākāśapratīṣṭhita, n. of a Buddha in a southern lokadhātu: SP 184.10.

Ākāśaplavā, n. of a kimpnara maid: Kv 5.24.

ākāśamātar(ā), pl., n. of a class of malevolent supernatural beings; also mahākāśa°: Mmk 17.7 ākāśa-mātarā mahākāśamātarāḥ.

Ākāśarakṣitā, n. of a kimpnara maid: Kv 6.8.

Ākāśaspharaṇa, m., n. of a samādhi: Mvy 528, = Ākāśasphuraṇa: ŚsP 1417.5.

ākāśānantya, m. pl., the gods dwelling in ākāśānantya: Mmk 19.11.

ākāśānantyaīyatana (= Pali ākāśānācāy°), (1) nt., stage of the infinity of space; as first of the stages of arūpavacara gods (see deva), Mvy 3110; Dbh 34.11; as first of four ārūpya samāpatti-(q.v.), Mvy 1492; Karmav 47.21; as condition of the 4th vimokṣa, Mvy 1514; as condition of the 7th abhībhāvāyatana, Mvy 1526; as fifth sattvāvāsa, Mvy 2293; (2) m. pl., = next: Suv 86.11; cf. ākāśānantya.

ākāśānantyaīyatanaopaga, m. pl., the gods dwelling in ākāśānantyaīyatana: Dharmas 129.

Ākāśaṅgavimuktinirupalepa, m., n. of a samādhi: Mvy 623; ŚsP 1426.12.

ākīmcanya, m. sg., one who is in the stage called ākīmcanyaīyatana: Buddhacarita XII.63 (wrongly queried by Johnston); pl., the gods who are in that stage, Mmk 19.10. In Bbh 49.17-18 āyatana, at the end of the cpd. ākāśavijñānākīmcanya-naivasamjñānāsamjñāyatanam, is to be taken with each of the four members, including this.

ākīmcanyaīyantyaīyatana, nt. = next: Karmav 47.22 (as 3d of the four ārūpya samāpatti). Nonce-form, in which ānantya is carried over from the preceding ākāśānantyaīyatana and vijñānānantyaīy°.

ākīmcanyaīyatana (= Pali ākīmcāññāy°), nt., stage of nothingness; as 3d stage of the arūpavacara gods, Mvy 3112; Dbh 34.14; as 3d of the ārūpya samāpatti, Mvy 1494; as condition of the 6th vimokṣa, Mvy 1516; as 7th of the sattvāvāsa, Mvy 2295; Āraḍa Kālāma (Kālāpa) taught the goal of association with this stage, LV 238.16 = Mv II.118.3 °tana- (Mv corrupt, Senart āśaṅkitavya, q.v.) -sahavratāyāla dharmam deśayati.

ākīmcanyaīyatanaopaga, m. pl., the gods who are in the stage of the prec.: Dharmas 129.

ākīmcityāyatana, m. pl., the gods who are in the stage (otherwise called) ākīmcanyaīyatana: Suv 86.12. Nonce-form, based on a-kīmcit instead of a-kīmcana.

ākīratī (= Pali id.; in Skt. only Vedic, except ppp.

ākīrṇa and cpds. with other preverbs), spreads out: pṛthivyaṃ ākīrṇa MSV I.44.9.

ākīrṇa-vihāra, m., dwelling in crowds (opp. to solitary, monastic life): Mv I.89.17 °reṇa ca nārtiyanti (a cause of backsliding with Bodhisattvas). Cf. Pali ākīrṇo viharāmi, DN II.30.16.

ākīrṇa-vihārin, adj. (to prec.), dwelling 'in a crowd', not alone: Divy 201.26; MPS 15.17.

ākūtana (= Skt. ākūta; § 22.7), wish, purpose: Bbh 125.22 yācanakam ākūtana-nimitta-mātrakeṇaiva jñātvā yathākāmaṃ deyadharmāḥ pratipādayati.

ākṛṣṭimant, adj., quick at learning: Mvy 2908. So Tib. (lobs skyen pa, or llob rkyen pa), confirmed by surrounding words.

ākōtana, nt. (cf. ākoṭayati), beating (of clothes): Mvy 9257; cf. ākoṭayati 9260. In Kyoto ed. there is a v.l. apakoṭana, but Mironov records no such reading and it is surely to be rejected.

ākoṭayati (= Pali ākoṭeti; cf. koṭayati), beats: a drum, LV 299.10 (ke cagātā grahiya bheri yathalva merur, so read) ākoṭyamānu (pres. pass. pple., n. sg. m., with merur) gagane sumanojñaghoṣāṃ, ... taking a drum, as if Mt. Meru (were) being beaten, (a drum) producing very pleasing sounds in the sky; Suv 22.2; a gong, gaṇḍī (gaṇḍī) ākoṭitā Divy 335.13; 336.11; 337.9; ākoṭyatām gaṇḍī Av I.258.9, and similarly II.87.2; Kv 13.8 (read dharmagaṇḍī-kām ākoṭayanti); 36.17 dharmagaṇḍī-m-ākoṭyamānā śrutā; hits, knocks on, a stick, Av I.18.8 yaṣṭim ākoṭaya; a door, Divy 117.26 dvāram trir ākoṭayati (knocks; Index wrongly breaks); MSV II.80.9 kapālam ākoṭya (cf. kapāla-koṭanī); beats (clothes, in washing, cf. Pali ākoṭita-paccākoṭita, of robes, misinterpreted PTSD), Prāt 491.8 (purānaci-varam...) ākoṭayed (text ākoṭh°); suraktākoṭitam (... paṭam) Laṅk 363.9; Mvy 9260 ākoṭayet would beat (clothes, in washing; follows rañjayet would dye); beats or presses (earth) down hard (cf. Pali Jāt. I.264.20), Mmk 37.21 (pṛthivīpradeśam...) pūrayitvā ca sv-ākoṭitam samatalam ... kārayet; caulks (a ship), AsP 288.10 nāvam anākoṭitām aparikarmakṛtām cirabandhanabaddhām, of an unseaworthy ship, that was not caulked or repaired, tied to its moorings a long time; 289.7 (nāvam subaddhām bandhayitvā) sv-ākoṭitām ākoṭayitvā, having caulked it so as to be well caulked; in Śikṣ 66.5 figuratively, of erring Bodhisattvas, te tatrākoṭitāḥ svaṇāmagrahaṇadarśanaḥ bhayotpādanārtham, they are then disciplined (perhaps originally physically beaten? then, punished; Bendall and Rouse, struck at) by seeing their names mentioned (publicly, in accusation), in order to make (them) afraid.

-ākramanātā = Skt. °ṇa (§ 22.42), the walking upon or according to, moving in: LV 31.20 and 34.10 nyāyākramanātāyāi samvartate, conduces to observance of the rules (of conduct).

ākramati (in Skt. treads on, tramples, and so Pali akkamati; see ākrāmayaṭi), buries: Mv III.365.1 so tam ṛṣim pāṃsunā ākrāmetuḥ (mss.; perh. Mndic ā; Senart em. ākrāmeti); 369.2 ṛṣi (acc. sg.) yam ca (mss. paṃca) vatsā (acc. sg.) ākrāmi ... daṇḍakī (n. sg.), and since he buried the ṛṣi Vatsa (perhaps em. ṛṣim, Vatsam); in 363.9 tena (sc. daṇḍakīnā) so vato ṛṣi drṣtvā pāṃsunā ākrāmāyito (or ākrāmāpito, mss.; prob. read ākrāmāpito with Senart, or ākrāmāpito, caus.), ... was caused to be buried with dirt.

ākramayati, °te = Skt. ākrāmati, °te, or ākrāmāti, approaches: Divy 399.25 (prose) ākrāmyate; LV 163.21 (vs) ākrāmyā (2 sg. impv., rather than ger.).

ākramayaṭi, Mvy 6914, app. caus. to ākrāmati; causes to be buried (? or, trodden upon, oppressed?) = Tib. gnön par (may mean press down, cover with earth, overcome, oppress) byed pa.

(ākrośana, abuse, scolding; rare in Skt., noted only JB, Whitney, JAOS 11.cxiv; Pali akkosana is less rare:

Bbh 122.22 (na ...) °nāya ... dānaṃ dadāti, *not in order to rebuke others.*)

[ākhāyita, at Mv III.72.12 °tā, read khādītā with v.l. or khāyitā, see s.v. khāyati.]

ākhyāta, see dur-ā°.

ākhyāyati (= Skt. ākhyāti; in Skt. only °yate, as pass., and so regularly Pali akkhāyati, but once akkhāyantassa Jāt. III.106.6 (comm.), active, gen. sg. pres. ppl. In Pkt. Sheth cites gḍve. akkhāyavva = *ākhyāyitavya, implying pres. ākhyāyati, tells, relates: Mv II.437.3 ākhyāyatha relate!, 2 pl. impv.

āgacchati (cf. āgama, āgamayati), (1) is recorded, is handed down by tradition: LV 39.15 yathā brāhmaṇānāṃ mantravedasāstrapāṭheṣv āgacchati, tādrśeṇaiva rūpeṇa etc.; 105.8 yathā hy asmākaṃ ... mantravedasāstreṣv āgacchati, nārhati ... kumāro °gāraṃ adhyāvasitum; (2) seeks, hunts for: Av II.150.5 paścācchramaṇaṃ (q.v.) āgacchati na ca pratilabhate, seeks ... and does not find.

āgataka, f. °ika, adj. (to Skt. and Pali āgata), (one that has) arrived: -ka perhaps m.c., Divy 603.9 (vs) °kasya; endearing dim. (§ 22.34) LV 321.19 suvasantake ... āgatake; 322.6 °tikā(h); 323.14 read with v.l. °tikām (acc. sg. f.; ed. °tiko) na hi bhūñjasi kāmīnikām; specifying -ka (§ 22.39), Mv I.232.7 yaṃ nūnāhaṃ āgatako yena dipavati rājadhāni cakravartipuram ... paśyeyam ti, suppose I, as a returner (one characterized by having returned) to Dipavati, behold the Cakravartin's city; Senart, note 557, assumes wrongly that the suffix has mg. of fut.

-āgatika (= Skt. āgati, at end of Bahuvrīhis), see an-āgatika.

āgati-gati, nt. dvandva, coming and going (in successive births): Mv I.4.7 (prose), read sattvānāṃ āgatigati (so one ms., the rest °gami; Senart em. °gatiṃ) vividhaṃ (so, or °dha, all mss.; Senart em. °dhām) bhagavāṃ abhiññāsi. Cf. Mv I.9.2 (vs) sattvānāṃ āgatiṃ gatiṃ (here āgatiṃ, rather than °ti, is required by meter). The two words are often collocated in this sense in Pali; this use of each of them individually is, however, not foreign to Skt.

āgama, (1) m. (= Skt., as general term), traditional or canonical text; esp. applied to the four collections called in Pali nikāya, see Ekottarika, Dirghāgama, Madhyama-gama, Samyuktāgama; (2) in āgama-vastu Mv I.318.7, mg. obscure; see vastu.

āgamana (nt.; = Skt. and Pali āgama), traditional or authoritative doctrine: Mv I.218.20 = II.21.2 (vs) atra āgamanāṃ śṛṇu, on this point hear what the doctrine is.

Āgamanagamanā, n. of a 'gandharva maid': Kv 5.15.

āgamayati = āgacchati, comes: see § 38.21.

āgamika, m., (a monk) that arrives at (or, returns to) a monastery; visitor, guest, arrival. Not in Pali, which uses āgantuka (= Skt.) instead as pendant to gamika (q.v.): Mvy 8748, Tib. hoṅs pa, arrival. Note that 8746 also has āgantuka, defined Tib. blo bur du hoṅs pa, sudden arrival.

āgama (orig. ger. of āgam; = Pali āgama, in both mgs.), with acc., with reference to, patnīm ā° Divy 269.16; (much more commonly) owing to, because of, on account of, thanks to, (kalyāṇamitrāṇy) ā° Mv I.243.13; kalyāṇamitraṃ Av I.210.11; 211.14; Mālinī Mv I.1313.5; Bhagavantam Divy 95.10; 97.18; 309.29; -bodhisattvaṃ Śikṣ 91.6; Devadattam SP 259.3, 6; tau śrāmaṇerāv Divy 404.25; tat sarvaṃ imaṃ markatāṃ āgama Divy 350.17 all that is owing to this ape (so mss., ed. wrongly em. āgamyāt); yam Divy 173.16; 175.25; -svāgatam Divy 188.6; tam Divy 514.23; tvām Divy 129.25; 549.21; tava (as acc. l) Mv I.365.12; yuṣmākaṃ (acc.) Divy 405.10; mamāgamaṃ owing to me (mama, acc.) Av II.96.8 (ms.); I.321.13 (ms.); in Av I.239.6 ms. haplog. māgama, prob. intending mamāg° (Speyer em. mām āg°, which is of course possible); bhikṣākavṛttam ā° Bbh 194.17; tām

protsāhanām āg° SP 350.3 owing to this instigation; MSV III.22.14 (prose) corrupt, read perh., kiṃ mamāgamaṃ? na tvayā-(as acc.)-m-āgamaṃ, for my sake? not for your sake; ib. 24.5, read tvām (text tvam) āgamaṃ, owing to you.

āgāḍha-tara, adj. compv. (to Pali āgālha; cf. next, and samāgāḍha-tara), more serious (of evils): SP 227.6-7 °taraṃ pāpakaṃ karma; very serious SP 483.2 (same phrase).

āgāḍhī-karoti, fut. °karisyāmi (cf. prec. and Pali āgālha), I will make firm or strong: Mvy 6997 = Tib. dam por (or, sra bar) byed pa; the alternative Tib. renderings dañ por (or, dra bar) byed pa seem to be corruptions.

āgāmika, adj. (Skt. Lex.; no literary occurrence found, tho not marked * in pw; cf. Skt. āgāmin, future) of or pertaining to the future (opp. to sāmāpṛṣṭika, q.v.): Mv II.405.16 (vs) mā āgāmike viḥanyāhi hitvā sāmāpṛṣṭikaṃ phalaṃ, do not be subject to disappointment in regard to future (fruit), abandoning visible (actual, of the present life) fruit (reward). Senart's note is wrong.

āgāra, (1) m., a high number: °raḥ Mvy 7831 = Tib. yid yal; cited from Gv, but Gv 133.1 reads magara; see also āgāra; (2) see stry-āgāra.

āgārika (m., perh. also adj.; = Pali id., see CPD s.v. āgārika, a form not noted in BHS), householder, one living in worldly life: Divy 275.17 na bhikṣuṇā āgārikasya purastād rddhir vidarsayitavyā; MSV I.248.19; in Bbh 26.13, in comp., pravrajitasya āgārika-vicitra-vyāsaṅga-dukha-nirmokṣāt, could be either n., householder, or adj., of the householder's life.

āglāyati, see āglā°.

Āguyakādhipati, m. = (and prob. wrong reading for) Guhyakādhipati, q.v., ep. of Vajrapāṇi and styled lord of yakṣas (yakṣendra): Mmk 25.12 evam ukta Āguy° patinā.

āgrhita (= Pali aggahita; cf. an-āg° and āgraha), held back = niggardly; āgrhitaṃ cetasaḥ (cf. Pali anagga-hita-citta) Divy 291.3; 298.11; Av I.173.12; 174.7; nāgrhita-cittatayāvasrajan Śikṣ 28.7, releasing (gifts) without niggardliness of heart; āgrhita-pariṣkāra, having utensils held back, stingy with objects, Divy 302.3; Av I.250.16; and repeatedly in a cliché with matsarin and kuṭukucaka, see the latter for references.

āgneya, (1) nt., fiery (jewel), n. of a kind of gem: Mv II.296.8 (vs) āgneyamaṇīnām (mss. agneya°) yā ābhā gagane vidyutāna vā; Gv 499.23 (prose) āgneyam nāma mahāmaṇiratnaṃ sarvatamo'ndhakāraṃ vidhamati; (2) m., with jaṭila (cf. Pali āggika), fire-worshipping, a kind of ascetic: MPS 40.51 (v.l. ag°).

Āgneyi, so doubtless read for text Agneyi, n. of a mātara, the śakti of Agni: Māy 242.19.

āgrathita, perh. ppp. to Skt. ā with gra(n)th, wrapped up (?): Mmk 145.22-23 khadirakāṣṭhāir agnim prajvālya, paṭasyāgrataś caturhastapramāṇam āgrathitāḥ āhutiṃ sahasraśṭam (read 'tām?) juhuyāt (etc.).

āgraha (presumably m.; cf. āgrhita), niggardliness, holding back (from giving): SP 257.1 (after long description of how the Bodhisattva gave away everything, even his life) na ca me kadācid āgrahacittam utpannam, and I never conceived a thought of holding back (wrongly Burnouf and Kern); Av I.174.5 (vs; after 4 nādatvā paribhūñjiraṇa na syur matsariṇas tathā), na caisām āgraha cittam utpadyeta kadācana, and there would never arise for them a thought of holding back (from giving). As Speyer points out in his Index to Av, KSS 90.22 probably contains the word āgrahaṇa with niggardliness, holding back from giving; but this mg. has not been recognized; the ordinary Skt. usage is not quite the same.

? āgrivāṇīya, pl. °yā, represents some word for a tradesman or artisan; so Senart with mss. at Mv III.113.10; corresponds to atṭhīyānika or °vānika (q.v.) at 442.15.

āglāyati, āglāy° (= Pali āgilāyati), *gets weary*: Mv III.206.3 mā... āglāyatu (mss. āglā°; Senart em. crāyatu, clearly wrongly). See also **āvilāyati**.

āghaṭṭana, equated by Tib. with nimitta, *mark, sign*, as boundary: teṣāṃ nānām MSV IV.93.4 ff.

āghaṭṭana (presumably nt.; cf. Skt. āghaṭṭanā), *scraping, running aground upon* (submarine rocks, of a ship), with gen.: Divy 229.24 antarjalagatānām parvatānām āghaṭṭana-bhayaṃ (said in reference to ships).

āghatana, prob. m.c. for **āghātana** (= Pali āghātana, in same sense, Skt. id. *slaughter-house*, so also in Pali), *place of execution* (of criminals): SP 449.7 (vs) saci āghatane (2 mss. āghātane, unmetr.) upasthito. In LV 207.3 ed. āghātana, but see s.v. **āghātin**.

āgharate (Skt. Dhātup. only, gharati; Vedic jigharti, with ā- in different mg.), *drips*: Śikṣ 82.6 (vs) kakṣāsv āgharate svedo. Tib. cited as ḥdzag, *drip*.

āghāta, m. (= Pali id.), *malicious feeling, anger, hatred*: Mvy 2104 (Tib. kun nas mnar sems pa, inaccurately, *very tormented spirit*); Mv I.79.15 āghāta-bahulāś ca bhavanti (a cause of backsliding of Bodhisattvas); Av II.129.3 yo 'bhūt sattveṣv āghātaḥ sa prativigataḥ (anger had characterized the person referred to); Bbh 161.12 āghāta-cittāḥ pratigha-citto vā; Karmav 27.17 mā te bhaviṣyati āghātaś cākṣāntīś ca.

āghātana, see **āghatana**; in this sense MSV IV.64.2.

āghātayati (°teti; denom. from āghāta, q.v.; = Pali āghātetī, with cittam and loc.), with cittam, *hardens one's heart against, cherishes hatred for*, with loc.: Mv III.56.3 mahākāśyape cittam āghātetvā; Śikṣ 188.9-10 cittam nāghātayitavyam (no loc.).

āghātin, adj.-subst. (from āghāta *slaying* with -in), *murderous* (person), *murderer*: LV 207.3 (vs) āghātinā (so read with all mss. but one which omits the syllable ti; Lefm. em. °tana, wrongly) iva vadhyāḥ, *like murderers to be executed*. In Ud IX.16 ms. āghātināḥ could possibly stand for āghātināḥ, but more likely read āghāvināḥ with Chakravartī.

Āṅgīrasa (cf. **Āṅgīrasa**), ep. of Buddha: Mvy 77 = Tib. fil maḥi rgyud, (of the) *family of the sun*; MSV I.274.4.

ācāriya, m. (= Pali id.; MIndic for Skt. ācārya), *teacher*; only in vss of most texts, but in prose Mv II.87.12 °riyo; in vss, m.c., ācāriya(h) LV 125.5; lokācāriyāṇa (gen. pl.) SP 59.5; °riyāḥ 118.1; °riyehi 374.3 (note below in 374.7, vs, ācārya-bhūmau).

ācāryaka, f. °ikā (as subst. = Pali ācāriyaka, *teacher*; Skt. ācārya plus -ka), (1) adj. of a teacher: °ryakam padam avāpa, *attained the station of a teacher* Jm 2.5-6 (sakalāsu kalāsv); 142.16 (teṣv, sc. dharmasāstreṣu); (2) subst. *teacher*, esp. in Bhvr. cpds., as SP 81.1 (prose) svayambhujñānam anācāryakam jñānam, ... *that needs no teacher*; LV 377.14 svayam-ācāryakam jñānam, *that is self-instructing, acts itself as teacher*; Av I.193.8 saccāryakāṇi tāni kulāni; but also as separate word Bhh 10b.3 ācāryike (voc.) and 4 °yikām (acc.), both fem.; ācāryakavm Bbh 226.16 (prose) *teacherhood, state of being a teacher* (bodhisattvamārge).

ācārya-muṣṭi, m. or f. (= Pali ācāriya-muṭṭhi), *close-fistedness of a teacher, keeping things* (particularly instruction) *back from pupils*: Mvy 6525 = Tib. slob dpon gyi dpe mkhyud (so also Tib. on KP) a teacher's refusing to lend books; LV 179.12 °ti-vigato (preceded by: dharmadānenāmatsarah); KP 1.4 dharmācāryamuṣṭim, cf. 1.11 (vs) ācāryamuṣṭim ... dharme; Bbh 41.28 na ca pareṣām °tiṃ karoti; 106.18 nācāryamuṣṭim dharmeṣu karoti; 363.14.

ācikṣati (cf. also **abhy-ā°**; hyper-Skt. based on Pali ācikkhati, AMg āikkhai, under influence of Epic Skt. ācakṣati; the Pali forms are ignored in Geiger's Index; Pischel 492 considers the Pkt. forms redupl. from Skt. root khyā, while Ratnach. derives āikkhai from ā-cakṣ,

abbhāikkhai from both -khyā and -cakṣ. There is no doubt that BHS abhy-ā-cikṣ- is associated with the noun abhyākhyāna; Pali has equivalents of both; and I believe with Pischel that the whole group is based primarily on khyā; but at least in BHS it is blended with cakṣ; Skt. ā-cakṣ and ā-khyā are synonyms), *tells, says*, only in Mv: °ati I.243.6; 244.6 (em.); II.408.7; 463.19; 464.17; 486.14; III.74.16; 125.17; 132.16; 149.10; 164.15, etc.; °anti II.132.3; impv. °a II.57.17; 58.15; °āhi III.192.13; °atha III.72.16; fut. °iṣyāmi III.74.3 (em.); 8; °iṣyam III.258.13 ff.; °iṣyati III.256.12; °iṣyanti I.272.5; ppp. °ita I.355.2, 5; II.73.14; 178.6; III.40.4; gdve. °itavya II.73.13; III.256.12. Note ācikṣanti Mv II.132.3, in a passage where all other texts incl. Mv I.228.7 have ācakṣate; but Pali ācikkhanti.

ācinati (= Pali id.) = Skt. ācīnoti, *accumulates*: Ud XVII.5, pūryati bālo pāpēna stokastokam pi ācinam (= ācinan; text unmetr. ācinam; Pali Dhp. 121 correctly ācinam; n. sg. m. pres. pple.).

ācīrṇa-daṇḍa-tā (v.l. acīrṇa°, so Mironov without v.l., but a- seems impossible), *practise* (or *occupation*) of *wielding a club*: Mvy 3812 = Tib. dbyug pa gcod pa, *app. wielding a club*; Chin. seems to mean use by a horseback-rider or messenger of a stick in driving his horse. The next word in Mvy is dūtaḥ, *messenger*.

ācūṣayati (cf. Skt. cūṣayati and ācūṣaṇa), *sucks up* or *in*: °yanti Sādh 125.12 (svarān); 149.14 (makarandam).

āchāda, m. (cf. the following items), *gift, present* (not necessarily a garment!): Mv II.98.3 lubdhakena vipulo āchādo (a rich reward) labdho; III.128.10 vipulo āchādo dinno; 162.16 teṣāṃ āchādam dāsyāmi (here gold minted and unminted, and garments, lines 14, 15); food, bhaktāchādena (Speyer em. °chādenana; not food and dress but a gift of food) paripālanam kariṣyati Av II.112.7; dharmāchāda, a pious or religious gift, SP 445.12 (dāsyāmo ... avalokiteśvarāya ...) dharmaprabhṛtam dharmāchādam (note āchāda as synonym of prabhṛta! the gift given was a necklace, muktāhāra, 446.1, again called dharmāchāda 446.2); LV 352.5 f. dharmāchādāmś ca sampreṣayanti sma (by which, yair dharmāchādair, the universe became covered with many jewelled parasols).

āchādana, nt. = prec. (cf. next), *gift, present* (not necessarily clothes): LV 58.2 āchādānāni codgrhya; this vs deals with the same events described in prose 58.6 sampravāryāchādānāni ca dattvā (clothes might, but need not necessarily be, meant); Mv III.177.16 -pauruṣeyā veṣṭetavyā (see veṣṭeti) bhojanāchādānena sarvehi ca utsavehi samanvāharitavyā; Bbh 115.7 kaścit pareṣām bhaktāchādānahetoḥ dāsabhāvam upagacchet; 269.24 tasyāham ucitām vā bhaktāchādānam samucchetsyāmi ..., I will deprive him of his customary gift of food; bhaktāchādāna MSV I.51.22. (Some take bhojanāch°, bhaktāch° as dvandvas, food and clothing; while perhaps not impossible, this seems to me unlikely.)

āchādayati (Skt. id. and Pali acchādeti used of presenting with clothes, only, so far as appears; in BHS also used of presents of clothes, but extended to other kinds of gifts; see **āchāda**, °dana), *presents*, with instr., rarely acc., of thing given, which may be garments, Divy 29.6, 9 (vastreir āchādītaḥ); 89.18 (bhikṣuḥ ... vastreṇāchādītaḥ); 254.23 (navena paṭenāchādītā); Av I.32.5 (vastreṇāchādītaḥ); 43.2 (vastreṇāchādītaḥ); or the price of a garment, Prāt 492.14 (cīvara-cetanakair ...) bhikṣum āchādayiṣyāmi; but also gold, Mv III.38.12 prabhūtam ca hiraṇyasuvārṇam āchādayanti (recipient not mentioned); life, Divy 136.18-19 ko mā ... āsāraṇam iṣṭena jīvitenāchādayed iti; 137.12, 13 jīvitenāchādāya, °dayitum; Av I.236.10 jīvitenāchādītā(h); 300.17 °ditāḥ; a gift of villages, Divy 445.9 (sa ca lubdhah) pañcagrāmavareṇāchādītāḥ.

āchāya, m. (Prakritic for āchāda, q.v.), *gift, present*: Mv III.449.12 vipulo (mss. vipulena, but see the same phrase s.v. āchāda) āchāyo dinno.

āchindana(-tā), (cf. Pali *acchindana*), *breaking, violation*, in *an-ā*, *non-violation*: Śikṣ 126.15 *gurvaca-nānavamardanatayā paravacanānāchindanatayā cādeya-grāhyavacano bhavati*.

āchoḍita (?), ppp. (for *āchorita*, cf. Skt. *āchurita*, KSS, *scratched, drawn*?), *set, inlaid* (with strings of jewels): SP 151.9 (prose) *suvarṇasūtrāchoḍitam* (*buddhakṣetram*). So both edd., but with only 1 ms. (KN); the others *āchāḍitam covered*. However, Tib. bris pa (acc. to WT), *scratched, drawn, inscribed* (if connected with *hri* ba), would seem to support this reading.

ājanya, also **ājāniya**, **ājānya**, **ājāniya**, **ājāneya**, adj. (= Pali *ājāṇi*, *ājāniya*, *ājāniya*, *ājāneyya*), *of noble race, blooded*, primarily of animals, esp. horses; by extension used of men, esp. Buddhas and Bodhisattvas, and very rarely (meaning *noble*) of other, inanimate entities. Tib. (e.g. Mvy 1080, 4769, etc.) regularly renders *cañ śes* (pa), *omniscient*, falsely interpreting the word as derived from *jñā know*. In composition, the word in all its forms regularly (not always) follows the noun, e.g. *aśvājāneya*, *a blooded horse* (orig. perhaps *a thoroughbred of a horse*?), below. As separate word: of animals, *yo aśvavaram* *damayed ājāneyan* (= *°yam*) *va saindhavam* Ud xix.7; *ājāneyā hayottamāḥ* Mv ii.487.20; iii.22.11; cf. *yuktāni ājānyarathāni* Mv iii.441.10 *chariots* (of drawn by) *blooded* (horses), *all hitched up*; *ājāneyau dvau ballvardhāv* LV 381.7; *ājāniyo hastipoto* Mv iii.130.7 (prose, no v.l.); of men, *ājāneyānām sattvānām* Gv 322.8; *°neyaḥ* Mvy 1080, of śrāvaka; *°neya ity ucyate* LV 425.19, of the Tathāgata; *ājāneyo kahin ti nāma* (so Senart em., mss. *kāma*) *bhoti* Mv iii.397.14, answered by ... *ājāneyo* (v.l. *°ya*) *tam* (Senart em. *ti tam*) *āhu bhūriprajñā* (mss. *°jñā*) 398.12; voc. *ājanya*, addressed to Buddha, *namas te muktāyājanya* Mmk 4.22; cf. Divy 617.16 *ājāneya-mānā*, *paying reverence to the Noble One* (the Buddha); in KP 9.5 and 10.5 *dāntājāneya-prāpta*; 9.14; 10.17 and 20 *ājanya-prāpta*, all of Bodhisattvas (cf. 10.1 *ājāneyā bodhisattvāḥ*), *become noble* (steeds), see s.v. *prāpta*; the figure of a horse is surely intended here, since there is contrast with KP 9.1 *bodhisattva-khaḍunkāḥ*, the latter (q.v.) being a term pertaining in its literal sense to horses; here may also belong Mv ii.264.14 *ājāneya-vikrāntam vikramantam*, said of the Bodhisattva, *striding with the stride of a blooded horse, or of a noble person* (cf. the next following *mahāpuruṣavikrāntam vikr°*), but possibly *striding with a noble stride* (cf. the preceding *aparājita-vikrāntam vikr°*), as in the next example; as prior member of *karmadhāraya* cpds. or *bahuvrīhi*s based on them, occasionally *noble, distinguished*, in application to other than animate beings: *cataśra imā ... ājāneya-gatayo bodhisattvenānugantavyāḥ* RP 14.13, *noble procedures* (listed as *sugatipratilābha*, *guruśūśrūṣaṇa*, *prāntaśayāsānābhīrati*, *pratibhānapratilābha*; is the literal meaning *gaits of a blooded horse*?); *ājāneya-svaraḥ* Mv iii.343.5 could, then, also be taken as *having a noble sound* (ep. of the Buddha's voice), but in view of the preceding *vṛṣabhasvaraḥ* and the following *kraucīcasvaraḥ* it probably means *having the sound of a blooded (horse)* and belongs above; once, at least, this adj. precedes in composition the name of the animal to which it is applied, *ājāneya-hasty-upetān* Śikṣ 26.14; but regularly this order is reversed (as in such cpds. as *nara-śārdūla*) and we find *aśvājāneya*, m. (lit. *thoroughbred of a horse*) Mvy 4773 (misunderstood pw s.v. *ājāneya*); Divy 510.21, 22; 511.1 ff.; Mv ii.270.11 (mss.); Gv 400.13; Śikṣ 28.3 (ms. *aśvājāneyān*); *bhadrāśvājāneya*- Sukh 60.8-9; *hastājāneya* Mvy 4771; Gv 400.12; Śikṣ 27.21; *śimhājāneya* Mvy 4769; and (cf. above, and Pali *purī-sājāneyya*) by extension *puruṣājāneya* (the corruptions *puruṣājāneya* and *°sajāna* occur in mss. and sometimes in edd.) LV 350.11, corresponds to Mv i.229.8; Mv ii.133.8; 284.18; in Mv i.316.4 ed. em. *puruṣājāniyam*, mss. cor-

rupt, reading doubtful; *puruṣājāneya* Mv iii.109.5 (vs); Bbh 50.6 (voc., to the Buddha).

ājavamjjava (m. or nt.), *coming and going, moving to and fro* (in the *samsāra*): Mvy 5393 *°va-* (Mironov *ājavam°*, but v.l. text) *samāpannaḥ* = Tib. *hoṅ ba dan hgro bar* (*coming and going*) *gyur ba*; LV 205.12 (*lokasya, people*) ... *ājavamjjavasamāpannasyāsmāl lokāt param lokam paralokād imam lokam samdhāvataḥ samsarataḥ*. See next two items. The word contains double forms of *java* or at least the root *ju* but its precise formation is not clear to me; is *ājava moving swiftly hither*, and *java hastening away*? For the preceding part of this cliché see s.v. *guṇāvagunṭhitabhūta*; but the Pali correspondent does not contain *ājavamjjava°*, at least in most of its occurrences.

ājavamjjava-tā = prec.: *Buddhacarita* xli.41 *°tām hitvā prāpnoti padam akṣaram* (Johnston's *rushing torrent of birth and death* seems to me not quite accurate, but obviously the *samsāra* is meant).

ājavamjjavibhāva, m. (see prec. two), *state of moving restlessly to and fro* (in the *samsāra*): *MadhK* 218.4 *°bhāvena janmamaraṇaparamparayā samsaraṇam syāt*; 529.1 *ya ājavamjjavibhāva upādāya prattitva vā*.

ājāniya, **ājāneya**, **ājānya**, see **ājanya**.

ājavamjjava-, see **ājavamjjava-**.

ājīva, m., = next: MSV ii.50.1 (prose).

ājīvaka, m. (= Pali id.), a member of a heretical ascetic sect: SP 276.3 (to be avoided by Bodhisattvas); LV 405.4, and repeatedly in the sequel; MSV ii.49.4 ff. See next (1).

ājīvika, (1) m. (= Pali id.) = prec.: MSV ii.83.19; LV 380.12 (v.l. *°aka*); Divy 393.20; 427.7, 8 (here identified with *nirgrantha*, 9); *ājīvika*, with a- m.c., Śikṣ 332.1 (vs); (2) nt. (= Pali id., Skt. *ājīva*), (means of) *livelihood, profession*: *°bhayam* (= Pali id.), *danger due to profession or means of livelihood*, *Dharmas* 71; (3) *°ikā*, f. (= Pali id.) = (2): *°bhaya*- (as under prec.), Gv 264.9; Śikṣ 296.5; Dbh.g. 2(338).10 *°kā-maraṇa-kīrti* (*dvandva*); *-bhaya* is understood from prec. line with all three items).

-ājñaka = Skt. *ājñā* at end of adj. cpd.; see **yathājñaka**.

ājñā (= Pali *aññā*; in Skt. only *command*, which in Pali is always *āṇā*), *perfect, esoteric knowledge*, identified with *arhatship*: as object of *ārādhayati*, *gets perfect knowledge*, LV 238.22, or of *ārāgayati*, id., Mvy 7602; *ārāgaye*, aor., Mv iii.53.9; *ārāgayiṣyasi* Divy 302.20; *ājñā-citta* (in Pali nt. subst., a mind disposed to perfect knowledge), in Bbh 105.7 *ājñācitta ekāgracittāḥ*, Bhvr., *having (such) a mind*; in Mvy 7259 *°cittena*, not clear whether Bhvr. or *Karmadh.*: *samyag-ājñā-vimukta* (= Pali *sammā-d-aññā-vimutta*), *freed thru perfect knowledge*, Mv i.59.7, 9, 12 (*arhantānām*) ... *°muktānām*; Ud vi.19; xx.17,20; *°suvimukta-cittaiḥ* Sukh 1.14. See also **ājñendriya**.

ājñākṛta, adj. (ppp.), *made subject to*, with gen.: Mv i.311.4 *brāhmaṇānām ājñākṛtā* (mss. *°to*, but f.; Senart queries whether *ājñākṛtā* is intended).

ājñāta-kaundinya (= Pali *Aññāta-koṇḍañña*, also *Aññā-k°*; see **Kaundinya**), n. of the first of the *bhadravargiya* monks; corruptly *ājñāna°* LV 408.5, or *jñāna°* LV 1.6, v.l. both times (*ājñāta°*; Mv iii.328.20; 333.19; 337.4; 338.20; 345.3; 347.14; 348.8; 349.6, 7; SP 1.9; 33.5; 212.3; Mvy 1030; Divy 182.21; 268.5; Av ii.134.12; Sukh 2.2; *°nyasya jātakam*, colophon, Mv iii.349.3, and again (a different story) 353.13.

ājñātar (= Pali *aññātar*, *knower*: LV 397.11 *deśaya tvam mune dharmam ājñātāro bhaviṣyanti*).

ājñātāvin, adj. (= Pali *aññātāvi-n*; § 22.51), *possessed of perfect knowledge*: Ud vi.12, read *°tāvi* for text *°tāpi*; *°tāvindriya* (= Pali *aññātāvindriya*), nt., *the faculty of an ājñātāvin*, *°yam* Mvy 2080; ŚSP 64.3 f.; Bhvr. *possessing that faculty*, Sukh 56.12 *°yā(h)*.

ajñāna (nt.; neither Skt. id. nor Pali aññāna is recorded in this sense), *authority*, substantially = Skt. ajñā, Pali āṇa: Gv 493.2 kalyāṇamitrāññānaṃ na vilomayanti. In LV 3.13 -asaṅgaññāna-, read -asaṅga-jñāna- with best ms. A; so also LV 4.6; see **Pūrvabuddhānu-smṛty-asa°**.

ajñāpana, f. °nī, adj., *giving orders or instructions, authoritative*: LV 286.9 yāsu (sc. bodhisattvasya) vāg ajñāpani vijñāpani... (long series of adjectives).

ajñendriya, nt. (= Pali aññindriya), *the faculty of perfect knowledge (ajñā, q.v.)*: Mvy 2079. (Tib. renders ma šes pañi dbaṅ po, as if a-jñe°, with neg. a-)

ajñeya, f. °yā, adj. (= Pali aññeya, of dhamma), *understandable, comprehensible*: Mv 1.172.14 °yā vijñeyā..., of Buddha's voice (vācā); iii.342.16 °yās ca hrdayaṃ-gamaś ca..., of Buddha's voice (svaraḥ). The opposite is dur-ajñeya (-vihāra-vihāriṇaṃ) Gv 471.6, *incomprehensible*.

āṭakkara, m., = aṭ°, q.v.: Bhik 17a.2, in list of diseases.

Āṭavaka (cf. Aṭ°; = Pali Ājavaka), n. of a yakṣa: Mvy 3377; Māy 15; Suv 161.13 (here saṃdhi permits interpretation as Aṭ°); doubtless read so (or Aṭ°) for Āṭavaka, Saṃādha p. 43 line 19; and for Āṭavaka Māy 237.1.

Āṭavikā (= Pali Āṭavi, cf. Aṅgrāṭavika), n. of a city in Magadha, and of a river near it: MSV ii.51.8, 9.

Āṭanāti, acc. to Hoernle n. of a yakṣa, but rather (with Hoffmann, Kl. Skt. Texte 5.8–10) n. of a magic charm, contained or dealt with in the Āṭanāṭika sūtra (see next): °ti, n. sg., and °tisya, gen. sg., Hoernle MR 26.15 and 19.

Āṭanāṭika (sūtra), (= Pali Āṭanāṭiya-suttanta; cf. prec.), n. of a work: Mahāsamāj. Waldschmidt Kl. Skt. Texte 4, p. 175.2; fragments, containing the name as above, publ. by Hoffmann, Kl. Skt. Texte 5; on the name see pp. 8–10. Hoernle, MR 26 f., publishes a fragment from what he calls by its Pali name the Āṭanāṭiya (Sūtra).

āṭhya; if not an error, can only represent āḍhya, rich: SP 72.3 āḍhyo; WT print āḍhyo, with their ms. K'.

āṇatta, ppp. (= Pali, AMg. id., Skt. āñāpta; cf. the following items), *commanded* (very common in Mv, not noted elsewhere): Mv 1.258.7, 16; 272.9; 273.5; 356.1; 362.7; 364.12; ii.26.3; 32.2; 72.17; 101.6; 103.7; 111.4; 112.6; 150.2; 156.5; 167.9, 11; 174.9; 180.4; iii.126.17; 127.16, etc.

āṇatti, f. (= Pali, AMg. id., Skt. āñāpti; cf. prec. and foll. items), *command* (not noted outside of Mv): āṇatti (ii.95.8 °tti, mss. °nti) dinnā a command was given Mv 1.360.10; ii.95.8; 153.13; āṇatti-karāḥ does of the bidding (of, gen.) ii.112.6; rājāṇattiye, instr., by the king's command, i.274.2; 350.2; ii.48.6; 101.7; 167.11 (mss. rājā-āṇ°, Senart em. rāja-āṇ°); iii.132.2 (v.l. rājā-āṇ°). All prose.

āṇattikā (= °tti; AMg. °tīyā), *command* (only noted in Mv): n. sg. °kā Mv ii.436.18; 451.7; 453.13; 479.11; iii.266.3; acc. sg. °kā śrutvā (so with v.l.; text °kāye) ii.453.16; °kāṃ deti ii.455.1; °kāṃ kartuṃ (so both mss., with MIndic shortening of ā) iii.126.8; instr. rāja-āṇattikāye (mss. rājā-āṇ°) ii.470.6. All prose.

āṇapaka, m. (to āṇapeti, with suffix aka), *one who orders or gives instructions*: Mv 1.361.21; 362.4, 6; 363.2, 3, 5, 12. Senart reads āṇapaka in each case; the mss. are corrupt but invariably show short -a- in the second syllable (altho Pali has only āṇapaka).

āṇapeti (for Skt. āñāpayati, rarely āñāp°(?); § 2.15; Pali only āṇapeti, q.v. in BHS; Pkt. āṇāvel and āṇā° commands (only noted in Mv; cf. prec. and foll. items); commoner than āṇapeti, but sometimes wrongly replaced by the latter in Senart's text: pres. °peti Mv iii.125.21 (mss.); 264.2; °pesi, 2 sg. ii.490.8, 16; impv. °pehi ii.108.15; 247.6 (mss. °yehi); in 1.223.4 = ii.25.15

mss. āṇayasi (sic) or āṇayati (v.l. °tti), 3 sg. orders, Senart em. āṇāpesi or °ti, read prob. āṇapati or at best āṇapeti; in 1.362.2, 5 read with mss. āṇāpehi (v.l. °yehi) for Senart āṇāpehi (impv.); in 1.362.17 Senart āṇāpiyanti, and in 364.20, 365.4 and 5, Senart āṇāpyati, all passives, and all to be read with short a, as the mss. clearly indicate tho with more or less corruption; read respectively āṇāpiyanti and āṇāpyati (passives to āṇapeti).

āṇā (= Pali id., Skt. āñā), *command*: Mv iii.7.16 yā me (so Senart em.; mss. corrupt, one māṃ, perhaps read mam-) āṇā (so one ms., acc. sg.; v.l. [pr]āṇā; Senart em. āṇāṃ, unnecessarily) pratikrośe...

[āṇāpaka, see āṇapaka.]

āṇāpeti (= Pali id., Pkt. āṇāvel; see āṇapeti, which must be read for Senart's āṇā° in several cases), *commands* (only noted in Mv): impv. °pehi Mv iii.125.19; 3 sg. impv. pass. āṇāpiyatu or °piyatu, be it commanded, 1.310.14.

Āṇinetra, n. of a Bodhisattva: Gv 442.4 (text Āṇi°).

Āṇinema, n. of a Bodhisattva: Gv 442.3–4 (text Āṇi°).

āṇi-pratyāṇi-nirhāra-yoga, instr. °yogena, by homosexual procedure: Mvy 6865 = Tib. khye ḥus khye ḥu ḥbyuṅ bañi tshul du, by way of the manner (lit. happening, procedure) of boy with boy; similarly Chln. (The Index reads āṇi°.) From āṇi or (Skt.) āṇi, axle-pin, and pratyāṇi, otherwise unrecorded, that in which the axle-pin fits (both in obscene sense). For such practices and their punishments cf. Śikṣ 75.13 f.

āṭakṣati (recorded only RV and not in this sense), *carves, chops in pieces*: ger. āṭakṣya (... gātrāṇi) Jm 196.3.

āṭapa, m. or nt., in saṣṭeḥ kārṣāpanāṃ arthāyāṭape dhāritāḥ Divy 33.13, and āṭape vidhāritāḥ 16, apparently was assessed a fine (in the amount of 60 kārṣāpaṇas). Perhaps corrupt; I find it hard to understand connexion with āṭapa heal (kept on a hot spot?). The Index omits the word.

āṭapta-kārin, adj., *acting zealously*: °ri Mvy 1806 = Tib. brtun ciñ byed pa; °riṇa(s), n. pl., Mahāsamāj. 195.1; Waldschmidt, Kl. Skt. Texte 4 p. 5, regards āṭapta as hyper-Skt. for Pali āṭappa, nt., zeal, which PTSD derives from Skt. *ātāpya, to (Pali, not Skt.) āṭāpa, a much rarer form than āṭappa in Pali; but cf. āṭāpin, which is common also in Pali.

? **Āṭaptarāṣṭra**, perh. to be read as n. of a former Buddha, Mv 1.139.13–14; closer to mss. (Āṭapta° or Attapta°) than Senart's em. Uttapta°, q.v.

(āṭasya, adj. [Skt. id., rare, see Schmidt, Nachtr.], *made of the atasi plant, flaxen*: Mmk 131.22 [paṭe...] āṭasye vālkalāi [read °le] caiva śuddhe...)

ātāna, nt., *warp*: Mvy 7519 = Tib. rgyu. In Vedic used in a closely related way, e. g. Alt. Br. 8.12, *lengthwise ropes* (Keith) used in constructing the seat of a throne. Contrasted with vitāna, q.v.

ātāpana, noted only in cpd. °na-paritāpana, which occurs in Pali too, (self-)castigation and (self-)torture (in ascetic practice): LV 211.12 anekavidhāni kāyasyātāpanaparitāpanāni samutsahante; 248.15 nānāvidhāś cātāpanaparitāpanaḥ kāyāśuddhiṃ paryeṣante; Gv 229.23 śarīrātāpanaparitāpanaprayuktānām.

ātāpayati (denom. to Pali āṭāpa, cf. āṭāpin), *is zealous, shows energy*: (āśucimrakṣitāni) śayanāsanāni śocayanti āṭāpayanti praviśajanti MSV ii.88.2 (and ff.).

ātāpin, adj. (= Pali id., from Pali āṭāpa, oftener āṭappa, zeal, with suffix -in; neither occurs in Skt.), *zealous*: °pi, n. sg. Mvy 1805; LV 239.4 (apramatta āṭāpi); same passage Mv ii.118.11 and 120.3; similar phrase ii.285.1, also Divy 37.10, MSV 1.50.14 etc., and fem. (apramattā) °piṇi Divy 618.3; Ud xix.1 (aśvaḥ...) āṭāpinaḥ, n. sg. (ardent, spirited); Śikṣ 31.3 āhāraprajñātāpino, n. pl., *diligent in making proper distinction in food* (Bendall and Rouse).

ātāla (m. or nt.), prob. *watchtower*: LV 193.18 (vs) prāsādeṣu gavākṣatoranavareṣv ātāla-mañeṣu ca (all parts of a building). Apparently = Skt. *atāla* (also *atā*); Tib. LV yañ thog, which Das defines by *the highest storey of a house*, also ... *a dome*, and which in Mvy 5522 renders *atā* = *atāla*.

ātiyāntrika? prob. corrupt; Śikṣ 361.7 (vs) vajrapāny-ātiyāntrikaiḥ, adj. with buddhakimkaraiḥ (*servants of Buddha*); acc. to Bendall's note, Tib. *choice charms* (sel mchog; sc. of) *Vajrapāṇi*; but Bendall and Rouse Transl. with *Vajrapāṇi as their supreme chief* (p. 317, without note).

ātireka (m.c. for Skt. *atī*), *excess*; aṅga manorama divya-ātrekāḥ LV 49.15 (vs), *his members are charming beyond divine ones*.

ātikṣepndriya, adj. (ā-tikṣa-ndriya; cf. *tikṣepndriya*), of *rather keen senses or faculties*: AsP 387.2 sacet prakṣyaty, ātikṣepndriyo bhavṣyaty, tatas tam evam vakṣyati, pūrvam api tvam tikṣepndriyo 'bhūh.

[*ātirī*, acc. to Tib. (phyugs rdzi bud med) *cowerdness*: °rya(h) MSV iv.198.10. Read *ābhi*.]

āttamana(s), adj. (= Pali *attamana(s)*), which is also, but less often, represented by *āptamana(s)*, q.v., on which cf. CPD s.v. *attamanas*, which fails to note occurrence of *āpta* in BHS), *glad at heart, delighted*; esp. in certain formulas; applied to the audience at the end of a discourse by Buddha, e. g. Mv i.61.8 idam avocad bhagavān, āttamano (n. sg. m.) āyusmān Mahāmaudgalyāyano bhagavato bhāṣitam abhayanandat; Divy 197.26 idam avocad bhagavān, āttamanasas te bhikṣavo 'bhyanandan; often in a series of synonyms, as tuṣṭa udagra āttamanāḥ pramuditāḥ prīṭisau-manasyajātāḥ Gv 99.15; Suv 9.7-8; plurals of the same words SP 209.9-10; and variations, as hrṣṭā tuṣṭā āttamanā (n. pl. m.) pramudita-prīṭisau-manasyajātā Mv i.230.20; more briefly, tuṣṭo āttamano abhūt Mv ii.195.10; tuṣṭo āttamanā (n. sg. m.) imam udānam udānaye (aor.) i.351.13; dātāraṃ ca drṣṭvā āttamanā bhavati sumanaskaḥ Bbh 4.24; sattvā āttamanaso 'bhūvan RP 37.8-9; Indra āttamanā (n. sg. m.) tasyām velāyām ... Divy 195.24; drṣṭvā ca bhavati (bhōti) āttamanā (n. sg. f.) Mv i.213.13 = ii.16.16; doubled (intensive āmredita), sā 'ttamanāttamanā(h) she, *greatly delighted*, Divy 2.8; Av i.14.11; so 'py āttamanāttamanā(h) Divy 2.11; Av i.14.13; similarly Divy 440.24; neg. an-āttamanā(h) Karmav 22.10 (follows atīṣayitaroṣaś caṇḍi-bhūto). Once printed *attamanas*, q.v. This word is to be analyzed as a cpd. of Skt. *ātta*, ppp. of *ā-dā*, with *manas*. The alternant *āptamanas* is analyzable as *āpta*, ppp. of *āp* (cf. *manaṣpa*, *manāpa*) plus *manas*. Pali *attamana(s)* could represent both; both may be Sktizations of that MIndic form.

āttamanaska, adj. = *āttamanas*: °kaḥ SP 103.13; fem., (pramodāmi) °kā bhavāmi Gv 290.3; comp. °kataro 'bhūn Gv 331.6; abstr. n. °ka-tā *state of being delighted* Karmav 37.16.

-āttamiya (or **-attamiya**), semi-MIndic for **-ātmīya**, in *attāttamiya*, q.v.

-ātmaka, false Sktization of a MIndic form (§ 2.33), if not merely error, for Skt. *ātmaja*, *son*, in *nṛpātmakaiḥ* KP 115.7; Tib. rgyal sras rnam kyis, *by kings' sons*.

ātma-grāha (m.): = Pali *atta-gāha*, *belief in the* (existence of a) *self*; see **-grāha**.

ātmadiya, adj. (analog. to *yuṣmadiya* etc.), (*one's*) *own*: MSV i.27.1 (so mss.; ed. em. *ātmīy*).

ātma-dhāraṇī, see **dhāraṇī**.

Āttamana (i n. sg. °no), n. of a nāga king: Māy 247.34.

āttamiya, adj., also subst. nt. (= Pali *attaniya*), *own, one's own* (= sva, adj., or *āttmanā*, gen.): LV 301.21 (prose) °yāś ca duhitrīr (acc. pl.; § 13.15), *his own daughters*; usually quasi-subst., *what pertains to the self, what is of the nature of the self* (the existence of which is denied):

LV 205.8 (see under **-grāha**); 340.1 (vs) cakṣur na istri puruṣo na pi cātmanīyam; RP 14.6 (vs) strī neha nāsti ca pumān na ca ātmanīyam; KP 137.3 (vs) yasyeṣa ātmā (read *nātmā*? Tib. and Chin. render the neg. twice) na ca ātmanīyam (so read, text °yam); Mv iii.66.8 and 14-15 naivātmā naivātmānyā śūnyā ātmēna vā ātmanīyena vā (so Senart, prob. rightly; mss. corrupt, esp. in 8); iii.447.12-13 śūnyā an-ātmānyā (Bhvr., *having nothing that pertains to the self*) ātmēna vā ātmanīyena vā.

ātmapurūṣa, m., *attendant, servant*: Divy 223.2 °śā ānayantu bhavanto dhanuḥ.

ātmapūrvāpara, adj., perhaps *having continuity with itself*: Mv ii.1.13-14 °ram ca tam kulam bhavati, of the family in which the Bodhisattva is born. Corresponds to *labdha-pūrvāpara* Mv i.198.3; not in corresponding passage LV p. 24. Senart keeps the form with mss., but in his note suggests that it is false Sktization of MIndic *atta* = *ātta* (synonym of *labdha*).

ātmabhāva, m. (rarely nt.), (= Pali *attabhāva*, listed by Pali Lex. among words denoting body, CPD), *body*, synonym of *śarīra*: SP 11.7 śīrāmsi kecin nayanāni kecīd dadanti kecīd pravarātmabhāvaṃ; 55.12 darsīnsu te mahya tadātmabhāvaṃ; 76.10 ātmabhāvapratilambhenaiva bhagavan sarvakṛdānakāni labdhāni bhavanti, *only by rescuing their own bodies ...*; 95.2 dīrghātmabhāvā hi bhavanti, *of long bodies*; 95.5 puruṣātmabhāvaṃ ca yadā labhante, *and when they get a human body*; 236.13; 237.9; 240.11 -stūpe tathāgatasyātmabhāvas tiṣṭhaty ekaghanas ...; 303.6 mahātmabhāvā rūpeṇa, *great-bodied in form*; 324.1; 406.13 ātmabhāvaparityāgena, *by sacrifice of one's body*; LV 48.20-21 divyamanomayātmabhāvapratilabdhaḥ; 66.16 mātuh-kukṣigatasyātmabhāvo 'bhīr-vṛtto 'bhūt; 219.19; 306.9 -kākaḥgrdho- (mss. grdho-; Lefm. grdho-, misprint?) -lūkagarudādisadrṣātmabhāvāḥ, *having bodies like ...*; Mv i.245.2-3 āyāmato bahuyojanasatikena ātmabhāvena; ii.297.5-6 abhedyo sīmārdhapūrvobhagavato ātmabhāvo; 326.3 (pūyam yakṛdvṛkkaḥphasehi) gūṭham ca anyam anugatam ātmabhāve; 326.14 asīhi chinnā bahuvidham ātmabhāvā; 343.9 te nirmūṣitvā vikṛtātmabhāvāḥ, *distorted bodies*; 369.7, 8, 10; Divy 62.1; 70.3 °va-pratilambhe, *attainment of a body, reincarnation*; same 140.20; 230.23 ff. yojanasatikā ātmabhāvā, and the like; °va-pratilambhe (as above) Av i.162.5; same cpd. Suv 81.14; as nt., perhaps by attraction to associated form of *śarīra*, Suv 75.13 yuṣmākam etāny ātmabhāvāni samtarpayed mahataujasā yuṣmākam etāni divyāni śārīrāni vivardhayet; Suv 225.7 (vs) tyaktā maya ātmabhāvāḥ; Dbh 19.4 (cpd. with list of bodily members, ending) -hrdaya-sarvātmabhāva-parityāgo; others, Av i.171.15; Samādh 22.44; Suv 83.4; Śikṣ 21.21; 44.19; Gv 8.9; 218.21; 220.7; 537.4; Dbh 31.10; 91.6; Bbh 42.21; Vaj 29.20; Sukh 27.15; Sādh 64.6-7; could be indefinitely extended (very common in most texts). The fact has not been recognized sufficiently clearly that this is a quite plain and simple synonym of *śarīra*, *body*. The same is in general true of Pali, tho I am not prepared to say that it always has that mg. there. The Pali dictionaries (even CPD) do not bring this out clearly.

[**ātmabhāvatā**, Senart's em. Mv ii.301.11 (prose) sarvatra bodhisattvasya °tām anuprāptām samjānanti; should mean *embodiment*, from *ātmabhāva* plus *-tā*. But the occasion is the approach to his enlightenment (not his conception or birth), which is signalled by miracles and cosmic portents. The mss. read °bhāvanām, which is doubtless right: *they recognize on all sides that the Bodhisattva's self-realization (ātmabhāvanā) is at hand*.]

ātma-vṛṣabhita (see **vṛṣa**), *lordliness of person*: °tām, acc. sg., Mv ii.261.5; 262.6 (in the latter v.l. °bhatām; in the former mss. are corrupt but read °bhi). This is one of the qualities attained by Bodhisattvas when they have acquired perfection of powers.

ātmaśmīya, the self and what pertains to the self: Dbh 43.13; 50.29 (see **attāśmīya**). Cf. Bbh 276.17-18 asad ātmā vā ātmīyam vā (contrasted with: saṃskṛtam asaṃskṛtam ca sat).

ātmya (hardly in this sense in Skt.; cf. **anātmya**), characterized by a self; (what is) possessed of a self: Mv I.173.4-5 nāpi ye dharmā ātmīyās te anātmato deśayāmi; KP 94.8 °ya-saṃjñā, false notion of something as being concerned with the self.

ātmopānāyika, see **upānāyika**.

ātmya (nt.), self-ness, the having a self or doctrine that there is a self, opp. **nairātmya**: LV 436.21 (vs) asti-nāsti-vinirmuktam ātmyanairātmya-varjitam (... dharma-cakram).

ātyayika, adj. (from **atyaya**; in Divy quantity of initial -a- ambiguous in saṃdhi, taken as **aty**° by Burnouf and Divy Index; on mg. see Burnouf, Introduction 628), transcending, exceptional, irregular, overstepping normal procedure: piṇḍapāta, Divy 50.25, 26 tathāgatasyātyayika-piṇḍapātā... pañca me Maudgalyāyanaśyāyikapīṇḍapātā... āgantukasya, gamikasya, glānasya, glānopas-thāyakasya, °padhivārikasya ca; Śikṣ 17.19 sarvasattvānām ātyayikam pariṅghyātad api me varjayan niśidāmi (so a Bodhisattva should ponder); perh. transcendent, very important (matter); cf. Aśoka, Rock Ed. 6, line 7 (Girnār); Kaut. Arth. Sham. 29.12. Bendall and Rouse troubles.

Ātreya, (1) name assumed by Kuśa (2) as physician: MSV I.104.3; (2) n. of a distinguished physician of Taxila: MSV II.26.7 ff.; note that this is the name of a great physician in Skt.

ādapana, acc. to Kern SP Preface p. vii, in Kashgar rec. of SP for Nep. ādapana.

ādarśa-jñāna, nt., mirror-like knowledge (one of the 5 jñāna of a Tathāgata; = **ādarśana-j**°, q.v.): Mvy 111. (See **jñāna**.) Tib. me loñ lta buñi (like a mirror) ye šes.

ādarśana (nt.), mirror (= Skt. ādarśa): Suv 106.5 (vs) °na-padādyas ca... niyojayet (see Nobel's note). Cf. next.

ādarśana-jñāna, nt., = **ādarśa-j**°, q.v.: Dharmas 94. Cf. prec.

Ādarśamaṇḍalanirbhāsā, n. of a lokadhātu: Gv 82.10.

Ādarśamukha, (1) n. of a prince (= Pali Ādasamukha): MSV I.114.9 ff.; (2) n. of a nāga king: Mvy 3297. Cf. **Adarśamukha**.

ādāna (= Pali id.; from Skt. ā-dā, suffix -ana), grasping, clinging (to existence or to worldly things): Mvy 2018 ādāna-vijñānam (follows **ālaya-vij**°, q.v.); an-ād°, neg. Bhvr., Ud iii.18 (= Pali Sn 741) vītatṣṇo hy anādānaḥ... parivrajet.

[**ādāye**, in Mv I.10.2 (vs) ekalko yojanaśatam ādāye samprabhāṣati: read ābhāye with same line Mv III.454.18: each one shines with radiance (ābhā) for 100 yojanas.]

ādārita, adj. (ppp.) perh. to be read in Mv I.187.8 (vs) where all mss. mūrḍhnā (one ms. adds ca) dārito bhūmau (one syllable short, without ca); if we read ādārito (or ādarito; ppp. denom. from ādara?) meter would be correct; it should mean prostrated in respectful salutation with the head on the ground. (Senart em. violently: mūrḍhnā patito.) Uncertain.

ādi, beginning (= Skt.): **ādim**, acc. (= Pali ādim katvā, with acc. object) and ādau, loc., with following kṛtvā, and preceding acc. (once gen.), lit. putting... first; so beginning with, starting with, from... on (the loc. ādau used precisely like the acc. ādim; putting at the beginning = making the beginning; loc. only in Mv): tuṣitabhavanavāsam ādim kṛtvā, beginning with (the Bodhisattva's) dwelling in the Tuṣita-heaven (= from then on) Śikṣ 292.5 = Dbh 14.21, cf. tuṣitabhavanam ādau kṛtvā sarveśām bodhi-sattvānām... Mv I.147.15; āvicim ādim kṛtvā sarvanai-rayikāṇām sattvānām... LV 86.11, of all hell-inhabitants

from Āvici on; mātuḥ kukṣim ādau kṛtvā bodhisattvānām yāvāt parinirvṛtā Mv I.145.2, beginning with the mother's womb, of Bodhisattvas, until they have entered complete nirvāṇa; bhartāram ādau kṛtvā Mv I.147.8 (no man has any carnal desire for the destined mothers of Buddhas) from their husbands on; bodhisattvasya garbhāvakrāntim ādau kṛtvā Mv I.157.15; śākyamuniṃ samyak sambuddham ādau kṛtvā daśa bhūmayo deśitā Mv I.161.7, beginning from (the time of) Śākyamuni the Buddha, the Ten Stages have been taught (not before! so, I think, the parallels require us to interpret, contrary to Senart n. 506); with gen. of the dependent noun (rather than acc.), evidently construed as modifier of ādim: tṛṣṇāyāḥ paunarbhaviyā ādim kṛtvā Lañk 180.10, beginning with (starting from; lit. making a beginning of) desire for rebirth. Cf. Mbh. Crit. ed. 2.52.17d saha sribhīr draupadīm ādi-kṛtvā, along with the women, beginning with Draupadī (i. e. D. and the others). This seems to be unparalleled in Skt. See also s.v. **ādikaroti**.

ādika, adj. (= Pali id., see Childers; Mahāvāṇisa 12.21 phalam... ādikam), first, initial: Śikṣ 356.6.

ādikarmika, adj. and subst. (= Pali ādikammika; cf. next; wrongly defined in pw 7.317 following Divy Index), beginner, (one who is) inexperienced: Mvy 387 (tathāgataḥ) sārthavāha ādikarmikāṇām; Divy 544.19-20 anāpattir ādikarmikasya, for a beginner, (the actions described are) not a sin; RP 5.1 navakair ādikarmikair acirapravrajitair (sc. bhikṣubhīḥ); Śikṣ 11.6 °ka-bodhisattvena (misprinted °tvane); 20.5-6 °ko mahāyāne, a beginner in the M.; 60.11 °kā mahāyānasamprasthitāḥ; Bbh 205.2 iha bodhisattvo na ādikarmika-tat-prathamakarmika-viryēṇa samanvāgato bhavati; 205.7-8 °ka eva (while still a beginner) sa bodhisattvaḥ...; 394.24 (bodhisattvam) °kam tatprathamakarmikam (see this); 395.2; Gv 503.9 sarvādikarmika-bodhisattvasamphapotaḥ puṣyanti buddha-dharmāḥ...; an-ādi°, not inexperienced, SP 66.7 °kāś ca te bodhisattvā bhaviṣyanti, ciracarikauśalamulā... **ādikarmin**, adj. and subst., = prec. (which replaces these two lines below): Śikṣ 60.9 °miṇām mahāyānasamprasthitāṇām kulaputrāṇām...

Aditya, m. (1) the gotra name of Śākyamuni's family (= Pali Ādicca): Mv II.199.16 = Pali Sn 423; (2) n. of a former Buddha: Mv III.237.3, 4.

Adityagarbha, n. of a Bodhisattva: Mvy 708; Dbh 2.6.

Adityagarbhaprabhamegharāja, nt., n. of the 'gem-jewel' of a cakravartin: Gv 418.9.

Adityateja(s), n. of a former Buddha: Gv 258.17 (vs).

Adityadatta, n. of a former Buddha: Mv I.138.5.

Adityasambhava, n. of a Buddha in the south:

Sukh 98.1.

ādiyati, or **ādīyati** (formally looks like passive to ā-dā; = Pali ādiyati, only with short i; cf. **upād**°, **paryād**°, **samād**°; all these regularly used with active mg., except paryādiyante KP 5.2 [and this is uncertain; Śikṣ 148.9 cites it as parihīyante]; in Pali also active mg., except sometimes paryādiyati, pass., PTSD; Geiger 175.1 calls these forms 'passive with middle meaning'; I prefer the term 'active', takes; takes on, assumes: Mv I.346.10 (yam nūnāham) adinnam anyātakaṃ (q.v.) śālim ādiyeyam (v.l. ādi°), opt., and (11) ādiyeya (v.l. °yam, ādi°) 3 sg. pret., also (12) ādiyantam (v.l. ādi°), acc. sg. pres. pple.; III.93.16 (vs) puṣpaṃ tyajitvā phalam ādiyante (mss. °nta, to be kept as imperf.?); 217.17 (bhavān...) dhanam ādiyatu (v.l. ādi°); 218.12 (bhavān...) striyaḥ ādiyatu; 447.12 (yo imām saṃskārām) ādiyati (no v.l.) vā nikṣi-pati vā.

ādisati, (1) (cf. Hindi ādes salutation, late Skt. ādeśa id., Edgerton, JAOS 38.206 f.), salutes, greets: °śitavya, gdve., Mv III.420.11 (na bhikṣavo) yuṣmābhīr ādisitavyam bhikṣāyām labdhāyām, monks, you must not salute (the

donor) when you have received alms; (2) (= Pali ādisati, obj. dakkhiṇam, dānam), assigns (the profit from a meritorious act, ordinarily a gift of alms to the Buddha and his monks; object dakṣiṇam, once dakṣiṇādeśanam; this profit is, at the desire of the donor, often assigned by the recipient, ordinarily the Buddha, to the credit of someone else, e.g. a tormented preta, or the deceased father of the donor): Divy 85.28-30 bhagavatābhīhiṭaḥ: mahārāja, kasya nāmnā dakṣiṇam ādisāmi, kim tavāho svid yena tavāntikāt prabhūtataram puṇyam prasūtam iti (similarly 86.3, 4, 7, etc.), the Lord said: O King, in whose name shall I assign the profit of your gift? yours, or that of one who has produced more merit than you?; Av 1.258.13 tato bhagavān ... dakṣiṇam ādisāti (in a verse, 259.1-2, assigning it to the benefit of pretas); 264.12 bhagavāms ca ... dakṣiṇādeśanam ādisāti (as prec.); 272.13 tato bhagavatā pretasya nāmnā dakṣiṇā ādisā; but the same ādisāti may be used when the subject is the donor, as in a frequent cliché in which a man hopes to have a son who will assign to him after death the profit of gifts and works of merit: Divy 99.6-8 asmākam ca (see atyatiṭa) ... dānāni dattvā puṇyāni kṛtvā nāmnā dakṣiṇam ādisēd, ... he would assign the profit (of the gifts and virtuous acts) in my name; virtually the same Divy 440.30 ādeṣyati; Av 1.15.1 and 197.3 etc. ādeṣyate; but elsewhere, (3) when the donor (not the Buddha) is the subject, the caus. ādeṣayati is used; so in the same cliché just mentioned, Divy 2.15-16 ... dakṣiṇam ādeṣayisyati, (my son ...) will cause the profit to be assigned (to me); Av 1.264.2-3 putraka ... mama nāmnā buddhapramukhaṁ bhikṣusamgham bhojaya dakṣiṇam ādeṣaya ...; Divy 10.28 (asmākam) ca nāmnā dakṣiṇam ādeṣaya (also addressed by a father to his son). See s.v. dakṣiṇādeśanā.

ādikaroti (see s.v. ādi), starts from (acc.), makes the starting point: ger. *kariyāṇa, SP 192.1 (vs) avidya (acc.) ādikariyāṇa cakṣumān, prabhāṣate maraṇam anantaduḥkham (so apparently mss., combining the note to KN ed. with that to Kern's Transl. SBE 21.185), starting with ignorance, the Enlightened One expounded death and infinite misery. This reading is perfect in meter and sense. Possibly ādi is to be taken as a separate word, = ādim; certainly it means the same as ādim kṛ.

ādinava, m. or (rarely) nt., once perh. adj., (= Pali id.; clearly Buddhist word, despite rare occurrences in late Skt., and despite ādinava-darśa in Vedic, see Schmidt Nachtr., s.v. ādinava, and Renou, JA 1939 p. 391), misery, evil, danger, mishap, wretchedness: nt. noted only Mv iii.297.12 taye atra mahādinavam utpāditam; m. (unambiguously) Mvy 7309 °vaḥ; Divy 9.21 and 335.12 °vo (mishap) °tra bhaviṣyati; Divy 190.25-26 ime cānye ādinavā madyapāne; 224.24-25 kṛtā kāmēṣv ādinavakathā, grhāṣṭramapadasyādinavo bhāṣitas; 329.21 yaḥ kaścid ādinavo, any disaster whatever (may occur); same, MSV 1.44.19; Karmav 33.14 tathā daśādinavā Nandika-sūtra ukthā prāṇātipātasya; 42.6 pañcatrimśad ādinavāḥ surāmaireyamadapramādaṣṭhāne; often with loc. of that in, or in connection with, which the evil is manifested, as, kāmēṣu ādinavam drṣtvā Mv 1.283.19; iii.193.1; 418.20; 450.8; mitreṣu ādinavam (read °va, m.c.) sammṛśanto Mv 1.359.2 (vs); tam tiryagyonīṣu mahantaṁ ādinavam drṣtvā Mv 1.27.11, similarly 29.13; 30.11; drṣtvā ādinavam loke Mv ii.166.6; other locs. above and below; but occasionally gen. instead, kāyasyādinavam sampāśyan LV 208.9; prāṇātipātasya Karmav 33.14 (above); or prior member in comp., sāmsāra-doṣādinava-niḥsaraṇa (= niḥsa)°-kuśalaḥ LV 180.15; lokādinavam lokaniḥsaraṇam api deṣayāmi Gv 191.25; in contrast with āsvāda, āsvādādinaveṣu Mv 1.134.1 in enjoyments and miseries; kāmāna āsvādam ... ādinavam ca kāmānām bhāṣate puruṣottamaḥ Mv 1.184.13-14 (vs); others, miscellaneous, ahaṁ ca ādinava (acc.) tatra darśayim (WT °yi) SP 90.3 (vs); tam kampille

mahāntam ādinavam drṣtvā Mv 1.284.8; etam ādinavam ācikṣiṣyāmi Mv iii.74.8; ādinavadarśāvi (= Pali °dassāvi-n) perceiving the misery or danger, n. sg. of °vin, kāmēṣu Mv 1.283.18-19; ii.144.16 (here text °darśi, v.l. °darśāvi); without dependent noun, °sāvi, followed by niḥsaraṇa- (or niḥsa)°; delete final -h in the first passage) -prajñāḥ (or -prājñō) Mv iii.52.5; 201.5; °va-darśin = °va-darśāvin, tatrādinavadarśinaḥ Bbh 29.20 (tatra = strīṣu); in Bhvr. cpds., (kāmāḥ) sabhayāḥ saraṇāḥ sādīnavāḥ sadoṣā itī LV 213.1; anantādinavā māṣa kāmāḥ Jm 114.15; bahvādinavāḥ ca grhāvāso RP 48.2-3; once apparently ādinava alone, uncompounded, used as adj., wretched, evil, miserable, Mv 1.33.11 (vs) sarvaṁ ādinavam lokam (parallel with ādīpitaṁ, prajvalitaṁ, prakamptaṁ, in same vs applied to lokam).

ādiptaka, adj. (= Skt. ādipta plus -ka), ablaze, on fire: SP 88.5 (vs) °ke jvālasahasrapūrṇe (sc. gr̥he); perhaps ka m.c.

ādiptaśīraścallopama (in Mvy °celop°), adj., and °ma-tā, subst., (state of being) like one whose head or clothes are on fire (i. e. who is in extreme danger and needs nirvāpaṇa, the putting out of the flames; applied to one leading a worldly life; in Pali ādittasīra and ādittacela occur as separate cpds., AN iv.320.26, cf. also SN v.440.7): °maḥ Mvy 1802; Śikṣ 54.3-4 kusdo °ham bodhiś cādīpta-śīraścallopamena bahūn kalpān ... samudānetavyā; 191.8-9 parākramasampannatā ādiptaśīraścallopamatā jñānaparyeṣṭyā (here state of realizing, being aware, that one's head and clothes are on fire, and so in next); Gv 493.2 idṛśyādipta° °pamatayā (text separates idṛśyā dipta°) kalyāṇamitrājñānam na vilomayanti. Bendall and Rouse in Śikṣ Transl. misunderstand the word.

ādiyaka, m. (to ādiyati, ādi°, with -aka), one who takes (up, or on), assumes (the saṁskāras): Mv iii.447.16 ahaṁ so atra kārako vā kārāpako vā utthāpako vā ādiyako vā nikṣepako vā (sc. of the saṁskāras; such things are not to be said); similarly 448.5.

ādiyati = ādiyati, q.v.

Ādumā (Pali Ātumā), n. of a (Malla?) village: MPS 28.24 (Tib. a-du-ma).

[ādrśyā, Gv 498.1, see adrśyā.]

ādeya-vacana, adj. Bhvr. (= Pali ādeyya-vacana, also -vāca Vin. ii.158.17; in PTSD defined as Karmadh., but actually Bhvr. in all citations traced [Jāt. vi.243 seems to be an error]); also °na-tā, abstr. state of being ... (this); of welcome, acceptable, i. e. pleasing, agreeable speech: Bbh 29.16-17 satyavacano °piṣunāparuṣāsam-bhinnaprālāpābhyaṣāḥ ādeyavacanatāyā hetuḥ; 31.15-17 °cāno bodhisattvaḥ priyavāditayā arthacaryayā samānārthatayā ca sattvām samgrhṇāti paripācayati, idam ādeyavacanatāyā ... phalaṁ ...; Mv 1.270.6 °canā ca bhavanti kirtaniyā ca bahujanasya (of devotees of Buddha); Suv 80.11; Śikṣ 351.7. Cf. next.

ādeya-vākya, adj. Bhvr., = prec.: Mv 1.103.5 °yās (of Bodhisattvas); Karmav 29.27 an-ādeyavākyaḥ api ādeyavākyaḥ api (Lévi qui ont la parole antipathique ou sympathique).

ādeśanā, (1) (= Pali ādesanā-, cpd. with pāṭihāriya, reading of the mind: Bbh 264.21 sa ṛddhyā cittādeśanayā ... (sattvān vinayati); usually in cpd. ādeśanā-prāṭihāriya, trick or marvelous ability of mind-reading, reading other people's thoughts, see s.v. prāṭihāriya; (2) in dakṣiṇādeśanā (once °na), assignment of profit of good deeds, see that cpd.

ādeṣayati, causes (dakṣiṇā, the profit from gifts or works of merit) to be assigned (to someone else); see s.v. ādisāti (3), of which this is the caus.

-ādhārṣaka, see sv-ā°.

-ādhāra, see śrutādhāra.

-ādhāraka, see śāstrādhāraka.

ādhāraṇa-tā (= Pali id., wrongly defined in PTSD;

ādharma only doubtfully in Nirukta 7.11, where Sarup reads rasa-dhāraṇam, holding firm, maintenance: LV 35.18 dhāraṇapratilambho ... sarvabuddhabhāṣitādharmaṇatāyāi samvartate.

Adhāraṇamudrā, n. of a samādhi: Mvy 525; = **Adhāramudrā**, q.v.

Adhāraṇi, n. of a goddess: Mvy 4288.

Adhāramudrā = prec. but one: ŚsP 1416.20.

Adhārayati, with object śāstram (cf. **śāstrādharma**, which makes the mg. unmistakable), *wields, plies* (a knife): Divy 39.(6)–7 (santi ... śrāvaka ye 'nena pūṭikāyenārdiyamānā ... śāstram) apy adhārayanti viṣam api bhakṣayanti ... there are disciples who, afflicted by this stinking body, even wield a knife (here, against themselves), even eat poison ... (or kill themselves in other ways).

Adhāvana (nt.; Pali id.), in comp. with following **paridhāvana**, running around, to and fro, this way and that: Śikṣ 268.(12)–13 lābhaheṭo lābhanidānam adhāvana-paridhāvanam dauḥṣīyasamudācaranam ca. (In Pali the verbs adhāvati and paridhāvati are frequently used together in this sense.)

Adhikaraṇika, adj. (not in this sense elsewhere; from **adhikaraṇa**, q.v., with suffix *ika*), given to disputes: Bbh 171.5 sacet prakṛtyā kalahakārah syād adhikaraṇikah; MSV II.188.2; III.5.9.

Adhipateya, nt. (anomalously m. Mvy 7192 °yaḥ = Tib. bdañ du hgyur ba (or bya ba), so also Mironov; = Pali **adhipateyya**, see below; from **adhipati**, roughly = Skt. **adhipatyā**, which is used in **AbhidhK.**, see Index, in ways not closely parallel to the Pali usage), control, influence, mastery, prime motivation (lit. overlordship). In Pali esp. used of one of three influences leading to virtue, attādhi° (q.v. CPD), lokādhi°, dhammādhi°, see Childers s.v. **adhipateyya** and Vism. I.14.1 ff. (the influence of oneself, i. e. conscience or self-respect; the influence of the world or public opinion; the influence of dhamma or regard for moral principles as authoritatively laid down). In BHS little evidence is found for the existence of these, tho Speyer (Transl. 114) renders Jm 80.14 (hrīvarṇa-pratisamyuktesu) lokādhipateyesu ca (sc. upaneyam) by ... the regard of public opinion, perhaps rightly. On the other hand, lokādhipateya-prāpta LV 425.5 can only mean arrived at the overlordship of the world; it is one of a long list of epithets of the Buddha as the one that has 'turned the wheel of the Law'; it is preceded by lokagurur ... lokārthakara ... lokānuvartaka ... lokavid ity ucyate, and it would be absurd to interpret it as under the control of public opinion. (See also LV 179.20–21 s.v. **adhipateyā**.) Mv I.16.12 = 18.5, 15 = 19.5 = 20.10 (evam khalu) punaḥ adhipateya-mātram etaṃ tatropatteḥ, but this, of course, is only the principal cause (controlling influence) of rebirth there (viz. in one of various hells); Gv 19.8 na tad balaṃ na tad adhipateyam ... (samvidyate), that (sort of) power or controlling influence (is not found); oftener at the end of Bhvr. cpds., Śikṣ 117.3 mahākaraṇ-adhipateyam, (any action of Bodhisattvas is ...) controlled (influenced) by supreme compassion; Śikṣ 250.5 cakṣurindriyadhipateyā rūpārambanaprativijñaptiḥ, recognition of the sense-object form, which (recognition) is controlled by (= dependent on) the sense of sight; Dbh 11.20 (tac cittam utpadyate bodhisattvānaṃ) mahākaraṇāpūrvamgamam prajñāñānādhipateyam ...; Śikṣ 322.15 dharmādhipateya, of Buddhas. See next.

Adhipateya-tā (from prec.), (1) state of overlordship or control; (2) at the end of Bhvr. cpds. ending in °teya, state of being under the control of ... (lit. state of having ... as controlling influence); (1) LV 204.(17)–18 (pūrvam mayā svayambhuvām) adhipateyatām abhilaṣatā, of old by me (Buddha) desiring supremacy over (first place among) Self-existent Ones; LV 179.20–21 -pūnyasambhārabalaviṣeṣaṇāsadṛṣi- (better would seem to be °sadṛṣiṃ, which

is read by Calc. but none of Lefm.'s mss.)-lokādhipateyatām samdarśya, (said of the Bodhisattva) manifesting an unexampled state of mastery over the world thru ...; (2) Gv 17.25 buddhadhipateyatām, state of being under the control of the Buddhas; 68.18 supratīṣṭhitasya bhikṣor maitryādhipateyatayā, ... because he is under the influence of love; KP 99.6–7 cittam ... rājasadrṣam sarvadharmādhipateyatayā (so read for text °pateyā, uninterpretable), (in a passage decrying the vanity of cittam,) *citta is like a king, because it is controlled by all the states of (conditioned, transitory) existence*; at least, this mg. seems more consistent with the context than because it is the ruler of all states ... , but this latter is what Tib. means (chos thams cad la dbaṅ byed paḥi phyir); in that case to 1.

? **Adhimānika**, adj. (**adhimāna** plus -ika), proud: so v.l. for text **Abhimānika** in SP 38.12; 39.4.

Adhimokṣika, adj. (to **adhimokṣa** plus -ika), of zealous application: °kam samādhim MSV IV.237.7.

Adhiṣṭhānika, m. (to Skt. **adhiṣṭhāna**, capital, seat of government, plus -ika), pl. people of the capital, or perhaps government men: °kāś ca chattram paṭṭam mukuṭam cādāya ... āgatāḥ MSV I.68.14.

Adhyātmika (= Pali **ajjhātika**), internal: adhy° āyatana, q.v., the sense organs or powers, in contrast with bāhira āyatana, the objects of sense, Mv III.66.3. See also **ābhāsa**.

Āna, breath (so Skt. Lex.); in Pali and BHS apparently replaces Skt. prāṇa in cpd. **ānāpāna**, q.v. Pali seems not to have the cpd. °pānāpāna.

-**ānaka**, f. °nikā, = Skt. ānana, face, at the end of Bhvr. cpds., with endearing dim. connotation (§ 22.34): LV 322.10 pattra-vibodhita-ānanikā(h); 11 sulepāna-ānanikā(h); 13 paripūrta-candra-nibhānanikā(h); all in vss, all applied to the daughters of Māra.

[**ānanta-paṭṭikā**, given by Das for Tib. mthaḥ skor which in Mvy 9191 = **ānanda-paṭṭika**, q.v.]

[**ānantariya**, nt., °yāni, Mvy 2323; but prob. read with Mironov **ānantarya**, q.v. Cf. however next.]

ānantariyaka, adj. (cf. prec. and **ānantarya**), in prayatnānantariyakah (so correctly Index, and Mironov), immediately occurring (as a result of effort): Mvy 4493.

ānantarya, adj. and subst. nt. (in Skt. as subst. nt., unmittelbare Folge, BR, or unmittelbares Darauf, ... Nachher, pw; cf. °riya, **ānantariya**, and next, also **upānantariya**); as subst. nt., not limited to evil connotation and much as in Skt., Gv 250.25 bodhicitto (1st ed. °catto; corr. 2d ed.)-tpādaprasamsāparamparānantaryāni, enlightenment-thought-production-laudation-series-immediacies, and a long series of terms ending likewise in °paramparānantaryāni, actions or events succeeding one another immediately, ending in 251.18–20 bodhisattvasusūksmajñānapraveśaparamparānantaryāni, tāny asyāḥ sarvaromavivarebhyo nirmānakāyameghān niścāritvā sattvebhyo dharmam deśayamānān (read °mānāny?) apaśyat; Gv 522.13 upapatty-ānantarya-citte (but here perhaps as adj.) the mental state which immediately precedes rebirth (see **upapatti**); perhaps in same sense Mvy 1206 ānantarya-mārgah, of the 8-fold noble path as characterized by immediate succession (of its stages, one after another) or causing immediate results, as below; the latter surely in Śikṣ 17.20 pañcemāni ... ānantaryāni yair ānantaryaiḥ samanvāgatā bodhisattvāḥ kṣipram anuttarā (read °rām) samyak sambodhim abhisambudhyate (read °yante?); here Bendall and Rouse 19 translate continuities, but better procedures bringing immediate, speedy (desirable) results (note kṣipram; the five are listed in what follows); see also **ānantaryasamādhi**; otherwise the word has been noted only as adj. with karman, or subst. nt. without karman; (evil) action bringing immediate retribution, deadly sin (= Pali ānantariya or °rika, with or sc. kamma, see Childers s.v. pañcānantariyakammaṃ); there are five

such, viz. killing of mother, father, or an arhant, causing dissension in the order of monks, and deliberately causing a Tathāgata's blood to flow (same list in Pali): pañcānantaryāṇi Mvy 2323 (Kyoto ed. *tariyāṇi but Mironov *taryāṇi; list of 5 given 2324–28); Dharmas 60 (with list); Mv 1.243.18 *ryāṇi kṛtāni (listed and described in the following, down to) 244.17 etāni pañcānantaryāṇi karmāṇi kṛtvā mahānarakeśūpapanno; Ślks 257.11, 12 and Lañk 138.2, 3, 8 (without karmāṇi); Mmk 57.2 pañcānantaryakariṇasyāpi, even of a doer of...; Ślks 60.5 (after a list of the five crimes) ebhīḥ pañcabhīḥ ānantaryaiḥ karmabhīḥ...; two or three of the list mentioned, Divy 260.5–8 yadā tasya tṛiṇy ānantaryāṇi paripūrṇāni... pāpa eṣa pītṛghātako 'rhadghātako mātṛghātakaś ca, tṛiṇy anenānantaryāṇi narakakarmasamvartanīyāni karmāṇi kṛtāny upacitāni; Divy 567.27 dve tvayā ānantarye karmāṇi kṛte (killing of father and of an arhant bhikṣu); others, Gv 228.21–22 *rya-karma-kāriṇām... sattvānām; Bbh 166.8 *ryam karma kṛtvā; Sukh 15.4 *rya-kāriṇaḥ... sattvān.

Ānantaryasamādhī, the fifth of the **adhimuktīcaryā**-bhūmi, Mvy 901. (Printed Anant°; correct in Index and in Mironov.) See **ānantarya**. In Sūtrāl. xiv.26, comm., identified with **laukikāgra-dharma**, q.v., 4th and highest of **nirveda(-bhaga)**, q.v.; lb. 27 explains that it is called this, yato grāhakavikṣepo hiyate tadanantaram, because the 'dispersion' (confusion) of the Subject (grāhaka) is abandoned immediately after (attainment of) it. Lit., then, immediate concentration or concentration of immediacy. In Dharmas 101 occurs as the 4th of four **samādhī** (q.v.). Mv 1.291.11 (vs) yam āhu ānantariyam (mss. āhuḥ an°, meter demands Senart's em.) samādhīm, samādhino tasya samo na vidyate.

Ānanda (= Pali id.), (1) n. of a well-known disciple of the Buddha, a Śākyan: son of Sūklodana Mv iii.176.14, and of Mṛgi Mv ii.157.9; iii.176.15; called *servant* (upasthāyaka) of Buddha Divy 90.7–8; 396.15–18; 612.1–2; called **Ānanda-sthāvira** Mv ii.114.9, **Ānanda-bhadra** SP 217.8; 218.12; in Mv iii.47.10 ff. story of how his followers among the monks proved imperfect, and how he was rebuked and instructed by Mahākāśyapa; called a śaikṣa SP 2.8; a few (out of many) other occurrences are Mv 1.77.16; iii.225.10 ff.; SP 215.1; 216.3; 221.3; Divy 20.6; 56.2; 69.9; 72.17; 76.10 (= 465.11); 91.21; LV 2.4; 60.12; 73.2; 87.3; 443.7; Suv 202.5, 6; Sukh 2.11; 92.7; Karmav 155.2; Bhik 3b.2; (2) n. of a Śākyan youth (perhaps = prec.?): LV 152.12; 153.21; (3) n. of a cakravartī-rājan (listed among other names ordinarily applied to disciples of Buddha): Mvy 3609; (4) n. of a devaputra: LV 6.12 (but omitted in some mss. and prob. not original); (5) n. of a yakṣa: Māy 18; (6) n. of a king (prob. not = 3): MSV 1.114.7.

Ānandacandra, n. of a former Buddha: Mv 1.139.9.

ānanda-paṭṭika, m. (nom. *kaḥ), Mvy 9191 (so also Mironov) = mthāḥ skor, defined in Das by Skt. ānanta-paṭṭikā, Eng. *all round*; ... *the whole circumference*, the *perimeter*. So also Chin. *circumference* (edge going all around). Context seems to indicate *circumference* (of a robe); perhaps *hem*? Cf. **ānanda**.

Ānanda-bhadra, see **Ānanda** (1).

Ānandamāla, n. of a former Buddha: Mv 1.139.9.

ānandā, app. *hem* (or *fringe*?), around a cushioned seat, cf. **ānanda-paṭṭika**: MSV iv.75.10.

ānandika, a kind of ascetic: Mv iii.412.7, see s.v. **tredaṇḍika**.

Ānandita, n. of Māra's doorkeeper: LV 302.11.

ānandī, joy: Divy 37.24 *dyā nandisaumanasyam bhavati. Acc. to PTSd, this stem occurs in Pali, Jāt. vi.589.11, where ānandī-cittā should be read for *di vittā.

ān-abhiramya, adj., m.c. for **an°**, q.v.

ānāpāna (= Pali id.), *breath* (see below): *na-bhāvanā-vidhiḥ Mvy 1165; *na-smṛti (= Pali *na-sati), *mind-*

fulness of breathing, Mvy 1166; Bbh 110.24; 204.26; 396.22; Ud xv.1; *nānasmṛti, id., ŚsP 60.8; on this and ŚsP 1443.8 (where text ānāpā-nusmṛti) see s.v. **anusmṛti**. The word is an old dvandva; āna (= prāna) plus apāna (cf. Skt. prānāpāna, on which see G. W. Brown, JAOS 39.104 ff.). In Pali commentarial diction replaced by assāsa-passāsa (= āśvāsa-praśvāsa, q.v.). Tib. on Mvy 1166 ānāpāna (-smṛtiḥ) renders dbugs rñub pa dañ hbyuñ ba, *breathing in and out*; the same or related terms are used for āśvāsa and praśvāsa. It is clear that Tib. understands āna = āśvāsa as *inbreathing*, apāna = praśvāsa as *outbreathing*. There is BHS evidence supporting this interpretation of āśvāsa-praśvāsa, q.v.

ānāpeti (= Pali id.), caus. to ā-ni, see § 38.55.

ānāha (m.; Skt. Lex. id., not in Pali or Pkt.), *height* (of a man): Divy 546.12 kidṛśas tasya rājño ānāha-pariṇāhaḥ. Usually āroha (which read?).

ānījya = **anījīya**, q.v.: adj., Av ii.199.5 ānījyām śāntim; in Mv ii.132.15 there is a v.l. anījya- or ān- for *nījya- of text.

ānījya = **anījīya**, q.v. (Mv 1.34.11; ii.419.11).

ānījya = **anījīya**, q.v.

Āninetra, **Āninema**, see **Āni°**.

ānimitta, adj. and subst. nt. (from Skt. animitta plus suffix -a), *causeless(ness)*; usually parallel with **śūnyatā** and **apraṇihita**, qq.v.; as in the case of **apraṇihita**, it is often hard to be sure whether adj. or subst. is intended, but sometimes certainly the latter; sometimes preceded by **śūnyatā** in comp. so that an- or ān- would be equally possible, see **śūnyatā**; clearly subst. nt. Dbh.g. 29(55).6 bhavate idam ānimittam; AsP 204.12 (nāpi) ānimittam pravartate; 256.13 na ca... ānimittam vā apraṇihitam vā anabhisamskāro vā (and other noms. masc.)... lujyate; Bbh 317.3 dve ānimitte (the only noun which could be understood is vihāra, masc.); more or less clearly adj. Bbh 276.10 ānimittāḥ samādhīḥ (in 2 śūnyatā-samādhīḥ, 5 apraṇihitāḥ sa°); KP 125.3 śūnyatā ānimittā apraṇihitāḥ (all seemingly acc. pl.) ca dharmām śrutvā; other cases, LV 428.9 ānimittā-vihāri; KP 94.4 (prose) *tta (read *ttam? prob. subst.) cikitsā; Lañk 274.4 yogi ānimitta-pratīṣṭhitāḥ; AsP 298.6 *tta-gatikā(h) ... sarvadharmāḥ (cf. parallel 5 śūnyatā-gatikā); Dbh.g. 29(55).14 *tta-varadam; śūnyatam... ānimittam (corr. *ttam, which would make the form adj.) RP 16.13 (see s.v. **adhimukta**).

āṇīṣada (= Pali āṇīṣada, nt.), *sit-down, rump, buttocks*: Mv ii.125.13 (prose), mss. evam evā (me) anuṣīdana (Senart em., 'desperately' as he says, parśukā) abhūnṣuḥ. True approximate reading proved by Pali parallel, MN 1.80.14 = 245.29, āṇīṣadam hoti. In Mv pl. verb seems to indicate that the noun was pl. (for dual); the stem may have been āṇīṣidana, or the like.

ānucchavika, adj. (= Pali anu°), *suitable, conformable, appropriate*: Mvy 7175; 7019; Bbh 145.22 *kair aupayikaḥ pratrūpāḥ... *saṃbhārāḥ.

ānuttarya(?) see **anuttarya**.

ānudhārma, f. *ī, adj., *conformable to religion*: Bbh 61.23 ānudharmyā (v.l. anudharmyā, see **anudharmya**) kathayā, Instr.

ānupathika, adj. or subst. m. (to Skt. anupatham with -ika), (person) *along the road*: *kair dṛṣṭas MSV 1.52.8.

ānupūrvā (= Skt. °va, nt., and °vi, f.; perhaps read °vī here?), *regular order*: Mv ii.224.(11)–12 (jātena jīvaloke sarveṇa avāśyam, for which read *ya m.c., martavyam) eṣā kilānupūrvā.

ānubhāva, m. (= Pali id., Skt. anu°) *dignity, power, greatness*: SP 175.8 (vs) upapannu tasyo ayam ānubhāvo. Here ā could be m.c., but it is regular in Pali in prose as well as vs (see CPD s.v. **anubhāva**); the explanations in PTSd s.v. and Gelger 24 do not satisfy me.

ānulomika, adj., f. *kā (or oftener) *kī (= Skt. Gr.

id.; rarely *anu*°, q.v., the only form recorded in Pali), *conformable, suitable*: m. and nt. °kalh (padavyañjanaḥ) Mvy 7018; (-bhaṣajyāny) °kāni Divy 109.26; °kalr bhaisajyair Bbh 283.1; °ṣṇoti dharma nāyākāna śāntam °kam RP 12.8 (vs); °kalr ... āngasambhārāḥ Bbh 145.22; °kena ca kāyavākkarmanā Bbh 255.1; °ko ... upāyāḥ Bbh 264.8, and bodhisattvasyānulomika upāyāḥ 10; f. °kā, abhijñā pañca ... labdha °kā (n. pl.) LV 172.20 (vs); °kām api kṣāntim RP 34.13 (prose); f. °ki, with kṣānti (q.v.; cf. prec.) Mvy 6571; Dbh 53.24; °ki (so mss., Lefm. em. °ka-) dharmakṣānti (read °tir) dharmālokaṃ mukhaṃ LV 35.20 (prose); °kīm dharmadeśanām Kv 49.10; °kīm śraddhām Gv 239.12; °ki (no noun) Mvy 2678; with caryā, q.v. (also *anuloma-caryā*), caryāṃ caritvā tada ānulomikim SP 27.2 (vs), *carrying along the true religious course, that which leads to continued religious progress*; cārṇa ca caryā vara ānulomikim SP 27.13 (vs); carisyate carya tadā-nulomikim SP 149.8 (vs).

ānuśaṃsa, m., and °sā, f., = *anu*°, q.v.; *ānuśaṃsaka*, see -*anu*°.

ānuśāsti, f. (= *anu*°; acc. to CPD, Pali also -*ānu*-satthi, f.), *instruction*: Mv II.323.21 (vs) *ānuśāstīm*; the ā could be m.c.

ānṛśaṃsa = *anu*°, *ānu*°, see s.v. *ānuśaṃsa*.

āneñja, see *aneñja*.

āneñja = *aniñja*, q.v.: Śāl 82.4, 7 °jyopaga (of saṃskāras; cited Śikṣ 223.1 as *āniñj*°, 3 and 4 as *aniñj*° in mss.); see under *aneñja* for cases where *saṃdhi* makes initial quantity obscure.

ānta, adj. (cited in MW without reference; not in BR or pw or Schmidt; Skt. back-formation, or error, based on Pali *anta* = Skt. *antya*; cf. *antakā*), *ultimate, final, extreme, supreme*: Kv 89.6 *āntas tvam kulaputra kṛtas te sattvapariṇāṣaḥ, you are a supreme one ...* (it would seem more natural, if only *tvam* were omitted, to make *āntas* agree with *sattvapariṇāṣaḥ*; perhaps the passage is corrupt).

āntahpura, f. °rī, adj. or subst. (cf. Skt. *āntahpurikā*), (women) *of the harem*: LV 211.7 (vs) *vijahya-m-āntahpuri* (acc. pl.; most mss. °ram, unmetr.), *abandoning the women of the harem*.

āntarābhavika, adj. (= *antarā*°, q.v.), *of or belonging to (or existing in) the intermediate state (antarābhava, q.v.)*: °kaḥ Bbh 295.24 *one who is living in ...*; in a list, following *divyamānuyakāḥ*; of vipāka, AbhidhK. LaV-P. IV.129; °ka-skandha-sambhavāt MadhK 286.9, so text by em., but read *antarā*° with mss.

āntarāyika (= *ant*°, q.v.), *causing obstacles; obstructive*: like *ant*° and Pali *ant*°, regularly of dharma, Bhik 9a.2 °kān dharmān prṣtvā, *after inquiring (whether there are) obstructive conditions*; LV 434.2 (in *saṃdhi*, could be *ant*°) °ka-dharma-; Bbh 402.11 °kā dharmāḥ; MSV III.30.6; also with *hetu*, Bbh 98.6 *utpattāv āntarāyiko hetur virodhahetuḥ*.

āntarikā (= *ant*°, q.v.; some cases there cited may belong here), *space between, interval, interstice*: LV 254.11 *gopānasy-āntarikāś* (n. pl.), *interstices of the roof-frame*; Gv 268.18 *ekaikasyām ca nady-āntarikāyām*, and in each interval between the rivers.

āntarikṣa-vāsin (so Mironov; Kyoto ed. indicates both this and *āntari*° as var. readings), m. pl. °naḥ, *dwelling in the atmosphere*, n. of a class of gods: Mvy 3077; = *antarikṣa*, °rikṣa, °rikṣecara, qq.v.; see also *deva*.

āntra-guṇa, m. (pl.), = *antra-guṇa*, q.v.: ŚsP 1430.21; 1431.11; read in both (āntram) āntraguṇā(h). (In Gv 328.19 could be intended as well as *antra*°).

āpa (= Pali id., thematization of Skt. āp, ap), *water*; clear cases noted only in cpd. āpa-skandha *mass of water*, SP 126.7 (vs) *sa calva sama muficeta āpaskandham anal-pakam*; with *adhaḥ* or *heṣṭā*, *heṣṭi*, of subterranean mass of water, LV 64.12 *adha-āpaskandham*; 298.20 (vs)

heṣṭāpaskandha (acc. sg.; so divide) *caranāḥ pratigrāhyamāṇāḥ, being caused to receive with their feet the mass of water underneath (the earth)*; 368.19 (vs) *heṣṭi śatasahasram yāvataś cāpaskandho* (contrasted with *dharanī-talu*, next line). In Mv II.92.5 (vs) *āpam*, acc. sg., could be referred to this stem, or regarded as belonging to the Skt. stem āp, ap, transferred to the sing. (cf. Wackernagel-Debrunner 3.240 f.).

Āpajjura, n. of a grove at Sāmkāśya: Av II.94.8, 14. -*āpanika*, in comp. (= Pali id.; rare in Skt., see Schmidt, Nachträge), *dealer, shopkeeper*: Av I.198.12 *pītā te gāndhikāpanika āśid, perfume-shopkeeper*.

āpatti, f. (= Pali and Skt. Lex. id.), *sin* (see also *anāpatti*, *mūlāpatti*): °tiḥ Mvy 9222; *naihsargikāpattiḥ* (so correctly Index and Mironov; see *naihsargika*) Mvy 9309; °tyā codayati, see this; *duṣṭhulām* (q.v.) *āpattim* Prāt 504.1; *abhikṣṇāpatti-āpadyana-tā* KP 119.2 *state of constantly committing sins* (cf. *abhikṣṇāpattika*); (bodhisattvasy) *āpattir api veditavyā* Bbh 160.11; °ty-*anadhyācāra-vyutthāne* Bbh 289.22; (see s.v. *anadhyāpatti*) ŚsP 56.5; five groups of sins to which monks may be subject, Sūtrāl. XI.4 comm., see Lévi Transl. p. 100 n.1.

-*āpatti-ka* = *āpatti* in Bhvr. cpd.; see *an-ā*°, *abhikṣṇāpattika*, *sāpattika*.

āpadā (Pali and Skt. Lex. id., Skt. *āpad*; cf. § 15.9), *disaster*: *āpadāsu* MSV IV.115.14; 116.1, 7.

āpadyana, also °na-tā (from *āpadyate*, °ti, with suffix *ana*, n. act.), *the getting into, or commission (of a sin)*: KP 119.2 (prose) *abhikṣṇāpatti-āpadyana-tā*, see s.v. *āpatti*; Mmk 202.24 (vs) *na te bheje devamukhyānām* (bad meter!) *tarjanyāpadyanālaye* (?obscure; app. *tarjanī*, or a case-form of it, compounded with or followed by cpd. of *āpadyana* and *ālaya*).

āpanna, ppp.-adj. (to *āpatti*), *guilty of a sin* (is Pali *āpanna* so used without complement?): *yad uta, āpanna iti vā anāpanna iti vā* MSV II.176.6.

Apannaka, n. of a yakṣa: MSV I.xvii.10.

āparāntika, f. °ki, adj. (from *aparānta*, q.v., plus *ika*), *future, of the future*: Gv 160.2 (prose) *āparāntikāvī-cikadupkhena* (2d ed. °khe); Dbh 51.3 (cited Śikṣ 228.2) *eṣāparāntiky apekṣā*.

āpaśyati (recorded once in AV.), *beholds*: LV 344.18 (prose) *sattvān āpaśyati sma* (so Lefm. with best mss.); doubtful; in parallel 344.10 all mss. and both edd. *paśyati*, with v.l. here.

?*āpas-kara*, m., *action of water*: Mv II.366.13 (na tasya caurā rājāno dhanaskandha [so one ms., Senart with v.l. °dham] *parāṃṣe*) *agnir vā āpaskaro* (read °kāro?) *vā* (one ms. om. *vā*; Senart em. *apaskaroti*, very implausibly) *pūjām kṛtvā tathāgate*.

?*āpāya*, adj. = *āpāyika* (*apāya* with suffix -a), in Śikṣ 46.6 *paścālnāmś codayisyāmo bhūtam āpāya-gocarān, and afterwards we will incite them who are veritably in a sphere-of-existence characterized by evil fate*. So if text be kept; note states that Tib. (sdig med) points to *apāpa-*, and Bendall and Rouse p. 47 translate with this, so *that they may ... be beyond the sphere of sin*.

āpāyaka (cf. *āpāyita*, *āpāyaka*), *giving to drink, nourishing*: °kaṃ poṣakaṃ saṃvardhakaṃ Bbh 118.28.

āpāyika, f. °ki, adj. and subst. (= Pali id.; from *apāya* with suffix *ika*), *pertaining or leading to an evil fate* (such as existence in hell); subst., *one doomed to, or suffering, such an existence*: Gv 407.14 °ke karmaṇi ca pravrṭtā; Jm 192.21-22 *tena drṣṭivyaśanopaniṣāpāyika* *lokanārthākarabhūtena*; Bbh 10.14 *tivram āpāyikim duḥkhām vedanām*; 245.10 *āyatyām āpāyikaṃ duḥkhām pratyānubhavati*; 356.17 °ka-kleśa-pakṣyasya; 368.1 °kaṃ karma; subst., Mv III.214.6, 13 (vs) *āpāyikā nirvrṭtā brahma-lokaṃ* (cf. Pali DN II.242.18); Divy 165.19 (vs) *āpāyiko nairāyiko*.

āpāyita, ppp. (cf. *āpāyaka*; to ā-pā-, caus.), *given*

to drink, nourished: *tā poṣitā samvardhitā MSV II.17.5. This and āpyāka together forbid em. to āpyāy-. The same three ppp. stems MSV II.25.3; 80.6.

āpīḍaka (= Skt. āpīḍa, *chaplet, wreath*), only in *ka-jāta *hung with wreaths*, noted only as ep. of trees: *ka-jātam Mvy 6061 (context suggests that it was prob. epithet of a tree, or at least referred to trees); *ka-jātān (vrkṣān) Divy 215.25, 27; 216.1; *ka-jātāḥ (phalavrkṣāḥ) Divy 221.14 (so certainly read as suggested in note; text with mss. āpinaka-).

*āpīrā, in (-hūn)āpīrā (sc. līpi), n. of some kind of writing: Mv I.135.7 (v.l. *āpīrā or *ro). Senart would understand abhīrā (preferably the regular Skt. ābhīrā).

āptamanas (also *nas-ka, MPS 32.29) = āttamanas, q.v.: Hoernle MR 26, Obv. 3 idam avocat bhagavān, āptamanas (read *manasas) te bhikṣavo...; 39 Rev. 5, same phrase, reading *manasas; cf. 26 n. 2 and 198 (erroneously rendered with *receptive mind*); Stöner, SBBA 1904 p. 1283, line 30; Ud xiv.13 āptamanā, n. sg. m.; neg. anāptamanā(h), n. sg. m., Prāt 500.8 abhiṣaktaḥ kupitaḥ caṇḍikṛto 'nāpta'; 505.7 abhiṣakta-kupitaḥ caṇḍikṛto 'nāpta'.

āpya, nt. (gdve. of āp-), *what can be received (of food), one's fill*: (ghṛtasya madhunaś) cāpyam pūrayitvā MSV II.24.10, *having given (the infant) all he could eat of ghee and honey*; so app. Tib. de ḥdraṅs par bsñod nas.

āpyāyaka, adj. or subst. (m.), *nourishing, nourisher*: Divy 51.20 putrasya mātāpitarāv āpyāyakau poṣakau... Cf. āpyāka (which perh. read?).

āprānya, adj. (possibly read apr*? corresp. to Pali apanṇa-ka, q.v. in CPD; cf. apanṇakaṅga, CPD *unique or universal factor*; etymology unknown), *perfect*, in āprānyaṅga, *of perfect qualities*: Mmk 57.(15-)16 (see Lalou, Iconographie, p. 22) (nīhitam tu tato kṛtvā dhūpayet karpūradhūpanaḥ; read with Lalou) āprānyaṅga-samuttham vā (Lalou, *ou avec un produit sans parcelles vivantes*, etymologizing as from a-prāṇa) kuṅkumacandanādibhiḥ. The evident correspondence between our word and Pali apanṇa(ka) makes Lalou's interpretation hardly possible. Our word is a secondary hyper-Sktism, but the history of it remains quite unknown.

ābaddhaka, adj. or subst. (Skt. ābaddha, with suffix ka, perhaps specifying, § 22.39), (something that is) *tied on* (as an ornament): Mv II.68.5 (prose) tasyāpi rājño śata-sahasramūlyo hāro ābaddhako, tasya ca hārasya...; 72.19 (prose) yo kumārasya hāro ābaddhako mahāraho śata-sahasramūlyo, so hāro...; II.352.9 = III.276.11 (vs) ābaddhaka manuṣyaṇām (apparently agreeing with words in prec. line which Senart reads by em. hārā and niṣkāni [sic, 'ni]; the mss. are very corrupt).

ābaddha-parikara, adj., lit. *having tied one's girdle*, i. e. *girded one's loins*, or freely, *vigorously setting out upon action*: *raḥ Mvy 6428; Tib. renders approximately *going out without being touched at all*; Chin. (walking) *without leaning on others (or, without help of others)*.

ābandhya, adj. (from Skt. ābandha with suffix ya), *serving or intended for binding, capturing (animals)*: Divy 583.1 mamāmi kūṭāḥ pāśālepāś cābandhyaḥ (said by a hunter).

ābādhiḥka, adj. (= Pali id.; from Skt. ābādha with suffix ika), *sick, ailing*: Mv III.348.9 tasya pratyekabuddhasya pītābādhiḥkasya (v.l. *dhītasya); Bbh 268.6 ābādhi-kānām sattvānām vyādhitānām; Samy Āg 13 verse 1 bhikṣur ābādhiḥko duḥkhito; Samādh p. 52 line 21, read ābādhiḥko for text ābodhiḥko. See also vāyav-ābādhiḥka.

ābūḍha, see ābrḍha.

ābrṃhana (cf. Pali abbāhana, abbūhana, nom. act.), *instrument for extraction (of thorns, splinters, etc.)*: Gv 495.13 (prose) ābrṃhanabhūtam satkāyaśalyasamābrṃha-ṇatayā. Said of bodhicitta.

ābrṃhita, see āvrṃhita.

ābrḍha-, ppp. of ābrhati, in ābrḍha-śalya (= Pali abbūḍha-salla), *having the sting (of craving) pulled out*: Mvy 7216 (v.l. ābrīḍha°, so Mironov, with v.l. āvrṭa°) = Tib. (zug-rñu) byuñ ba; cf. āvrīḍha, to āvarhati, MSV III.74.6 ff. This word, in some form, is certainly intended by the corrupt āpratṭa-śalya of Samādh p. 28 line 14; and by text (vicikitsā-kathamkathā-śalyaḥ samūla) ārūḍho Divy 84.10, where presumably read ābūḍho, see Pali above; MSV I.83.9 (same passage) āvrḍho.

ābrhati (and āvrhati; see also āvrṃhati) both occur in Skt. in mg. *extracts, draws out*, and in Pali as abbahati, abbhūti, abbū°, abbāheti, id. (as, thorns); both are so used also in BHS; but in BHS they both (oftener, it seems, spelled with v) have also the meaning exclusively noted for āvarhati, *restores* (a monk to good standing), which in Pali is abbheti (noun, abbhāna), apparently from Skt. āhvayati. I shall record such mgs., even where texts read āb°, under āvarhati; in BHS the two groups are not clearly distinguishable. They may even be identical in origin, as N: Dutt holds, MSV III.74 n. 3 (*withdrawal of offences* committed by the monk implies restoration to good standing); so also in essence, tho doubtfully, Finot, Prāt 488 n. 1. But on this theory it is hard to explain Pali abbheti (abbhāna), and I incline to believe that BHS has a secondary and confused blend, in which a form close to the Pali, meaning *recall*, was adapted to the word meaning *extract, remove*.

ābrahitavya, see āvarhati.

ābrīḍha, see ābrḍha-.

ābha, m. pl. (= Pali id., misprinted once Abha, see CPD s.v. Abhā), n. of a class of rūpāvacara gods of the 2d dhyāna-bhūmi, see deva (only in a few lists): Mv II.314.7 ābhā devā(h); 348.19 ābhā (v.l. ābhās) ca (sc. devāḥ); 360.15 ābhām (acc. pl.; v.l. ābhā) paśyati devatām (v.l. *tāḥ).

ābhakṣaṇa, only in comp. with sambhakṣaṇa, q.v., and associated with other social activities; perhaps *feasting* (in groups); distinction from sambhakṣaṇa is not clear: Bbh 7.7 āvāha-vivāhābhakṣaṇa-sambhakṣaṇeṣv evam-bhāgiyeṣu (sc. parakṛtyeṣu, 7.2) sahāyibhāvam gacchati; 267.13 (after āvāha-vivāhārthikānām) ābhakṣaṇa-sambhakṣaṇārthikānām kṛtyasahāyārthikānām ca sattvānām... Neither word is known in this use outside BHS.

ābharāṇa, ornament, as m. (recorded only as nt. in Skt., Pali, and Pkt.): SP 362.12 (vs) ye (so, or ye hy, all mss.; ed. em. yā) ābharāṇā bhavanti... vicitrarūpāḥ (so all Nep. mss.; ed. *pā); LV 194.17 (vs) sarve ābharāṇā vikīraṇa patitā muhyanti te vāriṇā, and 18 (with mss.) bhartuś cābharāṇā (acc. pl.; with adṛśi 15) savastramukutām śayyagatām vyākulām (Lefm. omits the three anus-vāras).

ābharāṇachattranirghoṣa, n. of a Tathāgata: Gv 422.3.

ābharāṇa-puṣkariṇī, n. of the pool into which the Bodhisattva's ornaments were cast: LV 229.19.

[Abhāsīri, see Samantābhāsīri.]

ābhāsvara = ābhāsvara, a class of gods: Ud xxx.49.

ābhāṣati, *addresses insultingly*: (kulastri...) ākrusṭā bhavaty ābhāṣtā(h) parāmrṣtā vā MSV IV.119.10; Tib. kha nan smras, *bad-mouth-speak*.

ābhāsa, m. (in Pali only in the Skt. meaning of *light, radiance*; so also in BHS, e. g. Mv I.83.5), *appearance* and hence *range, scope*, of sense organs: Mv III.66.4 ff., where each of the external (bāhīrāṇi) āyatanāni (i. e. the objects of sense) comes into the range of the corresponding internal (ādhyātmikāni) āyatanāni (i. e. the sense organs or powers), e. g. rūpo ca bāhīram āyatanam cakṣuṣaḥ ābhāsam āgātām bhavati. In a similar Pali passage, MN I.190.21 ff., āpātha takes the place of our ābhāsa. Similarly Mv I.6.3 manuṣyāṇām śrotābhāsam āgacchati, *comes within the range of men's hearing*; Śikṣ 128.13 cakṣuṣa ābhāsam āgacchanti;

129.3 santy anābhāsagatāḥ (see anābhāsa) sattvā ye mama cakṣuṣa ābhāsam nāgacchanti; 151.10 śrotendriya-syābhāsam āgacchanti; Sukh 55.2 cakṣuṣa ābhāsam āgacchanti. In same mg. avabhāsa, q.v. 2.

ābhāsībhavati (see ābhāsa), comes into range, into play; becomes perceptible: Dbh 64.27 ... nīmitta-samudācāro vā nābhāsībhavati.

ābhāsvara, m., generally pl. (= Pali ābhassara; cf. ābhassara), one (usually the 3d) of the classes of rūpāvacara gods in the 2d dhyāna-bhūmi (see deva): sing. of one of the class, LV 44.12 (see Prabhāvīyūha); Mmk 19.9 mahābrahmā 'raḥ prabhāsvaraḥ sūddhābhaḥ etc.; in Mmk 69.7 also sg. in a list of sg. deities; ābhāsvare devanikāye Divy 327.21–22, as a place of happy rebirth, in this class of gods (or in their dwelling-place); several times in Mv this place or state of existence is mentioned as the abode of creatures in general, or of a Buddha and his disciples, in interim periods between world aeons, after destruction and before re-creation of the world, so Mv 1.52.4 ābhāsvare devanikāye upadyanti, and 6–7 'rād devanikāyato cyavittvā; similarly 63.7; 338.15 ff.; pl. of the class as a whole, Mvy 3092; Dharmas 128; SP 359.1; 365.3; LV 150.7; 315.5; 359.3; 396.15; Mv 11.314.7; 319.4; 348.19; Divy 68.15; 367.12; Av 1.5.2, etc.; in Mvy 2291 named as an example of creatures in the third sattvāvāsa (q.v.), characterized as ekatvakāyā nānāvāsamjñānas.

ābhicāruka, adj. and subst., repeatedly in Mmk = Skt. ābhicārīka, pertaining to (hostile, black) magic or as subst. (perh. by ellipsis of karman) a performance or practice of (hostile, black) magic: Mmk 25.19; 33.24 'keṣu sarveṣu (subst.); 124.18 'ka-kāṣṭhāni; 174.7 ardharaṭre sthite candre kuryāt karmābhicārukam; 174.11, 17; 178.9; 189.10 'ka-karmāni; 320.10 (aśeṣam karmā) karoti, varjayitvā kāmopasamhitam, ābhicārukam ca; in 465.8–9 contrasted with śāntika, pacifying (performance), as antonym, ābhicāruke mahāmāmsena, śāntike mṛgaromaṇi ... Many other occurrences, but not noted outside of Mmk. One might be tempted to emend to 'rīka, were the cases not so numerous.

[ābhīprāyās in evam-ā LV 160.11, uncorrected misprint for (evam-)abhiprāyās, with Calc.]

ābhīprāyika, adj. (from Skt. abhiprāya with suffix ika; once in Skt. in Sāmav. Br., BR 7 App., nach Belieben geschehend, beliebig, with karman), (specially, esoterically) intentional, intended: Bbh 265.5 (gambhīrāṇām tathāgatābhāṣitānām ... sūtrāntānām) 'kam tathāgatānām artham avijñāya; 303.26–304.1 'ka-nigūḍha-dharma-samjñārthavibhāvanatā. See s.v. samdhā.

ābhīmānika, adj. (= abhi° 1; once in Skt. in different mg., pw 7.318), proud: SP 38.12 and 39.4 (prose); both times v.l. ādhi° or adhi°; 43.13 (prose, no v.l.); Śikṣ 126.8 (prose) 'ka-vyākaraṇa-vacanā; KP 1.6 (prose) 'kaś ca bhavaty ātmotkarṣi.

ābhirūpya (nt.; from Skt. abhirūpa, beautiful, with suffix ya; once Lex. in Skt., BR 5 App.), beauty: Bbh 245.21 'pya-kāmasya cākāmaṃ valrūpyatāḥ.

ābhisamskārika, f. 'kī (cf. an-abhisamskārika, and Pali abhisamkārīka; Suzuki Index records abhi°), but 211.15 has ā- while 361.17 could intend either ā- or a-), characterized by accumulation (of karman; abhisamskāra): Laṅk 211.15 ābhisamskāriki ... nirodhasamāpattih; Laṅk 361.17 nābhisamskāriki buddhā lakṣaṇai lakṣaṇānvitāḥ.

ābhisamkṣepika (adj.), 'kam, adv. (to abhisamkṣepa, q.v.), app. in a manner produced by compression, condensation: Mvy 7476 (so also Mironov; pw 7.306 abhi°) = Tib. bsduṣ pa las gyur pa; but the real meaning of this seemingly technical term escapes me. The next word is abhyavakāśikam (ābhy°, q.v.).

ābhikṣṇaka, adj. (from Skt. abhikṣṇam; cf. Skt. Lex. ābhikṣṇa, nt.), recurring, repeated, constant: Bbh 142.1 yam ābhikṣṇakam vipratīśaram ādinavadarśanam āgama ...

? ābhīra, see āpīrā.

ābhujati, or also ābhujjati, recorded only in ger. forms with object paryāṅkam (= Pali pallaṅkam ābhuj-; Skt. seems to have used badhnāti instead, but BR, pw record only noun cpds. such as paryāṅka-bandha; BHS also uses forms of bandhati, as paryāṅka bandhittvā SP 23.11 (vs); a theory of the orig. mg. in BR which is not repeated in pw; for other theories see PTSD s.vv. ābhujati, pallaṅka), having assumed a sitting posture with the legs doubled under the buttocks; in prose of all texts except Mv, only paryāṅkam ābhujya: Mvy 6283; SP 5.9 (here Kashgar rec. baddhvā, cf. above); 19.13; 409.9; LV 59.22; 244.18; 251.4; 289.16; 410.8; Divy 20.17; 162.12; 294.3, etc.; in vss, 'kam ābhujīya LV 133.20; 'kam ābhujittvā 259.5; in prose of Mv 'kam ābhujjittvā 1.144.11; 11.131.15, also v.l. 11.268.4 where Senart ābhujittvā; the latter is a v.l. for text ābhujj° 11.16.12 (= 1.213.8, mss. corrupt); ābhujjittvāna mss. at 11.245.2 (vs, bad meter).

ābhoga, m. (derived by Leumann, Das nordarische Lehngeglied des Buddhismus, AKM 20.1, p. 68, from bhuj bend, as Anbiegung = Anlehnung; an-ā, ohne Anlehnung d.h. ohne Rückhalt oder Stützpunkt. Some Pali interpreters also derive from this root, see PTSD. Whatever the etymology, the primary mg. in BHS is clearly effort; so some Skt. lexx., = yatna. This also fits at least many Pali occurrences of ābhoga, but in Pali the word needs more study; dict. definitions are all unsatisfactory; it is often bracketed or equated with manasikāra, esp. with cetaso or cittassa, DN comm. 1.122.6–7, perhaps as (mental) effort, e.g. Mlln. 97.10), effort, earnest application (directed towards, loc.): Mvy 2092 = Tib. sgrim pa, hjug pa, bzo (gzo) ba, endeavor; setting about; work; śīle ābhogaṃ krtvāna, having made effort for (in regard to) morality Mv 11.358.7; 360.9; ekāntasukleṣv eva karmasv ābhogaḥ karāṇīyaḥ, one must strive for ... Divy 23.30–24.1; 55.12; 193.15; 239.23; sarvābhogavigato 'nābhogadharmaṭāprāptaḥ kāyavākcittautsukyāpagataḥ Dbh 64.15–16, rid of all (interested) effort, arrived at a state of effortless (impassive, see anābhoga) condition, free of bodily, vocal, mental desires (said of the Bodhisattva); in Dharmas 118, list of six 'hindrances' (āvaraṇa) to samādhi: kausīdya, māna, śāthya, audhatya, anābhoga, satyābhoga; here anābhoga lack of effort has a bad sense, not a good one as in Dbh 64.16; satyābhoga is obscure (satyābhoga, effort directed towards something concretely existing as distinguished from abstract goals? If satya-ābhoga, as cpd., I do not understand what it could mean as a hindrance to samādhi). See anābhoga, sābhoga, both clearly supporting mg. effort.

ābhyantarosṭha, see ābhy°.

ābhyavakāśika, adj. and subst. m. or nt. (as m. = ābhy°, q.v.), (an ascetic) living in the open air (one of the 12 dhūta-guṇa): Mvy 1136 = Tib. bla gab med pa (see Das); Dharmas 63; nt. 'kam, the practice of living as such an ascetic, Mvy 7477 (Kyoto ed. ābhy°, but Index also ābhy°, and Mironov ābhy°) = Tib. mñon par skabs yod pa (see Das).

1 āma, interj. (= Pali, Pkt. id., once in Jain Skt., pw 2 App.; cf. Skt. ām, yes (giving consent or approval): Mv 11.107.8; 154.16; Av 1.36.11 sa kathayaty āmeti.

2 āma, m., defined in ŚsP as = religious longings (lit. thirsts; could the word be connected with Skt. Lex. āma, m., disease? i.e. pathological state?): ŚsP 486.4 ... mahāsattvasyāmaḥ; 7 āmaḥ, dharmatṛṣṇāḥ; 14–15, 22, etc., dharmatṛṣṇā āmaḥ. See s.v. mūdhāma.

āmagandha, m. (see also nir-āma°; = Pali id.; defined DN comm. 11.665.10 by vīssa-gandha, and cf. 665.35–666.1 sāmagandhā [so read with v.l.] glossed by sa-kunapagandhā pūtigandhā, the odor of cartton; (more loosely) stench, evil odor: literally, SP 96.16 (vs) (kāye ...) kuṣṭham kilāsam tatha āmagandhaḥ; Mv 1.75.14 (after 13 vividhagandhapuṣpāḥ sa upavāyantu sarvataḥ) mānuṣā-

nām āmagandhās (Senart em. °dhā) ca śighram antarahāpaya (5 mss. °hāpanā or °nā); fig. of the stench of immorality, opp. of the odor of sanctity, Mv III.214.3 ke āmagandhā manuṣeṣu brahma, and 11 (after a list of vices) te āmagandhā manuṣeṣu brahma (corresp. to Pall DN II.242.15 and 243.5). This is the basis of the usually fig. meaning of *nirāmagandha*.

[āmateya? ŚsP 80.4, see s.v. *adhipati*.]

āmātha (m. or nt.; from Skt. ā-math-), *agitation, violent stirring, or perhaps concretely eddy, whirlpool*: Dbh 28.22 mahaughormy-āmāthair nimagnā vāteme sattvāḥ. . . -**āmantranaka**, in an-āma°, adj. (neg. Bhvr. to Skt. āmantrāṇa, Pall āmantara or °na; in Pall āmantanikā is recorded in a concrete, personal application), *having no conversation, characterized by not talking with people*: of ascetic practices, (ātāpāna-paritāpānaḥ . . .) anāmantranakair LV 248.17 (prose).

? **āmanāyate** (only Vedic and very rare; not recorded in MIndic), *desires, intends, longs*: Mv II.194.13 (vs) eṣo cāham api āmaṣye (1 sg. fut.; v.l. āmaṣsa) vanditum puruṣottamam. But I suspect a corruption.

āmārjayati (formally caus. to Skt. āmr̥ṣti, āmr̥jati), *purifies* (a maṇḍalaka, 3, q.v.): Divy 333.18 bhagavato maṇḍalakam āmr̥jaya; 345.22-23 taylor (gen.) dve te āsanaprajñapti kṛtau (sic) dvau maṇḍalakāv āmr̥jītau.

āmila, m. (= *amila*, q.v., for which var. *āmila* occurs), presumably the same kind of cloth called *amila*: Bhik 22b.4 °lā(h), n. pl.

āmilāta, ppp. (MIndic for Skt. āmlāna; cf. Pall milāta = Vedic mlāta), *withered*; āmilātām (bhavati) sammilātām samputa(ka)jātām Mv II.126.4, 5; 127.8, 9; 128.13, 14; 129.15, 16, all prose, in modulations of the same phrase; the corresponding passage LV 254.14 has the regular Skt. āmlāna.

āmiṣa, nt. (except for the strange āmiṣā Mvy 6753; the BHS word also has its Skt. meanings, as well as those listed here, in which it = Pall āmiṣa; even in Skt. a few occurrences approach this sphere of use, cf. BR s.v., *Alles wörter man mit Gier herfällt*), lit. or orig. (the) *flesh* (contrasting with dharma, as in Pall with dhamma, the spirit); *worldly things, possessions, or enjoyments*, as contrasted with religious or spiritual ones (dharma): Mvy 6753 āmiṣā (I so also Mironov) = Tib. zañ zñ, *matter, object, goods; external goods, earthly possessions* (contrasted with internal, spiritual gifts); also *sa, meat, and zas, food*; *sāmiṣaḥ*, q.v., Mvy 6751, and *nirāmiṣaḥ*, q.v., Mvy 6752 (here āmiṣa = Tib. zañ zñ, only); dual dvandva dharmāmiṣa, *spiritual and worldly things*, °śābhyāṃ yathāśaktyā saṃgrāhakaś ca Bbh 254.21; °śābhyāṃ dāne °matsariṇo Sukh 61.5; atha dharmāmiṣam iti bhagavan kaḥ padārthaḥ Lañk 179.17; āmiṣam Lañk 180.6, defined at length in 6-13 as including what leads to longing (tr̥ṣṇā, 10) and rebirth, away from the religious goal; cf. āmiṣasamgraho bhavati na dharmasamgraha iti 179.16; lokāmiṣasamgraho bhavati na dharmasamgraha iti 173.5; lokāmiṣa-phalābhilāṣiṇo (gen. sg.) vā punaḥ lokāmiṣanimittam tathāgatacaityapūjā Bbh 22.25-26; dharmasambhoga āmiṣasambhogo Divy 93.1 *spiritual and worldly enjoyment*; in Mv III.55.1, 3 Mahākāśyapa is described as the Lord's dharmajo dharmānirmīto dharmadāyādo na āmiṣadāyādo, *spiritually born, spiritually fashioned spiritual heir, not physical (or worldly) heir* (Pall also uses dhamma- and āmiṣadāyādo); āmiṣalolupaḥ puṅgalo . . . bodhisattvena na sevītavyaḥ RP 19.1; apy oṣitā āmiṣapātracivare (so prob. divide, see oṣita) RP 19.10; āmiṣa-priyāś RP 34.2 *fond of worldly things*; āmiṣa-gurukasya RP 35.2 *devoted to . . .*; nāmiṣapraṁkṣitayā samtiayā Śikṣ 128.7, *with mental disposition (see samptati) not intent on worldly (or material) things*; āmiṣa-kimcitra, see kimcitra; na labhyam bhikṣavas tenāmiṣepāmiṣakṛtyam kartum MSV I.249.12, *it is not allowable to pursue enjoyment with this worldly enjoyment* (sugar added to food).

[? **āmukta**, ppp., f. °tā, acc. to Divy Index *jewel*, in Divy 2.28 (ratnapratyuyptikayā) karṇikayā āmuktayālam-kṛtaḥ; 3.7 koṭimūlyayā ratnapratyuyptikayā āmuktayā jātaḥ; and see **āmuktaka**, °ikā. I doubt this mg.; in 2.28 it seems a normal ppp. = Skt. āmukta, °ā: *adorned with a jewel-set earring fastened on him* (cf. also Divy 614.17 āmuktamālyābharaṇā, *with garlands and ornaments fastened on*); this is a regular mg. of āmucati. In 3.7, to be sure, no noun is expressed; the same karṇikā of 2.28 is however clearly meant; possibly here ratna-pratyuyptikayā may be understood as a subst., with specifying ka (§ 22.39): *with a jewel-studded thing fastened on*.]

āmuktaka, f. °ikā (= Skt. āmukta, ppp.), *fastened on*: Divy 23.7 tasya ratnakarṇikā karṇe āmuktikā. (Taken by Index as noun, *jewel*; see s.v. āmukta.) I see no meaning in the suffix ka (§ 22.29).

āmukha, adj., (presenting itself) *before one's face; present, at hand*: Jm 92.24 mṛtyor mukham ivāmukham (. . . vaḍabāmukham); Bhad 58 āmukhi (m.c. for °khe; one ms. °kha) sarvi bhavyeṣu samagrāḥ, *may they all be present* (to me; āmukhi prob. loc. sg., adverbial, rather than n. pl. with pronominal ending); Gv 54.20 (vs) māra-maṇḍalāraṇasmi āmukhe (loc. abs.), *when the battle . . . is at hand*; Bbh 14.13 -saddharmāntardhānīm āmukhām upagatām paśyati; Bbh 251.1 (bhayabhairavair) āmukhalḥ. Cf. the following items, and s.v. *poṣadha*.

āmukhayati (denom. from prec.), *presents, puts before one*: Sādh 548.14 śūnyam jagad akhilaṃ āmukhayet.

āmukhī-karaṇa (n. act. to next), *the making present, realization, manifestation*: LV 432.22 -bodhicittāmukhī-karaṇa; 441.6 -samāpatty-āmukhīkaraṇa-tayā (Instr. of -tā); Śikṣ 33.15 (cf. note p. 399); 276.6 punar-āmukhīkaraṇena.

āmukhī-karoti (see āmukha, and cf. prec.), *makes present* (regularly in oneself), *realizes, manifests*: -karoti LV 180.5 (buddhadharmān); 182.5 (dharmāmukhāni; cf. also id. 7, 9, etc.); Bbh 126.10 (śīpakarmasthānam); -kṛtya, ger. LV 137.18 (-upāyakauśalyam); Divy 350.14 (bodhipakṣaṇ dharmān); Śikṣ 355.11; Gv 179.10 (Acalam upāsīkām; *keeping present in his mind*); Sādh 24.4 (śūnyatām); 58.12 (parisuddhatām).

āmukhī-pravṛtta (= -bhūta, see next), (which have) *come to be present to one's mind, realized*: Divy 491.18 (tasya . . . tisro) gāthā ā °ttā jātāḥ, *three verses occurred to him, were presented to his mind*.

āmukhī-bhavati (see āmukha, and cf. prec. and foll. items), *becomes present* (to oneself, to one's mind), *is realized, is manifest*: °vati KP 4.2 (bodhicittam); Dbh 52.24 (prajñāpāramitāvilhāra); °vanti SP 159.2 na ca tāvat tasya te dharmā ā° (so both edd., but most mss. abhi-mukhī-bha°); LV 204.17 (pūrvapranidhānapadāny); 244.21-22 (samāpattisatāny); ppp.-bhūto Mv I.245.17 (dīpam-karabuddhaśabdo . . .); -bhūtam Divy 180.19 (nīlākṛtsnam); 411.16 (sthavirāṇāṃ vacanam).

āmukhī-sthita, ppp. (cf. prec. items and especially āmukha), *situated facing or in the presence of* (with acc.): Gv 241.11 (vs) tathāgataḥ sattva sarvi (acc. pl.) samam āmukhīsthitāḥ, *facing (or in the presence of) all creatures at once*. (Perhaps in the minds of, but in the sense that he knows their minds.)

āmūtrika, adj. (Skt. amutra with suffix ika), *of a future life or other world*: alhikaḥ āmūtrikaḥ Bbh 22.16; 24.13.

āmṛduka, adj. (ā plus mṛduka, q.v.), *rather mild*: AsP 387.1 °ko bhaviṣyati.

āmṛśa, nt., *touching, enjoyment*; only as etymologizing substitute for, and interpretation of, āmiṣa, q.v.: Lañk 180.7 (in definition of āmiṣa) āmiṣam āmṛśam . . .

āmodanīya, adj., gḍve. to next, *subject of rejoicing, to be rejoiced over*: Mv II.259.10 (and fl.) śuddhāvāsā ca devā aṣṭādaśa āmodanīyāṃ dharmān pratilabhaṇti (listed in sequel).

āmodayati (= Pali °deti; prob. denom. to āmoda), *gratifies*: °dayitvā (so read, text āmohayitvā) MSV iv.130.1, 2-3.

? **āmbāsanaka**, see **amb**°.

? **āmbhīrya**, (m. or nt.). °rye LV 156.21 (prose), one of the arts (kalā); from the context (after bārhaspatye and before āsurye) perhaps a philosophic system; v.l. ambhīrye (also ācīrye, asvīrye, but Tib. chuñl lugs, *way*, or *system*, of *water* indicates that the orig. began ambh- or āmbh-, tho it does not give much further help).

Amratīrtha, = next: °tho nāgarājā Mvy 3272.

Amratīrthika (= Pali Ambatīthaka), n. of a nāga: Māy 247.17.

Amrapālikā = next: Mv i.261.15.

Amrapālī (also °likā; = Pali Ambapālī, °likā; in Pali and in MSV she was a courtesan, n. of a Licchavi woman, who donated her mango grove to the Buddha: Mv i.300.16; in Mv ii.293.16 Buddha is dwelling at Valsālī in this grove, **Amrapālī**-vane; her miraculous origin, MSV ii.16.15 ff.; in mss. of MPS, e. g. 11.1, regularly written **Amra**° (semi-Māndic).

āmreḍayati, perh. *gears up, makes work* (a machine): MSV iv.247.18, 20 (Tib. sbyar, *put together, prepare*).

āmlavetasa, m. (= Skt. āmlā° and lex. āmla°), n. of a plant, a kind of sorrel, *Rumex vesicarius*: Mvy 5780 = Tib. star bu, acc. to Jäschke *Hippophae rhamnoides*, but 'acc. to a *Lex.* also a kind of sorrel in India.'

(āmlāta, see āmlāta).

āmlāyati, caus. to ā-m-lā (in Skt. only in āmlāna; caus. of mlā in Skt. is mlāpayati), *causes to wither*: fut. medio-passive (pass. force) LV 335.5 āmlāyisyase... bodhisattvena, *you shall be made to wither by the B.* (said to Māra).

āya, m. (in Skt., and usually in Pali, only *income*, opp. to *vyaya* *expense*; rarely in Vedic and Up. something like *arrival*; see BR, and so in Pali e. g. MN i.277.1 *udakam* āya-mukham, acc. to comm. ii.322.14 = āgamana-maggo; see also āya-dvāra), *coming, arrival*, esp. *coming into existence, origination*, source: KP 46.6, 7, 8 (vs), replacing āyadvāram, q.v., of prose above, karṣāpāṇāyo... bhoṭi, samboḍhicittasya ca yatra āyo, āyo bahū tatra ca śrāvā-kāṇā; same comparison KP 92.7, 9 (vs), āyu and āyo again replacing āyadvāram of prose; āyāḥ Mvy 2654 = Tib. ḥbuñ ba (meaning?), or, ḥdu ba, *coming together*; associated or cpd. with *vyaya*, (in Skt. *income* and *outlay*, but) here *origination, coming into being, and passing away* (belief in which is a false opinion), Lañk 174.12 āya-vyaya-dṛṣṭābhiniṣeṣa; 175.14-176.1 nāham mahāmate lokāyātam deśayāmi, na cāyavyayam, kiṃ tu mahāmate anāyavyayam deśayāmi. tatrāyo nāma mahāmate utpādā-rāśiḥ samūhāgamā utpadyante (read °gamād utpadyate with Tib. acc. to note). tatra vyayo nāma... vināśaḥ. an-āyavyaya ity an-utpādasyaitad adhivacanam; Lañk 182.3 āyam kāryārthanirvṛttim (accs. sg., obj. of paśyate, prec. line), and 4 āyavyaya-parijñānād; Gv 470.3 sarvāyāśrayanīśrita-vihāra-vihāriṇām (does āya here mean *cause, basis, origin*?).

āyatana, nt. (in Skt. *seat, abiding-place, home*; the following senses seem hardly, if at all, to occur in Skt., but most of them apparently in Pali), (1) *department, field* (of art): in śilpāyatana (= Pali sippāy°), Mv ii.434.16 sarvasilpāyatanehi... kuṣo kumāro viśīṣyati, *Prince Kuśa excelled in all departments of art*; but the same word is also used (2) personally, applying to practitioners of the arts (perhaps as *vessels*, pātra, of the arts, cf. 3 below): Mv iii.113.12 sarve ca kapilavāstavyā śilpāyatana (as masc.? one ms. °nāhi), tad yathā lohakārakā etc. (list of artisans), *all the artisans of Kapilavastu, such as...*; similarly iii.442.17 śilpāyatana (no v.l.), tad yathā lohakārakā etc.; in the same way tīrthyāyatana (*vessel of heresy?*) is used of heretical teachers Av i.231.3 yānīmāni... prthag loka-

tīrthyāyatanaṇi, tad yathā, Pūraṇaḥ Kāśyapo Māskari etc. (all persons); Pali has tīthāyatana, nt., only as *heretical school or doctrine* (acc. to Ledi Sadaw JPTS 1913.117 *harbours of error*), or at least, it seems, never clearly of persons (some passages are ambiguous and might be so interpreted); Pali sippāyatana also does not seem to be applied to artisans, but only to crafts; (3) *a worthy object* (cf. an-āy°), = Skt. pātra: Divy 419.(22-23) (api tu Buddhaharmasamge) prasādam utpādāya, eṣa āyatana-gataḥ prasāda iti, ... *this is favor bestowed on a worthy object*; (4) *stage of ecstasy or trance* (four such), see ākāśānāntyāyat°, vijñānānāntyāyat°, ākimcānyāyat°, nāivasamjñānāśamjñāyat°: listed Mvy 3110-3113; also 1492-5 in list of samāpatti, q.v.; Dharmas 129; see also s.v. deva; (5) *sense; organ of sense* (six in number), distinguished as ādhyātmika āy° (= Pali ajjhattika āy°) or as sparśāy° (= Pali phassāy°); likewise *object of sense* (also six), distinguished as bāhira (= Pali id.) or bāhya āy°: Mvy 2027 dvādaśāyatanaṇi, listed 2028-2039 in pairs, each cpd. with āyatanaṇam (cakṣur-āy° etc.); the standard list contains six of each category, viz. cakṣus and rūpa, śrotra and śabda, ghrāṇa and gandha, jihvā and rasa, kāya and spraṣṭavya (q.v.), manas and dharmā (2); Dharmas 24 lists each group of six as a (dvandva) cpd. concluded by -āyatanaṇi (with sparśa in lieu of spraṣṭavya); Śikṣ 244.15 ṣaḍ imāni... sparśāyatanaṇi, katamāni ṣaṭ, cakṣuḥ sparśāyatanaṇam rūpāṇām darśanāya, etc., including kāya (read kāyāḥ) sparśāy° spraṣṭavyāṇām sparśanāya, manas sparśāy° dharmāṇām vijñānāya; ādhyātmikam āy° and bāhiraṇ āy° Mv iii.66.3 ff. (parallel passage in Pali, MN i.190.20 ff.); ṣaḍ-āyatanaṇam, *the six senses* (sense-organs and their respective objects, each pair regarded as a unit), one of the steps in the pratītya-samutpāda (= Pali saṭ-āyatana), Mvy 2246; Mv ii.285.9 f.; LV 347.2, 4; etc., cf. Lévi, Sūtrāl. xi.30, Transl. n. 2; actions are rooted in them, LV 374.13 (vs) iha me karmavādhānā... ṣaḍāyatanaṇam, chinnā drumendramūle (i. e. by attaining Buddhahood); compounded or associated with skandha, q.v., and dhātu (element, q.v.), the total being an expression for states of physical existence, LV 420.17 (vs) na skandha āyatana dhātu (better as dvandva cpd.?) vademi buddham, *I do not call... the Buddha*; LV 177.5 (cited Śikṣ 240.5; vs) skandhadhātvyāyatanaṇi (prob. read with Śikṣ skandhāyatanaṇi, better meter; so also Tib.) dhātavaḥ; Lañk 18.6 skandha-dhātvyāyatanaṇopagāṇām sarvadharmāṇām; (6) **abhibhv-āyatana**, see s.v.; (7) **kṛtsnāyatana**, q.v., s.v. kṛtsna.

-āyatanaika, ifc. adj. (*āyatana* 5 with suffix ika), in dharmāyatanaṇikam Mvy 756ṣ, prob. *having to do with* or *based on the 'sphere' of dharmas* (as objects of manas, see āyatana 5), i. e. 'objects of ideation' (PTSD s.v. dhamma, cpd. dharmāyatana). In Pali, -āyatanaika is recorded PTSD only in phassāyatanaikā nāma nirayā, and... saggā, SN iv.126.4-5 and 17-18, *hells or heavens based on the 'contact fields' or senses* (cf. sparśāyatana s.v. āyatana 5), with unpleasant or pleasant sensations respectively.

āyatim, adv. (Pali id.; acc. of Skt. āyati, *the future*, but not recorded there as adv.), *in the future*: °tim sambodhim abhisamprārthayamānena Mv i.57.15, or bodhim prārthayamānena 58.5.

āya-dvāra, nt. (see āya), (1) *cause or means* (lit. *door*) of *arrival* or *origin*: of rain, jewels, money, flowers, KP 43.1-3 tad yathāpi... vyabhre deve vigatavālahake nāsti varṣayāyadvāram, evam eva... alpaśrutasya bodhisattvasyāntikā (read °kān) nāsti saddharmavṛṣṭer āyadvāram: 46.1-4 tad yathāpi... yatra maṇiratnāyadvāram bhavati, bahūnām tatra kaṣāpaṇasatasahasrāṇām āyadvāram bhavati; evam eva... yatra bodhisattvasyāyadvāram bhavati, bahūnām tatra śrāvakapratyeka-buddhasatasahasrāṇām āyadvāram bhavati (in lines 6, 7, vs, āyo replaces āyadvāram; same comparison KP

92.2, 4, āyadvāraṃ, replaced in vs by āyu 7, āyo 9); Gv 501.17 bahūnāṃ puṣpaśatasahasraṇāṃ āyadvāraṃ bha-
viṣyati; of dharma, Bbh 19.4 (dve ime ... bodhisat-
tvasya) mahatī kuśaladharmāyadvāre (dual); Gv 495.24
sarvadharmāyadvāra-tayā; others, Gv 466.5-6 kalyāṇa-
mitrāyadvārāḥ, *having good friends as their origin or cause*
(agrees with series of nouns ending sarvabuddhadharma-
pratīlambhapariniṣpattayaḥ, l. 4); āyadvārārthena ṣaḍā-
yatanam Śāl 81.7 and MadhK 564.2 (cf. 552.9 with note:
la porte d'arrivée, la porte de naissance); (2) *source of*
income (cf. Skt. āya, *income*), substantially = karmānta:
Bbh 5.15-16 udāreṣu ca karmānteṣv adhimukto bhavati,
na paritāyadvāreṣu; perhaps in this sense Mvy 2333 sam-
ghāyadvārahaṇam, *depriving the assembly* (of monks) *of*
sources of income (? in a list of sins; Tib. is literal and not
helpful).

āyācana (nt., = Pali id., to Skt. and Pali āyācati),
supplication (of a deity): Divy 1.10 āyācanahetoḥ putrā
jāyante; 231.25 °nena.

āyācñā (to Skt. āyācati, cf. Skt. yācñā), *entreaty*:
Jm 120.6 (prose) -parisamāpty-āyācñāyā, *with entreaty to*
complete ... Crit. app. suggests em. to °pti-yācñāyā, but
the formation seems quite possible (to āyācati as yācñā
to yācati).

āyātrika, m., *guard or attendant on a journey*: kimar-
tham vayam °kāṇāṃ bhṛtīm anuprayacchāmaḥ MSV
iv.62.12.

āyāpita, ppp. (of Skt. āyāpayati, not in this mg.),
reared, brought up: (tvam mayā ...) svahastabalenāyā-
pitāḥ poṣitāḥ samvārdhitāḥ Divy 499.9.

[**āyāsa**, m., °saḥ Divy 82.13, read ācāmaḥ with Tib.
(letter from Mr. D.R.S. Bailey) and same passage MSV
i.80.18, cf. Divy 82.17 etc.]

[**āyika**? LV 34.6, see samādhyāyika-tā.]

Āyudhiṣṭhira(?), n. of a Bodhisattva: Gv 443.4.
Uncertain reading; initial in samdhi with preceding -a,
permitting analysis as Ayudhi°, which seems scarcely
possible; perhaps the long ā is an error or misprint, and
we should understand Yudhiṣṭhira.

Āyurdadā (see -dada), n. of a kimnara-maid: Kv
6.12.

-āyūsika, adj. ifc. (from āyus with suffix ika), *aged* ...
Kv 48.13 (prose) (jīrṇo vṛddho mahallakaḥ ...) aneka-
varṣasatasahasraṇyūsikaḥ.

āyusmaṃ, i. e. Skt. āyusman, functions like Pali
āvuso (see āvusa and āyusmaṃvāda), and like it (see
Childers s.v.) may be addressed to more than one person,
sirs (usually to equals or inferiors): Mv i.328.16 (prose)
(te bhikṣū ... kumbhakārasya mātāpitarau etad uvāca),
yatra āyusmaṃ bhikṣū (n. pl., so read with mss., Senart
wrongly em. bhikṣūṇāṃ) ... tṛṇā na sambhūnanti ...

āyusmaṃvāda (m.; = Pali āvusovāda, DN ii.154.9,
12; cf. āyusmaṃ), *address using the term āyusmaṃ* (āyus-
man): Mv iii.329.10 (mā bhikṣavo ...) tathāgataṃ āyus-
maṃvādena samudācaratha (in corresponding passage LV
409.6 āyusmadvādena, regular Skt.).

Āyustejas, n. of a former Buddha: LV 5.14.

āyuh-saṃskāra, see s.v. saṃskāra (2).

āyūha (Pali id.), *effort, striving*, chiefly in neg. an-
āyūha (also anāyūha), q.v. for discussion of mg.; cf.
also āyūhati: āyūhaniryūha-vigata (= anāyūhāniryūha)
Lañk 80.7 °tam (traiḍhātukam); 115.15 °tāḥ (sarvadharmāḥ);
in Gv 40.11 āyūha-sarvadharmā-vimāna-pratiṣṭhā-
nām (bodhisattvānām), prob. error for anāyūha-.

āyūhati (= Pali id.), cf. (an)āyūha, *exerts oneself*,
strives (for, acc.): Gv 69.24 (bodhisattvavimokṣam;
similarly in the rest); 80.24, 25; 83.12; 199.24 (in all these
followed by corresp. form of niryūhati, q.v.); 222.15
°hanti, followed by vidyūhanti; passive, Lañk 115.13
āyūhyamānaṃ nāyūhyate, niryūhyamānaṃ na niryūhyate,
ata etasmāt kāraṇān ... sarvadharmā āyūhaniryūhavi-

gatāḥ, *being striven after it is not attained* (or [successfully]
striven after), *being renounced it is not got rid of*; that is
why all states of existence are without either acquisition or
ridance (Suzuki, *neither taking birth nor ... going out*).

āyoga, m. (= Pali id.; in sense 1 Skt. Lex., and acc.
to BR once in Rām., but acc. to pw bhramarāyoga there
means *Bienenschwarm*), (1) *practice* (of), *application* (to),
with loc. or as posterior in cpd.: sukhallikāyoga, *addiction*
to pleasures (otherwise °kānyuyoga, which alone seems to
be known in Pali), see s.v. sukhallikā, LV 407.22; 416.16;
adhicitte ca āyoga(h) Ud xxxii.27(32) (= Pali Dhp. 185,
same text); (2) in SP 102.4 (prose) (dhanikaḥ) syād āyoga-
prayoga-kṛṣi-vanijya-prabhūtaḥ ca bhavet, and in cor-
responding vs 111.9 prayoga āyoga ...; here both āyoga
and prayoga apparently mean different kinds of business
activity; acc. to Tib. it seems that āyoga = hdu ba,
accumulation (of wealth), prayoga = hphe ba, *increase*
(qy: by usury?), but acc. to Das also *accumulation, col-
lection, excess*.

āra, nt., *the hither or nearer side or part*, in contrast
to pāra: Mvy 2662 = Tib. tshu rol, *this side* (2663 pāraṃ);
ŚsP 1360.9 (kasyacid dharmasyotpādām vā nirodham
vā ...) āram vā pāram voplabhate. (Cf. AMg. āra, nt.,
this world, this life, this existence. Doubtless the stem from
which is derived the Skt. adverb ārāt *near*, see Edgerton,
Mīmāṃsā Nyāya Prakāśa, Gloss. Ind. s.v. ārad-upakāraka.)

[**ārakṣa**, m.: LV 192.18, text āraṣāṇ śthāpayati
sma, *he establishes guards*. But v.l. rakṣā; read either this
or āraṣāṇ; in any case the stem is fem. (in -ā); cf. 193.15
ārakṣām prakaroṭha. In Bbh 230.13 mss. āraṣāṇi, ed.
ārakṣyāṇi; read āraṣyāṇi, see āraṣya.]

ārakṣana-tā (cf. °na, Schmidt, Nachträge), *the being*
on guard: °tā vipratipanneṣu Śikṣ 286.3 (prose).

ārakṣitar, one who guards (from, with abl.): °tāraḥ
pranāśapathebhya Gv 463.7.

(**ārakṣya**, see āraṣya.)

ārāṅga, m. or nt. (associated with āragayati, q.v.;
root raj, rañj, cf. Skt. raṅga etc.), *acquisition, attainment*:
LV 35.3 (prose) sarvakuśalamūladharmāraṅgottāraṇāya,
to the bringing over into acquisition of ... Tib. brtsams,
accomplishment.

āranyaka, m. (Skt. id., *forest dweller*, not in technical
sense; = Pali āraññika, also ara° in both BHS and Pali),
dwelling in the forest, one of the dhūtaguṇa: Mvy 1134;
Dharmas 63; AsP 387.3; MSV iii.122.4.

āranya-dhuta, see s.v. dhuta.

āra-tas, adv. (= Skt. ārāt), *at a distance, afar* (from,
with gen.): Gv 488.7 (vs) tasya sarvi sugatā na durlabhā,
tasya sarvi jīnaputra nārataḥ.

Ārati, f., n. of one of the 'armies' (senā) of Māra:
Mv ii.240.3 (vs) kāmā te prathamā senā dvitīyā ārati
vuccati. The meter is indifferent as to a- or ā- initially,
and LV in the same vs has Ārati, q.v. It is hard to be sure
what meaning was attributed to the word. Foucaux
(mécontentement) and Tib. (mi dgah ba) understand LV
as a-(neg.)-rati.

-ārabdha, *injured*, in an-ārabdha, q.v.

ārabhya, ger., postpos. with acc. (= Pali ārabhha),
referring to, having to do with: SP 21.1 (tam varaprabham
bodhisattvam) ārabhya ... dharmaparyāyam samprakā-
ṣayām āsa (practically = *revealed to the bodhisattva* V.);
71.9 samyaksambodhim ārabhya ... bodhisattvayānam
eva samādāpayati; 109.10; LV 400.13 (prose) sattvān
ārabhya mahākaraṇam avakramayati sma (= 180.6
sattveṣu ca mahākaraṇam avakramati sma); Mv i.319.3-4
... śrotum imam eva mārakaraṇam nigamam ārabhya
(about); iii.212.5 ... prccheyam dṛṣṭadharmikam artham
ārabhya utāho sāmparāyikam; 7 pañca kāmagaṇān
ārabhya; 318.13 (anīyatam) rāśīm ārabhya; 412.14 yaśo-
dam śreṣṭhiputram ārabhya imam udānam udānaye; Divy
98.8; 348.17 sthaviropaguptam ārabhya; 619.8 bhikṣu-

nyāḥ pūrvanivāsam ārabhya bhikṣūn āmantrayate sma (repetitions below); Jm 172.17 (vs) ... tad brūhi kam ārabhyeti bhāṣase; Bbh 37.1–2 yathāvadbhāvikatām dharmāpām ārabhya yā bhūtātā; 49.15–16 Samthakātyāyanam ārabhya; 223.2 hīnayāna-niḥśrītm cārabhya mahāyāna-niḥśrītm vā; etc.

ārambaṇa, nt. (= Pali ārammaṇa; in mg. 1 = Skt. ālambana; in BHS this, q.v., is also used in mg. 3), (1) *basis, support, point d'appui; basis, reason, (logical) ground*; in Bhvr. cpds., *having... as basis, based on...*: SP 6.13 (see s.v. āśravaṇa); 71.7 –vividha-hetu-kāraṇa-nidarsanārambaṇa-niruktyupāyakaśalyair; 318.6–7 yām ca... tathāgataḥ... vācam bhāṣata ātmopadarśanena (add with WT vā paropadarśanena) vātmārambaṇa vā parārambaṇa vā..., *either on his own authority (Kern) or that of others, or on the basis of (presentation of) himself (in visible form) or of others (so essentially Burnouf; perhaps more exactly, on the basis of giving an account, a description, sc. of himself, by himself or by others)*; 318.14 vividhair ārambaṇair, *with various bases or authorities*; 319.12 tad ārambaṇam kṛtvā, *probably making that my reason or basis*; 320.3 tathāgatārambaṇa-manaskāra-kuśalamūlāni, *roots of merit (due to) attentiveness based upon the T.*; LV 244.5 (dhyānagocaraṇām) ca samāpattya-ārambaṇānām laukikasamādhinām; Mv II.260.15 mahantānām varṇānām ārambaṇam... (16) bhūtānām ca varṇānām ārambaṇam anuprāpuvantī (Bodhisattvas), *apparently basis of great castes... and of bygone castes** (so Senart, but he disclaims understanding what is meant); Gv 18.21 –bodhy-ārambaṇa- (1st ed. misprinted; corr. 2d ed.) –kuśalamūla-; 64.8 and 116.5 ārambaṇikṛtya, *making a basis, object of attention (with acc.)*; in Śiks 253.3 ārambaṇa = ālambanapratyaya (cf. Mvy 2269; Pali ārammaṇapaccaya), the third of the four pratyaya, q.v.; (2) *physical basis, location* (= Skt. viśaya): Gv 82.14 yasmin yasmin adhvani (time, i. e. present, past, or future) yasmin yasmin ārambaṇe (cosmic location, of a Tathāgata)... tathāgatam draṣṭum ākāṅkṣāmi; Gv 512.4–5 ābhāsam agamann ekasmin ārambaṇe yathā calkasmin ārambaṇe tathāśeṣasavārambaṇeṣu, *location(s), of the palatial structures presided over by Maitreya*; (3) like Pali ārammaṇa, also = Skt. viśaya in sense of *sense-object*, of which in Pali there are six (the 6th being dhamma, object of manas); Śiks 250.5 cakṣurindriyādhipateya rūpārambaṇa-prativijñaptiḥ, *recognition of the sense-object form, dependent on the sense-organ eye (sight)*; Mv I.120.11, read with mss. ārambaṇārambaṇacittam hetuno parikarmentī, ... *the thought as it grasps the sense-objects (here perhaps more particularly the objects of the manas, ideas, to which Pali ārammaṇa is sometimes restrictedly applied)*. —*(Mv II.260.15–16) Better, *basis of great and true renown, or qualities, or (physical) appearance?* (Addition in proof.)

ārambaṇaka, nt., = ālambana(ka) as architectural term: Mvy 5589 = Tib. gdañ bu, *peg, nail, or step (of a ladder)*; Chin. *staircase or step of a ladder*. Associated with 5586 *vedikā*, 5587 *sūcikaḥ*, 5588 *śaṅkuḥ*, 5590 *sūcika*, 5591 *adhiṣṭhānam*; cf. s.v. ālambana.

Ārambaṇachedana, m., n. of a samādhi: Mvy 573; ŚsP 1421.6.

ārambaṇīya, adj., *pertaining to the objects of sense* (see ārambaṇa, 3): Gv 83.7–8 (svacittam eva pariso-dhayitavyam) ārambaṇīya-dharmebhyaḥ, *substantially (must be purified) from physical conditions*.

ārambha (Skt. Lex., see pw 5 App., which follows Zachariae in calling this an error for ālambha, but Pali and BHS support it; = Pali id., in mahārambha, = our word, SN 1.76.21; not recorded in PTSd, except in nīr-ā, or Childers), (sacrificial) *slaughter (of animals)*, substantially = yajña: Bbh 118.2 (kṣudrayajñeṣu ca) manasa-bheṣu ca yeṣu bahavaḥ prāpinaḥ... jīvītāḍ vyaparo-pyante. Cf. also anārabdha.

ārāgaṇa, nt., °nā(?), and °na-tā (to āragayati), (1) *attainment*: Mv II.57.14 āryadharmāpām āragāṇāye (so mss.; Senart em. ārādha); KP 17.2 and Bbh 287.14–15 buddhotpādārāgaṇatā, *attainment of the production of Buddhas*, i. e. of the privilege of being born when a Buddha is living; see under āragayati (1); paraphrased in KP 17.6 (vs) buddhānam āragāṇa sarvajātiṣu; (2) *prostitution, pleasing, winning the favor (of)*: Gv 529.23 sarvakalyāṇa-mitrārāgaṇāviraṇaṇabuddhiḥ, *with a mind to please and not displease all excellent friends*; Gv 84.1 kalyāṇamitrārāgaṇābhīmukhaḥ; 107.11 nalkabuddhārāgaṇatāyai... (12) yadutārāgaṇābhīrādhanaṇapūjopasthānatāyai; 247.22 kalyāṇamitrārāgaṇaprayogāḥ.

ārāgayati (peculiar to BHS, except for ppp. āraṇam Deśin. 1.70 = grīṭam, āśāditam ity anye; quasi-denom. to an unrecorded *ārāga, cf. āraṅga and āragāṇa, but prob. actually formed as a pendant and opposite to virāgayati, q.v., with which it is often associated; used extensively as substitute for āradhayati, which is often, e. g. in the Kashgar rec. of SP, recorded as v.l. for this; Senart Mv I.458 emended ārag- to āradh-, but on II.472 recognized that this was indefensible; Skt. vi-rād- is used, tho not often, in ways approaching virāgayati; see also samprāgayati and samprādhayati for a third confusion of these two roots): (1) *attains, gets, acquires*: object *ajñām*, q.v. (perfect knowledge) Mvy 7602; Mv II.53.9; Divy 302.20; kuśalām dharmām (so interpret āradhyate ... dharma Jm 106.19, as in Skt., BR s.v. rād- with ā 2; pw 7.371 *befolgen, vollführen*) Mv II.118.9 °yet, 120.1 °ye (opt.; Senart em. āradh°); nirvāṇam āragayisyatīti LV 434.6 and 7; °yisyanti mamāgrāboddhim SP 222.2; āraṇeti (Śiks °gayati)... buddhotpādam Mv II.363.4 = Śiks 298.2 (see under āragāṇa, 1); *saced yūyam yācanakam āragayatha Bbh 124.23, if you get (come upon, meet) a petitioner (i. e. an opportunity to show generosity)*; °śadhīr āragayed āragya ca... SP 134.3, *would get the herbs, and having got them...*; food, Divy 173.4, 29 °gayati; (āhāram) 236.10 °gayāmi; in Divy 314.17; 328.17 na tv eva pitṛma-rāṇam āragitavantau, (they entered nirvāṇa, or died,) *but did not attain (wait for) their father's death (i. e., they predeceased him)*; so mss. in these places, while acc. to ed. in 314.23 and 315.3 mss. have āgamitavantau, *waited for*, which is the essential meaning in any case, but prob. a lect. fac.; (2) *prostitutes, gratifies, pleases*; object (or subject of passive forms) almost always Buddha(s): °gayati Mvy 2394; °yanti SP 184.2; RP 15.4; °yeyam, opt. Mv II.276.12; Divy 23.20; 131.5; 133.15; 192.16; Av 1.287.9; °ye Mv II.393.1 = °yed Śiks 306.12; °yema Bbh 271.5; °yisyasi, fut. Suv 91.3; °yisyati SP 153.1; āragayī, aor. SP 27.12; 384.6; āragita, ppp. (various forms; subject Buddhas) SP 22.7; 70.10; 184.2; 290.11; 393.5; Suv 81.10; Gv 104.17; °gitavān SP 380.10; °gayām āsa Samādhi 8.16; °gayitvā, ger. SP 385.6; Mv I.104.8 (Senart em. āradh°); °getvā Mv II.415.4; °gayitu-kāma Śiks 244.3; °gayitavyā, gdv. (subject a human-instructress) Bhik 31b.3.

ārājaka, nt. (secondary deriv., with vrdhī, from arāja or °jaka), *state of kinglessness*: Mv II.70.13 (vs, but quantity of initial indifferent) °kam idam asmākam.

Ārāḍa (also Ārāḍa, q.v., and see next; = Pali Ājāra), n. of a sage under whom Śākyamuni studied for a time; in a dvandva cpd. Ārāḍodraḥ (Udraka) Divy 392.1 (see also under Ārāḍa and Ārāḍaka); generally surnamed Kālāma (= Pali id.): °ḍa-Kāl° as one word Mvy 3515, but regularly two words: Mv II.118.1 ff.; 198.1; III.322.15, 17; in LV 238.14, 19 f.; 239.6, 12; 403.20; 404.2–3, 3–4, Lefmann reads the surname always Kālāpa; the mss. generally vary, in 404.3 all have Kālāma. However, there seems to have been some support in northern tradition for the ending -pa, for Tib. on Mvy and LV renders sgyu rtsal ses (byed), *knowing arts*, which seems to point to analysis into kalā plus a form of root āp-.

Ārāḍaka = prec.: Divy 392.3 (vs), in a dvandva, Udrakārāḍakā (see under prec. and *Ārāḍa*); the -ka is probably m.c.

ārāti, m.c. for *arati*, *displeasure* (in this mg. Skt. *arati*), by em. (required by meter) in LV 325.11, where word-division should be: *ārātiya ratīya* (both instr. sg.) *samvase na ca sārḍham*, and *I do not dwell together with displeasure or pleasure*.

[**ārāmātha**, *grove*, = *ārāma*, acc. to KN in SP 61.10 *ārāmātha vṛkṣamūlam*; but read *ārām' atha*.]

ārāmika, m. (in sense 1 once in *Rājat.*, pw; in Pali apparently only in sense 2, and so usually in BHS), (1) *gardener*: Av 1.36.10 ff.; 120.14; 124.6, et alibi; (2) an *attendant* in a Buddhist *ārāma*, i. e. a grove used by monks: Mvy 3843; Mv 1.325.19 *ka-sahasrāṇi upasthāpayiṣyanti* (in a grove for monks); Divy 43.20 (here Tib. *khim pa zhiḡ*, Bailey, JRAS 1950.180; *āgarika*?); 155.13; 157.25, 27 et alibi; Bbh 166.25; Prāt 494.10; Lañk 308.6.

ārāva, nt., a high number: Mvy 7839 = Tib. *rig(s)* *sdom*; cited from Gv; var. *agava*, q.v. But Gv 133.3 reads *avaga* (nt.), which has the same Tib. rendering Mvy 7713 and is probably to be read for *ārāva*. Mironov reads *arāvam*, noting vv.ll. *agavam*, *aravam*. In Gv 105.21 replaced by *vīpāsa*.

ārāvita, ppp. (of denom. to Skt. and Pali *ārāva*, *cry*, not to caus. of *ā-ru* which is unrecorded), *made resonant*: Mv 11.215.13 (*sarvaṃ vanakhaṇḍam ... nīnāditaṃ mṛgapakṣhravehi*) ca *ārāvitaṃ* (mss. *pitam*).

ārītīyate, see *ar(t)tiyati*.

(**āruta**, in Jm 123.18, *cry* (noun), not ppp. of *ā-ru* as stated in pw 7.371. The noun is Skt.: BR 6.355, s.v. *ā-ru*.)

[**ārūḍha**, Divy 84.10, see s.v. *ārūḍha*.]

[**ārūḍha-civara**, see *rūḍha-civara*.]

ārūḍhayati (denom. to *ārūḍha*, *mounted*), *makes mounted, causes to mount*: Mv 11.146.14 *aśvarathe ārūḍhayitvā* (ger.).

ārūpa, nt. (= *ārūpya*; cf. *ārūpin*), *formlessness*: Lañk 312.8(-9) *ārūpya-rūpaṃ hy ārūpair ... (9) rūpaṃ darśyanti sattvānam*.

ārūpayati (= Skt. *āropayati*; for ū cf. Pali *rūhati* and *ārūha* = *āroha*; see Chap. 43, s.v. *ruh*), *causes to mount*: ppp. *ārūpitā* Mv 11.68.19; ger. *ārūpiya* Mv 1.352.20; *ārūpetvā* 11.160.7 (so em. Senart, plausibly); *tridaṇḍam ārūpayitvā* Mv 11.393.18, *having caused (her) to take up* (the triple staff, as brahman pupil).

ārūpin, adj. (from *ārūpa*, q.v., plus -in), (something) *characterized by formlessness*: *catvāra ārūpināḥ skandhā(h)* Lañk 113.9; *SsP* 382.15-16 (at *klm manyase*) *subhūte ārūpi bodhisattva itī*, *so what think you, S.? is a Bodhisattva something characterized by formlessness?*

ārūpya, adj. and subst. nt. (= Pali *ārūppa*, both), *formless* (state), *formlessness*; there are, as in Pali, four such, listed s.v. *deva*, end: *pyā* ca *samāpatti* Lañk 24.10; *pya-samāpatti* LV 442.6; Bbh 90.11 (four); *Dharma* 82 (four); *Karmav* 47.21 ff. (four, listed); Gv 471.20 *ye te catur-ārūpya-samāpatti-vihāra-vihāriṇāḥ ca na cārūpya-dhātu-gatim gacchanti*, *mahākaraṇāparigṛhīta-tvāt*; *pyāḥ* ca *samādhayaḥ* Lañk 65.15; *ārūpya* as adj. with or sc. *deva* (= *ārūpyāvacara*, *ārūpāv*, qq.v.) Mmk 103.28; 473.24; 474.1 etc.; *ārūpye nāvatiṣṭhatī* Lañk 355.8; in comp. with *dhātu* (perhaps as adj., as with *samāpatti* above, but parallel cpds. with *kāma*-, *rūpa*- suggest subst.), parallel or cpd. with *kāma-dh°*, *rūpa-dh°*, LV 428.20; Mvy 2149 (here the stem *dhātu* is omitted); KP 94.5; alone, KP 27.9. In Mv 11.123.18 *ārūpyāṇi* is an error for *sārūpyāṇi*, see *sārūpya*.

ārūpyāvacara, m. (see s.v. *ārūpya*), = *ārūpāvacara*, q.v.: Mmk 419.8; *Karmav* 30.14.

ārogyayati (denom. to *ārogya*), (1) *salutes* (personally and directly): *°yayitvā*, ger. Divy 259.11; MSV 1.42.1; (2) *sends a greeting to*, Ger. *lässt grüssen* (= caus.):

Divy 129.5 and 273.25 *°yayati*; 273.19 *°yaya*, impv.; MSV 1.42.3 *°yayati*; (3) caus. *ārogyāpayati*, = (2): Divy 128.25 *°paya*, impv. (but MSV 1.245.14, same passage, *°gyaya*).

ārocaka, f. *ikā*, adj. (to *ārocayati* with -aka), *announcing, making known*: *preṣyadārikayā kālārocikayā* MSV 11.83.16; *°cakah* 84.5.

ārocana, nt., or *°na-tā* (not recorded in Pali, except CPD an-*ārocanā*; n. act. to *ārocayati*), *saying, statement, declaration*: *°naṃ* Mvy 8424-5; 9295; *sarvasattveṣu bodhicittārocanatā* KP 20.3; *anārocanatā paraskhaliteṣu* Śikṣ 286.3.

ārocayati, (rarely) *āroceti* (= Pali id., usually *°ceti*), *declares, announces, tells*: usually with acc. of thing and gen. or dat. of person, but sometimes with acc. of person, Mv 1.226.14 = 11.29.17 *rājānam ārocanti*; *ārocantā*, pres. pple., Mv 11.345.4, 12; caus. (*kālam*) *ārocāpitam* Mv 1.307.13, *the time was caused to be announced*; otherwise the following are formally standard Skt.: *ārocayāmi* vo (te) ... (voc. usually here) *prativedayāmi* (te, SP 269.8, but usually no repetition of pronoun), in formal pronouncements (usually) by a Buddha, SP 144.1; 259.6; 269.8; 309.2; 395.10; Sukh 71.15-16; LV 90.21 (ca instead of vo or te); *kālam ārocayati* Av 1.9.5 *announces* (that) *the time* (has arrived); object *prakṛtim*, (this) *circumstance*, LV 137.11; 200.16; 386.6; 407.8; Mv 1.246.11; Suv 187.11; 190.8; or artham, *the matter*, LV 141.6; 404.1; Sukh 3.15; (chandaṃ ca tais tathāgatair) ... *ārocitam viditvā* SP 248.12-13, *and knowing that these Tathāgatas had announced their consent*; *yan nv aham anena saha vādam ārocayeyam* Av 1.94.1, *suppose now I propose a contest* (in music) *with him*; miscellaneous, LV 18.11; Mv 1.8.11; 197.1; 11.112.3; 167.10; 178.20; 11.402.15; Divy 2.9; 6.9; 260.6; Av 1.14.11; Kv 55.23; etc., common in most texts.

ārodana (nt.; = Pali id.), *weeping, lamentation*: Mv 11.215.9 *mahāntam ārodanam karetsuḥ* (Senart *karensuḥ*); MSV 1.64.11 *°na-śabdam*.

ārōpayati (unrecorded in this sense; cf. Skt. id. *plants?*), *buries*: Divy 484.13 *atha kālam karoti*, *tatraivāropayitavyaḥ*, but *if he dies, he is to be buried right there*; 485.18 *atha kālam karoti*, *tatraivāropayitvāgaccha*.

āroha, m. (= Pali id., regularly with *pariṇāha*; cf. *ānāha*), *height or length* (of persons, animals, trees, etc.); usually cpd. or associated with *pariṇāha*, *circumference*: *āroha-pariṇāham*, dvandva, Divy 57.1; *°nāho*, id. masc. sg., Divy 222.21 (mss.; see s.v. *gūpti*); *°nāhaḥ* Bbh 61.19; other cases, *°nāhena* etc., *Samādh* 22.20; Gv 45.18; Sukh 40.17; *tulyārohapariṇāhau* (Bhvr., dual, with *nau*, pronoun) Jm 136.7; *ārohapariṇāha-sampanna* Mvy 2684; of the bodhi-tree LV 278.12; of the Bodhisattva's mother, LV 25.9 (analyzed in Mv 1.205.7 = 11.9.3 into *āroha-sampannāyām pariṇāha-sampannāyām*, of the same); *ārohaḥ* Mvy 2685 (*pariṇāhaḥ* 2686); without juxtaposition to *pariṇāha*, Śikṣ 28.4 *āroha-sampannān*, said of horses, *perfect as to height* (mistranslated Bendall and Rouse).

ārjanā (to *ārjayati*), *winning, acquisition*: Bbh 35.9 (prose) *bhogānām ārjanā*.

ārjayati, *wins*: LV 203.7 (vs) *puṇyam ārjayāmo* (meter requires short penult; *°yamo*? all mss. *ārj*?) *bahum*. Cf. *ārjanā*, supporting *ā* (preverb); BR 5.1043 cite *samārjita* (*sam-ā-ārj-*) once from Mbh 13.5551.

ārjava, n. of a cakravartin: Mv 1.154.1.

[*Ārtavaka*, see *Āṭa*.]

ārṇava, adj. (perh. = Pali *añṇava* as ep. of *saraṇi*, see CPD), *of the ocean*: *°vaṃ saraḥ* MPS 7.9; Ud xvii.7. [*ārūbhāva*, m., *state of distress*, Senart's em. at Mv 11.146.15; but read *anyathibhāva*, q.v.]

ārṭiyate, see *ar(t)tiyati*.

ārdhdha(?), Mv 1.253.4, Senart *rogajātā ārdhdhā*, but mss. *°jātānāddhe* or *°nārdhdhe*; text and mg. obscure; Senart's note takes *ār* as adj. from *ṛddhi*, (diseases) *produced by magic*, which does not seem to me plausible. But

I have no interpretation to propose. Followed by maṇḍa-lako ca adbhāso ca, qq.v.

Ardravallipratirūpa, n. of a former Buddha: Mv i.141.5.

Aryaka, n. of a cakravartin: SP 160.14 mahārājñā cakravartināryakeṇa mahākoṣena. Burnouf and Kern take this word as an adj. and Cakravartin as the king's name, which I think unlikely.

āryakā (= Pali ayyakā), grandmother: MSV II.70.2 f.

Āryadeva, n. of a teacher: Mvy 3476.

āryapakṣa, m., group of noble persons, designation of a list of 500 Tathāgatas (divided into two halves, and each half into two hundred plus fifty — approximately): Mv i.137.9; 138.8; 140.6; 141.8. See Senart's note, p. 485.

āryapuṅgala, m. (= Pali ariya-puggala), a model human personality: LV 423.13 parijñātam (so read with v.l. for text °nam) āryapuṅgalair (said of the dharmacakra). Prob. refers to persons in the eight stages of (Hīnayāna) religious development, Dharmas 102; see aṣṭamaka, śaīkṣa.

Āryabhṛkūṭi, n. of a goddess, Mvy 4282; certainly the same as Bhṛkūṭi, q.v.

ārya-mahāśimpha-ukkāsita, nt. (MIndic for °utkā-sita), Exalted-Great-Lion's-throat-clearing: Mv II.281.12 (here ārya is accidentally omitted), 14, 16, 18 (bodhisattvo ... caturvidham) °sitam ukkāsi. Cf. next two. The four ways are listed.

ārya-mahāśimpha-vijṛmbhita, nt., Exalted-Great-Lion's-gawn: Mv II.281.7-11 (bodhisattvo ... caturvidham) °bhitam vijṛmbheti. Cf. prec. and next. The four ways are listed.

ārya-mahāśimpha-vilokita, nt., Exalted-Great-Lion's gaze: Mv II.281.1-5 (bodhisattvo ... caturvidham) °kitam viloketi. Cf. prec. two. The four ways are listed.

ārya-māna, m. or nt., exalted pride: Mv II.279.1 ff. (bodhisattvo ... dvātriṃśata-kārasamanvāgatam) °nam praghñe. The 32 forms are then listed. On dvātriṃśata-see § 19.34.

āryavamśa (m.; = Pali ariyavamsa, see CPD s.v.), the (fourfold) attitudes (lit. 'stocks', sources) of the Buddhist saint, listed AbhidhK. LaV-P. vi.146 ff.: RP 13.17-18 caturṇām °śānam anuvartanātā; 14.7 caturāryavamśanirātā; KP 6.17 (vs) ājīvaśuddho sthita āryavamśe; 123.3 samtuṣṭaḥ caturbhir āryavamśair (the first three are contentment with garments, food, seat-and-bed of monks; acc. to AbhidhK, the fourth is devotion to the way to release, by appropriate behavior); 126.7 (vs) °vamśehi samanvito °pi; Śikṣ 105.8 caturāryavamśaparivarjanatayā (due to lābhasatkāra; misunderstood by Bendall and Rouse); 191.10 °vamśa-samtuṣṭi (cf. above).

Āryavamsaketu, n. of a former Buddha: Mv i.141.6.

Āryavati, n. of a river: Karmav 162.14; prob. false Sktization for Pali Adravati = BHS Ajiravati, q.v., (thru a MIndic *Ayravai, *Ariyavai); cf. Lévi's note, which states that it is the same river as the Hiranyavati (q.v.; on what evidence I do not know).

Āryaśūra, n. of a teacher: Mvy 3479.

ārya-satya, nt. (= Pali ariya-sacca), (the four) noble truth(s): listed, Mvy 1310 ff.; Dharmas 21 (duḥkham, samudayaḥ, nirodhaḥ, mārgaḥ); SP 179.2-3; Mv II.138.4; Bbh 38.9 (as in Dharmas); full statements of all four, Mv III.331.17 ff.; LV 417.2 ff. The standard names are duḥkham, duḥkhasamudayaḥ, duḥkhanirodhaḥ, duḥkhanirodhagāminī pratipat.

Āryasatyaka Parivarta (m.), n. of a work, or part of a work (cf. Bendall 407, note): Śikṣ 165.17.

Āryasammatīya, m. pl., n. of a school: Mvy 9085.

Ārya-sarvāstivāda, m. pl., n. of a school: Mvy 9077 °vādāḥ; Śikṣ 148.13 °vādānam (so ed. with ms.;

Bendall's note suggests reading °vādinām) ca paṭhyate (a quotation follows).

Ārya-sthāvira, m. pl., n. of a school: Mvy 9095 (printed °sthavirah, both a's short, but Index °sthāviraḥ, and so Mironov).

Āryasthāviriya Nikāya, n. of a work belonging to that (prec.) school, from which Jm xvi vss 2-3 are quoted: Jm 98.24. The verses occur in the Pali Dhp.

ārya-smita (nt.), Exalted-smile or smile of an Exalted One (or saint): Mv II.280.15 ff. (Bodhisattvo ... pañcavi-dham) āryasmitam prādurkare. The five kinds are then listed.

Āryā, n. of a yakṣiṇī: Sādh 561.1, 11; 562.5.

Āryākṣa (? mss. Āryakṣa), n. of a former Buddha: Mv i.137.14.

Āryāsaṅga, n. of a teacher: Mvy 3477. Cf. Asaṅga.

āryikā (Skt. Gr. and lex.; f. to Skt. āryaka), a venerable woman, used of Buddhist nuns: °kā-saṃghaḥ (read as cpd.) Bhlk 17b.1 and ff.

[ārṣa, corruption for ārṣabha, adj., q.v.: Bbh 385.17; Gv 401.8.]

ārṣabha, adj. (= Pali āsabha; °bhaṃ, often written °bhaṇ-, thānam pratijñāti MN I.69.32; SN II.27.26 etc., cf. below), of the first rank (esp. religiously), prime, worthy of admiration: udāram ārṣabham sthānam pratijñāti Dbs 209.10; 211.4 etc.; ... pratijñāte Av II.105.15; ... prajñāmi (read pratijñā?) ŚsP 1448.12; ... draṣṭavyam Bbh 386.13; in Bbh 385.17 (after 15 nirvānam udāram ity ucyate, cf. the above phrase), read ārṣabham (text ārṣam; refers to nirvāna; meaning supported by Tib. and Chin.) ity ucyate; of the teeth of a mahāpuruṣa, in a list of the lakṣaṇa, Gv 401.(7-8) (avirālā) aviṣamārsā (read aviṣamārsabhā, for °mā ārṣabhā; same corruption as in Bbh 385.17 above) asya dantā abhūvan.

Ārṣiṣeṇa, m. pl. (cf. Asthisena), n. of a brahmanical school, of the chandogas: Divy 637.27.

(Ārhata, m., a member of some heretical sect: Mvy 3531. Perhaps, as in Skt., a Jain; but Nirgrantha occurs separately in 3529.)

ālakṣya (nt. ? in Skt. as adj., wahrzunehmen, sichtbar), visible sign, emblem: Divy 118.24 (īdam ... mapiratnam...) cihnabhūtam ālakṣyabhūtam maṇḍanabhūtam ca.

ālapṭaka, m., one with whom one talks familiarly: Mvy 2711. In section entitled mitrakāryam; pw 7.319 gesprächig, leutselig. Tib. gdam ḥdres pa, defined by Das ālapṭakā (so), mixed-up stories, garbled accounts, which cannot be the mg.; MSV II.131.11 ālapṭakenālapṭakasya (sc. upasthānam, waiting on when sick, karaṇyam), which makes the mg. certain; cf. samlapṭaka.

ālabdha, ppp., in Mv II.479.10 mālā ca se ālabdhā, and a garland was hung on him. As Senari's note indicates, this seems to require ālambitā, and to imply confusion of roots labh and lamb; note pw 5.217 ālambhe Rājat. 2.212 'fehlerhaft für ālambhe'.

-ālabhaka = Skt. ālamba, support, at end of Bhvr. cpd.: Bbh 242.3 dharmālabhaka-maitrī, love (benevolence) that is based on dharma.

ālabhana, nt. (in mg. 1, essentially = Skt. id.; in mg. 2 = ārambana, q.v.), (1) basis, ground, reason (= Skt. id.); ālabhana-pratyaya, third of four pratyaya, q.v., cf. ārambana, 1, end: Mvy 2269; (2) object of sense (= ārambana, 3): LV 392.15 sarvālabhana-samati-kṛantāḥ (dharmah); Bbh 384.8 (see s.v. samprakhyaṇa); Sūtrā. IV.1 (see Lévi's note in Transl.; seems restricted to correspondence with citta = manas(?), at least acc. to Tib.); (3) architectural term, part of a railing or balustrade; bar, crossbar (functioning as support), esp. of a vedikā-(jāla), q.v., one of the cross-pieces of a balustrade or railing; = ārambanaka, q.v.; associated with adhiṣṭhāna (q.v., 4) or °naka (q.v.); repeatedly a sūci (sūcika) is stated to function as ālabhana to the upright

pitars (pāḍaka) of a vedikā-jāla (Mv), or simply to a vedikā (Divy): Mv i.195.1 sūcikā ālambanam adhiṣṭhānam ca abhūṣi; iii.227.7 ff. sūcikā ālambanam adhiṣṭhānam ca (In some repetitions below, abhūṣi is added); Divy 221.9 sūcī ālambanam adhiṣṭhānam (sc. āstī); see next.

ālambanaka, nt., = ālabana (3); varies with ālabana in repetitions of Mv iii.227.7, above, viz. in 9, 10, 11, 12, 13 (in some v.l. 'banam).

ālambu = alambu, q.v.

?ālambuṣa (m. or nt.), n. of a plant: Mmk 82.18 ālambuṣa-mūlam kṣreṇa saha pṣayitvā. Prose; perhaps error for alambuṣa, which is the only form recorded in literary Skt. (Lex alambuṣa; no āl° is recorded anywhere).

ālambya, adj. (gdve.) or subst., thing to be supported: Lañk 153.6 ālambyaviṣṭam... samskr̥tam, free from support and from anything to be supported; 169.5 and 170.9 yadā tv ālambyam artham nopalabhate jñānam, but when knowledge finds no object which can be supported (by it); see also nir-ālambya.

ālaya, m., rarely nt. (In Skt. 'home', also in BHS; Pall id., same mgs. as BHS): (1) (habitation, hence) firm basis, fundamental base, in an-ālaya, ālaya-vijñāna, qq.v. for Tib.; also Lañk 374.3 mano hy ālayasambhūtam, 4 ālayāt sarvacittāni pravartanti taraṅgavat (In both of these substantially = ālaya-vijñāna); perhaps here also Av ii.175.2-3 tatas tena bhagavato 'ntike cittam prasāditam teṣāṃ ca mahāśrāvakāṇāṃ ālayasamāpannānām (arrived at the fundamental basis, the proper mental state?); (2) attachment, clinging: Mvy 5382 kāmālayaḥ, attachment (Tib. zhen pa) to desires (Tib. ḥdod pa la); Mv iii.314.2 (mss. corrupt, ed. incorrect; read) ālayārāmā... ālayaratā ālayasamuditā (prajā), mankind takes pleasure, joy, delight in attachment (to lusts; see samuditā, and Pall parallels SN i.136.11 ff.; Vin. i.4.35 ff.); Mv iii.400.3 hitvā ālayāni (em., from Pall Sn 535; mss. ālepatī); Ud xii.18 ālayāms trīn (= the three trṣṇā 2 = Pall taṇhā; cf. Sn 635 ālayā, comm. taṇhā); Mv iii.200.11 ālayasamudghāto, rooting out of attachment, cf. Pall AN ii.34.24; Vism. 293.9, 25 f. See also nirālaya.

ālayana (= Skt. ālaya; Deśin. 1.66 and 8.58 ālaya-nam, vāsagham), or (v.l.) ālayaka, nt., dwelling, nest, lair (of animals): SP 84.3 (vs) nikṣipanti te potakāny ālayanāni (v.l. *kāni) kṛtvā.

ālaya-vijñāna (see ālaya, 1) connaissance-réceptacle (E. Lamotte, L'Ālayavijñāna [Le Réceptacle] dans le Mahāyāna-saṃgraha, Mēl. chin. et boud., vol. 3, Brussels, 1935, 169 ff.), or basic, fundamental, underlying vijñāna: Mvy 2017, where ālaya = kun gzhi, ultimate basis, identified sometimes with citta (Lévi, Sūtrāl. i.18, n. 2 in Transl.), and opp. to manas. Frequent in Lañk; notably 2.13 (samudratarāṅgān avaloky) ālaya-vijñānodadhipravṛtīvijñānapavanaviṣaye peritāms... cittāny avalokya, looking on the waves of the sea, stirred in the range (viṣaye) of the wind of the active vijñāna and the ocean of the basal vij., and looking on the minds (of the people there; ālaya-vi° is the ocean, pravṛtti-vi° the wind which stirs it; see under ālaya 1).

[-ālapaka, read -ālopaka, q.v.: LV 248.21, 22.]

[ālapana, nt., in bālālapānam Dbh 43.6, read bāl-lollāp°; see ullāpana.]

ālambu = alambu, q.v.

āl, f. (m.? nom. ālijh), (1) small ditch (for water): Mvy 4177 = Tib. yur phran (cf. the Pall and Skt. Lex.) meaning dike; (2) a-series (i.e. a plus āli), name for a series of syllables (chiefly vowels and combinations of a or ā with semivowels), used as a magic formula in Sādh, and defined there 478.7 ff. Cf. kālī.

Ālikāvendā, n. of a yakṣiṇī: MSV i.17.7. Foll. by Maghā (perh. part of same name?).

ālikhana (nt.°; cf. Skt. likhana and ālekhaṇa),

painting, depiction, delineation: Mmk 67.6 (vs) paṭa-m-ālikhanād (cpd.; m is hiatus-bridger); 524.12 (vs) maṇḍalālikhane.

āliṅga (m. or nt.; cf. next; = Pall, AMg., Skt. Lex. id.), a kind of drum: Mv ii.159.7 (prose) kācīd āliṅgam (In a series of mus. instruments); iii.70.14 (prose) mṛdaṅga-vādeṣu āliṅgavādeṣu; 82.3 (vs; mss. slightly corrupt).

āliṅgikā (to prec.; prob. dim. -ka), a kind of drum: Mv iii.407.20 (prose) kācīd mṛdaṅgam kācīd āliṅgikām (mss. āliṅgikā).

āliḍha, ppp. of ā-līh, in an-āliḍha Lañk 14.13; 172.12 (Suzuki not tasted, prob. rather) not 'licked' = not grazed, not (even) lightly touched (by sectarian or heretical theorists); applied to questions or doctrines to be expounded.

ālu, m. (or f.; Skt. Lex. nt., and Skt. āluka, nt.; Pall ālu, nt. acc. to PTSD; but AMg. ālu, m. acc. to Ratnach., Pkt. m. and nt. acc. to Sheth), a certain edible tuber: Mvy 5730 āluḥ.

ālekha, or (v.l.) ālekha, m., Mvy 5234, defined Tib. and Chin. as synonym of vipratīṣāra, kaukr̥tya, and vilekha, vilekha, qq.v.

āloka, m. (once nt.), light, as in Skt.; (1) fig., see dharmāloka(-mukha); like this, -jñānāloka-mukha Gv 169.24, introduction to the light of knowledge; -pratibhānā-loka-mukha Gv 174.13-14; (prajñā udapāsi) ālokaṃ (n. sg. nt.) prādur-abhūṣi Mv iii.332.15 illumination (of the mind) became manifested (virtually = enlightenment, true knowledge); (2) m., a high number: Gv 133.13 (= aloka, q.v.). See the following items.

Ālokakara, m., n. of a samādhi: Mvy 557; ŚsP 1419.11.

ālokati (hardly = ālokatyati or the rare Skt. ālokatē, sees, perceives; not even in the 'sens moral' suggested by Senart; rather denom. to āloka, q.v.), furnishes light: Mv i.165.7 (vs, addressed to Buddha) yadā ca ālokasi nāgagāmi, yadā ca āgata maraṇāya pāram, when you provide illumination (for creatures lost in the darkness of ignorance, i.3 ff.)... and when you have arrived at the shore beyond death (?readings here uncertain),... (then the earth is shaken etc.)

Ālokamaṇḍalaprabha, n. of a Buddha: Gv 285.6.

āloka-lābha, m. (so read for edd. 'labdha; see Lévi Sūtrāl. n. 1 on xiv.24), attainment of illumination, one of the adhimukti-caryā-bhūmi: Mvy 898.

āloka-vṛddhi, f., increase of illumination, one of the adhimukti-caryā-bhūmi: Mvy 899.

āloka-saṃdhi (m. or f.; = Pall id.), light-joint, opening for light, window: Jm 113.23 °dhīm divasaiḥ karotu. Prob. read this for āloka-saṃta(-bhūmi, then lacuna), which seems corrupt, in Prāt 506.11; Chin. mentions windows. On the passage see dvāra-kośa.

Ālokasuvegadhvaṇa, n. of a serpent king: Mvy 3431.

ālokita-vilokita (nt., dvandva; on Pall see below), look and gaze; in a cliché (prāsādikena...) 'kitena Mv i.301.6; iii.60.6; 182.12; in other forms of the same cliché avalokita and vyavalokita are substituted; see these on the Tib. interpretation of the difference of mg. between them, to which I do not attach much importance (it sounds etymologizing). However, acc. to Pall DN comm. i.193.17 these two words mean looking ahead and looking all around, which substantially = Tib.

Ālokinī, acc. to printed text also Lokinī, n. of a yakṣiṇī: Mmk 566.13 ālokinīyā mantrāḥ: om lokinī lokavati svāhā (seeming to use both forms as equivalents). Mmk 564.26 probably contained a form of this name originally, but is hopelessly corrupt and unusable.

ālopa, m. (= Pall id.), mouthful (of food); cf. next: Mv i.339.13 ālopa-kāram (ger., see §§ 22.5; 35.3, 5) āhāram āhāresī (so with v.l.), and 16 ālopa-kārakam (ger.) āhāram āhāresuḥ, making a mouthful of it, took food; Mvy 5766; 8572; 8574-6; Prāt 533.1-6 (= Mvy 8572-6); Divy

290.23 carama ālopa; 470.17; 481.9; Av i.341.13 °pam anuprayacchati; Śikṣ 84.3; 138.5; 215.16; Bbh 76.19 (na) cāvāsiṣṭaṃ bhavati yāvad dvitīyam ālopaṃ prakṣipati.

-ālopaka, m. or nt. (from prec. plus suffix ka), in ekālop° and saptālop°, the practice of eating only (one, or seven) mouthful(s) of almsfood: LV 248.21, 22, ekālopa-kair, and saptālopa-kaiḥ; so read for °lāp° of both edd., no v.l.; cf. Pali ekālopiṇṇa, sattālopiṇṇa, DN i.166.11 and 12, one who adheres to these respective practices. Confirmed by Tib. kham.

āvāḍi (f.; = Skt. āvali, °li), row, line: SP 340.14 chattrāvāḍibhīr anvitāḥ.

Avantaka, m. pl., v.l. (read by Mironov) for Avanta-taka, q.v.: Mvy 9087.

āvaraṇa, nt. (= Pall id.; see also an-āv° and āvrti), hindrance, obstruction (= pratighātaḥ Bbh 38.19; in Tib. standardly rendered sgrib pa, darkness, obscuration, hence sin); Lévi, Sūtrāl. i.6, note. Two kinds, kleśāv° (moral faults) and jñeyāv° (intellectual faults); gotra of śrāvakas and pratyekabuddhas free from the former, that of bodhisattvas, only, free also from the latter, Bbh 3.13 ff.; the two kinds mentioned also Bbh 37.6 f.; 88.3; Dharmas 115; āvaraṇa-dvayam Lañk 140.16; karmāv°, obstruction due to past actions, Mvy 845; 1383; Av ii.155.9; Śikṣ 68.14; six obstacles to samādhi, samādhy-āv° Dharmas 118 (kausīdyam mānaṃ sāthyam auddhatyam anābhogaḥ satyābhogaḥ ceti); general, Mvy 814; 6512; Bhad 57 āvaraṇām (acc. pl.) vinivartiya sarvām; Mvy 814 sarvā-varaṇa-vivaraṇa; Gv 107.22, 24 āvaraṇāya (see s.v. vimātratā), etc., common.

āvaraṇīya, adj., pertaining to (causing) obstruction (āvaraṇa, q.v.): of karman Śikṣ 280.3; Gv 20.5; of dharma conditions, states of being LV 424.18; Bbh 193.18; of thoughts (citta) Bhad 19; as quasi-subst., without noun, things that cause obstruction, Gv 462.19 viśodhakāni ... āvaraṇīyānām.

āvarjana, nt. (to āvarjayati, q.v.; see also āvarjana; substantially as in Skt., once, das Sich-gezeigt-Machen, Gewinnen, BR 5.1123), wrongly defined for LV and Divy in pw; attraction, winning to oneself: LV 250.(7)-8 (dhyānagocarāṇām ca rūpāvacarāṇām) ca devānām dhyānaviśeṣopadaśanād āvarjanam kuryām (by performing severe austerities; said by the Bodhisattva); 250.22 devānām cāvarjanārtham; Mv ii.423.18 āvarjana-sampanno (Senart doué de bonne grâce, d'affabilité; i. e. gifted with winning ways; followed by mārđavasampanno aparūṣo); especially (cf. āvarjayati) conversion: Bbh 180.5-6 āvarjanārhanām sattvānām āvarjanāya (contrasts with preceding uttrāsanārhanām sattvānām uttrāsanāya); often this is accomplished by miracles, because, as Divy 133.9 says, āsu prthagjanāvarjanakārī ṛddhiḥ, magic converts the vulgar quickly; virtually the same words 192.8; 313.15; 539.5; Bbh 80.6 and 82.5 ṛddhy-āvarjanatā, process of conversion by (exhibitions of) magic; Av i.9.12 tad atyad-bhutam devamanuṣyāvarjanakaram prātihāryam drṣtvā; the same ii.4.4-5 etc.

āvarjanā = āvarjana, winning to oneself, the making kindly disposed: in LV 245.14-15-read: bodhisattvo rudrakasya rāmaputrasya saśiṣyasyāvarjanām (so 2 mss. incl. the best; ed. °janī-) kṛtvā ... prakramad. (The gen. requires noun āvarjanām.) Tib. ḥḍun par byas nas, which is wrongly rendered by Foucaux; it appears to mean lit. having made reconciled or desirous, i. e. having made to be, of good will (towards himself, the Bodhisattva).

[āvarjanīkṛtvā, see prec.]

āvarjayati (Skt., sich Jmd gezeigt machen, für sich gewinnen, BR), in BHS specifically converts; cf. prec. two (Pali āvajeti not recognized in this sense; but acc. to PTSD often rendered in comms. by parināmeti, which could surely mean brings to religious maturity): Mv i.34.9 (bhagavān ... nirvāṇe pratiṣṭhāpayanto) āvarjayitvā ān-

gamagadhām etc. (long list of peoples), having converted...; closely similar is ii.419.8; Divy 355.14 Vāsavadattā sam-sārād udvignā buddhagūṇānusmaranāc cāvarjitahṛdayo-vāca, ... her heart converted, turned (to religion); Bbh 180.7 nāvarjayati, does not convert (people); often this is done by miracles, Av i.3.4 yan nv aham Pūrṇa-brāhmaṇam ṛddhiprātihāryeṇāvarjayeyam; Divy 365.19 prātihāryair āvarjitāḥ; Bbh 82.10 (prātihāryeṇ-āvarjitamānasā(h); Mvy 2429 āvarjitamānasah; see under āvarjana.

Avarta, m., n. of a sea and of a mountain: Divy 102.28; 103.23-104.20. Note: as common noun, āvarta seems to me to have only meanings which it has in Skt., as turn, turning, turning-place (dhāraṇyāvartam ... dhāraṇīm SP 475.8 etc.); eddy, whirlpool (Mvy 7037); etc.; in LV 126.7, several times, probably of turns (curves, or the like) of alphabetic signs; see utkṣepa-lipi.

āvartana, nt., (1) wandering, straying about (= Pall āvattana; in Skt. not after RV.): Mvy 6868 (= skor ba; followed by parivartanam); Divy 194.6 adrākṣic Chakro ... tam devaputram atyartham prthivīyām āvartanam parivartantam; (2) devious winding, with implication of deceptive, wily movements (= Pall āvaṭṭana): Bbh 72.1 sarvamārapathāvartana-vivartanañjñānānugataḥ, pursuing knowledge of all the devious windings and turnings-back of the paths of Māra.

āvar(t)ti, seems = āvartana, q.v., wandering, (re-)turn, in Gv 37.8 sarvalokāvarty-anupravartana-karuṇāgarbha, n. of samādhi, full of the compassion (born of) following the wanderings (rebirths) of all (the) world(s).

āvarhaṇa, nt. (to next with -ana; cf. Pall abbhāna, extraction, as of thorns; but the real Pall equivalent is abbhāna), removal, freeing (of a monk from certain penances): Mvy 8656 = Tib. dbyun ba, removal, also freeing; MSV ii.203.16, 18 ff. (requires a quorum of twenty monks); iii.51.9; 53.4.

āvarhati, ābrhati, also ābrah- (on origin and Pall relations see s.v. ābrhati), frees a monk from religious disabilities (cf. prec.): ābrahitavya, gḍve., Prāt 488.1; ābrhyāt, prec., 2; ābrhita, ppp., 3; āvarhata MSV iii.49.11; °hatu 51.9; °het 53.10; āvarhitavya, gḍve., 49.17; °hitum, inf., 57.2; ppp. āvarhitāḥ 57.4; 58.18; āvriḍhaḥ 74.6, 16; 75.10, 20, etc. (cf. ābrīḍha to ābrhati, extracted, s.v. ābrīḍha-).

āvāsānika (from avasāna plus -ika), of the end, final: Bbh 97.24 tatra bījam āvasānikasya svaphalasyākṣepa-hetuh.

āvāra- (m.; rare in Skt. except in cpds., cf. dur-āvāra, BR), guard, in °ra-nibandhana, nt., imprisonment under guard: Mv i.188.17 (vs) kṛtvāvarānibandhanam, making (i. e. applying to his victims) ... (so mss., possibly intending vāra°, but this word is hardly used except at the end of cpds.; āvāra occurs also in Pall; Senart emends to kāra-nib°).

āvārī (once acc. °rīm, otherwise all unambiguous forms show ā- and -ī; Skt. Lex. āvārī; Deśn. 1.12 avārī and avāra), shop, bazaar, only noted in Divy: °ryām vyāpāram kuru 27.3; 28.7; °ri-samutthitaṃ dravyam 27.8; kāśikavastrāvārī 29.4-5, 7, and other cpds. in °ri 29.7, 12, etc.; °ri-gaṭam kṣetragataṃ ca śasyāḍidhana-jātam tad apy agnīnā dagdham 169.28; bhāṇḍāvārīm (in 15 °rīm) gatvā 256.15, 27.

āvāsāśuddha, m. pl., a class of gods, = śuddhāvāsa, q.v.; only in vs, presumably m.c.: Mv ii.346.15 °ddhā upagatā devaputrāḥ.

āvāsika, adj. (= Pall id.), resident? (in a monastery; said of a monk) or possibly servant, see s.v. navakarmika: Av i.286.8-9 sa cāvāsiko bhikṣus tatra nāṣit ... bhakte sajjikṛte āvāsiko bhikṣur āgataḥ (in 286.4 and 287.1 called naivāsika, q.v.); Jm 113.22 °kaḥ so °tu mahāvi-hāre; āvāsika-naivāsikair bhikṣubhīr MSV iv.84.7.

āvāsin (Skt. ifc.), dweller (with, near, in the confines of;

with gen.): brāhmaṇagṛhapatayaḥ (sc. varṣāḥ, see 109.17) upagatakānām (sc. bhikṣūnām) āvāśī (n. pl.) ... anuprayacchanti MSV II.110.2, and fl., *brahmans and householders living (in the confines settled upon) for (the monks) that have entered into residence (for the rains) ...*

āvāha, m. (= Pali id.), *taking in marriage, taking to wife*; as in Pali, compounded or associated with **vivāha** (q.v. in PTSD) *giving (a girl) in marriage*: Mvy 9465 = Tib. bag mar blaṅ(s) pa (vivāha 9466 = bag mar blaṅ ba); āvāha-vivāha-, cpd., Bbh 7.7; 267.12, *taking and giving in marriage*; often rendered, approximately, *marriage of a son and of a daughter*; āvāho vā vivāho vā MSV II.119.3; III.138.9. Skt. vivāha marriage seems usually to have no such limitation of meaning, but perhaps āvāha and vivāha have the BHS mgs. in Mbh 13.3232 (otherwise BR 5.1124).

āvāhaka, f. °ikā, adj. (to Skt. ā-vah-), *bringing in, introductive, inductive*: Bbh 97.12 āvāhaka-hetuḥ (one of 10 kinds of hetu); 98.1 (tat punar bijanirvṛttam) phalam uttarasya bijākṣiptaphalasyāvāhakahetuḥ; 99.26 (... tasyāḥ sasyaṣṣṭatṭeḥ sasya-) paripākasyāvāhakahetuḥ; AsP 203.10 (sā ... prajñāpāramitā na kasyacit dharmasyāveśikā) vā ... āvāhikā vā nirvāhikā vā.

? **āvigalita**, perhaps slightly (ā) *fallen down* (see **vigalita**): Mv I.154.12, a corrupt and dubious line of vs: kim dāni āvigalitā (mss. °to) vara- (mss. vana-) keśa- (so 5 mss., Senart with 1 ms. kośa-) bhārā (mss. °ro) vāṣpaughasamstaragatā madanābhībhūtā; said of the harem-women's expected reaction to the Bodhisattva's impending departure. If -keśa- be adopted, possibly *with their beautiful masses of hair somewhat loosened* (dishevelled).

[**āviddha**, ppp. of ā-vyadh-, in Av I.87.5 viḥārah ... āviddhaprākāratoṇo, prob. (with walls and arched gateways) *fastened on, attached, or possibly pierced*. Acc. to Speyer *curved, crooked*; he refers to LV 207.16, but here the word is applied to a potter's wheel and means *whirled, set in motion, made to revolve*.]

? **āviddhaka**, m., in Mv III.113.10 (prose) °kā(h), n. pl., n. of some kind of tradesman or artisan; in a long list of such. Senart also reads so by em. at III.442.15, where mss. ācambika or āvambikā. In both followed by guḍapācakāḥ. Obscure and prob. corrupt.

? **āvilāyati**, *is tired or aches* (Tib. mi bde, *not well*), only in prṣṭhi me °ti MPS 30.5 = Pali piṭṭhi me āgilāyati (stock phrase). The seeming denom. from Skt. āvīla is prob. a corruption or rationalization for āgilāyati, q.v. (MIndic form, perh. deliberately made over).

āvici = **avici**, n. of a hell: °cim ādim kṛtvā LV 86.11 (prose), so both edd. without v.l.; but Lefm.'s Index reads avici, referring to this passage.

āvīcika, see **avīcika**.

āvus = **āyus**, *life*? (§ 2.31) So acc. to Senart, Mv I.176.7 (prose) samaye ca āvusā (one ms. āyusā, dental s) dayanto (mss. °nte), presumed to mean *and on occasion giving alms with their lives*. Doubtful.

āvusa, and other forms based on Pali āvuso, *brother!* (see s.v. **āyuṣmaṇ**): āvusa, as if voc. to a stem of that form, is used repeatedly as an address in AdP, e.g. 13.4, 10, 22, etc. In Mv I.91.6 (vs) Senart reads āvuso; meter needs — x; mss. āyuṣaḥ (note that no form of āyuṣmant is metrically possible), ānuṣaḥ, onuṣaḥ, ānuṣa; in SP 378.1 (prose) Kashgar rec. āvusāho (for ed. āyuṣmanto), certainly to be read (voc. pl. of a stem āvusa, as in AdP, with ending āho, § 8.88); in Mv I.317.15, 16 (prose) āvusāvo seems to be found in the same sense (mss. unanimous on -vo; see § 8.89; in 16 mss. ānusāvo or anu°, but no v.l. in 15).

āvustam, ppp. of ā-vas (= Pali āvuttha), *inhabited*: so read for avustam (both edd., no v.l.) LV 388.13 (vs; meter indifferent).

āvṛṇhati (see **ābṛṇhati**, **ābṛṇhana**, etc.), *removes, tears away*: Mv I.18.12 (prose) teṣām āvṛṇhitam (v.l.

āvṛṇ°) tac chavimānsalohitam vyavadahyati; in Mv I.13.2 read with mss. āvṛṇhato (pres. pple.) chavimānsarudhiram vā prasāraye, *tearing off the very skin, flesh, and blood, would remove them*.

āvṛta, ppp. (corresp. to Pali ovaṭa, as Vin. II.255.23), *forbidden* (also an-ā°, q.v.): Bhik 5a.5 āvṛtam ānanda bhikṣuṇyā bhikṣum codayitum (5b.1) ... anāvṛtam bhikṣor bhikṣuṇīm codayitum ... it is forbidden for a nun to warn a monk, not for a monk to warn a nun.

āvṛti, f. = **āvaraṇa**, q.v.: Gv 32.23 (vs) kṣapayaty āvṛti sarvā(h); cited Śikṣ 311.3 with āvṛtiḥ; Tib. sgriḥ pa, regularly = **āvaraṇa**.

? **āveṭhita**, ppp. (= Pali id.; see **veṭhayati**), *put around*: Mv III.225.6 (prose) āveṭhita- (but only by em.; mss. āveṭi-) prākārā, fig. of Buddhas, *having encircling (moral) walls*. Could āveṭhi be defended, as a noun, from the same root?

āveṇika, adj. (= Pali id. or °ṇiya; etym. obscure; see also **āveṇiya**, **āvedanika**, and Konow, Avhandl. Norske Viden. Akad. 1941, II. Hist.-Fil. Kl., p. 41), *peculiar, individual, particular, special*: Divy 2.3 (a cliché, practically identical with Av I.14.7 etc.) pañcāveṇikā dharmā ekatye paṇḍitajāṭīye mātrgṛāme, *there are five peculiar characteristics in every intelligent woman* (listed in the sequel); Divy 302.24 °kā ime svārthā anuprāpto bhaviṣyāmi, *I shall have attained these special purposes of mine* (iti sampaṣyātā paṇḍitenālam eva pravrajyādhimuktena bhavitum); Mv III.320.6 ye te sattvā āveṇikā bhavanti, evamrūpāḥ sattvā (sc. Buddhas, *special creatures*) āryadharmacakraṃ pravartenti; there are three āveṇika **smṛtyupasthāna** (q.v.) in a Buddha, Divy 182.20; Av I.7.5; listed Mvy 187–190; (referred to without the adjective āveṇika, Sūtrāl. xx.53; AbhidhK. La V-P. vii.76;) especially used of the 18 āveṇika buddhadharma of a Buddha, listed Mvy 135–153 (Tib. ma ḥdres pa, *unmixed, undullerated, pure*); the list here is, (1) nāsti tathāgatasya skhalitam, (2) nāsti ravitam, (3) nāsti muṣitasmrītā (or °tiḥ), (4) nāsty asamāhitacittam, (5) nāsti nānātvasaṃjñā, (6) nāsty apratisamkhyāyopekṣā, (7) nāsti chandasya hānīḥ, (8) nāsti vīryasya hānīḥ, (9) nāsti smṛtīhānīḥ, (10) nāsti samādhīhānīḥ, (11) nāsti prajñāyā hānīḥ, (12) nāsti vimuktīhānīḥ, (13) sarva-kāya-karma jñānapūrvam-gamam jñānanuparivartī, (14 and 15) id. with vāk, manāḥ, for kāya, (16–18) atīte 17 anāgate, 18 pratyuppanne) 'dhvany asaṅgam apratīhatam jñānadarśanam pravartate; similarly Mv I.160.8 ff. (here they constitute the 5th cak-ṣuḥ, q.v., viz. buddha-c°); Mvy 1–6 = Mv 13–16, 18, 17; Mvy 7–12 = Mv 7–12; Mvy 13–15 = Mv 4–6; Mvy 16–18 = Mv 1–3; Dharmas 79 (substantially as in Mvy; two obvious errors); in Sūtrāl. xx.57 comm. (before the vs called āveṇika guṇa, but after it āv° buddhadharma) divided into groups, called six cāra-saṃgrhīta āv° bu° (= Mvy 1–6), six adhigama-saṃgrhīta (= Mvy 7–12), three jñāna-saṃgrhīta (= Mvy 16–18), three karma-saṃgrhīta (= Mvy 13–15); Burnouf, Lotus Appendice IX, cites a late Pali list from the Jinālamkāra, which substantially agrees in order with that of Mv (but the category is unknown to older and genuine Pali Buddhism, cf. Konow, l.c. above); references to the 18 āv°(bu°)dh°, SP 62.4; 259.5; LV 160.15; 275.10–11 (text corrupt, see Weller and Foucaux); 403.2; 428.6; Mv I.38.14; 50.4; 237.9; 335.13; III.64.4; 138.12; 407.3; āveṇika bu° dh° (no number given) SP 77.7; Divy 148.23; Dbh 13.26; 63.22; eighteen āveṇika (no noun expressed) LV 438.8; āveṇika, without number or noun but obviously meaning the same 18, SP 29.11; LV 343.4; acc. to Bbh 88.27 ff. and 375.3 ff., 140 āveṇika buddhadharma, listed (incl. the 32 lakṣaṇa, 80 anuvyāñjana, etc., but not the 18 usually recognized); in Mvy 786–804 a totally different list of 18 āveṇika bodhisattva-dharma.

āveṇiya, adj. = **āveṇika**, q.v.: Divy 98.22 and 440.16

pañcāveṇiyā dharmā lhaikatye pañcītajātiye mātṛgrāme, see the same cliché under *āvenika*.

āvedanika, adj., used in AdP for *āvenika*, by false Sktization (Konow MASI 69 p. 11, and loc. cit. s.v. *āvenika*; for MIndic (Pali) *āveṇiya*, 'analyzed as *āveṇiya* from *āvedanika*': 13.38-39 *aṣṭādaśasv āvedanikeṣu buddhadharmeṣu*; 14.19 etc., regularly; yet in 35.16 *āvenika* (still in text of AdP).

āvedha, (1) (m.?; not in this sense Skt. or Pali; not in Pkt.), *depth* (of a sea or river; lit. *penetration*? cf. *udvedha*): Sukh 31.10 mahāsamudrāc caturāṣṭīyojanasahasrāṇy āvedhena tiryag-aprameyāt, *from the great ocean, 84,000 yojanas in depth and immeasurable across*; 37.18 (santi yāvad ...) -pañcāsadyojanavistārā (sc. mahānadyo) yāvad dvādaśayojanāvedhāh, (there are great rivers, up to) 50 yojanas in width, up to 12 yojanas in depth; (2) m., *continuing force*, as of an arrow that has been shot, or as of the shoot of a plant growing forth, and fig. of the *continuative force* of life which manifests itself in the *skandha*, see AbhidhK. LaV-P. II.217; *pūrvāvedhāt* = *pūrvābhyāsāt* III.118, *from the continuing force of past activity*: nikāya-sabhāgasyāvedhah Mvy 7004, *the continuative force of the common element in the class* (of living beings, *sattva*; see *sabhāga* 2), which causes rebirth; Tib. *hphen pa*, something like *projection*. So also *āvedhah* Mvy 7535 = Tib. *hphen pa*, or *sugs*, *inherent power, energy* (Jā.). In Mvy 6857 *āvedhah* (between *ākṣepah* and *prasabham*), *physical projection, penetration* (cf. Pali id.); Tib. also *hphen pa*.

āveśa, in LV 163.14 (vs) *āveśād* (but best ms. *ādeśād*) ... *jñottamānām*, equivalent to *buddhānām* ... *ādhiṣṭhānena* (q.v.: *by the supernatural power of the Buddhas*) in 9-10 above. Our phrase, as in text, could mean *because of entrance, possession, on the part of the Buddhas* (BR s.v. 2 and 3); or, reading *ādeśād*, *by command* of them. Tib. *mthu*, *power* (esp. of magic).

(*āveśaka*) f. *īkā*, adj., *introducing, bringing in*; one who or that which introduces: AsP 203.9 (sā) khalu punar iyaṃ subhūte prajñāpāramitā na kasyacid dharmasyāveśikā vā nivesikā vā ...

āvyūhati = *āyūhati*, *exerts oneself towards, carries out, performs*, with acc.: MadhK 298.13; 517.20 sa na kamcid dharmam āvyūhati nirvyūhati tasyaiva anāvyūhato 'nirvyūhatas traidhātuke cittaṃ na sajjati. Is *nirvyūhati* a near-synonym of *āvyūhati*, as *niryūhati* certainly is of *āyūhati* in Gv? Or is it (as assumed by Tib. and La Vallée-Poussin) an antonym of *āvyūhati*, as *niryūhati* is of *āyūhati* in Lañk, and as (a)niryūha is of (an)āyūha? See s.vv *anāyūha*, *anavyūha*, *aniryūha*.

āvṛdha, ppp. to *āvarhati*, q.v.

āśa = *amśa*, see *matrāsa-tā*.

āśāṅkitavya-(*sahavratā*), Mv II.118.3 (mss. *āśāṅkitavyam* or *āśakitavyam* *sahavratāyā*), is certainly a corruption for *ākīmcanyāyatana*-(*sahavratā*), q.v., as in LV 238.16; cf. Mv II.119.9 f. = LV 243.17.]

āśa-pātri, *food-bowl*: in Divy 246.18 (cf. note p. 707) read *sauvarṇāśapātri* (= 'nā āśa'), for text 'nā sapātri.

āśaya, as in Skt., and Pali *āśaya*, *mental disposition, intent* (La Vallée-Poussin, AbhidhK. IV.24 *intention*); common, but not specifically Buddhist, except the adverbs *āśayena heartily, earnestly* RP 12.9 (ms. *āśrayena*; cf. *adhyāśayena*), and *āśayatah* ibid. Mvy 7119; Divy 281.4, 10; Av II.151.2; Dhg. 16(352).11. The mgs. *abode, basis* etc. are also standard Skt. Cf. *adhyāśaya*, which is specifically Buddhist. If Senart is right in keeping *āśayāni* in Mv III.400.3, it would have to be understood as = *āśayāni*, (evil) *intentions or inclinations*; but see *āśaya*. Often cpd. with *anāśaya*, q.v.

Āśā, (1) n. of one of four daughters of Indra: Mv II.58.22 ff.; all four are among eight *devakumārīkā* in the northern quarter, Mv III.909.9 = LV 391.4; (2) n. of a

female lay-disciple (upāsikā): Gv 99.12 ff. In mg. 1 certainly a personification of *āśa hope*; the other three are *Śraddhā*, *Śrī*, and *Hṛī*, qq.v.

[*āśāṭavi*, conjectured (Index to Divy) to mean *great wood*: Divy 7.5 yāvad anyatamāśāṭavi praviṣṭā (mss. 'tāh). Tib., cited by Bailey, JRAS 1950.169, shows true reading, 'tamā śālāṭavi.]

āśāṭikā (dental t; = Pali *āśāṭikā*), *egg of a fly or other insect*; *nīl* (Childers compares Marathi *āśāṭī*); as vermin afflicting cattle, Kalpanāmaṇḍitkā 196.V.2 (Lüders Kl. Skt. Texte 2 p. 177, cf. pp. 43, 63, with comparison of corresponding Pali text).

āśāsti, f. (once in Skt., pw 3.256 *Gebet*; from *ā-śās*, *wish, desire*), *desire*: Ud xxx.29 sarvā hy āśāstaya(s) chit(t)vā, = Pali (Vin. II.156.27 et alibi) *āśattiyo*, but this Pali word = Skt. *āśakti*, *attachment*, and so substantially the same as *longing, desire*. Is *āśāsti* false Skt. for Pali *āśatti* (used in the Pali form of the same verse where it occurs in Ud)?

[*āśāivrate*, LV 275.20 (vs), Lefm.'s em.; read with most mss. (some *āśā-*) *āśāivrate*, in the solemn-undertaking of his aspiration (*āśā*, proved by Tib. *bsam pa*). Cf LV 285.15 (vs) *prapūrṇā ti āśā* (= *āśā*).]

āśitaki, or *ās*, also written *āśitaka*, *āśita*, *āśitaka*, *asita*, the a-stems being prob. m. (Mv II.231.13); the Pali equivalent is *āstika*, m. (not 'kā, f., as stated in PTSD), n. of some plant; occurs, regularly in comp. with -*parvāni* (as in Pali with -*pabbāni*, MN I.80.11 = 245.27), in the account of the Bodhisattva's emaciated state after his long fast, his members being compared to the joints of this plant. The reading *asita(ka)* is prob. due to popular etymology, association with *asita black*; *kāla*, q.v., occurs in the context, and note *kālāśitako* (perhaps read 'ke with v.l.) Mv II.231.13. Other cases, all in comp. with -*parvāni*: LV 254.7 *āśitaki*; 255.21 *āśitaki* (all mss.; Lefm. inexplicably reads *āśitaki* here!); Mv II.126.18 *āśitaka* (v.l. *asita*); in 125.12 Senart omits the word with one ms., but the other ms. has *asita-parvāni*; 128.5 *āśitaka* (one ms., the other omits, Senart em. *āśitaka*); 129.7 *āśita* (v.l. *asita*). The evidence points, on the whole, to *āśitaka* or 'ki as the original form.

āśīviṣa, m. (in Skt., and Pali-Pkt. *āśīviṣa*, only *serpent*; so also here, even in LV, e.g. 317.9; 339.2), *serpent-venom*, repeatedly in LV: 'śān vamaṇtī sma 305.13, 'śān ... bhakṣayanti sma 14; 'śān nīścārayanti sma 306.13, ... vamaṇto 21. In 306.18 *āśīviṣapariveṣṭitaśarīrāḥ* is taken by Foucaux in this sense, *le corps enduit de venin de serpent*; but surely it is rather *having bodies entwined by serpents*, despite neighboring passages showing the other mg. See *sumbhalikā*.

āśīviṣa-nadī, f. pl., n. of certain rivers: Divy 107.23 'nadīnām tīre śālmālivanam. See *Saptāśīviṣa*, and next.

āśīviṣā, n. of a river: 'śāyām, loc., Divy 451.6, 10; 456.24, 28. See under prec.

[*āśu*: Johnston, notes on Saundarān. vi.9 and Buddhac. vi.64, assumes use as 'expletive', 'to strengthen the force of the verb', 'in epic and Buddhist Skt.', and suggests relation to the Pali particle *assu*. He so interprets *āśu* in Manu 4.171. I disagree on all this; it seems to me that there is no reason to assume any *āśu* except the adj. and adverb, *quick(ly)*. Tib. renders *quickly* at Buddhac. vi.64.]

Āśukāri(n), n. of a former Buddha: Mv I.136.16 (n. sg., mss. 'rīh or 'rīh, Senart em. 'rī; prose, followed by dh-).

Āśuketu, n. of a king, former incarnation of Buddha: RP 24.14.

Āśugandha, n. of a Bodhisattva: Mvy 714.

āśraddhya, nt. (also *āśrāddhya*, q.v.; = Pali *assaddhiya*), *disbelief, lack of (true) faith*: Bhb 15.1; Mvy 1973 acc. to text of Kyoto ed. and v.l. of Mironov; text of Mironov *āśraddhya*; Index to Kyoto ed. cites both.

āśraya, m. (Skt., *basis* etc.), (1) in Lañk., acc. to Suzuki, the ālaya-vijñāna (q.v.) as *basis* of all vijñānas; one must make it *converted*, in *repulsion* (parāvṛtta, cf. Lañk 9.11 parāvṛttāśraya); Lañk 10.5 anyathā drśyamāna ucchedam āśraye (so read with v.l. for 'yo, text 'yaḥ), if the basis is otherwise regarded (loc. abs.), (there is) destruction (it is fatal to the holder of such a view); (2) acc. to citation in Burnouf Introd. 449, six āśraya = the six sense organs (as one of the three groups constituting the 18 dhātu); this is said to be attributed to the Yogācāras in 'le commentaire de L'Abhidharma'; it does not seem to occur in AbhidhK. and I have not noted precisely this usage in any text, but cf. next; (3) acc. to AbhidhK. LaV-P. iii.126, *le corps muni d'organes, qui est le point d'appui* (āśraya) *de ce qui est appuyé* (āśrita) *sur lui: à savoir de la pensée et des mentaux* (cittacaitta). Is the obscure passage Mv ii.153.1-2 somehow concerned here? It reads, in a verse (see my Reader, *Four Sights* [Mv], n. 40) describing disease (vyādhi): ... śokānām prabhavo rativyupasamo (i. e. 'śamo) cittāśrayānām nidhi, dharmasyopasamaḥ (lacuna of 6 syllables) gātrāśritānām gṛhaṃ, yo lokam pibate vapuṣ ca grāsate etc. I should be inclined to emend to cittāśravānām (cf. LV 345.21, below), but for the phrase gātrāśritānām gṛhaṃ, which implies support for āśraya; Senart refers to Burnouf (l. c.), but finds it hard to apply āśraya and āśrita as used in that passage; (4) commonly, *body* (cf. prec.): LV 324.16 (vs) subhato (= śu) kalpayamāna āśrayam vitathena, *falsely imagining the body to be handsome*; RP 6.13 lakṣaṇaḥ ca pratimaṇḍitāśrayo; 23.1 me jvalita āśrayaḥ, *my body was burned*; 25.7 me tyakta varāśrayaḥ; 26.8; 27.16; Dh 16.10; Av i.175.4 pretāśrayasadrśaḥ; 264.9 pretim vikṛtāśrayam; 272.3; 291.17; 332.9; 356.7; 361.2; ii.172.9; see also cañcittāśraya; [in LV 345.21 āśraya-(kṣaya-jñāna-) without v.l., but Tib. translates āśrava, which must be adopted: *knowledge leading to destruction of the impurities, not ... of the body*]. See next.

-āśrayaka, at end of Bhvr. cpd. = āśraya, *body*: LV 153.14 (vs) ko vismayo manuṣya-āśrayake asāre, ... in a weak possessor-of-a-human-body.

āśrava, a very common (perhaps prevalent) reading for āśraya, q.v.

?āśravana-, prob. *lesson* (so Kern; otherwise Burnouf): SP 6.13 anekavidhāśravānārambaṇādhimuktihetukāraṇair upāyakaūśalyair, *with skillful devices which had as causes and reasons their* (Bodhisattvas') *zeal for the fundamental bases of many various lessons* (in the law). However, WT 'vividha-śravāṇa' with ms. K'; perh. read so.

āśrāvayati (caus. of ā-śru, unrecorded in this sense), *plays* (a mus. instrument): Av i.96.1 viṇām āśrāvītayān.

āśrita (ppp. of ā-śri); see s.v. āśraya 2, 3; acc. to Burnouf, there cited, the 6 āśritas are *la connaissance produite par la vue et par les autres sens* ...; acc. to AbhidhK iii.126, = citta-caitta; what gātrāśritānām gṛhaṃ means (Mv ii.153.2), as applied to vyādhi, is not clear.

āśvāsa, see āśvāsa-praśvāsa.

āśvāsaka, m. (1) (= Pkt. āśāsaa, Sheth; Skt. āśvāsa), *chapter, section* (in a book): Mv 1468; (2) (= Pall assāsaka), *desire, aspiration*: MSV ii.6.8.

āśvāsani, n. of a kinnara maid: Kv 6.16.

āśvāsa-praśvāsa (Pall assāsa-passāsa), m. dual or pl., *breath*; usually used without clear indication of difference between the two terms, like ānāpāna, q.v.: LV 251.15-16 nāśikātaś cāśvāsapraśvāsāv uparuddhāv abhūtām; 252.3 'sā ūrdhvaṃ śiraḥkapālam upanighnanti sma; as separate words, 259.7 āśvāsaviprahinaḥ praśvāsa-varjitu; Mv ii.124.10 (and ff.) mukhato nāśikāśrotrehi ca āśvāsapraśvāsā uparundhi (1 sg. aor.); Mv iii.179.19 'sehi tathāgatam upahanati; Śāl 78.3, 17 kāyasyāśvāsapraśvāsakṛtyam; Sādh 61.19 'sādikam; the verb uśvasati, q.v.,

corresponds to āśvāsa in Mv ii.208.3-4 āśvāsapraśvāsā uparuddhā ... no pi uśvasati na praśvasati (the two verbs repeated twice in lines 8, 9), cf. LV 189.12 ucchvasantam praśvasantam, rendered by Tib. dbugs dbyuñ zhiñ rñub *breathing out and in*, but in line 15 below praśvasantaḥ is rendered dbugs dbyuñ, *breathing out* (implying that ucchvasantam was understood as *breathing in*); ucchvāsa-praśvāso (sg.) also occurs, seemingly = āśvāsa-pra', Śikṣ 42.5; in Sādh 146.17 ff. it is entirely certain that praśvāsa is understood as *outbreathing* and āśvāsa *inbreathing*, tadanu tan mithunaṃ praśvāsavayurathārūḍham nāśikāvivareṇa niḥsṛtya ... sattvānām kāyavākcittāni viśodhya gṛhītvā ca punar āśvāsavāyūm āruhya tenaiva pathā svahrkmalakarṇikāyām praviśet; consistent with this is AMg. uśśāsa (and relatives), which BHS usage would clearly have associated with āśvāsa, and which acc. to Ratnach. means *breathing in*; Pall tradition is indeterminate, see Vism i.272.1 which states that Vin. comm. defines assāsa as *outgoing*, passāsa as *incoming* breath, but that in Sutta comm. (Suttantaṭṭhakathāsu) the reverse is taught (the passage is misunderstood by PTSD and Pe Maung Tin; uppatipāṭiyā = Pkt. upparivādi, *inverted, transposed*). Tib. regularly āśvasati = dbugs brñubs (or cognate) *breathe in* Mvy 1173, 1175, etc., praśvasati = dbugs phyuñ (or cognate) *breathe out* Mvy 1174, 1176, etc.; it therefore supports Sādh 146.17 ff., and incidentally the equation of āśvāsa with āna and praśvāsa with apāna (see ānāpāna). How old this interpretation is remains uncertain, esp. in view of the fact that in Pall the comm. differed; Buddhaghosa himself, in the Vism. passage cited, declines to arbitrate between the two opposing views. Whatever may have been the meaning of the two terms, it seems clear that the cpd. (like ānāpāna) was commonly used in the sense of *breath*, collectively and as a whole.

Āśvāsahasta, n. of a Bodhisattva: Kv 2.2.

Āśāḍha, n. of a householder: Av i.338.6.

āṣṭamika, nt. = aṣṭamika, q.v., Bhik 23a.3 nait-yakam vā nimantranakam vā āṣṭamikaṃ vā cāturdaśikaṃ vā ...

Āṣṭhiyana, m. pl., n. of a brahmanical gotra: Divy 635.11.

āsa, m. (only known in Vedic cpd. sv-āsa-stha), *seat*: Gv 474.18 (vs) śūrāṇa teṣam ayam āsu (n. sg.) sudur-jayānām, *this is the seat of those heroes* ... Meter does not permit emendation to āvāsa, which is used in parallel lines 2, 10, etc.; other parallels vihāra; all three are virtual synonyms. Prakritic contraction of āvāsa to āsa is improbable. For āsa = amśa see maitrāsa-tā.

āsaṃjñika, nt. (to asaṃjñin, q.v.), *unconsciousness*: Mvy 1989; Dharmas 31; Divy 505.22 sa tatrasaṃjñikam (i. e. tatra-āsaṃjñikam; Index wrongly asaṃjñ) utpādyā-saṃjñisattveṣu (see asaṃjñisattva) deveṣupapannaḥ; similarly AbhidhK. LaV-P. ii.199. (In Divy, this state is deliberately induced by dhyāna.)

āsattvasthāyin, adj., *abiding until* (ā) *the* (coming into) *existence* of (gen.): ŚsP 300.3-4 ime bodhisattvā mahāśattvāḥ buddhānām bhagavatām āsattvasthāyino (here misprinted 'syāyino) bhaviṣyanti, ime nāsattvasthāyinaḥ.

āsana, nt. (= Pall id., Vv 1.5, taken by comm. 24.16-17 as dim.), *seat* (= Skt. āsana), here certainly not dim.: Av i.321.10 (rājā ...) Bhagavato rthena āsanakāni prajñāpya, *having provided seats for the Lord's use*; MSV i.79.14.

āsana-tā (= Skt. āsana as nom. act.), *seating, the giving a seat* (to someone, as a courtesy): Mv i.298.18 pratyutthānam (mss. paryut) āsanatām tato ca (... mahājano prito karoti); ŚsP 1470.1 (?not clear).

āsannaka, adj. (= Skt. āsanna; perhaps m.c.), *near*: Śikṣ 305.11 (vs) 'ko bhavati tathāgatānām (= Mv ii.388.18 with different and secondary meter, reading āsannaprāpto).

āsannibhavati (āsanna with bhū), comes near, approaches (with gen.): AsP 11.7–8 evaṃ carata(h) ... bodhisattvasya ... sarvajñātā āsannibhavati; ŚsP 825.5–6 āsannibhavaty ayaṃ bodhisattvo ... sarvākārājñātāyā iti; ppp. *bhūtaḥ Mvy 5109.

āsamudācārika, adj., with dharma, (rule) applying to customary behavior (samudācāra 1): Bhik 11a.1 keśavātārikāya ahaṃ ... bhikṣuṇyā āsamudācārikān dharmān prajñāpayāmi ... (2) keśavātārikā bhikṣuṇī yathāprajñāpātān āsamudācārikān dharmān āsamādāya vartate, sāti-sārā bhavati; MSV i.vi.9, 13; vii.15 etc.

āsaya, nt., in Mv iii.400.3 hitvā ālayāni (see ālaya) āsayāni (v.l. āsanāni); the Pall parallel Sn 535 reads āsavāni = BHS āśravāpi, ās°, which must probably be read, since āśaya (q.v.) seems not to be used in a pejorative sense, and no other interpretation for āśaya seems possible.

āsarita, nt., and **nihsarita**, nt.; *taṃ Gv 351.18, 19 respectively: the first two of ten 'bodily conditions' (śarīrasthā dharmāḥ), the other 8 being cold, heat, hunger, thirst, delight, anger, birth-old-age-disease-and-death, and pain (piḍā). Context throws no further light. Interpretation of these two terms obscure. Are they somehow related to āsarlo = sammukhāgataḥ Deśn. 1.69, and nihsaritaṃ = srastam ibid. 4.40? Something like slack condition, slumped-down state might be intended by nihsarita; would āsarita be its opposite, a state arrived at the right point?

āsādana (nt.) or °nā, n. act. to āśādayati (not in PTSD, but occurs in Pall Vin. iv.84.16 āśādanāpekko, same passage as Prāt 510.1; could be °na or °nā, annoyance: Prāt 510.1 (bhūṅkṣvety) āśādanaprekṣi, seeking to annoy (him); Jm 199.24 evaṃ āśādanāṃ api ... pratinudanti.

āśādayati (= Pall āśādeti, not in Skt. in this sense; cf. prec.), annoys, troubles, disturbs: ppp. Prāt 510.2 (kaccid eṣa bhikṣur muhūrtam apy) āśāditāḥ syād, should (might) be annoyed.

āsitaki, see āśī°.

āsiyati Mv iii.86.3 (vs), apparently 3 sg. pass. of ās, impersonal, it is sat, one sits; but the passage is obscure to me.

[**āśivaka**, m., app. only by em. for āsevaka, q.v.] **āsuṃta**, ppp. of *āsvapati (cf. āśvāpana), gone to sleep: Mv 1.227.16 (prose) kilāntaṃ antaḥpuram āsuṃta.

āsurya (nt.?), n. of some art or philosophy or science, in a list: °ye LV 156.21 (prose), after āmbhīrye; Tib. lha ma yin gyl lugs, way or system of the asuras.

āsecanaka, adj. (= asecanaka, q.v.), charming, pleasing, of sights and sounds: darśaniyo °ko apratikūlo Mv 1.237.13, of the appearance of a Buddha; darśayanti ca ātmānaṃ āsecanakavigrahaṃ Sādh 16.8, and sarvāṅga-pratyāṅgāsecanakavigrahaṃ (here could be asecanaka) 22.15, both said of Buddhas; of sound, (ghoṣo ...) manoḥjaḥ °ko apratikūlo śravaṇāya Mv i.194.13, 14; 196.8, 10. (In Mv 1.207.1 = ii.10.11 read with mss. asecanaka or asecaniya.)

āsevaka, or °kā, some kind of garment: SP 283.9 (vs), cited Śiḥs 352.13, āsevaka (unmetr.) one ms. and Śiḥs °kaṃ; WT with most mss. °kāṃ; Kashgar rec. °kā) kṛṣṇa tathādattvā. Tib. acc. to Bendall rdul gzan, dust garment (Jā. cloak, against dust on a journey), but acc. to WT, and my own copy of Tib. SP, rdul gzan, which = samkākṣikā, q.v.; Burnouf and Kern woolen garment; note that Tib. rdul and rdul are very easily confused in writing; in MSV ii.52.5 āsevaka (ms., ed. em. āśivaka) seems to mean patch (so Tib., lhan thabs kyis klan pa); in the next line, 6, sevakaṃ (ms., ed. em. sīv°) dattvā dhāraya, seems to show the same mg., and in 11 below, text āśivakāms (by em.? ms. āsev° as before?) tu dattvā dhārayitvayam, confirms this mg. (reference is to materials unsuitable for making robes).

āsevanā (= Pall id.; Skt. only °na, nt., recorded),

cultivation (of), devotion (to), at end of cpd.: Bbh 35.28 (bhogātmabhāvasampādo) hetv-āsevanā.

āstīryati = ar(t)ītyati, q.v.: Karmav 47.26; 49.2.

āstopaka, or (v.l.) āstomaka, āstoka (could also be understood as having initial ā-), in LV 249.2–3 ārdrapat-āstopaka-jāla-śayanāś ca (in list of ascetic practices); this part of cpd. in Tib. rendered stegs buñi steñ, top surface of a board, which makes sense (lying or sleeping in wet clothes, ... or in water; read jāla for jāla, as Tib. proves). This word is prob. corrupt, and in fact the mss. vary greatly; the best ones °maka.

āsthiti (f.; not recorded, but see below), perseverance, persistence: in °ti-kriyā, acting with ... Mvy 1797; = Pall atthita-kiriyatā, id. (CPD), which would be *āsthita-kriyatā. See s.v. āsthiḥkṛtya.

[**āsparśa**, supposedly contact, assumed by Senart in a cpd. Mv ii.115.12; but see sparśita.]

āspharanaka-samādhi, name of a dhyāna: n. sg. °dhiḥ Mvy 1487; Tib. mkhañ khyab, expanse of heaven; cf. under āsphānaka.

āsphāṭayati, tears, rends: ger. āsphāṭya Divy 375.25; 376.5 (santi sattvā ... yān narakapālā ... ayomayena sūtreṇa ... āsphāṭya ...).

āsphānaka, nt. (= Pall appānaka, °naka; etym. and lit. mg. obscure; doubtless = āsphāraṇaka (-samādhi), q.v.; CPD conjectures relation to (ā-)sphāyate, swells, grows; LV seems to think of forms of spharati, but this may be etymological fancy, despite the Mvy āsphāraṇaka-), n. of a kind of dhyāna (either alone, or in cpd. °ka-dhyāna): LV 250.14 °ka-dhyānaṃ samāpadyate ... °nakam iti; explained lines 19–20 ākāśam āsphāraṇam akaraṇam avikaraṇam tac ca sarvaṃ spharatīti hy ākāśasamaṃ tad dhyānaṃ (cf. Tib. on āsphāraṇaka-) tenocyste āsphānakam iti; °kaṃ dhyānaṃ dhyāyeyam (or other form of this verb) Mv ii.208.2; LV 251.14, 1; 259.1, 8, 10 (ākāśadhātusphāraṇam dhyāyaty āsphānakam dhyānaṃ, he meditates the ā° meditation which agitates the ether-element), and ff.; Mv ii.124.9, 15 °nakam (in 9 v.l. °nakadhyanam; in 15 mss. °nakam dhyānaṃ, or āsphāraṇam) dhyāyeyam.

[**āsphāra**, tearing, acc. to Senart, Mv i.9.16, in a corrupt line of vs; ed. em. sadāyasaphālāsphārā, see note p. 377. But Senart failed to note that the passage 1.9.8–12.14 is repeated in iii.454.7–456.20. This line occurs iii.454.15, reading kadaryatapanā ghorā, which disproves at least part of Senart's em. and is close enough to the reading of the mss. at 1.9.16 to make it acceptable as a whole.]

āspuṭa, adj., clear, clarified, illumined: LV 17.3 (prose) tenāvabhāsenāspuṭa-samānā(h), being illumined by that light. The mg. is certain, and acc. to Lefm. all mss. read so; but not only is āspuṭa suspicious in itself; composition with samānāḥ is also difficult. The expected reading is °bhāsenā sphuṭāḥ samānāḥ.

āsmākina, adj. (prescribed Pān. 4.3.2), our: Av 1.327.4; so best ms., v.l. asm°, which is the form regularly recorded in Av (see āsmākina) and which Speyer adopts in the text here; but in li p. 210 he withdraws that reading in favor of āsm°. There is no record of either form, nor of any Mndic equivalent, elsewhere.

āsrava (perhaps oftener written āśrava), m. (= Pall āśava), evil influence, depravity, evil, sin, misery; CPD s.v. anāsava, intoxicants, i.e. ... passions; Lévi, Sūtrāl. ix.23 n.1, L'écoulement (āśrava) est le mouvement qui porte la pensée à se répandre, comme une eau qui fuit, vers les choses du dehors; Johnston, Saundaran. xvi.3, Transl., note: the influences which attach a man to the saṃsāra; hence āśrava and laukika are equivalent, as are anāsava and lokottarā; Tib. (e.g. on Mvy 2141 āśravaḥ) zag pa, misery, also sin; anupādāyāśravebhyas cittaṇi vimuktāni, see anupādāya; āśravakṣayañjāna is

the sixth **abhijñā**, q.v.; *śuṣkā śrāvā* na puna śravanti LV 351.1 (with play on etym., root *sru*), the *āśravas*, dried up, flow no more; getting rid of them is arhatship, prāptam mayārhatvaṃ kṣṇā me āśravā(h) LV 376.11; jñā...ye prāptā āśravakṣayam LV 406.6; arhantānām kṣṇāśravānām Mv 1.59.7 ff.; the Buddha is sarvāśravāntakaraṇam Mv 1.203.16 = II.7.12; prahinasarvāśravabandhanasya Buddhasya Divy 379.12; kṣṇāśrava (or °śrava), said of a bhikṣu, Divy 542.21, of a muni Jm 17.16; equivalent to *duḥkha*, in formula of 4 noble truths: (after *idaṃ duḥkham*) *ayaṃ āśravasamudayo 'yam āśra-vantrodha iyaṃ āśra-vantrodhagāminī* pratipad LV 348.19f.; in Mv II.285.5, after statement of all four truths as usual with *duḥkha*, they are repeated with *āśravāḥ* (pl.), *ime āśravāḥ*, *imo* (mss. *ime*) *āśravasamudayo ayaṃ āśra-vantrodho* etc.; *nirvāsyanti anāśravā* Mv II.66.6; there are four āśrava (also = *ogha*, *yoga*), listed LV 348.21–22, viz. *kāma*-, *bhava*-, *avidyā*-, *drṣṭi*- (so also in Pali, *kāma*, *bhava*, *avijjā*, *diṭṭhi*, but also a list of only three, omitting *diṭṭhi*); very common is *anāśrava* (= *kṣṇā*° above), free from the depravities or from evil; pure (less commonly *nirāśrava*, LV 405.21, of Buddha), sometimes contrasted with its opposite *sāśrava*: *nāpi ye dharmā anāśravāḥ te sāśravā ti deśayāmi* (and vice versa) Mv I.173.8–9; *sāśra-vānāśravāḥ* (dharmāḥ) SP 142.10; *devamanuṣyasarvaśrāvaka-pratyekabuddhakusālāni sāśravāṇy anāśravāṇi vā* (all of little value) Gv 500.14; *anāśrava* (or °śrava), of persons, SP 34.13 (read here *adya* me with mss. for *adyeme*); LV 242.11; *jñānam vipulam anāśravam* SP 15.7; *anāśra-vaṃ te caraṇam* Mv I.164.8, *thy conduct is pure*; *āśravā-nām kṣayād anāśravāṃ cetovimuktīm* (acc. sg.) Mv III.321.9–10; *anāśravasadrṣam prathamadhyānam* Divy 391.16; *sāśravam cittam* Mv II.403.13; *sāśravānām* (den-tal n) ... *dhyānasamādhisamāpattinām* (of the false teacher Rudraka) doṣo LV 244.2–3; unlike *anūsaya*, with which it is sometimes associated or even equated (AbhidhK. LaV-P. v.79), it is always used with evil connotation; in Gv 461.3–4 *kalyāṇamitrādhīnāḥ* ... *bodhi-sattvānām sarvabodhisattvacaryāśravāḥ*, the last cpd. contains *-bodhisattvacaryā* plus *śravāḥ* (= *śravāḥ*, *streams*; cf. *-pranidhāna-śrotāṃsi*, line 6), not *-āśravāḥ*.

***āsvapati**, nowhere recorded except in BHS ppp. **āsupta**, and caus. adj. or nom. act. **āsvāpana**, qq.v.; must have meant *goes to sleep* (caus. *puts to sleep*).

āsvādanīya, (1) adj. (gdve.), *enjoyable, pleasant* (of sounds): Mvy 391 °*nyo ghoṣeṇa* (of Tathāgata); (2) subst. (also **svādanīya**, q.v., in same use) only noted in triple dvandva cpd. *kḥādanīya-bhojanīyāśvādanīya* (Mv I.38.7 °*bhojanīya-āsvādanīyena*), in which this third element (after *hard food* and *soft food*) may perhaps mean *condiments*, or *savories*; Tib. on LV 2.22 *myah ba*, *to be tasted*: LV 2.22 (text corrupt); 58.5–6; Mv I.38.7; Śikṣ 208.2 (Bendall and Rouse *to relish*). The gdve. *assādanīya* exists in Pali and *assāyanīja* in AMg. (*tasteful; full of relish*, Ratnach.), but no equivalent of the word seems to be recorded elsewhere in the BHS meanings.

āsvāpana, nt. (adj. or nom. act. to caus. of ***āsvapati**, q.v.), *sleeping potion or charm* (lit. *putting to sleep*): Divy 526.23, 25 *rājñāḥ śāntaḥpurasyāśvāpanam dattvā* (25 dattam).

āha, interj. (only in Skt. Lex., 1. *des Vorwurfs*, 2. *des Befehls*, 3. *drghasambhāvanāyām*, BR): Jm 22.12 *āha* (between two verses; in mg. 1, I think, the acc. to Speyer, Av 1.244 n. 6, mg. 3; the Bodhisattva is rebuking a king who eats human flesh); Av 1.244.15 *sa pratyeka-buddha uktaḥ āha re* (so Speyer em., ms. *ra*) *bhikṣo* ... (said by an evil, malicious person; mg. 2, but doubtless colored by mg. 1).

āhataka, adj. (to ppp. *āhata*, with specifying *ka*, § 22.39), *the ones that were wounded*: *yattakā(nī) āhatakā(nī)* Mv 1.359.22; 360.2; 361.4, *as many (deer) as were wounded*.

āharaṇa- (nt.?), in Jm 88.10 *āharaṇāpaharaṇa*-*kuśalatvād*, some kind of operation in handling a ship, perhaps *towing*, see **āhāra(ka)**-. Otherwise Speyer Transl. 125 with n. 1.

āharaṇatā = Skt. *āharaṇa*, *winning, getting*: dat. °*tāya*, °*tāye*, quasi-infinit., Mv II.279.11 ff. *tasya arthasya* °*tāya* *bodhisattvo āryamānam pragrṇhe*, *for the attainment of this purpose (goal)* ...; II.399.7, 15 *anuttarasya amṛtasya* °*tāye*.

āhavanīya, adj. (= Pali id., cf. Vism. I.220.6; more usually Pali *āhuneyya*; mg. prob. influenced by Pali *pāhuneyya*, see s.v. **prāhavanīya**; both these forms in -*havanīya* prob. due to popular etym., tho found in Pali and BHS), *worthy of receiving offerings* (respectful gifts): Mvy 1772 (in section named *mānanā-paryāyāḥ*); Av I.193.10 °*yāni tāni kulāni yeṣu kuleṣu mātāpitarau samyaṃ mānyete*.

āhāra, m. (1) some member of a ship's crew, mentioned with *nāvika* and others Av 1.200.5; II.61.9; evidently = **āhāraka**, q.v.; perhaps *tower*, cf. Pali Jāt. IV.159.16 (*nāvam*) *āharitvā gāmato*, apparently *having towed away from the village*; cf. also **āharaṇa**; (2) in Mvy 798 = Tib. *rgyud*, usually = *tantra*; perhaps *a mystic technique* in general, or possibly *bringing in* in a more specific sense, see s.v. **yamaka**; (3) *district, province*: Māy 28; see Hultsch, Aśoka, 163 n. 11; (4) **āhāra**, nt. = Skt. *āhāra*, m. *food*: Divy 13.7 °*raṃ*, n. sg.; same MSV III.22.10. On *āhāra-kṛtya* see s.v. **kṛtya** (2).

āhāraka, m. in Mvy 3851, acc. to Tib. *sñod cin stobs pa*, which seems to mean someone concerned with food; so also Chin. Prob. this is etymological guesswork (Skt. *āhāra*). Certainly it refers to some member of a ship's crew; see **āhāra**, **āharaṇa**; perhaps *one who tows* (or otherwise propels?) *a boat*, as in Pali *āharitvā* (*nāvam*) Jāt. IV.159.16.

āhārīka, nt. (from *āhāra* with *ika*), *bringer, that which brings*: °*kaṃ sarvajñajñānasya Samādh* p. 6 line 15 (said of a kind of *samādhī*).

āhārya-pādaka, adj. (or subst.; = Pali *āhacca*-p°, apparently based on ***āhṛtya**-p°), (a couch or seat) *having removable* (or more literally *insertable*?) *legs*: Mvy 8438 °*dakārohi* (ārohin, *one who mounts or sits upon*...); Prāt 506.6 °*ke piṭhe vā mañice vā balena niṣṭhe* ...

āhṛṇḍati, °*te*, also °*dyatē*, (= Pali °*ti*; see **hṛṇḍati**), *wanders*: °*ḍati* Māy 242.31; °*dase* Divy 165.3; °*dyamāna*, pres. pple., Divy 141.22.

(**āhṛtaka**), f. °*ikā* (doubtless = Pali *āhataka*, m., Vin. IV.224.34, where *kammakāro* is glossed by *bhaṭako* *āhataka*, in contrast with *dāsa* = *antojāto dhanakkīto karamarānto*, perhaps *hired servant* (of some particular kind): Bhik 16a.4 (the candidate for initiation is asked) *māsi dāsi?* ... *mā āhṛtikā mā vikṛtikā* etc. PTSD derives *āhataka* from Skt. *āhata*, implausibly.

āhṛṣṭa, ppp. (cf. Skt. *āhṛṣyat*-, once), *bristling*: (romakūpa) MSV III.138.21.

āhetuka, adj. (from *ahetu(ka)*, vṛddhi deriv.; cf. *nairhetuka*), *arising from no cause*: °*kaṃ* (sc. *rūpam*), *nā cāsty arthaḥ kaścid āhetukaḥ kva cit MadhK* p. 24 line 11 (so mss.); p. 123 line 13.

āhrikya, nt. (cf. Pali *ahirika*, °*ika*, adj., and sometimes nt. noun), *immodesty, shamelessness*; associated with *anapatrāpya*; Mvy 1971 °*yam*; stem °*ya*- Śikṣ 105.8; Bbh 14.25; 223.10, 11.

āhvaya (m.?: same mg. Pali *avhāna*), *begging aloud, vocally asking for alms*: Mv III.387.18 (vs. = Pali Sn 710, where *avhānam*) °*yam nābhinandeyā* (Senart °*ya*).

āhvānana, nt. (n. act. in ana from denom. *āhvāna*-*yati* *summons*, in Skt. recorded only in legal sense, but e. g. in Mmk 48.3 [mañjuśrīyam ...] *āhvānayet*; *summoning* (a deity), *invocation*: °*na-mantrā* Mmk 27.3, 8, 17–18 (see s.v. *mantrā*); 53.19 °*na-visarjanam kuryād*; 94.13 °*na-visarjana*-, 126.16, 18; 358.6 *aṣṭamaṃ* °*nam* *proktaṃ*.

I

ikṣu-kuṭṭitikam, adv. (see note in Śikṣ p. 409), with kuṭṭyamānasya, *by* (the torture of) *being crushed like sugar-cane*: Śikṣ 182.1.

ikṣu-dvādaśī, n. of a festival, *sugarcane-twelfth* (a day on which presents of sugarcane are made): Kārmav 68.19.

Ikṣvāku (= Pall Okkāka 2, DPPN), n. of a legendary king, son of Subandhu and father of Kuśa, named from his birth from a sugar-cane plant: Mv II.422.20 ff.; III.1.1 ff.

īṅkhika (or *īṅkh°*), adj., with śīrā = *śīrā*, *vein*, of unknown mg.: pañcenkhikāḥ śīrā mocayitvā rudhiram pāyitā (sc. devī) MSV II.15.8; pañcenkhika-śīrāvedaḥ 133.9.

īṅgā, a large number or method of computation: LV 148.15; no v.l., but Mvy 7982, citing this LV passage, iṭṭā; Tib. for both gtan la hbebs pa (v.l. in Mvy gdan for gtan), which regularly = *vinīścaya*; is it intended here to render the root *īṅ* in the sense of *separation*? Cf. the phonetic-grammatical use of the root, esp. s.v. *īṅya* in BR.

icchatva = (and prob. false reading for) *itthatva*, q.v. However, if Wogihara were right in his interpretation of *icchantika*, q.v., this would support derivation of *icchatva* from *itthatva*.

icchantika, adj. or subst. m., acc. to Suzuki (Studies, 219 n. 1, and 391), *one destitute of Buddha-nature*: Mvy 2210, 2223 = Tib. ḥdod chen (po), (subject to) *great desire* (somehow based on pres. pple. of *icchatī*); Lañk 27.5 katham °ko bhavet; 65.17 °kāṇām... anicchantikatā-mokṣam (read as one cpd. word) *kena pravartate*; and often in Lañk. Wogihara, as cited by Suzuki I.c., thought that the word was derived from **itthamtvika* (cf. *itthatva*), *worldly*; Tib. does not support this.

(icchitavya, gdvē., to be accepted, recognized (as in Skt. *icchatī*): Mv III.406.8–10 na khalv ayam gharāvāso vā icchitavyo yasyedṛṣo upabhogaparibhogo; nḥsam-śayam ayam kumāro... kṛtādhikāro icchitavyo... Acc. to Senart, Mīndic for *ikṣitavya*, *to be regarded*. But in Pall and Pkt. *icchatī* and derivs. seem always to represent Skt. *īṣ*, *desire* [except that Sheth derives some forms from *īps*, *seek*], while only *ikkh-* seems to represent *ikṣ-*)

[*icchu*, see *ucchu*.]

ijita, m.c. for *īñjita*, q.v.

īñcati = *īñjati*, which perhaps should be read: Mahāsamāj. Kl. Skt. Texte 4, 195.4 tasya romāṇi neñcati; Pall equivalent na sam lomam pi īñjayum DN II.262.12.

īñjate or °*ti* (= Pall *īñjati*, *īñjamāna*), *moves, stirs* (intrans.); caus. *īñjayati*, *moves, disturbs* (trans.); frequently spelled in mss. and edd. *īñjya-*, also *ījya-* (esp. in Av, often kept by Speyer, as in I.253.9–10 anījyamānair indriyāḥ, but elsewhere, as I.187.7; 250.1 he reads with mss. *anīñja-* in the same cliché; these readings are probably only corruptions, but see s.vv. *anīñja*, *anīñjya*, and other forms there referred to: na ceñjate bālavān LV 259.7 (of Bodhisattva); na ca īñjate bhramati vā 259.20 (id.); an-īñjamānās ca SP 24.15 (Bodhisattvas); an-īñjamānam (bhikṣum) Gv 84.18; romam na īñjeya (opt.) Mv II.408.5; *a hair would not be moved* (or caus., *it would not move a hair*; mss. *iccheya*, but em. proved by II.411.8); an-īñjamānena kāyena sthito 'nīñja- (v.l. 'nīñjya-, q.v.) -prāptena ca cittaṇa SP 5.10, and so read (omitting ca; see critical note) 19.14; an-īñjamānena cittaṇa SP 159.6; an-īñjyamānena (see above; vv.ll. 'īñja°, 'ījya°) kāyena LV 131.2; an-īñjamānair (text sometimes an-ījya°, see above) indriyāḥ Av I.187.7; 250.1; 253.9–10, etc. (in a cliché, see Index); caus., inf., ... me te romāpi neñja-

yitum samarthāḥ syuḥ Divy 185.10, *they would not be able to move even my hairs*; also *īñjitum* (caus. inf.), na ca samarthā mama romam īñjitum Mv II.340.13 = 341.11 (and cf. 340.17); cf. s.v. *īñjitatva*. See also next entries.

īñjana, nt., or °*nā*, f. (both = Pall id.; cf. an-ī°, prec., and next), *motion, wavering, vacillation* (of mind; body; hair, as a very small and delicate part of the body): LV 259.9 (vs) na ceñjanam nāpi manyana-pracāram (so read, see s.v. *manyana*); Av I.88.7 (prose) na ca śakitaṁ bhagavato romeñjanam api kartum; Gv 128.6 (prose) sarveñjana-manyana (read so with 2d ed.) -spandana-prapañcanāpagatacittam; Gv 253.14 (vs) na ca tubhya īñjana (could be nt. or f.) ... manyana-spandanā na ca prapañcā; (the rest are fem.) LV 366.3 (vs) no ca kāyeñjanā (n. sg.); Mv II.414.19 (vs) na sattvasārasya karonti īñjanā (acc. sg.; Senart em. °*nām*); RP 12.15 (vs) citta-īñjanā (read as cpd.); 13.14 (vs) citta-īñjanā; KP 136.8 (vs) sarveñjanā-manyana-vipramukṭaḥ; Dbh.g. 26(52).4 bhāvi tatha abhāve īñjanā nāsti kācit.

īñjita (= Pall id.), (1) primarily ppp. of *īñjate*, q.v.; see *īñjita-tva*; (2) subst. nt., *motion, movement* (literal and physical): Mv I.305.21 (vs) prāsāḍiken īñjitena (read *īñjitena*; § 2.73; cf. *ījya-* forms s.v. *īñjate*) praviśantām (buddhasya śrāvakan), *entering with serene walk*; (3) subst. nt., *mobility, vacillation, unsteadiness*; = *īñjana* or °*nā*, and like these often associated with *manyana* (or *manyita*), *spandita* (miswritten *syā*), and other qualities deprecated in religious life: Mvy 7218 °*tam* = Tib. gyo ba, foll. by syanditam; ŚP 336.3 (vs) varjitvā īñjita (v.l. °*tān*) manyitāni ca; 372.7 (prose) īñjita-manyita-prapañcītāni jñāsyati; Dbh 64.13 sarveñjita-manyana-syandita-vikalpāpagato bhavati; Bbh 339.18 (prose) (-abhiniveśa-, q.v.) -sarveñjītāni ... prahiyante; 340.21 sarvābhiniवेशjitatprahāṇatā ca. See also an-īñjita.

īñjita-tva, nt. (to prec.), *state of being moved*: Mv II.411.(7)–8 (nāpi bodhisattvasya) romasyāpi īñjitatvam, and not so much as a hair of the B. was moved.

īṭṭā, Mvy 7982, prob. error for *īṅgā*, q.v.; cf. however *aṭṭa*.

(*itara*, adj., *commonplace, low, vulgar*, = Pall *itara* and *itara*, but also Skt. *itara*, BR 5.1139; hence not a specifically Buddhist word; doubtless specialized semantic development of *itara*, other: e.g. LV 88.11 *itara-jātyāḥ*, *commonplace, vulgar people*. No **ittara* has been recorded, but see *itvara*, which is presumed to be its Skt. original.)

itaretara, adj. (= Pall *itaritara*; the Skt. word not in this sense but only reciprocal, cf. Wackernagel II.1 § 60a, note), *any sort of, this or that, any at all, miscellaneous, hit-or-miss*: Mvy 2216 netaretareṇa samtusthīḥ; Mv III.348.4 °*reṇa* ca piṇḍapātreṇa samtustho bhavayam; RP 13.9 alpeccā itaretarair abhīratā(h), *pleased (satisfied) with anything at all*; 16.5 bhavati ca itaretareṇa tuṣṭaḥ.

itivrṭta (nt. or m.), = next (rarely): nidānetivrṭta-Kv 81.21 (prose), in list of canonical writings.

itivrṭtaka, nt. (in Bbh m.; = *ityukta*, °*taka*, qq.v., = Pall *itivrṭtaka*, which seems clearly based on *itī vuttam* = *ity uktam*, but in BHS has been blended formally, by Hypersanskritism, with Skt. *itivrṭta*, nt., see BR; Tib., see below, proves that at least for Tib. translators the word was connected with *vrṭta* rather than *ukta*), n. of a canonical work or type of literature, *story of past events* (associated with *jātaka*): Mvy 1274 = Tib. (de lta bu) byun ba (-hi sde), *story, history* (root *hbyun*, *happen, take place*, = *vrṭ*); here *itivrṭtakam* is foll. by *jātakam*; SP 45.7 (vs) sūtrāṇi (or, with v.l., sūtrānta) bhāṣāmi

tathaiḥvā gāthā itivṛttakam jātakam adbhutam ca; Bbh 67.20 (wrongly punctuated) ... prakāśayati (comma, or no punctuation) itivṛttakāms ca pūrvayogapratīsam-yuktām (= *tān; end of sentence!); Bbh 397.12-13 tathāgataḥ pūrvānte itivṛttakāms ca jātakāms ca smṛtvā... Cf. *vṛttaka*.

itiḥāsaka, nt. (I = Skt. itiḥāsa, m.), *history, story, legend*: Mvy 4971 *kam, n. sg. (follows purāṇam; gender influenced by this?).

itthatva, nt. (= Pali itthatta), *the being in this world*: Mv iii.447.8 (kṣiṇā me jātir ...) noparim itthatvam iti prajānāti. Recorded as icchatva Mv i.52.7 devanikāyato cyavittvā icchatvam āgacchanti, and in similar phrases 52.8; 338.18; ii.133.4. Senart allows icchatva to stand, regarding it as a genuine phonetic alternative form (i.417); and all mss. read so in these passages. But in view of iii.447.8 it seems to me likely that icchatva is a mere graphic corruption, § 2.22. See however icchatva.

ityukta (nt.), cited by Burnouf, Intr. 60 f., and Kern, SBE 21.45 n. 4; not noted in texts; = next.

ityuktaka (nt.; cf. prec.; = itivṛttaka, q.v.; a more historical Sktization of Pali itivuttaka), *sayings* (sc. of the Buddha), n. of a canonical work or type of literature: ŚsP 1460.5 gāthoddānanidānatyuktaka- (read *nidānet-yuktaka-)jātaka-.

itvara, adj. (= Pali itara; Skt. Lex., rare and late in lit., see pw; cf. itara, which in Pali is commonly treated as the same word but seems to be unrelated in origin; possibly secondary blending has occurred between the two words), *slight, small, trivial, unimportant; brief, momentary* (of time): Mvy 2699 *ram (n. sg.); Mv iii.186.4 *ram khu ayam tāpo, this (sun's) heat is a trivial thing; LV 123.4 (vs) kim tasyābharanebhir (so, as one word) itvarah, what need has he of trivial (ordinary, worthless) ornaments?; RP 39.12 asāram itvaram ca lokam (acc. sg.); Śikṣ 167.8 mahākārunyaccittotpādenetvareṇa kāmopasamhitena, by an impulse of pity, the vile (? better trivial, slight), and full of desire (Bendall-Rouse); of virtue, merit, etc., Gv 529.9 itvara-guṇa-samtuṣṭair, satisfied with slight virtues; LV 271.3 (vs) itvarapuṇya devamanujā; Gv 508.24 itvara-kuśalamūlānām devamanuṣyāṇām (of those who do not follow the Mahāyāna); Śikṣ 60.14 itvara-kuśalamūlāh; of time, Bbh 87.4 itvarakālābhyāsāt (short), contrasted with dirghakālābhyāsāt line 3; vijñāyate netvara-darśanena Ud xxix.11 = Pali SN i.79.17 (momentary, fleeting glance); of gifts, Divy 317.8 kim punar me itvareṇa dānena pradattena.

idampratraya, adj. (= Pali idappaccaya, e.g. Vism. 518.30), *having this (or that) as its cause*: Dbh 26.3 ... gambhiredampratrayayānubodhanena pratyekabuddhayanam samvartayanti.

idampratraya-tā (= Pali idappaccayatā; abstr. from prec.), *state of having this (or that) as its cause*; generally in comp. with pratītya-samutpāda, *dependent origination owing to the state of* (etc.); so also the Pali equivalent is usually cpd. with paṭiccasamuppāda (or *panna), tho the editions wrongly separate the words, as in Vin. i.5.1: idampratrayatā-pratītyasamutpādam Gv 89.13; Bbh 204.25; 396.21; *pādena Bbh 110.23; *pādānulomāh Bbh 303.22.

idāni (MIndic for *nīm; cf. dāni), *now*: Mv i.154.15 (vs, m.c.); 247.20 (vs, m.c.; v.l. idāni, unmetr.)

iddhi (= Pali-Pkt. iddhi; MIndic for riddhi), *magic power*: Mv ii.322.1 (vs; read) marīṇa rājā vaśir iddhīrāpto (or perhaps vaśi riddhi*, see this; text divides wrongly, va śiriddhi*).

idha, adv. (= Pali id., Skt. iha, § 2.36), *here*: Mv i.19.10 (all mss. but one); 20.6 (4 of 6 mss.); iii.134.20 (no v.l.).

indra, m. (1) as in Pali (Sakko devānam indo), the deva who in Skt. is named Indra (but frequently also

called Śakra) is in BHS often called Śakra, devānām indra, *Śakra king of the gods*, the word indra being clearly a common, not a proper, noun; so SP 69.8; LV 62.14; 66.4; etc., passim; this is specially clear when the n. pr. Śakra is omitted but the gen. devānām retained, as in LV 62.15, 18 devānām indra, *O king of the gods!* (2) a high number: Mvy 8022 indraḥ = Tib. dbaṅ po, *lord* (regularly = indra); (3) n. of a yakṣa: Māy 29; 236.25; (4) n. of a brahman: Divy 74.17 ff.; (5) n. of a king: Mmk 625.21.

-indraka (= Pali -indaka), at end of Bhvr. cpds., = indra (either as n. pr. or in the sense of *lord, king*): LV 54.13 (vs) devadānavagaṇāḥ sa-indrakāḥ; 391.14 (vs) devāḥ sa-indrakāḥ; Mv ii.260.4 (prose) sendrakā devā.

indrakīla, m. (= Pali inda*, also *khīla; not recorded in this sense in Skt., where it appears to mean *bar, bolt* to a gate or door; AMg. indakhīla, said to mean *a portion of a city gate; a door bolt* ..., Ratnach.; qy: was the 'bolt' fastened under the door, in the pavement? cf. Meyer, Kauṭ. 71, 689), *threshold slab*, a stone imbedded in the ground at the entrance to a city gate, or to a palace, house, or apartment: Mvy 5582 *laḥ = Tib. ḥkor gtan, lit. *circle bar*, or Tib. sgoḥi them pa, *threshold of a door*; Das cites both these Tib. phrases as synonymous renderings of indrakīla, and defines them as *steps at the threshold or at the entrance of a house*; cf. Divy 544.7, three indrakīlas, viz. nagare indrakīlo, rājakule ..., and antaḥpure ..., *thresholds to a city, a royal palace, and a harem*; this passage is a comm. on Divy 543.22 (yaḥ ... bhikṣur ...) rājāḥ ... indrakīlāṃ vā indrakīla-sāmantam vā samatkrāmed, *if any monk crosses a king's threshold or its environs*; generally referred to as located at a city gate; in entering the city one steps upon it: Mv i.308.7 samanantaram indrakīlām pādēna cokramati (= ca-avakr*), and as soon as he (Buddha), entering a city) stepped on the i° with his foot; Divy 250.20 (Bhagavatā) sābhisamākāra (q.v.) indrakīle pādo vyavasthāpitaḥ (in entering a city); 365.1 (Buddhā ...) indrakīle pādau vyavasthāpayanti (in entering a city by the gate); Av i.109.1 yadā ca bhagavatā indrakīle pādo nyastah (in entering a city; the gate is not mentioned); Gv 205.3 rājadhānīm praviśata indrakīlām ākrāmataḥ, as (a Buddha) was entering the capital, as he stepped upon the threshold (pres. pples., gen. sg.); Mv ii.396.3 (vs) so indrakīle (mss. *kīlo) sthīta, *standing on the threshold*, apparently of the city (rājadhāni) mentioned line 2; used in comparisons as type of immobility, recommended in religious life: Mv i.292.14 yathendrakīlo prthivīsamnīrito syā... asampakampī, as an i° should be fixed in the earth, (so ...) immovable; Ud xvii.12 indrakīlopamā; in this sense applied to the mind or thoughts of a Buddha or Bodhisattva, Mv ii.261.3 and 262.5 (Bodhisattvas) indrakīlopamacittatām ca anuprāpnuvanti; iii.225.5 indrakīlopamacittā (of Buddha); Av i.223.12 bhagavān ... indrakīla iva (here physically and literally motionless, like a threshold-stone) tasmīn pradēse sthītaḥ.

indrakīlaka, m. = prec., q.v.: Mv i.195.16 (prose) teṣāṃ ... dvārāṇām caturnām varṇāṇām indrakīlakā abhunsu, *these gates (of a city) had threshold-stones of four colors*.

Indrakuśa, n. of a brother of Kuśa: Mv ii.433.16.

Indraketu, (1) n. of a samādhi: Mvy 531 (not in ŚsP); (2) n. of a former Buddha: LV 172.5; (3) n. of a yakṣa: Samādhi p. 43 line 21.

Indraketudhvajarāja, n. of a Buddha: Śikṣ 169.13; (the same?) of a Buddha in the zenith: Sukh 98.15.

indragopa, or *paka, in comp. with śīras or śīrṣa(n), *redheaded*, said of (miraculous) elephants: LV 55.3-4 (prose) indragopaka-śīrāḥ, n. sg., of the Bodhisattva in the form of a small elephant, about to enter his mother's womb (in vs line 7 replaced by surakṭaśīrṣaḥ); Mv iii.411.4 (prose) indragopa-śīrṣam, of another magically created

elephant. The words °pa and °paka denote a red insect in Skt. and Pali; acc. to BR the cochineal insect.

Indracūrṇa, n. of a former Buddha: Mv 1.139.7.

Indrajālin, n. of a Bodhisattva: LV 291.18.

Indratapanā, n. of a capital of the former Buddha Indradhvaja: Mv iii.226.6 ff.

Indrateja(s), n. of a former Buddha: Mv 1.136.14 °jah, n. sg.

Indradatta, n. of a 'virtuous man' (satpuruṣa, q.v.): SP 3.11.

Indradamana, n. of a former Buddha: Av 1.86.8 ff.

Indradeva, n. of a Bodhisattva: ŚsP 6.10.

Indradhvaja, (1) n. of various former Buddhas: Mv 1.138.4; iii.226.6 (with capital Indratapanā); Av 1.105.3 ff.; 84,000 former Buddhas of this name, Mv 1.58.14; 62.4; a Buddha in the southwest quarter, SP 184.11; (2) n. of a nāga: Mvy 3363.

Indradhvajaketu, n. of a Tathāgata: Gv 281.7; same as Candradhvajaśrīketu 280.12.

indra-paṭa, nt., acc. to pw 2.294, *Luftgewand*, so v.a. *Nacktheit*: °taṃ śvetapaṭam dhyuṣṭapaṭam Kv 81.6-7; but can indra- have this mg. (= sky, air, as in digambara)? I find no basis for the theory. All the context shows is that persons dressed in these garbs should not be consecrated (dikṣ). What the garb of Indra (? of a prince) means is not clear. It is true that śveta-paṭa is recorded as used of the Jain sect otherwise called śvetāmbara; doubtless this was the reason for Boehtlingk's conjecture, based on the assumption that this word equals digambara; but I doubt that this is sufficient to support it. That a real sort of cloth is meant is suggested by nānā-paṭeṣu, line 6.

Indrapura, n. of a town: Māy 29.

Indraohūti, n. of an author: Sādh 353.11.

Indramaghaśrī, n. of a gandharva-maid: Kv 5.9.

Indramati, n. of a Buddhist monk: Gv 47.10.

indra-yaṣṭi, f. (nowhere recorded in this sense, which = Skt. indra-cāpa etc.), (1) rainbow: LV 296.17 (vs) ke cāgatā vimalaketu yathendrayaṣṭyaḥ, *bright-colored as rainbows*; Śikṣ 258.9 (vs) yatha naru iha indrayaṣṭi (Tib. hjaḥ, rainbow) drṣṭvā vimṛṣati aṅgaṣu (= °śas) nḥsva-bhāva śūnyam; (2) n. of a nāga: Mvy 3358.

(**Indraśaila**, as n. of a mountain, recorded in BR, pw only as Buddhist, but occurs in Skt., see Kirtel Kosm. 99; noted by me in Māy 253.30; and see next.)

Indraśailaguha, n. of a locality (cf. prec.): Mvy 4124 °guhā, n. sg.

Indraśrī, (1) m., n. of a Buddha: Gv 284.15 (vs) °śrī, n. sg.; but see s.v. Citrārtha; (2) m., n. of a Bodhisattva: Gv 442.6 °śrīyo, gen. sg.; (3) f., n. of a gandharva-maid: Kv 5.9.

Indrasena, n. of a nāga: Mvy 3310.

Indrahasta, m. (°taḥ, n. sg.), Mvy 5823, or °stā, f. (n. sg.), Suv 104.7; Tib. in both dbaṅ poḥi lag (pa), a literal rendering of the Skt., which Das says means 'a plant the viscid aromatic root of which resembles the human arm in shape'; in both Mvy and Suv one item in lists of herbs, oṣadhi (Suv auśadhayo, n. pl.). Mvy has other Tib. renderings, apparently foreign words and not in Dict., ḥaḥ ṣaṇ tse ḥu (which also renders prativiṣam, Mvy 5822) and ḥa ba ṣa tshe ḥu.

Indrāyudhaśikhin, n. of a nāga: Mvy 3356.

Indriya, (1) nt. (Pali also uses the word of this group, see PTSD s.v., B, Nos. 15-19), one of the five moral faculties (śraddhā, vīrya, smṛti, samādhi, prajñā), to which correspond five powers (bala) with the same names: listed Mvy 976-981; Sūtrāl. xviii.55 (and cf. xl.12, Transl. 106, n. 10); Dharmas 47; each treated as a dharmāloka-mukha, LV 33.17-20; mentioned, with balas, but not listed, SP 47.2; 80.1; (2) a high number, Gv 106.3 sattven-driyasya.

Indriyeśvara, n. of a boy: Gv 131.5 ff.

imamhi, loc. sg. of idam, = iha, here; repeatedly in Mv, e.g. ii.107.6; 478.7; see § 21.66.

iyamṭata, adj., of such an extent, so great, or (here) so small: Sukh 32.1 (prose) tad yathā sa ekavindur iyamṭataḥ sa prathamasaṃnipāto (see saṃnipāta) 'bhūt. Could this be an error for iyantaḥ = Skt. iyaṇ, n. sg. m. of iyaṇ? But I have not noted such MIndic morphology in the prose of Sukh. Emendation to iyattakaḥ (Vedic only and rare) is not attractive.

iyamduhkhā, adj., having torments to this extent (iyam for Skt. iyaṭ, see § 18.54): Divy 375.15, 21; 376.1, 9 °khā hi bhikṣavo nārakāḥ (or narakāḥ).

iranta(h), n. pl. pres. pple. = Skt. irayantaḥ (§ 3.38), setting in motion: Gv 372.13 (vs) paripācayanti jagu dharmaprabhām iranta (imu...) Cf. iryati.

iriyāpatha, MIndic for Iryā°, q.v.

iryati (= Pall iriyati; cf. Vedic Irte), wanders: Mv iii.118.18 vanād vanam iryati (so mss., Senart em. Ir°) camkramanto. The ya-present formation is doubtless due to influence of the noun Iryā (see Iryā), commonly in the cpd. Iryāpatha or Iryā°.

Iryā, iryāpatha, iryāvanta, iryavant, semi-MIndic spelling for Iry°, q.v.

irṣyā = Skt. Irṣyā, jealousy: all mss. at LV 52.13; 372.17. Weller 20 would em. to Irṣyā; but this may be only Sktization of semi-MIndic Ir°, cf. Iryā- etc. As Weller notes, Irṣyā is found as v.l. in some mss. of Mv (1.37.6; 44.13, four of six mss.; iii.27.17; 164.19); tho in all these cases at least one ms. has Ir°, the form Ir° may have been original.

Iṣā devī, n. of a devakumārīkā in the northern quarter: Mv iii.309.8 = LV 391.3.

Iṣādhāra, n. of a nāga: Mvy 3333 (but Mironov Iṣā°); Tib. gśol mdaḥ ḥdzin, plow-holder (implying Iṣā°).

Iṣāmdhara, m., n. of one of the seven mountains (or mountain ranges) surrounding Sumeru, = Iṣādhara, q.v.; read so at Mv ii.300.18 where the only ms. reads Iyamdhara (Senart em. Iṣāmdharo).

Iṣāna, m., n. of a region, in the south: Gv 115.1 dākṣiṇāpatha °no nāma janapadas; 116.3.

Iṣādhāra, v.l. in Mironov for Mvy 4144 Iṣādhara, q.v., n. of a mountain. See also Iṣādhāra (2).

Iṣāmdhara, see Iṣāmdhara.

Iṣika, nt., or Iṣikā, f. (perhaps also Iṣika, nt.; cf. Pall esika, °kā, interpreted in Dict. as pillar, post), sign-post: Mvy 7048 Iṣikā māpitā bhavanti (Tib. śiṅ-rtags, tree (or wood) sign; Chin. app. sign-post or the like); Mv 1.196.1 and iii.228.12 dvārāpām purato Iṣikāni (iii.228.12 Iṣi°, v.l. Iṣi°) māpitāni abhūnuḥ; Śikṣ 173.16 Iṣikā-padam vā dadyāt, or should present a sign-post (at the caitya of a past Buddha, marking the holy spot; otherwise but implausibly Bendall and Rouse).

Iṣiddatta (= Pall Iṣi°; semi-MIndic for Rṣiddatta, q.v., also Rṣi°), n. of a sathapati of King Prasenaṣit of Śrāvastī (Kosala): Divy 77.27; 466.23, in both read, substantially with mss., (gr̥hapatir) Iṣiddattaḥ Purāṇaḥ sathapati (dual).

Iṣu, nt. (In Skt. only m., f.), arrow: Mv ii.82.4 and 5 Iṣu kṣiptam (n. sg.).

Iṣṭaka, m. pl., n. of a brahmanical gotra: Divy 635.17.

Iṣṭarūpa, n. of a former Buddha: Mv 1.139.11.

Iṣṭā (cf. AMG. Iṣṭā, with non-aspirate, beside Iṣṭayā = Skt. Iṣṭakā), brick: SP 50.9 (vs) Iṣṭā-mayā (ed. em. °yān) ... stūpān. Perhaps loss of suffixal ka m.c.; § 22.24.

Iṣṭikā (= Iṣṭi, Iṣṭrikā, Iṣṭrī, Iṣṭiyā, all semi-MIndic forms of Iṣṭrī; for I- see § 3.113; cf. Pall Iṭṭhikā, AMG. Iṭṭhiyā, etc.; no MIndic *Iṭṭhī or *Iṭṭhikā, with domal stops, seems recorded), woman: LV 43.5 (vs) puruṣa-Iṣṭika- (m.c. for °kā-) dārakās ca; 79.20 (vs) Iṣṭikān (acc.

pl.) evam āha; Mv 1.244.5 (prose) iṣṭikāye (gen. sg.), v.l. for text iṣṭrikāye; II.384.22 (vs) iṣṭikāsu (no v.l.).

iṣṭiyā, v.l. for text istriyā and °yo at Mv II.70.1, see s.v. istri. If iṣṭiyā is correct, it corresponds to iṣṭi, q.v., as striyā (n. sg.), q.v., does to stri. It would be n. sg. (while istriyo, at least, is n. pl.).

iṣṭi, iṣṭi (Pali itthi, itthi), = iṣṭikā, istri, qq.v., woman: LV 74.15 (vs) ye ca iṣṭidārakā suduḥkhitā (Lefm. wrongly °dārakāsu duḥ°), and what women and boys...; LV 235.15 (vs), perhaps read ima iṣṭi°, cf. ms. A imeṣṭikā-mareṭim (= imām plus iṣṭi°), for Lefm. ima istri°; Mv II.299.14 (vs) iṣṭibhāvam, state of (existence as) a woman; other instances as v.l. for forms of istri, q.v.

iṣyate, °ti (= Skt. icchati; acc. to Wh. Roots, used in certain cpds. E +), seeks: Divy 476.16 (na) mama ... kīmcid evam iṣye (1 sg.); 560.7-8 (vs) yadi tvam prītim iṣyasi.

istriḥ = istri, istri, q.v., woman: LV 220.5 (vs)

istrika (n. pl., or stem in comp. with foll.) dārakās ca; Mv 1.244.5 (prose) istriḥkāye (v.l. iṣṭikāye), gen. sg.

istrigāra, istriyāgāra, see stryāgāra.

istri, istri (= Aśoka Id. [Shāh., Mān.]; Skt. stri; see s.v. iṣṭikā, iṣṭi), woman: SP 358.6; 455.3; LV 42.17; 80.10; 193.14 (istriya gen. pl., = striyām); 195.16; 242.17; 330.14, 18; 340.1; Mv 1.303.20; 304.4; all the prec. vss; Mv II.70.1 (prose) istriyā (instr. sg.; v.l. iṣṭiyā) sma parājita, na ca khamicet istriyo (n. pl.; v.l. iṣṭiyā, q.v.) rājā, sarvatra puruṣo (Senart °śā) rājā; 71.1 istriye (instr. sg., v.l. iṣṭiye); 321.23 istri- (v.l. iṣṭi-) sahasrali; III.26.21 istriye (oblique case); 84.8, 14 istrihi (instr. pl.); Śikṣ 242.13 (vs) istriḥam (gen. pl.); Gv 254.16 (vs) istri-koṭi; 255.18 (vs) istri-gaṇas ca.

lhatra, adv. (lha plus the suffix of amutra, which is the next word in Mvy; cf. AMg. lham, from lha plus another loc. ending, here, in this world: Mvy 2975 (foll. by amutra).

?īṅkhaka, °ikā, see īṅkh°.

īḍṣika, f. °kī, adj. (cf. Skt. īḍṣaka; no form in °ika seems recorded), such: SP 325.11 (vs) kriyām īḍṣikim (no v.l.).

*iryati, see iryati.

Iryā or iryā (chiefly the latter, semi-Māndic, has been noted; = Pali and AMg. iriyā) = the much commoner iryā-patha (or iryā°), deportment, behavior, particularly good, dignified, proper deportment: Mv 1.302.10 iryam (mss., Senart iryām) paṣyitvā (of a Pratyekabuddha); III.60.9 (kalyāṇa) punar iyam pravrajitasya iryā (Senart iryā); 92.10 iryā (Senart iryā); LV 115.2 (vs) teṣa (gods) yathā ca iryā; 116.7 (vs) yatha irya netra vimālārabha, since he possesses proper deportment and an eye of pure splendor (so better than taking irya-netra as cpd. with Foucaux); 330.12 (vs) iryām (no v.l. in mss.) caryām ca prekṣate, he (Bodhisattva) regards (considers duly) proper deportment and conduct; MSV II.186.10 (prose) tayā iryayā caryayā.

Iryā-patha, m. (= Pali Iriyā-patha, AMg. iriyā-vaha; in mss., esp. of Mv and LV, often written iryā° or iryā°, semi-Māndic, which Lefm. usually keeps but Senart emends to iryā°; once, at least, iriyā-patha, as in Pali, Mv II.157.1, prose, kept by Senart; also aīryāpatha, q.v.; see prec. and next), much commoner than the synonymous iryā, (1) movement (of physical movements of any sort): Mv 1.22.11 (prose) chinna-iryāpathā (all mss., Sen. em. °iryā°) gacchanti (mss. gacchati), sinners in hell, confined in huts (gharakehi oruddhā), go with (freedom of) movement cut off, i.e. suffer restraint of movement (but possibly more specifically, suffer restraint of posture, see 4 below, e.g. are not allowed to sit or lie down); (2) applied to any particular course of religious, esp. ascetic, performance, and specifically to disapproved ascetic practices of heretics, such as the 'five-fire' practice (mentioned in the prec.): Divy 350.7 (sa) teṣām-teṣām (of heretical ascetics) iryāpathān vikopayitum ārabdhā; (3) generally less specific, behavior, deportment, good or bad, of people in general; but esp. of the approved deportment of pious Buddhists, of monks, or of Bodhisattvas or Buddhas; most commonly with favorable implication; but this may be made clear by an adjective, esp. prāsāḍika, gracious, (religiously) attractive: Mv III.27.3-4 prāsāḍikena iryāpathena (v.l. iryā°), of a Pratyekabuddha; in Śikṣ 348.6 prāsāḍika and aprāsāḍika iryā°, good and bad deportment, contrasted; Divy 82.14 śān-

teneryāpathena, of Mahākāśyapa; LV 427.18 praśānteryā-pathaḥ, and 19 sarveryāpathacaryāviśeṣasamanvāgataḥ, attended by all excellent deportment and behavior, of the Tathāgata; creatures in general vary in deportment, LV 35.8 yathādhimukta-sattveryāpatha- (v.l. cited °irryā°)-saṃdarsanāya; Gv 527.3-4 sarvasattvādhimuktisamair iryāpathaiḥ; specifically good deportment, SP 282.3 (vs) °patham yo mama rakṣamāno bhaveta bhikṣu...; LV 29.4 (vs) iryāpathe-ṣṭhā, abiding in...; 179.17 (bodhisattvo... sarvāntahpurasya...) iryāpatham upadarśya, having displayed proper behavior to all the harem (so Tib.); 220.6 iryāpathebhyaḥ (most mss. iry°) cyutāḥ, fallen away from right behavior; Dbh 71.19 tathāgaterāyāpathacaryā-cāritrānugato; Mv II.157.1 (prose) iryāpathasampanno, perfect in deportment, of a monk; 390.8 (vs) iryāpathena su-upeta (with mss.) satvā, (there are no evil-doers here); creatures are well endowed with proper deportment; Av II.130.4 (corrupt); Mv I.174.11 (vs) iryāpathe (3 mss. iry°) ca vīrye ca dhyāne jñāne sāme dame; III.346.6 iryāpathe (so mss.) ca vīrye ca dhyāne jñāne tathāva ca; often it is said that a newly-initiated person (of superior character) shows the iryāpatha, deportment, of a monk of long standing, LV 409.19-20 tad yathāpi nāma varṣaśatopapannasya bhikṣor iryāpathaḥ samvṛtto °bhūt; Mv III.65.5 iryāpatho (Senart em. iry°) sānam samsthihe sayyathāpi nāma varṣaśatopasampannānām bhikṣūṇām; similarly Mv II.234.5; III.92.10 (iryā instead of iryāpatho); 180.15; 181.7; 329.12; 413.13; Divy 37.3 (varṣaśatopasampannasya) bhikṣor iryāpathenāvasthitaḥ; Av I.284.9 (dvādaśa-varṣopasampannasyeva) bhikṣor iryāpathena... avasthitaḥ; (4) as in 'Pali iryāpatha, also used of four postures or bodily attitudes, that is modes of physical behavior, viz. walking, standing, sitting, and lying down: Mvy 212 viḥāyasābhyudgamyā caturvidham iryāpatham kalpayati, mounting in the air, displays the four... (one of the abhijñā-karmāṇi); Mv I.168.10 (vs) iryāpathām (3 mss. iry°) darśayanti catvāraḥ puruṣottamāḥ, no ca parīśramas teṣām... Buddhas display the four modes of behavior (like other men), and yet they are never weary (i.e. do not need to sit or lie down); AsP 520.12 dvābhyām everyā-pathābhyām sthitvā, sthānena caṅkrameṇa ca (only standing and walking; he vows not to sit or lie down) kalam atināmayeyam, repeated (var.) 521.6, which is cited Śikṣ 40.5 dvābhyām everyāpathābhyām...; Gv 22.20 ff., iryāpatha repeatedly of physical movements (walking, standing, and sitting, line 22) of ordinary (not

religious) men; LV 9.8 caturīryāpatha-vinayanopavana- (so read, text 'naupavana'-suvardhita-taror (Tib. lus, body, for -taror, implying -tanor), (of the Bodhisattva) who possessed a 'tree' (body?) well-raised in the grove of (by?) exercise of the four modes of behavior; LV 256.18 (śaḍvarṣā bodhisattvo yathā niṣaṇṇa evāsthāt paryāṇkena) na ca Iryāpathāc (all mss. ca iry° or cery°) cyavate sma, and did not abandon the posture (of sitting cross-legged); Mv 1.236.14 (here mss. iry°) = 241.8 (vs) Iryāpatham... sarvābhībhuno (mss. °to) na vijahante (i. e. they walk and stand still when he does, see prec. line); only three, tribhīr Iryāpathair...sthānena caṅkrameṇa niṣadyayā RP 45.18.

Iryāvant, adj. (recorded only in semi-MIndic form Iryavant, with short a m.c.; from Iryā), characterized by proper deportment: LV 113.20 and 114.7 (vss) Iryavantaḥ, n. pl. (of gods); 240.10 (vs) Iryavanto, n. sg. (of the Bodhisattva).

Iṛṣi, or **Iṛṣi** = Skt. Iṛṣyā, *envy* (see § 3.115): LV 75.10 (vs) kāmachandu naiva tasya Iṛṣi (some mss. Iṛṣyā, unmetr., while Iṛṣya would be possible; v.l. also Iṛṣu) naiva hīṃsītā.

Iṛṣu, **Iṛṣuka**, see an-I°.

(Iṛṣyāyate, °ti, is jealous, is envious: Mv II.480.5 (prose) °yase; Śikṣ 62.2 (prose) te pareṣām Iṛṣyāyanti. Must have existed in Skt. since the ppp. Iṛṣyāyita, as nt. nom. act., is recorded; see pw. Denom. from Iṛṣyā.)

Iṛṣyāluka, adj. (= Skt. Iṛṣyālu, *jealous, envious*: SP 429.6 (prose) mā...sattvā Iṛṣyālukā mā matsarīpo...; Samādh p. 53, line 5 (vs; here -ka could be m.c.).

Iśādhara, m., n. of a mountain: Dharmas 125; Mironov for Mvy 4144 (with v.l. Iśādhāra). See under Iśādhara.

U

?ukara- (v.l. udakara-, *utkara-*; cf. *ugra-lipi*), in Mv 1.135.6 (prose) ukara-madhura-darada-cīṇa- (etc.), sc. lipi, a list of various kinds of writing. Senart would em. ukaramadhura to uttara-kuru, very implausibly; the parallel LV passage has *ugra-lipi* which surely represents the same original as this word.

ukirati (m.c. for o-k° = ava-k°; § 3.55), *scatters, throws down upon* (acc.): °ranti naranāyakkottamam Sukh 49.7 (all mss. uk°); 50.3 (mss. ok°, unmetr.; Müller ok° both times).

ukkattati, see *utkattati*.

ukkarikā (= Skt. utk°), a kind of sweetmeat: Divy 500.23, 24, 26 ukkarikāpaṇaḥ (and acc. °ṇam). Cf. *uk-kārika*.

Ukkala, nt. (presumably = Skt. Utkala, *Orissa*; cf. Pali Ukkalā), n. of a locality (adhiṣṭhāna), where Trapaṣa and Bhallika originated; when they visited Buddha they were journeying from the south (Mv III.303.6), presumably homeward bound (so also in LV 381.4-6, where they are described as uttarāpathakau): Mv III.303.4 uttarāpathe ukkalam nāmādhīṣṭhānam. tato ukkalāto...trapaṣo ca bhalliko ca...

ukkarika, nt. (cf. *ukkarikā*), some kind of sweetmeat or delicacy: Mv II.190.6 (prose) anye nānāprakārāṇi khajjakāni allyanti, anye ukkarikāni allyanti, anye modakāni allyanti; III.158.9, 12 (modakāni ca) ukkarikāni ca. (In line 12 v.l. ukvāritāni.)

ukkāsati (MIndic for Skt. utkā°; = Pali id.), *coughs, clears the throat*: Mv II.281.13, 18 ukkāsi, 14, 15 ukkāse (both aor.). See next two.

ukkāsana (nt.; = Skt. utkā°; cf. prec. and next),

Iśādhāra, (1) n. of a nāga, Mironov's reading for Iśā° Mvy 3333; (2) m. pl., n. of a range of mountains (= Iśā°; see under Iśādhara): Śikṣ 246.4 °rā(h).

Iśvara, (1) n. of a rich householder's son in Campā: Karmav 66.9; (2) n. of a Bodhisattva: Gv 442.9.

Iśvaragunāparājītagadhva, n. of a Tathāgata: Gv 380.22; later, in vs, called Iśvarājītagunadhva, 383.14.

Iśvaragupta, n. of a former Buddha: Mv 1.141.4.

Iśvaradeva, n. of (apparently) two Bodhisattvas (in the same list is one an error?): Gv 442.8, 10.

Iśvarājītagunadhva, see *Iśvaragunāparājītagadhva*.

Iśvariya, nt. (= Pali Issariya, AMg. id. or Isariya; penultimate I may be m.c.), *sovereignty*: Mv II.395.6 (vs) na tasya ko pi (by em.; one ms. vi) jane Iśvariyaṃ The Śikṣ parallel, 308.4, has Iśvaratvaṃ.

Iśadhara, m. (= Pali Iśadhara), n. of a mountain (one of the seven ranges surrounding Sumeru; Kīrtel, Kosm. 186): Mvy 4144 (but Mironov Iśā°, with v.l. Iśādhāra). Cf. next, *Iśāmdhara* (Iśam°), *Iśādhāra*, *Iśādhara*. Kyoto ed. text Iśā°, Index 'Iśā° (Iśā°)'.
Iśādhāra, m. (see under prec.), (1) n. of a mountain or mountain-range: Divy 217.12, 14; MSV 1.94.6; (2) n. of a deity (giving rain): Śikṣ 247.7 (or may be Iśā°; samdhi ambiguous); (3) implied by Tib. Instead of Iśādhāra, q.v.

Iṣi, **Iṣit**, adv. (= AMg. Iṣi; Skt. Iṣat; form lacking -t noted only in vss, but regularly in metr. indifferent positions, hence not m.c.), *a little, slightly*; only noted in Mmk, but common there: Iṣimītamukham 133.3; 135.2; °mukhā 236.11; 239.21; Iṣitkāyāvanāmītam 133.6; mahātmā...Iṣi dṛṣyati tatkaṇāt 240.1; Iṣit pracoditā 363.25; in prose, Iṣitprahāsītavadanāḥ 41.22; Iṣid avanāmayet 391.2; others 388.3; 390.22; etc.

a cough, or clearing of the throat: Mv II.418.16 °na-śabdena māro...bhagno; 419.16, 18.

ukkāsita (nt.; = Pali id.), = prec.: Mv II.281.13 (mahāśīmha-) ukkāsitāṃ ukkāsi (repetitions in sequel); 410.4 (bodhisattvena ca) ukkāsitāśabdena bhagno (sc. māro).

[*uktamuṣṭivāt* LV 176.4, error for *rikta°*; see Śikṣ 238.2 (citation from LV) and Bendall's note.]

ukramati (for o- = ava-k° § 3.54), see *avakramati*.
ukṣa, m. (false Skt. for Pali, AMg. ukkhā, each recorded once, cf. Pischel 194, or for Skt. ukhā), *pot, vessel*: LV 324.13 (vs) udaro mūtrapurīṣasamcayo asucokṣaḥ, *the belly is a heap of urine and dung, a vessel of impurities*. Is the masc. gender due to assimilation to udara, in this isolated occurrence?

Uggata, see *Udgata*.

uggam-, **uggir-** (or **uggur-**), MIndic for Skt. ud-g°, see § 2.9.

Ugra, (1) n. of a nāga king, previous incarnation of Buddha: Mv 1.131.5; (2) n. of a householder (gṛhapati; prob. = Pali Ugga, in DPPN no. 5), character in the *Ugrasūtra*, q.v.: Karmav 162.6, 10. See Lévi's note, and Pali AN III.51.

Ugratejas, (1) n. of a former Buddha: LV 5.11 (2) n. of a god (devaputr): LV 39.13 (prose; °tejo, i. sg.); (3) n. of a son of Māra, unfavorable to the Bodhisattva: LV 310.9 °tejā(s), n. sg.

Ugradattaparipṛcchā, n. of a work, = next: Śikṣ 18.18; 37.7; 78.7; 180.1, 14; 192.11; 193.3; 196.7; 198.1; 290.1.

Ugraparipṛcchā, = prec.: Mvy 1396; Śikṣ 11.2;

120.3; 131.10; 315.14; called Ugrapariṣṭhā-sūtra (cf. Ugrasūtra?), Śikṣ 136.1.

Ugra-lipi, a kind of writing: LV 125.22. Tib. drag sul can confirm ugra-; cf. under ukara-.

Ugra-sūtra, n. of a work: Karmav 162.6; see s.v. **Ugra** (2), and Lévi's note. The passage here cited does not occur among the Śikṣ citations from the Ugrapariṣṭhā(sūtra), which may or may not be a different work.

Ugrasena (= Pall Uggasena), n. of a king of Benares, in story of the nāga Campaka (Pali Campeyya Jātaka): Mv ii.177.9 ff.

ucita, nt., merit: Karmav 26.23 yathā hy ucitam nikṣiptam, evam... gacchanti durgatim, for as their merit has been thrown away (laid down), so they go to an evil fate. Contrasts with duritam, sin, in 29.14 yathā duritam nikṣiptam, evam... gacchanti sadgatim. (This specialized use of ucita seems nowhere recorded.)

[**uccaka**, wrongly suggested Divy p. 705, note on 40.10, as contained in vṛṣikoccaka-; read vṛṣi-kocava-, see kocava.]

uccagghati, also °ghayati (= Pali ujjagghati; cf. samcagghati; sometimes written °caghati, doubtless by mere error; c for j is surely secondary but unexplained, cf. Pischel 190, 191, and Wogihara, Lex. 41), laughs at, mocks, sneers at, derides; often with forms of ul-lap- (-lāp-), q.v.: SP 382.12 ye te taṃ bodhisattvaṃ... ullāpitavanta uccagghatavantaḥ (WT uccaggh°), who yelled derisively and laughed at that B.; Śikṣ 12.15 uccagghantaḥ prakrāmeyuḥ, would depart sneering (at not receiving promised food); 13.1 devatā uccagghanti vivādayanti (a Bodhisattva who falls in his duty); 49.12 (prose) evaṃ vijrmbhamānā uccagghanto; AsP 232.(12-)13 (te vijrmbhamānā) hasanta uccagghayanto likhīsyanti; 18 parasparam uccagghayamānā (v.l. °yanto) likhīsyanti; 385.13 anyān... avamaṃsyate uccagghayīsyati ullāpayīsyati kutsayīsyati paṃsayīsyati; 388.19.

uccagghana, nt., and °nā (to prec.; sometimes written with gh for ggh), mocking, laughing at: Mvy 5226 °nam (followed by ullāpanam); SP 482.6 (ya evaṃ) sūtrāntalekhakānāṃ uccagghanam karīsyanty ullāpiṣyanti; LV 431.18 hāsyocagghanavivarjana- (so read for Lefm. °occatyana°); Śikṣ 45.7 uccagghanāṃ tarjanām ca; 185.1 uccagghanāṃ (read -ggh-) sahate, unmananāṃ kutsanāṃ sahate; 271.6 nāsty uccagghanollāpana-dānam, there is no giving with sneers and derisive yells.

uccaṃgama, m. (uccam, adv., = Pali id., see Childers, plus gama, going aloft), a kind of bird: Divy 476.10 ff.; 480.11.

[**uccatyaṇa**, LV 431.18, error for uccagghana, q.v.] **uccataraka**, adj. (cf. Pali uccatara, see PTSD s.v. ucca; Skt. uccatara), higher: Mvy 8603 na nīcatarake niṣaṇṇa uccatarake āsane niṣaṇṇāyāglānāya dharmam deśayīsyāmaḥ.

uccati, MIndic for Skt. ucyate, is said: Mv ii.101.2. **Uccadhvaṇa**, nt., n. of a palace in the Tūṣita heaven: LV 29.14 °jam nāma tūṣitālaye mahāvīmānam.

uccandra-bhaktā, adj., eating at night (? in the last part of the night, if Skt. Lex. definition of uccandra cited in BR is correct; rather, when the moon has risen?): °tāḥ MSV i.15.1 (as an ādinava).

uccalana, see an-ucc°.

uccā- (adv., Vedic), as in Pali in cpds., aloft, on high, high(ly): uccā-praghrītān SP 75.6 (most mss.; ed. uccān pra° with 1 ms.).

uccāvaca-tā (to Skt. uccāvaca), state of being greater or less; variation: Mv i.59.5 antarā ca °tā āyuṣaḥ (sc. manuṣyānām), and between them there was variation of (length of) life.

ucchaṅkha-, **ucchaṅga-**, **utsaṅga-**, cpd. with -pāda (or -caraṇa), (= Pali ussaṅkha-pāda), ep. of a mahā-

puruṣa (esp. Buddha), no. 7 of the 32 lakṣaṇa; orig. form, etym., and mg. obscure; acc. to Pali DN comm. ii.446.28 ff. it means that the soles of the feet can be seen as they walk, because 'the ankles are fixed high'; if from utsaṅga, having feet characterized by a 'lap' (an up-curve under the foot, making the sole visible?). Tib. on Mvy 260 says having the ankle-bone (or, joint of the ankle-bone) not visible (so one Chin. version, and Jap.); but Tib. on Bbh 375.14, cited by Wogihara, having feet not uneven; another Chin. gloss (also cited in Mvy 260, and elsewhere, Burnouf infra) refers the epithet to the knees; Gv 399.24 glosses suvyak-taparamopasobhitopari-pādacchavikūsumagarbhātireka-prabhāsvarā (not very clear or specific). These northern interpretations make the impression of floundering in a morass of ignorance. See Burnouf, Lotus, 573. Forms: utsaṅga-pāda Mvy 260 (but Mironov ucchaṅkha-); LV 106.1; Dharmas 83 (v.l. utsaṅkha-); utsaṅga-caraṇa Bbh 375.14; 378.19; 379.9; 381.10; ucchaṅga-pāda LV 429.13-14; ucchaṅkha-pāda, Mironov Mvy (see above); Mv i.226.16; ii.29.19; 304.19 (the mss. clearly intend this all three times! correct Senart's text); Gv 399.24 (note also v.l. utsaṅkha- in Dharmas 83, above). This form ucchaṅkha is closest to the Pali; the very obscurity of its etymology may argue for its originality.

ucchaṅga, nt. = 2 **utsaṅga**, q.v.; and see prec.

[**ucchata**, Mmk 371.24, 25; 372.13; read ucchrita, or possibly ucchṛta, q.v., cf. 373.12, 21.]

ucchada- (1) (= Pali ussada; = ucchādāna, q.v.), shampooing, rubbing down: KP 152.2 ucchada-snapanaparmardana-bhedana-vikrāṇa-vidhvamsana-dharmāḥ (of the body); (2) in Śikṣ 208.11 -sāntarocchada-paṭikobhaya-kṛtopadhāneṣu paryāṅkeṣu śayitvā; Bendall and Rouse app. understand ucchada as some kind of cloth (cf. ucchadaka); but the preceding sāntara, which certainly goes closely with what follows it, is hard to interpret on that theory, and suggests em. to sāntarottara (q.v.), a cpd. known to Pali; it might mean here... having cushions made on both sides with woolen cloths inside and outside; (3) in Av i.354.10 Speyer's em. is certainly wrong. The ms. is quoted as prāptaucchadakāyaś ca; certainly ucchada = utsada (1), Pali ussada, elevation on the 7 parts of the body which show this feature in a mahāpuruṣa; Tib. mtho ba confirms this. Acc. to Speyer, Tib. has mdun, fore-part, before that word; but surely Tib. read, or intended, bdun, seven, and we must read sapto- for prāptau-; the cpd. means with a body possessing the 7 high places or protuberances (see under utsada (1), and cf. Bbh 375.20 saptoṣṭadakāyaḥ). — Add to (2): my suggestion on Śikṣ 208.11 is made dubious by satarocchada-paṭa (ms.; ed. em. sataracch°), adj., MPS 34.68 and 69.

ucchadaka, m. (? cf. ucchada, utsada, Pali ussada), only noted SP 341.14 (vs) bahu-ucchadakāś caiva bahurūpavicītritaḥ (dattāḥ, viz. to monasteries); Burnouf cousins; Kern elegant objects; Tib. for the pāda reads kun dgaḥ dag dad ḥchag sa byin, in which I cannot discern a rendering of anything which ucchadaka could represent; ḥchag sa = caṅkrama, place of promenade (for monks); neither high places nor cloths seem to fit here.

uccharkara, adj. (subst. ? n. sg. °raḥ; so Mironov; Kyoto ed. ucchargara, ucchakara, var. ucarkara, and in Index ucakara, uccharkara; evidently from ud plus śar-karā, stony (stony ground?): Mvy 9338-9 = (h)gram sa, gram pa; Das cites gram sa, stony, = uccharkara.

ucchava, MIndic (AMG id., cf. Pali ussava) for utsava, festival, festivity: Śikṣ 365.7.

ucchahati, °te, MIndic (cf. Pali ussahati and Pkt. ucchāha = utsāha) for Skt. utsahate, can, is able: °hate Av ii.21.15; °hanti Mv i.27.10, 13.

ucchādaka, m. (cf. next), shampooer, rubber-down: Bbh 379.12 °kaḥ snāpakaś ca.

ucchādāna (= Pali id., also Skt., but see below),

in Mv ii.269.15 and 278.1, ucchādana-(in 278.1 Senart em. āchādana-)-parimardana-svapna- (278.1 supana-)-bhedana-vikīraṇa-vidhvamsana-dharma, ep. of the body; corresp. to Pali anicc'ucchādana-parimaddana-bhedana-vidhvamsana-dhammo, e. g. DN i.76.18, of which I believe the true interpretation was given by Rhys Davids, *Dialogues* 1 (1899), p. 87 and note; ucchādana and parimardana are primarily shampooers' terms, *shampooing and rubbing down* (so Skt.), but with double entente (not recognized in Pali comms.) also *destruction and wiping out*; BR suggested that Skt. ucchādana was MIndic for utsādana, which means both *rubbing down and destruction*; Skt. śātayati, *cuts off, destroys* (n. act. śātana), and root śad-, *fall* (n. act. śādana, *das Ausfallen*), may also be concerned, at least in part; see śātana, used in a cpd. very similar to that of Mv above; parimardana is noted in Skt. and MIndic only of shampooing (so also Mvy 6779), but the verb Skt. parimardati means also *crushes, destroys*. In KP 152.2 ucchada (q.v.) must have been limited to its shampooers' mg., since snapana follows. But in some BHS texts śātana, q.v., is substituted, eliminating that mg. and bringing in exclusively what I (with Rh.D.) regard as the secondary, punning mg. of the Pali cpd. Rhys Davids renders *erosion, abrasion*, admitting that the pun is untranslatable. In American gangsters' jargon, *to rub out* means *to obliterate, kill*. We might render Mv: (the body) *which is characterized by rubbing down ('off'), wiping away ('out'), sleep (or dreams, often symbol of impermanence; here, too, a sort of word-play), breaking up, scattering, destruction*.

ucchādita, ppp. (to Pali ucchādeti = Skt. utsādayati, see s.v. **ucchādana**; ger. ucchādyā recorded in Skt., BR s.v. ucchādana), *shampooed, anointed*: Mv i.213.10 = ii.16.14 (prose) ucchādita-snāpita-vīsada-gātro; i.217.14 °gātram.

ucchādyā, ger. (to *ucchādayati, MIndic for avachād°, § 3.54, cf. AMg. ucchālyā, *covered*, Ratnach., = avachādita), *covering*: LV 227.11 (prose) svavadanāni vastrair ucchādyā (all mss.; only Calc. āchādyā).

ucchitya? seemingly ger.; so mss., Divy 103.22 ... unmadān api prāpnoty ucchitya vā kālam karoti. Ed. em. ucchritya, which seems to make no sense; it means *having lifted, raised up, trans.*, and there is no object here; even if intrans., *having risen*, I do not see that it makes sense. There is some corruption, but I see no good em.

(**ucchinna**, ppp. (Skt.), *cut off*: SP 43.12 (prose) ucchinno 'smi buddhayānād iti vaded, *would say 'I am cut off from the Buddha-vehicle'*. Mss. vary and text has been questioned (Kern, Transl., adopts another reading), but it is supported by Tib. na ni saṅs rgyas kyi theg pa bcad pa ho.)

ucchiraska, adj. (= Skt. ucchiras; Skt. has -śiraska in other cpds., but this form may have -ka m.c.), *with head uplifted*: Jm 119.21 (vs) krodhocchiraskān iṣa kṛṣṇa-sarpān.

[**ucchihiṭvā**, in Mv ii.127.12; 128.16; 130.2 (sādhū ca suṣṭhu ca abhisamkāreṇa) uc°, is a mere graphic corruption for utthiḥitvā (ger. of utthihati = uttiṣṭhati); cf. LV 254.21 and 256.4 utthito, in a parallel passage, and § 2.22. Senart doubtfully assumes that it is 'equivalent' to utthiḥitvā; this form should rather be put into the text.]

ucchu (m.; = Pali id., Skt. lksu), *sugar-cane*: Mv i.241.11 (vs) ucchusamavarṇam (of Dīpaṅkara), *of color like-sugar-cane*. So read also with Senart in same vs i.236.17 (mss. corrupt). And in RP 59.5 (vs) jñānam tatra utpādaye cchu ivātra, we may understand utpādaye(t) (u)cchu, or possibly (i)cchu, as in Pkt.

ucchurita, ppp. (to ud plus Skt. churayati), *beset, bestrewn*: Divy 594.28 (vs) jvālākālāpocchuritormicakram (samudram).

Ucchuṣma, n. of a delty: Mvy 4332.

ucchrta, ppp. (hyper-Skt., if not corruption, for Skt. ucchrita; cf. utsrta), *raised*: SP 235.14 (vs) śuṣkapāmsur itocchrtaḥ (both edd., no v.l.), for ita(s) ucch°; also Mmk 373.12 (= ucchrita 21), see **ucchata**.

uccheda, nt. (m. in Skt.), *cutting off, destruction*: Lañk 10.5 f. (prose) anyathā drśyamāna (= 'ne) ucchedam (n. sg.; or for uccheda plus m. Hiatusbrider?) āśraye (so read with v.l. for °yaḥ), *if the basis (of the universe, or of consciousness) is viewed otherwise, (it is) destruction* (acc. to Chin. cited in note, of *insight*; or, perhaps, simply *ruin, fatal consequences*?). Suzuki *nihilism* (see śāśva-toccheda), but this seems hardly appropriate to this context.

ucchedana; f. °nī, adj. (= Pali id.; in Skt. nt. subst.), *cutting off, destroying, or destroyer*: Jm 103.10 °nī vittavatām kulānām (surā). Same line in Pali Jāt. v.16.27.

[?uccheṣṭum, v.l. ucchreṣṭum, infin., *to send forth, emit, hurl out*: Divy 186.5 (nāgo 'ṅgāravaraṣam) ucch° ārabdhah (against a monk). But ud plus śiṣ can hardly have the required meaning, and the v.l., tho nonsensical, seems to point in the right direction: read utsreṣṭum, from ud plus srj (or a MIndic or false hyper-Skt. form thereof).]

(**ucchoṣa**, (m.; Skt., see Schmidt, Nachtr.), *drying up, extirpation*: Mmk 495.15 (vs) read, sarva (or sarve) ucchoṣam (text sarvecchoṣam) āyānti (meter is thus corrected).)

ucchraya (m.; = samucchraya, q.v.), *body, bodily existence*: SP 145.12 (vs) sa paścime cocchrayi ... (Also used as in Skt. in sense of *height*, e. g. SP 159.9, prose.)

ucchrāpayati (= Pali ussāpeti; VS 23.26 ucchrāpayā, isolated; caus. to ud plus śri; see also ucchrāyayati, ucchrepayati), *raises, sets up*: LV 193.6 (vs) prākāra ucchrāpitā(h); Mv i.176.6 (vs) ucchrāpita-dharma-dhvajā; ii.112.18 patākān ucchrāpayanti; 343.22 (vs) (dhvajāna koṭṭinayutāsahasrā) ucchrāpayetsu (aor.); Av i.384.10 patākāh ... ucchrāpitā(h).

ucchrāyayati (caus. to ud plus śri; = ucchrāpayati, q.v.), *raises, sets up*: Divy 76.6 (yaṣṭir) ucchrāyitā; 77.20; 466.16, 20 śarīrasamghāta ucchrāyitaḥ (in 76.6; 77.20 ed. em. ucchrāpi°).

ucchrepana (nt.; nom. act. to next), *the lifting up*: Bbh 379.1 (bhaisajyam ca) dattvā vyādhy-avanatocchrepanān mātrāsi ca ...

ucchrepayati, °te (= ucchrāpayati, q.v.; cf. prec.; on form see § 38.65), *raises, sets up*: LV 213.18 °pitam valjayantāsamaṃ; 351.7 °pito dharmadhvajā(h); 394.22 (vs) °payasva mahadharmayūpaṃ; 399.19 (vs) °paya ... tathāgatadhvajam; 413.17 (prose) °paya mahādharmadhvajam; Suv 62.8 (vs) °pitam dharmadhvajam (note in prose 90.11 ucchrāyīṣyāsi, v.l. ucchrāpayīṣyāsi).

ucchvāsa-prāśvāsa, m., = āśvāsa-prāśvāsa, q.v.: Śikṣ 42.5.

ucyati (only Vedic, and not quite in this sense; here perhaps back-formation from ppp. ucita, the only form known in Skt. and MIndic), *suits, is pleasing*: Mv i.348.18 (prose) tad yuṣmākaṃ kiṃ varam ucyati, *so what boon seems good to you?*

ujjaṅkikā, some kind of attitude or behavior which monks must avoid in begging food: Mvy 8546 nojjāṅkikāyā (instr.). Tib. hjol thabs su (? perhaps *with robe dragging*, sc. on the ground?); Chin. (here) apparently *pulling at clothes while walking*; elsewhere, acc. to Wogihara, Lex. 41, Chin. *walking on tiptoe*, and so Jap. on Mvy. The pw 7.322 says the 'correct' reading would be ujjagṣikā, and Wogihara, Lex. 41, suggests that the corresponding Pali is ujjhaggikā (or rather, by em. ujjagghikā), Vin. iv.187.16, which means *laughing, derision*, see uccagghati; this seems indeed quite possible.

ujjaṅgala, adj. (= Pali id.; defined DN comm. ii.586.22 by visama, Vv comm. 335.15 by jaṅgalaṃ, lūkha-

dhūsaro anudako bhūmippadeso . . . jaṅgalato pl ukkamsena jaṅgalam, on Vv 84.5, *desert, waste (land)*: SP 233.2 'le prthivipradeśe; AsP 429.4 (prthivipradeśa ya) ūsarā ujjāṅgalā(h); Mv II.207.5, 8 (vss) ujjāṅgalo ca jaṅgalo (Senart, Index, treats ujj° as n. pr.).

ujjighrant, pres. pple. (cf. Skt. Gr. ujjighra; otherwise no form of ud plus ghrā seems to be recorded), *sniffing, smelling* (at food): Prāt 533.8 nojjighrantaḥ pīṇapātaṃ paribhoksyāmaḥ. (Same passage cited from a Steln ms. fragment, La Vallée Poussin JRAS 1913.846, top.)

Ujjitapara (mss. mostly Ujita°; Senart Ujjhita°, which seems implausible), n. of a former Buddha: Mv I.141.2.

ujju, adj. (= Pall id., beside uju; Skt. rju; cf. next, rju, and anujjuka), *straight, right*; usually in vss where jj could be m.c., but once in prose in Mv III.225.1 ujjucittā; the rest in vss: Mv III.436.3 'gateṣu; LV 133.20 uju karitva kāyaṃ; 138.20 uju-bhraṣṭā; 295.8 sadojjupraṣṭho (so read; = sadā uju°).

ujjuka (= prec., q.v.; also rjuka; Pall id., beside ujuka): SP 125.14 (vs) dṛṣṭim kurvāmi ujjukāṃ; in SP 324.2 ms. K' indicates ujjuka for text -rjuka (rj°).

[Ujjhitapara, see Ujita°.]

Ujjhebhaka Tōnehāra, n. of a king: Mv III.382.10-11 (prose); called Tōnehāra 386.9 (vs).

-ujñā-ka, lfc. Bhvr. (to *ujñā = Pall uññā for Skt. avajñā; see § 3.55), *contempt*, in a-śaṭh'-ūjñākāś ca (ū may be in samdhi for a-u), *free from deceitfulness and contempt*: Dbh.g. 6(342).21.

uṭṭāṅkikā, some kind of attitude or behavior which monks must avoid in begging food: Mvy 8545 noṭṭāṅkikayā (instr.). Tib. brañ bas (? brañ *breast*; also *dwelling*); Chin. (here), perhaps *walking with the palm of the foot* (? or, *with hands touching the feet*?); acc. to Wogihara, Lex. 41, another Chin. renders *limping* (*das Hinken*); Jap. *squatting* (at the entrance of a house).

uḍaya (m. or nt.; = AMg. id., Skt. uṭaja), *hut*: Mmk 37.3 ekānte uḍayaṃ kṛtvā prativastavyam; 83.5; 106.21; 113.18; 121.20; 145.19; 524.19; 573.18.

uḍigalla (or oḍi°?), only in gūthoḍi°, q.v. See Lévi's note, Karmav (22-) 25 f., where Dravidian origin is suggested: Telugu oḍagala-vādu (= Hindi -wāla), *sweeper* (in the Indian sense, cleaner of toilets); Tamil oḍuḡāl, *conduite d'eau*.

uḍḍara-, in 'ra-dharma-vihāriṇam (acc. sg.), Thomas, ap. Hoernle MR 119, cf. 121 note 22 (from Ratnarāśi Sūtra), conjecturally rendered (*practising*) *heretical* (principles).

Uḍḍiyāna = Oḍḍiyāna: Sādh 361.16.

Uḍḍiyānaka = prec.: Māy 97 (see Lévi p. 105 ff.).
? **utacchiyam**, Ud xviii.22, is prob. a mere corruption: yo rāgam utacchiyam aśeṣam = Pall Sn 2, yo rāgam udacchidā aśeṣam, *who has cut off passion without remainder*. If a substitute for ud-acchidat is intended (which should end in a long syllable; *yam?), it would seem to show t for d (by hyper-Sktism? § 2.29) and y for the second d (Pktic). I do not understand Chakravartī's note.

utapta(vant), m.c. for Skt. utta°, *glowing* etc.: utapta Dbh.g. 41(67).10; 'ta-vatī Śikṣ 337.12 (= uttap° 7, where meter also requires uta°).

utittira, onomat., a sound said to be uttered exceptionally by a tittira bird; see MSV I.118.10; 120.18. (Tib. says only a *different sound*.)

utkaca, adj. (in Skt. rare and doubtful in mg.), *with hair standing up*: Mvy 9197; Bhik 28b.4; MSV III.7.14 (see s.v. prakaca).

Utkāṭa, m., nt., or 'tā, f., n. of a town (*droṇamukha*, 'kha, q.v.): Mvy 5285 'to nāma droṇamukham; Divy 620.12 'tām nāma droṇa° (acc.), 28 utkaḍadroṇamukhyam; 621.10 yenotkaṭam droṇamukham (nom., nt.), 19 'tān

(abl.); fem. 620.21 'tām nāma droṇamukham (acc.), 'tā 26. From a verbally close Pall parallel DN I.87.6 it appears that the town called in Pall Ukkatthā (see DPPN) is the same; see Puṣkarasārīn.

utkaṭṭati, or (MIndic) ukka° (see s.v. kaṭṭati), *takes out*: Mv III.158.13 yamalakāto (see yamalaka) modakam ukkaṭṭetvā; 431.7 tam bhāṇḍam sarvaṃ ukkaṭṭitam (sc. from a river); in Mv II.249.11 read mama hṛdayo udumbare utkaṭṭito sthapito (Senart with one ms. utkaṇṭhito, v.l. utkarito; in the other two passages above Senart em. ukkaḍḍh-).

utkaṇṭhati, and ppp. utkaṇṭhita (cf. next; in Skt. only *longs for*; *longing*; but Pall ukkaṇṭhati also is *annoyed*, 'hita *annoyed*), *is annoyed*; *annoyed*; the ppp. in Mv II.272.7 rājā śrutvā utkaṇṭhito evaṃ jāto, *the king, hearing (this), became annoyed, as follows* (here certainly not *desirous*!); similarly II.274.11 so utkaṇṭhito (context makes *desirous* impossible). In Bbh 193.6 (tair bodhi-sattvaḥ lūhaḥ stokair asatkṛtya dhandham) ca labdhair notkaṇṭhyate na paritasyati, prob. *is not made annoyed* (pass. of caus.). There may be other cases; many are ambiguous.

utkaṇṭhā (see prec.; Pall ukkaṇṭhā), possibly *annoyance, mental distress*: AsP 494.8, see s.v. paritāsana.

Utkarika, n. of a merchant: Divy 227.26 tatānāyaraś cotkariko nāma baṇig . . . Cf. Otkarika (the same person as Utk°). There seems to be no reason to connect this n. pr. with aukarika (okkarika), qq.v., as has been assumed by Feer, Speyer (on Av, Index, s.v. okkarika) and Cowell and Neil (Index to Divy). But perhaps we should read cautk° in 227.26 and assume Otk° as the name.

utkarṣaṇa (nt.), 'nā, and 'nā-tā (= Pall att-) ukkaṃsana, 'nā; cf. next), *praise, laudation, exaltation* (regularly of oneself, or one's own): LV 32.14-15 ātmān-utkarṣaṇa-tā (i. e. ātma-an-utk°); KP 1.15 (vs) ātmotkarṣaṇi (loc.); 135.6-7 (prose) ātmaślotkarṣaṇā; Bbh 158.4 ātmotkarṣaṇā; Śikṣ 126.6 svapakṣotkarṣaṇa-(vacana).

utkarṣayati (cf. prec.; not in this sense Skt.; = Pall ukkaṃsati, 'seti), *exalts*, i. e. *praises*: gḍve-, Śikṣ 197.10 sace cañcalendriyo (rājā) bhavati, utkarṣayitavyam (sc. bhikṣuṇā), *if (the king) is flighty (unstable), praise must be bestowed* (saying: It is very meritorious on your part that your kingdom contains so many worthy monks and brahmins who live undisturbed by thieves etc.). Acc. to Bendall, Tib. has bstan par bya ḥo, and accordingly Transl. renders 'the Brother should admonish him' (more exactly, the Tib. means *elucidate, make intelligible*). But I do not see how the BHS word can mean this. The mg. of the Pall word is appropriate here; by encouraging flattery the king is to be strengthened in a good course.

utkarika, m., the expression *evam*: Mvy 7618 = Tib. de bzhin no zhes bya ba (Chin. similarly). There is a var. udgārikah (cf. Skt. udgāra, *sound, utterance*?), but Mironov utkā° without v.l. I do not understand the etym. (ut-kr, 'karoti, or 'kirati?).

***utkāreti** ('rayati, 'rati?), ger. 'ritvā, *having emptied*: Mv I.327.3 (prose) (bhājanāni . . .) pūretvā utkāritvā, *having filled and emptied the pots*. The mg. is clear; etym. ? to utkirati? Senart em. utkirivā, without good reason.

utkāśa, m., see next. Perhaps utkāśaḥ, alone, is to be read in this sense for text utkāśaḥ in Gv 307.23 (prose); after a Tathāgata's parinirvāṇa, by a follower of his, udvegasaṃjñananārtham dhārmika utkāśaḥ (i. e. 'śaḥ?) kṛto 'bhūt: aho bateyam . . . mahādharmolūkāntardhāsyatīti saṃvegajananīyā kathā kṛtā. But cf. utkāśa.

utkāśana-śabda, m. (ud plus kās; cf. next), *conspicuous, vigorous pronouncement* (so Tib. on Mvy): Mvy 2799; Divy 517.25 bhagavatotkāśaśabdah kṛtaḥ . . . parivrajako (26) bhagavata utkāśanaśabdam śuśrāva; also 27.

utkāśa-śabda, m. = prec., q.v.: Divy 517.25. See also utkāśa, m., perhaps used in this same sense.

utkāsa, (1) (m.), *clearing of the throat* (= Skt. *utkāśana*): LV 416.11 (vs) *utkāśaśabdu nāpi śrūyati tan-muhūrtam* (mss. vary greatly, but Tib. *lud pañ sgra* confirms this form and mg.); (2) (m. *utkāśa*), see s.v. *utkāśa*; if the theory there stated be rejected, the word would have to be classed with (1) and would seem to mean something like *hemming and hawing*, or rather *ominous sound* (calling attention to the future disappearance of the dharma), in Gv 307.23.

-utkīra, m. (in Skt. adj., *aufhäufend*), *heap, something thrown or dug up*, in *mūṣi-utkīra*, see s.v. *mūṣi*.

Utkīlaka, m., n. of a mountain: Divy 450.9, 11; 455.28, 29.

(utkīlayati (= Skt., pw 7.322, also 1.220 *utkīlita*; wrongly defined in Divy Index and for Divy passage in pw 7.322), *opens*: Divy 528.9, 11 *nagaram* (a stronghold of ogresses) *utkīlayitvāyatra gacchatha* (11 *gatvāvasthitāḥ*), *having opened up the city* ...; Mmk 395.19 *sādhakeccchayā utkīlayati mocayati yathāvyavasthāyām upasthāpayati, opens, frees*, etc.)

utkuṭa (?reading stated in note to be 'not clear'; cf. *utkuṭuka*?), seems to designate some kind of entertainer: Śikṣ 330.16 (vs; after *naṭa-nartaka jhallaka-mal-lāḥ*) *utkuṭa-sobhika-hāra* (qq.v.) ... (Tib. cited as *bzhugs*; not clear to me.)

utkuṭa-sthāyin (cf. prec. and next), lit. *remaining in a squatting position* (?), designation of certain ascetics, app. Ājivikas (cf. note in ed., and 332.1): "yina ekacarāṇām Śikṣ 332.7.

utkuṭuka, adj. (cf. *utkuṭa*-; acc. to BR, occurs in Skt. (*Suśruta*) only as *utkaṭuka* or *utkuṭaka*; the Pali form is app. only *ukkuṭika*; AMg. usually *ukkuṭua*, "duga, "dugā, but also *ukkaṭuya*), *squatting on the heels* (see PTSD s.v. *ukkuṭika* for detailed description); as adj. applied to persons, to postures, also in comp. either adjectivally or adverbially; adv. *utkuṭukam* (?), "kena, in *squatting posture*: "kā nīṣaṇṇa (n. sg. f.) Av i.315.11; "kāṃ nīṣādayitvā Bhik 16a.1 *having made her sit squatting*, but in 10b.3 "ṭukena nīṣadya, *sitting in a squatting posture* (adv.); in 10a.4 "ṭukāṃ nīṣādyā, in sense = 16a.1, "kāṃ either adv., or MIndic (or corruption?) for "kāṃ; "kena adv. also Mv i.144.10 (na ...) *bodhisattvā mātuḥ kuṭṣigatā utkuṭukena* (so read, Senart "ṭakena, mss. *utkutumbakena*) *pārśvena vā yathā kathameid vā sthitā bhavanti* (but *paryāṇkam ābhūmjitvā*); in i.213.7; i.16.11 situation is the same, but adj. is used, na *utkuṭuko* (so Senart with both mss. i.16.11; in i.213.7 Senart "ṭiko, but one ms. has -uko); in cpds., Mvy 6709 "kāsanam, Tib. *tsog tsog por*; 9275 "ka-sṭhaḥ, Tib. *cog* (read *tsog*) *bur*; see next; "ka-prahāṇam (see this), an ascetic exercise, = Pali *ukkuṭika-(p)padhāṇam*, Mv iii.412.17 (vs) = Divy 339.24 = Pali Dhp. 141; "ka-sṭhaṇḍila-śayanāṇa ca LV 249.4, *and by sleeping in a squatting posture or on bare ground*; 258.15 (vs) *utkuṭuka-dhyāyī* (so read with best mss., metr. superior to Lefm.'s reading *utkuṭa-dh*), *meditating in a squatting posture*; "ṭuka-sṭhitena, adv., *while sitting in a squatting posture*, Bbh 153.12; 181.20.

utkuṭukikā (to prec.), *squatting posture*: Mvy 8548 *notkuṭukikayā* (instr.); Tib. *rtsoḡ* (read *tsog*?) *bus ma yin*. (Jäschke and Das record *tsog pu*, *squatting*; the French Catholic Dict. *tsog pu* or "bu; see prec.)

utkubjāpayati, caus. (to Pali denom. *ukkujjati*), *causes to be set (right side) up*: "yīṣyatha MSV iv.140.15.

utkumbhati, prob. *rears* (of a balky horse; so guessed from context): KP 108.2 (*yatra* ...) *asva(h) skhalati utkumbhati vā khaḍunka-* (q.v.) *kriyā vā karoti, when a horse stumbles or rears or acts viciously*. Tib. seems to have no correspondent for this word; the several Chin. versions, likewise, fail to clarify it; they seem to have only two verbal expressions for three of the BHS.

utkūla, adj., *high, rising*; only with *nikūla*, *low*,

descending, and usually in cpd. *utkūla-nikūla* (cf. Pali *ukūla-vikūla*, interpreted as *high and low*, AN comm. ii.35.21), *high and low*, hence *uneven*: Mvy 2708 "lam, and 2709 *nikūlam* (the Tib. definitions, *šaṅ nam soṅ 2708*, *ḥbar ḥbur ram mtho dman 2709*, seem to refer confusedly to the pair of words together, and mean *uneven, high-and-low*); LV 77.17 *utkūlanikūlās ca prthivipradesāḥ samāḥ samavasthitāḥ, and the high-and-low (uneven) places became even*; 272.17 *utkūla-nikūla-sama-karaṇa-gaṭṭh* (of the Bodhisattva's gait), ... *making even places that were uneven*; MSV i.14.19 (as an *ādinava*). The cpd. *utkūla-nikūla* occurs VS 30.14, where it is unexplained in comm. and not definable by context; *utkūla* occurs once or twice besides; *nikūla* is hardly recorded otherwise, and seems to be unknown in MIndic (Pali has *vikūla* instead, above).

Utkūlaka, m., n. of a mountain (= *Kūlaka*, q.v.): Divy 450.10. Cf. preceding.

utkrṣṭataraka, adj. (compv. of *utkrṣṭa* plus *ka*), *rather superior*: Bbh 16.8 (prose) *utkrṣṭatarakebhyo guṇebhyo na vicchandya* ... *nihinatarakeṣu guṇesu samādāpayati*.

utkrṣṭikā, prob. *cocking or throwing back or up* (of the head): Mvy 8541 *notkrṣṭikayā*; Tib. (mgo *mi gyog*, *head not covered*; or) *mgo mi brdze* (= our def.), "kā-kṛta, *one who has adopted the above attitude*: Mvy 8607 "kṛtāya (Tib. only *brdzes*, or *rdzes*, *pa*, as above); Prāt 536.4 "kṛtasya (but here Chin. is said to mean *qui a la poitrine découverte*).

utkoṭana, nt. (see below), or (var. in Kyoto ed.; and Mironov without v.l.) *khoṭana*, nt.: "nam Mvy 8423. Both form and mg. obscure; occurs between *bhikṣu-paiṣunyam* and *duṣṭhulārocanam*. Tib. *skyo ṣhogs* (var. *brñogs*) *byed pa, causing quarrels*; Chin. *disturbing the saṃgha*; Jap. *raising questions about a matter already decided*. The last implies derivation from *utkoṭayati*, q.v. Skt. has nothing helpful on either reading. Pali *ukkoṭana-ka*, Vin. ii.94.7, means *reopening a settled question* (wrongly PTSD), just as the verb *ukkoṭeti* seems always so used. But *ukkoṭana* is defined by DN comm. i.79.30 as *taking bribes* (to obstruct justice), which finds support in AMg. *ukkoḍā, bribery* (Ratnach.), and seems to fit better the Pali occurrences; it is always found in a list of instances of trickery and deceit (typical is DN i.5.22 *ukkoṭana-vañcana-nikati-sāciyogā paṭivirato*); cf. the Skt. root *kuṭ*. If *khoṭana* (Skt. Gr., *limping*) is the true reading, I know of no plausible interpretation.

utkoṭayati (= Pali *ukkoṭeti*; cf. prec.), *reopens a question already legally settled*: Prāt 503.4 (*yaḥ punar bhikṣur jānam saṃghena yathādharmam*) *nikṣiptam adhi-karaṇam punaḥ karmaṇy utkoṭayet, pātayantikā*.

utkrōśa, m. (to *ut-kruś*; nowhere recorded except as n. of a bird), *outrery*: LV 230.5 (vs) *utkrosu* (n. sg.) *mukto*, and 8 *utkrosu* (acc. sg.) *kṛtvā aho mama ekaputro*; 232.20 (vs) *utkrosu* (mss. *utkrāsu, utkāsu*) *kṛtvā dharaṇitāle nirasto*; Gv 326.6 *maḥāntam ārtasvaram utkrosām akāṣuḥ*. Uncertain is Divy 453.21 (in a list of five individuals who sleep little at night) *utkrōśa* (v.l. *utkoṇa*) *ṛṇi*; possibly *a debtor in case of an outcry* (made against him by his creditor? understanding *utkrōśe*). But Tib., as translated in the note p. 709, is said to render *utkrōśaḥ the red duck* (see below; in Skt. a bird, *Seeadler*), and seems to omit *ṛṇi*; probably read for this *prāṇi* (below). Divy Index *watchman* (?); implausible; PTSD compares this word with Pali *ukkuśa*, a bird, apparently *osprey* (= *kurara*). Lacuna in this story MSV i.149.10; N. Dutt, on basis of Tib. *srog chags* (*living being*) *nur pa* (*red duck*), conjectures *utkrōśa-prāṇi*. Should not Tib. be corrected to *ṇu ba, weep(ing)*, = *ut-kruś*?

utkrōśate (not recorded in this sense), *cries for, demands* (alms): Divy 473.11 (Sakro ...) *dvāri sthītvā bhalkṣyam utkrōśate*.

utkrośana (nt.; = **utkrośa**, q.v.), *outcry*: Gv 326.21 mahāntam ārtasvaram utkrośana-śabdaṃ śrutvā.

utkrośayati (denom. to AMg. ukkosa, see below), *exalts, magnifies*: AsP 419.4 ātmānam utkrośayati parāṇ pamsayati. The AMg. ukkosa is derived by Sheth and Ratnach. from utkarṣa (or utkrṣṭa) and defined as adj., *highest, supreme*, or, as n., *pride*. If this is the true etym., our word would be a hyper-Sktism, by false etym. Possibly, however, the AMg. word may really represent a Skt. *utkrośa, which, like Eng. *a crying-up*, could conceivably have meant *glorification*. To be sure I find no record, otherwise, of such a mg. in any deriv. of ut-kruś.

utkṣipāṇa (nt.; from ut-kṣip plus -ana, but new MIndic formation, like Pali ukkhipāṇa; cf. Skt. utkṣepāṇa), *lifting up*, nom. act.: LV 114.10 (vs) caraṇotkṣipāṇe, in the lifting of their feet.

utkṣipati (Skt. in mg. *lifts up*, etc.), (1) *lets up* in sense of *permits to ascend*, opp. **nikṣipati**: LV 186.(12)–13f. ekaikasya ca prāsādasya sopānāni pañca-pañca puruṣa-śatāny utkṣipanti sma nikṣipanti sma (*let go up and down*); teṣāṃ tathotkṣipyamāṇānām nikṣipyamāṇānām ca śabdo 'rdhayaṇe sūryate sma; (2) (= Pali ukkhipati) *suspends* (from the order of monks); ppp. utkṣipta: Bhik 29b.1 utkṣiptānuvartaka (see **anuvartaka**); similarly Mvy 8480 utkṣiptānuvṛttih, the following (cleaving to) a suspended (monk), so Tib. spaṇs pañi...; (3) *averts* (the senses, particularly the eyes, from forbidden objects): Divy 278.29 indriyāny utkṣipati, and in the following lines; indriyāny utkṣipyāvasthitāḥ MSV iii.18.11, *stood averting their eyes* (in embarrassment); in this sense = Pali (indriyāni) okkhipati from avakṣipati, see **avakṣipta**; apparently BHS utkṣ° is false Skt. for MIndic okkh°; acc. to Chin. (*eyes not cast to one side*), anutkṣiptaḥsu Prāt 529.10 would belong here; curiously the Pali equivalent, Vin. iv.186.29 okkhittacakkhu (note lack of negative!), appears to mean *with downcast eyes*, which the old comm. interprets by observing that it is a sin to enter a house or sit down *looking around at this or that* (tahaṃ tahaṃ olokento), so that okkhittā, as opposite of this, would mean essentially the same as BHS an-utkṣipta- as interpreted by Chin. But for this evidence, an-utkṣipta- might be interpreted, in accordance with Skt. usage, as *not lifted up* (thus in another way = okkhittā-).

utkṣiptaka, m. (°pta, see prec. 2, plus specifying -ka; = Pali ukkhittaka), (a monk) *that has been suspended*: MSV ii.113.12, 15, etc. Read this for utkṣepaka(-tva) MSV iii.67.11, 12; cf. 69.6.

utkṣepaka, m. (= Pali ukkhepaka, Vin. i.338.24 ff.; to **utkṣipati** 2 with -aka), *one who moves suspension* (of a monk): MSV ii.177.6 ff.; 191.7 ff. See prec. for MSV iii.67.11, 12.

utkṣepāṇīya, adj. (gdve., to **utkṣipati**, 2; = Pali ukkhepāṇīya, with kamma), with karman, (*ceremony*) of *suspension* (from the order): Mvy 8646 °ṇīyam (doubtless supply karma); Divy 329.10 kurutāsyotkṣepāṇīyam (so text) karma; Bhik 28b.4 yasya bhikṣoḥ samagreṇa bhikṣusamghenotkṣepāṇīyam karma kṛtam; MSV ii.176.4; 201.13; penalty for refusal to recognize or correct sins, MSV iii.28.10 ff. (as in Pali Vin. ii.21.21 ff.), or for heresy, ib. 30.9 ff.

utkṣepa-lipi, n. of a kind of script: LV 126.5; followed by **nikṣepa**°, **vikṣepa**°, and (6) **prakṣepa-lipi**; also, line 7, utkṣepāvarta-lipi, and (in some mss., supported by Tib.) nikṣepāvarta-lipi. All these terms seem to be intended to refer to the shape of the letters, rather than to the countries where they are used. It is hardly possible to guess what the author meant by them, and the woodenly literal Tib. translations give little help; Tib. renders utkṣepa, gdveg pa, *elevation* (and āvarta, skor ba, *turn*); nikṣepa, bzhaḡ pa or bzhog pa, *putting down*; vikṣepa (which Tib. transposes to the point in line 6 where Lefm.'s

ms. A has it), rnam ḥthor, *scattering*; prakṣepa, bsnan pa, *addition, increase*.

utkhalati, see **utskhalati**.

Utkhalin, m., n. of one of the 16 devaputra guardians of the Bodhimaṇḍa: LV 277.12. (Tib. ut-ka-li.) Cf. next.

Utkhalli, or (v.l. supported as to vocalism by Tib. u-khu-li) Utkhuri, n. of a goddess, attendant on the Bodhisattva in his mother's womb: LV 66.8. Cf. prec.

utkhāṭayitar, m. (cf. Dhātup. khāḍayati = bhedane?) is there some confused relation to Pali ukkheṭṭita, Vin. iii.97.21, *abandoned?*, one who causes to depart from (abl.), to abandon: Gv 462.23 (kalyāṇamitrāṇi) ... °tāro lokaniketāt (sc. for a Bodhisattva).

Utkhuri, see **Utkhalli**.

utta, implied in (duḥkhena) cotto LV 133.16; read either cāto = ca-atto, with ms. A, or cārto = ca-ārto (one ms. cited as cortto); Foucaux *affecté par la douleur*, which must be substantially the meaning.]

-uttaka, adj. ifc., perhaps *made, produced*: Mv ii.457.14 (prose) hastiśālāya paṭalāni ghanāni mahantāni bahujaṇa-uttakāni, (when a fire had broken out in the elephant-stables) ... the thatches of the elephant stable, thick, great, made by many people ... This assumes a ka-extension of AMg. -utta in deva-utta, bambha-utta, *produced (created) by (the) god(s), by Brahmā* (see citation in Sheth s.v. utta). The origin of the word is obscure; Sheth and Ratnach. regard it as identical with Skt. upta, *sown*. Senart has no suggestion as to mg. or etym.

uttanūruha, adj. (ut plus tanu°), *with hair erect* (thru joy): Jm 204.18 mudottanūruhāḥ.

uttapta, ppp. (to Skt. uttapati, cf. BHS uttāpayati), orig. (and in Skt.) *purified by fire* (of metals; so also BHS, suvarṇam uttapam Mv i.165.2); here fig., *purified, pure*, of food: uttapottaptair upakaraṇa-viśeṣair MSV iii.19.20; 134.10; of mental and abstract qualities, Mv i.106.1 uttapta- (so mss., Senart em. °tam) jñānam teṣāṃ pravartate; LV 8.2 smṛti-mati-gati-dhṛty-uttapta-vipula-buddheḥ, of vast enlightenment purified by ...; 11.6 prāmodyottapta-vipula-smṛti-saṃjanane; uttapta-kuśalamūlās te Suv 5.4; °ta-kuśalamūlena 159.6; 167.9; 171.12; °tam (mss. uptam, but Tib. and Chin. render uttapam) kuśalamūlam 172.11; °mūlānām Gv 268.3; uttapṭaḥ Mvy 1816, where context suggests *earnest, strenuous*, and one of three Tib. renderings, sbyahs pa, means primarily *purified*, but also *exercised, trained*; **uttapta-tā**, abstr., *state of being purified*, LV 422.1 (vs) tena hitakareṇa uttap-tatā-prāpta (so read, as cpd.) bodhiḥ sīvā, ... *attained thru being purified*.

? **Uttaptarāṣṭra**, Senart's em. at Mv i.139.13–14 for mss. Āttapta°, Āttapta°, see s.v. **Āttapta**°. But the em. may be right: *having a pure rule or kingdom*, see **uttapta**.

Uttaptavīrya, n. of a previous incarnation of Buddha: RP 22.20.

Uttaptavaiḍūryanirbhāsa, n. of a former Buddha: Sukh 5.19.

Uttaptaśrī, n. of a kalpa: Gv 447.3.

uttama (1) (nt.?), *top part* (of a building), *roof* or *top story*: Divy 321.17 (yuvatayo) rodanti veśmottame; (2) (m. or nt.; = Pali id., see PTSD s.v. kāsika), *upper garment*: kāsikottama-dhāriṇaḥ (mss. °vāriṇaḥ) Mv i.296.4. In Pali also, apparently, only after kāsika; (3) m., n. of a nāga king: Māy 247.27.

Uttara, m. (and nt., see 8) (1) n. of a former Buddha: Mv iii.239.2 f.; (2) n. of a follower of the Buddha Kāśyapa, who later became Śākyamuni: Av i.239.7; ii.23.5; 51.8; 88.1; referred to MSV i.217.13 as if concerned in the story of (Nandipāla) **Ghaṭikāra**; also MSV i.261.20; (3) n. of a maharṣi (perhaps = 1 or 2?); Śikṣ 189.9; (4) n. of a brother of Nālaka Kātyāyana: Mv iii.382.14; 383.1; (5) n. of a youthful (māṇava) follower of King Prasenajit (cf. DPPN Uttara 10); Divy 156.10 ff.; (6) n. of a mer-

chant of Rājagṛha who became a Buddhist disciple and whose mother became a preṭi (cf. DPPN Uttara 7): Av 1.261.11; a like story of an Uttara of Śrāvastī, MSV iii.19.18 ff.; (7) n. of a nāga king (cf. **Uttaraka**): Mv 3261; (8) nt., n. of the Buddha Maṅgala's city (= DPPN Uttara 19): Mv 1.249.2; described in the following.

Uttaraka, n. of a nāga king (cf. Uttara 7): Māy 247.27.

uttarakalā, app. *further, higher art*: Jm 208.2 suttara-kalānām kalānām. No clue has been found as to precisely what is meant.

Uttarakuru, if Senart's text is right, in Mv i.103.10 designates an *inferior* region or people in which successful Bodhisattvas are *not* reborn: "ruṣu nopapadyanti (along with pretas, asuras, and animals). But mss. all vary: utte ca kuruṣu, uttame ca kuleṣu, (one only) uttara ca kuruṣu. Doubtful. As n. of one of the dvīpas, see **dvīpa**.

uttarakuru-dvīpa-lipi, a kind of script: LV 126.4 (Tib. indicates omission of dvīpa).

Uttarakururāja, n. of a former Buddha: Mv i.140.3.

Uttarakaurava, adj. with manuṣya, *inhabiting* (the dvīpa) **Uttarakuru**: Divy 215.28 ff.

(**uttaraṇa**, nt. [as in Skt., e. g. saṃsāra-samudrottaraṇa, BR s.v. **uttaraṇa**], *rescue, salvation*: listed Mvy 1751 as one of the synonyms of śaraṇam, esp. as applied to the Buddha [follows tārakaḥ, followed by paritrātā].)

uttarati, false-Skt. for Mndic (Pali) otarati = **avatarati** (§ 3.54), *arrives at*: SP 302.7 (vs) śrutvā ca (sc. jñānam) adhimucyante uttaranti ca ... (one ms. only cited as otaranti; WT utt° without v.l.).

Uttaradatta, n. of a Bodhisattva: Gv 443.4.

uttaram, see s.v. **uttari**.

Uttaramati, (1) n. of a **śatpuruṣa**, q.v.: SP 3.12; (2) n. of a Bodhisattva: RP 1.12; ŚsP 6.12.

uttara-manuṣyadharmā, see s.v. **uttari**.

Uttaramantrin, m. pl., n. of a people: Mvy 3056.

Uttaramānuṣa, n. of a nāga king: Māy 247.26.

uttaram-manuṣyadharmā, see s.v. **uttari**.

Uttaraśrī, n. of a gandharva maid: Kv 5.18.

Uttarā, n. of a girl, servant of **Sujātā**: LV 268.7 ff.

uttarāgamaṇa (nt., or m.; *uttara plus 'āg'*), *subsequent arrival* (in the world), i. e. *rebirth*; *future incarnation*: Mv 1.189.1 (vs) 'ne (in a new incarnation) kulavā mahesākhyo ... so copapadyate.

uttarāpathaka, adj. (or subst.; from °patha plus -ka), *of the north country*; *one who lives in it*: LV 381.4 (prose) °pathakau dvau bhrātaraṃ trapaṣa-bhallikā-nāmakau; Mv ii.175.4 °pathakam bhāṣyam, *northern dialect*; 6 °pathakā vayam. (They came from Taxila, 7 takṣāṇlāto.)

uttari (apparently the usual form; also **uttarī**, chiefly if not wholly m.c.; **uttariṃ**, once **uttarīm**; **uttare**, °reṇa; possibly **uttaram**, but use of this as separate adv. uncertain; in prior part of cpds. **uttari-**, °re-, °ram-, besides normal Skt. **uttara-**; Pali apparently only **uttariṃ** as separate word, **uttari-** in prior part of cpds, besides **uttara-**) adv., and prep. or postposition with abl. or gen., *further, beyond*, of time, space, number, etc.; synonym of **bhūya**; all the forms enumerated seem to be equivalent and interchangeable to the extent indicated above; none seem recorded in these uses in Skt. or Pkt. acc. to the dictionaries; once **uttari** may be intended as n. sg. m. of an adj., Bbh 102.15 (prose) na ebhya uttari na ebhya bhūyān anyo hetur vidyate, *no other cause is found beyond these, greater than these* (cf. the next passages); with dependent abl., usually atas, tatas: nāsty ata uttari nāsty ato bhūyaḥ (cf. prec.) Bbh 25.17 (prose); nāta uttari nāto bhūyaḥ 36.18; (cf., without dependent, *kutaḥ punar uttari kuto bhūyaḥ* 297.22; *tatottari* (m.c.?) *agaṇiyu tasya āsit samghas* ... SP 192.7 (vs; for *tata uttari*), *beyond that* (number), *incalculable was his assembly*; *ataś*

ca bhūya uttari viśiṣṭatārām (both edd. as cpd. **uttari-vi**) ... pūjām kariṣyāmi SP 412.3 (prose); *tata uttari* (of time) SP 160.4 (prose); *ato 'py uttari* (of serial numbers) LV 148.12 (prose, and repeatedly in sequel); *tatottari* LV 154.7 (prose! for *tata ut*); *tata uttarīm* (this form is isolated) *bahukalpaṃ Dbh.g. 17(353).17, many kalpas beyond this*; *ata uttari* Gv 104.25; LV 239.15 (both prose; to LV corresponds Mv ii.119.5 and 120.16 where **uttari** has no dependent form); *ato ca uttari* Mv iii.55.15 (prose); *tato vottari tiṣṭhet Sukh 4.12* (prose), *or should remain* (a time) *beyond that*; *ato bahū uttari lokadhātu Sukh 46.1* (vs); *varṣaśatam vā tato vottari* Gv 522.6 (prose); *tata uttare Dbh 48.15* (prose); *atottareṇa LV 172.21* (vs; for *ata ut*); *uttari manuṣyadharmād ... jñānadarśanaviśeṣam śākṣātkartum* (263.11 'śeṣaḥ śākṣātkṛto) LV 246.16; 263.11 (both prose; cf. the cpd. **uttari-manuṣya**° below), ... *beyond human conditions*; with dependent gen., *mama uttari yo* (ed. **uttariyo**) *viśiṣṭo LV 119.3* (vs), *who is distinguished beyond me*; *naitasya* (ed. *ne*) *ācariya uttari LV 125.5* (vs), *there is no teacher higher than he*; *tasyottareṇa Mv 1.2.2*, Senart em., but read with mss. **pratyot**°, q.v.; 1.250.5 (śloka vs) *dīpaṃkarasya atottareṇa* (see this; bad meter), prob. read °karasyottareṇa, which may mean °sya-ut°, *after Dīpaṃkara*; *uttareṇa Valrambhasya mahā-samudrasya Divy 105.29* (prose) *beyond* ...; adv., without dependent: form **uttari**, **uttari cābhyānmodayisṣyanti** SP 338.3 (prose), *and further they will* ...; *yad uttari arhātve pratiṣṭhāpayet 348.2* (prose), *if further he should establish them in arhatship*; *dānanisargaḥ punar uttari pravartate sma LV 95.7* (prose); (tathā) *cottari paryeṣate LV 245.20* (prose); *uttari senām āmantrayate sma 319.19* (prose), (Māra) *further addressed his host*; Mv ii.119.5 and 120.16 (parallel to LV 239.15, above, where *ata uttari*); *uttari viśeṣam* (Senart °ri-vi° as cpd.) *ārabheyam Mv iii.173.4* (prose), *may I attain further* (exceptional) *distinction* (as compared with the retinue, who were now his equals); Mv iii.396.9 (prose; parallel to Pali Sn prose after 517, where **uttariṃ**, v.l. **uttari**); Sukh 10.12 (prose); RP 4.3 (vs); Śikṣ 16.14 (prose); Dbh.g. 20(356).17; 23(359).2; in some of the preceding **uttari** occurs in situations where we should expect an adjective, which seems even more called for in the next, where, however, f. or m. gender would be demanded: (na sā stri ... samvidyate) *vā tasyā rūpeṇa samā kutaḥ punar uttari Gv 172.21* (prose) ... *no one who would be equal to her in beauty, how much less beyond* (superior to) *her*, and parallels in the sequel with masc. for fem., but always **uttari**, 172.23, 26, etc.; **uttari** (prob. m.c., but cf. Bbh 102.15 above), *na uttari prārthayi* (ger., or aor.?) SP 213.10; *not asking* (or, *we did not ask*) *further*; *uttariṃ* (not m.c., tho in vss!), Dbh.g. 6(342).9; *te kalpakotiṃ athavāpi cottariṃ* ... Sukh 45.6; *uttare*, sometimes, as in the first two, interpretable as n. sg. m. of **uttara** (§ 8.25), but so closely parallel in use to **uttari** that it is better taken as adv.: *jātyā ca so vimśatir uttare vā SP 313.8* (vs); *sadrśo 'sti na te kutottare LV 364.18* (Lefm. with mss. *kutontare*, Foucaux cites *kutottare* from a ms., and this is certainly meant); *na me 'sty ato 'rtha(h)*, *ata uttare gaṇana apratimasya jñānam* (so read) LV 151.4-5 (vs); *kaścid uttare naivasamjñānāsamjñā-yatanasamāpatter mārgaḥ LV 245.3* (prose); *uttare vai nānāmiṣeṇa samtarpya Gv 146.3*, similarly 146.16; 152.15 (all prose); *te kalpakotiṃ athavāpi uttare Sukh 74.17* (cf. 45.6, above; vs but end of pāda), *they, for crores of kalpas or even further* ...; in LV 119.6 (vs) reading uncertain, *kuta uttarām* (so Lefm. with ms. A, other mss. °ri, unmetr.; Calc. °ri, perhaps rightly) *vā, how could there be one higher* (prob. adverb); [in Mv ii.243.7 (prose) ed. *tasya pañjarasya uttarīm* sthitvā, but read with v.l. *upari, on top of the cage*; this mg. is not found for **uttari(m)**]; in composition, **uttari-jñāna-viśeṣasūcanatāyai** Gv 191.11 (prose; apparently substantially = **uttara**); note esp.

uttarottari-(v.l. °ra)-viśiṣṭatara-kuśalamūla- LV 429.14 (prose), *more and more exceedingly superior roots of merit*; (ekam pudgaḥ sṭhāpayitvā) śāḥṣapratipady uttarikarāṇi Sūkh 2.13 (prose), (except one person) *who had something left to do in the śāḥṣa course* (the rest all being arhats); note that Pāl has the same cpd. uttarikarāṇi; but acc. to PTSD only as a karmadharaya, *an additional duty*, not as a bahuvrīhi as here; in some of the above it is not certain whether uttarī- is compounded with the following word or a separate adverb; in LV 246.16; 263.11, above, uttarī must be prep., governing manuṣyadharmā; to these passages correspond Mv II.121.7, 12; 122.2 uttarī-manuṣyadharmasya jñānāye darśanāye sambodhāye; Senart takes the word as a cpd., depending on jñānāye etc., prob. rightly, tho the gen. manuṣyadharmasya might be dependent on prep. uttarī; the latter construction is impossible, and a cpd. (= Pāl uttarimanussadhamma, *superhuman faculties or conditions*; the analysis of the Pāl comm. cited by Childers is inconsistent with that indicated by LV 246.16 and 263.11) must be assumed in Mv II.130.12 kamcīd uttarimanuṣyadharmam; Divy 145.21, 28 and 146.16 uttarimanuṣyadharme (so with mss., ed. wrongly em. uttare man°); Śiḥṣ 62.4 uttarimanuṣyadharmā; besides this, the same cpd. is recorded in BHS (not in Pāl) as uttara-manuṣyadharmā-(pralāpa, m.), Mvy 8367, *declaring* (falsely the possession of) *superhuman faculties* (one of the *parajika* sins); also uttaram-man° Divy 144.4, 28; 145.18 (mss., in 144.4 ed. em. °re); Bhīk 26a.3; uttare-man° Divy 144.9, 13, 21, 23, 27; 145.3, 11, 13, 17; 146.8, 25 (in all these read as cpd.; ed. takes uttare as separate adj., misled by the fact that the cpd. is a loc., ending °dharme; see above for evidence that uttare = uttarī as adv. and prep.); in Divy 144.5 apparently anuttare is used as synonym of uttare in this cpd. (taken by ed. as separate adj.), yady ekam śramaṇo Gautamo 'nuttare-manuṣyadharme riddhi-prāthīhāyam vidarsayisyati vāyam dve (see *anuttara*; but this word does not fit and must be either a corruption, or a sign of misunderstanding by the author of the passage; elsewhere in the same passage only forms of uttara-, uttarī- etc. are used).

uttarika (Pāl, see below), in Śiḥṣ 332.1 (vs) ājivika-dharma-carāṇām uttarikāna anuttarikāṇām, of *ājivika-sectarians, superior and not superior*(?); acc. to Bendall and Rouse, Transl., *those who have or those who have not the higher aim*, which is hardly illuminating. See Bendall's note in Text p. 414 for report of a Chin. interpretation, for which I find no basis in Indic. In Pāl uttarika is reported only Nett. 50.10 °kānam phalānam patṭiyā; obviously *superior* or the like. Pāl has no anuttarika.

uttarī-karāṇi, see s.v. **uttarī**.

uttarikā (to Skt. uttara), *superiority*, in bhaktottarikā, *superiority of food*: Divy 284.24 yo °rikayā jesyati...; 285.15 na kvacid °kayā parājayati; 285.20.

uttarīm, see s.v. **uttarī**; **uttarī-manuṣyadharmā**, and other cpds. of **uttarī**-, see id.

uttarī, **uttarīm**, **uttare**, **uttareṇa**, and their cpds., see s.v. **uttarī**.

1 **uttarya**, nt., and °ryā, f. (cf. Skt. and Pāl uttarīya, AMg. uttarīya; perhaps a hyper-Skt. form for the latter?), apparently a *covering* (for a part of the body: hands, ears, or back), but cf. 2 **uttarya**: karna-prsthottaryāṇi stambhāni (1?) maṇiratnakataḥakeyūrakāṇi pralambitāni samdṛśyante sma Kv 7.20; in Kv 30.12 in a long cpd. describing ornaments and clothes of girls, keyūra... kaṭimekhalā-hastottaryā-karnaprsthottaryā-hastāṅguliya-samāyuktāṇām (kumārīṇām); in Kv 78.(20-)-21 at end of a long cpd., list of ornaments and garments, maullikūṇḍala-... ratnahāra-skandhopariśvajāṅka-(corrupt?)-prsthottaryāṇy anguṣṭha-vibhedikāṇy (q.v.) anyāni ca vividhāni vastrāṇi.

2 **uttarya**, ger., in Kv 32.17 vāmanakarūpam abhinirmāya, mrgājñenottarya, veṇudaṇḍam upagṛhya..., *evidently covering* (with a deerskin). Cf. 1 **uttarya**. As a ger. the form seems inexplicable, unless as an extension of the Skt. usage with ut-thā-, ut-tambh-; is a MIndic uttharya intended (to utstarati, see s.v. **uttharati**, = str̥ṇoti; or to Skt. ava plus str-)? Note that Kv is also the only text where 1 uttarya is recorded; has the noun influenced the form of the gerund?

uttāna, adj. (= Pāl id.; in this sense hardly Skt., but see pw for approximations; cf. **uttāni-karoti**), *open: of the face*, in uttāna-mukha-varṇa (= Pāl uttāna-mukha, wrongly defined PTSD), *of open (frank) countenance* (suggesting accessibility, friendliness; so Pāl DN comm., contrary to PTSD), Bbh 123.11; 217.9 (in both foll. by smitapūrvamgama); *clear, manifest*, of dharmā, Mvy 1304; Av II.106.11 (with vivṛta); uttāna-kriyām āgamyā Bbh 81.11, *coming to manifestation*; °nām dharmadeśanām, °nām avavādānuśāsanīm Bbh 224.15; te (sc. doṣāḥ) ... uttānā viśaditāḥ prakāśitāḥ Bbh 45.20; of doctrines that are *obvious* and so *simple, easily comprehensible*, in contrast with such as are profound (gambhīra) and hence comprehensible only to superior minds, Bbh 82.18; 283.19.

uttānaka, adj. (= Pāl id., Skt. uttāna), *supine, on the back; upturned* (with back down): Mv I.213.7 (prose); parallel **ottānako**, q.v. na uttānako (tiṣṭhati; the Bodhisattva in his mother's womb); °kā prapatetsuḥ Mv II.283.1; 412.15; (bhūmāv...) °kān pratīṣṭhāpya Divy 375.10 (these all prose); °kān kṛtvā ... bhūmau SP 84.9 (vs); hastau ... °kāvasthitau Mmk 407.3 (prose; the hands upside down, in a mudrā); °kaḥ Mmk 362.23 (vs).

uttāni-karoti (= Pāl id.; to uttāna; in Skt. mukham °nikṛtya, *opening the mouth*, see pw), *publishes, makes known*: Mv III.408.18 (āryasatyam...) °roti prakāśayati; Mvy 2771 °karisyati (sc. dharmam); Av I.287.5 karma... prakāśitam uttānikṛtam; II.151.3 atyayam... vivṛtam uttānikṛtam; Gv 48.3 vibhajaty °roti; 67.3 (dharmaparyāyam...) °romi vivarami; 149.2 °kurvatām, gen. pl. pres. pple.

uttāni-karman (= Pāl °kamma; to prec.), *publication, proclaiming, making known*: Bbh 408.14 tesām (sc. dharmāṇām) samākhyaṇam vivaraṇā °karma.

Uttāpanarājamatī, n. of a Bodhisattva: Gv 442.8 (read °rājasyottāpana° for °rājasyattāpana°).

uttāpayati (caus. of Skt. ut-tapati; on mg. see uttapta; Skt. caus. not recorded in this sense, even of metals), *purifies* (orig. of metals; here fig.); Gv 385.17 (bodhisattva-vimokṣam...) uttāpayan, *purifying*.

uttāraṇa (nt.; in this sense not Skt. or Pāl; see **uttarayati**), *carrying out* (of a promise): Śiḥṣ 126.7 pratījñottāraṇavacanā vā; a neg. is needed; either delete preceding punctuation and understand a-prati°, in samdhi with preceding vā; or read with ms. of Bodhicaryāy. pañjikā on 5.54 (ed. 124.3, with note) pratījñanuttāraṇavacanā; in either case, *not carrying out one's promise*. La Vallée Poussin erroneously corrects to the reading of Bendall's text of Śiḥṣ.

uttarayati (in this sense not recorded), *carries out, fulfils*: LV 184.14 (vs) °raya pratījñām, *fulfil your promise*; or rather, with Corrigenda (and metrical requirements) pratīkñāṣām, *carry out the expectation* (of people, i.e. what they hope from you). Cf. prec. and **samuttāraṇa**.

uttarayitar, m. (in this sense not recorded; to Skt. uttarayati), *one who brings forth, rescues*: Gv 462.25 °tāro bhavaṅgebhyaḥ.

? **uttiṇi-karoti**, see **uttr̥ṇi°**.

uttima, adj. (= Pkt. id., Sheth, and Pischel 101; in AMg. uttimāṅga = uttamāṅga, Pischel l.c.; Skt. and Pāl uttama; see § 22.16), *highest, supreme*: Mv III.268.1 °ma-yasaṃ, mss. (Senart em. uttama-yasaṃ).

Uttiya, n. of a śreṣṭhin: Mv I.36.3 ff.

uttīṣṭhate (special use of Skt. sthā plus ud, q.v. in BR s.v. 3), *arises = is being built*, of a house: Divy 304.12 (anyataraśya gṛhapater gham) *te.

uttrāṇi-karoti (= Pali uttāṇam karoti; implies adj. *uttrāṇa, *deprived of thatch*), *makes (a building) roofless*, object āveśana-mālām (so read with mss., see s.v. mālā): *kṛtvā Mv 1.328.10, 14, 20; 329.1 (in the last two read with mss. *mālām ut*kṛtvā); *karetsu (v.l. *suḥ) 1.328.12 (here one ms. uttīni-k°, apparently intending the MIndic uttīṇi°).

uttrāsa, m. (Skt. Lex. = Pali uttāsa, utrāsa; cf. an-u°, nir-u°), *fear*: Mv 1.79.13 *sa-bahulā(h); Śikṣ 83.8 sūkarasyeva utrāso; Gv 351.5 na cāsyāpārime tīre utrāso bhavati; MadhK 264.4 śrotṇām utrāsaparivarjanārthaṃ.

uttrāsana, n. (and adj.?) (once in Skt., Dhātup., pw 2.295, as n. act.; not in Pali; cf. AMg. uttāsaṇa, *naga, adj., *terrifying*), *the act of frightening*: Bbh 146.13 uttrāsanaṇvarjanena (dvandva), *by frightening and prodding*; 180.5 uttrāsanaṇhāṇām sattvānām utrāsanaṇya; (adj., or ifc. Bhvr.?) Divy 604.2 -paramabhiṣaṇanirṇādam sakalajanottrāsanaṃ, *terrifying all people*. Cf. next.

Uttrāsaṇi (to prec.), n. of a rākṣas: Māy 243.20. **utthapeti** (cf. Skt. ut-thāpayati, *ermuntern*, Bk s.v. 5), *raises up, exalts = cheers, refreshes*: fut., eṣā me utthapeyati Mv 111.3.16 (vs).

? **uttharati**, cf. AMg. uttharanta, pres. pple.; seemingly implied by ger. uttharya, if this is to be read for 2 uttarya, q.v., Kv 32.17.

utthala (adj., or subst. m. or nt.: = AMg. id., *a sandhill, a sandy down*; Skt. *ut-sthala), (a) *dry, sandy (place)*: Śikṣ 249.13 puruṣa utthale deśe udapānaṃ ... khāṇayet.

(**utthāpana**, f. °nī, adj. [= Skt. utthāpanī, sc. ṛc, Kauś., BR s.v. 2], *concluding* [verse]: n. pl. °nīye [mss.; Senart em. °nīyā] gāthā Mv 11.26.13, prose.)

utpatati (ger. °titivāna), ppp. °tita; app. blend of utpatati with a quasi-denom. from utpatti, or modification of utpatati by confusion with utpatti; Senart 1.374 n.), *springs up, goes forth, flies up*: °tvā Mv 1.6.8 ff. (prose), six times, subject *rays of light*, arcīś, as also with ppp. °tā Mv 1.26.3 (prose; in same line nipatitāyo, *fallen down*); °tvā Mv 11.243.11 (prose), subject śakuntako, hence clearly to root pat, fly; ger. °tvāna, Mv 11.456.5, subject inhabitants of hell; in parallel to this, 1.11.15, Senart reads utpatitvāna, but mss. (upetitvāna or upentitvāna) are equally favorable to utpatti°; the mg. could be *having gone (flown?) forth*, or perhaps *having originated, been (re-)born*.

utpatti, f. (= Pali uppatti, see esp. aṭṭhuppatti, CPD; cf. Skt. utpatti in pw, 4), *orig. occurrence*, and so occasion: asyām utpattau Mvy 9209, *on this occasion*, see nidāna 6.

-**utpatika**, ifc. Bhvr. = utpatti, see sotpatika.

ut-pattra, adj., *with leaves fully out*: Jm 129.20 °traiḥ (drumaiḥ).

utpathājīva, adj. m., *one who makes his living on by-paths*: MSV 1.52.7, see pathājīva; 11.146.12.

utpathika, adj. (°i(n) plus -ka), = next; in Mv 11.179.7 (prose) read na utpathiko: āryadharmāṇām, *not going astray from Aryan principles*; one ms. na utpatiko; Senart with v.l. navutpatiko, q.v.

utpathin, adj. (Skt. utpatha plus -in; cf. prec.), *going on a wrong course*: LV 325.6 (vs) (yo nara ...) śīle utpathī (n. sg.) dhyāna (so read with ms. A for ed. dhyāyi) utpathī (so read, as required by meter, for °thi; n. sg.) matihino.

utpadyati, (1) *arises in one's mind, appears or occurs to one*: katham tava utpadyati Mv 11.393.1, *how does it strike you? what do you think of it* (the proposal of an opponent in debate)?; ppp., teṣām ... utpannam Mv 1.311.11, *it occurred to them* (foll. by direct quotation; so

also in the next two); rājño utpanno (read °nnam?) Mv 11.64.17; teṣām dāni utpannam 11.69.14; (2) in mg. of Skt. caus. utpādayati, *produces, causes*: ye ... heṭham utpadyema Mv 1.365.10, *who (= if we) should cause injury*. **utpadyana** (nt.; = Pali uppajjana; MIndic -ana formation to utpadyate), *production, origination*: Gv 48.5 (prose), read: harṣa-utpadyana-saṃtānāni (see s.v. saṃtāna 2).

utpanna, see utpadyati.

utpala, (1) m., Mvy 7797, or nt., Mvy 7926 (cited from Gv) and Gv 106.19; 134.3, a high number; (2) m., n. of a former Buddha: Mv 11.235.16; (3) m. (= Pali uppala, °laka), n. of a (cold, Dharma, Tib. mvy) hell: Mvy 4934; Dharmas 122; Divy 67.23; 138.7; Av 1.4.9 etc.; (4) m., n. of a kalpa: see Upala (and cf. Utpalaka 3).

Utpalaka, m. (1) n. of a hunter: Mv 11.102.1; 104.8*; 105.18; 114.6*, 7* (in passages marked * Senart prints Uppalaka with one ms.); (2) n. of a nāga: Mvy 3287; SP 4.12 (Burmouf, and hence BR, Utpala); Māy 247.30; (3) n. of a kalpa (cf. prec. and Upala): Gv 446.14.

utpala-gandhika (in Skt. Lex. as n. of a kind of sandal), see s.v. gandhika.

Utpalanetra, (1) n. of a king, former incarnation of the Buddha: RP 24.4; (2) n. of a Bodhisattva (the same as 1? but represented as contemporary with the Buddha): Gv 3.2.

Utpalapadmanetra, n. of a former Buddha: Mv 1.138.13.

Utpalabhūti, n. of a perfume-dealer: Gv 182.10.

Utpalavaktra, n. of a cakravartin: Thomas ap. Hoernle MR 101, from Mahāsaṃnipāta Sūtra.

Utpalavarnā (= Pali Uppalavannā, called Therī), n. of a follower of the Buddha, referred to as a śrāvikā Mvy 1072; Mv 1.251.21; as a bhikṣuṇī Divy 160.7; 401.24; Karmav 159.18 (see Lévi's note on her story). See also Utpalavarnā.

Utpalaśrīgarbha, n. of a Bodhisattva: Dbh 2.10.

Utpalā, n. of a rākṣas: Māy 243.15.

Utpalāvati, f., Divy 471.1 ff.; 476.21; or **Utpalāvata**, nt., Divy 479.19, n. of a city.

Utpalāvāṇa, n. of a Buddhist disciple, doubtless = **Utpalavāṇa**, Jm 115.24 (vs; but °lā° does not seem to be m.c.).

(**utpāta**, [m.], *the act of plucking out*, cf. pw 2, App.: Divy 299.2, 20; 301.26; 303.19. [In Divy 517.18 utpātam, epithet of padam, *foot* (print), prob. corrupt; the same vs in Pali, Dh. comm. 1.201.5, reads ukkuṭikam, v.l. ukka°.]

utpātaka, adj. (cf. Pali uppātaka; in Skt. only as n. of a disease), *plucking out*: Śikṣ 69.18 dantotpātaka(h), n. pl.

utpāṇḍūtpāṇḍu, or °ḍuka, adj. (āmreḍita, ut plus pāṇḍu, with or without -ka which may have pitying dim. force; = Pali uppāṇḍuppanḍuka-jāta), *very pale*: °ḍukaḥ kṛśāluko durbalako Divy 334.1, 3; °ḍuḥ kṛśāluko durbal(ak)o 571.18, 20; °ḍuko bhavāmi kṛśāluko durbalako 571.21; °ḍukāni sphuṭitapāṇipadāni 463.8; °kā(h) MSV 1.1.10 etc.

utpāta, m. (or °taka, m., or upādu, m.; = Skt. utpātaka, Mbh 18.44, AMg. uppāyaga, Ratnach. 5.15; cf. Pali uppātaka, an insect), *flea*; three variants, upāduḥ Mvy 4858, utpātaḥ 4859, °takaḥ 4860; Mironov utpātakaḥ, v.l. utpātaḥ only; Tib. lji ba, or khyi śig, both *flea*. With the form upādu may be compared Skt. Lex. (Tri.) upādika, some sort of insect.

utpāda, m. (Skt. id., *production* etc.; so in cittotpāda, q.v.), (1) in bodhisattvotpāda, Kashgar rec. for bodhisattvāvavāda, SP 65.1 et alibi, see avavāda (of which this seems to be a secondary distortion); (2) (= Pali uppāda, for Skt. utpāta), *portent, omen*: Mv 11.386.10 °deṣu vidyāyukto (of a brahman purohita); prob. in this mg. utpāda-gaṇḍa-pītākāni MSV 11.82.17, (bad) omens.

boils and abscesses, or boils and abscesses due to the (above-described) omens; but Tib., if I understand it, fails to interpret the word. Senart, Mv ii.549, note on ii.279.20, assumes this mg. also in pūrvotpāda-sampanno bodhisattvo, which however seems to me to mean simply *perfect in* (or, *as a result of*) *previous births*; so agrotpāda-sampanno ii.279.21; and cf. ii.259.12 ff., also of bodhisattvas, pūrvotpāda-sampanno ... kalyāṇotpāda° agrotpāda° jyeṣṭhotpāda° śreṣṭhotpāda° prañidhi-pūrvotpāda°; a very similar list ii.291.12 ff. If I am right, utpāda here has its normal Skt. mg; (3) *calamity* (due to bad omens; development of 2): °dam āpadyeyur MPS 31.63 (otherwise Waldschmidt).

utpādayati, with object citta, samjñā, manasikāra, or the like, *produces an intention, resolution* (cf. **cittotpāda**): cittam, Mv I.38.10; 80.4 (to become a Buddha); iii.138.8; Kv 12.16; 27.12 (read -cittam utpādayanti); 59.20; ppp., sphācittam utpāditam abhūt SP 101.5; manasikāram, SP 72.15, duḥkhamanāsikārasamjñām, SP 78.5; bhūtasamjñām, Vaj 22.10, 18.

utpādika, adj. (cf. also **cittotpādika**), *productive*: Kv 80.6 prajāmaṇḍalasvōtpādikāḥ (kleśāḥ).

utpika, v.l. for **utphikā**, q.v.

utpiṇḍa, nt., *condiment, relish* (going with food): Mvy 5765. So, apparently, Chin. and Jap., also BR, *Zuspense*; Tib. sbags pa, or nos pa, which are not clear to me.

(**utprāsayati**, *mocks*; rare in Skt., see pw 7.386 s.v. root as plus ut-pra; but cf. Skt. utprāsa, utprāsana: Divy 17.11 (prose) tvam apy asmākam utprāsaya; Śikṣ 266.10 utprāsayamānasya, pres. pple. pass., *of one that is mocked*.)

utplava, m. (cf. Pali uplavati, upplavati; and see the foll. items), *joy*: Mvy 7693 (Mironov utyavaḥ, clearly nonsense; Tib. dgaḥ yal yal, *extreme joy* (?); Chin. and Jap. *joy*); Śikṣ 183.6 manasa utplavaḥ, in a list of synonyms for joy and gladness.

utplāva (m.; = Pali ubbīlāpa, v.l. upplāva, 'which is probably the correct reading,' PTSD; cf. prec. and next three), *joy*: Śikṣ 126.12 mana-utplāva-karī (vāc).

utplāvaka, adj. (to **utplāvayati**, q.v.), *deceiving*: Bbh 23.2 pareṣām utplāvakaṃ vicitrābhūtaguṇākyānam.

utplāvana (nt.) and °nā (connected with **utplava**, **utplāva**, qq.v.), *joy*: Dbh 12.9 priti-bahula utplāvanā-bahula; 24.16 manautplāvana-karī manaprahlaḍanakarī.

utplāvayati (cf. **utplāvaka**; in this sense seems unrecorded except in BHS; perhaps caus. to Pall uplavati, upplavati, *rejoices* [cf. **utplava**, **utplāva**, and prec.], caus. *makes happy* [for insufficient reasons], so *wheelles*; or else belongs to Pall uplāpeti, *immerses, ducks in water*, and so *tricks, gets the better of*, *seduces, leads astray*: SP 111.1 (vs) yathāpi bālāḥ puruṣo bhaveta utplāvito bālājānena santaḥ, in parable of the prodigal son; Kern *seduced*, confirmed by Tib. bslus.

? **utpharati** (cf. Skt. utphalati, recorded in this sense, pw), *jumps up*: Mv ii.249.16 (prose) (tato vānaro tasya śuśumārasya) grīvāto utpharītvā (so, or uṣṭhār°, mss.; Senart upphār°; but not causative; prob. read utpharītvā, or upphar°?) tam udumbaram prakrānto.

utphikā, Mvy 9542 (so Mironov), or **utpika** (m. or nt.?), 9541 (and v.l. Mironov), n. of a disease; Tib. either glo baḥi (of the lungs), or mgoḥi (of the head), glog pa (on which see **rajata**; ulcer? cancer?). Chin. apparently a disease characterized by insanity. See also **uvyadha**.

utsaktikā, perhaps *attitude of head thrown back or held up stiffly*: Mvy 8542 notsaktikayā, instr. (of monk's behavior); °kā-kṛta, *one who is in that attitude*, Mvy 8608. In the former, Tib. mgo mi (gzar, *with the head not stiff or abruptly straight*, so also in the latter except that mgo, head, is lacking; Chin. acc. to Ting's Dict. *with robe inside-out*.

1 **utsaṅga**- (pāda, or -caraṇa), see **ucchaṅkha**-.

2 **utsaṅga**, nt. or m. (var. **ucchaṅga**), a high number = 100 vivāhas; LV 76.20 f. utsaṅgenotsaṅgam, *by myriads*; 148.1 °gam, n. sg., cited from LV by Mvy 7961 as **ucchaṅga**; but Mvy 8012 utsaṅgaḥ (Mironov same both times); Tib. phaṅ, or paṅ, steṅ = *lap-top*; Mv ii.421.16 (hiranya)-suvarṇasya utsaṅgām kṛtvā; iii.405.6 °varṇasya utsaṅga-satāni dattvā. Cf. **mahotsaṅga**.

utsajati (if not a misprint, MIndic for utsrjati; cf. **sajati** which supports this), *abandons*: Gv 481.25 (vs) utsajitva (ger.; final a m.c.) amaropamaṃ grham.

utsada, m., and adj. (see also **ucchada**, °daka; = Pali ussada, used in all mgs. here recorded), (1) *elevation, prominence, protuberance, swelling*, esp. one of 7 such on the hands, feet, shoulders, and back of the neck of a mahāpuruṣa, constituting the 16th of the 32 **lakṣaṇa**, q.v. (and cf. Pali sattussada): Bbh 375.20 saptotsadakāyaḥ (Bhvr.), saptāsyotsadāḥ kāye jātāḥ, dvau hastayor dvau pādāyoh dvāv aṃsayor eko grīvāyām; cf. the list Gv 400.9-11, ... two aṃsakūṭayoh, one prṣṭhato grīvāyām; Mv i.226.19 utsadāḥ, subst.; in Bhvr. cpd. saptotsadāḥ Gv 400.8; Mvy 250; LV 105.18; 430.18; °dam; acc., Gv 128.1; saptotsadāṅga RP 47.9; and in other lists of **lakṣaṇa**, q.v.; (2) *addition, supplement*, in connection or composition with naraka, *hell*, one of the 16 *supplementary hells* which belong to each major hell (mahānaraka; = Pali ussada-niraya, not well defined PTSD): Mv i.5.1 aṣṭasu mahānarakeṣu pratyeka-ṣoḍaśotsadesu; 1.7.3 kuṇapāto muktā (n. pl.) narakotsadā (abl. sg.); 1.8.12 aṣṭasu mahānarakeṣu ṣoḍaśotsadesu, and i.244.19 same; 1.9.11 pratyekaṣoḍaśotsadā; iii.454.10 (aṣṭa mahānarakā...) pratyekam ṣoḍaśotsadā; (3) adj., *abundant*, and n. *abundance* (distinction between the two often not clear; generally used in prior or posterior part of cpds. where either could be assumed); certainly adj. in Bbh 379.19 prabhūtenotsadena viśadenānnapānena (3 synonymous adj., see **viśada**); Divy 646.16 utsadānnapāno bhavati, *has abundant food and drink*; MSV i.36.18 nāty-utsadamāmsā tanugātri, *of not excessive flesh, slender-bodied*; KP 111.2 (prose) utsada-pātracivaradhāraṇatayā (an [ākāṣa]- **-paligodha**, q.v., for an ascetic); 111.5 (vs) tatotsadam civarapātradhāraṇam (Tib. lhag par, *surpassing, modifying dhāraṇam*); Śikṣ 56.6 yadi ... lābha utsado bhavet, *if the profit should be abundant* (but Bendall and Rouse, *should amount to a surplus*); doubtless subst. in Gv 495.16 (bodhicittam...) utsadabhūtam akṣayañjānatayā, *it is an abundant store...*; but 2d ed. utsa-bhūtam, *spring, source*; in most of the rest adj. seems simpler, but subst. possible: Mv ii.319.21 (vs) utsada-prāptam (here perhaps better subst., *attained to abundance*, sc. of creatures, viz. of the followers of Māra, as following māraṇa koṭi ... shows; not reduction of utsadakuśalaprāptam with Senart i.372 note); utsada-kuśala-saṃcayo Mv i.249.18; 251.12; ii.177.14; abstract in -tva, Śikṣ 248.5 (yasya, sc. tejodhātōḥ) cotsadatvāj jvarito jvarita iti samkhyām gacchati, *and thru the abundance of which a feverish man comes to be called feverish*; Śikṣ 107.1 (vs) pradoṣa vardhenti vitarka utsadā (adj. with vitarka, or subst. in comp. with it? Bendall and Rouse the latter, but text prints as two words!); Bbh 252.16 kaṣāyotsada-kāla-tām, *condition of time abundant in kaṣāya*; 16-17 niṣkaṣāyānutsadakaṣāya-kāla-tām (... *free from, or not abundant in, kaṣāya*); Mv i.61.3-4 (sattvā...) utsadalolā (so Senart em., mss. all corrupt; but read °lobhā, proved by Vism.) utsadadoṣā utsadamohā, cf. Pall Vism. i.103.19 (sattā...) lobhussadā dosussadā mohussadā, *having abundant* (Pall, *abundant in, or having abundance of*) *lobha, doṣa, moha*; SP 170.1 (vs) apāya-bhūmī (so all Nep. mss.) tada utsadāḥ, *the stages of misfortune were then superabundant*; LV 276.21 utsadamānimuktivaldūryasaṅkhaśīlāpravāḍarajatajātarūpyam (? v.l. °rūpam; sc. lokadhātum); RP 35.11 (vs) asaṃyatā uddhata unnatās ca, *agauravā mānina lābha-utsadā*

(cpd.) ... *sudūra te tādrśa agrabodhaye* (either *abounding in profit* or *having abundance of profit*). Peculiar is *saptotsada* in Divy 620.13 (Utkāṣaṁ nāma dṛoṇamukhaṁ paribhūkte sma) *saptotsadam* satṛṇakāṣṭhodaṁ dhānya-sahagatam ... *brahmadeyam*, and 620.28–621.1, similarly, with *sa-saptotsadam*; a close parallel in Pali, DN 1.87, (6)–7 Ukkattham ajjhāvasati sattussadam (comm. 1.245.20 *sattēhi ussadam*, *ussannam* *bahujanam* *ākiṇṇamanussam* ... *anekasattasamākiṇṇam* ca) *satṛṇakāṣṭhodaṁ sadhāññam* ... *brahmadeyyam*; cf. also Pv comm. 221.11 *sattussadan* ti pāpakārihi *sattēhi ussannam* (this, in line 16, = *uparūpari nicitam*). It seems clear that *this* *sattussada* in Pali = Skt. **sattvotsada*, *abounding in living creatures*. It seems to have been falsely Sktized in Divy (which, or its source, obviously followed closely a MIndic original very close to the Pali of DN) to *saptotsada*, because the adapter knew familiarly this cpd. as one of the 32 *lakṣaṇa* (above, 1). Presumably he thought it meant here *containing seven elevations* of some sort, but I see no use in speculating further as to his intentions.

utsadana, nt. (= *utsīdana*; with mg. 1. cf. Skt. *utsīdati*; with mg. 2. cf. prec. and *an-utsanna*), (1) *coming to grief, ruin*: *sthale utsadanam* MSV 1.49.10, 17 (in 2 above read *utsatyati* for *utpat*); (2) *superfluous abundance, excess*, in **na-dharmakam* (bhaktam) Divy 307.23, 27, of food offered to monks and not fully used by them, *of the nature of excess* (pw 7.323 *zum Wegdrümen bestimmt*). For Mvy 6781 *utsadanam* = Tib. *dril ba* (rolling, in sense of *rubbing down, massage*; so Skt.), Minayev and Mironov read *utsadanam*, apparently a faulty reading.

utsanna (= Pali *ussanna*), *excessive*; see *an-u*. Cf. prec. 2.

utsaraṇa, nt., *ascend, marching up*, in Mvy 4485 *pipilikotsaraṇam* = Tib. *grog ma gyen du ḥdzeg pa*, *ants marching up hill* (a term used in logic).

utsarpita, adj. (ppp. of *ud* plus *sṛp*, caus.), *app. laid by as balance, left over* (from a sum of money): Divy 23.11 *aparam utsarpitam*; 16 (*nāsmābhīh kiṁcid uddharikṛtam*) *kiṁ tv aparam utsarpitam tiṣṭhati*, (*we have not incurred any debt*) *but the rest remains put aside as left over*.

utsaryati (semi-MIndic for *utsāryate*, § 3.34, pass. of *utsārayati*, also Skt., q.v.), *is put aside, is violated*: Mv ii.92.18 *katham tu utsaryati dharmaśāstram*.

utsavika, adj. (Skt. *utsava* plus *ika*), *pertaining to festivals*: Mv ii.84.20 *vastrā ca utsavikā, holiday clothes*; iii.177.17 *vyayakarmēṇa* (em.) *utsavikena*, *matters of expense due to festivals*.

utsahana-tā (to Skt. *utsahati*; cf. next), *fortitude, persistent energy, endurance*: ŚsP 1461.11 (a *Bodhisattva* resolves to endure infinite torments in hells to bring creatures to enlightenment: *evam yāvat sarvasattvānām*) *kṛte yāty utsahanatā aparikhedā* (are the two last words a cpd.? *lack of weariness in fortitude, endurance*?).

utsahanā (to Skt. *utsahati*; but perhaps better read *utsāhana*, to caus. *utsāhayati, encouragement*), *enthusiasm, energy* (?): Divy 490.5 *kiṁ nv ayam utsahanā-vīneyaḥ āhosvid avasādanā* (q.v.)-*vīneyaḥ*.

utsāraka, m. or f. pl., n. of a class of malevolent superhuman beings: Mmk 17.5; foll. by *mahotsārakā(h)*; in a long list of demons etc.

utsāraṇa, nt. (to next with *-ana*), acc. to N. Dutt (Introd. xxi) = *āvarhaṇa*; it seems, at any rate, to mean *removal of religious disabilities* from a monk, cf. the following *osāraṇa* (206.16): MSV ii.206.12, 14.

utsārayati (specialized mg. of caus. of Skt. *utsarati*; see also *utsaryati*), *frees* (from religious disabilities), see prec.: MSV ii.206.13–16; Tib. seems to be cited as *smoñ* (zhig), which I cannot interpret; ib. 113.13 (see *Corrigenda*), cf. *osāray*° 115.2 etc. See (v) *osārayati*.

utsāhana (nt.; cf. *utsahanā*, and next), *inspiration*,

the making energetic: in title of SP chap. 26, *samantabhadrotsāhana-parivarta*, SP 483.5, 7.

utsāhani (cf. prec. and next), in Divy 654.27 either noun, *energy*, or adj. with *ūtīr, energetic* or *inspired, inspiring*: °ny *ūtīr aprativāṇih* (qq.v.) *smṛtyā samprajānyenāpramādato* (see *samprajānya*) *yogaḥ karaṇīyaḥ*.

utsāhayati (caus. to *utsahati*), (1) *considers* (lit. *makes*) *capable*: LV 100.16 (prose) *te sarve ... mahāprajāpatim gautamim utsāhayanti sma*, *they all considered M.G. capable* (of tending the *Bodhisattva*); (2) *tests the capacity of*: Bhik 15b.2 *karmakārikayā ... utsāhayitavyā*: *utsahase tvam*, etc., *she is to be tested as to her capacity by the karmakārikā* (nun, saying): *Are you capable ...*

utsīcati (Skt. *utsīcati* not in this sense; = Pali *ussīcati*; § 28.12), *bares out, exhausts*: Mv ii.90.15 (prose) *etam samudraṁ utsīcāmi* (mss., *Senart em. utsīcāmi*), 17 (prose) *utsīcāmi* (kept by *Senart*) *mahodadhīm*; 91.1 (prose) *utsīcitum* (inf.; mss. *unsic*°, *Senart em. utsīcic*°); 92.6 (vs) mss. *unsic*°, °*cim* (opt. 1 sg.; *Senart em. utsīcimi*, which this time seems required by meter) *mahāsamudram*.

utsīṣṭa, ppp. (hyper-Skt. for *ucchiṣṭa*, § 2.19), (something) *left over*: Śikṣ 125.4 *raha utsīṣṭam kṛtvānutsīṣṭā-hāreṣv adadateḥ pretagatīḥ pathyate*; 139.14 *utsīṣṭasyāpy aśucar na doṣaḥ*.

utsīdana (nt., quasi-MIndic formation from *utsīdati* plus *ana*; unrecorded; = *utsadana* 1 and 2; cf. *samśīdana*), (1) *destruction* (of a ship, on land, *sthale*, i. e. by running aground in shipwreck): Divy 229.23 *sthale utsīdanabhayam*; (2) **na-dharma* = (2) *utsadana-dharmaka*, *of the nature of superfluity*: MPS 7.2.

[*utsukya*, error for *aut*°, in Divy 601.21 *gamanāyot-sukyamanā*, read °*yaut*°.]

utsukha = Skt. *utsuka*, *longing, desirous*: Gv 330.25 *ity utsukheṣu* (so also 2d ed.). Perhaps error; but cf. Geiger 40.1; Pischel p. 148, middle.

utsūḍhi (f.?), n. sg. °*dhīh*, (1) Mvy 1789 = Tib. *spro ba, joy*; so Mironov (v.l. both edd. *utsrjctāḥ*); (2) Mvy 7683 = Tib. *mthan pa* (? not in Tib. Dictt.; perhaps = *ḥthan pa*, *firmness*, but Chin. *obscurity, confusion*, hence Mvy Kyoto ed. suggests em. *unmūḍhiḥ*). Probably = *utsōḍhi*, q.v.; both *firmness* and *joy* are meanings of Skt. *utsāha*, from the same root.

[*utsrjcta*? v.l. for *utsūḍhi*, q.v.: °*taḥ* Mvy 1789.]

utsrjana (cf. Skt. *utsarjana*; semi-MIndic formation in *-ana* on the pres. Skt. *utsrjati*), *letting loose, letting fly* (pennants, in the wind): Gv 163.3 *utsrjana-nānāratna-dhvaḥ-patākam*, *with various ... pennants for flying* (in the wind). See also *anutsrjanatā*.

utsrjyate = Skt. *utsrjati*, *abandons*: Mvy 2558 = Tib. *gtoñ ba*.

utsrta, adj. (hyper-Skt., § 2.19, for Pali *ussita*, Skt. *ucchrita*, for which *utsrta* is recorded rarely, at least as v.l., in Skt.; cf. *ucchrta*), *high*: Mv ii.239.18 °*ta-dhvaḥjām* (note in 240.8 *ucchrita-dhvaḥjā*, of the same entity); Mmk 407.9, read *dvaum-utsrtau* (text °*mrsrtau*), and 419.12 *dvi-m-utsrta(h)* ... *tri-m-utsrta(h)* (in all with hiatus-bridging m).

utsōḍhi, f. (?m.; = Pali *ussoḍhi*; cf. also *utsūḍhi*; in mg. = Skt. *utsāha*), *exertion, strenuously*: Gv 109.11 (prose) *bodhisattvānām °ḍhir ājāyate*.

utskhalati, or (semi-MIndic) *utkhalati*, *trips, stumbles*: ppp. °*lita*, as active, Mv iii.223.19 (prose) *brāhmaṇa-grhapatikā nigamajānapadā utkhalitā* (so *Senart* with 1 ms.; v.l. *uskha*°, intending *utskha*°).

utstīrya (ger. to **ut-str*), *wiping away* (tears): MPS 31.71 (see *Waldschmidt*'s n. 3).

[*Udaka*, see *Uddaka*.]

udaka-candra, m., (1) *the moon in water*, as symbol of deceptive and unsubstantial things: Mvy 2814 (among synonyms for *māyā*); also *uda-candra*, *daka(-candra)*,

qq.v.; no such form noted elsewhere; (2) n. of a former Buddha: Sukh 6.1.

Udakanīśrita, m. pl., n. or ep. of a class of nāgas, who are wardens (rakṣa) of the Trayastrīṃśa gods: Divy 218.8 ff.

udakaprasāda (nt.? cf. next), a kind of jewel: Gv 495.1 (prose) °da-maṇiratna-.

udakaprasādaka, nt., = prec.: °ka-maṇiratna- Gv 53.2, 3; °kam (n. sg.) mahāmaṇiratnam 498.14.

Udakapiotika, n. of an upāsaka at Kīṭāgiri: MSV iii.18.12 f.

udaka-bhrama, m. (cf. Skt. bhrama, perhaps a conduit, Schmidt, Nachtr.), gutter for waste water (from a bathroom): Mvy 9290 = Tib. gtor (stor) khun; Mv ii.167.5 udakabhrameṇa vārāṇasīb nagaram praviśitvā. Cf. Lévi, Karmav p. 269.

udaka-maṇi, m. (= Pali °maṇika, water-pot: °maṇiṇi pratiṣṭhāpya Divy 64.26; 81.12; 183.16; 284.27; 507.8; MSV i.79.14; °maṇayaḥ pratiṣṭhāpitāḥ Divy 306.23.

udaka-rākṣasa, m. (Pali °rakkhasa), water-ogre, who lives in water and devours bathers: tatra ca udakahrade udakarākṣaso (mss. °sa) prativasati punar-punaḥ janam snapayantam māreti Mv ii.77.17 (and in foll. lines); satkāyadrṣṭy-udakarākṣasa-grhītāḥ Dbh 28.25. Also daka-rākṣasa; see s.v. daka.

udaka-vāha (= Pali °vāhaka), flood: Mv iii.303.10 °ha-bhayaṃ vā, in a list of dangers to a caravan.

udaka-śāṭikā (= Pali °śāṭikā), water-garment, to be worn while bathing (= varṣā-śāṭi): MSV ii.84.11; 85.19 ff.

udaka-saṃvāsa, n. of a gem which keeps people from dying in the water: Gv 498.16 tad yathā kulaputrodakasamvāsamaṇiratnāvabaddhe (read °ddho?) kaivarta uduke na mryate (so text).

udaka-hāra, m., °hāri, f.; °hāri(ṃ), see under 2 hāra, -hāri, and cf. udu-hāraka.

udagra, (1) adj. (= Pali udagga; not in this sense in Skt. or Pkt.), joyful, delighted: esp. often in formula, tuṣṭa udagra āttamanāḥ pramuditāḥ prīṭisaumanasyajātāḥ, SP 60.1; Mvy 2929-33 (udagraḥ 2930); RP 47.18; Suv 9.7; Gv 99.15, etc.; plurals, SP 69.7; also with variations, hr̥ṣṭatuṣṭaḥ udagra etc. Divy 297.15; hr̥ṣṭā abhūṣṭa udagrā pramuditā prīṭisaumanasyajātā Mv ii.163.19; in Av (e.g. i.4.1) repeatedly in the form (hr̥ṣṭatuṣṭapramuditā) udagraprīṭisaumanasyajātā; (hr̥ṣṭa)-tuṣṭodgraprīṭisaumanasyajātā Karmav 28.27; (tuṣṭa) udagraḥ Suv 191.3; hr̥ṣṭā udagrāḥ SP 190.8 (vs); miscellaneous, SP 214.4; LV 41.17; 47.15; 271.19; 361.8; Mv i.83.7; 219.7 = ii.21.9; ii.397.18; iii.143.1; Dbh.g. 18(354).3; udagra-citta SP 56.6; 197.3; LV 392.3; Mv i.247.6; (2) noun, prob. nt. (cf. Pali odagya), joy: Mv ii.171.1 na ca te paṣyāmi abhitaritṃ (so read with mss.; Senart em. °tam) na udagram; Mv ii.147.5 and 148.5 udagram anubhavāhi, experience joy! = farewell!; cf. also udagri. The adj. also occurs in senses recorded in Skt.; intense, Bbh 11.11 udagra-pratata-vīrya-samanvāgataḥ.

[Udagragāmin, read Udayagāmin, q.v.]

udagri (cf. udagra), joy, in °gri-bahula Dbh 12.10, preceded by prāmodya-, prasāda-, prīti-, utplāvanā-bahula, and foll. by uśī- (q.v.), utsāha-b°. Is the fem. form due to attraction to the surrounding fem. stems?

uda-candra = udaka-c° and daka-c°, qq.v.: °drasamā imi kāmāgūṇāḥ LV 174.5 (vs), cited Śiṅṣ 204.15, reading dakacandranibhā.

?ud-añcati (= Skt. °cayati), makes (voice) resound: perh. to be read in LV 394.18, see s.v. añja(s).

udapāsi, aor. 3 sg., originated, was produced, for Skt. ud-apādi, Mv i.248.7 etc. (only in Mv; see § 32.60 for list of occurrences; sometimes written udupāsi in mss.).

udaya (m., as in Skt.), (1) with vyaya (cf. Pali khaṇḍhānam udayavyaya or udayabbaya, as cpd.; see also

samudayaśtamgama), arising and passing away (of skandhas): SP 69.16 (vs) (dharmacakram...) skandhānam udayam vyayam, (the wheel of the law...) which is (consists of) the (doctrine of the) arising and passing away of the skandhas (wrongly Burnouf, not quite rightly Kern); (2) n. of a mleccha king: Mmk 622.1.

Udayagāmi(n), n. of a former Buddha: n. sg. °mih, Mv i.138.7 (so Index; text Udagra°, apparently misprint).

Udayana, (1) n. of Śuddhodana's purohita (father of Udayin 1): LV 121.1; (2) n. of nāga: Mvy 3324. (Also n. of the well-known king of Vatsa, as in Skt., Mv ii.2.12; cf. next.)

Udayanavatsarājapariprcchā, n. of a work: Śiṅṣ 80.13.

Udayin, see Udayin.

Udayibhadra (in Pali Udayibhadda), n. of a son of Ajātaśatru: Divy 369.10. In the same line he is called Udayin (n. sg. °yi); prob. read Udayibhadra.

Udayā, n. of a yakṣiṇi: MSV i.xviii.17.

[udaśvin, read udaśvit (Skt., see BR), a mixture of buttermilk and water: MSV ii.34.8; 35.1.]

uda-hāraka, adj. or subst. m. (= Pali id.; Skt. udu-hāra; see s.v. hāraka), carrying (one who carries) water: Av ii.69.10.

Udagata (v.l. Udaragata) n. of a former Buddha: Mv i.137.8.

Udattakīrti (v.l. Udānta°), n. of a former Buddha: Mv i.138.11.

Udattavarna (by em.; mss. Udānta°), n. of a former Buddha: Mv i.137.15.

Udattavastra (v.l. Udānta°), n. of a former Buddha: Mv i.139.13.

udāna, m. or nt. (= Pali id.; with acc. pron. usually imam, sometimes idam), a solemn but joyous utterance (acc. to PTSD sometimes a sorrowful one in Pali), usually but not always having religious bearings; almost always in modulation of phrase imam (less often idam, as LV 350.21; Mv ii.286.1; or omitted) udānam udānayaṭi (usually with sma after verb), very common: LV 103.13; 159.14; 380.15; Lañk 2.15; Mv iii.254.13; Divy 558.1; 3 pl. udānayaṭi LV 31.5; Divy 163.28; aor. udānaye Mv i.351.13; ii.417.8, 13; iii.412.14; udānesi ii.286.1; udān° udānayaṭi (3 sg. aor.) Gv 489.11 (vs); perf. udānayaṃ āsa Suv 193.2; °āsuḥ LV 278.8; udānītavān Karmav 155.18; in non-religious connexions, udānam udānayaṭi Divy 2.11; Av i.14.13; udānayaṭsu (3 pl. aor.) Mv i.340.14; udānesi (3 sg. aor.) iii.162.7; nt. udānam, as n. of a type or class of Buddh. literature, one of the 12 (Mvy) or 9 (Dharmas) pravacānāni, Mvy 1271; Dharmas 62; Udaya-varga, n. of a specific work (abbreviated Ud).

udānayaṭi, denom., utters an udāna: used virtually always with object udānam, q.v. for forms and passages; used absolutely, without object, Mv iii.111.8 (vs) tri-khuttam udānayaṭi sulabdhā lābhā (so Senart, but mss. lābhā sulabdhā; meter is bad in either case).

[Udānta-, in proper names, see Udānta-.]

Udayin (or Udayin? below), (1) = Kālodāyīn (also appears as °dayin), q.v. (in Pali he is also called Udayi): Mvy 1056, in text (also Mironov) printed Udayi, but Index Udayin; Mv ii.234.8; iii.91.8; 93.3; LV 121.1 (son of the purohita Udayana); (2) one of the ṣaḍvārgika monks: Mvy 9476. (Tho not named in Pali as one of the Chabbaggiya monks, 2. Udayi in DFPN seems to have had a character deserving this reproach and is doubtless the same person as ours.) Named Divy 543.24 as type of a monk who might commit a sin; subjected to parivāsa and succeeding penances, MSV iii.32.14 ff. (in Divy and MSV not identified with the ṣaḍvārgika); (3) n. of a son of Ajātaśatru and ancestor of Aśoka (= Pali Udayibhadda): Divy 369.10; in the same line called, acc. to text, Udayibhadra; MSV ii.42.11 ff.

udāra, adj. (= **audāra**, *rika; neither Skt. **udāra** nor Pali **udāra**, **ulāra**, seems so used), *coarse*: Samādh 22.26 (vs) *yasya codāra samjñādi nāmarūpasmi vartate, visabhāgāya samjñāya udāram citta jāyate, if in the ndma-rūpa of someone there works a coarse samjñā etc., then, since this samjñā is not homogeneous [with the pure mind], the mind becomes coarse too (Régamey).*

Udāragata, v.l. for **Udāgata**, q.v.

Udāragupta, n. of a former Buddha: Mv 1.138.12. **udāratara**, adj. (compv. of **udāra** plus ka), *more exalted*: AsP 373.5.

Udāradeva, n. of a Bodhisattva: Gv 442.14.

udārika, adj. = **audārika** 2 (if reading is correct), *exalted, abundant*: SP 164.3 mahataś codārikasyāvabhāsasya (both edd., no v.l., but perhaps read **caudār**) loka prādurbhāvo 'bhūt.

[**Udālīn**, error or variant for **Upālīn**, q.v.]

udāhāra, m. (= Pali id.; Skt. Lex.), *lifting up* (of the voice); *utterance*; often in comp. with **vacana** or another word denoting voice or some form of utterance: **ekavacanodāhāreṇa**, *with one voice* (-utterance), Mvy 2792; LV 147.1 (śākyakumārasatāny) **ekavacanodāhāreṇāpūrvacaritam samuddisanti sma**; Samādh 19.9 (devāḥ...) **evam caiko dāhārasvareṇa** (with the sound of a single utterance) **vāco bhāṣante sma**; in ŚsP 567.6-7 read **ekodāhāreṣu na sthātavyam prthagudāhāreṣu** (or 'hāre) **na sthātavyam vyudāhāre** **na sthātavyam** (and in 615.7-8 read **ekodāhāro** (text 'haro) **nimittam vyudāhāro** (text 'haro) **nimittam prthagudāhāro** (text 'haro) **nimittam** (see the several cpds.); **ghoṣodāhāre** - *utterance of sound* (in speech), Dbh 56.9 **buddhānām bhagavatām ghoṣodāhārasattvasaṃtoṣaṇam**; Gv 543.2 **ghoṣodāhāra-samatām** (... **anuprāptaḥ**); Gv 390.22 **ayam praśnodāhārah**, *this utterance of a question*; SP 18.4 **etena paramparodāhāreṇa** *by this successive expression* (utterance; here substantially the same as **word**, **name**; of a succession of Tathāgatas all bearing the same name); **an-udāhāra**, adj., *without utterance, not capable of being spoken*, LV 392.15 (a-ruto 'ghoṣo) 'nuddāhārah, *said of the Buddha's dharma*; KP 59.3 (yo 'syānta-dvaya-syānugamo) 'nuddāhāro 'pravyāhāra(h).

udikṣati (for **udikṣ**, § 3.38), *looks (up)*: 3 pl. aor. **udikṣiṣu** twice, in **bah(u) ud°** LV 364.11 (vs; Tib. **sdod**, *wait*); and **sarva udikṣiṣu prāñjalbhūtāḥ Śikṣ** 343.18 (vs; Bendall wrongly; the Tib. he cites as **lha zhiñ** must surely be read **lta zhiñ**).

Udiyāna, n. of a country: Mmk 325.10 'ne, loc. sg. See **s.v. Kāvīsa**.

udu-pāna (= **Asokan id.**), m. or nt., for Skt. **uda°**, *well, spring*: so repeatedly mss. of Mv, kept by Senart, who suggests (note on 1.220.20) assimilation to initial **u-** (so Hultzsch, Inscr. **Asoka**, lxx: 1.220.20 (here one ms. **uda°**); in the rest no v.l.) = 11.23.5; 1.308.5; 11.39.5; 438.6, 7; 11.380.13. It may be noted that the Mv mss. often write **uupāsi** for **udapāsi**, q.v.

Udumā, n. of a city, home of **Kaṇvaya**: MSV 1.255.14ff. Identified by N. Dutt with Pali **Ātumā**; but the corresponding story is located in **Āpaṇa** in Pali.

Udumbara (= Pali id., n. of a village? cf. also Lévi p. 94), n. of a town: Māy 51 ('re, loc.).

udūḍha, adj. (ppp.; Skt. Lex. = **sthūla**, **pīvara**), *coarse, or gross, swollen* (?): Divy 83.22 **udūḍha-śiraskaḥ śaṇaśāṭikā-nivāsitaḥ** (mss. **saṇa°**) **sphaṭitapāṇipādo**; same passage MSV 1.82.13 **uddhūta**, which seems not to fit.

udga, adj. (cf. **uga**, cited as **Ap.** from **Pinḡ** in **Sheth**, = **udgata**, **udita**), *arising, arisen*: Gv 266.16 (vs) **tada saukhyam udgu** (n. sg. nt.) **mam' udāram abhūt**.

Udgata, (1) (= Pali **Uggata**) n. of a king of **Dantapura** in **Kālīṅga**: Mv 111.364.3 (here ed. with one ms. **Uggata**, v.l. **Udg°**); 365.19; 366.8; 374.1; (2) n. of a mahārī: Māy 256.23.

udgataka, f. *ikā (§ 22.34) = **udgata**, *high, elevated*:

LV 322.17 (vs) **kaṭhinapnapayodhara-udgatikām**, of the daughters of **Māra**.

udgamayati, with **aruṇam**, lit. *makes the dawn arise*: **tatra** (sc. in or on heresy) **cāruṇam 'yati** MSV 1v.53.16; i. e., prob., either (1) and *attaches great importance to it* (cf. Eng. *he thinks the sun rises and sets on...*), or (2) *spends all his nights* (in meditating) on it; said of a **tīrthikāva-krāntaka** (see **avakrāntaka**). Tib. translates literally.

udgarika, v.l. for **utkārika**, q.v.

udgīraṇa (?) see **udguraṇa**.

udgunṭhikā (cf. Skt. Lex. **avagunṭhikā**, and Pali **ogunṭheti**, 'ṭhita), *veil, head-covering*: **nodgunṭhikayā** Mvy 3540; -**kṛta**, (one) *having the head covered* (so Tib.), Mvy 8606 **nodgunṭhikākr̥tāyāglāṇāya dharmam deśayisyāmaḥ**; similarly **Bbh** 106.12.

udguraṇa, or **udgūr°**, or **udgīr°**, nt. (ud plus **gr** [grati? or **gurate**?]; Skt. records **udgoraṇa** once), *brandishing* (of weapons): Mvy 8472 **udguraṇam** (**Mironov udgūr°**, v.l. **udgur°**) = Tib. **gzas pa**, *brandishing* (**Das**); SP 271.9 (vs) **daṇḍa-udguraṇāni**, by em., kept without note in **WT**; mss. **udgīr°** (except **Kashgar** rec. which is altered).

udgrhṇāti (1) (= Pali **uggaṇhāti**), *acquires* (knowledge of truth), *learns, comprehends*: ger. often followed by **pariyavāpya**, **Divy** 18.12 **uddesāyogamanasikārān udgrhya pariyavāpya**; 77.21 **udgrhṇita bhikṣavo nimittam antar-dhāsyati**, **antarhitaḥ**; 207.27 **te** (dharmāḥ) **bhikṣubhir udgrhya pariyavāpya** ... **dhārayitavyā(h)** etc.; Mvy 784 **sadodgrhita-dharmāvismarāṇa**; Samādh 8.15 **imam samādhim udgrhītavān**, **udgrhya pariyavāpya dhārayitvā** ...; 19.4 **samādhim śroṣyati śrūtva codgrahīsyati dhārayi-syati** ...; 22.39 **na sukarāṃ** ... **kāyasya pramāṇam udgrahitum**; **Dbh** 80.14 (**sarvasattvarutapadavyaṇjanam**) **udgrhṇīyād udgrhya ca** ...; **Karmav** 28.11 **atha śuko** ... **bhagavatā bhāṣitam udgrhya pariyavāpya** ...; **RP** 42.3, 4 **na jātu rūpanimittam udgrhītavān** ... **na sparśanimitam udgrhītavān**; **Kv** 28.6, 11; 29.11 **udgrhītum** (so text each time); (2) *holds fast to, keeps hold of*, so **AMg. uggīṇhati**, = **dhār rakhnā**, **Ratnach.**: Mv 1.52.1 so loko **udgrhīto sarvehi**, *all* (the monks attendant on the Buddha **Samitāvin**) *held fast to this world* (i. e. imitated him in determining to remain until a new Buddha arose).

udgraha (m. or nt.; to prec.; cf. Pali **uggaha**, not in this mg.), *taking hold* (sc. of a woman's person); a **saṃghāvaśeṣa sin** (= **kāyasamsarga**): MSV 111.87.16.

udgrahana, nt. (= Pali **uggahana**; to **udgrhṇāti**; cf. **ograhaka**), *grasping* (Intellectually), *comprehension*: Mvy 908 = Tib. **hḍzin pa** (id.); 782; Gv 496.9-10 **sarva-buddhadharmodgrahanatayā**; **Dbh** 79.21-22 (na tv eva) **mahābāhuśrutyapṛāptaḥ śrāvakaḥ śrūtodgrahanādhāraṇi-pratīlabdhaḥ kalpaśatasahasrodgrahanādhīṣṭhānena**.

udghaṭaka, m. (see also **udghāṭaka**, **ghaṭaka**; twice recorded **udghaṭaka** in mss.), lit. *one who opens or reveals*, i. e. *explains* (science or techniques; so **Leumann**, cited by **Wogihara**, Lex. 19); in cliché (**aṣṭāsu parīkṣāsu**, not in 100.5) **udghaṭako vācakaḥ paṇḍitaḥ paṭupracārah** (...) **saṃvṛttaḥ** **Divy** 3.19; 26.14; 58.20; 100.5 (in the last two **udghaṭakāḥ**); same cliché reading **ghaṭako** for **udgh°** **Divy** 442.1; 523.25; and with **udghāṭako** MSV 1.133.3; 11.20.2; *he became an expounder, explainer, scholar, one of skilful performance* (in the 'eight testings' of valuable things).

udghaṭita-jña, adj. or subst. m. (= Pali **ugghaṭitaññu**; see **Wogihara**, Lex. 19: 'das Geöffnete kennend' = 'sich auf das Offenliegende d.h. auf eine kurze Darstellung verstehend'), *understanding* (by) *a condensed statement*, opp. to **vipañcitajña**, **vyañjitajña**, qq.v., *understanding* (by) *a full, detailed explanation*: **udghaṭitajñān** (so with v.l., for text **udghāt°**) **vipañcitajñān** LV 400.1 (in a list of creatures, **sattvān**, of all kinds); same passage Mv 111.318.3 (read as in LV, or possibly 'jñā for 'jñān, but accs. pl.); Mvy 2384 'jñāḥ (**Mironov udghaṭita°**),

2385 vipañcitajñāḥ (Tib. on 2384 mgo smos pas go pa, *understanding by mention of chief points*); AsP 243.19 nodghaṭṭajñāḥ (so two mss.; text 'ghaṭṭi') vā na vā vipañcitajñāḥ 'nabhiḥjñā vā bhaviṣyati'; Bbh 295.15 vyañjitajñāḥ (q.v.) udghaṭṭajñāḥ; implies high intellectual capacity, Mv iii.382.15 nipuṇo medhāvī udghaṭṭajñāḥ (so read) tikṣṇa-buddhiko; other passages Mv iii.270.9; SP 473.7 (here most mss. udghā°).

udghaṭṭayati (note spelling udghaṭṭaka for udghaṭṭaka, q.v., and cf. sam plus ud plus ghaṭṭ-, BR 5.1400), opens, loosens, undoes: pāsāv udghaṭṭayām āsa Jm 135.2; phuṭṭakavastrāvāri udghaṭṭitā Divy 29.12, mss. (ed. em. udghaṭṭitā with 29.8); for udghaṭṭita-jñāḥ (see this) Mvy 2384, Mironov udghaṭṭita°. Cf. ghaṭṭita.

udghāta, see arunodghāta.

udghaṭṭaka, m. (adj.?), = udghaṭṭaka, q.v., one who reveals or expounds: Divy 329.20 śāsanakoṭim udghaṭṭako, one who explains the height of the religious doctrine; MSV I.133.3; iii.20.2.

udghaṭṭikā (v.l. °tikā; to ud plus han, in vāsodgh°, lit. perh. interruption of, intervals between (or, postponement of) lodging, i. e. spending the nights (on a journey) in different places in succession: Divy 173.20 tvam paścād vāsodghaṭṭikayā gaccha, ahaṃ tavārthe āhāraṃ sthāpāyāmi; 24 so 'pi vāsodghaṭṭikayā gantum ārabdhaḥ (the other person places caches of food for him at various points).

Uddaka, the Pali form of Udraka, q.v., varies with the latter (and Udraka) in mss. and ed. of Mv ii.120.10, 11; in Mv ii.207.15 ed. prints Udraka (not in Index; by misprint for Udraka?) with v.l. Uddaka; the latter also v.l. in Mv iii.322.11, 13.

uddahati (= Pali uddahati), burns up: ger. uddahitvā Śiks 324.15 (vs); ppp. uddagbha daṇḍakavanam LV 316.2 (vs); pass. Mv ii.262.12 (saṃvartamāne ... loke ...) prthivipradeśo uddahatyati, is burnt up. See also Waldschmidt, Kl. Skt. Texte 3.117, note 2. Cf. uddāha, °hana.

uddāna, nt. (= Pali id.; see also antaroddāna, piṇḍodd°), summary, brief statement, esp. of the contents of a longer literary work or passage: Mvy 1476 = Tib. sdom, summary; Gv 496.10, cited Śiks 6.6, uddānabhūtam sarvabodhisattvacaryāprapīdhāna-saṃgrahaṇatayā, it is like a summary, because it comprises all ...; Ud xx.23 uddānam, applied to the following verse, which lists simply the titles of ten chapters of Ud; Karmav 82.8 asyoddānam, this is a summary of it (viz. of the results of a certain kind of good action; there follows in 5-6 lines the summary statement); Bbh 22.9 (refers to the following verse summarizing seven points listed just before); similarly 114.1; 137.1; 189.1; 200.1 etc.; MSV I.66.1; catvārimāni dharmoddānāni Bbh 277.5 (and ff.), four summary statements of doctrine, which are then listed: (1) anityāḥ sarvasaṃskārāḥ, (2) duḥkhāḥ sarva°, (3) anātmanāḥ sarva°, (4) śāntam nirvāṇam; ŚsP 1460.5, here by error for uddāna, q.v., and see s.v. ityuktaka.

ud-dāyāda, adj., (one) who has no heir: Mvy 6972 = Tib. rabs chad pa, having lineage cut off; MSV I.99.14.

uddāha (m.; cf. uddahati and next; = AMg. id., also uddāha; not noted in Pali; once in Skt., pw 7.386), consumption by fire, particularly in kalpoddāha, the world-conflagration: Śiks 177.14 kalpoddāhāgnibhūtam (sc. bodhicittam) sarvaduṣkṛtānirdahanatayā; 324.15; Laṅk 231.18 prthivi kalpoddāhe dahyamānā; Gv 389.4 kalpoddāhe (misprinted kulp°) yathā vahnih.

uddāhana (nt.? cf. prec.), in kalpodd°, (world-) conflagration: Gv 494.25 kalpoddāhanabhūtam (sc. bodhicittam) sarvaduṣkṛtānirdahanatayā (cf. Śiks 177.14, s.v. uddāha, cited from Maitreyavimokṣa; our passage is from the Maitreya chapter of Gv, extracts from which, not including this one, are cited from Gv by name in Śiks 5.20 ff.; the two seem not to be identical).

uddiśati, poses, proposes (a mathematical problem; Tib. rtsis mgo phogs, set the beginning of a calculation): LV 146.12 tatra bodhisattvaś coddīśati, ekaś ca śākyakumāro nikṣīpati (figures, works out the problem) sma; na ca pariprāpayati sma bodhisattvasya yalkadvau ... yāvāt pañcāpi śākyakumārasatāni yugapatkāle nikṣīpanti sma, na ca pariprāpayanti sma; tato bodhisattva āha: uddiśata yūyam, ahaṃ nikṣēpsyāmi ... (19) pañcāpi śākyakumārasatāni yugapat uddiśanti sma, na ca pariprāpayanti sma bodhisattvasya nikṣīpataḥ; 146.22; in 147.1 samuddiśanti, same mg. The Tib. renders nikṣīpati by brtsis (brtsi, fut.), rtsis, calculate, figure. In same sense, uddiśati sma Mvy 6657 = Tib. sbañs (? sbyañs?) pa, or luñ phog pa (?); Chin. uses the word used for BHS vyākaraṇa (3).

uddiśana (nt.? to uddiśati), prescription, order: RP 31.11 (vs) śayyāsanoddīśana (n. sg.) teṣāṃ naiva bhaviṣyate 'pi ka kadācit no order for them is needed; they are provided without it).

uddiśyati (= uddiśati; not recorded in this sense), recognizes: Divy 191.3 (mām ...) śāstāraṃ uddiśyadbhir madyaṃ apeyam, those who recognize me as teacher must not drink liquor.

uddiṣṭaka (ppp. of uddiśati plus -ka, perhaps specifying, § 22.39; cf. AMg. uddiṭṭha [food etc.] specially prepared for an ascetic, Ratnach.), (one) who or that which has been appointed, specified, prescribed; only in saṃghoddiṣṭaka, ... by the brotherhood: Mmk 291.15 °kām bhikṣāṃ bhojayitvā, having fed them the food prescribed by the brotherhood; same, with bhikṣāṃ understood, 294.7; in 701.20 saṃghoddiṣṭaka-bhikṣavo (monks [as] directed by the assembly) bhojayitavyā(h); 711.24 prabhāte saṃghoddiṣṭakā bhikṣavo (n. pl.) bhojayitavyā(h); °kām bhikṣūn MSV iii.20.14.

(uddeśa, m. [= Pali uddesa; the Skt. use, see BR s.v. 2, is perhaps close enough to justify calling it the same mg.], exposition, explanation, setting forth (of a doctrine): Bbh 68.15 °śaḥ svādhyāyo vinīcayāḥ ...; 264.25 °śa-dānena; 297.3 °śa-svādhyāya-saṃpratipattipāraṃparya-yogena; 410.3. See śramaṇoddeśa, °śikā.)

-uddeśaka, m. (= Pali uddesaka), director, manager: Mvy 9056 viharoddeś°; 9057 bhaktoddeś° (= Pali bhat-toddes°).

-uddeśika, adj. (= Pali uddesika), intended for, in ātmodde° intended for oneself: Prāt 480.8 °kaṃ (kuṭim, huf), in parallel to Pali Vin. iii.149.11, where attuddesaṃ (sc. kuṭim).

uddhanana, see uddhānana.

uddhara (m.? only in comp.; to Skt. ud with hr; also an-uddhara-tā below), neglect, ignoring: LV 342.8 (vs) evaṃ hi teṣa bhavate guru-uddharāṇām (so best mss. and ed.), for so it happens to those who ignore (the words of) the Master; RP 37.14 na karmakriyoddharaṇa (bhavitavyam), one must not ignore, neglect ...; an-ud° non-neglect, LV 432.18 -ānuśāsyāna-uddhara-, non-neglect of instruction; in LV 440.4 (prose), for ed. anuddhuratayā, read anuddharatayā (anuddhara-tā, abstr.; grāhyavacanātām, sc. pratilapsyate), (he will attain a state of having his words accepted) because (they) will not be ignored, lit. by reason of non-ignored-ness. (Possibly read with some mss. an-uddharaṇa-tayā, which would mean the same.)

uddharati (special mg. of Skt. id.; Pali has ppp. ubbhata, of kathina, Vin. I.255.19, = BHS uddhṛta), suspends, stops, cancels (the kathina ceremony); cf. Pali (kathin)uddhāra: uddhṛte kathine Prāt 490.10 and ff. (Chin. as rendered by Flnot otherwise); MSV ii.157.9 (the kathināstāraka speaks, in ending the ceremony) śva āyusmantāḥ kathinam uddharīṣyāmi, yūyam svakasvakāni civarāṇy adhiṭṭiṣṭhata (take possession of ...); 158.7 (corair muṣṭikānām) bhikṣūṇām arthāya kathinam (which had been concluded) uddhartavyam (must be suspended); 158.19 uddhrtam saṃghena coramuṣṭikānām bhikṣūṇām

arthāya; 159.1-2 bhājite yasyābhipretam tena svakāt pratyamśāt coramūṣitakānām bhikṣūṇām saṃvibhāgaḥ kartavyaḥ.

[uddhartya MSV III.137.8, *having lifted up*, read prob. udvartya, cf. parallel II.129.15 udvartitaḥ; uddhrtya would also be possible.]

uddhava (m.? cf. Deśn. I.106 uddhava [comm. uddhava] = utkṣipta), perhaps *pride*, *arrogance* (so pw 7.324); or *excitement* (so pw 6.298; in some passages the context seems more favorable to this): in a verse found twice in Divy (69.13; 72.22) and repeatedly in Av (I.6.8; 12.4 etc.), vigatoddhavā dānyamadaprahṇā buddhā(h); otherwise recorded only in Jm: 70.22 avinaya-sāghānuvṛtti-uddhavāt; 74.15 yuddhoddhavābhīmukhatām; 124.15 darpoddhavād apratisamkhyayā vā; 141.15 amara-darpoddhava-karkasāni; 200.20 naṣṭa-harṣoddhava-dra-vaḥ; 227.11 vyāvṛtta-pramododdhavaena manasā; 233.4 durjānāḥ paṭutarāvalepoddhavāḥ.

uddhānana, or (v.l., and Mironov's text, with v.l. uddhā) uddhanana, nt., *rude behavior*: Mvy 5193 = Tib. rgod byed (which probably has this meaning, despite Das); so one Chin. interpretation. Cf. samuddhānana (°dhanana).

uddhāra (m.?), (1) some branch of mathematics, perhaps *subtraction* (or *debts*? accounting of debts, cf. 2), in a cliché, list of subjects studied by youths, mudrāyām uddhāre nyāse nīkṣepe ... Divy 3.18; 26.12; 58.17; 100.1; 441.28; MSV III.20.1; seems to be replaced in Mv by dhāraṇa, °nā, q.v.; (2) (= Pall id., and once in Skt., Kāty. Dharmas., acc. to Stenzler cited in pw) *debt*, in uddhārikṛtam, Divy 23.15 kimcid ud° *has anything been incurred as a debt*?; (3) kaṭhinoddhāra (see uddharati; Pall uddhāra and ubbhāra), *suspension*, *cancellation*: MSV II.161.14 ff.

uddhāraka (m. or nt.), *act of lifting*, in pādoddhāra-keṇa, instr., *with lifting up of the feet*: Divy 211.26 yadā teṣām ṛṣikopena pakṣāṇi śrīṇāni tatas te pādod° prasthitāḥ; 211.27, 28.

[uddhura, in anuddhuratayā LV 440.4, read uddhara, q.v.]

? uddhya (m.? so Skt. Lex., once in literature, BR), perhaps *river*, *stream* (suspected by BR of being only n. pr. of a river); in LV 274.12 (prose) (mahatā) puṣpādhyena (pravaraṣatā), should mean *with a great stream of flowers raining down*. Both edd. puṣpādhyena, which can only be understood if a noun for *stream* or *rain* is supplied; nearly all mss. puspodhyena; udyā is recorded as v.l. in a Hindu Lex. for uddhya, see BR; perhaps read puspod-dhyena, or even puspodhyena with mss.? Tib. me tog maṅ poḥl char chen po ni ḥbebs, *a great rain of many flowers rained down*.

uddhvasyate (pass. to Skt. ud-dhvams-), and caus. °syāpayati, *is (causes to be) insulted or mocked*; so read in Śikṣ 57.6, 8, see s.v. udvaśyate.

udbilya, udvilya, nt. (= audbilya, q.v.), *joy*, *pleasurable excitement*: prabhayā kāyacittodbilyasamjānanyā LV 41.5 (cf. under audbilya, also with prabhā); (prabhayā ...) kāyacittaprahṇādobdilyajananyā LV 281.11 (so most mss., Lefm. °daudbilya°); (vāk ...) kāyacittodbilyakaraṇi LV 286.12; kāyacittodbilyakaraṇatayā (of speech) LV 440.6; udvilya-(mss. udvīla, °ra)-harṣā hāhākāram udiretsuḥ Mv 1.266.14; cittodbilya-kari (of Buddha's voice; n. sg. f.) Mvy 462; cittodbilyam pratilabhante Sukh 58.3; cittodbilyasamanvāgatāḥ Sukh 61.13.

udbhāvaka, f. °lka, adj. (cf. next), *manifesting*, *declaring*, *settling forth*: dharmaparyāyodobhāvikā priyavādītā Bbh 219.20, and similarly in foll. lines.

udbhāvana, nt., and °nā, f. (= AMg. °nā; °na recorded in this mg. once in Skt., pw 1.298), (laudatory) *manifestation*, *making known*, *declaration*: LV 5.19 mahāyānodbhāvanārtham; 5.20 sarvabodhisattvānām codbhāvanārtham; otherwise noted only in cpd. guṇodbhāvanā,

rarely °na, *manifestation* or *making known*, *proclamation* of virtues: Divy 184.21 Svāgatasya guṇodbhāvanām kartukāmaḥ; 492.23 °nāsyā kartavyā; Kv 14.17 (śrūtā ...) āryāvalokiteśvarasya guṇ°nā; same 14.19, 20; 15.12; 16.2; āryāvalokiteśvarasya guṇ°nām kurute (in words then quoted) 18.10; nt., vikurvitāni śrūyante guṇodbhāvanāni ca 24.10, but 24.13 guṇodbhāvanām śrūy; 48.17 °nām bhāṣitum ārabdhāḥ.

udbhida, m. (= Pall, in cpd. ubbhidodaka; Skt. ubhid, acc. to pw fem.), *spring*, *fountain*: Mvy 4176 = Tib. chu mig.

—udbhuta (m.c. for udbhūta), *manifested*, *appeared*: LV 282.2 (vs); read gātrodbhutā (= gātrā ud°) with mss. and Tib.

udbhūta-vastuka, adj., *for which the site (vastu) is visible*: (kalpika-śālā ...) °tukā MSV I.235.5; glossed in 14 by prahṇa-vastukā, *the site for which has been abandoned* (i. e. not in use otherwise); seems to correspond to Pall gahapati (°ti?) Vin. I.240.2 (see comm. 1099.17 ff.), *one offered by a layman*.

? udyā, in puspodya (mss.), see uddhya.

Udyataka (m.?), n. of an ocean (samudra) in which the nāḍikeri tree grows: Gv 501.26.

udyāna (In Skt. nt., *park*, and so Pall uyyāna), (1) *park*, as m. (? with m. form of pron.): udyāna sarve (n. pl.) LV 231.1 (vs); (2) *advance* (of an army), one of the arts mastered by the young Bodhisattva: LV 156.12 udyāne (Tib. mdun du bsnur ba, *moving forward*) niryāne avayāne ...; (3) in Dbh.g. 20(356).11 divide, probably, udyāna (for °nam) dhāraṇ° (for °pīnām! § 10.207) ita (= itaḥ) pañcamim (sc. bhūmim) ākramanti, *for this reason* (so Chin.) *they enter the fifth (stage), a garden of dhāraṇas* (so Chin.). Were it not for the Chin. translation, I should be tempted to understand udyāna-dhāraṇ(am) ..., *they proceed to maintenance of progress* (in general; an extension of 2, above) *from this point to the fifth (stage)*. It may, however, be noted that in the prose of Dbh, 5th Bhūmi, the words udyāna (in mg. *park*) and dhāraṇi occur, not to be sure together, but in 45.24 and 46.12 respectively.

udyāma, m. (cf. Vedic id., the mg. of which in some places, ŚB 8.5.1.13, is not clear), in sūtrodyāmaḥ Divy 643.1 = 644.9, perhaps *extension*, *drawing out* (of thread), see s.v. tatksana; but the precise meaning of the phrase escapes me. It may mean *effort*, *exertion* (Skt. udyama), as in Aśoka u(y)yāma, Rock Ed. (Kalsi) 13.18. In this sense probably read nlr-udyāmā, as suggested by Kashgar rec., SP 100.9 (prose).

udyūthikā, f. subst. (adj.?), (cf. Pall uyyodhika, Vin. IV.107.26, old comm. = yattha sampahāro dissati, the correspondent of our word, which seems to have been Sktized by association with yūtha, prob. unhistorically; root yudh is doubtless the true source; but mg. is rather obscure, see Childers, who guesses *sham fight*), perhaps some sort of military exercise, such as *sham battle*; in Mvy 8470 °kā-gamanam = Tib. gyul bśams pa ḥkhrug tu (hgro ba), (going to) *an army prepared for battle*? or *a battle-prepared combat* (i. e. a military maneuver)?; in Prāt 512.6 seemingly adj. with senā, udyūthikām senām darśanāya (Chin. *regarder les manœuvres*, Flinot); in accord with this possibly udyūthikā in Mvy may imply senā, meaning (an army) *ready for military operations* (?).

Udyogapāla, n. of a yakṣa-leader: Māy 235.31.

? udyojayati (see also s.v. udyojita), acc. to Bendall and Rouse, Śikṣ Transl. 57 note 1, = Pall uyyojeti, *dismisses*, *sends away*: Śikṣ 56.2 yāvad dharmasraṇavikāś codyojayitavyāḥ parśanmaṇḍalām parisaṃsthāpayitavyam; but Tib. brtson par ḥgyur, = (to be) *made zealous*, the regular Skt. mg.; yāvad can be understood as *up to the point* (in the text where it is said -), thus fitting this mg., and B. and R.'s interpretation seems implausible.

They assume the same mg. for Mv III.141.12 (bhagavān asuranayutāni ... samyaksaṃbodhiye vyākariṭvā bahūni ca prāṇisahasrāṇi āryadharmeṣu pratīṣṭhāpayitvā rājānaṃ śuddhodanaṃ ca) saparivāraṃ ca udyojaye; but here too this verb (mss. udyojeya or °yam) may well mean *aroused, inspired*, as regularly in Skt.; this accords well with the preceding parts of the sentence, and seems more natural than *dismissed* (tho S. and his followers did in fact depart, as the next sentence says).

? **udyojita**, in Prāt 513.7 eṣa bhikṣu(r) muhūrtam apy udyojitāḥ syād, acc. to Chin. (Finot) would seem to mean (*may this monk be*) *annoyed* (if only for a moment). But for this, I should assume a substitute for udyojitāḥ, *dismissed, sent away* (ppp. to **udyojayati**, q.v., in mg. of Pali uyyojeti). Cf. AMg. jodīya (= yojita, Ratnach.), *united*; Hindi jōṛnā; Skt. Dhātup. juṭ, juḍ, jōṭn.

Udraka Rāmaputta (= Pali Uddaka, which also occurs in mss. of Mv, see s.v., Rāmaputta; see also **Rudraka**), n. of a teacher with whom the Bodhisattva studied for a time: Mv II.119.8 ff.; 200.13; III.322.11, 13; Mvy 3516; Udraka (alone), associated with Ārāḍa, q.v., Dlv 392.1, 3; Mv II.200.8; and with Devadatta (as persons of bad conduct), Śikṣ 105.17. Udraka also Buddhacarita 12.84 ff. Tib. lhaḡ spyod (*superior conduct*) for Udraka (Mvy) and **Rudraka** (LV 243.15 ff.).

Udrāyana, (1) n. of a disciple of Śākyamuni (= Pali DPPN 2 Udena?): Mvy 1060; (2) another form of **Rudrāyana**, q.v., a king of Roruka: Dlv 565.30 (prose; mss.); 567.20 (vs; here Rudr° would be metrically impossible; nevertheless the same pāda is repeated 570.4 with the unmetrical reading Rudr°).
(**udvartayati** [= Pali ubbaṭṭeti; in Skt. rare and chiefly ppp. *undervarta*], *ruvs down, anoints*, or the like: Mv II.423.7 (kumāraṃ) ... udvarteti supeti; so 433.12; °teti ca snāpeti ca III.405.7.)

[**udvaśyate**, Śikṣ 57.8 °yamānas, and caus. Śikṣ 57.6 udvaśyāpayitvā, for which Tib. mtho brtsams la is cited, 57.6, read **uddhvasyate**, pass. of Skt. ud-dhvams-, is *mocked*, and caus. **uddhvasyap°** (§ 38.13).]
udvahanā (nt.; perhaps Sktization of Pali *ubbahana, to ubbahati *pluck out, destroy*, prob. from Skt. ud-vrḥ-), *removal, destruction*: duḥkḥodvahanacittāḥ ca Bbh 248.8; samsāre sarva-duḥkḥodvahanāya bhavati 249.6.

? **udvighāṭana**, *opening* (?); see **vighāṭana**.
udviciya, ger. (perhaps to otherwise unrecorded ud-vi-ci-, *pluck, gather*): Mv II.244.7 (prose) puṣpāni udviciya, *gathering flowers* (v.l. uddhirciya).

udvilya, see **udbilya**.
udvikṣya, adj. (gdve-, to ud-vi-lkṣ-), (*worthy to be gazed at*), *beautiful*: Mv III.69.16 bhavanāni (houses, palaces) ... udvikṣyāni.

udvetana (m. or nt.), a high number: Gv 106.17; corresponds to **upavarta**, q.v.
udvedha (m.? = Pali ubbedha, defined as *height*; AMg. uvveha, defined by Ratnach. only as *depth*; Pkt. uvveha, acc. to Sheth *height* or *depth*, also zamīn-ka avagāha, *penetration of the ground* (?), *height* (so surely in most cases): Śikṣ 246.5 lokadhātuḥ samtiṣṭhate, caturaṣṭirojanasahasrāṇy udvedhena; Mv I.196.17; III.229.14; 232.10 (yaṣṭi, or yaṣṭi...) dvādaśayojanāni udvedhena; Mv I.196.2 (ṣikāni, so text...) dvādaśapauruṣā udvedhena; here preceded by figures relating to *depth* (extent of penetration of the ground), see **naikhanya**, and *circumference* (? see **parigohya**); in a close parallel, Mv III.228.13, (ṣikāni...) dvādaśapuruṣa-udvedhena (mss. udvehena, uddehena) is preceded by the statement of depth (**naikhanya**) and by a form read by Senart tripauruṣocāni, which would refer to *height* and so be inconsistent with -udvedhena (which, however, if it meant *depth*, would be inconsistent with the preceding form containing **naikhanya**); it seems that Senart should have assumed -parigohya

(as in I.196.2; or some form relating to *circumference*) instead of -ucca (mss. read -pauruṣarocāni or -puruṣaroddhā, perhaps showing, in the syllable -ro-, a faint trace of that original). Senart himself saw this in his note on I.196.2, but overlooked it on III.228.13. Cf. **āvedha**, **pravedha**.

udveṣṭayati, *tears apart, destroys*: (tadāsyā gṛhād ekalkāṃ) śīlām °yama iti MSV I.229.5; = Tib. bkogs te gzhig go, *pulling apart we will destroy*.

udvyastikā, a posture with hands joined at the back of the neck: Mvy 8543; so Tib. (gñāḡ goṇ du [mi = Skt. na] bsnol) and Chin.; = **vyastikā** (-krta); cf. also **vinyastikā**, **atyastikā**, one of which probably = this.

unnaḍa, adj. (= Pali unnaḍa; doubtless dial. form of next), *haughty, arrogant*: Śikṣ 120.4 an-un°, foll. by parallel anuddhata.

unnata, (1) adj. (ppp.; cf. prec. and next; not recorded in this evil sense), *arrogant*: Mv I.305.15 uddhatāṃ unnatāṃ dṛṣṭvā capalām ...; Śikṣ 158.5 bodhisattvo 'n-unnata-vīro bhavati; (2) n. of a former Buddha: LV 5.8; Mv I.137.12 (here of course in the good sense recorded in Skt. and Pali, *lofty*).

unnati, f. (not recorded in this evil sense; cf. prec. and **unnamana**), *pride, arrogance*: Śikṣ 157.14 °tīm varjayet sadā.

Unnatoṣṇiṣa, n. of one of the 8 Uṣṇiṣa-rājānaḥ (see uṣṇiṣa 3): Mmk 41.11.

unnamana (nt.), or °nā (= **unnati**, q.v.), *pride, arrogance*: Bbh 201.18 (vigatamānaṃ) tena vīryāram-bheṇānunnamanāt (neg. an-un°); Sukh 7.20 (vs) tenonnamanā na cāsti śāstuh.

unnayati (not recorded in this sense), *brings up* = *raises* (a child); pass. unniyate (°ti): Mv II.210.14 tahlīm āśramapade so mānavako unniyati, in this hermitage-place the boy was brought up.

(an-) **unnahana** (-tā), (cf. Skt. unna: lha, *haughty*), (state of absence of) *pride*: Śikṣ 119.5.

unnāma (AMg. unṇāma, unnāma, *elation, pride*; in Skt. one doubtful occurrence where, if correct, it means [physical] *elevation*; not in Pali), *elevation* (of spirits), *elation*; usually in comp. with its opposite **avanāma** or °mana, once with **nāma**, also of opposite mg.: Gv 244.3 an-unnāmāvanāma-tāṃ, *state of not being elated or depressed*; Śikṣ 105.5 lābhālābhatayā unnāmāvanāma-karo, *causing elation or depression by getting or not getting*; Śikṣ 108.12 (vs) unnāma-nāmāni bahūni gacchati, *goes to many fits of elation and depression*, see s.v. **nāma** = **avanāma**; Śikṣ 150.6 nonnāmajāto bhavati; LV 33.7, text an-unnāmāvanāmana-tāyai, *unto being not subject to elation or depression* (mss. vary greatly).

-**unnodana** (-tā, in comp.; nom. act. to ud-nud-, no form or deriv. of which is otherwise recorded), *thrusting forth* (from), *driving out* (of): Gv 491.19-20 sarvālayani-layonnodanatāyai, *said of activities of a candidate for Bodhisattvahood*.

unmatti, f. (= Skt. unmāda), *madness*: Mmk 567.5 (prose) (yadl gacchen) maraṇonmattīm vā prayacchante.

Unmada, m., n. of a demon that causes madness: Mvy 4760 = Tib. smyo byed. Cf. **Unmāda**, in similar list of demons.

unmananā, *disrespect, contemptuous treatment*: Śikṣ 185.1 °nām kutsanām sahate. No *un-man- seems recorded.

unmardana (m.), n. or epithet of some hostile (magic or supernatural) power: Māy 237.27 °nātaḥ, abl.; follows huvanātaḥ; see **huvana**; followed by bhūtātaḥ vetāḍātaḥ etc.

Unmāda, n. of a class of demons (causing madness), = **Unmada**, which occurs in a similar list: Māy 219.9 etc.

Unmādayanti, n. of a woman: Jm 81.8. In Pali version of same story called **Ummadanti**; see DPPN.

unmijitakā (?), a turning sideways: in śīrṣonmijita-

kayā, instr., LV 62.21 (prose), with a turning of their heads to one side (they gazed at the Blessed One); of gods. So apparently Tib. mgo byol nas. Is the word somehow related to un-miñj- (see the foll. words)? The only v.l. is A śīrāmñijitakāyā; I have thought of śīrāmñijitakāyā(h), with bodies unmoved as to the heads (see **anmiñjita**). But Tib. clearly had no such reading (and no word for *body*).

unmiñja, m. (to ud-miñj-, cf. under **miñj-**; and next), apparently lit. *opening*, and so *starting*, *initial development*, *initiation* of something: Dbh 18.17 sattveṣu mahākaruṇon-miñjaḥ sambhavati, and 19 mahāmāitryunmiñjaḥ, of Bodhisattvas; Sukh 4.4 (udāraḥ khalu ta) unmiñjo bhadrīkā mīmāṃsā kalyāṇam pratibhāṇam. Müller (SBE 49 Pt. 2, p. 4) translates *question*, stating that 'all the Chinese translators' translate so.

unmiñjita, nt. and adj. (see s.v. **miñj-**, and cf. prec. two), (1) nt. *opening*, as of the mouth (so Mvy 6303): Mvy 2670; 6303 (in both Tib. phybe ba); AsP 268.19 ff. parapudgalānām unmiñjita-nimñijitāni, lit. *openings and closings of (or, things opened and closed by = beginnings and endings, starts and finishes, of) other individuals*; Gv 84.21, of an ascetic, tasya ... śāntasya nirunmiñjitasya (without initiation of anything) nirāmbasya; (2) adj. *opened = initiated, begun*: Dbh 39.22 °tāni nimñijitāni vicintitāni vitarkitāni ... (see **kelāyati**) niketasthānāni tāni sarvāni vigatāni bhavanti sma; (3) nt. *mouthful* (lit. *opening*, sc. of the mouth, as in Mvy 6303) Śīkṣ 215.16 (śvasv apl ...) ekaudānonmiñjitam ekālopaṃ vā parityajati, *throws even to dogs ... a single mouthful of porridge or a single bit of food*.

unmūḍha, adj. (ppp. to ud-muḥ-; = Pkt. ummūḍha), *infatuated*: Śīkṣ 185.4 °ḍha-cittam nighṇāti.

? **unmūḍhi**, suggested em. for utsūḍhi, q.v.: Mvy 7683.

unmūrdhaka, f. °ikā, adj. (= unmūrdhan, mit auferlichem Kopfe, pw 5.250), with head thrown back: Mv II.452.6 (rājā) kuṣo ... sudarśanāye devīye unmūrdhikāye (i. e. trying to escape from his violent embrace) ālṅgito (the king, whom the queen did not recognize, was hideously ugly).

(-)**upaka**, (1) at end of cpds, (= Pali -upaka, -ūpaka, °ikā f.; BHS also has equivalent -upaga, q.v.), *pertaining, belonging to ...; suitable, appropriate (to) ...; fit (for) ...; like*: Vaj. fragment in Pargiter ap. Hoernle MR 180.3-4 naivasamjñānopakā(h), haplog. for naivasamjñānāsamjñā-yatanopakāḥ, which read, *belonging to the ...* (= °yatano-pagāḥ Dharmas 129, see -**upaga**; Vaj. ed. 20.18-19 reads naivasamjñāno nāsamjñāno, a secondary recast); kulopaka (= Pali kulūpaka), lit. *belonging to a family, = family associate*, said of a monk who is regularly supported by a certain family, Mv I.244.12 (tasya yo mātāpitṛnām, so mss., Senart em. °tṛnām) bhikṣu kulopako āsi; (in Av II.67.9 replaced by **kulopagata**, q.v.; in Mv III.453.3 wrongly read by em. in text, see s.v. **kalopī**); also, by extension, said of the houses visited by such monks, Divy 307.2 kulopaka- (mss. kulopaka-) grheṣu gatvā, and 3 te kulopakagṛhāny upasamkrāntāḥ; prob. by analogy with this word Mv III.372.16 prajñopaka (em. for ājñop°, ājñāp°; context makes em. seem quite certain), *dependent on prajñā*, (śīlam śīram [so mss.] calva kṛtājñatā ca) prajñopakā tu pravaraḥ bhavanti, but (the virtues of morality, majesty, and gratitude are excellent (but) subordinate to prajñā; akāryopaka, not fit for use, KP 131.2 anarghaṃ valdūryamahānāpīratnam uccāre patitam akāryopakaṃ bhavati; yathopakam, adv., according to what is fitting, Mv III.257.6; 272.4 (after a seat of honor has been provided for the Buddha) °kaṃ ca bhikṣusamghasya, and (seats) for the assembly of monks according to propriety (i. e. relative rank); nirupaka, apparently adj., without a correspondent or match, peerless, unequalled, Gv 301.11 (vs) dharmaś ca me nirupakāyu (i. e. nirupaka = °kaḥ

plus ayu = ayam) śrutāḥ; (2) (= Pali id.) n. of a Ājīvaka, with whom Buddha conversed while going to Benares to deliver his First Sermon: Mv III.325.12 ff. (note esp. 326.20 tasmā ahaṃ upaka jīno, a line which elsewhere contains the form **Upaga**, q.v.); (3) n. of a purohita's son in the Upāli-Gaṅgapāla Jātaka: Mv III.184.1 ff.; corresponds to the character Aḍḍhamāsaka in the Pali Gaṅgamāla Jāt., see DDPN.

upakaṇṭhaka (nt. ? = Skt. °ṭha), *vicinity*: Divy 174.3 (prose) udapānopakaṇṭhake vīśrāntāḥ.

Upakambala, n. of a nāga king: Mmk 18.9.

upakara, adj. (and subst. m. ?; to Skt. upa-kr), *beneficent*: Bbh 218.1 vāg upakarā; 218.6, 16 upakarām (in 16 text °kārām, erroneously) vācam; Śakraprasnasūtra, Waldschmidt, Kl. Skt. Texte 4, 113.2-4 upakaras tvam tāta pañcaśīkhāsmāka(m upakaraś ca yo hi nāma ...; MSV I.287.13.

upakaraṇa, = bhoga, *food*: Bbh 246.24 upakaraṇa-vaikalya-jam (duḥkham), one of 5 kinds of duḥkha, clearly = 293.10 bhoga-vaikalya-duḥkha-, *pain due to defects in food*; prob. in this mg. Bbh 11.1 upakaraṇa-vikalasya jīvikāpekṣāyam caturtha upakleśaḥ; MSV III.19.20; 134.10. Cf. **upakaraṇa**.

-**upakaraṣikā**, acc. to Tib. *dishevelled state* (of the hair of the head): LV 227.9 (prose); of the harem women mourning the loss of the Bodhisattva) kāścic chīrṣopakar-śikayā ... rudanti sma (Tib. mgo ḥbal lo, *had their heads dishevelled*).

Upakāra, n. of a nāga king: Māy 247.24.

? **upakāraṇa** (cf. AMg. uvagāraṇa = Skt. upakāra? or for Skt. and Pali upakaraṇa?), in Mmk 48.10 evaṃ laḍḍukāgarbhoktārakaviśeṣān (? seems corrupt) pūpopakāraṇān sarvadevabhūtagaṇān sarvasattvāś ca mantropetān vidhinā niryātayet. We seem to need dat. instead of acc. forms for °gaṇān and °sattvāś (as in the following parallel sentence); with that change, pūpopakāraṇāni might mean *benefactions consisting of cakes, or instruments* (cf. upakaraṇa) of (making) cakes; or, with a mg. characteristic of upakaraṇa in Pali rather than Skt., *commodities consisting of cakes*; or finally, if = BHS **upakaraṇa** in Bbh 246.24 (see s.v.), *food consisting of cakes*.

Upakāla (= next; associated in both mgs. with **Kāla**, q.v.), (1) n. of a nāga king: Mvy 325.2; (2) n. of a yakṣa leader: Māy 236.10 (prose).

Upakālaka (= prec.), (1) n. of a nāga king: Māy 247.4 (prose); (2) n. of a yakṣa: Māy 7 (vs; cpd. Kālopa-kālaka).

upakileśa = **upakleśa**, q.v.

upakīrṇaka (cf. Skt. upakīrṇa, covered, bestrewn), in Rājopakīrṇaka (sūtra, q.v.; mg. not clear, but the subject of the story suggests *falling, reverting* (to the king; of the property of one who dies without heirs), or *that which has reverted* etc.

Upakuśa, n. of a cakravartin king: Mvy 356.7.

Upakeśinī, n. of a Buddhist deity or yakṣiṇī, always associated with **Keśinī**, q.v.: Sādh 118.18; 120.4; 121.19; 131.18 (all prose). See next.

Upakeśī, once for **Upakeśinī** in vs (doubtless m.c.): Sādh 113.19.

upakrama, m. (= Pali upakkama; to **upakramati**; see also **upasaṃkrama**), *violence, doing violence to ...; attack* (by violence): LV 258.2 (vs) kāyopakrama-karaṇai(r) manyante bālīśāḥ sūddhim; Mv II.448.12 °meṇa ātmānaṃ māreyā; 492.1 ātmānaṃ ca upakramaṇa māritukāmaḥ; similarly 493.20; Divy 235.9 sa evaṃvidha upakramaḥ kṛtāḥ; Bbh 244.6 ātmopakrama-duḥkham, and 7 paropakrama-duḥkham, ... *thru violence by oneself and by others*.

upakramaṇa (nt. ? = Pali upakkamana), = **upakrama**, *violent attack*: Gv 244.1 sarvasattvākāyotpidano-pakramaṇādhivāsayaṃnān, *enduring ... violent attacks*.

upakramati, also °meti (= Pali upakkamati; Skt.

upakramati in this sense once, Mbh 13.6716; cf. **upakrama**, **°mana**, **°mika**, **aupakramika**), *attacks, does violence to*: Mv II.459.16 upakramemi ātmānam ārayiṣyam; 492. (7)–8 mātmanam (mss.) upakramāhi; III.25.2 ātmānam upakramiṣyāmi, and 4 °nam upakramitukāmaḥ; Divy 264.12 upakrāntā, ppp., see s.v. **upasaṃkrama**.

-**upakramika**, adj. (also **aupa°**, q.v.; **upakrama** plus **ika**: = Pali **opakkamika**), *due to, caused by violence, violent attack*: Gv 152.6 (vyādhin...) amanuṣyavaikārikān api viṣayaparopakkamikān api (cf. Bbh 63.5 s.v. **aupakramika**); (ābādho...) ātmopakkramiko vā 'paropakkramiko vā MSV II.45.8; otherwise recorded only in a cliché, ātmopakkramikām (due to self-inflicted violence) śarīropatāpikām duḥkham tivrām kharām kaṭukām amanāpām (te added once) vedanān vedayanti LV 246.14 (vedayante); 263.7; (in Mv amanāpām omitted) Mv II.121.5, 10–11; 122.1, 8, 16; 123.5; 130.7–8, 10. A shorter Pali form MN 1.241.10 opakkamikā dukkhā tippā kaṭukā vedanā vediyanti (Pali has no *attopakkamika). In Mv vedanā is usually recorded instead of °nām.

upakliṣyate (cf. Pali ppp. **upakkliṭṭha**; and **upakleśa**), *is stained*: Bbh 10.8 (caturbhīr upakleśair...) upakliṣṭo bhavati; Śikṣ 234.8 (prose) āgantukalḥ kleśair upakliṣyate, in passage cited from 'Ratnakūṭa' = KP 99.2, of which however text reads ... upakleśe (read °śaiḥ) saṃkliṣyate.

upakleśa, m. (cf. Skt. **upakliṣṇa**, *rotten*), *putrefaction*: Gv 401.9 nābhūt ... upakleśo (of the teeth, of the mahā-purusa).

upakleśa, m. (also semi-MIndic °**kileśa**; cf. **upakliṣyate**; = Pali **upakkileśa**, of which 5, 10, or 18 are enumerated; evidently there was no definitively fixed list), (*minor, secondary*) *impurity, stain, depravity*; in most texts no very clear distinction is made between them and the **kleśa** in principle, but AbhidhK. La V-P. v.88 ff. (see esp. 89 of Transl. note 2) insists on the fundamental distinction, and comm. cites a list of 21 **upa°**; they 'proceed from' **kleśa**, 91; a list of 24 in Dharmas 69, whereas in 67 the 6 **kleśa** have been listed; 4 **upa°** listed Bbh 10.7 (caturbhīr upakleśair ... upakliṣṭo bhavati) and 22 ff. (no relation to Dharmas list); Mvy 2138, following saṃyojana, bandhana, anuśaya, paryutthāna, and followed by paryavasthāna (so read); cf. Bbh 202.20 saṃyojana-bandhanānuśayopakleśa-paryavasthānānām; Śikṣ 222.10 (defining upāyāsa) (ye cānya evamādaya) upakleśās ta upāyāśāḥ; cf. KP 93.3 sopadavaḥ sopakleśa(h) sopāyāso; KP 99.2, see s.v. **upakliṣyate**; Mv I.228.11, 15 vīgatopakkileśena; SP 318.2 (sattvānām alpakuśalamūlānām) bahūpakleśānām; Lañk 358.11 (vs) upakleśair manāḍibhiḥ (see s.v. **mana**, app. m.c. for māna, which however is standardly one of the **kleśa**); 369.4 °śair na lipyate. The word seems likely to have been originally a noun cpd., **upa** plus **kleśa**; the rare verb **upakliṣyate** may be a back-formation from it; yet the ppp. **upakkliṭṭha** occurs in canonical Pali.

upakṣetra, nt., *subordinate* (Buddha-)field: Mv I.121.9, 12, stated to be four times the size of a (Buddha-)kṣetra; the implication seems to be that the environs of the kṣetra constitute the **upakṣetra**. But no other reference has been noted.

(-)**upaga**, (1) at end of cpds. = **-upaka** (1); with MIndic g for k, partly induced by secondary association with **upa-ga(m)-**; cf. Aśoka chāyopagāni, *concerned with* (i. e. *providing*) *shade; belonging to*: Dharmas 129 ākāśānātyāyanopagāḥ, and three others of the same group incl. **naivasamjñānāsamjñāyanopagāḥ** (q.v. for other occurrences; see **-upaka**; Pali has °**yananūpaga**); Mvy 6050 hastopagāḥ, 6051 pādopagāḥ, lit. doubtless *belonging to the hands or feet*, of ornaments placed there (Tib. rgyan = *ornament*); Pali has **hatthupaga** and **pādupaga**, Vv. comm. 12.5, as epithets of ornaments; (2) n. of an Ajīvika, = **Upaka** (2), q.v.: Divy 393.20 (so mss., wrongly em.

in ed. to **Upagaṇa**); LV 406.7 (vs), same as Ud xxi.5, in both **Upaga** for **Upaka** of Pali correspondent and Mv III.326.20 (LV **tenopaga jīno** hy aham; Ud tato °ham upaga jīno; LV alone corrects the meter by transposing **Upaga**; Pali Vin. I.8.29 tasmāham upaka jīno).

upagataka, also an-**upa°** (to Skt. °**ta** with specifying -ka), pl., *those that have (or, have not) entered* (here, to residence for rains): MSV II.110.2 ff., see **āvāsin**; in 114.14 Tib. cited as dam bcas pa, *entered upon a vow*.

upagama, m., Mvy 7801, or nt., id. 7929, cited from Gv 134.5, a high number (in Gv 106.20 text **upāgama-**, q.v.)

upaguṇṭhita, ppp. (of **upa-guṇṭh-**, not noted elsewhere), *entwined, encircled*: Mmk 63.1 (prose) hārārdha-hāropaguṇṭhitadeham.

Upagupta, n. of an **alaksanaka** (q.v.) Buddha: Divy 348.24 ff.; converts Māra, 357.3 ff.; 385.7 ff.; 428.4; Av II.203.1 (here called Sthavira-Upa°) ff.; MSV I.4.2 ff.; see next.

Upaguptaka = prec.: Divy 359.9 (prose; neither dim. nor pejorative force perceptible).

upagūḍhaka, adj. (Skt. °**ḍha** plus -ka, pejor.?), *embraced* (wrongly): pāpamitropa° MSV IV.223.1 (so the repentent Ajātasatru, of himself; Buddha, repeating his words, uses **upagūḍha**, 223.6, 224.2).

[**upagrṇite**, *approves, recommends*: Jm 143.24 (dayānuvṛtyā ca nāma te kṛtya-pakṣam) āśvāsanaividhinopagrṇite. So ed., but mss. (u)pagrṇite, *wins over*, which seems better.]

[**upaghāṭa**, wrong em. in ed. Mv I.229.7; see **arunodghāṭa**.]

upaghātika, adj. (cf. Skt. °**tin**, °**taka**; Pali °**tika** but as noun, *injury*, Vin. II.13.31, contrary to PTSD), *injuring* ... (end of cpd.): Mmk 559.6 atikrūras tvam vajrapāṇeḥ (read °**ne**) yas tvam sarvasattvānām sattvopaghātikam kāmopasaṃhitam ca mantratantrām (= °**trān**) bhāṣayase.

upacaraṇa, nt., in piṇḍopacaraṇam Karmav 21.15, *begging-round* (= Pali piṇḍa-cāra; upacaraṇa not in Pali, in Skt. only in sūpa°, see BR).

upacāyaka, adj. (cf. Skt. **upacāyin**; to root cāy), *revering*: kulajyeṣṭhopacāyakaḥ Mvy 2434 (Tib. ri mor byed pa, *revering*).

upacāra, m. (= Pali id.; see also s.v. **tādāvacara**), (1) *environs, neighborhood*: Gv 151.18 deśapradeśopacāreṣu nimnonnata-samaviṣamesv; Dbh 81.24 (mahābrahmā...) lokadhātava gahananīmopacārān avabhāsayati; (2) *access* (for Pali cf. PTSD s.v. 7, with references): Bbh 44.14 (see **prajñāpti** 4).

Upacāru, n. of a cakravartin king: Mvy 3560. Seems to correspond to Pali **Upacara**, Mahāv. II.2. Cf. **Cāru**.

upacita, adj.-ppp. (Skt., *heaped up*; *aggravé* (Lévi): Karmav 30.14 ff.; 47.25 ff. (as explained here, acts may be kṛta, done, or not done, and both kinds may be **upacita** or not; see AbhidhK. La V-P. IV.114 n., 242); (2) *honored* (perhaps error for **apacita**): Mv II.416.14 tasya (sc. Buddhasya) devamanujopacitasya (read °jāpacitasya?) añjalīm kurutha.

Upacitaskandha, n. of a Bodhisattva: Gv 443.1.

Upacitahanu, n. of a former Buddha: Mv I.141.16.

upacitra, °**traka**, adj. (in Skt. °**tra** only as n. of a meter), (*somewhat*) *variegated*: citropacitra Mv I.363.18 (of the deer-king); citropacitrāṇi pratyāstarāṇāni MSV II.90.8. The cpd. seems to be intensive. Also, citropacitrako vatso MSV IV.196.15.

Upacelā, n. of a daughter of Sīṃha (8): MSV II.8.12 (cf. **Celā**).

upaceṣṭita, ppp. (to **upa-ceṣṭ-**, unrecorded), *performed*: Mmk 152.21 (vs) kṛtyā ... sattvopaceṣṭita.

upacchinatti (= Pali **upacchinatti**; Skt. has no cpd. of **upa** and **chid**; cf. **upaccheda**-(na) etc., an-**upacchinna**), *cuts off, interrupts*: AsP 177.4 kathām nopacchinatti.

upaccheda, m. (= Pall id.; see **upacchinatti**, **an-upaccheda**, etc.), *cutting off, severance, destroying*: **dharmopa° the cutting off of the states of existence, of conditioned existence**, in a formulaic list, followed usually by **trṣṇāḥṣayo virāgo nirodho nirvāṇam**: Mv II.285.20; III.200.11; 314.5; LV 392.16 (separate from prec., for which mss. **samartho**); in LV 395.22 text **sarvatamopacchedaḥ**, no v.l., read perh. (**sarva-?**) **dharmopa°**; **āhāropa°** Mv III.65.18; **-dāri-dryopa°** Śikṣ 190.19; **yamalokopa°** Śikṣ 215.2; **vṛṭtyupa°** Karmav 41.8; **valśāradhyopa°** Karmav 41.26.

upacchedana (nt.), *cutting off*: **vaṭṭopacchedana°** LV 127.17, see **vaṭṭa**. See also **upacchinatti**, and **an-upacchedana**-(tā).

upajanayati, also **°jan°** (see under **janayati**, and **Senart** n. on Mv I.248.2), *conceives* (lit. *produces*) a thought or feeling, in oneself: Mv I.248.2 **dullabhasamjñām upajanetvā**, *conceiving the thought that it is hard to get*; II.135.4 (vs) **upajānaya tvam sukhāni, rejoiced; in LV 36.20 (vs) **Lefm. gauravam upajenitvā** (best mss. **°janitvā**; read **°janitvā**, as meter requires long initial syllable?), *conceiving veneration*.**

upajīvita, nt. (to Skt. and Pall **upajīvati**; cf. Skt. **upajīvana**), *dependence, living a subject life*: LV 262.10 (vs) **varam mṛtyu** (most mss. **°yuh**) **prāṇaharo dhig grām-yam nopajīvitam**, *better death that takes away life; fie! is not dependence vulgar?*

[**upajenitvā**, see **upajanayati**.]

upa-tarati, ger. **°tirya**, *having crossed over* (the **samsāra**), *become saved*: LV 329.18 (vs) **svām°** (see **svāmam**) **upatirya tāraya jagad, yourself having crossed** (being saved), *make to cross* (i. e. save) the world; Tib. **ñid rgal nas**...

Upatīṣya (= Pall **Upatissa**; cf. **Ṭīṣya** 6-9), the given name of **Śāriputra**: Mv III.56.11 ff. (story of his conversion); 269.11; 271.7; in Mvy 1047 mentioned in a list of **śrāvakas**, following **Ṭīṣya**, but not juxtaposed with **Śāriputra** (who occurs in 1032 in the same list).

upadarśayati, **°ṣeti**, (1) *exhibits* (in words) as a future prospect; *promises, predicts* (for someone): **trīṇi yānāny upadarśayitvā** SP 76.6; 79.5-6 (**°darśayati**); 82.4, 7, *having held out a prospect of* (promised) *three vehicles*; **kusumāyām** (loc., so read with mss.) **mahāvīcim upadarśeti nāyakaḥ** Mv I.184.4 (vs), *the Leader holds out for Kusumā the prospect of* (predicts, prophesies) *the* (hell called) *Great Avici* (as recompense for sin); (2) as in normal Skt., *exhibits, displays* (e. g. an art or skill: LV 143.22 **śakyasi** ... **śīlpam upadarśayitum, can you exhibit an art?**); in LV 143.20 **mayā sārddham samarthah śīlpena śīlpam upadarśayitum**, lit. *able to display art for art with me*, i. e. to vie with me in such displays.

upadīśyati (seimi-Mīndic for Skt. **°dīś°**), *appears*, perh. to be read in Mv I.50.15 and 51.11, see § 31.1 s.v. **pad**.

Upadukura, n. of a nāga king: Mmk 18.11.

Upadundubhi, n. of a nāga king: Māy 247.16.

upadeśa, m., n. of a type of Buddhist literature, one of the **pravacana** (last in both lists, ninth in **Dharmas**, twelfth in **Mvy**), lit. *instruction*: **Dharmas** 62; **Mvy** 1278. App. not so used in Pall. See **Burnouf**, Intr. 65 f.

upadeśeti (**°śayati**), *exhibits, displays*: Mv I.169.16 **jarām ca upadeśenti, na caṣāṃ vidyate jarā**; and 19, **ārabdham** (? mss. **alabdhī**) **upadeśenti eṣā lokānu-vartanā** (see **anuvartanā**). Similarly 170.2 (they are not born or begotten, yet) **mātāpitṛṇ ca deśenti eṣā lokānu-varjanā**; 170.10 **apotsukatvaṃ pradeśenti eṣā**. The mg. is regular for Skt. **deśayati** and for **upadīśati**, **pradīśati**, but not recorded for the causatives of the two latter. Nevertheless it seems necessary to keep the mss. readings, rather than read (**upa-**, **pra-**) **darśenti**, as **Senart** in his note was tempted to do (and that altho forms of **darśayati** are similarly used in the context, e. g. 170.4, 6).

upadrotar (to Skt. **upa-dru-**), *oppressor, aggressor*:

Mvy 2959 **°tāraḥ** (n. pl.? or intended as n. sg.? cf. § 13.19; all other nouns in the section are sg.).

Upadharma, n. of one of the brothers of **Śāriputra**: Mv III.56.11.

upadhāna, (1) nt. (= Pall id., **Dhp.** 291 **paraduk-khūpadhānena yo attano sukham icchatī, on the basis of, by means of, pain to others**..., cf. **Senart** Mv I.464, n. on I.112.3), *basis, what causes or is needful for*..., usually in comp. with **sukha-**: SP 284.10 (vs), read, **evam** (or, **etan**) **mamo sarvasukhopadhānam saddharma**..., *the Good Law which is the basis of all happiness for me*; 339.4 **sarvasukhopadhāna-pratimaṇḍitāḥ**; 348.2 **sattvānām sarvasukhopadhānam dadyāt**; Jm 18.12 **dānam nalkasu-khopadhānasumukham**; **Mvy** 6140 **sukhopadhānam** = Tib. **bde baḥi yo byad, what is needful for happiness**; **sarvasukhopadhānena** Mv I.302.6; **Suv** 67.11 (**sukhitān kuryāt**); 114.3; **Kv** 28.7; **°dhānair** Śikṣ 173.14; **sukhopadhānalḥ** (preceding word missing) **KP** 159.3; **manuṣyasukhopadhānena** **Suv** 113.10; **upadhānasampanno** Mv II.259.14, ep. of **Buddha**, *possessed of the basis* (sc. of happiness, presumably short for **sukhopa°**); also cpd. with **hita-**, Mv I.112.3 (vs) **sarvaṃ hitopadhānam, all the basis of well-fare**; with **duḥkha-** (as in Pall, above), **Gv** 354.16 **yat teṣāṃ sattvānām duḥkhopadhānam tad utsrjya**; **Mmk** 110.20-21, see s.v. **śatana**; (2) lfc. **Bhvr.**, *base, rest, support* (lit. and physical): **Karmav** 22.3, 5 and 27.9 **aśmanta-kopadhānāyām** (*resting on a stove*) **kāmsyapāṭryām** (in 22.5 **°kopādh°**, misprint); (3) **piṇḍopadhāna**, see this; (4) m., n. pr., in Mv III.176.14, a cousin of the **Buddha**, son of **Suklodana** and brother of **Ānanda** and **Devadatta**; perh. distortion of some other name (**Upananda?**).

upadhānī, some part of a lute, perhaps **bridge** (as the support on which the strings rest)?: **AsP** 515.19 **droṇim ca pratītya carma ca pratītya tantrīś ca pra° daṇḍam ca pra° upadhānīś ca pra° koṇam ca pra°... vīṇāyāḥ śabdo nīścarati**.

upadhi (m.; = Pall **upadhi**, and also **Pali upādi**), (1) *substratum* of continued existence; *attachment, bond* uniting one to existence. Acc. to **Childers** **upādi** means the **khandhas** alone, while **upadhi** includes also **kileśa** (with which **PTSD** makes it 'almost synonymous'), **kāma**, and **kamma**; but acc. to **PTSD** **upadhi** is sometimes equated with the **pañca-kkhandhā**. In Pall, **upādi** is, acc. to **PTSD**, used only in comp. with **-sesa**, in cpds. usually beginning **sa-** or **an-** and regularly epithets of **nibbāna** (**-dhātu**); these are represented in **BHS** by **anupadhīśeṣa**, **nirupa°**, **sopa°**, qq.v. But **BHS** also has **upadhi** and **nir-up°** (m.c. **nirupadhi**) = Pall (**nir-**) **upadhi**. The passages here listed belong exclusively to this latter class, = Pall **upadhi**. (But it seems that even in Pall, **upadhi** and **upādi** are not always clearly distinguished.) **upadhi-kṣiṇā** LV 358.18 (vs); **sarvopadhi-pratiniḥsarga** the getting rid of all up° LV 31.21; Mv II.285.20; III.314.4; **sarvopadhi-nihsarga** (**Bhvr.**, with **dharma**) LV 392.11; 395.21; **sarvopadhikṣaya-** Mv I.115.8; cf. II.418.10 **upadhi** (mss., **Senart** em. **°dhim**) **pratītya duḥkhasya sambhavo sarvaśopadhikṣayatō** (mss., **Senart** em. **sarvopa°**)... **nāsti duḥkhasya sambhavo**; Mv III.282.6 **upadhi-samkṣaye**; **Divy** 224.20 **śālyam upadhim vīditvā**; **Ud** II.20 **upadhim hi loke śālyam iti matvā, l'attachement... c'est la misère**... Others s.v. **nirupadhi**. In **Mvy** 6499 **upadhi** has three Tib. definitions; the first, **phuṇ po**, regularly = **skandha** (as Pall **upādi** = **khandha**); the third, **ñon moṇs pa**, regularly = **kileśa** (as Pall **upadhi**, 'almost syn. with **kileśa**, **PTSD**); while the second, **rdzas**, *thing, substance, matter*, belongs to a meaning of the word app. unknown to Pall, viz. (2) *material thing, 'chose matérielle'* (**Lévi**, = Tib. **dhos**, which also = Skt. **vastu**), **Sūtrāl.** xvii.3 (n. 1 in **Transl.**); see also **La Vallée Poussin**, **AbhidhK.** iv.15 with n. 1: 'Par **upadhi**, il faut entendre la chose (**ārāma**, **viḥāra**, etc.) donnée à un moine ou au **Samgha**: le mérite qui procède (**tadbhava**) de cet **upadhi** s'appelle

aupadhika' (q.v.). Hence, (3) in Divy 50.28 bhagavān upadhau vartate, *the Lord was acting in regard to material things* (of the assembly of monks), i.e. in the function of an upadhi-vārika, q.v. (= aupadhike Divy 542.17). (See also s.v. plotikā.)

upadhika, adj. = **aupadhika**, q.v.: LV 32.1 (prose) sarvopadhika-puṇyakriyāvastv-abhībāvanatāyāi (no v.l.). Weller 18 assumes sarv' opadhika-, MIndic for aup', which seems less plausible than assumption of the form lacking vṛddhi.

upadhi-vāra, m., *guardianship of material objects*, the office of an **upadhi-vārika**, q.v.: Divy 54.17 anyatamasārhatā upadhivārah prāptāḥ; 21 kasya dāsiputra-syopadhivāra itl. (Divy Index wrongly treats this as equivalent to °vārika.)

upadhi-vāraka (only Divy 542.21), regularly °vārika, m. (from prec.; see upadhi 3), lit. *guardian of material objects*; *beadle* or *provost* of a monastery, in charge of physical properties: Mvy 9067 = Tib. dge skos (Jā. dge bskos, Das dge skyos or bskyos), lit. *virtue* (or *welfare*, or *alms*) *commissioner*; see AbhidhK. LaV-P. iv.237 note 1; Divy 50.27 upadhivārikasya; 81.27 (= MSV i.80.5) *kaḥ prṣṭāḥ; 237.16 (Dharmaruci) vihare °ko vyavasthāpitāḥ; 237.24; 542.21 °vārakasya, but 543.17, repeating the substance of 542.21, °vārikasya; Av ii.87.2 tata upadhivārikeṇa gaṇḍīr ākoṭitā; he announced the day of the half-month to the monks, MSV iii.98.8-9. Acc. to Das, this officer was 'a supervisor or director of monks ... a sort of provost-sergeant ... who keeps strict order and punishes transgressors.' This fits well the usual mg. of Tib. dge ba (virtue).

upadhyāyati, *blames, finds fault with, thinks* (or *speaks*) *ill of*: LV 157.11 (prose) te tām upadhyāyanti.

Upananda, (1) n. of a monk, disciple of the Buddha: SP 2.6; one of the ṣaḍvārgika or ṣaḍvargiya group, Mvy 9472 (with Nanda, 9471; cf. Nandopananda); MSV ii.99.4 fl.; 117.6 fl.; 199.14 fl.; (2) n. of a nāga-king, always associated and almost always compounded with Nanda, 2, q.v. for references.

Upanandaka (= prec., 2), n. of a nāga-king: Suv 162.9; Mmk 437.2 (both vss, prob. m.c.; in cpd. Nandopa').

Upanara, n. of a nāga-king: Mvy 3266. Cf. next (doubtless the same).

Upanala, n. of a nāga-king: Māy 246.18. Cf. prec.

upa-naśyati, *perishes*: Sukh 4.13 (na ca tathāgata-syendriyāṇy) upanaśyeyur.

upanahyati = Skt. id., Pali upanayhati; in Dh. 3.4 PTSD defines (ye tam) upanayhanti *by bear enmity towards*; but most interpreters take it in the usual sense, *ye tam upanayhanti, who are attached to this* (thought). The same vss Ud xiv.9, 10; MSV ii.184.2, 4 read atra ye copanahyanti (Ud 10, MSV 4 nopa°; MSV 2 ye upa°); here atra, loc., depends on the verb: *who are* (not) *attached to this* (thought). However, note the BHS and Pali upanāha, q.v.)

upanāmayati, °te, °nāmeti (= Pali upanāmeti, *brings, presents*; once in Skt., GobhGS. 2.1.7 (piṇḍān) kumārīyā upanāmayet, *he shall offer* [tender, hold out] *to the girl*); most mgs. classifiable under the two headings *brings* (to a person or place), and *presents, offers*; but the two shade into each other, and there are aberrant cases; in practically all, the thing (or person) *brought or presented* is acc., or nom. in passive expressions; the goal or recipient is sometimes acc., rarely loc., but much more commonly gen., rarely dat., with both act. and pass. expressions; very rarely nom., subject of a pass., the thing *presented* being then acc., LV 386.17 (vs), read with best mss. āhāram upanāmye 'yam (for °yet-ayam; Lefm. °yeta), *let him be tendered food*; (1) *brings, physically* (to): Mv ii.159.13 and 160.2 upanāmeḥi me (chandaka aśvam) kaṇṭhakam, *bring me...*; Mv i.156.11 (vs); Av i.341.11

(prose) pañca haṃsaśatāny upanāmitāni, *were brought* (physically; here not 'presented' *to the king*; LV 83.17 (prose) (yasmimś ca kūtāgāre bodhisattvo mātūḥ kuṣṭigato 'sthāt, tam brahmā... brahmakāyikāś ca devaputrā abhyutkṣipyā brahmalokam...) pūjārtham copanāmayām āsuḥ, *transported* (the apartment) *to the brahma-heaven*; LV 103.10 (kumāram... asītasya maharṣer) antikam upanāmayati sma, *brought into the presence of...*; LV 118.8 upanāmyantām maṅgalāni, *let auspicious objects be brought*; 118.11 (text upā°); also *brings* to enlightenment, SP 326.12 (vs) katham nu bodhāv upanāmayeyam (sc. sattvān); in SP 195.2 (vs) supply tām, (ye cāpi samśrāvitaś tadāśi te śrāvakā teṣa jīnāna sarve,) imam (most mss. idam) eva bodhīm upanāmayanti, *they bring* (them) *to enlightenment* (subject the Jinas, not the disciples as Burnout and Kern assume); (2) *delivers*, as a letter, or the like: LV 140.20 sa tasyās tam lekham upanāmayati sma; Mv ii.90.8 (prose) tena tam lekham tasya sārthavāhasya upanāmitam; Divy 546.1 (prose) (sā ratnapetā rājño Bimbī)sārasyopanāmitā lekhaś ca; Suv 205.5 (prose) tāny aśthīny ādāya bhagavate Buddhāyopanāmayām āsa; (3) *presents* (introduces, shows, makes known) a person to another (usually gen. but may be acc., as in) LV 115.21 (vs) (kumāram...) upanāmayan suravarām (for °rān), cf. Mv i.226.11 = ii.29.14 (vs) vādicandram upanāmayati suravarāṇām (and cf. upanayati in similar context Mv i.152.17); Mv ii.32.2 upanāmetha kumāram ṛṣīśya, and 1.3 (kumāro) ṛṣīśya upanāmito; SP 108.7 (prose) tam daridrāpuruṣam ānāyā (or ānāyitvā) mahato jñātisamghasyopanāmayitvā, ... *to a great crowd of his kinsfolk*; Mv ii.38.12 upanāmayi (aor.); Divy 405.26 (kumāro rājño) °śokasyopanāmitāḥ; (4) *hands over* an arrested person (criminal, etc.) to the king: Mv ii.168.6 (prose) (sa...) rājño upanāmayito (lppp.; v.l. °nāmito); iii.39.18 so... rājño... upanāmito; 352.6 kāsīrājño upanāmeḥi; and similarly, of a snake subdued and confined, Mv iii.429.8 (bhagavām tam nāgam...) uruvilvākāśyapasyopanāmayati; (5) *presents, offers, tenders, gives* (e. g. food and drink, medicine, etc.): LV 386.17 (above); Mv i.306.14 (vs) (odanavidhim...) svahastam upanāmayate, *offered* them (food) *with her own hand*; Mv ii.38.1 (vs) phalāni upanāmaye (aor.); ii.96.18 (prose) (tasya lubdhakasya) phalodakam upanāmitam; ii.170.9 (prose) tena so bhojano tasya vadhyasya upanāmito; ii.211.15 (prose) mātāpitṛṇām upanāmeti; iii.111.4 (vs) upanāmaye (aor.) piṇḍapātram jīnasya; Divy 14.3 asmākam lūhāny (sc. prahēnakāni, q.v.) upanāmayasi; 349.25 (teṣām... mūlaphalāni) copanāmayati; Sukh 67.10 (prose) (bahu cāśya...) pānabhogaṇam tatropanāmyeta (pass., *would be provided there for him*); LV 265.7 (prose) bodhisattvāya... tā yūṣavidhāḥ kṛtvopanāmitā abhūvan; KP 87.9 (vs) yatropanāmyanti (pass., sc. bheṣajā), and *wherever* (the medicines) *are given*; in prose, 87.3 (yatra ca punar vyādhyā) vyupanāmyante (q.v.); Tib. (both times) btañ, *give* (medicine); in line 3 naḍ gañ la, *for whatever disease*; SP 321.11 (prose) tac ca bhaṣajam upanāmitam na plibeyuḥ, and 12 upanāmitam; (jewels, ornaments, etc.) SP 227.13 (prose) ratnarāśayas tasya dharmabhāṇakasyopanāmayitavyāḥ; Mv ii.66.9 sarvam devīye upanāmeti, 10 tāni devīya upanāmayati; ii.463.10 sudarśanāye upanāmiyanti (pass.); (bowls) LV 382.20 tathāgatasopanāmayanti; 383.13, 14; 384.8; (a seat) LV 408.18; (garments) LV 267.11 (bodhi)sattvāyopanāmayati sma; (a car) Lañk 6.16 yāne rāvaṇenopanāmite; (a celestial palace; for residence) LV 59.16 (vs) upanāmayiśye (sc. madvimānam; a god speaks); (water for bathing) Mv iii.135.13 upanāmeṣi (could also be rendered *bring*); (flowers) Kv 18.6 bhagavatā tāni padmāny upanāmayati sma; (a putative son) Mv iii.291.9 sārthavāhasya upanāmeti (dārakam); (taxes) Divy 22.14 tasya... karapratyayā upanāmitāḥ (also 16); (a bow) LV 154.11 (prose) (bodhi)sattvasya yad-yad-eva dhanur upanāmyate (could also

be rendered was handed to, provided for) sma, tat-tad eva vichidyate sma; (6) *presents* = *proclaims, makes known* (a religious text or 'door to salvation'): Suv 67.3 (where monks shall preach this sūtra) sūtrendrarāṇaḥ teṣu viṣayeṣu upanāmito bhaviṣyati; Gv 54.26 (vs) mokṣadvāram upanāmayāmi (addressed to Mañjuśrī); (7) (orig. *brings, and so*) *places, locates*: Suv 190.10 (prose) tad bhojanam hastiprṣṭham (acc. of goal) upanāmya, *having placed that food on the elephant's back*.

-upanāyika, f. *īkā*, (1) adj. (= Pali id., see below), only in cpds., *introducing to, functioning as introduction to, having reference to, relating to*: ātmopanāyika (= Pali attūpa°, often ep. of dhamma or the like, as spoken) *introducing oneself, relating to oneself*, LV 438.21 (Lalitavistaro nāma dharmaparyāyasūtrānto...) ātmopanāyikas tathāgatenā bhāṣitas...; Jm 13.25 'kaṃ dharmam deśayāṃ āsa; -jñānopanāyika-, *constituting an introduction to knowledge*, Gv 41.23 sarvajagaj-jñānopanāyika-dharmacakrapravartanā; other cpds., Gv 44.22 -jagadupasaṃkramaṇopanāyika-sarvajñatā; 348.15 yathāvalnāyikopanāyika-varṇā (n. sg. f.), *having a color (aspect) that acts as introduction to that which is in accord with Buddhism (see valnāyika)*; (2) f., in varṣopanāyikā, subst. (= Pali vassūpa°), *the first day of (i. e. serving as introduction to) the rainy season*: 'kā Mvy 8681; 'kāyām, loc. sg., Divy 18.10; 489.10; Av i.182.7.

upanāha, m. (= Pali id.), *hatred, malice*; follows krodha: Mvy 1962 = Tib. (h)khon du ḥdzin pa (after krodha, before mraṅka); Dharmas 30 (one of 40 cittasamprayuktasamskārāḥ); 69, list of 24 upakleśa begins krodha, upanāha, mraṅka; these three also listed Karmav 37.19; kleśopakleśām (for °śān) krodhopanāhādīn Bbh 144.5; krodhopanāha as cpd. also Mv ii.56.1; Dbh 18.3; 25.3; neg. anupanāho (= Pali id.; *non-hatred*) dharmālokaṃ kham LV 32.19.

upanāhin, adj. (or subst.; = Pali id.; to prec.), *malicious (person)*: Bbh 156.16 (na krodha)nasyopanāhinaḥ akṣāntibahulasya...

upanikṣipati (not recorded in either mg., cf. next), (1) *lays down, establishes* (dharma): SP 121.5-7 yaṃ ca kāśyapa tathāgato dharmam yatropanikṣipati sa tathaiḥ bhavati; sarvadharmāṃs ca kāśyapa tathāgato yuktyopadiśaty (WT om. upadiśaty with v.l.) upanikṣipati; tathāgatajñānenopanikṣipati...; (2) *includes*: Śīks 42.13... prapñidhānāni, tāny ekasmin mahāprapñidhāne upanikṣiptāny antargatāny anupratīṣṭhāni.

upanikṣepaka, m. (to prec., q.v.), *establisher*: SP 121.9 sarvajñajñānenopanikṣepakaḥ... tathāgato.

upanikṣepaṇa (nt.; cf. Pali upanikkhepana, not noted in this mg.), *laying aside, putting down, leaving off*: saṃghāṭyā pañcōpanikṣepaṇakalpā(h) MSV ii.96.18 (cf. Pali Vin. i.298.20 ff.).

upa-ni-dadhāti (in Pali only ger., see 2 below; in Skt. used of *secretly depositing, caching treasures*, not in mg. 2), (1) *hides, secretes*: Prāt 518.13 (yaḥ punar bhikṣur bhikṣoḥ...) jīvitaparīkṣāram upanida [-dhyād upanidhāpayēd vā...], confirmed by Chin. as to mg.; but Pali equivalent, Vin. iv.123.13, has apa-ni-dheyya vā °dhāpeyya vā, and this cpd. is regular in Skt. and Pali in this mg.; perhaps read apa- for upa- in Prāt; (2) ger. upanidhāya (= Pali id.), *comparing, making comparison with* (acc.): Bbh 137.19, 21: (18-22) tatra parataḥ śīlasamādānād bodhisattvasya param upanidhāya śīkṣāvyatikrame vyapatrāpyam utpadyate. suvisuddhāśayatayā śīleṣu bodhisattvasyātmānam upanidhāya śīkṣāvyatikrame hrir utpadyate.

upanidhyāti, see **upanidhyāyati**.

upanidhyāna (and °dhyāyana°), nt. (to next; = Pali 'nījhāna and 'nījhāyana, *reflection (upon)*: Bbh 8.22 dharmārthopanidhyāne; 17.2 pañḍito bhavati samyag-upanidhyāna-śīlaḥ; 209.10 sva-parārtha-samyag-upanidhyānāya dhyānam; in ŚsP 1325.3 text corruptly, upari-

dhyāyatanatā (the complement is teṣāṃ manasikāraṇām, line 1), for which read either upanidhyāna-tā or (rather more likely) upanidhyāyana-tā, cf. the second Pali form above.

upanidhyāyati, or (less often) °dhyāti (Skt. has both presents to dhyā but does not use this cpd.; = Pali upanījjhāyati; cf. prec.), *thinks, reflects upon* (acc.): LV 131.3 te bodhisattvam upanidhyāya (ger.) gāthābhīr abhitsuṣṭu-vuḥ; Śīks 187.14... bhūtaśāntatām ca kāyasyopanidhyāyati; Gv 19.2 (tathāgataṃ kurvitaṃ...) na nidhyāyanti nōpanidhyāyanti; 66.5 -dharmaparyāyam... upanidhyāyāmi (so read for text °dhāyāmi); similar context 80.20 upanidhyāyati; Mvy 7459 upanidhyātavyaḥ (follows vyavacārayitavyaḥ); Bhik 24a.4 tvam (read tvayā, with note)... sampraktacittayā puruṣaḥ cakṣuṣā cakṣur upanidhyāyatyā (pr. pple., instr. sg. fem.) na vyavalokayitavyaḥ; Mv i.342.10 raktacittā anyonyam upanidhyāyetsu (of the two sexes), repeated in 11 in dubious form °dhyāyeta or °dhyāyet, mss., Senart em. °dhyāya (ger.) te... (the forms of mss. could be used as aor. but seem repetitious in that sense); upanidhyāti only noted in ŚsP 642.4 and 652.7 evam (as described in preceding) upanidhyāti; but in 652.7 followed in same line by evam upanidhyāyatas, gen. sg. pres. pple.

upanidhyāyana-tā, see under **upanidhyāna**.

upanipātita, ppp. to °pātayati (caus. to Skt. upanīpat, or denom. to upanīpātā?), in °ta-tva, *state of being made to appear, or the like*: Dbh 42.(27-28) (cittasārīrapra)-pīḍanopanipātītadvā vastusatyam prajānāti.

upa-ni-pīḍayati (in Skt. ppp. °pīḍita, only in fig. sense, *afflicted, helmsgeucht*), *presses down upon* (lit. and physically): Mv i.65.14 (vs) (caraṇau mahāmune) mūrdhinā upanipīḍya (v.l. upari pīḍya) vanditum, *to revere the feet of the Great Seer, pressing with his head upon them*.

upa-ni-badhnāti (cf. next; Pali °bandhati, *binds to, attaches*; Skt. *writes, composes*, except once ppp. *haftend* an, pw 4.207), *fastens, attaches*: Śīks 230.6 sarvasattvākāyāms tatra svakāya upanibadhnāti, *connects the bodies of all creatures with his own body*; Gv 99.24 (guṇā... na vijāhan, manasā āgmayann,) upanibadhnan, *making fast, attaching* (to oneself); yeṣu kuleṣu pīḍakā upanibaddhāḥ (*attached to, fixed for, himself*) teṣu bhoktum preṣayati (sc. his guest-monks) MSV ii.199.8; SP 211.2 maṇiratnam vastrānta upanibaddham, *fastened on* (lit. and physically); MSV i.119.9 balivardā nōpanibaddhāḥ, *not tied up*.

upanibandha, m. (= Pali id.; Skt. not in this mg.; cf. prec.), *connexion, dependence* (of effect on cause): Śāl 76.13 pratītyasamutpādaya hetūpanibaddhaḥ katamah (and repeatedly in the sequel), cited Śīks 220.1.

[upanirbaddha, ppp., *written, recorded*; surely error for Skt. upanibaddha: Divy 274.14 sthāviraḥ api sūtrānta °ddham.]

upanīśā = **upanīśā**, see **upanīśad**.

upanīśāya, m. (cf. Pali upanīssaya, but the usual Pali mg. does not seem to be quite paralleled here), (1) *dependence, reliance*: Śīks 32.4 sarvasattvā buddhopanīśrayavihāriṇo (*dwelling in reliance on the Buddha*) bhavantu; Gv 462.17 kalyāṇamitropanīśraye vihāriṇo bodhisattvā(h); 470.24 ye te sarvakalyāṇamitropanīśraya-vihāra-vihāriṇaḥ ca; (2) in Mvy 9194 'yah, *residence for a little while, temporary residence*, acc. to Tib. re zhig gnas bcaḥ ba, and Chin.

upanīśāya, ger., *postposition* (= Pali upanīssāya; § 35.20; also Sktized as **upanīśrītya**, q.v.), *near*, with acc.: SP 309.11 (prose) naite... devamanuṣyān upanīśāya viharanti, *they do not dwell near* (in the company of) *gods or men*; Mv iii.223.16 (yam...) grāmaṃ vā nigamaṃ vā upanīśāya viharati.

upanīśrita, ppp. (= Pali upanīssita; cf. prec. two and next), *dependent on, reliant or based upon*, once with instr.: Ud xxx.50 satkāyenopanīśritāḥ (text erroneously

*niḥśrīṭā; see s.v. *satkāya*); Mv 1.304.16 (vs), Senart reads (with several em.) mahyam mālā citrā upaniśrīṭā, which (if correct) I would interpret *bright garland that depends on me (for which I am responsible; otherwise Senart's note).*

upaniśritya, ger., postposition (to Skt. *upa-ni-śrī-*, but actually a Sktization of *upaniśrāya*, q.v.; in mss. often written *upaniśrtya*, sometimes *śrtya, which is undoubtedly an error, Speyer Av Introd. CIX, Weller p. 29), near, with acc.: LV 2.17 śrāvastīm mahānagarīm upaśrītya viharati sma; so regularly foll. by viharati, nagarīm upa° vi° Divy 54.15; Av 1.237.13; 248.1 etc.; caityam upa° viharanti Divy 207.11; pūrvām diśam upaniśrityāsthāt LV 217.19, took a stand near the eastern quarter, and so 218.3, 8, 14; examples of spelling *śrtya in mss. (and Lefm.'s text of LV), vaiśālim upaniśrtya prativasati sma LV 238.14; mahānagarām upaniśrtya viharati sma LV 243.16 (one ms. *śrtya); rājadhānīm upaniśrtya (Speyer em. *śritya) viharati Av 1.349.5 etc.

upaniśanna, ppp. (to *upa-ni-śdati*, only Vedlc and not in this sense; cf. Pali *upaniśidati*), seated: Bbh 59.20 *sukhupanīśanna*-, comfortably seated. Cf. next.

upaniśannaka, m. (= prec. plus 'specifying ka'), the one that is seated: Mv 11.447.1 kuśadrumam kumārām rājāsane upaniśannakam upadarśayati, showed K. the prince, who was seated on the throne (not the real king).

upaniśad, f., **upaniśā**, also written *śā, *sā, *śad (= Pali *upaniśā*, in mgs. 1 and 2; on relation to Skt. *upaniśad* see Schayer, RO 3.57 (1926), *magic correspondence*; Renou, in C. Kunhan Raja Presentation Volume, orig. connexion, from *upa-ni-sad-approcher... être ou mettre en regard, confronter*), (1) *cause, basis*: AbhidhK 11.106 *duḥkhopaniśac chraddhā, la foi nait de la souffrance* (LaV-P.); 11.245 *hetu, pratyaya, nidāna, kāraṇa, nimitta, liṅga, upaniśad* are synonyms (Vyākhyā); ib. Index, referring to v.40, *mokṣadharmopaniśad ucchedaḥ*; Sūtrā. 11.9 (*base causale*, Lévi); Bbh 2.26 (*ādhāra ity ucyate*), upastambho hetur niśraya upaniśat pūrvamgamō nilaya (cf. the synonym-list above, AbhidhK.Vy.) *ity ucyate*; Ud 111.5 *anyā hi lābhupaniśad anyā nirvāṇagāmiṇī, for the cause (basis) of gain is one thing, that which leads to nirvāṇa is another* (same vs in Dh. 75, with *lābhūpaniśā*); see also under (3) below, and s.v. *candropaniśad*; (2) *likeness, comparison* (so Pāṇ. 1.4.79), chiefly in a frequent cliché, found SP 333.7; 349.3; Mvy 5087; RP 59.16; KP 159.17; Sukh 31.9; Vaj 35.10; 42.7; Gv 542.3; AsP 72.4; 98.11; Śīks 187.1; 312.12, 21; Dbh 66.26; Bbh 104.9; 236.22; usually a long formula, ending *kālām api gaṇaṇam apy upamāṇam apy upaniśadam* (or *śam, etc.) *api na kṣamate* (or, *nopaiti*); sometimes abbreviated by *yāvād* (e.g. Vaj 42.7; Śīks, all 3 times) or *vistareṇa yāvād* (Bbh 236.22) or without any such phrase indicating abbreviation (e.g. Bbh 104.9); on the other hand, additional terms may be added, esp. at the end (before na...), as *dhr̥tipadam* (q.v.) *api RP, aupamyam api Vaj 35.10; AsP (both times but before upaniśad); Dbh. The forms of our word, besides the regular upaniśadam, are: upaniśām SP 333.7 (ed., but most mss. *śadam; one *śām api *śadam api); RP; KP: *śām AsP both times, and see SP 333.7 above; *śām Sukh; Gv; Dbh; in AsP (both times), as in one ms. of SP 333.7 (above), the item is duplicated, reading upaniśām apy upaniśadam (72.4 *śadam) api; for the verb, na kṣamate (or pl. *nte) and nopaiti are equally common, while Sukh has the isolated na gaṇito bhavet. Tib. (on Mvy, and acc. to Bendall on Śīks 187.1) renders upaniśad in this passage by *rgyu, cause*, but this clearly makes no sense. A sort of modulation of this cliché, with nom. sg. forms, in SP 299.13 *na teśām samkhyā vā gaṇanā vopamā vopaniśad vopalaḥbhyate*; also Dbh 66.8 (yeśām samkhyā nāsti) *gaṇanā pramāṇam upaniśad aupamyam nāsti*. [(3) acc. to Wogihāra, ZDMG 58.454, and Index to Bbh s.v., where*

Dharmarakṣa is cited as authority, the word also means *step, degree* (*Grad, Stufe*), and W. finds this mg. in Bbh 144.21 f. This passage reads (18-23) *tasyalbhīr daśabhir ākāraḥ kuśaladharmasamgrāhakaśīlavavasthitasya kṣipram eva kuśalasamgraho bhavati, sarvākārasamgrahāś ca: yad uta, dānupaniśadā śīlopāniśadā kṣāntiyupāniśadā vīryopāniśadā dhyānopāniśadā pañcākārayā ca prajñayā*. Clearly the 10 ākāra = the 10 pāramitā (Mvy 913 ff.), the last five being 'forms' of prajñā. But I doubt that *upaniśad* here means *degree, step, or stage*; rather as in 1 above, *by the cause of dāna etc., on the basis of...*, *by means of...* (4) In Divy 530.21 for (tayā) *svopaniśad* (uktā) read prob. *svā pariśad, her retinue*, with note.]

[**upaniśrtya**, written for *upaniśritya*, q.v.]

upaniśevin, adj., f. *nī* (= Pali id.; to Skt. *upaniśevate*, Pali *sevati), *serving, waiting upon*: read akṣudrasattvopaniśevinī sadā, in Mv 11.57.3; 59.23, with Pali Jāt. v.399.2 (same vs) *apāpasattūpaniśev°*. The mss. read *sattvopari° or *sattva-pari°, unmetr.; Senart em. *sattvā pari° in 57.3, *sattva-prati° in 59.23. But ri for nī is an easy corruption, and the -o- (required by meter), together with the Pali, confirms our reading.

upanīta, ppp. (= Pali id., Jāt. v.375.23 *upanītasmiṃ jivite*; also *upanīyati is brought to an end*, MN 11.68.18), ended, finished: LV 56.11 (vs) *māya* (= *māyām*)... *māna-darpopanītam, done with* (= free from; lit. finished as to) *arrogance and pride*.

[**upanetri**, Lefm. LV 168.18 (vs); read *vadhakām* (= *kān) *sa tavā upaneti* (= *upanayati*); all mss. but one *paneti*.]

upaneya, gdve. of Skt. *upa-nī*, (it is) *to be applied, used* (for edification): Jm 80.13; 108.22; 142.7; 155.7-8; 175.9; 181.16.

upanyasta, ppp. defined in Divy Index by *educated in*; but it means primarily *entrusted to*, with gen. or dat., as in BR s.v. 2 as plus *upa-nī*, 2; so Divy 99.24 *dārako 'śābhyo dhātrībhyo upanyasto*; 170.13 (tayā *sa lipya-kṣarācāryasyākṣarāṇi śīkṣayitum*) *upanyastah*. The Index refers to Divy 3.18 (lipyām) *upanyastah samkhyāyām gaṇanāyām* etc. (so also 100.1; 485.5; MSV 111.20.1), where there is ellipsis of the person to whom the boy was entrusted; it might be rendered *enrolled* (i.e. handed over, sc. to a teacher) in... .

Upaṇācaka, n. of a yakṣa: Māy 236.28.

upapatti, f. (= Pali id.; cf. next three, and **upapāda**; specialization of Skt. id., cf. pw s.v., 7.324), (re-)birth, state of existence (past or future or present): SP 228.10 (vs) **tiṃ śubhām tyaktvā, gloving up a glorious state of existence* (in a heavenly world, to be reborn on earth); Mv 1.282.18 *upapattiyā* (loc. sg.)... *vaśīṭām gato* (see ***tti-vaśīṭā**); Divy 187.16 *kā upapattih (future state) ko 'bhīsamparāya* (q.v.) *iti*; 194.20 (tiryaḡyony-) *upapattibhayabhīto*; Dbh 75.14 **tti-nānātvā-tām*; KP 102.7 *cyutir nopapattih*; Bbh 359.1 *bodhisattvānām pancaviḍhā upapattih*; Gv 522.13 *upapatty-ānantarya-citte praty-upasthite*, said of a man at the point of death, *when the mental state which immediately precedes rebirth has arrived* (he becomes aware, by sight, hearing, etc., of the state in which he is about to be reborn by the power of karma); *upapatti-pratīlambhika*, or **pratīlambhika*, qq.v.

-upapattika (cf. Skt. *upapattika*, and see s.v. *aupapatti*; from *upapatti* plus (l)ka), *spontaneously produced*, or perhaps merely of (various) *origins* (*nānopa*): Gv 244.10 *nānopapattika-sarvakāyanīrmaṇameghānā nīscarya*.

upapatti-vaśīṭā, *supernatural power of choosing rebirth* (Senart i, note 586 conjectures, of choosing the family he is to be born in; perhaps too limited), one of the *vaśīṭā*, q.v.: Mvy 775; Dbh 70.13, defined *sarvaloka-dhātūpapattisamdarśana*-(tayā); cf. SP 260 11-12, s.v. *aupapādika*; in SP 228.12 (vs) read *upapatti-vaśīṭāsyā*

= °vaśitā (i m.c.) asya, which mss. clearly intend; ed. has false em. See also under **upapatti**, Mv 1.282.18.

upapatty-amśika, see -amśika, and cf. **aupapatty°**. [**upapaddha** ? apparently error (misprint?) for **upapanna**, in ŚsP 1349.1 tiryagyonī-yamalokopapaddhānām sattvānām and 3 °paddhām (! read °āh) sattvās (n. pl.). Certainly means *reborn in* (states of animals or of Yama's world), and is associated with **upa-pad-**, cf. 7 **upapadyante**.]

(**upapadyate**, °ti [= Pali **upapajjati**, also Skt. °yate but rarely, see BR s.v. **upa-pad-** 8], is (re-)born [cf. **upapatti**; one or two cases are here cited]: SP 260.11 **upapatsyate**, see s.v. **aupapāduka**; Divy 194.14 **saptame divase** ... **sūkaryāḥ kukṣāv upapatsyāmi**; 194.25 (Tuṣṭe) **devanikāye upapannaḥ**. For **upapadīsyati**, Senart, Mv 1.50.15; 51.11, read **upadīsyati** or °dīsyati, see § 31.1.)

upaparīkṣaka, m. (cf. next two), *investigator, advisor* (of a king): **rājño ... amātyās cintakās tulakā upaparīkṣakās cintayitvā tulayitvopaparīkṣya ... ime tulakā upaparīkṣakā** Iti Divy 212.9-11.

upaparīkṣana, nt., and °nā (= Pali °rikkhana; cf. prec. and next), *investigation, examination*: Mvy 7456 °nam; Bbh 193.26 (dharmaṇām ... **samyak-cintanā**) **tulanā upaparīkṣanā**.

upaparīkṣate, rarely °kṣyate and °kṣyati (ya-present? or possibly phonetic corruption? cf. **parīkṣy°**, **nirīkṣy°**; = Pali **upaparīkṣhati**; not in Skt., but Nir. has noun **upaparīkṣā**, BR s.v.; cf. prec. two), *investigates, gives consideration to* (acc.): **samsāram upaparīkṣate sma** LV 180.8; (yonīśa, Mv °śo; KP evam) **upaparīkṣitavyam**, must be carefully considered, Mvy 7454 (so v.l., Index, and Mironov; Kyoto text **upalakṣitavyam**); Mv 11.339.10; KP 96.7; °kṣya, ger., Divy 212.10 (see s.v. **upaparīkṣaka**); (kācamaṇayo ratnasadrśās te) **bhavadbhīr upaparīkṣyopaparīkṣya** (in 230.9 °kṣya-m-**upa**, with 'hiatus-bridging' m) Divy 230.9; 503.6; °kṣyopaparīkṣya also Divy 5.13 (jewels); (vastu ...) **cintayitvā tulayitvā upaparīkṣya** Bbh 37.20; (mantrapadānām artham cintayati) **tulayaty upaparīkṣate** 273.13; **dharmaṇām artham upaparīkṣate** 288.10; tad evam ... **samyag upaparīkṣamāṇena** Jm 195.1; present forms in ya, **upaparīkṣyeta** Lañk 214.13 (prose); artham ca dharmaṇ ca cintayanti **tulayanty upaparīkṣyanti** Divy 220.9, 15.

upapāda (m.; in this sense not in Skt.; cf. **upapāduka**, **aupa°**; corresp. to Pali **upapāta**, in **cutūpapāta** or **cutup°** Vin. 111.4.38; SN iv.59.13; and AMg. uvavāa, °vāya, *birth*, derived by Ratnach. from **upapāta**, but could as well represent **upapāda**; cf. also **upapatti**, same mg., from **upa-pad-yate**), **birth, incarnation**: SP 24.2 (vs) **darśeti sattvāna cyutopapādām** (= **cyuty-upa°**, Pali **cutūpapāta**, above; dvandva, *fall from one existence and rebirth* in another); Mv 11.359.12 (vs) **cyutopapādām jānāti sarvasattvāna nāyako**. Knowledge of this constitutes one of the three vidyā (see **traiṇvidya**) and is a product of divya-cakṣus as one of the abhijñā, AbhidhK. LaV-P. vii.106.

upapāduka = **aupapāduka**, q.v.; used in exactly the same ways, often in the same texts which elsewhere use **aup°**, and by me grouped under the occurrences of that form; note esp. Av 11.89.1 **aupapādukaḥ** as title of the story, but in the text itself always **upa°**, 11.94.17 ff.; other occurrences of **upa°** are Mvy 2282; Mv 1.212.7; Dharmas 90; Mmk 16.14; Gv 254.12; 264.24; 339.4; SP 205.14; 455.4; Mv 1.145.4; Divy 533.25; Śikṣ 175.8. In some the v.l. **aupa°** is recorded.

Upapīṭu, n. of a piśāca: Mmk 18.5.

upapeta, adj., quasi-ppp. (= AMg. uvavea, **upaveya**; correctly explained by Senart Mv 1.628 n. as = **upeta** blended with **upanna**, which replaces it in Pali, below), *provided (with), possessed (of)*, at end of cpds., and only in vss, apparently used m.c.: LV 29.4 **āryagunopapetā**; 80.20 **patrapuṣpopapetāḥ**; Mv 1.357.14 **vīryabalopapetā** (same vs in Pali, Sn 68, **thāmahālūpapanno**); 11.63.15

śilopapeto; 135.5 **kuśalopapetam**; 182.2 **balopapeto**; 328.20 **puṇyopapete** (mss. °pamete); 330.14 **varṇopapetam** (v.l. **varṇopetam**, metr. inferior); 111.134.14 **lakṣaṇopapeto** (mss., Senart em. °ṇupa°); Dbh.g. 1(337).16 **sumatopapeta**; 17(53).15 **vīryopapeta**; 27(53).5 **jñānabalopapetāḥ**; 29(55).21 **jñānopathopapetāḥ**; 38(64).15 **kuśalopapetā(h)**; Ud xii.19 **dhyānabalopapetāḥ**.

upapravahati, *flows* (trans., makes to flow) *towards* or *for* (gen.): Kv 41.6 (gāthām) **śrṇvatām puṇyaughapra-vāham upapravahasi**.

Upabindu, n. of a nāga king: Māy 247.21.

Upamada, n. of a piśāci: Māy 239.6.

upamarda, m., *disturbance, threshing about*: (tayā ...) **hrade mahān °dah kṛto** MSV 1.135.2; prob. read so in same passage Divy 443.15, see **mahātāpamanda**.

[**-upamardaka**, Kv 59.4, corruption for **-upadarśaka**; see s.v. **andhakāla**.]

Upamāna (Pali **Upavāṇa**), n. of a monk: MPS 35.1.

[**upamāna**-(vardhana), see **uyate**.]

upamopanyāsa (m.; Skt. **upamā** plus Skt. **upanyāsa**), *use of comparisons* (in disquisitions): LV 422.15 **sūksmaṁ** (text śū°) **tac cakram an-upamopanyāsa-vigatatvāt**, ... *because it is not (to be) separated from the use of comparisons*; KP 29.1 **upamopanyāsa-nirdeśās** (read °śāms?) **te ... nirdeksyāmi**.

upamya, m., a high number: Mvy 7931; cited from Gv which reads **aupamya**, nt., q.v.

upayika, adj. (to Pali **upaya**, cf. Skt. and BHS **upāya**, plus -ika), *serving as an approach or means*: only in cpd. **sādhanopayika** (-karma-, or -visaraḥ), in colophons: Mmk 80.9 (here **sādhanaup°**); 84.19; 117.23; 144.25.

-upayogika, adj. (Skt. °ga plus -ika), *to be used* (for ...): **pratimopa°** MSV 11.142.10.

uparikoṣṭhaka, m. or nt., *upper storeroom, loft? or cupboard for storing food?* (Senart p. lvi **grenier**): Mv 1.327.12 **uparikoṣṭhake sūpaś ca odanaś ca** (and repeatedly in sequel).

? **upari-garbhohika**, see **garbhohika**.

uparim, adv., postp. (= Skt. **upari**; 3 times in prose of Mv, otherwise in vss), (1) adv. *on high, above*: SP 190.5 **uparim ca khe dundubhayo vineduḥ**; 325.3 **u° ca devā °bhīhananti tūryān**; 331.5; 364.7; Mv 11.62.8 (vs) **heṣṭā ... uparim ca**; (2) adv., *further*: Mv 11.447.8 (prose) **noṇarim līthatvam** (q.v.); (3) postp. with gen., *above, on top of*: Mv 11.137.11 (prose) **mīdhaparvatasya uparim anupalipyamāno camkramam cakrame** (mss., Senart em. **camkrame**); Mv 11.15.4-5 (prose) **bodhisattvamātūr na kvacid uparim** (so mss.) **uparimena gacchati**, *does not pass aloft anywhere above the bodhisattva's mother*. (Senart's em. is bad.)

uparima, adj., and **uparimeṇa**, adv.-postp. (Pali **uparima**, id.), (1) adj. *upper, higher*: °mah kāyāḥ, *upper* (part of the) *body*, Mvy 213, and various case-forms of same phrase Mv 11.115.19, 20; 410.6; Divy 161.8; Bbh 59.12; °mam prāvraṇam, *upper garment* (cloak), Divy 256.23; °mā diśā, *the zenith*, Mv 11.163.6, and so °mā dik, Kashgar rec. of SP acc. to Kern p. vii for **ūrdhvā dik**; **uparimam dakaskandham** (so read; falsely edited) Divy 231.1, *a higher (or, the highest) mass of water*; (2) °meṇa (dental n in Mv text), adv., *above, on high*, sc. in the air: Mv 1.211.4 **na kimcid uparimena gacchati** (also in parallel 11.15.5, for which see s.v. **uparim**, occurs **uparimena** as adv.); postp. with gen., **Rājagṛhasyoparimeṇa**, (in the air) *above Rājagṛha*, Karmav 45.1-2.

Upariṣṭā, once recorded for **Upāriṣṭā**, q.v.

upariṣṭā, semi-Mindic for Skt. °tāt, postp., *above*, with gen.: Mmk 41.7 **teṣām apy upariṣṭā aṣṭau uṣṇīśarājānaḥ** (in 41.5 note **teṣām upariṣṭāt**); 63.9 **teṣām copariṣṭā ...**; 63.14 **āryamañjuśrīyasyopariṣṭāḥ** (read °tā) **anekaratanparacitam ... vimānamaṇḍalam ... abhiliṅket**; 68.23 **teṣām copariṣṭā ...**; 132.5 (vs) **parvatasyopariṣṭā**

val kuryād ratnamālākām. (Impossible to construe the form as n. pl. of adj. upariṣṭa = Pall upariṭṭha, n. pr., see prec.)

upariṣṭhima, adj. (= Pall upariṭṭhima; cf. Skt. upariṣṭāt and § 22.15) = **uparīma**, upper, aloft: noted only in *tīmāyām, sc. dīśāyām, SP 191.6 (vs), in the zenith.

uparodha-śīla, adj., whose character is subject to importunity: Mvy 2440 = Tib. *no mi chod pa* (or, *mi zlog pa*), defined Das p. 356 *one who listens to or does a thing to please another which he would not otherwise have done*. The cpd. is not otherwise known, but Skt. uparodha may mean importunity, KSS 54.173 (Inaccurately defined *Rücksicht* in BR 5.1:92); Vikramacarita JR 4.2.1.

-uparodhaka, f. *ikā, adj. (Skt. upa-rudh plus aka), interfering with ..., in dharmoparodhikāyām vedanāyām vartamānāyām Av 1.234.8.

uparddha, regularly written in Mv for upārdha, q.v.; and see next.

Uparddha-kāśikā (mss., Senart em. Upārdha-), n. of a harlot: Mv iii.375.18, sister of Kāśikā, q.v.; so called because she was worth a fee of half a thousand (kāśī, q.v.), 376.1. Cf. Pall Aḍḍhakāśī, *sikā (CPD, DPPN).

Upala (prob. represents, m.c., Mindic Uppala = Skt. Utpala; § 2.88; cf. Utpala 4, Utpalaka 3, and Padma 4, id.), n. of a mythical kalpa, in which lived successively 300 former Buddhas termed Kaundīnyagotra: Mv iii.233.17 (vs) ekatra kalpe upalāhvayasmim.

upala-kunḍaka (m. or nt.), chamber-pot (lit. stone pot): *ke saśukram prasrāvaṃ kṛtaṃ Mv iii.143.16; 144.7; 153.11; 154.8; tato *kāto tam ṛṣiṣya saśukram prasrāvaṃ pītaṃ 153.12.

upalagna, ppp. (= JM. Ap. uvalagga), attached, clinging: Mmk 62.26 (prose) (daśa)balajaṭāntopalagnopa- viṣṭam.

upalabdha, ppp. (in specialized mg., which I have failed to find elsewhere, won over, persuaded to one's wishes: (tayā ta) upalabdhaṃ uktāś ca MSV ii.22.8.

upalabhyate, *ti (in mg. 1 = Pall upalabbhati, pass. of upa-labhi, much commoner than the act.): (1) *is found, occurs, like Skt. vidyate*. This mg. seems probable in KP 98.1, where for corrupt text read prob. nobhayayor antarāle upalabhyate, or perh. with the quotation Śikṣ 234.2 nobhayam antareṇopa; and KP 102.1-2 yan na labhyate tan nopalabhyate, *what is not found, does not occur (exist?)*; it must however be noted that Tib. renders *mi dmigs pa*, *is not conceived mentally, fancied* (see under upalambha); (2) *is upbraided, reproached*: Mv iii.291.16 *yati; 295.13 *yamāno; no v.l., but as Senart notes, this is the regular mg. of Skt. upalabhyate; perhaps read upā, but note the curious fact that Das cites a Tib. dmigs paḥi (regularly = upa-labhi and derivatives!) smra (speech), defined by execration, reviling (apavāda)!

upalambha (cf. Skt. id.; not recorded in Pall; cf. prec., an-upa, an-upalabdhi, the next items, and aupalambhika), acc. to standard interpretation, mental perception or apperception, realization by the intellect; Sūtrā. xviii.92 comm. buddhyā pratipattiḥ; Tib. dmigs (-pa) thought, fancy, imagination; to construe in one's mind, etc.; see also La Vallée-Poussin, AbhidhK. Index s.v. upalabdhi. Were it not for this persistent tradition, some occurrences, esp. of the neg. forms (an-upalambha, *labdhi), could easily be interpreted as related to upa-labhyate (1) and mg. (non-)occurrence, (non-)existence. These mgs. are attributed by CPD to an-upaladdhi, *labdhana; and tho not recognized in PTSD, occurrence, existence seems to me the probable mg. of upaladdhi in the two passages cited for it, Miln. 268.7 and Vv. comm. 279.10. In many BHS places inconceivability or non-occurrence, non-reality would make equally good sense for an-upa. I do not, however, venture to abandon what

seems to have been the standard tradition. Reliance on upalambha, mental perception, fancy, is an error, stigmatized as upalambha-dṛṣṭi, the heresy that relies on upalambha, LV 35.6 (or as Bhvr., one who adheres to that heresy, SP 383.12); see also *dṛṣṭika. Similarly upalambha-samjñin Śikṣ 315.1, having the (false) notion of upalambha; upalambha-yogena, by the (erroneous) method of upalambha, ŚsP 1042.16, repeated formulaically (cf. anupalambha-yogena s.v. anupalambha).

upalambha-dṛṣṭika (see prec.) one who holds the heretical view of reliance on mental perception or imagination (see upalambha): RP 18.18 *ko ... bodhisattvena na sevītavyaḥ; KP 123.6; 134.14.

upalambhika? see aupā, opa*.

upalāḍana (nt., = Skt. upalālana; to next), coddling, amusing, spoiling: Bbh 302.13 ātmopalāḍana-parāḥ, bent on amusing themselves (with shows and other amusements).

upalāḍayati (= Skt. upalālayati), caresses, coddles, treats affectionately: Prāt 516.10 upasthāpayed vā upalāḍayed vā; Divy 114.26 tās tvām atyartham upalāḍayanti; 230.11-12 (see note p. 707); 503.9. Cf. prec.

upalāpāna, nt. (= Pall id.; to next), wheedling, cajoling, humbugging: Śikṣ 261.8 bālopalāpānam (... of fools, or children) mūrkhāsammohanam. The more usual term is bālollāpāna, see ullāpāna.

upalāpayati (cf. Pall upalāpeti, and prec.), flatters, cheers up: pass. pres. pple., Jm 113.11 strīṇṭtagitair upalāpyamānaḥ.

Upālā, n. of a nāga king: Kv 2.9.

upa-vatsati, or (v.l.) **upa-vatsayati** (denom. to vatsa; as to preverb, cf. upalāḍayati), treats affectionately: Bbh 362.23 kālena ca kālām vaiṣeṣikeṇa lābhena priyavādītayā copavatsati (v.l. *tsayati), na caṣu dāsi-dāsa-samjñāṃ karotī (sc. a bodhisattva, in dealing with servants and dependents).

upavadati (= Pall id.; also Vedic, but not Cl. Skt. in this mg.; cf. Anupavadya, nirupavadya), blames, reproaches: Mv i.70.2 (vs) te hi no upavadeyur (so 4 mss.; Senart with v.l. upadeyur, but this form is bad, it should be *padyeyur) anudagrā (mss.), they would blame us as ignoble (or, if anudagrā is nom., being displeased, distressed; this is perhaps more likely).

upavarga (m. or nt.; cf. JM. uvavajjana = Skt. *upavarjana, abandonment), abandonmen: Gv 364.16 (vs) svargopavargair viniveṣya sattvān sarvajñabhūmim pravadārsayanti.

upavarta, m. Mvy 7791, or nt. id. 7920; Gv 134.1: a high number. In Mvy 7920 cited from Gv, which in the source of the quotation, 134.1, has the same, but in a corresponding list 106.17 udvetana, q.v.

upavartana (nt.; Pall Upavattana, see below; Skt. upavartana, nt., country, Lex., and once Śukasaptati text. orn. p. 340 (24), line 32, virāṭopavartana), land, country (? in Pall, at least later, n. of a locality in the Malla country or of the śāl-grove there where Buddha entered nirvāṇa): Divy 208.25, 209.3 (tathāgato ... pari)nirvāṇāya gamiṣyati Mallānām upavartanam Yamakaśālavanam; Av 1.227.6 (viharati sma Mallānām) upavartane (ms. *tate) Yamakaśālavane; virtually the same Av ii.197.5; Mmk 580.9(-10) (vss) Mallānām upavartane (text *te), Yamakaśālakavane madhye nirvāṇam me bhaviṣyati; 580.17 (vs) Yamakaśālakavane tatra Mallānām upavartane (so read for text upadartatē!); 598.22-24 (vss) Yamakaśālavane vane caitye makuṭabandhe tu (cf. 580.11 caitye makuṭavardhane) Mallānām upavartane, parinirvṛte (? read *to or *taś) ca tatrāham ... Occurs in Pall and BHS only in reference to the place of the Buddha's parinirvāṇa. In the canonical Pall texts, e. g. DN ii.137.3 (cf. comm. ii.572-573) yena Kusinārā upavattanam Mallānām sālanam ten(a) ..., and cf. esp. Dpv. 15.70 Kusinārāyām bhagavā Mallānām upavattane, it could be understood

as the country (of the Mallas); but the comms. seem to have taken it as a place-name, specifically the name of the śāl-grove where the Buddha died. And this is perhaps confirmed by one passage, Dpv. 6.19 yadā ca parinibbāyī sambuddho Upavattane, where the gen. Mallānaṃ is not found, and Upa° most naturally would be a n. of a place (but see below). In Akanuma's Dictionary of the Proper Names of Indian Buddhism the word is misquoted as Upavattava = Skt. °vartava (but the Chinese transcriptions quoted end consistently in -tan, supporting °vartana); the Chin. translations seem regularly to interpret it as a common noun, *uncultivated land* (the word for *land* usually rendering bhūmi, land, country). This may be interpreted as support for use as a common noun, as it is used (rarely) in Skt. Note that in BHS the name of the grove is clearly Yamakaśāla(ka)yana, q.v.; not so in Pali. Modern editors and interpreters seem unanimously to take Pali Upavattana as n. of the grove (see DPPN s.v. for some other references; but the important Dpv. 6.19 is not cited there). On the other hand, Divy ed. prints upavartanaṃ with a small initial letter; it fails to record the word in Index or Notes. I am inclined, with some dublety, to understand the BHS word as a common noun, *country*. Even the Pali word may have had that meaning originally, and in the canonical passages still. Later, the Pali comms. seem clearly to have understood it as the n. of the śāl-grove; and in Dpv. 6.19 it looks like a place name. Yet, if the Chin. translation *uncultivated* (waste, barren) *land* be accepted, perhaps upavattane might be understood in this sense in that passage.

upavarṣita, ppp., *rained down* (upon): Divy 357.6 (prose) muktāhāram ca varṣopavarṣitam, ... *rained down in a shower*.

upavāyati (= Pali id.; also Vedic, not recorded for Cl. Skt.), *blows near* (intrans.): Mv 1.7.8 (prose) vātāni upavāyanti yais tāni asipatṭrāṇi patanti; iii.367.12, 17 (rṣiṇāṃ gandho...) upavāyati erito mārutena.

upavāsaka, °sika, see śvāsopav°.

upavāsita, adj., ppp. (= Pali id.; to *upa-vāsayati, unrecorded otherwise), *perfumed*: LV 59.15 (vs) divyagar-dhopavāsitaṃ; 97.17 (vs) divya°tāḥ; Mv ii.180.12 (prose) nānāprakārehi ca mālyehi upavāsitaṃ.

upavicarati (= Pali id., not in Childers or PTSD, but occurs MN iii.239.30 ff.; cf. next two), *ranges over, occupies oneself with*: Śikṣ 244.20 (see s.v. upavicāra); 251.17 (atra hi manas) carati, upavicarati, tasmān manogocarāṭī ucyante; Gv 390.12 (sarva) lokagaṭṭhū copavicaranti.

upavicāra, m. (to prec.; in mg. 2 = Pali id., badly defined in PTSD), (1) *environs*: Mvy 5505 (Tib. ñe ḥkhor) grāmopavicārah; Gv 161.4 (yena suprabhasya) mahānagarasyopavicāras tenopasaṃkramya; kṣetrāṇi samāni samopavicārāṇi MSV ii.50.9; (2) *range, scope*; substantially = Skt. gocaraka, see Śikṣ 251.17 s.v. upavicarati: Divy 19.25 adakastabdhikā manuṣyāḥ snānopavicārāḥ (text snāto°), ... *devoted to bathing* (lit. *having bathing as their range of interest*; cf. note p. 704, where this word is wrongly interpreted); Bhik 15a.5 tataḥ pascāc (not cpd. with the following as note suggests!) chravaṇopavicārāḥ vijahayya darśanopavicāre kāyama avanāmya ..., *after that, causing her to leave the range of hearing* (of the assembly of nuns, but still) *in the range of* (their) *sight, having made her bow down her body*, etc. (what follows is a private examination of the initiate by a specially designated nun; it is to be held in sight of the assembly but out of their hearing); Bbh 37.13 (pāne yāne) vastre alaṃkāropavicāre bhāṇḍopaskare ..., *in regard to the sphere of ornaments* (i. e. things that fall under the head of ornaments); Śikṣ 244.12 aṣṭādaśamana-upavicārāḥ (Bhvr.), *having 18 spheres of mental activity* (said of man; cf. Pali aṭṭhādasamanapo° MN iii.239.28), listed in Śikṣ 244.18 ff. aṣṭādaśame ... mana-upavicārāḥ ... cakṣuṣā rūpāṇi dṛṣṭvā saumana-

syadaurmanasyopekṣāsthānīyāṇi upavicarati, *on seeing forms with the eye he ranges over* (experiences) *such* (forms) *as give rise to pleasure, pain, or indifference*; (20) evaṃ śrotṛādīṣu vācyam (with the other five senses, incl. manas), so that there are 6 times 3 = 18 in all.

upavicārayati (otherwise unrecorded; formally caus. to upavicarati, q.v., but seems to be used in same mg.; possibly denom. to upavicāra, q.v.), *occupies oneself with, dwells on* (mentally): Gv 83.25 muktakasya ... guṇān udānayann upavicārayann abhilaṣan ...

upavicinoti, *accumulates, heaps up*: SP 136.1 (prose) avidyāndhās ca saṃskārān upavicinanti.

? upavitarka (m.?), in Mv ii.74.3 °keṣu vā, at the end of a list of arts and exercises (in Mv almost wholly martial; LV p. 156 in corresponding passage includes many non-martial) in which the Bodhisattva challenges the other Śākya youths; preceded by rathasmiṃ vā dhanusmiṃ vā tharusmiṃ vā, which does not fit well with any intellectual exercise (*reasoning* or the like) such as the apparent etymology suggests.

-upaviśeṣa, adj., at end of cpds., lit. *forming a subordinate variety* (of ...), *a kind or sort, variety* (of ...): LV 44.3 (vs) devy-upaviśeṣa marutsnuṣeva, *a kind of goddess* ... (said of Māyā); Mmk 73.7 (bodhisattvānām upāyakaūśalyatā ... nīrvāṇaparigāminī) vartmopaviśeṣā, *a particular kind of way* ...

upavistīrṇa, adj., ppp. of *upa-vi-str-, or cpd. of upa- plus vistīrṇa (?), *extended, or rather extended*: Gv 400.17, in explaining sīṃhapūrvārdhakāyāḥ (one of the 32 lakṣaṇa), (anupūrvodgataśarīra) upavistīrṇavṛtorasko.

upavusta, adj. (= Pali upavuttha, MIndic ppp. = Skt. upoṣita, to upa-vas), *having fasted*: Mv iii.216.5 (vs) sarvato yaṣṭukāmasya upavustasya (mss. opa°; no metr. reason for o- instead of u-; Senart em.) me sataḥ; the same vs in Pali, DN ii.244.3, has upavutthassa.

Upasaṃmavant, n. of a Bodhisattva: Gv 442.15.

upaśāṃika, adj. (= AMg. uvasamiya), *peaceful, characterized by tranquillity*: LV 205.14 (prose) °kaṃ (Lefm. with all mss. upasaṃlikam) ... dharmam saṃprakāśayeyam. See aupaśāṃika.

? upaśāyana (m. or nt.), perhaps *a small bed, cot*; or, *surface of a bed*: Suv 195.12 (prose) tena ... samayena Jalavāhanāḥ śreṣṭhīdāraka upaśāyane (but reading uncertain; 3 mss. om. upa; one ms. upasamane) śayitāḥ.

Upaśānta, n. of a former Buddha: Mv iii.237.11 f.

Upaśāntā, n. of a lokadhātu: ŚsP 34.11.

? upaśīṣṭa, ppp. of *upa-śīṣ-, *taught*: Senart's em., Mv i.135.(1)-2 yāni ca bhāṣājyāni loke pracaranti sattvānām hitasukhārtham sarvāṇi tāni bodhisattvebhyāḥ upaśīṣṭāni (mss. upariṣṭāni or °sthāni; like Senart I find it hard to interpret either form; but the absence of record of any upa-śīṣ- or equivalent in Skt. or MIndic makes the em. dubious; cf. however Skt. upa-śīṣ-).

Upaśuklaka, n. of two nāga kings: Māy 248.1.

upaśrambhayati, *confirms, strengthens, encourages*: Gv 321.14 (sarvāryadhana-)pratīlambhair upaśrambhayām āsa (sc. sattvān).

upaśrava- (m. or nt.; = Skt. upaśrutī, Pali upassutī; cf. next), *listening secretly, eavesdropping*: Mvy 8501 °vagatam.

upaśrutika, adj. or subst. m. (= Pali upassutika; from Skt. upaśrutī, see prec.), *an eavesdropper, or* (adj.) *engaging in eavesdropping*: Prāt 521.6 tūṣṭim upaśrutikas tiṣṭhēd, yad ete bhikṣavo vakṣyanti tad ahaṃ (śrut) yāvāpya dhārayiṣyāmi. Cf. Pali Vin. iv.150.20 upassutim tiṭṭheyya.

upasaṃvarayati, *causes* (a man) *to choose, take to himself* (a woman, as wife): Divy 525.6 tad arhasi taṃ mamopasaṃvarayitum, *so please make him take me as wife* (said to a merchant by an ogress pretending to be the deserted bride of another merchant).

upasaṃphata, ppp. of *upa-sam-han-, *struck, played* (of mus. instruments): Divy 459.4 *daivatyopasaṃphatena vāditraiviseṣeṇa*.

upasaṃharaṇa (nt.; = Pall id.; to next), *provision, production*: Gv 463.12 *pitṛbhūtāni kalyāṇamitrāṇi vipulāhitopasaṃharaṇa-tayā, good friends are like fathers, because they provide many salutary things*; Bbh 18.21 *sattvānām kṣiṣṭavarjitānugrāhakavastūpasaṃharaṇa-kāmatā*.

upasaṃharati, rarely *te (cf. prec. and *hāra; use in Pall needs more careful definition than Dictt. have given; the only Skt. use pertinent to BHS uses here cited seems to be *collect*, as in Mbh. Cr. ed. 1.186.4 *dravyāṇy anekāny upasaṃjahāra, collected many things of value*; we begin with passages closest to this), (1) *collects* (as in Skt., above), *annajātam upasaṃhṛtya* Jm 31.7; (2) *brings together, provides for someone*: (pañca cāsyā kāmagaṇān asadrśān) *upasaṃharati sma* LV 186.20, *and he* (Suddhodana) *provided for him* (the Bodhisattva; pw, strangely, als *Beispiel herbeiholen*) *incomparable* (specimens of the) *five objects of sense*; *sarvaratikṛdāś copasaṃhartavyā(h)* LV 193.1 (same situation); (glānopasthāna . . .) *kṛtyāyā premagauravaprasādopasaṃhṛtyā* Bbh 239.22, *provided (tendered) with affection etc.*; *kiṃcid eva mātṛam upasaṃharisyāmāḥ* Prāt 500.2 (and *upasaṃharet* 4), *we will provide a little something (recompense, present) for you*; *drṣṭibandhanabaddhānām prajñāśāstram upasaṃhartukāmaḥ* Gv 492.8, *wishing to furnish the knife of knowledge for those bound in the bonds of heresy; this shades over into* (3) *produces, effects, brings about, often as in prec. with gen., for . . .*: Bbh 27.(9)–10 (*tatra bodhisattvo yad eva hitapakṣyam sukhāṃ, tad eva*) *sattvānām upasaṃharet, na tv ahitapakṣyam*; Gv 459.16 *apramāṇāni sattvasukhāny upasaṃhartavyāni, must be effected* (here, instead of gen., *sattva* as prior member of cpd.); Bbh 15.24 *na pramādashānam asyopasaṃharati, and he does not produce (cause, make) for him any occasion for heedlessness*; Bbh 123.11 (*na madgubhāvam, so read with ms.*) *asyopasaṃharati, and he does not cause any annoyance to him* (a petitioner, beggar); SP 285.9 and 11 (*na . . .*) *kaukrtyam upasaṃharati, (a Bodhisattva) does not produce (cause) regret (remorse, troubled feelings, see kaukrtya; sc. in others)*; similarly KP 3.6 (vs) *pareṣu kaukrty' upasaṃharanti*; Tib. renders verb by *ñer* (= *near*, rendering preverb *upa*) *sgrub* (*produce*); Suv 102.17 (*aham . . . Sarasvatī . . . dharmabhāṇakabhikṣor*) *. . . pratibhānam upasaṃharishyāmi*; Bbh 72.(10)–11 (*pūjyati sarvākāra*) *pūjābhinihāraṃ copasaṃharati, . . . and makes an accomplishment of homage of all forms* (to Buddhas); (4) esp. with the object something said, *produces* (stories, sacred utterances, etc.), *tells*: SP 123.8 (*tathāgato . . . tāms*) *tān dharmaparyāyān upasaṃharati, tāṃ-tāṃ dharmakathāṃ kathayati . . .*; SP 283.13 (*subj. a preacher*) *upasaṃharet citrakathāṃ* (so, or *kathān*, mss.); In Mvy 627.2 *vividhassammodanakathāṃ upasaṃhṛtya, so prob. read with v.l. in both edd., text of both upasaṃskṛtya*; Tib. *byas nas, having made; produces or presents* (orally), *recites* (as, a sacred stanza), Divy 489.8 *te upasaṃharanti* (sc. the verse cited above, 2–5); Gv 251.22 (*dharmam deśayamānān . . . vijñāpayamānān*) *upasaṃharamāṇān* (mid. = act., *proclaiming*) *apaśyati*; (5) *adduces* (verbally), *mentions, describes, brings up, refers to*: Sukh 4.8 (*tathāgatesu . . .*) *jñānadarśanam upasaṃharet, one might adduce* (*describe*; but Müller, *prle*); Divy 359.18 (*katham . . .*) *tathāgatamāhātmyeṣu śrāvakaṃ upasaṃharasi, how can you speak of (adduce) a disciple?*; Śikṣ 211.2 (after contemplation of decomposed corpses; as *imam eva kāyam*) *tatopasaṃharati, ayam api kāya evamdharmā evamsvabhāvaḥ, he speaks of (adduces) this very (living) body in this connection, saying, this body too is of the same nature*.

upasaṃharsī, f. (to *upa-sam-harṣayati, unrecorded), *one who causes joy or exhilaration, augmentation*

(to, gen.): (jīvitasya dhanasya ca) *prajñāyā* *śi MSV II.69.18.

upasaṃhāra, m. (to *harati; Pali cited PTSD only Mln. 298.7, where *devatūpasaṃhārato* (supinam passati) prob. means not 'being seized or possessed by a god' but *thru providing, procurement, causation of, i.e. by, a god*), (1) (cf. *upasaṃharati* 1 and 2) *collection or provision, esp. of food and drink*: Divy 237.7 (also 9) *bhikṣubhir upasaṃhāra ārabdhāḥ kartum*; Av 1.113.3 (*kṛtyatām asya grhāpater*) *upasaṃhāra iti*; Bbh 80.6 and 81.27 *āmiśopasaṃhāra*, defined 81.28 as *bhojanapānādivikalānām bhojanapānādyupasaṃhārah*; Bbh 209.26, 27; also *furnishing, providing of other things*, Bbh 80.6 and 82.3 *dharmopasaṃhāra*, defined 82.4 as *dharmānām anupradānam*, q.v.; Bbh 208.4 *upakaraṇavikalānām upakaraṇopasaṃhāram karoti*; Bbh 19.2 *hitasukhopasaṃhāra-prayogaḥ*; 23.24 (*dharmā, as above*); 27.20 (*hita*); 210.8 (*naṣṭapratibhānānām*) *sattvānām pratibhānopasaṃhārāya*, cf. Suv 102.17, s.v. *upasaṃharati* 3; Dbh 65.7 (*tasya . . . bodhisattvasya . . . buddhā*) *bhagavantas . . . tathāgatajñānopasaṃhāram kurvanti, the Blessed Buddhas make* (for this Bodhisattva) *a providing of Tathāgata-knowledge*; Gv 144.17 *mayāte poṣitāḥ pāramitopasaṃhārāi, . . . by providing for them the perfections*; Suv 68.14 (*sarvasattvānām*) *sarvahlitopasaṃhārābhīyuktāḥ*; Av 1.129.14 *mayāttva evamvidho dveṣapratyayopasaṃhārah kṛto, by me such an excessive collection of causes of hatred was made*; so the ms., Speyer em. to **opasaṃbhārāḥ*, and in fact in the next line (15) the ms. reads *dveṣopasaṃbhāro*, but *upasaṃbhāra* seems otherwise unknown and should prob. be emended to *upasaṃhāra*, rather than vice versa; one alternative Tib. rendering of *upasaṃhārāḥ* at Mvy 6395 is *ñe bar* (*near*, a lit. rendering of *upa*) *bsgrub pa* (*make, provide, supply*), cf. KP 3.6 s.v. *upasaṃharati* 3; (2) *production, the act or process of producing or causing*: in Tib. the usual rendering seems to be *ñe bar* (= *upa*) *sbyor* (or *sbyar*) *ba* (*produce, compose*), as in Mvy 4407 and 4414 (see below), and in one alternative at 6395 (see just above), while at 4457 it is *liti bar sbyor ba* (I cannot find what *liti* means); another word meaning *produce*, *bskyed pa*, is used in 8487 for *kaukrtyopasaṃhārāḥ, the causing of disturbance of mind or conscience, remorse* (see *kaukrtya* and *upasaṃharati* 3; the corresp. Pall passage, Vin. iv.149.9, has *kukkuccam upadaheyya*); on Mvy 8502 see below; Dbh 72.12 *dharmālokaopasaṃhāram pratichati* (here the mg. *production, viz. of the light of the law*, is guaranteed by the verb *upasaṃharati* just before, see that word, 3); (3) (cf. *upasaṃharati* 4, 5) *specialized as production in words, presentation* (orally), *statement, declaration, proclamation, esp. of something of religious nature*: Mvy 8502 *śikṣopasaṃhārapratikṣepaḥ, rejection of a statement of instruction* (prob. refers to the case of Pall Vin. iv.143.16, Minayeff, 17.20 ff.); here Tib. *ñe bar* (= *upa*) *hjoḡ pa* (*put, place, arrange*); Mvy 4407, 4414 *-drṣṭāntopasaṃhāra-, presentation or statement of a comparison*; Śikṣ 2.6 *durlabho bhūtanayānuśāny-upasaṃhārāḥ*; 11.8–9 *dānakāle ślopaṃhārasyāpekṣā* (acc. to note in Transl. of Bendall and Rouse, read **syopekṣā*).

upasaṃhāraṇa (nt.; = prec.), *provision, furnishing*: Bbh 270.12–13 *priyāpriya-samyogaviyogopasaṃhāraṇa-tayā, by the fact of provision* (for creatures in need) *of association or dissociation with pleasant or unpleasant things* (respectively), i.e. by the fact that he (the Bodhisattva) sees to it that creatures are thus looked out for.

upasaṃkrama (m.; to *upasaṃkramati*), *violent attack, = upakrama*; Mv 11.492.2 *ātmānam upasaṃkrameṇa mārītukāmo* (in prec. line same phrase with *upakrameṇa*); Divy 264.11 *na śakyam asyā atropasaṃkramaṃ kartum aranyam nayāmiti*; sā *tenāranyam nītvā tathopakrāntā yathā kālagatā* (otherwise Index and pw 7.325).

upasaṃkramaṇa (nt.; = Pali *kamaṇa; in Skt. only Gr.; to *kramati), (1) *act of approaching, approach*: Mv 1.255.5 (bhagavantam) darśanāya upasaṃkramaṇāya paryupāsānāya (quasi-infinitives); LV 36.2 -bodhimāṇo-pasaṃkramaṇa-; 430.15 paṇḍitopasaṃkramaṇa-; Gv 44.21 sarvatathāgatopasaṃkramaṇa-, 22 -jagadupasaṃkramaṇa-; 242.5 -kalyāṇamitropasaṃkramaṇam adhyatiṣṭhat; Bbh 31.26 sarvasattva-sarvakālopaṃkramaṇa-sambhāṣaṇa-samvāsa- (etc.); 240.5 upasaṃkramaṇa-paryupāsana- (etc.); (2) *approaching* (a man, sexually): (girls) nṛttakuśālāḥ hasitakuśālāḥ puruṣopasaṃkramaṇa-kuśālā(h) RP 41.17.

upasaṃkramati (cf. upasaṃkrama, *maṇa; in Skt. *approaches*, and so also BHS, e.g. Mv 11.94.6; Divy 129.10), *violently attacks*: Mv 11.174.3 and 4 ātmānam (aham) upasaṃkrameyam, *I would do violence to (= kill) myself*; 492.4 ātmānam upasaṃkramitukāmaḥ; 11.25.15 ātmānam eva upasaṃkramitukāmo; Śikṣ 355.12.

upasaṃjaneti (for *nayati; Skt. upa-saṃ-jan-, mld. intrans., *appears, presents oneself*), *produces, establishes*: Mv 11.223.3 karaṇam upasaṃjanetvā (so with mss.) imāṃ girām abhyudīreṃ (mss. *retsuh, *ransuh).

upasaṃdarśayati, *manifests*: LV 244.4 (prose) tathārūpam upāyam upasaṃdarśayeyam, *yenāte ca pratyakṣā bhavyeṇ*.

upasaṃmanvāhṛta, ppp. (to *upa-saṃ-anv-ā-har-; note that samanvāhṛta (see samanvāharati 3) is used in this same sense, but only once, in the near vicinity of this word, Divy 288.16), *collected* (of food): Divy 286.18 tralokyaguror anurūpa āhāra upasaṃmanvāhṛtaḥ.

upasaṃmika, see upaśamika.

upasaṃpad, and *padā, f. (cf. the next items; = Pali upasaṃpadā, in both mgs.; the form *padā is regular, perhaps universal, in Mv, but has been noted elsewhere only in Kv 96.7, other texts having *pad), (1) *attainment*: Mv 11.420.12 (vs, = Pall Dhp. 183) kuśālayopasaṃpadā (Dhp. kuśalassa upasaṃpadā); (2) *ordination* (as monk or nun): four kinds Mv 1.2.15 f., svāma-up°, ehibhikṣukāya (instr.) up°, daśavargena (sol) gaṇena up°, pañcavargena gaṇena up° (see the several terms); *padā-bhāvam icchanti Kv 96.7; usually in standing formula preceded by pravrajyā, and followed by bhikṣubhāvaḥ (or bhikṣuṇī-bh°); so (*padā) Mv 11.234.7; 11.65.7; 92.11; 180.16; 329.14; 376.15; 379.17; only pravrajyā and upasaṃpadā Mv 11.271.2; 11.386.16; pravrajyā upasaṃpad bhikṣubhāvaḥ Bbh 193.2; similarly LV 409.20; and (bhikṣuṇībhāvaḥ) Bhik 4a.2; pravrajyām upasaṃpadam (acc.) bhikṣubhāvam Divy 15.19; 340.(14)-15; 551.11; Av 1.233.10; (bhikṣuṇībhāvam) Bhik 3a.1; 4a.1.

upasaṃpanna, adj. (ppp.; = Pali id.; cf. an-upa°, and the prec. and foll. items), *ordained* (as a monk): Mvy 8715; sūpasampannaḥ (of śrāvakas) Mvy 1093; varṣasāto-pasaṃpannasya bhikṣusya Mv 11.180.16; *nnānām bhikṣuṇām Mv 11.329.13; 379.16; *nnasya bhikṣor LV 409.19.

upasaṃpannaka, m. (prec. plus specifying -ka), *one that has been ordained* (with gen. of ordainer): sarvasyo-pasaṃpannako MSV 11.124.13, ... *by anybody*.

upasaṃpādana, nt. (to next; not in Pall Dictt.), *ordination, act of ordaining* (a monk): Mvy 8498 unavimśavarṣopasaṃpādanam.

upasaṃpādayati, *deti (= Pali *deti; cf. prec. items), *ordains, receives into the order of monks*: Kv 96.13 duḥśīlena bhikṣuṇā nopasaṃpādayitavyam; regularly preceded by a parallel form of pravrajyati, *jeti: Mv 1.323.7 pravrajētu upasaṃpādetu, similarly Mv 11.65.1; 180.11; *pādeti Mv 1.323.8; (pravrajēhi...) upasaṃpādehi Mv 11.379.12; ppp. upasaṃpādita, regularly used when the actual ordination ceremony is in mind, thus slightly differing from upasaṃpanna, q.v., which means (*one that has been*) *ordained*; regularly preceded by pravrajita (in Divy 180.21 text pravrajita); nom. of various numbers,

Mv 11.376.14; 377.5; 401.16; Divy 180.21; 331.7; 551.13 (dual); Av 1.104.4.

[**upasaṃbhāra**, *collection, accumulation*: Av 11.129.15, read prob. upasaṃbhāra, q.v. (1).]

-**upasargin** (to Skt. upasarga), *having... as an affliction, afflicted by...*: Mmk 144.1 (vs), read prob. mahāmāry-upasargināḥ (text -opusargināḥ!), gen., *of one afflicted by a great pestilence*.

Upasāgara, n. of a nāga king: Mmk 18.13 (follows Sāgara, q.v.).

Upasīmha, n. of a yakṣa leader: Māy 235.18.

?**upasrṣṭa**, in sopasrṣṭāmbaravasanā MSV 11.23.7, would seem to mean *she* (a wife whose husband had gone away), *abandoning the wearing of (fine) garments* (kleśair bādhitum ārabdhā). But Tib. seems to have been different; it is cited as de yañ (should = sāpi) kha zas zhim po dañ (= *with well-tasting food*).

Upasena (identity of 1, 2, and 3, and of any of them with one of the Pali personages of this name, not certain), (1) n. of a monk who converted Śāriputra: Mv 11.60.3; (2), possibly = 1) n. of a nephew of the three Kāśyapa, who became a follower of Buddha: Mv 11.431.1; doubtless the same 11.103.2 (named after Nadi-Kāśyapa and Gayā-Kāśyapa) and Mvy 1053 (named shortly after Uruvillā-Kāśyapa and Nadi-K°); (3) **Upasena Balāntiputra** (perh. = Pali U. Vaṅgantaputta? Instead of Balānti-Tib., gar mkhan ma, points to Nartaki-), n. of an evidently important Buddhist elder, who had a retinue of 500 monks: MSV 11.21.12 ff.; (4) n. of a former Buddha: Mv 1.138.9.

upaskṛta, ppp. (cf. Skt. an-upaskṛta, nir-upa°; apparently Skt. literature knows no other forms of upa-(s)kar- in this sense), *corrupted*: Mv 1.132.7 deśikena sārthacaurair upaskṛtena, *by a guide who had been corrupted* (bribed) *by caravan-thieves*.

upastabdha, ppp. (to Skt. upa-stambh-; in BHS, = Pali upatthaddha, used in ways apparently not closely paralleled in Skt.), *based upon, supported by, resting or relying on*, with instr., or in comp.: Mv 1.5.9, repeated 12 and 6.6, karmopastabdhavāt, *because of the fact that it* (the body, or bodily existence) *is based on karma* (kept going by it); 11.255.13-14 paṇḍito buddhimanto sakuśalamūlapuṇya-upastabdhō; 11.280.16-17 pañcavidham ārya-smītaṃ prādūr-akare, sayyathidam: chandopastabdhām, vīryopastabdhām, smṛtyupa°, samādhyyupa°, prajñōpa° (based on...); SP 463.5 paramapuṇyopastabdhā (as a consequence of supreme merit) yayam Idṛṣe pravacana upapannāḥ; Gv 392.6 (vs) upastabdha (= *dhāḥ, n. pl.) ye (text *bdhaye) guṇamahodadhibhiḥ sumedhāḥ; 493.23 tvam... sūpastabdhāś ca śukladharmāḥ (*well supported by, firmly based on*...).

upasthapeti, see upasthāpayati.

upasthāka, m. (= Pali upatthāka; for the usual BHS upasthāyaka, q.v.), *servant*: Mv 1.252.9 (vs) *ko (v.l. upasthāyako, which is metr. impossible).

upasthāna-kāri (f.), -**kārikā**, (a woman) *serving, doing service to* (a man, sexually; said of a courtesan): Mv 11.37.5 and 8 (*kāri), 12 (*kārikā). Both mss. in 5, and one in 12, read upasthāna; Senart upasthāpana- with v.l. in 8 and 12 (one ms. in 8 *sthāpana-); see upasthāpana. See also smṛty-upasthāna.

upasthāna-śālā (= Skt. *na-grha, Pali upatthāna-śālā), *hall of meeting* (for monks): Divy 207.12 ff.

[**upasthānāni**, Divy 561.10, read apāstāni, *cast away*, with Pall Dhp. 149 apatthāni.]

[**upasthāpaka**, m., read *yaka, q.v., *servant*: Mv 11.159.12 (bodhisattvena...) chandako... upasthāpako (so text, no v.l. cited) upasthāpito upanāmeḥi me chandaka aśvaṃ kaṇṭhakam. In view of the following upasthāpito, p for y in the preceding noun is a particularly easy error, possibly made by Senart.]

[**upasthāpana**-, see upasthāna-kāri; read upae-

thāna-. To be sure PTSD defines Pali upatthāpana by *attendance, service*; but in the only passage cited, Vin. iv.291.13, cf. the comm. 27, it certainly is causative: *causing* (someone else) to attend, wait upon. That meaning is impossible in Mv iii.37.5, 8, 12.]

Upasthāpanaka-sūtra, n. of a work: Karmav 161.6. **upasthāpayati**, *peti*, **upasthapeti** (cf. Skt. caus. of upa-sthā-; Pall upatthapeti, *ṭṭhāpeti*, only partly corresponding in mg.), (1) (substantially as in Skt.) *provides, furnishes*: Mv ii.95.11 ye kecīḥ jalacārā prāṇāḥ, te na (i. e. te = tān, nah? or read tāni? Senart tena, which I cannot interpret) upasthapetha (*provide them for us?*), sarvabhūtehi yajñam yajjīyāmi; in SP 88.12 (vs) reading doubtful, Nep. mss. upasthāna anekavidhānāyānān (or *yānām*), which is metr. and otherwise impossible; Kashgar rec. upasthāpe sya neka°, metr. bad; KN em. upasthāyaka neka°; prob. read, nearly with WT and K', upasthāpe (or *pesy?* cf. Kashgar rec. above) ekavidhām sa yānān, *he provided vehicles of a single kind*; (2) *produces* a mental state, idea, or emotion, in oneself: Mv iii.265.18 mātṛsaṃjñā upasthāpayitavyā, *the notion must be formed that* (other women) *are as a mother*; LV 54.15 (vs) premagauravam upasthapitvanā (ger., so read with v.l. for text 'plsva nā), *having formed* (in oneself) *love and respect* (for the Bodhisattva); with object smṛti (cf. Pall parimukhām satim upatthapetvā or *ṭṭhāp*), MN iii.89.12, Vin. i.24.34-35, *surrounding oneself with heedfulness* or *'watchfulness of mind'*, PTSD, LV 289.17 abhimukhām smṛti upasthāpya; same with pratimukhīm (v.l. abhimukhām) Vaj 19.10; with abhimukhaḥ (read 'khām?) Kv 85.8; smṛti upasthāpayati Divy 542.22; (3) *causes to wait upon* (someone), *commands attendance* (as caus. to Skt. upatiṣṭhati, *waits upon*): Mv ii.159.12 (bodhisattvena...) chandako... upasthāyako (text 'pako) upasthāpito, upanāmehi me chandaka aśvam kaṇṭhakam, *the Bodhisattva summoned-into-attendance his servant Ch. (saying): Bring me...*; (4) sometimes such forms seem used in the sense of the simplex upatiṣṭhati, *waits upon* (§ 38.58): LV 100.13 naitāḥ samarthā bodhisattvaṃ kālena kalam upasthāpayitum; Mv ii.220.18 (vs) mātāpitṛsu vīro upasthapetvā tivram paricarati, *in regard to his parents* (the loc. is strange; acc. is to be expected), *the hero served* (them) *sedulously, looking after their needs*; (5) *treats* (medically), *cures*: Mv ii.218.4-6 vayan tam ṛṣikumāram satyavākyaena upasthāpeṣyāmah, satyavākyaena ca tam mṛgaviṣam hanīsyāmah. tasya rājño bhavati: ... pratibālā ete tam upasthāpayitum; ibid., (15-16) tam karoma satyavacanam yaṇasya mṛgaviṣam hanīsyāmah jīvitam ca upasthapēṣyāmah (v.l. *sthāpayīsyāmah*); Mv iii.131.7 kena te upakaranena vaikalyam upasthāpayīsyāmi.

upasthāyaka, m., f. *ika*; rarely (Divy 426.27; MSV i.30.10; 90.7) m. *ika* (once also *upasthāka*, q.v.; Skt. seems to have m. *ika* very rarely, see pw, but no *aka*; Pall only upatthāka recorded), *servant, attendant*: SP 95.9 (vs) *kā* nitya parasya; 215.6 bhagavataś caite putrā bhagavataś copasthāyaka(h); 245.1 te buddhā bhagavanta upasthāyakaadvitīyā upasthāyakatṛtīyā(h); 293.4; LV 91.17 (vs) upasthāyikās (f.) te vayan, and 19; 421.18 (vs), read, teṣa munina ye (ed. muninaye) upasthāyakaḥ; Mv i.249.1 *yako*; 251.22 Ānando... upasthāyako (sc. of Śākyamuni) bhaviṣyati; 322.18 teṣām (of aged parents) nāsty anyo upasthāyako, and similarly ii.214.5; i.326.5 ff. *yako*, *attendant* of a Buddha (like Ānanda, above); f. *yikā* ii.433.14; *yikāye* (so read with v.l. for *yakāye*) 467.3; (chandako... bhagavato kumārabhūtasya) upasthāyako iii.91.8; *valdyabhaiṣajyopasthāyaka*... pratyayasampadam Gv 328.8; upasthāyaka Divy 35.25; 50.27 (glānopa°); 90.13 (buddhānām); 612.2 (Ānando nāma śramaṇagautamasya); in 426.27 upasthāyikāś, n. pl. m., all mss., while in 29 below all have *valdyopasthāyakaś* ca visarjitāḥ, of the same persons.

Upasthūṇa or *ṇaka*, m., n. of a brahman-village in the west, only in dvandva cpd. with Sthūṇa, q.v.: Mvy 4117 *ṇa*-; Divy 22.1 (prose) *ṇaka*.

-upahatya (*ṭya?*), *damage, harm*, in Bhvr. cpd. *nir-upahatyam nirupadravam bhavet* Mmk 37.16 (prose) Cf. Skt. upahati, and (once in AV.) upahatyā.

upahāra, m. (nt. once; = Skt., Pall, Pkt. id.), fundamentally *gift*, (loving) *present*, in BHS as elsewhere; e. g. (with change of gender) Av i.378.2 (prose) sarvopahārāni copadhaukitāni. In a Mv passage beginning i.177.13 used repeatedly in a somewhat peculiar way which misled Senart, who in two notes (1518 f., 523 f.) offers three different interpretations, all wrong (the passage cited 519 from SP contains a false reading; the SP ed. 476.5-6 does not contain the word cited by Senart, not even as a v.l.). In this Mv passage, the word applies to various acts by which the Buddha miraculously intervenes to save someone from an intended grievous sin or to convert him from a dangerously false heresy. It should be rendered by something like (kindly or compassionate) *favor, gift, beneficial service*: Mv i.177.13-15 introduces the detailed stories of specific acts called upahāra thus: paropahārāmś ca... upaharanti (they present beneficial favors to others) samyaksambuddhāḥ sattvānām anugrahārtham. tad yathā, kaṇṇikarājñāḥ kusumāye devyā paropahārām bhagavām vṛttavām, dhruvasya śreṣṭhino vacanopahārām (a benefit by spoken words) bhagavām vṛttavām; the cpd. paropā° also 178.5; 180.12; vacanopā° also 178.2. Other occurrences: 178.7-3 (vs) etām sarvām pravakṣyāmi upahārām manoramām, tasya sattvapradhānasya ṣṇu vikrīḍitam śubham; 184.(17-18) (vs) (koṭṭyo dvādaśa munī) mānuṣāṇām vinayati, upahāro ayam iti; 185.3 upahāro vidhātavyo (to prevent Dhruva from burning his parents); 188.(10-11) (vs) (yat tasya parikarma tat...) tam āhur upahāro ti; 192.(10-11) (vs) (ye tatra nirmīṭā bhikṣuḥ na caite bhikṣuṇo matā,) upahāram vadanty etam jīnā śāstravīśārādāḥ.

[**upahārīka**, adj., in cpd.; Mmk 153.17 (vs) sarvavighnopahārīkaḥ, *removing* (all obstacles). But since no form or deriv. of upa-har- has any such mg. (BR upa-har-6 vernichten is an error), we must doubtless read *ḡhnapahārīkaḥ*, or perhaps *ṛakaḥ* (i. e. *apahār*).]

[**upahrta**, MSV ii.96.11 samghāty *ṭā*, *spoiled, destroyed*; prob. error, or possibly hyper-Sktism, for upahatā; § 3.95; in Mbh. Calc. 2.861 = Crit. ed. 2.20.7 upahrta = *imprisoned, not destroyed* (BR).]

upa-hṛdaya, nt., *subordinate or secondary 'heart'* or *core* (of a mantra): Mmk 3.9 upahṛdayam cātra vākye hūm (contrasted with 3.8 paramahṛdayam); 26.18; 29.16, etc.; 397.9.

upāgama (m. or nt.; = *upagama*, q.v., which should perhaps be read), a high number: Gv 106.20.

upatidhāvati (= Pall id.), *runs over or transgresses into* (an evil state): Ud xxix.5 *vanti* hi sārābuddhyā navam navam bandhanam ādadantaḥ (same vs, with varr., in Pall Ud vi.9, with same verb form).

upātivrta, ppp. (to **upa-ati-vṛt-*; = Pall upātīvatta, which seems to govern only acc.), *passed beyond, escaped from*, with acc. or abl.: Mv i.306.5 (vs) rāgā (mss. nāgā or nāgām; conceivably abl. sg., but looks more like acc. pl.) upātivrta... (buddhasya śrāvakā); iii.281.14 (prose; Māra speaks) śramaṇo me gautamo viṣayāto (abl.) upātivrta; jātīmarāṇam upātivrta 397.1 (vs), by em., confirmed by Pall Sn 520.

upādātar, m. (nom. ag. to upa-ā-dā-, pendant to upādāna, q.v.), *one who grasps or clings* (to existence): Lañk 357.16 (vs) upādāna-upādātror vibhāgaskandhayos tathā, lakṣaṇam yadi jānāti... See *nir-upādātrka*.

upādāna, nt. (cf. *upādāya*, *ḍiyati*; = Pall id., in all senses except 4; in Skt. hardly used in these mgs.), and in Bhvr cpds. (various mgs.) *sopādāna* (sa-up°) adj.,

having, characterized by up°, and neg. an-up°, nir-up°, without up°: (1) fuel (app. as the substratum or material cause) of fire: Mv ii.270.14 analo upādānam (sc. bhasmikaroti); Gv 502.10–11 agnir yāvād upādānam labhate; Śikṣ 226.1 yathāgnir upādānavalkālyān na jvalati; (2) grasping, clinging, addiction: Śikṣ 104.14 parśad-anupādānatayā, (by) having no addiction to company (Bendall and Rouse); in most passages not clearly distinguishable from (3); Lañk 23.7 (vs) te bhonti nirupādānā ihāmutra nirañjanāḥ; Mvy 2144 upādānam, foll. by granthaḥ, nīvaranaḥ; 7066 upādāna-hetuḥ; LV 180.12 sarvopādānaparigrahair anarthiko (of the Bodhisattva); 244.(2)–3 (nāpi samskṛtānām sāsraṇānām) sopādānānām dhyānasamādhisamāpattīnām doṣo datto bhavet; 358.20 (vs) yāsyanti nirupādānāḥ phalaprapṭivaram subham; 392.13 anādāno 'nupādāno 'vijñāpto ... (of Buddha's dharma); Av ii.188.10 abhinandanāyopādānāya adhyavasānāya (em.) samvartate (of a heretical opinion); Dbh 48.9 (samskārair avaropitām cittabhijām) sāsraṇam sopādānam ... bhavati; (3) clinging to existence, specifically (undoubtedly this is meant in some passages cited under 2); esp. as one of the links in the chain of the **pratiṭyasamutpāda**; it is produced by tṛṣṇā, and produces bhava (as in Pali, taṇhāpaccayā upādānam, upādānapaccayā bhavo): Mv ii.285.10–11 tṛṣṇā-pratyayam upādānam, upādānapratyayo bhavo; Mvy 2250; Dharmas 42; modulations of the same formula LV 346.12, 15; RP 48.6; Dbh 48.16; a peculiar one LV 420.4–5 (vs) tṛṣṇāta sarva upajāyati duḥkhaskandhaḥ, (5) upādānato (read upa° m.c.) bhavati sarva bhavapravṛttili, where obviously duḥkhaskandha = upādāna, see below, 4; also pañcōpādāna-skandhāḥ (= Pali pañc' upādānakhandhā), the five skandha which are the basis of clinging to existence (otherwise called simply the 5 skandha, q.v.) Mvy 1831; Av ii.168.1; pañcasu upādānaskandheṣu Mv iii.53.3; Divy 294.4; (listed as rūpa, vedanā, samjñā, saṃskāra, pl., vijñāna, Mvy 1832–6; Mv iii.53.4–7; Divy 294.5–7); skandhā sopādānā-jñānena mayā parijñātā LV 371.20 (vs); in the first of the 4 noble truths, samkṣepena (LV °pāt, Mv samkṣiptena) pañcōpādānaskandhā (Mvy °dha-) duḥkham (Mv duḥkhā) Mvy 2240; Mv iii.332.4; LV 417.7; (4) in SP 75.2 sorrow, misery (cf. LV 420.4–5, cited under 3 above), prītiprāmodyajāto nir-upādāno (free from sorrow) vigata-nīvaraṇo (see s.v. nīvaraṇa), said of the man whose sons have been brought out of a burning house. Burnouf cites Tib. as rendering upādāna here by mya nan, which regularly renders Skt. śoka, grief; and no other interpretation seems possible. It is an outgrowth of (3) as used in religious language.

upādāya, ger., postp. (= Pali id.; cf. **upādāna**, **upādīyati**; also **samupādāya**; note **an-upādāya**, used in a sense not corresponding to any known Pali or BHS mg. of upādāya; formally ger. of Skt. upa-ā-dā-, in BHS and Pali used in special senses), fundamentally (and in Skt.) taking to oneself, assuming, making use of, etc.; BHS meanings (probably all paralleled in Pali, see Childers, whose article on this word is far better than that of PTSD): (1) on the basis of, with preceding acc.: (a) in view of, in consideration of, on the ground of, because of: LV 395.18 dharmasya cāligambhīrodāratām upādāya, and in view (because) of the very profound nobility of the Law; Mv iii.61.3–4 pratiṭyasamutpannām dharmām (acc. pl.) ... śāstā upādāya pratiniḥsargaṃ vijñāpeti, on the ground of states-of-being as originating in dependence, the Teacher teaches abandonment (of them); Śikṣ 151.6 (sa ... sattvānām ...) prāṇamati, dharmagrāhyatām upādāya, (he salutes creatures), in view (because) of the fact that they must be made to grasp the Law; (b) making use of, employing: parikalpam upādāya Śikṣ 87.15, 16; 166.11, making use of a hypothetical assumption, 'to put an imaginary case' (Bendall and Rouse); anukampām upādāya (extremely common; also in Pali, °pam up°), employing (manifesting,

showing) compassion, commonly preceded by a gen., or in comp., as a merciful favor to ... SP 166.1, 2 (asmākam ...); LV 6.2 (lokasyānu°), 21 (lokānu°); 64.19; 382.13, 21; 413.7; Mv i.255.1; 307.9; iii.171.12–13; Divy 36.27; 52.11–12; Av i.42.4; 290.13; etc. etc.; (c) with reference to: Bbh 224.2, 3 (katamā ... viśuddhā arthacaryā? sā) daśavidhā draṣṭavyā; bahiḥsuddhim upādāya pañcavidhā, antahsuddhim upādāya pañcavidhā; (d) for the purpose of: Gv 242.4 (sudhanasya ...) -paripākam upādāya; -vaṣam upādāya = -vaṣena or -vaṣāt (see s.v. vaṣa), the ger. up° being as it were the equivalent of the (causal) instr. or abl. ending, as is neatly shown by SP 320.4 tathāgato 'parinirvāyann eva parinirvāṇam ārocayati, sattvānām vaineyavaṣam upādāya, the T., not entering nirvāṇa at all, lets his nirvāṇa appear, for the sake of conversion of creatures (see s.vv. vaineya and vaṣa), to which a close parallel in SP 319.1 reads vaineyavaṣena, or (v.l.) °vaṣāt, omitting upādāya; in a very similar passage Gv 206.5 (na ... tathāgataḥ parinirvṛto na parinirvāti na parinirvāsyati) ... atyantaparinirvāṇenānyatra vainayikasattva-vaṣam upādāya, ... except, for the sake of those who are to be converted by his (apparent or reputed) absolute complete nirvāṇa; (2) beginning from (orig. taking as basis), with prec. acc. (usually) or abl., once ā plus acc., once loc.; often followed by a complementary phrase, yāvat as far as (with following acc. or nom., once loc., in one doubtful case, Mv i.17.10, possibly abl.); when such phrases with yāvat occur in the examples below, they are quoted; equivalent to prabhṛti with prec. abl. or in comp., and exchanges with it in Av i.255.10 yad upādāya ... tataḥ-prabhṛti, from what time ... beginning from that time; (a) in expressions of time or temporal sequence: SP 18.6 pūrvakam tathāgatam upādāya yāvat paścīmakas tathāgataḥ, so 'pi ... abhūd, from the first T. to the last T., even he was ...; LV 160.18 asamkhyeyān kalpān up°; Mv i.128.2 prathamāyām bhūmau up° (the only case of loc. noted!), beginning with (in) the first (bodhisattva-) stage, but in i.128.6 below, prathamām (mss. °mā) bhūmim up°; Mv i.170.3 and 246.11–12 dīpaṃkaram up°, from (the time of) D. on; Mv iii.393.7 adya (mss. asya) saptaṛātram up°, from a week ago today; Bhik 9b.2 imaṃ divasam up°; Divy 25.29 tam eva divasam up°; 413.19–20 garbhādānam (so text, read °dhānam?) up°; the acc. preceded by ā, Mvy 921.5 ā saptamam yugam up°, beginning from the seventh (previous) generation (so Chin.); Mv iii.44.3 yad upādāya rājā vipravāṣito, tad up°, ever since when: ... ever since then ...; instead of yad ... tad, yataḥ ... tataḥ, Mv ii.211.18 yata up° ṛṣikumāro vijñāprāpto tata up°; and tata up° alone = tataḥ-prabhṛti, RP 39.8; Gv 176.5; Sukh 56.17, cf. Av i.255.10, above; (b) in expressions of place or local sequence: LV 61.16 ito brahmalokam (note mixture of abl. with acc. Brahṃ Sahāpati is speaking) up° yāvat trayatīmśad- (so text! see s.v.)-bhavanam; 64.12 adha-āpaskandham up° ... yāvad brahmalokam; 273.16 nadīm ca nalrañjanām up° yāvad bodhimāṇo; Mv i.6.4 pārṣṇi up° yāvad (? adhl-)krkātikā; i.17.10 pārṣṇi up° yāvat kṛkātikāto (abl. but v.l. °ṭikā, nom., which should perhaps be read); ii.302.3 bhūmītalām up° yāvad bhavāgṛam; Samādḥ 8.10 bhaumān devān up° yāvad brahmalokam; Mv ii.2.8 cāturmahārājikān up°; ii.349.20 bhūmyā devā (acc. pl.; v.l. °myām devām) up°; Divy 162.16 akanīṣṭhabhavanam up°; 359.11–12 bodhimūlam up°; Suv 122.4 pṛthivītalām up°; Bbh 122.17–18 vṛddhāntam up° yāvan navakāntam; Mv ii.378.21 heṣṭā (adv.) upādāya bhavāgṛa-pūram (instead of yāvad bhavāgṛam, as in ii.302.3 above); the abl. is less common, Mv iii.148.3 mūrdhāto upādāya yāvat pādeṣu (loc.; only case of this recorded); iii.288.6 mūlato up° yāvat puṣpam; (c) in serial expressions, neither temporal nor spatial: Bbh 100.3 sarve caite apekṣā-hetum upādāya pratinyama-hetv-antā hetavaḥ, and all these (are) causes, beginning with

apekṣā-cause and ending with pratiniyama-cause; a few instances included under (b) above might perhaps be placed here.

upādāya-rūpa, nt. (= Pali id., Childers s.v. rūpaṃ, or upādā-rūpa, PTSD s.v. rūpa), acc. to the Pali Dictt. a group of 24 'accidental' or 'derivative' forms of matter, listed from Vism. in both ll.cc.; contrasting with *bhautika-* (Pali bhūta-rūpa: Mvy 1846 'pam.

upādī, perhaps = *upādāna*, *clinging to existence*; cf. Pali (an-)upādī-sesa: Mv 1.243.16 na rūpaṃ na upādīṃ (mss. upādī or udapādī) gacchehaṃ upādehaṃ (so Senart em., mss. upādehi) ca. The passage is obscure; see Senart's long note.

upādīyati, °diyati (= Pali upādīyati; see ādiyati), *takes, assumes* (a burden): Mv 1.89.17 (prāpyaṃ ca bhāraṃ) na upādīyanti, aprāpyaṃ ca bhāraṃ upādīyivā... (by em.; see s.v. *prāpya*); *takes* (someone as wife, both acc.), Mv 1.233.7 yadi mama (acc.) bhāryāṃ upādīyaṣi (Senart °diyaṣi), and forms with upādī- 233.11, 17; 234.8; *gets* (evil states of existence, bhava), Mv 1.293.1 na te bhavāṃ aṣṭa upādīyanti; *takes to, clings to, assumes* (any kind of worldly existence; opp. to parinirvāyati), Mv 11.447.6 prajānānto kimpil loke na upādīyati, anupādīyānto pratyātman eva parinirvāyati; (the saṃskāras) ib. 17 yo imāṃ ca saṃskārān nīkṣipati anyāṃ ca upādīyati (anyatra, Senart adds from 448.6); similarly 448.5. In a number of these passages the mss. are seriously corrupt, but in all there seems to be no doubt that this verb (with long i or short i) is intended. Cf. *upādāna*, °dāya, *anupādāya*.

upādu, see s.v. *utpāta*.

[**upādāna**, Karmav 22.5, misprint for *upadhāna*, q.v.]

[**upādhu**, stem °dha, LV 241.14, read upārdhu or °dha; see upārdha.]

Upādhyāyārājan, n. of a former Buddha: Mv 1.141.10.

upādhyāyikā (Skt. = gurubhāryā, Schmidt, Nachtr.; not recorded in Pali), *female teacher*: Bhik 10b.1 ff.

upānāntariya, nt., *secondary deadly sin* (upa plus ān°, or, without upa, *ānantarya*, q.v.): pañcōpānāntariyāṇi Mvy 2329, title of Chap. 123; Mironov, Instead, pañcānāntarya-sahagatāni, but Tib. contains ñe ba, usually = upa. Five such are listed 2330-4: mātur arhatyā dūṣaṇam, nīyatābhūmīsthitasya bodhisattvasya māraṇam, saṅksasya māraṇam, saṃghāyadvārahanam (see āyadvāra, 2), stūpabhedanam.

(**upānaha**, nt. or m., °ha, and °haka, Bhvr. [= Skt. upānah, f.; nt. ŚGS, see BR; upānaha- stem in prior part of cpd. Mbh 13.2960; AMg. uvānaha, said to be m., Ratnach.), *sandal*: Divy 6.23 °hāni; MSV iv.205.7 °haḥ; anupānahakaḥ ib. 5; upānahābhīḥ ib. 207.15. Cf. -*upāhanaka*.)

? **upānāmayati** = *upā*, q.v.: LV 118.11 (prose); prob. a corruption, possibly even misprint, the not corrected.

upānta, adj. (recorded only as n., *vicinity*), *near* (or if subst., *neighbor*), with instr.: LV 90.9 (prose) upāntās te tathāgatena, *they are close to (neighbors, associates of) the T.*

upānvāharati, *prepares* (food, for the table): MSV 11.22.10 nāpy āhāraṃ °hrtam; 12 (nāpy āhāra) °hriyate; ib. 97.18-19 upānvāhāraṃ pratyavekṣyopānvāhrtam cec charanapṛṣṭham abhīruhya gaṇḍir dātavyā, *having inspected the food-preparation, if it is prepared, he must mount on top of the house and ring the gong*. Cf. next.

upānvāhāra (m.; to prec.), *food-preparation* (Tib. kha zas kyis gyos): MSV 11.97.18, see prec.

upāya, m. (= Skt.), *means*: three, Dharmas 111, sarvasattvāvabodhakaḥ, sattvārthābhāvakaḥ, kṣiprasukhābhisambodhiḥ; six, of a Bodhisattva, for sattvārthasāyābhiniṣpattaye, Bbh 264.7-9: ānulomiko vibandhasthāyī viśabhāgāśayaḥ avaṣṭambhajaḥ kṛtapratikṛtikāḥ viśuddhaś ca ṣaṣṭha upāyaḥ. (They are explained in great detail.)

upāya-kuśala, adj. (= Pali °kusala), *skillful in expedients* (see next): Mv 1.133.14 °lās ca bhavanti.

upāya-kaśālya, nt. (= Pali °kosalla), (1) *skill in expedients, 'able management, diplomacy'* (Kern, SBE 21.30 note 1); cf. prec., which however is very rare, whereas this is extremely common everywhere, esp. of the Buddha's skill in devising means to impress and convert people: SP 33.8 (also n. of SP Chap. 2) etc.; Gv 248.11 (mahop°), et passim. In Bbh 261.6 text prints °kaśālam, but v.l. °lyam should doubtless be adopted. Mvy 795; and as (2) n. of a Buddhist work 1345; in the latter sense °lyā-sūtra Śikṣ 66.9; 165.5; 167.3; 168.4, 12. [upāyana yebhī Śikṣ 333.2, read upāya-nayebhī.]

[Upāyapramathana, error for Apāya°.]

upāyāsa, m. (= Pali id.), *irritation, mental disturbance or perturbation*: esp. as last element in the *prattiyasamutpāda*, q.v., immediately preceded (in comp. or as separate words) by jāti and (standardly in cpd.) jarā, maraṇa, śoka, parideva, duḥkha, daurmanasya, Mvy 225.8; Dharmas 42; Mv 11.285.12; 111.448.15; SP 179.8; Sāl 81.4 (cited Śikṣ 222.10); Dbh 49.5; Av 11.106.4; Suv 193.13; KP 61.6; parts or variations of this occur in other connections, thus śokaparideva° °upāyāsāḥ Mv 11.337.11-12; same cpd. beginning (jāti-)jarā-vyādhi-maraṇa-śoka- etc. LV 104.16; Divy 210.8; Av 1.177.12; Gv 229.17; Laṅk 174.2; 180.9; cpd. or associated with other quasi-synonyms, SP 77.6 sarvopadravopāyāsopasarga- (etc.); Suv 92.12 sarvopadravopasargopāyāsēbhyah; KP 93.3 sopadravaḥ sopakleśa(h) sopāyāso, and 4 nīr-upa° (same cpds. in neg. form); used alone, Bbh 194.22 (kāyikāḥ klamāḥ, caitasikāḥ apy) upāyāsāḥ, *bodily toils and mental irritations*; Mv 11.161.13 upāyāsēhi arttiyānto upāyāsa-samatikramaṇaḥ; Mv 111.401.11 (vs) upāyāsā ca te sarve vidhvastā virālīkṛtā(h) (so read, cf. Senart's note which seems to me not quite correct); neg. Ehvr. cpd. (beside nīr-upā°, KP 93.4 above) an-upāyāsa (= Pali id.), *free from irritation*, Suv 77.2; Śikṣ 176.5.

-**upāyikā** (= Skt. upāya), *means*: in sādhanopāyikā, *means of performance*: Sādh 415.5; 449.17; 468.12; 486.3 (all colophons).

upārabhyate (cf. next; in mg. = Pali upārambhati, Skt. upālābhate), *censures, abuses*: AsP 84.9 yo 'py upārabhyeta (v.l. °labhyeta; trans.) tam api na samanupaśyati.

upārambha, m. (cf. prec.; = Pali id.), *blame, reproach, fault-finding*: LV 422.17 sarvaparapāṇicopārambhavīgatatvāt; Bbh 42.7 paropārambha-vivāda-; 104.13 nopārambhābhīprāyeṇa, 24 an-upārambha-prekṣi; AsP 78.1 upārambhābhīprāyāḥ; 84.8 sa upārambhān api... na samanupaśyati. The Skt. is upālabha; note Mvy 5356 upālabhābhīprāyāḥ.

Upāriṣṭa (once printed Upa°, prob. by error, despite the Pali equivalent Upariṭṭha; Chln. on Karmav sans mal, see Lévi's note), n. of a pratyekabuddha: Mmk 40.23 (prose); dvau pratyekabuddhau gandhamādanah upāriṣṭas ceti; 64.12 (prose)... upariṣṭa... (so printed here, in a list of pr. b.); 111.10 (prose, in list of 8 pr. b.) candanah gandhamādanah ketuḥ suketu sitaketu ṛṣṭa upāriṣṭa nemlā ceti; Karmav 67.1, where Lévi prints Upariṣṭha in text, but apparently without ms. authority; in his note he says, read Upāriṣṭa with one ms. (the other is corrupt but begins apā°, indicating ā in second syllable).

[? **upārodha**, *injury*, Bbh 118.7 (prose) prāpinām upārodhāya; read prob. uparodhāya; doubtless misprint.]

upārdha, adj. and subst. nt. or m. (in Mv mss. written uparōdha, semi-Mīdic; = Pali upārdha; cf. Ind. Stud. 15.160, last line, for an apparent Skt. occurrence), *half, the half*; adj. upārdham mārgam Divy 144.11, 12, *half the way*; upārdhena dhanena Av 1.23.11; in cpds., upārdha-rājyam Divy 514.15, 16; uparōdha-kāśim (mss. °śi) Mv 111.376.1, *half a thousand*, see kāśi, and cf. Upar-

ddhakāśikā; subst., usually with gen., rajanyā upārdham (n. sg.) LV 198.8, *half of the night*; ratnānām ... upārdham dātavyam Av I.23.15; upārdham ... brahmacaryasya Av I.211.8; 240.2 ff.; upārdham (sc. āhāryasya; MSV °dho) bhikṣuṇāṃ pātre pataty upārdham (MSV ardhho) bhūmāv iti Divy 86.15 (and ff.) = MSV I.85.20; with abl., upārdhu (read so, or upārdha; Lefm. upādhu with some mss.; acc. sg.) sarvarājyād LV 241.14 (vs); in Mv I.49.12 upārdhasya is obscure (adverb? Senart *par mollié*) but is prob. to be taken somehow with the following numeral caturāṣṭi (otherwise Senart).

upārdhakālaka, adj. with pudgala, see **sarvakālaka**: MSV III.75.11.

[**Upārdhakāśikā**, see **Uparddha°**.]

Upālī or **°līn** (= Pali id.), n. of one of Buddha's leading disciples, a barber by caste and profession; story of his ordination, Mv III.179.6 ff. Forms implying stem Upālī in Mvy 1062 °līh, nom.; Av II.112.5 °līr, 112.9; 113.7 °lēh, gen.; 113.7 °līm, acc.; 113.2 °lī-kalpako (ms.; Speyer em. °līh k°); Śikṣ 148.16 °līr; 164.9 ff. °lē, voc.; stem Upālīn, Divy 21.21; 197.18 °lī, nom.; 197.21, 24 °līn, voc.; Upālī Sūtra, Hoernle MR 29 passim °lī, nom.; non-Skt. form, Divy 21.24 °lī, voc.; in Mv the forms are mixed, as often in BHS: nom. °līr, °līh, °līs, III.179.6; 180.10; 197.1; °lī 179.10 (v.l. °lī), 11, 14, 18 (twice); 180.18 (v.l. °lī); 181.10, 16 (v.l. °lī, before vowel), 19; acc. °līm I.75.1; °lī III.180.12 (? or stem in comp.); 181.18 (mss.; Senart em. °līm); voc. °lī III.180.5, 13; gen. °līno I.178.2; °līsyā III.179.10, 17; 180.2, 4, 7, 16; 181.11, 13, 15; 182.1, 4, 6, 7. See next items. Written Udālīn in MSV I.248.11, 14; II.91.10 (here Tib. cited ñe bar ḥkhor = Upālī); 108.8; 113.14, etc.

Upālī-gaṅgapālānām jātakam, n. (in colophon) of a Jātaka story (= Pali Gaṅgamāla-Jāt., 421): Mv III.197.3. See the two names.

Upālīpariprcchā, n. of a work: °cchā Śikṣ 164.8; 168.15; 178.9; 290.3. Fragments, including two of the Śikṣ citations, also cited from another ms. in IHQ 7.259 ff.

Upālīsūtra, n. of a work: Hoernle, MR 27 ff. Is this the same as the prec.? Probably not; it has a Pali correspondent: MN. 1371 ff.

(upā)artayati, *provides*, seems not essentially different from Skt. to record in Index to Divy 449.2 puṣkarīṇī khātā ... kṣudramṅgarudhīram upāartayitum ārabdhām; 532.12 (bhūrjēna prayojanam ... tūlena; sa kathayati, devī śobhanam), upāartayāmīti. tena prabhūtam upāartya praveśitam ...)

upāsaka, m., °sīkā, once °sīkī, f., *lay-disciple* (of the Buddha), passim: m. Mvy 8724; Divy 618.13, 17; Av I.338.4 ff., and often; in Mv III.268.13, description of Rāhula's ordination, acceptance of the first five śikṣāpāda makes him an upāsaka, and the further requirements for making him a monk are then stated; f. °sīkā Mvy 8725; Divy 618.13; Bhik 9a.2; °sīkī Divy 618.18 (no v.l.).

-upāhanaka, ifc. Bhvr. (cf. Pali sa-upāhana, id., to Pali upāhanā, by metathesis = Skt. upānah; and BHS upānaha), in sopāhanaka, adj., *with (wearing) sandals*: Prāt 536.16.

upāhīṇdate (cf. [anvā]hīṇ°, *strolls upon or over*: Divy 264.19 (rathīyāvithicatvaraśṛṅgātake) upāhīṇa-mānā(h)).

upīḍa, m., *crowding*: Samādh 19.17 (vs) no ca upīḍo. I take this as = *uppiḍa, Skt. utpiḍa, § 2.84. According to Régamey 78, note 116, it represents an unknown *avapiḍa, °opiḍa, with u for o m.c. Cf. 19.22 utpāḍo. text, where meter requires upāḍo.

(upekṣate (= Skt.), in Mv I.107.10-11 kevarūpām ca janatām upekṣanta iti (subject, bodhisattva cakravartin), *and what sort of people do they suffer?*, i. e. *tolerate, put up with, let do as they like*; the answer is given in lines 16 ff.; Senart's note fails to understand.)

upekṣā (Skt. id., used in much the same sense, but in BHS like Pali upekkhā, upekhā, technical religious term, while also used in general untechnical sense), *indifference* (Tib. btañ sñoms), *putting up with whatever happens, patience, long-suffering*: non-religious, LV 304.11 (vs) śreyo upekṣa ma raṇe paribhāvu gacchet, (a son of Māra advises him not to fight the Bodhisattva) *better is patience to put up with what can't be helped, lest one arrive at humiliation in battle*; religious, as the 7th bodhy-aṅga and as one of the 4 apramāṇa, qq.v.; LV 129.10 (prose) aduḥkhāsukham upekṣāsmṛtipariśuddham caturtham dhyānam; 224.2 (vs) mudito upekṣa-dhyāyī brāhma pathi vidhijjāṇ; 275.18 (yasyā ... brāhmaṇ patho jñāyate) maitrī vā karuṇā upekṣa muditā (see s.v. apramāṇa); in 442.5 acquisition of upekṣā leads to *getting rid of love and hatred*, anunayapratighotsargāya; its six aṅga, see this.

Upendra, n. of a nāga king: Mvy 3265; Māy 246.15. **upodbala**, nt. (cf. Skt. °balana, to °balayati), *strengthening, increase of strength*: Mvy 7677 = Tib. stobs skyed pa. **upoṣaṇiya**, adj. (gdve. to next), in °ya-prabha, ep. of Amitābha: Sukh 29.14; Müller SBE 49.2, p. 29, (possessed of) *pleasant* (light), the basis of which is obscure to me; either gdve. of next or of Skt. upa-vas as in BR s.v. (5), *to which one should devote oneself, or (less likely) to be honored with observances like those of the upoṣatha* (°dha).

upoṣati (cf. Skt. upavasati, which alone is recorded in Pali too), *keeps* (the sabbath), *observes* (upoṣadha, which may well have influenced the form): Mv II.177.20 upoṣadham upoṣati (no v.l.).

Upoṣatha, n. of a nāga king: MPS 34.132.

upoṣadha, (1) nt. (but see under poṣadha, poṣatha; = Pali (u)posatha, m.; Jain Skt. pauṣadha, m.; AMg. posaha, m. and nt.; except a single case of poṣatha, q.v., BHS seems to have only forms ending in -dha, whereas Pali has only -tha; see prec. and foll. items), *the Buddhist 'sabbath'*, four times a month, on which good laymen observed 8 śīla (see aṣṭāṅga), confessed, etc.: Mvy 7137 °dham, n. sg.; Mv I.255.13 °dhe; II.177.20 (see upoṣati); III.97.20 and 98.2 (vss), mss. poṣadham (acc.), Senart em. upo° m.c.; Divy 116.22 upoṣadhoṣitaḥ, but 116.21 poṣadhe and 118.27 poṣadhoṣitaḥ (all prose); (2) m., n. of a (cakravartin) king of old, grandson of Kalyāṇa, father of Māndhātā (= Pali Uposatha): Mvy 3556; Mv I.348.8; Divy 210.13 ff.; MSV I.66.7 ff.; 92.16; (3) m., n. of a devaputra who visited Buddha: Av I.336.1 ff.

upoṣadhika, f. °ikā (= Pali (u)posadhika; cf. poṣadhika, °dhin), *observing (one who observes) the 'sabbath'*: masc., Mmk 49.5; 75.12; 304.15; 318.7; fem. °ikāyām, loc., Mv I.205.7 = II.8.20.

Uppalaka = **Utpalaka** (1), q.v.; cf. also **Upala** (for Uppala = Utpala).

uppharitvā or **upphāritvā**, see **utpharati**.

ubhayam, in cobhayam (= Pali cūbhayam, PTSD s.v. ubhaya), *both*, after two coordinates: kṛdānti ramanti cobhayam MPS 12.9, *they sport and take delight both*.

ubhayato-bhāga-vimukta, adj. (= Pali ubhato-bhāga-vimutta), *emancipated from both parts*: Mvy 1028 (misprinted °bhaga°; corr. Index); Divy 404.24 (read: ubhau hi tau ubhayatobhāgavimuktau); Bhik 27b.1; cf. AbhidhK. LaV-P. II.205; vi.275-7. Often edd. (Pali and BHS) print ubha(ya)to as separate word, wrongly; it modifies bhāga- directly, as part of the cpd. Tib. on Mvy gñls kaḥi cha las ... *from both parts*; Pali MN comm. III.188.7 = DN comm. II.514.3 dvīhi bhāgehi vimutto, arūpasamāpattiyā rūpakāyato vimutto, maggena nāmakāyato (i. e. from the skhandha other than rūpa) vimutto. The AbhidhK. vi.276 has a different interpretation acc. to LaV-P., *delivered from the obstacle of the passions* (impurities, kleśāvaraṇa), *and from the obstacle to* (the 8) *vimokṣa* (which is stated to be akarmaṇyatā, *l'impuissance corporelle*

et mentale). This seems to be a later reinterpretation; the Pall comms. make it simpler, referring to the *physical* and *mental* constituents. Which was meant in our texts is not clear from the contexts.

ubhayavyañjana, adj., f. °nā (= Pall ubhato-byañjana), *having the marks of both (sexes), hermaphrodite*: °naḥ Mvy 8775; °nā Bhik 11a.4; 16a.5 (in questioning a candidate for ordination).

umaka-, in comp. with -puṣpa, nt. (from Skt. umā), *flower of the flax plant (blue)*: Mvy 1522 rūpāṇi ... nilāni ... tad yathā umakapūṣpam. Tib. zar ma, usually *sesame*, but also (Das) = *kṣauma*, *linen*.

Umeśvara, n. of a future Buddha; as such it is prophesied that the goddess Umā will be reborn: Kv 90.20. **uyate**, pass. to Skt. vā, *weave* (cf. āyate, B.S. in Wh. Roots), *is woven*, in uyamāna-(pres. pp.)-vardhanam Mvy 8410 (so Mironov and v.l. Kyoto ed. for text upamāna-), *magnification of (a robe that is) being woven (for oneself), a sin for a monk*; Tib. ḥthag pa (*weave*) (b)skyed pa (*make increase*). The short u is supported by Skt. uta (beside ūta), ppp.

[ura(s), womb? So acc. to Senart on Mv 1.199.10 = ii.3.8 (vs), ed. divasāni sapta māsā ca daśa tasyā uram otaret. The meter is bad even so; mss. in 1.199.10 read udare-m-, which suggests a form of udara, the word we should expect; I find no record of ura(s) in the required mg. Perhaps the orig. had something like ... daśa tasyodar' (for tasyā udaram or udare) otaret.]

uraga-garbha, m. or nt. (= Skt. nāga-garbha, Garbe, Ind. Min. 44, *vermilion as originating from lead*, nāga; cf. Schmidt, Nachtr. s.v. nāga-garbha), *vermilion*: Mv ii.311.1 (prose) °bha-maṇiratanehi samalaṃkṛtaṃ (mss. uragarbha-, em. Senart).

uragasāra-candana, nt. (not recorded for Pall), a kind of sandalwood: SP 406.8-9; 408.2-3; 411.7; LV 63.18; 64.3; 125.17; 204.11; 215.1; 294.2; Mvy 6255; Gv 123.20; 153.16; 164.18, etc.; Sukh 38.17.

[uratrika, in Kv 42.9 noratrikeṣu, read naurabhri°; see *aura*°.]

urabhra, m. (in Skt. only *sheep*, and so MIndic equivalents), said to mean *goat* in Mvy 4824 acc. to Tib. (ra).

urasa, adj. (= AMg. id.; Skt. aurasa, Pall orasa), *own (son)*: Mv iii.278.20 urasā lokanāthasya te khu bheṣyanti harṣitā. Both mss. urasā; same line ii.354.16 orasā (for aur°, MIndic; read 2d half as in iii.278.20, cf. reading of ms. C). The AMg. form prob. justifies Senart in keeping ur°.

Urumuṇḍa, m. (also occurs as **Rurumuṇḍa**, q.v.), n. of a mountain: Divy 349.19; 350.22 ff.; 385.10, 18, 27; MSV 1.3.17.

uruvilvaka, adj., of **Uruvilvā**: Mv ii.207.19; 208.1 °vake vanaṣaṇḍe, or (208.1 and v.l. of 207.19) °khaṇḍe.

Uruvilvā (= Pall Uruvelā), n. of a village where the Bodhisattva sought enlightenment for a time: called a senāpati-grāma(ka), LV 248.7; 267.13; Mv iii.415.11; 425.17; other occurrences LV 261.3; 269.9; Mv ii.123.16; 200.9 ff.; 207.1, etc.; Divy 202.7.

Uruvilvākappa, m. (nt.? = Pall Uruvelākappa), n. of a town: LV 406.20 °kalpam, acc.

Uruvilvā-kāśyapa (in MSV Uruvilvā; = Pall Uruvelā-kassapa), n. of one of Buddha's disciples: Av i.148.10 (ms. Uparivilvā°, ed. em. Uruvilvā° wrongly); Karmav 157.3; originally a jātila ascetic; story of his conversion, Mv iii.424.6 ff.; usually mentioned with his brothers Nadi-kāśyapa and Gayā-k°, qq.v., Mv iii.102.12, 20; 430.12, 18; 432.7; SP 2.1; 207.3; LV 1.10; MSV i.196.5; Mvy 1049 (Nadi-k° 1050, Gayā-k° later, 1064); Sukh 2.4.

ulana, nt., a high number; app. error for **tulana**, q.v., tho it occurs three times in Gv 133.7.

Uluka, v.l. for **Huluka**, q.v.

Uluvillikā, n. of a village chief's daughter: LV 265.5. **ulūka-pakṣika-** (in comp.; = Pall ulūka-pakkhika, AN i.241.1, 296.1), (a dress or decoration) *made of owl's feathers*, worn by certain ascetics: Mv iii.412.8 °ka-bhaginī (n. pr. acc. to Senart p. xxxvii) śramapā. Cf. LV 249.1 grddhulūkapakṣadhāraṇaḥ ca (ātāpanaparitāpanaḥ).

Ulkādhārin, n. of a Bodhisattva: Gv 442.25.

ulkāmukha, (1) (nt., = Pall ukkāmukha) a (gold-smith's) *smelling-pol or furnace*: LV 405.14 -niṣka ulkāmukhaprakṣto; Sukh 3.5 (-niṣko ...) ulkāmukhe (so v.l., better than °khena text) sampraveśya supariṇiṣṭitah; Śikṣ 182.3 °kham vā hriyamānasya (as a form of torture); (2) nt., in Mvy 6900, following dīpaḥ, ulkā, followed by pradīpaḥ, = Tib. skar mda-ḥi gdoṅ nam snaḥ (read prob. sna with Das), which acc. to Das = *one having either his face or his nose (sna; snaḥ = light) glowing as a meteor; a demon (so Skt.); a meteor-mouthed arrow; a kind of fire-arm*; (3) m. (= Pall Okkāmukha), n. of a son of King Sujāta Ikṣvāku: Mv i.348.12; 352.9; and of a later descendant, 352.12.

Ulkāmukhi, n. of a rākṣasi: Māy 243.24. Cf. Skt. Ulkāmukhaḥ, a kind of ghost (preta); n. of a rakṣas (BR); and see prec. (2), Tib. (Das).

ulkin (Skt. ulkā plus -in), perhaps a *portent containing a meteor*, or some personified power characterized by, *carrying, wielding a meteor(?)*; the passages are obscure and in part clearly corrupt; in verses: Mmk 198.15 °nām (gen. pl.?), 25 °naḥ (gen. sg., see *prapata*); 200.15 ulkino (nom. pl.) bahudhākārā dṛṣyante vividhāśrayā; 204.5 °nām (gen. pl.); 223.2 nirghāta ulkinām (gen. pl.).

ulla, adj. (= AMg. id., for Skt. ārdra), *wet*; of sorrow, *fresh, new* (so Skt. ārdra, BR): Mv iii.116.8, read ullenaiva śokena, substantially with mss.; Senart em. wrongly.

ullaṅghikā, act of *jumping, springing, leaping*: Mvy 8547 nollaṅghikayā. (So Tib. mchoṅ, and Chin.)

ullapati, or **ullāpayati** (see s.v. **ullāpana**; in Skt. ullapati recorded only in mg. *whedde, flatter, coax*; in Pall app. only *boast, brag* (falsely); noun derivs. show mgs. pointing to *deceive*, but no verb forms with this mg. have been noted), *shouts or yells derisively at* (acc.); associated with **uccagghati**, q.v.: SP 382.12 (prose) ye te taṃ bodhisattvaṃ ... ullāpitavanta (but most mss. ullap°) ucca(g)ghitavantaḥ; 482.6 sūtrāntalekhakānām uccagghanam kariṣyanti ullāpiciyanti; AsP 385.13 and 388.19 ullāpayiṣyati (see **uccagghati**).

[ullāṭṭayati, error for **ullādayati**, q.v.]

ullāḍayati? perhaps *stirs* (food, in cooking): Divy 285.25 ārabdhāḥ ... khādyakāny ullāḍayitum; cf. AMg. ullāliya, ppp., *struck, beaten, tossed or flung up* (Ratnach.); note to Divy suggests em. ulloḍayitum (cf. Skt. loḍayati, Pall ullola, *commotion*); but khādyakāny ullāḍayata MSV i.264.1; iii.138.7 (text here ullāṭṭayata).

ullāpana (to **ullapati**, q.v.; see also next two), (1) nt., *shouting or yelling derisively, abusive derision* (this may possibly be the mg. of Skt. ullāpa in khalollāpāḥ Ind. Spr. 2047, for which Boethl. *harte Worte von schlechten Menschen*): Mvy 5227 °nam (follows **uccagghanam**) = Tib. (b)stñ pa, *abuse*, also rññ pa (? for rññ, *snare, trap*? then belonging to mg. 2 below?); Chin. *disdain*, Jap. *talking in a loud voice, abusing*; Śikṣ 271.6 nāsty uccagghanollāpana-dānam, see **uccagghana**; acc. to note, Tib. here brid, which means *deceit(ful)*, (not *whedding, coaxing*, with Bendall,) but it seems clear from **uccagghana** that this is an error; (2) adj., *deceitful, deceptive*: LV 176.4 (vs) (saṃskāra ...) bālāullāpana riktamuṣṭivat (so read, see this); 212.14 (kāmaḥ ...) ullāpanā riktamuṣṭivat (q.v.); Śikṣ 77.3 bālollāpanāḥ, *deceiving fools*, said of lusts; 261.8 °nam; RP 39.13 bālollāpanam, of worldly life, esp. royal pleasures; read so in Dbh 43.6 for bālāllāpanam.

ullāpanaka, adj. or subst. (see prec., next, and **ullapati**), *deceiving, deceiver*; or perhaps *deception*: LV 371.19

(vs) iha te ciraṃ samāyata ullāpanakā (n. pl.) vināśaparyantā, here these (my) deceivers (?deceptions; refers to ignorance, error, and the like) have at long last ended in destruction.

ullāpayati, see **ullapati**.

ullāpin, adj. (see s.v. **ullāpana**, 2), *deceiving*; fem. °inī: Lañk 77.7 mrgatṣṇikā mrgollāpinī, a mirage that deceives deer.

ullipta, ppp. (= Pali ullitta, chiefly in cpd. ullitāvalittā, e.g. Vin. ii.117.23; of kūṭāgārāṇi, AN i.101.10; comm. ii.168.5 on the latter, anto ca bahi ca littāni, and similarly comm. on Vin.), in Mv ii.115.11 kūṭāgārāṇi kārayet ulliptāvaliptāni (mss. ulliptā ca liptāni); if Pali comms. may be trusted the cpd. means *smearred inside and out*. (PTSD *smearred up and down*, evidently an etymological rendering.)

Ulluka, v.l. for **Huluka**, q.v.

ullumpati (= Pali id.; Skt. *herausgreifen*, °fischen, BR.), *saves, rescues*: Bhik 19a.3 ullumpatu māṃ bhadantā ubhayaśaṃghaḥ (by ordination; said by the candidate); Mvy 8704 °patu māṃ (same situation; so also in Pali). [Cf. **ullopana**.]

ullokanakehi (for **olok**°, q.v.; § 3.54), *window*: gavākṣa-ullokanakehi (cpd., instr. pl.) SP 85.1 (vs); same form in Nep. mss. SP 114.3 (vs), where Kashgar rec. aulok°, and ed. with Foucaux olok°; WT gavākṣa olokanake °pl (citing their ms. K' = °olokanakeṣu).

ullokanīya, adj. (gdve. to **ullokayati**, q.v.), *to be looked up to, worthy of admiration, of reverence*: of persons, Mv i.103.5, see s.v. **avalokanīya**; ii.378.8 (vs) °nīyo sada puṇyavanto; 391.17 °nīyo bhavati mahānubhāvo; 393.3 °nīyo bahujanapūjito; (in Śikṣ 302.10, parallel to Mv 378.8, replaced by udvīkṣaṇīya, in 308.4, parallel to 393.3, by vilokanīya); LV 85.7 ullokaniyo bhaviṣyāmi sarvasattvānām (said by the Bodhisattva); ullokaniyam, adverb, of sounds, Mv i.206.17 = ii.10.10 = iii.341.8 (of sounds of auspicious earthquakes), in a way worthy of admiration, substantially = agreeably, enjoyably, nirvarṇaniyam (see this; iii.341.8 instead nirvāpaniyan, q.v.) ca ullokaniyam ca āśecanakaṃ ca.

ullokayati, °te (see prec. and **an-ullokita**; = Pali ulloketi), *looks up to* (in admiration or reverence): SP 54.14 ullokayan pādapam eva tatra (at the tree of enlightenment); 100.6 (bhagavantam) abhimukham ullokayamānā(h); 215.10 bhagavantam ullokayamāne (dual); Mv i.204.17 = ii.8.12 ullokayanti tuṣṭeṣu jinam; ppp. ullokita, seems to mean *looking up, upturned*, of eyes or face, Gv 46.21 ullokita-vadanair devendrāir (in reverence or supplication); in Mvy 6635 ullokitah, perhaps also thus used (or perhaps passive, *looked up to*? lack of context leaves doubt); Tib. gyen du (or, yar; both upward) blta ba (look).

(-ullocaka, f. -ullocikā, lfc. Bhvr. (= Skt. Lex. and AMg. ulloca, AMg. also ulloya, canopy), canopy: svastikollocikā(h) lājā(h) Megh 308.14, canopied by a svastika (in a painting). See also **mukhollocakam**.

ulloḍayati? see **ullaḍayati**.

[**ullopana**, nt. (ul-lup- not recorded in this mg.; contrast **ullumpati**), *deceit*, in bālollopanam Mvy 7312 = Tib. byis pa ḥbrid pa, *deceit of children or fools*. But read **ullāpanam** with Mironov, tho against most mss.]

uyyadha, m. (so also Mironov, as separate item, after utphikā), n. of some disease: Mvy 9543; acc. to Tib. mgo glog, perh. *head-ulcer* (see s.v. **utphikā**); Chin. *dizziness in the head*.

uśī (? cf. Skt. Lex. uśī, wish?), perhaps *joy, or energy*: in uśī-bahula, Dbh 12.10, followed by utsāhabahula, but preceded by udagrībahula and synonyms of this, see **udagrī**.

Uśira-giri, m., n. of a mountain: Mvy 4126; or Uśira-giri, Divy 22.2 (to the north); cf. Pali Uśiraddhaja, a northern mountain range, and Skt. Uśira-bhja (or Uś°), n. of a mountain.

uśvasati, false Skt. for ucchvasati, apparently *breathes in* (see s.v. **āśvāsa-praśvāsa**): Mv ii.208.4, 8, 9 (paired with praśvasati); correlated with noun āśvāsa.

uṣita (seemingly only Lex. in Skt.), ppp. to uṣ, *burnt*: jvālūṣitā SP 85.9 (vs), for jvāla-uṣ°, *burnt with flames*; so WT (Kashgar rec. jalūṣ°, i. e. for jvala-uṣ°; KN saṃ-lūṣitā); see § 4.31.

uṣitavant, adj. (perf. act. pple. of vas; = Pali vusitavant(a), ep. of arhats), *having lived the* (proper, right) *life*, ep. of arhats: Sukh 1.14 arhadbhiḥ . . . uṣitavad-bhiḥ.

Uṣidatta, see **Rṣi**°.

uṣṭradhūmaka (m.?), lit. *camel-smoke*, a kind of worm, cause of calamities: KP 93.2 yasmim . . . deṣe °ka kṛṣṇaśira uttānaśāyī bhavati, sa deṣa sopadravaḥ . . . Tib. srin bu rña mo dud ka zhes bya ba, *the worm called camel-smoke*. See Das s.v. rña mo dud (mistake for dud) ka, where full confirmation of the KP passage is found.

Uṣṭrapāda, n. of a yakṣa: Māy 82.

(**uṣṭrikā**, *camel-shaped vessel*, occurs in Skt., Kauṭ. Arth. Sham. 411.14; 416.4; see Meyer, 650 n. 1: Karmav 45.14 yatroṣṭrikāmātrāṇi phalāni; large, rich fruits are compared to it because of its size and bulging shape; see Lévi's note.)

uṣṇī (m. or nt.), app. = **uṣṇīṣa** in sense 1, q.v.: twice in vss of RP, supported by meter: 46.13 gṛitātām iva (ms. lha) haima śobhate cāśya coṣṇī (end of line); 50.11 girirājatulya tava coṣṇīr lha.

uṣṇīṣa (m.c. for uṣṇīṣa), *excrescence on the head*: °ṣodgato (= °ṣa udgataḥ) RP 6.18 (vs).

uṣṇībhavati (to Skt. uṣṇa), *becomes hot*: Divy 68.2 °bhūtvā, ger.

uṣṇīṣa, (1) nt. (in Skt. also m.; = Pali uṇhīsa), in Skt. only *turban*; in cpd. uṣṇīṣa-śīra(n) or -śīra(ka), 32d of the 32 lakṣaṇa, q.v. (Pali uṇhīsa-sīsa), acc. to Pali DN comm. ii.452.1 ff. *having a head the size and shape of which makes it seem turbanned*. But in BHS (and Pali) interpreted as *having a head surmounted by an excrescence*, whether a top-knot of hair, or a growth in the skull. So Tib. regularly (uṣṇīṣa = gtsug tor), e.g. on Mvy 236 uṣṇīṣa-śīraska-tā. Confirmed by Gv 401.26 ff. mūrdhni cāśyoṣṇīṣam abhinirvṛttam abhūt, sujātam samanta-parimaṇḍalam madhyābhiniyastakeśālamkāraṃ koṭīśatasa-hasrapatratrapadmasapdarśitam samantāt samabhāgapatīṣṭhitam aparimitamahārghyatāpradhānamadhyam. Cf. also **uṣṇī**, apparently = **uṣṇīṣa** in this sense, and **uṣṇīṣa**. In comp. as one of the lakṣaṇa, LV 105.11; 432.13; Dharmas 83; Mv i.227.3; ii.30.6; 307.4; Bbh 376.7; (2) m., one of ten **Krodha**: Dharmas 11; (3) in Mmk 41.7 aṣṭau uṣṇīṣarājāṇaḥ are mentioned as to be depicted in a rite; their names, given 41.10–11, are Cakra-vartin, Uṣṇīṣa, Abhyudgatoṣṇīṣa, Sītātāpatra, Jayoṣṇīṣa, Kamaloṣṇīṣa, Tejorāśi, Unnatoṣṇīṣa. They seem not to be related to the Krodha of Dharmas 11, tho the first two names also occur in that list. Nothing significant is said of them.

Uṣṇīṣakośasasarvadharmaprabhāmaṇḍalamegha, n. of a Tathāgata: Gv 311.16.

Uṣṇīṣavijaya, n. of a goddess: Sādh 180.7 etc.

[**uṣṇīṣa-śobhana**, erroneous v.l. for **tūṣṇīka-śo**°, q.v., at Mv i.301.14.]

Uṣṇīṣaśrī, n. of a Bodhisattva: Gv 442.9.

uṣmagata, or **uṣma**°, adj., *become warm*; applied to the first stage of **nirvedha-bhāgiya**, q.v., or to things (cittāni, kuśalamūlāni, etc.) pertaining to it: Mvy 1212; Divy 80.1 (erroneously uṣṇa-gatāni); 166.15; 240.20; 271.12 (uṣma-gatāni); 469.12; Sūtrāl. xiv.26 comm.; AbhidhK. LaV-P. vi.163 f.; (uṣmagatam) MSV i.224.10.

Uṣiragiri = **Uśira**°, q.v.

uhođima, ed. with v.l. once aho°, n. pl. °mā(h), probably *deformed*: Lañk 27.4; 33.15; see s.v. **avakoṭimaka**.

U

*ujāa, *ūjāa, or *ujā (Skt. avajāā), see s.v. ujāa-ka. ūti, f., *effort* (cf. BR s.v. 7: cited once from BhagP.; no other mg. seems possible in Divy): Divy 654.27; 655.2 utsāhany ūtir aprativāṇiḥ . . . yogāḥ karaṇīyah.

Uddhata, in Ud xli.2 *tam raja(h), *raised*, for uddham; note suggests that ū is due to confusion with Pall ūhata; a later var. is uddhrtam; it may be noted that PTSD associates Pall uddhata with Skt. uddhṛta, from ud-dhr.

ūna-māna, m., *pride of* (thinking something) too little (i. e. unworthy of oneself): Mvy 1951. So Tib.: chuñ zad sñam pañi ña rgyal, *pride of thinking small*.

ūna-vāda, m. (corresp. to Pall omasa-vāda, Vin. iy.6.5; see Childers; not in PTSD), *deprecativ language, speaking of defects* (of others): Mvy 8421 = Tib. skyon (nas) smra ba.

-ūrupikā, ftc. Bhvr., fem. (to ūru, thigh; on formation see § 22.45), *having . . . thighs*: LV 322.21 (vs) gajabhujasamñibha-ūrupikām, *having thighs like an elephant's trunk*.

Urñatejas (v.l. Ūrñi°; read Ūrñā°? Tib. mdzod spu = ūrñā), n. of a former Buddha: LV 5.8 (prose).

Ūrñapāśa, see Ūrñakośa.

Ūrñasīrīprabhāsamatī, n. of a former Buddha: Gv 258.10 (vs); ā here may be m.c.

Ūrñā (= Pall unñā; very rare in Skt. in this sense, see pw; essentially Buddhist term; cf. ūrñā-kośa, which seems unknown in Skt.), *the circle of hair between the eyebrows of a Buddha* (or other mahāpuruṣa): LV 316.9; chiefly in the 31st of the 32 lakṣaṇa, q.v. (elsewhere ūrñakośa is generally used); *white color* is prevailingly mentioned.

Ūrñā-kośa, m., = Ūrñā, q.v.; usually as place from which a Buddha emits rays of brilliant light (raśmī, prabhā): bhagavāms . . . ūrñakośād raśmīm prāmūṇicat SP 243.3; similarly LV 393.17; Mmk 169.4; Lañk 13.4; ūrñā-(m.c.)-kośā LV 116.7 (vs); bhrūvivarāntarād ūrñakośād SP 20.8 (ekā raśmīr nīcaritā); LV 300.7; rarely in lists of 32 lakṣaṇa, Mvy 239, where erroneously *keśa for *kośa (so also Mironov; Burnouf, Lotus 563, records the same error once); Tib., as regularly for both ūrñā and ūrñakośa, mdzod (= kośa) spu (= hair). In LV 357.9 (vs) na tapati abhībhūtā bhānuvatyornapāśā (v.l. *pakośā), *does not shine, being surpassed by the* (Buddha's) *resplendent hair-curl*, I understand bhānuvatyā ūrñā-(m.c. for ūrñā)-pāśā (or -kośā), instr. sg. (pāśa, *tie, knot, mass*; but in view of the fem. adj. perhaps an otherwise unknown fem. pāśā must be assumed).

Ūrdha- (semi-MIndic, or possibly orthographic error) for ūrdhva of Skt., cf. Weller 23, Senart note on Mv i.116.3 (where ūrdha is said to be the reading of mss., tho the Crit. App. omits r; Lefm. regularly ūrdha, usually without note of variant); LV 85.6; 129.19; 208.11; 249.10-11; 258.13 (twice); 306.19; 307.8, 12, 16; 408.10; 413.9.

? Ūrdhva, adj. (in fig. sense), *exalted, lofty, great*, of power: Mv i.116.3 adhivāsanam viditvā rājāsyā durjayordhva- (mss. *yorddha-, or *yoddha-, see prec.) bala (mss. balam) eva. Senart's note suggests em. durjayarddhi-bala. For this mg. of ūrdhva may be compared Pall uddhehi vatthehi Jāt. iv.154.15, *in rich, lofty clothes* (PTSD, doubtfully); but Dutail's transl. understands *with up-lifted garments* (presumably to wipe his eyes; the person is weeping).

Ūrdhvaga, ūrdhvamga, see ūrdhvāgra.

Ūrdhvajāṭa (printed Ūrdhva°), n. of a rākṣasi: Māy 243.27.

Ūrdhvabhāgiya, adj. (Pali uddhambhāgiya), (*binding*) *to higher states* (viz. rūpa-, arūpa-dhātu), only said of the second group of five samyojana (q.v.), cf. avara-bhāgiya: Mvy 2155 (without mention of samyojana); this in Pugg. 22.14-15 called *external* (bahiddhā).

Ūrdhva-lokanā, *consent* (so Tib., gñāñ har): °nā dātavyā MSV iv.98.11.

Ūrdhva-virecana (nt.; = Pali uddha-vi°), *'purging upward', emetic treatment* (for disease): MSV ii.45.12 °nena.

? Ūrdhvasamdhī, see Oddhasamdhī.

Ūrdhva-srota(s), °śrotas (= Pall uddham-sota, *going upward in the stream* (of transmigration, i.e. to better existences; so comm. on Dhp. 218): Mvy 1019 °śrotāḥ; Ud ii.9 (= Dhp. 218) °sroto; both nom. sg.

Ūrdhvāgra- (ūrdhvāṅga-, ūrdhvamga-, ūrdhvaga-; also written ūrdhā° without v, see ūrdha-; for other variants see below) -roma(n), adj. (= Pall uddhagga-loma), *having* (body-)hair *standing up, lit. with upright tips*, one of the 32 lakṣaṇa, q.v. The form ūrdh(v)āgra-, supported by Pall, is prob. orig. (so Burnouf, Lotus, 571); it is found in Dharmas 83; Mv i.226.18 (mss. kṛtvāgra); ii.305.15 (mss. ūrdhāgraromarājino or uddhā°); but in ii.30.2 mss. ūrdhāmga, urddham ca (Senart ūrdhvāgra). Mvy 257 has ūrdhva-ga-romāḥ, but Mironov ūrdhvamga° (both *going upward*; cf. mss. in Mv ii.30.2); and Bbh 375.17; 381.24 also ūrdhvamga-(romā, adj.; romatā, subst.). In Bbh 379.10 the ms. has the further change to ūrdhvāṅga-(romatām; ed. em. ūrdhvamga), as if ūrdhva-āṅga-roma-; so Gv 402.9-10 ūrdhvāṅgaromā (Bhvr.); LV 429.15 ūrdhvāṅga-(dakṣiṇāvarta)-romakūpa(h). Finally in LV 105.21 there is great confusion; Lefm. (only with B mss.) ūrdhāgrā(bhīpradakṣiṇāvarta)-romāḥ (read °mā, Bhvr.); other mss. u(d)dhāṅgā°, uccāśā° (ucca-āśā); Tib. obscure; yan lag gi spu gyas phyogs nas gyen du ḥkhyil ba, lit. *hair of member(s), from* (after) *right direction* (generally = diś or āśā), *upward twist* (generally = āvarta). As Burnouf points out, Foucaux's transl. is inaccurate. The expression (abhi-)pra-dakṣiṇāvarta is inserted here in the epithet only in LV (both passages); it is attached to the lakṣaṇa ekaikaroma(n) in Mvy 256 and Dharmas 83, and in the commentarial expansion of the latter Gv 402.9; but Pall commentarial expansions of uddhagga-loma have a corresponding term, Burnouf, Lotus, 571.

Ūrmi, m. or f. (in this sense AMg. ummi, see Ratnach., but not Skt. ūrmi, Pall ūmi, ummi), *crowd, throng* (of creatures): Mv i.222.14 = ii.24.22 samantormijātā, *forming a crowd all around* (here of gods); LV 173.13 (vs) naṭaraṅgasamā jagi-r-ūrmi-cuti, *like an actor's stage-set is the passing of the crowd* (of people) *in the world*; so if Lefm.'s text is right, but v.l. janmi for r-ūrmi, which (or rather janma) seems supported by Tib. skye.

Ūṣmagata = uṣma°, q.v.

ūhata, ppp. (both mgs. = Pall id.; cf. § 3.2 and samūhata; in Skt. uddhṛta has both mgs.; uddhata, to root han, is somewhat dubiously assigned to mg. 2, still more dubiously to mg. 1; but BHS has ūhanati, q.v. in mg. 1), (1) *removed, put away, destroyed*: Mv i.247.17 rāgaḍveṣā ca ūhatā (mss. °tam); 354.4 tiṣṭham yathā kṣāthagatam an-ūhatam (the context resembles Dhp. 338); Ud x.13 tāla-mastur (see mastu) iv' ūhataḥ, *like the top of a palm tree destroyed*; (2) *arisen*: Mv ii.58.12 (vs) aruṇasmim (read °smim or °smi, m.c.) ūhate; 415.14 ūhate ca aruṇe; so with mss. both times; Senart em. udgate, but cf. Pall Jāt. v.403.30 aruṇasmim (mss.; ed. em. °smi, m.c.) ūhate (comm. gloss uggate).

ūhate (Vedic oḥate, to root ūh- or oh-, see Neisser,

Z. Wbch.d.RV., s.v.; not in this sense Skt.), *heeds, pays attention to*: Mv 1.163.(3)-4 parehi ukto paruṣaṃ punaḥ-punaḥ, prabhuḥ samāno kṣamate na ūhate (v.l. ūhyate, uhy°), . . . *he endures it, pays no attention.*

ūhanati (= Pali id.; cf. § 3.2; Skt. uddhanti in this sense at most Ved. and BhāgP., hardly Class. Skt.), *removes, puts away, destroys, gets rid of*: Mv 11.404.14 (adya sarvabhavamūlam aśeṣaṃ) ūhanāmi. Cf. ūhata, the ppp. to this (? or = Skt. uddhṛta).

ūhasati (= Pali id.; whether it represents Skt. ud-, ava-, or upa-has- is a moot question), *laughs* (in joy):

R

ṛkta-, hyper-Skt. for rikta-, in tucchata ṛktato 'sārato Śāl 88.14, cited Śikṣ 227.6; ṛkta- LV 212.14 (prose); 214.8; and see riktamuṣṭi.

ṛgava, nt., a high number, corruption for mṛgava, q.v. (but occurs 3 times): Gv 133.3.

ṛg-iti (also **riḡ-iti**) = **ṛt-iti**, q.v., *instantly*: Mvy 8223 (also in Mironov). Cf. Skt. jhaḡ-iti for the more usual jhaṭ-iti.

ṛjī-kṛta-vant, adj. (perf. act. pple.), *having made straight*: LV 10.11 (prose) adhimuktīm ṛjīkṛtavataḥ (gen. sg.). Regular Skt. would be ṛjū°; the only v.l. cited is ms. A ṛjvī°; even Calc. ṛjī°; Tib. also draṅ por byas pa, *having made straight*. Presumably i is due to analog. influence of stem-form in i from stems in a, ā, i, i before kṛ-.

ṛjuka, adj. (also **ujjuka**; = Pali ujuka, ujjuka; Skt. ṛju plus ka), *straight, right*: SP 324.2 (but see s.v. **ujjuka**); KP 8.1 (prose) ṛjukasya bodhisattvasya ṛjukalakṣaṇāni; Śikṣ 285.9 (prose) (āśayo . . .) ṛjukāḥ akutilatvāt; MSV 1.47.4; adv. *kena, *straight out, straightforwardly, honestly* (before a daśavarga of monks), Śikṣ 169.1 (prose) āpatir daśavarge ṛjukena deśayitavyā; adv. **ṛjukam**, id., Bbh 6.17 (prose) arthilkeṣu ca sattveṣu ṛjukam pratipadyate, na māyāsāthyenainān vilobhayati; abstr. *ka-tā, Gv 186.8 (prose) mārgakūṭilatām mārgarjukatām anuvilokya (here literally, *straightness*).

ṛjubhāva, m. (= Pali uju°), *uprightness*: Mv 11.97.10 °vena.

ṛju, adj. (also **ujju**; for ṛju, § 2.82; Pali ujju beside uju; AMg. app. only ujju), *straight, right, honest*: Mv 11.63.15, read asaṭh' (or asaḍh' ? mss. asadh') ṛjubhūto (with one ms.); in 11.80.13 mss. ṛjubhūtaḥ or ṛjū°, meter demands ṛju°.

ṛt-iti (also **ṛg-**, **riḡ-iti**, qq.v.), *instantly*: Mvy 8224 (also in Mironov); Dbh.g. 51(77).27, repeated 52(78).2.18; the same line repeated with sapadi instead of ṛt-iti 52(78).8, 10, 14. But for the repeated occurrence one might suspect a merely graphic corruption for Skt. jhaṭ-iti (var. jhaḡ-iti).

ṛṇa-dhara or **°hara**, **°hāraka**, adj., in cliché said after birth of a son, jāto 'smākam ṛṇaharo (254.11 °dharo; 87.17 °hārako) dhanaharo (om. 498.21; 87.18 °hārakaś ca) Divy 87.17-18; 254.11; 301.10; 498.20-21; MSV 1.87.5. After saying this, the father announces his intention of going on a business trip to make money. The situation suggests ṛṇadhara, *debt-establisher*, and dhanahara, *remover of wealth*; i. e. a financial liability; cf. AMg. apa-dhāra, *rendered debtor* (Ratnach., Sheth). But (a) ṛṇahara rather than ṛṇadhara, (or else ṛṇahāraka), is read every time but once (h MIndic for dh?); and (b) in Divy 5.12 mahāsamudram avatīrpo dhanahārakaḥ, the latter means *to get wealth* (see **hāraka**; Index with money, not accurately); similarly, mahāsamudram avatāreyaṃ dhanahārīkaḥ (read °rakah? but cf. s.v. -hārīka) Divy 100.28. Not clear.

Mv 1.218.18 = 11.20.20 (vs), all mss. mahāhāsaṃ ca ūhati, kept by Senart (see his note); I think we must read ūhasi (or °se), 3 sg. aor.; 11.268.13 ff. mahā-ūhasitaṃ ūhase (repeated several times), *laughed a loud laugh*; 1.221.20 = 11.24.7 (vs) ūhasāsi (seems guaranteed by meter and sense; mss. in 11.24.7 ūhasasi, ūhasari; in 1.221.20 more remote; the laugh is one of joy over the following thought:) ayam dānim eko bhavo paścimo (t)ti.

ūhasita, nt. (orig. ppp. of prec.; cf. Pkt. ūhasiya, used Deśn. 1.140 as gloss on Deśi ūhaṭṭha), *a laugh*: Mv 11.268.13 ff., see **ūhasati**.

ṛtiyati, °te, = ar(t)tiyati, q.v. Usually written rti°; only in Bbh; °yate 168.23; °yamāna 166.11; 171.9; °yante 282.23 (perhaps also 282.8 °yeran).

ṛtuka, adj. (lfc.) a-d subst. nt. (Pali -utuka, in sabbotuka), (1) *of, belonging to, a season*: Divy 167.8 kālartukalāś (of the time and season) copakaranān anuvīdhīyate; Mmk 27.21 yathartukena (text yathā°) vā sugandhapuṣpeṇa; (2) *fruit of the season*: Divy 531.5 (navasāsyāni navaphalāni) navartukāni; so MSV 1.7.6; Divy 531.8 navaiḥ phalaiḥ navaiḥ śasyakalā navartukalāḥ.

ṛtu-pariṇāma and **ṛtu-vipariṇāma**: cf. Pali utu-pariṇāma, *change of season*, as a source of disease, e. g. AN 11.87.30-31 (vedayitāni . . .) utupariṇāma-jāni (comm. 11.114.19 = utupariṇāmato atisṭa-atluṇṇa-ututo jātāni); ṛtupariṇāmāye, Mv 11.15.6 (Senart wrongly), or ṛtuvipari° 11.424.(3)-4, perh. adj. *subject to change of season*; or, prob. reading °nāma-tāye, *because of change of season?*; in vipācāniye grahaṇīye samanvāgatā nāpy atīṣṭāye nāpy atluṣṇāye (424.3 na cāti° both times) ṛtu- (424.4 ṛtu-vi-) pariṇāmāye. A like passage Mv 1.211.7 reads, instead of ṛtu(vi)pari°, in the mss. samāye cintamatāye (v.l. vinta°), which is obscure; Senart em. sammāpariṇāmāye, but this seems violent; samāye seems sound, as it occurs just before. Senart understands this as *causing good digestion*, and infers that ṛtu-pari° means the same. He does not mention 11.424.3-4, which reads vipariṇāma; this, unlike pariṇāma, seems never to be used in Skt., Pali or Pkt. in the sense of *digestion*; and the established Pali cpd. utu-pariṇāma certainly goes against Senart's view. The only question is, can ṛtupariṇāmāye, fem., be an adj. going with grahaṇīye, or should we take it as a noun? In the latter case an em. to °matāye seems probable.

ṛtupariṇāmika, adj. (to prec. plus -ika), *due to change of season (disease)*: MSV 11.45.9 (ābādha).

ṛddhati = Skt. ṛdhyati, *is successful* (§ 28.19): Divy 102.9 ṛddhiṣyati te praṇidhīr iti.

ṛddhi, f. (= Skt. id., Pali iddhi), *supernatural or magic power*, hardly significantly different from its Skt. use; ṛddhi-vaṣitā Mvy 779, one of the 10 vaṣitā of a Bodhisattva; knowledge of ṛ° is the fifth abhijñā, q.v.; ṛddhi-prātihārya, see **prāti°**; ṛddhi-balatā and -vaṣitā, Mv 111.87.2; alśvarya-ṛ° Mv 11.166.8 simply the *magic power of alśvarya*, as in Skt. (otherwise Senart); see **ṛddhi-pāda** separately.

-**ṛddhika**, lfc. Bhvr., in maharḍdhika, q.v.; in Karmav 35.8 Lévi reads nāgena ghoreṇa ṛddhikena, but by em.; ms. marddhikena; read maharḍdhikena, which gives correct meter and sense. There seems to be no Skt. ṛddhika nor Pali iddhika, uncpd.

[Ṛddhidatta, error of mss. at Av 11.9.7 for Rṣidatta, q.v.]

ṛddhi-pāda, m. (= Pali iddhi°), usually pl., *the (four) elements or bases of supernatural power*, viz. (Mvy

966-970; Dharmas 46) 1 chanda- (2 citta-, 3 vīrya-, 4 mīmāṃsā-)samādhi-prahāṇa- (Dharmas prahāṇāya; see s.v. *prahāṇa* 1)-saṃskāra-samanvāgata rddhipādaḥ; with number four, Mv II.324.4; Divy 95.14; 201.9; 208.8; Av I.16.11; KP 95.8; without number, LV 8.5; 183.5; Mv I.74.4; III.120.12; Divy 264.29; Av I.327.6, 8 (rddhipāda-yāna-yāyin); RP 5.17.

Rddhipāda-nipāta (m. or nt.), n. of a section of the canon: Karmav 161.10; cf. Pall Iddhipāda-vagga (part of AN), and four Iddhipāda-suttas (see DPPN), but it is not clear that any of these contains the passage cited. **rddhi-prātihārya**, see **prātihārya**.

Rddhilamātar, n. of a female lay-disciple: Divy 160.6.

Rddhivikrīḍita, n. of a samādhi: SP 424.5.

? **rddhiyati**, perhaps in transitive sense (so Vedic, not Class. Skt.), *makes perfect, makes successful*: LV 178.10 (vs) (svargāmṛtadvāra muñcahi) rddhiyahi (so Lefm., em.; mss. rddhiyabhi-, rddho bhi-, rddhiyehi, rddhiyebhiḥ; Calc. rddhi hi, Foucaux rddhihi as impv.) śīlavato cintitaṃ. Tib. is confused in order but if I understand correctly it reads for this phrase: tshul khrims ldan paḥi bsam pa ḥgrub ḥgyur gyis, which seems to support an impv.: *make to become accomplished the thought of (the) one endowed with morality*.

ṛlā, m. (cf. next), something like *prize-fighter*: naṭa-nartaka-ṛlā-malla- etc. Mv I.231.12, and in similar cpds. Mv I.259.5; II.100.10; 150.4; 153.17; 156.9; III.57.9; 113.3; 141.17; 161.3; 255.11; 266.5; 442.9. Senart on I.231.12, note, was inclined to think the word a graphic error for jhalla, as was Burnouf (see next); but he kept the mss. reading, which seems too common to emend.

ṛlākā, m., = preceding: SP 480.9 (prose) na ṛlākā, all mss. that contain the word (ed. narlakā); in SP 280.6 Burnouf (fol. 150 b) says all his 3 mss. read ṛlakebhiḥ, which KN report for only one ms. (their text jhall°).

? **ṛvraṭā** (-śabda), onomat., used by Buddha in expelling a snake: bhagavatā °bdena prabodhyābhihitāḥ, gaṇḍha... MSV II.126.5.

Ṛṣabha, n. of a former Buddha: Mv I.137.2.

Ṛṣabhagāmin, n. of a former Buddha: Mv I.137.2.

Ṛṣabhanetra, n. of a former Buddha: Mv I.137.6.

Ṛṣabhendrarāja, n. of a Bodhisattva: Gv 4.7.

Ṛṣi, pl., n. of a brahmanical (Yajurvedic) school (1): Divy 633.6, 8 ṛṣayah.

Ṛṣikuśa, n. of a brother of Kuśa: Mv II.433.16.

Ṛṣigupta, n. of a former Buddha: Mv I.137.11: LV 5.7 (confirmed Tib.).

ṛṣi-tapas-taptā, sc. lipi, a kind of script: LV 126.10;

Tib. *ṛṣi-penance-performed* (spyad pa). A v.l. in Lefm. points to prāptā or samprāptā for taptā.

Ṛṣidatta, (1) n. of a sthapati of Śrāvastī, otherwise called (semi-Mind.) *Ṛṣi°* and *Ṛṣi-datta*, qq.v.: Av II.9.7, by Speyer's em. for mss. Rddhidatta- (-purāṇābhyām); Tib. (draṇ sroṅ = ṛṣi) supports the em., as well as the parallel texts; MSV I.75.15 text Uṣidatta (same text as Divy 466.23 *Ṛṣi°*); (2) n. of a monk, associate of *Ṛṣila*: MSV II.108.20.

Ṛṣideva, (1) n. of a legendary king: Mv I.92.5; (2) n. of a former Buddha: LV 5.5 (confirmed Tib.); Mv I.137.12.

Ṛṣipātana (in mss. also °paṭana, °paṭṭana, °pattana, °bhavana), or *Ṛṣivadana*, nt. or (LV) m., n. of the deer-park at Benares where Buddha preached his first sermon. On the forms of the name, see Senart, Mv I.631; Lévi, JA 1912 (vol. 20), 499 f.; Pall *Isipātana*; this form supported by widely-known etym., Mv I.359.17 ṛṣayo 'tra patitā ṛṣipātanaṃ, similarly LV 19.3, and in Pall; -vadana acc. to Senart and Lévi Prakritic. Both forms Mvy 4130 °paṭanam, Tib. lhuṅ ba, *fall*, and 4131 °vaḍanam, Tib. smra ba, *speak* (Mironov °pattanam for the latter, but he records v.l. °paḍanam; Tib. supports °vad°). In Mv, mss. usually vary between -vadana and -pattana, Senart always (in these cases) adopting the former: I.43.15 (one ms. °bhavana); 161.4; 174.2; 307.5; 313.16, 19; 323.14, 16 (in 16 -pahana instead of -pattana); 330.4; 331.3; 337.11; III.330.3, 17. But in I.243.3 Senart reads -bhavanasmīm with mss. (v.l. °nesmīm), and (besides I.359.17 above) in II.138.2; III.323.3; 328.20 -patana (only v.l. -pattana in all three); in I.366.8 mss. °paṭṭane, Senart pattano. Divy has only -vadana, 393.21; 464.16; Av only -patana, I.42.9 etc., passim (in I.237.13 the former Buddha Kāśyapa stays there). SP has -patana, once, 69.12; and LV app. only -patana, 18.20; 19.3; 264.22; 402.3; 404.17; 407.16; 413.1; 421.16 (v.l. -paṭana 18.20; 19.3); in 407.16 nom. sg. °no (the only form in LV unambiguous as to gender).

Ṛṣirakṣitika, n. of a piśāci: Māy 239.23.

Ṛṣila (ms. Ṛṣila), n. of a monk, associate of *Ṛṣidatta* (2): MSV II.108.6, 20.

Ṛṣivadana = *Ṛṣipātana*, q.v.

Ṛṣīśrṅga, n. of a maharṣi (doubtless false form for *Ṛṣyaśrṅga*): Māy 256.31. Cf. *Ekaśrṅga*.

Ṛṣika, n. of a nāga: Māy 221.29.

? **Ṛṣṭa**, n. of a pratyekabuddha: Mmk 111.10; in a list, followed by *Upāriṣṭa*; this suggests that *Ṛṣṭa* may be a corruption for *Ariṣṭa* = Pall *Ariṭṭha*, preceding *Upariṭṭha* in a list of paccekabuddhas MN III.69.29.

E

Ekakakṣa, see *Erakakṣa*.

Eka-kānta-rājan, n. of a Bodhisattva: Mvy 730; var. *Ekāntarājan*, adopted by Mironov with v.l. in Index, his text *Ekakānta*, which is confirmed by Tib. gcig tu mdzes pa (om. rājan).

eka-gṇana, adj. (= Pall id.), *in one mass, entire*, said of a Tathāgata's body that is not divided into separate relics: SP 240.11 (here Kern *condensed*, inaccurately); 259.15 (na ca śarīraṃ dhātubhedena bhetsyate), ekagṇanaṃ cāśya śarīraṃ bhaviṣyati saptaratnastūpaṃ pravṛṣṭam.

eka-ciraka, see *ciraka*.

Ekachattrā, n. of a Tathāgata: ŚsP 47.16.

Ekajaṭṭa, (1) n. of a goddess, form of Tārā (= *Eka-jaṭṭi*): Sādh 254.1 etc.; (2) n. of a mahāpiśāci (the same?): Māy 242.29.

Ekajaṭṭi = *Ekajaṭṭa* (1): Mvy 4277 (cf. Tārā 4280). **eka-janmika** (cf. -janmika), adj., *in, subject to, a single birth*: Divy 422.7 mā tāvat tavaikajanmikasya maraṇabhayāt ... harṣo notpannaḥ, *can it be that you, from fear of death, in a single birth ... have not conceived joy ...*; similarly 422.18 (vs) mā tāvad ekaajanmikasya ... **ekajaṭṭipratibaddha**, adj., *limited to (or by, only) one (more) birth*: LV 10.15 °dhasya (bodhisattvasya); Gv 514.7 °dhānām (bodhisattvānām).

ekatya, pronom. adj. (= Pall *ekacca*, Aśokan *ekatiya*, cf. Senart's note Mv I.388 f.; nom. pl. once *ekatye*, KP 128.2, = Pall *ekacce*, but otherwise only nominal inflection), (1) sing. *some one, anyone*, in general and often hypothetical statements: Mv III.213.2 yadaikatyo ... pravraje(t), and id. 8, 12 yad ihaikatyo ...; Śiṣ 76.7

iha ... ekatyō brahmacāriṇam ātmānam pratijānte; Karmav 44.1 ihaikatyāḥ pariprechakajātiyo bhavati; KP 122.2 ihekatyā (read ihaikatyāḥ) śramaṇa(h) ...; Bbh 46.22-23 varam ihaikatyasya pudgaladr̥ṣṭir na tv evaikatasya durghatā śūnyateti; 297.11 (tad yathā, ekatyāḥ anuttarāyām samyaksambodhau cittam utpādayati, and so 12, 14; Mvy 6733 ekatyāḥ = Tib. khañ (read kha?) cig, or la la, defined *some, several, a few*; 7096 apy ekatyāḥ, see below; (2) *a certain, an (unnamed) one*: Karmav 26.19 (vs) dr̥ṣṭvaiva ekatyam iha pudgalaṃ (his name has actually been given in the prose story); (3) *any (one), any at all, substantially = each and every* (similarly under pl., below): in a cliché, pañcāveṇikā (98.22 and 440.16 °ñiyā) dharmā ekatyē (98.22 ihaikatyē) paññatājātiye mātṛgrāme, *there are five peculiar characteristics in any (= every) intelligent woman*, Divy 2.3; 98.22; 440.16-17; Av 1.14.7 etc.; ekatyē niṣadya MSV II.196.2, *sitting in any place at all*; (4) pl. ekatyā(h), once ekatyē, *some*: Mvy 2289 manuṣyā ekatyāś ca devāḥ (Tib. cig, or kha gcig); KP 128.2 ihekatyē (read ihaī; nom. pl.; cited Śīkṣ 196.12 ihaikē) śramaṇabrāhmaṇo (read °ñā with Śīkṣ) bahūn dharmān paryāpnuvanti ...; Divy 327.16, 18 (correlative with eke, kāscti, ... apare); Bbh 46.8, 63.8, 10; (5) *some (only), some few*: Mv III.131.17 ekatyēṣu manuṣyeṣu caite (keep, with mss.; Senart em. naite) guṇā sulabharūpā ye imasya gajapotasya, *and in (only) some few men are these virtues easily got, which ...*; (6) *any, substantially = each and every, any and all* (as in sg., above): SP 71.11 and 133.2 upamayaikatyā vijñāpuruṣā bhāṣitayārtham ājānanti, *by a comparison (parable) in this world any intelligent men come to know the meaning of what is said*; Mv III.453.13 (vs) upamāye ihaikatyā artham jānanti paññitā; (7) *apy ekatyā(h) ... apy ekatyā(h)* (= Pali app-ekacca, mostly pl.), *some ... others*: Mv I.23.9-11; III.223.8-10; 443.18 ff.; Divy 618.28 ff.; sg. only in isolated citation Mvy 7096 apy ekatyāḥ = Tib. hon kyañ (= api) kha cig (*some, several*) ni; (8) *tad-ekatyāḥ, pl. some*: Bbh 98.9 °tyānām śramaṇabrāhmaṇānām; 151.21; like *apy ek°, correl. with another tad-ekatyāḥ, some ... others*, Bbh 125.17, 19; 296.22 ff.; 403.21 f. (ekāntena samyak pratipadyate sarvam eva, *iyam ekā parṣat; ekāntena mithyā pratipadyate sarvam eva, iyam dvitīyā parṣat*); tṛtīyā punaḥ parṣad yasyām tadekatyāḥ samyak pratipadyante, *tadekatyā mithyā pratipadyante*; (9) see next.

ekatyā-śāśvatika, m. (= Pali ekacca-sassatika, PTSD s.v. sassatika), *one who holds that some things are eternal*: Bbh 67.(22)-74 śāśvatadr̥ṣṭikānām śāśvatadr̥ṣṭīm (q.v.) nāśayati, *tad yathā, pūrvāntakalpakānām* (see **pūrvānta**) śāśvatavādinām (q.v.) ekatyā-śāśvatikānām. Cf. LaV-P. AbhidhK. v.14 (*partiellement éternalistes*).

? **eka-dukāye**, inst. sg. f. adv. to stem eka-°dukā (= °dvi°), *in one or two times*: Mv III.15.12 °ye sarvaṃ khāditaṃ, *in one or two eatings* (Senart *bouchées*) *he ate all*. Or if v.l. eka-du-kārye is right (du = dvi), *in one or two performances, operations*(?).

ekadeśakālaka, adj. with pudgala, see **sarvakālaka**: MSV II.75.21; 78.13.

Ekaḍhāraka, m., n. of a mountain: Divy 450.10, 12; 455.29; 456.1.

ekadhyam, **ekadhye**, adv. (= Pali ekajjham, Skt. aikadhyam), *together, in one place*: °dhyam Mvy 6745; Mv I.304.15 (mss.; Senart em. ekā°); Bbh 98.5 (ed., ms. °dhyām); 208.7; 225.18; 377.5; (the Skt. aikadhyam occurs Bbh 186.19; 185.3 is ambiguous); °dhye Divy 35.24; 40.17, 20, 22; 346.3; MSV I.211.6.

[**ekanāma(nāma)tā**, erroneous reading Mv III.201.1 for **ekārāma**°, q.v.]

ekapadikā (cf. Pali °dika-magga, id., Jāt. I.315.8), *small footpath, on which only one person can walk at a time*: Mv II.214.15 etāye ekapadikāye (inst.); 215.6.

ekapiṇḍayati, denom. to *eka-piṇḍa (not recorded), *makes into a single mass, brings together*: SP 73.2 sarvaṇmāni kumārakāny (so read, or °kāny, see KN Crit. note) *ekapiṇḍayitvā, collecting all these boys into one bunch*.

eka-puta, adj. (cf. AMg. puḍa, perh. used in this sense of *fold*; Skt. puṭa hardly so used), *in a single fold, contrasted with dvipuṭa*: MSV II.90.6 (of a blanket).

Ekapuṇḍarika (= Pali id.), n. of King Prasenañjit's elephant: Av II.114.10.

ekaprasūta, who has borne once: Mv III.282.14. Cf. **dvi-pra°**.

ekamante, adv. (= Pali id., Skt. ekānte; m 'hiatus-bridge'), *at one side*: (all prose) Mv I.35.9; 323.5 (in 3, just above, ekānte); II.216.2; 257.11 ekamante asthāsi, resumed in next line by ekānta-samsthitasya.

ekameka, āmreḍṭa cpd. (= Pali id., Skt. ekaika; m 'hiatus-bridge'), *one by one*: SP 146.3 (vs) °ke, nom. pl. m. (vr̥kṣa); LV 172.21 (vs) ekameka (nom. sg. f.) buddhapūj° acintiyā (so interpret text); 237.3 (vs) ekameka (nom. sg. m.) ... suro; 310.2 (vs) bhujaikamekena (= bhuja, nom. pl., ek°, adv.), *the (100) arms, one by one*; Mv II.49.12 ekameko; *each one (of a group), each separate one*, Mv II.178.14 °ko samartha ...; °kasmim Mv II.191.21; 273.11, 12; 485.11; 490.12; in Mv III.358.5 (prose) ekamekāye hastāye, *seems to be intensive āmreḍṭa, for just one (single) hand, since line 7 refers back to this with hasto chinno, and the second hand is specifically dealt with in line 9; yet in so loosely written a text as Mv it is perhaps possible that the phrase in line 5 means for each hand in turn*.

eka-yāna, see **yāna**.

ekarakṣa, m. (= **ekārakṣa**, q.v.), *having a single protector*, ep. of Buddhas (in the plural): Divy 95.13; 124.12; 264.27. Perhaps error of tradition for **ekā°**.

ekavacanodāhāra, see **udāhāra**.

ekavīcika, m. (corruption of Pali ekabījī(n) plus ka), *one who has only one more rebirth before him*: Dharmas 103; Mvy 1013 = Tib. bar chad gcig pa, *one hindrance, obstruction, interruption*. One of the stages of a śrāvaka; context same as that of AN I.233.17 ekabījī hoti, *ekam yeva mānussakam bhavam nibbattitvā dukkhassa antaṃ karoti*. Cf. **kulaṃkula**.

Ekavyūha, m., n. of a samādhi: Mvy 592; ŚsP 1423.3.

Ekaśiṅgā, n. of a nāga maid: Kv 4.3.

Ekaśṛṅga, °gaka, n. of the hero of what the colophon Mv III.152.19 calls Nalinīye rājakumārīye jātakam; later III.272.17 it is referred to as Ekaśṛṅgajātakam (punaḥ kartavyam); °śṛṅga III.144.17 ff.; °śṛṅga (prose) 144.18; 145.7 ff. He corresponds to Skt. Rāyaśṛṅga, Pali Isisīṅga (in the Naḷṇikā-jātaka, 526), and doubtless is meant by the maharṣi Rāyaśṛṅga, q.v.; both occur Māy 256.31.

ekāṃśa, adj. and subst. (m.? cf. the following items; = Pali ekamsa, in PTSD defined only as subst., but in every passage cited could be adj., and in some surely is so; not in these mss. in Skt.), (1) *absolute, complete; concentrated*: Mv II.50.3 ekāṃśam (*absolute*) vindate sukhaṃ; III.23.7 (vs) priya-m-(so with mss., 'hiatus-bridging' m) anumataikāṃśo (so with v.l., ed. °so; mss. °matam ek°; *concentrated in being ...*) kṛtvā añjaliṃ (read °li m.c.) tiṣṭhati; (2) *absolute affirmation, absolute assurance*: Mvy 1658 ekāṃśa-vyākaraṇa (see **vyākaraṇa**), *elucidation (response to a question) by absolute affirmation*, cf. Pali ekamsa-vyākaraṇīyaṃ pañhaṃ AN I.197.20, explained comm. II.308.24 cakkhum aniccaṃ ti puttṭhena, āma aniccaṃ ti ekamsen° eva vyākātabbam; Mv III.374.6 karohi ekāṃśam anugrahāye (mss. anubodhanāye, but) 9 karomi ek° anugrahāye (mss.); in both Senart em. okāśam for ek°, in accord with the Pali corresp. Jāt. v.150.6, 12 okāśam anuggahāya, but *make absolute assurance* (of a state of grace attained) is exactly what the context seems to require; the sense is much better than

with the Pali okāsam, and I suspect that the latter is a distortion of an original which agreed with Mv. (As noted by Francis and Duttoit, karomi must be read for karohi in Jāt. v.150.12.)

ekāmsika, adj. (= Pali ekamsika; to prec.), *entire, absolute, whole-hearted*: RP 45.8 (vs) bodhyarthiko hi vicārāmi 'ha sattvahetoḥ ekāmsiko.

ekāmsikṛta, see **ekāmsikṛta**.

ekāmsena, adj. (= Pali ekamsena; instr. of **ekāmsa**), *wholly, exclusively, absolutely*: Mv 1.102.7 'na śubhaṃ karma; 11.33.6 'na vyākariṭvā; 11.378.8 'na vyākṛto.

ekāmsam (= Pali ekamsam), adv., only in phrase 'sam uttarāsaṅgam (°gāni, mss. SP 100.4) karoti (usually in ger. kṛtvā), *putting the upper robe over one shoulder*: SP 100.4; Mv 1.98.1; et passim. Cf. next.

ekāmsikṛta, adj. (ppp. of *sī-karoti = 'sam uttarāsaṅgam karoti, as a mark of respect, cf. Chlders s.v. ekamsam), *with (his upper robe) put over one shoulder* (in token of respect), always followed by **prāññajikṛta**, and said of some one paying respects to a Buddha: Mv 1.239.18 (mss. ekāsi'; see Senart's note; in fact ś is always written for s in the mss. of Mv in this word); 11.257.11; 11.300.11; 302.13. I have not found this form recorded in Pali; cf. prec.

Ekākāra, m., n. of a samādhi: Mvy 594; ŚsP 1423.8.

Ekāgramati, n. of a son of Māra (favorable to the Bodhisattva): LV 311.13.

ekātmanibhūtvā, ger. (to *nībhavati; ek-ātmanī-based on 'na, a-extension of ekātman; regular Skt. would be ekātmi-), *becoming of one spirit, concordant*: Av 1.378.1 (prose) (sarvair ekasamūhibhūtaiḥ prasannacittakalḥ pritiñātaiḥ) ekātmanibhūtais.

Ekādaśā (by em.), (1) n. of a devakumārīkā in the west: LV 390.6; mss. Ekāhamsā-, Ekāndaśā, 'daśā; in parallel Mv 11.308.9 mss. Ekānavā (v.l. 'nam-vā); Tib. not quoted by Foucaux; (2) a kind of musical instrument, = next: Mv 11.442.11 (prose; mss. ekāśā, em. Senart); read ekādaśām (acc. sg.) also, with one ms. (v.l. 'śa), in Mv 11.82.4 (Senart em. 'daśīm).

ekādaśīkā, = 'daśā (2): Mv 11.70.15; 407.20.

[**ekādaśī**, Senart's unnecessary em. for 'śā Mv 11.82.4.]

? **Ekānavā**, see **Ekādaśā**.

ekāntaka, adj. (= Skt. ekānta), *entire, complete*: in prior member of cpd. Mv 1.6.4 (prose) ekāntaka-duḥkha-vedanā. The form ekantaka is apparently used in Pali as alternative title for the Sedaka and Janapada Suttas; SN v.168 and 169.

Ekāntarājan, see **Ekakāntarājan**.

Ekānta-raurava (most mss. Ekanta-, MIndic), n. of a hell (cf. Raurava): Mv 1.5.13.

ekāntikaroti (to Skt. ekānta), *makes all right, makes perfect, completes*: Divy 572.1 putra jñānakovidāḥ praṣṭavyās te etad ekāntikarīṣyanti; MSV 1.55.20.

(**ekāyana**; adj. with mārga (also in Skt. in literal sense; = Pali ekāyano maggo), *narrow (path), traversible only by one at a time*: Divy 158.22 (teṣāṃ, sc. rīṣṇām, āgacchatām Bhagavatā) ekāyano mārgo 'dhiṣṭhitāḥ; here app. in the literal, physical sense. In Pali it is also applied to the religious 'Path', prob. in the sense of *traversable only by One* (the Buddha); but several other interpretations are offered in the comms., e. g. MN comm. 1.229.)

ekārakṣa, m. (= Pali ekārakkha), *having a single guardian or protector*, ep. of a Tathāgata: Mvy 428; in Divy ekarākṣa (by error of tradition?), q.v. The 'single guardian' is smṛti, Pali sati: DN 11.269.27 f. ... ekārakkho hoti ... satārakkhena cetasā samannāgato ...; comm. 1051.15 f. sati-arakkha-kiccaṃ sādheti.

(**ekārāma**, adj. [= Skt. and Pali id.] *delighting in solitude*: in Mv 11.201.1 read eko ekārāmo ekārāmanāmatām anuyukto [ed. partly with mss., which have n for r, eko nāma ekanāmanāmatām; my reading is proved by

a Pali parallel DN 11.223.20], ... the state of having [deserving] the name of one who delights in solitude; Śikṣ 191.10 ekārāmatā, abstr., *delight in solitude* [Bendall and Rouse keeping to one monastery].)

Ekārthadarśin, n. of a Bodhisattva: Gv 441.26.

ekālāpaka, read 'lopaka, see ālopaka.

ekāvacāraka, m., perhaps having a unitary or single explanation: Mvy 7615 = Tib. gcig nas rtog(s) pa, *explanation* (or the like) *from one*; so Chin. may intend. Das defines gcig nas rtogs pa by ekavicāraka, apparently a corruption; his English, *one who deliberates with undivided attention*, is evidently based on -vicāra(ka), and does not seem to fit the surroundings of Mvy 7615.

ekāvalikā (= Skt. 'lī, 'lī), *an ornament consisting of a single string of pearls*: Mv 11.492.6, 8 ff. (prose).

ekāsānika, adj. (= Pali id.; BHS also aikā'), *observing the rule of using the same seat* (for eating his meal), one of the 12 dhūtaguṇa: Dharmas 63; AsP 387.5; MSV 11.122.5; aikā' Mvy 1132. See Pali Vism. 1.69 for explanation.

ekāhatya, adj. (= AMg. egāhacca), *to be struck down in a single blow*: Mv 11.74.15 (devadattena) so hastināgo ... ekāhatyaṃ kṛtvā tatraiva ... nihato.

ekāhika, adj. m. (= Pali id., Skt. aik'), *recurring daily, quotidian* (of fever): Mvy 9531; SP 401.6 (prose); Bhik 17a.2; Māy 220.19.

ekibhūta, ppp. (cf. ekibhāva, *solitude*; in Skt. ekibhāvati recorded only in mg. *becomes united*, and so all derivs.), *isolated, lonely*: LV 227.5 (prose) ekibhūtābhiḥ kuraribhir iva.

ekoti-(°ti)-bhāva, m. (= Pali ekoti', app. not recorded with i, which is commoner in BHS tho both are written; etym. and lit. mg. much disputed, see refs. in Lévi Sūtrāl. xiv.14n., Renou JA 1939 p. 393 note 1, referring esp. to ŚB 12.2.2.4 prāṇā nānā santa ekotayaḥ samānam (so, not 'nām!) ūtim anusamcaranti; here ūti surely means *web*, and it is hard to believe with Eggeling's transl. (note) that the second part of the cpd. ekoti could mean anything else; cf. the next two items), *the becoming concentrated, concentration* (of mind, cetasaḥ; seems to mean about the same as Skt. ekāgratā manasaḥ); chiefly in formulaic statement of process leading out of the first dhyāna into the second, found (with slight variants) Mvy 1479; LV 129.3; 343.17; Mv 1.228.5; 11.131.18; 283.8; 11.213.9 (here, by a strange confusion of formulas, applies to entrance into first dhyāna); Dbh 34.2: sa vitarkavicārāṇām (var., taking sa as associative prefix, savitar-kāṇām savicārāṇām, or the like) vyūpaśamād adhyātmasamprasādaḥ cetasa ekotibhāvād (once 'vā; ekoti' Mvy; Mv 1.228.5; 11.213.9; Dbh; and vv.ll. LV 343.17; Mv 11.131.18) avitarkam avicāram samādhijam pritisukhaṃ dvitīyaṃ (Mv 11.213.9 prathamam) dhyānam upasampadya viharati (or other form of this verb); this passage is prose and the var. in quantity cannot be m.c.; other occurrences, Mvy 1656 ekotibhāvah; Gv 490.15 (prose) sa ekotibhāvagataḥ sarvabuddhadharmesu; Gv 305.7 (prose) ekotibhāvagataṃ dharmadhātum avatārāmi.

ekoti-(°ti)-bhūta, adj. (ppp.; = Pali ekoti'; see prec.), *concentrated* (without dependent modifier, but doubtless implying a form of cetasa, in mind): Mv 11.212.16 (vs; ekoti-, i could be but prob. is not m.c.); 213.10 (prose: Senart ekoti' but mss. 'ti°, 'ni°).

ekotikaroti (= Pali ekoti'; see prec. two), *concentrates*: Bbh 109.17 (cittam ...) ekotikaroti samādhatte. **ekoti**-bhāva, -bhūta, see **ekoti**'.

Ekottara, n. of a Bodhisattva: Gv 442.18.

Ekottarika, nt. (Karmav 153.12 'ke, loc.), or 'kā, i. (Divy 329.1 ff.; 333.13; Karmav 167.2 'kā-sūtram, a *sūtra of the Ek°*), a section of the canon, corresponding to Pali Anguttara-nikāya; forms ambiguous in gender ('ka or 'kā), Karmav 157.9; Ekottarikāgama, m., Mvy 1421.

?ekotsava, adj. or subst., n. or epithet of mus. instruments, in a list of such: SP 51.14 (vs) ekotsavā(h), n. pl.; so 3 mss.; v.l. ekonnaḍā; Kashgar rec. ekāvaccārā (for ekotsavā vā). Burnouf, *qui ne servent que pour une fête*; Kern, who in his Transl. knows only the reading ekonnaḍā, leaves it untranslated.

ekodāhāra, m., *untitled, unified, single utterance*, see s.v. udāhāra.

ēḍaka-mūka, adj. = ḍa-mūka, q.v.: Śikṣ 188.8 idam mayā naiva vaktavyam, jaḍasamena ḍakamūka-samena mayā kalahavivādeṣu bhavitavyam (so punctuate). Here perhaps the literal idea, *speechless*, is dominant, tho the parallel jaḍa-samena suggests that overtones of *dull, stupid* must also be present.

ēḍaka-rajas (= avi-rajas, q.v.), lit. *sheep-speck*, a small unit of matter; like avi-rajas Mvy 8195, it occurs LV 149.6 and Divy 645.11 in tabular lists of very small weights or measures; in all three, seven śāśa-rajāmsi (q.v.) make one ḍaka-(avi-)r° and seven of these make one go-rajas (q.v.). Acc. to St. Julien, cited by Weber IST. 8.436 note, the mg. is said by Hiuen Ts'ang and a Chin. transl. of LV to be a *grain of dust on the hide of a hare (sheep, beeve)*. But Tib. on both Mvy and LV says simply *hare- (sheep-, cow-) speck* (rdul); to be sure, Das s.v. rdul declares that glaṇ rdul means *a mote in the dung of an ox, a small particle of cowdung*. But this, as well as the different guess from Chin., can hardly be anything but implausible guesswork. Why should a speck on the skin, or in the dung, of an animal vary with the size of the animal? The Tib. itself gives no such indication. It seems safe to assume that *hare-speck, sheep-speck*, and *cow-speck* mean only three different sizes of small particles.

ēḍamūka, adj. (cf. ḍaka-mūka; = Pall eḷamūga), *stupid* (lit. *dumb*) as a *sheep* (this, not *deaf and dumb*, seems to be the regular mg. in Pall and BHS, see CPD s.v. an-eḷamūga, an-eḷa°, and e.g. Miln. 251.1-2 dupaṇṇā jaḷā eḷamūgā mūlhā dandhagatikā janā): Mvy 7684 = Tib. lug ltar (*sheep-like*) lkug pa (*dumb, also stupid*); Chin. also *dumb, dumb like sheep*, but Jap. *deaf and dumb*; it must be admitted the Jap. editor's view gets some support from the next word in Mvy, hasta-samvācakaḥ (see samvācaka); AsP 113.2 eḍamūka-jā-tīyā(h) prajñāparihīnās; *ka-samgha MSV 111.16, 18, 21; Śikṣ 51.6 dhanva(= dhandha-, q.v.)-gatim jaḍaḍa-mūka-gatim; 284.1 dha- (erasure, read nva for ndha)-jaḍa-eḍamūka-jā-tīyāḥ. Skt. lexicons seem to have abstracted from this cpd. an adj. ḍa, *deaf*, assuming that the cpd. means *deaf and dumb*; and in some late texts (see Schmidt, Nachtr.), perhaps by direct borrowing from lexx., this usage is actually found in literature. Did Mvy also know this interpretation? Sheep are proverbially stupid in other countries than India.

[Eḍameḍa, see Ela-mela.]

ēḍākṣi-puṣpa, nt. (presumably = Skt. eḍikākṣi, see pw), n. of a certain flower: Mvy 6177 (Tib. renders lit., *sheep's-eye-flower*).

enī (jaṅgha), see enī° and eṇeya°.

Enī (= Pall id.), n. of a river: Karmav 34.14, 15.

enī-, enī- (these appear to belong primarily in prior member of cpds. only; see below enī-mrga and -jaṅgha), and eṇeya, m. (= Pall enī-miga, also epimiga Jāt. v.416.23; enī-jaṅgha, also enī° MN 11.136.14, but v.l. enī°; and eṇeya, m.; = Skt. eṇa, m., enī, f., and aṇeya, regularly adj. but rarely recorded as subst. = eṇa), a kind of deer, the *black antelope*: (1) enī, abbreviation meant to suggest 'jaṅgha, as one of the 32 lakṣaṇa: Mv 1.226.17 (here mss. vāṇi); 11.30.1; (2) enījaṅgha ca te āsi Mv 11.305.3, and thou hadst antelope-legs (one of the lakṣaṇa); this lakṣaṇa = Pall enījaṅgha (above); (3) enīmrga, m. (= Pall enī°, epim°, above). = Skt. eṇa, the *black antelope*: Mv

11.221.19 (vs) °gāṇa yūthāni; (4) eṇeya, subst., Mv 11.70.13 (in list of flesh of various animals, all nouns, prior parts of cpds., ending) kapilījaḷa-māṇsāni eṇeya-māṇsāni; Gv 400.7 eṇeyasyeva mrgarājñō (tasya jaṅghe), in expl. of aṇeyajaṅgha-tā (as lakṣaṇa); (5) eṇeya-jaṅgha, *having legs like the black antelope* (this is the usual form of the lakṣaṇa in BHS; but see also aṇeya-j°): LV 105.22 (here °ya-mrgarāja-j°); 429.17 (all mss. so, both times); Bbh 375.15; RP 51.3.

Etadagra, n. of a work, or section of one, which = or contains the Dakṣiṇāvibhaṅga sūtra: Karmav 156.12 Bhagavataitadagre Dakṣiṇāvibhaṅge sūtra uktam. It is not the Etadagga-vagga AN 1.23 ff. (cf. Agradā-sūtra); nor does Lévi's identification with AN Book 4, No. 15 (11.17) seem certain, since the precise quotation does not occur there.

etarahi (= Pall id.) and etarahim, at this time, Skt. etarhi; see the next two. Only in Mv, but both very common, and that too in prose; mss. often vary in same passage. All the foll. are prose; in few are mss. unanimous; often etarhi or etarahim (or even etarahesi) occurs in same vicinity or in v.l. of same passage: Mv 1.39.4, 13; 50.2, 5; 54.12; 56.6; 60.5 ff.; 128.14; 238.16, 19, 20; 239.2 (in 13 etarhi, no v.l.); 262.2; 286.19, 20; 313.2; 330.7, 8; 331.6, 8; 332.9, 10; 11; 335.16 ff.; 11.130.9; 11.67.11; 200.8, 13; 201.2, 7, 10, 14; 202.1; 272.15 etc.

etarahesi, at this time, = prec. and next: Mv 1.38.13; 39.1, 3. Speculations on the strange form in Senart's note, 1.404.

etarhim = etarahi(m), Skt. etarhi; not infrequent in variants of mss.; esp. Mv 1.34.16; 239.15; 331.7.

etāḍṣaka, adj. (= Skt. °ṣa), such: SP 15.13; 87.11 (both vss, -ka may be m.c.).

eti, = Skt. aiti, comes: kuta eti (WT enti) ime sūrā(h) SP 307.2 (vs).

etta, adv. (In mg. = Skt. atra; = Pall etta, at least once for usual ettha, Pv 1.5.6, repeated comm., to be sure with v.l. ettha, but the gloss 28.33 has etta without v.l.; cf. ettha), here, hither: Mv 1.35.5 etta, etta, here, here! (so app. all mss., at least as far as tt, not th, is concerned); for SP 16.5 (vs) WT read with their ms. K' kāraṇam etta (= atra), for KN kāraṇeva (unmetr.) allegedly with all Nep. mss. (Kashgar rec. quoted as kāraṇam etta).

ettaka, f. 'akā, 'ikā, adj. (= Pall id.; origin of formation disputed; one theory Gelger 27.7; cf. next), so great, so much; pl. so many; (sg.) SP 208.8 (vs) triṇaṇṇa tato ettakam eva kālam; Śikṣ 174.15 (prose) ettakā (f.) guṇānuśamsā; ettakena kṣaṇavītiḥāreṇa, in just so large (here = no larger, so small) an instant-passage (of time), Mv 1.56.9; 11.425.16, 22; 450.16; (same phrase 1.55.14, Senart ettakena but mss. ekena which is quite sound, as parallels cited s.v. vītiḥāra, vyatīḥāra prove; note also 1.55.2 ekakṣaṇena padavītiḥāreṇa); ettako 'yam... dharma, (is) this all of... (?) Mv 11.118.14, 16; ettakasya janakāyasya, of such a great crowd, 11.157.17; ettakam prānavadhāṃ 11.99.2; *kam hiraṇyasaṇṇaṃ 11.169.6; ettaka-mātram arhāmi, do I deserve only so much? 11.64.10; pl. so many, Mv 1.18.2 f. (five times); 126.6; 11.98.17; 347.13; 380.22 (ettikā, f., with mss.); 11.131.16; Suv 11.8; 12.3 (both vss); in Mv 1.77.14 mss. ettakā kalpā or ettakam kalpāṇāṃ, in so-and-so-many kalpas. On Mv 11.277.13 (one mss. ettikā, f. pl.) see s.v. ettiya.

ettāvat-, in cpd. (= Skt. etāvat, cf. prec.; Pall adv. ettāvata), to this extent, noted only in Mv 11.180.8, 11. where mss. are corrupt but Senart's text and interpretation are certainly wrong; read probably, ettāvatpāram ito imaṃ pi kecit nābhisaṃbhuraṇti, or possibly nāpi sam° (they experience pains) to so great an extent as this, and after this (to; cf. Pall parallel, MN 1.246.22, 25 etāva-paramaṃ na-y-ito bhīvyo; also parallel LV 263.8 etāvat-paramam te dukkham anubhavanti) some do not attain

even this (degree of success; said of ascetics who practise self-torture). At any rate, divide ettāvatpāram from Ito (Senart *pāramite).

ettiya, adj. (= AMg. ettiya, ettia), = **ettaka**, so many: Mv II.353.10 (vs) ettiyā (f. pl.; no v.l.) sattavakotiyo; in same vs III.277.13 Senart also ettiyā, but one ms. ettikā (f. of ettaka), the other etti, with accidental omission of final syllable.

etto, adv. (= Pall id.; abl.), in yāva(d) etto, up to this point (yāvat with abl., as in both Skt. and Pall): Mv I.327.20; 329.5; in both read, as clearly indicated by the mss. despite some corruption, yāvad etto pi ativiśvasto, even to such an extent very intimate (wrongly Senart).

ettha, adv. (= Pall id.; see etta and next), here: Mv I.28.11 (three times) ettha vāyam (khādisyāmaḥ etc.); II.178.6 ettha (v.l. ettham) caturmahāpāthe; 248.2 ettha samudrapāre (no v.l.).

ettham, adv. (= **ettha**; not recorded elsewhere; only in prose, hence not m.c.; Senart em. first two passages to ettha, but keeps ettham III.316.11; 317.4; 417.6; see below), here: Mv I.24.2; II.99.3 yattakā ete prāṇa ettham yajñe hanīyanti; repeatedly ettham etam śrūyati, here the following is recorded, Mv III.316.11; 317.4; 417.6, and one ms. in 416.8 where Senart reads ittham with v.l. and with 418.7, where both mss. ittham. The mg. seems to be here, not thus; but perhaps the form is blended with ittham.

edānim, adv. (§ 3.59; Pkt. eyānim, acc. to Sheth, from the drama Rambhāmañjari, dialect unspecified; = Skt. idānim), now: Mmk 55.19 (prose) (aham apy) edānim bhāṣīye; apy edānim... MSV I.67.2; 226.14; II.178.3, 8; 180.11.

edṛsa, f. *śā, *śī, adj. (= Pall edisa, Skt. id°; Pischel 121 has a highly implausible explanation of e-; Gelger 11 a less implausible one), such; very common in Mv but rare elsewhere: SP 70.7 (vs; Iḍṛsa in same position 70.4); 336.7 (vs); Mv I.225.8 and (*śī, f., by em.) 9, 258.21 and 261.14 (*śāye, inst. f.); 284.9; 289.1; 308.16 (*śāye); 364.8; II.35.3; 58.10 (*śī); 76.16; 110.1; 144.17; 146.13; 147.15 (*śī); 180.1; 208.16; 215.14, 15; 274.9; 307.18; 433.2; 447.3; III.130.15; 264.6 f., etc.

edṛsaka (= Pall edisaka), = **edṛsa**, such: Mv II.7.7 (vs; v.l. edṛsam; meter is bad either way); II.35.2 (vs; here -ka may be m.c.).

em, adv. (= AMg. id., chiefly before eva; MIndic for Skt. evam), thus, so; only in vss: chiefly before eva, SP 89.11 (most mss.); 99.2; 127.9; 197.9; 213.7; 313.11; rare in LV and Mv and app. never in their mss., but required by meter LV 371.7 and Mv I.119.18 (see Senart's note); 234.1; 298.5; common in KP, em eva 30.7; 31.6; 34.6; 36.7; 49.7 etc.; em eṣa, required by meter LV 420.9, 15 (text evam eṣa); once em seems required by meter before a consonant, Dbh.g. 9(345).1 em (text evam) śrūṇitva.

[**eminā**(pi), Mv III.403.12, 14, see s.v. **acchindati** 1.]

eyam, m.c. for iyam (§ 3.60), this (f.); SP 306.7 (vs); so also emām, m.c. for imām, SP 355.4 (vs). Both edd., all mss., read so.

eraka, m. (Divy.) or nt. (Mvy.), (= Pall eraka, see PTSD, or eragu, see below), a kind of grass, prob. = Skt. erakā, used in making coverlets, or a coverlet made of it; in a list of four such materials, Mvy 9180 erakam (= Tib. mal stan, bed-cover, var. bal stan, woolen cover; Chin. mattress); 9181 merakam (= śin šun gyl stan, coverlet of tree-bark; Chin. mattress of leaves, or of bark); 9182 syandarakaḥ (Mironov v.l. syandu°; = Tib. srin bal gyl stan, coverlet of cotton or silk, and so Chin.); 9183 mandurakam (= Tib. ras bal gyl stan, coverlet of cotton cloth); same passage Divy 19.22 evamrūpam āstaranāṃ pratyāstaranāṃ, tad yathā, erako merako jandurako mandurakaḥ; and in Pall, Vin.I.196.6 eragu moragu majjhāru (v.l.

majjhāru) jantu; see the other words; eraka occurs also Mv I.19.10, where prob. read eraka (*kā?) vārṣikā as separate words, grass-coverlets for the rainy season, see s.v. **vārṣikā**.

Erakakṣa (= Pall Erakaccha, see DPPN), n. of a locality: Māy 51, 69. So all Lévi's mss. in 51 (v.l. Bharukaccha in 69); he em. Ekakakṣa with Chin. versions, not utilizing the Pall form. The Chin. doubtless have a rationalization.

Eravana, m. (= Pall, Pkt. Erā°, Skt. Airā°, n. of Indra's elephant: Mv II.275.7, 8 (prose). The short a may be only an error, tho it is repeated; it is otherwise unknown; v.l. both times ai°; e for ai, § 3.67.

erita, ppp. (= Pall id., to ereti; Skt. irita, to irayati, which takes the preverb ā only in the Veda, and no erita, ppp., seems recorded even there), stirred, moved (by wind), or (of musical instruments) struck: LV 194.10 (vs) vṛkṣā māruta-eritā (cf. Skt. vāyav-irita, Mbh., BR); so Lefm., most mss. -ir°; Mv III.367.12, 17 (vs) (gandho...) upavāyati erito mārutena; Divy 251.3 an-eritānl vāditrabhāṇḍāni madhuraśābdān nīśārayanti.

ela, (1) m. or nt., a high number: Mvy 7759 (m.) = Tib. yal ḥdas, ya lad; 7872 (nt.) = Tib. thal thal, cited from Gv, which has elam 133.14; (2) m., n. of a nāga king: Mvy 3263; Māy 247.28; also dual dvandva Elamelau, two nāga kings, Māy 247.33.

?**elaka** (= Pall elaka), threshold, perhaps to be read in Mv I.195.15; see s.v. **eluka** (1).

elata, a high number, = next: Gv 106.5.

elada, m. or nt., a high number: Mvy 7746 (m.), 7875 (nt.), both = Tib. thal yas; the latter cited from Gv, the text of which has instead elatā or eluda, qq.v.

elapatra, m., (1) one of four 'great treasures' (mahānidhi; cf. a similar group of four treasures in Pall, DN comm. I.284.8, saṅkha, ela, uppala, puṇḍarika), each presided over by a nāga-king of (presumably) the same name (so definitely stated for Elapatra: Mv III.383.18–384.1 catvāro mahānidhaya saṃkho vārāṇasyāṃ mithilāyāṃ (19) padumo kaṇṭheṣu piṅgalo takṣaśilāyāṃ elapatro; vārāṇasyāṃ saṃkhasya māśiko (20) samājo vartati; tahiṃ nidhānādhīpatayo nāgarājāno nimantritakā āgatā; (384.1) tatra ca elapatrena nāgarājāṇā prasnā sthāpitā (see below for Pall equivalent); (2) Elapatra, in Mv III.384.1, above, n. of a nāga-king presiding over the 'treasure' of the same name; presumably the same as the nāga (or nāga-king) named (without reference to the 'treasure') Mvy 3271 (Kyoto ed. Elapatra, by error; Mironov Ela° with no v.l.); Suv 162.9; Mmk 452.20; Kv 2.9; Māy 222.3; 247.2; certainly the same as the Elapatra (mss.; ed. wrongly em. Elā°) of Divy 61.4, tho here he is not called a nāga but one of the four 'kings' presiding over the four treasures (cf. Mv III.383.18 ff. above), (Divy 61.1) atha catvāro mahārājās caturmahānidhisthāḥ, (3–4, vs) Piṅgalas ca Kalingeṣu Mithilāyāṃ ca Paṇḍukāḥ, Elapatras ca Gāndhāre Saṅkho Vārāṇasīpure. Besides the Pall parallel, DN comm. above, cf. the 9 treasures of Kubera which include Saṅkha and Padma (with presiding personages of the same names), and among the Jains the 9 treasures of a cakravartin, which in their AMg. forms include piṅgala, paṇḍua (= paṇḍuka), and saṃkha; the Skt. forms of these are recorded at least lexically. Note also in Pall the nāga-king Erakapatta, of Dhṛp. comm. III.231 ff., who however does not seem to be brought into relation to the 'treasure' called in Pall ela (above); but the vss attributed to him, and the replies to them, in Dhṛp. comm. are reproduced in Mv III.384, see above.

Elabhadra, n. of a nāga: Hoernle, MR 27.3 (Ātānā-tiya Sūtra).

[**Ela-mela**, Mironov Eḍa-meḍa, n. of a nāga king: Mvy 3291. But a var. in both edd., supported by Tib., makes Ela-Mela a dvandva cpd.; see Ela and Mela.]

Elavarṇa, n. of a nāga king: Mv 3267; Māy 247.28. elā, a high number: Gv 106.9; corresp. to elu.

[Elāpattra, see Elapattra.]

elu, m. or f., a high number: Mv 7888 (eluh, = Tib. yal, or ya lad), cited from Gv which reads elā or delu (nt.) qq.v.

eluka (m. or nt.), (1) (= AMg. eluya, *threshold of a door*; cf. Pall elaka, id., wrongly queried in PTSD; DN comm. ii.355.5, on DN i.166.5, = ummāra; possibly supported by Mv i.195.15), *threshold*: (teṣāṃ ...) dvārāṇāṃ ... elukā (pl.; Senart elūkā with v.l. iii.228.11; in i.195.15 both mss. valakā, perhaps to be read elakā in agreement with Pall, above) abhūsi (i.195.15 abhunsu) Mv i.195.15; iii.228.11; (2) (= Skt. eḍuka, m., and Lex. eḍuka), *monument for containing the ashes of a dead person* (occurs as eḍūkān, acc. pl., and eḍūka-, in cpd., Mbh. Cr. ed. 3.188.64, 66, of heretical relic-shrines; prob. Buddhist word): Mv ii.486.5 (prose; refers to the 'bones' of ordinary laymen, not religious persons) asthīni sāhareyevā (so mss., Senart asthīni saṃharayitvā) tato me elūkām (so text, but v.l. elukām; acc. pl.) kārapayesi. tatra ca elukadvāre (so both mss.; Senart em. elūkā) ...; iii.20.9, 10 (same situation, story told in vss) ekamante dahāpetvā elukām (mss., Senart em. elūkām) mama kāraye, elukām (mss., Senart em. elūkām) me karitvāna ... Since Skt. Lexx. record eḍuka, and eḍūka is read only in one ms. in one passage, it seems best to read eluka in both.

eluda, nt., a high number: Gv 133.15; cited Mvy as elada, q.v.

?elūka, see eluka.

1 eva (as in Pall kocid-eva, see PTSD s.v. ka, 2) after kaścid, has extreme indefinitizing force, *some ... or other* (not only unnamed and unknown, but usually imaginary, as in a parable): kaścid eva puruṣaḥ, *some man or other* (any one at all), after tad yathāpi nāma, SP 101.11; 320.6 (valdya-puruṣo); Śikṣ 166.6 (all prose); taṃ kaścid eva puruṣa upasāṃkramya Śikṣ 166.7, *to him some* (different) *man or other approaching ...*; kenacid eva karaṇīyena MSV i.62.3.

2 eva in the sense of evam, occurs in the cpd. evarūpa, q.v.; also (in vss, m.c.) as separate word, LV 55.21; 76.2; 216.8. In LV 238.18 (prose) Lefm. reads: te 'bruvan, eva hi etat paśyāmaḥ; Calc. evaṃ for eva (not noted by Lefm.); Weller ignores the passage; the only v.l. is naiva for eva; either this, or evaṃ, must surely be read. Possibly (since the Calc. v.l. evaṃ is not noted) eva is a mere misprint (but it is not corrected).

evamvidhi, adj. (= Skt. °vidha), *of such a sort, such*: °dhiḥ prābhṛto (q.v.) Divy 36.21.

evamkāra, adj. (= Pall id., Jāt. v.148.21), *acting thus* (correl. to kathāṃkara): Mv iii.373.5 (vs, = Jāt. above) °ro prajñāvaṃ bhoṭi manye (mss. manyo, read martyo, cf. Pall macco?), 13.

[evata, acc. to Bendall, Śikṣ 343.3 and 7 (vss), taken as a single word, 'connected with evaṃ' and translated *even so*. On the contrary, it represents two words, eva = evam in 7 but eṣa (with mss.) in 3, followed by (a)ta = ataḥ; eṣ' ata, *this (ray) therefore* (in 3), ev' ata, *so therefore* (in 7). See §§ 4.21 ff., esp. 4.29.]

evamdarśana, adj. Bhvr., = next, *holding such a view*: Mv ii.119.3 evamdarśanaṃ ca samānaṃ samānārthatāye sthāpayet, *and (me) being a holder of such an opinion* (agreeing with his own, Ārāḍa Kālāma's) ... See also tathādarśana.

evamdrṣṭi, adj. Bhvr. (= Pall evamdiṭṭhi), = prec. and tathādarśana, *holding such a view or opinion*: Av ii.188.5 ff. eka evamdrṣṭir bhavaty evamvādi, sarvaṃ me kṣamata iti (etc., similar phrases).

evarūpa, adj. (= Pall id.; Skt. evamrūpa), *of such a sort or form*: very common in vss, SP 83.14; 86.14; 93.4; 94.1; 95.4, 12; 96.8; 97.6; LV 55.9; Dbh.g. 12(348).16;

Sukh 50.12; but also in prose, esp. of Mv, e.g. i.39.8; 329.7, 21; 330.11; ii.257.12; iii.317.7; 444.6, etc.; also in prose of LV, 13.22 and 307.13 (so all Lefm.'s mss. and Weller's ms., certainly not misprint as suggested by Weller 16), as well as 441.12, eṣāṃ evarūpāṇāṃ dharmāṇāṃ (no v.l. except Calc. evamrū°, cited by Lefm., so that evaṃ° is not a misprint; not noted by Weller). Pall also uses evarūpa in prose as well as verse. (PTSD cites this cpd. under eva; of course it should be under evaṃ.) Cf. keva-rūpa.

evala, adj. (= Ap. evaḍa = lyat, Hem. 4.408; cf. Jacobi, Bhav. Gloss., evaḍḍa, id.), *so many*: Mmk 507.14 (vs) evalā mudravarety āhu = mudrā varā(h) ity āhur(?).

eṣaka, adj. (= Pall eṣaka, Dh. comm. iii.417.10; not in PTSD; to eṣati, *seeking, striving*: Bbh 204.4 eṣakam vīryaṃ bodhisattvasya, sarvaśāsthanāpariyeṣanātayā.

eṣati, °te (= Pall eṣati; very rare in Skt., BhāṅP. in pw, which associates this with iṣyati; in mg. it belongs with icchatī; cf. adhy°, anv°, pary-eṣati), *seeks*: SP 54.10 (vs) na buddham eṣanti; LV 242.10 (vs) na ca so tṛpti labheta bhūyu eṣan; 354.2 (vs) bodhiḥ vara eṣatā (Inst. pr. pple.); 364.9 (vs) eṣati; 379.11 (vs) agādhe gādham eṣatha (so read with v.l.); RP 5.14 (vs) eṣamāṇa varabodhiṃ uttamām; 15.14 (vs) na ca punar eṣati kasyacit sa doṣam.

[eṣikā ? See aiṣikā.]

[eṣirīṣu, Gv 254.26, 1st ed.; read osiri; see s.v. avaśīrati, 3.]

? eha = lha (§ 3.59), *here*, in app-eha (read rather apy-eha?): MSV iv.220.4, 5.

ehipaśyika, adj. (= Pall ehipassika; based on ehi paśya, *come see*; also ahihi°, q.v.), *that invites* (every man) *to come and see*, ep. of the Buddha's dharma (and, in Mv, vinaya; in Pall, of dhamma): Mv iii.200.10 (svā-khyāto ... tathāgatasya ...) dharmavinayaḥ sāmṛṣṭika akālīko ehipaśyikāḥ aupanayikāḥ etc. (essentially same formula in Pall and in passages cited s.v. ahipaśyika).

ehibhikṣukā, *the act or formula of ordination as monk by pronouncing the words beginning ehi bhikṣu* (bhikṣo; Pall ehi bhikkhu; or pl. bhikṣavo); one of the four forms of upasampadā (ā), q.v.: ehibhikṣukāya (inst.) upasampadā Mv i.2.15; often followed by the words of the formula, in Mv regularly ehibhikṣukāye (or °ya, inst.) ābhāse (3 sg. aor; rarely abhībhāse, iii.379.13), or ābhāṣto, °tā (ppp., subject the Initiates): ehi bhikṣu (sometimes followed by the name, as Upāli iii.180.12; or pl. etha bhikṣavo) cara (caratha) tathāgate brahmacaryaṃ Mv ii.234.2 (read etha for Senart's em. ehatha); iii.65.2; 92.7; 180.12; 181.3; 379.13; 413.10; in Divy 48.18; 281.22; 341.27; 558.18 ehibhikṣukayā ābhāsitāḥ (or °tāḥ; 341.27 mss. ābhāṣya, ger.) ehi bhikṣo cara (eta bhikṣavaś carata) brahmacaryaṃ (omitting tathāgate); also used without quotation of the formula, the instr. °kāye or °kāya (in Mv; °kāyā Divy and Av) being followed by ppp. pravrajīto (°tāḥ, or °tā = °tāḥ; Mv adds upasampādito or °tā = °tāḥ) Mv iii. 376.14; 401.16; 430.14; Divy 463.25; Av ii.113.5; (ayaṃ ca me) caramo bhaviṣyati sākṣāc-chrāvākāṇāṃ ehibhikṣukayā pravrajitānām (non-caus.), ... of disciples who have become monks through (my saying) the ehibhikṣukā formula, Av i.230.16.

ehibhikṣuṇī-vāda (m.; cf. Pall ehi bhikkhuni, fem. to ehi bhikkhu), = (the fem. equivalent of) prec., *the ordination of a nun by the formula ehi bhikṣuṇi*: Divy 616.19 mātaṅgadārīkām ehi°vādena pravrajāyitvā.

ehiśvāgatavādin, adj., and °vādi-tā (Pali ehiśvāgata-vādi, or °svāgata°), (the state or actions of) *one who* (habitually) *says 'come, welcome'* (ehi svāgata): Bbh 254.20 (sattvānām) pūrvābhilāpī ca bhavati ehiśvāgatavādi; Bbh 146.6 saṃmodayati °di-tayā; 217.11 °di-tayā ... sattvān pratisaṃmodayati.

AI

aikāsanika, Mvy 1132, = ekās°, q.v.

aiṇeya-jaṅgha(-tā), (state of) *having legs like a black antelope* (= the more usual eṇeya°, q.v. under eṇī-); Mvy 267; Dharmas 83 (text aiṇeya°); Gv 400.6 °gha-tā, glossed in 7 eṇeyasyeva mṛgarājñio (indicating that aiṇ° is adj., eṇ° noun).

aindramārga (m.), lit. *path of Indra = the open air*: °ge Mv II.157.7. See s.v. ajina-khṛpa.

Airāvata, m., n. of a mountain (= next; occurs as n. of several mountains in Brahmanical and Jain Skt., see Kirfel, Kosm., Index s.v.): Divy 450.11.

Airāvataka, m. = prec., Divy 455.29.

Airāvati, n. of a yoginī: Sādh 427.5.

airyāpatha, m., = Iryāpatha, q.v., in mg. 3, *proper deportment*; the form with vṛddhi of first syllable is not recorded elsewhere but seems guaranteed by LV 127.9, in the Bodhisattva's spelling lesson, where the letter ai

stands for airyāpathaḥ (so prob. read, Lefm. °patha- with ms. A, other mss. alrapathah) śreyān; LV 191.16, text with most mss. prāsādikena iryāpathena (one ms. °kena iryā°) saṃpannam (bhikṣum); ŚsP 96.7 sarvasattvān airyāpatha-sahagata puṇyakriyāvastuni pratiṣṭhāpayitukāmena (bodhisattvena).

aiṣikā (= Pali eṣikā; proverbially 'stable, firm', see refs. in PTSD), *pillar* (as that which makes firm, steadfast): Śikṣ 3.7 (vs) nīśraya (separate!) kleśa-adharṣika-tāyai aiṣika (m.c. for °kā; possibly read eṣika?) śraddha svayambhugunānam, *faith is a support, so as not to be subject to attack by the depravities, a pillar for the excellent qualities of the Self-existent*. (Bendall and Rouse wrongly derive from eṣaka, to eṣati.)

aihipaśyika, adj., = chipaśyika, q.v.; ep. of dharma: Mvy 1296; Śikṣ 323.6.

O

o-: see also ava- for words with this initial. When the form with ava- is normal Skt., the form with o- is sometimes omitted here; cf. § 3.76.

Oka, n. of a rich merchant, father of Yaśoda: Mv III.404.12.

okaṭṭati, once avak° (see s.v. kaṭṭati), (1) *draws down* (= Pali ava-, o-kaḍḍhati); Mv III.29.13 to 30.10, always of a water-ogre who draws down into the water creatures who come to drink (Senart always em. °kaḍḍh°): °ati 29.13, 15 'here Senart with ms. ā-k°, but o-k° must be read), 16; °iyā (opt.; Senart em. °eyā) 30.8; °itāni, ppp. 29.17; °iyanti, and pres. pple. °iyanto (pass.), 30.3 and 4; °itum, inf. 30.10; avakaṭṭitum 30.6; (2) *draws out or forth* (in this sense = Pali apakaḍḍhati, but in Pali ava- and even o- occur, at least in the mss., in this mg. also): Mv III.34.8 dāruskandham nadiye ... oruhyantam okaṭṭitum (inf.); 34.10 okaṭṭitam (mss. °tūm by error; ppp.).

okara (mss.), see avakāra (2).

okasta, taken by Senart I note p. 556 as ppp. of ava with root kas (see BR), *gone down, descended*. I cannot improve on this suggestion, altho no form of this cpd. has been recorded elsewhere. Usually with acc. or loc. of that to (sometimes into) which the subject has *gone down*, the pple. °to or °tā being a periphrasis for a past tense: to the sea, in order to embark, Mv I.245.4; to a river, II.212.15 (to draw water); III.313.8; to a pool, II.450.2 (by a staircase, sopānena), 15; III.24.19; 29.16; from the Himalayan region into another country Mv I.232.3 (text uncertain), 12; to the bazaar-street III.35.17; 37.3; from a wagon II.39.16; a nāga enters into the Buddha's alms-bowl, III.429.3. Not found outside of Mv.

okāra, see avakāra.

okkarika, m. (= aukarika, q.v.; acc. to Feer, Transl. of Av, = Tib. yul tsoñ [read tshoñ] pa, see below), some kind of tradesman; Feer, 'country merchant'; but yul, which indeed often means janapada (opp. to town), in comp. with tshoñ pa, *merchant*, could possibly mean *dealer in agricultural products*, something like *truck-farmer*; possibly cf. ogara, oggara, cited by Sheth from Prakṛta-piṅgala as meaning *a kind of grain or rice*. Certainly not a keeper of a shop in the country, for the story shows that it means a member of an urban tradesman's guild, parallel with perfumers: Av I.198.7 pitā te okkarika āśid; 10

tenaukkarikāpaṇo vyavasthāpitah; 12 tenaukkarika-tvam tyaktvā. The story is the same as that in which Divy uses aukarika. I see no reason to associate with either of these words the n. pr. Utkarika or Otk°, qq.v.

okramana, see avakramana.

o-kṣapayati (for ava-kṣ°, caus. to Skt. apa-kṣi), *causes to be done away with, orders put away*, with 'inner accusative' vadham, *to death*, i. e. *orders executed*: Mv I.96.7 (prose), read with 5 of 6 mss. (aparādham ca ananuyujyā, read °jya, q.v.) vadham okṣapayanti (one ms. ākṣap°; Senart em. ākṣep°).

ogamana, nt. (= Pali id.; Skt. ava-ga° not in this sense), *going down, setting* (of heavenly bodies): Mv II.163.8 (prose; candrasūryāṇām ...) ogamanāni.

ogrāhaka, m., *one who grasps* (intellectually), *acquires* (knowledge): Mv III.373.3 (vs) ogrāhako ca paripreṇchamāno (... evaṃkaro prajñāvaṃ bhoṭi). Prob. false Sktization of Pali uggāhako (vā paripucchako siyā, same line as above, Jāt. v.148.19). Alternatively, might be false Sktization of a Pali °ogāhako to ogāhati, °heti (= Skt. ava-gāh-), *penetrates* (used once with object lokanāthassa sāsanam, Pv. comm. 287.12).

ogha, m. (= Pali id.), *flood* (of evils, passions, or depravities, 'crossing' of which, tar- or ut-tar-, is necessary for salvation); usually *four* in number, presumably as in Pali = the 4 āsava or yōga, qq.v. (cf. Mvy 2141 āśravaḥ, 2142 oghaḥ); catur-ogha-pāra-gāmitābhīprāyasya (bodhisattvasya) LV 8.16 (read so with Tib. pha rol tu ḡro bañi bsam pa-can, *intending to go to the further shore* ...; best ms. A °pāramitābhi°, Lefm. with others °pāragāminā-bhi°); LV 195.18 (vs) ogha catvāri tīrtvā; caturghot-tīrṇāṇām (Buddhāṇām) Divy 95.15; Av I.16.11; sattvāṇām caturghottaraṇatāyā Gv 492.1; five or six ogha, Mv III.283.18 (vs) pañcoghatīrṇo taratīha saṣṭham (text saṣṭam; = Pali Sn I.126.22; cf. Windisch, Māra and Buddha, 122 note 1; it is not clear what these are; for one not very plausible conjecture see PTSD s.v.).

Oghaja, n. of two former Buddhas, in the same list: Mv III.231.5; 237.1 (v.l. both times Oghamjana or Oghajana). Ojaḥpratyāhāriṇī, n. of a goddess: Mvy 4285.

? ojas, nt., a high number: Sukh 31.2 (by plausible em.; follows srotas, precedes aprameya). Cf. bala (4).

-ojaska = ojas, *strength*, in Bhvr. cpds.: SP 105.10

(prose) alpaujaskau; Jm 200.20 (vs) anojasko (mss. anau°); 234.2 (vs) svabhāva-saujaska.

oṣā = Pali id.; derived by Childers and Senart from Skt. ūrj, by PTSD from ojas, which seems more plausible), food: Mv 1.210.19 = 11.14.20 (prose) (lābhini bhavati divyānām gandhānām . . . mālyānām . . . vīlepanānām) divyānām oṣānām; 11.131.3 (and 6) (prose) (vayam te roma-kūpa- [mss. °pe] vivarāntareṣu) divyām oṣām adhyoharī-śyāmāḥ; see s.v. adhyoharati (used in Pali, like its noun ajjhohāra, of food). It seems clear that in BHS, at least, oṣā means simply food, not essence or the like.

Ojopati (for Ojahpati), n. of one of 4 (masc.) devatās of the Bodhivṛkṣa: LV 278.10 (so all mss.; Lefm. em. Ojāpati). Cf. next.

Ojobalā, n. of one of 8 (fem.) devatās of the Bodhivṛkṣa: LV 331.21. Cf. prec.; but there is otherwise no resemblance between the two lists.

ojovanta-tara, adj. compv. (cf. Pali ojavant(a), Vedic ojasvant; in Skt. only ojasvin), strong-er: Suv 164.8 (vs) ojavantatārā bhonti lakṣmīvīryabalanvītāḥ.

ojohāra, adj. and subst. (f. °rī), lit. strength-robber; ep. of rākṣasas: Divy 295.6 rākṣasa eva ojuhāra ihāgacchati; of yakṣas, Jm 41.14 ojuhārāḥ pañca yakṣāḥ; subst. m. and f., in a list of evil supernatural beings, ojuhāro vaujohārī vā Lañk 261.11; 262.13. Cf. next two. See also s.v. 2 -hāra; in both Divy and Jm the mg. to rob the strength (of people) would be possible.

ojo-hāraka, adj. or subst. m. (cf. prec., but see also s.v. 2 -hāra, hāraka), strength-robbering, -robber; or, as expression of purpose, to rob the strength (of people): Mv 1.253.3, said of the 1000 sons of a yakṣiṇī: te 'pi vaiśālim ojuhārakā preṣitā, vaiśālim gatvā manuṣyāṇām ojaṃ haranti (so that they all became sick).

Ojohārīṇī (cf. prec. two), n. of a piśāci: Māy 239.6.

oḍgalla? (see s.v. uḍgalla).

Oḍiyāna, see Oḍḍi°.

Oḍḍiyāna, also Oḍḍi° (and uḍḍiyāna(ka), q.v.), n. of a locality; see GOS 41 p. xxxvii; Lévi, Māy p. 105 ff.: Sādh 80.18 etc.; Oḍḍiyāna, Sādh 286.11 etc.; Oḍḍiyāna- (or Oḍiyāna, Sādh 283.10 etc.); Mārīci, a form of Mārīci, Sādh 283.10 etc.; 287.10-11.

oḍḍeti (in mg. 2 = Pali id.; in mg. 1 seemingly = Pali uḍḍeti, very rare, only 1 reasonably clear case, Vin. 11.131.16-17 bhikkhu sikkāya pattam uḍḍitvā, text uṭṭitvā, see PTSD), (1) ties, fastens (on): Mv 11.75.21 (see Crit. App. on 74.8) saptānām tālānām purato bheri oḍḍitā, in front of (each of) the 7 tūl-trees a drum was fastened; (2) specialization of 1, fastens, sets (a snare or trap, esp. for birds); with object (or subject of ppp.) pāsa, or kālapāsa (mss. also bāla°): Mv 11.235.1 pāsā oḍḍitā, 6 pāsā oḍḍito; other forms of ppp. 251.1, 8; 253.11; kālapāsāni ca oḍḍeti 252.16; kālapāse oḍḍitvā 252.17; tasya kālapāsāni ca oḍḍentasya 253.9.

oḍrapuṣpa (nt.; = Skt. Lex., and in late, artificial literature, Schmidt, Nachtr.), n. of a flower, 'the china-rose flower': Mmk 213.15 -samākāram, adj., having a form like . . . (of a heavenly portent).

1 otarati, otāreti, see ava-t°.

2 otarati = Skt. uttarati (§ 3.73), conquers, overcomes: pass. otariyati SP 358.12 (vs), without v.l.; WT with their ms. K' otariyati, is overwhelmed (virtual synonym, but prob. rationalizing lect. fac.; KN note calls otariyati 'a mistake for otthar°'). Tib. chod pa med, not cut off; Chñ. not destroyed.

Otalā, n. of a town: MSV 1.17.13 ff.

Otalāyana, n. of a rich brahman in Otalā: MSV 1.17.14.

Otaliya, adj., of Otalā: MSV 1.17.14.

Otkarika, n. of the merchant also called Utkarika (unless there is a corruption, see s.v.): Divy 228.5, 14 yo 'sāv Otkariko baṇḍ . . .

ottareṇa, acc. to text Dipamkarasya ott° Mv 1.250.5 (vs) postposition = uttareṇa; the latter form may have been intended, see s.v. uttari, but cf. pratyottareṇa.

ottānaka, adj. (= utt°; cf. Pkt. ottāna for utt°, Sheth): Mv 11.16.11 (= 1.213.7 uttānako, q.v.).

otrappa, otrappa (nt.°; cf. an-otrappa, apatrāpya, Pali ottappa; the short vowel in the penult is doubtless of Mindic character, and the single p, when it occurs, doubtless m.c., as in an-otrappa), modesty, shame, decency: Mv 11.357.14, mss. hiri-otrasya (v.l. -otasya)-samppanno; Senart °ottappa°, but read rather °otrappa°; LV 329.13 lajji (read as separate word) hirotrapāt tu, Lefm., but most and best mss. end in -patta for -pāt tu, and this may be the orig. form (abl., see § 8.56).

-odaka (as in Pali, e.g. anodaka) = Skt. udaka, water, at end of cpds.; see an-, nir-od°.

odadhāti, see ava-da°, and cf. s.v. odahana.

odanakulmāṣopacaya, adj. (= Pali °kummāsūpa-caya, MN 11.17.6; wrong ref. in PTSD; in same formula as Mv), built up or grown by porridge and gruel, ep. of the body (kāya), in a formulaic list of such: Mv 11.269.15; 277.18.

odahana, in Pali, attention, application, from odahati = avadadhāti, q.v.; not noted in BHS, but see anvodahāna, samod°.

odumbara, adj. (= Skt. aud°), of the udumbara: °ram iva kusumam Mv 1.270.3.

? **Oddha-samḍhi**, n. of a former Buddha: Mv 1.137.11. So mss.; Senart em. Urdhva°; should we understand Oddha- as for Mindic Uddha- (= Urdhva-), or emend with Senart?

odhṛta (looks as if = avadhṛta; but ava-dhṛ is not so used, and it is no doubt really a false Sktization of a Mindic equivalent of Skt. uddhṛta), removed, laid down (of a burden): Mv 11.95.4 (rājā Subāhuḥ) rājakṛtyato odhṛtabhāro, having laid down the burden of (lit. from) royal duties. Perh. cf. AMg. ochariya, ppp., taken down, placed down (Ratnach.), supposedly for avadhṛta.

onamanā, see avanamana, °nā.

onādeti, see avanādayati.

opa-, see aupa- (also s.v. upavusta, where mss. opa-).

[opadhika, assumed by Weller on LV 32.1, but see s.v. upadhika.]

opalambhika = aupa°, q.v. (prob. with Mindic o for au, or possibly with o m.c. for u, i. e. upalambhika, without vṛddhi; the first passage might be for ca-u°, and in the others meter requires a long), subject to the upalambha heresy: ye c'opalambhikāḥ SP 335.1; opalambhikā(h) SP 384.5, 9.

opalipyate, m.c. for upa°, is stained: no ca loki kva ci opalipyase LV 53.22 (vs).

Opāsimbha (I nothing like it found recorded), n. of a mountain: Māy 254.9.

(opunati,) caus. opunāpayati (Pali opunāti, opunāpeti; cf. Skt. nakhāvapūta, MS only, pw 7.351), (winnows;) caus., causes to be winnowed: Mv 11.178.5 (prose) (dhānya-jātāni . . .) khaladhāneṣu (mss. °hāneṣu, q.v.) samhārāpayitavyāni opunāpayitavyāni (gdve.).

Opura (for Avapura), n. of a son of King Sujāta Ikṣvāku: Mv 1.348.11; 352.9, 11.

Obhāsa- (in cpds.) = Avabhāsa-, q.v.

omāraka, m., n. of a demoniac being (for °ava-mā°): SP 401.5 stabdho vomārako vostārako, in a list of such creatures (vom° = vā om°, see s.v. ostārako).

omuddhaka, adj. (Mindic for avamūrdhaka, q.v.; cf. also next, and AMg. omuddhaga), with head hanging down: Mv 11.283.1 omuddhakā prapatetsuḥ, of the discomfited party of Māra; cf. Mv 11.412.16, under next.

omūrdhaka, f. 'ikā, adj. (= ava-m°), = prec.: Mv 11.412.16 °dhakā prapatetsuḥ (of the discomfited host

of Māra, cf. under prec.); Mv ii.172.13-14 omūrdhikām lambāviya (so mss.), *having hung her head downwards*; LV 213.12 (vs) omūrdhakāś, of ascetics.

ora (= Pali id., Skt. avara), *hither, nearer, or lower*; in ora-pāra (Pali id.), *the nearer and the farther (state of existence), substantially the present life and any future life*: Ud xviii.21 so bhikṣu jahāti orapāraṃ = Pali Sn i.(1-5) so bhikkhu etc.

oravati (ava plus Skt. ravati; not recorded elsewhere), *murmurs, complains*: Mv ii.100.17 (prose) (rājñā...) śabdāpito putro (so with mss.): jānapadā oravanti, ... *the people of the country are complaining*.

orasa, adj., subst. (= Pali id., Skt. aur°, own, self-begotten (son): SP 88.3; 192.9; Mv ii.354.16.

orāṭikā (cf. Skt. raṭ-; o- for ava-), *howling, loud crying*: MSV iv.64.12.

[orāpayi, SP 331.11, doubtless misprint, read oropayi with WT (for ava-ropayati).]

? oruṇḍa, adj., perhaps for ava-ruṇḍa = ruṇḍa, *mutilated* (cf. ava-kubja, ava-koṭimaka): LV 333.16 (vs) chinna-kara-carāṇa ivoruṇḍa, *mutilated, as if having hands and feet cut off*. But possibly understand ivo (m.c. for iva, § 3.82) ruṇḍa; in a verse, the meter of which is MIndic and obscure to me.

o-rupta, o-rūp, o-rop-, see ava-r°.

olaṅka, m. (Skt. Gr. udaṅka, Pali uḷuṅka), *ladle*: Mv ii.244.10 śobhano mama ayaṃ adya kacchapo olaṅko bhaviṣyati.

Olaṃbā (for Avalaṃbā), n. of a piśāci: Māy 238.19 (prose).

o-lyati, see ava-l°.

olokanaka, nt. (= Pali id.; BHS also avalokanaka, ullok°, qq.v.), *window*: Mv iii.266.15 (read) olokanakāni dhāvanti, (girls) *run to the windows (to look at Rāhula as he passes)*; SP 114.3, see ullokanaka.

ovattikā (Pali °ka, nt., id.), *girdle*: Mv i.321.2 māṇavaṃ ovattikāyām (mss.; Senart em. kṛkāṭikāyām) grhya; in Mv ii.311.11 perhaps read ovattikāhi (or °kehi, nt. as in Pali?) for mss. ovātakehi (Senart āvāpakehi) ratana-dāmakehi paṭṭadāmakehi ... *samalamkṛtaṃ bodhivṛkṣaṃ samjānetsuḥ*.

o-vadati, o-vāda-, see ava-v°.

ovācu, m.c. for uvāca, *said*: Gv 212.16 (vs); § 3.71; ending of 3 pl. (cf. § 25.30).

o-vāyati (cf. RV ava-vāti, twice; otherwise no ava-vā blows is recorded), *blows* (intrans.): Mv ii.275.9-10 (prose; no v.l.) mṛdukā ca vātā ovāyanti.

ovidhyana-khā (so recorded; n. pl. ? wrongly divided in Kyoto ed. ovidhya-nakhā; ovidhyana is n. act. from Pali ovijjhati *shoots down*, to Skt. ava-vyadh), *parapel, battlement, lit. holes for shooting (arrows) down*: Mvy 5524 = Tib. mdaḥ yab, or, ba gam, both having substantially this mg., but the first seems to mean lit. *arrow-shelter*. ovṛṣṭa, ppp. (to Vedic ava-varṣ-; cf. Pali an-ovassa, °ssaka), *rained upon*: Ud iii.9, old and best ms. ovṛṣṭā (later ms. avāvṛṣṭā, with poorer meter) braṇā (Skt. vīr°) yathā.

osaṭuka, nt. (var. oṣaḍuka), prob. some kind of plaster: Mvy 9364 = Tib. ḥdag rdzas, a kind of clay (Das dry or wet); Chin. a substance for smearing, or sticky stuff.

ośākha-, see avasākha-.

ośirati, see ava-ś°.

ośadha (= Skt. auṣ°, medicine: LV 197.11 (vs).

ośadhi (= Pali osadhi), n. or epithet of a particular star: n. sg. °dhi or °dhi, Mv ii.56.20 and 58.13 (vs) tāra-varā va ośadhi, by Senart's em., which is proved by the Pali parallel Jāt. v.398.30. In Pali more often called osadhi-tārakā, *star of medicine*.

Oṣadhirāja, n. of a Bodhisattva: Gv 442.21.

oṣarati, see s.v. avasirati (oṣaret SP 449.3).

? oṣita, in RP 19.10 (vs) apy oṣitā āmiṣapātracivare (so apparently divide), *set upon, intent upon worldly things* (like bowl and robe (see āmiṣa). Cf. Pali an-oṣita, not occupied (of houses; CPD). If correct, oṣita seems = Skt. avasita; used with loc. But api at the beginning is suspicious, and s does not normally become ṣ after MIndic o for ava. I suspect corruption.

osa, see avasāya.

osakkati, see ava-sa°.

osanna, adj. (= Skt. avasanna; in this sense, of flowers, not recorded), *wilted, of flowers*: Mv ii.394.5 (vs) osanna-puṣpaṃ jīnacetiyeṣu (equivalent to jīraṇaṃ puṣpaṃ 394.2, puṣpaṃ puriṃaṃ milānaṃ 393.9, and others in the vicinity).

osaraṇa, nt. (to next; = Pali id.), *entrance, approach*: Mv ii.37.9 osaraṇe (mss. osakaṇe) ca bharitā addaśi pramadā, *at the entrance (to the king's palace) ...* (otherwise Senart); ii.108.8 kasya eṣa osaraṇaśabdāḥ (? mss. te saraṇa°, or te śaraṣa°, whose noise of approach is this? In Mv iii.401.1 osaraṇāni, in a line otherwise hopelessly corrupt, corresponds to the same word in the same vs of Pali Sn 538, the rest of which seems also corrupt (so ed.); the comm. says it means *heretical views* (ogahanāni titthāni, dīṭṭhiyo). Senart's em. and interpretation of the line are unconvincing; but the Pali is also dubious, and its comm. questionable. I cannot solve the problem.

1 osarati (= Pali id. or avasarati; cf. prec.; see avasarati 1, and for 2 osarati see s.v. avasirati), (1) *enters, approaches, arrives*: Mv ii.108.7 kumāro sīmhasya va (? mss. ca) osarantasya śabdasya śṛṇvati; iii.453.3 (vs) na te koṣṭhesmim (so read with 1 ms.) osaranti (the Pali version, Jāt. v.252.20, has upenti); (2) *caus. osārayati = Pali osāreti, restores* (a monk to good standing in the order): osārayantu māṃ āyusmantāḥ MSV ii.115.2, 14; 116.7, 20; 192.15; osāryate 179.12 f. (prose). See also utsarāyati, vosarāyati.

osāraṇā, also °ṇa (= Pali id.; cf. avasāraṇa; to prec., 2, plus -aṇā), *restitution* (to good standing, of a monk or nun that has been disciplined): °ṇaṃ yācantam Bhik 28b.5; 29a.4; °ṇaṃ yācasva 29a.1; °ṇā yācitavyā MSV ii.192.6; °ṇam 193.2, 6-7, etc. See also utsāraṇa.

osāraṇīya, adj., with karman (cf. prec.), (rite) of restitution: MSV ii.193.17 ff.

osirati, see avasirati.

osupta (= Skt. avasupta, see s.v. avasvāpayati), ppp. to osopati, q.v.

osopati (= Skt. °ava-svapiti; see s.v. avasvāpayati; cf. sopita, and next), *sleeps, is asleep* (ppp. osupta): Mv ii.31.21 (āgamehi muhūrtaṃ, kumāro samprati) osupto. ṛṣi āha: mahārāja na kumāro osopati; ii.159.4 (bodhi-satto) pratibuddho paśyati antaḥpuram osuptam.

osopana, nt. (to prec.; cf. AMg. osovaṇi, *profound sleep* acc. to Ratnach.), *sleep, or putting to sleep*: Mv ii.160.6 devehi sarvasya janasya ... osopanaṃ kṛtam. Cf. also osvāpana, apasvāpana.

ostarati, pass. ostariyati, see s.v. 2 otarati.

ostāraka, m., and f. °ki, n. of demoniac beings (for °ava-st°?): omārako vōstārako (v.l. vā ost°) SP 401.5; masc. Māy 219.10 etc.; fem. °ki Sādh 502.11; m. and f. Laṅk 261.9 and 262.11 ostārako vaustārakī vā; Māy 226.11.

osvāpana, nt. (presumably for ava-sv°, to avasvāpayati with -ana; cf. apa-sv°), *going to sleep; sleeping*; or perhaps *putting to sleep*: LV 236.8 (vs; avasvāpanaṃ would be metrically better!) devatābhi osvāpanam kṛtam (in the corresponding prose version 217.7 apasvāpanam); Mv iii.296.16 (prose) sarvasya rājakulasya °ṇam kṛtam. Non-causative mg. would be possible in both cases, tlo causative mg. would seem more natural; but see under apasvāpana; see also osopati, °pana.

osvāpita, see ava-sv°.

ohana, nt. (cf. Skt. ūhati, ūha, *change, derangement*, etc.? or Pali ūhanati *disturbs?*), acc. to Tib. *the making deluded or disturbed*: Mvy 4371 'nam = Tib. ḥkhrui byed, or ḥkhrug byed.

ohāra (m.; perh. cf. AMg. oharai, *establish, settle*, 'sthāpan karnā, pratiṣṭhīt karnā'; derived by Ratnach. from upa-har-), *domicile, abode*: Mv III.36.19 te ... svakam

AU

aukarika, m., some sort of tradesman, the same as that designated by the Av form of the same story as **okkarika**, q.v. for discussion: Divy 590.2 (vs) putrakaukarikatvena (so mss.) pitā te mām apūpuṣat; 5 (prose) aukarikāpaṇam prasasāra; 12 cīrantanā aukarikās.

autkara (m. or nt.), ? some subject that was part of the education of a brahman: in a list of such, Divy 485.7 (... upanyastah ... samudācāre bhasmagrahe) autkare bhoskāre (mss. bhotk°) rgvede ...; same passage MSV IV.15.19 reads ḍohkāre (for aut°) bhoṅkāre.

auttarāpathika, adj. (Skt. uttarāpatha plus -ika), *of the north country*: MSV I.239.1.

autpātika, nt. (v.l. autpatika, which is Mironov's reading but can hardly be right; to utpāta plus -ika, cf. Skt. utpātika, adj., in different mg.), apparently a *sudden, offhand invitation* (to eat), or *food thus offered* (follows nimantranakam): Mvy 5764 = Tib. ḥphral ba bos pa, *sudden invitation*.

autsuka, adj. (= Skt. utsuka; AMg. osuya, osua), *eager*: Mmk 61.5 (vs) 'ko sarvamantreṣu nityaṃ grahaṇa-dhāraṇe.

[audatya MSV III.16.2, read **auddhatya**, q.v.]

[**audarika**, adj., '2. dem Bauche zusagend', pw, is to be deleted; in the places there cited, LV (Lefm.) 264.15; 270.15, read **audārika**, *material, substantial* (of food), with all mss.; Calc. auda°. In LV 407.22 (not cited in pw) both edd. audarika without v.l., but certainly read audār°. So also in Mv II.131.1 and 8, read with mss. audārikam āhāram (Senart em. audar°); the Pali parallel MN I.247.8 ff. has oḷārika; so Mv II.241.1, 3 (in 3 mss. app. 'dar°); and in Mv II.277.18 read with mss. kāyo audāriko (Senart em. audar°), of the Buddha's body.]

audaryaka, nt. (cf. Pali udiariya, some abdominal organ, said to be the *stomach*), a presumably abdominal organ, only noted in lists of parts of the body: Mvy 4028 = Tib. sgañ pa (? perhaps back?) or lgañ pa, *bladder*; so Chin.; Bṛ 295.6 (text audanlyakam); and cf. next.

audaryaka, nt., presumably = prec., in a list of parts of the body: Śikṣ 209.9; Bendall assumes *bladder*, but states that Tib. gives leñ ga = Skt. liṅga; perhaps error for loñ ga = *intestines, entrails, guts* (Jā.).

audāra, adj. (cf. Pali oḷāra, once, Pv. comm. 110.2 in gloss on atulam, = appamāṇam oḷāram paṇṭam, but PTSD would read uḷāram with v.l.; = Skt. udāra, or BHS **audārika**), (1) *large, vast, of radiance, avabhāsa*: Divy 207.6 audāre avabhāsanimitte praviṣṭe; cf. 63.17 ff. udārāvabhāsaḥ, and 201.22 audārike avabhāsanimitte praviṣṭakriyamāṇe; the usual mg. of audārika might suggest *material, corporeal*, i. e. *physically actualized*, but the parallels are against this; cf. Mv I.41.3 aprameyasya udārasya ca mahato avabhāsasya ..., and similarly in parallels (collected s.v. lokāntarikā); (2) *gross, unrefined* (= **audārika**): Gv 534.20 audārādhimuktikānām viśuddhaye; this cannot = udāra- (tho this is compounded elsewhere with **adhimuktika**, q.v.) since that is a complimentary term, and this is not (cf. the parallel 534.23 saṃkṣiptānām sattvānām viśuddhaye, and similarly 534.26).

ohāram gatā; 37.3 tato ohārāto (mss. °rito) nirgāmya; 40.1. ohāram prasthito.

ohita-bhāra, adj. (= Pali id.; but see **apahrta-bhāra**, which is prob. the true orig. of the Pali; Mv simply keeps the MIndic form), *who has laid aside his burdens*: Mv III.262.13, 14 (of Buddha); -tā, *state of* (such a one), Mv II.260.17 °tām anuprāpnuvanti (Bodhisattvas).

audārika, adj. (see also 'ka-tā; from Skt. udāra plus ika; udāra, audāra, qq.v., also occur rarely, but **audarika**, q.v., is a false reading for this; = Pali oḷārika), *gross*; Mvy 2691 in a list of 'synonyms for prhat', defined in Tib. by a number of terms including rags pa (text la! corr. in Tib. Index), *gross, corporeal, substantial*; che ba, *great*; sbom pa, *stout, gross, coarse*; also che loñ, loñ, and rañ po, the precise lit. mgs. of which are not clear to me; in Mvy the word is nt. and is preceded by udārah, viśālam, vipulam, and followed by prthuh. Practically all BHS occurrences may be subsumed under the mg. (1) *gross*, as opposed to sūkṣma, *fine, subtle* (so in Pali contrasted with sukhuma), -sūkṣmaudārika- Dbh 15.14; audārikam vā sūkṣmam vā Av II.169.10 (rūpaṃ); Mv III.336.15 (id.) and 18 (vijñānam); so of the body, *gross, substantial, material*, LV 122.10 devatā sā audārikam ātmabhāvam abhisamdarśya; 219.19 (vs) Puṣyaś ca nakṣatra ... 'kaṃ nirmiṇī ātmabhāvam, *P. created by magic a corporeal body*; Gv 218.20 mahādevo ... audārikenātmabhāvena sattvānām dharmam deśayati; Dbh 23.11 audārikakāya-viḥeṭhanayā, *by injuring the actual, physical body* (of creatures); Bbh 61.7 kāyena vā audārikeṇa cāturmahābhūtikena; Av II.191.4 ayam ... kāyo rūpi audārikas cāturmahābhūtika(h); Mv II.277.18 (Māra says:) mātāpitṛsambhavo śrama-nagautamasya kāyo audāriko (so mss.) ... mama punar manomayo kāyo; SP 277.7 (a Bodhisattva in speaking to women) nāntaśo dantāvalīm apy upadarśayati, kaṃ punar vāda audārikamukhavikāram, ... *not to speak of* (showing) *any* (emotional) *alteration* (due to internal feelings) *in his corporeal* (gross, external) *face*; of other things, esp. *food*, āhāra (also in Pali, where oḷārika āhāra, *material or substantial food or sustenance*, is contrasted with immaterial kinds of sustenance, see Childers): Sukh 41.(2-3) ff. (na ... sukhāvatyām) ... sattvā audārika-yūṣa-phāṇikārāhāram (so ed. em.; mss. corrupt but beginning audāri-) āharanti, api tu ... yathārūpam evāhāram ākāṅkṣanti, tathārūpam āhrtaṃ eva saṃjānanti, prīṇitakāyās ca bhavanti; in this sense audārika āhāra is always to be understood (not *abundant food*), LV 264.2, 6 etc.; 271.1 (others, see s.v. **audarika**); *material, corporeal* (forms of worship), Dbh 72.7 (a Bodhisattva in the 8th bhūmi) audārikam buddha-darśanapūjopasthānam notṣṛjati; others, misc., Bbh. 9.24 bodhisattvasyaudārikāṇy ... gotraliṅgāni; (2) in a few cases possibly *great, large*: Divy 104.24 audārikās cāsyāśvāsaprasāvāsā gurugurukāḥ pravartante yathā meghasaya garjato śābdah, *enormous breathings*; but since a rākṣasa is being described, perhaps *gross, coarse* would better correspond to the mg., cf. in Pali Vlsn. I.274.26 assāpassasā pi oḷārikā honti, balavataṛā hucvā pavattanti etc. (Pe Maung Tin transl. II.315 *the breathings too are gross* etc.); as to Divy 201.22 audārike avabhāsanimitte, see **audāra**.

audārika-tā, abstr. to prec., *coarseness* (Tib. rags pa): Mvy 1651 sthūlabhittikatā audārikatā.

Audumbarā, n. of a gandharva maid: Kv 4.24.

auddhatya, nt. (in Skt. only *haughtiness* = Pali uddhacca), *frivolity*, in the double sense of *amusement*,

idle sport, and mental indolence, lack of seriousness of mind ('the property antithetical to attention'), Aung and Rhys Davids, *Compendium of Philos.* 18; *frivolité*, AbhidhK. LaV-P. vii.20): Mvy 1979 = Tib. *rgod pa*, *laughter* (acc. to Jā. and Das also *languor, indolence*, which the Dict. of the Fr. Cath. Miss. questions); here it stands between *asam-prajanyam* and *kaukrtyam*, *styānam*; Bbh 169.5 (see s.v. *drava*; here seems clearly related to *amusement*); see *drava* also for MSV iii.16.2 where read *audhatyam* for *audatyam* (Tib. *mg zur gyls lta bar byed*, *making glances with the corners of the eyes*); Jm 184.6 (said of women) *tyakta-vibhrama-vilāsaudhatyā(h)*; as one of the 6 *āvaraṇa* (q.v.) to *samādhi*, Dharmas 118; usually assoc. with such qualities as *styāna*, *middha*, and esp. *kaukrtya*, qq.v., in formulaic lists which hardly give much help, Bbh 173.1; 223.13; 243.21; Sādh 365.12; Dharmas 30; *audhatya-kaukrtya*, together, constitute one of the 5 *nīvaraṇa*, q.v.

audbilya, **audvilya**, nt. (also **udbilya**, **udvilya**, q.v.); these sometimes occur as vv.ll. for *aud** = Pali *ubbilla*; acc. to Geiger 15.1 to *ud* plus *vell*; other theories, see PTSD), *joy, pleasurable excitement*: *ḥilya-prāpta*, often with *adbhuta-p**, SP 6.5; 60.3; 100.3; Mmk 105.24; **ya-jāta* SP 61.6; **ya-kārī* (n. sg. **kārin*) Mvy 2939; *atīvaudbilyam utpannam* Divy 82.30; *cittasya prāmodyam kāyasyaudbilyam* (n. sg.) Śiks 183.6; *cittaudvilyapṛitī-karaṇyodārayā prabhayā* (cf. under *udbilya*) Gv 203.18; *cittaudvilyakaraṇī* (prabhā) Sukh 30.2.

aupakramika, adj. (also *upa**, q.v.; = Pali *opakkamika*, not well defined in PTSD; cf. AN ii.87.31 *opakkamāni*, defined AN comm. iii.114.23 *vadhabandhādī-upakkamena nibbattāni*), *caused by violence*: Bbh 63.5 *dhātu-vaśamīkāms* (see *vaśamīka*) ca *aupakramikān amanuṣyābhīrṣṭāms copasargam vyupaśamayati*; 246.23 *pañcavidham duḥkham*: (the first of the five is) *aupakramikam*; so also in 293.10 *aupakramika-duḥkha* is one of the same five kinds of *duḥkha*; 247.12-13 *svayamṛtaupakramikam duḥkham*, *pain caused by self-inflicted violence*.

Aupagama (text *Opā**), n. of a *Bodhisattva*: Gv 442.16.

upacayaika, or (Mvy) **aupacāyika**, adj. (Skt. *upacaya* plus *ika*), *based on accumulation*: Bbh 247.17 **cayikam duḥkham* (not explained); cf. AbhidhK. LaV-P. i.69 *d'accumulation*, ii.290 *d'accroissement* (venant de la nourriture, etc.); Mvy 7089 **cāyikaḥ* = Tib. *rgyas pa las hbyuñ ba*, *originating from increase* (application not clear).

upadhika (1) adj. (once also *upadhika*, q.v.; Pali *opadhika*, acc. to PTSD always with *puñña* = *puṇya*); in Pali *opā** = *relating to the substratum or basis of rebirth*, i. e. *leading to rebirth*, so e. g. Vv. comm. 154.23 ff.; in BHS the word acquires a new meaning based on *upadhi* (2), q.v., *material, consisting of or relating to material things*; chiefly as ep. of *puṇyakriyāvastu*, q.v., as also *upadhika*, q.v.: Mvy 1703 **kam puṇyakriyāvastu*; Śiks 138.7 **kānām *vastūnām*; similarly MadhK 487.1 (vs) *puṇyam aupadhikam*; MSV ii.86.5; (2) subst., *what relates to material things*: with forms of *sthā* - see Lévi, *Sūtrāli*. xvii.3, note, **dhika-sthiti*, *refus ... d'accepter un don matériel*), *bhagavān *dhike 'sthāt abhinirhṛtapīṇapātāḥ* (Divy *sthitaḥ*, om. *abhi**), *the Lord remained* (without partaking of) *the material gift* (a meal which his monks received) MSV ii.128.3; 180.5 (Tib. *bsgrubs pa na bzhugs nas*, *remained when [the meal] was supplied*) Divy 542.17; both texts (Divy in 18, after another sentence) continue, *pañcabhiḥ kāraṇair buddhā bhagavantāḥ aupadhike tiṣṭhanti* (MSV adds *abhinirhṛta-pīṇapātāḥ*, Divy varies, see *abhinirharati* 1); the five reasons (special things which need attention) are listed in MSV ii.128.5 ff.

aupanayika, adj. (= Pali *opā**; ep. of Buddha's *dhamma*; from Skt. *upanaya* plus *-ika*; cf. next), *con-*

ducive (to the desired religious end), ep. of *dharma-vinaya*: Mv iii.200.10 (see s.v. *ehipaśyika*).

aupanāyika, adj., = prec. (in same formula): Mvy 1295. (So also Mironov.)

? **aupapatti-**, in Gv 243.14 *nānaupapatti-nirmāṇa-kāyameghān nīścaritvā* (read before this *-samāpannān*, as proved by 243.25; also in 244.9 read *sarvasattvasamāpannān nānāvārṇa-*); the parallel 244.10, see s.v. *-upa-pattika*, indicates that either *nānopapatti(-ka?)* or *nānaupapattika(nir*)* should be read; *various clouds of magic bodies spontaneously produced*; or perhaps ... of various origins (*nānopapatti*).

aupapattyaṁśika (= *upa**; see s.v. *-aṁśika*), *relating to* (the part of) *birth*, opp. to *māraṇāntika*, Śiks 226.7 ff. (cited from Sāl 87.10 ff.); 253.3, 5.

aupapattyaṅgika, app. equivalent to preceding, *participating in birth*, of *citta*, Lañk 277.6. See s.v. *-aṁśika*.

aupapāduka (**dika?*), or **upapāduka**, adj. (the two forms identical in mg. and both included below; list of occurrences of *upapāduka* s.v.; *upapādika* only SP 408.12, where 2 mss. **duka*; corresp. to Pali *opapātika*, Jain Skt. *aupa**, AMg. *uvavāia*, **ya*; der. from *upapāda*, q.v.; with Leumann, *Aup.S.I*; Weber I.St. 16.377, I believe BHS shows the etymologically historical form, from *upa-pad*, contrary to Childers, s.v., and Lévi JA.1912 Pt. 2 p. 503; the counter-argument that *upa-pad* means to be born in the usual [rather, in any] way is inconclusive, since the passages cited below show that in BHS these words are definitely associated with *upa-pad*, see esp. SP 260.11-12; 408.12; Divy 300.17), *born by spontaneous generation*: often the fourth of 4 kinds of beings classified as to manner of birth, *añḍajā(h vā) jārāyujā(h vā) saṁsvedajā(h vā) aupapādukā(h vā)*, SP 346.8; Mv 1.211.16 = ii.15.15-16; ii.163.21; Sādh 26.7; or **upapādukā(h vā) Mvy* (2279-) 2282; Mv 1.212.7 (v.l. *aupa**); Dharmas 90 (n. sg. forms); also in cpd. *-añḍaja-jārāyuja-saṁsvedajaupapāduka* - Bbh 15.8; *jārāyujāñḍajasamsvedaja-upapāduka-sattva* - Mmk 16.14; with omission of one member, *añḍaja, saṁsvedaja, upapāduka*, Gv 264.24; *jārāyuja-saṁsvedajaupapādukānām* Divy 627.17; sometimes with addition of other terms, as *rūpiṇo vārūpiṇo vā saṁjñīno vāsaṁjñīno vā* etc. SP 346.8; Sādh 26.7, and similar additions in some other of the above; other occurrences: Divy 300.17 *upapādukāḥ sattvā ghaṭīyantraprayogena cyavamānā upapadyamānās ca* (*falling and being reborn in the manner of a bucket-machine*, sc. for raising water from a well) *kartayvāḥ* (as part of the *pañcagaṇḍakam*, q.v., *cakram*); usually, as here, of human beings, esp. Buddhas, Bodhisattvas, and cakravartins; they often appear sitting on lotuses, which may themselves be *spontaneously generated*, as in SP 260.11-12 *yasmimś ca buddhakṣetra upapatsyate tasminn aupapāduke saptaratnamaye padma upapatsyate*; SP 455.4 (vs; in 3 'there is no sexual intercourse') *upapāduka te jīnorasāḥ padmagarbheṣu niṣaṇṇa nirmalāḥ*; Śiks 175.8 te (*bodhisattvāḥ*) *tatra nānāraṅgeṣu padmeṣu upapādukāḥ prādurbhavanti*; contrasted with birth in the womb, Sukh 65.16 (*anye garbhāvāsaṁ*) *prativasanti*, *anye* (sc. *bodhisattvāḥ*) *punar aupapādukāḥ padmeṣu paryāṅkalḥ prādurbhavanti* (also 66.6), *some dwell in the dwelling of the womb* (Müller SBE 49, 2, p. 62 *calyx*); others, *spontaneously generated, appear sitting cross-legged on lotuses*; similarly Mv 1.145.4 (*na khalu ...*) *bodhisattvā māpīṭhīnīrṣṭā bhavanti*, *atha khalu svagūṇanīrṣṭyā* (so with mss., *by the creative power of their own virtues*) *upapādukā* (v.l. *aup**) *bhavanti*; in Mv 1.153.6 ff. it is explained that Bodhisattvas, after rebirth in the Tuṣita heaven, do not engage in sex relations, and hence Siddhārtha was not Rāhula's father; Rāhula nevertheless entered (in some way not explained) the womb of Yaśodharā; but R. was not *upapāduka* as cakravartins are, 153.16-154.3 (*rājānās cakravartināḥ*) *aupapādukā babhūvu ... cakravartināṇ*

aupapādukā āsan, na tathā Rāhu.abhadra iti; that cakravartins are aupā° (upa°) is also shown by Gv 254.12 (vs. of a cakravartin, having the 32 lakṣaṇa) upapāduko padumagarbhe; 268.26 cakravartī caturvipeśvaraḥ aupapādukaḥ padmagarbhe ...; elsewhere however it is clear that one born from the womb may nevertheless be aup°, Gv 339.4 yayā (sc. Māyayā) sa upapādukaḥ kumāra (sc. the bodhisattva Śākyamuni) utsaṅge pratigrhītaḥ; SP 408.12 (of a bodhisattva; rājño Vimaladattasya) grha upapanna aupapādika (2 mss. °duka) utsaṅge paryāṅkeṇa prādurbhūto 'bhūt; other statements about aup° (up°) are that anything they wish is instantly fulfilled, Av ii.95.11 (see s.v. **upapāduka**) yenopapādukaḥ samvṛttaḥ sa(ha)cittotpādāc cāsyā yac cintayati yat prārthayate tat sarvaṃ sampradhyatīti; they have the 32 lakṣaṇa, and otherwise marvelous bodies, SP 205.14 (vs) upapādukaḥ sarvi (sc. sattvāḥ) suvarṇavarṇā dvātrimsatīlakṣaṇarūpadhārīṇaḥ; SP 202.5 te sattvā aupapādukā bhaviṣyanti ... manomayair ātmabhāvalī svayamprabhā(h) ...; such birth results from high moral attainments in the past, Divy 533.25 (striyo yāḥ pañcānām avarabhāgyānām) samyojanānām (q.v.) prahāṇād upapādukaḥ; this word is suggested by the letter au in the young Bodhisattva's spelling lesson, LV 127.10 aukāre aupapāduka-śabdāḥ.

aupabhogika, adj. (Skt. upabhoga plus -ika), connected with or due to enjoyments: Kv 80.5 kleśā aupabhogikāḥ.

aupamya, nt., a high number: Gv 134.5, cf. **upamya**. **aupalambhika** (also recorded opa°, q.v.), characterized by the heresy of upalambha (q.v.), = upalambha-drṣṭika: °kānām bodhisattvānām (an inferior type) Śikṣ 315.8; AsP 158.14.

[**aupavana**, in LV 9.8 (prose) caturīryāpatha-vinayan-aupavana-suvardhitataror; read -vinayanopavana- with Calc., i.e. vinayana-upavana-; Tib. seems to have

read -tanor for -taror; it also had a longer text, suggesting haplographic corruption in the BHS; a photostat in my possession reads, spyod lam bzhi (catur-īryāpatha) daṅ ḥdul ba (vinaya, or °yana) ri (mountain) nags tshal (forest) daṅ nags ḥdab na (in forest) skyes paḥi (made) lus (body) daṅ ldan pa (having).]

aupaśamika, adj. (= Pali opasamika; in Skt. only as technical term of Jainas; from Skt. upasama plus -ika; cf. an-aupa°, and upa°), tending to tranquillity; usually, as in Pali, ep. of dharma: Mv ii.33.3 dharmaṃ ... aupasamikaṃ (so mss. and ed.); 41.9 dharmaṃ tu opasamikaṃ (v.l. aupas°); Av ii.107.7 dharmaś ca ... aupasamikaḥ; Bbh 24.13 (hitānvayaḥ svaparārtho bodhisattvasya) ... aupasamikaś ca.

? **aurabhṛaka**, m., see next.

aurabhṛika, m. (= Pali crabbhika; not in this mg. in Skt.; from urabhra plus -ika), *multon-butcher* (sometimes perhaps *butcher* in general): Mvy 3758 = Tib. (b)śan pa, *butcher*: SP 280.2; 480.9; Lañk 246.7; 253.5 (here text. °bhṛaka but v.l. °bhṛika, which prob. read); Divy 10.2; 15.22; Bbh 302.9; Kv 42.9 (text noratṛi°, read naurabhṛi° = na-aur°); 94.22.

aurṇaka, adj. (= Skt. Gr. id.; Skt. aurṇa), *woolen*: °ka-vāsaḥ! Mvy 9159.

auśīṛika, m., or °kā, f. (cf. Skt. uśīra; Sheth cites Pkt. ośīra° once), pl. °kāḥ, Mvy 9414 = Tib. inyu gu, or zha lu, both (the latter acc. to Dict. Fr. Cath. Miss.; acc. to Jā. cup, bowl) shoots or reeds; Chin. green shoots. **Auśāḥi(n)**, or °dhi(n), n. of a Tathāgata: Mv iii.236.10, 11. Senāṭ reads °dhiṃ, acc., and °dhi, nom.; but v.l. °dham (read °dhiṃ) and °dhi resp., which are surety to be read.

auśarya (nt.; Skt. ūśara plus -ya; unrecorded), *salty ground*: Mmk 113.11 auśarye sikatāstīrṇe tathaiva 'ca.

K

kāmsa-kūṭa, see **kāmsa**.

kāmsa-doha, adj. Bhvr. (= Skt. kāmśya-doha, also °syopadoha and °syopadohana; kāmsa, brass, MIndic for kāmśya, recorded in Skt. only Lex. and once in Lāṭy., pw; the pre-classical Skt. kāmsa means *metal dish*; cf. Pali kāmśupadhāra DN ii.192.1, °raṇa AN iv.393.26, kāmśupadhāraṇa Jāt. vi.503.17, inaccurately reported PTSD, all same mg.), provided with brass milk-pails, ep. of cows (like the Skt. and Pali equivalents): Gv 164.15 gosahasrāṇi ... kamsadohāni. See also next two.

kāmsa-pātrī (see prec.), *brass bowl*: Mv ii.282.11; 412.8 (parallels to LV 318.22 kāmsa-pātrī, see **kāmsa**). There are no doubt yet other cpds. of kāmsa.

kāmsopadohini, f. adj. Bhvr. (perhaps read °dohani?), = prec. but/one: Mv iii.458.11, read with one ms. ṣaṣṭim dhenusahasrāṇi sarve kāmśopadohini (or °hani? f. pl. of either °hin = °ha, or °hana, see under prec. but one); Senāṭ em. wrongly.

Kakucchanda, **Kakutsanda**, °sunda, see s.v. **Kra-kucchanda**.

Kakuda Kātyāyana (= Pali Kakuda, Kakudha, or Pakudha, Kaccāyana or Kātiyāna; DPPN s.v. Pakudha), n. of one of the six famous heretical teachers of Buddha's day (see s.v. **Pūraṇa Kātyāyana**), named with the others: Mvy 3549; Mv i.253.13; 256.20; iii.383.16 (v.l. Kakuṭa); Divy 143.12; Av i.231.4.

Kakubha, n. of a deity (devaputra; living in a kakubha tree): Mv iii.313.10 ff.

kakkhata, adj. (also **khakkhata**, q.v.; both Skt. Lex., *hard*; = Pali kakkhaḷa, *hard, harsh, rough, cruel*),

cruel, if reading of LaVallée-Foussin, JRAS 1911.1074, krūrāḥ kakkhaṭās (sattvāḥ), be adopted for SP 267.4 śaṭhakāḥ (sattvās). See next.

kakkhata-tva, nt. (see prec. and **khakkhata**), *hardness*: Mvy 1842 v.l. for khak°; Śikṣ 245.2 (associated with pṛthivīdhātu; Bct. 327.12 em. khakka° in parallel); Mv i.339.16 (?) teṣām kāye gurutvaṃ ca kharatvaṃ ca kakkhaṭatvaṃ (em.; mss. kakkhaṭa°, q.v., or katk°) ca upanipate.

kakkhati (Skt. Lex., Trik., *chalk*, prob. *chalk*: Mvy 5940 (Tib. transliterates Skt.; follows sudhā, *plaster, mortar*).

kakhorda: Gv 214.6, m.c. for **kākhorda**, q.v.

kāṅkaṇikā = Skt. kiṅkiṇīkā, *bell*: MPS 34.72, 79, 85.

kāṅkara (once °la, once **kiṅkara**), m. or nt., a high number, acc. to LV 100 niyuta, but sometimes 100 **bimbāra**, q.v.: m. (°raḥ) Mvy 7830 (cited from Gv); 8004; nt. (°ram) Mvy 7704; 7957 (cited from LV); Tib. in all gams; LV 147.21; Gv 133.1 (kiṅkaram); Sukh 30.15 kaṅkarāṇi; gender undetermined SP 409.6; LV 151.3 Gv 105.19 (kaṅkala); 206.17.

Kāṅkali (cf. Skt. Kaṅkalī, n. of a yakṣa; °linī, a form of Durgā), n. of a yoginī: Sādh 584.12; 589.15.

kaca, m., Mvy 5870, acc. to Tib. srin bal = *cotton* or *raw silk* (Chin: app. *cotton thread*); occurs in a list of textile materials.

Kacaṅgalā (= Pali Kajaṅgalā, °la), (1) n. of a town: Jm 113.22 °lāyām, loc.; Av ii.41.5 f., id.; (2) n. of an old woman who lived in this town, who had been the mother of the Bodhisattva in former births and whom

the Buddha initiated as a nun: Av ii.41.6 ff. (this is an embroidered form of the Pali story of the nun Kajaṅgalā, AN v.54 ff.); MSV 1.20.4 ff.

kaccati (nt.? cited in this form, without ending; Mironov v.l. kacchatī), *corslet* acc. to Tib., synonym of **kavacikā** (q.v.) which follows it in text: Mvy 6077.

kaccha (Skt. kakṣa, kakṣā, MIndic and Skt. Lex. kaccha, kacchā, at least in mgs. 1, 2), (1) *arm-pit*: Mv ii.124.3 kacchehi svedā muktā; (2) *hem* of (lower) garment: Mv iii.13.3 kaccham bandhitvā (Pali id.), *girding himself* (for action, by tying the undergarment at the waist); (3) in nikkaṭa-kacchā Mv ii.87.17 (see **nikkaṭa**), possibly *edge* (of a needle)? One expects the mg. *point*, but I find no evidence for it. The allegation that Pali kaccha means *arrow* (PTSD) seems unfounded.

Kacchapā, n. of a river: Māy 253.3. In list of rivers, placed between Narmadā and Payoṣṇī.

kacchātīkā (Skt. Lex. id.; cf. Pkt. [called Deśī; Rambhāmañjarī] kacchātī, id.; deriv. of Skt. kakṣa *girdle*; end of lower garment tucked in at the waist), in Mvy 5851 = Tib. ske rags, ska rags, defined as *girdle*, prob. also end of lower garment tucked in at the waist. Next item is baddha-kakṣyāḥ 5852.

kacchāhāra (m. or nt.; cited in stem form, also in Mironov; v.l. in both edd. kacāhara), acc. to Tib. an *ornamental girdle*: Mvy 5854 = Tib. ska rags phu (Das pho) gu can (acc. to Das = Skt. kakṣa-hāra).

kacchula, adj. (cf. Skt. Lex. kacchura; AMg. kacchulla, printed kacchūlla in Ratnach.), *afflicted with itching* (kacchū), with a skin-disease: Mv ii.150.9; 152.3; 153.19; 156.12.

? **kajāva**, m. or nt., a high number: Gv 106.15 (°vasya, gen.); seems to correspond to **kaṣaca** or **kaṣaya**, q.v.; cf. also **kalāpa**.

kañcu, perhaps to be read for **kañcu**, q.v.

kañcuka, m., or °kā, f. (doubtless = Skt. kañcuka, also fem. °kī, *bodice*; *coat of armor*; *covering*, *sheath*; *skin of a snake*), *covering*, *downy coat* (of flowers): Mv i.236.9-10 = 241.3-4 (vs; but defective in meter) tāni ca kara-pramuktā surabhīṇi pañcavarṇo (? °rpe? sc. flowers, strewn over Dipamkara), samsthīti puspakañcuko bhagavato lokanāthasya; Av ii.68.6 (dārako jāto...) divyasumanahkañcukayā (so read for 'kañcikayā) prāvṛtaḥ; 70.3 divyayā ca sumanasām (mss. °syām) kañcukayā prāvṛto; for kañcukā Speyer cites Tib. ral chuñ, *fine hair*; Feer, *couvert d'un duvet de sumanā* (jasmine) *divin*.

kañcukiya, m. (defined in Skt. as *attendant in the harem*; see s.v. **kañcukiya**), *eunuch* (?): Mv ii.432.17 varṣavarā kañcukiya ca rājño nivedayanti; 433.3 varṣavarā kañcukiya āha.

kaṭa, m. (also, in mg. 2, **kaṭā**?), (1) (in specialized application of Skt. kaṭa, *matting*, possibly paralleled in Skt. itself), *matting-screen* or *partition* (cf. late Skt. kaṭa = bhitti, Schmidt, Nachträge, s.v.): SP 72.6 (niveśanam...) samśīrṇa-kuḍya-kaṭa-lepanam, the (ruined) house had its walls, matting-screens (or partitions), and plaster destroyed; 83.1 (vs) viśīrṇa kuḍyam kaṭa lepanam ca (of the same house); Lañk 169.(10-11) (list of things which, by intervening, frustrate knowledge of an object) kuḍya-kaṭa-vapra-prākāra- (etc.)-vyavahita- (Suzuki wrongly renders kaṭa *mountain*); (2) (= Skt. kaṭaka), some ornament, prob. *bracelet*: Divy 317.13 harṣa-kaṭa-keyūrāhārār-dhahārādīn (all ornaments); 540.26 hastāt kaṭān (so text em., mss. kaṭām, implying acc. sg. of a fem. kaṭā) avatārya.

kaṭaka (nt.? cf. -kaṭaka, for which Mvy Index suggests reading kaṭaka), a kind of fetter or bond, presumably in form of a *ring*: Gv 353.12 (sattvān nānā-haṇḍi)-niṣaḍa-kaṭaka-kuṇḍāla- (q.v.)-śrīkhalā-khalina-bandhana-baddhān.

Kaṭaṇkaṭa, n. of a yaksa: Māy 68.

kaṭaccha, and **kaṭacchaka** (m. or nt.), = **kaṭacchu(ka)**, q.v.: °ccha, Divy 165.18; °cchaka, Mmk 322.25.

kaṭacchu, m. or f., °chuka (once nt.) and °chukā (?), also °cha and °chaka (app. = Pali kaṭacchu, *spoon*, *ladle*; cf. Deśīn. 2.7 kaḍacchū, comm. ayodarvi), in most occurrences could be either *spoon* or *bowl*; it seems that Tib. and Chin. sources support mg. *bowl*, *vessel*; so Mvy 9013 kaṭacchuh, Tib. nal ze, which I do not find in Dictt., but nal may be connected with na ll, *bowl*, *basin* (of iron or china, Jā.), while Chin. gives (1) *pillow* (often made of porcelain), or (2) *bowl*, *basin*; on Suv 86.3 and Mmk 65.2 Tib. is cited as snod, *vessel* (Mmk ap. Lalou, Iconographic, p. 84, line 11, who nevertheless translates *cuiller*, pp. 37, 44); in favor of mg. *spoon* may be cited (besides the Pali and Deśī words) Megh 310.10 sapta-dhūpa-kaṭacchukām utkṣīpēd ākāśe (hardly *bowlful* if text is right acc. sg. f., but perhaps this represents °kān, acc. pl. m.); most commonly in cpds. preceded by dhūpa-, *incense-spoon* (? *-bowl*), generally as held in the hand by a painted image, dhūpa-kaṭacchuka-vyagra-hasta Mmk 65.2; 69.12, etc.; 322.25 (here °kaṭacchaka); eka-dhūpa-kaṭacchu-hasta-parigṛhītān Suv 86.3; dhūpa-kaṭacchukam ādāya Divy 398.28-29; (dakṣiṇahaste) dhūpa-kaṭacchukam (n. sg. nt.!) kartavyam Kv 74.20; dhūpa-ke dhūpaś copasthāpayitavyaḥ MSV iii.97.16; in Divy 165.18 acc. to Index *vessel*, but this seems less than certain, (Pūraṇam, q.v., dharmasāṭapratichannam) kaṭaccha-vrata-bhojanam (might mean *eating according to a vow of spoonfuls*, i. e. of limiting his food to a definite number of them, rather than *eating by a vow of the begging-bowl*). In Divy 475.21 kāṇḍa-kaṭacchu-pūra-kūrca-bhaṣajya-sthavikāś is obscure to me at more than one point; the cpd. evidently lists articles pertaining to children, and either *spoon* or *bowl* is conceivable.

kaṭasī (= Pali id., °sīm vaḍḍhetī), *cemetery*, *place where unburied corpses are left*: Mvy 7105 = Tib. dur khrod (id.); 7419 °sī vardhitā; SP 48.4 (vs) kaṭasī ca vardhenti punaḥ-punas te (i. e. they die again and again; Pali also uses the word only with forms of this verb).

kaṭā, see **kaṭa**.

kaṭāhaka, m. or nt. (= AMg. kaḍāhaya; Skt. kaṭāha), *pot*, *caldron*: kaṭāhakā upasthāpitā(h), nom. pl., Divy 404.28; °kam, nt., in śleṣma-k° Mvy 9019, and kṣeṭa-k° 9440, *spittoon* (both = Tib. mchil maḥi snod, *vessel for spittle*); śīrṣa-k° (= Pali sīsa-kaṭāha), lit. *head-caldron*, i. e. *skull*, LV 306.17. 18, °kān (acc. pl.); śroṇi-k°, see s.v. **śroṇi-kaṭāha(ka)**.

kaṭi, nt. (?), perh. *straw*, = **kuṭi** (q.v.), for which it is prob. a false reading: Divy 511.19.

[**kaṭikṛta**, see **samkaṭi**.]

kaṭikā, *chip*, *piece of wood* (as record): MSV 1.4.9 ff. (= Tib. thur ma, = śālākā, Dutt).

kaṭuka (so Index, for text **kuṭaka**), m. or nt., *pool*, *pond*: Śikṣ 249.14 udapānam vā kaṭukam vā kūpaṃ vā puṣkarīṇiṃ vā khānayet; Tib. renders ka° and puṣkar° both by rdzin, *pond*.

kaṭuka-taila, nt., acc. to Tib. = yuñs (d)mar, *oil of mustard*: Mvy 5786; 9346. (Cf. Skt. kaṭuka, *pungent*, and n. of various plants.)

kaṭuṅka, var. for **khaṭ**, q.v.

kaṭkāra, m. (so also Mironov; vv.ll. in the two edd. kadgara, kaṭkara, kankara), some kind of bird: Mvy 4894, acc. to Tib. (one rendering) and Chin. = the prec. item, krakara, 4893, which in Skt. means a kind of *part-ridge*; cf. also Pali kakkara, said to mean *jungle-cock*; Tib. also bya bañ, which acc. to Jā. means *night-hawk*, *goat-sucker*; or *bat*.

kaṭṭati (corresponds to Pali kaḍḍhati, Skt. kṛṣ-; sometimes associated with forms of kṛṣ in BHS, see below; occurs also with cpds., ā-, ut-, o- (ava-), niṣ-, sam-; Senart reads always kaḍḍh-, but his mss. invariably kaṭṭ-

(except once or twice kaṭṭh-, doubtless a graphic variant); ākaṭṭati occurs also once in Megh; -kaḍḍh-, on the other hand, is recorded in SP, see s.v. ākaḍḍhana, vikaḍḍhate), draws, pulls; takes away, removes: Mv 1.217.7 (deviye nāvāyānena) kaṭṭiyanti while the queen was being drawn along by a boat; II.75.3 dvārota sapta padām (acc. pl.) kaṭṭito, c. line 5 sapta padāni apakarṣitvā; line 11 sapta padāni kaṭṭito; 241.18 tataḥ pamjarehi (abl.) kaṭṭiyanti (birds); 429.15 (rājagrāho) kaṭṭiyamāni (see s.v. ākaṭṭati). Note that all these forms are passive.

? kaṭṭāmkriyati (contains a form derived from kaṭṭ-ati, q.v., compounded with kriyati = 'te; possibly read kaṭṭikriyati with Senart's text), is dragged, hauled away: Mv II.429.12, see ākaṭṭati.

kaṭhala, kaṭhalya, kaṭhalla, kaḍhalya, m. (in Pali only kaṭhala; not in Skt. or Pkt.), gravel, regularly assoc. with śarkara, sand or pebbles; kaṭhalla noted only Divy 45.10 and Av 1.64.3 (v.l. 'lla); kaḍhalya only LV 39.22 (with all mss.), also v.l. LV 276.21; kaṭhanna erroneously printed for kaṭhalla Mmk 37.5; 525.20; kaṭhalya SP 144.9; Divy 155.24; LV 301.10; Mv III.69.11; Av I.139.12; Karmav 79.4; kaṭhalla in the rest below; masc. wherever used as noun with generically distinctive forms, Mvy 5304 'llaḥ = Tib. gyo mo, gravel; Mv I.308.2 aśuci-pāṣāṇa-śarkara-kaṭhalla bhūmim praviśanti; Mmk 525.20 kaṭhalah (text 'ṇaḥ) śarkarāṅgāraḥ; other substantival occurrences, Lañk 268.3 tṛṇa-kāṣṭha-kaṭhallesu yathā māyā virājate (Suzuki transl. bricks, which is another mg. of Tib. gyo mo but surely inappropriate here); Mv I.15.10 macchā kaṭhalla-gatā (mss. kabhalla) yathā, like fish on gravel; Karmav 79.4 (prthivyaṁ) śarkara-kaṭhalyādini ... prādurbhavanti; usually in adj. cpds., especially apagata-pāṣāṇa-śarkara- (or 'sark') -kaṭh° Mv III.79.18; 141.16; 255.9; Divy 45.10; 155.23-24; 441.12-13; 460.16; Av 1.64.3; 76.2; 97.3-4; 107.10; 139.11-12; 144.11; SP 144.9; apagata-śarkara- ('sark') -kaṭh° Mv III.69.11; 266.9; LV 276.21; apagata-pāṣāṇa-kaṭh° (printed kaṭhanna)-bhas-māṅgāra- (etc.) Mmk 37.5; utsanna-śarkarakaṭh° Gv 328.25; ākṛṇa-śarkara- ('sark') -kaṭh° LV 301.10; Gv 166.18-19; -śarkara-kaṭhalla-kṛṇāyām (... dharanyām) Gv 226.6.

kaṭhina, nt., (1) (= Pali id.), the rough cloth from which monks' robes were made: Mvy 8687; 9035; 9104; 9406 (= Tib. sra brkyaṅ); Prāt 490.10 uddhrte (see ud-dharati) kaṭhine; cpds., kaṭhina-clvara (= Pali id.), a robe made of k. cloth, Av II.13.6; 18.1; kaṭhināstarāṇa, nt., Mvy 8685; 'stāra, m. (so Mironov) or 'stāraṇa, nt. (not in Mironov), Mvy 9407; 'stāra, MSV II.152.9; all = Pali kaṭhinattharaṇa or 'tthāra, the ceremony of 'spreading out' or dedicating the kaṭhina; kaṭhināstāraka, m., (the monk) who superintends this ceremony, Mvy 8686 (with Index); MSV II.154.10 ff.; on the ceremony cf. SBE 17.148 ff. with notes; MSV II.151 ff. (long description); (2) hut (of a caṇḍāla): Av II.114.9 anyataracaṇḍāla-kaṭhinam piṇḍāya praviśatā; 114.13; 115.3 piṇḍapātām ādāya caṇḍāla-kaṭhinān nirgataḥ.

kaḍāṅgara, (1) nt. (= Skt. Lex. and late lit., Schmidt, Nachtr., defined as straw; AMg. id., a kind of grass, Ratnach.; Pali kalingāra, kaḷi°, defined in comms. as stick of wood), stick of wood (? the mg. straw would also be appropriate; something thrown away as worthless): Ud 1.35 (kāyo 'yaṁ prthivim aśhiṣeṣyati) ... nirastam vā kaḍāṅgaram (same vs in Pali, Dhk. 41, kalingāram); (2) (= Pali Kālinga, Kal°) n. of an upāsaka in Nāḍikā: MPS 9.13.

kaḍatra (nt.; Skt. Lex., = kalatra, in its BHS sense, see s.v.), family: Bbh 18.12 sarvasattvāms ca kaḍatra-bhāvena parigṛhṇāti, he cherishes (or adopts) ... as his own family; 'tra-bhāvena parigṛhṇatāḥ 192.1; (mātā-pitr°)-putra-dārādī-kaḍatra- 310.15; sarva-grha-kaḍatra-bhogān (house and family enjoyments) utsrjya ... pravrajya 331.23; kaḍatra-parṣatparigrahaṁ 349.4.

Kaḍambā (or 'bakā? see ed. note), n. of a yakṣiṇī: Mahāsamāj 187.1 (Waldschmidt, Kl. Skt. Texte 4); corresp. to Pali Karumhā (Chin. Ka-da-m-ra).

kaḍimṭala, m. (cf. Skt. Lex. kaḍitula), Mvy 6093, = Tib. rāl gri dgu po, crooked sword, scimitar. Same form in Mironov; Kyoto ed. Index cites (as variants?) also kaḍitula, kaḍimṭula, but neither ed. records them as variants in text.

kaḍevara, nt. (Divy 234.8; 383.18, the only cases where gender is clear; = Skt. kalevara), cadaver, corpse: Divy 39.11; 234.8; 383.18; Av II.26.1; Śikṣ 208.12; Gv 157.13; Jm 45.18; 211.3 (here the ed. strangely emends to kale°). Mvy 3933 reads kalevaram without v.l., but Mironov kaḍe°.

kaḍhalya, see kaṭhalya.

kaṇa, m. (= Pali id.; app. not in this sense in Skt., where mg. is kernel etc.), the red coating between the kernel and the husk of rice: Mv 1.343.19 tasya śāliṣya kaṇo ca tuṣo ca prādurbhavati. See also akana(ka), niṣkaṇa.

kaṇaya or kanaya (m. or nt.; = Pali id.; on Skt. see below), some kind of weapon, said to be a kind of spear or lance; occurs only in long cpds. consisting of lists of weapons of all kinds: -kaṇaya- LV 305.9 (no v.l.); 306.14 (-kan°, v.l. -kanapa-); 317.15 (several good mss. -kanaya-); -kanaya- LV 218.12 (no v.l.). The form kaṇaya is recorded as v.l. for kaṇapa in some Skt. passages, BR 2.30, and twice without record of v.l. in late Skt., see Schmidt, Nachtr. The form kaṇapa is not very common in Skt. itself, see BR I.c. and pw; it is found Mbh.Cr. ed. 1.218.24 (Calc. 1.8257) and 3.83* (after 3.21.32 ab; Calc. 3.810 kaṇapa, Bomb. kaṇapa); no Mbh. ms. is recorded with ya for pa in either place. Yet it seems probable that the variation between y and p is purely graphic; Pali and BHS clearly support y, which even Skt. sometimes shows as v.l. for p and which may be the original (relatively very few occurrences are noted).

Kaṇima, or Kanima, n. pl., n. of a brahmanical school, of the Yajurveda (mentioned between the Kāthas and Vājasaneyins, and all called adhvaryavaḥ): Divy 633.5 Kaṇimā(h), 6 Kanimā(h) acc. to mss.

kaṇeruka (cf. Pali and Skt. Lex. kaṇeru, Skt. kareṇu), a kind of elephant: MPS 31.21.

kaṇṭaka, (1) see prṣṭha- ('ṭhi-, 'ṭhi-)kaṇṭaka; (2) (nt.? = kṛṭaka, q.v.), ring on which the alms-bowl is hung: Divy 227.29 (mudgāḥ) catvāraḥ pātre patitā ekaḥ kaṇṭakam āhatya bhūmau patitāḥ; 228.10 mudgah pātra-kaṇṭakam āhatya bhūmau patitāḥ; (3) in prakāra-k° Divy 578.18, perhaps point, projection (of a wall), i.e. a jutting battlement occupied by a guard: sā anyatamena puruṣeṇa prakāra-kaṇṭake sthiteṇa ... gacchanti dṛṣṭā. (So Index.) See kaṇṭhakāpāsraya.

kaṇṭhaka, m. (1) as in Pali, alternative spelling for kaṇṭakā, thorn: SP 420.4; Mv 1.91.16; Divy 350.8 'kān uddharati; see also next, and prṣṭhi-kaṇṭhaka; (2) n. of the Bodhisattva's horse (here as in Pali also Kanthaka, but rarely: Kaṇṭh° Mv 1.154.6 ff.; II.114.14; 159.13 ff.; 189.2 ff.; III.120.4; 262.5; dies mourning for the B's departure, II.190.9, and is reborn as a god of the same name, 11; LV 94.14; 95.11; 217.11; 221.8; 225.8 ff.; 228.17 ff.; spelling Kanthaka noted only Mvy 4772.

kaṇṭhakāpāsraya (= Pali kaṇṭhakāpassaya; kaṇṭhaka, q.v., for kaṇṭaka), m. pl., (ascetics) who lie on beds of thorns: Divy 350.5, 7 (Index 'corrects' to kaṇṭa°).

kaṇṭha-guṇa, see kaṇṭhe°.

kaṇṭha-nāḍyā, see -nāḍyā; cf. next.

kaṇṭhanālikā (= Skt. 'nālī, also 'nāla; cf. prec.), throat, gullet: Mvy 3961.

kaṇṭhamani (m. or f.; = Skt. Lex. id. only Trik.), Adam's apple: 'ṇiḥ Mvy 3962.

kaṇṭhikā, embrace: Mv III.258.10-11 Rāhulo dāni mātṛkaruṇakaṇṭhikāya (Inst., with a pathetic embrace of

his mother, i. e. putting his arms around her neck) yācati. In Skt. only necklace; AMg. kaṇṭhiyā (1) necklace, (2) a part of a neck, (3) a cover of a book (Ratnach.).

kaṇṭheguṇa, m., nt.; in MSV 1.215.10 kaṇṭha° (= AMg. kaṇṭhe°, a gold necklace, Ratnach.), an ornament for the neck, made of a string of flowers: udārapuspāir āsakta- (mss. °pūspāvāsakta-)kaṇṭheguṇā(h) Av 1.163.8; esp. one made of karavira flowers, placed (as in Pall) around the neck of a condemned criminal, karaviramālā-baddha- (II.182.6 °lāsakta-) kaṇṭheguṇo (°guṇaḥ; in I.102.8 mss. °kaṇṭhena, em. Speyer) Av 1.102.8; II.182.6 (said of a criminal); kaṇṭheguṇāni Mv II.463.3 ff., repeatedly, so mss. always, Senart em. kaṇṭha°; kaṇṭheguṇena (mss.) Mv II.168.9.

? kaṇḍa, m. or nt. (either false reading, as Senart assumes, or MIndic, = Pall id., for Skt. kāṇḍa, arrow: Mv II.82.14, 15, mss. kaṇṭho, once kantho; 18 v.l. kaṇḍāto; Senart reads kāṇḍ- always, with both mss. II.82.17; 83.8, and one in 82.18.

[kaṇḍaka SP 94.13, see kuṇṭhaka.]

[kaṇḍarika, v.l. for kāṇḍ°, q.v.]

kaṇḍita, ppp. (= AMg. kaṇḍiya, pounded; kaṇḍanta, pres. pp.; cf. Skt. kaṇḍikaroti, pounds, Caraka; ultimately perhaps related to Skt. khaṇḍayati?), pounded, crushed: RP 44.10 (vs) dhik kaṇḍitasya tribhave nṛpa kāmaraḡaḥ.

kaṇḍuka, kaṇḍu-kāra, see kanduka.

kaṇḍūśika, m. (so one var. in Mvy, others gaṇḍūśika, °mika; so also Mironov, v.l. °śika; note dental s; MSV gaṇḍūśa; cf. Pall kaṇḍusa, Vin. 1.254.31; °śaka 290.16, a small piece of cloth sewn on as a mark or as a patch), patch (on a monk's robe): Mvy 9193 = Tib. lhan pa klon pa (or gon pa), a patch or patched garment; MSV II.159.4 gaṇḍūśam, nt.; 8 °śa-clvareṇa.

[kata- in kata-puṇyo Mv 1.198.17 is prob. only a misprint for kṛta-, since it is not mentioned in Senart's notes nor listed in his Index. If correct it would be MIndic for kṛta-; cf. Pall katapūñña.]

katamatra, loc. adv., used instead of loc. sg. fem. of katama, which?: Mv II.72.17-18 °tra kanyāye kumārasya cakṣu (n. pl.) nipatanti, on which girl...?

katamad-vidha, adj. (katamad- as grammatical stem seems to be unrecorded), of what kinds?: LV 383.5 (prose) °dhaiḥ pātraiḥ... pratighṛtaṃ.

katara, pron. adj. (see also katira; cf. anyatara; used in this way sometimes in Pall and apparently even in Skt., where however the cases are rare and not always certain), which (of more than two)?: Divy 102.17; 308.8; 371.23 katarāḥ (of several) kumāro... rājā bhaviṣyati; Śiks 75.4; KP 97.4 katarāṃ (cited Śiks 233.15 as katarat) cittam; MSV III.136.10 (read katarāṃ tat), 12. In LV 239.15 (Ārāḍasya dharmo...) na niryāti tat-katarasya samyagduḥkhakṣayāya, and Mv II.119.5 (nāyaṃ) Ārāḍasya dharmo niryāti tat-katarasya (so mss.) samyagduḥkhakṣayāye, could at best (but implausibly) be taken to mean A.'s religion does not result in the complete destruction of the misery of anyone. But Senart emended to tat-karasya, of (for) the one who performs it (sc. A.'s religion), which is confirmed by Tib. on LV de byed pa, one who has done that. It is indeed strange to find the same corruption in both texts; but the em. seems quite certain; it is confirmed by Pall takkarassa DN 1.235.17; MN 1.68.12, in a quite similar phrase; and in a close parallel Mv II.120.16 one ms. reads tatkarasya (the other corruptly taktenasya).

katima, adj. (= Pall id., M. kalma; not derived from kati (PTSD), but = Skt. katama modified to -ima, see § 22.16), which (of more than two)?: Kv 80.5, read: katimāḥ ṣaṭ kleśā(h), which are the six impurities? (text kati māśāḥ kleśā). See next.

katira, adj. (= katara, q.v., but like it used in sense of katama; in form based on °atima, q.v. by analogy

of tara: tama forms), which (of many)?: Suv 60.4 (vs; read with mss., after 3 paṣyāhi... eta dharmān), katiro °tra sattvas tatha pudgalo vā, which among these (dharma) is the creature, or the person too? Nobel em. katir atra; kati is, however, not used as sg., and all mss. read -ro.

katīya, adj. (from kati, with suffix iya, cf. dvītiya, tṛtiya, and tādīya etc.), amounting to how much?: Karmav 70.10 °yaṃ mahārāja gṛhapater dravyaṃ gṛhitam. (There is a v.l. kevati; cf. kevatiṇa).

katuṇka, v.l. for khaṭ°, q.v.

kathamkathā (= Pall id.), doubt: °thā mahya na bhūya kācī SP 61.7 (vs); °thām āpannāḥ SP 71.3; vicikitsā-k° SP 33.12; Divy 84.9; Mmk 495.17; nirvicikitsās tīrṇa-k° Sukh 59.16; avitīrṇa- (so Senart em., mss. °clīrṇa-)k°, not having got rid of doubt, Mv III.445.21; krodho mṛṣāvāda ka° ca Mv III.214.8 (vs); °vlgata-ka°, freed from doubt, SP 70.11-12; Mv III.61.7; 62.12; 201.12; Divy 617.14; chinna-ka° Gv 30.16. See next.

kathamkathin, adj. (= Pall id.; to prec.), having doubts: ŚsP 1453.2 na °thī bhaviṣyati; SP 35.4 (vs) °thī (n. pl.; v.l. °thā) vicintantā; MSV 1.274.3.

kathamkara, adj. (= Pall id.; cf. evaṃkara), acting how?: Mv 1.284.17; III.212.12 (mss. corrupt); 372.21 kathamkaro prajñāvām bhoṭi...

kathatva (nt.; to katham, with -tva; cf. Skt. kathamtā, rare), how-ness, manner: Gv 526.23 (prose) dharmadhātū-prakṛti-kathatvāyatana-m-ucitātvaṃ na kṣānyante sarvaṃśāyeṣu (bodhisattvāḥ) -ucitātvaṃ can only be construed as part of preceding cpd. (m° 'Hiatus-bridger'); the text seems rather suspicious.

? katha, m. = Skt. kathā, talk: SP 283.13 (vs) upasamharec citrakathāṃ bahūṃś ca, so all Nep. mss.; Kashgar rec. °kathām bahumvidhām, which perhaps read; both edd. em. °kathā bahūś ca.

kathāpuruṣa, m., narrator, teller of the story (of the dharma or the like): Gv 528.(9)-10 (daśadik)sarvaloka-dhātūga kathāpuruṣo Mañjuśrīḥ; -tva, state of being a ka°: Gv 417.(23)-24 (sa tasya bhagavato dharmacakram) pratichhitāvaṃ saṃdhāritāvaṃ kathāpuruṣatvaṃ ca kārayām āsa.

kathāvastu, nt. (= Pall °vatthu), theme or essence of the story, argument: Mvy 7674 = Tib. gṭam gyi gzhi, basis of the story.

kathika (m., = Skt. Lex. id.; Pall id. only-at end of cpds., chiefly in dhammakathika = BHS dharmakathika, q.v.), speaker, expounder: RP 28.7 (vs) bahu-śrutāḥ kathika-śreṣṭhāḥ.

-kathin, adj. lfc. (Skt. kathā plus -in; = Pall id., lfc.), speaking, declaring: LV 363.11 (vs) satyāsatyakathī, n. sg.

kathina, adj. (= Skt. kathina), hard: -ślavat °nān-tarātmā LV 158.5, so all mss. acc. to Lefm.; Calc. kath°.

kathyāyitta, m. (v.l. kathya°; so Mironov, same v.l.), Mvy 3814, acc. to Chin. messenger; Tib. pho fia (messenger) rañ rta (? see s.v. kṣāṭhikavitta). The preceding word is dūta.

kadarya, adj. (Skt. stingy, and so Pall kadariya), perh. evil, wicked (of persons): °ya-tapanā ghorā Mv III.454.15 = (so read also) I.9.16; see P. Mus, La Lumière des six voles, 95 f. The mg. assumed by Mus is attributed by Wilson to Skt. kadarya.

? kadākhyā (so Skt. Lex., nt., a name for the kuṣṭha plant), a name of some plant: Mv II.86.11 (vs) yato yavā kadākhyā (Senart's em., mss. kadāyā, kaṭhāyā) ca koviddā ca phullitā. Very uncertain.

kadācīkāt, adv. (= kadācī, formed on the model of noun-adj. formations in suffix ka; see Edgerton, JAOS 31.113, § 37), now and then: Mmk 340.12 (vs) bhavet kadācīkāt siddhiḥ. Is there quasi-diminutive force here, barely now and then, less than frequently? Or possibly the extra syllable only m. c.?

kadgāra, var. for **kaṭkāra**, q.v.

kanaka, m. (in Skt. *gold*, only nt.), (1) *gold*: LV 165.9 dhana-maṇi-kanakāḥ, acc. pl., all mss. and Calc. (Lefm. em. °kā); (2) = **Kanakamuni**, q.v.; (3) n. of a nāga king: Māy 247.1.

Kanakajālākāyavibhūṣita, n. of a Bodhisattva: Gv 442.9.

kanaka-tāla (m. or nt.; cf. Skt. *kāṁṣya-tāla*, a kind of cymbal), a kind of cymbal, *gold-cymbal*: Mv i.172.12 (vs) *jinavācā kanakatāla-patra*-(ravā, Senart's em., mss. *vadārā* or *vaddārā*).

Kanakanaṅgarājateja(s), (v.l. om. *rāja*) n. of a former Buddha: Mv i.140.9 °jah, nom.

Kanakaparvata, n. of a former Buddha: Mv i.114.6.

Kanakaprabha (?), n. of a prince (form uncertain, see Nobel's note): Suv 52.8 (vs).

Kanakabimbābha, n. of a Buddha: Mv i.123.15.

Kanakabhujendra, n. of a prince: Suv 52.8 (vs).

Kanakamaniparvataghoṣa, n. of a Tathāgata: Gv 311.16.

Kanakamaniparvatatejobhadra, n. of a Tathāgata: Gv 311.11-12.

Kanakamuni, (Tib. *gser thub, gold muni*), also **Kanaka** (Mmk 130.4, prose, *Kanakādyais tathāgatair*; Lañk 365.5, with *Krakucchanda* and *Kāśyapa*), *Kanakāhvaya* (the one named *Kanaka*, LV 281.14; 283.17, with the same two others), in Mmk 68.27 text corruptly *Kabakagrani*; in Mv *Kanakamuni* i.294.20; 318.13 (in the former with the prefix *Bhāna-* or *Bhāma-*, q.v., acc. to text), but otherwise in Mv only *Konākamuni* (or *Koṇ°*; Senart usually gives n, but see his *Intro.* to i p. xiv f.; also *Konāka-nāmo*, nom. sg., ii.300.4; 336.8, and *Konāka-sāhvayo* ii.401.7); this form occasionally in other texts, Mmk 426.9 in a confused list also containing the other form (*Kanakamuni*, *Kāśyapa*, *Krakutsanda*, *Śikhin*, *Viśva-bhu*, *Konākamuni*!), also Lañk 29.1 = 142.14; Māy 227.17 (but *Kanakamuni* Lañk 141.9; Māy 250.10, and *Kanaka* Lañk 365.5); *Konāgamuni* Karmav 97.1, 5 (but *Kanākamuni* 71.21; and so v.l. 97.1, 5; same vs in Pali Therīg. 518, *Konāgamana*) = Pali *Konāgamana* or *Konā°* (even in late Pali, *Buddhavamsa* comm. 213.14, acc. to DPPN, the form *Kanāḍagamana* is used in a popular etymology of the name; doubtless *Koṇāka* or *Konāga-* was original), *Aśoka* *Konākamana*, n. of a former Buddha, next but one before *Śākyamuni*, preceding *Kāśyapa* and following *Krakucchanda*, q.v.; often mentioned with these two, see list of passages s.v. *Krakucchanda*; mentioned alone, besides some passages cited above, Av ii.34.11.

Kanakameghapradīpadhvajā, n. of a loka lhātu: Gv 8.20.

Kanakarāśi, n. of a former Buddha: Mv i.140.11.

Kanakavatī, n. of a lokadhātu: Gv 82.8.

Kanakavarṇa, n. of a king, previous birth of the Buddha: Divy 291.5 ff.; °varṇavadāna, nt., n. of Divy chap. xx, Divy 298.23.

Kanakavimalaprabha: Gv 297.15, or °vimalaprabhavyūha: Gv 296.7 (both prose); n. of a lokadhātu.

Kanakākṣa, n. of a former Buddha: Mv i.138.6.

Kanakāvatī, n. of the capital city of *Kanakavarṇa*: Divy 291.11; 294.28.

Kanakāhvaya = **Kanakamuni**, q.v.

kanaya, see **kaṇaya**.

Kanīma, see **Kapīma**.

(**Kaṇiṣka**, n. of the celebrated emperor; predicted as future incarnation of a boy seen making stūpas: MSV i.2.3.)

kantārika, m., Mvy 9036 = Tib. *gzar thag*, or *bzar thag*, *peg-cord* (cord fastened to pegs on a wall, to hang clothes on, Das); Chin. *cord for hanging clothes*.

Kanthaka, see **Kaṇṭhaka** (2).

kanthā, (1) (= Skt. Lex. id.) *wall*: MSV iv.74.2; (2) n. of a town: MSV i.xvii.11.

kandaraka (m. or nt.; = Skt. °ra; -ka prob. m.c.), *cave*: Samādh 19.28 (vs) *ye vanakandarake 'bhiramanti*.

kandali-chinna, adj. (m.), ? Mvy 8797; °nna-ka, id., MSV iv.68.14; Chin. *one who is in debt*; Tib. *gtah* (= *pledge, pawn*) *gam(s) pa* (? perhaps to *ḥgam pa*, one mg. of which acc. to Jā. is *to threaten, menace*). A kind of person who should not be initiated into the order; seems possibly to correspond to Pali *kaṇḍara-chinna*, Vin. i.91.10, interpreted as *one the tendons of whose feet are cut*.

kanduka, and **kandu-kāra(ka)**, or (vv.11.) **kaṇḍu°**, m. (presumably from Skt. *kandu*, AMg. id. or *kaṇḍu*, *iron pan*), an artisan of some sort, presumably *maker (seller) of iron pans*; only in nom. pl. in long lists of persons of various occupations: Mv iii.113.9 *kaṇḍukā(h)*, v.l. *kandrūkā*; 442.14 mss. *kandukā(h)*, Senart em. *kaṇḍ°*; 443.2 *kandu-kārakā(h)*, v.l. *kaṇḍukāro* (intending °rā).

Kandha, n. of a yakṣa: Mv iii.328.2 (lives in *Gandhapura*, which suggests the possible emendation *Gandha*, or vice versa; but no v.l. in mss.).

kanyakubjaka, adj., of (the city) *Kanyakubja*: Mv ii.460.12 (prose) *Mahendrakasya kanyakubjakasya Madrakarājño dhītā*.

[**kaṇḍa-**, error for **kavaḍa**-(chedaka), q.v.]

Kapardin, n. of a nāga: Mmk 454.15.

kapāta, in LV 376.13 (vs), to be read approximately: *nivaraṇa-kapātās ca pañca mayehā pradārītā sarve*, perh. *all the five doors (gates, as obstacles) of the hindrances have been cleft by me here*. Note however that AMg. *kavāḍa* = *kapāta* is a homonym of *kavāḍa* = *kapāla*; I suspect that the latter is really meant here (falsely Sktized), in some such sense as *hard shells*.

? **kapāpikā** (var. *kaṣāyikā*, which is read by Mironov with vv.11. *kapāyikā*, °vikā), felt: Mvy 5863 (= *namata*, q.v., Tib. *hphyiñ ba*).

kapāla-koṭaṇi (cf. *koṭayati*, ā-ko°), with *vidyā*, the art of *knocking on the skull* of a dead person and predicting his future fate (in Pali *chava-sisa-mānta*, DPPN): MSV ii.80.8.

kapāla-mocanī (once *kapālī°*) *vidyā*, a prized aspect of surgical art: MSV ii.26.6 (here *kapālī°*), 7, 9; 30.17 ff.; it involves opening a man's skull and extracting an insect (*prāṇaka*), which caused a disease (*kapāla-vyādhī*, 30.18), see 31.6 ff., also 33.12 (a centipede is thus removed).

Kapālīnī, n. of a goddess: Sādh 502.6.

kapi-citta, adj. (= Pali id.), 'monkey-minded', *fickle*: in LV 178.20 (vs) read, *kapiṭṭhā* 'ryapathe sthapesya haṁ, I shall establish the fickle one in the noble path. Not only Tib. but a BHS ms. reported by Foucaux (Notes p. 139 l. 2) supports *kapi-*, and the Pali form confirms it.

kapittha, m. (Skt. id., the *wood-apple tree*, and nt. its fruit), in Mvy 5941 in a list of (colors and) articles used in painting, dyeing, etc.; perhaps the fruit, or some other product of the tree, used in some such way. Tib. translates.

Kapitthaka, m. or nt., n. of an āśrama on the *Godāvarī* river where *Sarabhaṅga* took residence: Mv iii.363.2. In Pali *Sarabhaṅga* lived in *Kapitṭhavana* on the *Godāvarī*.

? **Kapīnahya** (nt.; v.l. °naptam or °nājyam, read °nātyam? cf. Pali *Kapīnaccanā*, DPPN), n. of a caitya in or near *Vaiśālī*: Mv i.300.10.

Kapila, n. of a yakṣa (in Skt. of a nāga, *Inter alia*): Suv 161.13 (vs; *Piṅgala-Kapilas*, text, supported by Tib. acc. to Nobel, but most mss. *Piṅgala* alone, without K., and the one which has K. reads *Piṅḍola-Kapilas*; one name or two?); Māy 15, 30, 53; 235.12.

Kapilapura, nt.: = next: LV 243.2 (vs).

Kapilavastu (or °vāstu), nt. (= Pali *Kapilavattnu*); see also *prec.*, and *Kapilasāhvaya*, *Kapilāhvaya*; n. of the city in which *Śākyamuni* Buddha was born: its foundation, with explanation of the name (the *Śākya* princes founded it on the site of the hermitage of the ṛṣi *Kapila*

with his permission), Mv I.351.19 ff.; spelling °vāstu (rare and dubious) Mvy 4118 (but Mironov °vastu); Divy 67.3 (text, but not repeated thus in Index; °vastu 90.30; 390.26); best ms. of Av °vāstu II.98.5 ff., several times, and 111.7 (here acc. sg. in ms. °vāstum, Speyer em. °vastu; foll. by vowel, m hiatus-bridger? prose), but usually °vastu in Av, as I.345.6, 12, etc.; °vastu otherwise, SP 311.2; LV 26.13 etc., very common here and in Mv (see Indexes), also in Gv, e.g. 222.26 ff., and elsewhere.

Kapilavāstavya, adj., of *Kapilavastu*: Mv III.101.17 sarve °vyāḥ Śākya; 113.12 sarve ca °vyā śilpāyatānā.

Kapilasāhvaya, = **Kapilāhvaya**, q.v. (*Kapilavastu*): LV 54.12 (vs) °yam puram (perh. m.c.).

Kapilā, (1) n. of a kinnara maid: Kv 6.5; (2) n. of a rākṣasi: Māy 240.7; 243.8.

Kapilāṅga = **Kapila**, the 'Sāmkhya' philosopher: Lañk 334.13 °go 'pi durmatīḥ (Suzuki 'the school of Kapila', but I know of no such use of āṅga; the word is clearly an epithet of the man himself, 'tawny-bodied' = 'Tawny').

Kapilāhvaya, usually as adj. with pura or nagara, (the city) named *Kapila*-(vastu), cf. **Kapilasāhvaya**; °ye pure LV 28.3; °ye mahāpuravare LV 48.22; 59.18 (both prose), etc.; without noun accompaniment, e.g. LV 47.19 (vs), read °ya tam (text °yatam); common also elsewhere, as Mv (see Index); also SP 312.15 (vs), and other texts.

Kapīṣṭhalāyana (mss. Kapīṣṭhīl'), m. pl., n. of a brahmanical gotra (= Skt. Kapīṣṭhala): Divy 635.22.

? **kāpīdaka**, see **kāmībala**.

kapota-mālā (v.l. °malā; Mironov kapota-malā, but most of his mss. °malā, no report of kapota-; cf. however AMg. kavoda = kapota, pigeon), Mvy 9345 = Tib. stegs bu, stand, board, table, but also 'a turret where sparrows make their nest', Das; Chin. platform-foundation; Jap. place where droppings of doves (qy: reading -malā?) accumulate, also, where doves perch in rows; upper part of a pagoda.

Kapphīna or °na or other vv.ll., see below (see also **Mahā-ka**°; = Pali Kappina or Mahā-ka°, the only forms noted DPPN), n. of one of Buddha's disciples: MSV I.266.5 ff. (Brāhmaṇa-K°); **Kapphīna** SP 207.4 (vv.ll. °na, Kaphīna, Kaphīna); Av II.102.1 ff. (no v.l.); **Kaphīna**, text, SP 2.4 (vv.ll. **Kaphīna**, **Kamphīna**, **Kaphīla**, **Kaphīṇa**); **Kaphīla** LV 1.14 (no v.l. in Lefm., but Tib. Ka-pi-na); **Kaphīna** Mmk 64.11.

kapyāri, m. or f., °riḥ Mvy 3841, following **kalpikāra**, q.v., and similarly defined in Tib.; Chin. male or female slave. Appears to be Sktization of Mīndic form representing **kalpikāra** or °rin (something like *kapplyāri).

kaphalikā (prob. = **kabhalli**-, q.v.), Mvy 9012, pot (? in the shape of a skull); Chin. cooking-pot; Tib. = slañ, sla ṇa, defined as a large iron pan for roasting grain.

Kaphīna, see **Kapphīna**.

kaphin (= Skt. Lex. Id.), characterized by phlegm, foam (one of the bodily humors): Mmk 146.22; 147.1, 7 etc. °ne, dat.

Kaphīna, **Kaphīla**, **Kaphīla**, see **Kapphīna**.

kabhalli-(? last akṣara uncertain; cf. **kaphalikā**, and AMg. **kabhalla**, skull, which Pischel 208 connects via *kaphāla with Skt. **kapāla**), in ka°-tāpa, a form of torture in hell: Śikṣ 80.11 (vs) °tāpān atha dhūmagārān (... pādasya cārchanti hi kāmādāśa iti); Bendall and Rouse boiling tortures of the skull; perhaps rather, boiling in pots (so named from their resemblance to a skull in shape). The AMg. suggests em. to **kabhalla**-.

kama (m.c. for Mīndic kamma, Skt. karma-n), action, rite: read veda-kamāpanītam (= vedakarma-apa°) Dbh.g. 29(55).2, with Rahder (see note), for text °karmā° (unmetr.).

Kamaṇḍaluka, n. of a nāga king: Mv III.327.20; lived at Lohitavastuka; entertained Buddha.

amara (nt.? gen. °rasya), a high number: Gv

106.14 (follows **kamala**. q.v.); in position corresponds to **agava**, q.v.

kamaraka, m., purse: MSV I.252.19 (in place of **nakulaka** 2 of Divy 133.23, same passage, and MSV I.241.8).

kamala, (1) nt., a high number: Mvy 7775; 7904 (the latter cited from Gv); Gv 106.14 (see **kamaraka**); 133.24; (2) m., n. of a mleccha king: Mmk 621.25.

Kamaladalavimalanākṣatrarājasamkusumitābhijña, n. of a Buddha in a distant lokadhātu: SP 423.5 ff.

Kamaladhara, n. of a former Buddha: Mv I.141.4.

Kamalākara, name of a certain laudation (stava) of 'all the Buddhas': Suv 45.1, 5 (ch. IV, entitled **Kamalākara-parivarta**); 51.9 (but here text corrupt); 54.14.

Kamalākṣa, n. of a former Buddha: Mv I.137.7.

Kamaloṣṇiṣa, n. of one of the 8 Uṣṇiṣa-rājānaḥ (see **uṣṇiṣa** 3): Mmk 41.11.

? **kamībala**, m. or nt., a kind of tree: MSV I.286.10 (so text; but Tib. cited as ka-pi-da-ka; cf. Skt. **kapṭaka**, pw).

? **Kampila**, n. of a disciple of Buddha: Sukh 2.8; so 1 ms. only; one Karmira; two omit the name; possibly = Pali **Kimbila**?

Kampilla, nt. (= Pali id.; Mīndic for Skt. **kāmpilya**), n. of a city of the Pañcālas: Mv I.283.11 ff.; III.26.20; 34.3, 5 etc.; 158.6; 160.8 etc.; 361.16 ff. Cf. s.v. **Kāmpillaka** (v.l. **Kam**°).

kambuka, m. or nt. (= Skt. and Pali **kambu**), a shell-bracelet, forbidden monks to wear: MSV II.95.7, 15; orig. was prob. **kañcuka** (as Skt.) with Pali Vin. I.306.27.

Kambugrīvā, n. of a piśāci: May 238.20.

kamboja (cf. **Kāmboji**), m. or f. pl., designation of a class of malevolent supernatural beings: Mmk 17.4 (prose) (vetāḍā) mahāvetāḍā **kambojā** mahākambojā bhagīnyo mahābhagīnyo etc.

kambojaka, adj., of (the land) *Kamboja*: Mv II.185.12, 17 (vs) °kā aśvavarā sudāntā.

kambhākṛta, see **skambhā**°.

-**kara** (m. or nt.; apparently related to Skt. and Pali **kaṭaka**; also **karaka**; see next), ring on which the alms-bowl is fastened; only in pātra-kara-vyagra-hasta: Divy 48.21; 159.9; 281.24; Av I.347.10.

karaka, (1) = prec., in same cpd.: Divy 37.1-2; 341.29; Av I.3.5; Speyer, Index, takes **kara(ka)** in this cpd. as = Skt. and Pali **karaka**, water-pot, but see s.v. **kāṭaka**, which may be related (in cpd. pātra-k°), and even if not related, seems to disprove Speyer; (2) (= AMg. **karaga**; in Skt. **kāraka**, not **karaka**, is used in this sense, as also in Pali) *doer, one who does*: LV 340.4 (vs) **karaka-vedaka-vitivṛttāḥ** (most mss. **kāraka**, unmetr.); Dbh.g. 27(53).11 **karak'apeta**, without a *doer*; in view of Dbh 49.6 (prose) **kāraka-vedaka-virahita**, the short **a** is prob. m.c. despite the following, all from prose, where to be sure the word is adjectival, *making, producing*: **bodhi-karakair dharmalḥ** Av I.69.12; 75.4 etc.; **bodhisattva-karakair dharmalḥ** Av I.86.15.

Karakandā, °ḍaka, (= Pali id., also **Karaṇḍu**, **Karakandū**, etc., DN I.92.18, comm. I.258.21), n. of a son of King Sujāta Ikṣvāku: Mv I.348.11 (°ḍaka, v.l. °ḍuka); 352.9 (here Senart **Karaṇḍaka**, with one ms., a form known in Pali mss.; v.l. **Kacakaṇḍaka**); also of a later descendant, I.352.11; both °ḍa and °ḍaka.

karakandikara, m., ? .p. of Buddha: Mv III.269.4 (vs) śrāvakayugam daśabalo āmantraye **karakandikaro**. Senart can do nothing with it; neither can I; I have thought of **divaṃkara-karo**, corrupted and metathetized, *sun-rayed*, cf. Pali **divaṃkara** = **divākara**, but it does not yield the meter required.

Karakarṇin (cf. **Karakarṇa**, BR s.v.?), n. of a man: Mvy 3663.

karakiṇī (cf. Skt. and Pali **karaka**, *water-pot*), *some*

kind of vessel or bottle, app. for carrying water: Mvy 9386 (said to be synonym of kuṇḍikā, 9387) = Tib. ril ba spyi (phyl) blugs, gourd-shaped bottle (Das); Chin. bottle for (water for) washing clean hands.

karaṅka, nt. (In Skt. skull; in JM. skeleton, heap of bones, also bone in general), skeleton or heap of bones: Mv III.297.1 sarvaṃ khāditaṃ, asthikaraṅkāni avasheṣikṛtāni; 14 hasti-karaṅkāni cāsvakaraṅkāni ca; 16 karaṅkāny evāvasheṣitāni; 298.1, 2; LV 174.4 (vs; text doubtful, cf. citation Śiks 204.14, and Lefm.'s Crit. App.), read probably: yatha śvāna karaṅka (n. pl.) śavair amukhā (?); LV 207.7 (prose) (iha te bālā) adhyavaśītāḥ (read 'sitāḥ) kukkurā ivāsthikaraṅkamadhye.

karaṅjaka? (Mv II.470.8, mss.), see s.v. **kalandaka**.

karaṇā (cf. **karaṇi**; both = Skt. karaṇa, nt.), means, cause: LV 434.2, repeated 3-4, sarva-sāṃkleśikāntarāyika-dharmāntarāya-karaṇā-nirvāṇasye 'ti (both times one ms., a different one each time, with Calc. 'karaṇa-).

karaṇi (cf. **karaṇā**, q.v., and **kāraṇi**), means, cause: LV 432.2-3 (twice in one long cpd.) -muditā-prāmodya-karaṇi- (only Calc. 'karaṇa-; one ms. 'karī-) -snigdha-madhura-ślakṣṇa-hṛdayaṃgama-sarvendriya-prahāda-karaṇi- (so all mss., only Calc. 'ṇa-) -samyagvākya-samyak-prayogadvāḍ.

karaṇiṇya (nt.; = Pall id.; rare in Skt., but cf. pw 2.297), affair, business, duty (thing to be done, fundamentally gdvē.): deva-karaṇiyeṣu Mv I.32.12 (gods occupied) in affairs, matters of business, of the gods; see **sa-karaṇiṇya**; prob. here also cakṣu-karaṇiṇya Mv III.331.8, 10, 15, jñāna-kar- 11 (of the madhyamā pratipadā), having insight (knowledge) as its business, i. e. cause of insight (knowledge); in Pall parallels cakku-karaṇi, jñāna-karaṇi.

karaṇḍaka, nt., in *civara-k*° Mvy 9379, would naturally be taken as *box* (for monk's robe), as in normal Skt. and Pall. So one Tib. version (sprog, or dprog). But another Tib. version is *sgrag*, cord, and Das cites the cpd. *chos gos kyl sgrag ma*, strings or bands for fastening a religious robe, giving the Skt. as *civara-karaṇḍaka*. Corruption in Tib.? See Jäschke's Grammar 8: pr = Skt. t, gr = Skt. d. The Chin. rendering of Mvy gives cord, with the second Tib. (Note: on **Karaṇḍaka-nivāpa** see s.v. **Kalandaka-n**°).

karati, see Chap. 43, s.v. *kr*.

[? **karada**, m., small bit: mss. at Divy 290.23 apaści-maḥ karaḍā carama ālopaḥ; ed. em. kavaḍāḥ, doubtless rightly, as in same phrase 298.5 where mss. kavaḍāḥ. Pall (tiṇa-)karala ('la), perhaps *wisp* or *bundle* (of grass), is not likely to be concerned here.]

karanta? (Mv II.470.9, mss.), see s.v. **kalandaka**.

Karandaka-nivāpa (m.), = **Kalandaka-ni**°, q.v.: Av I.107.5 (no v.l.); ed. Divy 143.1, but with only 1 ms., 3 mss. kal°; for other cases of v.l. **Karandaka**-, and even **Karaṇḍaka**-, see s.v. **Kala**°.

karapattirikā (= Skt. 'pattira and Lex. 'pattraka), saw: Divy 31.4 'pattirikayā catasrah khaṇḍikāḥ kṛtāḥ.

karaphu, m. or f. (nom. 'phur), a high number: LV 148.5, cited Mvy 7967 (from LV); = Tib. lag sbyin, *hand-giving*; acc. to ed. note in Mvy, Chin. points to **karabha**, q.v.; most LV mss. kalahu.

karabha, m., a high number: Mvy 8020 = Tib. ḥod mdzes, *beautiful light*.

karama, nt. (= **kalama**, q.v.), reed (-pen, for writing): Kv 69.16 (bhūṛjaṃ na samvidyate na masip na) karamaṃ; 69.17.

karaviṅka, m. (In mg. = Pall karavi, 'vika; in form blend of this with **kalaviṅka**, q.v., which in Skt. = *sparrow*, the *Indian cuckoo*, proverbial for its sweet voice; LV 323.19 'ka-rutena svareṇa; 338.3 (vs) 'ka-ruta-svareṇa; Mv II.415.3 (vs) 'ka-kokilā; KP 84.1 'ka-potaka(h, n. sg.).

(**karavira** = Skt. id., *oleander-flower*; for its use in making garlands for criminals, as in Pall, see s.v. **karṭheṅga**. Cf. next.)

karavirikā = prec.: Mmk 720.20 (prose) 'kāṃ. **karāḍa** (cf. **karāla**?), a kind of elephant: 'ḍa-hastin MPS 31.21.

karāpayati, see § 38.53.

Karāla, n. of a yakṣa: Māy 97.

Karāladanti, n. of a rākṣasi: Māy 243.33.

Karālīkā, n. of a yoginī, = **Karālī**: Sādh 589.15 (vs; prob. m.c. -kā).

Karālī, n. of a yoginī (cf. prec.): Sādh 584.12; name of a piśāci: Māy 238.20; n. of a rākṣasi: Māy 243.15.

? **karikāra** (-dharma), ? Mv II.384.14 (vs) dharmam karitvā karikāradharmam ārogyaprapṛto care sarvalokaṃ (mss., ed. em. 'ke); said of one who is thus rewarded for having decorated a caitya. I am as unable to interpret or emend the form as Senart was.

-**karīṇa**, adj. or subst. ifc., *doing* or *one who does*: Mmk 57.2 pañcānantārya-karīṇasyāpi, even of a doer of the five deadly crimes (see **ānantārya**). (JM. **karīṇa** = Skt. **karin**, elephant; Mīdic for Skt. **karin**, which is recorded in this sense only once from Kās. in pw, and nowhere else in any dialect).

karīya (nt.), Mīdic for Skt. **kārya**, deed: iti-pramukhā karīyā (n.-acc. pl.) LV 168.1, 10; 169.4 (vss). The shortening of ā to a is regular enough, § 3.103, but this form seems, as far as I can find, not to be recorded in the Mīdic Dict.; and it may be only m.c. in this phrase.

Karuṇatejas (m.c. for **Karuṇā**° ?), n. of a Buddha: Gv 257.22 (vs) 'tejā(h), n. sg.

? **Karuṇā**, n. of a yakṣiṇī: Mahāsamā 187.1 (Waldschmidt, Kl. Skt. Texte 4). But Pall **Aruṇā**, which may be right (reading Kaḍambakā before it for Kaḍambā, q.v., and see ed. note).

Karuṇābhīdhāna, n. of an author: Sādh 391.6, 10; 590.11.

Karuṇāvicintin, used in vs; Samādh 8.26 for **Mahā-karuṇācintin**, q.v.

Karuṇāvrkṣa, n. of a Bodhisattva: Gv 442.26.

karōṭa (m. or nt.; cf. next; = Skt. and Pall **karoti**, cup, basin, also skull), lit. *cup*, *basin* (so in **karōṭa-pāṇi**, q.v.); in LV (at least 305.22) fig. *skull*: LV 258.6 (vs) na ca kumbhamukha-karōṭāṇ (abl.) na dhārakusālāntarāc ca gṛhṇanti; 305.22 (in description of monsters in Māra's host) kumbhodarāḥ karōṭapādā(h) (Tib. *with feet resembling skulls*, rkaṇ pa mgoḥi thod pa ltar ḥdug pa).

karōṭaka (m. or nt.; = prec.), *cup*, *vessel*: Sādh 47.21 nānāsugandhikūsumaparipūrṇasukla-karōṭakaṃ (Bhvr.); loha-ka° MPS 26.16.

karōṭa-pāṇi, m. (In Pall **karoti**, same mg., Jāt. I.204.3), n. of a class of yakṣas who act as guards for the gods, esp. the Trayastriṃśa gods: Divy 218.8 (devānāṃ trayastriṃśānāṃ pañcarakṣāḥ) sthāpitāḥ, ... karōṭapāṇayo devā(h) ... (mālādhārāḥ, sadāmattāḥ); 319.24 karōṭa-pāṇibhir yakṣaiḥ; Mvy 3150 = Tib. lag na gzhon thogs, (Cath. Miss. Dict.) *qui tient un bassin à la main, un certain génie*; Mmk 19.13 sadāmattā mālādhārā karōṭapāṇayaḥ vinātrītyakāḥ; 43.19 (sadāmattāḥ mālādhārīṇo) karōṭapāṇayaḥ vinādvitīyakā lekhyāḥ; 232.10 (vs) karōṭa-pāṇayo devā sadāmattāḥ ca viṇakāḥ; Mv I.30.7 'pāṇayo nāma yakṣā (foll. by mālādhārāḥ, sadāmattāḥ); all three also MSV I.95.6.

karoti, makes: (idiomatic uses) Mv II.247.4 (prose) sā dāni śūsumārī glānakam kṛtvā āsatī, the *she-crocodile now sat pretending to be sick* (Senart compares *faire le malade*). Or is glānakam a Mīdic acc. sg. f. for glānakām? Or even a corruption therefor? See further s.v. **a-**, **an-**, neg. prefix. For other forms from this root see Chap. 43.

karkaṭaka (m. or nt.; cf. **karkaṭa**, actually 'takāṅghri, a moulding, a kind of joinery resembling the crab's leg, Achary: Dict. Hindu Arch. 115), (1) a kind of moulding on a toraṇa ('ṇā): Mv III.178.16 tasya nirdhāvantasya

torāṇāye karkaṭakasmīṇi makuṭam lagnaṃ, and 20 (uttamāṅgato makuṭam torāṇāgrāto) karkaṭakena utkṣiptam; (2) in Divy 274.23 (and 281.2) °kena, defined Index as *hook*, but rather *tongs*, a mg. found in Skt.; (3) °ṭikā, f., *heart of a flower*: Mvy 6239 = Tib. sñiñ po, which also renders karnikā 6238; also in Indranīla-kark° 6244; of a lotus, Gv 434.14 mahāratnarājapadma-karkaṭikāyām; lfc. Bhvr. 434.13 (pañktivairocana)mañrāja-karkaṭikam; (4) °ṭaka (= Pali Kakkata), n. of an upāsaka in Nādikā: MPS 9.12.

Karkarabhadra, n. of a locality of the Śākyas: Mv 1.35.12.

karkarava, m., Mvy 6204, and mahā-k°, m., 6205 (cf. Pali kakkaru, a kind of creeper, and see karkāraṇa), a (heavenly) flower; = Tib. mdog dkar, *white color*.

karkari (? mss. kakari both times; Skt. karkari, AMg. kakkari, *pot*), lit. *pot*, applied to some protuberance on the head of a crocodile (cf. kumbha, applied to a frontal protuberance on an elephant's head): Mv ii.249.2 (śuśumāro āha, ahaṃ te neṣyāmi, mama) iha grīvāyām āruhya upaśeli, ubhayehi ca hastehi karkariya lagnehi; 249.5 °riya lagna.

karkāraṇa, nt. (or m.), and mahā-k°, id. (cf. Skt. karkāru, a kind of gourd; Pali kakkāru, id., also a heavenly flower; see also karkarava), a kind of heavenly flower: karkāravehi mahākarkāravehi Mv i.266.18 (prose); °vāṇi mahā°vāṇi ii.160.12; 286.16 (both prose); karkāravām ca (acc. pl.) 413.17 (vs); karkāravāṇi iii.94.24, mahā°vāṇi 95.2 (vss).

-karnaka, m. or nt. (cf. Pali cīvara-kaṇṇa), *edge, border* (of a garment): cīvara-k° Av ii.184.12 and MSV ii.50.6 (prose; °kam, acc. sg.); RP 29.1 (vs, °kā, acc. pl.); Karmav 161.1 (vs, but hypermetric; °kam, acc. sg.); Mmk 68.25 (prose; misprinted -kargakāvāsaktā); vastra-karnake Mmk 721.3 (prose; loc sg.). See also karnika.

karnadhāraka, m. (Skt. Lex. id., = Skt. °dhāra, so Mironov), *helmsman*: Mvy 3853; see s.v. pauraṣeya 2. **Karnadhārā**, n. of an apsaras: Kv 3.10.

karnika, (1) m. or nt., only in cīvara-k°, *edge, border*, (of robe), = **-karnaka**, q.v.: m. °ko Divy 90.25; 239.27; 577.8; nt. °kāny Divy 350.2; ambiguous as to gender, Divy 90.17, 22; 239.25; 341.3, 4; 345.16; Śikṣ 249.2; (2) nt. (= Skt. karnikā, AMg. kaṇṇiyā), *ear-ornament*: Mvy 6022 = Tib. rna cha.

? **karnikāyā**, in °yā-keyūrāṇi (in a list of various ornaments, all noms.) LV 121.7 (prose; printed as cpd. by Lefm.). One ms. (A) omits karnikāyā; another reads °kāyām (loc. of °kā); Calc. karnikāḥ; Weller 25 states that his ms. reads karnābharaṇāṇi muṇḍikābharaṇāṇi (for karnikāyā-keyūrāṇi? or for the two preceding words? his statement is not clear). Some form or equivalent of karnikā, *ear-ornament*, is doubtless meant. Tib. *ear-ornaments* (rna rgyan) and *shoulder-ornaments* (the latter represents keyūrāṇi).

Karṇesumana(s), n. of an elder (sthavira): °manasya, gen., Karmav 99.14; 101.3 (see Lévi's note 4 for Chin. correspondents); °manahprabhṛtīnām 154.11. All prose.

kartati (= Skt. kṛṇatti, AMg. kattai; see Chap. 43, s.v. kṛt), *twists, twines; spins* (cord): tat karpāsam kartitum Divy 213.2; kartiṣyanti 5; tam picum kartāpayet (caus.), tat sūtram su-kartitam ... Mmk 57.7. Cf. next.

-kartin, adj., f. °īni, *spinning*: Divy 643.1 (yathā ...) striyā nātilghahrasvakartinyāḥ sūtrodyāmāḥ. Cf. prec.

kartṛma (nt.; either false Sktization of a Mīndic kattima, which occurs in JM. [cf. Pali kittima], = Skt. kṛtrima, or = Skt. °kārtrima, vṛddhi deriv. of kṛtrima, with semi-Mīndic a for ā and hyper-Skt. ṛ for ri), *trick*: Mv i.129.13 vacana-kartṛma, *verbal trick, trickery in words*. (A v.l. °tume is recorded.)

? **karthika**, cited as 'BSkt.' without reference in PTSD s.v. kattikā (= Skt. kṛttikā; see s.v. kirtika).

karpāṭaka, nt. (or m.?), a (small, mean) *village* (= karvāṭaka, q.v.): Divy 87.13; 191.27; 498.17; 505.4, 5 (in the last °kam, nom. sg. nt.; other forms ambiguous in gender).

karparaka, m. (= Skt. °ra plus -ka), (chamber-)pot: MSV iv.54.15 ff.

karpāsa-picu (m.; = Pali kappāsa-picu; cpd. not noted in Skt., where picu is masc.), *cotton* (in some form), used as symbol of lightness: Divy 210.15; 388.15, along with tūlapicu, q.v.; both together in Pali in the same way SN v.284.1; there evidently was some difference between the two, but what?

karpāsika, (1) adj. (= Pali kappā°, Skt. kārpa°), *made of cotton*: Mv ii.375.19 °kānām atha kambalānām; iii.50.15 °kam paṭaplihotikam; 53.14; (2) m. (= **karpāsika**, q.v.), *dealer in cotton goods*: Mv iii.113.8 (in list quite like that in which kārpa° occurs).

karmakāraka, m., or °ikā, f., *the presiding officer at an assembly of monks or nuns before which a jñapti, q.v., is presented*; he or she presents the jñapti, and the following **karmavācanā**, q.v. (If any): °rakah Mvy 8729 (after ācārya and before raho°nuśāsaka, q.v.); °rakasya bhikṣoḥ Bhik 19a.1, °rakena bhikṣuṇā 4; °rikayā bhikṣuṇyā Bhik 15b.1 ff.

karma-kāraṇa, nt., or °nā, f. (= Pali kamma-kāraṇa, °karaṇa, see PTSD s.v. kamma, II.3.A.b), *punishment*: Mv i.22.14 yehi iha atrāṇā anabhisaraṇā karma-kāraṇā (so mss., Senart om. kāraṇā) kārapitā bhavanti, *by whom the helpless and defenceless have been made to undergo punishment*.

karmaṇiya (= Pali kammaniya, cf. next; Skt. °nya), *effective, useful, clever*: °yāni (ābharaṇāṇi) Mv ii.470.14 (prose; mss. karmān°).

karmaṇiya, adj. (= Pali kammaniya, often epithet of citta), *dexterous, capable of work*: mṛducitto °yacitto Mv iii.61.8; 62.12; -mṛdū-karmaṇiya-cittāḥ Dbh.g. 6(342). 12. In Pali mudu is similarly used, parallel with kammaniya. Cf. next.

karmānye-sthita, adj. (= Pali kammaniye-ṭhita; read as cpd., ep. of citta, with mudu-bhūta etc., e.g. DN i.76.14; MN i.22.10; °niya = °niya, see prec.), *abiding in a diligent (dexterous, working) condition*, ep. of citta; preceded by mṛdu, cf. corresp. Pali phrase above: LV 345.2, read (citta ...) mṛduni karmānyesthite (Lefm. wrongly °nyupasthite with minority of mss.); 345.19 (cittena ...) mṛdunā karmānyesthiteṇa.

karmapatha, m. (nt. noted only Kv 46.1-2 daṣa kuśalāni karmapathāny; = Pali kammapatha; seems to be a fundamentally Buddhist term, tho recorded once by BR in Mbh. Calc. 13.583, which is followed by a list of the ten items substantially as in Buddhism, belief in the law of fruition of actions taking the place of No. 10, abstention from heresy), *course of action*; almost always, as in Pali, of a set of ten good (kuśala) actions consisting in avoidance of ten bad (akuśala) actions, three of body (taking life, theft, fornication or adultery), four of speech (lying, harsh speech, spiteful speech, idle or silly, disconnected speech), and three of mind (covetousness, malevolence, heresy); these are listed without use of the term karmapatha, as daśakuśalāni and daṣa kuśalāni, in Dharmas 56 and Mvy 1681-4, 1685-1698; but the same list is given in texts as the ten (a)kuśala karmapatha, so Mv i.107.13-15; Divy 301.22-25; 302.7-10; Śikṣ 69.13 ff. and Dbh 23.6 ff., in both of which each item is treated at some length, esp. in Śikṣ which describes the torments suffered in hell by those guilty of each of the 10 sins; in Mv ii.99.5-12 the ten karmapatha are slightly different; a fourth sin of the body (use of liquor) is added, and the number ten is kept by omitting one of the 4 sins of speech (harshness), also avidyā, *ignorance*, replaces abhidhyā, *covetousness* (this seems likely to be a mere corruption of

tradition); in Mv i.26.12 akuśala karmapatha is used more loosely, of sinful acts in general, specifically exemplified by the five *ānantarya*, q.v.; in Mv i.282.14 the term ten kuśala karmapatha (in prose) is immediately followed (in verses) by a list of ten *vaśitā*, apparently implying that they are the same (not the usual 10 karmapatha); in Suv 6.11 the expression is *daśakuśalamūlakarmapatha*; often a form of the verb *saṃ-ā-dā-*, *adopt, take to, adhere to*, governs the noun, as in Mv ii.77.11 *daśa kuśalakarmapathāṃ* (acc. pl.) *saṃādāya*; Suv 6.11 ... *°tham saṃādāpayet*; in Mv ii.425.10 read with mss. *daśa-kuśalakarmapatha-saṃādānaṃ vartitvā* (= *vartayitvā, having practised the taking-upon-oneself, the vow, of...*); cf. *saṃādiyati*, *°dāpayati*, *°dāna*; other references to the 10 kuśala, or akuśala, karmapatha, without listing, are found Mv i.3.1; 46.10; 101.18; 193.15; iii.357.14; Divy 318.22; Karmav 31.13, 14; Gv 521.4.

Karmavajri, n. of a goddess: Sādh 160.7.

karma-vācanā (= Pali *kamma-vācā*; PTSD definition does not fit very well Vin. i.317.30 ff., where this Pali word is used exactly like the BHS; the *stating of the matter* that has been moved in the assembly of monks or nuns, see s.v. *jñapti*; it takes the form of a demand that they consent by silence, or oppose by speaking; in the case of *jñapti-caturtha* the question is triple, *prathamā*, *dvitīyā* and *trītiyā karma*: Mvy 8663-6; Bhik 18b.4, MSV iii.13.6 f.

Karmavibhaṅga, m. (Pali *Kamma*), 'classification of acts', n. of a work (edited by Lévi; our Karmav: Mvy 1372; Karmav 29.31; 105.13 (colophon); 154.10; 163.3; also called *Mahā-karmav*), q.v.

Karmavibhaṅga-sūtra, n. of a work, not the same as prec.: Karmav 46.11 (see Lévi's note; corresp. to Pali *Mahākammavibhaṅga Sutta*, MN iii.207-215).

karmasvaka, adj. (= Pali *kammassaka*), *having (one's own) action as one's property*, i.e. subject to the inevitable results of one's own action (and not involved in any other person's): Śikṣ 46.18 (vs) (*bhikṣūṇāṃ bhīnavṛttānāṃ parivādaṃ nīṣāmya*) *karmasvakā bhaviṣyāmo* ... (substantially = *we will mind our own business*).

Karmavarāṇapratiprasabdhi, n. of a work: Mvy 1383 °dhīh.

Karmavarāṇaviśuddhi-sūtra, n. of a work: Śikṣ 90.6; 172.10.

karmika, adj. or subst. m. (= Pali *kammika*; Skt. Gr. id., and Skt. *karmīn*), *working, a worker*: RP 31.3 na ca *karmiko* hy ahaṃ *viḥāre ātmana-hetur eṣa hi kṛto me*. For *karmika* at end of cpds. see *ādi-*, *tatprathamā-sarva-*.

? **Karmira**, v.l. for *Kampila*, q.v.

karvaṭaka, m. or nt. (= Skt. *karvaṭa*, nt., and Lex. m.; AMg. *kabbaḍa* and *kavvaḍa*, m. and nt.), *a (mean, poor) village*; acc. to Tib. on Mvy 9356 (°kaḥ, m.) *a mountain hamlet* (so Das for *ri ḥor ba*; not *Bergabhang* as stated in BR); cf. also *karpaṭaka*: nt. Divy 374.13 (°kam, nom.); masc. Divy 448.7; 451.20 (°kaḥ); ambiguous in gender, Divy 311.24; 541.11; 577.11; 584.22, 27.

karvaṭa-pradeśa, m., Mvy 5283 (var. *karvaḍa*), acc. to Tib. *ri brag*(s), *mountain crag*, or *ri boḥi* (*ri bor gyi*) *phyogs, mountain region*. Cf. s.v. *karvaṭaka*.

karṣika, m. (cf. Skt. *kārṣaka*, and *tila-kārṣika*; perh. semi-Mindic in having a for ā; or Skt. *karṣin* plus -ka), *plowman, farmer*: Mv iii.108.20 (vs) *punaḥ-punaḥ lābhāṃ labhanti karṣikā*.

? **karha-cid**, adv. (cf. Skt. *karhi-cid*; = Pali *karahaci*, only after *kadā-ci*, and in same mg. acc. to DN comm. i.110.3), *ever, at any time*: in one old ms. of SP inserted after *kadācid* SP 257.1 (prose), Baruch, *Beiträge zum Saddharmapuṇḍarikasūtra*, 23 and 28; omitted in all other mss. The coincidence with Pali usage is so extraordinary that I am inclined with Baruch to regard it as old.

kala, perh. = Skt. *kara*, *hand*, in LV 12.11 (vs) *kena sa kalagata* (Lefm. prints *sakalagata*) *ti bodhi* (so read with ms. A m.c., for *bodhi*); so Foucaux and Tib. (*khyod ni byañ chub phyag mthil bzhaḡ dañ ḥdra*, *enlightened is the same as put in thy hand-palm*; *kena* is difficult; Foucaux seems to have read *tena* with ms. H; Tib. has no evident correspondent; does *sa* go with *bodhi*?).

[*kalaṇḍaka*, see *kalandaka*.]

Kalaṇḍaka-nivāpa, see *Kalandaka*.

kalatra (nt.; in Skt. only *wife* except once in Harṣac. acc. to Thomas, *retinue*, see Schmidt, Nachtr.; see *kaḍatra*), (1) *family* (in the usual Eng. sense): Bbh 362.7 (*bodhi-sattvena sarvaḥ sattvadhātuḥ*) *kalatrabhāvena paṇḍitaḥ*, *cherished like or adopted as (one's own) family* (offener *kaḍatra*, q.v.); (2) *servants* (familia), esp. perhaps *male servants*: LV 139.12 (vs) *dāsi-kalatra-janī* (loc.) *yādṛśam ātmāprema* (in a description of the qualities of a wife, so that *kalatra* cannot possibly mean *wife*); Foucaux, because of preceding *dāsi*, understands *kalatra* as referring to males alone, which is possible but hardly necessary.

kalandaka (or °*taka*? *karanta*? variants in mss. also *karañjaka*, *kalaṇḍaka*; = Pali *kaḷandaka*, Jāt. vi.224.6 *mudukābhisīyā mudu-citta-kaḷandake*, comm. *sukhasam-phassacittattharake*), *spread, cover* for a seat: Mv i.306.9 (vs) *kāśikapratyāstaraṇam* (? em.; mss. °*tyottaraṇam*) *suvcitra-kalandakam* (so 1 ms., the other °*ṇḍakam*; Senart em. wrongly) *maṇivicitram*; ii.38.3 (vs) read essentially with mss.: *atha kanaka-m-aṣṭapādā suvcitra-kalandakā* (or, with mss., °*ntakā-h?*) *maṇivicitrā* (? mss. °*tro* or °*tra*); ii.470.8, for Senart's em. *klamṇjakā* (pi *kriyanti*) mss. seem to intend *karamṇjakā*; context fits our word as to mg.; note, however, that in the next line (9) mss. have *karantā* (Senart em. *karaṇḍā*) pi *kriyanti*, which might be meant for *kalanta*(ka), or be another form of the word here concerned.

Kalandaka-nivāpa, m. (= Pali id., *squirrel food-offering*), also written in mss. *Karandaka*, q.v., and *Kalaṇḍaka*, *Karaṇḍaka*, see below; n. of a place near Rājagṛha where Buddha often dwelt: Mv i.255.4 (v.l. *kar*); iii.47.12 (v.l. *kalaṇḍaka*); 60.2 (mss. *kalaṇḍaka* or *kar*); 91.14 (no v.l.); Mvy 4138 *kalandaka-nivāsa*, but Index with v.l. and Mironov °*nivāpa*; Divy 143.1 (ed. Kar° but 3 of 4 mss. *Kal*); 262.8; 298.24 (here 3 mss. *Kalandanī*); 364.19 (printed *Kalindaka*); 506.7; 544.22; Av i.1.8 etc. (list, Speyer, Index 213); Burnouf, *Introd.* 456 cites *Karaṇḍaka* from Av but the passage (ii.186.5) in Speyer reads *Kalandaka* without v.l.

kalapālī (cf. *kallavāla*), acc. to Tib. (cited as *chañ ḥtshoñ ma*), *a woman liquor-seller*: MSV i.117.11 (°*ly-āpaṇam*), 12; 120.4.

Kalabha (in Pali *Kalābu*), n. of a wicked king of Benares, character in a *Jātaka* (Pali *Khantivādī Jāt.*, No. 313; Jm *Kṣānti-Jāt.*, 181 ff.; unnamed in Mv, no colophon): Mv iii.357.4; 359.16; 361.3; 368.15; 369.16. (Not named in Jm.)

(*kalama*, m., = Skt. Lex. and late lit., Schmidt, Nachtr.; cf. *karama*, and *kalamā*; *reed* (-pen, for writing): Mvy 5900 = *lekhanī*; Mironov *kalāmaṇ*.)

kalamā = prec.: Divy 532.11 *masinā* (= *maṣ*°) *kalamayā tūlena*; 535.10 *bhūrjām* (mss.) *kalamā* (so divide) *tailām tūlam asir* (read *masir* or *maṣir*?).

(*kalambukā* [rare in Skt., and only Jain?; once in Pali; perh. = Skt. *kalamba*, °*baka*, °*bikā*, *convolvulus repens*?], n. of a creeper, to which a *vana-latā* is compared in a complimentary way: Mv i.341.6; 345.11.)

kalayati (cf. Skt. *kālayām āsa* Mbh 3.229.5, *counted, reckoned up*, for which 4 Kashmirian and 3 D mss. read *kal*°; Pkt id., Sheth), *counts, computes*: Divy 27.5 *tāta kalyatām asmadīyam paṇyam iti*. *tene kalitam* (mss. quoted as *kalpitam*, intending prob. *kalyitām*), *ekalkasya suvarṇa-lakṣāḥ saṃvṛttāḥ* ... (8) *mamāpi kalyatām* ... (10)

kalyate... kalyatām... (11) kalitaṃ... (12) lakṣā samvṛttā (mss. °tāh).

kalaviṅka (m.; = **karaviṅka**, q.v.), *the Indian cuckoo*: LV 353.6 (vs) °ka-rutāya vācā; 355.3 °ka-mañjughoṣaḥ (Bhvr., of the Buddha); 355.17 °ka-rutasvarēṇa; Kv 73.24, corrupt, read **kalaviṅka-rutena** svareṇa; 89.5 °ka-rutasvarābhiniṅghoṣeṇa.

kalaviṅkaka, m., = prec. (-ka prob. m.c.): SP 358.7 (vs) °kā (n. pl.) kokilabharhiṇaś ca.

Kalaśoda, n. of a nāga king: Mmk 18.10.

Kalaśodara, n. of a yakṣa: Māy 37.

Kalaśodari, (1) n. of a river: Kv 71.15; (2) n. of a plāci: Māy 238.20; (3) n. of a rākṣaśi: Māy 241.15; see next.

Kalaśi (= prec. 3), n. of a rākṣaśi: Māy 243.10.

Kalahapriya, n. of a yakṣa: Māy 36.

kalahayati, °hāyati, denom. (Skt. kalahati and kalahāyate; Pkt. has equivalents of both these; not recorded in Pali), *quarrels*: °hayati Mvy 5228; °hāyati AsP 420.4 (prose).

kalācīkā (so Mironov without v.l.; BR cites °ka, m., which Kyoto ed. cites as v.l.), *spoon, ladle*: Mvy 8958 = Tib. kha gzar.

kalāci (Skt. Lex. id., and kalāci in late lit., Schmidt, Nachtr.; not in Pali; cf. Pkt. kalāiā = Skt. Lex. °cikā, Sheth), *fore-arm*: Śikṣ 228.14 -hasta-kalāci-bāhv-amśa- (in a long cpd. listing parts of the body).

kalāpa, m., a high number: Mvy 7780 = Tib. cha tshogs (same as **kaṣaca** or **kaṣava**, q.v.; cf. **kaṣāva**).

kalāpaka, adj. or adv. (as noun, *bundle*; *string of pearls*, in Skt. and Pali), perhaps in *folds* ('bundles, bunches'), applied to a monk's robe: Prāt 528.7 na °kaṃ cīvaram nivāsaiṣyāmah; Chin. ... *des plis fins*.

kalāva, m. (= AMg. id., Skt. and Pali kalāya), *a kind of pulse*: Mvy 5652 (text kulatthaḥ, var. kulāvaḥ, but Index also kalāvaḥ, and so Mironov 228.6); Kv 48.5 (kola-mudga-)māśā-kalāba- (so printed)-masura- etc.; Divy 499.25, read with mss., tena tasyā kalāvānām (ed. em. kalāyānām) añjalipūro dattāḥ.

kali, m. (in this sense = Pali id., but not in Skt.), *sin, depravity*: Mvy 621, 622, see s.vv. **Kāyakali**-, **Vākkali**-. (Tib. skyon, normally = doṣa); Divy 623.21 (vs, tho printed as prose) pāpakam karma kilviṣam kalir eva ca; Jm 103.24 kali-paddhatim (surām; kali-bala, the *power of evil* (text °vala), Dbh.g. 52(78).8 °parihāropāya-vidyarddhi-mantaḥ, and 16 vijñita-kalivalaughāḥ; kali-mala-pari-pūrṇa- Kv 90.16; sattva-kali-kaluṣair Śikṣ 279.7; rāga-doṣa-moha-kali-kaluṣa-vinodani LV 286.12; kali-pāsu (read °sa? for °śu or °śa, so v.l.) LV 371.17 (vs); kali-puruṣa, *man of depravity*, said of Devadatta, Mv 1.128.14 (mss. kāl°); kali-nrpa, *evil king*, LV 165.22; kali-rāja(n), id., Divy 574.10; RP 21.18; MSV 1.29.2; (see also s.v. **Kaliṅga-rājan**); in Ud viii.4 word-play on the other mg. of kali, *bad luck at dice* (Chakravarti ignores this), alpamātro hy ayam kalir ya ihākṣeṇa dhanam parājayet, ayam atra mahattaraḥ kalir yaḥ sugateṣu manaḥ pradūṣayet (same vs Pali Sn 659); see also Ud viii.3; often regarded as characteristic of Māra the Evil One, and so cpd. with Māra-: SP 481.8 nirjeṣyaty ayam... Māra-kali-cakram (*Māra's wheel of depravity*) pravartayisyaty ayam dharmacakram; LV 180.9 Māra-kali-pāśām (cf. LV 371.17, above) ca samchinatti sma; Māra-kali-vikiraṇa-vinarditam avatārami Gv 206.25; Māra-kali-kleśa-sūdana(h) Gv 483.9 (vs), so read with the citation Śikṣ 104.1 (Gv text corruptly sudama).

kalikā (perhaps lit. *a bud*, i. e. a trifle, nothing of value?) Divy 499.24 kim ayam kalikāyā (abl.? gen.?) diyate, mūlyam anuprayaccha, *why should it be given for nothing? give me a price*. In LV 276.16 (vs) prāsādāś ca gavākṣa-harmya-kalikā(h), without v.l., kalikā seems uninterpretable; Tib. mañ ldan pa, *having many...*, which suggests -kalitā(h), *providen with...*

[**Kaliṅga-rājan**, Vaj 31.10, is undoubtedly an error of tradition for kali-rājan; see s.v. **kali**, and cf. SBE 49, Part 2, p. 127, n. 1. The Kashgar version reported in Hoernle MR 184.11 unfortunately has a lacuna where the word occurs, but Chin. and general sense support the em.]

Kaliṅgavana, nt., n. of a city in the Śrōṇāparānta country: Gv 192.15.

kalina, m., = Skt. kali, *the present world age*: Lañk 364.5 (vs) kṛtayugaś ca tretā ca dvāparam kalinas tathā. Meter makes another form out of the question; the word has followed the pattern of in-stems, extended by -a, see § 10.3.

[**Kalindaka-nivāpa**, error (misprint?) for **Kalan-daka**: Divy 364.19.]

? **kali** = Skt. kalā, *part*: LV 341.5 (vs). Doubtful; see **saṭhaḥ**.

kalopī (= Pali kaḷopī), some sort of container, *vessel* or *basket*: Mv iii.453.3 (read) na te koṭṭhesmim osaranti na kumbhe na kalopiyaṃ (loc.); Senart for last word kulopakaṃ, mss. kulopiyaṃ; in same line Jāt. v.252.20 Pali has kaḷopiya (loc. sg.).

? **kalkaṣa-tva**, nt. (cf. Skt. karkara, Pali kakkhaḷa, AMg. kakkhaḍa, *hard?*), perhaps *hardness*: Mv 1.339.16 atha teṣāṃ kāye gurutvaṃ ca kharatvaṃ ca ka°tvaṃ ca upanipate. So acc. to Crit. App. one ms.: v.l. kalkatvaṃ (*impurity?* cf. Skt. kalka); but Senart's note cites mss. as katka° instead of kalka°, he em. kakkhaṭatvaṃ.

kalpa, m., also nt. (1) (cf. Skt. id. *style, manner, fashion*, chiefly in Bhvr. cpds., BR s.v. 2b), in tatpuruṣa cpds., esp. gṛhi-kalpa, tīrthika-k°, ṛṣi-k°, *appearance, aspect* (of), *resemblance* (to), sometimes replaced by ākalpa (as in Skt., *ornament or attire*), and parallel with gupti (gupta), līṅga, dhvaja (see s.v. **gupti** for citations); (2) *ifc.*, said to mean *indifferent, alike in regard to...*, in vāścānadanakalpa, q.v.; (3) (not recognized in Skt. or Pali Dict., tho Childers gives *thought* as one mg. of kappā), (*false fancy, vain imagining*, often with **vikalpa** and **parikalpa**, qq.v.: LV 34.11 (prose) sarva-kalpa-vikalpa-parikalpa-prahāṇāya; others s.v. **parikalpa**; 250.16 (prose) akalpaṃ tad dhyānam avikalpam aññājanam...; 419.17 (vs) samkalpa-(q.v.; instr.?)-kalpananītena ayonisenā bhavate avidya...; 420.11 (vs) yasmin na kalpa na vikalpa (so most mss.); 422.20 akalpāvikalpa-dharmanayavistiraṇa-cakram; Lañk 57.3 (vividha-) kalpa-vikalpitaṃ, *discriminated by various false imaginings*; et alibi in Lañk; Divy 629.18 (vs, printed as prose) (a list of sins attributed to brahmins, ... śāṭhyaṃ) ca dhaurtyam ca tathaiṃva kalpam (nom. sg.!). (4) as in Skt. (and Pali kappā), *world-age*; various kinds, largely but not entirely parallel to Pali usage (best statement of this in Childers): Dharmas 87 lists **antara**-, **mahā**-, **śūnya**-, **sāra-k°** (all m.), qq.v.; Mvy has the first two, also **bhadra-k°**, q.v., 8292; **samvarta**- and **vivarta-k°**, qq.v., 8279-80; see **asamkhyeya**, adj., which does not seem to be used in BHS, or at least in the texts included in this Dict., as it is stated to be in Pali, as n. of a particular kind of kalpa; (5) n. of a king: Av ii.102.6 ff. See **kalpa-kaṣāya** and following cpds.; also **kalpam**, adv.; in **kalpa-dūṣya** or °duṣya, and °puṣa, qq.v., kalpa = kalpa-vṛkṣa, as in Skt. Lex.

(**kalpaka**, m., in BR, pw, recorded only as Lex., but cf. pw 2.297; occurs however in Kaut. Arth. 1.21, Shama Sastri 1st ed. 44.4; = Pali kappaka, *barber*: Mv ii.489.8; iii.70.5; 92.5; 180.10; 191.9, 15; Av ii.112.5.)

kalpa-kaṣāya, m. (see also s.v. **kaṣāya**), *degradation* (degraded state) of a *world-age*: SP 65.13 sa tathāgato (Padmaprabha) na kalpakaṣāya utpatsyate, api tu prañ-dhānavaśena dharmam deśayisyati (but see s.v. **kaṣāya**, esp. Mmk 5.23; SP 56.8); Gv 307.19-20 anantara-kalpa-kaṣāye pratyupasthite (after disappearance of a Buddha's teaching).

kalpakāra, m., *attendant* (on monks): MSV 1.248.10 (allowed to take money for travel-expenses of monks).

kalpa-duṣya, or **°duṣya**, nt. (see **duṣya**, **dūṣya**; Senart always prints **duṣya** in Mv text but cites **dūṣya** in Index), (fine) *cloth made from the kalpa-vṛkṣa* (for which kalpa is cited Skt. Lex.): Mvy 5883 °duṣyam (so also Mironov) = Tib. dpag bsam śhā las byuñ pañi gos; Mv 1.216.7 = II.19.4 (vs); II.337.6; kalpadūṣyavṛkṣāḥ, *trees that bear such materials*, Divy 215.28 ff.; 221.18.

Kalpaduṣyagupta, n. of a former Buddha: Mv 1.138.3 (text °duṣya°; Index °dūṣya°).

kalpapuṣpa, nt., *flower of the kalpa-vṛkṣa*: Mv II.33.20 °puṣpāṇi.

(**kalpana**, Skt. nt. once *das Bilden in der Phantasie, Erfinden*, pw, = **kalpa** (3), (false) *fancy, imagining*: Lañk 9.5 (vs) mohitā vīśvakalpanāḥ, or °tā hi svakalpanāḥ, see note.)

Kalpanāmaṇḍitikā, n. of a work, of which Central Asiatic fragments ed. Lüders 1926, = Kleinere Skt. Texte II; p. 38 'Die Sprache... ist durchweg das korrekte Sanskrit der Grammatiker.' But a few items of vocabulary, listed pp. 42–45, have been incorporated here so far as they seemed to me pertinent.

kalpam, adv. (from **kalpa**, q.v.; = Pali kappam), lit. and orig. *for a kalpa*, = *for a long time*: SP 227.5 (prose) (yaḥ... tathāgatasya) sammukhaṃ kalpam avarṇaṃ bhāṣet, *who should for a long time speak ill before* (= towards) a T. (The translators misunderstand.) The verse account has (229.7) yaś caiva... jñasya sammukhaṃ śrāved avarṇaṃ paripūrṇakalpam, ... *for a full kalpa*, which may therefore be the mg. of 227.5; but the Pali adv. is well established.

kalpayati, with śāyām (= Pali seyyam kappeti), *lies down*: Mv 1.210.(13–)14 (prose) (sukhaṃ gacchati) tiṣṭhati pi niṣṭhati pi śāyām api kalpayati; nearly same phrase II.14.(12–)13. See also **kalpāpayati**.

kalpa-vṛnda (nt.), *the whole mass of* (brahmanical) *ritual regulations*: °dam prahāya, *abandoning* (these), said of 'ṛsis' (pre-Buddhist ascetics): Divy 210.11.

kalpa-sthiti, adj. Bhvr. (cf. also next), *abiding for a world-age*: LV 200.2 kalpasthitiya (nom. pl.) ṛṣayo.

kalpa-sthītika (= Pali kappatthitika; see **sthītika**), = prec.: °kenāyuspramāṇena LV 442.20; Dbh.g. 56(82).8 (both prose); cf. also kalpakoti... (etc.)-sahasrasthiti-kenāpy āyuspramāṇena Sukh 62.2.

kalpāpayati (caus. to Pali kappeti, as in MN II.155.6 kesamassuṃ kappetvā), *causes to be trimmed* (hair and beard): Mv II.489.8 keśaśmaśrūṇi kalpāpayitvā. Skt. kṛpta, ppp. of simplex kalpati, is used in mg. *trimmed* (of hair).

kalpāvaśeṣam, adv. (= Pali kappāvaśeṣam), *more than a kalpa*, in the phrase (kalpam) vā... vā (nīrdīset, *he might expound*) LV 436.6; (tiṣṭhet, *would last*) Divy 201.9; 207.1. So Foucaux, apparently supported by Pali DN coinm. 554.32 (on DN II.103.4) appaṃ vā bhīyoy ti, *vutta-vassa-satato* (= kappam = āyukappam) atirekam vā, *a little more, or in excess of the stated 100 years* (the extreme life of a man, which Pali exegesis takes as the mg. of kappam here). So also Tib. on MPS 15.10 = Divy 201.9. But CPD and PTSD (*for*) the rest of a kalpa.

kalpika, adj. (= Pali kappiya; see also **akalpika**, **kalpiya**), *suitable, proper*: Mvy 9196; of a monk's (nun's) robe, cīvara, LV 267.10; Prāt 494.6; Bhik 15a.1; of food, °kam niravayam ca māṃsam Lañk 258.15, cited Śikṣ 133.15; meat, when kalpika, when not, MSV 1.236.17 ff.; of gifts, dāna, Bbh 123.7; of monkish paraphernalia in general, LV 2.22; even more generally, of all sorts of useful and ornamental objects, Gv 164.14 (bracketed with anavadya). See also next.

kalpika-śālā, also °ka-sthāna, corresp. to Pali kappiya-kuṭi (also -bhūmi), which is variously rendered (In SBE 13.304, on Vin. I.139.36, *kitchen*), in MSV 1.235.2,

4 (°śālā), 8 ff. (°sthāna), introduced as a place where broth for a sick monk could be heated, and seems to mean lit. either *hall (place) for allowable (proper) perquisites* (see prec.), or possibly *hall (place) for preparation of such perquisites* (?); five are listed (cf. the somewhat diff. list of four in Pali Vin. 1.240.1 ff.), ārabhyamāṇāntikā (sc. śālā; *whose boundaries, anta, are being proposed*), ucchriyamāṇāntikā, gonīśādikā, udbhūtavastukā, sammatikā; all are 'explained' in 6 ff., but the glosses are not all very clear. In 1.234.4 kalpika-sthāna refers to a proper place for preparing (perhaps also storing? see **pratiśāgati**) food, and ten akalpikāni (sthānāni) are listed 5 ff.

kalpikāra, m. (cf. **kapyāri**; possibly connected with Pali kappiyakāraka, Vin 1.206.12, but the traditional interpretation is different; see also next), Mvy 3840; ? acc. to confused definitions in Tib., Chin., and Jap., would seem to mean some kind of *servant* of monks in a temple or monastery.

kalpikāraka, m., = prec.: Divy 343.15 (parallel cited with varr. Śikṣ 59.2) te Kāśyapasya samyaksaṃ-buddhasya °kā āsan (Śikṣ inserts bhikṣūṇāṃ upasthāpakāḥ), te bhikṣūṇāṃ bhāṣajyāni kvāthayamānāḥ sthālikāṃ bhāṣjante (mss.; Śikṣ varies but same general sense).

kalpita, nt. (= **kalpa** 3, **kalpana**; also substantially = **vikalpita** 2), (false) *fancy, (vain) 'imagining'*: LV 374.6 (vs) (parikṣiṇā) kalpita-vikalpitāni (dvandva cpd.) ca (certainly noui); LV 178.1 (vs) viparīta-abhūta-kalpitaḥ, *by perverted and false imaginings*, parallel with rāgadoṣaḥ (paridāhyate jagat); so better than with Foucaux as adj. modifier of rāgadoṣaḥ; as ppp., = **vikalpita**, SP 281.12 (vs), read (cf. WT) anutthitāś cāpi ajāta-dharmā jātā tha bhūtā viparīta-kalpitaḥ, *and the states of being that have never originated or been produced are falsely conceived as produced and real*; kalpito, *imagined*, Śsp 1534.7.

kalpiya, **kalpya**, m.c. **kalpiya** (= Pali kappiya; not recorded in this sense in Skt.), *suitable, proper*: Mv III.305.5 (vs) kalpiyam (tarpaṇam, food and drink; v.l. kalpitam); Lañk 250.3 kalpyam (bhojanam; prose); kalpiyāni (garments) ca samnivāsyā (q.v.) LV 271.18 (vs). Cf. **kalpika**, **akalpya**.

kalpikaroti, *prepares, makes ready*: °kṛtya MSV I.vii.3.

kalmāśaka, adj. (= Skt. °śa; perhaps m.c.), *spotted*: SP 94.7 (vs) varṇena te kālaka tatra bhonti, *kalmāśakā...*

Kalmāśadamya (= Pali Kammāśadamma), n. of a town in the Kuru country, home of **Māṇḍika** (as of Māṇḍika in Pali): Divy 515.13 ff.

Kalmāśapāda, n. of a yakṣa: Māy 9. (Cf. the same as n. of a prince changed into a rākṣasa, in Skt. and in Jm 209.9).

kalyato (°tas), adv. (cf. next; in Skt. kalyam, kalye, kālyam, kālye), *early in the morning*: Mv III.177.13 (prose) °to evotthitena.

kalyasya, or **kāl°**, adv., = prec., q.v.; only in phrase °śaiva nivāsayitvā Mv 1.34.14 (Senart **kāl°** with 3 mss., but 3 mss. incl. the two best **kāl°**; most mss. lp for ty); III.60.3 (Senart **kāl°** with 1 ms., v.l. **kāl°**); 142.10 (both mss. **kāl°**); 414.5 (mss. **kāl°**, Senart strangely em. **kāl°**).

Kalyāna (= Pali id.), n. of a mythical early king: Mvy 3554; Mv 1.348.8. In Mvy son of **Roca** and grandson of **Mahāsammata**; in Mv son of the latter; in Pali son of **Vararoja**, the son of **Roja** = **Roca**.

Kalyāṇa-kāma, adj. (= Pali id.); -tā, *state of being desirous of pleasant things* (a sin in a monk): Prāt 497.1, 7 etc.

Kalyāṇagarbha, n. of an author: Sādh 471.18.

Kalyāṇabhadra, n. of a householder of Benares: MSV III.132.15; called **Kalyāṇabhadrika** 132.19; 133.1.

kalyāṇa-mitra, nt., f. °ā (= Pali °mitta; there often tho not always ep. of Buddha), *good friend*, regularly said of one (not as a rule a Buddha) who helps in conversion or religious progress: Mv i.243.12 °mitrāṇy āgamyā; 313.5 asmākaṃ Mālīni °mitrā (f.; she was the cause of their conversion); Mvy 2380 °tra-parighṛita; Divy 347.17 °tram āgamyā; Av i.240.8 id.; °tra-tā, *state of* ... Av i.240.2. Very common.

kalla, adj. (cf. Skt. kalla-tā acc. to Galanos; and Dhātup. kall-), *stammering*: Mvy 7156 = Tib. dig pa, ldihs pa; AsP 427.1.

kallavāla, m. (cf. kalapālī; Skt. kalyapāla, pw 2.38, 297; AMg. kallāla), *liquor-dealer*: Mvy 3779.

kavacikā (Skt. kavaca; in AMg. kavacyiā defined by Ratnach. as a kind of vessel, pātra), Mvy 6078 = Tib. hṭhab ber, *war-coat*, i. e. *corslet*, *battle-garment*.

kavacita, denom. pple. (from Skt. kavaca; = Skt. Lex. id., and cf. kavacyati, once, pw 5.251), *armored*, often in fig. (religious) sense: Mvy 5203; saṃnaddha-k° Mv i.313.16, 18; saṃnaddhavarṃā kavacitavarṃā ii.320.1; (saṃnaddha-dṛḍḍhavarṃā-k° LV 82.2; saṃnaddha-dṛḍḍhavarṃā-k° 209.19; dṛḍḍhasaṃnaddha-varṃā-k° 218.12; *armored* with the (32) lakṣaṇa, said of Buddha, LV 110.8, 21; 240.13; Mv ii.299.13; 371.14; miscellaneous, LV 181.5; 311.21; 361.5; Mv ii.316.8.

kavaḍa, m. (Skt. id. in sense of *mouth-rinsing water*; Skt. kavala in both senses), *morsel*, *mouthful* (of food): AsP 234.5; Divy 290.23 etc. See next.

[**kavaḍaka** (m. or nt.) = prec. (In comp., -kavaḍakāhāra-) Gv 145.19 (prose). But 2d ed. kavaḍikāhāra; read °kārahāra, see **kavalikārahāra**.]

kavaḍa-chedakam, adv., (in the manner of) *dividing morsels* (of food): na ka° Mvy 8585; the complete phrase in LaVallée Poussin JRAS 1913.845, Stein ms. fragm. 1.2.11, na ka° (ms. kaḍaḍa) piṇḍapātāṃ paribhokṣyāma iti. The Pali is kabaḷāvacchedakam, Vin. iv.196.1.

kavalikāra (-bhojana), see next.

kavalikārahāra, m. (cf. Skt. kavalikāra, pw 4.297; = Pali kabalimkāra° or °likāra°, so Mvy (Kyoto) and Dharmas (text), or kavaḍi° (Bbh; so read in Gv 145.19, see **kavaḍaka**; also AbhidhK, see LaVallée Poussin's Index) or **kavaḍimk°** (Mvy v.l., and Mironov text), *food making a lump or morsel*, i. e. real, material food: Bbh 99.18; the first of four 'foods' (with sparśāhāra, manāḥ-saṃcetanā°, vijñānā°, qq.v.; Pali has same list); Mvy 2284; in Dharmas 70 five kinds, see s.vv. **pratyāhāra** and **dhyanāhāra**; Mmk 103.25 (vs) seems to contain this word, tho the metrical structure is monstrous and some words besides this are corrupt, audārika-m-ākāra-kavaḍikā(rā, not in text!)-hāraś ca kīrtitāḥ, (26) sūks-māhārikasattvā vai ity uvāca tathāgataḥ; in Mmk 104.3 (vs) read kavalikāra-bhojanāḥ (= °kārahārah) for corrupt and unmetr. kavalikārahārabhojanāḥ.

kavita, denom. pple. from Skt. kavī, *fanciful*, *thought up*, *invented*: RP 28.15; AdP, Konow MASI 69.17.23 kavitaḥ kāveyāś (q.v.) caitāḥ (sc. pāramitās), *they are fanciful*, *the product of poetic invention* (preceded by naitā bhoṇ pāramitās tathāgatāḥ ... bhāsitāḥ, *they were not spoken by the T's*).

kaśambaka-jāta (also written kaś°, kaś°; = Pali kasambu-jāta, with var. kasambuka-j°), acc. to Tib. on Mvy, *rotten*; this is consistent with the lit. mg. in Pali, applied to a tree the inside of which is rotten, see s.v. **avasruta**; the orig. mg. was forgotten in Pali at an early time, as the vague and inconsistent Pali comms. show; e. g. Vin. ii.236.26, comm. 1287.5 = ākinṇadosatāya saṃkiliṭṭhajātam; Pugg. p. 27.10, comm. 207.25 either kasambu = kacavara, *rubbish*, or = tinta-kupa-gatam kaśa-udakam (evidently guessing): Mvy 9139 kaś° (but Mironov kaś°) = Tib. śin rul ba (*rotten*) lta bur gyur pa;

follows antarpūty avasrutāḥ (all part of a longer cliché found repeatedly in Pali, e. g. in Vin. and Pugg.p., ll.cc.); MSV 150.7 kaś°; Śiḥs 67.20 kaśambakajāto āsramaṇaḥ etc. (as in Mvy 9143-4); AsP 181.20 kaś°. Could this word be related to kasavva Deśin. 2.53, said to have four mgs., (1) stokam, (2) ārdram, *wet*, (3) pracuram, (4) bāspah? By the 'law of morae' kasamba could be related to Deśi kasavva.

kaśāhata, adj. (= Pali kaśā°, Vin. i.75.29), (marked by being) *beaten with a whip* (as punishment): MSV iv.68.6.

kaśmala, m. pl., apparently n. of a class of evil supernatural beings: Mmk 538.26 (et alibi) sarve dākinyaḥ sarve bhūtagrahāḥ sarve ca kaśmalāḥ vaśā bhavanti.

Kaśyapiya, see s.v. **Kaśyapiya**.

kaśaca, or (with v.l., and Mironov without v.l.) **kaśava**, nt., a high number: Mvy 7908 (cited from Gv) = Tib. cha tshogs; cf. **kajāva**, **kalāpa**.

kaśaṭa (m. or nt.; cf. **kaśaṭṭa**, and Pali kaśaṭa, which PTSD takes to mean *dregs* in Vv.comm. 288.21, but both form and mg. are doubtful), prob. *dregs*, in fig. sense, i. e. *lowest part*: parśat-kaśaṭu (WT's ms. K' °ṭa) tāñ jñātāḥ SP 44.11' (vs), *knowing them (to be) the dregs of the assembly* (WT em. kaśāya-tām, but this is unnecessary).

kaśaṭṭa, m. (= AMg. kaśaṭṭa, *refuse*, *dross*, and cf. **kaśaṭa**, *dregs*, *sediment*, *impurity*: °ṭaḥ (Mironov °ṭaḥ, m. pl.) Mvy 7638 = Tib. sñigs ma, or tshigs ma, *sediment*, *impurity*).

kaśambaka-jāta, see **kaśam°**.

kaśava, see **kaśaca**.

kaśāya, m. (= Skt. id., BR s.v. 2c; Pali kaśāya), *sediment*, and so *impurity*, *degradation*, etc.: five such, āyuh°, dṛṣṭi°, kleśa°, sattva°, kalpa-k° Mvy 2335-40; (order varies) Dharmas 91; SP 43.4-5; Bbh 252.17-19; pañca-kaśāya-kāle SP 58.11; LV 248.13; pañcasu kaśāya-kāle LV 257.21 (vs); pañca-kaśāye loka Śiḥs 60.14; pañca-kaśāye kāle buddho ... śākyamunir utpannaḥ Mmk 5.23; kaśāya-kālāḥ Bbh 15.3; ahaṃ (sc. the Buddha) ... utpanna sattivāna kaśāyamadhye SP 56.8 (vs); see also s.v. **kalpa-kaśāya**; in vs m.c. for **kaśāya**, q.v., KP 117.5 (twice, once in text, the other time required by meter for text **kaśāya**; five k° in a different sense, *astrigent substances* (as Skt.), products of five plants, MSV i.iv.5.

kaśāyikā, var. for **kapāpikā**, q.v. Seems most likely secondary (influenced by the familiar word **kaśāya**).

kaśmīlita, acc. to Tib. *distorted*, in °litaḥ, adj.: Mvy 8926 = Tib. mig sle ḥo, (having) *distorted eyes*.

kasambaka-jāta, see **kaśam°**.

? **kasina** (Pali kasina) for Skt. kṛtsna; śubha-k° seems to be the intention of the corrupt mss. at Mv ii.319.5 for śubha-kṛtsna, q.v., which Senart adopts by em.; see §§ 3.90, 111.

kasulā, v.l. °rā, adj. fem. (Senart's text prints kasulā, but he cites all mss. with u), sc. lipi, some kind of script: Mv i.135.7. Etym. and mg. unknown.

kastūrikāṇḍa, nt. (or **kastur°**, Mironov; cpd. of Skt. °ikā and aṇḍa; Wilson recorded °ikāṇḍaja in same mg., BR), *musk*: Mvy 5932 = Tib. gla rtsi.

[**Kasphila**, a disciple of Buddha; so both edd. LV 1.16, no v.l. It could be understood as intended for Kap-phila or °la, who however occurs shortly before in the same list as Kaphila, or acc. to Tib. °na. And Tib. here reads hug pa, = **Kausika**, which I believe is the true reading; and which see.]

kahāpaṇa (= Pali id., for Skt. kārṣāpaṇa, a coin), only in °ṇa-māmsika, nt., or °kā, f., or °kaṃ, adv. (so read for Senart's text °māmsika, see esp. the ms. reading at iii.260.14), *cutting from the body pieces of flesh the size of a small coin*, a form of torture, called in Pali **kahāpaṇaka**: Mv iii.258.18 (kāmaṃ) khalu me śākyā kāyaṃ tikṣṇeṇa śāstreṇa kahāpaṇa-māmsikaṃ (°kāṃ?) pi chin-detsuḥ; in Pali lists of tortures, e. g. MN 1.87.16, **kahā-**

pañakam is regularly preceded by balisa-mamsikam (bal°), see s.v. *biliśa-*; in Mv iii.260.14, verse version of the same passage, Senart reads *kahāpaṇa-*, but the single ms. obviously read *kārṣāpaṇa-māmsikam* (°kām?), i. e. the Sktized form; see this, and *kārṣāpaṇa-chedikam*, another expression for the same.

kahi, kahim (cit), as loc. of ka-, see § 21.22; sometimes varies in mss. with *karhl*.

kāmsa- (false Skt., instead of *kāmsya*, for MIndic *kāmsa-*, q.v.), *brass*; *brazen*: LV 318.22 *kāmsa-pātri* (in Mv *kāmsa-pātri*, q.v.); Bbh 28.25 *kāmsa-kūṭa* (v.l. *kāmsa°*) = Pali *kāmsa-kūṭa-*, *one who cheats by* (substituting) *brass* (for gold; followed by -*tulā-kūṭādhīhi*, see *tulākūṭa*).

kāmsika, adj. (from *kāmsa* or *kāmsa*, qq.v., plus -ika), *made of brass*: SP 50.15 *kāmsikā*... (*sugatāna bimbā*).

kāmsikā (AMg. *kāmsiā*, also *kāmsiā*; see Sheth), prob. *a musical instrument* (so AMg.; so pw 7.331; Divy Index *vessel*) *made of brass*: Divy 529.23 *tadā tvam sopānake °kām pātayīsyasīti*; 24 °kā *pātita*.

kāka-cañcuka, nt., *a knife shaped like a crow's beak*: Mvy 8976; so Tib. *gri bya rog gi mchu lta bu*.

[*kākaciñcika*, see *kācilindika*.]

kāka-jātaka, nt., *Crow-Jātaka*: Mv iii.129.17, *colophon to story beginning* 125.10, = Pali *Supatta-Jāt.*, No. 292.

kākani (nt.?), f. °nī (Pali °ṇa, nt., and °ṇikā; Skt. *kākiñi*, °ṇi, °ṇikā, and acc. to Galanos *kākani*), a small weight (of a valuable substance): *ekaratnakākaniḥ prati-pāditā* Gv 205.9; *a small coin*: Mvy 9375, in both edd. printed °ṇi without ending (nt.?). Divy 396.6 °ṇiḥ, 8 °ṇi (nom. sg.).

kākavarṇin, n. of an ancestor of Aśoka: Divy 369.10 f.

kāka-vāṇi, lit. *crow's speech*, n. of a kind of magic: Divy 636.28 °ṇi *ka mantram ca indrajālam ca bhañjanī*. (Qy: *ventriloquism*, as sounding non-human?).

kāka-śankin, adj., lit. *afraid of crows*, i. e. *easily frightened or suspicious*: °kino hi rājāṇaḥ MSV ii.5.2; 72.6.

kāka-śira(s), adj. (Pali *kākāsira*, ep. of the horse *Valāha*(ka), Jāt ii.129.9), *crow-headed*, ep. of the horse *Valāha*: Mv iii.85.11 °śiro, nom. sg.

kākāsyaka, adj., in full bloom (of a flower): Mvy 6231 = Tib. *me tog* (*flower*) *kha phyē ba*, or *kha bye ba*, both = *phuklita*, *vikasita*; ed. implausibly suggests em. *prākāsyaka*; Minayev is cited in ed. note as having explained 'become' open like a crow's mouth' (*kāka-āsyā*).

? **Kākī**, n. of a piśāci: Māy 238.20.

kākhorta, m. (Iranian loanword, Burrow, BSOS 7.781), a kind of evil spirit, often associated with *vetālas* (*vetādas*): Mvy 4375 = Tib. *byad*, *an evil demon*: Suv 3.2 (vs) °da-dāruṇa-grahe; 157.8 (vs) °da-graha-dāruṇā; 104.4 and 107.8 *sarva-kākhorta-vetādāḥ* (107.8 °dān); Śikṣ 192.8 (*daṇḍantiśāstrāṇi*) *kākhorta-sāstrāṇi vādavi-dyā-śā*° (transl. *charms for procuring death*, but better *devil-lore*); Gv 214.6 (vs) *vetālamānta tha kakhorda* (m.c. ka-) *saddā prayuktā*; 450.25 *kākhorta-vetāda-prati-gṛāṭeṣu*; Sādh 309.11; 406.10; Māy 220.18 etc.

kāñkṣati (= Pali *kañkhati*; cf. *kāñkṣā*, and ff.; in Skt. only *desires*; see also *ākāñkṣati*), *doubts*: Mv i.85.12 *buddhe dharma ca saṃghe ca na kāñkṣanti*...; *worries*, Mv ii.55.21, read *bhumjāhi mā* (so v.l.) *kāñkṣiṣu* (see § 30.16) *bhojam* (read *bhojyam*? Senart *bhogam*) *uttamam*; cf. corresponding Pali vs Jāt. v.397.5 *mā vicārayi = mā kāñkṣiṣu*, *don't worry*; Sukh 99.6, read prob. *mā kāñkṣayatha*, *don't doubt*, see s.v. *ākāñkṣati*; dvayoh *kāñkṣati* MSV i.274.2, *he was troubled regarding two* (which he didn't find).

kāñkṣā (also °ṣa-, m. or nt.? = Pali *kañkhā*; in Skt. only *mg. desire*; cf. prec. and next; this word and

relatives are also used as in Skt., tho much less commonly, cf. *dharmakāñkṣā*, *desire for dh°*, SP 258.6; *kāñkṣiṇo*, *desirous*, LV 399.8), *doubt*: °śāma tatha *samsāyam* ca SP 49.1 (vs); very common, e. g. SP 61.8 (°śāma ca *śokam* ca *jahāti*); 125.12; 223.1; 337.2; LV 87.13; 370.16; Mvy 2129 (foll. by *vimati*); so also Divy 297.28; 328.1; RP 57.19; Gv 4.26; 32.25; Sukh 37.12 etc.; so often Pali *kañkhā* with *vimati*); Mv i.162.7 (here v.l. *kañkhā*); ii.308.19; 374.11; 390.23; iii.55.11; 394.16 (misprinted *ka°*); Divy 573.5; RP 12.10; Bhāḍ 54; *niḥkāñkṣa* (niḥk°), *free from doubt*, Mvy 364; SP 63.8; 70.11; 71.5; *tiṛṇa-kāñkṣa*, id., Mv iii.61.7; 62.12; Divy 617.14; Av i.233.5; apparently a-stem, m. or nt. (if not misprint or error of tradition), RP 8.10 (prose!) *kāñkṣa-prahāṇam*, *riddance of doubt*.

kāñkṣāyita-tā, f., and -*tva*, nt. (= Pali *kañkhāyitta*, nt.; abstract from denom. pp. derived from *kāñkṣā*, Pali *kañkhā*; cf. prec. two and next), *state of doubt*: -tā, AsP 454.10; -*tva*, Av i.228.6 ff.; AsP 454.9.

kāñkṣita, adj. (= Pali *kañkhita*; ppp. to *kāñkṣati*), *affected by doubt*: Divy 69.18 (*śrotṛṇām*...) °tānām (.. *vyapanaya samsāyam*).

Kāṅgi, n. of a rākṣasi: Māy 243.18.

kāca (I) m. or nt. (Pali, and Skt. Lex., id.; acc. to BR strictly the *cord* used on a carrying-pole for suspending burdens), *carrying-pole*, *pingo* (for carrying burdens at each end): Jm 137.4 (vs) *svasthāvabaddhāv adhiropya kācam*; 8 (prose) *tau ... kācenādāya*; (2) see s.v. *Kāci*.

kācaka, m. (acc. to Wilson, *glass*; *stone*; Skt., Pali *kāca*), Mvy 5971, acc. to one Tib. definition = *ḥchliā bu*, *spurious*, *glass jewel*.

Kacaṅgaliya, adj., of (the town) *Kacaṅgalā*: Av ii.41.5 °ye *vanaṣaṇḍe*.

kācamāṇika, m. (= Skt. °ṇi; pejorative -ka), (cheap) *crystal*, (worthless) *quartz-gem*: Gv 500.5, see § 22.37; KP 85.2 (prose; *valdūryam*...) °ṇikān *abhibhavati*; 91.1, 2 (prose). In verses, 85.6; 91.7, *kācamāṇi*.

Kācarā, n. of a rākṣasi: Māy 240.23.

kācalindika = *kācilindika*, q.v.

kācākṣa, adj., Mvy 8836, lit. *glass-eyed*; Tib. *śel mig*, *glass-eye*, acc. to Das used for *spectacles*. Does it orig. mean *having a glass eye*, literally? Or *glassy-eyed*, perh. = *staring-eyed* (so Chin.)? Occurs in a list of monstrous or deformed characteristics; followed by *skandhākṣa*, q.v.

kācilindika, nt. (also *kāca°*, Mvy 5879, both edd.; Mv i.152.16; ii.29.13; 262.4 (mss.); and v.l. i.226.10; the readings *kākaciñcika*, *kāciñi*, cited by BR from LV, are worthless corruptions found once each in Calc. but in no mss.), n. of some kind of very soft textile stuff: Mvy 5879 *kam* (Tib. transliterates, adding *gos*, general word for *cloth*, *clothing*); *mṛdu(ka)-kācalindika-praveṇi* Mv i.152.16 = 226.10 (*kāci°*, v.l. *kāca°*) = ii.29.13; Mv i.235.19 (text troublesome, but has *kācilindika* without v.l., clearly applied to clothes); °dika-mṛdu-sama-cittatām Mv ii.261.2; 262.4 (so with mss., except that in 261.2 they read *pama* for *sama*); *mṛdukā keśā kācilindika-sādrśā* (m.c. for *sādrśā*) Mv ii.307.2 (vs); °dika-mṛdu-sparśopama-cittā Mv iii.225.5; °dika-prāvaraṇa-Śikṣ 208.11; very often in cpd. *kācilindika-sukha-samsparśa* (Bhvr.) LV 17.12; 27.4; 64.8; 65.15; 82.21; 163.3; 276.22; 286.6; Gv 194.10; Sukh 43.11; ŚsP 11.16.

? **Kāci**, pl., adopted by Lévi Māy 68 (*Kāciṣu*, loc.) as n. of a people or region, but apparently by his own em.; if I understand him, all his mss. and Chin. and Tib. transl. vary (*Kāca*, *Kāsi*, *Kāñci*, etc.). Since this form seems unrecorded, it would seem better to have adopted some form supported by at least one authority.

kāñcana, m. (1) *gold* (in Skt. only nt.): LV 122.16 (vs) *nā bhāsi itarāḥ sa kāñcana* (read °nāḥ, m.c.) *prabhasi-rihataḥ*; (2) n. of a kind of tree (in Skt. Lexx. applied to several trees; Pkt. *kaṃcana*, m., acc. to Sheth a kind

of tree): Māy 258.10 (mahāvṛkṣa); MSV 1.286.10; MPS 49.25.

kāñcana-cakra, nt., *gold-orb*, under the earth (see La Vallée-Poussin, AbhidhK III.138 ff., esp. kāñcanamayī bhūmi 140): Divy 197.8 (yāvati bhūmir ākrānta adho 'ṣṭiyojanasahasraṇi) yāvati kāñcana-cakram...; same passage, with a few slight variants, cited Śiṅg 148.(14-15), from some unnamed work of the Sarvāstivāda school, doubtless MSV, tho not found there in I-II; cf. Winternitz, Hist. Ind. Lit., 2 (1933) 284-5. The same is called **Kāñcanamayī bhūmi**, q.v., in Kv.

Kāñcanaparvata, n. of a Buddha: Gv 259.1.

Kāñcanamayī bhūmi = **Kāñcana-cakra**, q.v., where AbhidhK. is cited: Kv 24.22 f. sā Kāñcanamayī nāma bhūmir asti yad uttarasyāṁ Kāñcanamayyāṁ bhūmyāṁ gatvā Avalokiteśvaro ... 'dhomukhānām satvānām dharmam deśayati sma.

Kāñcanamālā, (1) n. of the wife of Kunāla: Divy 406.19; 413.3, 22; (2) n. of an apsaras: Kv 3.14.

Kāñcanavarṇa, n. of a king, previous incarnation of the Buddha: RP 24.2. (Not the same as **Kanakavarṇa**, q.v.)

? **kāñcu** (cf. Pkt., acc. to Sheth, kaṁcu as well as kaṁcu = Skt. kañcuka, *woman's bodice*; perhaps read kañcu, but not kañci, *girdle*, with Senart's em.), *woman's bodice*: Mv II.59.15 (vs) (kā drṣṭāsi...) śihāṅgadā (v.l. *siṁph*°, q.v.) kañcu (so mss.) pramṣṭa (or pramṣṭa with v.l.?) dhāraṇi (prob. divide so).

kāñcukiya, m. (occurs in Skt., see pw, which calls it a false reading for **kañc**°, q.v.; acc. to Tib. on LV, e. g. 186.2, = *ñuñ rum*, more specifically *eunuch*), *eunuch* (? Skt. kañc°, usually defined less specifically as *attendant in a harem*): LV 42.17; 135.3; 186.2; 198.7, 8; Mv II.422.4 kubja-vamāna-kirāta-varṣavara-kāñcukiyeḥi; 426.9, 10; 427.13-14 rājā varṣavarām kāñcukiyaṁś ca prechati; 427.15.

-kaṭaka, nt., in pātra-kaṭakam Mvy 8952, *ring* on which the almsbowl is fastened, = Tib. lhuñ gzéd (bzéd, gzhag pañ gdu bu, *ring for putting almsbowl*. BR cite the passage with kaṭaka (as in Skt. and Pali), but Mironov also kã°; no v.l. in either ed. (but Index to Kyoto ed. cites both forms). However a form found with the same mg. in Divy and Av is **-karaka** or **-kara**, qq.v. On the other hand, Divy likewise has a form **kaṭaka**, q.v., clearly meaning the same thing, which raises doubts as to the etym. Cf. **kaṭaka**.

kāḍa, adj. (= Pali kālā, Skt. kāla), *black*: Prāt 496.6. See next.

kāḍisāma, read prob. **kāḍa**°, adj. (= Pali kālāsāma; cf. prec.; Skt. kāla plus śyāma), some kind of dark color, acc. to Chin. version of Prāt reported as *black*; acc. to PTSD on the Pali, *dark gray*: Prāt 517.7 (a monk must make the color of a new robe either) nīlam vā kardamo vā kã°mo vā; same passage in Pali, Vin IV.120.22 nīlam vā kaddamaṁ vā kālāsāmaṁ vā; old comm. glosses yaṁ kiṁci kālāsāmakam (1).

Kāṇa, n. of a nāga king: Māy 247.24.

kāṇaka, adj. (= Skt. kāṇa; pejorative ka; or m.c.?), *one-eyed*: SP 113.11 (vs) vañkāś ca ye kāṇaka kuñṭhakāś ca; in SP 94.13 (vs) KN bībhatsakāḥ kāṇaku (nom. pl.) kaṇḍakāś ca, but read with WT for the last kuñṭhakāś ca, and possibly before it kāṇa ku-(kuñṭh°), see **kuñṭhaka**.

-kaṇḍaka (= AMg. kaṇḍaka, kaṇḍaya; Skt. kanda, perh. with dim. ka?), *small piece*, in trikāṇḍakam Mvy 6716 (lit. rendering in Tib.; real mg. unknown).

kāṇḍa-kāṇḍi or **qñ**, in °ḍim kṛtvā, perh. *making an accumulation of injuries* (lit. *darts*, Skt. kanda in mg. arrow): MSV II.6.11; Tib. mdah dañ mdah dag hdes par byas nas, *making darts with darts in mixture*, i. e. adding one injury to another.

kāṇḍarika, m. (v.l. kaṇḍ°, but no v.l. in Mironov),

Mvy 8783, defined by Tib. smad ḥchal, which is reported to mean *prostitution, dissoluteness* (and Jap. one who frequents prostitutes); MSV IV.68.11. But Chin. one who is defective in the lower parts; and the surrounding terms in Mvy and MSV (khañja, khela, kāṇa, etc.) are all adjectives referring to physical deformities, thus supporting the Chin. The Tib. word smad means *lower*, and may be used of the lower limbs; ḥchol (ḥchal) ba may mean *to be confused, deranged*.

Kāṇḍyāyana, n. of a maharṣi: Māy 256.33.

Kātyāyana (= Pali Kaccāyana, Kaccāna; occurs Mv III.382.13 and Divy 635.15 as n. of a brahmanical gotra, as in Skt.; perhaps the same is that mentioned Lañk 361.1 as the gotra of the Buddha Virāja 2, q.v.), n. of an important disciple of the Buddha (Śākyamuni): Mv I.76.5 ff. (here he is made to deliver a discourse on the ten bhūmi); SP 152.3; Divy 11.29; 550.2; identical with **Mahākātyāyana**, which is commoner; in Divy 573.8 he appears to have the epithet (Ārya-) Kāśyapa, q.v. (or are they different persons?); Kātyāyanāvavāda MPS 29.15 (see Waldschmidt, p. 284 n. 6).

kāntāra, m. or nt. (see Gray, ZDMG 60.360, citing this word from Vāsavadattā, expl. in comm. by durbhikṣā; Pali kantāra, cpd. with prec. dubhikkha-; said by PTSD to mean *hardship, trouble* in general): *famine*: Av II.83.8 tena khalu samayena durbhikṣam abhūt kṛcchram, kāntāra-durlambhaṇ piṇḍako yācanakena; Kv 47.15 nāḍyaiva māmsabhakṣaṇam viṁṣati-varṣāṇi paripūrṇāni kāntārasya ca pratipannasya ca nātra kiṁcid annapānam samvidyate; 47.20; MSV I.237.15; in SP 81.11 perhaps in more general sense of *troubles, difficulty, disaster*: parimuktāḥ sarvabhayopadrava-kāntārebhyo nīrvṛtisukhaprāptāḥ.

Kāpiñjaleya, m. pl., n. of a brahmanical school (of the Chandogya): Divy 637.27. (Cf. Kāpiñjalāda, pw.)

Kāpilavastava, adj. (= Pali vatthava), of *Kapilavastu*: Mahāsamāy., Waldschmidt, Kl. Skt. Texte 4.167.14 vanam °vam; 169.2 id.

kāpileya (cf. Skt. kapila), adj. ? *drawn by tawny oxen?* or subst., *tawny cattle?*: Mv III.50.14 (in description of luxurious state abandoned by Kāśyapa on taking up religious life), ekūṇaṁ ca hulasahasraṁ bhadrām kāpileyaṁ (could be acc. pl. m. or sg. f.) suvarṇasīrikāṁ (so Senart em., cf. hala-sīra; but mss. suvarṇasamlikā or (?) °saṁvikā) avahāya.

Kāpiśī, n. of a locality: Māy 83; 94; cf. Lévi p. 102; the name occurs in Pāṇ. 4.2.99, which Lévi fails to note.

kāpuruṣa, m. (= Pali kappurisa; in Skt. apparently used only in sense of *coward, contemptible person*), *evil, wicked man*: Mv I.131.7 prāpyo (mss. °ya) khalv ayaṁ mama kāpuruṣo bhasmīkartum (said by a nāga-king of a snake-charmer who was at his mercy).

kāpotaka, m., acc. to Tib. (phug ron) = Skt. kapota(ka), *pigeon*: LV 248.20 (prose) śārasikāpotaka-saṁdam-śikotsrṣṭasamprakṣālakāḥ (of a certain type of ascetics, or their practices, in a list of such types). The ā is strange, and I am not sure that we should not divide śārasikā-potaka, *the young of female cranes*; but Tib. is very clear. (AMg. kāvoya, a type of ascetics, and kāvoya, 'taking food with great care, like pigeons'. Ratnach., seem not to be relevant here.) Foucaux: *gui mangent, après l'avoir lavé, ce qui, mordu par les grues et les pigeons, en a été refait*; so Tib.

kāma, nt. (so cited Skt. Lex. *object of desire*, BR; acc. to PTSD nt. as well as m. in Pali), (*object of*) *desire*: LV 215.7 (vs) bhukta kāmāni (so Lefm. with only ms. A, the best; the others kāmān imām which is bad in meter and sense and seems an attempt to 'correct' the form) rūpāś ca śabdāś ca... nānāvīdhā.

kāmakārika-tā, *condition (or power) of making at will*: Mv III.335.14 (repeated 16, 18, etc.) (idam rūpam ce, v.l. ced, bhikṣavaḥ ātmā abhaviṣyat,) na ca (so read with

mss., Senart va) rūpaṃ ābādhāya duḥkhāya samvarteta, r̥dhyaḥ ca rūpe kāmākārikatā, evaṃ me rūpaṃ bhavatu evaṃ mā bhavatu (etc.), ... one could make what he pleased in regard to his form ... See in Pali Vin. i.13.19 ff., essentially the same passage (but without this word).

kāma-guṇa, m. pl. (= Pali id., defined as *the objects of the five senses*, e. g. AN iii.411.4 ff.), *qualities of desire*, regularly five in number, in some passages clearly understood as the objects of the five senses as in Pali; so Mv iii.417.2 pañca kāmagaṇe (n. pl.; read °nā?) loke manāḥ-śaṣṭhā praveditā (so read with mss.), tatra me vigato chando ...; SP 79.8 (mā ... 'bhlramadhvaṃ hīneṣu) rūpa-śabda-gandha-rasa-sparśeṣu; atra hi yūyaṃ traidhātuke 'bhiratāḥ pañca-kāmagaṇa-sahagatayā tṛṣṇayā dahyatha; yet in Mv ii.116.17 pañca kāmagaṇāṃ (acc. pl.), specifically listed as nātyaṃ gītaṃ vāditaṃ tūryaṃ striyo; the fact seems to be that the phrase became a stock formula or cliché, often used without definite association with any list; so Mvy 5378, 7373 mentions the 5 kāmagaṇa, but never lists them (in 871 even the number 5 is lacking). The old tradition that they are the objects of the 5 senses never died out, however; see La Vallée-Poussin, AbhidhK. iii.86 note 2. With the number 5 they are mentioned SP 78.12; 111.6; 213.6; LV 186.19; 215.3; Mv i.31.5; ii.170.13, etc.; without the number e. g. LV 45.4; 173.19 and 22 (cited Śikṣ 204.7 and 10); Mv ii.142.5, 12.

kāmaṅgama, adj. or subst. m. and f. °mā (= Pali id., Childers, without reference; cf. Skt. kāmaga and Lex. kāmagaṃin, kāmagaṃin; all these in mg. 1), (1) *going at will, freely, where one lists*: Śikṣ 32.15 (sarvasattvā) kāmagaṃamā bhavantu sarvatragāṃinibuddhabhūmipratīabdhāḥ; (2) *going according to the desire* (of someone else, sc. a master); a servant: Divy 302.26 yeṣāṃ ahaṃ dāsaḥ preṣyo nīrdeṣyo bhujīṣyo nayena kāmagaṃamas teṣāṃ pūjyaḥ ca bhaviṣyāmi; Gv 412.7 (ahaṃ te ...) yathecchā-paribhogaḥ yena kāmagaṃamā sarvatratyāntānugāṃinī ... sarvakāryotsukā.

kāmacchanda, m. (= Pali id.), *desire for lusts*, one of the 5 nīvaraṇa, q.v. (as in Pali): Mvy 2218.

Kāmada, m. or nt., n. of a locality: Māy 93.

Kāmadeva, n. of a former Buddha: Mv i.140.14.

kāma-dhātu, m. (= Pali id.), *the world (region, sphere) of desire*, including all states of existence up to and including that of the paranīrmitavaśavartin gods; the gods who live in this region are called **kāmāvacara** (see deva); very common, e. g. Mv ii.314.12; LV 45.15; 48.17; 299.20; Jm 192.11; esp. contrasting with rūpa-dhātu and ārūpya-dhātu), q.v., LV 428.19; Mvy 3072; KP 94.4.

kāmadhātuka, adj., *of the kāma-dhātu*, q.v.: Gv 203.8 (sarva-) kāmadhātuka-deva-manuṣyātīkrānta.

kāmadāda, adj. (cf. -dada), *desire-giving*; with vr̥kṣa, = Skt. kalpavṛkṣa: Gv 495.3 °dada-vṛkṣa-bhūtaṃ (bodhicittam). See also kāma-dada, s.v. -dada.

Kāmarūpin, n. of a mountain: °pī Divy 450.10; 455.29.

Kāmarūpiṇī, n. of a kind of magic: Divy 636.27.

kāma-vitarka, m. (= Pali °vitakka), (sinful) *thinking on lusts*: Mv i.145.16 = 202.13 = ii.6.10.

Kāmaśreṣṭha (cf. Pali Kāmaśeṭṭha, n. of a yakṣa), (1) n. of a yakṣa: Māy 236.27; (2) n. of a gandharva: Suv 162.4.

Kāmāpavādakasūtra, nt., n. of a work: Śikṣ 76.16.

kāmāvacara, m. (rarely f., see below; = Pali id.; cf. -avācāra), *dwelling in the kāma-dhātu or the realm of desire*, ep. of a group (regularly six; ṣaṭ-kāmāvacarā devāḥ Dharmas 127; LV 290.2) of classes of gods (for list see s.v. deva): LV 30.5; 59.17 (they are kāmādhātu-stha 59.11); 83.6 (read °cara-deve°); 99.8; 273.16; 290.2; 300.3; 302.5; (here a list of some of their 'overlords'); 369.12; 413.5; Divy 140.18; 203.11; 327.29; Mv i.159.6; 209.6 = ii.11.13; i.265.18; ii.2.8; iii.223.8; Mvy 6895; Suv 10.3; Mmk

69.8; Gv 121.22; Bbh 295.23; Karmav 30.13; °vacarā apsaraso LV 353.9; seemingly used in a broader sense (as also in Pali) to refer to any beings 'subject to desires' Mvy 2154.

kāminikā (= Skt. kāmīnī), *a loving woman* (endearing dim., § 22.34); applied to daughters of Māra: LV 322.20 (vs) prekṣasu nātha (perhaps read prekṣa sunātha, § 30.16) su-kāminikāṃ; 323.14 (vs) na hi bhujīṣasi kāmīnikāṃ.

Kāminī, n. of a goddess: Sādh 502.8.

Kāmpillaka (v.l. Kam°), adj., of **Kāmpilla** (Kāmpilya): Mv ii.156.12 °ko ca rājā Brahmadatto.

Kāambojaka, adj., f. °ikā (Skt. Gr. id.), of **Kamboja**: °ikānām kanyānām MSV iii.136.20.

Kāamboji, n. of a rākṣasī: Māy 240.23; cf. **kamboja kāya**, normally m. (= Skt., but sometimes nt., LV 289.20, vs, naivāsanāt kāyam ataś caṣṣyate, *my body shall by no means move from this seat*; Mv i.44.4 hāyīṣyati asura-kāyam, n. sg.; ii.124.2-3 idam eva kāyam, acc. sg., twice; SP 52.8, vs, avanāmltaṃ kāyu, n. sg.; but WT with ms. K' °taḥ): (1) sometimes, as in Pali, *body* used instead of Skt. tvac as term for the organ of touch: Mvy 2036 kāyāyatanaṃ; 2053 kāya-dhātuh; its object is **spraṣṭavya**, q.v.; (2) as in Pali (Skt. Lex.), *body* in the sense of *group, collection, mass, crowd, totality*: usually at the end of cpds., as **jana-k°**, mahato janakāyasyārthāya, *for the welfare of a great crowd* (? the vast mass or totality) of people, SP 41.1; 81.2; 162.10; mahatā janakāyena parivṛtaṃ, *by a large retinue* ... SP 103.6; taṃ ca mahāntam janakāyam ... adhyabhāṣat LV 124.13; mahājana-kāya = *the body of the populace* (contrasting with kings and great men), Mv i.37.1; 198.15; ii.2.17; and probably LV 131.22; sarva eva Jambudvīpanivāsi janakāya Divy 59.22; bala-kāya, *body of troops, army, vārāṇasī* (so read) caturaṅgena balakāyena veṣṭitā (so with v.l.) Mv ii.82.11; caturaṅgena balakāyena LV 14.22; caturaṅga-bala-kāyam (mss. vara for balā) samnāhitvā hastikāyam aśvak° rathak° pattik° samnāhitvā Mv i.30.6; caturaṅgabalakāyo ii.111.7; (hastyaśvara-tha)padāti-balakāya-samanvitaḥ LV 22.15; mahāntam hastikāyam ... pattikāyam avahāya Mv ii.161.5 f.; pattikāya-parivṛtaḥ Divy 618.24; sattvakāye, *in the (whole) mass of creatures*, Mv i.158.10; 159.5; rājño Māndhātasya putrapautra-kāye napta-pranapti-kāye (so read) bahūnī rājasahasrāṇi Mv i.348.9, *in the body (mass) of King M's sons, grandsons, and remoter descendants there were many thousands of kings* (misunderstood by Senart; fem. forms impossible); tailavyāmiśro gandhakāyo (a collection of perfume, i. e. of sweet-scented substances) dattaḥ (at a stūpa) Av i.362.1; sa paśyati mahāprajño dharmakāyam aśeṣataḥ SP 143.3 (vs), ... the whole mass of conditions of existence (cf. sarva-dharmān 143.1); in the same sense, māyāśvapnasvabhāvasya dharmakāyasya kaḥ stavaḥ Lañk 22.12 (vs); (viśamvādaṃ sarvaṃ eva) dharmakāyam Mv ii.147.18, *disappointing* (is) *the whole mass of conditions of existence*; probably also, dharmakāyājñāna-śarīratvān ... LV 428.21-22, *because his body contains* (or *consists of*) *knowledge of the whole mass of states of existence* (he is called a Great Tree); otherwise Foucaux; prob. also, na rājan kṛpaṇo loke dharmakāyena saṃspṛṣet Divy 560.2 (vs), ... *with the mass of material conditions* (surely not 'spiritual body' with Index); acc. to LaV-P. AbhidhK. vii.81, n. 1, 'souvent dharmakāya = le corps des écritures = le deuxième ratna'; I have not found this usage; he refers to Bodhicaryāvat. i.1, where I see no such mg. in the word; to Divy 396 (? line 28, śarīraṃ ... dharmamayam); and to Przyluski, Açoka, 359, where it does not have that meaning but contrasts with **rūpakāya**, q.v.; **sparśa-kāya**, see this; **nāma-kāyaḥ**, *collection of 'names' = words* Mvy 1996, vyāñjana-k° 1997, c. of 'letters', sounds, or syllables (= akṣara), and pada-k° 1998, c. of phrases, expressions, sentences (these terms explained in LaVallée Poussin, AbhidhK. ii.238-40; Tib. renders kāva by tshogs, mass,

quantity, and pada, q.v. by tshig, which means both word and speech, utterance); sometimes, but more rarely, used out of comp. with modifying adj. or appositional noun, as, tuṣṭe kāye Mv i.199.7 = ii.3.5; (parihāsyante...) asurāh kāyāh, divyāh kāyāh paripūrim gamiṣyanti LV 401.6; hāyetsu(h) āsurā kāyā, divyā kāyā abhivardhatsu Mv i.330.9 (cf. on the other hand, hāyisyati asura-kāyam, nara-maru-samgho vivardhanti Mv i.44.4). On the three 'bodies' (kāya) of a Buddha, dharma-, sambhogā-, nirmāṇa-k°, see these words; Régamey, Samādh. p. 23, with refs. They hardly occur in the texts included in this work. A little better known is the two-fold contrast of dharma- with rūpa-k°, qq.v.

Kāyakalisampramathana, m., n. of a samādhī: Mvy 621; ŚsP 1426.5.

kāya-bandhana, nt. (= Pali id.), *girdle*: Mvy 5855; 8993; Mv i.19.4 cīvarāpi vā °nāni vā; Bhik 29a.1, 5 pātreṇa cīvareṇa śikhyena (= Skt., *loop*, for carrying bowl) saritena (see sarita 3; in 29a.1 śar°) kāyabandhanena.

kāya-samsarga, m. (= Pali °sagga), *bodily contact* (with a woman, in a libidinous way), one of the samghāvaśeṣa sins: Mvy 8370; Prāt 479.8; probably *sexual intercourse* in Mvy 9467 (the preceding word is vivāhaḥ).

kāya-sākṣin (= Pali °sakkhi, Jāt. v.424.12), *personal, bodily, physical witness; one who has seen* (the circumstance) *in the flesh*: Śikṣ 109.9 (vs) (paribhāṣyate cāpi sa paṇḍite-bhiḥ) ye ka-cid (read ke cid) asti pṛtha (read pṛthu, q.v.) kāyasākṣi (n. pl.).

-kāyika, lfc. adj. (from kāya 2 plus -ika), *belonging to the company of...*; noted only modifying (as separate word or in comp.) the words deva and devaputra, of various classes of 'gods': tuṣṭakāyika LV 183.17; 363.21; Gv 527.15; tuṣṭabhavanakāyiko devaputro Mv i.174.1; trāyatrimsakāyikair devair LV 365.8; gandharvakāyikeṣu deveṣu Mv ii.49.2; mārakāyikā devaputrās LV 300.4; svavīṣayakāyika-devaputrā(s) Mv ii.278.16 (Māra speaking); °yikā dev° 287.11.

? **kāyitāntya**, acc. °tyam (read prob. kāya-; second member uncertain; to tānta with -ya?), acc. to Tib. (lus kyis shog par byed) *making lust with the body* (towards women): MSV iii.16.3; see s.v. *drava*.

kāyusa, Mvy 5830, or **kāyūṣa**, 5937, nt. (varr. with a for ā, p for y, s for ś or ṣ; Mironov adopts kayusa in 5937 but records numerous varr.), acc. to Tib. *green vitriol, green or black sulphate of iron*, Skt. (puspa-) kāsīsa, which is rendered by the same Tib. (nag tshur) at Mvy 5829, 5938.

Kāyeśa (kāya-īśa), a name for Vairocana (3) as one of the 5 'transcendent' Buddhas, replacing V. in a list of these at Sādh 164.9.

kāyoddharṣaṇa, nt., Mvy 9001, acc. to Chin. *fine-meshed cloth*; Tib. rnag gzan, lit. *pus-eater* (var. gnag gzan, prob. intending the same); possibly *gauze-like cloth for binding suppurated sores*? The apparent composition, kāya-uddharṣaṇa, should mean something like *enlivener of the body*!

1 kāra, m. sg. or (oftener) pl. (= Pali id.; pw 7.331 identifies with Vedic kāra, *hymn of praise*, but BHS always makes it object of a form of karoti), *homage, act of worship*: sg. kārah kṛto Divy 133.17; (blend-form in mss.) kārah kṛto (!) 134.1, 6, 10; otherwise only pl., kārah kṛtā(h) Divy 133.12, 22 (mss.); 192.19; 539.10; Av i.349.13; te kārah kṛtās (note masc. pronoun) ii.108.1; kāra (for °rah) kṛtā a- Divy 289.6; 583.29; kāra na kṛtā yena Divy 82.15; 88.18; kārah kartavyā iti Av i.308.7; kārān, acc. pl. Divy 166.26; 329.16 (kurvaṇ); 329.20 (akariṣyat); 539.8; Av i.154.2 (kartum); MSV i.61.19; ii.138.13, 14; acc. often written kārām, which is only an orthographic variant of kārān but has led to the erroneous view that the stem is or may be fem. (kārā); so Divy 47.21, 24; 135.18; 245.1, 3, 9; 251.14; 289.15; 366.18; 420.16; 423.11; 531.8; 579.6; Śikṣ 150.2; Bbh 233.12; 234.16. The very rare sg. occur-

rences may be corruptions; standardly the word is m. pl.

2 kāra = Skt. kāla, *time* (cf. -kārika and vikāra for *vikāla*, q.v.): LV 79.18 (vs) kāru (only one inferior ms. kālu) deva pratikṣa, *await the (proper) time, sire!*

-kāra, see *puruṣa-k°*.

-kārakam, adv., quasi-gerund, lfc., *making...*; see §§ 22.5; 35.5: ālopa-kārakam, *making a morsel of it*, Mv i.339.16; 344.14 etc. (prose); na cuccu-k°, *not making the noise cuccu*, Mvy 8577 (similar onomatopoeic forms 8578-8580); na śikthapṛthak-kārakam 8582; nāvāpakārakam, *not making dispraise, not complaining(ly)*, 8583. So also in Pali, e. g. capucapu-kār° Vin. ii.221.35.

kāraṇa, *cause* (as in Skt.; a few special uses): (1) Lañk 9.18 f. sarva-kāraṇa-tīrthya-vyapeta-buddheḥ (Lañkādhipateḥ), prob. *having his intellect turned away from the heretics* (who are characterized by the view that) *all things are caused* (Suzuki's version is impossible); (2) acc. adv., *for the sake* (of, gen.): SP 74.8 (prose) āgacchata (read prob. °tha with most mss.) śīghram teṣām kāraṇam nīrdhāvata (°tha), *come, run forth quickly for the sake of* (getting) *these* (toys)!; (3) loc., quasi-adv., used in a way resembling Skt. sthāne, *with good reason*: Jm 223.20 (vs) jagad idam avakīrṇam kāraṇe tvadyasobhīh.

kāraṇā (= Pali id.; essentially Buddhist word, tho cited in Skt. Lexx. and once from Daśak., BR s.v.), *torture, torment*, esp. applied to torments of hell: with kārayati, *causes to undergo, inflicts*, °nām kārayanti Divy 376.12; °nāh (so with mss.) sattvānām ārabdhāh kārayitum id. 16; kāraṇāviśeṣāh (in hell) pratiprasrabhyante, *are allayed, quieted*, Divy 68.3; 138.10; 265.23 (°sradbhāh); 568.15; Av i.4.10-11; 10.10-11, etc.; kāraṇābhiḥ kārīto, *tortured with torments* (in hell and elsewhere) Śikṣ 186.11; of earthly torments, kāraṇās ca kārēnti LV 259.19 (vs), *they make him* (the Bodhisattva, practising austerities) *undergo* (physical) *torments*; ātmanaḥ kāraṇām kārayasi Śikṣ 39.3; *you inflict torture on yourself*.

-kāraṇika, adj. or subst. m. (not recorded in this mg.; from Skt. kāraṇa plus -ika), *one who holds... to be the cause* (of existence, etc.): Jm 149.24 īśvara-k°, *one who holds God to be the Cause*.

? **kāraṇi**, adj. f. or subst. assimilated in gender to f. subject, *cause, thing that gives rise to* (gen.): Lañk 109.4 yadi... māyāprakhya bhrānti tenānyasyā bhrāntēh (read bhrāntiḥ with all mss. except one bhrāntiyāh) kāraṇi bhaviṣyati. But kāraṇibhaviṣyati (one word) may be intended; not however stem *kāraṇin with Suzuki, Index. Cf. *karāṇi*.

kāraṇḍava, m. (in Pali *chaff*, *rubbish*; cf. next), *a kind of grain*: Mvy 5669 = Tib. sre da, *a kind of corn*; confirmed by context (list of cereals).

kāraṇḍavaka, m. (cf. prec.; Pali °va, *chaff*, *rubbish*), *chaff* as symbol of worthlessness, fig. bodhisattva-k°, *a worthless B.*: AsP 394.17 °ko veditavyaṣ cauraḥ śramaṇa-veṣeṇa.

Kāraṇḍavyūha, n. of a work: Kv 13.20; 23.6 °hamahāyāna-sūtra-ratna-rāja-, etc.; Sādh 30.21.

kārayati, with object kāraṇām or °nāh, *causes to undergo* (torments), *inflicts*; hence once with instr. vividhābhiḥ ca kāraṇābhiḥ kārīto Śikṣ 186.11 (prose), *inflicted with various tortures* (see s.v. *kāraṇā*). Cf. *kāritaka*, *kāritakāraṇa*.

kāravālika, m. (Skt. karavāla plus -ika), (royal) *sword-bearer*: Mvy 3729 (in list of royal officers).

kāraśūtra, see *kāla°*.

-kāra, m., n. of a samādhī, see *kāryakara*.

Kāra-dvīpa (m. or nt.), n. of a dvīpa: Jm 34.16.

kārānusāri(n) = *kālānu*, q.v. (with r for l in kāla, *black*; cf. *kāraśūtra*, and *kāra* = *kāla*, *time*), a kind of sandalwood: -ri- (in comp.) LV 274.7 (all mss., both edd.); Mv iii.261.4 (so mss., Senart em. *kāl°*).

kārāpaka, m. (cf. Pali id.; to *kārāpayati*, with -aka), *he who causes to act*, used in a formulaic list of terms applied to the (heretically alleged) ātman, and as such rejected: Mvy 4678 (follows *kāraka*); Mv iii.447.11, 16 (*kārako* vā) 'pako vā utthāpako vā...; ŚsP 120.18 'pakaḥ 'paka iti vyavahriyate sa ca yathābhūtaṃ parigaveṣyamāno nopala-bhyate.

kārāpana, nt. (= Pali id.; to next, with suffix -ana), *the causing to be built*: Karmav 39.10 caityastūpa-kārāpanam.

kārāpayati, and 'peti (Pali id.), see Chap. 43, s.v. kṛ (4).

kārāhva (Skt. *kārā-āhvā*), *what is called a prison*: Mv iii.105.9 (vs), read with mss. *bandhasya katham mukto vacanena kārāhvam abhikrameya*, *how, having been freed from a bond by a word, would one enter into what is called a prison* (viz. sensual life)? Meter is to be sure bad, but the sense is perfect; Senart em. wrongly.

-kārika, adj. (= Skt. *kālīka*; cf. 2 *kāra*), *ifc., belonging to a... time*: LV 40.11 (prose) *nānāpūṣpahalavṛkṣā nānar-tukārikās* (only one inferior ms. 'kālikās), *... trees belonging to the time of various seasons, or to various seasons and times*.

Kāriṇī, n. of a goddess: Sādh 502.9.

kāritaka, adj. (*kārita*, ppp. of *kārayati* in sense of *karoti*, § 38.6, plus -ka, perhaps specifying, § 22.39, or perhaps m.c.), (*the one that had been*) *constructed*: Mmk 640.7 (vs) *pāsyate... caityam kāritakam hi taḥ, saw the caitya that had been constructed by them*.

kārita-kāraṇa, adj. (on *kārita*, ppp. of *kārayati* = *karoti*, cf. prec.), *having performed his duties, done what he had to do*, said of a Buddha (or a disciple, iii.60.7, or Pratyekabuddha, i.301.7) compared to an elephant: *nāgo viya* (iii.64.6 *yathā*) *kāritakāraṇo* Mv i.237.10; 301.7; iii.60.7; 64.6. Senart, 1 note p. 560, aptly compares SP 1.7 (arhadbhiḥ...) *mahānāgaḥ kṛtakṛtyaiḥ kṛtakaraṇīyair*.

kāritra, nt. (apparently based on Skt. *cāritra*, blended with forms of *kar-*, *kār-*), *action, operation*: Mvy 6698; 7250 (Tib. *byed pa, action*); Bct 261.4; 372.5, 10; repeatedly in AbhidhK, see La Vallée Poussin's Index; repeatedly in Abhisamayālaṃkāra-loka (GOS 62), e.g. 276.18 *kāritra-duṣkaratā*; 362.4 (vs) *pāścimam gatikāritram idaṃ kāritra-lakṣaṇam*.

[**kāriṣi**? form and mg. doubtful, in refrain pāda: *kāriṣi* (so the mss. seem clearly to indicate; sometimes they read 'śu, and other vv.ll.) *dattvā jinacetiyeṣu* Mv ii.384.17, repeated 21, 385.3, 7, 11, 19, 23. A parallel vs occurring in the midst of these, 385.15, has (na) *tallavindum jina-stūpe dattvā*; and in a following vs 386.1 *tallasya vindum jinacetiyeṣu* occurs. This suggests that possibly *tālīsa* ('śu, for 'śam?) should be read, = Pali *tālīsa*, *tālīssa*, a 'powder or ointment' (PTSD) made from the plant named in Skt. *tālīsa*; *tālīsa* occurs, perhaps in this mg. (associated with *tallam*), in Mvy 5787, see s.v. it seems at any rate appropriate; some oily substance used in decorating a caitya is indicated.]

kāruṇa (nowhere recorded), (1) adj. (= Skt. *kāruṇika*), *compassionate*: Mv i.179.6 (vs, metr. indifferent) *tato lokānukampārthanā kāruṇo* (mss. 'ṇā) *mahadvīśaradaḥ*; (2) subst. nt. (= Skt. *kāruṇya*), *compassion*: Mv i.151.2-3... *samyaksambuddhasya mahatā kāruṇena* (no v.l.) *sam-anvāgatasya sattveṣu mahākāruṇam* (no v.l.) *okrami*.

Kāruṇika, n. of a former Buddha: Sukh 6.15.

kāruṇyatā (= Pali *kāruṇīyatā*; Skt. 'ṇya plus tā, § 22.43), *compassion*: Divy 194.16.

kārpāsaka, nt. (= Skt. 'sa), *cotton cloth*: Mvy 9164 'kam.

kārpāsika, m. (= AMg. *kappāsia*; one doubtful Skt. occurrence, pw 6.300), *dealer in cotton goods*: Mv iii.442.14 'kā, n. pl., in a list of merchants and artisans. Cf. *karpāsika*, used in very similar list.

Kāryakara, m., n. of a samādhi: Mvy 558. In same list ŚsP 1419.14 *kārākāra*; read *kārakāra*? or *kārya*? as in Mvy? Explained by *yatra samādhau sthitvā sarvasa-mādhmāṃ kārāgatāṃ kriyāṃ karoti*.

Kāryatāvicāra, n. of a former Buddha: Mv i.141.6. **Kārvaṭika**, m. (Skt. *karvaṭa* plus -ika; cf. *karvaṭaka*), *chief of a village* (mountain hamlet?): Divy 445.23; 446.5, 20; 531.11; in MSV i.102.13 read *-nyatamaḥ kārvaṭiko vyutthitah* (text has nt. forms), cf. 17 *taṃ kārvaṭikam nirjitya*.

kārṣa, m. (Skt. Gr.), *plowman*: Divy 463.8 (prose) (*pañca*), *kārṣa-śatāṇy*, prob. error; in the sequel, 463.11 ff., repeatedly replaced by *kārṣaka* (Skt.); same passage MSV i.71.3 ff. *kārṣika* (Skt., KSS.) *throat*.

kārṣāpāna-chedikam, adv. (or acc. sg. of 'ka or 'kā?), in 'kam vā *chidyamānasya* Śikṣ 182.5, *or being cut up into small pieces the size of a coin*, a form of torture; = next, and see *kahāpāna* (-māmsika).

kārṣāpāna-māmsika, see *kahāpāna* (-mā).

kārṣikā (or 'ka; cf. Skt. *karṣa*), a small weight, app. = *karṣa*: Lañk 31.9 (vs) *karṣo hi dharaṇāḥ kyantaḥ, palam vai kati kārṣikā* (one ms. 'kam; must be n. pl.), *how many dharaṇas make a karṣa, how many kārṣikās ('kas?) a pala?* (Tib. however is reported to render *kārṣikā* by *zho*, which is one-tenth of a *sraṇ*, the word used for *karṣa* in the same line.)

-kārṣi, see *gomaya-k*.

1 **kāla** (adj., *black*, as in Skt.), (1) (m.? = *kālaka* 3, which is more usual in this sense and which see), *black-head, pimple*: Mvy 309 *vyapagata-tilaka-kāla-gātra*, one of the *anuvyañjana*; so Kyōtō ed., but Mironov 'kālaka'; (2) n. of some plant: *sayyathāpi nāma kālaparvāni vā* (v.l. adds *aṣītaparvāni vā*) *evam eva me āṅgāni abhūnṣuḥ* Mv ii.125.12, and similarly 126.17; 128.5; 129.7; see discussion s.v. *āṣītaki*; in parallel LV 254.8 *kālāparvāni* (but most mss. omit), which agrees with the corresp. Pali text *kālāpabbāni* MN 1.80.12; 245.27, but the comm. on the former reads *kāla-pabbāni* (as in Mv!) and repeats the same form in its gloss (*kālavalliyā vā samdhittāṇesu*); it may mean the same plant designated as *kālā* in Skt. (and Pali); (3) (= Pali *Kāla*, *Mahākāla*; cf. *Kālaka* 4 and *Kālīka*) n. of a nāga king, who came in contact with the Bodhisattva shortly before he reached the bodhi-tree: Mv ii.265.7 ff.; 302.14; 304.5; 308.4; 397.9 ff.; 400.10 ff.; after the enlightenment he saluted the Buddha and invited him to his home, where B. spent the fourth week after the enlightenment, Mv iii.300.10 ff.; mentioned Mvy 3251; Māy 221.29; (4) n. of a yakṣa: Māy 7; 236.10; (5) apparently n. of Asita, or epithet given him (synonym in literal mg.), see *Asita* (2): Mv ii.37.13; (6) n. of a disciple of Buddha (doubtless intends one of the several disciples named *Kāla* in Pali): SP 207.3; (7) n. of a minister of Māra: Mv ii.409.19; (8) n. of a brother of King Prasenajit (cf. *Gaṇḍaka* 3): Divy 153.21 ff.; 160.5; (9) n. of a mountain, perhaps = *Kāla-parvata* (?), q.v.: Kv 91.13 *Kāla-mahākāla parvatarājāna*.

2 **kāla**, m. (as in Skt. *time, death*, etc.), (1) *day*, opp. to *night*, see s.v. *akāla*; cf. Pali *kāla*, PTSD s.v. 2(a), *kāle jūṇhe, by day and by night*; (2) *kālena kālam*, adverbial phrase, (a) *from time to time* (so Pali, see Childers s.v. *kālo*): SP 225.5 (or under b?); 276.7, 10; Mv iii.154.14 (or under b?); Av i.241.9; Divy 10.27 (or under b?); Suv 94.3 (or under b?); (b) *day in and day out, continuously*: LV 100.13; Divy 62.10; 71.5; 298.25; Kv 28.14; Bbh 239.21, 23; 362.16, 19, 23; and perhaps in some cases noted under a, above; (3) *time for functioning*: Mv iii.222.12 *āryo khalv asmākam govindo bhartā bhartṛ-kāle* (? mss. *bharte*, *bhartta*) *sakḥā sakhi-kāle* (? mss. *sakha*, *sakhi*), *to us, you see, G. (our husband) is a husband at the time for (functioning as) a husband, a friend at the time for a friend* (said by his wives in proposing to follow him into

the ascetic life); see also Mv II.131.11 cited s.v. *nāganadī*; (4) *yam* *kālām*, adverbial phrase, quasi-conj., *what time, when* (relative): Mv II.210.14; III.144.13, 15; 145.7; 272.9 (v.l. *yat k°*); *yatra* *kālām*, id., Mv III.295.13, 15, 16; (5) phrase, *yasya* *kālām* *manyasi*, or *manyatha* (= Pali *yassa* *kālām* *maññasi*), *as you think fit*, in assenting to a proposal: Mv III.210.9 (*yasya* ca *k°*, with mss.); 222.15 (*yasya* *dāni k°*); *yasyedānīm* *kālām* *manyase*, id., Mmk 2.17-8; 73.19.

kālaka, (1) adj. (= Pali *kālaka*; Skt. very rarely for *kāla*, see BR s.v.), *black*: Mvy 8397 *suddhaka-kālā-kānām* (Kyōtō text 'nam; Mironov 'nām), sc. *edakalom-nām* (same passage in Pali *suddha-kālākānām*, Vin. III.225.28); *varṇena* *te* *kālaka* *tatra* *bhonti* SP 94.7 (vs; here *ka* could be pejorative, or m.c.); *kālako* *vata* *bhoḥ* *śramaṇo* *gautamaḥ* LV 255.4; 256.7 (prose; could be pejorative *ka*); (2) *black spot* on a garment, and also *moral defilement* (= Pali *kālaka*, id.), see s.v. *apagata-kālaka* and *sarvakālaka*; (3) (m.?) *blackhead, pimple* on skin (= Skt. Lex., perh. once lit., id.; Pali *kālaka*; = BHS 1 *kāla* 1, q.v., rare): *vyapagata-tīla-kālaka-gātra*, one of the *anuvyañjana*, Mironov's Mvy for Kyōtō 'kāla° 309, and similarly LV 107.5; Mv II.43.13; (4) (cf. 1 *Kāla* 3 and *Kālīka*) n. of a *nāga*: Mvy 3327 (here definitely distinguished as a 'commoner' of the *nāgas* from *Kāla*, who is a 'nāga-king'); Māy 221.24; 247.3; however, in Māy 247.13 dvau *Kālakai* *nāgarājānau*. See next.

kālaka-prṣṭha (ms. thrice *kālakā-p°*), adj., acc. to Tib. (quite literally) *having a black back* (rgyab nag po), applied to a man suffering for past misdeeds: MSV II.89.7, 8, 12; in 89.13, 90.1 ff. text *kālaka°* without note.

kālakarṇin, adj. or subst. m. (Skt. Lex., allegedly 'nī f.; in Pali and BHS clearly 'ṇin, cf. Jāt. II.153.23, prose, *kālakaṇṇi-sakuṇena*), *omen of bad luck*; *'Jonah'*: Mv I.257.6 (prose) (*tatra*), *sarve* *Iti* (mss. *iti*) *-kālī-kālakarṇi* (Senart em. 'ṇi; n. pl.) *praśāmyanti*; Divy 40.16, 17, 19, *asau* (...) *kālakarṇi-prakhyāḥ*, said of a man, *Pūrṇaka*; 19 *śrīr* *vā* *bhavatu* *kālakarṇi* (surely n. sg. m.) *vāgacchaikadhye* *prativasāmah*. The lit. mg. is doubtless *black-eared*.

kāla-kriyā (= Pali 'kiriyā; cf. Skt. *kāla-karman*, once in Rām., BR), *death*: SP 102.11 (prose) *mā* *haiva* *mama* 'yā *bhavet*; 112.2; 347.7 (prose) *abhyāśibhūtās* *caite* *kālakriyāyāḥ*; Mv II.32.10 (prose) *nacireṇa* *kālēna* 'yām *karīsyāmi*.

(*kālājña*, see *sarva-kā°*.)

kāla-(v.l. *kāra*)-**pātrika**, m. pl., some sort of artisan or trader, in a list of such: Mv III.113.16; 443.3; follows *vardhakirūpakārakā(h)*, *carpenters and carvers* (sculptors), and followed by *śēlālākā(h)* or *pela°*, q.v. (*masons*?). Senart em. to *kālāpātrika*, q.v., but this obviously does not fit here.

Kāla-parvata (= Pali *Kāla-pabbata*; cf. also 1 *Kāla* 9 and *Mahākāla*), n. of a mountain range, always m. pl. when not in comp.; cf. Burnout, Lotus, 842 ff.: SP 244.10 (in comp.); m. pl. Mv II.300.19; Śikṣ 246.4; LV 277.9 (prose) *na* *ca* *kālāparvatā(h)*.

kāla-pātrika, adj. or subst. m., (a monk) *with black* (alms-) *bowl*: Mvy 8749; rendered lit. in Tib. and Chin.; the Kyōtō ed. suggests that it means *a bad, unworthy monk*, noting that it is followed by *saṃjñā-bhikṣu* and *pratijñā*-(bh°), qq.v.; this is confirmed MSV IV.67.2, 3 (term of abuse). See *kālāpātrika*.

Kālārātri, n. of a rākṣasi: Māy 243.25.

? **kāla-valla-**: Mv II.288.13 *evamrūpāḥ* *sattvāḥ* (sc., like the Bodhisattva) *kālavalla-sampannāḥ*, *perfect in*...(?); in a series of like formulas, preceded by *varṇa-sampannāḥ*, followed by *adhyāśaya-sampannāḥ*. Senart em. *kāra-varṇa-saṃ*, which inspires no confidence; but I have found no light on the word. There is a v.l. *kālavallabha*, which seems no better.

kālavastu, nt., *abode of death* (i. e. place of desolation; so Senart): Mv II.360.1 (vs) *uddahyatu* *imaṃ* *nagaram* *kālavastum* (n. sg.) *karīyatu*. But possibly, as suggested by PTSD s.v. *tāla-vatthu*, a corruption for *tāla-vastu* (or *tālāvastu*); the Pali word means *destroyed utterly*.

[? *kāla-veṣiṇ*, n. sg. 'veṣi, said of the Bodhisattva: LV 160.22 and 161.11 (prose), parallel and evidently equivalent to *kālākālājña* or *kālājña*, respectively. One ms. in 160.22 (H, generally a poor one) and three (H and B) in 161.11 read *kāla-gaveṣi*, and this seems the only possible reading: *seeking the right occasions*. So Tib., *dus la lta zhiñ, considering* (having regard for, caring for) *time(s)*.]

kālasūtra, m.; Pali *kālasutta*, m.; occurs in Skt. but there regularly nt.; n. of a hell: Dharmas 121 (a hot hell); Mvy 4921; etc.; Mv I.5.7 'tṛeṇa *sūtritaṅga* (? em.), here taken by Senart as an 'instrument' of torture, better 'an accessory', *blackened cord* (for marking bodies to be cut), see P. Mus, *La Lumière des six voles* 79, referring to F.W.K. Müller, *Ethnologisches Notizblatt* I.3 (1896), p. 23 ff.; in Kv 35.10 text *kāra°*, cf. *kārānusāri*(n); common in BHS. Cf. *sūtrayati*.

kālākāle, loc. quasi-adv. (*kāla* plus *kāla*), *in and out of season*: Śikṣ 167.1: 'le punar *anenopekṣā* *karāṇīyati*.

[*kālākṣuṇṇadharma* *vedhī* LV 181.7, read *vālāk-ṣaṇa-dh°*; see *vālavedhin* and *akṣaṇavedhin*.]

kālāñjanikā (cf. Skt. Lex. 'janī), n. of some plant: Mmk 317.28 (prose) 'kā-kusumānām *aṣṭasahasraṃ* *juhuyāt*.

kālānukālam, adv. (= Pali id., Dh. comm. I.323.4; see s.v. 1 *anu*), *from time to time*: Kv 24.19 *tadā* *kālān°* *mayā* *tasya* ... *sakāśāt* *guṇodbhāvanāvalokiteśvarasya* ... *śrūtā*; MSV II.100.16.

kālānusāri ('rin?), or 'ra (once), also *kārānu°*, q.v. (= Pali id., or *kāl°*, some kind of sandal; in Skt. said to mean another fragrant substance, *gum benzoin*, but Skt. Lex. define relatives, viz. 'sāraka, 'sārya, as kinds of fragrant wood or specifically sandal), some kind of *sandalwood*: Mvy 6256 'ri-candanam, Tib. *dus kyi rjes su hbrañ bañi tsañ dan* (so also in rendering LV; a woodenly lit. version, ... *which follows after time*); acc. to Das the Tib. phrase means *yellow sandal*, which however appears to be based on Das's interpretation of the Skt. equivalent); SP 406.8 (prose) 'ri-candana-meghaḥ *kṛta* *uragasāra-candana-varṣam* *abhipravṛṣṭam*; LV 204.11 *pūjākarmaṇe* *kālānusāri-megham* *abhinirmāyoragasāra-candana-cūrṇa-varṣam* *abhivarṣayīśyāmaḥ*; 294.1 *pūjākarmaṇe* 'sāry-aguru-megham *abhinirmāya* (etc.)... [3] *kālānusāri-megha-maṇḍala-mātrād* *iyam* *gāthā* *nīscarati* *sma*; Mv II.116.4 (*anulepanam*...) *aguru-candanam* *kālānusāriṃ* (acc. sg.) *tamālāpattraṃ*; Mv III.70.7 *gātrāṇi*... *lohita-candana-kālānusārehi* (only occurrence noted of stem 'ra!) *vīlīptāni* (in both Mv passages v.l. *kārān°*); Śikṣ 65.14 ... *agarum* *vā* *tagaram* (ms. 'rum) *vā* *kālānusāri* (n. sg.) *vā* *dhūpayitavyam* (Bendall and Rouse misunderstand); 'ri-candana- Gv 64.17; 101.3; 119.12, etc.; 'ri-gandharāja- Gv 153.16; -*aguru-kālānusāri-tagaroragasāra-candana-Sukh* 38.17; *kālānusāri-mahā-megha-sadrśā* *dharmābhigara-janatayā* *Sukh* 60.6, *because they thunder out the law, they are like a great cloud of kālānusāri* (i. e. of color like that? certainly not at the rainy season as rendered SBE 49 part 2 p. 57).

Kālāpa, var. for *Kālāma*, q.v.

kālāpadeśa, m. (see *apadeśa*), acc. to Tib. cited by Woghara 'black doctrine', *nag-po* *bstan pa*; but this can hardly be right; perhaps 'timely expression'; something which a Bodhisattva must know, along with *mahāpadeśa* (of which the precise mg. is also unknown; Tib. renders literally): Bbh 108.10-11 'śa-mahāpadeśaṃ *ca* *yathābhūtam* *prajāñāti*; 257.2 'śaṃ *ca* *mahāpadeśaṃ* *ca* *yathā°* *prajā°*; 108.25 'śa-mahāpadeśa-kuśalo *bodhisattvaḥ*.

Kālāma (= Pali id.), surname of *Ārāḍa* or *Ar°*, qq.v.; var. *Kālāpa*.

Kālāma-sūtra (to be read for Kāma-sūtra of text), n. of a work: Bbh 389.10 (the Tib. cited in note = Kālāma or °pa, see Mvy 3515). Perhaps means the equivalent of Pali AN III.165 (PTS ed. i.188 ff.), preached to the Kālāma tribe.

kāli, f. (ka plus āli), *ka-series*, name for a series of syllables beginning with ka (consonants plus a or ā), used as a magic formula in Sādh and defined there 478.13 ff. Cf. āli (2).

Kālīka (cf. 1 Kāla 3, Kālaka 4), n. of a nāga-king: Mvy 3258 (here seems to be distinguished from both Kāla and Kālaka); but in LV 281.10 ff.; 284.11; Divy 392.14 ff. he plays the same rôle attributed to the nāga-king 1 Kāla 3, q.v., before the Bodhisattva's enlightenment; see also Māy 247.22.

Kālīka-sūtra, n. of a work: Karmav 33.9 (passage cited corresp. to Pali AN IV.247.8 ff.).

Kālīkā, n. of a rākṣasī: Māy 241.13; Av II.66.4. **kālīkā-vāta**, m. (cf. AMg. kāliā, hurricane; Skt. kālīkā, defined pw as a dark mass of clouds, Rām.), *tempestuous gale, hurricane*: °vātena rākṣasdvīpe kṣiptaḥ SP 439.5; °vāta-bhayaṃ Divy 41.11, 13 (mahā-kālī°); 229.24; °vātaḥ ... pratinivṛttaḥ Divy 42.10; vahanam °vātena sprṣyate 12; °vātena tad vahanam ... paribhrāmyate Av II.62.1; °vāta-vitrāsītāni II.139.4.

Kālīṅga-pravarāṇa (nt.? cf. AMg. kālīṅga, a cloth made in the Kālīṅga country, Ratnach.), *Kālīṅga-coverlet*, doubtless = a coverlet made of a textile material characteristic of Kālīṅga: Sukh 67.7 (paryāṅkaḥ ...) °rapa-pratyāstarapa-sottarapada-chada(h); **Kālīṅga-prāvāra**, an outer-garment of this material, which was soft and pleasant to touch, MSV I.36.20 °ga-prāvāra-mṛdu-saṃsparsāni.

Kālīyaka (= Skt. Kālīya; cf. also Kālīka), n. of a nāga king: Samādh p. 42 line 31.

(**Kālī**, prob. the name of the well-known Hindu goddess, used as (1) n. of a yoginī: Sādh 584.12; 589.15; (2) n. of a piśāci: Māy 238.20; (3) n. of a rākṣasī: Māy 243.13.)

kālūṣa-, either = Skt. kālūṣya, *turbidity*, or perhaps error for kaluṣa, *turbid*: Gv 327.13 Irṣyā-mātsarya-māyā-sāthya-kālūṣāśayaḥ.

Kālodāyin (= Pali Kāḷudāyin; also called Udāyin, and possibly Udayin, see the former (1); spelling Kālodāyin also occurs, see below), a son of Śuddhodana's purohita, playfellow of the Bodhisattva in his youth, who was sent (with Chandaka) as a messenger from Śuddhodana to the Buddha after his enlightenment: Mv II.233.11 ff.; III.91.14; 93.9; sent by Buddha as messenger to Śuddhodana, Mv III.103.7 ff.; he was given the title *first of those who conciliate the family* (of the Buddha), kulaprasādakānām ... agro, which must be read in Mv III.104.7 (cf. Pali AN I.25.5 kulappasādakānām, sc. agro, as his standing epithet); also mentioned SP 207.3; Jm 116.2; spelled Kālodāyin, Sukh 92.8; Karmav 78.16.

[**kālpam** LV 407.13, error or misprint for kālyam, *early in the morning*.]

kālyasya, see kal°.

Kāviśa, n. of a country (only loc. °śe), evidently in the north; in vss: Mmk 88.4 Kāśmīre Cīnadese ca Nepāle Kāviśe tathā; 325.10 Kāviśe Vakhale caiva Udiyāne samantataḥ (in next line, Kāśmīre); 333.4 (in same line Kāśmīre) Kāviśe ca janālaye.

kāveya, produced by poetic invention: AdP Konow MASI 69.17.23, see s.v. kavita. Cf. Pali kāveyya, *poetic composition*, a reprobated occupation among Buddhists. (From Skt. kavi.)

kāśī (see also **kāśī-sūkṣma**), in mg. 1 also **kāśī** (f.? in mg. 1 = **kāśīka** or **kāśī** 1; in mg. 2 = Pali **kāśī**, Buddha-ghosa on Vin. I.281.18, 20, cited SBE 17.195 n. 3, where transl. departs from comm.; this interpretation is confirmed by our word, which can have no other mg. than some large

number), (1) some valuable textile product of Benares, *fine cotton cloth* (?): Divy 388.17 (vs) tūlopanāḥ kāśī-samopamāś ca; Ślkṣ 208.3 (prose) kāśī-kauseya-dūkūla-; kāśī-, Divy 579.8 kāśī-maha, *festival of kāśī-cloth*; (2) a thousand (pieces of money): Mv III.375.18 (gaṇikā) sarvām kāśībhūmīm kṣamati, *was worth (as a fee) the whole sum of a thousand*; 376.1 uparddha- (mss., for upārdha-, q.v.) kāśīm kṣamati, *was worth half a thousand*. Cf. **Kāśīka**, **Uparddha-kāśīka**, as proper names (the women were so called because of these rates). The same mg. is given to Pali **kāśī** by comm. on Vin., above, and in Vin. I.281. 24 occurs upadḍha-kāśīnam khamamāno, confirming this mg.; see s.v. **kṣamati**.

kāśīka, adj., and subst. m. or nt. (see s.v. **kāśī**; as adj. Skt. Gr.; in Pali recorded only as adj., chiefly with vattha, also uttama), adj. of Benares: once **kāśīka-canda-nam** Mv I.286.5; otherwise only of a kind of cloth, or garments made of it, **kāśīkair vastraḥ** Divy 391.26; °ka-vastra- Divy 29.4-5 ff.; Av I.107.1; 109.12; Kv 39.5; 72.5; 78.23; 86.17; Mv III.119.8; °ka-śuci-vastra- Mv III.412. 12; °ka-pratyāstarapaṃ Mv I.306.9; °kāṃśu- (see amśu) Divy 316.27; °kottama-dhārīṇaḥ (mss. °vārīṇaḥ; see s.v. **uttama** 2) Mv I.296.4; as subst., a garment of this cloth, nt., **lubdhakasya kāśīkāni dattvā** Mv II.189.11; or m., **kāśīkau** (dual) gṛhṇtvā (gṛhṇtvā) Mv II.195.8 and 9; hitvā ... kautumba-kāśīkān (dvandva) Divy 559.10 (foll. by dhārayan pāṃśukūlāni; vs); the cpd. **kāśīka-sūkṣma** occurs as adj., °māpi prāvṛtāni Mv II.159.11, °māpi vastrāṇi Mv III.264.6, but also as subst. nt., Mvy 9176 °mam (Tib. *fine cloth of Kāśī*), and Mv II.116.7 (vividhāni vastrāṇi ... sayyathidam) **kāśīkasūkṣmāpi kambalasūkṣmāpi**; cf. also **kāśī-sūkṣma**, s.v.; as subst. f. **kāśīkā**, see next. The word is variously interpreted, sometimes (e.g. Divy Index) as *silk*, but the preponderance of opinion favors a *fine cotton* or *muslin*.

kāśīkā (see prec.), (1) a piece or garment of Benares cloth: Divy 576.29-30 putra vātāyanena kāśīkāṃ niṣkāsayeti. tena vātāyanena kāśīkā niṣkāsitā; 579.7 **kāśīkā dattā**; (2) n. of a courtesan in Benares: Mv III.375.16 ff.; the story told here (see 375.18) is that she got her name not from the city, but because she was worth a fee of a thousand (see **kāśī** 2, **bhūmi** 2, and **kṣamati**); her sister was called **Uparddhakāśīkā**, q.v.

Kāśī-kośala, and °laka, n. of a (single) people, or part of a people (the Kośalas): Mv I.350.5 and 12 °lena rājñā; 7 °lakā manuṣyā(h); 10 °la-rājño. Contrasted with the Kośalas of Śāketa, Śāketa api Kośalā(h) I.350.19. On the relation between the Kośalas and Kāśī see DPPN s.v. **Kāśī**.

Kāśivardhana, n. of a city: Mv I.184.19 °ne. Senart, Introduction xxxix, assumes that Benares is meant.

Kāśīsundara, n. of a prince (the Bodhisattva): Av II.27.14 ff.

Kāśīsundarī, n. of a princess of Benares: Av II.31.13 ff.

kāśī-sūkṣma, nt., = **kāśīka-sūkṣma**, nt. (see s.v. **kāśīka**): Bhik 22b.4 kṛalvarṇā (q.v.) vā kāśīsūkṣmaṃ vā. **kāśī** = **kāśī** (1), q.v.

Kāśmīra-pura, the city (capital) of Kashmir: °pure Divy 399.11. Cf. next.

Kāśmīra, the capital city of Kashmir: Karmav 32.12 °rājñā mahānagaryām; 61.12; 62.1; 72.3. Cf. prec. Lévi translates the last three as if they referred to the country.

Kāśyapa (= Pali Kassapa; Tib. ḥod sruṅs, *light-guard*, e.g. on Mvy 93), (1) n. of a former Buddha, the one immediately preceding Śākyamuni: often mentioned as having predicted the latter, and esp. as one of a group of three, the others being **Krakucchanda** and **Kanakamuni**, or equivalents; see the former for list of such references; also °alone (it being not always certain that this particular Buddha is meant, cf. Mv I.58.8, ref. to 90,000 Buddhas of this name), Mv I.307.4 ff.; 312.2; 318.7 ff.;

iii.249.8; Divy 22.4 ff.; 54.12, 25; 76.26 ff.; 192.25 ff.; 233.21 ff.; 336.21; 337.17; 344.4 ff.; 347.1 ff.; 465.25 ff.; 504.26; Av 1.237.11; 247.15, et alibi; Karmav 159.7; LV 172.9; 260.10; Mmk 104.17 ff.; (2) n. of one of Buddha's leading disciples, also called Mahā-k° (= Pali Kassapa or Mahā-k°, q.v.; there is no doubt that the same person is, as a rule at least, meant by the two forms, notably Kā° in Mvy 1031; Mv iii.48.2; SP 116.4; 121.3 ff.; 144.2 ff.; 206.8 ff.; Divy 83.10 ff.; 396.1; K. is given the title dhutagunāgrapāra Mv i.64.14 (ff.), where he is involved as an interlocutor at the First Council, perhaps its presiding officer (as in Pali, DPPN); he then and there causes Kātyāyana to discourse on the 10 bhūmi; similarly Divy 61.28 calls him dhūtaguṇa-vādināṃ agro, and cf. Pall AN i.23.19 where Mahākassapa is dhutavādāṇaṃ (v.l. dhūtaṅgadhārāṇaṃ) agga; mentioned in Candropama Sūtra, Hoernle MR 40 ff., = Pall SN ii.197 ff. where (Mahā) Kassapa corresponds; among mahāśrāvakas, Divy 182.22; 268.6; in Divy 573.8 it appears, strangely, that ārya-kāśyapasya is an epithet of (the next word) Kātyāyanasya (pañcaśataparivārasya; in the story which follows only Mahākātyāyana appears!); it is not clear whether the same person is meant by āyusmān dasabalaḥ Kāśyapaḥ Divy 275.5, and 7 dasabala-Kāś°; *no monk of this title is recorded in Pall; in Vv. comm. 148.24 Kassapaṇa dasabalaṣa kāle refers to the Buddha Kāś°, tho I find no evidence to support PTSD and DPPN in stating that dasabala was 'especially' an epithet of his, 'to distinguish him from other Kassapas' as DPPN says; dasabala (BHS daśa°) of course usually refers to a Buddha, and in Pall generally to the B. Gotama; there are at least four other disciples of his having this name, see Uruvilva-k°, Kumāra-k°, Gayā-k°, Nadi-k°; (3) n. of an ascetic (ṛṣi) who once lived in the Himālaya: Mv ii.106.16, a previous birth of Mahākāśyapa, q.v., 114.12; (4) n. of another (?) ascetic (ṛṣi) who lived in the hermitage sāhaṃjanī (q.v.; this is not mentioned in connection with the prec. Kā°, and the stories told of them are different): Mv iii.143.13 ff. (in story of Ekaśṛṅga and Nallni; = Pall Kassapa 9 in DPPN); prob. the same (at least also living in Sāhaṃjanī) Mv iii.362.14; 363.19. See also Pūraṇa Kāśyapa; Jaṅghā-k°; Vṛddha-k°. — *Correction in proof: MPS 49.16 names four mahāsthavirāḥ in the world (prthivyaṃ) at the time of Buddha's death; two of them were Daśabala-Kāśyapa (one word) and Mahā-Kāśyapa. This settles the above question; D.K. is a separate person.

Kāśyapa-parivarta, n. of a work (our KP); see Stael-Holstein, Intr., XIV note 4; generally called Ratnakūṭa or Mahā-r°, in itself, and in Śikṣ. (The text, even in its prose parts, contains an exceptional number of MIndic forms.)

Kāśyapa Pūraṇa, see Pūraṇa Kāśyapa.

Kāśyapiya, m. pl., (1) *followers or disciples of the Buddha Kāśyapa*: Divy 336.2 (here text Kaś°); 337.5; 338.5; MSV 157.8; (2) n. of a (Buddhist) sect: Mvy 9079 (v.l. Kaś°).

kāśāya (= Skt. kaśāya; cf. Skt. kashāya, Pall kāsāya, which = Skt. kaśāya in other mgs.), (1) nt., *decoction*: Mv iii.70.11 ... kaṭukāgrāṇi kashāyāni; (2) *impurity*, in sakāśāyasya ca kashāya-dhāraṇaṃ KP 117.1-2 (prose), *the wearing of the yellow (robe)*; Skt. kashāya and Pall kāsāya are used in this sense on the part of one characterized by impurity; Tib. of impure thoughts, which also translates sakaśāyacittasya (kashāya-dhāraṇaṃ) 117.5 (vs), where note short a in -kaśāya, m.c.; read also kaśāya-dhāraṇaṃ, m.c.

Kāśāya-graṇaṇa, nt., n. of a caitya on the spot of the Bodhisattva's first assumption of monk's garb: LV 228.12.

Kāśāyadhvajā, n. of a lokadhātu: Gv 81.7.

kāṣṭha-puṣpa, nt. (pl.), some kind of flowers; per-

haps *flowers of woody plants or trees*: Kv 8.4-6 tatra vividhāni 'pāṇy utpadyante, tad yathā: campakāśoka-karavīra-pāṭalānirmuktaka-sumanā-gandhavārsikāṇi, etāni manoramāṇi kashthapuspāṇi ...; Kv 79.2 vividhāni kashthapuspāṇi (text °punyāṇi), campaka-karavīra- etc. (similar list).

kāṣṭha-bhāraka, m. (= Skt. °ra plus -ka svārthe), *load of wood*: MSV ii.32.13, 15 (prose).

kāṣṭha-hāraka, m. (= Pali kaṭṭha-hā°; see hāraka), *wood-gatherer*: Mvy 3776; Divy 500.3 ff.; Av ii.101.5; Śikṣ 9.5-6.

kāṣṭhikavitta, m. (var. °kācinta; Mironov id., vv.ll. kaṣṭhikavitta, kashthikacitta), Mvy 3815, acc. to Chin. *messenger*; follows kathyāyitta, q.v.; Tib. rañ rta, which is not in Tib. Dict. (rañ = self, rta = horse).

kāsana, and **°naka**, adj. (cf. AMg. kāsana, nt., *act of coughing*), *afflicted with coughing*: Mv iii.3.15 (vs) kāsano murchito cāhaṃ; ii.428.1 (prose) ahaṃ jirṇo vṛddho kāsanaḥ ca.

kāsi, etc., aor. of kr, q.v. in Chap. 43.

-kāsi, see s.v. gomaya-kārṣi.

kāhala, adj. (in this mg. only Pkt. acc. to Hem. i.214, 254), *downcast, fainthearted* (= kātara, Hem.): mā °lo bhava MSV ii.20.11; so Tib., mi dgyes par ma mdzad cig.

kāhiti, etc., fut. of kr, q.v. in Chap. 43.

[**kīṃkanikṛta**-, see s.v. kīṃkṛta.]

[**kīṃkara**, (prob. corruption) for **kaṃkara**, q.v.: Gv 133.1.]

Kīṃkara, n. of a yakṣa: Māy 90.

kīṃkaraṇi-, prob. error or misprint for next, q.v.: Gv 463.25 (prose) kīṃkaraṇi-pradakṣiṇa-grāha-tayā (see pradakṣiṇagrāha-tā).

kīṃkaraṇīya, also °ya-ka (m. or nt.), and °ya-tā (all = Pali kīṃkaraṇīya; cf. Skt. kīṃkartavyatā), *job to be done*: Mv i.211.3 (prose) kīṃkaraṇīyaka-pratisaṃyuktehi (not 'abstract-forming suffix ka' with Senart; same mg. as °ṇīya); Śikṣ 21.23 ayam eva mayā kāyāḥ sarvasattvāṇāṃ kīṃkaraṇīyeṣu kṣapayitavyaḥ; 143.9 sarvasattva-kīṃkaraṇīya-prāṇatayā; °yeṣu MSV 150.2; °ṇīya-tā, Mvy 6448 (sarvasattvāṇāṃ); Śikṣ 230.2 (sarvasattvāṇāṃ ...) °tāyaḥ utsuko bhavati. Cf. also prec.

kīṃkīṇikā (Skt. °ṇika, m., and °ṇikā; Pall °ṇika, m., nt., see also next), *bell*: Mv iii.227.15, 16; (with v.l. °ṇikā) 229.1.

kīṃkīṇīyā (so Senart, m.c.; mss. °ya-), = prec. (or Skt. kīṃkīṇi), *bell*: Mv i.235.4 (vs) tapanīya-kīṃkīṇīyā-ruciḥ.

kīṃcana (= Pall id.), prob. *attachment, defilement* (see Childers and PTSD): RP 35.12 kleśābhībhūtāḥ sa-khilāḥ sa-kīṃcanāḥ (Bhvr.). Undoubtedly sa-ki° and the noun kīṃcana (in Pall) were abstracted from a-kīṃcana, adj., orig. *having nothing*, then *disinterested, unattached, without attachment or defilement*, whence finally (sa-)kīṃcana, as above. In late Skt. (Schmidt, Nachtr.) sa-kīṃcana occurs, glossed sa-dhana. In RP it could possibly mean *property, interested in wealth*, but Pall usage is prob. to be followed.

Kīṃcanaka, n. of a nāga-king: Mvy 3259; Māy 247.23.

Kīṃcanin, n. of a nāga-king: Māy 247.23, °ni, n. sg. **kīṃcītka** (= Pall kiñcikkha) to which it may be a hyper-Skt. back formation; kīṃcīt plus ka), *a tiny bit*, noted only in āmiṣa-k°: āmiṣakīṃcītkaheṭoḥ (= Pall āmiṣakiñcikkahetu), *for the sake of a trifle of worldly things*, Mvy 2475; Bbh 166.4; āmiṣakīṃcītkaḥhilaṣi (n. sg. to °ṣin) AsP 246.21.

kīṃcīt-prāṇa, adj. (recorded by Monier Williams as Skt., without reference, but not found otherwise), *barely alive*: LV 227.17 (prose) dharaṇītale vinipatitāḥ kīṃcītpṛāṇāḥ; 253.6 (vs) ko me dady' (= dadyā, dadyāt)

ekaputrasya kimcitrāṇasya jīvitam, *who would give life to my only son that is almost dead?*

Kiṭāgiri (= Pali id.), n. of town (region?) among the Kāśī, home of Aśvaka and Punarvasu: MSV iii.17.7, 8 etc.

Kiṭāgiriya, adj., *belonging to the prec.*: MSV iii.15.21; 17.14.

kiṭāla-piṇḍa(ka), m., *lump of iron-rust* (? cf. Skt. kiṭṭa and Lex. kiṭṭāla), supposed to have medicinal value: MSV ii.28.14 ff.; used in a poultice, 29.10; Tib. phrum tshud, which I cannot interpret. See **koṭaka**.

Kiṭi, n. of an attendant on the four direction-rulers: Mahāsamāj. 173.9 (Waldschmidt, Kl. Skt. Texte 4).

? **kiṭika**, m. or nt.: Divy 374.7 (prose) pañcaśrīśatāni kiṭikalāḥ samveṣṭya dagdhāni. (Burnouf, Intr. 365 note 1, conjectures kāṣṭ[h]akalāḥ, implausibly.) Perhaps same word as Pali kiṭika, in Pv. i.9.2 and 4, something (acc. to comm. [hot] copper plates) into which the clothing of the petas is changed; thus it fits the Divy passage. There is also a Pali kiṭika, Vin. ii.152.26 and 153.5, perhaps also some sort of covering, but very obscure; comm. repeats it without glossing.

[**kiṭibhaka**, m., corruption for **Kirīṭaka**, q.v.]

? **kiṭṭaka**, see **koṭaka**, iron-rust.

kiṇikīṇāyamānā, fem. pres. mid. pple., onomat. ? (cf. Pali kiṇi; Pkt. kiṇikīṇinta), applied to sandals: MSV iv.206.11.

kiṇikṛta, ppp. (Skt. kiṇa plus kr-), *made callous, hardened*, in fig. sense, of mentality (as in Eng. *hard* or *callous*): SP 319.8 (prose), for KN kiṇikṛta-samjñā(h), read with WT and their K' kiṇi, *their fancy made callous*; Lañk 253.7, read kiṇikṛta-rūkṣa-cetasām (rākṣasānām iva), *having minds calloused and harsh*: one ms. kiṇi, another kiṇi; text kiṇikanikṛta-rūkṣa. Suzuki implausibly em. (a-)kiṇikanikṛta.

kiṇṭikara, adj. (Pali id.), *doing what?* Mv iii.212.12, acc. to Senart's em. following Pali Jāt. iv.339.25; v.148.14; the mss. are hopelessly corrupt.

Kimnara, n. of a yakṣa: Māy 40.

kiṇṇara-lipi, a kind of script: LV 126.3.

(śrī-) **Kimnari-jātaka**, nt., n. of a jātika-tale: (colophon) Mv ii.115.5.

[**kipala**, error for **kimpala**, q.v.]

kimarthyā, adj. (= Pali kimatthiya; Skt. *kimarthyā, from kimartha), *having what as its purpose?*: Mv iii.373.22 (vs), read with mss. kimarthyāṃ āgamanam abhūṣi.

kimi (m.; § 2.6; = Pali id., *glow-worm*, as well as *worm* in general; in this specialized sense Skt. kṛmi, krimi is not recorded), *glow-worm*: Mv i.73.20 (vs) udgate dinakare yathā kimi nīsprabho bhavati.

kimpaka (also mahā-ki), m. pl., a class of malevolent superhuman beings: Mmk 17.6.

kimpala (once **kimpala**), m. (or nt.), a kind of musical instrument; pw suggests loan from Gk. κύμβαλον: LV 163.6 (here ed. kipala, without v.l.; Calc. lacks the word; doubtless misprint, or error); 206.14; 212.4 (all prose, in cpd. lists of instruments of music); Mv ii.322.14 (vs) nakulaka-kimphalāṃ ca (with false etym. adaptation to phala?).

kimpila (m. or nt.?), acc. to Tib. owl, in kimpilākṣaḥ Mvy 8910 = Tib. hug mig po, owl-eyed.

[**kimpuruṣa**, Mv i.23.2, or *śaka, i.20.6; Senart reads *śakānām (all mss. dental n) in 20.6, *śāpām (but mss. again end in -kānām) in 23.2, assuming mg. *monkey*; but only by violent em. of mss., which, combining the two passages, point rather to something like tampuruka or tamb; in any case, *monkey* is implausible in mg., since reference seems to be made to animals living in holes; see s.v. **gutti**. I cannot solve this word.]

kimpṛatyaya, adj. Bhvr. (Childers records adv.

kimpaccayā in Pali), *having what as cause?*: LV 346.6 (so also 8, etc.) kimpṛatyayaṃ (Lefm. prints as two words) ca punar jarāmarāṇam, *and what further is the cause of old age and death?*

kimprāptin, adj. (Skt. kim plus prāpta plus -in; = Pali kimpattin, Sn 513, 518, etc.), *having obtained what?*: Mv iii.395.6 (here text kimprāptam, to be em.); 396.10; 397.12 (kimprāptinam āhu vedako ti, the others similarly), in vss corresp. to Sn (in the Sabhiya Sutta; see **Sabhika**).

kimpala, see **kimpala**.

kimbhūta, adj., lit. *become what?* = *destroyed, obliterated*: Mv iii.347.2, read with mss. apāyā tatra kimbhūta (v.l. ki-bh) svayambhū tava tejasā, *evils there are obliterated, Self-existent, by thy glory*. (In this sense not recorded; misunderstood and emended by Senart.)

kiyat in comp., in interrogative-exclamatory function (in Skt. only with pejorative connotation, = *very little*), with complimentary, or at least (when prefixed to a word in itself uncomplimentary) augmentative force, = *exceedingly, in high degree*: LV 158.2 (vs) kiyaḍ-vibhūṣito bālāḥ pāpacārī na śobhate, (even) *highly adorned, a foolish evil-doer does not shine*; foll. by api, Śikṣ 130.1 kiyaṭpraṇītam api bhojanam, *even very fine (? however fine) food*; 130.11 kiyaḍ-lāhenāpi bhojanena, *even with very poor food*; 151.5 kiyaḍ-dhīnāṃ api sattvānām, *even of extremely low creatures*. Foucaux takes the LV passage as having indefinite kiyaṭ-; even when the cpd. beginning with kiyaṭ- is followed by api, as in the Śikṣ passages, it can hardly be taken as the indefinitizing api. PTSD interprets Pali kiyaṭ as indefinite in Sn 959, but this is an error; it is interrogative (-exclamatory). Cf. next.

kiyattama, adj. (superl. of kiyaṭ), *very few*: "mair divasaṭ āgata eva MSV ii.23.20.

kiraṇa, m., a kind of evil spirit (associated with kākḥorda, vetāla or °ḍa): Mvy 4374; Māy 220.18. Tib. on Mvy gyeñs byed, which acc. to Das = Skt. kiṭi, 'fig. a pig'. For Skt. kiṭi, *wild hog*, Lexx. give also kira, kirī. But our word certainly means a demon (possibly supposed to resemble a swine?).

kirāta-lipi, a kind of script: LV 125.21. Tib. transliterates ki-ra-ṭa, with domal ṭ; Pali has Kirāṭa beside °ta for Skt. °ta. No ms. of LV is reported with °ṭa, but some have °ri, instead. See **kuta-lipi**.

Kirīṭaka, n. of a nāga: MSV i.145.5 = 153.1. The Divy (450.17; 456.6) version of this story has corruptly kiṭibhakaś ca; the rest of the line is also corrupt; read as in MSV.

Kirīṭavatsa (Pali Tirīṭavacca or Tirīṭi°), n. of the father of Unmādayanti: Jm 83.12.

kirttiya (semi-Sktized from MIndic kittiyā = Skt. kṛttikā; see **kirtika**), n. of a nakṣatra: Thomas ap. Hoernle MR 122.7.

[? **kilañjaka**, mat (note Skt. kilañja, BR 5.1297, beside killiñja), read by Senart Mv ii.38.3; 470.8; but see s.v. **kalandaka**.]

kilamati (MIndic for Skt. klam-), ppp. kilānta, kilanta, etc., *is wearied*, see § 3.109 and Chap. 43, s.v. klam. Cf. **klāmāti**.

kilamatha, see **klamatha**.

kilāsa, m., Mvy 6650 = Tib. sñoms las, *indolence* (Jā. and Das; but sñoms (pa), *weariness*). This noun is probably a back-formation from the adj. **kiṭāsin**.

kilāsita, *indolence* (see next): SP 128.12; 129.4; 284.3 (cited Śikṣ 353.5).

kiṭāsin, *weary, indolent, faint-hearted*. Certainly = Pali kilāsu, which Geiger 39.1 derives with Trenckner from Skt. glāṣnu; perhaps rightly; change of g to k may be due to confusion with forms of klam- (Pali kilam-), or even with Skt. kilāsin, *leprous*; in this sense in Mv ii.383.16-17 na jātu gilāno (note this form of glā) bhava pāṇḍurāgo, na

cāpi kuṣṭhi nāpi ca kilāsi (clearly *leprous*). Defined ālas-yopeta, vīryarahita, in Abhisamayālamkāraloka (GOS 62) 320.15: °si, n. sg. m., Śikṣ 49.16; AsP 243.10. See also kilāsitā, aklāsin, °sitā; and kilāsa.

kilikila, nt., and °lā, f. (cf. Skt. kilakilā, and kilakīlāyate, °layati, also Pall kilikīlāyati), a loud noise (onomatopoeic): nt. Mv II.410.7 °lā- (acc. to text in comp.; but read °lā with mss.; perh. fem.), of noises made by the army of Māra, in attacking the Bodhisattva; °lāni Mv III.312.13, of applause; fem. Mvy 2800; Divy 459.16, of astonishment; Samādh 19.8 of joy, applause; AsP 203.12 (read kilikilā with most mss. for text kilā°), of joy, applause. Usually associated or cpd. with hāhākāra and prakṣveḍita. See next.

kilikilate, makes a loud noise (of Māra's army): pres. pple. °lāmānā(h), n. pl., seems the probable reading at Mv II.339.6 (vs), as suggested by mss. (which have hyper-Skt. kṛiḍ- for kil-) and meter; Senart reads kilikīlāyāmānā, which gives the meaning required (see s.v. kilikila), but is hypermetric by one short syllable.

kiliṣṭa = Skt. kilṣṭa, see kilīsyati.

[kilikṛta- in SP 319.8 would mean joyous if the text were right; but read kilīkṛta, q.v.]

kileśa, see kleśa.

kilviṣa (nt.; in Skt., and Pall kibbisa, apparently only of moral evils), (physical) *filth* (cf. bibhatsa, given by Ratnach. as one rendering of AMg. kibbisa): LV 208.15 (vs) vasti-pūya-vasā-samastaka-rasaliḥ pūrṇam tathā kilviṣaḥ, nityaprasravitaḥ ... (said of the body).

kisāla, m. or nt. (= Skt. kiśalaya, kiś°; Skt. Lex. kiśala, so also Pkt., Hem. 1.269), *leaf-bud, young sprout* (of a tree): LV 166.21 (vs) suvidita sugaṇṭha yatha tahl (sc. tarau) kiśālā (n. pl.).

kisara, (1) adj. and subst. (= Pall kasira, Skt. kṛcchra), *difficulty*, only in akisara-lābhin and alpa-kisarena, qq.v. The use of the former, beside akṛcchra-1°, proves that the two forms were not felt as identical. In Pall also (Geiger 59.2) kicchena kasirena are used together, and evidently taken as 'different words'. Pkt. only kiccha; our kisara (perhaps influenced by Pall-Pkt. kisa = kṛśa) has no recorded parallel in MIndic; (2) m. or nt., 'eine Art wohlriechender Stoff': Kalpanāmaṇḍitikā, Lüders, Kl. Skt. Texte 2.43.

kiṣa (m. or nt.; = Skt. Lex. id., BR 5.1298), *excrement*: Śikṣ 81.5 (vs) kiṣakumbho (*chamber-pot*) yathā ... pūrṇo mūtrapurīṣeṇa. So with Tib.; Bendall and Rouse very implausibly *pot of worms*.

kirtana (nt.?), some kind of building; Speyer, temple; pw 7, App., *Denkmal, Monument*: Jm 219.14 śrīmanti kīrtanaśātāni niveśitāni, satrājirāśramapadāni sabhāḥ prapāś ca.

Kīrtaniya (mss. Kīrti°), n. of a former Buddha: Mv I.137.14.

Kīrti, m., (1) n. of a maharṣi: Māy 256.24; (2) n. of one of the oxen of Trapuṣa and Bhalika: LV 381.7, 17.

kīrtika (m. or nt.; hyper-Skt. for AMg. kittiā = Skt. kṛttikā; Pall only kattikā, °ka), n. of a nakṣatra (Skt. kṛttikā): Mv III.303.7 eko sujātāye nakṣatre jātako, aparo kīrtike. Cf. kīrttiya, karthika.

Kīrtimant, n. of a disciple of the Buddha: Mv I.182.18.

kīlayate, °ti (denom. to kīla; Skt. has ppp. kilīta only), *fastens, binds, fixes*: Mmk 476.1 (vs) punaḥ kīlayate mudrāṃ bandhanorundhanādibhiḥ kriyaliḥ; Sādh 171.4 (kaṭṭakena) tu tasyā mukhaṃ kīlayet, prativādimukhaṃ kīlitaṃ bhavati.

[kīvant, see keva.]

kūṣana, m. or nt. (also written kunsana; by 'Morengesetz', § 3.4, for *kussana = Skt. kutsana; so Tib., smod pa; Pall and Pkt. record only kuccha- for Skt. kuts-, but cf. e. g. Pall ussava = utsava), *blame, abuse*:

KP 8.6 (prose) ākrośa-paribhāṣaṇa-kumsana-pamsana- (etc.); 8.16 (vs) ākrośanā-kunsana-pamsanāsu; 23.6 (prose) pareṣāṃ jñānākunsanatā (jñāna-ak°) niradhimānatayā. Cf. kucchatī.

kukkuṭa-sampāta-mātra (read kukkuṭa°?), adj. (cf. Pall kukkuṭa-sampāta, °pātika, °pāda, Vin. IV.63.28, see comm. 806.2 ff.; DN III.75.9, comm. III.855.27; AN I.159.30, comm. II.256 infra; wrong interpretation Morris JPTS 1885, 38, adopted PTSD s.v. kukkuṭa), lit. *cock's-alighting* (or *flight*)-measured, i. e. so close together that a cock could fly from one to another: Divy 316.11 (saumyā janapadā) babhūvuṣ °mātrās ca grāma-nigama-rāṣṭra-rājadhānyo babhūvuḥ (in a kind of golden age in the past; the population was so large that inhabited places were close together).

Kukustā (Pall Kukuṭṭhā, Ka°, Kakutthā), n. of a river: MPS 27.12 (Tib. Ka-kus-sta; Chin. both Ka- and Ku-).

kukūla, nt. (in Skt. *chaff*; a fire made of chaff), n. of a hell (acc. to Tib. heading, a cold hell): Mvy 4937; v.l. **kukkula**, q.v.; Tib. me ma mur, apparently *coals in a pit* or the like.

kukkuṭa-pakṣaka, nt., a knife shaped like a cock's wing: Mvy 8977; so Tib., except that there is some question of the specific bird meant by *bya gag* = kukkuṭa (acc. to Jā. a kind of duck); in Mvy 4904 kukkuṭa is rendered khyim bya.

Kukkuṭāgāra (m. or nt.) = Kurkuṭārāma, q.v.: Av II.203.1 °raṃ, acc. sg.

Kukkuṭārāma (m.) = Kurku°, q.v.: Svay 19.8.

kukkura-vratika, adj. (= Pall °vatika), applied to certain non-Buddhist ascetics who took a vow to live like dogs (cf. Pall MN I.387.18 chāmā-nikkhittam bhujjati, and comm. III.100.25; DN comm. III.819.17 sunakho viya ghāyitvā khādati, uddhana-vāre nipajjati, aññam pi sunakhakiriyam eva karoti): Karmav 44.19 govratika- (q.v.)-kukkuravratika-prabhṛtinām; Śikṣ 332.3 kukkura-govratika; cf. LV 248.21 govata-mṛga-śva-varāha-vānara-hastī-vratāś ca; AbhidhK. LaV-P. III.86 n. 3.

Kukkuri(n), n. of an author: Sādh 468.13 (°ripadānām, in colophon).

kukkula (nt. or m.; = kukūla, q.v.; = Pall kukkuṭa), n. of a hell: Mv I.6.16; I.11.1, 5 = III.455.13, 17; III.185.16; 369.4. In Pall the word is recorded as meaning also *hot ashes, embers*.

kukṣi (and kukṣimatī; in Skt. only m., except acc. to one Lex. f., and mg. only belly or womb; so also Pall, Pkt. kucchi), as fem., LV 75.6 (vs) kukṣiye (loc. sg.) pratīṣṭhitam; (like garbha) with mg. *embryo* (and hence kukṣimatī, pregnant): Mv II.432.11 deviye kukṣiḥ pratilabdhā (the queen conceived); evaṃ dāni pañca devīśātāni kukṣimantāni (so Senart; mss. °matini, °matinām; read °matini?) samvṛttāni; Divy 264.10 kukṣimaty eṣā nūnam asyāḥ prasavakāla iti.

ku-gaṇin, m., bad teacher (Inaccurately BR): °nī-pratāpakāḥ LV 4.3 (vs); °nī-pramathi RP 51.11 (vs); °nī-gana- LV 273.2 (prose); Mv I.117.11 (vs; so all mss., Senart °gaṇi°). See gaṇin.

ku-celaka, adj. (= Skt. ku-cela), having bad clothes: SP 113.12 (vs) °kā, n. pl. m. (so read with most mss., ed. ku-cal° with 1 ms.).

kucchatī (MIndic, § 2.18, for kutsati, or more regularly kutsayati; cf. Pall ppp. kucchita; AMg. kucchali), *contemns*: Mv I.106.9 kucchanti. Cf. kumsana.

Kuñjaragati, n. of a former Buddha: Mv I.137.1.

[kuṭaka, acc. to Index read kaṭuka, q.v.]

kuṭakuṭcaka = kuṭu°, q.v.

kuṭi or **kuṭī**, f. (m. or nt. modifiers, in -am, acc. sg., Prāt 480.8-9; or MIndic for -ām?), (1) as in Skt., hut, cell, esp. of a monk: Divy 338.22 (tasya) kuṭiḥ śūnyavāṭiṣṭhātī; Av II.136.8; of leaves, a temporary shelter, parṇikāṃ kuṭim abhinirmāya Divy 574.6; parṇa-kuṭim kṛtvā Av I.262.14;

in Mvy 5678 kuṭi- (v.l. kuṭi°, also v.l. in Mironov)-mahaṇ, cell-festival or acc. to Tib. viḥāra-(monastery-) festival (gtsug lag khaṅ gi dus ston; var. gtsug log gi etc.); similarly Chin., *sūtra-hall feast*; acc. to Jap., a feast or ceremony celebrating completion of a new temple-building; tasya dharmabhāṇakasya caṅkramakutīm upasaṃkramiṣyāmi SP 475.1-2, I will go to that preacher's hall of promenade (?); (2) in maśaka-kuṭi, Mvy 9002, acc. to Tib. sbraṅ skyabs, insect-protection (BR conjecture, a whisk to brush off flies; but Chin. mosquito-netting); (3) straw or the like, as fodder for a horse (see Turner, Nep. Dkt. s.v. kuṭuro); Divy 510.18 tuṣān kuṭīm cānuprayacchati (to a horse); 511.19 tuṣāś ca kaṭi (q.v.) sakaṇṭam bhakṣitavyam.

kuṭikā (= Pali id.; see kuṭi), hut, usually as habitation of a monk, whether Buddhist or brahmanical: kuṭi-kāya (loc.) SP 115.1 (vs); *kāye (loc.) Mv 1.328.1; paṇa-kuṭikā Mvy 5556; Divy 631.10, 13; *kā-dvāre Av 11.156.5; others Divy 338.22; 442.22; 538.20 ff. (of a pratyeka-buddha); yaḥ punar bhikṣuḥ sāṃghike viḥāre uparivihāyati kuṭikāyāṃ... niśīdēd... Prāt 506.5-6; in Mvy 8374, MSV 111.87.19, abbreviated designation of one of the saṃghāvaśeṣa sins, consisting in a monk's building a hut for himself in an improper place or manner, in violation of Prāt 480.8 ff.

Kuṭigrāmaka, Gv 525.16, MPS 8.4 (here = Pali Koṭigāma, but not in Gv), or **Kūṭagrāmaka**, Gv 527.9, n, of two villages.

kuṭira (m. or nt.; Skt. Lex.; Skt. kuṭira), hut: Kv 60.9 (prose) paṇa-kuṭira-, cf. (paṇa-)kuṭi-, **kuṭikā**.

Kuṭilā, n. of a kimpnara maid: Kv 6.4.

kuṭi, see kuṭi.

kuṭukucika, **kuṭa**°, var. kuṭku°, adj., f. *ikā (cf. Pali kaṭukaṇcuka-tā, kaṭa°, kaṭakuñca°), *niggardly*: Mvy 2491 (var. kurukuci; acc. to Tib. hypocrite, ṇan gyo ḥam tshul ḥchos pa, but this seems clearly an error); Divy 8.3 (with matsarin); Śikṣ 149.13 (so read, see p. 279, n. 3); in a cliché with matsarin and āgrhītapariṣkāra, see **āgrhīta**, Divy 302.3; Av 1.257.4; 289.9; 11.158.3; fem. *ikā, same cliché, Av 1.248.2; 262.3; MSV 111.20.17 (kuṭa°); Bbh 124.16 (kuṭa°).

kuṭṭana (m. or nt.), in ayo-kuṭṭanehi kuṭṭiyantā Mv 1.6.5 (prose), being pounded with iron hammers. Cf. Pali ayo-kūṭa, and Skt. kūṭa, iron hammer (once, Mbh.); the word kuṭṭana is found in Skt. as noun of action, *pounding* (cf. kuṭṭ-ayati); our form looks like an etymological blending, with influence of the 'Morengesetz' (§ 3.4a).

kuṭṭ(ayati), as in Skt. pounds, crushes: Mv 1.6.5 kuṭṭiyantā, pres. pple. pass., being pounded; also *reviles* (Dhātup.), see prec., **anukuṭṭaka**, **parikuṭṭaka**, and **kuṭṭi**.

kuṭṭā and **kuṭṭāvitā**, two large numbers or ways of calculation (gaṇanā), Mvy 7983 and 7984 (cited from LV), for Lefmann's *kurufu* and *kurufāvi*, q.v.; Tib. gcod rtogs (Das = kuṭṭa-clinta) and gcod rtogs ldan, which should render °vatī, as suggested in note to Mvy 7984 (for °vitā).

kuṭṭitika, see **ikṣu-kuṭṭitikam**.

kuṭṭi, *reviling?* (see s.v. kuṭṭ-ayati): SP 274.2 (vs) bahukūṭṭi bahūvidhā, with Nep. mss.; but Kashgar rec. upakrośā for bahuk° (confirmed La Vallée-Poussin, JRAS 1911, 1076); WT read bandha- (citing Tib. as bcñ, binding) kuṭṭi, imprisonment and reviling.

kuṭmalibhūta, adj., *budded* (of flowers): LV 76.11 (prose). Skt. kuṭmala occurs beside the more usual kuḍmala.

kuṭhāri (= Pali and Skt. Lex. id.; in Skt. lit. only °ra, m., whereas Pali records only the f.), *axe, hatchet*: Mv 1.16.14 vāsīhi paraśūhi kuṭhārihi; 11.35.13 (vs) kuṭhāri-hastā (short i m.c.); Ud vii.2 kuṭhāri (v.l. °ri; metr. indifferent) jāyate mukhe (same vs, with kuṭhāri, in Pali, Sn 657 et al.).

kuḍḍa (Pali id., = Skt. kuḍya), wall: Mv 1.25.14 ff. **kuḍmalaka**-(jātam), (= Skt. kuḍmala), bud: Mvy 6229.

kuḍya-mūla (nt.; = Pali kuḍḍa-mūla, Vin. 111.15.38, wrongly defined PTSD), *base of a wall*: AsP 498.(2)-3, cited Śikṣ 38.(15)-16 dakṣiṇam coru (Śikṣ corum) viddhvā nirmāṃsam (Śikṣ adds ca) kṛtvāsthi bhettum kuṇlam upasaṃkrāmati (sma, Śikṣ om.); kuḍyamūlaṃ nīṣṛitya paribhuktam Divy 82.25.

kuḍyā (or kuḍya, m.? in Skt. nt., except f. Gr. and once BhāṅP., see BR; acc. to Sheth m. or nt. in Pkt.), wall: SP 83.5 (vs) kuḍyāś (WT em. °yā) ca bhittīś ca (influence of the gender of bhitti?); n. pl.

kuṇapa, nt. (cited pw 7, App., as m. in Mvy; but Mironov as well as Kyōtō ed. nt.), n. of a hell, acc. to Mv 1.7.3 a narakotsada (see utsada 2) or *supplementary hell*, acc. to Tib. on Mvy a cold hell: Mvy 4938; Mv 1.7.1, 3; 11.5, 9 = 111.455.17, 21.

kuṇāla, or **kunāla**; see also **koṇāla**; m., (1) (= Pali kuṇāla; not in Pkt. or Skt. in this sense), a kind of bird, in Pali apparently the *Indian cuckoo*, Skt. kokila: kuṇ° Mvy 4880; LV 40.5; 286.13; 301.14; Av 11.201.2, 4; RP 26.15; Śikṣ 329.6; Gv 100.26; 194.12; kuṇ° LV 162.19-20 (most mss. kuṇ°) and in a passage found only in ms. H but confirmed by Tib. (ku na la; ms. H kunāra), see Crit. App. on LV 11.3; RP 41.9; Divy 406.6 ff.; (2) (in this sense not recorded in Pali or Skt., but AMg. Kuṇāla), n. of a son of King Aśoka, so named because his eyes were like those of the bird acc. to Av 11.201.4 ff. (Kuṇ°) and Divy 406.14 ff.; other occurrences Divy 403.8 ff.; 405.14 (in Divy always Kuṇ°); Kunālāvadāna, colophon to Divy chap. 27, Divy 419.13.

kuṇṭha, adj. (in Skt. only *blunt, dull*; in Pali also (a) *mutilated* (person), Jāt. 11.117.18, also **koṇṭha** in same context; cf. Skt. Dhātup. kuṇṭ-, vikalīkarane; and cf. the following items), probably *mutilated, maimed* (or possibly *deformed*): AsP 426.18 (prose) na kāṇo bhavati na kuṇṭho bhavati na kubjo...

kuṇṭhaka, adj., = prec., q.v.; see also **kuṇḍa(ka)**: SP 94.13 (vs), for KN kāṇaku kaṇḍakās ca, read with WT (and their ms. K') kā° kuṇṭhakās ca, or perhaps kāṇa ku-kuṇṭhakās ca (see s.v. kāṇaka); SP 113.11 (vs) ye kāṇaka kuṇṭhakās ca.

Kuṇṭhā (to **kuṇṭha**, q.v.), n. of a rākṣasī: Māy 240.6.

kuṇḍa, adj., (1) in the sense of Skt. (and Pali) kuṇṭha, *dull, blunt*: LV 252.2 (prose) kuṇḍayā śaktyā śiraḥka-pālam upahanyād; Tib. rtul pos, *dull, blunt*; despite this, and on no apparent ground, Foucaux translates both the Skt. and even the Tib. (1) by *alguē!*; no v.l. reported by Lefm.; (2) in Mvy 7363 and 8875 acc. to Tib. lag rdum, *maimed in the hand*; so also Chin. and Jap.; same mg. perh. in Pali, Pv. comm. 181.9 catūhi aṅgehi kuṇḍa (bent, PTSD); pw 7.332 *kṛṭṭapeliḥ, lahm*; cf. Dhātup. kuṇḍ-, vaikalye, and the use of **kuṇṭha** (Skt. *blunt*, a mg. which BHS kuṇḍa has) in BHS and Pali in the additional sense of *mutilated, maimed*. See also next.

kuṇḍaka, adj., presumably = **kuṇḍa** 2, *maimed* (in the hand?): SP 95.5 (vs) te kuṇḍakā (Kashgar rec. kuḍḍakā) **laṅgaka** (q.v.) bhonti tatra; WT keep kuṇḍakā, altho their ms. K' reads kuṇṭhakā (see s.v.), because Kumārajīva's Chinese, they say, this time is different and suggests kuṇḍa of Mvy.

kuṇḍana (to the root of **kuṇḍa**, q.v.; but the Skt. Dhātup. assigns to this root the mg. *burn* as well as *mutilate*), prob. *mutilation* (barely possibly, *burning*), in a list of tortures in hell: ŚsP 1461.9 tatra (sc. nīrayeṣu) chedana-bhedana-kuṇḍana-snedana- (1 see s.v.)-pacanāny anubhaveyam.

kuṇḍala (1) (nt.) *coil* (of rope): Jm 23.11 anyatra rajju-kuṇḍalād dātrāre calkasmāt; see next (1); (2) in LV 276.22 nīla-mṛdu-kuṇḍala-jāta-pradakṣiṇa-nandya-

varta-kācīlindika-sukhasamsparsāis ca tṛṇair, the word kuṇḍala (vv.ll. kuntala, kuṇṭaka) is obscure; it is omitted from the cpd. in Foucaux's Tib.; a late Skt. Lex. records the meaning *thick* for kuṇṭaka; this mg. would fit here but there is no other support for a word kuṇṭaka. On the other hand, perhaps kuṇḍala-jāta- means simply *curling* (of blades of grass, tṛṇa); cf. kuṇḍalaka (2) -jāta, of hair; Foucaux's Note p. 167, bottom, actually cites this form of the cpd. as the reading of one ms., but adds that Tib. indicates a reading kuṣa-jāta (of this his Tib. text and its transl. contain no trace); *curling* seems to me a curious epithet to be applied to grass; (3) (cf. Skt. Lex. id. = pāśa), a ring as a kind of fetter: Gv 353.12, see s.v. kaṭaka; (4) m., n. of a form of a mendicant, created magically by Māra to obstruct Buddha: Mv 1.270.13.

kuṇḍalaka, nt., (1) (= prec.; Pali id., Vv. comm. 212.13 rajju-kuṇḍalaka-), coil (of rope): Jm 23.14-15 tad rajju-kuṇḍalakaṃ ...; 24.4 id.; (2) (perhaps adj.?) curl, or curling (of hair), in 'ka-jātaṃ (roma; said of a mahā-puruṣa): Bbh 375.18 (ekalkam aśya) roma kāye jātaṃ nīlam kuṇḍalaka-jātaṃ ...; (3) (cf. kuṇḍalikā) in Mvy 9007 'kam, acc. to Tib. zaṃs bum, copper vessel; Chin. cooking vessel; Mvy 9443 'kam, acc. to Tib. bkru bāl gyi snod, wash-basin, so also Chin.

kuṇḍala-varḍhana, nt., Mv 11.263.16 and 18, a name for some brahmanical saṃskāra or similar rite performed for a boy (here Rāhula); bracketed with jātikarma (or in 15 jāta) and cūḍākaraṇa (or in 16 jaṭākaraṇakarma). Could varḍhana here mean *cutting* (as in nābhi-var?), and kuṇḍala curls (of hair, cf. kuṇḍalaka, 2)? Then *cutting of the* (infant's) locks of hair?

Kuṇḍalā, n. of a yakṣiṇī: Mv 1.253.1.

kuṇḍalikā (cf. 'laka, 3), water-jar: Av 11.87.5 udakapūrṇā 'kā dattā; so mss., to be kept; confirmed by 'laka (3) and Tib. spyi blugs, vase (Das); Speyer em. unnecessarily to kuṇḍikā.

[Kuṇḍaśrīyārciscandra(sya), n. of a Bodhisattva, Gv 442.26, 1st ed.; read with 2d ed. Kuṇḍaśrīyo 'rciśo, two names.]

Kuṇḍaśrī, n. of a Bodhisattva: Gv 442.26 (see prec.).

kuṇḍika (m. or nt.; cf. AMg. kuṇḍiya, water-pot, acc. to Ratnach. m.; Skt. kuṇḍaka, kuṇḍikā), water-pot: LV 249.9 (prose; no v.l.) (aṅgaradhātu-kaśāya-tridaṇḍa-muṇḍika) kuṇḍika-kapāla-khaṭvāṅga-dhāraṇāis ca (all ascetics' paraphernalia).

? kuṇḍiraka (m. or nt.), some article used to cover a lamp and keep its light unseen: tayā pradīpam prajvālyā 'rakaṇa pracchādyā sthāpitāḥ MSV 1.102.9. (Related to Skt. kuṇḍī, pot?).

Kuṇḍopadhānīyaka, lit. app. using a water-jar for a pillow (so BR), ep. of Pūrṇa (4), q.v.: Divy 44.8; 45.1, where he is declared by the Buddha to be the first of receivers of food-tickets (śālākā, 3, q.v.) among his disciples. This identifies him with Pali Kuṇḍa-dhāna (see DPPN s.v.), a name also applied in DPPN to 1 Puṇṇa; Kuṇḍ seems to be his regular name, but it is said to have been originally Dhāna, and the prefixation of Kuṇḍa- is explained in a way which would not fit the BHS epithet.

? Kutārākaka, n. of a yakṣa in Kurukṣetra: Māy 57; dual dvandva, Tarārākakutārākakau; division between the two names uncertain, but Tarārākaku-tarārākakau seems implausible. Lévi, p. 97, refers to Tarantukārāntukayor (loc. du.) Mbh. 3.81.178 (Calc. 3.7078), which he calls the name of two yakṣas; but it is obviously the name of two localities (acc. to BR, tīrthas) in Kurukṣetra.

kuta-lipi (or, with v.l., kutana-lipi), some kind of script: Mv 1.135.6. Senart thinks of reading kuṭa, referring to Kuṭaka as n. of a people, but this is recorded only once from the BhāṅP., and seems implausible here. The word seems to correspond to kirāta-lipi of LV 125.21.

kutupa, m., nt. (Skt. Gr.-Lex. and AMg. id., m.), oil-flask: 'pam, nt., Mvy 9016; taila-'pāḥ, m. pl. (ms. 'kutapāḥ) MSV 11.141.16.

kutūhala-śāla (= Pali 'sālā; expl. DN comm. 369.6 ff. etc.), hall of discussion, in which various opinions are expressed and questions disputed; ordinarily used of gatherings of non-Buddhists: Divy 143.13; MSV 1.221.7.

-kuttam, see -kṛtvā for Skt. kṛtvas.

-kutsaka, ifc. (to Skt. kutsayati), adj. or subst., blaming, condemning; one who contemns: apamārgaka- (q.v.)-kutsakā(h) Mv 1.176.8 (prose).

kutsaniya, adj. (cf. prec., and AMg. kucchanīja), offensive: LV 189.17 (vs) mūtre puriṣi svaki tiṣṭhati kutsaniye.

ku-daṇḍa, m. (= Pali ku-daṇḍaka, Jāt. 111.204.16 'ka-baddhā, bound by an unmerited punishment; misinterpreted in translations and PTSD), unjust punishment: Mvy 5355 'ḍaḥ; LV 43.7 (vs) na tathā kudaṇḍa not-piḍanā ...; Gv 213.24 (vs) haḍi-daṇḍa-bandha-nigaḍṣa ca tathā kudaṇḍā(h).

kuṇāla, see kuṇāla.

Kunikaṇṭha (cf. Pali Kinnughanḍu, n. of a yakṣa?), n. of a yakṣa: Māy 236.27.

kunta (1) m. (Skt. Lex.; see kunda-pipilikā), a small insect (ant?); Mvy 4851 'taḥ = Tib. srin bu phre-ḥu, small insect; followed by 4852 pipilikā; (2) nt., tax, tribute: Mvy 7301 'tam = Tib. dpya.

Kuntadamaṣṭrā (text 'dāmṣṭrā), n. of a rākṣasī: Māy 241.14.

kunta-palaka, m., spear-point: Mvy 9350 = Tib. mduñ rtse.

kunta-pipilika, also 'laka, m., a small insect, presumably a kind of ant (see also s.v. kunda, m.): Bhik 25b.1 antataḥ 'ko 'pi prāṇi jīvitaṃ na vyaparopitavyaḥ; corresp. to Pali kuntha-kipillaka ('laka, 'lkā?), acc. to note in Bhik. also kunda-kimīṇṇaka (! cited without reference from Kammavākya; not in Dictt.); 'likasya Divy 51.4; Gv 160.4; 'liko 'pi Divy 161.24; 'likā api (n. pl.) Divy 77.15; 'likādayo Divy 466.12; 'lako 'pi (mss.) Av 11.130.4; 'lakam MSV 11.43.12.

kuntala, nt. (in Skt. and Pkt. only m.), hair (of the head): LV 49.20 (vs) kuntalāni (-ī m.c.).

Kuntī, or 'tī (cf. Pali Kuntī, n. of a kimnari?), (1) n. of a rākṣasī: 'tī SP 400.6; 'tī, voc., 403.6; 'tī-, stem in comp., 402.12 (all prose); (2) n. of a yakṣiṇī: Suv 163.2; MSV 1.xviii.18 ff.

Kuntinagara, n. of a city: MSV 1.xviii.18 ff.

Kundapuspagandha, n. of two former Buddhas: Mv 1.141.5, 9 (in the same list).

kundasaka, m., acc. to Dutt = Tib. pho loñ, 'a kind of jasmine': MSV 1v.76.6.

kupina, nt., and 'nī, f. (= Skt. Lex. 'nī; Pali kumina, nt.), fish-net: Śīkṣ 77.4 (matsyānām) bandhanāya kupinam (Tib. dol, fish-net); Ud 111.3 baddhā matsyā vā (read va) kupinimukhe (Pali parallel vs Ud vii.4 kumināmukhe, with ā m.c.).

kupyaka, m. or nt., n. of some unknown tree: Mv 11.203.6 'ka-vana-śākhā; 111.80.5 'ka-vārṣika-mallika- etc. (names of plants).

kupsara, nt., some unknown part of a chariot: Mv 11.62.8 (vs) heṣṭā manesī upariṃ ca kupsaram, suvarṇa-candrā ca rathe upagatā. Mg. of this word and manesī both unknown. The vs should correspond to Jāt. v.408.32-409.2, but shows no resemblance to it; there is, however, some resemblance to 407.22 navamhi kocchamhi yadā upāvisi(tī), and kupsara might correspond to koccha, seat (comm. kañcanapīṭhasamkhāte kocche), the etym. of which is unknown.

Kubera, as one of the four mahārāja(n), see this.

Kubela = Skt. Kubera, n. of a god: LV 130.13 (vs; but several mss. 'ra).

Kubjottarā (= Pali Khujjuttarā), n. of a servant of Śyāmavati (1): Divy 533.5; 538.10; 539.16; 541.4; Jm 115.24 (identified with a slave-girl in a Jātaka, as also in the same Jāt. in Pali).

Kumāra-kāśyapa (= Pali °kassapa), n. of a disciple of the Buddha: Sukh 2.6; Karmav 80.4.

Kumārādarśana, n. of a gandharva-king: Kv 2.20. **kumāra-bhūta**, adj., while still a youth; remaining a youth; a stock epithet of Mañjuśrī, q.v., who is perennially young: SP 7.8-9; 260.16; 275.1 ff.; Mvy 650; but also of others, esp. Bodhisattvas, Mvy 693-5, 698-9, and cf. 883 te ca bodhisattvā... bhūyastvena sarve kumāra-bhūtāḥ; also of Buddhas, with reference to the period before their enlightenment, SP 19.2; 160.9; 311.2 (here of Śākyamuni); and even of an ordinary human being, Jivaka, Divy 270.12, 20; 506.8 ff.; but this is probably based on a misunderstanding and consequent re-formation of next, q.v.

Kumāra-bhṛta (Pali Komārabhacca), ep. of Jivaka; interpreted here, as in Pali, as meaning raised by the prince (Abhaya 5); cf. under prec.: MSV ii.25.5 ff.

Kumāravaradhana, nt., n. of a city: MSV i.66.2, 6 ff.

Kumārākara Gupta, n. of an author: Sādh 574.9.

Kumārīkā, see s.v. Kumārī (2).

Kumārī, (1), n. of four female deities (mahāyaksīnyah Mmk 575.10), also called Bhaginī, q.v., and noted only in Mmk; they have a brother called Kumāra (but apparently not = Kārttikeya), 45.17; 518.14; but his real name seems to have been Tumburu (otherwise known in Skt. as a gandharva), 537.7; 538.1, et alibi; 575.10; in 538.1; 542.9 he is called sārthavāha; otherwise they may be simply bhrātṛ-pañcamāḥ, 44.25; they are to be portrayed standing on ships and living in the ocean, 44.25; 45.17; 575.11; they are called Kumārī 45.17; 518.14; 575.10, but Bhaginī 17.4; 44.25; 519.8 ff. The last begins a long passage dealing with them, extending to p. 546, in which repeatedly their names appear as Jayā, Vijayā, Ajitā, and Aparājītā (523.6 ff.; 528.2, 9 ff.; 537.7 ff.; 539.7, 25; 540.5; 543.3 ff.); (2) n. of one specific yakṣiṇī (hardly one of the above-mentioned four): Mmk 567.11; 569.5; also called (yakṣa-) Kumārīkā Mmk 569.4.

Kumudagandha, n. of a former Buddha: Mv i.140.12.

Kumudapūṣpā, n. of a gandharva maid: Kv 5.5.

Kumudākaramati, n. of an author: Sādh 14.10.

kumbhaka, m., the base of a pillar or column: Mvy 5574 = Tib. ka rten. Not recorded in any Dict., but in Acharya, Dict. Hindu Architecture s.v., from inscriptions at Mathurā (Sanskrit?).

kumbhakāraka, m. (not recorded in any Dict. except by Wilson; fem. °rikā occurs in Kathās.), potter (= °kāra): LV 207.16 (prose) °ka-cakram (ms. A °kāra-ca°).

Kumbhakārī, (1) n. of the daughter of a village chief (grāmika): LV 265.5; (2) in Divy 348.20 taken by ed. as n. pr., of a caṇḍālī cowherdess: Apalāla-nāgaṃ vinīya Kumbhakārīm caṇḍālīm gopālīm ca teṣāṃ Mathurām anuprāptaḥ. But in 385.(3)-4 text has (Apalālaṃ nāgaṃ damayitvā) kumbhakālām (1) caṇḍālī-gopālīm ca nāgaṃ ca Mathurām anuprāptas... Burnouf, Intr. 377, understands Gopālī as the n. pr., and takes Kumbh° as meaning potter's wife.

kumbhatūṇa, m. or nt. (Pali °tūṇa; see the derivs. following; sometimes spelled with n for ṇ, but never with th for t, which should always be kept, as Senart belatedly recognized, iii.472; cf. also tūṇa(ka), and tūṇa), some musical instrument, in Pali acc. to Dictt. a kind of drum (Skt. tūṇava said to be a flute): Mv ii.52.15 (the corrupt mss. clearly indicate °tūṇaṃ, acc. sg., as the true reading); followed by mṛdaṅga-.

kumbhatūṇin, m. (= next; cf. under prec.), a player on the kumbhatūṇa: Mv ii.150.4-5 (prose) °ṇi, acc. pl.

kumbhatūṇika, m., = prec.: Mv ii.100.10; 153.17;

156.9; iii.57.10; 113.3; 141.18; 255.11; 442.9 (regularly prose).

(**kumbhadāsī**, once in Harṣac., pw; = Pali id., misdefined PTSD; *harlot*: Mv ii.58.3, read °dāsīye, = Jāt. v.403.6 °dāsīyā; °dāsīye Mv iii.264.10 [text °vāsīye, but see note]; 270.1.)

kumbhāṇḍa, °aṇḍa, m. (= Pali kumbhāṇḍa, which is recorded in BHS Gv 46.18; 102.25; 119.23, all prose, tho the Sktized ā is printed later in Gv, see below: = Skt. kuṣmāṇḍa, kūṣ°; in all verse passages where meter determines the quantity of the first syllable, it is short, except only in Gv 214.11; note that in Mv ii.203.16 it is necessary to read with mss. kumbhāṇḍa-su-(mss. śu)-bhairava-rutān, Senart erroneously em. by omitting su, the syllable kum° being short metrically), a kind of evil spirit, commonly mentioned with yakṣas, piśācas, bhūtas, etc., and esp. rākṣasas; **Virūḍhaka** is standardly their lord: LV 217.21; 389.2; SP 399.6; cf. Mvy 3436-7; but in LV 130.9 Rudra is called their overlord (adhīpati); in LV 302.3 mentioned among Māra's followers, along with yakṣas, rākṣasas, and gandharvas; occurrences in verses where first syllable is short, LV 50.6; 54.13; 307.18; 341.16; Mv ii.203.16 (see above); Bhad 18; Śikṣ 333.9; in verses where meter is indecisive or in prose, SP 86.11; 401.5; LV 249.17; Mv 1.257.5; 350.9; ii.106.13; 212.10; 296.10; 351.17; 410.5; iii.71.20; Mvy 3225; 4755; Divy 105.28; 119.9; Av 1.67.10; 108.9; Kv 76.10 (in Kv 11.20 the Skt. form kuṣmāṇḍa is printed, prob. by misprint or graphic corruption); Gv (cf. above) 120.2; 169.10; 190.23; Laṅk 261.8; Sādh 411.2; Bhik 26a.5. Cf. next two.

kumbhāṇḍaka, m. (ka may be m.c.), = prec.: SP 84.7; 85.9; 86.1 (all vss; quantity of first syllable indifferent).

kumbhāṇḍī (= Pali °bhaṇḍī), (1) a female kumbhāṇḍa: Laṅk 261.8; (2) n. of a rākṣasī: Māy 241.14; 243.17.

Kumbhīra, (1) (= Pali id.) p. of a yakṣa: Suv 161.13; Māy 101; Mahāsamāj. 169.9 (Waldschmidt, Kl. Skt. Texte 4); (2) n. of a nāga: Māy 221.28 (misprinted °ira).

Kumbhodara, n. of a yakṣa: Māy 98.

kuraṇṭa (m.; = Skt. Lex.; cf. Skt. and Pali kuraṇḍaka), a kind of tree: Mv ii.80.2, so read with 1 ms., v.l. kulamba, Senart em. kulattha.

Kuru, m. = Uttara-kuru; see s.v. dvīpa.

kuru, nt. (= Skt. Lex. id.), boiled rice: Mv i.28.10 (prose) asti kuru (v.l. kurum; n. sg.) asti yāgū. Senart em. to kūrām, which is Skt.; in i.29.3 he reads kūrō ti loke pretasmīm paśya yāva sudurlabham (note nt. adj.), but mss. all kuro (except one karo); perh. read kurū, kurum, or even kuro with mss. (o for final u, favored by meter).

kurukuci, var. for kuṭukufācaka, q.v.

Kurukulla (-parvata), n. of a mountain: Sādh 343.11 etc.

Kurukullakā (in a vs, Sādh 354.13, prob. m.c.), or **Kurukullā**, Sādh 343.3 etc., n. of a goddess.

kuruṭu, nt., and **kuruṭāvi** (vv.ll. °ṭuvi, °ṭāvi, °ṭāpi), nt., two large numbers or ways of calculation (gaṇanā): LV 148.16 (in Calo. only kuruṭā; only A, Lefm.'s best ms., has both; most mss. om. kuruṭu). In the list cited from this LV passage in Mvy the two forms are **kuṭṭā** and **kuṭṭāvitā**, qq.v.

kuruvinda, m. (Pali °vīndaka, a powder for the bath, made from a 'stone', -pāsāna-, acc. to Vin. Comm. 1200.1), a sort of bath-powder, acc. to Tib. made of ground lead (zha fie brdar): Mvy 9291. In Mvy 5981 the same word (m.) certainly means ruby as in Skt.; it follows words for gold and silver. Tib. transliterates, or alternatively renders by zha fie, lead (base metals are named in the sequel); Chin. tin.

Kurkuṭārāma (m.; also Kukku°, **Kukkuṭāgāra**, qq.v.; = Pali Kukku°), n. of a grove and monastery at

Pāṭaliputra: Divy 375.7; 381.12; 384.28; 406.20; 423.11; 430.14 ff. (here one ms., D, has Kukku° several times); 434.5 (here text is found only in D, which writes Kukku°).

kurvati, see Chap. 43, s.v. kr.

kuḷamkula, m. (= Pali *kolamkola*), one destined to be reborn in several families before liberation: Mvy 1011 = Tib. rigs nas rigs su skye ba; Dharmas 103 deva-k° manuṣya-k°. One of the stages of a śrāvaka; cf. *ekavācika*. In corresp. Pali passage AN 1.233.15 *kolamkolo hoti dve vā tūpi vā kulāni samdhāvitvā saṃsāritvā dukkhassa antaṃ karoti*. See also *kuḷākula*.

[*kuḷaccha*, is surely only a graphic corruption for *kuḷattha*, not a genuine variant for it as Senart assumes on Mv 11.131.9 (-yūṣaṃ, cf. Pali *kuḷatthayūsaṃ* MN 1.245.19) and 204.19.]

kuḷajyeṣṭhāpacāyaka, see *apacāyaka*.

kuḷa-dūṣaka, m. (= Pali °saka), in MSV 11.88.4 written °sika, *injuror or spoiler of families* (this is a *saṃghāvaśeṣa* sin): Mvy 8380; Prāt 485.1; MSV 11.15.22. Corresp. to Pali Vin. 11.184.9 ff.; acc. to 185.1 ff. the 'injury' or 'spoiling' consists in the erring monk's imposing on lay families improper services.

Kulanandana, n. of a former Buddha: Mv 1.138.7.

kuḷa-puruṣakeṇa, adv., at the rate of one man per family: Mv 11.176.10 (°keṇa tatra śalākāni cārīyanti), 11, 12 (in the first occurrence, only, v.l. °ṣeṇa).

? **kuḷa-baddha**, consort, wife (?): (Māyā . . .) *Śuddho-danasya °ddha-kalpena (as Ś.'s wife?)* Siddhārthaṃ bodhisattvaṃ janitravati (q.v.) Gv 439.1.

kuḷala, m. (n. pl. °lā; = Pali *id.*), some bird of prey, associated with gr̥dhra and kāka (as in Pali with gijjha and kāka): Mv 1.7.4 °lā ca gr̥dhra ca kākolūkā ca; 11.11. One might identify it with Skt. and Pali *kurara*, *osprey*; but the latter is not used in Pali in close association with gijjha and kāka. In AMg. defined as a *vulture*, or (another) *kind of bird*.

kuḷavaka, m. = Skt. *kuravaka*, a kind of tree: Mv 11.80.1 (vs), with only 1 ms. (the other omits the word).

kuḷa-sulka, nt.: acc. to pw and Jap., *betrothal-price*, paid for a bride to her father: Mvy 6797; no Chin. given; Tib. gñod, *strength* (! but also, in Dict. Cath. Miss., gñod ka, *price, value*).

kuḷa-sāmpreya, adj., substantially = *sāmpreya*, q.v., *appropriate to (your?, or, a good?) family, or whole-some in (for) a (good) family; of food*: Av 1.255.2 °yena bhojanena (sc. me prayojanan; said by a *pratyekabuddha*). Speyer (Index) would em. to *kila sām*, very implausibly.

kuḷākula, nt., the state of a *kuḷamkula*, q.v.: SP 27.8 (vs) *kuḷakulaṃ ca pratipannam* (WT °na with ms. K') āsit, and he had attained the stage of one destined to be reborn in several families (before enlightenment). (ā = am, § 3.3.)

ku-lābha, m., *slight acquisition* (so Tib.): MSV 11.97. 14 ff.

kuḷāyaka, adj., m., *confined to worldly existence*: Divy 562.9 (vs) *etac ca dṛṣṭveha parivrajanti, kuḷāyakās te na bhavanti santaḥ; te sarvasaṅgān abhisamprahāya, na garbhaśayāṃ punar āvasanti*. Prob. from *kuḷāya*, *cage*, and lit. *caged, confined*; less likely cpd. of *kuḷa* plus *āyaka* (Skt. gr.) or **ayaka* (cf. Skt. *aya*).

kuḷika, adj. (not in Pali, except in *aggakuḷika*; see *agra°*), of good family: Divy 366.6 *eko °grakuḷikaputro dvitīyāḥ kuḷikaputraś ca*.

[*kullina*, misprint or corruption for Skt. *kullina*, adj.: Gv 526.16 (prose) (sarvajāter adosaḥ . . .) *prajāyāṃ kullino* (read °no) *bhavati*.]

Ḳuḷīśika, n. of a nāga king: Mmk 18.11 (prose).

Kuḷīśeśvari, n. of a goddess: Sādh 598.17.

kuḷopaka, see *upaka* (1).

kuḷopagata, m., = *kuḷopaka* (cf. *upaga* = *upaka*, with etymologizing adaptation to root *upa-gam-*, further

adapted here to ppp. -gata), *family associate*, see -*upaka* 1: Av 11.67.9 *tasmimś ca gr̥he sthaviro °niruddhaḥ kuḷopagataḥ*.

[*kuḷopi(yam)*, Mv 11.453.3, mss., see *kalopi*.]

Kuvalayā, n. of a daughter of a dancing-teacher: Av 11.24.8 ff.

Kuvera, as one of the four *mahārāja(n)*, see this.

Kuśa, (1) n. of a king, previous incarnation of the Buddha (in the 7th bhūmi): Mv 1.128.13 ff.; (2) = Pali *Kusa* (hero of *Kusa Jātaka*); his story is told in Mv twice at great length, Mv 11.433.19 ff. and 11.8.3 ff.; (*kuśajātakam samāptam* 11.27.21; also MSV 1.100.11 ff.; probably referred to (rather than 1 above) in Mvy 3566, in list of *cakravartin* kings.

kuśaṇḍikā (see BR 5.1313; BHS goes against Aufrecht's em. reported pw 6.300, *kuśa-kaṇḍikā*), something used for a seat, prob. some kind of reed or grass, or a seat made thereof: Sādh 11.18 *pallavopaviṣṭaḥ kuśaṇḍikopaviṣṭo vā*.

Kuśadruma, n. of a brother of *Kuśa* (2), q.v.: Mv 11.446.12 ff.; 460.18; 11.10.10; 15.4.

Kuśanagara, nt., = *Kuśinagari*, q.v.

Kuśamālin, m. (= Pali *Kusamāli*), n. of a mythical sea: Jm 91.24 °li samudro °yam.

kuśala, nt. (= Pali *kusala*, synonym of *puñña*; in Skt. Lex. only, also syn. of *puṇya*), *good in a moral sense* (not so in Skt. literature), *merit, righteous action*; there are 10 *kuśala* (= Pali 10 *kusala* or *sīla*), Mvy 1685, listed 1686-98, (= *kuśala*) *karmapatha*, q.v. for list. See the next items.

kuśala-pakṣa (m., = Pali *kusala-pakkha*), *the side of virtue, good morals*: °kṣaṃ pratijāgrhīti Av 11.145.2; °kṣaṃ pratijāgrhethi MSV 1.237.8; in Siks 128.1 (prose) *atisaṃlikhito hi kuśalapakṣa-parāṇmukho bhavati, too severely restricted (in food), he becomes averse to the virtuous life* (wrongly Bendall and Rouse). See *saṃlikhita*.

kuśalapuṇya, *meritorious deed of virtue*, in Mv 1.81.1-2 contrasted with *kuśalamūla*, but whether the former marks a higher, more developed stage of religious advancement than the latter (as Senart seems to believe), is not clear to me: (ye punar . . .) *bodhisattvā avaiṣṭika-tāyā pariṇāmenti, kin tu khalu teṣāṃ upacita-kuśala-puṇyānāṃ prathamā prapīdhīr utpadyati, āho svid upacita-kuśalamūlānāṃ iti*. The reply, in vss, first says that worship of Buddhas etc. does not suffice. Then (81.16) *te yadā vipula-puṇya-saṃcayā, bhonti bhāvita-śarīra-mānasāḥ; te . . . bodhaye upajānenti mānasam; yaṃ mayā kuśalamūlam arjitam, tena me bhavatu sarvadarśitā; . . .* (82.3) *yaś ca me kuśalamūla-saṃcayo, so mahā bhavatu sarvaprāṇibhiḥ . . .* Is *puṇya* of 81.16 something else than *kuśala-puṇya* of 81.1-2? Both it and *kuśala-mūla* seem, as far as I can tell, to have the same effect in the verses; no clear answer to the question in the prose has been discovered by me.

kuśala-mūla, nt., usually pl. (= Pali *kus°*), *root(s) of merit*; Pali has three, *alobha*, *adosa*, *amoha*; the same, with *adveṣa* = Pali *adosa*, in Mvy 1936-8; Dharmas 138; two other kinds named separately Mvy 1208-9, *abhisamayāntikam ku°*, and *kṣayajñānalābhikam ku°*; a different list of three in Dharmas 15, *bodhicittotpāda*, *āśayaviśuddhi*, *ahaṃkāra-mamakāra-paritṛyāga*; Mvy 7417 *avaropita-kuśalamūla, one who has planted* (see *avaropayati*) *roots of merit*; very many other occurrences, e.g. LV 429.14; Mv (see *kuśala-puṇya*) 1.134.3; 142.11; Divy 23.18; 65.10; 95.25; Av 1.4.2, et passim; often referred to in *prāṇidhāna* as basis for making the 'earnest wish'.

kuśala-varta, m., prob. *auspicious procedure or functioning*: Mv 2738, introductory to Chap. 138 *kuśalā-dayah*; no Tib., Chin., or Jap. translation; cf. s.v. *varta*, and Pali *vatta*. Here *kuśala* has its normal Skt. mg., not that peculiar to Buddh. language.

-kuśalin, in *daśa-kuśali*, n. sg. m.: LV 169.11 (vs), possessing the *ten kuśala* (q.v.), i. e. *living a moral life*.

Kuśākṣi, n. of a rākṣasi: Mv 240.23.

Kuśāvati, (1) name given to Kuśa's city: MSV 1.106.18: (2) (= Pall Kusā) former name of Kuśinagarī: MPS 34.1 ff.

Kuśi-grāmaka (? text with 1 ms.; vv.ll. Kuśila-grā, Kuśala^o), nt., = Kuṣṭha-grāmaka, q.v.: Divy 208.14. (Not = next.)

Kuśinagarī (also Kuśanagaram, Mvy 4125; Kuśinagarī, Karmav 36.11), = Pall Kusinārā, n. of a town of the Mallas, where the Buddha entered nirvāṇa: Divy 394.6; Av 1.227.5; II.197.5; MPS 30.4 and 32.4 (which together guarantee the form).

kuśīda, see kuśīda.

Kuśinagarī = Kuśī^o, q.v.

Kuṣṭha-grāmaka, m., n. of a Vṛjī village near Vaiśālī: MPS 20.2; 21.6. Not in Pall; Tib. first ku-sti, later ru-rta ('a spicy root', Jā., = kuṣṭha); on Divy equivalent see Kuśi-grāmaka (not = Kuśinagarī!).

kuṣṭhila, adj. (cf. Skt. kuṣṭha, kuṣṭhin; on the suffix § 22.17), leprous: RP 30.7 (vs) kuṣṭhilāś, n. pl.

kuśīda, kuś^o, (1) adj. (cf. kuśīda, TS 7.3.11.1, rendered *inert*, Keith; = Pall kusita; cf. akuśīda-, kauśīdyā), *stolid*. The mg. of this essentially Pall-BHS word is made clear by collocations like Mv III.436.6 kuśīdo hīnavīryavān; Bbh 182.26 na kuśīdo... na hīnavīryo; Gv 220.7 kuśīda-nyasta-prayogān sattvān; and see s.v. kauśīdyā. The spelling with ś seems to be always found in Mv (I.79.11; II.93.5, 16; 220.16), and occurs also LV 35.4; Av II.107.3 (mss., Speyer em. to s); RP 18.7; 34.8; Śikṣ 52.6; so also most mss. Sukh 74.3 (ed. s); otherwise with s, SP 27.7; 203.11 hīnādhimuktāś ca kuśīdarūpā; Av I.15.15 ff.; 216.1; Śikṣ 50.17; 275.4; Mmk 73.12; (2) noun, m. or nt., *stolid* (not so recorded in Pall; = kauśīdyā), clearly in RP 35.13 (vs) lābhābhībhūtasya kuśīda (n. sg.) vardhate, kuśīdabhūtasya prapaṣṭa śraddhā; perhaps also in Gv 220.7, above.

kusuma, (1) lit. *flower*, used in comp. Lañk 43.15, -kusuma-dharma-paryāya, lit. *flower (of a) dharma-p*, i. e. *supreme, beautiful, noble one*? Tib. renders literally; Suzuki *most subtle doctrine* (does 'most subtle' represent kusuma?); (2) n. of two future Buddhas: dvau buddhau kusumanāmau ('nāmānu) Mv II.355.8 = III.279.13; n. of a future Buddha, Gv 441.25; followed by *Kusumaśrī*, the two corresponding to Mv's two Kusumas (on the passage see s.v. Maitreya); (3) n. of a king, former incarnation of Śākyamuni: RP 24.10.

Kusumakuśa, n. of a brother of Kuśa (2): Mv II.433.17.

Kusumaketu, n. of a Bodhisattva: Gv 3.19.

Kusumaketumaṇḍalin, n. of a kinnara: Mvy 3416.

Kusumagarbha, n. of a Buddha: Gv 256.8.

Kusumagupta, n. of a former Buddha: Mv I.136.17.

Kusumacūḍa, n. of a cakravartin: Mv I.153.16.

Kusumadhvaṇa, n. of a Bodhisattva: Gv 2.18.

Kusumaprabha, n. of a former Buddha: Sukh 6.7.

Kusumarāśī, n. of a Buddha: Gv 258.26.

Kusumavṛṣṭyabhiprakīrṇa, n. of a former Buddha: Sukh 6.7.

Kusumaśayana, n. of a former Buddha: Mv I.140.8.

Kusumaśrī, n. of a future Buddha: Gv 441.25 (see Kusuma); one of 'the 35 Buddhas', Śikṣ 169.12.

Kusumaśrīgarbha, n. of a Bodhisattva: Dbh 2.10.

Kusumasambhava, n. of a former Buddha: Sukh 6.5.

? Kusumaheshta (so Senart; 6 mss. vary greatly; a better guess might be 'hemastha, with one good ms.), n. of a former Buddha: Mv I.138.11.

Kusumā, n. of a legendary queen, instructed and saved by Buddha (wife of Kusumbha): Mv I.177.14; 180.14, 17; 181.7 ff.

Kusumābhijñā, n. of a former Buddha: Sukh 6.12.

Kusumārcisāgarapradīpa, n. of a Buddha: Gv 256.18.

Kusumāvati, n. of a lokadhātu, presided over by Saṃkusumitarāja ('rājendra): Mmk 2.5; 5.11; 79.27.

Kusumottama, n. of a Buddha: Mmk 426.7.

Kusumottarajñānin, n. of a Bodhisattva: Gv 2.14.

Kusumottariya, n. of a former Buddha: Mv I.141.7.

Kusumotpala (mss. 'para), n. of a former Buddha: Mv I.140.3.

Kusumbha, n. of a king, husband of Kusumā: devī Kusumbharājasya Mv I.180.14, 15.

kuśulaka, nt. (also kuśūlaka, q.v.), a woman's breast-covering: Mvy 9000. So apparently Tib.: śiñ ṇa (d)puñ chad, cf. Jā. dpuñ pa bcad, the part of a woman's dress covering the chest.

? kusuvā, sc. lipi, a kind of writing: Mv I.135.8 (but v.l. kumuvā).

? ku-sūtra, in Mv I.144.5 (prose), mss. kusūtre; Senart em. kusūtram, rendering a *very fine thread* (hardly plausible, since ku- is regularly pejorative). The passage is extremely corrupt and its mg. obscure; Senart makes sweeping emendations.

kuśūlaka, (1) nt., = kusulaka, q.v.: Bhik 15a.2 evam uttarāsaṅgam antarvāsaḥ kuśūlakam saṃkaksikā adhiṣṭhātavyā; (2) m., a man's garment: Rāhulasya 'kaḥ MSV II.48.15.

kuha, adv. (so Pkt. id., Saptasatakam, ed. Weber, 507; more usual Pkt. kaḥam, kaha), *how?*: Mv III.264.14 (prose) tam kuha (mss.; Senart em. kuham!) nāma saṃbhūṣiyasi (mss. 'ti, em. Senart), *how will you get that?* (or perhaps with 'ti of mss., *how will that be got?*).

kuhaka, adj. or subst. m. (= Pall id.; see next), hypocritical, or a hypocrite (in the sense explained s.v. kuhana): Śikṣ 20.16 kuhako vatāyam, lapako vatāyam, naṣṭadharmo...

kuhana, nt., or 'nā (Skt. both Lex.; Pall 'nā, in same technical sense as BHS), lit. *trickery*; as one of the 5 mīthyājīva, q.v., for a monk, see Wogihara, Lex. 21 ff., *hypocrisy*, specifically *display of behavior designed to stimulate laymen to give gifts*: Mvy 2493 'nā; na lapaṇā na kuhanā kartavyā Śikṣ 131.3; citta-kuhanā, 131.6; 268.3; kāya-, vāk-kuhanā 268.1; 'nām lapaṇām naimittikatām naispeṣikatām lābhena lābham (read lābha-) nīcīkīrṣutām (the 5 mīthyājīva) Bbh 168.21-22; a-kuhanatā a-naispeṣikatā (so read), in a list of virtues, Śikṣ 183.15; na ca pareṣāṃ kuhanārtham dānam dadāti Bbh 122.1 (of a Bodhisattva); kuhanārtham, also Bbh 234.20; kuhana-lapana-, in lists of vices, Jm 110.20; LV 372.17; Śikṣ 268.6; kuhana-lapana-tayā KP 123.4; RP 17.5 (so read for text 'lepana'; prose); kuhana-lapana- (text 'lepana)-nīṣpeṣaṇaparivarjitasya RP 15.10. Cf. further La Vallée Poussin, AbhidhK. IV.165, n. 4; and Pall and Chin. parallels, with general discussion, Wogihara l.c.

1 kuhā (or kuha, with ā m.c.? Skt. and Pall kuha, only adj. or nom. ag., *deceitful, deceiver*; cf. kuhana), *deceit*: RP 13.9 (vs) māyā-kuhā-varjitāḥ.

[2 Kuhā, n. of a river: Mv 252.35; prob. error for Skt. Kuhū.]

? Kūjaka, n. of a mountain: MSV I.152.12. But Divy here Kūlaka, q.v., and earlier Utkūlaka, q.v. (for the latter MSV I.144.16 is said to read Kulako in ms., ed. em. Kūjako); and since the ms. has a lacuna covering I.152 (see I.149, note 1), I presume Kūjaka must be based on Tib. (sgra can? see I.144, n. 2).

Kūṭagrāmaka, see Kuṭigrāmaka.

Kūṭadamṣṭra, n. of a yakṣa: Mv 27.

Kūṭadantī, (1) n. of a rākṣasi: SP 400.4; (2) n. of a yakṣiṇī: Suv 163.2.

kūṭanā (ana)-formation to kūṭa, § 22.7, *trickery*: SP

286.12 (vs) sāthyam ca mānam tatha kūṭanām ca ... ujñhiya.

Kūṭāgāra, nt., n. of a city (in the south): Gv 185.24 etc.

Kūṭāgāra-śālā (= Pali °śālā), n. of a hall or house near Vaiśālī where the Buddha often stayed: Divy 136.7; 200.21 (Bhagavān ... Vaiśālyām) viharati ... °śālāyām; similarly Av 1.8.5; 279.5; MSV 1.224.14; Mv 1.299.20 idam mahāvanam kūṭāgāraśālām or °lām, mss.; Senart em. sa-kūṭāgāraśālām. See Markaṭahraḍa-tīra (same place?).

[**kūra**, m.? see s.v. kuru.]

kūrparaka, nt. (= Skt. °ra, m.), elbow: Mvy 3973.

Kūlaka, m., n. of a mountain (= Utkūlaka, q.v.): Divy 455.28 (= Kūjaka MSV 1.152.12).

(a)-**kūhaka**, adj., (not) *deceiving*: Dbh.g. 16(352).18 sumanāś ca akūhakaś ca; prob. m.c. for Skt. kuhaka. Cf. next.

kūhanā (so Skt. Lex. once; but prob. m.c. for Skt. kuhanā), *trickery*: Samādḥ p. 49 line 22 (vs). Cf. prec.

Kṛkin (= Pali Kikī(n); chiefly Skt. in-stem forms have been noted outside of Mv), n. of a legendary king of Benares in the time of the Buddha Kāśyapa (Mv and Av), father of Mālinī: Mv 1.303.5, 7 kṛkīsyā, gen.; kṛkī, n., Mv 1.313.3; 323.14, 17; 325.13, etc.; kṛkim, v.l. kṛkī (Senart em. kṛkim), acc. sg., Mv 1.324.3; tried to seduce Padmāvatī (1) after she became a wandering nun, Mv 11.168.18 (gen. kṛkīsyā); other references, Mvy 3651; Divy 22.10 ff.; Av 1.338.1 ff.; 11.39.5 ff.; 76.14; 80.6; 124.14; MSV 1.200.16 (vs; kṛker, gen.); 11.77.12 (kṛkīr).

-**kṛta**, (1) in *dr̥ṣṭi-kṛta*, q.v., lit. perh. (*what has become* ... or (subst.) *matter of* ...; seems = (*dr̥ṣṭi*)-*gata*; (2) acc. to Senart = *kṛtya* (q.v. 2) as equivalent of adj. formation or gen. case-form, in Mv 11.274.4 udyānakṛtā āsanā, allegedly *les sièges du jardin*. But does it not mean quite literally and simply *seats made in the park*? In Mv 11.245.5 read with mss. karaṇḍa mālakṛto, *in the garland-maker's basket* (stem mālā-kṛt).

-**kṛtam**, see -**kṛtvā** for Skt. -**kṛtvās**.

kṛtaka, adj. (perhaps essentially identical with Skt. kṛtaka, but with peculiar tinge of mg. as opp. of *akṛtaka*, q.v.): *created* (person or thing), *fashioned*, *material* or *tangible* (person or thing): Lañk 60.14; 61.1, 9, etc.; 176.11; 187.9. Mistranslated 'creator' (1) by Suzuki e. g. at 61.9.

Kṛtājña, n. of a previous incarnation of Śākyamuni, hero of Avadāna-kalpalatā ch 45, and, acc. to Finot, of Kalpadrumāvadānamālā ch. 34; referred to RP 25.5-6; cf. Finot p. viii.

kṛtaśas, postposition with prec. gen. (used like Skt. kṛtena, kṛte, but this form is nowhere recorded), *for the sake* (of): Mvy 5461 = Tib. phylr; sarvasattvānam k° Śiṅṅ 282.12; 350.9; evamrūpānam dharmānam k° Śiṅṅ 37.19; (vratasamādānasya) k° 98.13; -karmakarānam k° Suv 190.4; pāramitānam k° AsP 229.12; saddharma-parigrahasya k° AsP 339.7, et alibi (sometimes printed with s for ś).

Kṛtāgada, n. of a Buddhakṣetra in the east: Mv 1.123.8.

kṛtādhikāra, see *adhi°*.

kṛtāvin, adj. (§ 22.51; = Pali katāvin, acc. to PTSD applied to arhats; so only in the first BHS citation), *skilled*, *skillful*: °vi-bhūmi, n. of the 7th and last of the śrāvaka-bhūmi, i. e. that of the arhat, Mvy 1147; ŚsP 1473.14 et alibi, see *bhūmi* 4; but otherwise regularly of worldly skills, and with loc. of the subject of the skill: pañcasu (Divy 442.9 pañca)-sthāneṣu kṛtāvi samvṛttaḥ Mvy 4996; Divy 58.28; 100.13; 442.9 (see *vidyā-sthāna*); dāruparīkṣāyām k° Divy 31.1; gaṇītre 263.9; lipy-akṣareṣu 301.17; śabde 496.6; in comp., kausāla-kṛtāvinah (gen. sg.) Bbh 75.2; absolute, kṛtāvi (n. pl.; of tuṣita gods) Dbh.g. 22(358).24.

(**kṛti**, i., *structure*, *work*, as in Skt., where commonly

a *literary work*; applied to relic-stūpas Divy 381.19 tābhyas saptabhyas pūrvikābhyah kṛtibhyo dhātum tasya ṛṣeḥ sa hy upādāya Mauryah; acc. to Index specifically *house for relics* (but in Note *spell* is suggested) here and in 560.13, an obscure passage where the mg. is probably also *work*, and surely *not house for relics*: putrād vepñīyām (?) v.l. °līyām) āhur bhāryayā kṛtir ucyaṭe.)

kṛtin, adj., acc. to Suzuki *belonging to the kṛta age*: Lañk 365.6 ahaṃ ca virajo 'nye vai sarve te kṛtino jīnāḥ; the interpretation is supported by Tib. byañ dus, *perfect time*, and by 364.6 ahaṃ cānye kṛtayuge ...

-**kṛto**, see -**kṛtvā** for Skt. **kṛtvās**.

? **kṛttas**, **kṛtto**, also written **kṛntas**, **kṛnto**, n. pl., *how many?* Lañk 31.2 (vs) kṣetre kṣetre rajāḥ kṛtto, dhanvo (read °ve) dhanve bhavet kati; Suzuki, Index, says 'kṛtta for kyanta', but the same appears 32.3 (vs) in virtually all mss. (ed. kyanto), and in 31.5, 7, 9 (vss) all mss. kṛntaḥ, kṛnto (ed. em. kyantaḥ, kyanto). We seem to be dealing with a hyper-Skt. substitute for a MIndic form related to Pali kittaka, *how many?* (minus -ka, which is metr. impossible).

kṛttima, adj. (semi-MIndic for Skt. kṛtrima), *artificial*, *unreal*: °mā-bhūṣaṇa- LV 123.6 (vs).

kṛtya, (1) m., a kind of demon (cf. Skt. kṛtyā, of which this may be a masc. correspondent created for the nonce, in this passage which is a list of masc. evil spirits): SP 401.5-6 kṛtyo vā vetāḍo vā ... (6) yakṣakṛtyo vāmanuṣyakṛtyo vā manuṣyakṛtyo vā; (2) nt., or at end of adj. cpds., *business* etc., in some cases apparently transcending normal Skt. usage; bhakta-kṛtya (= Pali bhatta-kicca), lit. *business of food*, so a *meal*: Divy 185.22 °tyam kartum ārabdhah; āhāra-kṛtya, id., Divy 82.26 nānenāhārenāhāra-kṛtyam karīṣyati, *he will not make his meal(s) on this food*, i. e. live on this alone; Divy 236.6, text āhāram (read °ra-?) kṛtyam kuru, *get your sustenance*; acc. to Senart, note on Mv 1.349.18 (p. 622), used like the Pkt. quasi-suffix -kera(ka) as substantial equivalent of gen. case-ending (Pkt. -kera is to be derived from Skt. kārya with Pischel 176; see -**keraka**); Senart's Index further interprets -kṛtye 11.97.13 as 'periphrasis for instrumental', but this is certainly wrong, since there gītākṛtye pramattā jaladardarake ca clearly means *careless in their occupation with singing and the (musical instrument) jaladardaraka*; the cases where -kṛtya is alleged to be a 'periphrasis for the gen.' are also, in some cases, doubtful; in Mv 1.349.18 and 350.1 Senart rāja-kṛtyā koṣāto, supposedly = *from the king's treasury*, but the mss. read rāja-kṛto or (v.l. in 349.18) °kṛtāto, and the latter, at least, could be interpreted (*the treasury made by the king*); 11.95.4 rājākṛtyato (abl.; v.l. °tām) odhṛtābhāro, *having laid down the burden of* Qit. *from, away from*) royal duty; in 11.446.14 rājākṛtye śimhāsane rājeti kṛtvā (°tvā?) upaviśāpito, *he (who was actually not the king) was caused to sit upon the throne which was appropriate (really belonged) to the king*; 11.478.10 rājākṛtye (v.l. °kṛte) mahānase, and 12 rājākṛtyehi sūpehi, as in prec.; Senart's interpretation may however be substantially correct in the last three, and in 11.113.9 rājākṛtyam udyānam, *the park that belonged to the king*. Since Skt. kṛtya is in fact a synonym of kārya in some of its uses, the comparison with Pkt. -kera(ka), from Skt. kārya, is apposite. But the two alleged parallels from LV cited by Senart in his note, above, are not sound; one rests on a false reading of the Calcutta ed., and the other is to be interpreted otherwise. (3) -**kṛtya**, -**kṛtyam**, = -**kṛtvā** for Skt. -**kṛtvās**, q.v.

kṛtyaka = Skt. kṛtya, *affair*, *business*, at end of Bhvr. cpd., in a vs, perhaps m.c.: Śiṅṅ 46.8 alpārthā alpākṛtyakāḥ.

-**kṛtyā** = -**kṛtvā** for Skt. -**kṛtvās**, q.v.

kṛtyākṛtya (= Pali kiccākicca; § 23.12), *all kinds of duties*: Mv 1.279.18; 280.18.

krtyānuṣṭhāna-jñāna, nt., *knowledge of the carrying out of duty*, one of the 5 jñāna (q.v.) of a Tathāgata: Mvy 114; Dharmas 94.

-kṛtvā = -kṛtvā for Skt. -kṛtvas, q.v.

kṛtrimaka, adj. (= Skt. kṛtrima, prob. with dim. or pejorative connotation), *imitation-, false-, toy-*, perhaps with added sense of *little*: Bbh 281.13 (prose) (tasya dahasyaiva...) kṛtrimakā mṛgarathakā... upasamhṛtā bhavēyuh; in 16 below, teṣv eva kṛtrimeṣu mṛgeṣu.

1 -kṛtvā (also -kṛtvā, -kṛtvam), for Skt. -kṛtvas, adv., ... *time(s)*, after numerals in comp.; kṛtvā is the only non-Skt. form noted outside of Mv, viz. in Suv 115.4; 116.7 (only v.l. triḥ° for triṣ-kṛtvā); Divy 95.24 and 124.20 ṣaṭkṛtvā (mss., ed. em. °tvo); Śikṣ 290.10, 12 triṣkṛtvā. In the mss. of Mv this form is found, along with many others (partial list Senart, note on I.212.5); Senart's text is highly arbitrary and inconsistent, paying often little attention to the mss., but also not attempting to standardize. In the following list the readings of the mss. as given by Senart are cited. Forms showing u in the penult of course are related to AMg. khutto, M. huttam (Pischel 451); those with final nasal, to the latter and to Pali khattum; the vowel u seems not to occur in the final syllable except when preceded by a single t, in which case -tu- is apparently only a misreading or miswriting for -tta- (Senart, l.c.). Forms in -tyā, -tyā, -tyo, -tyam seem to be unparalleled in other dialects but are quite common in Mv, which shows (in mss.) the following: -kṛtvā, -kṛtvā, -kṛtvam, and very rarely -kṛto, -kṛtam; -kṛtya, -kṛtyā, -kṛtyo, -kṛtyam; -khuttam (cf. the Pkt. forms above), -khutta, -kṣuttam (hyper-Skt.), -kṣunto; -khattam (cf. Pali, above), -kṣattam, -kṣatto, -kuttam, and a few other readings too obviously corrupt to be worth listing (but noted below): Mv (S = Senart's text) I.212.5 S trikhuttam, mss. triṣuttam, triṣkṛtvā; 212.13 S triṣkhuttam, mss. °khutam, °kṛtya; 213.5 S triṣkṛtvo, mss. °tvā, °tya; 231.1 S triṣkṛtyo, mss. °tya, °tvā; 246.5 S trikhutto, mss. triṣunto, trikhattam; 246.8 S trikhutto, mss. triṣunto, °kṣuttam; 256.15 S triṣkhuttam, mss. triṣkṛtya, triṣṭubhyam (?); II.16.1 triṣkṛtyo, v.l. °tya; 16.8 triṣkṛtyo without v.l., so also 268.3 and III.302.19 (mss.); II.131.14 and 313.13 triṣkṛtyo, v.l. °tya; 177.19 S triṣkṛtvo, mss. triṣkṛtya, triṣkṛtvā (dental s); 258.2 triṣkṛtyo, v.l. °tya (passage repeated 259.1 where mss. °kṛtya, Senart em. °tyo); 282.6 S triṣkṛtvo, mss. °tvā, °tyā; II.45.2 śatakhutto, no v.l.; 412.5, twice, first triṣkṛto in mss. (S em. °tyo), then °tyo, v.l. °to; 424.20 S triṣkṛtvo, mss. triṣatto, triṣkṛtya; 425.3 triṣkṛttam, v.l. triṣkṛtyam; 425.15 S triṣkṛttam, mss. triṣkṛttam, triṣkṛtyam; 426.7 S triṣkṛttam, mss. triṣkṛttam, triṣkṛtyam; III.76.2 triṣkṛtyam, no v.l.; 111.8 trikhuttam, v.l. triṣkṛtyam; 76.11 S triṣkṛtvo, mss. °tvā, °tyā; 139.4 S trikhuttam, mss. triṣkṛtyam, trittam; 139.9 triṣkṛttam, v.l. triṣkṛtyam; 255.8 S triṣkṛtvam, mss. °tvā, °tam; 298.16 and 311.12 triṣkṛttam, 301.2 saptakṛttam (twice with v.l. °kṛtyam); 410.16 S trikhuttam, mss. triṣgustam, triṣkṛtyam; 446.6 S trikhuttam, mss. triṣkṛttam, triṣkṛtyam.

2 kṛtvā, ger., loosely used without logical subject, *making, treating as, taking as*: LV 421.7 (vs) kauṇḍīnyam prathamam kṛtvā pañcakāś caiva bhikṣavaḥ, ṣaṣṭhīnām devakoṭṭhīnām dharmacakṣur viśodhitam, *taking K. as the first and the five monks, the dharma-eye of 60 crores of gods was purified*.

kṛtsna, nt., and kṛtsnāyatana, nt., *basis of total (fixation of the mind)*, as leading to concentration; = Pali kaṣiṇa and °ṇāyatana, see Childers, which is far superior to PTSD; ten such in Pali, and in Mvy 1528-38, viz. nīla, pīta, lohita, avadāta, prthivī, ap, tejas, vāyu, ākāśa, vijñāna (-kṛtsnāyatana; Vism. slightly different, see PTSD); five-fold manner of practice upon each kṛtsna,

only the first eight listed, Mvy 1539-40 (as in Pali, PTSD); see also AbhidhK. LaV-P. viii.213 ff.; Sctrāl. vii.9; xx-xxi.44; Gv 523.11 kṛtsnāyatanaśamāpatti-vihārī bhikṣur; Divy 180.17 f. nīlakṛtsnam (see Mvy 1529); and see *Apkṛtsna*.

Kṛtsnākara, n. of an apsaras: Kv 3.16.

Kṛtsnāgata, m., n. of a mountain: Kv 91.15.

kṛtsnāyatana, see kṛtsna.

? kṛntas, kṛnto, see s.v. kṛttas.

kṛpaṭa, °ṭaka (nt.), = (Skt.) kṛkāṭaka, 'neck' (of a column): °ṭa(ka)-śiṣākam MPS 34.58; Tib. ka zhu (see Mvy 5575).

[kṛpālava, if correct, a-extension of Skt. kṛpālu, *compassionate*: Lañk 245.18 °lavā (n. pl.) bhavanti. Prob. read °lavo by em.]

kṛmī (in sense of *glow-worm*, see *kimi*); Kṛmī, n. of a nāga-king: Mvy 3248; Māy 246.33.

kṛmilika, m., a *kind of cloth*: Mvy 9173; acc. to Tib. and Chin. a *red cloth made of calf's hair*.

kṛmivarnā, a *kind of red cloth*: Mvy 9174; Bhik 22b.4; acc. to Chin. on Mvy something like *red gauze*.

Kṛmīśa or Kṛmīśa, n. of a yakṣa: Divy 434.18 ff.

kṛśālaka, kṛśālaka, kṛśāluka, kṛṣ°, adj. (in mg. = Skt. kṛśa; cf. Whitney, Gr. 1227 a and b), *lean*: kṛśālaka Mvy 8812 = Tib. skem po (but Index also cites, app. as vv.ll., kṛsaraka, kṛśāluka, and Mironov reads kṛśālaka without v.l.); kṛśālaka also mss. at Divy 334.1; kṛśāluka Divy 334.3 (mss. kṛṣ°); 571.11, 18, 20, 21; kṛśāluka MSV I.1.11 ff. In a corresponding phrase in Pali, kiso lūkho (two words) is read, and PTSD, s.v. uppaṇḍuppaṇḍuka-jāta, assumes that kṛśāluka is a false Sktization of this Pali version.

kṛṣāna (m.; cf. pw 2.95 and 7.387), *farmer, peasant*: °ṇa-grāma, a *peasant village*, LV 133.13, 14; 135.6 (all vss).

kṛṣi-grāma, an *agricultural village* (cf. prec.): LV 128.16; Mv II.45.5.

kṛṣimant, adj. or subst., *devoted to agriculture, an agriculturist*: Divy 646.17 (punarvasau jātaḥ) kṛṣimān bhavati gorakṣaś ca.

kṛṣṇa, adj. and m. n. pr. (mgs. 1-3 = Pali kaṇha), (1) *evil, wicked* (in this moral sense app. only Lex. and Gr. in Skt.): Ud xvi.14 kṛṣṇām dharmām (acc. pl.) viprahāya (= Pali Dhp. 87 kaṇham dhammam vipphāya); ? kṛṣṇa Divy 562.23, see *visāriṇī*; (ekānta-kṛṣṇānām karmaṇām ekānta-kṛṣṇo vipākāḥ (similarly Pali) MSV I.48.3 etc.); (2) as n. or epithet of Māra, *the evil one*: Mv II.320.5; 407.16; more commonly Māra is called kṛṣṇabandhu (app. not recorded in Pali), Mvy 7385; LV 262.20; 301.3; 303.2; 341.10; 342.6; Mv II.238.16; 294.15; 327.1; 335.23; (3) n. of a king, previous incarnation of Śākyamuni, and hero of a Jātaka (Pali Jāt. 440, Kaṇha-J.): LV 170.16 (vs), where all mss. kṛṣṇabandhu, contrary to meter and sense; Tib. nag po = kṛṣṇa, with no equivalent for bandhu; so read; (4) n. of a nāga-king: Kṛṣṇa-gautamakau nāgarājau Divy 50.17, 29; °gautamau 50.22; °gautamakayor nāgarājayor 51.5. App. a secondary interpretation of Kṛṣṇa-gotamaka (or °gaut°), q.v., = Pali Kaṇhā-gotamaka (°kam ahirājakulam AN II.72.23; °kehi Jāt. II.145.20), n. of a (single) nāga family. But see also s.v. kṛṣṇaka, 2.

kṛṣṇaka, (1) adj. (= Skt. kṛṣṇa plus ka), fem. °ikā, *black, blackish*: Divy 352.20 kṛṣṇikām paṭṭikām; 23, 24, 26 kṛṣṇikānām (sc. paṭṭikānām; all these prose); on the basis of these we must surely read in Divy 352.19 (prose) kṛṣṇikā paṭṭikā (ed. kṛṣṇika-p°) dattā paṇḍurikā ca; in these there is certainly no dim. force; there is prob. dim. (pejorative) force in SP 113.12 (vs) kucelakā (so read) kṛṣṇaka hīnasattvāḥ (repulsively *black* in complexion); na ca (cā?) chavi kṛṣṇika (m.c. for °kā) tasya bhoṭi SP 293.2 (vs); (2) n. of two nāga kings: Māy 248.1 (see s.v. kṛṣṇa, 4).

Kṛṣṇagotamaka, pl. (= Pall Kanhāgotamaka, pl.; see s.v. *kṛṣṇa* 4), n. of a nāga family: Māy 221.15. Cf. also next.

Kṛṣṇagautama, n. of a nāga-king: Māy 247.24. Cf. under prec.

kṛṣṇa-pakṣa, see s.v. *śukla-pakṣa*.

Kṛṣṇapakṣika, n. of a nāga-king: Lañk 179.7; cf. prec. and *-pakṣika*.

Kṛṣṇapāda, n. of an author: Sādh 378.18; or is the name Kṛṣṇa, -pāda being the honorific affix? kṛtir iyam ācārya-śrī-kṛṣṇapādānām.

kṛṣṇa-bandhu, see s.v. *kṛṣṇa*, 2.

kṛṣṇanumukha, a member of some heretical sect: Mvy 3536.

Kṛṣṇayamāritantra, n. of a work by Kṛṣṇarāja: Sādh 328.5; 339.19.

Kṛṣṇarāja, n. of the author of prec.: Sādh 328.5.

Kṛṣṇavātamaṇḍali, n. of a deity or magic potency, fem. if text is correct (pronoun sā): Mmk 106.11. Also called **Mahākṛṣṇameghavātamaṇḍali**, q.v.

? **Kṛṣṇā**, possibly n. pr. (of a devakumārīkā), see s.v. **Draupadī**: LV 390.6; Mv iii.308.9; also short form for next, q.v.

Kṛṣṇājīnā (= Pall Kanhājīnā), n. of the daughter of Viśvāmtara: Jm 59.22 ff.; in 63.14 short form Kṛṣṇā, as in Pall (Kanhā).

Kṛṣṇila, n. of a serpent king: Mmk 241.19.

? **Kṛṣṇukta** (I cannot be correct), pl., n. of a class of gods: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 189.2. The Pall parallel has *Kaṭṭhaka*, v.l. *Kaṭhaka* (see DPPN). Acc. to Waldschmidt, p. 204 (para. 22), Tib. may represent Kṛṣṇopta.

Ketaka, pl., n. of a people or region: Māy 96.

Ketu, (1) n. of a former Buddha: Mv iii.237.7; Gv 104.16; (2) n. of a future Buddha: Gv 441.25; Mv ii.354.21 = iii.279.5 (in all these follows *Siṃha* who follows *Maitreya*, or *Pradyota* who follows *Siṃha*); (3) n. of a Pratyekabuddha (cf. Pall *Ketumā*): Mmk 111.10.

ketukā, sc. lipi, a kind of writing: Mv i.135.8.

Ketudhvaja, n. of a former Buddha: Mv iii.230.7 f.

Ketuprabhā, n. of a female lay-disciple: Gv 51.16.

Ketumati, n. of the capital of the future Buddha *Maitreya*: Mv iii.240.12; cf. Pall *Ketumati*, given as a future name for Benares and the birthplace of *Metteyya*.

Ketumant, n. of a mountain: Dbh 96.4.

Ketuśrī, n. of a Bodhisattva: Gv 4.4.

Ketūttama, n. of a former Buddha: Mv iii.237.7 f.

kettaka, adj. (cf. s.v. *ettaka*; cf. Pall *kittaka*, Pkt. *kettia*), *how much?*: *kettakasya*...*kālasya* Mv 150.14; 51.11; *kettakam* (one ms. *kevattakam*, q.v.) *puṇyam* 80.5. (All prose).

kedrśa, adj. (= Skt. *kīdrśa*; cf. AMg. *kerisa*), *of what sort?*: Mv ii.99.1 (?); 422.10; 443.6; 463.11.

? **kedhuka**, app. n. of some plant (perhaps error for *kecuka* or *kevuka*): Mmk 81.25 *chattrikāṃ kedhuka-patrāvanaddhām*.

Keyūradharā, n. of an apsaras: Kv 3.17.

Keyūrabala, n. of a devaputra, one of the 16 guardians of the bodhimanda: LV 277.13.

-keraka, ifc. adj., in para-k° (= Pkt. id.; Pischel 176, from Skt. *kārya*; cf. *kṛtya* 2), *belonging to* (another): LV 175.20 (vs) *parakeraka-yācitopamāḥ* (sc. *samskārah*).

kela, m., Mvy 7765; **kelā**, Gv 106.10; **kelu**, m. or f., Gv 133.21; Mvy 7894 (cited from Gv), a high number.

kelāyati (or, once, *kelay*) = Pall *kelāyati*, not well defined PTSD; prob. not connected with Skt. *kell*, but origin obscure, (1) *cleans up*, *puts in order*: so perhaps gñve. *kelāyitavyam* Mvy 2591 (Jap. *to be cleaned*; this seems to be the mg. of one Tib. rendering, btsal ba; occurs in list of words headed *nirjā-paryāyāḥ*, *synonyms for nirjā*, q.v.); note that Pkt. *kelāiya* is said to mean

cleaned (Sheth); also Mmk 52.14 *su-parāmrṣṭam su-ke-lāyitam su-sobhitaṃ pṛthivipradeśam kṛtvā gomayena leptaavyah*; (2) *tends, keeps up, looks after* (fields): Divy 631.5 *anye sattvā(h) śāliksetrāṇi kelāyanti gopāyanti vāpāyanti vā*; (3) *tends, cares for* (persons): AsP 253.13 (te *putrās tām mātaram*...) *su-kelāyitām kelāyeyuh*; LV 100.9 (kā...*samarthā*) *bodhisattvaṃ gopāyitum kelāyitum* (only occurrence of *kela*; no v.l.) *mamāyitum*; Mv iii. 154.13 (*mānuṣikāye*) *ca naṃ kelāyanāya kelāyanti*, so Senart, taking *kel*° as 'passive in sense', (the girl) *being tended* (by the ṛṣi) *with human care*; but mss. *kelāyanti*, possibly for *kelāyan ti* (= *iti*), *since he* (the ṛṣi) *was caring for her* etc. (?); the mss. are corrupt in what follows, and the precise sense of the passage is doubtful; (4) *cares for, cultivates, devotes oneself to* (states of existence): Dbh 39.22 *kelāyitāni mamāyitāni dhanāyitāni nīketasthānāni* (see s.v. *niketa*), *tāni sarvāṇi vigatāni bhavanti sma*; (5) *attempts to, prepares* (by cooking): Mmk 81.26 *mṛdvag-ninā pacet*, *su-kelāyitām sukhosṇam saindhava-cūrṇa-pūtām kṛtvā*...; (?) Mmk 708.28 *śaṣṭram aṣṭaśatajaptam kṛtvā chinditāḥ kaḷāpayitvā* (I read *kelāpayitvā*? ger. of *caus.*, *having caused to be cooked*? object *pāyasam*, line 26) *hanet*.

kelāyanā (n. act. to prec.), *care*: Mv iii.154.13, see prec. (3).

Kelin, n. of a yakṣa: Kell-mahākellinau, dual, Sādh 567.2.

Kelimālin, n. of a yakṣa: Sādh 560.15; 561.7, etc.; **Kelimālinī**, his fem. counterpart, 563.9.

kelu, see s.v. *kela*.

keva (in AMg. and other Pkt. in cpds. only; see *keva-cira*, *keva-rūpa*; and cf. *kevaka*, *kevatika*, *kevat-taka*), *how many?* KP 147.7 (prose) *keva yuṣmākam sabrahmacāriṇa(h)*, *how many are living the religious life with you?* A theory of the origin of the word in Pischel 149; but more likely *keva* 'was formed as rime-word to *eva* (= Skt. *evam*); note particularly *keva-rūpa*: *eva(m)rūpa*. — In MPS 34.53 read (ke)vaṃ for ed. (ki)van (ms. vaṃ, after lacuna), *how great?* (prāśadam).

kevaka, adj., *how many?* (cf. prec.): 5 of 6 mss. at Mv i.111.2 (prose) *kevakā* (Senart *kevattā*; one ms. *kevanta*) *śrāvaka-sannipātā*. Followed by *kevatika* (mss.), q.v.

keva-cira (= AMg. id.; see s.v. *keva*), *how long?*: *kevacirotpannāḥ*, v.l. of Kashgar rec. for *kiyaciroṭ*°, *how long since produced?* SP 156.5 (prose); adv. *keva-ciram* Mv iii.242.7, 8; °*cireṇa yūyam parinirvāsyatha(h)* KP 147.2 (prose), *in how long a time*...?

kevaṭṭa, m. (= Pall id., Skt. *kaivarta*), *fisherman*: Mv iii.166.11 (after *kaivartakehi* 10) *te dāni kevaṭṭā* (v.l. *kaivartakā*)...*teṣaṃ kevaṭṭānām* (v.l. *kaivarttānām*)...

kevatika, adj. (cf. *keva*; AMg. *kevatīya*, *kevaliya*), *how many?* in Mv i.111.2, after phrase quoted s.v. *kevaka*, 5 of 6 mss. *kevatikā prabhā*, *kevatikam āyuhpramāṇam* (with slight variants, but only one t; one ms. °*ttikā*, °*ttikam*, followed by Senart. See *kevattaka*; and note v.l. *kevatī* for *katiya*, q.v.

kevatta, adj., read by Senart for *kevaka*, q.v.

kevattaka, adj. (cf. s.v. *keva*, and prec.), *how many?*: Mv i.101.2 (prose) *kevattakāni* (mss. °*vartī*°) *karmāṇi*; Senart also reads forms of this adj. in i.83.12; 97.3; 351.15 (and see s.v. *kevatika*), but in all of these the mss. are very confused and do not really establish the reading.

keva-rūpa, adj. (see s.v. *keva*; clearly formed as rime-word to *eva-rūpa* = Skt. *evam-rūpa*), *of what sort?*: Mv i.97.2 °*peṇa sukhena*; 104.9 °*peṇa ovādena*; 107.9, 10; 108.4 °*palh karmabhīh*; 127.15; 128.2 ff.; 326.12; iii.60.16 °*pā*...*ovādānūsāsani*; 157.15; 159.21 °*po*...*ṛṣikumāro*; 311.16 (all prose).

kevalaka, (1) adj. (= Skt. *kevala*), *alone*: Mv ii.254.9 (vs) *nāyam kevalako* (-ka perhaps m.c.) *vṛkṣo*; (2) n. of a region in Magadha: Gv 451.9, 16 (prose).

kevala-kalpa, adj. (= Pali and AMg. kevala-kappa; misdefined PTSD; correctly Childers), *complete, entire*: kevalakalpam jambudvipam, *all India*, Mv II.213.17: 217.16; in the latter one mss. kevalam kalpam, which is the reading of both mss. in all the following (but can only be a corruption; all are prose), Mv II.257.9 °pam grāhrakūṭam; III.302.11; 315.9; 316.14; 317.12.

Keśakambala (or °lin), see Ajita.

keśa-civara, nt. (cf. Pali kesa-kambala), *a robe of hair*: MSV II.91.16; 92.6.

keśa-pratigrahaṇa, nt., *hair-receptacle*: Mvy 8940; one of 13 utensils of a monk. Tib. and Chin. translate literally.

keśara, m. or nt., or oftener keśara-cūrṇa, nt. (cf. AMg. kesara, *pollen*), *a fragrant powder*: keśara, bought of perfumers, Mv I.38.4, 6, 9; presumably prepared from pollen (rather than from the flowers called kesara or keś°, with Senart); otherwise always keśara- (mss. sometimes °la)-cūrṇāni, mentioned with candana-, tamāla(pattra)-, and aguru-cūrṇāni, Mv I.211.20; 212.8, 12; 230.17; 267.2; II.15.20; 160.16 (mss. °la); 162.6 (mss. °la); 286.15 (here Senart keśala, but v.l. °ra!).

Keśaranandin, n. of a Bodhisattva: Gv 442.8.

Keśarin, (1) in LV 170.16, or Keśari-rāja, RP 22.16, n. of a king, former incarnation of Śākyamuni, alluded to in these vss.; his story is unknown to me; (2) kesarin, n. of a battle-array (saṃgrāma; so also in Pali, n. of a saṃgāma): Av I.56.4; (3) Keśarin, n. of a former Buddha: Sukh 6.13.

[**keśa-lucana**, nt., read °luṭcana (Skt.) with 93.18, *plucking out of hair*: MSV II.91.16.]

Keśava, n. of a former incarnation of Śākyamuni: RP 24.6 (vs; he was a vaidyārāja).

? **keśas**, nt. s-stem, for Skt. keśa, masc., *hair*: LV 307.7 (prose) keśāmsi dhunvantah, see § 8.105. Cf. Mvy 9331 na golomakam keśas (both edd.; see s.v. golomakam) chedayet, which if the text is right supports stem keśas.

Keśasthālin, m., n. of a place where Trapuṣa and Bhallika built a stūpa for the Buddha's hair-relic: Mv III.310.14 (tehi dāni yatra) keśasthālin nāma adhiṣṭhāno tahiṃ keśastūpam kārapitam.

Keśin, n. of the supernatural horse (the Bodhisattva) who saves shipwrecked persons from the island of ogresses (story of Jāt. 196, Valāhassa-J.): Mv III.72.18; 75.11, 17 f.; 77.1. This name occurs only in Mv and only in the prose version; in the verse he is called Valāha or Valāha, qq.v., as in other BHS and Pali versions.

Keśinī, n. of a rākṣasī: SP 400.5; Māy 240.23; (presumably the same) n. of a Buddhist goddess or yakṣiṇī (associated with Upakeśinī, q.v.) Sādh 113.18; 118.15; 120.2; 121.19; 131.18.

keśonḍaka, nt., v.l. for °ḍuka, q.v.

keśonḍu, m. (or f.), = next, only in Lañk 327.6 (vs; dropping of -ka m.c.? § 22.24) yathā hi darpaṇe bimbam keśonḍus...

keśonḍuka, m. and nt. (recorded once, erroneously, as °ndraka, in Skt., pw, defined as *ringförmige Lichterscheinungen vor geschlossenen Augen*), also °ḍu, and v.l. °ḍaka, apparently primarily *hair-net* or the like; this lit. mg. apparently in Bṛ 245.3 °ka-maṇḍitam; standardly used as a symbol of unreality, prob. with mg. as cited from pw above: °ḍukaḥ (so also Mironov; v.l. in both °ḍakam) Mvy 2836, among synonyms for māyā; frequent in Lañk, e.g. 168.5 (cited MadhK 262.2) keśonḍukam yathā mithyā gṛhyate taimīrair (MadhK °rikair, unmetr.) janaiḥ (vs); 96.5 skandhāḥ keśonḍukākārāḥ; 17.6 °ka-svabhāvāvasthitānām; 72.6 and 82.1 °ka-prakhyā(h), etc. Suzukl regularly renders *hair-net*, but this in its literal sense does not fit.

kesarin, **Kesari-rāja**, see s.v. **Keśarin**.

kañjalka, adj. (Skt. kiñjalka plus -a), *derived from filaments (of flowers)*: Jm 102.10 °kasya... madhunah.

kañḍabha, (once in LV) **kañḍubha**, m. (= Pali keṭubha), *ritual science (of the Veda)*; = Skt. kalpa, as a Vedāṅga; so Buddhaghosa on the Pali, see PTSD; for the corrupt text of LV 156.18 (in list of sciences) ajalakṣaṇe miśrakṣaṇe kañḍubheśvaralakṣaṇe nirghaṇṭe, read, with each word confirmed by Tib. and supported by good mss. (except mss. śvara for śva), but order correct only in Tib., all Skt. mss. kañḍ° before śva°: ajalakṣaṇe miñḍhalakṣaṇe śvalakṣaṇe kañḍubhe nirghaṇṭe; Mvy 5052 kañḍabhaḥ, following 5051 nighaṇṭuḥ; otherwise only in Bhvr. cpd. sa-nighaṇṭa- (or nirghaṇṭa-)kañḍabha, epithet of veda, *along with etymology and ritual science*: (vedānām...) sa° °bhānām Mv I.231.18; II.77.9; 89.17; III.450.7; Av II.19.7; (vedān...) sa° °bhān Divy 619.22.

Kaṇeya (= Pali Keniya), n. of a jāṭila ascetic, converted by Buddha, living at Udumā: MSV I.255.14 ff.; 262.10 ff. Cf. Koṭu.

kaivarta, m., some member (officer?) of a ship's crew; in Av I.200.5 and II.61.9 named with āhāra, nāvika, and karpadhāra, in II.61.9 constituting five sorts of members of the crew (the fifth, not named in text, may be rapadhara of Mvy 3854); essentially the same list is found in Mvy 3850-55, kaivarta being named in 3855; here Jap. and alternatively Tib. and Chin. interpret by *fisherman* (as in Skt.), but the first Tib. rendering is *gyal chen*, normally = mahārāja; prob. a ship's officer.

Kokadatta, n. of an author: Sādh 426.15.

Kokanada, m., (1) (= Pali id. or °nuda), n. of a parivrājaka: Pischel, SBBA 1904, p. 813, fol. 158a; (2) n. of a palace belonging to King Kṛkin: Mv I.325.1 ff. (In Pali n. of a palace belonging to a wholly different prince called Bodhi; see DPPN).

Kokanāda, n. of a mountain: Māy 254.11.

Kokālika (= Pali id.), n. of a monk, a partisan of Devadatta: Karmav 49.4 yathā Devadatta-Kokālikādayaḥ; MSV IV.239.5 ff.

kocava, m. (cf. Pali kojava, PTSD *rug or cover with long hair*, Childers *a goat's-hair coverlet*...), *a woolen blanket* (so Tib.): Mvy 5861 = Tib. ba la ba; so read, in general with mss., at Divy 40.11; 550.16; 553.2, 9; nt., °vam, as material unsuitable for making monks' robes, MSV II.52.10. Cf. next.

kocavaka, nt., = prec.: Mvy 8982 = Tib. la ba.

[**kocca**: SP 89.6, KN by em. koccair baka-, but read with WT and their mss. K° **koṭambaka**-, q.v.; see also kocava, for which text Divy 553.2 reads kocca.]

[**koccaka**, w.r. for kocava, q.v.]

koṭaka, m., Mvy 9423, acc. to Tib. and Chin. *iron-rust*. Ed. suggests em. kiṭṭakam, = Skt. (lauha)kiṭṭa and Lex. kiṭṭaka, nt., *iron-rust*; cf. kiṭṭala-.

koṭanaka, nt. (to koṭayati), *striker, clapper* (of a gong): gaṇḍi-ko° Mvy 9156.

koṭani, see **kapāla-k°**.

koṭambaka, nt., *a kind of fine cloth*: Mvy 9163 (transliterated in Tib., Chin., and Jap.); SP 89.6 (vs), read with WT and some mss. pratyāstrtāḥ koṭisahas-ramūlyair varaiś ca koṭambaka- (KN by em. koccair baka-)hamsalakṣaṇaiḥ (see **hamsalakṣaṇa**); Chin on SP indicates *a fine woolen cloth*; °ka-sūksma, nt., *a fine garment of this cloth*, Bhik 22b.5.

koṭayati (cf. **ākōṭayati**; simplex app. not otherwise recorded, cf. **koṭanaka**), (1) *strikes*: Divy 114.22 nagara-dvāram triḥ (text tri-, here and in all the following) koṭayitavyam; tri(h) koṭite dvāre Divy 115.27; 117.4, 13; (dvāramūlam...) tri(h) koṭayati Divy 115.27 (note 117.26 dvāram triḥ ākoṭayati); (2) *ppp. covered* (with gold, silver, and jewels; perh. orig. *studded*, from *struck*), so Tib., gyogs pa: LV 236.9 (vs) svarnarūpya-maṇi-koṭitā mahā kaṇṭhakasya caranai parāhatā, *the earth, covered*.

with gold, silver, and gems, was struck by the feet of Kaṇṭhaka. (Or could it mean the earth, as it was struck by the feet of K., was hit with gold, silver, and gems, with which the gods had magically shod the horse's feet? Tib. favors the other.)

koṭara-yava, m., should be a depreciative epithet of barley (intended for horses, but eaten by Buddha), wretched or coarse barley (lit. barley gathered from tree-hollows?): MSV I.38.9, 13; 42.9; 44.13; 216.14 ff. Pali allusion to this incident Ap I.301.1 says only yava.

koṭi (f.), in Pali often = anta (q.v. in CPD), end, limit, esp. in time; this use is illustrated by *aparānta-* and *pūrva-koṭi*, qq.v., and by *koṭi* alone in LV 242.13 (vs) na vidyati koṭi (so divide; Lefm. as cpd.) samskṛtasya, there is no end (sc. in either direction of time) of composite substance (i. e. of material existence). See also s.v. *bhūta-koṭi*; and (with a different mg. of koṭi) *tri-koṭi*. For *akoṭi* or *i see s.v. *bhūta-koṭi*.

koṭitama, f. °mi, ord. num., the ten-millionth: Vaj 35.8 °mīm api (sc. kalām).

Koṭivarṣa, m. or nt., n. of a locality: Māy 62. Occurs in Skt. Lex., see Lévi, p. 97 f., but also in Varāh. Brh.S., see BR 5.1329, a fact not mentioned by Lévi; and see Kīrfe, Kosmographie 226, Koṭivarṣa, capital of the Lāṭa people.)

Koṭikarna, see Śroṇa Ko°.

Koṭivimśa (= Śroṇa-ko°, q.v.), n. of a Buddhist elder, called ārabdhavīryāṇam agryo: MSV I.181.12 ff., 15.

Koṭu (or Koṭṭa? corresp. to Pali Keniya or Keṇiya, see Kaineya, a jaṭṭa), n. of an ascetic (maharṣi): Karmav 155.16 Koṭusya, text with ms., but Lévi suggests em. Koṭṭasya; see his note.

koṭṭamalla, Av II.116.15, MSV I.85.12, 16; or *koṭṭa-mallaka*, m., Av II.116.9 ff., MSV I.84.19; 85.10; = *kroḍamalla(ka)*, q.v., beggar.

koṭṭa-rājān or °rāja, lit. fort-ruler; precise mg. not clear; sometimes clearly an independent potentate (tho perhaps a minor one, cf. Mvy 3677 °rāja = Tib. khams kyi rgyal po, king of a realm, region, or rgyal phran, petty ruler); so, °rāja iva mantriṇāparivṛtāh Divy 126.4; 148.15; 182.9; Av I.108.7; sarvakotṭarājānām cāturdvīpakanām ca sattvānām Dbh 81.17; mānitās ca bhaviṣyāmo 'navadyāś ca sarvakotṭarājābhīh (so read with several mss. for Lefm. °koṭa°), and we shall be honored and not condemned by all k° (surely foreign princes) LV 137.3; vimśati ca sahasra paryantakāh koṭṭarājās tathā... LV 94.16 (vs), here they approach Śuddhodana submissively, possibly they may be vassals of his, but it seems more likely that they are foreign princes; but in other cases they seem clearly to be part of the king's own retinue or at least direct dependents, apparently officers; so in LV 118.10 (Śuddhodana gives orders to the people of his city) samnipātyantām sarvakotṭarājānāh, ekibhavantu śreṣṭhi-grhapaty-amātya-dauvārika-pāriṣadyāh; Mv I.231.15 rājā aṣṭiṭhi koṭṭarajasahasrehi sār-dham anyāye ca janatāye; 234.16 rājñā ca arcmena aṣṭiṭhi ca koṭṭarājāna-sahasrehi (one cpd. word!); Divy 61.16 Saṅkho 'pi rājā aṣṭiṭkoṭṭarajasahasraparivāro; KP 84.8 (kumāram) sarvasreṣṭhinālgamajānapatayaḥ (read °padāh) koṭṭarājānās ca namasyanti; Sukh 68.1 (amātyān stryāgarāñ śreṣṭhino) grhapatin koṭṭarājānās ca paryeṣayed. It is, however, perhaps possible to take the word in all these latter cases as meaning *vassal prince*. The context gives no clue to the mg. in SP 433.4; Suv 153.9.

koḍa, MIndic for kroḍa, breast: koḍa-sakkino SP 95.3 (vs), so both edd. and most mss. (v.l. kroḍa°). See also s.v. kola (2).

Koḍya, **Kroḍya**, **Krauḍya**, m. pl. (= Pali and BHS *Kolliya*, n. of a people, neighbors of the Śākyas: LV 225.6, Koḍyān (Calc.; Lefm. Kro°, semi-Sktized, no v.l.)

atikramya; in MPS 51.13 fully Sktized as *Krauḍya*, living at Rāmagrāmaka, q.v.

[*koḍhaka*, read *khota*, q.v., or *khoda*.]

Koṇākamuni (= Kanakamuni, q.v.

koṇāla, some kind of bird. RP 43.3 (vs), in a list of birds, *kokilās* ca *koṇāla* (n. pl.); prob. = *kuṇāla*, with o for u m.c. (this is suggested by the preceding *kokilās*); cf. however Skt. *konālaka*, acc. to BR some sort of water-bird.

(? *kotha*, Finot's em. for ms. *kutha*, m.c., RP 14.6 (vs; meter requires length of first syllable) *ṛṇa-kāṣṭha-kotha* (mss. *kutha*)-sama paśyati sattvardpam; perhaps = Skt. *kotha*, rottenness or a foul abscess: he regards the form of beings as like (worthless, vile) grass, wood, or rottenness (?).

kodravaka (m. or nt.; = Skt. °va), a cheap kind of grain: Mv II.210.9 (prose) °kam vā āyamākam vā (acc. sg.; no special reason for suffix -ka perceptible).

Konāka (-nāma), **Konākamuni**, **Konāka-sāhvaya**, **Konāgamuni**, = **Kanakamuni**, q.v.

koṇina (= Pali id., Skt. *kau°*), lit. the immodest bodily parts; fig. shame: Mv I.134.2 parakopnachādaneṣu aparikhinnās ca bhavanti, and they are unwearied in covering the shame of others, i. e. concealing their disgraceful actions (Senart).

kopya, adj., gdve. (= Pali *kuppa*; also a-k°), challengeable, open to valid objection: °ya-tvāt karmaṇaḥ MSV III.64.2; others, see s.v. *sthāpana*.

korandaka (m. or nt.; = Pali id., cf. Skt. *kuraṇṭaka*, Lex. *kuraṇṭaka*, and see BR 5.1330 *korandaka*, n. pr., and °ṭaka-grāma), n. of a certain shrub and its flower: Mmk 711.6 (prose) raktaśālituṣāṅgrikarpikā-korandakabijam.

Koravya, see **Kaur°**.

korpāra, **kaurpara**, m. (= AMg. *koppāra*, Skt. *kūrpara*; Skt. *kaurpara* only adj.; not recorded in Pali, where the equivalent word is *kappara*, elbow: *kaurparau*, dual, Mmk 157.4; in cpds. *kaurpara* Mmk 69.12; *kor°* 76.12; 305.10; 436.3.

kola (m.), (1) (= Skt. Lex. id.; see also *kaula*; cf. Pali *kulla*), boat, raft: *kolopamam* dharmaparyāyam Vaj 23.16 like a (rescuing) raft; *kolam* hi janāḥ prabandhitā uttīrṇā... Divy 56.9 (vs); same vs begins in same way in oldest (fragmentary) ms. Ud xvii.7 (same vs in Pali, Ud viii.6, *kullam*); *kolam* badhnanti śrāvākāḥ Divy 56.11 (same vs Ud xvii.8 contains *kolam*); *Samādh* p. 6 line 12; (2) (Skt. Lex. and M. *kola* = *utsaṅga*; see s.v. *koḍa*), breast, or lap: Mmk 371.13 (vs) kṛtvā nābhīdeśe vai kolastham nimnam udbhavam; (3) n. of a rājārṣi: Mv I.353.9; 355.13 (see *Koliya*).

kolaka (1) (nt.? = Skt. *kola*; possibly dim. -ka; but same phrase repeated next line with *kolam*), *fujube berry*: Mv II.125.9 (prose) ekam *kolakam* adittiyam āhāram āhareyam; (2) m., n. of a nāga: Māy 222.2.

kolāhala-, acc. to Tib. = *ras ma*, *rag* (esp. of cotton), in °la-sṭhavika, m. (see *sthavika*), Mvy 9004, app. *rag bag*, or *bag made of rags*? Jap. *bag* for miscellaneous things; one Chin. rendering is *cloth bag*.

(? *kolika*, perh. = Skt. *kaulika*, and *kolika*, Schmidt, *Nachträge*, *weaver*: Divy 165.3 (vs) āhiṇḍase *kolika-gardabho* yathā, like a weaver's ass? Index understands it as an ethnic name. It is certainly contemptuous; cf. in line 1 *rathakāra-meṣa* iva *nikṛṭṭaśṛṅgaḥ*.)

Kolika, n. pr., see **Kolita**.

Kolita (or **Kolika**; = Pali, both; in Mv I.27.4 and 28.4 most mss. *Kolika*, Senart always °ta; the given name of *Maudgalyāyana*: Mv I.5.2; 27.4; 28.4; 30.3; 62.10, 12; story of his conversion, III.56.16 ff.; in Mvy 1048 *Kolita* is named in a list of śrāvakas, not juxtaposed with *Maudgalyāyana*, who is named earlier in the same list. Cf. next.

Kolita-grāmaka, nt., (Pali °gāma) name of the village (half a yojana from Rājagṛha) where Maudgalayāna was born: Mv iii.56.13. Cf. prec.

Koliya (= Pali id.; cf. Koḍḍya), n. of a tribe, neighbors of the Śākya: Mv i.355.13 (story of their origin 352.15–355.13; they were descendants of a Śākya girl and the rsi Kola, q.v.; Pali has a similar story, but the father is a king of Benares, there is no personage named Kola, and the mother is not a Śākya); Mv ii.76.7; iii.93.20 (kollyā śākya ca). Cf. Vyāghrapadya.

Koliśovā {v.l. Koliśovā), n. of a sister of Māyā: Mv i.355.17.

kovidāra, m. (In Skt. n. of a tree, and also, in Hariv., of a heavenly tree, equated by BR with pārijāta; same two mgs. belong to Pali kovilāra), in Mv i.32.4 and ii.452.1, at least, n. of one of the groves of the Trāyastriṃśa gods; elsewhere it is regularly equated or associated with pārijāta(ka), which seems as a rule to have its Skt. mg., or pāriyātra(ka), q.v.; cf. DPPN 'The pāricchattaka (= pārijātaka, °yātraka; called a tree, but 100 leagues in circumference) is generally described as a kovilāra'; it is certainly sometimes a (heavenly) tree, e.g. Gv 193.9 -pārijātaka-kovidāra-sadrśān (vrkṣān), but at other times it is hard to be sure whether it is conceived as a tree or a grove; e.g. Mvy 4199 (after pāriyātraḥ 4198, which is preceded by names of groves, but with 4200 ff. come words for individual trees); Divy 219.20 pāriyātrako (mss.) nāma kovidāro, 27 pārijātako kovidāro; SP 360.13–14 pārijātakasya kovidārasya, and same Av ii.89.6 ('jātasya); Gv 501.11 (here pāriyātrakasya). Perhaps the explanation is that, like the Pali pāricchattaka, it was a single tree of such size as to be equivalent to a grove.

kośagatavastiguhya, kośavastiguhya, see kośopagatavastiguhya.

kośamba (m. or nt.; semi-MIndic for Skt. kośāmbra), n. of a plant: 'ba-kaśāya (one of five ka)': MSV i.iv.6. (Or is the Skt. form popular etymology, as if for kośāmbra? Cf. AMg. kosamba.)

? **kośāvika**, m. (pl.), some sort of tradesman or artisan, possibly a corruption of some form or deriv. of Skt. kauśikāra, see BR, sheath-maker or box-maker: Mv iii.113.7 (here mss. koṇāvikā or nāvika); 442.13; both prose; in both 'kā stands between gandhikā and talikā.

kośikāra (m. or nt.; = AMg. kosiya; cf. Skt. kauśika, *silken, silk cloth*), *silk cloth*: (read) dukūlapaṭṭorpa-kośikārehi Mv i.149.5 = 216.1 = ii.18.16 (vs).

kośopagatavastiguhya(-tā), or **kośagata** (= Pali kosohitavattaguyha), No. 10 of the 32 lakṣaṇa: kośopa° Mvy 258 = Tib. ḥdoms kyi sba ba sbubs su nub pa, *having the privities of the public region sunk in a hole (better, in a sheath)*; LV 105.21; 429.20; kośagata° Bbh 375.16; kośagata° tā Dharmas 83 (kośa°); Gv 400.11 (with gloss, making mg. clear, *with privities concealed*); Bbh 379.4 (kośa°); cf. Mv ii.305.10 kośavastiguhya.

koṣṭuka (semi-MIndic for kro°; Pali koṭṭhuka), *jackal*: LV 117.2 (vs; v.l. kro°).

koṣṭha(ka), see carāṇa, dvāra-k°.

Koṣṭhaka, m. or n., n. of a town: Divy 434.15.

koṣṭhikā (to Skt. koṣṭha; cf. Pkt. koṭṭhiyā), *storehouse*, in dhāraṇa-k°, *a place for storing and keeping (sacred books)*: MSV ii.143.6.

Koṣṭhila, also **Mahā-k°** and **(Mahā-)Kauṣṭhila**, qq.v. (= Pali Koṭṭhita or °ika or Mahā-k°, who was declared 'first of the paṭisambhidaṭṭapatta' among Buddha's disciples, cf. below), a disciple of Buddha: in Av ii.195.4 declared first of the pratisamvitprāpta; here and in 195.7, 196.9 (also called Mahā-k° 195.5) he is evidently identified with **Dirghanakha**, q.v.; this identification not recorded in Pali but confirmed MSV iv.15.14 ff.; it should be noted that in Pali (Mahā-)Koṭṭhita is intimately associated with Sāriputta, who in Av, MSV is a nephew of Dir-

ghanakha, and who was present on the occasion of the Dighanakha-sutta even in Pali (MN i.497 ff.).

kaukṛtika, adj. (cf. next), (over-)scrupulous, worried in one's conscience: MSV ii.107.19.

kaukrtya, nt. (Skt. Lex.; cf. prec.; = Pali kukkucca, of which or of a MIndic antecedent this is surely a Sktization), usually *regret, remorse, worry, mental disturbance, 'difficulties of conscience'* (SBE 13.51 for Pali kukkucca). This is the usual mg. in Pali; but sometimes the etymological mg., seemingly *wickedness, evil deeds*, must apparently be assumed (as in Jāt. i.119.29 hattha-kukkuccam vā pāda-kukkuccam vā). Cf. La Vallée Poussin, trnsi. of AbhidhK. ii.166: 'le regret (kaukrtya) ... au propre ... est la nature de ce qui est méfait (kukṛtabhāva); mais on entend par kaukrtya un mental qui a pour objet (ālamhana) le kaukrtya au sens propre, à savoir le regret (vipratīṣāra) relatif au méfait ... Le kaukrtya au sens propre est le point d'appui, la raison d'être du regret; donc le regret est nommé kaukrtya'. In BHS this is the only certain mg. of the word: Mvy 1358; 1980; 5237 = Tib. ḥgyod pa, *regret, remorse*, in 5237 = vipratīṣāra; similarly Chin.; Prāt 504.9 bhikṣūṇām kaukrtyāya vilekhāya ...; 518.3 bhikṣoḥ saṃcintya kaukrtyam upasamharet, *shall consciously cause disturbance of conscience (but see below) to a monk*; Mvy 8487 kaukrtyopasamhārah, *the causing of disturbance of conscience*; KP 3.6 (vs) pāreṣu kaukrty° (= 'tyam) upasamharanti; SP 285.9, 11 kaukrtyam upasamharati; 287.2 kaukrtyasthānam (here Tib. the tshom gnas, *position of doubt*, but better *occasion for mental disturbance* in another) ca na jātu kuryān, *na lapsyase jñānam anuttara(m) tvam*; Mv iii.48.14 'tyam utpādetasuḥ; 173.9 cauro ahan ti tasya kaukrtyam utpannam; 173.19 mā kaukrtyam janeḥiti; Kv 80.5 (mā tvam ...) kaukrtyam utpādayasi; Śikṣ 138.1 lajjābhīh kaukrtyasampannaḥ paralokāva-dyabhayadarśibhir; LV 32.19 anupāṇho ... akaukrtyāya samvartate, ... *leads to freedom from remorse*; SP 71.4 bhikṣūṇām kaukrtyavinodanārtham, *yathā ... niṣkāṅkṣā nirvicikitsā bhavyeḥ* (see below); Śikṣ 135.16 tena niṣ-kaukrtyena bhūtvā nirvicikitsakena ...; Bbh 83.14 kaukrtyaprativindana-paricaryā; 137.24 niṣkaukrtyo bhavati; 250.20 sva-kaukrtye samutpanne ... yā lajjā; one of a list of upakleśa, Dharmas 69, and elsewhere associated with such things as vyāpāda, styāna-middha, audhatya, vicikitsā, Bbh 173.1; audhatya-kau°, one of the 5 nivarana, q.v.; paryavasthāna (q.v.) or *possession by, fixation in*, these 'depravities' leads to misery and must be avoided, Bbh 145.10 f.; 223.14; 243.22; kaukrtya-paryutthānam (= paryavasthānam) Śikṣ 178.14; similarly, drṣṭi-kaukrtya-pratīṣṭhitasya KP 96.4, where Tib. renders as usual by ḥgyod, *regret, remorse*, which tends against interpretation of the word in this connection (as an upakleśa) etymologically, as *state of wickedness*; Śikṣ 191.7 a-kaukrtya-tā, immediately followed by a-paryutthāna-tā (cf. Śikṣ 178.14 above); Śikṣ 171.4 āpatti-kaukrtya-sthānam viśodhayitum, *perhaps to wipe away any occasion for remorse due to sin* (but Bendall and Rouse *state of sin and wickedness*, taking kaukrtya etymologically; the Tib. is not cited); Lañk 139.(13–)14, 15 (yasya kasyacid anyasyānantaryakāraṇaḥ) kaukrtyam, *tasya kaukrtya-drṣṭiviniṣvartanārtham nikṣiptadhrasya kaukrtyadrṣṭyabhāvārtham* (Suzuki *wickedness*; but *remorse, troubles of mind or conscience* would seem preferable); Sādh 17.11 kaukrtyam ājīvamalam ratim saṃgaṇikāsu ca (here *wickedness* seems more likely than in any other passage, but even here the word may mean only something like *mental perturbation*; note association with vicikitsā, kāṅkṣā, above; Chinese translations sometimes are said to render kau° by *doubt*, e.g. acc. to Finot on Prāt 518.3; so perhaps understand SP 71.4, above).

kaukuṭika, m. (kukkuṭa plus -ika), *dealer in poultry*: Mvy 3763 (Tib. *poultry seller*, bya gag ḥtshoḥ ba); Bbh

302.10 (aurabhrikasaukarika)-kaukkuṭika-prabhṛtayāḥ; elsewhere also associated with aura° and sauka°, SP 276.5; 480.9; Kv 42.10.

Kauñcarā (?), n. of a rākṣaṣī: Māy 243.14.

Kauñci (? Krauñci?), n. of a rākṣaṣī: Māy 243.14. [kauṭubha, see *kaṭṭabha* (kaṭṭubha).]

kauṭumba- (m. or nt.; cf. Pali koṭumbara; the only BHS occurrence is in vs.), a kind of fine cloth (in Pali derived from the name of the country of its origin, Koṭumbara): Divy 559.10 (vs) °ba-kāśikān; see s.v. *kāśika*.

Kauṇḍinya, (1) original name of Ājñāta-k°, q.v. (so also Pali Koṇḍañña): SP 206.10; 207.7 (Kauṇḍiyagotra); Divy 480.12; Karmav 161.17; LV 419.4; 421.7; he was the first who *knew* or *understood* the Buddha's Law, hence his name Ājñāta-k°, cf. LV 421.1-2 dharmacakram pravartitam, Kauṇḍiyena ca ājñātam; (2) n. of a brahman, seemingly not the same as prec. tho the latter was a brahman in origin: Suv 12.6 ff.; 108.3; 110.1; (3) the family name of Śarabhaṅga, q.v.: Mv iii.370.12; (4) n. of a group of 2000 Buddhas: Mv 1.58.10; (5) °nya-gotra, *having the family name K.*, said of (Ājñāta-)K. in SP above, and of 300 former Buddhas, each of whom predicted the next following one, except the last who predicted the Buddha Candana: Mv iii.233.8-9, 13 ff.; 234.5.

kautuka, m. (Skt. only nt.), *curiosity*: MSV iii.129.20 (prose) kautukaś ca me mahān.

Kautsya, m. pl. (= Skt. Kautsa), n. of a brahmanical gotra: Divy 635.8 (but perhaps read Kautsāḥ as in 637.24).

Kaudhuma, m. pl. (semi-Mīndic, or perh. error, for Skt. Kauthuma), n. of a brahmanical school and gotra: Divy 632.23; and mss. 635.10 (here ed. em. Kauth°).

Kauṭīnāgara, adj., of *Kuṭīnagara*: MSV i.xviii.20 ff.

Kauberī (Skt. Lex.), n. of a goddess: Sādh 502.8; called a mātā, the Sakti of Kubera, Māy 242.18.

kaumudika, nt. (cf. Skt. kaumudī), *full-moon festival*: Mv iii.188.2 (prose) ramaṇīyaṃ kaumudikaṃ bhaviṣyati, *there will be an enjoyable k°*. Cf. 188.10 ramaṇī kaumudī (mss. °dī na!; Senart °dīyaṃ) bhaviṣyati; ramaṇī here clearly adjective.

kaumodī (= Skt. kaumudī), *festival of the full-moon day*: LV 72.19 (prose), °dyām iṣa cāturmāsyaṃ; all mss. °mod°, perhaps by analogy of relatives of root mud (moda, etc.); or cf. Skt. kaumodakī (?). The phrase kaumudī cāturmāsī occurs twice in Mv, but no form of this word with medial o for u is otherwise recorded.

Kauravya (= Pali Koravya, which is read in best ms. of Av also), n. of a king of Sthūlakōṣṭhaka: Av ii.118.6.

kaurukullaka, n. of a Buddhist school (from *Kurukullā*, or °lakā, q.v.): Mvy 9086.

kaurpara, see *korpara*.

kaula, m. (var. kola, q.v.), *boat, raft*: Mvy 6514 = Tib. gziñs. Mironov also kaulaḥ, without v.l.

kausalīyaka (nt.; = Skt. kausalya; -ka perh. m.c.), *welfare*: Mv ii.176.6 (vs) katham sā . . . mama kausalyakam bhāṇe.

Kauśāmbaka (written Ko°; Pali Kosambaka), adj., of *Kauśāmbī*: MSV ii.173.7; 186.11 etc.

Kauśika, (1) (presumably = Skt. id. as gotra-name), n. of a brahmanical gotra: Mv ii.48.16 ff., and of an ascetic belonging to it, ii.49.3 ff.; in ii.63.18 he is called Nārada by personal name, which is due to a confusion in the story, the true form of which is told in Pall, Jāt. 535, where the ascetic is called (Macchari-)Kosiya (Kosika), and Nārada (= Skt. id.) appears as a quite different character; many vss of the Jāt. are paralleled in Mv, including one giving (in Mv, not in the Jāt.) the name Nārada, apparently, to the ascetic (Mv ii.55.3 = Jāt. v.395.12); (2) n. of a disciple of Śākyamuni, to be read in LV 1.16 instead of *Kasphila*, q.v., as proved by Tib. ḥug pa = owl; he may be the same as Pall 3 Kosiya in DPPN; (3) n. of a locality: Māy 81; see Lévi, p. 101,

identifying this with Skt. Kuśika; cf. also Kirfel, Kosmographe 90, Kauśika, n. of a people.

kausīdya = *kaus°* q.v.

Kauśīnāgara, adj. (cf. Pali Kosināraka), of (inhabiting) *Kuśīnagarī*, with Malla, pl.: Av 1.228.4 (ms. Kośī°, here Speyer Kauśī°); 234.9; 237.2 (all prose).

Kauṣṭhila = *Koṣṭhila*, q.v. (also *Mahā-k°*): so read with best mss. at LV 1.14 for Lefm. Kauṇḍinya (other mss. Kauṇḍīya, so also Calc., and Kauṇḍīla; Tib. gsus po che, *great belly*, = *Mahā-kauṣṭhila*, q.v.

kausidya, *kaus°*, once °tya, nt. (abstract n. from kusīda; = Pali kosajja, contrasting with kusita), *sloth*; note Bbh 73.4-5 vīrya-vipakṣam kau°; almost always written with s; with s RP 18.2, and v.l. Mv ii.364.14 (prob. to be adopted here since Mv writes kuśīda); v.l., two mss., in Dharmas 30 kausityam, cf. the Pali kusita; a-kausīdya, *zeal*, Jm 2.4; other cases of kaus° SP 22.11; 28.1; LV 88.2, 5; Mvy 1974; Dharmas 69; Divy 464.19; Jm 110.20; Av 1.18.7; Sūke 298.4; Mmk 73.14; 495.18; Gv 91.24; Bbh 15.1;

kyant (once in TB., see BR 5.1336; cf. § 3.106), = Skt. kiyant, *how many?*: Lañk 31.9 (vs) kyanto, n. pl., apparently m.c.; see s.v. *kārṣikā*.

Kraku(c)chanda, (1) (= Pali Kakusandha), also written Krakutsanda (Mv 1.2.6; v.l. ii.302.22; v.l. iii.246.9; iii.330.6; Gv 297.26; 441.15; Mmk 68.27; 426.9); Kakucchanda, v.l. Kakutsanda, Karmav 65.7 and 76.14; in Mvy 90 Krakucchanda, 91 also Kakutsunda (but Mironov only the former, with v.l. °tsanda, reporting that 1 ms. adds and then deletes Krakutsunda); the Tib. translation is regularly ḥkhor ba ḥjig, *destroyer of the saṃsāra*, which is given in Mvy 91, while 90 strangely gives log pa dañ sel (which I have found nowhere else and cannot interpret) for Krakucchanda: n. of a former Buddha, almost invariably the third before Śākyamuni in the standard series (but in Mv iii.231.3 a much earlier Buddha in a long list which later contains at 240.8 the same name in his regular position); as such most commonly named with *Kanaka-muni* (or equivalent form, see this) and *Kāśyapa*, the two Buddhas intervening between Kra° and Śākyamuni; in Mv 1.2.6 Kanakamuni is omitted, prob. by accident of tradition; sporadically the order is varied; the three together named (often with others in list) in Mvy 90-93; Dharmas 6; Mv 1.294.19-20; 318.13, 18; ii.265.9, 11, 14; 266.3; 300.2, 4, 6; 302.22; 304.12, 13; 336.4, 8, 12; 400.12, 14, 17; 401.7, 8; iii.240.8, 9 f.; 241.17; 243.16; 244.6, 7; 246.9; 247.11; 300.12-13, 18-19; 330.6-7; LV 5.16; 281.14, 15; 283.17 (here meter requires krā°; all mss. °chanda, n. sg., Lefm. em. °chandu for no apparent reason); Divy 333.5-6; Mmk 68.27; 397.12, 13; 426.8, 9; Gv 206.11-12; 297.26-298.4; 441.15-16; Lañk 29.1 = 142.14; 141.9-10; 365.5; Karmav 71.20-21; without Kanaka° and Kāśyapa, Divy 254.3; 418.23 ff.; Av 1.285.17; ii.29.7; 100.10; Kv 93.14; Karmav 38.12; 65.7; 76.14; Gv 300.21; 358.19; (2) n. of a yakṣa: Māy 1.

Krakucchandaka, = prec. (1) If reading is correct: LV 260.11 (vs) °dakasya; but Tib. (not included in Foucaux's ed.) seems to have had a different reading, without this name, see Foucaux's transl., and his Notes p. 162.

? **krakūnikā**, Mmk 395.26, in a description of a hand-position: samkocita-krakūnikā-granthānya-prayogāvasthita- (what follows is corrupt). Meaning? Probably corrupt.

krandanā (or °na, m.), a kind of malevolent supernatural being, in a list of such: krandanā mahākrandanāḥ Mmk 17.8. The immediately surrounding terms in the list are fem., but masc. ones occur not far away.

krandita, nt. (= Skt. Lex.; Pali kandita), *crying, lamentation*: LV 372.21 (vs) iha rudita-kranditānāṃ . . . paryantaṃ.

(*krayika*, m., once in Mbh., BR, *dealer, buyer, pur-*

chaser: Mv ii.242.4 śakuntakānām krayiko, 6 śakunta-krayiko; Divy 505.6 māmsasya krayiko.)

krāyaka, m. (Skt. Lex. id.), *purchaser*: Śikṣ 38.3 °kam na labhate; 8, 12; AsP 497.17 °ko labdho. Cf. prec. and next.

krāyika, m. = **krayika**, **krāyaka**: Divy 505.8 yatra krāyiko 'sti (cf. krayika in 6 above).

kriṇāti, **kriṇeti** = Skt. kriṇāti; see § 28.5.

Krimila, (1) n. of a mountain: Māy 253.32; (2) n. of a maharṣi: Māy 257.5.

kriyā (not in this sense in Skt., nor so far as I have found in Pali; the definition *promise, vow*, given PTSD s.v. kriyā 1(b), is not supported by a careful study of the few passages cited), *decision, determination*: Mv i.310.6 (cf. line 8 and Senart's note p. 602) eṣa brāhmaṇaparīṣāya kriyā anuparivartitavyā, *this decision of the brāhmaṇa-assembly must be followed* (observed, concurred in); SP 186.6-7 etām kriyāṃ śroṣyanti, *they will hear this decision* (determination, viz. what is then stated, that there is only one nirvāṇa). Cf. **kriyākāra**, **kriyābandha**, in which kriyā- seems to have this same mg.; neither of them has been recorded elsewhere. In MSV ii.109.8, 16, kriyāhṛta (kriyā-āhṛta, with lābha, kriyā is short for **kriyākāra**, *agreement*; note kriyākāraṃ kṛtvā, 17.

kriyā-kāra, m. (cf. **kriyā**, and next), lit. *the making of a decision, determination*; so, *resolution, agreement*; = **pratijñā**, Mv iii.329.9, below; commonly as object of a form of kṛ (or subject of a passive thereof), of *making a resolution or agreement*; also with anu-raks, *keep an agreement*, and bhīd-, ud-ghāṭay-, or ud-ghāṭay-, *break it*: LV 407.18 kriyābandham (see next) akāṛsuḥ (pañcākā bhadravargyāḥ), *made an agreement* (to the effect stated in the following quotation), followed 408.17 by kriyākāraṃ (v.l. kriyāṃ) bhittvā, *breaking their agreement*; in account of this same incident Mv iii.329.3 kriyākāraṃ (mss. °kāraṃ) karonti (bhadravargyāḥ), but below 329.9 bhagnā... **pratijñā**, *the agreement* (promise) *has been broken*; Divy 6.8 °raṃ tāvat kurmaḥ; 32.10; 33.8 ff.; 128.6, 9, -28; 129.9; 130.5 f.; 136.8; 203.20; 338.13 f.; Av i.83.10; 88.8; 90.13 udghāṭyatām kriyākāraḥ; ii.53.10; 136.5; 154.3; Kv 56.24 (misprinted kriyākāraṃ); 58.1, 3, 14; Bbh 162.5 °kāraṃ anuraksataḥ (gen. sg. pres. pple.); 176.8 °kāraṃ anuraksitukāmasya, et alibi; MSV iv.133.1, 3 (wrongly Dutt p. xvi).

kriyā-bandha, m., = **kriyā-kāra**, q.v.: LV 407.18 (cited in prec.).

(**kriyā-lakṣaṇa-viniṣṭtam**, ep. of the Buddha, Lañk 12.5, acc. to Suzuki *who keeps himself away from work and form*; better, *who is freed or turned away from* (even) *the appearance* (or characteristic mark) *of activity*.)

kriḍaka, adj. or subst. m. (= Skt. Lex. id.), *playing*, (one) *who plays*: SP 89.10 (vs) vrajanti kriḍakāḥ, *they go* (in all directions) *playing* (with the toy-carts); or, perh. better, *to play* (§ 22.3).

kriḍāṇikā, rarely °nakā, with or without dhātṛi (cf. AMg. klāṇa-dhāi, and also **kriḍāpanikā**, s.v. °naka), *a nurse who amuses* (plays with) an infant, regularly as one of four kinds of nurses: with dhātṛi, Mvy 9481; in a cliché, Divy 99.26; 271.20; 441.23; Av i.15.12 (very often); MSV i.132.21 and (°nakā) iii.134.8; without dhātṛi, in same cliché, Divy 3.13; 58.13; Av i.219.10; 346.5; 360.1, and in some other places (but less often). See s.v. **ksīra-dhātṛi**.

kriḍāpana, nt. (= °panaka, q.v.), *plaything*: SP 86.5 (vs) putrāṇaṃ kriḍāpanāḥ kriḍāna-sakta-buddhīn. So KN without v.l.; but WT with their ms. K' kriḍāpanaka-kriḍāna°, which is also possible metrically.

kriḍāpanaka, (1) nt. (= Pali **klāṇapanaka**. Sk only **kriḍanaka**), *toy, plaything*: Kashgar rec. and 1 Nep. ms. at SP 74.1 (prose; ed. **kriḍanaka**); Mv ii.43.1-4; 475.7; (2) m., of animals and men, *plaything, animal or person to be used for amusement*: SP 94.6 (vs) sudurbalāḥ śvānaśṛgāla-

bhūtāḥ pareṣa (or °su) kriḍāpanakā bhavanti; Mv ii.479.16 antaḥpurikānām kriḍāpanako bhavatu (subject, Kuśa disguised as a cook), 18; 488.21; iii.16.3 antaḥpuram praveṣyati kriḍāpanako bhaviṣyati; (3) fem. °panikā, foll. by dhātṛi, = **kriḍāṇikā**, q.v.; Divy 475.13, 17. (Cf. AMg. klāṇa-dhāi, beside klāṇa-dhāi.)

kriḍāpanika, nt., = °panaka (1), *toy*: Divy 475.18 °kāni bhavanti, tad yathā, akāyikā etc. (these are toys, not games as stated in Index). For °nikā, fem., see s.v. °naka.

kriḍyaka (m. ṛ nt.), *game, sport*: Mv ii.172.3 (prose) puṣkarīṇm oṭṭirōdaka-(so mss., Senart em. oṭṭirā udaka-) -kriḍyakehi (v.l. -kriḍantehi) kṛḍitum.

kruñcati = **kroñcati**, **krauñcayati**; see s.v. 2 **krauñca**.

kruḍhyana, see **akruḍhyana-tā**.

[**kruhi**, Mv i.280.14 and ii.405.15, so Senart with mss.; but read brūmi in both. Note that mss. at ii.405.15 point to (a)ham as subject. In a number of other places the Mv mss. read kruhi or krumi (ii.50.2, 12; 51.2, 12; 52.2; 181.16; 193.10; 256.15; 294.13; 482.12; iii.17.18; 214.4), but Senart always em. brūhi or brūmi; also in i.307.1 mss. krutha, Senart em. brutha, intending brūtha. Sometimes a corresponding Pali passage proves the emendation right, e. g. Mv iii.214.4 = DN ii.242.16 brūhi; Mv ii.50.2 = Jāt. v.387.21 vadāmi (Mv brūmi). In my opinion Senart should have done a clean sweep of these erroneous forms and adopted brūmi in i.280.14 and ii.405.15.]

kroñca (= Skt. **krauñca**), *curlew*: LV 193.17; 220.7; 315.15.

Kroñcakumārīkā, f. pl., n. of certain ogresses on Rātnadvīpa: Divy 230.10; 503.8.

Kroñcakuśa, n. of a brother of Kuśa: Mv ii.433.18. **kroñcati** (denom., to Sktized form of Pali koñca, koñca-nāda, *the trumpeting of an elephant*), *trumpets*: Divy 251.2 hastinaḥ kroñcanti. See **krauñca** (-nāda). Also **kruñcati**, **krauñcayati**, qq.v.

kroḍa-malla (m.; = next, q.v., 2) *beggar*: °mallānām madhye praviṣṭaḥ Divy 171.16.

kroḍa-mallaka, m. (cpd. of kroḍa, perh. in mg. *hollow?* plus **mallaka**, q.v.), [(1) a *hollow (?) vessel*, or at least some kind of *begging bowl*: Divy 89.21 tayā kroḍa-mallakena bhikṣām aṭṭantyā, but read khaṇḍamallakena with same passage MSV i.89.13; cf. Divy 90.2 = MSV i.90.2 (tayā) khaṇḍamallake (MSV °kena) tallasya stokam yācayitvā (MSV yācitvā);] (2) Bhvr., lit. *one who has* (carries) *a hollow (?) vessel*, i. e. *a beggar* (also **koṭṭa-malla**, °laka, and see prec.): Divy 85.20; 86.4 ff.; 172.4; 175.29; 191.8; 192.4.

Kroḍya, see **Koḍya**.

Krodha, m. (Skt. **krodha**, personified, *wrath*), Mmk 25.26, or **Krodha-rāja**(n), Mmk 22.8 et passim; 547.6 (°rājā), ep. of Yamāntaka; in Dharmas 11 are listed ten personified Krodhas, the first of which is Yamāntaka. Cf. **mahākrodha** (-rājan).

Krodhanā (mss. Ko°), n. of a rākṣasi: Māy 243.31.

Krodharājan, see **Krodha**.

krośika, adj. (Skt. **krośa** plus -ika), *a krośa* (kos) *in length or distance*: Mv i.41.12 °kāni, and 42.1 dvikrośikāni, *two krośas long*, *trikrośikāni*, *three*...; same forms i.230.8 f.; 240.17 f.; ii.162.17 f.

1 **Krauñca** (cf. Kīrfe, Kosm. 108), m. pl., n. of a people, mentioned with Śākya: MSV ii.16.18. One is tempted to emend to **Kollyāḥ**; but Tib. is cited as kruñ kṛuñ (q.v. in Das) ba rñams dañ, which seems to support text.

2 **krauñca**, **krauñca-nāda** (m.; Sktized for Pali koñca-nāda, see s.v. **kroñcati**; perhaps read kroñca-nāda), *the trumpeting of an elephant*: MSV iii.16.11 hasti-krauñcam api kruñcataḥ (dual); Mv iii.256.1 hastinaḥ krauñcanādam muñcanti (but v.l. kroñcasābdaṃ nādanti).

krauñcayati = **kroñcati**, q.v.: hastināgena °yatā (pres. pple.) MSV 1.66.11.

Krauñcāna, nt., n. of a city: MSV 1.66.2, 10.

Krauḍya, see **Koḍya**.

? **krauṣita** (-śabda), (sound of) *shrieking*: Gv 522.16 (prose) °dam ca nārakāpām śrīyāt. Evidently a false hyper-Skt. form, based on some MIndic derivative of root *kruś*; no recorded form suggests itself as the precise source. Textual corruption, beyond the obvious *ś* for *ś*, is probably concerned.

klamatha, **kilamatha**, m. (= Skt. Lex. *kla*°, Pali *kilamatha*; § 22.44), *weariness, fatigue*: Mvy 7336 *klamathā*; SP 21.4; 258.8 (vs); LV 392.18; 416.20; Śikṣ 252.10; Bbh 81.1; 185.6; 187.11; *kilamatha*, Mv ii.483.11 (vs), by plausible em., *naṭam* (so with v.l., text na *etam*, unmetr.) *kilamatham mahāyam* (the forms are n. sg., as if nt.; otherwise the word is always m.); iii.331.6 (prose) *ātmakilamathānuyogo*; Gv 488.16 (vs) *kilamatho* (meter correct).

klāmati (1) = Skt. *klāmyati*, *gets weary*: *klāmed* MSV ii.85.1; (2) (as in Pali *kilamati*), *goes short of* (instr.): mā... *piṇḍakena k... tha* (lacuna; ed. *klāmatha*) MPS 13.9; *klāntāḥ piṇḍakena* MSV iv.137.9.

klīṣyati, also **klīṣi** (= Pali *klīssati*, ppp. *klīṣṭha*, neg. a-*klī*°; Skt. not in this mg.), *becomes soiled* (see also **saṃklīṣyati**): Divy 193.20 *aklīṣṭāni* (em., confirmed by the foll.) *vāsāmsi klīṣyanti* (mss. *klīṣ*°); 57.19 *aklīṣṭāni vāsāmsi*; cf. Pali *aklīṣṭha-vasana*; ppp. *klīṣṭa*, *afflicted*, LV 131.17; Mv iii.446.1.

kleśa (also semi-MIndic **kileśa**), m. (= Pali *kilesa*), *impurity, depravity*; on relation to **anuśaya**, q.v., see esp. La Vallée Poussin, AbhidhK. v.1 note 4; Dharmas 67 six *kleśa*: *rāga*, *pratigha*, *māna*, *avidyā*, *kudṛṣṭi*, *vicikitsā*; AbhidhK. v.2, six *anuśaya*, same list (for the last two, the synonyms *drṣṭi*, *vimati*); Kv 80.5, read, *katimāḥ ṣaṭ kleśāḥ* (no list given); the word is extremely common, but usually vague and undefined; Mvy 862; LV 8.18; 11.5; 12.12, etc. etc.; *kileśa*, Mv 1.299.16 (vs; mss. *kileṇa*, em. Senart), and others, § 3.109. A discussion in Burnouf, Lotus, 443 ff.

kleśa-jñeya, nt. dvandva, see Suzuki, Studies, Glossary and p. 177, = *kleśāvaraṇa* and *jñeyāvaraṇa*, the (hindrances constituted by) *depravities and objects of* (false, finite) *knowledge*: Lañk 23.2 *kleśajñeyam ca te sadā viśuddham*.

Kleśa-māra, m. (= Pali *Kilesa*°), one of the four *Māras*; see **Māra**.

klomaka, m. (= Pali *klomaka*; to Skt. *kloman* plus -*ka*), *lung*, or *pleura* (seemingly the latter in Pali, cf. Buddhaghosa as quoted by Childers): Mvy 4018 °*kaḥ* = Tib. *glo ba*, *lung*; Śikṣ 70.1; 209.9 °*kaḥ* (in list of bodily parts).

kvātha (m.; in this mg. Skt. Lex.), *misery, sorrow*: *asmābhir anena kvātha-kāyena prāptavyam prāptam* (so punctuate) MSV 1.5.17, *by this body of misery we have got all we could get*.

kṣaṇa, m. (= Pali *khaṇa*), *birth under favorable conditions*. There are 8 **akṣaṇa** (q.v.) but only 1 **kṣaṇa**, viz., birth as a man in the 'middle region', where a Buddha is to be expected, at a time when he is born, and with the mental capacity to assimilate his doctrine (Pali AN iv.227.8 ff.): Mv ii.363.4 *kṣaṇam* (acc.) *ekam buddhotpādam suśobhanam*; Suv 41.(13)-(14)-(15) (*bhavantu aṣṭākṣaṇavīrttāḥ*, so read) *āśādayantu kṣaṇarājam* (the supreme favorable birth) *uttamam*, (*labhantu buddhehi samāgamaṃ sadā*); Śikṣ 2.4; 114.15 *kṣaṇasampad*, the good luck of (this) favorable birth; 282.1 *kṣaṇa-gati-pratilabdheṇa* having obtained the lot of...; Kv 18.19 *sarvakṣaṇopapannāḥ sattvā(h)*, all creatures born under (the described) favorable conditions, cf. Sūtrā. xiii.10 *kṣaṇopapatti*. (In Mv ii.378.1 Senart *kṣaṇāms ca*, but keep *kṣaṇāc ca* with mss., and instantly.) Once, however, *kṣaṇa* in this sense seems to be

pluralized: Mv ii.392.5-6 so *akṣaṇāni* *parivarjayitvā*, *kṣaṇā ca tasya bhavanti viśiṣṭā* (but mss. *bhavati viśiṣṭa*, taking *kṣaṇā* as n. sg., § 8.24); the same vs Śikṣ 306.1 even makes 8 *kṣaṇa*, obviously as mechanical pendant to the 8 *akṣaṇa*: so *akṣaṇam* val *vijahāti sarvaṃ*, *aṣṭākṣaṇāś cāsyā viśiṣṭā bhonti*. This is a secondary distortion. In LV 327.12 *dullabho 'dya labhitaḥ kṣaṇavaro amṛto*, *today has been obtained the immortal (nectar-like?) excellent favorable birth that is hard to obtain*, followed by 13... *varjīṭā* (*a*) *kṣaṇaduḥkhā asurasurapure*, *avoided the pains of unfavorable births in the cities of asuras and gods*; evidently both *kṣaṇa* and *akṣaṇa* (the latter includes birth as a god!) are used in their standard meanings; but here the use of *kṣaṇa* is not strictly logical, since the Bodhisattva himself is speaking! [In Divy 76.25; 465.23 read *kṣūṇa*, q.v.]

[**kṣaṇa**, f., acc. to Divy 643.2, = Skt. *kṣaṇa*, of a definite unit of time; but in line 3 the word is nt., *kṣaṇāny*; and in the parallel 644.11 it seems to have been recorded first as m., *kṣaṇaḥ* (mss. however are corrupt), then nt., as in 643.3. See the passages, s.v. **tatkṣaṇa**. Prob. the fem. *kṣaṇā* is a mere corruption.]

kṣaṇika, adj., *empty* (of the hands): read in Mv ii.252.14 *kṣaṇikena* (Senart °*tēna* with 1 ms., v.l. *kṣami-kena*) *hasteṇa gṛham gacchati*, *hato bhavati*, *went home empty-handed and was depressed* (of a fowler who caught no birds); iii.171.6, read *svakam ca hastam kṣaṇikam* (so 1 ms., v.l. *kṣeṇikam*; Senart em. implausibly) *paśyati* (having given away a beautiful lotus, and now regretting the gift); repeated 171.9. Is this an extension of the mg. of JM. *khaṇika*, *idle, unemployed, out of work* (which is itself derived from Skt. *kṣaṇin*, *at leisure*)? In any case the two Mv passages confirm each other; *kṣaṇika* is certainly the true form in both, and the mg. is certain.

kṣaṇe-kṣaṇā, adv. (? perh. for °*nāc* = °*nāt*, before c-) *moment by moment, from moment to moment*: LV 321.5 (prose) *kāścid* (daughters of Māra) *avagunṭhikayā* (? see this) *vadanāni chādayanti sma*, *kṣaṇe-kṣaṇā copadarśayanti sma*. So Lefm. with best mss., supported by Weller's ms. l; Calc. with some mss. *kṣaṇena*.

-**kṣattam**, -**kṣatto** = -**kṛtvā** for Skt. -**kṛtvā**, q.v. **kṣātra** (nt.) = *kṣetra*, *field*. Cf. Pali DN 3.93.13 *khetṭānam paṭi ti... khattiyo* (in an etymology), which shows that a popular association of *kṣātriya* with *kṣetra* (or of their MIndic equivalents) existed. Doubtless as a result of this, the secondary etymological blend-form *kṣātra* occurs often in LV, as in 208.13; 283.8; 352.18; 354.14, 22; 355.16; 357.4; 366.8; in all these all mss. and Lefm. *kṣa*°; in LV 290.8, 15; 353.1 Lefm. *kṣe*° but most mss. *kṣa*°. The mss. of Mv also—sometimes nearly all of them—read *kṣa*°, as in v.l. for *kṣe*° at i.121.9, 11, 12; 122.1, 2. In all these cases there is no doubt of the mg. *field*; it seems to me that Lefm. was right in recognizing the existence in BHS of *kṣātra* in this sense, because of its frequent occurrence, which the etym. in DN supports.

kṣātriyaṇī (= Skt. Lex. and Gr. only; § 22.10; Pali Lex. *khattiyaṇī*, only cited by Childers from Abhidhānapadīpikā 236; AMg. *khattiyaṇī*), *kṣātriya-woman*: Mv iii.21.1 (vs). In literary Skt. only *kṣātriya*; Lex. also *kṣātriya* = literary Pali *khattiya* (also °*yā* and *khatti*).

kṣapaṇa, m., *a member of some heretical* (not Buddhist as BR state) *sect*: Mvy 3530. Perh. a Jaina; AMg. has *khaṇaṇa*, seemingly applied to Jains; the word is not recorded in Pali.

kṣamam, nt. impersonal adj. (or adv.), *it is fitting*, construed with gve. (cf. Speyer, VSS §§ 221, 222): LV 315.14 (vs) *vāyasa-gardabha-ruditaṃ nivartitavyam kṣamam* *siḥgham*,... *it is fitting that one turn back quickly*; 315.20 (vs) *nivartitavyam kṣamam* *prājñāḥ*.

kṣamaṇa (nt.; = Pali *khamana*, with dental n; not in Skt., tho normal formation from *kṣam* with -*ana*), *tolerance, patience*: Bbh 171.7 *paraṃ kṣamaṇam anā-*

ghāṭasīlam ca sambhāvayet; a-kṣa°, *intolerance*, 171.14 akṣamaṇa-sīlatayā; in Lañk 237.17 seems = kṣānti, q.v., prob. in sense of *intellectual receptivity*, vikalpasyā-pravṛtti-kṣamaṇa-tā grāhyagrāhakaparijñayā sā kṣānti-pāramitā.

kṣamaṇiya, adj. or subst. nt. (= Pali khamaniya, Vin. 159.10, also with yāpaniya), *tolerable, endurable* (condition): SP 429.4, see s.v. yāpaniya. Both this form and kṣemaṇiya(-tara, q.v.) are used in what is clearly the same locution, bracketed with yāpaniya; kṣam° is supported by Pali khamaniya, but kṣemaṇiya-prccha, q.v., supports kṣem°. Etymologically both forms can be justified in a way, but kṣemaṇiya looks strange as a derivative of kṣema (premaṇiya is not a perfect parallel) and may be a blend of kṣamaṇiya with kṣema. Or is it a direct imitation of premaṇiya, a near-synonym?

kṣamati, oftener °te (in mgs. 2, 3 = Pali khamati), (1) *is worthy*: LV 383.17 (vs) (sa bhājanam...) pratigrahitum kṣamate, na cānyaḥ; (2) *is worth*, with acc. mūlyam *price*, or another word naming the price or value; so in Pali, Vin. 1.281.24 upādāha-kāśnam khamamāno, *being worth half a thousand*: Mv iii.375.18 sarvām kāsibhūmim kṣamati, and 376.1 upādāha-kāśm kṣamati, see s.v. kāsī, 2; mūlyam kṣamate LV 63.19; SP 264.15; 406.10 (all prose); in the last, text imām sahāloka dhātum mūlyena kṣamati, but read with most mss. mūlyam kṣamate, *is worth this whole sahā-world as a price*; the other passages similarly; (3) *impersonally, seems good, pleases*: yathā te kṣamate, *as seems good to you, as you think best*, Divy 70.18; AsP 16.7; MSV ii.74.11; sarvaṃ me bho Gautama na kṣamata iti Av ii.187.10 (and ff.); yam (= yad) vā vo kṣamati tam karoṭha Mv i.311.10–11.

kṣamāpayati (in mg. 1 = Skt. id., the semi-Māndic in form; in both mgs. = Pali khamāpeti), (1) *asks pardon*, with acc.: °payanti LV 379.6; °penti Mv iii.359.10; °payed Sādh 108.7; °payām āsa Mmk 640.19; (2) *takes leave of, says farewell to*, with acc.: °payitvā LV 38.14; Divy 556.25.

kṣamuda, m., a high number: Mvy 7745 = Tib. bzod yas (cf. kṣepu).

Kṣamottara, n. of a former Buddha: Mv iii.233.1. **kṣampana**, nt., Mvy 8965, some article of a monk's equipment; acc. to Tib. ḥur rod, lit. *noise-stone*, but as a cpd. *sling* (for throwing stones; so also Jap. and one Chin. rendering, the other *cannon*, perh. orig. *catapult*?). But what would a monk use a *sling* for? In a wholly different direction leads AMg. khampanaya, *winding-sheet* (Ratnach.); if our word is related to this it might mean *sheet* or *large piece of cloth* of some kind. Uncertain.

kṣaya, m. (as in Skt., and Pali khaya), *exhaustion, perishing, decay*; (special uses, 1) āyuh-kṣayāya Mv 152.6, āyuhkṣayāya ca karmakṣayāya ca 1338.17, (beings fall from heaven to earth) *in order to 'exhaust'* (work out, finish) *their (destined) life* (and the force of their past deeds); so, I agree with Senart, the text seems to mean; but in the Pali form of the same passage DN i.17.27 we find ablatives, āyukkhayā vā puññakkhayā vā, *because of the exhaustion of their lives* (in heaven) *or of their merits* (entitling them to live there, they fall to earth); (2) kṣaya-jñāna (= Pali khayañāna), *knowledge of (the fact of) decay, perishability*, in °na-lābhikaṃ kuśalamūlam Mvy 1209; a-suddha-kṣaya-jñāna-viśayinām Lañk 17.6–7, *that do not belong to the sphere of pure knowledge of perishability*?) [(3) in Gv 106.5 and 18 read akṣaya, q.v., for kṣaya, a high number.]

Kṣayāpagata, m., n. of a samādhi: Mvy 550; ŚsP 1418.20.

kṣara (m.? = Pali khara, said by Jāt. comm. to mean *a saw*, twice in Jāt. vss.; used for cutting ivory or an elephant's tusk), *a sharp cutting tool*, perhaps *a saw*: Divy 417.10 (vs) kṣareṇa jihvām atha kartayāmi (cf., in prec. line, chlannāmi(!) nāsām krakacena vāsyāḥ;

krakaca, *saw*, in its Pali form kakaca, is the Jāt. comm.'s def. of khara).

kṣānti, f. (= Pali khaṇti, used in this sense but not properly defined in Dict., see AbhidhK. La V–P. vi.165, n. 2, et alibi, see Index; good statement Lévi, Sūtrāl. Transl. p. 123, cf. text xi.52 and comm.; Suzuki, Studies in Lañk., 125–7 et alibi), *intellectual receptivity; the being ready in advance to accept knowledge; a preliminary stage leading to jñāna but distinguished from jñāna by the fact that it is still characterized by doubt*, AbhidhK. vii.1–2; the 8 kṣānti there referred to are paired with 8 corresponding jñāna to make up the 16 citta-kṣaṇāḥ Mvy 1217 ff., = caturāryasatyeṣu soḍaśa kṣānti-jñāna-lakṣaṇāḥ Dharmas 96; in this list are 8 pairs of jñāna-kṣānt' and jñāna, e.g., first, duḥkhe dharmajñāna-kṣānti, *receptivity to knowledge of the truth in respect to misery*, then duḥkhe dharmajñāna, du° 'nvaya-jñāna-kṣānti, du° 'nvaya-jñāna; and so with samudaye, nirodhe, and mārga instead of duḥkhe. So anutpattika-dharma-kṣānti, q.v., *receptivity to the fact that states-of-being have no origination; dharmanidhyāna-kṣānti, receptivity to reflection on the states of being*, Sūtrāl. xiv.26 comm., see transl. n. 3; similarly, sarvadharmasvabhāvanidhyāna-kṣānti Gv 248.4; dharmanidhyānādhimukti-kṣānti Bbh 195.10; samyaksaṃtiraṇa-kṣānti Bbh 81.22; avaiṣvartika-kṣānti-pratilabdhaḥ ca bhaviṣyanti SP 259.13, *and will become possessed of the intellectual receptivity of non-returners* (see avaiṣvartika); ānulomikī kṣānti Mvy 6571; Dbh 53.24; ānulomika-dharma-kṣānti-dharmālokaṃ mukham LV 35.20; nāhaṃ... teṣāṃ... ānulomikāṃ apl kṣāntim vadāmi, *kutaḥ punar buddhajñānam RP 34.13–14, I do not attribute to them even the intellectual receptivity that conforms* (to continued religious development), *still less Buddha-knowledge*; ghoṣānugā kṣānti, see ghoṣānuga; this with ānulomikī (or equivalent) and anutpattika-dharma- (or equivalent) form a triad of kṣānti, Samādh p. 22 l. 4 ff.; Sukh 55.13 (see Régamey, cited s.v. ghoṣānuga); anutpāda- (and °de) kṣānti, q.v., and anupalambhadharma-kṣ° RP 12.2, both = anutpattika-dharma-kṣ°; a different triad of kṣānti, Dharmas 107 (dharmanidhyāna-, duḥkhādhivāsanā-, paropakāradha(r)ma-); kṣānti is the 3d of the nirvedha-bhaga, q.v., Mvy 1214 (Sūtrāl. xiv.26, comm.).

-kṣāntika, ifc. Bhvr. (= kṣānti, q.v.; cf. Pali -khaṇtika), *characterized by intellectual receptivity*: gambhīra-kṣ° Śiḥ 67.9; apratilabdha-kṣ° 270.6; mṛdu-kṣānti-kenāpi jñānena Bbh 236.13; pratilambha-kṣ° Sukh 56.13 (pratilambha, *acceptance*, sc. of truth; not *patience under censure*, SBE 49 pt. 2, 52).

Kṣāntipradīpaś(īri, n. of a former Buddha: Gv 285.18 (vs).

Kṣāntipriyā, n. of a gandharva maid: Kv 5.7

Kṣāntimaṇḍalapradīpa, n. of a former Buddha: Gv 257.23.

Kṣāntivādin, or (once) °vāda (= Pali Khantivādin), n. or epithet of an ascetic, previous incarnation of Śākyamuni; in Pali (Jāt. 313) his original name was Kuṇḍaka, but he is commonly referred to as Khantivādin; in Jm 182.1 ff. Kṣā° is an epithet, his name not being given; no other name for him is recorded in BHS; the story is told in Jm, and in Mv, where he is called Kṣāntivāda iii.357.9, °vādin 20 ff. and 369.15; referred to Kv 24.18; Vaj 31.17; and presumably Māy 256.23 (a mahārasi).

kṣāmodara, Mvy 304, or kṣāma-kukṣi(-tā), Dharmas 84, *slender-bellied*, one of the anuvyañjana, q.v. (No. 36); LV instead cāpodara, q.v.; in ii.44.3 mss. corruptly chādoradā, chāto°, Senart em. cāpodarā, but chā- may represent a Māndic form of kṣāma-. Tib. renders Mvy 304 by phyal phyah ñe ba, *slender-belly*.

kṣāraka (= khārāya, nt., = mukula, Deśin. 2.73;

chāraya, nt., id., lb. 3.34, and Pkt. Lex. acc. to Sheth), *bud*, in °ka-jāta, *budded*, in *bud*: LV 76.13 (prose) (puṣpa-phalavyākṣā...) kṣārakajātā na phalanti sma (Tib. kha hbu nas rgyas par, cf. Das kha hbu ba, the opening of buds of flowers); Mvy 6227 °ka-jātam = Tib. sbal mig (= *bud*, Jā.) bye-ba (*open*), or che-ba (*great*).

Kṣīṭigarbha, n. of a well-known Bodhisattva: Mvy 652; Dbh 2.7; Sādh 49.12; Mmk 406.1; 425.19; one of a list of eight, Dharmas 12; Mmk 62.13; one of sixteen, Mmk 40.13. Cf. next.

Kṣīṭigarbha-sūtra, n. of a work: Śikṣ 13.7 et alibi. Cf. prec.

kṣīṭisa (m.c. for Skt. kṣīṭisa, *king*: RP 45.7 (vs). ? kṣīyati (= Pali kṣiyati), *is vexed*; so Senart at Mv II.480.2, 4; text in 2 (sā...) tāsām antaḥpurikānām ruṣyati kṣīyati (but v.l. kṣipati) paribhāṣati, in 4 kim tuvaṃ asmākaṃ ruṣyasi kṣīyasi (but both mss. kṣipasi or °pesi) paribhāṣati (mss. °sesi). Since one ms. in 2, and both in 4, have forms of kṣip, which in normal Skt. means *scold*, *revile*, it seems at least likely that we should read kṣipati, °si. See, however, s.vv. vivācayati, dhriyati.

kṣīraka, in form nt., = **kṣīrikā** (1), q.v., a kind of (probably) *date-tree*: Mv II.248.4 °kāni ca, in a list of trees, all nt. in form and even introduced by the formally nt. vrkṣāṇi; hence, doubtless, our form. In line 16 below the list is repeated in inst. forms, and here the mss. read kṣīrikāhi, which should doubtless be kept, since kṣīrikā is recorded.

kṣīra-dhātṛī, *wel-nurse* (in Divy 475.13, 16 replaced by *stana-dh°*, q.v.), one of four kinds of nurses regularly provided for princes and rich men's sons: Mvy 9479; the others are standardly **aṅka-dh°** (aṅsa-dh°), **mala-dh°**, and **kṛīḍanikā** (dh°), qq.v. As a rule two of each sort, or eight in all, are provided, in a cliché common in Divy and Av: kṣīra° Divy 3.14; 58.12; 99.25; 271.19; 441.22; Av I.15.11 etc. But in Divy 475.12 only four, one of each kind, are provided; their functions are precisely defined 475.13 ff.

kṣīrapaka, adj. (= Pali kṣī°, only with vaccha; Skt. kṣīrapa is recorded only of humans; °paka not in Skt.), *suckling*, only with *vatsa*, *calf*: Mv III.259.9 vatsō iva kṣīrapako; Ud III.3 and xviii.4 vatsāḥ kṣīrapaka iva (these vss correspond to Pali Ud VII.4 and Dh. 284 respectively, which have kṣī°).

Kṣīrapūrnāmbha(s), n. of a former Buddha: Mv I.140.9 °bhaḥ, n. sg.

kṣīrikā, °ka (nt.), °kā recorded as n. of a tree Skt. Lex., and once in Var.Bṛh.S., BR 5.1350; the one occurrence cited from Mbh. in BR, pw, is shown by Crit. ed. 3.155.42d to be a false reading for kṣīrīṇas, acc. pl.; cf. Skt. kṣīrīn, n. of one or more trees, and kṣīrīṇi, n. of various plants; AMg. kṣīrīṇi, n. of a creeper; cf. s.v. **kṣīraka**, (1) °kā, n. of a tree, perhaps *date*, but context gives no clue in LV 381.12 (prose) kṣīrikā-vana-nivāsini-devatā; Tib. śin ho ma can, *milky tree*; in Mv II.248.16 read prob. °kāhi with mss., see s.v. **kṣīraka**; (2) °kā, n. of a kind of grass or herb: Mv II.137.1, 19 kṣīrikā (v.l. both times *sthinikā*) nāma tṛṇajāti; medicinal, brought by Śakra from Mt. Gandhamādana, Av I.31.16 kṣīrikām oṣadhīm; (3) nt. kṣīrikāni (so; no v.l.), *fruits*, apparently of the *date*: Mv II.475.16, in a list of names of fruits, all nt. pl.

kṣīroda, n. of a nāga king: Mmk 18.12.

kṣūḍḍika, v.l. for **khudrāka**, q.v.

kṣūṇa (so mss.), adj., *falling, unsuccessful or mistaken*, in error: Divy 213.28 kṣūṇā (ed. em. kṣūṇā) bhavanto, *you have made a mistake or you have failed or you are wrong*; kṣūṇo (ed. em. haṃ bho, wrongly) bhikṣavo rājā... MSV II.73.18, *the king made a mistake*. Cf. **kṣūṇa** (perh. to be read for this°).

kṣūṇaka, see *ati-kṣ°*.

kṣūṇa, adj. (ppp. of Skt. kṣud-, in peculiar use), *injured* (in spirit), *insulted*, *crushed* (fig.), or *angry*: (Vaiśālako gaṇaḥ) kṣūṇo dvāre tiṣṭhati MSV I.229.20.

-kṣūṭtam, **-kṣūto** = **-kṛtvā** for Skt. -kṛtvās, q.v. **kṣudra** (= **kṣaudra**, q.v.; cf. Pall Lex. khudda, *honey*, Abhidh., see Childers), (1) ep. of madhu, = **kṣaudra(m)** madhu, (a kind of) *honey*: kṣudramadhusaṅgāni phalāni Mv II.107.4; 108.4, 13; kṣudra-madhu (°dhū, °dhum) aneḍakam (once °ko; or anel°) Mv I.339.8; 340.13; 341.7 (vv.ll. kṣaudra-, kṣudro, kṣudram; at least 1 ms. each time kṣudra-); (2) adj., *honey-like*, *honeyed*, *honey-sweet*: with yvāgu, *gruel*, Mv II.84.9-10 (prose) kṣudrāye ca yvāgūye ghaṭikā haste; 13, 16 yvāgu (°gū) kṣudrā (n. sg.); kṣudra-kṣudrāṇi phalāni Mv III.145.2, see s.v. **kṣudra-pāka**, in which kṣudra- seems to = Skt. svādū-. **kṣudrakānukṣudra** = **kṣudrānukṣudra**, q.v.: °kaḥ śikṣāpadair Prāt 504.8; Chin. quoted as 'les préceptes mineurs'.

kṣudra-pāka, adj., *very ripe*, of fruits in the last month of summer: Mv III.143.(14)-15 (grīṣmāṇām) paścīme māse kṣudrapākāni phalāni bhuktāni, whereupon he was thirsty, drank much cold water, and got indigestion; substantially the same, 144.5; 153.10; the mg. seems guaranteed by 154.6 where pakva-supakvāni replaces kṣudrapākāni, in what is otherwise virtually the same phrase. Cf. Skt. svādūpāka, defined BR as *was sich süß, angenehm kocht*, d. h. *verdaunt*; **kṣudra** here means *honey-like* = *sweet* (see s.v.). In Mv III.154.14 the ṛṣi who had the above adventure squeezes such fruits (so that the juice falls) into the mouth of the infant born to the doe who drank his seed: ṛṣi kṣudrapākāni phalāni mukhe pīḍeti. The interpretation is further confirmed by Mv III.145.2 kṣudra-kṣudrāṇi phalāni (on which see **kṣudra**), of the fruits fed by the ṛṣi to the young Ekaśṛṅga(ka). It seems that the ṛṣi's indigestion was caused by the excessive amount of cold water he drank, not by the fruits.

kṣudraputrā, *poor wretch* (f.): Divy 525.24 °putrāham; 26 °putreyam tapasvanī (read °svinī). Cannot mean literally *daughter of a mean person*, since the speaker in 24 claims to be a king's daughter.

kṣudrānukṣudra (Pali khuddānukhuddaka, recorded only with sikkhāpada; cf. **kṣudrakānukṣudra**): °drāṇi śikṣāpadāni, perhaps *very minor* (usually rendered *small* and *minor*): MSV I.59.13; Divy 465.4; °drā... oṣadhyo SP 129.7, acc. to Kern of *different size*, but perhaps *very minute* (?); followed successively by kṣudrika, madhyā, mahatī, *small, middling, large ones*. See under 1 *anu*.

kṣudrika, SP 129.10, and **kṣudrika**, 129.7, *small*; both vss, quantities metrically required; both f., with oṣadhi; in both Kashgar rec. cited as khuddika, which would be unmetrical in 10. Related to Skt. kṣudra(ka); see s.v. **khudrāka**. For kṣudrika Burnouf cites his mss. as reading khuddāka or khuddika.

-kṣūto = **-kṛtvā** for Skt. kṛtvās, q.v.

kṣuraka, m. (cf. Skt. kṣura, kṣurikā, Pali khura, *churikā*, *knife*), *knife*, applied in pl. to certain 'winds' in the body, in a list of them: Śikṣ 248.13 (kukṣigamāḥ śastrakāḥ) kṣurakāḥ sūcakāḥ.

kṣurapra-vārin, *wearing a guard against arrows*, *having defensive armor* (kṣurapra and kṣurapra both found in Skt.; see s.v. **khurapra-vāra**): Mv II.339.14 (vs) kṣurapravāri (so read; n. pl.; Senart °cārī; v.l. kṣurasampravāri)... mārasya saṇyā sthita bodhimūle.

kṣūṇa, adj. (also **kṣūṇa**, perh. by error; see references s.v. in Schmidt, Nachtr.; JM. khūṇa, said to be only a noun, = *doṣa*; blend of Skt. kṣṇa and kṣūṇa?), *at fault*, in error, wrong: kṣūṇa (Tib. fies) Ānanda eṣa brāhmaṇaḥ MSV I.74.9; in same text Divy reads kṣṇa, erroneously, at 76.25 (one ms. kṣūṇa) and 465.23; in Śikṣ

126.6 read with mss. (na ... bodhisattvasya vāk) kṣūpa-vyākaraṇa, *having faulty grammar*; see akṣūpa-(vyākaraṇa).

kṣeṭa, nt. (hyper-Skt. for kṣeṭa), *phlegm*: MSV iv.120.10.

kṣetra (*field*, always nt. in Skt., and so khetta in Pali acc. to PTSD), rather often has masc. endings and modifiers: SP 9.4 (end of vs) kṣetrāḥ; 24.3 (vs) kṣetra (n. pl.) tathātra kecid ... tathaiḥ kecid; Lañk 12.17-13.1 (prose) te ca kṣetrāḥ sanāyakaḥ; LV 280.9 (vs) sphuṭāḥ kṣetrā hy acintiyāḥ; 280.12 (vs) sarve te ... kṣetrāḥ (most mss. kṣa°, see s.v. kṣatra); this substitute kṣatra with masc. endings LV 354.22; 357.4. See *buddha-kṣetra*.

kṣepaṇa (nt.; not recorded in this sense, but cf. Skt. kṣepa, and kṣipati, in corresp. mgs.), *abuse, reviling*: Prāt 504.12 (see s.v. avadhyāna).

kṣepayati, (1) *spends, passes* (time, with acc. kālam or some expression of time), is found in Skt. (BR 5.1349), and the simple kṣipati is commoner in that sense (ibidem). It is strange that Senart, Mv i. n. 492, PTSD on kṣepeti (s.v. kṣipati), and others have overlooked that fact, regarded the usage as specifically Pali-BHS, and assumed confusion with kṣi, *destroy*. I have, to be sure, found no record of kṣepayati used absolutely in this sense in Skt., as it is in LV 276.11 (vs) brahmaśakrabhavanā nityam sukham kṣepitum, *to spend (time) happily forever in the home of B. and Ś.* (2) *exhausts, brings to an end, obliterates*; here influence of kṣi, *destroy*, might more reasonably be suspected, yet Skt. kṣip is sometimes used in nearly or quite the same sense, BR s.v. kṣip 7 (2.549); but as BR suspected, Mbh. Caic. 3.1094 should be read kṣīyeran, not kṣīperan, see Crit. ed. 3.30.30; it prob. is an extension of the meaning *spend* (time). So Divy 367.8 (narakaved-anīyāni karmāṇi) kṣepayitvā, *having spent (exhausted) their deeds that had to be suffered-for in hells*, which may illustrate the transition from *spend* (time) to *exhaust*; the change is complete in LV 237.13 (vs) saptaṛātra bhaṇamānu ... sā vīryā na pi śākya kṣepitum, *the described for a week, this splendor could not be exhausted ('spent')*. But it is doubtful whether any of these uses are strictly non-Skt.

kṣepu, m. or f. (nom. kṣepuḥ; but Mironov kṣepu, as if nt.), a high number: Mvy 7874 = Tib. bzod yas (cf. kṣa-muda); cited from Gv, which however reads kṣernu, q.v.

kṣema, (1, as in Skt., adj. *causing peace and comfort*, or n. *comfort*: Mv 1.302.1 kim kṣemam, *what (can we do that) will cause you peace and comfort?* In the verse form 303.21 replaced by kim karoma. Response to a cry of distress; foll. by kim avidhāvidham ti krandaṣi. Senart falls to understand.) (2) n. of a king of old (= Pali Khema, oftener Khemaṃkara, q.v. DPPN): Divy 242.5 (his capital was Kṣemāvati, q.v.); (3) n. of a Buddha: Mmk 365.17 (vs, but submetrical; one syllable short).

Kṣemaka, m. pl. (corresp. to Pali Khemiya), a class of gods: Waldschmidt, Kl. Skt. Texte 4, Mahāsamāj. 189.1.

Kṣemaṃkara, (1) n. of a former Buddha: Divy 242.1 ff.; he lived in Kṣemāvati; in the same story in Pali Khemaṃkara is the n. of the king of the city, who in Divy (242.5) is Kṣema (in Pali also alternatively Khema); in Pali the Buddha Kakusandha is born under this king (in Divy Krakucchanda appears in a sequel to the story, 254.3); (2) n. of an apparently different former Buddha: Av 1.110.10 ff.; (3) n. of a son of King Brahmadaṭṭa of Benares: Av 1.46.6; 49.8; (4) n. of a Bodhisattva: Gv 442.16; (5) n. of a nāga: Mvy 3336.

kṣemaṃgama, adj. (formed on the pattern of the commonplace kṣemaṃkara), *attaining comfort (peace, weal)*; ep. of a Buddha: Mmk 131.11; of a mudra, °gamo mudraḥ 476.9; mahā-kṣemaṃgamam (mudram) 475.11.

kṣemaṇīya-tara, adj. (§ 22.20), *more healthy*: Divy 110.2 (tato Maghasya ...) °taraṃ cābhūḍa yāpaṇīyataraṃ ca. Cf. next; and see kṣamāṇīya on the etymology.

kṣemaṇīya-prccha, adj. (cf. prec.), *asking after the welfare* (with gen. of person): Mv 1.347.19 tasya ... kṣemaṇīyaprcchā āgatā, *they came inquiring about his health*.

Kṣemā, (1) (= Pali Khemā) n. of Śākyamuni's chief female disciple: Mv 1.251.21 (agrā ... śrāvikā); (2) n. of a daughter of King Prasenañjit, who also became a nun in the Buddha's order: Av 1.46.7 ff.; in 50.9 she is, in fact, declared by Buddha to be agrā me ... bhikṣu-ṇīnām mama śrāvikāṇām, so that she is actually identified with (1); her story, however (Av no. 79) is wholly different from the story of Khemā in Pali. (Mv gives no story about Kṣemā 1.).

Kṣemāvati (= Pali Khemāvati), n. of an ancient city, where dwelt King Kṣema and the Buddha Kṣemaṃkara, qq.v.: Divy 242.4 ff.

kṣernu, m. or f. (nom. °muḥ), a high number: Gv 133.15 (represented in Mvy by kṣepu, q.v.).

kṣoḍaka (= the commoner kṣoṭaka, kṣoḍaka, q.v.), prob. *wall-coping or enclosure on a wall*, at any rate some part of a wall: Gv 161.24 (sarve ca vajraratnamahāprākāra(h) ...) jāmbūnada-kanaka-kṣoḍaka-ruḍra-dantamālā-racitā(h)).

kṣomaka, (adj. or) nt. (= kṣaumaka, q.v.), (garment of) *linen*: Divy 316.27, in a long cpd. listing various garments or textiles, -prāvarakā-kāśīkāmṣu-kṣomakā-dyāḥ; Bhik 22b.4, in a series of materials usable for robes, ... kāśīśūkṣmaṃ vā kṣomaka-sūkṣmaṃ (*fine linen garment*) vā dukūlakasūkṣmaṃ vā.

(kṣaudra = Skt. *honey*, or a kind of honey; here possibly adj., of or made by bees? cf. s.v. kṣudra: kṣaudraṃ madhu Mvy 5728; Av 1.187.7; 243.1; kṣaudra-madhu Karmav 45.14; in all cases immediately foll. by aneḍakam. Also occurs, as in Skt., as subst. without madhu, e.g. Dbh 6.8; 8.11; Divy 221.11; 551.27.)

kṣaumaka, (adj. or) nt. (= Skt. kṣauma; Pkt. khomaga beside khoma), *linen garment*: Mvy 9161 = Tib. zar maḥi ras, acc. to Dict. of French Cath. Miss. *cloth made of fibre from nettles* (1); Das *muslin*. See kṣo-maka.

KH

khakkhaṭa, adj. (= kakkhata, q.v.; cited by Thomas JRAS 1899.494 from Harṣac; see next), *hard*: Śīks 342.3 (so ms.); MSV iv.75.8; *harsh* (of sounds), Divy 518.2 (vs) (dviṣṭo naṇo bhavati hi) khakkhaṭā-svaraḥ (ā m.c.? MIndic pron. -sarah).

khakkhaṭatva, nt., also spelled khakkhaṭa° (to prec.), *hardness*: Mv 1842 (v.l. kakkh°; opp. to dravatvam) =

Tib. sra ba ḥid; (= kakkha° Śīks 245.2; Bct 328.6 (and with var. 327.12); spelled khakkhaṭatvam Mmk 265.20 (gātre).

khakkhara, nt. (= khakhara-ka, khaṅkhara-ka, qq.v.), *monk's staff*: Mvy 8955 = Tib. ḥkhar bsil (or gsil), id.

khakkhala, adj. (doubtless onomat.), *stammering* (so Tib., dig pa): Mvy 8887.

khakhatatva, see khakkhatatva.

khakhara, nt. (m. ? f. °rā?) = **khakkhara**, **khañkhara**(ka), and next: Mmk 356.18 (vs) kumbhaḥ... khakharam (n. sg.) text, but meter requires khakkharam or khañkh°; 368.15 kuryāt khakharākāram (meter demands °rakākāram), 16 etan mudram samākhyaṭam khakharety (f. ?) arisūdanā, 17 tad eva khakhara (masc. ?) iṣad...; 386.6 khakharam, n. sg. (all vs; meter indifferent as to quantity of first syllable in all these except 356.18).

khakharaka (where gender is clear only m. noted; = prec. and **khakkhara**), *monk's staff*: Mmk 42.26 (prose) °ka-kamaṇḍalum, cf. daṇḍa-kamaṇḍalum 43.8; 91.15 (prose), in a list of monk's belongings, -civara-khakharaka-śūci (read sūci-); khakharaka-mudrā 418.11 and 422.4 (both prose); in 471.16 text tadahantare khakhavaraḥ, read khakharakaḥ (hypermetric even then!); 472.8 (vs) khakharakaś ca mahāmudrah; in both the last khakharah (or khakkharah) would be metr. better.

Khagarbha, n. of a Bodhisattva: Sādh 49.14; one of 'the eight Bodhisattvas' (cf. Kṣitigarbha, Maitreya, etc.), Dharmas 12.

Khaḡānanā, n. of a yoginī: Sādh 427.6.

khañkhaṭa (in cpd.), acc. to Tib. (re śig) a little: -svaro MSV II.80.10, a little sound. (MW quotes from Wilson khañkhaṇā, a tinkling sound.) **khakkhaṭa** would not be a likely reading here since the omen is favorable, indicating rebirth as a god.

khañkhaṭika, nt., some kind of dye-stuff: MSV II.142.10 (with gairikam).

khāṅkhara, m. (or nt.; Skt. Lex. m., *lock of hair*), = next: Mmk 392.4 (iyam ca) bhagavato buddhasya khañkharamudrā.

khañkharaka, m., also °kā, f. ? (= prec.): °ko MSV IV.67.16; Mmk 392.5 eṣa... buddhānām khañkharaka-mudrāmantraḥ... (tāḥ) °kāḥ kṛtvā in MSV II.142.3 (and 8) certainly means *monk's staff* (= **khakkhara**, **khakhara**-ka; Tib. khar sil, cf. Tib. on Mvy 8955); in view of this, prob. this is the mg. (rather than *lock of hair*) in Mmk, here and in prec.; parallel are sarvatathāgatoṣṇāṇām mahāmudrā 391.18, and sarvatathāgatanām pātra-mudrā 392.9-10.

khacana (nt.; to root khac, cf. Skt. khacita), *studding, inlay*: LV 430.13 (prose) suvarṇa-khacana-suvarṇa-puṣpa-suvarṇacūṇṇābhikīraṇa...

(**khaja**), as in Skt., *churning-stick, stirring stick*; Skt. Lex. also *spoon, ladle*: Lañk 340.8 (vs), repeating 203.15: khaja- (203.15 kheja, mere corruption)-mṛd-daṇḍa- (203.15 bhāṇḍa)-cakrādī bījabhūtādī (i.e. all material things) bāhiram (sc. constituent of the **samkalā** or **saṃ**°, q.v.). Ed. note on 203.15 seems to indicate support in northern translations for mantha = khaja. No need to em. to dhvaja as suggested in ed. on 340.8 and Suzuki's Index.)

khajja (nt.; = Pali id., MIndic for **khādyā**), *hard food* (as in Pali, hardly in Skt., contrasting with **bhojya**, or also **bhakta**, q.v., *soft food*): Mv III.39.4 bhakta-khajjam upaviṣṭo, *sat down to soft and hard food*; 405.1 -khajja-bhojya-gandha-mālyā-vilepanam viśrāṇiyati; II.462.10, read with mss. khajja-rūpam, *thing of the nature of hard food*.

khajjaka, nt. (= Pali id., MIndic for **khādyaka**), = **khādyaka**, q.v.: Mv II.190.6 nānāprakārāṇi khajjakāni (v.l. khādyā) allyanti; 461.21 khajjakasya pūram gopitakam (q.v.)... alindam (q.v.) odanasya; similarly 462.3, 7, 9, 11; III.15.9, 12 (in all these a **basket**, gopitakam, of khajjaka is contrasted with an **alindam** or °dā, q.v., of soft food); III.127.5 khajjakam vā.

khajjati (= Pali id.; MIndic from Skt. **khādyate**, pass. of **khād**), *is eaten*: khajjāmi Mv II.450.6, 8; 452.8, 11; khajje, opt., III.252.15; fut. khajjīsyasi Mv II.78.4; °syatha III.290.17; note khajjanti Mv I.360.1, repeated as khādyanti 3.

khañjāhva, m., some sort of bird; acc. to pw 7, App., *the water-wagtail* (assuming identity of mg. with Skt. khañjana): Mvy 491.1. But Tib. ba mo byi hu; ecc. to Das, this—or rather ba moḥl byi hu—means the Skt. cātaka, *Cuculus melanoleucus*.

khaṭa (m. or nt.; Skt. Lex. m.; cf. Deśin. 2.72 khaṭa = samkucita), *fisticuff, blow with the fist* (cf. next): Śikṣ 56.17 khaṭa-capeta-caṇḍa-prahārāṇām; Karmav 37.5, 6 khaṭa- (by em., ms. śata; Tib. confirms em.) -capeta-pradāna; Lañk 119.14 khaṭa-capeta-.

khaṭaka, m. (Skt. Lex.) = prec.: Mvy 3984 (foll. by capeta).

khaṭakā = prec.: Divy 372.18 °kā mūrdhni pātītā; 19 °kāṃ nipātayati.

khatayati, acc. to Tib. (skyoṅs śig) *guards, protects* (cattle): MSV II.5.17 (go-mahiṣṭh...) °yata.

khaṭu (1) = **khaṭa**: Divy 173.10 khaṭu-capetādibhis; (2) khaṭv-ākārān (sattvān) Divy 338.8 (here Dutt, MSV IV.38.17 note, cites Tib. as gtun, *pestle*); 342.11 (here Dutt, ib. 44.19, cites Tib. as phar [read phor] pa, said to mean saraka, a *drinking vessel*); but 342.26, 343.5 replaces this by what is meant for taṭṭv-āk°, see s.v. **taṭṭu**; so read each time.

khaṭuka, oftener **khaṭuṅka** (also abstr. °ka-tā), in KP **khaṭuṅka**, adj. or subst. m. (Pali and AMg. kha-luṅka; cf. Skt. Lex. kaṭuṅka-tā, and see Schmidt, Nachtr. s.v. khaṭuṅka), *unruly, unmanageable*, in BHS and Pali only of horses (in AMg. said to be used of bullocks too) and figuratively of men: Mvy 2450 (in a list of evil qualities) khaṭuṅkaḥ, v.l. kaṭ° (cf. Skt. Lex. above), Mironov khaṭuka; in Śikṣ always of sattva, *creatures*, and always khaṭuṅka, Śikṣ 149.13 (see note on 279.5); sattvair evaṃ khaṭuṅkair evaṃ durdāntair 283.14; rjūtā kuṭileṣu, spaṣṭatā khaṭuṅkeṣu (sc. sattveṣu) 285.16; khaṭuṅka-tā Śikṣ 279.5 (see note; Tib. shows the word was in text); 283.13; Jm 5.20; (aśvaḥ...) khaṭuṅka-kriyā vā karoti KP 108.2 (see s.v. **utkumbhati**); kuhakāḥ khaṭukāḥ kuśilāḥ (sattvāḥ) Mmk 666.13; (sa āghātacittāḥ syāt...) khaṭuṅka-jātiyāḥ Bbh 177.7; mūḍha-śaṭha-khaṭuṅkeṣu sattveṣu Bbh 365.15; (subst.) bodhisattva-khaṭuṅkaḥ, *unruly horses of Bodhisattvas* (i.e. untrained, unruly ones; contrasted with ājāneya in KP 10, as Pali khaṭuṅka with ājāṇiya, PTSD), KP 9.1, 7, and khaṭuṅka alone (referring to Bodhisattvas) 16, 18; similarly, bodhisattva-khaṭukāḥ RP 58.6. See also **khaḍuka-tā**.

khaṭṭika, m. (= Skt. Lex. id. = māṃsa-vikrayin; not in Pali; AMg. khaṭṭi, °iya), *butcher*: Mvy 3759 = Tib. bśan pa. Ultimately, of course, based on a theoretical Skt. *kṣattj-ka.

khaṭuṅka, see **khaṭuka**.

khaḍga, (1) nt., a high number (cf. **khaḍgin**): Mmk 262.15 adhikā daśa tare (?) tasya (sc. vivāhasya, cf. line 14) khaḍgam ity āhu vāṇijāḥ; 343.14 daśārbudā nirbudāḥ uktaḥ taddaśaṃ khaḍgam iṣyate; (2) m., n. of a mountain: Māy 254.6.

Khaḍga-jalanā, n. of a kumara maid: Kv 6.18.

khaḍga-viśāṇa, **rhinoceros**; -**kaṭpa**, adj. (= Pali khagga-viśāṇa-kappa), *like a rhinoceros*, i.e. *living a lonely life*; esp. (as in Pali) ep. of a Pratyekabuddha: Mvy 1006; Divy 582.8; ekacarā °kalpā Mv I.301.4, and in a vs 357.15, otherwise eko care °kalpo 21 ff., or ekaś caret °kalpaḥ Divy 294.15, refrain of the stanzas of Pali Sn I.3 (vss 35-75: eko care khagga-viśāṇakappo), a number of which are reproduced in Mv I.357.12-359.15, and one in Divy I.c.; they are designated khaḍgaviśāṇa-gāthāḥ Mv I.359.16. Since Skt. khaḍga and Pali khagga mean **rhinoceros**, the Pali comm. on Sn paraphrases kh°-viśāṇa by **rhinoceros-horn**. But actually the cpd. means **rhinoceros**, = Skt. khaḍgin, originally *having a sword*-(like) **horn**. The comparison is to the animal, not to its horn. Cf. Samādh 19.29 khaḍga-samā; RP 13.7 khaḍga-vimalāḥ

(cited Śikṣ 196.4 as khaḍga-saḍṣāḥ); RP 16.7 (vs) eka viharati yathaiva khaḍgo. In all these khaḍga is the precise equivalent of khaḍgaviṣāṇa (and khaḍgin), *rhinoceros*.

khaḍḍika, m., a royal officer of some kind, acc. to Tib. *sword-bearer* (from Skt. khaḍga): Mvy 3730 = Tib. *ral gri pa*. Cf. however Deśn. 2.69 khaggia = grāmeṣa.

khaḍḍin, (1) m., or **khaḍḍina**, nt. (cf. khaḍga), a high number: Mmk 262.16 (vs) nikhaḍgam (q.v.) tad vidur mantri nikhaḍgam cāpi khaḍḍinam (follows line 15 cited s.v. **khaḍga**, and seems to mean that khaḍga, nikhaḍga, and khaḍḍin(a) are interchangeable terms); (2) m., a Pratyekabuddha (because he is often compared to a *rhinoceros*, Skt. khaḍgin; see s.v. **khaḍgaviṣāṇa**): Mmk 67.9, 14; 122.7; 156.7; 238.5; also **pratyeka-khaḍḍin**, 108.23; 112.20; 114.21; 169.26.

khaṇḍapita, read khaṇḍāpita, ppp. of MIndic caus. to Pali khaṇḍati = Skt. khaṇḍati, *caused to be dug* (for cultivation): Divy 71.5 (vijam ca) navasāraṃ su-khaṇḍapitaṃ (so mss.; ed. em. sukhāropitaṃ, very violently), kālena ca kālam devo vṛṣyate...

khaṇḍa, (1) m., seems to be used not at the end of cpds. in the sense of *quantity, mass, large number* (as in Skt.), but in opposition to the noun, as separate word, if we may trust the reading: ye cānye parvatāḥ khaṇḍāḥ (2 mss. cited as puṣṭāḥ, ghuṣṇāḥ) SP 355.6, and *whatever other mountains there are, quantities of them* (?); (2) n. of the chief minister of a king of Videha: MSV II.3.17 ff.

khaṇḍaka, (1) adj. or subst. m., *evil, false*: Mmk 73.13 (sattvā bhaviṣyanti kusidā...) āsāddhāḥ khaṇḍakā (?) akalyānamitrapariḥṣitā...; Lalou, Iconographie 51, renders *divisés*; 94 she cites Tib. as mi sruṇ pa, which perhaps could mean *careless, disobedient, not on guard*, but is more likely a misprint for mi sruṇ pa, *evil* (= Skt. khalā, *evil, mischievous*; perhaps therefore, em. to khalakā); Gv 116.22 (māra-kāyiko vā kalyānamitraparirūpako vā) bodhisattvakhāṇḍako vā, a *rascal of a Bodhisattva*, or a *false, fake B.*; (2) n. of a yakṣa: Māy 41.

khaṇḍa-kāraka, m. (Skt. *kāra, id., plus -ka), *maker of candied sugar*: *kā(h) Mv III.113.8; 442.14, in closely parallel lists of occupations; in both foll. by modakakārakā(h).

khaṇḍa-khaṇḍam, adv. (Pali khaṇḍakkhaṇḍam, id.), *broken to bits*: Mv II.173.14 (prose) tad ahaṃ khaṇḍaṃ chindisyaṃ, then I shall be cut up into little pieces. Cf. next.

khaṇḍakhaṇḍikṛta (see under prec.), ppp. of *ḍikaroti, *smashed to bits*: Mv II.82.16 (tasya rājño... pādāphalakam) khaṇḍakhaṇḍikṛtam.

khaṇḍa-mallaka (cf. koṭṭa-, kroḍa-m°), *broken pot, fragment of a pot, potsherd*: *kena MSV I.89.13; I.90.2; in same passage Divy 90.2 *mallake, but 89.21 kroḍa-mallakena, see this; Tib. on MSV rdzahi chag dum, *fragment of a pot*, and so Tib. on Divy 89.21 (letter from Mr. D. R. S. Bailey).

khaṇḍara (cf. Skt. Gr. and Lex. id. and khaṇḍala = khaṇḍa; in other mss. literary Skt. has khaṇḍara, pw, and khaṇḍalaka, Schmidt, Nachträge, as equivalents of khaṇḍa), = khaṇḍa, *part, portion*, in vana-khaṇḍara- (v.l. khaṇḍa-, metr. bad)-gatā, *who were present in the grove*: Mv I.236.5 (vs).

Khaṇḍarohā, n. of a yoginī or similar demoness: Sādh 425.13; 427.7; 439.10.

khaṇḍikā (= Pali id.; in Skt. khaṇḍaka is, but *ḍikā apparently is not, used in this precise sense), *piece, fragment*: Divy 31.5 catasrah khaṇḍikāḥ kṛtāḥ.

-**khattam** = -kṛtvā for Skt. -kṛtvās, q.v.

-**khaḍā**, *pit*; see agnikhaḍā; also āṅgārakhadā, *pit of coals*, Av I.221.8 eṣāṅgārakhadā mahābhayakarī. See Wogihara, Lex. 26, where however it is said that the Buddhists use khaḍā only in agnikhaḍā (ignoring the above).

Khadiraka, m. (seems to correspond to Pali Kāravika),

n. of one of the seven mountains surrounding Sumeru (Kīrīfel, Kosm. 186): Mvy 4143; Dharmas 125; Mv II.300.18 (mss. corrupt); Māy 253.27; Divy 217.10, 12; n. of what seems to be a different mythical mountain, at any rate one of an otherwise different list of names of mountains, Divy 450.12; 455.29; 456.1.

Khadirakovidā, n. of a yakṣa: Māy 236.29.

Khadiravaṇī-tārā, n. of a form of Tārā: Sādh 176.8.

Khadiravanika (cf. Pali Khadhiravaniya, there another name for Revatā, q.v., who in both LV and Sukh is mentioned as a distinct personage immediately before Kha° in the same list), n. of a disciple of the Buddha: LV 2.1 (v.l. °vadika, but Tib. confirms text); Sukh 2.9; Mvy 1066. Is it significant that Mvy does not mention Revatā?

[**khadukata**, misprint or error for khād°, q.v.]

khadyotaka, m. (= Skt. khadyota plus -ka; in BHS recorded only in vss, could be m.c., could also be diminutive; cf. AMg. khaḍḍoyaga and Pali khaḍḍopanaḥ), *firefly*: LV 120.11, 13; 304.20; 334.4 (all vss).

khandhāvāra (= Pali id., MIndic for Skt. skandh°, *army-encampment*: Mv II.485.14 khandhāvāreṇi (so read for Senart khandha°; mss. khandhyā°, khandyā°) kanyakubjaṃ nagaraṃ samantena vethiyāna sthitāḥ.

(**khanya**, *mineral*, cited once from late Skt. in khanya-vāda-vidā = BHS °vādin, below, see Schmidt, Nachträge; cf. Skt. khaṇi, *mine*: khanya-vādin, *mineralogist*, Mvy.3753; khanya-dhātu-kriyā, *the working of minerals*, Mmk 346.9.)

khambhāra-pati, Mvy 3702, or **khambhāra-pati**, 3703 (evidently a v.l.; not in Mironov, who cites a v.l. khambhāra-pati; for 3703 Tib. mñ dan, which I do not understand but presume means *idem*), some sort of royal officer, acc. to Tib. either mñan bḍag, *master of imprecations* (i. e. *royal sorcerer*?), or rñan bḍag, *lord of salaries* (i. e. *controller, bursar*?). The prior element is quite unknown.

Khara, nt., n. of a hamlet: Divy 577.11.

Kharakarna, n. of yakṣa, associated with Sūciroma: Samādh p. 43 line 19; cf. Pali Khara, associate of the yakṣa Sūciloma.

khara-gr̥ha, nt. (Skt. Lex.; see Schmidt, Nachträge), *tent*: Mvy 5542 = Tib. gur.

Kharapostā, n. sg., n. of a yakṣa: Māy 33. See Lévi 74, who thinks -postā preserves a relative of Skt. pustaka, which acc. to Gauthiot, MSL 19 (1915).130, was borrowed from Iranian pōst, *skin*; *ass-skin* is what at least one Chin. transl. renders; but there is some suggestion of a reading -lomā (Skt. loman) instead of -postā.

Kharaskandha, n. of an asura: SP 5.3; Suv 162.13. Tib. on SP reads phrag rtsub, *rough shoulder*, proving this reading as against Burnouf's (and v.l. of KN) Sura-sk°.

kharukharā-, ***khur**-, see **khurakhurāyate**, **khurukhura**-(°rā-).

Kharuṣṭa, n. of a ṛṣi: Thomas ap. Hoernle MR 123.11. (Cf. Lévi BEFEO. iv. 543-79, esp. 565.)

kharoṣṭi, **kharoṣṭri** (AMg. kharoṣṭhi; doubtless Skt. but not in dict.), n. of an alphabet: LV 125.19 °ṣṭi (Tib. kha ro sti); Mv I.135.5 *stri (mss., Senart em. °sti).

kharjuraka, nt. (Skt. Lex. kharjura; otherwise recorded only with ō), *fruit of the date*: *kāni Mv II.475.16, so read; in a list of various fruits; so 1 ms., v.l. kharjuralatikā (prob. corruption); Senart kharjaralatikā (Ja for ju misprint?).

Kharjūrikā, n. of a town: MSV I.1.20 f.

kharta, ? in Mmk 157.4 (vs) ūrū cāśya vartulakau, *kaurparau kharta-varjītau*, and *the elbows free from*...? Prob. corrupt, but I can think of no plausible em.; kharva- would be paleographically close, if only it made reasonable sense.

kharpara, nt. (= Pkt. khappara, see Sheth; Skt. Lex. kharpara and karpāra; in Skt. lit. karpāra, *bowl*, and

once in late Skt. kharpara, said to mean *shell of a tortoise*, Schmidt, Nachträge; cf. next), (*skull*), *head*: Divy 324.11 kharparam (so read with v.l., ed. kharparam) idam grhāṇa (referring to uttamāṅgam in prec. line).

kharparikā (cf. under prec.; Skt. id. said by Galanos to mean *umbrella*, *bowl* or *bowl-shaped object*: ghaṭa-khar*, n. of a mudrā: Mmk 505.13 (vs) *kā jñeyā anāṁikāgrasunāmitau (hypermetr.).

Kharvarī, n. of a yoginī: Sādh 427.4.

khalaka, (1) m. or nt. (= Skt. khala), *threshing-floor* or *granary*: Kv 28.18 (prose) mahā-khalake mahāntam rāśim kuryāt; (2) m. (= Skt. khala; AMg. khalaya, app. in this sense, Ratnach.), *rogue*, or adj. *roguish*, *evil*, *bad*: perhaps read khalakā(h) for text khaṇḍakā(h) Mmk 73.13; see s.v. **khaṇḍaka**.

(**khalakhalāyati** = Skt. *te, see pw, onomat., *rattles*; see s.v. **vikhala**.)

khalati (= Pali id., MIndic for Skt. skhalati, cf. 2 **khalita**), *stumbles*, *wavers*: khali, aor. 2 sg., LV 362.11 (vs).

khalā-hāna (nt.; MIndic for Skt. khala-dhāna, see Schmidt, Nachträge), *granary*: *dhāneṣu Mv iii.178.5, mss., Senart em. *dhāneṣu; see s.v. **samhārāpayitavya**.

khalābhiddhāna (nt.; = prec.), *granary*: *dhāne Divy 577.12, 13, 14–15 *dhāne dhānyam vārdhitum ārabdhām, 17, 18, 20, and 26 *dhāne dhānyam vārdhate (or *ta iti), *the grain in the granary increased*. Ed. takes the word as a n. pr., which is clearly impossible.

(**khali** = Skt. id., m., see Schmidt, Nachträge, also Pali id., (*paste made of*) *oil-cake*: Divy 343.9, 12, read khaleḥ (mss. khale) stokam, or with Śikṣ 58.7, 9, citation of this Divy passage, khali-stokam, *a little bit of oil-cake paste*. Divy ed. khala-.)

1 khalita, adj. (= Pali id., Skt. khalati, but note Skt. khālitya, *baldness*), *bald* (?): Mv ii.367.15 (vs) na so kubjo ca khaṁjo vā khālito vā vicakramo (so mss., Senart em. vicamkramo). However, it is possible (and this would come closer to the mg. of the surrounding terms) that it belongs to Skt. skhalita (see next) and means *stumbling, unsteady in gait*.

2 khalita, nt. (= Pali id.; MIndic for Skt. skhalita, cf. **khalati**), *error*, *false step*: Mv i.160.14 (nāsti) khalitam (one of the 18 āveṇika buddhadharma); Bhvr. cpd. a-khalita (= Pali id., *free from false steps*, CPD), *unwavering*: RP 47.6 (vs) svarāṅgā akhalita-m-anavadyā sarva-arthānubodhā. See also **1 khalita**, which may belong here.

khalu-paścād-bhaktika, adj. or subst. m. (= Pali khalupacchābhattika; see Childers s.v. pacchābhattiko, where the word is fully explained with Buddhaghosa's gloss), *not* (khalu, as in Pali) *eating after* (the time when one should cease): Mvy 1133 (Tib. zas phylis mi len pa, *not taking food after*) and Dharmas 63 (as one of the 12 **dhūtaguṇa**); Śikṣ 135.15 yadi punaḥ khalupaścādbhaktiko (one word) bodhisattvo vā glāno bhavati; AsP 387.5 sacet khalu* bhaviṣyati; MSV iii.122.6.

khalu-bhaktā, adj., = prec. (doubtless due to metrical convenience): Lañk 373.9 (vs) utthitāḥ khalubhaktāś ca ... *suddham bhaktam samācāret, and arising without eating* (beyond the proper point) ... *he shall carry on his eating pure* ... (Misunderstood by Suzuki.)

khalāka, nt., Mvy 902.1, acc. to Tib. chu tshags grugum, lit. *triangular water-filter*; to the lit. mg. of the Tib. Das adds '(a leather water-bag)'. Cf. Skt. khallā, acc. to Apte, *leather*, also *a leather bag* (so Skt. Lex., BR); acc. to BR *Dūte*, *cucullus*. In Pali khalla- (and khaliaka-) *baddha*, only ep. of sandals (upāhanā), perhaps *bound with leather* (?). In Mvy prec. by **parisāvanam**, q.v., and foll. by kuṇḍikā, *water-pot*; all monkish utensils.

Khallāṭaka, n. of a minister of Bindusāra: Divy 372.17.

[? **khalli(n)**, obscure and corrupt: SP 351.5 (vs) so dṛṣṭva teṣāṁ ca jarām upasthitām, vali ca khalli (so KN em., mss. khali, unmetr.; WT khaṇḍam with their ms. K') ca śrāś ca pāṇḍaram, *seeing ... their wrinkles ... and gray head(s)*. Tib. seems to have no equivalent of the crucial word: mgo 'la skra dkar gñer ma kun byuñ ste, (them) *having become all with white hair on the head and wrinkles*. A noun seems to be required for this word; if khaṇḍam is the true reading, perhaps it could mean something like *decrepitude*.]

[**khallu**, corruption for **khaṇu**, q.v., Gv 482.7.]

Khalvavāhana, m. pl., n. of a brahmanical gotra: Divy 635.21.

? **Khaṣa**, m. pl., cf. **Khaṣya-**, prob. = Skt. Khasa, or Khaṣa (cf. **Svaṣa**), n. of a barbarian people in the north: MSV ii.31.17 (ff.) Puṣkarasāriṇo rājñāḥ Pāṇḍavā nāma Khaṣā viruddhāḥ; acc. to N. Dutt's note, **khaṣa** = **pratyantika**; Tib. cited as mthaḥ khokhob = *barbarian border country*, often applied to Tibet itself, and fitting Skt. Khasa. I assume that the Pāṇḍavāḥ are meant for the well-known people of the Skt. epic.

Khasarpaṇa, (1) n. of a Buddha: namaḥ Khasarpaṇāya (or śrī-Kha*) Sādh 36.9; 38.1; 42.8; (2) n. of a village: Sādh 42.11.

[**khāḍa**, error for **khoḍa**, q.v.: Mv ii.150.9, and (ed., without ms. authority) 152.3.]

khāṇu, m. (= Pali id., associated with kaṇṭaka, *thorn*; Skt. sthāṇu; a theoretical *skhāṇu is implied), *stump* (as a worthless and impeding element): Mvy 6970 *ṇuḥ; LV 39.22 (prose) vyapagata-tṛṇa-khāṇu-kaṇṭaka-...; Mv ii.350.18 (vs) khāṇu ca kaṇṭa-... (corrupt); Gv 482.7 (vs), cited Śikṣ 102.1, rāga-doṣa-tṛṇa-khāṇu- (Gv 1 ed. corruptly khallu-, 2d ed. and Śikṣ khāṇu-) *kaṇṭakam*. Furthermore read khāṇu for **khāṇḍa**, q.v., reported as mss. reading Mv i.215.14 = ii.18.10.

[**khāṇḍa**, read **khāṇu**, q.v.; cf. Senart Mv i p. xii: Mv i.215.14 = ii.18.10 (vs), read, *apagata-tṛṇa-khāṇu* (mss. reported khāṇḍa; in i.215.14 Senart em. khaṇḍa)-*patra-samkaram* (see s.v. **samkara**). For Skt. khaṇḍa a corruption khāṇḍa is scarcely likely.]

khāṭa-rūpa-kāra, m., *carver, sculptor* (lit. *maker of carved or engraved forms*): Mvy 3799 = Tib. rko mkhan, or, tshud mo mkhan, both *digger or engraver*; Jap. *carver, sculptor*. (BR *potter*, perhaps because the next word is **kumbhakāra**.)

khādātī (= Pali id., e.g. dantakattṭham khādītivā Jāt. i.80.14–15), *uses* (lit. *chews on*), a *toothpick*: Śikṣ 125.5 na purato dantakāṣṭham khādītavyam.

khādanikā (cf. Skt. and Pali *na), *eating, feast*: guḍa-khā* MSV i.221.17; 222.1.

khādaniya, nt. (= Pali id.), = **khādya**, *hard food*, regularly paired with **bhojaniya**, *soft food*: cpd. *ya-bhojaniya Mv ii.98.18; iii.272.1; Divy 85.19; 262.22; also triple cpd. with **āsvādaniya** or **svādaniya**, qq.v., as the third member: LV 58.5; 123.17; Mv i.38.7; Śikṣ 208.2; *ya and bhojaniya as separate, juxtaposed words, Mv iii.255.8; Divy 50.14; 85.25; Av i.64.9, etc.

khādītaka (Skt. khādita plus specifying ka, § 22.39), in *ardha-khādītako*, (a corpse) *that has been half eaten*: Mv ii.78.11 (prose) udakahrade ardhakhādītako plavanto ... *dṛṣṭo, was seen, floating, a half-eaten thing* (corpse), *in the pool of water*; 11–12 tena ... *ārocitam*, Dharmapālo udakarākṣasena khāyito ti, *he reported, Dh. has been eaten* (khāyito, no -ka! simple fact) *by a water-ogre*; but again 13–14 paśyati ca tam ... *udakarākṣasena ardhakhādītakaṁ plavantam, he saw him floating, in the state of having been half-eaten by the water-ogre*. One ms. in this last passage has khāyitam instead of ardhakhādītakaṁ; then simply *eaten*.

? **khāduka-tā** (cf. Skt. Lex. khāduka, *bissig, boshaft*), seemingly *snappiness, inclination to bite, bad temper* (of a

horse): Gv 464.1-2 ājaneyāśvasamacittena sarva-khādūkatā-(1st ed. "khād"; corr. 2d ed.)-vivarjanatayā; 494.17 ājaneyāśvabhūtam sarva-khādūkatā-vigatatayā. But despite the single Skt. Lex. citation, khād- means *eat*, not *bite*; it is not a synonym of *daś-*. Our word contrasts with *ājaneya*, like *khaṭu(h)ka*, *khaḍūka*, and I believe it is only a rationalizing replacement of some form of that word, q.v. The reading khadukātā, once in 1st ed., may preserve the original short *a* of the first syllable.

khādyā, nt. (also **khajja**; = Pali *khajja*; in Skt. seems to mean *food* in general, *hard food* (as in Pali); regularly associated with *bhojya*, *soft food*; °ya-bhojyam Mv 1.352.21; II.171.10; 189.17, 18; 462.1; khādyā-bhojya-svādānya (see this last), LV 96.21. Cf. **khādānya**.

khādyaka, (usually) nt. (m. Divy 404.16 f.; see also **khajjaka**, MIndic for this), some sort of *cake* or *delicacy*, *confection*; associated with *modaka*; (apparently never used like khādyā or *khajja*, *hard food*, in association with *bhojya*, *soft food*); as v.l. for **khajjaka**, q.v., Mv II.190.6; Divy 130.21, see **akāla-khādyaka**; 285.25, see s.v. **ullādayati**; 404.16 f. khādyakā(h), n. pl., with modakā(h) 17; *kāny MSV 1.238.6; Mmk 48.7 aśoka-varṭti-khaṇḍa-khādyakādyam; and see next.

khādyaka-cāraka, m. (see prec.), *dispenser of cakes* (?), a certain kind of monastery official or servant: Mvy 9059 (prec. by yavagū-cāraka, and foll. by phala-cāraka). **khānta-samācāra**, adj. m., of *vile conduct*; synonym of, or variant for, **saṅkhasvara-samācāra**, q.v.: Mvy 9141 (not in Mironov).

khāyati (Pali *khāyita*, ppp., only, Vin. III.213.8; = Skt. *khādati*, *khādita*; § 2.32), *eats*: aor. 3 sg. Mv III.299.11 na sṇam khāyī rākṣasī; otherwise only ppp. *khāyita*; Mv II.78.12 udakārākṣasena khāyito; in 14 khāyitam is v.l. for ardhakhādītakam; khāyitā(h) III.72.13 (and 12 where Senart ākhāyitā with one ms., read either khādītā with v.l. or khāyitā; ā-khād- is Vedic only); III.84.17, 19; 166.7.

khāraka (m. or nt.; perh. related to Skt. *khāra*, *khāri*, a measure of capacity), apparently a (large) number: Gv 396.20 lokadhātu-khārakeṣu, in (large numbers of) *world-systems*. Occurs in a long series of terms, 396.17 ff., all cpd. with lokadhātu and app. denoting large numbers.

Khāranādi (Skt. Gr. id. and Kharanādīn, also cf. Skt. *Kharanāda*), n. of a ṛṣi: Mvy 3460 °dih.

Khāṣya-(lipi), (from *Khaṣa*, q.v., Skt. *Khaṣa* or *Khaṣa*, n. of a people), a kind of script, *writing of the Khaṣa or Khaṣa people*: LV 126.1 (all mss. reported with §; Calc. *Khāṣya*; Tib. *kha ṣa*).

khikkhira, nt., presumably *staff* (cf. next and Deśin. 2.73 khikkhīri = ḍumbādinām sparsaparihārātham cīnayaṣṭīḥ); Divy 570.7 Rudrāyaṇasya pātracivaram khikkhīram (mss. corrupt, pointing rather to khikkhīrikam, see next) cādāya...; 16 idam pātracivaram khikkhīram ceti.

khikkhīrika, see prec.; **khikkhīlikā**, **īka*, with various corrupt vv. II., = prec.: Svay 101.8; 210.1; 219.11.

khijjati, °te (cf. AMg. *khijjamāṇa*, etc.; in Pali cited by Childers only from Clough, not in PTSD; MIndic for Skt. *khidyate*), *is tormented*, *wearied*, or the like: *khijjivā* Mv II.252.14, a-khijjantam (pres. pple.) 15; *khijjantasya* 253.9, 13; *khijjante* (3 pl. pres.) 457.13.

khila, nt. (rarely m.; = Pali id., *hardness* or *harshness* of *mind*, produced by the passions [rāga, dosa, moha], or the five hindrances [pañca nivarāṇāni, = pañca cetokhila], CPD s.v. a-khila), *harshness*, *hardness of heart*, *unkind* or *unfriendly attitude*; in Tib. regularly rendered *tha ba*, defined by Jā. as *bad*, by Das as (1) *rigid*, *hard*, *compact*, *firm*, (2) *bad*, (3) *anger*. Usually in lists of vices of all sorts; context often does not suggest precise mg., but note esp. Bbh 8.2 na ca khilam dhārayati, na cira-

kālikam vairāṣayam vahati; AbhidhK. LaV-P. IV.20 cetāhkhila-mrakṣa-vastu, *la cause des endurcissements de la pensée et de l'hypocrisie* (cf. Pali *cetokhila*, above); RP 48.9 citta-khilena, Bhvr., *by a person having hardness of heart* (citta = cetā); Śikṣ 14.3 (vs) vyāpāda-khila-cittam, *a mind (full) of malice and harshness*; 16.17 na khila-dosa-cittam utpādayati, *does not produce a mind (thought) characterized by harshness and hatred* (doṣa = dveṣa); SP 94.2 (vs) bhikṣūṣu vā teṣu khilāni kṛtvā, *or having shown a harsh (unfriendly) attitude to these monks*; LV 56.20 (vs) na ca mama khila-doṣo (= dveṣa) naiva roṣo; 162.5 (vs) krodhāviṣṭā khila-mala-bahulā; RP 15.14 (vs) na khila mala na cāpi roṣacittam; Dbh 25.3 krodhapanāha-khila-mala- (see **upanāha**); in more miscellaneous lists of vices, LV 35.2 vyāpāda-khila-doṣa- (= dveṣa)-māna-mada-darpa-prahāṇāya; 42.5 (vs) vyāpāda-doṣa-khila-mohamada-; in LV 138.19 Lefm. khilo (m.), with ms. A (other mss. and Calc. khilā, less plausible); 279.8 (prose) Lefm. khilo (m.) but most mss. khilam (nom. nt.) and in corresponding vs 280.5 all mss. khilam; 325.15 khilam (nom.); 357.6 khila-mada-doṣa; 365.17 trimala-khila-prahāṇa; Mv II.295.9 khila- (Senart as separate word) -doṣa-moham; RP 10.11 khilam (nom.); Gv 54.7 (vs) mayā-śāṭhiyā-khilaḥ khilīkṛtāḥ, *devastated or made powerless by trickery, deceit, and hardheartedness*; Dbh.g. 42(68).13 khila-mala-vigatā.

khu, indecl. (also **kho**, **hu**, which are much less common; Pali only **kho**, except **khv** before vowels; AMg. **khu** and **hu**; all by the side of **khalu** = Skt. *khalu*), *of course*, *obviously*, *as everyone knows*; *clearly*, *certainly*, *you may be sure*; rarely in prose, Mv 1.348.16; II.165.15; sometimes **khu** is written in vss when a long syllable is required, e.g. Mv II.199.19; 200.4 (Senart em. **kho**); but in e.g. Mv 1.69.15 (vs) **khalu** is written, Senart em. **khu**, m.c.; other cases of **khu** in vss, consistent with meter, are SP 113.8; 229.13; 295.2; LV 91.17; 342.4; 366.2; Sukh 22.4, 15; Mv I.11.3 (em.); 126.13; 142.15; 150.3 = 218.4; 204.18; II.6.10; 141.7-10 (em.); 143.2; 194.14; 201.4; 316.6; III.77.14 (v.l. **kho**); 82.12; 134.20; 186.4; 259.17; 386.12; 452.14, et alibi. Cf. **khu-ssa**.

khuṭkhuṭā-(śabda), onomat., imitation of a sound (apparently of something being cooked or heated, cf. Mmk 318.24-319.5, in the latter yāvaj jvalati): Mmk 319.(6)-7 (manahśilām haritālam añjalim) vā śrīparīṣamudgake prakṣipyā tāvaj japed yāvat khuṭkhuṭāśabdam karoti.

khuḍḍaka, adj., *small* (see s.v. **khudrāka**): SP 460.4 (prose; twice); v.l. Kashgar rec. for SP 95.5 (vs), text **kuṇḍaka**, q.v.

khuḍḍāka, adj., *small* (see s.v. **khudrāka**): Mv 1.302.13 na cāti- (mss. cāpi) **khuḍḍakam** na cātimahantam.

khuḍḍika, cited as v.l. for **kṣudrikā**, **kṣudrika**, q.v.

[**khuḍḍulaka**, adj., Kashgar rec. v.l. on SP 94.7, see s.v. **vṛāṇika**; may contain a corruption of some form of **khuḍḍa**-(la)?, see **khuḍḍaka**.]

-**khuttaṃ**, -**khutto** = -**kṛtvā** for Skt. -**kṛtvās**, see -**kṛtvā**.

khuddalaka, f. °**ikā**, adj., = next: MSV IV.74.8.

khudrāka, adj. (= Skt. *kṣudra-ka*; BR 7.1736 and pw record **khuḍḍāka**, f. **khuḍḍikā**, and **khuḍḍaka** from Caraka; cf. AMg. **khuḍḍa-ga**, -**ya**, and **khuḍḍāga**, **khuḍḍāga**, **khuḍḍiya**, but no penultimate long ī), *small*: SP 127.3 (with *druma*; Kashgar rec. **kṣudḍika**). See **khuḍḍaka**, **khuḍḍāka**, **khuḍḍika**, **kṣudrika**, °**ikā**, and prec.

khura (m.; = Pali and Skt. Lex. id.; MIndic for Skt. *kṣura*), *razor*: Mv III.179.15; 270.11.

khurakhura- or **khurukh°** or °**rā**, or **kharukh°**, **kharukhar°**, onomat. (Skt. has *khurukhurāyate*, *makes a rattling noise in the throat*; see next; cf. also Skt. *ghururā*, Pali *ghuruguru-*, and *ghurughurāyati snores*; the next is evidently a var. of this), imitation of a hoarse or

rattling sound made in the throat, characteristic of an old man: Mvy 4092 kharukharāvasaktakanṭhaḥ (so Mironov; v.l. in Kyoto ed. khurukharā°), = Tib. nar nar po, *hoarse, husky*; the same cpd., in same context, LV 188.2, all mss. but A khurukhurā°; A kharukhuro°; Calc. khurakhurā°; (Lefm. kharakharā°); Tib. as for Mvy. Is the form beginning khar° influenced by reminiscence of khara, *harsh*?

khurakhurāyate (onomat. denom., to prec., q.v.), pres. pple. °yamānāḥ, *snoring*: LV 206.12 (so nearly all mss., v.l. kharukharā°; Calc. khurukhurā°, as once in Skt., Caraka).

khurapra-vāra, commonly written -vāla in mss. (see also **khurapra-vārin**), a *guard against arrows, defensive armor* (cf. Skt. bhāpa-vāra); only noted in sa-khura°, Bhvr., *provided with*..., said of chariots (yāna or ratha), Mv i.261.12 (mss. sa-khurapra-vāsehi or -mānehi, with rathehi, read -vārehi; Senart em. wrongly); ii.154.4 (°vāla); 156.16 (mss. °vāra); 420.13 (°vāla, v.l. °vāra); 456.11 (id.); 461.5 (°vāla); of elephants, Mv ii.420.10 (°vāla); 453.17 (mss. °bāla); 461.2 (text °vāla, v.l. °vāra).

Khuramālīn (= Pālī id.), n. of a mythical sea: °lī, n. sg., Jm 90.20.

khurukhura-, see **khura°**.

khurdati (prob. = Skt. kūrdati, for which Dhātup. records also kurdati, khūrdati, khurdati; and gūrdati, gurdati are surely variants of the same), *leaps, dances*, or the like: in a mantra addressed to a Buddha, Mmk 28.15 khurda khurda avalokaya avalokaya (impvs.).

khusta, and **khustaka**, f. °ikā, adj. (? cf. khuṭṭa = truṭṭa, Deśin. 2.74; khuṭṭa(a), Ap., Jacobi, Bhav. 42.13; 76.4), ? in Divy 426.28 app. *bald* (of the head), (tasya tena vyādhinā sprṣṭasya) śīraḥ khustam abhavat, yadā ca vyādhir vigatas tasya virūḍhāni śīraṣi romāni (so, °ni); in Divy 173.3 of a garment, app. *old, worn*, (tena tau kārṣāpanau) khusta-vastrānte baddhvā; khustikā, Divy 329.1, 6, of a religious text, in deprecatory sense, app. *poor, unsatisfactory*, perh. lit. *old, worn-out, stale, out-of-date* (fem. °ikā): ayam tīvāt khustikayā ekottarikayā dharmam deśayati, amī bhikṣavaḥ tripiṭṭā dharmakathikā yuktamuktapratibhānāḥ, kasmān naitān adhyeṣayasi (read °ti?); similarly in 6; pw 7.336, mediating between these three occurrences, conjectures *abgeschl* for the mg.; Tib. acc. to Dutt, MSV iv.27.1, note, rjub (rdzub?) pa '=*imperfect*'.

khu-ssa, cpd. particle, acc. to Senart = Skt. khalu svid: Mv ii.184.8 (vs) mā khu-ssa me nāga kṛtaṃ na jāne, *do not, O nāga, fail to recognize (gratefully) what I have done (for you)*. In Pālī -ssu, -su, -si occur for svid (Geiger 22; 111.1); PTSD s.v. su⁸ states that sa and assa occur, allegedly for Skt. sma, but no such forms are cited in their alphabetic positions in PTSD, nor have I found any other record of them. Cf. sva (?).

[kheja, Lañk 203.15, corruption for **khāja**, q.v.]

(**kheṭa-**, or **kheḍa**-(piṇḍa) (Skt. kheṭa, *phlegm*, Caraka, see pw; = Pālī kheja, AMg. khela), (a lump, mass of) *phlegm*: Śikṣ 130.18 (pretā...) ye varṣasatena kheṭapiṇḍam apy āhāraṃ na pratilabhante; generally as symbol of worthlessness, LV 242.4 (vs) jahita mayā yatha pakva-kheṭa-piṇḍam (see s.v. **pakva**); kheḍa-piṇḍam iva (mss.) anapekṣo jahitvā Mv ii.398.22 (vs); Śikṣ 193.11, cited from Samādh p. 17 line 15 (vs) prahāya rājyaṃ (Samādh text rājā) yatha kheṭapiṇḍam; kheṭa alone similarly used, Av ii.113.1 alamkāraṃ khetavad utsṛjya.

kheḍa-tā (= kheḍa, see § 22.43; but possibly read **khedanā**, see next), *lassitude*: LV 237.1 (vs) ma janehi khedatām.

khedanā (Skt. °na, nt.), *lassitude*: ŚsP 1462.10 (prose) na ca kadācit khedanopapadyate.

khelata, m. or nt., a high number: Gv 106.13. Cf. next, and **kheluda**, °du.

khelu, m. or f., a high number: Gv 133.21; cited Mvy 7891 as *śvelu* (n. °uḥ), q.v.; note that the variant **svela**, m., occurs with the same Tib. rendering, and that **khelu** would be an easy graphic corruption for ***svelu** (which could also easily be corrupted to *śvelu*). But cf. also prec., and **rolā**.

kheluka, m. (cf. AMg. khela, *acrobat, tightrope-walker*; Skt. khelati, khelana, °naka), prob. *acrobat, tightrope-walker*, in a list of entertainers of many kinds: Mv iii.255.12. Some such word may be represented by the corrupt mss. reading cited as **kelukam-** at Mv iii.442.9, in a similar list.

kheluda, m., a high number (= next): Mvy 7771 = Tib. rdzi phyod phyod.

kheludu, m. (or f.), a high number (= prec.): Mvy 7900 = Tib. rdzi phyod khyod, or rji phyod phyod; cited from Gv 133.23 °duḥ.

kho = **khu** (Skt. khalu), q.v.; this, which is the Pālī form, is rare in BHS: in vss, where meter requires a long syllable, Samādh 8.25; Mv ii.57.22; but in Mv iii.79.12 prob. read **khu** with v.l., and keep kadācit with mss.; in prose, Mv i.144.10, 12; Thomas ap. Hoernle MR 133 for SP 327.3 (ed. khalu).

khoṭaka (see also **kṣoḍaka**), **khoḍaka**, (**khola**ka?), m. (or nt.; perh. cf. AMg. khoḍa, *log of wood*? JM. khoḍi, *box*? or Deśi khoḍa(ga), *peg, nail*?), some part or appendage of a wall or rampart; acc. to pw 7.336 *coping* of a wall, a mg. said to be that of Skt. Lex. khoḍaka-śīrṣaka; in Mvy 552.9 text erroneously kodhakah, but vv.11. khoṭ°, khoḍ°, one of which must be read; Mironov khoṭakah, v.l. khoḍh°; Tib. lcoḡ, *turret*, or śiṅ thags skabs dan sbyar; the last three words seem to mean *fit for, adapted to* (Das, s.v. skabs), and śiṅ thags = *wooden enclosure*; this cpd. is used for khoṭaka LV 193.6 in Tib.; khoṭaka occurs: LV 193.6 (vs) parikhā-khoṭaka-toraṇā ca mahatā prākāra ucchrāpitā; Mv ii.193.14, read, aṭṭāla-khoṭaka-racite dṛḍha-prākāra-toraṇe (see Senart's note on iii.19.17, p. 468); Gv 162.20 (mahānagaram... aneka)-ratna-khoṭaka-pratimaṇḍitam, 21 sarve ca te ratnakhoṭakā...; 167.17 ratna-khoṭakāni; 202.26 sarva-ratna-khoṭaka-racita-prākāram; khoḍaka, in Mv ii.484.16 = iii.19.17 (vs) ete udviddha- (ii.484.16 mss. oviddha)-prākāra aṭṭāṭṭalaka-khoḍakā (in iii.19.17 Senart °kholakā with 1 ms., the other quoted as °ṣoḍakā, doubtless misprint for °ṣoḍakā = °kho°); Divy 220.21, read (teṣu prākāreṣu caturvidhāḥ) khoḍakā (mss. ṣo°) māpitāḥ; AsP 486.1 (teṣāṃ... prākāraṇāṃ)... suvarṇasya khoḍaka-śīrṣāṇi (cf. the Skt. Lex. cpd. cited above) pramāṇavanty upodgatāni. For another case see **kṣoḍaka**.

khoṭana, nt., see s.v. **utkhoṭana**; true form doubtful, and etym. and mg. both obscure.

(**khoḍa**, adj., = Skt. Lex. and late lt., Schmidt, Nachträge; Class. Skt. khorā, Lex. also khola; *lame*, in a list of adj. for bodily deformities, noms. or accs.: Mv ii.150.9; 152.3; 153.19; 156.11 (in 150.9 ed. with mss. khāḍo, mere corruption; in 152.3 ed. also khāḍo, but the only ms. khoḍo); in all preceded by kāṇo (or kāṇam) vā, then khoḍo (°ḍam) vā dadrulo (°laṃ, or other variant, see this) vā...)

khoḍaka, see **knoṭaka**.

? **khodaka**, m. (so text; cited pw 7.336 as **khoṭaka**, without annotation; cf. next), acc. to Divy, Index, and pw, *pot*: tena śarkarā-°ko labdhaḥ Divy 29.14. This may be right; but if reading of text is correct, the word could be related to AMg. khoda (in khododaga), *khoya, sugar-cane*; or even to Skt. kṣoda, *piece* (pw s.v. 5); any of these mgs. would make possible sense. Uncertain.

khora (m. or nt.; cf. prec. and next), *alms-bowl* (so Tib., sloṅ phor); MSV iv.52.15.

khorakā (cf. AMg. khoraya, nt., a *kind of round shaped pot*, Ratnach.; cf. prec. two, and JM. khoḍi,

wooden box; Skt. Lex. kholaka = pāka, cooking-pot?, pot: *kām pūrayitvā (with guda, candy or sweets, solid or liquid) MSV I.222.14.

[kholaka? so Senart, Mv III.19.17; but prob. read khod°, see s.v. khoṭaka.]

? kholā (Skt. kholā, m. or nt.), some sort of head-covering, hat or cap, or perhaps helmet (Tib. zhya, any kind of headcovering): Mvy 8612 na kholā-sīrase (but Mironov kholā°) dharmam deśayisyāmi.

khosayati (cf. AMg. khosiya = jirṇa?), perh. wears away, wears off: marditvā mama lāṅgūlam khosayitvā ca vāladhim MSV IV.228.4; spoken by a wolf; Tib. yañ physis (to hphyi ba, wipe, blot out?) nas.

khyāti-vijñāna, nt. (Skt. khyāti, appearance, becoming known), pure perception, reflection 'as the mirror reflects all forms before it' but with no differentiation even of subject and object (see Suzuki, Studies, 189 f.); function of the ālaya; opp. to vastuprativikalpavijñāna: Lañk 37.15 ff.

G

Gagaṇa-, see also **Gagana-** (as in Skt. there is much variation, but *na seems commoner).

Gagaṇagāmin, n. of a former Buddha: Mv I.138.6. **gagaṇaprekṣiṇī-lipi**, a kind of script: LV 126.10. Tib. nam mkhā blta ba, sky-seeing.

Gaganakāntarāja, n. of a Tathāgata: Gv 360.13. **Gaganakośānāvāraṇajñānagarbha**, n. of a Bodhisattva: Dbh 2.17.

Gaganagañja (or **Gagaṇa°**, so in LV 295.10; Mvy 1336, but *na 700; *na Kv 38.13 ff., 49.17 ff., but *na 39.8), (1) n. of a Bodhisattva: one of eight B's, Dharmas 12; Mmk 62.13; one of sixteen, Mmk 40.13; otherwise named Mvy 700; LV 295.10; Śikṣ 127.1 (from Dharma-saṃgītisūtra); Mmk 68.21; 406.3; Sādh 49.16; Kv, see above; (2) m., n. of a work: Mvy 1336 Gaganagañjah, prob. = *ja-pariprocā, see note ad loc. and note on Śikṣ 33.11, or *ja-sūtra, q.v.; (3) n. of a samādhi (one of four listed): Dharmas 136 (*na° or *na°).

Gaganagañja-sūtra, n. of a work: Śikṣ 33.11 etc. (perh. same as *ja-pariprocā, see prec.).

Gaganagarbha, (1) n. of a Bodhisattva: Gv 2.24; (2) n. of a dhāraṇī: Gv 66.19.

Gaganaghoṣa, n. of two Buddhas: Gv 258.9 and 285.5.

Gaganacitta, n. of a Buddha: Gv 259.14.

Gagananirghoṣasvara, n. of a Bodhisattva: Gv 4.10.

Gagananetra, n. of a Bodhisattva: Gv 3.3.

Gaganaprajña, n. of a Buddha: Gv 256.7.

Gaganapradīpa-abhīrāmaś(ī)ri (wrongly printed as two words), n. of a Buddha: Gv 285.7 (vs).

Gaganabuddhi, (1) n. of a Bodhisattva: Gv 4.12; (2) n. of a Buddha: Gv 257.2.

Gaganameghas(ī)ri, n. of a Buddha: Gv 284.23.

Gaganaśrī, n. of a Bodhisattva: Gv 4.4.

Gaganālaya, n. of a Buddha: Gv 284.11.

Gaṅga, n. of a merchant: Av II.53.3 ff.

Gaṅgadevī bhagīnī, AsP 352.1 (in title of chapter), or **Gaṅgadevā bhagīnī**, 366.8, 13; 367.2 (v.l. in each of the three last Gaṅgādevā); 368.7 and 9 (here in both inst. Gaṅgadevayā, v.l. Gaṅgā°, bhagīnyā), n. of a woman for whom Buddhahood was predicted.

Gaṅgapāla (= Pali Gaṅgamāla, in Jāt. 421, but there not an incarnation of Upālī; rather, he becomes a Pratyekabuddha), n. of a barber, previous incarnation of Upālī: Mv III.191.8 ff. (prose). Cf. next.

Gaṅgapālaka = prec.: Mv III.191.10 (prose).

Gaṅgarasthā, n. given to Virūpā, q.v., after her marriage to Gaṅga (see Speyer's note): Av II.53.6 ff.

Gaṅgādevā, v.l. for **Gaṅgā°**, see s.v. **Gaṅgadevī**. **Gaṅgā-nāgarājan**, n. of a nāga-king: Mvy 3304; Māy 247.8.

Gaṅgika, n. of a householder's son of Benares: Av II.181.6.

gaṅgeyaka, adj. (cf. Pali gaṅgeyya, Skt. gaṅgeya),

of the Ganges: Mv III.423.10 evam āyusmato gaṅgeyakasya nāvīkasya pravrajyā upasampadā bhikkṣubhāvo, ... of the Ganges-boatman (who took the Buddha in his boat across the Ganges). Or is this meant to be the boatman's name?

gacchati, seems to be used in the sense of Skt. tiṣṭhati, vartate, exists, carries on, or substantially this, in Mv I.22.11 (gharakehi) oruddhā chinna-īryāpathā (mss. oruddhā chinna-ir°) gacchanti, (sinners in hell) shut up in hells, get along with their freedom of action cut off. So Senart's note. PTSD s.v. 5 gives a similar definition, but the passages it cites obviously do not support it. Here perhaps gacchanti Mv I.17.11, 12.

gacchantaka = Skt. gacchant(-a), walking: Mv III.330.2 (prose) (kim nu khalu purimakāḥ samyaksambuddhāḥ) gacchantakā dharmacakram pravartenti (the only ms. *tanti) tiṣṭhanto vā niṣaṇṇā vā sayantakā vā. No apparent reason for -ka. Cf. next.

gacchamānaka, = *māna = prec.: LV 235.8 (vs; here -ka may be m.c.).

gaja-karna, 'elephant's ear', as symbol of impermanence (for some reason which is obscure to me as it was to Feer and Speyer): Av I.144.9 (ime bhogā) jala-candrasvabhāvā gajakarna-sadrśā anityā(h) ...

Gajadeva, n. of a former Buddha: Mv I.137.1.

gajapati, m. or nt., n. of some unknown gem: Mv II.311.2 anye gajapatiḥ maṇiratanehi samalamkrtam (sc. bodhivṛkṣam samjñānti).

Gajaprameha, n. of a rain-deity: Śikṣ 247.7.

Gajaśirṣa, n. of a nāga: Mvy 3325.

gaja-śvasana (= AMg. gaya-sasaṇa), elephant's trunk (misunderstood by Senart): Mv I.216.14 = II.19.11 (vs) *na-sannikāśā śāradamegha khapathe virocanti (so read, combining evidence of mss. and meter).

gajāśva, m., perh. 'elephant-stallion' = male elephant? MSV III.125.18. I do not know this use of -śva; later in the story the animal is called simply hastin (126.7 etc.).

? **Gajomānikula**, m. or nt. (doubtless corrupt, tho metrically correct), n. of a country: Mmk 325.18 (vs) *kule cāpi siddhis (sc. mantrāṇām) tatra pradīśyate.

(**gañja**, m., occurs in late Skt., Kathās., Rājāt.; Persian loanword, BR; also in the NW Niya Pkt., Burrow, Khoroṣṭhi Documents, VII; not recorded in Pali or Pkt.; treasury, jewel-room, and fig. treasure-store (esp. of dharma): dharma-gaṇju (nom. sg.) LV 73.16 (vs); dṛṣya-gaṇjās ca vividharatnagaṇjās ca 77.14; saddharmagaṇjāḥ Gv 163.15; sarvajña-gaṇja-rakṣakāḥ Gv 481.17; dharmagaṇja-paripālana-karāya (sc. Avalokiteśvarāya) Kv 35.7.) **gaḍā** (= Skt. gadā, club: LV 305.9 (all mss.); 311.17 and 317.15 (in both v.l. gadā).

gaḍita (= Skt. galita, § 2.46; in Pali gaḍita), fallen in: SP 83.1 (vs) gavākṣa-harmyā gaḍitaikadeśā (mss. *śām), its windows and upper apartments (so Tib.; but prob. rather, its windowed upper-story-apartments) were fallen in in places. (Tib. bral, parted, lost, perished; not to be connected with Dhātup. root gaḍ, āvaraṇa).

gaṇa-guṇa, adj. (cf. *caturguṇam*), in many folds: °nām saṃghāṭim śīraśi pratīṣṭhāpya (as a pillow, Chln.) MPS 27.9.

gaṇanāgati, f., a high number: LV 148.7, cited thence Mvy 7970-1.

gaṇanāvarta-lipi, a kind of script: LV 126.7. See *āvarta*. Does it mean something like *mathematical writing*? Cf. also *śāstrāvarta*.

(gaṇanā-samatikrānta, f. °tā, surpassing calculation: SP 66.4 (prose); so read with all mss.; KN em. gaṇanām sam°, which WT keep without note.)

gaṇa-bhojana, nt. (= Pali id.), *eating in a group*; forbidden to monks except for special reasons which are stated in Prāt: Mvy 8458; Prāt 510.3.

gaṇa-vācaka, m., *teacher of a group (of pupils), school-teacher*: °ko brāhmaṇaḥ... gaṇaṃ brāhmaṇakān mantrān pāṭhayati MSV 146.14.

gaṇika = **gaṇin**, *teacher*: Mv ii.392.7 (prose) -tīrthika-gaṇikā (v.l. °gaṇi), n. pl., *heretical teachers*.

gaṇitra (nt.?), Divy 263.9, acc. to Index *astrologer's instrument, abacus*; perhaps quite as likely, (astrological) *calculation*: Bhūriko gaṇitre kṛtāvi śvetavarnām (q.v.) gṛhītva gaṇayitum ārabdhāḥ, Bh., *who was clever at g., took śv. (pw chalk) and began to reckon*.

gaṇin (= Pali id., and more commonly AMg. id.; see also *kugaṇin, gaṇika*), *teacher*: SP 313.1 (vs) mahāgaṇi (n. pl.); 298.5 and 387.4 (prose) gaṇin-mahāgaṇin-gaṇācārya-; Mv 1.74.3 (vs) para-gaṇi (n. pl.), *hostile teachers* (niṣprabhā para°); LV 243.19 saṃghe (v.l. saṃgha-) gaṇinaṃ gaṇācāryaṃ, and 20 saṃghe (v.l. saṃgha-) gaṇi gaṇācāryaḥ; read saṃghinaṃ and saṃghī (see *saṃghin*) for saṃghe; the corresp. Pali phrase (PTSD) is saṃghī (ca) gaṇi (ca) gaṇācārya (ca), and Tib. has three coordinate epithets, tshogs dan ldan pa (= saṃghin), tshogs can, tshogs kyi slob dpon.

Gaṇendra, n. of a Tathāgata: LV 295.9.

Gaṇendrarāja, n. of a Bodhisattva: Gv 4.6.

Gaṇeśvara, n. of a former Buddha: Samādh p. 57 line 13.

gaṇḍa, m. (nt.? cf. also *gaṇḍikā* and *gaṇḍaka*), (1) *stalk of a plant* (in this sense, somewhat doubtfully, in Pali, see PTSD): ikṣu-gaṇḍā, acc. pl., Mv 1.21.9; nāḍānkura-gaṇḍa- Lañk 18.4; ankura-gaṇḍa-pattra- Bbh 99.24; esp. as possessing medicinal properties, gaṇḍa-bhaṣajyam Mvy 5839; mūla-bhaṣajyam gaṇḍa-bhaṣ° Bhik 23b.1; mūla-gaṇḍa-pattra-puṣpa-phala-bhaṣajya Divy 100.16; 109.25; 347.6; 486.16 (om. puṣpa); Av ii.133.12; bhaṣajya-vṛkṣasya mūlato vā... gaṇḍataḥ śākhātaḥ tvaktāḥ... Śikṣ 21.17; (2) *piece, part, portion* (cf. gaṇḍa Kathās. 94.66 'fehlerhaft für khaṇḍa', pw, but?); madhyamako gaṇḍaḥ MSV ii.104.19; gaṇḍa-gaṇḍam, adv., in pieces, Divy 155.13 (see s.v. *gaṇḍaka*, 3); kati-gaṇḍā, of how many parts? (sāvitri) Divy 638.2, sāvitri tri-gaṇḍā 3; pañca-gaṇḍa-gati-cakra, Gv 484.9 (vs), *the wheel of the five-partite (five-fold) states of existence*, = saṃsāra-cakra, see s.v. (pañca-) *gaṇḍaka* 1; (3) *rhinoceros* (so Skt. Lex.; also *gaṇḍaka* 2, q.v.): Mvy 4793 = Tib. bse.

gaṇḍaka (m.? = *gaṇḍa*, q.v.), (1) *part*, in pañca-gaṇḍaka, adj., *five-partite, five-fold* (also *gaṇḍa*, 2), ep. of the (saṃsāra-) cakra or *wheel of rebirth* (not the dharma-cakra as absurdly stated in Divy, Index) referring, as is clear from Divy 300.8-12, to the five states of being in which one may be reborn (see s.v. *gati*), hell-inhabitants, animals, ghosts (preta), gods, and men: Divy 48.25; 180.22; 281.29; 300.8, 9; 301.18; 551.15; 587.10; Av 1.50.13-14; 96.5; 104.5 etc. (and in Gv 484.9 pañca-gaṇḍa-gati-cakra); MSV ii.130.18; (2) *rhinoceros* (= *gaṇḍa* 3, q.v.; Skt. Lex. and Pali Lex. id., see Childers; Pkt. Lex. and Desin. 7.57 gaṇḍaya): Mv iii.303.10 (prose) gaṇḍaka-bhayam vā (with other dangerous animals); (3) n. pr., given to Kāla, brother of King Prasenañjit:

Divy 155.13 (yatrāśya) śarīraṃ gaṇḍa-gaṇḍam (see s.v. *gaṇḍa* 2; cf. Divy 153.28 ff. for the point) kṛtam, tasya Gaṇḍaka ārāmika itī saṃjñā samvṛtā; 157.25.

Gaṇḍa-grāmaka, m., n. of a Vṛjī village: MPS 21.6. Corresp. to Pali Bhaṇḍa-gāma; Tib. (dum, a piece) and Chln. support g-.

Gaṇḍavyūha, m. (in Śikṣ 2.3 °ha-sūtra), n. of a work, our Gv: in colophon, Gv 548.10, 11; Mvy 1341; Mmk 38.12; Sādh 10.11; various citations from it in Śikṣ, 2.3 ff. (Gv 116.16 ff.); 34.18 ff. (Gv p. 462.5 ff.); 101.13 ff. (Gv 482.3 ff.); 310.1 ff. (Gv 31.9 ff.); these quotations are all abbreviated; Gv contains in 543.9 ff. the entire text of Bhad.

gaṇḍi, only Divy 335.13 °ḍir, n. sg., usually *gaṇḍi*, q.v., *gong*.

gaṇḍikā, (1) *stalk* (= *gaṇḍa*, 1; = Pali gaṇḍikā, gaṇṭhikā: ikṣu-g° (= Pali ucchu-g°) Mv 1.17.11, 12; (2) *piece* (cf. *gaṇḍa*, 2) or *block of wood* (also Pali id., more often spelled gaṇṭhikā): gośīrśacandanasya tisro gaṇḍikā vastreṇa pidhāya Divy 31.27; (tisro) gaṇḍikā darśitāḥ 32.2; (3) = *gaṇḍi*, *gaṇḍi*, *gong*: Kv 13.8, read, dharma-gaṇḍikām ākōṭayanti (see *ākōṭayati*).

gaṇḍi (= Pali id.; cf. *gaṇḍi*, °ḍikā), *gong*; very often with a form of *ākōṭayati*, q.v.: Mvy 9155; gaṇḍy ākōṭitā Divy 336.11; 337.9 (cf. gaṇḍir āk° 335.13); Av 1.258.9; 272.1, etc.; in ii.87.2 read with ms. gaṇḍi-m-ākōṭyatām, cf. Kv 36.17 na ca tvayā dharma-gaṇḍi-m-ākōṭyamānā śrutā (fig., the gong of the dharma); esp. as a sign of meal-time, gaṇḍi-kāle Av 1.264.8; gaṇḍi-deśanā-kāle Av ii.95.1, app. at the time of the manifestation of the gong, i. e. at dinner-time, see Speyer's note; in Av 1.258.1 and ii.10.8 is printed instead of this gaṇḍi-deśa-kāle, but Speyer on ii.95.1 would emend deśa to deśanā, prob. rightly.

gaṇḍiraka, m. (= Skt. °ra), a kind of pot-herb, growing in water: candana-°kaḥ MSV ii.64.11 (cf. candana 1).

gaṇḍūśika, °mika, °śa, see *kaṇḍūśika*.

gata, adj., ppp., (1) *understood, grasped* (hardly a Skt. usage; cf. however BR s.v. gam, ppp. gata, 1, 1): gatam etad Divy 301.27, I have understood this (which you have said); etad api gatam 302.1, 5, 12; (2) extensions of the quasi-suffixal use of gata noted for Skt. by Whitney, Gr. 1273c; very close to the Skt. is perhaps Divy 29.21 ekasya gṛhagatam kṣetragatam ca, ekasyā-vārigatam deśāntaragatam ca, to one went (in a division of property) what was in the house and in the field (? or possibly the house(s) and field(s)? as in dṛṣṭigata, rūpagata, see below), etc.; Śikṣ 246.16 (tatra katamo 'bdhātuh?) yad idam asmin kāye 'dhyātmaṃ pratyātmaṃ āpaḥ, abgatam; aptvaṃ snehaḥ (abgatam perhaps what is water), snehagatam snehatvaṃ...; on dṛṣṭi-gata and rūpagata, which seem hardly distinguishable in mg. from dṛṣṭi and rūpa, see s.v.v. (the former is found in Pali, the latter in AMg.).

gataka, adj. (gata plus specifying -ka), the one who has gone: Mv ii.216.18 udakahāri gatako.

gata-pratyāgatikā, Bbh 122.18-19, or °tika-tā (v.l. gati-pratyāgatikā) 121.20 (cf. Skt. gata-pratyāgata, gone and come back), the coming back again after having gone: Instr., (na ca bodhisattvo yācanakam) punaḥ-punar-yācanatayā gata° tayā (or, gati° °kayā)... parikkīṣya dānam dadāti.

gati, f., (1) (= Pali id.) *state of existence* into which rebirth is possible; *destiny*, (future) *state*. As in Pali, there are normally five: hell (narakā, nīraya; nārayika), animals (tiryak, tiryagyonī, tiryaggata), ghosts (preta, yamaloka, °kika), gods, men; or six, with addition of asuras. The first three are evil, durgati (tiṣṇāṃ durgatīnām SP 260.8, listed 9), or apāya, q.v. A brief summary of the 5 or 6 gati in LaVallée Poussin, AbhidhK. iii.11. Lists of 5,

Samādh 19.17; Divy 300.10–11; 301.20; of 6, Dharmas 57; SP 244.12–14; without listing, anīṣṭa-gati (= dur-gati)-traya-, and abhimata-gati-dvaya (= gods and men), Av 1.244.14; pañca-gati- SP 131.16; LV 173.16; ṣaḍgati-, v.l. pañcagati-, SP 135.14, ṣaṭsu gatiṣu, or (vss) ṣaṭṣu gatiṣu, gatiṣu ṣaṭṣu, SP 6.9; 9.6; 48.3; 54.11; ṣaṭsu gatihi (loc.) Mv 1.42.17 (vs); ṣaṭsu gatiṣu 337.5 (prose); six also Mv 11.368.12 (text uncertain); existence even in the relatively favorable states is still evil, cf. SP 48.3 ṣaṭṣu gatiṣu parikhidyamānāḥ; in Śikṣ 147.14 a totally different list of four (evil) gati is given, viz. (1) akṣaṇa-gati (see s.v. akṣaṇa), (2) going to a Buddha-field which contains no Buddha, (3) birth in a heretical family, (4) sarvadurgati-gati; (2) a high number: Mvy 7800; 7930 (cited from Gv); 8026; Gv 106.20; 134.5; (3) in *gatiṃ-gata*, q.v., perhaps to be taken in the sense of *understanding, comprehension, knowledge*; Tib. in this cpd. renders rtogs pa, *understanding*, and uses the same translation when gati is associated with such words as smṛti, mati, as in LV 8.2 smṛti-mati-gati-dhṛty-uttapta-; see s.v. *gatima(nt)*. See next two.

gatika, (1) m., a *recourse, refuge*: Kv 53.21 (prose) agatikānām gatiko bhava, advipānām dvīpo bhava, *be a refuge for (us, women) who have no refuge*; (2) at end of Bhvr. cpds., = gati in various senses; *recourse, refuge, agatikānām* Kv 53.21, above; *state of (future) existence, destiny* (see *gati*), samsārasya pañca-gatikasya Kv 69.10 (prose), *of the saṃsāra which is characterized by the five states of existence*, cf. (pañca-) *gaṇḍaka*; agatikā hi te tathāgatāḥ sarvalokagati-niruddhatvāt Gv 238.6, *for Buddhas are not subject to (rebirth in) the states of existence ...*; ṣaḍgati-kāt (v.l. pañca-ga°) traidhātukāt SP 137.6 (prose); śūnyatā-gatikā ... sarvadharmās AsP 298.5; *passing away, vanishing, perishing*, vicinanti saṃskṛta-gatikam an-āgatikam (I twice m.c.) Dbh.g. 11(347).2, cf. Dbh 31.5–6, and s.v. *an-āgatika*; sarvā dharmā ajātā anirjātā anāgatikā agatikā nātra kaścid dharma utpanno ... nāpi ... niruddho ... AsP 162.2 (prose). Cf. next.

gatika = *gati* (1), *state of existence, destiny*, in Tat-purūṣa (not Bhvr.) cpd.: RP 34.16 (prose) nīcakulopapattir durvarṇatāndhatva-gatikāḥ pāpamītrasamavadhānam etc., (evil) *states of existence such as ...*

gatigata, adj. = next (unless misprint or corruption?): Mv 11.434.14 (prose) sarvatra nīcīṣṭa gatigatāḥ (no v.l.).

gatiṃgata, adj. (cf. *gati* 3, prec. and next; nowhere recorded in this sense), *skilled, experienced, adept*; perh. lit. *gone to understanding*, so Tib. regularly, rtogs par khoṇ du chud pa, *entered within understanding*; some editors print *gatiṃ gata* as two words, certainly wrongly; with loc. of the field of skill, or in comp.: loc., SP 26.5 (vs) gatiṃgato jñāni (most mss. jñāna; certainly loc.) anāśra-vesmīm (mss.); SP 131.3 (vs) sarvatra traidhātuki ye g°; 313.2 (vs) prajñabale; Mv 11.73.9; 76.14 sarvatra; 111.184.8 (series of locs.) ... iṣvastrajñāneṣu sarvatra; 386.10 nakṣatṛeṣu; 393.9 sarvaśāstreṣu; 419.2 parivṛājakaśāstreṣu; RP 5.18 sarvasattvacarite; 10.16 śūnyatāsu; Suv 175.6 sarvaśāstreṣu; in cpds., Mvy 356 anāvarāṇa-; SP 3.2 prajñāpāramitā-; Lañk 2.2; LV 2.8, read with v.l. sarva-bodhisattvapratīsamvid-gatiṃgataih; 179.15 upāya-kauśalya-; Gv 25.11 bodhicaryā-; 31.11, etc.; Sukh 59.4–5; alone, no dependent, Mvy 866; 2888; Sādh 15.17.

gatiṃgatvā, ger., to prec., q.v., *having thoroughly comprehended*, at end of cpd. in Lañk 72.13 (prose) -pañca-dharmasvabhāvanairātmyalakṣaṇadvaya-gatiṃgatvā, cf. 2.2 pañcadharmasvabhāvavijñānanairātmyādvaya-gatiṃgataih; with acc. object, Sukh 36.12 aprameyāsaṃkhyeyāṃl lokadhātūn gatiṃgatvā (here perhaps in physical sense, *having penetrated, permeated*?) sattvebhyo dharmam deśayanti.

Gaticandranetanayana, n. of a Buddha: Gv 284.20.

Gatipravara, n. of a kalpa: Gv 398.21.

gatima(nt), adj., *possessing gati* (perhaps in the sense of *knowledge, intelligence*, see s.v. *gati*, 3): Mv 1.229.9 (prose) gatimena smṛtimena dhṛtimena matimena (of the Bodhisattva); cf. Pali MN 1.82.37 adhimattasattimanto, °tta-gatimanto, °tta-dhītimanto.

-gatika, m.c. for *gatika*, q.v.

Gadgadasvara, n. of a Bodhisattva: SP 423.10 ff. [gantra, said to mean *cart*, in Śikṣ 28.1, ms. ṣaḍ-gantopetān (hasty-ājāneyān), ed. em. °gantrop°; but Tib. clearly had ṣaddantopetān, see Bendall and Rouse, Transl. 30 n. 4, and this should be adopted.]

gandha-kuṭi (= Pali id.), name given to a special private cell of the Buddha (and a similar one of earlier Buddhas, so in Pali, and in Divy 333.4–5); esp. one at the Jetavana at Śrāvastī: Mvy 9151; Av 1.96.4; 11.40.1; 153.11; Divy 46.5 and 13 (in both text with mss. °kūṭi); 333.4 (one ms. °kūṭi) and 6. (Divy., Index, wrongly °kūṭi). MSV 11.142.10 seems to imply that any monastery might be provided with one; in 111.133.6 ff. directions for its location (in general, in the center of a vihāra).

gandhatailaka, Mv 111.442.15, or °lika, Mv 111.113.10 (from Skt. gandhataila plus ka or ika), *dealer in perfumed oil*.

Gandhapura n. of a town: Mv 111.328.2. See s.v. *Kandha*.

Gandhapradīpa, n. of a Tathāgata: Gv 81.13.

Gandhapradīpameghaśīri (= °śrī), n. of a Buddha-kṣetra: Gv 258.2 (vs).

Gandhaprabha, n. of a Buddha: Gv 284.21.

Gandhaprabhāsa, n. of a Buddha in the zenith: Sukh 98.16.

? **Gandhamādāna**, n. of a mountain, = Gandhamādāna: Māy 253.26. Occurs in Skt (pw), allegedly only m.c.; prose in Māy! Perh. corruption for °mādāna.

Gandhamādāna, (1) n. of a park in the city *Ratanakholaka*: Mv 1.186.18; (2) n. of a pratyekabuddha: Mmk 40.22; 64.12 (here, acc. to Lalou Iconographie 35 n. 7, taken by Tib. and Chin. as two names; she follows them, but the interpretation is impossible in the other passages and must certainly be rejected); 111.10; Av 1.156.20 (here a future pr. b.); (3) = Skt. and Pali id., n. of a mountain, which in Pali is persistently associated with paccekabuddhas, cf. 2 above: Mvy 4151; Mv 11.53.17; 55.4; Divy 157.27 etc.)

Gandhameghavyūhadhvajā, n. of a lokadhātu: Gv 12.14(13).

gandharva, m. (cf. Pall gandhabbā, f., and Skt. gāndharva, nt., id.), *music*: Mvy 4954 (so also Mironov; short a may be MIndic, but note gender!) = Tib. rol mo.

gandharva-kanyā, a *gandharva-maid* (distinguished from Apsaras): Kv 4.13 ff.; 62.5, 6. Cf. Gv 88.13 (gandharvendrān) asaṃkhyeya-gandharvendra-kanyā-śatasahasra-parivārān.

Gandharva-kāyika, adj., a class of devaputras: SP 4.15 °kāyikair (mss. °kalh; ed. °ka-) devaputrāih sārddham. **Gandharvakāyuprabharāja**, n. of a Buddha: Gv 284.21 (vs). Read °kāya°? In a list of Buddhas. Or possibly, with different division of words, read Maṇisumeru-śīri-gandharvakāyū (one cpd. word, n. sg.), followed by Prabharāja?

Gandharvagita, n. of a former Buddha: Mv 1.141.2.

Gandharvamādāna, n. of a mountain: RP 43.4 (vs; meter correct). Does it refer to the well-known *Gandhamādāna*, q.v.?

Gandharvarāja, n. of a Buddha: Gv 257.10.

gandharva-lipi (= Amg. gandhavva-livī), a kind of script: LV 126.2 (confirmed Tib., dri za).

gandharvika (= Skt. gā°; ā MIndic?), *musician*: Mv 111.111.20 (here Senart em. gā°); 113.2; 442.8 (all prose).

Gandhavatī, (1) n. of a goddess: Mvy 4324; (2) n. of a city: AsP 485.13; (3) n. of a lokadhātu: Gv 82.6.

Gandhasugandhā, n. of a lokadhātu: Lañk 105.9.
? **gandha-hasta**, in sa-gandhahastam LV 415.12, in a list of epithets of the dharmacakra; Tib. spos kyl lag ris dah bcas pa, *having perfumed lines-on-the-hand*. I do not understand the term. There is no v.l.

Gandhahastin, n. of a Bodhisattva: Mvy 704; AsP 474.2; Sukh 92.11; Samādḥ p. 36, line 1. The word occurs in Skt. and AMg. ('hatthi) in the sense of *an elephant in the climax of must*, i.e. in the fourth stage of must, described in Mātāṅgalī 1x.15; this mg. is also found Mvy 8209, where 'hasti-balam is contrasted with 8208 prākṛta-hasti-balam, *strength of an ordinary elephant*.

Gandhā, n. of a yogini: Sādh 157.13 etc.; 324.6.

gandhāra, m. (1) (= Skt. Lex. id.; Mīndic for Skt. gāndhāra), the thrd note of the gamut: Mvy 5030 (v.l. gān°, but Mironov gan°); (2) n. of a nāga-king: Mvy 3298; Māy 247.37.

Gandhārī, n. of a rākṣasi: Māy 243.17.

Gandhārciprabhāsvarā, n. of a lokadhātu: Gv 81.13.

Gandhārcimeghasīrāja, n. of a Tathāgata: Gv 311.15 (prose).

Gandhārciravabhāsarāja, n. of a Tathāgata: Gv 310.16 (prose).

Gandhālamkārarucirāsubhagarbhā, n. of a lokadhātu: Gv 81.19.

gandhika, (1) at end of Bhvr. cpds. (= Skt. gandhin; in Skt. only Lex., except pejoratively = *having only the smell* [semblance] of ...), *having the odor of* ... Mv 1.168.16 mukham cotpalagandhikam, *and his mouth is lotus-scented*: Divy 120.2 (bhūmipradeśam ...) niṣpūtigandhikam; in LV 293.5-6 (vs) prob. pejorative, as in Skt. (above), yasya guṇaḥ satatam guṇagandhikā bhonti surāsura-yakṣamahoragāḥ, *by reason of whose virtues the gods ... (etc.) are (or perhaps, with v.l. bhānti, appear) possessed of a mere semblance of virtue* (in comparison); (2) m. (= Pali id., Skt. gāndhika), *a perfumer, dealer in perfumes*: Mv 1.38.1; 44.5; III.113.7; 442.13; in Divy mss. vary with gāndhika (see note on 348.23): ga° 351.2, 5; 647.3; 649.19.

-gandhinikā, adj. fem. (to gandhin-I, § 22.34), *perfumed*, in LV 322.9 (vs) surabhivaragandhinikā, *said by the daughters of Māra of themselves, speaking to the Bodhisattva*.

Gandhottama, n. of a Buddha in the zenith: Sukh 98.15.

gabhira, adj. (m.c. for gabhira, gambhira), *deep, profound*: Sukh 7.18 (vs).

gamantra, nt., a high number: Mvy 7882, cited from Gv 133.17; = Tib. gzhal ḥkhor, which seems to support ga-mātra, q.v.; prob. = saṃgamantrā Gv 106.7.

gamātra, m., = prec.: Mvy 7753 = Tib. gzhal (= mātra) ḥkhor (*go around*).

gamika, m. (= Pali id.; opp. āgamika, q.v., or āgantuka = Skt. id.) (a monk) *setting out on a trip*: Mvy 8747; Divy 50.27 āgantukasya gamikasya glānasya etc., Av 1.87.3 (asti te ... vjṛite) kaścid vihāro yatrāgantukā gamikāś ca bhikṣavo vāsam kalpayiṣyanti; id. 4; MSV II.84.9.

Gambhīraghoṣasvaranāḍita, n. of a Bodhisattva: Mvy 686.

Gambhīradharmaguṇarājās(ī)ri, n. of a Buddha: Gv 285.3 (vs).

Gambhīradharmaśīsamudraprabha, n. of a Tathāgata: Gv 282.9.

Gambhīranirghoṣa, n. of a nāga: Mvy 3338.

Gambhīrapakṣa, n. of a king: Mmk 621.2 (so read for text 'yakṣa). Cited from Wassiliew by BR 5.1369.

Gambhīrabuddhi, n. of a former Buddha: Mv 1.138.4.

Gambhīreśvara, n. of a Bodhisattva: Gv 442.18.

gamya, adj., *belonging to, property of* (with gen.):

Divy 42.28 (yasya nāmnā vahanam) samsiddhayānapātrām āgacchati tat tasya gamyam bhavati; 232.26 (after almost the same first clause) tasyaiva tāni ratnāni gamyāni; 243.19 (etat suvarṇam) asmākaṃ gamyam.

gamyate (pass. of gam, cf. BR s.v. gam 5; but I find no record of the pass. in this use), *it is possible, there is opportunity* (with infin.): Mv II.248.(17)-18 yadi tava abhiprāyo, āgaccha; nānaprakārāṇi phalāni paribhoktum tahiṃ gamyate.

Gayā-kāśyapa (= Pali Gayā-kassapa), n. of one of Buddha's disciples, mentioned with his brothers Uruvilvā-kāśyapa and Nadi-k°, qq.v.: Mv III.102.13; 103.2; 430.13, 18; 432.8; SP 2.2; 207.3; LV 1.11; Mvy 1064 (Uru° and Nadi° 1049, 1050); Sukh 2.5.

Gayāsīrṣa, m. (= Pali Gayāsīsa, Skt. Gayāsīras, Gāyā°), n. of a mountain near Gayā: Mvy 4116; LV 246.8; 248.7; Mv II.121.1; 200.9.

gara-dattaka, adj. (specifying ka, § 22.39), *one that has been poisoned, given poison*: Mmk 53.26 (prose) 'kam (sc. ālikhet) ekākṣareṇaiva mantreṇaiva udakam sapta-bhimantritam kṛtvā tatralva maṇḍalamadhye pātayitavyaḥ, mucyate. On the construction (*poison-given* = *poisoned*) cf. pw s.v. dā 10, garam or viṣam dā with acc. (as well as gen.); this is the passive equivalent of that syntax. Cf. also -garādi-pradattam Mmk 82.13.

garahati (= Pali id., Skt. garhati), *censures*: Mv II.376.4 (vs; metr. required).

Garuḍa, n. of a yakṣa on (Mt.) Vipula: Māy 5. Occurs as n. of a yakṣa also in AMg. (Ratnach.)

garuḍa-lipi, a kind of script: LV 126.3 (confirmed Tib., nam mkhaḥ ldiḥ).

gargari (in Skt. churn; = Pali gaggari, regularly kammāra-ga°, usually karmāra-ga°, *blacksmith's bellows*: LV 251.17 tad yathāpi nāma karmāragargaryām (pw with only Calc. 'rāyām, rendered *churn*) mathyamānāyām uccaśabdo ... niścarati; same figure Mv II.124.12 karmāragargari dharmamānā; 232.2 gambhīram sya (mss. 'rasya) tad āśvāsam karmārāṇām va (mss. ca) gargari.

Gargā (corresp. to Pali Gaggara), n. of a pool at Campā where Buddha stayed: MSV II.202.12; 203.1.

Garjaṇi, n. of a rākṣasi: Māy 243.23.

Gardabha(ka) (cf. Pali Gadrabha, a yakkha), n. of a yakṣa: 'bha MSV I.15.4 ff.; 'bhaka I.16.15; Māy 37; Samādḥ p. 43, line 20.

Gardabhakātyāyaṇi, n. of the gotra of the nakṣatra Pūrvaśāḍha: Divy 640.20.

gardula, **gardūra**, **gardūla** (m. or nt.; = Pali gaddula, 'ūla, *thong*), (1) *thong, bond*: LV 207.17 (prose) iha te bālā viparivartante kurkurā iva gardūla-(so read with some mss., v.l. gandūla, gadūla, etc.; Lefm. em. śardūla)-baddhāḥ, ... *like dogs tied to a thong*; MadhK 218.6 (sattvānām ...) tṛṣṇā-gardūra-baddhānām (so mss., ed. em. wrongly 'gaṇḍura; cf. Pali taphā-gaddūla-); (2) some kind of forest plant (perhaps one used in making thongs?): as fuel for fire, parallel with araṇi, Śikṣ 248.6-7, text garbhala- (corrected in ms. to gardūla, which read) -sahagatebhyo vā; eaten by ascetics, LV 213.12 (vs) śāka-syāmāka-gardūla-bhākṣāś ca; 258.10 (vs) syāmāka-śāka-bhākṣā mṛṇāla-gardūla-kaṇā-bhākṣāḥ (here short u could be m.c., but it occurs also in Pali gaddula).

Garbha, n. of an author: Sādh 295.18.

Garbhāhārīṇi, n. of a rākṣasi: Māy 243.19.

? **garbholika**, in upari-garbholikam (to be read as one word; sc. āsanam) AsP 488.20, *having* (some sort of) *cover on top*; parallel to goṇikāstīrṇam, kāsikavastrapratyāstaraṇam (read kāsī°), etc. The word is otherwise unknown, obscure in etymology, and perhaps corrupt. Possibly read for the cpd. a word containing ubhayato-lohita-(upadhānam, or the like), cf. Sukh 67.8; Mv II.115.16-17; III.70.2 (all similar passages).

galita, of Buddha's voice, perhaps *fluent*: Mv I.315.3

*tam (so or °tam mss.; Senart em. gaditam, but his note retracts the em.) āviṣṭam bhāṣati, metr. dubious; i.171.11 galita-pada-samcayavati, of Buddha's voice. It would perhaps be rash to read agalita, which is used in Pali in the sense of (not dropping,) fluent, distinct, agreeable (CPD). Relation of the two forms obscure.

galli (v.l. gallikā; unrecorded; cf. ardha-galli), some sort of vehicle: Mv ii.434.8 (prose). Doubtless = AMg. (etc.) gaḍḍi, cart.

gava, m. (Skt. only in cpds., = go), bull, ox: SP 363.10 (vs) mahiṣa gavā ye.

Gavayaśīrṣa, n. of a nāga-king: Māy 246.28.

Gavā, n. of a nagarāvalambikā (q.v.) at Senāpati-grāma who gave a rag garment to the Bodhisattva: Mv iii.311.18; 312.12.

? **Gavādevagupta** (so all mss.; Senart em. Sarva-deva°), n. of a former Buddha: Mv i.140.8.

Gavāmpati (= Pali Gavampati), (1) n. of a disciple of Buddha: Mvy 1051; SP 2.4; LV 1.10 (see s.v. Yaśodeva); Mmk 111.12; Sukh 92.8; Karmav 62.3; (2) n. of a nāga-king: Kv 2.10 (cf. 2 Gavampati, in DPPN, who had once been born to a nāga girl).

-gaveṣaka, adj. (= Pali -gavesaka), seeking: Sukh 8.13 (vs) śīva-vara-bodhi-gaveṣako.

gaveṣaṇā (= AMg. gavesaṇā; Skt. Lex. id., and Skt. °ṇa, nt.), search, inquiring, inquiry: LV 182.21 (vs; final metr. indifferent) paripreṇatā kiṃ kuśalam gaveṣaṇā.

gavya-dr̥gha, m. (Skt. Lex. = gorocanā), a yellow dye made from the bile of cattle: Mvy 5929, in a list of dye-stuffs (Tib. spyin, defined in Dictt. only as paste, glue).

gaha, nt., possibly MIndic for Skt. gr̥ha, house, but acc. to Chin. a shrine, pagoda, or the lower part of one; see § 3.90: Bbh 231.11, 26; 232.7. Cf., however, gahastha.

gahana (nt., or adj.), is sometimes, apparently, involved in word-plays with grahana, q.v. (on the basis of MIndic pronunciation of the latter). In Śikṣ 286.1 (asāṭhatā śaṭheṣu,) amāyāvitā gahanacariteṣu (this is the clear intention of the mss., see ed. note, and must be read), kṛtajñatā akṛtajñeṣu, etc., the Tib. is said to render guilelessness among the guileful, which is supported by the parallel phrases surrounding this. The transl. of Bendall and Rouse renders gahana-carita overreaching; it seems more likely to mean of obscure, hidden (or perhaps tangled) conduct, and so tricky. See next (apparently a quite unrelated confusion).

gahanatā (app. = Pali gahana, below; cf. prec.), designates some sort of heresy: Śikṣ 172.3 (prose) idam agram mithyadṛṣṭinām, yad uta gahanatā-dṛṣṭiḥ. Ed. note refers to Dhṛp. comm. iii.494.1 (on Dhṛp. 318 micchādittḥi-samādinā) gahana-samkhātāya micchādittḥiṃ samādin-nattā, from being taken by the heresy called gahana; the domal ṇ suggests connexion with Skt. and BHS grahana, which Bendall says is also shown by the Tib. rendering, which he quotes as gziṅs pa (connecting it with ḥdzin pa). The Dhṛp. context suggests that it consists in taking what is sinful for no sin, and vice versa; perh. then lit. holding (perverse views on morals)? Unfortunately I find no other evidence for the heresy referred to, in either Pali or BHS. Bendall and Rouse: the chiefest of all false doctrine, that is, the heresy of clinging to the world (would this be called a false doctrine, dṛṣṭi?).

gahastha (cf. gaha; = Pali gahaṭṭha, Skt. gr̥hastha), householder: SP 291.11 (vs), contrasting with pravrajita.

gāḍha (m.? = Skt. and Pali gādha; see also gāha), firm ground, solid basis: in alabdhā-gāḍha (Senart °dhā, mss. °ḍham, which could stand as adv., °ḍhe, or once °gāho) Mv iii.284.2, 11 paribāhro (q.v.) bhavati alabdhā-gāḍha, ... not finding any basis (support). Cf. Skt. agādhe gādham icchatām Mbh. (Calc.) 7.91; gādha in Pali often with esati, vindati, labhati. In Mv iii.285.13 mss. agāhe gāham eṣatha, which may be kept, see gāha; Senart em. agādhe

gādham, which is read by some mss. in the same vs LV 379.11 (Lefm. with v.l. agādhe gādham, also eṣata). Cf. also next.

gādham, adv. (to Skt. gādha, adj., firm), certainly, assuredly; in this sense modelled on bādham, which is used in the same way in Skt.: LV 121.4 (prose) bādham gādham kriyatām, certainly, decidedly let it be done.

gādha (m.; in mg. ford, solid ground, firm basis, in Skt. and Pali, see s.vv. gādha, gāha), basis, in the sense of occasion, opportunity, (to do something, dat., quasi-infinitive): AsP 472.3 (avatāram na labhate grahaṇāya) gādham na labhate.

Gāndharva, n. of a cakravartin: Mv i.153.16.

Gāndhāra, n. of a maharāj: Māy 256.31.

gābhīra-tā, deepness, depth: Mv ii.148.3 (prose) (kleśasātānām) gābhīratā. Skt. Gr. records gāmbhīra, adj. acc. to BR, pw 7.338; but gābhīra-, if not a corruption, is most likely a replacement of gambhīra by the 'Morengesetz' (§ 3.3).

(-gāmika as in Skt. = -gāmin: in LV 397.16, vs, read with all mss. and Mv iii.316.20 pratisrotagāmiko mārgo, which Lefm. wrongly em.)

-gāminikā (to gāminī, f. of gāmin, § 22.34), going: °kāṃ LV 323.3 (vs), of a daughter of Māra.

gāyanaka, m. (= Skt. gāyana), singer: in lists of entertainers of all kinds, Mv iii.113.4 (here mss. āyaya°); 255.12; 442.10.

gāyita (nt.), song: LV 194.4 (vs) no nṛtte na ca gāyite (Calc. gāyane, most mss. gāyate, mss. A text) na ramite.

gārava, nt. (= Pali id., for Skt. gaurava; vṛddhi to MIndic garu, Geiger 34), reverence, respect: Mv ii.230.7; 373.3; iii.345.18; 372.5; 430.11 (in the last three v.l. gaur°).

gārdha, nt. (so Mironov without v.l.) or gārdhā, f., desire: Mvy 2227 = Tib. zhen pa. In pw 7.338 this is called an error for gārdhya; but the latter is recorded only once in Skt. (BR 7.1738), and a vṛddhi formation in suffixal -a is as natural as one in -ya.

gārhapatika, adj. (to gr̥hapati plus -ika; cf. Pali gahapatika), of a householder: MSV ii.161.6.

gāvī (Pali and Skt. Gr. id.), cow: Mv ii.125.4 (prose) gāvīye, gen. sg.; Sādh 182.4 and 187.17 (prose) raktavarṇa-gāvī-(text em. go-)ghṛtēna.

gāha (m.; MIndic for gādha, q.v.), = gādha and (Skt., Pali) gādha: Mv iii.285.13, mss. agāhe gāham eṣatha.

gīrā (= Pali, Skt. Lex. id.; Skt. gīr, f.), voice, speech: SP 152.2 gīrām, acc. sg.; Mv i.163.16 -gīrāhi, inst. pl.; ii.143.23 gīrām acc. sg.; LV 360.15 gīrā, n. sg. (all vss). See also next, -gīri-.

Gīri, n. of a nāga-king (cf. next): Māy 246.32. In LV 393.3 (vs) I am doubtful of gīri-, which seems to stand for a form of gīr(ā), speech, words, and suggest em. to -gīra-, m.c. for -gīrā, see prec. Text apagata-gīri-vākpātho hy alipto, said of the Buddha: unstained, because beyond the range of speech in words; in Skt. (atīta-)vākpātha (not well defined in BR) means (beyond) the range of words, inexpressible, indescribable; some such meaning must be involved here. Mss. vākyaṭho, but Tib., otherwise not clear, confirms a form of -path(a): tshig bral dag gi lam (= way) gyls (Inst.; does this point to a reading -pathā?) ml gos pa, which seems to mean not stained by the way of those deprived of speech. But Calc. and Foucaux understand apagatagīri as a separate word (loc. absolute), which may be right.

Girika, (1) n. of a jackal, in the Vṛṣabha-jātaka: Mv iii.28.8 ff. Cf. Pali Gīriya, n. of a jackal, Jāt. iii.322.1; but the story is not the same; (2) n. of a nāga-king (cf. Gīri): Mvy 3253; Māy 246.33; (3) n. of a weaver's son: Divy 374.14 (also Caṇḍa-gīrika, q.v.).

Girikūṭa, n. of a yakṣa: Māy 24.

Giripradīpa, n. of a Buddha: Gv 259.18.

Girimāṇḍa, n. of a yakṣa: Māy 38.

Giriyagra-samāja (v.l. Gīri-m-agra°; MIndic for

Giryagra°; = Pali Giragga-samajja, nt., *mountain-top festival*, n. of a festival held at Rājagṛha (see Hardy, Album Kern, 61 ff.); Mv iii.57.6 Rājagṛhe... Gir°samajjam nāma parvaṃ; also 12. Also called Girivaigusaṃmāgama, q.v. Cf. samajja.

Girirāja, n. of a Buddha: Gv 258.17.

Girirājaghoṣa, n. of a former Buddha: Sukh 5.12.

Girirājaghoṣeśvara, n. of a former Buddha (in same list as prec.): Sukh 6.7.

Girivaigu-samāgama, m. (doubtless corruption for Giryagra-) = Giriyagra-samāja, q.v.: Av ii.24.6 Rājagṛhe... Giri°gamo nāma parva (mss. °vata[m]).

girisāra-candana (cf. Skt. Lex. girisāra, n. of Mount Malaya, noted as home of sandalwood), *sandalwood from Mt. Malaya*: Mv ii.310.4.

Giriyagra-samāja, see Giriyagra°.

glāna, °naka (= Pak, both; Skt. glāna, BHS glāna and glānaka), *weak, exhausted, sick*: °na LV 189.19; Mv i.117.7; ii.153.19 (prose); °na-bhaiṣajya SP 13.12; 119.10; 284.8; Mv ii.221.5 °naka-tva, see glānaka.

gillapeṭṭa, adj., *pot-bellied*: Mvy 8889 = Tib. gsus hphyān, lit. *with belly hanging down*, same as lambodara 8890; spelled gillapeṭṭha MSV iv.194.8 (here as term of abuse).

Gitā, Song, personified as one of eight deities or (324.6) yoginis: Sādh 157.12 and 324.6 Lāsya-Mālyā (324.6 Mālā)-Gitā-Nṛtya-Puṣpā-Dhūpā-Dīpā-Gandhāś ca (324.6 °Gandhādy-aṣṭayoginibhir...); et alibi.

Girghoṣākṣaravimukta, m., n. of a samādhi: ŚsP 1423.19. This form, which also occurs in other lists of samādhis in ŚsP, is corrupted in Mvy to Nirghoṣā°, q.v. guḍa, nt. (in Skt. m.), *ball*: LV 339.11 (vs) kecit sumerusadrśān (note m. form!) ayasā (v.l. °so) guḍāni... nīkṣipanti.

guḍaguṇjika-bhūta, adj., Mvy 5391; so also Mi-ronov; but guṇjika seems impossible; see s.v. guṇāva-guṇṭhita-bhūta; the mg. of these two cpds. is substantially identical and both go back to one original.

guḍayati (cf. s.v. guḍuguḍāyate), *thunders, roars* (of the noise of a thunder-storm): LV 308.4 (vs) deva guḍā-yati (v.l. gud°).

guḍikā (cf. Skt. guḍa), in mālā-guḍikā (nānāpuṣpā-nām) Mv i.302.16, *cluster* (of garlands); cf. (mālā-)guṇa (2), and Pali mālā-guḷa, -guṇa, id.

guḍuguḍāyate (onomat., cf. guḍayati, and gulu-gula and following; also Skt. guḍuguḍāyana, *noise of rumbling in the belly*), *makes a kind of noise*, said of serpents: Megh 288.15 °ḍāyamān(h).

guṇa, (1) m. (Skt. and Pali id., not recorded in this use), *advantage*: Mv i.155.7 (vs) kaṃ vā guṇaṃ karoti, *or what good does it do? what use is it?*; (2) m. (= Pali guṇa), *cluster, bouquet, garland*: LV 214.19 (vs) sugandhamālām guṇapūṣpasamcayām (acc. pl.), *bunches of flowers in clusters, of garlanded flowers*; kaṇṭhe-guṇa, see this; mālā-guṇa-parīkṣiptaḥ Mvy 9463. See also antra-guṇa (in which guṇa may perhaps mean lit. *garland, chain*, i. e. of the intestines).

guṇaka, m. (= Skt. guṇa, in vallakī-guṇa, BR; perhaps -ka m.c.), *string* (of a musical instrument): Mv iii.82.4 (vs) ekādaśim ca vīṇām vādentī vallakī-(so Senart em., mss. vallīhi, vallakīhi)-guṇakām ca.

Guṇakusumasāgara, n. of a Tathāgata: Gv 310.4.

Guṇaketu, n. of a former Buddha: Mv i.137.10; LV 5.4 (confirmed Tib.).

Guṇakesariśvara, n. of a Buddha: Gv 284.8.

guṇa-gaṇa, m., also nt., *reckoning, counting, calculation of virtues*; avoidance of this is a merit: (na) kaścid °no °dhigataḥ Divy 347.5, 9 (anenāhaṃ kuśala-mūlena..., in a prañidhāna), 15 (kimcīt... °nam adhigatam), 19 (id.).

Guṇagupta, n. of a former Buddha: Mv i.137.11.

Guṇacakra-vāḍas(i)rīrāja, n. of a Buddha: Gv 284.25 (vs).

Guṇacakra-vāḍasīru- [= śīro]-megha, n. of a Buddha: Gv 285.17 (vs).

Guṇacandra, n. of a Bodhisattva: Gv 442.19.

Guṇatejas, n. of a Bodhisattva: Gv 442.12.

Guṇapadmaśrīgarbha, n. of a Tathāgata: Gv 310.15.

Guṇaparvatateja, n. of a Tathāgata: Gv 311.6 (prose).

Guṇapradīpa, n. of a Buddha: Gv 256.6.

Guṇaprabha, n. of a teacher: Mvy 3486.

Guṇaprabhānodgata, n. of a Bodhisattva: Gv 3.26.

Guṇamaṇḍala, n. of a Buddha: Gv 258.16.

Guṇamati, (1) n. of a Bodhisattva: LV 292.20; (2) n. of a teacher: Mvy 3488.

Guṇarāśmidhvaja, n. of a Tathāgata: Gv 421.24.

Guṇarāja, n. of a Buddha: Gv 258.18.

Guṇarājaprabhāsa, n. of a Tathāgata: LV 292.19.

Guṇarāśi, n. of a former Buddha: LV 5.13.

guṇavarta, Mv iii.442.10, designation of some kind of professional man, seemingly a musician (cf. guṇa, *string* of a mus. instrument): gāyanakā (q.v.) guṇavartā tāṇḍavikā (q.v.). No equivalent in the parallel passages (see Senart, note on iii.113.2).

Guṇaviśuddhigarbha, n. of a Bodhisattva: Gv 2.25.

Guṇaśrīgarbha, n. of a Bodhisattva: Dh 2.12.

Guṇasamcaya, n. of a Bodhisattva: Gv 442.19.

Guṇasamudra, n. of a Buddha: Gv 256.26.

Guṇasamudraś(i)rī, n. of a Buddha: Gv 284.19 (vs).

Guṇasamudrāvabhāsamaṇḍalaśrī, n. of a Buddha: Gv 282.17.

Guṇasāgara, n. of a Buddha: Gv 259.18.

Guṇasumeru, n. of a Buddha: Gv 257.11.

Guṇasumeruprabhateja (n. sg. °tejo), n. of a Buddha: Gv 297.2 (prose).

Guṇasumeruś(i)rī, n. of a Buddha: Gv 284.9 (vs).

Guṇākara, was prob. n. of a former Buddha in orig. text of LV 5.5, after Mahākara (lost by haplography), as indicated by Tib. yon tan (= guṇa) hbyun gnas (= ākara). Is the same personage referred to in LV 73.22 (vs) udāgato Guṇākarasya padma ojavinduko?

Guṇākara-gupta, n. of a teacher and author: Sādh 541.14.

Guṇākara, n. of a lokadhātu in the southeast: LV 292.19.

Guṇāgradhārīn, n. of a former Buddha: LV 172.9.

guṇā-bhūta, adj. (for Skt. guṇa°, with ā m.c.), *dependent*: Mv i.182.4 (vs) tasya sarvaṃ guṇābhūtam atitānāgatasthitam.

guṇāvagunṭhita-bhūta, adj. (see below for Pali), LV 205.11, *entangled in* (or *like*; a *maze* or *tangle* of) *cords* (threads). Corresp. to Mvy 5391 guḍa-guṇjika-bhūta, q.v., = Tib. dru gu (*ball* or *skeln* of thread) ḥdziā pa (*implicatus, embrouillé*, Dict. Fr. Cath. Miss.) Ita bu, *become as it were mixed up in a skein of thread*. Parts of this old cliché in Mvy 5390-93 and in LV i.c., and repeatedly in Pali, see PTSD s.v. guḷā, which misinterprets; an approximation to the Tib. transl. of this word (with jāta for bhūta) is given in Pali comms., e.g. DN comm. ii.495.24 ff. LV: aho vatāhaṃ... lokasya tantrākulajā-tasya (q.v.; so mss.) guṇāvagunṭhitabhūtasā- (here Mvy adds muñja-balabajāta, q.v., with Pali) -javamjavasamāpannasyāsmāt etc. (for the rest see s.v. ājavamjava; Pali lacks this part, at least in most occurrences). The tradition, both Pali and BHS, is confused on the form of this word, but there seems no doubt of the essential meaning, as stated above. Instead of guṇa, *thread*, Mvy has guḍā, *ball* (sc. of thread; both Tib. dru gu and Pali comms. prove this mg., against PTSD). In Pali the mss. in different occurrences show guḷā, guḷi, guṇa, kulā,

kula, etc.; I suspect the orig. may have been guḍā (Pali guḍā), as in Mvy, but note the Pall v.l. guṇa as in LV; the mg. of the two is practically identical here. The second member appears in Pall as guṇṭhita, guṇṭhika, guṇḍika, guṇika, gaṇṭhita, gandhika, etc.; in LV avagunṭhita, in Mvy guṇijika which seems to be unparalleled and uninterpretable. The orig. was most likely guṇṭhita; but possibly guṇṭhika (Pali, prob. based on a MIndic guṇṭhiya, really = guṇṭhita), or guṇḍita (AMg. guṇḍia, °ya).

Guṇāsaha (? m.c. for Guṇasaha), apparently n. of a nāga: Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4, 177.4 (vs); text printed guṇā saha; Chin. transliteration Yū-nang-so-ho = gu-na-sa-ha, acc. to W.

? **guṇṭha**, m. or nt., *covering*?, in LV 284.15 (prose) (divya-mānasyaka-māliya-vilepana)-guṇṭha-parigṛhītābhīḥ (nāgakanyābhīḥ). Tib. lacks vilepana, and for guṇṭha (most mss. and Calc. guṇa) has bryuṣ pa, acc. to Das = grathita, *make a string of, stitch together*. If correct, the cpd. would seem to mean *enveloped in a covering of...*

guṇya, adj. (cf. AMg. guṇṇa; adj. from guṇa), apparently *relating to virtues* (guṇa, in some sense, not precisely clear owing to lack of context), the fifth sort of **puṇyakriyāvastu**, q.v.: Mvy 1704 guṇyam (without puṇyakriyāvastu, which is added to the first four sorts; possibly then as substantive?) = Tib. yon tan (regularly = guṇa).

gutti (MIndic for gupti, which is recorded in Skt. Lex. in this sense, and similarly AMg. gutta), *hole or cave*, used as lair by animals: Mv 1.20.6 and 23.1 randhreṣu (? mss. corrupt) vā guttiṣu vā kārāsu vā bandheṣu vā sāhikānām vā kimpuruṣ(ak)āṇām (? see s.v.) vā undurūnām vā biḍālānām vā ajagarānām vā bile(ṣu) ... However, the whole passage is doubtful; mss. very corrupt.

Gupta, n. of a perfumer: Divy 348.23; 351.5 ff.; 385.6; MSV 1.4.2. On gupta see also s.v. **gupti**.

Guptakāma, n. of a disciple of Buddha: Mv 1.182.20.

Guptā, n. of a yakṣiṇī: Sādh 561.2; 562.4.

gupti, f., in Mv nt. in form (n. sg. °tim), in Mv sometimes written **gupta**, nt., seems to be false Sktization of the word which appears in Pall as kutti, apparently = Skt. kṛpti, *form, formation, fashion*: note esp. svara-gupti = Pall sara-kutti (Jāt. vi.293.19; Vin. ii.108.18, comm. 1202.6 = sara-kiriya), *form* (timbre? so Lévi, JAs. 1915, I, 404 n.) of *voice*, Bbh 61.(18-20) yādṛśi teṣām varṇapūṣkalatā bhavati, tādrśi tasya; yādṛśa āroha-pariṇāhaḥ, tādrśas tasya bhavati; yādṛśi svara-guptis teṣām, tādrśi tasya bhavati (Chin. acc. to Wogihara *sound*, i. e. perhaps *timbre, of words*); very similarly Divy 222.21 (Indra made Mūrdhātā like himself; there was no difference between them, na ... nānākaraṇam vā yad utāroha-)pariṇāho (so read with mss., as in Bbh; ed. em. °hau) varṇapūṣkalatā svara-guptyā svaragupter nānyatra ...; see also s.v. **guptikā**; in Mv a dozen times in a cliché where gupti (sometimes written gupta) is parallel and synonymous with līṅga, dhvaja, and kalpa (sometimes ākalpa; cf. Jāt. vi.293.19 ākappaṃ sara-kuttiṃ vā na rañño sadisaṃ ācare); with minor variants the cliché reads yaṃ (yat) kīlci(d) grhi- (or ṛṣi-, parivṛājaka-, tīrthika-)līṅgaṃ grhi-(etc.)-guptiṃ (mss. sometimes guptaṃ, very rarely guptiḥ; Senart sometimes em. gupti) grhi-(etc.)-dhvajaṃ grhi-(etc.)-kalpaṃ (mss. sometimes ākalpaṃ) sarvaṃ (sam-)jantar(a)hitaṃ (antarāhaye), describing sudden and miraculous changes in heretics upon their conversion — they suddenly appear like Buddhist monks: Mv ii.234.(3-4); iii.65.(3-4); 92.(8-9); 180.14; 181.5; 329.11; 379.14; 413.(11-12); 423.8; 430.16; 432.2; here prob. belongs also ācāra-gupti-kuhaka(h) śramaṇaḥ KP 121.3; 123.1, 8; ācāraguptyi kuhako 126.12; here Tib. renders literally, (hypocritical) *while guarding* (propriety of conduct); as KP 123 makes clear in detail, it refers to a monk who

goes thru all the external proper forms of behavior but for interested, selfish motives (hence kuhaka); 2d and 3d Chin. translations render ācāra-gupti by (*having*) *dignity of demeanor*, and prob. gupti really meant *external form*, as very clearly in Mv. See next but one, and cf. **gutti** (for Skt. gupti, in a different sense).

Guptika, n. of a householder's son of Saupāraka: Av ii.167.5 ff.

guptikā = **gupti**, q.v., *form, fashion* (of voice): Divy 20.23, text parāntikayā (read prob. aparān°, see **aparāntaka**) guptikayā; certainly refers to the voice in which verses were recited. (Index *depth of voice*, certainly wrongly.) Same passage MSV iv.188.8 svara-guptikayā.

gumugumunti, 3 pl. (cf. Skt. gumagumāyita; AMg. gumagumanta, etc.), onomat., *they make a* (pleasant) *noise* (subject, lutes): Mv iii.267.3 vallaki-parivādinīyo (so Senart em., mss. °vādanīyo, °vānīyo) madhuraṃ gu° koṇa-parighaṭṭā.

Guru, n. of a maharṣi: Māy 256.24.

guruka, adj. (1) (= Skt. guru), *serious, weighty*; prapīdhānam gurukaṃ SP 242.4 (prose); *important* (of persons), *influential* (?), rājño kumāresmiṃ guruko preṣya(h), tena bhūyo-bhūyāḥ pṛcch(y)amānena ācīkṣitaṃ Mv ii.73.13 (prose; so read, with mss. except for parenthesized letters), *there was an important servant of the king in the prince's presence; he, on being asked* (by the prince) *repeatedly, said...* (Senart em. violently and needlessly); esp. at the end of Bhvr. cpds., LV 20.4, 5 (prose) yadā brāhmaṇa-guruko (and ksatriya-gu°) loko bhavati, *when brahmins (ksatriyas) are dominant in the world*; (2) (= Pall garuka) *bent, intent on; eagerly desirous, covetous of*, with gen. or in comp.; regularly of desires that are disapproved: lābha-guruko 'bhūt satkāra-guruko jñātra- (q.v.; so read with v.l. for jñāta-)guruko SP 22.4 (prose); lābha-g°, satkāra-g° Mv 1.89.12-13; jñātra-g° RP 34.4 (cf. SP 22.4 above); gurukaḥ Mvy 6773 = Tib. gduḥ ba, gdu ba, *longing, lustful* (esp. in bad sense); lābha-satkāra-śloka-g° RP 58.5; āmiṣa-g° RP 35.2; lokāmiṣa-g° Śikṣ 20.17; yācanaka-g° 145.2, *eager for alms*; upasthāna-g° 199.17 *covetous of service*; middha-guruko ... kāyaguruko ... sa tena middhagurukatvena ... kāyaklamathena samanvāgato na śrotukāmo bhaviṣyati AsP 245.9, similarly 13; also of desires which are approved, satya-g° Śikṣ 12.8; dharma-g° Śikṣ 323.1; dharmasamādhāna-g°, samparāya-g° Bbh 7.1; samādhisambhāra-g° Bbh 395.2; also **pratisaṃlayana**-(q.v.)-guruko.

Gurujanapūjita, n. of a former Buddha: Mv i.141.1.

Gurudeva, n. of a former Buddha: Mv i.141.12.

gurudharma, m. (= Pall garudhamma), *important rule of conduct*: Bhik 4b.2; 6a.3. There are eight such for nuns, listed Bhik 4b.5-6a.2; they correspond approximately, but with some variation and in a different order, to the Pall list Vin. ii.255.5 ff.

Gurupādaka, m., n. of a mountain: Divy 61.20, 22 (prose).

guruputraka, some kind of heretical ascetic or sectarian, in a cpd. containing a list of them: Mv iii.412.7 tre-(Senart trai-, em.) daṇḍika-m-ānandika-gu°-gautama-dharmacintikavṛddhaśrāvaka-(trītyā ulūkapakṣika-bhaginī śramaṇa).

Gururātana, n. of a former Buddha: Mv i.140.14.

gurula, in Śikṣ 271.13 anubadha(q.v.)-gurulādyavavicārād, read anubandha-guru-(should be gaurava)-lāghava-vicārād; transl. *after full consideration of advantage and disadvantage*.

gurvinikā (= Skt. gurvinī; -ka prob. m.c.), (a) *pregnant* (woman): SP 363.11 (vs) strīyaś ca yā gurvinikā bhavanti.

Gulā, n. of a rākṣasi: Māy 243.14.

gulugula, onomat. (cf. s.v. guḍuguḍāyate, and see

the foll. items; cf. AMg. *gulagula*, *gulagulāya*, a sound made by elephants; Skt. *gulugulita*, id., Skt. *gulugulāyate*, 'lā-śabda, Schmidt, Nachträge, of the thunder of clouds), a sound made by serpents: 'lena Megh 304.8; 'la-śabda 308.18.

gulugulāyati (see under prec.), *thunders, roars* (of clouds): Mmk 294.12 *meghā* 'yanti.

guluguluyati (see s.v. *gulugula*), *makes a kind of noise, of serpents*: 'luyanto, pres. pple. Megh 304.19.

(*gulma*, a kind of fee, perhaps *transit fee, fee for pass, or customs fee*; occurs in Skt., Kauṭ. Shama Sastri 1st ed. 99.2; 143.4 *śulka-vartanyātivāhika-gulma-tara-deya*, see Meyer's transl. 149 n. 1: Divy (Index wrongly *wharf-dues*) 92.27 na *gulma-tarapaṇyātyātrā-bhaya*m; 291.25 *aśulkaṇ agulmān mufceyam*, and ff.; *aśulkaṇagulmenātarapaṇyena* Divy 34.13; 501.23; Av 1.199.12.)

gulmaka, (1) (cf. Pali *maccha-gumba*, a lot of fish; AMg. *gumma* = *samūha*, Ratnach.), *bunch*: LV 72.6 (prose) *māyā devī tṛṇa-gulmakam api dharanitalād utkṣipya*. In the vs equivalent 75.1 *tṛṇasya tūll*; (2) (= Skt. *gulma*) *division of an army*: MSV 1.95.20.

gulmalā, sc. *lipi*, a kind of writing: Mv 1.135.7.

Guhagupta, (1) n. of a Bodhisattva: Kv 1.9; Mvy 716 (so also Mironov) = Tib. *phug sbas*; (2) so doubtless read in SP 3.11 for *Guhya*gupta of both edd., Tib. printed *phug sbas* (both Burnouf's and Kern's transl. *Guhagupta*), here as one of 'sixteen virtuous men' (*satpuruṣa*, q.v.).

guhati? prob. error for **gūhati**, q.v.

guhā, *cave* as a residence for Buddhas (or monks): Mv 1.54.5 (prose) *sapta-ratanamayānām guhānām aśīti sahasrāṇi Arko rājā adāsi Parvata-nāmasya* (sc. *Budhāsya*).

Guhāvāsini, n. of a yakṣiṇī: Mmk 567.11, 21 (here *Guhya*°); 568.2 (here *Guha*°; the last two are prose and should certainly be read *Guhā*°).

guhmita, ppp. (falsely Sktized. form based on Pkt. *gumbadi*, Saur., see Sheth, = Skt. *gumphayati*), *strung together*: RP 47.3 'tā dharmamālā.

guhya = *guhyaka*, see next.

Guhyakādhipati (and see *Āguhyakā*°), **Guhyakendra**, also twice **Guhyādhipati** (otherwise *guhya* for Skt. *guhyaka* seems unrecorded; the cpds. in Skt. refer to Kubera), epithets of *Vajrapāṇi*, q.v.: LV 66.5 ... *ma-hāyakaśaṇapātayo Guhyakādhipatīś ca nāma yakṣakulaṃ yatō Vajrapāṇer utpattiś, te...*; plainly stated as ep. of *Vajrapāṇi*, *Guhyakādhi*° Mmk 36.2 etc.; *Guhyādhi*° Mmk 36.6, 21 (both prose; in 21 misprinted *Guhyādhi*°); *Guhyakendra* Mmk 548.7. Note that *Vajrapāṇi* is also called *Yakṣendra* (Mmk 25.12) and the like.

Guhyagupta, see **Guhagupta**.

Guhyasamājatantra, n. of a work publ. as GOS 53 (1931), ed. Bhattacharya; with alternative title *Tathāgataguhya*; but clearly not the work cited in Śikṣ as *Tathāgataguhya-sūtra*, q.v.; see Winternitz, Hlst. Ind. Lit. 2.635.

Guhyādhipati, see **Guhyakādhi**°.

gūtha, nt. (Skt. Lex. m., nt., once in late and prob. artificial use, Schmidt, Nachträge, and in *kārṇa-g*°, m.; see also **gūthaka**, **gūthodigalla**), *excrement*: Mvy 406.4 and Mv 11.326.3 *gūtham*, n. sg.; Śikṣ 57.7 *gūtha*°; Mmk 60.3 *gūtha-prasrāvam utsṛjet*, so em. Lalou, Iconographie, 27-n. 5, with Tib. for text *kuṭi*°; ŚsP 1431.12-13, passage cited Śikṣ 210.14, *akṣi-gūtham kārṇa-gūtham*, n. sg., *excretions from the eyes and ears*, in ŚsP both times 'gūthakam.

-**gūthaka**, nt. (Skt. m., only *kārṇa-g*°) in *akṣi*°, *kārṇa-g*°, see s.v. **gūtha**.

gūthodigalla (m. or nt.; *gūtha* plus *uḍi*°. q.v. or *oḍi*°?), *cesspool*: SP 144.10 (prose; cited s.v. *syandanika*); 148.12 *apagatagūthodigallam* (of a *Buddhakṣetra*), *free of cesspools*; here ed. says mss. all read *gūthodillam* or *gū-*

thodiyam, but Kern, note to Transl., SBE 21.146, quotes the mss. as *gūthodigalla* or 'gilla; in SP 425.10 (prose) all mss. are said to read *gūthodilla* (except one 'lla)-*paripūrṇā*. A form of the same word is surely intended by MSV 1v.230.8 *gūthodiram* (n. sg. nt.; so ms.; ed. em. *gūthādhāram*).

gūhati, **gūhayati** (perhaps connected with Skt. Gr. *gumpha*(ya)ti, Pali *ogumpheti*; see *avagūhayati*), *winds* (garlands): Mv 11.426.19 *mālām gūhayati*; 427.4 (prose) *mālām guhāhi* (impv.; short ul); 111.4.1. *mālām ... gūhasi* (impv. in mg., v.l. *guhasi* (unmetrical; cf. preceding citation; the short u is prob. erroneous).

grddha (AMg. *giddha*; semi-MIndic for Skt. *grdhra*; in Pali aberrantly *gijjha*), *vulture*: LV 77.15 (prose), text *grdha*, prob. intending *grddha*, the reading of Weller's ms. 1; 249.1 (prose, no v.l.); Mv 11.456.1 (no v.l.); also in the mountain name *Grddha-kūṭa* (by the side of *Grdhra*°, also recorded Mv, see Index), Mv 1.193.8; 11.257.6; 11.197.12, 15; 224.1.

grddhi, f. (= Pali *giddhi*), *greed, eager desire*: Mvy 2226; Śikṣ 39.15 (not 'for *grdhyam*' as Bendall's note suggests); 137.4; Bbh 129.19; AsP 92.2; Jm 136.9.

grdhrīṇi (for Skt. *grdhri*; formed to *grdhra* as *yakṣiṇi* to *yakṣa*), *female vulture*: MSV 11.35.7 (prose).

grhatara, nt. (compv. to Skt. *grha*; cf. Renou, Gr. scite. 237), *superior house*, the comp. suffix prob. compulsory; or possibly *something like a house* (like *asvātara*, *mule*): LV 59.19 *śuddhodanena manuṣyātīkrāntam divyā-samprāptam* (*surpassing human but not equalling divine workmanship*) *grhataram pratisaṃskāritam abhūt* (for *Māyā*).

grhapati (= Pali *gahapati*), lt. *householder*, in 'ti-ratna, as one of the 7 'jewels' of a cakravartin: LV 14.5; Mv 1.49.4; 193.17, etc., see the lists s.v. *ratna* (3). The function of the *grhapati-ratna* is to discern the location of hidden treasures by means of the *divya-cakṣus* which he possesses, and bring those of them which are ownerless (*asvāmika*) into the possession of the king: LV 17.17-22; substantially the same statement in Pali, DN 11.176.7 ff. For this reason, no doubt, PTSD s.v. *ratna* translates *gahapati* by *treasurer*; but there is no clear evidence that he had precisely the functions which we should associate with that title. In Pali a *gahapati* (see PTSD s.v.) is, to be sure, often associated with *setthi* = *freethin*; the Pali word is often rendered *treasurer*, but perhaps *capitalist* would be better (orig. *guild-leader*).

grhapatika (= 'pati, plus -ka; = Pali *gaha*°), *householder*, in cpd. *brāhmaṇa-gr*° (= Pali *brāhmaṇa-ga*°), *brahmans* and ...: Mv 11.317.6, 10; 318.13; 441.21; Śikṣ 38.2.

grhāvāsa, m. (= Pali *gharāvāsa*; cf. Skt. *grha-vāsa*), *living at home, in the householder's state*, contrasted with ascetic life: RP 12.16 (prose), 'where Finot em. *grha*°; Jm 181.21 (mss.; Kern em. *grha*°); Mv 11.50.12, text *grhā*°, to be sure with v.l. *grha*°. Pali seems to support *grhā*° adequately, though elsewhere (e.g. Mv 11.69.1; 117.19) the regular Skt. *grha*° occurs.

[**grhīṇa**, RP 29.11 (vs), taken by Finot, p. X, line 5, as n. sg. = Skt. *grhī*; I think we should emend to *grhī* na. Read: *grddho grhī na tathā kāmair yādṛśe pravrajīva te grddhāḥ, a householder is not so eager for pleasures as they are eager, after becoming monks* (said of wicked and degenerate monks).]

grhītaka (Skt. *grhīta* plus specifying *ka*, § 22.39), *the one that has been caught, taken*: Mv 11.179.9; Mmk 82.25-26.

grhṇana (nt.; nom. act. to *grhṇati* with suffix *ana*), *act of taking, grasping*: Mmk 118.17 *śodhana-vadhana-grhṇana-virecanādīni karmāṇi*.

geya, nt. (= Pali *geyya*), the second in the traditional Pali-BHS list of nine (in Mvy twelve) types of Buddhist

sacred literature, classified by form and content; *mingled prose and verse*: (sūtram) geyam (Mvy gey(y)am, but Mironov only geyam) (vyākaraṇam...) Mvy 1268; Dharmas 62; (sūtrāṇi... gāthā itivṛttakam jātakam adbhutam ca), nidāna... geyam ca bhāṣāmi tathopadeśān SP 45.7-8 (vss). Tib. on Mvy dbyaṅs kyis bśiān pa, app. *narration with verses*.

Geya-rājan, n. or title of a cakravartin: Mvy 3593; first element confirmed by Tib. glu dbyaṅs, *song*. The adjoining parallel names, all ending in -rājan, suggest that Geya- was a locality; perh. cf. Geyamālava or -marthaka (?), Kirfel, Kosm. 74 (from Purāṇas).

gela, m., a high number: Mvy 7762 = Tib. phyag phyig (= next).

gelu, m. (or f.), a high number: geluḥ Mvy 7890, cited from Gv 133.20; = Tib. phyag phyig (= prec.).

gallānya, nt. (or m.?) = Pali galaṇā; § 3.70; cf. **glānya**, *sickness*: Mv iii.165.1 (prose, em., but certain; mss. glānānyam); KP 65.6 (prose, text gelānyam); 118.3 (prose) dvau... gallānyo (read 'nyau, dual; as if masc.); in 1 above glānyau, in 7 below dve... glānye, nt. dual); 119.1 (prose) dvau... gallānyau (in 2-3 dvau... glānyo, read 'yau); Samādh p. 52 line 25 (vs) gallānyu (for 'yam); acc. to Kern, Preface vii, viii, SP Kāshgar rec. has (manda-) gallānya for (manda-)glān(y)a of Nep.

go-kaṇṭaka (Skt. Lex., of ground, roads; cf. Pali gokaṇṭaka-hata, of ground, bhūmi; alleged in Skt. Lex. also to mean the hoofs of cattle), lit. apparently having cattle as 'thorns' = enemies, afflictions; trampled by cattle, of grain: Divy 19.19 kharā bhūmi, gokaṇṭakā dhānā (so mss., ed. em. dhānāḥ). The Pali cpd. could be rendered consistently with this: *afflicted because of being trampled by cattle*. This seems to be substantially what is meant by AN comm. ii.225.11-15.

Gokarpa, n. of a mountain: Māy 254.5.

goghātaka (= Pali id.), *beef-butcher*: Mvy 3761; *ko vā goghātakāntevāsi vā Mv ii.125.3-4; Śikṣ 210.4.

gocara, m., (1) as in Skt., *scope, range*: Lañk 1.11 svacitta-dṛṣya-gocara-pariññāna, *knowledge of what has as its scope things perceptible to their own minds* (Suzuki, ... the objective world as the manifestation of their own Mind, which is not what the words say); pratyātma-gati-gocaram, *what has as its scope the course of the individual self*, Lañk 4.16; 5.5; 7.8, 11; atra gambhīre buddha-gocare Śikṣ 174.9, in regard to this profound sphere (range, scope) of the Buddha(s); similarly tathāgatagocarābhīratāḥ LV 180.13; dhyāna-gocarāṇām... laukikasamādhīnām LV 244.4; etc., common, but hardly transcending Skt. limits; (2) (also quite close to Skt. usage, but closer to Pali locutions), *association, the range of persons with whom one associates*; in comp. or parallel with ācāra, *right conduct*; so also in Pali, ācāra-gocara (dvandva as all comms. agree; PTSD wrongly) sampanna, *perfect in conduct and personal associations*, fully explained Vism. 17 f., where proper gocara is defined as avoiding the company of immoral persons, kings and courtiers, heretics, and impious families; so in SP 275.6 a Bodhisattva must be ācāra-gocara-pratīṣṭhita, *fixed in (right) conduct and associations*, which, as the following makes clear, means (besides good conduct, ācāra) avoidance of kings and courtiers, heretics, worldlings, or even followers of the Hinayāna (276.1-11, in response to 275.11 katamaś ca... bodhisattvasya... gocaraḥ); in this sense, samtoṣaṇīyā me sabrahmacāriṇo, yad ūta tena tenācāra-gocara-samudācāreṇeti nihata māno bhavati (does samudācāra, as third member of the cpd., mean address, manner of speaking to people?) Śikṣ 150.21; prob. also samgaṇīkayāpi vivekagocaraḥ Śikṣ 202.20, even with company, he is in association with solitude, i. e. he is not contaminated or distracted by crowds; (3) (= Pali id.) *sustenance, provisions, food*; particularly used (as in Pali) of food for monks: supriyā śrāvastīm abhisam-

prasthitā gocaravyavalokanārtham Av ii.9.1; (pātraci-varam ādāya) śrāvastīm gocarāya prasthitāḥ 114.9; gocara-grāma (= Pali °gāma), *sustenance-village*, a village where food is supplied to monks, Mv ii.123.19; 127.14; 129.1; 130.4; 131.4; LV 248.9 (read °grāmam with ms. A for ed. °grāmām); 255.3; 267.12; Av ii.145.3; 164.6. Cf. also **gocarika** (1).

Gocarapariśuddha, nt., n. of a work: Mvy 1376. Cf. next.

Gocarapariśuddhi-sūtra, n. of a work (same as prec.?): Śikṣ 350.21.

—**gocarika**, adj., (1) *providing sustenance* (see s.v. **gocara**, 3) for... (monks): (tatraiko) baṇiḥ bhikṣugocarikaḥ Divy 307.21; (2) (= Pali gocariya, see below), ? an epithet of wool, some of which is to be used in making coverlets for monks, Prāt 496.10, 12; they are to be made of two parts 'pure black' (śuddha-kāḍānām) wool, one part white (avadātānām), and the fourth part gocarikānām (gen. pl.), which acc. to Finot is rendered in Chin. by (wool) of inferior quality. In the close Pali parallel Vin. iii.226.25 ff. (ignored in PTSD; Childers records it from Minayeff's Prātimokṣa S.) the corresponding epithet, gocariya, is said by the comm. 684.21 to mean *tawny* (kapilavannānam); this is adopted by Childers; also transl. SBE 13.25 'of the colour of oxen (reddish brown)', or (below) 'tawny'; it seems like a dubious guess.

gocarīn, adj., *having as one's scope or sphere; devoted to*: rājyakāryu no karoti dharmam eva gocarī LV 76.4 (vs), *does not perform the business of kingship, being devoted only to religion* (or dharmam eva may depend on implied karoti).

gocarī (°rī?), f. (not in Skt. or Pali, but cf. AMg. gocarī, JM. goyarī, both defined as *begging*, cf. s.v. **gocara** 3), = *gocara, course, sphere, range*: teṣu (sc. Buddhānām, gen. pl.) ca gocarim (no v.l.) otari nityam Bhad 33 (= Gv 545.22, vs), *and may I enter permanently into the range of them* (viz. of all Buddhas).

goṇa, m. (= Pali id., also Pkt., Hem. 2.174), *ox, bull*: (gorathakān...) goṇaḥ yojitān SP 75.8 (prose); in vss SP 89.1, 7; 358.1; goṇa-mukhāś ca SP 84.13 (vs), *ox-faced* (of demons).

goṇasaka, m. (= Skt. gonasa, AMg. goṇ°; -ka possibly m.c.; all mss. goṇa°, ed. em. gona°), *a kind of snake*: śatāpadi *kās ca vyāḍāḥ SP 84.2 (vs).

goṇasika, nt. (v.l. gonasita, with dental n; Mironov as text, v.l. °sikam), some sort of ornament: Mvy 6037 = Tib. gser gyi mon lhas, which Das renders *suvarṇa-dāma, a gold braided head-ornament, also a necklace*.

goṇi, n. sg. goṇiḥ, or goṇī (f.?), Mvy 9564 = Tib. do gal gal: Jā. and Das define do gal as *important, importance*, Das adding as Skt. equivalent gaṇi (but Skt. gaṇa = *unimportant, of secondary importance*!). Chin. also *important*. Mironov goṇī, v.l. goṇiḥ.

goṇikā (also spelled gonikā, Sukh 67.6; cf. Pali goṇaka, also gonaka, *woolen cover with long fleece* PTSD; Skt. goṇī = carmanamayam āchādanam, Schmidt, Nachtr.; Gaṇapati Sastri uses śayyāstarāṇa-goṇikādīḥ as a gloss on parivāpaḥ Kauṭ. Arth. i, 12th prakaraṇa, line 3), *coverlet, blanket*: SP 75.7 (gorathakān...) tūllikā-goṇikāstarāṇān; Mv ii.115.16 (paryāṇkā, read °kāṁ, °kān, or °kāni, mss. °kam...) śoḍaśa-goṇikāśṭrītām; iii.70.1 paryāṇkāni... śoḍaśagoṇikāstarāṇāni (Senart em. lomaśa- for śoḍaśa, which is confirmed by prec.; mss. °ṣoṇikā°); AsP 488.20 (āsanam...) goṇikāśṭrīṇam; Karmav 22.5 goṇikāśṭrīte paryāṇke niṣaṇnam; Sukh 67.6 paryāṇkaḥ... anekagonikāśṭrīṇas; Śikṣ 208.11 -gonikāstarāṇa-.

Gotama, MIndic spelling for Gautama, q.v.: Śikṣ 331.11 (here apparently = Gautama 3).

Gotamī, MIndic spelling for Gautamī, q.v.: LV 201.10 (no v.l. recorded, but Calc. Gau°; perhaps misprint).

gotaraṇi, n. sg. °ṇiḥ, a kind of flower: Mvy 6208

(Tib. transliterates go-ta-ra-ṇi); also in ms. H of LV, see Crit. App. on LV 11.3, cited as govaraṇi, but read gota°, as shown by Tib. which here has ko-ta-ra-ṇi (dental n).

gotra, m. and nt. (In Skt. only nt., and not in these mgs.; Pali Dictt. also fall to record these mgs. except in cpd. **gotrabhū**, q.v.; but Pali gotta seems clearly used in mg. 1, below, in Vism. i.138.4-5, in definition of gotrabhū: tam parittagottābhībhavanato mahaggatagottābhāvanato ca gotrabhū ti pi vuccati; note how Pali here associates the Sktized gotra-bhū with the Mndic gottā! contrast Lévi's note on Sūtrāl. iii.1), (1) lit. *family*, but in special technical sense of *religious group or communion*: pañca-gotrāḥ Mvy 1260, listed 1261-5 śrāvaka-yānābhīsamaya-gotraḥ, pratyekabuddha-yānā°, tathāgata-yānā°, aniyata-gotraḥ, a-gotraḥ; same five, with -gotram, nt., Lañk 63.2-5 (pañcābhīsamaya-gotrāṇi); for the fourth, aniyata-katara-gotram, 63.4; in the sequel Lañk explains at length the first three; aniyata, *le gotra qui n'est pas défini*, Lévi, Sūtrāl. iii.1, note, is briefly treated in Lañk 65.2 f., aniyata-gotrakāḥ punar... triṣv apy eṭṣu deṣya-māneṣu yatrānuniyate tatrānuyojyaḥ syāt; apparently this is the class of people who may be drawn to whichever of the three yānas happens to be presented. The a-gotra is not explained but evidently means people outside of any Buddhist communion; in this sense understand gotrāgotram katham Lañk 25.2, (religious) *family and lack of it* (dvandva cpd.). Only the first three gotras are listed AbhidhK. LaV-P. vi.175; similarly Bbh 223.5-6 contrasts śrāvaka-pratyekabuddha-gotrām (acc. pl.) with tathāgata-gotrān. In KP 102.9; 103.1, 8 āryānām gotram is described as a state in which all normal conditions and activities are at an end, and in 104.1-2 (continuation of the same) it is said, anulomaṃ tad gotram nirvāṇasya. The relation of this to the three or five gotras is not quite clear. In the question, kena pravartitā gotrāḥ suvarṇa-maṇimukta-jāḥ Lañk 26.3, gotra is prob. used in this same sense, but the adj., *sprung from gold, gems, and pearls*, is obscure in application; one is tempted to see an allusion (metaphorically) to the next mg., cf. especially suvarṇa-gotra-vat Sūtrāl. iii.9 and suratna-gotra-vat 10, with Lévi's note; but *producing gold* etc., which one would expect, seems philologically impossible; (2) *mine, of gems or ores*: Sūtrāl. iii.9, 10, above; sarvaratnasambhavotpattigotrākaramūlyajñāneṣu Gv 451.2; dhātu-gotrāṇi, *mines of ores* (metals), °ṇi yaṃ paktvā suvarṇa-rūpya-valdūryāny (°vaid°) abhinivartante Divy 111.20, and (°ūrya-sphaṭikāny°) 111.28-29, 112.12-13; catvāro dhātu-gotrāḥ pradarśitāḥ MSV I.106.16; (3) like Skt. ākara, also *origin*: nikāyagati-gotrā ye Lañk 292.16, paraphrasing nikāyagati sambhavāt (labhyante) 292.13; *basis, source, cause, see*, Bbh 2.25 punar etad gotram ādhāra ity ucyate, upastambho hetur nīraya upanīṣat pūrvamgamō nilaya ity ucyate... (3.1 gotram dvividham, prakṛtiṣṭham samudānītam ca, *natural and acquired*...); 3.6 f. tat punar gotram bhījam ity apy ucyate, dhātuḥ prakṛtir ity api (cf. gotra = bhīja, hetu, AbhidhK. LaV-P. vii.49); (4) prob. as special development of prec., *kind, class, category* (like Skt. jāti, of similar origin and lit. mg.): nānāratna-gotra-puṣpaprati-maṇḍite Lañk 1.7, *adorned with flowers* (made of) *various kinds of jewels*; so prob. vijñapti-gotra-samchannam Lañk 269.12, *covered by* (various) *classes of relative* (worldly, practical) *knowledge* (see vijñapti).

-gotraka, m., *belonging to, a member of a gotra* (q.v., 1): aniyata-gotrakāḥ Lañk 65.2; śrāvakayānābhīsamaya-gotrakasya 64.2; similarly 64.4, 10, 17; 65.1.

Gotrakāṣṭhī, n. of a kinnara maid: Kv 6.22.

gotrabhū, f. (cf. Pali id., *a member of the religious communion*, see s.v. **gotra**, 1), in Lañk 266.2 āśrītā sarva-bhūteṣu gotrabhūḥ tarkavarjitā, nivartate kriyāmuktā jñānajñeyavivārjitā, apparently a fem. collective or abstract, the '*communion of saints*', corresponding to the

Pali masc. which refers to an individual person. Suzuki, *the original source*, which is certainly impossible; the word must have some relation to the Pali word, on which see especially Childers, and Lévi, Sūtrāl. iii.1, note.

gotra-bhūmi, f. (see s.v. **bhūmi** 4 and **gotra**, the latter in mg. 1? or 3?), (1) the first of seven bodhisattva-bhūmi: Bbh 367.3; (2) the second of seven śrāvaka-bhūmi: Mvy 1142; ŚsP 1473.11 etc.

gotrāntariya, adj. (see -**antariya**, °yaka), *belonging to a different (religious) 'family' or sectarian school*: Karmav 60.9; 167.12.

Godāniya = **Apara-go°**, q.v.: LV 149.19 (but Tib. nub kyi points to Apara-1); reported also from AbhidhK., iii.145 of LaVallée-Poussin's Transl.; and with short a, Godāniya MPS 31.46.

godoha (m.; Skt. godohana is used in the same way, BR), (the time required for) *milking a cow*, expression for a short time: antato godoha-mātram api Bbh 156.19; (antaṣa) ekarātriṃ dinam apy eka-godoha-mātram api Sukh 72.6.

godha, *greed, attachment* (cf. Pali gedha, and BHS **paligodha**, q.v.); must apparently be read for bodha in KP 111.6 (vs) ākāśa-bodhe lmi dve pratiṣṭhite, tau bodhisattvena vivarjanīyau; prose above, line 1, ākāśa-paligodhau, Tib. (nam mkhaḥ la = ākāśa) yonṣ su (= pari) chags pa (= *greed*), while in 6 Tib. (nam mkhaḥ la ni) chags pa. It seems that ākāśa-godhe is intended. But see s.v. 2 **bodha**. Lin Li-Kouang. Alde-Mémoire 169 n. 6, cites wrongly pali-bodhe.

Godhā-jātaka, nt. (= Pali, commonly cited as Godha-j°, tho the word for *lizard* is godhā as in Skt.), n. of a jātika story (= Pali Jāt. 333): Mv ii.67.14 (colophon).

gonāṅgula (m., = Pali id., Therag. 113 = 601; Skt. golāṅgula, id., see **golāṅgula-parivartana**), lit. *cow-tailed*, a certain kind of (black-faced) *monkey*: Mv iii.438.8, read with mss. (one slightly corrupt) gonāṅgula-nīṣevitā (parvatām, acc. pl.); Senart em. golāṅgula°.

gonasaka, see **goṇa°**.

gonikā = **gonikā**, q.v.

go-niṣādikā (= Pali gonisādikā, Vin. i.240.2; in same context as MSV, *cow-resting-place; cow-barn* (?), or merely *place where cattle rest*: MSV i.135.5, glossed in 13 yatra dvārāntas tad gonisādiketi.

Gopa, n. of a son of Khaṇḍa (2): MSV ii.4.3 ff.

Gopaka, n. of a disciple of Buddha: Karmav 65.7. Perhaps the same as Pali āyasmā Gopako, Vin. i.300.5.

gopakṣma(n), or °ma-netra, adj. (= Pali gopaksuma), *having (eyes with) eyelashes like a cow's*, the 30th of the 32 **lakṣaṇa**; in Mvy 240 fused with abhinīla-netra into one term, abhinīla-netra-gopakṣmā; gopakṣmā Bbh 376.7; gopakṣmo (read °mā or °maḥ) sa... Gv 401.22 (prose); gopakṣma (perhaps sc. -netra; -a m.c.) Mv i.227.2; ii.30.5 (both vss.; in the latter mss. °kṣma, Senart em. °kṣa!); gopakṣma-netra LV 105.15; 432.7 (here text gopekṣa°, v.l. gopakṣa°, read °kṣma°); Dharmas 83 (text gopakṣa-netra-tā, v.l. gopakṣma-bhṛu-tā).

Gopagiri, n. of a mountain: Māy 254.10.

Gopā (also **Gopī** and **Gopikā**, qq.v.; in Pali a Sākiya girl named Gopī or Gopikā is known, but not identified with the Bodhisattva's wife), n. of a Śākya girl, who in LV and Suv becomes the wife of the Bodhisattva (in most other texts he marries Yaśodharā, q.v.): LV 142.8 ff. (daughter of Daṇḍapaṇi); 157.4 ff.; 194.7 ff.; 230.3 ff.; 237.19; Suv 200.8; in Mvy 1071 Gopī or Gopā, named next to Yaśodharā, but there is no reason to assume their identification (Mironov reads Gopā without v.l.); in Gv 385.6 ff. Gopā occurs as a Śākya-kanyā, who in 420.19 is the daughter of Daṇḍapaṇi (like the Gopā of LV), but there is here no suggestion that she married the Bodhisattva, tho she mentions him 419.20 (as well as Valrocana, 396.23).

gopānāsī (once, in mss., °sa; rare in Skt., see BR 5, Addenda, and pw; = Pali id., essentially Buddhist word; cf. Skt. gopāna, °naka, Acharya, Dict. Hind. Arch. s.v.), *framework of a roof, rafters*: Mvy 5580; gopānāsī vigāḍita tatra sarvā SP 83.5 (vs; of a ruined house); (-sālāyām ... vivṛtāyām) gopānasy-antarikāś ca virājante LV 254.11, *the interstices of the roof-frame*; similarly 256.1 and °sīye antarāṇi, or °sī-antarāṇi, vivaḍāni Mv ii.125.14; 127.1; 128.7; 129.9; because of curvature, used as type of the bent-over posture of old men (so Pali °sī-vaṅka), kubjo °sī-vakro vibhagno LV 188.1; Kv 48.12 (text °nāsī, and wrongly divided in ed.); in parallel passage, bhagno °sī-vakro Mv ii.150.19; kubja-gopānāsī-vaṅkā Mv iii.283.11; kubja-gopānāsī- (ms. °sa, em. Speyer)-vakrā Av ii.25.8.

Gopāla (= Pali id.), n. of a yakṣa: Māy 103; 237.1.

Gopālaka, n. of a śreṣṭhin: Gv 525.17.

Gopālī, n. pr.? see s.v. **Kumbhakārī** (2).

Gopikā = **Gopā** (and **Gopī**), wife of the Bodhisattva: °kāya (gen.) LV 235.21 (vs); °ke (voc.) 237.13 (vs); MSV iv.233.17 (but in 234.14 Yaśodharā).

go-pīṭaka, nt., lit. *cow-basket*; perh. orig. a receptacle for fodder for cattle; but in Mv always used for human (hard or dry) food or cakes (khajja, khajjaka), while soft food (odana, once bhakta, q.v.) is in the same passages placed in the alinda or °dā, q.v.: Mv ii.461.21; 462.2, 7, 9, 11; iii.15.9, 12; mentioned merely in reference to its size, °ka-mātram, Divy 70.28.

gopitaka, adj. (= Skt. °ṭa), *hidden, concealed*: (so ca naṃ māso) tatraiva gaṅgākūle °ko abhūṣi Mv iii.184.18.

Gopī = **Gopā**, q.v.: Mvy 1071 v.l. for Gopā (but Mironov only Gopā, no v.l.); as the Bodhisattva's wife, Gopī (voc.) LV 235.22; 237.11 (both vss).

[**gopekṣanetra**, LV 432.7, corruption for **gopakṣma**, q.v.]

? **gomaya**, m., *offal, refuse*, if this word is intended in Mv ii.65.7 gōmayo ti (so Senart for mss. gometi) kṛtvā na siddhā, *thinking it was offal, I did not prepare it as food*; foll. by, kumāro āha, na eṣā godhā abhakṣyā, bhakṣyā eṣā manuṣyānām. As Senart remarks, this seems a strange use of gomaya, and I share his suspicion of the reading, but can suggest no good emendation.

gomaya-kārṣī (or -kāṣī), (possibly cf. kasso = pañkaḥ Deśin. 2.2?) perhaps a *coating of cowdung*, possibly mixed with something else, seemingly applied as purification: (grhaṃ sammārjitaṃ) sukumārī °kāṣī dattā Divy 306.23; MSV ii.100.13; 129.16; in Divy 338.24 text (sā kuṭikā siktā sammrṣṭā sammārjitaṃ) sukumārī (note same adj.) gomayakāṣīcānupradattā, but mss. °kāṣī cānu, read °kāṣī cānu or °kāṣī cānu; (gomayena mīśrayitvā) yatra caṅkrame tathāgataḥ caṅkramyate tatra gomaya-kārṣiṃ prayacchaṭi Divy 369.5, and, tatra gomayakārṣī dattā 7. If -kāṣī may be accepted as the true reading, perh. connected with root kaṣ and meaning something like *a rubbing with cowdung*.

Gomardana, n. of a locality: Māy 49.

Gomimukhya, n. of a king: Mmk 619.26; seems to be the same as the next, but the passage is not clear to me.

Gomiṣaṇḍa, n. of a king: Mmk 620.10; see under prec.

gomukhī (= AMg. gomuhī, Skt. gomukha), a kind of wind-instrument: parivādinī gomukhīm atha pi veṇuṃ Mv iii.82.5 (vs).

Goyoga, n. of a locality: Māy 64; cf. possibly Pali Goyoga-plakkha.

go-rajas, lit. *cow-speck*, a small unit of matter, = seven *sheep-specks* (see eḍaka-rajas, where the mg. is discussed): Mvy 8196; LV 149.6; Divy 645.11.

gola, m. (In this sense Skt. Lex. nt. and golā, f.), *bottle*: Mvy 9415 = Tib. bum pa; Chin. *large bottle*. Cf. next.

golaka (m. or nt.; cf. prec.; Skt. Lex. *bottle*), a *bottle-*

shaped (or ball-shaped?) *ornament on a building* (this is a mg. of Tib. bum pa, see under prec.): (nagaram ...) aṭṭāla-(mss. aṭṭāla)-golaka-(v.l. goraka)-torāṇam Mv iii.160.13 (prose).

golāṅgula-parivartana (nt.?), lit. (place of) *turning, moving about, of (the) monkeys* (called golāṅgula, see s.v. **gonāṅgula**), n. of a mountain near Rājagṛha: °ne parvate LV 18.14. Tib. (omitting gol) mjug ma (= *tail*) sgyur ba (= *turn*).

golika, also **gaulika**, m. (cf. AMg. goliya-sālā, a *shop for selling treacle*, Ratnach.; from Skt. guḍa with -ika), *dealer in sugar or molasses*: golikā, n. pl., Mv iii.442.13; gaulikā iii.113.8.

golomakam, adv., *seemingly in the manner of a cow's hair*: Mvy 9331 na go° keśas (so also Mironov; Kyoto ed. v.l. keśāc; read keśāms, keśam? or assume acc. form of s-stem keśas, q.v.?) chedayet; Tib. skra chan pas mi breg (dreg), *not cut hair with scissors* (1); Chin. *simply hair not cut off*; Jap. ... like a cow's hair; corresp. to Pali Vin. ii.134.11 (massuṃ ...) na golomikam-kārāpetabbam; comm. 1211.3 hanukamhi digham katvā ṭhapitaṃ eḷaka-massukam (1) vuccati; SBE 20.138 transl. *nor ... like a goat's beard*; but how can go- mean (*sheep* or) *goat*? The Tib. and Chin. renderings, with the Pali gloss, suggest that the real mg. was forgotten in both traditions.

Govardhana, n. of a city in the south: Mv iii.363.6.

Govinda (= Pali id., DN ii.230.23 ff.), n. of the brahman-purohita of King Diśāmpati: Mv iii.204.9 ff. Cf. the next items.

Govindasūtra (nt.), n. of a sūtra, prob. = next but one (but see Lévi's note): Karmav 157.13.

Govindīya (or **Gau°**), also written °dīya), adj., *belonging to Govinda*, q.v.: paurohite govindīye Mv iii.205.8; 206.5, 6 (Senart with one ms. Gauvindīye in 5, Govindīye in 6; v.l. in both Govindīye).

Govindīyam sūtram (to **Govinda**; cf. prec.), n. of a sūtra which corresp. to Pali DN 19: Mv iii.224.9 (mss. somewhat corrupt); also **Mahāgovindīyam s°**, q.v.

govratika, adj. (= Pali govatika; Skt. govratin, see below), applied to certain non-Buddhist ascetics *who adopt a vow to live like cows* (eating grass, etc.; see the Pali and other references, esp. MN and its comm., cited s.v. **kukuravratika**): Śikṣ 332.3; Karmav 44.19; cf. also Mvy 3535 govratī, and LV 248.21 govratā- (s.v. **kukuravratika**). The word govratin occurs Mbh. (Cr. ed.) 5.97.13, defined 14 thus: yatra-tatra-śayo nityam yena-kenacid-āśītaḥ, yena-kenacid-āchannah sa govratā (S apparently govratī, which as an irregular form from govratin may be the original!) lhocyate.

Gośālīputra, **Gośālī(n)**, °lī(kā)putra, °līputra, see **Maskarin**.

Gośīrṣa, n. of a nāga-king: Kv 2.12.

gośīrṅgavratin, a member of some heretical sect: Mvy 3542. Possibly cf. **govratika**?

Gośīrṅgi, n. of a plous woman who entertained the Buddha: Mv i.261.15; 263.3, 6; 271.13.

goṣṭhika (once written **gau°**; not in this sense in Skt., but only as adj., *relating to a guild*; not in Pali; but = AMg. goṭṭhiya, °lga), m., usually pl., (boon-)companion, member of a friendly group: Mv iii.375.13 trimśa(d) goṣṭhikā udyāna-bhūmiṃ nirgatā; Id. 15 and 376.1-2 tehi goṣṭhikehi; 376.5, 7, 8; Av i.93.6; sambahulāś ca goṣṭhikā ... 163.7; °kānām śatam nirgatam 377.14; ii.53.9 ff. (In 55.9 ms. gauṣṭhika, see Speyer's note); 100.13 ff.; MSV ii.78.2. Obscure is Mv iii.121.9 (vs), in which Śuddhodana addresses the Buddha: purā tuvaṃ goṣṭhika-tūlīkāsu ...; Senart suggests doubtfully *coussins, divans. où on est assis de compagnie* (tūlīkā, *mattress*, Skt.).

gōsāraka (so Mironov also, with v.l. gośālaka), m., an architectural term, acc. to Tib. beam (gduñ; cf. Das gduñ pa, gduñ ma): Mvy 5577. The surrounding terms

seem to refer to parts of a pillar; does this mean a *cross-beam*, connecting pillars?

Gosālikā-putra, see s.v. **Maskarin**.

[**gauḍakamṛga**, see **ghoṭakamṛga**.]

Gauṇāyana, m. pl., n. of a brahmanical gotra: Divy 635.13.

Gautama (also written **Gotama**, q.v.), (1) (= Pall **Gotama**), gotra-name of Śākyamuni, often applied to him especially by those who are not his followers: Mvy 78; Mv 1.251.19; 294.21; ii.118.8 ff.; 119.16 ff.; 126.10; 200.1; 241.2; 277.2 ff.; 287.9; 330.11, etc. etc.; LV 238.21; 239.8 f.; 255.4 ff.; 256.8 f.; 306.5; 358.5; 369.2; 378.21; 380.13; 405.7 ff.; 406.4, 8; (2) gotra-name of another (former) Buddha: Mv 1.113.11; (3) (= Pall **Gotamaka**) n., of a non-Buddhist sect: Mv iii.412.7; Śikṣ 331.11; LV 380.12 (here named with Nirgranthas, Ājivikas, et al.); (4) n. of a ṛṣi and ascetic: Mv ii.210.2 (lived at **Sāham-jani**, q.v.); prob. same as the ṛṣi killed by the wicked King Arjuna, Mv iii.361.7, 10, who occurs as **Gotama** in Pall also; he was an Āṅgīrasa, iii.369.8, as in Pall, see DPPN s.v. 7 **Āṅgīrasa**; (5) n. of a brahmanical teacher: **Araṇemi** (n. sg.) **Gautamo** Divy 651.7, or **ṇemiś ca Gau** 653.12 (in 632.12 corruptly **Araṇemi-gautamau** as if a dual dvandva); (6) n. of a nāga-king (also **Gautamaka**, q.v.): Divy 50.22; Māy 247.20; (cf. s.v. **kr̥ṣṇa**, 4); (7) **Gautama-nyagrodha** (= Pall **Gotama-nigrodha**, DN ii.116.31), n. of a locality at Valsāli, doubtless the caitya called **Gautamaka**, q.v.: Divy 201.5, 14.

Gautamaka, (1) n. of a nāga-king (also **Gautama**, 6; cf. s.v. **kr̥ṣṇa**, 4): Divy 50.17, 29; 51.6; (2) n. of a caitya (cetiya) at Valsāli: Mv 1.300.9 (see **Gautama-nyagrodha**, s.v. **Gautama**, 7).

Gautami (= Pall **Gotami**; once **Got**, q.v.), family-name of **Mahāprajāpati**, to which **Gau** is regularly added, see citations s.v. **Mahāp**; rarely used alone, Mv iii.137.13 (vs); Karmav 158.19 (voc., in address by the Buddha).

Gaura, n. of a former Buddha: Mv 1.140.11.

gaura-khara, m. (AMg. **gora-khara**, *white ass*, Ratnach., *a kind of ass*, Sheth; once in Late Skt., see Schmidt, Nachträge, **gaura-khura** [sic] is cited as meaning *a kind of ass*), a kind of ass, acc. to BR *wild ass*: Mvy 4797 = Tib. **rgyan**, which Tib. Dictt. do not record as an animal name; Jap. *a kind of wild horse found in Central Asia*; Chin. *reddish-brown horse*, or (2) *wild mule (ass?)*.

gaurava-tā = Skt. **gaurava**, the condition of regarding (something) as important: tāye dharma-gaurava-tāye Mv ii.256.8. Cf. § 22.43. But possibly the true analysis is **dharma-gaurava**, Bhvr., *being in a state of regarding righteousness as important*, plus -tā.

Gauri, (1) n. of a yoginī: Sādh 443.15; (2) n. of a rākṣasī: Māy 243.17.

gaulika = **golika**, q.v.

gaulmika, m. (In Skt. *member or commander of a troop of soldiers*; AMg. **gummi(ya)**, defined as *a guard of a fort; a watchman*), acc. to Tib. *la gean pa* = *a collector of duties on a mountain pass* (Das): Mvy 3803. Follows **śaulkika**; Jap. *customs officer*; perh. originally *guard at an outpost*, later *one who collected duties* there.

Gauvīndīya, adj. = **Govīndīya**, q.v.

gauṣṭhika, once written for **goṣṭhika**, q.v.

grathita, ppp. (= Pall **gathita**, often foll. by **mucchita**; in this sense not Skt.), *enslaved* (by desire or worldly things): Divy 534.19 (**rakṭah saktō gr̥dhro**) **grathito murchito** 'dhyavasito... Cf. Pall DN 1.245.24 **gathitā mucchitā**; comm. ii.403.25 **gathitā ti gedhena abhībhitā hutvā**; **mucchitā ti mucchākārappattāyā adhimattatanhāyā abhībhitā**. Cf. next items, esp. **granthita**, used Mvy 2194 in same context as **Divy** (prec. by **rakṭah**, **saktvā**, **gr̥ddha**, foll. by **murchitah**, **adhyavasitah**, etc.).

grantha, m. (= Pall **gantha**; Skt. uses **granthi**, but

not **grantha**, in much the same way; cf. prec. and next), *bond, fetter* (to worldly life): Mvy 2145 = Tib. *mdud pa*, *knot*; context indicates fig. (religious) application.

grantha-dhāraṇi, see **dhāraṇi**.

granthita, ppp. (Skt. Lex. id., for **grathita**; Pall **ganthita**; ppp. either to ***granthati** = Pall **ganthati**, Skt. **grathnāti**, or denom. ppp. to **grantha**, q.v., or Skt. **granthi**), *enslaved*: Mvy 2194, see s.v. **grathita**; LV 372.3 (vs) *lha sā vitarkamālā samjñāsūtreṣu granthitā nipathī* (read with v.l. 'narthi?'), *vinivartitā aśeṣā bodhyaṅga-vicītramālābhiḥ*.

granthi-mocaka, m. (cited by Monier-Williams from Wilson's Dict.), *cutpurse*: Mvy 5362; (**pāripanthikā**...) **janapadaghatākā yāvad graṅkā iti kṛtvā** Śikṣ 77.9.

Grasati, n. of a nāga maid: Kṛv 4.4.

Grāsana (cf. next), n. of a piśāca: Mmk 18.6.

Grasani, (1) (cf. prec.) n. of a piśāca: Māy 239.6; (2) n. of a rākṣasī: 243.15.

Grahakośa, n. of a former Buddha: Mv 1.141.14.

grahaṇa, nt., confused with **gahana**, *thicket, entanglement* (?): in Mv 1.34.7 (prose) -**durga-samsāra-kāntāra-grahaṇa-dāruṇāto mahā-prapātato uddharitvā**, Senart thinks that **grahaṇa** is a copyist's hyper-Skt. alteration of **gahana**, which is a near-synonym of **kāntāra** (esp. in Pall, where **diṭṭhi-kāntāra** and **diṭṭhi-gahana** are often closely associated); in spite of this, I think **grahaṇa** may be sound and orig.: *rescuing from a great abyss that is dreadful because of the grip of the forest of the saṃsāra etc.* In Mv 1.91.14-17 occur four lines of verse in which the mss. repeatedly vary between **gahana** and **grahaṇa**; the text is both very corrupt and fragmentary; Senart's note is a very earnest effort to disentangle it, but I find it hardly convincing, tho I am inclined to agree that puns are here contained, involving **gahana**, *entanglement, obstruction, difficulty*, as well as **thicket**, and **grahaṇa**, *seizure, imprisonment* (perhaps also *eclipse*, as by Rāhu, so Skt.); the text, with the most important vv.ll., reads: 14 **vanagahanam** (mss. **grahanam** or **ṇam**) **balagahanam** (3 mss. **grah**) **gīrigahanāni** (em.; 5 mss. **gahanam**, one **grahanam**) **tyāgagrahaṇāni** (3 mss. **gahanāni**), 15 **viṣamāprati-** (mss. **viṣamapati-**) **samniṣaṇṇavanāni tu manuṣyagahanāni** (5 mss. **graha**), 16 **ṭṭṇagulmakapaṇṭakalatā-kulāni vṛkṣagrahaṇā-** (mss. **grahanya-** or **nya-**) **gahanāni** (3 mss. **grahanāni**), 17 **śaṭhanikṛtipaṇṭunāni tu manuṣyagahanāni** (5 mss. **grahanāni** or **ṇāni**). Tho Senart's interpretation seems very dubious, I cannot suggest with confidence any improvements. The meter is meant for **āryā**. See also **gahana**, **gahana-tā**.

grahaṇi (Skt. only as n. of an imaginary abdominal organ; Pall **gahaṇi** app. more loosely used, cf. **samsuddha-gahaṇika**, *of pure womb or origin*; DN comm. 1.281.10 -**mātu-gahaṇi kucchitī attho**), (*belly, womb*;) *interior* (like Skt. **garbha**): in SP 239.3 (prose) read **pañcabhiḥ puspā-grahaṇi** (so with Kashgar rec. and 3 Nep. mss., ed. **ṇiya**)-**vedikā-sahasraṇi svabhyaṃlakṛto** (**stūpaḥ**), *adorned with 6000 balconies filled with* (*containing*; Tib. **bkrām pa**, *besprinkled with*) *flowers*.

[**grahaṇīya**, see prec.]

grahāya (= Pall **gahāya**), irregular ger. to root **grah** (see § 35.19), used virtually as postposition, lit. *taking*; with, along with: SP 211.6 etc. (l.c.).

grahika, adj.,? Mvy 2449, in a list of evil qualities: pw 7.339 guesses 'etwa bissig'; Tib. **dus** (*time*) **po che** (*great*), which I cannot interpret (is it connected with **sdud pa**, which might render **grah**, *collect, bring together*, perhaps in a corrupt form?); one Chin. rendering *vain, futile, time-wasting* (does Tib. mean [consuming] *much time*?); *useless*. Etymologically one might guess *grasping, avaricious*, or the like.

Grāmaghoṣa, n. of a locality: Māy 104.

grāmaṇika, presumably = next: Mv iii.160.19 (prose)

(rājā) brahmadatto amātyapārīṣadyān āmantrayasi: ho bhāṇe grāmaṇīkā kṣipraṃ purohitaṃ ānetha.

grāmaṇīya (presumably = Skt. grāmaṇī, Pali gāmaṇī; see prec.), a military officer of some sort: ārūḍhā 'yehi khaḍḍagatomaṇapāṇibhiḥ Mv II.487.14 = III.22.5' (vs), and variants II.487.18; 488.2 = III.22.9, 13.

grāmaluka, see **grāmeluka**.

grāmika, m., prob. only village headman, as in Skt., and as Pali gāmika; 'kā, f. a woman belonging to a village headman's family. Senart [repeatedly in his Intro., on the passages below] understands simply villager: grāmika, m., Mv I.301.8 ff.; 303.12 ff. (his daughter was attended by serving-women, 302.16); Sujātā, q.v., was a grāmika-duhitā LV 265.11 or 'dhitā Mv II.263.15-16; 299.9, or grāmikasya dhītā II.200.17; she is called simply a grāmikā Mv II.131.10, but this doubtless has the mg. suggested above. Cf. also grāmika-gharaṃ āgami (in search of food) Mv II.200.16.)

grāmeluka, adj. or subst. m. (= Mg. gāmelua, see Sheth, and Pischel 595, end), living in a village, or, a villager; rustic: grāmelukenāpi (so mss.) dāni puruṣeṇa Mv II.275.17 (prose); in 19 mss. grāmaluko puruṣo; Senart em. grāmāl° in both.

grāmya, adj. (in Skt. app. only used of speech; Pali gamma used more generally, esp. associated with synonymous hīna), vulgar, low: in passage = Pali Vin. I.10.12, hīno grāmyaḥ (sc. antaḥ) LV 416.17 and (om. hīno) Mv III.331.3; grāmyam nopajīvitaṃ LV 262.10, see s.v. upajivita; grāmyam tṛṣṇāṃ Ud III.9, 10 = Pali jammī taṇhā Dh. 335-6.

-grāha, itc., m. (= Pali gāha), (heretical, erroneous) belief (in), holding (to) . . . asantagrāhātu (from false belief) vimukta bhonti SP 92.9 (vs); esp. ātma-grāha (= Pali atta-gāha), clinging to the (false view that there is a self: Śikṣ 198.20 (bhayāni . . .) tāny ātmagrāhata utpadyante; 21 ahaṃ . . . ātmagrāhaṃ paritayajeyam; Lañk 177.14 ātmagrāhapatitayā saṃtatyā; Vaj 23.11-12 and 25.16 ātmagrāho bhavet sattvagrāho jivagrāhaḥ pudgala-grāho bhavet; similarly Vaj 42.12; and 42.13 ātmagrāha iti subhūte agrāha eṣa tathāgatena bhāṣitaḥ; 45.4 sa eva piṇḍagrāho 'bhaviṣyat . . . (5) agrāhaḥ sa tathāgatena bhāṣitaḥ; LV 205.8 (lokasya . . .) ātmanīyagrāhānugamānasasya, having minds that follow after the false belief that there is anything peculiar (belonging) to the self.

grīveya (nt.? = Pali gīveyya, °yyaka; Skt. graiveya, °yaka, usually of a chain put on an elephant's neck), necklace or chain about the neck: (suvarṇaṇiṣkām yatha ośiritvā) grīveya taptā (perh. read 'tam? or plural? dharaye ca loke Mv II.(334.22-) 335.1 (so mss.; Senart em. badly), as one might put off gold neck-ornaments and wear heated (i. e. red-hot) chain(s)-on-the-neck in the world.

[grīṣmāna-māse], printed as cpd. in Mv I.294.3 (vs), but read grīṣmāna (gen. pl.) māse prathame, in the first month of the summer; so also Pali gīmāna māse (so printed), Sn 233. There seems no reason for taking either Pali gīmāna or BHS grīṣmāna as a 'stem-form'.

grīṣmika, adj. (= Pali gīmika; Skt. graiṣmika), of, for summer: grīṣmika-vāṛṣika-haimantikeṣu prāsādeṣv LV 227.8; trayo prāsādā kārayat (so Senart divides) hemantikaṃ grīṣmikaṃ vāṛṣikaṃ Mv II.115.9; similarly III.405.13; trayaś ca (sc. māsāḥ) grīṣmikaś Suv 178.4.

gredha (= Pali gedha, m.; cf. parigredha; analogically based on Pali giddha etc. = Skt. griddha etc.; § 3.68; the nearest Skt. equivalent in mg. is grdhya), greed: sukhāpi gredhāśritā Mvy 7553 (= Tib. zhen pa); samkalpal gredha-nīśritāḥ Ud xxxi.29; -rasa-gredhāt MPS 31.63.

(graiṣmika, m., see s.v. sāmayika.)

glāna (also glāna, q.v.; = Pali glāna; acc. to BR Skt. glāna is not used in this specific sense), sick, ill; in glāna-pratyaya-bhāṣajaya, one of the four pariṣkāra, q.v. for occurrences, medicine to cure the sick.

glānaka, glā°, adj. (= Pali glā°) = glāna, (one that is) sick: MSV I.149.8; glānakam kṛtvā Mv II.247.4, see s.v. karoti; tam . . . glānako ti kṛtvā, thinking with regard to him, He is a sick one (specifying ka), Mv II.242.8; 243.2, 4; ka may be m.c. in Mv II.221.3 (with mss.; vs) 'kā (n. pl.), and in SP 293.1 (vs) glānaka-tvam, illness.

glānya, nt., once m. (Sktized form of gailānya, q.v., or directly formed from Skt. glāna plus -ya; but not recorded in Skt.), weakness, debility: SP 107.9; Divy 25.8; Av II.85.18; 133.12; Śikṣ 37.4; 135.16; KP 65.4 tasmād glānyā(t); 118.1 dvāv imau . . . dirgha-glānyau (dual m.) katamau dvau; but 118.7 (vs) dve . . . glānye ukte (nt.); Mmk 147.26 (vs); all but the last two prose; bahuglānyatā Dbh 26.19.

GH

ghaṭaka, m., or adj., who or which reveals or expounds: Divy 442.1; 523.25 (in cliché cited s.v. udghaṭaka, for which this is substituted); ekānta-ghaṭake śāsane (loc. abs.) MSV I.237.8.

ghaṭa-bhedanaka, nt.,? Mvy 9051; Tib. rdza (clay, or clay-pot) gzoñ (chisel, graving-tool); cf. however rdza gzhon, earthen basin (Jā.), and-rdza gsoñ, rendered in Das by ghaṭa-bhedanaka, kaṭānaka, frying-vessel! Chin. instrument(s) used in building houses. The next word in Mvy is karparaḥ, pot, bowl; but various implements and tools are listed in the vicinity. BR render (etymologically) ein bei der Verfertigung von Töpfen gebrauchtes Instrument.

ghaṭā (Skt. ghaṭa, m.; ghaṭī, ghaṭikā; Weller 24 suggests lengthening of stem-final a in the seam of cpds., but a fem. ghaṭā exists in Skt. tho in other mgs.), pot, jar: pañcāṣaraḥsahasrāṇi divyagandhodakaparipūrṇa-ghaṭa-parigṛhītāni LV 96.9. Cf. next.

ghaṭā-śiras, adj. (cf. prec.; perh. lit. pot-headed?), in Mvy 8807 (not in Mironov), acc. to Chin. and Jap. having a knotty, uneven head; this is prob. also the meaning

of Tib. mgo (head) ḥbar ḥbur can; cf. Jā. ḥbar ḥbar, uneven, rough; pock-marked; Jā. and Das ḥbur po, having protuberances, uneven, rough; ḥbur, boil, pustule (as pot-shaped?).

ghaṭī (f.? cf. Pali ghaṭikā, small stick), stick, piece of wood: samudramadhye patitā kecid ghaṭim (v.l. vṛttim) ādāya kecid phalakam kecid alābuṣreṇīyaṃ Mv III.68.5 (prose).

ghaṭikā (Pali id., small stick; cf. prec.), stick; in vaṃśa-gh°, q.v.

Ghaṭikāra, MSV Ghaṭī° (= Pali Ghaṭikāra), n. of a potter who was a disciple of the Buddha Kāśyapa, Mv I.319.9 ff.; 326.10 ff., and later became one of the Śuddhāvāsa gods, in which capacity he with others of that class of gods fashioned magically the Four Sights for the Bodhisattva Śākyamuni to see, Mv II.150.16; 152.10 ff.; MSV I.217.12 (called Nandipāla). He lived at Veruḍḍiṅga or Vebha°, Vaibhidiṅgi, the later Māra-karaṇḍa, qq.v. Several parts of his legend (not, apparently, his part in creating the Four Sights) recur in Pali, see DPPN.

ghaṭṭa- (or **ghaṭṭaya**, MIndic for **ghaṭṭaka**), prob. *polishing-stone*: In Mv III.81.12 (vs) (*bhavanāni rākṣasānām* ...) **ghaṭṭaya**-vīmaṣṭaka (? mss. **ghaṭṭapa**-vi°; Senart em. **ghaṭṭa**-parimṣṭaka), prob. (*the palaces of the ogresses were* ...) *polished with polishing-stones* (cf. AMg. **ghaṭṭaga**, *stone for polishing*; Pkt., acc. to Ratnach. Deśi, **ghaṭṭanaka**, id.); or possibly (cf. JM. **ghaṭṭa**, = *gāḍha*, *nibiḍa*), *polished hard, vigorously*.

ghaṭṭita, ppp. (= Skt. **ghaṭṭita**; cf. **udghaṭṭayati**), *closed*: *kāśikavastrāvarī ghaṭṭitā phuṭṭakavastrāvarī udghaṭṭitā* (mss. In 12 **udghaṭṭitā**) Divy 29.7, 12.

? **Ghaṭṭa** (In Skt. n. of a *Dānava*), n. of a *rākṣasa* king: Mmk 18.1; but see **Yama** (3).

ghaṭṭāka (m. or nt.; Skt. Lex. as n. of a tree with bell-shaped flowers; Skt. **ghaṭṭā**, *bell*); **pāṣa-ghaṭṭāka**-dvāraka-dhanur-nārāca-mudgara- Mmk 46.8 (prose). But this word and *dvāraka* may be corrupt; some sort of weapons would seem suggested by the other terms.

ghaṭṭikā (Skt. Gr. id.; AMg. **ghaṭṭiā**), (*little, decorative*) *bell*: MSV II.16.8.

Ghanavyūha, m., n. of a work: Mvy 1343.

? **ghana-saṃdhi**, n. sg. °h, LV 106.13, one of the *anuvyañjana*, replacing (it seems) *nirgranthi-sīra*, q.v.: acc. to Burnour, *having solid joints*; but Tib. *tshigs (joint)* *mi mñon pa (not visible)*; also renders *gūḍha* in the two preceding items, suggesting that the Tib. LV text had *gūḍha-saṃdhi*).

ghara, nt. (and m.? = Pall nt., and acc. to Childers m.; AMg. m. and nt.; Skt. **ghra**), *house*: **ghara**, mss. (n. pl.; Senart em. **gharā**) Mv 1.24.13; **ghara-vāsa-rakṣito** 285.22; **gharam**, acc. sg. III.289.8 (em.); **gharam**, n. sg. Mvy 5518.

gharaka (dim. of prec.? so Senart), (small) *house*, *hut*: *nalrayikā ... gharakehi oruddhā* (mss. °ddha) *chinna-iryāpathā* (mss. -iryā°) Mv 1.22.10 (prose).

? **gharaṇi**, see **ghariṇi**.

gharati (Skt. Dhātup., and Ved. *jigharti* etc.; see **pragharati**, **parighareti**), *drips*, *flows* (intrans.): Mv III.408.1 *kāsāmcil lālā* (mss. *lālā*) **gharati** (or with v.l. **gharanti**; in accord with this read in Mv 1.227.17-18 *kāsāmcil* (ed. with mss. *kācil*) *lālā gharanti* (*kācil* would require transitive mg. for **gharanti**, *lālā* being then acc.; but the verb and its cpds. seem to be only intrans.)).

gharā, a high number: Mmk 343.25 (= 10 **pragharā**, q.v.; see **aśeṣa**).

ghariṇi (v.l. once °aṇi; Pall **gharaṇi**; AMg. both °aṇi and °iṇi; cf. **ghara** and Skt. **grhiṇi**), *housewife*: Divy 46.27 °ṇi-śātāni (one ms. **gharaṇi**°); 47.25 **ghariṇi**-stūpa. Divy Index *widow*, for reasons not evident to me.

Ghasmarī, n. of a *yoginī*: Sādh 446.2.

-**ghāṭaka** = -**ghāṭaka**, in **vadhya-gh°**, q.v.; cf. **ghāṭin**, and § 2.41.

(? **ghāṭikā**, *pot, jar*, recorded a few times in Kosegarten's *Pañcatantra*, see BR, who suggest that it is an error for **ghaṭṭikā**; in Mv III.255.10 (prose) Senart prints *gandha-ghāṭikā-vidhūpitam*, but one of his two mss. °ghaṭṭikā°. Note however that BR also record **ghāṭa**,

'viell. nur fehlerhaft', as meaning *pot*, = **ghaṭa**, once in Hariv.)

ghāṭin, adj. (= **ghāṭin**, cf. § 2.41), *destroying*: *jagā-kleśa-ghāṭi* Dbh.g. 41(67).14 (no v.l.).

Ghātani, n. of a *rākṣasi*: Māy 243.28.

ghāṭikā (cf. Pall *dubbala-ghāṭikā* Jāt. 1.176.27; 177.4, *killing of the weak*), *destruction, violation*, in *visram-bha-gh°*, ... of *confidence*: *bodhisattvo ... na °tikayā na dhūrtatayā lābham upārjayati* Śikṣ 269.2.

-**ghātyā**, see **nala-gh°**.

ghuṇaghuṇāyate (cf. Deśin. 2.110 **ghuṇaghuṇiā** = *karpopakarpikā*; JM. **ghuṇāhuṇi** = *Gerücht*, Jacobi, Erz.), *buzzes* (of a bee): pres. p. °yamānam (printed °nam) Kv 46.21. The Skt. **ghuṇa**, a *wood-boring insect*, seems probably not connected with this obviously onomatopoeic word.

ghṛta-kunḍika, m., in a list of trades and crafts, seems to mean lit. *ghee-potter*: °kā, n. pl., Mv III.113.8; 442.13 (both times without v.l.). Does it mean *maker of pots intended for holding ghee*? Or *dealer in pots of ghee*? No similar word has been discovered elsewhere.

ghoṭaka-mṛga, m. (cited by BR from Minayev as *gauḍaka°*; Mironov as text), *wild horse*: Mvy 4798 = Tib. *rtā rgod*.

Ghora, (1) n. of a *rākṣasa* king: Mmk 18.1; (2) n. of a *piśāca*: Mmk 18.6.

Ghoracandī, n. of a goddess: Sādh 488.7.

Ghorarūpi, read perhaps °pin, n. of a *piśāca*: *Ghorarūpi* (read °pi?) ca (in list of *piśācas*) Mmk 18.6.

ghorī (Pall **ghora** or **ghorā**, n. of a kind of magic, Jāt. IV.496.10; 498.33; also Skt. **ghora**, nt., see BR), n. of a kind of magic: **ghorī vidyā vaśamkarī** Divy 636.28 (vs, printed as prose).

ghoṣa, m. (Skt. *sound, noise, roar*; in this sense nt. in Mv 1.229.16 = 240.5 = 333.7 **ghoṣam**, n. sg.), *proclamation*: **ghoṣam anuśravayati** (q.v.) SP 123.1; LV 266.1; Samādh 8.10; Śikṣ 38.1; or *udtrayati* LV 401.2; Mv 1.40.11.

Ghoṣadatta, n. of a *Tathāgata*: Śikṣ 8.20 (from *Bhadrakalpikasūtra*); Samādh p. 16 line 6 ff.

Ghoṣamati, n. of one of the sons of the Buddha *Candrasūryapradīpa*: SP 19.4.

Ghoṣasri, n. of a *Bodhisattva*: Gv 442.18.

Ghoṣānana, n. of a former Buddha: Samādh p. 57 line 17.

ghoṣānuga, f. -ā, a kind of *kṣānti*, q.v.: *receptivity* (*kṣānti*) *to the oral teaching* (of the Buddha): Samādh 19.37 (see Régamey's note 143, p. 82 f.); Sukh 55.13.

Ghoṣiḷa (corresp. to Pall **Ghosaka** or **Ghosita**), n. of a *ghapati* (so Divy 541.19 ff., 575.30 ff.), one of the ministers of King *Udayana*: Divy 529.6; 531.19; 541.19 ff.; 575.30 ff. The same person is doubtless meant by the *ghapati* **Ghoṣiḷa** mentioned Mv II.2.13; Karmav 157.7.

Ghoṣilārāma, m. (Pall **Ghositārāma**), n. of a residence built for Buddha by the prec. at *Kausāmbī*: MSV II.173.6; III.28.7.

Ghoṣeśvara, n. of a former Buddha: Samādh p. 57 line 15.

C

(**ca**, as in normal Skt. (BR; Speyer, Skt. Synt. § 441 b, VSS § 282), is used (1) in sentences where a contrast seems implied, = *tu, but*: *te caivam vācam bhāseran, tac ca bhalsajyam upanāmitam na pibeyuḥ* SP 321.10-11, *on the one hand (ca) they would speak thus, and yet (ca; on the other hand) they would not drink the proffered remedy*; (2) in the protasis of conditions, = *yadi* (acc. to Speyer,

VSS I.c., 'In Vedic and older Skt.,' but this is too limited): *deśayeyam cāham dharmam na vā deśayeyam* LV 400.7, *whether I preach the dharma or not* — (the same result, as regards some people, will ensue); *śakraś ca* (mss., Senart em. *ce*) *me varam dadyāt* Mv III.6.15, *if Śakra should give me a boon* —. (3) Acc. to Senart, MV I notes pp. 370, 501, 561, **ca** may introduce a following word,

as 'proclitic', no longer enclitic; he says the same is authorized for Pali by the Mukhamattadīpanī, a comm. on Kaccāyana. Alleged cases are cited in Mv i.3.11; 57.10; 83.17 (? read 16?); 158.1; 241.13. In some of these (e. g. 158.1) ca seems to me quite normal; in others the position may be peculiar, as sometimes it is in Pali, see Childers s.v., but I do not believe it ever introduces a following word or phrase; some of the passages cited are violently emended by Senart in other respects. The Pali Dictt. do not recognize the usage alleged by Senart, and I am not convinced that it occurs in BHS.)

cakaṭi, in °ty-odana, *some inferior kind of porridge*: Divy 496.9, 11, 12, 26; 497.2; and °ti-taṇḍulāḥ, *grains intended for such a porridge*, perhaps *grains of cakaṭi* (some sort of cereal?), Divy 496.21.

cakoraka, nt. (cf. JM. caora, *a kind of dish*, Samāraṭṭacakahā), acc. to Tib. and Chin. apparently *a covered cup or vessel used as a lamp*: Mvy 8953 = Tib. skoṅ po (or skoṅ bu, or sgron bu; the first two *cup or vessel*, the third *lamp*) kha sbyar (*mouth closed*); Chin. *covered lamp vessel*.

cakra, nt., *circle*; (= Pali cakka) *one of the four circles or states of (desirable, happy) existence (in which gods and men may find themselves): catvāri devamanuṣṣyāṇaṃ cakrāṇi Mvy 1603 (similarly Pali AN ii.32.1), listed 1604-7, praṭirūpaḍeśavāsaḥ, satpuruṣāpāśrayam, ātmanāḥ samyakpranīdhānam, pūrve ca kṛtapuṇyatā (= Pali ibid. 5 paṭirūpaḍeśavāso sappurīṣupāssayo attasammāpanīdhi pubbe ca katapuṇṇatā); see further cakra-bheda, vidyuc-cakra.*

cakraka (= cakra plus -ka, m.c.?), *circle*: anādi-bhava-cakraka Mmk 434.21 (vs).

cakra-peyāla, m. or nt. (see *peyāla*), *successive round (of listed items)*: MSV ii.206.11; anayā vartanyā °laḥ 208.13; but °lam, nt., 209.20.

cakrabhedha (m.; = Pali cakka°, parallel with saṃghabheda), *breaking of the 'circle' (of unity), sowing discord*: °da-vastu Mvy 9114 = Tib. ḥkhor lo mi mthun pa, *circle non-harmony*.

Cakravartidatta, n. of a former Buddha: Mv i.139.11. **Cakravartin**, (1) n. of one of the Uṣṇīṣa-rājānaḥ (see Uṣṇīṣa 3): Mmk 41.10; (2) n. of one of the krodha, q.v.: Dharmas 11.

Cakravartini, n. of a yoginī: Sādh 427.8.

Cakravarti-sūtra, n. of a work: Karmav 59.21; designated as part of the Abhidharma, 94.7; 102.1; 103.6.

Cakravarmīni, n. of a yoginī: Sādh 427.7.

cakravāḍa, regularly m. (nt. forms rare; = Skt. °vāla, Pali cakkavāla), n. of a mountain or rather mountain-range, supposed to surround the earth: sometimes sg., Mvy 4149 °ḍaḥ; SP 363.5; Dbh 96.4; Mv ii.332.2 sālo ... °ḍo; more often pl.; often followed by **mahācākavāḍa**, esp. in cpd. (dual dvandva Kv 91.11-12; Dharmas 124), oftener pl., or in longer cpds. where both have stem form, or both sg. (Mvy 4149, 4150), LV 150.1; 277.9; Mv i.6.1; ii.300.17; SP 244.11; Śikṣ 246.2; Suv 86.7; Sukh 36.14-15; 63.3; without mahācak°, SP 355.5 (pl.); LV 316.13 (pl.); Mv ii.341.10 (stem in cpd.); Samādh 19.19 (vs, text cakravāḍa, meter requires cakravāḍo or °ḍā); in fig. use, (puṇya-)cakravāḍaṃ loka parisamsthāpayisyati Gv 112.22.

Cakravālagupta, n. of a former Buddha: Mv i.139.9 (vv.ll. cakravāḍa°, °vāra°; read prob. °vāḍa°).

Cakravicitra, n. of a lokadhātu: Gv 150.3.

cakravimala, nt., a kind of flower: Mvy 6187.

Cakravega, n. of a yoginī: Sādh 427.7.

Cakravyūha, n. of a kinnara-king: Kv 3.2.

cakraśatapattra, nt., a kind of flower: Mvy 6188.

Cakrākṣaraparivartavyūha, n. of a (perhaps imaginary) Buddhist work (dharmaṃparyāya): Gv 72.26; 75.12.

Cakrāntara, n. of a future Pratyekabuddha: Av i.133.10.

cakrika, adj., or subst. m., (1) some sort of professional entertainer, perh. a juggler who does tricks with wheels or discs (cf. BR s.v. cakrin, 7; a Skt. Lex. possibly gives this mg., but it is uncertain): Mv iii.113.2 (mss. here corrupt); 442.8; (2) (a) *tricky, crafty (person)*: °kaḥ Mvy 7326; this seems to be the mg. indicated by Tib. (five renderings), Chin., and Jap., and supported by the adjoining words (jihma, kuṭila, Mvy 7324-5); cf. Skt. (Rājāt.) cakrikā, Rānke (BR); (3) see s.v. **cākrika**.

cakrikā, acc. to Tib. *double door-bar*: Mvy 9344 = Tib. sgo gtan zuṅ can. Chin. contains the words *double and bar*. I do not know just what is meant.

-cakṣuka, lfc. for cakṣus, q.v.

Cakṣuṣmatī, n. of a goddess: Mvy 4326.

cakṣus, in pañca-c° (= Pali pañca-cakkhu), *the five superior qualities of vision (partly physical, partly mental or spiritual) possessed by a Buddha (cf. pañcacakṣuḥ-samanvāgata LV 3.5; 403.2, of Buddha): listed, in agreement except for order, Dharmas 66; Sūtrāl. xviii.54, comm.; and Mv i.158.1 ff., where each is explained in some detail, viz. māmsa-c° 158.8-159.5; divya-c° 159.5-7; prajñā-c° 159.8-9; dharmā-c° 159.9-160.7 (= daśānām balānām manovibhūṭā, 159.10; then follows a statement on the 10 bala, 159.12-160.5, in verse); and buddha-c° 160.7-16 (this = the 18 āveṇikā buddhadharmāḥ, which are then listed). In Pali (see Childers and PTSd) the list contains māmsa-, dibba-, paññā-, and buddha-cakkhu, but for dharmā- substitutes samanta-c° (before or after buddha-c°). A difficult and corrupt line, Mv i.42.15 = 53.12 = 337.4 (in the last printed by Senart as prose), contains some form of bhava-cakṣuka, which Senart regards as containing a *bhava-cakṣu(s) = māmsa-c°, quite wrongly; his transl. (note on 42.15) misunderstands māmsa-c° which is a complimentary and superior power, not one to be derogated. Possibly rather *eye of existence* and agreeing with prajñā-skandha (337.4 prajñā-cakṣu[ṛ])? The preponderant evidence of the mss. points to bhava-cakṣuke (or °ko or °kaiḥ) apāye prajñāskandho (or °dhe, °dhā; 337.4 see above) niveṣeyam (? °yah, or other vv.ll.). All too obscure to be useful.*

-cagghati, see uc-, *saṃ-cagghati*.

caṅkrama, m. and (less regularly) nt. (= Pali caṅkama; to caṅkramati), (1) *act of walking*, in purely physical sense: vivṛtaḥ śobhate ārya āsana-sthāna-caṅkrame LV 157.15 (vs), *when uncovered (unveiled), a noble person shines (is distinguished) in sitting, standing, and walking*; these are three of the (usually four) modes of physical behavior (the fourth being lying down), see s.v. **īryāpatha** 4; AsP 520.13; RP 45.18; cognate acc. °mam caṅkramyate or °mati, see (4) below; (2) *walking, wandering*, as an occupation or mode of life: in Karmav 104.14 one of the daśa guṇāḥ painḍapāṭikave, *ten advantages in the mendicant's life*, is, caṅkramo 'sya upārjito bhavati, *he has acquired (a life of) walking, wandering about*; (3) *place of walking, promenade* (in the sense of ground where walking is done): of walks in groves or parks (secular), ekaikaṃ caṅkrama-varaṃ ... kalpayatha Mv ii.18.16 (vs), Suddhodana says, *adorn (or with mss. kalpayama, let us adorn) every excellent promenade (in the Lumbinī grove, in preparation for Māyā's visit); gṛha-dhana-dhānyāśayana-vasanam caṅkramodyānāni cānekaśo yācanake-bhyo niṣṣṭhāni LV 318.5 (prose), ... promenades and parks were bestowed on beggars many times*; (4) especially, *promenade, terrace, place for walking* (often rendered *cloister*), for monks or Buddhas or other ascetics; sometimes associated with places for 'standing, sitting, lying down', the other **īryāpatha**, see mg. (1) above; *samyaksam-buddhānām adhiṣṭhītāni caṅkramā niṣadyāni śāyyāni Mv ii.163.18; teṣāṃ bhikṣuṇāṃ sthānāni caṅkramāni niṣadyāni śāyyāni Mv iii.420.15; teṣu ca caṅkrameṣu niṣadyāsv āsaneṣu ca Gv 518.7 (places); oftener associated*

with a vihāra (from which it seems that one *climbed* or *mounted* to the caṅkrama, cf. Pall Therag. 271 ... vihārā upanikkhamim, caṅkamam abhirūhanto; so frequently abhi-ruh- occurs in BHS with this word): aranyavāsi (loc.; v.l. °se) tiṣṭhanto caṅkrame (WT °mam with K') abhiruhyā ca SP 335.5 (vs); āramās caṅkramā dattāḥ (to Buddha and his monks) 341.13 (vs); ye keci bhikṣū sugatasya śāsane, abhiyuktarūpā sthita caṅkrameṣu 365.5 (vs); (yasmimś ca ... grāme vā nagare vā ...) janapada-pradeśe vā caṅkrame vā vihāre vā ayaṃ Lalitavistaro ... pracarīṣati LV 442.11; bhikṣūṇaṃ saptaratnacitān vihārān kārayitvā āsa maṇi-caṅkramān (prob. Karmadh., not Bhvr.) ... RP 56.13; in Mv 1.318.10 text, bhagavato Kāśyapasya caṅkrama-ṣaṣṭiḥ, for which Senart's note suggests caṅkrama-bhūmiḥ (violent em.l), but mss. kramkrame (or kramkame) ṣa°; possibly read caṅkrame yaṣṭiḥ, *stick (pole, flagstaff?)* in K's *promenade*; (vihārān...) āramān ramaṇiṃś ca caṅkrama-sthāna-śobhitān SP 334.9 (vs; ca°-sthāna, *place of promenade*, substantially = caṅkrama°); (vihārāḥ ... bhikṣusahasrāvāś āramapūṣpo-śobhitāś) caṅkramavanopetāḥ SP 339.3, ... *provided with promenades and groves*; of a brahmanical ascetic, atha Brahmaprabho mānavako 'nyatarasmin pradeśe kuṭīm kārayitvā caṅkramam (*a walking-ground*, in the wilds) pratiṣṭhāpya sattvānām arthāya tapas taptavān Divy 477.17-19; (Bhagavataś) caṅkrame dattāḥ (sc. pradīpaḥ) Divy 90.3, *a lamp was given to the Lord on his promenade* (i.e. *the place of exercise?* or *on his walk*, to mg. 1?); loc. or acc., followed by form of the cognate verb, bhagavāś cāsyā nātidūre caṅkrame caṅkramyate Av 1.183.1; ānando bahir vihāryābhyavakāśe caṅkrame caṅkramyate 228.9; (Buddha speaks) yaṃ nūnāhaṃ pauraṣamātram vaihāyasaṃ antarīkṣe dīrgham caṅkramam caṅkrameyam Mv iii.114.12-13, which he does in 15, dī° ca° caṅkramati aspr̥santo pādātalehi bhūmiyam; in a dream the Bodhisattva sees himself, tathāgato ... sambodhim anabhisambuddho mahato mīdhaparvatasya uparim anupalipyamāno caṅkramam caṅkrame (aor.) Mv ii.137.11-12 and 139.7-8; *the long-continued promenade* (cf. Mv iii.114.12-13 above) seems to have been a special spiritual exercise, to which exceptional importance is attached, and the cognate accus. in the following may be partly a noun of action, tho it seems rarely if ever completely separate from the place-designation; the Buddha, in the 2d or 3d week after enlightenment, (dvitīye) saptaṭhe tathāgato dīrghacaṅkramam caṅkramyate sma LV 377.4, (tṛtīyam) saptaṭham pritisukhena dīrgham caṅkramam caṅkrame (aor.) Mv iii.281.12; (Buddha, viharāto nir-gamyā ... smitam prāduṣkaritvā) dīrgham caṅkramam caṅkrame (aor.) Mv 1.317.(7-9); without use of the word dīrgha, the like is presented in SP, with emphasis on spiritual results: (the Bodhisattva Sarvasattvapriyadar-śana) dvādaśa varṣasahasrāṇi caṅkramābhirūḍho (Tib. ḥchag pa la zhugs śiñ, *having begun, undertaken, a walk*) 'bhūn mahāvīryārambheṇa yogābhiyukto 'bhūt SP 405.13, followed by reference to this in 408.14 (vs), spoken by the Bodhisattva S., ayaṃ mamā caṅkrama rāja śreṣṭha yasmin mayā sthitva samādhi labdhāḥ; similarly, yadā ca sa dharmabhāṇako 'smin dharmaparyāye cintāyogam anyuktaś caṅkramābhirūḍho bhaviṣyati, tadāhaṃ ... tasya dharmabhāṇakasya caṅkrama-kuṭīm (Tib. ḥchag paḥl, = caṅkrama, gnas, = *place, esp. abode, habitation*; cf. kuṭīm and caṅkramam together in Divy 477.17-19 above) upasaṃkramiṣyāmi (*I will go to his promenade-hut* which perhaps might be in a vihāra, but in any case must be the place where he rested during his caṅkrama with its long-continued attendant spiritual exercises) ... aśya dharmaparyāyasyāraṅkṣāya SP 474.11-475.2; ye ... ekaviṃśatidivasāni caṅkramābhirūḍhā abhiyukta bhaviṣyanti, teṣāṃ ahaṃ ... ekaviṃśatime divase teṣāṃ dharmabhāṇakānāṃ caṅkramam āgamiṣyāmy ... SP 476.3-5

(note here the evident reference to caṅkrama as a definite place!); in Kv **caṅkramaṇa**, q.v., is used in the same local sense, but twice followed by caṅkrama in this same sense: tato vimānān niṣkramya svaka-svakāni caṅkramaṇāni pratyudgatāḥ (sc. Bodhisattvāḥ), caṅkrame-caṅkrame ... (follows description of their physical beauties and decorations) Kv 65.1-2; (pious kīrtanas) ṣaṭpāramitā-sāṃkathya(m) kṛtvā svaka-svakāni caṅkramaṇāni caṅkramanti (cf. cognate verb with caṅkrama, above); kecit suvarṇamayāś caṅkramā(s) teṣu caṅkrameṣu sāmantaṭkeṣu kalpavṛkṣāḥ, etc. Kv 66.6-7.

caṅkramaṇa, nt. (= Pall caṅkramaṇa; in sense of caṅkrama 4; in Skt. °ṇa only n. act., *walking, strolling*), *place of promenade* (for a monk): (tavārthāya divyāni sauvarṇamayāni) °ṇāni kariṣyāmaḥ Kv 42.21; svakasva-kāni caṅkramaṇāni 65.1; 66.6; in both of these followed by forms of **caṅkrama**, q.v., in the same sense, referring to places of promenade.

caṅkramati (= Pall caṅkramati; Skt. caṅkramyate, rarely °mate, °mati; § 39.1), *wanders, strolls, roams*: opt. °mi SP 344.1; °med LV 369.1; aor. °mi LV 368.16; etc., see Chap. 43, s.v. kram (5).

? **caṅkramya-yuktāḥ** SP 13.2 (vs), so both edd., as cpd.; perh. Tib. understood it so, ḥchag pa byed ciñ, *making wandering* (no other rendering for yuktāḥ in Tib.); if so, we must assume an otherwise unknown noun caṅkramya = caṅkrama(ṇa), *wandering* (based on the normal Skt. pres. caṅkramya-te = BHS **caṅkramati**?). Burnouf clearly understood caṅkramya as separate word, ger. to **caṅkramati**; Kern *actively engaged in walking*, which is ambiguous but suggests rather a cpd.

caccara (m. or nt.; = Pall id., Skt. catvara), *square, four-crossroads*: so it seems that the mss. must read, or intend, at SP 88.1 (vs), where KN sthita catvarasmin (kept by WT without note), but with note over the final letter: 'O. care the others caresmin'. This very imperfect annotation seems to mean that the Nep. mss. have caccaresmin (*caccaresmin or *caresmin would be unparalleled, morphologically and semantically incomprehensible, and metrically impossible); caccare, seemingly the reading of 'O' = Kashgar rec., would be metrically defective, lacking the necessary last syllable.

cañca, m., acc. to Chin. *box*, but acc. to Tib. *gab tse*, defined in all Tib. Dictt. as *a tablet used in divination*; BR Korb (accepting Chin.?): Mvy 5911; preceded by ṭaṅka, *chisel*, and followed by piṭhari, *pot* (in a list of implements and utensils). Cf. **cañcu**.

Cañcā (Pall Cīñcā), n. of a brahman girl who falsely accused Buddha: Lañk 240.12; MSV i.161.1 ff.; 212.10. **cañcitāśraya** (cañcita, ppp. of Skt. cañc, plus āśraya, q.v.), *with shaking* (quivering, trembling) *body*: Av 1.243.7, repeated 247.5; 268.10. Speyer, Corr. ii.209, adopts from Kern an em. carvitāśraya, which seems to me singularly implausible; text is quite sound.

cañcu, nt., in Divy 131.21, 22, 24, and same passage MSV i.250.9 ff., said to mean lit. *box* (cf. **cañca**), and to be applied to a type of *famine*: trividham durbhikṣam bhaviṣyati, cañcu śvetāsthi śālākāvṛtti (Divy mss. °ttim; MSV ms. śīlakā) ca. tatra cañcu ucyate samudgake, tasmin manuṣyā vijāni prakṣipyanāgate (MSV °ta-) sattvāpekṣayā sthāpayanti mṛtānām (MSV asmākām) anena te vijakāyam (MSV anena bijena manuṣyāḥ kāryam) kariṣyanti. Idam samudgakaṃ baddhvā cañcu ucyate.

caṭita, ppp. as adj. and subst. (to caṭ, in this sense only in cpds. in Skt., except caṭita, *zerbrochen*, once acc. to pw; BR s.v. caṭ erroneously *abfallen* for Pañcat. Koseg. 131.1; not recorded in MIndic, *broken down*, or *cracked*: caṭita-sphuṭitān (adj.) viharān Kv 13.9; stūpa-bimbāni caṭita-sphuṭitāni viśīrṇa-bhūtāni 13.11; tenāsau drṣṭaḥ stūpaḥ; caṭita-sphuṭitakaḥ prādurbhūtaḥ Divy 22.27, *he saw that stūpa; it appeared cracked and broken* (ruined);

(subst.) *break, crack, fissure, or broken place*: tenāsmīn stūpe caṭita-sphuṭitakāni prādurbhūtāni Divy 23.6, here seemingly dvandva cpd., *fissures and breaks appeared in the stūpa*. See next.

caṭitaka, nt. (= prec., as subst.), *break, fissure*: tasmīn stūpe caṭitakāni prādurbhūtāni Divy 22.24, *in that stūpa breaks appeared*.

Caṇḍaka, n. of a yakṣa: Māy 77.

Caṇḍa-giri, Mv iii.130.4 (prose), or **Canda-parvata**, 133.12 (vs), n. of a mountain.

Caṇḍa-girika, the fierce *Girika* (q.v.): Divy 374.17 ff.

Caṇḍa-parvata, see **Caṇḍa-giri**.

Caṇḍamahāroṣaṇa, acc. to Bhattacharya, GOS 26 p. viii, n. of a Bodhisattva, 'the principal figure in the Tantra of that name': Sādh 171.15, 172.2 etc. Is he not another name for, or form of, Mañjuśrī? His sādhanas follow those of the latter in Sādh; both have the name or epithet *Pañcavīra* (read °cīra)-kumāra, q.v. He is in any case an angry personage.

caṇḍamṛga, a fierce *beast of prey* (so Tib. on Mvy): MSV ii.14.2; fig. of a man: Mvy 2958.

Caṇḍa-vajrapāṇi, the fierce *V.*, a form of *Vajrapāṇi*, with epithet *mahāyākṣasenāpati*: ŚsP 2.2.

Caṇḍā (in Skt., like **Caṇḍikā** and (Lex.) **Caṇḍālikā**, names of deities identified with *Durgā*), n. of a yakṣiṇī: Suv 163.1 (with **Caṇḍikā** and **Caṇḍālikā**); n. of a *rākṣasī*, Māy 243.30, 34.

Caṇḍākṣī, n. of a yogiṇī: Sādh 427.3.

caṇḍālika (= Skt. °la), an *outcaste, caṇḍāla*: (listed among enemies of birds) Mv ii.251.5 (prose; Senart em. cāṇḍ°).

Caṇḍālikā (cf. s.v. **Caṇḍā**), n. of a yakṣiṇī: Suv 163.1.

Caṇḍālinī, n. of a yogiṇī: Sādh 446.20 (vs).

Caṇḍālī, n. of a yogiṇī: Sādh 443.16, et alibi; n. of a *rākṣasī*, Māy 243.34.

Caṇḍikā (cf. s.v. **Caṇḍā**), n. of a yakṣiṇī: Suv 163.1.

catuḥkarna, adj. (Pali *catu(k)kaṇṇa*), *four-cornered, square or rectangular*: (of hells) Mv iii.454.11 (= Pali *catukkaṇṇā Jāt. v.266.19*); in same vs i.9.12 *catuḥkalā*, prob. corruption, but acc. to P. Mus, *La Lumière des six voles 94ff.*, supported by a Tib. correspondent and to be adopted in Mv (with same mg., *carrés*).

? **catuḥkala**, see prec.

catutha (m.c. for *Mindic catuttha*, Skt. *catuttha*), *fourth*: Dbh.g. 16(352).8 (vs; no v.l.; this form not recorded in *Mindic*).

[**catu-aṅga**, m. (otherwise ep. of an army, *having the four parts*), *having a fourfold (army)*, ep. of a *cakravartin*: LV 101.13; 136.16 (both prose); but in the same cliché Mv has *catu(r)dvīpa*, q.v., and Pali *cāturanta*, DN i.88.33; our word is a malformation; Tib. *mthaḥ bzhi las* (rnam par rgyal ba) suggests *cāturanta*-(*vijī-tavānt*), cpd., as the true reading; or possibly *cāturantam* (see this) *vijī*°. See *vijītavant*.]

Caturāṅgabala, n. of an ancient king: Mv i.117.3.

caturāśrita (denom. ppp. to Skt. *caturaśra*), *squared, made square*: *maṇḍalaprāmāṇam ity uktaḥ samantāc caturāśritam, caturdvāram*... Mmk 526.13 (vs).

caturasrakā, nt. (cf. Skt. *caturāśrikā*, Kauṭ., see Schmidt, *Nachträge*, and J. J. Meyer, *Index*; acc. to Meyer a *square shawl* [or a *blanket*] used as protection against cold), prob. a *square blanket* or *shawl*, one of the appointments of monks' quarters: *vṛṣi-kocava* (so read, see s.v.)-*bimbopadhāna-caturasraka-śātāni* (things furnished to monks) Divy 40.11; 550.16; 553.3, 10; *caturasrakam* Mvy 8992, rendered in Tib., Chin., Jap. literally, *square*; *bimbopadhāna* and *vṛṣikā* (or *vṛṣ*) = Divy *vṛṣi*) occur in the same vicinity, and *kocavaka* not far away (8982).

Caturasravādāna (mss. °dara), n. of a former Buddha: Mv i.138.2.

caturahika, adj. (to Skt. °aha), *pertaining to four days*: °kaṃ pañcāhikaṃ śālim Mv i.343.16, 17. Mss. *caturāhika* (or *caturato*°); perh. read so.

caturāśīti (= Pali °sīti, AMg. *caurāśīm*, Pischel 446; see § 19.35), *eighty-four*: in prose, Mv iii.450.13 (v.l. °aśīti); Gv 389.16 (note in 22 below °aśīti); in vs (could be m.c.) Mv i.119.5; 216.10; cf. also (vs) *catvāri āśīti, eighty-four*, Dbh.g. 44(70).25.

caturguṇam, adv. (= Pali *catu[g]g°*), (so as to be) *folded in four* (thicknesses), of the outer robe: Divy 77.3 (MW tied with 4 strings); MPS 30.5, 7 (in 7 ed. em. °guṇa *uttarāsaṅgaḥ*, but ms. °ṇam, adv.). Cf. *gaṇa-guṇa*. (**caturdikka**, acc. pl. °kān Śikṣ 26.16, called by Bendall a 'new form'; but it is recorded in *Kathās*, BR 3.637 s.v. 2 dīś, and [°kam, adv.] 5.1407.)

caturdvīpaka-cakravartin, a *universal monarch of the highest rank, who rules over the 'four continents'*: SP 6.4; 20.6. See s.vv. *balacakravartin*, *maṇḍalin*; cf. next, and *cātūr*°.

caturdvīpeśvara (cf. *caturdvīpeśvara*), with *cakravartin*, = prec.: °śvarāś cakravartināḥ Śikṣ 175.10 (prose); sa *cakravartī caturdvīpa-īśvaro* (so Lefm. em., m.c., for °peśvaro of all mss.) LV 211.6 (vs).

Caturdharmaka-sūtra, n. of a work: Śikṣ 41.7; 160.4.

caturmahāpatha (m.; = Pali *catu-ma°*; cf. Skt. *catuṣpatha* and *mahāpatha*), *crossing of four main roads*: *catuḥmahāpathe* (v.l. *caturma°*) *sthitvā* Mv i.301.19 (in vs form of the same *catuṣpathe*, 303.18); *caturmahāpathe* ii.177.20; 178.1; °thāto, abl., 178.2.

caturmahārājakāyika, adj. with *deva* or *deva-putra*, = next and (the more usual) *cātūr*°, *belonging to the group of the four 'World-Guardians'* (a class of gods, see *caturmahārājika*): Mv i.212.15 = ii.16.3; iii.223.9; 319.13; LV 366.11; 441.15; read so with best mss., supported by Tib., in LV 367.4 for text *mahārājakāyika*. Some of these prose.

caturmahārājika, adj. (in Pali also sometimes ca°, often *cā*°, acc. to PTSD), = prec. and (much oftener) *caturmahārājika*, q.v.: Mv i.30.16, 17; 40.15; ii.348.16; Divy 568.24; all these are prose.

? **caturya**, m. (= Skt. *cāturya*, nt.), *cleverness, strategem, trick*: in Mv iii.74.2 (prose) read with v.l. *eso caturyo* (Senart *ca tujyo*, see *tujyo*) *kāryo*. (Or read *cāturyo*? Pali only *cāturiya*; in Vv.41.2 read with PTSD *ca turīyagaṇā*, supported by comm.)

Catuḥśāila, n. of a mountain: Māy 254.2.

catuṣka-nipāta (= Pali *catukka-ni°*), n. of a section of the *Ekottarikāgama*: MSV i.45.19.

catuṣkumbhikā (cf. Pali *catu-kumbhika*, adj., *going on all fours*; explained Pv. comm. 181.9; this and the BHS form are certainly based on a common orig., one or the other, or both, being modified by some analogical or blending influence), *way of crawling on all fours*: °kāyā sarpātī Mvy 9311; so Tib. *rkaṇ lag bzhiḥ phyē ba* (with *varr.*), *crawling by the four feet-and-hands*.

catuṣkoṭṭikā (see also *catuṣkoṭṭika*, °kā; Skt. *koṭī*, *alternative*), a *set of four alternative propositions* (see Suzuki, *Studies in Lañk.*, 116 n. 2), viz. that something is, is not, both is and is not, neither is nor is not: Lañk 122.4-8, defined 5-8 *ekatvānyatvobhayanobhayāstīnāstīnityarahitām* °kāṃ iti vadāmi, *etayā* °kāyā... *rahitāḥ sarva-dharmā ity ucyate*.

catuṣpādaka, f. °ikā, adj. (= Skt. °pada plus -ka; see also °pādaka, and *catuṣpada*, °pāda, °padaka), *consisting of four pādas or metrical units*, ep. of *gāthā*: Mvy 6350; Divy 505.3 (both prose).

Catuṣparṣadasūtra, n. of a work: Karmav 161.20. Seems to correspond to Pali AN ii.8 (Book 4, section 7); cf. Lévi's notes.

catuṣpādika, f. °ikā, adj. (= Pali *catu(p)pādikā*

gāthā), = *catuṣpadaka*, q.v.: with *gāthā*, Suv 125.12; 129.2; Śikṣ 37.8; Kv (misprinted *catuṣyā*) 40.5, 13, 20; Vaj 28.7, 11; 30.1; 42.5 (all prose; Kashgar rec. of Vaj *catuṣpādā*, **padika*, **padī*, qq.v.).

catuṣpādika, adj. (Skt. **pād* or **pāda* plus -ika; cf. prec.), *four-footed* (creature, *sattva*): **kāni sattvāni* Kv 25.3 (prose).

catvāra (m. or nt.; = Skt. *catvara*; only in prose of Gv; ā perhaps influenced by remembrance of *catvāraḥ* etc.), *crossroads*, *square* (as meeting of roads): **reṇa* **raṇ* *rathyāyā rathyām* Gv 179.18; *sarvarathyāsu sarvacatvāreṣu sarvaśṛṅgātākeṣu* 181.9-10; *rathyā-catvāra-śṛṅgātākebhyaḥ* 192.25; *sarva-śṛṅgātaka-rathyā-catvāreṣu* 327.26.

candana, (1) adj. (cf. BR s.v. 2; acc. to Skt. Gr. used at end of a cpd. meaning *best of its kind*), *superior*, *excellent*: (of the Buddha) ... *śāntaḥ śāntaparivāraś candanaś candanapari° mukto muktapari°* ... Divy 96.16; is this the mg. of *candana* in **na-gaṇḍiraka* (q.v.)?; (2) n. of a former Buddha: Mv III.234.5 f.; LV 171.12; Av 1.74.9 ff.; Sukh 5.10 (perhaps not all intended for the same person); (3) n. of a devaputra (prob. same as DṢPN Ca° 1, described as a *yakkha*): LV 4.12; 6.12; 7.5; 438.16 (only in lists of names of gods); (4) n. of a *gandharva*: Suv 162.4 (not likely to be the same as 3); (5) n. of a *Pratyekabuddha*: Av 1.119.8 ff.; (a different one?) Mmk 64.12; 111.10 (in lists of Pr.); (6) n. of a noble elephant, born at the same time with Śākyamuni: Mv II.25.13.

Candanagandha, n. of two former Buddhas: Sukh 5.9; 6.9 (in the same list!).

candana-godhā, *sandalwood-lizard*, a kind of *godhā*: MSV II.40.10; 41.14.

Candanapīṭha, n. of a 'Tathāgata-caitya': Gv 205.16; 206.6.

candanaprabha, m. or nt., a kind of gem: Mv II.311.1. (Read *candraprabha*, q.v. 8?)

Candanamāla, (1) n. of a mountain: Māy 254.10; (2), see s.v. *māla* (2).

Candanamegha, n. of a *Bodhisattva*: Gv 442.7.

Candanavati, n. of a *lokadhātu*: Gv 82.6.

Candanaśrī, n. of a Buddha: Śikṣ 169.11.

Candanaśrīgarbha, n. of a *Bodhisattva*: Dbh 2.9.

Candanaśrīcandra, n. of a Buddha: Gv 310.12.

Candābhībhū, n. of a former Buddha: Sukh 5.14.

So text without v.l.! Read *Candā°*? *Caṇḍā°*?

? *candisaka* (m. or nt.; v.l. *śabḍisaka*), some musical instrument: Mv II.159.5. Nothing like either form has been found anywhere. In a list of mus. instr.; prob. corrupt.

candra, (1) nt. (In Skt. only m. in this sense), *moon*: *yathaiḥ candra ... tāṛakal parivṛtaṃ* (no v.l.; read *pari°* m.c.) LV 75.7 (vs); (2) (= Skt. Lex. *id.*; Skt. *candraka*, Pall and AMg. *candaka*), *spot* or *'eye'* on a peacock's tail: *moracandrasamaś candrair Laṅk* 365.12 (vs), *with* (moon-shaped) *spots like the eyes on a peacock's tail*; (3) n. of a former Buddha: Av 1.81.1 ff.; (4) n. of a young brahman who died and was reborn as a god: Av 1.295.11; (5) n. of a prince: Mv III.172.9 ff.

candraka, nt., a (half-)moon-shaped ornament: Mvy 6023 = Tib. *zla gam can*, or, *rgya zla gam*.

Candrakāntā, n. of a *yakṣiṇī*: Sādh 562.5. See s.v. *Citrakālī* (v.l. *Candrakāntī*), and next.

Candrakālī (or *II; dat. **iyal*), n. of a *yakṣiṇī*: Sādh 561.10 (replacing *Citrakālī*, q.v.).

Candraagarbha, n. of a *Bodhisattva*: ŚsP 6.21.

Candrateja(s), n. of a former Buddha: Mv I.137.5 **jaḥ*, n. sg.

Candrādhvajaketu, n. of a *saṃādhi*: Mvy 510; ŚsP 1415.10.

Candrādhvajāśrīketu, n. of a *Tathāgata*: Gv 280.12; called *Indrādhvajaketu* 281.7.

Candrādhvajā, n. of a *lokadhātu*: Gv 222.13.

Candrapadma, n. of a former Buddha: Mv I.137.4.

Candrapradīpa, n. of a *saṃādhi*: SP 424.4. Refers to subject of our *Samādh*; see next; Burnouf reads *Candraprabha* (n. of the *Bodhisattva* who is prominent in *Samādh*) in SP.

Candrapradīpasamādhī = next: Mmk 38.12; 109.27.

Candrapradīpasūtra, another name for *Samādh* (-*īrājāsūtra*), always used for it in Śikṣ, 16.19 etc.

Candraprabha, (1) n. of a former incarnation of Śākyamuni: Divy 315.27 ff., 328.20 (hero of Divy Chap. 22); RP 23.4 (certainly the same); prob. also intended by LV 171.1; (2) n. of another incarnation of Śākyamuni, a *śreṣṭhin's* son: Divy 475.10 ff.; 480.3-5; (3) n. of a *Bodhisattva*, chief interlocutor of Buddha in *Samādh*: 8.1; 19.1 ff., 37; 22.1, 7; (?) perh. the same, Mvy 689; Sādh 96.1 (in these two followed by *Sūryaprabha*, q.v.); 114.2; Mmk 40.15; 62.11; 312.5; (v.l. for *Candrapradīpa*, q.v., as n. of a *saṃādhi*, referring to this *Bodhisattva*); (4) n. of a *yakṣa*: Divy 113.22; 114.4, 6; (5) n. of a *nāga*: Māy 246.24; (6) n. of a former Buddha: Sukh 6.6; (7) n. of a mountain: Māy 253.35 (a mountain of this name appears in Skt., Kirfel, Kosm. 59; perh. the same?); (8) m. (or nt.), a kind of gem: Mv II.317.11. Cf. *candana-prabha*.

Candraprabhā, n. of the queen of *Rudrāyaṇa*: Divy 545.4; 553.14 ff.

Candraprabhāsā, n. of a female lay-disciple (*upāsikā*): Gv 51.16.

Candraprabhāsavararāja, see *Candrasavararāja*.

Candrabimbaprabhā, n. of a 'gandharva maid': Kv 5.16.

Candrabuddhi, n. of a *Tathāgata*: Gv 82.11.

Candrabhānu, n. of a former Buddha (or of two such): Mv I.136.17; Sukh 6.6.

Candravimala, m., n. of a *saṃādhi*: Mvy 551; ŚsP 1419.7.

Candravimalasūryaprabhāśrī, see *Candrasūryavimala°*.

Candraśubha, n. of a former Buddha: Mv I.139.11.

Candraśrī, n. of a *Bodhisattva*: Gv 4.3.

Candrasūryajihmīkaraṇa, n. of a former Buddha: Sukh 5.19.

Candrasūryajihmīkaraprabha (v.l. **karaṇaprabha*), n. of a *Tathāgata*: LV 292.7.

Candrasūryapradīpa, (1) n. of a former Buddha: SP 17.9; there were 20,000 former Buddhas of this same name, 18.4; in the verse account 25.1 called *Candrār-kadīpa*; (2) n. of a Buddha in the southern quarter: Sukh 97.7.

Candrasūryavimalaprabhāśrī, n. of a former Buddha: SP 404.11 ff., (v.l. *Candravimalasūryaprabhāśrī*; so both Burnouf and Kern, Transl.).

Candrasekhārcitabrahman, n. of a *Bodhisattva*: Gv 443.7.

Candrasavararāja, n. of a series of 20 hundred crores of former Buddhas: SP 380.6 (so both edd., no v.l.; Burnouf's and Kern's translations *Candraprabhāsavararāja*).

candrāṃśujālaṃaṇḍalagarbha (-*maṇīrāja*), some kind of jewel: *lohitamuktāmayeṣu kṣetreṣu °maṇīrājavarṇaṃ prabhāṃ pramuṇcamānāni*, **maṇīrāja-śartreṣu kṣetreṣu lohitamuktāvarṇaṃ* ... Gv 90.6-8.

Candrānana, n. of a former Buddha: *Samādh* p. 57 line 19.

Candrābha, n. of a former Buddha: Mv I.137.5.

Candrārkadīpa, SP 25.1 = *Candrasūryapradīpa*, q.v.

candrāvabhāsa, see *candrobhāsa*.

Candrima (cf. Pall *candimā* = Skt. *candramās*,

moon), n. of two former Buddhas, in the same list: Mv iii.233.4; 236.17 f.

Candrottaraññānīn, n. of a Bodhisattva: Gv 2.15.

Candrottara, n. of a girl, and *rā-dārikā-paripṛcchā, n. of a work in which she appears: (both) Śikṣ 78.19.

Candrodgata, n. of a Bodhisattva: Gv 442.20.

candrobhāsa (for candrāvabhāsa), m. or nt., a kind of gem: Mv ii.310.16.

candropañśad, pl., a class of gods, lit. based on the moon: °do devāś candram eva puraskṛtya (sc. āgataḥ) Mahāsamāj., Waldschmidt Kl. Skt. Texte 4, 183.15 (vs); Tib., ibid. 204.1, zla la gnas pa, *dwelling in the moon*; = Pali DN ii.259.23 candassūpanisā devā candam āgu purakkhatvā; comm. ii.690.12 = canda-nissitakā devā. Or possibly like the moon? cf. upañśad. Similarly sūryopañśad.

Candrolkādhārīn, n. of a Bodhisattva: Gv 441.26.

capalam, adv., rare in Skt., see BR 5.141; not recorded in Pali, but AMg. capalam, cavalam; quickly: chandakā capalu mā vilamba he LV 210.4 (vs), so read for Lefm. vilambahe (§ 30.8), *quickly, Chandaka! don't delay, I say!*; dadāhi capalam LV 220.16 (vs), *give it quickly!*; sampūryate capalam eva Mv ii.136.8 (vs.).

camara, m., a high number: Mvy 7787 = Tib. rgod-yas (mg.?).

camasa, m., Mvy 4050, acc. to one Tib. version rna šal, *tip or lobe of ear*; v.l. sna šal (not recorded; sna = nose but Dictt. do not record šal except in rna šal). Perhaps named from fancied resemblance to the (flat) shape of the utensil called camasa.

camu, **camū**, (1) as in Skt., *host, army*, but with masc. ending (otherwise only fem.): mārasya jetum camūn LV 276.6 (end of stanza; no v.l.); (2) f., *coffin* (rare in Skt., only early, see BR s.v. camū 2, and Kauś 48.4): (so mṛtako puruṣo ...) camusmim prakṣipitvā subaddham kṛtvā ... Mv ii.173.6; etām camū 173.12; camū 173.13, 14; 174.4, 9.

Campaka (same as Pali Campeyya), n. of a nāga-king: Mv ii.177.13 ff.; colophon 188.22 iti śrīcampakā-nāgarājasya jātakam (= Pali Campeyya-Jāt., 506) samāptam.

Campakavarṇā, n. of a lokadhātu, in the west: LV 291.17.

Campakavimalaprabha, n. of a Bodhisattva: Gv 442.24.

caraka, m. (not noted in Pali; rare in Skt., see pw s.v. 1 c; but recorded in AMg. as caraga-, cpd. with parivvāyaga, just as in BHS), one of a heretical sect of ascetics; regularly followed in comp. by parivrājaka, the two possibly (as allegedly in AMg., above, see Ratnach.) denoting a single sect or class of persons, rather than two: usually preceded, immediately or otherwise, by anyatīrthika (LV 2.21; Mv iii.412.7) or anyatīrthya (SP 276.2); caraka-parivrājaka- LV 2.21; 380.12; SP 276.2; Mv iii.412.7; Śikṣ 331.11. The proper Tib. translation seems to be spyod pa pa; so both LV passages (Foucaux reads dpyod pa pa for 2.21, but my photostat of the Lib. of Congr. ed. spyod ...) and SP; spyod = car-. But Jäschke defines this by Mimāṃsaka, the correct term for which is dpyod pa pa (both terms are given for Mimāṃsaka in Mvy 3517; Mvy seems to omit caraka); dpyod = *examine* (mīmāṃs-); Tib. tradition has confused the two.

Carakā, n. of a goddess: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 185.17.

carana, nt., (1) a high number: Mvy 7914 (cited from Gv; Tib. gdaḥ yas); Gv 106.16; 133.26; (2) *residence* (of a king): rājñas carana-koṣṭhe MSV ii.61.12, *on the top part of the king's residence*; so Tib., rgyal pohi (king's) khap (read khab, *residence*, of a king) kyi (gen. suffix) khaḥ (house) tog tu (on top); for this mg. of koṣṭha cf. dvāra-koṣṭha(ka).

carama, nt., a high number: Mvy 7915 (cited from Gv; Tib. mthaḥ ḥbyam); Gv 106.16 (follows carana; but omitted in Gv 133.26).

carama-bhāvika, adj. (Pali carimabhava plus ika), *living in one's last existence, destined to be reborn no more*: said of Bodhisattvas, LV 22.4; 85.11 etc.; Kv 68.23; 75.5; Mmk 324.7; Gv 438.23; (bodhisattvasyaka-jātipratibaddhasya, bound to only one further rebirth) caramabhavikasya vā Bbh 229.1; without noun, Mvy 7003; of the barber-disciple Upālī, Mv iii.179.8; said of Rāhula before ordination, Mv iii.263.11 (note in 13, said of the same, etehi eva skandhehi parinirvāpayitavyam); said of śrāvaka-pratyekabuddha-yānika, Gv 141.5; of creatures (sattva) in general, not specifically classified, Divy 1.17; 174.1; 177.20; 264.2, 6; 331.5; 423.14; Av ii.135.8.

carama-śayana, 'last couch', funeral bier (wrongly Bendall and Rouse): (-vāstraviśeṣair) āchādītasya carama-śayanāvasthitasya ... kālakriyā bhaviṣyati Śikṣ 208.4.

cari, or **cārī** (I chiefly or wholly m.c.), f. (not recorded in Mindic; = Skt. caryā, Pali caryā, both also in BHS, see s.v.v.; cf. § 3.115), *course of conduct, regular system of action* (esp. religious); particularly with reference to the programmatic course of a Bodhisattva, leading to enlightenment; (on its four aspects or stages see s.v. caryā); these forms chiefly, but not exclusively, in verse; see also cārī, cārīkā; in prose the usual expression is (Bodhisattva-)caryā, e. g. SP 7.1; 65.5; LV 90.10; Gv 58.9; but even in prose note (bo)dhisattva-cari-niṣpanda- LV 5.1 (all mss., only Calc. °carita°), and cf. Bhadracarī-vidhi-pūrvakam Śikṣ 139.13 (prose; the bhadracarī is the bodhisattva-cari; the work of this name is elsewhere called Bhadracarī in the prose of Śikṣ, 290.8; 291.9; 297.1); in Bhad itself the form is Bhadracarī wherever meter does not require i, as in the cpd. °cari-praṇidhāna 2, 49, 54, 61, where in the seam of the cpd. the consonant cluster makes the preceding syllable long; cf. also the acc. sg. °carim (not °carim) 17, 22, 26, 51, 62; Watanabe wrongly regards the title as primarily °cārī. (All remaining citations in this article are from verses.) caryā may be used even in vss, where meter is indifferent (so SP 67.13) or requires long first syllable (SP 68.6), tho in the latter case cārī (°) and cārīkā, qq.v., are also found; nearly all the cases here cited refer to the religious course leading to enlightenment, to Buddhahood or Bodhisattvahood, but occasionally the term is applied to any or all human courses of action, including such as are disapproved; iya bāla-cari, *this foolish (or childish) course* LV 174.9, 11 (vs); jāniya te carim ca SP 45.3, *knowing them* (all the creatures of the world) and their (various) course(s) of action; carim-carim jāniya nityakālam vadāmi sattvāna tathā-tathāham SP 326.11, *knowing the various modes of conduct (of beings) always, I speak to creatures in this or that way* (Kashgar rec., Thomas ap. Hoerne MR 133.1, cari acari, metrically impossible, and uninterpretable; Thomas the moving and not-moving [of living beings], which seems unaccountable); jagataḥ prajānase yā carir yatha ca karmasambhavaḥ RP 6.1; otherwise, referring to the course of Bodhisattvas, also called the true (bhūta), subtle (sūkṣma), pure (viśuddha), supreme (uttama) course, the course of (leading to) enlightenment (bodhi-), of morality (śīla-), or other similar epithets; also duṣkara-, referring to Śākyamuni's temporary experiment with severe austerities; often former, ancient (pūrva, purima) with allusion to the length of it thru many past births; frequently a form of the cognate verb car (also ā-car) is used with it: sūkṣmāṃ carim SP 12.7; te (sc. of the Buddha) ātmana yādṛṣi carī 63.13; bhūtāṃ carim 64.2 (but in adjoining prose, 64.13, 65.5, caryā); 127.10; 193.6; yathā carī mahya sutena cṛṇa 203.4; smara cari purimāṃ LV 161.21; yām evā varacarī (acc.) caritas tvam tām evā cari vibhaja jagasya 164.16; purimāṃ praṇidhāna-carim 175.14; tām pūrvacarim

anusmarā 178.5; pūrvacarim carantaḥ 219.13; śaḍvarṣāṇi caritva duṣkaracarim 276.1; bodhicari sarva (n. sg.) 341.2; svacarī viśuddhacarī pārāgata 360.3; nigadottamām carim RP 9.6; uttamacarim prakāśaya 9.14; carī buddha-sutānām Śikṣ 2.16; carīṣyāmy amitām carim 13.19; carī (acc.) samanta-bhadrām Gv 57.17-18; purimacarim parīśuddha ācaritvā Sukh 23.14; śīlacarim Bhad 17; bodhicarim 22, 26, 28.

carita (nt.), (mathematical) *operation, calculation, problem* (in mathematics): (śākyakumārasatāny...) apūrvacaritaṃ samuddhāntī sma, bodhisattvaś cāsamādhō nikṣipatī sma LV 147.1, ... *proposed an unheard-of (mathematical) problem* ... Tib. rtsis, *calculation*. See also **dharma-carita**.

caritavānt = **caritāvīn**, q.v.: bodhisattvacaryām ca caritavātām protśāhanārthaṃ Lañk 241.3, *and to instigate those who have pursued the course of the Bodhisattvas*.

caritāvīn, adj. and quasi-pple. (§ 22.51; cf. **caritavānt**), *having followed the (true religious) course* (sc., normally, of Bodhisattvas; see s.v. **carī**): bodhisattvacaryā-caritāvīnaḥ (n. pl.) Lañk 120.16; dārako 'smin dharmaparyāye caritāvi (only two mss.; most mss. caritavān) SP 464.1 (prose), *pursued the religious course in (studying) this dh°*; bahubuddhaśatasahasra-caritāvīno (n. pl.) SP 180.9 *having pursued the course of (under?) many hundreds of thousands of Buddhas*; text not certain in Mv II.218.14, Senart, *vayam pi ugratapaśīrṇa* (-v.l. °tirṇam) -caritāvīno (mss. °tāvīna), *we have followed the right religious course in that we have pursued (? śīrṇa) severe austerities* (a forest ascetic speaks); in absolute use, without dependent noun, caritāvīno hi te bhikṣavaḥ LV 404.19, *for these monks have pursued the (true religious) course*.

carima, adj. (§ 22.16; = Pali id., Skt. *carama*), *last, final*: SP 222.2; 229.6 °masmi kāle, cf. below; Mv I.4.3; II.8.10 (in parallel I.204.15 *carama*); 438.14; carimakāle, *at the last hour (of death)*, Mv II.174.5; RP 31.13; 32.4, 5.

carimaka, f. °ikā, adj. (= Pali id.) = *prec., last*: °mīkāyām Vaj. in Hoernle MR 187.8 (omitted in ed. of Vaj 35.4).

carīyā = Pali id., Skt. *caryā*, BHS usually *carī*, q.v.: paśyāma sattvācarīyā yathā jage LV 367.12 (vs), *we see the course of conduct of creatures as it is in the world*; so read, as cpd. (Lefm. *sattvā carīyā*), with Tib. ḥgro baḥi spyod; carīyām jinasutasya Gv 1.23 (vs); carīyāya (loc.) sthīhītvā Bhad 45.

carī, see **carī**.

[**care**, acc. to Senart ii note 537 interjection ('Val') in Mv II.214.10 (prose) *tam care ekam satyaṃ pratīśruṇāmi*, addressed by the penitent king to Śyāma(ka) whom he has accidentally shot; evidently understanding 2 sg. opt. (or impv.) of *car-*. But the division *ca re*, rejected by Senart, or *c' are*, is surely to be adopted; in Pali even *re* seems sometimes used without derogatory implication, and *are* is so used even in Skt.].

Carendra, n. of a yakṣa: Sādh 560.15; 561.9.

? **carcara**, adj. (cf. Skt. Lex. *carcarī*, *curly hair*, which BR take to be an error for *varvarī* or *barb°*), *curly (of hair)*: ardha-carcara-keśām Sādh 310.12 (vs), *with half-curly (partly curly) hair*; ardha-carcara-bhṛṅgāṅga-śrīmat (? text śrīsat)-keśaśrī alamkṛtām 332.7 (vs). In the latter passage, to be sure, there is a v.l. °varvara°, supporting BR's suggestion; in the first the only v.l. is *candana* in a single ms.

carci (-gātra), adj. (unrecorded; cf. root *carc*, *injure*, Dhātup.), (having) *injured or defective* (limbs): na ca andha-kāra-vadhīrā na pi carci-gātrā, na ca raudra khañjā atha cāṭaka (q.v.) prekṣaṇīyā Gv 214.22(-23; vs).

carpaṭa (m. or nt.; Skt. Lex. id.), *flat of the hand*: so read with WT, supported by Tib. *thal mo*, for KN *vāpy-atha* (-maṇḍakā) SP 52.1 (cited Śikṣ 93.12), read *carpaṭa-maṇḍukā*; see the passage, s.v. *maṇḍuka*.

carpaṭaka, nt. (possibly cf. AMg. *cappaḍaga*, acc. to Sheth = *kāṣṭha-yantra-viśeṣa*?), *peg (or rack? so the Chin. is interpreted; Tib. and Jap. wooden peg) for hanging clothes*: Mvy 9037 = Tib. *gdañ bu*.

carpaṭikā (Skt. Lex., Trik., °ī), *a flat cake*: ye ... *gandhā avāśīṣyante* 'kāṃ kṛtvā pratīdivasaṃ śoṣayati MSV II.60.4 (Tib. *re lur byas nas*; I cannot find *re lur*). Cf. Turner, Nep. Dict. s.v. *capāṭī* (?).

carma-caṭaka, m. (Skt. Lex. have corresp. fem. forms, °kā etc.), *bat (the animal)*: Mvy 4914 (so Tib., *pha lbañ*). (Lit. 'leather-sparrow'.)

caryā (Skt.) = **carī**, q.v., used like that form (regularly in prose, but also in verses) esp. of the *course of conduct* of Bodhisattvas, which has four aspects or stages: *catvārimāni bodhisattvānām bodhisattvacaryāni* Mv I.1.2, listed in 3 as *prakṛti-caryā*, *prāṇidhāna-c°*, *anuloma-c°*, *anivartana-c°* (cf. Senart i p. xxi); same list, called *cata-srah* ... *bodhisattvacaryāḥ* I.46.6; they are discussed in the following 46.8 ff. (*prakṛti-c°* 46.8-47.11; *prāṇidhi-c°* 47.12-63.10; *anuloma-* and *anivarta-c°*, very briefly, 63.11-14); they seem to be aspects, or possibly successive stages, of the Bodhisattva's long course of development; *prakṛti-* refers to his original, basic endowment; *prāṇidhāna-* (°dhi-) to his vows to attain enlightenment; *anuloma-* (also *ānulomikī*, see s.v. *ānulomika*) alludes to his progressive approach to the goal, and *anivartana-* (*anivarta-*) refers to the point at which it becomes impossible for him to backslide. We also find *bodhicaryā* (ñi, with nt. ending, as above) Mv I.252.4, °ryām II.341.1 (both of these vss), and *duṣkara-caryām* II.241.4 (prose), parallel to *bodhi-cari* and *duṣkara-cari*. See further *arthacaryā*, *dharmacaryā*.

Caryākārā, n. of a kṣatriyā: Av II.9.7 (ms.; Speyer em. *Varṣākārā*, with *Kalpadrūmāv.*; neither seems known elsewhere, and ms. reading makes good sense).

Caryāgata, n. of a Bodhisattva: Gv 443.4.

caryāpratīpatti-bhūmi, third of six *bodhisattva-bhūmi*: Bbh 84.25, or fourth of seven, 367.4.

cal-, in various derivatives substituted for regular *car-*, esp. in Lañk; see *anucālīn*, *antaścālīn*, *vicālāna*. **Calakalpaka** (corresp. to Pali *Allakappaka*), adj., of next: °kā Bulakāś Calakalpāyām ... MPS 51.11.

Calakalpā (Pali *Allakappa*, m. or nt.), n. of a city; see *prec.*

calatthā (f.? Kyoto ed. °tthāḥ, n. pl.? but Mironov °tthā; v.l. in both samcal°), *manger*: Mvy 5607; so Tib. *bres*, and Chin.

calana (m. or nt.; only Mmk 63.2), **calanika**, m. (so also Mironov; only Mvy 5853), **calanikā**, f. (cf. Skt. *calanaka*, once *calanī*, pw, and AMg. *calanī*, defined *a waist-cloth used by a nun*, Ratnach.), *short trousers* (so Tib. on Mvy, *dor thun*): Mvy 5853 °nikah; otherwise only in Mmk; nīla-(om. 63.2, 8)-paṭṭa-calanikā-(63.2 *calana-*)-nīvasta (75.15 *nīvasita*), *clothed in short trousers of (blue) cloth*, Mmk 63.2, 8; 75.15, 21, 23; 305.4, 7 (all prose); said of Bodhisattvas, all male; Lalou, *Iconographie* 33 et alibi, renders the word in all these passages by *vêtement(s) flottant(s)*, which misses the true meaning.

Calamakuṭa, n. of a former Buddha: Mv I.137.3. *calu-śīrasa*, see *vattu-ś°*.

cavati (= Pali id., Skt. and BHS. *cyavati*, § 2.8), *falls* (to a lower existence): *cavitvā* Mv II.42.18; 43.10, 14; so Senart, v.l. each time *cya°*. Cf. *cuti*.

cākrika, m. (= AMg. *cakkia*, °īya), *disc-bearer*, a royal officer: Mvy 3733 (so also Mironov without v.l.; BR cite *cākrika*, which Kyoto ed. Index gives as a var.). **cākṣuṣya**, adj. (= Skt. *cakṣ°*, cf. *cākṣuṣa*; Pali *cakkhussa*), *good for the eyes*: MSV IV.210.5.

? **cāṭaka**, read prob. **cāṭuka** (= Skt. *cātu*, and once *cāṭuka*, which in the passage cited in BR may be an adj.; in Rājāt. 1.213, cited in pw s.v. *cātu*, for *cāṭusit-* read

with Stein caṭasi-), agreeable, pleasant, approximate synonym of prekṣaṇīya: Gv 214.23, see s.v. carci (-gātra).

Cāṇḍikā (cf. Skt. Cāṇḍikā, n. of a yoginī: Dharmas 13 (misprint or error?).

cātudvīpa, see **cāturdvīpa**.

Cāturakṣa (all mss. °akṣo; Senart em. Cāturanta), n. of a disciple of Buddha: Mv 1.182.18.

cāturanta (cf. also prec.), nt. (?), the whole world (bounded by the four oceans): °taṃ vijitavān Mvy 6542. In Pali used as adj. f. with words for earth; also m. as applied to a king (so also in Skt., Kaut. Arth. Sham. 11.10 °to 'pi rājā), ruler of the whole earth, Sn 552 etc.; unrecorded in this gender and mg.; cf. Skt. caturantā, adj. or subst., said of the earth; see next, and s.v. caturanga.

cāturāṇvānta-, presumably nt. (= prec., q.v.), (the world) bounded by the four oceans: cakravartī °vānta-vijetā Divy 140.21 (prose).

cāturāryasatya, the Four Noble Truths: MSV 1.54.3; 58.13, etc., replaces the usual catur°, see **samprativadhaka**.

cāturthya, either period of four days, or the fourth day: ekāhorātra-cāturthya-pañca-ṣaṭka-kālāntarāś ca LV 248.22, and (eating once) at intervals consisting of a day and a night, or four, five, or six (days; as a form of austerities).

cāturdaśika, nt., food given on the festival of the 14th (lunar day): Mvy 5759; Bhik 23a.3 (see s.v. āṣṭamika).

cāturdiśa, adj. (= Pali cātuddiśa; catur-diś plus -a), pertaining to the 'four directions' i.e. the whole world; universal; ep. of the bhikṣu-saṃgha (as in Pali of the bhikkhu-saṃgha): °diśāryabhikṣusamghāya Divy 274.13; °diśāya bhikṣusamghāya Av 11.109.7; MSV 11.70.10; °diśa-saṃghikena (sc. dravyeṇa? cf. Śikṣ 170.3), adj. belonging to the universal monk-brotherhood, Śikṣ 56.5.

Cāturdeva (v.l. Cātudeva), n. of a former Buddha: Mv 1.140.11.

cāturdvīpa, also semi-MIndic **cātudvīpa**, (1) adj. (= Pali cātuddīpa; from catur-dvīpa plus -a), (ruler) of the earth consisting of four continents, ep. of a cakravartin: Mv 1.49.2; 52.8; 108.7; 114.13; 193.14; 220.2 = 11.22.3; 11.158.14; 11.102.15; ep. of rājya, rulership: Mv 1.95.2, 4; (2) adj. and subst., consisting of the four continents, ep. of the earth: °pāṃ mahīm Mv 1.208.4 (corrupt in mss.) = 11.12.13; as subst., gender uncertain (f. would be expected, recorded forms ambiguous): daśacātudvīpanayutānām... madhyama cātudvīpa, the midmost world of ten nayutas of worlds, Gv 254.6-7 (vss; final short a perhaps m.c. for ā?); cāturdvīpeśvara, lord of the whole world, Dbh. 53(79).2 (as subst., without other noun; cf. caturdvī°).

cāturdvīpaka, adj., f. °ikā or (rarely) °akā, also as subst. m. (nt.?) and f. (cf. Pali cātuddī°, adj., and prec., next, and caturdvī°), as adj., of, containing, consisting of four continents; of the world; as subst., m. (nt.?) or f., the world, as containing four continents: °aka, masc. adj. with lokadhātu, Gv 107.2; 325.3; Śikṣ 282.3, 9; LV 149.21 f.; Mvy 3046; adj. with sattva, °pakānām ca sattvānām, and of creatures of the world, Dbh 81.17; adj. f. °ikā, with lokadhātu, Gv 233.23; subst. m. (nt.?), madhye cāturdvīpakasya, in the middle of the world, Gv 352.10; subst. f., usually °ikā, once at least °akā, world-of-four-continents, but usually regarded as only a part of a lokadhātu, which contains a plurality of cāturdvīpikā: trisāhasramahāsāhasrāyām lokadhātāu sarvacāturdvīpakāsu Gv 380.1, but in 380.3 same phrase with °dvīpikāsu; (tasmin... lokadhātāu) madhyamā cāturdvīpikā Gv 232.8, the middle earth in this world-system; similarly Gv 268.6; 380.26; in Gv 373.17 the cāturdvīpikā named Bhāgavati, q.v., is part of a trisāhasramahāsāhasrā lokadhātu, and itself in turn contains a Jambudvīpa.

cāturdvīpika, adj. and subst. (cf. prec.), (1) con-

taining four continents, masc. adj. with lokadhātu: °pika-lokadhātum Gv 275.23 (or is this, as prior member of cpd., to be interpreted as = 2, subst.?). (2) m. or nt., the whole earth: °kaṃ vyavalokayitum pravṛttaḥ Av 1.258.3.

cāturdvīpeśvara, see s.v. cāturdvīpa.

cāturmahādvīpaka, adj. m., with lokadhātu, = cāturdvīpaka, q.v.: Śikṣ 282.3 (in same line cāturdvīpaka-lokadhātū-).

cāturmahābhūtika, adj. (= Pali cātu(m)mahā°, and cf. next), consisting of the four gross elements: Av 11.191.4 and Bbh 61.7, see s.v. audārika; Divy 652.13 (ayam... Brahmanā... °tika-mahāpuruṣaḥ prajñaptāḥ).

cāturmahābhautika, adj. (cf. Skt. cāturbhautika), = prec.: °tike ātmabhāve Śikṣ 21.21; °tikam (rūpaṃ) Lañk 125.3; °tikam... samucchrayaṃ Bbh 253.20.

cāturmahārājakāyika, adj., = catur° and next, q.v.: SP 160.2; 239.6; LV 50.20; 60.7; 396.14; Mv 1.333.5; Mvy 3078; Dharmas 127; Divy 195.1; 199.8; 367.9; Bbh 61.27.

cāturmahārājika, rarely and doubtfully °jaka, once cāturmahā°, adj., almost always with deva or deva-putra (the noun rarely omitted), = prec., and catur° (= Pali cātu(m)mah°), belonging to the group of gods of the four 'World-Guardians', a class of kāmāvacara gods, see deva, and mahārāja(n): °jaka (but v.l. °jika), without noun deva, Mv 1.263.15; in the rest, °jika, LV 46.19; 150.2; 266.4 f.; 401.8 f.; Mv 1.31.10; 240.4 (v.l. °ja-kāyika); 11.2.8; 163.10; Divy 68.12; 83.6; 127.20; 219.8; 367.9; 554.4; Av 1.5.1; 10.16; etc.; Mmk 19.12; common. This is the most usual form. Once, at least, cāturmahārājika, Mv 11.314.5 (prose, no v.l.). Also mahārājika, q.v.

cātuṣkoṭika, °kā (from cātuṣkoṭikā, q.v.), (1) adj., relating to, concerned with, involving or based on the 'four alternatives': °kaḥ Mvy 6887; °ka-naya-viśuddhim Lañk 124.1; skandhāḥ... °ka-rahitāḥ, deprived of anything that relates to..., Lañk 125.7; (2) °kā, subst. f. = cātuṣ°, °kayā Lañk 152.14; 296.14 (muktaṃ bhavaṃ); 324.14 (yukto).

cātuṣpada, f. °padī (Skt. cātuṣp°), = cātuṣpadaka, q.v.; f. with gāthā, Vaj in Pargiter ap. Hoernle MR 192.1 (for Vaj 42.5 cātuṣpādikā, see °daka).

cātuṣpadaka, f. °ikā, = prec.: Vaj in Pargiter op. cit. 183.1 °ikā, with gāthā (for Vaj 30.1 cātuṣpādikā).

cātuṣpāda, f. °dā, = prec. two; with gāthā, Vaj in Pargiter op. cit. 181.11, 14 (for Vaj 28.7, 11 cātuṣpādikā).

cānāḥ, n. pl. (? cf. Hindi canā, with dental n, = Skt. caṇaka°), parched grain: Mvy 5738, so Tib. yos (so read with Tib. Index, misprinted gos), and so one Chin. rendering. Cf. vahuri.

Cāpāla, nt. (= Pali id., near Vesālī), n. of a caitya near Vaiśālī: Mv 1.299.22 (cf. 297.16); pūrvasmin vai (Mv purimasmin) diśo-bhāge cāpālam (Senart em. cāpalam, but mss. of Mv text) nāma (Mv va nāma) cetiyaṃ LV 388.12 = Mv 11.306.14 (vs); Cāpāla-caityaṃ Divy 201.1 (at Vaiśālī); Vaiśālī Vṛjibhūmiś Cāpāla- (13 °lam)-caityaṃ 4 and 13; °lam caityaṃ Divy 207.11.

? **cāpālya** (nt., for Skt. cāpālya), instability: lakṣmī-°ya Divy 432.13 (prose); prob. read cāpālya.

cāpodara, having a belly (slender) like a bow, one of the anuvyañjana, replacing kṣāmodara (No. 36) in LV 107.4, and by Senart's em. in Mv 11.44.3 (see kṣāmodara). Tib. renders LV rked pa gzhu-ḥi hchan bzuñ ltar phra ba, which, if I understand it correctly, seems to mean with waist slender like the handle (?) of a bow; at least the words gzhu, bow, and phra, slender, seem clear, and suggest that Tib. rendered both cāpa and kṣāma; in another context Mvy 5207 has cāpodari, fem., rendered rked pa gzhu-ḥi chan gzuñs, waist (like) handle (?) of bow, or bzuñ ltar phra ba, slender like handle (?) of bow, like handle of bow.

Cāmara, n. of a country or division of the world: Mvy 3052. Cf. **Aparacāmara**. See Kirtel, Kosmographie, 90 (var. **Dāmara**).

cāmara (AMg. and Skt. Lex. id., f.; cf. Pall and Skt. Lex. cāmari; regularly nt. °ra in Skt., Pall, and Pkt.), *chowrie*: vara-cāmaraṇḍe (instr.) Mv 1.235.8 (vs).

cāmarika, m. (Skt. cāmara plus -ika), *chowrie-bearer*, a royal attendant: Mvy 3728.

Cāmikaragaura, n. of a former Buddha: Mv 1.139.5.

Cāmpeya and °yaka, °yika (= Pall Campeyya, -ka), (1) n. of a nāga-king: °ya Mvy 3274; Mmk 18.11; °yaka Māy 247.19; (2) °yikā, *woman of Campā (Viśākha)*: MSV 11.59.1 f.; °yikāḥ (monks) of C. MSV 11.120.2. All prose.

cāra (m.; Ap. and Deśin. id., also Skt. Lex.; = Skt. cāraka, in Kauṣ. Arth. as well as Daśak., BR), *prison*: cāra-pālānām ājñā dattā... (etān... cārake baddhvā sthāpayata) Divy 565.19 f. (prose) to the prison-guards a command was given (cf. cāraka-pālavad Śikṣ 231.5).

-cāraka, m. (to cārayati, q.v., 2), *dispenser, one who deals out* (Tib. ḥgrim pa, or ḥdrim pa, both for more usual ḥbrim pa), in yavāgū- Mvy 9058, khādyaka- 9059, phala- 9060, yatkimcic- 9061; all referring to officials or servants in a monastery.

cārakā = **cārikā** 3, q.v., *course, stream* (of a river).

cāraṇa (nt.; = Pall id., see below; = Skt. carāṇa), (1) *conduct, practice*; in Pall, Sn 162, comm. takes ā as m.c., which it could be in Mv 1.177.2, but elsewhere in prose: Mv 1.177.2 (vs) anupakruṣṭa-cāraṇā; Gv 333.2 dharmāṇām grahaṇa-cāraṇa-pratibodhiṣu (dvandva); (2) *trained, skilled behavior; practice of an acquired art* (Tib. cited as bsab pa, regularly = śikṣā): MSV 1.34.11 (hastidamako...) hastiratnam ekāhnā sarva-cāraṇebhir upa-samkrāmati, and in sequel; likewise with aśvaratnam (both of a cakravartin) 1.35.11 ff.; both prose; (3) (rare in Skt.: *pasturing, tending of animals*: MSV 1v.227.18.)

cārayati, cāreti (caus. to car-), (1) *distributes, casts* (lots, śālākā, q.v.); so Pall cāreti, read at Jāt. 1.239.27-28 te kālakaṇṇi-salākāṃ cāresum, for text °vāresum: śālākā cāryate, a lot is cast, Mvy 9204, so read, text caryate; Mironov śālaka-caryā te, v.l. -caryate; Tib. ḥdrim (pa), *distribute*; the process consisted in distributing small pieces of wood (śālākā) to serve as lottery-tickets; śālākāṃ cāraya, yo yuṣmākam utsahate... Divy 184.15, and śālākāṃ cārayitum ārabdhaḥ 18; śālākāni cāretha (mss. dhār-) Mv 11.176.9, śālākāni cāriyanti (v.l. vār-) 10; (2) *hands out, distributes* (cf. s.v. **cāraka**): bhikṣūṇām cāraya, sa bhikṣūṇām cāratum ārabdhaḥ Divy 180.13, *distribute* (flowers) to the monks! and he began to distribute them to the monks; cāraya... peyām Divy 462.4, *distribute the gruel*; °yati (here sc. garments, to monks) MSV 11.106.2.

? **cārayin**, adj.? (to cārayati, caus. of car-; if adj. form, contains suffix -in), *propagating, spreading* (heretical views): vakṣyanty avarṇam asmākam tirthyavādam cā cārayi (v.l. °yi) SP 273.3 (vs); Kashgar rec. tirthikā vāca cārayi, which seems better in eliminating the superfluous and disturbing ca; but the form cārayi could not only be n. pl. of an in-stem adj., but also ger. (note v.l. °yl, also ambiguous). WT kārayi with ms. K'.

Cārāyana = **Dirgha Cār**, q.v.: Av 11.14.14, 16. cāri (m.c. for cari, q.v.), *conduct*, in Bhvr. cpds.: sugatasya putrān... śāntaprasāntacārīn SP 12.14 (vs), ... of calm, peaceful conduct; paripūrṇacārī (n. pl. m.) ca bhavanti tatra śīlena te prasthita agrabodhim SP 13.4 (vs), *having fulfilled the (religious) course of action* (that leads to enlightenment).

-cārika, adj. or subst. m. (= Skt. and Pall cārīn, ffc.; see also piṇḍa-cārika), *moving; practising*: pattra-cārikā rddhyā harita-cārikā bhājana-cārikāś cāgataḥ Divy 45.17; similarly 45.20; it seems clear that the reference

is to persons who magically *ride or move* thru the air on leaves, some sort of plants or trees (harita, cf. Skt. haritaka), and jars (bhājana), cf. 45.27-30. Acc. to Burnouf, Introd. 261 note 2, Tib. renders -cārikā(h) by ḥdri ma, which the Dictt. of Tib. do not interpret satisfactorily; I suggest dri bo, *magician*. Tib. renders harita by śin tshe, apparently some tree or shrub. There is a v.l. -vārika, which pw 7.365 adopts for bhājana-cārika, identifying it with °vārika in Mvy 9069, which however means something like *superintendent of vessels* and cannot be intended in the Divy passage. In Śikṣ 332.4 cārika seems to mean *practiser, follower* (cf. Skt. and Pall cārīn), sc. of a heretical religion.

cārikā (in mg. 2 = Pall id.), (1) = **cari**, q.v., *course of conduct*, esp. a religious course leading to enlightenment, pursued by Bodhisattvas; repeatedly used in prose, hence not exclusively m.c.; usually with a form of the cognate verb carati: caranti ete varabodhi-cārikām SP 131.12 (vs); puruṣottama-cārikām acari, so bodhisattva-caryām (note use together of the synonymous forms cārikā and caryā!)... samsārati Mv 1.3.9 (prose); duṣkara-cār° (cf. duṣkara-carim LV 276.1) Mv 11.130.12 (*kāye, instr., prose); 237.17 (*kām carantam, prose); bodhisattva-cārikām caranto 11.356.19 (prose); caranto bodhicārikām 11.362.20 (vs); jñacārikā(ye) 11.375.12 (vs); carann uttamabodhicārikām RP 50.2 (vs); carīṣye varabodhicārikām Sādh 29.7 (vs); otari cārika- (a m.c.)-kalpa-samudrām Bhad 29; bodhisattvacārikā Śikṣ 316.18 (prose) and °kam (prob. misprint for °kām) carantam Gv 423.22 (prose); prapīdhisi cārikām (i m.c. for i) asamām (referring to the course of Bodhisattvas) Gv 57.15 (vs); samsāra-cārikāś, naiśā bodhisattvacārikā AsP 329.15 (prose); eka-cārikā Lañk 291.13 (vs), the solitary religious course (of Pratyekabuddhas); (2) *journey, wandering* (also = Skt. caryā, which varies with this in the same passages; Pall cārikā id.), commonly as object of carati or another verb of going; the place of the journey is either in the loc. or preceding in comp.: magadheṣu cārikām prakrāmat LV 246.2 (prose), cf. magadheṣu caryām (best ms. cārikām) caran 246.6; caryām caran kāsīṣu janapadeṣu cārikām (v.l. caryām) prakrāmat 405.2-3; janapadeṣu cārikām prakramet(su) Mv 1.231.3 (prose), set out on a journey over the countryside; cārikām caramāṇo 6; gacchantam... cārikām 234.14 (vs); janapadacārikām caramāṇo 244.12 (prose); kāsīṣu cārikām prakramī 323.10 (prose); magadheṣu °kām caramāṇo 11.47.10 (prose); °kām pratipannasya, embarked on a journey, 94.3 (vs); janapada-cārikā Mvy 9355; Kauśaleṣu janapadeṣu °kām caran Divy 80.11; °kām carīṣyati 92.8; Buddha-cārikā, the journey of a Buddha, 92.25; 93.2; śmaśānacārikām gantu(m) 267.8, 9, to go on a trip to a cemetery; dakṣiṇāgrīṣu janapade °kām caritvā Av 1.3.3; janapadacārikām caran RP 5.2 (prose); (Pāñcāleṣu janapadeṣu) janapadacārikām caramāṇo Suv 202.3 (prose); also used of journeys to other worlds or states of existence, inferior or superior: niraya-cārikām gacchati Mv 1.4.15 (prose) went on a trip to (the) hell(s); caranto narakacārikām 5.2; so also tiracchāna-cārikām gacchati 27.2, and caranto tir° °kām 4, a trip among the animal-existences; pretacārikām 28.3, 5; asura-c° 30.1, 3; deveṣu °kām gacchati 30.16; 31.16; and with acc. Instead of loc., devām (= °ān) cār° ga° 33.4, went on a trip to the gods; deveṣu cārikām caramāṇena Mv 11.190.17; naraka-cārikām carataḥ Av 1.241.9, pretac° c° 10; (3) cārikā or cārakā, *stream, course* (of a river): nadicārikām avatirṇaḥ, went down into a river-stream, Av 11.86.3; nadicārikāyāḥ (ms., Speyer em. °cārik°) pāre vṛkṣaḥ 4; nadicārikām uttirṇaḥ, crossed a river-stream, 11.116.13; nadyām cārakāyām (so Speyer; ms. namdyā cārakāyā; read nadyāś, or, semi-MIndic, nadyā, gen.?) patitas, fell into the stream of a river, or if nadyām is correct, into a river, into its stream, 11.181.17.

cāritra (nt.), in °tram āpadyate (with loc.; = Pali cārittam āpajjati, with loc.), *has dealings with, visits, cultivates*, esp. said of a monk who takes food at the house of laymen: (bhikkṣuḥ . . .) kuleṣu cāritram āpadyeta Prāt 522.4. The Pali phrase is rendered *goes on his (begging) rounds* in SBE 13.42.

Cārītramati, n. of a Bodhisattva: ŚsP 34.15.

Cārītravati, n. of a samādhi: Mvy 579; ŚsP 1421.17.

cārītravant, adj. (= caritavant, °tāvin), *that has pursued the (true, religious) course*: māmsam sarvam abhākṣyam cārītravato bodhisattvasya Lañk 246.5 (prose).

cārīkā, m. c. for cārīkā, q.v., Gv 57.15.

Cāru, n. of a cakravartin king: Mvy 3559. Seems to correspond to Pali Cara, or Caraka Mahāv. II.2. Cf. Upacāru.

Cārugandha, n. of a former Buddha: Mv 1.139.7.

? **Cārucaraṇa**, n. of a former Buddha: Mv 1.138.14; mss. Cārucaraṇādasiddharaṇaḥ; Senart em. Cārucaraṇaḥ Prasiddharaṇaḥ.

Cāruchada (v.l. °chattra), n. of a former Buddha: Mv 1.137.8.

Cārudanta, n. of a former Buddha: Mv 1.141.3.

Cārunetra, n. of a Buddha: Mv 1.123.19.

Cārubbānu, n. of a former Buddha: Mv 1.139.4.

Cārumant(a), nom. °taḥ, n. of a cakravartin king: Mvy 3561.

Cāruvarṇa, n. of a disciple of Buddha: Mv 1.182.17. -cāla, see prthivī-cāla.

cikitsikā (= Skt. °tsā, plus -ka svārthe), *medical treatment*: MSV II.140.9 °tsikām kurmaḥ (in 10 °tsām kuryāma; both prose).

cikka, m., or **cikkā** (n. pl. °ās; cf. Skt. cikkaṇa, esp. s.v. 5 in pw), *sticky matter*, as secreted from the eyes: cikkaṣ tathākṣṇoḥ krimivac ca jantoḥ Śiḥ 231.11 (vs).

cikkhala (adj., or less likely subst. m. or nt.; cf. Skt. Lex. cikkhalla, Pall and AMg. cikkhalla, AMg. also cikkhila, all nouns), *muddy (or mud, mire)*: °le bhūpradeṣe MSV II.79.18; Tib. rdzab can gyl phyogs, *muddy place*.

cicca, or **ciccha**, m., a kind of malevolent supernatural being: Mvy 4377 ciccha, in Index var. cicca; Mironov cicca, v.l. ciccha; follows kakhorda and vetāla, followed by preṣaka; = Tib. seems (b)sgyur ba (?); in similar lists of evil spirits, cicca Māy 220.18; 245.16.

Cicchaka, var. for Śīrṣaka, n. of a nāga-king, q.v.: Mvy 3283; Mironov Cicchaka, v.l. Śīrṣaka.

cīcīcīyati, °te, once cīcī°, once cīcīcī° (= Pali cīcīcīyati), onomat., *sputters*, used of the noise made by hot things, especially (at least in Pali) in contact with water: cakram (a hot metal disk, 604.15) cīcīcīyāmāna-dahanakapacayodgāraudram Divy 606.1; with subject sarṣapāḥ, cīcīcīyanti Mmk 298.2; 719.1; °tīyanti Mmk 295.6; with subject an ayomaya cakra, or trīśūla, cīcīcīyati Mmk 687.9. In these BHS passages it is not clear whether contact with water or other liquids is implied.

cīta (orig. ppp. of Skt. ci-), orig. *piled up, heaped up*; so, *thick, dense* (of hair), *stout, large* (of fingers), *full, stout* (of the space between the shoulders), in cpds. (1) cīta-keśa, *having thick, dense hair*, one of the anuvyañjana of the Buddha: Mvy 343 = Tib. stug pa, *dense, thick*; Mv II.44.10, so read with one ms., the other vivitṛa° (Senart em. citra°); instead Dharmas 84 has citra-keśa, which I believe is certainly a corruption; lacking in the LV list; (2) citāṅguli, *with stout, large fingers*, another anuvyañjana: Mvy 274 (here Tib. rgyas = large); confirmed by Pall acc. to Burnouf, Lotus, 585; this time the corruption citrā° (above) is more widespread, being printed in Mv II.43.9 (only one ms., lacuna in the other); Dharmas 84 (but one ms. cīcīā°); and LV 106.12-13 (Lefm. anupūrvacitrāṅgulīś ca, combining this with anupūrvāṅguli; most mss. have the reverse order, as does Tib., which also renders by rgyas pa = large, proving that it had citā°

and not citrā°); (3) citāntarāmsa (or °śa) (= Pali citāntarāmsa, e.g. DN II.18.10; comm. II.449.6 antarāmsam vuccati dvinnam koṭṭhāsānam antaram; tam citam pari-puṇṇam assā ti), *with full, well filled-in, space between the shoulders*, one of the 32 lakṣaṇa: Mvy 251, Tib. thal goṅ rgyas pa = large shoulders; so also Tib. on LV 105.18; all lists of the lakṣaṇa (q.v.) intend the same form, only varying between °āmsa and °āmsā. In Gv 69.26 read citta with 2d ed. for cita; see s.v. avabhā. See also next.

cīta-vistara, m., some kind of ornament: Mvy 6044 = Tib. tshoñ-tshoñ (said to be a kind of ornament; as adj. or adv. apparently even[ly]) bśibs (or gśibs) pa, perhaps literally arranged evenly? Chin. hair-net. Does the BHS form mean lit. of full extent? Cf. cīta.

citāṅguli, citāntarāmsa, see s.v. cīta.

1 **citta** (= Pall id., also citra, = AMg. citta, = Skt. caitra), n. of the first month of spring (as usually reckoned, but here called 'the first month of summer', evidently implying a division of the year into only three seasons, spring-summer constituting one season of four months; see Senart's note): grīṣmāṇa māse prathamē cittasmīm (so, or cittesmlm, mss.; Senart em. caitrasmlm) Mv 1.294.3 (vs).

2 **citta**, m. (in Skt. only nt.), *thought*: used with masc. adj. and pron. forms in Bhad 19 abhiyukto . . . cītu . . ., ye . . . āvarāṇyās (sc. cītāḥ).

-**cittaka** = Skt. citta, *thought*, in Bhvr. cpd.: eka-cittakāḥ, *single-minded*, Av 1.378.4 (prose).

citta-kṣaṇa, m. (1) *a moment of thought*: Gv 222.22, see s.v. anujava; adv. praticittakṣaṇam, *in each moment of thought*: Gv 242.21; 252.13; cf. AbhidhK. LaV-P. II.153; (2) in Mvy 1216 ṣoḍaśa-c°, the 16 . . ., listed in 1217 ff., name for what in Dharmas 96 are called caturāryasatyēṣu ṣoḍaśa kṣāntijñānalakṣaṇāḥ; they are summarized s.v. kṣānti, q.v. It is not clear to me what (citta-)kṣaṇa could mean as applied to these categories, and the use in Dharmas of (jñāna-)lakṣaṇa instead suggests that kṣaṇa might be a corruption for lakṣaṇa; but Tib. on Mvy has skad cig ma = kṣaṇa.

citta-grāha, m. (or nt.), *fancy of the mind, desire*: devasya °haṁ karīṣyāmi MSV III.138.2.

citta-dhārā, *stream of thought*: (teṣām, sc. sattvānām, ahaṁ) nānābhāvām cittadhārām prajānāmi Vaj 39.11. Cf. next.

Cittadhārābuddhisamkusumitābhyyudgata, n. of a former Buddha: Sukh 5.19. Cf. prec.

citta-paryāya = cetaḥ-p°, q.v. (see also abhijñā). **Cittaratha**, MIndic for Citra°, q.v.

cittavistarā (Senart suggests that this is Pkt. for citra-vi°), n. of 5th (bodhisattva-) bhūmi: Mv 1.76.15.

Cittasāśvata, n. of a Tathāgata: Sādh 445.11, 13.

Cittasthita, m., n. of a samādhi: Mvy 561; or **Cittasthiti** (in same list), ŚsP 1419.21.

[cītkīra, false reading for citrī° or citrī°, q.v.: LV 196.3; by em. 270.6.]

cittotpāda, m. (= Pali cittuppāda), *production of intention, resolution*; cf. the phrase cittam utpādayati, common in BHS, see s.v. utpādayati: antaṣa ekacittotpādenāpy anumoditam idam sūtram SP 224.6, *by even so much as a single ('production of intent', i.e.) deliberate mental act this sūtra has been approved*; śobhanas te cittotpādaḥ, *that is an excellent resolution of yours, a fine ideal*, Divy 389.10; (anena) kuśalamūlena cittotpādena, *by this resolution which constituted a root of merit*, Av I.4.2; 10.1 etc.; II.96.9; iha bodhisattvasya prathamāś cittotpādaḥ sarvabodhisattvasamyakprapñidhānam ādyam Bbh 12.1; yenāsyāyākcittotpādo 'pi kṣīyeta Śiḥ 49.10, *even a single resolution* (as in SP 224.6 above); sarvajñatācittotpādaratne Śiḥ 184.10, *in the 'jewel' of a determination to obtain omniscience*; saha-cittotpādāt, *as soon as the thought arose*, Divy 212.18, 27; 221.21, 23 etc.; Av 1.32.1; II.95.1-2, 11;

Sukh 16.8-9; sahicittotpādēna, id., Mv III.329.18; 330.2 (read as cpd.; Senart saha cittot°, but the commoner abl. form disproves the implication that saha is a separate word). See next.

-cittotpādika, adj. ifc. (to prec. with -ika; not recorded in Pali), (one that is) characterized by production of intent, that has formed a resolution (used only of religious resolves): bodhi-cittot° Śikṣ 101.11, 13, that has formed the purpose of winning enlightenment; (eṣāṃ parvatānām...) pārśve kecīd ekacittotpādikā bodhisattvāḥ prativāsanti Kv 64.17 (so read), here apparently that have formed a single (? the One? the first? as in the following) resolution; often in prathama-cittot°, always epithet of Bodhisattvas, that have formed the initial resolution (to enter on the course of a B.), Śikṣ 153.11; KP 29.4; Bbh 18.16; Gv 500.3; Kv 85.20; 86.4.

Citra, (1) (= Pali Citta gahapati) n. of a lay disciple of the Buddha, with the epithet gahapati: MSV III.21.9 ff.; Jm 115.25; (2) n. of a nāga king: Mvy 3268, v.l. Vicitra, which Mironov reads with v.l. Citta; Tib. ris bkra (each word alone elsewhere renders Skt. citra); Māy 246.30.

[citraka, see cintaka.]

[citrakārah LV 119.9, read citrikāra(m).]

? Citrakālī (stem-form, in a cpd. listing yakṣiṇīs), n. of a yakṣiṇī: Sādh 561.1. But v.l. Candrakālī, which may well be right; replaced below in 561.10 (based on the same list) by Candrakālī, whereas in 562.5 (a different piece) occurs Candrakāntā as n. of a yakṣiṇī.

Citraketu, n. of a king of Vidyādhara: Mmk 655.10.

[citra-keśa, error for cita-, see s.v. cita.]

? Citrachattrā (so 2 mss.; v.l. °cheda; Senart em. °chada), n. of a former Buddha: Mv I.137.7.

citraṇā (to Skt. citrayati with -anā), (the act of) painting: antarīkṣa Iva raṅgacitraṇā Dbh 6.23 (vs).

Citrādhvaja, n. of a man (monk or layman?) mentioned as interlocutor of the Bodhisattva Akṣayamatī: SP 447.2, 5 (vss).

citrapātala, nt., a kind of flower: Mvy 6200.

Citrapīśācīkā, n. of a piśāci: Māy 239.23.

Citrabhānu, n. of a former Buddha: Mv I.139.4.

Citramakuṭa, n. of a former Buddha: Mv I.137.3.

Citramalla (mss.; Senart em. Citravarna), n. of a former Buddha: Mv I.138.12.

Citramāla, n. of a former Buddha (or of two such): Mv I.137.11; 141.14.

Citramālyā, n. of a former Buddha: Mv I.141.11.

Citrāratha (once Citta°; = Pali Cittāratha; see also Caltra°), n. of one of the groves of the Trāyastriṃśa gods: Mv I.32.5; 149.14; 217.2; II.19.16 (Citta°); 181.7; 451.20.

[Citravarna, see Citramalla.]

Citraśayana, n. of a former Buddha: Mv I.140.8.

Citrasena, n. of a yakṣa: Māy 99.

Citrasenā, n. of a goddess: Sādh 502.2.

citrastavana, worthy of all manner of praise (Senart): Mv I.147.2 (vs), of Māyā's womb.

Citrahemaṃjālā, n. of a former Buddha: Mv I.141.15.

Citrā, (1) (Skt. Lex. id.) n. of a river: Dhvy 451.1 ff.; 456.19 ff.; (2) n. of an ogress: Māy 244.1.

Citrākṣa, n. of a nāga king: Mvy 3244.

citrāṅga, adj., of scarred body (so Tib. on Mvy, lus rma mtshan can): Mvy 8778; MSV IV.68.7.

[citrāṅguli, error for citā°, see s.v. cita.]

citrānta, of manifold, miscellaneous (with pejorative implication) conditions: citrānta-cittān sattvān dhyāneṣu pratisṭhāpayāmi Gv 318.12.

Citrārtha, n. of a Buddha: Gv 284.15 (vs). But perhaps read Citrārtha-Indraśīri as one compound name, and in next line separate Avabhāsarāja from Prabha-ketuśīri, as two names.

citrika, nt., apparently wonder, marvel, thrilling and

pleasing thing or experience: nāsti loke citrikam yam me na parityaktam tasya arthasya āharaṇatāye Mv II.279.16, said by the Bodhisattva as a basis for his noble pride (ārya-māna); in a series of like formulas, the preceding containing ramanīyatā in place of citrikam, and the next alśavyam.

citrikāra, see citrikāra.

citritaka, adj. (Skt. °ta with endearing dim. -ka, § 22.34), made bright, adorned: (tava rūpa surūpa suśobhanake) vasavartī sulakṣaṇa citritake LV 321.(21-)22 (vs); said by the daughters of Māra to the Bodhisattva; the e-forms seem scarcely construable with suvasantake in line 19 (nor does Tib. take them so; Calc. reads suśobhanako and citritako, but all mss. °ke in both); accordingly it seems that, if the mss. are right, we must understand them either as n. sg. nt. in e, with rūpa (§ 8.37), or as voc. sg. m., addressed to the Bodhisattva (§ 8.28).

citrikāraṇa (nt.; to next), paying reverence, respect: sambuddha-śāsana-gaurava-citrikāraṇatayā Dbh 13.19-20.

citri-karoti (= Pali citti°, perhaps also citti°, see next; derived by Childers and PTSD from Skt. citta-; Senart, Mv I.444, accepts this and regards BHS citri° as false Sktization; later, he emends the forms occurring in Mv II and III to citti°; whatever the history of the word may be, the BHS form is only citri° or citri°); (1) ppp. respected, honored: (vayaṃ hi...) loke °tīva citri-kṛtāḥ SP 215.6 (prose, no v.l.); (2) pays heed: na °karīṣyati MSV I.8.1, 10, he will pay no heed; caus., causes to pay heed, gets the attention of (acc.): (Māra tried to distract the Bodhisattva,) na ca tam bodhisattvaṃ citrikāresi (aor.; so mss., Senart em. citti°) Mv II.268.11; with non-caus. mg., and °kar° with short a in mss. except in the first passage, Mv III.282.6, 12; 283.2, 7, prob. read in all approximately: na ca sānaṃ bhagavāṃ citrikāraye (or °karaye), and the Lord paid no heed to them (the daughters of Māra who were seeking to distract him); the mss. are variously corrupt; Senart em. cittikāraye; (3) citrikṛta in a quite different sense: hastau sampuṭākārau kṛtvā anyonyāḥ āveṣṭya citrikṛtau ātmorasi sthāpayet (in a certain mudrā) Mmk 400.28; similarly, hastāv udveṣṭya citrikṛtāv abhayaḥvasthitau 401.20; hastāv ubhayaṅguṣṭhavinastau citrikṛtau lalāṭe darśayed 401.25; punaḥ citrikṛtau karau, svastikam... bandhitavyam 407.21. It is clear that citrikṛtau here applies always to the two hands in various mudrā-positions, but the mg. is not evident to me; possibly made elaborate, by intertwining the fingers (which is apparently characteristic of these mudrās)?

citrikāra, citri°, once citrikāra (?), m. (to prec., q.v.; Pali usually cittikāra, but also citti° acc. to CPD s.v. acittikāra; the usual BHS form is citri°, but citri° also occurs; in prose; citti° or citti° is not authenticated; Lefm. cittikāram LV 196.3, but 'practically' all mss. citri°), (1) respect, reverence: citrikārānuyuktaḥ LV 56.9 (vs); read citrikāra(m) for text citrakārah 119.9 (vs) and for text cittikāram 196.3 (above); citrikāra-bahumāna- 270.6-7 (prose; so all mss.; Lefm. em. citti°); citrikāra- (various forms) LV 278.8 (prose; 2 mss. citri°); 429.16 (prose; no v.l.); Mvy 1759 (°rah; Tib. gces par byed pa, making esteemed); Suv 172.16; 173.6; Śikṣ 41.17; 151.17; 183.14; Dbh 46.8; 62.15; Megh 288.16 (read mahatā gurugaurava-citrikāreṇa; misunderstood by Bendall); AsP 494.15; Gv 467.17; citrikāra- Mv I.89.15 (prose; 1 ms. citri°); pūrvarāja-citrikāreṇa (mss.; read °kāreṇa, probably) Mv II.439.18 (prose). Often associated with gaurava, sometimes with prīti, prasāda, and the like. (2) citrikārah in Mvy 7563 (cf. Skt. citrikṛta, made into a picture) = Tib. mtshan mar ḥdzin pa daḥ ḥdom na bkra bar ḥdzin pa, which perhaps means the taking for a sign or the taking for variegated (?). Follows apasphoṭanam, rūpaṇāt, and rūpyate.

citropacitra, see upacitra.

cintaka, m. *inspector, overseer*: rājño Mūrdhātasyāmātyāś cintakās tulakā upaparīkṣakās cintayitvā tulayitvā... Divy 212.9; karvataḥkaḥ saṃnāmito nipakā gṛhītās cintakaḥ (*an overseer, manager*) sthāpitāḥ. Divy 451.20; for this last, MSV I.147.2 reads **citrakaḥ**, doubtless by corruption; Tib. sna bo, *leader, commander*.

cintārāja- (m.) (1) (cf. Skt. cintāmaṇi?) a kind of gem with magic powers, conferring wealth: Gv 498.25; 499.7; 500.18; (2) n. of a Bodhisattva: Gv 81.3.

cinnaka, m. (presumably = Skt. cina, cīnaka; and Lex. cinna, *Panicum miliaceum*; cf. also AMg. cīnna, *Chinese*), a kind of grain or legume: kodravo vā śyāmako vā cinnako vā priyamgur vā... Mv II.211.14.

-cippitika, in **naḍa-cippitikam**, q.v., seems to be an extension of ppp. of next (implying an active cipyati, cippati? or a caus. MIndic cippeti?).

cipyate, pass. (cf. Pali cippiyamāna, Miln. 261.28, 30; and see prec.), is *crushed*: naḍa-cippitikam (q.v.) vā cipyamānasya Śiḥs 182.2 of one being crushed...

[ciya = iva, *like*, acc. to mss. at Mv II.158.7 (prose) karṣakā ciya, *like peasants*; Senart em. viya, prob. rightly. No ciya or cia is authenticated for iva; Sheth s.v. cia = iva is based on an erroneous statement in Woolner's Introduction to Prakrit, Vocabulary, where cia should be equated with eva, not iva.]

ciraṃ with gen., it is long since...; ciraṃ me devanikāyam śuddhāvāsam (or śuddhā° deva°) upasamkrāntasya Mv I.56.7, and by plausible em. I.35.1, it is long since I visited the Śū. class of gods.

ciratarakena, adv. (to compv. cira-tara plus -ka), in or after a longer time: yuṣmākaṃ evaṃ cira° vāro bhaviṣyati imehi duvehi potakehi jātehi Mv I.362.3, the lot (of death) will fall on you after a longer time, if these two fawns are born. But mss. ciratanakena (em. Senart); possibly a deriv. of Skt. cirantana is intended.

cira-sthitika, adj. (= Pali cirasthītika; Skt. cira plus sthitika), long-enduring, lasting: gaṇavaro, the excellent assembly (of monks), Mv I.301.1 (vs); kulavamśa, family line, Divy 2.14; 99.6; Av. I.14.15 etc.; 277.1; Karmav 59.15; brāhmacarya, Mvy 8356; Divy 207.28; (sa āyusmān... evamdirghāyur evaṃ-cirasthītikaḥ Bbh 254.1, ... lasting for such a long time; dharmavinaya, Bbh 4a.3; saddharma, Mvy 6354; *ka-tā, state of being..., Bbh 28.20; saddharma-°ka-tā, Bbh 210.11; 229.10; a-cirasthītika-tā, transitoriness (sarvasaṃskāragatasya), Bbh 31.4. See also s.v. sthitika (4).

cilimilika, nt., or **ciliminikā** (var.; so Mironov and BR), Mvy 8984, some kind of cloth, or article made of cloth (BR *Halschmuck*, clearly wrong); cf. Pali cilimikā, cilimikā; AMg. cilimīṇi, curtain, cloth used as curtain, also cilimiliga, °millyā, °mill. Tib. bar thañ (? not in Dictt.); Chin. seems to mean *mattress of coarse hair* (or wool).

cilla, m. (Skt. Lex.), a kind of falcon: Mvy 4905 = Tib. ḥol bu (Jā. and Das ḥol pa, Das a kind of kite, Jā. vulture?).

ciṣṭā or **ciṣṭhā** (conjunctive), see **viṣṭhā**.

cīhna-dhara, m., emblem-bearer, a kind of royal officer or attendant: Mvy 3727. Tib. translates literally. On cīhna cf. Meyer, Kauṭ. Arth. 833, 854.

ciraka, m. or nt. (in mg. 1 = Pali id., Skt. cira), (1) *strip*, primarily of cloth, bark, or the like: *ka-vadhāṇi, here of strips of flesh, Mv I.19.9 (prose); of either cloth or bark garments, I.19.11 (prose), see **vārṣikā**; (2) in Mmk, *lock or braid of hair*, artificially arranged (compared to a strip) = Tib. (skra, *hair*) zur phud (*hair-knot*), Lalou, Iconographie 66 f. (but I do not think, with Lalou, that this or any cpd. ever refers to a *diadem*). Mañjuśrī's head is adorned with five such, but some passages suggest that in this he was like an ordinary youth in festive garb, sarvabāḷālamkārahūṣitaḥ (ed. °ta-) pañcacirakopāśobhitaḥ Mmk 41.24; pañcacirakopāśobhita-(text °tam)

śiraṃ bāladārakālamkārahūṣitaḥ 305.6; (kumārākārahūṣitaḥ) pañcacirakamūrdhāno 436.3; note especially pañcacirakopāśobhitaṃ ekacirakopāśobhitaṃ śikhopāśobhita-śiraṃ (so read for text °bhitaṃ aśiraṃ) vā rājaputram mūrdhābhīṣiktaṃ kṣatriyaputram vā... 49.13 (the youth symbolizes Mañjuśrī, cf. 49.16 f.); Mañjuśrī is pañcacirakopāśobhitaḥ 41.24; with more specific reference to his head, pañcacirakaśiraṃ 62.8; similarly 68.16; 75.14; (3) also in Mmk, ciraka-mudrā is a position of the two hands, interlocked, in which one index finger is made to project (muktva) between the two thumbs, so that it resembles a *hair-braid*: (anyonyasaktāṅgulimuṣṭayoh pradeśinīm muktva aṅguṣṭhayugalam [prob. read °la-]madhyataḥ, eṣā sā Mañjuśrī) tvadīyā aparā ciraka-mudrā 382.(15)-17; prob. this is alluded to by ekacirakam (sc. mudram; see s.v. **mudra**) 355.27, also sacred to Mañjuśrī; its description in 382.15 ff. occurs in a list of mudrās the names of which refer (presumably because of their shape) to various parts of Mañjuśrī's body, e.g. tvadīyā vaktramudrā 382.11, etc. (note esp. 383.1 ff. śravaṇo grīvā bhujau etc., without specific descriptions).

? **cira-cira-civaraka**, adj., *tumbledown* (?), of a house: MSV I.82.11 = **avacira-viciraka**.

civaraka, nt. (= cīvara, the only form otherwise recorded in Skt., Pali, or Pkt.; no dim. or other perceptible force in suffix -ka), monk's robe: *kāṇi Divy 125.16; 181.23; 267.9; *ka-śatāni, -sahasrāni Bbh 165.10; bhikṣubhir gṛhapati-°kāṇi... dhārayitavyāni MSV II.48.19. All prose.

civara-gopaka, guardian of the (monks') robes: Mvy 9065; MSV II.144.15.

civarika, acc. to Tib. (gos kyi rin du bcas pa) the price of a robe: pātracivarāṃ sa-civara-civarikam MSV II.145.6, 8; 146.1.

cukra, nt., in Mvy 5712 = Tib. tshva, which is said to mean only *salt*; no such mg. otherwise recorded for cukra; the preceding word is amlaḥ, which goes much better with the regular Skt. mg. of cukra; lavaṇam occurs 5709. Cf. śulukaḥ, defined in the same way.

cuccu-kārakam, adv., making the sound *cuccu* (smacking the lips? sc. while eating): Mvy 8577 na cu°; completed by piṇḍapātām paribhokṣyāma iti, La Vallée Poussin, JRAS 1913.845, Stein m. s. fragm. I.2.12. May correspond to Pali capucapu-kārakam, Vin. iv. 197.13. Chin. onomat., indicating that one has eaten something sour.

cuti (MIndic for Skt. cyuti; see **cavati**), *fall* (to a lower existence): jagi-r-ūmi-cutī LV 173.13 (vs); but citation Śiḥs 204.1 jagi janmacyutiḥ, which must be adopted at least as to janma; and most of Lefm.'s mss. read cyuti; of course, meter proves that the pronunciation was cu°, not cyu°, in any event; cuti- Gv 230.25 (vs).

[**Cunanda**, LV 1.15, false reading for **Cunda**, q.v.; Tib. skul byed, *exhortation-maker*, as if from root cud-; so Tib. skul bye = Cunda in Mvy 1045.]

Cunda, (1) (= Pali id.; also Mahā-c°), n. of one or more disciples of the Buddha: SP 207.4; LV 1.15 (so read for **Cunanda**); Mvy 1045; Divy 153.5 (called a śrāmaṇeraka of Śāriputra); 160.6 (a śrāmaṇoddesa; this title samaṇuddesa is given to 2 Cunda in Pali, DPPN); (karmāraputra) MPS 26.14 etc.; even in Pali the (apparently) several Cundas are hard to distinguish, and still harder in BHS; (2) n. of a yakṣa: Mv III.327.18 (see next).

Cunda-dvīla (v.l. -vīra), nt., or **-dvīlā** (v.l. -vīrā), f., n. of a locality (adhiṣṭhāna) between Aparagayā and Benares, home of the yakṣa **Cunda** (2); Mv III.325.11 (nt.); 327.18 (fem.). Seems to be the same as Pali Cundaṭṭhiya, °tṭhīla, °tṭhika, Pv III.1.2 and comm. pp. 168-170 (cited DPPN as Cundaṭṭhīla, v.l. Cundavīla, but neither form is recorded in texts or Crit. App.).

Cundā, n. of a goddess: Sādh 270.8 etc. (cf. next).

Cundā-dhāraṇī, n. of a sacred formula: Śiḥs 173.4 (cf. preceding).

culuculāyati (? cf. Hem. 4.127 culuculā = spandate), onomat. verb, perhaps *quivers*: manahśīlām tri-(text tr-)-lohapariveṣṭitām kṛtvā mukhe prakṣipyā tāvaj japed yāvac culuculāyati Mmk 319.11, similarly 15; 324.1.

culla, in cullākṣa, see cūlla.

Culla-pantha, = Cūḍapanthaka, q.v.; so read in Sukh 2.11 for Culla-patka, a monstrous form for which, amazingly, there is no ms. authority, whereas one ms. (reading -patthana) obviously intends -panthana (instr.) as the note points out (two mss. omit the word; the fourth -pacchena, surely for -patthana = panthana).

cūḍa, adj. (= Pali cūḷa; cf. culla, cūlla), *small, petty, insignificant*; always followed by paramacūḍa, and followed or preceded by dhanva (for dhandha, q.v.) and parama-dhanva: Divy 488.26; 489.19; 490.7, 19; 492.21; 504.18.

Cūḍakā, n. of an apsaras: Kv 3.12.

Cūḍa-panthaka (Cūḷa°, Cūḍā°, also Culla-pantha, Suddhi-panthaka, qq. v.; = Pali Cūḷa°, n. of a disciple of the Buddha: Cūḍa° Mvy 1054 (v.l. Cūḷa°; Mironov Cūḍa° only); MSV I.206.4 ff.; Divy 493.12 (in other places in Divy called simply Panthaka, q.v.); Cūḍa° Karmav 43.1 (doubtless by error; v.l. Vṛddha-p°; not in Tib.). The first element has nothing to do with cūḍa but means *lesser, minor*; he is contrasted with Mahā-panthaka Divy 493.11, 12.

cūḍā (cf. JM.cūḷa, seemingly used in the general sense of *ornament*, see Sheth s.v.), *ornament* (for the head): yat te dṛṣṭā bhūṣaṇā uhyamānā, cūḍā vastrā mahya mañce 'dṛṣṭāsi LV 195.19 (vs). Prob. = the usual Skt. cūḍāmanī; Tib. cod pan, *diadem, tiara* (usually = mukuṭa).

Cūḍāpanthaka, see Cūḍap°.

cūḍa-pratigrahaṇa, nt., '*reception of the hair-knot*', n. of the caitya commemorating the Bodhisattva's cutting off of his hair-knot and its reception by the gods: LV 225.19.

Cūḍāmanidhara, n. of a nāga: Mvy 3362.

cūḍāmaha, m. or nt., *festival of the* (Bodhisattva's) *hair-knot* (in honor of his cutting it off): (trāyatrīmśatsu) deveṣu 'ho vartate LV 225.18; (trāyatrīmśadbhavane...) 'ham ca vartati Mv II.166.1.

cūḍika, m., or °kā, f., applied to a lokadhātu, see s.v. sāhasracūḍika.

cūḍikābaddha, adj. (= Pali cūḷī°, read with PTSD cūḷī°, SN II.182.16), *filled full, crammed* (lit. to the top): (sacet...) jambūdvīpaḥ paripūrṇaḥ cūḍikābaddhaḥ tathā-gataśārīrāṇāṃ... AsP 94.3, etc.; (a silk cloth, kāsikā...) pūrṇa cūḍikābaddhā (with dust, in a rain of dust) Divy 577.2. Cf. next.

cūḍikāvabaddha = prec.: Mvy 6356 = Tib. byur bur (read byur with Jā. and Das?) gyur ba, *become heaped up*.

Cūḍeśvara, n. of a suparṇin, previous birth of Vaiśravaṇa (mahārājan): MSV I.260.19 ff.

cūrṇa, adj.? in Mv II.87.12 (kīm) karmārāṇāṃ sarva-cūrṇa-karmam? *sūctyo, what is the most delicate* (so Senart; or, *profound, significant, important*?) *work of smiths?* Needles. Perh. cf. JM. cūrṇa, n., defined by Sheth pada-viśeṣa, gambhīrārthaka pada, mahārthaka śabda. Sheth derives from a Skt. caurṇa, of which I can find no trace; if a secondary derivative of cūrṇa, it might mean lit. *polished with powder, rubbed down*, or the like, and so *refined or subtle*. Cf. Skt. cūrṇi, cūrṇī, and s.v. cūrṇika below (?).

cūrṇa-kuṭṭa, prob. *grinder of powder* (for perfumes): Mv III.113.10; 442.15; in both foll. by gandhataḷlika or °laka.

cūrṇika- (perh. for °kā, m.c.; cf. Skt. cūrṇi, cūrṇī), *commentary*: ākhyāyiketiḥśādyair gadya-cūrṇika-vārttikaiḥ Lañk 363.7 (vs).

cūlaka, m., in udaka-c°, *mouthful or handful, small draught*, of water: °kāḥ, n. pl., Mmk 690.23; 704.20 (both

prose). In place of Skt. culuka (which occurs 714.19) or cūlaka (719.14); the latter is recorded in late Skt. in pw and Schmidt, Nachtr. Is the form with ū a mere corruption?

Cūlapanthaka, see Cūḍa°.

Cūliyā, n. of a sister of Māyā: Mv I.355.17.

cūlla- (= Pali culla, cūḷa), in cūllākṣa, adj., *small-eyed*: Mvy 8834 = Tib. mig chuṇ ba. The Index records also cūllākṣa; Mironov only the latter.

cūṣaka, m., '*sucker*', a class of malevolent superhuman beings: Mmk 17.5. Also mahācūṣaka, ibidem.

cetaḥparyāya, m., *way of thought, manner of mind*; less often citta-pa°; commonly preceded by para- or parasya, *of others*; knowledge of other's mental make-up is one of the abhijñā, q.v.; so also in Pali, where Buddha is parassa (para-) ceto-(citta-) pariyāya-kusala (-kovidā), as one of the abhijñā. In Bhik 27a.5 cetaḥparyāyasya is not preceded by para- or equivalent, but the meaning is certainly the same, since other abhijñā precede and follow it (divyasya śrotrasya, pūrvanivāsasya). In Mv III.321.13 Buddhas are called cetaḥparyāyasampannāḥ, probably also with implication of para-, tho here most of the other abhijñā are not listed; but the next following epithet is yddhiprāthīryasampannā(h), which recalls one of them.

cetanaka, q.v. (v.l. of Mvy with Mironov) cait°, nt. (to next but one, q.v.), *price*: Mvy 8392 °kāni = Tib. rin than, *price*; Prāt 492.12, 13 (bhikṣum punar uddiśya ajñātinā gṛhapatinā...) cīvara-cetanakāny upaskṛtāni syur etair aham cīvaracetanakaiv evamrūpaṃ cīvaram cetayitvā evamnamānaṃ bhikṣum āchādayiṣyāmi; similarly 493.1, 3, 7 etc., always cet°. The corresponding Pali (see next but one) has (cīvara-)cetaḥpana, from the caus. of the verb, which alone is recorded in Pali; its mg. can only be substantially the same, *price* (of an article ordered to be bought).

1 cetayati (Skt. caus. of cit, not in this mg.; = Pali ceteti), *longs for* (dat.): samghasya ca alābhāya apadāya °yati MSV III.8.14.

2 cetayati (the verb on which is based Pali caus. cetāpeti, below), *buys*: cetayitvā, ger., Prāt 492.13; 493.2, 4, 9 etc., see cetanaka. In Lang. 22.98 it was stated that the subject of Pali cetāpeti, *causes to be bought, has bought*, 'is always a monk or nun, who instigates (a layman) to buy (something for himself or herself)'. This is true only in Vin. IV.250.14-15; in Vin. III.216.13 and 237.10 the subject is a layman, tho the mg. is certainly *causes to be bought, has bought* (for the benefit of a monk). Vin. III.216.13 is the same passage as Prāt 492.13 (see cetanaka) where cetayitvā, *having bought*, replaces Pali cetāpetvā, *having had* (ordered) *bought* (for a monk). The non-caus. form of Prāt proves the meaning of the caus. Pali form, which Pali interpreters have not understood. The former is not recorded in Pali, nor the latter in BHS. The etymology is unknown but the mg. is clear from the contexts.

3 cetayika (v.l. ve°), Mv III.442.10, some sort of entertainer. Form and mg. alike obscure; no correspondent in parallel passages III.113.4 (see Senart's note here) etc. If the reading ve- were accepted, one might think of reading vetālika or °dika (Skt. vaitālika), were it not for the fact that this word seems likely to have been read in 442.8 in the same list (Senart here tālika, but mss. vetaddika, vetarddi°), and in 113.2 Senart em. vaitālika for mss. tetaliika, tetarika.

cetasika, adj. (MIndic for cait°), = caitasika, q.v.: Mv II.260.7; III.66.7, 14 (see vedayita, which Senart reads); KP 103.5; Divy 352.15 ff.; Av I.31.14. All cited under cait°.

ceti = cetika, cetiya, caitya, qq.v. (see § 3.115): ceti bhu (mss. bhū, Lefm. em. m.c., printing cetibhu as one word) trisahasrah kim punas tubhya kāyāḥ LV 368.18 (vs), *the 3000-fold world has become* (= abhūṭ) an

object of reverence (a shrine) . . . So Tib.: stoñ gsum (= 3,000) mchod rten (= caitya) gyur na (*become*) . . .

cetika, nt. (prob. hyper-Skt. for MIndic *ceṭiya*, but cf. *caityaka*) = *ceṭi*, *ceṭiya*, *caitya*; only in vss: LV 389.10 *ceṭikam* (v.l. *ceṭikām*), parallel to 388.12 *ceṭiyam* (v.l. *ceṭikā*, *ko); dattvā patakām bhagavata *ceṭikeṣu* Śikṣ 302.3, parallel to Mv II.375.9 *ceṭiyeṣu* (mss. corruptly *jāṭiyeṣu*); so in Śikṣ 303.4, 7; 304.4, 8, etc., *ceṭika* regularly where Mv parallels (II.379.7 etc.) have *ceṭiya*.

ceṭiya, nt. or (when applied to a person) m. (= Pali id., Skt. *ceṭiya*, *sanctuary*, *temple*; but also, *object* (of any kind) or *person worthy of veneration*; this form common in even the prose of Mv, only in vss of other texts; cf. also *ceṭi*, *ceṭika*. In sense of a *shrine* (building) *cāpālam* nāma *ceṭiyam* LV 388.12 = Mv III.306.14 (vs); *cāpālam* *ceṭiyam* Mv I.299.22 (prose), and ff.; *ceṭiyeṣu* Mv I.223.11 = II.26.8 (vs); other forms, II.354.11; 364.11, 13; 365.20 ff.; III.50.19; 303.1, etc.; *ceṭiya*- (mss. mostly *ceṭiyam*-, perhaps read so; one ms. once *ceṭika*-)-*pūjakam* (tam kulam) Mv I.198.2 = II.1.12 (prose), *shrine-revering*, of the family in which a Bodhisattva is born the last time (LV 24.9 *caitya-pūjakam* in same passage); of the Buddha himself, *sarvalokasya ceṭiyo* Mv II.349.6; 359.8; III.273.5, the *Revered One of the whole world*; *lokasya ceṭiya* (voc.) Mv II.294.14; *ceṭiyam* naraṇam II.296.13; *lokaceṭiyaḥ* LV 97.10 (vs), of the Bodhisattva; *utpanno iha loka ceṭiyo divi bhuvi mahitah* LV 363.2 (vs), of the same; of the miraculously produced four bowls, *dhāret* ime *ceṭiya* sammatāte (so read with v.l., text *matte) LV 383.12, *preserve them; they (shall be) honored as revered objects*; *ceṭiyārthe* (so with mss.) Mv II.263.12 (prose), *for the purpose of* (making it, viz. the spot where Buddha became enlightened) *an object of veneration* (universal emperors will never master, *adhiṣṭhihanti* with v.l., that spot except for this purpose).

cetovimukta, adj. (cf. next), *emancipated in mind*: *rāgavīrāgāya* *ktaḥ MSV III.53.13.

cetovimukti, *emancipation of mind* = Pali *cetovimutti*, acc. to PTSD always with *paññāvimutti*: LV 418.18 **tiḥ prajñāvimuktis ca*; both also Mv II.139.6; III.333.16; but in III.333.13 *prajñāvi** is lacking. In all four described by the adj. *akopya*, q.v.

ceto-samādhi, f. (= Pali id., also *citta-s*), *concentration of mind*, here as leading to the magic power of becoming invisible: *tathārūpam* **dhīm* samāpadye yathā . . . māta-pitarau nādr̥setsuḥ Mv III.409.12 (prose).

? *cedācitta*, instr. *cedācittena* LV 431.12 (prose; so only one ms.; v.l.; two mss., **cintena*; all other mss. and Calc. have a haplographic omission here), is uninterpretable to me; I must assume a corruption, perhaps a misprint. Not noted by Weller. Foucaux's Tib. omits the passage. (The particle *ced* can, it seems, hardly be involved.)

celaka, *cellaka*, see *callaka*.

Celā, n. of a daughter of Sīrpha (8): MSV II.8.8 ff.

caitanaka, nt., var. for *ceṭ**, q.v.: Mvy 8392.

caitasika, fem. **ki*, adj., rarely quasi-subst. with ellipsis of *dharma*, sometimes written *cetasika*, q.v. (= Pali *cetasika*); in the following *cait** is written except in the passages listed s.v. *ceṭ**; *mental*, of the mind: often contrasted with *kāyika*, sometimes also with *vācika*; *sarvākāyika-caitasika-prapīditāny* Gv 96.4; *kāyika-caitasikam* . . . *sukham* 169.10; *kāyikam caitasikam* (sc. *sukham*) Bbh 26.2; *cetasikena* (parallel to *kāyikena* and *vācikena*) *sthāmena* Mv II.260.7; *kāyikam ca me duḥkham caitasikam* ca Av I.31.14; *kāyikāḥ klamāḥ caitasikāḥ* (sol) *apy upāyāsāḥ* Bbh 194.21; without such contrasting words, **ki* (sc. *vedanā*) Mvy 7551; *caitasikenābhyaṣena* Śikṣ 33.16; *cittāni caitasika-saṃjñāni* (acc. pl. of *-saṃjñā*) *vitarkitāni* LV 151.13; esp. with *dharma*, regularly pl., *mental states or conditions of existence*, **kā dharmāḥ* Mvy 1922; read *cetasikā* in Mv III.66.7, 14 (ye . . . *dharma*ḥ *pratītya* utpad-

yante, so substantially with mss., . . .) *te* . . . *cetasikā* (Senart *vedayitā*; mss. in 14 *cetasitā* or **ytā*, one ms. in 7 *veṭayitā*); *na cittaṃ na cetasikā dharmāḥ* KP 103.5, *there is no mind, no mental states of existence*; *cittacaitasikānām eva dharmānām* Bbh 99.4, and **kā dharmāḥ* 5, apparently *the mind's mental states, states that are mental as belonging to the mind* (?), cf. Pali *citta-cetasikā dhammā*, *Dhammasaṅgaṇi* 1022 ff. But in other occurrences of both together, in Pali and BHS, *cittaṃ* and *caitasikā dharmāḥ* (*cetasikā dhammā*), or *caitasika* (usually masc. pl.) with *dh** understood, constitute a duality, *the mind and mental states-of-being*. (For Pali see e.g. Vism. I.84.25 *citta-cetasikānām samam sammā ca ādhānam*; *mind and mental properties*, Maung Tin.) Cf. KP 103.5, above, and: *kuśalānām ca citta-caitasikānām* (so read) *anumṣṭir* Śikṣ 33.13, *remembrance of meritorious mind and mental states*. In Divy 352.15 *kīdr̥śās te cittacetasikāḥ* (certainly sc. *dharmāḥ*) *pravartante*, *kīlīṣṭā vāklīṣṭā vā*, and similarly in the sequel, the cpd. may perhaps be a *Tatp.*, *mental states of the mind*, rather than a *dvandva*. On the other hand cf. Sūtrā. XI.30, comm., *maricikopamāu dvau dharmāu*, *cittaṃ caitasikāś ca*; here the duality is obvious, and *dharmāḥ* is certainly to be supplied with *cait**. In AbhidhK. the usual equivalent is *caitta*, q.v.; note that the word *dharma* regularly has to be supplied, or at least is not expressed, but note LaV-P. VIII.159 *avasthāviṣeṣo* 'pi hi nāma *cetasā caitasiko bhavati* (is *dharmāḥ* here also to be supplied with the masc. quasi-subst. *caitasiko*?). As in Sūtrā. above, they are false, delusive, illusory.

Caitika (= Pali *ceṭiya*, DPPN 2, = *Apacara*), n. of a lying king (former birth of Devadatta): MSV IV.245.6 ff.

caitta, adj. from *citta* in origin but regularly substantivized as masc.; fundamentally a Buddhist word, equivalent to *caitasika*, q.v.; common in AbhidhK., see LaV-P. Index; *mental state or condition of being*, regularly cpd. or associated with *citta*, as a duality: Lañk 150.14 *citta-caitta-kalāpo*, *mind and the whole mass of mental things* (et alibi in Lañk); MadhK 11.9 *citta-caittānām*; 274.7 *-citta-caitta-*, *la pensée et ses dérivés*, ed. note. See esp. AbhidhK. II.149 *citta-caittāḥ* (note masc.!) *sahāvāsyam*; LaV-P., note, says *citta* = *manas* = *viññāna*; *caitta* = *caitasa* = *caitasika* = *cittasamprayukta* (cf. also II.150).

caitya, nt., like its MIndic substitutes *ceṭi*, *ceṭika*, *ceṭiya* (also *caityaka*), seems to be used more broadly than in Skt., as any *object of veneration*: *lokasya caityam* Śikṣ 56.11 (said of any ornament of a stūpa); 136.2 (of the monkish robes); *caitya-bhūtaḥ* Vaj 34.12, *of the nature of an object of veneration* (said of any place where 'this sūtra' shall be proclaimed). See **mahācaitya**.

caityaka (nt.; Skt. *caitya* plus -ka; may possibly be the direct ancestor of *ceṭika*, q.v., or a further hyper-Sktization of that form if, as I think likely, *ceṭika* is itself a semi-Sanskritized substitute for MIndic *ceṭiya*), *temple, shrine*: **keṣu* Śikṣ 301.1 (= Mv II.373.17 *ceṭiyeṣu*).

caitradaṇḍika, see *vetra**.

Caitraratha (-vana), doubtless to be identified with Skt. id. (n. of a grove constructed by the gandharva Citraratha for Kubera), = *Citraratha*, q.v., as n. of a grove of the Trāyastriṃśa gods: Mvy 4197; Divy 194.2.

callaka, (1) m. (from Skt. *cela* or *calla*, *cloth*), a monk (cf. Burnouf, Intr., 57; Lotus, 392; Kern, SBE 21.186 note 1), said to mean, specifically, *one who wears no more than a (loin-)cloth*: *te callaka-bhūta* SP 192.9 (vs), *turned into monks*; but most mss. read *celaka*, *ceḍaka*, or *cellaka*, or the like; (2) nt. (= Skt. *cela*, *calla*, also *celaka*, see Schmidt, Nachträge; AMg. *celaa*, *cloth*: **kaṃ*, acc. sg., Mv III.163.9 (prose)).

calloṇḍuka (or **ḍuka*? m. or nt.; cf. Skt. *calla*, *cela*, and *uṇḍuka*; = Pali *celaṇḍuka*, or **ḍaka*, which in MN I.150.17 clearly means *turban*, with comm. II.158.28 ff., not *loincloth* with PTSD; *celoṇḍukaḥ*, *turban* (šroveṣṭe), also

Skt. Lex., Trik. 2.6.35, Bombay ed. of 1889; BR cites *colopñuka* from old ed., clearly an error), *turban*: (sacet tvaṃ ... dharmaṃgatam bodhisattvaṃ ...) *callopñukam* (v.l. *caillamañdukam*) iṣa śirasā parikarṣeḥ AsP 493.17, *if you should carry around ... on your head like a turban*.

co (m.c. = ca, see JAOS 66.203), and: SP 13.15 etc., § 3.82.

coṭa, °ṭaka (m. or nt.; cf. next, and Skt. Lex. *coṭi*, *coṭikā*), some kind of garment, or textile goods: *coṭa-kambalena*, Kashgar rec. SP 106.10; *coṭakam*, Kashgar rec. 112.4.

coḍa, m. or nt. (Skt. *cola*, defined as 'jacket or blouse', Lex. = *kañcuka*, *prāvaraṇa*; BHS seems to use *coḍa* in a wider sense; see next), *garment(s)*, *clothing*; regularly associated with *bhakta* or *bhojana*, together = *food and raiment*: *paryeṣate bhakta tathāpi coḍam* SP 112.4; *bhaktam ca coḍam ca gavesamāno* 8; *kim adya coḍena ca* (so read with most mss. for text *tha*) *bhojanena vā* 113.8; (ananyacitto) *bhakte ca coḍe ca bhavaty abhikṣam* Śikṣ 113.8, *and he always has his heart set on nothing but food and clothing*. (All verses.)

coḍaka, m. or nt. (= prec.; Skt. *colaka* Lex. and rarely lit., Schmidt, Nachträge), *garment(s)*, *clothing*: with *bhakta* (like *coḍa*) *bhakta-coḍaka-paramo vatāyam* Śikṣ 20.17 (prose); otherwise, *coḍaka-dhovakasya, washerman (of clothes)*, and *coḍakāni dhoviyanti* Mv II.466.4, others in sequel; *ujjhita-coḍakā (discarded garments)* *sāhartavyā* Mv III.264.11; *coḍaka* Divy 415.6.

coḍaka, adj. (= Pall id.), with *bhikṣu*, *accusing (monk)*: MSV III.18.20 f.

codanā (to next, q.v.; = Pall id.), *accusation, reproof*: *bhūtām codana saṃśrutya* Śikṣ 47.4, *hearing the true*

accusation, and °nām *bhūtataḥ śrutvā* 47.6 (both vss); *mamaivārtham codanā kriyate* Divy 4.4 (prose); -*acodanā-tā, state of not accusing* (reference lost).

codayati (= Pall *codeti*), *accuses* (a person, acc., of an offense, instr.): Śikṣ 98.2 *pudgalam ... āpattiyā codayiṣyāmo* (so Pall *āpattiyā codeti, accuses-of sin*); SP 326.6 *taṃ vaidyu vijñā na mṛṣeṇa codayet, a wise man would not accuse that physician of lying*; in MSV very common with *smārayati*, e.g. *ced ... codayeyam smārayeyam* MSV II.177.15, *if I should accuse and warn ...*; a necessary preliminary to suspension, ib. 202.9. See *saṃcodayati*.

Caurikā, n. of a yoginī: Sādh 446.1.

caurya (nt.; not recorded in this sense), *stealth*, in the sense of *secrecy*: (ya imaṃ dharmaparyāyam ...) *rahasi cauryeṇāpi kasyacid ... saṃprakāśayed* SP 227.3 (prose), *who should declare this dharma-paryāya even by stealth in secret to anyone ...*

cyavati, *falls* (to a lower existence); in Skt. and, so far as I have found, in Pall (*cvati*) construed with abl. of the existence departed from; here sometimes with loc. instead, *dies, passes away in ...*: SP 94.3 ff. *cyutvā manusyeṣu avici teṣāṃ pratiṣṭha bhoṭi paripūrṇakalpān*, (4) ... *cyutās ca tatra prapatanti* (Kashgar rec. and WT with ms. *K' cyutās-cyutās tatra patanti*) *bālāḥ*, (5) *yadā ca narakeṣu* (Kashgar rec. 'kebhya') *cyutā bhavanti ...*, *having fallen* (from existence, i. e. having died) *among men*, *Avici becomes their abode for full kalpas ... and having fallen* (died) *there, the fools fall* (lower); and *when they come to fall* (die) *in* (Kashgar, from) *the hells ...*

cyutopapāda (= Pall *cutūpapāda*), *fall* (from one existence) and *rebirth* (in another), see s.v. *upapāda*. [*cyūḍika*, read *cūḍ*; see *sāhasra-cūḍika*.]

CH

chaka (nt.; = Pall id., Childers and Geiger 40.1a; only *chakana* reported in Pall literature; = Skt. *śakṛt*), *dung*: in Mv II.71.14 (vs) read *chaka-mūtram eva sṛjam* (= sṛjan, pres. pple.) for *Senart charda-gūtham ... mss. chada-mūrtam, or chanda-mūrtem*; my reading is proved by the corresponding prose 70.9 *uccāra-prasrāvaṃ muñcamāno*.

Chagalapāda, n. of a gandharva: Suv 162.1.

? chaṭa-, perhaps to be understood instead of ṣaṭa-, q.v., in Mmk 112.24. Cf. next.

chaṭa-chaṭā, chaṭā-chaṭā (Skt. *chaṭā*, AMg. *chaḍā*; *āmreḍita*), *mass*; instr. adv., *in a mass*, French *en masse*: *taṃ tālaskandham prthiviye chaṭāchaṭāye (in one great mass; Senart, lourdeur) upari patitām* Mv I.317.1; *tāni bandhanāni hastena chaṭāchaṭāya (in one single mass, en masse; = all with one stroke) chindati* Mv II.458.2. Both prose.

chadḍeti (= Pall id.) *abandons*: °ti Mv II.170.18; III.291.14; mss. corrupt in both, but context makes *Senart's* em. seem certain; in III.291.14 the only ms. *choḍḍeti* (lacuna in other mss.).

chāḍḍikā, acc. to Tib. *sgo ḥu chuñ*, app. *small door*, or *ske ḥu* (? *ske* = *neck*), in °kā-vārika Mvy 9075, some servant or official in a monastery; Chin. and Jap. *watcher at a small gate or door*, app. agreeing with the first Tib. gloss.

chattraka, nt., and °ikā, f. (both Skt. Lex.; cf. Pall *ahi-chattaka*, nt., *mushroom*), *mushroom*: *tad yathā chattrakam* (mss.; *Senart* em. *chā*) *evam varṇapratibhāso pi abhūsi* Mv I.345.7; same phrase I.340.12 has in mss. *vāḍakam*, *Senart* em. *chātrakam*; *chattrikām* Mmk 81.25.

Chatramukhā, n. of a nāga maid: Kv 4.8.

Chattrākāra, n. of a locality: °re Māy 50.

[chaddhva-m, corrupt reading in KN for SP 352.9; read *ciṭṭam*, *flat* (agreeing with *nāsa* in next line), with WT, supported by Tib. *sna leb*, *flat nose*. The mss. cited by KN vary greatly and at random. Burnouf and Kern both translate as if they read *ciṭṭam*.]

-chana for -channa (Skt.), *covered*, in (text) *duccanam* and *succanam*, *yathā hy agāraṃ du°* Ud xxxi.11-16 and ... *su°* 17-22; meter favors, indeed almost demands, -channam, which is read in the same vss in Pall, Dh. 13, 14, and must, it seems, be adopted here, tho the manifold repetition of this obvious error is strange.

chanda, (1) m. (rarely nt., LV 262.8), = Skt. and Pall id., used in both bad and good sense; more often in bad, *desire, whim, caprice, passion*, see e.g. *acchanda-gaṃin*; in good sense, *zeal*, a characteristic of a Bodhisattva or a Buddha; often associated with *virya*: *asti me* (sc. *Bodhisattvasya*) *chando 'sti viryam* LV 239.1, same passage as: *ināhyam pi khalu asti chando ...* Mv II.118.10; *asti chandam* (n. sg.) one ms. 'as) *tathā viryam* LV 262.8 = *asti chando ca viryam* ca Mv II.239.9 (vs; note *chandas* ca LV 262.5, just above); *nāsti chandasya hānhi* Mv I.160.12 (one of the 18 āvenika Buddha-dharma); (āryasmitam, of the Bodhisattva) *chandopastabdhām* Mv II.280.16, *based on zeal*; *janemi chandam* Sukh 9.6; (2) (m.; this mg. in Pall, see PTSD s.v. 2), *approval, consent*, as object of *dā*, *give*: *dadāti ... tathāgataḥ chandam ...* SP 248.8, *the Tathāgata* (who sends this message; not *Śākyamuni*; neither Burnouf nor Kern understands the passage) *gives his consent* (to the opening of this stūpa); *chandārhiphyās*

(= Pali chandāraha, see esp. Vin. I.318.11, *one who has the right to a valid vote*) ca chandenānītā bhavanti (*are agreed in consenting*) MSV II.210.3; (3) n. of Buddha's charioteer, oftener called **Chandaka** (4), q.v.: LV 133.6; Divy 391.24; both times in vss, the -ka possibly dropped m.c., cf. § 22.24 (note that Chandaka is the form used in prose two lines before in Divy); but in MSV III.28.8 ff. (prose) also Chanda, = Pali Channa, assumed in DPPN to be this same person; here as in Vin. II.21.7 ff. subjected to **utkṣepaṇīya**; MPS 29.15; the corresponding name in Pali is Channa; (4) n. of one of the ṣaḍvārgika monks: Mvy 9474.

chandaka, (1) nt. (= Pali id.; from chanda + *plus* -ka; see also **chanda-yācaka**), '*free-will offering*', general collection of alms for the community of monks, made by going the rounds of the town and inviting subscriptions from all citizens (Av II.39.4 ff. describes this); **chandakāni** Av I.269.9; otherwise only **chandaka-bhikṣaṇa** (nt.) in same mg., MSV I.61.19; II.77.15; Av I.257.8, 11; 313.9; 314.2, 4; 317.16; II.39.4 ff.; in I.264.2 (see Speyer's Index) read **chandaka**-(ed. **chandana**)-**bhikṣaṇa** (ms. and ed. **bhikṣa**; but the missing -ṇa is read in line 7 below); (2) in Av II.55.3 ... *Indriyair avikalatvasya kuśaladharmachandakasya āścaryādbhūto loke prādurbhāvaḥ*, Speyer, Index, renders -chandaka by *gathering* (of merit); but cf. Pali dhamma-chanda, *desire for the Law*, opp. to kāmachanda, *desire for lusts*; this is certainly the word involved; either **chandaka** = **chanda** (ka svārthe), or, perhaps better, read -chandatvasya, which matches the preceding series of nouns in -tva-sya, *the appearance in the world of a state of desiring meritorious* (or, *felicitous*) *dharma* (Law, or states of being?) *is a prodigious marvel*; (3) in Mvy 2225 text *tivrena chandakāḥ*, presumably adj., *desiring* (*vehemently*); but v.l. **chandena**, and so Mironov without v.l. (also Index of Kyoto ed. lists this reference under **chanda**, not under **chandaka**); this is prob. the true reading: *with vehement desire* (**chanda**); (4) n. of the Bodhisattva's charioteer (in Pali Channa; here rarely **Chanda**, q.v.); sometimes even when the meter seems to demand **Chanda**, **Chandaka** is written, as in Mv I.154.9; this is the regular form in prose and vs; Mv I.154.5 (prose), 6, 9; 155.14; II.25.12 (prose); 114.5 (prose); 159.12 ff.; 189.1 ff.; III.91.7; 262.8; LV 94.13; 95.10; 123.8; 210.3 ff.; 228.17 ff.; 237.18; Divy 391.22; sent with Kālodāyin by Śuddhodana as messenger to Buddha after his enlightenment, Mv II.233.11 ff.

Chandaka-nivartana, nt. (see prec.), n. of a caitya built on the spot where Chandaka left the Bodhisattva as he gave up worldly life: LV 225.13.

chanda-yācaka, adj. with bhikṣu, *monk begging for the chandaka* (-bhikṣaṇa), q.v.: MSV I.62.1, 2, 4 °kā (bhikṣavaḥ).

chandasvinī (from Skt. chandas plus -vin; sc. vidyā?), *metrics, versification*: LV 156.19 °vinyām (prose); so nearly all mss., v.l. **chandasi nyāya**; ... *bodhisattva eya viśiṣyate sma*; Tib. tshig (*word*) sdeb pa (*combining*); also *to make poetry, to compose verses*, Jā.).

chandārhin, m. (= Pali chandāraha), see s.v. **chanda** (2).

chandika (from chanda plus -ika; = Pali id., not well defined PTSD, cf. CPD a-chandika), *desirous*, with instr., inf., at end of cpds., or without complement: *parasmai cārthikāya chandikāya kulaputrāya ... yācamānāya* AsP 102.19; *chandiko bhaviṣyati ... lekhaityum* Śiks 49.15; (*buddhaguṇebhiḥ*) Śiks 342.20 (vs); *bhūyaś-chandika, desiring more, greedy*, Mvy 2211; °ka-tā, abstr., in *tivra-cch°* KP 155.6, *kuśala*-8.

channa-daśa, adj., (*garment*) *with hidden fringe or border, forbidden to monks*: MSV II.95.7, 13; prob. corruption for Pali *acchinna*daśa, in corresp. passage Vin. I.306.25; see -**daśaka**.

chambati (= Pali chambhati, perhaps to be read here; derivs. of this root are spelled with b, not bh, in this text; see also **sa-cchambita**; cf. the next entries, and (ac)**chambhin**, (ac)**chambhita**(tva)), *is frightened*: *bl-bhety api chambaty apy uttrasaty api*, Dhvajāgrasūtra, Waldschmidt, Kl. Skt. Texte 4, p. 49, line 23. The MIndic chambhati is clearly based on Skt. skambh-; BHS (rarely) uses the equivalent stambh- in the same sense, see **a-stambhin**.

chambita-tva, nt. (= **chambh°**, see prec.), *state of being frightened*: Dhvajāgrasūtra (as prec.), 47.6, 18, 24.

chambin, adj. (= **chambhin**, see prec.), *frightened*: Dhvajāgrasūtra, Waldschmidt, Kl. Skt. Texte 4, p. 49, line 22.

chambhita, adj. (ppp., cf. prec. entries and next, also **acchambhita**; Pali id., for Skt. *skambhita = BHS stambh-, § 2.18, cf. **a-stambhin**), *frightened*: °to Mv II.357.8.

chambhitatva, nt. (= Pali °tatta; cf. prec. entries), *consternation*: SP 63.5; Gv 159.24; 166.5; Dbh 12.23; Dbh.g. 2(338).11, 13.

chambhin, see **chambin** and **acchambhin**, and cf. **astambhin**.

[**chayika**, read **chāyika**, q.v.]

[**challa**, text in Mv II.125.8 *kola-challaṃ pi āhāram āharanti*; so one ms., but v.l. *kolam curṇṇa*, which clearly points to *kola-cūrṇam* = Pali *kola-cuṇṇam*, MN I.80.3 in a closely parallel passage; so read; *powder of jujube-berries*. Senart assumes a m. or nt. equivalent of *challi*, *bark* (Pali, late and lex. Skt., see Schmidt, Nachträge.)]

chava, adj. (also **śava**, q.v.; Pali *chava*, homonymous with *chava* = Skt. *śava*, *corpse*, and perhaps ultimately the same word, cf. Senart, Mv I.583), *base, vile, wretched*: *śūrām sāhasikām-chavām* (acc. pl.) Mv I.278.10; *patrāhāro chavāvāsi* Mv III.435.22, *having a wretched dwelling*.

chavi (= Skt., Pali id., *skin*), *bark* (of a tree): *kovidārasya chavigandhaḥ* Gv 501.11 (prose). Acc. to the English of Ratnach., *chavi* may have this mg. in AMg.; this is a translation of Hindi *chāl*, which seems to mean both *skin* and *bark*; whether the AMg. word also means *bark* I do not know.

chāgalaka, adj. (to Skt. °la), *of a goat*: °ka dṛti, *goatskin bag*, MPS 7.5.

(**chāta**, adj., *thin*; occurs, tho rarely, in Skt., as well as Pkt. **chāa**, cf. Deśin. 3.33, with comm.; Pischel 328; Schmidt, Nachträge; acc. to Pischel, Pali **chāta**, Pkt. **chāa**, *hungry*, is an unrelated word, from *psāta, while our **chāta** is from *ksāta; this theory seems speculative. In Mv I.147.2 = 203.17 = II.7.13 (vs) Senart em. *cāpodare*, but read *chātodare* with all mss. in first and third citations (in second *nābhodare*); cf. *chātodari* in comm. to Deśin., above; also Jm 3.8 *kṣudhā chātatarodarīm*.)

[**chātraka**, nt., see **chattraka**.]

-**chāda**, ifc. (cf. Skt. *chādana* etc.; this stem seems not recorded anywhere), *cover, protection*: *tad rājyaṃ dharmachādām* (*with dharma as its protection*) *prādāt* Gv 416.19 (prose).

(**chādayati**, Skt., (1) *covers*: in Mv III.55.4, text, *kuñjaram pi so ... ṣaṣṭhihāyanam balaśaktikāye chādita-vyam manyeya, yo me ... ṣaḍ vābhijñā balaṃ* (so mss.) *vaśibhāvaṃ chādayitavyam manyeyā* (the last part, from *yo ...*, repeated 6-7, 8, 9-10). For the first *chādita-vyam*, Senart thinks a form of **chādṛeti** must be read; but the Pali parallel SN II.222.10 reads *tālapattikāya chādetabbam*, (an elephant) *to be covered with a palm-leaf*, which proves *chādita-vyam* correct. Perhaps read before it (with the Pali) *tāla-pattirikāye*; possibly, however, *tala-śaktikāye* (closer to our mss.), *with an upheld arm or hand*, see s.v. **talaśaktikā**. (2) *protects, helps, saves* (cf. pw.s.v. 6, *schützen*): in LV 168.8 (vs) read, *kṛpakaruṇā janīyā atraudre chāditu so bho* (so best ms. A; all other mss. and Calc, *śobhe*, which

is uninterpretable), (by you) *taking pity and compassion on your very cruel (foe), he, lo! was protected (helped)*. So Tib. seems clearly to read; it ends, *de ni (that very one) khyod kyis (by you) bskyabs (protect, help)*.

chāya, m., and **chāyā** (see also **duśchāya**, *yā, **mahāchāyā**), a kind of evil supernatural being, acc. to Tib. on Mvy 4763 **chāyā** = *grib gnon, harpy, a demon that defiles and poisons food*; fem. also Mmk 17.8; Māy 219.10, etc.; masc., na **chāyāḥ chāyasamatīye sthānam Māy** 226.24.

chāyika, nt., or *kā, f. (cf. Pall **chārikā**; AMg. **chāria**, *ya, nt., and *yā; no form with y for r recorded), *ashes*: **chāyikam** (so Index; text, also Mironov, **chayikam**; short a seems clearly an error) api na **prajñāyate Mvy** 5255 (Tib. *thal ba, dust, ashes*; follows **maśīr**, or **maśīr**, q.v., api...); (na **maśīr**) na **chāyikā prajñāyate Śikṣ** 246.10; in Mv II.325.9 (vs) read, substantially with mss., na... **maśī** (mss. add *va*; read *vā?* or *na?*) **chāyikā** (mss. **chā-lkā**, or **chāyī**; Senart em. **chārikām**) *vā* (the first part of the line is corrupt but Senart's em. cannot be right; the negative was clearly present); one of four **vikṛta-bhojana**, MSV I.286.8, 9 **chāyikā**. See also **jambū-chāyika**.

-chīṭi (acc. sg. *tīm), in **kāñjikacchīṭim**, an inferior kind of sour gruel (**kāñjika**): Divy 496.9, 11, 12. Replaced by simple **kāñjikam** in lines 15, 21, 26.

? **Chitvāsuta** (Oldenburg suggests reading **Chibbāsuta**; I find no trace of anything like either), n. of a nāga; Māy 221.22.

chidrāchidra (nt.; § 23.12), all manner of holes: (na svapet) **chidrāchidreṣu sattvānām yac ca sthānam mahadbhayaṃ** (Śikṣ mahābh^o) Lañk 257.1, cited Śikṣ 132.7 (one should not sleep) in all manner of holes of creatures (animals), and (not in) whatever is a place of great danger. Both translations are incorrect.

chidrīkarapa (nt.; to next), in a-cchid^o, the (not) making defective: ***raṇāvīpādanatayā** (l. e. -**avīpād^o**) Bbh 187.14.

chidrīkaroti (cf. prec. and next; to Skt. **chidra** with **kr-**), makes defective: -**samādānam na chidrīkaroti** (bodhi-sattvaḥ) Bbh 183.24.

chidrīkāra (m.; to prec.) = ***karapa**; in cpd., Bbh 162.19.

chinna, adj. (ppp.; not recorded in this sense), *wearied*; in strī-, bhāra-, mārga-chinna, Mvy 8793-5; MSV IV.68.13-14; Tib. dub pa.

chinna-bhakta, adj. (Bhvr.; = Pall ***bhatta**), or ***taka**, with food cut off, fasting, not having eaten: **brāhmaṇaś chinna-bhakto** (having had no breakfast) **halam vāhayati** Divy 461.13; (same phrase, ***ktako**) MSV I.68.20. See also **bhakta-chinnaka**.

chinna-vārṣika, one who has fallen away from observance of the rainy season: Mvy 9425 (Tib. *dbyar gnas pa las űams pa*); also **varṣā-chinnaka** (spelled **varṣacchi^o**) MSV II.154.12; 157.13.

chuṭi, see next.

chuṭṭa, adj. or subst. nt. (also **chuṭi**; cf. Skt. root **chut-**; perh. read **chuṭṭa?** cf. Ap. **chuṭṭha**, Jacobi, Bhav., Glossar, said to = **kṣipta**, to **chuhai**, which prob. = Skt. **kṣubh-**), seems to mean (what has been) injured: -**stūpeṣu ca khaṇḍa-chuṭṭam** (Tib. *ral ba dan ḥdrams pa, what is damaged and injured*, cf. ḥgrams pa, to hurt, Jā.) **pratisaṃskartavyam** MSV II.143.12; **khaṇḍa-chuṭṭyā pratisaṃskaraṇārtham** MSV IV.136.10. In parallels **sphuṭa** (q.v., 2); read so?

cheka, adj. (Jain Skt. and Pall, *clever*; also Pall *good*, Jāt. v.366.27, comm. *sundara*, opp. **pāpaka**, of odors), *good, proper, seemly*: na **chekam na pratirūpam** MSV III.96.15.

cheda (= **chedya**, q.v.), a martial art: **chede vā bhede vā** Mv II.74.1.

chedaka, m. (only pl. in list of misc. artisans), perh.

cutler (of wood? quite uncertain): Mv III.113.17 **nāpitā** (v.l. **nāvīkā**) **kalpikā chedakā** (v.l. **chedakārakā**) **lepakā sthapatī**; Senart by mss. also in III.443.4 (**nāpitā**, v.l. **nāvīkā**) **kalpikā** (mss. ***akā**) **che^o** (but mss. **chādakā**) **lepakā sthapatī**. On adv. **kavaḍa-chedakam**, see s.v.

chedya, nt. (also **cheda**; in this sense not recorded; Pall has **chejja-bhejja**, Jāt. v.444.22, and **chejja**, fem., alone, Vin. III.47.7, only as forms of punishment; PTSD inaccurate), always associated with **bhedyā**; both in lists of military arts, usually as mastered by the young Bodhisattva or another young prince; precise mg. is never made clear; Tib. on Mvy and on LV renders **chedya** by **bcad pa**, *cutting*, and **bhedyā** by **dral ba**, *splitting, tearing asunder*: **chedyam Mvy** 4988, **bhedyam** 4989; otherwise only in loc., usually listed with other martial arts, **chedye** and **bhedye**, LV 156.12 and Mv II.74.1-2 (here Mv **chede**, **bhede**, and so v.l. elsewhere in Mv; the young Bodhisattva challenges other Śākya youths to test their skill in such arts); Mv I.129.5; II.423.17; 434.13; Divy 100.11; 442.7.

choḍayati, see **chor^o**.

choraṇa (to next), (1) *discharge, expulsion*, of impurities: **kheṭa-cchoraṇe** (of phlegm) Mmk 113.7; pūti- lb. 14; (2) *abandonment*: (**yatra na kasyacid dharmasya**) **choraṇam asti ŚsP** 1409.16.

chorayati, rarely (Mv III.20.2) **choḍ^o** (cf. prec.; not in Pall; AMg. and JM. ppp. **choḍi(y)a**, *discharged, released*; Hindi **chorṇā**, *let go, release, abandon*, etc., see Turner, Nep. Dict. s.v. **chorṇu**), (1) *clears away, removes*: (withered flowers from caityas) **choreṭva jālam** (see **jāla**) **jinacetiyeṣu** Mv II.391.22; 392.4, 8, 12, 16, 20 (vss); same passages Śikṣ 306.2, 4 **choritva**, but 6, 8, 10 **apaniya** (ms.; wrongly em. to **upa^o** in ed.); Tib. cited by Bendall as **bsal ba**, which can only mean *remove, clear away*; immediately following verses deal unambiguously with meritorious clearing away of withered flowers, and in Mv II.394.6, 10 **choreṭva** is again used, with objects **osannapūṣam** and **nirmālyam**; Senart and Bendall misunderstand; **pātrādhīsthanam** **chorayitavyam** MSV III.98.3-4, *he must put away the (food-) bowl-stand*; (2) *throws away* (refuse, food-leavings, dirty water, etc.): **chorayisyāmaḥ** Mvy 8595 = Prāt 534.13 (water with which the food bowl has been washed); Mvy 8596 (leavings of food); **ekānte chorayitvā** (id.; text sthor^o) Mmk 107.27; **chorito** (food regarded as unclean) Divy 86.23; **annapānam choryate** Divy 84.21; **ucchiṣṭoda-kam choritam** 185.28; tad (foul stuff) **ekānte chorayitvā** Av I.255.7; **chorayitvā** (a dead body) Divy 166.1; **sapta parvatā utpātītā**, **utpātayitvā** **laghunivānyapradeṣe** **chorayitvā** Kv 31.24, *having plucked up and thrown away*; with gen., **tasya pātraśeṣam** ***yanti** MSV I.5.14, *threw to that (ape) what (food) was left in their bowls*; (3) *discharges* (bodily discharges): **chorayisyāmaḥ** (*mi; not in an improper place) Mvy 8627-28; **emits** (a sigh), **ucchvāsam choritam** Kv 57.15, 16; (4) *casts off, puts aside, lays down* (garments, ornaments): **vastrāṇy ābharaṇāni ca prthivyām chorayanti sma** LV 321.2; **mukutaṃ**... **chorayitvā** LV 135.11 (vs), (Suddhodana) *laying off his diadem* (etc., in saluting the Bodhisattva); (5) *abandons, leaves* (a place): **choritva kṣetrāṇi svaka-svakāni** SP 251.5 (vs), *leaving their several (Buddha-) fields* (they have come here; misunderstood by Burnouf and Kern); **kva tvaṃ gato** ***si mama śayi chorayitvā** LV 230.18 (vs; Gopā apostrophizes the Bodhisattva), *abandoning my bed*; (6) *abandons, gives up*: **rājyam ca rāṣṭram ca chorayitvā** Mv II.483.3 = III.18.6 (vs); **choritā** (? precise mg. uncertain from lack of context) Mvy 2553; *gives away* (in largess), **paṭakāś choritāḥ** MSV II.107.2; (7) *abandons, deserts* (a person): **taṃ** (sc. **rājānam**) **choḍitvā** (v.l. **choḍayitvā**) Mv III.20.2 (prose); **choritāḥ** (a man) Divy 6.6; 334.22; **chorayantu** (a woman, in a cemetery, after cutting off her hands, feet, ears, and nose) Divy 353.23; *sa tam ekānte prakramya* (read **prakramya?**)

caus.) chorayitvā prakrāntaḥ (Speyer em. violently) Av 1.245.4, *making him go off to one side and deserting him, he departed*; (8) gets rid of, relieves oneself of (periods of life in the world): iyataḥ Subhūte kalpān bodhisattvo ...

chorayati viprṣṭhikaroti samsārād vyantīkaroti AsP 343.18-19, *so many aeons the B. gets rid of, abandons, puts an end to, from the round of existence* (i. e. he shortens his necessary stay in the samsāra).

J

jakrt (semi-Mindic for Skt. yakrt; cf. AMg. jagaya), *liver*: LV 208.18 (vs; v.l. ya°).

Jagatīṃdhara, n. of a Bodhisattva: Mvy 728; RP 2.1.

Jaga(t)pradīpaś(ī)ri, n. of a Buddha: Gv 285.19 (vs).

Jagadīndrarāja, n. of a Bodhisattva: Gv 4.5.

jagadrocana-(maṇiratna), a kind of jewel: Gv 124.5.

jagadvyūhagarbha, nt., n. of a kind of magic gem: °bham nāma mahāmaṇiratnam Gv 499.9.

Jaga(n)mantrasāgarānirghoṣamati, n. of a Buddha: Gv 285.21 (vs).

Jaganmitra, n. of a Bodhisattva: Gv 442.25.

Jaṅgama, n. of a rākṣaṣī: Māy 243.24.

jaṅgala, m. (Skt. Lex. and Pali id., acc. to PTSD nt., which its citations do not prove; jaṅgalāni Jāt. iv.71.1 is an adj.), *wild place, jungle*: khānayet kūpa jaṅgale SP 235.11 (vs); ujjāṅgalo ca jaṅgalo Mv 11.207.5, 8 (treated as n. pr. by Senart, Index).

Jaṅghā, n. of a (tantalizing) state of preta-existence: Śikṣ 57.6.

Jaṅghā-kāśyapa, n. of a monk: MSV 1.204.18 ff.; Karmav. 76.3. Neither the name, nor the story told of him, seems to be associated with any of the Pali Kassapas.

jaṅghā-prēṣana, nt. (cf. Pali °pesanika, °ṇika, *running errands on foot*), 'foot-errand', the sending (someone) on foot on an errand: nāsti taj jaṅghāprēṣaṇam yan not-sahate Śikṣ 37.1.

jaṅghā-vihāra (m.; = Pali id., 'usually in phrase °ram anucaṅkamati anuvicarati', PTSD), *walk, stroll* (on foot): °ram anucaṅkramyamāṇo LV 248.7; °ram anukrāmati Divy 471.8.

jaṭa-karaṇa-karman, nt., the ceremony of clipping a young boy's hair except for the top-knot: (Rāhulasya) °karma Mv 111.263.16; = Skt. cūḍākaraṇa, which replaces this as exact synonym in line 18 below.

Jaṭāpura, n. of a town: Māy 77.

Jaṭīṃdhara, n. of a śreṣṭhīn and medical authority: Suv 175.1 ff.; 199.10 ff.

Jaṭīlikā, n. of a village chief's daughter: LV 265.6.

Jaṭhara, n. of a local ruler (pradeśarājan), previous incarnation of Devadatta: Mv 1.128.14.

Jaḍa = Skt. jala, *water*: LV 372.15 (all mss., both edd.).

jaḍuvāra (var. °pāra), some sort of herb: Mvy 5814 = Tib. zur ba (not recorded in Dictt.).

jatu-yantra, loc. °tre, lit. *lac-machine*, n. of some art, in a list of those in which the Bodhisattva excelled; so read in LV 156.22, for Lefm. jala-yantra; mss. vary, A (the best) cited as janu- (read jatu-yy°; Calc. jatu°), confirmed by Tib. rgya skyegs kyi ḥkhrul ḥkhor, *machine of lac*. The precise mg. is obscure to me; in corresponding lists of arts I have found nothing similar, unless jantunā Mv 1.129.9 (in a corrupt and obscure line, included in a passage of similar tenor) conceals jantunā, instr. of jatu.

? **jatya**, perh. by error for a-jatya, itself either error, or with Mindic a for ā, for Skt. a-jātya (= Pali a-jacca); or else (perhaps more likely) error for a-janya, q.v.; *ignoble* (person): (na mleccheṣu na pāpakuleṣu naurabhri-keṣu [text noratrikeṣu] na kaukkuṭikeṣu na jatyeṣu pratyājāyante Kv 42.10.

(**jana**, (1) or **janā** (*birth*, Skt. Gr., BR s.v.; also cf. ajana, evidently unborn, BR 7.1689), kṛta tvayi hitakara bahuguna janato (abl. *from birth*) LV 165.1 (vs), so text; but Tib. ḥgro la, evidently based on jagato, *to (for) the world*, dependent on hitakara; (2) *strange, foreign*, subst. *stranger*, Saundarānanda xv.31, and cf. janī-bhavati, *becomes a stranger*, Buddhacarita vi.9; acc. to Johnston on Saund., jana in this sense is 'common in Buddhist Skt.', but I have not noted it. Cf. however jana, m., *fremdes Volk*, ... Land, pw 7.342.)

jana-kāya, see s.v. kāya.
Janakṣetriya (mss., Senart em. °kṣatriya), n. of a former Buddha: Mv 1.138.7.

Jananī (otherwise only *mother*), *woman* (Johnston's note compares mātṛgrāma, q.v.): na samraraṇe viṣamaṃ jananyām, Buddhacarita 11.34, *loved no woman wrongly*.

-jananiya, adj. lfc. (cf. § 22.20; to Skt. janana, f. janani), *productive of ... producing*: samvega-jananiyā kathā Gv 307.24 (prose); cf. Pali samvega-jananī (desanā) Pv. comm. p. 1 verse 6.

janapada-kalyāṇī (= Pali id.; Mironov and pw 7.342 with var. °nam, disproved by Tib. and Pali), *beauty* (beautiful woman) of the country: Mvy 7630 = Tib. yul gyi bzaṇ mo (fem. suffix mol); °nyā striyā sārḍham paricaret Śikṣ 252.3; °ṇīm MSV 1.136.4 (= Divy 444.10, text °ṇām).

janapadi, m. (to janapada; representing stem °pa-din?), *countryman, man of the country*: manuṣyā mahāmanuṣyā janapadayo mahājjanapadayaḥ Mmk 17.14 (prose), in long list of beings of all sorts.

janayati (like upajanayati, q.v.) is used in BHS in the mg. *conceive* (lit. *produce*) a feeling or notion, in oneself; this seems to Senart, n. on Mv 1.47.1, different enough from Skt. usage to record: Mv 1.47.1 naiva tāva janayanti mānasam agrapudgalagatam; SP 12.6 (vs) harṣam janitvā (metr. bad).

Janayitrī (Skt. Lex. and once cited from Rājat.; = janetrī, janetukā, qq.v., and Pali janettī; the regular Skt. is janitrī), *generatrix, mother*: mātṛbhūtāni kalyāṇamitrāni buddhakuleṣu janayitrī Gv 463.11 (prose), *good friends are like mothers as causing birth in Buddha-families* ('trī for °trīḥ = °trayaḥ, n. pl.? or n. sg., ad sensum, since each one causes ...? followed by danḍa, which is followed by p-); janayitrībhūtāṃ sarvasattvānām Gv 494.11 (prose); yena svamatā janayitrī (but most mss. janetrī; the mother that bore them) ... añjalīm praghya janayitrīm etad avocātām SP 458.7 (prose); also in SP 462.2 (prose) svamatāraṃ janayitrīm, but several mss. janetrīm; etc.

Janārdana, n. of a nāga king: Māy 246.30.

janitā (or °ta?), sg. or pl., = Skt. janatā, *people*: daśakuśall janitā (Calc. °tāḥ) thapitā te brahmapatheṣu LV 169.11 (vs); tvayi purimā janitā (here Calc. janatā) ima drṣtvā drṣṭivipannā 169.17 (vs); in both Tib. skye bo = *man, men, people*. The mg. seems clearly that of janatā, but no ms. seems to read so. No record of such a form elsewhere; cf. Skt. jani, *birth, life*.

janitravati (unrecorded; seems superficially based on Skt. janitra, Pali janitta, plus -vant, -vati; but corresponds in usage to janita-vati, periphrastic perf. act. pple. to janayati; perhaps read so?), periphrastic verb-substitute,

(I) have given birth to: (ihaiva tāvad aham ...) siddhārthaṃ bodhisattvaṃ jan° Gv 439.2 (prose); Māyā speaks, right here I gave birth to...

Janisuta, n. of a (virtuous) son of Māra: Mv II.337.2; 408.10 (prose; here mss. jana°, janam°); 410.2 (vs).

Janetukā (semi-Mindic for *janayitrkā = janetrī, janayitrī; § 3.92), generatrix, mother; associated with mātā, as are janayitrī, janetrī: mā eṣa mātūr hi Janetukāya (or °ye; v.l. also °yam; Nobel em. °yāh) Suv 238.1 (vs).

Janetrī (= prec. and janayitrī, q.v.; Pali janettī), mother: janetrī-sampannā ca bhavanti samyak sambuddhā Mv I.142.7; jina-janetrī I.149.13 = 217.1 = II.19.15 (vs); pūrva-janetrī, mother in a former birth, II.205.3 (vs); jātiśatāni janetrī abhūṣi 205.9 (vs); purimabhava janetriye bhavanighātī 206.15 (vs, so read with mss.); Gv 37.15; 355.5; 381.5 (Valrocanasya janetry evam...); LV 82.22; 98.8 (atitānām ... bodhisattvānām ...) janetryah; tasya mātā janetrī Gv 354.23, the mother that bore him (similarly s.v. janayitrī); etc. All these prose except as marked vs.

janta (nt.; also written jantra, as well as yanta; Pkt. or semi-Pkt. for Skt. yantra, machine: Mv II.475.6 ff., 476.1, 5, in cpds. janta-kāra and janta-māṣṭa(ka), see the latter. The mss. read prevallingly janta or jantra; Senart usually j-, but sometimes y- even against both mss.

? jantāka (m. or nt.) is read once or twice in Av (I.286.9, 10, see Speyer's note on I.286.8) for jantāka, see s.v. janta; and jamdāka(-snātra) is written in one of the Niya documents, see Rapson and Noble, Kharoṣṭhi Inscriptions (Stein collection), vol. 3, p. 321, where it is suggested that jantāka be adopted in Av; but Av I.286.8 has je-, supporting Mvy and Karmav.

Janṭita (cf. janta), Pkt. = Skt. yantrita, q.v.: LV 372.15.

Janṭu-, in Divy 418.1 jantu-grhaṃ praveśayitvā dagdhā (Tīṣyarakṣitā); note conjectures jatu-, lac. But cf. Pali jantu, Vin. I.196.6, a kind of grass used for making coverlets (corresponds to Divy 19.22 janduraka; see s.v. eraka); a house made of jantu-grass would make possible sense.

Janṭukarṇa, m. pl., n. of a brahmanical school: Divy 635.18. Perhaps read Jāṭu°, q.v.

Jantra, see janta.

? Jandāka, see jantāka.

Janduraka, m., a kind of coverlet: Divy 19.22; corresponds to syandaraka (v.l. Mironov syandu°) Mvy 9182, and apparently to Pali jantu, thus supporting j- rather than sy-; see s.v. eraka.

Janmacitra, Divy 436.29 ff.; MSV I.124.5; or °traka, Divy 435.11; 436.19 ff., n. of a serpent-demon (nāga; not 'elephant' with N. Dutt, Introd. to MSV i p. 16).

Janman (for closest approach to this mg. which I have found, see BR s.v. 11), circumstance, condition, case; iha janmani, in this case, under these circumstances: Mmk 56.18 meha janmani avandhyā me mantrasiddhiḥ; 56.29 iha janmani (Tib. skabs der = en ce cas, Lalou, Iconographie, 21) samhartavyah (see samharati). See also bodhisattva-janman.

Janmanideśa, n. of the eighth (Bodhisattva) bhūmi, in the (isolated) formulation of Mv I.76.17.

Janmabhūmika, adj. (to Skt. janmabhūmi plus -ka, or -ika), belonging to one's native land: °kānām manuṣyāṇām anugrahāya Gv 456.20; °kaś ca babubhir jñātiśambandhibhir 479.19; °kānām (text °makānām, certainly corruption for °mi°) ca manuṣyāṇām 525.17. All prose.

Janmika, lfc. (janman plus -ika), in varṣa-janmika, born in the rainy season? or, more likely, taking this as irregular cpd. (§ 23.9) with prec. yāvat-trīṇi, up-to-three-years old? in Mmk 49.(12)-13 (yāvat trīṇi) °mikam pañcacrakopasobhitam ... rājaputram ... kṣatriyaputram vā ... praveśayet. See also eka-janmika, paurva-j°.

Jampati, dual (= Skt. Gr. and Lex. id.; not in Pali

or Pkt.), husband and wife: Mvy 3905; = Skt. dampati, which follows it in Mvy.

Jambu-kāñcana, jambu°, prob. to be read, with two mss. in first passage, for jāmbu° in LV 122.15 ekā kākini jambu-kāñcane bhavati upahatā, and 17 jāmbukāñcanasammbhā punar bhavet sakara iya mahl (both vss); the mg. seems evidently gold from the Jambu river, and it is hard to believe that ā in the first syllable is anything but a corruption (if an adjectival form, it should be jāmbava; the ā of jāmbunada, jāmbū°, is justified because that is derived from °nadi with suffix -a).

Jambuḍa, m. or nt. (Deśin. 3.41 jambuḍam = madya-bhājanam; see next, and jāmbuḍī, a liquor-vessel: dhyātvā jambuḍa-māṃsa-pañcapiṣṭair madyam sapañcāmṛtam ... dadyād balim Sādh 588.17 (vs).

Jambuḍikā = prec., q.v.: māṃsa-jambuḍikā-madya-puṣpa-dhūpa-vilepanam ... srjed balim Sādh 583.12 (vs).

Jambudvipaka, in Av II.91.1 jambu°, adj., pl., (people) of Jambudvīpa: °kā akarā abhūvan Divy 316.9, with ellipsis of manuṣyāḥ, which in the rest is always found expressed; Divy 317.1 ff.; 335.21; Av II.91.1 (jambū°); Karmav 36.5; Gv 352.22; 504.6. Also jambu°, qq.v.

Jambudhvaja, m. (1) = Jambudvīpa, n. for India; only in vss: LV 12.7; 13.3; 29.9; 94.7; Gv 336.10 et alibi; (2) n. of a group of former Buddhas: Mv I.58.13; 62.3; (3) n. of a nāga: Mvy 3359.

Jambūkāñcana, see jambu°.

Jambu-chāyaka or °ika, f. °ikā, adj., having the color of the rose-apple (?), ep. of poles (yaṣṭi): MSV II.142.2.

Jambudvīpaka, see jambu°.

Jambūdvipaśirṣa, nt., 'tip of India', = Milaspha-raṇa, q.v.: Gv 83.20 (here printed Jāmbū°); 84.16.

Jāmbūnada (nt.; = Pali jambu°, Skt. jāmbū°; § 3.32), gold: jāmbūnadārcisadrṣam (all mss.) LV 134.11 (vs).

Jāmbūnadaprabhāsavati, n. of a lokadhātu: Gv 80.25.

Jāmbūlikā, presumably = Skt. jāmbūla, Pandanus odoratissimus: (raṇḍām) māṣa-jāmbūlikā-homena (... va-śyām karoti) Mmk 287.22; raṇḍāvaśikaraṇe māṣa-jāmbūlikāṃ juhuyāt 707.18. Both prose.

Jambhaka, n. of a yakṣa: Māy 74. Perhaps to be identified with one of the demoniac beings so named in Skt. (BR); and cf. next.

Jambhala (cf. prec. and next), n. of a supernatural being, a yakṣa aec. to Mmk 549.23; 607.1; 648.6 (yakṣa-rāt); cf. Sādh 421.7 °la-rūpam ātmānam dhyātvā; in Mvy 4331 rendered by Tib. rmugs ḥdzin, which Das renders by jalendra (cf. next), 'the chief of waters', the sea...

Jambhala-jalendra (see Mvy 4331 under prec.), °dra-nāmā yakṣarūpi bodhisattvo Mmk 45.20; doubtless the same as Jambhala.

Jambhi, m. or f., palate: °lḥ Mvy 3954; so acc. to Tib. thag ḥgram, see Das, who gives Skt. as jimbha (a different word; see Sheth s.v., and BR s.v. jimbha-jihvatā); occurs in a list of bodily parts, after hanu, śaṅkha, and before danta, tālu, oṣṭha; pw 7.343 suggests reading jambha.

[Jambhira, var. for jambira, nt., Mvy 5808; but Mironov jambira, m., without v.l.; = Skt. jambira and Lex. jambhira, citron (m. the tree, nt. the fruit).]

Jaya, (1) nt. (otherwise recorded only as m.), victory: yadi no jayam syāt LV 304.14 (vs); no v.l.; (2) m., n. of a youth, previous incarnation of Aśoka: Divy 366.7, 9.

Jayamgama, m., n. of a kalpa: Gv 447.5.

Jayadatta, n. of a Bodhisattva: Mvy 724; ŚsP 37.8.

Jayanta (see also Jenta), n. of a former Buddha: Mv III.238.9 f.

Jayantadeva, n. of a former Buddha: Mv I.141.1.

Jayanti (see also Jenti), n. of a devakumārīkā in the

eastern quarter: LV 388.9; and so Senart in Mv III.306.8, but his defective mss. lack it.

jaya-patākā, trophy for the winner in a contest, in fig. use: (Gopā nāma Śākyakanyā) *kā sthāpitābhūt LV 144.8.

Jayaprabha, n. of a king: Gv 352.24. A previous incarnation of **Satyaka**, q.v., the 'great debater': 358.26.

Jayamati, n. of a Bodhisattva, perhaps of several different ones: Mvy 682; RP 2.1; in Śikṣ 6.16, one who was punished for disbelief in śūnyatā.

Jayamitra, n. of a future Buddha: Mv III.330.10.

Jayaśrī, n. of a nāga maid: Kv 3.22.

Jayā, n. of one of the four Kumārī, q.v., or Bhaginī: Mmk 537.7; 539.7, et alibi; prob. the same, a yakṣiṇī, Mmk 573.14; 574.4.

Jayottama, n. of a merchant (śreṣṭhin): Gv 189.1 ff. **Jayoṣṇīṣa**, n. of one of the 8 Uṣṇīṣa-rājāṇaḥ (see uṣṇīṣa 3): Mmk 41.11.

Jayoṣmāyatana, n. of a brahman: Gv 115.1; 116.4 ff.; 158.2. Cf. next.

(Ārya-) **Jayoṣmāyatanavimokṣa**, n. of a section of Gv (viz. 115 ff.): Śikṣ 2.3. Cf. prec.

Jara, m., old age, instead of jarā, f., according to text LV 175.4 (vs) tatha ojaharo ahu vyādhi jaro; so all mss. acc. to Lefm.; but citation Śikṣ 206.2 has jage for jaro, and is supported by Tib. hgro bañi (in transl. of LV); jage is surely right; jaro is carried over from 174.16-175.2 where jarā occurs repeatedly. Tib. on LV also supports Śikṣ ayu instead of LV text ahu, reading hdi.]

Jarāprajāyate, see prajāyate.

Jarodapāna, m. or nt. (= Pali jarūdapāna, SN II.198.3), an old (ruined) well, as a danger to walkers: tad yathā cakṣuṣmāṃ puruṣo 'naṃ vā nadidurgam vā... avakṣya kāyam avakṣya cittaṃ vyavalokayed... Candropama Sūtra, Hoernle, MR 42.5-6... (43.2-3...); cf. note p. 44.

Jalagarbha, n. of a son of Jalavāhana: Suv 183.10; 188.10; 200.11.

Jala-dardaraka, nt. (cf. dardaraka, and Skt. jala-dardura), a musical instrument playable in the water: 'rake, loc., Mv II.97.13-14; 'rakāni (so) II.109.9.

Jaladhara (in Skt. cloud, and Lex. ocean; in Pali ocean, Milp. 117.31), ocean, appears in Pkt. form, and with ā m.c. for a, as jalāhara, in LV 175.11 (vs); cited Śikṣ 206.9) maraṇo (Śikṣ 'naṃ) grasate bahuprāṇisatam (Śikṣ 'tān) makareva jalāhari bhūtagaṇaṃ (Śikṣ 'ro va jalākari bhūtagaṇān); the meaning ocean, which alone fits the context, is confirmed by Tib. rgya mtshoñi. The form is loc. sg., for jalā-dhare.

Jaladharagarjitaḥḥoṣasusvaranakṣatrarājasam-kusumitābhijñā, n. of a former Buddha: SP 457.3 ff.

Jalapatha, m., n. of a mountain: Divy 450.10; 455.28.

Jalabindu, n. of a nāga maid: Kv 4.2.

[**Jala-yantra**, read jatu°, q.v. But in MSV III.16.10 occurs **jala-yantraka**, lit. water-machine, something used in water-play with women; Tib. chu (water) la spal pañi skad hbyin (?).]

Jalavāhana, n. of a son of the śreṣṭhin Jaṭimdhara: Suv 175.4 ff.; 182.14 ff. (= the Bodhisattva, 200.3-5).

Jalahara, ocean, see Jaladhara.

Jalā, n. of a princess: Mv I.348.13.

Jalāgamā, n. of a river: Suv 187.1; 188.11.

Jalāmbara, n. of a son of Jalavāhana: Suv 183.9; 188.9; 190.6 ff.; 200.10.

Jalāmbugarbhā, n. of the wife of Jalavāhana: Suv 183.7 f.; 200.7.

Jalāhara, m.c. for jalahara, which is Prakritic for jaladhara, q.v.: LV 175.11.

Jali, n. of a princess: Mv I.348.13.

jalūka, m. (= *kā, f., Skt. Lex., and AMg. jalūgā), leech: Mvy 4855 (so also Mironov).

Jalūka-vana-ṣaṇḍa, n. of a grove at Pāpā where Buddha once stayed: MSV I.282.2, 7.

jalūṣita, read *tā with Kashgar rec. SP 85.9 (vs) for ed. saṃlūṣitā (most Nep. mss. saṃtūṣitā), burnt with flames (for jvalōṣitā, prob. for jvāl°); confirmed by Tib. tshig par hgyur. WT em. jvālūṣitā; but cf. § 4.31.

Jaleniprabha (I), n. of a Buddha in the north: Sukh 98.1.

jalpa, m., or better **jalpā** (= Pali jappā, desire), desire: in Mv III.284.19 (vs) mss. sarvām prahāya bhavalo-bhajalpam, not to be emended; same vs in Pali SN I.123.8 chetvāna (v.l. hitvāna) sabbam bhavalo-bhajappam. It is tempting to interpret in the same way such passages as Lañk 186.8; 9 (vss) jalpaprapañcābhīratā hi bālās... jalpo hi traidhātukaduḥkhayonis, fools delight in jalpa and idle fancies (? see prapañca)... for jalpa is the source of the misery of the universe. This seems more naturally to mean desire than (idle) talk; but acc. to Suzuki's Index Tib. (smra ba) supports the latter; this might however only mean that Tib. knew the regular Skt. jalpa and had lost the tradition of the old word represented by Pali jappā.

? **jalla**, nt. (Pali id.), dirt or dirty motsture; perh. represented by (rajo-)jala (q.v.; l for ll m.c.?).

? **java**, a high number: Gv 106.13; see ayava.

Javita (nt., also jāvita, q.v.), (1) running (as an athletic performance), foot-racing: laṅghite plavite javite sarvatra bodhisattva eva viśīyate LV 151.17; similarly, *te in lists of athletic exercises, LV 156.10; Mv II.423.16; 434.12; III.184.8; (2) velocity; in Bhvr. cpd., śakyo vāyuh pāsair baddhum... gamanajavito nareṇa LV 337.13 (vs), a man might bind with fetters the wind that possesses impetuosity of motion, so Tib., hgro bañi ſugs can, having velocity (ſugs, speed, impetuosity, violent force, used of the wind, see Das s.v.) of motion; prob. in this sense also in KP 154.2, where, after lacuna, -da-ḥava-javitā (in a series of adj. cpds. in fem. gender); Tib. mgyogs pañi (swift, = java) ſugs (as above) dañ ldan pa (possessing); (3) in LV 337.10 (vs) perhaps ppp., expelled, uttered (of cries): svāmam (so read) drakṣye duḥkhenārtam bahu-vividha-javita-ravitam... (perhaps) I (Māra) myself shall see him (the Bodhisattva) tormented with pain, and with many and various shrieks uttered (expelled); Tib. ku co (clamor) rnam pa mañ po (= bahu-vividha) hdon (expel, drive forth, also utter [sounds]) ciñ.

? **Javina**, adj. (If correct, a-extension of Skt. javin; cf. § 10.3; Sheth cites Pkt. javiṇa beside javi), swift: so all Nep. mss. in SP 104.1 (prose) for Kashgar rec. and both edd. javanān (puruṣān sampreṣayet).

-**jaha**, adj., f. -jahā, ifc. (to jahati, § 28.9, = Skt. jahāti; = Pali id.; cf. Skt. Gr. śardham-jaha, interesting as a vulgar word evidently borrowed from a MIndic dialect), abandoning, giving up: punarukta-doṣa-jahā Mvy 475, said of Buddha's speech: Ratī(m)jaha, see s.v.; kileśa-jahaṃ LV 46.3 (vs); sarvaṃjahāḥ Ud XXI.1 (v.l. sarvaj°; = Pali sabbamjaho, Dh. 353). In Śikṣ 273.1 text jahā (of śūnyatā), but Tib. bem po = jaḍā, which read (transl. 249 note 3). Cf. next, and see s.v. rapa(m)jaha.

-**jahana**, f. °ni, adj. ifc. (see under prec.; this form not recorded elsewhere), abolishing, banishing, getting rid of: Sarvasattvapāpajahana (see s.v.) SP 464.2; ariśa-trumāra-patha-jahani KP 154.3, kutirthya-tirtha-jahani 4, (a-)satkāyadrṣṭim-jahanīm 9 (read as cpd.; ed. as separate word).

jahāti, in caus. sense (§ 38.24), removes, abolishes: SP 61.8 (vs) sugatāna ḥoṣaḥ kāṅkṣāṃ ca śokaṃ ca jahāti prāṇinām. It seems hardly possible to understand it otherwise; so Tib. bsal = remove, do away (an evil), cure (a disease).

jāgarikā (cf. next; perh. hyper-Skt. to Pali and

AMg. jāgariyā, id.), *wakefulness, staying awake* (as a form of self-discipline): °kā ca saddharma-svādhyāyādina kartavyā Sādh 11.11; °kāṃ bhajeta Ud xv.6 (in Pali also with bhajati); yukto jāgarikāsu ca Ud vi.6; °kā-yuktaḥ Bbh 139.24; °kānyukta-tāṃ 206.4 (in Pali often with anuyutta, and cf. the following); esp. common in jāgarikā-yogam anuyukta, *devoted to the discipline of wakefulness*: Instr. °ktena Mv 1.284.2; II.48.18; III.145.14; 152.11; 172.17; 265.12; 362.17; °ktāye, fem., III.48.17; 49.4; n. sg. °ktaḥ Mmk 146.3; n. pl. Av. I.273.7; 297.16; gen. sg. Śikṣ 191.6.

jāgarya (read °yā? which is recorded in Skt. Gr. and Lex., and prob. underlies Pall and AMg. jāgariyā), = prec.: jāgaryam anuyuktasya Ud xv.8, *of one devoted to (the discipline of) wakefulness*. There is no metrical reason for shortening ā; °yām would be just as good. I suspect a misprint or error of tradition; prob. jāgaryām should be read.

jāgrta (nt.; § 34.14), *waking (state)*: MPS 10.12 (ms.; ed. em. jāgarita, Skt., Pall).

jāgrana (nt.; = Pall jaggana, °na-tā; from pres. jāgrati, § 28.11, Pall jaggati, plus -ana), *waking, being or staying awake*: suptā idāni yada jāgrana-deśakāḥ Mv I.154.15 (vs), *asleep now when it is the place and time for being awake*.

Jāṅguli, m., n. of a maharṣi: Māy 256.30.

jāṅguli, f. (Skt. Lex. id.; JM. jaṅguli, AMg. jaṅgoli, id.), (1) *the science and art of curing snake-bites*: Śikṣ 142.1 'lyām vidyāyām udāhrtāyām, a snake-charm having been recited; but Transl., p. 139, note 3, reads jāṅgulyā, allegedly 'with Tib.' (which is not cited), and renders *when the snake charmer recites this spell against poison*; there is a stem jāṅguli, m., *snake-charmer*, Skt. Lex., but this form being fem. would have to be taken as meaning *by a female snake-charmer*; (2) n. of a goddess: Sādh 177.14 etc.; in 249.5 a personified charm (vidyā) against poison (uttamā viśanāṣaṇi).

-jāta (= Pall id.; in Skt. rarely found, if at all, in just this use; cf. BR s.v. 1d, end, where it is not cited after an abstract noun except from LV), after an abstract noun, *become characterized by, full of, equivalent to prāpta* (note audbilyaprāpta SP 20.7 = audbilyajāta 61.6 *full of joy, joyous*), or to an adj. based on the abstract; very common in Pall as in BHS; particularly common in both is prīti-saumanasya- (Pall prīti-somanassa-)jāta, *full of joy and gladness*, SP 60.1; LV 58.5; Mv II.96.4; 163.20; 237.1; Mvy 2933; Divy 297.15; Suv 9.8, etc.; prīti-prāmodya-j° SP 75.2; LV 395.14; harṣa-j° SP 14.1; praharṣa-j° SP 229.13; prasāda-j° Divy 75.20; kutūhala-j°, *interested, curious*, Divy 77.25; 466.21; samśaya-j°, *doubtful*, Divy 191.5; vega-j°, *excited*, LV 232.9, 14; *full of haste, nearly = speedily*, Mv II.299.13; vega-jātu adade (mss. adaye) tṛṇamuṣṭim Mv II.399.5 (vs); gaurava-j°, *filled with respect*, LV 410.1; vipratīṣāra-j°, *remorseful*, Av. I.90.10; samtāpa-j°, *afflicted*, LV 381.1; antaḥśalya-paridāgha-j°, *tormented with inner anguish*, Mv I.42.3; krodha-j°, *angry*, Karmav 45.6; sometimes, when prec. part of the cpd. is a concrete noun, may be rendered *like* (as in Pall): samāṃ pāṇī-talajātam (buddhakṣetram) SP 202.2 (prose), *level, like the palm of the hand*. Cf. Aśoka jāta, nt. (Hultzsch 96 n. 5).

jātaka, nt., rarely m., (1) m. pl., *experiences in past births*, particularly of Bodhisattvas: Bbh 67.17 (sa tena pūrve-)nivāsānusrmṛtījñānena jātakān pūrvām bodhisattvacaryā-paramādibhūtacaryām sattvānām buddhe ... prasādanārtham ... prakāśayati, *by this knowledge consisting of remembrance of former births he reveals to creatures, in order to make them well-disposed to the Buddha, his experiences in past births etc.*; 397.13 (pūrvenivāsānusrmṛtījñānabaleṇa tathāgataḥ pūrvānte itivṛttakāmś) ca jātakāmś ca smṛtvā ... vñeyānām deśayati; this

usage, which is prob. only a late and secondary extension of the next mg., seems not recorded in Pall; (2) nt., = Pall id., *a story of a previous birth* of the Buddha, 'common esp. in colophons to many such stories in Mv, e. g. I.282.13; also as n. of a work or type of literature, sometimes, at least, referring to a specific collection of such stories like the Pall Jāt.: as one of the nine (Mvy twelve) pravacana, *gospel texts* (Mvy dharma-pra'), Dharmas 62; Mvy 1275; in a similar list, SP 45.7; Jātaka Śyāmākajātakaprabhṛtiṣu Karmav 50.6, *in the Jātaka (collection), in the Śyāmāka (individual) Jātaka and others like it, combining both these mgs. in one phrase*; (3) in Mv I.104.13; 105.5, 7; 192.19 taken by Senart in sense 2 above, but I think wrongly; I believe it means *nativity* in the sense of (astrologically determinable) *personality and destiny*, as in Skt.; or possibly *future birth*. This seems to me indicated by adjoining parallel terms, esp. **paramata**, q.v., which Senart misunderstands (bodhisattvacaritam ...) jātakā-paramateṣu kovidā (deśayanti ... Iśvarā) Mv I.104.13 (vs; -kā for -ka, m.c.), *the Lords (Buddhas), being skilled in nativities* (indicating personality and destiny; or, future births) *and in the thoughts of others, proclaim the (future!) course of Bodhisattvas ...* (yānimāni) ... jātakāni jina-bhāṣitāni imāni kutāhprabhṛtikāni vijñeyāni (? em.; mss. cimpneyāni) 105.5, answered by: yānimāni ... jātakāni jina-bhāṣitāni imāṃ aṣṭamīm bhūmīm (so some mss.) prapadyanti (v.l. prayanti) 105.7; the mg., as Senart suggests, seems (from -prabhṛtikāni) to be that they begin with the 8th bhūmi; but as this passage occurs in a description of the 4th bhūmi, it is *future births* or *destines* that are meant. In I.192.19 (vs), after sam-buddhāḥ sarvaparamataṃ viduḥ 18, *Buddhas know all the thoughts of others*, we read: adhyāśayaṃ parikṣanti jātakā sarvapraṇirāṃ, *they perceive the disposition and the destinies (future births) of all living beings*.

jāta-maha, m. (or nt.), = **jāti-maha**, **jāti-mahī**: Divy 515.18.

[**jātaya**, Śikṣ 4.10, 11 (vss), read jātiya = Skt. jātya, prob. *noble*: jātiya-buddhakule anujātāḥ, *they are (born as) worthy sons* (like their parents) *in a noble Buddha-family*. Bendall and Rouse propose a less plausible em.]
? **jātarūpya**, if correct = jātarūpa, *gold*: utsada ... rajata-jātarūpyam (most mss., but A °pam) LV 276.21 (prose); cited s.v. utsada 3.

jāti, (1) as in Skt., *kind, sort*, but with forms of nt. gender: tāni sarvāṇi prāṇaka-jātinī Mv II.95.10 (prose), *all those kinds of living beings*; (prāṇakajātiyo 14, but then, in same sentence) tāni sthala-carāṇi prāṇakajātinī (v.l. °tāni) 15; cf., in II.132.17, ekaṃ (so mss.) pi jātim duve pi jātim (mss.) trayo pi jātim (mss.), etc.; (2) f., *age* (cf. -jātiya): daharo 'ham asmi ... jātyā SP 318.2 (prose), *I am young in age* (lit., perhaps, *by birth*); (3) (as in Pall, e. g. jāti-viṇā Jāt. II.249.24, *noble lute*; and like Skt. kula-) at beginning of cpd., *characterized by nobility*; *noble, excellent*: jāty-utpalātimuktaś ca SP 342.8 (vs), *with excellent water-lilies and atimukta-flowers* (Burnouf and Kern transl. have different readings for the last word).

-jātika, adj. lfc. (= Pall id.; = -jātiya; often the same cpds. occur with both), ... *by nature or character, of ... sort*: paṇḍita-j° (= -jātiya) Mv I.274.10; II.241.16, 18; 251.3; prajñā-j°, or sa-pra° (uncertain whether sa is separate word or not; Senart em. °jñā-) III.71.3; samudra-j° sārthavāho III.286.17, *a merchant of the sea* (-going) class; duṣprajñā-j° Mv III.289.7; aparokṣa-j°, see **aparokṣa**; in SP 282.12 Kashgar rec. upārambha-j° for edd. upālambha-jātiya.

jāti-jāramaraṇīya, adj. (from dvandva cpd. °ma-rāṇa, *leading to birth, old age, and death*: āyatyām °yā (āśravā vighātā paridāghā) Mv III.338.3 ff.; 340.2, 7; āyatyām °yāiḥ (pāpakair akusālair dharmair) Av II.107.4.

jātiprajñāyate, see prajñāyate.

jāti-maha, m., *birthday festival*: Mvy 5673. Cf. (jāti-)mahi.

jātiya, adj. (= Pali id., Childers, for Skt. jātya), prob. *noble*; to be read for text jātya, q.v.

[jātiliñi Gv 399.25, read with 2d ed. jālini, see jālin.]

jāti-vāda, m. (= Pali id.), *account or record of (a person's) birth*: padmodbhavayam na hi jātivādah sam-
dūṣaṇām arhati nirmalatvād Gv 414.1 (vs).

jāti-mahi, see mahi.

-jātiya, ifc. adj., (1) (in this sense unrecorded; cf. jāti 2) of (such and such) *an age*: bāla-j°, *young in age*, Mvy 7099; (kumārakās...) SP 73.4 (in this and the next two bāla may also connote *foolish*); bālāḥ (fools) kṣaṇyante madhudighdhābhīr iva kṣuradhārābhīr bālajātyiḥ (primarily *like children*) LV 208.1; ābhīr bālā (as above) bādhyante dhūrtakair iva bālajātyiḥ (as above) 4; yadā... mānavako 'stavaṣajātyiḥ samvṛttas Divy 476.27, *eight years old*; (2) (not in Pali; but in Skt., see BR s.v., used in substantially the same way, tho much less commonly; here extremely common, and apparently characteristic of this language; = -jātika, which is much rarer here but characteristic of Pali), of (such and such) *a nature*, cpd. with prec. adj. or noun, concrete or abstract: paṇḍita-j° of *intelligent nature*, SP 80.4; Mvy 2895; °ye mātrgrāme, in *a woman that is intelligent by nature*, Divy 2.3; 98.22; 440.17; Av i.14.7 etc.; Bodhisattvajātyiyo bhikṣuḥ Divy 261.9, *a monk who had the nature of a Bodhisattva*; bāla-j° (v.l. °jātiko) SP 211.5 (prose), *foolish by nature* (cf. 1 above); duṣprajña-j° Gv 508.26; momuḥa-j°, *confused, deluded by nature*, Bbh 9.20 (a-mo°); 157.2; aparokṣa- (q.v.)-j° Mv iii.322.11, 14 (= °jātika iii.415.10); alpara-jaska- (q.v.)-j° Mv iii.322.16; vaṅka- (most mss. vaṅcaka)-j° SP 268.5, *deceitful*; upālambha-j° (v.l. jātika) SP 282.12, *ensorious*; lolupa-j° Mv i.339.10, *greedy*; mānābhimāna-j° i.340.11; alasa-j° Divy 485.18; aroga-j° Av i.168.10; evaṃ-j° Śikṣ 135.2, *of such a sort* (Skt., BR); paripṛcchana-j°, *of an inquiring disposition*, Lañk 14.10; Śikṣ 50.7; and prob. read so with v.l. Karmav 44.1 (text paripṛcchaka-); adhvāsana(q.v.)-j° Sukh 25.15.

Jātukarṇa, m. pl. (cf. Jantukarṇa), n. of a brahmanical (Yajurvedic) school: Divy 633.5, 7; also °nā, f., n. of the gotra of the nakṣatra Pūrva-Bhadrpadā: °nā-gotreṇa Divy 641.6.

-jātya, ifc. Bhvr. (= -jātiya 2, -jātika; cf. -jātiya); of (such and such) *a nature*: lolupa-j° LV 386.9, *greedy*; sthāvarādhivāsana-j° Śikṣ 23.9, *firmly patient*. Both prose.

jāty-antariyaka, adj. (see -antariya-ka), *belonging to another birth*: Jm 194.19.

jāna, adj. or subst. m. (occurs, tho rarely, in Pali, e.g. Jāt. iii.24.2; orig. prob. = jānant-, pres. pple., cf. §§ 18.52 ff.; see next), *knowing, wise (person)*: drakṣyanti jānu (all mss.; acc. sg.) imu saptapadām kramantaṃ LV 48.1 (vs); puruṣadhreṇa puruṣajānena (nearly all mss.) LV 350.11 (prose), *by a wise one among men*.

jānaka, adj. (Pali Gr. id., Childers; AMg. jānaga; = prec., but prob. formed on the pres. jānati plus -aka), *knowing, wise*: jānako jānakavihārehi Mv i.34.12 (prose); jānakāḥ pṛcchakā Buddhā bhagavantaḥ Divy 184.26; 299.15; MSV i.1.12 (prose), *Buddhas*, (tho) *knowing* (the answers), *are* (in the habit of) *asking* (questions; otherwise Divy Index); a-j°, *foolish, ignorant*: SP 10.1 (so read with Kashgar rec. and WT for ajñā°, unmetr.); 37.5; 47.14; 93.12; LV 323.12 (all vss). With objective gen., *acquainted with*: jānako duḥkhasya Av ii.119.11; 120.3, 11.

[jānatā LV 264.1 (prose), na me paścimā °tānu-kampitā syāt, read janatā, *people*, with v.l.; Tib. skye bo; cf. in the verse account 270.22 no... anukampitā hi janatā... paścimā.]

jānana, nt., *birth, origination*: Mvy 1848 = Tib.

bskyed pa. Cf. Skt. janana, perh. to be read here; but Mironov jā°.

jānanaka, adj. (= Pali id.; to Pali jānana, *knowledge*, from jānati plus -ana, with adj. suffix -ka; in BHS only a-j° which could be considered Bhvr., a- plus jānana plus -ka, Bhvr.), *knowing*; a-j°, *not knowing*, with acc.: rāgam ajānanako LV 323.13 (vs); in prec. line ajānaku.

[jānapati, in KP 84.8 (prose) sarva-śreṣṭhi-naigama-jānapatayah, read 'jānapadāḥ, *people of the country*. Tib. and Chin. lack this sentence.]

jānapada (= janapada; otherwise, in Skt., Pali, and Pkt. jānavaya, only in mg. *inhabitant of the country*), *country*: yaṃ velam dharmalabdho kṣemena vārāṇasyām jānapado (so mss., Senart em. °dam, read rather °de, loc.) prāptaḥ Mv iii.291.8 (prose); nagarehi ca nigamehi ca jānapadehi ca 13 (prose, no v.l.). Perhaps read jana° both times.

jānayati (= janayati; § 38.15), *produces*: kāyabala-sthāmam jānayitvā Mv ii.131.10 (prose), cf. LV 272.9 kāyabalasthāma samjanayya; jānaya sarvi vikurvitv teṣām Bhad 45, *may I produce all the miracles of those* (Buddhas); (sa... tathāgato) jānitāḥ Gv 381.17.

[jānikah, text Lañk 26.4 (vs) abhilaṇḍo jānikah, Suzuki of whom is *speech born*? But read 'jāni, or better, m.c., ajāni (aor. pass.) kah.]

Jānutrasta, n. of a former Buddha: Mv i.140.7.

jānu-maṇḍala, nt. (= Pali id.; nowhere else), *knee-cap; knee*; °lābhyām (abl.) niscaritvā Gv 85.13; in list of anuvyañjana, q.v., our no. 25, acc. to Mv ii.44.5; LV 106.20, but the lists in Dharmas 84 and Mvy 293 have a different reading which omits jānu; mostly used in a cliché, dakṣiṇam (dakṣiṇa- LV 397.8; Suv 64.4; Sukh 2.16; ubhau Av i.2.11) jānumaṇḍalam (°le Av i.2.11) prthivyām pratiṣṭhāpya Mvy 627.7; Av i.2.11 etc.; Suv 64.4; Kv 8.14; 17.2; 38.14; Sukh 2.16; SP 100.5; LV 397.8; 398.13-14.

[jāneya, in puruṣa-j°, v.l. -jāna, Mv ii.133.8 (prose), read puruṣajāneya; see s.v. ājānya.]

jānya, adj. (= Pali jāñña), *noble*: durlabhaḥ puruṣo jānyo Ud xxx.27.

jāpanā (Pkt. for Skt. yāp°, cf. next; = AMg. jāvaṇa, nt., and JM. °nā, Sheth), *sustenance, maintenance*: kāya-jāpanārtham Śikṣ 131.8; (mahābhūtānām) sthitaye jāpanāy i.137.9.

jāpayati (Pkt. for yāp°, q.v., cf. prec. and § 2.34; = AMg. jāvel), *lives, sustains life*: kiyaḥ-lūhenāpi bhojanena jāpayanti Śikṣ 130.11 (prose; ed. jñāp°, corrected Transl. p. 129, note 1).

jāmātika, °tuka (Mindic for Skt. jāmātr-ka, yām°, rare for jāmātr; neither in Pali; AMg. jāmāuya), *son-in-law*: °tukasya Mv iii.24.18; °tiko 146.5, 9, 12; all prose.

Jāmbāla (muddy, from Skt. jambāla plus -a), n. of a man, hero of Av chap. 50: Av i.279.1; 280.6 etc.

jambu-kāñcana, jāmbu°, see jambu°.

jāmbuḍi (= jāmbuḍa, °ḍika, qq.v.), *a liquor-vessel*: jāmbuḍi-sidhum eva ca... balim dadet Sādh 411.5 (vs).

Jāmbudvīpaka, Jāmbu°, adj. (= jāmbu°, q.v.), of Jambudvīpa: °budvīpakāni ratnāni Divy 116.6; usually of the people (manuṣya, sattva) of J., jāmbu° Divy 292.9; Kv 13.2, 3; 46.11; 57.17; 87.7; jāmbu° Av ii.94.2 ff.; RP 37.8; Śikṣ 84.1. All prose.

Jāmbunada or Jāmbu°, n. of three former Buddhas, all in the same list: Mv iii.233.6 (°bu°); 236.12 (°bū°); 237.9 (°bū°, v.l. °bu°). In all v.l. °nanda; all prose.

Jāmbūdīvīpaka, Jāmbūnada, see Jāmbu°.

Jāmbūnadatejorāja, n. of a Tathāgata: Gv 421.15 (prose).

Jāmbūnadaprabhāsa, SP 151.6 (prose), or Jāmbūnadābhāsa, 152.9 (vs), n. of a future Buddha, to be an incarnation of Mahākātyāyana.

jāyate = Skt. jāyate, °ti (§ 28.33), *conquers*: nāśūro

jāyate senām ... śūras tu jāyate senām LV 262.12 and 13 (vs, but in the fourth syllable of anuṣṭubh pādas ā can hardly be m.c.). The mg. is certain; no v.l. recorded.

jāyapatika, m. pl. (see also jāyā°, jāyam°; Pali jāyampatika, jāyam°, jāyāpatī, all m. pl.; Vedic jāyāpatī, rare), wife and husband, a married couple: duve jāyapatikā (v.l. °kāś; pl. for dual) Mv iii.26.20 (prose).

Jāyā, n. of a lokadhātu: ŚsP 37.5.

jāyāpatika, m. dual (= jāyā°, q.v.; and see next), wife and husband, a married couple: dvau °tikau Divy 22.6 (prose).

jāyāmpatika, nt. sg. (cf. prec. and under jāyā-p°), a married couple: (vikhyāpayamānau) °tikam iti Divy 259.7 (cf. 3, above, jāyāpatī vikhyātadhamāṇa); °tikam iti khyātau 259.17.

Jāyendra, n. of a Tathāgata (living in Jāyā): ŚsP 37.5.

jāla, jālaka, nt., prob. bouquet of flowers (here withered ones, to be removed from caityas); so jālaka is used in Skt.; the only plausible alternative would be spider-web, which jāla also means in Skt. (cf. Schmidt, Nachträge) and Pali. In any case it means something the removal of which from caityas is a work of merit: yo jālakāni apanaye (so read with v.l. for Senart upanaye) cetiyeṣu Mv ii.391.3; choretva jālam jinacetiyeṣu 391.22, repeated in the sequel; parallel Śikṣ 306.2, 4 choritva jālam; 6, 8, 10 apanāya (ed. em. upa°) jālam. On the passage, misunderstood by Senart and Bendall, see s.v. **chorayati**. In the immediately following verses, Mv ii.392.21 ff., Śikṣ 306.11 ff., the meritorious removal of withered flowers is unambiguously mentioned.

jālayati (MIndic for jāl°, § 2.8; = Pali jāleti), kindles: dharmadīpam ayu (so read for unmetr. °dīpa-mātrayu; 2d ed. °dīpam atrayu, still unmetr.) jālayiṣyati Gv 482.24 (vs).

jālā (fem. l), net = jāla (nt.): jālā-vitānāvanaddhena (pāṇinā) LV 318.14 (prose), with his hand bound by a web-canopy (between the fingers). The only v.l. is jālo- for jālā-, which is senseless. Both edd. jālā-.

Jālāntara, n. of a former Buddha: Mv i.140.14.

jālaka (cf. Skt. jālaka, nt., BhāgP.8.20.17, s.v. in BR, same mg.), a network (of jewels, used as an ornament): chinnām jālikam (m.c. for °ām) a(d)ṛṣṭi supine ratanāmikām śobhanām LV 194.20 (vs), she saw in her dream her beautiful network, made of jewels, cut (so Tib., rin po che las byas paḥi dra ba ... net made of jewels etc.); here the fem. adjectives prove that °kam is m.c. for °kām; the same must be assumed also in the next: muktā-manī-jālaka-chāditāś ca SP 89.2 (vs), and covered with networks of pearls and gems (°ka m.c. for °kā).

jālin, (1) adj. (= Pali id., Vv.81.16 and comm. 315.30, not in PTSD; from jāla, web), webbed, of hands and feet, i.e. having the fingers and toes connected by a web (one of the 32 lakṣaṇa): hastapādātale jālinī (dual; so read for text jālinī) abhūtām Gv 399.25; jālinā hastaratnena ... pāṇinā Mv ii.282.4-6; (2) n. of Viśvantara's son (= Pali Jālī), Jm 59.21 ff. See also next.

jālinī (f. to jālin, q.v., but in sense of ensnaring or the like: = Pali id., ep. of taṇhā, with or without that word; the comms. have various explanations, three being offered on Dhp. 180 alone), perhaps ensnaring, or subst. enchantress, as ep. of tṛṣṇā, thirst, longing: tasiṇām ca jālinīm Mv i.166.20 (vs); jālinīm tṛṣṇām ii.307.12; tṛṣṇām chittvāna jālinīm 357.15; jālinī ... tṛṣṇā iii.92.1 = Pali Dhp. 180 jālinī ... taṇhā; without the word tṛṣṇā, Dharmasamuccaya (unpublished BHS work) 8.44, 47, acc. to Renou, JA Jul.-Sept. 1939 p. 336 note 1; in a personal letter of May 16, 1945, Renou kindly informs me that here jālinī 'a ni plus ni moins le sens de tṛṣṇā, hors de toute ambiance métaphorique; de même pour viśālā' (q.v.). We should, then, doubtless recognize the same

mg. in: sarvakileśabandhanalatām ... jālinīm (Tib. dra ba, net) LV 276.12 (vs), and: iha jālinī ... śatṭrimṣati-cāriṇī LV 373.7 (vs), thirst which acts in 32 ways (as does taṇhā in Pali, PTSD s.v.); Foucaux le flet d'illusion. Most mss. and Calc. read indrajālinī for iha j° (hence Foucaux's rendering); but this is metr. impossible, and the epithet proves that tṛṣṇā is referred to.

Jālinīprabha, n. of a Bodhisattva: Mvy 705. Tib. renders jālinī by dra ba, net, or dra ba can, having a net. Perhaps having seductive (alluring) splendor? See s.v. jālinī, which otherwise = tṛṣṇā.

Jālinīmukha, n. of a mountain: Kv 91.15.

jāva, m. (to java, but nowhere recorded), speed, swiftness: °vaḥ Mvy 2003 = Tib. mgyogs pa. So also Mironov; no v.l. Follows yogaḥ and precedes ānukramāḥ, kālāḥ.

jāvita, nt. (= javita, 1; perhaps so read, but Mironov also jā°), running, foot-racing: Mvy 4999 °tam = Tib. bañ, foot-race.

[? jāhu, in RP 58.18 (vs), printed: dūre jāhu bhujagavad etān (sc. evil companions). Since it is scarcely possible that the Vedic verb aj-, drive (away), is concerned (jā = aja, hu = khalu, drive them away like serpents!), I believe that some form of hā, abandon (less likely of han, smite) must be involved; the ā might well be m.c. (meter requires two long syllables), but I cannot explain the final u (ū?). Perhaps read jāhā = jaha, 2 sg. impv., abandon! (?)]

jighatsita, adj. (ppp. of jighatsati, desid. to ghas-; Skt. jighatsu, BR 5.1444; = Pali jighacchita), hungry: Mvy 6306 (see s.v. pūrnagātra); 7328 (v.l. and Mironov jighāmsita, see next; precedes pipāsitaḥ); °tā bhojana mārgamānā(h) SP 84.12 (vs); °tānām ca sattvānām agraṃ varabhojanam dadāti Śikṣ 274.7 (prose). See next.

? **jighāmsita** (should be ppp. of desid. of han-1 but in mg. = jighatsita), clearly means hungry in Karmav 46.9 °ta-pipāsitasya kruddhasya kālakriyā; so Tib. bkres śin skom pa, hungry and thirsty; and so Lévi translates, without any note, tho a note is surely needed! So v.l. for Mvy 7328, see prec. It seems likely that the true reading is jighatsita; or dare we assume that MIndic (Pali) jighacchita was falsely Skitized as jighāmsita?

jijñāsana (cf. Skt. °na, nt., and jijñāsā, f.; perh. a blend of these two), test, trial: yūyam kanyakā (Māra speaks to his daughters) ... bodhisattvasya jijñāsanām (no v.l.) kuruta LV 320.2 (prose).

jitam, apparently interj. or particle, chiefly in phrase: api hi jitaṃ Mv ii.126.9; iii.181.14; 206.10, 12; 209.12; this seems to be an expression of astonishment, something like Who'd have thought it? That beats all! Once, in Mv iii.286.1, jitaṃ (v.l. jitaṃ) occurs by itself; the daughters of Māra, reporting to Māra, say: (any other man than the Bodhisattva, seeing us), so jitaṃ murchitvā prapatisyad vā ... cittakṣayaṃ vā prāpune (but the B. was unmoved); here too astonishment might be the connotation of the particle; he, good heavens! would have fallen down fainting ... or lost his wits. No etymology is apparent for the word.

Jitāsātru, n. of a former Buddha: LV 5.15 (confirmed Tib.); follows Lokābhilaṣita, precedes Sampūjita; Mv i.136.16, follows Lokābhilaṣita, precedes Supūjita.

Jina, conqueror, standard epithet of a Buddha, so used in Skt.: Mvy 12 = Tib. rgyal ba, victorious; et passim. The word appears to be used of any head, or at least founder, of a religious sect; see s.v. jina-śrāvaka.)

Jinakāntāra, n. of a former Buddha: Mv i.140.10.

Jinacakra, n. of a former Buddha: so read in LV 5.7 for Jinavakra of both edd.; best ms. Jinacakra, confirmed by Tib. dmag tshogs (army) las rgyal.

jīnaputra, (spiritual) son of a Buddha, common epithet of Bodhisattvas: Mvy 629 et passim. Any synonym-

ous word or phrase is apt to be similarly used; see e. g. *jinaurasa*. Not listed in this work: *sugatasya putrā(h)* SP 10.5; 12.4; *jinendraputrān* 12.9; *buddhaputro* 48.12; *sugatātmajānām* 57.10; *jīnātmajānām* 116.10, etc.

Jinabhāṣkara, n. of a Buddha: Gv 284.10 (vs).

Jinaraṣabha (corresponds to Pali Janesabha, Janavasabha; but the temptation to emend to Janaraṣabha should prob. be resisted; Chin. versions on Māy 85 support Jina-), in Māy 237.1, n. of a yakṣa; in Māy 85 n. of a prince, son of Vaiśravaṇa (Kubera), who dwelt in Tukhāra, 'attended by (a) crore(s) of yakṣas'.

[*Jinavaktra* LV 5.7, read *Jinacakra*.]

Jinavaruttama, n. of a former Buddha: Mv iii.236.14, 15. (Would be 'varot' in Skt.)

? *Jinavrata*, n. of a Pratyekabuddha, predicted as future incarnation of *Sujāta*: Mv ii.206.18 (vs), text 'vratō ti, by em., mss. unmetrically and uninterpretablely *Jinavarttāyī*.

jina-śrāvaka, pupil of a *jina*, applied in Mv ii.118.2, 3 to the pupils of Ārāḍa Kālāma, and in ii.119.9, 10 to those of Udraka Rāmaputra. Senart assumes that this means that these teachers were Jains. But in default of any other evidence this seems unlikely; *jina* is of course also a title of a Buddha, and we may infer from this that it could be applied to the founder of any religious sect.

Jinasūrya, n. of a Buddha: Gv 259.18.

jīnāti, *jīnati*, conquers, see Chap. 43, s.v. jī, 2.

Jinendra, n. of a former Buddha: Mv iii.233.5; n. of 300 successive former Buddhas, 237.12 f.; the last of them predicted the Buddha *Sarvārthadarsin(a)*, 238.5.

Jinendraghoṣā, n. of Susambhava's capital city: Suv 147.1.

jinaurasa = *jinaputra*, ep. of Bodhisattvas: Mvy 641 et passim.

Jihnuṇa, n. of a mleccha king: udayaḥ *jihnuno* hy ante mleccchānām vīdhās tathā Mmk 622.1 (vs), at the end of a list of mlecccha kings.

jihma, adj. (In these senses recorded nowhere else; Skt., Pali *jimha*, and Pkt. *jimha*, *jimma*, regularly crooked or fig. dishonest), (1) bereft of light, obscured, not shining, dull; regularly said of entities regarded as brightly shining in themselves, but having their light eclipsed or obscured by a greater radiance, esp. that emitted or caused by the Buddha; so at the bodhi-tree Buddha causes a radiance which makes the divine abodes of the gods *jihma* Mv ii.316.18 or *jihmavarṇa* Mv ii.313.17; 316.16 and by Senart's em. (for mss. *jihmabala*) 295.1; 296.9; 304.1; 308.16 (In all these *jihma-bala* might stand, of obscured, dulled power); similarly, *jihma vipaśyatha* (so divide) *divya ātmabhāvām* LV 49.12 (vs); *Apsarases* speak, looking at Māyā's superior beauty, see how (our) divine bodies are eclipsed (in splendor); *jihma sarvatuṣṭālayo bhūto* (m.c. for *bhūto*) 54.3 (vs), the whole abode of the *Tuṣṭita* became splendorless; *sarvāṇi mārābhavanāni karontī jihmā* 296.16 (vs); *jihma* (so divide; acc. sg.) *kurvatī jagat sadevakam* RP 6.15 (vs); also fig. of the intelligence and senses; -*vijñāna*, in Mv ii.355.14 (vs) ye grddhā lābhasatkāre *jihma-vijñāna* (dull intelligence)-*nīritā*; and Karmav 31.12 (apāyeshūpapanno) *durgandho bhavati jihmendriyo bhavaty avyaktendriyah*, ... of dull and obscure (see *avyakta*) senses; (2) (cf. *jihmīkṛta* Mvy 5200, below s.v. *jihmīkaroti*, with Tib.) *disappointed, depressed, saddened, despondent*: in LV 193.19 (vs) read (with v.l.) *jihmā-jihma* (n. pl., āmreḍita) *sudurmanā*, very depressed and downcast; confirmed by Tib. *dman zhiḥ dman*; prob. so, a-*jihma* in Sukh 25.16 (prose) *aśaṅko 'jihmo*, free from doubt and despondency (in a description of a Bodhisattva); to be sure the next words are 'aśaṅko māyāvi, which suggest the Skt. meaning, not deceitful, but these lists of characteristics are apt to go in pairs, and *aśaṅka* suggests this BHS meaning of (a-)*jihma*, which is otherwise known

and easily develops from *mg* (1). See the following items, which support both mgs.

jihmīkara, adj. (= next), obscuring: in *Candra-sūrya-jihmīkara-prabha*, q.v. (having a splendor that obscures the moon and sun): LV 292.8 (prose). But v.l. 'karaṇa, which, being much commoner (I have noted no other case of 'kara), is very likely the true reading.

jihmīkaraṇa, adj. (from next, with -ana), (1) obscuring, making (what is normally bright seem) dark or dull: *candrasūryajihmīkaraṇayā prabhayā* LV 41.5; -*Indusūrya-jihmīkaraṇa-prabho* Sukh 29.16; see also prec.; -*tā*, (jāmbūnada-suvārṇālaṃkāra-bhūtam) *samskr̥tāva-cara-kuśalamūlopacaya-jihmīkaraṇa-tayā* Gv 496.6, (it is like an ornament of finest gold) because it obscures (over-shadows, makes seem dull) things in the realm (see *avacara*) of the conditioned thru the acquisition of roots of merit; (2) disappointing (lit. darkening, so making despondent or the like), in a-jī°, not disappointing (beggars): (*upasaṃkrāntānām*, sc. *yācanakānām*, *cāvi*) *mānāñjīhmiṇīkaraṇāvīk-sepam* (adv.) LV 431.10, while not showing disrespect to (beggars) who come to him, not disappointing them, and not turning them away; *yācanaka-maitrīkārūpyapūrvam-gamasamprekṣaṇāñjīhmiṇīkaraṇa* LV 432.5, looking upon beggars with love and compassion and not disappointing them.

jihmīkaroti (to *jihma*, q.v., in both its BHS senses), (1) obscures, makes (esp. something normally bright to appear) dark or dull: *bhagavantam... sūryasahasrātrekayā prabhayā sarvapaṣaṇmaṇḍalam 'kurvantam... dṛṣṭvā* RP 2.16; (*sarvamāramāṇḍalāni*) 'kurvamāṇān (to pres. *kurvate*) Gv 87.5; *sarvamārabhavanāni jihmīkṛtya* (text *jihvī°*) Mmk 7.20, and 'bhavanam' 78.16; ppp. 'kṛta (various forms), with *mārabhavanāni* LV 300.9 (cf. 296.16, s.v. *jihma*); of Māra's host, 316.10; ābharāṇāni 122.3; *jihmīkṛta* (so mss., Lefm. em. *jihmi°*) *candrasūryā* 354.18 (vs); (*candrasūryau... tayā prabhayā te 'pi jihmīkṛtau nāvabhāsyante nīsprabhāni ca bhavanti* Mmk 78.17; fig. eclipsed, overshadowed, *jihmīkṛta* (so mss., Lefm. em. *jihmi°*) *śakrabrahmā* (by the Bodhisattva) LV 354.2 (vs); (2) disappoints (lit. darkens, makes dull; cf. *jihmīkaraṇa*, 2); ppp. 'kṛta, disappointed, despondent, overcome: 'kṛtaḥ Mvy 5200 = Tib. (among various renderings) *spa skoṅs pa*, despondent, or *zil gyis non pa*, overcome. Cf. prec. and next.

jihmībhavati (to *jihma*, q.v.; cf. prec.), becomes obscured: 'vanti RP 51.2, see s.v. *pāla* (jagato).

jihriyati (to root *hri*, q.v. in Chap. 43), is ashamed; so best ms. Karmav 47.26 for text *jihreti*; and so ed. 49.2, 10, 16.

jihvā-nīrlekhanika, m. (= Skt. 'khana; not otherwise recorded), tongue-scraper: Mvy 8974.

[*Jiraṅka*, m., cumin-seed; v.l. for *Jirakam*, nt., Mvy 5801, but prob. only error of tradition. Mironov *Jirakaḥ*, m., no v.l.; Skt. 'ka, m. or nt.]

Jirṇaka, f. 'ikā, adj. (= Skt. Gr. *id.*, Pali *jirṇaka*; Skt. *jirṇa* plus -ka; twice in vs, may be m.c.; once in prose, may be pitying or contemptuous dim.), old: LV 109.15 (vs); Mv I.184.21 (vs); tā mārādhitaro *jirṇikā vṛddhikā sthāvirikā palitikā... bhavitvā daṇḍam avaṣṭābhya... Mv iii.283.13* (prose). Above, lines 10-11, the other three appear with -ikā, but *jirṇā* without the suffix.

Jivaka (= Pali *id.*), n. of a physician and follower of Buddha (called in Pali *Komārabhacca*, in BHS *Kumārabhṛta*, 'bhūta, qq.v.): Divy 270.12 ff.; 506.2 ff.; MSV ii.25.5 ff.; has epithet *Valdyarāja(n)* KP 96.2, 3; Śikṣ 159.8, 12 (here, amazingly, Bendall and Rouse translate *valdyarāja* as n. pr. and *jivaka* as adj., when alive!). See also *Jivika*.

Jivakajivaka, m. (= Skt. *Jivajivaka*), a kind of pheasant: 'vakā(h), n. pl., SP 358.8 (vs); may be m.c.

Jivati (for Skt. *jīyate*, pass. to *jayati*), is conquered, is lost: *yasya jitaṃ nātha jivati* Mv iii.91.19 (vs) = Pali

Dhp. 179 yassa jitaṃ nāvajjīyati, which proves the mg. (and suggests nāva- for nātha = na atha?); if not a mere corruption, change of y to v, § 2.31.

jīvantaka, f. °tikā (pres. ppl. of Skt. jīvati with a-extension plus ka svārthe), *living*: (prāṇaka) Mv i.24.3, 16, *living creatures*; °tikā evaṃ vivarjitā Mv i.353.19, *abandoned alive*: all prose.

jīvaśūlaka, or °ika(?), f. °ikā, adj. (to Pali jīvasūla, lit. *live-stake*, plus -ka), lit. *provided with* (= impaled on) *a stake alive*: yehi iha °śūlikā kārītā bhavanti eḍakāyo Mv i.25.10, *who in this world roast she-goats on spits alive*; naṃ ... °lakam karoṭha ii.168.8, *make him to be impaled alive*; °likam (read °lakam?) apl kriyamāṇasya Śikṣ 182.6, *of him even being impaled alive*.

Jīvika, (1) = **Jivaka**, the physician: Av ii.134.6 ff.; [(2) in LV 430.20 text jīvika-pariskāra, but most mss. jīvita- or javika-; read jīvita-, *equipment or utensils for living*.]

jīvitaka, ifc. Bhvr. (= jīvita plus -ka, Bhvr., perhaps m.c.), *life*: jararakāṣṭha va soṣita-jīvitako (for soṣ?) LV 322.8 (vs), *with life dried-up, withered*.

jīvita-saṃskāra, m., see **saṃskāra** (2).

jugutsu, adj. (unhistorical hyper-Skt., § 2.19, for MIndic °jugucchu = Skt. jugupsu, cf. Pali jūgucchā etc., JM. juucchiya, etc.), *abhorring*, with loc.: kāmēsu jugutsuno Mv iii.438.2 (no v.l.; gen. sg.). Cf. next, Mv iii.407.16.

jugupsanā, °na (nt.), °na-tā (Skt. Lex. °na, nt.; Pali jūguchana, nt.), *loathing, condition of abhorrence*, with loc. or in comp.: kāmēsu ... °nā utpannā Mviii.407.16, v.l. jogustanā, *intending jugutsanā*, cf. s.v. **jugutsu**; °na-tā LV 32.4; 34.9; -parigraha-°natayā (instr.) Gv 456.25; °na or °nā, in Bhvr. cpd., alpabhoga-°nāḥ Mmk 46.28. All prose.

juhana (nt., = Pali id., to juhati, § 28.18, = Skt. juhoti, plus -ana), *pouring, offering* (oblation): agnihotrāṃ juhanāya (dat., infin.) Mv iii.161.9 (prose).

jṛmbhikṛta, ppp. (to Skt. jṛmbha plus karoti), *made to appear, caused to stand out*: saptadvārāṇi (so read for text sarva-dv) °kṛtāni Kv 31.11 (not opened! since the gates were heavily locked and barricaded, as the sequel explicitly states).

Jeta-vana, (normally) nt., rarely m. (= Pali id.), n. of the grove at Śrāvastī where Buddha often dwelt and preached: Mv i.4.13; 27.11; 29.13; 30.11; 31.9; 32.14; 33.8; 73.3; iii.224.11; Mvy 4112, °nam; LV 1.5; 4.14 (here masc., sarvāvantam °vanam, acc.); Divy 1.2 etc.; 80.12; Av i.13.5 etc.; also, in vs, the two parts separated, Jeta-sāhvayam vanam LV 7.4 (vs), *the grove called Jeta*.

Jetavanīya, m. pl., n. of a school: Mvy 9097.

[jen-, quasi-root, prob. error: upajenitvā, text LV 36.20, see s.v. **upajanayati**.]

1 **jenta**, nt. (Mironov jontaka, m.), v.l. for jentāka, m., at Mvy 9289, *a hot (steam) bathroom*. The true reading is doubtless jentāka, which is Skt. (Caraka 1.14, BR 7, App.) and also occurs Av i.286.8 ff.; ii.205.1; Karmav 38.13; but see also **jantāka**. Regularly cpd. with -**snātra** or -**snāna**.

2 **Jenta** (cf. **Jayanta**), n. of a bastard son of King Sujāta Ikṣvāku: Mv i.348.13 ff.

Jenti (cf. **Jayanti**), n. of the mother of 2 Jenta: Mv i.348.13.

jeṣṭha, semi-MIndic for Skt. jyeṣṭha (§ 2.8), n. of a month: Mvy 8264 (but Mironov jye°); LV 133.2 (vs).

jehriyate (nowhere else recorded; intens. to hri-), *is much ashamed*: °yate Mvy 1829; °yante Divy 39.7; °yamāṇam SP 108.6.

jōḍa, chin: Mvy 8849-8857; = Tib. sko, (s)ko-(s)ko; in cpds., hasti-, aśva-, etc., a-.

-**jōta**, semi-MIndic for -jyota (§ 2.8) = Skt. -dyota (as kha-dy°), *light*: su-jōta-carapo Mv i.156.13 (vs); so all mss., Senart em. °dyota.

jotiṣ(a), semi-MIndic for jyo°, *light*, in sa-jotiṣa LV 340.18 (vs).

?**jontaka**, m., see 1 **jenta**.

?**jomā**, *a kind of broth or liquid food* (drunk; pāsyasi, pītā), with adj. **hilimā**, Divy 497.19 ff. Perhaps error for joṣā, cf. **yosa**; hardly for °jemā (cf. Skt. jemana; AMg. jemāna, *delicacies in food*).

jñapti, for (always in Mvy, but nowhere else) **jñāpti**, f. (= Pali ñatti), *proposal, motion*, made before the assembly of monks or nuns; in the BHS literary passages recorded, usually concerning initiation (upasampadā): jñaptim kṛtvā MSV ii.101.15; Bhik 17b.3, *having made the motion*: eṣā jñaptiḥ 5, *this is the proposal*; (duḥśīlena bhikṣuṇā ... na ca) jñaptir dātavyā Kv 96.14 (... prāḇ eva jñapticaturtham 15, see below); jñāpti-kārma(n), id., Mvy 8660 (= Pali ñatti-kamma); jñāpti° MSV ii.101.16; there are three forms in which the motion may be made (see SBE 13.169, note 2), (1) *isolated, simple* (muktikā, q.v.) *motion*, not followed by a separate question as to whether the monks (or nuns) present approve, Mvy 8659; Bhik 15b.3; (2) *accompanied* (followed) *by a single such formal question*, called jñāpti- (Mvy jñāpti-) dvitīyam (sc. karma; = Pali ñatti-dutīya-kamma), Mvy 8661; MSV ii.178.12; (3) *accompanied by three such questions*, called jñāpti- (Mvy jñāpti-) caturtham (karma; = Pali ñatti-catutthakamma), Mvy 8662; 8754 °tha-karmanopasampanno bhikṣuḥ; Bhik 31b.1 jñāpticaturthena karmanā; Divy 356.16 °tham ca karma vyavasitāṃ; Kv 96.15, see above; MSV ii.178.12. The putting of the questions (one or three) to the congregation, after the jñāpti, is called **karmavācanā**, q.v.

[jñāta, wrong reading for **jñātra**, q.v.]

Jñātaputra, see s.v. **Nirgrantha**.

jñātika, m., and f. °kā (Skt. jñāti, Pali ñāti and ñātaka, for which sometimes v.l. °tika), *kinsman, relative*: mitra-jñātikā(h) Mv i.244.10; jñātikā(h), pl., Mv i.354.11; °ko ii.49.2; 379.10 (v.l. °trko); iii.258.6 (mostly prose); -suhṛda-jñātika-bāndhavehi Gv 214.14 (vs); a-jñātikām bhikṣuṇīm Prāt 497.13 (prose), *a nun who is not a relative*. [-jñātika Mv ii.292.12, 14, read °nika, see s.v. **pañcajñānika**.]

Jñātiputra, see s.v. **Nirgrantha**.

jñātra, nt. (rarely Vedic id., VS 18.7, comm. jñātur bhāvo, vijñānasāmarthyam; PB 5.7, see BR; prob. here too *reputation for skill*; = Pali ñatta, Dhp. 72, badly defined PTSD; it means *public reputation for skill*, which only fools seek, to their ruin, as the Dhp. verse says and the comm.'s story illustrates), *public reputation for skill or intellectual accomplishments*, regularly mentioned as something which a good monk or Bodhisattva should not covet: lābham ca jñātram (so with Kashgar rec., text jñātam) ca gavesamāṇaḥ SP 27.7 (vs), *coveting profit and reputation for skill*; in corresponding prose 22.4-5 lābhaguruko °bhūt satkāraguruko jñātraguruko (so v.l., text jñāta°) yaśaskāmas; anīṣṛita sarva-jñātra-lābhe RP 16.3 (vs); tyakta ... jñātram aśeṣam 21.6 (vs), of good Bodhisattvas; tyaktva ca jñātra-lābha-yaśa-kīrti 33.2 (vs); jñātra-gurukālḥ 34.4 (prose), of evil Bodhisattvas; jñātra-lābha-mātrakena (so!) 34.12 (prose); jñātra-pratīlambhaḥ Bbh 289.10, 16.

jñāna, nt. (= Skt.; Pali ñāṇa), *knowledge*; for distinction from **viññāna** see the latter; five j° (of a Tathāgata) Mvy 109, listed 110-114 and Dharmas 94, dharmadhātuvissuddhiḥ (Dh. suviśuddhadharmadhātu-jñānam, No. 5), ādarśa-jñānam (Dh. ādarśana-j°, No. 1), samatā-j° (Dh. No. 2), pratyaवेक्षणा-j° (Dh. No. 3), kṛtyānusthāna-j° (Dh. °sthāna°, No. 4); ten j° Dharmas 93 and Mvy 1233-43, eleven ŚsP 1440.10 ff.: duḥkha-j° (Mvy No. 5), samudāsa- (Mvy 6), nirodha- (Mvy 7), mārga- (Mvy 8), dharmas- (ŚsP 7, Mvy 1), anvaya- (ŚsP 8, misprinted annaya; Mvy 3), saṃvṛti- (ŚsP 9 erroneously saṃvṛtti; Mvy 4),

paracitta- (Mvy 2; ŚsP 10, paricaya-! = Pali paricce DN iii.277.6, expl. ŚsP 1441.20 as pratipakṣa-j° confirming paracitta-), kṣaya (ŚsP 5; Mvy 9, akṣaya), anutpāda- (ŚsP 6, Mvy 10); No. 11 in ŚsP is given as yathāruta-j° 1440.13, but yathākata-j° 1441.21, explained tathāgatasya sarvākārajñatā-j° (perhaps read yathābhūta-j°?); AbhidhK. LaV-P. vii.11 has the ten as in Dharmas and Mvy, in slightly different order, reading kṣaya-j° for No. 9; three jñāna Dharmas 114: avikalpakam, vikalpasama-bhāvabodhakam, satyārthopāyaparokṣam. Cf. also **pañcajñānika**.

Jñānaketu, (1) n. of one or more former Buddhas: Mv i.137.10; LV 171.18; Gv 423.2; (2) n. of a Bodhisattva: Gv 3.18; (3) n. of a samādhi: Mvy 559; ŚsP 1419.16.

Jñānaketudhvaja, n. of a deity (devaputra): LV 23.2. **Jñāna-kaundinya**, for **Ājñāta-k°**, q.v.: LV 1.6 (so also Calc.; v.l. Lefm. Jñāta°).

Jñānagarbha, (1) n. of a Bodhisattva: Mvy 670; (2) n. of a teacher: Mvy 3491.

jñāna-tā = jñāna, knowledge (§ 22.41): jñānatā-paripūrtai LV 32.18 (prose), not at the end of a cpd.; at end of cpds., in which immediate constituents may be (...)jñāna plus -tā: LV 33.18, 21.

Jñānadatta, n. of a teacher: Mvy 3504.

Jñānadarśana, n. of a Bodhisattva: Kv 1.7.

Jñānadhvaja, (1) n. of a Buddha: Mv i.123.13; (2) ep. of Bodhisattvas (Tatp. or Bhvr.? not recorded in Pall), banner of knowledge, or having knowledge as banner: °tva, abl. °tvāt, because they are ..., Mv i.153.11.

Jñānaparvatadharmadhātudikpratapanatejorāja, n. of a Buddha: Gv 324.8.

Jñānaprabha, n. of a Bodhisattva: Mvy 691.

Jñānaprasthāna, nt., n. of a work: Mvy 1419.

Jñānabalaparvatateja (nom. °jo), n. of a Buddha: Gv 297.13.

Jñānabuddhi, n. of a Bodhisattva: Gv 4.12.

Jñānabhāskarateja (nom. °jo): Gv 421.25.

Jñānamañḍalaprabhāsa, n. of a Buddha: Gv 256.9.

Jñānamati, n. of a Buddha: Gv 284.15.

Jñānamatibuddha, n. of a Buddha: Gv 259.2.

jñānamudrā, (1) n. of a samādhi: SP 424.3; (2) in Mvy 4298-4313 is a list of cpds. all ending -jñānamudrā, described in 4297 as dhāraṇī-mudrā; they are not listed individually here.

Jñānameru, n. of a former Buddha: LV 172.2.

Jñānaraśmimeghaprabha, n. of a Buddha: Gv 422.2.

[**jñānalotu**? evidently corrupt, in RP 8.18 (vs, rathodhdātā) °tu bhavate kṣayaḥ katham, in laudation of the Buddha, addressed to him. Possibly read jñānaketu, voc., *O Banner of Knowledge*!]

Jñānavajratejas, n. of a Bodhisattva: Gv 2.21.

Jñānavatī, (1) n. of a princess, previous incarnation of Śākyamuni: RP 24.18; acc. to Finot viii, her story occurs in Samādh chap. 31; (2) n. of a Bodhisattva-dhāraṇī: Mvy 748.

Jñānavatī-parivarta, n. of a (section of a) work: Ślks 134.7. Acc. to Woghara ap. Bendall p. 405, note, = Chap. 34 of Samādh.

Jñānavibhūtiḥgarbha, n. of a Bodhisattva: Mvy 734.

Jñānavaipulya-sūtra, n. of a work: Ślks 192.6.

Jñānavairocana, n. of a śrāvaka of old: Gv 150.6.

Jñānavairocanagarbha, n. of a Bodhisattva: Dbh 2.8.

Jñānaśikharārcimegha, n. of a Buddha: Gv 310.6.

Jñānaśrī, (1) n. of a Bodhisattva: Gv 4.4; (2) (-śrī) n. of a Buddha: Gv 284.16 (vs).

Jñānaśrīpuṇyaprabhā, n. of a 'night-goddess' (rātri-devatā): Gv 296.20.

Jñānasambhārodgata, n. of a Bodhisattva: Gv 4.1.

Jñānasimphaketudhvajarāja, n. of a Buddha: Gv 309.20.

Jñānasūryatejas, n. of a Bodhisattva: Gv 150.7.

Jñānākara, n. of a son of the former Buddha Mahābhijñāñābhībhū: SP 160.9.

Jñānākaraśūda, n. of a Buddha: Gv 309.11.

Jñānārcijvalitaśarīra, n. of a Bodhisattva: Gv 442.16 (prose).

Jñānārcitejaśrī (for °rcis-tejaḥ-śrī), n. of a Buddha: Gv 258.8 (vs).

Jñānārciḥśrīsāgara, n. of a Buddha: Gv 309.17 (prose).

Jñānārcisāgaraśrī (for °rciḥsāgara-śrī), n. of a Buddha: Gv 285.20 (vs).

Jñānāvabhāsatejas, n. of a Bodhisattva: Gv 2.22 (prose).

Jñāneśvara, n. of a former Buddha: Samādh p. 57, line 1.

Jñānottarajñānin, n. of a Bodhisattva: Gv 2.13.

Jñānodgata, n. of a Bodhisattva: Gv 3.25.

Jñānolka, m., n. of a Bodhisattva-samādhi: Mvy 744; °lkā, f., n. of a samādhi: SP 424.6 (prose).

Jñānolkāvabhāsarāja, n. of a Buddha: Gv 297.6. **jñāpti**, f., (1) *bidding, order*: Mvy 7536 (= Tib. bsgo ba), para-jñāpti-samcetaniyatā; (2) *proposal, motion*, Mvy 8659-8662, 8754 (= Tib. gsol ba) = **jñapti**, q.v.

[**jñāmaka**, see **vyāmaka**.]

jyeṣṭhataraka, f. °lkā (°tara plus -ka svārthe), *elder*: ṣaḍ dārikāyo °tarikāyo Mv i.356.13, and °tarikā ṣaḍ dārikāyo 15.

[**jyeṣṭha-bhavikā**, Divy 28.22; 30.11-12, read -bharikā, q.v.]

Jyoti-, often for Jyotir-, Jyotiḥ- (sometimes in vs m.c.); see under the longer (regular Skt.) forms.

jyotika, (1) at end of Bhvr. cpd. = Skt. jyotis, *light*; ajyotika in garbhagṛhe °ke Mv ii.444.9 (prose), *without light*; (2) ? questionable reading in Mv ii.318.15 (vs), text jyotikām ca (mss. °kam vā, or jyotiṃ ca vā) manīratanaṃ grahetvā; some name of a jewel is concealed here, but jyotika does not seem right; the meter is bad with either ms. reading. Perhaps jyotiṣkaram maṇi°, which improves the meter; Finot, Lap. ind. 138, notes jyotiṣkara as n. of a jewel. Or else read jyotirasam (or °sām = °sān); this is known as n. of a jewel in Skt., and in Pall as jotirasa, AMg. joirasa.

Jyotigupta, n. of a former Buddha: Mv i.140.7.

Jyotimdhara, v.l. Jyotidhara, n. of a future Buddha: Mv ii.355.4. In repetition of same vs **Jyotiḥvara** (or v.l. °cara), q.v.

Jyotipāla (both 1 and 2 = Pall Jotipāla), also spelled Jyotiḥ°, Jyotiṣ°, (1) n. of a previous incarnation of Śākyamuni under the Buddha Kāśyapa: Mv i.319.11 ff.; also mentioned i.2.8, 9 where (as also e. g. i.319.18-19) Senart adopts Jyotiṣ° in text; (2) n. of a son of Govinda, later purohita under Reṇu son of King Diśāmpati and then called Mahāgovinda (= Pall Jotipāla, DN ii.230.25 ff.): Mv iii.204.12 ff. (iii.224.5 says that he was a previous incarnation of Śākyamuni).

Jyotiprabha, see **Jyotiṣprabha**.

jyotiprabhāsa, m. or nt., a kind of gem: Mv ii.310.16. Cf. **jyotiṣprabhā**.

Jyotiraśmirājendra, n. of a Tathāgata: Mmk 7.13.

Jyotirjvalanārciśrīgarbha, n. of a Bodhisattva: Mvy 712; (°ārciḥśrī°) Dbh 2.16.

jyotirdhvaja, (1) a kind of jewel: °ja-manīratna- Gv 53.2, 3; (2) (Jyoti-dhvaja) n. of a Buddha: Gv 256.17 (vs); (3) n. of a Bodhisattva: Gv 2.17 (prose).

Jyotirnāma, m. pl. (= Pall Jotināma) n. of a class of gods: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4.191.2.

Jyotiṣakūṭa, n. of a dhāraṇī: Gv 66.20.

Jyotiṣka (= Pall Jotika, Jotlya), n. of a rich house-

holder (who in a previous birth was *Anaṅgana*): Mv ii.271.1 ff.; Divy 271.6 ff.; MSV i.197.12 ff.; *Jyotiṣkāvadāna*, n. of Divy Chap. 19: Divy 289.26.

Jyotiṣkara, m., a kind of flower: Mvy 6196. Cf. *Jyotis*. *Jyotiṣpāla*, see *Jyotiṣpāla*.

Jyotiṣprabha, m., (1) a kind of flower: Mvy 6195; (2) n. of a *Brahmā*: SP 4.9; (3) n. of a former Buddha: Sukh 5.13; (4) n. of a contemporary or future Buddha: Sukh 70.4; (5) n. of a Bodhisattva: Mvy 729; Gv 3.16; (6) n. of a king: Gv 335.21 (vs, here *Jyoti-p°*, but not m.c.); 336.19 (vs); 339.2 (prose).

Jyotiṣprabhā-(ratna), n. of a jewel: Mvy 5963. Cf. *jyotiṣprabhāsa*.

Jyotiṣmati, n. of a Bodhisattva: Mvy 698 (with epithet *kumārabbhūta*).

Jyotis, (1) a kind of flower (qy: *Trigonella foenum graecum*? so Skt. Lex.): *jyotiṣ-mālikā*- LV 11.3 (prose); Tib. proves that *jyotis* was understood as a separate name of a flower: me tog (*flower*) snañ ḥod (*bright light*) dañ ma li ka dañ, etc.; (2) n. of a (brahman-)youth: *Jyotirmānavakam* (acc.) Śikṣ 167.3, cited from *Upāyakaūsalya-sūtra*.

Jyoti-sūrya-gandha-obhāsa-śrī (see next), n. of a *Tathāgata*: Thomas ap. Hoernle MR 101 (prob. error for next).

Jyoti-somya-gandha-obhāsa-śrī, Thomas ap. Hoernle MR 102 (twice; from *Mahāsaṃnipāta Sūtra*; cf. prec., which refers to the same); or (Sanskritized) *Jyotis-saumya-gandhāvabhāsa-śrī*, Mmk 7.9, n. of a *Tathāgata*.

Jyotiṣrasa, n. of a *nāga*: Mvy 3364.

Jyotiṣvara, or (v.l.) °cara, n. of a future Buddha: Mv iii.279.9 (in previous occurrence of same vs *Jyotiṣdhara*, q.v.).

Jvalatukūla, n. (or epithet) of a hell: °le narake Jm 196.1.

Jvalanaśirīśa (read °śa?) n. of a Buddha: Gv 256.18.

Jvalanādhipati, n. of a contemporary or future Buddha: Sukh 71.3.

Jvalanāntaratejorāja, n. of a god (devaputra): Suv 168.1; 170.1; 171.3 etc.

Jvalanārciḥparvataśrīvūṭha, n. of a Buddha: Gv 282.3.

Jvalanī, n. of a *rākṣasi*: Māy 243.10.

Jvalanoka, m., Mvy 599, or *Jvalanolkā*, ŚsP 1423.21, n. of a *samādhi*.

Jvalantaśikhara, n. of a 'gandharva maid': Kv 5.11.

Jvalitatejas, n. of a Bodhisattva: Gv 442.3.

Jvalitayaśas, n. of a former Buddha: Mv i.141.16.

Jvālāmukhī, a name or epithet of *Vajravārāhi*: Sādh 436.4.

JH

Jhalujhalu, n. of a *nāga*: Mmk 454.15.

Jhallaka, m. (= Skt. *jhalla*), prob. a kind of prize-fighter, fighter with a cudgel (listed among entertainers; cpd. with *malla*): natāir °ka-mallebhīr Śikṣ 48.12 (vs; cited from SP 280.6 where text naṭebhīr *jhalla-ma°*); *jhallaka-mallāḥ* Śikṣ 330.15 (vs); here Tib. cited as rol mo mkhan = *musician* (so Burnouf, reading *ṛllaka*, q.v., and Kern on SP); but Bendall and Rouse Transl. *fencers*

or musicians. I am swayed by Skt. *jhalla* and the composition with *malla*.

Jhāsayati (cf. Skt. Lex. *jhaṣ-*, *jaṣ-*, Pali Lex. *jhas-*, Childers; Vedic *jasate*, *jāsayati*), *pulverizes*, *destroys utterly* (so Tib. cited on Śikṣ 59.12, *thal bar rlog*): °ti Śikṣ 59.12 (*pūrvāvaropitāni kuśalamūlāni*), similarly 61.2, and °nti. 60.12; (*svakleśāṃs ca parakleśāṃs ca*) °ti 89.3.

T

Takkirāja, n. of a Buddhist deity (one of the *krodha*): Sādh 137.10 et. al. Also *Acalaṭak°*, *Acaraṭarkirāja*, qq.v.

ṭaṅgaṇa-kṣāra, m. (= Skt. *ṭaṅgaṇa-kṣāra* and Lex. *ṭaṅgaṇa*), *borax*: Mvy 5903.

ṭiṭibha, m. (cf. *ṭiṭila*, *ṭiṭilambha*), a high number: Mvy 8016. Tib. *mtshāḥ* (= Skt. *anta*) *snañ* (*light*, *brightness*; thinking of Skt. *bhāḥ*?).

ṭiṭila, nt., a high number: °lam Mvy 7964, cited from LV 148.3 where *ṭiṭilambha*, q.v. Tib. as on LV, confirming -*ambha* as last part of the word.

ṭippitaka, m. (unrecorded; cf. Skt. *ṭippanī* etc.?), acc. to Tib. *mdor bsad pa*, *condensed explanation*, or, *sa bcaḍ* (gcad) *pa*, *synopsis*: Mvy 1448.

ṭivvaka, m., Mvy 9416, Chin. *snapping the fingers in water*, and fig. *a moment*, *lifty*; Tib. has a long phrase the first part of which means *snapping the fingers in water*; the rest is obscure to me: *chu la ḥdzub* (mdzub) *mos se gol rdoḥ rkus ḥdzugs pa ḥgal ḥdzugs ḥkhri las ḥdzugs pa. ṭerākṣa*, adj. (= Skt. Lex. *ṭeraka*; v.l. *torakṣa*, Mironov *ṭorakṣa*), *squint-eyed*: Mvy 8862 = Tib. *mig noñ ba* (*faulty eye*); Chin. *having eyes with deep sockets*.

TH

ṭhapanīya-praśna-(śabda), in the alphabet list in the school scene, to furnish a word with initial *ṭh*, LV 127.17, *a question that is to be rejected, left unanswered*; *ṭhapanīya* = Pali id. = Skt. (BHS) *sthāpanīya*; see *sthāpanīya-vyākaraṇa*.

ṭhapeti (= Pali id.; see *sthāpayati*, § 38.52), *places*, *sets*, *establishes*: *ṭhapetu* Gv 34.24 (vs).

ṭhambhana or °nā (= Skt. *stambhana*; from this root Pali records only forms with *th-*, as *thambhanā*, and so Pkt. except Gr. and Lex. *ṭh-*, see Sheth), *restraint*, *constraint*, (hostile) *immobilization*: *avamānānā*, *tathā vimāna* ca *ṭhambhanā* ca (... *mama nāmadheyu smara-māṇa labhanti mokṣam*) Gv 213.25 (vs).

D

ḍambhā, Mvy 6102 = Tib. ḥphañ-mduñ (thuñ), a *sting-hook or spear head to which a string is tied and ... (which) is flung at a fish or bird* (Das, who gives Skt. śakti as equivalent).

-**ḍaha** for Pali daha, Skt. hrada (Lex. draha), see s.v. **Deva-ḍaha**.

ḍāmara (1) (m. or nt.; = Skt. Lex. id., Skt. ḍāmara), *riot, tumult*: kali-kalaha-kaluṣa-ḍimba-ḍāmara-duḥsvapna-vināyaka-piḍāḥ Suv 104.3 (prose, no v.l.); (2) (cf. Skt. id., n. of an attendant of Śiva; perhaps the same), n. of a supernatural being, prob. = Bhūta-ḍāmara: Sādh 515.1.

(**ḍāmarika**, once in late Skt. = caura, Schmidt, Nachträge; AMg. °ria; *man of violence, ruffian*; °kānām manuṣyaghātakānām Gv 157.3 (prose).)

ḍimphika (also mahā-ḍi°), m. pl., a class of malevolent superhuman beings: Mmk 17.5. (Cf. ḍimba?).

ḍimba, m. and nt. (Skt. Lex. id., in lit. rare except in cpd. ḍimbāhava, but see Schmidt, Nachträge; AMg. id.), *disturbance, riot, tumult*: yadī Mālinīm na parityaji-śyāmi, ḍimbam bhaviṣyati Mv 1.310.9; regularly cpd. with ḍāmara, Mv 11.349.13; Divy 98.15; 131.18; 282.27; Av 1.120.4 etc.; with ḍāmara, q.v., Suv 104.3; ḍamarātha ḍimphās SP 96.3 (vs.).

ḍimbāra, or (v.l.) **ḍimbala**, some kind of entertainer (at a festival): Mv 11.57.10. Perhaps cf. dvistvala (in like contexts).

ḍūma, var. for hūma, q.v.

ḍonkāra, see s.v. autkāra.

Dombint, Sādh 445.22, or **Dombī**, 443.16 etc., n. of a yoginī.

Dombīheruka (-pāda), n. of an author: Sādh 443.9.

DH

ḍhalita, ppp. (Pkt. ḍhalai, *dangles, hangs down*; ḍhaliya, *bent, lowered*; Hindi ḍhalnā, etc., see Turner, Nep. Dict. s.v. ḍhalnu, and next), *dangling*: kalipāsu (v.l. °ṣa) durānugā (m.c. for dūr? so Foucaux) ḍhalitamūlā (*with dangling roots*) ... chinnā me jñānaśastreṇa LV 371.17 (vs.).

ḍhālayati (caus. to prec.; Pkt. ḍhālae, ppp. ḍhālia; Hindi ḍhālnā, Nep. ḍhālnu, etc.), *makes hang down*,

dangles (trans.): śakaṭakam ... bhadrageṭam iva ḍhālayantam (pres. pple.) Sādh 569.19; bhadrageṭam iva ḍhālayantam 575.7.

ḍholla (m. or nt.; Pkt. and late Skt. id., Schmidt, Nachträge; Skt. Lex. ḍhola), a kind of *drum*: ḍhollāvid-dhaśrutim Sādh 571.1, *with ears unpierced* (avidḍha, cf. 577.9 below) *like drums*; ḍhollakarnam 574.17; avidḍha-ḍholla-karnadvayam 577.9. All epithets of Jambhala.

T

taka, m., and **taka-karnin**, m. (Pali taka, and cf. taka-paṇṇi, in corresp. list), n. of two resinous substances (jatu) used medicinally: MSV 1.111.17, and 1.11.1 tako lākṣās, takakarṇi siktham.

Takṣaśilaka, adj. (from Skt. °śilā plus -ka), of *Takṣaśilā*: °lakā naṭṭa Mv 11.175.3; °lakānām pauraṇām Divy 409.30. Both prose.

takṣaṇa (for Skt. takṣan; §§ 17.39, 41; cf. Pāṇ. 6.4.9 and Kāś.; Pkt. takkhāṇa, Hem. 3.56), *wood-worker, carpenter*: °no MSV 1.117.5; °nasya 119.20; °naṃ, °naḥ 120.2 (all prose).

Tagaraśikhī (n), (Pali °sikhī, a Paccekabuddha), (1) n. of a former Buddha: °khīm, acc., and °khīr, n., Mv 11.233.7 (prose); read Tagara° with best ms. (ā m.c.) LV 172.12 (vs); (2) n. of a pratyekabuddha: °khī Karmav 57.18; 58.1; 68.9; 70.2. Is (1) really the same as (2)? Hardly in Mv, where he is predicted by an earlier Buddha and predicts the next one.

taṇḍati (only Skt. Dhātup.), *stumbles*; in etym. fantasy, to explain the caste-name mātaṅga: mā taṅga Divy 632.1, *don't stumble!*

tacchaka (= Pali id.; § 2.18; Skt. takṣaka), *carpenter, woodworker*: Ud xvii.10 (same in same vs Pali Dhp. 80 etc.). Cf. next.

tacchita, ppp. (to Pali tacchatī, tacchetī, see under prec.), *cut* (as with axes): Mv 1.16.14.

Taṭṭiskandha, m. or nt., n. of a locality: Māy 47.

taṭṭa, **taṭṭu**, **taṭṭuka** (m. or nt.; = Pali taṭṭaka, a *flattish bowl*; otherwise unrecorded), some kind of bowl

or *dish*: taṭṭukam (acc.) Śikṣ 58.1; taṭṭa-kāra, *bowl-maker*, Mv 11.468.14, 18; 11.442.17 (here mss. tadva°, Senart wrongly em. taddhu°); taṭṭu-kāraka, id., Mv 11.113.13 (so read for taddhu°); taṭṭv-ākāra, *bowl-shaped*, to be read in Divy 342.26; 343.5, for text tapv-āk°; this passage cited Śikṣ 58.1 taṭṭākāra (taṭṭa-āk°), but 58.5 taṭṭukākāra (taṭṭuka-āk°); miswritten khaṭvākāra, see khaṭu (2).

Taḍḍagapālī, n. of a rākṣasī: Māy 243.21.

?**Tatamjācala** (one ms. out of six Taṭam°), n. of a former Buddha: Mv 1.139.7 (Senart em. Patamgacāra).

tatonidānam, adv., *for that reason*, see nidāna.

tatomukha, adj. (unrecorded), *facing that way*: Mv 11.303.9; 351.14, 16, 18, 20; 352.1, 5; 353.13 (this passage repeated 11.275.14 ff.).

[**tat-katara**, false reading for tatkaṛa, in LV 239.15 and mss. of Mv 11.119.5; see s.v. katara and next.]

tatkara, adj. or subst. (= Pali takkara), *one who does that*: Mv 11.120.16, and read so 11.119.5; LV 239.15, see s.v. katara, end; MPS 2.35.

tatkaṣaṇa, m. (see BR s.v. 2, where citation from Julien's 'Hlouen-Thsang' is obviously identical in language with our Divy), the smallest unit of time, of which 120 = one kṣaṇa: Divy 643.1-2 = 644.9-10 (tad yathā ...) striyā nātīdīrghahrasvakartīnyāḥ sūtrodyāmah (see udyāma), evamdīrghas tatkaṣaṇaḥ; vimśatyadhikam tatkaṣaṇasatam ekā kṣaṇā (read ekah kṣaṇaḥ, or ekam kṣaṇam; 644.10, corruptly, vimśatyuttarakṣaṇasatam tatkaṣaṇasyaikakṣaṇa, mss., ed. °aikakṣaṇaḥ); ṣaṣṭī-kṣaṇāny eko lavah ...

tatkaṣaṇikā, acc. to Jap. *temporary wife*: Mvy 9454;

9464; = Tib. thañ hgañ hphrad pa, *meeting for a few moments*; so Chln. in essence; pw 7.344 prostitute.

tattaka, f. °ikā, adj. (also, rarely, written **tātaka**, **tāttaka**, **tātuka**, and in mss. sometimes with nt for tt; = Pali **tattaka**, Gelger 111.6; perh. analog. to Pali **kittaka**, BHS **kettaka**, and Pali, BHS **ettaka**, if Gelger is right in deriving these from *kiyat-*, *lyat-*; cf. **yattaka**), sg. so great, so much, pl. so many; in most texts only in vss, but in Mv common in prose, and KP has **tāttaka**, q.v., in prose: na ca vīrya sya **tattakam** SP 254.3 (vs; Kashgar rec., La Vallée-Poussin, JRAS 1911.1073.1, **tātakam**); **gaṇanā yeṣa tattikā** (Kashgar rec. **tātikāh**) SP 304.9 (vs), f. pl., so many; **gaṇanāya tattakāh** (v.l. **tāta°**) 330.11 (vs), m. pl.; **tattakam**, so great, so much, Mv 1.364.1; II.90.15; 276.2, 7 (these and most of our Mv citations are prose); **tattaka** (m. acc. pl.) Dbh.g. 41(67).16, 17; rarely in mg. (only) so much = so little, **tattakam āharam** (...yathā) Mv II.242.2, 3; in correlation with **yattaka**, mostly pl., as many... so many, Mv 1.266.1; 267.8; 314.1; II.93.3-4; **tattaka** before **yattaka** Mv 1.359.22 (both pl.); adverbs, **yattakam**... **tattakam**, as often, as many times as... every time, Mv 1.246.5-6.

Tattvārthakadeśanupraveśa, m., one of the *adhikarmika* **ābhūmi**: Mvy 900.

tatprathamakarmika, adj. (cf. next), (a Bodhisattva) *engaging in the (appropriate) action for the first time*; regularly associated with **ādikarmika**, q.v.: **ādikarmika-tatpra°ka-vīryeṇa** Bbh 205.2; on Bbh 395.2 see next; Bbh 394.24.

tatprathamatas, adv. (cf. AMg. **tappaḍhamaya**, priority; if such a cpd. occurs in Pali I have not found it in PTSD or Childers), *for the first time*: °taḥ śālākāṃ grhṇatāṃ Divy 44.28; °to Buddhādarśanam 47.6; tadā mama grhe tatp° piṇḍapātaḥ paribhoktavya iti 188.24; **ādikarmikaṃ tatprathamakarmikam** (see prec.) **tatprathamata** evam avavadati Bbh 395.2. In several of these, notably the last, **tat** could certainly not be interpreted as an independent word.

tatsvabhāvaiśīya, m., sc. vinaya, or nt., with karma, (procedure of discipline) *which investigates the special nature of that (accused monk)*, a particular type of procedure for settling disputes, one of the 7 **adhikaraṇa-samatha**, q.v.: MSV II.207.12 (nt.); m., Mvy 8635 = Tib. *dehi (of that) no bo fild (= svabhāva, reality, entity) tshol du (seeking, -eṣa) zhug par (for entering?) ḥos pa (suitable)*. The Pali equivalent is **tassa-pāpiyyasikā**, with which *kiriya* is assumed to be supplied; PTSD offers no etym.; Childers, **tasya-pāpiyas-ikā**; MN II.249.1 ff. has a description, its com. iv.49.22 f. glosses **tassa puggalassa pāpusannatā**, *that individual's abundance of sin*; can the Pali be an unhistorical distortion of the orig. of the BHS form? Or is the latter a secondary rationalization? Childers s.v. gives a description of the performance acc. to Pali tradition (the case is decided on the accused person's general bad behavior).

tathatā, f., and **tathatva**, nt., once **tathatvatā** (= Pali **tathatā**, **tathatta**; note that Pali has actually an adj. and subst. **tatha** = *sacca*, Skt. *satya*, *true*, *truth*; it has not been noted in BHS; it was prob. a Pali back-formation from these nouns, and/or from such Bhvr. cpds. as **vi-tatha**; BHS also has the more Sktized **tathatā**, °tva, qq.v., but they are rare, *true essence, actuality, truth*: (the SP is) **asambhinnatathatā** SP 473.8 (prose), *unmixed truth* (Kern); **tathatā bhavet katividhā** Lañk 25.17 (vs); **tathatāparivartō nāma** AsP 306.1 (title of chapter); **anujātas tathatām subhūtiḥ sthāviras tathāgatasya** 307.1 (prose), *the Elder S. is created after the manner of the truth (true nature) of the T.*; and often in the sequel; **tathatā tathateti**... **śūnyatāyā etad adbhivacanam** Śikṣ 263.1 (prose), *'truth, truth'—this is a designation for nullity*; **sāsau paramā** (so prob. read for ed. **sā sauparamā**) **tathatā**...

tathatā... Bbh 38.26 (prose), *this is that supreme truth*; **tathatāyām tathatvatāḥ** (... *dharma*videśo) LV 437.1 (vs; v.l. **tathātvatāḥ**), *in truth, according to reality*; both stems together also in **tathata-sama tathatvād** (*dharma*tā) Dbh.g. 26(52).2, *alike in true nature according to truth*; **tathatvāya** (I.319.6 °āye) **dharayisyanti** Mv 1.319.6; II.257.15; III.337.15 (prose), *will hold it fast for truth, make certain that it is true*; **tathatvāya pratipadyate** (Gv °yante) Dbh 19.13; Gv 181.14 (prose); **ekā ca tasya** (read *tasyo*; sc. *dharma*sya) **amatā tathatvam** SP 128.6 (vs), *it has one sameness and true nature*; **tathatvatāyām** (I loc. sg.) **pratipanno** KP 125.4 (prose), *resorted to the truth*; **tathatāyām**, *in truth*, AsP 320.15; 321.2 (see **pravibhāvayati**).

Tathatāprabha, n. of a Buddha: Gv 285.9.

Tathatāsthitānīścitta, m., n. of a *samādhi*: Mvy 620 (ed. **Tathatā°**, but Mironov **Tathatā°**; var. °nīścitta, but Tib. seems med **pa** = *nīścitta*); ŚsP 1426.2.

tathatva, °tvatā, see **tathatā**.

tatha-r-iva (= **tathaiva**), *just so, also*; see § 4.61.

tathāgata (= Pali **id.**) = Buddha: Mvy 3 (= Tib. *de bzhin gsegs pa*, *thus gone or come* (could = *gata* or *āgata*; both theories are held; acc. to Jā. and Das, in Tibet today the commonly accepted interpretation is *who goes, or has gone, in the same way*, sc. as earlier Buddhas); seven listed Dharmas 6 (**Vipaśyin**, **Śikhin**, **Vīśvabhū**, **Krakucchanda**, **Kanakamuni**, **Kāśyapa**, **Śākyamuni**); **Vipaśyin** is the first °of 7 **Tathāgatas**, of whom I (**Śākyamuni**) am the 7th SP 201.4; same list, with variant forms, Mmk 397.11; Divy 333.3; and with other Buddhas, LV 5.15; 20 listed Mvy 82-101, the above seven, with variants, in 87-94; passim in all texts; as adj., f. °gatī, only m.c. for **tathāgatī**, of (a) *Buddha(s)*, in list of bhūmi: **dharma-meghā tathāgatī** Lañk 318.12 (vs; **tāth°** metr. impossible; sc. **bhūmiḥ**; see s.v. **tathāgata**).

Tathāgatakulagotrodgata, n. of a Bodhisattva: Gv 4.1.

Tathāgatakośaparipalitā, n. of a *kiṃnara* maid: Kv 6.12.

Tathāgatakośa (i. e. °kośa)-sūtra, n. of a work: Śikṣ 171.13 (see Bendall 407, note).

tathāgata-garbha, m., (1) in Lañk acc. to Suzuki (see Studies 405 with references), *the womb where the T. is conceived and nourished and matured = the ālayavijñāna fully purified of its... vāsanā and... dauṣṭhulya*: Lañk 77.14 ff., etc.; (2) n. of a Bodhisattva: Mvy 669.

Tathāgataguhya-sūtra, n. of a work: Śikṣ 7.20; 126.5; 158.16; 242.7; 274.3; 316.5; 357.1. Not identical with **Guhyasamājatantra**, q.v.; whether same as **Tathāgatācintyaḥ** **guhyānirdeśa**, q.v., is not known to me.

Tathāgatajñānamudrāsamādhi, m. (or f.?), n. of a work: Mvy 1387.

Tathāgatabimba-parivarta, n. of a (? part of a) work: Śikṣ 173.8.

Tathāgatamahākaraṇānirdeśa, m., n. of a work: Mvy 1351.

Tathāgataśrīgarbha, n. of a Bodhisattva: Dbh 2.21.

tathāgata-hṛdaya, nt., *heart of the T.*, n. of a magic spell: Śikṣ 139.3 (it is quoted in lines 4-7).

Tathāgatācintyaḥ **guhyānirdeśa**, n. of a work: Mvy 1355. See s.v. **Tathāgataguhya-sūtra**.

Tathāgatotpattisambhāvanirdeśa, m., n. of a work: Mvy 1378.

tathatā = **tathatā**, q.v.: Mvy 1709; 1716; 1721; Vaj 37.3. In Mvy 620 Kyoto ed. also **tathatā**, but the true reading is **Tathatā(-sthitānīścitta)**, q.v.).

tathatva = prec. and **tathatva**, q.v.: v.l. in LV 437.1 (vs) **tathātvatāḥ** for **tathā°** of the text.

tathādarśana, adj. Bhvr. (evidently = **evamdarśana**, °dr̥ṣṭī), *holding such a view*: Mv II.120.17 (sa) **cāhaṃ bhikṣavo tathādarśanato evaṃ va** (one ms. omits **va**)

samāno yena gayānagaram tad avasāri, and, *O monks* (realizing the worthlessness of the doctrine of Rāma, taught by his son), *from the holder of such a doctrine* (viz. from Udraka Rāmaputra), *being just as I was, I went off to Gayā-city*; in II.119.6 we should expect a close parallel, in which the Bodhisattva leaves Ārāḍa Kālāma, but the text seems corrupt: sa khalv ahaṃ bhikkṣavo tathādarśanāya (so, or 'nāya', mss.; Senart em. 'nāyaiva'; required is rather 'nato, prob. followed by evaṃ va) samāno, etc. (he goes to Rājagṛha). (Otherwise Senart; ignoring the Bhvr. nature of the cpd. which seems guaranteed by evaṃdarśana, 'dṛṣṭi.) Also Mv II.123.16 (prose) sa khalv ahaṃ... tathādarśanasamāno, *I being of this opinion* (as just stated in prec.).

tad-anuvartaka, adj. or subst. m., (the **saṃghāvaśeṣa** offense of persistently, and in spite of remonstrance) *following that one* (sc. a monk who persists in causing **saṃghabheda**, q.v.): Mvy 8379; corresp. to Prāt 483.9 ff.; Pali Vin. III.175.14 ff.

tadaho-pośadhe, adv. phrase, see **pośadha**.

tadāgata, m., a kind of (medicinal) resinous substance (jatu): MSV I.III.17 and I.IV.2 (here Tib. cited as *drod sman, stimulating or heating drug*).

tadāni (= Pali Lex. id., Childers; Skt. 'nīm), then: Mv I.253.6 (prose).

[**tadāhim** is apparently understood by Senart as meaning *then* in Mv II.69.5 (prose), yadā bhagavāṃ pravṛt-tadarmacakro tadāhim etaṃ bhikkṣubhi śrutam. But mss. tadā hi or tadā hi-m-(i. e., I suppose, 'hiatus-bridging' m before following vowel); I think the particle hi must be assumed, after tadā. Perhaps Senart assumed a blend of tadā with (e)tar(a)hi(m).]

tad-ekatyā, see **ekatyā** (8).

[**taddhu-**, read by Senart with mss. in Mv III.113.13 (v.l. taddhura)-kāra, and by em. for mss. tadvā-(kāra) in III.442.17; read respectively **taṭṭu-** and **taṭṭa-**, qq.v.]

tad-yathā, **tad-yathāpi** (nāma), **tad-yathedaṃ**; see s.v. **yathāpi** (nāma), **sayyathidaṃ**. The simple **tad-yathā** occurs in Skt. (pw and Monier Williams s.v. **tad**) as well as in BHS: Mv I.55.13; 56.8 (prose), *just as if*...

tanu, pl. (in this sense apparently not recorded; Sheth cites **taṇu** = alpa, *thorā*, from Deśn. 3.51, a wrong reference; I have failed to find it in Deśn. elsewhere), *few* (in number): ima ucyante (ms. ucyate) **tanu-bhyas tanutarāḥ** Av II.188.4 (prose), *these are said to be fewer than few* (= *extremely few*). [In LV 243.3, vs, read with v.l. **tatu** = **tatas** for text **tanu**; confirmed by Tib. der.] See also s.v. **Taru**.

tanukibhūta, ppp. (from Skt. and Pali **tanuka** = **tanu** with **bhavati**), *become slight*: apāyā 'tā Mv I.175.11 (vs).

tanu-(also **tanū-**)**bhūmi**, f., the 5th of the seven śrāvaka-bhūmi: Mvy 1145; ŚsP 1473.13 et alibi, see **bhūmi** 4.

tanuruha (recorded only in mg. *hair*, or rarely *wing, feathers*, Schmidt, Nachträge), *member, limb of the body*: chini tava tanuruha kalinṇu ruṣito LV 165.22 (vs), *an evil king in anger cut off thy bodily member(s)*; the mg. is certain and is confirmed by Tib. *yan lag*.

tanū-bhūmi, see **tanu**.

tantra-jāla-jāta, adj. (see next, which is the older form), *become (confused) like a (tangled) net of string*: Mvy 5390 (Mironov wrongly **jala** for **jāla**) = Tib. thags hkhruḡs pa lta bu, *like a disordered web or texture*, the latter representing **tantra**; hkhruḡs pa, *disordered*, prob. indicates that the BHS original had **ākula** rather than **jāla**.

tantrākulajāta, adj. (= Pali **tantākulakajāta**; see under prec.), *become confused like an (entangled) web (or warp)*: LV 205.11 (so mss., wrongly em. in ed.). The Tib. transl. under prec. fits this, which is proved by Pali to be the orig. form, rather than **tantra-jāla**. For the rest of

the passage (same in LV and Mvy) see s.v. **guṇāvagun-thita-bhūta**.

Tantri, n. of a daughter of Māra acc. to Mv III.281.15; 283.15; 284.3; 286.6. The Mv is clearly secondary here; thruout most of the passage it mentions only two daughters of Māra, **Tantri** and **Arati**, but in 286.6 three, the third being **Rati**. Originally (LV 378.4 ff.; Pali, see Childers s.v. **Ragā**) there were three, **Trṣṇā**, **Arati**, and **Rati** (or, in Pali, **Ragā**, SN I.124.15 ff.). It is clear that Mv replaces **Trṣṇā** by **Tantri**. Could it be a corruption of **Mindic** ***Taṇhi** = BHS **trṣṇī**, q.v.? Or is the corruption based on some form of the numeral for **three** (which is lost in Mv except in the final verse), cf. *tās tisro*... LV 378.4?

tanmukhikayā, instr. (adv.?) of 'kā (see **-mukhaka**, 'ikā), *for this reason or by that means*: (anāpattayas) **tanm** nirgatā bhavanti Divy 330.2, acc. to p. 708 rendered in Tib. *through this consideration they go forth innocent*.

tanvibhavati (for Skt. **tanū-bh**, ppp. 'bhūta, Pali **tanubhūta**; -i due to influence of forms in -i before **bhavati** derived from a-stems), *becomes slight, diminishes*: (akusālās ca te dharmā...) te **tanvibhaviṣyanti** Divy 236.17 (prose).

tapana, (1) m. or nt., and 'nā, *box or basket*, in which infants are enclosed and thrown into a river: (tāhi dāni) antaḥpurikāhi te dārakā tapanasmim callakam upastaritvā tatra prakṣiptāḥ, tam tapanam sv-aphitam subaddham kṛtvā rājakeya tapaniyeṇa tāpayitvā mudrayitvā nadīye gaṅgāye prakṣiptā Mv III.163.9, *by the harem-women those infants in a tapana, putting a cloth on, were laid in there, and making that tapana carefully closed and tied, soldering it with the royal solder (? gold) and (so) sealing it, they were thrown into the River Ganges*; referring to the same incident, (te) cāsmābhiḥ tapanāye (loc. f.) prakṣiptvā etc. 166.6; the same receptacle is called mañjūṣā, *basket*, in 166.10 ff., which makes the mg. clear. Senart's note compares **tapu**, in Divy, q.v., but this is a false reading. It seems unlikely that Skt. **tapani**, *Kochtopf*, Schmidt, Nachträge, or Deśn. 2.59 comm. **tavanī**, *frying-pan*, are directly connected; (2) m., less often nt. (= Pali id.), n. of a hot hell (see also **Tāpana**): Dharmas 121 ('nāḥ); Mv I.6.3; 9.9 (m.); 14.15; II.350.8 = III.274.10; II.369.14; III.454.8 (nt.); Divy 67.22; 138.6; 366.29; Av I.4.8 etc.; Samādh 19.20; Kv 18.13; Mmk 114.26; Mironov **tapanāḥ** for Mvy 4925 **tāp**.

Tapanī, (1) n. of a river (= **Tapantī**): Divy 451.1; 456.19; (2) n. of a rākṣasi: Māy 243.22.

Tapantī, n. of a river (= **Tapanī**): Divy 451.4, 8; 456.22, 26.

tapara, nt., a high number: Gv 133.2; cited in Mvy as **tavara**, q.v.

[**tapasvani**, Divy 525.27, *poor wretch* (f.); read **tapasvini**.]

Tapā, n. of one of the 8 deities of the Bodhi-tree: LV 331.21.

[**tapu**: Divy 342.26; 343.5; read **taṭṭu**; see s.v. **taṭṭa**.]

Tapoda, m. or nt., 'dā (= Pali **Tapodā**, n. of a lake and its outlet river at Rājagṛha), n. of one or more bodies of water (lake, spring[s], river?) at Rājagṛha: **tapoda-dvāreṇa Rājagṛham**... prāvīkṣat LV 240.1 (prose), *entered R. by the gate of that-which-has-warm-water*, so Tib., *chu dron can gyi (of that which has warm water) sgo nas (by gate)*; the gate was named for warm springs or for the river outlet from them; (**rājagṛhe samasamaṃ giriya-gra** [v.l. **giri-m-agra**]-**samajam**) **nāma parvaṃ vartati pañcānām tapoda-śatānām** (so read for ed. **tapo-śa**; mss. **tapa-śa**, **capośata-śa**). **tatra dāni pañcahi tapoda**-(so read, ed. **tapo**-, mss. **tapa**-, **tapota**)-**śatehi pañca udyāna-śatāni** Mv III.57.7, *at R. at the same time there took place the festival called Mountain-top-gathering, of 500 Warm Springs. Now at these 500 Warm Springs there were 500 pleasure-parks; **Tapodā**, as in Pali n. of a river at Rājagṛha,*

Pischel, SBBA 1904 p. 813 fol. 158a; n. of a river Māy 253.7 (doubtless the same).

tabdha, ppp. (cf. Pali thaddha; semi-MIndic for Skt. stabdha), *haughty, puffed up*: (devadattaḥ...) māñi ca balavāñ eva tabdhañ śākyamāñena ca tabdho... LV 152.15 (prose). So all mss.; only Calc. sta^o.

Tamasāvana, n. of a grove: Divy 399.11 (vs; m.c. for tamasa- or tāmasa-? or cf. the river-name Tamasā?).

tamasikaraṇa, adj. (to *tamasī-karoti; perhaps m.c. for tāmās*), *darkening, making dark*: smṛtīśokakarās tamsikaraṇāḥ bhayahetukarā... (lakmaguṇāḥ) LV 173.21 (vs).

Tama(h)sundarī (text lacks h), n. of a yakṣiṇī: Mmk 564.26 (here text corrupt); 566.15. Cf. Andhāra-sundarī (same personage).

Tamālapattracandanagandha, n. of a future Buddha (= Mahāmaudgalyāyana, by prediction): SP 153.8; 154.14.

Tamālapattracandanagandhābhijñā, n. of a Buddha in a northwestern lokadhātu: SP 184.14 (no v.l. in edd.; Burnouf omits -abhijñā, reading as prec.).

tamīśrāyita-tva, nt. (abstr. from denom. pple. to tamīśrā), *begloomedness*: Mv 1.41.5; 229.20; 240.10; II.162.10; III.334.8; 341.12; in all of which I believe we should read tamīśrāyitatvā (or possibly ti^o, cf. Pali timissā) for the corrupt mss.; Senart tamīśrāpitā, but the mss. have no -r-. See under **andhakāra-tva**.

-tamīśrita, ppp. denom., see **andhakāra-tamīśrita**.

[?tam-enam, Mv 1.11.7, 11 (vss), assumed by Senart to be adverbial phrase, *thereupon, straightway*, and identified with Pali tam enam, Vin. I.127.32, which is so interpreted PTSD s.v. ta-, II.4(b); neither Senart's nor PTSD's explanation seems plausible. It seems to me that acc. sg. m. pronouns may quite well be intended; if Senart is right in his em. of the rest of the text, 1.11.7 would read: tam enam kṛṣṇapṛāṇakā agnitiḥkṣamukhā kharā, chaviṃ bhittvāna khādanti..., *him... they eat, cutting his skin*; and similarly line 11 where tam enam may depend on khādanti in line 12. In the Pali passage, also, I believe pronouns are to be assumed, anticipating tam bhikkhum of the next line, altho the construction is indeed exceptionally loose.]

Tamodghātana, n. of a Bodhisattva: Mmk 42.5.

***tamopurika** or ***tambu**, see s.v. **kimpuruṣa**.

***tambhū** (for Skt. *tad-bhū), *being that*, as just described; perhaps in Mv 1.349.5 rājā ca Sujāto apratīvacano satyavādī yathāvadī tathākārī tambhūvo (so mss.) rājāḥ varam yācāhi, ... *from the king, being that* (as just described), *ask a boon!* Senart em. tam tuvaṃ, which seems implausible; tam would have to go with varam, which would be separated from it by tuvaṃ.

tayyathāpi nāma, ms. var. for **tadyath^o**, **sayyath^o**, see s.v. **yathāpi 2**.

Taraṅgavati, n. of a locality: Māy 42.

(taraṅgāyate, denom., Skt., Schmidt, Nachträge, *is wavy, acts like a wave*: (vikalpavijñānam...) mṛgatṛṇī-kāvat taraṅgāyate Lañk 94.14.)

taraṇa, nt. (Skt. id., *fording* (a river), so also Tib. rgal ba, below; AMg. id., defined Ratnach. *swimming, crossing*), perhaps *boating, rowing, or swimming*, in lists of arts and sports: javite plavite taraṇe LV 156.10; *nam, after javitam, plavitam, Mvy 5001 = Tib. rgal ba. Foucaux's Tib. rgyal in LV, prob. error for rgal; he renders *latation*.

taraṇi, *ñi, f. (Skt. Lex., used of various plants and flowers), a kind of flower: *ñiḥ Mvy 6207; LV 11.3, reading of ms. H in Crit. App. *ñi; Tib. in both places transliterates ta ra ṇi or *ñi.

tara-pānya, nt. or m. (= Skt. tara-deya, in Kauṭ. Arth., cited s.v. **gulma**, q.v.), *ferry-money*: Mv III.328.7 (nāviko dāni āha, dehi) tarapanyam; LV 407.4 (same incident) prayaccha... tarap^o; asulkenātaraṇanyena Divy

4.12; similarly Divy 34.13; 501.23; Av 1.199.12, see s.v. **gulma**; Divy 92.27, see *ibid*. See also **tārapanyika**.

tarapuṭa, m., Mvy 9371 = Tib. gru btsums (gru = *boat*; btsums = ?) or gru tshugs, *ferry* or *ghat* (Das); next word is pratisrotah; perhaps *ferry-landing*?

?Tarārka, n. of a yakṣa: Māy 57. See **Kutarārka**.

?Taru, n. of a legendary king: Mv 1.188.12; 189.7; 191.12; one ms. in the first passage, three in the third, and all in the second, read Tanu; both occur as names of men in Skt., but very rarely.

taruṇaka, adj. or subst. (-ka svārthe, or dim.; AMg. *naa), *young; child*: dārakāṇām dahukāṇām (so mss., see **dahuka**) *ṇakāṇām kṛtīdāpanikāni Divy 475.(17-18 (prose).

Taruṇārkabhānu, n. of a former Buddha: Mv 1.140.3.

tarka, m. (in Skt. *reasoning, philosophizing*), as with Pali takka, in BHS seems normally to have pejorative connotation, *sophistry, vain speculation*; typical are Sutrāl. 1.12 with comm., see Lévi's Transl. (*dialectique*), and Lañk 24.2 katham hi śūdyate tarkaḥ kasmāt tarkaḥ pravartate, katham hi dṛsyate bhrāntiḥ..., *how is tarka purified* (got rid of)? *From what does it arise*?

tarjanīya, adj. with karmān (= Pali tajanīya-kamma), *act of rebuke or threat*, a formal censure against dissident monks: Mvy 8642; MSV III.5.14 ff. (described, as in Pali Vin. II.2.20 ff.).

tarpaṇa, nt. (in Skt. *food, sustenance*, in general), a particular kind of food, *dough, paste, meal*(?): Mvy 5753 = Tib. skyo ma, *pap, paste, dough*; bhaktāni vā tarpaṇāni vā (ya)vāgūpānāni vā... Bhik 23a.2 (in list similar to that of Mvy).

tala, m. or nt. (= AMg. id. = Skt. bhūtala), *surface of the ground*: yehi iha kṛtākamardanāni vā kārāpitāni bhavanti talamardanāni vā... Mv 1.21.12; tala-m^o acc. to Senart *stamping on the ground*; but perhaps *breaking up the surface of the ground*, as in digging; reprobated as injurious to living creatures.

talaka (tala plus -ka svārthe), *upper surface, top, roof*: *kopari Mvy: 9351 = Tib. khañ steñ, (on) the top of a house.

talavarga, m. (cf. Skt. talārakṣa, pw 5.255; and AMg. talavara, talāra, some sort of *guard* or *police officer*), some sort of royal officer, acc. to Tib. sku bsruṅs, *body-guard*: Mvy 3724, in a list of royal functionaries.

***tala-śaktikā** (= Pali talasattikā, also a raising of the hand, but there seems to denote a *threatening gesture*), lit. *palm-spear*, a raising of the hand in a *gesture of salutation*: añjaliḥ (so with WT)... paripūrṇa ekā talasaktikā vā SP 52.7 (vs), (by whom is made) *either a complete añjali or a mere raising of one hand* (in salutation). On Mv III.55.4, where this word might be conjectured, see s.v. **chādayati** (1).

talikā, sc. lipi, a kind of writing: Mv 1.135.8 (prose).

talakṣaṇa, nt., a high number: LV 148.11, cited Mvy 7977; Tib. renders literally *dehi mtshan fid, mark of that*.

tavara, m., Mvy 7709, or nt., Mvy 7835, a high number; in 7835 cited from Gv which reads *taparam*, q.v.

tasarikā (from Skt. tasara, *shuttle*), in Divy 83.24 (prose), acc. to index *weaving, as operation of the shuttle*; this force of the suffix would seem peculiar, but the context gives little help: (Śacy apl...) tasarikāṃ kartum ārabdhā. In the preceding sentence Śakra, in disguise, vastram vāyitum ārabdhāḥ. Perhaps tasarikāṃ kartum, *to make the (little) shuttle*, means only to operate the shuttle.

tasāṇā (= Pali id.; MIndic for Skt. tṛṣṇā), *thirst*: Mv 1.166.20 (vs; may be m.c.; mss. ka^o, va^o, but em. certain); see s.v. **jālīni**.

tahi, **tahiri**, loc. of pron. stem ta-, also as adv., *there*; see § 21.22.

tāḍa, (1) m. or nt. (Skt. tāla, Pali tāla, *cymbal* or some percussion instrument; also *clap of the hand* etc.), a musical instrument, *cymbal*: viṇās ca tāḍa paṇavās ca SP 51.13 (vs); saṃgīti-tāḍa-samaye ca viṇāscayajñāḥ RP 42.17 (vs), but here and in the next tāḍa could mean not the instrument, but the sound made by striking it; vādyā-tāḍa-nināda-nirghoṣa-śabdair SP 338.11 (prose); others, see s.v. śamya; see also tāḍāvacara; (2) m. (= Pali tāla, m.; see next), *key* (In Skt. tāla, *lock*, cf. tālaka; see Johnston, note on Buddhac.): saddharma-tāḍena Buddhac. 1.74; tāḍam ādāya ghaṃ asya gatvā Av II.56.2; tāḍam apahr̥taya ghaṃ gatvā 3 (ms. tāḍan both times).

tāḍaka, m. (cf. s.v. tāḍa, 2), *key*, or some kind of key: *kaṃ kuñcīkām ca tāvad dhāraya Divy 577.21, 27; *kaḥ kuñcīkā ca 578.11; tāḍaka-kuñcīkām (acc.; so read for ed. tāḍaka*) MSV III.23.14. Cf. also tālaka.

tāḍanā, f. (Skt. *na, nt.), a beating: kaści kuryān na tāḍanām... SP 285.1 (vs); tāḍanās, acc. pl., to be read LV 214.3 (vs) with practically all mss. for *nā; all the series of nouns in this line are f.

tāḍāvacara, also (doubtless wrongly) spelled tāḍopacāra, m. and nt. (= Pali tāla°, wrongly defined in PTS; it means a musical instrument, as stated by comm. (596.15) on DN II.159.16 which glosses turīyabhaṇḍam; Skt. tālāv° seems to mean a person, see BR, and Rām. 7.91.15, BR 5.1469), a musical instrument in general or a particular class of them, prob. of the cymbal type, cf. tāḍa; almost always preceded by tūrya: sarvagīta-vādyanṛtya-tūrya-tāḍāvacara-saṃgīti-saṃpravāḍitaiḥ pūjā karaṇīyā SP 232.3 (prose); nearly this same cpd. LV 82.5; tūryatāḍāvacaraḥ saktīryate sma LV 96.20; vādyan-tām sumanojñātūryatāḍāvacaraṇi 118.9; sarvavāḍitehi sarvatūryatāḍāvacarehi bhagavantam saktīrya Mv III. 138.7; sarvatūryatāḍ°rehi 179.2; *raḥ Mvy 5023 = Tib. phog rdob pa, variously defined as a small brass plate for music (a cymbal), or a kind of drum; tūrya-tāḍ° Lañk 3.4-5; 16.1.7; Dbh 85.31; Mmk 79.5; tūrya-tāḍ°ra-nirghoṣeṣu Gv 174.24; sarvatūryāṇi sarvatāḍāvacarān 19.22; spelled (almost certainly by error, yet cf. upacāra with avacara) tāḍopacāra twice in Gv, -divya-tūrya-tāḍopacāra-saṃgīti- 119.4 and 147.7; in Samādh p. 20 line 2 printed °canaiḥ, read °raiḥ.

(tāḍāvika, m., Skt., Schmidt, Nachträge, = nartaka, dancer: twice in lists of entertainers, Mv III.113.4 (here Senart with mss. bhāṇḍ°); 442.10 (mss. tāṇḍ° or taṇḍ°, MIndic); the passages are closely parallel and tā° must be read in both.)

tātaka, **tātuka**, **tāttaka**, all = tattaka (§ 3.2), so much, so great, pl. so many; no such forms are recorded elsewhere; tātaka, only as v.l. of Kashgar rec. of SP for tattaka, q.v.; tāttaka, m. pl., Samādh 19.16 (vs); KP 158.3 (prose; twice); 159.5 ff. (prose); tātuka, correl. with yātuka, q.v., Śīles 346.16 (vs); Gv 487.17 (here the correl. in 1st ed. is spelled yātuka, in 2d. ed. yātuka) and 18 (vss).

tāthāgata, adj., f. °ī (from tāthāgata plus -a), of or belonging, pertaining to (the or a) Buddha: °taḥ (vihārah) Bbh 318.5; 367.13; °tam caturtham dhyānam Lañk 97.7; °tasya padasya Bbh 10.4; °ti (bhūmi) Lañk 244.11; 318.12 (vs, here m.c. tāthāgati); bodhisattva- °ti bhūmiḥ Bbh 367.3; °ti (vidyā) Mmk 561.20; (pūjā) 600.25; (mudrā) 502.13; tāthāgati-mantrāḥ Mmk 35.3; 392.17 (here °gati seems to represent °gati-mudrā, cf. 392.13 tāthāgata-pātra-mudrā-mantra anena samyuktah); tatrottaraṇi sarvatra tāthāgati-vidyā-rājñāḥ (cf. line 4 vidyā-rājñāḥ; here tāthāgati, which read in composition with vidyā, takes its gender from that word, see Mmk 561.20, above) siddhiṃ gacchanti saṃkṣepataḥ Mmk 325.5-6 (one might expect rājñi instead of rājan after vidyā, but this text tolerates such things).

[tādin, Pali id., = tāyin, q.v., has not been found in BHS, tho Ud once has a gen. tāḍṇo = Pali tāḍino,

see next. In Mv III.397.2 Senart reads tādi, n. sg., but mss. bhāvayī, and the true reading is certainly tāyī, see s.v. tāyin 1.]

tāḍr(n), (hyper-Skt. for Pali tādin = BHS tāyin, q.v.), *holy* (person): devāpi tasya sprhayanti tāḍrñah (dental n) Ud xix.3, even the gods envy that holy man; corresp. to Pali Dhp. 94 which reads tāḍino.

tāḍrśa = tāyin, q.v.: Ud xix.1 (oldest ms. tāḍrśāḥ, later ms. tāyī).

tāḍrśaka, (1) adj. (= Pali tāḍisaka), *such*, = Skt. tāḍrśa: Mv III.287.10 (prose; correl. with yāḍrśaka, q.v.); (2) = BHS tāḍrśa, and tāyin, q.v.; applied to a Bodhisattva or a Buddha; *holy*: (kausidyapṛaptas tada yo babhūva...) tvam eva so tāḍrśako babhūva SP 28.2 (vs), addressed to the Bodhisattva Maitreya, (he who was indolent at that time...) has become none other than thou, the holy one (misunderstood by Burnouf and Kern); tvam eva so tāḍrśako bhaviṣyasi anābhībhūto dvipadānam uttamaḥ SP 69.4 (vs), predicting Buddhahood in the future, thou thyself shalt become a Holy One (a Buddha), unconquered, best of bipeds.

?tānika, see tālika.

tāpa = tapas, *ascetic practice* (a mg. unrecorded for tāpa or its MIndic equivalents); in Mvy 1608, chapter-title, tāpa-saṃvāra-paryāyāḥ, words for ascetic practices and restraints; saṃvāra is also unparalleled in the sense of samvara; Tib. dkaḥ thub, which regularly = tapas, and sdom pa, which regularly = samvara. Perhaps read tapah-samvara; but Mironov (p. vi) cites both words as in Kyoto ed.

Tāpana, (1) m. (acc. to DPPN Pali id. = Tapanā; but no reference is given; this v.l. recorded in some mss. for Tapanā, n. of a hot hell, = Tapanā: Mvy 4925 (but Index lists Ta° as well as Tā°, and Mironov Tapanah without v.l.); (2) n. of a mountain: Māy 254.6.

tāpanīya, m. or nt., acc. to Senart solder or some substance melted and used for sealing containers: Mv III.163.10, see s.v. tapana (1), and next. But possibly gold (in Skt. adj. golden).

tāpayati, *solders*: °yitvā Mv III.163.10, see under prec.

Tāpasasūtra, n. of a work: Karmav 157.13 (Lévi's note says no such title is otherwise known).

tāpya, nt., *regret, grief*: (mā vaḥ paścāḥ) jambudvīpagatānām tāpyam bhaviṣyati Divy 230.10 (prose).

Tāmara, n. of a river: Māy 253.6 (prose). Cf. Epic Skt. Tāmra, a river(?). In list between Amarā and Pañcālā.

Tāmradvīpa (was prob. known in Skt. tho not so recorded BR or pw; cf. dvīpam tāmrāvayam Mbh. Cr. ed. 2.28.46), an earlier name for Ceylon, later replaced by (Skt.) Sīmaladvīpa (cf. Divy 528.12); Divy 525.10, 21, 28; so also in the version of Kv reported by Burnouf, Introd. 223 f.

Tāmradvīpaka, adj., *belonging to, of Tāmradvīpa*: Divy 525.3.

tāmra-loha, m. or nt. (= Pali tambaloha), *copper*: °haṃ ca sānam (hell-inhabitants) vīṇakam pāyanti (mss. pāyanti) Mv I.8.5.

tāmrāśāṭṭya, m. pl., n. of a school: Mvy 9083.

Tāmrākṣa, n. of a serpent: Divy 106.1, 8, 11.

Tāmrāṭavi, n. of a forest: Divy 102.29; 105.29 f.; 106.12. (So ed.; but perhaps merely a descriptive epithet, a copper-colored forest, or a forest of tāmrā trees, any of several trees given this name in Hindu Lexx.)

tāyana, °na (nt.; MIndic, = trāyana, q.v.), (act of) saving: jaga-tāyanam smarati Dbh.g. 2(338).7; jaga-tāyanārtham (v.l. °trāy°) 16(352).12.

tāyin, m. (= AMg. tāi, defined as attaining salvation, i. e. holy, religious; also who protects himself and others, i. e. a Jina; Pali tādi, see below), originally Prakritic for Pali tādi(n) = Skt. tāḍr; see tāḍr(n), tāḍrśa(ka). The identity of the two words can hardly be questioned. The

mg. of Pali tādi(n) is also quite clear, *such* (= tādrś); doubt remains only as to whether this meant originally *such as the Buddha*, of the same quality as He, or *such as a religious man ought to be*, thus *holy, following the path of true religion*. On the Pali see esp. Childers s.v., also Senart on Mv II.256.9, where BHS uses evaṃrūpa in nearly the same sense; Senart points out that tathārūpa glosses tādi in Dh. comm. Acc. to Childers tādi is usually applied to *holy men*, only rarely to Buddha. In BHS tāyin most often applies to Buddhas, but also fairly often to Bodhisattvas, and occasionally to other holy men. Once, at least, tādrśaka, q.v., is clearly applied to a Buddha, like tāyin. These facts all together make it seem clear to me that the etym. and original mg. are as stated above. It is true that Tib. (see on Mvy below) interprets tāyin as if for trāyin, rendering *protector* or the like; some modern scholars (Burnouf, Lotus 16, on vs 73 of Chap. 1; pw 7.345 'wohl nur fehlerhaft für trāyin') assume that this was the etym. and primary mg. of tāyin. But against this stands not only Pali but BHS tādrśa(ka), tādr(n)-. Tib. doubtless has a secondary popular etymology. The forms are typical of in-stems: tāyi n. sg. (SP 45.13; Mvy 15, 1746), tāyinaḥ gen. sg. (SP 69.2; 208.7, etc.), *nām gen. pl. (SP 176.8 etc.), tāyibhiḥ (LV 388.13), etc. Occasionally the mss. write corruptly tāpin (so Mv II.349.12 text, prob. mere misprint; Mmk 98.8; 499.19; 599.20; 600.17). (1) Used of others than Bodhisattvas and Buddhas, *holy*: anigho tāyi tam āhu śrotṛiyam ti Mv III.400.2; ariyo (mss., Senart āryo) tāyi pravuccati tathatvā 400.6; in III.397.2 read, śramaṇo tāyi (mss. bhāvayī, Senart tādi, cf. 400.6) pravuccati tathatvā, *he is called in truth a monk, a holy man* (or, *one such as the Buddha*, or, *such as he should be*); tāyi sa sarvām (read *vam) prajāhāti duḥkham Ud xix.1, in later version of line which in oldest ms. reads prahāsate (= *syate) sarvabhavāni tādrśāḥ, *the holy man (men) gets (will get) rid of all misery (states of being)*; (2) used of Bodhisattvas (other than Śākyamuni in his last existence, when in laudations he is often given epithets of a Buddha, even before his enlightenment): SP 304.5 (vs; bud-dhaputrasya tāyinaḥ), 12; 306.1; Mv II.370.1 (vs, buddha-putrāna tāyinaḥ); Sādh 93.10 (of Mañjuvajra = Mañjuśrī); Dbh 29(55).14(? reference not clear); (3) but most commonly of the Buddha (Śākyamuni) or of any or all Buddhas: Mvy 15 (text trāyi, tāyi, but Mironov tāyi without v.l.; Tib. skyob pa, *protector*); 1746 (tāyi; Tib. skyob ston, *protector-teacher*); SP 25.1; 45.13; 69.2; 116.9 (tāyinaḥ, *for the Buddha*; wrongly Kern); 176.8; 208.7; 303.13; 331.8; LV 122.20 (tāyino with v.l. for kāyi no); 388.13; 421.5; Mv II.349.12 = III.273.11; II.351.8, 14; 352.15; 353.17; III.109.20; 124.20; 445.17; Av II.199.4; Suv 17.11; Śikṣ 260.11; Mmk 98.8; 125.15; 320.14; 375.10, 15; 442.9; 499.19; 599.20; 600.17; nikṣiptaḥ sādhu tāyinaḥ Divy 712.7. All these passages (except Mvy where the word is cited alone) are verses; they are not exhaustive, but it is doubtful whether tāyin occurs anywhere in prose.

tāraka, m. (*kā, f., Skt. and Pali; *ka, said by Ratnach. to be nt., AMg.), *pupil of the eye*: *kaḥ Mvy 3945 = Tib. mig gi ḥbras bu, lit. *fruit* (cf. Eng. *apple*) *of the eye*.

Tārakākṣa (cf. **Tārākṣa**), n. of a mountain: Divy 102.29 (Nilodas Tār° ca parvatau).

Tārakopama, n. of a kalpa: ŚSP 309.9; AsP 366.12; 458.7.

tārāpānyika, m. (**tārāpānya** plus -ika; cited BR as tara°, but Mironov also tāra° with no v.l.), *ferryman*: Mvy 3804.

Tārā, n. of a Buddhist goddess: Mvy 4280; Dhar-mas 4; Sādh 18.16 etc.; Mmk 10.16, at the head of a list of vidyārājñi; 40.10; 65.9, called 'compassion of Avalokiteśvara', Āryāvalokiteśvara-karuṇā; 69.16; 312.6; 576.11 etc.; 647.12 ff.

Tārākṣa (cf. **Tārakākṣa**), n. of a rākṣasa: Divy 105.2, 6 (called a daka-rākṣasa), and by em. text 104.21, where mss. Raktākṣa, Raktākṣa (described as raktanetraḥ); he lives Nilode mahāsamudre.

tārāyaṇa- (m. or nt.), once °ṇi, n. or epithet of the bodhi-tree, only noted in LV; Tib. śiṅ sgrol rgyu, *cause-of-salvation-tree* (deriving from tārāyati): °ṇa-mūle LV 381.3; 392.7; -samṛpe 381.11; -mūlam 385.11; 396.17; 398.11; these both prose and vs; °ṇi-mūlam 387.4 (vs, meter requires long stem-final).

? **tārā-vana**, m., n. of a muhūrta, in list of them: °no (3 of 4 mss. °to) nāma muhūrtaḥ Divy 643.22; (all mss. tārāḥ vacanaḥ) 644.16.

tārāvarta, m. or nt., some kind of flower: °ta-puṣpaṃ juhuyāt Mmk 684.25 (prose).

Tārīṇi = **Tārā**: Sādh 208.2 (prose), etc.

Tāreśvararāja, n. of a Tathāgata: Gv 80.26.

tāla, nt. (In Skt. only m., and so BHS usually), *palm-tree*: (sarvasmāc ca tālād ratnasūtrād, so read with Calc. for Lefm. °trā) dvitīye tālam avasaktam abhūt LV 273.22 (prose), and from a jewel-thread (extending) from each palm-tree, (each) palm-tree was attached to the next. As a measure of length or esp. height, **tāla**, *palm-tree*, occurs also in Skt. (BR), and much oftener in BHS, where previous translators often erroneously render *span*, esp. in the cpd. sapta-tāla; but this (= Pali satta-tāla) means, as in Pali, *seven palm-trees*, and so tāla regularly (confirmed by Tib., regularly śiṅ ta la, *tāla-tree*). Acc. to Mv II.313.3 ff. a tāla is one-eighth of a krośa, and eight times a pauraḥ 3, q.v. In LV 14.11 the cakra-ratna of the cakravartin is saptatālam uccehi; in LV 154.5 a metal figure of a boar (ayasmayī varāhapratimā) measures 7 tālas (read saptatālā as one word); in LV 273.19 a vedikā is saptatālān uccehstvena; in Av II.104.4; 14 a throne is saptatālodgatam; in SP 428.10 kūtāgāram abhiruhyā valhāyase saptatālamātrena, *having mounted a tower-house seven tālas high in the air*. Most commonly used as a measure of height to which someone, esp. Buddha, magically rises in the air; one tāla only, tālamātram (valhā-yasam ...) Mv I.239.18; III.107.12, 13; 108.5; 411.13, 15; oftener sapta-tāla-mātram valhāyasam abhyudgamya, or variations on this, SP 459.11; 465.7; LV 18.16 (here a Pratyekabuddha, rising 7 tālas, passes thru the 'fire-element', tejodhātu, and disappears); 350.20–21; Laṅk 16.6; Divy 252.16.

tālaka, (1) nt. (= Skt. Lex. id. and Skt. tāla), *lock*: Mvy 5905 = Tib. sgo lcags, *door-lock*; cf. **pratitālaka**; (2) nt., a kind of ornament, acc. to Tib. shaped like a palm-leaf: Mvy 6029 = Tib. rgyan ta la ḥdab.

Tāladhvaja, nt., n. of a city (in the south): Gv 154.20; 155.10. (In Skt. m. as n. of a mountain, and °jā, f., cited Lex. as n. of a city.)

tāla-mukta (Mvy) or **ta-ka** (MSV), adj., designates a kind of person not to be accepted as a monk: Mvy 8796; MSV IV.68.14. Acc. to Chia. on Mvy, *one who mixes liquor* (from the palm tree) *with his food*. Tib. obscure, perhaps similar to Chin.

tālavanṭaka, nt. (= Pali °vaṇṭa, Skt. °vṛnta), (*palm-leaf*) *fan*: °kāni Mv II.475.8; 477.5. See also **tālavrṇḍaka**. [**tālavastu**? see **kālavastu**.]

tālavrṇḍaka (nt., = °vaṇṭaka, Skt. Lex. °vṛntaka; no form with d otherwise known), *fan*: na °kam (adv.) Mvy 8529, (the monk's robe is to be worn) *not fan-wise*.

? **tālīka**, or **tānika**, Mv II.311.6, n. or epithet of gems: tālikehi (v.l. tāni°) maṇiḥ. Senart has no note. (In Mv III.442.8 read, instead of tālika, vetāḍika, or val°, or °lika; Skt. vaitālīka; cf. III.113.2.)

tālīśa, m., prob. an unctuous substance made from the (Skt.) tāliśa plant (= Pali tāliśa, tāliśsa): Mvy 5787 (see s.v. **kārīṣi**).

tāluka (AMg. tāluyā; Skt. tālu, nt. tāluka, and acc.

to Wilson 'kā), *palate*: 'kā cābhiraktikā Mmk 156.24 (vs).

[**tālūka**, nt, 'kaṃ MSV I.239.16, read śālūka (Skt.), *edible lotus-root*.]

tāva-kālīka (perhaps only m.c.), **tāvat-kā°**, adj. (= Pali **tāvaka°**), *temporary*: (saṃskāra . . .) pāṃsunagara-poma **tāvakālīkā** LV 175.20 (vs; may be m.c. for -tk-); 'kālikā-vihāra- Bbh 27.1; 'ka-yogena 63.4; 'ka-MadhK 263.3 (these three prose).

tāvattakam, 'ntakam, 'ttikam, adv. (from Skt. **tāvat**; cf. Pali **tāvataka**, AMg. **tāvantia**; for the greater variety of forms based on the correl. **yāvat**, see s.v. **yāvataka**), *so far* (= **tāvat**): Mv III.115.10 (mss. 'ttakam, 'ntakam); 437.17 (mss. 'ttakam, 'ttikam); see the passages s.v. **yāvataka**, and next.

tāvantarām, or (text in Dbh.g.) **tāvattarām**, adv. (**tāva** = **tāvat** plus *antara*, Mīndic cpd.), *for so long* (a time): Mv III.252.7; Dbh.g. 12(348).18; see s.v. **yāvantarā**.

[**tāhi** in LV 232.3 (vs), read (mā) bhāhi, *fear* (not), with v.l. and Tib. hñgs.]

1 ti (= Pali, Pkt. id.), = Skt. **iti**; see §§ 4.5, 14, 18, 19.

2 ti = Skt. **tri**-, *three*, initially in cpds.: (read) vicara ti-gatiṣū LV 165.2 (vs); (read) tṣṇānadi ti-vegā 372.16 (vs, so most and best mss., referring to 'thirst' for kāma, bhava, vibhava).

[**Tikṣṇa**, Lefm., **Tikṣu**, Foucaux with v.l., wrong readings for **Tiṣya**, q.v. (Tib. ḥod ldan) at LV 172.3. Calc. reads **Vikṣu**.]

tiṭilambha, nt., a high number: 'bham (= 100 nāga-bala) LV 148.3; cited Mvy 796.4 as **tiṭilam**, but Tib. in both places ṅogs (I regularly = Skt. **tira**) ḥthob (= Skt. labh-, lambh-), confirming -lambha as the last part. Cf. also **tiṭibha**.

tiṭila, m., *bat* (the animal): Mvy 4913; so acc. to Tib. pha bañ (lbañ).

tipyaka, nt., acc. to Tib. as cited in note sgo bead, *locked door*, but context suggests rather *bucket or container* attached to a rope, with which water is drawn from a well: MSV I.24.14 (a brahman, thinking the Buddha will damage his well, tato rajjūṃ tipyakam ca gopāyitvā sthitāḥ; 25.1 (inviting Buddha to use the well) iyaṃ rajjur idam tipyakam, grhṇātu pāṇiyam).

(**timinṅgala**, also Skt., Ind. St. 14.106, and Pali id., more usually Skt. 'gila, m., *a kind of sea-monster*: Divy 229.22 (so mss., ed. em. 'gila); elsewhere, as 232.4, mss. 'gila; in 502.19 mss. mostly 'gira, cf. next, and **timinṅgila**.)

Timinṅgira (cf. prec.), n. of a nāga king: Kv 2.10. (**timitinṅgila**, m., cf. prec. two, once in Skt., BR; Pali 'gala; *a kind of sea-monster*: Mv I.245.2, 15, 17, etc.; III.454.3, where if I understand Senart his mss. read **timitimi**° and he em. to **timinṅ**° for metrical reasons, an insufficient ground in this instance, meter being bad in any case; Divy 231.16; 239.29; 502.19, here associated with **timinṅgila**.)

timira, m. (cf. Skt. 'ra, nt., *darkness; obscuration of vision, an eye-disease*), *veiling illusion*: 'ro mrgatṣṇā vā svapno vandhyāprasūyatam Lañk 9.2 (vs); in prec. line māyā etc.

Timirāpagata, m., n. of a samādhi: Mvy 578; ŚsP 1421.14.

timirikṣta, ppp. of *timiri- (to Skt. **timira**)-karoti, *blinded*: 'ta-netro Divy 103.14.

Timisikā, n. of a yakṣiṇī: MSV I.17.9. Perh. cf. **timisaka**.

? **timisrā** (for Skt. **tamisrā**; cf. Pali **timissā**, Jāt. III.433.10), *darkness, gloom*; perh. to be read in Mv I.229.20; 240.10; III.334.7, instead of **tamisrā**; cf. next, and s.v. **lokāntarikā**.

? **timisrāyita-tva**, see **tamisr°**; the corrupt mss.

on the whole favor **tam°**, but sometimes (as at Mv III.334.8) **tim°**. Cf. prec.

timīsaka, adj. (§ 3.2; cf. AMg. **timissa**-, 'ssā, Skt. **tamisra**; Pali **timisa**), *dark*: yathā ca bhavanam mahyam andhakāra-timisakam (*dark as night*) Mv II.398.5 = 401.17 (vs); so mss. at 398.5; in 401.17 **timāsakam**; Senart em. **tamisrakam** both times.

-**tiraka** (= Skt. **tilaka**), *speck, spot*: lipiphalakam ādāya divyārṣa-suvārṇa-tirakam LV 125.17-18 (prose), so Lefm.; the mss. vary, and none has exactly **divyārṣa**-, but all but one have -**tirakam** (that one -**tilakam**); *taking a writing-board with . . . golden (decorative) spots* (Foucaux *paillettes, spangles*).

tiraccha, or (?) **tirakṣa** (hyper-Skt.?), adj.-subst. (= Pali id., in 'bhūta, *gone astray, going wrong*; cf. next, and **tiriccha**, 'cchāna, **tirya**; Skt. **tiraśca**-, Wackernagel 3.230; § 2.12) *animal* (sub-human): 'ccheṣṭapadyante Mv I.31.8 (prose); in 12 below **tiriccha**; Mv II.195.2 (vs), read, paśya **tirakṣa**-(or, as intended by v.l., **tiraccha**)-bhūtena karmam upacitam śubham (Kern, IF. 31.195).

tiracchāna (m.; = Pali id.; cf. Skt. **tiraścina**; a for I due to some analogy, somehow related to the stem-final of **tiraccha**, q.v. for other forms), *animal* (sub-human): 'na-cārikam Mv I.27.2, 4, *journey to the animals* (cf. **tiraygoniṣu** 4); 'na-yoniyam III.274.16, see s.v. **tiricchāna**; 'na-gata (= Pali id.), *existing in the state of an animal*: 'gatam Mv I.17.5 (acc. pl.); 'gatāye (v.l. **tiricchāna**- q.v.) III.153.19.

tiras-, **tiraskṛta**- (cf. Pali **tiro**, *outside*, esp. as prior member of cpds.), in comp. with -**prāṭiveśya**, taken by Divy Index (and pw) as meaning *near* (neighbor), but rather *outside* (neighbor), (neighbor) *living outside* (one's own house): **tiraḥprāṭiveśya-suhr̥t-svajanādibhyo** Divy 234.24; **tena tiraḥprāṭiveśyāḥ prṣṭāḥ** 272.4; **tiraskṛta-prāṭiveśya-sajana**-(read -**svajana**?) **yuvatyāś** 235.19. See also s.v. **tiryak**, where it is suggested that even Skt. **tiras** may have this mg. in Märk. Pur. 17.3 (BR s.v. 2a).

tiriccha m. (= AMg. id., *oblique, slanting*, and 'cchiya, *animal*; the penultimate i by 'saṃprasāraṇa' from **tirya(k)**, cf. § 3.115; see next, and s.v. **tiraccha**), *animal* (sub-human): **naraka-tiriccha-pretāsuresu kāyeṣu** Mv I.31.12 (cf. **tiraccha**, line 8 above); similarly 32.17; eṣo hi mārgo narake **tiricche** II.324.10; **narakaṃ tiriccham** 344.17; **nāyam** (na te) **tiriccho** ('cchā) . . . **vayam tiricchā** Mv I.365.8-9; II.236.11-12, said in recognition of greater virtue shown by an animal than by human beings.

tiricchāna (m.; nowhere recorded, but cf. prec. and **tiracchāna**), *animal* (sub-human): 'na-yoniyam (loc.) Mv II.350.14 (vs) = III.274.16 which reads **tiricchāna**; **kuto imasyā** (mss. 'sya) **tiricchāna-gatāye mṛgīye mānuṣo apatyō** Mv III.144.3 (prose); in similar phrase 153.19 Senart **tiracchāna-gatāye mṛgīye**, with one ms., v.l. **tiricchāna°**.

tiriṭi, 'ṭi (cf. Skt. **tiriṭa**, *Symplocos racemosa*; Pali 'ṭa, 'ṭaka, this tree, also *a garment* made of its bark), *a garment of bark* (of the above-tree): 'tim dhārayitum, **tiriṭi** itī valkalāḥ MSV II.94.13; 'tim lb. 91.17.

tirya, adj. and subst. (= Skt. **tiryāṇic**, **tiryak**, § 15.3, cf. Pali **tiriyam**, adv., and AMg. **tiri**, **tirya**, adj. and subst. *animal*; spelling **tirya** not recorded in BHS but metrically demanded in Mmk 107.27, 28), (1) adj. *oblique, transverse*: ākāśagamanam cāpi **tiryam** cāpi nabhastale Mmk 148.20 (vs; perhaps adv., or adj. with *gamanam* understood); (2) subst., *animal* (sub-human): **tiryāṇa** (gen. pl.; separate word) **yonīṣu** ca so **sadā ramī** SP 97.2 (vs); **tiryāṇa yonīṣu** 358.13 (vs); **tiryā**, n. pl., LV 336.3 (vs); meter seems to demand **tirya**, contrary to text, in **tiryebhyo dadau vratī** Mmk 107.27 and 'bhyo tu **dattvā vai** 28 (vss). Also for the Skt. cpds. **tiryag-gata** and 'gatī, **tirya**-occurs m.c., Samādh 19.17; Suv 48.1; RP 27.10 (text here **tir°**); 32.8. The stem **tirya** has been recorded only in verses.

The AMg. form *tiri*, with 'samprasāraṇa', suggests the origin of the penultimate *i* of *tīriccha*, °*cchāna*.

tiryak, adv. (used in the sense of Pali *tiro*, BHS *tiras*, *tīraskṛta*, q.v.; the converse use of Skt. *tiras* in the sense of *tiryak*, *crosswise*, is recorded by BR s.v. 2a from lexicons, and once in Mārk. Pur.; but in this one passage it seems to me that *tiras* may have its Pall mg. of *outside*, *away*, *afar*, *outside*, *away*, *afar*, in contrast with *iha*; *neha* na *tiryak* nobhayam antarā Śikṣ 252.15, *not here*, *not afar*, *not between the two*. (Bendall and Rouse, Transl. 234 line 2, *across*; but this seems manifest nonsense in the context.)

tiryakkāma (-sevin), (one addicted to) *bestiality*, *sexual love of animals*: °vī Śikṣ 75.17 (punishment for this sin in future lives is described).

tiryagyonika, adj. (also *tairiyag*°; cf. Pali *tīracchāna-yonika*), *belonging to the animal state of existence*: °kānām (sc. *sattvānām*) anyonyabhakṣaṇāddiḥkham LV 86.12.

Tiryak-lokadhātu, m. or f., n. of a fabulous lokadhātu where people walk on all fours: Mvy 3070; Tib. *thad ka* = *tiryak* (Das).

tilakocavaka, nt., a kind of *arrowhead*: Mvy 6099 (in a list of weapons); acc. to Tib. (*mde hu zur bzhi pa*) and Jap., *an arrowhead with four edges or blades*; Chin. *arrowhead with four layers* (?). I see no etymology for the word; Skt. *tila* plus BHS *kocavaka*, q.v., seems to make no sense.

tīṣṭhatu (3 sg. impv. of *sthā*; = Pali *tīṭṭhatu*; so far as I know, not so used in Skt.), *be it so! all right!* as formula of assent: *tīṣṭhatu tāva* LV 287.19 (vs), in Svastika's response to the Bodhisattva's request for grass; rendered by Tib. freely, *khoyd bzhes śig*, *do you take it!* (qy: did Tib. possibly take *tāva* as = *tava*, and understand literally *let it remain yours?*).

tīṣṭhantika, adj. (= pres. pple. *tīṣṭhant-*; we should expect °*ta-ka*, but there is no v.l.; -ika is abnormal here; gender is m.), *remaining* (in the world, of Buddhas, contrasting with *nirvṛta*, *entered into nirvāṇa*): *dattā aprati-meṣu maltramanasā tīṣṭhantike* (so read, both edd. °*ti ke*) *nirvṛte* LV 291.14 (vs), *were given with loving heart to the Matchless Ones* (Buddhas), *to (one) that was remaining in the world*, (and) *to (another) who had entered nirvāṇa*. Cf. Senart, Mv 1.568, who reads this word correctly, equating it with *tīṣṭhamāno* (mahāvīro) i.252.12, but wrongly understands 'nirvṛte'; Tib., at least, supports my interpretation: *byams paḥi yid kyls do zla med par bzhuḡs* (*remaining*) *dañ* (adj.) *mya nan ḥdas la* (= *nirvṛta*) *phul*.

tīṣṭha-vākya, adj. (cf. Pali *tīṭṭha-bhadantika*, *one who says to a guest*, 'wait, sir!'), *one who says* (to a guest) *wait!*: *na ca yatra svānu* (= Skt. *śvā*) *bhavatī na cāhī-tam tena* (te na?) *tīṣṭhavākyasya* LV 258.7 (vs). Acc. to Foucaux's Note, p. 161, Tib. (omitted in F.'s ed.) indicates a reading *tīṣṭha vā gaccha*.

Tiṣya, (1) (= Pali *Tissa*), n. of a former Buddha: Mv iii.240.5; 241.15; 243.12; 244.3; 245.14 f.; 247.8; 248.17; LV 5.10; 172.3 (so read for Lefm. *Tikṣṇa*, confirmed by Tib. *ḥod ldan*, as in Mvy 1046 = *Tiṣya*; divide *Tiṣya* *lohamuṣṭinā*); Sukh 6.3; Gv 206.12; (2) n. of a future Buddha: Gv 441.25, in a list of them; cf. Pali *Tissa*, 2 in 'DPPN, also in such a list, but the lists do not otherwise correspond; (3) (= Pali *Tissa*, in same vs, DN ii.261.13, cf. DPPN *Tissa* 6) n. of a Mahābrahmā: Mahāsamāj. Waldschmidt Kl. Skt. Texte 4, 191.11; (4) (= Pali *Tissa*, 5 of DPPN) n. of one of the leading disciples (agraśrāvaka) of the Buddha Kāśyapa: Mv i.307.4, 17; (5) in a list of *cakravartī-rājānaḥ*, Mvy 3605 (Tib. *rgyal*), but the adjoining names are mostly only those of Śākya nobles, contemporaries of the Buddha, incl. even Siddhārtha (1); stands between Nanda and Bhadrīka; (6) as n. for Śāriputra (otherwise *Upatīṣya*): SP 91.7 (vs); (7) n. of a brother of Śāriputra: Mv iii.56.11;

(8) n. of Śāriputra's father: Av ii.186.6; (9) in a list of 'disciples' (śrāvaka): Mvy 1046 (Tib. *ḥod ldan*); followed immediately by *Upatīṣya*; Śāriputra is named, 1032, in the same list; various monks of the name *Tissa* are mentioned in Pali, see DPPN; (10) n. of a householder (associated with *Puṣya* 4) of Rauruka; converted by Kātyāyana and attained enlightenment: Divy 551.6 ff.; 571.3, 5; apparently not the same as Pali *Tissa*, 13 in DPPN, a *rājā* of Roruva (= Rauruka).

Tiṣyarakṣitā (cf. Pali *Tissarakkhā*, here Asoka's second wife), n. of the chief queen of Asoka: out of jealousy she plotted to destroy the bodhi-tree (as in Pali): Divy 397.21 ff.; made advances to Kunāla, and being rebuffed plotted his ruin, 407.5 ff.

tisra-loka, see § 19.8.

Tikṣṇa, n. of a *nāga*: Mvy 3314.

[*tikṣṇam*, in SP 149.2 (sa ca bhagavān . . .) *sthitvā tikṣṇam dharmam deśayisyati*, read (a) *bhikṣṇam* with WT and their ms. K'; so Tib. *rtag tu*, *constantly*.]

Tikṣṇagandha, m. pl., n. of a tribe of serpents living in the Saptāśvīṣa rivers: Divy 107.22.

tikṣṇendriya, adj. (*tikṣṇa*-*indriya*; = Pali *tikkhin-driya*), *of keen senses or faculties*: AsP 387.3 (cited s.v. *ātikṣṇendriya*).

timayati (cf. Dhātup. *tim-* = Skt. *tim-*; M. *tīmia*, ppp.), *makes wet*, *sprinkles*: *sugandhatallena ca vastrāpi timayitvā* Divy 285.25.

tīra (m. or nt.), *side* (of a mountain): (*parvatasya vaiḥavyavarasya*) *uttare ca* (so mss., Senart *uttarasmi*) *tīre varapārśve* Mv 1.70.17 (vs).

tīraṇa (= Pali id.) = *saṃtīraṇa*, q.v.: AbhidhK. LaV-P. 1.81.

-tīriyaka, adj. or subst. (§ 22.20; cf. Pali *-tīriya*, Vin. ii.287.4), *dwelling* (one who dwells) *on the bank*: *samudra-t°* Mvy 7149 (Tib. *ñogs na gnas pa*, *dwelling on the bank*).

tīrthika ('ika), see *sama-tīrthika*.

tīrtha-kara (see the foll. items; = Pali *tīthakara*; cf. Skt. *tīrthamkara*, used by Jains of their own sect-founders; in BHS as in Pali always pejorative, of heretics; see however s.v. *tīrthika*), *heretical sectarian*, *heresiarch*, *founder of a heresy*: *śramaṇa-brāhmaṇa-tīrthakareḥ* Mv i.234.17; °*karā* *nighṛtāḥ* Av ii.187.3; °*karāṇām* Lañk 11.12. All prose.

tīrthika (also *para-t°*; see prec. and next items; prob. Sktized from MIndic (Pali) *tīthiya*, see *tīrthya*; both are very common in prose as well as vs), (1) *heretic*; like its relatives, pejoratively used; there is one seeming exception, *tīrthikā vā bhavanti bhavasūdanāḥ* Mv i.106.8 (vs), where if the text is correct it seems to be said of Bodhisattvas in the 8th bhūmi that they *become religious prophets* (or the like), *destroying* (the states of normal) *existence*. I suspect a corruption, and cannot explain the text as it stands any more than Senart (his doubtful suggestion based on LV Calc. 313.19 falls now with the reading of that text, which in Lefm. 250.1 is replaced by . . . *tīrthyāḥ*, *heretics*, *kurvante*). However, it is barely possible that this one Mv passage preserves the original neutral mg., *adherent* (or *follower*) of (any) religion. A trace of this may also remain in the not infrequent prefixation of *anya-* to *t°*, *other* (than Buddhist) *sectarian*, LV 268.12; Mv iii.49.12 (*anyatīrthikapūro*, *formerly a member of another sect*); 412.7; or *para-t°*, q.v.; cf. *kutīr-thikā(h)* LV 12.10, *members of base* (heretical) *sects*. Otherwise, and very often, *tīrthika* alone means *heretic* simply: SP 272.10; LV 250.21; 258.1; 260.9; Mv i.45.10; 69.17; ii.135.12; iii.392.7 (*śramaṇa-brāhmaṇa-tīrthika-gaṇikā*, apparently implying that brahmans were not included among *tīrthikas*; this cpd. appears in some of the other passages listed); Mvy 3514; Divy 146.19; 152.5; 275.9; Av i.2.6; 16.3 etc., common; Bhad 52; Bbh 173.11 etc.;

yat kimcit tīrthikalingam ... LV 409.17; Mv III.329.11, *whatever* (external) *mark* (dress etc.) of *heretics* (was borne by converts, all magically disappeared and they wore the aspect of Buddhist monks); tīrthikāvakraṇṭaka, see *avakraṇṭaka*; (2) n. of a *nāga*: Mvy 3320; (3) see s.v. *sama-tīrthika*.

tīrthikara, *heresiarch*, *founder of a heretical sect*: Śiṅs 317.17 (prose). Prob. a mere error for **tīrthakara**; but cf. **tīrthyakara**, which tīrthi° might represent by 'sāmpa-sāraṇa'.

tīrthya (= **tīrthika**, q.v.; Pali tīrthiya), *heretic*: LV 248.14; 250.1; Divy 81.7, 9; 126.18; 127.25 ff.; 143.13 ff., etc.; Av I.112.7, etc.; Dbh 47.3; Lañk 2.7; 7.16; common in prose as well as vss, tho in most texts less common than tīrthika; para-t° RP 3.16; tīrthyāyatana, see *āyatana* (2). See next.

tīrthyaka, m., = prec.: MSV I.79.17 f.; II.204.10 (prose).

tīrthya-kara, *founder of a heretical sect*: Mvy 3513; = **tīrthakara**, which one is tempted to read here, but Mironov also °ya; no v.l.; cf. **tīrthikara** which perhaps supports this.

tīvra, adj. (like Pali tibba, hardly Skt., used of religiously and morally good activity), adv. tīvram, *zealously*: mātāpiṭṛṣu viro upasthapetvā tīvram paricarati Mv II.220.18 (vs), *zealously waited upon* (his parents).

tu, but, recorded at the beginning of a sentence: tu tava vijite catvārah prāṇinaḥ ... MSV III.130.1. Unless some word has been lost or transposed, no other interpretation seems possible.

tucchaka, adj. (Skt. Lex. and Pali id., acc. to PTSD 'always with rittaka' = BHS riktaka; = Skt. tuccha, with -ka, prob. pejorative), *empty*, *vain*, only with riktaka and asāraka, see under the latter; Mv II.145.19; AsP 346.10.

[**turyo** Mv III.74.2, presumably taken by Senart as 2 pers. pron., tho his Notes and Index ignore the form; read (ca-)turyo, see s.v. *caturya*.]

tuṇa (m. or nt.; cf. **tūṇa**, **tuṇava**; AMg. tuṇā [tuṇa?], an unidentified mus. instrument), some musical instrument: in lists, tuṇa-paṇava-mṛdaṅgā LV 80.5; tuṇa-veṇu-(text vaiṇu)-raṇiḥ 173.9; tuṇa-viṇā-sughoṣakādi-bhiḥ 177.14. Tib. confused; it may intend this word by rgyud gclg (pa) in the first two (see under **tuṇava**), but if so the order varies from our text; on 177.14 this Tib. word does not occur, and tuṇa may be gliṇ bu (otherwise = veṇu or vaṃśa), altho the order suggests sgra sñan, but this elsewhere = sughoṣaka. In spite of Tib., which suggests a stringed (or in 177.14 a wind?) instrument, perhaps really a kind of *drum*.

tuṇatunāyati (cf. prec.?), onomat., used of the sound made by the kokila: kokilā °yanti Mv III.256.2 (v.l. bhupa-bhupa°).

tuṇava, m. (? cf. Skt. tūṇava, acc. to BR a wooden wind instrument, perhaps *flute*; Pali tūṇava, AN II.117.6, acc. to comm. III.121.15 = deṇḍimo or diṇḍ°, a kind of drum; see **tuṇa**, **tūṇa**), some musical instrument, possibly a kind of *drum*; but acc. to regular Tib. renderings a one-stringed instrument of the viṇā type: °vaḥ Mvy 5015 = Tib. pi waḥ (= viṇā) rgyud gclg pa (*one-stringed*); on LV and SP Tib. regularly rgyud gclg (pa); in lists, -paṇava-tuṇava-viṇā- LV 163.6 (here om. in Tib.); tuṇava-paṇava-viṇā-veṇu- 212.3; -paṭaḥa-tuṇava-(so mss., except one tuṇa-paṇava; Lefm. tūṇava)-viṇā- 301.15; in SP 51.13 read tuṇavā(h) with Kashgar rec., WT, and Tib. rgyud gclg, for KN prapadā.

tuṇḍa (m. or nt.; in Skt. *beak*, *snout*, of birds and animals, only contemptuously of men; so Pali tuṇḍa and °ḍaka; cf. next), (1) *face* (?), of men, as a part shaven: śiras-tuṇḍa-muṇḍa Śiṅs 59.17 and 68.2 -(Transl. once *cheek*, once *chin*), of monks, *shaven of head and face*;

śiras-tuṇḍa-muṇḍana Bbh 194.5; (2) in **Vajra-tuṇḍi**, Bhvr. cpd., q.v., Hoernle assumes *tuṇḍa*, *navel* (cf. Skt. Lex. tuṇḍi, tuṇḍikā, tunda, late Skt. tundiḥ, Schmidt, Nachträge); (3) in tuṇḍa-bandham Mmk 110.9, uncertain, possibly (*binding of the*) *belly*? (Skt. tunda, *pot-belly*; AMg. tunda, *belly*); but possibly *face*, as in (1), or *mouth*; (4) *trunk* of an elephant: na hasti-tuṇḍāvalambitām Mvy 8528.

tuṇḍaka (m. or nt.; = Pali id., Skt. tuṇḍa; see under prec.), (1) *muzzle*, of a dog: mukha-tu° Karmav 28.23; (2) *face* or *mouth*, of a man, not contemptuously: (pādayor) nipatito (400.18 patito) mukha-tuṇḍakena ca pādāv anuparimārjya Divy 387.7; 400.18, said of King Aśoka, paying his respects to holy men.

Tuṇḍaturika, n. of a mountain (where Pūrṇa 1 stayed): °kāto parvatāto Mv I.245.11 (prose, no v.l.).

tuṇḍi-cela, nt. (with this mg. of tuṇḍi, *excellent*, related to **tuṇḍa**, q.v., cf. Skt. mukha in same mg.; Pkt. tuṇḍa = agra-bhāga, Sheth), *a fine garment*: Mvy 5884 = Chin. *beautiful garment*; Tib. bzhaḡ (gzhag) gos, which I cannot interpret thus, but the Chin. is confirmed by the surrounding words (5883 kalpaduṣyam) and by Divy 221.19 (kalpaduṣṣayavṛksaiś caturvidhāni) tuṇḍicelāni (this om. in mss.) taiś tuṇḍicelaiś caturvidhāni kalpaduṣṣāṇi. **tudana-** or °nā- (n. act. to tudati plus -ana), *piercing*: śalyavat tudanātmakaḥ (kāyaḥ) Śiṅs 231.2.

tumbaka (m. or nt.; in Skt. *a gourd*), acc. to Tib. *lamp-oil vessel* (among monks' belongings): MSV IV.107.12.

Tumburu (in Skt. n. of a gandharva), n. of a yakṣa, brother of the four Kumārī, q.v., or Bhaginī: Mmk 523.11 (read Tumburoḥ); 534.1; 575.10; called a sārtha-vāha and karnadhāra, 537.2; 538.1; et alibi in Mmk.

turiya (nt. or m.; = Pali id., MIndic for Skt. tūrya), *musical instrument*; common in vss of LV, e.g. 54.6 (v.l. tūry°); 161.17 (v.l. tūry°); 164.20; 169.22; sometimes **turiya** and **tūrya** in the same sentence, LV 175.15 and 16 (no v.l.). But in Mv III.122.16 (vs) **turiya** is Senart's em., mss. tūrya (which is metrically inferior).

[**tula**, see **atula**.]

tulaka, m., apparently *counsellor* (of a king), or the like: Divy 212.9 rājño ... amātyāś cintakāś tulakā upaparīkṣakāś ...; 212.11; cf. **tulanā**.

Tulakuci, m., n. of an ancestor of Aśoka: °cī, n. sg., and °ceḥ, gen., Divy 369.11 (prose).

tulana, nt., a high number: Mvy 7725; 7851 (cited from Gv); Gv 105.24. In Gv 133.7 **ulana**, q.v.

tulanā (= Pali id.; in this mg. Skt. only tulana, nt.), *weighing* (mentally), *consideration*: Mvy 6472; Bbh 193.26 (foll. in comp. by upaparīkṣaṇā); ŚsP 615.11 (foll. in comp. by vyupaparīkṣaṇatā).

tulākūṭa, (m. or nt.; = Pali id.), *cheating in weights*: Śiṅs 269.2 na °ṭena; as Bhvr., *one who cheats in weights*, Bbh 29.1 (**kāṃsakuṭa-**, q.v.)-tulākūṭādi-bhiḥ; SP 402.10 (vs) yā gatis tulākūṭānām (ā m.c.)

tulya, adj., used in a peculiar sense in SP, and as I think misunderstood by Burnouf and Kern: *equal* in the sense of *equally available*, *open to choice* (said of different forms of dharma, religion, and specifically thinking of the three yānas): tulye (so with Kashgar rec., text tulya-) nāma dharmadhātupraveśe SP 60.8 (prose), *when entrance into the sphere of religion is, after all* (nāma), *alike* (all the same, open to free choice); the sequel complains that the speaker has been given only the hīna yāna by the Buddha; tulyeṣu dharmeṣu SP 61.12; 62.2 (both vss). Chinese versions confirm this interpretation.

Tuṣita (= Pali Tusita; see *deva*), n. of a class of **kāmāvacara** gods: Mvy 3081; Dharmas 127; sg. Divy 140.14; tuṣitakāyiko devaputro Mv III.345.16; same, sg. or pl., LV 124.12; 183.17; 363.21; tuṣitabhavanakāyiko devaputro Mv I.174.1; tuṣitavarabhavana- LV 4.18-19; 7.21; tuṣitālaya LV 411.20; °te devanikāye Divy 83.2;

Bbh 271.2 f.; usually pl. with, or sc., pl. of deva, often in lists of classes of gods, Mv 1.212.15; 229.15; 11.16.4; LV 46.20; 150.3; 219.8; 396.15; 401.10; Divy 68.13; 140.13; 195.22; 367.10; Av 1.5.1 etc.; Suv 86.10; Mmk 19.12; et passim, common everywhere. Their chief is *Saṃtuṣṭita*, q.v.; in Divy 140.14, by exception (just like *Yāma*, q.v.), *Tuṣṭita* (n. of the class in the sg.) is their chief.

tūṇa, and **tūṇaka** (m. or nt.; cf. *tūṇa*, and *AMg. tūṇaya*), a musical instrument, perhaps a kind of drum (= *tūṇa*?): *tūṇa*- (Senart em. *tūṇava*-)-*paṇava*-*viṇā*- (so read; Senart *venu*-) Mv 111.113.5; *kācit* (of the harem-women) *tūṇakam* Mv 11.159.5; in same scene 111.407.18 *kāci tūṇam*; in these passages little evidence as to the nature of the instrument; cf. *kumbhatūṇa*, apparently also a kind of drum.

[*tūrṇa*, (m. or nt.), a high number: Gv 105.26, read *vitūrṇa*, q.v., with 133.9.]

Tūryaghoṣa, n. of a former Buddha: Sukh 5.14.

tūla, (1) m. or nt. (cf. Skt. *tūlikā*, and Lex. *tūli*, *tūli*, f., *paintbrush*), an instrument for writing (Index *pencil*): (rātrau *pradīpena* *Buddhavacanam* *paṭhanti*, *atra bhūjena* *prayojanam*) *tallena masinā kalamayā tūlena* (mss. *bhū*?) Divy 532.11; (2) some musical instrument, prob. = *tūra* (late and Lex. Skt., Schmidt, *Nachträge*; also *AMg.*; cf. Skt. *tūrya*), which should perhaps be read: *vallakī-tūlām* Mv 111.82.5 (vs, in list of mus. instruments; prob. acc. pl., rather than acc. sg. f.).

tūla-picu (m.; same cpd. *Pali* and Skt. Lex.), *cotton* (in some form; symbol of lightness): *AsP* 286.5 (sa *punar evotkṣipyate* *vasidati tasya*) *calācalā buddhir bhavati*, *tūlapicūpamaś ca sa bhavati*; Divy 210.14 and 388.14 *mṛduḥ samṛdus tad yathā tūlapicur vā karpāsapicur* (q.v.) vā.

tūli or **tūli** (cf. Skt. and *Pali* *tūla*; Skt. Lex. *tūli*, *tūli*, *paintbrush*), *tuft* (of grass): *trṇasya tūli* (acc. sg.; m.c.) LV 75.1 (vs).

tūṣṇī, **tūṣṇīm**, indeclinable (Skt. *tūṣṇīm* only, even in comp., except once Lex. *tūṣṇī-śīla*; but *Pali* *tuphi*, lacking nasal, as separate word, and in *tuphi-bhāva*, -*bhūta*), as adv., in *silence*, *silently*: *°ṇīm* ca so *āsi* SP 191.4 (vs); *°ṇī pavane vaseyam* LV 393.2 (vs); *°ṇī vyavasthi-taḥ* Divy 7.17 f.; 8.16 f.; *adhivāsyā bhagavāms tūṣṇī*... *vyavasthitāḥ* Lāṅk 6.15 (vs); in Divy and Av often in lieu of *tūṣṇīmbabhūva*, *fell silent*, no verb form being expressed; esp. in the formula... *kathayā saṃdarśya samādāpya samuttejya sampraharsya tūṣṇīm* Divy 80.20; 89.11; 91.18; 189.8; 283.13; 310.6; 506.15, et alibi; Av 1.63.9; 290.9; 11.89.11; also, *āyusmān Ānandas tūṣṇīm* Divy 201.12, 20–21; *evam ukte Rāṣṭrapālo gṛhapatiputras tūṣṇīm* Av 11.119.13; *tūṣṇībhāva* (= *Pali* *tuphi*?), *silence*, SP 167.9; LV 6.2, 3, 20; 392.19; 394.20 (vs, *°ṣṇī* m.c.); 416.13; Mv 111.255.4; 257.2, 3 (in 3 *°ṇīm* but v.l. *°ṇī*); 271.17; Divy 20.1; *tūṣṇībhūto* (= *Pali* *tuphi*?) Mv 111.314.7; *°bhutāḥ* (m.c.) LV 421.17 (vs).

tūṣṇīka-śobhana, adj., *having the glory of a silent ascetic* (Skt. *tūṣṇīka*, *silent*; *AMg.* *tuphikka*, *one engaging in a vow of silence*), epithet of *pratyekabuddhas*: Mv 1.301.3 (misprinted *tus*?), 14 (here v.l. *uṣṇīsa-śo*), but context indicates that the *silence* of the *pratyekabuddha* is the significant thing; 111.414.3.

tūṣṇī-bhāva, -**bhūta**, **tūṣṇīm**, see **tūṣṇī**.

trṇhaṇa(-tā), (Skt. Gr., n. acc. from the Vedic and Gr. root *trh*), *crushing*: *vātaṃaṇḍalibhūtam sarvāvaraṇa-nivaraṇa-trṇhaṇa-tayā* Gv 495.22–23, *it is like a whirlwind, because it crushes all obstructions and hindrances*. But Śikṣ 6.6, citing this passage, reads *°trṇa-vikīraṇatayā*, *scattering like grass*, for *°trṇh*°.

trṇa-kuñcaka, nt., a kind of gem: Mvy 5972 = Tib. *sbur len* (or *loñ*), acc. to Jā. = *amber*, but given in Mvy 5970 as translation of *puṣparāga*, *topaz*.

trṇa-prastāraka, m., sc. *vinaya*, or in MSV nt. with *karman* (= *Pali* *tiṇavattāraka*, see Childers and PTSD s.v.), (procedure) *which covers over* (as if) *with grass*, one of the 7 **adhikaraṇa-śamatha**: Mvy 8636 = Tib. *rtsva bkram pa* (*strewn grass*) *lta bur* (*like*) *ḥos pa* (*suitable, fit*); MSV 11.207.13.

trṭiya, adj. (= *Pali* *tatiya*, Skt. *trṭiya*), *third*; rare and only m.c. in BHS: SP 92.7; LV 111.11; by em. (mss. *trṭi*°), m.c., SP 46.11; Mv 1.174.16; in Gv 256.7 text *trṭi*°, should be *trṭi*° m.c. All vs. Cf. s.v. *dvitiya*.

trṭiyakam, adv. (= *Pali* *tatiyakam*, Skt. *trṭiyam*; see also *traitiyakam*), *for the third time*: SP 315.4, 9, 11; Mv 1.347.2 ff.; 11.49.2, 7, 9; 189.8; *AsP* 182.13. All prose.

trṭdhā (hyper-Skt. for *tridhā*, which occurs SP 55.10), so all Nep. mss., or *trividham*, Kashgar rec., *in three ways*: SP 56.1 (vs).

Trṭtasantagandha, n. of a former Buddha: Mv 1.137.13.

trṭpitā (= Skt. *trṭpti*), *satiation*: *na strīkāmagaṇebhi trṭpitām* LV 324.1 (vs).

trṭbhava, hyper-Skt. for *tri-bhava*, q.v.: Gv 483.16. [*trṭmuṇḍikṛtā*, read *tripuṇḍī*?: Mmk 40.9.]

trividha, for Skt. *trividha*, see **trṭdhā**.

trṣ- = **trṣ(-kṛtvas)**.

Trṣṇā (= *Pali* *Taṇhā*), (1) n. of a daughter of Māra: LV 378.4; cf. *Tantri*; (2) = Skt., *craving*; as with *Pali* *taṇhā*, three in Buddhism, *kāma*-, *bhava*-, *vibhava*-. (2): *AbhidhK.* LaV-P. v. 29.

trṣṇī (unrecorded) = *trṣṇā*, *thirst*, *longing*: *trṣṇī-latā vichinnā* LV 376.14 (vs); so *Lefm.* with best ms.; vv.11. *trṣṇā* and *drṣṭi* (the latter clearly a rationalizing 'correction' of *trṣṇī*); *trṣṇīyāḥ kāraṇābhīniveśaś ca* Lāṅk 179.3 (prose; no v.l.; Suzuki Transl. and Index em. *trṣṇā*). Cf. also *Tantri*, perhaps pointing to an original *Trṣṇī*.

Tejagupta, n. of a former Buddha: Mv 1.139.13 (prose).

Tejaguptarājan, n. of a former Buddha: Mv 1.141.16 (prose).

Tejavatīvegāprabha, n. of a Buddha: Gv 285.18 (vs). **Tejaśīri** (m.c. for *Tejaśīri*), n. of a Buddha: Gv 257.12 (vs).

tejita, ppp. (could formally belong to *tejayati*, caus. of *tij-*, but prob. really denom. to *tejas*, with which it seems to be usually associated), *illuminated*: *śatapuṇyatejas-tejitam* LV 101.7–8 (prose); *puṇyatejastejitasya* LV 9.13 (prose); *puṇyatejitaḥ* LV 211.5 (vs); *puṇyatejena tejito* Mv 11.367.11 (vs).

Tejeśvara, n. of a former Buddha: *Samādh* p. 57 line 3.

tejo-dhātu, the element (see **dhātu** 1) *fire*: as purifier of bodily impurities, Mv 1.357.16 f. and LV 18.22 ff., *Pratyekabuddhas* in gaining *nirvāṇa* *attain the element fire* (*tejodhātum samāpadyitvā*, LV *samāpadya*), and by this (svakāye *tejodhātūye*, Mv) their 'flesh and blood' (Mv) or these and other bodily substances, incl. *pitta*, *śleṣman*, *asthi*, *snāyu* (LV), are burnt up, whereupon their purified bodies fall to earth; as source of supernatural power in a religious person possessing it, Mv 1.232.(5)–6 (*meghasya*) *mānavakasya tejodhātubhāvena*, *by reason of the state of fire(-element) possessed by the Brahman youth Megha* (no reason to suspect corruption with *Senart*); *Svāgata* was declared preëminent among those *attaining the fire-element*, *tejodhātum samāpadyamānānām* Divy 186.20–21 (cf. above).

Tejo'dhipati, n. of a prince: Gv 399.18 etc.; 428.5.

Tejorāśi, n. of one of the 8 *Uṣṇīsa-rājānaḥ* (see **uṣṇīsa** 3): Mmk 41.11.

Tejovati, (1) n. of a samādhi: Mvy 549; ŚsP 1418.17; (2) n. of a dhāraṇī: Gv 66.16.

tena, *there*; see **yena**.

tela, m., a high number: Mvy 7761 = Tib. *ñar ñer*,

suggest the figurative use of tridaṇḍa in Manu 12.11, meaning *triple self-control*, in word, thought, and act; MSV iv.80.5.

Trinayana, m., n. of a region (janapada; in the south): Gv 126.26.

tri-nidāna (this category not found recorded elsewhere), the *three motives* (see *nidāna* 2) of worldly creatures, viz. rāga, dveṣa, moha: rāgaḍveṣamohatṛipīdānānugatā (so, with n, text!) vāteme sattvā(h) Dbh 28.4; trinidāna-sattva Dbh.g. 7(343).17.

tri-parivarta, see *parivarta* 1.

tri-piṭṭa, (1) m., f. (in Pali *tipetaka*, 'kin, teptaka'), (a monk or nun) who knows the *three piṭakas*: m. Divy 261.10, 22; 329.2, 6; 505.2; Av 1.334.19 f.; f. Divy 4.938; (2) given as name to a son of King Prasenañjit who was thus gifted miraculously at birth: Av ii.78.1; 79.4 ff.

tri-piṭṭaka, (1) nt. (= Pali id.), the 'three baskets', the Buddhist canon: Mvy 1411; (2) m., = *tripiṭṭa* (1): Divy 54.15.

-tri-puṇḍarī-kṛta, Mmk 44.13, or **-tri-puṇḍī-kṛta**, 40.9, ppp. (to Skt. *tri-puṇḍra*, JM. *tipuṇḍa*, with *karoti*; both semi-Mindic forms), having the *triple puṇḍra*-mark (made with ashes; both cpd. with *bhasma*-); text in 40.9 printed *tr-muṇḍī*.

Tripura, n. of a locality: Māy 88 (app. not the same as Skt. *Tripurī* which occurs Māy 50).

tri-puṣkara, m. or nt., app. a kind of drum ('having a triple drum-skin'): paṭaḥa-*ra-nīnāda-samgītīm* Mv ii.201.20 (vs); (-ghoṣā) *tri-ra-sphoṭika-sāryamānāḥ* (?mss. *āryamānāḥ*, *āryanāmā*) Mv iii.58.4 (vs), (if the em. is right, perh. sounds being emitted with rattle (?*sphoṭika*) of drums; or is *sphoṭika* (unrecorded) another musical instrument?

tri-pradakṣiṇīkṛtya, ger. (tri- plus Skt. *prad°*; oftener *trih prad°*, which is normal Skt.), having passed around thrice keeping on the right: Mvy 6275 (v.l. *trih*, so Mironov without v.l.); Av 1.321.3 (mss., ed. em. *trih*); LV 68.1 and 69.14 (all mss.); also *°nī-kṛtvā* LV 253.21 (prose).

? **triphalā** (m. or nt.), in *°la-vāhakā dārakāḥ* LV 132.18 (prose), form uncertain (vv.ll. *triphara*, *triphara*, *tisthara*; Calc. *tilla*; acc. to Tib. *khriḥu*, a small stool or chair, seat; Foucaux's Note 126 suggests reading *trī(spaca* (Skt. *tripadikā* is recorded as *tripod* in a lexical citation, BR, and *tripāda* allegedly in Kauś. but not in 26.41 as BR state).

Triphalin, n. of a yakṣa or gandharva: Māy 237.3; Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4,175.3.

tri-bhava (= Pali *tibhava*, nt., see Childers), the triple states of existence (*kāma*, *rūpa*, and *arūpa*): yadi *sarvabhayaṃ tribhava na bhavet* Mv ii.149.17 (vs); *sarvasattvān ... tribhava vilagnān* SP 128.1 (vs); *tribhavesvāraḥ* (= the Buddha) Lañk 6.9 (vs); (see s.v. *varṇmīya*) Mmk 26.22. See also *trībhava*.

Trimāṇḍala, n. of a former Buddha: Mv 1.138.14.

tri-maṇḍala (nt.; not noted in Pali in these-senses), lit. the three circles or spheres: (1) of giving, viz. the giver, recipient, and act of giving; all must be 'pure', i. e. unselfish: (*dānasya*) *dāyakasya pratigrāhakasya trimaṇḍalaparīśuddhyā dānapāramitā paripūrītā bhavati* SṅP 92.15; *°la-parīśuddham* Mvy 2537 = Tib. *ḥkhor gsum* (see Das s.v.) *yoṅs su dag pa*; *trimaṇḍala-parīśodhana-dāna-parityāgi* LV 181.8 (said of Buddha); *dadato dattvā ca trimaṇḍala-parīśodhitam dānaprāmodyam* Śikṣ 183.11; (2) *tri-maṇḍalam kṛtvā pūrvam śāstuh prapñamam kārayitvā ... śaraṇagamana-śikṣāpadāni dadāti* Bhik 9a.4, here prob. *threefold sacred plot of ground* (for the rite), see *maṇḍala* (1), *maṇḍalaka* (3). In Lañk 35.5 *trimaṇḍala-padam a-trimaṇḍalapadam*, formulaic, no context; precise mg. obscure.

tri-yadhva-, only in vss for *tryadhva(n)*, of present,

past, and future (cf. *adhvan*): *°dhva-cittam jānitum* Mv ii.368.8 (vs), to know all thoughts, present, past, and future; *°dhva-jinānām* Gv 230.15 (Buddhas); *dharmasārīru mā-mādhivisuddham* (read *mamāti°* with 2d ed.) *sarva-triyadhva-samanta-sthitābham* Gv 231.9 (vs); others, LV 151.12; Bhāḍ 1, 29, 31, 41, 56, etc. In *triyadhuvā* Dbh.g. 51(77).8 the epenthetic *u* (§ 3.114) actually spoils the meter! See next two.

Triyadhvapratibhāsaprabha, n. of a Buddha: Gv 285.12 (vs).

Triyadhvaprabhaghoṣa, n. of a Buddha: Gv 256.11 (vs).

triy-antara, f. *°rā*, one among three (? so Senart doubtfully: *tasya dāni śreṣṭhisya triyantarā* (with two others?) *dārikā jātā* Mv iii.389.17 (prose).

tri-yāna, nt., the triple vehicle: *°nam ekayānam ca* Lañk 155.14 (see *yāna*).

tri-ratna, nt. (= *ratna-traya*, q.v., and see *ratna* 1), the 'three jewels': *°nāt* AsP 179.20 et alibi.

tri-śakunīya, nt., adj.-subst., (*jātaka*) relating to three birds: *°yam nāma jātakam* Mv 1.282.13 (colophon to the story).

Trisāṅku, (1) m., n. of a mountain: Divy 106.17, 18, 20, 24; MSV 1.30.12; *°kuka*, id., MSV 1.40.8; (2) f., n. of a river associated with 1: Divy 103.1; 106.20, and *°kukā* 24; (3) m. pl., n. of thorns (*kaṇṭakās*) growing on 1: Divy 106.18, 20; (4) m., n. of a mātaṅga chief: Divy 619.19 ff.; MSV 1.109.13 ff. (different story).

Trisāṅkuka, 'kā, see *Trisāṅku* 1, 2.

Trisatīkāprajñāpāramitā, n. of a work: Mvy 1374.

Trisīrṣa, n. of a nāga king: Megh 308.7; = next.

Trisīrṣaka, = prec.: Megh 302.11.

tri-śukla-(*bhojin*), (eating) the three pure substances? or what is triply pure?: ... *japet trisuklabhoji, kṣīrāhāro vā* Mmk 106.4. I have found no clue to the seemingly technical mg. There seems to be no reason to connect the word with Skt. *trīśukra* (pw).

Trisūla, n. of a rākṣasa king: Mmk 18.2.

Trisūlapāṇi, n. of a yakṣa: Māy 88. Cf. *Trisūlin*.

Trisūlapāṇi, n. of a rākṣasi: Māy 243.32.

Trisūlin, n. of a yakṣa (or gandharva?): Māy 237.4.

Cf. prec. but one.

tri-karma, (nt.) triple activity, i. e., presumably, acts of body, speech, and mind: *°ma-parīśuddha-* (... *vaśā-* *radyam*, sc. of Bodhisattvas) Mvy 783.

trīkāla, (1) m. (= Skt. *trikāla*, BHS *tryadhvan*), the three times, past, present, future: *°laḥ* Mvy 8322 (= *tryadhvan* 8321); (2) adj.? or subst. m.? (Skt. *trikāla*), (at) the three times of day, morning, noon, and night; *°lam*, and m.c. *°la*, adv., at (these) three times: *divase-divase °laṃ darśanāya* Divy 274.4 (prose); *°la vṛkṣehi pravarṣayantu* Suv 41.6 (vs; cited with var. Śikṣ 218.15), let them cause (flowers etc., objects listed in prec. lines) to rain from trees (so Tib.; see Nobel's note) thrice daily.

triṣ-kṛtvas (Skt. *tri-k°*, once, pw; *triṣk°*, also Vedic, blend of this with *tris*, thrice; in Class. Skt. *-kṛtvas* is ordinarily not used with *dvi-*, *tri-*), thrice: Lañk 3.4; Śikṣ 98.11 (prose); *trīṣkṛtvā*, m.c., Śikṣ 99.4 (vs). For *triṣ-* before other representatives of Skt. *-kṛtvas*, see s.v. *-kṛtvā*.

Trisamayārāja, m. or nt., n. of a work: Śikṣ 138.15; 172.13; 290.13.

tri-sahasra, f. *°rā* or (once, cf. *trisahasrī*) *°rī*, adj., consisting of 3,000 (worlds), sc. a world-system of that extent; the word *lokadhātu* seems to be always lacking; only in vss, and *°sah°* seems to be m.c. for the regular *°sāh°* (despite Pali *sahassi*; *°sāh°* seems unknown in Pali): *ceti bhu* (= *abhūt*; so divide) *trisahasrah* LV 368.18 (vs, see s.v. *ceti*); *°srāyāp* Suv 63.5 (vs); *trisahasrī* (acc. sg., for *°rīm*; the only *ī*-stem form) Dbh.g. 40(66).4, and *°ra* (acc. sg., for *°rām* or *°ram*) 10. See also s.v. *trīśahasra* (*°rā*).

tri-sāhasra-mahāsāhasra, adj. m. or (°rā) f., or in comp., with lokadhātu (which in BHS is both m. and f., in Pali app. only f.; cf. Pali sahasā, see BHS **tri-sāhasrī**, also **ti-mahā**, which acc. to Childers are synonyms in Pali; no numeral mahāsahasra seems recorded in BHS and it is not clear what precise mg., if any, attaches to mahāsahasra; in Mvy 7999 ff. and MnK 343.16 ff. mahācpd. with other numbers means ten times the number), (world system) consisting of a triple thousand great thousand (worlds): °ra-lokadhātu, cpd., LV 319.3; 377.4; Suv 8.6; 9; 86.4; masc. forms, °ro, °ram (acc.), etc., Mvy 226; 3044; LV 276.19; 393.18; 405.2; 410.12, 22; Mv 1.40.6; 11.300.16 (mss.); 301.2, 8 (mss.); 349.3 (mss.; prec. by fem. adj.); Divy 68.23; 139.3; 158.6; 266.14; 367.21; Av 1.5.10; 11.8 etc.; Samādh 8.9; 19.6; RP 2.11; fem. forms, Mv 1.214.12 = 11.17.11 °rāyām °dhātūyām (loc.); 11.281.16; 301.12; 314.10; Suv 87.6 °rāyām °dhātau; Śikṣ 138.10 id.; see also **trisahasra**, and items here adjoining.

trisāhasramahāsāhasrika, adj., with mahābrahmā, (ruler) of a lokadhātu consisting of 3 thousand great thousand (worlds): °ko mahābrahmā lmaṃ trisāhasramahāsāhasram lokadhātum ... samam adhyatīṣṭhat LV 276.19.

tri-sāhasrā (sc. lokadhātu), = °srī: °srām bahurat-nadharām ... Mv 1.80.9 (prose); lmaṃ °rām 1.236.15 (vs); °srāya yāvata (see this) 11.302.20. No noun expressed.

tri-sāhasrika, f. °kā, adj. with lokadhātu (cf. adjoining items), consisting of three thousand (worlds): sarva-°ka-lokadhātu Suv 149.13 (vs); °kāyām mahāsāhasrikāyām lokadhātu Suv 100.9 (vs; analysis of **trisāhasra-mahāsāhasra**).

tri-sāhasrī, f. (sc. lokadhātu; cf. °srā), the three-thousandfold (world-system): yaś ca lmaṃ trisāhasrīm (so most mss., two °rām) ... kampayet SP 253.7. Only here and in Dbh.g. 40(66).4 trisahasrī have I noted the fem. (tri-, or mahā-sāhasrī-sah°), corresp. to Pali sahasā, which app. is the regular Pali form, see Childers s.v. Otherwise the BHS fem. stem is °srā, see preceding items.

Triskandha-, perhaps = next, but prob. rather in the sense of skandha (3), q.v., in °dha-patha-deśika (Mironov °daisika), a title of Buddha: Mvy 74.

Triskandhaka, nt. (cf. prec.), n. of a work: °kam Mvy 1384; °ka-dharmaparyāya-pravartanena Śikṣ 171.5; °ka-pravartanam 290.1.

triśahasrā (only f.) = **trisahasrā**, see °ra; like the latter only in vss, and °sah° presumably m.c. for °sāh°; printed in LV 368.7 (°rā), 11 (°rā) and 21 (°rām, here with medinī = °nīm); all mss. in 7 and 21, and all but one (A, the best) in 11, read tri-sah°, unmetr., Lefm. em. m.c.; tri° would be equally satisfactory but A triḥ° in 11; triḥs- can be interpreted as doubling of the sibilant m.c., but doubtless influence of tris, thrice, is involved. No noun accompanies the (substantivized) adj. in 7, 11.

trihika, adj. (§ 3.115; cf. Pali dviha-tiham, adv., and **trehika**), (sufficient) for three days (to Skt. tri plus aha-n), with śālī, rice (as food): °kam Mv 1.343.11, 12, 14, so Senart (em. °ko in 14); mss. mostly **trehika**, once tri° once tri°.

(**truṭi** (f.), Skt., so read with v.l. for Lefm. **truṭi**, a small particle: LV 149.4; as a unit of measure, here = 7 aqu, one-seventh of a vātāyana-rajas, q.v., which in LV is one-seventh of a śaśarajas; Tib. rdul chuñ ṅu = small speck. Not in corresp. Mvy list, 8190 ff.; possibly cf. Tib. chu rdul = ab-rajas 8193, water-speck, between loharajas and śaśarajas, not in LV; can a corruption have occurred based on Tib. chuñ, small, and chu, water?)

tre- for **trai-** in vṛddhi formations, see the following items.

tredaṇḍika, m. (Pali te°, late Skt. **tral°**, Schmidt, Nachträge; Skt. tridaṇḍin), triple-staff-carrier, a sort of brahmanical (Schmidt, Śaiva) ascetic: °ka-m-ānandika-

guruputraka-, etc., Mv 111.412.7 (prose); mss. **tre°** or **te°**, Senart em. **tral°**.

tremāsika, adj. (= Skt. **tral°**; cf. **traimāsa** and **dvemāsika**), (suitable) for three months: °kam (v.l. **tral°**) vā bhaktam Mv 11.462.6.

trembuka = **tryambuka**, q.v.: Māy 252.2 (prose), in long cpd., before **trallāṭaka**.

trevimśat (= Pali tevīsa, for Skt. trayaviṃśat), twenty-three: °śad-varṣa-sahasrāni Mv 111.234.3 (vs; v.l. trayastrimśad°, unmetr.).

trehika, adj. (= AMg. tchla), so mss. mostly for **trihika** (Senart), q.v.

traikuntaka, nt., Mvy 6045 = Tib. rgyan rtse-gsum pa, a three-pronged ornament.

traicivarika, adj. or subst. m. (= Pali **tecl°**), one who wears the three (monk's) robes, one of the 12 dhūta-guṇa: Mvy 1129; Dharmas 63; RP 57.10; AsP 387.6; MSV 111.122.5.

traitiyaka, (1) adj. m., recurring every third day (of fever): Mvy 9533; SP 401.7 (prose); Bhik 17a.2; Māy 220.20 (2) °kam, adv., for the third time: SP 37.6; 38.8 (Kashgar rec. trir), 9; 484.8; 486.4 (all prose); also v.l. in some mss. for **trītiyakam** SP 315.9, 11.

[**traldanḍika**, see **tre°**].

traldhātuka, nt. (= Pali **tedh°**), the triple universe (of kāma-, rūpa-, and arūpa- existence): asmād ... °kān nīrdhāvitā nīrvāpasamjñāno ... SP 101.3; eṣo hi trīhi kramehi °kam laṅghiya (mss., Senart em. °yā m.c.) anavaśeṣam Mv 11.40.21 (vs); °ka-asaktah Mvy 865; °ka-vīta-rāgaḥ Divy 40.13; 282.1; 488.6; Av 1.207.11 etc.; °kam anityatāgninā pradīptam paśyanti Divy 422.16; punar eva °ke virohati KP 39.3; cittaṃātram idam yad idam °kam Dbh 49.9; others, Mv 11.148.1; Samādh 8.4; Dbh 29.8; Bbh 246.25; Gv 288.16, etc.

traimāsa, m., nt., and °sī (sc. varṣa, which is normally pl. in Skt. but sometimes sg., so also in BHS, notably Divy, 401.7, 509.19), f. (= Pali **temāsa**, which seems, in all passages cited in Childers and PTSD, to mean specifically the rainy season, tho not so defined in Dict.), the rainy season (of three months); generally either °sa- in comp., or °sam, °sīm, acc. sg. adv., for the period of the rains; but also °sam, n. sg., and °sān, acc. pl.: in comp., adhvāsehi me bhagavan °sa-bhaktena sārđham bhikṣusamghena Mv 11.272.2, similarly 6; adv. °sam Mv 11.272.13 °sam bhaktam; (ekapiṇḍapātrenāham ...) °sam nīṣṭidāyam 11.225.11; °sīm, sa °sīm śrāmaṇero dhāritāḥ Divy 18.8; adhvāsayatu me bhagavan °sīm ... sārđham samghena 89.13; °sīm sarvopakaraṇaḥ pravārito 283.5, ... pravārayeyam 6; noun forms, yāvata °sam (so read with v.l. for Senart °sikam) samāptam Mv 11.273.7, until the rains were ended; saṣṭhiṃ traimāsān (for 60 rainy seasons) sārđham bhikṣusamghena sarvopakaraṇair upasthiṭaḥ Divy 242.8.

[**traimāsika**, see **tre°**; in Mv 11.273.7 error for **traimāsam**, see prec.]

traiyadhvika, adj. (tr(i)yadhva(n) plus -ika), of the present, past, and future: namas °kānām tathāgatānām Sādh 2.12 etc.; Śikṣ 139.4 and 140.13 (text erroneous, see note p. 405); °kā pratima buddhakulābhijātā Gv 372.16 (vs; refers to Buddhas; read °kāpratimabu°, i.e. °ka-apratima-bu°).

trallāṭaka, m.(?) = next: Māy 252.2, in long cpd., following **trembuka**.

trallāṭa (so text, also Mironov with v.l. °ṭaka; Kyōtō ed. Index with BR °ṭa; cf. prec.), a kind of fly: Mvy 4861; °ṭaḥ, pl., MSV 1v.74.22.

Trailokyavajra, n. of an author: Sādh 524.16.

Trailokyavaśamkara (-lokeśvara), n. of a deity: Sādh 79.13 etc.

Trailokyavikrāmin, n. of a Bodhisattva: SP 37.

Trailokyavijaya, n. of a deity: Sādh 511.6.

traividya, adj., and ***ya-tā**, noun (= Pali *tevijja*, **ja-tā*), (state of) *possessing the three knowledges*. In Pali (see Childers s.v. *vijjā* and Lévi, *Sutrāl.* vii.9, note), these are either (1) knowledge that all is *anicca*, *dukkha*, *anatta*, or (2) knowledge of former births (*pubbenivāsa*), of the (future) rebirths of beings (*cutūpapāta*), and of the destruction of the depravities (*āsava-khaya*); of these the first and the third are two of the *abhiññā* (Pali *abhiññā*, q.v.), and the second results from another *abhiññā*, viz. *divvyacakṣus* (see s.v. *upapāda*), so that these three *abhiññā* are identified in BHS as the three *vidyā*, *AbhidhK.* LaV-P. vii.108. So far as I have found, this second of the two Pali sets is the only one recognized in BHS, where the category is in any case of very restricted occurrence; I have failed to record it except in SP and LV. In SP only the adj. occurs, always associated with *ṣaḍabhiññā*, *having the six abhiññā*, as in: *te traividyaḥ ṣaḍabhiññā(h)* ... SP 179.17 (prose), and in verses (always separate *ṣaḍabhiññā* from *traividya* text makes them cpd.) 90.7; 129.10; 150.2; 155.2; no such association in LV, where context never helps in interpretation; adj., *traividya* (voc.) LV 363.16 (vs); noun, *traividyatādhigatā* 350.14 (so read with best mss. for text *traividyaḍh*); **dyatā* *daśabalena* ... *prāptā* 352.17; **tām anuprāptam* 353.13 (prose); the last suggests that in 426.13 (prose) it is necessary to em. to *traividyatā-nuprāpta* (text **dyānu*°, no v.l.) *ity ucyate* (said of Buddha).

traivaidika, adj. (Skt. only **vedika*), *of the 3 Vedas*: **ke pravacane Divy 620.27*.

tryadhva(n), also (in vss, m.c.), *triyadhva(n)*, in comp., *of the three times (adhvan)*, i. e. *present, past, and future*; see next two; nt., *the three times*: Mvy 8321.

Tryadhvalakṣaṇapratibhāṣateja (n. sg. **jo*), n. of a Buddha: Gv 312.5 (prose).

Tryadhvavabhāṣabuddhi, n. of a Bodhisattva: Gv 4.14 (prose).

tryambuka, m. (= *trembuka*, prob. the true original form), a kind of *fly*: Mvy 4862 = Tib. *sbrañ* (misprinted *sbruñ*) bu (*fly*) *tryam* bu ka; prob. by popular etym., as if *tri-ambu(ka)*; MSV iv.74.22.

tvam-sādrśaka, adj. (see § 20.2 and *tvam-Idrśa*), *like thee*; **kehi paṇḍitaḥ* SP 31.11 (vs).

tvagbhāra (m.), part of a tree, some part of the bark or a kind of bark: **ra-taṣ ca* Divy 628.1, see s.v. *phaḷgu* 1. One is tempted to em. to *tvaksāra-* (Pali *tacasāra*); the fact that *sārataḥ* follows is no objection, since it means *as to the pith*; but unless the mss. actually read *tvak-*, the misreading implied is not easy to assume.

(*tvaca*, nt., *cinnamon*: *tvacam* Suv 104.7, in list of medicinal herbs; *tvak*, *tvacaḥ* (n. pl.?) Mvy 5806 = Tib. *śiñ tsha*, *cinnamon*; see BR and pw s.vv. *tvac*, *tvaca*.)

tvam-Idrśa, adj., = *tvam-sādrśaka*, q.v.: *pūrṇam sarvajagat tvamidrśair yad iha syāt* LV 325.13 (vs).

TH

thaṇḍila (= Pali id., MIndic for Skt. *stha*°), see *sthaṇḍila-śāyikā*.

Thapakarṇi(n), and ***ṇika** (semi-MIndic for *Stha*°), see s.v. *Sthapakarṇi(ka)*.

thapayati, **thapeti** (Pali only *thap*°), see s.v. *stha-payati*.

tharatharāyate, onomat., pres. p. **yamāna* (AMg. *tharatharal*, **ranta*, ppp. *tharahariya*; Pkt. **tharāamāna*, *Sheth*), *trembling*: *atha ballr asurendro 'dhomukhaṃ prapatitah, smṛtibhraṣṭa-tharatharāyamānaḥ sthītaḥ* Kv 33.24; *bhitās trastāḥ 'āyamānāḥ* Mmk 182.17; **āyamānāḥ pīḍyamānāḥ ca vepathu-r-upajātaśaṅkā* Mmk 520.17. (n, not n, always written.)

tharu (= Pali id.; § 2.9), *hilt of a sword*; *sword*: (*dhanusmīm vā*) *tharusmīm vā* Mv ii.74.3; in Mv iii.366.2 (vs) read *tharu-khaḍga-pāni*, for text *tara*°, with Pali *Jāt.* v.136.24 *tharu-khagga-baddhā*.

thala (nt., = Pali id., MIndic for Skt. *sthala*), *dry land*: Mv iii.32.2,11 (v.l. *sthala* in both: prose).

thavana, nt., a high number: Mvy 7855 (cited from Gv); Gv 133.8.

thāma (= Pali id., see *sthāma-n*), *fortitude*: LV 127.19 *thakāre thāma* ... *ṣabdaḥ*, in the spelling-lesson. **thīna**, nt. (= Pali id.), MIndic for *styāna* (§§ 2.12; 3.115; also *stīna*): **nam* (n. sg.) Mv iii.284.5

thutthu-(*kāra*kam, adv.), (making) *the sound thutthu* (in eating): *ṇa* ... Mvy 8579 = Tib. *hu hu* (*the sound of one's mouth in eating*) *mi bya*. Cf. Skt. *Lex.* *thū-thū*, said to be imitative of spitting; Skt. *thūtkāra*, and the like. Chin. onomat., indicating that one has eaten something hot.

thera, m. (= Pali id. cf. *sthera*; MIndic for Skt. *stha-vira*, which has this mg.), *old man* (decrepit; not in religious sense): Mv iii.4.17 (vs).

D

Damṣṭrasena, n. of a teacher: Mvy 3507.

Damṣṭrānivāsin, n. of a yakṣa: Divy 434.15, 22.

daka (nt.; = Pali id., for Skt. *udaka*; rare in Skt. except *dakodara*, *dropsy*, Suśr., but see Schmidt, *Nachträge*), *water*: *khaṇḍaghaṭṭakam dakasya* (v.l. *uda*°) Mv ii.429.17 (prose); *daka-rākṣasa*, *water-ogre*, = *udaka*°, q.v., Mv iii.11.19 (v.l. *ud*°); 29.14, 15; Divy 105.3 ff.; *daka-candra*, *moon in water*, = *udaka-c*°, q.v.. *māyā-marīci-dakacandra* *kālpā* Suv 250.2 (vs; read so, or with v.l. **marīcy-ūd*°, m.c.; Nobel unmetr.); *marīci-dakacandra-samāḥ* RP 51.16 (vs); *dakacandra* also ŚSP 542.12 (prose) and Śikṣ 204.15 (vs, cited from I.V which reads *udacandra*, q.v.); in Divy 231.1 (prose) read, *uparimam dakaskandham ādāya* (see s.v. *skandha* 1); other cpds.,

Mv ii.152.13; 171.5 (these are prose); Gv 27.21 (vs, could be m.c.).

dakodarika, adj. (from Skt. *dakodara*), *dropsical*: Mv ii.152.13 (prose).

dakodarin, adj., = prec.: LV 305.21 (prose).

dakṣiṇaka, adj. (= Skt. **ṇa* plus -ka), adv. **kena*, *on the right*: Divy 111.18, 27; 112.10 (all prose).

Dakṣiṇā-giri, or **ṇa-giri* (= Pali *Dakkhiṇā-giri* or **ṇa*°), n. of a district: **nāgiriṣu janapade* Av i.2.1; so also ed. i.3.1, where best ms. **ṇa-giriṣu*.

dakṣiṇādeśanā (once **na*; = *dakṣiṇā-ādeś*°), *assignment* (to someone other than the donor or performer) *of the profit from gifts or works of merit* (see s.v. *ādiśati*): Divy 239.2-3 **nam* (made by the recipient of alms-food)

api bhayagrāhito 'śrutvā; Divy 179.20 bhagavān dakṣiṇādeśanām kṛtvā prakrāntaḥ; 190.9, similarly, 'nām kṛtvā prakrāntaḥ; when the subject is not the Buddha or other recipient of the gift, but the donor or performer of the virtuous action, the ger. of the caus. kārayitvā is used (as ādeśayati tends, tho not invariably, to replace ādisati with dakṣiṇām in this case): Av 1.257.9 asmākaṃ nāmnā dakṣiṇādeśanām kārayitvā; 264.11 pretyā nāmnā dakṣiṇām kārayām āsa, *caused the profit to be assigned in the name of...*

dakṣiṇāvarta, m. (in Skt. as ep. of a conch-shell, śaṅkha, and so Pall, dakkhiṇāvatta-śaṅkha-ratanam Jāt. v.380.5, but seemingly not used in Skt. or Pall as subst., independently of śaṅkha; AMg. uses dāhiṇāvatta thus, defined Ratnach. *the right conch; a particular conch*), a conch-shell with spirals turning to the right, valued as a gem (cf. 'varta-śaṅkha- Divy 138.3): in lists of gems, ... lohitaḥ 'vartā etāni ca te ratnāni... Divy 115.4; similarly 229.7; 502.7; 543.29; Av 1.205.3; Bbh 234.2.

Dakṣiṇāvibhaṅga Sūtra (= Pall Dakkhiṇā), n. of a sūtra found in Pall MN no. 142, iii.253 ff.: Karmav 61.5; 156.13 (here apparently included in the Etadagga, q.v.; prob. the same text but the quotation seems to have no close correspondent in Pall).

Dakṣiṇā-sūtra, n. of a sūtra presumed by Lévi to = prec.: Karmav 163.1.

? **dakṣiṇāhi**, adv. (Skt. Gr. only), *on the right*: so acc. to Lefm., in LV 354.15 (vs) eṣa (all mss.; Lefm. eṣu) vara-dakṣiṇiyo utpātu dakṣiṇāhi, *he (Buddha) is the best recipient of homage, a portent appearing on the right*; but I am very doubtful of this. Text is metrically and otherwise dubious (also in next line). Tib. omitted by Foucaux.

dakṣiṇīya, adj. (also 'neya, q.v.; = Pall dakkhiṇeyya), *worthy of veneration, to be revered*; orig. no doubt *worthy of receiving a sacrificial or reverential (guru's) gift*, a mg. which seems still alive in LV 358.21 (vs) 'yās ca te loke āhutinām pratigrahāḥ, *na teṣu dakṣiṇā (noun, present) nyūnā...*; but ordinarily simply *venerable*; very common in prose and vss: LV 57.21; 84.20; 89.19, 20; 97.20; 223.9; 407.6; 429.5; Mv 1.78.12; 89.15; 291.18; 301.16; ii.195.1; 214.4; 368.5; iii.155.6; 414.4; Mvy 6829; 9218 (here erroneously dakṣaṇ° in text) = Tib. sbyin gnas, *worthy of gifts*; Divy 82.15; 229.10; Av 1.173.9; Suv 139.7; Bbh 5.1; often emphasized by prefixing such words as mahā- LV 425.6; Mv ii.300.4 (vs, mahā- m.c.); Divy 192.10; vara- LV 354.15; Mv ii.336.13; eka- Divy 132.22; 538.18; sad-bhūta- Divy 133.12; 192.13; parama- Divy 404.12; atulya-Sukh 22.6; 'ya-tā, abstr., Jm 71.14.

dakṣiṇeya, adj. (= 'niya; also dākṣ°; closer to Pall dakkhiṇeyya, but in BHS noted only in Mv and rare there), *worthy of veneration*: Mv ii.295.13; 300.8; 308.17; 328.15; iii.194.4; 414.3; 'ya-tā, abstr., ii.260.13. (Some of these have v.l. 'niya.)

dakṣya (nt.; from Skt. dakṣa plus -ya; = Skt. dakṣya, perh. read so), *skill*: dakṣya-dakṣiṇya-cāturya- (text cāturya-)mādhuryopetaṃ Divy 109.28 (prose).

dagodara- (= Skt. dako°; AMg. regularly daga for (u)daka; cf. Skt. dagārgala, VarBrS., BR), *'water-belly', dropsy*: in LV 189.11 (prose) read dagodarābhībhūtaṃ for Lefm. dagdhod°; proved by Tib. dmu rdzhi can = dakodara Mvy 9558, and Das, Dict.

[dagdhodarābhībhūta, see prec.]

Danḍaka-(vana), n. of a forest (cf. Pall Danḍakāraṇṇa° but in LV associated with an evil person named Brahmadatta): LV 316.2. Tib. transliterates, dan ta ka.

danḍa-kamaṇḍalu, m. and nt., a sort of *water-jar* (conjectured to mean one with a handle): Divy 14.26 ('luh), 16.27 (id.), 246.18 ('lu, n. sg.), 473.5 ('lum, acc. sg.). In the first two and last cpd. with sauvarṇa-; in 246.18 sauvarṇakaṃ danḍakamaṇḍalu.

Danḍaki(n), n. of a wicked king (of Govardhana):

Mv iii.363.6, 16; 364.20; 365.16; 368.14; 369.2. His story is comparable to that of Pall Danḍaki (DPPN), tho quite different in details; see s.v. Vatsa (1).

danḍa-parāyaṇa, adj. (= Pall id.), *dependent on a staff* (for walking), said of old people: Jṛṇā 'yaṇā Mv i.180.16 (vs).

Danḍapāṇi, n. of a Śākya, father of Gopā, q.v.: LV 140.9 ff.; 153.20 ff.; 157.3; Suv 199.8; Gv 420.19.

Danḍapāda, pl., n. of a group of nāgas: Māy 221.17. **danḍa-poṇa**, see poṇa.

danḍa-bhāsa, m., a celestial portent: Mvy 4403 = Tib. brañ ñer snañ ba, *light in upright position*; so, presumably, lit. *staff-light*, or freely, *vertical flash*.

Danḍa-lagna, pl., n. of a brahmanical gotra: Divy 635.14 (follows Lagna).

danḍa-vāsika, m. (= Pkt. 'vāsiga, 'vāslya, Sheth, by the side of 'pāsi; to be derived from Skt. dāṇḍapāṣika, comm. on Deśin. 2.99; § 2.30), *policeman, local guard* (not Türsteher, BR): Mvy 3741 = Tib. yul sruṅs, *place-guard*.

danḍapayati (cf. Pkt. ppp. danḍāvya, Sheth), caus. to Skt. danḍayati, *causes to fine or punish*: 'payanti Śikṣ 63.13; 'payed 67.10.

Danḍin, n. of a brahman: MSV i.116.4 ff. (corresp. to Pall Gāmaṇi Caṇḍa, see DPPN).

Datṛma-, see Datṛima-.

Datta, n. of a rich householder at Śrāvastī, father of Sudatta = Anāthapiṇḍada: MSV iii.133.13 ff.

dattaka, (1) nt., *thing given* (specifying -ka) (vismarāmi satyam yat tava) kimcid 'kam iti Divy 504.4; see also gara-d°; (2) f. 'ikā, *given* (in marriage): MSV i.105.1.

Dattā, n. of a yakṣiṇi: Sādh 561.1, 11.

? **Datṛima-danḍika-putra**, patron. of Rājaka: LV 238.10; Lefm. with most mss. Datṛma°; Calc. Trima°, with v.l. Datṛima°; form and mg. of first element obscure. Tib. gdul bahl be con can gyl bu, *son of one who has a stick for discipline*.

-dada, adj. (= Pall id., only in comp.; cf. also next; to pres. dadati), *giving*, only at end of cpds.; esp. when prior member is an a-stem, it appears that it regularly has acc. form, -am, except in vss where meter requires short syllable: kāma-d° Śikṣ 331.4 (vs), see also s.v. kāmam°; cakṣur° LV 361.7 (vs); 365.16 (vs); 422.6 (vs); cakṣu° (m.c.) LV 359.22 (vs); in Mv i.316.14 (vs) mss. cakṣur°, Senart em. cakṣu° m.c.; abhayam°, dharmam° Kv 11.9 (prose); priyam° Kv 11.7 (prose); sarvam° (see also s.v., as n. pr.) Mv i.287.10 (prose; v.l. sarva°); iii.250.14 (vs); Divy 316.14; 319.2-3, et alibi (prose); Mmk 324.15 (prose); sukham° Mv ii.297.3 (prose); Gv 481.14 (vs); sukha° LV 363.3 (vs, m.c.); saukhya° LV 45.18 (vs, m.c.); various proper names, see Dānampadā°, Dharmarṇ°, Pṛthivīm°, Priyam°, Phalam°.

-dadana, adj. (not recorded elsewhere; = -dada), *giving*, at end of cpd.: sarvajagasya saukhyadadanah LV 221.22 (vs); presumably m.c. for saukhyam°, see s.v. -dada).

dadantaka, f. 'ikā (pres. pple. dadant-a plus -ka), *giving*: (apsarā... bodhisattvaguṇa bhāsamānikāḥ) kaṇṭhakasya balu te dadantikāḥ LV 236.22 (vs).

dadrula, **dardura** (dardara), **dardula**, **dradula**, adj. (all these spellings recorded in the mss.; cf. Skt. dadrūṇa, adj., Schmidt, Nachträge; from the noun Skt. dadru, Pall and AMg. daddu, a skin disease variously alleged to be *leprosy* or *ringworm*), *afflicted with a skin-disease, leprosy or ringworm* (?), in a list of adj. describing physical deformities, see quotations s.v. khoḍa, lame. Senart's readings vary and are not always related to the wildly varying readings of the mss., which I quote: Mv ii.150.9 darduro, dardaro; 152.3 dradulo (only one ms.); 153.19 dadrulam, dradulam; 156.12 dadrulam, (da)rdulam.

dadhi-pradyotika, adv. 'kam (vā dīpyamānasya), Śikṣ 182.3, in a list of tortures, after taila-pradyotikam,

q.v., and sarpli-pra°; Bendall and Rouse render this (*burnt with blazing...*) *ghee*, on what ground I do not know; *dadhi* seems always to mean *sour milk* or *curds* in Skt., Pali, and (dahl) Pkt. literature. Some inflammable material must be meant; acc. to Skt. Lexicons, *dadhi* also may mean *turpentine* or *resin* (BR), here perhaps the latter.

Dadhimālin (= Pali °li), n. of a mythical sea: Jm 91.4.

Dadhimukha (= Pali id.), text actually **Dadhī**°, n. of a yakṣa: Hoernle MR 26.13 (Ātānāṭiya Sūtra, in Hoernle's terminology; see Ātānāṭika).

[**dadhika**, supposedly dealer in *sour milk*, Senart with mss. Mv III.113.8; but read **dhānyika**, q.v.]

danta-kāraka (= Skt., Pali, AMg. °kāra), *worker in ivory*: Mv III.113.7 (prose), in list of artisans and tradesmen.

Dantapura, nt. (= Pali id.), n. of the capital of Kallīga (only in Buddh. works): Kallīgeṣu °raṇa nāma nagaraṃ Mv III.361.12; 364.3; in Mv III.208.16 (vs) read Dantapuram for atah puram, mss. antahpuram, and transfer to line 17 before Kallīgānām; see the same vs in Pali DN II.235.19.

Dantaśayana, n. of a former Buddha: Mv I.140.8.

Dantā, n. of a rākṣasi: Māy 243.34.

-dantīnikā, f. (= Skt. dantīnī, plus -ka, endearing dim., see § 22.34), *having... teeth*: -śukla-su-dantīnikā(h) LV 322.15 (vs), of the daughters of Māra.

Danturā, n. of a rākṣasi: Māy 243.20.

damatha, m. (= Pali, Skt. Lex., id.), *restraint, control*: duṣṭanāgā °tham āgacchanti Divy 185.24; esp. *self-control*, ātma-damatha Mv I.127.17; III.52.18; tri- (Divy 95.14 trividha-) damatha-vastu-kuśala Divy 95.14; 124.13; 264.28; Av I.16.11 (presumably control of body, speech, and mind); damathah (context not clear) Mvy 6727.

damadamā(-śabda-); see Hemacandra, Gr. 3.138, with note in Pischel's Transl., onomat., perh. as noun, *a kind of drum*: (anta)bhrāmac-cakra-maṇḍalāloka-pramukha-damadama-śabdā (read °da? °dād?) gambhīra-bhairavam āyasaṃ nagaraṃ Divy 603.18.

? **dayati**, pres. to root dā-, q.v. in Chap. 43.

Darada-lipi, or (in Mv) without lipi, a kind of script: LV 126.1; Mv I.135.6 (here mss. -varada-, em. Senart). In Mv I.171.14 (vs), in a list of dasyu peoples, mss. -daroṣu, Senart em. -daradeṣu in accord with meter. That the (Skt.) Darada people is meant in LV is indicated by Tib. bru sa.

daridraka, adj. (= Skt. °dra), *poor*: °kā preṣaṇa-kārakāś ca SP 95.9 (vs). (-ka svārthe? m.c.? or dim.?)

dardara, variant for **dadrula**, q.v.

? **dardaraka**, m. or nt. (cf. Skt. Lex. dardara, said to be a kind of *drum*; Skt. dardura, said to be a *flute*; AMg. daddara, some musical instrument; and BHS jala-dardaraka), some musical instrument: in Mv II.159.7 Senart em. jharjharakaṃ, but mss. dardarakaṃ, dardulakaṃ.

[**dardarā**, see **dadrulā**.]

dardura, variant for **dadrula**, q.v.

? **dardurā** (most mss. dardarā), sc. lipi, a kind of script: Mv I.135.7. Senart's note mentions this as one of the forms in the list which 'ne laissent guère d'incertitude'; to me it is by no means clear. Did Senart mean to associate it with the Skt. name of the mountain range, often associated with Malaya? As a mountain name, Dardara (rare and doubtful in Skt., but in Pali Daddara) would merit consideration, as supported by most mss. But one would not expect a mountain-name here.

dardula, variant for **dadrula**, q.v.

dardulaka, variant for **dardaraka**, q.v.

Darbhakātyāyana, pl. n. of a brahmanical gotra: Divy 635.15. So read for Durbha° of text; one ms. Darbhakāyana.

darvikā (= Skt. Lex. id.; Skt. darvi), *spoon, ladle*: Mvy 9047; āyasa-d° Mvy 9347.

darśana, nt., once m. (Skt. nt., not in these senses; cf. °nā), (1) nt., = **dr̥ṣṭi**, *false, heretical view*: tasyedaṃ darśanaṃ abhūt, śubhāśubhānām karmāṇām phalaṃ nāstīti niścayaḥ Mv I.178.11 (vs); (2) once m. (= Pali dassana, nt., in śippa-d°), *exhibition* (of skill in arts or exercises): kumāro... darśanaṃ dāsyati Mv II.73.18; 74.4, 7; kumāreṇa... darśano dinnah 75.18; darśana-śātāni varianti III.57.9, *hundreds of exhibitions* (as entertainments at a festival).

Darśanakṣama (v.l. °kṣema, so read?), n. of a former Buddha: Mv I.139.12.

-darśana-tā, *state of seeing*: LV 32.17 (prose); in amogha-d°, perhaps to be analyzed as amogha-darśana plus -tā, *state of having unfailling vision*.

darśana-bhūmi, f., the 4th of the 7 śrāvaka-bhūmi: Mvy 1144; Śp 1473.12 et alibi, see **bhūmi** 4.

darśanā (nowhere recorded) = Skt. °na, nt., *sight*: (yāye) prabhāye samanvāgataṃ yāye śūkṣma-darśanāye samanvāgataṃ yāye tattva-darśanāye samanvāgataṃ... Mv I.158.9 (prose); perhaps nonce-form, attracted to gender of prec. prabhāye (the suffix -anā, f., is not rare in other forms beside -ana, nt.).

darśaniya, adj. (§ 3.42), *beautiful*: SP 313.13; LV 240.11 (em., mss. °niya, unmetr.).

darśayati, in mg. of dēśayati, *teaches, instructs* (falsely, in wrong ways), influenced no doubt by **dr̥ṣṭi**, q.v.: ye ca te darśayisyanti (seemingly passive, so Senart) teṣāṃ api ca sā gati (sc. narakah) Mv I.179.15 (vs), *and those who will be taught (by you) will suffer the same fate*; the next line is, anyān hi vihato hanti, naṣṭo nāśayate parāṃ (so Senart).

? **darśayin**, possibly adj. (pres. stem darsaya plus -in), *showing*: bhūtāṃ carim darśayi lokanāthaḥ SP 64.2 (vs). But no such stem is recorded, and more likely the form is a verb (aor.), *the World-lord has shown...*

darśavin, adj. (= Pali dassavin; § 22.51), *seeing, perceiving*, also intellectually, *realizing*: pūrvabuddha-darśavīni (or with most mss. °vinah, construction 'ad sensum') SP 36.6-7 (prose); darśavī pūrvabuddhānām Mv III.104.15 (vs); anantavarṇa- Gv 30.1; bhaya- Mv III.52.1; abhaye, bhayadarśavī Ud xvi.4 (oldest ms.; later ms. °darśino, and so Pali equivalent °dassino Dh. 317); ādinava-darśavī Mv I.283.18 (prose; kāmeṣu); III.52.5 (prose); anantajñāna-d° Mv I.357.5 (vs); sarva-d° Mv I.254.4 (prose); II.13.3 and 22.5 (vss); III.51.7 and 10 (prose); asarva-d° III.51.6 (prose).

-darśin (from Skt. darśa, *aspect*, plus -in), *having the aspect of, resembling, like*: tathāgata-darśi ca veditavyo SP 226.8 (prose), *and he is to be regarded as like a T.* (because he has similar qualities and behavior; cf. lines 1-2 above, sa hi... tathāgato veditavyaḥ; so Kern, clearly rightly; Burnouf, wrongly, *as having seen the T.*).

-darśimant (= Pali dassima(nt), see § 22.48), in artha-, bhūta-d°, qq.v.

daś(ay)-, m.c. for Skt. darś(ay)- (MIndic dass-, daps-), *show*; see § 2.87.

-daśaka, ifc. Bhvr. (Skt. daśa with -ka; = Pali -dasaka, in a-d°), *fringe*: achinnāgra-daśake paṭe Mmk 322.20 (prose); achinna-daśakalī saha Lank 365.11 (vs; wrongly Suzuki). See **channa-daśa**.

Daśadharmasūtra, Śikṣ 5.7, or **Daśadharmaka-s°**, 8.8; 116.16, n. of a work (cf. the ten dharma-caryā, Mvy 902 ff.).

daśabala, adj. (= Pali dasa°), *possessing the ten bala*, ep. and synonym of (any) Buddha, often used in the same way as tathāgata, jina, etc.: Mvy 25; (yo dadyā jambudvīpam sapratnasamcayam) daśabalānām Mv I.80.7, *who gives... to the Buddhas*: similarly 8; 116.2, etc.; in Divy 275.5, 7. daśabala Kāśyapa (as either two words or one)

refers to a monk in Śākyamuni's entourage (not to the former Buddha Kāśyapa, who acc. to PTSD and DPPN was 'especially' called daśabala, a statement for which I have found no evidence; in BHS, at any rate, daśabala applies equally to any and every Buddha); see s.v. Kāśyapa (2).

Daśabala-sūtra, n. of a work: Bbh 384.24. Printed (practically) completely by Waldschmidt, Kl. Skt. Texte 4.209 ff. Text is brief, prose, normal Skt. in forms, and has little BHS vocabulary except technical religious terms.

Daśabhūmaka, or **°mika**, m. or nt., also **°ka-sūtra**, n. of a work, = our Dbh; see Rahder p. iii ff. on relations to other texts, esp. Mv, which cites a text certainly different from Dbh, tho resembling it; Śikṣ (ms.) seems always to read **°aka**; Mvy 1350 **°mikam**, nt.; Mmk 109.28 **°makah**, m.; Mv and Bbh record both **°aka** and **°ika**: Mv 1.63.15 (**°ko**, m.) and 16 Senart **°mika**, but 5 of 6 mss. **°maka**; 1.193.8, 9, 10 mss. all **°mika**(m, nt.); Śikṣ (**°maka**) 227.11; 291.11; **°makasūtra** 10.15; 11.10; 126.9; 287.14 (ed. **°mika** in 10.15 and 11.10 but ms. **°maka**); some, at least, of Śikṣ citations are from Rahder's Dbh, e.g. 227.11 ff. from Dbh 50.26 ff.; Bbh names several of the ten **bhūmi**, **°mika** 332.20 f. (naming Pramuditā, read **°tā**); 334.24 (Vimālā); 343.16 (Sudurjayā); **°maka** 338.17 (Prabhākara); 341.2 (Arciṣmatī).

daśavarga, adj. or subst. (= Pall *dasavagga*), consisting of a group of ten; a quorum of ten (monks); required acc. to Pall Vin. 1.319.33 (cf. 31) normally, 'in the middle regions,' for ordination: MSV 11.205.11 ff., cf. 203.16 ff.; Mv 1.2.15 *daśavargena gaṇena upasampadā* (q.v.); Bhik 18b.5 *bhikṣūṇāṃ daśavarge maṇḍalake* (see s.v. *dvādaśavarga*); certain sins to be confessed before such a group, Śikṣ 169.1 *āpattir daśavarge rjukena deśayitavyā*.

Daśaśīras, n. of a Pratyekabuddha: Av 1.134.1 ff. **daśikā** (Skt. *daśa* plus **-(i)kā**; cf. Pall *daśikkā-sutta*, *°tta-matta*), *hem*, *fringe* (of cloth): **°kāṃ dattvā tantra-vāyabhūtena** Śikṣ 9.3.

daśottarapadaśaṃdhi-līpi, see *yāvad-daśot*.

daṣṭaka (ppp. *daṣṭa* plus specifying **-ka**, § 22.39), *one that has been bitten* (by a snake; in magic practices to cure snake-bite): **°kaṃ mahāhrade nāgāyatane vā** (sc. *ālikhet*) Mmk 53.22; **daṣṭakottīṣṭhātī** (l. e. **°ka ut**?) 462.19, **°ko nirviṣo bhavati** 25; **sarpa-** (text *sarva-*) **-viṣa-daṣṭakāni** *cotthāpayati* 711.28; **daṣṭakopari** *sthāpayitvā* 721.4. All prose.

dahati (= Pall *id.*; for Skt. *dadhāti*; cf. also **ni-da**°), *sets*, *places*: **dhvajam dahitvā** Mv 11.377.6; **dahitva dīpaṃ ... cetiyeṣu** 379.7 (both vss).

dahara, (1) adj. (= Pall *id.*; Skt. not in this sense; cf. next, and **dahra**, which is far less common), *young*; common in prose and vss alike, in Ud xvi.7, 8 even where meter demands **dahra**! (in corresp. Pall vs, Dhp. 382, **daharo** metrically correct, with other different readings: **aḥam ca vṛddhas tvam ca daharo** SP 106.14 (prose); (**śākyah**) **vṛddha-dahara-madhyamalā** LV 82.4 (prose); **daharā** (mss. **°ro**) **ca madhyā ca mahallakā ca** Mv 1.262.18 (vs; **dahrā** would be as good metr.); **dahara-manohara(h)** Sukh 25.14 (prose), *youthfully charming*; as v.l. along with **dahra** Mvy 4081; 8734 (Mironov **dahra**); others, SP 293.4; 311.11; 318.2; LV 241.17; Mv 11.41.2; 63.7; 78.18, 19; 79.4 ff.; 111.43.16; 294.20; 457.9; Divy 116.16; Av 11.71.6; Gv 127.19; 129.3; 136.24 etc.; (2) **Dahara-sūtra** (= Pall *Dv Sutta*, viz. SN 1.68 ff.), n. of a sūtra by which Buddha converted King Prasenajit, as in Pall King *Prasenadi*: Av 1.36.7; also called *Daharopama Sūtra*, MSV 1v.62.3.

daharaka, adj. (**-ka** svārthe) = prec.: **°ka-vayasy** (mss. corrupt as to **°sy-**) *avasthītena* Av 1.178.1 (prose).

? **dahuka**, so mss. of Divy 475.17 (ed. em. **dakṣaka**),

ep. of children, see **taruṇaka**. Prob. read **dahara(ka)**, or **dahraka**, = next.

dahra, adj. (not in this sense in Skt.; cf. **dahara**, which is much commoner), *young*: LV 100.12; **yuvān ... navo dahras ...** 212.6; in Mvy 4081; 8734, both times (in Mironov only in 8734) with v.l. **dahara**; Bbh 75.1; 281.12. All prose.

dākṣiṇeya, adj. (= **dakṣ**°; cf. Skt. *id.*, not in this sense, pw 6.302), *venerable*: Karmav 156.10 (*sambuddho °yānām agryah*); 161.18.

dākṣiṇya-lipi, a kind of script: I.V 125.22 (Tib. *of the southern region*).

dāgha, m. (recorded only for Pkt. in Hem. 1.264, but cf. Skt. *nidāgha*), *burning, conflagration*: (**geha-**)**dāghā vā kṛtā bhavanti vana-dāghā ...** Mv 1.23.1 (prose); **dāgho ca utpanno ... nirvāpitaḥ** 11.181.2; (*śīlena pariśud-dhena kāyo bhoṭi prabhāsvaro*) **na cāsyā jāyate dāgho** (but v.l. **doṣo**, perhaps better) *marane pratyupasthite* Mv 11.358.14 (vs); **agnidāgham** (*pari-nirvāpayitum* 11.457.9, 13, also **hasti-dāgham** 12, *conflagration* (burning) of elephants).

-dāṭha, lfc. Bhvr. for ***dāṭhā** (= Pall *id.*, Skt. *damṣṭrā*; cf. next), (large) *tooth*; in several *anuvyañjana*, **buddhā ... vaṭṭitadāṭhā** (m. n. pl.) **ca, tikkṣadāṭhā ca, abhagnadāṭhā ca, achinnadāṭhā ca, aviśamadāṭhā ca** Mv 11.44.5-6. The mss. vary, usually reading ***dāṭā** or ***dantā**; both these occur in the corresponding Pall; but in the other BHS lists (see s.v. *anuvyañjana*) the form is ***damṣṭra**.

dāṭhin, adj. (= Pall *id.*, Skt. *damṣṭrin*; see prec.), *having large teeth or fangs*: **dāṭhi** Mv 11.103.20; 261.10; 410.16 (all prose; always of a lion).

dāṇḍajīnika-tā (to Skt. Gr. and Lex. **°jinika**; cf. late Skt. **°jlnaka**, Schmidt, *Nachträge*), *state of being a hypocritical ascetic* (characterized by external marks, *staff and skin*, only): Jm 188.3.

(**dāna**, nt., Skt., *gift*; as one of the four **saṃgraha-vastu**, q.v.)

Dānaṃdadā (cf. **-dada**), (1) n. of an *apsaras*: Kv 3.17; (2) n. of a *'gandharva maid'*: Kv 5.6.

Dānapraguru, n. of a former Buddha: Mv 1.137.15.

Dānavakula, n. of a former Buddha: Mv 1.138.4.

Dānavagupta, n. of a former Buddha: Mv 1.140.1.

Dānaśūra, n. of a Bodhisattva, previous incarnation of Śākyamuni: Kv 15.16; 93.17 (here printed ***sūra**).

dāni, **dāniṃ**, **dānim** (before vowel), (= Pall *dāni*, before vowel **dānim**, Childers; for Skt. *idānim* *now*; **dāni** SP 113.3; 170.3 (vss); in prose in Mv, 1.17.10; 18.10; 21.4, 5; 1.226.14 = 11.29.17; 1.227.4; 232.2, 7; 11.26.5, etc., very common; also App. to Jm (= Mv) 240.5; in vss of Mv, **dāni** 1.142.15; 143.1; 155.1, 5; 1.204.19 = 11.8.14; in 1.154.12 (vs) Senart **kim dāni ā**°, but read **dānim** with 2 mss., the others **dānim**, unmetr.; 1.221.21 = 11.24.8 (vs) **dānim**, before vowel; in 11.11.12 (vs) **dāniṃ**, before cons., m.c.; in 11.6.18 (vs, = 1.203.1, where Senart prints **dāni**) and 1.209.3 (vs) Senart em. **dāniṃ**, m.c., for mss. **dāni**. It appears that **dāni-m** was used only (optionally) before vowels, and **dānim** only in verses m.c. In Lañk 336.11 (vs) text **yathāpi dāniṃ naivāsti**; rather, **yathāpi idānim ...**

-dāntaka (**dānta** plus **-ka**, svārthe?), *tamed, controlled*: **sarvādānta-sudāntaka** (voc.) Mmk 4.29 (vs), perhaps m.c.; or perhaps specifying **-ka**, *you who are the one that is well controlled among all controlled ones!* In a formulaic passage in which most lines end in vocs. in **-ka**.

dāma(n), (only Vedic, and even there rare, in this sense, except, possibly, in the cpd. *sudāman*, Class. Skt.), *gift*: **dāma-carī** (*course of almsgiving*) **yādṛśā ti** pure LV 11.13 (vs). So acc. to Lefm. all mss.; Calc. **dāna-**; mg. confirmed by Tib. sb̄yin.

? **dāmaka**, possibly adj. (from Skt. *dāman*), *garlanded, formed into garlands* (of flowers), in *pariyāṇkaṃ dāmaka-*

puṣpa-saṃnibham Mv ii.183.16 (vs); so Senart reads, but assumes inverted order of parts of cpd., = puṣpa-dāmaka-, like a garland of flowers; if the reading is right, perhaps like flowers that form a garland. But the text is an em. and quite uncertain; mss. damakam or 'ko. In the following line bhāryām ca sadrśi devīm, understand sadrśi = 'śm, as separate word, corresponding, suitable.

Dāmodara, n. of a former Buddha: Mv i.138.1.

dāyika, adj. and subst. m. (= Pali id. ifc., Skt. dāyin, dāyaka), giving, a giver: bijam ... phala-dāyikam MSV i.70.12 (vs); same vs in same story Divy 462.23 -dāyakam; -saṃghasya dāyikalī prajñaptā MSV ii.113.5.

? **dārika** (= Skt. dāraka), and acc. to text 'kā- (in comp.), boy: dvātrīṃśad-dārikā-sahasrāṇi LV 128.11 (prose), all mss. acc. to Lefm.; dārikebhī LV 133.6 (vs), two mss. with Calc. dāra°. There can hardly be a reference to girls (cf. Weller 26), and at least the final -ā of dārikā must, it seems, be a corruption for -a. Perhaps read dāraka both times. Note the same cpd. with dāraka 128.9; the word seems to occur only once in this passage in Tib.

dāru, m. (always nt., acc. to Dictt., in Skt., Pall, and Pkt., except for one Skt. acc. sg. dārum), tree: dāruḥ LV 188.14 (vs), end of line, all mss. acc. to Lefm. (Calc. dāru).

Dārūka, n. of a yakṣa, and 'ka-pura, n. of the town where he lived: Māy 30.

Dāru-karṇin, nickname of a brother of Pūrṇa, lit. wood-ear (see s.v. Trapukarṇin): Divy 26.28; 45.16 etc.

[**dārvāyasmaya**, prob. misprint for dārv-ayasmaya, made of wood or iron, in SP 440.4 (prose), altho uncorrected in Errata and repeated without note in WT: 'mayair haḍi-nigaḍa-bandhanair. But the true reading is prob. dārumayair vā ayasmayair vā, with Kashgar rec. Cf. verse version, dārumayair ayomayair 450.1 (vs).]

dālana (nt.; Skt. in diff. mg.: = AMg. 'na), splitting, piercing; in literal sense, of a military art mastered by the Bodhisattva: (bhede) dālana sphālane ... LV 156.13 (Tib. dbug pa); fig., object heresies: sarva-drṣṭigata-jāla-dālanaḥ pratyutkṣā Gv 117.3; adj. (perh. Bhvr.?) destroying (heresies): (mahāyoginām ...) akusāla-drṣṭidālanaṇām Lañk 10.13.

dālāvana (if not corruption), some sort of tree: (panasa-)dālāvana-tinduka- etc. Divy 627.23 (in long cpd. containing list of trees).

Dāsaka, n. of a servant of Śroṇa Koṭṭikarṇa: Divy 3.11; 4.22; 5.17 ff.; 6.2, 4; cf. 2 Dāsaka Thera in DPPN, possibly the same personage but presented in a quite different way; and cf. Pālaka 1.

? **-dāsita**, in caṇḍavaco-dā° Mvy 2109 (v.l. in Mironov 'dāsita); acc. to Tib. (tshig brlañ(s) pos, = caṇḍavaco, zher hdebs pa) and Chin. reviling with harsh words. The etym. of dāsita (app. containing suffix -tā) is obscure. **dāsinikā** (to dās; see § 22.45), maid-servant, slave; tava 'kāṃ LV 323.2 (vs).

dāha (m.; in this sense seems unrecorded in Skt., Pall, or Pkt.), fig. pain, sorrow: sarva-dāha-vināśani Mv 1.314.13 (vs), said of Buddha's voice.

? **dāhani**, must mean burning, as adj. or n. act.; so both edd., no v.l.: tuṣādy-angāra-dāhani-kumbha-sādhana-pakvaśilāpacaṇḍāgnijalapraveśana- LV 249.11 (prose). Possibly understand dāhanin (dāhana plus -in)? Or mere corruption for 'na?

[dikṣiṣu, LV 364.11 (vs), read udikṣ°, see udikṣati.]

Dignāga, see Diñnāga.

Digvilokita, m., n. of a samādhi: Mvy 524; ŚsP 1416.18.

Digvalrocanaṃakuṣa, n. of a Bodhisattva: Gv 3.5.

Diñnāga, n. of a teacher: Mvy 3481 (v.l. Dignāga; so Mironov with no v.l.).

didṛkṣuka, adj. (= Skt. 'kṣu with -ka svārthe),

anxious to see: preti-didṛkṣukāṇy anekāni prāṇisatasahas-rāṇi saṃnipatitāni Av i.264.9 (prose).

dinna, ppp., = Skt. datta; see § 34.16 and cf. a-dinna.

Divasacārā, n. of a rākṣasi: Māy 243.30.

divasa-nirīkṣaka, pl., should mean observers of the day or of days (astrologers?): in Kv 81.7 referred to as people who are initiated into certain heretical sects (but who cannot attain mokṣa).

divasam, adv. (if so, = **daivasikam**), daily, every day: evaṃ tuvaṃ āryaṃ taṃ divasam āhāreṇa upasthīhi (? so Senart em., mss. 'sa, 'sā; true reading probably 'hasi, 2 sg. pres.) Mv i.302.6, and: sā dāni taṃ ... divasam āhāreṇa upasthīhati 8 (both prose). But possibly, with Senart, understand divasa-m-āhāra, for divasāḥ, with 'hiatus-bridging' m.

divasānudivasam, see s.v. 1 anu.

divāvihāra (m.; = Pali id.), relaxation (rest) during the day: (ārāma, acc. pl. ...) 'hārārtha dadanti ... puru-ṣaṣabhāṇām SP 13.18 (vs); 'raṃ parigamya 62.5 (vs); (went to a caitya) 'hārāya Mv i.300.2, 5 ff.; (nadyām ...) 'hāraṃ kalpayitvā ii.264.1; (vrkṣamūlām nīrītya) niṣaṇṇo 'hārāya Divy 201.3; 202.2; Av i.252.9; vrkṣamūle niṣaṇṇo 'hārāya 246.6; bhagavān 'hāropagato 319.12; bhikṣavo 'hāraṃ (v.l. 'hārāya) gatāḥ Karmav 74.10. Regularly of the Buddha or his monks.

diviṃ, prob. m.c. for divi, loc. of div: Mmk 618.26; 625.7; 627.14; 629.16. Otherwise H. Smith (see § 1.38 fn. 15), pp. 4-5 [3.2]; Smith's em. of Mmk 629.16 (see my § 2.74) introduces not only metrical irregularity but a stem *diviya which I have not noted in BHS and do not find in MIndic except once in Aśoka's 4th Rock Edict, Dhauḷi-Jaugada version.

Divaukasa, n. of a yakṣa, attendant on Māndhātara: Divy 211.5 ff.; MSV i.68.13; 94.11.

Divyānnada, n. of a future Buddha: Av i.116.13.

Divyāvadāna (nt.), n. of a work: Divy 24.8 etc., in colophons.

[**dīśa**; m.-nt. forms occur from stem diś(ā), as from other f. ā-stems, § 9.4; ex. daśa-diśebhir LV 416.2.]

dīśatā (= Pali diśatā; Skt. diś, diśā; PTSD refers to a 'Skt. diśatā' which does not exist), direction, region, point of the compass; only in vss except (rarely) in prose of Mv, e. g. ii.295.4; others, vss: SP 27.10; 205.8; LV 162.8 and 167.11 (diśato, acc. pl., § 9.97); 295.21; 421.17 (read daśa-diśata, § 9.68); Mv i.204.6 = ii.8.1; i.305.20; ii.135.12; 140.12; 299.2; 315.19; 409.17; iii.381.7; 438.15; Suv 233.1; RP 55.3, 14; Bhad 21 (text wrongly diśa tāsu); Gv 316.22; Dbh.g. 39(65).25.

dīśati, (1) says, speaks (so in Ap. diśai, Bhav. 232.7): pradakṣiṇām dakṣiṇa (so divide) lokanāthaḥ teṣāṃ dīśaiḥ 'pratīmo vināyakaḥ LV 391.21 (vs), where we must understand (a)diśa(t) as the verb of the sentence (Tib. gsunṣ, said), the Lord of the World, the Matchless Guide, declared their donation (dakṣiṇā) auspicious (virtuous, pradakṣiṇa); direct quotation of his words follows; tatra gatā sukha me diśanti kṣīpram Sukh 9.4 (vs), quickly declare my happiness; kṣetrārnavān ... cintāvyatīrṃsāṃ ca diśāmi dikṣu Gv 428.14 (vs), I proclaim, tell of; diśe (aor., by em. for diśām which would make construction difficult) sovathikam divyaṃ Mv iii.305.10 (vs); (2) teaches (= deśayati, q.v.): dharmam dideśa yakṣāya Lañk 8.12, and dideśa nikhilam sūtram 13 (both vss); (3) confesses (also = deśayati) (kṛtam yat) pāpam jinānām purato diśāmi Sādh 56.12 (vs); sarvāṇi pāpāni diśāmi bhīṭaḥ 90.4 (vs).

Dīśadeśa-āmukhajaga(t; so read, as cpd.), n. of a Buddha: Gv 285.23 (vs). In this and the next two diśa-may be regarded as for diśā-m.c.

Dīśabhedajñānaprabhaketumati, n. of a Buddha: Gv 285.6 (vs). See under prec.

Dīśasambhava, n. of a Buddha: Gv 284.11 (vs). See under prec. but one.

Disāmpati (= Pali Disampati, DN ii.230.22 ff.), n. of a mythical king, father of **Reṇu**: Mvy 3579 (here called a cakravartin); Mv iii.197.9; 204.8 ff.; in LV 171.1 (vs) apparently used as n. or epithet of **Reṇu**, q.v., himself (Reṇu bhū Disāmpati).

diśi (= AMg. diśi, for Skt. diś, diśā; not in Pali), direction. Noted only in Mmk, but not rare there; usually acc. sg. diśim; sometimes (notably 205.26, where it seems clearly to be taken so, § 4.59, end) this could be interpreted as loc. diśi plus 'hiatus-bridging' m; among the cases which are certainly acc. are: dakṣiṇām diśim āsritāḥ Mmk 326.18, and ... āsritā 626.26; prācim (°cīm) diśim upādāya 620.1 (these all vss). The great corruption of the text of Mmk might tempt to emendation (diśam would be easy), but AMg. seems to confirm the form.

diśodāha, m. (= Skt. digdāha, Pali diśādhāha), 'burning in the sky' (as omen): Divy 203.9; 206.4; Av ii.198.2; MPS 16.14. In MPS-17.21 ms. **diśodāgha** (ed. em.).

(**dīkṣate**, cf. Skt. id., undergoes consecration or monastic initiation: Kv 81.6 ff.)

Dīpa, (1) n. of the king of Dipāvati: Divy 246.9 ff.; (2) n. of a serpent king: Mmk 18.24; (3) m.c. for **Dīpaṃkara**: buddha Dīpa-nāmā LV 393.12 (vs).

Dīpakāra, m.c. for **Dīpaṃkara**: LV 172.14 (vs).

Dīpaṃkara (= Pali id.; in Pali the first of the 24 Buddhas; here sometimes, e.g. Sukh 5.6, first of a much longer list of Buddhas, but often named without any such preeminence), n. of one of the most celebrated of former Buddhas: his story told at length in the 'Dīpaṃkāra-vastu' Mv i.193.13 ff.; incomplete list of references, SP 22.3; 27.4; LV 5.4; 172.19; 185.15; 253.16; 415.19; Mv i.1.13; 2.1; 3.3; 57.13; 61.11; 170.3; 227.6 (his name is given to him); iii.239.10 ff.; 241.13; 242.19; 243.20; 244.13; 247.3; 248.3; Mvy 95; Divy 246.5 ff.; Gv 104.13; 222.2; Vaj 26.18; Sukh 5.6; 76.10; Karmav 102.15; 155.9; AsP 48.10. Also, in vss m.c., **Dīpa**, **Dīpakāra**, **Dīpasaha**.

Dīpavati (also **Dīpā**, q.v.), n. of the capital city of (Arclmant and) **Dīpaṃkara**: Mv i.194.1, 3; 231.7, 9; iii.239.11 ff.; AsP 48.10.

Dīpaśrī, n. of a Bodhisattva: Gv 442.2.

Dīpasaha, = **Dīpaṃkara**, m.c.: Dīpasahena ti LV 11.11 (vs), so read as suggested by Lefm. in Crit. App. for text °sahenāsti.

Dīpā, n. of a goddess or yoginī: Sādh 157.12 etc.; 324.6.

Dīpāvati = **Dīpā**, q.v.: Divy 246.9.

Dīptateja(s), n. of a former Buddha: Mv i.136.17 (°jah, n. sg.).

Dīptabhānu, n. of a former Buddha: Mv i.139.4.

Dīptavīrya, n. of a previous incarnation of Śākya-muni: LV 170.19.

dīrita, ppp. (§ 34.10), *rent, destroyed*: mantra-dīritā(h) Mmk 143.24 (vs).

Dīrgha (= Pali Digha), n. of a yakṣa: Māy 235.11; 237.2.

dīrghaka, (1) adj. (Skt. dīrgha plus -ka, ? m.c.), *long*: nātidīrghakah Mmk 154.24 (vs); (2) m. (= Pali dīgha), *snake*: tehi halehi °ko ca maṇḍūko (mss. maṇḍ) ca utkṣiptā Mv ii.45.6; so °pi °ko kumāreṇa kṣipto 7 (both prose).

Dīrghakātyāyāni, n. of the gotra of the nakṣatra Jyēsthā: °ni-gotreṇa Divy 640.16.

Dīrgha Cārāyaṇa (Pali Digha Kārāyaṇa; also called simply **Cārāyaṇa**, q.v.), n. of the charloteer of King Prasenañjit: Dīrghena Cārāyaṇena Av ii.114.10; in 13 mss. Digha-Cār, as cpd. word, MIndic in form.

Dīrghanakha (= Pali Digha), n. of a mendicant to whom Buddha preached the Dīrghanakhasya parivṛājaka-sūtram: Mv iii.67.7 (to be put in, kartavyam, but not quoted here); in Pali it is MN i.497 ff., and a version

occurs in Av 99; acc. to DPPN, D. was a nephew of Śāriputta (but no citation is furnished for this; the MN sutta does not say so); in Av ii.186.9 ff. and MSV iv.22.1 he is the uncle (mother's brother) of Śāriputra; in this story his given name was (**Mahā**-)-**Koṣṭhila**, q.v.; he had the surname **Agnivaiśyāyana**, q.v.

Dīrghabāhur-garvita (so, with -r-, no v.l., both edd.), n. of a son of Māra, unfavorable to the Bodhisattva: LV 310.20. See § 12.4.

dīrgharātra, very commonly adv. °tram (= Pali dīgharattam), *for a long time*: prose, SP 37.10; 320.3; LV 108.7; Śikṣ 37.17; Dbh 7.14; Divy 616.21; Av i.177.7; vss, SP 38.4 (su-); 97.11; 213.8; LV 42.11; 158.11; 219.3; in comp., °trānugata- Divy 84.9; Av i.42.3; °tra-kṛta-paricaya- Divy 264.30.

dīrgha-vārṣika, m. sg. Mvy 9286, pl. Bḥik 22a.3 (°kāh), *long rains*; see s.v. **sāmayaika**.

Dīrghasakti, n. of a yakṣa (or gandharva?): Māy 237.4.

Dīrghāgama, m., n. of a section of the canon (= Pall DN): Mvy 1423; Divy 333.12.

Dīrghāyu (= Pali Dighāyu), n. of a prince, son of **Arimadama**: Mv iii.457.8 ff.

dīrghāyuka, app. name of a class of gods, *the long-lived ones*: so dīrghāyukehi devehi upanno Mv i.51.14, *he is born among the D. gods*.

Dīrghika, MSV ii.173.3, or **Dīrghila**, 182.7 (corresp. to Pall Dighīti), n. of a king of Kosala, conquered by Brahmadatta of Benares; reference to his story in the Dīrghila-sūtra of the Madhyamāgama (Samādhisamyuktaka), 182.8.

dīrghya, gdve. (to Skt. denom. dīrghayati, pw 7.348), °yam, impersonal, (It is) *to be delayed*: tvayā kiṃ punar eva dīrghyam Divy 600.15 (vs).

du- (= Pali id.) for Skt. dvi-, stem for numeral *two*, § 3.117, esp. in cpds.: see **duguṇa**, **dupadendra**, **durūpa**, **ekadukāye**.

duh-k-, see **duṣ-k-**.

duḥkhaka (nt.; duḥkha plus -ka, prob. m.c.), *misery*: vedentā bahu duḥkhakam Mv i.11.4 (vs).

duḥkhata (Skt.), (state of) *misery*; three, listed Mvy 2228-31, and cited SP 108.17 f. (prose) tiṣṭhā duḥkhataḥ samplīṭā(h) ... yad uta duḥkha-duḥkhatayā saṃskāra-du- viparīṇāma-du- on this group see AbhidhK LaV-P. vi.125 ff., *state of misery qua misery* (what is grievous by its very nature, from the start, always painful), *state of misery due to conditioning* (saṃskāra; acc. to Vism. 499.20 f. this means particularly experience in itself not painful or pleasurable, but, because impermanent and so undependable, still a cause of misery), and *state of misery due to alteration* (of what was pleasurable to begin with, but cannot last); in Mvy 2232-40 eight duḥkhata, each consisting of one of the list of evils enumerated in the first of the four noble truths.

duḥkhati (= Pali dukkhati; denom.), *is painful, hurts*: āṅgapratyaṅgāni duḥkhanti SP 100.12 (prose); jhivā pi tasya (read tasyo with v.l.) na kadāci duḥkhati SP 352.7 (vs). See also **duḥkhāpayati**.

duḥkhana, adj. ffc. (duḥkha-ti with suffix -ana), *hurting, causing pain* to: mayā ... jana-duḥkhanena (so spelled) Śikṣ 156.5. But note cites Bodhicāryāv. as reading °duḥkhadana (same mg.).

Duḥkhamukta, n. of a former Buddha: Mv i.137.8.

duḥkhāpayati (= Pali dukkhāpeti; caus. to **duḥkhati**), *causes pain to, hurts, grieves*: sukhitān (mss. °tāny, may be kept) api sattvā tvam duḥkhāpayasi durmate Mv i.179.19 (vs).

duḥkhitaka, m. (ppp. °ta plus -ka, prob. pitying dlm., § 22.36), *poor wretch*: °ko °yam iti kṛtvā Divy 84.1 (prose); santy anye °py asmadvīdhā duḥkhitakā(h) 86.22.

duḥkhila-tā (from duḥkha plus -ila; § 22.17), *state*

of being miserable: Mvy 1652 = Tib. tha ba nan pa ltar.

duḥ-p-, see duṣ-p-.

? -duka, -dukā, for dvi°, see *ekadukāye*.

Dukura, n. of a nāga king: Mmk 18.11.

dukūlaka (nt. ?; Skt. 'la plus -ka svārthe), a certain fine textile fabric: 'kānām tatha varakauśakānām Śiṣ 302.6 (vs, may be m.c.); paṭe caiva 'ke Mmk 131.21 (vs, may be m.c.); 'laka-sūksma, subst. nt., a fine garment made of dukūla(ka): 'mam vā Bhik 22b.4 (prose), in a list of various textile fabrics. See also *daukūlaka*.

dukha (as in Pali, see Childers), dukhin, and dukhita, m.c. in verses for dukkha, 'khin, 'khita, misery; miserable. The mss. and edd. are quite inconsistent, but write dukha very often, at least, where meter requires it; so SP 54.10; 162.2 (in 92.6 ed. dukha-, acc. to note with only one ms.); LV 173.11 (no v.l.); 220.22 (dukhī, v.l. duḥ°); in LV 252.10 Leftm. properly em. dukhitam against all mss., but in 188.12 he allows the equally unmetr. sudukkhito to stand; Senart on Mv 1.9.17 keeps dukkhā of mss., noting that meter implies a short penult; so also 1.14.16, 15.13, and often, usually not em. by Senart; dukha is rather common in vss of Samādhi, e.g. 19.20; also in Gv, dukha 301.22; 488.9; dukhitām 474.23; dukha (v.l. duḥ°) Bhad 21; etc. In my opinion dukh° should always be read where meter indicates short first syllable.

dukhya (nt.; cf. dukha; semi-MIndic for *duḥkhyā, *daḥkhyā, cf. Pali sokhya = Skt. saukhya, with which dukhya is compounded and to which it was perhaps formed as a pendant), unhappiness, misery; lābha atha alābhe saukhya-dukhye (so, as cpd.) RP 47.15 (vs).

du-guṇa (= Skt. dviguṇa), two-fold, double: duguṇa-palāśā ca pādapaḥ Mv 11.86.7 (vs); so mss., Senart em. dviguṇa°.

ducchana, read prob. °channa (see s.v. -chana); MIndic for Skt. duśchanna, § 12.2.

[dutiya is read by Senart Mv 11.134.7 (vs), but mss. dvitīyās or °yam; meter requires two short first syllables, but dvitīya is as good as dutiya. I have found no writing of du- for dvi- in the ordinal numeral.]

Dundubhi (1) f., n. of a 'gandharva maid': Kv 4.21; (2) m., n. of a nāga king: Māy 247.16.

-dundubhikā, see mukha-du°.

Dundubhisvara, (1) n. of a former Buddha: LV 171.11; (2) (the same? cf. also next, and °svara-rāja), n. of a Buddha in the north: Suv 2.5; 8.2; 120.7; (3) n. of a gandharva king: Kv 2.17; (4) n. of a Śākyan youth: Av 1.371.1 ff.

Dundubhisvaranirghoṣa, n. of a Buddha in the north (cf. prec., 2): Sukh 97.22.

Dundubhisvararāja, n. of a series of former Buddhas (cf. Dundubhisvara 1 and 2): SP 380.9.

dupadendra (MIndic for Skt. dvi°; cf. du-; dupada not recorded in Pali; Amg. dupaya acc. to Sheth), (1) king: in Gv 259.20 (vs) read, yada sa nīkramī dupadendrā (or °dro), when that king retired from the world; (2) n. of a former Buddha: in Gv 258.8 (vs) read with 2d ed., sap-tamu teṣa āsi Dupadendrah.

dumela (var. dumaila; Mironov dumela), nt., a high number: Mvy 7873 (cited from Gv) = Tib. yal yal; Gv 133.14 f.

duyamana (m.c. for Skt. dūyamāna, pres. pass. pple), being distressed: LV 166.8 (vs).

dura, nt. (etym. ?), seems to mean something like worldly existence: māyopamaṇi hi duram etat, svapnasa-mam ca samskr̥tam avikṣyam RP 33.3 (vs; meter, Finot's No. 18, p. xiv). The only possible connection I have discovered is duram-daram, Desin. 5.46, glossed dukhot-tirṇam.

duradhimoca, °cya, hard to strive zealously towards (see *adhimukti* and its congeners): SP 185.9 duradhimoc-

cyam (tathāgatajñānam; Kashgar rec. °mucyanīyam, cf. *adhimucyanā*, °natā); said apropos of the fact that disciples of the Buddha in many past existences are still in the same stage of discipleship; AsP 185.2, 5, et passim, duradhimocā (prajñāpāramitā); read with 2d ed. duradhimocam Gv 321.19 for text durabhimocam (etat sthānam, sc. anuttarā samyak sambodhi).

dur-anubodha (= Pali id.; cf. *anubodha*), hard to comprehend: Mvy 2917 (as synonym of gambhīra); LV 422.12 °am (cakram); Mv 111.314.1 (dharmah).

dur-abhimoca, prob. error for dur-adhimoca, q.v.

dur-abhisambodha, see abhi°.

dur-abhisambhava, adj. (= Pali id.; to Skt. and Pali abhisambhavati; see *abhisambhāvayati*, and cf. next), hard to attain: Mvy 7210; Bbh 10.3; Gv 267.10; 321.19; Jm 78.12; 122.17.

dur-abhisambhūṇa, adj. (= prec.; see *abhisambhūṇati*), hard to attain: Mv 11.237.21; 238.13; 111.264.5; 387.4. The last = Pali Sn 701, which has durabhisambhavam (cf. prec.).

durākāra, see ākāra.

dur-ākhyāta, adj. (= Pali durakkhāta), ill-proclaimed, ill-stated, incorrect: Lañk 244.12 durākhyāta-dharmair api ... anyatīrthikair (Suzuki who hold erroneous doctrines).

dur-āgata, (1) adj. (= Pali id.), unwelcome, unpleasant, offensive; associated with durukta, and applied to words, vacana-patha (same collocation in Pali, AN 11.117.34; 143.29): sarva-durukta-durāgata-vacanapatha-LV 181.11; durukta-durāgatān vacanapathān sahate Śiṣ 185.2; duruktān durāgatān ... vacanapathān 188.9; Bbh 238.9, cited s.v. avaspaṇḍana; (2) name given to Svāgata because of his bad luck: Divy 171.14; 172.12; 173.9; 177.7 ff.

dur-ājñeya, see ājñeya.

durānuga, m.c. for dūr° see s.v. dhalita.

Durāroha, n. of a cakravartin: Mv 1.154.2; and Durāroha, a name for the first bodhisattva-bhūmi: Mv 1.76.13; 90.13. Cf. *Durāroha-buddhi*. I think it probable that Dūrāroha (dūra, far, plus āroha, q.v., height or length) is the true reading in all these cases.

durāvagāha, adj. (for durava°), hard to fathom: samudrakalpa ... gambhīra-durāvagāhatvāt LV 424.11 (prose). See § 3.10. This is ignored by Weller 39, tho he refers to two other cases of apparent vowel-lengthening in the following lines (see l.c.). The -ā- here may have been carried over from some passage in vs where it was metrically required.

du-rūpa, adj. or subst. (cf. du-; for Skt. dvirūpa), (of) two kinds: (karmā kalyāna-pāpakā) Mv 1.12.13 = 111.456.19 (mss. du° both times; Senart em. dvi° first time, not the second), see s.v. paryāya (4).

dur-opagama, adj. (m.c. for dur-upa°), hard of access: LV 46.15 (vs).

durga, (1) nt. (Skt. id.), evil state; five such, perhaps = the five kaṣāya, q.v. (not durgatī, of which there are only three or at most four); durgāni (so text) pañca, ṣaṣṭi mohāni, trimsatīm ca mallānāni (... chinnā) LV 372.5 (vs); (2) m. or nt. (loc. durge), n. of a region (janapada) in the south: Gv 201.10, 25.

durgatī, f. (= Pali duggatī), evil destiny or state of being, see s.v. gati: SP 260.8; also called apāya, q.v.

? durgandha, acc. to Bendall and Rouse, Transl. 179 (cf. note 3, implying support of Tib.) danger of a bad destiny: sarva-durgandham (to be understood as °gandham-, with 'hiatus-bridging' m?) atikramāśvāsanam Śiṣ 183.12 (prose), giving confidence in passing beyond ... If this is the meaning, surely the text must be corrupt.

durgandhita, denom. ppp. to Skt. durgandha, made ill-smelling: MSV 11.90.13 (prose).

Durgottāriṇī, n. of a form of Tārā: cpd. with -Tārā, Sādh 237.10; or alone, 237.21; 238.4.

Durjaya, (1) n. of a former Buddha: LV 172.12; (2) n. of an ancient king: Mv 1.115.15.

Durjayacandra, n. of an author: Sādh 489.14.

Durjayā, (1) n. of a goddess: Sādh 502.6; (2) n. of the 7th bodhisattva-bhūmi: Mv 1.76.16; of the 5th bhūmi (= Sudurjayā, the regular name in the standard list), Sātrāl. xx.35.

durdatta, adj.-ppp., *wrongly imposed* (cf. *su-d°*), of an ecclesiastical penalty: MSV iii.64.1 ff.

durdina, adj. (Skt. id., Pali duddina, and Pkt. duddina recorded only of weather), *gloomy*, fig. of men's faces or eyes: sāśrudurdinavadana- Divy 4.28; 323.24; Kv 29.15; Av 1.170.10; 199.15; savāṣpadurdinamukha- Divy 426.24; śokāśrudurdinamukha- Jm 109.22-23; āśrudurdināyana- Suv 221.2.

Durdharṣa, n. of a Bodhisattva: Mvy 699 (with ep. kumārabhūta).

durbalaka, adj. (Pali dubbalaka, AMg. dubbalaya; once in Skt., Schmidt, Nachträge; Skt. °la plus -ka, svārthe, or pejorative dim.?), *feeble*: kṛśāluko durbalako mlānako (or mlāno) Divy 334.1, 3; 571.11, 18, 22.

durbuda, m. or nt., a high number: Gv 106.4; corresponds in position to *drabuddha*, q.v.

Durbhakātyāyana, see *Darbha°*.

durbhakṣa Māy 220.18 = *durbhukta*, q.v. (in identical list).

(*durbhara-tā*, cf. Skt. durbhara, *hard to satisfy*, pw, and Pali du(b)bharatā, *insatiableness*, of a monk as regards alms-food: Mvy 2473. Cf. *subhara*, °tā, and *duṣpoṣatā*.)

durbhukta, nt. (Pali dubbhutta cited PTSD without reference), *indigestion*, or *indigestible food* (Tib. bzah ñes), app. regarded as due to malevolent magic or superhuman powers, in a list including *vetāla* etc.: Mvy 4380; Māy 245.18; 259.12 (in same list 220.18 *durbhakṣa*).

dur-maṅku, adj. (= Pali dummaṅku; cf. s.v. *maṅku*), *not showing regret or remorse at sins committed*: Mvy 2503; 8350; in both Tib. gnoñ mi bskur (8350 bkur, so Das) ba, which acc. to Das means *not confessing faults*. The mg. assigned is supported by some Pali comms., while others say less specifically *dussila*, *immoral*; see esp. Hardy, AN vol. 5, Introd. pp. v-vi, note. Perhaps orig. ill (= *not properly*) *disturbed in mind* (?). On Mvy 8350 var. °mangu, °madgu (as for *maṅku*).

Durmati, (1) n. of a king: Mv 1.485.8; (2) n. of a son of Māra, unfavorable to the Bodhisattva: LV 309.3; (3) f., n. of a queen: Av 1.178.9 ff.

durmanasvin, f. °nī (cf. Skt. amanasvin, in same mg., pw 2.291), *melancholy*, *dejected*: duḥkhitā °vinī Gv 411.6.

Durmukha, n. of a (brahmanical) sage (ṛṣi): Divy 211.24; 217.19; MSV 1.93.15.

Duryodhana, n. of a yakṣa: Māy 23.

Duryodhanavīryavegarāja, n. of a Bodhisattva: Gv 9.10; 25.9.

durlaṅghita, nt., some form of hostile magic or its result (see s.v. *durbhukta*): Mvy 4381; Māy 220.19; 245.18 (here *dull°*). Acc. to Tib. on Mvy, bgo ñe(s), app. *bad clothes*; or sgyuñ (which I cannot find) ñes. On the basis of Skt., *laṅghita* could mean *violation*, *hostile attack*; or *fasting*, *hunger*, *starving*.

durlambha, adj. (for usual *durlabha*; Skt. Gr. ati-durl°; Pkt. m. dullambha), *hard to get*: (kāntāra-)durlambhaḥ piṇḍako yācanakena Av 1.83.9; °bhaḥ... Avalokiteśvaro Kv 66.22.

durlikhita, nt., *written hostile magic*: Mvy 4382 = Tib. brī(s) ñes, *bad writing*; Māy 220.19 and 245.18 (in both *dull°*). See s.v. *durbhukta*.

durvarṇi-karaṇa (nt.; Pali dubbanna-k°, Vin. iv.120.21, to *durvarṇa* plus kar-), *the making to be of an*

ugly color (referring to a monk's robe; a new robe must be so treated): Prāt 517.6, 7, 8; also °ñi-kṛtya, ger., *treating* (robes) thus, MSV ii.48.19.

dull-, see *durl-*.

dullabha, adj. (= Pali id.; MIndic for Skt. *durl°*), *hard to get*: LV 113.17; 322.4; 429.1 (this last prose; two mss. and Calc. *durl°*); Mv 1.233.19; 248.2; ii.55.8; 359.14.

duvāra (rare in Pali, see Childers; = Skt. dvāra), *door*, *gate*: bhavana-duvāram (acc.) Mv 11.37.8 (vs).

duvārika, m. (AMg. °riya, derived by Hem. 1.160 and Ratnach. from Skt. dauvārika; cf. also Skt. rāja-dvārika, Ind. Spr.° 5631), *doorkeeper*: karotha °kam LV 337.9 (vs), *make* (him my) *doorkeeper*. Could be m.c. for Skt. dau°, Pali do°.

duve, see *dve*.

duṣcaraka, adj. (= Skt. duṣcara plus -ka, perh. m.c.), *hard to carry out*, *to live thru*: °kam śramaṇyaṃ Mv 11.269.18 (vs).

duṣcintita-cintin, n. of a son of Māra, unfavorable to the Bodhisattva: LV 314.11 °cinty āha. Tib. ñes par bsam pa sems pa, *thinking bad thoughts*, which clearly supports the text, contrary to Foucaux's statement, which Lefm. quotes, that it indicates Upacitta°; ñes par = *du-*.

duṣchardita, nt., (*evil*) *vomit* (possibly as food of devils, or perhaps as result of their influence): °tam Mvy 4379; Māy 220.18 etc.

duṣchāya, °yā (cf. *chāya*, °yā), an evil supernatural being, presumably (like *chāya*, °yā) *a defiler of food*: °yah Mvy 4384 = Tib. gnod ḡgrib, *injurious defiler*; °yā Māy 220.19; 245.18.

duḥ-śraddadha, adj. (to pres. śraddadhatī = Skt. °dhāti), *hard to believe*: SP 57.7; 313.10 (both vss).

duḥ-śraddadheya, adj. (dus- plus gdve. based on pres. śraddadhatī, as prec.), = prec.: SP 70.2 (vs).

duṣkara, nt. (= Pali dukkara; Skt. as adj.), *difficult task*, said of the feats of religious performance accomplished by a Bodhisattva: °rāṇi Mv 1.83.12; 95.15; °raṃ 104.21; °ra-kārakā bodhisattvāḥ AsP 293.9; Gv 74.10; °ra-kāriṇo bodhisattvasya Suv 203.9; °ra-caryā Mvy 6679; LV 36.2; 250.10 ff., or -cārikā Mv 11.130.12, *course of* (such) *difficult tasks* (engaged in by Bodhisattvas).

duṣkaraka, (1) nt. = prec.: °kam hi kartum SP 119.6 (vs; -ka may be m.c.); (2) adj. (Skt. *duṣkara*, also used in this sense, plus -ka svārthe), *difficult* (to get), *extraordinary*, *rare* (with complimentary implication): *durlabha-saṃjñā duṣkaraka-saṃjñā* Gv 332.7 (prose).

duṣkuhaka, adj. (possibly cf. dukkuha Defn. 5.44, defined asahana, in comm. also arocakīn), lit. *hard to deceive*, *not credulous* (cf. Woghara, Lex. 24): *duṣkuhaka Jāmbudvīpakā* (or *Jambu°*) *manuṣyā(h)*, *nābhīśradda-dhāsyasi* (°yati, °yanti) Divy 7.29; 8.26; 9.30; 10.23; 11.18; 12.8; 13.4; 14.23; 335.20; 336.18; 337.14; (avalokiteśvaraṃ...) *duḥkuhakaṃ lokam upadeśayantam* Sādh 77.14.

duṣkṛta, nt. (Skt. id., Pali dukkaṭa), *adus*, *rarely*, °tā, f., *misdeed*, *sin*: (amūlikayā, samūlikayā...) *duṣkṛtaya* (sc. vipattiyā or āpattiyā) MSV iii.109.21 (here text with ms. *duṣṭatayā*, but Tib. ñes byas = *duṣkṛta*); 110.2. (Note *duṣṭatayā* in parallel 111.1, 3, where Tib. ñes bcas; I am not sure which word this represents.)

duṣkha, regularly in ed. and acc. to note on 1.1 'always' in the ms. of Śikṣ for *duḥkha*, *misery*.

Duṣṭa, n. of a Prajāpati: Māy 257.20, in a list of twelve P.

duṣṭhula, adj. (also spelled °ṣṭu°; = Pali *duṭṭhula*, adj. and n.; cf. *dausṭhulya*; on etym. see below), *wicked*, *grievously evil*: °lām āpatim Prāt 504.1 (Chin. *une faule grave*); MSV iii.79.5 (see *atisārin*), *duṣṭulāpatih*, a-*duṣṭu°* Hoernle, MR 12.5 (in a Vinaya fragment), rendered *grave offense*, *not...*; in Mvy 8424 °lārocana, 8473 °la-prati-

ccādana, Mironov 'lāprati', *telling and (not) concealing what is wicked* (no neg. in Tib. and Chin.), the word could (but need not) be considered equal to dauṣṭhulya; 'la-samudācārāḥ, of wicked behavior, MSV II.200.17 (of the *śaḍvargika* monks). In Prāt 479.12 dauṣṭhulayā vācā (cf. Pall Vin. III.128.22) could be rendered *with lewd words* (making sexual advances to a woman), which acc. to Childers and PTSD is a special (tho not the exclusive) mg. of Pali duṭṭhulla; since no other BHS occurrence of this word or dauṣṭhulya suggests this mg., it seems more probable that the standard meaning, *gravely evil*, prevails here too. Derivation from Skt. Gr. duṣṭhu (pendant to Skt. suṣṭhu) has been plausibly suggested by Lévi, Sūtrāl. VI.2 note 3, and others. Prob. Pall -ulla shows the older form of the ending: on the Pkt. suffix -ulla cf. Pischel 595. Probably dauṣṭhulya was first constructed as a hyper-Skt. form from duṭṭhulla; it was restricted to substantive use, and duṣṭhula (which seems to have been much rarer) was a back-formation from it, as adj. Leumann, cited by Wogihara, Lex. 27 f., came fairly close to this suggestion as an alternative (his first proposal seems to me implausible).

duṣpoṣatā (= Pall dupoṣatā), opp. of *su-p°*, q.v., *the being hard to feed* (to satisfy with alms-food): Mvy 2472, with *durbharatā* 2473.

duṣprativedha, see *prativedha*.

Duṣpradharṣa, n. of a Tathāgata: Śikṣ 9.5; of a Tathāgata in the northern quarter: Sukh 98.1.

[**duṣprasamstara** ŚsP 112.15, read *duṣya-sam°*.]

Duṣprasaha, n. of a Buddha in a remote Buddhakṣetra and different universe, but contemporary with Śākyamuni; he stopped preaching when the latter 'turned the wheel of the law': Mv III.342.3 ff.; the same personage may be meant (tho this incident is lacking) by Buddhas of seemingly exceptional renown so named at Sukh 70.1, and (spelled *Duḥprasaha*) Mmk 64.1; 130.3.

duṣprekṣita, Māy 220.19, or *duḥpr°*, Mvy 4383, nt., *evil eye*. See s.v. *durbhukta*.

1 duṣya, adj., *evil*, = Skt. *duṣya*, which Senart's note would read by em.: ye 'duṣyadharmasampannāḥ' Mv III.320.12, *who are not endowed with evil characteristics*.

2 duṣya, dūṣya, nt. (= Pall *dussa*; see also *kalpa-d°*), a kind of cloth, apparently of cotton but of fine quality; see valuable note of Thomas ap. Hoernle MR 138 n.12 (on Kashgar fragment of SP 329.3), with examples of uses to which it is put in Pall and BHS (dress of laymen and -women, not monks; wrapping of corpses; spreads on chairs, and floors; curtains). Spellings with u and ū seem both to occur in mss., but editions are exceptionally confusing. Even the usually so reliable Senart always prints (*kalpa*)-*duṣya*, but in his Index reads (*kalpa*)-*dūṣya*, without explanation and without citing any v.l. in the Crit. App. In SP usually and in LV only *duṣya* is printed; Lefm.'s mss. of LV often read *duṣya*, or corruptly *puṣpa* or the like. Recorded *duṣya(m)* Mvy 5876 (so also Mironov; BR *dū°*) = Tib. *ras bcos bu*, said to mean *calico*; *duṣyāni* Mv I.251.14; *duṣya* (various forms) Mv I.216.13 = II.19.10; I.227.14; 236.4; Divy 614.17 (mss.); RP 41.2 f. and 56.15 (ms., Finot em. *dū°*); Suv 126.18 (no ms. has *dū°*); SP 89.4; Śikṣ 76.12; *duṣya-yuga*, see below, Mv I.61.1; 331.12; on the other hand, *duṣya* SP 75.7 (-*paṭa*, q.v.); 243.6 (-*paṭa*); 283.10; 331.6; LV 77.14; 187.13; 284.13; 368.5 (misprinted *dūpa*), Suv 7.8 (but so only 1 ms., the rest *du°*); Divy 297.23; Gv 22.3: *duṣya-yuga*, see Thomas loc. cit., *a double piece of d°* (two lengths), SP 119.9; LV 159.12; or, *duṣya-yugma*, id., SP 329.3; in Kv 78.22 and 81.7 reap *duṣya* (or *dūṣya*) for *dhyuṣita*, q.v.

duṣyati, °te (see *dūṣyate*, *dūṣaṇa*, and *doṣa* = Skt. *dveṣa*; = Pall *dussati*, clearly with this mg., e. g. Jāt. VI.9.5 (rajanīye) arajjantā dussanīye adussantā nāma n'atthi, ... *not loathing the loathsome* ...; some forms of

Skt. *duṣyati*, at least its ppp. *duṣta* in Rām. Gorr. 2.92.16, BR, are so used, and the 'caus.' *dūṣayati* = Pall *dūseti* also comes close in some uses), *hates* (intrans.), *becomes hateful or malicious*, parallel with *rajyati* (°te) and *muhyati* (°te), cf. the standard trio *rāga, dveṣa* (or BHS *doṣa*), *moha*: *kataram cittam rajyati vā duṣyati* (Tib. zhe sdañ bar ḥgyur ba, *becomes malicious*) *vā muhyati vā KP 97.4; yo rajyeta ... yo duṣyeta ... yo muhyeta MadhK 143.1.*

[**duhatr-** for *duhitr-*, which doubtless read, *daughter*: cakravarti-duhatābhūt Gv 269.14, and °duhatur 17; -duhitā, regularly, 275.11 etc.]

duhitṛkā (= Skt. *duhitṛ* plus -ka, here ifc. Bhvr.; cf. Schmidt, Nachträge, s.v.), *daughter*: *apagata-putra-duhitṛkā* (Māyā) LV 26.16 (prose).

duhitṛī (§ 13.15) = *duhitṛ, daughter*: 'tryoh, gen. dual (or, with v.l., 'tryāḥ, gen. sg.), Divy 392.10 (prose); 'tryā, instr. sg., 402.1 (prose); 'trīr (v.l. 'trī), acc. pl., LV 301.21 (prose); 'tryāḥ, gen., MSV I.104.5.

[? **dūkūla** = Skt. *dūkūla*, a textile fabric: Śikṣ 208.3. Prob. error or misprint.]

dūtī, substantially = **mahādūtī**, q.v.: Mink 12.(18-) 19, read, (mahādūtīyāḥ anekā-dūtī-gaṇa-parivāritā(h)).

Dūraṃgamā, n. of the 7th Bodhisattva-bhūmi: Mvy 892 (erroneously °mah; Mironov °mā); Dharmas 64; Dbh 5.9 etc.; Bbh 350.9; Lañk 125.17 et alibi.

dūravedha, m., *the art of shooting at a target from a distance*: Mvy 4991; Divy 100.12; 442.8.

Dūrāroha-buddhi, n. of a former Buddha: Mv I.140.13. So mss., which I would follow; Senart em. *Durā°*, but see s.v. *Dūrāroha*.

dūṣaṇa, nt. (to *dūṣyate*, q.v.; = BHS *doṣa* = Skt. *dveṣa*), *hatred, malice*, with *doṣa* in expl. of *dveṣa*, parallel with *rāga, moha*: (*rāgasya dveṣasya mohasya; tatra rañjanam rāgo raktir adhyavasānam; rajyate vānena*) *cittam itī rāgaḥ. dūṣaṇam doṣaḥ, āghātaḥ ... dūṣyate vānena* (5) *cittam itī doṣaḥ MadhK 457.(3-4).*

dūṣika, eunuch: °ka, voc., Divy 165.8. Cf. Pkt. (M., Ratnach.) *dūsia*, 'a kind of eunuch', Sheth and Ratnach. (derived by them from Skt. *dūṣita*); cited from a ms.

duṣya, see 2 *duṣya*.

dūṣyate (= *duṣyati*, °te, q.v.), *becomes hateful, malicious*: MadhK 457.4, see s.v. *dūṣaṇa*.

Dṛḍhadeva, n. of a former Buddha: Mv I.137.7.

Dṛḍhadhana (? cf. next), n. of a previous incarnation of Śākyamuni: LV 170.17 (vs); Lefm. with best ms. °dhanu, Calc. with other mss. °dhanu; Tib. nor britan, *firm wealth*, supporting stem -dhana; metr. indifferent; °dhanu could be regarded as identical with next.

Dṛḍhadhanu, (1) (cf. prec.) n. of a cakravartin, previous incarnation of Śākyamuni: Mv I.60.14 ('*nunā*, instr.); n. of an ancient king, perhaps the same: Mv II.146.19 ('*nuh*, n. sg.); (2) n. of a yakṣa: Māy 56.

Dṛḍhanāman, n. of a yakṣa: Māy 19.

dṛḍha-niṣkramaṇa, adj. (Pall *ḍaḥanikkama*), *of firm prowess*, said of the family into which the Bodhisattva is born in his last existence: °nam Mv I.198.2, mss., Senart em. °vikramaṇam; Pall supports mss., tho the parallels Mv II.1.12 and LV 24.7 have *vikramaṇa* (LV v.l. °maṇam).

Dṛḍhaphrabha, n. of a Bodhisattva: Gv 442.23.

Dṛḍhaphralamba, n. of a prince: Samādh p. 64 line 20 (reading uncertain, for *avati* read *avaci*?).

dṛḍhaphraharanataraka, adj. (cf. next), lit. *of stouter blows; more martial* (in some specific way?); (*ti rāṭavikāntāre bahutarakāś ca sūratarakāś*) *ca dṛ°tarakāś ca ...* AsP 373.4.

dṛḍhaphrahāri-tā, or -tva, n. of some kind of military art or technique, *dealing vigorous blows* (?); in a cliché list of military arts: °tā Mvy 4995; °tāyām, loc., Divy 58.27; 100.13; 442.8; °tve LV 156.13. Tib. on Mvy and LV tshabs (Mvy tshab) *che ba*, which acc. to Jā. and

Das is an adj., *very great, very serious* (esp. said of diseases or dangers, disasters); its application here is not clear. Cf. prec.

Dr̥ḥabala, n. of a king: Samādh p. 16 line 14; probably read so also Samādh p. 66, line 27, where text Dr̥ḥavaro, of another king, father of a previous incarnation of Śākyamuni. The first part of p. 60 line 30 corruptly refers to the same person; read dr̥ḥabalo (or m.c. dr̥ḥābalo) nāma pitāya bhūṣi?

Dr̥ḥabāhu, (1) n. of a Buddha in the nadir: Mv i.124.8; (2) n. of a disciple of Śākyamuni: Mv i.182.17.

Dr̥ḥamati, (1) m., n. of a man (in Śūrangamasamādhisūtra): Śikṣ 91.8 ff.; (2) f., n. of a girl attendant on Subhadrā (1): Gv 52.2.

Dr̥ḥamūla, n. of a former Buddha: Mv i.139.9.

Dr̥ḥavikrama, n. of a Tathāgata: Śikṣ 9.4. See dr̥ḥa-niṣkramaṇa.

Dr̥ḥavīrya, (1) n. of a former Buddha: Mv i.139.8; (2) n. of a kinnara king: Kv 3.4.

(dr̥ḥavīryatā, intended as Bhvr. adj., *characterized by firm heroism*, with Mūlā; not n. of a nakṣatra: LV 389.17 (vs) Anurādhā ca Jyesthā ca Mūlā ca dr̥ḥavīryatā (the Mv parallel iii.308.2 reads Mūlā ca dr̥ḥavīryavān), (18) dvāv Aśāḍhe Abhiḥic ca Śravaṇo bhavati saptamaḥ; the count is correct taking Aśāḍhe as two.)

Dr̥ḥaśakti, n. of a former Buddha: Mv i.137.14.

Dr̥ḥasamdhī, n. of a former Buddha: Mv i.137.11.

Dr̥ḥahanu, n. of a former Buddha: Mv i.137.10.

Dr̥ḥā, n. of an (or, the) earth-goddess (prthividevatā): Suv 1.8; 3.12; 85.1; 91.15; 121.1 ff. (here begins Chap. 10, entitled Dr̥ḥā-parivarta).

dr̥śyati (app. based on Skt. °te, passive; cf. sam-dr̥śyati), *sees* (active!): °yanti Lañk 268.14 (vs), foll. by accusatives (see s.v. sparīśa) which must be objects of this.

dr̥ṣṭa-, (1) short for dr̥ṣṭadharmā or °dhārmika, in a cpd.: (sarvadharmānām) ... dr̥ṣṭasukhasamsthānām abhīlāpya (read with Tib. an-abhi°) -gati-viśeṣāḥ Lañk 18.7 (prose), innumerable different courses of all states-of-existence which are based on (samstha) the pleasures of the visible (world). Suzuki fails utterly to understand the passage. For the phrase dr̥ṣṭa dharma, see next; (2) perhaps = dr̥ṣṭi, *false view*: āya-vyaya-dr̥ṣṭābhiniṣeṇa Lañk 174.12 (see s.v. āya and abhiniṣeṇa); the alternative would be to emend to °dr̥ṣṭi-abhi°.

dr̥ṣṭa-dharma, m., also as two words (= Pali diṭṭha-dhamma, also as two words), *the visible world, the present life*, often contrasted with samparāya (sām°): dr̥ṣṭa-dharmāḥ Mvy 297.4; °ma-sukha- Jm 3.3; °ma-samparāya-sukhāya Bbh 198.9; °ma-hitāya Divy 207.25; °ma-duḥkṣāḥ LV 416.20; yoginām nilayo hy eṣa dr̥ṣṭadharmavihārinām Lañk 6.13 (vs), *for this* (mountain, girl, from prec. line) *is the abode of disciplined men that are dwelling in the visible (present) world* (badly misunderstood by Suzuki); dr̥ṣṭe dharme, *in the present life*, SP 279.7; Bbh 25.16; Mv iii. 211.15 = 212.2 (dr̥ṣṭa-); dr̥ṣṭa eva dharme Divy 302.20; Av ii.195.1; in LV 409.12 (prose) read dr̥ṣṭa (with mss.) eva dharma (as loc., or possibly em. to °me with Weller 38); dr̥ṣṭe ca dharme ... samparāye ca Ud v.25.

dr̥ṣṭadharmika (only Mvy 835.4), or (commonly) °dhārmika, adj. (rarely subst. nt., and °kam, adv.; = Pali diṭṭhadhammika; from prec. plus -ika), *relating to the present world, to this life*; often in contrast with samparāyika or sām°, qq.v.: adv. SP 77.14; subst. nt. SP 482.3 (see samparāyika); adj. SP 420.11; Mv iii.212.5, 7; Suv 80.5; 83.4; 136.5; Mmk 426.16 (cpd. °ka-samparāyikāḥ); Bbh 17.19; 170.17; °mika eko °rthas tathānyah samparāyikah (so Lévi; see s.v.) Ud iv.26.

Dr̥ṣṭaśakti, n. of a former Buddha: Mv i.137.7.

dr̥ṣṭā, n. sg., for draṣṭā, to stem draṣṭi, *seer*: in same line dr̥ṣṭavya, for dra°, gḍve.: na dr̥ṣṭā na ca dr̥ṣṭavyam

Lañk 9.6 (vs), *there is no seer nor object of sight*. Possibly both are errors or misprints.

dr̥ṣṭānta, m., a high number: Mvy 7870 (cited from Gv); Gv 133.13 (text corruptly dr̥ṣṭvānta).

dr̥ṣṭāntaka (m.; = Skt. °ta plus -ka svārthe, perhaps m.c.), *parable, comparison*: °kaḥ kāraṇahetubhiḥ ca SP 49.6 (vs).

dr̥ṣṭi, f. (= Pali diṭṭhi), *view, opinion*; rarely in a good sense, (tena, sc. by Buddha, dr̥ṣṭam acalam param sukham, mss. sukha) dr̥ṣṭibhiḥ paramasādhudr̥ṣṭibhiḥ Mv 1.73.17 (vs), *he has seen immovable supreme bliss by views characterized by supremely good insight*; but, as in Pali, almost always *wrong opinion, heresy*: SP 71.2; (sattveṣu ... nānā-) dr̥ṣṭi-praskanneṣu LV 248.15, *attacked by various heresies*; Mv i.179.2, 3; prahīna-d° Mv iii.61.7; 62.12, *having abandoned heresy*; dr̥ṣṭim kurvāmi ujjukām SP 125.14 (vs), *I make a heretical view straight (correct it)*; five dr̥ṣṭi listed Dharmas 68 and Mv 1955-59, *satkāya-d°, antagrāha-d°, mithyā-d°, dr̥ṣṭi-parāmarśa, śīlavrata-parāmarśa*, qq.v.; these same five under other designations AbhidhK. LaV-P. v.15, as explained in the sequel; there are also, as in Pali, 62 dr̥ṣṭi, see s.v. dr̥ṣṭikṛta; see the following items, and upalambha-(dr̥ṣṭi).

-dr̥ṣṭika, ifc. (= Pali -diṭṭhika), *having a (usually false) belief in ...*; or, in Bhvr., = **dr̥ṣṭi**, (false) belief, (usually) *heresy*; always said of persons: vigatāpādr̥ṣṭikāś ca LV 26.9 (prose), *rid of evil heresies*; pudgala-d° Bbh 46.24, *believing in the person*; ātma-dr̥ṣṭikāḥ, *sattva-, jīva-, pudgala-,* Vaj 34.5-6; in good sense, samāna-°tikā-nām MSV iii.101.8 = samānadr̥ṣṭibhir 100.9.

dr̥ṣṭi-kṛta (also dr̥ṣṭi°), nt., app. equivalent to dr̥ṣṭi-gata, q.v., *matter, item of heresy, instance of heresy*: Mvy 4650 °tam = Tib. lta bar ḥgyur ba (perhaps *changed into or become heresy*), or lta bar byas pa (*made heresy*, a lit. rendering); in 4651 dr̥ṣṭi-gatam is defined lta baḥi rnam pa (*class, species of heresy*), or lta bar gyur ba (= ḥgyur ba, above); important are KP 18.3 (prose) dr̥ṣṭikṛtānām, resumed 18.8 by dr̥ṣṭi (read m.c. dr̥ṣṭi)-gatan (m.c. for -gatān = -gatāny), both being rendered by Tib. lta bar gyur pa (cf. above), and so KP 109.2 (prose) dr̥ṣṭigatānām (Tib. lta bar gyur pa), resumed 109.7 (vs) by dr̥ṣṭikṛtānām (Tib. lta gyur); in KP 112.1-2 (prose) and 5 (vs) both times dr̥ṣṭikṛta (or dr̥ṣṭi°), Tib. lta bar gyur pa (prose) and lta gyur (vs); SP 62.15 vimucya tā dr̥ṣṭikṛtāni sarvaśaḥ; Śikṣ 190.1 dr̥ṣṭikṛtāni vinodayanti; Gv 463.9 vinivartayitārah sarva-dr̥ṣṭikṛtānām; MadhK 374.7 °kṛtāni (fn.: 'expression assez rare; cf. dr̥ṣṭigata'); 447.10 (tasyai-vam vikālpayataḥ) syād dr̥ṣṭikṛtam, *if he fancies thus, it would be a case of heresy*. There are 62 heresies: dvāṣaṣṭi-dr̥ṣṭikṛta niścayitvā (read niścayitvā, q.v.) SP 48.6 (vs); see Burnouf's note on this; Childers s.v. diṭṭhi; LaVallée-Poussin, AbhidhK. ix.265, note.

dr̥ṣṭi-gata (also dr̥ṣṭi°), sometimes even in prose; = Pali diṭṭhigata, nt., rarely masc., lit. *what relates to heresy*, substantially = **dr̥ṣṭi**, *heresy*; cf. in Pali MN comm. i.71.20 diṭṭhi yeva diṭṭhigatam, gūthagatam (text gutha°) viya; cf. also **dr̥ṣṭi-kṛta**, which is not recorded in Pali or elsewhere; and see s.v. **gata**: Mvy 4651; KP 18.8; 109.2, see **dr̥ṣṭi-kṛta** (Tib. renderings noted there); pāpakāni akusālāni dr̥ṣṭigatāny utpannāni LV 398.3 = Mv iii.317.7; dr̥ṣṭigatāni LV 398.10; Jm 146.7; Bbh 228.1; °gatam Śikṣ 61.19; other, misc. forms Mv iii.67.9; 353.15 (°gateṣu, mss., Senart °gatiṣu); Śikṣ 18.4; KP 154.9; Gv 117.3; 508.15; dr̥ṣṭi-gatāni Mv iii.318.14 (prose: v.l. dr̥ṣṭi°); °gatam Suv 61.13 (vs, I may be m.c.); other dr̥ṣṭigata, in prose, KP 94.3; 95.4; masc. dr̥ṣṭigatān Divy 164.19, 22; dr̥ṣṭigatan (m.c. for °tān, °tāny) KP 18.8 (vs).

dr̥ṣṭi-parāmarśa, m. (= Pali diṭṭhi-parāmāsa), lit. *clinging, attachment* (see parāmṛśati) to heresy, as one of the five dr̥ṣṭi: Dharmas 68; Mvy 1958; paraphrased

AbhidhK. LaV-P. v.15, 18 as hīnocca-d°, *regarding as high what is low* (evil).

dr̥ṣṭiṣiṣa (subst.; in Skt. as adj. with nouns for *snake*, so also here, LV 317.8, prose), *having poison in the glance, a snake* (perh. a particular kind of snake?): na simhāvṇ-dam... dr̥ṣṭiṣiṣāṇām (°tī° m.c.) api nāsti vṇdam LV 314.1 (vs); āśviṣā bhujaga dr̥ṣṭiṣiṣā ca ghorāḥ 339.2 (vs); is this a noun, distinct from āśviṣā and bhujaga? so the ca seems to suggest).

dr̥ṣṭi-(in cpds.), see **dr̥ṣṭi-**.

*-**dekkhiya**, Mīdic, *worthy to be seen*, implied by a-dekṣiya, q.v.

deyadharmā, m. (= Pali deyyadhamma, primarily adj. and may have nt. gender, AN i.166.12 deyyadhammam, n. sg., see comm. ii.265.32, 266.3), *meritorious gift*, lit. *having the quality of something that should be given*: °ma-parityāgāt Mv ii.276.10, *as a result of having given meritorious gifts*; °ma-parityāgena Av ii.117.4; °mam, acc., Mv iii.426.6; (ayam) asya °mo yat tathāgatasya pāṃsvaṇ-jallh pātre prakṣiptaḥ Divy 369.3; bhagavacchāsane sarvadeyadharmāḥ samuccinnāḥ Av i.308.6.

delu, nt., a high number: Gv 133.20; = **elu**, m. or f., q.v.

deva (Skt.), often also **devaputra** (rare in Skt., common in Pali devaputta), *god*. More or less complete and corresponding lists of the classes of Buddhist gods are given in Pali in MN iii.100 ff.; Kvu 207, 208; Abhidh-s. (here called Abh) 21; Childers (Ch) 467 has a list nearly agreeing with the last; in BHS, in Mvy 3075 ff.; Dharmas 127 ff.; Mv (1) ii.314.4 ff.; (2) 348.16 ff.; LV 150.2 ff.; Av i.5.1 ff. (et alibi); Divy (1) 68.12 ff.; (2) 138.19 ff.; (3) 367.9 ff.; (4) 568.24 ff.; Bbh 61.27 ff.; Gv 249.10 ff. (the last in reverse order). There are other lists, mostly fragmentary, and often so confused as to be hardly usable. The gods fall into three grand divisions: **kāmāvacara**, living in the **kāmadhātu** (cf. Mvy 3071-4), usually six in number; **rūpāvacara**, in the **rūpadhātu**; **ārūpyāvacara**, in the **ārūpyadhātu**. Cf. also the 9 **sattvāvāsa**, Mvy 2288 ff. (Pali DN 3.263). — **Kāmāvacara** (deva). The standard list is: **cāturmahārājika** (BHS sometimes cat°); often °**rajakāyika**, so in Mvy, Dharmas, Divy 2, Bbh; **trāyastriṃśa** (Av, Divy, Bbh, trayas°); **yāma** (Bbh yama); **tuṣṭa** (in Dharmas before yāma); **nirmāparatī** (see also nirmita°); **paranirmitavaśavartin**. The Gv list omits 1 and 2. Before 1, Mvy inserts **bhauma** and **antarikṣavāsin**, making 8 instead of 6. So Mv 2 prefixes **bhūmyām** (see s.v. **bhūmi**) va carā (devāḥ; so read with mss.; va = eva) and **antarikṣecarā**(h). While no other of the above lists has these two items, **bhauma** and **antarikṣa** (or **antarikṣa**; adjective) devas are associated with shorter lists (generally of **kāmāvacara**, or some of them, alone) in LV 266.1; 367.7 and 368.3; 396.14; 401.1; and correspondingly **bhūmya** and **antarikṣecara** (deva) in Mv i.40.14; 229.14, 15; 240.3, 4; ii.138.12 and elsewhere. — **Rūpāvacara** (deva) dwell in the **rūpadhātu** (Mvy 3073), divided into the four **dhyāna-bhūmi** (Mvy 3084 ff., see **dhyāna**), the last of which includes, as its final and highest group, the **śuddhāvāsakāyika** gods, in five sub-groups. These being counted separately, the standard list of **rūpāvacara** contains usually 18 items in BHS, 16 in Pali, as follows. First **dhyāna-bhūmi**, usually 4 items, in Pali 3: **brahmakāyika** (not in Pali lists, but the word occurs, acc. to Childers as an inclusive term for the classes of the first **dhyāna-bhūmi**; perhaps rather for all the **rūpāvacara**, or for them plus the **ārūpāvacara**, since they all inhabit **brahmalokas**, Childers s.v.; in Gv also omitted; in Mv put second, **brahmā** (devā) being first in Mv 1, and **mahābrahmā** in Mv 2); **brahma-pāriṣadya** (Dharmas, LV, Divy 4 °**pāriṣadya**, Gv °**pāriṣadya**; om. Mv 1, Divy 1-3, Av, Bbh; after **brahmapurohita** in Dharmas, LV, Mv 2, Divy 4; our order is that of Mvy,

Gv, Pali); **brahmapurohita** (Gv omits **brahma** by haplography), **mahābrahman** (or °hma; as no. 1 in Mv 2). Second **dhyāna-bhūmi**, regularly 3 items in BHS and Pali; but Mv 1 and 2 and Pali MN iii.102.25 prefix another, **ābhā(h)** (misprinted **abhā** in MN) devā(h): **paritābha** (Divy 1-3 mss. **paritā**°; Mv 1 omits); **apramāṇābha** (Mv 1 omits); **ābhāsvara** (Divy 3 **apramāṇābhāsvara**). Third **dhyāna-bhūmi**, regularly 3 items in BHS and Pali; Mv and Pali MN iii.102.30 add another, **śubhā devāḥ** (Pali **subhā devā**): **paritāśubha** (Mv 2 omits); **apramāṇāśubha** (Dharmas omits), **śubhakṛtsna**. Fourth **dhyāna-bhūmi**, usually three items in BHS, one in Pali, plus (sometimes app. included in the 4th dhy. bh. but sometimes not, cf. Childers s.v. **jhānaṃ**) the five **śuddhāvāsa(kāyika)**, who are usually not given this separate group-designation in the lists (but are so designated e. g. in Mvy 3101 and Abh): **anabhraka** (Pali and Mv omit); **puṇyaprasava** (Pali and Mv omit); **vṛhatphala** (so only Mvy and Mv 2 in BHS, others **brh**°, but Pali **vehapphala**); only in Dharmas, LV, and Abh of Pali there follows **asaṃjñisattva**, Pali (Abh) **asaññasatta**, a term which occurs as the 5th **sattvāvāsa** in the Pali list of these DN iii.263.9 ff. (preceding the **ārūpadhātu**), while in the corresponding list of 9 **sattvāvāsa** in Mvy (2297) it is made the 9th and highest, above the **ārūpadhātu** (an obvious error of Mvy); this item is also given in Childers's list and is needed to make up the traditional Pali number of 16 **rūpa-brahmaloka**. Then all lists have the five **śuddhāvāsakāyika**: **avṛha** (Av, Divy 1-3, Bbh **abṛha**, Gv **abṛhat**); **atapa** (Gv **atapo**, as s-stem); **sudṛśa** (Mv 1 omits); **sudarśana** (Mv 2 omits; Divy 1 **sudarśa**); **akanīṣṭha** (for the Pali forms see these words). Here Mvy alone adds as additional stages of **śuddhāvāsakāyika**, **aghaniṣṭha** and **mahāmaheśvarāyatanaṃ** (see these words). — The **ārūpyāvacara** gods dwell in the four **ārūpyadhātu** **bhūmi** listed (only in Mvy and Dharmas, and in Pali MN, Abh, and Childers) as **ākāśānanta-yatana**, **vijñānānanta-yatana**, **ākīrcanyāyatana**, and **naivasamjñānāsamjñāyatana**; the gods dwelling in them are described in Dharmas as °**āyatanopagāḥ** (see s.v. **upaga**; similarly Pali °**āyatanupagā**). In Suv 86.11 ff., curiously, the first three 'stages', ending °**āyatana**, are personified as gods (°**āyatanānām koṭīsaṃ**), while only with the last °**āyatanopagatānām** (for °**nopagatānām**) is used. The first of the four is found in the Pali Kvu list also. For the Pali forms of the names see s.vv.

devakulika, see **daiva**°.

Devakuśa, n. of a brother of Kuśa: Mv ii.433.16.

Devagarbha, n. of a former Buddha: Mv i.139.1.

Devagupta, n. of two former Buddhas: Mv i.137.9; 140.12.

Devaguru, n. of a former Buddha: Mv i.141.11.

Devacūḍa, n. of a former Buddha: Mv i.139.7.

Devadaha, m. (= Pali Deva-daha; Pali, AMg. dahan for Skt. Lex. draha = Skt. hrada; domal ḍ seems not to be recorded anywhere else), n. of a Śākya village (nigama): °ho Mv i.355.15; °hāto 357.1; in 356.5, 7 mss. corruptly **deva-ubha** (em. Senart).

devata, m., nt., *divinity*; interpreted by Weller 36 as = Skt. **daivata**; that may have something to do with it, but see § 9.4; in part it seems also a matter of use of m. and nt. endings (and modifiers) with f. noun (devatā): **kasmān** name **devate** (acc. pl.) LV 120.12 (vs), *why should he bow to the gods?*; **devatāḥ** 221.5 and 10 (vss; only v.l. **devaḥ**, unmetr.); -**devatāḥ**, °**tair** also 281.5, 8 (vs, no v.l.); **kiṃcid giridevatam vā nadīdevatam vā** (n. sg.) 382.6 (prose; Calc. **daiv**°); **ete catvāro bodhiṃvṛkṣadevatās** (m. n. pl.) 401.22 (prose), and **tān devatān** (acc. pl.) 402.2; **anye...-devatāḥ** 421.9 (vs), and in next line **teṣāṃ**, referring to these **devatāḥ**; in Divy 209.5 (prose) **anekābhīr Vaiśālīvananivāsiniḥ devatāir** (despite fem. adjs.!).

?devataṭika (-pravrajitā, f.), prob. a corruption concealing the name of some kind of (female) ascetics: devanīrmālyahomena devat'jitā ca vaśyā bhavanti Mmk 714.11 (prose; in prec. line, by another means, kulastriyo vaśyā bhavanti).

Devatā-sūtra, n. of a work: Karmav 89.6; 94.6. See Lévi on the latter. The corresp. Pali sutta is the Kīṃdada s., but it is part of the Devatā-saṃyutta, the first division of SN.

devatī = **devatā** (the form °tī is cited by Ratnach. from a manuscript work as = Devakī, the mother of Kṛṣṇa), *divinity*: only noted in Sādh, but fairly common there, by the side of devatā; devatyah, °tyo Sādh 140.11; 180.10; 185.19; -tyor, loc. dual, 191.22; daśadevatiparivṛtam 195.6; sarvāsām 'tinām 199.4, etc.

Devadatta (1) (= Pali id.), n. of a Śākya, relative of the Buddha and inimical to him: son of Śuklodana, brother of Ananda and Upadhāna, Mv iii.176.15; after the Bodhisattva's retirement asks Yaśodharā to marry him, Mv ii.69.2; kills an elephant at the city gate but cannot remove it, Mv ii.74.13 ff.; various previous incarnations identified, Mv i.128.14; ii.72.10; Divy 328.11; instigated Ajātaśatru to parricide, Divy 280.18; Av i.83.6; 308.5; other refs., Mvy 3610; LV 144.10 ff.; 152.14 ff.; 154.1 ff.; enters the order of monks, Av ii.112.4; hostility to Buddha, Av i.88.6; 177.6 ff.; Karmav 45.3; as a typically, proverbially evil person, Karmav 49.4; RP 36.3; Devadatto-drakasmācāro Śikṣ 105.17, *characterized by conduct like D. and U.*; (2) n. of an evidently virtuous monk, follower of Buddha, to whom in a previous birth he had taught a holy text, and for whom the Buddha now predicts future Buddhahood: SP 259.2 ff. (only in prose; no verse account of this incident; prob. a late intrusion).

devadundubhi, m. or f. (= Pali id.), pl., *drums of the gods* (thunder): Divy 203.10; MPS 17.19, 21.

devaputra, see **deva**.

Devaputra-māra (= Pali Devaputta°), one of the four Māras, see s.v. **Māra**.

Devapurā (v.l. °ra, nt.), n. of the capital of the former Buddha Sudarśana: Mv iii.235.18; 236.8.

Devaprabha, n. of a Bodhisattva: Gv 3.17.

Devamakuta, (1) n. of a Bodhisattva: Gv 3.4; (2) n. of a Buddha: Gv 258.7.

Devamati, (1) n. of a past cakravartin, whose wife was later reborn as the goddess Pramuditānayanajagadvirocana: Gv 255.10; (2) n. of a Buddha: Gv 284.15.

Devamatiprabha, n. of a kinnara: Mvy 3415.

Devamitrā, n. of a rākṣasi: Māy 241.14.

Devarāja, n. of a future Buddha, who, it is predicted, will be a future incarnation of Devadatta (2): SP 259.7 ff.

Devarājagupta, n. of a former Buddha: Mv i.138.1.

Devarājaprabha, n. of a former Buddha: Mv i.141.6.

?**devala**, a high number: Gv 106.2. Cf. **hevara**; perhaps read so, or **hevala**, here; but Gv 133.9 **hetura**.

deva-lipi, a kind of script: LV 126.2; so also Tib. lha-, *god*.

Devolakābhilaṣita (so most mss.; Senart with one ms. °lāṣita), n. of a former Buddha: Mv i.138.1.

Devavacanā, n. of a 'gandharva maid': Kv 5.7.

Devavālāha, see **Vālāha**.

Devaśarman, n. of a yakṣa: Māy 76.

Devaśīri-, see **Devaśīri**-.

Devasuddha, n. of a Bodhisattva: Gv 442.23.

Devaśīri, (1) n. of a (Buddhist) monk: Gv 47.10; (2) (°śīri, m.c.) n. of a kalpa: Gv 256.15 (vs).

Devaśīrigarbha, (1) n. of a Bodhisattva: Dbh 2.10; (2-3) n. of two Buddhas (in form °śīri°, m.c.): Gv 256.18 and 259.8 (vss).

Devasattva, n. of a former Buddha: Mv i.139.2.

devasika, MIndic for **dalv°**, q.v.

Devasiddhayātra (v.l. °pātra), n. of a former Buddha: Mv i.137.2.

devasumanas, m., a kind of flower: °nāh Mvy 6206 = Tib. lha yid dgaḥ, *god-mind-pleasing* (literal); the insertion of ms. H cited by Lefm. on LV 11.3 contains the word in a cpd. devasumanotpala-, confirmed by Tib. lhaḥi sna mahl me tog, *flower of nutmeg of the gods* (sna ma, reported to mean *nutmeg flower*, Jā. and Das).

Devasopānā, n. of the lokadhātu of the future Buddha **Devarāja**: SP 259.9.

Devābharāṇa, n. of a former Buddha: Mv i.138.3.

Devābhika, n. of a former Buddha: Mv i.141.2.

Devālamkṛta, n. of a former Buddha: Mv i.139.6.

Devāvatarāṇa, nt., n. of a place: Karmav 78.16. It seems safe to assume that it means **Devāvātāra**; cf. (Sāṃkāśye nagare) devāvatarāṇaṃ vidārśitaṃ bhavati Divy 150.23.

Devāvātāra, m., n. of a place, = **Sāṃkāśya**, q.v.: °raḥ Mvy 4103; °re Māy 105 (the Chin. comms. cited by Lévi 115 make the identification); °re mahācālye Saṃkāśye mahāprāthihārike Mmk 88.14 (vs). Cf. prec.

Devāvātāra-sūtra, n. of a work: Karmav 159.18 (see Lévi's note).

Devī, n. of a yakṣiṇī: Sādh 561.2 (but possibly only an epithet of one of the names which adjoin this word in a long cpd. listing names of yakṣiṇī).

Devendragarbha, n. of a Tathāgata: Gv 360.9.

Devendracūḍa, n. of two presumably different Tathāgatas: Gv 259.1; 361.5.

Devendrabuddhi, n. of a teacher: Mvy 3490.

Devendrarāja, n. of a Bodhisattva: Gv 4.6.

Devendra-samaya, nt., n. of a 'royal science' (rāja-śāstra) taught in Suv Chap. 12: Suv 69.18; 131.9; 132.6 ff. It deals with kingship, and seems to have been originally an independent work; Nobel, *Introd.* XLI.

deśa, nt. (otherwise m.), *part* (here, of the body; not common in Skt., but see śāriadeśabhyah BṛhU 4.4.3; common in AMG., see Ratnach. s.v. **deśa** 5): na ca te 'ntarā kāyu kadāci cālito, na hasta-pādaṃ no pi cānya deśam SP 161.9 (vs; mss., except Kashgar rec. griva for deśa; KN em. cānyad-aṅgam, kept by WT without note), *and your body never moved, not your hands or feet, nor any other part*.

-**deśaka**, f. °ikā, adj. ifc. (to Skt. deśayati plus -aka), *showing, exhibiting*: pañcadaśa-(and, ṣoḍaśa-)varṣa-deśikā Mv iii.282.8-9, (girls created by magic) *showing* (an apparent age of) 15 or 16 years. See also **dharma-deśaka**.

deśana, nt. (= °nā 2, q.v.), *confession*; see **atyaya-d°**.

deśanatā = **deśanā**, (1) *preaching*, in dharma-d° Bbh 82.18; (2) *confession*: Bhad 12.

deśanā (= Pali des°; to Skt. or BHS deśayati plus -anā), (1) *preaching*, in this sense Skt., hardly specifically Buddh., but see °nā-pāṭha, dharma-d° (°nā-)matsarin; also, deśanā dharmasya Mv i.42.10; 53.5; °nā naranāgāṇam (= Buddhāṇam) Mv i.168.4; deśanā-naya, *the way of verbal instruction*, in Lañk 148.10 ff., 172.6, distinct from and inferior to siddhānta-(pratyavasthāna-)naya, *the finally approved way*, which is that of immediate personal realization, see Suzuki, *Studies*, 409 (where other citations of this depreciative use of deśanā in Lañk); La Vallée Poussin, *HJAS* 3.137 ff.; (2) *confession* (so Pali, e.g. Jāt. v.379.22 desanaṃ paṭigāhanto; not in PTSD, Childers): °nā-parivarta Suv 20.1, *Confession*, title of Chap. 3; °nā-gāthāḥ 21.8; pāpa-d° Dharmas 14; °nādyam tu pāpāder Sādh 72.13, et alibi; see also **atyaya-d°**; (3) see s.v. **gaṇḍī**-(deśanā).

deśanā-pāṭha (m.), *sermon-reading, verbal instruction or text*; acc. to Suzuki, always depreciative in Lañk; so (thinks S.) °ṭha-kathām Lañk 12.17 contrasting with tathāgatapratyātmagocarakathām 16; I am not sure that I understand this passage, but deśanāpāṭhābhiratāṇam

sattvānām 14.2 is certainly depreciative; as to deśanāpāthe 16.12, I am again uncertain; yāni deśanāpāthe (Suzuki, *canonical texts*) 'nusaṃvarṇitāny ānantaryāni 139.9, these are among the 'external' (bāhyāni, 139.6) acts-of-immediate-fruitful; in 222.19 etad eva... mayā Śrīmālām devīm adhiṣṭṛya deśanāpāthe..., there seems nothing depreciative, even in Suzuki's rendering, *this... was told by me in the canonical text relating to Queen Śrīmālā* (viz., the *Śrīmālasīmhanāda-sūtra*?).

deśayati or **°seti** (= Pali *deseti*; see also *diśati*, 2, 3), (1) *communicates, teaches*: Mvy 2770; almost always with dharma, the *Doctrine*, as object, and very common everywhere: SP 63.10 (ppp. *deṣitu*, dharma), 12; 92.14; 199.7; 264.6; 317.10; LV 409.10; 416.22; Mv 1.52.11; 60.6; 73.10 (*deṣitā* daśabalena, subject skandhā); iii.51.12; 201.9; 357.11; dharma in different sense, (nāhaṃ... ye) dharmā anityās te nityato deśayāmi Mv 1.173.2, *I do not teach that states-of-being which are impermanent are permanent*; deśanām Suv 28.11 and 29.1; deśayāmo Bhik 6b.1, *communicate, make known*; text ppp. *deśayito*, yo imū Bhadracarī-praṇidhānam dhārayi vācayi deśayito vā Bhad 54, but read opt., *deśay* ito vā, or *teaches from it*; (2) *confesses*: see s.v. *atyaya*, where SP 210.1; 212.7; LV 409.22 are cited; tat (pāpakam karma) sarvaṃ deśayisyāmi Suv 25.4; similarly 27.8, 10 etc.; (karma kṛtam...) deśayati Karmav 47.26; see also *deśya*; (3) *displays, exhibits*, in the sense of *darśayati*: deṣenti Mv 1.170.2, cited s.v. *upadeṣeti*, q.v. for reasons against em. to *darś*°.

?**deśayin**, *teaching* (the Doctrine); perhaps so interpret SP 272.5 (vs) *raseṣu grddha saktās ca gṛhṇāṃ dharma deśayī*, *saktṛtās ca bhaviṣyanti*..., (will, in later ages, be) *teaching the Doctrine to householders*, n. pl. m. (?); but perhaps better as 3 pl. (in form sg.) opt., like *deśayuh* line 10, from *deśayati* (altho verb forms in this passage are mostly fut.).

deśya, gdve. to *deśayati* (2), *to be confessed*: (āpat-tayo hy etā...) āryasyākāśagarbhasya... deśyāḥ Śikṣ 67.14.

dehaka (Pali id.) = Skt. *dēha*, *body*: *vikopenti* (see this) na dehakam Mv 1.168.18 (vs; -ka perh. m.c.).

dehalā (or °rā?; Skt. and M. °lī; not in Pali), *threshold*: *dehalāya*, °ye, gen. sg., Mv 1.437.14, 15, 17 (prose; in the first two mss. °rāya).

dainya-tā (= Skt. *dainya*), *discouragement*: Mv 1.83.17 (vs).

daivakulika (Mironov *deva*°), m., *temple guard*: Mvy 3748 = Tib. lha khaṅ bsrūn ba. (M. *devakulīya*, defined *pūjārī, worshiper*.)

daivasika (also written *dev*°) adj., and °kam adv. (= Pali *dev*°, adj. and adv.; Skt. *divasa* plus -ika), *daily, relating to or consisting of a day*; adv., *each day*: Māy 220.20 (of fever, *quotidian*); adv. °kam... pūjeti Mv 1.302.14; 309.9 (bhūmjaṇṭi), 10; 360.4 (ekaṃ mṛgam... dāsyāmah); 361.7; iii.255.3 (in 1.309.9, 10 mss. *dev*°, em. Senart; in iii.255.3 Senart *dev*°, v.l. *daiv*°); at end of cpds. with numerals, *dvi-d*°: kim dvidāvasikāṃ bhṛtīm dadāsi Divy 305.6, *why do you give two days' wages* (for a single day)?; *evamrūpāl rātrīmdivāl pañcadaśa-daivasikena pakṣeṇa trīṃśad-daivasikena māseṇa...* Śikṣ 283.5-6, *with a half-month made up of 15 days of that sort, a month made up of 30...*

doṣa, m. (once app. nt., na ca doṣam asti LV 138.19, vs, but perh. *doṣa*-m, 'hiatus-bridging' m; = Pali *doṣa*; see *duṣyati*, *dūṣaṇa*), *hatred, malice, aversion*, for Skt. *dveṣa*, which also occurs, sometimes in variants of the same passage; usually distinguishable from the homonym *doṣa* (Skt. id.), esp. by association with *rāga* and synonyms (also *moha*), or contrast with *love* (*kāma*, *preman*, *sneha*): *preṇā ca doṣaś ca na me kaḥim cīt* SP 128.9 (vs), *I have no love or hatred for any*; *nirjīta-kāma-doṣāḥ* Divy 399.3-4;

na ca snehu nāpi doṣas LV 355.10; associated, often compounded, with *rāga*, and generally also with *moha*, LV 291.1; 313.3; 403.5 (but also *rāga-dveṣa-moha* LV 374.19); Mv 1.41.18; Suv 23.10; Gv 54.5; 195.19; Śikṣ 164.6 (cited from Suv 33.9 where text with all mss. *dveṣa*); Dh 35.16; MadhK 457.4, in explanation of *dveṣa*, see s.v. *dūṣaṇa*; *dveṣa* Śikṣ 232.12, resumed by *doṣa* 13; *maitrīm utpādayitvā doṣam vivarjayiṣyāmi* Śikṣ 200.15; among misc. vices, LV 357.6; 372.17.

doṣa, adv. (Skt. chiefly Vedic; cf. Skt. *doṣām*, Pali *doṣam*), *last evening*: Mv 1.258.5 (prose).

dohalaka, m. (= Skt. *dohala*, °da; cf. Skt. *dohadaka*, pw), *pregnancy-longing*: *tasyā* (mss. *tasya*) *kākiye rājabhojanena dohalako* Mv 1.125.16 (prose).

daukūlaka, nt. (Skt. °lā plus -ka svārthe), *a garment made of the fine fabric dukūla*: °kam Mvy 9162 (text misprinted °kul°, Index °kūl°).

daumya, adj. (cf. AMg. *dūmiya*, *white*; *dūmaṇa*, also *dumaṇa*, nt., *making white*; not in Skt. or Pali), *white*: *site daumye tathā śukle* (sc. *paṭe*) Mmk 131.20 (vs).

daurgandha, nt. (Skt. *durgandha* plus -a; Skt. *daurgandhya*; this is a quite possible Skt. formation, cf. Speyer on Av 1.280.1), *bad odor*: *Divy 57.20* (°dham mukhān nīscarati); 193.21; Av 1.280.1; 1.167.2.

daurmanasya-tā (= Skt. °sya), *dejection*: Mv 1.355.17 (vs; not cpd.).

daurmanasyita, denom. ppp. from Skt. *daurmanasya*, used as subst., *dejection*: *Samādhi* p. 29 line 21. Or is this an error or misprint for °sya-tā, prec.?

daurvacasya, nt. (= Pali *dovacassa*, which, with *dubbaca*, is wrongly defined PTSD, see SBE 13.12 n. 1), *the quality of being hard to talk to, i. e. not receptive to good advice*, a *saṃghāvaśeṣa* sin: Mvy 8381 = Tib. bkaḥ blo mi bde pa, *not putting one's mind on advice*; MSV 11.88.5; cf. Prāt 486.6 ff.; Pali Vin. 11.178.3 ff.

daurvārṇika, °ṇiya (only Mv 1.392.13), written also **dauv**°, nt. (Skt. *durvarṇa* plus -ika, -(i)ya; cf. AMg. *duvarṇa*; form without r may be genuine analogical creation to *sauv*°, *su*°, frequent antonym), *ugliness, ill-favoredness*: 18 kinds, cited from gloss on *Āśokāvadāna* by Speyer, note on Av 1.52.11; the number 18 also Av 1.175.6; Divy 411.14; *dau-v*° SP 293.1 (vs), all mss. lack -r- acc. to KN, yet WT *daurv*° without note; Av 1.52.11, mss., Speyer em. *daurv*°; Mv 1.392.13 (vs), mss. *dauvarṇa(m) yaṃ*, Senart em. *daurvarṇyaṃ*; mss. *daurvaṇika* Divy 411.14 (em. °varṇ°); *daurvarṇika* attributed to ms. only Av 1.175.6.

dausṭhulya, spelled in Mvy 2102 (also Mironov) °ṣṭulya, in Das, Tib. Dict. s.v. *gnas ṇan lan* (for which Mvy, and Lévi, *Sūtrāl* vi.2 note 3, read *len*, Lévi adds pa) **dausṭhūlya**, nt. (Pali *duṭṭhulla*; see s.v. *duṭṭhūla*), *gross wickedness, depravity*; AbhidhK.LaV-P. v.2, *mauvais état*; apparently very general word, applied to any wickedness; e. g. *kāya-dau*° Śikṣ 116.17 is illustrated by *hastavikṣepaḥ* etc.; *kāya-d*° *utpādayet*, *vāg-d*°... *mano-d*°... SsP 281.16 ff.; *anādikāla-prapañca-d*°-*vāsanā* Lañk 38.7, etc.; Bbh 9.1; 14.26; 20.6, etc., common in these texts.

dausprajña, adj. (in mg. = Skt. *duṣprajña*, Pali *duppañña*; app. formally from Skt. *duṣ-prajñā* plus -a; cf. next), *unwise*: °jñāḥ Mvy 7070; (na) ca bodhisattvo *dausprajña-dānam* (a gift to the unwise) *dadāti*, *dadat prajña-dānam eva dadāti* Bbh 123.16.

dausprajñīya (nt.; from Skt. *duṣprajña*, or BHS *dauṣ*°, plus -(i)ya), *unwisdom*: °yaṃ ca vijahati Mv 1.392.14 (vs).

dyutimdhara, (1) adj. (= Pali *jutim*°), *brilliant, glorious*: *pārthivendrar* °dharar Divy 398.21 (vs); (2) n. of a *nāga-king*: Māy 247.11; (3) n. of a mountain: Māy 253.28.

[**draṅga**, v.l. for *avadrāṅga*, q.v.]

dradula, see *dadrula*.

drabuddha, m., a high number: Mvy 7742; v.l. in

Mironov drabudaḥ; corresponds in position to durbuda, q.v. No corresp. in Gv 133.13-14.

[Drama, Kv 3.6, read *Druma*, q.v.]

Drāmiḍa, n. of a nāga king: Mvy 3299; Māy 247.37. **drava** (m., = Skt. Lex., and late lit., id., see Schmidt, Nachtr. s.v.; Pali *dava*), *sport*, *play*: Bbh 169.5 samkikkilāyete auddhatyam dravam prāviṣkaroti pareṣām hāsayitukāmo; MSV iii.16.2 (mātṛgrāmeṇa...) samkikkilāyete, audatyam (read auddhatyam) dravam (Tib. hphyar bar byed, assuming a seductive attitude) kāyitāntyam(?) kurutah; Jm 225.11 -drava-hāsa-nādam; (?) SP 189.1 mā khalv ima ekam eva buddhajñānam śrutvā draveṇaiva (in mere sport, lightly, not taking it seriously? but Burnout bien vite, Kern suddenly) pratinivartayeyur... **dravīkaroti** (Skt. Lex. id.; to drava), makes liquid: *krtya MSV i.249.13 ff.

-dravyaka, ifc. Bhvr. (= Skt. dravya), substance: aṣṭadravyakam etan nu Laṅk 270.6 (vs), consisting of eight substances (possibly m. c.).

dravyāmbara, adj., lacking in wealth, poor: LV 42.21 (vs) *rās (acc. pl.) ca puruṣān dhanināḥ kuruṣva, and make poor men rich; confirmed by Tib. nor gyls brel pa poor in, destitute of, wealth; Calc. divyāmbarāṃś, without ms. support. Having (only) their clothes as wealth would seem to require ambaradravya; I do not understand the formation.

drākṣa-latikā (would be expected to mean grape-vine-creeper, but actually means *grape* (the fruit): ... mā-tuluṅgāni ca vīrasenakāni ca *tikā ca āmrāṇi ca... Mv ii.475.14 (prose; in a list of fruits).

Drāmiḍa, adj. (precisely this form seems to be unrecorded; cf. AMg. Dāmila), *Dravidian*: (avyaktāḥ śabdā yeṣām artho na vijñāyate; tad yathā) *dānām mantrānām... Bbh 69.3.

***drāva**, nt. (vv.11. drāṣa, naṣa), some part of the body, in a passage (vss, tho printed as prose) identifying various bodily parts with features of the outside world: (sāgaraś cāpy amedhyam vai) drāvaṃ Brahmā Prajāpatiḥ Divy 628.29. I have no idea what is intended; but sarvaṃ, conjectured in note, seems implausible.

drāviḍa-lipi (v.l. drāmida, with d; cf. tramidā), *Dravidian writing*: LV 125.21. Tib. hgro ldi ba (standard word for Dravidian), rendered etymologically by Foucaux.

druma, (1) nt. (otherwise recorded only as m.), tree: drumāṇi Mv i.7.3 (prose, no v.l.); (2) m., n. of the king of the Kinnaras (in Skt. n. of the king of the Kimpuruṣas; not noted in Pali or Pkt.): SP 4.13; Mv ii.97.5; 108.5; Divy 443.2; 451.12; 457.3; Mvy 3414; MSV i.134.11; Śikṣ 261.15; Kv 3.6 (printed *Druma*); Mmk 19.4; 655.9; Gv 250.4.

Drumakimṇaraprabha, n. of a gandharva: Mvy 3382.

Drumakimṇararāja-paripṛcchā, n. of a work: Mvy 1352.

Drumakuśa, n. of a brother of Kuśa: Mv ii.433.17.

Drumachāyā, n. of a yoginī: Sādh 427.4.

Drumadhvaṇa, nt., n. of a Buddhakṣetra: Mv i.123.16.

Drumaparvata, n. of a Buddha: Gv 284.26.

Drumaparvatateja, n. of a Buddha: Gv 310.20 (prose).

Drumameruśrī, n. of a capital city: Gv 398.23.

Drumaratnaśākhāprabha, n. of a kinnara: Mvy 3419.

Drumāvati, n. of a city: Gv 427.13 (vs; ā may be m. c.).

droṇa, valley (so Skt. droṇī), implied in **droṇa-mukha**, q.v.; BR state that v.l. droṇī° occurs for droṇa° in Mvy (5285), but Mironov droṇa° with no v.l.

droṇa-kāka, m. (Skt. Lex. id., also droṇa, m., id.), crow or raven: Mvy 4897 = Tib. bya rog.

Droṇa-grāmaka, m., n. of a Vṛjī village: MPS 21.6: here lived Dhūmrāsagotra, q.v., MPS 51.2.

(**droṇamukha**, nt. [see also next; in BR, pw, only recorded Lex., but Schmidt, Nachtr., shows that it occurs in late Skt.; not in Pali; = AMg. dopamuha, a city near a port..., Ratnach.], a town [of some sort]; recorded only of Utkata or *tā: Mvy 5285 = Tib. [2d gloss] luṅ paḥ mdaḥ, outlet of a valley, said of Utkata; Divy 620.12, 21; 621.11.)

droṇamukhya, nt., Divy 620.28, or *khyā, f., 620.26, = prec.; said of Utkata or *tā.

Droṇavastuka, nt., n. of a village in Kōśala, nome of Pūrṇa Maitrāyaṇiputra; cf. Pali Doṇavattu, home of Puṇṇa Mantāniputta: Mv iii.377.8.

droṇī (= Pali doṇī), the wooden body of a lute (from its 'tub'-like shape): ASp 515.19 (cited s.v. upadhāni).

Dronodana, n. of a brother of Suddhodana; app. corresponds to Dhautodana, q.v.: Mvy 3601 = Tib. bre bo (= droṇa) zas; Av ii.111.7, with Amṛtodana as a leading Śākya.

drohiṇya, nt. (seemingly Skt. drohin plus -ya; no such formation recorded; = drauhiṇya, q.v.), injurious malice: Gv 459.15 (prose) sattva-drohiṇyāni soghavyāni.

***Draupadi**, n. of a devakumārīkā (or of two? see below) in the Western Quarter: Mv iii.308.9; LV 390.6. Mss. of both confused, and readings doubtful; Senart reads kṛṣṇā śukrā ca dr°, the dark and light Dr.; LV may go back to some such reading; some of its mss. and Lefm.'s. text contain kṛṣṇā. It hardly needs to be recalled that Kṛṣṇā was the name of the epic heroine known as Draupadi.

drauhiṇya (nt.), so read for ed. drauhilya, = drohiṇya, q.v., injurious malice: Śikṣ 279.5 sattva-drauhiṇya-doṣaḥ (Tib. cited as bhkhu baḥi naḥ tshul can).

dvaya (nt.), (sexual) coupling, copulation: sa nehaiva mātṛgrāmeṇa sārdaṃ dvayam samāpadyate Śikṣ 76.8, he does not by any means enter into copulation with a woman; dvaya-dvaya-samāpatthi Mvy 9469, copulation, lit. attaining (entering into, sc. a state of) couple by couple.

dvaya-mati, doubt (lit. double thought): *ti-vimocaka i.v. 360.2 (vs), O freer from doubt!

dvātrimśata = *śat, thirty-two; see § 19.34.

dvādaśavarga, consisting of a group of twelve (nuns), necessary for ordination of a nun (whereas ten monks have this power, see daśavarga): Bhik 19a.1 bhikṣupñāṃ dvādaśavarge maṇḍalake.

dvādaśavargika, fem. *kā, with or without bhikṣuṇī, pl., prob. not = next but to prec. plus -ika, members of the *varga: MSV ii.144.1, 16.

dvādaśavargiya, f. *yā, pl., belonging to a group of twelve (nuns; clearly not heretics as stated in Index): *yābhīḥ śrutam Divy 493.12; *yābhīr 495.23. No such group has been discovered in Pali; the context in Divy is my only source of knowledge of the meaning. It can hardly mean members of the dvādaśavarga, q.v., in the sense of quorum for ordination. Apparently these nuns were given to cavilling and trouble-making; they object to functions assigned to (Cūḍa-)Panthaka.

dvāra-kośa (m.; = Pali *kosa, Vin. iv.47.23), app. door-frame: in the corrupt and fragmentary passage Prāt 506.10 ff., mahallakam bhikṣuṇā vihāram kārayatā yāvad dvārakośārgaḍasthā[p]aṇa ālokaśamṭa (read āloka-sam-dhi, q.v.?) bhūmi... (lacuna). In the same passage in Pali (Vin., above), yāva dvārakośā aggaḷaṭṭhapanāya ālokaśamdhīparikkammāya.

dvāra-koṣṭha (m.), = next: (jetavanavihāre... sopānāni...) *koṣṭhe ca muktāpaṭakalāpaprālambitāni Kv 7.23 (prose). Here seems to mean the upper part, top story, over the entrance(s) to the vihāra.

dvāra-koṣṭhaka, m. (= Pali *koṭṭhaka; cf. caraṇa-koṣṭha), lit. gate-room; a room, or (often) roofed but open space, over a gate or entrance (to a private house, religious

edifice, or city); such spaces, guarded by railings and covered but open in front, are seen in the 'cave-temples' of Ajanta etc. Also, perhaps by extension, seems to be used in the sense of *gate, entrance*; and sometimes it is hard to say which is meant: °ke sthityā Divy 17.12, *at the gate* (entrance, to a house); bhagavāms tasya (sc. of a private person, at his house) dvārakoṣṭhakam anuprāptaḥ; dauvārikapuruseṇāsa niveditam, bhagavān dvāre (note! = °koṣṭhake) tiṣṭhatīti Av 1.31.10, *is standing at the gate*; Divy 535.11 ff., here app. a city-gate; bahirdvārakoṣṭhaka (= Pali bahirdvārakoṣṭhaka), *the space outside the gate*: °kasyaikaṅte Bhik 3b.2 (here prob. of the vihāra-gate); jetavanam gataḥ... dvāra°ke sthityāgarum dhūpitavān Av 1.24.2; in the last it is hard to say whether the gateway, or the space over it, is meant; app. of the space over the entrance to a vihāra, °ke pañcagaṇḍakam cakram kārayitavyam Divy 300.8, 9, 25; (stūpasya...) catvāro °kā mātīṭaḥ Divy 244.17; (dvitīyamaṇḍale) °ke Mmk 47.26; others, Jm 19.17; 20.1; MSV 1.168.12 etc.

dvārapālīni (cf. Skt. °pālīkā; f. to °pāla), *female doorkeeper*: Sādh 502.13.

Dvārapālī, n. of a town: °līyām, loc., Māy 13 (see Lévi p. 62).

Dvāravatī, n. of a city, said to be in the south, and residence of the god Mahādeva: Gv 218.6 ff.

dvāra-śākhī, acc. to Chin. *door-frame*: Mvy 5569 (so also Mironov; BR °khā) = Tib. sgo (door) skyobs (or, skyes; ing. of both obscure to me). BR cite Skt. Lex. dvāra-śākhā, *Thürflügel*.

Dvārasvaraprabhūtakōśa, n. of a Tathāgata: Gv 312.3.

dvi, m.c. for dve, q.v.

Dvijātirājan (Senart nom. sg. °rājāḥ, most mss. °rājāḥ, pointing to stem °rājan), n. of a former Buddha: Mv 1.140.12.

dvijihvika, adj. (Skt. °hva), *double-tongued, falsely speaking*: °kā (m. n. pl.) bhavanti, anyathā nidarśayanti Śikṣ 61.21.

dvitīya, adj. (cf. Pali dutiya, for Skt. dvitīya; § 3.41), *second*; rare and only m.c. in BHS (so also trītiya, q.v.); in many of the following cases some or all of the mss. read I, tho meter justifies em. to i: SP 46.11, 14; 91.7; 158.1; LV 94.8; 175.10; Mv 11.134.7 (see s.v. dvitīyā); Senart dutiya, but I have not found du- written for dvi- in this word; in Gv 257.10, 20 text dvitīyu, meter requires °iyu. All vss.

dvitīyakam, adv. (= Pali dutiyakam, Skt. dvitīyam; see also dvaitīyakam), *for the second time*: SP 315.2, 7; Mv 1.346.20; 11.49.2, 7; 189.8; AsP 182.13. All prose.

dvitīyā (Skt. Lex. id.; Pali [purāṇa-]dutyikā), *wife*, in purāṇa-dv°, *former wife*: Mvy 9262; read dvitīyā m.c. in Mv 11.134.7 (vs) dvitīyās (mss. °tīy°; Senart em. duti°) tathaiṣa cāturo (so mss.) svajanam ca sphitam (vijahitva, from line 6); perhaps also dvitīya- (short a! mss. °ye in 405.18, later only °ya-) -kulika Mv 11.405.18 ff., 407.14; acc. to Senart *wife's kinsman*; but I am doubtful of this; we should expect °yā; the passage is wholly prose; in 406.1 dvitīya- is omitted, kuliko alone being read; perhaps rather, a second (= another) *kinsman*, or a *fellow* (second) *kinsman*.

dvi-dandīn, a member of some heretical sect (*carrying two staves*): Mvy 3541.

dvi-daivasika, see daiv°.

dvipadaka, f. °ikā (= Skt. dvipada; Bhvr.), (a verse) *consisting of two metrical units*: (na tena) kasyacid dvipadikā gāthā śrāvītā Divy 396.6 (prose).

?**dviparī**(-vartanāveṇī), LV 256.1. If we accept dviparī- with all mss. and both edd. we should have to understand it as part of the foll. cpd.; in that case apparently parivartanā = vartanā, and with preceding dvi- the whole might mean *string of double beads* (lit. *spheres*?), i. e.,

possibly, extra-large ones? See the whole passage cited s.v. vartanā(veṇī). Note however that the close parallel LV 254.13 lacks dviparī; and Tib. on 256.1 has nothing corresponding. Note also that the preceding comparison, ending pārśve (and cited l.c.), lacks any statement of the tertium comparationis between the Bodhisattva's sides (pārśve) and the 'ribs' of a crab or the roof-frame of a (ruined) stable; 254.10-11 shows the point, viz. that they were 'open', so that light shone thru. Is it possible that dviparī goes with the preceding and contains a corruption of some form of vi-var- (cf. vivrtāyām 254.10)? Something like opt. vivare(t), vivari? The passage is prose, and MIndic forms are not normal in prose of LV; but no one knows how MIndic its original form may have been.

dvīpādaka, adj. (= Skt. dvīpāda; cf. Pali dipādaka, said of the human body, Sn 205), *'two-legged', human*, only with punyākṣetra, a *human* (personified) *field of merit* (virtue): of a Buddha, Divy 48.6; 63.24, 28; of other pious persons, Mv 1.329.11 (not quite rightly Senart).

dvi-puta, adj. (cf. eka-puta), *folded double* (of a cloth): Mvy 9187; MSV 11.90.7.

dviprasūta, who has borne twice: Mv 11.282.14. Cf. eka-pra°.

dviruttarapadasaṃdhi-lipi, a kind of writing: LV 126.8; Tib. tshig lan lan gñis su gdab pañi tshig gi mtshams kyi (yi ge), which Foucaux renders, (*écriture*) *du saṃdhi* (liaison) *d'un mot répété deux fois*, which does not make much sense to me, nor can I see how it renders the Tib. (which however I find obscure). The text continues: yāvadaṣottarapadasaṃdhi-lipim; this time Tib. is rather different, tshig gi mtshams bcur brgyud pañi bar gyi (yi ge), which Foucaux renders as before (with *ten* for *two*); it seems to mean *writing up to a series of ten* (forming) *a combination of words, or writing of combinations of words in which up to ten words follow one another*. Possibly dvirut-tara° means no more than *writing of two words in combination*.

dvīṣa, m. (= Pali diṣa; in Skt. as adj. lfc.; a-extension of Skt. dvīṣ), *enemy*: MSV 11.17.1 dvīṣo (so ms., ed. em. dvīḍ) bhaviṣyāmi.

dvīsāhasra (in Skt. as adj., *consisting of 2000*; cf. Pali dvīsahassī majjhimikā lokadhātu AN 1.228.5), designation of a medium-sized lokadhātu, *consisting of 2000* (worlds): as subst., sc. lokadhātu, Dbh 81.31 dvīsāhasrādhipatir (mahābrahmā); °sro madhyamo lokadhātuḥ Mvy 3043; AsP 95.18; °sre lokadhātuḥ ŚsP 26.10; °sre madhyame lokadhātuḥ AsP 66.3; 67.3; contrasted with sāhasra(-cūḍika) on the one hand, and trīsāhasramahāsāhasra, qq.v., on the other. Cf. next.

dvīsāhasrika, adj. (cf. prec. and cf. sāhasrika), *consisting of 2000* (worlds), of a lokadhātu, *or ruling over* such a system, of a Mahābrahmā: dvīsāhasriko mahābrahmā sarvasmin dvīsāhasrike lokadhātu... Dbh 81.23-24.

?**dvistvala**, m., or (11.161.4) **dvistvalāka**, m., dubious form assumed by Senart (the mss. in most of the passages vary considerably), some unknown kind of entertainer, in lists of various sorts of entertainers (cf. e.g. kheluka, gāyanaka, kumbhatūnika, pañcavaṭuka, etc.): Mv 11.113.3; 141.18; 161.4; 255.12; 442.9. Cf. ḍimbara.

dvīpa (Pali dīpa, see below; as in Skt. usually m. but sometimes nt., e.g. Divy 214.25; Mv 11.378.2; the gender of the names follows that of the word dvīpa in the context; normally they are m.), one of the 4 continents, which to Buddhists are Jambudvīpa, Pūrvavideha (Prāgvideha La Vallée Poussin, AbhidhK. 11.145), Aparagadāniya (°ni, °dāni- in comp., °nika; rarely Avara°, Godāniya, qq.v.), and Uttarakuru (Kuru alone, AbhidhK. l.c.); see the second and third s.vv. Listed LV 19.15 f.; 149.19 f.; the three outer ones cpd. with -lipi LV 126.4 f.; Mv 1.6.2; 11.68.6; 158.18; 11.378.2; cf. AbhidhK. l.c.;

Mvy 3045, 3047, 3050, 3054, 3057; Dharmas 120; Divy 214.7, 10, 24; 215.15, 20; MSV I.94.4 f. The Pali forms are Jambudīpa, Pubbavideha, Aparagoyāna (for v.l. °godhāna), and Uttarakuru.

dvīpaka (m.; dvīpa plus -ka svārthe), *continent*: ... catvāro dvīpā abhūvan; ekaikasmīṃś ca dvīpake ... Gv 325.4. Prose; no possible difference of mg. from dvīpa appears.

1 **dvīpika**, m., a certain insect: °kaḥ Mvy 4918 = Tib. sril (*silkworm*) or mug pa (*moth*, acc. to Jā. also *worm*). Seems likely to be related to Deśin. 5.53 dvīlā, glossed upadehikā (Skt. Lex., said to be = Skt. upadikā, a kind of ant).

2 **-dvīpika**, ifc. adj., in pratyantadvīpikānām (brāhmaṇānām) Suv 14.4 (prose), *belonging to the (outlying) continents*.

dvīhika, **dvehika**, **dvyahika**, adj. (so the mss. and Senart variously read; § 3.115; cf. Pali dvīhika), (sufficient) *for two days*, with śālī, *rice* (as food): °kaṃ Mv I.343.11, 12, 14; Senart dvyahika in 11 (with one ms.), dvīhika in 12, 14; mss. have v.l. dvehi(ka) in 11; both read dvīhika (sol) in 12 and both dve° in 14. Most likely dvehika is to be read; cf. trīhika, tre°.

? **dhaṭika**, m. (perh. cf. Skt. Lex. dhaṭi, *rag*; *loincloth*?), acc. to Tib. and Chin. (*a cloth*) *with hemmed edges*: Mvy 9189 = Tib. cha ga btab (or ltab) pa. But the reading is uncertain; vv.ll. vaṭika (so Mironov, who cites no dhaṭika even as v.l.), dhajika, dhanika.

Dhanapālaka, see **Dhana°**.

dhana, (1) nt., (spiritual) *treasure* (= Pali ariya-dhana, the same seven, see s.v. in CPD): Mvy 1565-72, seven such: śraddhā, śīla, hri, apatrāpya, śruta, tyāga, prajñā; (2) n. of a king (= **Mahādhana**): Divy 437.19; 439.26; 441.20; MSV I.123.20 ff.

Dhanagupta, n. of a son of Gupta the perfumer: Divy 351.22.

Dhanamjaya-sūtra, n. of a work: Karmav 55.19.

Dhanapati, n. of a king: Gv 399.12.

Dhanapatigupta, n. of a former Buddha: Mv I.140.3.

Dhanapāla (= Pali id.), n. of an elephant let loose by Devadatta, or by Ajātaśatru at his instigation, to kill the Buddha: Karmav 49.21; see also next. In Pali oftener called Nālāgiri.

Dhanapālaka (= Pali id.), = prec.: Av I.177.6 (here ed. with best ms. Dhaṇa°, but v.l. Dhana° as in Pali).

Dhanaśrī, n. of a Tathāgata: Śīks 169.13.

Dhanasammata, n. of an ancient king: Divy 62.11 ff. (previous birth of Maitreya, 66.22).

dhanahara, °hāraka, °hārika, see s.v. rñadhara.

Dhanāpaha, n. of a yakṣa: Māy 47.

Dhanika, n. of a rich householder of Vaiśālī: MSV I.225.4 ff.

dhanuḥ- in cpds., see **dhanuṣ-**.

Dhanudharā, n. of a rākṣasī: Māy 241.32.

Dhanunāśa, n. of a former Buddha: Mv I.137.9.

dhanuṣ-kalāpa (m., see next; dvandva cpd., = Pali dhanu-ka°), lit. *bow and quiver*, actually in effect *archery, the art of handling bow and arrows* (so Tib. mdaḥ gzhuḥl thabs, *method of arrow and bow*): °pe LV 156.11, in list of arts mastered by the young Bodhisattva.

dhanuṣ-kalāpaka, m., = prec.: °kaḥ (so also Mironov) Mvy 5005; here Tib. simply mdaḥ gzhu, *arrow* (and) *bow*.

dve, duve, m.c. dvi, MIndic for Skt. dvau etc., *two*: see §§ 19.3, 4.

dve-caturaśīti, prob. *twice 84*, expressive of a large number (for Skt. dvi- or dvai-?): Mv I.259.8; 261.15; 271.15 (all prose; in the last duve°).

dvemāsika, adj. (cf. **tremāsika**, and Skt. dvaimā-sya), (suitable) *for two months*: °kaṃ (bhaktam) Mv II.462.6; III.15.11.

Dveṣaparimuktā, n. of a 'gandharva maid': Kv 5.13.

dvehika, so prob. read for **dvīhika**, q.v.

dvaitiyaka, (1) adj. m., *recurring every second day* (of fever): Mvy 9532; SP 401.6 (prose); Bhik 17a.2; Māy 220.19; (2) °kaṃ, adv., *for the second time*: SP 36.4, 11; 484.8; 486.3 (in first two Kashgar rec. dvir; all prose); also in some mss. as v.l. for **dvītiyakam** SP 315.2, 7.

dvyāṅgula-prajñā, adj. f. (= Pali d(u)vaṅgula-paññā), *having (only) two-fingers-intelligence*, said of women in derogation: °jñāye strīmātrāye tvam nighṛito ti Mv III.391.19. Acc. to comm. on Therīg. (67.1-5) the word refers to a feminine habit of taking grains of rice between two fingers to see if the rice is cooked enough.

dvyahika, see **dvīhika**.

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dhanuṣkārīka or °kā, a kind of flowering tree: (pūṣpavṛkṣāṇām ...) sumanā-vārṣikā-dhanuṣkārīkādinām Divy 628.15 (prose). Obviously = the commoner **dhanuṣkārīn** or °rīka, °rīkā (°rīka), q.v. But in Pali recorded only with dhan°: dhanukārīka (in a cpd.) Jāt. v.420.7, which (tho prose) is glossed in the comm. 422.28, which replaces this word with dhanukārī(tī), glossing it with dhanupāṭaḷi (otherwise unknown).

dhanuṣkārīn, once as v.l. for dhān°, q.v., and cf. prec.

dhanuṣketakī (so also Mironov, and so pw 7, App.; cited in BR as dhanu-ke°), n. of some flower: Mvy 6175; Tib. dha nu ke ta ki.

Dhanuṣketu, n. of a king: Mmk 625.21 (text dhanuḥ ketus, n. sg.).

Dhaneśvara, n. of two yakṣas: Māy 26 and 89.

dhandha (= Pali dandha; see also adhaṇḍha), *slow, weak, dull*: cf. Woghara, Bbh. Lex. 28; opp. to kṣīpra, Pali khippa. In Śīks (see note p. 395) and Divy always recorded as dhanva; as to AsP, see next two: dhandhā-bhijñā Mvy 1245, 1246; Bbh 322.26; dhandham, adv., *slowly* Bbh 175.12 f.; other forms and cpds. Bbh 176.6, 19 f.; 193.5; 218.9; 322.26; Śīks 7.9; 51.6; Divy 488.27; 489.20; 490.7 f., 20; 492.21; 504.17.

dhandhaka = **dhandha**, *slow; difficult, hardly to be expected*: AsP 238.13 dhandhako (text corruptly dvan-dhako) hy anyeṣu (sc. hīnayāna-) sūtrānteṣu bodhisattvasamudāgamaḥ (Woghara Bbh. Lex. 28 unerfahren, not happily).

dhandhāyati, °te, denom. from **dhandha**, *is slow, is dull* (of wit); in AsP always recorded as dhanvā° (as in Śīks, Divy): a-dhandhāyamāna Bbh 284.7, *not going slow*; dhanvāyati AsP 284.4; 326.4; °yīṣyati 176.9; dhanvāyita-tva, *state of being dull of comprehension* AsP 31.16; 454.9; °yita-tā 454.11 (associated with kāṅkṣāyita-tva, q.v.); dhanvāyita-tvaṃ Gv 451.7.

dhandhikriyate (text dhanvī°), *is made dull*, from **dhandha**: Śīks 7.11.

Dhanyabhānu, n. of a former Buddha: Mv I.139.13.

Dhanyākara, nt., n. of a city: Gv 2.1; 50.17 ff.; 491.6.

dhanva, dhanvāyati, etc., common miswriting for **dhandha**, etc., q.v.

dham, syllable used in learning to write, see s.v. **sl. dhamana**, nt., a high number: Mvy 7917 (cited from Gv) = Tib. *ḥdzin yas*; Gv 106.17; 133.26. Cf. next. Mironov has the same reading in Mvy.

dhamara, m., a high number: Mvy 7788 = Tib. *ḥdzin yas*. Cf. prec. Mironov has the same reading, but it seems likely (in view of Gv's confirmation of °nam) that °ra is an error for °na.

dharāṇa, (1) nt. (in Skt. a certain weight), a high number: Mvy 7726 = Tib. *gzhal (weight) dpag*; cf. **varaṇa**; (2) m., n. of a yakṣa: Māy 13; 235.30.

Dharāṇitejas (perhaps m.c. for **Dharaṇi°**; yet Skt. has **dharāṇi** = **dharāṇi**, n. of a Buddha: Gv 257.2 (vs).

Dharāṇi-teja-śīri, m. (m.c. for °tejaḥ-śīri, possibly also m.c. for **Dharaṇi°**, but see under prec.), n. of a Buddha: Gv 285.2 (vs).

Dharāṇimdhara = **Dharaṇimdhara**, q.v.

dharāṇi, (1) acc. to Tib. on Mvy 5578 = *phyam*, defined by Jā. *support (of rafters), the resting point of a beam*; by Das, *'the resting beam of a staircase or ladder. Also: prop, bracket, mortice'*: **dharāṇiyo** (v.l. °ya), n. pl., Mv iii.228.5 (prose), as parts of a city gate; (2) a small weight (cf. Skt. **dharāṇa**, a considerably larger weight): in *eka-suvarṇa-dharāṇi* LV 63.19 (prose, no v.l.), acc. to Tib. = *phye ma zho gcig, one grain* (a very small weight, which is clearly intended in the context of LV; Jā. defines *zho* as *dram, a small weight = 1/10 ounce*) of *dust*. There is no word for *gold* in Tib.; it may be noted that *suvarṇa* is also used in Skt. as n. of a rather small weight (a *karṣa*) of gold, but acc. to BR, pw, not of other substances; did *suvarṇa-dharāṇi* mean a *gold-grain* in some such sense as a *small weight commonly used in weighing gold*? (3) n. of a *rākṣaṣi*: Māy 243.12.

Dharāṇitalaśrī, m., n. of a *kiṃnara*: Mvy 3423.

?**Dharāṇitejas**, °teja(h)ś(ī)ri, see **Dharaṇi°**.

Dharāṇinirghoṣasvara, n. of a *Bodhisattva*: Gv 4.8.

Dharāṇinirṇādaghoṣa, n. of a *Bodhisattva*: Gv 3.21.

Dharāṇimdhara, or °**nimdhāra**, (1) n. of one or more *Bodhisattvas*: SP 3.8 °nim°, v.l. °nim°; 456.1 °nim° (no v.l.); RP 2.1 °nim°; Mv i.112.1 °nim° (here a *cakra-vartin*); (2) n. of a *satpuruṣa*, q.v.: SP 4.1 °nim°, v.l. °nim°; (3) n. of a *nāga king*: Māy 247.10 °nim°.

dharāṇiprekṣaṇi-lipi, a-kind of writing: LV 126.10. Followed by *gagaṇaprekṣaṇi*, indicating that **dharāṇi** means *earth*; so Tib., *sa blta ba, earth-seeing*.

Dharāṇisubhakāya, n. of a *yakṣa*: Mvy 3376.

Dharāṇīśrīparvatateja, n. of a Buddha: °jo, n. sg., Gv 360.10 (prose).

Dharāṇīśvararāja, n. of a *Bodhisattva*: LV 2.11.

Dharāṇisūrendrāyudha, n. of a *yakṣa*: Mvy 3369.

Dharananda, n. of a *yakṣa leader*: Māy 235.30.

1 **Dharma**, as n. pr., (1) n. of a brother of *Śāriputra*: Mv iii.56.11; (2) n. of a *Pratyekabuddha*: Divy 200.12; (3) n. of a Buddha in the *nadir*: Sukh 98.8; (4) n. of a pupil of *Matī 4* = *Mahāmātī 5*, qq.v.: Lañk 365.3.

2 **dharma**, normally m. as in Skt.; occasionally (as in Pali, see Childers s.v. *dhammo*) nt.: SP 70.2 (vs) acc. to Kashgar rec. *duḥśrāddheyam idaṃ dharmam deṣitam adya śāstṛṇām* (ms.), but Tib. seems to support Nep. mss. which lack *dharma*; *idaṃ ... dharmam śrūtvā* SP 71.3 (prose; KN em. to *imaṃ*, which WT keep without note); *śrūtvā ... idaṃ ... dharmam* SP 60.4 (here kept with all mss. in both edd.); *mā ... a-dharmam utpadyate* LV 15.10 (prose), *may no wickedness arise*; *idaṃ dharmam* LV 396.1 (prose; acc. sg.); *paramam dharmam* Mv ii.99.5 (n. sg.; in next sentence *dharmo*). — (1) *characteristic, quality*, substantially as in Skt. (BR s.v. 2), but used in BHS, as in Pali *dhamma*, very commonly and in a way which seems specially pointed and deserving of special

mention: *asti-dharma*, see s.v. 1 *asti*; *vināśa-dharmaṇa* (*subject to destruction, perishable*) *mānsena* Mv i.94.12; *divyāś ca kāyāḥ parihāna-* (v.l. °ṇi-) *dharmāḥ* SP 162.3 (vs), and *divine bodies were characterized by diminution*, i. e. became few (meaning proved by parallel 170.2; wrongly Burnouf and Kern); *māreṇa ... Irśyādharmaparitena* LV 267.2 (prose), *full of the quality of jealousy*; *catvāra ime ... duḥkhavipākā dharmāḥ* RP 19.16 (prose), *qualities that result in misery*, i. e. vices; in Mv iii.200.5 are mentioned eight *āścaryādbhuta dharma, marvelous qualities*, of the Buddha, seven of which (the eighth apparently being omitted by mistake) are listed 200.6–202.2; they correspond imperfectly to the eight *yathābhucca vanna* of Pali DN ii.222.7, listed 222.13–224.14 (DN nos. 2, 4, 5, 6, and 8 = Mv nos. 2, 7, 3, 4, 6); *suddhāvāsā ca devā aṣṭādaśa āmodanīyām dharmān* (*the eighteen 'qualities of rejoicing', here conditions of, elements or matters for rejoicing*) *pratīlabhanti* Mv ii.259.10 (they are listed in the sequel); (2) like Pali *dhamma*, *dharma* (or *dharmāyatana*) is the object of *manas* (as *rūpa* of *cakṣus*, etc.); sometimes rendered *idea*; it seems likely that, at least in origin, it meant *quality, characteristic* (= 1), as that element in the outside world which the *indriya manas* (as distinguished from the five external organs of perception) concerned itself with; see AbhidhK. LaV-P. 1.45, where it is explained that 'tho all the *āyatanas* are *dharmas*' (*qualities*), 'because it includes many and the chief (*agra*) *dharma*, one *āyatana* is specifically so called'; in any case this exclusively Buddhist use occurs: *dharmāyatanam* Mvy 2039; *Dharmas* 24; *dharmadhātuh* Mvy 2057 (after *mano-dhātuh*, as *dharmāyatanam* 2039 follows *mana-āy°*); *manendriyaṃ dharmavicāraṇeṣu* Suv 56.12; similarly 57.8, etc.; see also *dharmāyatanika*, s.v. *āyatanika*; (3) in Lañk used in a peculiar sense; *pañcadharmāḥ* Lañk 229.6; °*rma-* id. 2.2; the list of them is given id. 228.5 *pañca-dharmo* (v.l. °mā, which seems surely correct), *nimittaṃ nāma vikalpas tathatā samyagjñānam ca*, which are then defined in the sequel, but I confess I find the definitions hard to understand; Suzuki, *Studies* 155 ff., discusses the passage and renders *dharma* by *category*; it seems likely that it started out as a specialized application of mg. (1), *quality*; (4) very commonly, as with Pali *dhamma*, *state of existence, condition of being*; crystallized in the phrase or cpd. *drṣṭa dharma, the present state, the present life*, see *drṣṭa-dharma*; (*nāhaṃ ... ye*) *dharmā anityās te nityato deśayāmi, nāpi ye dharmā nityā te anityato deśayāmi* Mv i.173.2, *I do not teach that impermanent states are permanent, nor permanent ones impermanent*; mostly restricted to states of empiric, hence transitory, worthless, existence: *nairātmyam ... dharmāṇām* Lañk 1.4; *nairātmy' aśubhāś* (so divide, as Foucaux implies) *ca dharm' ime* LV 176.19 (vs); *māyasamāms tatha svapnasamāms ca ... samudikṣati dharmām*; LV 308.9 (vs), but note in 10 that the word is used in two radically different senses, *idṛśa dharma-nayam vimṣanto* (*considering as such the rule, nature, condition, of the states of existence*) ... *dhīyāti samsthitu dharme, he meditated ... steadfast in the Doctrine*; *dharmā pratītya-samutthita buddhvā* LV 308.13 (vs, just after prec.), *realizing that the states of being have originated by dependent-causation*; *śāntāḥ kila* (read with WT °lā or with K' °laḥ) *sarv' imi dharm' anāśravā ...* (4) *na cātra kaścid bhavatiṭha dharmo* SP 117.3–4 (vs; Burnouf and Kern take *dharma* in 3 as *law*), *all the conditions of being* (in the saint) *are calmed, free of the impurities* (so that) *there is not* (any longer) *in them under these conditions any state of* (conditioned, empiric) *existence*; by extension, however, even *nirvāṇa* is called a *dharma, state of being*: (*śreṣṭho ...*) *dharmāṇa nirvāṇam* Iva Mv i.166.18 (vs), (Buddha is the best of creatures) *as nirvāṇa of states of being*; *nirvṛtau ... dharma* (loc. sg.) RP 6.9 (vs), *in the state* (of) *nirvāṇa*. See also the following cpds., esp. *dharmā-*

kāya. For Dharma as n. pr. see prec.; for dharma as adj. see next. I have not listed dharma *law, doctrine* (second of the 3 ratna, Dharmanas 1 etc.), since it is both extremely common and hardly un-Skt. It may refer particularly to the collections of sūtras which set forth the Doctrine; see e. g. *dharma-caryā*. — dharma is also one of the four *pratisamvid*, q.v.; on the mg. here see esp. AbhidhK. LaV-P. vii.89 ff., with references (note Dbh 77.3 ff.); it seems likely to belong to mg. (4) but definitions are confusingly variant and obscure.

3 dharma, f. -ā or (rarely) -ī, adj. (= Skt. dharmya, dhārma; BHS also dhārmya, and as element in comp. dharmī-, dhārmī-, dhārmī-, dharmī-, dharmā-, q.v.); Pali dhammī, as fem. adj. or as element in comp., as such also dhammī-, only with kathā, *religious*, only with kathā except for the last citations; on the forms cf. Senart i n. 574 (the regular Skt. dharmya also occurs); most commonly instr. sg.: dharmayā kathayā LV 38.13 (prose, all mss.; Lefm. and Calc. *myayā); Mv i.261.18 (prose, no v.l.); 297.16 (ib.); 309.2 (v.l. dhammā-); 329.14 (v.l.; text with 1 ms. *myayā); 333.19 (v.l. *māyā); 334.5 (v.l. *myā); 334.10, 16; iii.272.11 (v.l. dharmā-); dharmyā (v.l. dhārya-, intending dhārmya-?) kathayā iii.142.4; dharmā- (Senart em. *myā) kathayā iii.143.6; dhārmayā kathayā Mv i.322.6; dhārmī-kathayā Mv i.282.3 (vs); less often acc. sg., dharmī-kathām Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 157.8; dharmī-kathām Mv i.319.3 (v.l. dharmayā kathām!); Divy 241.26 (3 of 4 mss. dhārmī- or dhārmī-), 28 (no v.l.); dhārmīyām kathām Mv iii.446.9; dhārmīyām dharmacakraṃ Divy 393.23. In MPS 34.30 ff. dharma, f. *mā, occurs many times as adj. with other words than kathā (prāsāda, puṣkarīṇī, tālavana); ed. always em. to dhārma, f. *mī.

dharma-kathika, m. (also dhārma*; = Pali dhamma*; cf. 3 dharma, with kathā), *preacher*: SP 200.3; Mvy 2763; Karmav 162.1; Divy 329.2, 7 (by em.). (BR's alternative dharmakathaKa is evidently a false reading for Mvy 2763; Mironov only *ika.).

Dharmakāṅkṣiṇī, n. of a gandharva maid: Kv 4.23.

Dharmakāma, (1) n. of a son of Māra, favorable to the Bodhisattva: LV 312.8; (2) n. of one of the four devatās of the bodhi-tree (so Lefm. with Tib. chos ḥdod; all mss. and Calc. Dharmakāya): LV 401.21.

dharma-kāya, m. (in Pali recorded only as Bhvr. adj. in quite different sense, *having a body that is, or is characterized by, the Doctrine*, DN iii.84.24, said of the Buddha; see below for similar use in BHS); (1) *the mass of conditions of existence*, see s.v. kāya (2); (2) perhaps to be rendered *spiritual body* (?), contrasted with rūpa-kāya, q.v.: (dr̥ṣṭo mayopādhyāyānubhāvena) sa bhagavān dharmakāyena (in his spiritual form, or the like; he had not seen him physically) no tu rūpakāyena (but not in his physical form) Divy 19.11; similarly 360.19 (... na dr̥ṣṭo rūpakāyo me 20-21); na rūpakāyatas tathāgataḥ prajñā-tavyaḥ ... dharmakāyaprabhāvitās ca buddhā bhagavanto na rūpakāya-prabhāvitāḥ Samādh 22.7 (Régamey, *Absolute Body, Material Body*; R. does not understand prabhāvita quite rightly; it means *recognized*, see BR s.v. bhū with pra, caus., 3); similarly 22.9 and esp. 34, with the explanation, dharmeṇa kāyu nirjito, (His) *body is born* (? see *nirjita*) *by dharma*; see Régamey p. 23; elsewhere, with the same contrast, the word dharmā-k* is used as a Bhvr. adj. (cf. the Pali usage above, with which this usage may be directly connected), na hi tathāgato rūpakāyato draṣṭavyaḥ, dharmakāyās tathāgataḥ AsP 513.15; instead of rūpakāya, simply kāya may be used in contrast, dharmakāyā buddhā bhagavantaḥ, mā khalu punar imaṃ bhikṣavaḥ satkāyaṃ kāyaṃ manyadhvam, dharmakāya-pariṇiṣpattito mām bhikṣavo drakṣyanty AsP 94.11-13; (3) perhaps to be rendered in the same way as (2), but considered the highest of three *bodies* of a Buddha, the

others being *sambhoga-* and *nirmāṇa-k**; this is a late formula (Régamey, l. c. above) and I have noted the triad only in Mvy 116-118 among texts included in this work (see under the others); (4) without specific contrast with other kāyas but most likely belonging to (2) rather than (3): sa dharmakāya-prabhāvito (see Samādh 22.7 above) darśanenāpi sattvānām arthaṃ karoti Śikṣ. 159.7; manomaya-dharmakāyasya tathāgatasya Lañk 192.1 (AbhidhK. knows a manomaya-kāya, app. not identified with dharmā-k*, see LaV-P. Index; acc. to ii.209 it pertains to the rūpa-dhātu); prob., na rājan kṛpaṇo loke dharmakāyena samspr̥ṣet Divy 560.2 (vs). [In LV 401.21 all mss. and Calc. read Dharmakāya as n. of one of the four devatās of the bodhi-tree; Lefm. Dharmakāma, with Tib. chos ḥdod; the em. seems plausible.]

Dharmakīrti (cf. Pali Dhammakīrti), n. of a teacher: Mvy 3483.

Dharmakusumaketudhvajamegha, n. of a Tathāgata: Gv 309.8.

Dharmaketu, (1) n. of a former Buddha (or of several such?); LV 5.4; 172.14; Sukh 6.14; Mmk 365.17 (here acc. sg. *ketunam, in a vs); (2) n. of a Bodhisattva: Gv 3.18; (3) n. of a devaputra, one of the 16 guardians of the bodhimāṇḍa: LV 277.14.

Dharmagaganakāntasimhaprabha, n. of a Tathāgata: Gv 311.23.

Dharmagaganābhyyudgatarāja (cf. next), n. of a Tathāgata: SP 218.9. (Burnouf's and Kern's translations *gahanā° for *gaganā°, but Tib. confirms the latter with nam mkhaḥ, *sky*.)

Dharmagaganābhyyudgataśrīrājan (cf. prec.), n. of a Tathāgata: Gv 360.7.

Dharmagupta, (1) n. of a former Buddha: Mv i.138.8 (and by Senart's em. for *gupti, q.v.); (2) pl. (= Pali Dhammagutta), n. of a Buddhist school: Mvy 9081.

Dharmagupti, n. of a former Buddha: Mv i.137.9 (so mss., Senart em. *gupta; in same list with *gupta above).

Dharmagrāma, n. of a locality in the south: Gv 454.8.

dharmacakra, nt. (Skt. id., but in BHS as in Pali dhammacakka used in a specialized sense, hardly exactly paralleled in Skt.), *the wheel of the law*, which was 'set in motion' (pra-vartayati; pravartana, n.) by the Buddha when he first preached his doctrine: passim; triparivarta- (see parivarta)-dvādaśākāra-dharmacakra-pravartanam Mvy 1309; *kra-pravartana- LV 36.3; *kram pravartitaṃ SP 69.13; Divy 393.23; *kram pravartesi SP 69.15 (vs), etc.

Dharmacakracandrodgataśrī, n. of a Tathāgata: Gv 310.26.

Dharmacakrajvalanateja, n. of a Tathāgata: Gv 311.17 (prose).

Dharmacakranirghoṣagaganameghapradīparāja, n. of a Tathāgata: Gv 352.6 (here om. megha), 15, 20; 355.15, 21 (in 21 1st ed. om. gaganamegha); 356.6, 12, 16; 357.8; 359.10; 360.6. All these prose; in vs 362.25 the same personage is called *Saddharmaghoṣāmbaṇḍiparāja*.

Dharmacakranirmāṇaprabhā, n. of a nun: Gv 308.4.

Dharmacakranirmāṇasamantapratibhāsanirghoṣa, n. of a Tathāgata: Gv 360.17.

Dharmacakraprabhanirghoṣa, n. of a Tathāgata: Gv 310.25.

Dharmacakraprabhanirghoṣarāja, n. of a Tathāgata: Gv 360.11.

dharma-cakṣus (= Pali dhamma-cakkhu, nt., defined DN comm. i.237.23 by dhammesu vā cakkhum dhammayā vā cakkhum), *'eye of the Doctrine', religious insight*: śaṣṭīnām devakoṭīnām dharmacakṣur viśodhitam

LV 421.8 (vs); lokottamā dharmacakṣurdadāḥ 422.6 (vs). Others, where this appears as one of the five cakṣus, see under this word. In Pali not used as a member of this category.

Dharmacandraprabhurāja, n. of a Buddha: Gv 256.9 (vs). (Qy: °prabha-rāja?).

Dharmacandrasamantajñānāvabhāsarāja, n. of a Tathāgata: Gv 13.4.

dharmacarita = (the 10) **dharmacaryā**, q.v.: Sūtrāl. xx.41, comm.

dharmacaryā (cf. Pali dhamma-cariyā, but the Pali Dict. do not record any list of ten), (one of the ten) *action(s) with reference to the Doctrine*: Mvy 902; listed 903-912 as lekhanā, pūjanā, dānam, śravaṇam, vācanam, udgrahaṇam, prakāśanā, svādhyāyanam, cintanā, bhāvanā. Mentioned as (ten) **dharmacarita** in Sūtrāl. xx.41 (comm.), without listing; Lévi cites from Chin. a list similar to that of Mvy but containing only nine items. Here **dharma** = the *teachings*, sūtras.

Dharmacārin, (1) n. of a devaputra: LV 204.5; 205.17; 209.2, 8; (2) n. of one of the 4 devatās of the Bodhiṣṭka: LV 401.22.

dharmacintika, apparently some kind of heretical ascetic or sectarian, in a cpd. listing several such: Mv III.412.7, see s.v. **guruputraka**.

Dharmacintī(n), 'thinking on the Doctrine', perhaps n. of a previous incarnation of Śākyamuni (otherwise unrecorded): LV 170.17 (vs). Tib. chos seems confirms the meaning; but it lacks the connective dan, which occurs after each of the other three names in the line; accordingly it seems to have understood this word as an epithet of the following Arcimān.

Dharmajalavibuddhaśricandra, n. of a Tathāgata: Gv 309.24.

Dharmajñānasambhavasamantapratibhāsagar-bha, n. of a Tathāgata: Gv 309.10.

Dharmajvalanārcihsāgaraghoṣa, n. of a Tathāgata: Gv 312.4.

dharmatā (= Pali dhammatā), *natural and normal custom, habit, normal condition, what is to be expected, normal state, rule, standard custom, ordinary thing*; (as in Pali) often in n. sg., frequently at the beginning of a sentence and often followed by khalu (sometimes hi); (you are to know that) it is the regular thing, often then gen. of person, as e. g. buddhānām, rarely loc., and a clause stating what the 'regular thing' is; but sometimes also referring to what precedes: **dharmatā** (usually foll. by khalu or hi) ... Mv 1.338.19 (... (I)yam teṣāṃ sattvānām...); III.255.17 (... buddhānām...); Divy 3.2; 18.8; 67.16, etc.; Av 1.4.6; 10.6, etc.; Jm 88.3; 98.16; Iyam atra **dharmatā** LV 219.5; RP 10.9; **dharmatā** hy eṣā **dharmānām** Lañk 9.4 (vs), for this is the normal condition of states-of-existence; lokahitāna **dharmatā** SP 392.2 (vs); buddhānām eṣā (read with v.l. eṣa, m.c.) **dharmatā** Mv III.327.12 (vs); loc., eṣa buddheṣu **dharmatā** Ud xxi.12 (same vs with gen. in Pali AN II.21.22); **dharmatā**-pratīlambha eṣa caramabhāvikānām bodhisattvānām ... LV 161.12 (here I fail to see that -pratīlambha adds anything in particular; the cpd. seems to mean about the same as **dharmatā** alone, it is the established, normal procedure...); (bodhisattva-sya...) abhiññādharmatā LV 85.10, normal state of (having the) abhiññā; **dharmatā**-prāpta Mv 1.301.8, arrived at the normal (correct, to-be-expected) state, said of the mind of a Pratyekabuddha; pratyātma-dharmatā-buddhaṃ (nayaṃ) Lañk 8.1 (vs); śruṇuya yo ti **dharmatām** LV 54.2 (vs), who ever hears your true nature (regular procedure; contrasted with one who just sees or listens, i. e. to a few words); lokānuvartanakriyā-dharmatām anuvartya LV 179.18; jarādharmatāyām anantitāḥ Mv II.151.7, not free from (subjection to) the normal condition of old age; jāti-dharmatāyāḥ (abl.) Av 1.211.15, from the normal condition

of birth; instr., by the method (means) of ..., by way of ... (śatana-patana-vikiraṇa-) vidhvamsana-dharmatayā Divy 180.24; 281.31; atyantakṣipakṣaya-dharmatayā (so, as cpd.) niruddhāḥ LV 419.16 (vs), Tib. śin tu zad cin byañ baḥi chos-fid-kyls (dharmatayā) ni ḥgags; paramagatigato 'si **dharmatāye** Mv III.381.8, you have gone to the highest goal according to your natural, normal procedure; **dharmatām** vā pratisaraty Bbh 255.13, see **pratisarati**. In Bhāḍ 3 Leumann interprets **dharmatā-dhātum** as m.c. for **dharmatā-dh°** which he assumes = **dharmā-dh°**; but **dharmatā** is rather for °taḥ, abl. of **dharma**, as a separate word. **dharmatā-buddha**, in Lañk a kind of Buddha: Lañk 56.10; 57.8; 241.7, etc. See Suzuki, Studies, 142 ff., 208 f., where this is related to the **dharmā-kāya** as (later) contrasted with the **sambhoga-** and **nirmāṇa-kāya**.

Dharmatrāta, n. of a teacher: Mvy 3508.

Dharmadinnā (= Pali Dhammadinnā), n. of a nun, disciple of Śākyamuni: Mvy 1073 (v.l. and Mironov °nah, m.); Karmav 97.3.

Dharmadeva (corresp. to Pali Dhammasena), n. of a leading disciple of Buddha Maṅgala: Mv 1.248.17; 252.7.

dharmā-desāka, m. (in Skt. rare and somewhat doubtful, see BR s.v. **desāka**; = Pali dhammadesaka; Childers, s.v. **desaka**, also app. rare), *preacher of the law*; = the much commoner **dharmā-bhāṇaka**; in BHS, too, not common, despite the frequency of **dharmā-desānā**: nirāṃśa-dh° LV 436.2 (prose), of the Tathāgata.

dharmā-desānā (= Pali dhammadesanā; also in Skt., KSS, BR 5.1509; but seems characteristically Buddh.; very common in BHS), *sermon*: SP 39.7; 64.1; 100.11, etc.; Mv II.99.15, 17; 291.1; Bbh 80.7; 82.15 (= **desānā** alone, 82.12); Divy 48.13; Av 1.64.13; Śuv 18.9; Mvy 2759; 8426.

Dharmadrumaparvatateja(s), n. of a Tathāgata: Gv 296.19 °jo, n. sg.; 296.21, text °jas, read °jasas, gen. sg.; both prose.

Dharmadhanaśikharābhāskandha, n. of a Tathāgata: Gv 310.5.

dharmā-dhara, (1) adj. or subst. (= Pali dhamma-dhara), *one who has a good hold on the Doctrine*, i. e. who knows the sūtras well: °ra-saṃgāṇanā Mv 1.70.11 (vs); vaistārīkān °rān kuruṣva Divy 379.28 (vs); (2) n. of a Buddha: Gv 285.17; of a (presumably different) Buddha in the nadir, Sukh 98.8; (3) n. of a Bodhisattva: Kv 1.18; (4) n. of a king of the kiṃnaras: SP 4.14; (5) n. of a samādhi: Kv 51.14; 83.12.

dharmā-dhātu, (1) m. (cf. Pali dhamma-dhātu), *sphere of religion*; regularly rendered by Tib. chos kyi (of religion) dbyiṅs (whereas khams is the usual Tib. for dhātu, q.v.); acc. to Das, dbyiṅs = space, expanse; sphere ... also that which is massed in indefinite compass; tulye (so read with WT) nāma dharmadhātu-praveśe SP 60.8, see s.v. **tulya**; dharmadhātu-gaṇana-gocarānām tathāgata-mahājñāna-sūryacandramasām Gv 500.8 (the sun and moon of the great knowledge of the Tathāgata have the heaven of the sphere of religion as their scope, gocara); °tum eva vicārayamāṇo RP 4.10 (meditating on...); sarva-dharmadhātu-prasṛtaṃ tathāgatajñānam RP 4.12; dharmadhātu-viśuddhiḥ Mvy 110, as one of the five jñāna, q.v. (where note variant of Dharmas 94); śīve virajase °mrte dharmadhātāu pratiṣṭhāpayisyati LV 227.1, he will establish (creatures) in the auspicious, pure, immortal sphere-of-religion; (pariññāto) dharmadhātū vyavasthāpitāḥ sattva-dhātūḥ LV 351.9, he (Buddha) has completely understood the sphere of religion and established the 'sphere' (community, mass; see s.v. **dhātu** 6) of creatures (presumably sc. in religion); dharmadhātu-paramāṇy ākāśadhātuparyavaśānāni sarvabuddhakṣetrāṇy LV 290.7-8 (... which make the sphere of religion their supreme interest...? but Tib. chos kyi dbyiṅs kyiṣ klas pa, prob. which are beyond the

dharmadhātu, otherwise Foucaux); *dharmadhātva-asambheda-cakram* LV 423.1, *wheel that causes no confusion in the sphere of religion*; *ananta-madhyā-dharmadhātva-avikopana-cakram* 3; *dharmadhātu-samavasaraṇa-cakram* 7, *wheel of attainment* (see *samavasaraṇa*) of the sphere of religion. The cpd. *dharma-dhātu* seems to be used differently in AbhidhK, see LaV-P's Index. On the other hand, the use of it described by Lévi, Sūtrā. p. *24, can be reconciled with that which I have described, and which is the only use I have noted in my texts. (2) n. of a former Buddha: Mv 1.137.10.

Dharmadhātukusuma, n. of a Buddha: Gv 284.13.

Dharmadhātugaganapūrṇaratnaśikharaśrīpradīpa, n. of a Buddha: Gv 283.1.

Dharmadhātugaganaśrīvalrocana, n. of a Buddha: Gv 11.4.

Dharmadhātujñānapradīpa, n. of a Buddha: Gv 10.3.

Dharmadhātutalabhedajñānābhijñārāja, n. of a Bodhisattva: Gv 32.3 (= *Dharmadhātuprapñidhitalanirbheda*).

Dharmadhātunagarābhajñānapradīparāja, n. of a Tathāgata: Gv 312.12 (prose; in vs 314.9, called *Dharmameghanagarābhapradīparāja*).

Dharmadhātunayaññānagati, n. of a Buddha: Gv 285.16.

Dharmadhātunayāvabhāsa-buddhi, n. of a Bodhisattva: Gv 4.15.

Dharmadhātunīyata, m., n. of a samādhi: Mvy 514; ŚsP 1415.16.

Dharmadhātupad(u)ma, n. of a Buddha: Gv 284.17 (vs).

Dharmadhātuparīrakṣiṇī, n. of a kṣmāra maid: Kv 6.13.

Dharmadhātuprapñidhitalanirbheda, n. of a Bodhisattva: Gv 15.19 (in 32.3 called *Dharmadhātutalabhedajñānābhijñārāja*).

Dharmadhātuprapñidhisunirmitacandrarāja, Gv 27.23, = *°dhātusunirmitaprapñidhicandra*.

Dharmadhātupratibhāsa, n. of a Buddha: Gv 257.21.

Dharmadhātupratibhāsaprabha, n. of a palace in Kapilavastu (see *saṃgīti*): Gv 385.18.

Dharmadhātupratibhāsamānimakuṭa, n. of a Bodhisattva: Gv 3.4.

Dharmadhātupratibhāsaśrī (n. sg. °rīḥ), n. of a Buddha: Gv 285.5 (vs).

Dharmadhātuvāgīśvara, n. of a form of Mañjuśrī: Sādh 127.20. Cf. *Vāgīśvara*.

Dharmadhātuvīdyotitarāsmī, n. of a Tathāgata: Gv 81.22.

Dharmadhātuvibhaktipraveśa, n. of a samādhi: Dbh 82.11.

Dharmadhātuvīṣayamaticandra, n. of a Buddha: Gv 422.5.

Dharmadhātusīṃhaprabha, n. of a Tathāgata: Gv 312.6.

Dharmadhātusunirmitaprapñidhicandra, n. of a Bodhisattva: Gv 11.24 (23); = *Dharmadhātuprapñidhisunirmitacandrarāja*.

Dharmadhātusavaraketu, n. of a Buddha: Gv 257.1.

Dharmadhātusavaraghoṣa, n. of a Buddha: Gv 259.16. The foll. word is app. an epithet of this, not another name.

Dharmadhātvarcīvalrocanasambhavamati, n. of a Bodhisattva: Gv 81.23.

Dharma-dhāraṇī, see *dhāraṇī*.

Dharmadhvaṇa, n. of several different former Buddhas: Gv 257.2; 259.2; 284.8; 427.2; LV 171.17 (no v.l., but Tib. *ñod zer rgyal mtshan*, which points to *Rāśmidhvaṇa*); n. of a Buddha in the nadir, Sukh 98.9.

(-*dharman*, = *dharma* at end of cpds., as in Skt., BR; note *pratyakṣadharman* pw 5.260; *nature, character, characteristic*: *yathā bālaprthagjanā na* (WT with K' om. na) *paśyanti pratyakṣadharma* (but mss. °mānī) *tathāgataḥ* ... *asampromāṣadharma* (mss. °māḥ) SP 318.11-12 (prose; the acc. could be construed, with an implied *paśyati*, but the last word is clearly meant as n. sg.); *jātidharmāṇaḥ sattvān* LV 226.19; *pratyakṣadharma bhagavām* Mv 1.9.7; *viparīṇāmadharmāṇo* (n. pl.) 31.13; *pāpadharma* (n. sg.) 36.13; *cyavanadharmā* (n. sg.) Divy 193.22 f., *ready to fall from heaven to a lower existence*; *kāladharmaṇa* (samjyukta- Divy 210.28; 258.23, *dead*; *jātidharmāṇaḥ sattvā(h)* Av 1.240.8, *creatures subject to birth*: see also *avinipāta-dh°*; common.)

Dharmanagaraprabhaśrī, n. of a Tathāgata: Gv 310.19.

Dharmanayagambhīraśrīcandra, n. of a Tathāgata: Gv 309.9.

Dharmanārāyaṇaketu, n. of a Tathāgata: Gv 423.1.

Dharmapadā, n. of a 'gandharva maid': Kv 4.23.

dharma-pada, nt. (once m.; = Pali *dhamma*°), (1) *religious saying*: *catvāri dharmapadāni* Dharmas 55 (they are: *anītyāḥ sarvasaṃskārāḥ*; *duḥkhāḥ sarv°*; *nīrātmanāḥ sarv°*; *śāntaṃ nīrvāṇaṃ ca*); (2) as n. of a Buddhist work (Pali *Dhammapada*), sg. or pl.: °pade Mv 11.21.18, followed by vs = 11.156.16-17 = Pali Vin. v.149.22-23; *īmāṃ dharmapadāṃ bhāṣati* Mv 11.91.18, foll. by two vss = Pali Dh. 179, 180; °padeṣu Mv 11.156.15 (cf. above); 434.12, foll. by verses = Pali Dh. 190 ff.

Dharmapadamapraphullitaśrīmegha, n. of a Tathāgata: Gv 309.25.

Dharmapadmaphullagātra, n. of a Tathāgata: Gv 310.3.

Dharmapadmavairocana-vibuddhaketu, n. of a Tathāgata: Gv 311.1.

Dharmapadmaśrīkuśala, n. of a deity: Gv 432.1.

dharma-paryāya, m. (Pali *dharmapariyāya*, not well defined PTSD), lit. *device, means of (teaching) the doctrine*, and so, secondarily, *religious discourse*. Cf. Pali (kathā) *sapariyāyā* and *nīppariyāyā* (e. g. Vism. 473.16-17), *discourse involving indirect devices* (not to be taken absolutely literally), and *discourse to be taken literally, without 'devices'*; cf. AbhidhK: LaV-P. ix.247, note. This fits the regular BHS mg. of *paryāya*, q.v. 2. Tib. renders *chos kyi* (dharma-) *rnam grāṇs*, *specification, enumeration* (Das); only in this cpd. the Tib. Dictt. allege also the mg. *treatise, dissertation* for *rnam grāṇs*, but obviously that is made to fit this word alone; the Tib. rendering was intended to render Skt. *paryāya*, *repetition, series*, etc. (only in the Veda does it mean *a piece of text*, and then chiefly if not exclusively one that is *repeated, a refrain*, etc.; this special use cannot be related to the BHS and Pali word, tho PTSD would have it so). Originally, the mg. was close to that of *upāyakaśālyā*, indeed it was a verbal manifestation of that quality as clearly in: *tathāgatasyaiṣa kulaputrā dharmapariyāyo* (so WT with most mss., supported by Tib. *chos kyi* *rnam grāṇs* te; KN *deśanā-pariyāyo*, which would be substantially equivalent) *yad evam vyāharati*; *nāsty atra tathāgatasya mṛṣāvādah* SP 320.5, *this is the Tathāgata's way of (teaching) the doctrine* ... (sc. by giving out statements not literally true); *in so doing the T. does not lie*; cf. *dharmāṇāṃ paryāya-jñānam* Bbh 214.10 (with *dharmāṇāṃ lakṣaṇa-jñānam* id.11); *ayam mañjuśrī dharmapariyāyah*, *asmīn sthāne pracarisyati* Mmk 657.3, *this, M., is a way of (teaching) the doctrine* (does this refer to the following discourse?); (*ātmanāḥ parinīrvāṇaṃ vyāharati tathā tathā ca sattvān paritoṣayati*) *nānāvīdhair dharmapariyāyair* SP 318.1, here perhaps merely *by various ways of (teaching) the doctrine* (but possibly *religious dissertations*); more commonly the word comes to be used of a specific *religious discourse*: *asmīn khalu dharmapariyāye*

bhāṣyamāne Divy 340.8; Av 1.50.12; 233.4; II.108.3; Ito 'ryāyād SP 225.3; ayam 'ryāyo Mv II.297.12; frequently named, buddhānasmṛti nāma 'ryāyo Mv I.163.11; applied to the work in which it occurs, Lalitavistara nāma 'ryāyaḥ LV 4.17; Karmavibhaṅgaṃ . . . 'ryāyam deśayisyaṃ (misprinted 'yami) Karmav 29.31; other occurrences, 'ryāyah Mvy 6263; kīm (so! prob. kīm-nāmā, cpd.) nāmāyam . . . 'ryāyah RP 59.20 (similarly in Pali, DN 1.46.20–21, Ananda asks, and is told, what is the name of this dhammapariyāya, viz. the first sūta of DN); imam 'ryāyam śrutvā Śikṣ 137.18; 'ryāye KP 52.1. Once in SP 28.6 (vs), the simple paryāya, q.v., is used for dharma-p° in this sense.

Dharmapāla (1) (= Pali Dhammapāla 2 of DPPN), n. of the son of the purohita Brahmayu (previous incarnation of Rāhula): Mv II.77.12 ff.; (2) (= Pali Dhammapāla 8 of DPPN), n. of a teacher: Mvy 3482; (3) n. of a prince (previous incarnation of the Buddha): Av 1.178.9 ff.; his story is clearly a modified form of that of the prince-hero in the Pali Culla-Dhammapāla Jātaka, No. 358, where he has the name Dhammapāla (4 of DPPN); (4) n. of a gandharva: Suv 162.2; (5) n. of a yakṣa: Māy 84.

Dharmapālasya Jātakam, colophon of a story (of prec., 1): Mv II.82.3; = Pali Mahā-Dhammapāla Jāt., No. 447.

Dharmapīṭhā, n. of a nāga-maid: Kv 4.9.

Dharmapradīpavikramajñānasīṃha (1st ed. misprinted Dharmapradāpa; corr. 2d. ed.), n. of a Tathāgata: Gv 297.11.

Dharmapradīpaśirimeru, n. of a Buddha: Gv 259.8 (vs).

Dharmaprabha, (1) n. of a Bodhisattva: Gv 3.16; (2) n. of a Buddha: Gv 284.20.

Dharmaprabhāsa, n. of a future Buddha (= Pūrṇa Maṭṭrayāṇiputra, by prediction): SP 201.12.

Dharmapriya, n. of a gandharva king: Kv 2.21.

Dharmabalaprabha, n. of a Buddha: Gv 257.2.

Dharmabalaśrīkūṭa, n. of a Tathāgata: Gv 311.14.

Dharmabuddhi, n. of an ancient king (= the Bodhisattva): Av 1.91.16.

dharma-bhāṇaka, sometimes written 'naka, as LV 179.10; 432.11 (= Pali dhamma-bh°, Childers, s.v. bhāṇako; not in PTSD), a preacher of the doctrine, religious preacher: SP 19.9; 227.5; 343.9; 402.5, 7, 9, 11; Mvy 2764; LV 179.10; 432.11, 18, 19–20; Suv 66.12; 112.8; RP 15.11; Kv 13.12; 27.17; 78.1; Bbh 175.15; Dbh 46.12; *ka-tvam, state or condition of . . . , Dbh 76.24; Gv 417.25.

-dharmabhāṇin, adj. (*dharmā-bhāṇa, exposition of the doctrine, plus -in; cf. prec.), in aprāpta-dharmabhāṇin (actually to be analyzed as a Bhvr. aprāpta-dharmā-bhāṇa plus -in), not having received an exposition of the doctrine: dhārmasravaṇikasyāprāptadharmabhāṇinaḥ AsP 244.20.

Dharmabhāṣakaraśrīmegha, n. of a Tathāgata: Gv 309.5.

Dharmamaṇḍalapaṭalamegha, n. of a Tathāgata: Gv 311.9.

Dharmamaṇḍalaprabhāsa, n. of a Buddha: Gv 257.23.

Dharmamaṇḍalavibuddhaśrīcandra, n. of a Tathāgata: Gv 311.11.

Dharmamaṇḍalaśrīśikharābhaprabha, n. of a Tathāgata: Gv 312.5.

Dharmamati, m. (1) n. of one of the sons of the Buddha Candrasūryapradīpa: SP 19.4; (2) n. of one of the four deities of the bodhi-tree: LV 401.22; (3) n. of a former Buddha: Sukh 6.16; of a Buddha, Gv 285.14.

Dharmamaticandrā, n. of a queen: Gv 232.12.

Dharmamativānanditarāja, n. of a former Buddha: Sukh 6.3.

dharma-mukha, nt., entrance or introduction to the

doctrine or to religion, way of entering it; so correctly Burnouf on SP 53.5, *introductions à la loi*, confirmed by Tib. on LV 161.14 chos kyi sgo rnam, doors or entrances to the doctrine or to religion. They are usually said to be very numerous: dharmāmukhā ('mā° m.c.) koṭisahasr' aneke prakāśayisyanti anāgate 'dhe SP 53.5 (vs); asaṃkhye-yāni dharmamukha-śatasahasrāni nīścaranti sma LV 128.8 (as the alphabet is recited, religious dicta come forth); a formulaic list, beginning (akṣayavimokṣa)-sambhedam nāma dharmamukha(m) Gv 195.24; sarvadharmaśubhavyūham nāma dharmam° 196.3, and others in 196.5–6, 8, 11, 14, 17, 20, etc. (the names are pompous but unilluminating); (sarvaromamukhebhya) vividhāni dharmamukhāni nīścaramāṇāny asrauṣṭ Gv 515.5, foll. by: yad uta, bodhisattvagūṇavarṇa-mukhāni dānapāramitā-mukhāni etc. (the cpds. become longer and more embracing as they proceed); precisely four are listed in LV 182.5 ff., (bodhisattvaḥ . . .) catvāri dharmamukhāny āmukhīkaroti sma . . . (6) yad idam . . . catuṣsaṃgrahavastu-prayoga-nirhāra-viśuddhiṃ ca nāma dharmamukham . . . (and three other even more complicated ones, showing no clear relation to the Gv lists; it seems clear that there was no standard or accepted list); (bodhisattvaḥ . . .) dharmamukhaiḥ saṃcoditavyā bhavanti LV 161.14, are to be instigated (to withdraw from the world) by (the utterance of) introductions to religion (such as those which then follow in verses).

dharmamukhikā (to prec.; pejorative -ka?), an (unworthy, deceptive?) introduction to religious teaching: (Upaṇandena tan mahalladvayaṃ) 'khikayā vyamsitam (q.v.) MSV II.102.12.

dharma-mudrā, 'seal' of the doctrine: Iya . . . °drā SP 92.13 (vs); also dharma-svabhāva-mudrā, 'seal' of the true nature of the doctrine: bhāṣisyate °drām SP 28.8 (vs); deśem' imām °drām 47.8 (vs). Tib. renders literally, phyag rgya, and so Burnouf, *le sceau*; Kern, *closing word of my law, fixed nature of the law, (unmistakable) stamp of the nature of the law*; probably the last rendering comes close to what is meant.

Dharmameghadhvajapradīpa, n. of a Tathāgata: Gv 310.10.

Dharmameghanagarābhapradīparāja, n. of a Tathāgata: Gv 314.9 (vs); = Dharmadhātunagarābhajñānapradīparāja (in prose), q.v.

Dharmameghanirghoṣarāja, n. of a Tathāgata: Gv 297.4.

Dharmameghavighuṣṭakīrtirāja, n. of a Tathāgata: Gv 311.8.

dharmameghā, n. of the tenth Bodhisattva-bhūmi (in the usual list; cf. abhiṣeka, °ka-vatī): Mvy 895; Dharmas 64; Bbh 354.26; Laṅk 15.5; Dbh 5.10, etc.

Dharmayaśas, n. of the father of Bakula: Karmav 76.10.

dharma-yoga (m.; in PTSD dhammayoga is recorded, s.v. yoga, only from AN III.355.6, where it is a Bhvr. adj., °gā bhikkhū), application to a religious doctrine, in Idṛśa-dharma-yoge LV 420.20 (here a heretical doctrine); see s.v. pravādi.

Dharmarati, n. of a son of Māra (favorable to the Bodhisattva): LV 313.9.

Dharmaratnakusumaśrīmegha, n. of a Tathāgata: Gv 309.14.

dharmarāja(n), (mgs, 1 and 2 = Pali dhammarāja), (1) king of the doctrine or religious, righteous king, ep. of Buddha: LV 214.13; 895.9; 426.19; 437.18; °ja-putra (= jina-putra etc., of disciples or Bodhisattvas) Mvy 1090; (2) lawful (or righteous) king, as standing epithet of a cakravartin (cf. Pali DN comm. I.249.29, glossed dhamena rajjam labhivā rājā jāto ti): Mvy 3618; LV 14.3; 101.13; (3) n. of a former Buddha: Mv 1.138.2 (°jah).

dharmarājikā, once dhārm° (from dharmarājan 1),

lit. (edifice) *which belongs to* (serves for relics of) *the king of the doctrine* (= Buddha); a *stūpa*. So correctly BR; Burnouf Intr. 370 n. 1 and 631 is uncertain; Divy Index wrongly *royal edict on the law*. The mg. seems clear from (caturaṣṭi-)dharmarājikā-sahasraṃ pratiṣṭhāpayeyam Divy 381.14, °sraṃ pratiṣṭhāpitaṃ 18, 23, while in the same passage, describing the same performance, in verse, we read: cakre stūpānāṃ ... sāṣṭi ... sahasraṃ 21. To my mind this settles the matter. Other occurrences, always with forms of pratiṣṭhāpayati, *establishes, founds*: Divy 379.22; 381.5; 402.19; 405.15, 16; 419.15; 429.13; 433.27; 434.1; also dharmarājikā 368.28.

dharmarāja, nt. (°rāja, mg. 1, plus -ya), *Buddha-hood*: (bodhisattvānāṃ ...) aprāpte °jye Mv 1.148.1, *while they have not yet become Buddhas*.

Dharmaruci, (1) (= Pall Dhammaruci) n. of a disciple of Śākyamuni: Mv 1.246.3, 6, 12 (later incarnation of Meghadatta, q.v.); Divy 236.2 ff. (here a number of the same stories are told of him as in Pall); Divy chap. 18 is called Dharmaruci-avadāna, Divy 262.6; (2) n. of one of the four deities of the bodhi-tree: LV 401.21.

Dharmalabdha, n. of a merchant (previous incarnation of Śākyamuni): Mv 1.286.16 ff.; °dhasya sārthavāhasya jātakam, colophon, 111.300.9.

Dharmavikurvītavegaḍhvajaśrī, n. of a Tathāgata: Gv 297.8.

Dharmavimānanirghoṣarāja, n. of a Tathāgata: Gv 422.21.

Dharmavivardhana, n. originally given to Aśoka's son, later called Kunāla, acc. to Divy 405.24, 26. Known to Chinese sources: Przyluski, Aśoka, 106 etc. (see Index).

dharmā-veṣṭi, see *veṣṭi*.

Dharmasārīra (-sūtra), n. of a short work: Stöner, SBBA 1904 pp. 1282, 1283 (line 5 of text). Here printed entire; a list of Buddhist religious categories.

Dharmasāikharadhvajamegha, n. of a Tathāgata: Gv 311.6.

Dharmaśūra, n. of a former Buddha: Mv 1.141.9.

dharmā-śravana, nt. (= Pall dhammasavana), *listening to the doctrine, attending sermons and religious recitations*: Jm 162.8 etc. Forms the basis of the next.

dharmāśravaṇika, also dhārma-śrav° and °śrāv°, adj. or subst. (from prec. form plus -ika; not recorded in Pall), *listening (one who listens) to religious discourses*: dharmāśrav° SP 283.2, all Nep. mss., ed. with Kashgar rec. dhārmaśrāv°; Śīks 49.16; 355.10; Suv 104.2; 107.5; 128.16; dharmāśrav° SP 20.13; Śīks 49.17 and 18 (thrice); 56.2; 197.16; 201.5; AsP 243.9; 244.20; dhārmaśrāv° SP 286.8 (and see above under 283.2).

Dharmaśrī, (1) n. of a Bodhisattva: Gv 4.3; (2) n. of a Buddha: Gv 258.7 (vs; °śrīś ca, n. sg., m.c.).

Dharmasamgīti, f., n. of a work: Mvy 1346; Śīks 12.8 (-sūtra); 145.16; 263.1, etc. See *samgīti* 2.

Dharmasamudra, n. of two Buddhas: Gv 257.12; (°maḥsamudra, so read, as cpd., § 8.12) Gv 285.16.

Dharmasamudragarjana, n. of a Buddha: Gv 257.1 (vs).

Dharmasamudragarbha, n. of a Bodhisattva: Gv 2.25.

Dharmaḥ (m. c. for Dharma-; cf. § 8.12) **samudraprabhagarjitaghoṣarāja**, Gv 314.14, and °garjitarāja, Gv 314.7, both in vss, = *Sarvadharmasāgaranirghoṣaprabhārāja*, n. of a Tathāgata, q.v.

Dharmasamudravegaśīrirāja (for °śrīrāja), n. of a Buddha: Gv 258.6 (vs).

Dharmasamudrasambhavaruta, n. of a Buddha: Gv 259.17 (vs).

Dharmasāgaranigarjitaghoṣa, n. of a Tathāgata: Gv 422.10.

Dharmasāgaranirghoṣamati, n. of a Buddha: Gv 285.3 (vs).

Dharmasāgaranirdeśaghoṣa, n. of a Tathāgata: Gv 309.6.

Dharmasāgaranirnādanirghoṣa, n. of a Tathāgata: Gv 310.21.

Dharmasāgarapadma, n. of a Tathāgata: Gv 423.2.

Dharmasūryatejaśa, n. of a Bodhisattva: Gv 2.21.

Dharmasūryameghapradīpa, n. of a Tathāgata: Gv 311.7.

dharmaskandha, m. (= Pall dhammakhandha, on which see Childers, and cf. Kern's note in Transl. of SP, SBE 21, p. 241), *article or item of the doctrine*, of which there are said (also in Pall) to be 84,000: Mvy 1417 (°dhaḥ); dharmaskandhasahasraṇi caturaṣṭi dhārayet SP 254.11 (vs; so read with most mss. and WT, as required by meter, contrary to note in KN, whose text is unmetrical).

dharmasvabhāvamudrā, see *dharmā-mudrā*.

Dharmāḥsamudra (-), see *Dharma-sa*°.

dharmā-(kathā), see s.v. 3 *dharmā*.

Dharmākara, n. of a monk (of old): Sukh 7.3 ff.; he became the Buddha Amitābha, 28.10.

Dharmākaramati, n. of an author: Sādh 200.9; 417.7 (here called *Madhyamaka-ruci*).

Dharmādityajñānamanḍalapradīpa, n. of a Tathāgata: Gv 309.7.

dharmānudharma-, see s.v. *anudharma*.

dharmānvaya (m.; = Pall dhammanvaya), *consecutive or constant exposition of the Doctrine*: (yadā devo 'ntahpuram) pravṛṣati tadā mamāntike °yam upasthāpayet Divy 531.2; °yam prasādayati (q.v.) 4.

Dharmābhīmukhā, n. of an aparas: Kv 3.15.

dharmāyatana, see 2 *dharmā* (2).

Dharmārci(s), n. of a Buddha: °rci (n. sg.) Gv 284.12 (vs).

Dharmārciḥparvataketurāja, n. of a Tathāgata: Gv 309.8.

Dharmārcinagaramegha, m., or °ghā, f., n. of a lokadhātu: °gho, n. sg., Gv 307.2; °ghāyām, loc. sg., 307.10. For this the next item, q.v., occurs in vs.

Dharmārcimeghanagaraḥ (or °rah-śiri; n. sg.) = prec., in vs, Gv 314.3.

Dharmārcimeru, n. of a Buddha: Gv 257.3 (vs).

Dharmārciḥsamtejorāja, or (2d ed.) **Dharmārciḥmattejorāja**, n. of a Bodhisattva: Gv 12.14. In 28.19 replaced in 1st ed. by next; 2d ed. as before.

[**Dharmārthamattejorāja**, see prec.]

dharmāloka, m., *light of (on) the doctrine*; acc. to Sūtrāḥ xiv.26 comm., āloka iti dharmanidhyānakṣānter etad adhivacanam, āloka is a synonym for 'readiness to meditate on the doctrine' (but generally the word seems to be an appositional karmadh.); (avidyāmohāndhakārasya) mahāntam °kam kuryām LV 205.3, *may I make the great light of the doctrine against the darkness of ignorance and delusion*; dharmālokasyādarotpadānārtham LV 395.16, *to produce respect for the light of the doctrine*; (?) bodhisattvānāṃ ... mahanto dharmāloko (but mss. dharmā-loko) kṛto bhaviṣyati āśvāso ca datto bhavati Mv 11.294.5 (as a result of a requested statement by the Buddha on how he attained enlightenment); (-Kāraṇḍavyūham nāma) dharmālokaṃ nāma deśayitvā Kv 38.3; °ka-praveśa, (means of) *ingress into the light of the doctrine* (= °ka-mukha, see next) Dbh 38.1, where ten such are listed, viz. sattva-dhātuvicāraṇākapraveśair, and (substituting for sattva in the same cpd.) loka-, dharmā-, ākāśa-, vijñāna-, kāma-, rūpa-, ārūpya-, udārāśayādhimukti-, and māt-māyāśayādhimukti-. See under next.

dharmāloka-mukha, nt. (see under prec., and cf. *dharmā-mukha*), *entrance, means of ingress, into the light of the doctrine*: Mvy 6973 = Tib. chos snaṅ baḥi sgo, 'door' (or entrance) *to the light of dharmā*; in LV 31.2 ff. a list of 108 dharmāloka-mukhāni; cf. the ten dharmāloka-praveśa, s.v. *dharmāloka*; evamrūpasarvasattvasamjñā-

panam dharmālokaṃ mukhaṃ Gv 304.26; dharmālokaṃ mukhe-
nāntaḥpuram pratyavekṣamāno LV 207.1, *looking upon the
harem by the door of the light of the doctrine* (i. e. by entering
into that light? perhaps substantially *by way, by the path*
or *means*, of that light; but the alleged use of mukha in
the sense of *means* is certainly very rare in both Skt. and
Pali and prob. not to be admitted, unless as a deliberate
and intentional figure).

Dharmāvabhāsaśvara, n. of a Bodhisattva: Gv 4.10.

Dharmāśoka, epithet of the emperor Aśoka: Divy
381.24; Mmk 608.4.

Dharmāsana (nt.; = Pali dhammāsana), *preacher's
seat* (used by him in preaching): Śīkṣ 355.8.

dharmāsana, m. (dharmāsana plus -ka), *occupant
of the preacher's seat*: Śīkṣ 355.8.

dharmi-(kathā; Pali dhammi-), see s.v. 3 **dharmā**.
dharmika, adj. (very rare in Skt. and regarded by
BR as error for dhārmika; in BHS doubtless Sktization
of MIndic, Pali dharmika), *righteous, pious*: Mvy 3618;
Divy 381.24; both times followed by **dharmarāja** (of
a king).

[-dharmita, Śīkṣ 103.8 (vs) karuṇa-maitra-dharmitāḥ,
could be taken as a denom. pple. to dharmā, *characterized*
(by ...). But the passage is cited from Gv 483.3, which
reads idrśaḥ karuṇā (read with Śīkṣ °pa, m.c.)-maitra-
varmitāḥ, *armored with compassion and love*, which is
undoubtedly the true reading.]

dharmi-(kathā; Pali dhammi-), see s.v. 3 **dharmā**.
Dharmendrarāja, (1) n. of a Bodhisattva: Gv 4.5;
(2) n. of a Buddha: Gv 258.18 (vs).

Dharmendrarājagunaghoṣa, n. of a Buddha: Gv
258.7 (vs).

Dharmesvara, (1) n. of a devaputra, one of the
16 guardians of the bodhimanda: LV 277.14; (2) n. of
one or two Buddhas: LV 171.14 (vs); Gv 285.21 (vs).

Dharmesvararāja, n. of an ancient king: Gv 150.8.

Dharmocaya, m., n. of a palace in the Tuṣita
heaven: LV 13.10; 27.17.

Dharmottara, n. of a teacher: Mvy 3502. Cf. Pali
Dhammutara (DPPN).

Dharmodgata, (1) n. of a Bodhisattva: AsP 487.14
etc.; Śīkṣ 37.16 etc. (cited from AsP); (the same or not?)
Suv 120.5; Gv 3.25; (2) n. of a Buddha: Gv 285.11 (vs);
(3) n. of a samādhi: Mvy 568; ŚsP 1420.16.

Dharmodgatakīrti, n. of a Tathāgata: Gv 361.6.

Dharmodgatanabheśvara, n. of a Tathāgata: Gv
422.25.

dharmolkā (= Pali dhammolkā), *the torch of the
Doctrine*: Mv 142.8 = 53.9 = 337.2 (see vicalayati);
1.250.6 (see abhidhārayati).

Dharmolkājalanaśricandra, n. of a Tathāgata:
Gv 310.8.

Dharmolkāratnavitānaghoṣa, n. of a Tathāgata:
Gv 311.22.

-**dharsika**, see **adharsikata**.

dhavara, nt., a high number: Mvy 7916 = Tib. lañ
lñ (not elsewhere in Mvy); cited from Gv; corresponds to
parava of that text 106.17 (not in the other Gv list,
193.26).

dhātu, m. or f. (nt. forms occur rarely; in Skt.
recorded only as m.; in Pali app. usually, acc. to PTSD
only, f., but acc. to Childers m. and f.); in BHS most
commonly m.; f. examples, ākāśadhātum yaḥ sarvām SP
253.13, prthivīdhātum ca yaḥ sarvām 254.1; yattikā
prthivīdhātu Mv 1.126.12; svakāye tejodhātūye (Instr.)
357.16-17; see also lokadhātu, often f. as well as m.;
nt., tāni dhātūni Mv 11.93.20 (vs); in Mv 11.65.10 f. adj.
forms of all three genders, catvāro (dhātavaḥ), repeatedly,
10-12; catvāri, 11; tiṣṭhamāno (f. n. pl.) and bhajyamā-
niyo, 11; (= Pali id. in all mgs. except 6; in some included
here, viz. 1 and 2, more or less similarly in Skt.; some

Pali mgs. etymologically explained in Vism. 485.2 ff.); the
most fundamental meaning is perhaps *element*, cf. Lévi,
Sūtrā. 1.18 note 1, 'l'idée centrale reste toujours celle de
élément primordial, original, principe'; Tib. regularly ren-
ders kham, except in cpd. dharmā-dh° where it renders
dbyñs; once (below, 6) it uses rñu; conscious recognition
of several different mgs. in a four-pāda vs: sattvadhātu
paripācayisyase, lokadhātu pariśodhayisyasi, jñānadhātum
utthāpayisyase (meter!), āśayasya tava dhātu tādrśaḥ
Gv 484.15-16, *you will completely mature the (or, a) mass
of creatures, you will completely purify the world-system(s),
you will raise up on high the sphere (state of mind? see
below) of knowledge; such is the natural character of your
disposition; (1) physical element, constituent of the material
world, of which, like Pali, BHS normally recognizes (a)
four, earth, water, fire, and air or wind, prthivī, ap, tejās,
vāyu; listed Mvy 1838-41 prthivī-dhātuh etc. but given
the caption catvāri mahābhūtāni 1837; and cf. Śīkṣ 250.14
under (b) below; in a cliché, na ... karmāṇi kṛtāny upa-
cītāni vāhye prthivīdhātū vipacyante nābdhātū na
tejodhātū na vāyudhātāv api tūpātṣv (em., but prob-
able), eva skandhadhātāvāyatanēṣu vipacyante Divy
54.5 ff.; 131.9 ff.; 141.9 ff.; (with slight alterations 191.16);
311.18 ff.; 504.19 ff.; 581.29 ff.; 584.16 ff.; Av 1.74.4 ff.,
(the effects of) deeds done do not mature in the four external
physical elements, but in the skandha, dhātu (sense 4, q.v.),
and āyatana (q.v.); lha dhātu-bhūta (so divide) caturo ...
viśoṣitā me bhavasamudrā LV 373.13(-14; vs), here I
have dried up the four 'oceans' of existence (there are four
oceans in normal Hindu geography, surrounding the earth)
which consist of (-bhūta) the (four) elements; catvāro ...
dhātavaḥ Mv 11.65.10; caturo dhātava LV 284.5 (vs);
Foucaux renders *directions*, claiming support of Tib., but
Tib. kham, the regular rendering of dhātu; abdhātum
pratyāpibanti SP 122.5 (practically simply water); tejo-
dhātu, see this separately; prthivīdhātu Mv 1.126.12;
SP 254.1; but also (b) again as in Pali, not five as in Skt.
but six, the above four plus ākāśa (as in Skt.); note ākāśa-
dhātu alone SP 253.13; 342.11) and also vijñāna (Pali
viññāna), listed Dharmas 58 as ṣaḍ dhātavaḥ; important
is Śīkṣ 244.11 ff. (similarly Bṛ 326.24 ff.): ṣaḍdhātur ayam
... puruṣaḥ ... katame ṣaṭ? tad yathā: prthivīdhātur
abdh° tejodh° vāyudh° ākāśadh° vijñānadh° ca ... ṣaḍ
imāni ... sparśāyatanaṇi (see āyatana 5) ... cakṣuḥ
sparśāyatanaṃ rūpāṇaṃ darśanāya, (and so) śrotraṃ ...
ghrāṇaṃ ... jihvā ... kāya(h) sparśāyatanaṃ spraṣṭavyā-
nāṃ sparśanāya, manāḥ spa° dharmāṇāṃ vijñānāya ...
(245.1 ff.) adhyātmikāḥ prthivīdhātuh, which is whatever
is *hard* in the body, as hair, nails, teeth, etc.; (245.4)
bāhyaḥ prthivīdhātuh is whatever is *hard* in the outside
world. Similarly with abdhātu 246.16 ff.; tejodhātu 248.2 ff.;
vāyudhātu 248.11-249.3; ākāśadhātu 249.3 ff., in the body
of man, is such things as the mouth, throat, etc. (empty
space, we would say); in the outside world, what is hollow
and empty (as a hole in the ground); vijñānadhātu 250.5 ff.,
(line 7) ṣaḍindriyādhīpateyā (see **adhīpateya**) ṣaḍviśaya-
rambāṇā (read °baṇa-, in accord with line 5 cakṣurindriyā-
dhīpateyā rūpārambāṇaprati-vijñaptiḥ; see **ārambāṇa** 3)
viśayavijñaptir ayam ucyate vijñānadhātuh (this is only
adhyātmika; there is no external vijñāna); in 250.14 ff.
it is made clear that the sparśāyatanaṇi, i. e. the sensory
organs or powers (244.15 ff.), are constituted by *equilib-
rium or tranquillity* (prasāda 2, q.v.) of the four physical
elements (a, above, here called mahābhūtāni, as in Mvy
1837): katamac cakṣurāyatanaṃ? yac caturāṇāṃ mahā-
bhūtānāṃ prasādaḥ, tad yathā, prthivīdhātōr abdhātōs
tejodhātōr vāyudhātōr yāvāt, etc.; these four only make
up the several senses; ākāśa, *emptiness*, cannot be involved,
and vijñāna (six-fold) is what results from the operation
of each sense on its appropriate objects; (2) *element* in
the body exclusively and specifically (aside from 1 above*

which applies to the body but also to all the external world), pretty much as in Skt. (BR s.v. dhātu 3), but I have found no numerical listing of them in BHS (in Skt. various numbers occur, rarely 3 = the 3 doṣa, wind, gall, phlegm; but regularly 7, sometimes 5 or 10), main constituent of the body: in Suv 179.5 six (ṣaḍdhātu-kausalāya, see below; end, note*); abhiṣyaṇā vātātapa samvṛtā Mv III.143.16, cf. abhiṣyaṇehi dhātūhi 144.6; 153.11; 154.8, see s.v. *abhiṣyaṇa* and *vātātapa*, *excessive or over-exuberant bodily humors* (a cause of disease; Pall uses abhi(s)-sanna of the doṣa, Skt. doṣa, [three] bodily humors); dhātu-valṣamyāc ca glāṇaḥ Divy 191.28, *sick from an upset condition of the humors*; tvam valdya (n. sg.; so divide) dhātu-kuśalaḥ LV 184.21 (vs), *thou, a physician skilled in the humors or bodily elements*; kaccid dhātavaḥ pratikurvanti SP 420.4, *I hope your bodily humors (or elements) are acting properly?*; (3) the 18 dhātu, *psycho-physical constituent elements* of the personality in relation to the outside world (Pali id.); are the 12 āyatana (i.e. the 6 senses plus 6 sense-objects, see s.v. 5) plus the 6 corresponding sensory perceptions, *viññāna*, listed Mvy 2040-58, cakṣur-dhātuḥ, rūpa-dhātuḥ, cakṣur-viññāna-dhātuḥ, and so with śrotra (śabda), ghrāṇa (gandha), jhivā (rasa), kāya (spraṣṭavya), mano (dharma); same in abbreviated form (with sparśa for spraṣṭavya) Dharmas 25; aṣṭādaśa dhātavaḥ LV 372.7; see also *varṇa-dhātu*; (4) *constituent element* of the mind, 'heart', or character, and so by extension (psychic) character, nature, natural disposition; as *element of the citta*, Av II.140.13 ff., śamatha-vipaṣyanā-paribhāvitam... (14) āryaśrāvakaśya cittaṃ dhātuso (cf. Pall dhātuso in quite similar sense, SN II.154.19 ff., referring to dhātu 153.23 ff.; note avijjā-dhātu 153.29) vimucyate. tatra sthāvira katame dhātavaḥ? yaś ca... (141.) prahāṇa-dhātur yaś ca virāga-dhātur yaś ca nirodha-dhātuh, kasya nu... prahāṇāt (2) prahāṇadhātur ity ucyate?... (3) sarvasaṃskārāṇām... prahāṇāt prahāṇadhātur ity ucyate, and so identically with virāga and nirodha; in this sense I understand nānādhātu-jñāna-balam Mvy 123 (one of the 10 balāni of a Buddha), and (also one of the 10 balāni) nānādhātukaṃ (-ka Bhvr.; = °dhātum) lokam vidanti Mv I.159.14; nānādhātum imam lokam anuvartanti paṇḍitāḥ (= Tathāgataḥ) Mv 190.17; Pall similarly has anekadhātu and nānādhātu as eps. of loka, and knowledge of them as one of the 10 balāni, e.g. MN I.70.9-10, where comm. II.29.20 ff. is uncertain, cakkhuhātu-ādīhi (see 3 above) kāmadhātu-ādīhi (see 5 below) vā dhātūhi bahudhātum... lokam ti khandhāyatanadhātu-lokam (see below); but DN II.282.25 ff. seems to prove that the mg. is different, anekadhātu nānādhātu kho... loko..., yaṃ yad eva sattā dhātum abhinivisanti, taṃ tad eva thāmasā... abhinivissa voharanti: idam eva saccam mogham aññam ti; tasmā na sabbe... ekantavādā ekantasīlā ekantachandā ekanta-ajjhosānā ti (here, dhātu is surely something like *nature, disposition*, as comm. says, ajjhāsaya, II.737.18); similarly, nānādhimuktānām sattvānām nānādhātva-āśayānām āśayaṃ viditvā SP 41.3; 71.8, *knowing the disposition of creatures who vary in interests and who vary in character and disposition*; CPD s.v. anekadhātu (as ep. of loka) is not quite clear, saying *with many elements, or natural conditions (or dispositions)*; confirmation of this interpretation may be found in a cliché, (bhagavāms teṣāṃ, or the like)... āśayānuśayaṃ (see *anuśaya*) dhātum prakṛtiṃ ca jñātvā (evidently *disposition, character, or state of mind*) Divy 46.23; 47.9-10; 48.12-13; 49.11-12; (in 209.12 cpd. āśayānuśayadhātuprakṛtiṃ ca, in view of ca prob. to be read °dhātum); 462.9-10; 463.18-19, etc.; Av I.64.12-13; also āśayasaya tava dhātu tādṛśaḥ Gv 484.16, above, and possibly jñāna-dhātu in the same line, but here *sphere* (5, below) may be meant; here also, it seems, must be included dhātu, *state of mind, psychic characteristic*, when used parallel (or in composition) with

skandha and āyatana (where, if sense 3 were intended, āyatana would be included in dhātu so that tautology would result), as: te skandhā tāni dhātūni tāni āyatanaṇi ca, ātmānaṃ ca adhikṛtya bhagavān tam (mss. etam; Senart's em. leaves the meter still bad) arthaṃ vyākare (v.l. °ret) Mv II.93.20-21 (vss); na skandha-āyatana-dhātu (read as one dvandva cpd., as suggested by Tib. phuṃ po skye mched khams rnam, the last syllable being the plural suffix, put after the third noun only, saṅs rgyas yin mi smra) vademi Buddham LV 420.17 (vs), *I do not say that the skandha, sense-organs and their objects, and states of mind are Buddha*; skandhadhātva-yataneṣu Divy 54.5 ff. etc. (see 1a, above), roughly, *in the mental (not gross-physical) constitution*; in LV 177.5 (vs) read, skandhāyatanaṇi dhātavaḥ, with citation of the line Śiḥ 240.5, as required by meter and supported by Tib. (Lefm. skandhadhātva-yatanaṇi dhātavaḥ); (5) *sphere, region, world, state of existence* (Pali id.); so in *lokadhātu*, q.v.; sometimes dhātu alone appears to be short for loka-dhātu, *world(-region)*: ratnāvati nāma dhātū alka (read ekā?) yatrāsu bhagavān vaset Mmk 139.1 (vs, bad meter); evam aṣeṣata dharmata dhātum sarv' adhimucyami pūrṇa jñebhiḥ Bhad 3, *thus completely according to what is right I devote myself to the world(-region) that is all full of Buddhas* (wrongly Leumann); three *states of existence, kāma-dh°, rūpa-dh°* (qq.v.), and *arūpya-* (q.v.)dh° (all in Pall); nirvāṇa-dhātu (Pali nibbāna, usually with adj. anupādisa), the *sphere or state, condition, of nirvāṇa*, usually with adj. *anupadhiṣeṣa*, SP 21.9; 411.5; Kv 18.19 (text arūpaviṣeṣe, read anupadhiṣeṣe, nirvāṇadhātu), or *nirupadhiṣeṣa*, Divy 22.9; 242.16; 394.8; asadṛśa nirvāṇa-dhātu-saukhyam Sukh 9.1 (vs); see also *dharma-dhātu, sphere of religion*; jñānadhātum utthāpayisyase Gv 484.16 (above), *you will raise up on high the sphere* (?possibly *state of mind*, mg. 4) *of knowledge*; (6) from this last, *world, sphere*, develops the meaning *mass, abundance, large quantity* (not recorded in Pall nor recognized by Lévi, Sūtrā. I.18 note 1), chiefly in comp. with sattva; tvayā Mañjuśrīḥ kiyaṃ sattvadhātur vinitaḥ SP 261.8, *how large a quantity of creatures have you, M., trained (religiously)?* (so both Burnouf and Kern; no other interpretation seems possible); dūraprapaṇṣṭam sattvadhātum viditvā SP 187.1 (Burnouf, *la réunion des êtres*; Kern *creatures*, adopting a v.l. sattvān which is not recorded in either ed.); (yathā-bhīnmantritasya) sattvadhātōḥ paripākakālam LV 180.4 (Tib. khams = dhātōḥ); vyavasthāpitāḥ sattvadhātuh LV 351.9 (see s.v. *dharma-dhātu*; note that Tib. renders dhātu by dbyīns after dharma-, but by khams after sattva-); na tv eva śakyam gaṇayitum sarvasattvadhātū (v.l. °tum) dāsaṃ diśāsu... Mv II.295.11; yāvanti buddhakṣetrasmim sattvadhātu (so mss., evidently pl.; Senart °tū) acintiyā 352.12; sattvadhātavaḥ parimokṣitāḥ Kv 13.24; sattva-dhātu- (in comp.) 15.5; °tu paripācayisyase Gv 484.15 (vs, above); na ca sattvadhātum parityajanti Gv 471.23; rarely with any other word than sattva, śīḍre hi yathā himadhātu mahān (*a great mass of snow*) tṛṇagulamavanau-śadhi-ojaharo (one cpd. word) LV 175.3 (vs), cited Śiḥ 206.1; here Foucaux translates *wind*, claiming support of Tib. rluṅ, which does indeed primarily mean *wind*, but is also used of the bodily humors, which is one of the mgs. of dhātu (2, above); Foucaux's mg. could only be right if we em. to vāyu (or vāta), but Śiḥ confirms dhātu, which cannot possibly mean *wind* in the ordinary natural sense; it seems that Tib. misunderstood the passage and used a word which is a synonym of khams (= dhātu) in one of its senses, but does not fit here; (7) (orig. *elemental bodily substance*, 2 above; hence) *relics, bodily remains* (after death; = Pall id.), sg. or pl.: (buddhānām) dhātustūpāḥ SP 7.3; 340.12, *relic-stūpas*; dhātu SP 99.1 (sg.); 324.1 (pl.); jñāna-dhātuṣu 341.2; (yaś ca parinirvṛtasya, v.l. adds tathāgatasya,) sarṣapaphalamātram api dhātum

(so read) satakareyā Mv ii.362.15; lokanāthasya dhātuṣu Mv ii.367.3; dhātu-vibhāgam kṛtvā Divy 90.9, *division, distribution of the relics*; śārīra-dhātūn Divy 368.27, 'tūm 380.19; dhātu-pratyamsam dattvā 380.20; dhātavaḥ 381.2; dhātu, sg., Suv 13.6 ff.; dhātu- (in comp.) RP 6.9; dhātū-nām 57.3; see also **dhātu-vigraha** and (dhātū-)avaropana. — [Note*: on the medical use of dhātu, see Nobel, JAOS Supplement 11 to Vol. 71 No. 3, 1951; on Suv 179.5 (above); 2] esp. p. 8.]

-dhātuka (-ka ifc. Bhvr.) = dhātu 4, q.v.: Mv i.159.14.

Dhātu-kāya, m., n. of a work: Mvy 1418 = Tib. khamṣ kyi tshogs, *collection* (see **kāya**) of 'elements' (in which sense of dhātu?).

(**dhātukī**, once in Skt., acc. to pw error for dhātakī, n. of a plant: MSV i.iii.13.)

dhātugarbha (cf. **dhātu**, 7; = Pali °gabbha, Childers; not in PTSD), 'containing relics' i. e. *relic-shrine, dagoba*: mad-dhātugarbha-parimaṇḍita-jambukhaṇḍam Divy 369.1.

dhātu-tantra, nt., 'science of dhātu' (in which sense? possibly 2, the bodily elements, physiology?), one of the subjects studied in school: LV 124.16 (vs); prec. by samkhyā, lipi, gaṇanā; no clue to precise mg. in context, nor in Tib. which renders mechanically khamṣ kyi rgyud.

Dhātupriyā, n. of a kinnara maid: Kv 6.2.

?**dhātu-rāṣṭra**, in °tropasobhītāḥ Sukh 39.3, epithet of the rivers of Sukhāvati; Müller, SBE 49.2, p. 39, *adorned with fields, full of metals*. One mg. of Skt. dhātu is *metal* or *mineral*; if that is the mg. here, the cpd. might be rendered *adorned with kingdoms characterized by minerals*. I am very doubtful of this interpretation, but have no guess which seems to me plausible as to what **dhātu**, q.v., means here.

dhātu-vigraha (m.; not recorded in Pali), 'relic-body', *relics* (substantially = **dhātu** 7): (vayam apl...) Prabhūtaratnasya Tathāgatasya... °ham paśyema SP 430.6; (bhagavān darśayatu...) °ham 7.

dhātr = **dhātrī**, nurse: mātṛbhīr dhātrbhīḥ (both edd., no v.l.) ca rudantībhīḥ parivṛtāḥ SP 160.14 (prose), *surrounded by their weeping mothers and nurses*. The form has phonetic aspects (§ 3.95) but may and doubtless should be regarded as in part, and perhaps primarily, a riming adaptation to the preceding mātṛbhīḥ.

-**dhāna**, nt., ifc. (see BR s.v. 2 dhāna, 1, which is fairly common in Vedic, hardly used in Cl. Skt. except in some proper names of doubtful interpretation), *place, or perhaps receptacle*, in varca-dhāna, samkāra-dhāna.

dhānuṣkārikā or °kā (in cpds.), = next, q.v.: °ka- Mmk 61.19 (prec. by vāpika, read vārṣika); 111.18 (text dhātuḥ); °kā- Mmk 63.12 (prec. by vārṣikā).

dhānuṣkārin (= **dhanuṣ**, q.v. on mg. and Pali equivalent; see also prec. and next), n. of a certain flowering tree; also written °skārin, and corruptly dhātu; usually in cpds. listing flowering trees, and apt to be preceded by (sumanā-)vārṣika (with variants): (sumanāvārṣika-)dhānuṣkāri- (mss. dhātu; Tib. dha-nu-) LV 366.13; sumanāvārṣikī-dhānuṣkāri- (v.l. dhātu, also °skāri-) 431.16; in LV 11.3 Tib. confirms insertion in ms. H and has da nu skā ri (= BHS dhānuṣkāri or °skāri) for the corrupt dhātusphanite of H; °kāri- to be read (after vārṣikā, once text vārṣikām but v.l. °ka-, once varṣaka-, in cpds.) in Mv i.249.13 (for vātuskāra-, no v.l.); ii.116.10 (for Senart's vātuskāri, mss. cited as vānuṣ, cārukkāri); iii.80.4 (here Senart varṣaka-dhātuḥ kāri; mss. °kāri); °skāri, n. sg., Mvy 6160 (v.l. dhanuṣ, but Mironov dhān without v.l.); Mmk 445.24 (vs, metr. indifferent); °skāri, apparently n. pl. (end of cpd.), to be read for dhātu of ed. and mss. Divy 244.25 (prose).

dhānuṣkārika- (perhaps read °rika, q.v.), = prec., q.v.: stem in comp., Mmk 69.18 (prec. by vārṣika-).

Dhānyakaṭaka, n. of a caltya, in the south: śrī-

dhānyakaṭake caltye jīnadhātudhare bhuvi Mmk 88.10 (vs); in prec. line dakṣiṇāpathasamjñike; °ke mahācaltye JRAS Oct. 1875 (N.S. VIII Pt. 1), p. 27, line 1.

Dhānyadrāhyāṇa (so read for ed. °drāyāṇa; see the readings of the corrupt mss., some of which support this, the obviously correct reading), pl., n. of a brahmanical gotra: Divy 635.19. This passage is omitted in two Chin. translations, my colleague Prof. Rahder informs me. Cf. **Dhyāna-drāhyāṇi**, where Chin. seems more favorable to initial Dhā- rather than Dhyā-. It seems that one or the other of these two must be an error, and perhaps Dhānya- should be read in both.

Dhānyaparigraha, n. of a work(?): °he Bbh 100.10.

Dhānyapura, n. of a city: MSV i.xvii.12.

dhānyika (Skt. dhānya plus -ika), *grain-dealer*; in list of tradesmen and artisans; so read with mss. Mv iii.442.14, and also iii.113.8 where mss. **dadhyika** (which Senart reads both times).

dhāraka, adj., subst. (= Pali id.; in Skt. only ifc. and hardly in this sense), *one who retains in his mind or memory*, with gen. of a sacred work: sūtrāntānām dhārakā(h) SP 44.1; (sc. sūtrasya) 228.7; (sūtrārājasya) Kv 13.12; dharmaparyāyasya 27.17.

?**dhārakuśālāntara**, in na °rāc ca grhṇanti LV 258.6 (vs, see s.v. **karota**), and do not take (food) from...? Foucaux renders, *from the crack* (fente) of a door; I do not understand this rendering, even assuming dvāra for dhāra (for which there seems to be no ms. authority). Tib. omitted in Foucaux.

dhāraṇa (nt.), °nā, in a list of sciences studied by young men, app. some branch of mathematics (*memory* is an established mg. of the word, but seems hardly possible here); seems to correspond to **uddhāra**, q.v., in Divy (cf. Senart iii n. 520); gaṇanāyām pi mudrāyām pi dhāraṇāyām (loc.) pi Mv ii.423.15; otherwise always °nā, -gaṇanām dhāraṇa-mudrām (dvandva cpd.?) Mv iii.184.7; gaṇanām dhāraṇam (mss. vār) nikṣepaṇam iii.394.9; nikṣepaṇam (mss. add tam) dhāraṇam iii.405.12.

[**dhāraṇita**, read dhāraṇi ita(h), Dbh.g. 20(356).11; see s.v. **udyāna** 3.]

dhāraṇi (recorded nowhere except in BHS), *magic formula*: often consisting of meaningless combinations of syllables (which this Dict. does not record), as e. g. Suv 105.6-8; 106.8, 11, 15 ff.; 108.11 ff.; in Tib. regularly gzuñs, lit. *hold, support*, or (Mvy 4239) gzuñs śnags (= *mantra, incantation*); names of 12 Bodhisattva-dhāraṇi, Mvy 746-758; names of 10 dhāraṇi-maṇḍala Gv 305.18 ff. (not listed in Dict.); a list of dhāraṇi-names (not listed here) Mmk 12.20 ff.; four kinds, ātma-, grantha-, dhārma-, mantra-dh° Dharmas 52; another list of four, Bbh 272.13 ff., all defined, dhārma-dh° (by which a Bodhisattva is able to remember a book on merely hearing it, without study), artha-dh° (same, except 'its meaning' is remembered), mantra-dh° (by which he acquires charms to allay all plagues, Iti), bodhisattvaṣṭāntilābhāya dh°; °ni-pratilabdha, *having obtained* (being in possession of) a dh° SP 263.4; 270.8; Dbh 46.12; sarvabodhisattvadhāraṇipratibhānapratilābhdhaiḥ LV 2.6; °ni-pratilāmbha, *acquisition of dh°*, SP 327.5; koṭinayutaśatasahasraparivartāyā dhāraṇyāḥ pratilāmbho 8, *acquisition of the dh. which makes* (very many) *revolutions* (an amulet-wheel?); °ni-mantrapadāni SP 396.3, *talismanic charm-words, or words of dhāraṇis and mantras*; mantra-dhāraṇi-padāni 397.2-3; dhāraṇi-padāni 397.6 ff.; °ni-mudrā Mvy 4297; sarvadhārma-dhāraṇy-asampramoṣitāḥ LV 275.6; others, Mvy 782; 4239; Divy 616.14; Kv 84.9; Suv 30.5; 103.1.

Dhāraṇigarbha, n. of a Bodhisattva: Gv 2.23.

Dhāraṇimati, f., n. of a samādhi: Mvy 604; ŚsP 1424.14 (°tīr, with adj. katamā).

Dhāraṇīmukhasarvajagatpranidhisamdhāraṇa-garbha, n. of a Bodhisattva: Dbh 2.18.

Dhāraṇīśvararāja, n. of a Bodhisattva: RP 2.1.

dhārayati, (1) with infn., *holds out = is able, endures* (to do something): na dhārayisyati eṣo bhūyo imaṃ alindam odanasya (so read, see *alinda*) khādītum Mv ii.462.11, (after eating a large basket of hard food he will be full;) *he won't last out (be able) further to eat this dish of porridge*; (2) *makes fast, locks* (a door, gate, against someone, gen.): vaidyānām dvāraṃ dhārayitvā svayam eva cikitsā kṛtā MSV ii.66.10. Or read dvār°? Cf. *avadārāpayati*.

dhārmakathika, m. (= *dharma*°, q.v.), *preacher*: Divy 493.8; Śīks 56.1; Kalpanāmaṇḍitikā, Lüders, Kl. Skt. Texte 2 p. 43; Bbh 162.2; 175.7; -tva, abstr.: Bbh 239.8; MSV iii.122.4.

dhārmārājikā = *dharmarājikā*, q.v.: Divy 368.28.

dhārmāśravaṇika and °śrāv° = *dharmāśravaṇika*, q.v.

dhārmi-(*kathā*), see s.v. 3 *dharma*.

?**dhārmikikṣita**, acc. sg. °tam (v.l. °kṣitam, but Mironov only °kṣitam), *anupradāsyāmaḥ* (Mironov °ma) Mvy 7307 = Tib. chos bzhiṃ du (*according to dharma*) dpyaḥ (? dpya, *tribute*?), or kha(?), or cha ḥbul ba (*give portion*); Chin. versions also seem to mean *offer or hand over according to law*. I can only conjecture a hyper-Skt. substitute for some MIndic form, Skt. dhārmika, adj., plus possibly icchita, MIndic ppp. to icchatī, *what is required by dharma*(?).

dhārmi-(*kathā*), see s.v. 3 *dharma*.

dhārmya, adj., *religious, holy*; see s.v. 3 *dharma*.

dhāvana, nt., *causing to wash, having washed* (a monk's robe, by a nun unrelated to him; cf. Pali Vin. iii.206.20-22): Mvy 8388; cf. also Prāt 491.8 and Mvy 9258 dhāvayet (caus. of dhāv-, *wash*; recorded in BR, tho the mg. assigned is that of the non-caus.).

dhāvita (nt.? not otherwise recorded as noun), *running*, as an athletic exercise or art, in lists of arts learned by a young man: °te (423.16 adds laṅghite) javite plavite Mv ii.423.16; 434.12; °tesmim (so mss., Senart °tasmim) laṅghite javite iii.184.8. All locs.

dhi, interj. (= Pali id., Skt. dhik), *fiel out upon it!*: hā hā dhi muṣyanti hi (v.l. °ti mi, i.e. °ti ime) sarvasattvā SP 351.6 *alas, alas, fiel for all creatures (or, all these creatures) are deceived (or, lost)*. WT read śuṣyanti; both edd. take dhi as the preverb adhi with the verb, but it is surely the interj.

dhigama = *adhigama*, q.v., Lañk 144.10 = 324.5; see § 4.7.

dhītar-, **dhītara**-(°rā-), **dhītā**-, **dhītrā**-(= Pali dhītar-, dhītā; Skt. duhitar-), *daughter*: (1) forms based on normal Skt. r-stem forms: n. sg. dhītā Mv i.36.10; 44.10 ff.; 302.6, 13; 304.8; 305.6; 349.2; 352.15; ii.97.6; 172.10; 441.8, etc.; dhīta, m.c., LV 271.5 (vs); acc. sg. dhītaram Mv i.180.17; ii.88.16; 110.18 (v.l. °tāraṃ); 441.18; 442.1; 485.18; iii.9.1; 20.1; 23.14; gen. (abl.) sg. dhītur, °uḥ Mv i.36.14; 302.10; 306.8; 307.3; ii.444.11; dhītu (v.l. °uḥ; prose, before vowel) ii.458.18; n. pl. dhītaro Mv i.348.12; 355.16; 356.8; ii.490.9; iii.282.7, 13; 283.3, 8, 13; 285.15; 300.4; dhītaro used as acc. pl. Mv ii.490.11; iii.16.4; 285.11; (2) forms based on fem. ā-stem, starting from n. sg. dhītā: voc. sg. °te Mv ii.172.16; acc. sg. °tām Mv i.356.12; ii.65.6; 73.5; 337.18 (mss.); 442.3; 490.12; iii.146.8; oblique sg. °tāye Mv ii.66.1; 88.15; 263.16 (note duhituḥ 17); 444.9; 486.10; iii.39.7, 19; n. pl. dhīta, m.c. for °tā(h) LV 170.13; (3) stem dhītrā, § 13.15: (read) kula-dhītrāya, inst., Thomas ap. Hoernle, MR 94.2; (4) forms based on stem dhītara-, abstracted from acc. sg. °ram, with masc. endings: n. sg. dhītaro Mv iii.88.18, 20; 89.12 (here Senart em. dhītā), 14; inst. °reṇa Mv iii.39.17-loc. (? § 13.37) dhītare Mv ii.65.17; acc. pl. °rām Mv i.356.17 (in 18 °ro); °rāms caiva ii.367.21; (5) forms based on stem dhītarā-, fem.: acc. sg. °rām Mv iii.146.4; 284.3 (v.l. °ram), and read so with 1 ms. 284.17; oblique sg.

°rāya Mv ii.58.2 (loc.; mss., cf. Pali Jāt. 5.403.4-5), °rāye ii.111.14 (inst.); n. pl. °rāḥ LV 53.1 (vs); acc. pl. °rā (for °rāḥ) Suv 63.3 (vs); gen. pl. dhītarāṃ Mv i.356.6 (prose).

dhuta, adj. and subst. (= Pali id.; as adj. rarely in Skt., in comp. dhuta-pāpa, *having purified his sin*, BR), *purified, got rid of (evil, as in Skt.)*; araham dhutakleṣo Mv i.247.12; *pure, of persons*: buddham dhuta-janārcitam Mv i.186.13; oftener (as also in Pali tho not clearly indicated in PTSD; cf. dhutadhara, Childers dhutavata, and AN i.23.19 dhuta-vādānam aggam) = **dhuta-guṇa** (dhū°), -**dharma** (cf. **dhuta-dhara**): āraṇya-dhuta-bhiyuktāḥ SP 310.3 (vs; cf. Pali araṇṇakaṇṇa, ār°); śikṣa dhutāms ca RP 30.15 (vs), *the instructions and qualities of the purified man* (Finot p. X strangely *les exhortations*!); dhuta-yāna (ms. dhuna°) deṣita jinebhīḥ RP 27.17, *the way of the dhuta-guṇa, taught by the Jinās*; tatra dhute satatam ca prayukto id. 18, *in that dhuta-guṇa*... (In SP 83.2 (vs) KN jīrapravṛddham dhutavedikam ca, reporting Kashgar rec. as jīrapravṛddhodhṛtavedikam ca; WT with ms. K' jīrapravṛddhodhṛta°; certainly uddhṛta, not dhuta, must be intended.)

dhuta-guṇa, m. (= **dhūta-guṇa**, q.v.; tho not recognized in PTSD, this occurs in Pall, Dhṛ. comm. iv.30.13, besides dhūta°, q.v., for more regular dhutaṅga; cf. **dhuta**, which is also used alone in this sense, and **dhuta-dharma**), (one of the 12) *qualities of the purified man*: Dbh 98.2; dhutamguṇa (nasalization m.c.) Śīks 328.2 (vs, from Ratnolkādhāraṇi); dhutaṅgaṅgrapārago (of Kāśyapa, see s.vv. **dhutadharmā**, **dhūtaguṇa**) Mv i.64.14 (vs).

dhuta-guṇin, one who possesses the dhutaṅga: Śīks 98.20 (prose). The word **dhūtaguṇa** is used without suffix, as Bhvr., in this mg.

dhutam-guṇa, m.c. for **dhuta-guṇa**, q.v.

dhuta-dhara, m. (= Pali id.), *maintainer of the dhuta-guṇa*: Mv i.71.12 (vs) °rā, voc., to Kāśyapa; see s.vv. **dhutaṅga**, **dhū°**, **dhutadharmā**.

dhuta-dharma, m. pl. (= **dhuta**, °**guṇa**, **dhūta-guṇa**: cf. Pali dhammaṃ dhutam Sn 385, but the sequel shows that this is not used in the technical sense of Pali dhutaṅga; it is very vague and general; Childers cites a dhūta-dhamma but his references fail to show it), *the qualities of the purified man*: °māḥ RP 33.1 (vs); the disciple Kāśyapa is regularly called dhutadharmā-dhara, *maintainer of the...*, Mv i.85.11 ff.; 105.12, 13, or the like, as °rma-dhārin Mv i.66.16; °rma-samaṅgin (see **samaṅgin**) i.71.16; in i.69.13 (vs) Senart reads evam ukte dhutadharmaviśuddho (Kāśyapa...), mss. °rma-su-viśuddham; the syllable su is hypermetric, but the acc. °dham (tho certainly referring to K.) could perhaps stand as goal of ukte, *it having been thus spoken to the one-that-was-purified-in-the-dhutadharmā*, K. (replied); Kāśyapa has similar epithets involving dhutaṅga (dhū°), a fact which establishes their equivalence of mg. with dhutadharmā; and see also **dhuta-dhara**. Similarly in Pali, Mahā-Kassapa in AN i.23.19 is called dhuta-vādānam (v.l. dhutaṅga-dharaṇam) agga.

dhuttiraka (= Skt. dhattiraka, Schmidt, Nachträge; cf. M. dhuttiraya, *flower of the thorn-apple*), °kapuspāni, *flowers of the thorn-apple*: Mmk 314.18; 316.11.

dhunana, (nt.; = Pali id., Childers, without ref., and °na-ka, ifc. Bhvr., PTSD; AMg. dhupaṇa; Skt. dhūnana; to dhunati = Skt. dhunoti plus -ana), *shaking, agitation*: °na-kampana- Sādh 80.12; 82.10, 13, 15.

?**dhunī** (perh. = Pkt. Lex. dhunī, Sheth, cf. AMg. jhuṇi, for Skt. dhvani?), *sound* (?), in -mahatī gāthā-dhuni Divy 328.26 (prose).

dhura, subst. and adj. (= Pali id.; Skt. dhur, both mgs., and dhura, at least mg. 1, in less technical sense), (1) *burden, esp. religious obligation or duty* (in Pali, e. g., gantha, *study of texts*, vipassanā, *reflection*, saddhā, sīla, paññā): dhura-so mss., to be kept; Senart em.

dhuta-)-buddhinām (sc. of Bodhisattvas) Mv i.86.2, *having their minds occupied with their religious obligations*; dhura-dhīrāḥ i.90.13, *firm in their religious obligations* (also Bodhisattvas); pravrajāyāmi, śāsane dhuram unnāmayatīti Divy 487.28; (2) i.e., *best, most excellent* (cf. BR s.v. dhur 3, end): pramadavaradhurā(h) LV 326.2 (vs), so read with best ms. for Lefm. °vara madhurā, which is unmetr. and disproved by Tib. bu mōhi nañ na gces mchog, *the most excellent and best among girls*.

dhurā-tuṇḍa, °ḍaka, m. (= Skt. dhūs-tuṇḍa), *the tip of the wagon-pole*: MSV ii.71.7 (°ḍo), 10 (°ḍakena).

Dhurāṇikṣepaṇa (ed. °na), nt., n. of a caitya in the general region of Vaiśālī: Divy 201.5, 14.

dhurdhūraka, n. of some plant: °kasya tu mūlāni Mmk 556.24; °ka-mūlaṃ juhuyād ekaṃ 557.14; each phrase should constitute the first half of an anuṣṭubh line, the meter being bad both times.

dhūta-guṇa, m., usually pl. (also dhuta°, q.v.; corresp. to Pali dhūtaṅga, dhu°; Pali also has dhūtaguṇa, Dhp. comm. iii.399.18; and dhu°, q.v.; cf. also dhuta-dharma), *the qualities or virtues of the purified man* (Tib. sbyaṅs pa, *pure*), viz. of an ascetic who lives an unworldly life (see dhuta, which is also used alone in the sense of °guṇa); also as Bhvr., *one who possesses these qualities*: °ṇa-samanvāgato SP 135.9; °ṇa-sākṣātkṛtā(h) Divy 62.3; °ṇa-vādinām agro Divy 61.28; 395.23; said of Kāśyapa, see s.v. dhuta°; there are 12 °nāḥ (Bhvr., m., persons so characterized) in BHS, Mvy 7011 and 1127, listed 1128–1139 as pāṃsukūlika, traicivarika, nāma(n)tika, paṇḍapātika, aikāsanika, khalu-pāścād-bhaktika, āraṇyaka, vṛkṣamūlika, ābhyaṇakāśika, śmāśānika, naiṣadika, yāthāsamstarika, qq.v.; same in diff. order and with minor variants (recorded s.v.v.) Dharmas 63, and (without the name dh°) AsP 387.3–8; in Pali there are 13 dhutaṅga, see Childers, and esp. Vism. i.59.15 ff. where they are listed and defined; they include Pali equivalents of all the above except the third, and in addition two others, sāpadānacārika, and pattapiṇḍika.

Dhūtarajas, n. of a Bodhisattva: Gv 442.15.

dhūpanetra, m. (cited as nt. in pw from Caraka, defined *Rauchpfefte*), *incense-burner*: °trām ghetvāna or grahe° (v.l. gṛhī°) Mv ii.351.2 = iii.275.4; ii.352.18 = iii.277.1; said of gods paying homage to the Bodhisattva.

Dhūpā, 'Incense', n. of a goddess or yoginī: Sādh 50.3 etc.; 324.6.

dhūmakālika (Pali id., see below; from Pali °kāla, *death, destruction*, Jāt. ii.422.14, plus -ika), *subject to destruction; destroyed, lost*: (17–18 tirthikā... krāyur, so mss. for Senart kreyur, apratimaśāsana-doṣaṃ) dhūmakālikam iti śramaṇasya, etad eva ca tu rakṣaṇīyatā (so with most mss.) Mv i.69.19–20 (vs), *the heretics may do harm (or, cause enmity) to the matchless doctrine of the Monk (Buddha), saying that (iti) it is perishable (is now going to be destroyed); but this very thing is a state that we must guard against* (Senart quite differently, ignoring iti); sam-gātavyam imaṃ vācyam mā haiva (text °vaṃ) dhūmakālikam Mmk 600.10 (vs), *this text must be recited in unison, lest it be destroyed (lost)*; °ka-tā, abstr., (mā haiva prava-
cānaṃ kṛtsnam...) dhūmakālikatām vrajet Mmk 596.25 (vs), *lest the whole Gospel become destroyed (lost)*. This, I believe, is the mg. of the Pali word too; both the Pali comm. and modern interpreters misunderstand it. In Vin. ii.288.20 (bhavissanti vattāro:) dhūmakālikam samaṇena Gotamena sāvakānaṃ śikkhāpadam paññattam, (if we do not preserve the Gospel, people will say:) *a perishable set of religious teachings was taught by the monk G. to his disciples, or in other words, these teachings are perishing, or will perish*. In Vin. ii.172.15, the only other passage recorded, dhūmakālikam pi pariyoṣitam vihāraṃ navakam-manti, *or they give as new work (the reparation of) a completed monastery that has proved perishable, that has*

fallen into ruin, or begun to. The adj. dhūmakālika cannot mean, as is supposed, *lasting to (the monk's) funeral*, for then it would be synonymous with yāvajjivikam, just before it, in line 15; the time expressions viśativassikam, tiṃsavassikam, yāvajjivikam, lines 14–15, all forbidden, contrast with lines 26–29 where jobs lasting from 5 or 6 to 10 or 12 years are permitted, but only upon an akataṃ or a vippakatam vihāraṃ; it is these latter expressions, in line 25, which contrast with the (forbidden) work on a dhūmakālikam pariyoṣitam vihāraṃ. It seems that this derivative of (Pali) dhūmakāla came to be used figuratively in a way fairly remote from its original and literal mg., like English to go up in smoke = to be destroyed, completely lost.

dhūma-gāra, m. (acc. pl. °rān; so text with corr. for first hand ins. dhūpa-rāgān), some kind of torture in hell: Śīks 80.11 (vs), see s.v. kabhalli°; Bendall and Rouse *suffocation*; Tib. cited as du has bdug, *fumigation by smoke*. Possibly *swallowing smoke*? (but I find no noun gāra with this mg.); or *houses of smoke*? (gāra is used in AMg. for agāra, house; and here dhūmag° might be m.c. for dhūmag°).

Dhūma-netra (cf. dhūpanetra), m., n. of a mountain: Divy 103.2 (here reading is doubtful, °tram udakam); 107.6, 8, 13, 19.

Dhūmrāsagotra, n. of a brahman living at Droṇa-grāmaka: MPS 51.1 ff.; plays the rôle of Pali Droṇa (DPPN 1; = droṇa).

Dhṛtamatiteja, n. of a Bodhisattva: Gv 442.26.

dhṛtarāja, apparently a kind of bird (hamsa?) with a pleasant voice (cf. Skt. dhṛtarāṣṭra, BHS Dhṛtarāṣṭra 2, and BR s.v. dhṛtarāṣṭra 3): LV 43.21 (vs) parivāra-yātha dhṛtarāja- (Calc. °rāṣṭra)-manoññaghoṣam devyā-bhayārtha... (Tib. understood a bird of the hamsa type, nañ skya, rendered by Foucaux *cygne*). The syntax is not clear; the cpd. °ghoṣam ought seemingly to be acc. sg. fem., agreeing with Māyā understood (°sam, fem., Māndic for °sām?). But Tib. seems to make it agree with the retinue prescribed by the impv. parivārayātha.

Dhṛtarāṣṭra (in mgs. 1 and 2 = Pali Dhataratṭha), (1) n. of one of the four 'world-guardians', see mahārāja(n); guardian of the east and lord of gandharvas; (2) (see s.v. dhṛtarāja) n. of a hamsa-king (previous birth of the Bodhisattva): Gv 399.26; Jm 127.24; also n. of the hamsa-king in the story which = the Pali Nacca Jātaka (32), MSV ii.92.17 ff.; (3) n. of a former Buddha, or (probably) of two such: Mv i.138.1; iii.235.1; (4) n. of one of Śuddhodana's palaces: LV 49.1; Mv ii.5.5 ff.

Dhṛtarāṣṭragati, n. of a former Buddha: Mv i.136.16. See under prec. 2.

dhṛti-pada (nt. or m.), *word of weighing, i.e. of measurement* (cf. dhar., BR s.v. 7, weigh): RP 59.16... upaniṣam api dhṛtipadam api nopaiti, *does not permit even any comparison, any word of weighing* (see s.v. upaniṣad 2).

Dhṛtiparipūrṇa, n. of a Bodhisattva: SP 67.1 ff., predicted to become the Buddha Padmavṛṣabha-vikrāmin.

Dhṛtimant, n. of a king, former birth of the Buddha: RP 23.12.

-dheya (only ifc.; = Pali -dheyya), *realm, sway, control* (normally subst. in Pali, despite PTSD; and in BHS): anāgataṃ mrtyudheyaṃ Ud ii.8, ... *the realm of death* (so Pali maccudheyya); parispandati val cittaṃ mārādheyaṃ (Pali also has mārādheyya) prahātavaṃ Ud xxxi.2; bhrūṇa-dheya, q.v.

dhopati (this spelling occurs also in Pali mss., app. always with v.l. dhov°) = dhovati, *washes*, q.v.: acc. to text dhopāmi Śīks 154.18.

dhova (m., or nt.; to dhovati; = Pali id., subst., kilesamala-dhove vijjante Bu.v. ii.15), (the) *washing, cleansing*: danta-dhovam ca sevanti Mv i.168.16 (vs).

dhovaka, m. (to **dhovati** plus -aka; M. dhoaga; not recorded in Pall or AMg.), *washerman*: Mv II.466.4, 8; 467.10; III.113.15.

dhovati (= Pall id.; to Skt. 2 dhāvati, ppp. dhauta which yielded MIndic dhota, as in Pall; from such forms the o became generalized, Gelger 34; less plausibly Pischel 482), *washes*; except for one case of the noun dhovana, and one of samdhovita, this verb and its derivs. are found only in Mv, the Appendix to Jm, and the Bhikṣuprakīrṇaka as cited in Śikṣ (the two latter contain prose of the same type as Mv): dhovati Mv II.466.7; Śikṣ 155.1; °vāni Mv II.244.15; Śikṣ 154.18 (text dhop°, see s.v. **dhopati**); Jm (App.) 241.1; °vanti Mv I.168.12; impv. °vāhi Mv II.430.3; °va Śikṣ 154.20; °vatu Śikṣ 154.19; ppp. (su-) dhovita- Mv II.466.9; ger. °vityā Mv II.244.13; III.313.7; inf. °vitu-kāma- Mv III.312.15; pass. °viyanti Mv II.466.4, 5.

dhovana (nt., = Pall id.; to **dhovati**), (act of) *washing*: read (cfvara-)dhovana-śoṣaṇa-sivana- (etc.) Sukh 19.12 (prose), with most (three) mss.; ed. dhāvana with 1 ms. (Sktization).

dhovanaka, m. (from prec. plus -ka, perhaps by blending with **dhovaka**), *washerman*: coḍa-dhovanako Mv II.467.1 (prose).

dhovāpanika (nt.; to unrecorded MIndic *dhovāpeti, caus. to **dhovati**, plus -ana, plus -ika), *fee for having clothes washed, washerman's fee*: Mv II.466.17; 467.4, 5, 7; in all 'kam, acc. sg. Cf. **rañjāpanika**, which occurs a little later in the same text, and on which this form may possibly be modelled.

Dhautodana (= Pall Dhot°), n. of a brother of Suddhodana: Mv I.352.13; 355.20; app. corresponds to Droṇodana (which read for Dhonodana as cited from Rockhill by DPPN s.v. Dhot°).

Dhaumrāyaṇa, m. pl. (Skt. Gr.), n. of a brahmanical gotra: Divy 635.20.

?**dhaura** = (or error for?) Skt. dhaureya, in (puruṣa-simhena puruṣarṣabheṇa) puruṣa-dhaureṇa (puruṣajāneya, see -jāneya) Mv II.133.8 (prose); in essentially the same passage in which other texts read puruṣa-dhaureyeṇa, but in Mv with v.l. °dhaureṇa, LV 350.12; Mv I.229.8; II.284.18. The word dhaureya, = Pall dhoreyya and (purisa-)dhorayha, occurs occasionally in Skt., and seems to mean primarily *stout animal, capable of bearing burdens*, but then secondarily *best of his kind* (= mukhya, Schmidt, Nachträge). In the cliché passage just mentioned, it refers to superior men, esp. Buddhas (used in reference to Śākya-muni at the moment of enlightenment). In ... dhrā dhaureyā dhrīmantō ..., in the midst of a long description of the inhabitants of Sukhāvati, Sukh 61.6 (prose); in Mv II.364.16 (vs), of a man who worships at stūpas, dṛḍhaviro dṛḍhasthāno dhaureyo (replaced by viraś ca in citation Śikṣ 299.3) dṛḍhāvīkramo. In all these it is not entirely clear how definite the lit. mg., *stout animal*, remained. In any case (puruṣa-)dhaureya seems pretty well established as standard Skt.; and I suspect that -dhaura is a mere error.

dhmātaka, ms. at Śikṣ 211.1, for **vyādhmātaka**, q.v., which Bendall reads by em., and which indeed is read in ŚsP 1431.19, the source of Śikṣ 211.1. Cf. howev r next.

[**dhyātaka** (-samjñā), corruption for **dhmātaka** (see preceding) = **vyādhmātaka**, q.v.: ŚsP 59.2.]

dhyāna, nt. (Skt. id.; in technical sense = Pall jhāna), lit. *meditation* or *contemplation*; *mystic 'trance'*; Lévi (Sūtrāḥ) *extase*. Normally *four*, as in Pall, described in some detail in a long ancient passage (the Pall form, virtually identical, cited in Childers), found with hardly a true variant LV 129.1-11; 343.14-344.4; Mv I.228.3-10; II.131.16-132.5; Mvy 1478-1481; an abbreviated form, giving the central points, as follows: savitarkam savicāram vivekajam pritisukham iti prathamadhyānam, adhyātma-

pramodanāt pritisukham iti dvitīyam, upekṣāsmṛtisam-prajanyam sukhām iti tṛtīyam, upekṣāsmṛtipariśuddhir aduḥkhāsukhā vedaneti caturtham dhyānam iti Dharmas 72; they are the first four of the nine **anupūrvavihāra** (-samāpatti), qq.v.; these are related to the four dhyāna-bhūmi constituted or occupied by the various classes of rūpāvacara gods (see deva), as explained by Childers, in that attainment in worldly life of (various stages of adeptness in) each of the four dhyāna leads to rebirth in successively higher stages among these gods; catu-dhyāna- (meter proves single initial consonant pronounced for written dhy-)dhyāyino (as before) SP 131.5 (vs); *three dhyāna*, listed as sadoṣāpakarṣa-, sukhavaiḥārīka-, and aśeṣavaiḥārīka- (read °vaiḥārīka-? see this word, Dharmas 109; I have found no other trace of this list; the names sound vaguely as if the first might apply to the first of the 4 dhyāna, the second to the 2d and 3d combined, and the third to the 4th; in Lañk 10.11 na ṣaḍdhyānādīdhyāyina (tvayā bhavitavyam), *you should not meditate on such things as the six dhyāna*; apparently some reprehended practices are meant, but I have no more idea of the specific meaning than had Suzuki (Studies, 414).

dhyānagocara, a class of gods: LV 219.11 (vs); 250.7 (prose, no v.l.). They are included among, or associated with, the rūpāvacara gods (who occupy four dhyāna-bhūmi, see deva), in both these passages; in the second, °rāṇam ca rūpāvacarāṇam ca devānām.

Dhyāna-drāhyāyaṇi, n. of the gotra of the nakṣatra Uttarapadā: Divy 641.9. Chin. (Taisho Chin. canon text 1300, p. 405a, line 6 from left) begins with a character which usually represents dha (dhā), tho allegedly sometimes dhyā. See **Dhānya-drāhyāyaṇa**; perhaps read Dhānya- for Dhyāna- here.

dhyāna-bhūmi (four), see s.v. deva (rūpāvacara). **dhyānāṅga** (nt.; = Pall jhānāṅga, nt., misdefined PTSD), *factor in dhyāna*: °ga-vibhajanārtham LV 251.2 (cf. vibhajana). No specification here; in Pall, Vism. I.190.2, refers to vitakko (vitarka), vicāro, pīti (prīti), sukhām, ekaggatā (ekāgratā).

dhyānāhāra, one of five kinds of 'food' (āhāra), Dharmas 70. Seems to correspond to vijñānāhāra of Mvy 2287, but cannot have the mg. attributed to the Pall corresp. of that term, q.v. Prob. a corruption; orig. there are only four 'foods', see s.v. **kavalīkarāhāra**.

[**dhyāni**-(buddha, -bodhisattva), *produced by meditation (trance)*: Burnouf, Introd. 117 and Lotus 400; Müller on Dharmas 3, where five such Buddhas are listed. I have failed to note any actual occurrence in my texts. P. Mus calls them 'transcendent' Buddhas in his searching study cited s.v. **Buddha**, end.]

dhyāpayati or °peti, see **dhyāyati**.

dhyāma, adj. (Skt. Lex. and late lit., Schmidt, Nachtr.; also Skt. dhyāmala; acc. to Senart Mv I note 407, hyper-Skt. for Pall jhāma = Skt. kṣāma, *burnt*; the mg. does not fit very well, but cf. AMg. jhāma-vaṇṇa, *black color*, *dark*, *darkened*, *eclipsed*, *lacking luster*: dhyāmāni ca abhunsuḥ (abhūnsuḥ) mārabhavanāni Mv I.41.12; 230.7; 240.16 (in all these mss. dhyānāni); II.162.16 (here mss. vyāmāni); māraḥ ... svakam balaṃ dhyāma-balaṃ (mss. dhyāna°) samjānati Mv II.314.14; °tā, abstr., (kramau mune, the Buddha's feet) dhyāmatām (mss. mostly dhyāyatām; em. certain) upagatau, *become less resplendent*, Mv I.68.2 (vs). Cf. the next two.

dhyāṃkarana, adj. and subst. nt. (to next), *making dark, eclipsing*: (f. adj. °ṇi) sarvagrahanakṣatra-dhyāṃkaraṇi (voc. sg.) Sādh 416.23; °ṇam, presumably subst. nt., Mvy 6624 = Tib. mog mog par bya ba (byas pa), *making (made) very dark*.

dhyāṃkaroti (to **dhyāma**, q.v.), *darkens, eclipses*: ger. °krtya (sarvamārabhavanāni) Dbh 8.17; 84.6; ppp. °krta Mvy 6625; LV 260.9 (vs; °ta tīrthikā).

*dhyāyati or *dhyāyēti, burns (trans.), cremates; caus. *dhyāpayati or °peti, id., hyper-Skt. to Pali jhāyati (intrans.), jhāpeti (caus.); § 2.14. Cf. abhidhyāyati, which is intrans.; otherwise BHS seems to have only caus., or at least trans., forms; emendation of y to p in four occurrences would make them all caus. in form. Used of cremating dead bodies: dhyāpiyantānām (em. Senart, mss. dhyāniy°), pres. pp. pass. gen. pl., of (Buddhas) being cremated, Mv i.126.2; (-buddham) dhyāyētvā Mv i.302.12; 304.12 (mss.); dhyāyito Mv ii.78.15; 174.11; dhyāpita- (same mg.) Mv i.357.17; RP 57.2.

[dhyāyi, LV 325.6 (vs), read either dhyāna (= °ne, before ut-) with best ms., or dhyāni; in any case a loc. of dhyāna, parallel with śle; so Tib.]

dhyāyikā (to Skt. dhyāyati, cf. dhyāyin), intent contemplation: śiṣavyavalokanēnānuvīlokaṇyati sma (Tib. mgo byol nas bltas kyañ), unmeṣa-dhyāyikayā vā (or with open-eyed intentness, sc. anuvīlokaṇyati; for this phrase Tib. has no correspondent in Foucaux's text), na ca śaknoti sma draṣṭum (Tib. mthoñ bar mi nus so) LV 62.6. All mss. agree on the cpd.; only Calc. unmeṣādhyāyikayā, which is plainly nonsense.

?dhyuṣita, adj., ep. of garments or cloth, acc. to pw blendend weiss: cīvarāni (so) °tāni Kv 78.22; °ta-paṭam 81.7, see s.v. indra-paṭa. There is a very dubious record of a Skt. n. pr. Dhyuṣitāśva, BR, but this is prob. incorrect. The word paṭa is often preceded in comp. by duṣya- or dūṣya-, designating a very fine cloth, and I am inclined to read this; the text of Kv is so corrupt that it seems not implausible.

dhriyati, holds back, resists (cf. pw s.v. dhar- 3, d, Widerstand leisten): avadhīyanti dhriyanti vivācayanti Divy 492.17. But see s.v. vivācayati; Divy perhaps corrupt for kṣiyanti (cf. kṣiyati) or kṣipanti (Mvy).

Dhruva, (1) n. of a śreṣṭhin, instructed and saved by Buddha: legend referred to Mv i.177.14, told 184.19ff.; (2) n. of a king: Mmk 625.16; (3) n. of a yakṣa: Māy 72.

Dhvajaketu, n. of a former Buddha: Mv iii.230.7.

Dhvajadhva, n. of two former Buddhas in the same list: Mv iii.230.8 f.; 237.6 f.

dhvaja-baddhaka, f. °ikā, adj. (= Pali dhaja-baddha, Vin. i.74.30 °dham coraṃ; comm. 997.14 dhajam baddhitvā viya caratīti dhajabandho [so also several mss. in text!], Mūladevādayo viya loke pākāṇo ti vuttam hoti, i. e. notorious, as if having raised a banner of thievery; SBE

13.196 who wears the emblems [of his deeds]; it is not clear where PTSD, which renders captured, gets authority for the allegation that āhaṭa is meant, since this is not in the comm. on the above Vin. passage, the only one quoted in PTSD s.v.), prob. notorious (as a robber): cauro dhvaja-baddhakaḥ Mvy 8799 = Tib. chom rkun por (as a robber-thief) grags pa (famous; but, curiously, this word may also mean bound, acc. to Jā. and Das!); mā cauri, mā dhvaja-baddhikā Bhik 16b.2, you aren't a (female) thief? a notorious one? (in examination of a candidate for initiation, who must make negative answers). But note that mā is found before both cauri and dhva°, as if each were a noun; this arouses some uneasiness.

Dhvajamaparājita (i. e. dhvaja-m-apar°, m 'hiatus-bridging'), n. of a former Buddha: Mv iii.230.9 f.

Dhvajarucira, n. of a former Buddha: Mv iii.230.6.

Dhvajavati, n. of one of the four goddesses protecting the Bodhisattva in his mother's womb: LV 66.8. Tib. rgyal mtshan ldan pa supports this form, not the v.l. Dhvajapati, contrary to Foucaux's assertion.

dhvajāgra, nt. (= Pali dhajagga, top of a banner or standard: °grāny api (240.19 adds asya, v.l. cāśya) prapatetsu(h; mss.) Mv i.230.10 = 240.19.

Dhvajāgrakeyūra, (1) m., n. of a samādhi: SP 424.1; Mvy 530 (not in ŚsP); (2) n. of a work: Mvy 1410 (cf. Dhvajāgrasūtra).

Dhvajāgrakeyūra, n. of a goddess: Sādh 403.1 etc.

dhvajāgra-nīśrāvaṇi, a high number or means of computation (gaṇanā): Mvy 7980 (Tib. ñes par, often = ni-, nls-, sgrogs pa, proclamation, for nīśr°); cited from LV 148.14 where Lefm. nīśāmaṇi; best ms. nīśrā°; no ms. °vaṇi; note domal ṇ; Tib. as for Mvy 7980, except sgrog pa, which is the form given by Jā.

dhvajāgra-maṇi, a high number or means of computation (occurs just before prec.): °nir, n. sg., Mvy 7979; cited from LV 148.13 where Lefm. -vati for -maṇi, but best ms. -maṇi; Tib. on both LV and Mvy nor bu = maṇi.

Dhvajāgravati, n. of a capital city (rājadhāni): Gv 444.7.

Dhvajāgrasūtra, n. of a work, fragments publ. in Waldschmidt, Kl. Skt. Texte 4, pp. 7-8 (excerpted in this book). Cf. Pali Dhajagga(-sutta), SN i.218-220; and (?) Dhvajāgrakeyūra.

Dhvajottama, n. of three former Buddhas in the same list: Mv iii.230.4 f.; 237.5 f.; 238.7.

N

1 na, pronoun (Pali id.) = ena, see § 21.48.

2 na- acc. to Senart i n. 381 used in comp. for a-; see ana-, which may well be intended here: Mv i.14.10. See however na-yācanaka, where ana- cannot be assumed without emending.

nam, see nam.

nakula, (1) (m.; cf. next; = AMg. ñaula), a kind of musical instrument: LV 163.6; 206.14; 212.4; Mv ii.159.4; iii.407.19; all prose; Tib. transliterates; (2) n. of a gandharva: Suv 162.4.

nakulaka, m., (1) = prec. (1), some musical instrument: Mv ii.322.14; iii.70.15; 82.5 (°kāṃ, acc. pl.); 270.5 (iii.70.15 prose, the others vss); (2) money-bag or purse: °ko (°kaḥ) kaṭyām (133.23 adds upari) baddhas Divy 124.2; 128.29; 133.23; MSV i.241.8. See under (3). Hertel, ZDMG 67.125, states that nakula is used in this sense in Jain Skt. (3) °kaḥ Mvy 6024, acc. to Jap, a purse (cf. 2) made out of a mongoose's skin (adding that in India purses

are so made). However, Tib. glosses rgyan (ornament) ne-ḥu le (mongoose) can (having, with), the whole cpd. interpreted by Das as ornament made in the shape of a weasel's head. Not only Tib. rgyan, which seems to mean only ornament, or at least not purse, but also the context supports this general sense; it occurs in the midst of a long list of what are certainly ornaments.

nakṣatra, m. (= Skt. nt., once m. in RV), star, constellation (recorded only as nt. nakkhatta, pa°, in Pali and AMg., Ratnach., but acc. to Sheth also m. in Pkt.): ete sapta nakṣatrā (best ms. °trāḥ) lokapālā... (n. pl.) LV 388.1 (vs), repeated 21, 389.19.

Nakṣatragupta, n. of a former Buddha: Mv i.138.5.

Nakṣatrarāja, (1) n. of three former Buddhas: Mv i.137.14; iii.231.9 f.; Śikṣ 9.1; n. of a Buddha in the zenith: Sukh 98.14; (2) n. of a Bodhisattva: SP 3.9.

Nakṣatrarājaprabhāvabhāsagarbha, n. of Bodhisattva: Dbh 2.16.

Nakṣatrarājavikriḍita, n. of a samādhi: SP 424.3.
Nakṣatrarājasamkusumitābhijña, n. of a Bodhisattva: SP 404.2 ff.; 425.4.

Nakṣatrarājāditya, m., n. of a samādhi: SP 458.2; v.l. *tārā* for *rāja*, which acc. to note agrees with Kumārajīva's version; Burnouf **tārārājāditya*; WT as in KN without note.

Nakhaka, n. of a nāga king: Mvy 3290.

nakharikā (= °rī, q.v.), *nail, claw*: (pāda-)nakharikābhīr avallikhitamadhyam Karmav 28.23 (prose; of a dog).

nakharī (cf. prec.; Senart with v.l. °lī, both times; = Skt. °ra, m. or nt., f. in Lex.), *nail, claw*: nakharīhi pānyārtham (75.4 tr. pān° nakh°) bhūmim khananti Mv iii.71.17; 75.4 (prose). The mg. is certified by the vs account of the same incident, bhūmim nakhehi villikhamti iii.83.14.

Nagarabindu (cf. Pali Nagaravinda), n. of a city in Kosalā: MSV 1.66.5.

nagarāvalambaka, m., and **ikā*, f., seemingly *city-washer* and *-woman*: m. only Śikṣ 9.4 tṛṇapradīpam dattvā nagarāvalambaka-bhūtena (Bendall and Rouse, ignoring the fem. counterpart, *inhabitant of the outskirts of the town*, without evident justification); f. **ikā* Mv iii.311.8, 18; 312.12 (no v.l.), apparently a woman whose job it was to hang out clothes (to dry?), cf. 311.11 pām-sukūlam (which she has just presented to the Bodhisattva) vṛkṣasākhāye olambitvā; the gerund seems to suggest her occupation. Senart Introd. p. xxix, *étendeuse de linge* (which is surely far better than his suggestion, note p. 505, that *velambikā* be read by em.; this is clearly impossible, see s.v. *velambaka*); Divy 82.11, 28; 84.24; 89.20, 28 = MSV 1.80.16 ff. (in these passages no light seems to be thrown on the meaning by the context).

nagna, m. (cf. on the etym. and exact mg. the commoner *maṇa-nagna*, of which this is essentially a synonym), *great man, mighty man, champion*: sarvi bala-upeta nagnāḥ samā dūspradharsāḥ paraiḥ LV 94.11 (vs); -nagnabalānupradāna- 429.22 (prose), *the granting of the might of champions*; (ekasmin dvāre eko) nagnah sthāpitah, dvitīye dvitīyah, tṛtīye Rādhaguptah (an agrāmātyah), pūrvadvāre svayam eva rājāsoko 'vasthitah Divy 373.13.

nagnacaryā (= Pali naggacariyā, Dhṛp. 141, same vs as Divy), *(ascetic) practice of going naked*: Divy 339.23 (vs).

nagna-śravaṇa, pl. (= Skt. °śramaṇa; § 2.30), *naked monks*, a sect of ascetics (Digambara Jains?): Kv 81.8; see s.v. *Valimavegarudra*.

Naṅgā, n. of a river: MSV 1.146.3 ff.; 153.13 ff.; so read with mss. Divy 456.19 ff., and for mss. *Naṅgā* 451.1 ff.

naṅgula (= Pali id., for Skt. *lāṅgula*), see *go-na°*.

na ca (as in Skt., see pw s.v. 3 vara, 2, e; Speyer Skt. Synt. § 250; but here used in a rather peculiar way which has misled Burnouf, Kern, and Lüders ap. Hoernle MR 154), *than*, after comp.: (śighrataram) samyaksambodhim abhisambudhyeyam na cāśya maṇeḥ pratigrāhakah syāt SP 265.3 (prose), *may I attain perfect enlightenment more quickly than there could be a receiver of (i. e. than one could accept) this jewel*.

Naṭa, n. of a śreṣṭhin: Divy 349.11; MSV 1.3.17.

Naṭabhaṭikā, °ka (m.), n. of a monastery (vihāra); also called aranyāyatana) founded by Naṭa and his brother Bhaṭa: Divy 349.13 ff.; 356.15; 385.11 ff.; MSV 1.3.18 (°ka iti).

naṭa-raṅga, m., lit. *actor-stage*, as symbol of *deceptive* or *illusory* character: °gaḥ Mvy 2837, in chapter headed māyādayaḥ, *such things as māyā*; na naṭaraṅga-vacanah (sc. bhavati) Śikṣ 126.3, *his speech is not deceitful* (Bendall and Rouse, *fictitious*).

[Naṭā, see Naṭṭā.]

Naṭikā = next, n. of a yakṣiṇī: Mmk 565.1 (prose).
Naṭi = prec.: Mmk 564.25 (vs).

Naṭṭā, n. of a yakṣiṇī: Mmk 565.18 (Naṭṭāya(h), gen.; prose); in 564.25 (vs) the same name is printed Naṭa, read Naṭṭā (no metr. reason for short a). Or should Naṭa be adopted in both places?

Naḍa, n. of a nāga: Mvy 3311.

naḍaka (m. or nt.; Skt., *hollow of a bone*; = Skt. naḍa), *reed*: Mv 1.359.23 (prose).

naḍa-cippitīkam, adv., *by being crushed like a reed*, as a form of torture: Śikṣ 182.2, see *cipyate*.

naḍiṇī (= Skt. *nalini*; § 2.46), *lotus-pond*: LV 328.16 (vs; °nī, m.c.); Gv 374.9 (°nīṣu, prose); 531.9 (prose).

Naḍera (= Pali Naḷeru), acc. to Pali comm. n. of a yakṣa; see *picumanda*.

Nadin, n. of a brahman: naḍi nāma Mv iii.325.2. The same personage is referred to, but not named, in Pali, Vin. 1.2.32.

nadi-kāla(-samaya), *time for the river*, i. e. perhaps time for bathing in it (?): nadikāla- (v.l. °kāle) samaye nadiye naṛaṃjanāye snāyitvā Mv 1.4.5. Senart has no note. See s.v. *nāga-nadi*, Mv ii.131.11.

Nadi-kāśyapa (= Pali Nadi-kassapa), n. of one of Buddha's disciples, mentioned with his brothers Uruvilvā-kāśyapa and Gayā-k°, qq.v.: Mv iii.102.12; 103.2; 430.12, 18; 432.8; SP 2.1; 207.3; LV 1.11; Mvy 1050 (misprinted Nadi°); Sukh 2.5.

Nadidatta, n. of a Bodhisattva: Mvy 722; = Tib. chu bos byin, *given by a river*.

Nanda, (1) (= Pali id., DPPN Nanda Thera 1; also called *Sundarananda*, q.v.) n. of a monk, disciple of the Buddha, and his half-brother: Mv iii.132.20 (mama, sc. Buddha's, pitriyaputro); prob. also meant by Mvy 1041; 3604; LV 2.2; Sukh 2.11; 92.7; is he also the Nanda of Mvy 9471? (one of the ṣaḍvārgika monks, cf. *Upananda* (1) and *Nandopananda*); cf. also *Nandana* (1); (2) n. of a nāga-king, always associated and almost always compounded (regularly as dvandva, *Nandopananda* or °*nandakau*) with *Upananda(-ka)*, q.v.: SP 4.11 (here not a cpd.); LV 83.21; 204.10; Mvy 3278; Divy 162.9; 395.11; Suv 162.9; Kv 2.13; Mmk 62.2; 437.2; Gv 119.11; Karmav 72.18; Māy 221.18; 246.17; 247.33; (3) n. of a monk in a Jātaka story: Mv 1.36.6 ff.; (4) n. of a devaputra: Mv ii.257.7, 12 etc.; LV 4.12; 6.12; 7.5; same (?) LV 438.16; (cf. DPPN Nanda 8 ?); (5) n. of a teacher: Mvy 3501; (6) n. of a Śākya youth (same as 1 above?): LV 152.12, and perhaps Av 1.148.9; (7) n. of a king, said to be grandfather of Aśoka: Divy 369.12; (8) n. of a son of a śreṣṭhin of Śrāvastī, called 'the lazy': Av 1.15.10; (9) n. of a yakṣa: Māy 17; 235.19; (10) n. of a cowherd, converted by Buddha: MSV 1.51.1 ff.

Nandaka (= Pali id., 1 or 2 in DPPN), n. of one (or more?) disciple(s) of the Buddha: Mvy 1042 = Tib. dgah byed, *making joyous*, whereas Nanda in 1041 is dgah bo, *joyous*, and Nandika in 1043 is dgah yod, *being joyous*; Av 1.267.6 ff.; Karmav 161.5 (= *Sundara-nanda*? so Lévi).

Nandadatta, n. of a Bodhisattva: ŚsP 52.22.

Nandana, (1) n. of a Śākya, son of Sūkrodana (cf. *Nanda* 1), who retired from the world: Mv iii.177.1; (2) n. of a yakṣa: Māy 236.26; (3) n. of a nāga-king: Māy 246.25, 29; (4) nt., n. of a mythical city: Divy 602.2; Av 1.201.12.

Nandabalā, n. of the girl who fed the Bodhisattva after his fast, associated with *Nandā*, q.v.: Divy 392.9 (prose); in *Buddhacarita* xii.109 *Nandabalā* alone does this deed; here she is a cowherd girl. More often the girl is *Sujātā*, q.v.

Nandaśrī, n. of a Tathāgata: ŚsP 52.19.

Nandā, (1) n. of the daughter of a village chief who gave food to the Bodhisattva when he broke his fast

after his long austerities; otherwise known as **Sujāta**, q.v.: Divy 392.12 (vs); in 392.9 (prose) associated in this act with **Nandabalā** (they seem to be regarded as sisters, dual grāmikaduhitryoh), q.v.; (2) n. of a lokadhātu: ŚSp 52.18; (3) n. of a rākṣasī: Māy 240.7; 241.13.

Nandika, (1) (prob. = Pali Nandiya, particularly 1 of DPPN) n. of a disciple of Śākyamuni (or of more than one?): MSV I.187.5 ff.; in lists of mahāśrāvakas Gv 17.23; Sukh 2.8; of śrāvakas Mvy 1043 (on Tib. see s.v. **Nandaka**); of bhikṣus LV 1.16 (Tib. here dgah byed, which in Mvy 1042 = **Nandaka**); prob. a different person is **Nandika** (v.l. āka) the son of Śukrodana and brother of **Nandana** (1), mentioned as having retired from worldly life Mv III.177.1; (2) n. of a village chief at Uruvilvā, father of **Sujāta**, q.v.: LV 267.13, 18; (3) n. of a yakṣa (? or, acc. to some versions, n. of a locality): Māy 44. (3 **Nandaka** in DPPN is n. of a yakṣha.)

Nandika-sūtra, n. of a work: Karmav 33.14; 42.5 (see Lévi's note here); 44.6.

nandikāvarta (perh. hyper-Skt. for Pali nandi-yāvatta), n. of a mystic diagram, = Skt. nandyāvarta, which is also recorded in LV: sa-n°, Bhvr., LV 415.13 (prose, no v.l.)

Nandigupta, n. of a former Buddha: Mv I.139.8. (**nandi-ghoṣa** [also **nandī**°, q.v.], some sort of bell or other sound-making instrument, normally referred to as attached to chariots; the word occurs in Skt. but is not rightly defined in BR, pw; not recorded in Pali; acc. to Ratnach., AMg. **nandighoṣa** = a sound produced by playing upon twelve kinds of instruments at once: this could scarcely fit **nandighoṣa** Śikṣ 29.1 in ep. of umbrellas; and AMg. **nandighoṣā** is the bell of (a certain deity) acc. to Ratnach.; sa-n°, ep. of chariots: Mv II.339.17, 19; 420.13; 456.11; III.22.7 (°śālamkṛta); 178.13; 267.5; 449.20; read **nandighoṣa-m-alamkṛtā** Mv II.487.16, of chariots.)

nandi-janana, m., = Skt. nandi-kara, son: Śākya-ne Tathāgata Mv I.64.9 (vs).

nandidhvaja, some kind of gem: °ja-maṇiratnopama Gv 295.5.

Nandin, n. of two yakṣas: Māy 35; 104.

Nandinagara, n. of a town: Māy 104.

Nandinī, n. of a devakumārīkā in the eastern quarter: LV 388.10 = Mv III.306.7.

Nandirakṣitā, n. of a devakumārīkā in the eastern quarter: Mv III.306.7 (= **Nandivardhanī** of LV).

Nandivardhana, (m. or nt.), n. of a locality: Māy 35 (see Lévi p. 78); MSV I.xviii.3 f.

Nandivardhanī = **Nandirakṣitā** (of Mv): LV 388.10.

Nandisenā, n. of a devakumārīkā of the eastern quarter: LV 388.10 = Mv III.306.7.

Nandihāra, nt., n. of a city: Gv 189.1 etc.

nandī (= Skt. nandi, f.; both in Pali), joy: yo rāgo yā nandī yā tṛṣṇā Samy Ag 1.2; **nandī-rāga**, m., app. not dvandva (as taken by PTSD), but passion for joys (cf. Pali MN I.145.3, 4, in sing. and not compounded with another word): °gaḥ Mvy 2217 = Tib. dgah baḥi ḥdod chags, passion for joy(s), so also Tib. on LV below; °gasya MSV I.49.16; °rāgāndhās ca Śikṣ 288.1; (tṛṣṇā...) **nandīrāgasahagatā** (as in Pali with tapāḥ) LV 417.8, 10 (in 10 v.l. nandī°); Mv III.332.6, 7 (no v.l.). All these are prose.

nandīghoṣa, (1) = **nandī**°, q.v., but here in °samanojña-śabdopacārāṇi, Śikṣ 29.1, Bhvr., ep. of chattrāṇi; (2) n. of Indra's chariot: Av II.104.3,13.

Nandidhvaja, n. of a śreṣṭhīn: Gv 427.19 (vs).

Nandipāla, a name given to **Ghaṭikāra** in MSV I.217.11; cf. **Jyotipāla** 1, who was a friend of Gh.; °la-sūtra, an account of this story, in the Madhyamāgama, ibid. 12.

nandī-mukhā, °khī, adj. (cf. AMg. **nandi**, the sound of a particular drum, Ratnach.), with rajanī or rātrī (= Pali **nandimukhī**), (the time at the end of night) just

before the beating of the (morning) drum, i. e., substantially, dawn; so Tib. on LV, rna brduṅ baḥi (of beating the drum) nam tshod tsaṃ na (at the point of time of the night), for °khyām rātrau; in phrase, rātryām paścime yāme aruṇo-dghātanakālasamaye °khyām rātrau LV 345.20; 350.9; nearly the same, but °mukhāyām rajanyām, Mv I.229.6; II.133.7; 284.16; 415.18; in Pali, ... pacchime yāme uddhate aruṇe **nandimukhīyā rattiya** Vin. I.288.12; II.236.15 (comm. has an absurd etymological attempt to explain **nandimukhī**, 1287.1-2).

nandī-rāga, see **nandī**.

Nandottarā, n. of a devakumārīkā in the eastern quarter: LV 388.10 = Mv III.306.7.

[**Nandopananda**, Divy 307.1; 329.9, 14, acc. to ed. name of one individual monk, a member or associate of the ṣaḍvargīya or ṣaḍvargika group, which acc. to Mvy 9471-2 contained two monks named **Nanda** and **Upananda**. This is, I believe, also the intention of Divy. In 307.1 understand **Nandopananda**-as cpd. with the following bhṛtaka-puruṣaḥ sa, he (the householder just mentioned) is a serving-man of **Nanda** and **Upananda**. In 329.9 and 14 understand two vocs., **Nanda-Upananda**. However, in MSV I.95.4 **Nandopananda**, sg., is presented in the text as n. of one nāga king; cf. s.v. **Nanda** 2.]

napta = Skt. napṭṛ (§ 13.4), (nearer) descendant: **napta-pranapti-kāye** (mss.) Mv I.348.9, in the crowd of his near and remoter descendants; cf. **pranapti**.

nam (nam = Pali nam, Pkt. nam; variously regarded as from Skt. nanu or nūnam), asseverative particle, assuredly, certainly, of course; recognized by Senart only at Mv I.314.11 (see his note), where it is not wholly certain. Clearer cases: āgatvā ca bhuvam śreṣṭhī(m) nam (so several mss.) dhruvam pratipatsyase, ... yam śraddhā tam samācara (misunderstood and wrongly em. by Senart) Mv I.187.5(-6), and having come, śreṣṭhīn, to the spot (where Buddha is), you will assuredly attain security; ... (now) do what seems best to you; na ca śaknoti ārādhayitum, tāye (mss. yāye) ca nam godhā hrdayam gatā II.66.11, and he could not pacify her, (because) of course the (incident of the lizard had gone to her heart (turned her against him); tāta mā nam antarāyam karohi II.408.10, father, do not, assuredly, make any obstacle (for the Bodhisattva); Mv I.168.18 (vs), see s.v. **vairambha**.

namata (cf. Pali **namata**), m. Mvy 5862, or nt. Mvy 8981, MSV II.52.2 ff., felt; Tib. (h)phyin ba; as material for monks' garments. Cf. **nāmatika**.

namati, in LV 259.21 (vs) said by Foucaux to mean arise, get up, and vinamate, sit down. But I think the mgs. of both are close to or identical with those of normal Skt. Line 20 reads, na ca iñjate bhramati vā dhyāyaty āśphānakam dhyānam, and he does not stir nor swerve, he practises the āsph° dhyāna; then 21, na ca namati no vinamate na kāyaparirakṣaṇā sprṣati, and he does not bend (to one side?) nor stoop down... On the other hand, **namati** is used as in Pali (apparently not in Skt. so far as recorded) with object cittaṃ, bends, inclines the mind, thought, with loc. (dat.), towards...; see **nāmayati**, also used similarly: pravrajyāyati (so Senart, but °ye, which might be loc., is just as plausible; mss. °āryeś, °āyalś) cittaṃ name (aor.) Mv I.322.20; ppp., pāmsukūle cittaṃ natam LV 266.3.

namantra, nt., a high number: Gv 133.18; Mvy 7883 (cited from Gv) = Tib. gzhal med (cf. **namātra**).

namaskara, nt., = °kāra (masc.), homage-paying: nidāna-namaskarāṇi samāptāni Mv I.2.12 (colophon).

namātra, m., a high number: Mvy 7754 = Tib. gzhal med (cf. **namantra**). The Tib. fits this form (gzhal, measure).

Namuci (= Pali id.), a name for Māra, used chiefly in vss (but also in prose, Dbh 28.17; 90.5); LV 261.6; 302.21 ff.; 311.15; 328.3; 357.14; Mv I.264.9; II.238.6; 413.2;

iii.254.6; 381.10; Divy 393.11; Mmk 171.18; Samādh 19.36; RP 58.15; Namucibalanudam, not n. pr. but ep. of the Bodhisattva, Mv 1.208.12 = ii.10.20; in same cpd. with Māra, nihata-namuci-mārā(h) Dbh.g. 52(78).4, Bhvr.; pl., perh. used of Māra and his hosts, or like the pl. of Māra, q.v.: tām namucinām (but v.l. °cino, gen. sg.) mahatīm avasthām LV 356.9.

na-yācanaka, adj. or subst. (see yācanaka, 2; = yācana plus -ka), hastaprahakair °kair LV 248.17 (prose), (ascetic practices) *consisting of not begging* (qy: perhaps sitting and waiting for food to be brought unsolicited?); mss. vary but Tib. mi sloñ ba confirms the text and mg. In a list of ascetic practices of various sorts.

nayuta, m., nt. (not in Pall, which has nahutam, nt.; AMg. naua, nauya, defined as 84 lacs of niyutāngas), seems to occur in BHS as replacement of Skt. niyuta, with which it frequently varies in mss.; a moderately large number, generally 100,000,000,000 (niyuta in BHS usually the same), and rendered in Tib. (like niyuta) khrag-khrig, which is given the same value by Jā: nayutam, nt., Mvy 7956, cited from LV 147.21 where Lefm. niyuto, m., allegedly with all mss.; but nayutah Mvy 8000, and niyutam, nt., 7702, 7828, 8056 (in the last, however, the value is only 1,000,000, as shown by the position in the list and Tib. sa ya). Common everywhere: ambiguous as to gender, SP 316.6; LV 36.10; 52.17; Mv iii.443.12; Divy 318.10 (mss.); KP 155.2; Gv 255.20 (etc., but niyuta 267.26, 268.14, etc., prob. equally common); Mmk 25.16; Dbh 19.27, 29; masc. (besides the above) LV 12.2, 21; both this and niyuta common in LV, side by side in 151.2-3 (vss), koṭṭisatam ca ayutā nayutās tathaiva, niyutānu kaṅkaragatī tatha bimbarās ca; Mv i.119.8 (°tām, acc. pl.); 247.1 (°tā, n. pl.); RP 5.13 (°tām, acc. pl.); nt. forms, °tāni, Mv i.72.12; 171.12; 209.5 = ii.11.12; Sukh 30.15 (but niy° seems commoner in Sukh); in Suv I have noticed only niy°. Cf. mahā-nay°. **naraka-kumbha**, n. of a (minor) hell: Mv i.7.8. Senart compares Skt. naraka-kunḍa.

narada, nt. (Skt. Gr.), a medicinal plant or a product of it, presumably = nalada, which Nobel reads with support of Tib.: Suv 105.3 (mss.).

Naradatta, (1) n. of a nephew and pupil of the ṛṣi Asita: LV 101.2 ff.; in Mv as in Pall named Nālaka; (2) n. of a Bodhisattva: ŚsP 6.8; (3) n. of a virtuous man (satpuruṣa q.v.): SP 3.11 (Kashgar rec. Nālā°; Burnouf Ratnadatta, noting that all mss. but one read Nara°; Tib. mes byin, which should render Pitāmaha-datta, doubtless understanding Nara as the Primeval Spirit, also sometimes called Pittāmaha).

naradamyasārathi = puruṣa-damya°, q.v.: SP 359.7 (vs); LV 235.10 (vs); Mv i.234.3 (vs); Divy 72.14 (vs). Apparently used only m.c. for puruṣa°.

Naradeva, n. of a former Buddha: Mv i.141.12.

Narampravāha (half the mss. Nara-pra°), n. of a former Buddha: Mv i.137.7.

Nara-rāja, n. of a yakṣa: Māy 237.1. Read probably Nala°; corresponds to Pall Naḷo rājā (cited Waldschmidt, Kl. Skt. Texte 4, 175 n.3).

Naravāhana, n. of a former Buddha: Mv i.141.13.

Naravirā, n. of a yakṣiṇi: Mmk 567.11; 568.22.

Narasimha, n. of a nāga king: Māy 246.29.

Narendra, n. of a former Buddha: Sukh 6.15.

Narendraghoṣa, n. of a former Buddha: Samādh p. 58, line 23 ff.

Narendrarāja, n. of a contemporary or future Buddha: Sukh 70.16.

Nareśvara, n. of a former Buddha: Mv i.112.7.

narottama (= Pall naruttama), *highest of men*, standard ep. of a Buddha: Mvy 40 = Tib. mi mchog, *best man*; et passim.

Nardana, n. of a nāga king: Mvy 3243; Māy 246.25.

Nala (see also Nara-rāja), n. of a nāga king: Māy 246.18.

Nalakūvara, n. of a yakṣa: Māy 94.

nala-ghātyā, *reed-slaying* (so Tib., literally, ḥdam bu bcom bzhiñ); hanmy eṣām (gen. for acc.) nalaghātyayā MSV i.177.13; °tyayā hanṣyanti 17. Just what form of killing is meant I do not know. The second member (not in Skt.) = Pall -ghaccā.

Nalamālin (= Pall Naḷamālin), n. of a mythical sea: Jm 92.9 (vs; °māly eṣa sāgaraḥ).

Nalinī (= Pall Naḷ°, oftener Naḷinikā), n. of the heroine of the Nalinī Jātaka (colophon °niye rājakumārīye jātakam Mv iii.152.19), a daughter of a king of Benares, who seduced Ekaśṛṅga: Mv iii.146.4 ff.

nava, oftener **navaka**, m. (= Pall, both), *newcomer to the Buddhist order, junior, recently ordained monk*; see also **nav(ak)ānta**: nava, Māy 219.29; navakaḥ Mvy 8742; navakair ādikarmikair acirapravrajitair RP 5.1 (prose); °kair acirapravrajitair (text °varjitair) Gv 47.8 (prose); daharo jātyā °kas tu pravrajayā 129.3 (prose); sthavira-madhya-navakeṣu bhikṣuṣu Śikṣ 199.16 (prose).

navakarmika (= Pall °kammika, said to mean *repairer of buildings*, but see below): Mvy 8735 °kaḥ = Tib. lag gi bla, which Das defines as *one who does general mental service to the congregation of lamas in a monastery*; MSV i.235.6, 9; ii.145.13; he was as a rule himself a monk, but inferior in position and function, as shown by Jm 113.22 (vs) āvāsikaḥ so °stu mahāvihāre kacaṅgalāyāṃ navakarmikaḥ ca (as a punishment). That the navakarmika in Pall, too, was low in station among monks is shown by the story of Sudhamma, Vin. ii.15.30 ff. (āvāsiko ... navakammiko dhuvaḥbhattiko), and navakamme in Jāt. iv.378.29 seems to mean *manual labor* (certainly not *repairing*, since a new structure was being built). I have found no Pall comm.'s interpretation, but the Pall word seems to need reexamination. Perhaps lit. (*one who performs new-initiate's work* (see nava)).

navakānta (m.) = **navānta**, q.v.: Divy 404.14; Bbh 122.18.

nava-dānta, adj. or subst. m., *newly broken in* (to work), *a new hand*: tvam °taḥ, sthānam etad vidyate yad asmākam pṛṣṭhato gamiṣyasi Divy 304.25.

Navamikā, n. of a devakumārīkā in the West: LV 390.6 (Calc. with v.l. navañmīkā, which is hypermetric).

nava-yāna-samprasthita, adj. (also **acira-yāna°**, q.v.), *newly entered upon the Vehicle*, (a-°Bodhisattva) *that is in the early stages of the (mahā-)yāna*: SP 32.5; 218.5; yaḥ kaścid ... bodhisattvo °sya dharmaparyāya-syottraset samtraset ... navayānasamprasthitah sa ... bodhisattvo mahāsattvo veditavyaḥ. sacet punaḥ śrāvaka-yāniyo °sya (etc., as before) adhimānikah sa ... śrāvaka-yānikah pudgalo veditavyaḥ SP 233.13 ff. This last passage is decisive. Kern correctly renders the 2d and 3d passages but mistranslates the first; Burnouf misunderstands all three. Similarly SP 312.8; ŚsP 910.11; AsP 139.12 et alibi.

navara, m., a high number: Mvy 7783.

Navasīrṣaka, n. of a nāga king: Megh 302.16. App. = **Meghasamcodana**, q.v., with epithet navasīrṣa.

navāṅga, adj. (= Pall navaṅga), with śāsana, (the) *nine-fold* (Buddhist sacred texts): °gam etan mama śāsanam ca SP 46.1 (vs); see Kern, SBE 21.45 note 4.

navānta, m. (= Pall navanta, CPD s.v. anta), *the juniors' end or place, in an assembly of monks; opp. to vṛddhānta*: Mvy 8744 °taḥ; Divy 349.26. Also **navakānta**. [navutpattika, Mv iii.179.7, ed. °ko āryadharmāṇām, if the text were right, would seem to mean *freshly productive, given to ever-new production* (of noble qualities). But this seems forced, and the true reading is doubtless na utpathika, nearly with one ms.; see utpathika.]

? **navodaka** (nt.?), some kind of food: °kaṃ ca

tallalavaṇakvathanam Mv 1.329.13. Senart has no suggestion. Read perhaps navodanam (navaud°), or some other cpd. of odana?

nasta-karaṇa, -karman, nt. (perh. for Skt. nastah-k°; but cf. nasta, BR 4.82, 5.1539), 'nose-operation', *sternutatory treatment* (of disease): °karaṇam Mvy 9034; °karmaṇā MSV II.45.13.

naharu, or °ru, f. (Pali nahāru, nhāru; AMg. etc. nhāru; no form with short penultimate a recorded; cf. Skt. snāyu, *sinew*: °rūh Mvy 3989 (but Index cites stem °ru, and Mironov °ruh) = Tib. chu ba, a large sinew; note snāyuh Mvy 3990 = rgyus pa, small, finer fibers.

nahimantra, nt., a high number: °tram Gv 133.18, and (cited from Gv) Mvy 7884 = Tib. gar gzhal, which also renders **hemātraḥ** Mvy 7755; gar = strong, gzhal = measure (mātra). But in Gv 106.8 occurs **himantrā**, f. ? **Nahinagarbha**, n. of a former Buddha: Mv 1.138.10. All six mss. virtually agree on this form (two with unimportant variations), but it seems implausible.

Nāgakuṭottama, n. of a former Buddha: Mv III.232.20. **Nāgakuṭodbhavameghavarājita**, n. of a Tathāgata: Megh 296.16.

Nāgadatta, n. of a former Buddha: LV 172.2. **nāga-nadi**, 'river of nāgas (serpent-demons)', epithet of the Nairāñjanā, given to it because nāgas lived in it (LV 270.2 ff.), as in the Pali (see 1 Nerañjarā, DPPN): (bodhisattvas...) nāganadīm (10) pūrvāhna- (v.l. °hne) kālasamaye nadi- (so mss., Lefm. nadīm) nairāñjanām upasamkramya... (11) nadīm (so Lefm., but most and best mss. nadi-, again) nairāñjanām avatirati sma LV 269.9 ff.; this word is confirmed by Tib. which also connects it syntactically with nadi-nair° of line 10, kluṇi (of nāgas) kluṇ (river) chu bo (water, river) nai ra ŋja nahī (of the N.) hogs su (to the bank) soñ ste (being gone); similarly twice in Mv, ... nāganadi- (so mss., Senart wrongly °nandi-) kālasamaye (does this mean *betimes*, at the appropriate hour? cf. nadi-kālasamaya; perhaps at the proper time for [bathing in] the nāga-river?) yena (? this word may not have been in the text) nadi-nairāñjanā (v.l. °nān) tenopasamkramitvā... Mv II.131.11; and similarly II.264.3, except that here one ms. is reported to read -nandi- (instead of nadi-) kālasamaye with Senart's text (and both have nāma- for nāga-), but the LV parallel (and reading of the other ms. here and both in 131.11) proves this wrong.

Nāgapālaka, n. of a yakṣa king: MSV I.xviii.3. **nāgabala**, (1) nt., a high number: °lam LV 148.2 and (cited from LV) Mvy 7963; (2) m., n. of a former Buddha: Mv III.239.7. **Nāgabāhu**, n. of a former Buddha: Mv 1.137.15. **Nāgabhuja**, n. of a mythical king: Mv 1.95.1. (Read with mss., rājā nāgabhujo nāma tadā so.) **Nāgabhogabāhu**, n. of a former Buddha: Mv 1.141.4. **nāgamaṇi**, also °ni-varma, a kind of gem: nāgamaṇim (-gā- m.c.; Senart em. °ṇim; acc. pl.) ca subhavar-paniyām... Mv II.318.19 (vs), here brought by guhyas to decorate the bodhi-tree; °varma-mahāmaṇiratnaṁ Gv 498.18 (worn by fishermen and others who go into water, it protects them from injury by any serpent); in line 21 misprinted -dharma for -varma.

nāga-maṇḍalika, m., snake-charmer: Mvy 3765 = Tib. sbrul tshogs can, lit. *having a collection of snakes*; MSV 1.288.16 ff.

Nāgamuni, n. of a former Buddha: Mv III.230.13 f. ? **Nāgayana**, n. of a gandharva: Suv 162.5 (no v.l. but Tib. and Chln. help to make the reading doubtful; see Nobel's note).

Nāgara, n. of a locality: Māy 64. **Nāgarabindava**, m. pl., (people) of Nagarabindu: MSV 1.220.12 ff.

nāga-lipi, a kind of script: LV 126.2 (confirmed by Tib. klu-).

Nāgadhīpati, n. of a kumbhāṇḍa: Mvy 3438. **Nāgabhibhā**, n. of one or two former Buddhas: LV 172.7; Sukh 5.12; of a contemporary or future Buddha: Sukh 70.9.

nāgamaṇi, m.c. for nāgamaṇi. **Nāgārjuna**, n. of a teacher: Mvy 3474; Sādh 194.17; 267.4. **Nāgāhvaya**, n. of a teacher (= Nāgārjuna?): Lañk 286.13; Mvy 3475. **Nāgendracūḍa**, n. of a Bodhisattva: Gv 3.9. **Nāgeśvararāja**, n. of a Buddha (or of two): Śikṣ 169.8; Gv 12.14 (13).

Nāgottama, n. of two former Buddhas in the same list: Mv III.233.2; 239.6. **nāgnya**, nt. (to Skt. nagna plus -ya; = Pali naggiya, AMg. nagga), *nakedness*: MSV II.92.8 ff. **nāḍa** (Skt. Lex.; = Skt. nāla, § 2.46), *stalk*: SP 122.4; 127.5. **Nāḍakanthā**, n. of a town: Av 1.78.6 ff. **Nāḍakantheya**, adj., of Nāḍakanthā; pl., the people of N.: Av 1.78.8 ff.

Nāḍikā, n. of a rākṣasi: Māy 243.10. **nāḍikeri** (cf. nālīkera and Skt. nālīkeri), n. of a tree, presumably the cocoa-palm: Gv 501.26.

-nāḍyā (perh. hyper-Sktism based on a MIndic form like AMg. nālīyā, from Skt. nālīkā, with ḍ for l, § 2.46), *hollow tube*: in kaṇṭham vā kaṇṭhanāḍyā vā Śikṣ 249.6 (prose), *throat or gullet* (Bendall and Rouse). Cf. Skt. kaṇṭha-nāla, *throat*.

nāḍa, acc. to mss. for nāḍa = nāla, *stalk* (of a flower): -padumeḥl... nīla-vaīḍūrya-nāḍeḥl Mv II.302.1 (prose), so mss.; Senart em. °nāḍīhi. **nādāna** (nt.), *roaring*: (mahāśiṃha-)nāḍa-nādanār-tham LV 275.12 (prose).

Nāḍikā (= Pali id., also Nāṭikā), n. of a village: MPS 9.2 ff.

[nāna, misprint for nagna: nānās ca kṣṇās ca... pretāḥ SP 84.11 (vs); so, without v.l., both edd.; but ms. K' (photostat) nagnā; Burnouf and Kern both transl. *naked*, without note; so Tib. gcser bu; read nagnā(ś).]

nānākaraṇa, nt. (= Pali id.), *difference, distinction*: Divy 222.20, see s.v. **abhiprāya**; piśācasya ca etasya ca nāsti kimcīt nānākaraṇam Mv II.459.4, *between the piśāca and him there is no difference*; kim nāsti nānā° Karmav 58.12; kim nānā° Mvy 6892; AsP 346.15; **nir-nānā°**, adj. Bhvr., *without difference*: Thomas ap. Hoernle MR 95.13 (Mahāparinirvāṇa Sūtra); tulyām... nirnānākaraṇam Bbh 164.22.

nānā-bhāva, (1) adj., *different, various*: (teṣāṃ ahaṃ) nānābhāvāṃ cittadhārām (see this) prajānāmi Vaj 39.11; (2) m., *the becoming separate(d)*; sarveḥ priyehi manāpeḥl nānābhāvo vinābhāvo Mv II.215.2, *from all loved and charming things separation* (? or, possibly, *alteration, becoming different*; but the instr. is then hard to construe) and *deprivation occurs*; similarly MPS 31.70.

Nānāratnavyūha, m., n. of the Bodhisattva's palace in Kapilavastu: LV 100.7. **nānā-vāsa**, nt. (°sam, n. sg.), *dwelling separate* (from the generality of monks in a monastery); imposed on monks who wish to conduct a ceremony of ordination, as also on those guilty of immorality: Kv 96.8, 9, 10, 11, 14. Cf. next.

nānā-saṃvāsika, m., and f. °kā (Pali °saka), *one who lives apart* (from the generality of monks or nuns), under restrictions which bar him or her from certain rights of association (such as participation in the uposatha along with the rest, Vin. I.134.2 ff.); see prec.: °kaḥ Mvy 8757; °kā Bhik 16b.2; masc. MSV II.178.14 ff.; II.204.10; opp. **saṃāna-saṃvāsika**. The transl. of Vin. in SBE 13.293f. is not correct.

nāpinī, woman of the barber caste: Divy 370.1, 3.

One might be tempted to assume a misreading for Skt. *nāpiti*. But note Pali *nahāmini*, Pv iii.1.13, repeated in comm. 176.1 with gloss *kappaka-jātikā*. Our word looks like confirmation of Kern's conjecture, cited PTSD s.v. *nahāmin*, that the Pali form stands for **pin*(1).

Nābhigarbha, n. of a Bodhisattva: Gv 2.26.

1 **nāma** = *avanāma*, q.v., *depression* (of spirits), only in Śikṣ 108.12, see s.v. *unnāma*. In this verse *avanāma* or *onāma* would be unmetrical; but it is barely possible that the text *unnāmanāmi* should be taken for *unnāma*-(o)*nāmāni*, with Māndic elision in *saṃdhi* of initial o (for *ava*) after final a in comp.

2 **nāma**, adv., particle, *pretendedly*, *quasi*:- *hitakāma* iva *nāma* Jm 20.9, as if *pretending desiring his welfare*; *dharmaṃtako nāma bhūtvā* Jm 143.21, *assuming a righteous character, forsooth*; so also in *Aśvaghoṣa's* language: Buddhac. iv. 29 (see Johnston's note), Saundaran. iv.15, 17.

nāmaka (nt.; AMg. *nāmaya*; *nāma-n* plus -ka svārthe), *name* (In Skt. only lfc. Bhvr.): (rājā Kuśo, ātmano) *nāmakena ālikhati* Mv II.463.9 *marks with his own name*; Kuśasya *nāmaka* 13.

nāmatika, adj. (to *namata* plus *ika*), *wearing garments of fell*, one of the *dhūtaguṇa*: Mvy 1130; Dharmas 63; in both v.l. **nāmantika**, q.v. (so text AsP 387.8, but can hardly be right); Mironov cites v.l. *nāmāntika*; *nāmāntika* MSV III.122.5. Not in Pali.

Nāmatideva (?so, no v.l.; meaning?), n. of a divine Bodhisattva, one of the *trāyastriṃśaka* gods: Mv I.98.1 (prose).

nāman, nt., usually as in Skt. *name*, *noun*; but in contrast with *pada*, q.v., *sentence*, and *vyāñjana*, *sound*, seems to mean (any) *word*: Mvy 1996 *nāma-kāya*h (see *kāya* 2); defined AbhidhK. LaV-P. II.238 by *saṃjñāka-ṛaṇa*, *ce qui fait naître une idée*; the examples given are in fact nouns, but other parts of speech, if they are not included under this term, are completely ignored here.

nāmāna (cf. Pkt. *nāmāna*, *bending*, *lowering*), see *a-nāmāna-tā*.

Nāmaniyatapraveśa, m., n. of a *saṃādhi*: Mvy 576.

nāmantika, adj., = **nāmatika**, q.v.: AsP 387.8. Can hardly be anything but an error of tradition, despite its widespread occurrence, and should doubtless be emended. (Here too in list of *dhūtaguṇa*.)

nāmayati (cf. also *nāmīta*; caus. of *namati*, which alone seems to be recorded in Pali in these senses, tho *nāmeti* occurs in the literal sense, *bend*, *trans.*; see *namati*, which in BHS is much rarer in these senses), (1) *inclines*, with object *cittam*, and remoter object (*to, towards*) *dat.* or *loc.* or *inf.*: *āhāram āhartum cittaṃ nāmayati sma* LV 264.12-13, *inclined (made up) his mind to take food*; *bodhāya cittaṃ nāmetvā* Mv II.362.17; 364.11; *cittaṃ bodhāya nāmāye* 367.13; *nāmetva cittaṃ sahalokanāthe* 385.24, *directing (centering) his thought towards (upon) the Buddha*; *cittaṃ bodhāya nāmāyet* Śikṣ 5.18; (2) with other objects than *cittaṃ*, *directs*, *applies*, something (acc.) to (*dat.* or *loc.*): (*citrācārya* ...) *citrārthe nāmāyet raṅgān* Lañk 48.9 (vs), *would put colors to use for a picture*; *yac ca subhaṃ mayi saṃcitu kiṃcid bodhayi* (dat.) *nāmāyami* (= *°yāmi*, m.c.) *ahu sarvaṃ* Bhad 12; *sabhāgacāriye* (dat.) *nāmāyami kuśalaṃ* Imu *sarvaṃ* 42; *nāmāyami kuśalaṃ* Imu *sarvaṃ* 55 (construe with next), ... *kuśalaṃ* Imu *sarvaṃ* *nāmāyami vara-Bhadracāriye* 56; *sarva kuśala-mūlaṃ* *bodhāye nāmāyamaḥ* LV 369.4 (vs), *let us apply all roots of merit unto enlightenment*; seems used almost in the sense of *upanāmayati*, q.v., *presents*, in: *grhītvā Brahma ojavindu bodhisattva* (loc. in sense? §8.11) *nāmāyī* LV 74.2 (vs), *Brahma, taking the drop-of-might (elixir), applied (presented?) it to the B.*

nāmāvaśeṣa, adj. (cf. Skt. *nāmaśeṣa*, same mg.), *of which (only) the name is left*, i. e. *destroyed*, *dead*: Divy

185.28 (*°ṣaṃ enaṃ karomi*); 187.4; 334.6 (always with forms of *kr-*).

nāmīta (ppp. of *nāmāyati*; seems unrecorded in this sense; nearest approach is Pali *pitthim nāmetvā* Jāt. vi.349.24), *bent*, of limbs; *distorted*, *deformed*: *na khañja-kubho nāp ca nāmītaṅgaḥ* Śikṣ 304.11.

?**nāmāas**, adv. (abl. of *nāman*, cf. Skt. *nāmatas*, adv.), *by name*; so all Nep. mss. in SP 68.2 (vs), *virajā ca nāmnas tada lokadhātuh*; Kashgar rec. *nāmā* (m.c. for *nāma*, *by name*); ed. em. *nāmnā*.

nāyaka, *guide*, very common ep. of Buddha, as in Pali: Mvy 20 = Tib. *ḥdren pa*, *guide*; LV 4.4, et passim.

nāyin = **nāyaka**, but applied to a Bodhisattva (Mañjuśrī): *bhāsitā bodhisattvena Mañjughoseṇa nāyina* Mmk 32.18 (vs).

nārakīya, adj. (Skt. Lex.; cf. next), *of hell*: *°yā* (printed *nārakī yā*) *vedanā* Kv 36.11; *°yaṃ karma Karmav* 49.9, 15, *deed that results in* (rebirth in) *hell*.

nārakeya, adj. (subst.; cf. prec.), *inhabitant of hell*: Śikṣ 69.15; 70.6; 72.2.

Nārada, (1) occurs as the n. of the well-known sage, as in Skt., e. g. Mv III.401.9; (2) in Mv II.55.3; 63.18 given as n. of the ascetic *Kauśika* (1), q.v., owing to a confusion of tradition (in Pali, which has the original form of the story, he is the same as Skt. *Nārada* and not = *Kosika*, *Kosliya*); (3) in Mv II.42.19 and 43.2 (here v.l. *nālada*) the name seems to replace *Nālaka*, q.v., perhaps by corruption of tradition (but cf. the form *Nālada* in Av, also v.l. at Mv II.43.2).

Nārāyaṇa, (1) (also *Mahā-n°*, q.v.; presumably the name of the Hindu god, but used in BHS as a proverbially powerful personage; so also in Pali, see DPPN s.v. *Nārāyaṇa-saṃghāṭa-bala*, *'name given to a certain measure of physical strength ... [it] was the strength of the Buddha'*; but in MPS 31.21 Buddha has the power of many hundreds of *Nārāyaṇas*: *Nārāyaṇa-balam* Mvy 8214 = Tib. *sred med bu* (of *Nārāyaṇa*, so Das; lit. seems to mean *of son of the desireless one*) *stobs (strength)*; *°na-sthāmavān* LV 109.11; 110.8; 291.15 (all vss), *having the might of N.* (Tib. on the last, *sred med bu yi mthu ldan pa*); *°na-saṃghananākāyaḥ* SP 428.9-10, said of a Bodhisattva; *°na-saṃghananāḥ* MSV I.271.10; *vajradr̥ḥa abhedyā nārāyaṇo ātmabhāvo guru* LV 202.17 (vs) = Tib. *sku (body)* *ni sred med bu yi stobs ldan (having the strength of N.)*, which seems to imply that Tib. took *nārāyaṇa* as an adj., *Nārāyaṇa-like* (in strength); it could perhaps be understood as for *°na-*, in comp. with *ātmabhāva* (§8.12), *having the body of a N.* (i. e. like N.); *sarvaparvasu caikasmin* (read *caikalkasmin*?) *parvaṇi Nārāyaṇa-bala-saṃni-viṣṭatā* (... *a state of being invested with the power of N.*) Bbh 74.27; see the similar cases s.vv. *Ardhanārāyaṇa*, *Mahānārāyaṇa*; (2) n. of a Buddha: Śikṣ 169.12; (3) n. of a yakṣa: Suv 161.6; (4) n. of a nāga-king: Māy 247.4.

Nārāyaṇaparipreccā, n. of a work: Śikṣ 21.1; 147.1; 189.7.

Nārāyaṇavīrya, n. of a Tathāgata: Gv 421.20.

Nārāyaṇavratasumeruś(ī)ri, n. of a Buddha: Gv 284.25 (vs).

Nārāyaṇasrīgarbha, n. of a Bodhisattva: Dbh 2.12. [*°nārāśibhāva*]-n. sg., Mvy 2588 (so Mironov, no v.l.), but prob. read with v.l. in Kyōtō ed. *na rāśi°*, which accords with Tib. *spuṅs pañi dños pa med pa*, *not becoming a heap*; this also fits the context, a chapter entitled *nirjā-paryāyāḥ*.]

Nārikela, see *Nālīkera*.

[*nāryadhanahina* LV 178.5, preceded by *anusmarā*; read *āryadhana°*, with Tib., which has no negative. The *n-* belongs with the preceding word, which should be read either *anusmaran(n)*, or with some mss. *anusmaram*, intending the same form, a n. sg. m. pres. pple.]

Nāla = next: Mv III.387.4 (vs; doubtless m.c.).

Nālaka (= Pall id.), n. of a nephew and pupil of the ṛṣi Asita (also **Nāla**, and perhaps **Nālada**, q.v.; in LV called **Naradatta**; see also **Nārada** 3); Mv II.30.14; 33.14; III.382.14 ff. (his story told at length); belonged to the Kātyāyana gotra, 382.13; 386.8; colophon, **Nālaka-praśna** (mss., Senart em. °nam) 389.12.

Nālada, (1) v.l. in Mv II.43.2 for **Nārada** (3), q.v., referring to **Nālaka**; prob. the same person is meant by the sthāvira **Nālada** Av I.274.6 ff.; (2) = **Nālānda**, birthplace of Śāriputra (Tīṣya): °da-grāmaka Tīṣyo... (here father of Śāriputra) Av II.186.6 (so text, no v.l.).

Nālānda, nt. (Pall **Nālānda**, also **Nāla**, **Nālaka**, **Nālīka**, or °dā, n. of a village near (one-half yojana acc. to Mv) **Rājagṛha**, birthplace and family home of Śāriputra; also called **Nālada** acc. to Av II.186.6; **rājagṛhasya** ardha-yojane **nālānda-grāmaka** (v.l. **nālānda**) **nāma grāmam** Mv III.56.6; **śrī-nālānda** Mvy 4120.

Nālayu, m. or f., n. of a province (janapada; in the south): °yur **nāma** Gv 110.11; 111.6.

ñālī, m. or f. (°līh, n. sg.), Mvy 7521, from the context should mean something connected with weaving; Tib. son pa, *arrived* (!) and so also Chin.; Jap. pipe, or vein, which fits Skt. **nāḍī** (and Lex. **nālī**), but not the context in Mvy.

nālīkā, (1) (= Pall **nālīkā**), a tubular vessel or receptacle: puccham **sauvarṇāyām** °kāyām **prakṣiptam** Divy 514.6; **bhaiṣajyāñjana-nālīkā** Mvy 9014; (2) (= Pkt. **nālīā**, AMg. **nālī**), a metal plate on which the hour is struck: Jm 83.24.

Nālīkera (= Pall **Nālīkera**, °kīra, n. of a wicked king of Dantapura in Kālīṅga: Mv III.361.12 (text **Nālīkela**, v.l. **nālīkela**); 368.14 (v.l. °la); 369.12 (v.l. °la).

Nālī, n. of a yakṣiṇī: MSV I.xviii.17.

nālīkera, nt. (cf. **nāḍīkerī**, and Skt. **nālīkera**, **nālīkela**), *cocoanut, the fruit of the cocoa-palm*: Mv II.475.15 °rāṇī (v.l. °lāṇī).

(**nāvika** = Skt. id., *sailor*; see **pauruṣeya** 2.)

nāṣita-saṃgraha, m. (**nāṣita**, ppp. of Skt. **nāṣayati**, Pall **nāseti**; cf. Pall **nāṣita**, Vin. IV.139.5 ff., where the situation contemplated is described), *social relations with* (a monk who has been) *banished*: Mvy 8481.

nāsti-bhāva, *condition of not-being*, see s.v. 1 **asti** (3).

nīḥk(h)-, see in general **niṣk(h)-**.

[**nīḥkṣepa**, see **nikṣepa**.]

nīḥkṣobhya (nt.; imitation of **akṣobhya**, which occurs in the same line), a high number: **akṣobhyaṃ** pare **vindyaṇ nīḥkṣobhyaṃ** ca **tataḥ** pare Mmk 262.13 (vs).

nīhp-, see **niṣp-**.

Nikaṭa (= Pall id.), n. of an upāsaka in **Nādikā**: MPS 9.13.

Nikaṇṭha, n. of a gandharva: Suv 161.17.

Nikaṇṭhaka (cf. Pall **Nighaṇḍu**?), n. of a yakṣa: Māy 236.27.

nikaruṇa, adj. (m.c. for Skt. **niṣk°**, Pall **nikk°**), *pitiless*: LV 235.8 (vs).

nikāya, (1) (as in Skt., but nt., in Skt. m.) *collection, group*: **yena**... **deva-nikāyam** **tenopasaṃkrameyam** Mv I.54.13; **Buddha** is **saptabhiṣ** ca **nikāya**ḥ **sampuraskṛto** Divy 159.15; (2) (= Pall id.) 'collection' of sūtras in the Buddhist canon, or more loosely, *the canon collectively*: **nikāya-gati-saṃbhavāt** Laṅk 292.13, *from* (having their origin in the course of the canon, and °gati-gotrā(h) 16, said of the **abhijñā** (psychic powers, Suzuki) as acquired by orthodox canonical lore; Suzuki misunderstands the mg., which is made clear by **nāikāyika**, q.v., shortly after; (3) *school* (of religious opinion), in **nikāyāntariya**, q.v. (orig. and lit., no doubt, *canon* as under 2). The four **Nikāyas** of the Pall canon are usually called **Āgamas** in BHS.

nikāyāntariya, adj. or subst. m., *belonging to* (ad-

herent of) *another school* (**nikāya**): Mvy 5149; **MadhK** 312.1 (and see lb. 10 n. 5, 145 n. 1).

Nikuṇṭhā, n. of a rākṣasi: Māy 240.7.

nikubja, adj. (= Pall **nikujja**, **nikk°**; cf. next), *prone, lying face down*: **kāscin** **nikubjāḥ** LV 206.11 (prose; v.l. **nikujj-**, as in Pall; most mss. **nikukṣ-**).

nikubjana, nt. (to **nikubjayati**, see Addendum p. 627), *upsetting, making to be prone*: **pātra-°nam** Mvy 9252.

nikūla, adj., *low, descending*; see s.v. **utkūla**.

nikṛnta (also **nikṛntana**? prob. only by error) adj. (= Pall **nikanta**, MN I.364.17), *cut off*; common in Divy and Av in **mūla-ni°**, *cut off at the roots*; mss. regularly read so; in Divy 539.5 they read °**nikṛntana**, which ed. em. °**nikṛntita**; otherwise edd. of both texts always em. to **nikṛtta**, but the Pall word supports the reading of the mss. It is doubtless derived in some way from **krntati**, but the precise process is obscure to me: Divy 192.9; 313.15; 362.17; 387.6; 400.17; 425.5; 539.5 (see above); 583.15 (in 537.14 occurs **nikṛntita-mūlam**); Av I.3.16 (one ms. here **nikṛta**, v.l. **nikṛnta**); 9.12; 24.11; 37.12; 51.2, etc.

niketa (m. or nt.), *state of existence, life*: **paścime bhāve** **paścime** **nikete** **paścime** **samucchraye** **paścime** **ātma-bhāvapratiṭṭambhe** Divy 70.2; 73.16; **niketa-sthānāni**, *bases for* (further) *lives*, Dbh 39.23, quoted s.vv. **unmiṣṭita**, **kelāyati** (4).

nikkaṭa, adj. (= Deśi **nikkaḍa**, *hard*), in **nikkaṭa-kacchā** Mv II.87.17, ep. of a needle (so one ms.; Senart wrongly em. **nikkaṭṭa-**), *with hard kaccha* or **ccchā** (?perhaps *edge*? see s.v.).

nikranda- (in comp.), *loud pronouncement* (Bendall and Rouse *boasting*): **nāsti** **nikranda-dānaṃ** Ślks 271.5, *there is* (to be) *no giving with*...

nikṣipana (nt.; = Pall **nikkhipana**, Childers, **pada-ni°**; Skt. **nikṣepaṇa**; to **nikṣipati** plus -ana), *putting, setting down* (of the feet): **vimalapadma-krama-nikṣipana-gaṭiḥ** (**mahāpuruṣaṇam**) LV 272.19.

nikṣipati, (1) *figures, calculates, works out* (a mathematical problem): LV 146.12, 15, 16, 20, 22; 147.2; see s.v. **uddiṣati**; (2) *lets down* in sense of *permits to descend*: LV 186.13 f. (see s.v. **utkṣipati**, 1); Tib. **hbebs**, *cause to descend*.

nikṣepa (m.; cf. next; presumably n. act. to prec., 1, q.v.), *working out mathematical problems* (?), in stock lists of arts, (**gāṇanāyām** **mudrāyām** **uddhāre** **nyāse**) **nikṣepe** Divy 3.19; 26.12; 58.17; 100.2; 441.28; same spelled **nīḥkṣepe** MSV III.20.1; (**lipiśāstra-mudrā-saṃkhyā**) **gāṇanā-nikṣepādīni** Dbh 45.22. See also **nyāsa**, **nyasana**; cf. also **nikṣepa-lipi** (here in diff. sense).

nikṣepaṇa (nt.? presumably = prec., q.v.), *working out mathematical problems* (?), in a list of arts: **lipiṃ**... **gāṇanāṃ** **dhāraṇam** (mss. **vār°**) **nikṣepaṇam** Mv III.394.9; **lipiṃ**... **nikṣepaṇam** **dhāraṇam** **vyavahāram** ca III.405.12. (In Mv II.287.9 na... **paśyāmi** **śramaṇasya** **gautamasya** **kamcid** **devamanuṣyese** **nikṣepaṇam**, the word means *subjugation*, as in normal Skt., or at best *conqueror*, as nom. ag.; not *égalité* with Senart.)

nikṣepa-lipi, LV 126.5, and **nikṣepāvarta-lipi**, 7, n. of two kinds of script; see s.v. **utkṣepa-lipi**.

nikhaḍga, nt., a high number: Mmk 262.16 (cited s.v. **khaḍgin**, q.v.); 343.15 (vs) **daśa-khaḍga** (text as cpd., but read as separate word?) **nikhaḍgam** tu **daśanikhaḥ** (?hypermetric; I should expect **daśa** **nikhaḍgā-ni**) **kharvam iṣyate** (follows l. 14, cited s.v. **khaḍga**).

niḡama, nt., a high number: Gv 134.1; Mvy 7919, cited from Gv; = Tib. **dpag bral**. Equivalent to **viḡama**, q.v.

nigarjati, °te (this and its derivs., see next two, have been noted only in Gv), *roars, cries forth*, often with obj. a sacred text or doctrine, then fig. *proclaims loudly*: °**jamāna**, pres. pple., Gv 43.10 (vs; **ruṭāni** **baudhāni**);

92.10, 23; 532.4 (all prose, object -meghān in fig. sense, e. g. prajñāpāramitā-m° 92.10); similarly -meghān (fig.) nigariyamanā(h) 272.26 (prose; is this a true caus., causing to roar forth? or = °jamānāh? most likely the latter); -ghoṣu ... nigarijita 241.7 (vs), ... was cried forth; sūtram nigarijasu (certainly intends 3 sg. aor.; read °si? § 32.62) narendrah 259.23 (vs).

nigarjana (nt., to **nigarjati**, °te, plus -ana), *roar*: (sarvadharmadhātva)-saṅga-nigarjana-spharaṇa-candra, n. of a samādhi: Gv 37.3 (seems strange, perhaps corrupt); (-meghonnata)-nigarjanam (acc.) 68.10; -dharma-nigarjanena 247.21, et alibi (in Gv only).

nigarjita (nt.) = °rjana: -megha-nigarjita- Gv 86.22; -nirghoṣa-nigarjitān (Bhvr. adj.) 88.3; -sāgara-nigarjita-ghoṣam 94.21.

nigarhanīya (to Skt. ni-garh-), adj. with karman (corresp. to Pali nissaya-kamma, Vin. ii.8.1, 'act of subordination' SBE 17.344), action of (severe) condemnation (more serious than **tarjanīya**): MSV iii.12.2 ff. (description); Mvy 8643.

(**nigala**, m. or nt., = Skt. Lex. and late lit. id., see Schmidt, Nachträge; Skt. nigaḍa, Pali °ja; feller: °lehi Mv ii.484.2, mss., Senart em. °dehl.)

nigūṇa, adj. (m.c. for Skt. nirgūṇa, Pali nigguṇa), *virtue-less*: LV 206.20 (vs; most mss. corrupt, haplog.).

Nigrantha, var. for **Nirgr°** (Jñātiputra), q.v. Cf. next.

nigrantha and °**thaka** (cf. prec.), a Jain monk: Kalpanāmaṇḍitīkā, Lüders, Kl. Skt. Texte 2 p. 43, where evidence is cited to show that ni-gr° was, at least sometimes, not an error but a deliberate and malicious alteration of nirgr°.

nigha, m. (also **nigha**, q.v., and cf. **anigha**), *evil, sin*: Mvy 7308 = Tib. sdig pa, *sin*. In Pali only **anigha**, **anigha** seem to be in real use; **nigha** and **nigha** are given in comms. and said to mean dukkha; they have the look of abstractions from **anigha** (**anigha**); alternatively the comms. analyze an-igha. Real etym. of **nigha** uncertain. But BHS seems clearly to have used **nigha**, and probably **nigha**, independently (tho perhaps by secondary back-formation from an°).

(**nighaṇṭa**, **nirghaṇṭa**, rare in Skt. for usual **nighaṇṭu**, *word-study, lexicology*, esp. as a Vedāṅga; AMg. has **nighaṇṭu**, **nigghaṇṭu**, acc. to Sheth also **nigghaṇṭa**: LV 156.18 **nirghaṇṭe**; in cpd. sa-nighaṇṭa-kaiṭabha (with **veda**), see s.v. **kaiṭabha**: Mv i.231.18; ii.77.9; 89.17; iii.450.7; Av ii.10.7; Divy 619.22; in Mv mss. vary between **nigh°** and **nirgh°** in i.231.18 and ii.89.17, both **nirgh°** ii.77.9; iii.450.7; also with **th** for **ṭ**.)

[**nirghoṣa**, m., prob. error of tradition for **nirghoṣa**, *sound*: Suv 231.5 (vs), but meter seems bad in any case; best mss. -nirghoṣah, which gives better approach to good meter.]

nicūta, a kind of tree: Māy 258.14.

nicchavi-(v.l. °vi)-**krtvā**, ger. (MIndic form of **nis**, neg., plus Skt. chavi, plus karoti), *having skinned, removed the skin of*: sā ... godhā tena ... **nicchavi**-(v.l. °vi; Senart prints **nirchavi**)-**krtvā** pakvā Mv ii.65.9. (For standard Skt. ***niśchavi**°.)

[**nijīnitu** (only v.l. °nita) LV 165.2 (vs), foll. by **jinagūṇa**; certainly corrupt; Tib. gñug mar (= **nija**, with 'terminative' ending) byas (*made*, = **krta**), *made* (your) own; read prob. **nija**-**krta**, or **niji**- (m.c. for **niji**)-**krta**.]

nitirāṇa, nt. (looks like deriv. of ***nitrati**, MIndic pass. of ***ni**-**tarati**; cf. next; note that in Pali **nitiṇṇa** occurs in mss. as v.l. for **nittiṇṇa** = Skt. **nistīrṇa**), *complete and conclusive investigation*: Mvy 7471 = Tib. **ñes par** (or, **phye ste**) **rtoḡ pa**; sarvadharmajñāna-nitirāṇam Dbh 57.13; satya-nitirāṇam Dbh.g. 20(356).25.

nitirayati (prob. corruption for **nistīr°**, q.v.; but cf. prec.), *accomplishes, solves* (problems, questions): gam-

bhīra-gambhīrān praśnān svaprajñāyā °yati MSV i.114.13; °rayitvā (a legal question) id. 116.13.

[**nitya**, acc. to Senart used as synonym for **nirvāṇa**, Mv ii.140.16 (vs), see his note, comparing ii.144.4. But this seems hardly sufficient evidence, and I have been unable to find elsewhere in Pali or BHS or Skt. any such use of **nitya**. Text: **nityāntareṇa manasā kṛtamokṣa-buddhiḥ, mārgam** (?mss. āryam) **va** (mss. ca) **tāva mama putra cara prasīda, jīvāmi yāvaca ca aham** (so mss.) ... (Suddhodana pleads with the Bodhisattva to wait for his own death before renouncing the world; text in part uncertain;) *with constantly internal mind fixing your will on salvation* (i. e. keeping it to yourself, not doing anything about it yet) ... as long as I live ... The word **nitya**, at any rate, seems to have its Skt. meaning.]

nityaka, nt., *constant provision, regular food*: yan tu **brāhmaṇānām rājakule nityakam** ... tam pi na vartati Mv i.309.18; na śakyam **brāhmaṇehi rājño nityakam** **praticchitum** 310.4; pl., either subst. or perh. adj., contrasting with **nimittika**, q.v.: **bhaktais tarpaṇair yavāgū-pāṇair nityakair nimittikair** (*regular food and food for special occasions*; but both words may be understood as adjectives with the adjoining nouns) **dīpamālābhīḥ kathina-cīvarair dānapradānāni dattvā** Av ii.13.5.

nitya-jvara, m., *permanent* (uninterrupted) *fever*: °raḥ Mvy 9535; = **satata-jvara**, q.v.

Nityaparinirvṛta (v.l. °**parivṛta**; so Burnouf), n. of a Buddha in a southern lokadhātu: SP 184.10.

Nityaprayukta (so Mironov on Mvy, and ŚsP), or **Nityaprabha** (so Mironov v.l.), or **Nityayukta**, n. of a Bodhisattva: Mvy 715; Tib. rtag tu (= **nitya**) **shyor ba** (misprinted **spyor ba**; = **prayukta** or **yukta**), or **ḥod** (= **prabhā**); ŚsP 6.19.

Nityotkṣiptahasta, n. of a Bodhisattva: ŚsP 7.6.

Nityodyukta, n. of a Bodhisattva: SP 3.4; LV 2.14; Mvy 696; Sukh 92.11.

nidarsana, (nt.) *exhibition* (of skill or powers); cf. **darśana** (2) in same sense: **pāścīme nidarsane bhāṇā vidhyanti** Mv ii.75.20.

nidarsayitar, one who sets forth, expounds: °tāro **niryānamukhānām** Gv 463.7 (prose).

[**nidaśa**, read with 2d ed. **nirdeśa**, q.v., Gv 106.18.] **nidahati** (= Pali id., for Skt. **nidadhāti**; cf. **dahati**), *puts down*: **nidaḥiya** (ger.; Senart em. **nidaḥya**, which is not an improvement metrically or otherwise) **jānu bhūmyām** Mv ii.320.16 (vs).

nidāna, nt. (Skt. id. in mg. 1, but even here BHS develops the word differently from Skt.; most, perhaps all, mgs. found in Pali id.), (1) *cause, underlying and determining factor*; may be associated with virtual synonyms **hetu**, **pratyaya**, **nimitta**: **paribhogā-nimittam ca kāmā-hetu-nidānam ca** ... **drṣṭadhārmikam ca paryeṣṭi-nidānam** **parigraha-nidānam** ca SP 77.14-15; **sa-hetu sa-pratyayaṇi** **ca sa-nidānam** LV 376.21; **jāti-nidāna jaravyādhiduhkhāni bhonti** LV 420.7 (vs), In the **prattītya-samutpāda**, where the regular term is **pratyaya**; Tib. here **gzhi**, *underlying cause*; **dāne nidāne ca sukhodayānām** Jm 24.25 (vs), and *since giving is the cause of happiness and advancement* (word-play on **dāna**); (bodhisattvāḥ ...) **mahantānām utpādānām nidānam anuprāpnvanti, bhūtānām** (*true*) **utpādānām nidānam anuprā°** Mv ii.260.16, 17; **sākāram** **soddeṣam sa-nidānam pūrvanivāsam anusmarati sma** Mvy 229, he recalled his former births with their forms, locations, and underlying causes (i. e. what made them what they were; Tib. **gzhi ci las ḥgyur ba dañ bcas pa**, *together with from-what-cause-origination*); the acc. sg. **nidānam** is used adverbially, *because of* ... sometimes with dependent gen. preceding, **mama nidānam** Mv ii.111.1, *on my account*; **asmākam eva ni°** Mv iii.221.9, *tava* ... **ni°** 13; or in comp. with preceding pronominal stem, **tan-nidānam**, *for that reason*, Bbh 29.2, 7; 72.18, etc.; Lañk 251.2; (**kasya**

hetoh, so read with v.l.) kimnidānam vā baddham SP 211.4, *for what reason or cause was it tied on?*; yan-nidānam, *inasmuch as*, MSV II.191.1 (= yad, 190.14), 11, and ff.; esp. commonly preceded by tato, yato, less often ato, ito, it being open to question whether these latter forms are compounded with nidānam (like tan-, kim-, yan-, above), or are dependent ablatives (like the gens. mama, etc., above); editors vary in printing them as one word or two (and so in Pall, tato-, yato-nidānam): tato-nidānam SP 347.12; Mv I.351.12; III.66.5, 11; Śikṣ 84.6; Vaj 24.15; Bbh 46.25; ato-ni° Divy 448.4; MSV I.51.4; yato-ni° Śikṣ 100.12; Bbh 163.12; Ud II.20 (duḥkham hi yo veda yatonidānam, *who knows misery, whence it is caused*, = Pall id. in SN I.117.3; same line in Divy 224.18 reads yaḥ prekṣati duḥkham ito nidānam, *as caused from this*); (2) *(cause of action, so) motive, motivation, in tri-nidāna*, q.v.; also prob. in Av I.169.14, teṣāṃ sattvānāṃ nidānam āśayānuśayaṃ copalakṣya svayam ārabhaś cikitsām ... kartum, *noting the motives, the disposition and inclination (see anuśaya) of these creatures (who were afflicted with a pestilence; i.e. finding them worthy), himself undertook to give them medical treatment*; otherwise Feer, who understands *cause (of the disease) of these creatures*; it is true that Pall nidāna means *cause (aetiology) of disease* in Miln. 272.13, but it seems to me forcing the Av passage to read that mg. into it, esp. since the coordinated āśayānuśaya can hardly be applied to disease (tho Feer makes the attempt); (3) *beginning, introduction* (cf. Pall Nidāna-kathā, the introduction to Jāt.); nidāna-parivartah prathamah Suv 5.6, colophon to Chap. 1, *the first, Introductory Chapter*; nidāna-namaskarāṇi samāptāni Mv I.2.12, colophon, *the introductory salutations*; iti śrīmahāvastu-nidāna-gāthā samāptā Mv I.4.11, colophon, *the first gāthā of the Mv* (lines 9–10, which Senart prints as prose but which obviously were a verse, and the first one in Mv); (4) *theme, content, subject-matter*: vaipulyasūtram hi mahānidānam LV 7.9 (vs), ... *having an exalted theme*, Tib. glen gzhi (*subject of discourse*) chen po (*great*); yathā Śrāvastyāṃ tatra vinaye tantravāyasya) nidānam varṇayanti Karmav 71.(10–11), *as here in the Vinaya they describe the theme (matter, account) of the weaver at Śrāvastī*; Śrāvastyāṃ nidānam Divy 123.16; 198.1: MSV I.v.4, *at the beginning of a story, the theme (subject-matter) is (laid) in Ś.* (so also Pall, e.g. SN v.12.9); yad-yat tvayā-bhīhitam nidāne Divy 626.29 (vs), ... *on (this) theme, subject*; uktaṃ nu te saumya guṇe nidānam 627.1, ... *the subject-matter (theme, account) on (the subject of) quality*; ... vadāmi dharmam, bodhim nidānam kalyāṇa nityam SP 128.7 (vs), *I declare the doctrine, making enlightenment my constant theme*; sanidānam aham ... śrāvākāṇām dharmam deśayāmi na anidānam Mv III.51.12–13, *I preach to my disciples the doctrine including its content, not devoid of content*; vistareṇa nidānam kṛtvā, a phrase indicating abbreviation of a cliché, *making the content (theme, subject-matter) in full*, Mv I.4.13–14 (here Senart em. kṛtyam, all 6 mss. kṛtvā, which he keeps in the rest); II.115.7; III.224.12; 377.1, 8; 382.9; 389.14; 401.20; in all these reference is to the cliché given in full e.g. Mv I.34.1 ff.; (5) as title of a class or type of work or subdivision of the Buddhist canon, acc. to Tib. on Mvy = glen gzhi (ed. bzhihi) *sde, statement of subject-matter, table of contents, summary (of a work)*: Mvy 1272, in list of dvādaśaka-dharma-pravacanam (omitted in Dharmas 62, navāṅga-pravacanāni, see Müller's note); in more informal lists of the same kind SP 45.8; Kv 81.21; (6) *theme, subject*, hence virtually *occasion*, parallel with prakaraṇa and velā, once also utpatti, vastu: etasmiṃ nidāne etasmiṃ prakaraṇe tāye velāye (Divy tasyāṃ, misprinted tasyām, velāyāṃ) Mv III.91.17–18; Divy 654.21, *on this occasion, in this connexion, at this time*; (asyaṃ utpattau) asmiṃ nidāne (asmiṃ prakaraṇe asmiṃ vastuni) Mvy (9209,) 9210, (9211–12).

nideśita, m.c. for nirdeśita, *expounded*, ppp. of *nirdeśayati (either unrecorded 'caus.' to Skt. nirdīśati, in same mg. as this, or denom. to Skt. nirdeśa): tatra nideśitu (so all mss., Calc. nird° unmetr.; Lefm. em. ti de°) dharma udāro LV 364.3 (vs).

nidrākṣa, adj., f. °ī, *sleepy-eyed* (nidrākṣan): in Mv II.203.1 (vs) read, nānā-udyānagamana-śrāntā pramadā viya nidrākṣyā (n. pl. f.). So the mss.; Senart em. violently. The meter is almost perfect; we must understand pronunciation nida° for nidrā°.

nidhūpita, or nirdhūpita, q.v. (ppp. of an unrecorded *ni(r)-dhūpayati), *perfumed*: LV 187.15 (one ms. and Calc. nird°); 203.18 (only Calc. nird°); Mv III.266.9 (ni-dh° mss., Senart em. vi-dh°); Mvy 6133 (no v.l.; but Mironov nirdh°, no v.l.). All prose.

nidhyapta, adj., quasi-ppp. (=, and prob. hyper-Skt. back-formation from, Pall nijjhatta; contrary to PTSD, note Vv. comm. 265.24 where nijjhatto is glossed nijjhāpito, saññāya paññattigato; I believe other Pall occurrences may be similarly interpreted; cf. next and the following items), *made to understand, comprehending*: nidhyapta-cittena Śikṣ 130.13, *with comprehending mind*.

nidhyapti, f. (=, and prob. hyper-Skt. back-formation from, Pall nijjhatti, on the mg. of which see s.v. nidhyāpayati, also cf. nidhyāna and nidhyāpta), *profound meditation, (leading to) comprehension*: °tiḥ, prob. so read with Mironov for nidhyāptiḥ Mvy 7460 = Tib. nes par sems pa, *deep thought* (the usual Tib. rendering); gambhīra-ni° Samādh 19.37; dharma-ni° Śikṣ 131.8; 190.18; Gv 163.20; (buddha-)dharma-ni° Samādh 19.14, 15; sarva-dharmasvabhāva-ni° Gv 72.23; citta-ni°, *meditation on, or comprehension of, the mind, thoughts*, Śikṣ 152.2; KP 107.4; 118.2, 5 (in 5, vs, °ti cittasya); Gv 110.20; svacitta-ni° Dbh 33.28; samādhī-nidhyapti-jñāna- Dbh 70.10; anāgatānāṃ kuśalamūlānāṃ nidhyapti-bodher Śikṣ 33.15, *illumination of comprehension of future roots of merit*.

nidhyāta (ppp. of Skt. ni-dhyā; not in Pall), *comprehended, realized mentally*: Vaj 32.14 (with dharma).

nidhyāna, nt. (= Skt. Lex. id., Pall nijjhāna; PTSD def. requires revision, see s.v. nidhyāpayati; °naṃ khamati acc. to PTSD to be pleased with, but MN comm. I.106.32, on MN 1.133.28, defines it by upaṭṭhahanti, āpātham āgacchanti, i.e. *become known, lit. submit to comprehension*), *profound reflection, (leading to) comprehension*: dharma-nidhyānato 'pi kṣamate Bbh 196.26, *also thru reflection on (or, comprehension of) the states-of-being he is receptive*; cf. dharma-nidhyānādhimuktikṣāntiḥ Bbh 195.10, and sarvadharmasvabhāva-nidhyāna-kṣāntiḥ Gv 248.4, both cited s.v. kṣānti; sattvārtha-nidhyāna-virahitaḥ Bbh 23.11; see s.v. sarṇlakṣaṇā for Bbh 83.6.

nidhyāpaka, adj., *causing comprehension*: āraṁkṣāsmṛti nidhyāpaka- (so mss., Senart em. °pana-)smṛtiḥ (Bhvr.) Mv III.52.4, *with mental-intentness on guard and causing comprehension*.

? nidhyāpayati (= Pall nijjhāpeti, *give to understand*, Childers; certainly means this in MN I.321.7, = saññāpentī, comm. jānāpentī; in same line nijjhatti, see nidhyapti, defined by comm. II.393.32 as synonym of saññānti; PTSD defs. of this group of words need revision), *causes meditation or comprehension*; noted only in a probably spurious sentence, atha śuddhāvāsakāyikā devā nidhyāpayanti sma, bodhisattvam āharitum LV 187.19 (bracketed by Lefm., om. most mss., Calc., and Tib.); would seem to mean, *then the Ś. gods instigated earnest thought, to draw the Bodhisattva out*. (In lines 21 ff. they cause the first of the Four Signs to appear to him.)

nidhyāpti, Mvy 7460, prob. error for nidhyapti, q.v. ninandati (unrecorded elsewhere), *rejoices, applauds*: °dīmsuḥ (or v.l. °ditsuḥ), 3 pl. aor., Mv III.267.8 (vs, but metr. poor).

nindīya, adj. (= Pall id., Skt. nindya), *blameworthy*:

(with antonym *praśamsiya*) Ud vii.3 (same vs in Pali, Sn 658 etc.)

nipaka, (1) m., *chief* (cf. Jain Skt. *nipa*, doubtless semi-Skt. for AMg. *nīva* = Skt. *nrpa*, Ind. Stud. 14.386): Divy 447.27; 451.20; (2) adj., = Pali id., in Pali tradition app. always interpreted as *wise*, *prudent*, and so *nepakka*, *wisdom*, *prudence*; occurs in Ud several times, mostly in vss which also occur in Pali with the same word, viz. vi.8; xii.18; xiv.13, 14; xv.6 (here text *nrpaka*, not corrected in ed.; if genuine, could only be hyper-Sktism; the Pali vs, It. 47.3, has *nipako*); in all these occurrences *zealous* (see 3 below) would make quite as good sense; (3) in phrase *nipakasyāṅgasambhārāḥ* Mvy 7023 and Bbh 145.23, with the collection of parts of the *nipaka* (man)? Acc. to Tib. on Mvy, *hgru skyah*, *zealously attending* (?), *zealous*, and so Chin. on Mvy appears to take *nipaka*; Wogihara's Index to Bbh renders it by two Chin. characters which may mean *constantly self-possessed* (possibly associating the word with Pali *nīya*, *nīyaka*, = Skt. *nīja*, *own* ?). It would be possible to identify this occurrence of the word with mg. 2; it might mean *prudent*, *wise*, here; or contrariwise the occurrences under 2 might mean *zealous*. Further complication is caused by *nīyaka*, which Tib. seems to interpret as the same as *nipaka*, suggesting graphic confusion; this is proposed in the Index to Mvy and in pw 7.352, where *nīyaka* is assumed to stand for *nipaka* and the mg. *wise* is given for both Mvy passages, but doubtfully for the one here under discussion.

nīpacchita (related to *nepatthita*, q.v.), seems to be denom. ppp., *clothed*: Kalpanāmaṇḍitīkā, Lüders, Kl. Skt. Texte 2, p. 44, q.v. Since *cch* and *tth* are often confused, possibly *nīpatthita* (or even *ne*) should be read. However, acc. to Pischel 280 AMg. has *nevaccha* and *nevacchīya*, by the side of *nevattā* and *nevattīya*, Ratnach.; and Pischel believes that *cch* is the only 'correct' spelling.

[**nīpāthi**, LV 372.3 (vs), seems uninterpretable and has very little ms. support; v.l. (a)narthi, which is metrically and semantically good (see citation s.v. *granthita*), *disadvantageous*, and seems implied by Foucaux's transl.; Tib. omitted in Foucaux but the mg. attributed to Tib. in his Note (193) to transl. of the BHS LV accords well with *anarthi*.]

nīpanna, adj. (= Pali id., ppp. of Pali *nīpajjati*, Vedic *nīpadyate*; not recorded even in Vedic Skt.), *lying down*: Mvy 8602.

nīpāta (m.; = Pali id.), *section* (of a literary work), in titles like *Brāhmaṇa-n°*, *Rddhipāda-n°*, qq.v.

nīpātayati (caus. of Skt. *nīpatati*), *applies* (a word, to ..., gen.): *katamasyāyam* ... *arhacchabdo nīpātyate* (pass.) Lañk 120.12, *to which is this word arhat applied?*

nīpātin, adj. (= Pali id.; not in this mg. in Skt.), *lying down* (to sleep), *going to bed*: (*kalyotthāyi*) *sāyam nīpāti* Bbh 8.7.

nīpura, *na*, adj. (as in Pali, ep. of *dhamma*), *subtle*: (*gambhīraḥ* ... *dharmo*) ... *sūkṣmo nīpuno* (*duranubodhaḥ*) LV 395.20; 397.13 (both prose; in the second some inferior mss. *na*). Acc. to pw 7.352, *fein*, *zart*, *zärtlich* also in Jm 20.25 *yuktā* ... *daivatesu parānukampā-nīpuṇā pravṛttiḥ*; but here the usual Skt. mg. *skillful* would seem possible (so Speyer).

Nipura, n. of a son of King Sujāta Ikṣvāku: Mv 1.348.11, 352.9; and of a son of his son Opura, 352.11. Corresp. to Pali *Sinipura* (also written *Sin°*, *°sura*, and *Nipura*), see refs. in DPPN.

nībaddha, ppp. of *nī-bandh*, in *aṣṭāpada-nī°*, *adorned*, *laid out*, *marked out* with (or, in) a *checkerboard*: Mvy 6062 = Tib. *miḡ maṅs* (*checkerboard*) *ris su bris pa* (*drawn or painted in the form of*); SP 65.10 and 145.1 *suvarṇa-sūtrāṣṭāpadanībaddham* (*with gold threads* ...). This seems to have been a fairly standard expression; *vinībaddha*

(q.v., 2) was also used; the use of *vinaddha* (q.v.) in the same cpd. seems to be a mere corruption.

nībhanakti (cited in BR only once from the artificial Bhaṭṭ.; cf. AMg. *nībhaṅga*, *breaks*; pass. pple. *nībhajyamaṇa*, to be read in Śikṣ 230.13, see s.v. *nībhunakti*).

nībhā (= Pali id.), *appearance*, *sheen*: LV 255.6; 256.5, 10 (all prose). In Skt. recorded only as *nībhā* in Bhvr. adjectives; but the existence of the noun in Pali makes Weller's note, 30 f., quite valueless.

[**nībhunakti**, pres. pass. pple., acc. to text *kadalīvan nībhujyamānāsārakaḥ* Śikṣ 230.13. But Transl. of Bendall and Rouse assumes *nībhajy°*, *broken*, citing Tib. *bāig na*, 217 note 3; this is surely right, since it accords with the usual fig. use of the comparison.]

nīmantrapaka, nt. (Skt. *na plus -ka*), *a meal to which monks or nuns are invited*: Mvy 5763; Bhlk 23a.3 (in list of kinds of food); Av ii.150.3, 5; 154.12 (all prose).

nīmantrapā (= AMg. *nīmantrapā*; in Skt. and Pali only *na*, nt.), *invitation*: *na naṃ svīkaroti* Bbh 162.11.

nīmantritaka (*ta*, ppp., plus specifying *-ka*, § 22.39), *one that has been invited, an invited guest*: Mv iii.383.20; Divy 486.14.

Nimi, (1) (= Pali id., also *Nemi*, q.v.) n. of a king, former incarnation of Śākyamuni; the hero of the Pali *Nimi Jāt*. (541): LV 170.16 (Tib. *mu khyud*, *rim*, suggesting *Nemi*); MSV i.112.18 ff.; (2) n. of a former Buddha: Sukh 6.9.

nīmīḥjita, nt., or adj. (see s.v. *miḥj-*, and cf. especially *unmīḥjita*, opposite of this and regularly associated), *closing* (as of the mouth): Mvy 2669, 6303 = Tib. *btsun(s) pa*; *ending*, *finishing* (of an act etc.), AsP 268.19 ff., see *unmīḥjita*; adj. (ppp.) *closed* = *concluded*, *finished*, Dbh 39.22, see *ibid*.

[**nīmīṇati**, *naṇti*, see *nīmīṇati*.]

nīmitta, nt. (masc., *nīmittā* fme LV 109.8, 193.16, vss; besides the Skt. mgs., the following seem worthy of distinct listings; all seem to be also in Pali, for which Childers must be consulted to correct and supplement PTSD), (1) (*sign*, *mark*, and so) *external aspect or feature*, *appearance* (but not only visual; cf. AbhidhK. La V-P. i.28 *saṃjñā nīmittodgrahaṇātmikā*, *la notion consiste dans la préhension des caractères*; comm. *nīmitta* = *vaṣṭuno* 'vasthāviśeṣa, les diverses conditions ou manières d'être de la chose; quite similarly Lañk, defined, *yat saṃsthānā-kṛtīviśeṣākārārūpādīlaksanam drśyate*, *tan nīmittam Lañk* 228.6-7; each of the 5 objects of sense-perception has or consists of a *nīmitta*, cf. Suzuki, *Studies*, 156, end: *na jātu rūpa-nīmittam udgrhītavān na śabda-nī° na gandha-nī° na rasa-nī° na sparśa-nī°* RP 42.3-4; *na nīmitta-saṃjñāyām api pratītiṣṭhet* Vaj 21.10, 19; cf. 8-9 above, *na rūpapratiṣṭhitena* ... *na śabda* (etc.); *duḥśraddadham etu ... nīmittasamjñān* (gen. pl., for *naṃ*) *iha bāla-buddhinām* SP 57.7 (vs) ... *for fools who form notions based on appearances*; *nīmittacārīna* (gen. pl.) *bravīti dharmam* SP 120.3 (vs) ... *to men who follow appearances*; *anītya-saṃjñānīmitta-kāmeḥ* Mv 1.54.6, *desires for what is impermanent, (mere) name and appearance* (wrongly Senart's note); (for the Bodhisattva about to attain enlightenment) *śūnyā nīmittā* Mv ii.341.12; 344.9, *appearances* (esp. prob. as objects of the senses) *are void* (wrongly Senart); so (Buddha) *caḥṣuṣā rūpam drśtvā na ca nīmitta-grāhī bhaviṣyan na cānuvyañjanagrāhī* Mv iii.52.6, and with the other senses, incl. *manasā dharmāṃ vijñāya*, *na ca* etc. (10-11, *when he perceives the objects of sense he is not one who grasps appearances or minor marks* (Pali also associates *nīmittaggāhīn* and *anuvyāñjanaggāhīn* in the same way); similarly Śikṣ 357.2, of *Bodhisattvas*; *saced* ... *bodhisattvo* ... *rūpe* (and below with *vedanāyām*, *saṃjñāyām*, *samskāreṣu*, *viññāne*, the 5 skandhas) *carati*, *nīmritte* *carati* (*he operates in, on superficial appearance*) ŚsP 683.4 ff., also ... *rūpam nītyam iti carati*, *nīmritte*

carati 8, etc.; (2) *personal, physical mark or trait or characteristic*, esp. of the body, but also of dress or ornament: *mūrdhāto upādāya yāvat pādeṣu nimittam paśyati* Mv iii.148.3 (the following details include mūṇja-mekhalāṃ); *nimittāni* 19; as basis for prognostication by soothsayers (cf. *nimittika*, nai°), te tasya nimittam udghṛtū ārabdhā(h) Divy 579.20; (3) (*sign*, in sense of *hint, suggestion of something wanted*; sometimes with *avabhāsa*, q.v., as in Pali, see Childers s.v. *obhāsa*, 298; *avabhāsa-nimittam* Śikṣ 131.6 (designed by a monk to extract donations); na bodhisattvo dānapatim vā drṣtvā nimittam karoti Śikṣ 268.6; so prob. MSV ii.36.12 sā kāmāragādhyavasitā nimittam upadarśayati, *showed an intimation (of her desire)*. Cf. *naimittika* (-tā, -tva).

nimittaka, adj. or subst. (cf. °ttika 2), *sign-reading, -reader*: °kānām brāhmaṇānām Mv ii.155.18 (prose, no v.l.). *Nimittaprajñā*, n. of a Bodhisattva: Gv 443.6.

nimittika, (1) subst. or adj., (*food?*) for special occasions: Av ii.13.5, see s.v. *nityaka* (cf. Skt. *naimittika*, Pkt. *neṃmitta*); (2) *sign-reader, soothsayer* (not in Skt. or Pali, but AMg. *nimittika*; = *naimittika*): Divy 131.20 (prose, no v.l.; ed. em. nai°).

[*nimīnāti*, °nati, *exchanges, barter*; so Pali; in Mv ii.176.12, 14 °nirmināti is implied in this sense; see s.v. *nirminoti* 3.]

Nimīndhara, (1) n. of a king, previous incarnation of Śākyamuni: LV 170.16 (Tib. mu khyud ḥdzin, *rim-holding*, as if *Nemi*°); (2) m. sg., once pl., n. of one of the mountains (or mountain-ranges), regularly seven (with the central Sumeru sometimes counted as eighth, e. g. Dharmas 125 where *Nemi*°; see Kirtel, Kosm. 186), surrounding the earth (= Pali id., also *Nemi*°, q.v.): Mvy 4140 (Tib. as above); Mv ii.300.18; Divy 217.1, 3; Dbh 96.4; Māy 253.29; pl., Śikṣ 246.4; (3) n. of a nāga-king: Māy 247.11.

Nimi-sūtra, n. of a sūtra of the Rājasamyuktakani-pāta: MSV i.112.19.

nimūlayati, m.c. for Skt. *nirm*°, *uproots*: RP 45.1 (vs) *nimūlayitum*.

nimna, adj. (= Pali *ninna*; cf. *abhi-nimna*; in this sense once in Skt., pw 7 App.), *inclined to, bent upon, headed for*; often parallel with *pravaṇa* and *prāgbhāra*, as final in cpds.: LV 180.16 *viveka-ni*°, *-pravaṇa*, *-prāgbhāra*; Mv iii.62.13 *nirvāṇa-ni*°, *pra*°, *prāg*°; iii.61.8, same without °nimna; Mvy 808 (read *sarvajñatā-ni*°); 5163 (separate word, but associated with the other two); Divy 50.12 *buddha-ni*° *dharma-pravaṇā samgha-prāgbhārā*; same 80.4; Av i.65.3-4 etc. (cliché); *apāya-ni*°, *-prav*°, *-prāg*° *headed for*...; Divy 95.28; Av i.16.17; *dharma-ninnatā* °pravaṇatā °prāgbhārātā Śikṣ 191.8.

nimbarajas, nt., a high number: °jah Mvy 8028.

niyaka, adj., in Mvy 1795, acc. to Tib. rtag tu ḡgrus che ba, (having) *constantly great zeal*; Chin. perhaps *constantly respectful* (?). Tib. seems to indicate (graphic) confusion between this word and *nipaka* (2 and 3), q.v., which itself is problematic.

niyatacaryāpratipatti-bhūmi, fifth of six bodhisattva-bhūmi: Bbh 85.2; in 367.5 called *niyatacaryā-bhūmi*, as 6th of seven b° bh°.

Niyatadhvajaketu, m., n. of a samādhi: Mvy 515; ŚsP 1415.18.

? *niyatana*, perh. *determination, fixation* (an irregular formation, as if with suffix -ana, based on *niyata*, *fixed*; § 22.7; cf. Pali *accanta-niyata*, *-niyamatā*, (*possessing*) *final assurance*, CPD): ye te gambhīrapratītyasamutpādayupaparikṣaṇavihāriṇāś ca na cātyanta-niyatana-vihāriṇaḥ Gv 472.11-12; may refer to fatalistic beliefs, in contrast with belief in the *pratītya-samutpāda*.

niyata-bhūmi, fourth of six bodhisattva-bhūmi: Bbh 85.1; in id. 367.5 called *niyatā bhūmi*, as fifth of seven. b° bh°.

Niyatāniyatāvatāramudrā-sūtra, n. of a work: Śikṣ 7.1; 87.14.

niyati, *absorption, addiction* (sc. to worldly things): Śikṣ 19.18 (na ... parigraho ...) *nādhyavasānam*, na *niyatā*, na *tṛṣṇānūśayaḥ kartavyaḥ*. Not so recorded in Skt. or Pali; but Skt. *niyata* is used similarly (BR s.v. *yam* plus *ni*, 3: *sich beschränkend ... ganz bei einer Sache sendend*). Elsewhere *niyanti*, q.v., an irregular formation, is used in the same sense.

niyanti, nom. °tib, *addiction to, absorption in*, so read with v.l. Mvy 5383 for (kāma-)niyantri, text; Mironov -niyanti (sol); = *niyati*, q.v.; the Jap. definition (for kāma-niyantri) means *one who pursues pleasure*; Bhikṣ 24a.3 *kāmaniyanti*, without v.l., confirming the form and mg.; occurs in a list of synonyms, *kāma-snehaḥ*, -*premaḥ*, *kāmālayaḥ*, *kāmaniyanti*, *kāmādhyavasānam*. The Tib. on Mvy 5383 is confused and contains, after ḥdod pa la, for *lusts* (kāma-), either ḥtsuṅs pa or ḥchums pa; the latter is prob. correct and means *wishing, longing for* (see Jā. and Das, the latter s.v. ḥchum pa).

niyāma, also *nyāma*, q.v., m. (= Pali and Skt. Gr. *niyāma*; Skt. *niyama*), *fixed regulation; certainty, unchangeableness*: °maḥ Mvy 6501 = Tib. nes par ḡgyur ba, *what is certain to come to be*; *dharma-niyāma-tā* Mvy 1714 = Tib. chos mi ḡgyur ba ḡid, *the doctrine's being unchangeably the same*; SP 53.9 (vs); Lañk 143.13; *cittanagaraniyāma-vidhiḥ* Gv 431.8 (*fixed, established rules*; text °vidha°, but cf. -*vidhiḥ* line 9); *bodhisattva-niyāma* Dbh 11.27 °mam jāto, *born into the fixed way of Bodhisattvas*; Dbh.g. 54(80).11; *sattvān niyāmam avakrāmayitum* Dbh 63.14 (see Śikṣ, below, and cf. Pali (*niyāma*)-*avakkanti*, CPD), *to make creatures enter into the fixed course, or unchangeable condition*; yaś ca ... bhikṣubhir anavakrānta-niyāmair etad bhojanam bhuktaṃ teṣām evāvakrāntaniyāmānam pariṇaṃsyati Śikṣ 270.4-5. See on this and *nyāma* Wogihara, Lex. 28 ff. There is no doubt that these two words are the same, tho Tib. and Chin. have a different (and fantastic) explanation of *nyāma*; indeed, acc. to Wogihara, still other interpretations occur in northern Buddhist (Chin.) texts. They are certainly negligible. Most of the above passages are prose.

niyuktaka (= Pali *niyuttaka*; Skt. °ta plus specifying -ka? § 22.39), (*one that has been*) *appointed in command*: Mvy 3713 = Tib. snar bskos pa.

(*niyuta*, nt., Skt. id., a large number, in Skt. variously defined; = *nayuta*, q.v.; like the latter usually defined in Tib. by khrag khrig, 100,000,000,000; so Mvy 7702; 7828; LV 147.21, which is cited in Mvy 7956 as *nayutam*; but in 8056 *ni*° is defined as only 1,000,000, Tib. sa ya.)

niyojayitar, *one who unites, provides with* (instr.): °tāro bodhisattvasamādānena Gv 462.26.

Niraṅkuśa, n. of a former Buddha: Mv i.141.9.

niraṅgaṇa (= Pali id., CPD s.v. *aṅgaṇa*) = *an-aṅgaṇa*, *spotless, free from evil* (also spelled with °na): LV 7.1; 179.4 (ed. with ms. A *niraṅjanam*, perhaps rightly); 345.2; Śikṣ 121.2; KP 136.7.

Niraṅjanā = *Nair*°, n. of a river: noted only in tiru niraṅjanā (gen. sg.) LV 243.12 (vs); i m.c. for al (MIndic e)? The modern vernacular name is given by BR as Niladjan, by DPPN as Nilājanā.

Nirati, n. of the city of the king of the Kimpnaras: °tim, acc. sg., Mv ii.101.9; 102.9; 108.6, 16; 109.2.

niradhimāna-tā, *absence of arrogance (adhimāna)*: °tayā KP 23.6.

Niradhiṣṭhāna, m., n. of a samādhi: Mvy 591; ŚsP 1423.1.

nir-abhinandin (cf. Skt. *abhinanda*, Skt. and Pali *abhinandin*), *not desiring* (end of cpd.): Mvy 607.

nir-abhiramya (cf. *abhi*°, *an-abhi*°), *unpleasant*; Mv i.41.12; 230.7; 240.17 (here mss. *niramyāni*); ii.162.17;

iii.420.16; (nir-ābhi°, m.c.) Gv 334.4; Suv 60.1 (mss. all nira°, Nobel em. nira°, unmetr.).

nirabhiḷāpya, adj., neg. gdve. (= an-abhi°), *inexpressible, that cannot be put in words*; 'pya-svabhāvatā Bbh 41.16; 43.24; 'pye vastuni Bbh 266.5; 'pyo Samādh 22.33 (kāyo me).

nirayika, adj. (= nair°, q.v.), *of hell*: 'kaṃ duḥkhaṃ ŚsP 1264.17 (prose).

nirargaḍa, (1) adj. (= Skt. °la, Pali niraggaḷa), *unimpeded*, used as ep. of sacrifices in Skt. (among other ways), and so here apparently: yajñā nirargaḍa LV 341.5 (vs); °ḍa-sarva-yajñā- 432.17 (prose); °ḍa-yajñāḥ Mvy 2867 (but here could have mg. 2); (2) subst. m., n. of a specific brahmanical sacrifice (also Pali, e.g. Sn 303; defined in comm. i.322.4 ff. as a specially elaborate and 'unrestrained' form of the āśvamedha; Pali Dictt. need correction on this), in lists of brahmanical sacrifices (as also in Pali Sn 303); (mahāyajñāni ca yajñāni āśvamedhaṃ puruṣamedhaṃ śamyāprāsaṃ (q.v., so read for text somaprāsaṃ) nirargaḍaṃ padumaṃ puṇḍarikāṃ ca Mv ii.237.20 (prose); āśvamedhaṃ puruṣamedhaṃ puṇḍarikāṃ nirargaḍaṃ 405.11 (vs); (āśvamedhaṃ) puruṣamedhaṃ śamyāprāsaṃ (so read) nirargaḍaṃ Divy 634.7, similarly 11, 18 ('ḍo, n. sg.), 21; not in a list, but app. in this same mg., yajñā mayeṣṭas ... nirargaḍaḥ pūrvabhāve 'navadyaḥ LV 318.8 (vs), *I sacrificed a perfect nir° sacrifice in a previous birth*. Above, in prose, the word nirgaḍa (2), q.v., is used instead.

nirarthaka, adj. (read perh. °thika? cf. arthika, anarthika), *not desirous* (of, instr.): aśuciḥ (sc. śrībhīḥ) °thako 'haṃ RP 43.18 (vs).

Nirarbuda, m. (= Pali Nirabbuda), n. of a cold hell: Mvy 4930 °daḥ; Dharmas 122; Divy 67.23; 138.7; Av 1.4.9 etc.; Ud vii.5.

[**niravadya**, nt., a high number: LV 148.7, 8 (prose); the only v.l. is nira°; but Tib. sgrub pa = nīvaraṇam, as read in Mvy 7971, which is cited from this LV passage; we may assume nīvaraṇam as the true reading.]

niravaśeṣa, adj. (= Pali an-avasesa, defined Vin. v.153.25), (a sn) *that is absolute, complete* ('without remainder'; acc. to Vin., *that can never under any conditions be atoned*; CPD, contrariwise, *of which nothing is left, all done away*); opp. sāvaśeṣa: MSV iii.111.10 f., 15 f. kṛtena °ṣeṣa etc.; iv. 125.4.

niravaśeṣya, ger. (to a denom. verb based on Skt. niravaśeṣa), *making complete*: AsP 146.17 (tāni sarvāṇy ekato 'bhisamkṣīpya piṇḍayitvā ... °ṣya niravaśeṣam anumoditavyāni) et alibi (only in this text).

?**niraṣṭa**, so Lefm. with ms. A in LV 210.21 (vs), perh. read niraṣṭa, *cast (down)*, with several mss.: jara-maraṇa-pañjara-niraṣṭa-sattva-parimocanasya samayo, *time to free creatures cast into the cage of old age and death*; cf. however nyaṣit, § 2.60.

nir-ānurakta, adj. (m.c. for nir-anu°), prob. Bhvr., *having no one devoted to them, not (fit) object of devotion*: sarve priyā ripusamā hi nirānuraktā RP 43.15 (vs).

nir-āparādha, adj. Bhvr. (m.c. for nir-a°), *inoffensive*: 'dheṣv aparādhyate (so read) yaḥ LV 342.16 (vs).

nir-ābhiramya, m.c. for nir-a°, q.v.

nir-āmagandha, adj. (neg. Bhvr. from āmagandha, q.v.; = Pali id., wrongly analyzed and defined in PTSD s.v. nīrāma, a 'word' which does not exist), lit. *free from foul odors*; so defined in Tib. on Mvy 6784; otherwise recorded only in fig. sense of (*free from vice, hence*) *saintly, virtuous*, applied to holy men: Mv ii.212.17 (= Pali DN ii.241.14) °gandho; 214.1; 388.16 (= Pali Sn 717), in a description of the typical bhikṣu; Divy 578.22 Mahākātyāyanasya nīrāmagandhasya; Sukh 61.4; Samādh p. 59 line 4 (text nīnāma°); applied to actions, Gv 65.10 °dha-karma.

?**nīrāmika**, adj. (from an unrecorded noun nī-rāma,

to nī-ram-, plus -ika?), *calm*: sāgaro ca nīrāmiko (so 1 ms., v.l. nīromiko; Senart em. nīrāmīto) kṣubhye (aor.) Mv ii.162.5, *en plein calme l'océan se prit à s'agiter* (Senart).

nir-āmiṣa, adj. (= Skt., Manu 6.49; much commoner in Pali and Pkt. °sa), (1) *free from worldliness* (see āmiṣa): contrasted with sāmiṣa, Mvy 6752; °ṣa-dharma-deśakāḥ Mvy 842; LV 179.12; 436.2; °sām ... prītiṃ Mv iii.125.3; 250.8; -nīrāmiṣa- in cpd., prob. modifies prīti, Śiks 7.15; °ṣeṇa ... preṇā Bbh 225.12; °ṣa-citta RP 57.11; Bbh 83.10; °ṣeṇa cittena KP 2.4; SP 199.3; (2) *spiritual, non-physical*: nīrāmiṣāhāra, *living on spiritual sustenance*, Śiks 31.4; guruśūśrūṣaṇā ... nīrāmiṣasevanatayā (anugantavyā) RP 14.14, *by spiritual service, not aiming at worldly rewards*; in Mmk 286 of the bodies of Buddhas, (yathā hi buddhānaṃ śarīrā pravṛttā dhātavo jane, line 2, sc. as relics) sāmiṣā (their physical remains) lokapūjās te, nīrāmiṣāḥ tu (text ṣu) viśeṣataḥ 3, saddharma-dhātavaḥ proktā nīrāmiṣā lokahetavaḥ 4 (their 'spiritual' relics), sāmiṣā kalevare proktā, jīnendrarāṇaṃ maharddhi-kā(h) 5, ... sāmiṣā nīrāmiṣāś calva prasṛtā lokahetavaḥ 7, etc.

nīrārambha, in Śiks 263.3 °bho bodhisattvaḥ, taken by Bendall and Rouse, Transl., as n. pr. of a Bodhisattva, subject of āha following. Perhaps better: (*a Bodhisattva is*) *free from undertakings*; or with same passage as cited Bc 377.19 nīrālambo, *without (sensory) hold or attachment*.

nir-ālambya, adj. (see ālambya), *without anything to be supported*: Lañk 190.2 (yac ca na) kāryaṃ na kāraṇaṃ tan nīrālambyaṃ yan nīrālambyaṃ tat sarvaprapaṇi-cāttitaṃ.

nir-ālaya, adj., *free from attachment* (ālaya, mg. 2): jñāne ... ratis teṣāṃ (sc. Buddhas) ... nīrālaye Gv 30.20 (vs).

nirīkta (so Mironov; Kyōtō ed. °ti), *what is left* (of food), *leavings*: akṛta-nirīkta-khādanam Mvy 8456, °kti- (Mironov kṛta-nirīkta-) -pravāraṇam 8457; (same situation) akṛta-nirīkta khādanīya-bhojanīye Prāt 509.10. Cf. Pali Vin. iv.82.21 and 84.14, where an-atiritta occurs.

nirīkṣate (= Skt. nir-īkṣ°), *views*: ger. nirīkṣya LV 56.11 (vs).

?**nir-īṅgita**, adj. Bhvr., *motionless*; written nīlīṅgita in all occurrences in mss., except that in iii.276.5 one ms. seems corruptly to have both ri and li: yena bodhi nīlīṅgitā Mv ii.352.11, 13; iii.276.5, 9, 11, 13, 15; yathā vṛkṣā nīlīṅgitā (while the wind blows) Mv ii.402.2.

nirīkṣaka, f. °ikā, *intending to inspect* (§ 22.3), = **prekṣaka**: Mv ii.12.13, 16 (in 16 Senart °akā with v.l.). **nirīkṣyate** = Skt. nirīkṣate (kṣy for kṣ? cf. parīkṣyate, upapari°), *views*: °kṣyamāṇaḥ Divy 408.8.

nir-īhaka, adj. (= Pali id.; Skt. nīrīha), *indifferent*; often associated with śūnya: SP 14.5 (vs); LV 176.14; 437.4 (vss); Mv ii.147.17 (prose); AsP 465.19 (prose); °ka-tva, abstr., Śiks 262.3 (vs); °ka-tā, AsP 465.20 (prose). See next.

nīrīhika, adj., = prec. (perhaps corruption for °aka?): katham loko nīrīhikaḥ Lañk 25.9 (vs, no v.l.).

(**nirukta** = Skt., *explained*, in: līkhāpayen naraḥ kaścit su-niruktaṃ ca pustake SP 342.5 (vs), *a man shall cause (this sūtra) to be written and well explained* (commented upon) in a book; Burnouf and Kern strangely renferme, *have it well put together*.)

nirukti, f. = Skt. id., Pali nirutti, *explanation*, not necessarily etymological, of the meaning of a word or text; one of the four pratisamvīd(ā), q.v.; other cases: nānābhīnīrāra-nirdeśa-vivīdha-hetu-kāraṇa-nidarsanāram-baṇa-nirukty-upāyakaśalyair SP 41.2, 12; 71.7; nānā-nirukti-nirdeśābhīlāpanīrdeśanair 39.11; nānāniruktiḥ ca kāraṇehi 45.5 (vs), *by various explanations and reasons*; nirukti dharmāṇa bahū prajānatī 238.1 (vs), *he knows many explanations of the dharmas*; nirukti-rutebhir Gv 231.3 (vs).

Nirukṭiniyatapraśeṣa, m., n. of a samādhi: Mvy 522; ŚsP 1416.13.

[niruttamaka(-samjñā), ŚsP 1258.6, is a strange corruption for vipaḍumaka, or a related form; see this.]

nir-uttrāsam (or, once, nir-uttrastam; see uttrāsa), adv., in a manner that causes no terror: Mv 1.207.1 = III.341.9 (mahāpṛthivī... kampe...) °sam (in same cliché II.10.12 niruttrastam).

nirupaka, see upaka.

Nirupaghāta (most mss. nirūpa°), n. of a former Buddha: Mv 1.140.7.

nir-upadhi-śeṣa (= Pali nirupādisesa, cf. under upadhi, and nirupādhi°), free from upadhi = skandha, ep. of nirvāṇa(-dhātu), i.e. absolute, complete; opp. to sopadhi°, q.v.; also an-upa°, q.v.; see LaVallée-Poussin, AbhidhK. II.109; VI.211, 279, and Childers, s.v. nibbāna: °śeṣa-nirvāṇam Mvy 1272; °śeṣa nirvāṇadhātau Divy 22.9; 202.24; °śeṣam °dhātum Divy 583.21.

Nirupamā, a 12th Bodhisattva-bhūmi (one of three added to the usual 10): Dharmas 65.

nir-upalepa, adj. Bhvr. (once in late Skt., Schmidt, Nachträge), unstained: Mvy 6672; Mvy 623 = ŚsP 1426.12; AsP 170.8.

nir-upavadya, adj. (gdve. to upavadati, q.v., with nls-; cf. Anupavadya), not to be blamed, faultless, irrefragable: Mv 1.117.6 (vs) śayyāsanam ca vipulam kārayate pāṭhivo nirupavadyam (mss. nirūpa°, which seems unmetr.; Pali has anūpa° beside anupa°).

nir-upahatya, see upa°.

nir-upādātṛka, adj. (Bhvr. cpd., nls plus upādātṛ, q.v., plus -ka), without one who grasps or clings (to existence): MadhK 286.3 (upādānam api) nirupādātṛkaṃ nāsti.

nir-upādāna, see upādāna.

[nirupādhiśeṣa, error for nirupadhi°, of nirvāṇa-dhātu: MSV II.77.11; 87.13.]

nir-upāyāsa, see upāyāsa.

nir-upāyena, adv., inescapably, absolutely, unconditionally: °na sarvaṃ (sc. māṃsabhojanam) pratīṣiddham Lañk 255.4.

nirūḍha, ppp. (to ni-ruh-, in sense otherwise unrecorded), climbed down (in active mg.): °ḍhaḥ Divy 527.9.

?nirūḥa-mārga, probably a corruption; I cannot offer an interpretation, any more than Senart: (yatrāpi) nirūḥamārgam pratipadyati Mv III.223.18 (contrasted with whenever he dwells near a town or village; not however a wild or desert place, since the following shows that people were present).

nir-odaka, adj. (see s.v. odaka), waterless: Mv II.178.10 etāni ca puṣkarīṇi (mss. °nīna) nirodakāni.

nirodha, m. (= Skt. and Pali id.), suppression; in statements of the 3d Noble Truth, see ārya-satya; ni°-samāpatti, see this; mg. obscure in (sukhito pramuditāḥ) pratikrośam) pratīlabhati (sc. in the decadence of religion) purima-nirodha-dṛṣṭam Mv II.371.(10)-11 (vs); Senart's note has what seems to me an unacceptable suggestion. Could it mean (revilings) seen in earlier repressions (of religion)? [Sees.v. Rodha for a wrong reading which would make Nirodha the n. of a former Buddha, LV 171.17.]

Nirodhanimna, n. of a Bodhisattva: Gv 442.15.

nirodha-samāpatti (= Pali id., see Childers s.v. nirodho; helpful but not entirely accurate), an abbreviated equivalent of samjñā-vedayita-°(vedita°)-nirodha-sam°, see esp. AbhidhK. LaV-P. II.213; called the chief (pradhāna) of all samāpatti: Bbh 291.21; others, Dharmas 82; Mvy 1500; in this sense understand Lañk 24.10 (vs) ārūpya ca samāpattir nirodhas (sc. °dha-samāpattiś) ca katham bhavet.

nir-opadhi (only m.c. for nir-upadhi; see upadhi; sometimes recorded as nir-aupadhi, e.g. Ud VI.10, an error or possibly hyper-Sktism), free from the upadhi, things which attach to rebirth: Mv II.239.13 (of the Bo-

dhissattva); 294.8 (here nirupadhi, unmetrically, read nirop°); III.456.22 (of dharma); Ud VI.10, 12; VII.5; xxx.51; SP 307.1.

nir-gaḍa, adj. (neg. cpd. of Skt. Lex. gaḍa, obstruction, presumably orig. bar, = argaḍa, Skt. argala), (1) without bars, of doors, in a-nir°, not unbarred: dvārā pithetha sarvā suyantrīṇirgaḍām dṛḍhakapātām LV 201.17 (vs); (2) unrestrained, as n. of a specific sacrifice = nirargaḍa (2), q.v.: rājāpi... yathā Sudhanunā kumāreṇa samdṛṣṭam (so with mss.) tathā nirgaḍam yajñam avadyam (sc. kṛtam, or iṣṭam) Mv II.100.3 (prose); tvayā tāvat pāpyann ekena nirgaḍena yajñena kāmēśvaratvam prāptam; mayā tv anekāni yajñakoṭīṇiyutaśaśatasahasrāṇi nirgaḍāni yaśāni LV 318.2-4 (prose); in vs below, 8, nirargaḍaḥ in same sense.

?nirgarati, perhaps rather nirgalati, spits out: LV 306.21 (prose) nirgaranto; but best mss. nirgalanto; object ayoguḍāni, spitting forth. Cf. BR s.v. gal plus nls, nirgall-tāmbugarbham śaradghanam Ragh. 5.17, which could very well mean an autumn cloud that has ejected its water-content. On the other hand, nirgrā is recorded in BR once from Rām. Neither nir-gṛ nor nir-gal seems recorded otherwise, in Skt. or MIndic. Since galati is the regular present to gal, it seems more likely that the best mss. of LV have the true form, nirgalanto.

nirgūḍha, ppp. (= Skt. nigūḍha, Pali nigūḷha; cf. Pkt. piṅgūḍha = sthira rūp se sthāpit, Steth), hidden, concealed: °dhenopacārakramena Divy 256.10.

nirgrhīta, ppp. (= Skt. nigr°; cf. Pali niggahīta, and § 2.7), checked, humbled: Divy 401.18 (vs, could be m.c.).

(nirgrantha, cf. next; Skt. id., Pali nigg°, a heretical monk, commonly assumed to mean a Jain; so clearly, nirgrantha-tīrthakara-Ṛṣabhaḥ nirgrantharūpi Mmk 45.27, text both times ndha for ntha; others, SP 276.3 (to be avoided by a Bodhisattva); LV 380.12; Mvy 3529; Bbh 244.6; Divy 154.4; 155.20; 262.9; 264.17; 270.7 ff.; often mentioned together with Ājivika, and in Divy 427.2 f. apparently means the same as this, as indicated by line 7.)

Nirgrantha Jñātiputra (cf. prec.), also written Nigrantha, and in Av Jñātiputra (= Pali Nigāṇṭha Nāta-putta or Nātha°), one of the six famous heretical teachers of Buddha's day (see s.v. Pūrāṇa Kāśyapa): named with the others, Mvy 3550; Mv 1.253.17 (v.l. Nigr°); 257.1; III.383.17 (v.l. Nigr°); Divy 143.12 (mss. Nigr°); Av 1.231.5 (Jñātap°; best ms. Nigr°). His followers are supposed to be the Jains.

nir-granthi-, free from knots, in °thi-śira (n. sg. m. °raḥ), one of the anuvyāñjana, having veins (Tib. rtsa) free from knots: Mvy 276. The corresp. list Mv II.43.9 has in mss. vinigrantha-śirā, which Senart em. to nir-granthi-. App. not in the Pali (Burnouf, Lotus, App. VIII, 2); in LV seems perhaps replaced by ghana-samādhi(?).

(nirghaṇṭa, see niḡhaṇṭa.)

-nirghātīn, adj.-subst. (cf. Skt. nirghāta, plus -in), destroying, in bhava-nirghātīm (acc. sg. m.) Mv I.113.4 (vs; Senart is wrong in supposing that a stem in °ti must be assumed; cf. § 10.43).

nirghoṣa (m.? = Pali nigghosa), blame, censure: BHS Sūtrānīpāta, fragment corresp. to Pali Sn 818 (nigghosam, acc. sg.), Hoernle, JRAS 1916, 711.

Nirghoṣakṣaravimukta, m., n. of a samādhi: Mvy 598; Tib. sgra dbyaṅs kyi yi ge daṅ bral ba; the Mvy form is a corruption for Girghoṣa° q.v.

nirjava (to next), impetuously, eager movement: samanta-nirjavana samādhy-anugamena Gv 434.7 (prose).

nir-javati (Chap. 43, s.v. ju), rushes forth: nirjavāmi Gv 434.4 (prose).

nirjavana (from prec. plus -ana), presumably nom. act., impetuously, eager rushing forth, but only noted ifc.

Bhvr.: sarvabuddhaparśanmaṇḍaleṣu sabhāga-nirjavanāni (striṇām... sahasrāṇi) Gv 140.26; samanta-mukha-nirjavana, n. of a 'bodhisattva-vimokṣa', Gv 216.23.

nirjāta, ppp. adj. (cf. AMg. *nijjāya*, gone or come forth or out, and *niryāta*, which is app. blended or confused with this in BHS, and which the AMg. word could represent historically), (1) *produced, originating, born* (understood as ppp. of *nir-jan-*; Tib. on LV yas skyes pa, *born from*): anekasatasahasra-nirjāto 'yam (of a courtesan's son) MSV II.21.16; pritiṇāmodiyena tathāgata-gauravama-nasikāra-nirjātena LV 370.1-2; śraddhāgaurava-nirjātena ca kāyapraṇāmena Gv 96.20; puṇyanirjāta, *produced by merit* (thru former good deeds) Divy 463.4; Karmav 67.18; (svapūnyāṭisāya-nir-) Jm 22.1; Tathāgata-kāyaḥ śatapuṇya-nirjātayā buddhyā ekārthanirdeśo dharmā-nirjāto (... dharmakāyāḥ) Samādh 22.9, the Buddha's body, *born of dharma, is to be defined as synonymous with enlightenment born of hundreds of (deeds of) merit* (... the dharma-body); mahābhijñāparikarma-nirjāta SP 66.9 (for SP 312.2 see *niryāta*); Samādh 22.12 (in SP of Bodhisattvas, in Samādh of the body of the Tathāgata), *born of (produced by)*; Tib. on SP las skyes pa (the preparatory) *performance of the great abhijñā*; ato *nirjāto*, *born from this*, Vaj 25.4, 5-6; paśyako dṛṣyanirjāto dṛṣyaṃ kīṃhetusambhavam Lañk 360.16 (vs), *the seer is produced from the thing to be seen; what does the thing to be seen have as its causal origin?*; (2) app. occasionally = *niryāta*, *adept, perfected, perfectly skilled*: sarvabodhisattvapāramitā-nirjātāḥ (of Bodhisattvas) LV 2.5 (no v.l.); Tib. *ñes par skyes pa, made fine, right*, cf. *ñes par ḥbyuṇ pa* for *niryāta*, q.v.; acc. to Lefm., sarvabodhisattvacaryā-sunirjātāḥ LV 274.20-21 (Lefm. divides °caryāsu *nirjāto*), but several mss. *niryātāḥ*, and Tib. *tshar phyin pa*, which is a regular rendering of *niryāta*; prob. read so.

nirjāta, seemingly *born* (Régamey suggests a blend of *nirjāta* with *nirmita*): dharmēṇa kāyu nirjāto Samādh 22.34 (vs), see s.v. *dharmakāya* (2). So Tib., *skyes pa*, and acc. to Régamey Chin.; the meaning seems almost necessary; forced and improbable would be the (sc. material) *body is conquered* (suppressed) *by dharma* (in the state of the dharmakāya); cf. *dharmānirjāto* ... *dharmakāyāḥ* 22.9 (prose).

nirjināti (see Chap. 43, s.v. jī 2), *conquers*: rājyam nirjināti SP 289.3 (prose).

nir-jvara, adj. Bhvr., *free from disease, healthy, sound*: Mvy 1293.

nirṇayana (Skt. Lex. id.), *settling, deciding*: samṇayanirṇayanārtham Divy 234.30.

nirṇāmayati, also **nirṇām°**, and (once) **nirnam°** (= Pali *ninnāmeti*, only in mg. 2, of the tongue); (1) *bends, inclines*, = **abhinirṇ°**, q.v. (object cittaṃ, and with dat. of remoter object, to ...): *nirṇāmesi*, aor. Mv 1.228.12, parallel to LV 344.8 which has *abhinirṇ°*; (2) *sticks out, extends*: Mv II.282.4 (-bāhām, *his arm*) *nirṇāmayitvā*; otherwise only of the tongue: jīhvām *nirṇāmayya* Divy 7.6, *nirṇāmayya* (or, acc. to Index, *nirṇām°*) 71.14; *nirṇāmya* Bbh 376.4; jīhvendriyam *nirṇāmayataḥ* SP 387.9; °yam *nirṇāmayām āsa* Mvy 6446.

nirḍāraṇa (cf. AMg. *niddāriya*, ppp.) *plucking out, destroying*: sarvābhiniṣeṣa-nir° Gv 189.21; dṛḍhātmasam-jñāsaila-nir° 220.17. Cf. next.

nirḍārayati (cf. prec.), *one who rends, destroys*: (kalyāṇamitrāṇi...) °tāro dṛṣṭibandhanānām Gv 462.22.

nirdeśa, (1) (m.) *elucidation*, particularly of religious or philosophical questions; in this sense only slight specialization (as in Pali *niddesa*) of Skt. id.: lokadhātu-pariprechā-nirdeśeṣu Dbh 72.14; (2) m., once nt., a high number: °śaḥ Mvy 7792; 7921 = Tib. *ñes bstan*; in 7921 cited from Gv 134.2, where °śaṃ, nt.; read *nirdeśasya* Gv 106.18 (1st ed. *nidaśasya*, or perh. *nirdeś°*); -*nirdeśaḥ* Gv 324.11, and ff. **nirdeśana** (nt.) or °nā, f., *explanation, exhibition,*

revealing, making clear: nānā-nirukti-nirdeśābhilāpa-nirdeśanair (four-member dvandva? so Burnouf and Kern) SP 39.11; sarvabodhisattvavyavasthāna-nirdeśana-tayā Gv 496.2, *because of the fact of making clear* ...; °nā, (buddhānām ... mahāyāna-samudayāvatāra-) *nirdeśanām* avatarati Dbh 56.15.

***nirdeśayati**, see **nideśita**.

nirdeśya, adj. or subst. m. (cf. Skt. *nirdeśa*, *command*), *one subject to command, attendant, servant*: Divy 302.26 (see s.v. *kāmaṅgama* 2).

nirdhānta, adj., ppp. (cf. next; non-Skt. ppp. to *nir-dham-*, § 34.11, = Pali and AMg. *niddhanta*, which is used in Pali of *gold, jātarupa*, and in comp. with *mala*, both as in BHS), *purged, purified by fire*; of metals: dvi-(read dvir-?) *nirdhāntam suvarṇam* (so read for °ṇa-) kuśalena karmakāreṇa suparinīṣṭhitam LV 63.12 (prose); in comp. with *-mala*, *with impurities purged* (as if by fire), *nirdhāntamalā* Ud xvi.3 (= Pali Dh. 238 *niddhanta*); recorded *nirdhāntajmalo* as 'Skt.' gloss for Toch. *lyalyitku*, Sleg and Siegling, Toch. Sprachreste 359.9 (Toch. Gram. 466.2); in Mv II.470.13 read *su-nirdhānta-mala-kaśyāṇi* for °*nirvānta*° (mss. add -*vanta*!), *said of gold ornaments made by a skillful goldsmith*.

? **nirdhāyate** or °ti (pass. corresponding to the preceding ppp.; possibly based on a MIndic form corresp. to Skt. *dhmāyate*? cf. § 37.38), pres. pp. *su-nirdhāyanti*, *being purged or purified by fire*: so read Mv II.470.13 for Senart *su-nirvāy°* (v.l. °vāp°), same context as under *nirdhānta*.

[1 **nirdhāvana** (nt.; Skt. *nir-dhāv-*, *run out, escape*, plus -*ana*), *running out, escape*: *nirdhāvanārthāya* (sc. *traidhātukāt*) SP 90.6 (vs). But most mss. *nirvāpanārthāya*.]

2 **nirdhāvana** (nt.; *nir-* with Skt. *dhāv-*, *wash*, plus -*ana*), *washing away*: vārlbhūtam *sarvakleśamala-nirdhāvana-tayā* Gv 494.3 (prose), *it is like water, because it washes away* ...

nirdhūpita, or **nidhūpita**, q.v., *perfumed*: LV 30.9; 162.17; 277.20; Sukh 41.7; so also Mironov for *nidh°* Mvy 6133. All prose, no v.l. except in Mvy.

Nirdhautālaya, n. of a Bodhisattva: Gv 442.21.

nirnamayati, see **nirṇāmayati**.

nirṇāda, m. (= Pali *ninnāda*; cf. also *samṇnirṇāda*; Skt. only *nināda*; all cases of this and related words, see the following, either occur in prose, or in vss in positions where quantity of the first syllable is indifferent; in many places associated with *nirghoṣa*, whence possibly *nir-* for *ni-* is derived by blending), *sound, cry, shout*: LV 226.17; ? 266.9, see *samṇnirṇāda*; 401.18; 435.13-14; Mv II.215.14; 282.2 (so prob. read with 1 ms., v.l. *nidāna*, Senart em. *nināda*); Gv 251.24 ff.

-**nirṇādana**, only lfc. Bhvr., f. °nī, = prec.: mahā-dharma-nirṇādanam Dbh 90.4, *shouting out, proclamation*; nāga-nirṇādanī (sc. vāc) LV 286.17 (prose; v.l. -*nirṇāda*-, cpd. with next word).

nirṇādayati (cf. prec. two and next; perh. denom.), *sounds, or makes resound*: (mahāmbudaḥ) °yanta(h, n. sg. pres. pp. le.; no expressed object, but perh. sc. *vasum-dharām*, line 2) SP 126.4 (vs).

nirṇādita, ppp. of prec. (see **nirṇāda**; perh. denom.), *caused to resound*: °tā dundubhayaś ca SP 51.12; others, LV 11.7; Divy 315.12; 318.2; 320.15; Kv 64.20 (cf. next).

Nirṇāditasūrya (misprinted °bhūrya), n. of a gandharva-king: Kv 2.19. Cf. *nirṇāditaṃ sūryam dhārayanti* Kv 64.20 (subject *gandharvas*).

nir-nāṇakaraṇa, see **nāṇakaraṇa**.

nirṇāma (m. 7; not recorded in this sense), *turn or extension; course* (of time): kālanirṇāmasampanno cāsi Mv II.158.6, *and you* (the Bodhisattva) *are come at* (or to) *the right time* (to retire from the world); lit. *perfect in the turn or course of time*. (Mss. *kālam nir°*, which seems scarcely interpretable.)

nirṇāmayati, see nirṇām°

nirbuda, m. (presumably = nyarbuda, Ved. and BhāṣP.), a high number, = 10 arbudas: Mmk 343.14 daśārbhūda nirbudaḥ uktaḥ.

nirbhacchita, ppp. (semi-Mindic, to Pali nibbhaccheti, Skt. nirbhartsayati; cf. the following), reviled: RP 32.14 (vs).

nirbhatsanā (to next plus -anā; cf. also prec.), reviling: °nām Śikṣ 82.18 (so mss., ed. em. °rtsanām).

nirbhatsayati, also written °bhāt° (doubtless an imperfect Sktization of MIndic nibbhaccheti, as in Pali; see Chap. 43, s.v. bharts), reviles: nirbhatsya, ger. LV 319.10 (prose, both edd., no v.l.); nirbhātsitaḥ or °bhāt°, ppp., Mvy 7183, text °bhāts°, v.l. nirbhansitaḥ; in Index recorded as °bhats°, °bhāts°, and °bhārts°; Mironov nirbhātsitam, v.l. nirbhāsitam. See prec. two.

nirbhidyati (to Skt. nir-bhid-, 4th class pres. or pass. with act. ending and mg.), destroys: nirbhidyet tribhavaṃ ko 'sau Lañk 24.14, who is he that could destroy the triple state-of-existence?

nirbhukta, ppp. (to nir- plus Skt. bhuḥ, use), used up; that has served its purpose: LV 222.17 (vs) nirbhukta mālyam iva paryuṣitam.

nirbhedana (nt.; once in late Skt., Schmidt, Nachträge; M. nibbheyaṇa), splitting, destroying: sarvāraṇa-parvata-nirbhedana Gv 244.15; -dṛṣṭiparvata-nirbhedanaṃ 245.14; (nlvāraṇa)kavāṭa-nirbhedana-tāyal 491.23.

nirbhedā-bhāgiya, adj., = nirvedha-bh°, for which this is clearly a corruption or malformation: °yāḥ kuśalamūlāḥ Av ii.181.10.

-nirmatha, adj. (to Skt. nir-math-, used of churning the ocean), churning, i. e. doing violence to (a figurative ocean): sarvasattvābhilniveśasāgara-nirmathānām (bodhisattvānām) Gv 188.23.

nirmadana, only in mada-nir°, q.v.

nirmadhya, adj. or subst., apparently (the part) off the middle: nāṅgare na bhasmanirmadhye bandhed mudrām kadācana Mmk 365.25 (vs, first half hypermetric).

nirmardayati, rubs (hands, in reflection): hastau °dayan MSV iv.236.8.

Nirmala, (1) n. of a future Pratyekabuddha: Av i.162.5; (2) n. of a Buddha: Śikṣ 169.9.

nirmāṇa, nt. (cf. Pali nimmāṇa, in cpd. issara-ni°-hetu, supernatural creation), a magical creation, usually concrete, and used as symbol of unreality: (samāsato nirvastukam) nirmāṇam Bbh 63.24 (definition of the word), in brief, a magic-creation is what has no material basis; (sarvadharmā-māyā-svapna)-pratibhāsa-pratīśrutko-dakacandra-pratibimba-nirmāṇa-samatayā Dbh 47.14; sarvatathāgata-nirmāṇāny Gv 469.1; dharmasya nirmāṇam ivopaviṣṭam Buddhacarita x.19, (the Bodhisattva) sitting like a magic-image of dharmā, i. e. a 'picture' of Dh. (otherwise Johnston, ... magically projected by Dh.; Weller, wie eine übernatürliche Schöpfung des Gesetzes; Tib. chos kyi (gen.) sprul pa, which seems to support my interpretation).

nirmāṇa-kāya, m., body of magic transformation: Mvy 118; Dbh.g. 6(342).22. In Mvy contrasts with dharmā-k° (3) and sambhoga-k°; see s.v. kāya, end. In Sūtrāl. ix.60, 63 nirmāṇikāḥ k°; Lévi métamorphique. See also Mus, Barabudur (II) 643 ff. (corps d'artifice). In Lañk 241.7 nirmāṇa-kāyair may be an early occurrence of this; see Suzuki's transl. and Studies p. 145; cf. also Lañk 314.2. Cf. nirmāṇikam (q.v.) kāyam Lañk 73.9 (vs), but the same vs 276.10 reads nairvāṇikam.

nir-māṇa-tā (domal n; so all mss.; Skt. nir-māna, prideless), pridelessness: LV 182.20.

nirmāṇa-buddha, Buddha of magical creation, a kind of Buddha in Lañk, contrasted with dharmatā and niṣyanda-b° and acc. to Suzuki, Studies, 142 ff., 208 f., related to the later nirmāṇa-kāya, q.v.: nirmita-

nirmāṇa-b° Lañk 57.10; niṣyanda-dharma-nirmāṇā jinā nairmāṇikāś ca ye 283.6 (vs). Cf. nirmāṇika, nair°.

nirmāṇarati (= Pali nimmānarati), lit. enjoying magical creations (of their own), n. of a class of kāmāvacara gods, see s.v. deva (also called nirmīta, q.v., chiefly in vss); commonly in lists along with other classes of gods: LV 46.21; 51.1; 150.3; 266.6; 396.15; 401.10; in Mv, even prose, n.-acc. pl. may be °ratino i. 240.4 (v.l. °rati); ii.16.4; °rati ii.348.17 (v.l. °tiś); °rati i.212.15; °ratayaḥ i.40.15; 229.15; 333.6; gen. pl. °ratnām ii.163.12, etc.; Mvy 3082; Dharmas 127; Divy 68.13; 367.10; Suv 86.10; Śikṣ 257.9; Av i.5.1, etc. Their chief is Sunirmīta (once Sunirmānarati).

Nirmāṇāṅgulimālaka, (?) n. of a work, see s.v. Aṅgulimālaka.

nirmāṇika = nair°, magically created; with buddha, = nirmāṇa-b°: kena nirmāṇikā buddhāḥ Lañk 28.5 (cf. 34.2, nairm° buddh°).

nir-mādayati (nowhere in this sense; cf. mada-nirmadana?), washes: notthitāḥ pātram nirmādayiṣyāmaḥ Mvy 8598 (Tib. bkru, wash); (pātram) °yati Divy 53.18; (hastau) nirmādyā (em., mss. °pya) 185.21; vārakam °yati 343.1; ādarso °yitavyaḥ MSV ii.57.18; 68.6.

nirmāya, adj. Bhvr., without guile (māyā): Śikṣ 285.9.

nirmālyaka (nt., = Skt. °lyā; -ka may be m.c.), left-over garland, remains of a garland: °kam yo °panayeta caitye Śikṣ 307.10; same line Mv ii.393.20, read with mss. nirmālyā so apānaye cetiyeṣu.

nirminoti, see nirminoti (recorded more prevalently, while from abhi-nir-m° I have, perhaps by accident, more forms with domal n; the orthographic variation probably means little).

nirmīta (= Pali nimmita), (1) ppp. of nirminoti, q.v.; (2) nt., a magic creation: bhagavān °tam visarjayati Divy 138.13; Av i.4.12; nirmītopamam māyopamam SP 137.10, like a magic creation, an illusory thing (mirage); (3) as n. of a class of gods, = nirmānarati; so very clearly in Mv ii.349.13 (vs) °tā (devāḥ), the verse equivalent of nirmānarati 348.17 (prose); elsewhere, SP 235.1-2 (prose, see s.v. samāvartayati); 237.2, 6; LV 45.11; 50.5 (read nirmītaś for nim°); 213.15; 215.13; 219.8; sg., one of the class, 241.2; (4) n. of a former Buddha: Mv iii.237.11; (5) n. of a Bodhisattva: Gv 442.3.

nirmītaka, f. °ikā, subst. (nirmīta plus specifying -ka, § 22.39), one that has been created by magic: °kāḥ KP 142.4; 143.4 ff., the two that ...; samyakṣambuddhena yo nirmītako nirmīto AsP 442.15, a magically-created individual that has been magically-created by a Buddha; sa nirmītako yasya kṛtyasya kṛtaś (= °śo) nirmītas, tat kṛtyam karoti AsP 443.1, that magically-created form does the act for the sake of which he was magically-created; same mg. MadhK 47.6; 330.2, 10; 338.7; nirmītikā Bhik 16a.4, a woman created by magic (not to be admitted to the order), so if text is right, mā (sc. asi) °kā; but this may correspond to Pali animittā, Vin: ii.271.17, 23, lacking the (female) characteristics; in which case the orig. reading would be mānimittikā instead of mā nirmītikā.

nirmīta-nirmāṇa- (sc. tathāgata), not dvandva with Suzuki but (Buddhas) of magically-formed magic-creation: nirmīta-nirmāṇa-bhāṣitam idaṃ bhagavan dharmadvayam, na maulais (so for text maunais) tathāgatair bhāṣitam Lañk 16.13. See s.v. maula.

nirminoti, °nati (also with domal n), and nirmimīte (see also abhi-nirm°, which has perhaps even more variations of inflexion; = Pali nimmināti, °nati; Skt. only nirmimīte or °mimāti, used without the implication of 'magic' which is almost always present in Pali and BHS), (1) rarely creates, builds, without implication of 'magic', as in Skt. nirmimīte: Divy 59.15 maṇḍalavāṭam nirminu (impv.), and 18 °vāṇo nirmīto; (2) regularly, as in Pali, creates by magic: (A) forms implying presents in nirmin-

(cf. nirminu, above): nirminṭi Mv i.179.7 (mss. °mīṣati, Senart em., certainly rightly, cf. nirmito 10); opt. nirminuyām Divy 50.3; aor. nirminṭi LV 219.19; nirminṭe Mv i.189.6; ger. nirminṭivā Mv iii.282.15; nirminṭiya (mss. °ye) Mv i.366.10; (B) forms of the pres. nirminṭe, and others from Skt. root mā: nirminṭe SP 245.11; LV 290.20; (perf. nirmamre, Buddhacarita iii.26); ger. nirmāya Lañk 8.2; (C) ppp. nirmita (see also s.v.), *magically created*, SP 242.8, 9, 11; 247.12; 248.10 (svān nirmitān . . . viditvā, *seeing his own magically created persons*, sc. tathāgatān?); 307.4 (ye te tathāgatā . . . śākyamunes tathāgatasya nirmitā(h), *the Tathāgatas magically created by Śākyamuni*; note gen. l.); LV 45.11 nirmitapure; 237.7 kaṇṭhaka . . . trāyatrīm-śabbhāve sunirmito (? mss. corruptly °mitāpsarāḥ, but the word apsarāḥ belongs to the next line), *being magically created* (i. e. brought into existence) *in the heaven of the Tr.*; 350.19 nirmitām (acc. pl. m.) *abhinirmitvanti they create-by-magic magic personages*, cf. SP 248.10 above; Mv i.270.13; 365.17; Divy 50.4; 128.17; (3) in Mv ii.176.12, 14 nirminṭeyā, opt. (in 14 by em.) used in sense of *exchange* (one thing, acc., for another, instr.); this = Pali nimirāṭi, used in the same verse in Pali, Jāt. iii.63.9, 10. Meter guarantees, and perh. is the reason for, nirmi° in Mv. See **nirmitaka**.

nirmṛṣa, read prob. °śa, nt., only in semi-etym. explanation of āmīṣa; doubtless understood as *enjoyable contact* or the like (root mṛṣ, not cpd. with nis in Skt. or Pali); so Tib. ŋug pa, *touch, caress*: (tatrāmīṣaṃ . . . katamad? yad utāmiṣam) āmīṣam ākarṣaṇam nirmṛṣaṃ parāmṛṣṭh svādo . . . Lañk 180.7.

nirmocana, see **samdhī-nir°**.

nirmocayitar, one who frees: °tāro mārāpāśebhyaḥ Gv 462.23.

niryāna, nt. (Pali niyyāna, in mg. 3; Pali and Skt. also *going out*, literally, and so BHS bhavaty aparyādatāḥ sarvaprāḍīpanīryāṇāḥ Gv 502.15, said of a light from which many other flames have been lighted, *it does not become exhausted by the going forth from it of all the lights*; in Skt. also in mg. of a military art, *marching forth*, as in Mvy 4986 = Tib. mdun du bsnur (rnur, rgyu) ba, *going forth*; and niryāne LV 156.12, in list of arts mastered by the Bodhisattva as prince; Divy 442.6), (1) as in Skt., *departure*: (bheruṇḍakā . . . manuṣyakuṇapāṇi vi-[WT ca] bhakṣayantaḥ), teṣāṃ (sc. bheruṇḍakānām) ca niryānu pratikṣamāṇāḥ śvānāḥ śṛgālāś ca vasanty aneke SP 83.12 (vs), *and waiting for them to leave . . .*; Burnouf and Kern, *matter, issue* (of the putrescent corpses); (2) *expertness, surpassing knowledge, skill*, as n. act. (abstract) to **niryāta** 2, q.v.: bahulpi-niryānataḥ LV 146.1-2, *as regards expertness in many scripts*; in niryānam iva sarvakuśalamūlasya (Bodhisattvasya) LV 10.4 something seems wrong with the reading; mss. vary greatly; Tib. dge baḥi rtsa ba (= kuśalamūla) ṇes par byas pa, *with rightly made or accomplished roots of merit*, as if niryāta-kuśalamūlasya (perhaps rather nirjāta-?); it is often hard to distinguish this mg. from 3, below; the foll. cases seem to me more likely to belong here: parārthapratipatti-niryāna- Śiḥs 7.16-17, *expertness* (not *dying*, Bendall and Rouse) *in accomplishing the interests of others*; so prob. when prapīdhi ('dhāna) depends on this, *expertness, skill in accomplishing* (the Bodhisattva's vow), -bodhisattvaprapīdhicaryā-niryāna- Gv 98.8; -prapīdhāna-niryāna-mukhāni Gv 490.2; (mahā-prapīdhānabalaṃ vā samvarṇayitum) (sc. prapīdhāna-?) niryāna-mukhaṃ vāvabhāsayitum Gv 99.8; less certain, perhaps to (3) *deliverance*, bodhisattva-niryāna-vīśuddhiparimārgaṇam Gv 59.26; sarvajña-jñāna-niryāna-mārgavidhiṃ pradarsayamānān Gv 86.5; mahāyāna-niryānam abhidyotayamānān Gv 92.18; surely here, because associated with nirjāta, and rendered in Tib. ṇes par ḥbyuṇ ba, Mvy 2543 (tho found in a chapter headed parīśuddhaparyāyāḥ, which might suggest *deliverance*); -**niryāna**,

q.v., Tib. mi ḥgyur ba, *not arriving at*, in -anyayānāniryāna- Mv 785; (3) (= Pali niyyāna) *deliverance, salvation* (cf. **niryānika**, **nair°**), often hard to distinguish from 2 above: na cātyanta-niryāna-vihāriṇaḥ Gv 472.13 (this is a distinction of Bodhisattvas in the Mahāyāna); yaḥ punar dharmam pratikṣipati śrāvaka-niryāna-bhāṣitam vā pratyekabuddha-nir°-bhā° vā mahāyāna-nir°-bhā° vā pratikṣipati Śiḥs 59.15-16, seems most likely to mean *deliverance*, 'Scheme of Deliverance' (Bendall and Rouse); if so, the same must follow with parapudgalānām ca yānatraya-niryānāya Bbh 87.20; śrāvakayāna-niryānādhi-muktinānātvaṃ avataraṭi Dbh 56.11; less certain, perhaps to 2 above, nīdarsayitāro niryāna-mukhānām Gv 463.7; bodhisattvasyāvibhrānta-niryānam abhidyotitam bhavati Bbh 258.2; -paramayāna-niryāna- Mvy 795 = Tib. ḥbyuṇ ba, *arriving at . . .*; (4) *deliverance from, curing of* (a disease): MSV i.x.15.

niryānika, adj. (to prec., 3; = Pali niyyā°, nīyā°; also **nairyā°**, q.v.), *conductive to deliverance, emancipation*: nāyam mārgo niryāniko Mv ii.200.8; in LV 239.14 Lefm. ayam khalv Ārāḍasya dharmo na nairyāniko, with ms. A only, other mss. and Calc. niry°; Tib. ṇes bar ḥbyuṇ ba ma yin te (see **niryāti** and **niryāta** 2). Cf. also **nirvānika**.

niryāta, ppp., adj. (for AMg. nijjāya see under **nirjāta**, with which this seems blended or confused in BHS; Pali once niyyātāṃ, in MN i.360.9 [puttānaṃ dāya]jjaṃ], *property or inheritance bestowed upon his sons*; comm. niyyātitaṃ, cf. **niryāṭayati**; perh. corruption for that word; or possibly lit. *went out to?*); (1) in sense of **nirjāta** (1) hardly used, but seems clearly to mean *come from, produced from*: sarvaratana-niryāta-simhāsanam (mss.) Mv ii.312.7, *throne made of all jewels*; in mahābhijñāparikarma-niryātā(h) SP 312.2 perhaps to be read -nirjātā (q.v. for the same cpd., occurring twice); this cpd. is not in Tib. nor acc. to WT in their ms. K', but may have been omitted by haplography, since the next word is mahābhijñāktaparikarmāṇaḥ; (2) = **nirjāta** (2), which is very little used in this sense and should perhaps be em. to **niryāta**, *adept, perfected, perfectly skilled*, in (loc. or comp.): Mvy 864 = Tib. ṇes par ḥbyuṇ ba, *become perfect or the like*; 2544 = Tib. same, or, tshar phyin pa, *completely arrived or the like*; these two regularly used in Tib. for this word: dharmesu niryātāḥ syāma SP 60.12; na tāvaṃ niryāto (Kashgar rec. parinīpanno; Tib. ṇes par ḥbyuṇ ba) 'nuttarāyām samyaksambodhau SP 241.1; kṣānti-niryātāḥ LV 179.14 (here Tib. acc. to Foucaux ṇes par byuṇ ba); (mayāpy eṣa . . .) dharmo 'dhigato yatra tvam niryātāḥ LV 245.9, . . . *in which you are adept*; pūrvāsubhakarman-niryāta LV 46.22, *adept* (perfected) *thru previous good deeds*; abhisamjāta-kuśalamūla-niryātā Mv ii.312.6; mahāyāna-niryātāś ca bhavati Bbh 413.16-17; samantabhadracaryā-niryātānām Sukh 15.14; sa niryātāḥ sarvaśiḥkṣāsu Gv 489.26. See s.v. **niryāna**.

niryātānā (to next), *gift, offering*: Sādh 64.7.

niryāṭayati, °teti (also °dayati; rare in Skt. except in mg. *returns, repays, gives back*; in general sense common in BHS and Pali, where usually niyyādeti, more rarely °teti), *gives, presents*; act., with acc. of thing, dat. or gen. of person; pass., with instr., rarely gen., of giver, also, rarely, recipient in nom., both giver and gift instr.: sarvam asmal . . . °tayāmi SP 108.11; °tayāmi Mv iii.457.17; RP 56.9; °temi Mv i.63.9; °tayati Mv i.118.11; °teti 119.13; ātmānam °tayet Sādh 3.17; °tayanti Kv 49.1; LV 367.10; 368.5; °tema, opt., Mv i.299.20; °tayanto, pres. pple., SP 13.16; °tayīṣāmy SP 115.4; °tayi, 1 sg. (pres. mid., for °ye, or aor.? either is possible) SP 115.9 (vs); °tesi, aor., Mv i.49.16; °tayt, aor., Suv 152.10 (vs); °tayām āsa (āsuḥ) SP 165.13; 429.1; Jm 127.15; °titvā, ger., Mv i.117.8; °tetvā i.243.5; °tayitvā iii.204.17; °tya LV 367.11; Av i.70.1; 96.4; °tita, ppp., various forms,

SP 60.9 (vayaṃ bhagavatā hīnena yānena niryātītāḥ, exactly as in English, *we have been presented by the Lord with the Lesser Vehicle*; but this is a very rare construction); SP 211.3 (niryātītāṃ te ... mamaṭṭan maṇiratnaṃ, *to thee by me this jewel was given*); 339.6 (te ca, sc. viharāḥ, which Kashgar rec. inserts, mama sarṃmukhaṃ śrāvaka-saṃghasya niryātītāḥ, *and they have been presented in my presence to the assembly of disciples*); generally the gift is nom., the giver instr., and the recipient gen. (dat.), or loc., with niryātita, Mv 1.295.15; iii.57.2; Divy 23.4; 155.12; 274.13; Av 1.87.7; 198.11; Suv 146.2; Kv 36.17; etc. Very common in most texts.

niryāti (= Pall niyyāti; in this special sense not noted in Skt.), *goes forth, issues* (unto deliverance); (after clause cited under **niryāṇika**, q.v.) na niryāti tat-katarasya duḥkhakṣayāya LV 239.15 (Tib. translates just like the prec., niryāṇiko or nair°); Mvy 2545 (follows niryātāḥ; Tib. includes the same two translations as for that, one of which agrees with LV).

niryātītaka, adj. (niryātita, ppp. of niryātayati, plus specifying -ka, § 22.39), (the one) that has been (previously) presented (with kalaśa); Mmk 51.9, 15, (pūrva-) 25.

niryādayati (the usual Pall form, °deti, for niryātayati, q.v.); niryādayinsuḥ, 3 pl. aor., v.l. of Kashgar rec., SP 191.2 (vs).

niryāmaka, m. (Skt. niry° or niry°, see Schmidt, Nachträge, s.v. niry° with references; Lex. niyāma, °maka, niryāma; Pall niyyāmaka), *pilot, helmsman* (of a ship); read niryāmaka āha Mv 1.245.5 (mss. niryāmukha; Senart em. niryātamukha, which does not seem to me to make sense).

niryūha, *abandonment, withdrawal*, opp. of āyūha, with which it is compounded in Laṅk 80.7; 115.15, see āyūha; also in neg. a-nir°, q.v. (As an architectural term, *turret* or other excrescence on a building, e.g. LV 10.20; 302.15; Gv 124.4, the word is familiar in Skt.; see BR, pw, and Acharya's Dict. Hind. Arch. s.v.)

niryūhati (Pkt. nījūhai; see also nirvyūhati), (1) *abandons, withdraws from* (Sheth, nījūhai: parityāg karnā, Laṅk 115.13-14, cited s.v. āyūhati); (2) at least in Gv used as a near-synonym of āyūhati, meaning presumably *effects, accomplishes* (cf. Sheth's second mg. for nījūhai: racnā, nirmāṇ karnā; and so noun derivs.; cf. niryūha as architectural term); Gv 69.23-24 bodhisattvavimokṣaṃ āyūhatā niryūhatā anusarātā etc.; so, parallel forms of ā-yūh- and nir-yūh-, in what must be nearly identical mgs., with objects tathāgatavimokṣaṃ Gv 80.24, 25; 83.12; jñānālokaṃ Gv 199.24. This may well be the mg. of nirvyūhati, q.v., in MadhK; discussion s.v. āvyūhati.

nir-lapaka, adj. or subst. m. (Bhvr., nis plus lapa, q.v., with -ka Bhvr.; Pall nillapa); read so, or nirlapana, for (akuḥako) nilapako (Müller 'ni'), *not boasting, free from* (religious) *boasting or humbug*: Sukh 26.2. See lapa(ka), °na.

nirlikhita, ppp. (to Skt. nir-likh-, rare, in not very different mg., pw), *erased, blotted out, done away with*: °tam Mvy 2595 = Tib. śin tu phyls pa (*wiped out*), bsrabs pa (*vanished*, see Das), bzhar ba (*scraped off*), bsubs (*blotted out, erased*).

nirlopa (m.? = Pall nillopa; not in Skt.), *plunder*: °paṃ harati Mvy 5366; °pāpahāraka, or °pāhāraka (so Mironov), or °pa-hāraka, °pa-haraka, *a carrier-off of plunder, robber*: Mvy 5363.

nir-lomaka, adj. Bhvr. (= Skt. nirloma; perhaps m.c.), *hairless*: SP 94.8 (vs).

nirvaṇa, adj. (= Pall nibbana), *free from desire*: Ud xviii.3 (see s.v. vana).

? **nir-vamhaṇa**, f. °ñi (cf. Pall vamha, vambhaṇā, vamheti, etc., etym. unknown; Deśi bambhaṇi, °ñiā, *poison*; seems hardly pertinent), *free from contempt* or

ill-will: of Buddha's speech (girā), nirvamhaṇi Mv 1.314.13 (vs), so Senart by em.; cf. parivambhita.

nirvarṇaniya, adj. (gdve.), lit. app. *praiseworthy* (so Tib. on LV), and so *agreeable, enjoyable*, of sounds: (śabdāḥ) prahlādantiyā nirvarṇaniyā (411.9 adds aprativarṇaniyā, q.v.) asecaniyā LV 52.7; 411.9; adv. °yam, *agreeably*, of the sound of earthquakes at the Bodhisattva's conception, Mv 1.206.17 = ii.10.10, see s.v. ullokaniya.

nir-vastuka, adj. Bhvr. (to vastu; -vastuka lfc. in Skt.), *without material basis*: Bbh 63.23, as definition of nirmāṇa, q.v.

Nirvāṇapriya, n. of a 'gandharva maid': Kv 5.8. **Nirvāṇāṅgulimālīka** (loc. °ke), n. of one or (more likely, with Suzuki and Bendall and Rouse) two works: Laṅk 258.4 (v.l. Nirmāṇ°, one ms. Nirvāṇa 'ngu'), cited Śikṣ 133.4 (mss. °aka). The first work, Nirvāṇa-sūtra, presumably means the (Mahā-)parinirvāṇa-sūtra; for the second see **Āṅgulimālīka**, °liya.

nirvāṇika, f. °ki, adj. = nairv°, q.v.: Mv ii.33.3 (of dharma); Kv 25.6 (of dharmapariyāya); °kīm bhūmim (cf. under nairv°) Kv 24.2. Cf. also niryāṇika.

[nirvāṇta, see nirdhānta.]

nirvāpaniya, adv. °yam (app. from Skt. nirvāpayati), *refreshing*: Mv iii.341.8 (? no v.l.), of the sound of earthquakes after Buddha's first sermon; but parallels suggest **nirvarṇaniya**, q.v.

[nirvāyate, °ti, see nirdhāy°.]

nirvāha, see a-nir°.

? **nirvikalpayati** (if correct, denom. to °lpa = Pall nibbikappa, Vism. 193.7), *makes free from uncertainty (or false discrimination) = distinguishes, considers carefully*: nirvikalpayanti ca virāgaṃ ayyha (read apīha) teṣāṃ Gv 473.19 (vs); but very likely read nirvikalpa (= °paṃ) yanti ..., *go to virāga that is free from vikalpa*.

nirvighaṭṭa ('am, adv.), *without obstruction or disturbance*: utkṣiptaśāṅkāṅkusānirvighaṭṭam Jm 87.9.

nirvidā (= Pall nibbidā, Skt. nirvid), *world-disgust, aversion from worldly things*: °dāye Mv iii.331.4 (prose; in LV 416.18 parallel nirvide); °dāya KP 126.10, 15 (vss).

nirviśiṣṭa, adj. (nir- in neg. sense! = Skt. nirviśeṣa, Pall nibbisesa; only M. nirviśiṭṭha in this sense), *without distinction or difference, alike*: Laṅk 141.16; 142.4, 8; 197.18; 231.15; 348.6; 350.10.

nirviṣi (Skt. Lex. id.; Pkt. nibbisi, Sheth), a grass used as antidote for poison, acc. to Tib. a kind of *wolfbane*: Mvy 5820 = Tib. boṅ ṅa nag po.

nirviṣikaraṇa (nt.; n. act. to Skt. °ṣi-karoti), *the making free from poison*: Gv 495.21.

nirvṛta (ppp. to Skt. nir-var-, but even in Skt. used in ways which suggest secondary association with nir-vā-; so in Skt. *extinguished*, of fire, also BHS, Mv 1.66.1; Divy 157.12; Av 1.48.8; and esp. often *happy, blissful*, in worldly sense, also BHS, SP 106.13; Mv 1.131.14), (1) like Pall nibbata functioning as ppp. to nirvāṇa and its relatives, *released, entered into nirvāṇa* (oftener pari-nir°; see also nirvṛtaka and nirvṛti): SP 392.9; 393.2, etc.; (2) in Mv iii.214.6, 13 (vs) = Pall DN ii.242.18, 243.6, nirvṛta- (Senart with mss. unmetr. °tā; Pall nivuta-, text with Cambodian sources, others nivuta-, ni- being unmetr.)-brahmalokaṃ (adv.; Pall °lokā, n. sg. f. adj.); (in such a way that the brahma-world is) cut off; shut out, excluded (from the br. world). So DN comm. ii.665.19 ff., nivuto phito (and later patichanno) brahmaloko assā ti. This implies Skt. nirvṛta; the Pall nivuta, adopted by ed., must have f m.c.; Mv nirvṛta also, directly or indirectly, m.c., perhaps directly derived from a misunderstood MIndic nivuta with false Sktization.

nirvṛtaka, adj. (= nirvṛta, plus -ka, prob. m.c.), *entered into nirvāṇa*: SP 250.15; 393.6 (vss).

nirvṛti, f. (parallel to nirvṛta, q.v.; already in Skt. *extinction*, of fire, so e.g. Mv 1.66.9; also *bliss, happiness*,

in worldly sense, so e. g. Mv i.293.8), (1) like Pali nibbuti (see Childers) = nirvāṇa (Pali nibbāṇa); so even in Skt. of Jains, Ind. St. 14.385: Mv iii.418.11; LV 38.1 (vs); 46.17 (vs); 245.11 (prose); 355.22 (vs); (2) also like Pali nibbuti (see esp. Childers), *destruction, annihilation*; but in Pali cited only of *destruction of evils*, whereas app. in Mv i.134.2-3 used of good things: phala-nirvṛty-aparīkāṅkṣiṇaḥ (of Bodhisattvas), *not desiring extinction of the Fruits*; v.l. °apratikāṅks°.

nirvṛtta, in a-nir°, prob. error for (a-)nirvṛta, (not) happy (see BR s.v. vart plus nis, 6): Mv ii.215.17, 18. **nirveṭhana** (= Pali nibbeṭhana; to next), *exposition* (verbal): Sukh 97.5, 11 etc., °nam kurvanti.

nirveṭhayati (= Pali nibbeṭheti, which also means *explains*; on this mg. the prec. item is based), *denies, rejects*: abhūtam cābhūtato nirveṭhayitavyam Bhik 16a.2, and the false is to be rejected as false (follows bhūtam ca bhūtato vaktavyam, the true is to be declared as true).

nirveditvā (?), ger., *becoming disgusted*: Mv ii.198.1. See Chap. 43, s.v. 2 vid (4).

nirvedha (= Pali nibbedha; related to Skt. nirvyadh-; cf. the foll. items and **nirvedhika**), (Intellectual) *penetration, insight*: °dha-bhagakramaḥ Mvy 1210, cf. °dha-bhāgiya (Tib. ṅes par bhyed pa); °dha-vīrya-vajra-prākāreṇa Gv 161.21; cf. AbhidhK. La V-P. vi.169, 'nirvedha signifi nīcīta vedha, c'est donc le Noble Chemin... il est donc nīcīta, et les vérités sont distinguées (vibhājana, vedha)'.
nirvedhana (nt. ?; cf. nirvedha, and Skt. nir-vyadh-), (physical) *piercing*: bāṇabhūtam duḥkhalakṣa-nirvedhanatayā Gv 495.6, *like an arrow, because it pierces the target of misery*; perhaps by double entente both this and intellectual *penetration* (like nirvedha), vajrabhūtam sarva-dharma-nirvedhana-tayā Gv 494.19-20, *like a vajra because it penetrates* (physically, and intellectually?) *all dharmas* (states of existence, and religious doctrines).

nirvedha-bhāgiya, adj. (subst.; = Pali nibbedhabh°), *belonging or conducing to the (four states of) penetration, insight, which are uṣmagata- (avasthā), mūrdhan (mūrdhānaḥ, mūrdhāvasthā), kṣānti, and laukikāgr(ya)-dharma* (the last = ānantaryasamādhi, Sūtrāl. comm.): Mvy 1211; °giyāni (kuśalamūlāni) Divy 50.8; cf. Sūtrāl. xiv.26, comm., and AbhidhK., see s.v. **nirvedha**. For this Av once reads **nirbheda-bh°**, q.v.

nirvedhika, adj. (to **nirvedha**; = **nairve°**, q.v.; Pali only f. nibbedhikā, with paññā = prajñā), (Intellectually) *penetrating*: sarvadharmā-nirvedhika-(all mss.)-jñānavat LV 424.14, *because he has penetrating knowledge of all dharmas*.

nirvyādadāti (cf. Skt. vyādadāti), *opens wide*: mukhaṃ nirvyādehi Jm 236.22.

nirvyādhita, ppp. (denom. ppp. from Skt. nirvyādhī; cf. Pkt. nivāhla, id., analyzed by Sheth as = Skt. °nirvyādhika), *free from disease*: °taḥ sa ca kṛto me RP 24.8 (vs).

nirvyūhati = **niryūhati**, q.v. (cf. also a-nirvyūha), MadhK 298.14; 517.20. It is uncertain which of the two meanings of **niryūhati** applies here; see s.v. **avyūhati**.

nirharati (cf. **abhinirharati**; cf. Pali nirharati, in Pali Dictt. said to mean only *takes away* or the like; but it certainly sometimes has the mg. recorded below, e. g. bhūmīm nirharati Miln. 219.4, *provides, makes available, land* (which was formerly jungle); also piṇḍapāta-nirhāra SN v.12.11-12 et alibi clearly means *one who brings food*, not one who takes it away, with PTSD; acc. to pw s.v. har with nis 10, Kern cited from SP this verb in the mg. *bekommen, erhalten, theilhaftig werden*, in a passage which I cannot trace), *produces, makes effective, carries out*: tān (= tām, sc. pūjām; in prec. line abhinirhṛta pūjā) ahu nirhari Bhad 6*; yair iyaṃ carī (= caryā) ... prapīḍhībhir nirhṛtā Gv 488.6 (vs).

nirhāra (m.; = Pali nirhāra, which certainly some-

times has this mg., e. g. in nirhāra-bhatto Vin. i.13.3; see s.v. **nirharati**; this entire group of words in Pali needs serious study), Tib. (b)sgrub pa, *production, accomplishment, bringing to pass*: Mvy 6865, see **āni-praty-āni**; samādhi-vikrīḍita-satasahasra-nirhāra-kuśalaḥ Mvy 863; (catuḥ-)samgrahavastu-prayoga-nirhāra-viśuddhim ca nāma dharmamukham LV 182.7; samādhē... guṇānu-śaṁsanirhārapadāni śrutvā Samādh 19.1; citta-carita-caryānupraveśa-nirhāra-ceṣṭitam jñātum Mmk 6.2; tathā-gata-nirhāra- 6.3; tena rāsmi-dhātu-maṇḍali-samuddyo-tita-nirhāreṇa 7.8.

nirhāra, (1) m., some member of a ship's crew (see s.v. **pauruṣeya** 2), after **āhāra**, q.v., Mvy 3852 = Tib. sel ba, *remover*; acc. to Chin. *one who looks after boats* (possibly *unloader* of freight?); (2) adj. (see s.v. **nirharati**), *bringing, producing*: Bbh 209.22 (durbhik-ṣesu ...) vṛṣṭi-nirhāraṃ dhyānam, *bringing or producing rain* (to relieve famine; an activity of Bodhisattvas). In Pali nirhāra only recorded in piṇḍapāta-ni°, *one who brings food* (esp. to Buddha; = **abhinir°**; see s.v. **nirharati**); the same, °ta-nirhāraḥ piṇḍapātam ādāya bhagavatsakāśam upasamkrāntaḥ MSV ii.130.2; °ta-nirhāraḥ bhikṣum 180.15, 17.

[**nilapaka**, see **niria**.]

nilamba, nt., a high number: Gv 133.11; in Mvy, cited from Gv, replaced by **nivala**, q.v.

-nilambha, only in a-ni°, q.v.

nilīhati (once in Skt. nilīdha in fig. sense, pw 5.264), *licks*: jīhvayā nilēḍhum ārabdhāḥ Divy 137.8.

nilīyati (ni with Skt. ḍi), *flies down*: °yathā (mss., Senart em. °tha) Mv i.219.3 (= ii.21.5, where abhi-ii° is read, see **abhiliyati**).

nivarapa, see **nivarapa**.

nivartaka, f. °ika, adj. (to caus. of next, q.v.), *creative, productive*: (trṣṇāyāḥ ...) janikāyā nivartikāyā(h) LV 417.11 (prose; no v.l.), *which is creative and productive* (Tib. sgrub pa for niv°); occurs in the 3d ārya-satya, in the Dharmacakra-pravartanasūtra, but unparalleled in other versions; sarvakāma-nivartakaṃ SP 211.2 (prose), *effecting all desires*.

nivartati, °te, ppp. **nivṛtta**, caus. **nivarteti** (cf. vart plus ni, caus., BR 7 and 8, *verschaffen, vollführen*, and s.vv. **nivartaka**, **nivṛttati**), (1) **nivṛttā** ratanāḥ trayāḥ LV 421.2 (both edd, **nivṛt°**, but all mss. **niv°**; metr. indifferent), *the three Jewels were produced, realized* (Tib. mñon du grub, *accomplished so as to be manifest*); divyāni ca samgti nivartetsuḥ (so mss., Senart em. **nivartensuḥ**) Mv ii.160.19 (prose), *were manifested, occurred, took place*; (2) caus., *puts down* (under water); tām Śyāmām kaṇṭhe samālīṅgaṃ kṛtvā nivarteti Mv ii.172.4; just below occur **nivṛtītya** and **nivṛtāpiya**, for **nivart-**, see s.v. **nivṛttati**.

nivala, nt., a high number: Mvy 7864 = Tib. stobs yas *without strength* (as if **nirbala**!); cited from Gv, which however reads in the corresponding list **nilamba**, q.v. (metathesis of syllables has taken place in one direction or the other). Cf. **nevala**.

nivasta, ppp. (= Pali **nivattha**, for Skt. **nivasita**), *clothed*: LV 157.21; ajñena nivasto ca prāvṛto ca Mv ii.211.12; kṛṣṇājñena ni° iii.157.1; often varies in mss. with **nivastra**, q.v., in cpds. where either could be interpreted, *clothed in ...* (Karmadh.), or *having ... as clothing* (Bhvr.); where mss. are unanimous they should be followed in such cases; where they vary, either may be accepted; in such cpds. **-nivasta** Mv ii.322.10; iii.210.13; 267.9 (but in 11 mss. °vastrā); Mmk 63.2; 68.25; **sunivastā**, v.l. °strā, Mv ii.430.2.

nivastra, nt. (see prec.; Senart, ii note 515, regards the form as false Sktization for Pali **nivattha**, but cf. Skt. **vastra**): *kāścit sunivastrāṇy* (so some mss., others °vastāṇy, Lefm. em. °vastā) *api durnivastrām* (so best mss., v.l. °vastām; Lefm. em. °vastāḥ) *kurvantī sma LV*

320.18-19, some (daughters of Māra) made even fair garments appear poor garments; āhata-vastra-nivastro Mv ii.95.19, having freshly washed garments as clothing; in cpds. Mv iii.6.2 (sunivāstrā); 167.17; 267.11, mss. all °stra, as Bhvr., and so sometimes as v.l. for °sta, where either can be interpreted.

nivāta, adj. (= Pali nivāta, given in Dictt. only as noun, but clearly adj. in MN i.125.6 nivātā Vedehikā gahapatāni, gentle, parallel with soratā and upasantā), gentle, mild: as ep. of princes, parallel with **maheśākhyā**, **sukhasamsparsā**, qq.v., Mv i.350.6; ii.64.15; with akarkaśa, sukhasamvāsa, in similar description, Mv ii.423.19; in Mv i.171.4 (vs) Senart em. -nivātā (mss. nivānām or nirvānām) in pralalita (so mss.)-kalahaṃsa-barhiṇa-nivātā, of the Buddha's voice, gentle as the sweet (voice) of kalahaṃsa or peacock (?). I have some doubt of the em., partly because nivāta seems not otherwise used of the voice, partly because I doubt whether the peacock's voice would be referred to in this complimentary way.

nivāpaka (-bhojana, nt.; = Pali nivāpa-bhojana; -ka svārthe), rations, food (provided for animals intended to be slaughtered for human consumption): Mv i.17.1; 25.2.

nivāraṇa, nt., see s.v. **nivaraṇa**.

nivāsa, m. (= Pali id.), (former) state of existence; usually in cpds. **pūrva**-(**pūrve**-)ni°, qq.v.; with separation of the cpd., **pūrva** (so all mss., Senart em. °vaṃ) ca nivāsa-vāram (time, turn) Mv i.4.8; rarely otherwise, nivāsānutarya-sampanna Mv iii.320.5 (see **anuttarya**), perfect in the supreme excellence of (former) births. See also s.v. **pūrve-vāsa**.

nivāsana, nt. (= Pali id.; to next), wearing, or (concretely) a garment, esp. an undergarment: (-carma)-nivāsanaṃ LV 249.2, so read with Tib. gyon pa, to wear, for Lefm. -niveśanaṃ (mss. mostly nives°), by the wearing of ... as garments; parimaṇḍala-nivāsanaṃ Mvy 8525, prob. n. act., putting on (one's undergarment) 'in a circle' (not hanging down before or behind, cf. Vin. i.185.4, 18); concretely, Mvy 8938 = Tib. śam thabs, petticoat: Bhik 11a.4, see s.v. **nivāsayaṭi**.

nivāsayaṭi, generally as in Skt. puts on (a garment, regularly undergarment). So also Pali nivāseti, wrongly defined in PTSD to dress oneself ... to get clothed or dressed. It is true that in the common cliché (kālyana eva, or the like) nivāsayaṭivā, LV 240.11 (vs); Mv i.34.14; 54.10; 307.14; iii.60.3; 255.15; 272.5; 414.5; or nivāśya, LV 407.13; Divy 20.2; Av i.290.16, etc.; no object is expressed. It is unnecessary to say what the monk puts on before starting his round of begging; the gerund however means strictly having put on (sc. the undergarment; cf. Prāt 527.8 cīvaram nivāsayaṭīyāmaḥ, with Chin. transl.; contrast prāvarīśyāmaḥ 529.1 ff., of the upper garment; same contrast in Pall, Vin. iv.185.18, 27). Once the verb is used in the causal sense of cause (someone else) to put on (an undergarment): Bhik 11a.4 nivāsanaṃ nivāsayaṭivā, (the nun) is to be caused (by the instructress) to put on the undergarment.

nivāsikā, adj. f. (prob. to °saka, m., Skt. Gr., to nivas-, dwell; cf. Pall nivāsiko, m., Jāt. ii.435.14, vs, in comm. repeated with v.l. °ako), dwelling: Lumbinivane devatā °kā Mv ii.145.6.

nivutṭati (Mādic for nivartati, in mg. 2, q.v.), sinks down (in water): nivutṭiya, ger., Mv ii.172.6 (cf. nivarteti, in line 4, caus., puts down under water); caus., ger. nivutṭāpiya 7, putting down (under water).

nivṛta, ppp. (related to **nivaraṇa**, n., and rendered by related words in Tib.; = Pali nivuta, which may mean obscured, as in avijjāya nivutassa SN ii.24.30, cf. avijjā-nivaraṇassa in 5 above; nivutānaṃ tamo hoti SN iv.127.26), obscure (of intellectual questions), subject to obstruction: nivṛtāvyaḥkrātāḥ Mvy 6889, obscure and not explained, and a-ni° 6890; Tib. bsgribs pa, or bsgrib ba, for nivṛta.

niveśaka, f. °ikā (to Skt. niveśayati with -aka), introducing, bringing in: (prajñāpāramitā na kasyacid dharmasya ...) °ikā AsP 203.10.

[**niveśana**, read **nivāsana**, q.v., in LV 249.2.]

niveśayitar (to Skt. niveśayati), one who causes to enter into or settle in: °tāraḥ sarvabuddhadharmaṃ Gv 463.10.

nivyāpara, adj., Bhvr. (pronounced ni-vāpara, or the like; m.c. for nir-vyāpara), without activity: kāyaś ca niśceṣṭa nivyāparaś ca Suv 57.13 (vs; Tib. byed pa med, not acting).

Niśācarā, n. of a rākṣasī: May 243.30.

? **niśāthaka** or **niśāthaka**, in: kalaha-raṇa-°kā(h) Mv i.176. 6-7, ep. of Buddhas; clearly corrupt; Senart em. -niśātakā, rendering (sharp =) redoubtable in (spiritual) fights and battles. But niśāta is not recorded in this use, and moreover I question such a complimentary fig. use of kalaha-raṇa. It seems more likely that some deriv. of niśāmyati, is pacified, is involved; a caus. to this would mean quieters (of strife and evil). Possibly niśāmaka(h)?

niśādā-putra, m. (cf. next, and Pall nisada-pota; see s.v. **śilā-putra**; = Skt. dṛṣat-putra, upper and smaller millstone), upper millstone, or pestle: Mvy 7516 = Tib. mchig gu.

niśādā-śilā (cf. prec., **niśidā**, and Pall nisadā, also °da), lower millstone, or mortar: Mvy 7515 = Tib. mchig, grindstone, mortar, or gtuṅ gyl gzhil, what is below a pestle.

Niśāntāyu, n. of an ancient king: Mv ii.146.19.

niśrṇoti (not in Skt. or Pall, but = AMg. nisṇai, ni°), hears: gopi niśrṇohi LV 235.22; niśrṇotha 296.2 (both vss).

niśrṇya, see **niśritya**.

[**niścayitvā**, SP 48.6 (vs), would mean having determined, made sure of (heresies, dṛṣṭi). But Kashgar rec. āśrayitvā, and WT with their ms. K' niśrayitvā, both relying on, supported by Tib. brten nas su; prob. the latter is to be read, mg. same as **niśritya** or **nīśraya**.]

niścara, adj. (to Skt. niścaraṭi), coming forth, issuing (of sounds): lme ślokaś ca niścaraḥ Suv 22.2.

-niścārakam, in jīhvā-ni°, adv. (= Pali jīhvā-nicchārakam, Vin. iv.197.6), pulling out the tongue: na jīhvā° piṇḍapātaṃ (pari-)bhokṣyāmaḥ Mvy 8581; Prāt 533.9; La Vallée Poussin JRAS 1913 (Stein fragments) 846.3.

niścāraṇa (nt.; to next), utterance: °ruta-pratiruta-niścāraṇa LV 435.11; vāgnīścāraṇena Divy 116.26; 119.4.

niścārayati (caus. to Skt. niścaraṭi; = Pali nicchāreti), (1) utters (words, sounds): avarṇaṃ (sc word) niśc° SP 282.13; vācam LV 264.15; Divy 116.26; Av ii.161.10; 162.5; 163.4; vacanaṃ, °nāni, Divy 119.4; Śikṣ 268.3; -śabdāṃ LV 352.9; (2) emits, sends forth: rays of light LV 274.11; poison LV 306.13.

niścikīrṣā, Mvy 2456; La Vallée Poussin, AbhidhK. iv.189, note 3; or °śu-tā, Bbh 168.22 (= Pali nijigim-sanaṭā, or °gis°), in lābhena lābha-(Bbh ed. lābham) niś° (also -niśpādanā, q.v.), extraction of a profitable gift (from a layman, by a monk) by (referring to) a gift received (from others); one of the 5 mīthyājiya for a monk; see references s.v. **kuhana**. Woghara, Lex. 26, believes the original form was nirjigīṣā or °śutā, relying on the Pall; I believe the contrary.

Niścītārtha, n. of a former Buddha: Mv i.136.17.

Niścitta, m., n. of a samādhi: Mvy 539; ŚsP 1417.18. Cf. **Sthitanīścitta**; **Tathatāsthanīścitta**. Tib., all three times, sems med pa, without thought.

***niśchavi-kṛtvā**, see **nicchavi°**.

nīśraya, m. (= Pall nissaya, not completely or perfectly described in the Dictt.), fundamentally, support, basis (Tib. gnas, place, abode, place of settlement; or rten, support): nīśraya-bhūtaṃ sarvabodhisattvacaraṇa-tayā Gv 494.10, it (bodhicitta) acts as a support, because it con-

stiltutes legs for all Bodhisattvas; nīśraya... śraddha Śīks 3.7 (vs), *faith is a support* (see s.v. *aiśikā*); nīśraya-sampanna Mv ii.259.14; 280.1 (here text wrongly nīśraya), *perfect in the (five) supports or aids, for getting rid of evil and cultivating good*; so in Pali nissayasampanna AN iv.353.18; they are there listed in 21 ft. as saddhā, hiri, ottappa, viriya, paññā; by relying on (nissāya) them one akusalam pajahati kusalam bhāveti; in Mvy 820 Bodhisattvas are described as sarvapranidhāna-nīśraya-vigata, *for whom all basis for (further) prañidhānas is removed* (because they are already perfect in prañidhānas, as stated in Mv ii.280.1 and substantially in 259.14, along with nīśrayasampanna); app. support (of life; Tib. rten) Mvy 1849; in Mvy 8669 °yah (Tib. gnas), of the four technical 'requisites' or supports, supplies, which a Buddhist monk needs and is allowed, listed 8670-3 as vṛkṣamūlam (for sleeping), piṇḍapātaḥ (for food), pāmsukūlam (for garments), pūtimukta-(q.v.) -bhaisajyam (for medicine); the same four in Pali (nissaya); in this sense nīśraya-dāyaka, m., a giver of..., Mvy 8731; in Bbh 193.2 also four, the list in 3-5 is (1) cīvara-, (2) piṇḍapāta-, (3) sayanāsanam, and (4) glānapratyayabhaisajyaparīkṣārās ca; for nuns there are only three of these nīśraya, since living in the woods, 'at the foot of a tree', is forbidden to them (Vin. ii.278.14); hence trayo nīśrayā(h) Bhik 22a.5-22b.1; na ca skandhaḥyatana-dhātāu (one cpd. word) nīśrayu tubhya vidyati kadācit Gv 253.10 (vs), *reliance (dependence) on (the external world), the being based on (it)*; in Mvy 5623 (Tib. gnas or rten) the context suggests residence, *fixed abode* (between āspadam and niketaḥ); in KP 103.1 tatra na śīkṣā na nīśrayo nānīśrayaḥ, the exact mg. is not too clear, and Tib. as printed in ed. omits this phrase; perhaps as in nīśraya-sampanna, above, *there is no instruction, no support and no non-support* (for moral development)(?); Chln. *no keeping nor not keeping of the moral code*; nīśrayāhṛta (lābha), *received thru support*, MSV ii.109.8, explained 112.15 ff.

nīśrayitvā, so WT for SP 48.6 nīścayitvā, q.v.; so Tib. brten nas su; nīśray° seems to be the true reading, as a sort of cross between nīśritya and nīśrayā, as if based on pres. nīśrayati but ger. of MIndic type; this form should also be read in SP 335.11 (vs) where both edd. nīśevitvā (but all Nep. mss. nīśrayitvā) imām kriyām, *relying on...*

nīśrayā, postposition w. acc. (= Pali nissāya, partly Skitzed; a further Skitzation produced nīśritya, q.v., which is commoner and has the same mgs.; § 35.20): (1) *relying on, based on*: balacakram hi nīśrayā dharmacakram pravartate Mv i.277.3; (2) *near, by, at, on, in*: Upa-tīśyam ni° Mv iii.271.7 *near, with U.*; vṛkṣamūlam ni° tiṣṭhe Mv iii.53.13, *at the root of a tree*; mahāprthivīm ni° (... sarvabījāni virohanti) Mvy 6368, *on the whole earth*; vanaṣaṇḍa ni° (bodhisattvāḥ) SP 12.15 (vs), *living in...*; mātūr youṇim ni° tiṣṭhanti Mv i.144.3, *in the mother's womb* (and others in what follows); bodhisattvā prthivī-pradeśam nīśrayā gacchanti vā tiṣṭhanti nīśidanti Mv ii.260.9, *go to or stay or sit in...*, also 261.10; cīvara-karnakam cen nīśrayā ākramanti pade-pade, aparādhena tiṣṭhanti na te buddhasya sāntike Karmav 161.1(-2), vs, seems to mean *if they step on the fringe of the (monk's) robe at every step* (i. e. who violate or disgrace the monkish garb they wear), *they abide in offense; they are not near to the Buddha*. (Otherwise Lévi, who understands ni° as *because of*.)

nīśrita, ppp. (Pali nissita; cf. prec. and next items, and see a-nī°), *depending, relying, based on* (normally with acc., or at end of cpds.); sometimes (placed) on, in (of physical location): bhūmīr na cātra paratīrthika-nīśritānām LV 420.19 (vs; so read for Lefm. nīśrīt°; some mss. nīśrīt°; Tib. gnas); mām caiva ye nīśrita bhonti SP 90.7 (vs), and those who are relying on me alone; viveka-

nīśritam, virāga-, nirodha- Mvy 972-4 (= Tib. gnas pa); lokanāthānām, kṣetram tattvārthanīśritam Mv i.121.8, *based on...*; pravāda-nīśritāni Mv iii.400.20, *based on talk, casuistry*; samjñākṣara-samjñā-nīśritāni 21 (on this passage cf. *osaraṇa*); (na ca bodhisattvaḥ kīrtisabda-) śloka-nīśritam dīnam dadāti, na ca parataḥ pratīkāra-ni° Bbh 121.23 f., cf. nīśritya Bbh 135.5; rūpa-nīśritāni AsP 269.1, *things based on form*; dvayanīśrito °yam... loko, *yad utāstīvanīśritaś ca nāstīvanīśritaś ca* Lañk 145.4-5; prthivī-nīśritam Mv ii.435.16, *placed on the ground* (lit. and physically), in 18 reinterpreted with an extension of mg., (a king will enjoy) *what exists on earth* (still physically).

nīśritya (sometimes recorded as nī-śr°, nī-sr°, nīh°; formally ger. to Vedic nī-śri), postposition with acc. = nīśrayā, used in same senses; doubtless Skitzation of MIndic nissāya: (1) *relying on, taking one's base on*: drṣṭim ni° Ud viii.7 (same vs Pali Dhp. 164 dīṭṭhim nissāya); na prthivīm (etc.) ni° dhyāyati Bbh 49.16 ff.; (-parijñānam) ni° 55.11; alobham ni° 125.7; yān (sc. trīn nīśrayān, see nīśraya) ni° Bhik 22b.2; dāna-vipratībandha-pratīpakṣam ni° Bbh 130.2 (nī-śr°); *aiming at*, (na... kīrtisab-daghoṣalokaḥ) ni° dānam dadāti Bbh 135.5; (2) *near, by, at*: ye mām ni° kuśalamūlāny avaropayanti LV 90.17; vṛkṣamūlam ni° Divy 201.2, 26; 516.6-7; kuḍyamūlam ni° paribhuktaḥ Divy 82.25; dakṣiṇam (vāmaḥ) pārśvam ni° nīśaṇṇāḥ Divy 162.7, 9 (in 9 text with mss. nīśrtya); in (the womb), dakṣiṇam (vāmaḥ) kuḥṣīm (sc. part of the womb) ni° tiṣṭhati Divy 2.7, 8; 98.26 f.

nīśaraṇa, see nīśsar°.

nīśrayanīkā (cf. Skt. °nī), ladder; in alābu°, gourd-ladder, serving as a raft on a river: MPS 7.5.

[nīśritya, see nīśritya.]

nīśrenībhūta, adj.; see s.v. viśrenīkṛtvā.

nīśreya(s), adj. (Skt. nīśreyasa and MIndic derivs. only in opposite sense, *having no superior, supreme bliss, etc.*), *deprived of happiness or weal*: (grham) nīśreyam samvṛttam, sarvā lakṣmī antarahitā Mv ii.101.8.

nīṣaṇṇa, nt. (not recorded as subst.), *sitting down*: gamanam (mss. gatam, unmetr.) sthitam nīṣaṇṇam śayitam lokottaram munino (= Buddhasya) Mv i.167.18, *supra-worldly is the going, standing, sitting, lying of a Buddha* (a Lokottaravādin doctrine); note that Skt. (tho rarely) uses sthita as a noun (like gamana); perhaps this otherwise unknown use of nīṣaṇṇa and śayita is influenced by that.

nīṣaṇṇaka, f. °ikā, adj. (Pali nīśinnaka; = Skt. nīṣaṇṇa with -ka svārthe, in some cases perh. m.c.), *seated*: na... mātā bodhisattvam janeti śayānā nīṣaṇṇikā vā yathānyāḥ striyo Mv ii.20.9 (prose); (yadi...) svake āsane nīṣaṇṇako pratīsamodayīśyāmi Mv iii.114.8 (prose); in vss, may be m.c., (buddhām) nīṣaṇṇaku (acc. pl.) Bhad 28; nīṣaṇṇakā(h), of Buddhas, Gv 34.17 (in same context with samnīṣaṇṇaka, q.v.)

nīśadana, nt. (in Skt. rare, chiefly Ved., and not in this concrete sense; = nīśīdana, q.v.) *a seat, sometimes a mat or article for sitting on*: Mvy 8514 = Tib. gñiñ (read gñiñ with Tib. Index) ba; 8942 = Tib. gñiñ ba, v.l. pratyāstarāṇa (cf. the Pali cpd. nīśadana-paccuttharaṇa); bodhimaṇḍa-nīśadana, *the seat on the Bodhimaṇḍa*, Bbh 94.5-6; Mmk 131.5; *a king's seat, throne*, ekacchattra-mahāprthivy-anuśāśana-nīśadanābhiṣīktāni Śīks 28.13.

[nīśadā, see nīśīdā.]

nīśadyā (Skt. Lex. Id., Pali nīśajjā), rarely °ya (with nt. forms, see below), (1) *act of sitting*: (mātrgrameṇa sār-dham...) rahasi praticchannā āsane (seat) nīśadyām kal-payet (should perform the act of sitting) Prāt 488.10; (same) rahasi nīśadyā (with a woman) Mvy 8449; as an *īryā-patha*, q.v. (4), Bbh 193.17; antaśo nīśadyā-cittam (so read with ms.) api Śīks 17.18, *even so much as a thought of sitting down*; sthānena caṅkrameṇa nīśadyayā RP 45.18; (?) nīśadya-sthānān Dbh.g. 22(358).9, prob. places for

sitting (short a may be m.c.); cf. also °dyā Mvy 8465, n. act.; as a formal religious practice (yoga), MSV iv.72.16 ff.; (2) concretely, *a seat*; fem. °yā forms Mv i.318.12; ii.398.20; 403.1 (?mss. °dya); Divy 259.10 (read °yāyām with mss.); Śikṣ 28.14; 215.7; Dbh 87.12; Gv 518.7; caṅkramā (iii.420.15 °māṇi) niṣadyāni śayyāni Mv ii.163.18 and iii.420.15 (prose); note the nt. ending śayyāni, stem normally śayyā; acc. to text, niṣadya-sampadaṃ ca śayyā-sampadaṃ ca Mv ii.262.6 (prose), here °dya- with short a, but śayyā. See also *Sihanisadya* (for °yā?), *naṣadyika*.

niṣāda, m., in Skt. as n. of a hunting tribe; here = *naṣāda*, q.v.; in Pali niṣāda said to mean *robber*, comm. (366.27 f.) on Jāt. iv.364.14; (*bird*)-*hunter*, *fowler*: Jm 134.24.

niṣādikā, see *go-ni°*.

niṣidā (cf. Skt. ṛṣad; also *niṣādā*; = Pali niṣadā; Senart reads niṣadā by em. except in iii.7.19 where he keeps niṣi°; mss. (except one at 433.3) always niṣi° or niṣi°; perh. popular etym., as if to niṣidati?), (lower) *millstone*: °dāyām, °dāye, °dāya Mv ii.432.7 ff.; 433.3, 4; iii.7.19.

niṣidana (= Pali niṣi°; = *niṣadana*; to niṣidati, § 22.7), (1) *act of sitting*: °nārthaṃ SP 251.7 (vs); °na-samstara Prāt 497.3 ff., *rug for sitting on*; (2) concretely, *seat*, acc. to Chin. specifically *rug or mat for sitting on* (so also Pali): Prāt 524.6.

niṣedyati (a sort of hyper-Skt. denom. to Pkt. niṣejjā, AMg. niṣijjā, ni°, also niṣajjā, = Pali niṣajjā, BHS *niṣadyā*, q.v.; the y shows that the verb is based on this noun, and the e can only be Pktic.), *sits (down)*: tvayā pratigupte sthāne niṣettavyam (gdve.); sāhaṃ prati-gupta eva niṣedyāmi (so mss., ed. em. niṣidāmi) MSV ii.68.16, 17; fut. niṣetsyāmi iv.195.6.

niṣkaṭṭati (see s.v. *kaṭṭati*), *draws out, removes*: Mv ii.242.12 (śakuntakā... pañjarāto) niṣkaṭṭiya (ger.). So surely read; Senart niṣkaṭṭiya with mss. (except that they read tiṣ- or ti- for niṣ-).

niṣkaṇa, adj. Bhvr., *free from kaṇa*, = *akaṇa*: Śikṣ 158.15.

niṣkarṣaṇa, nt. (in Skt. not in this exact sense; in mg. = Pali nikkadḍhanā), *expulsion, ejection* (of a person from a place): °ṇam Mvy 8436.

niṣkāṅkṣa, adj. Bhvr. (see *kāṅkṣā*), *free from doubt or uncertainty*: °kṣo Divy 619.25; °kṣa-prāptā puruṣarṣa-bhatve SP 130.2 (vs), *become* (see s.v. *prāpta*) *free from doubt in regard to becoming Lords of Men* (Buddhas).

niṣkāruṇika, adj. (cf. Skt. kāruṇika and niṣkaruṇa; Pali has nikkaruṇa adj., but also nikkaruṇā, subst., *lack of compassion*, Pv. comm. 55.23; our form might be based on that), *pitiless*: raudracitto °ṇiko Divy 323.3; °ṇiko MSV i.94.1.

niṣkāsaṭi (unrecorded; seems to be kind of back formation to the 'caus.' Skt. niṣkāsayati, *drives out*), *goes out*: mṛgavyam niṣkāsaṭi Mv i.361.3, *goes a-hunting*.

niṣkāsayitar (to Skt. niṣkāsayati), *one who drives out*: °tāraḥ samsārapurāt Śikṣ 35.4.

niṣkuṭa, nt. (AMg. nikkhuḍa, acc. to Ratnach. balcony, entrance), *small room* (so Tib., khaṇ phran), *cell* (Kern), *chambre* (Burnouf): SP 83.4 (vs) bahūni cā (so read) niṣkuṭa (separate word, n. pl.) samkaṭāni uccāra-pūṇāni jugupsitāni, and there were many small rooms (closets), narrow, full of excrement, revolting.

[*niṣkuṭṭati*, *draws out, removes*: read *niṣkaṭṭati*, q.v.]

-niṣkramana, see *dr̥gha-niṣ°*.

niṣkramya (m. or nt.; cf. next; = *naṣkramya*), *departure from the world, renunciation of worldly life*: Mv i.88.10 (°myābhiratāḥ, see Senart's note); °myasyāyam kālaḥ LV 161.5 (prose, all mss.); °mye LV 184.2 (cf. *naṣkramya* 12, 18); Mv iii.407.17.

niṣkramyati (on the surface looks like ya-present from niṣ-kram; actually prob. denom. from *niṣkra-*

mya), *retires from the world, renounces worldly life*: 2 sg. impv. °myāhi LV 161.22; 162.10; °myā 163.20; 164.11 (all vss.).

niṣkrāmayitar (from caus. of niṣ-kram, cf. prec. items), *one who causes to retire, depart*: °tāraḥ samsārād Gv 462.22.

[*niṣṭhapada* in Lañk 214.3, error or misprint for *niṣṭhāpada*, q.v.; Chin. and Tib. as for niṣṭhā°.]

niṣṭhapeti (caus. of ni, or nis, plus sthā; = AMg. niṭṭhav-imsu, aor.), *makes stop*: antaḥpurikāṃ °peti Mv iii.165.15, *makes the harem-women stop* (their songs etc.).

niṣṭhagata, app. n. of a devaputra (sing. in all mss., pl. in Calc., but possibly referring to a class of gods? not otherwise noted): LV 44.13 (prose). *See 248.1, a. l.*

niṣṭhagamana-bhūmi, the sixth of six bodhisattva-bhūmi, Bbh 85.3, or 7th of 7 such, 367.5.

niṣṭhātva, nt. (cf. Skt. niṣṭhā, used in same mg.), *assurance, certitude*: °tvam tatra gacchethā(h) LV 90.6 (prose), *be assured on this point*. In akopyam tac cakram atyantaniṣṭhatvāt LV 422.17 (prose), the last word must be interpreted as atyanta-niṣṭha, Bhvr., *having infinite certitude* (or the like; Skt. niṣṭhā) plus -tva.

niṣṭhāna (nt.? in Skt. Lex. said to mean *sauce, condiment*; cited once by BR from Rām., in passage where the mg. given below would fit very well; = AMg. niṭṭhāna, ni°, defined as *wholesome food; eatables, Ratnach.*), *food*, seemingly of any kind (served to monks): sapta-saptehi niṣṭhānehi Mv i.325.11, (seven servants served each monk) *with seven dishes of food* etc.

niṣṭhā-pada, Lañk 123.7, and (doubtless by error written) *niṣṭhāpada* 160.16, or *niṣṭhapada* 214.3, *fundamental term* (Suzuki *inexhaustible now*), cf. *aniṣṭhāpada*, which seems used as a synonym. They are ten, and furnish the basis for the ten mahāprāṇidhānas: see Dbh 17.1 ff. where they are listed; cf. Suzuki, *Studies*, 231 note 1 and Glossary, which gives the list s.v. *daśa-ni°*. Dbh 17.1 tāni ca mahāprāṇidhānāni daśabhir niṣṭhāpadair abhinirharati, he effects the 10 vows by ten fundamental terms; the list here is sattva-(dhātu-niṣṭhā), loka-, ākāśa-, dharmā-, nirvāṇa-, buddhotpāda-, tathāgatājñāna-, cittālabhāna-, buddhaviṣaya-jñānapraveśa-, and lokavartanidharmavartanijñānavartanī-(dhātuniṣṭhā). Suzuki's list is identical except for omission of *praveśa* in 9.

niṣṭhāpana, nt., *conclusion* (?Pali niṭṭhāna), one of the 8 reasons for kaṭhinoddhāra: MSV ii.161.15, 17; 162.5; 164.2.

niṣṭhita [= the regular Skt. niṣṭhita, Pali niṭṭhita; regarded as obscure by Divy, Index], *ready, fixed, properly arranged or done*; esp. °ta-civara, *having his* (three monkish) *robes all fixed, provided*: Prāt 490.10 ff. (so Chin., *au complet*); RP 5.1; Divy 18.20; 565.25; also [tasmimś ca stūpe sarvajātakṛta-niṣṭhite Divy 245.8.]

niṣṭhīva, m. (= Skt. Lex. id.; M. niṭṭhīva), *spittle*: Kalpanāmaṇḍitika, Lüders, Kl. Skt. Texte 2.44.

niṣpad (root-noun to niṣ-pad-; in mg. = Skt. niṣpatti; cf. next; Pali, see below), *accomplishment, attainment*: yāvad arthasya niṣpadaḥ (abl.) Ud xvi.2, *until attainment of the goal*; Chakravartī with only ms. reported niṣpātaḥ, metr. impossible (end of anuṣṭubh line); same vs in Pali SN i.225.33 yāva atthassa nippadā (abl.); to read nip-phādā, as nom. of a stem *nipphādar, with PTSD, is impossible on both metrical and formal grounds).

niṣpadi (m.c. for °di? = *niṣpad*, and Skt. niṣpatti; Sheth cites a Pkt. nippaddi [i possibly read nippadi?] by the side of nippatti and nipphatti), *production, attainment, accomplishment*: tasya mi niṣpadi bhesyati adya LV 287.8, 10 = Tib. de ni de rin na la ḥgrub par ḥgyur, *that today for me at accomplishment arrives*. It seems that niṣpadi must be a nom. sg.; this seems confirmed by 287.6 where Lefm. prints the same reading, but Tib. has thob par, *obtaining, getting*, = prāpti, instead of ḥgrub

par = niṣpadi, thus confirming the v.l. of the best mss. prāpti bhaviṣyati instead of niṣpadi bheṣyati; it would be very forced, in view of n. sg. prāpti (and for other reasons), to see anything but a n. sg. in niṣpadi.

[niṣpanda, for niṣyanda, q.v., at LV 5.1 (prose).]

niṣparidāha, adj. Bhvr. (see paridāha), free from feverish longing: Mvy 465 (Tib. renders parī° by yōṅs su gduñ ba, great desire, also distress); śīṭalo niṣparidāhaḥ Samādḥ 22.12 (parallel śīṭalo, cool, shows that lit. mg. is still felt in the word, tho both are certainly used in this fig. sense); LV 279.4; Sukh 19.16; Śikṣ 121.9.

[niṣparuṣa, error for niṣpuruṣa, q.v.]

niṣpalāpa, see s.v. palāva.

niṣpalāyati, °te (in Śikṣ written niḥpalāyate; seems unrecorded anywhere), runs away: Divy 151.21, 25; 164.3, 18, 26; 170.7, 9; 186.23; 527.10; Śikṣ 72.16; 74.14; caus. niṣpalāyita, f. °tā, ppp. (see § 38.14), banished, forced to flee: paraviṣayam °yitā Bhik 28b.1; niṣpalānaḥ (ppp.) MSV 1.288.10.

niṣpalāva, see palāva.

[niṣpāta, see niṣpad.]

niṣpādānā = niścikīrṣā, °ṣutā, q.v.: in lābhena lābha-niṣ° Mvy 2497.

niṣpādita, prepared, made ready: °ta-pāni-pātraḥ MSV 1.222.7, having prepared his hands and bowl (for eating, sc. by washing them).

niṣpalāyita, see niṣpalāyati.

niṣpīḍayati (Skt., and Pall nipīḍeti, in other mgs.), torments (the body, by asceticism): LV 251.5, 7 (kāyaṃ; parallel with niḥgrāhite).

niṣpīḍin, in su-niṣpīḍi-hanuḥ Gv 401.2-3, (having a jaw) that produces a tight, contracted pronunciation in speech; on the meaning of niṣ-pīḍ in phonetics see BR s.v. pīḍ with nis, end. The mg. is confirmed by apa-vivāraḥ, q.v., in the same passage.

niṣpiṣati (see § 28.4 and Chap. 43, s.v. piṣ-ayati), crushes: °santo MSV 11.76.7 (see abhinipṣeṣayati).

niṣpudgala (also written niḥp°), adj. Bhvr. (see pudgala), without personality: °lāḥ sarvadharmāḥ Mvy 158; Vaj 38.5; -tva, nt., state of being . . . , °tvena samā sūnūtaraḥ samyaksambodhiḥ Vaj 41.18; °leṣu dharmesu KP 97.2.

niṣpuruṣa, adj. Bhvr. (occurs in Skt.; but special uses noted here are not recorded there; = Pall nippurisa, e. g. °sehi turīyehi DN 11.21.10, comm. 11.455.4 purisavi-rahitehi, explaining further that all participants in the performance, not only the instrument-players, were women), without men, performed by women only: °seṇa tūryeṇa kṛīḍati (°te) Av 1.321.7, see Speyer's Index (Tib. cited by Feer as bud med ḥba zhig, which means (with) women only); same phrase erroneously written niṣparuṣeṇa . . . Divy 3.24 (here v.l. niṣpur°); 442.13; 460.4; niṣpuruṣeṇa (mss. mostly niḥp°) nātakena Mv 11.165.6; 177.5; niṣpuruṣeṇa (nātakena must be intended, as the next sentence, 148.1, shows, and was prob. actually in the text; mss. corruptly kena, na-kena) Mv 11.147.19.

? niṣpula, nt. (Mironov niṣphalam, v.l. niṣpulam, nipulam; Kyoto ed. has the same vv.ll.), acc. to one Tib. gloss, sñigs ma med pa, without impurity (sediment) Mvy 7635; so one Chin. interpretation; precedes apagata-phalguḥ (see phalgu), of similar mg.; AMg. pula is cited Ratnach. v.73 as meaning tumour, but whether it is connected with our word does not appear; another Tib. gloss is śin tu (or, te) med pa, which would seem to mean completely non-existent (unless we should em. śin tu or te to śin tuḥ, fruit, in which case the cpd. would mean without fruit, niṣphala). Very obscure.

niṣpeṣaṇa (nt.) = naiṣpeṣikatā, q.v.: RP 15.10, see s.v. kuhana.

niṣ-poṣa, see poṣa.

niṣ-pratibhāna, see pratibhāna: miswritten niṣpratibhāta in MSV 11.101.14.

niṣpratimāna, adj. Bhvr. (to Skt. pratimāna), matchless: °na-dhvajā(h) Mv 1.176.6, having a matchless standard (viz. the dharmadhvaṇja, just mentioned), said of Buddhas.

niṣprapañca, see prapañca.

niṣprabhāṃkara, adj. (cf. prabhāṃkara, and Skt. niṣprabha, splendorless), making bereft of splendor: °karasya LV 9.11 (written niḥp°).

niṣprabhīkṛta, adj. (ppp., to °bhlī-karoti, to Skt. niṣprabha, see prec.), made without splendor: prabhā niṣprabhīkṛtā Divy 474.19; 476.25.

niṣprāna(ka), see prāna(ka).

niṣprītika, adj. (= Pall nipptitika), free from (disturbing) joys; here and in Pall as ep. of the third dhyāna: LV 129.8; 344.1; Mv 1.228.8; Mvy 1480 (all substantially the same prose passage).

niṣyanda, m. (see also nisyanda and syanda; = Pall nissanda), issue, outcome, natural result; Tib. regularly rgyu mthun pa = cause-correspondence, i. e. what follows naturally from an antecedent cause: (sarvabodhisattva)-cari-niṣyanda-(so read for text niṣpanda, without v.l.; Tib. as above) -niṣpatti-phalādhigama-parikīrtano LV 5.1 (prose), description of the attainment of fruit in (by) achievement of the natural result of all (his previous) course as a Bodhisattva; svapūṇya-vipāka-niṣyanda-parimaṇḍite simhāsane LV 30.7; LV 126.11, see sarvaṣaḍhi-ni°; acintvaḥ puṇyavipāka-niṣyanda iti LV 278.9; buddhānām śubhaniṣyandānām Mv 1.169.3 (vs), characterized by excellent results (of their actions); 11.230.7 mātāpitugāravasya ni°; 270.15 (here by em., text uncertain); 359.7 (śīlasya); °daḥ sa Tathāgataḥ puṇyānām Mvy 373, the T. is the result of meritorious deeds; karmanīṣyando jātilḥ Dbh 48.31, birth is the natural result of action (in pratītyasamutpāda); niṣyandato Bbh 13.12, in regard to the outcome (of cittotpāda); prajñāpāramitā-niṣyandena AsP 74.11, as a result of . . . ; tathāgatadharmadeśanā-niṣyandena Gv 319.1; bodhisattva-sambhāra-bala-niṣyandā(h) Gv 524.5, the outcome, results of . . . ; °da-phala, one of the five phala (q.v.), Mvy 2272, acc. to Sūtrāl. xvii.31 of karuṇā; comm. there explains, svabhāvadatvena . . . viśiṣṭakaruṇāphaladānāt; Bbh 102.17, explained in 22 f., kuśalābhyāsāt kuśalārāmatā kuśalabahuṭatā pūrvakarmasādrśyena vā paścātphalānuvartanāt.

niṣyanda-buddha, issuance-(or natural-result)-Buddha, a kind of Buddha in Lañk 56.8, 14; 57.8; 283.6; contrasting with dharmatā- and nirmāṇa-b°, and acc. to Suzuki, Studies, 142 ff., 208 f., an early form of the later sambhogha-kāya, q.v.

niṣyandāyate (denom. to niṣyanda), results naturally from (abl., or gen.): (tathāgatadharmadeśanāyā eva . . .) eṣa °yate AsP 4.13.

nisamṣayam, adv. (m.c. for Skt. niḥs°, niss°), without doubt: LV 316.10 (vs).

nisattva, adj. (m.c. for Skt. niḥ-s°), without essence: śūnya nisattva Śikṣ 336.4 (vs).

niṣrjā, giving up, renunciation: °jā-paryāyāḥ Mvy 2546 = Tib. spaṅs pa. Cf. niḥsarga.

[niṣrtya, see niṣritya.]

[nistara, see nistāra.]

niṣtādāna (nt.; to next), the striking down, overcoming, subduing: Gv 495.6 (prose), see s.v. satkāya.

niṣtāḍeti (for °ḍayati; cf. prec., and Pall nitājeti Jāt. iv.347.27, comm. paharitvā gaṇhati; neither niṣtād- nor ni-tād- has been noted otherwise), strikes down: °ḍeti, °ḍitvā, °ḍetvā, ppp. °ḍita, Mv 11.76.1-3, 12. Only nis-recorded here, never nl-.

niṣtāra, m. (so Mironov with v.l. nistara, which Kyoto ed. reads with v.l. nistāra; only the latter recorded in Skt., Pall nitthāra, also ne°, AMg. nitthāra), finishing, termination: Mvy 7209 = Tib. zin pa, or mthar phyin pa, or nes par brgal ba, all substantially same mg.

nistirāṇa, (to next, plus -ana), *accomplishment*: LV 429.18; Dbh 3.22 (pratisamvāda-bhūmi-^onāya); 4.7; 42.21; Gv 201.25; 344.19 (-samārambha-nis^o); all prose.

nistirati or **rayati**, ppp. ^orita (see § 38.10; cf. Skt. nistarati, AMg. nītharaṇa, a *successful performance*; Pkt. tīrei, *accomplishes*, Sheth; see also prec.), *accomplishes*: su-nistrita-kausalāya- Dbh 3.20, *well accomplished*. See also **nistirayati**.

nisyanda, m. (= **niṣyanda**, q.v.), *outcome, result*: sādhuḥ puṇyasya ^odaḥ LV 280.22 (vs).

nisrāva, m. (Skt. not in this sense), *issue* (of the body) = *offspring*: mamaiso aṅga-nisrāvo (mss. niśr^o) Mv iii.144.8, *fruit of my body*.

nisvara (cf. **nīṣvarate**), *sound*: ^orāt Divy 447.16 (same passage MSV i.140.15 nisvanāt).

nīhsara- (evidently from Skt. nīh-sr-), acc. to Tib. phu chu, *mountain torrent*: -dhārāḥ Mvy 4186.

nīhsaraṇa (cf. also a-nīh^o, **nīhṣṛti**; often written **nīhsār^o**; = Pali nissaraṇa, nt. (in Mvy 1201 m. in Kyoto ed., but nt. in Mironov), *escape* (from the world), *salvation*; in this sense only lex. in Skt., where the word is however standardly used as (means of) *riddance* (from anything). It has this mg. also in BHS; esp. *getting rid of evil* or *misfortune*, as Bhik 28b.5, MSV iii.7.15 *escape* from religious punishment; or *riddance* from sins, Mvy 1597 ff.; Śikṣ 64.14; 191.7 āpattiṣu nīhsaraṇajñānam (Translation wrong); jara-nīh^o *from old age* LV 174.18; more generally loka-nīh^o *from the world* Gv 191.25; bhavānīhsaraṇa (so read with v.l. and citation Śikṣ 203.16 [s for s] for Lfem. bhavani saraṇa, unmetr.) LV 173.12, *from existence*. The last two mean virtually *salvation*, mokṣa, and show how hard it is to draw a clear line between the standard Skt. and the specialized Pali-BHS mg. Substantially *salvation* is the mg. in LV 346.2 asya ... duḥkṣhaskandhasya nīhsaraṇam, *salvation from this* (world which is a) ... *mass of misery*; Mv i.73.6 so hi nīhsaraṇam (all mss. s, Senart s) uttamam prabhuh, *he, the Lord, is the supreme salvation*; i.180.5 nīhsaraṇajñāś ca (here all mss. s, Senart em. s); he also em. wrongly ^ojñāśya; ii.418.8; Mvy 853 anantakalpakoṭi-nīhsaraṇa-kuśalāḥ, *skilled in* (attaining) *salvation after endless crores of kalpas* (said of a Bodhisattva); Divy 616.23; Śikṣ 236.7; KP 64.8; sa-nīhsaraṇam Bbh 219.4, 8, of dharma, *containing* (bringing) *salvation*; nīhsaraṇa-prajñā (= Pali nissaraṇa-pañña; -prajña can be defended as Bhvr., *having knowledge of salvation*, but may also be a MIndicism, cf. -prajña below) *knowing salvation* Mvy 1105 (of śrāvakas); Mv iii.201.6; nīhsaraṇa-prājñā (so with 1 ms.; Tatpuruṣa), id., Mv iii.52.5; others, see a-nīhsaraṇa.

nīhsaraṇīya, adj. (to Skt. nīhsaraṇa, *riddance*, plus -īya), *relating* (conducting) *to riddance* (of evil qualities in man): ṣaḍ-nīhsaraṇīya-dhātavaḥ Mvy 1596, *the six elements that lead to ...*, listed 1597-1602, e. g. vihiṃsā-nīhsaraṇam karuṇā 1598.

nīhsarita, nt., Gv 351.19; see s.v. **āsarita**.

nīhsarga (m.; not in Pali, except paṭi-nissagga, see **pratīniḥ^o**), *abandonment* (= **prati-nīh^o**): sarvopadhi-ni^o (Bhvr.) LV 392.11 (Tib. bor ba, *forsaking*); 395.21 (both prose), *abandoning all upadhi*, ep. of dharma. Cf. **nīsrjā**.

nīhsargika, adj. (also **naihs^o**; = Pali nissaggiya, there as a group among the pācittiya offenses), *involving forfeiture* (of a monk's right to share in garments belonging to the order, SBE 13.18, note 1); ^okāḥ pātayantikā (q.v.) dharmāḥ Prāt 490.8; ^okā pātayantikā (subst., without dharma) 11 ff.

nīhṣṛti (f.) = **nīhsaraṇa**, *deliverance, salvation*: hinayāna-^otiṃ cārābhyā mahāyāna-^otiṃ vā Bbh 223.2.

nīṣvarate, *emits sounds, cries*: ^orante Mv i.14.16 (so 5 mss., the sixth ^osvasante; Senart em. ^osvanante, but this seems to me no better than the mss. reading; Senart assumes the correct mg.). See **nisvara**.

[Nihatatejas, read Anihata^o q.v.]

Nihatadhīra, n. of a Bodhisattva: Gv 442.23. Here ^oto read Anihata^o one must em. preceding final -sya to -syā; and the cpd. seems possible as it stands: *one who has struck down the stout*, i. e. *heroic*.

nīhitaka, f. ^oikā (Skt. nīhita plus specifying ka, § 22.39), *the one that had been deposited*: Mv i.353.13.

Nihitagunodita, n. of a Bodhisattva: Gv 442.11.

nīhīnataraka, adj. (compv. of nīhīna plus ka), *rather low or mean*: Bbh 16.2, 9 (the latter quoted s.v. **utkrṣṭa-raka**, q.v.; in the former the contrasting word is utkrṣṭa-tarebhyah, without ka).

nī-huhumka, adj. (= Pali id., in same vs as Mv, Vin. i.3.5), *one who is not characterized by using the interjection huhum*, q.v.; i. e., one who is not haughty or irritable: Mv iii.325.7 (so Senart; mss. slightly corrupt).

nīgha, m. (see **nīgha**, **anīgha**), *evil*: Mv ii.374.23, by Senart's plausible em., na tasya nīgho (mss. nīyo) bhavati janasya, *to that man no evil comes*; the Pali dukkha, given by Pali comms. for nīgha, fits here very well.

nicataraka, adj. (cf. Pali nicatara, Dh. comm. i.111.12; Skt. nīcaistara), *lower*: Mvy 8603 (see s.v. **uccataraka**).

? **nīḍaka**, seems to represent corruptly a form of **anēḍaka**, q.v.: madhv iva nīḍakāt sraavat MSV i.270.19 (vs); surely corrupt; Tib. cited as sbrañ rtsl ma bskol (= anēḍaka, see Mvy 5729) ro (*taste*, = *rasa*) lta bu (*like*); the last suggests *rasa-vat*, which would be unmetr. (end of śloka line).

nītārtha, adj. (cf. BR s.v. nī, 12, *establish, determine*; = Pali nītattha), *of clear, definite, well-established meaning*; opp. a-nītārtha or **neyārtha**, *having a meaning that is not* (clearly) *established, that has to be determined* (by inference or the like); see LaVallée-Poussin, AbhidhK. ix.246-8 for very complete and illuminating discussion of these terms in Pali and BHS. (In Pali neither is ipso facto preferred to the other; one errs only in interpreting one as if it were the other, nītattha as neyyattha, or vice versa; see esp. AN i.60.13-15, and comm. ii.118.7-27; Dīpav. 5.34, Oldenberg p. 36, and LaV-P. l.c.) In BHS a nītārtha text, *de sens explicite* (La V-P.), is recommended as a guide in preference to one that is **neyārtha**, Mvy 1549; Bbh 257.10 ff. Equivalent to **neyārtha** is a-nītārtha, for which see LaV-P. l.c. 248.

nīti, f. (seems not used in quite this sense elsewhere), *management, control*, and so *object of management, thing under control*: sarvā eṣā bodhisattvānām nīti Mv i.135.4; sarvāny etāni bo^o nītiḥ 9 (prose).

Nilaka, n. of a hunter (in the story of the deer Śīrīprabha): Mv ii.234.19.

Nīla-kāyika, n. of a class of gods, noted only in LV 383.9 ^okair devaputrāḥ, and 11 **Valrocano** (q.v., 7) nāma Nilakāyiko devaputraḥ. I have been unable to find anything more about this term. Tib. renders sñon po (*blue*) ris (*form, figure*; also *party*, like BHS **kāya**). This suggests that Tib. understood *belonging to the group of Nīla* (*blue*) *ones*, rather than *blue-bodied*. In LV they, and their spokesman Valrocana, seem to be superior to the four **mahārāja** gods.

nīla-kṛtsna, nt., see **kṛtsna**. (Divy Index wrongly *kind of lotus*.)

Nīlakeśa, n. of a disciple of Buddha: Mv i.182.19.

Nīlagīryanīlavaga (text ^oanīla^o), n. of the horse-jewel of a cakravartin: Gv 418.8.

Nīlagrīva, n. of a rākṣasa: Divy 102.29; 105.9, 24.

Nīlaṇḍa, n. of one of the ten **krodha**: Dharmas 11; Sādh 137.11 etc.

Nīlabhūti, n. of a learned brahman: MSV i.8.3 ff.

nīlamuktā, *blue pearl*, a kind of gem: -hāra, Sukh 54.11. Follows **lohītamuktā** (-hāra), a form otherwise known; perhaps invented to match the latter (blended with Skt. nīla-maṇi?).

Nilavāsas, perh. n. or ep. of Kubera as lord of yakṣas: pañcabhir Nilavāsaso yakṣasatair Divy 238.23.

Nilā, n. of a rākṣasi: Māy 244.1.

Nilāda, n. of a yakṣa: Divy 113.11; 122.23.

Nilāmbuda, n. of a nāga king: Mmk 18.12.

Nilotpālā, n. of an apsarā: Kv 3.15.

Niloda, n. of a sea (so Skt. Gr.) and of a mountain: Divy 102.28; 104.20, 21; 105.8, 10, 20, 24.

nīvaraṇa, nt. (also written nīvā° in text with one ms. Mv ii.143.16, but v.l. nīvā°, metr. indifferent; nīvā° SP 75.2, but Kashgar rec. nīvā°; nīvā° v.l. for nīvā° Mvy 6511; nīvā° also Divy 567.19; Śikṣ 280.13; Bbh 9.1; 218.19, 20; Gv 491.22; Lañk 49.7; nīvā° Mvy 6511, with v.l. nīvā°, also acc. to Mironov nīvā° for nīvā° Mvy 2146), (1) (= Pall nīvaraṇa), *disturbance, trouble, interference*; in ordinary worldly sense, prītiprāmodyajāto nirupādāno vigata-nīvaraṇo bhayaprāpto SP 75.2; in beginning a story (vs), nīvaraṇāni vījahitva ekāgreṇa manasā mama śrūṣṭha Mv ii.33.7, *getting rid of hindrances* (to attention) *listen to me with intent minds*, and similarly nīvaraṇam vījahitvā... iii.133.6 (vs); usually, as in Pall, *hindrance* or *obstruction to a religious life, 'besetting sin'* (Childers); Tib. regularly sgrib pa = *darkness*, also *sin*; there are five such, listed AbhidhK. LaV-P. v.98 (in accord with Pall, see Childers, PTSD) as kāmaccanda, vyāpāda, styānamiddha, auddhatya-kaukrtya, and vicikitsā: Mvy 651; 2146; 6511 (here, for nīvaraṇa, Tib. chod pa, *covering over*, is alternative to the usual sgrib pa); nīvaraṇa-kāṭhina-granthi (read °thl, metr. required) LV 371.18 (vs), *having the hindrances as its hard bulb* (of avidyā, compared to a plant); °ṇa-vanāni (so with v.l. for °ri) dagdhā me kuśalamūlatejena LV 372.1; °ṇa-kapāṭāni ca pañca mayeha pradāritā sarvaṃ (text °va; or °ve, v.l.) LV 376.13; nīvaraṇa-kavāṭa-nirbhedana-tāyai Gv 491.22; vigata-nīvaraṇa (adj. Bhvr.) SP 123.11; apagata-nī° Dbh 56.26; mandanī° Bbh 9.1; pañca nīvaraṇāni Mv i.147.15; °nā pañca cetāsāvaraṇā (mss. °nām; = cetās, for cetasaḥ, āv°) i.248.1; °raṇāpagatam cittam ii.143.16; nāsti °ṇāni ca iii.401.12, said of Buddha; (Sukhāvātyām...) sarvaśo °ṇa-śabdo nāsti Sukh 40.8; °ṇānam viśkambhanatā Śikṣ 191.7; mukto... śālyair nīvaraṇais tathā Divy 567.19; -middha-nīvaraṇa-vigatena Lañk 49.7; avidyā-nīvaraṇāvr̥tāh Śikṣ 280.12-13; °ṇa-prahāṇāya Bbh 218.19; also 20; see also vi-nīvaraṇa; (2) a high number: Mvy 7971 = Tib. sgrib pa, as for mg. 1; in LV corruptly niravadya, q.v. nīharati (= Pall id.; Skt. nir-h°), *carries out*: Mv iii.429.14 pātreṇa nīharitvā (object, a dangerous snake); Śikṣ 155.3 (from Bhikṣuprakīrṇaka) bahirdhā nīharitvā (so with ms.; ed. em. haritvā) snāpayet (a sick monk; see s.v. anupariṅghite).

nu, in kim nu, acc. to mss. and ed. Av i.191.2; 209.5, for Skt. kim tu, however. Not noted in Pall or Pkt.

nudantaka (ka svar̥the with a-extension of nudant-, pres. pple), *rejecting, repulsing*: °takam Mv i.321.11 (prose).

Nūpurottamā, n. of a kinnara maid: Kv 6.15.

Nṛtya, (dramatic) Dancer or Drama, n. of a goddess or yogini: Sādh 157.12 etc.; 324.6.

? nṛpakam, text Ud xv.6; Chakravartī's note says read nṛpakāḥ; but the true reading is surely nipakāḥ, q.v., as in the Pall equivalent Itiv. 47.3, unless nṛ° is a hyper-Sktism.

[? neti, f.: (smṛtiṃ) pratilabhate netiye Mv ii.264.2; Senart suggests nītiye, *la conduite à tenir*; more likely read netriye, or Mndic nettiye, gen. sg. of netrī, q.v.]

netra, m. (otherwise nt.), eye: netrā... tvācanaddhāh (n. pl.) LV 324.11 (vs; no v.l.).

Netraśrī, n. of a bodhimāṇa-deity: Gv 444.10.

netrika, nt. (= Skt. netra; cf. Pall nettika, tube, pipe), clyster-tube: °kam Mvy 9033 = Tib. sman gce ḥu, medicine-tube.

netrikā, as ep. of tṛṣṇā, = bhavanetrī, q.v.: tṛṣṇā

nāsyā (mss. nāsti, which may be kept) kaḥim pi (mss. vi, cin) netrikā Mv iii.92.1 (vs), *he has no craving that takes him towards* (any bhava, state of being). Metrical considerations are no doubt concerned in the form.

netrita, denom. ppp. (based on Skt. netra), guided: kalyāṇamitra-ne° Gv 461.12 (prose).

netrī (= Pall netti), (1) adj., in bhava-netrī, q.v. (and cf. netrikā), *leading, conducive* (to...); (2) subst., *way, method, rule, usage*; Tib. (on Mvy 6325) tshul (ed. tshal, but Tib. Index tshul), or lugs: usually in cpds. dharma- (Pall dhamma-netti) and buddha-n°, *the way* (or the like) *of the Law, of Buddha*; rarely alone, so prob. in Mv ii.264.2 where I would read (smṛtiṃ...) netriye, *recollection or contemplation of the Way*, see s.v. neti; mama netrī Lañk 201.3 (vs; Buddha is speaking); dharm-netrī SP 10.4; 25.13; 53.7; 251.6; LV 439.1; Mv ii.373.5 (śāstu varadharmanetrī); iii.234.12, 17; Suv 69.3; KP 20.18, etc.; Dbh 14.17; Bbh 56.16; 297.4; in RP 9.6 (vs), text dharmanetrī rayina pramuhyata, read °netrīr iya (= iyaṃ, m.c.) na pramuhyata (or °te), *this rule of the Law has not become confused*; buddha-n° Mvy 6325 (Tib., see above); SP 92.1 (Kashgar rec. dharma-n°); 93.13; 94.12; 96.6; 154.16; Śikṣ 147.3; Lañk 70.14.

nepattha (= Skt. nepathya), *costume, clothing*; karma-nepatthaiḥ Mmk 100.7 (vs), *with costumes* (fig. for external things) *consisting of deeds*.

nepatthita, or (?) nepathyita (denom. ppp. to Skt. nepathya), *clothed, garbed*: some such form (possibly with Prakritic v for p) must be read in Divy 48.24; 49.16; 159.12; 342.2; 463.26; 558.22; Av i.284.11; 347.9; MSV i.71.19; in all these the mss. (followed by edd.) are corrupt, showing such readings as neva (naiva) sthita, nopasthita, (once, Av i.347.9) nepathyasthita, in Divy 436.26 te panthitā; cf. also nipacchita, representing the same form.

nema, nt., a high number: Mvy 7712; 7838 (cited from Gv); Gv 105.21; 133.3.

Nemi (cf. also Nemin), (1) (prob. = Nimi, Pall Nimi, Nemi), n. of a cakravartin: Mvy 3583; (2) (= Pall id.) n. of a pratyekabuddha: Mmk 64.13; 111.10.

-nemika, ifc. Bhvr. (= Skt. nemi; Pall sa-nemika, PTSD s.v. sanābhika), in sa-ne°, *provided with a rim*: (cakrāṇi...) °kāni Gv 399.23 (prose), prec. by sanābhini.

Nemin (possibly n. pr., = Nemi 1?), or Neminā, ep. of the Buddha: °nam, acc. sg., in a formulaic list of such epithets: Lañk 192.15.

Nemimdhara, m. sg. (= Pall id., also Nimiṃ°, q.v.), n. of one of the 'eight mountains' (including Sumeru): Dharmas 125.

neyārtha, adj. (= Pall neyyattha), *of meaning which has to be determined* (by inference or the like), *which is not clear on the surface*: Mvy 1549; Bbh 257.12; opp. nitārtha, q.v. with references.

nela (1) adj. (= Pall id.), *pure, of speech*, see aneḍa; (2) m., a high number: Mvy 7764 = Tib. gtañ yas; cf. next two.

nelā, a high number: Gv 106.11. Cf. prec. (2) and next.

nelu, m. or f., a high number: neluḥ Mvy 7892 = Tib. btañ yas; cited from Gv 133.21. Cf. prec. two.

nevattitha, or the like, see nepatthita.

nevala, m., a high number: Mvy 7736 = Tib. stobs yas; cf. nivala.

naikāyika, adj. or subst. m. (cf. Pall nek°), (1) *follower, devotee of the nīkāya*, q.v., i. e. of the literal canon: naikāyikāś ca tīrthyāś ca dṛṣṭim ekāṃsam āśritāḥ Lañk 294.3 (vs); clearly reprobated and associated with heretics, in accordance with the general position of Lañk, which is hostile to literalism and even to acceptance of any verbally expressed doctrines; (2) sapta-naikāyikam (prātimokṣa-saṃvara-samādānam) Bbh 138.24, *pertaining to the seven groups* (of Buddhist adherents, listed 25 f. as

bhikṣu-bhikṣuṇī-śikṣaṇāṇā-(l so text)-śrāmaṇera-śrāmaṇery-upāsakopāsikā).

naikhanya, in triparaṇa-*naikhanyaṇi* (iṣṭkāni, or iṣṭ) Mv 1.196.2; iii.228.13, (having) a *part sunk in the earth* (measuring three man-lengths). Mss. *naikhadya* or *nakhanya*; Senart on 1.196.2 reads *naikhānya*, but in his note adopts 'kha' from the parallel; however, *naikhānya* may be right, for the word is clearly the same as that cited by BR from Śaṅg. Br. 4.4 yūpasya yan *naikhānyam*.

naigama, Pali ne°; from Skt. *nigama*, *town*, plus -a, *townsman*; pl. *townspeople*: SP 115.5; Mv 1.313.4; 364.5; (?) ii.64.16 *naigama-sthānaṁ sarvasya*, read *nigama*°; iii.38.2; LV 117.17; Divy 87.1 and 89.2, read *sa-naiagamam*, cf. note p. 706; Divy 404.14; *janapadeṣu naigamāḥ* LV 391.13 (vs); often (as in Pali) cpd. or associated with *janapada*, *countryman*, *countryfolk*: SP 108.8; Mv ii.100.14; 424.2; Mvy 3746 (foll. by *janapadaḥ*); Divy 143.17; Jm 86.24; Av 1.87.9; 184.7; RP 41.15; Bbh 122.2; with *janapada*, prob. only an error for *jāna*°, Mv ii.439.7; 440.1 (but here v.l. *jāna*°, so read); Divy 211.13.

Naigameśa, n. of a yakṣa: Māy 55.

Naltari, n. of a town: MSV i.xvii.12.

naityaka, nt. (cf. Pali *nicca-bhatta*, and Skt. *naityaka*, adj.), *food regularly and permanently provided by laymen for monks and nuns*: °kam Mvy 5762 = Tib. *rtag* res (stag res) *ḥkhor*, *constantly recurring*; tayā °ka-samucchedaḥ (suspension of regular provision) kṛtaḥ Av 1.269.12; in Bhik 23a.2, in a list of kinds of provisions included in *atireka*(lābha), q.v. (beyond regular *piṇḍapāta*); context of Mvy 5762 was surely the same.

naibhrtya (nt.; seems not recorded in this sense; Skt. *nibhrta* plus -ya), *stillness, quietude*: °tya-nirmukta-samagra-toyāḥ Jm 89.12, *all of whose water was deprived of stillness*, of the ocean in a storm.

naimitta, m. (= Skt. Lex. id., Pali ne°), *soothsayer* (much rarer than *naimittika*, q.v.): Divy 168.23; Mv iii.59.3 (?).

naimittaka, m. (= Pali ne°) = prec.: Divy 168.19; 234.30.

naimittika, m. (= Pali ne°, both mgs.; from *nimitta* plus -ika), (1) *one who hints at a desire for a gift* (from a lay patron): RP 58.7 °kāḥ; cf. Wogihara, Lex. 21, 24 f., and next; (2) (commonly) *sign-reader, soothsayer, fortune-teller* (also *nimittika*, *naimitta*, °taka; but these are much rarer than *naimittika*, contrary to Wogihara's statement, above, that the latter is found in Buddhist sources only in the LV and Mvy passages; to disprove this statement, I cite a few of many occurrences, altho the word is also recorded in Skt.): LV 186.15; Mvy 3793; Mv ii.32.6; iii.178.17; Divy 132.8; 168.17; 319.14 ff.; 410.18 f.; 474.26; Av 1.13.11 etc.; Gv 53.6.

naimittika-tā (from prec., mg. 1; = Pali *nemitt*°), Bbh 168.21, or °tva, nt., Mvy 2496: *hinting at desires*, to get particular gifts; one of the 5 *mithyājīva* of a monk; see references s.v. *kuhana*. Tib. renders Mvy gzhog sloṅ, *indirect begging*. See also s.v. *nimitta*.

naimittikī, *hermaphrodite*: Mvy 8930 = Tib. *mtshan tsam yod pa*, of doubtful sexual characteristics (?); Chin. clearly means one with both male and female characteristics; Bhik 16b.1, in list of persons who must not be initiated as a nun.

Nairañjanavāsini, n. of a goddess: Suv 3.11.

Nairañjana, once *Nirāṇa*° (q.v.; = Pali *Nerañjarā*°), n. of a river in Magadha: LV 248.8; 252.15: 261.3 ff.; 272.8 ff.; 380.12; Mv (incomplete, for others see Index) ii.123.20; 131.12; 207.19; 237.17; 263.16 ff.; 300.14; 302.6 f.; iii.301.8; 425.18; Mvy 4191; Divy 202.7; Mmk 581.12; Buddhacarita xii.90, 108 (in the latter ms. *Nir*°, see s.v. *Nir*°).

nairayika, once *nir*°, q.v., adj., also subst. m., and rarely nt. (= Skt. Lex. id., Pali ne°, which is used in

very similar phrases), of *hell*: adj. with *sattva*, *creature reborn in hell* (said of the damned, not of fiendish tormentors of them with Senart on Mv 1.6.14), LV 86.11; Mv 1.6.14, etc.; ii.301.6; as subst. without *sattva*, *inhabitant of hell*, Mv 1.17.6; iii.43.5 (°kāni); *one destined for hell*, Divy 165.19 (°ko, of a man); adj. with *duḥkha*, *pains of hell*, Mv 1.5.1; ii.350.6; iii.274.8; Gv 522.20; with *kāraṇa*, *torment*, Śikṣ 181.14; °ka-mārga- Śikṣ 215.1, *the path to hell*; °ka-kāya Dbh 68.7, *body (existing) in hell*; with *āyuh*, *span of life in (an existence in) hell*, Karmav 30.17.

[nairātma], prob. only error for °tmya: *śamathadhanu ghrītvā śūnyanairātma-bānaiḥ* LV 156.5 (vs), but best ms. °ātmya-; *nairātmā sārthavan nityaṁ cittena saha vartate* Laṅk 372.12 (vs), corrupt in the beginning, read doubtless *nairātmā*- (the following word can hardly be right but no plausible em. occurs to me).

nairātmya, nt. (cf. prec.; to Skt. *nirātman* plus -ya), *the not having a self; the doctrine that there is no self*: LV 9.10 etc.; 436.21 (see s.v. °ātmya); Mv ii.145.10; 363.9; Mvy 783 °myādhigamāt; KP 97.2; Dbh.g. 20(356).14; Laṅk 1.4, etc.; two kinds, *pudgala-n*° and *dharma-n*°, Dharmas 116; Bbh 280.19–20 (see the next lines); dharmā-n° Bbh 41.16. Cf. next.

Nairātmya-yoginī, also **Nairātmyā**, n. of a yoginī: °myā Sādh 443.8, etc.; in 502.15 (the same personage?) named as one of four 'doorkeepers'; °mya-yoginī 445.4 etc., in vss and usually where short a might be m.c., but this could hardly be said of 448.4.

Nairṛta, or °ti (?), m. (Skt. Lex. id.), n. of the guardian (lokapāla) of the southwest; cf. Skt. °ti (diṣ): °taḥ Dharmas 8; °tiḥ Mvy 3156 (read °taḥ? Mironov, however, °tiḥ, printed *Nairṛtiḥ*).

[nairnitya], LV 325.10 (vs), false em.; read, substantially with best mss., no vai °nityasubhā-anātmabhīr vasi sārḍham (i.e. *anitya-aśubha-anātmabhīr* etc.). No ms. has nai-.]

nairmāṇika, f. °kā or °kī, adj. (= *nirm*°, from *nirmāna* plus -ika), *related to magic creation*; usually, *created by magic*: °kenāgninā Divy 186.26; °kaṁ kāyam Laṅk 73.9 (see *nirmāna-kāya*; but in same vs 276.10 **nairvāṇikaṁ**, q.v.); of a class of Buddhas, contrasted with *vipāka-stha*, Laṅk 34.2 or *vaipākika* 283.4, 11, *magically created as against naturally developed*; as ep. of rddhi, f. °kā Bbh 55.21, or °kī 58.20; 63.23 ff., that kind of magic (rddhi) which creates something out of nothing (nirvastukam 63.23), as opposed to *pāriṇāmika*, °kī, *that which is based on or involves alteration, transformation of things which have a 'real', natural existence*. See next.

nairmita-nairmāṇika (-vyapetaṁ, sc. *Tathāgatam*), (cf. prec., and s.v. *nirmita*), (who transcends) *the (forms) connected with the magically transformed and with magic transformation*: Laṅk 11.17 (prose). Such seems to be the lit. mg., but I do not understand what distinction may have been felt between the two, and Suzuki gives no real help.

nairyāṇika, f. °kī, °kā, adj. (= *niry*°, q.v.), *conductive to deliverance*: LV 239.14 (see s.v. *niry*°); °ka-pratipad LV 428.17; Mvy 134 (in the 4th *vaśāradya*, q.v.; for this Dharmas 77 **nairvāṇika**); °kiṁ pratipadam LV 434.5 and 7; Bbh 80.26; 219.11–12; *nāyam mārgo nairyāṇiko* Mv ii.198.2; adj. with *dharma* Mv ii.259.15; iii.59.14; (dharma-vinaya) Mvy 1299; śīla Bbh 187.12; artha (the Bodhisattva's goal) Mv ii.279.7; *atyanā-nairyāṇika-tā* Bbh 298.12; of *cittotpāda* (of a Bodhisattva), *nairyāṇikaś cānairyāṇikaś ca tatra nairyāṇiko ya utpanno 'tyantam anuvartate na punar vyāvartate; a-nairy*° ... *nātyantam anuvartate punar eva vyāvartate* Bbh 13.14–17; and so, *nairyāṇikānairyāṇika-tā* Dbh 69.32; *drṣṭir āryā 'ṇikā* MPS 2.35.

nairvāṇa, adj. (= Skt. *nirvāṇa*, as ppp.; note AMg. *nevāṇa* = *nirvāṇa* as noun), *extinguished*, lit., of lamps:

dipā nairvāṇāḥ Divy 90.11 (same passage MSV 1.90.13 parinirvāṇāḥ).

nairvāṇika, f. °ki, adj. (= nirv°; neither seems recorded anywhere), *relating or conducive to nirvāṇa*: Dharmas 77 (same passage in Mvy 134 nairvāṇika, q.v.); °kaṃ kāyaṃ ... labhante Lañk 276.10 (but same vs Lañk 73.9 nairvāṇikaṃ, which is prob. the correct reading); °kīm bhūmiṃ, *the basis of nirvāṇa*, Kv 65.9; 66.19; 67.6.

nairvedhika, adj. (to nirvedha; = nirvedhika; cf. next), *penetrating*, in lit. and fig. sense: °ka-prajñā (= Pali nibbedhika-paññā), Bhvr., °jñāḥ Mvy 1106 = Tib. ñes par ḥbyed pa (= nirvedha); ākāśasadrśāḥ sarvadharmā-nairvedhika-tayā Sukh 60.4, *like ether, because they penetrate* (intellectually, as ether does physically) *all dharmā(s)* (religious doctrines, or conditions of existence); dṛṣṭīr ... °kā MPS 2.35.

Nairvedhika-sarva-bhava-talopagata, m., n. of a samādhi: Mvy 596. This seems the correct reading; Mironov °tamopagata; ŚsP 1423.13 °talavigata, but this is certainly an error; Tib. khoṅs-su chud pa for the end of the cpd. = *entering within*.

nairhetuka, adj. (from nir-hetu(ka), vṛddhi deriv.; cf. āhetuka), *arising from no cause*: fem. °ki AsP 516.8.

naivakimcanya, m. pl., a class of gods: Mmk 19.11. Nonce-formation, pendant to ākimcanya, q.v., perhaps influenced by naivasamjñānāsamjñāyatana.

[naiva-jīva, assumed by Senart's em. to be adj., *not at all alive*: yathā naivajivāni evaṃ tiṣṭhanti Mv 1.18.8. But the mss. are quite different; em. very uncertain, and even if correct might be taken as separate words, naiva jivāni.]

naivaśaikṣanāśaikṣa, one who is neither a śaikṣa nor an aś° (qq.v.): Mvy 1735.

naivasamjñānāsamjñāyatana (= Pali nevasaññānāsaññā), (1) nt., *stage of neither consciousness nor unconsciousness*: as 4th of the stages of arūpāvacara gods, Mvy 3113; Dbh 34.15; as 4th of the ārūpya samāpatti, Mvy 1495; Karmav 47.22; naivasamjñānāsamjñāyatana-samāpatti mārgaḥ LV 244.13 and 245.3; as condition of the 7th vimokṣa, Mvy 1517; as 8th of the sattvāvāsa, Mvy 2296; in Bbh 49.17-18 ākāśaviññānākimcanya-naivasamjñānāsamjñāyatanaṃ, the four 'stages' are telescoped in one cpd. (āyatana being understood with all four); Rudraka (Mv Udraka) Rāmaputra taught as the goal association with this stage, °tana-sahavratāyāi dharmam deśayati LV 243.17 and 403.10 = Mv ii.119.9 and iii.322.12; (2) m. pl., °yatanā devāḥ Mmk 45.7 = next.

naivasamjñānāsamjñāyatanaopaga, °paka, m. pl., *the gods who are in the stage named in the prec.*: Dharmas 129; Bbh 229.21; Suv 86.12 (here Nobel with 1 ms. °opagātānām, read with the other mss. °opagānām). For the variant form in °opaka see s.v. upaka.

naivākāśanantya, m. pl., a class of gods: Mmk 19.11. Nonce-formation, pendant to ākāśanantya, q.v., perhaps influenced by naivasamjñānāsamjñāyatana.

Naivāla (read Naipāla or Ne°?), Nepal: MSV iv.209.4.

naivāsika, (1) adj. (cf. Skt. Gr. id.; = Pali ne°), *resident*: Divy 390.4 (vs) °kā yā ihāśokavṛkṣe ... devakanyā; MSV ii.176.3; (of a monk, *dwelling in a monastery*) Mvy 8745; Av 1.286.4; 287.1 (perhaps *servant*; = āvāsika, q.v.); (2) m., some sort of monster, *python* or the like: Mv iii.33.4 (Māro tena kālena ... ajagaro) naivāsiko abhūṣi; Candropama Sūtra, Hoernle MR 41.3 vyādo vā yakṣo vā amanuṣyo vā naivāsiko vā ...; Bbh 19.26 (vyāḍā vā yakṣā vā) [ed. manuṣyā vā, omit with v.l. and Tib.] amanuṣyā vā naivāsikā vā viḥethāṃ kartum.

naīśadika, m., = next: Mvy 1138 (both edd., no v.l.); MSV iii.122.6.

naīśadyika, m. (see also prec.; to naīśadyā plus -ika; = Pali nesajjika), *one who sleeps in a sitting posture*, one

of the 12 dhūtaguṇa, q.v.: Dharmas 63; AsP 387.7; RP 57.10. All prose.

naīśāda, m. (= niśāda, Pali nesāda; Skt. naiśāda referring to the tribe Niśāda), (*bird*-)hunter, fowler: Jm 134.23 ff.

naīśkramya, nt. (= Pali nekkhamma; cf. niśkramya), *departure from the world, renunciation of worldly things*: °myāsrita Mv 1.173.13 (opp. to grhāsrita); Mvy 6755; 7554; °myāhhīprāyo Mv 1.283.19; °mya-cittasya Śikṣ 69.8 (Tatp., *the thought of* ...); °mya-cārīn Dbh 19.17; others, LV 136.8; 164.6; 170.10; 184.12, 18; 196.14; 439.10; Mv 1.107.3; iii.321.12; 357.13; 422.10; Jm 3.2; Bbh 8.26; 26.10 (°mya-sukham); 246.20; Ud xv.19; Lañk 307.2; kāmeṣu °myām Mvy 6444, *renunciation as regards desires* (lusts).

naīśkramyīn, adj. (to prec. plus -in), *characterized by withdrawal from the world*: °myiṇo (by em.) Gautamaśāsanasmṛi (mss.) Mv 1.293.6 (vs) = Pali Sn 228 nikkāmino (one ms. nikkh°), interpreted by Khp. comm. 1.184.22 kata-nikkhamana.

naīśpeṣika-tā (= Pali nippeṣikatā), *extraction of gifts* (from laymen, by monks) *by means of threats*, one of the 5 mithyājīva, see references s.v. kuhana: Bbh 168.22; a-naīśpeṣikatā, so read, Śikṣ 183.15. Cf. niśpeṣaṇa and next.

naīśpeṣika-tva (text °peś°), nt., = prec.: Mvy 2495 = Tib. thob kyis ḥjal ba, app. something like *extortion of property* (cf. Das s.v. thob pa II); one Chin. rendering, *desire to get something by annoyance*.

naīśyandika (to niśyanda plus -ika), *of the outcome or result*: °kaṃ vīryaṃ Bbh 203.14 (defined by: pūrvahetubalādhānatayā).

naīśargika, see naihsargika.

naīstārika, adj. (cf. Pali netthāraṃ vattati, the first word representing a Skt. °naistāra; wrongly PTSD), *involving termination* (of), *riddance* (from, some penalty or evil): °kaṃ phalaśambhavaṃ Mmk 352.22.

naīhsargika, adj. (= nihsargika, q.v.; also written naisar°), *involving forfeiture*: °kāpatīḥ Mvy 9309 (text nai-sa°, Index naihs°, so Mironov with v.l. nai-sa°); °kāḥ pāyattikāḥ (see this; in Pali the corresponding pācittiya offenses include the nissaggiya) Mvy 8383; in both Tib. spaṇ ba, *giving up, renouncing*, or the like; applied to robes (cīvarāṇi), *subject to forfeiture*: Divy 19.26 (here mss. nai-sa°); 21.21.

naīhsvabhāva, naihsvā°, nt. (to Skt. nihsvabhāva plus -ya), *state of having no essence*; only in vss, but quantity of 2d syllable indifferent: °sva° Lañk 274.3; 295.10; 311.6; 336.2; °svā° 266.12; 280.15.

no hīdam (= Pali no hi idam, PTSD s.v. no), *not so!*: SP 323.1 (prose).

nau-krama, m., Divy 55.17, 19, or nau-samkrama, m., Divy 55.24 ff.; 386.10; Av 1.64.1, 5; 66.3; acc. to Divy Index and Speyer's Index to Av, *bridge of boats* (joined together): e. g. naukramo māpitaḥ Divy 55.17, 19. But this interpretation is difficult in Divy 386.(9-10), (nauyāne-nāgamīṣyattīti yāvac ka Mathurāṃ) yāvac ka Pāṭaliputraṃ antarān nauśamkramo 'vasthāpitaḥ, *thinking, 'he will come by boat, established a boat-course from Mathurā as far as Pāṭaliputra*. Not only is this a long distance for a 'bridge of boats', but in line 12, as a result of this arrangement, Upagupta mounts on a ship (nāvaṃ abhiruhyā) and proceeds to Pāṭaliputra. Here, at least, the mg. seems then to be *course for boats, water-way, navigable passage for ships*; and this is possible in all the other passages.

Nyagrodha, m. (1) (= Pali Nigrodha, or °dha-miga), n. of a deer-king: Mv 1.359.19 ff. (in the story called in Pali Nigrodhamiga Jātaka); (2) n. of a deity, formerly a goatherd who had planted a nyagrodha tree under which Buddha spent the 6th week after enlightenment: Mv iii.302.3; this tree was the Ajapāla-nyagrodha;

(3) n. of the delty inhabiting a nyagrodha tree at Benares: Mv III.403.10.

Nyagrodharāja, n. of a former Buddha: Mv III.238.8.

Nyagrodhārāma, m. (= Pali Nigro^o), n. of a park at Kapilavastu where Buddha often stayed: Mv III.101.14 ff.; 107.11; 114.6; 138.1, 5; 141.17; 179.3; Av I.345.6 etc. (see Speyer's Index).

Nyagrodhikā, n. of a village near Kapilavastu: Divy 67.1 ff.

Nyañku, n. of a cakravartin king: Mvy 3575.

Nyañkuṭā (Mironov Nyañkuṭā; vv.ll. both edd. Nyañkā, Nyakuṭa), n. of some hellish creature: 'ṭā nāma prāpi Mvy 4948; Tib. ḥbu mchu rnon, *worm with sharp beak*.

ny-asati (cf. **nyāsa** 2, and next; = **nikṣipati**; for Skt. -asyati, Epic -asati), *calculates, reckons* (in mathematics); so Tib., rsti: *humkāreṇa nyaseya* (3 sg. opt.) *ekinaiso LV 151.8* (vs), *he could reckon in a single instant* (saying 'hum!').

nyasana (nt., or m.; cf. prec.), one of the arts, presumably = **nyāsa**, and perhaps also **nikṣepa**, qq.v.; at least seems clearly mathematical; perhaps *solving mathematical problems* (? acc. to Wogihara Lex. 31, rendered

measuring by Hiu-en-thsang): lipi-gaṇana-nyasana-saṃkhyā-mudrā- Bbh 7.4; 103.3; 210.13.

nyāma, m., certainly = **niyāma**, q.v.; § 3.106; this is demonstrated by parallelism of phraseology accompanying the two words: **nyāmaḥ** Mvy 6502, following **niyāmaḥ**, but expl. by Tib. *skyon med pa*, *lack of defect* (as if ni plus āma!), and so Chin.; **nyāmāvakrānta** (cf. *usr* of **niyāma** with *ava-kram* in BHS and Pali) Mvy 6503, acc. to Tib. *entered* (zhugs pa) *into lack of defect*; **nyāmāvakrānti-vihāraḥ** Bbh 358.2, *samyaktva-nyāmāvakrānti-prayogavihāraḥ* id. 1; *bodhisattva-nyāmam avakramya* Gv 320.22; 'mam avakramanty ŚsP 272.8, 'mam... avakramitukāmena 67.11; 'nyāmāvakrāntas (printed 'nyāmava^o) AsP 331.10; read **nyāmāvakrāntau** 322.5; for Lefm. **nyāyākramaṇatāyā** LV 31.20 and 34.10, read with Wogihara, Lex. 29 **nyāmāvakram^o** (so most mss. in 34.10, and traces of the same in mss. 31.20). All passages are prose.

nyāsa, m. (1) *threshold, door-sill*: Mvy 5571 = Tib. *them pa*; (2) one of the arts, presumably = **nyasana**, and perhaps **nikṣepa**, qq.v., hence *working out mathematical problems* (?): Divy 3.18; 26.12; 58.17; 100.2; 441.28 (in a cliché quoted s.v. **nikṣepa**); MSV III.20.1.

P

pamsaka, m. (see next two), *one who disparages, vilifies* (others): **parapamsakah** Mvy 2445; KP 1.7; **pare-ṣam pamsako** AsP 184.10.

pamsana, nt., and 'nā (cf. Skt. -pāmsana, ifc., *besmirching, disgracing*, e. g. *kula-p^o*; once **pāmsanā**, see Schmidt, *Nachträge*; Skt. Gr. **pams-**, **pamś-**; not in Pali; see prec. and next), *speaking ill of, disparaging, degrading* (by speech); almost always cpd. with **para-**, the cpd. often coupled with *ātmotkarṣa* or the like, *exaltation of oneself, bragging*: 'na, nt., Mvy 2631 (syn. of *nindana*, 'nā); KP 1.16; 8.6; Śiks 10.14 (margin, note 4); 67.8; 'nā, f., KP 8.16; 135.7; Bbh 158.5.

pamsayati, 'te (Skt. Gr.; AMg. **pamsel**, rendered *defiles*; not in Pali; see prec. two and **vipamsayati**, **prati-pa^o**), *speaks ill of, disparages, reviles* (others): 'yati, 'yanti, Bbh 107.10; 174.21; Śiks 62.3; 63.6; 90.14, 16; 158.3; opt. 'yema, 'yeyur, Śiks 98.17; 186.6; 'yate KP 107.24; 'yisyati AsP 385.14; 388.20; ppp. **pamsita** KP 107.2, 4; **pamsitavanto** Śiks 68.16.

[**pakti-** is printed for **pañkti-**, *row, line*, in LV 43.18, without correction; and occurs several times in mss. of Mv, e. g. I.194.4, both mss., and I.249.14, one ms.; Senart reads **pañkti-**, doubtless rightly.]

pakva, adj. (cf. BR s.v. 8, pw s.v. 1, i; more clearly and commonly in this sense Pali **pakka**), *decayed, near destruction, rotten, foul*: **pakva-gātrā** Divy 82.11 (= Pali **pakkagatta**); **pakva-kheṭa-piṇḍam** LV 242.4, *a rotten lump of phlegm*.

pakva-taila (cf. Pali **telam pakkam**, Dh. comm. I.12.8, *oil has been prepared*, lit. *cooked*, sc. to be used as ointment), *prepared oil* (ointment?): *te dāni 'lena bhagavantaṃ nimantrayetsuḥ* Mv III.329.14. The corresp. Pali cpd. seems to be **pāka-tela**; e. g. Dh. comm. III.311.8-9 *sata-pāka-telena*, *with oil a hundred times refined* (Burlingame, HOS 30.105). Is -āk- here for -akk- by the Morengesetz? The form to be expected is Pali **pakka** = **pakva**.

pakvamāna (quasi 'pres. mid. pple. to **pac-**, see § 34.1), *being baked*: 'mānānām bhāṇḍānām Divy 510.8.

(**pakṣa**, m. = Skt., *party*; see **kuśala-p^o**, **śukla-p^o** and **apakṣya**.)

pakṣagupta, m. (doubtless = **pattra-gupta**, q.v.),

a kind of bird: Mvy 4907 = Tib. *ḥdab skyoṅs* (or, *skyob*), both = *wing-guarded*.

[**pakṣati**: 'nti in LV 88.15, if correct could only be a denom. from **pakṣa**, *party*; cf. Dhātup. **pakṣa(ya)ti** = *parigrahe*; with object **pratipakṣam**, *adhere to the opposite party*. But several mss. **vakṣanti**, which could intend *vakṣyanti*, as read by Calc., and this seems supported by Tib. *brjod pa*, *speak*; prob. therefore read so.]

-pakṣika, adj. (= Skt. **pākṣika**, **-pakṣin**, Pali **-pak-khika**, in *brāhmaṇa-p^o*, Childers), ifc., *belonging to the party* (of . . .): **Māra-p^o** Mv II.353.15; Śiks 314.8; see also **Kṛṣṇa-pakṣika**, and cf. **śukla-pakṣika**.

Pakṣin, pl., n. of a brahmanical gotra: Divy 635.16. **Pakṣu**, n. of a nāga king: 'ur Mvy 3307. Cf. **Vakṣu**. Tib. **Pag-sū**. But it seems to be a river-name; the three preceding names are **Gaṅgā-**, **Sindhur**, and **Sitā-nāgarājā**; similarly in MSV I.164.1. (Nāgas are often thought of as living in rivers, as is well known; cf. Mvy 3304-6.) Since **Vakṣu** occurs as n. of a river in Skt., it is probably the correct form.

pacanikā (cf. Skt. **pacana**; AMg. **payanaga**), *a cooking vessel of some sort* (-ikā diminutive?): Mvy 9011 = Tib. *dog le*, *an iron pot with a handle* (Jā.).

paccate, MIndic for **pacyate**: **paccamāna**- Mv III.45.14.

pacchā (em.; Pali id.) or better **pacche** (with mss.), MIndic for Skt. **paścāt**), *behind*: *te dānt kusumāni pa^o dṛṣtvā anugacchanti* Mv II.106.2, *they now seeing the flowers* (which she had left) *behind* (her), *follow after*. The mss. reading may stand, possibly as a blend of **pacchā** = **paścāt** with its synonym **prṣṭhe**, *in the rear, behind*; in any case it is supported by the statement of Hem. I.79 that in AMg. (ārṣe) **pacche**-(**kammam**) may be used for **paścāt**, and by the stem **paśca**, q.v., even in BHS, in loc. **paści** m.c. for **paśce**, and in comp.

pacchimaka = **paścimaka**, q.v.

pacyate (pass. of Skt. **pac-**, in Skt., as usually in Pali and BHS, used lit., *is roasted* in torments of hell), *is tormented* in general (so also Pali **paccati**): *manasi . . . pacyamānasya* Divy 422.19.

pañcaka, adj. (as in Skt. and Pali in this mg.), *consisting of five, forming a group of five*; regularly of the **bhadravargīya** (or the like, q.v.) monks; **pañcakā bha-**

dra° LV 245.16; 246.2; 404.7, etc.; Mv ii.241.2; iii.322.20; 415.7, et alibi; without the word bhadrā° but certainly or probably referring to pañca, as bhikṣavaḥ Jm 51.19; Suv 239.10; SP 56.10; pañcacehl (by em.) saha tehl munihl (same group) Mv 1.72.10.

pañca-gaṇḍa(ka), adj., see s.v. **gaṇḍa**, **gaṇḍaka**.
pañcagatikā, adj., = **pāñca**°, q.v.: mss. at Madhk 269.9 (ed. em. **pāñca**°).

pañca-cakṣus, see **cakṣus**.

Pañcacira (cf. also **Pañcavira**), an epithet of Mañjuśrī: *Trikāṇḍaśeṣa* 1.1.22 (BR); Lalou, *Iconographie*, 67 with note 4; see s.v. **ciraka** (**Pañca-c**°). Lalou thinks this epithet ultimately related to the gandharva **Pañcaśikha**, q.v. for some evidence tending to support the theory. See **pañcacira**.

pañca-ciraka, see **ciraka**.

pañca-cirā, in °rāsu vinyastāḥ Mmk 334.4; lacuna precedes these words, so that application is not clear; perhaps on *five strips of cloth* (? the fem. *cirā* occurs in Skt. tho very seldom, see BR s.v. *cira*).

Pañcacūḍa, n. of a nāga king: Māy 247.20.

pañca-jñānika, adj. (= Pali *jñānika*, ep. of samādhi, DN iii.278 infra, where the five kinds of knowledge are set forth), based on *five kinds of knowledge*, ep. of samādhi: °ka-samādhi-sampannā (of Buddhas) Mv. iii.321.16; Ārya-mahā°-nlka- (mss. *pañcajñātikasya*)-samyaksamādhiprāptā 322.1; with the mss. reading in the last cf. Mv ii.292.12, 14 ārya-(14 adds mahā-)pañcajñātika-(read °jñānika; sc. samādhi)-sampannā(h), of Bodhisattvas. Mvy 109 *pañca-jñānāni*, see s.v. **jñāna**; but these have no relation to *pañcajñānika-samādhi*, at least acc. to the Pali DN.

[**Pañcabhūryābhimukhā**, see **Pañcasūryā**°.]

pañcavafuka, m.? some kind of entertainer, in lists of various kinds (cf. **kumbhatāṇika**, **kheluka**, **gāyanaka**, **dvistvala**, °laka, etc.); very likely corrupt: Mv iii.113.4; 255.12 (here mss. *pañcabahuka*); 442.10.

pañcavarga (= Pali °*vagga*, Vin. i.319.30), consisting of a group of five; a quorum of five (monks), sufficient to perform ordination 'in border countries' in Pali, Vin. i.197.31, cf. i.319.31: *pañca-vargena* (so, n) *gaṇeṇa upa-sampadā* (q.v.) Mv i.2.16; a quorum for performing *pravāṇā*, MSV ii.203.15–16, cf. 204.18 ff.

pañcavarṣika (so Divy 403.16, 27; 405.11; and *Kalpanām.*, below), or (in all others) °*vārṣika*, adj. and subst. nt., of five years, or as subst., the festival-gathering of the *Buddhist order every five years*; as adj., °ka-mahaḥ Mvy 5676 = Tib. lo *lñahi* (of 5 years) dus ston; °kam satkāraṃ Divy 398.24, the 5-yearly entertainment (of the order, on this festal occasion); but usually nt. subst., °ke vartamāne, *Kalpanāmaṇḍitikā*, Kl. Skt. Texte 2, 44 (Lüders, *das grosse, alle fünf Jahre gefeierte Ordensfest*); ghuṣyatām °kam Divy 403.7, 16, 27; others, Divy 242.11; 405.11; 419.15; 429.15; Av 1.88.1 (title of Chap. 16, with story of origin of the festival); 89.14; 90.1; 92.2, 4; ii.39.5, 6. (Divy Index wrongly *entertainment for five months of the rainy season*, with Burnouf, *Introd.* 394, but B. in his note shows awareness of the possibility of the other, true interpretation.)

Pañcaviṃśatisāhasrikā, n. of a work: Mvy 1327. (Understand -*prajñāpāramitā*.)

? **Pañcavira-kumāra**, n. or epithet of Mañjuśrī: Sādh 111.18; of *Caṇḍamahāroṣaṇa* (q.v.), 174.8. Read prob. **Pañcacira**, q.v.

Pañcaśikha (1) m. (= Pali °*sikha*), n. of a celebrated gandharva: Mv iii.197.15 ff.; 215.5 ff.; Av 1.95.8–9 ff.; 113.5; Samādhi 19.11 ff., 37; king of gandharvas, Mmk 46.1; as in Pali (DPPN) sometimes regarded (like Śakra) as an office rather than an individual, so that a person may be reborn as the gandharva P., Mv ii.49.3; (2) f., or adj., °khā mahāmudrā (q.v.), a mudrā belonging to Mañjuśrī (cf. Lalou's theory cited s.v. **Pañcacira**), Mmk

26.15; printed °kha-mahāmudrā Mmk 37.8, but in 37.26–27 and 58.24 mahāmudrā(m) pañcaśikhām baddhvā, and so regularly (fem.).

Pañcaśīrṣaka, n. of a nāga king (in the south): Megh 302.13. In 308.8 evidently the same individual is named Prasphoṭana, with the epithet *pañcaśīrṣa*, five-headed.

Pañcasūryābhimukhā (misprinted *Pañcabhūr*°, cf. *Nirnāditasūrya*), n. of an Apsaras: Kv 3.13.

pañcāṅga, see s.v. **aṅga**, and cf. next.

pañcāṅgika, adj. (in general sense Skt.), (1) ep. of *tūrya* (as in Pali *pañcāṅgika-tūrya*), (instrumental music) of five kinds (listed in PTSD s.v. for Pali): °kasya tūryasya Mv i.194.13; iii.229.4; °kam tūryam Karmav 87.16; °ka-tūrya-śabdo 88.2; in view of this last, °ka-tulya-ravā Mv i.171.4 (vs), ep. of the Buddha's voice, is doubtless to be em. to °ka-tūrya-ravā; (2) ep. of samādhi (as in Pali *pañcāṅgika* is ep. of *jhāna*; the five elements listed PTSD s.v. from Dhs 83; a partly different list s.v. **samādhi**): ārya-pa°-samādhi-sampannāḥ Mv iii.321.15, and ārya-mahā-pa°-samyaksamādhi-sampannā(h) 16 (the difference, if any, is not made clear); (3) as ep. of gods, °kānām ca devakoṭṭinām Mv iii.339.2, mg. not clear; perhaps *possessing the five 'gentlemanly qualities'* (Pali *pañcāṅga*, see s.v. **aṅga**); or of five groups?

pañcāṅgula, nt. (= Pali *pañca*°, also °laka, °lika), (magic) *five-finger-mark* (see Vogel, *Versl. en Med. d. K. Akad. v. Wet. Amsterdam*, Afd. Letterk., v.4.218 ff., and PTSD s.v.): °lāni (to be made on stūpas) Mv i.269.14; *Kalpanāmaṇḍitikā*, Lüders Kl. Skt. Texte 2, 44.

pañcatāpika, m. (from Skt. °*tapā* plus -ika), an ascetic observing the five-fires penance: *Kalpanāmaṇḍitikā*, Lüders Kl. Skt. Texte 2, 44.

Pañcāla, n. of a nāga king: Mvy 3257. Cf. **Pañcāla**.

Pañcāla-gaṇḍa, n. of a yakṣa: Māy 89; 236.2; 237.2. Corresp. to Pali *Pañcāla-caṇḍa*, which acc. to Lévi is suggested by some Chin. renderings of Māy 89, but others, and perhaps the Tib. which Lévi cites(?), point rather to °gaṇḍa.

Pañcālā, n. of a river: Māy 253.7; in list between Tāmārā and Suvāsu.

pañcāsati (analogical alteration of *pañcāśat*, like rare Skt. *trīṣṣati*; recorded by BR once from Rājāt.), fifty: °tinām sama yojanānām SP 95.1 (vs). Burnouf and Kern wrongly 500.

pañcāśīma, ord. num., fiftieth: SP 351.1 (vs). See §§ 19.36; 22.14.

pañcāhika, adj. (to Skt. *pañcāha*), pertaining to five days: Mv i.343.16, 17 (see **caturahika**).

Pañcika, n. of a yakṣa: Mmk 44.2. Note that *Pañcika* is a well-supported v.l. for *Paṇḍaka* as n. of *yakkha* in Pali, Mahāv. 12.21.

pañjala, m. or nt. (= Skt. *pañjara*), cage: LV 420.8 (all mss. l); repeatedly in mss. of Mv, where Senart always em. °ra, ii.241.14, 17 (one ms. °ra), 18; 242.5, 6, 7 (one ms. °ra), etc.; in these contexts both mss. sometimes °ra.

paṭa, m. (rarely nt.), (1) *cloth*, as in Skt., seemingly in very general sense: in Mvy 5864, 9168 Tib. *snam bu*, which is said to mean *woolen cloth* (contrast *paṭaka* Mvy 9169); in SP 75.7 (prose) both Burnouf (who reads *paṭa*, see his note p. 369–370) and Kern translate *silk*; the word is cpd. with prec. *duṣya-* or *dhūya-*, q.v.; B. and K. regard the cpd. as a dvandva, but it is surely a karmadh., meaning some kind of *fine cloth* (see *duṣya*); in Kv 81.6 f. (likewise in Mv ii.157.7) it also means *cloth* in general, as used to garb persons initiated in various religious orders, see s.v. **indra-paṭa**; (2) in Mv iii.31.11 apparently *piece, fragment* (of a stone; cf. Skt. *paṭati, splits*), if the text is right: (upalānām) *paṭam* (so mss., Senart *paṭām*) *chittvā, splitting off a piece of the stones*; (3) in LV 315.15 (vs) assumed to be a kind of bird, but reading uncertain; Lefm.

vikṣasva bodhimaṇḍe paṭukroñcāhamsakokilamayūrāḥ, with v.l. paṭa for paṭu; Calc. paṭa-; Tib. pa ta kun ta (presumably understanding it as n. of a single bird) for paṭa(or paṭu)-kroñca (the rest of the cpd. is correctly rendered in Tib.); neither paṭa nor paṭu seems to be known as a bird-name; if paṭu is right, could it not be taken as adv. with vikṣasva? *look keenly, sharply, at the ...*; [(4) on LV 127.17 for paṭopachedana read vaṭṭopa°, supported by best ms. and Pall; see s.v. vaṭṭa.]

paṭaka, m. (cf. Skt. paṭa, AMg. paḍaga), *cloth*, acc. to Tib. on Mvy 9169 *a large piece of cotton cloth* (ras yug chen); Divy 308.12 f.; 547.16; Av II.112.8.

? **paṭapamśin**, n. pl. °śi (written °śi), a doubtful and prob. corrupt word, applying to ascetics, and prob. in derogatory sense; possibly *vilifying* (? *besmirching, degrading*) the (monk's) *cloth* (garment): śaīlāranyaguhānī-vāsīno bhavateha tatrassthās ca ma (m.c. for mā) ātma manyathā paṭapamśi RP 59.7 (vs); cf. *pamśayati* and its group.

paṭa-bhedaka, m. or nt., substantially = Skt. and Pall paṭabhedana (for which a var. paṭa° is cited in BR from Amara acc. to Loiseleur), *city, metropolis*, or perhaps *castle, citadel* (so Bendall and Rouse on Śiṣ, citing Tib. mkhar which has that mg. and also *house*): rājyam vā parityajan paṭabhedakam vā nagararājadhānīm... Śiṣ 27.5. Perhaps read puṭa° (and °na for °ka?).

paṭahikā, (to Skt. paṭaha, with -ikā, perh. dim.; cf. M. paḍahiyā, defined as *a small drum*), *a (small?) drum*: bheri-śaṅkha-mṛdaṅga-paṭahikā Mv III.113.4 (prose).

paṭākā (= Skt. Lex. id., Skt. paṭākā; Pall records paṭāka, nt., PTSD, beside paṭākā; AMg. paḍāgā; † doubtless due to blending influence of Skt. paṭa), *banner*: LV 273.20; 295.15; 359.4; 365.9; 367.9; 413.4; 424.1; 430.10, 13 (in all these Lefm. paṭ°, sometimes with all mss., but often v.l. paṭ°).

? **paṭijāgareti** (jāgarti) = *pratijāgarati*, q.v., read by Senart by em. for (agnihotraṃ) paṭipākaroti (so, or prati°, paṭi°, mss.) Mv III.148.20; 156.8, *attends to, cares for*; and amātyehi yathāpattam sarvaṃ paṭiyākṛtam (mss., Senart paṭijāgṛtam) III.161.7 (here Senart is supported by the closely similar II.180.5-6 amātyehi pratijāgṛtam). On the whole Senart seems likely to be right, but cf. next.

paṭipākaroti, so mss. for *paṭijāgareti*, q.v.; or in Mv III.161.7 mss. paṭiyākṛtam (y could be graphic error for p). While Senart's em. seems probably right, we must note Pall paṭipākatika, also simply pākatika, *set right, fixed up*, or the like; esp. *restored to normal or desirable condition*; formally, the mss. forms of Mv could be related to the Pall paṭi-pā°, retaining partially MIndic phonology; Skt. would require prati-prākaroti, or °pra°.]

paṭipāṭi (§ 2.47; = Pall id., Skt. paṭipāṭi), or °ṭikā, *order*; only adv. paṭipāṭiyā (Pall id., Skt. paṭipāṭyā), *in order, in due course*, Mv I.3.3 (em., but surely right); °ṭikāye, *in order* (of age, or rank) Mv I.354.16 (v.l. pari°); III.181.11, 12, 13 (in 11 and 13 v.l. prati°).

paṭimoka, or pati°, m. (= Skt. pratimoka, defined pw 5.260 *das Umlegen, Umhängen*, but may rather be concrete, *an ornament fastened on*; certainly this is the mg. in BHS), *an ornament fastened on*: caturṇām varṇānām paṭimokā (so mss., Senart em. °modakā) abhunsuḥ suvarṇasya ca rūpyasya... Mv I.195.14, of a city gate; so also II.228.7, where mss. and text pratimodakā, v.l. pati°; twice in Bhvr. cpds., of elephants (hasti-sahasraṇi), danta-patimokāni śuṇḍā-patimokāni (so Senart, essentially with mss.) Mv II.453.17, *with ornaments* (garlands?) *on their tusks and trunks*.

paṭisaṃdheti, see *pratisaṃdadhāti*.

paṭisubhati (cf. *subhati*; Pall ppp. paṭisumbhita, also *parisumbhati*), *strikes*: anyam-anyam... °bhanti Mv I.20.3.

[paṭu is sometimes written by error for Skt. paṭṭa,

esp. in the sense of (honorary) *fillet* or *turban*; or even seemingly for Skt. paṭa, see s.v. **paṭa** 3, and Kv below. In LV 275.4 most mss. point to °paṭv-ābaddha, but it seems we must read with Lefm. *vimukti-paṭṭābaddho*, *bound* (decorated) *with the honorary-turban of emancipation* (Tib. confusedly rnam par grol paḥi, = *vimukti*, *thabs thob pa*, acc. to Foucaux *il a trouvé le moyen de ...*, but *thabs* might well indicate paṭu as the BHS reading); in LV 367.9; 430.10 and 13 both edd. paṭṭa, some mss. in all, all mss. in 430.10 paṭu; in Kv 84.20 text muktā-paṭu-dāma-kalāpa-pralambitāni, but read paṭṭa or else paṭa as in 87.5 muktāhāra-paṭa-dāma-kalāpa-pralambitāni.]

paṭumaka, see *paḍumaka*.

paṭṭa (once in Skt., pw, and not found elsewhere; error for Skt. paṭṭana?), *city*: Kāśi-paṭṭam, -paṭṭe MSV I.280.8, 9.

paṭṭikā, once °ka, m. (fundamentally *strip*, as in Skt., where it is primarily *a strip of cloth*), (1) *strip of land* around a building, in pradākṣiṇa-p° Mvy 4361, = Tib. ḥkhor sa (khor ba); abhyantara-, baḥiṣ-p°, *inside (outside) strip of land, path*, around a structure, Mvy 4362-3 = Tib. nañ rim, phyl rim; (2) °kā-samāna, m., *coat of mail*: Mvy 6075 (Mironov paṭṭika°) = Tib. khrab; (in Mvy 8994 and MSV II.89.11 paṭṭikā, *belt*, as in Skt., Tib. śur bu;) in Mvy 9191 ānanda-paṭṭikaḥ, acc. to Tib. mthaḥ skor, lit. *border-circle*, perh. *edge of a garment*(?).

paṭṭita (nt.; not recorded as noun, only as ppp.), *reading*, in a list of arts: °te LV 156.15 = Tib. yi ge bklaḡs paḥi mig ḥor, a curiously awkward paraphrase, which seems to mean *fixing the eyes for reading letters*(?); at least bklaḡs = *reading*.

paḍumaka, or **paṭumaka**, *worm*; implied in vi-pa°, q.v. Related to Pali puḷava(ka) or puḷu°, *worm*.

paṇana, nt., *traffic*, in dharma-p°, *selling religion*: Mvy 9430 = Tib. chos ḥtshon ba.

paṇayati, see *paneti*.

paṇitaka (m. or nt.; = Pali id., read paṇitako, or °kaṃ, in Jāt. vi.192.22 for text paṇitako; Skt. paṇita, nt.), *wager, stake* (in gambling): °kaṃ badhnanti Mvy 9417.

paṇidhi (MIndic spelling) = *praṇidhi*, *solemn vow* (to win enlightenment): LV 163.16 (vs). Only 1 ms. pra°.

Paṇḍara (= Pali id.), n. of a nāga king: Mvy 3281.

Paṇḍaravāsini, see *Pā°*.

paṇḍitaka, adj. (Skt. id.; here endearing dim., § 22.34), (*sweetly*) *learned*, of the daughters of Māra: divyaraṭṭiṣu su-°kām LV 323.6.

Paṇḍulaka, MIndic (if not misprint) for *Pāṇḍ°*, n. of a nāga king: Māy 247.3.

Paṭaṃga, n. of a nāga king: Māy 247.26.

[*Paṭaṃgacara*, em. for *Tatamṃjacala*, q.v.]

Paṭaṃgā, n. of a river: Divy 451.1 ff.; 456.19 ff.

Paṭaṃgī, n. of a rākṣasī: Māy 243.16.

paṭappanti (MIndic for *pratapyante*), *are tormented*: Mv I.10.4 (vs); repetition III.454.20 *pratapyanti*.

patika (in Skt. and Pall only ifc. Bhvr.), = Skt. pati, *husband*: (asmākam) apatikānām (Bhvr.) patikā bhaviṣyatha Mv III.68.16 (prose); is the -ka endearing dim.? or influenced by the prec. Bhvr. cpd. apatikānām?

Patidhara(!), n. of a Bodhisattva: Mmk 40.16.

patimoka, see *paṭi°*.

patiyati = *pattiy°*, q.v., *believes*: fut. patisyanti Mmk 73.15, parallel with śraddhāsyanti.

pateka, var. for *padeka*, q.v.

[*Patka*, text Sukh 2.10, read *Pantha*, q.v.]

patikā, or °ka, cpd. with -āstarāṇa, as ep. of paryaṅkā, *couches*, in *patikāstarāṇām* (acc. pl.) Mv II.115.16, *having coverlets* (āstarāṇa) of...? Either error or corruption for *paṭṭikā*, *strips of cloth*, or possibly MIndic for *patrikā*, = Skt. patra, *patra*, *leaf* (in lit. or transferred sense)?

pattiyati, and caus. **pattiyāpayati**; also (rarely) **pattiyati**, and (oftener) **prattiyati**, qq.v. (see Chap. 43 for etym. and forms; closest is AMg. *pattiyā*; in Pali *pattiyāyati*, prob. denom. to Pali adj. *-pattiya*, *trusting*), *believes*, *trusts*; often parallel with forms of *śrad-dhā* (e.g. in SP 44.3; 286.8; KP 16.8, cf. 16.2): °yati Mv ii.110.9; 208.6; iii.189.14; KP 16.8; °yasi Śikṣ 174.7, 18; °yanti Śikṣ 174.15; °yata SP 44.3; °yiṣyanti SP 286.8; 312.9; °yitam Mv ii.249.14; caus. °yāpayiṣyāmy (Kashgar rec. °yāpayāmi) SP 288.5.

patragupta (m., doubtless = **pakṣagupta**, q.v.), a kind of bird: LV 11.3, acc. to ms. H, see Crit. app., confirmed by Tib. *bya* (bird) *hdab shed* (*wing-guarded*); 162.19; 320.17 (Tib. as on 11.3).

patracārika, see s.v. *-cārika*.

patracāledaka (so Index and Mironov, text °ika), m., Mvy 3792, acc. to Tib. *glegs* (*board*, esp. *panel of a door*, Mvy 556° *hbra* (? this word I have not found) *mkhān* (*one who is concerned with*); so, perhaps, *board* or *door-panel cutter*; but AMg. *patta-chejja* is said to mean *art of shooting leaves* (with an arrow), and cf. *patta-chejjaka*, *activity of one who shoots down leaves from a tree*(!). Cf. Jacobhi, *Ausgew. Erz.* 19.37 (here piercing leaves with pebbles). In any case, designation of some trade or occupation. Chhn. is obscure; Jap. *paper-maker* (note *pattra* also of leaves used for writing!).

pattra-mukha, nt., *border* (? on a robe; so, acc. to N. Dutt, Tib. *snam bu rnam kha*): MSV ii.50.16 *ekena pārśvena* °*kāni pātayanti*, 51.2 *ubhayapārśvayoḥ* °*kāni dattāni*.

patrayāna, nt., *a vehicle moving on wings*: Mv ii.434.8 (associated with *ākāśayāna*).

Patniya, n. of a locality: Māy 100, loc. sg. *Patniye*; could also be from a stem *Patni*, f.

patha, nt. (in Skt. m.), *way*: *marutpathāni* LV 117.9 (vs). See also **Lañkā-patha**.

pathājīva, adj. m., *one who makes his living on roads*(?): MSV i.52.7 (*gopālakā*) *āsvapālakās tṛṇahārakāḥ kāṣṭhahārakāḥ pathājīvā utpathājīvās ca manuṣyāḥ*; ii.146.12.

pathy-adana, nt., *journey-provisions*, tho not in pw, is good Skt., see Schmidt, *Nachträge*; commoner is *pathy-odana*. In Mvy 7182 °*adana* with v.l. °*odana*, which Mironov reads without v.l.; in Divy 60.1 read *sva-pathy-adanam* as one word; in Dbh 21.6 *pathyodana*, but below 21.19 *pathyadana*.)

pada (= Pali id.), *sentence, complete utterance*, in contrast with *nāman*, *word*, and *vyañjana*, *sound* (same triad in Pali, PTSD s.v. *pada*, 4): Mvy 1998 (*-kāyāḥ*), see s.v. *kāya* (2); defined AbhidhK. LaV-P. ii.238 as = *vākya*, *a complete statement which makes sense*; this may perhaps be the mg. in *agra-pada*; where the context contains no contrasting word for *word*, that common Skt. meaning of *pada* may ordinarily be assumed; see s.v. *vyañjana* for one or two such passages where *pada* is thus ambiguous (*word* or *sentence*).

padaka, adj. or subst. m. (in Skt. Gr., *versed* in the *padapāṭha*; Pali id., interpreted by PTSD in this latter sense, but by Pali comms. generally more broadly, *learned*, esp. in brahmanical learning), *learned*, in brahmanical learning (possibly more narrowly, in the *padapāṭha*): °*ko vaiyākaraṇo* Divy 619.24; 620.19; Speyer on Av ii.19.8 would em. Divy. to *padaśo* with text of Av, but this seems hardly necessary.

Padakrama, n. of a mleccha king: Mmk 621.25.

pada-parama, adj. (= Pali id.), *who makes the word* (not the meaning) *the main thing, literalist*: LV 400.2 and Mv iii.318.4 (in both after *vipañcitajña*, q.v.; virtually same passage); Mvy 2477 = Tib. *tsigls la hchol ba*.

pada-bandha, m. (= *pāda-b*°, q.v.), a particular technique of *holding* or *wielding* (the bow), viz. apparently

by using the *foot* in some way; Tib. on LV renders *gom stabs, step-manner* (making a step?); in a list of arts to be mastered by a prince, and associated with **muṣṭi-bandha**, q.v.: LV 156.12; Divy 100.12; 442.7. On the Tib. see s.v. *pāda-b*°.

(*pada-śas*, occurs in Skt. in mgs. *step by step, gradually*, and *letter by letter*; the latter mg., or *piece by piece, part by part*, is to be assumed in LV 337.12 (vs), which read thus: *śakyākāśe lekhyam citram bahu vividha vikṛta padaśaḥ* (Lefm. falls to divide correctly) *prakartu prthak-prthak*.)

padaśa (= Pali id.; instr. sg. of *pada*, § 8.41), *on foot*: Mv ii.199.8; iii.115.11.

(*padāta*, *footsoldier*; also in Skt., stigmatized by Boehtlingk as erroneous for *padāti*; but *padātā*, n. pl., Mv ii.282.17, prose, tends to confirm its correctness.)

padāvihāra, see *viḥāra* (3).

Padāśva, n. of a prince: Karmav 80.4; corresp. to Pali *Pāyāsi*, see Lévi's note.

paduma, MIndic for Skt. and BHS **padma**, q.v. (and in cpds. thereof), *lotus*; very common; examples § 3.114.

Padumuttara, **Padumot**°, see **Padmottara**.

padeka, m. (so Mironov; var. *pateka*), *sparrow-hawk, falcon*: Mvy 4901 = Tib. *khra*.

padma (**paduma**), m. or nt., (1) n. of a kind of brahmanical sacrifice: Mv ii.237.20 (prose) *padumaṃ puṇḍarikam* (this occurs in Skt. in this sense) *ca*, in a list of sacrifices, see *nirargaḍa*; (2) m. (*paduma*), n. of one of the 4 'great treasures' (cf. Pali *puṇḍarika*; see s.v. *elapatra*): Mv iii.383.19 (known in Skt. as n. of a *nāga*); (3) n. of a former Buddha (*Paduma*): Mv iii.233.7 f.; (4) n. of the world-age (*paduma kalpa*) in which 62 Buddhas named *Śikhin* succeeded each other: Mv iii.235.6; (5) nt., also m., n. of a hell (= Pali *Paduma*; cf. **Mahāpadma**): Divy 67.23; 138.8; Av i.4.9 etc.; it is cold acc. to Mvy 4935; Dharmas 122, but hot (at least sufferers are boiled there) in Śikṣ 75.8, where (and in 10) the spelling is *Padumo*, n. sg., tho in prose!; (6) nt., n. of a *cetiya* (*caitya*) in the south: LV 389.10; in the parallel Mv iii.307.17 **Abhipāśya**; Pali has *Paduma* as n. of a *cetiya* (DPPN s.v. 8), but it is not clear whether it is the same.

Padmaka, n. of a king (the *Bodhisattva*): Av i.169.6 ff.

padmakā, n. of a (medicinal) plant (prob. = *padmā*, Suśr., BR): MSV i.iii.8.

padma-kūṭāgāra, *lotus-apartment*, n. applied to the place (magically produced from a lotus, Mv i.227.18 ff.) in which *Dīpaṃkara* attained enlightenment and then received the adoration of the gods: °*re* Mv i.230.12.

Padmagarbha, (1) n. of one (or two?) former Buddha(s): LV 171.21; Gv 104.18; (2) n. of a *Bodhisattva*: Mvy 673; Gv 2.24; Dbh 2.5.

Pad(u)magarbhaś(ī)ri, n. of a Buddha: Gv 284.20 (vs).

Padmadākinī, n. of a yoginī: Sādh 460.4 etc.

Padmadhṛk-, stem in comp. for °*dhṛt* (in Skt. -dhṛk is said to be used only as n. sg. for -dhṛt at end of cpds.), n. of a *Tathāgata*: °*dhṛk-pramukhaḥ sarvatathāgataḥ* Sādh 362.18.

Padmanartesvara, n. of a deity: Sādh 75.6 et alibi.

Padmanetra, (1) n. of a *Tathāgata*: Mvy 96; (2) n. of a *Bodhisattva*: Mvy 676.

Padmaprabha, (1) n. of (a future birth of) *Śāriputra* as a Buddha-to-be, predicted: SP 65.5 ff.; (2) n. of a *devaputra*, one of the 16 guardians of the *bodhimaṇḍa*: LV 277.15.

Padmaprabhā, (1) n. of a mythical city: Gv 232.8;

(2) n. of a queen: Gv 335.21.

Padmabimbipyaśobhita, n. of a former Buddha: Sukh 6.8.

Padmabhadrañbhīrāmanetraśrī, n. of a princess,

daughter of a cakravartin: Gv 269.14. For other forms see s.v. **Samantajñānaratnārciḥpadma°**.

Padmamāla, n. of a former Buddha: Mv i.140.11.

Padmayoni, n. of a former Buddha: LV 171.19.

Padmarajavarṇa, n. of a former Buddha: Mv i.138.12.

Padmavajrī, n. of a goddess: Sādh 160.6.

Padmavana, n. of a grove where Dipaṃkara was born: Mv i.215.11.

Padmavara, n. of a Bodhisattva: Mmk 576.15.

Padmavardhana, n. of an author: Sādh 317.4.

Padmavāsini, n. of a goddess: Sādh 75.16.

Padmavṛṣabhavikrāmīn (v.l. °vikrama), n. of a future Buddha (= Dhṛtiparipūrṇa Bodhisattva): SP 67.4, 6.

Padmavyūha, n. of a 'Bodhisattva-dhāraṇī': Mvy 753; padmavyūha-(m. or nt.?)-dhāraṇī: Gv 66.17.

Padmaśrī, (1) m., n. of a Bodhisattva: SP 3.8; 431.3 ff.; 470.3; (2) m., n. of a Tathāgata: ŚsP 50.7; (3) f., n. of a lokadhātu: Gv 536.22.

Padmaśrīgarbha, n. of a Bodhisattva: Gv 2.26; Dbh 2.6.

Padmaśrīgarbhasaṃbhavā, n. of a queen: Gv 399.16.

Padmahasta, n. of a Bodhisattva: ŚsP 42.14.

Padmā, (1) n. of a brahman woman who entertained the Bodhisattva: LV 238.7; (2) n. of a lokadhātu: ŚsP 50.6; (3) (Padumā) n. of a rākṣasī: Māy 243.9 (prose).

Padmākaramatī, n. of an author: Sādh 42.7.

Padmākṣa, n. of a Śākya youth: Av i.367.12 ff.

Padmāṅka-mudrā, n. of a certain mudrā: Kv 74.8.

Padmāntaka, m., one of the 10 krodhas: Dharmas 11; Sādh 137.9.

Padmābha, n. of a former Buddha: Mv i.136.17. (In Mmk 452.12 prob. adj., *colored like a lotus*, as in Skt. [Schmidt, Nachträge], agreeing with Mahāpadmo ['tha nāgendraḥ padmābhaś...], rather than n. of another nāga-prince; cf. 452.14 where padmābhau, dual, is certainly an adj., referring to Vāsuki and Takṣaka of line 13.)

Padmālamkāra, n. of a 'gaṇḍharva maid': Kv 5.2.

Pad(u)māvatī, (1) n. of a girl of miraculous birth who became the wife of King Brahmadatta of Kāmpilya; heroine of the 'Pad(u)māvatī parikalpa' (colophon Mv iii.170.10): Mv iii.155.7 ff. (mss. vary between Padumā° and Padmā°, Senart prints the former); (2) n. of a devakumārīkā in the northern quarter: Mv iii.309.8 (Padumā°) = LV 391.3 (Padmā°, meter rectified by a 'patch-word'), vs; (3) n. of a wife of King Aśoka, mother of Kunāla: Divy 405.17.

Padmocā, n. of a yakṣiṇī: Mmk 573.14, 16.

Padmottama, (1) n. of a future Buddha: Av i.40.13; (2) n. of a past Buddha: Samādh p. 66 line 16; (another?) Kv 70.5 ff.; 74.1, etc.; also (3) m., n. of the lokadhātu where the last-named lived: Kv 70.4; 76.16 (here misprinted).

Padmottara, in Mv spelled also **Padumot°**, **Padumuttara**, (1) (= Pali Padumuttara), n. of a former Buddha, one of the standard list of 24 in Pali, in most BHS cases doubtless the same individual: Mv iii.240.2; 241.14; 243.3, 4, 22; 244.18; 247.5; 248.8; LV 5.4; 172.13; Gv 206.13; Mmk 499.22; a group of 500 Buddhas of this name (Padmot°) are recorded Mv i.58.1, 7; 61.16; (2) n. of a future Pratyekabuddha: Av i.128.6; (3) n. of one or two Bodhisattvas: Gv 442.1; ŚsP 50.10.

Padmottaraśrī, n. of a Tathāgata: ŚsP 42.11.

Padmodgata, n. of a Buddha: Gv 284.13.

Padmoṣṇīṣa, n. of a former Buddha: Mv i.138.2.

padya (m. or nt.; Skt. only padyā f. in this mg., Lex. and rarely lit., Schmidt, Nachträge; = Pali pajja), way, path: padyena kṛtena ātmanā Mv iii.395.11 (vs) = Pali Sn 514 pajjena katena attanā.

? **pana**, indecl. (= Pali pana, Skt. punar), but: acc. to Senart's em. in Mv i.188.10 (vs), for mss. pannā; but the whole line is corrupt and dubious. (Senart has no note and omits the word in his Index.)

paneti, read **paṇeti** (= Skt. paṇayati), evaluates, rates, in LV 330.13 (vs) kāyā sarva paneti, he rates all bodies (at their true worthlessness); Tib. rtogs, perceive, know. The alternative, which seems unattractive, would be to assume a strangely distorted MIndic form of Skt. pra-jñā- (cf. AMg. paññāyati etc.).

pantha (m.; = Pali id.; Skt. panthan with altered stem-final), (1) way: acc. pantham, Mv i.363.16 (prose, v.l. patham); vss, il.199.1, 3; iii.82.17; abl. panthāto iii.74.17 (prose); 82.12 (vs); instr. panthena iii.74.19 (prose); (2) n. of a disciple of Buddha, = Pali (Mahā-) Panthaka: so read for text Patka (!) in Sukh 2.10, where the only mss. read Paccha or Pattha, both based on Pantha, as the note observes; see also Culla-P°, and (Cūḍa-)Panthaka.

Panthaka = Cūḍa-p°, q.v. (younger brother of Mahā-p°): Divy 485.28 ff.

panthalika, m. or nt., and °kā, f. (obviously based somehow on panthan, but formation obscure; unrecorded elsewhere), path, way: tam °kaṃ, acc. sg., Mv iii.82.14, 16; °kaṃ gṛhītvā Kv 54.13, 21; 55.5; Divy 335.1; °kāyām, loc., Divy 485.19, 26, 27.

[**panthitā**(h), Divy 463.26, error: see s.v. nepathita.]

pamatta-bandhu (= Pali id.; with MIndic phonology, both mss., Senart em. pra°), friend of the indolent, ep. of Māra: °dhuno, gen., Mv ii.319.13 (vs). See also **pramāda-bandhu**.

payyaka, m. (= Pali id.; Skt. *prāryaka), great-grandfather: Mv ii.426.16. Cf. **ayyaka**, **aryaka**.

para, adv. **pareṇa**, see this.

? **parakṣa**, adj. (MIndic for parokṣa), perhaps when (the owner) is absent, ep. of dhana, wealth: Gv 407.2; see **aparakṣa**.

Paragaṇamathana, n. of a Bodhisattva: Gv 443.3 (read with 2d ed. °mathanasyānila°).

paratantra, dependent on something else, as one of the three svabhāva, q.v., in Laṅk: explained Laṅk 67.15; mentioned 130.9; Suzuki, relative knowledge or relativity; the same triad called **lakṣaṇa**, q.v., in Mvy and Sūtrāl.; paratantra-1° Mvy 1664; °trasya lakṣaṇam Sūtrāl. xi.40 (Lévi, indice du relatif).

paratara, adv. °raṃ and °reṇa, chiefly following **pareṇa**, q.v.; also alone, postpos. with prec. gen., beyond (in space): sapṭānām prākāraṇām parataraṇa kṣipto Mv ii.75.14, hurled beyond seven walls.

(**paratas**, afterwards, as in Skt., and Pali parato; in specific sense, after this life = in a future existence, perhaps not specifically so used in Skt. or Pali, but hardly deserving Senart's note which ascribes it to 'confusion' with Skt. paratra: imasmim loke parataś ca Mv i.164.6 (vs), in this world and (in the) hereafter.)

para-tīrthika, adj. or subst. m. (= tīrthika; not recorded in Pali, but cf. añña-titthiya, see anya-tīrthika s.v. tīrthika; occurs in Jain Skt., see Ist. 10.257), adhering to (adherent of) a heretical sect: °ka-nīśrītānām LV 420.19 (vs; so read, see Crit. App.); 436.10; in Mv i.87.5 (vs) read with (most) mss. para-tīrthikamatam teṣām (Senart em. apara° and om. teṣām, which does not improve the sense). Also para-tīrthiya, see tīrthiya.

paratraṃ (m.c. for °tra), in the world beyond: Ud vii.6 (see § 2.74, end).

Paranirmita, m., (1) sg., = Vāṣavartin, chief of the paranirmitavaṣavartin gods: °to RP 52.18 (vs), see s.v. Suyāma; (2) pl., that class of gods: paranirmitā ye devā Mv ii.349.14 (vs), resuming prose, paranirmitavaṣavartī ca devā 348.18; brahmātha Śakra paranirmita

sākāniṣṭhāḥ LV 342.18 (vs; or is this sg., to 1 ?); °tā, pl., Mmk 19.12 (prose), cited s.v. sunirmita, pl.

paranirmitavaśavartin (= Pall paranirmitavaśavatti-n), n. of the highest class of kāmāvacara gods, see **deva**; lit. *controlling* (enjoyments) *magically created by others*; they rank higher than the **nirmāṇarati**, who create their own magical enjoyments: LV 46.21; 51.1; 150.4; 266.7; 396.15; 401.10; Mv 1.33.3; 212.15; 229.16; 240.5; 263.17; 333.6; ii.16.4; 163.12; 348.18; 360.6; iii.223.11; Mvy 3083; Dharmas 127; Divy 68.13; 367.10; Av i.5.1; Suv 86.10; Sukh 41.2, etc.; sg., of the chief of this class (parallel with **Sunirmita** etc.), LV 44.10; 59.9; 361.13 (later he is referred to as **Vaśavarti**, q.v., in 362.15); he is more regularly known as **Vaśavartin**, also (in vss) as simply **Paranirmita**, q.v. The interpretation of the name is correctly given by Childers, and supported by the paraphrase **paranirmitodyukta**.

paranirmitodyukta = prec., in a vs, doubtless a paraphrase to fit the meter: LV 219.8; interesting because the mg., *devoted to* (zealous for) *the* (enjoyments) *magically created by others*, confirms the interpretation of **paranirmitavaśavartin**.

para-praṇeya, *needing to be guided by others* (on account of blindness): Mv ii.212.4 (prose) and 214.4 (prose), Senart both times °praṇeya (with both mss. 212.4 and one 214.4, also v.l. 221.2), interpreted as *whose life* (praṇa) *depends on others*; 221.2 (vs) °praṇeyeṣu (Senart em. °yyeṣu), here short a in °praṇ° is required by meter; that Senart's theory is incorrect seems to me proved by 218.3 where the persons in question say that, being blind, they cannot go anywhere vinā praṇetareṇa, *without a guide*.

-**parapratyaya**, see a-**para**°.

para-pravāda, m. (= Pall parappavāda), *rival* (false, heretical) *doctrine*: niḥatāḥ °dā(h) LV 260.9 (vs); in LV 7.12 (vs) read parapravādan for paraṃ pra° (Tib. phas kyī rgol, see next); Lañk 10.12.

parapravādin (prec. plus -in; not recorded in Pali), *false teacher, one who promulgates false doctrine*: Mvy 2730 = Tib. phas kyī rgol ba, which seems the usual term; Mvy 831 °dy-anabhibhūta, said of Bodhisattvas, Tib. here pha rol gyi rgol ba; LV 5.19; 273.2; 275.13; 375.1; 377.15; 439.5; 440.8; Divy 202.12; Dbh 53.15; Sukh 60.11 (sarva-parapravādy-akampanatayā); Gv 195.8; 221.6, etc. See also **para-vādin**.

[**para-praṇeya**, read **para-praṇeya**.]

param, indecl. (nowhere recorded; Skt. paramam is so used), particle of assent, esp. to a command, *assuredly, certainly*: Divy 288.13; 292.24; 293.8; 390.1; 407.29; 460.3; in LV 102.9 (prose) Lefm. parameti, with all his mss., read surely param iti with Calc., supported in sense by Tib.; a verb eti is not construable, and paramam ti (for iti), or paramam iti, would be much less probable emendations.

parama, m. or nt., a high number: °masya Gv 105.20. Corresponds to **mapara**, nt., **mavara**, also **savara** (2), qq.v.

para-mata (nt.), *thought(s) of others*, known to a Buddha by his supernatural knowledge: jātakā-paramateṣu kovidā (sc. Buddhas) Mv i.104.13; sarvaparamataṃ viduḥ i.192.18; see full discussion of both passages s.v. **jātaka** (3); Senart misunderstands.

paramatā, *supreme quality* of the paramā bodhi, supreme enlightenment of a Buddha; there are seven such, Bbh 89.10 ff. (they are in no way related to the **paramitā**), viz., āśraya-, pratipatti-, sampatti-, jñāna-, prabhāva-, prahāṇa-, and vihāra-p°, defined in the following.

paramantra, nt., or °trā, f., a high number: Mvy 7886 = Tib. gzhal thag; cited from Gv 133.19; in Gv 106.8 °mantrāyā(h), gen. sg. fem.; corresponds to **paramātra**, q.v.; °mantraṣaḥ Mv i.13.8 (vs), by Senart's em.

which is prob. right (mss. mostly °mantīṇo, one good ms. °mantrīso).

paramānuraḥḥpraveśa, m., Mvy 7987 (cited from LV), or °praveśanugatā, LV 148.20 (in both foll. by nāma gaṇanā), lit. *(following) the entrance (penetration) into ultimate atom-dust*, n. of a high number or method of computation (gaṇanā). Tib. on both rdul phra rab la hjug pa (in LV adding rjes su soṅ ba = *anugata*).

paramātra, m., = **paramantra**; Mvy 7757, also = Tib. gzhal thag, which suggests that Tib. read °mātra rather than °mantra (gzhal, *measure*).

Paramārthadharmavijaya, m., n. of a Buddhist work: Mvy 1380.

Paramārthavikrāmin, n. of a Bodhisattva: Gv 442.17.

Paramārthasamvṛtisatyanirdeśa (see s.v. **samvṛti** 2), n. of a Buddhist work: Mvy 1368.

Paramārthasattva, n. of a former Buddhā: Mv i.141.8.

Paramāśva, n. of a deity: Sādh 510.7 etc.

paramparabhojana, nt. (= Pali id.), *eating* (alms-food, on the part of monks) *in* (chosen) *sequence, by* (chosen) *turns*: Prāt 508.11 (a sin, unless the monk is sick, or robes are to be given at one house; cf. SBE 13.38 note 4).

parava, m. or nt., a high number: Gv 106.17. Corresponds to **dhavara**, q.v.

Paravāda, n. of a nāga-king: Mvy 3284. Cf. **Maravāla**.

paravādin (= Pall id.) = **parapravādin**, q.v.: mathiya (most mss. pathiya, but cf. Pali Miln. 348.5 paravādivādamathanam) °di (acc. pl.) Mv 1.72.16 (vs); °dibhir Bbh 251.8 (prose).

parasparā-samsakti(n), adj. Bhvr. (cf. Pali andha-veṇi paramparāsamsattā DN i.239.25; Skt. samsakta, ppp., with parasparam, adv., BR s.v. sañj with sam, 4), *connected with one another, succeeding one another*, of kings: te ca °tinaḥ ... mahārājāṇaḥ Mmk 47.8 (prose); if not corrupt, parasparā may be a blend of the adv. °ram with the noun paramparā, both Skt.

parākarṣayati (Skt. only ger. °krṣya and ppp.

°krṣṭa, once each in BR; not noted elsewhere), *draws away*: Mvy 6747 = Tib. phar ḥdren.

Parākramavikrama, n. of a Bodhisattva: Gv 442.17.

parājīnati = parājayati, Chap. 43, s.v. jī, 2.

parādha, aphetic form of aparādha, *offence* (§ 4.22): deśikaś ca parādhāparāddhaḥ Mv i.132.10 (prose; no v.l.).

[? **parāntaka**, f. °ikā, doubtful reading in several Divy passages, listed s.v. **aparāntaka**.]

parāpata, m. (vv.ll. pārāp°, pārāvata, both Skt., see on the first Schmidt, Nachträge; Mironov parāpata with no v.l.), *pigeon*: Mvy 4902 = Tib. phug ron.

parāparajñatā, *condition of knowing successive states*: pudgala-(mss. puṅgala-)parāparajñatā-kuśalo Mv i.4.2; (?) indriya-°tā SP 317.14, so KN without report of v.l.; but WT very differently, omitting this word, acc. to the note with their ms. K' and Tib.

parāpṛṣṭhikaraṇa, nt. (n. act. to next), *the putting to flight*: sarvamārabala-abhibhavana-°ṇam (so read, cpd.) Mmk 55.11, *conquest and putting to flight of all Māra's host*.

parāpṛṣṭhikṛta (ppp. to °karoti, noted only in this and °karaṇa, preceding; cf. next), *put to flight, routed*: jītā bhagnāḥ parājītāḥ °kṛtā(h) Divy 223.16; in virtually identical list, °kṛtā(h) Av i.55.3.

parāpṛṣṭhībhavati (cf. prec.; cpd. of parā with **pṛṣṭhībhavati**, q.v.), *turns one's back*; in simple, literal sense, *nirgacchantam °bhūtvā* Divy 259.24, *as he was going away (from the house) turning his back to it*; *turns away* (in disgust) *from* (someone deemed unworthy), °bhūtaḥ Śikṣ 283.14, of a Bodhisattva, from greedy people; resumed in -vimukhyasya (so mss., ed. em. vai°) 15-16.

parāmarśa, m. (to next; = Pali parāmāsa), *clinging to*; see **drṣṭi-p°** and **śīlavrata-p°**.

parāmrśati (= Pali °masati; in Skt. seems not used in same mgs.), *cleaves or adheres to, takes up or is attached to* (in an unworthy, disapproved way): Lañk 119.2 śīlam ... na parāmrśati srotaāpannaḥ, *does not adhere to moral rules* (in an unenlightened way, as the sequel explains; see **śīlavrataparāmarśa**); AsP 292.15, 17; 293.4 mā ... samyaksambodhiṃ rūpataḥ (etc.) parāmrśaḥ, *do not attach yourself* (cleave) *to enlightenment as form* (etc.); followed 292.18; 293.5 by **aparāmrśa** (q.v.) hi ... sarvajñatā, *for omniscience is unattached* (not unworthily affected, untarnished). See also **parāmrśa**.

parāmrśa (ppp. of prec.; = Pali °mattha; cf. a-parā°), *(unworthily) adhered to*: Ud xl.4 (= Pali Dhp. 311) śrāmaṇyaṃ duṣparāmrśtaṃ *evilly adhered to*; the next vs 5 is a secondary imitation of this, and only as such has śrāmaṇyaṃ suparā°, *well or properly adhered to* (su-parā° is really a contradiction in terms, as if one said 'a righteous infatuation'); Mvy 7031. [In Ud xiv.7 = MSV II.183.4 parāmrśa = *considered, deliberate*, a Skt. mg. of the verb; so Tib. indicates; MSV ms. parāmrśa, ed. wrongly em. parimuṣṭa, cf. Pali. The whole vs is substantially right in text of Ud, wrong in MSV.]

parāmrśti, f. (= parāmarśa: to parāmrśati, q.v.), *(unworthy, disapproved) adherence, clinging to*: Lañk 119.3; 179.2; 180.7.

-parāyaṇīya, adj. (or subst., nt.; Skt. parāyaṇa plus -īya), *that which has ... as its goal; what tends towards ... as its goal or refuge*: likhāyaṇīyaṃ bodhi-parāyaṇīyaṃ (delete daṇḍa or transpose it to here); bodhiparāyaṇaṃ niyataṃ Mmk 38.21, *what tends to the goal (or refuge) of enlightenment is to be depicted*; (then) *the goal (refuge) of enlightenment is certain*.

Parārthasavihāraś(l)ri, n. of a Buddha: Gv 285.24 (vs).

parāvṛtta, ppp., and **parāvṛtti**, n. act. (both Skt.), *reversed and reversion, revulsion*, of the basic mentality (esp. called āśraya, q.v., in Suzuki, Studies, 390 with refs.); technically of the fundamental change in mental attitude which is taught as necessary to knowledge of the true doctrine: parāvṛttāśraya (text °vṛtā) Lañk 9.11; cf. 10.14; parāvṛtṭy-āśraya, *having the basis* (of consciousness) *characterized by* (this) *revulsion* 93.3 (or read °vṛttāśra°?); parāvṛtta, e. g. 284.11; °tti 10.14; for others see Suzuki's Index and Glossary; also in Abhidhik, see LaV-P's Index; Sūtrā. ix.12-17 (Lévi *20, *24).

parāhaṇana, nt. (to next; here domal ṇ), *beating* (of a drum, here the 'drum of the law'): mahādharmabheri-°naṃ SP 16.12 (prose).

parāhanati (also °pati), °hanti (not recorded in MIndic; in Skt. not in this mg.; cf. **parāhaṇana**), *strikes*; esp. a drum (bheri, dundubhi, either lit., or fig. dharmabh°, -du°, *the drum of the law*): °hananti SP 12.12 (read °ti m.c.); 69.11; °hane, 1 sg. opt., Mv I.42.8; °hanasva (Kashgar rec. °hanāhi) SP 178.10; °hanīṣyati SP 421.8; °hanīṣyasi Suv 90.9; °ghnanto, pple., Sukh 61.2; °hanantaṃ Suv 20.8; °hanyamānair, pass. pres. pple., LV 274.12; °hatā Suv 62.3; a gong (gaṇḍi), °hatya, ger., Av I.272.1; vāditra-bhāṇḍāni parāhatāni Divy 203.14; (piṇḍapātaṃ) parāhatya Av II.156.2; the earth (maḥi, prthivi, dharāṇi) °hanti LV 266.14; °hanati Mv II.282.8; °hatya Gv 221.23; °hanitvā LV 12.19 (vs).

parikaṭṭaka, m. (mss.; Senart °dḍhaka; to next, plus -aka), *leader, manager, ruler*: Mv II.254.15 (of a flock of birds); 256.20 (of deer). Cf. **parikarṣaka**.

parikaṭṭati (mss.; Senart °kaḍḍhati; see Chap. 43 s.v. kaṭṭati; in mg. = Skt. pari-krṣ), *leads, governs, manages*, said of the leader of a flock of deer: °ti Mv II.255.17, 18.

parikathā (= Pali id., both senses; Skt. Lex. only),

(1) *roundabout talk; indirect allusion* (see s.v. avabhāsa): Divy 92.18 ff.; (2) more generally, *talk, perhaps lengthy speech*: LV 242.22 (vs) parikatha bhikṣu yadī na bhārasamjñā, *if a (long) tale does not seem to you a burden*; but Foucaux takes parikatha as 2 sg. impv. to °kathayati; Tib. dge slon (= bhikṣu) khur gyi hdu ṣes (*notion of burden*) med (not) na (= yadī) gsuṅs (*speak*; verb or noun?); more especially of a religious talk, sermon or dialogue, Divy 225.26; 235.25 (bhikṣavo ...) °thām kurvanti.

parikarāṇa (nt.; to next, plus -ana), *help, assistance, service*: paraduḥkheṣu parikarāṇakuśalāś ca (of Bodhisattvas) Mv I.133.18.

parikarati (= Pali id.; possibly denom. to Skt. parikara; cited °karoti PTSD, but all its citations fit the stem in -a-), *aids, serves, waits upon*: (mātaraṃ pitaraṃ ...) parikared Divy 51.23 (prose).

(**parikarma-kathā**, Divy 210.9, acc. to Index, *prayer* (?); but rather *speech of preparation* (Skt. parikarma), sc. for religious life: (mayā ..., Buddha speaking of his past existences) evaṃvidhā parikarmakathā kṛtā yad ... prāṇīśatasahasrāṇi grhāśramam apahāya ṛṣayaḥ pravrajitvā etc.)

parikarmaṇa, nt., n. sg. °ṇaṃ, = **parikarma** (§ 17.28), or n. act. to Skt. parikarmayati with -ana, *working over, preparation* (of Bodhisattvas, compared to jewels): buddhorasānām parikarmaṇaṃ tathā KP 92.8 (vs; cf. valdūryaratne parikarma niyaṃte, read niyate, line 6).

parikarmī-karoti (Skt. parikarma-n plus kar-; = Skt. parikarmayati), *works up, makes ready*: °kuru MSV I.31.2.

parikarṣaka, m. (to Skt. parikarṣati; cf. **parikaṭṭaka**), *one who controls, manages*: (dvāv agrāmātyau ...) rāja-parikarṣakau rājaparipālakau Divy 318.19-20.

parikarṣaṇa, nt. (not noted in these mgs.), (1) *carrying about in the mind, thinking on, planning*: idam agram vyāpādānām yad utānantarya-parikarṣaṇam Śikṣ 172.2. Acc. to Bendall 408, a parallel text has ānantaryopakramāṇam; Tib. cited as byed par šom pa, *preparing to commit*; (2) (cf. Pali parikaḍḍhati, in this sense) *attracting, drawing to oneself*: svapakṣa-parikarṣaṇākāraṃ Śikṣ 190.18, *having the form of attracting* (drawing to oneself) *one's own allies* (presumably 'good friends' who help one in the right path); parikarṣaṇārthaṃ bālānām Lañk 135.5 = 321.7 (vs), *for the sake of drawing the simple-minded to myself*.

parikarṣayati, °te (1) (= Skt. parikarṣati, *carries around*; in Skt. karṣayati is used in the sense of karṣati) *carries around* (a child, said of a nurse): Divy 475.14, see s.v. **āṅkadhātṛ**; (2) perhaps *attracts, draws to oneself* (see s.v. **parikarṣaṇa**, 2): (buddhavaṃśam anudhārayiṣyasi dharmavaṃśa pariśodhayiṣyasi) saṃghavaṃśa parikarṣayiṣyase Gv 484.12 (vs). Or can the word here mean *you will support, nurse, carry around the Order* (as a nurse carries a child; above)?

parikalpa, m. (not in Skt., except rarely Jain Skt., see Schmidt, Nachträge, where it is rendered *Täuschung*; Pali parikappa, acc. to PTSD *assumption, supposition, surmise*; once, Therag. 940, said to mean *preparation, intention, strategem*, but at least as possible would be *vain, false imaginings* for parikappehi there), fundamentally (1) *surmise, assumption, hypothesis, figment of imagination*, regularly with implication of falsity or unreliability (cf. **parikalpayati**); sometimes of an innocent *hypothesis* or frankly *imaginary assumption*: parikalpam upādāya Śikṣ 87.15, 16; 166.11, *assuming a hypothetical case, to take an imaginary hypothesis*; but chiefly with derogatory implication, *vain fancy*, as something to be got rid of; often with **kalpa** and **vikalpa**, qq.v.; sarva-kalpa-vikalpa-parikalpa-prahāṇāya LV 34.11; na kalpo na vikalpo na parikalpaḥ Śikṣ 272.7; kalpavikalpa-parikalpa- KP 94.3

(prose; Tib. omits the equivalent of parik°, doubtless by haplography); parikalpa-saṃjñā-vigatā(h) Gv 478.8 (vs); (avikalpe bodhisattvajñānamandale) sarva-kalpa-parikalpā na samvidyate (= 'yante; read so?') Gv 350.6; sukham atra (sc. grhāvase) kutaḥ katham kadā vā parikalpa-praṇayam na ced upaiti Jm 108.6, *whence, how, and when could there be happiness in this (householder's life), if (as has been shown in the prec. vs) it does not come to one who is devoted to vain imaginings?* (otherwise Speyer); abhūta-(q.v.)-parikalpa- Lañk 38.4; abhūta-parikalpa-samutthitaḥ ca Suv 58.1 (said of the body), *arisen from unreal imaginings*; -parikalpa-samutthita- Gv 466.21; parikalpa-samucchrita LV 174.8 (vs), *produced by vain imaginings*, said of kāmagaṇāḥ, which are called māyamarīci-samā(h) and the like in the same vs; parikalpa-samucchritaḥ (Mironov -samutthitaḥ) Mvy 7423; Tib. here yoṇs su rtogs pa, and regularly so or with rtog (pa) for rtogs (pa), as in Suv 58.1 and LV 34.11 (but in LV 174.8 rtogs); this is a woodenly literal rendering; yoṇs su = pari, while kalpa is rendered rtog(s) pa, defined *consider, reflect, discern, perceive, understand* (the distinction between rtog and rtogs which Jā. sets up is clearly not maintained in the texts); the derogatory connotation is recognized s.v. rtog pa by Jā. and Das, yet Das erroneously renders the cpd. yoṇs su rtogs pa las byuṇ ba, *'having arisen from quite reliable information (parikalpa-samucchriti)'*; vikalpa is rendered rnam par rtog(s) pa; (2) nt. or m., *prose version of a jātaka or legend*; four times in colophons of Mv, always at the end of prose accounts; in the first three followed by verse accounts of the same story: parikalpa-padaṃ Mv ii.181.3; samāptam śyāmakajātakasya parikalpaṃ 219.17; samāptam hastinikajātakasya parikalpaṃ iii.133.5; padumāvatiye parikalpo samāpto (v.l. 'paṃ samāptam) 170.10 (here not followed by any version in verse).

parikalpayati (cf. prec.), *imagines or distinguishes falsely*: 'payan, pres. pple., Lañk 57.6; 'pita, ppp., Lañk 19.1; 'pita as one of the three svabhāva, q.v., *wrongly imagined*, 51.1, 2; 130.9; explained 67.3 ff.; with lakṣaṇa, 3, q.v., instead of svabhāva, 'pita-lakṣaṇam Mvy 1663; Sūtrā. xi.38, 39 (Lévi: *indice imaginaire*).

-parikāṅkṣin, adj., in a-pari°, (not) *desiring*: Mv i.134.3, see s.v. nirvṛti 2. (There is a v.l. a-pratikāṅkṣ°).

parikātara, adj. (pari-, intensive), *very cowardly*: Jm 223.12.

Parikāla, n. of a nāga king: Māy 247.35.

Parikīṭa, n. of a nāga king: Māy 247.35.

parikīleti (pari plus denom. from kīla, *stake*, cf. Skt. kilīta), *puts stakes around (a tree, for protection)*: (so dāni tam) nyagrodhapotam ... parikhaneti parikīleti parikud-dāleti (? see this) Mv iii.301.16.

parikuṭṭaka, *abusing, reviling*: 'kāḥ, v.l. of Kashgar rec. and La Vallée-Poussin JRAS 1911.1076 for SP 272.8 parivādakāḥ and 12 anukuṭṭakāḥ.

? **parikuḍyeti**, perhaps to be read in Mv iii.301.16 (see **parikuddāleti**), *walls about* (?).

? **parikuddāleti**, so Senart's note for his text parikud-dāleti; he assumes pari plus denom. from Skt. kuddāla, *hoes or spades around (a tree)*: Mv iii.301.16, see **parikīleti**. But the mss. read 'kudeti or 'kuḍyeti, which looks more like a denom. from kuḍya (Lex. also kūḍya), *wall*; perhaps *walls about*?

Parikūṭa, n. of a nāga king: Mvy 3295.

? **pari-krūḍyate**, read prob. **pari-kuḍyate**, (pass. of pari with kūḍ-, kīl-, qq.v. in pw), *is roasted*: (lha te) bālāḥ parikrūḍyante (all mss. -kr-, but read 'kūḍ°) sūnā-kāṣṭhesv (most mss. sūnā°; read sūlā°) ivorabhrāḥ LV 207.10 (prose), *in this (life) fools are roasted all around* (turned over fires) *like rams on spits* (lit. spit-sticks).

-parikha, lfc. Bhvr. (= Skt. parigha, Pali usually paligha, once palikha, Geiger 39.2, where kh is explained as dialectic for gh; another possible explanation would

be confusion with Skt. and Pali parikhā, *ditch, trench*), *obstacle*; chiefly in cpd. utkṣipta-p°, *with obstacles removed*: LV 428.16 (prose), Lefm. em. °parikheda, but mss. clearly tho corruptly point to °parikha, confirmed by Mv iii.225.6; Samādh p. 28 line 13; also uḍṛpa-p° Samādh p. 28, line 14.

parikhaṇḍa, see **parisaṇḍa**.

parikhanati (= Pali palī°; Skt. only ger. parikhāya, once in AGS, see BR), *digs up, roots out*: (mūlam) parikha-nya Mv iii.284.18 (em., but confirmed by same line in Pali with palikhāya, SN i.123.6; one ms. palikhan-, perhaps read so).

-pariga (Skt. Gr. only), *going about*: -gaganaparigā nadanti mahatsvarāḥ Mv i.100.8 (vs).

parigaṇa, m., *house*: Mvy 7511 = Tib. khañ khyim; MSV ii.128.11. Orig. doubtless *attendants, household*, like Skt. parijāna.

parigardha (m.), *greediness*: upasthānaparicaryā-parigardham adhipatīm kṛtvā Bbh 171.23.

parigaveṣaṇa (to 'gaveṣate plus -ana), *act of searching for*: 'ṣaṇāvipravasitenāśayena (so read, 2d ed., see **vipra-vasati**) Gv 533.1.

parigaveṣatā, read prob. 'ṣaṇa-tā, or possibly 'ṣaṇā, f.; = prec.: citta-parigaveṣa-tāye (loc.; so text) KP 97.3, see next.

parigaveṣate, rarely °ti (this cpd. of Skt. gaveṣate is recorded only in BHS; cf. prec. two), *searches all round for, looks intently for* (acc.): kumāraṃ 'ṣamāṇaḥ LV 132.1; grhpatiṃ parimārgatī 'veṣati Gv 142.23; arthān parimārgate 'veṣate Dbh 19.9; -devatām 'veṣamāṇo Gv 365.19; 'ṣamāṇa- Gv 532.24; cittaṃ 'veṣate KP 97.4, *looks hard for, tries to find* (Bendall and Rouse *inquires into*, but the sequel shows that the point is that the citta cannot be found however hard one searches for it); this is cited Śikṣ 233.15; ātmanaḥ parigaveṣyamāṇānupalambhāt KP 104.7 (pres. passive pple.).

parigrddha, adj., *greedy, grasping*: Divy 351.10; RP 29.14; Gv 387.5; a-parigrddha-cetasāḥ Gv 323.18; see **paliguddha**, and **parigredha**.

parigrhīta, ppp. (in mg. *comprehended*, °tam bodhi-sattvaḥ LV 423.14, may be regarded as standard Skt., where at least close relatives of this word are so used), *ungenerous, close-fisted, stingy*, in neg. a-pari°: amātsaryo 'ham (Buddha speaks) kulaputrā aparigrhītacitto... buddhajñānasya dātā SP 485.1, *I am, gentlemen, one who gives out the Buddha-knowledge without selfishness, with heart not niggardly* (restricted); Tib. ḥdzin pa (= parigrhīta; note that zin pa, a form of the same Tib. verb, renders **parigrddha**, q.v.) seems (= citta) med do (*I am not*). The word of course is not connected with **parigrddha**; Skt. parigrhīta has mgs. like *limited, restricted*, of which this is a specialization.

parigodha, m., see **pali**°.

? **parigohya**, in Mv i.196.2 triparauṣa-parigohyāni, is or represents a word meaning *circumference* (epithet of iṣṭikāni, so ed., see **iṣṭika**); mss. corrupt, see Senart's note. The same word, whatever it was, should surely be read as final member of the word read by Senart triparauṣoc-cāni iii.228.13 (see s.v. **udvedha**).

parigraha, nt. (Skt. only masc.), *property*: SP 85.4 (vs), here predicate noun to subj. grham, neut.; perhaps by assimilation of gender; (may be m. or nt.,) (saddharma-puṇḍarikam nāma) dharmaparyāyam ... sarvabuddha-parigrahaṃ ... samprakāśayām āsa SP 181.6, perhaps *which is the property of all the Buddhas* (one Chin. transl. *protected, guarded, or preserved by the Buddhas*); vaipulya-sūtrāna parigrahe SP 98.3 (vs), *in the acquisition of the ...* (substantially so used in Skt.).

-parigrāhaka, adj. or subst. m., *completely grasping, comprehending* (not recorded in this mg.): 'kāḥ, mahā-yāna-p° Mvy 6351; saddharma-p° 6352; pravacana-p° Divy 379.9.

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parigredha, m. (= Pali *paligedha*; see *paligodha*, *parigṛddha*, and esp. s.v. *gredha*), *greed*: Mvy 2200 = Tib. *yoṅs su zhen pa*, *extreme desire*.

parighareti (caus. to *pari* plus *ghar-*, Skt. *ghārayati*; see s.v. *gharati*), *moistens round about*: Mv iii.301.17 (Senart em. °ghār°), after *pariṣyandeti* (and acc. to Senart *paryārdreti*; mss. corrupt).

paricārāṇa (cf. next three), (*sexual*) *commerce*: *kutaḥ punar anayā sārđham °nā* Śiṅs 252.9.

paricaryā, lit. *service* (of the body), with special reference to (*sexual*) *enjoyment*: Prāt 480.2 (*kāya-pa°*); °ryā-saṃvarṇana Mvy 8372 *commending of 'service'* (Tib. *bsfyeṅ bkur*), i. e. of *sexual pleasure* (in speaking to a woman; one of the *saṃghāvaśeṣa* sins); *paricaryā* (alone, in this sense) MSV iii.87.18. The Pali term is *attakāma-paricariyā*, Vin. iii.133.13, *ministration to one's lusts* (CPD). See also *paricaryā*.

paricārāṇa, nt., or °nā, f. (= Pali °nā; n. act. to next, mg. 1; in Skt. recorded only in mg. *attendance*; cf. AMg. *pariyāraṇā*, *sexual pleasure*), *amusement* (not necessarily sexual); only in °raṇārtham, and only after *kṛiḍārtham* *ratyārtham* (cf. the grouping of the corresponding verbs, s.v. *paricārayati*; see also *pravacāra*, °cārāṇa or °nā): Mv ii.115.9; 116.2, 5, 7, 10, 15, 18, 21.

paricārayati, °reti (= Pali °reti, AMg. *pariyārei*; Skt. °rayate, only BrhU. 6.1.1 Mādhy., 6.2.1 Kāṇva, and KaṭhaU. 1.25, defined BR *sich bedienen* ..., *aufwarten lassen*, but rather *amuses oneself*; cf. Charpentier IA 57(1928), note 96, on KaṭhaU. 1.25, where it means ... *with women*), (1) *amuses oneself*: very often preceded by *kṛiḍati* *ramati* (°te), the latter sometimes omitted, as in Mv ii.97.8; of any kind of amusement, as *kṛiḍanakaḥ kṛiḍanti* *ramanti* *paricārayanti* SP 72.13, and so (not of sexual pleasures) SP 78.2; 80.1; 361.4; Mv i.194.17 (with liquor; read with mss. *paricāreṭsu*, proved by corresp. passage in Pali DN ii.172.5 *paricāreṭsu*); but esp. of sexual enjoyment with women, *kṛiḍāhi* *ramāhi* *paricārehi* Mv ii.103.6; similarly 443.8, 11; 444.10; 452.10; iii.36.6; 37.14; Divy 1.6; 24.14 and often; Av i.13.8 etc.; RP 42.7; same trio of verbs but not clearly or exclusively of sexual pleasures Mvy 7349 (cf. 7347-8); Suv 183.2; LV 157.7; Mv i.32.6; 194.17 (mss.); Divy 3.25; Sukh 42.9; used alone, without *kṛiḍ-* and *ram-*, in the specific sense of *has sexual intercourse* (with, instr. with *sārđham*), Bhavena ... *tayā sārđham paricāritam* Divy 25.28; *tāḥ* *parapuruṣaḥ sārđham paricārayanti* 496.5; *anayā* *parapuruṣeṇa sārđham paricāritam* 538.1, and similarly 2; °yati MSV ii.36.3; °yāvah, dual, MSV i.213.16; (2) *attends, waits upon* (a person; so simplex *paricarati* in Skt.): *teṇa dāni* *pratyekabuddhena ye paricāritā* (v.l. °vāritā) *pratyekabuddhā(h)* Mv iii.347.18; *sarve pi devasaṃghā devīm* (ii.20.7 *Māyām*) *paricārayitva ākāṣe* Mv i.218.8 = ii.20.7 (vs), so Senart in ii.20.7, in i.218.8 he reads °vārayitva (the mss. vary between these two both times); note that acc. to PTSD, Pali *parivāreti* is 'often erroneously' used for *paricāreti*; similarly, *paricaritā* (so read m.c. for Lefm. *paricāritā*, v.l. °vāritā) *purime nara ye te sarvasukhenā* LV 168.13 (vs), *those men who formerly were attended* (Tib. *rim gro byas, made homage or offerings*) *by you with every joy; attends* (a corpse, said of the funeral procession), *paricārayitva* LV 190.16 (vs; no v.l.); ppp. *attended, accompanied* (of the mind), *guṇagaṇa-paricārita-mati* Mv iii.104.16, *his mind attended by flocks of good qualities; frequented, occupied* (of a place), *naṇṇayikehi* *sattvehi śūlopetehi tāni parvatāni paricāritāni* Mv i.6.14, *these mountains are frequented by hell-inhabitants impaled on stakes* (wrongly Senart's note); (3) possibly to be read for *paritārayanti* Dbh.g. 44(70).11 in the mg. *they get full knowledge of* (cf. pw 4.39 s.v. *paritāraṇi*ya, where it is suggested that *paricār°* be read, to be sure not in this mg.); this is the regular Skt. mg. of *pravacārayati*, q.v.,

which occurs in this mg. in the preceding line 10, and which in BHS is also used in the mg. of *paricārayati* (1), hence perhaps the latter may have come to be used also in the regular mg. of the former; but I have no parallel case; (4) *summons* (monks to a meeting): *bhikṣūn paricārayitum ārabdhah* MSV ii.175.9, so ms., ed. em. *pracār°*; Tib. *bsgrags pa, call*.

-**paricārika**, see *bodhi-pari°*.

paricita, ppp. (essentially = Skt. and Pali id.), *familiarized, well practised* (in): °taḥ (supply *vacasā*, as in 2411, see *paricetar*) Mvy 2412 = Tib. (yoṅs su, legs su, legs par, = *pari*) *byaṇ ba*, acc. to *Das skilled*; Pali *vacasā paricita*, in similar context, AN ii.185.4; Vin. ii.95.36. Mironov *parijitah*; cf. *parijaya*.

paricūrṇayati (cf. Skt. *cūrṇayati*; the cpd. unrecorded), *pulverizes completely*: *cakravādāḥ kaccl sthro* (voc., = *sthira* in prec. line) *me* (used for acc. sg.) *paricūrṇayeyuḥ* Gv 412.16 (vs).

paricetar (cf. *paricita*), *one who practises, is versed in* (with instr.): *vacasā °tā* Mvy 2411 (v.l. °jltā; Mironov °jetā; cf. s.v. *parijaya*) = Tib. *byaṇ ba*, as for *paricita*, *parijaya*.

parichinatti, *reaps* (grain); pass. (śasyāni) ... °chidyante Kṽ 71.7.

Parichedakara, m., n. of a *samādhi*: Mvy 589; Śsp 1422.18.

parijapati (Skt. id., in good sense, *recites sacred formulae over*; Pali id., *recites magic spells, object vijjam*), *recites magic charms over* (with acc.), esp. of hostile or 'black' magic: *mantrāḥ parijapto* Divy 397.26, *wilted*; *arkapuṣpam parijapya* 612.15; *parijapya* (object supplied) Mmk 61.18.

parijaya, m. (see next; = Skt. *paricaya*, § 2.28, cf. s.vv. *paricita*, *paricetar*), *intensive cultivation, thorough acquaintance, familiarity, careful consideration* (with loc.): Mvy 6532; Bbh 11.16 a-*parijayād*; AsP 293.1 *prajñāyām parijayam* *karoti*; 322.3; 332.9 *dhyāna-parijayam ca karoti*; 356.14 *ānimitte ca parijayam karoti*; 370.3 *śūnyatāyām*; 370.16, 17. Prakritic j for c: Leumann cited by Wogihara in Bbh. Lex. 32. According to Wogihara, in AsP 332.9 the word would mean *conquest, mastery*, from root ji, and also in a ms. citation from Yaśomitra, AbhidhK. (cf. LaV-P. vi.150) *yogacāras trividhāḥ, ādikarmikāḥ, lṭaparijayaḥ (un maitre, LaV-P.)*, *atkrāntamanasikāras ca*. I see no reason to separate these passages from the others. It is clear to me that BHS has only one word *parijaya*, and I think Leumann's interpretation is the true one. Tib. on Mvy yoṅs su (= *pari*) *byaṇ bar* (sometimes *purification*, but also acc. to *Das skilled*; also used for *paricita*, °cetar, qq.v.; note that Mironov reads *parijita*, °jetar for these) *byas pa* (*made, the making*), or *hḍris par* (*acquaintance*) *bya ba* (*making, being made*). Chin. and Jap. seem to follow Tib.

parijayati, prob. not *masters*, but the verb corresponding to *parijaya*, q.v., for Skt. *paricaya*: *cultivates, considers carefully, gets well acquainted with*: (*bodhisattvavimokṣam*) *bhāvayann avataraṇ* ... *parijayan paricintayan* Gv 385.17.

parijāgarati, °grati (= the more usual *prati-jā°*), *tends, cares for*: *sthānāni ... parijāgrīṣu* (3 pl. aor.) Mv i.76.4 (vs); (*bodhisattvamātaram devakanyā ... ucchādana-*) *parimardanehi* (or °mardana-, ii.14.16) *pariṣekehi* (so read, nearly with mss., see Crit. App.) *prati-jāgaranti* Mv i.210.17 = ii.14.18 (prose).

parijāta, in °tāni *puspāni* Mv iii.99.19, = Skt. *pārī°, a* (heavenly) *flower*; not in Senart's Index, hence no doubt merely an uncorrected misprint for Skt. *pārī°*.

parijita, var. for *paricita*, q.v., and cf. *parijaya*. **parijūna**, adj. (= Skt. *paridyūna*; Pali *parijūna*, Ud. ii.7; cf. *paridyāna*; not °*parijūrṇa*, *old*, as assumed by Childers, PTSD, and evidently Senart), *wretched*,

miserable, poor; also **parijūnya** (nt., abstr. from prec.; once written in one ms. "juñña, in MIndic fashion), *weakness, debility, poverty* (Pali has the noun *pārijūñña*, nt.; the same four kinds as in Mv are listed in MN II.66.9 ff.; the Pkt. adj. *parijūna*, "junna, is defined by Sheth *weak, poor, durbala, daridra, nirdhana*, and doubtless belongs with this word): read in Mv II.161.14-15 na... bodhisattvo jarāparijūnyena parijūno... abhinīṣkramati; in 17... vyādhiparijūnyena (one ms. here "juñña) pari...; in 19... bhogapari pari...; in 162.3... jñātipari pari...; the mss. are corrupt in all these, but in 17 and 19 one of them is nearly right, reading "parijūtena parijūto or "parijūnena parijūno.

parijūnya (nt.), *weakness, poverty*; see under prec. Should we read *pārijūnya*, with Pali *pārijūñña*?

parijetar, var. for **paricetar**, q.v., and cf. **parijaya**. **parijñā** (= Pali *pariññā*), (*thorough*) *knowledge*; here not used in any special or technical way: Mvy 6910 = Tib. *yoñs su šes pa*; LV 33.5 (*nāmarūpa-pa*); Mv III.400.13 (vs. *parijñācārī*, read "jñā" m.c. as in the same vs in Pali, Sn 537, *parijñācārī*); Gv 38.4; 70.1; Bbh 294.10 (*yathābhūta-parijñāyāl*); Lañk 184.13.

parijñāta, ppp., *distinguished, renowned*: Mv I.197.15, ep. of the family into which the Bodhisattva is born in his last existence; must mean about the same as *abhiññāta*, which it follows; but omitted in the other versions of the same passage, Mv II.1 and LV 23.11 ff. Cf. next two.

parijñāta-bhojana, adj. Bhvr. (= Pali *pariññāta-bh*), *having true knowledge about food*: *pratyekabuddho pari*° sarvāśuciparīkṣiṇo mahābhāḡo Mv I.302.9; ye "janā(h) Ud xxix.35 = Pali Dhp. 92 ye *pariññāta-bhojanā*, expl. in comm. II.172.1 ff. as *having the three pariññā*, viz. *ñāta-pa*°, knowing what the food is that he is eating; *trāpa-pa*°, keeping in mind while eating that food is repulsive; and *pahāna-pa*°, keeping in mind the rejection of pleasure in eating. I have found no evidence in BHS for this or any specific understanding of the term.

parijñātāvin, adj. (= Pali *pariññā*°; cf. Skt. *parijñāta* and § 22.51), *knowing thoroughly*: (cyutyupapatti-) *parijñātāvināś ca* Gv 472.2.

-parijñāna-tā = Skt. *parijñāna*, (*state of*) *knowing*; but perhaps rather analyze *duḥkḥaparijñāna plus -tā(yal)*: LV 33.8, *unto a state of having thorough knowledge of misery*.

pariṇamana, nt., or "nā, f., also "pa-tā (once Skt. "na in mg. *transformation, changing into*...; so also M.; not in Pali; cf. **pariṇāmana**, "nā, and Skt. *pariṇamati*), (1) *change of state or occupation, in the sense of giving up one for another*: *prthivīsamacittena sarvabhāra-vahanāpariṇamana-tayā* Gv 463.21, *with mind like the earth, in that it does not change (a-pari°) from bearing all burdens*; cited Śikṣ 35.6, where ed. as in Gv text, but ms. *aparitasyana-tayā* (see this), *in that it does not become wearied with*..., which fits quite as well, the presumably a secondary change; (2) *ripening, maturing* (in religious contexts): *kuśalamūlānām "nād* Bbh 30.10; (*bodhisattvasya*) "nā Bbh 307.8; 309.15 (the process consists in this, that... *bodhisattvo*... *kuśalamūlām*... *prasādena pariṇamayati* 309.15-19); "nā, the last of the seven *anuttara-pūjā*, *supreme forms of worship*, Dharmas 14 (following *bodhicittotpādaḥ*; probably understand *bodhicittasya*, or *bodheḥ*, with *pari°*); *sarvabodhisattva-pariṇamanā-jñāna* Gv 466.3; (sc. of *Bodhisattvas*) "nā Gv 469.4; *kuśalamūla-"nā* 499.5.

pariṇāma, nt. (= Skt. id., m.; also Pali; and cf. next), *development, ripening, maturing*: (sc. *bodhisattva*-) *bhūmīnām pariṇāmāni* Mv I.77.3 (vs).

pariṇāmana, nt., or "nā, f. (cf. **pariṇamana**, "nā; Skt. *pariṇamati*, *changes*, intrans.; also *ripens*; Pali "na, only noted in mg. 4; AMg. "maṇā, "maṇayā for "manatā, *transformation, change of form*), (1) *change, alteration*:

priyavastu-pariṇāmana-tayā (because of the fact that there are alterations of the desired object) *śokabhāḡano lābhasat-kāraḥ* Śikṣ 105.13; *change of one physical element into another*, *mahābhūteṣv anyanya-pariṇāmanānyathābhāva-kriyā* Bbh 60.13; (2) *ripening*, lit., of a seed; (rtur api) *bhījasya pariṇāmanā-kṛtyam karoti* Śāl 74.17 (Tib. *bsgyur baḡi bya*, see below), *the act of causing the seed to ripen (or grow)*; (3) fig. *development, causing to grow, ripening, maturation*, usually of religiously desirable conditions; Tib. somewhat confused, sometimes *yoñs su* (b) *śho ba* (so on Mvy 794 and Suv 44.5), said to mean regularly *bless* (certainly not the mg. of *pariṇāmana*); other mgs. cited are *devote, design, intend*; elsewhere (e.g. Mvy 1675; Śāl 74.17) Tib. *bsgyur ba*, *change, transform*, but app. also *multiply, increase, make grow*; Chin. on Mvy *turn, change* (in direction): *sarvā bodhisattvacaryāpagata-kleśakalmāṣā bodhipariṇāmanādhīpatyena pratyetaṣvā(h)* Dbh 58.18-19, *all depravities and impurities foreign to the Bodhisattva-course are to be recognized, thru mastering the development (ripening) of enlightenment*; *bodhi-pariṇāmanā* Śikṣ 33.14; 158.6; (prob. understand *bodhi-* also in) *pariṇāmana-kuśalena* Śikṣ 282.2; *prathamāyām eva pariṇāmanāyām* Śikṣ 29.10, sc. of *kuśalamūlāni*; cf. 29.13-14, 21; also *pariṇāmanā* 31.2; *bodhisattva-"nā* 31.18-19; *imāya pariṇāmana-varṇitāya* Suv 44.5 (vs), *with this (sc. deśanā) which is praised as a cause of ripening*; *Imam "pa-rājam Bhad 48, this King of Ripeners* (the Bhad itself); *yā pariṇāmana varṇita agrā Bhad 56*; *parahita-pariṇāmanāt* Jm 41.11-12, *thru developing (increasing, furthering) the welfare of others*; *pariṇāmanam* Bbh 307.2, uncertain reading, replaced by **pariṇāmanā** in line 8; *lṣṭārthe pariṇāmanām Sādh 34.15*; said of the development of an evil trait, (read) *evam apasaraḥ prārthanayābrahmacaryapariṇāmanān mahāpadumo nāma naraka ukṭaḥ* Śikṣ 75.10, *thus, as a result of the development (stimulation, ripening) of unchastity thru desiring an apsaras* (wrongly Bendall and Rouse); (4) (= Pali "nam, Vin. IV.157.12) *diversion* (of something to the use of someone for whom it was not intended): "nam Mvy 8415.

pariṇāmayati, "meti, (1) (in Skt. and Pali recorded only as caus. to *pariṇamati*; acc. to Senart Mv I note 439, these BHS forms are denom. to **pariṇāma**; identical forms are also used, as in Skt. and Pali, in caus. sense, e.g. Bbh 309.19; Śikṣ 29.13 ff.; Senart's theory may be right; but cf. § 38.23), = Skt. *pariṇamati*, *ripens, matures, develops* (intrans.): *bodhisattvā avalvartikatāyāl* (or "ye) *pariṇāmenti* Mv I.81.1 (prose), *develop* (themselves) *towards*...; *pariṇāmayanto* lha *agrabodhau vayam*... SP 10.14 (vs); *pariṇāmayanti* (with loc. of goal) Lañk 119.7; (2) (= Pali "nāmeti; caus. to Skt. *pariṇamati*, is changed into) *changes into*: *yo vārṣikāḥ* (sc. *lābhāḥ*) *sa haimantikāḥ pariṇāmitāḥ*, *yas tu haimantikāḥ sa vārṣikāḥ* "mitāḥ Śikṣ 59.5; see s.v. **samparivartayati**; *pariṇāmayāmanam* Lañk 159.8, *being changed*, see s.v. **svasti**.

pariṇāyaka, m. (very rare in Skt., BR, only in mg. 1; commoner in Pali, in both mgs.), (1) *leader*: "ka-sampannā Mv II.255.17, said of a herd of deer, *perfect in their leader* (who was *Surūpa*, a former birth of the Bodhisattva); as ep. of a Buddha, "kaḥ Mvy 21; *mārga-"kaḥ* 439; and he loke *anāyake aparīṇāyake* *Buddho*... *tārayitā* etc., in a cliché, Av I.4.2; 10.2; 210.13, etc.; ep. of *Bodhisattvas*, (loka-) "kānām Mv II.297.17; (*sattvānām*...) *pariṇāyaka-bhūtaḥ* Gv 219.7; (2) specifically, the 7th of the 7 *ratna* (q.v. 3) of a cakravartin: Mvy 3628 = Tib. *blon po*, *officer, minister of state*, app. with both civil and military functions of the highest rank under the king, so also Chin., while Jap. seems to make him more specifically military; same Tib. regularly elsewhere, e.g. on LV 14.5; for his functions, see LV 18.3, *paṇḍito vyakto medhāvi rājñāś*... *cintitāmātreṇa udyojayitavyam* (read surely "vyām, as Tib. appears to take it, *bsko bar bya baḡi dpuñ nams*) *senām udyojayati sma*, *he activates as quick as thought an*

army that is to be activated for the king (here only military functions); Divy 217.20–21 suggests military functions; but contrariwise Mv 1.109.14–15 mārgagato prañastānām hatahatanayanānām (read *nāna, m.c.) deśayati (so mss.) mārgam, tena pariṇāyakavaram labhati ratanam (read *nam, m.c.; one ms. ratnam) uttamanāyakam; for Pall cf. DN comm. 1.250.12 pariṇāyakaratanena vijitām anurakkhati; DN 11.177.5 paṭibalo rājānam ... upayāpetabbam upayāpetum apayāpetabbam apayāpetum ṭhapetabbam ṭhapetum, he is competent to bring to the king what needs to be brought, to remove what needs to be removed, to hold (make stay) what should be kept; comm. 11.628.3, on this passage, says that he is the eldest son of the king, rāñño jettḥaputto va; a sort of viceroy or chief assistant to the king seems to be meant; very often in lists of the 7 ratna, without specific statement of his functions, e. g. LV 14.5; 101.16; 136.18; Mv 1.49.4; 193.17; 11.323.5; 11.377.21; Divy 60.18; 140.25; 211.18; 548.27; Kv 17.20; 49.4; Gv 418.12.

pariṇiṣpanna, see pariniṣ°.

paritamana, see aparī°.

paritarṣaṇa (nt.) or *nā, f. (cf. a-paritarṣaṇā, and Pall paritassanā), desire, longing: Bbh 271.16 *nārtham; *nārthena tṛṣṇā Sāl 81.8; Bca.1. 259.6; SsP 1456.17 *nā-cittam parivarjayitavyam; 1465.20; 1463.20 *nā-cittam (with reference to a bhikṣuṇī; sexual desire). See also next, and paritrṣita.

paritasana, nt. (prob. MIndic for *trṣ° to Pall paritassati, and esp. *tasita, ppp., see paritrṣita), great longing, = utkanṭhā: tāms tathāgatān apāṣyaṇ (pres. pple.) mahatīm utkanṭhām paritassanām cāpannaḥ AsP 494.8 (prose), sc. to see the vision which had disappeared. Cf. also prec. The neg. a-paritasana, q.v., has been noted only as a noun from the different verb parit(r)as(y)ati; in Pall the two seem to be confused, at least if the Pall Dictt. are to be trusted. It must be noted, however, that the meaning discouragement, mental trouble (as in a-paritasana etc., cf. paritasyati, *tras°) would be possible in the above AsP passage, and could also be the meaning of utkanṭhā, as in Pall utkanṭhā and BHS utkanṭhati; the disappearance of the vision could lead to depression of mind, as well as to eager desire to see it again.

paritasyati (= paritrasyati, *sati; Pall paritassati, *tasati, which seems to be blended with derivs. of Skt. trṣ-; cf. MN 1.136.16 (na) paritassati; comm. 11.111.11 ff. glosses, bhaya-paritassanāya taṇhā-paritassanāya vā na paritassati, is not disturbed either by fear(?) of danger or desire(?) for cravings, distinguishing the two nouns paritassanā and *tasanā but associating both with the verb paritassati; the forms with -tras- may indicate the true origin, or may be hyper-Skt., association with root tras- being then secondary; cf. Dhāpū. tas = upakṣaye, but with var. upakṣepe), is wearied, exhausted, troubled, disturbed; cf. AbhidhK. LaV-P. vi.145 note 5 paritasyati, upakṣiyata ity arthaḥ (see s.v. paritāsa); *syati Mvy 6813 (ed. adds, as variant?, paritasyati; Mironov *tas° without v.l.; follows parikhedaḥ; forms related to this word occur with other forms mentioned in this article) = Tib. yonś su (= pari) mi (= na) (h)chad = decay, cease; so Chin. and Jap.; notkanṭhyate (see utkanṭhati) na *syati Bbh 193.6; a-paritasyamānaḥ Bbh 218.9. Cf. a-paritasyana(tā), and Woghara, Lex. 32 ff.; Leumann's theory there cited seems hardly conclusive.

paritasyana(-tā), see a-pari°.

paritāpana (nt.; = Pall id.), (self-)torture (in ascetic practices), esp. in cpd. ātāpana-pari°, see s.v. ātāpana; also LV 258.4 kāyapariṭāpanārtham.

paritāyati, °te, gdve. *tāyitavya (MIndic, to Skt. *trāyate), saves, rescues: paritāyitavya maya sattva duḥkhārditāni (read dukhā°) Dbh.g. 3(339).19.

paritārayati, see paricārayati (4): *yanti Dbh.g. 44(70).11.

paritāsa, m. (nom. act. to paritasyati), troubled mental state, discouragement: AbhidhK. LaV-P. vi.145 note 5 paritāso daurmanasyam, tena hi paritasyate, upakṣiyata ity arthaḥ.

pari-tikta, adj., very bitter: Jm 29.10.

paritulanā (nt.; except in LV 431.2 could also be understood as *nā, f.; n. act. to next; not recorded), also *na-tā, weighing (mentally), consideration: -doṣa-paritulanākāram (sc. of śrūta) Śikṣ 191.1; śrūtārtha°-na-tā 191.6; *nābhimānatā Bbh 289.2; *nāsaṃmoha(-asaṃmoha-) LV 430.16; *na- 431.2.

paritulanayati, °te (= Pall °tuleti; cf. prec.), weighs (mentally), considers: *yati Bbh 254.12 (ātmānam); *yataḥ, gen. sg. pres. pple., Bbh 9.2 (svārtham); *yamānena, pres. pple. mid., AsP 483.6; *yitvā LV 208.7 (antaḥpuram).

paritrṣita, adj. (ppp. of next, q.v.; = Pall *tasita, presumably subst., extreme craving, in DN 1.40.2 taṇhāgatānam paritassita-vipphanditam eva; see paritasana, and *tarṣaṇa, *nā; Skt. has no form of pari plus trṣ-, but the ppp. of trṣyati is Skt. trṣita; in Pall there seems to be great confusion between forms of this root in -s-, based chiefly on trṣita, leading even to a present tasati, and in -ss-, based partly on trṣyati, partly on Skt. full-grade forms in tarṣ-; in DN 1.40.2, above, the v.l. *tassita is recorded in text and comm.; both these are moreover confused in Pall with the homonyms related to BHS paritasyati, *tras(y)ati), eagerly desirous, longing, with dat. or instr. or preceding stem in comp.: *tāḥ smo bhagavato darśanāya (11.90.11 *nena) Av 1.325.8; 11.90.11; darśana-pari° Gv 223.17; 530.18; dharma-pari° Kv 80.13; (absolute use) Dbh 5.23.

paritrṣyate (see prec.; Pall paritassati beside *tasati), longs eagerly for, with gen.: sa tasyāḥ (sc. sukhāyā vedanāyāḥ) punaḥ-punaḥ saṃyogārtham °te MadhK 555.5 (prose).

paritta, adj. (= Pall id., = paritā, q.v.), small: LV 20.16 (so Lefm. with all mss.); KP 78.5, 7 (read parittam for text parikṭam or, with dittography, parikṭaktam; separate from the preceding word, see abhyantarita; Tib. chuñ ba, little).

parityakta, ppp. (Pall pariccatta; cf. BR s.v. tyaj with pari, 5; cited only Gr.), (food that is) left over: yadi (or, sacet) te (bhagini) *ktam ākiryatām (or, diyatām) asmin pātre Divy 67.12; 82.19; 88.22 (in a modest request).

parityajana (nt.; = Pall pariccajana), giving up, giving away: -lokadhātōḥ *nam SsP 1469.22 (syntax not clear; there seems to be no verb in the sentence as printed).

paritrasyati, *sati (looks like cpd. of pari plus Skt. trasyati, trasati, cf. Skt. ppp. paritrasta; but equivalent to paritasyati, q.v.; Pall usually paritassati, *tasati, but occasionally parit°, as in parittase Sn 924, cf. parittāsin SN 1.201.28), = paritasyati, and used in similar contexts: na paritrasyati Gv 351.15 (in same line na parikhidyate, cf. Mvy 6812 parikhedaḥ, and see s.v. paritasyati Mvy 6813; in next line nāvasidati); (na parikhidyante na samsidanti ... na) paritrasyanti Gv 366.9; na paritrasanti Gv 526.22 (parallel na parikhidyante, line 20).

[paritrasana or *nā, *natā, false em. for *tasya°; see a-paritasyana.]

paritrāyaka, m. (= Pall parittāyaka; to Skt. *trāyate plus -aka), rescuer: *kā mama kalyāṇamitrāḥ Gv 171.11 (prose).

paritrāyana (nt.; n. act. to Skt. *trāyate plus -ana; cf. Skt. paritrāṇa, Pall parittāṇa), rescuing, saving: sattva°-nārtham LV 223.16 (vs); jagat°-nārthāḥ Dbh.g. 1(337).6; sarvasattvadhātu°-nena Gv 440.13 (prose).

paridamana (= Pall id.), control: AsP 54.11 *nāya (bodhisattvānām).

pari-daśa, adj., full ten: Jm 170.15 *śā(h) ... striyaś ca. paridahana, adj., fem. °nī, tormenting: Dbh 24.10 (vāg ...) hṛdaya-paridahani.

paridahyati, °te (pass. to Skt. paridahati, which seems recorded only in lit. sense, *burns*; Pali paridāyhati, subject cittam, Therag. 1224), is *tormented* (with passion or desire; cf. **paridāha** etc.): rāgeṇa °hyāmi Divy 420.6; āhāratīṣṇā-°hyamāṇāh SP 84.14.

paridāgha, m. (nowhere recorded; cf. next; Pali parilāha in all mgs.), (1) *hot weather*: °gha-samayaḥ Prāt 517.12 (not noted in this sense in PTSD, but found in Vin. iv.117.30 parilāha-samaye); (2) *ardent desire* (Pali kāma-parilāho MN I.241.5), kāma-paridāghā, Bhvr., *having an ardent desire for lusts*, Mv ii.121.4; read °ghaḥ in Karmav 37.19 with ms. for text pradāśaḥ; vimuktaḥ paridāghaiḥ Mvy 401, said of a Tathāgata, perhaps rather to mg. 3; Tib. yōṅs su gduṅ ba, which is equally ambiguous, having the same two mgs.; (3) *torment, anguish*: antaḥśalya-paridāgha-jāta, see s.v. **antaḥśalya**; śokaśalya-paridāgham (acc.) Mv ii.224.4; rūpa-(or, in 8, vijñāna)-pratyayā ... paridāghā Mv iii.338.2, 8; jvara-°ghaḥ Dbh 48.19; dvau ... °ghau (text °gho) KP 117.1, 3 (Tib. as on Mvy 401 above; parallels vropa in 116.1 and glānya 118.1 indicate this mg. rather than 2).

paridāha, m. (Skt. only lit. *burning*, and fig. *mental anguish*; = Pali parilāha; cf. **paridahyati**, **paridāgha**, and **niṣparidāha**), (1) *fever (disease)*: Mvy 9485, in list of diseases, Tib. tsha ba, *heat*; (2) *feverish longing, ardent desire*, substantially = trṣṇā, as a vice: kāmeṣu °haḥ LV 246.13; in lists of vices, LV 52.14; Śikṣ 198.8; Dbh 25.4.

paridīpana (? nt.), °na-tā, °nā, f. (= Pali °na, °nā; n. act. to next; clear cases of °na, nt., not recorded, prob. by accident), *explanation, clarification, expounding, setting forth*: (sattva-) °nā kṛtā AsP 47.8; sarvasaṃsāranityatva-paridīpanatāyā Gv 527.17; °panān, ifc. Bhvr., Gv 278.13; °panākāram, Bhvr., Bbh 96.21 ff.

paridīpayati, °te (= Pali °peti; cf. prec.), *makes clear, explains, expounds, sets forth*: °yanti SP 53.14 (ekam ... yānam); °yāmi Gv 152.19; °yati Bbh 50.8 (artham); °yan (pres. pple.) Sukh 49.2; °yamāna Bhā 26 (bodhicārim); Gv 88.15 (bodhicittam); 243.20; °yitum, inf., LV 377.14 (jñānam); Gv 135.15; °dīpita, ppp., Śikṣ 124.6; anāmākāḥ sarve dharmāḥ nāmā na paridīpitāḥ Śikṣ 241.14 (vs), ... but they are distinguished (conventionally) by name(s).

[**paridyāna**, °nāḥ Ud v.10, acc. to Chakravarti from Dhātup. dyal-, nyakkarane; but v.l. paridyūnā, which is confirmed by Pali parijunnā in the same vs Ud ii.7; see **parijūna**.]

paridrava (m.? = Pali pariddava, to which it is prob. a hyper-Sktism; etym. of the Pali word obscure, see PTSD for Trenckner's not very attractive theory), *lamentation*: saha-śoka-paridravam ca Dbh.g. 11(347).3, so all Susa's mss.; text em. °pardevanam (1), as if for parid°; this is not only formally monstrous but metrically impossible.

paridhāvana, nt. (not in Pall, and not in this sense in Skt.; to pari-dhāv with suffix ana), *running around*: Śikṣ 268.13, see s.v. **ādhāvana**.

paridhauta, ppp. (cf. Skt. dhauta; = Pali °dhota, to paridhovati, Chap. 43, s.v. dhovati), *washed, cleaned*; as periphrasis for verb, *was cleaned*: garbhamalam °tam Mv iii.144.11.

[**parinikāsa**, LV 371.11 (vs), kāmakrodhā mohaprabhāvā jagatparinikāśāḥ, both edd., no v.l.; but read jagaty arinikāśāḥ, *having the aspect of enemies in the world*.]

parinikṣipta, adj. (cf. next; ppp. of unrecorded parinikṣip, app. *formed, fashioned*; su-parinikṣipta-lalāto SP 350.12, he has a well-formed forehead (so Kern: Burnouf very high); Tib. dpral baḥl (forehead) dbyes che ba (said to mean of great size, used for vistirṇa, and app. for prthū); cf. the 71st **anuvyañjana** in Mvy 339 *suparināta*-(well-developed?)-lalātaḥ, Tib. dpral ba legs par dbyes pa; cf.

Burnouf, Lotus, 604 (other texts speak of a broad, prthū, forehead).

parinikṣepa (m.; see prec.), *form* (?): paramapurūṣās te p' ime imasya mānuṣasya (so mss.) parinikṣepam pi na jānanti Mv ii.278.4 (one of the sad reflections of Māra about the Bodhisattva), these Supreme Persons do not know even the form of this human (species), i. e. they are completely superhuman (?); otherwise but implausibly Senart, who was not aware of **parinikṣipta** SP 350.12.

parinirvāna, nt. (= Pali °nibbāna, *complete nirvāna*: Mvy 186; 1370 (mahā-p°); 4106; SP 319.5; LV 428.15; Mv ii.157.5; Av ii.197.6 ff. (with description); etc., passim. Note Bbh 55.17-18 prapañca-nirodho bodhisattvasya mahāyāna-parinirvānam iti veditavyam (a reinterpretation of the old term); see **prapañca**).

Parinirvāna-(sūtra) = **Mahā-pari°**: Karmav 156.15.

parinirvāti, °vāyati, caus. °vāpayati (= Pali id., caus. regularly °vāpeti; cf. **prati-nir°**), (1) *enters* (caus. *brings to*) *complete nirvāna*: °vānti Divy 150.18; °vātu Divy 202.4; °vāsyanti LV 401.7; °vāsyati Divy 90.10; °vāyaṇti Mv i.63.3; 301.4; a-°vāyan, pres. pple., SP 320.4 (Kashgar rec. °vāyamāṇas); °vāyamāṇa(h) SP 319.4; aor. °vāyet Mv i.267.18 (v.l. °ye); °vāye Mv iii.97.7; caus. (see **parinirvṛta**) °vāpayati (mss. °yanti), °vāpayisyanti Mv i.126.6, 7; °vāpayanti Mv iii.414.4; °vāpayitavya Mv iii.178.8; 263.13; seemingly in mg. of simplex, yathāyam bhagavān ... °vāsyati evam aham apl ... °vāpayeyam Divy 90.10, ... so may I also enter complete nirvāna; (2) in literal sense: dīpāḥ parinirvānāḥ (ppp., *went out*) MSV 1.90.13; caus. °vāpayitum, inf., *to put out completely* (a fire), Mv ii.457.10, 12.

parinirvāyin, adj. (= Pali °nibbāyin, *attaining complete nirvāna*: Mvy 1015-1018; fem. °yini Divy 533.25).

parinirvṛta, adj.-ppp. (= Pali °nibbūta; used as ppp. to parinirvā(yati), cf. Skt. and BHS **nirvṛta**, similarly used), *completely emancipated or entered into nirvāna*: Divy 22.9; 242.16; in collocation with forms of caus. parinirvāpayati (*being emancipated ... emancipates others*), °to (°taḥ) parinirvāpayeyam Mv i.39.5; 230.6; 335.20; °vāpaya Divy 39.15; °vāpayisyasi Mv 1.239.13.

pariniḥśvasati, *sighs deeply*: °santo, pres. pple., Mv 1.154.8.

pariniṣṭhura, adj., *very harsh*: Jm 55.14.

pariniṣpatti, f. (n. act. to next), *perfect development, perfection; the bringing to that state*: bodhisattvānām pariniṣpattihetoḥ SP 219.1, similarly 233.13 (in both Kashgar rec. pariniṣpādāna-h°), in order to bring Bodhisattvas to perfect development; (bodhisattvasya) rūpakāya-°ttim dṛṣṭvā LV 48.18, *beautiful body-development*; Mvy 758, see **Buddhakāyavarna-pari°**; rūpakāyapariniṣpattiyā (of the Buddha) Samādh 22.39; Vaj 40.7 (and ff.), (full) development (or perfection) of **rūpakāya**, here *physical, material form*; Dbh 52.15 and Śikṣ 214.5, see s.v. **pariniṣpanna**; caryā-pariniṣpattito Dbh 7.27, *because of development from the* (Bodhisattva) *course*; cittakarma-°tthi Śikṣ 121.10; others, Gv 53.17; 461.5; Bbh 273.24 (aparī°); 298.11.

pariniṣpadyati, °te (in Pall only ppp., see prec. and following items), (1) *becomes perfected*: °padeyuḥ SP 228.2 (samyaksambodhau); vipullbhavati pariniṣpadyate Gv 296.2; °padyante Dbh 58.9; °padyemahi AsP 509.11; (2) *is turned into* (orig. doubtless *develops into*, cf. **pariniṣpatti**): bhasmamūṣṭim upakṣiptam apl amṛtam pariniṣpadyate Kv 29.20.

pariniṣpanna, sometimes spelled °niṣ°, ppp. of prec. (rare in Skt. and as parinipphanna in Pall, perhaps not in the same mgs., but see a-parinipphanna in CPD), (1) *completely perfected* (Tib. yōṅs su grub pa): °naḥ sa ... anuttarāyām samyaksambodhau veditavyas SP 226.6-7; pariniṣpannam cātmānam jāne Śikṣ 38.11; °nna-bhūmir ity ucyate apunaḥkāryatvāt Dbh 71.14; (mahā-

bhijñā-vipāka-pariniṣpannāś (bodhisattvaḥ) 71.24; (mahā-ratnarājapadmaṃ...) māyāsvabhāvagocara-pariniṣpannam 82.25; apariniṣpannānām bodhyaṅgānām pariniṣpattaye 52.14-15; apariniṣpannānām sarvapāramitānām pariniṣpattaye Śikṣ 214.5; mg. obscure in Bbh 279.25; *perfected in the sense of arrived at the supreme goal*, cf. SP 226.6-7 above; bodhisattvā ito buddhakṣetrāt °nnā(h) (here spelled pariṇ°) ... sukhāvatyaṃ ... utpatsyante Sukh 69.11; pariniṣpannānām avalartikānām 14-15 (here instead of nirvāṇa, permanent life in Sukhāvati is their reward); (2) °nna-svabhāvaḥ (text °ṇṇa-) Lañk 67.15, *nature (based on knowledge of) absolute (truth)*, see *svabhāva*, contrasting with *parikalpita*, *paratantra*, qq.v.; as one of this same triad, but with substitution of *lakṣaṇa*, q.v., for *svabhāva*, °nna-lakṣaṇam Mvy 1665; Sūtrāḥ. xi.41 (Lévi, *indice absolu*).

pariniṣpādāna (nt.), once °na-tā, *the making perfect*: sarvasattvānām °danāya Śikṣ 282.14; bhūmyaṅga-°danāya Dbh 20.23; sarvaloka-°danārtham Gv 371.17; twice as v.l. for *pariniṣpatti*, q.v., in SP; buddhakṣetra-°dana-tā ŚsP 1469.21.

pariniṣpādita (ppp. to caus. of °padyati, q.v.), *completely developed or accomplished*: bodhisattvacāryā (so divide) °ditā SP 319.2; asmābhiḥ sarvabuddhadharmāḥ °ditāḥ AsP 510.18; °ditāḥ sarvasamādhayaḥ Gv 489.22-3; na ca mayākasattvayārthe ātmabhāvaḥ pariniṣpāditaḥ (misprinted) Kv 39.(21-22), and *I have not developed* (formed; pw zur Erscheinung bringen, offenbaren, not quite accurately) a (material) body for the sake of a single creature (Avalokiteśvara speaks).

parindanā (also pari°, to parindāmi), *the giving over, presenting*: °nārtham SP 391.1; °nayā LV 443.9; Dbh.g. 56(82).5 (prose, not vs); see s.v. *parindanā* on Vaj 20.5, 11.

parindāmi (also pari°, anu-par°, qq.v.; peculiar to BHS; formation unexplained, see below), *I present, hand over*: °āmi SP 410.10; 484.5; LV 443.9 (Lefm. paridāmy, read with v.l. parind°); ppp. *parindita*, see *Parinditārtha*, and Pargiter ap. Hoernle MR p. 179, where *parindita* is read for *pari°* Vaj 20.4, 10. Could nasalized vowel -in- (-im) be a substitute by the 'law of Morae' for *pari-dāmi* (cf. ppp. *paritta*), and the forms with *parind°* be blends? Not satisfactory. But *pari-* occurs for *pari-*. Dr. Paul Tedesco would derive by the Morengesetz from **pariddāmi* for *pariddāmi* with loss of -a-; as a parallel he cites Skt. *ujjhāmi* etc., which he also derives directly from *uj-jahāmi* with loss of -a-. That *ujjh-* is somehow derived from *ud* plus root *hā*, few will doubt; but I am not sure that this is the precise way (for a different one see Uhlenbeck s.v.); and I should like other examples of such loss of -a-.

parindāyin (see prec.), *one who presents*: Dbh.g. 56(82).5 (prose, not vs) °dāyi.

Parinditārtha (cf. prec. items), n. of a former Buddha: Mv i.141.13.

(**paripakva**, = Pall °pakka; cf. *paripācayati* etc.; used in virtually the same sense in Skt.; *fully developed*, intellectually and religiously: a-paripakvānām ca sattvānām ... paripakvānām ca ... Bbh 221.9-10, etc.)

[**paripaṇḍita**, in LV 404.20 (prose) *superipaṇḍita-śukla-dharmāṇo*, Lefm., but v.l. °paripinḍita°, supported by Tib. bsdus pa, *accumulated*, and proved by the same cpd. Dbh 11.10-11; see *paripinḍayati*.]

paripantha (m. or nt.; in Skt. only adv. °tham in Pāṇ.; = Pall id.), *obstacle, blockage, obstruction*: catvāro ime ... bodhisattvānām bodhiparipantha-kārakā dharmāḥ RP 18.1 ff. (listed); aṣṭau bodheḥ paripantha-kārān dharmān vadāmi RP 34.15 (also listed; list entirely different from prec.); adv. °tham tiṣṭhati (cf. Pāṇ. 4.4.36; in Pall °the is so used) Mvy 5351, *in a manner obstructive of a road* (as a robber); Tib. lam (road) gcod, or chod (*cutting off*).

paripācaka, f. °ikā, adj. (to °pācayati plus -aka), *bringing to maturity* (in religious sense): °kāḥ pudgalāḥ Bbh 84.21; (kalayānamitrāṇi...) samyaksambodhau ... °cakāni SP 466.7; jñāna-°kalir dharmāḥ Dbh 38.8; bodhi-°cikā ... devata (= °tā) LV 185.11 (vs).

paripācana, nt., °nā (?), °na-tā (to next), *ripening, bringing to maturity*, in religious sense: sattva-°na(m) Dbh 42.6; 56.2; Kv 24.21; Gv 178.21; -sattvendriya-paripācanābhīmukhā- Gv 265.7; antaḥpurasya °canārtham LV 182.13; bodhicitta-°na- Śikṣ 51.16; in Śikṣ 328.16 (vs) *paripācanulomā* seems to stand by haplogy for *paripācan(a)-anulomā*; the alternative would be to assume a stem **paripāca*, instead of (Skt. and BHS) *paripāka*; *sattvānām paripācanā* Bbh 221.9 (but v.l. °nāya, dat. of °na); *sattva-°canatāyai* LV 34.21; 35.1; °tayā Gv 460.14 (all prose).

paripācayati (= Pall °pāceti), (1) *causes (food) to be cooked (for someone else)*: bhikṣuṇī-paripācita, (*food*) which a nun has instigated (a layman) to have cooked (for a monk; he must not accept it) Prāt 508.9; Mvy 8451 (= Pall Vin. iv.67.1, 19); (2) *ripens (grain etc.)*: (nānāsa-syaphalośadhīḥ) °cayati Suv 166.10; (3) fig., *ripens, brings to maturity* (in religious sense): object sattvān, expressed- or understood, °cayati Kv 14.8; 21.21; °cya, ger., Samādh 8.18; *sattvān paripācayamānān* Gv 249.9 (mid., *maturing themselves*, or as pass., perh. to be read °pācayamānān, *being matured*); (bodhisattvas) °cayati Kv 63.14; (tvam, addressed to a bodhisattva) ... samyaksambodhau paripācātāḥ AsP 493.12; (kuśalamūlāni) paripācayeyam Divy 125.1.

paripāṭana (nt.; n. act. to next), *cutting open (of a sore)*: vṛaṇo yadā °ṭanāya niṣṭhāgato bhavaty anantaram pāṭanārhaḥ, sa paripakva (ripe) ity ucyate Bbh 78.11.

paripāṭayati (cf. prec.; JM. *paripāḍia*, ppp., rendered *vidārta*, *torn*; no relation to Pall *paripāṭeti*, with which PTSD connects it on the strength of a single corrupt v.l. °ṭeti in Sn comm., ii.1, p. 353, note 9; the Pall word belongs to root *pat*, caus., the BHS clearly to root *paṭ*), *cuts or tears all around*: utpātya netre paripāṭayāmi gātram kim asyā nakharaiḥ ... Divy 417.6 (vs; note the cognate utpātya; not *destroy* with Divy Index).

[? **paripāṭhayati**, in ŚsP 381.21 *sattvān paripāṭhayan buddhān* ... satkurvan, said of a Bodhisattva, should mean *causing creatures to be enumerated or named*, and *honoring Buddhas*, which seems improbable; I suspect a corruption for *paripālayayan, protecting*.]

Paripātrikā (= Pāri°), n. of a river near Benares: Mv ii.244.5 (prose; v.l. °yātrikā); in corresp. text Jm (App.) 240.4 corruptly *Pāripāṭikā*, confirming Pāri°, however. See Pāri°.

paripārayati (= °pālayati, § 2.49), *protects*: sarvasattvavamsāḥ paripārayitavyāḥ Gv 410.18. The only other interpretation would be to connect it with *pārayati, saves*, which seems otherwise not to be compounded with *pari*.

paripinḍa(-tva), cf. next two, (*state of being*) *accumulated*: °tvāt kuśalasya bodhisattvā kāmāṃ (acc. pl.) na pratīsevaṃti Mv i.153.9.

paripinḍayati (only noted in gdve. and ppp.; denom., cf. prec. and next; Skt. ppp. °ḍita, acc. to pw *zusammengeballt*; AMg. ppp. °ḍiya, *accumulated*, Ratnach.), (1) *makes into the shape of a ball or lump*: supṭoragarājabhoga-paripinḍitaṃ (like a sleeping snake-king's coils ...) paryaṅkam baddhvā Divy 567.6; (2) *accumulates* (so Skt. *pinḍita*): buddhadharmāḥ °ḍayitavyāḥ Gv 69.5 (2d ed. absurdly *paripḍay°*); °ḍita-kuśalamūlāḥ Mv i.142.2; *superipaṇḍita-śukladharmāṇām* Dbh 11.10, and so read in LV 404.20 for text °*paripaṇḍita*, q.v.

paripinḍi-kṛta (ppp. of °ḍi-karoti, see *paripinḍa*), *made into the shape of a ball or lump*; = *paripinḍita*, see °*ḍayati*, in the identical word and phrase there cited from Divy 567.6; Divy 516.7; 582.25.

paripūrayati, °te; once °pūratī, once °pūryati? (= Pali paripūreṭi, used similarly to mg. 1; not, seemingly, in these mgs. in Skt.), (1) *accomplishes fully, completes, perfects, fulfils* (cf. next): daśamāṃ bhūmīm °rayitvā Mv 1.142.3; Bhadracarīm (17) or bodhicarīm (22) paripūrayamāṇaḥ Bhad 17, 22; sarvākāram (every form, of Tathāgatas) °rayiṣyāmaḥ Sukh 10.1; śaṭpāramitāḥ °rayati Kv 68.19; 82.9; -pāramitā °rayitavyā Kv 50.17, 19; sarvatyāgā-dhimuktim paripūrye (tyāga-) Śiṅś 34.1 (prose), read some 3 sg. opt. form, °ryet? °rayet? °ret (cf. under 2?); (2) peculiarly used in Mv 11.356.6 (vs), so bhinnayānapātro (his ship being wrecked) paripūratī (v.l. °rayati, but meter seems to support °ratī) sāgarāṃ (so mss.) narapravaro (so Senart em. for unmetr. mss. naravaro), which seems to mean the noble man 'filled the sea', i. e. gave his life up to it (for the benefit of his companions); this is what the story certainly attributes to him. I have no exact parallel to this usage but can conceive no other interpretation; Senart's is very unsatisfactory (and involves the most implausible em. sāgare).

paripūri, °ri, f. (see also pūri, pūri; this word serves as n. act to prec.; in Skt. paripūrti, also BHS, e. g. LV 32.18; also paripūri, q.v.; both in Pali, but pūri° seems to be commoner, so that PTSD and pw 7.356 consider pūri° the 'correct' form; this is disproved by BHS, where pari° is commoner, and °ri commoner than °ri; pari° could, of course, not be explained by Senart's theory, Mv 1.373, which involves the vṛddhi of secondary derivation), lit. *filling up*: divyāḥ kāyāḥ °rīm gamiṣyanti LV 401.6; usually fig., *fulfilment, accomplishment*: pāramitā-nām °pūryā(i, dat.) SP 256.11 (prose); (pratijñā-paripūri- LV 275.14 (prose); prāṇidhi-paripūriye (so read with mss.) Mv 11.205.16 (vs), by fulfilment of my previous vow (instr.); prāṇidhāna-paripūryai (dat., so with mss., Lefm. wrongly em. °rtayai) LV 31.22; manorathāśā-paripūri Mvy 6334; śūnyatāyāḥ °rīr Śiṅś 117.9 (prose); icchā-°rīḥ Bbh 123.25 (prose); other forms, °rīḥ Bbh 56.28 (prose); °rīm id. 59.26 (prose); Sādh 34.15 (vs, metr. indiff.); °raye Gv 73.10, 26 (prose); °ryām Śiṅś 30.6; 119.14 (prose). See also pratipūri.

paripūrika, adj. (= rare Skt. °rin, pw; cf. °ri), *fulfilling*: sarvābhīprāya-rika-darśanaḥ Gv 402.21 (prose).

Paripūrṇacandravimalaprabha, m., n. of a samādhi: Mvy 611; = Paripūrṇacandrābhavimāla, ŚsP 1425.7.

Paripūrṇamanoratha, n. of a Bodhisattva: Gv 442.6.

Paripūrṇaśubha, n. of a Bodhisattva: Gv 442.17.

Paripūryābhayaṇprada, n. of a future Buddha: Av 1.62.3.

paripṛccha-tā (cf. Pali paripucchakatā, see PTSD), *questioning*: (gurūṇām) °tā LV 182.21 (vs); read, utthitā lokapālehi brahmendra-°tā Suv 133.6 (vs), so best mss., Nobel with other mss. °cchayā, which I cannot construe; there arose (began, took place) a questioning of ... by ...; paripṛcchatotsukaḥ Suv 221.1 (prose), eager to question.

paripṛcchana (nt.) or °na-tā (Ap. paripucchana, Jacobi, Bhav., Index; AMg. paripucchanaṇyā; n. act. to Skt. paripṛcchati), *questioning* (esp. of a teacher or authority), *investigation, inquiry* (into a subject): °na-jāṭiya, given to ..., Lañk 14.10; Śiṅś 50.7; (tathāgatasya ...) °nāya Sukh 71.7; °nārthika Śiṅś 103.12; °na-, in cpds., LV 430.15, 16; Gv 44.21; Bbh 240.5 (all prose); lha śāsane cariyanti āparipṛcchanaśīlāḥ RP 34.9 (prose), so text; I cannot understand the ā-(pari°) and suppose it to be a misprint or corruption, perhaps for a-, not interested in (religious) inquiry (the epithet is uncomplimentary, describing false Bodhisattvas; people are expected to be °na-jāṭiya, above); sarvapraśna-°natā RP 8.12, *capacity for investigating all questions*; °na-tā Gv 163.21 (end of a cpd.).

paripṛcchanikā (cf. prec.), Divy 489.14, or °cchī-nikā, 489.23 ff. (cf. svādhyāyanikā, °yīnikā), *subject for investigation or inquiry*. The form in -īnikā seems suspicious, but occurs repeatedly in the mss., as also in svādhyāy°.

paripṛcchā (= Pali paripucchā, paṭipucchā), *question* (ing), *interrogation*: Mvy 1352, 1357, 1361 etc.; Samādh 19.2; Dbh 62.19; 72.14; Bbh 217.10, 11; title Rāṣṭra-pālapari°, q.v.; paripṛcchā-vyākaraṇa, nt., *elucidation* (response to a question) by questioning (the questioner), Mvy 1660 (see vyākaraṇa 1); cf. Pali paṭi-(not pari)-pucchā-vyākaraṇīyaṃ pañhaṃ AN 1.197.21-22, explained comm. 11.308.30 ff. yathā cakkhum tathā sotam ... ti puṭṭhena, ken' aṭṭhena pucchastī paṭipucchitvā, dassa-naṭṭhena pucchāmiti vutte, na hīti vyākātabbā, aniccatṭhena pucchāmiti vutte, āmā ti vyākātabbā. The precise equivalent of the Pali, °patipṛcchā, asking in reply, has not been noted. See also pṛcchaparipṛcchikā.

pariprakāśa, adj., *very clear*: Jm 79.6 (em.).

pariprasnati, °te, °nayati (denom. to Skt. pari-prasna; cf. prasnati, Pali paripaṇḥati, AN v.16.2, following paripucchati, and Skt. prasnayati), *questions*, usually after or before paripṛcchati; so, °nayati LV 70.22; Śiṅś 88.6; 152.10; °nayanti AsP 199.3; otherwise, °nayataḥ (acc. pl. pres. pple.) Gv 518.11; °nase Mmk 218.17; °nitavyam (gdve.) Mmk 229.16. All prose.

pariprasnikarāṇa (n. act. to next; see also prec.), *questioning, interrogation*: Sukh 48.17 (of Amitābha); (paripṛcchanāya) °karaṇāya 71.8.

pariprasni-karoti (to Skt. pariprasna plus kar-; cf. prec. two), *questions, interrogates*: pass. °kriyate AsP 31.1; paripṛṣṭāḥ °kṛtāś ca (ppp.) 208.12. See samparipi°.

pariprāpayati (Skt. only noun derivs., as pariprāpti; no record of the verb), (1) *gets, acquires* (prāpayati, sometimes = prāpnoti in Skt., BR): (śalākāṃ, small pieces of wood) °payitum Mv 11.274.7, 8; (2) *often, gets = gets done, successfully finishes, brings to a conclusion*: of mathematical problems, (nikāṣpati, q.v., sma) na ca °payati LV 146.13, similarly 15, 17, 20, and Mvy 6658 (after uddiśati sma); of kāryam, karaṇīyam, gets (a job, task) done, kāryam āsu pariprāpyam Divy 410.6; tat (karaṇīyam) °payiṣyāmi 545.27; °payāmi 583.19, I'll get it done; Śiṅś 278.7 f.; svakāryam va °payeyuh 282.6; sarvaṃ kṛtvā pariprāpya MSV 111.143.22; pariprāptam ca talḥ sarva-kāryam LV 89.15 (prose), formally ppp. to non-causative °pariprāpnoti, which has not been found, in mg. belonging to caus. °payati.

pariprīṇayati (unrecorded; Skt. pari-pri- only in ppp. °prīta), *delights* (trans.): (abhiṣyandayati pariṣyan-dayati) °nayati (pariṣharayati) Mvy 164b (DN 1.73.26-27 has this list in Pali forms but with paripūreṭi for °prīṇayati); sampramodayāmi °nayāmi Gv 138.8; pariprīṇitendriyaḥ Gv 489.3.

pari-prokṣate (unrecorded), *sprinkles thoroughly*: (kṣīreṇa) °kṣasva Av 1.375.15.

paribāhira, adj. (= Pali id.), *external, outside, alien*: Mv 111.284.2 and 111 paribāhīro (so with mss.) bhavati; same vs in Pali, SN 1.126.24, paribāhira, n. pl.

paribāhya (written °vāhya; gdve. to pari plus bāhyati, bāheti, q.v.), *to be excluded*: samghāt °hyā bhaviṣyanti AsP 179.19; sarvatrīratnāt °hya-bhāve bhaviṣyati 20; trīratnāt °hya-bhāvo bhavati 183.19.

paribudhyati (unrecorded; Skt. has gdve. °bodhanīya and n. act. °bodhana in mg. admonition, exhortation), *understands*: na °yāmi kim atra antaram Mv 11.66.15; etaṃ tatra antaram na °yāmi 11.444.16; etaṃ karaṇam na °yāmi 21; fut., katham ete buddhajñānam paribhotṣyante SP 78.15; ger., kāyam imaṃ ... maricidharmaṃ paribudhya caiva Ud xviii.18 (also 19, 20), in later mss., oldest ms. abhisambudhāna(h), supported by Pali Dhp. 46, for pari° caiva (see § 34.4); caus. *enlightens, makes to understand*: tān (sc. pṛthagjanān) ... āryās ... paribodhayanti MadhK

58.3; ppp. (avatāritāḥ) paribodhitāḥ SP 309.7 (said of bodhisattvas).

(paribubhukṣita, desid. ppp., once in Mbh., pw 4.301, *very hungry*, prob. really cpd. of pari, intens., and bubhukṣita: °tā(h) Mv 1.8.2, prose, but mss. paribubhukṣita, em. Senart.)

paribhāvita, ppp. (= Pali id., to paribhāveti), *made to be completely pervaded, saturated*: °tā sūnyata dirgharātram SP 117.7 (vs), *we have long been thoroughly imbued with (the notion of) void*; śubhākāra-°ta-cetāḥ LV 181.17 (prose); -tva, abstr., kuśala-°ta-tvāt Mv 1.153.12, *because (Bodhisattvas are) completely saturated with merit (otherwise Senart.)*

paribhāṣaka, adj. or subst. m. (= Pali °saka; cf. next two), *reviling, one who reviles*: SP 273.8 (vs); with roṣaka, Divy 38.10; Bbh 120.19.

paribhāṣaṇa (nt.), °nā (to next; Skt. °nā, defined BR Zurechtweisung, admonitio), *blame, rebuke, reviling*: °nā, in comp., after ākrośa, LV 181.12; Gv 244.2; °nābhīḥ, °nām, Śikṣ 19.9; 177.5 (in 19.9 with svacittam paribhāṣitavyam); ātmaparibhāṣaṇayā SP 60.14; *with self-reproach*; but Kashgar rec. °bhāṣāya.

paribhāṣati, °te, °ṣayati (cf. prec. two: = Pali °sati, °seti Jāt. iv.285.8; Skt. °sati, defined BR Jmd zupprechen, zureden, admonere; it is at least questionable whether anything close to the Pali-BHS mg. appears with the Skt. verb; yet the noun paribhāṣā seems clearly so used, pw), *rebukes, reviles* (often with forms of ākrośati, sometimes also of roṣayati, as also in Pali, e. g. SP 375.3; 378.10; Bhik 5b.3): °ṣati Mv 11.480.2; 485.19; 487.2; 111.20.1; 23.14; °ṣasi Mv 11.480.4; °ṣante SP 378.10; ātmānam °sathā RP 59.8 (vs); °śi, aor., Mv 11.93.1; °ṣiṣyanti, fut., SP 375.3; °ṣyamāṇāḥ, pres. pass. pples., Mv 1.18.7; (paribhāṣaṇābhīḥ svacittam) °ṣitavyam, gdve., Śikṣ 19.9; °ṣayitavyaḥ, gdve., and °ṣayitum, inf., Bhik 5b.3; °ṣayitvā, ger. SP 213.4 (vs).

(paribhukta, ppp., SP 339.6, *enjoyed, utilized*, as in Skt.: te [sc. vihārāḥ; follows phrase cited s.v. niryātayati; Kern misunderstands the reference of the pronoun] ca mayā °tā veditavyāḥ, and these [monasteries] are to be regarded as having been utilized by me; cf. mayā sa bhuktāḥ prthivīpradeśo 344.5.)

paribhuktaka, adj. (= Skt. °kta), *utilized; specifically, worn, used (of a garment)*: Divy 277.21 ff. (vastram).

paribubhukṣita (cf. bubhukṣita), *very hungry*: Mv 1.8.2 (prose, mss.; Senart em. paribubhu°).

paribhūtaka (= Skt. °ta, -ka pejorative?), *despised*: RP 31.17 (vs).

? paribheda (m. or nt.), a high number: Gv 106.2. Corresp. to haribha, nt., q.v.

paribhoga, m. (commonly, as in Skt. and Pali, *enjoyment, usufruct, use, also article of enjoyment*; e. g. bodhisattvasya paribhogārtham LV 95.15, °gāya 16), *property to be enjoyed*, in LV 60.18 ff. ... ratnavyūḥam bodhisattvaparibhogam draṣṭum yo mātuḥ kuṣṣigatasya bodhisattvasya paribhogo °bhūt, refers to a physical (tho. of course magical) structure, described in detail 63.1 ff., which houses the Bodhisattva in his mother's womb; it had three turrets or apartments, kūṭāgāra, one within the other, and within the third a couch or litter, paryāṅka; it was hard 'like vajra' yet soft to the touch (64.7-8); all the bhavana-vyūha of the kāmāvacara gods appeared in it (64.9); it always develops or appears in the right side of a Bodhisattva's mother in his last earthly existence (65.20, here called ratnavyūḥaḥ, q.v., kūṭāgāro); in 73.3 referred to again, draṣṣasi (so text and app. all mss.) tvam Ānanda ratnavyūḥam bodhisattvaparibhogam yatra bodhisattvo mātuḥ kuṣṣigato vyāharsīti. Tib. on LV 60.18 renders literally, *complete enjoyment*, yoṅs su spyad pa, cf. Mvy 7369 paribhogaḥ = Tib. yoṅs su spyod, SP 337.13, kūṭāgāraparibhogeṣu cātra bodhisattvān nīvasato draṣṣy-

ati, does not refer to this magical structure in the womb, but to structures occupied by bodhisattvas while attending on the Buddha Śākyamuni.

paribhogīya, adj. (cf. next two), *usable, fit for use*: satī °giye (vv.11. °gike, paribhogīye) pātre ānapaṇcaban-dhane Prāt 498.12. But pari° seems to be lacking in Chln., acc. to Finot, and is lacking in the Pali, Vin. 11.246.10.

paribhogya (cf. prec. and next), (1) adj., *usable, fit for use, suitable, salutary*: pāṇiyam °gyam LV 408.2; (2) subst. (nt.), *use*: puṣkarīṇyo jala-paribhogya-sthās LV 40.13; bhāṣajya-śārāva-°gyena paribhoktavyāni Divy 275.24.

paribhojya, adj. or subst. nt., *useful (object, sc. for monks)*: sarvaṃ °jyam Mv 1.115.3.

[parima, adj., read pārīma, q.v. (not Pali parima = Skt. parama, *supreme, highest*), further (with tīra, bank): KP 154.9 (prose) °ma-tīra-gāminī.]

Parimaṇḍanārtha, n. of a former Buddha: Mv 1.139.1.

parimardana, see s.v. ucchādana.

parimāṇa-vant, adj. (corresp. to Pali parimāṇa, as adj., Vin. 11.62.7 etc.), f. °vati (āpatti), (sln) of (definite) extent (?): MSV 11.69.8, 12, etc.; opp. a-parimāṇavati 70.11; 72.7 ff. (= Pali aparimāṇa). The real mg. is not clear, nor is it clear which category is more serious. Pali is equally uncertain, see SBE 17.421, n. 1. It does not mean 'if the period is known' (N. Dutt, *Introd. xiv*), for the period (rātriparyanta) may be known or unknown in the case of an aparimāṇavati, 72.7 ff.

parimārgaṇa, adj., and °nā, subst. (Skt. only °nā, nt., subst. = BHS °nā), (1) adj., *searching*: °nāḥ pari-prcchan Gv 491.5; (2) subst., (act of) *searching*: (kalyāṇa-mitra-) °nāsu Gv 460.22.

-parimārjaka (= Pali °majjaka), *touching, attaining to*: candrama-sūrya-°jako maharddhiko ... ṛṣi Mv 11.49.1, *who (by magic) can travel to the moon and sun*; so Pali canda-sūrya-parimajjaka Miln. 343.16.

parimīmāṃsate (= Pali parivīmāṃsati), *considers thoroughly*: °se, 1 sg., SP 22.15 (prose).

parimīmāṃsā (to prec.; = Pali parivīmāṃsā), *investigation, careful consideration*: Mv 11.297.11; AsP 62.15 etc.

savimocaka, adj. or subst. (to °cayati), *saving, one who saves*: saṃsāraduḥkha-pa° Gv 416.13.

parimocana, nt. (to next; cited by Childers without reference; AMg. °moyāṇa acc. to Sheth), *saving, salvation, freeing*, either from the saṃsāra etc. (religiously), or in ordinary worldly application: SP 77.11; LV 210.21; Kv 11.17; Dbh 44.15; Śikṣ 280.16; 281.2, 8; Karmav 33.19; Lañk 160.9; kleśavyādhi-°na-tayā Gv 463.16, *because he saves from...*

parimocayati, °te (= Pali °moceti; in Skt. only non-caus. °muñcati), *saves, rescues* (usually but not invariably in religious sense, cf. °mocana): °caya Mv 1.180.9; °cayeyam 1.377.5, 7; °cayasva SP 321.2; active finite forms, Divy 39.11; 95.28; Suv 91.2; Gv 354.15; LV 226.19; ger. °cya LV 226.21; °cayitvā Kv 8.20 (prose); gdve. °cayitavya SP 78.7; Śikṣ 280.9; inf. °cayitu-kāma Suv 95.2; ppp. °cita RP 24.6; Suv 82.3; Vaj 42.9 ff.

parimocayitar (to prec.), *one who frees*: °tāro °jānagahanāt (so read with 2d ed. for 1st ed. jāṇa°) Gv 462.24.

parimrakṣaṇa (nt.; n. act. to °pari plus mrakṣ-), *smearing, rubbing on*: -pāṃśu-panka-°nāl ca LV 249.7 (prose).

pariyanta, m. (= Pali id., Skt. paryanta), *end, limit*: parvatacakravāḍa-pariyantāḥ (so text, acc. pl. m.; ... āvasati sarvaṃ) Gv 254.18 (vs).

pariyeṣate, see paryeṣati.

[pariruddha (text adds -dha) SP 54.11, see paligud-dha.]

parilābha (m.; to the very rare Skt. pari-lab-), *acquisition*: sudurlabha-buddharatna-parilābha- Gv 416.11 (prose).

parivandita, adj. or ppp. (perhaps really cpd. of pari, intensive, and vandita; Skt. has pari-vand only once in RV.; but cf. AMg. parivandijjamāna, pres. pass. pple., and n. act. parivandana), *highly praised*: naramaru-ditaṃ sugataṃ Mv 1.152.17 (vs).

parivambhita, ppp. (cf. Pali vambhetti), acc. to KN Preface VIII, v.l. of Kashgar rec. of SP for Nep. parivañcīta. Cf. nirvamhaṇa.

parivarjanatā and **°nā** (= Pali id., both; Skt. only °na, nt.), *avoidance*: caturvāgdoṣa-°natāya LV 31.16; mātsarya-°natā ŚsP 1464.1; pāpamitra-°nā Śikṣ 52.4 (all prose).

parivarjayati, in yo (mss. ye) evaṇupam (mss. °pena) naradamyasārathi (Senart em. °thim) drṣṭvā maharṣim parivarjayeyam (Senart em. °ya), hastehi pādehi ca so mahāśīrṣm prapāmaye... Mv iii.327.(14)-15 (vs) acc. to Senart *satisfaire, rendre favorable* (= ā-varj-); but I find it hard to believe that it could mean anything else than *avoid*. Should we read something like parivārayeya (or paricār°), *would wait upon*? This would at least make good sense.

parivarnayati (= Pali °vaṇṇayati; Skt. ppp. °varṇita, *described*), *extols, describes with laudation*: yaṃ buddhaśreṣṭho °ṇaye (aor., or opt.?) śucim Mv 1.291.10 (vs) = Pali Khud.p. 6.5 yaṃ buddhaśreṣṭho parivaṇṇayi (comm. 181.7 pasamsi pakāsayi, aor.) sucim.

parivarta, m. (in mg. 2 rarely nt.; in mg. 1 = Pali parivatta), (1) *turn, revolution* (so in Skt.): ekasmi citta-parivarti LV 151.15 (vs), *in a single turn of thought* (= in one instant); substantially = *method, process*, ime punaḥ pañca dharmāḥ (= bodhisattvallīgāni, line 4, cf. 306.1 pañca bodhisattvallīgāni pañcaparivartena veditavyāni) pañcaparivartena veditavyāḥ Bbh 301.8; esp. applied to one of the three 'turns' of the 'wheel of the law' or stages in development of knowledge of the four noble truths; they are most clearly stated in Mvy beginning 1310 āryasatyānām prathamaparivarto darśanamārgaḥ, *the first turn... is the way of seeing*, sc. what the 4 truths are; these are stated 1311-14; 1315... dvitīyaparivarto bhāvanāmārgaḥ, ... *the way of putting them into effect*, viz. as stated in 1316-19, dūḥkham āryasatyam pariññeyam, dūḥkhasamudayaḥ prahātavyaḥ, dūḥkhanirodhaḥ sāṅskārtkartavyaḥ, dūḥkhanirodhagāminī pratipad bhāvayitavyā; 1320 āryasatyānām tṛtīyaḥ parivarto 'śaikṣamārgaḥ (so Tib. mi slob pañ lam), the stage in which the efforts of the 2d stage have succeeded, 1321-4 dūḥkham pariññātam, samudayaḥ prahīnaḥ, nirodhaḥ sāṅskārtkṛtaḥ, dūḥkhanirodhagāminī pratipad bhāvitā. Similarly LV 417.15 ff. Similar (but somewhat less clear) detailed statements in Mv iii.332.13 ff., 333.3 ff. (here the last two parts of the 2d parivarta and the first two of the 3d are omitted, by accident or compression), and in Pali Vin. i.11.1-18 (here all is stated, but the three parivarta as relating to each of the four noble truths are each compressed into a single statement). The whole is referred to in LV 418.14 as triparivartaṃ dvādaśākāraṃ (because each parivarta refers to each of the four truths) jñānadarśanam, and similarly Mv iii.333.11 (omitting jñānadarśanam; trip° and dvādo° seemingly adverbs, the noun is āryasatyāni); Pali Vin. i.11.25 tiparivattaṃ dvādaśākāraṃ... jñānadassanam. With reference to this, the dharmacakra is called triparivarta (usually also dvādaśākāra) SP 179.1; LV 422.2 (vs); Divy 205.21; 393.23; (2) m. or (rarely) nt., (orig. *turn*), *section, part, chapter* of a literary work; °taṃ (acc.) Samādh 8.20; asmiṃ... dharmālokaṃ mukhaparivarte LV 36.6, here *section*, not one of the formal chapters of the work, and so 150.19; parivartān Gv 66.12 ff., *chapters*; °taḥ Mvy 1467 = Tib. le ḥu, *section, chapter*; regularly in the colophons

of various works, m. in SP, LV, Suv, Samādh, Dbh 99.33 parindanā-parivarto (read as one word), cf. 98.12 ff. dharmamukhaparivarto, in body of text; nt. °taṃ Mv 1.27.1 (colophon); I have failed to note the word elsewhere in colophons of Mv; idaṃ saddharmapuṇḍarikasūtra-parivartaṃ (so with WT) śroṣyati SP 260.7 (prose; acc.); (3) m. or nt., *math., square* (of a number): (after asaṃkhyeyam Mvy 7802) asaṃkhyeya-parivartaḥ Mvy 7803 (Tib. bsgres pa, *multiply*, Jā.); and so in 7805 etc., and in the similar table of large numbers 7933 ff. (cited from Gv); Gv 106.20 ff.; 134.8 ff. (which last makes the mg. unmistakable; e. g. aparimāṇam aparimāṇānām aparimāṇaparivartaṃ).

parivartaka, m. or nt. (= °ta, 2), *chapter, section* (of a work): prathame °take Mv iii.411.18 (referring to what?).

parivartati (= Pali °vattati; in Skt. without complement, *changes*), (1) *changes into* (with nom.): Mv i.29.8-9 = Pali Pv iii.6.5, which proves Senart's text wrong; read, nadīm upemi (so one ms.; most mss. upeti, Senart upenti) tṛṣṭā, riktikā (mss. °kāṃ) parivartati (*it is changed so as to be empty*); cāyām upemi (mss. °ti) samtaptā, ātapo parivartati (*it changes to sunshine*); (2) like Skt. parīṇamati, (*changes, then*) *develops, ripens, matures*: ye caivaṃ parivartantā (most mss. °tentā, perh. read so, but not in caus. mg.) na vivartanti paṇḍitāḥ Mv i.90.12 (vs), *who are thus maturing...* (otherwise Senart).

parivartana (nt.? to Skt. parivartati; not recorded precisely in this sense, *turning-place, place of habitual movement*, in golāṅgula-p°, q.v.).

parivartikā, v.l. °vartatā, in cakṣuḥ-pari°, *rolling* (of the eyes): instr. °ayā, LV 227.10.

? parivalliya, see °velliya.

parivahin, adj. (to Skt. and Pali °vahati), *carrying around*: hayanavarehi °vahi (mātāpitaraṃ... rājā) Mv i.109.1 (vs).

parivādaka, adj. or subst. m. (cf. Skt. °vāda), *reviling, one who reviles*: asmākaṃ °kāḥ SP 272.8 (vs).

parivādani (so, or parivāni, mss.; = Skt. °vādinī, so Senart em., perhaps rightly; °vādinī, no real v.l., Mv iii.82.5), *a seven-stringed lute*: °niyo, n. pl., Mv iii.267.3.

parivāra, nt. (= Pali °ra, m., title of the Appendix to Vin., v.226.3, colophon), *accessory* (text); *appendix, addendum*: avalokitaṃ nāma sūtram mahāvastusya parivāram Mv ii.397.7, colophon to second version of the Avalokita sūtra.

parivārayati, °reti (Skt. has ppp. °vārīta; Pali °vāreti, regarded by PTSD as error for °cāreti, but may easily be denom. from Skt. parivāra, *retinue*), *attends, waits upon* (with gen.?): tasyā (mss. tasya)... parivāresi (aor.; but mss. °retvā) Mv i.303.4; note on Divy 1.6 says mss. of Divy 'sometimes' read parivārayati for paricār°.

parivāsa, m. (Skt., *period of residence*; = Pali id. in technical sense), *period of probation* to which certain monks were subjected, as a disciplinary measure, for concealment of a saṃghāvaśeṣa offense: °saḥ Mvy 8649; mūla-pari° 8650; mūlapakaṛṣa-pari° 8651 (on these see s.v. mūla); same three MSV ii.207.15; iii.32.21 ff.; Tib. spo ba, *change, esp. of residence*. Its extent was equal to the period of concealment. See next, and 1 paryuṣita- (parivāsa). In MSV passim; origin and prescription of the three varieties, as in Mvy, MSV iii.94.12 ff. (in the parivāśika-vastu).

1 **parivāśita**, in paryuṣita-pari°, seems equivalent to **parivāsa**, q.v.: paryuṣita-parivāśitena bhikṣuṇā Prāt 487.10-11, *by a monk who has completed his period of probation*; the Pali is parivuttha- (or °tṭha-) parivāsa, see 1 paryuṣita.

2 **parivāśita** (= Pali id., Jāt. i.51.27; cf. Skt. parivāsa, 2, BR 5.1587), *perfumed*: sugandhi-(v.l. °dha-)talla-pari° LV 76.15; divyagandha-pari° LV 96.5; Sukh 43.4;

in Mvy 6595 assoc. with *vāsana*, q.v., prob. means something like *conditioned, habituated*, and if connected with our word, used only in fig. sense (so Jap. understands it, but not Tib. or Chin.; I do not understand the Tib. renderings, *yoṅs* su *bskos* pa or *bgo*s pa, the latter *clothed*, suggesting association with root *vas*, *dress*).

parivāhya, see **paribāhya**.

parivijñāpanin, adj. or subst. m. (no cpd. of *pari-vi-jñā* recorded), *making (one who makes) completely known*: *trisaḥsa ājña-parivijñāpani* (n. or voc. sg.; short a may be m.c., cf. Pali *viññāpana*; v.l. *°jñāpana*, unmetr. in antepenult and ultima) *jagasya*, *kṣipram pramuṣa bhagavan mahabuddhaghoṣam* LV 116.19 (-20; vs).

parivitaraka, m., rarely nt. (= Pali *°takka*), *reflection, consideration, thought*: *tasyāsi °ko* Mv III.355.9 (vs), *he reflected*; almost always, as in Pali, preceded by *cetaḥ* (always in comp. with *pari*°, tho sometimes printed separately in edd.), or gen. *cetasah*; *eva(m)rūpaś* (*°po*) *cetaso parivitaraka* *udapādi* (also *°pāsi*, *utpadye*, aor.) Mv I.51.9; 329.21; 330.19; II.257.12-13; III.314.15; 416.11; same but with *cetasi* *cetaḥparivitaraka* (Divy *°kam*) *udapādi* Divy 291.24; Av I.211.8; 240.2; *evamrūpaś cetasah* (v.l. *ceta-saiva cetaḥ*-) *°tarka utpannaḥ* Suv 195.1; of someone, regularly Buddha, 'recognizing' the mental processes of others by his own mind, *ceta-saiva cetaḥparivitaraka* *ājñāya* (very common, e.g.) SP 8.4; 33.13; 206.7; 218.8; 250.8; 269.7; 303.1; LV 69.9-10; 264.4-5 (read with best ms. A, text tr. *cetaś ceta-saiva pari*°); Mv I.330.11; *cetaso parivitaraka* *ājñāya* III.53.15; 315.2; 424.15; 444.6; Gv 6.11; with pl. subject, *cetobhir* (for *cetasā*) ... LV 285.21; with aor. *ājñāsīt* (for *ājñāya*) LV 393.21; *evamrūpeṇa* (adv.; sc. *cetasā*? but this adj. does not otherwise occur in this phrase and is prob. introduced by confusion with the phrase cited previously) *cetaḥpari*° *ājñāya* LV 396.5; *ākāra-pari*° (= Pali *ākāra-parivitaraka*), *careful consideration of appearances (or conditions)*, MSV I.236.21.

parividita, adj. or ppp. (prob. not ppp. to Vedic *pari*-vid, but noun cpd. of *pari*, *intens.*, with Skt. *vidita*), *well known*: Jm 190.10.

parivīṣiṣṭa (= Amg. *parivīṣiṭṭha*), *especial, particular*: *parivīṣiṣṭān āvenikān* (sc. *dharmaṇ*) Bbh 377.9. Prob. n. cpd. of *pari*, *intens.*, plus *viṣiṣṭa*.

parivīśuddha, adj. or ppp. (prob. n. cpd. of *pari* plus ppp. *viśuddha*), *completely purified*: *triguṇa-pari*° Dbh.g. 52(78).21.

parivīṣati, also written *°sati* in mss. (= Pali *°visati*; Epic Skt. *°veṣati* and Amg. *°vesal*), *serves with food*: *°sati* Mv II.211.17 (to be read for mss. *parivāsati* or *prativās*°, Senart em. *praticarati*); 276.9; III.145.10; opt. *°viṣeyam* II.276.6; ger. *°viṣitvā* III.145.12 (mss. *°ṣitvā*, Senart em. *°sitvā*); III.130.12 (mss. *°ṣitvā*, here Senart *°sitvā*); fut. *°viṣiṣyāmāḥ* II.275.12; pass. *°viṣiṣyati* II.276.4.

pariveṭheti (Pali so cited by Childers without reference; ppp. *°ṭhita* in PTSD; Mīndic for Skt. *°veṣṭayati*), *wraps up*: *°ṭhitvā* Mv II.82.14 (taṃ *bhūṛjam kāṇḍe*, mss. *kaṇṭho*, *kaṇṭho*); 253.17; *°ṭhitam* Mv I.302.17 (mss. *°veṭ*°, *°veṣṭ*°).

[? **pariveṇa** (= Pali id.), *cell, apartment (of a monk or nun)*; only by Senart's em., *sā parivāṛjīkā upadarśitā svake °ne ... svādhyaṃ karonti* Mv III.391.8. Both mss. *purimante*, or (omitting *svake*) *°tena*, for *pariveṇa*; prob. a form of *purima*, q.v., is contained here; perhaps *purimaṃ*, adv., *in front, before him*, foll. by *tena* (with foll. *svareṇa*).]

parivellayati (cf. Pkt. *parivellira*; defined *kampana* śīla; to Skt. root *vell*), *makes wavering*: *°yīṣyanti* AsP 215.13 (cittāni). Cf. next (?).

parivellīya, ger.? (or *°valliya*?), in Mv I.203.2 = II.6.19 *kusumalatā* va *drumavaram* *ṣayanam parivellīyā* (mss. *°ya*, I.203.2 *°valliya*; Senart *°yā*, required by meter) *ṣayitā*, perh. *embracing*: *she lay hugging the couch as a*

flowering creeper (embraces) an excellent tree. It is uncertain whether the root *vell* or (chiefly Dhātup.) *vall* should be recognized. Senart prints as if cpd. with *ṣayitā* and interprets otherwise.

parivyakta, adj. (= Pali *°vyatta*; *pari*, intensive, plus *vyakta*), *very clear, distinct*: *°tenākṣarapadavyañjana* AsP 461.21.

parivyaya, m. (= Pali *paribbaya*), *allowance for (daily) expenses*: Divy 28.10 (*divasa-pari*°) and fl.; Śikṣ 146.17; Jm 24.13; fig. *bāṣpa-parivyayena* Jm 120.17, *with spending (lavish pouring forth) of tears*. Cf. **parivyayika**. (In Mv 5708 = Tib. *spod*, *spice*, as in Skt., Manu 7.127.)

parivyākula, adj. (*pari*, intensive, plus *vyā*°), *completely confused, disordered*: Jm 158.11; *°li-kṛta*, *made ...*, Jm 111.18.

pariśakti, *capacity*, in *yathā-°ti-tas*, adv., *according to capacity*: Mmk 110.2.

pariśāṅkā (= Pali *°saṅkā*; to Skt. *pari-śaṅk-*), *suspicion*: Jm 144.2; *drṣṭena śruteṇa* *°kayā vā* Bhik 5a.4.

? **pariśara**, app. nearly = *śara*, *dart, arrow*: *śoka-pariśara-viddha* (mss. *°ddho*) *hrdayo* Mv II.274.5 (prose). Should we read by transposition *śoka-śara-parividdha*?

pariśīthila, adj. (*pari*, intensive, plus *śi*°), *very loose or lax*: Jm 54.5; *°la-śīrāsthicarmagātra* Divy 512.15.

Parisuddhakarma, n. of a former Buddha: Mv I.140.14.

Parisuddhasuvisālābha, n. of a Bodhisattva: Gv 442.4.

(**parisuddhi**, f., seems to me used in no different mg. from *purification, purity*, = Skt. id., Pali *°suddhi*; so even in *maṇḍala-parisuddhim* *katham samjānīte* Kv 74.10, where pw renders *richtige Beschaffenheit, Correctheit*. A few other passages: LV 87.15; 440.2, 3; Dbh 26.8.)

parisodhaka, adj. (to Skt. BHS *°sodhayati*, Pali *°sodheti*, *purifies*), *purifying*: *°kaḥ* Mvy 1113; *bodhicaryā-°kā dharmāḥ* RP 15.9 (here misprinted *pāri*°), 12; *bhūmi-°kān dharmān* Dbh 20.11 (cf. **parisodhika**).

parisodhika, adj. (= *°dhaka*; perhaps wrong reading for that), *purifying*: *bhūmi-°kāni* Dbh 60.5.

Parisobhitakāya, (1) n. of an *apsaras*: Kv 3.11; (2) n. of a *'gandharva maid'*: Kv 5.3.

[**parisāradhāḥ**, em. in LV 184.5, where mss. unmetrically *grha-dhana* (Lefm. em. m.c. *grhe dhane*) *putra-bhārya-parisāradhāḥ* or *°dham*; Tib. for the last member *chags, devoted, attached, fond*; no *pari-śrad-dhā* is recorded, and the em. seems implausible, but the mss. reading can hardly be right. The best em. that has occurred to me is *pariśaktāḥ*, to Skt. *pari-sajjate*; see **pariśakta** for another possible occurrence.]

pariśraya, nt. (= Pali *parissaya*), (*obstacle*?) *difficultly, danger*: *abhibhūya sarvāṇi pariśrayāṇi* Ud xiv.13 (= Pali Dhp. 328 *parissayāṇi*). See **parisrava**.

pariśrāvāṇa, see **parisr**.

pariśakta, *attached, enmeshed, involved*, prob. to be read for *pariśikta* (m *idaṃ kalipāśa jagat*) LV 173.18, cited Śikṣ 204.6 (Bendall and Rouse *entangled*; Tib. *thogs, hindered*, which elsewhere translates derivs. of root *sañj*). See s.v. **parisāradhāḥ**.

pariṣaṇḍa (once written *°khaṇḍa*), (1) m., or *°ḍā*, f., acc. to Tib. (*bañ rim*) *terraced approach, flight of steps* (leading to a mountain, usually Sumeru, or to a building, acc. to Jā. a *chorten*, i. e. *stūpa*): *°ḍaḥ* Mvy 6760; *dvāra-koṣṭhake* *°ḍāyām caṅkrameṣu* MSV II.90.19; most often Sumeru- (*pariṣaṇḍaḥ*) Mvy 4159; MSV I.94.3; Divy 212.8 (*°khaṇḍaṇ*, acc.); *°pariṣaṇḍāyām*, loc. f., Divy 217.17; 344.12; Av II.127.8, 9; *pariṣaṇḍo tadā* Mero(r) Mmk 203.4 (vs); *pariṣaṇḍa-vārika*, m. (see *vārika*), Mvy 9072, (monk) *in charge of the flight of steps* (to a building, no doubt a *stūpa*); (2) m., MSV II.159.5 *°ḍaḥ*, 9 *°ḍa-civareṇa*, perh. corruption for Pali *paribhaṇḍa*, which SBE 17.154

renders binding along the back (of a robe); Tib. zags pa (? zags ma = dirt, Jā., water-spray, Das).

? pariṣadā, see parṣadā.

pariṣadya, m. (Skt. Lex.) = pāri°, q.v.: amātya-pari° (mss., Senart em. -pāri°) Mv II.442.19 (prose).

pariṣā (also parṣā and rarely parṣadā, q.v.v.; § 15.4; = Pali parisa, Skt. pariṣad and parṣad), assembly: in prose of SP acc. to LaV-P. JRAS 1911.1074 °śāyā (abl.-gen.), instead of parṣadī (loc.) of KN 267.10; °śāya (gen.) SP 98.7 (vs); °śām LV 361.10 (māra-); 363.13 (naramaru-; both vss); in Mv prose, I.133.16; 158.3; 310.6; 354.21; II.419.1; 446.16, 17; III.10.15, 16; catuhi pariṣāhi (of a Buddha, viz. monks, nuns, male and female upāsakas, as in Pali) 53.1; vss, I.75.3 (meter bad, °śāyām, but Senart's suggestion parṣadī requires further change to correct it); 171.12, 14, 16.

[pariṣikta, for pariṣakta? q.v.]

pariṣīcana (nt.; n. act. to Skt. pariṣīcati; = Skt. pariṣecana), sprinkling: -pravrajita-...-sugandhatalla-mūrdhni-°nam (nt. acc. adv., or n. sg. of separate statement?) sarvayācanakebhyas cūrṇamālyā-...-pradāna-tvād LV 432.15.

pariṣkāra, m. (also pariskāra; = Pali parikkhāra), equipment, utensils, personal belongings: = Tib. yo byad; Mvy 2856; °ra-vaṣitā, one of the 10 vaṣitā of a Bodhisattva, Mvy 772; Dharmas 74; °ra-civaram Mvy 8945, presumably the robe as part of (a monk's) standard belongings; not of a monk but of an ordinary (poor) man, SP 106.13; often in a standard list, (a monk's) civara-piṇḍapāta- (or °tra-)°śayanāsana-glānapratyayabhaiṣajya-pariṣkāra (or °skāra; same in MIndic form in Pali, counted as four items), Mv I.49.10; 52.13; 295.17; Av I.1.7-8; Divy 143.6, 19; 470.1; Suv 112.9; LV 2.22; Sukh 27.1; Śikṣ 41.18 (and 215.7 same list without the word pariṣkāra); Kv 19.9; 20.20; 40.17; 82.13; elsewhere without list, referring to anything which could properly be given to a monk, Av I.271.13, 15; six pariṣkāra (of a monk) Av II.81.6, MSV II.123.6, not listed (it is hard to see how the above list could count up to six; perhaps the 'eight' listed PTSD s.v. parikkhāra are meant, the three robes counting as one item); āgrhita-pari°, see āgrhita; doubtful is LV 181.1 pariṣkāra-vigata-malāmātsarya-sunigṛhita-citta, where pw renders implausibly 'etwa an sich geübte Zucht'; Foucaux must have read susamgrhita-puṇya-pariṣkāra, as part of the preceding word, assuming mg. parure (as in Skt.); Tib. omitted in Foucaux's ed.; saptasamādhi-pariṣkāra- (dāyaka, of Buddhas) Divy 95.20, explained by Pali DN II.216.31 ff., the seven pari° (comm. II.645.28 gloss paricārikā, v.l. parivārikā) are the first seven stages of the noble 8-fold path, because they lead progressively to the eighth stage, sammā-(samyak-)samādhi; the word here seems to mean utensils in the sense of means leading towards (DN I.c. 32 sammāsamādhissa bhāvanāya samādhissa pāripūriyā). In MSV IV.108.1; 109.7 (bheda-)pariṣkāra (tho rendered in Tib. yo byad) is false Skt. for Pali (bheda-)purekkhāra.

pariṣkārika, adj. (to prec. plus -ika; Pali parikkhārika recorded only as one possessing the p.), belonging to the personal belongings (of a monk): mṛta-°ka MSV II.120.16, 20 (in 20 quasi-subst., what belongs...); 145.1, 9 (with prativastu).

pariṣṭhita, ppp., in su-pari°, app. used in sense of Skt. pratiṣṭhita, Pali patiṭṭhita, with confusion of MIndic paṭi (pati, = prati) and pari, § 2.47, (well) established (or, acc. to Tib., properly taught? gnas par bstan): °tā (spelled °sthītā) sā varabuddhabodhis SP 63.8 (vs); parallel with darṣitā in 7.

pariṣyanda, m. (to °syandayati; unrecorded in this sense), moisture: Mvy 6949 = Tib. rlon pa, brian pa, gser ba.

pariṣyandana (nt.; to next; cf. prec.), saturation (fig.): asmimāna-°na-taḥ Dbh 48.11.

pariṣyandayati, °deti (= Pali pariśandeti), = abhiṣyandayati, q.v., which often precedes it, as in Pali; saturates, irrigates, moistens: literally (plants) Mv III.301.17; of the mind (citta), Gv 83.7 kuśalamūlāḥ svacittam eva pariṣyandayitavyam; AsP 92.1 manasikāra-pariṣyanditena citta; as a yoga-practice, after abhiṣyand°, Mvy 1647.

pariṣvedana (nt.; n. act. to caus. of pari plus svid, used in Sūtrata, BR), sweating (as a form of medical treatment): Gv 152.10 °danam (... prajānāmi), in list of methods of treating diseases.

parisamstuta, adj.-ppp. (cf. Skt. pari-sam-stu-, praise, once in Mbh., BR), in (bodhisattvāḥ...) tathāgata-°tā(h) SP 66.8, either praised by... (so Tib. and later Chin.), or intimate with... (cf. samstuta; so earliest Chin., Dharmarakṣa).

parisamsthāpana-tā (to next), establishment: -sarvajñatā-mahāpura-°pana-tayā Gv 170.8.

parisamsthāpayati, and (perhaps only m.c.) °sthāpeti (cf. next; caus. of pari-sam-sthā, not recorded Skt. or Pali; cf. Pkt. parisamthavimta, °haviya), establishes, fixes, makes firm, arranges in fixed order: °sthāpayati SP 246.5, 7 (buddhakṣetra); SP 247.5 (lokadhātu); °sthāpayāmi Gv 66.21 (parivartan, chapters or sections of a literary work); °sthāpemi SP 308.12 (vs, perhaps m.c.; yuṣmān, followers of Buddha); °sthāpayisyati Gv 112.22 (puṇya-cakravāḍam loke); °sthāpitāḥ SP 309.7 (bodhisattvas); °sthāpayitavyam Śikṣ 56.2 (parṣammandalam).

?parisamsthita (ppp. of pari-sam-sthā, of which no other form seems to be recorded except the caus., see prec., and Pali parisamthāti, in a very different mg.; °sthita occurs once in Mbh.Crit. ed. I.114.59 in mg. standing round about, of attendant deities; AMg. parisamthiya, well-established, Ratnach.), established: (iyam sarvavati lokadhātū...) apagatanadimāhānadi parisamsthita SP 244.12 (prose; ed. fails to separate from the prec. word). But perhaps the caus. parisamsthāpitā (see prec.) should be read with WT; no ms. is reported with it but some mss. have caus. forms, and the parallel 246.7 looks in this direction.

parisakkati (cf. Pali id. in mg. sets out to, tries, with dat.; see -sakkati), walks around: Mv II.254.3 parisakkantam (acc. sg. m. pres. pple.; but mss. °sakkāntam or parisamkrāntam) drṣtvā, seeing him (a man covered with branches, imitating a tree) walking about.

parisaṅga (cf. Pkt. id., Sheth, one of whose definitions is saṅga), sticking, cleavage: in Gv 401.9 (prose), nābhūt saṅgo vā parisaṅgoparuddhamgo (read °ddhāṅgo?) vā upakledo vā..., said of a mahāpuruṣa, as possessor of the lakṣaṇa samacatvārmśad-danta-tā: there was no... obstructed member due to cleavage (?).

parisamtuṣṭa (ppp. of unrecorded pari-sam-tuṣ-, or cpd. of pari, intensive, and samtuṣṭa), completely satisfied: Gv 457.26 (prose).

parisamanta (m. or nt.; see also parisāmanta, °taka; Pali parisamanta-to, adv., rendered from all sides, perh. lit. from the vicinity), neighborhood; only in quasi-adverbial instr. and loc., with dependent gen., near..., usually with a form of the verb carati (or a synonym): °ntena Mv II.253.3 (nivāpasya ca °ntena carati); III.126.2 (°ntena rājakulasya); III.144.2, 14; 155.9; °nte Mv II.251.11 (sānam); III.144.1 (v.l. °ntena). All prose.

parisambhavati (twice in AV., otherwise unrecorded), develops completely: (sambhavanti) parisambhavanti parinīṣpadyante Gv 371.7.

?parisara, nt., in a colophon Mv I.193.12, daśa-bhūmayah mahāvastuparisaram, acc. to Senart introduction (from the mg. environs, vicinity); he also thinks of possibly emending to parivartam (q.v.), section.

parisarpikā, writhing, or stumbling? in LV 227.8, kāścin (women of the harem, on finding the Bodhisattva gone) nānā-kāya-parisarpikayā rudanti sma, wept with

various contortions, grovelings, or stumblings, of the body; Tib. rdeb, rendered by Foucaux *se frappent* (le corps), but the meaning *stumble*, and others, is also given for it.

parisarpyaka (gdve. of pari-srp- plus -ka), capable of being run about in (or, acc. to Bendall and Rouse, easy to traverse): (sthānāni...) sukha-parisarpyakāṇi Śikṣ 197.3 (prose); to be cultivated by an ascetic).

parisāmanta (AMg. id., said to be m., neighborhood; see next, and **parisamanta**; all seem to be variants of one word, or at least equivalents), m. noun or adj., neighboring, belonging to the vicinity: °ntaḥ (so Index, misprinted **parisam** in text; Mironov °samanta, but most mss. °sām°) Mvy 6493 = Tib. khor yug (round about) or ñe khor ('those about us'); in cpd., bodhimaṇḍa-°ta-gatā(h) ASp 56.7, those who were in the neighborhood of...; either adj. or acc. adv., nirdhāvati tam vanaṣaṇḍam parisāmantam Mv 1.359.21 (so mss., Senart em. °samantam), went out to that forest-thicket in the vicinity; otherwise adv. °te or °tena, with gen., = **parisamanta** (°te, °tena): °te Mv 11.211.6 (āśramapadasya); °tena Mv 11.252.7 (kāla-pāśāṇam); 11.153.15 (āśramapadasya... carati).

-parisāmantaka (cf. **sāmantaka**), in Bhvr. adj. (= prec.), ardhayojana-parisāmantakaḥ Mvy 5603, having environs (surrounding area) of half a yojana (= of that circumference?); cited by BR as °samantaka, but Mironov also °sām°, no v.l.; °kena, adv., = °ntena (see prec.), SP 159.11 (bodhimaṇḍasya).

parisrṣṭa, ppp. (recorded only in one very doubtful Vedic passage, AV. 8.6.20, see Whitney-Lanman), mingled, set (with precious stones): jātarūpaṃ valdūrya-parisrṣṭam Dbh 54.7.

pariskāra (m.; = **pariṣkāra**, q.v.), equipment, utensils: LV 429.22 (no v.l.); 430.20 (only v.l. **parihāra**); also in some citations s.v. **pariṣkāra**.

paristhita, see **pariṣṭhita**.

parisnāti, °snāyati (unrecorded), swims thru or across: bhikṣavo 'tra (sc. arṇave, fig. of the saṃsāra) parisnānti Divy 56.11 = °vaḥ parisnāyanti MPS 7.10.

parispharayati (prob. caus. to Pali parippharati, suffuses, permeates), causes to expand: Mvy 1649, so also Mironov 85.12; BR cite °sphār°; = Tib. yonṣ su rgyas par byed pa.

parisphuṭa, adj. (see next, and **sphuṭa**, **prati-sphuṭa**; = Pali paripphutṭha, or MN 11.94.2 °pphuta, read °ta?), completely filled, full: Mvy 6295 (ābhayā); 6867; LV 77.12 (ratnājāla-pa°... grhaṃ); 231.7; 307.16; SP 175.3; Mv 11.349.21, 22; 350.2, 20; 351.3, 6 (all these in vss, repeated 11.274.1 ff.); 11.359.22; RP 40.18 (puṣpa-phalavṛkṣaḥ); Śikṣ 28.7 (mahākaraṇa-pa°); Gv 8.6 (ta-thāgata-kāya-); 167.21; Sukh 41.11; °tam tu paṭaṃ kṛtvā Mmk 60.13; 553.18; 554.1, of a magic cloth, woven and painted so as to be full (of figures).

parisphūṭa, adj. (cf. **sphūṭa**, on same page of LV, for **sphuṭa**), = prec.: (prabhayā...) °to °bhūt LV 86.3 (prose).

parisrava, m. or nt. (Aśoka id.), seems used in the sense of **pariśrava** = Pali parissaya, difficulty, trouble, perh. by folk-etym. confusion with Skt. parisrava: prati-ghāṇunayā na śanti te na ca te santi mune °vāḥ MSV 1.11.11 (vs); sarvāṇi parisravāṇi lb. 11.185.3 (vs, = Ud 14.13 parisravāṇi, see this).

parisrāva (m., = next), filter, water-strainer: Mvy 9120 = Tib. chu tshags ('va-kalpah); a-parisrāvaṃ... pāṇiyam Karmav 160.13, unfiltered water.

parisrāvaṇa, also written °śrāv°, nt. (= Pali parisāvana; cf. prec. and next), = prec.: Mvy 9020; pātra-parisrāvaṇam (dvandva, bowl and strainer) yathāsthāne sthāpya Divy 582.24. (The preceding pātraṃ ca is to be construed with nirmāḍya.)

(**parisrāvita**, = Pali parissā°, ppp. of Skt. °srāvayati, Pali °ssāveti, filtered, of water: LV 249.8.)

-parisrāvin, in a-pari°, not provided with (made like) a filter or sieve, of the webbed hands and feet of a mahā-puruṣa, see s.v. jālin: vicitra-suvibhaktā-chidrāparisrāvinī (dual) Gv 399.26, (if text is right) in a manifold and well-separated way not made like a filter with holes; but perhaps read °chidra-pari°, having (the nature of) a filter by reason of various well-divided holes.

parisruta, ppp. (cf. prec. items), strained (of fat): (vāsā...) akālē °tā MSV 1.v.16.

pariharati, °reti, (1) (= Pali id.; cf. also **parihāra**, °hārya), once ger. °hārya as if from 'caus.' °hārayati, protects, guards, looks after: (śiṣya-)gaṇam LV 239.11; 245.10; śrāvaka-, bhikṣu-saṃgham Mv 1.39.3; 60.6; 238.20; 239.14; 331.6; 11.119.2; a herd (yūtha, of deer, apes, birds, the subject being their leader), Mv 1.359.18 (mss. °reti); 11.234.17; 251.3; 11.31.6; parents (subject being their son), janetṛim Mv 11.134.9; mātaram... pitaram... pariharet Av 1.205.2; pass., mātāpitaraū... parihriyete Av 1.193.7; the embryo in the womb, subject the mother (so also Pali), parihārya (seemingly to °hārayati, but reading doubtful) kuṣṇā Mv 11.109.13; one's own speech, Dbh 24.21, see s.v. **parihārya**; (2) (cf. *umschlingen* in BR s.v.) wraps up, a purchase (otherwise Senart): (keśaram, q.v.) parihariyāham bhagavato... adhikāram karomi. pariharetsuḥ (mss.)... te duve gandhikamahattarakā śatasahasrakeśaram Mv 1.38.4-5, having wrapt up (the perfume being bought), I shall pay service to the Lord (with it). (So saying) the two perfumers wrapt up the perfume worth 100,000; (3) brings, moves (trans.; cf. *umherbewegen* in BR s.v.): bhagavām dakṣiṇam eva caraṇam kanakakamalam, pariharati indrakile (loc. of goal) tatra bhavati abdhuto ghoṣo Mv 1.235.11-12 (vss), in account of Dīpaṃkara's entrance into Dīpavati-city.

(**parihāṭaka**, nt., Mvy 6020, and **parihāraka**, nt., Mvy 6028 [in both = Tib. gdub bu, with addition of tham pa = parī in 6028] or °raka m., Mv 11.352.6 [°kāḥ, n. pl., in vs]; in Mvy 6028 v.l. °harakam, which Mironov reads without v.l.; bracelet [or anklet], acc. to Tib.; certainly some bodily ornament. The two are surely different forms of one word, which also appears in BHS as **parihāraka**, q.v. It occurs in Mbh. crit. ed. 1.67.2; 4.15.2 and 18.19, always following a parallel form of kuṇḍala, °hāṭaka in text [with most mss.] but always with v.l. °hāraka. Taken by BR 4.560 as noun, identical with Mvy °hāṭaka, but in 7.1768 as adj., ganz von Gold [with kuṇḍala]; the existence of the v.l. °hāraka, and BHS **parihāraka**, give support to BR's earlier interpretation, to which I adhere. See § 2.47.)

parihāṇa (nt.; = Pali °hāṇa; in Skt. rare, only twice in a Brāhmaṇa, BR s.v., in neg. a-pari°, loss, ruin: Śikṣ 105.14, 15; abhavyaḥ °ṇāya Ud vi.7 (so with abhabba in Pali).

-parihāṇikā (to Skt. parihāṇi plus -kā), in pada-°ṇikayā, adv., 'by diminution of a step', one step behind (another monk): caṅkramanti... MSV 11.97.3.

parihāpaṇa (nt.; to Skt. °hāpayati, Pali °hāpeti), abandonment, quitting: saṃgha-°ṇāya Karmav 40.2.

parihāpita, ppp. (= JM. °hāviya = Skt. Pali °dhāpita, to °dhāpayati), clothed: vastram °to Mv 11.170.12.

parihāra (m.; = Pali id.; to **pariharati**, 1), watchful care, guard, ward, act or process of guarding: teṣaṃ bhavanto ardhaparihārā (em.) Mv 11.63.8, of these (disciples) you (two) have half the guardianship (Bhvr.; are half-guardians); parihāradharmam na mārgayati Śikṣ 152.6, he seeks not to follow the law of watchful care (of religious practices; wrongly Bendall and Rouse); saparihārā śikṣā Śikṣ 178.13, full of watchful care (here B. and R. correctly).

parihāraka, nt. or m., = **parihāṭaka**, q.v.

parihārya, adj. (quasi-gdve. to **pariharati** 1, or to **parihāra** plus -ya), guarded, of speech, opp. to **sambhinna-pralāpa**: sambhinna-pralāpāt prativirataḥ... suparihārya-

vacanaḥ (Bhvr.) Dbh 24.18; vacanaṃ parihāryaṃ pariharati 21, keeps his speech guarded.

parikṣā, Skt., *investigation, testing*, of valuable things: Divy mentions eight parikṣā in the cliché cited s.v. **udghaṭaka**, q.v., 3.19 etc., and **ghaṭaka**; single complete lists are rare but by combining the Divy lists preceding occurrences of the cliché it seems that we get vastu-, dāru-, ratna-, hasti-, aśva-, kumāra- (or puruṣa-), kumārī (‘rikā-, or strī-), and vastra- (442.1, in a list also containing vastu-) parikṣā; these all occur, in different order, MSV iii.20.3 ff.

parikṣyate = Skt. parikṣate, *examines*: Divy 407.5; cf. **upaparikṣ**; **nirikṣyate**; § 2.23; Chap. 43, s.v. Ikṣ (2).

1 paritta, adj. (= **paritta**, q.v.; cf. also **parittaka**, **parittasubha**, **parittābha**), *small, limited, restricted, minor*; very common: Mvy 1918; SP 211.10; LV 402.3, 4; 438.10; Mv 1.316.2; II.49.17; Av 1.329.10; Suv 6.5; 9.12; Divy 498.12; 504.12; Śikṣ 54.3; Dbh 26.21; Bbh 125.6; Sukh 25.4; mā parittamanāṃ (I for ‘manas’ utpādaya Gv 528.19, don’t be faint-hearted (‘small-minded’); a-paritta, not small, Mv II.44.8.

2 paritta (nt.; = Pali 2 paritta, see PTSD, or °ttā), *protection, safeguard, refuge* (from Skt. pari-trā-): suparittam (v.l. ‘Itam) bhāvayisyati Mv II.145.8, he (the Bodhisattva) will produce, effect, a good safeguard (refuge, against the ills of life); otherwise, but very implausibly, Senart. The I may be due to influence of the very common homonym, 1 paritta; but, of course, the I of the preverb pari- is otherwise capable of lengthening in Skt.

parittaka, adj. (= Pali parittaka), = 1 paritta, q.v.: Mv 1.57.5 (prose); III.244.8 (vs, meter bad).

parittasubha (= Pali parittasubha), m. pl., of limited magnificence, one (usually the 1st) of the classes of rūpāvacara gods in the 3d dhyānabhūmi; usually with deva, q.v.: LV 150.7; Mv II.314.8; 360.19; Mvy 3094; Dharmas 128; Divy 68.15 (mss. mostly paritā°); 367.12; Gv 249.13; Av 1.5.3 etc.

parittābha (= Pali parittā°, m. pl., of limited radiance, one (usually the 1st) of the classes of rūpāvacara gods of the 2d dhyānabhūmi; usually with deva, q.v.: LV 150.6; Mv II.348.19; Mvy 3090; Dharmas 128; Divy 68.14 and 367.12 (mss. in both paritā°); Mmk 43.21; Gv 249.14; Av 1.5.2, etc. Once, in Mv II.163.17, seems to be used otherwise, as adj., but the expression is very strange, possibly corrupt; at the time of the Bodhisattva’s abhinīṣkramaṇa, the habitations of various gods became completely purified; at the end of the list, in 16, śuddhāvāsānām (highest of rūpāvacara gods, and far higher than parittābha gods) devānām bhavanāni (etc.); then, in 17, evaṃ ca teṣu śuddhāvāseṣu deveṣu parittābhānām samyak-sambuddhānām adhiṣṭhītāni caṅkramāṃ niṣāyāni śamyāni tāni pi atīva parisuddhāni abhūnsuḥ paryavadātā. I cannot explain the dwelling of Perfectly Enlightened Buddhas ‘of limited radiance’ among śuddhāvāsa gods.

parindanā (also **pari**°; to next), *the giving over, presenting*: °nā- Dbh 95.10; 99.33; °nayā Vaj 20.5, 11 (Pargiter ap. Hoernle MR 179 pari°); °nām Sukh 73.11; AsP 462.16.

parindāmi (= **parin**°, q.v.), *I present, hand over*: °āmi AsP 460.14; 461.12; ppp. °dita AsP 218.18; Vaj 20.4, 10 (Pargiter ap. Hoernle MR 179 parindita).

pareṇa (In Skt. seems to be used in time expressions only in meaning *afterwards, later*, as adv., or prep. with abl. or gen., *after, later than*; acc. to PTSD, Pali para is used also of ‘remote past’); (1) alone, postpos. with gen., *before* (of remote past time); lit. *beyond*: kalpānām p° Gv 232.5; (2) in collocation with following parataram or °reṇa, as postpos. with abl. or gen., of both future and past time; future, *beyond, later than, after*: tataś ca bhūyaḥ pareṇa paratareṇa SP 151.4, 153.6; (tataḥ) pareṇa paratareṇa SP 269.1; tataḥ pareṇa parataram SP 156.9 (prob. temporal, *after that*, but could possibly be local, *beyond that point*);

after gen. of noun, *after, later than*: pareṇa parataram SP 206.10–11; Sukh 5.7 (Dīpamkarasya) and fl.; of past time, *before, long before*, with prec. gen. of noun, pareṇa paratareṇa Gv 150.3; 222.13; °taram Gv 380.21–22; in a longer phrase, prec. by abl. of pronoun or gen. of noun, tataḥ (or tebhyaḥ, SP 375.10, or gen. of noun, Gv 352.3) pareṇa paratareṇa yad āsit tena kālena (following an expression for a very long time in the past) SP 156.2; 375.10; Gv 352.3.

paropara, pron. adj. (= Skt. paraspara, AMg. paroppa; not recorded in Pali), *one another*: °ram ca yathābhīprāyaṃ samāgacchanti Mv III.394.1.

parṇaka, (1) nt. (= Pali parṇaka), *leaf*: śīrṇa-°kāni samudāniya Divy 582.22; *feather*, (paryāṅkaḥ ...) tūlikā-parṇakāstīrṇaḥ Sukh 67.7; (2) adj. (or parṇika = parṇin°), fem. °ikā, *leafy, made of leaves*: °kāṃ kuṭim abhinirmāya Divy 574.6.

parṇakula, °kulaka (m. or nt.), acc. to Senart a certain kind of rice; more likely, I think, some special preparation (*curry*?) of rice: ekam-ekam ca (sc. bhikṣum) sapta-sapta puruṣā sapta-saptēhi niṣṭhānehi parṇakulakena ca śālinām Mv 1.325.11 (so mss.; Senart śālinā by em.!), *seven men served each monk with seven dishes and with ... (curry?) of rice*; parṇakula-śāliya śata (mss. śaka) vāhām preṣayet Mv 1.329.12, sent ... carts (loads) of ... (? curry-) rice, i. e. of rice prepared in this style.

Parṇasabari, Mmk 318.13, or °savari, Sādh 306.11 et alibi, n. of a goddess.

-parpaṭaka, m. (= Skt. °pa, a kind of cake; AMg. pappāḍa, a thin paper-like dried cake, Ratnach.; in Pali only recorded in bhūmi-pappāṭaka), noted only in **bhū-**, **bhūmi-**, **prthivi-p°**, qq.v., all of which (certainly the first two) seem clearly to mean a kind of *edible mushroom* (like Pali bhūmi-p°, above); lit. *earth-(pan)cake* or the like. [parmakanaḥ, nt., see varmakāṇaka.]

paryāṅkin, adj. (unrecorded), *squalling in the position called* (Skt.) *paryāṅka*: °nām Sādh 35.6 et alibi; see also **ardha-paryāṅkin**.

[**paryāṇṭha**, *rooms about*: so Kashgar rec. for paryeṣati SP 251.2 (vs), see paryeṣati (2); so also, in the same passage, LaV-P in JRAS 1911.1071; read prob. paryāṇvate, see next.]

? **paryāṇvati**, *rooms about* (cf. **anvati**): sā codyānam paryāṇvanti ... Mv 1.99.8 (vs), so Senart by plausible em. for hopelessly corrupt and metr. deficient mss. Cf. prec.

paryadhigacchati, *attains completely*: sujātadarśa-natvaṃ ca śreṣṭhī paryadhigacchasi (3 sg. aor.) Mv 1.188.3 (vs).

paryanta, (1) nt. (In Skt. only m.), *end*: °tam (n. sg.), prāptam mayā ... LV 372.21 (at end of line of vs; in 374.3 paryantaḥ ... prāpto, in same series of vss; both times no v.l.); (2) at end of a cpd., pātra-paryanta, m. Prāt 499.3 (= Pali patta-paryanta, Vin. III.246.13; comm. III.708.33 evaṃ parivattetvā paryante thitapatto), *the last, worst* (of its kind, here *bowl*), Chin. *le plus laid*; cf. the following; (3) adj., in obscure passage LV 147.2 evaṃ aparyantāḥ sarvaśākyakumārā atha paryantaś ca bodhisattvaḥ; essential mg. must be *thus all the Śākya youths were unsuccessful* (didn’t get to the solution? sc. in mathematical computation), and on the other hand the B. was successful. The Tib. reads as if the two terms pary° and apary° were reversed: de ltar (= evaṃ) sā kya gzhon nu de dag (youths) thams cad (all) ni phug thug par gyur (? became arrived at end? Foucaux, *furēt poussés à bout*), byañ chub sems dpaḥ la ni thug paḥi mṭhaḥ med par gyur (to Foucaux, *sans que le B. eût été poussé à bout lui-même*; Tib. is not quite clear to me but certainly contains a negative). If the apparent transposition in Tib. authorized the assumption that the true text was paryantāḥ śākyakumārā athāparyantaś ca bodhisattvaḥ, this and the preceding (2) would authorize setting up an adj.

paryanta, 'at the end', inferior, and then a-pa°, not inferior. But aparyanta also occurs in its Skt. mg. of *limitless*; see e. g. aparyanta-tvāt LV 180.1, because of the limitlessness. **paryantaka**, adj. (to Skt. paryanta plus -ka), of the border, frontier: *kāḥ koṭṭarājās LV 94.16 (vs). Cf. also next.

paryantika (or °taka?; Pali, see below), f. °tikā, ifc. (Bhvr.?), having... as its limit, ending in, limited to: kāya-°tikām vedanām Av ii.193.3, and jivita-°tikām ve° 4, = Pali SN ii.83.1 ff. kāya-pariyantikam vedanam and jivita-par° (acc. sg.); these, like the Av forms, might be fems. to °taka, but in Vism. i.69.17 ff. occur masc. forms (bhojana-)pariyantiko etc.

paryantikṛta, ppp. (to °ti-karoti, from Skt. °ta plus karoti), ended: Divy 97.19; 236.18; Sukh 14.3.

-paryāya (m.; seemingly = paryāya, q.v., which perh. read?), course, regular procedure: ifc. Bhvr. in avi-parīta-paryāyo (v.l. °pratyāyā) śāstuh śāsane Mv iii.254.11 (prose), having (adopted) an unreverting course in the Teacher's teaching, said of one who has realized the śrotā-pattiphalā.

paryavagāhayati or °heti, and ppp. °gāḍha (= Pali pariyogāhati and °heti, ppp. gāḥa), examines, investigates, penetrates intellectually: ger. a-paryavagāhitvā Mv iii.153.2; 167.5; °hetvā 165.11; 170.7 (mss.); ppp. in °gāḍha-dharma(n) = Pali °ogāḥa-dhamma: °mā (n. sg. m.) Av i.233.5; ii.194.9 (em.); MSV ii.46.17; stem °ma-, Waldschmidt, Kl. Skt. Texte 4,111.12 and 143.5.

paryavadāta, ppp. (to pary-ava-dā-, purify, recorded only in the foll. and in caus. forms chieflly with -dap- in Pali, except °dāta rarely in Skt., Kād., BR 7.1752, 1768), completely purified: exceptionally in the sense of educated, nānāparyaparikṣāsu °dātaḥ sarvasāstrajñāḥ Divy 100.4; otherwise noted only following parīśuddha, one or the other sometimes preceded by ekānta- in comp.: °ddham °dātām brahmacariyam LV 3.9; Mv ii.117.17; ii.140.3; iii.50.11; 214.16; Av i.211.12; RP 2.14; Mvy 1289; of citta, Mv ii.132.14; Mvy 829 (su-pary°); misc., LV 405.8 ff.; Mv ii.163.4 ff.; iii.325.15.

paryavadāna (nt.; to prec.), complete purification: tat sarvaṃ tejasā °nam agacchat LV 18.18; sarvākuśaladharmaparyavadāna-karaṇa-tayā Gv 494.19.

paryavadāpaka(-tva, nt.; = Pali pariyodāpaka), (state of) completely purifying: °tvāt Bbh 91.22.

paryavadāpana (nt.; to next; Pali pariyodapana), complete purification: °nāya Dbh 3.28; sarvādharmamukha-°nāya Gv 492.20.

paryavadāpayati (Pali pariyodapeti; see prec. items and next), purifies completely: °payati Bbh 363.19; (dharma-paryāyam...) °payan (pres. pple.) SP 465.5; gḍve., dharmamukhāni °dāpayitavyāni Gv 460.10; ppp. °pita, Dbh 98.4; with suffix -tā, su-paryavadāpita-tayā Gv 391.15, because of being well purified.

paryavadāpayitar (to prec.), one who purifies completely: svāsyā vādasya °tāro Divy 202.13.

paryavanaddha, ppp. (Skt. Gr. only; cf. next two; = Pali pariyanaddha), covered, overgrown, concealed, beset; rarely in a good sense: (bhūmipradeśam) Divy 120.3, covered with useful grain; almost always in bad sense (so in Pali, DN i.246.23); Mvy 2140 = Tib. yoṃs su dkris pa (enwrapped, esp. ensnared, as in sin); -timira-ṣaṭāla-paryava° (often °ddha-nayana, or -netra) LV 104.21; Divy 125.2; Av i.17.2; Śīks 192.2; KP 84.4; avidyāpḍakoṣa-ṣaṭāla-pary° Dbh 44.7; Śīks 288.8 (°koṣa°); mātsarya-pary° Gv 319.9; Śīks 11.2.

paryavanahati (cf. Pali pariyanandhati; Skt. regularly nahyati, Mbh. also nahet, but with pary-ava- only as stated in prec.), grows over, covers: śālisya kaṇo ca tuṣo ca paryavanahē (aor.) Mv i.346.2.

paryavanāha, m. (= Pali pariyanāha, or °naha DN i.246.16 = nivarāṇa; cf. prec. items), growing over, covering

(only in bad senses): -timira-ṣaṭāla-paryav° SP 77.6, 11 (see paryavanaddha); in Gv 401.10 (because of the even and well-spaced teeth of the mahāpuruṣa, as he eats food: nābhūt...) paryavanāho vā (follows abhiṣyanda, q.v.; precedes abhiṣajjana or atisarjana, qq.v.), app. some pathological condition of the teeth, growing over, covering (with remnants of food? with tartar, or decay, caries?). One might think of impacted teeth which fail to grow out, except that the whole list of non-existent defects seems modified by asyāhāraṃ paribhuñjānasya.

paryavarodha, m., obstruction: Mvy 7381 = Tib. yoṃs su ḥdzin pa, or ḥgag pa, bgag pa. Neither this nor any form or deriv. of pary-ava-rudh- is recorded elsewhere.

paryavasthāna, nt. (once m., Divy 458.14; seems = Pali pariyutthāna in mg. 1, but see BHS paryutthāna), (1) (state of) possession (by vice or depravity; cf. AbhidhK. LaV-P. v.1, n. 4, where it is shown that some schools equated this with kleśa and anuśaya): nānā-drṣṭy-anuśaya-°na-kleśa-prasamāna-kuśalaḥ (of a Bodhisattva) Mvy 862 (= Tib. kun nas dkris pa, complete wrapping up, ensnaring); °nam (erroneous var. paryupasth°) Mvy 2139 (Tib. id.), follows upakleśa; -anuśaya-parya° Gv 387.4, see s.v. anuśaya; kāma-chanda-°na-duḥkhitānām sattvānām Bbh 145.8 f.; a longer list of vices in cpd. ending °na-duḥkhitānām sattvānām 10; -anuśayopakleśa-°nānām Bbh 202.20; kleśa-°nam anuśayo vā Bbh 388.8; raktānām rāga-°nam vigacchati Bbh 76.3; tasyā yad rāga-°nam tad vigatam, dveṣa-°nam utpannam Divy 520.9-10, possession by passion (desire) disappeared, and possession by loathing arose; nispariyavasthāna-jñāna- Śīks 24.7, acc. to note in Transl. = Tib. yoṃs su dkrigs pa (obscuration, instead of dkris pa, above, enwrapping), knowledge that is free from possession (by vice, impurity); (2) more particularly cpd. with krodha, possession by anger: krodha-°na Bbh 158.11 (Tib. as in Mvy above); Divy 186.9; Av ii.128.4-5; °nena paryavasthitaḥ Bbh 149.17 (Tib. as in Mvy above, for both noun and ppp.); cf. krodha-paryavasthita, under next; (3) hence, more specifically, without expression of krodha, anger (cf. with a different implication, Eng. possessed, orig. sc. by an evil spirit): tena tivrēṇa °nena kharavākkarma niścṛitaṃ Divy 54.20 and, yadāsyā °nam vigatam 23; tivrēṇa ca °nena śīrasī mallakena prahāro dattāḥ Divy 177.8; tivrēṇa °nena paryavasthitaḥ Divy 185.29; tivrā-°na-paryavasthito °yam Śīks 58.10; °no vigataḥ (m.) Divy 458.14, his anger departed, tato vigata-°naḥ (Bhvr.) kathyati 15; °nam Divy 521.2. Cf. next.

paryavasthita, ppp. (cf. Pali pariyutthita, but it is not clear that Pali shows the senses here recorded, corresponding to paryavasthāna 2 and 3), orig. possessed, but specifically by anger: krodha-pary° Divy 565.19, and see others s.v. °sthāna 2; alone, without krodha (see also s.v. °sthāna 3), or without even paryavasthāna, angry, enraged: Divy 54.22 (cf. °sthāna 54.20, 23); 180.1; 191.29; 520.27; 530.18, 20; 574.1.

paryavāpti (f.; n. act. to next; corresp. to Pali pariyatti = paryāpti, not used in this sense in Skt.), mastery, comprehension (of a text): (dharma-paryāyasya...) °aptaye (text wrongly paryāvāptaye) Sukh 72.4; vācanāya paryavāptaye AsP 460.16 (cf. vācayati with paryavāpnoti).

paryavāpnoti (used like paryāpnoti, q.v., paryā-punāti, which = Pali pariyāpūṇāti; Pali records no pariyavāp°; cf. prec.), masters, understands (words, a speech, a text, learning): often follows parallel form of Skt. vācayati, so, vācayed vā °pnuyād vā SP 226.4; vācaya °pnuhi Divy 613.27 (vidyām); vācayīṣyanti °apsyanti Kv 61.10; Vaj 28.14; 30.17; Sukh 73.2; vācayitavyā... paryavāptavyā AsP 461.15; likhīṣyanti yāvāt °apsyanti Śīks 49.11; °pnoti (dharmān) Dbh 79.18; following udgrhya (or in Divy 18.18 grhya), paryavāpya Divy 18.12, 18; 207.27; Samādhi 8.15; Karmav 28.12 (bhagavatā

bhāṣitam, *what the Buddha said*). The n is recorded only as dental, not domal n.

paryādadāti (Pali *pariyā*°, in ger. °dāya, and acc. to Childers inf. °dātum, also ppp. °dinna, and pass. °di(y)-yati which however is also used in active mg.; see s.v. ādiyati; cf. *paryādāna*, *a-paryāta* etc.), (1) *masters, overcomes*; (2) *exhausts*. Forms: °dadāmi; ger. °dāya; inf. °dātum, also °dattum (°datum? see § 36.12); ppp. *paryāta*, *paryādatta*, and °dinna; pass. °diyate. Mgs.: (1) KP 33.2 and 3 abhībhavitum *paryāda(t)tum vā, to conquer* (of an army); Mv iii.429.11 *paryādinno* (gautamasya tejena), 15; Gv 502.6 °dātum, *to overcome* (a magic fluid; said of copper, meaning *to turn it into copper*); 502.8 °dāya, ger.; Gv 66.16 *parivartān paryādadāmi, I master* (intellectually) *chapters* (of a text); SP 200.7 *muktivā ... tathāgataṃ nānyaḥ śaktāḥ pūṇaṃ ... arthato vā vyafījanato vā paryādātum, except the T. no one else can master* (overcome, surpass, in learning) *Pārṇa, either as to the spirit or as to the letter* (of the texts; wrongly Burnouf and Kern); RP 1.10 *sarvagūṇavarna-paryādattāḥ* (ppp. but in active mg.; said of Bodhisattvas) *who had mastered ... of mastering, overcoming the mind on the part of deleterious forces* (cf. *a-paryāta* etc., with citta etc.), Av ii.191.7-8 *tac cāsyā cittaṃ na paryādāya tiṣṭhati, and that does not continue mastering his mind*; similarly Śīkṣ 20.2 *na ... cittaṃ paryādāya sthāsyati*; Bbh 9.3 (pāpakāḥ asad-vitarkāḥ) ... *na* (sc. cittaṃ) *paryādāya tiṣṭhanti*; Mv i.128.15 *kāmarāgo mānasam paryādinnavān, love-passion mastered his mind*; for KP 5.2 see below; (2) KP 5.2 *paryādīyante* (kuṣalā dharmāḥ), *might be understood as are overcome, repressed*, but Śīkṣ 148.9 cites the passage reading *parihīyante*, suggesting that it means *are exhausted*; Bbh 62.23 (pratibhāne) *paryādatte, exhausted, given out, expired*; AsP 141.3 *paryāta-vāspa, whose tears are at an end*.

paryādāna, nt. (= Pali *pariyā*°, to prec.), (1) *regularly, exhaustion, giving out*: esp. common in comb. *parikṣayam* °dānam plus a form of *gacchati, give out and be completely exhausted*, Divy 4.3; 10.29; 100.24; 169.25; 488.10; 567.30; Av i.48.8; ii.193.7; Karmav 65.6; *na kṣīyate na °dānam gacchati* Gv 138.9; (without *parikṣaya*) LV 207.14 °dānam (Calc. *paryavadānam*, and so pw) *gacchanti pātālasamdhigatam iva vāri*; Mvy 2113; 2579; Av ii.193.6 *jīvita-paryādānād* from (after) *the end of life*; Śīkṣ 177.15 *sarvakuṣaladharmā-paryādāna-karanatayā*; (2) in Gv 495.22 *-viṣa-paryādāna-tayā*, perhaps *because of the condition of mastering (overcoming) of poison* (but perhaps rather *exhaustion*?).

paryā-dinna, -diyate, see *paryādadāti*.

paryāpanna, adj. (= Pali *pariyā*°, prob. *pari*, intensive, plus Skt. āpanna, in specialized mg., rather than ppp. of unrecorded **pari-ā-pad-*), *belonging to, included in, involved in*: °naḥ Mvy 6728 = Tib. *gtogs pa, belonging to*; *kāmadhātu*-(q.v.)-*pary*° Mvy 2153; Mv ii.314.12; Lañk 16.2-3; Śīkṣ 281.10; *trisāhasra-pary*° LV 307.15-16, *belonging to the system of 3000 (great-thousand worlds)*; (*trisāhasramahāsāhasra*)-*pary*° Sukh 11.13; *naika*-(or other modifier)-*lokadhātu-pary*° Gv 107.2 ff.; 138.20; *pūrvānta-parānta-pary*° Gv 207.13; *sarva-paryāpanna-sarva-sattva*-Gv 250.13, *all beings comprised in all (classes of) beings, many of which have been listed just above*; *tarka-paryāpannāyām bhūmau sthītānām* Bbh 37.24; (*duḥkham* ...) *sugati-paryāpannam* Bbh 245.2, (*misery*) *that is involved (even) in 'good' forms of existence* (in addition to hell, etc., preceding); *saṃgha-paryāpannam śaikṣakam* (q.v.) *karma* Śīkṣ 55.10, ... *'Included in the routine of the Order'* (Bendall and Rouse); *pravrajyā-paryāpanno bodhisattvaḥ* Śīkṣ 144.13, ... *that is involved in* (included in, a practitioner of) *wandering monkhood*; *pātra-nnam* Śīkṣ 312.14 (so in Pali *patta-pariyā*°), (*food*) *that is contained in the (monk's) bowl*.

paryāpuṇati, °nati (semi-Mindic, = *paryāpnoti*, q.v., and Pali *pariyāpuṇāti*, *masters* (in Pali, DN comm. i.288.6, rendered by jānāti; may take object dhamma): *dharma* (read as separate word) *paryāpuṇeyā* (3 sg. opt.) *Samādh* p. 30 line 22 (text *paryāpuṇeyā*) = Śīkṣ 189.5 (vs); *kuṣalā dharmā paryāpuṇīsyanti* Mv iii.52.18 (prose), *will be mastered* (fut. in pass. mg., representing Skt. mid.); (*bhaṣajyām*) *paryāpunitvā* KP 130.4 (prose), *having mastered (controlled) remedies*; (*bodhi*, sā na śakyam ...) *paryāpunitum* KP 139.9, *it cannot be mastered*.

paryāptam (= Pali *pariyattam* = *alam*, *it is enough*), *it is enough*: *paryāptam* *yam bhagavām ... eko abhinīṣkrānto, tat sādhu bhagavām* (mss. °vām) *rāhulakumāraṃ anujānāhi yam na pravrajīsyati* Mv iii.263.9 (*Śuddhoda* to the Buddha); (Mākaṇḍikālam, i. e. -ka *alam*) *paryāptam* iti Divy 532.14.

paryāpnoti (= *paryāpuṇati*, q.v., but also *paryāvāpnoti*, q.v.; in Pali only *pariyāpuṇāti*, or °nati, seems recorded), *masters, understands* (a text): °pṇuyād, opt., KP 159.19 (after *likhāpaye*); 160.4 (object *dharma-paryāyam*; after *udghṛṇīyād* and *likhēd*, cf. *paryāvāp*°).

paryāya, m. (= Pali *pariyāya*; in these mgs. not in Skt.), (1) *arrangement, disposition for doing anything*: °yam akārṣīt ... *iha āgamanāya* Mv i.35.7, *has made arrangements to come here* (so Pali, *pariyāyam karoti*); *brāhmaṇa(r) ... paryāyo hy eṣa cintitaḥ* Divy 624.7, *this procedure has been devised ...*; (2) *way, means*, virtually = *upāya*: *ko nu khalv asyāt paryāyo yena ...* Mv iii.439.15, repeated 440.11, *what would be a way (means) whereby ...* in this sense esp. *dharma-paryāya*, q.v.; cf. *dharmaṇām paryāya-jñānam* Bbh 214.10, and *paryāya* alone = *dharma-p*°, in SP 28.6 (vs) *tam eva 'yam* (so with WT for KN *yam*) *icchati bhāṣanāya paryāyam agraṃ tada yo mayā śrūtaḥ* (so WT with K' for KN *yam ... śrūtam*); here doubtless also Mv i.104.15 (vs), where mss. *bodhisattvaparyāya*-(unmetr., but Mindic °*pariyāya*- gives good meter and sense; Senart em. °*pariśāya*)-*īśvarā, lords of the manner (method; of teaching, dharma-p*°) of *Bodhisattvas*; alternatively, °*pariyāya* = °yam, acc. with *deśayanti* in 14, *The Lords teach the way (manner, course, mg. 3) of bodhisattvas*; (3) *way, manner*: *loka-* (so read with v.l., Senart *loke*) *-paryāya-kovidu* Mv ii.405.6, *knowing the ways of the world*; *cetaḥ-(citta)-paryāya*, q.v., *the ways of thought, of the mind* (esp. of others, as known by Buddhas); *anekaparyāyena*, *in various ways*, Av i.63.8 etc.; *anekaparyāyena aśmin kāye duḥkhāni samkramanti* Mv ii.146.3; *anena paryāyena, in this way*, SP 107.5; 316.8; *Vaj* 33.8-9; *in this (changed, alternative) way* SP 110.8; sometimes esp. *anenaṇi paryāyena* appears to mean *even in that alternative, on that different supposition*, SP 76.14, and prob. 82.9 (parallel to 76.14); hence (4) (alternative) *kind, sort*, in *durūpa*-(q.v.; so with mss.)-*paryāyā* (same vs iii.456.19 *durūpam āgamyā*) *karmā kalyāṇapāpakā* (iii.456.19 *karma* °pakam) Mv i.12.13 (vs), *actions are of two alternative kinds, good and bad*.

Paryāyasamgrahaṇī, n. of the 4th division of the *Yogācārabhūmi*: Bbh 392.19. See *saṃgrahaṇī*.

[*paryāvāpti*, read *paryā*°.]

paryāhiṇḍati (see *hiṇḍati*), *wanders about*: pres. pple. °danto Mv i.353.4; °dantiye (gen. s. f.) iii.155.1.

paryutthāna, nt. (= Pali *pariyutthāna*; used substantially like *paryavasthāna*, in mg. 1, q.v.; cf. LaV-P. note on AbhidhK. v.4, 'la distinction entre *paryavasthāna* et *paryutthāna* paraît surtout verbale; il y a *paryut*° lorsque la passion se lève ... *paryava*° lorsque la passion enveloppe'; so Tib. *kun nas ldan ba, rising all around*, for *paryut*°, *rising all about, overwhelming, possession* (always by depravities or vices): *sarvāvaraṇa-vivaraṇa-paryutthāna-vigataḥ* Mvy 814; °nam 2137 (after *anuśaya*, before *upakleśa* and *paryavasthāna*); °na-*viṣkambhaṇa*-

mātreṇa (with merely blocking the uprising, sc. of depravities) tuṣṭim vindati, na cānuśayasamudghātāya (see Bendall and Rouse 50 note 1) mārgam bhāvayati Śīkṣ 50.8; *na-viṣkambhanam Samādḥ p. 5 line 1; kauṣṭya-pary° Śīkṣ 178.14; (after akauṣṭyatā) aparyutthānatā 191.7, state of having no possession (by depravities); nivarāṇavarāṇa-pary° 198.13; nīspary° KP 8.3 (= a-pary°, Śīkṣ 191.7 above); vigatārāga-doṣa-moha-paryutthānām Gv 195.19; paryutthāna-kīśalayā nīrdagdhā jñānatejēna (referring to anuśaya in prec. line) LV 372.14 (vs), the 'shoots' (fig., alluding to literal mg. of paryutthāna) of the risings-up of (possession by) them (the anuśaya) have been burnt out by the fire of knowledge.

[paryupasthāna, erroneous var. for paryutthāna Mvy 814; and for paryavasthāna Mvy 2139.]

paryupāsana, nt., and *nā (= AMg. pajjuvāsana; Skt. in nearly the same mg.; to Skt. paryupāste in similar sense; Pali payirupāsana, *nā, *sati), respectful, reverent waiting upon, service, worship: *nam Mvy 1763, 1780; vandanāya *nāya ca (of the Bodhisattva) LV 265.2; *nāya (of Buddha) Mv 1.255.5; III.379.2 (read with mss. upasamkramaṇam *nāya, for purposes of worship, of Buddhas); *nāya (of Buddha) also Divy 147.9; 149.26; Av 1.341.9 (bhagavantam darśanāyopasamkramitum *nāya); RP 54.7 (vandanāya *nāya; so also Kv 63.20; 78.5); *nena Gv 36.10 (misprinted paryupās); *sana° in comp. Gv 386.8 (here could be *sanā°); 438.18 (in both these of kalyāṇa-mitrāṇi); f., bhagavantam darśanāyopasamkramiṣyāmi *nāyai Divy 147.1; 149.19.

paryupāsita, ppp. of Skt. paryupāste (cf. prec.; normally in passive sense, honored, revered, respectfully attended, e. g. Divy 57.5; Śīkṣ 35.2, cited from Gv 462.13; but also) in active sense, having honored, revered, attended: *tāḥ sugata (object) Dbh.g.1(337).2; na ... te ... eka-buddha-paryupāsītā bhaviṣyanti Vaj 22.19, they will not have served one Buddha (only); bahubuddhaśatasahasra-paryupāsītair (Bodhisattvas) SP 2.12; bahubuddha-paryupāsītāḥ (Mañjuśrī) 7.9.

paryupāsītāvin (§ 22.51) = prec., in active sense: bahubuddhakoṭṭinayutaśatasahasra-°tāvinō (... tathāgataḥ) SP 29.3-4; similarly (buddha ...) °tāvinas te ... bhaviṣyanti SP 225.1, they shall become ones-who-have-worshipped ... Buddhas, i. e. shall accomplish such worship.

1 paryuṣita (Skt., ppp. of pari-vas), in °ta-parivāsa (see also **1 parivāsita**; = Pali parivuttha-(or °ttha)-parivāsa, in technical sense, see **parivāsa**), (1) having undergone probation: MSV II.157.16; III.41.15; °ta-mūla-parivāsaḥ, and mūlapakarṣa-paryuṣito lb. 16 (see **mūla** 3); mūlaparivāsa-paryuṣitāḥ 42.15; (2) having completed residence (in heaven; said of gods reborn there after having been lower beings previously; is divine existence regarded as a kind of probation? prob. merely change of residence, sc. from earth): in a cliché Av 1.259.9; 282.3, nāsmākam pratrīrūpam syād yad vāyam paryuṣitaparivāsā bhagavantam darśanāyopasamkramēma, yan nu vāyam aparyuṣitaparivāsā eva ..., it would not be proper that we should approach the Blessed One to see him after finishing our residence (probation?); let us, while this is still unfinished, (visit him); similarly MSV 1.53.19.

2 paryuṣita (for Pali and BHS **2 parivāsita**; form app. assimilated, by some analogical process, to **1 paryuṣita** = Skt. id.), perfumed: candana-karpūrakunkuma-°ṣitena Mmk 304.16; -paryuṣite 311.12.

paryeṣa (m.? cf. **paryeṣati** 2), with its ppp. **paryeṣita**, circumference, enclosure, circle, orig. seemingly a going around: in Bhvr. cpds., samanta-jvālāvabaddha- (text 'buddha)-maṇḍala-paryeṣaḥ (of a figure of Mañjuśrī) Mmk 62.10-11, lit. having a round-about-flame-bound-circle-circumference (or enclosure); ratnaprabhā-vicchurita-dyoti-paryeṣam (acc. sg.; of a Tathāgata)

63.26, having a jewel-radiance-covered-light-circumference (or enclosure); Lalou, Iconographie 35, auréole du rayonnement fulgurant des joyaux (similarly 31 for passage above, entouré ...).

paryeṣaka, adj. or subst. m. (to **paryeṣati** with -aka), seeking, one who seeks: asadguṇa-paryeṣakasya RP 35.4; yathābhilāṣiṇo yathāvastuparyeṣakān Gv 332.11.

paryeṣanā (Skt. Gr. id., = Pali paryeṣanā; Skt. °na, nt.), seeking, striving after: °nām Divy 56.13; 151.25 (pakṣa-; here ed. em. °nām); °nā Bbh 22.22 (bhogānām); 194.10; 294.10 ff.; Mvy 7276.

paryeṣati, °te, °ṣyati, °ṣayati, rarely (semi-MIndic). **paryeṣate** (Skt. °ṣati, rare, cited pw 1.208 once from Mbh.13; Pali paryeṣati; only in mg. 1; cf. prec. and following items), (1) seeks, searches for, strives after: °ṣanti Mv 1.89.15 (bodhisattvacaritam); 170.8 (vs; object tīrthe, acc. to Senart religious teachers); °ṣate SP 112.4 (bhakta); LV 140.8 (kānyām); 245.20; Suv 186.12; 213.5 (śāstram; last four prose); °ṣase Av 1.339.8; °ṣante LV 248.16 (kāyasuddhim); Impv. °ṣatha Mv III.217.6; 220.16; °ṣadhvam Divy 511.1; pple. °ṣamāṇa SP 112.5; LV 239.16; 246.17; 417.6; Mv II.121.8 (= LV 246.17); m.c. paryeṣamāṇaḥ Suv 62.18 (vs); and even in prose, parato vā paryeṣitāḥ (sc. bhogaḥ) Bbh 235.1, or with such as have been sought from others; paryeṣyanti Suv 227.2 (vs, only one ms., but that the best, has y after ṣ); paryeṣyāmaḥ Mv III.59.15 (prose, but v.l. °ṣamāḥ); °ṣayanto, pres. pple., Suv 225.5; fut. °ṣayiṣyāmi Mv 1.232.3; ger. °ṣayitvā SP 105.13; ppp. paryeṣita-(Tib. yōṇs su btsal ba, thoroughly sought)-sarvakuśalamūlasya LV 10.3; a-paryeṣitam, unsought, after a-mārgitam, SP 110.9, and doubtless read so in close parallel 101.8 (both prose) with Kashgar rec. for a-paryeṣtam (with only 2 Nep. mss.) in both edd. (cf. however **paryeṣti**, which supports paryeṣa as a possibility); (2) wanders around: parinirvṛto pī (so read with v.l. and WT, m.c.) imu sarvalokam paryeṣati (Kashgar rec. **paryanṭhate**) sarvadaśaddiśāsu SP 251.2 (vs), tho entered into nirvāṇa, He wanders over (so Tib., yōṇs su rgyu) this whole world ...; hence, ppp. paryeṣita, gone around, enclosed, encompassed: samanta-jvālā-māla-(= mālā, perh. read so)-paryeṣitām Mmk 65.14 (prose; of a figure of Tārā), enclosed by a garland of flames on all sides; so Lalou, Iconographie, 38; see **paryeṣa**.

paryeṣti, f. (= Pali paryeṭṭhi; to **paryeṣati**), search, striving for, seeking; often with worldly things as the object, āhāra-dīvara-paryeṣti-hetoḥ SP 102.5; 105.8; 210.8, seeking for food and raiment; aparīśuddhajñāna-kṣānti-sambhoga-paryeṣtiḥ (... duḥkhavipāko dharmāḥ) RP 19.18-19; lābha-paryeṣty-arthaṁ 34.4; lokāyata-mantra-paryeṣti-tā KP 111.2; or with implication but no expression of such objects, paryeṣti-vyasanādinī duḥkhāni Divy 299.4; °ti-samudācāra-duḥkham 422.12; °ti-duḥkhānugatām ... grhasatthām Jm 106.1; °ti-nidānam SP 77.15 (see **nidāna** 1); but also with expressed or implied neutral, or even religiously commendable, objects (as in Pali paryeṭṭhi), mantracaryāparyeṣtiḥ Mmk 23.12; śruta-p° Bbh 336.13; buddhadharma-p° SP 340.1; Dbh 32.19; dharmā-p° LV 179.11; °tim (for religious enlightenment) āpadyeyam (or °ham) Mv II.120.16, to be restored also in Mv II.119.5-6 (cf. Senart's note and parallel paryeṣamāṇaḥ LV 239.16).

paryeṣyati, see **paryeṣati**.

parva, see **parvan**.

parvata, (1) prob. error (but see s.v. **parvan**) for parva(n), joint of a plant: Lañk 18.4-gaṇḍa-parvata-pattra-palāsa-puṣpa-; (2) n. of a former Buddha: Mv 1.54.5 (cf. **Parvataś(1)rī**); (3) n. of a yakṣa: Māy 64. (Also n. of the well-known brahmanical sage, associate of Nārada: Mv III.401.9.)

Parvataś(1)rī, n. of a Buddha (cf. **Parvata**, 2): Gv 284.12 (vs).

parvan, nt., also **parva**, nt. and m. (In mss. sometimes written **parvata**, which is prob. a mere corruption; cf. s.v. **parvata** 1, where the same is recorded for **parva(n)** in mg. *joint* of a plant; in mg. *holiday* = AMg. *parvva*, nt.; cf. Skt. *parvan*, *day of change of the moon's phases*, which was a holiday; hence this more generalized mg.), *holiday*: Mv 1.232.10 kim idam ... **parvam** (v.l. **parva**) vā prayagam vā utsavam vā; II.109.15 (kim) atra nagare parvo 'yam, *is today a holiday in this town?* and 16 (na adya) kincit parvo na utsavo; III.57.7 **parvam** (v.l. **parvatam**), see **Giriyagra-samāja**; Av 1.121.10 nagara-parva pratyupasthitam; 302.6 sālabhañjikā nāma parvatam (so mss., one perhaps **parvanam**, dental n; Speyer em. **parva**; read **parvanam**, n. sg.? so in next) pratyupasthitam; II.24.6 **parva** (mss. **parvata[m]**), see **Girivālu-gama**; 53.9 kasmimścit parvaṇy upasthite; 144.14 **parva** pratyupasthitam; Divy 307.20 **parva** (mss. **parvaḥ**)! pratyupasthitam.

parṣacchāradya, see **śāradya**.

-parṣatka (= Skt. **parṣad** plus -ka, Bhvr.), *assembly*, lfc. Bhvr.: Jita-p° Jm 152.22; sa-p° 155.1.

[**parṣadasādyā**, error for **parṣacchāradya**.]

parṣadā (= **pariṣ**°, Skt. **parṣad**; § 15.9), *assembly*: °dānam Mv 1.29.13 (prose); °dāyam Suv 21.14 (vs), so Nobel em. m.c., for **pariṣ**°, some mss., or v.l. **parṣadi** with different following text but correct meter.

parṣadya, m. (= **pariṣ**°, **pārṣ**°, **pariṣ**°), *member of an assembly*: amātya-p° Suv 232.1 (vs), but same cpd. with **pārṣ**° 230.9 (vs).

parṣavant (for **parṣā** plus **vant**; short a can hardly be called m.c. since ā would also be possible metrically), *attended by an assembly, or by the (four) assemblies* (of a Buddha): **parṣavantanā** tāyīnam SP 303.13 (vs).

parṣā (= **pariṣā**, etc.; Skt. **parṣad**), *assembly*: SP 354.12 (vs); Mv 1.310.5 (prose); of the four assemblies of a Buddha (see s.v. **pariṣā**), SP 9.1; 237.13 (both vss); Mv 1.27.11 (prose).

-palaka, m. (etym. not clear), app. *point* (of a spear), see **kunta-p°**.

palagaṇḍa, m. (= Pall and Skt. Lex. id.), *mason, plasterer*: Mvy 3772; Av 1.339.12; AsP 236.19 f.; 443.7.

palāta, pple. (to Skt. **palāyati**); = Pall id., cf. next, and § 34.12), *fled*: in Śiṣ 347.4 prob. read **palāt** (for text **palātv**) *asurendrāḥ, the asura-lords fled* (§ 8.84).

palāna, pple. (= JM. **palāna**, Pischel 567, cf. prec., and § 34.19), *fled*, or sometimes seemingly with pass. force, *put to flight*, with instr. of person causing the flight, e.g. **bhāgavatā te** (mss. **tena**) **amanuṣyaka** (*demons*) **palānā** Mv 1.270.11-12; so several times Mv 1.283.7 ff., regularly with instr.; used absolutely, without instr., *fled*, Mv II.172.16; 235.2; III.350.1. Cf. also **palāyaka**, with v.l. **palānaka**, and **prapalāna**.

palāpa, see **palāva**.

? **palāyaka**, m., a *fugitive*: SP 112.1 (vs), but Kashgar rec. **palāyitaḥ**, and WT with K' **palānakah** = **palānaḥ**, see **palāna** and § 22.4.

palāva (m. or nt.; once in AV.) or **palāpa** (= Pall id.; so Kashgar rec. of SP, both times), *chaff*: niṣpal° SP 39.3; 44.13 (both edd. with Nep. mss. °va), *free from chaff*.

palāśa, see **pallāśa**.

palāśaka, m. (= Skt. °śa; -ka svārthe), *leaves, foliage*: Divy 631.10.

palikuñca, °cika (m. or nt.), °cika (to **pall** = **pari** plus a form of Skt. **kuc**-, **kuñc**-, *bend*, cf. Skt. **saṃkuc**-, *bring together, close*; AMg. **paliuñcal**, in diff. mg., *conceals a fault, deceives*), (*thatched*) *hut*, in most cases prec. by **kaṭa**-, of *grass, straw*: **kaṭa-palikuñcikāyam**, text, loc sg., SP 106.2; 107.7; 108.3 (all prose), but mss. vary greatly one v.l. each time **palikuñce**; **niveśanasyo** (so Nep. mss., m.c. for °sya) **palikuñcesmin** (read as one word, loc. of

°ka) SP 114.2 (vs; Kashgar rec. has very different and certainly secondary reading; WT here °syopari ku°; this division is inconsistent with the above forms where **kaṭa**-precedes **pall**°; in these WT read **kaṭapall-kuñc**°, with printed hyphen! which I cannot interpret at all); Tib. **khyim gyi druṅ du rtsva yi spyil po na**, *in a hut of straw, or grass, near the house*.

palikhanati, see **pari**°.

paliguddha, adj. (ppp., MIndic for **parigrddha**, q.v.; § 3.92; I find only (pari-)giddha recorded in MIndic records; confirmed by the analog. **paligodha**, q.v.), *attached (to)*, *greedy (for)*, usually worldly and unworthy objects: **bahu-paligodha-paliguddha** Śiṣ 105.12; **kāmāhāra-pall**° 186.10; a-pall°, *not affected*, lit. *not greedily fastened upon* (**rūpagatena**, see this) 249.8; in SP 54.11 (vs) read prob. **gaṭiṣu ṣaṭṣu** (so mss.) **paliguddha**- (text em. **pariuddha**; mss. mostly **pall**-, or **pari**-, **śuddha**; Tib. **zin pa**, one mg. of which is *captivated*; WT with K' **parigrddha**)-**cittāḥ**; so too in Śiṣ 146.20 read tad **grhasukha-paliguddham** (text °śuddham) **adhikṛtyoktam**, *this is said with reference to one eager for household-joys*; but also with worthy objects, **dharma-pall**° Śiṣ 100.3-4. Cf. Thomas, JRAS 1915.99 ff.

paligodha, m. (= Aśoka [a-]pari-[pall]-gōdha; analog. back formation to °guddha, q.v., on such models as **rodha** and **cpds.** to **ruddha**; § 3.68; similarly **Palligedha**, analog. to **Palligiddha** = Skt. **grddha**, not a phonetic development of the latter as assumed by Gelger 10; corresp. to **Palligedha**, BHS **parigredha**, of similar origin, tho no **Pall** °**paligiddha** is recorded), *attachment (to)*, *greed (for)*, usually but not always worldly and unworthy objects: °dhaḥ Mvy 6524 = Tib. **chags pa**, *attachment*, among other (and irrelevant) renderings; **ākāśa**-(see this)-**paligodhau** KP 111.1 = Tib. **yoṅs su** (= **pari**) **chags pa**; in 111.6 (vs) **ākāśa-bodhe** (Tib. **chags pa**), read prob. °**godhe**, see **godha** and 2 **bodha**; **valyāpṛtya-paligodhe** (so with ms) Śiṣ 50.15, *attachment (devotion) to duties* (here no offensive connotation); see **paliguddha** for Śiṣ 105.12; °dha-mantṛeṣu **ratim janitvā** 109.1; **laukikakṛtya**-°dhaḥ 114.4.

palitaka, f. °ika, adj. (**palita** with -ka, perhaps pitying or contemptuous dlm.), *gray (-hated)*: Mv III.283.11, 13; see s.v. **jīrnaka**.

? **palimbhā** (m. or nt.), a high number: Gv 106.2. Corresp. to **halibha**, q.v.

[**palisuddha**, Śiṣ 146.20, read **paliguddha**, q.v.]

? **palikṛta**, in Av II.136.10 (vs) **ādiptam kānanam sarvaṃ parvatā pi** °**kṛtā**, *perh. even the mountains are made into straws* (**pala**, Skt. Lex., *straw*). Speyer, *a-glowing*, with little if any support, and evidently thinking the word must have a mg. similar to **ādiptam**; but this is quite unnecessary; two entirely separate situations are referred to, related only in that they are things hard to conceive as accomplished. Speyer cites Tib. as **ser bo**, which he identifies with **ser po**, *yellow*; this, even if justified, does not give the meaning he assumes.

pallatthikā (= Pall id.; MIndic for Skt. **paryastikā**, the form used Mvy 8544), n. of some posture or attitude regarded as undignified for a monk; the exact mg. is differently given, see refs. in PTSD: Prāt 536, note 2 (app. Finot's only source reads so, he em. **paryastikā** with Mvy; Chin. acc. to him *les reins decouverts*); La Vallée-Poussin, JRAS 1913.844, lines 1, 4.

pallānati (cf. next; = JM. **pallānei**, to Skt. **paryāṇayati**, denom. to **paryāṇa**, *saddle*, *harnesses*, or the like (*saddles?*); **tena** ... **kaṇṭhakam** (the horse) **pallānatena** (pres. pple.; so mss., to be kept) Mv II.160.4.

? **pallāśa**, or **palāśa** (so mss., varying; cf. prec.), refers to some part of the harness on a horse's back: mss. **aśvapṛṣṭhapallāśasya pṛṣṭhato bandhyati** Mv III.158.9; mss. **aśvapṛṣṭhe pṛṣṭhato pallāśabaddhatena** (v.l. **palāśe baddhena**) **baddham abhīṣi** 12. Senart em. **pallāna**, said

to mean *saddle* (Pkt., Sheth, and rarely in Skt., pw), prob. rightly.

palvara (= Skt. *palvala*; § 2.49), *pool*: *alparamatsye* va 're Ud xvii.3 (in Pali Dhp. 155 pallale).

pavana (nt.? = Pali id.), *wood, forest*; so Pali comms. regularly, cf. MN i.117.23 *araññe pavane* (clearly near-synonym of *arañña*), comm. ii.85.2 *vanasaṇḍo*; DN comm. ii.680.14–15 (on DN ii.254.6) *pavanam vuccati vanasaṇḍo*; use of the word in Pali and BHS clearly refers to life in the wilds, contrasting with life in society; Tib. on SP 13.2 *nags tshal, wood*; etym. of the word not certain, but unlikely to be connected with Skt. *pravāṇa* (PTSD); others = *upavana*, see PTSD); *pavane vasanti* SP 11.13 (Nep. mss. *ya vane*); 13.2 (Nep. mss. *hi vane*); *ekāntasthāyī pavane* (Nep. mss. *ha vane*) *vasāmi* 90.1; 'ne *vaseyam* LV 393.2 (v.l. *upavane*, unmetr.); *viharatha pavane udagracittā* Mv ii.361.18; *pavanam vrajitvā* Mv ii.382.14, *going into the forest*. All these vss, but in Pali also in prose.

pavara (= Pali id., MIndic for Skt. *pravara*), *excellent*: so if text is right, Dhg. 12(348).17 *yāvattareṇa pavaraṣiṇa* (v.l. *parikarṣiṇa*) *jñānalābhas*.

paśurathagatika, adj., *who rides in an ox-cart*: 'ko *bodhisattvaḥ* (= one who follows the Hinavāna) Śikṣ 7.1 (parable follows).

paśca, adj., subst. (= AMg. *paccha*- in comp., M. *paccha*, separate word; cf. *pacchā*, *pacche*, and *paścā-kāla*), *later, last* (of time): *yaśodharā sarvapaścā* (*last of all*) āgātā Mv ii.72.16; *paści* (m.c. for *paśce*) *kāle Samādh* p. 10, line 1 (so read); p. 12, line 28; p. 19, line 20 (*kālasmi*); as subst., *later time*, id. p. 19 line 22 *sa paści nirvṛtaḥ*. In SP 45.13 (vs) *na tu* (read *tatu* with WT) *paśca bhāsate*, *paśca* = *paścāt* m.c.; in SP 92.13 (vs) *paścakāle* doubtless also m.c. for *paścāt* (or *paścā*-, q.v.)-*kāle*.

[*paścama*, in *sarva-paścamu* Gv 314.10 (vs), doubtless misprint for Skt. *paścima*. No such form noted anywhere.]

paścā, adv. (Vedic, = Skt. *paścāt*; here semi-MIndic form of *paścāt*, cf. *paśca*, *pacchā* or 'che), *afterwards*: Mv ii.391.2 (vs); in *paścā-kāla*; *later time*; instead of *paścāt-k°* of SP ed. 253.11, 16; 254.6; 255.12, La Vallée-Poussin's version, JRAS 1911.1072 f. has *paścā-k°*; and so Kashgar rec. for the same word SP 278.8.

paścācchirāsayana, adj., acc. to Tib. *dead* (śi ba): MSV ii.102.6. Lit. seems to be (be)hind-head-lying (or, -bed).

paścācchramana, m. (= Pali *pacchāsamaṇa*) *a (junior) monk who walks behind another monk*: Mvy 8740; Divy 154.17, 28; 330.12 ff.; 351.6 ff.; 494.3; Av ii.67.11; 68.1; 150.4 f.

paścādbhakta (or *paścābh°*), (1) adj., *after eating* (the midday meal): *atha khalu bhagavām... paścābha-ktaḥ* (v.l. *paścādbh°*) *purastāt samvukho niṣaṇṇo...* (turned the 'wheel of the law') Mv iii.340.16; (2) (nt.?) *the afternoon, period after eating* (so adv. *pacchābhattam* in Pali, see Childers, in *the afternoon*): *tam* (a long time) *evaikaṃ paścādbhaktaṃ samjānante sma* SP 300.10, *took (felt) it as a single afternoon*; (3) in cpd. 'kṛta-piṇḍapāta- (also written 'tra) -pratikrānta Mv i.56.1 (mss.), i.329.16 (mss.); LV 407.15; Divy 516.5; 566.3; in mss. of Divy and Av, and in ed. of the former, sometimes 'pāṭaḥ' or 'pāṭraḥ'; = Pali *pacchābhattam* (only recorded in this form, as adv.) *piṇḍapātapāṭikanta*, *having returned from (collecting) alms-food in the afternoon*; (besides above citations, all of which have 'pātra') Divy 155.29; 200.23; 550.9; 552.24; Av i.252.7; 267.7; 274.7.

paścānmukha, adj. or subst., also 'mukhikṛta, adj. (Skt. id. in mg. *turned back*, so LV 319.19, or *turned towards the west*, so Sukh 62.7 'mukhibhūtvā), perh. fig. (made) *inferior, surpassed outdone*: *bahava śatasahasra paścānmukhā bodhisattvā kṛtā* LV 421.22 (vs), sc. by Śākya-muni's 'turning the wheel of the law' (? or simply *turned back, stopped, without attaining Buddhahood*? Foucaux, however, renders *sont, ensuite. devenus muets*, as if reading

paścān mukā = *mukā*, m.c.; no such reading is recorded in Lefm., nor in Calc., which glosses *parānmukhā* ity arthaḥ; Tib. *phyir ni bñil ba*, acc. to Jā. *banished, exiled*); Maitreyo... *ekena galaparitāgena paścānmukhikṛtāḥ* Divy 481.5, *M. was outdistanced by a single sacrifice of his own throat* (on the part of a previous incarnation of Śākya-muni). In Śikṣ 167.6 *paścānmukho nivartya* seems to mean *turning backward* (on the religious path), and 167.8 *paścānmukham akārṣam*, *I made a retrograde movement* (on the same).

paścādbhakta = *paścādbhakta*, q.v.

paścima, adj. (= Pali *pacchima*; Skt. not in this mg.), (*last* =) *lowest, mean, vulgar*: 'mā janatā (Pali id., Vin. ii.108.19), *vulgar folk*, AsP 182.15, 18.

paścimaka, *pacchi°*, f. 'ikā, adj. (= Pali *pacchi°*; to Skt. *paścima*, -ka svārthe), (1) *last, latest, later, subsequent*: *paścimake samucchraye* SP 68.7 (vs), *in his last body (incarnation)*; *paści°* SP 27.14 (vs); *pacchi°*, v.l. *paści°* Mv iii.232.15 (vs); the rest in prose; *paści°* Mv i.348.10; ii.273.5, 10; Mmk 51.13; Bbh 283.8; 356.7; *paścimikāyām* Vaj Hoernle MR 187.8 (ed. Vaj 35.4 'māyām); (*tac ca*) *paścimakaṃ dāridryam* Karmav 67.3, *and that was his last poverty* (i.e. he was never poor again); (*etāvan me samucchrayasya*) 'makam parinirvāṇam SP 43.13, perh. *this (lit. so far) is the final complete nirvāṇa of my body, or there is final* etc. (? Tib. *nañi lus bñi tham mya nan las bñiḥ ba ḥo*); (2) *western*: (*mahāpṛthivī... purastimam*, v.l. 'mena) *unnamati paścimakaṃ* (one ms. 'mako, v.l. *pacchimako*; Senart em.) *onamati* Mv iii.256.8; *in the west*.

paśyaka, m. (to *paśyati* plus -aka), *seer, one who sees*: Mvy 4681; SP 121.4; Lañk 360.16.

paśyana (nt.; to *paśyati* plus -ana; cf. Pali *anupassana* etc.), *seeing, sight*: 'nāya, inf., Mv ii.450.14; 451.1 etc.; iii.163.19; -*paśyana-tayā* Gv 61.10, *because of the fact of seeing*...

paśyin, adj. (= AMg. *passi*; to *paśyati* plus primary -in), *seeing*: *samudayaśtaṃgamān* (em.; one ms. 'dayād ast') *paśyi* Mv iii.53.3.

pāmsava, m. (in late Skt. adj. *dusty*, once only), = *pāmsu*, *pāmsu*, *dust*: *tatra maṣṭh pāmsavās ca varṣanti* LV 315.17 (vs); the only v.l. is the impossible *pāmsuvās*.

pāmsu-kūla (or *pāmsu°*), nt. (= Pali *pāmsu°*), *refuse rags* (from a 'dust-heap', used for garments by monks): 'su° LV 265.21 ff.; Mv iii.54.10 ff.; 311.8 ff. (here mss. favor 'su°); Divy 153.13; 424.2; 425.12; 559.11; Bhik 22b.2; in Av i.182.8 *Speyer* 'su° but acc. to his note ms. regularly 'su; ii.69.1; 114.12; 'su° Mvy 8672; Divy 56.26; 57.4; Jm 123.9; 125.14; in Jm 18.18 *bālyaprajñāḥ pāmsudānam sudānam* *Speyer* assumes that *pāmsu* = *pāmsukūla*, but this is unprecedented and implausible; *render, (even) a gift of dust made by people of childlike minds is a good gift*, cf. SP 50.11–12.

pāmsukūlika, m. (= Pali *pāmsu°*), *one who wears pāmsukūla*, q.v., one of the 12 *dhūtaguṇa*, q.v.: Mvy 1128; Dharmas 63; AsP 387.4; MSV iii.122.5.

pāmsu-kṛta, adj., *dusty*: 'tāni gātrāṇi LV 255.1; Mv ii.126.7, 8; 127.12, etc.

pāmsukriḍana, m. adj. or subst. (in Skt. cited only as nt. n. act.; cf. next, and *saha-pāmsu-kriḍanaka*; Bloomfield, *Mūladeva*, Proc. Am. Philos. Soc. 52.616, n. 3, cites Skt. *pāmsu-kriḍita* = Pali *pāmsukūlita* from *Parisiśtaparvan* and *Harṣacarita*; and *saha-pāmsukriḍita* is Skt.), once v.l. 'ḍaka (adopted by Senart in each case, twice against both mss.), lit. *dust-player*, = *boyhood comrade*, with *sahāya*: Mv iii.451.6 (= Jāt. v.249.8, where *pāmsukūlita*), 10, 20.

pāmsukriḍanaka, m. = prec., q.v.: Mmk 602.3, 26 (vss).

pāmsu-pisāca(ka), m. (= Pali *pāmsupisācaka*), *dust-goblin*, presumably one covered with dust: 'cam LV

257.5 (prose), °cakaṃ LV 259.18 (vs), mockingly applied to the Bodhisattva performing austerities.

pāṃśulika, nt., or °kā (= AMg. pāṃsullyā; cf. Pall phāsuli, °likā; the aspiration in Pall ph- is unhistorical), rib: °likāni °likāntārāṇi Mv ii.125.15; 127.2; 128.8; 129.10; to be read thus, or else pāṃśulikāntārāṇi (omitting °likāni), (ribs and interstices between the ribs; so the mss. clearly indicate tho with various corruptions; confirmed by AMg.; Senart em. pārsuli°. The form is of course related to Skt. parśu(kā), BHS pārsukā, q.v., and is hyper-Sktized from the Mīndic represented by AMg., which has nasalized vowel for double consonant (or long vowel), by the 'law of morae'.

pāṣatti (-ka?), see s.v. pātayantika.

pācana, nt., means of cooking (referring to wood): °naṃ preṣitaṃ Divy 31.11.

pācanīya, adj. (to prec. plus -īya, in specialized mg.), heating, softening (a boil): °yāni dravyāni MSV ii.39.1 f.

pāncagatika, adj., containing five states of existence, see gati (1), ep. of the saṃsāra: Śikṣ 91.9; MadhK 269.9 (here mss. pañca°, q.v.); 304.8; 323.5. BR refer to Mvy (chap.) 90, but I have been unable to find the word in either ed., in this or any other place.

pāncadaśika, nt., food given on the festival of the 15th (lunar day): Mvy 5760. Cf. s.v. āṣṭamika, and next.

pāncamika, nt., food given on the festival of the 5th (lunar day): Mvy 5757. See under prec.

Pañcāla, n. of a nāga king: Māy 247.20. Cf. Pañcāla. Pañcālī, n. of a city: Māy 55.

Pañcika (cf. Pañcaka, DPPN, as var. for Paṇḍaka, n. of a yakṣa), (1) n. of a yakṣa: Mvy 3379; Māy 78 (see Lévi 101); Samādh p. 43, line 21; a yakṣa-general, (mahā-) senāpati, Divy 163.18 f.; 447.7 ff.; MSV i.24.15; LV 202.9; Māy 236.2; 258.30; (2) n. of a gandharva: Suv 162.1.

pāṭapāṭika, m. (adj. or n. ag.? or n. act.?), °kaḥ Mvy 9397, acc. to Tib. lan (g/cig gñis sprad (phrad) pa, and Chin., meeting once or twice. Etym. not clear; possibly related to AMg. pāḍaya, street, lane?

? **pātala**, nt. (= Skt. pātala, which is read in one ms. of AsP and should perhaps be adopted), film on the eye, cataract: akṣirogo vā pātalaṃ (v.l. pa°) vā bhavet AsP 97.10.

pātāla (nt.; = Skt. °la plus -ka), (1) the plant called in Skt. pātāla, trumpet-flower: Divy 619.19; (2) n. of a caitya at Pātāligrāmaka: MPS 4.2 ff.

pātālikā, see pātālikā.

Pātāligrāmaka, m. (= Pall °gāma), n. of the city of Pātāliputra: MPS 4.1 ff.

Pātāligrāmyaka, adj., of the prec.: MPS 4.5, 19 etc. **pāṭahika**, m. (= M. pāḍahiga, °hiya; Skt. pāṭaha plus -ika), drum-beater: Mv iii.442.11 (prose).

pāṭiyaka, adj. (= Pall pāṭekka, pāṭiyekka; AMg. pādikkāa, pādlekka; to Skt. pratyekka), individual: Mv ii.242.13 (prose), °kaṃ nivāpaṃ, °kaṃ pāṇiyam. So mss.; Senart em. pāṭiyekam; but is the em. necessary? An analogical blend form ending in (Mīndic) °yaka seems quite conceivable.

pāṭirāja (= Pall paṭi°, Skt. prati°), rival king: Mv i.276.6, 8 (in 8 one ms. pādhi°; note in 281.1 pratirāja). On the ā see Senart's note, citing parallels in Pall, and § 3.11.

-pāṭha, m. (to paṭh-; cf. Skt. pāṭhaka), reader (otherwise only n. act.): vedasupinapāṭhā ye (so divide) LV 57.1 (vs); śāstrapāṭhān 6 (vs).

pāṇa, m. (= AMg. id.), a cāṇḍāla, 'untouchable': Mv ii.487.1 (mss. yā°), 4; iii.21.10. (Orig. = Mīndic pāṇa, creature? see prāṇa.)

pāṇi (or pāṇi? nt.; = AMg. id.; preserved in many modern Indo-Aryan vernaculars; cf. Skt. pāṇīya), water: pāṇi-pratigrahakā Mv iii.304.7 (prose); amṛtasya pāṇinā Suv 37.12 (all seven mss.; Nobel em. vāriṇā); heṣṭā ca

toyasya ananta-pāṇi (v.l. pāṇi) Mv ii.92.13 (vs), and under the ocean there is infinite water (Senart takes pāṇi = prāṇin, surely wrongly).

Pāṇikhātā (°ta, °da or °dā; cf. Skt. °ta, below, and Pāṇihātā), n. of a river magically created by Śakra for the Buddha: °tā (mss. °dā) nāma nadi Mv iii.312.16; °ta-nadi- (so text with mss.) 313.7; °tāto, abl. (so Senart; mss. °dāto) nadito 313.8. Cf. Pāṇikhāte, loc. sg., a sacred bathing place, Mbh. Crit. ed. 3.81.75.

pāṇisvara (m.? in Mv ii.52.15 seemingly nt.; = Pall pāṇissara), prob. recitation or singing to the accompaniment of clapping of the hands, a form of entertainment; PTSD, a certain kind of musical instrument, but there seems to be no evidence for this; on the contrary, pāṇissare (acc. pl.; need not be personal, as PTSD assumes) in Jāt. vi.276.28 is expl. in comm. 277.1 by . . . ti pāṇipahārena gāyante; doubtless persons performing the same activity, to (especially) waken in the morning and entertain a high personage, are meant by paṭhanti pāṇisvanikāḥ Mbh. 7.2912 (Nil. hastena tālasvanam kurvante, prob. palm-clapping, not cymbal-sound; so pw s.v. tālasvara), also 12.1899 (no comm. in Nil.); pāṇisvaraṃ kumbhatūpaṃ (see this) mṛdaṅgānām svarāṇi ca . . . pratibodhenti Mv ii.52.15 (= Jāt. v.390.25); pāṇisvarākhyāna- iii.122.17.

pāṇisvaraka, °ika, m. (to prec. plus -ka, -ika), one who performs the pāṇisvara (cf. also next): °aka Mv iii.57.9; °ika iii.113.3; 442.9; and (with v.l. °aka) iii.141.18; 255.11; 266.5.

pāṇisvarya, m., = prec.: Mv i.231.13; 259.5; ii.100. 10; 150.4; 153.17; 156.9; iii.161.3 (all prose).

Pāṇihātā (corresp. to Pāṇikhātā, q.v., a river), n. of a lake (puṣkariṇī) magically created for the Buddha by a (here unnamed) god: LV 266.14 (prose).

pāṇi, see pāṇi.

Pāṇḍaka, n. of a nāga king: Māy 246.20 (corruption for Pāṇḍuka, q.v.?).

Pāṇḍara, see next, and s.v. Pāṇḍava.

pāṇḍara-bhikṣu, a member of a certain heretical sect (Śvetāmbara Jain? or = AMg. paṇḍuraṅga, defined as a southern sect who smear their bodies with ashes?): Mvy 3538; AbhidhK. LaV-P. iii.86 n. 3 (vyākhyā).

Pāṇḍaravāsini, or Paṇḍ°, n. of a Buddhist goddess, associated with Tārā (Mvy 4279; Mmk 621.19), with Avalokiteśvara (Mmk 40.7); prob. the same as Pāṇḍarā or Pāṇḍurā: Mvy 4279; Sādh 75.8; Paṇḍ° Mmk 40.7; 611.1; 621.19.

Pāṇḍarā (In Dharmas 4 text Pāṇḍurā, v.l. °rā which prob. read), n. of a Buddhist goddess, associated with Tārā, and prob. identical with prec.: Sādh 18.15 etc.; Dharmas 4.

pāṇḍala, adj. (= Skt. °ra, Pall paṇḍara; cf. next), pale, white: Mv i.207.8 = ii.11.19, both mss. both times °la (v.l. pāṇḍula; Senart em. °ra); in i.207.12 = ii.12.2 Senart also pāṇḍara, with 1 ms. each time, v.l. pāṇḍala, pāṇḍura; in ii.487.6 Senart pāṇḍala with 1 ms., v.l. pāṇḍura.

Pāṇḍalameghā, n. of a nāga maid: Kv 4.5.

Pāṇḍava, m. (= Pall Paṇḍava), n. of a mountain near Rājagṛha: LV 239.19; 240.10; 241.4, 10; Mv ii.198.14, 17; 199.5 (but here mss. pāṇḍaro ḍr °ulo); in iii.438.12 text with mss. Pāṇḍaro, but Senart cites the passage without comment s.v. Pāṇḍava; it certainly refers to the same mountain. (For °vāḥ, m. pl., MSV ii.31.17, see s.v. Khaṣa.)

Pāṇḍu (doubtless = Pāṇḍuka, q.v.), n. of a nāga king: Mvy 3246.

pāṇḍuka, (1) adj. (= Skt. Lex. id. = Skt. pāṇḍu), whitish: Mv ii.152.15, read with mss. (plto) pāṇḍukavello, with (morbidly) whitish hair; (2) (cf. Skt. Lex. id., as Jain term; AMg. paṇḍua), n. of the guardian of one of the 4 mahānidhis: Divy 61.3 (see s.v. elapatra);

certainly the same as the nāga king of the same name, Māy 247.2 (and cf. Pāṇḍu, Pāṇḍaka).

Pāṇḍukambalaśīlā (= Pali Pāṇḍu^osilā), *the throne of Indra* (perhaps orig., the stone of which it is made): Divy 194.3, 11; 195.10; Av II.89.5; *lā-talam Mvy 7127.

pāṇḍuraka, (1) adj., f. *lā (= Skt. pāṇḍura), *white*: *lā (pāṭṭikā) Divy 352.19 (prose; in next line *rām); (2) m. (cf. Pāṇḍaraka, Pāṇḍulaka, Pāṇḍu), n. of a nāga king: Mvy 3250.

Pāṇḍurā, see Pāṇḍarā.

pāṇḍula, v.l. for pāṇḍala, q.v.

Pāṇḍulaka, see Pāṇḍo.

Pāṇḍu-lohita, *taka, *tika (= Pali Pāṇḍu[ka]-lohitaka, here named for two members of the chabbaggiya; not mentioned among the *saṅgārgika* in BHS), adj. pl. with bhikkṣavaḥ, a group of troublesome monks: *ta MSV III.5.2 (vs, bad meter); *taka lb. 12.; *tika 1.2; 5.7; 6.6, 14, 20, etc.

Pāṇḍya-māthura, n. of a town, acc. to Lévi 92 the modern Madura: Māy 39.

pāta, m., *attainment, getting, what comes or is got*: bhikkṣūṇāṃ cīvara-pāto (Tib. rñed pa = lābha) deyaḥ MSV II.97.6; in this sense also piṇḍa-pāta, q.v.

pātayati (caus. of Skt. pat), (1) *puts back into a whole* (what has been divided, to divide it again): *yitvā MSV II.119.19, and fl.; (2) with roma (= Pali lomam pāṭeti), *lets (the hair) hang down*, as sign of humble penitence (see romapāta and s.v. prakaca): Bhik 28b.4; MSV III.7.14.

pāyantika, adj., and *kā, subst. (for alternative Pali and BHS forms see below), *causing fall* (to an evil existence, if not repented and expiated); this is clearly the usual Northern interpretation; one of the three main kinds of monkish transgressions, the others being *pārājika* and *saṃghāvaśeṣa*, qq.v.: as adj., *ka with dharma, (trayaṇām dharmāṇām anyatamānyatamena dharmēṇa vadet pārājikena vā saṃghāvaśeṣena vā) pāyantikena vā Prāt 489.(1)-3, and fl.; there are 30 offenses called *niḥsargikāḥ* (q.v.) pāyantikā dharmāḥ 490.8, listed in the following where each is called *gikā *yantikā (subst. fem.), 490.11-12 and fl.; they are followed by 90 pāyantikā dharmāḥ 502.13, each again styled pāyantikā (subst. fem.) 502.15 fl.; *tikā dharmāḥ also Mvy 8417 = Tib. ltuñ byed, lit. *making fall*, usually rendered *transgression*; the Pali correspondents are 30 nissaggiyā pācittiyā dhammā Vin. III.195.1, each one styled nissaggiyam pācittiyam (nt., not f.) id. 18, etc., followed by 92 pācittiyā dhammā, Vin. IV.1, each one styled pācittiyam 2.14 fl. On the various forms of Pali and BHS see (besides older treatments, now obsolete) S. Lévi, JA. Nov.-Dec. 1912, 506-8, and esp. Waldschmidt, Kl. Skt. Texte 3.116f., who says inter alia: In den späteren Turfanfragmenten erscheint ganz allgemein als Sanskritform pāyantikā' (so e.g. op. cit. 41.1). He notes that pāṭeti is used in Pali in explaining pācittiya, Vin. v.148.30, and that pātayati is similarly used in BHS in explaining the mg. of other (substitute) forms, see below. He states that Chin., like Tib. (regularly ltuñ byed, above), supports this mg. On the other hand he reports a BHS ms. reading pāca(tt)i, which reminds one of the Pali form; and shows that pāyantika, and other alternative forms, are rendered in ways which suggest association (certainly unhistorical) with root pac-; he cites a passage (p. 117) reading pāyantikā, pacati dahati uddahati avyutthitasāvaraṇa-kṛtyam karoti, tenāha pāyantikā, and compares Divy 544.10 pāyantiketi (text pāpanti^o, as also 543.24; in 544.15 mss. pāyantikām, read thus all three times with Lévi l.c. above) dahati pacati pātayati (so with Lévi for text yāt^o). Besides the popular etymology pāpāntikā of the Divy mss., just cited, Das gives pāpāntikā for Tib. ltuñ byed. The same word is read pāyattikāḥ (sc. dharmāḥ)

Mvy 8360; (nalhsargikāḥ, q.v., = niḥsa^o) pāyattikāḥ 8383, and pāpattikā (f.) 9223, but with vv.ll. in one or more of these places (besides pāyattikā in the last) pāyantika (pāyantikām āpattim, acc., MSV II.174.9), pāpantika, pāyāyantika, pātavantika, (acc. to Waldschmidt also pādāyantika), and with *kā as subst. f. (pāyantikayā, instr., MSV III.109.20). There is moreover (besides pācatti cited by Waldschmidt above) prāyaścittikāḥ (sc. dharmāḥ) Mvy 8418 (śuddha-p^o, acc. to Tib. *only, merely pray*), ḥbaḥ zhig tu ḥgyur ba; (snāna-)prāyaścittikāḥ 8484 (both these = Tib. ltuñ byed); and prāyaścittikāḥ (sc. dharmāḥ) Mvy 9307 (= Tib. ltuñ ba, *fall*), which is followed by śuddha- (Tib. ma ḥdres pa, *unmixed*) -pāpattikāḥ (sc. dharmāḥ; Tib. again ltuñ ba, = prec.) 9308, cf. 8418 above, and s.v. śuddhaka. Lévi l.c. points out the phonetic difficulty of deriving Pali pācittiya from BHS prāyaścittika, and proposes an orig. *prācittia plus -ika, thru *paccittika to pāci^o, *la pensée en avant*, = either (des actes commis) *avec précipitation*, or *qui précipitent* (aux enfers). He cites a Tocharian loan pāyti, which he says goes back to pāyantika. It is obvious that the orig. form and mg. of the word can not be confidently reconstructed.

pātallikā, or pāt^o, *receptacle, pouch*: lavaṇa-p^o Mvy 9018 = Tib. tshva (*salt*) khug (*pouch*). Text. pāt^o (and so Mironov); Index pātallikā, but lavaṇa-pātallikā (so BR). Etym.?

Pātāla, n. of a locality: Māy 90 (cf. Lévi p. 103, suggesting the port at the mouth of the Indus).

pātra, regularly nt., (1) with masc. forms, in Skt. mg. *bowl*: caturī pātrām, acc. pl., LV 185.8 (vs); tenemi pātrās (acc. pl.) caturāḥ ... dadanti 385.7 (vs; in prec. line pātrāṇi); (2) = Skt. yāna-pātra, *ship* (cf. Eng. *vessel* in same mg.; not recorded elsewhere), in siddha-pātra, *with successful ship* (after a voyage): Mv III.287.8; 288.15; 298.17; v.l. each time siddha-yānapātra, which is read in text with both mss. III.286.17.

pātra-kara, -karaka, or -kāṭaka, see the latter forms.

pādaka, (m. or nt., in mgs. 1 and 2 = Skt. pāda), (1) *foot of a bed or seat*: Mvy 8512 = Tib. ḥkhri ḥi rkañ ba (*ka-sampādanam); (2) *upright pillar of a balustrade*: Mv I.194.20 (em.); 195.1, 4; III.227.8, 11 fl. (see *sūcika*); (3) adj., *connected with, relating to* (Tib. sbyor ba) *a word* (Skt. pada = Tib. tshig), in pūrva-pā^o Mvy 7616, pascāt-pā^o 7617.

pāda-dhāvanikā, *place for washing the feet*: Mvy 9348; so Chin., and Tib. rkan pa pa bkru baḥ sa (BR understand *sand for foot-washing*, but Tib. sa here means *place*).

-pādapaka, ifc. (= Skt. pādapa, with ka prob. endearing dim., § 22.34, *tree*: LV 321.20 (vs)).

pāda-phalaka, nt. (cf. Skt. pādaphalikā, Schmidt, Nachträge), *foot-board, foot-rest*, some sort of board, platform, or rest under the feet: *kam Mv II.82.15 (cf. pādāmūle phalake 18); *kāni 465.1; read *phalakāni 475.9 (mss. *phullakāni, Senart em. *phalakā).

pāda-bandha, m., = pada-b^o, q.v.: Mvy 4980 (after muṣṭi-b^o, śikhā-b^o) = Tib. gom staṅs, *step-posture*, or gom staṅs, *step-manner* (the latter used by Tib. on LV for pada-b^o). The definitions given by Das for these Tib. cpds. cannot apply to our passages, which clearly relate to archery; see muṣṭi-b^o.

pādamaya, in danta^omayā (v.l. -pādakāma) pi kriyanti Mv II.473.12, some product of the Ivory-worker's craft; prob. corrupt.

pādamūlika, m. (= Pali id.), *servant, attendant*: rāja^okānām LV 2.20 (prose) = Tib. rgyal poḥi zham riñ (Foucaux) or zhaḥs ḥbriñ (var. for the same, Library of Congress text) *ba, king's subordinate followers or servants*.

pāḍalikḥita-lipi, a kind of script written with the *foot*: LV 126.8 (so Tib.).

pāda-vanda, adj., f. ¹ (cf. AMg. pāya-vandaya acc. to Sheth, ²vandana acc. to Ratnach, id.), *saluting (one who salutes) the feet*: ³vando Mv II.108.4, 10; ⁴vandīyo, n. pl. f., III.265.17.

pāda-veṣṭanikā (so also Mironov; BR ⁵ka), *stocking, sock*: Mvy 8970 = Tib. ḥbog, which Jā. and Das define as a kind of upper garment; but Chin. as above.

pādādhīṭhāna, nt., *foot-support, footstool*. Mvy 9054 = Tib. rkañ (misprinted rkan) rten.

pādāstaraka, m., and ⁶raṇa, nt. (cf. Skt. āstarāṇa, and Pall attharaka, rug), *foot-rug*: (antaḥpurasya arthāye...) pādāstarāṇāni pi kriyanti Mv II.470.7, and ... pādāstarakā pi kriyanti 11. In the same long sentence; what difference there may have been between the two is not clear.

pāpaka, once ⁷ika, f. ⁸ikā, adj. (Skt. Pall id. only *bad, evil*), (physically) *ugly*: (⁹ka)rūpeṇa Mv II.440.8, 15; kāyena pāpaka III.15.18; without any such qualifying noun, II.440.10, 11, 12, 18; III.8.5 ff.; note esp. na me... śrutam vā drṣṭam vā rājā pāpiko (only case of masc. ¹⁰ika) ti, nāpi rājā pāpikāye striyāye sārḍham abhīramati II.440.12-13, *I have never heard of or seen that a king was called ugly, etc.*; always with reference to Kuśa (who was very ugly but not at all wicked) and a possible bride for him.

pāpattika, **pāpantika**, **pāpāntika**, see **pātayantika**.

Pāpā (= Pall Pāvā; recorded in Jain texts, Colebrooke, Misc. Essays 2.215, or 2d ed. 193, as Pāpāpurī, Pāvāpurī), n. of a city of the Mallas: MSV I.282.1 ff.

pāpimant (cf. Pall pāpimant, id.), (the) *Evil (One)*, ep. of Māra, = the more usual (Skt.) pāpīyāms (whence the I by blending, otherwise based on the Pall form): n. sg. ¹¹mām, before t- ¹²māms SP 289.15 Kashgar rec., for text with Nep. ¹³yāms; ¹⁴mām Mv I.42.3; 230.10; 240.19; II.268.9; 404.20; III.281.12; 416.1; voc. ¹⁵mām Mv II.238.1; III.416.6; ¹⁶mām (nōm. used as voc., so mss., Senart em. ¹⁷mām) II.238.16; ¹⁸mām (to MIndic stem in ¹⁹ma for ²⁰mant, § 18.58, q.v. for others), acc. sg. (v.l. ²¹mām), Mv III.416.4; ²²matā, instr., Mv I.270.12; ²³matas, ²⁴mato, gen., KP 33.1; Mv II.264.10 (note māro pāpīyām, v.l. ²⁵mām, in prec. line).

Pāpiyaka, adj., of **Pāpā**: ²⁶kā Mallāḥ MPS 31.2.

Pāpeya, pl., *people of Pāpā*: MSV I.282.4 ff.

? **pāma**, see **yāma** 2, **poma**.

-pāya, adj. (M. id. defined as subst. m., *act of drinking*) in **pāniya-p**, with implication of purpose (so in **pāyaka** 1, q.v.), *drinking (in order to drink) water*: (yo) tatrodakahrade otarati pāniyapāyo mṛgo va... Mv III.29.12; similarly 13; 30.1; 31.8.

pāyaka, adj. or subst. m. (Skt. *drinking, drinker*), (1) *drinking*, with implication of purpose (see **-pāya**, and § 22.3): pāniyam pāyako Mv III.29.11, *to drink water*; (2) *young (of an animal)*, orig. presumably *'drinker'*, *suckling*: yathā āraṇyakam nāgam prsthato ²⁷nveti pāyako Mv III.459.21 (vs); mg. confirmed by same line in Pall, Jāt. v.259.21 ... poto anveti pacchato (pota = **pāyaka**).

pāyattika, **pāyantika**, see **pātayantika**.

pāragata, adj. (= Pall id.; Skt. ²⁸pāraga; Skt. ²⁹gata in lit. mg., of a river, Ind. Spr. 1047, and in Jain Lex. = an arhant or Tirthamkara), *gone to the farther shore (of existence)*, ep. of Buddha and arhants or disciples of his: nāragato pāragataparivāro (of Buddha) Mv III.64.11.

Pāragā, n. of the mother of Śyāmaka in the Ś. Jātaka: Mv II.210.6 ff.; 218.9; 229.12. In the corresp. Pall Sāma Jāt. she is named Pārikā.

Pāramgata, (1) n. of a former Buddha: Mv III.231.7;

(2) n. of a Bodhisattva: Gv 442.1.

pārajanmika, adj. (para-janman plus -ika), *of a future birth*: Mvy 2979.

pārami-, ³⁰mī (f.; = Pall id., in Pall used both as in BHS, **pāramippatta**, ³¹mim-gata, Childers, and, usually in the form **pārami**, as equivalent of BHS **pāramitā** 2; BHS seems to use it only once in this latter sense; seems

clearly deriv. in secondary -a, fem. -ī, from parama), *mastery, supremacy*; usually in vss; in LV 414.19 (vs) read ṣaḍi pārami te, *the six supremacies (= pāramitā 2) are thine* (see § 19.24); otherwise noted by me only in forms ³²mi-, ³³mi-, and (with -gata) most commonly ³⁴mim-, in comp. with following -gata or -prāpta (edd. often print the cpd. as two words), *arrived at, attained to mastery*, often in comp. with preceding word stating the field of mastery, but also used absolutely, aham atra ³⁵mi-prāpto SP 35.6 (vs; so ed. with Kashgar rec.; Nep. mss. **pāramitā**, cpd. with foll. nirdiṣṭaḥ); or with gen. or loc. preceding; **pāramigata** SP 451.5 (vs, **pādhībala-**); 453.2 (vs, **svaramaṇḍala-**), 5 (vs, **sarvaguna-**); LV 28.6 (vs, **īvastrāśiṣyeṣu ca**); 398.19 (vs, **āryadharmesv iha**); Divy 637.5 (vs, printed as prose; **mantrāṇām**); Mv I.47.4 (vs, **vaśī-**, q.v.); 74.4 (vs, **pādhīpādabala-**); 129.6 (vs, **śāstre hi**, so divide, *for I have attained supremacy in weapons* (even beyond you, see **ati-r-iva**); 164.11 (vs, **cittasthītīve aśi**); 166.9 (vs, **śreṣṭheṣu dharmesv**; 3 mss. unmetr. ³⁶mi-gato; the other three ³⁷mim-gato; Senart em. ³⁸mi-gato, why?); 169.18 (vs, **punyeṣu**); Gv 488.22 (vs, **sarvabuddhaguna-**); the preceding nouns are only rarely those included in the lists of **pāramitā** (2), but such occur with ³⁹mim-gata Mv II.368.2 (vs, **kṣāntīve**); RP 5.16 (vs, **prajñā upāya sada**); ⁴⁰mi-gata RP 13.11 (vs, **dhyāne viryaguna ca**); in the last, and in the foll. cases, it seems likely that the short f is m.c.: **mi-gata** LV 110.7 (vs, **vararūpa-**, read as cpd.); Mv I.215.4 and II.18.1 (vs, **rūpa-**, in 18.1 read **anurūpa-**); II.33.16 (vs, **devaguna-**); III.355.12 (vs, **cittacarita-**); but before **prāpta** I have found ⁴¹mi-prāpta only in the doubtful passage SP 35.6, above; no certain case of ⁴²mim-prāpta (cf. Mv I.226.9 below); and otherwise only ⁴³mi-prāpta, once in prose, Mv I.237.12 (**uttamadamaśamatha-**); and in vss (note that the syllable ⁴⁴mi- may be metrically either long, as in Pall ⁴⁵mippatta, or short), LV 437.12 (**vineya-**); Śikṣ 324.20; Mv I.115.7 (**vaśīśāradayavara-**); 152.11 = 226.5 = II.29.8 (**lakṣaṇa-** or **ṇa-guna-**; mss. always ⁴⁶mi-, but the syllable is long in the last two cases, short in the first); I.152.15 = 226.9 (here mss. ⁴⁷mim-prāp¹ but ⁴⁸mi in the others; syllable is long) = II.29.12 (**lakṣaṇaguna-**).

pāramitā (= Pall id., to prec. plus -tā; in Pall synonym of **pārami** or ⁴⁹mi in all respects), (1) = prec., *mastery, supremacy, perfection*, in general sense, cpd. with preceding attribute indicating the field of mastery: garbhāvakrānti-tā Mv I.214.12 = II.17.11, *supremacy (supremeness, perfection) as regards entry into the womb*; sarvakusāladharma-vaśībhāva-tām Mv II.261.7; jina-tāve 402.22 (cf. *of the Jinas*); uttama-damatha-samatha-tā-prāpta Mv III.64.6 (cf. I.237.12 s.v. **pārami**); sarvacetovaśī- (see **vaśīn**)-parama-tā-prāpta LV 425.22 (prose); in LV 376.18 (vs), read probably **daśabalaguna-pāramitā** (m.c. for ⁵⁰tā, which all mss. read; Lefm. em. ⁵¹mi-)-prāpta; possibly to be classed with (2) below are **mahopāyakaśālyajñāna**-(29.10 adds **darśana-**)-parama-tā-prāpta SP 29.10; 77.8 (both prose); (2) one or more of a technical list of (usually six, sometimes ten, rarely five or seven) *supreme virtues*, of Buddhas, or (to be cultivated by) Bodhisattvas; usually rendered *perfection*; Burnouf, Lotus 544 (App. VII deals with this category) *vertu transcendante*; the lit. mg. was surely *supremacy*: (five) SP 334.2 ⁵²tāḥ pañca (and **pañca** is v.l. for **ṣaṭ** ca SP 142.7); **pañcaśu** ⁵³tāsu SP 332.10 (prose), listed in the foll. as **dāna**, **āla**, **kṣānti**, **virya**, **dhyāna**; but a sixth, **prajñā-p**, is separately mentioned after the list in 333.1; (*six*) listed, as just cited from SP 332.10 ff., **Dharmas** 17 (cf. 18 cited below); Mv III.226.2 ff.; Divy 476.2 ff.; Bbh 4.13 ff.; 58.16 f.; Lañk 237.6; Sūtrāḥ xvi.2 and 3, comm.; described in brief statements Śikṣ 187.5-15; in Kv 50.16 ff. with substitution of **dharma** for **virya**; without listing, but with number 6, SP 17.15; 142.7 (v.l. **pañca**, above); 256.10; 259.3; 262.1; 264.10; Divy 95.19; 265.2; 490.16,

18 Av i.7.4; 16.13; Suv 37.13; 42.7; RP 21.7; (seven) the above six plus upayakauśalya-(LV mahopā° and adds parama-)paramitā SP 457.11-12; LV 8.2-3; also LV 34.20 ff. (with upāyakaśalam); (ten,) the above seven (with upāya for upāyakaśalya in Mvy, Dharmas [upāyam, nom.], Gv) plus prañidhāna (Dharmas prañidhi), bala, jñāna, Mvy 913-923; Dharmas 18 (immediately after 17 which lists the six); Bbh 371 5 ff.; and in Gv 295.10-25 where, curiously, the same list is given but called mahāvitānadharma, q.v., instead of paramitā; in Pall, be it noted, the list is (so far as has been recorded) always ten in number, but not quite the same as in BHS: dāna, sila, nekkhamma, paññā, viriya, khanti, sacca, adhiṭṭhāna, mettā (or metti, Childers), upe(k)khā; in Pall they are called pārami as well as °mitā; note further a list of ten jñāna-pāramitā-vihāra in Gv 537.11 ff., not noted elsewhere, seemingly a nonce-elaboration of the tenth (jñāna) pāramitā; pāramitā without indication of number, LV 274.21 (sarva-°tāsu pāramgataḥ); Bhāḍ 19; individual members of the category, dhyāna-p° SP 335.10; dāna-p° Mv i.102.5; esp. frequent is prañā-p°, q.v., Mv iii.67.4; LV 179.14-15; 427.17; and passim in ŚsP, AsP, and other works of this school which makes prañā-p° its central point; the word is rendered in Tib. pha rol tu phyin pa, going to the other shore, a fantastic etymological rendering, as if from pāram plus a form of root i; often forms of (pari-)pūrayati, and noun or adj. derivs., are used governing pāramitā, e.g. SP 256.10 (°tānām paripūryai); Kv 50.16 ff. (each °tā paripūrayitavyā)

pārami, see pārami.

? pāraloka (m., = AMg. pāraloga, acc. to Ratnach.; Skt. paraloka), the other world: imām lokam °kam (acc.) Mv i.9.2 (vs; v.l. pāla°; first part of śloka). Senart quotes Aśoka pālaloka, but the passage he cites (Dhauī Sep. II.6; Jaugada Sep. II.7) is now read pala° (Hultsch 98, 115); cf. however pālate, °tam (acc. to Hultsch 119 n. 3 to Skt. adv. paratra; rather *para-tva°).

pāraśvadhika, m. (= Skt. Gr. and Lex. id.; to Skt. paraśvada plus -ika), battle-axe wielder: Mvy 3732.

pārājayika, adj., grave, extremely serious (sin), = pārājika, q.v.; the identity of the two is proved by °jayikādhyāpanna Bbh 159.22 = Pall (pārājikam) ajjhāpanna (q.v. in CPD), see adhyāpadyate; similarly Bbh 180.26, see ibid.; bodhisattvasya catvārah °jayika-sthānīyā dharmāḥ Bbh 158.3, 5, etc.; 159.3; they are described in this passage, but bear no resemblance to the four pārājika of monks, being evidently a recent invention patterned on that ancient category.

pārājika, f. °kā, adj. (= Pall id.; on etym. see Lévi, JA. Nov.-Dec. 1912, 505 f., who assumes Pktic form for *pārācika, from parāc-, parāñc-, plus -ika; as Lévi notes, Pall comms. connect with parā-jayati; so also Northern Buddhists must sometimes have taken it, since Bbh uses pārājayika, q.v., which may be only a hyper-Sktism, see Wogihara, Lex. 34; Lévi notes AMg. pārāñciya as supporting °his view, suggesting derivation from Skt. parāñc-; a mysterious Skt. pārāñcika, acc. to Schmidt, Nachträge, Bruch, Verletzung, occurs in Kauṭ. Arth., 195.16 in Sham.?, hastapāda-°kam vā kurvataḥ, or of one causing injury (?) to hands or feet; neither Meyer, 307.11 and note 4, nor Gaṇapati, who glosses by parāñcikaṃ anyathābhāvaṃ samdhivighaṭanam iti yāvad, can offer any real explanation of the word, but it looks startlingly like the AMg. form), involving expulsion from the order of monks; of the utmost gravity (of a sin): catvārah °kā dharmāḥ Mvy 8358; the four are listed 8364-7 as unchastity, stealing, taking life, and falsely claiming superhuman powers (uttarimanuṣya-dharma-pralāpa, see s.v. uttari); the same four in Pall (for the last, uttarimanussadhammaṃ...) Vin, iii.1 ff.; °kā dharmāḥ Prāt 476.7; °Kenā dharmenānudhvamsayet 481.6, should accuse falsely of a pār° offense; f., without

noun (sc. vipatti or āpatti), amūlikayā °jikayā MSV iii.109.21; āpat pārājikā Śīkṣ 66.16, a pār° offense; said of the person guilty of such an offense, deserving of expulsion, °ko bhavati Prāt 477.1, 5; 478.5; similarly Śīkṣ 143.7; (bhikṣuṇī...) °jikā Bhik 28b.1; in Śīkṣ 59.12 read pārājitaḥ, with same phrase in 60.12, 61.3, instead of text pārājikah, cf. Bendali and Rouse p. 61 note 3. Cf. also next.

pārājikīya, see a-p°, and prec.

pārāyaṇa, n. of a Buddhist work, presumably = the P°-vagga of Pali Sn (976-1149): Divy 20.23; 34.29.

Pārāśara, n. of a yakṣa: Māy 95.

pāri (f.; cf. AMg. pāri, a particular vessel, Ratnach.; pāri dohaṇabhaṇḍe, Deśn. 6.37, and pāri in Gauḍavaha, Sheth), a kind of (milking?) vessel: suvarṇa-pāri-sahasrāṇi, rūpya-pā°, Mv iii.450.3-4 (prose); ṣaṣṭi pārisahasrāṇi 459.3 (vs, i not m.c.).

pāricaryā, or (MIndic) °cariyā (= Pall pāricariyā; see also paricaryā), service: upasthītā (mss. °to) pāricaryāye (instr. sg.) santo Mv i.286.2 (vs), so mss., Senart em. paricariyāye, which if final e be read short corrects the meter; in Mv ii.225.2 Senart pāricariyāye, but see the readings of the mss.; meter would be better if we read tām guru-su-paricariyāya (all supported by one ms. or the other except that both read °cariyāya) but the rest of the line is defective; Senart's reading is bad; pāricaryā Mv iii.348.9 (prose); -pāricariyāye 348.13 (vs), so Senart em. m.c., mss. -pari°.

(Pārījāta, n. of a mountain: Māy 254.3. Recorded in Skt, Kīrfe 98 f., as n. of a mountain in the west; not in BR, pw in this sense.)

? pārījūnya, perhaps to be read (as in Pall pārījuṇṇa) for parījūnya, q.v.

pārīṇāmika, f. °kī (parīṇāma plus -ika), ep. of rddhi, (magic) involving transformation, see s.v. nairmānika, with which this is contrasted: rddhiḥ... °kī Bbh 58.19; °ka-rddhi-prakāra-bhedaḥ 22; °kyā rddhyāḥ prakārā(ḥ) 63.18.

pārīdhvajika, m., standard-bearer: Mvy 3725 (so Tib. rgyal mtshan thogs pa).

parinirvāṇika, adj. (parinirvāṇa plus -ika; cf. Pall parinibbānika), dealing with, leading to, complete nirvāṇa: dharmas ca... °kaḥ Av ii.107.7.

Pārīpātrikā (°tri? = Pārī°, q.v.), n. of a river near Benares: Jm (App.) 241.5; corresp. to Mv ii.245.1 where text Pārīpātri, v.l. °tri; the text is uncertain; in Jm 240.4 text corruptly Pārīpāṭikā for Mv ii.244.5 Pārīpātrikā.

pārīpāna, nt., a kind of drink: °nam, n. sg., Divy 221.28.

pārīpūraka, f. °kī or °ikā, adj. (= Skt. pari°; cf. next), making full or complete: sarvāśa-p° Mmk 2.23; 6.15, 17; 26.25; f. °kī 27.3; f. °ikā 28.1; abhiprāya-°ka 9.22; (sarvabodhisattvacaryā-°ka 55.11; all prose; et alibi, in Mmk only.

pārīpūri, °ri, f. (Pall id., = parīpūri, q.v.; cf. prec.), fulfilment, accomplishment: śīlam samādhīḥ prajñā ca °rīm na gacchati Ud vl.13 = °rīm Pall Therag. 634; arthasaya °rir (v.l. pari°) bhavati Av ii.107.6 (prose); arthapārīpūri (acc., sg. or pl.)... dhāraya RP 60.1 (prose); (vratasya) °rīm LV 197.18 (vs); °rīm Mmk 22.26; 23.8 (both prose); -kuśaladharmā-parīpūryai (so read, dat., for text °ryaiḥ) KP 95.7 (prose).

pārīpūrṇa, adj., ppp. (m.c. for pari°), full: śubha °ṇam Mv ii.299.11 (vs). Cf. prec.

pārībhogika, adj. (cf. Pall id., in special slightly different application; = parībhogya, °giya, qq.v.), fit for use, of articles for personal use, specifically of a nun's robe: clvaram kalpikam °gikam Bhik 15a.1.

pārībhogīya, v.l. for pari°.

pārima, adj. (= Pall id.; cf. also a-pā°; from Skt. pāra plus -ima, § 22.15), further (bank or shore, only with

tīra or kūla): °mam tīram LV 437.14; Mv ii.259.7; 260.1; °me tīre Mv iii.407.9; AsP 434.12; Av i.148.14; Gv 351.3; °me kūle Mv i.261.17. See **parima**.

pāriyātra, °traka, m. (= Skt. pārijāta, °taka, which also occurs here, n. of a heavenly tree; Pali pāricchattaka, also rarely pārijāta, °taka, cf. Childers; see DPPN, and under our **koviddāra**, which is sometimes equated with this; the form °yātra(ka) is supported by Chin., Ware, JAOS 48.160, note, and Tib. below, and should not be emended), n. of a heavenly tree: °traka Mv i.267.1 (v.l. °jātaka); of a heavenly grove (perh. formed by a single enormous tree, cf. s.v. koviddāra), Mv i.324, read °yātra with v.l. for Senart °pātra; Divy 194.3, 11 °yātraka; either grove or tree, Mv i.358.6 (read °yātro for mss. and Senart °pātro); Mvy 4198 °yātraḥ, so also Mironov (without v.l.), not to be em., Tib. ḥḍus-brtol supports yātrā, assembly; Divy 219.20, mss. °yātrako, while in 219.27 they seem to read °jātakaḥ; Gv 501.11 °yātrakasya.

Pārileya (= Pali °leyya), n. of an elephant who ministered to Buddha: Jm 116.1.

pāriṣāsika, adj. (= Pall id.; **parivāsa** plus -ika), one on probation: MSV ii.154.14; 204.3, 11; iii.34.15; also mūla-pāri°, ib., see **parivāsa** and mūla; upārḍha-pāri°, half-way thru with probation, MSV iii.86.14; yadbhūyāḥ-pāri°, having finished most of a probation, ib. 18; °ka-vastu, a part of MSV, MSV iii.93.1.

pāriṣvayika, adj. (to **parivyaya** plus -ika), relating to ordinary, regular (daily) expense, contrasting with **utsavika**, q.v. (wrongly Senart): vyayakarmēṇa (em.) utsavikena °yikena ca Mv iii.177.17.

pāriśuddhi (f.; = Pali °suddhi, for Skt. pariś°; § 3.10), purification: MSV iv.99.7 ff.; kāyakarma-pāri° KP 161.1 (prose).

pārṣadya, m. (also **pārṣadya**; = Pali pārisajja; pāri° Skt. Lex. and once Rājat., for regular pāriśada; also Skt. Lex. pārṣadya for regular pāriśada; see also **par(ī)ṣadya**, and s.v. **brahmapār(ī)ṣadya**, member of an assembly or group; pl. retinue; esp., and almost always, said of members of the retinue of a king (or god, or Māra, or the like), and often associated or cpd. esp. with amātya (so e.g. LV 26.10; Mv iii.160.19, and many others in the foll.), or with this and other royal retainers such as dauvārika (e.g. LV 118.11); usually pl.: LV 26.10 (prose); 43.15; 50.9; 78.17; 118.11 (prose); 219.19; Mv ii.443.2 (prose, v.l. pari°), 12, 17, 18; iii.160.19; Divy 291.27; Suv 227.11, read °dyāḥ (all mss. contain y, and meter is better so) for Nobel °dāḥ. See also **pārṣada** which is used absolutely, like Skt. gaṇa.

pārihāna (nt.; = Skt. and Pali pari°; § 3.10), loss: prajñā-°nāya (dat.) KP 1.2, 8 (prose). Cf. next.

pārihāni, or °ni, f. (cf. prec.; = Skt. and Pali pari°; § 3.10), loss: °ni Mv ii.238.1 (prose); °niṃ (acc.; mss. °ni, unmetr.) 391.21 (vs); °niṃ (n. sg.) 395.18 (vs, perhaps m.c. for °ni, which Senart reads by em.; parallel Śiks 308.8 seems to have read in mss. pariḥāni, but ed. pari° m.c. with Mv); °niṃ (acc.) Samādh p. 53 line 1; °niṃ (n. sg.) KP 8.3, 4.

pārihāraka, m. (= **parihāraka**, °hātaka, q.v.; cf. § 3.10), bracelet (or anklet): °kā (so mss., Senart em. °hāryakā) pi kriyanti Mv ii.470.10 (prose); nūpurā valayā ... °rakā (here kept by Senart) iii.276.8 (vs).

pāruṣaka, (1) nt. (and, in °kā-vana, or pārūṣakā-, seemingly fem.; = Pali phārusaka; cf. **pāruṣyaka**; perh. cf. Skt. parūṣa, °ṣaka, *Grewia asiatica*? cf. next, 2), n. of a flower (cf. also **mahāpāru**): °kam Mvy 6162; pārūṣakā-vanam (Mironov pārūṣakā-) Mvy 4196 = **pāruṣyaka**, q.v.; (2) adj. = **pāruṣika** (1), q.v.: Gv 159.14.

pāruṣika, (1) adj. (also °ṣaka 2, q.v.; to Skt. paruṣa plus -ika), harsh in speech: Divy 301.24; Gv 228.14; 352.18; Bbh 168.11; (2) (-pānam), acc. to Dutt, juice of *Grewia asiatica*: MSV i.ii.19 (cf. prec., 1).

pāruṣyaka (nt.; = Pali phārusaka; also pārūṣakā-vana, or pārū°, see s.v. **pāruṣaka**), n. of one of the groves of the trāyastriṃśa gods: °ke (loc.) Mv i.32.4; °ka (voc.) Divy 194.2, 10; 195.9.

pāruṣya-lipi, a kind of script: LV 125.21; Tib. transliterates pa ru ṣa. Not in the Mv list i.135.5 ff. Could Pārasa- (or °si) be the original? Or cf. **pāruṣaka**, °ṣyaka?

pārevataka, v.l. for **pāle**.

? **pārṇa-vāsin**, m. (cf. Skt. pārṇa, hut of leaves, acc. to Galanos; Pkt. paṇṇa, leafy), perh. hermit as dwelling in a hut of leaves: °si Mvy 7134 = Tib. nom(s) pa, hermit (Das). But Mironov reads vārṇa-(v.l. raṇa)-vāśi (vv.ii. -vāśi, -pāśi).

pārthagjanaka, °nika, f. °nakī, °nikī, also **prāthujjanika** (influenced by the rare and questionable Skt. prathu? or by some other form of prath-? note u in the Pall), and mss. v.l. **prārtha**°, adj. (to Skt. prthagjana, plus -ka, -ika, but partially, at least, a back-formation from Mindic, cf. Pali pothujjanika, vulgar, common, characteristic of low people: prāthujjaniko (sc. antaḥ) Mv iii.331.4, and pārthagjaniko LV 416.17 (prose; in LV vv.ii. prārthakjanako, prārthajjanako and °iko); (vāg...) pārthagjanakī Bbh 24.9; (bhūmau...) pārthagjanikyām (loc. f.) Bbh 37.25; pārthagjanikāni karmāṇi MadhK 319.2.

? **pārthika**, king: °ka-varaḥ LV 43.15 (vs); = Tib. rgyal po, king. Seems prob. a graphic error for pārthiva (which Calc. reads), but acc. to Lefm. in all his mss.

pārśukā (= Skt. Lex. id., Pali phāsukā; cf. **pāṃśulika**, °kā, and Skt. parśu, °śukā, as well as BHS pārśvakā, pārśvika), rib: LV 254.9 (twice), 11; 255.22 (v.l. in all pārśvakā, q.v.); (of a house) 'rib', rafter, Ud xxxi.7 (spelled pārśukā; same vs in Pall, Dhp. 154, phāsukā; see s.v. **visamṣkāra**).

pārśva (m., nt.?), lying or leaning on one's side, leaning, slouching: in comp. with -sukham, (divam nidrāsukham) pārśvasukham śayanasukham ca svikurvataḥ Bbh 156.18, of one who is attached to the pleasures of sleeping by day or lying (leaning) on his side or (keeping to) his bed; (nidrāsukham śayanasukham) pārśvasukham ca Bbh 172.2; as object of verb of giving, (na tv akāle) pārśvam anuprayacchatī mañce vā pīṭhe vā tṛṇasamstare vā... Bbh 193.(19-20), but he does not lie down (? lean, slouch; lit. give a side) at improper times on a couch or stool or grass-bed; na jātu pārśvam dattavān, na styāna-middham (q.v.) avakramitavān RP 57.10, he did not at all 'give a side', nor give way to sloth and torpor; in MSV i.237.7-8, 11 seems to mean leans, lounges, slouches: (bhikṣavaḥ) pārśvam dattvā tiṣṭhanti... kimartham pārśvam dattvā tiṣṭhatha? ... kṣudhārtā durbalā jātāḥ, ataḥ (11) pārśvam dattvā sthītāḥ; possibly, however, it may mean stays (at home) lying down.

pārśvakā (see s.vv. **pārśukā**, **pārśvika**), rib: Śiks 228.13 (ed. note suggests reading pārśukā); v.l. in some mss. for pārśukā LV 254.9, 11; 255.22.

pārśva-dāha, m. (cf. Skt. pārśvaśūla), a kind of disease, burning (pain) in the side: Mvy 9524; Bhik 17a.2.

pārśva-sūtraka, nt., a kind of ornament, 'string for the sides' (?): Mvy 6030 = Tib. se ral (mg.?) (h)phreñ (= sūtraka).

pārśvika, m. (cf. **pārśvakā**, **pārśukā**; Skt. pārśvaka, m.), rib: Mvy 4005 = Tib. rtsib (so read with Index) na.

(**pārṣada** = Skt. id., a kind of supernatural being, attendant, sc. on a god; similar to gaṇa, which immediately follows, and after which pīti must be read with Tib. mtshun for text pati, which was a natural error induced by gaṇa: LV 249.17, prose, in long cpd. listing supernatural beings. Cf. **pārṣadya**, **pārṣadya**.)

pārṣadya = **pāriś°**, q.v. for other forms; used exactly in the same way: SP 474.8 (prose, māra-p°); LV 2.20 (prose, amātya-p°); 55.17 (prose); 118.2 (prose);

302.19 (prose); 383.18 (prose); Divy 297.16; amātya-p° Mv III.129.2; Suv 230.9; 236.1.

pāla jagato, *protector of the world*, = lokapāla; so read, as two separate words, in RP 51.2 (vs) brahmendra pāla jagato bhagavan jhimbhavantī tava te prabhayā, *Brahma, Indra, the Protectors of the World, O Lord, these are obscured by thy radiance*.

Pālaka, (1) n. of a servant of Śroṇa Koṭṭikarṇa: Divy 3.12; 4.22; 5.17 ff.; 6.3; mentioned with Dāsaka, q.v.; (2) n. of a yakṣa: Māy 46.

pālaloka, v.l. for pāra°.

pālaka, m. (= Skt. pālaka; perhaps to Skt. pālīn plus -ka), *protector*: °ka vardhika (q.v.) sarvagunānām Śikṣ 2.18 (vs).

Pālita (= Pālī id.), n. of an attendant on the Buddha Maṅgala: Mv I.248.20; 252.9.

Pālītaka, n. of a yakṣa: Māy 26.

Pālītakoṭa, n. of a yakṣa king: MSV I.xviii.3.

pālevata, once °taka, m. (= Skt. pālīvata, and Lex. and once in Rājāt. pālē°, BR 4.693; Schmidt, Nachträge, s.v.; Pālī and Skt. Lex.-Gr. pārevata), a kind of tree bearing edible fruits: °ta Mv I.249.11; II.248.3, 15; III.80.10; °taka III.324.2 (prose; v.l. pāre°).

pāsa-graha, m., *the art of casting a noose or lasso*, one of the martial arts studied by a prince: Mvy 4983 = Tib. zhags pa gdab pa, *noose-casting*; LV 156.11; Divy 442.7.

? **pāsā**, f. = Skt. pāsā, *mass*: LV 357.9 (vs); see s.v. ūrpākosa.

pāsālepa, m. (pāsā-ālepa), lit. *snare-smearing*, a method practised by hunters for catching animals, associated with kūṭa: Divy 582.11 (°pāms ca, acc. pl.); kūṭāḥ °pās ca 582.13; 583.1; in 582.29 kūṭān pāsāms (alone) ca.

pāsaṇḍika (= Skt. Lex. id., Skt. °ḍin, Pālī pāsāṇḍika), *heretic*: Av I.2.6.

pāṣī, **pāṣī** (not found elsewhere; perh. cf. pāṣayati; AMg. pāmsel is rendered *defiles*), *dung*: pāṣī Mvy 5309 = Tib. lud, *dung*; pāṣīp, acc., MSV II.33.10 = Tib. lei ba, (esp.) *cow-dung*.

-**pāsa(ka)**, f. -**ikā**, ftc. (Pālī sūci-pāsa, Vism. 284.14), *eye (of a needle)*, in vaṭṭa-p°, q.v., Mv II.87.17; text °yāsikā; same vs in Pālī, Jāt. III.282.13, su-pāsiyam (v.l. °kam), acc. sg. with sūciṃ; comm. sundarena suviddhena pāsena samannāgatattā supāsiyam (suggesting that -iya or -ka, -ikā, accompanies the Bhvr. cpd. only); and, in fact, pāse (loc.) occurs in the prose III.282.3, 5, with vijjhi(tvā), where the translators render wrongly *dice*; rather, *piercing (the needle) at the (place for the) eye*. From Skt. pāsa, *loop*? A Deśī word (Deśīn. 6.75) pāsā = *akṣī*, *eye*, is recorded. Hindi āṅkh, *eye*, is given the meaning *hole of a needle* (sūl kā ched) in Hindi Śabdasāgara (1914), 1 p. 312, s.v. āṅkh, mg. 4; I have found no confirmation of this, or of any use of a word for *eye*, of a *needle's eye*, in any Indian dialect, in any other source. The Hindi usage (evidently limited) could possibly be explained as due to English influence. Professor W. N. Brown informs me that the common Hindi word for *eye of a needle* is nākā. However, Jā. says that Tib. mig, regularly *eye*, also means *eye of a needle*, and *hole for the handle of a hatchet* etc.

pi = Pālī id., Skt. and BHS apl, § 4.3, 11, 12, also m.c. pl, § 3.14.

piṅga (m.; in one Skt. Lex. said to mean *buffalo*), *young (male) elephant*, parallel with kareṇu, as in prec. line kīśora, *male colt*, with vaḍavā: paṭica kareṇu-sahasrāṇi paṭica piṅga-sahasrāṇi LV 95.11 (prose; vv.ll. kapiṅga-, piśa-); confirmed in Tib., ba laṅ gi phrug gu pho, (usually *bullock* but also *young male elephant* (for kareṇu Tib. has the same phrase with mo, *female*, instead of pho, *male*)).

piṅgala, m. (Skt. Lex. id., as Jain term; AMg. piṅgalaya), n. of one of the four 'great treasures', Mv III.383.19, or of the 'king' who guards it, Divy 61.3; see s.v. elapatra; doubtless this guardian is the same as the nāga so named Mvy 3315; Māy 247.2; as n. of a yakṣa Suv 161.13 (?), see **Kapila**.

Piṅgalavatsājīva, n. of a wandering mendicant: Divy 370.14 ff.

Piṅgalā, n. of a rākṣasī: Māy 241.13; 243.16.

Piṅgalayani, n. of the gotra of the nakṣatra Maghā: Divy 639.24.

? **picl-** (perhaps a corruption), seems to designate some impurity, defect, or undesirable quality in a cloth on which images are to be painted: site daumye (see this) ... picl-varjite (sc. paṭe) Mmk 131.20 (vs). Possibly read picu, *cotton*?

picut-kāra (m.; onomat.), a sound made by Māra's hosts, see s.v. phuphu-kāra: LV 306.3 (v.l. picuk-kāra; Tib. pi tshl).

picumanda (m.; Skt. Lex. and Pālī id., Pālī oftener picumanda), *the nimba tree*: Naḍera-(q.v.)-picumanda-mūle (viharati) MSV I.25.15, 19 (Pālī Naḷeru-picumanda), at Vairambhaya: MPS 31.56, at Vairanya.

picuvā, n. of a formula and rite in honor of Mārīci: Sādh 298.15; 299.9, 11. (Origin acrostic?)

piccata, or (Mironov) °ḍa, m., Mvy 8883, app. adj., *red-eyed* (owing to a disease), so app. Chin. and Jap.; Tib. tshag po, which is not clear to me.

piccayati (Skt. Dhātup.; ppp. piccata used in Suśruta; cf. AMg. picchiya, *pounded bark*), *presses, squeezes, torments*: śīrṣāṇi piccayanti (pass.) Mv I.24.3, 5; nakhehi piccitā 21.14; śīrṣāṇi °tāni 24.4.

piñjala = °ra, *reddish*: so text with mss. in śīrigarbha-°lehi (padumehi) Mv II.301.4, see śīrigarbha; but I perhaps mere corruption for r, since below in 302.3 we must certainly read śīrigarbha-piñjarehi (Senart with mss., -pañjarehi), see lb.

piṭa (nt. ? or m.; Skt. Lex. id., not in Pālī) = **piṭaka**, *oasket* in the fig. sense of *collection of literary works*, esp. of the Buddhist canon; only in tri-piṭa (Bhvr.), q.v.

piṭaka, nt., m. (= Pālī id.), = *prec.*; of the Buddhist canon, in tripiṭaka, q.v.; also in Bodhisattva-piṭaka, *collection of writings on bodhisattvas*: Mmk 22.12 (°kam ... bhāṣiṣye, referring to Mmk itself or its doctrine), et passim in Mmk (not noted elsewhere, but cf. -piṭakīya); (also, m., as in Skt., *blister, pustule, swelling on the skin*: [krodhāviṣṭasya mahānagnasya] yāval latāte piṭakās tiṣṭhanti ... Gv 504.6.) On piṭakā see piṭṭakā.

-**piṭakīya**, adj., *belonging to a collection of literary works* (see prec.): vidyādhara-pi° Sādh 151.15.

piṭṭaka, m. (= Skt. piṭaka, piḍaka, Pālī piḷakā), *blister, swelling on the skin*: Divy 210.14.

[**piṭṭakā** or **piṭākā**, mss. Divy 256.24, ed. em. paṭṭikā or paṭikā, *cloth*, prob. rightly.]

[**piṭhaka**, error for piṭaka, *basket* (in literal, Skt. sense): Kv 52.23; 71.8. Cf. piṭhaka.]

piṭharikā (= Skt. and Pālī °ra and °raka), (*small*) *pot* (perh. dim. -ikā): Divy 496.14 (so read with most mss. for ed. pipar°); Gv 137.7; 138.1 ff.

? **piṇḍaka-yuddha**, nt. (after aja-yuddha, etc.; before stri-y°, puruṣa-y°), perhaps error for paṇḍaka-y°, *a fight of eunuchs* (?): MSV III.17.3.

piṇḍakā (= Skt., Pālī piṇḍa, piṇḍaka; cf. also piṇḍikā), (*alms*)-*food*: Divy 87.2, 7, 10.

piṇḍa-cārika, adj. (= Pālī id.), (*engaged in*) *going on the round of food-begging*, said of a monk: yo bhikkṣuḥ °ko bhavati Śikṣ 55.12; °keṇa bhikkṣuṇā 130.12, and ff.

piṇḍapāṭa, m. (see pāṭa), or °pātra (the latter very often, esp. in mss., tho editors often em., cf. Speyer Av I.13 note 1; Index to Divy suggests two different words, 'often confused', but note that even in the cliché list of

pariskāra, q.v., piṇḍapāta occurs as always in Pali, beside *°pātra*, the latter e. g. Suv 112.9; Śikṣ 41.18; Sukh 27.1; LV 2.22; also mss. at Av 1.13.4 et alibi, Speyer, note ad loc.; it seems that both forms mean simply *alms-food* (*-attaṇṇa*), put into a monk's bowl), as is quite obvious in Pali, see Childers and PTSD, and in some BHS passages; the BHS *°pātra* was doubtless due to popular etym., association with *pātra* = Pali *patta*, *bowl*; the secondary and unoriginal it occurs so often that it seems probably to have been used in BHS tradition, by the side of *°pāta*, *food thrown into a monk's almsbowl*; see also (besides s.v. *pariskāra*) s.v. *paścādbhaktā*: *°pāta* Mvy 2374; 8571; 8581; 8591; 8671; Divy 188.24; 236.28; 262.23; 553.3, 10; 573.10; Jm 19.25; RP 29.13; Śikṣ 128.2, 8; 215.7; Prāt 500.4 ff. (so regularly in Prāt); Bhik 23a.1; *°pāta-cārika*, *living by alms-begging*, RP 57.10 (= *°pātika*), *°pātra*, besides cases in cpds. cited above, Śikṣ 312.14; v.l. in Mvy 8571, 8581, 8591, above; *ekapiṇḍapātreṇa* Mv 11.225.10, 13, 21, *with nothing but (a bowl of) almsfood*.—See Rahder, Hobogirin 158.

piṇḍapātika, m. (= Pali *id.*; to prec.; BHS also *paṇḍ°*, q.v.), *one who lives on alms-food*, one of the 12 *dhūtaguṇa*, q.v.: AsP 387.4; Divy 141.21; Av 1.248.4; *°ka-tva*, abstr., Karṇav 105.5 (note *paṇḍ°* in 104.14).

piṇḍavaṃśa, n. of an ancient king. MSV 1.63.4, etc. *piṇḍa-veṇu*, m., a kind of bamboo: *°nuḥ* Mvy 4216. (*piṇḍāraka*, presumably = Skt. *°dāra*; in Skt., Schmidt, Nachträge, s.v.; -ka svārthe; n. of one or more plants: *°ka-puṣpāṇam* Mmk 712.15, 18, prose.)

piṇḍārtha, m. (= Pali *piṇḍattha*), *meaning of the sum or whole mass, summary meaning*: (asya tu granthavistarasyāyam) *°tho* ... dhārayatavyaḥ Śikṣ 127.9.

piṇḍālu, m. (f.? Skt. Lex. *id.*; *lu*, f., Schmidt, Nachträge; AMg. *°lu*, m.), an edible root or tuber: *°luḥ* Mvy 5769 = Tib. do baḥi rdog ma, do baḥi dag pa, cf. Das do baḥi tog ma, *root of Jerusalem artichoke*, also *potato*.

piṇḍikā (see s.v. *piṇḍakā*; recorded in late Skt., see Schmidt, Nachträge, defined *Opferkloss*), (*alms*)-food: Divy 88.8, 11, 19, 23, 27; 89.4 (but in 89.1 note *piṇḍakāḥ*, m., as in Skt.); MSV 1.86.12 ff. (always this, never *°akā*).

piṇḍita, adj. (= Pali *id.*; the word is Skt. but is not there recorded of sounds), *full, compact*, of sound: Mv 1.171.7 (vs), cited s.v. *avistara*, q.v.

piṇḍi (in Skt. app. not precisely in this sense; also in AMg., whether in this sense is not clear), *large group, collection*: buddhapīṇḍi nirmittā Divy 162.15; buddhapīṇḍyā (gen.) nimittam 163.1.

piṇḍoddāna, nt. (see *uddāna*), apparently *abridged summary or statement of contents*: Mvy 1474 = Tib. sdus paḥi (*abridgement*) sdom; MSV 11.3.1, 5; 11.61.1.

piṇḍopadhāna, nt. (cf. Skt. *upadhāna*, cover) *cover for alms food*, i. e. *for the alms-bowl*: *°nam* Mvy 8960 = Tib. lhuṅ bzad gyi (read *kyl*?) kha gyogs, *cover for the open (top) of the alms-bowl*; tasmād anujānāmi *°nam* dhārayatavyam iti Divy 84.22 = MSV 1.84.2, *therefore I authorize an alms-food (bowl) cover to be maintained* (to prevent undesired things falling into it). Wrongly Dutt Introd. p. 10.

? **Piṇḍola-Kapila**, see s.v. *Kapila*.

Piṇḍola Bharadvāja (Divy, Mmk, MSV) or **Bhārad°** (Karmav), = Pali *Pi°* Bhāradvāja, n. of one of Buddha's disciples, called 'chief of lion's-roarsers (*siṃhanādin*); so in Pali *sihanādin*, *°dika*): Divy 399.30 ff.; 404.1 (represented as still living in the time of Aśoka, to whom he presents himself); Mmk 111.12; Karmav 62.5; MSV 1.183.18 ff.

Pitānandin, n. of a yakṣa: Māy 44.

Pitāputrasamāgama (once *Pitr°*), m., n. of a work: Mvy 1333; Śikṣ 181.12; 244.11 (*Pitr°*) = Bṛ 326.24. *pitṛjña*, *father-honoring*, see under *mātrjña*, which regularly precedes this.

Pitrputrasamāgama, see *Pitā°*.

pithati, oftener *pithayati*, or *pitheti* (see also (a)pi-

dheti; to Skt. *api-dhā*; Geiger 39.5; in Pali only pass. *pi-thiyati*, *pithiyati*, in some mss. *pidhiyati*; cf. AMg. *pihel*) (1) *covers*: *etaṃ maṇim pāṇinā pithiyeyāsi* (2 sg. opt. of caus. of pass., *you are to cause to be covered*) Mv 11.25.6 (Senart em. *pidhi°*); (śarāveṇa, sc. *pratikṛtiṃ*) *pithayet* Mmk 287.1; *pi-thayet sarvavidisām* 362.15; *yasya pāpakṛtām karma kuśalaṇa pithiyate* Ud xvi.9, 10 (= Pali *Dhp.* 173, where *pi-thiyati*); (2) *shuts, closes*, esp. a door, also a window, the mouth: *dvārās te pithitā(h)* LV 220.20; *dvārā pithetha* LV 201.17 (vs), *shut the doors*; *nagaradvārāṇi pithayata* LV 228.2 (prose); in Mmk 560.27 perh. read *dvārām* (for text *uddhārām*, q.v.) *pithayitvā*; *sa pithad evam cittam utpādayati* Śikṣ 348.10–11 (prose), *he, closing (the door), forms this thought*; here *pithad* stands for *pithan*, pres. pple. n. sg. m., perh. owing to association with Skt. (*apīdadhat?* cf. Bendall's note; *pithita-vāṭayāne* Mv 11.122.5 (vs; so read, see *vāṭayāna*); *mukhadvārām* ... *pithitam* Divy 232.20; (3) *blocks, suppresses* (the senses, ascetically): *na cendriyāṇi pithayati sma* LV 257.2 (prose; Tib: bkag), of the Bodhisattva performing austerities (yet he did not grasp the objects of sense); (4) *blocks* (a way), in lit. sense: *mārgo ... pithitah* Divy 7.1; (5) *closes* (the door to) or *blocks* (the way to), evil states of existence (either *dvāra* or *mārga*, or a synonym, may be used, or neither; the figure is clearly derived from 2 and 4 above): (*tiṣṭhām durgatnām*) *dvārām pithitam bhaviṣyati* SP 260.9; *pithitā apāyapatha* LV 117.9 (vs); *pithitum apāyapatha yeṣa matir vivṛtum ca śad* (Calc. *śad*; read *śad*-) *gatipatham hy amṛtam* LV 46.7 (vs), ... *to block the ways to evil and open the immortal way to good fates* (Foucaux *la bonne voie*); (śarvā) *pāyadurgati-pithita-gatiḥ* LV 273.1 (prose); *sarvāṇy akṣaṇāṇi pithitāṇy abhūvan* LV 278.22; *pithitāni ... apāyapathāni* Suv 62.10; *kumārga sarvām pithita apāyabhūmiḥ* Śikṣ 307.3 (vs; Bendall's note misunderstands); (*sarvākṣaṇa-dvārakapāṭāni*) *pithapayīṣyati* Gv 112.20 (prose; would seem to be fut. of a caus. analogous to *sthapaya*, *dapaya*, etc., but prob. read *pithayīṣyati*); *pithita*, m.c. for *pi°*, Gv 55.1, see s.v. *pithana*; *pithanti* (2d ed *pibanti*, which is absurd); *sarvākṣaṇpāyadurgativinipātadvārāṇi* Gv 63.15.

pithana- or *°nā*- (n. act. to prec., suffix -ana, -anā), *the shutting off, blocking*: *pithanārthāya apāyabhūminām* LV 178.7 (vs; Tib. lam ni bcad pa, *blocking the way*); *vitathagrāha-pithanā-su-pithitam* Gv 55.1 (vs; *°nā* could be m.c., as *pith°* certainly is); *sarvākṣaṇagati-dvārā-pithanārthena* Gv 98.1 (prose).

? **pithānita** (1), in *kṛtarākṣā-pithānitam*, Mmk 57.18; 60.18; acc. to Tib. and Chin. the cpd. means *having made the rite of security*. See Lalou, *Iconographie*, 23 note 1; as there suggested our word seems to be related to, or corrupted from, some form of *vi-dhā* (perh. *vidhāna*).

pithayati, **pithāyati**, **pitheti** (also *apīdheti*; to Skt. (a)pi-dhā; and cf. *pitha(ya)ti*), *covers*; also *closes* (a door): (*dvārām*) *pithāyitvā* Mmk 566.18, and *pithayitvā* 21 (one of the two seems likely to be a corruption, but see Chap. 43, s.v. *dhā*); *apīdheti*, *covers, conceals*, Mv 11.493.8; *pitheti* 17; 496.2; *pidhehi* 494.7; *avidyā-pidhita* (ppp.) *bālās* Śikṣ 81.1; *pidhāpetha*, caus. impv., Mv 11.126.18 (prose); *pidhiyantu*, pass., 11.23.18 (vs).

? **pinya**, m., (mg. unknown) Divy 650.9, *pin-yādhyāyaḥ*, colophon of a section omitted in ed., which only quotes in a note the following: *kṛttikāyām jātasya mukhe caturāṅgulīḥ* (mss. *°leḥ*) *pinyo dakṣiṇato 'syai lomaśaḥ kṛṣṇalohitaḥ*.

[**Pipāsā**, Māy 253.1, n. of a river, read (Skt.) *Vipāsā*.]

? **pipāsin**, adj. (= Pali *°si*; Skt. *°sā* plus -in), *thirsty*: read prob. *bhukṣa-pipāsino* ed. *°sita*, mss. cited as *°sito*; a n. pl. is needed) *madhukarāḥ* LV 328.12 (vs).

Pippalāyana, of a brahman (*mānava*) living at Pippalavati, who got a share of the fuel used in cremating the Buddha: MPS 51.19 ff. He replaces the

Pippthalivaniyā Moriyā (pl.) of Pali; acc. to DPPN a Pali Pipp(h)ali-māpava was a previous birth of Mahā-Kāśyapa.

pibana, nt. (Pali pīvana; also °nā, f. ? but only in dat.-inf. °nāye, which may belong to stem °na, § 36.16; to pibati with -ana), *drinking, drink*: °na-bhājanāni Mv ii.468.16, 17; 469.15, *drinking-vessels*; pānaka-pībanāni (mss. -pībānāni) pītva Mv iii.147.11, *having drunk draughts of water*; Infin. °nāye, Mv ii.432.4, 5; °nāye... dīnnaṃ ii.479.10, *given to drink*.

(1) **piyāla**, m., = Pali id.; MIndic for Skt. priyāla, but occurs also in Skt.; n. of a tree: Mv ii.60.16; 248.16; Jm 167.4.)

2 **piyāla** = **peyālam**, q.v.: AdP, Konow, MASI 69.34.2 (prose). Corruption?

piḷakṣa (m.; = Pali piḷakkha; semi-MIndic for Skt. plakṣa), n. of a tree: read piḷakṣa-sākhām in Mv i.149.15 = ii.19.17 (vs), as suggested (but in i.149.15 not adopted) by Senart, confirmed by LV 83.3 ff.

Piṇḍavatsa (= Pali °vaccha), n. of one of Buddha's disciples: SP 2.5; Mmk 111.12; MSV i.x.12.

pilipalipāyeti, onomat., *rattles?* (the razor; said of Upālī the barber in) Mv iii.179.16 °pāyeti, 3 sg., and °pāyeḥ, impv.

plotika (m. or nt., in mg. 2 perhaps °kā f.; = Pali °kā, once °ka m. or nt., Jāt. iv.365.19; MIndic for plotika, ploti, qq.v. for discussion), (1) *piece of cloth, rag*: karpāsikam paṭa-pilotikam ādāya (in becoming a monk) Mv iii.50.15; paṭa-pilotika-saṃghāṭi(m) Mv iii.53.14, 16; 54.1 ff.; (2) (gender uncertain), when modified by chinna, perh. *connecting cord or thread, binding cord, bond* (presumably of karmā, see s.v. ploti-ka): chinna (mss. °ne) pilotikā Mv iii.63.10, *cut are the cords* (of dharmavinaya, by the Buddha); (Bhvr.) daṇḍachinna-pilotiko (said of dharmavinaya) Mv iii.412.11, *whose cords are cut* (as) *with a stick* (? no other use of daṇḍa in this connexion has been noted; note that chinna-pilotika in Pali is an ep. of dhamma, and chinna-plotika, see the latter, in BHS of dharmā; here also of dharmavinaya). See also **pallottaka** (?), °tika.

piśācinī (= Pali piś°; Skt. only piśāci; formation like Skt. yakṣiṇī, f. to yakṣa), also written °canī (doubtless by error), *female piśāca, ogress*: Mv iii.163.18 (prose, no v.l.; in prec. line piśāci); 164.3, 8; 295.17 (v.l. °canī); °canīyā, n. pl. (Senart em. °yo) iii.292.1 (both mss.).

piṣṭaka, nt. (Skt. Lex. id.), *cake*: °kāni rasarasaḡrope-tāni Kv 48.2.

piṣṭa-pācanika, acc. adv. °kam (cf. Skt. piṣṭa-pacana; Wilson also °pācaka, *meal-baking-pan*), in (by the use of) *a baking pan* (for meal): °kam vā. pācyamānasya Śikṣ 182.5 (a form of torture).

[**piṭhaka**, error for **piṭaka**, *basket* (in lit. sense as in Skt.): Kv 28.17. Cf. next, and **piṭhaka**.]

piṭhikā, (1) *base, pedestal* (of a divine figure; cf. Skt. piṭha): prthivi tasya pī° Kv 15.9 (misprinted piṭhikā); this is the definition of pw, but perhaps *footstool* is at least equally probable; (2) in Kv 32.18 perh. error for piṭakā or piṭikā = Skt. piṭaka, *basket*, in lit. sense (cf. **piṭhaka**): piṭhikām upagrhya, said of Rāma (Viṣṇu) masquerading as a brahman dwarf in mendicant's garb; piṭhikā surely means something which an ascetic might carry (hardly *footstool*!).

piṭaka, (1) adj. and subst., lfc. *one that has drunk*, in viṣa-piṭaka (= Skt. °piṭa), *one that has drunk poison* (specifying -ka?): Mmk 462.26; subst. (= Skt. piṭa), *drink*: Av i.179.6 f.; (2) n. of two nāga kings (? from the other Skt. piṭa, *yellow*): Māy 247.14 dvau Piṭakau nāgarā-jānau.

Pitāṅgalya, pl., n. of a people or region: Māy 42. See Lévi 93 (= Petrigala of Ptolemy, prob. modern Pitalkhora, near Chalisgaon, Khandesh).

pithita, m.c. for pithita, see **pitha**(ya)ti, end.

pīthī = Skt. vīthi (by hyper-Sktism? § 2.30), *street, bazaar, public market-place*: pīthīm gato Divy 172.10; nagarasya pīthī (n. pl.) Divy 221.3 (so mss.; ed. em. vīthyah; Tib. *market-place* acc. to Schiefner, cited Divy Index).

Pīlu, n. of a piśāca: Mmk 18.5; piśāco pīlu-nāmataḥ Mmk 611.19 (vs).

-piṣaka, f. *ikā* (to next; cf. Skt. peṣaka), *one who pounds, crushes, or grinds*: varṇaka-piṣikā Mv ii.427.5 (prose; so Senart em., plausibly, for mss. °pidhikā, °mīdhikā), *woman who grinds* (materials for) *paint*; note Mv ii.427.9 under next.

piṣati, **piṣayati**, **piṣeti** (very rare in Skt., see § 28.4 and Chap. 43; AMg. piṣel; for Skt. piṇaṣṭi, Pali piṇsaṭi), *pounds, grinds, crushes*: piṣayanti Mv ii.273.15 (prose); opt. piṣayet Suv 105.4 (vs); Mmk 82.15; impv. piṣehi Mv ii.427.9 (varṇakam, *paint*; cf. prec.); so, piṣahi iii.3.17; ger. piṣayitvā Divy 409.18; Mmk 81.29; 82.5, etc.

Pukkasi, n. of a yoginī: Sādh 445.21.

pungāla, see **pudgala**.

pucchatī (= Pali id.; MIndic for Skt. pṛcchati), *asks*: ger. pucchitva (vv.ll. buddhitva, vṛddhitva) Dbh.g. 4(340).10.

puja (m.c. for Skt. pūjā), *homage*: puja karoti (so read, as two words) Gv 215.3 (vs).

puñchati or °te (= Pali °ti, with object upāhanā; cf. poñchate), *wipes off, cleans* (upāhanān): Inf. puñchitum Divy 491.7 (so mss., ed. em. po°); forms of **poñchate** follow, perhaps justifying the em.

puṣa, see **puṣpa-puta**, **eka-**, **dvi-puta**; also s.v. **paṭa-bhedaka**.

puṭāpuṭī, some sort of (comfortable) *foot-gear*: MSV iv.208.2.

puḍinī, *pool*: puḍinī-puṣkarīṇiṣu LV 193.20 (vs), in *pools and lakes*, Tib. rdziñ (*pool*) dan rdziñ chen (*large pool*, = puṣkarīṇi); ke cāgatāḥ... puḍinī (acc. pl.) grhitvā LV 298.3 (vs), and some (Bodhisattvas) *came* (to honor the Buddha) *bringing* (magically) *pools*; so Foucaux; the whole scene is full of magic marvels, of which this is not less natural than some others. Etym. obscure; cf. Pkt. (Desf) puḍaiṇī = puṭakini, *lotus* (?), or Skt. pullna?

puṇḍa, **puṇḍara**, implied as MIndic forms of Skt. puṇḍra, see **tri-puṇḍari-kṛta**, **tri-puṇḍi-kṛta**.

Puṇḍakakṣa, n. of a mountain (but acc. to Tib., Bailey, JRAS 1950.173, a grove): Divy 21.25; presumably semi-MIndic for Puṇḍra°, which is not recorded; cf. **Puṇḍavardhana**.

puṇḍara, see **puṇḍa**.

Puṇḍarika, (1) n. of a locality: Māy 91; (2) v.l. for **Paṇḍarika**, 2, q.v., n. of a former Buddha.

Puṇḍarikanetra, n. of a former Buddha: Mv i.137.4.

Puṇḍarīkarājan, n. of a former Buddha: Mv i.141.7.

Puṇḍarīkā, n. of a devakumārīkā in the Western Quarter: LV 390.5.

Puṇḍarīkāṣa, n. of a former Buddha: Mv i.140.6.

Puṇḍavardhana, nt., n. of a city: Divy 21.24; 402.2, 4, 8; 427.2. Semi-MIndic for Skt. Puṇḍra-va°, which is the form cited Mvy 4113 and by Burnouf, Introd. 399, 423, in translating Divy (last four occurrences).

Punyakusumaprabha, n. of a park in Aḍakavati: Suv 116.1.

Punyaketu, n. of a Bodhisattva: Gv 3.18.

punyakriyāvastu, nt. (= Pali puññakriyavattu, or, acc. to Childers, °kriyāvattu), *object or item of meritorious action*; in Pali 3 kinds are listed, dānamaya, śīlamaya, and bhāvanāmaya: in Mvy 1699–1704 five kinds, dānamayaṃ 1700, śīlamayaṃ 1701, bhāvanāmayaṃ 1702, aupadhikam (q.v.) 1703, and guṇyam (q.v.) 1704; upadhika-pu° (= aupa) LV 32.1; (aupadhikānam) °vastūnam Śikṣ 138.8; see AbhidhK. LaV-P. iv.15, 94, 231 f., 237.

Punyadatta, n. of a former Buddha: Mv i.137.6.

Punyaparitrātar, see s.v. **Lokaparitrātar**.

Punyaparvatatejas, n. of a Bodhisattva: Gv 2.21.

Punyapradīpadhvaja, n. of a Tathāgata: Gv 422.1.

Punyapradīpasampatketuprabhā, n. of a goddess: Gv 296.14.

Punyaprabha, (1) n. of a monk, disciple of Śākya-muni: Gv 47.9; (2) n. of a lay-disciple: Gv 51.10.

Punyaprabhāsaś(ī)ri, n. of a Buddha: Gv 285.8.

Punyaprasava, m. pl., having increase or abundance of merit, the 2d (but om. in Mv and Pali) of the classes of rūpāvacara gods in the 4th dhyānabhūmi; with or sc. deva, q.v.: LV 150.8; Mvy 3099; Dharmas 128; Divy 68.16; 138.23; 367.13; Mmk 43.22; Gv 249.11; Bbh 62.5; Av 1.5.3 etc.

Punya-maheśākhyā, see the latter.

Punyaśāmi, n. of a previous incarnation of Śākya-muni: LV 170.19; RP 23.18; 37.5 ff. (his story at length).

Punyaśāsi, n. of a former Buddha: Mv 1.140.1.

Punyavant(a), n. of a prince (the Bodhisattva), son of a king of Benares: Mv 111.33.15 ff.; the Punyavanta Jātaka ends 41.11.

Punyaśrīgarbha, n. of a Bodhisattva: Dbh 2.11.

Punyaśama, n. of a former incarnation of Buddha: RP 23.6.

Punyaśumeru, n. of a Buddha: Gv 258.18.

Punyaśumerūdgata, n. of a Bodhisattva: Gv 3.26.

Punyaśbha, (1) n. of a Buddha: Mmk 305.13; 426.7 (both times following Amṛtābha in lists); (2) n. of a god or class of gods: Mmk 19.10 (a nonce-form, invented here? cf. *śuddhābha*).

Punyaśāmkāra (v.l. *śāmkṛta*), n. of a son of Māra (favorable to the Bodhisattva): LV 311.19.

Putkasa (Pali Pukkusa), n. of a Malla official: MPS 28.24, 46 ff.

putrapautrikā, line of descendants, family line; **kayā*, adv.: Av 11.19.13 (soma-nāmāni kriyante).

putramoṭikāputra, bastard (as term of abuse): **trair ājivikair* MSV 11.83.19 = Tib. *htsho ba pa* (= *ājivika*) nal phrug (*bastard child*); yena na kascit **putro* **lpaśruta* utsahate bhikṣuṇī avavadeṭum Divy 493.20–21. No doubt *moṭikā* means *basket* or the like (cf. *moṭa-ka*, *muṭa*), and the lit. mg. is *child-basket child*, i. e. *foundling*. Cf. *vāta-putra*.

putrimant (= Pali *puttī*), having (one who has) sons: Mv 111.417.15 (vs. = Pali Sn 33). See § 22.48.

Putrivaṭa, n. of a locality: Māy 94.

pudgala, m., often written **pumgala** (so regularly in LV, ŚsP, e. g. 4.1, and mss. of Mv, also Mmk 108.23; 112.19 etc.; RP 19.2; this writing also occurs in Skt., see BR, and Tedesco, JAOS 67.172 ff., who rightly observes that the word is essentially Buddh. and Jain, and offers an etym. which does not convince me; another reading found in Mv mss. is *puṅgava*, a Skt. word which may have influenced the form with nasal, *pumgala*; = Pali *puggala*; see also *apratī-pu*, *niṣ-pu*, = Skt. *puruṣa*, *person*, *man*, *creature*, *soul* (often in the latter sense = *ātman*, esp. in *niṣ-pu*): SP 120.7; LV 103.14; 420.10; 423.13; 439.2; Mv 1.4.2 (Senart always prints *pudgala*, contrary to most or all his mss. *pumg*); 47.2; 8; 80.13; 119.14; 142.4; 163.18; Bbh 46.22; Śikṣ 236.15 (*puruṣo vā pudgalo vā*); Ud 111.14; Mvy 4674; 7028; ŚsP 4.1 etc.; Mmk 108.23; 112.19 etc.; *catvāra ime . . . pudgalā bodhisattvena na sevītavāḥ* RP 18.17 (wicked persons, listed in sequel; here text repeatedly *pudgala* but in 19.2 *pumgala*); *pumgalādhyāśaya* (Senart em. *pudga*) Mv 1.85.10; 88.12; 14, acc. to Senart, *Introd. xxviii* note, (*inclinations*) *tournées vers la grande personnalité* (i. e. the Buddha), which seems to me doubtful; rather = Skt. *ātma*, with self-determined (-directed, -controlled?) dispositions; *catvāraḥ pudgalāḥ* Mvy 2968–72 (as in Pali, *Puggala-paññatti* 51 f. same terms in Pali form), *tamas* (separate word) *tamaḥpa-*

rāyaṇaḥ, *tamo jyotiṣparā*, *jyotis tamaḥpara*, *jyotir jyotiṣparā*, i. e. one who is in a low state of existence and does evil (tending to still lower states), ditto but does good, who is in a good state but does evil, ditto and does good; eight *pudgala* Mv 1.291.16 = Pali Khp. 6.6, on which comm. 182.11 f. says, *te hi cattāro ca paṭipannā* (viz. the four just listed above) *cattāro ca phale ṭhītā* (i. e. as reaping the fruits of their good or evil courses) *ti attha hontī*.

punarbhavika, f. **kt*, adj., = **paunar**, q.v. (*trṣṇāyāḥ*) **kyā(h)*, gen. sg.) LV 417.10 (prose); (*paridāghāḥ* . . .) **kā(h)*, m. nom. pl.) Mv 111.338.3.

Punarvasu (= Pali *Punabbasu*), n. of one of the *śaḍvārgika* monks: Mvy 9473; also called **Punarvasuka**, MSV 1.xviii.5 (later incarnate as a *nāga*); 111.15.21 ff. (see *Aśvaka* 2).

[**punaḥśramaṇa**, error for **puraḥ**, q.v.]

punā, for **punar**, *again*, or rather *but*, *yet*, prob. m.c. for Mīndic *puna*: Gv 476.9 (vs: before ca). So also Pali Jāt. 111.437.26 *punā atthi* (vs. m.c.). The form occurs in Pkt., as *unā* or *puṇā* (in comp.), where it seems not to be m.c. and is regarded by Pischel 342 end, 343 end, as abl. to the 'stem' (*p*)*uṇa*; cf. under **puni**; or in the case of *puṇā* perhaps due to lengthening in the seam of cpds., Pischel 70.

puni, in LV 151.8 (vs) seemingly m.c. for **pune*, certainly represents **punar**, *but*; both edd. read so, no v.l. No **pune* seems to be recorded, even in a Mīndic equivalent (as **puṇe*, **uṇe*). Possibly it may be assumed as loc. to the 'stem' *puna* (Pkt. *puna*, *uṇa*-) recorded by Pischel (see under **punā**). Less likely, in my opinion, **pune* as 'Māgadhism' for Mīndic *puno*.

? **pubba** (m., = Pali id., for Skt. *pūya*, Gelger 46.1), *pus*: Mv 1.28.9 (prose). So Senart; but several mss. cited as *pucca*, clearly intending **puvva**, which must underlie the Pali **pubba** and may well be the true reading here.

pura, (1) *city*, as masc. (Skt. nt.): LV 300.22 (vs) *pūrṇam . . . purām* (acc. pl., for *pūrṇān . . . purān*); (2) in cpds. with numerals, *tri-pura* etc., an element in the architecture of a *vihāra*, acc. to Tib. (b)rtseg, *upper chamber*: MSV 111.133.9 ff., monks' *vihāras* have five, nuns' three; a *gandhakuṭi*, and a *bālāgrapūṭika*, of monks have seven each, of nuns five.

Puraṃjaya, n. of a yakṣa: Māy 56.

Puraṃdara, n. of a former Buddha: Mv 1.137.6 (v.l. **dhara*).

puram, adv. = Skt. *purā*, *before* (in time), *formerly* (or to be analyzed *pura-m* plus vowel?): Mv 1.133.4 (vs) *yathā puram* (iti, quoting the vs), *as before*. In AMg. *puram* is used for Skt. *puras*, but I find no record of this use.

pura(ya)ti (for Skt. *pūr*), *fills*: *pureya* Suv 37.13 (vs, only two mss. *pūr*; may be m.c., in the first syllable of a *pāda*; the other *pādas* in this vs have short initial syllables; but surrounding vss show longs in the same place). Dialectic forms with *pur-* for *pūr*-(*aya*-) are recorded for Ap. in Sheth s.v. *pur* = *pūr* (*puraha*), and in modern vernaculars, Turner, Nep. Dict., s.vv. *purnu*, *purānu*.

puraḥśramaṇa (= Pali *puresamaṇa*), *leading monk*, *one who walks before another monk*; opp. *paścācchramaṇa*, q.v.: Divy 494.7 f. (ed. with mss. *punaḥ*, clearly error).

purasta, adv. (= Skt. *purastāt*, m.c.; cf. Pali *purattham*), *in front*: *kāmaṃ prabhāṣanti purasta* (so divide) *nāyake* Sukh 50.11 (vs), *they declare their wish to the Ladder before* (*hīm*). Cf. next.

purastataḥ, adv. (from Skt. *purastāt*, cf. prec., or Pali *purattham*, plus -*tah*: = Pali *puratthato*, misdefined in PTSD), *to the east, on the eastern side*: *Pāṇḍavasmim purastataḥ* Mv 11.198.17 (vs) = Pali Sn 416 *Pāṇḍavassa puratthato*. Render Mv on (Mt.) *Pāṇḍava*, on its eastern part. Confirmed by Jāt. 1.66.14 *puratthābhimukho*.

purastima, adj., with case-forms used as adv. and

quasi-prep. (= Pall, AMg. puratthima; § 22.15), orig. no doubt *in front*, a mg. which is possible in one or two passages, but as a rule, and prob. always, used in the sense of *eastern*, *in the east*, *easterly*: *time diśo bhāge Mv I.123.6, 8, 10, 12, 14; II.34.19; III.306.6 (in same vs LV 388.8 pūrvasmin val for *time, with 'patchword' val indicating secondary correction to pūrvasmin); *māyām (diśāyām) Mv II.139.8; III.116.1, 3; 410.12, 13; *maś ca anto III.334.2, 3; other cases of adj., Mv I.26.1; 40.7, 8 (*mā diśā); II.95.20 (also with diśā); 136.17; adverbs, *mam Mv III.256.7, 8, *in the east*; *meṇa Mv I.194.2; 249.3; II.31.6; III.226.7; Suv 120.5 (prose); *me, Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, pp. 5, 171 (ms. 127 V 1); as prep., *time nagarasya Mv III.186.16, *to the east* (possibly *in front*) of the city. Cf. *purima*, which however rarely means *eastern* or *in front* (of space), but regularly *former*, *first* (of time).

purākṛta, ppp. (for Pali purakkhata; Skt. puraskṛta; § 3.2), *put in front*: devalh... *tās te LV 297.14 (vs).

Purāṇa (= Pall id.), n. of a sṭhapati of Prasenajit, associate of Iṣṭidatta, Divy 77.27; 466.23, or Rṣidatta, spelled Rṣidatta in Av I.224.3, and Rddhidatta in mss. Av II.9.7. He, and perhaps his associate, were doubtless referred to in MSV II.70.4, which must contain a lacuna as well as more than one corruption. See also next.

Purāṇa (so ed. with mss.), n. of a former Buddha: Mv I.137.13. Senart's note rightly expresses doubt of the reading, which he says could at best represent Vedic Purāṇā (once in RV). I suggest that Purāṇa is apt to be the true reading.

puri, m.c. for *pure*, q.v.

purima, adj. (also *maka, q.v.; = Pall id., also usually *former*; PTSD gives only this mg., but Jāt. v.398.29 proves that it can also mean *eastern*; in mgs. 1 and 2 based on Skt. puras or Mndic equivalent, in mg. 3 on Skt. purā, in both with -ima, § 22.15; cf. *purastima*; there is no 'Skt. purima' as alleged by PTSD), (1) rarely, *eastern*, = *purastima*: SP 9.3 (vs, purimā-diśāya); Mv II.56.19 (vs, *mām diśām; same vs in Pall Jāt. v.398.29 *mam diśām); II.163.3 (*mā diśā); III.305.19 (*mām diśām; in same vs LV 387.18 pūrvikām); (2) *front*, esp. in *mam kāyam, *front* (part of the) body: Mv II.126.5-6 (= kukṣi of LV 254.20, udara-chavi of Pall MN I.246.3); II.131.15; 232.15; read prob. purimam, adv., *in front*, Mv I.127.3 and 227.13 (mss. corrupt, Senart em. violently); (3) regularly, *former*, *preceding* (in time), *ancient*, *first*: SP 48.1; 49.3; 55.9; 93.3; 115.11; 351.12 (here *previously mentioned*; all these vss); LV (also only vss) 123.3; 161.21; 163.20, etc.; 363.5; 393.6; Mv (often in prose as well as vss) I.108.10; 142.11; II.52.18; 200.12, 14; 206.15 (with mss. purimabhavajanetriye, *of his mother in former births*); 361.5; Suv 225.8 (vs); RP (vss) 39.3; 52.7; 59.8; Sukh 23.14 and 24.3 (vss); purime yāme, *in the first watch of the night*, Mv I.4.6; 228.12; II.283.14 (in parallel LV 344.7 prathame); purimā koṭi Mv II.148.3, *the prior end* (i. e. *beginning*, of the drama of the saṃsāra); adv. purime, = *pure* and *pūrve*, qq.v., *of old*, *in former time*: LV (vss) 167.13; 168.13; 169.9; 393.9; Śikṣ 177.7 (vs); purime bhavesu Mv II.341.4 (vs, favored by meter, lit. *formerly in incarnations*; cf. purima-bhava Mv II.361.5 et alibi; text bhavesu with 1 ms., v.l. bhavetsu, both hard to interpret); *meṇa, adv., *formerly*, RP 55.10 (vs).

purimaka, adj. (= *purima* 3), *former*: LV (vss) 165.3; 234.9; 366.5; Mv (mostly prose) II.148.7; 170.18; 257.13; 302.13; 313.13; III.179.7; 300.12; Gv 301.10 (vs); prob. with specifying -ka (§ 22.39), *the former one*, yathā so *ko śreṣṭhiputro Mv II.170.18 (= *prathamaka*, id. 15).

purima-kāraka, m., *kā(h) n. pl., some sort of artisan or tradesman, in a list of occupations: Mv III.113.14; 443.1 (so without v.l. both times, except one ms. in 443.1 *kāra). What *makers of purima* means is not clear, but this word can hardly be identified with the adj. *purima*.

It is prob. connected with AMg. purima as cited by Sheth (as a Deśi word) from Ohaṇijjuttī 265 (I have not found it in Ratnach.) cha ppurimā nava khoḍā; the word khoḍa = *cleansing* a part of a garment (see Ratnach. s.v.), and Sheth says purima, like khoḍa, is a part of the Jain cleansing ceremony, (prasphoṭana or) pratilekhana. If *cleansing* is the mg., our cpd. would perhaps mean *professional cleaners* (of clothes). I have no access to the Ohaṇijjuttī.

-**puruṣaka**, see *kula-puruṣakeṇa*.

puruṣakāra- (= Skt.), in *ra-phalam, one of the 5 phala (q.v.): Mvy 2274; sc. of karuṇā acc. to Sūtrā. xvii.31, comm., *fruit consisting of heroic deed, because it brings happiness to others and penance* (austerity, tapas) to oneself, reading in text and comm. tāpaka instead of tāyaka, with Lévi's note in transl., but Lévi's transl. (*qui éclaire le Mōi*) seems clearly wrong; it brings pain to oneself, pleasure only to others; tapas surely cannot mean *illumination*; it is this quality which makes it *heroic*; in more general sense Bbh 102.17, expl. 103.1-5, puruṣakāreṇa yadī vā kṛṣyā... sasyādikaṃ lābhādikaṃ ca phalam abhinirvartayati...

puruṣakāraka, nt. (l = *kāra, normally m.), *manly performance*: na *kam bhavati asmākaṃ Mv III.126.9, (if I do not do the bidding of the crow-king) I (shall) have no *manly performance* (fail in my duty; wrongly Senart's note).

puruṣa-damya-sārathi (= Pall purisa-damma-sāṇ; expl. Vism. 207.22 ff. essentially as here interpreted), *charioteer* (*driver, tamer, controller*) of human ones-*that-need-to-be-tamed* (= *trained religiously*; as Vism. indicates, dam = vi-ni, *discipline*); the figure clearly refers to taming animals, particularly horses, and indeed is no doubt directly based on Pall assa-damma-sārathi, q.v. in CPD; cf. such expressions as puruṣājaneya (see s.v. ājaneya), *noble steed of a man*. Ep. of a Buddha, or a Bodhisattva just before his attainment of Buddhahood. Often misunderstood; further evidence supporting the interpretation here given will be found below. Tib. (on Mvy 10, LV 3.4 etc.) skyes bu ḥdul baḥi (*of human [to-be-] tamed ones*, more lit. *of [to-be-] tamed men*) kha lo (b)sgyur ba (*helm-governor* = *charioteer*). In Tocharian yātāślyes yāpy ā(śa)nt, *leader of one to be tamed* (omitting puruṣa; yāpy is uncertain, possibly *helm* as in Tib.). Regularly in cliché listing characteristics of a Buddha: SP 17.11; 65.6; 144.6; 156.4; LV 3.4; Mvy 10; Mv I.38.12; 238.15; 330.2; 331.1; 332.4; 335.16; Divy 54.13 etc.; Av I.65.12 etc.; Suv 168.10; in Mv I.4.9 (read with mss., and print the sentence as an āryā vs, not prose as in Senart) puruṣasimhasārathinā (Senart em. puruṣadamyā), *controller of lions of men*, evidently meant as a much stronger variant of the usual term, but incidentally confirms our interpretation of the latter; so also does the epithet puruṣadamyasārathinā in another formulaic series of epithets applied to the Bodhisattva just before his enlightenment, in which several preceding epithets compare him to animals, such as puruṣarsabheṇa, puruṣasimhena: LV 350.12; Mv I.220.9; II.133.9; 284.19; 415.21; in less formulaic passages LV 428.5; abstr. *sārathi-tā, *state of being*..., meaning the state of Buddhahood which Bodhisattvas are to attain: Mv II.260.11; 261.12.

pure, and m.c. **puri**, adv. (= Pall, AMg. pure, Skt. puras), in BHS only of time (but see *purebhāga*), *formerly*, *before*: quasi-adj., *pure* bhava LV 385.6 (vs) *a former existence*, and (m.c.) *puri* bhavi LV 165.9 (vs), id.; tatpure Mv I.192.13 (vs), *before that*; as simple adv., *pure* LV 11.13; 282.21; Mv II.34.17; 169.2 (see Senart's note), in a vs virtually repeated III.148.11 and 185.9 (in the last Senart strangely em. to purā, tho mss. read pure, which he keeps in the other places, or v.l. puro); III.445.13; RP 27.18; *puri*, only in vss m.c., LV 165.13; 169.1; 230.13; 352.19.

purebhāga (m.; cf. *pure* = Skt. *purāḥ*; = Skt. *purobhāga*), *forwardness, insistent pressing forward, Zu-dringlichkeit* (BR), *obtrusiveness*: read *sa-purebhāgo* (Bhvr.; so 1 ms., v.l. so *pure bhāge*; Senart em. so *puregāmi*) Mv 1.232.13, with *obtrusive insistence* (he questioned...).
purojava (in mg. 2 = Pali *purejava*), (1) m., *attendant, follower*: (*tasya... yakṣaḥ*) °vaḥ Divy 211.6; 214.5; MSV 1.68.13; (me) *nāgāḥ* °vā bhavantu; *tatas te nāgā...* (15) *nuyāyino jātāḥ* Divy 218.14(-15); *purojava* = *anuyāyin*; (2) fsc. Bhvr., (orig. *having... as attendant*) *characterized, marked by...*: *saptaratna-purojavaḥ* Divy 214.19; 215.8, 23; *sattveṣu kārūṇya-purojaveṣu* Divy 379.26; *dharmacakra-ratanam-purojavā* Gv 54.16 (vs), voc., addressed to Mañjuśrī; one cpd. word, not two as printed; *O thou characterized by the jewel of the wheel of the Law!*

purobhakta (nt.; = Pali *purebhatta*; cf. next), *morning meal, breakfast*: as expression of time, *eka-kṛtena* Sukh 57.4, *during (or, at the time of) a single breakfast* (they go to other world systems and wait on countless Buddhas); *ekena kṛtena koṭīśatasahasraṃ buddhānāṃ vandanti* Sukh 94.12, same mg.
purobhaktakā (see prec.), *breakfast*: °kām kurmaḥ Divy 307.2, ... *kuruta* 4, ... *kṛtvā* 7; °kā kṛtā 5.
purobhakṣikā = prec. (cf. *pūrva-bhakṣikā*): Divy 175.8.

purohitya (nt.; = Skt. *pauro*, Pali *porohicca*, also written °*hacca*; to Skt. *purohita* plus -ya), *purohitaship*: °*tyaṃ labhate* Mmk 319.27 (prose). Childers cites a Pali *purohica* from Turnour's Mahāv. (11.26), but the PTS ed. (of Gelger) reads *poro*, to be sure with v.l. *puro*.
pula, nt., or *pulā*, f. (dual *pule*), designates something given by Mahākātyāyana to a devatā as relic or keepsake, with the thought that these two articles were *not to be worn or kept* (na dhārayitavye) in Madhyadeśa, by Buddha's instructions: Divy 581.7. May it be related to Skt. *pulaka*, AMg. *pulaga*, *pulaa* (ali said to be masc.), a kind of gem? Not mentioned in Divy Index; no further clue to mg.

Pulindā, n. of a nāga maid: Kv 4.7.
Pullramalaya, n. of a place or region: Sādh 376.7. ? *puvva*, see *pubba*.

Puṣkara, n. of a former Buddha: LV 5.8 = Tib. *śin tu rgyas*, *very extensive*.
puṣkaraṇī (cf. Skt. *puṣkarinī*, the only form recorded in lit., Lex. also *puṣkarinī*; BHS also *puṣkirinī*, °*nīkā*, and °*nīya*, nt., qq.v.; and Pali *pokkharanī*, the only form recorded), *lotus-pool*: °*nīye* Mv 1.227.18 (v.l. °*kirinīye*).

puṣkaratā (= *puṣkalatā*, q.v.; despite the Pali there cited, the orig. surely = Skt. *puṣkala* plus -tā), *excellence*: *parama-puṣkaratayā samanvāgatā* Mv 1.352.16; *paramayā śubhavarṇa-puṣkaratayā samanvāgatā(m)* SP 263.7; LV 140.11 (in Pali only cpd. *vaṇṇa-pokkharatā* is recorded).
Puṣkarasārin, (1) n. of a brahman, ruler of the dropamukha Utkatā, q.v.: Divy 620.11 ff. As suggested in DPPN, prob. identical with Pali *Pokkhara-sāti* or °*sāti*, dwelling in Ukkatthā; but the Divy story about him seems not paralleled in Pali. See also s.v. *Pūrasāyin*; (2) n. of a king of Taxila, app. = Pali *Pukkusāti*: MSV 11.26.12 ff.; 31.15 ff.

puṣkarasāri (in mss. of Mv °*sāri*; cf. AMg. *pukharasāriyā*, °*one of the 18 kinds of script*, Ratnach.), n. of a kind of script: Mv 1.135.5 (°*sāri*, Senart); LV 125.19 (°*sārim*, acc. sg.; Tib. *pad maḥi sālīn po*, *heart of lotus*).

puṣkarastika, adj. nt. (false Skt. for Pali *pokkharatthā*), (thing) *produced from lotus-clumps* (so Pali Vin. and comm. cited s.v. *vaṇṇastika*, q.v.), such as *tālūka* (q.v., read *śālūka*), lotus fibers and seeds: °*kāni* MSV 1.239.13, 16 (all edible)

puṣkarinī, n. of one of the groves (udyāna) of the Trāyastriṃśa gods: Mv 1.32.4. (As common noun = Skt. *id.*, *lotus-pool*, by the side of *puṣkaraṇī*, *puṣkirinī*, °*nīkā*, and °*nīya*, qq.v.)

puṣkalatā (also *puṣkaratā*; = Pali *pokkharatā*, in *vaṇṇa-p*, cf. below; PTSD gives wrong etym.), *excellence*, in comp. with *varṇa*: *varṇa-p*° Bbh 61.18 and Divy 222.21, see s.v. *gupti*; in Av 11.202.13 parallel with *varṇa*: *kumārasya rūpam śobhāṃ varṇam puṣkalatām ca...* (drṣtvā); or should we em. to *varṇa-puṣ*?

Puṣkalāṅga, n. of a former Buddha: Mv 1.140.12.
Puṣkalāvata, nt., n. of a city: Divy 479.19.

puṣkirinī (see also *puṣkaraṇī* and next two), a very common spelling instead of Skt. *puṣkarinī*, *lotus-pool*; not noted elsewhere; editors often em., and mss. sometimes vary; so for °*karaṇī* of text Mv 1.227.18 there is a v.l. °*kirinī*, while Senart prints °*kirinī* Mv 111.329.16, with v.l. °*karaṇī*; in Divy mss. seem regularly to write °*kirinī*, so 114.10; 116.6 (in these two, but not later, ed. em. °*karaṇī*); 118.5 (here ed. em. °*karaṇī*); 165.9; 194.2; 221.6 ff.; 244.20; 248.23, 25, etc.; in Av regularly °*kirinī*, acc. to Speyer on 1.75.11, who does not em.; in RP likewise in ms., but Finot em. °*karaṇī*, 40.14 ff.; 56.14; others, Kv 54.1; Gv 193.17; 519.2.

puṣkirinīkā (mss.; v.l. *puṣkar*°, see prec.; Senart em. °*nīkā*), = prec.: °*kāto* Mv 11.438.5. See also next.

puṣkirinīya, nt. (1 see prec. two), *lotus-pool*: °*yāni* (printed °*yāni*) Kv 45.20.

puṣpānti (Skt.), used in Lañk in a curious way which I find it hard to interpret; Suzuki omits the word in his transl.: (people who fail to abandon false distinctions) *vikalpayanti* (*discriminate*, sc. *falsely*) *puṣpānti* (? *develop*, i. e. expand, in worldly activity; the opposite of *praśama*) na *praśamaṃ pratilabhānti* (*do not attain tranquillity*) Lañk 21.2. Perhaps *ceṭanāṃ*, or a synonym, is to be supplied as object; cf. MSV 11.79.9-10 *ceṭanāṃ puṣpānti*, *develops or cherishes* (the following) *thought*.

puṣpa, m., (1) as common noun, *flower* (regularly nt.): *puṣpām* = °*pān*, acc. pl., LV 92.16; (2) n. of a plurality of former Buddhas, *puṣpa-nāma* or the like, numbering 300: Mv 1.46.3, but 3 crores, 58.4; 61.13; n. of an individual former Buddha, 111.239.7-8, 482.12; occurs also as v.l. for *Puṣya* (1), q.v., in mss. and some edd.; (3) n. of a future Buddha (cf. *Puṣya* 2): Mv 11.355.12 = 111.279.17; (4) n. of a king: *Puṣpa-nāmo* Mmk 625.22 (possibly means *with a name containing the element puṣpa*, and may even refer to more than one king).

Puṣpakūṭadhāraṇī, n. of a work: Śikṣ 173.13.
Puṣpakṛta, n. of a former Buddha: Mv 111.239.10 (read *Puṣpakūṭa*?).

Puṣpaketu, (1) n. of a former Buddha: Mv 1.137.10; LV 5.7 (confirmed Tib.); (2) n. of a yakṣa: Māy 29. [°*puṣpadatta*, mss. for *Puṣpadanta*, Mv 1.115.9.]

Puṣpadanta, (1) n. of a former Buddha: Mv 1.115.9 (here mss. °*datta*), 16; 116.1; in 116.11 referred to as *Puṣpa-sāhvaya*; (2) n. of a palace belonging to King Udayana: Divy 529.1 f.; 535.9, 19; (3) n. of a yakṣa: Māy 63.

Puṣpadanti, n. of an ogress (rākṣasī): SP 400.5.
Puṣpadrumakusumitamukuta, n. of a gandharva: Mvy 338.4.

Puṣpadhvaja, n. of a contemporary or future Buddha: Sukh 70.19.

Puṣpanivāsini, (?) n. of a goddess (or epithet of Umā?): Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4, 185.16.

puṣpa-puta, nt., °*pūṭa*, m., °*pūṭi*, f., *flower-sheath, calyx*: so Tib. *me tog gi phur ma* (acc. to Das) on Mvy 6112 °*putam*, n. sg., in list of 'articles of worship' (*pūjā-parīkārāḥ*), between *cūrṇa* and *gandha*; Sukh shows how they were used, viz., thrown upon a Buddha, or up in

the air where they remain magically fixed and form umbrellas; in Sukh the forms are puṣpa-pūṭī 49.5 and 50.9, or gandha-pūṭī, *fragrant calyx* (of a flower), 50.1, but puṣpa-pūṭa, masc., in 50.13 (all these are in vss) and, in prose, 57.11 ff., repeatedly, always with ā; Müller renders the second member *handfull*, BR *Düte*, but the use in Sukh confirms Tib. on Mvy. It is, to be sure, doubtless connected with Skt. puṭa, puṭī, *pocket, cavity, container*, etc.

Puṣpabherotsa, n. of a village in Gāndhāra (not of a man, BR with Burnouf, Introd. 433): Av ii.201.10, 15.

Puṣpamañjarimaṇḍita, n. of a former Buddha: Mv i.140.4.

Puṣpamaṇḍita, n. of the 3d Bodhisattva Bhūmi: Mv i.76.14.

puṣpa-lipi, n. of a kind of script: Mv i.135.5; LV 126.2 (both without v.l., but Tib. on LV rgyal gyi = puṣya°).

(**puṣpaioha**, once in Skt., 'a kind of precious stone', Schmidt, Nachträge (from Thomas): °ha-mayīm muṇḍīm Mmk 691.25, see s.v. **muṇḍi**.)

Puṣpaśrīgarbha, n. of a Bodhisattva: Dbh 2.9.

Puṣpā, n. of a goddess or yoginī: Sādh 157.12 etc.; 324.6.

Puṣpākara, (1) n. of a former Buddha: Sukh 6.1; (2) n. of a kalpa: ŚsP 323.2.

Puṣpāvakirṇa, n. of a kinnara king: Kv 3.3.

Puṣpavāṭi, n. of the capital of the former Buddha Śīrasāhvaya: Mv iii.231.13 ff.

Puṣpavativanarājasamkusumitābhijñā, n. of a former Buddha: Sukh 5.20. Cf. next.

Puṣpavallivanarājkusumitābhijñā, n. of a Tathāgata: LV 291.17 (v.l. Puṣpavanti°; °samkusumitā°); cf. prec.

Puṣpika, n. of the present Bhadrakalpa (q.v.): Mv iii.330.5.

Puṣpita, n. of a former Buddha: LV 5.8; 171.22; in both Tib. me tog (= puṣpa) rgyas pa (= vipula or the like, also phullita, vikasita).

puṣpitaka (= Skt. puṣpita; -ka svārthe), *flowering, in bloom*: padmāni ca °kāni Mv ii.448.16 (prose).

Puṣputara (semi-MIndic for Puṣpo°), n. of a former Buddha: Mv iii.239.8.

Puṣpendra, n. of a Buddha: Mmk 130.4.

Puṣya, (1) (= Pali Phussa) n. of a former Buddha, following Tiṣya (1) in the list well-known in Pali: LV 5.10, Tib. skar (= nakṣatra) rgyal, cf. Mvy 3192 where Tib. rgyal = (Skt.) Puṣya, n. of an asterism; prob. the same person LV 172.7 (so Lefm. with no v.l., confirmed by Tib. rgyal; Calc. and Foucaux Puṣpa); prob. also the same Av ii.175.14 ff. (inferior v.l. Puṣpa); certainly the same Gv 206.12; also in Mv iii.240.6 ff. clearly the same, tho mss. call him **Puṣpa** (q.v.) 240.6; 243.13; 247.8; these Senart emends to Puṣya, in accord with mss. at 241.16; 244.3; 245.16 f. (here with etym. allusion to the month Puṣya [Pauṣya]! proving the true form); 248.19; (2) n. of a future Buddha: Gv 441.25 (cf. **Puṣpa** 3); (3) n. of a śreṣṭhin of Śrāvastī: Av ii.36.6; (4) n. of a householder of Rauraka who, with Tiṣya (10), was converted by Kātyāyana and entered nirvāṇa: Divy 551.6 ff., 571.3, 5.

Puṣyagupti (Senart em. °ta), n. of a former Buddha: Mv i.138.6.

Puṣyadharman, n. of a king, descendant or successor of Aśoka: Divy 433.23 f. He was succeeded by **Puṣyamitra**.

(**Puṣyamitra**, n. of a king, son or successor of **Puṣyadharman**, and ultimately successor of Aśoka: Divy 433.24 ff.; known in Brahmanical sources as founder of the Śuṅga dynasty.)

? **puṣyala**, (*Buddhist*) monk? In Skt. Lex. °iaka, id., see BR s.v. puṣkalaka; there puṣyalaka is called a wrong

reading. Mv i.137.13 has a n. pr. of a former Buddha: Ajitapuṣyalaḥ (v.l. °puṣyaḥ, °puṣyāḥ), which Senart suggests may contain this. But it does not seem very appropriate in comp. with Ajita-; I have assumed that -pusvaḥ is the true reading.

pusta-, acc. to Tib. *letter* (of the alphabet); perh. more generally (painted) *figure* (for decoration; in Skt. said to mean *modelled figure*): LV 95.12 (prose) tāni (elephants, perh. also other animals born at the same time with the Bodhisattva) sarvāṇi rājñā Śuddhodanena pusta-varopetāni (Tib. sna graṅs yi ger bris te, which Foucaux 97 renders *marqués d'un grand nombre de peintures diverses*) kumārasya kṛdārthaṃ dattāny abhūvan; Foucaux renders the Skt. *marqués (à la trompe) de belles lettres peintes*. (In Skt. *manuscript, book*, = the more usual pustaka.)

pūjanā (= Pali id.; in Skt. only °na, nt., recorded), *worship, reverence*: SP 144.3; 148.6 (both prose); LV 282.8 (vs.).

pūjayati (= Pali id., see Childers; not in PTSD, but occurs e.g. Mahāvamsa, PTS ed., 36.125 pūjayitvā maṇim; not in this sense in Skt.), *presents respectfully*, with acc. of thing and gen. of person: lokadhātuyo (acc. pl.) ... lokanāthāna pūjayet Mv i.80.11 (prose); Senart's note correctly.

Pūjita, Divy 509.16; 514.21; or °taka, 511.7, 10, n. of a place (adhīṣṭhāna).

pūṭa, m., and **pūṭī**, *sheath, calyx* (of a flower); see s.v. **puṣpa-puṭa**; only in comp. with puṣpa-, except once with gandha-.

pūta (Skt. Lex., n. of various plants), n. of some plant: Mmk 85.11.

pūti-mukta, m. or nt. (Mvy 9435 app. either °taḥ or °tam; = Pali pūtimutta, interpreted even by Pali comms. as containing mutta = Skt. mūtra, *urine*; this is prob. a late and secondary interpretation, suggested by pūti-; it seems unlikely in MN i.316.24 pūtimuttam nānābhesajjehi saṃsaṭṭham; BHS prob. has the true form), *a medicinal decoction*, of herbs acc. to the apparent mg. of Tib., Chin., and Jap. on Mvy; one of the four **nīśraya**, q.v., or *requisites* of the Buddhist monk: Mvy 8673; 9435° (misdefined in BR); Bhik 23a.4.

pūpika (= Pali pūvika; Skt. pūpa plus -ika), *cake-maker*: Mv iii.113.8 (in a list of trades).

pūra, adj., *full*, and subst. m. (= Pali id.), mss. often pura, in vss meter proves pūra, *full measure, full extent, full contents* (Skt. also nearly in this sense, but usually of water, *flood*, acc. to BR only fig. of other things); it is doubtful to which mg. some instances belong; (1) adj., udupānā pūrā (or °nam pūram) Mv i.220.20 = ii.23.5 (vs); pūram ca te bhaviṣyati sahasraṃ putrāṇām, *and you shall have a full thousand sons*, Mv ii.158.17, and similarly Mv iii.107.6; 124.3, 8 (vs, putrāṇa te, or me, pūrasahasraṃ, *a full thousand of sons*); 377.21; yadi pi lokadhātu pūrā bhave ... sarṣapehi Mv ii.295.10, *if the universe were full of mustardseeds*; (kṣetrā ...) pūrā bhavetsuḥ yadi sarṣapāṇām 379.13; kṣetrā sahasrā bahuvastra-pūrā 380.9; in Mv ii.461.21; 462.2, 3, as in some others of our citations, mss. puram (**gopīṭakam**, q.v.), but Senart seems surely right in his em. pūram, *full (cow-basket)*; contrasted with ūnakam, *empty*, yaṃ ūnakam (mss. corrupt, but cf. next line) taṃ svanatī (?) yaṃ pūram śāntam eva taṃ Mv iii.389.6; pūrārgheṇa, *with full value*, Śiks 143.6, see s.v. **prātimokṣa**; (2) subst. m.: (dvau trīṇ vā) pātra-pūram (acc. pl.) Prāt 509.4, *bowls-full*; dva-tri-pātra-pūrātriktagrahaṇam Mvy 8455; pātrapūra Divy 51.16, 18; °ro dattaḥ 262.22; **kaṭacchu**-(q.v.)-pūra- Divy 475.21; añjali-pūro dattaḥ Karmav 67.16; saptāhapūra, *the full extent of a week, a full week*, °ram ekaparyākenātināmesi Mv ii.348.15, *he spent a full week* ... °ram, adv., *for a full week*, Mv ii.343.3; 349.2, 3, 5; bhavāgra(q.v.)-pūra, *the*

full extent of the top of the universe (or ad?). heṣṭā upādāya (beginning from the bottom) bhavāgrapūram jāmbūnādasya imam (unmetr.) buddhakṣetram Mv II.378.21 (in same vs Śikṣ 303.1 vi-, for which read pi, bhavāgru yāvat); 380.2, etc.

Pūṛṇakārṇa, n. of a nāga: Māy 222.1.

Pūṛṇa Kāśyapa, or (in Mv always) Kāśyapa Pūṛṇa (= Pali Pūṇa, v.l. Purāṇa, Kassapa), n. of a celebrated heretical teacher of Buddha's time, one (usually the first in listing) of a group of six (śāstārāḥ, tīrthyāḥ): in Divy 154.4 nirgranthāḥ; P. himself called a nirgrantha, Divy 165.14; the others are Maskarin Gośāliputra, Samjayin Valraṭiputra, Ajita Keśakambala, Kakuda Kātyāyana, and Nirgrantha Jñātiputra (with variants), qq.v.; P.K. named with the rest, Mvy 3545; Divy 143.10; Av I.231.3; in the order K.P., Mv I.233.1 and (as cpd., Kāśyapa-pūr) 9; 256.20; III.383.15; P.K. without the others, Av I.281.1; K.P. without the others, Mv II.200.10; 207.2; Pūṛṇa alone (without Kāśyapa, and without the names of the others, but often as one of the 'six teachers' or the like) Divy 143.9, 13; 154.4 ff.; 164.17, 26; 165.14 ff.; Av I.16.3; 47.7; 48.6; II.24.11; 134.10.

? **Pūṛaśāyin** (so mss.; perh. the person called in Pali Pokkharasāti or °sādi; Lévi suggests reading **Puṣkara-sārin**, q.v.), n. of a brahman convert to Buddhism: Karinav 157.5.

pūri, pūri, f. (not recorded; cf. paripūri, °rī), the fulfilling; full measure: bodhi-sambhāra-pūrye (for °yāi, dat.) Dbh.g. 52(78).11; daśapāramitā-pūryāi 55(81).13; bodhisattva-caryā-praṇidhi-pūrim adhiḡamiṣyante Gv 493.9 (prose); full measure...

pūṛṇa, adj. and n. pr. (adj. as in Skt., full, with numerals; wrong division in edd., notably that of SP, often makes the construction seem strange, when it is really quite normal Skt., e. g. [read] aṣṭādaśa kṣetrasahasra pūṛṇāḥ [ed. as one word] SP 9.3 and 24.1; aṣṭi so antara-kalpa pūṛṇam [with aṣṭi, acc.] 26.12; aṣṭi pūṛṇāḥ 52.3 [ed. as one word]; dvātriṃsatī [so mss., acc.] antarākālpa [so divide] pūṛṇam 68.11; cf. next vs, dvātriṃsatī antara-kalpa sthāsyatī 69.1; note the same use of paripūṛṇa, in: °na so antarākālpa [so divide] ṣaṣṭim 25.8, for full 60 intermediate kalpas; sahasr° aṣṭiḥ paripūṛṇa ye sthitāḥ 35.12; all these are vss), (1) also **Pūṛṇaka** (1), **Sampūṛṇa**, qq.v. (= Pali Puṇṇa, -ka, No. 1 in DPPN), n. of a śhāvira, a well-known disciple of Buddha; his story is told Av I.2.8 ff. (here always called Pūṛṇa except twice **Sampūṛṇa**, q.v.); and more fully Divy 26.8 ff. (here regularly Pūṛṇa, occasionally **Pūṛṇaka** without difference of mg.); a fragment of the story in Mv, with name **Pūṛṇako** I.245.10; referred to as Pūṛṇa Jm 115.23; Karmav 63.3; (2) Pūṛṇa **Maṭṭrāyaṇiputra** (= Pali Puṇṇa Maṭṭānīputta), n. of another disciple of Buddha: as two separate words Mv III.377.13 (here **Maṭṭrāyaṇīye**...putro); 379.3, 12, 17; 382.7; SP 199.1; 200.1, etc.; as one cpd. word, Pūṛṇa-Maṭṭrāyaṇiputra, SP 2.7; EV 1.15; Mvy 1036; Gv 17.23; and so Sukh 2.4, where he seems to be confused with Pūṛṇa (3), see s.v. **Yasodeva**; (3) n. of another disciple of Buddha, corresp. to Pali Puṇṇajī, which should = Pūṛṇajit: LV 1.9 and Sukh 2.4, above (see **Yasodeva**); (4) n. of another disciple of Buddha (the same as 1?) called **Kuṇḍopadhānīyaka**, q.v. (once also **Pūṛṇaka**): Divy 44.8; 45.1; (5) n. of a former Buddha: Av I.117.10 ff.; see **Sampūṛṇa** 2: (6) (= Pali Puṇṇaka; also BHS **Pūṛṇaka** 3), n. of a yakṣa: Sādh 562.20 (prose).

Pūṛṇaka, (1) = **Pūṛṇa** (1): Mv I.245.10; Divy 29.22, 26; 30.5, 10, 14, 16; 31.22; 40.18; 44.15; only the last is in a vs, the rest are prose, often occurring close to the form Pūṛṇa which is much commoner, and without any discernible difference of mg.; (2) = **Pūṛṇa** (4): only in a vs, Divy 44.15; (3) = **Pūṛṇa** (6): Māy 40; 54; 235.12; 236.29; (4) adj. pūṛṇaka (= Skt. pūrṇa; nowhere recorded

in this mg.), full: pañcāsa varsāṇi su-pūṛṇakāni SP 115.7 (vs), full 50 years; here perhaps -ka m.c.; but prose in MSV I.252.20 (same passage Divy 133.24 pūṛṇa).

pūṛṇa-gātra, adj. Bhvr., full-bodied in the sense of satiated with food: jighatsitāḥ pūṛṇagātrā bhavanti Mvy 6306, the hungry become filled; Tib. ḥdraṅs pa, satiated. or lus rgyas pa, full-bodied.

Pūṛṇacandra, (1) n. of a Buddha: Mv I.124.6; (2) n. of a Bodhisattva: SP 3.6.

Pūṛṇabhadra, n. of a future Buddha which it is predicted that Pūṛṇa (1) will become: Av I.7.4.

Pūṛṇabhadrikā, n. of a piśāci: Māy 239.23.

pūṛṇamā (= Skt. Lex. id., Pali puṇṇamā; Skt. pūṛṇimā), day (or night) of the full moon: loc. °māyām, all mss. but one, and Calc., LV 55.1; Lefm. with ms. A pūṛṇamāsyām (to °māsi, rare in Skt., cf. paurṇamāsi); several mss. add paurṇamāsyām (gloss?).

Pūṛṇamukha, (1) n. of a yakṣa: Māy 97; (2) n. of a jackal: MSV II.103.9 ff. (in story = Pañ Jāt. 400); in 105.4 his mother calls him Pūṛṇika and Supūṛṇika, affectionate hypocoristics.

Pūṛṇa-maṭṭrāyaṇiputra, see **Pūṛṇa** (2), and **Maṭṭrāyaṇī**.

Pūṛṇika = **Pūṛṇamukha** (2), q.v.

(pūrvakārin, adj., that has previously done a favor: °kārisya, gen., Mv II.184.12, vs, so mss., Senart em. °kārisya, m.c.; Skt., pw 7.359, and Pali pubba-kārin.)

pūrva-koṭi, f. (= Pali pubba-koṭi; see **koṭi**, and cf. **aparānta-koṭi**), the 'first end' (in time), the very beginning: Mvy 8306. (In Pali used of the saṃsāra, see PTSD.)

pūrvamgama, adj. (= Pali pubbamgama), foremost, first: °maḥ Mvy 6270; sarvatra °maḥ Divy 333.17, 26; °mam (-samprasthānam) Gv 504.17; used much like Skt. -ādī, et cetera, Mahāmāti-bodhisattva-pūrv° Lañk 1.10 (= including the bodhisattva M.); similarly Gv 149.20; pūrvapraśna-pūrvamgama- Mmk 6.10, preceded by...; abhivlokana- (q.v.)-pūrvamgamehi dharmehi Mv II.259.8; 260.1, preceded (and conditioned) by intimate examination; °ma-tā, abstract: bodhicitta-°ma-tayā Śikṣ 53.18, by keeping... in the foreground; °mī-karoti, makes (puts, keeps) in the foreground: Śikṣ 216.2.

pūrvamgamana, = prec., q.v.: Gv 494.18, see s.v. **pratīlayana**.

pūrva-carama, m., (a distribution of goods to monks beginning with) the first and the last (monk): °maḥ Mvy 9271; written pūrvācaramam (kṛtvā) MSV II.121.1 (the process explained in ff.); Tib. thog ma (in Mvy daṅ po) daṅ tha ma, first and last.

Pūrvajanmāvadāna, see s.v. **Pūrvāvadāna**.

pūrvajanmika, see **paurva°**.

pūrvā-nimitta, nt. (= Pali pubba°), advance-sign, prognosticating something that is to happen in the future: °tāni LV 76.9 and 77.21, of the 32 signs which precede and forecast the birth of the Bodhisattva (so also in Pali); they are listed in detail between these two points in LV; in Gv 373.20 ff. only ten pūrvānimittāni are listed as preceding the Bodhisattva's birth; in Divy 193.20 of the five signs, that a god is about to 'fall' (so also in Pali); used (as also in Pali) of dreams that foretell events, so LV 186.5 of Śuddhodana's dream presaging the Bodhisattva's retirement from the world; in Gv 375.2 ff., ten pūrvā-ni° occurred in the Lumbini-grove when Māyā came out of Kapilavastu; in Gv 531.4, ten precede the revealing of the Bodhisattva Samantabhadra (these are all esoteric, dealing with occurrences in Buddhakṣetras).

pūrva-nivāsa, m., = **pūrve-ni°**, usually with forms or derivs. of anusmarati (as in Pali with anussarati): Mv I.160.3 (°sam veti, one of 10 bala); 228.16; 229.5; 319.3; II.132.15; 284.7, 8; III.67.6; 321.9; Mvy 229 (see **nidāna** 1); Divy 619.8 ff.; Bhik 27a.5; °sānasmṛti, one of the **abhiññā**, q.v.

Pūrvapranīdhānasamcodanasvara, n. of a Bodhi-sautva: Gv 4.11.

Pūrvapranīdhinirmānacandra, n. of a Tathāgata: Gv 422.24.

pūrva-preta, m. (= Pali pubbapeta, wrongly defined PTSD as = peta; it means *spirit of an ancestor*, or at least of a deceased member of one's family; this is clear from DN comm. 1.90.28, on 1.8.2, atīte nāti-kathā, as gloss on pubbapetakethā; and Pv comm. 17.26–27 pubbe keci pitaro, gloss on 1.4.1 pubbe pete), *spirit of an ancestor or deceased member of the family*; as object of worship: pūrvapeta-pūjakam tat kulam (in which the Bodhisattva is to be reborn in his last existence) LV 24.10 (replaced in same passage Mv 1.198.2 by pūrvapitṛpūjakam, in Mv 11.1.13 by pūrvamitrapūjakam; the latter may be an error, mitra for pītr); in a list of venerable persons and benefactors, a cliché in which all are contrasted unfavorably with the Buddha, Divy 47.13; 97.16; Av 1.149.3 etc.

Pūrvabuddhānusmṛty-asaṅga-jñāna (read °asaṅga-jñāna, as in Mvy 186, cf. Tib. below)-lokālamkāra, nt.: °raṃ, n. sg., nāma rāsmī, LV 3.13, n. of a ray emitted from the crown of the Buddha's head; in 4.6 repeated as abl. fem., °jñānalokāya rāsmī(h), omitting pūrva and alamkāra; Tib. both times shon gyi saṅs rgyas rjes su dran par bya ba la chags pa med paḥl ye šes snaḥ ba, *light of unattached knowledge for making to remember past Buddhas*, omitting alamkāra both times; Tib. ye šes = jñāna, not ājñāna, confirming ms. A in 3.13, °asaṅga-jñāna°.

pūrva-bhakṣikā = puro-bha°, *breakfast*: Divy 30.18, 20.

pūrva-yoga, m. (in Mv also nt.; = Pali pubbayoga), lit. *former connexion*, i. e. *deeds, adventures, lives in former incarnations*: prātibhātu te vāgīsa tathāgatasya °go Mv 1.267.10–11, *let a previous life of the T. recur to your mind* (there follows a story of a former life of the T. and of Vāgīsa together; but Senart is wrong in supposing that this 'réunion antérieure' is inherent in the mg. of the word); eṭeṣu pūrvayogā prakīrtitā śāstuno Mv 1.338.9, *previous lives or adventures in them*; pūrvayoga-sampanna, *perfected in (thru) previous lives*, said of the Buddha or Bodhisattva, Mv 11.259.11; 287.13; 11.320.2 (ye te sattvā °sampannā bhavanti te āryadharmacakram pravartanti); colophons, Padumavatiye pūrvayogaṃ Mv 11.172.4, and Rāhulabhadrasya pū° 175.19; etam eva °ga-parivartam Samādhi 8.20; °ga-parivarta, title of SP Chap. 7 (not 'ancient devotion' with Kern, nor 'l'ancienne application' with Burnouf, but a *former existence*; of Śākyamuni and others, under an ancient Buddha).

Pūrva-videha, one of the 4 Buddhist continents (see dvīpa); -līpi, a kind of script: LV 126.5. (Prāg-for Pūrva- is reported in AbhidhK, see s.v. dvīpa.)

pūrvāśas, adv., of old, in former time: LV 221.6 and 20 (vss).

Pūrva-śaila, m. pl. (= Pali Pubba-seliya, see Aparā-ś° and CPD s.v. Aparā-seliya), n. of a (heretical) school: Mvy 9090.

pūrvasyām (loc. sg. of Skt. pūrvā, f.), or **pūrvikāyam** (loc. sg. of f. of Skt. pūrvika; in both sc. jātau or jātyām), *in a former birth*: kim punar Bhagavān... Śaṅkhakuñ-jarasyāsmākam pūrvasyām jātam jānīte Karmav 27.15–16, *but does the Lord know what, in relation to me, happened to (jātam) Ś. (we should expect acc., °kuñjaram, as what in relation to me was Ś. born) in his former birth?*; kim punar Bhagavān... asmākam Śaṅkhakuñjaram pūrvikāyam jātam samjānīte 27.19–20, ... *as what in relation to me Ś. was born in a previous birth?*; saced bhavāñ Chaṅkhakuñ-jaro °smākam pūrvikāyam jātaḥ pitābhūt 28.2–3, *if you, Ś., were born as my father in a previous birth (Ś. in his present birth was a dog).*

pūrvānta, m. (= Pali pubbanta; sometimes in con-

trast with aparānta, q.v.), *the past*: °nte, in past time LV 164.3, 7; Divy 427.20; Bbh 67.3; °ntata eva LV 180.11, *from past times already* (wrongly pw in advance); in LV 422.16 read with many mss. and Calc., supported by Tib., pūrvāntāsambhavatvāt (Lefm. °ntasambh°), *because it has no origin in the past*; Mvy 8305 °ntah, n. sg.; Mv 1.176.6 °nta-naya-sampannā, *perfected thru past behavior* (wrongly Senart); Gv 49.25, read pūrvāntāparānta; Dbh 17.15; 31.4; Śāl 88.16, cited Śikṣ 227.7; pūrvāntakalpa-kānam Bbh 67.23 (see s.v. ekatya-śāśvatika), *qui se forgent des systèmes sur le passé* (LaV-P., AbhidhK. v. 14).

pūrvāntika, fem. °kī (from prec. plus -ika), *of the past*: Śikṣ 228.1; quot. from Dbh 51.2 where paurvāntiky is read.

Pūrvāparāntaka Sūtra, *Sūtra of the Past and Future*, n. of a work: Karmav 39.13 (see Lévi's note); 67.3.

pūrvābhilāpin, adj. (unrecorded; cf. pūrvālāpin), *speaking (greeting) first, a mark of graciousness or respect*: °pl. n. sg., Mvy 848 (of Bodhisattvas); 1787; Bbh 6.16 and 123.12, read °lāpi for text °bhāpi; 254.20, text °lāpi, em. for ms. °lāsi; °plinyah (n. pl. f.) smitamukhāś ca RP 41.18; abstr. °pi-tā Śikṣ 183.15.

? **pūrvābhūtā** (v.l. omits pūrvā; should we read pūrvibhūtā?), *having existed in a previous time*: Lañk 251.5.

Pūrvārāma (m., = Pali Pubbārāma), *Eastern Park*, n. of a locality at Śrāvastī, where Viśākhā built the Mṛgaramātuh prāsāda: MSV 11.70.11; 82.8.

pūrvālāpin, adj. (cf. AMg. puvvālavanā, n. act.), = **pūrvābhilāpin**, q.v.: Av 1.243.2 etc. (of Buddhas); Mv 11.64.16 (of a prince); 367.23; 423.19.

Pūrvāvadāna, m. or nt., n. of a work or section in an unnamed work: Śikṣ 10.12. Doubtless = Pūrvajam-māvadāna, 13.16, namee as part of the Mañjuśrībuddha-kṣetraguṇavyūhālamkāra-sūtra.

pūrvāhnikā, app. *morning meal*: MSV 11.144.6 ff.

pūrvī, m.c. for pūrve, q.v.

pūrvika, adj., or subst. (unrecorded; Skt. -pūrvika in Mbh 5.7553 is an error for -pūrvaka, as BR saw, and as is proved by Crit. ed. 5.193.62), *former, of old; (one) of olden time*: °kāḥ, n. pl., Mvy 6549; °kāni stūpabimbāni Kv 13.10.

pūrvikāyam, loc. sg., sc. jātau (jātyām), *in a former birth*: Karmav 27.20; 28.3; see s.v. pūrvasyām.

pūrvikaroti, ger. °krtya, *bringing to the front*, and so *raising* (his tail, of a peacock): kalāpaṃ °tya (Tib. bsgrēn nas, *raising*) MSV 11.93.2.

pūrve, and m.c. **pūrvī**, adv. (= Pali pubbe; in Skt. pūrvam), *of old, in former time; first, beforehand*: in prose of Mv, otherwise hardly found except in vss, but note pūrve SP 158.13 (prose, only Kashgar rec. and one Nep. ms.); pūrve adattvā Mv 11.56.4, *not having first given*; Mv 1.26.7; 11.98.14 (pūrve vā samnivāseṇa, *either by dwelling together in a former birth...*); 121.1 (pūrve aśrutā calva aśrutapūrvā ca, cf. parallels LV 246.9 aśrutapūrvā(h), only, and Pali MN 1.240.30 pubbe assutapubbā); 130.14; 192.19, 21; 337.13; 356.19; 469.10 (so with mss.); 11.332.13, 15, 18, and 333.2 (in some v.l. pūrvam, once followed by Senart), etc.; the rest are only vss: RP 21.14; 23.8; Gv 230.13; LV 163.16; 164.1; 196.5; 215.15; 231.11; 331.6; 340.15; 376.6; 386.14; **pūrvī**, m.c., LV 170.11; 365.13; cf. also the foll. cpds., and see **pūrvasyām**, **pūrvikāyam**.

pūrve-jāti (f.), substantially = **pūrve-nivāsa**, and noted only in a line of vs also containing that word; pūrvēnivāsam bhagavān pūrvējātim anusmaran Mv 1.282.4 = 11.93.18 = 188.9 = 237.5 = 11.26.6 = 89.21.

pūrve-nivāsa, m. (= Pali pubbe-ni°; also **pūrva-ni°** and rarely **pūrve-vāsa**, qq.v.; cf. s.v. **nivāsa**), *former birth or state of being*; usually with forms or derivs. of anusmarati (as in Pali with anussarati): LV 375.15; Mv

i.282.4; ii.93.18; 133.5; 188.9; 237.5; 300.12; 415.13; iii.26.6; 89.21; Gv 104.12; Bbh 58.14; 389.15.

pūrve-vāsa = prec.: pūrve-vāsa-nivāsena Mv iii.148.8 = 185.6, because of birth in a previous state of existence.

pūla, m. pl. (pūlān), MSV iv.107.12, or **pūla**, n. sg. f., Mvy 8967, *buskin(s)*; so Tib., both times, lham sgro(g) gu can; Chin. *laced boots*. Cf. **maṇḍa-pūla**.

prṅga, m. (n. sg. °gaḥ, v.l. br°; Mironov prṅgaḥ, vv. ii. pridgu, prīṅgā, vradgāḥ), *figured silk* (so Tib., dar ri mo can); Mvy 5866. Reported but not defined in Schmidt, Nachträge, from comm. to Harṣac.

-prccha (= Skt. prcchaka), ifc., see **kṣemaṇīya-prccha**.

prcchati, (1) *requests, asks* something to be done by another: bhagavato vandanam °ti Mv 1.307.7, *she asks* (us to make) *a salutation of the Lord*; (2) in mg. of Skt. āprcchati, *says goodbye*: mātāpitṛṇām mama vacanena prcche (2 sg. opt.) LV 231.17 (vs), *say goodbye to my parents in my name*.

prcchā-pariprcchikā (or °akā; cf. Skt. prcchā, BHS pariprcchā), *repeated questioning*: °chikāya or °chakāye (instr. sg.; so mss.) Mv iii.391.5 (prose).

prcchika, = Skt. prcchaka, *one who asks*, see s.v. **sukharātri**.

-prthakkarakam, adv., in siktha-pr°, *separating the lumps of rice*: na ... (we will eat) Mvy 5852; corresp. to Pali sitthāvakarakam, see CPD s.v. avakarakam ('*scattering about*'). This is supported in sense by Prāt 534.1 which is printed śista-vikiram, with note: 'Corr. śiṣṭa'; Chin. *sans jeter des morceaux*; it seems clear that either the MIndic (Pali) sittha, or a Sktized (perh. hyper-Skt.) form of it, was intended; Chin. suggests this rather than śiṣṭa, *what is left*.

prthagudāhāra, m., *separate utterance*: ŚsP 567.6; 615.7 (here text °haro), see s.v. **udāhāra**.

prthagjana-kalyāṇaka, m. (= Pali putthujjana-), *a good kind of ordinary man*, one striving for religious improvement: śaikṣāṇām °kāṇām ca Divy 419.17; 429.17; samvṛti-saṃghaḥ katamaḥ? sarve °kāḥ MSV iii.117.1.

prthagjanatā (= Pali putthujjanatā), *quality of common folk*: sāmante °tāye (gen.) Mv i.102.13 (prose), near (in association with) *vulgarity*.

prthagbhavati (cf. ppp. M. puhabbhūya; noun, Skt. prthagbhāva; the finite verb not recorded), *is peculiar to* (gen.): in phrase (mahāntam prthivimaṇḍalam abhinir-jityādhyāvasatām, or in 58.23 °dhyāsatām, prob. by error, but Skt. adhy-ās and adhy-ā-vas are both used in the sense required) °vanti śilpasthānakarmasthānāni (MSV rājakṛtyāni) Divy 58.23; 100.9; 442.5; MSV ii.74.9.

prthita-prthita, adj. (prob. hyper-Skt. for AMg. pahiya = Skt. prathita, ppp., partly under influence of Skt. prthu etc.), *scattered, spread out* (drops, spots, sc. of water): °tāni (sc. udakāni) Śiṣ 247.16.

Prthivī, or **Prthvī**, n. of a devakumārīkā in the northern quarter: Prthivī Padumāvati Mv iii.309.8 (vs) = Prthvī Padmāvati tathā LV 391.3; note how LV Sanskritizes and then patches the meter! Both without v.l.

prthivī-cāla, m. (cf. Skt. bhūmi-cala, and Pali mahā-bhūmicālo, Mahāvamsa 17.55), *earthquake*: SP 164.2; Mv ii.30.15; mahāntāḥ °lo abhūsi Mv ii.300.15. All prose.

Prthivīmadāḍā, n. of a 'gandharva maid': Kv 5.4.

prthivī-parpaṭaka, m. (so read with Index; text °parvaṭaka; Mironov °paryaṭaka, vv.ii. °parv°, °parp°), prob. = **bhūmi-**, **bhū-p°**, a kind of *edible mushroom*: Mvy 5287 = Tib. sa zhaḡ, lit. *earth-fat (-grease)*, acc. to Das *bitumen* (or *rock-oil, petroleum*); follows prthivī-rasa and precedes vanalātā and prthivī-maṇḍa.

Prthivīpaśyin, **Prthivīpālā**, names of future Bud-dhas: Mv iii.330.10, 9 respectively.

Prthivivaralocana, n. of a Bodhisattva: Kv 2.1.

Prthivivijaya, n. of a future Buddha: Mv iii.330.10. **Prthivyupasaṃkramaṇā**, n. of a kimpāra maid: Kv 6.19.

prthu (like Pali puthu = Skt. prthak- in prthag-jana), *common, ordinary*: prthu pratyekarājāno Mv ii.270.10 (prose), contrasted with rājā cakravartī. But prthu-kāyāḥ (one or two words) Mv i.350.10 prob. means *numerous* (so Skt. prthu) *classes* (of beings); and so prthu-(-)tr-thyā(h) Śiṣ 332.9 (vs), *numerous* (rather than *worldly*, Bendall and Rouse 295) *heretics*; in Śiṣ 109.9 (vs) prtha (for prthak? or read prthu, in sense of *numerous*?) kāya-sākṣī (see °kṣin). In prthu-valśāradya (see this) Mv ii.261.6; 262.7 mg. uncertain; perh. *manifest, inclusive, general confidence*? Contrasts with kāya-, vācā-, and citta-val°.

prthuka, adj. (not recorded in this sense; = Skt. prthu, -ka svārthe), *broad*: (paṭe ... trīhastā-, text trīhastā-)prthuke Mmk 311.12 (prose).

Prthuraṣṭra, nt., n. of a country (in the south): Gv 182.10.

Prthvī, see **Prthivī**.

prṣṭati (semi-MIndic for prṣ-, based on MIndic phus-, phas-, cf. Weller, Prosa des LV, 25; cf. also Whitney, Roots, s.v. prṣ), *touches*: prṣisyati (for prṣ°, fut.) LV 153.18 (vs); mā ... prākṣur (aor.) LV 379.18, 21; 380.2; mā prākṣir Divy 443.21 (vs, = MSV i.135.7 sprākṣir); praṣṭum, inf., Mv ii.427.7; iii.158.5; Divy 519.18; ppp. prṣṭāni LV 122.7 (prose; all mss.); prṣṭho, read prṣṭo, Divy 190.11; vyādhiṇa prṣṭā Śiṣ 330.6 (vs), *touched by disease*; gdve., see s.v. **praṣṭavya**.

prṣṭa-vācīkā (cf. Pali vācīkā, *speech*), °kayā (instr.) bhikṣūn samanuyujya MSV ii.145.3, *questioning the monks by words involving the matter asked about*; same 153.7; 156.8.

prṣṭha-kaṇṭ(h)aka, see **prṣṭhi-k°**.

prṣṭhato-mukha, adj., f. °khi, *with face turned backwards*: °kha(h) Divy 333.15; °khi Mv ii.102.3.

prṣṭhī, °ī, f. (or m.? cf. late Skt. prṣṭī, pw; BHS mss., in fact, mostly ṭ, not ṭh; = Pali piṭṭhi; for Skt. prṣṭha), *back*: °ī MPS 30.5; loc. sg. prṣṭhiyam Mv ii.232.13; -prṣṭhismīn iii.73.3; adv. prṣṭhito (= Pali piṭṭhito), *in back*, Mv i.31.3; prṣṭhi-vaṃso LV 260.2 (vs), *backbone*, and see next.

prṣṭhi-(prṣṭha-, prṣṭhī-; mss. sometimes prṣṭi-)-kaṇṭaka, often spelled °kaṇṭhaka (see this) in mss. of Mv, m. or nt. (= Pali piṭṭhi-kaṇṭaka; also piṭṭhi-?), *backbone*: LV 254.13 evam me prṣṭhikaṇṭako °bhūd; 20 prṣṭhikaṇṭakam evāsprākṣam; 256.1 prṣṭhikaṇṭakāḥ; Mv ii.125.16 prṣṭhikaṇṭakāni; 127.5 prṣṭhikaṇṭakāsthikāni; 128.10 prṣṭhikaṇṭakāni; 129.12 evam eva me prṣṭha-kaṇṭakam (mss., Senart em. °kā) abhūsuḥ (all passages are prose); prṣṭhikaṇṭakam Mv ii.127.10; 128.15; 129.17, see prec. and next.

prṣṭhima, once (Mv ii.126.6, prose) °maka, adj. (to prṣṭhi or Skt. prṣṭha, § 22.13), *of the back, back-, rear*: °makam (sc. kāyam) Mv ii.126.6, *back* (part of the body), contrasted with purīmaṃ kāyam; the LV (similarly Pali MN) parallels (see s.v. **purīma** 2) have prṣṭhi-kaṇṭakam (or Pali equivalent), and so also (or spelled °thakam) in repetitions Mv ii.127.10; 128.15; 129.17; but prṣṭhimam, sc. kāyam, Mv ii.232.15 (vs, same incident); adverbs, °mena (āhatā) Mv ii.455.18, *in the back, behind*; °mena °mam samanubaddho Mv ii.255.2, 4; iii.28.2; 53.11, *pursuing ever behind*; °mena °mam anugacchati iii.291.7; prṣṭhena prṣṭhimam samanubaddhā iii.296.9; prṣṭhimam (but mss. prṣṭim me, or se) āruhitvā Mv ii.479.19, *mounting on* (a person's) *back*.

prṣṭhi-kaṇṭaka, see **prṣṭhi-k°**.

prsthībhavati (cf. parā-, vi-p°, and avaprṣṭhi-kṛta; Pali vipiṭṭhi-katvā(na) clearly means *turning one's back* on worldly things, evils, Sn 67, 362, substantially

abandoning; and Pali piṭṭhito karoti is used in the lit. sense, *turns one's back on*, Jāt. 1.71.23), (1) in Divy 326.9 prṣṭhībhatā, and in 11 avapṣṭhīkṛtā, both seem to have the mg. suggested by Pali vipṭṭhīkatvā(na), above: (made) *averse, turned away* (from worldly things); see the passage cited s.v. *Maitriya*. In Mvy 2590, also, prṣṭhībhavati may have this mg., *becomes averse* (followed by *kelāyita*, q.v., in a chapter headed 'synonyms of *nirjā*'); but the two Tib. renderings are not clear; pw 7.359 understands this as belonging to (2); of course pw's assumption that the 'correct reading' is piṣṭi is wrong; (2) *becomes depressed* (= *vipṣṭhībhavati*, q.v.), orig. doubtless *turns one's back* as a sign of unhappiness: cittam nāvallyate na samlyate na prṣṭhībhavati AsP 320.17 (prose).

prhā (semi-MIndic = Skt. sprhā), *longing*: Śikṣ 195.8 (vs, from Samādhi).

pe (= Pali id.), abbreviation for *peyālam*, q.v.: Śikṣ 53.15; 55.18, etc.

peja, m. (sg. or pl.; MIndic for Skt. peya, Mvy 5701; cf. Pkt. peja, and see peyya), *broth*: pejaḥ Mvy 5702 (Mironov pejāḥ, n. pl., peja in Index; BR cites pejā) = Tib. thug pa, as for peya 5701.

(*peyā*, in the *uddāna* MSV 1.66.4, is not the n. of a city like most other words in it, but refers to the *peyā* of 1.68.21 ff.)

peyāla, prob. orig. m., see *cakra-peyāla*; also seemingly nt.; regularly *lam*, prob. acc. adverb, rarely *lena*, instr. (see also 2 *piyāla* and *pe*; = Pali peyālam; presumably MIndic for Skt. paryāya, adverbial acc.), *et cetera*, indicating abbreviation, usually but not always of a passage previously cited in the text, and often but not always with implication that the full text is supposed to be recited: SP 174.6 (only in 2 mss.); LV 247.13 (iti sarvaṃ lam); 349.4; 418.7, 8, 9; Mvy 5435; Mv iii.219.10; 220.2; Śikṣ 6.2; 15.16; Bbh 19.8; 146.13; AsP 87.11; Mmk 94.13; lam vistareṇa kartavyaṃ Mmk 61.16; 107.10; lam yāvat Mv iii.202.11; 203.6; LV 150.15; 161.7; 248.4; 255.16; 397.14; pūrvavad eva peyālam yāvad LV 417.22; 418.1 (but here and in lines 7, 8 read prob. peyālaḥ with best mss.); (note in the same mg., without peyālam, sarvaṃ pūrvavad yāvad LV 417.21; pūrvavad yāvad LV 403.19; 418.4, 5; sarvaṃ pūrvavad LV 409.3; yāvad, alone, LV 403.20; sarvaṃ yāvad 418.3;) instr. peyālena, noted only in evaṃ lena kartavyaṃ AsP 109.11; 159.9; used where the passage has not occurred before in the text in question, but where presumably its sense is regarded as well-known or obvious, like Eng. *et cetera*, SP 424.8, perhaps with connotation *in short, in a word*; so in LV 295.21 (vs), the opening words of a series of stanzas, peyālam eṣa, *this is the story in brief*; similarly LV 314.21 (prose), beginning a résumé of a prec. series of stanzas, peyālam, evaṃ, *in brief, thus* . . .; in Divy 103.1-2 (prose) read with mss. Triṣaṅku-peyālam, that is, *Triṣaṅku etc.* (the name that is understood with T. is not found in Divy until 106.24 ff.).

peyya (m.? cf. Pali id., Skt. peya, and peja), *beverage, or broth* (the latter, Tib. thug pa, given for peyaḥ Mvy 5701): Av 1.3.11 (in cpd.).

(**peḷa**, m., *testicle*: Mvy 4002; so in Skt., Schmidt, Nachträge.)

? **pelalaka**, see *śelālaka*.

? **pelavaka**, m. (mss. pelacaka, palavaka), in Mv ii.161.2, see passage quoted s.v. *anuśrotam*. Senart assumes P. as proper name of a horse; it might as well be a common noun, *horse* (cf. pelin, *horse* acc. to Wilson); but the whole passage, esp. this word, is doubtful and likely to be corrupt.

pelā (1) (= Pali pelā, *basket*, also *chest, box*, see *phelā*; = Skt. peḍā, *basket*; *pelāyām*, loc., Mv i.92.4 (vs); *pelāya*, loc., ii.245.2 (vs), here for carrying flowers; (2) a high number (= *pelu*, *phela*, qq.v.): Gv 106.11.

? **pelāṅka**, m., in akṣi-pe°, acc. to Tib. (mig gi hbras bu) *pupil of the eye*: MSV ii.37.2 (corrupt?).

Peliyakṣa (= Pali Piliyakkha), n. of a king of Benares, in the *Śyāmaka Jātaka*: Mv ii.212.15 ff. In 226.1 (vs) Senart reads Peliyaśo; the mss. are clearly corrupt; perh. read Peliyakho, or Pil° (cf. Pali), an adaptation m.c. of a MIndic form of the name.

pelu, m. or f., a high number: *peluḥ* Mvy 7896, cited from Gv 133.22, same; but in Gv 106.11 *pelā*, q.v., and in Mvy 7767 *phelaḥ*, m.; Tib. phol yas in both passages of Mvy. Occurs in a long list of stems which rhyme, in one list fems. in ā, in one mscs. in a, in one m. or f. in u.

Paṅḍika (cf. Pali Pāṅḍiāni, Pāṅḍiya), n. of a brahman (mānava) of Vaiśālī: MPS 11.12.

paṇḍapātika, m., = *piṇḍa*°, q.v.: Mvy 1131; Dharmas 63; Sādh 541.14; °ka-tva, abstr., Karmav 32.2; 104.14 (note *piṇḍa*° in 105.5). Cf. also next.

? **paṇḍilika**, m., read prob. **paṇḍinyika**, *mendicant, monk*, like prec. and *piṇḍapātika* a complimentary term: °ko 'smi samvṛtaḥ Śikṣ 150.18. I derive °nyika from Skt. Lex. (Triḥ., which has many Buddhist words) *paṇḍinya*, nt., *mendicant monk's life*, which BR derive from *piṇḍin* (cited with appropriate mg. only from Wilson). Pali and AMg. have a word *piṇḍola*-(ka, -ga), *mendicant monk*, but this cannot be used to interpret the Śikṣ text form, unless by em.

? **paitrkya**, adj. (cf. Skt. paitṛka), *paternal*: °kyehi (but v.l. °kehi) Mv ii.424.12 (prose).

paṇḍottaka, or (var. in Index) °ttika (so Mironov), nt., Mvy 9445, acc. to Tib. rdol ba, *leak*; Chin. *leak-instrument*; Jap. identifies with Pali pilotikā, see *pilotika* (despite double tt). Follows varatram, app. = more usual Skt. varatrā, *strap*. Could it possibly mean *stopper against leaks*, made of rags? Improbable. Cf. next.

paṇḍottika, adj. (see also prec.), *thin* (of a blanket): MSV ii.90.7 °kena vā dvipuṭeṇa, in contrast with ghanena vā ekapuṭeṇa; Tib. seṅ bzhiḡ na, *thin*; *made of thin cloth* (of a robe), or *pieced out by adding such a cloth*, lb. 160.15; 161.2; here Tib. gso maḡi seṅ ras (same for *plotikā*, q.v.).

paṇsunika, adj. (= Pali pesunika, not °nika with PTSD; to piṣuna plus -ika), *slandorous*: after mṛṣāvādika or °vādin, Divy 301.23; Gv 159.14; 352.18 (all prose). Cf. next.

paṇsunya, adj. (Skt. id. and Pali pesuniya, °niya, *pesuñña*, only as nt. abstr.), = prec.: mṛṣāvādinām °nyānām Gv 228.14 (prose).

poñchate (= *puñchatī*, q.v.; semi-MIndic from Skt. poñch-, see BR s.v. uñch), *wipes off, cleans*: °chasva Divy 491.7, °chitum (inf.) 7, °chate 12.

poṭṭalikā (= AMg. °lā; Skt. °laka, and Lex. °la, °lī), *package, bundle*: Mv ii.90.12 (°kā; Senart em. poṭṭalikā); Sādh 366.2 (°kām kṛtvā).

-poṇa, nt. (for Skt. -pavana, in danta-p°; = Pali -poṇa, in danta-p°, *tooth-cleanser, toothpick*, = *dantakaṭṭha*, cf. Miln. 15.7 with 9 and 10), in daṇḍa-poṇam, *filter with a stick* (i. e. handle): Mvy 9026 = Tib. sbyaṅs tshags, *cleaning-filter*; Chin. *filter*; Jap. translates daṇḍa, *handle*.

-poṇika, m. (perh. cf. Deśn. 6.28 poṇla = pūrṇa, 6.61 poṇlā = sūtrabhṛt tarkuḥ?), *receptacle, container* (Tib. snod), in Mvy 8950 pātra-poṇikaḥ, *bowl-carrier*. Under Tib. snod Das cites Skt. yonikā! corr. for poṇika? But MSV iv.67.15 reads pātra-yonikā (fem., but n, not n); Tib. snod bzhaḡ. Same mg. is given for Mvy 8951 pātra-sthapikaḥ (Index °sthavikaḥ); see *sthavika*.

Potana, nt. (= Pali id.), n. of a city, capital of the Asmakas or (in Mv) Asmakas: read Potanam (ms. cited as yo°) Mv iii.208.17.

potalaka, m., (1) also °likā, f. (cf. Skt. pota, potaka, and go-potālikā in BR 7.1740; also AMg. poāla, poyāla), *young* (of an animal): nāga-°ka(h) Av ii.127.9, 10; also kumbhāṇḍa-potalako vā °likā vā, Āṭāṇātika Sūtra, Hoff-

mann, Kl. Skt. Texte 5, 65.5-6; (2) n. of a mountain (also *Pautalaka*, q.v.): Mvy 4154; Avalokiteśvara dwells on it, Gv 208.8; (3) n. of a maharṣi: Māy 256.25.

potāra, m. or nt., *boat*: loc. °re Gv 499.26; 500.3 (here misprinted °ro). Cf. Skt. *potā*, id.; see § 22.11.

ponti, so with pw 7.359, rather than text *potri* (= *Pall ponti*, or °ti, see PTSD, which wrongly questions the form; *Pall* and *BHS* confirm each other), *cloth*: Divy 256.26 (ātmīyām) *evopariprāvaraṇa-pontim* (mss. cited as *yontim*, *yontim*, *yāntim*, ed. em. *potrim*) *alabhamānas*... (below, line 28, the same article is referred to as *tam evātmīyaṃ prāvaraṇam*); the context indicates that it was a *headcloth* (*turban?*) in this case; in *Pali* it is a garment worn by a Buddhist nun.

popphala, nt. (= *M. id.*, *Hem.*; Skt. *pūgaphala*), *betel-nut*: Mvy 5804 (v.l. *pohala*, q.v.); the next entry is *pūgaphalam*, 5805.

poma, nt., a high number: Mvy 7837 = Tib. *zam zlm*; cited from Gv 133.2 which reads *yāma*; in Gv 105.21 *anaupamyā*. Also = *hūma*, q.v.

poṣa, m. (= *Pali* *poṣa*, which is said by PTSD and Geiger 30.3 to be used only in vss; doubtless somehow derived from Skt. *puruṣa*, but Geiger's theory is not compelling), *person*, *individuality*, *soul*, *spirit*; occurs often in prose of various texts, regularly associated with near-synonyms like *jīva*, *jantu*, *pudgala* (*pūṃgala*), and even with *puruṣa* itself, which clearly had come to be felt as a different word (if it was derived from the same original): in Mvy 4672 defined by Tib. *gso ba*, *nourishment*, as if from root *puṣ-*, tho the context proves it means the same as *puruṣa*, which is the next word; *puruṣa* also adjoins it (along with other words of like mg.) in Śikṣ 236.15; Lañk 63.15, et alibi; SsP 120.12 (*puruṣa* in parallel phrase 13), et alibi; otherwise with similar words, Śikṣ 199.8; KP 125.6; 142.8 (in these two miswritten *poṣa*); Dbh 39.21; MSV ii.76.15; *niṣpoṣa*, *without personality*, along with *nirjīva*, *niṣpudgala*, etc., KP 97.2; Dbh 43.13; Vaj 38.5.

poṣadha, m. (on gender and forms see **upoṣadha**; cf. the following items) = *upoṣadha*, 'sabbath': Mvy 8676 °dhaḥ; 9101 °dha-vastu; 9287 °dha-sthāpanam; 9403 *chanda-poṣadham*, acc., *p. of profound desire or faith* (so Tib., Chin., Jap.); *poṣadha-sthāpana-vastu*, title of a section of MSV, MSV iii.107.1; *poṣadha-parighrītāyā māthū* LV 25.21; 55.2; *grhṇāmi*... *aṣṭāṅga-poṣadham* LV 41.18, see **aṣṭāṅga** (1); also *aṣṭāṅga-poṣadhe* Gv 521.5; *aṣṭāṅga-samanvāgatam* (so *Pali*, *aṭṭhaṅgasamanvāgata*) *poṣadham* *grhṇāmaḥ* *Karmav* 52.7; *tantuvāyasya poṣadham dattvā* *Mmk* 58.11; on *Divy* 116.21 and 118.27, see **upoṣadha**; *Jm* 15.5; 28.14; 52.18 etc.; *poṣadhāmukha*, nt., with or sc. *vāstu*, (a site) *fitting for the poṣadha*, MSV iv.81.8 ff.; mss. at *Mv* iii.97.20 and 98.2, see **upoṣadha**; *tadaḥ-poṣadhe* *Mv* 1.255.5 (= *Pali* *tad-ah-uposathe*; *Pali* also *tadahe* and *tadahū*, on *that day*), adv. phrase, on *that day* (which was) a 'sabbath'; see **poṣadheya**. (Senart prints as two separate words, *perh. rightly*.)

poṣadhika, f. °ikā (= *upoṣ-*, **poṣadhin**, qq.v.), *keeping* (one who keeps) the 'sabbath': Mvy 8726 °kaḥ; *Mmk* 76.26 °kena vā *apoṣadhikena vā*; 322.20; f. *poṣadhikāye* *Mv* 1.207.9 (mss. °kāyām) = ii.11.20 (mss. *upoṣa*°, unmetr.; vs).

poṣadhin (cf. *Pali* *uposathin*, and prec.), *keeping the 'sabbath'*: LV 76.3 °dhi, nom. sg.

poṣadheya, adj. (from **poṣadha**), of the 'sabbath': only in adv. phrases, *tad-aho poṣadheyaṃ* *Mv* iii.210.12, on *that day*, a 'sabbath' day; *tad eva* (sc. *aho*) *poṣadheyaṃ*, id., LV 14.8. Cf. *tadaḥ-poṣadhe*, adv., s.v. **poṣadha**; perhaps °dheyaṃ was based on that form.

posatha, m. or nt. (= *Pali* id., *BHS* **poṣadha**, **upoṣadha**), 'sabbath': Ud xvi.15 *śuddhasya posatham* (so oldest ms., later ms. *posathaḥ*; nom. sg.) *sadā*.

pohala, nt., var. (also in Mironov) for **popphala**, q.v.: Mvy 5804. Cited from a Pkt. Lex. by Sheth s.v.

paṇḍarika, (1) (Skt. as adj.; AMg. *paṇḍariya*, id., = *pu*°), *white lotus*: Gv 136.8 (at end of a Bhvr. cpd.); (2) n. of a former Buddha: *Mv* iii.236.16 f. (v.l. *Puṇḍ*°).

Paṇḍra, n. of a serpent (nāga) king: Megh 306.3. **Pautalaka** = *Po*°, n. of a mountain: Māy 253.27 (prose).

pauḍgalika, adj. (*Pali* *puggallika*; to *pudgala* plus -ika; in different sense recorded pw 4.302), *individual*, *personal*, always contrasted with **sāṃghika**, sometimes also **staupika**: *sāṃghikāḥ puṣpavṛkṣāḥ*... °ka-paribhogena *bhuktāḥ* *Divy* 342.19, ... *were put to individual*, *personal* (not *selfish* with Index) *use*; *staupikaṃ sāṃghikaṃ*... *vittam* °kam ca RP 29.8; similarly Śikṣ 63.14; Bbh 166.26; MSV ii.123.19.

paunarbhavika, f. °kā or °kī, adj. (also **punar**°, q.v.; = *Pali* *ponobbhavika*; to Skt. *punarbhava* plus -ika), *pertaining to rebirth*: of *trṣṇā*, °kā *Mv* iii.332.6; °kī LV 417.8; Lañk 138.11-12; 162.15; of masc. nouns, (... *paridāghā*...) °kā(h) *Mv* iii.338.4, 9 (in both v.l. *punar*°), 11; (akuśalair dharmairh) ... °kalḥ *Av* ii.107.3; Bbh 182.27.

paura, only f. °rī, with or sc. *vāc*(ā) (cf. Skt. *paura*, subst.; = *Pali* *porī*, with *vācā*; PTSD wrongly gives stem as *porin*), *urbane*, *courteous*, *elegant* (speech): *paurīye vācāye* (instr.) *Mv* iii.322.2; (vāg...) na *paurī* Śikṣ 127.5 (wrongly transl. Bendall and Rouse); with *vāc*, Dbh 24.13; Bbh 65.11; sc. *vāc*, in cpd. *paurī-sāṃkathyam* *Mvy* 2808.

paurāṇaka, adj. (= *Pali* *por*°; Skt. only °ṇa and °ṇika), *previous*, *former*, *ancient*, of *olden time*: °ṇakam LV 379.5 (Lefm. with all mss.; Calc. °ṇikam); *Mv* ii.492.10; iii.25.5 (here Senart with v.l. °ṇika).

pauruṣa (= *Pali* *porisa*; cf. next three), *servant*, *henchman*, *attendant*: *yama-ṣāḥ* *Mv* i.12.5 (vs); *pau*- could be m.c. for *pu*-.

pauruṣaka = prec.: *nṛpa-pauruṣakebhyo* *Divy* 447.24 (vs, could be m.c.).

pauruṣeya (not recorded in these senses; cf. prec. and next), (1) m., *servant*, *laborer*: *Divy* 86.13; 153.28; 168.28; 274.15, etc.; *Av* i.189.8; 315.9, etc.; *Mvy* 3833; often in cpd. *dāsi-dāsa-karmakara-pauruṣeya* (the other words precede *Mvy* 3833), either alone as *dvandva* subst., or in Bhvr. preceded by *prabhūta*-, *bahu*-, or the like: SP 102.2; LV 24.20; *Mv* i.36.5; 198.8; ii.2.4; 168.13; 420.18; iii.56.9; 177.16; 377.11; *Divy* 229.9; *Kv* 35.24; Dbh 18.28; Bbh 119.11; *putra-dāra-dāsi-dāsa-pauruṣeya* Bbh 119.22; (2) m., specially, *pañca pauruṣeyān* (acc. pl.), *the five (kinds of) members of a ship's crew*: *Av* i.200.5; ii.61.9; but in both places only four are named, viz. **āhāra**, **nāvika**, **kaivarta**, **karnadhāra**; in *Mvy* 3850-55 six are named, **nāvika**, **āhāra**, **nirhāra**, **karnadhāra**, **raṇadhāra**, **kaivarta**; (3) adj., or subst. (nt.?) lfc. Bhvr. (cf. *Pali* *porisiya*, AMg. *porisiya*, *Ratnach*. 5.74, adj. lfc., as *high as a man*), in *sapta*-, *ṣaṭ*-, etc., -*pauruṣeyaṃ*, of *seven* (*six*, etc.) *times the height of a man*: *Mv* ii.313.6 ff.; follows *tālamātram*, in descending order, implying that one *tāla*, q.v., = 8 *pauruṣeya* (if this is to be understood as a noun; the noun might be *pauruṣa*, so used in Skt.; see **pauruṣya**; in the *Mv* passage, 313.8-9, a single man's height is expressed by *puruṣa-mātram*).

pauruṣya (1) (nt.; *Pali* *porisa* is used in this sense; cf. **pauruṣa**), *service*, *position* or *activity* of a *servant*: -*rāja-pauruṣyādi* Bbh 195.3, *the position of a king's henchman*; (2) lfc., *perh. adj.* (= *Pali* *porisiya*), or subst. in Bhvr. cpd. (na) *sādhika-pauruṣyaṃ* (vṛkṣam *adhiroksyāmaḥ*) *Mvy* 8629, (a tree) *above a man's height*; but Mironov °*pauruṣam*, and so Prāt 537.18, implying the noun *pauruṣa*, *man's height*, so used in Skt. Instead of na *sādh*° (*Mvy* prints *nasādh*° as one word) Mironov

nāsādh°, erroneously; cf. Pali MN 1.74.12 sādika-porisa°, of more than a man's height; this is confirmed by Tib. mi gañ tsam las mthor, to the height of an average man. For na sādika Prāt (l.c.) has a lacuna, which Finot fills by the erroneous nāsādhikam from Minayeff's Mvy. Cf. prec. (3).

(paurvaka, adj., f. °ikā, once in Rām., BR 7.1773, defined von den Vorgängern stammend, ererbt, but scarcely to be differentiated from this; of former times, = the more usual Skt. pūrva and paurvika, f. °ki: °kam caryāprāṇi-dhānam SP 64.13; °vikayā daridracintayā 108.6; °akaliḥ... jinendriai LV 285.12 (vs); Divy 245.28; °kaḥ puṇyaskandhaḥ Vaj 35.7; all except LV prose.)

paurvajānmika, adj. (Skt. pūrva-janman plus -ika), of former births: °kāny aśubhāni karmāpi Vaj 34.17, 18; but Kashgar rec., Pargiter ap. Hoernle MR 187.1, 2 pūrvajānmikāny. Neither form has been noted elsewhere.

paurvāntika, fem. °ki (= pūrv°, q.v.), of the past: Dbh 51.2 (cited as pūrv° Śiṣ 228.1).

Pauṣpaka, nt. adj. (?) or subst. in apposition (= Skt. Puṣpaka, or adj. from this), with vimāna or yāna, n. of Rāvaṇa's car: Lañk 3.2; 4.12 (in 6.16 Puṣpaka but v.l. Pau°).

prakaca, adj., with dishevelled hair (so Chin.): Mvy 9198 (follows utkaca, q.v.); Bhik 28b.4 tam (bhikṣum) utkacaprakacaṃ saṃghe roma pātayantam... evaṃ vaden mā tvam ārya utkacaprakacaḥ saṃghe roma pātaya...; modulation of MSV iii.7.14 ff., et alibi, where penalized monks, asking release from tarjanīya, utkaca-prakacāḥ saṃghe roma pātayanti (cf. romapāta; all this indicates humble penitence)... ośaraṇam yācānte.

Prakaranapāda, m., n. of a work: Mvy 1420.

prakaraṇikā (? partly conjectured; to Skt. °ṇa), subject of study (Tib. bśtud par bya): °kayā MPS 41.4. (prakarṣin, adj., distinguished, excellent: Jm 100.12; once in late Skt., Schmidt, Nachträge.)

prakānta, ppp. (semi-MIndic for Skt. prakarānta), set forth, departed: LV 58.2; so nearly all mss.; vs, but metr. indifferent.

prakāra? in SP 146.5 (vs) puṣpaiḥ (so all mss., KN em. puṣpa-, kept by WT without note) prakārāḥ samalamkṛtaṃ ca; acc. to Tib. adorned with many flowers (me tog mañ pos). On the face of the reading of the mss. and the Tib. rendering, prakāra should be an adj., many; it is otherwise known only as a noun, kind, sort. KN's em. hardly helps; with kinds of flowers could not, so far as I know, serve as a substitute for with many kinds...; for this we should expect bahu-, nāna-, or the like, modifying prakāra. I have thought of reading pravāraiḥ, taking it as = pravaraḥ, excellent, with ā for a m.c.; but Tib. does not support this.

prakāśa, nt. for regular m., light: yad andhakāraṃ tat prakāśam iti saṃjñāṇiḥ, yac ca prakāśam tad andhakāraṃ iti saṃjñāṇiḥ SP 135.4 f. (prose). Perh. attracted to gender of andhakāra.

Prakāśadharma, n. of a former Buddha: Mv 1.141.6.

prakāśanā (Skt. °na, nt.), illumination, explanation: (dharmasya) Mv 1.42.10 = 53.5 = 337.1 (vs; in the last text corrupt, printed as prose by Senart); as one of the ten dharma-caryā, Mvy 909.

Prakāśavarṇa, n. of a former Buddha: Mv 1.137.14. prakīrṇa-lapi-tā (to °prakīrṇa-lapin, cf. AMg. pakiṇṇa-vāi = °vādin), incoherent talking: Bbh 42.8.

prakusumita, adj. (pra, intensive, plus Skt. kusumita), in full flower: Mv ii.203.2, 6.

-prakṛta, adj.-ppp. ifc. (= Pali -pakata), ... by nature, in Irṣyā-prakṛta, jealous (= Pali issā-pakata): °tena Mv 1.36.12; 44.13; °taiḥ Av i.199.4. For another mg. of prakṛta (= Skt.) see s.v. 2 Prakṛti.

1 prakṛti, f., once in Mv nt. in form (= Pali id., Pv ii.8.9 saṃghe ārocayi pakatiṃ, told the occurrence to the

assembly of monks; comm. 110.5 pakati-pavuttiṃ, doubtless the above-mentioned occurrence, the one here treated; not in this mg. in Skt., but doubtless connected with the use of Skt. prakṛta mentioned s.v. 2 Prakṛti, (above-mentioned) matter, occurrence, circumstance, story; usually object of a form of ārocayati: kumārasyaṇām prakṛtiṃ ārocayanti sma LV 137.11, told the prince this circumstance; bodhisattvāya tām prakṛtiṃ ārocayati sma 143.18; similarly 200.16; 386.6; 407.8; teṣāṃ bhagavāṃ bhikṣūṇāṃ etām prakṛtiṃ vistareṇārocayati Mv i.246.11; tasya imāṃ prakṛtiṃ āroceḥ 287.10; also with other verbs, etām prakṛtiṃ śrutvā LV 157.13, having heard this circumstance; (tām) prakṛtiṃ ācikṣati (the verb is an em., supported by the next) Mv i.244.6; as if nt., teḥ tam prakṛtiṃ (n. sg.) sarvaṃ (Senart em. -am) ācikṣitam Mv i.355.2. See also s.v. caryā for prakṛti-caryā (here prakṛti in another, normal Skt. mg.). [Senart reads, in part with mss. of Mv, prakṛtyaiva for pratikṛ°, see pratikṛtya.]

2 Prakṛti, n. of an outcaste girl (mātāṅga-dārikā): Mvy 3665; Divy 611.6 ff.; also of a previous incarnation of the same person, when she was a brahman's daughter, Divy 620.22 ff. Acc. to Senart, i.xliv infra, also n. of another girl, who plays a role in the story of Megha; but I believe this is an error. The girl is introduced but not named Mv i.232.13; she is then referred to as prakṛti (for °ti) mānavikā 232.16, and, in oblique forms, °tiye °vikāye 233.14; 238.3; there is no indication that these passages state her name, and I believe they contain the Skt. adj. (ppp.) prakṛta, above-mentioned (BR 2.95), in fem. form °ti, § 11.3).

prakṛtiśhaka, m. (Skt. °stha plus -ka), one who is in normal condition, esp. (a monk) in good standing, opp. to utkṣiptaka, one suspended: MSV ii.113.16 ff.; opp. to faulty monks, iii.93.9.

Prakṛtiśārīraśrībhadra, n. of a Buddha: Gv 285.24 (vs); m.c. for Prakṛti... śrī...

prakṛāmanī, n. of a kind of magic: Divy 636.27.

prakṣeḍā, °ḍita (semi-MIndic for Skt. prakṣved°), shout: °ḍā (in °docalir- Av i.48.9 (ms., Speyer em. °kṣve°; in 49.6 he reads °kṣve° without report of variant); °ḍita LV 151.9; 153.4; 155.7, 21; 226.17; 306.3 (Weller 27 would read °kṣve° everywhere); cf. § 2.17.

prakṣepa-lipi, a kind of script: LV 126.6; see s.v. utkṣepa-lipi.

prakṣeḍana, nt. (to next), shout: Mvy 2784 = Tib. bśuñ ba (also spyugs pa, which I do not understand in this situation; the context clearly proves that some sort of noise is meant). Cf. prakṣeḍā, °ḍita.

prakṣeḍayati (cf. prec.), shouts: mahāśabda(m) °yantaḥ MPS 31.8.

prakarati, pres. pple. °rantaḥ (semi-MIndic for Skt. pra-kṣarati), flows forth; perh. to be read for both edd. prākḥ°, q.v.: SP 126.8 (vs).

prakhālati (semi-MIndic for Skt. praskhalati, cf. Pali pakkhālati), staggers: °lamānair gātraiḥ Mv ii.151.3, and read so (avaṣṭabhya pra° gā°) above in 1, where corrupt mss. are not emended in text.

prakhyālana (nt.); semi-MIndic or false hyper-Skt. (based on derivative of Pali pakkhāleti) = Skt. prakṣālana, washing: āsanapādaprakhyālanakarma Śiṣ 153.21.

pragalbḥayate, sec apraga°.

praguna, adj. (seems not used in Skt. in this mg.; = Pali paguna), skilled, familiar, versed: nīrayāgnicitta-pragunāḥ (so!) bhavanti Śiṣ 184.7 (prose; so read for °gunāḥ, see note 1 in ed. for Tib., supporting this).

pragṛhita, (ppp.) adj. (= Pali paggaḥita, °hita, see Childers), high, lofty, synonym of ucca, which is usually bracketed with it: (gorathakān...) uccān °tān SP 75.6; -cāityam... uccam °tam 231.9; of vihārāḥ 339.1 (without ucca); prāsādām (acc. pl.)... uccām mahantām pragṛhitām Mv ii.117.13; in Divy (always with parallel ucca)

7.13 (nagaram); of mountains, (mahā-)parvata, 102.26; 107.27; 113.8.

pragṛhṇāti (not in this-mg. in Skt.; = Pali paggaṇhāti, used with cittaṃ as object), *exercises, activates* (the mind): cittaṃ °ṇāti Mvy 964 (follows vīryam ārabhate); pragrahākāle (see **pragraha**) cittaṃ °ṇāti Bbh 205.16.

praggharati, see **pragharati**.

pragraha (m.? = Pali paggaḥa), *exertion, energetic activity*: Bbh 205.16 (see **pragṛhṇāti**; contrasted with samatha-kāle, prec. line).

pragrahana (nt.?), *seizure, convulsion*, as caused by famine: °ṇe Divy 471.4 (see s.v. **apatāna**).

pragharati (praggh°? below; see **gharati**; Pali paggharati, which because of the double ggh is customarily associated with Skt. kṣar-, Geiger 56.2; even Skt., and still more BHS, has forms which at least look as if they came from a root ghr-, ghar-, see Wh. Roots and BR; cf. also **parighareti**), *flows forth*: °ti Mvy 6967 (here v.l. praggharati, and so Mironov; the only trace in BHS tradition of the double ggh); Divy 57.21; 409.1; Śikṣ 249.7; Av i.202.13; Karmav 66.4. See also **prākharati** (pra°?). It may be, perhaps, that the BHS forms of ghar- (not in Pali) originated as simplex back-formations from MIndic paggharati, and that pragharati (instead of praggh°) was influenced by gharati. How are the Skt. forms to be interpreted? Uhlenbeck connects them with ghrta, *ghee*.

pragharā, a high number: Mmk 343.24, 25 (= 10 mahāsāgara; see **gharā**).

praghatana (to next), dat. °tanāya, quasi-infinit., Divy 531.10 (after praghātyate 531.9, see next): sā ca tasyāḥ °tanāya ... avasthitā, *she set about to kill her* (or, *to have her killed*).

praghatayati (caus. to Skt. prahanti, but seems nowhere recorded), *causes to be killed* (by another), so clearly pass. praghātyate Mv 1.181.3; possibly also in Divy 10.2 praghātya (ger.), 9 °tayasi, 14 °tita, ppp. (of a butcher or meat-dealer, perhaps *having killed*, but perhaps *killing*, etc.); in Divy 376.21 praghātita, *killed*, seemingly not caus., and prob. so praghātayitvā 530.13; praghātyate 531.9 (but this last perh. caus., *is caused to be killed*); MSV 1.5.2 °tayati. Cf. prec.

Pracandā (cf. Skt. id., *eine Form oder Śakti der Durgā*, BR), n. of a yogini: Sādh 427.3.

pracala (m.?), *setting out*; in °la-parivarta, title of LV Chap. 5: LV 54.17 (colophon), *chapter of departure* (sc. of the Bodhisattva from the Tuṣita heaven to earth).

pracalāyati, °te (= Pali pracalāyati; in Skt. only ppp. °yita and n. act. °yana recorded), *nods* (the head, while sleeping sitting up): °yataḥ Jm 233.8, and °yanā-nayā Gv 405.9, both pres. pples.

(**pracāra** [m.; cf. Skt. id.], in uncertain mg., Lañk 13.15 [bhagavān ... rāvaṇasyaiva yoga-]gati-pracāram anuvicintayamānaḥ, *meditating on Rāvaṇa's own conduct in the way of discipline* [? or, *on the appearance of the way of discipline to R.*?]. Otherwise Suzuki.)

pracāraṇā, *going about, behavior* (with unfavorable implication): Av ii.136.7 °pāyāṃ vartamānāyāṃ, *while his (worldly) behavior* (just alluded to) *continued* (he was rebuked by his monk-superior). Feer, *au moment de l'exercice*; which seems in every way improbable.

pracārika, m. or nt., °kā, f., in pāda-pra°, *journey on foot*: Mmk 694.3-4, ūsmāyamāne pādapracārikam pañcayojanaśatāni gacchatī, *sarve cāsyā pādapracārikā vaśyā bhavanti, if it steams, (it augurs that) he is going a journey of 500 yojanas on foot, and all foot-journeys come under his control*; but the mg. in the next two is obscure to me: ūsmāyamāne (as above!) pādapracārikām (sol) pañcavarśasahasrāyur bhavati Mmk 713.17, and: pādapracārikā (l. loc. sg.?) saptavarśasahasrāṇi jīvati 718.8-9; in both of these it seems that omens of very long life are inferred, in the first depending on *steaming* of the offering;

the word pādapra° is obscure in application; perhaps read °rikāyām for °rikām in 713.17, and render both words *in case of* (his making) *a fool-journey*?

pracārita (nt.; orig. ppp., cf. Pali pacāreti, *goes about in, frequents*; so, *parts frequented, dwelt in?*), *town*, or perhaps *region* (about a town): aham api tatra (sc. Rauruka-) pracārite gamiṣyāmi Divy 563.28; aham pracāritam Raurukam gamiṣyāmi 564.5. (One ms. out of four pravārita, both times.)

-pracāḷaka, (1) °kam, adv. (= Pali -ppacālakam, with kāya-, bāhu-, śīsa-, Viñ. ii.213.22 f.; iv.188.4, 17, 28), *with shaking* (motion) of (body, arms, head): na kāya-, bāhu-, śīsa-p° Mvy 8550-2; (2) adj., *shaking, moving* (various parts of the body); in passage corresponding to Pali and Mvy above: Prāt 531.7 ff. na bāhupracāḷakā antarggham praveksyāmaḥ (°grhe niṣatyāmaḥ), and so with amsa-, śīsa-, kāya-, for bāhu-; this form is intended by the Stein ms. fragments publ. La Vallée Poussin, JRAS 1913, 844.14 ff., where text na bāhupracāḷakāntarggham etc. (like Prāt, also with amsa-, śīsa-, kāya-).

? **pracoḍaka**, see **praccopaka**.

praccaya (semi-MIndic for pratyaya, q.v., = Pali paccaya), in bhojana-gilānapraccayam ṛṣiyogyam Mv i.117.7 (vs); g(i)lānapratyaya (bhaṣajya) is the fourth **pariṣkāra** (q.v.) for a monk. It should be noted that the meter proves that paccaya was pronounced.

? **praccopaka**, m. pl., v.l. **pracoḍaka**, Mv iii.442.17, see **pradhvopaka**.

-pracchandika-tā, *desirous-ness, eager-ness*, in tivra-pracchandikatayā bodhisattvamārgam paryeṣante Gv 492.26, *with ardent eagerness* ...; cf. Pali tibba-chanda. No *pracchanda, *eager desire*, seems to be recorded anywhere, but it seems implied as an intensive to Skt. chanda, underlying this adjective.

pracchanna-bhartr (cf. AMg., acc. to Sheth, *pachanna-pal*, id.), *'secret husband'* = (a woman's) *paramour*: °tā Karmav 73.10.

prachhāyā (= 'Pali pa°), *shady place*: MPS 5.3.

prachoḍayati, *rears aloft* (its body, śarīram), said of the horse **Vālāha**: °ḍayitvā, ger., Kv 55.16; 56.19; °ḍayati 58.7, 8; °ḍayāmi 58.12. The corresp. expression is atyunnamayati in Divy (120.5), unnāmeti in Mv (iii.75.17); the Pali Jāt. (196) seems to lack a correspondent.

[**prajānīyam**, 1 sg. opt., in Śikṣ 283.10 (sarvasattvā-nām ...) svacittacaritāni pra°, read instead prajānīyam, *of all creatures may I learn to know the own thoughts and conduct*; cf. line 9 (ekalkasyāpi) sattvasya cittacaritaṃ jānīyam. Bendall and Rouse, 259, interpret as if from pra-jana(ya)ti, *produce*; this is most implausible on formal (linguistic) as well as philological grounds; it assumes an unbelievable opt. of a thematic verb which does not exist in Skt. (only pass. prajāyate, °ti) or Pali.]

prajahana (nt.; n. act. to prajāhati = Skt. °hāti with -ana), *riddance, the getting rid*: sarvasattvakleśa-prajahanena Gv 356.3.

Prajāgu, n. of a nāga: °guś ca Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 177.4. The Pali version has Pāyagā, n. pl.

-prajāna-tā (from prajāna = Skt. prajānant, *knowing*, pres. pple., §§ 18.52 ff., plus -tā), in dharma-tāyal, (for) *state of knowing* (the dharma): LV 34.3-4 (prose; no v.l.; both edd.).

prajānāti, °nīte (app. not recorded in Skt. or MIndic in this mg.), *claims, makes profession*: with predicate nom., anācāryo bhagavām Gautamo prajānāsi Mv iii.326.9-10, *you profess to be untaught?*, and similarly 13-14, 17-18; in the corresp. passage LV 405.22 and 406.4 pratijānīse (in 405.22 v.l. pra-jā°), which is more normal Skt.; also with acc. (? gen.) of the thing claimed, mātṛgrāmo 'sam-vidyamānaguno 'pi guṇān (so prob. read with v.l. for Lefm. with best mss. guṇānām) ātmanī prajānīte LV

141.9, *womenfolk, even when no virtues are found, profess (claim) virtues in themselves*; the meaning is certain (wrongly Foucaux); some (inferior) mss. *prati-jā*°; Calc. *gunān*.

Prajāpati, m. (1) n. of one of the 16 devaputra who guard the bodhimāṇḍa: LV 277.12; (2) n. of a brahman, father of the Buddha Viraja: Lañk 364.13; (3) n. of a yakṣa: Māy 236.26. (For *prajāpati*, f., see °ti.)

Prajāpatinivāsini, n. of a 'gandharva maid': Kv 5.10.

prajāpati, °ti, °vati, f. (= Pali *pañāpati*; believed to be hyper-Skt. for *prajāvatī*, which occurs once in Divy), *consort, wife*: (of a king, as Kuṣa), °pati, voc., Mv ii.484.7, 10; iii.17.8 (so with one mss., v.l. °tiḥ, Senart em.; his note is wrong); 19.21; °tiṃ, acc. (Senart em. °tiṃ) iii.9.2; °tyāḥ Divy 2.2 (of a gṛhapati); 98.21; Av i.14.7 etc.; 277.9; °ti, nom., Av i.138.2; *prajāvatīm*, acc., Divy 620.10; °pati-putra-duhitṛ-(cpd.) AsP 241.9.

prajñāpayati, °te, or °peti (in all mgs. = *prajñāpayati*, q.v., but commoner than it in BHS, tho not recorded in Pali; see the following items), (1) *makes known, declares, teaches*: *kiṃ bhagavāṃ* (mss.) *prajāpento prajāpeti* Mv iii.65.8, *what does the Lord expound (teach) when he is expounding?*, answered in 10, *catvāro ... dhātavaḥ prajāpento prajāpenti* (or, v.l., °ti; Buddha is speaking; Senart misunderstands and em.); in iii.447.14 Senart em. *prajāpeti* (I am not sure that *prajāpeti* of mss. may not be kept, as noun, n. sg.: *there is a declaration, it is declared*, viz., as follows); (yān, sc. dharmān ... *agraprajñaptiṣu ca prajāpayanti* Bbh 291.13; *gurutthamān prajāpayāmi* Bhik 4b.2; *yāvān kaṣcīti sattvadhātuh* (text °tur) *prajāpayamānaḥ prajāpyate* (pass.) Vaj 20.19, ... *being made known, is made known; defines*, (tanḍulā-hāratāye, or other instr.) *suddhiṃ prajāpenti* (or °payanti) Mv ii.126.14; 128.1; 129.5, *they define purity as* (instr.) ...; (2) *arranges, provides* (a seat): °payasva SP 410.8, (prose; mañcam); °payet Mv i.325.8 (āsanāni; Senart em. *prajñā*°); °piyanti, pass., ii.274.4 (āsanā); °petha iii.63.15 (āsanāni); °paya Divy 20.8 (mañcam), and so, *prajāpayā*, ger. 10, and *prajāpato* (mañco) 11; °pitvā SP 194.3 (vs; āsana); °pya Suv 203.2; (3) *arranges, spreads out* (a cloth or garment, to sit on): ger. °petvā Mv i.238.12 (ajinaṃ); 318.15 (-saṃghātiṃ); °payitvā i.241.1 (ajinaṃ); tṛṇsaṃstaraṃ ii.131.14 (for himself; LV parallel, 289.13, *saṃstīrya*); 268.3; *prajāpayā* (uttarāsāṅgaṃ) Divy 77.4; 465.30. See next.

prajñāpta, ppp. of prec. (= Pali *paññatta*), (1) *arranged, provided* (of seats, see prec. 2): esp. with āsana, often *prajāpta evāsane, in the seat expressly provided*, SP 183.2; LV 6.8; Mv i.318.16; ii.258.5; Divy 49.29 and often; others with āsana, SP 283.7; LV 67.14; 408.21; Mv i.306.10; Suv 203.2, 4; RP 41.1; Divy 222.8, 10; *siṃhāsana*, SP 159.9; 245.4-5; 246.10; LV 288.21, and *padmāsana* 22; *mañca* Divy 20.11; (2) *arranged in the sense of covered, strewn* (with cloths or garments, see prec. 3): *praveṇi-praṇīta-prajāpta(h)* SP 341.12 (vs), *elegantly spread with cover-cloths*; *paryāṅkāni ... ratnadūsyapaṭaḥ prajāptāni* Suv 7.8, ... *spread with ...*; (3) in a cliché occurring Divy 2.19; 99.10, and often in Av, i.15.3 etc., *valdya-prajāptair āhārair, perh. with food provided (arranged) by physicians* (in description of the care bestowed on a pregnant woman; Divy Index *ordered*, but this does not seem to be a mg. of this or related words).

prajñāptaka, adj. (prec. in mg. 1 plus specifying -ka, § 22.39), (the seats) *that have been provided*: *yāny etāny āsanāni prajāptakāny ...* Divy 222.13-14 (cf. *prajāpta* with āsana above, lines 8, 10); (Panthakena *siṃhāsanaṃ* *dr̥ṣṭam prajāptakam* (the one that had been provided), *dr̥ṣṭvā saṃlakṣayati, kiṃ tāvat prasāda-jātābhiḥ prajāptam* (was it provided ...?)) Divy 494.14.

? **prajñāptāpayati**, ppp. °pita, caus. to denom. from *prajāpta*, *causes* (a seat) *to be arranged* (for himself):

Mv iii.93.3 and 4, see s.v. *prajñāpayati* (2) and § 38.56.

prajñāpti, f. (in Skt. recorded once, Bhāg.P., in mg. 1, BR; in general used much like Pali *paññatti*, cf. *prajñāpayati* and relatives; see also *prajñāpti*), (1) *making known, declaration*: *agra-°tiṣu* Bbh 291.12, see *prajñāpayati* 1; (2) *śabda-pra°*, *manifestation in words* (cf. Pali *sadda-paññatti*, *Compendium of Philosophy* 4), *verbal expression*: *Samādh* 8.11 *yāvati ca tatra lokadhātau śabdaprajñāptiḥ, every ... in this world* (took on the same sound, when the Buddha became enlightened); (3) *statement, manifesto*: *icchāmi ekam prajāptim* (I wish, sc. to make, a statement) *brāhmaṇaparīṣā yadi pramāṇam ti* Mv i.131.5; the brahmins reply, *jalpa yā te vijnāpti, say what your statement (? request?) is*; (4) *designation acc.* to LaV-P. *AbhidhK*, ii.214, where °ti-dharma is contrasted with *dravya-dharma, chose en soi; notation*, Lévi on *Sūtrā*, xix.43 (Tib. *brtags, signe, symbole*; Chin. *kia, faux, simulé*); 'le mot désigne la notion comme purement verbale, comme moyen de se faire entendre'; *lokānūvartanāṃ buddhā anuvartanti laukikīm, prajāptim anuvartanti yathā lokottarām api* Mv i.168.8-9 (vss), ... *Buddhas imitate (or follow) the conventions (which pass current in the world; i. e. they seem to carry on worldly activities) as if* (all this were) *super-worldly* (esoterically real); *bahubhīr abhīlā-paḥ prajāptaya upacārāḥ* (access) *kriyante* Bbh 44.14, and repeatedly in sequel, esp. in cpd. °ti-vāda; (rūpādi-saṃjñake) *vastuni yā rūpaṃ ity evam-ādyāḥ prajāptayaḥ tāḥ saṃvṛtaya* (see *saṃvṛti*) *ity ucyante* Bbh 49.4; *nāma-saṃketa-°tiḥ* 50.10; (nāmadheyamātram *saṃketa-mātram saṃvṛtimātram*) *prajāptimātram* Śikṣ 257.8 (said of the 5 *saṃskāra*; note *saṃvṛti* again, virtually = *prajñāpti*); wrong actions are of two sorts, some like *adultery wrong by nature* (*prakṛti-duṣṭa-tvād*), others like *remaining in the householder's life blameworthy by convention* (*prajāpti-sāvadya-tvād*) Śikṣ 192.13; *Buddhas* are *prajāpti-samatikrāntā(h)* Mv i.176.18, *passed beyond convention* (*exoteric things*); in Lañk 153.10 (vs) an ātman exists *prajāpti-satyato, by* (*exoteric*) *verbal convention*, it is not *dravya-sat, real in itself* (cf. *AbhidhK*, above), and so in line 11, *skandhānām skandhatā tadvat prajāptyā na tu dravyataḥ, ... by conventional designation, not in reality*; (5) *arrangement, provision* (of a seat; n. act. to *prajāpayati* 2, *prajāpta* 1): *śatasāhasrikā āsana-prajāpti kriyati* Mv ii.273.12, *a seat-provision worth 100,000 was made*, i. e. a seat worth that was provided; similarly, *āsanaprajāpti ca me na tādr̥ṣī bhaviṣyati* 274.9.

prajñā (Skt., and Pali *paññā*), *knowledge*: three kinds, *śrutamayī, cintāmayī, bhāvanāmayī* (so in Pali *cintāmayā, sutamayā, and bhāvanāmayā paññā*, Childers): Mvy 1550-3; *Dharmas* 110.

Prajñākṛta, n. of a Bodhisattva: SP 260.14 ff.

Prajñāntaka, n. of one of the ten *krodha*: *Dharmas* 11; *Sādh* 137.8.

prajñāpayati (caus. of Skt. *prajñā*, = Pali *paññāpeti*, but in BHS, in all mgs., less common than *prajñāp*°, q.v., which does not exist in Pali unless in *paññatta*, °ti, see *prajñāpta*, °pti; both practically unknown in Skt., acc. to BR *prajñāp*° once in SB. in mg. 1, *prajāpta* in one questionable v.l. in Śak., also in mg. 1), (1) *makes known, declares, teaches*: *prajñāpayanti ca saṃmūdḥāḥ* LV 248.16 (prose), and *foolish (teachers) make public announcement* (or, *teach*; Tib. *ston pa*; sc. their doctrines, just listed; but no object is expressed); (2) *arranges, provides* (seats; so also Pali): LV 439.15 (*dharmaśānaṃ prajñāpayiṣyati*, no v.l.); Divy 198.14 (*āṣanam prajñāpayatā*); Suv 203.1 (*āṣanam prajñāpayā*, but in next line, *āṣanam prajāptam, prajāpayā ca ...*); (*siṃhāsanaṃ*) *prajñāpayanti* Mvy 6282, and *prajāptam* 5602 (Tib. *bśams pa*, see Tib. Dictt. s.v. *śom pa*); ger. *prajāpayā*, SP 182.6 (*siṃhāsanaṃ*); LV 102.14 and 268.7 (*āṣanam*; but in

both most mss. prajñāpya); Av i.227.9 (mañcam); a strange caus., of doubtful form, prob. to a denom., mss. prajñāpāyitam or prajñāptāpītam (prob. read the latter, see § 38.56), Senart em. prajñāpayitam, with āsanam, Mv iii.93.3 and 4, (by Buddha) a seat was caused to be arranged (for himself); (3), arranges, spreads out (cloths, garments, etc., for sitting on; so also Pali); Mv iii.53.13 prajñāpayeyam (-samghāṭim).

Prajñāpāramitā (see **pāramitā** 2), as n. of a work or class of works, extant in several versions, of which I have excerpted for this study two, **Aṣṭasāhasrikāṇḍa** (AsP) and **Śatasāhasrikāṇḍa** (SsP), qq.v.; there are other references under the name of **Prajñāp** alone: so Mvy 505 refers to, and 506–623 cites, a list of samādhis as **Prajñāpāramitodbhavita** (the list occurs SsP 1412.8 ff.); so, (Ārya-) **Prajñāp** Śikṣ 49.5; 120.11; 313.18, 349.6; 351.9; called **Mahatī Praj** Śikṣ 275.14; *tā-parivarta Gv 124.26; *tā-mukha-parivarta 125.1 ff.; see also 149.1 ff. et alibi; *tā-pustaka Sādh 127.5, et alibi; personified and depicted in Mmk, Ārya-pra° 109.27; 318.9; Bhagavati Pra° 38.11; 40.11; 312.7, 17, 24–25.

Prajñāpāramitāpañcaśatikā, n. of a work: Mvy 1373 (cf. prec.).

prajñāpti, f., noted only in Mvy as substitute for the usual **prajñāpti**, q.v., cf. **vāhana-pra°** where in citing LV the Mvy substitutes ā for a in the word. Besides this cpd., the word occurs Mvy 1415, 6496, 9213; and see **anu-pra°**. Tib. on the first two gdags pa (also used for **prajñā**), *making known*, but in 9213 bcas pa (and so for **anu-pra°**), which is ambiguous (context suggests perhaps mg. of **prajñāpti** 2 or 3), and on 6496 alternatively bcaḥ ba, probably intending the same; Jap. *deciding, settling, fixing*. (Acc. to LaV-P., Index, also occurs in AbhidhK, = **prajñāpti**.)

Prajñāptivādin, m. pl. (cf. prec., and **prajñāpti** 4, in the sense of which **prajñāpti** is here used), n. of a school: Mvy 9094.

Prajñāptisāstra, nt., n. of a work: Mvy 1415 (see **prajñāpti**).

Prajñāpradīpa, m., n. of a samādhi: Mvy 555 (not in SsP).

Prajñāpradīpaprabhaketuśīri, n. of a Buddha: Gv 285.15 (vs); printed as two words.

-prajñāyate, denom. from **prajñā**, in **jāti-prajñāyate** jarā-pr° vyādhi-pr° maraṇa-pr° LV 19.12 (prose), *there is knowledge of birth, old age, disease, death*; based on cpd. **jāti-prajñā**, etc. Weller 18 wrongly assumes that **jāti** etc. are separate nouns, n. sg., and **prajñāyate** pass.; this is the construction in Mv i.52.10 jarā vyādhi maraṇam (so mss.; Senart as one dvandva cpd., em. *maraṇa) ca **prajñāyanti**, *old age, disease, and death become known*. In prose of LV it is hardly conceivable that **jāti**, **vyādhi**, and **marāṇa** would occur in one sentence as n. sg.; while in prose of Mv **vyādhi** is not at all surprising as n. sg.

Prajñāvant(a), n. of a companion of **Puṇyavant(a)**, q.v.: Mv iii.33.20 ff.

Prajñāvabhāsaśrī, n. of a merchant's daughter: Gv 233.20.

prajñāvimukta, adj. (= Pali **paññāvimutta**), *emancipated as to intelligence* (acc. to Pali Pugg. i.31, p. 14, thru destruction of the āsava = āsava): Mvy 1027. Cf. next.

prajñāvimukti, f. (= Pali **paññāvimutti**), *emancipation of intelligence* (cf. prec.); with **cetovimukti**, q.v. (so also Pali): LV 418.18; Mv ii.139.6; iii.333.16.

prajñopaka, see **upaka**.

prajvara, m., acc. to Tib. on Mvy 9530 a *virulent contagious disease* (rims drag po); also Bhik 20b.2, in a list of diseases. Doubtless a fever.

[**praḍina**, **praḍiyati**, see **prali°**.]

praṇata, ppp. (to Skt. **pra-namati**, in mg. *depart*,

implied by Pali caus. **pañāmeti**, *sends away, dismisses*; cf. AMg. **pañaya**, acc. to Sheth = **prāpta**), *departed, set out towards*: yena himavāṃ parvatarājā tena praṇatā Mv ii.101.16; yena himavantaparvatarājā tena praṇato 103.17; (yena rājakulam) tena praṇato iii.39.1; yena veṇuvanam tena praṇatā 63.11. In Mvy 426 **praṇata-pratyekasatyā** (see the latter), ep. of a Tathāgata, must mean *from whom individual (heretical) doctrines are departed*, if the reading is right; it corresponds to Pali **panunna-** (or **panunna-**) **paccekasacca**, DN iii.270.5 etc.; should we boldly em. to **praṇunna-**? Tib. btsal ba, or btsal ba, possibly (= bsal ba, to sel ba, see Jā. s.v. stsol ba, 3) = *removed (of impurities)*.

[**praṇāda**, SP 51.13, read **tuṇava**, q.v.]

praṇamati (?), **praṇamayati** (cf. Skt. id.), (1) ger. **praṇamayya**, *saluting* (in non-caus. mg.): **Bhagavantam** Divy 463.22; but MSV i.71.16, same passage, añjaliṃ **praṇamaya**; (2) añjaliṃ **praṇamaya**, *making an añjali*: SP 60.2 (prose; so all mss., ed. em. **praṇamaya**); and so all Nep. mss. and WT, SP 100.5 (prose), KN with Kashgar rec. **praṇamayitvā**; añjaliṃ **praṇamayya** Av i.347.4; ii.3.9. Is **praṇamaya** ger. of **praṇamati**, or of **praṇamayati**? See **praṇamayati**, which like Pali **pañāmeti** is so used with añjaliṃ; is the literal mg. *bends*, or rather *extends, holds out*?

Praṇāda (= Pali **Paṇāda**, both mgs.), (1) n. of a king (acc. to Mvy a **cakravartin**): Mvy 3576; Divy 57.9 ff.; (2) n. of a yakṣa: Māy 236.28.

praṇāmayati, ***meti** (in mgs. 1 and 2 = Pali **pañāmeti**; cf. also **abhi-praṇam°**), (1) with object añjali, *makes* (a gesture of reverence); so also **praṇamaya** and **praṇamayya**, see s.v. **praṇamati**; was the lit. mg. *bends*, or *extends, holds out*, as in (2)?: añjaliṃ **praṇāmetvā** Mv i.255.12; *līm **praṇamayitvā** SP 100.5 (prose); so KN with Kashgar rec., Nep. mss. and WT **praṇamaya**; Mv ii.97.9; **praṇāmeḥi añjaliṃ** Mv iii.358.2; (2) *holds out, holds forth, extends*, e. g. a hand or arm: hasto **praṇāmito** Mv ii.450.3, *the hand was extended* (to pluck flowers); (ekaśrīṅgasya hastam) **praṇāmi** (aor.) Mv iii.147.19, *held out her hand to E.*; (bāhā) **praṇāmitā** iii.313.13; also a bowl, **pātram** ... **praṇāmaye** (aor.) Mv i.303.14, *held out his bowl* (for inspection); so in Pali, **pattam paṇāmetvā** Vin. ii.216.11 means *holding out his bowl* (with his right hand; wrongly PTSD and SBE 20.88, 290–1); (3) *gives, furnishes, provides* (in this sense app. not in Pali, but AMg. and other Pkt. **pañāmal**, ***mel**, *offers*, Hindi **arpaṇ karnā**, Ratnach. 3.440 and Sheth 652), doubtless as specialization of *holds out towards*: so app. **dhārmayāṃ kathāṃ praṇāmaye** (aor.) Mv iii.446.9, *presented, gave a sermon*; possibly **daṇḍo praṇāmayitavyo** Mv ii.457.3, *punishment must be given* (i. e. administered, meted out), but here v.l. **praḍāpyitavyā** (for ***vyo**), *must be caused to be given*. (In LV 172.2 (vs) **kāyu praṇāmi** (prob. verb, aor., not noun with Senart Mv i note 427; Tib. lus btud) *bowed your body*, the mg. is substantially Skt.)

Praṇālin, n. of a gandharva: Suv 162.2.

praṇitar (m.c. for Skt. **praṇetar**), *leader, guide*: *tāro Mmk 167.17 (vs; delete **jaḡati** before this word).

praṇidadhāti, **praṇidheti** (= Pali **pañidadhāti**, **pañidheti**, Childers), orig. *fixes firmly* the mind (**cittam**, **manas**), but often with ellipsis of such an object, used absolutely, *makes an earnest wish, cherishes an ardent desire* (**praṇidhāna**, **praṇidhi**, qq.v.) for something (usually dat., sometimes loc., rarely acc.), *vows, assumes a vow*; sometimes (like the related nouns; and cf. **apraṇihita**) applied to worldly desires, so **praṇidadhāti** Dh 24.26, used absolutely, synonym of **abhidhyām utpādayati**, and **lobhacittam utpādayati**, in the context; usually some sort of religious purpose is involved, so: **praṇidhehi tuvaṃ tatra śreṣṭhikule cittam upapattiye** (prob. loc., cf. **kule** in 14 below) Mv iii.404.11, *concentrate your mind on being born there in a merchant's family* (with the understanding that he should become a monk), and cf. **śreṣṭhisya kule**

cittam prapīhitam 14; the wish may be for the enlightenment (bodhi, or the like) of others: evaṃ ca (sc. Sujātā) prapīdadhāti sma ('after eating my food, may the Bodhisattva attain enlightenment!') LV 265.14; bodhāya cittam atulam prapīdhāya sattvām (gen. pl.) LV 356.11 (vs), *fixing our minds in an unequalled degree on the enlightenment of creatures* (Bodhisattvas speaking); varāgrasattve prapīdheti bodhaye LV 183.12 (vs), (women) *earnestly wished for enlightenment for* (loc., lit. in the case of) the Supreme Being (the Bodhisattva); but commonly the object is enlightenment or Buddhahood for the maker of the vow, which is very often taken under the inspiration of an earlier Buddha: (bodhāya cittam) prapīdadhā Bbh 12.5, *fixing the mind on enlightenment*; bodhāye (or 'ya') prapīdento, pres. pple., Mv 1.80.7, 9, 10, 12, 14 (mss. often prapīdhyanto); °dheti Mv 1.83.8 (narasimhatāye, for Buddhahood); °dhesi (aor.; used absolutely) Mv 1.42.6 = 53.3 = 336.19; 1.49.16; purā prapīdhitvā (ger.; absolute) Mv 1.96.10; °dheti 1.120.5 (bodhāye); mss. °dheti, °dhyanti, Senart em. °dento 1.120.12 (bodhāya); °dhintāna (gen. pl. pres. pple.; Senart °dhentāna) bodhāya 1.124.18 (vs); °dheti 1.127.1 (samyaksambodhāye); 193.9 (buddhahātvāya); °dento 1.127.4 (bodhāya); yebhīr manāḥ prapīhitam varabuddhabodhau LV 343.10 (vs); yaṃ mayā bodhāya prapīhitam Mv 1.46.1 that (or, since) I have made a vow for enlightenment; bodhāye prapīhitam 1.47.16; with cognate noun, asaṃkhyeya-prapīhitā prapīdhi Mv 111.281. 8-9 (sc. for bodhi); with goal in acc., prapīdhiḥi (m.c. for °dhesi, 2 sg.) cārikām asamāḃ Gv 57.15 (vs), *thou vowest the matchless course* (of a Bodhisattva), and similarly prapīdhiḥi 57.20 (samantabhadraḃ ... cārika, acc.).

prapīdhāna, nt. (m. modifiers Bhā 58; = Pali paṇḍhāna; like prapīdhi, n. act. to prapīdadhāti, prapīdheti), *fixation of mind* (ceto-pra° Mv 1.239.5; 111.138.19; Pali ceto-paṇḍhi), and so *ardent desire, earnest wish, vow*; sometimes (but rarely) of purely worldly desires, which are reprobated, prapīdhāna-vivarjitam SP 142.8 (vs); usually religious at least in basis, fulfillment being expected on the ground of acts of merit, which are often mentioned in a solemn declaration of wish; the thing desired may nevertheless be worldly (wealth, or special marks of grace), the often the intention is stated to use it for religious-purposes: Mv 1.302.19 (magic possession of garlands); 111.414.12 (fortunate rebirths); Divy 23.17; 65.10 (to become a cakravartin); or it may be truly religious, yet not Buddhahood or Bodhisattvahood, SP 242.4 (here made by a past Buddha, to do services to Buddhas to come); most commonly to win enlightenment, i.e. to become a Buddha, SP 43.12; LV 31.22 ('na-paripūrya, so with mss.; cf. prapīdhi-paripūrye); 180.1; 415.15; Mv 1.39.8; 104.3; 239.5; 111.138.19; Divy 66.22; 90.8; Av 1.8.12; prapīdhāna-caryā, a whole course of prapīdhānas, Mv 1.1.3, see s.v. caryā; when made by a Bodhisattva it may mean rather the vow to follow the Bodhisattva-course, and may then be called specifically caryā-pra° SP 64.13, 14, or bhadracarī-pra° Bhā 2, etc.; prapīdhāna is one of the ten bala of a Bodhisattva, Mvy 764, and one of his viśitā, Mvy 778; anuloma-pra° Mv 1.1.11, *continued successive pra°*, seems to mean a pra° repeated by the same individual (Śākyamuni in previous incarnations as cakravartin), in similar terms, as described later in 1.48.17 ff.; there are ten mahāprapīdhāna of a Bodhisattva, Dbh 14.15 ff., described at length (ten such are referred to in Sūtrā 11.12, but the list quoted from another source by Lévi, note to Transl., is quite different from the Dbh list); four pūrva-prapīdhāna-padāni LV 204.16, each described in the sequel in an entire paragraph; three kinds of pra° Dharmas 112, viz. susthāna-prābandhikam (see prābandhika), sattvārtha-prābandhikam, buddhakṣetra-pariśodhakam. Rarely prārthanā, q.v., appears to be used of the 'earnest wish' for enlightenment.

Prapīdhānasāgaraprabhāsa(ī)ri, n. of a Buddha: Gv 285.13 (vs).

prapīdhi, m., sometimes f., even nt. (= Pali, and once BHS, paṇḍhi, q.v., f. acc. to PTSd, m. acc. to Childers; both are right) = **prapīdhāna**, q.v. for development of mgs.; gender f., (prapīdhiḃ ...) yā ti (= te) abhūṣi LV 167.15 (vs); yā prapīdhi 175.13 (vs); saṃsā te ... prapīdhi 283.2 (vs); °dhi ... paripūrṇā 364.10 (vs); °dhi iyaṃ evarūpā (mss. °pāḥ) 415.21 (vs); prathamā prapīdhi (v.l. °mo °dhiḥ) Mv 1.48.16; caturthi tadā prapīdhiḥ āst 54.6; pañcamā °dhiḥ 54.7; prathamā °dhir 81.2 (these in Mv all prose); neut., tam yuṣmākaṃ mūlaprapīdhiḃ Mv 1.45.8 (complete sentence!); dvitīyaprapīdhiḃ tadāsi 54.3, then was the 2d pra° (Senart em. °yo prapīdhi); of worldly desires, nāsthi me prapīdhi saṃskṛtasarvakāmāḥ RP 45.7 (vs), and so in a-prapīdhi, q.v.; religious in basis, for desired fate in rebirths on basis of past merit, Av 1.171.1; of religious desires, but other than Buddhahood or Bodhisattvahood, Mv 11.276.10; LV 386.14, 16 (Trapaṣa and Bhallika had made a prapīdhi in a former birth that the Buddha might 'turn the wheel of the law' after eating their food; this was fulfilled); a Bodhisattva is called prapīdhi-sāgaru SP 447.4, an ocean of pious vows; mūlapra°, the original or primary vow leading to ultimate enlightenment, Mv 1.45.8; commonly of the vow to gain enlightenment, LV 161.19; 167.13; Mv 1.237.18; 11.259.14; Jm 204.1; Av 1.4.1; Gv 255.17; prapīdhi-paripūrye Mv 11.205.16 (so mss., instr., see s.v. prapīdhāna-paripūrya); paripūritavya prapīdhi Gv 58.4 (vs); to this, the common, sense also belong the citations of pra° with f. and nt. gender, above.

prapīdheti, see prapīdadhāti.

? **prapīdhyeti** (if correct, cpd. of Skt. dhyāyati), meditates on: °dhyenti te prathamajanmasthitāḥ Gv 371.24 (vs); object may be in prec. line 23, sarvaṃ jñāna aparāṇṭavīyāhameghān, but this could be object of paśyanti in line 22, in which case °dhyenti could be an error for °dheti, make a solemn vow, to prapīdheti, °dadhāti, q.v. for similar corruptions recorded in mss. of Mv.

prapīta, adj. (= Pali paṇḍita, esp. of food, but also of dhamma, sattā, creatures, etc.), superior, excellent, distinguished, first-class; esp. of food (and drink) and sometimes used, without noun, of fine food: °ta-vijñāpanam Mvy 8462, asking for fine food, = Tib. zas (food) bsod pa (good) sloṅ ba (begging), something forbidden to monks by Prāt 511.2 ('ta-bhojanāni ...); elsewhere, of food (sometimes drink), LV 387.5; Mv 1.113.6; 211.9 = 11.15.8; 11.274.9; 111.39.5; 142.2, 15, etc.; Divy 13.7; 50.14, etc. (common); Jm 19.25; Av 1.64.9; 264.11, etc. (common); LV 214.21 (rasāṃ prapītam, acc. pl.); of living creatures (sattva), esp. bracketed with hina, low, sometimes also with madhya(ma), middling, SP 9.8; 370.2; LV 151.14; 344.11; 399.22; Mv 11.132.8; Bbh 391.2, 3; of dharma, LV 393.16; Mv 1.173.11 f. (opp. hina); Divy 385.20; Bbh 33.16; of divine existences, Divy 98.21 (devanikāya); Av 1.259.4 and 292.1 (trayastrīṃsa); mīsc., Mvy 1200, 2527 (unspecified); = Tib. gya nom pa; SP 341.12 (see prajñāpta); 214.2 (jñānam); 350.11 (prapīta-mukha-maṇḍalaḥ, having an excellent round mouth, or face); LV 47.7 (dhyānasukham); 196.5 (dāna); 196.7 (bodhimārga); 242.9 (kāma, desires = desirable things); Mv 1.290.20 and 291.2 (ratanaṃ); 11.279.4 (artha, the goal of the Bodhisattva); Bbh 120.9 (vastu).

prapetara or °tāra (Mīndic extension in -a of Skt. prapetar), leader, guide: vinā prapetareṇa (v.l. °tāreṇa) Mv 11.218.3 (prose).

pratata, adj. (ppp. of Skt. pra-tanoti; in this mg. seems not recorded), extensive, great: paritrāyate tasmād vicitrāt pratatād ugrād bhayāt Bbh 5.6; (kusido nodagra-) pratata-vīrya-samanvāgataḥ 11.12.

pratara (m. or nt.), perhaps = Pali patara (Jāt.

iv.32.21; Gelger 39.4; = Skt. pradara, § 2.29), *hole, crevice*: pratarādiṣu mahārogaśpṛṣṭau (I but the interpretation is far from certain) Mmk 54.4.

pratarkeya, adj. (gdve. to pra-tark-; cf. BR 5.1617, a-pra°), *discoverable*: mā jñātinām °kyo bhaviṣyati Divy 174.29.

pratāna (Skt., *creeper, tendril*), lit. *creeper, tendril*, used fig. of lightning, cf. the common vidyul-latā: vidyut-pratāna-jvalitam (so with all mss. but one for Lefm. °taḥ) LV 216.19.

Pratāpa, m., (1) n. of a large number of former Buddhas: Mv 1.58.9; (2) = next, prob. only by corruption: Mv 1.6.13 (no v.l.); some mss. read so in 1.15.7 (vs), but unmetrically.

pratāpana, m., n. of a hot hell: Mvy 4926, so with v.l., Tib. rab tu tsha ba, and Mironov without v.l., for text mahātāpanaḥ; Dharmas 121; in these and most other places occurs in lists of various hells (cf. Pratāpa 2); Mv 1.9.9; 15.7, 12; II.350.8; 369.14; III.274.10; Divy 67.22; 138.6; 366.29; Av 1.4.8, etc.; Samādhi 19.20; Kv 18.13 (text pretāyane); 66.16 (text pretāpane) some copyist thought of preta; Mmk 114.26.

Pratāpavant(a), n. of two former Buddhas: Mv III.237.4 (°ntam, acc., °ntas, nom.); Sūkh 5.7 °vān, n. sg. **pratīkaṇṭhukayā**, adv., read with v.l. °ṭhākayā, or with pw 7.360 °ṭhikayā (= Skt. pratīkaṇṭham), *singly, severally, one by one*: Divy 244.8.

pratīkarāṇa (nt.; n. act. to Skt. pratīkaroti), *expiation*; in yathādharmā-°nā-tā, *state or condition of making expiation according to what is right*: vyatikrāntena ca °natāyā pratyāpratīṭṭhī karaṇīyā Bbh 180.21–22; (skhali-tasya) ca °natāyā viryam 204.10.

pratīkaroti, (1) (= Pali paṭi°, Jāt. II.406.19) *imitates* (with dat. of person): ko nāma śaktaḥ pratīkartu tubhyam SP 119.4 (vs); naiva kadācit pratīkartu śakyam 11 (vs); (2) *works in accordance with what is expected, acts normally*: kacchid dhātavaḥ pratīkurvanti SP 429.4, see s.v. yāpanīya (Burnouf, *son-t-ils en parfaite harmonie*?).

pratīkāṅkṣaṇa (nt.), °nā (unrecorded; cf. next items), (1) *desire*: akālā-°nā-tā mārakarma Śīkṣ 51.14, *state of having untimely desires*; (2) *expectation*: vipākā-°nā-viśuddham (dānam) Śīkṣ 270.11, *free of expectation of reward*; (dānam) vipākāpratīkāṅkṣaṇa-tā KP 16.4 (°ka-apratī°); sarvadāneṣu vipākāpratīkāṅkṣaṇa-cittam Gv 319.14.

pratīkāṅkṣati (in Skt., and Pali paṭīkāṅkhati, seems recorded only in mg. *desires, longs for*; cf. however Pali bhaya-paṭīkāṅkhi MN 1.21.4, *expecting dangers*), *waits for, expects*; noted only in ppp. °kṣita, once, and otherwise gdve. °kṣitavya; na paraḥ °kṣitavyaḥ Śīkṣ 282.16, *I must not wait for another (to do my duty as a Bodhisattva)*; bhikṣubhyaḥ sakāśād ānanda mātrgrāmeṇa pravrajyopasampad bhikṣuṇībhāvaḥ °kṣitavyaḥ Bhik 4b.5; °kṣitavyaḥ Mvy 6382 (context suggests *to be expected*); °tavya, various forms, Divy 618.1 (vṛddhi); Bbh 155.15 (id.); Śīkṣ 84.6 (triṇi bhayāni); Sūkh 54.18 (śrotraroḇa na...); Vaj 35.17 (vipākāḥ); Śīkṣ 138.10 (pūṇyakriyāvipākāḥ); °kṣitaḥ, ppp., RP 57.12 (a return for a favor done, not expected).

pratīkāṅkṣā (cf. prec.), *expectation, hope*: read °ām with Corr. for text pratījñām LV 184.14 (meter demands the correction); see s.v. utārayati. Cf. also a-pratīkāṅkṣa-tā.

-pratīkāṅkṣin, see s.v. -parīkāṅkṣin.

pratīkubjita, adj. (denom. ppp.; = Pali paṭīkujjita), *covered, enclosed*: Mvy 6947, one Tib. version is bskor ba, *surrounded*; ayahprākāraparikṣiptā ayasā pratīkubjitaḥ Mv 1.9.14 (of hell-inhabitants); ayasā prati° III.454.13 (of the same).

? **pratīkūla**, nt., would seem to be a part of a city gate: (teṣām dvārāṇām dvinnām) varṇāṇām pratīkūlaḥ

abhūṣi, suvarṇasya ca rūpyasya ca Mv III.228.8. The parallel passage I.195.10 ff. seems, as far as I see, to have no correspondent, unless far-reaching corruption has concealed relationship. Could this be for *prati-kūṭa, as if *counter-pinnacle*?

-**pratīkṛtika**, in kṛta-prati°, adj. (to Skt. pratīkṛti, app. not recorded in this sense of *requital, repayment*, but Skt. pratīkaroti and Pali paṭīkara are so used), one of the six upāya of a Bodhisattva, *containing, consisting of or concerning requital (repayment) for (favors previously) done* (by the Bodhisattva; he declines any recompense, other than virtuous life by his debtor): Bbh 264.9; described 270.9 ff.

pratīkṛtya, ger. used as adv. (= Pali paṭigacca, with Pkt. g for k, Gelger 38.1; usually followed by eva, i. e. °gacc° eva), *in advance*, always foll. by eva: mss. sometimes pratīkṛtyaiva (so LV 182.1); in Mv II.449.8; 451.14, 16; 454.2, 4; 455.9; 456.14, 18 prakṛ° for pratīkṛ°; and Mv mss. often °tyeva (or °tveva; °tyevam III.12.9) for °tyaiva; Senart reads always prakṛtyaiva, *rendering simplement, sans aucun appareil qui fasse connaître ton rang* (II.570), tho his mss. read pratīkṛ° in II.448.16; 449.10; III.11.18 and 12.9; moreover the mg. he assumes for his reading prakṛtyaiva can hardly be correct, since in 449.10 and 451.16 the word is preceded by prākṛtakena veṣeṇa, *in common garb*, which would be duplicated by the assumed prakṛtyaiva: pratīkṛtyaiva (text with mss. °vam) dharmavihāry... LV 182.1, *even in advance* (of enlightenment, while still dwelling in worldly life, in the harem), *he (the Bodhisattva) was dwelling according to what was right*; Mv II.448.16; 449.8, 10; 451.14, 16; 454.2, 4; 455.9; 456.14, 18; III.11.18; 12.9.

pratīkṛṣṭa, ppp., adj. (= Skt. Lex. id., Pali paṭīkṛṣṭa; see s.v. pratīkṛṣṭa, where it is suggested that both Pali forms may derive from pratīkṛṣṭa historically, °kṛṣṭa being hyper-Skt.; but possibly the two are independent, tho virtual synonyms) *bad, evil*: ayam bodhisattvasya pratīkṛṣṭo mṛṣāvāda iti Śīkṣ 12.12.

pratīkopayati (= Pali paṭīkopayati, *breaks, violates, uposatham*; in Skt. only the noun pratīkopā is recorded, from a spurious vs of Mbh., 4.970*), *attacks, or rebels against*: °yanti AsP 460.6 (prajñāpāramitām; parallel with pratīkrośanti).

pratīkramati, *abstains* (from sin, abl.): mss. in Mv I.145.10 (vs) paruṣavacanā ca naravara pratīkramāmi tathāiva paśūnyam (read °yāt, or with Senart °yā, abl.); Senart em. to prativiramāmi, which to be sure seems to be intended by prativiremi of mss. in parallel I.202.7; but there is no need to em. I.145.10; the ppp. pratīkrāntaḥ is evidently meant in a closely similar way in Mvy 2563, in a list of °synonyms for nīrjā°, *abstained, withdrawn* (from evil).

pratīkrānta, (1) nt., *recession*; only in association with abhīkrānta 3, q.v.; (2) ppp. as adj., see pratīkramati.

pratīkṛṣṭa, adj. (felt as ppp. of Skt. prati-kṛṣ- which is not used in an appropriate mg.; = Pali paṭīkṛṣṭa, which is a synonym of paṭīkṛṣṭa and may represent historically another form of pratīkṛṣṭa, q.v.; to this our word may be a hyper-Sktism; § 3.96; yet cf. next): *poor, bad, inferior*: of land, Mvy 5300; °tam etad varāṇām yad uta strīvalram MSV II.18.8; similarly 65.6; compv. °ṭa-tara, of an occupation, *low, despicable*: pratīkṛṣṭataram bāṇijyānam yad uta kṣātrabāṇijyam Divy 500.21, also 26; 501.2.

pratikrośa (m.? to next; cf. Pali paṭīkkosana), *rejection, scorn, disregard*: °ṣena AsP 179.6 (prose; refers to action of 179.4, see next); *rejection of, opposition to*, action in the sangha, MSV II.210.5, 9 ff. In Mv II.371.10 (vs) Senart reads sukhito pramuditaḥ pratīkrośam pratīlabbhati purimanirodhadrṣṭam, and interprets prati° as

referring to the contempt and ill-treatment which pious men will accept with joy in the time of decadence of religion; but this does not seem a natural interpretation, and the mss. read, one, pritiḥ kroṣaṃ, the other priti-koṣaṃ; combining parts of each we would get priti-koṣaṃ, a treasure-store of joy, which makes good sense and which I would read. The meter is very puzzling to me in this whole passage, so that I cannot rely on it.

pratikroṣaṭi (= Pall paṭikkosaṭi; cf. prec. and *kruṣṭa; if the latter is hyper-Skt., then *kroṣaṭi would seem to be based on *kruṣṭa), *rejects, scorns, treats with contempt*: (yaḥ śāsanam hy arhatām...) *ṣaṭi Ud viii.7 (= Pall paṭikkosaṭi Dhp. 164); (Imāṃ prajñāpāramitāṃ...) pratikroṣyanti (fut.) AsP 179.4; so also *ṣanti 460.6; in Mv iii.7.16 (vs) read, yā mamānā(m) pratikroṣe (aor.), who has scorned (disobeyed) my command; rejects, opposes action in the saṃgha: prativahanti *ṣanti MSV ii.210.4 (and ff.).

pratikṣaya (m.?), *loss, ruin, disappearance*: sad-dharma-pratikṣayāntakāle SP 287.11 (prose); KN suggest a Pkt. *paṭikkhaya for parikkhaya = Skt. parikṣaya, cf. § 2.47.

pratikṣepaka, m. (to Skt. *kṣipati), *one who rejects, contemns*: saddharma-pra° RP 19.1; Mmk 73.16.

pratigārvita, adj., *showing hostile pride*: *tān ari-gaṇān Divy 431.14 (vs).

pratigrahnāti, *ṇite, with atyayaṃ (= Pall accayaṃ paṭiggaṇhāti), *accepts* (confession of) a sin, *forgives*: atyayaṃ no sugato *ṇātu LV 379.7; yuṣmākaṃ dārikā atyayaṃ *ṇāmi 12 (both prose); atyayaṃ atyayaṭaḥ pratigrahnīṣva MSV i.43.4; others, see atyaya.

pratigopaka, m., *'concealer', one who acts secretly, on the sly*: MSV iv.195.9 (Tib. sbad pa).

pratigraha, m. (lit. *receiver*); in a similar sense in Skt., Car., see BR 7.1774; Pall paṭiggaha, *receiver for scraps and refuse*, Vin. ii.115.16, 19, *bed-pan* (acc. to Tib., chol zaḥs): Mvy 8964 (among utensils of monks).

pratigrahetar, m. (= Pall paṭiggahetā, DN i.89.10, cited as *hita PTSD; Skt. *hitar; cf. graheti, Chap. 43, s.v. grah 3), *one who receives*: dharmāṇāṃ *tāram (Ānandaṃ) Mv iii.49.13, 18; 50.3; pāṃsukulānāṃ *tāro 54.16.

pratigrāhaka, m., *one who took or has taken*: Mv iii.304.7, see § 22.4.

pratigrāhita, ppp. (of 'caus.', AMg. paṭiggāhita, *received*, to *ggāhei), *received*, in a-pratigrāhita-bhuktiḥ, *eating what has not been received* (as a gift): Mvy 8461.

pratigha, generally m., in LV 329.22 nt. (Pall paṭigha, acc. to PTSD m. and nt.; Skt. pratigha, m., *resistance*; [Lex. and a few doubtful literary occurrences] *anger*, *aversion*, *repugnance*, *loathing*, *hostility* (hardly *anger*, at least I find no clear proof for this mg.; but in Mvy 1945, where it follows and seems to contrast with rāgaḥ, Tib. renders khon khro ba, *anger*). It is often bracketed and contrasted with *anunaya*, q.v. for citations; both (= rāga and dveṣa) are evil and must be shunned. Etymolog. gloss Śikṣ 149.5 it is called *pratigha* because it destroys, *pratiḥanti*, *roots of merit*. One of six kleśa, Dharmas 67 (follows rāgaḥ). Other occurrences (without *anunaya*): LV 11.5; Dbh 25.4; Bbh 7.16; 161.13; Śikṣ 6.17; 52.9; 251.15; 271.12. See also next.

pratighāta, m. (= Pall paṭi°; substantially = prec., but not standardly associated with *anunaya*; see however Gv 351.24, under *anunaya*), *malice, hatred*, seems to be contrasted with *maṭṭi*: LV 430.11 *apratighāta-maṭṭi* (a dvandva), *non-malice and kindness*; Śikṣ 101.4 *pratighātaṃ na janayet, maṭṭracittaḥ sadā bhavet*; 128.9; KP 27.7.

praticāra (m.; = Pall paṭicāra; Skt. not in this mg.), *dealing with, having relations with*: kalyāṇamitropāya-saṃdhi-(q.v.)-lokānūvartana-praticāreṣu Gv 461.1-2. See also *praticāraka* (read *prati*°).

praticārin, adj. (to prec.), *practising, dealing, behaving*: anudharma-°ri Mvy 1123, acc. to Tib. *behaving according to the dharma* (but perh. practising the *anudharma*, q.v.?). *apratihatamatigati*-(acc. to Lalou, Iconographie 18 n. 8, read *gatimati*- with Tib. and Chin.)-*praticāriṇāṃ* Mmk 55.23.

praticālayati (= Pall paṭicāleti, Jāt. v.434.4, cited as °caleti PTSD), *causes to budge or stir, move*: śakyo nāham... drumāt *praticālitum* LV 337.15 (vs).

? **praticinoti**, *investigates, studies carefully*: parivartān vibhāvayāmi °nomi Gv 66.15 (prose); perh. error for *pravicinomi*.

praticodayati (= Pall paṭicodeti, in this mg. rather than *blame, reprove*, as given in PTSD; even Skt. may have this mg. in Rām. 4.61.48, BR s.v.), *countermands, forbids*: gdve., a-praticodya-(so to be read, as cpd. with next)-*pratijñā-valśāradya-prāpta*-(tvāt) LV 434.6, 8, *not to be countermanded or interfered with*.

praticchati (= Pall paṭi°, Skt. prati°), *receives etc.*: ppp. *praticchita*, see § 3.38; Chap. 43, s.v. iṣ.

praticchādana, once for °chādana, q.v.

praticchāda (= Pall paṭi°), *covering*, in probably Bhvr. cpd. (but possibly adj.): svaka-mukha-praticchādā tasya jhivā prabhūtā RP 46.18.

praticchādana, nt., *na-tā, *nā? (in mg. 1, *concealment*, once in Skt., Schmidt, Nachträge), (1) *covering*, for protection: citta-nagara-prati° Śikṣ 123.6; *concealment*, gambhīrārtha-dharma-°na-tā Bbh 82.17; esp. *concealment* of one's own faults, duṣṭhula-°nam Mvy 8473; svadoṣa-(text °daṣa-)-°na-tā KP 116.2; kukṛta-°na-tā (v.l. °nā) Bbh 403.24; (2) (= Pall kaṇḍu-paṭicchādī, f., Vin. iv. 172.11, 15, glossed *paṭicchādanatthāya*) a cloth covering or bandage, in kaṇḍu-°nam, *itch-covering*, allowed to monks afflicted with a skin disease: Prāt 524.3; Mvy 8516; spelled kaṇḍu-praticchadanam Mvy 8943 (Index °chād°, but Mironov °chad°).

pratijāneti (m.c. for °jāneti, see Chap. 43, s.v. jñā 2, = Skt. °jānāti), *approves*: yādṛśīm (what noun is understood?) *pratijāneti sūrata eva* (= evam) yūyam anu-śikṣatho sadā Gv 481.22 (vs), *whatever the Gracious One approves, thus do ye imitate it always*.

pratijāgarti, *jāgarati*, *jāgrati* (also *paṭi*°; forms, see Chap. 43; the verb seems to be Vedic only, but a few Skt. noun derivs. are recorded; Pall *paṭijaggati*, defined in PTSD *nourish, tend, feed, look after etc.*, hardly covering the Pall range of mg.), (1) *watches* = *stays awake* (opp. sleeps): devī... *pratijāgaritvā* Mv i.154.16 (vs); (2) *watches* = *guards*: yāmaṃ °jāgreta Ud v.15 (= Pall *paṭijaggeyya*, Dhp. 157; the real meaning of yāma is obscure in both, but prob. lit. *night-watch*, with thought of mg. 1 preceding; acc. to Dhp. comm. the three ages of man), not to be em. with ed. (°jāgryāt unmetrical); kṛtyaṃ °jāgreta Ud xvi.1 (one's own acts); here, perhaps, *kuśalapakṣaṃ* (q.v.) °jāgrhi Av ii.145.2, etc.; (3) *attends to, looks after*: °jāgaranti Mv i.147.11 (apsarases... the toilet operations of the Bodhisattva's mother); (amātyehi) °jāgrtaṃ ii.180.6, *the ministers attended to, carried out* (sc. what the king had commanded); yadā ekamātraṃ °jāgati, tadā saptamātrāḥ sampadyante Divy 124.9 (preceded by: sā yadāikaṃ vastu rakṣati tat saptagaṇaṃ syāt: perhaps rather with mg. 2, *guards*; but it may well be *attends to a job*); (4) *prepares* (food): °jāgaritvā Mv i.307.13; 324.8 (with mss. °jāgarayetvā, to *caus.*, or °jāgaritvā); °jāgrāhi (Impv., to °jāgrati) ii.274.12 (bhaktam); iii.141.15; 255.8; 272.1 f.; Divy 306.12 (food and entertainment); Av i.257.14 (bhojanam); MSV i.233.17 ff.; (5) *fixes up, decorates, adorns* (orig. *prepares*, for a festive event), a place: yathājjāpiṭāni sthānāni yathoktaṃ *pratijāgrīṣu* Mv i.76.4 (vs), so read with v.l. for text *pari-jā*, unless MIndic *paṭi-jā* was the orig. reading, cf. § 2.47 (this might account for *pari*°).

of some mss.); MSV I.264.2; esp. of a road, way (usually mārga) over which a distinguished person is to pass, pratiṅgratha (impv.), prepare, adorn, decorate, Mv II.150.2; jāgaretha (opt.) 153.14; *jāgarīṣyāmah III.323.10; ppp. *jāgrta- Mv I.258.16 (amātyehi ca sarvaṃ *jāgrtaṃ yathā ānattam; could belong to 3 above, like Mv II.180.6, but the king's command was to adorn the road); II.111.8 (amātyehi... sarvaṃ *jāgrtaṃ mahatā samṃddhiye pratyudgamanaṃ kṛtam; situation like prec.); devehi mārgo *jāgrto III.324.10; *jāgritaṃ Mv I.270.13; II.150.8; mārgam *jāgramsu (v.l. *jāgrsuḥ; § 32.76) Mv I.259.3; in Mv I.231.11 some form of this verb seems to be intended, (daśakrośamārgam) pratiṅgrahansuḥ (Senart, almost as one ms. which has *jāgrhansuḥ; v.l. pratiṅgrahetsuḥ); Senart suggests contamination with prati-grah-, but this hardly makes sense; what was done is shown by the following (they made the road level, clean, adorned, etc., for the Buddha Dipamkara to pass over).

pratiṅgraka, adj. (to prec. plus -aka), attending to, in charge of: prahāṇa-°ko bhikṣuḥ MSV IV.77.11.

[pratiṅgrambhita, see pravijr°.]

pratiṅṇā (= Pali paṭiṅṇā, ifc. Bhvr. -paṭiṅṇā, in samaṇa-pa°... brahmacāri-pa° Vin. II.236.25, same phrase as below), claim, profession (to be something, with implication of falseness and presumption; cf. Skt. jñā with prati in BR, mg. 4), only noted in comp., pratiṅṇā-bhikṣu Mvy 8751, a monk by (his own) claim (only), Tib. here and below khas hehe ba, promise with the mouth; otherwise only at end of cpds., esp. in cliché (as in Pali above) āsramaṇaḥ śramaṇapraṭiṅṇaḥ, abrahmacāri brahmacāri-pratiṅṇaḥ Mvy 9143 and 9144 (text °cāri-prati°, both edd.; Mironov °pratiṅṇā both times, as if pl.); Śikṣ 67.20; MSV I.50.8; plural thruout, same phrase, Śikṣ 64.4-5; ṣaṭ śāstrapraṭiṅṇāḥ, the six false, self-alleged teachers, Pūraṇa (q.v.) etc., Av II.134.10; ṣaṭ śāstāra-pratiṅṇā(h) (id.) Mv III.383.15; gen. ṣaṇṇaṃ śāstārapraṭiṅṇāṃ 17.

pratiṅṇā-kāraṇa, m., sc. vinaya, or in MSV nt. with karman (= Pali paṭiṅṇāta-karaṇam, MN II.248.21 fl., with description, cf. Childers s.v. paṭiṅṇāto), (procedure) which effects confession (of the erring one), one of the 7 adhikaraṇa-śamatha: Mvy 8637; MSV II.207.12.

pratiṅṇottaraka, adj. (pratiṅṇā-ut°?), Mvy 1796, perh. surpassing one's promise; exceeding expectations; context indicates something like zealous, energetic. Tib. kha ḥog tu lus hkhrus pa, bathing the body with face downward (!); but Chin. bathing the body with lower part covered, that is, observing propriety even when alone. (a famous Confucian precept).

pratiṅṇāyati, beats in return: tāḍito na °ḍayati KP 107.2; Śikṣ 185.5; tāḍitaḥ °ḍayati Bbh 170.20; tāḍitena (Bhik °tayā) na °ḍitavyam Mvy 8712; Bhik 31a.4.

pratiṅṇālaka, nt., key: Mvy 5906 = Tib. lde mig. Cf. tālaka.

pratiṅṇatīṣṭhāti (virtually = Skt. id.), bases oneself on, relies on (loc.; pw 7.211; believes in, acc. to Müller, SBE 49.2 p. 114, n. 1, = depends on, or accepts as real): Vaj 21.7-11, 20 (see nimitta 1); cf. SP 63.10 upāyakaśālyā (uninflected stem form?) pratiṅṇatīṣṭhāti (?).

pratiḍakṣiṇa, adj. (= the usual pradakṣiṇa, with karoti, makes so as to be) on the right hand: praṇamya pādau pratiḍakṣiṇam ca kṛtvā mām tasthūr ihāgrato me LV 7.7 (vs). (No v.l. for prati°).

pratiḍisati (= pratideśayati, q.v.), confesses: sarvaṃ pratiḍisāmy agham Sādh 29.1 = 106.13 (vs; m.c.?).

pratideśa, m., message, or direction, instruction: rājñā °ḥo dattaḥ, nirvāṇakā tiṣṭha MSV II.24.3.

pratideśanā (to pratideśayati with -anā), confession: Sūtrā. XI.62, comm.

pratideśanikā (adj., sc. vipatti or āpatti), = next: MSV III.109.20 °nikayā.

pratideśanīya, gdve. (to next; = Pali pāṭidesanīya),

requiring confession, as adj. with dharma: (four) °niyā dharmāḥ Prāt 525.1; (sc. dharmāḥ) Mvy 8361; as nt. subst., referring to the same set of four offenses, °niyāni Mvy 8518 (listed in the sequel).

pratideśayati, (1) (= Pali paṭideseti; cf. pratidiśati), confesses (a sin): tam (sc. pāpam) pratideśayamī ahu sarvaṃ Bhdh 8; also with obj. pāpam Suv 34.4; Kv 31.5; Mmk 146.4; (pāpakaṃ karma...) °yāmi Sādh 55.14 (prose), etc.; with āpattim Śikṣ 56.6; misc. LV 379.13 (see s.v. atyaya); Bbh 263.21; gdve. impersonal, °śayitavyam Prāt 525.5, he must confess; (2) renounces, rejects; only noted in AsP 328.6 bodhicittam (so read) °śaya pratinihsrja (q.v.; the two are synonyms here), and 14 yad etat tvayā pūrvam śrutam tat pratideśaya, yat tvayā pūrvam pariḥṣitam tat pratinihsrja (thus Māra tempts Bodhisattvas).

pratidvandvayati (denom. to Skt. pratidvandva, rival), rivals, acts as a rival: ko °yam asmābhiḥ sārḍham °yaty alokaḥ Divy 403.18.

pratidvāra (= AMg. paḍiduvāra), small gate, wicket-gate: svakasya niveśanasya °dvāre asthāsi, bhagavantam ... pratipālayamāno Mv I.324.18.

pratīnaya (m.? cf. pratīnāyaka, acc. to pw 7.389 Ebenbild, Gegenstück), imitation, matching, copying (but I have not found prati-nī, or MIndic equivalent, recorded in this mg.): (seeking the company and advice of good friends, kalyāṇamitra) tad-guṇa-pratīnayeṣu prayujyamāno (and applying yourself to the imitation of their virtues) na parikhidyase ... Gv 386.8.

[pratīnāva or °vā, acc. °vaṃ, see pratīnau.]

? pratīnirvāti, may be error, = parinir°: °vāsyāmi MSV I.259.12; in the context parinir° occurs. Cf. however § 2.47.

pratīnīvarayate (cf. noun pratīnīvaraṇa, once in late Skt., BR), wards off, keeps away: (vihimsācittān, Bhvr.) °yamānān Gv 87.7, keeping away those minded to injuriousness.

pratīnīvāsana, nt. (= Pali paṭi°, wrongly transl. in PTSD; see SBE 13.155), (monk's) undergarment: Mvy 8939 = Tib. śam thabs kyi gan; Chin. underpiece for a monk's garment (lining?); Kalpanāmaṇḍitika, Lüders, Kl. Skt. Texte 2, p. 44.

pratīnīviśati, ger. °viśya (recorded only in ppp. °viśta, BR, ganz mit Etwas beschäftigt, nur für Eines Sinn habend), perh. taking a keen interest: tatra (sc. nagare) praviśya (having entered there) pratīnīviśya nagaṛam nagarakriyāśukham anubhavet Lañk 143.16.

pratīniṣaṇṇa, severally seated: vaiḍūryāsaneṣu (mss. °sane; Tib. plur.) °ṇṇān Suv 20.5 (prose).

-pratīniṣevāṇa(-tā), ifc., cultivation (of), adherence (to), severally, in each case (prati): (karmaṇaḥ...) °vaṇena (by em.; Tib. cited as so sor bsten cin, read cin) samudānayanam Bbh 107.27; pañcāṅgāpamāda-°pa-tayā 187.5.

pratīniṣkrānta, ppp. (= AMg. paḍinikkhanta), returned: MSV III.17.17; 18.1.

pratīnisarga, pratīnisrjati, see pratīnihs°.

pratīnistarati, accomplishes, fulfils (in a way corresponding to promise, prati): pratījñam °reta Divy 102.14.

pratīnihsaraṇa (nt.; cf. Pali paṭinissarati, escapes; see next), escape, in duḥ-prati° (Bhvr.), hard to escape from: duḥ°ṇam copādānam (see upādāna 3) RP 48.6.

[pratīnihsarati? mss. reading at Mv I.192.1; Senart em. pratīnihsrja, see s.v. pratīnihsrjati.]

pratīnihsarga, m., also written °nisarga (to next; = Pali paṭinissagga), abandonment, renunciation: in LV 31.21 text °sargāyā, as if f., but best ms. °sarga-tāyā, so read, in cpd., sarvopadhīpratīnihsarga, m. (except here, in LV 31.21; note synonym parivarjana-tāyā LV 31.16); Mv II.285.20; III.314.4-5 (em.; but certain); Mvy 2549 (°nisargah); of dr̥ṣṭi, or wrong opinions, Av II.188.1; 190.2 (both °nisargo); Prāt 516.2; of tṛṣṇā, Mv III.332.9; Samy.

Āg. 1.3; of dharṃas, esp. as being prātītyasamutpanna, Mv iii.61.4; Av ii.194.3; kāmānām Bhik 24a.3; of misc. or unspecified evils, LV 431.3; Gv 189.21; Mvy 7660 (*nisargah).

pratinisrjati, often written *nisrjati (= Pali paṭinissajjati; cf. prec.), *renounces, abandons* (usually a wrong opinion, or something evil): *nisrjya Mvy 2547; *nisrjati 2556; *nisrakṣyati 5232 (v.l. and Mironov *kṣati); *nisrjati... dāruṇam manam (=manah) Mv i.184.11 (Senart em. *nihsr°); tām drṣṭim pratinisrjja 192.1, Senart's em., mss. *nihsara; tām drṣṭim *nihsrjya (mss. mostly *jā) 192.2, confirming the em.; *nihsarati would seem to require an abl., *depart or escape from*; Pall has paṭinissarati, Nett. 113.1, 9, 11, used absolutely, without dependent noun, *escape, be freed* (comm. acc. to PTSD niyyāti, vimuccati; the extracts from the comm. in PTS ed. do not contain this or any gloss); kleśagaṇam... pratinisrjṣṭam Divy 44.17; (*nisrjṣṭam) 275.8; drṣṭim pratinisrjaty Av ii.190.2 (mss. *jyati; Speyer em. *nisr°!); pratinisrjja AsP 328.6, 15, see s.v. **pratideṣayati** (2); pratinisrje(d) Prāt 514.14, 15 (a wrong opinion); caus. pratinisrjapayisyanti MSV iv.140.7.

pratīnau (cf. AMg. paṇḍāviyā, *boat coming to meet another boat, meeting-boat, landing-boat* (to bring persons ashore from a sea-going ship); so dāni tataḥ yānapātrāto pratināvam (acc.) āruḥṣiyatī Mv ii.90.11; same form 13.

pratipamsayati (see pams°), *disparages, reviles, in return*: (pamsito na) pratip° KP 107.3.

pratipakṣa, nt. ? (in Skt. only m., *rival, enemy*; acc. to PTSD, Pali paṭipakkha also adj., *opposed, opposite*: perh. *obstacle* in Vv. comm. 20.24 [puññakiriya...] paṭipakkha-chedana-samatthā, *obstacle* (? so Index): (vatsa yadi kevalam) cittam parijñātam na śakyasi, pratipakṣam mocayitum Divy 352.18, *there is an obstacle to setting you free (? it interferes with...)*.

pratipakṣika, adj. (= Pali paṭipakkhika), = **prātī°**, q.v.

pratipanya, *merchandise in exchange*: °yam, acc., Divy 173.5; 271.27; 564.2. (Schmidt, Nachträge, records Skt. pratipanyatā, once.)

pratipattavya, g dve. of prati-pad-, nt. as quasi-postpos. with gen., *on account of*: devasya °tavayam MSV ii.20.10, (it is) *on account of your Majesty*; so Tib., lhañi slad du ho.

pratipatti, f. (not far in mg. from Skt. id., BR s.v. 5; but closer to Pali paṭipatti), *behavior, practice, performance, esp. good behavior, religiously; opp. to vipratipatti*, q.v.; here are included some passages previously misinterpreted (esp. those from SP): pratipatti (acc.) darṣeti bahuprakāram (v.l. °rām) SP 120.5 (vs), (the Buddha) *shows* (to men of various sorts) *good behavior in many ways, or the various sorts of good behavior*; pratipattiyā ca sampādayet 395.12 (prose), and (who) *shall put into effect* (this sūtra) *by his behavior (conduct, in practice)*; ye tubhya dharma śrutvā pratipattim eṣyati hi LV 355.12 (vs), who, *having heard the dharma from you, will arrive at proper behavior* (i.e. will put it into practice); °ttiya sampanno Mv ii.357.20, *perfect in behavior*; ārādhyate satpratipattimadbhir dharma Jm 106.19, *by those having virtuous behavior*; °tti-guṇa-sauṣṭhavā ca 142.17, °tti-śobhaya 20; vācayā yatha vādanti te budhās tatra calva pratipattiyā (in actual practice) sthitāḥ RP 11.1 (vs); śrutvā ca tasmīn pratipattīye sthito 36.12 (vs), and *having heard it he remains steadfast in it by his behavior*; °ttis ca mayāpi bhāṣitā iha sūtre 59.10 (vs); pratipattitu Śikṣ 4.16, *thru their holy behavior*; sarvabodhisattvaśikṣā-pratipattayaḥ Gv 461.9 (Bhvr., characterized by practice of...); °ttiṣu vyādhinirghātana-saṃjñā Gv 464.10, misquoted śatrunirghātana° Śikṣ 36.4, *to good behavior (should be applied) the name of destroyer of diseases*; bhūtapratipattiḥ śramaṇaḥ KP 125.1, *a monk of true (correct) behavior*; Bbh 3.22; 4.2 (see s.v. **pratipanna**);

213.18; pratipatti-kāmo Dbh.g. 16(352).17; Dbh 25.13 ff.; note esp. line 15, ... anavakāso yad ātmā vipratipatti-sthitāḥ parān samyak-pratipattau sthāpayet..., *it is inconceivable that myself remaining in evil behavior should establish others in good behavior*; pratipatti-vipratipatti-sthitānā(m) sattvānām anutsargah (not dismissing) ekām-śavacanatā (speaking to them in the same way) KP 25.7; (eteṣu...) dharmeṣu pratipattir na vipratipattiḥ Samādh p. 14 line 2, *good, not bad, behavior*; sarvatragāminī-pratipattijñāna-balam Dharmas 76, see s.v. **pratipad**, which is here and often interchangeable with pratipatti. In MSV ii.86.10 read with ms. amuko bhikṣuḥ sa bhagavatā pratipattiḥ tyeva vyākṛtāḥ ed. °tāḥ, doubtless misprint); pratipattiyā iva, *as it seems by his intellectual realization* (so Skt. pratipatti), or *with confidence due to experience* (so AMg. paṇḍivatti); the ed. em. to pratipadyeva, stating in note that Tib. reads sha na, which means *formerly* and which I cannot relate to either reading. Is there a corruption?

pratipad, f., also °dā (= Pali paṭipadā), *course of conduct, practice, behavior, esp. good, approved behavior*, = **pratipatti**, q.v.; acc. to Childers and PTSD, so also primarily Pali paṭipadā; this mg. is recognized by Speyer on Av ii.130.2, which he reads by em. aranya°-dam samādāya (better, I think arañam pra°, see s.v. **aranya**; in that case render *passionless way of behavior*); he also accepts this mg. in puṇyāṇa pratipadam udbhāvayan dānadamasamyamādibhiḥ Jm 100.10, *displaying meritorious behavior by...*; vākpragraheṇa pratipannamayena Jm 105.2, *by (the kind of) acceptance of his words which consists of behavior, i.e. by not only assenting verbally but putting them into practice*; (anayāpi... caryāyānāyāpi) pratipadā LV 263.11 (pratipad = caryā), and similarly 264.18; often rendered *way, path*, and called 'a quasi-synonym of magga' in PTSD; this is due to the fact that the *middle course of conduct*, madhyamā pratipad(ā), is (in BHS as in Pali) identified with the eight-fold way (mārga) stated in the fourth Noble Truth, but the terms are quite differently defined, ma° pra° being the *course of behavior* which steers between the two extremes (anta) of violent asceticism and worldliness; the lack of real synonymy between Pali magga and paṭipadā is shown, e.g. by DN ii.154.25-26 (kaṅkhā vā vimati vā) Buddhe vā dhamme vā saṃghe vā magge vā paṭipadāya vā (obviously different things must be meant); madhyamayaiva pratipadā LV 416.21 (contrasted with amadhyamā pratipad = violent asceticism, 416.19); here as elsewhere such a statement introduces the Four Noble Truths, the fourth of which is duḥkhanirodhaḡaminī pratipad (with or without āryasatyam, in LV 417.3, 12 without it, in 12 = eṣa evāryāṣṭāṅgamārgaḥ); so Mvy 1314, 1319, 1324; Mv ii.138.5 (with āryasatyam) and 10 (without it); 285.4 (without it); SP 179.3 (with it); more metaphysical interpretations of the term madhyamā pratipad in Bbh 39.26; KP 52.6 and repeatedly in following sections; one of the ten bala of a Tathāgata is sarvatragāmanī-pratipaj-jñānam Mvy 125, cf. sarvatragāminī (the more usual form)-pratipatti-jñāna-balam Dharmas 76 (note obvious equivalence of pratipad and pratipatti), *power of knowledge of courses of conduct which may lead to any result*; in same context sarvatragāminīm ca pratipadam (v.l. °dām) veti Mv i.159.13 (vs), and, for another, see s.v. **pratipadā**; parānukampā-pratipad Jm 28.7, *conducting oneself with compassion for others*; nairyaṇika- (and °ki) pratipad, see s.v. **nairyaṇika**; śaikṣa-pratipady uttarikarāṇyam (see this) Sukh 2.13, *in the course (practice)*; here we could also, no doubt, translate *path* of the **śaikṣa** (q.v.); there are four *courses of conduct* (Tib. lam, way, path, but also *manner of conduct*) Mvy 1244-1248, viz duḥkhā pra° dhandhābhijñā, sukhā pra° dhandhābhijñā, duḥkhā pra° kṣiprābhijñā, sukhā pra° kṣiprā° (for the corresponding Pali list, and interpretation, see Childers s.v. paṭipadā). See also next.

pratipadā = prec. (as in Pall *paṭipadā*), but very much rarer; hence, where *saṃdhi* is ambiguous, I have assigned the doubtful forms to **pratipad**: dharmadeśanā-pratipadā-saṃpannam ... śāstāram Mv 11.201.9, *perfected in the practice of preaching the law*; ye sarvatragāminīprati-padām tatrataṭragāminīprati-padām ... prajānanti 320.14, in list of the ten *bala* of a Tathāgata, see *pratipad*, towards the end; nirvāṇagāminī °dā 201.15, 18; madhyamā °dā 331.8, 10, between the two extremes, introducing Four Noble Truths; in 12 the word *mārga* is omitted, text reading *yad idam āryāśāṅgikā*, sayyathidam samyag-dṛṣṭiḥ etc.; but one ms. reads *āryāśāṅgikāḥ*, implying *mārgaḥ* as in all known parallels, and the adaptation to the fem. gender of *pratipad* in one ms. (followed by Senart) is prob. an error, resulting from the accidental omission of the noun *mārgaḥ*; below the usual formulas are found, *duḥkhanīrodhagāminī pratipad-āryasatyam* 331.18; *tatra katamā* (mss. °mo) *duḥkhanīrodhagāminī pratipad āryasatyā* (1 so mss. and Senart), *esaḥva āryāśāṅgo mārgo*, etc., 332.9-10.

pratipadyati (Pali *paṭipajjati* seems so used, but hardly Skt.; cf. *pratipatti*, °pad, °panna), *behaves*, with Instr. of manner: *yan nv aham alpāhāratayā pratipadyeyam* LV 254.2 (prose), *suppose now I behave with (practise according to the method of) taking scant food*. This seems the most probable interpretation; otherwise Tib., which renders the Instr. -*tayā* by *la*, as if dative, and then has *nan tan bya ho, I shall make earnest effort to eat scant food*; I can hardly believe this is what the text means.

pratipadyana-tā (to prec., with -ana plus -tā), in *bodhisattvamārga-°tāyā* Gv 367.14 (prose), *unto state of practice of the bodhisattva-way*.

pratipanna, ppp. (to °padyati; Pali *paṭipanna* similarly used), *practised* (sc. in religiously proper behavior): impersonally (passive), (sārthavāhenāpi) *kimcīt pūrvam pratipannam* Mv 11.354.4, *the merchant, for his part, had to some extent engaged in previous practice* (of a religious course); so Senart in 19 (vāṇijakehi) *pūrvam* (read *pūrvēṇa*, mss. *pūrvāṇa*) *pratipannam*, but mss. *pratipannās*, n. pl., as if with active mg., *having practised*; cf. Pall Vv.34 vs 23 *cattāro ca paṭipannā* (comm. 154.31 *paṭipajjamānā*, *maggaṭṭhā ti attho*) *cattāro ca phale ṭhita*; also, as in Pall, *behaving, acting* (for the purpose of, dat.), *ātmahitāya pratipanno ... parahitāya* etc. Bbh 4.3.

pratipannaka, (adj. or) subst. (Pali *paṭipannaka*; = Skt. °nna, with specifying ka, § 22.39), *one that has resorted to ... in adhva-pra°* (= Pali *magga-paṭi°*, Dh. comm. 1.233.16 ff.), *one that has taken to the road, gone traveling*: MSV 1.249.7.

(**pratipādaka**, nt. (= Pali *paṭi°*), *leg* (support) of a bed: Mvy 9044 = Tib. *khri ḥu rkañ rten*, supported by Pall; there seems to be a Tib. var. *skra ḥi*, of *hair*, for *khri ḥu*, of a bed; hence BR *eine Schale für Haare*, and Chln. *cut-hair receptacle* (or instrument). The adjoining words in Mvy seem to me to support the other interpretation. And in fact Skt. has the word in this mg.; see Schmidt, Nachträge.)

pratipādanaka (nt.; = Skt. °na), *bestowal*: *yācanaka-saṃgha-pratipādanakārtham* (adv.) Gv 403.17 (prose).

pratipādāyati, *gives, presents* (so Skt., with acc. of thing and loc., dat., or gen. of person; used thus regularly in BHS; note passive *pratipādiyati*, Divy 226.21, prose, mss., ed. em. *pratipradīyate*), used occasionally with acc. of person and Instr. of thing presented, as in Eng. *presents with*: pass., *eka-kola-tila-taṇḍula-pradānena ca pratipāditō bhūṭ* (sc. *Bodhisattvaḥ*) LV 265.3, *was presented with ...*; *ebhir* (sc. *kārṣāṇair*) *amba śramaṇa-brāhmaṇa-kṛpaṇa-vanipakān pratipādāyasveti* Av 1.198.11, *present monks ... with these*; same, with *anena* for *ebhir*, 1.262.2-3, et alibi.

pratipāditaka, adj. (°dita, ppp. of °dayati, plus specifying -ka), (the one) that has been (previously) presented: °kam pūrnakalaśam Mmk 51.4.

(**pratipālaka**, once in late Skt., Schmidt, Nachträge, not in Pall, *protector*: LV 277.15, prose.)

pratipibate, *drinks back* (the subject's own poison): *viṣam pratipibasva* Mmk 462.22 (prose; addressed to a snake, in a magic practice).

pratipīḍā (cf. Skt. °pīḍana, Pall °pīḍana), *affliction*: Mv 11.145.13, 15, 18.

pratipudgala, °pungala (see *pudgala*), (1) = Pall *paṭipuggala*, and cf. a-*prati°*, *match, equal, counterpart*: *nāsti me pratipungalaḥ* LV 406.3 (vs); (2) pl., *several, distinct personalities*, if text is right: *tathāṣṭau pratipudgalāḥ Dharma* 103; but text is badly corrupted here; the foll. list contains more than 8 items confusedly drawn from list found in Mvy 1008-28 and in Pall, Pug. p. 3.

pratipudgallika, adj. (to prec., mg. 2; = Pali *paṭipuggallika*, *pāṭi°*, misdefined in PTSD), *particular, individual, belonging to a specific person*: *etad agram ... °kānām dakṣiṇānām Karmav* 156.13. Also **pratipaudgallika**.

pratipuṣṭa (ppp. of otherwise unknown *prati-puṣ-*), *nourished on, fed with*: (nrñām, of ordinary men ...) *tīrthakara-dṛṣṭi-prativikalpa* (q.v.)-*vāsana* (q.v.)-°*tānām* Lañk 150.13.

pratipūra, adj. (to Skt. *pratipūrayati*; cf. *pūra* and Pali *paripūra*, *full, complete*), *full, complete, replete*: *sarvākāra-°ram* (dharmaṃ, as preached by Buddha) Mv 1.60.5; 11.259.16; °ram artham prārthayamāno (*seeking a complete, full, aim, goal*) *bodhisattvo* ... Mv 11.279.3 (v.l. °pūrnām); *yathā gagaṇam pratipūram* (read °ra) *tārakehi* 11.371.15.

pratipūraka, adj. (to Skt. *pratipūrayati* with -aka; see prec.), *filling*: *apāya-pratipūrakā bhavetsu(h)* Mv 1.61.4-5 (mss.), *they were filling* (i.e. crowding, occupying in great numbers) *the evil states of existence*.

pratipūri, f. (= *paripūri*, q.v.), *fulfilment, (perfect) accomplishment*: *traividyaividya-pratipūryā* LV 441.7 (prose; so, or °ryai, mss.; not to be em. to °pūryā with Weller 39); *kāya-rim Śikṣ* 30.14 (prose), *perfect development of body*.

pratipūrṭi, f. (to Skt. *pratipūrayati*), *fulfilment*: °*tyai* LV 35.13, 22 (no v.l.); in 32.18 and 33.16 Lefm. *paripūryai* for Calc. *prati°*, in the former with most mss., in the latter with the best (but most others *prati°*).

pratiprakhyā (cf. Skt. *prakhyā*), *resemblance*, implied in Bhvr. cpd. -*khyā*: *dharmakośam cintāmaṇi-pratiprakhyam* Mmk 301.5 (prose), *having a resemblance to ...*

prati-pratidivasam, adv., *every single day*: LV 256.11 (prose). The double *prati* seems not to be represented in Tib., and may be dittography, but is found in most mss. incl. the best.

pratiprasārabdha, ppp. (or °*srabdha*; = Pali *paṭip-passaddha*; ppp. to *pratiprasārambha*(*ya*)*ti*; cf. a-*prati°* and *praśr°*), *quieted, allayed, finished, ended*: Mvy 845 *karmāvaraṇa-prati°*, of *Bodhisattvas*; LV 428.11 *sarvasaṃskāra-pratiprasārabdha-tvād*, *because all his saṃs° are quieted*; *kāraṇaviśeṣāḥ pratiprasārabdhā(h)*, *all torments are allayed*, Divy 68.9; 138.16; 265.23; 367.3, 6 (here mss. °*śra*); *ṛddhyabhisāṃskārāḥ prati°* Divy 340.11; *yan mayā* (253.5 *yāvat*) *prayogo na °srabdhaḥ* MSV 1.252.15; 253.5, *until my use for them is finished*.

pratiprasārabdhī, f. (or °*srabdhī*; = Pali *paṭip-passaddhi*; to *pratiprasārambha*(*ya*)*ti*; cf. a-*prati°* and *praśra°*), *allaying, quieting, putting an end to*: LV 33.12 and 34.14, read °*sradhyai* for Lefm. with all mss. °*srad-dhyai*, unless semi-MIndic assimilation be assumed (Tib. *rgyun chad*; cpd. with *sarvavedita*-, *sarveṣaṇa*-, respectively); Mvy 1383 *karmāvaraṇa-prati°* (n. of a work); Śikṣ 29.12 *narakāpāya-pra°*; Gv 165.21 °*dha*ye, *unto becoming peaceful*; 217.22, see a-*prati°*; Dbh 66.19 *sarvasattvakārya-prati°*, *relaxation, abandonment of the interests of all beings* (would ensue if *Bodhisattvas* entered *nirvāṇa*); Bbh 63.3 °*dhi-sukham*, apparently sc. of obstacles, *niva-*

raṇa; cf. the next sentence; or possibly as in Gv 165.21 above, *becoming peaceful?*

pratiṣaṃbhaṇa, nt. (or °sraṃbh°; to next; = Pall paṭipassambhaṇā, f., BHS °śrabdhī), *allaying*: Dbh 83.15 sarvāpāya-pra°; Bbh 210.16 -duḥkha-pratiṣaṃbhaṇa-tāyal; *ceasing*: Lañk 212.16 sarvakārya-pra°. See a-prati°.

pratiṣaṃbha(ya)ti, (or °sraṃ°; see praśrabhate; = Pall paṭipassambheti; PTSD records also °mbhati as pass. or intrans., but only °śrabhyate or °sraḥhyate, °ti, is so used in BHS), *quiets, allays, puts an end to*, regularly said of evils, but rarely also, apparently, of good things: °mbhayati, °yanti, duḥkhāni Bbh 63.10; Megh 296.13; Dbh 83.26; opt. °śraṃbhēyuh, for °bhayeyuh, Megh 292.19 (duḥkhāni); inf. °śraṃbhayitum Mv 1.254.2 (vyādhim); ger. °śrabhya or °sraḥhya, duḥkhāni Mmk 182.3; Dbh 8.17; rddhyabhisamkāraṇ (once written °rām, 163.3) Divy 161.11; 163.3; 190.22; 494.22; sarvakarmāntān Divy 549.10; in Gv 53.23 (Mañjuśrī) sattvānām dharmadeśanādhiṣṭhānam pratiṣaṃbhaṇa prakrāntaḥ, *having brought to an end* (by fulfilment), *completed* (?); pass. °sraḥhyati, *subject disease* (vyādhī), Mv 1.253.9(?), 10 ff.; °bhayate or °bhayante, kāraṇa-viśeṣāḥ Divy 68.3; 138.10; 367.1; 568.15; Av 1.4.11; 10.11, etc.; duḥkhāni Mmk 183.6.

[pratiṣaṃhītyam LV 408.2, misprint for prati-grah.]

[pratiṣaṃkaroti, see paṭipā°.]

pratiṣaṃkāra, m., Mvy 5541 = Tib. phyi ra, *outer* (or rear) wall.

pratiṣaṃpriya, adj. or subst. nt. (in Skt. *return favor*), *a matching, corresponding kindness*: °yaṃ duṣkarakam hi kartum SP 119.6 (vs), *for it were a hard task to perform a kindness corresponding* (to those done by the Buddha); wrongly Kern, *resistance*; better Burnouf, *rivaliser*.

pratiṣaṃbharti, see pratiṣaṃbharti.

pratiṣaṃbha, adj. (Skt. °mba plus -ya), *acting as reflection*: -pratiṣaṃbha-rūpāṇi (Bhvr.) Gv 96.6.

pratiṣaṃbodi (cf. Skt. pratibodha), *realization, comprehension*: Gv 333.2 (prose) dharmānām grahaṇa-cāraṇa-pratiṣaṃbodiṣu (dvandva).

pratiṣaṃhajati, °te, (1) (once recorded from Mbh 12 in pw but considered error for pravibhajati; however, Pall paṭibhajitvā MN iii.91.5, and BHS, suggest that Skt. prati° may be genuine) *divides, gives a share in*: amṛtaṃ pratiṣaṃhajamānam Mv ii.42.8, (the Buddha) *when he is sharing out amṛta* (to the people); (dharmadeśanām...) matyā pratiṣaṃhajāmi Gv 207.5, but in repetitions of the same phrase lines 11, 26, pravibhajāmi; (2) (cf. Pall paṭibh°, *divides*) *distinguishes, makes distinctions in*: Bbh 401.12 pratipadam...°ti, iyaṃ pratipat saṃkleśāyeyam vyavadānāya...; ppp. pratiṣaṃbhakta, *several, separate*, nakṣatreṣu °kteṣu Divy 642.17. See also pratiṣaṃhāgeti.

pratiṣaṃbhaṇati, see s.v. pratiṣaṃbhaṇa.

pratiṣaṃbhaṇayati (Pali paṭibhaṇāti), *abuses, quarrels, in return*: bhaṇāṭiṭaḥ °yati Bbh 170.20; bhaṇāṭito na °yati KP 107.3; bhaṇāṭitena (Bhik °tayā) na °bhaṇāṭityam Mvy 8711; Bhik 31a.4.

pratiṣaṃbharati, **pratiṣaṃbharti**, *supports in return*: bhṛtaḥ pratiṣaṃbhyād (Divy 99.5; 440.27 pratiṣaṃbharat), *said of a son, in a cliché*, Divy 2.13; 99.5; 440.27; Av 1.14.15 etc.; MSV 1.131.12.

? **pratiṣaṃbhāga**, m. (perh. read pravibhāga, which has this mg. in Skt.; but note Pall paṭibhāga, *opposite, counterpart*, MN 1.304.8 ff.), *difference, distinction*: (mrtpiṇḍa-paramāṇvoh) °go na syāt Lañk 38.13, *there would be no difference between the lump of clay and the atoms* (composing it).

pratiṣaṃhāgeti (denom. to Skt. pratiṣaṃbhāga; cf. pratiṣaṃhajati; pw regards pravibhāga as the 'correct' form of

the noun), *shares, gives a share in*: striyāye pratiṣaṃhāgehi Mv ii.426.8, *give me a share in* (i. e. the use of) *a woman*. So by Senart's em., which seems probable; mss. °bhānehi or °bhānehi.

[pratiṣaṃbhaṇa is read by the mss., and sometimes in Nobel's text, of Suv, for **pratiṣaṃbhaṇa**, q.v.; it seems to be a mere corruption. Cf. next.]

[pratiṣaṃbhaṇika, see °nika.]

pratiṣaṃbhaṇita, ppp., m.c. for °bhaṇita (to pratiṣaṃbhaṇa, recorded in Skt. only in a single artificial passage; not in Pall; AMg. paṭibhaṇai), *answered, responded to*: °to Mv ii.37.17 (vs: v.l. °bhaṇito; meter requires ā).

(pratiṣaṃbhāti, as in Skt. [BR s.v.4], in pratiṣaṃbhāti no bhagavan.SP 101.9, means *it is perfectly clear to us, we are completely reassured*, Lord. Kern's transl. is correct; his note suggests needless uncertainty; Burnouf is wrong.)

pratiṣaṃbhaṇa, nt., also written °na in mss. and some edd. (= Pall paṭi°; usually considered a Buddhist word, see e. g. Senart Mv 1.511, Lévi Sūtrā. on 1.12, and PTSD s.v., where 'late Skt.' prati° is derived from Pall; yet Epic and Class. Skt. use at least the adj. pratiṣaṃbhaṇavanta repeatedly, and see Ind. Spr. 6451 pratiṣaṃbhaṇavattva, *Geistesgegenwart*; the difference is surely not great, but perhaps association with *readiness in speech* is more marked in Pall and BHS), *presence of mind, self-confidence or brilliance*, esp. as manifested in speech; *quickwittedness, inspiration*; Tib. spobs pa, *courage, confidence*; one of the four **pratisaṃvid**, q.v.; equivalent to commoner Skt. pratiṣaṃ, *wit, presence of mind*, whence **niṣpratiṣaṃbhaṇa** (Mvy, Av) is replaced in Divy by niṣpratiṣaṃ, in a cliché cited s.v. **maṅku**, q.v., where the mg. seems to be *without presence of mind, abashed, out of countenance*: SP 393.11 (vs; the 3 other pratisaṃvid in 12, same vs); sarvabodhisattvadhāraṇi-pratiṣaṃbhaṇa-pratibhādhāi LV 2.6; utkṛṣṭa-pra° 439.10; jñānaparamāṇāṃ asaṃkṣiptapratibhānāś ca Mv 1.134.7; miscellaneous, Mv 1.166.8; 282.17 (one of ten vāṣitā of bodhisattvas); ii.290.18 (°na-sampannāḥ, of bodhisattvas); anāchedya-pra° Mvy 851 (of bodhisattvas); Suv 13.2 (tasya °nam utpannam, *he became inspired to speak his thoughts*); 102.17 (spelled °nam, as often in mss. of Suv, here kept in ed.); Mvy 389 (anantaḥ °hena, of Tathāgatas); Samādh 19.30; RP 14.15; Bhad 64; Kv 14.9 (here the quality by which Avalokiteśvara 'matures', paripācayati, creatures); Sukh 4.4. See also **pratiṣaṃbhaṇa-tā**, -vant; **asaṅga-prati°**.

Pratiṣaṃbhaṇakūṭa, n. of a Bodhisattva: Mvy 703.

pratiṣaṃbhaṇatā = **pratiṣaṃbhaṇa**: Karmav 82.5 (here by em. but quite certain), 9.

pratiṣaṃbhaṇavanta (= Pall paṭi°; occurs in Skt.), *possessing pratiṣaṃbhaṇa*, q.v.: LV 299.7; Mv 1.133.11 (°vantāś, mss. °vāmś, n. pl.); Suv 80.10; RP 15.2 (vs; °vān, as n. pl.; § 18.88).

pratiṣaṃbhaṇika, adj. (from °bhāna plus -ika): (nāpi ca) svayampatiṣaṃbhaṇiko (grantha) Mv ii.231.4 (vs; so with one ms.), *of one's own invention or native wit*; read °niko for °ṇiko (Senart em. wrongly).

[pratiṣaṃbhaṇyate, error for °syate, fut. of Skt. pratiṣaṃbhāti, seems good: (na...rasatṛṣṇavyavasitānām idam praṇitam) bhojanam pratiṣaṃbhaṇyate Lañk 250.6, *this excellent food will not seem pleasing to...*]

pratiṣaṃbhāsa, m. (in this sense unrecorded elsewhere; also used as in Skt. in mgs. *appearance*, Dbh 16.4, *presentation to the mind*, LV 397.15), *reflected image*: (śakrasya...devānām ca) °saḥ samdrśyate sma LV 69.6 (so Tib., gzugs brñan; possibly however only actual, literal *appearance*, as in Skt.); commonly as (mere) *semblance*, with emphasis on *unreality*, (kāmaguṇāḥ)...pratiṣaṃbhāsamāṇaṇaṣaṃbhāḥ LV 174.6; māyā-marici-svapnodakacandra-pratiṣaṃbhāsa LV 181.21; 428.14; in similar lists Mvy 854; Dbh 47.14; Dbh.g. 29(55).3; (parallel with chāyā, svapna, pratiṣaṃbhāsa) Gv 468.21; with things of

no value, tṛṇa-kāṣṭha-kudya-(Dbh adds vartma-)prati-bhāṣopama Dbh 18.14; Śiḥs 201.9 (here said of the body, as also in) Śiḥs 272.10 and (ātma-pratiḥbhāṣavat, like an illusion, illusory image, of self) Śiḥs 199.6; samsārasāgarī anantān darsayase gatīyu (gen. sg.) °sān Gv 253.13 (vs), in the ocean of samsāra thou displayest endless semblances of (human) fate(s); in Dbh.g. 40(66).13 of the reflection of sun and moon in water.

pratiḥinnaka, adj. (from ppp. of Skt. prati-bhid-, show up, reveal, plus -ka, perh. pejorative), shown up, betrayed, revealed: sa °kaḥ samlakṣayate Divy 280.16 (Index undecided?).

pratiḥhuka, m. (= Skt. pratiḥbhū; M. paḍhūa), surely, guarantor: pratiḥhuko Mv ii.141.4, 5 (prose); 143.8, 10, 13 (vss); elsewhere in the context pratiḥbhū, e.g. 142.20 °bhūr.

pratiḥbhūṣyam, 1 sg. fut., cf. Skt. pratiḥbhū, I will warrant: Mv ii.142.17 (vs); no v.l.; meter correct; a nonce-form based on the noun; § 31.15.

[**pratima**, in Gv 372.16, read apratima-; see s.v. **traiyadhivika**.]

pratimaṇḍana (nt.; to next plus -ana), ornamentation: LV 432.22 (prose); -sarvavyūha-pratimaṇḍana- Gv 343.25 (prose), and in Gv 320.10 (prose) read -vyūha-pratimaṇḍana- for text °dala-.

pratimaṇḍayati (in Pali only ppp. paṭimaṇḍita), adorns: perf. °ḍayām āsa Gv 415.6; inf. °ḍayitum LV 187.18; ppp. °ḍita (various forms) SP 68.3; 227.7; 239.4; LV 211.17; 277.6; 402.6; Lañk 1.7; Mv ii.360.10; iii.246.15; Divy 315.9 (°ḍikā, ed. em. °ḍitā); Av i.87.6; Suv 202.4; RP 6.13; Gv 8.5; 100.20. Cf. prec.

pratimāṇayati (in this sense not in Skt.; whether so used in Pali I am not sure; I have been unable to find the majority of references for paṭimāṇeti in PTSD), provides, presents with (instr., usually food): āhāreṇa pratimāṇetvā Mv i.302.5; °netha iii.304.2; °nito, ppp., iii.414.11; (scilicet) a woman, Mv iii.2.15 (vs), mss. corrupt, perh. read: sṛyāgārārthiko iha gacche me pratimāṇaya, I came here wanting a woman; provide me (with one); daivatāni bhūtāni vṛṣṭyā °yanti Jm 69.3 (vs), the deities present creatures with rain. See also **sampratimān**.

pratimudrā, lit. 'counter-seal', seal impression: mudrāt pratimudra (a m.c.) dṛṣyate LV 176.15 (vs). Cited by BR also from Mvy, but not in Index to Kyoto ed. or Mironov.

pratiṃhyati (otherwise known only in caus. pratimohaya- in AV), becomes confused: na °hyema Lañk 211.5.

pratimoka, see **paṭimoka**.

pratimokṣa = **prātimokṣa**, q.v. (the literary work): na ca pratimokṣa-vīnaye vā RP 30.11 (vs); perhaps pra-for prā- m.c., but meter is obscure to me; pratimokṣa-saṃvara-saṃvṛtā(h) Kv 98.23 (prose).

pratimokṣita, ppp. (either to Skt. mokṣayati, denom., with prati, cf. Skt. pratimokṣaṇa; or ppp. to denom. from pratimokṣa, Pali paṭimokkha), ransomed, redeemed: (evaṃ Bhagavatā) sārthas caurasahasrāt pratimokṣitāh Divy 94.18.

[**pratimodaka**, false reading for **paṭimoka** (or **prati**°), q.v.]

pratiyatta, ppp. (to Skt. prati-yat-, not in this sense; Pali paṭiyatta), prepared, made: yehi iha advārakā gharā pratiyattā (mss. gharo pratipattā) bhavanti Mv i.24.13, by whom in this life doorless houses are prepared.

pratiyācate, begs, requests: sattvā āgatyābhayaṃ °cante sma LV 90.11 (prose, no v.l.).

pratiruta (nt.? in Skt. as ppp. only, not recorded otherwise; = Skt. pratirava, echo: (sarva-)ruta-pratiruta-nīścāraṇa-kausalya-prāptatvā LV 435.11 (prose, no v.l.).

pratirodana, nt. (= Pali paṭi°, Jāt. iii.80.25, in closely similar vs), crying back, rejecting the 'cry' of one

who asks for something: yācanāṃ rodanāṃ āhu adānam pratirodanāṃ Mv iii.419.13 (vs).

pratiroṣayati (Pali paṭirosati), is angry in return: roṣitāḥ °ṣayati Bbh 170.19; roṣito na °ṣayati Śiḥs 185.5; KP 107.3; roṣitena (Bhik °tayā) na °roṣitavyam Mvy 8710; Bhik 31a.4.

pratilakṣaṇa, perfect observance (of the Law): sad-dharma-°na-tayā LV 440.20, by reason of the fact that he perfectly observes the Good Law; so Tib., dam paḥi chos yoṅs su sruṅ bas. No v.l., but em. to °rakṣaṇa (so Foucaux, Notes p. 209)? Or I for r, § 2.49? Prose; not in Weller.

-pratilambhika, adj. (also **prāti**°, q.v.; to Skt. pratilambha plus -ika; cf. pratilābhika), suited (fit, ready) for attainment (of ...; ifc.): (kāma-vacārāṇāṃ) devānāṃ upakuṣṭi-pratilambhikam (see s.v. **prāti**°) api tāvad divyaṃ cakṣuḥ Bbh 390.16, ... suited to the birth (existence) of kāma-vacara gods (cf. **upapatti**); śaṃkākāyana-mārga-°kasya (sc. arhataḥ) Lañk 120.13, 15, (one) who is fit for getting ...

pratilayana, (app. to Skt. prati-li-, Pali paṭillyati, withdraws, turns back, and derivs.), should mean withdrawal (from), non-adherence (to): only in Gv 494.18, said of bodhicittam, (sāraṭhibhūtam) mahāyāna-pratilayana-pūrvamgamana-tayā; it seems probable that the true text was mahāyānāprati°, with neg., it acts like a charioteer because of the fact that it is accompanied (conditioned, see **pūrvamgamana**) by not withdrawing (holding back) from the Great Vehicle.

pratilābhika, adj. (to Skt. pratilābha plus -ika; cf. **pratilambhika**), (what is) conducive to getting: dharmatā-°kam Mvy 6982 (Tib. rñed pa).

pratilābhīn, adj. (to Skt. °lābha plus -in), getting, winning: tridaśādhīpatyaṃ °bhīno bhaviṣyanti Suv 14.6; abstr. °bhi-tva, nt.: nīrābhāsa-gocara-°bhi-tvāt Lañk 226.13.

pratilīna, adj. (ppp. to Skt. prati-li-; not noted in this mg.), veiled: (read) navavadhūkā hi nāma pratilīnā tiṣṭhatīyaṃ punar vivṛtaiva sarvadā LV 157.12 (wrong punctuation in Lefm., corrupt text in Calc. with apratilīnā, so recorded pw 3.252).

(**pratilekha**, m., letter in reply: MSV ii.11.10; Skt., see Schmidt.)

prativāṇika (var. °ṇaka), m., or °ṇikā (in mg. = Skt. prātirūpaka, which is also BHS; both = Tib. litar bcos pa, Mvy 6687-9), counterfeit, (false) imitation (of something, which usually precedes in comp.): prajñāpāramitā-°ṇikaḥ Mvy 6687 (Mironov °ṇakaḥ); the gender of the first element makes °ṇikā seem preferable, and this is used in the same cpd. AsP 112.16 ff.; tasyāḥ (sc. prajñāpāramitāyāḥ) °ṇikām 113.3 (in the foll. passage it is said to consist in the doctrine that impermanence, anityatā, of the skandhas means destruction, vīnāśa, of them); na (sc. prajñāpāramitā-)prativāṇikāpi 181.5, not even the counterfeit (of it); bodhisattva-prativāṇikaḥ 394.16, a counterfeit bodhisattva. In several of these passages there are parallels with prātirūpa(ka). (See Schmidt, Nachträge, for a different mg. in Skt.)

prativāṇita (ppp. of prati with denom. Skt. var-ṇayati), correspondingly (or, in return?) described or praised: buddhā deṣenti vai yogaṃ mayā ca °tāḥ Lañk 343.5 (vs), the Buddhas teach yoga, and are described (praised) by me accordingly (or, in return?).

prati-vaśa, adj., obedient (to), subject to the will (of), with gen.: mama °śās ca syuḥ Ud xlii.4, in a vs = Pali Dhp. 74 mam° evātivasaḥ assu. The Pali ativasa is isolated, strange, and difficult (see CPD), and BHS prativāśa seems a more natural and comprehensible form, tho also unparalleled as far as I know.

prativastu, nt., in Skt. (thing that is) equivalent (to something else): so Tib. (nor dañ ḥdra ba) on Mvy 9405; but in MSV ii.127.19 and 145.1 ff. Tib. (dños paḥi) skyin

pa, (personal) loan; here it seems to mean *property left in trust, for safe-keeping, with another person*. Cf. next.

prativastuka, m. (to prec.), *recipient of a fiduciary deposit*: MSV II.145.11 f.

prativahati, *opposes, rejects* (advice; a person), *disobeys* (a command, instruction); once 'caus.' **prativāhayati** in same mg.: ājñāṃ prativāhayāmi Gv 122.8 (prose); (ājñāṃ) prativahati Divy 562.26; na mayā... bhagavatah... ājñāṃ pratyūḍha-pūrveti (= 'vā iti) Divy 178.11; vāṇīm a-prativahan (pres. pple.) Gv 216.17; (ye caināṃ prajāpāramitāṃ) na pratikrośanti na prativahanti AsP 460.6; (bodhisattva-piṭaka-)prativahatāṇāṃ asrād-dhānāṃ sattvānāṃ Bbh 157.6, of those disobeying (gen. pi. pres. pple.)...; prativahaty (so with mss., wrongly em.) eṣo 'smākam Divy 329.9, *he opposes* (or *rejects, repulses*) us; evaṃ ca vyavacārayati na ca prativahati AsP 433.2; te prativodhum ārabdhāḥ MSV II.109.5. See next.

prativahana, nt. (n. act. to prec.), *opposition, rejection, disobedience*: 'nam Mvy 6607 = Tib. slar bzlog pa, *turning back*; (arthabhūtam) anartha-prativahana-tayā Gv 496.8, *it is of the nature of advantage, because it goes counter to disadvantages*; dharmarājājñāprativahanatayā (i. e. 'ājñā-aprati') Gv 464.8, *because of not disobeying the commands of...*

prativāṇi, 'nī, f. (and 'nī, nt. ?; cf. a-prati°, which see for Pali correspondents), *opposition, repulsion, aversion* to spoken words, especially to preaching or teaching; apparently a cpd. of prati and vāṇi: 'nī, n. sg., AsP 244.20, and 'nīh, id., 484.7, both in reference to preaching or teaching; prativāṇi (? Mironov 'nī without v.l., and Kyoto ed. suggests that their mss. read 'nī, and that their 'nī in text is an em.; cf. however aprativāṇi, where both edd. have 'nī) Mvy 5239 = Tib. mi hphrod pa, *unsuitable, disagreeable* or the like; prob. of attitude towards teaching (the preceding entry is śaikṣābhīr nikūjitaṃ). Form dubious; ending seems confirmed by aprativāṇi; n. sg. nt. ? Or possibly adverb ? In pw 7.360 'vāṇi by em., rendered *Opposition*, which I think is about right.

prativāhayati = prativahati, q.v.

prativikalpa, m., *separate* (and false) *discrimination, making distinctions where fundamentally none exist*; in Lañk seems interchangeable with **parikalpa**, etc., see Suzuki, *Studies*, Glossary s.v. (where pratikalpa is also cited, but this is not in Suzuki's Index, and I have not noted it) and Index to Lañk: bālaprativikalpam upādāya Lañk 17.12, etc. Cf. next.

prativikalpana (nt.) = prec.: vāg-akṣara-prativikalpanaṃ ca vīṇihatya Lañk 160.14; (anādikāla-prapañca-)dauṣṭhilya-sva-prativikalpanā 171.11, Bhvr., with bālaprthagjanā(h).

prativikalpayati (denom. to 'kalpa, q.v.), *makes a (false) discrimination, discriminates (falsely)*: (na) lakṣaṇa-taḥ 'payitavyāḥ Lañk 18.18, *they are not to be (falsely) distinguished according to their (external) marks*; dharmā-dharmaṃ 'payanti 21.1; et alibi in Lañk.

prativigacchati (= Pali paṭi°, so e. g. AN III.243.5; see also samprativig°, is *dispersed, becomes scattered, vanishes*: sā (drṣṭih, *wrong opinion*) 'vigatā Divy 573.4; 'gataḥ Av I.163.12 (madya-madaḥ? uncertain); II.28.8 (rūpa-madaḥ); 105.1 (aiśvarya-madaḥ), 11 (bala-madaḥ); 129.4 (sattveśv āghātaḥ); abhūtvā bhavati bhūtvā ca prativigacchati Śiṣ 248.10; (yo dohadaḥ sa) 'gataḥ MSV II.15.6, 9.

prativijñāpayati (caus. to Skt. prati-vi-jñā-), *recognizes (severally, specifically)*: ger. 'pya Śiṣ 250.9. Cf. next.

prativijñapti, f. (to prec.), (separate, specific) *recognition*: Śiṣ 222.2, in definition of vijñāna as vastu-prativijñaptir; 226.1 (? reading uncertain); 250.5, 6 (but in 7 replaced by vijñaptih; see s.vv. ādhipateya, āram-baṇa 3).

pratividhyati, °te (= Pali paṭivijjhati), *penetrates*;

physically, āṅgāni °yanti (passive!) Mv I.7.13 (prose), *are penetrated*; = *reaches, attains* (a place): °yate padaṃ śāntam Ud IV.31, *reaches the peaceful place* (same vs in Pali Dh. 368 adhigacche); usually fig., *penetrates intellectually, understands*: °yati Śiṣ 317.10 (dharmān); Bbh 129.24 (prajñayā); 273.21 (artham); 347.4 (tathāgatavi-śayam); Gv 252.20 (parallel with vyavacārayati, q.v., and other synonyms); °yate Bbh 273.22 (artham); na kimcid na °yati SsP 1423.15, *does not fail to comprehend anything*; °yan (pres. pple.) Gv 160.23; °ya (ger.) Bbh 130.2; 273.20 (artham); °viddha, ppp., dharmasvabhāva-°ddha-cittāḥ (Bhvr.) Gv 323.16; su-pratividdha, Śiṣ 286.9 (dharmo... bodhisattvena...); Bbh 48.6 (śūnyatā samyakprajñayā); Gv 286.8. See next.

pratividhyana (nt.; to prec. plus -ana; Pali a-ppaṭi-vijjhana), *comprehension*: aśarirasarvadharmanaya-°na-tayā Gv 431.17 (instr. of -tā).

prativinaya, m. (= Pali paṭi°; cf. prativinīta), *removal, suppression*: Mv III.200.11 pipāsā-°vinayo (same phrase in Pali AN II.34.24 has pipāsa-vinayo).

prativinirjati, *abandons*: Mvy 2557; so also Mironov; acc. to pw 7.381, error for prativinirjati, and = **pratinīh**, q.v. (pratinirjati precedes this in Mvy).

prativinīta (ppp. of °nayati = Pali paṭivineti, °nīta; cf. a-prati°, prativinaya), *removed*: °tā Mv II.122.15, of kāmādhyavasānā and the like.

prativinudati (rare), usually °nodayati (= Pali paṭivinodeti), *dispels, removes, gets rid of*: simplex only in prativinudanti (rajaḥ) in vs Divy 491.21 = 25 = 492.1 (perh. m.c. ?); otherwise only °nodayati, as in Pali: mārgaśramam °nodya (ger.) Divy 27.4; 34.21; 451.17; Av I.23.13; 73.8; II.104.11; °dayeyam (daurmanasyam) Mv III.439.16; 440.12; °dayati Bbh 145.9 (duḥkham); 177.19 (āśyakaśyāyān); °dayitum Av I.228.7 (kāṅkṣāyitatvam, q.v.); object, (the effects of) sin: °noditum (kaukṛtyam) Mv III.174.19; °dayāmi, etc. (vadham) Divy 571.15 f.; °dayitu-kāmaḥ (āghātaḥ) Bbh 169.10. See next.

prativinodana, nt. (to °nodayati, see prec., plus -ana; = Pali paṭivi°), *removal, dispelling, getting rid of*: Mv III.175.2 (kaukṛtyasya, i. e. of the effects of sin); Śiṣ 120.15 (nidrākrama-); Bbh 56.15 (saṃsāyānām); 83.14 (śoka-kaukṛtya-); 168.25 (tad-, sc. āpatti-).

prativipaśyati, *perceives distinctly*: evaṃ vidarsanayā prativipaśyataḥ (gen. sg. pres. pple.) Lañk 19.2; °syati 123.14, 17; °śyan 15.

prativibudhyate, *wakes up* (perh. orig. *re-awakens*; no record of the cpd. elsewhere): °yate Divy 175.13, 17 f.; ger. °dhyā Suv 218.1; ppp. °buddha, *having awakened*, or as periphrasis for pret., *wake up*: (various forms) LV 186.2; Mv III.357.16; Divy 15.7; 318.29; Jm 185.19; Suv 21.1; 196.2; Kv 55.19; Gv 405.10.

prativibhāwayati, °te, *considers thoroughly or individually*: svakāyam °yan (pres. pple.) LV 208.8; °yanti Lañk 171.14; °yamānā(h) 42.13.

prati-vibhinna, adj., *altered to the reverse*: MSV IV.235.11.

prativimānaṇā, *dishonoring*: kalyāṇadharma-°nā KP 11.5 (prose). No cpd. prati-vi-man- seems to be recorded.

prativirata, ppp., adj. (to °ramati; = Pali paṭi°, also a-ppaṭi°), *abstained, ceased*, usually with abl., or preceding stem in comp., of sin *abstained from*: Divy 302.7 (prāṇātipātāt); 585.18; Suv 6.10 (prāṇātipāta-prati°); LV 86.5, read as one cpd. sarvakuśalakriyāprativiratā(h), and delete punctuation before and after; Mv I.326.14 ff. (prāṇātipātāto, etc.); Śiṣ 78.7; Dbh 23.7; a-prati° Mvy 7299.

prativirati, f. (= Pali paṭi°; cf. prec. and next), *abstention* (from sin): Mvy 1691-1698, in cpds., precisely parallel to virati 1687-89; Divy 303.9 (prāṇātipātāt); Bbh 220.9 f.; 223.18 f.; Bhik 9a.3.

prativiramaṇa (nt.; to next plus -ana), = prec.: Śiṣ 104.13; Bbh 194.15 ff. Cf. also prativairamaṇa.

prativiramati (= Pali *paṭi*°, cf. prec. three items), *abstains* (from sin): °ramāmi Mv i.202.7 (vs; akhila-vacanāt; mss. °viremi, em. Senart); Divy 10.8; 11.23; Bhik 9b.3; °ramanti Bbh 151.20; fut. °ramiṣyam (1 sg.) Mv iii.268.11 ff. (prānātipātāt, etc.); °ramṣyanti Av i.249.13; 274.14.

prativirahita, ppp. to unrecorded *prati-vi-rah-* (cf. Skt. *virahita*), *let go, given up, abandoned*: su-°hitāḥ Gv 328.1 (sarvopakaraṇakośā ... vividhopakaraṇavidhayāḥ).

prativiruddha, ppp. (= Pali *paṭi*°; see next), *hostile, at odds* (with, instr. with saha): uttarapañcālarājo dakṣiṇapañcālarājena saha °ddho babhūva Av i.41.6; tāv anyonyam °ddhau babhūvatuh 47.6; (tasya rājño vijñte 'nyatamaḥ kārvaṭikāḥ) °ddhaḥ Divy 445.24 (wrongly rendered *rebellious* in Index and pw 7.371).

prativirodha (m.; = Pali *paṭi*°; like prec. to Pali *prativirujjhati*, which would be BHS *prativirudhyate*, °ti, but has not been recorded), *hostility*: Bbh 394.8 °dha- (in comp.).

prativilomayati (cpd. of *vilomayati*, q.v.), *opposes, goes against*: bhāṣitaṃ mayanti KP 141.3.

pratiśiṣṭataraka, adj. or subst. (to compv. of Skt. °śiṣṭa; specifying -ka? § 22.39), (one that is) *more (especially) distinguished*: bodhisattvaḥ vṛddhatarakam guṇa-prati°kam dṛṣṭvā samyak sambhāṣayaty ... Bbh 254.6.

pratiśodhayati, *purifies*: °śodhya, ger., Lañk 51.3.

pratiṣṭa, nt. (cf. id. cited pw 4.145 as adj. from Rājāt, ein Gegengift enthaltend, and °ṣā, ibid., a kind of aconite, in medical texts), *antidote for poison*: acc. to Tib. (boñ na dmar po; there is an alternative gloss, ḥab śan tse ḥu, which I cannot interpret) on Mvy 582.2, *red wolfsbane* (aconite); *pratiṣṭa-bhūtaṃ* (sc. bodhicittaṃ) karma (2d ed. kāma-)rativīṣanirviṣikarāṇatayā Gv 495.21.

prativēḥapeti (caus. of *prati* with *vēḥayati*, not recorded in Pali or Pkt., while Skt. *prati-veṣṭ-* is not recorded in this mg.), *causes to be enveloped*: puskariṇiṃ pratisrāhi (q.v.) °thāpehi (em., but sound; cf. line 15 *pratisrāhi vēḥapitā*) Mv ii.171.12.

[*prativēdin*, error for *pratisamvedin*, q.v., LV 345.14.]

prativēdha, m. (= Pali *paṭi*°; to Skt. *prati-vyadh-*, cf. Skt. *vedha*), (intellectual) *penetration* (only in this fig. mg.): LV 128.2 (dharma-pra°); 428.9 (-satyanaya-pra°); Mv i.86.13 (*prativēdha-parākramāḥ*, mss. °vikramāḥ, unmetr., possessing heroism of penetration); Śikṣ 214.15 (*buddhadharma-pra°*); Gv 229.19 (atyantājarāmaṇa-dhātu-pra°); 251.5 (dharmadhātu-prativēdha-jñāna-); Dbh 97.23; Bbh 131.8; 202.10; duṣ-pra° *hard to penetrate* (= Pali *duppaṭi*°), RP 48.4 (of saṃskāra); Lañk 222.14 (of yogins).

prativēśaka, f. °ikā (= Skt. °vēśa), *neighbor*: avidhāvidham prativēśikāḥ Mv iii.15.15 (vs; so read with 1 ms.; Senart em.), *O neighbors* (fem.)!

prativāikārika, adj. or subst. m. (cf. Skt. *vaikārika*, from *vikāra*), °kāḥ, 'counter-disturbing(-elements)', people who cause dissension and trouble: MSV iii.100.3, in uddāna vs, referring, it seems, to 102.6 ff., quarrelsome monks.

prativāramaṇa, nt. (= *prativāramaṇa* and *vairamaṇa*; blend of these two?), *abstention*: prānātipāta-pra° Suv 6.8 (prose).

? **prativrata**, f. °ā, adj., *true to vows* (of chastity): °tānām Mv iii.151.5, 7, applied to female ascetics (tāpasinām 5); v.l. both times *paṭi*°, which could not apply here in its normal mg. *true to one's husband* (so also Pali *paṭi-bbatā*); AMg. *paivvayā* is glossed *prativratā*, and rendered thus in both Guj. and Hindi, yet the Skt. gloss is *paṭim vratayati* (Ratnach.); for Skt. *prati* AMg. usually has *paṭi*, rarely *pal*. For Mvy 7261 *paṭivratā* a v.l. *prati*° is recorded; but there is no such v.l. in Mironov, and Tib. says clearly *not unfaithful to her husband*. Possibly MIndic forms of Skt. *paṭivratā* came to mean simply *chaste*, and then

became applicable even to female ascetics; the form *prati*° might then be an unhistorical hyper-Sktism.

pratiśamayati = *pratiśam*°, q.v.

pratiśaya (treated as nt.; for Skt. *pratiśraya*, m.; semi-MIndic), *lodging*: so ... anyasmīn grāme vāṣopagato, anyatarāye vṛddhāye pratiśayaṃ dinnam Mv iii.15.7.

pratiśaraṇa, often written for *pratisaraṇa*, q.v.; no distinction of mg. between the spellings.

pratiśāmaka, m. (to next), *one who stores up, collects* (creatures, gen., as if treasures; said of a bodhisattva): (sarveśam eva ... sattvānām ...) samyak-pratiśāmakaś ca Bbh 254.20-21.

pratiśāmayati, also °sam° and erroneously °śrām°, °sam° (= Pali *paṭisāmeti*, *puts away, stores*; wrongly PTSD), (1) *stores away* (property): hiranya (so read) ... (etc.) °śāmayet (so Nep. mss., KN with Kashgar rec. °yit) SP 114.13 (vs); bhāṇḍam °śāmitam (mss. °śrām°) Divy 6.9; bhāṇḍam °śāmayanti Divy 341.7 (subject merchants); bhāṇḍam °śāmya MSV ii.68.20 (subject a housewife); (2) *puts away* (a monk's bowl and robe, after his begging-round): pātracivaram °śāmayitvā Mv i.56.2; °śrāmya, ed. with mss., read °śāmya, Divy 156.1; °śāmya 516.6; Vaj 19.9; (a monk's bed, or bed and seat, preparatory to setting out on a journey, on which he takes bowl and robe with him), (paribhuktaṃ) śayanam pratiśāmya Divy 550.10; yathāparibhuktaṃ śayanāsanam pratiśāmya Divy 552.25; 566.4; written °samayya, pātracivaram pra° Divy 20.4; 199.27; 201.1; 493.28; yathāparibhukta-śayanāsanam pra° Divy 39.20; (3) *harbors* (a person), *entertains* (privately): (surakṣitāḥ kartavya iti. sa) tena pratisāmitaḥ MSV ii.99.15; (ye āgantukā bhikṣavo ...) tān asau pratiśāmya lb. 199.7; others, 200.17 etc. See also *pratisamarpayati*.

? **-pratiśiṣyakā**, in *śiṣya-pra*°, perhaps (*pupil's*) *pupilhood*: (yasya tāvad) vyaṃ śiṣya-pratiśiṣyakayāpi na tulyāḥ Divy 153.14, of whom (viz. the Buddha), you see, we are not equal to the pupil's pupilhood (having been shown to be inferior to Cunda, the novice-attendant of Śāriputra, the disciple of Buddha). Cf. Pali *sissānussissa*, *pupil and pupil's pupil*.

(**pratiśṛṇoti**, *hears*, tho rare in this sense in Skt., occurs Mbh. Crit. ed. 3.261.16 *pratiśrutya*; so, also *pratiśrutya*, LV 58.4; Av i.2.10; 315.12.)

pratiśoka (m.?), *grief*: sarve saduḥkhā janā atyanta-pratiśoka-śalya-vihataḥ Divy 321.15.

pratiśodhayati (caus. of unrecorded *prati-śudh-*), *purifies*: bodhisattvacittam °dhayitavyam Gv 457.4 (prose; perhaps error for *pariśodhayitavya*, which occurs in prec. line; or false Sktization for MIndic *pari-*, confused with *paṭi-*, *paṭi-*, § 2.47).

pratiśrama, m. (= Skt. *pariśrama*; perh. for MIndic **paṭissama*, cf. *paṭissanti*, Sheth, and § 2.47), *toil, trouble*: saphalo me °maḥ syād Divy 108.26.

[**pratiśrāmayati**, false reading for *pratiśam*°, q.v.] **pratiśrukā** (semi-MIndic for °*śrutkā*, q.v.; may be m.c.), *echo*: read *dakacandra-śrukāḥ* with best mss. (dvandva cpd.) in LV 436.15 (vs, end of anuṣṭubh; Lefm. °*śrutkā*, unmetr.).

pratiśrutakā or °*ka* (= next), *echo*: -*pratiśrutakopamām* LV 177.12 (vs), cited Śikṣ 240.12 with varr.; but uncertain, see § 3.101.

(**pratiśrutkā**, occurs in older Skt., VS., Kauṣ., Up., *echo*; here always as symbol of what is *transitory, ephemeral, or unreal*: SP 137.11; 142.14; LV 181.21; 428.14, where read °*kā* with most mss. for text °*ka*; Mvy 854; 2823; Dbh 47.14; in Lañk 20.17-text °*kāni*, note suggests °*kāpi*. Cf. prec. two.)

pratiśevate, see *pratiśevati*.

? **pratiṣkūla** (= Skt. *pratikūla*), in a-*prati*°, *not offensive*: Mv iii.341.8 (prose), acc. to Senart, °*laṃ*. If correct, could be taken as false Sktization of Pali *paṭik-*

kūla (explained JAOS 41.462 ff.). But v.l. apratikulam (sol), and parallels I.207.1; II.10.11; III.343.1 all pratikūla without v.l.

pratiṣṭhāpayati, °peti (cf. M. paṭiṭṭhavia, ppp.; Pali only paṭiṭṭhāpeti, with ā), *establishes*: °pemi SP 47.2 (vs; so with Kashgar rec.); °peyam 47.4 (vs); ger. °ṣṭhapiya Mv I.108.15 (vs).

(-pratiṣṭhāna, basis: in Lañk 42.4 read deha-bhoga-pratiṣṭhānam for ed. °sam, Suzuki, Studies, Gloss., which see for other occurrences in Lañk; Suzuki transl. *body, property, and abode*, as a triple dvandva; it seems rather to mean *the basis of bodily enjoyments*, i. e., approximately, the visible, empiric world.)

pratiṣṭhāpaka, f. °ikā (AMg. paṭiṭṭhāva, one who or that which establishes; m., LV 351.13; Gv 416.13; f. °ikā (buddhih) Lañk 122.2.

pratiṣṭhāpana (nt.) = Skt. °ṣṭhāna, *stool* (for the feet), in pāda-pra° LV 408.19 (prose), corresp. to pāda-pratiṣṭhāna 408.3; both times without v.l.

Pratiṣṭhitacāritra, v.l. for Su-prati°, q.v.

[**pratiṣṭheti**, acc. to Lefm. LV 317.5 (prose) with all mss., but read praviṣṭeti = °ṭā iti with Calc.: mama camū bodhisattvasya vadanam praviṣṭeti manyamānaḥ prapālanaḥ ..., confirmed by Tib. (which Foucaux falls to understand) bdag gi dpuñ byañ chub sems dpañ khañi nañ du zhugs so sñam du sems śiñ bdud bros par gyur pa dañ, *thinking in his mind, My army has entered the mouth of the Bodhisattva* (cf. Bh.G. 11.27), *the demon (Māra), while taking flight* ...]

pratisaṃyukta, adj. (ppp., once in pw from Mbh 12, Bombay only, Calc. different; = Pali paṭisaṃyutta), *connected with, related or suitable to, concerning*: SP 18.1 (ṣaṭpāramitā-pra°, of dharma); Mv I.211.4 = II.15.2 (kimkaraṇīyaka-pra°); Mvy 2147-9 (kāma-, rūpa-, ārūpa-); Divy 339.21 (brāhmaṇa-); 631.25, 26 (vivekakāla-, artha-); Av I.68.8 (anītyatā-°ktām dharmadeśanām); Samādhi 19.15 (śabdo ... dharmatā-°ktah); Śiks 50.10, 13; 202.9; Gv 16.1; AsP 460.20; Bbh 17.14; 46.8 f.; 317.17; Mahā-samāj. Waldschmidt, Kl. Skt. Texte 4.157.8 (nirvāṇa-°ktām dharmikathām); hrīvarṇa-°kteṣu lokādhipateyeṣu (see ādhipateya) ceti (sc. upaneyam) Jm 80.13-14.

[**pratisaṃlayana**, error for °layana, q.v.: SP 277.10 (corrected in WT); AsP 236.4.]

pratisaṃlayati (cf. the foll. items; = °liyate; Pali only paṭisalliyati, °liyati), *withdraws, goes into seclusion* (for meditation): °yīṣyāmi aham atraññisaraṇe Mv III.428.15 (prose; cf. pratisaṃlayanāya 429.1); pratisaṃlātu-kāma (§ 36.11) MSV II.128.5.

pratisaṃlayana (see also atisaṃlayana), nt. (m. acc. to Mvy 1488; to prec.; = Pali paṭisallāna), = **pratisaṃlāna**: °naḥ Mvy 1488, as a type of dhyāna; °nam Mvy 1642, as a yogāṅga; vihāraṃ praviṣṭaḥ °layanāya SP 182.2-3; Divy 156.2; 494.1; °layanād vyutthāya, *coming out from* (meditative) seclusion, Mv I.231.3; 317.7; III.225.15; Divy 197.1; Av I.187.6; 242.11, etc.; °layana-guruka SP 340.2 (on SP 277.9-10 see next); (ayaṃ kālō dharmadeśanāyā) ayam kālāḥ °layanasya LV 161.10; niṣide (aor.) °layanāya Mv III.429.1; °layana-sārūpya, also °pyaka and °sārōpya, qq.v., *suitable for private meditation* (Pali paṭisallāna-sārūpa), said of āśrama-pāda, śayyāsana (śayanāsana), and the like: Mv II.123.18, read °layana- (so v.l.) -sārūpyāṇi with Senart's Index (wrongly II.519 note); III.143.13 and 200.17 (°sārōpya); Bbh 8.25 (°sārūpyaka); in similar passage LV 248.11 bhūmipradeśo ... pratisaṃlayanānūrupaḥ; °layanam (text printed °layanam) appears to be associated with the lower methods of śrāvakas and pratyekabuddhas in AsP 236.4.

pratisaṃlāna (nt.; = °layana, Pali paṭisallāna), *retirement, withdrawal into privacy* (for the purpose of meditation): °lāna-utthito Mv III.305.8 (vs; v.l. °sīna; intending °līna-, which is an unhappy 'correction'); °lāne

punar eva yogam āpadyeta AsP 345.17; °lānam sevate, reading of WT's ms. K' at SP 277.10 (prose), where KN wrongly °lapanam, WT °layanam; in SP 343.2 both edd. °lāna-gocaraḥ by em., read with mss. °līna-; in SP 277.9 read prob. °lāna-guruko, see next.

[**pratisaṃlāpa**-guruko), wrong reading in SP 277.9 for °lāna- (K' cited in WT as °līna-) or °layana- (so WT ed.).]

pratisaṃlīna, adj. (ppp. of next and of °layati; = Pali paṭisallīna; cf. also °layana, °lāna), *retired, withdrawn*, (1) usually for the purpose of meditation; often with rahogata (and other synonyms): LV 392.8; 395.18; Mv I.51.9; 329.21; 330.19; III.416.11; Divy 291.23; Av I.211.8; 240.1; for the period of the rains, Mv III.210.5; °līna-gocaraḥ (all mss., ed. em. °lāna-) SP 343.2; others, SP 182.3, 6; Divy 196.19; Av I.238.3; RP 39.11; Śiks 67.12; (2) to sleep: Divy 90.13, see next.

pratisaṃliyate (cf. prec. items; Pali paṭisalliyati, °liyati, only in mg. of BHS pratisaṃlayati), *retires in the sense of goes to bed*: (dharmatā khalu Buddhānām ... na tāvad) upasthāyakaḥ °liyante na yāvad Buddhā ... °līnāḥ Divy 90.13, ... attendants of Buddhas do not go to bed until Buddhas have gone to bed (and put out lights; context demonstrates this mg.).

[**pratisaṃvartaniya**, error for pratilābha-saṃvartaniya, as read in surrounding parallels: Divy 482.9.]

Pratisaṃvitprāpta, n. of a Bodhisattva: LV 2.13.

pratisaṃvid, f. (also °vidā and app. °vida; see following items; = Pali paṭisaṃbhīdā, which is often, but questionably, assumed to be the orig. form), *special knowledge*, of which there are four (the same in Pali), dharma, artha (or in reverse order), nirukti, pratibhāna; on their mgs. see LaV-P. AbhidhK. vii.89 ff.; Lévi, Sūtrāl. xviii.34; Burnouf, Lotus, App. XVII; and for Pali, Childers, and Kvu. transl. 377-382; lists of the four: Mvy 196-200; Dharmas 51; SP 393.11-12 (here without the term pratisaṃvid); listed with more or less detailed definitions of each, Dbh 77.3 ff.; Bbh 214.11 ff.; 258.4 ff.; °vid-avatāra, LV 8.13; 35.16; °vid-gatimgata, SP 202.10; LV 2.8 (so read with v.l., confirmed by Tib., for text pratisaṃyag-gati°); °vidām lābhy (lābhi) SP 200.11; °vit-prāpta Divy 97.26; 180.27; 240.25; Av I.96.8 etc.; anāvaraṇa-°vit-prāpta LV 426.5; others, LV 343.4; Bbh 207.22; Gv 4.21.

pratisaṃvidā, f. (cf. Pali paṭisaṃbhīdā), and app. °da, nt., = prec.; the four listed, artha-°vida-prāpta dharma-°vida-prāpta nirukti° pratibhāna° (each time vida) Mv III.321.14-15 (prose); also, with dharma° first, and n. sg. °vidā each time, Bbh 89.25; catvāri ca (mss. confused) pratisaṃvidāni (no v.l.) sāksikare Mv III.67.2-3, and again 4; in LV 287.10 (vs) mss. confused, read prob. sa-pratisaṃvidā-a (a could be m.c.)-satyabalaṃ ca; °vidā-nām ... lābhi SP 204.11 (vs); °vidāṣu ca gatimgatānām 205.12 (vs); °vidāto, abl., Śiks 109.6 (vs).

pratisaṃvidita, adj.-ppp. (Pali, in neg. a-pptaṭi°, in mg. 1), (1) *experienced, known*: °ditānām vedanānām saṃjñānām tarkānām utpādaḥ sthānam nirodhas ca Bbh 75.20; mahājana-prati° MSV II.99.14, *known to a lot of people*; in this sense app. back-formation from pratisaṃvedayati, as if from its non-caus. present, cf. CPD s.v. appaṭisaṃvidita; (2) *possessed of* (full) *special knowledge* (in this sense doubtless based directly on the noun pratisaṃvid-ā-a): (ye janā) asārdhā mandaprasādās te dāni pratisaṃviditā bhavanti Mv III.256.5 (on Buddha's entrance to a city; along with other miracles); (3) see a-prati°.

Pratisaṃvin-nīśayāvatārā, n. of a Bodhisattva-dhāraṇi: Mvy 755.

pratisaṃveda, see a-prati°.

pratisaṃvedaka, adj. (to °vedayati), (1) *experiencing* (pleasure or pain): sukhaduḥkhāprati°kāny (sapta vij-

ñānāni, other than ālayaviññāna) Lañk 221.5, *they do not experience* ... (so Tib. ml myōn ba, as cited in Suzuki's Index; he translates *they do not give exact information regarding* ...); (2) in Mvy 9413 kula-pratī^okaḥ = Tib. khyim so sor bsgo ba, *speaking* (or, *giving orders*) to families individually, and so Chin.; in default of context or known Pali parallel the exact mg. is not clear; app. °vedaka in caus. sense to °vedayati (2).

pratisaṃvedanā (Skt. °na, nt., reported rarely in Skt., pw, as also **pratisaṃvedin**, tho other related forms, noun or verb, are not recorded for Skt.), *experience* (of the fruition of past deeds): (vipākasya) °nā Śiṣ 253.6, 14 (in the latter prob. read prajñāyate, for ed. prajāyate, with line 6 and the ms. of Śiṣ). Cf. a-pratī^o.

pratisaṃvedayati, °te (not in Skt., but see °vedanā; = Pali paṭisaṃvedeti, at least in mg. 1), (1) *experiences* (joy, sorrow, the effect of past deeds): sukhaṃ (ca) kāyena °dayati (or °te; in the third dhyāna) LV 129.7; 343.19; Mv 1.228.7; II.132.2 (°dayāmi); Mvy 1480; out of context, Mvy 7283; pritiṃ °dayan Jm 210.4; vimuktisukhaṃ °dayataḥ (gen. sg. pres. ppl.) Av 1.234.5; pipāsāduḥkhaṃ °dayamāno Divy 235.28; asya karmaṇo vipākam °dayeyam Av 1.287.7; nātra kaścid ātmā ... yaḥ karoti °dayate Śiṣ 172.6; (2) *perceives, recognizes*: (te tena jñānadarsanena) yathābhūtaṃ evaṃ °dayanti Bbh 155.9; aham anena pitrā °ditāḥ (recognized, known) Divy 258.18; (dārako na) kenacit pāpakam karma kurvāno °bhīṣāṅkito vā °dito vā, 24, ... was not suspected or recognized (known) as doing an evil deed; (sa lha...) °dayiṣyati, eṣāsyā dārakasya māteti (misprinted ma°) 259.16, he will know (recognize) that she is this boy's mother.

pratisaṃvedin (to prec.; = Pali paṭi°; recorded from Skt., rarely, in pw, see °vedanā), (1) *experiencing; having experience* (usually of something which precedes in comp.): sukha-°dī LV 369.11; sukhaduḥkha-°dībhīr (masc.) Gv 377.12, 19; evamsukhaduḥkha-°dī (same cpd. in Pali, PTSD) Mvy 230; Mv 1.229.4; II.133.3-4; 284.13; Bbh 253.27; and read so tir LV 345.14 for °prativedi, both edd., no v.l.; sarvakāya-pratisaṃvedy āśvasan (so read with Mironov; same cpd. in Pali, e.g. MN 1.425.13; Vism. 1.267.4 ff.) Mvy 1177, and modulations of this 1178, 1181-4, 1187-8; vimuktiṃ pritisukha-°dī Divy 181.1; 567.18; (aparimānaduḥkha-°dī Dbh 29.14; neg. a-pratī^o, svamativikalpasukhaduḥkhaṃ pratisaṃvedināṃ Lañk 221.8; (2) *perceiving, recognizing, knowing*: pūrvam cāham alpaprajño °lpapratisaṃvedy andhabhūto °smy āsit SP 135.12, see § 41.1.

pratisaṃśīkṣati, only in Mv, otherwise °te, (corresp. to Pali paṭisaṃcikkhati, as noted by Speyer on Av II.189.8 below; under this PTSD cites Mv II.314.15 as pratisaṃcikkṣatī), (*learns exactly*), *realizes perfectly, becomes well aware that* ... always foll. by direct quotation of the subject's thoughts: Imam (v.l. idam) °ti Mv II.314.15; °te, prec. usually by idam, Av II.189.8 (parallel in Pali, as above, MN 1.499.10, 25); Bbh 190.11; 191.3, 18, 25 (in last three printed prati śiṣ°); or by evam, Śiṣ 232.8; Dbh 26.14, or itaḥ, Śiṣ 167.15; Lañk 123.13 (the thought here quoted is tat satyaṃ ... asambhavo; what then follows depends on prativipaśyati, q.v., which seems to be a synonym of this, peculiar to Lañk); idam °kṣitavyam Av II.107.9.

[**pratisaṃskaraṇa**, prob. error, see next.]

pratisaṃskāra, m. (to Pali paṭisaṃkharoti, and Skt. pratisaṃskaroti is used in substantially the same way; the noun seems not recorded, but Pali has adj. °khārika, °khāriya), *repair, restoration* (of ruined or damaged buildings): (stūpe khaṇḍasphuṭa-) °kāra-karaṇāya Divy 22.19 and 23.1; read so in 22.11 and 23.3 for text °pratisaṃskaraṇāya (haplogr.); similarly in Karmav 34.5, text with inferior ms. (stūpacalīyavihārāṇāṃ śīrṇāṇāṃ) pratisaṃskaraṇam, read with better ms. pratisaṃskāra-

karaṇam; (khaṇḍasphuṭa-) °kāraṃ kuruta Divy 23.8, and (°sphuṭita-) °kāraḥ kṛtaḥ 23.11; jīrṇagrhavat °kāra-dhāryaḥ Śiṣ 231.3, to be held up (only) by repair; °kāraṃ karoti, with acc. of things to be repaired, (te satpuruṣāḥ ye caṭṭita-sphuṭitān vihārān) °kāraṃ kurvanti Kv 13.10, similarly 11.

pratisaṃskāraṇa (nt.), = prec.: calīya-vīśīrṇa-°raṇa- (in cpd.) LV 430.5 (prose, no v.l.).

pratisaṃskārayati, ppp. °kārita (prob. denom. to saṃskāra, cpd. with prati; hardly caus. to Skt. pratisaṃskaroti, repairs, also perhaps unites), prepares, fixes up in an elaborate, ornate way for someone: gṛhataṃ (q.v.) pratisaṃskāritam abhūt LV 59.(19-20).

pratisaṃstara, nt., *distribution severally* (of gifts): °ram Mvy 2859 = Tib. so sor hged (hgyed) pa, separate distribution; so also Chin.; acc. to pw 7.361 freundlicher Empfang, perh. based on the mg. assigned to Pali paṭisaṃsthāra, °tharati, which seems not to apply here (surrounding terms refer to aspects of giving alms); MSV I.279.20 (vs) namasyanty ... samādhīm °ram (Tib. cited hgyed pa).

pratisaṃstarāṇa (nt.; cf. prec.), *arranging* (monkish perquisites for distribution): MSV III.121.3 °pa-bhūmim = Tib. gśibs pa, arranging in line.

pratisaṃsthāna (nt.; nowhere recorded), *establishment, in garbha-°nāya, for the establishment-in-the-womb (incarnation, of the Bodhisattva in his last existence)*: LV 20.19; 21.11, 17, etc.

pratisaṃharāṇa (nt.), (1) *restoration, bringing back* (from exile): Bbh 83.21 pravāsanā punaḥ-pratisaṃharāṇāya, exile with later restoration in view, opp. to aprati-saṃhārya, q.v.; (2) *withdrawal, turning back* (to Skt. pratisaṃharati): Bbh 142.5.

pratisaṃharāṇa-tā = °harāṇa (2): ŚsP 1469.9 indriyāṇāṃ prati°tā.

pratisaṃharāṇīya, adj. nt., with or sc. karman (corresp. to Pali paṭisaṃharāṇīya; to °harāṇa plus -īya), prob. (action of the saṃgha) *leading to withdrawal* (in the stock example, as in Pali Vin. II.18.9 ff., of contemptuous treatment of a layman on the part of an offending monk): Mvy 8645 = Tib. phyir (hgyed (or skyed) pa(r) (ze) spañ ba or pa (the last = give up, renounce), i.e. acc. to N. Dutt, MSV III Intro. iv, making up a disunion; MSV II.207.13; II.24.10 ff. (description). Cf. Pali AN comm. II.165.5 gihinam akkosakassa ... paṭisaṃharāṇīya-(so herel) -kammam. The offender had to apologize to the layman, MSV III.26.10.

pratisaṃhṛta, adj.-ppp. (perh. cf. pratisaṃharāṇa 1; but perh. hyper-Skt. for °hita, ppp. of pratisaṃdhāti; replaces °dhita in same phrase 236.4), *restored* (? or re-created): °tāni ... kuśalamūlāni MSV IV.238.20.

pratisaṃkākṣikā, some sort of garment: Mvy 8937 = Tib. rñul gzan gyi gzan, shirt for undershirt; Chin. sweat-garment; undershirt.

pratisaṃkhyā (= Pali paṭisaṃkhā; see aprati-saṃkhyā), *careful* (point by point) *consideration, thorough knowledge*, in °khyā-nirodha, *suppression* (of rebirth) by ... one of the 3 asaṃskṛtāni (see asaṃskṛta); it is a synonym of nirvāṇa: Mvy 2185; Dharmas 32; see esp. La Vallée Poussin, AbhidhK. I.8-9 (suppression due à la sapience). In Mv II.283.14 Senart reads by em. -jñānadarsana-pratisaṃkhyā (for °khyāya) for mss. °samlāpa, or acc. to note °samlāya; but the em. is not supported and seems implausible; the parallels Mv 1.228.12, II.132.16 read °pratīlābhāya or °ye; LV 344.7 °sākṣātkriyāyal.

(**pratisaṃkhyāna**, nt., *careful consideration*, occurs in Skt., see pw s.v., but Pali paṭisaṃkhāna, and the verb °khāti, are commoner; note Pali cpd. °na-bala: °na-bala Bbh 251.19; Jm 186.4; °na-balika, adj., Bbh 9.21; 17.3; °na-mahant Jm 181.17; 190.13; °na-bahula Av II.24.10.)

pratisaṃkhyāya, ger. (cf. pratisaṃkhyā, aprati-

saṃkhyāya, Pali paṭisaṃkhā-ya, *having reflected, considered* (carefully, point by point): SP 73.5 (after quotation) iti prati°, *so reflecting*; KP 124.2 ff. prati° (śīlaṃ rakṣati), *calculatingly* (to gain a reputation for virtue); so in Bbh 129.27 na prati° dāsyāmi; other passages Bbh 8.9; 35.24; 255.13; tad (sc. food) api bhikṣavo mātrāyā pratisaṃkhyāya paribhūjanta iti MSV II.88.6-7, *monks eat that in moderation, with careful consideration* (cf. Pali MN III.2.28 bhōjane mattaññu hohi paṭisaṃkhā... āhāreyyāsi).

pratisaṃgraha (m.; to Skt. prati-saṃ-grah-), *acceptance*: saddharma-^{hāt} Śikṣ 45.6 (vs).

pratisaṃtuṣṭa, adj. (ppp. of unrecorded *prati-saṃ-tuṣ-), *contented*: °tā LV 26.20 (prose; no v.l.; in description of Māyā).

pratisaṃdadhāti, °saṃdheti, also in Mv paṭi° (cf. next; = Pali paṭisaṃdahati; specialized use of Skt. prati-saṃ-dhā; Pali and BHS generally but wrongly understood as if medio-passive), *connects, makes connexion, again* (with a new body), substantially = *takes on a new existence, so is reborn*: °dadhāti Mvy 2171; paṭisaṃdheti Mv III.65.9 and °dhenti 12; pratisaṃdheti 65.14, 19, and (mss. °veti) 66.1 (twice) and 3; ppp. °dhita, *re-created*, °tāni... Devadattena kuśalamūlāni MSV IV.236.4. See next. The Pali verb is recorded in PTSD only from Miln. 32.(12 ff.); it occurs elsewhere, at least in Miln., e.g. 46.5 ff.

pratisaṃdhi, m. (so Divy 234.8; perhaps f. Mv III.447.19? = Pali paṭisaṃdhi; nom. act. to prec.), (1) *rebirth*: Mvy 2164; °dhi-bandhaḥ 7695; °dhi nā me bhavēyā LV 200.7 (vs); °dhir grhītaḥ Divy 234.8; usually acc. °dhiṃ, obj. of grah-, Divy 14.15; 57.24; 68.10; 138.17; Av I.4.15; 10.15 etc.; bhava-°dhiṃ ca karoti Dbh 49.22; °dhi-baleṇa Gv 105.11, but read with 2d ed. pratisaṃvidbaleṇa; sahetukā saṃskāra-(mss. °rā)-pratisaṃdhir Mv III.447.19; (2) fig., *the forming a connection with* (adoption of) a philosophical view: anyāyā ca dṛṣṭer a-pratisaṃdhir anupādānam aprādurbhāvaḥ Av II.188.1, *not taking on, not accepting, non-appearance of (any) other view*. Could be rendered, perhaps, *no birth... of another view*.

pratisamayati, ger. °mayya, for °śam°, see pratisāmayati.

pratisaṃmarpayati, ger. °arpya (rationalizing hyper-Sktism, if not error, for pratisāmayya, see pratisāmayati), *having put away* (bowl and robe): pātraclvaram pra° Av I.252.8 (see Speyer's note); 267.7; 274.8.

pratisaṃmodate, °modayati, °te (= Pali paṭisaṃmodeti; cf. saṃmodate), *greet, salutes*: sometimes clearly not *in return*, esp. in LV 68.6 and 10 where prec. by pūrvataram, *greet first* (before being greeted); not *in return* also Mv I.256.18; LV 62.20; but sometimes *in return*, Mv II.443.17; Jm 138.13; Bhik 26b.4, 5; prob. SP 277.3, 4, and doubtless elsewhere (often there is no evidence on the point); °date LV 68.11 (and in the sequel; prose); Gv 53.14 (prose); °dante Bhik 26b.4, 5 (prose); °dayati (prose) SP 277.3, 4; Bbh 146.5; °denti Mv III.180.18; °dayate LV 68.6 (prose); °dayante LV 62.20 (prose); °dayiṣyāmi Mv III.114.8 (prose); ger. °detvā Mv I.256.18; III.117.1; 160.4; °ditvā I.273.10 (mss.); II.443.17; III.450.20; °dya Divy 117.1; Bbh 124.18; inf. °ditum LV 68.10; Jm 138.13 (both prose); ppp. °dita Divy 439.15; pass. pres. pple. °dyamāṇaḥ Bbh 161.14.

pratisaṃmodana (nt.), °nā (= Pali paṭisaṃmodana, Childers, from Dhp. comm. kata-°no, Bhvr.; nom. act. to prec.), *greeting, salutation*; not necessarily *return greeting*, cf. LV 68.8-9 where read sattvān pratisaṃmodana- (Lefm. °naḥ)-kuśalo with several mss.; Divy 248.7 °naṃ, acc.; 403.1 °nām; MSV III.141.21 bhagavantam °nayā pratisaṃmodate; but °na- *return greeting* Jm 123.20; 147.24; and perhaps SP 280.8 (vs; °naṃ, acc.).

pratisaraṇa, nt., °pa-tā (also written °sar° without differentiation of mg.; = Pali paṭi°; see esp. La Vallée Poussin, AbhidhK. ix.246-8, with valuable bibliography;

Wogihara, Lex. s.v.; n. act. to next, q.v., but influenced, prob. secondarily, in mg. by Skt. śaraṇa = Pali sarāṇa), (1) basically, *reference, point of reference, 'point d'appui'* (LaV-P, better than Lévi's 'ressource-respective', Sūtrāl. xviii.31), *going back to (something)*, and then also *the thing to which the going back occurs*; so, *basis, point of dependence, support*, thus naturally leading to (2) *support* in the sense of Skt. śaraṇa (MIndic sarāṇa), *refuge, that on which one relies*; often the two mgs. cannot be clearly distinguished; Tib. (brten (pa, or ba), see Jā. (keep, hold, adhere to... depend, rely on... be given, addicted, depend on, arise or issue from... support), also rton (pa), to place confidence in, rely on; but sometimes (e.g. on apratisaraṇa, q.v., LV 189.12) Tib. skyabs, regular equivalent of Skt. śaraṇa, *refuge*; (1) 'point d'appui', four in number: Mvy 1546 artha-pratisaraṇena bhavītyaṃ na vyañjana-pra°, *one must refer to, rely on, the real meaning, not the 'letter'*; 1547, dharma-pra°... na pudgala-pra°, *the Law as such... not (as, or because, taught by) any person* (Bbh 257.4 f.); 1548 jñāna... na vijñāna-, see these words; 1549 nīrtha-(sūtra)-... na neyārtha-(sūtra)-, see these words; same four listed Dharmas 53 (here written °sarāṇa); discussed in some detail Sūtrāl. xviii.31-33, and more clearly Bbh 256.23-257.22 (see also LaVP, above); artha-pratisaraṇānām (bodhisattvānām) Lañk 223.8 (Tib. don la, to meaning, rten pa); (a sinful bodhisattva) vyañjana-pra° ca bhavati nārtha-pra° Bbh 175.16-17; caturbhiḥ pratisaraṇaḥ (not listed) Bbh 219.9, ... tasmād eṣaṃ dharmāḥ sapratisaraṇa bhavati 11 (*becomes provided with its points of reference or bases*); prob. in this sense, sarvārtha-°natvād Bbh 91.20; (śrutaṃ...) artha-pratisaraṇānām dharma-pratisaraṇānām Śikṣ 191.1; (dharmārthikāṭā para-mārthārthapratīsarāṇa-tayā KP 156.2; (sarvajñatā-bhīmukhānām sarvajñatā)-pratisaraṇānām Gv 166.24; prob. also sa-pratisaraṇaḥ (of the Buddha's dharma) Mvy 1301 (Tib. brten ba; cf. Bbh 219.11 above); (bhavamūlakā... dharmā, states of being,...) bhavaprabhava... bhava-pratisaraṇa Mv III.337.14 and 339.13, *founded on existence or on becoming*; uncertain whether here or with (2), dharmacaraṇam... dharma-pratisaraṇa-tāyā samvartate LV 32.11; (dharmārthikāṭā, cf. KP 156.2 above) ... arthapratīsarāṇa-tāyā samvartate LV 33.2; karma-pratisaraṇa or (Mvy) °sar°, Bhvr., *one who or that which has, or recognizes, (past) actions as the base (of what happens to the doer)*: °naṃ, nt., Mvy 2316 (Tib. brten pa); (sattvān...) karmayonīn karma-°pān Karmav 30.4; °no bhūtvāvasthitaḥ Divy 427.22 (a monk saw a murderer about to kill him, but perceiving that it was the result of his own past deeds, he made no attempt to escape, but calmly waited, accepting (past) deeds as the basis (of his fate; here clearly not refuge!); Av II.86.5 (wrongly em. Speyer); more fully, karmavipākapatīś° Śikṣ 316.16; (bodhicittam...) dharani-bhūtam, sarvaloka-pratīsarāṇatayā Gv 494.2, cited Śikṣ 6.1, *like the earth because it is the basis (support) of all people* (Bendall and Rouse *refuge*, implausibly); similarly (cakravāḍabhūtam) sarvalokapratīsarāṇatayā Gv 494.15 (same passage; note variation between ś and s, not significant); (2) *refuge*, = Skt. śaraṇa (see above); some of the above cases may belong here; (bodhisattvaḥ... dharmatrāṇo dharma-śaraṇo) dharmapratīsarāṇo... LV 179.14 (but Tib. rten pa, perhaps understood as *support*, for the Law); °na-bhūtaḥ (of the Tathāgata) 426.6; (bodhisattvānām) sarvajagat-pratisaraṇa-bhūtanām Gv 99.6; (bodhisattvāḥ) pratīsarāṇa-bhūtā lokasya Gv 219.5; pratīsarāṇavātaro dharmālokaṃ mukham LV 35.17 (? or to 1); (beggars) ye tasya grhaṃ (? read grha-) pratīsarāṇa-bhūtā Divy 176.26, *who had come to be in a state of having his house as their refuge, reliance, i. e. his regular pensioners*.

pratisarati (cf. prec.; = Pali paṭisarati, which is

a unitary verb and has nothing to do with Skt. *prati-smarati*, despite PTSD; *paṭisaranti* in DN comm. 1.267.24 occurs in a gloss on *gotta-paṭisāro* which belongs with BHS °sarati), (lit. *returns to*;) *attends to, refers to*: Lañk 196.8, (as if one should point out something to someone with his finger, and that person) *aṅgulyagram eva pratisared vīkṣitum, should turn his attention only to the fingertip* (instead of the indicated object) *to look at*; Sāl 88.16 na *pūrvāntam* °ti, *pays no attention to the past* (nor future, 89.3, nor present, 89.6); this passage cited Śikṣ 227.7, 8, 10; (kvacit ...) na °ti Śikṣ 229.6, *pays no heed to anything*; *sūnyatā* (for °tām, acc.) ... *pratisaratha* KP 64.3; °saranti id.5; (paraś ca ...) *āhataḥ san ... dharma-tām vā* °raty ātmānam eva vā *aparādhikam paśyati* Bbh 255.13, *and when attacked by others, he either takes it as a natural thing (see dharmatā), or regards himself, rather, as to blame*; -*nīrārtham sūtram* °rati na *neyārtham* Bbh 257.10 (cf. Mvy 1549, s.v. *pratisarāṇa*), *he attends to a sūtra of clearly defined meaning, not one of which the meaning needs definition*; *dharmatām eva* °rati AsP 329.3 (as in Bbh 255.13 above); MSV III.108.8, 9.

Pratisarā, n. of a *rakṣā* (q.v.): Dharmas 5; Sādh 397.9 etc. (In this text oftener *Mahā-pra*°).

pratisāra, m. (cf. Pkt. *paḍisāra*, Sheth, and Hem. 1.206), *turning back, regression*: (lokadhātum ...) *avagāhya* ... °ro na *kartavyaḥ* Sukh 72.1.

[**pratisārin**, n. sg. °ri, *regretful* (for having given a gift), Karmav 65.4 *dattvā ca khalu* °ri *bhavati*. But one ms. is cited as reading *ripunīśārī*, which points to *vipratī-sārī* as the correct reading; this is confirmed by 66.7 *vipratīśārī*. This word is applied to one who, after giving something, regrets his generosity.]

pratisāra (Skt. Lex. only), *curtain*: °rāhi, instr. plur., Mv II.171.12, 15 (a pond is enclosed, enveloped, with curtains for privacy); mss. °śīlehi or °śīharāhi; Senart's em. seems certain.

[**pratisubhati**, see *paṭi*°.]

pratisrjyati (4th class pres. to *prati-srj*-, which in Skt. is rare and doubtful, and seems recorded nowhere else), *abandons, gives up*; *icchema* (mss. *ikṣema*; read *ikṣema*?) *pratisrjyantaḥ* *icchema* (so most mss., two *ikṣema*) *marāṇam ātmanāḥ* Mv I.181.1 (vs), ... *abandoning* (life), *we desire our own death*. (Otherwise but implausibly Senart.) Note several cpds. of *srj* in Mvy 2547–58, including *prati-nī*-, *prati-vī-nī*-, and the 4th class pres. *uterjyate* (not pass.) 2558.

pratisevati, °te (sometimes written °sev°; Pali *paṭi*°; Skt. °te, *devotes oneself to a person*, once in pw), (1) *indulges in* (pleasures, acc.): (active) *kāmām* (*kāmān*, *kāmā*) Mv I.153.6 and ff.; Divy 258.6; *maithunam* (as in Pali, *meth*°) Mv I.199.13 (v.l. *pari*°) = II.3.11; II.3.10 (for which same line I.199.12 *pari*°); (*māmsabhojanam*) °vitavyam Lañk 254.6; *adheres to* (obstructive conditions, *antarāyika*, q.v., *dharma*) Prāt 514.6, 13 (°vato, gen. sg. pres. pple.); (2) *makes use of* (medicine), *ausadham* °vantī Mv I.169.4; (3) *undergoes the fruit of deeds, evil or good*: *evil*, *vipākam* *pratiṣevataḥ* Ud IX.11; (middle) *vipākam* *pratiṣevate* (evil), and °sevate (good), Ud IX.14–15 = Pali Dh. 67–68 where *paṭisevati*.

pratisevin, f. °vinī (to prec.), *akṣudrasattvā* (ā m.c.)-*pratisevinī* (so read as cpd.) Mv II.57.19, *attaching myself to creatures that are not ignoble* (Sradhā speaks). There is a v.l. °sattā for °sattvā.

pratisphuṭa, adj. (= the much commoner *pari-sphuṭa*; cf. § 2.47; here perhaps error, since *pari*° occurs just below, 40.18), *completely full*: (*udyānam*) ... -*ratna-vṛkṣa* °jam RP 40.13.

pratismrta, adj. (= Pali *paṭissata*; orig. ppp. of Skt. *prati-smr*-, *mindful, heedful*: *samprajāna* (separate word) °to Mv II.359.6 (vs); other cases (all adj., not pple.) Ud XII.18; xv.6; xix.1; MSV II.185.4.

pratisyandana (nt.; no *prati-syand*- otherwise known), perh. lit. *moistening, making to flow*, and so *making tender*: *cittanagara-pratisyandana-prayuktena* *te kulaputrā bhavitavyam vipulamahākaraṇā-sarvajagad-anukampanatayā* Gv 430.25.

pratihanyate, °ti (pass. of Skt. *prati-han*-), (1) *is struck against* (to Skt. *prati-han*-, rarely, BR s.v.1): *yatra ... indriyāṇi* °yante *te viṣayā* lty *ucyante* Śikṣ 251.12, *the things against which the senses are struck* (wrongly Bendall and Rouse) *are called the sense-objects* (cf. *pratihanyanā*); (2) *is echoed*, of sound: (*mahārāvam ravan-tānam* ca śabdo ...) *parvatehi* °yante (so mss.) Mv I.6.2; (3) *is reflected*, of light: in Senart's text *pratyahanyanti* Mv I.6.9 ff., repeatedly, with most or all mss.; in I.7.9 *pratyāhanyanti*, with some mss., others *pratyā*°; but in I.25.14 ff., in similar passage, all mss. repeatedly *pratihanyanti*, which is probably what the passages all mean; cf. § 32.8.

pratihanyanā (nom. act. to prec., mg. 1), *the being struck against*: °nā *teṣāṃ* (sc. *indriyāṇām*) *nīrdiṣṭā* Śikṣ 251.14.

pratihāraka-pakṣa = *prāti*°, q.v.

pratihārayati, °reti (prob. denom. from Skt. *prati-hāra*, *usher*, rather than caus. to *prati-har*-), *announces*: (speaking to the king's *pratihāra*) *Suddhodanasya* *pratihāretha*, *Asito ṛṣi darśanakāmō*; *pratihāreṇa* *rājño nive-ditam* Mv II.31.12; *has announced, causes to be announced*: *rājñāḥ* *pratihārayām āsa* Jm 118.13 (that he wished an audience).

(**praticchati**, Skt., *receives, accepts, acquires*;) non-Skt. forms: fut. *praticchisyati* Mv II.435.12; inf. °*cchitum* Mv I.310.4; ppp. °*cchita* AsP 204.15; Gv 349.7; spelled *praticchita* (Mīndic, cf. Pali *paṭicchati*) Mv II.165.19; 189.12; °*cchitavān* Gv 417.24; caus. °*cchāpaya* Mmk 27.24, *cause to accept*; *make or consider acceptable*. Cf. next, *samprati*°, and *pratyēṣita*.

praticchana (nt.; nom. act. to prec.; cf. Schmidt, Nachträge, s.v., and AMg. *paḍicchana*), *reception, acceptance, acquisition*: °na *tayā*, at end of cpd., Gv 430.13. Cf. *samprati*°.

[**pratīta**, *past, departed*, in Mv III.330.6 *trīṇi pratītāni ahaṃ caturtho*, is prob. a misreading, or error of tradition, for *atīta* (pra and a are easily confused), altho a Hindu Lex., cited BR, gives *prasthita* as a mg. of *pratīta*.]

pratītya, ger., also used virtually as postpos. (derived from Skt. *prati-i*;- = Pali *paṭicca*), *dependent on, based on*: *daśa bhūmayo buddhajñānam* *pratītya* *prajñāyante* Dbh 95.27; *hetum* *pratītya* *bhavaśūnya śrūṇitva* *dharmā* (or °*mām*) LV 117.1 (vs; so read), *hearing that the states-of-being are based on a cause and void of (real) existence*; *yatha* *muñja* *pratītya* *valvajaṃ* *raju* ... *vartitā* LV 176.7, cited Śikṣ 238.5 (vs; so read), *as, on the basis of* *muñja* or *valva* (grass), *a rope is produced*; *caḥṣu* *ca* *pratītya* *rūpatāḥ* *caḥṣuvijñānam* LV 176.17, cited Śikṣ 239.5 (vs); *yatha* *tantri* *pratītya* *dāru* *ca* ... LV 177.13, cited Śikṣ 241.1 (vs); *hetum* *pratītya* *imi sambhuta* (= °*bhūtāḥ*) *sarvadharmā* LV 419.9 (vs); *skandhā* (acc. pl.) *pratītya* *samudeti* *hi* *duḥkham* *evam* LV 419.13 (vs); *upadhi* (mss.) *pratītya* *duḥkhasya* *sambhavo* Mv II.418.10; used absolutely, without object, *in dependence* (on something else): *pratītya* *sarve* *imi bhāva* *utthitāḥ* SP 191.12 (vs); *pratītya* *dharmam* (read °*mā*?) *pravacito* (v.l. °*tā*, so read?) *bo-dhisattvaḥ* ... Mv II.346.3 (vs; but construction is not clear); *dharmā* (n. pl.) *pratītya* *utpadyante* (or °*ti*; so with mss.) Mv III.66.6, 12; also in comp. with a following or prec. word, as in **pratītya-samutpāda**, q.v., but in this and in some of the following *pratītya* could be understood as a separate word, as in the prec. cases, *in dependence*: *hetu-pratītya-kuśalo* LV 125.2 (vs), *wise in regard to* (things that are) *dependent on causes*; *anyonya-pratītya-hetutaḥ* LV 176.6 (vs); *sāmagri-pratītyatā* *ca* *sā*

vāca-mana-buddhi-vaśena niścari LV 177.9, cited Śiṅś 240.9 (vs), or perhaps understand sāmāgrī pratītya (a)taś ca°, depending on the totality, and hence by force of vote, mind, and consciousness, this (utterance) has gone forth; dharma (acc. pl.) pratītya-samutthita buddhvā LV 308.13 (vs); pratītya-jātā (dharmā ime) LV 340.3 (vs); pratītya-samudāgatam jagac chūnyam LV 375.11 (vs); pratītya-samutpannāṃ dharmāṃ Mv iii.61.3; pratītyāvatārobhayāntadṛṣṭisamatikramāṇa-cakram LV 423.2, the wheel that transcends the false view of two alternatives (see next passage) by penetration of (what exists) by depending (on other things, Tib. rten ba la hjug śiñ ...); ubhayānta means, not the extreme types of behavior, violent asceticism and sensuality (see *pratipad*), but the notion of contrast between oneself and others, as is shown by Gv 469.9 ātmaparasamjñā-dṛṣṭi-vigatena pratītyāvatārajñānena; so also pratītyāvatārāviruddham (so read with 1 ms. for Lefm. °ddha-; Tib. ... mi hgal ba, and in a new, separate, phrase zhi ba = śāntam) śāntam LV 423.11, unhindered thru penetration of ... (as above), and calm. Cf. next.

pratītya-tā (abstr. from prec.), in *sattva-pra°* Gv 473.22, the fact that creatures are dependent (in origination, on ulterior causes).

pratītya-samutpāda, m. (= Pali *paṭicca-samup-pāda*; commonly taken as cpd. in both languages; see *pratītya*), origination by dependence of one thing on another; applied to the celebrated 'chain of causation', the (usually twelve) steps of which are the same as in Pali, from *avidyā* to (a compound ending in) *upāyāsa*; elaborate analysis Śāl 76.13 ff. (valuable discussion by LaVallée Poussin), cited Śiṅś 219.10 ff.; more briefly Dbh 48.23 ff.; schematic lists of the terms, Mvy 2241-58; Dharmas 42; SP 179.4 ff.; Mv ii.285.8 ff.; 345.13 ff.; iii.448.12 ff.; Av ii.105.16 ff.; KP 61, 62; Suv 193.9 ff.; an approximate, not quite complete, analysis in reverse order (some of the above lists have this order or both together) in LV 346.1 ff.; the name is found, without listing of the terms, LV 181.19; Mv ii.416.20; 417.5; iii.314.4; KP 94.2; Divy 300.18; 487.24; 547.19; 549.12, 15; Av i.287.14; Gv 89.13, etc. The standard list may be cited from Mvy 2241 ff., where the twelfth item is split up into its elements, not put into a cpd. as often: 1 *avidyā*, 2 *samskāra* (here sg.), 3 *viññāna*, 4 *nāmarūpa*, 5 *saḍāyatana* (here sg.), 6 *sparsā*, 7 *vedanā*, 8 *tṛṣṇā*, 9 *upādāna*, 10 *bhava*, 11 *jāti*, 12 *jarā-maraṇa*, *śoka*, *parideva*, *duḥkha*, *daurmanasya*, *upāyāsa*.

pratītyati = *patītyati*, q.v. (cf. also next), *believes, trusts*: °yasi Kv 54.12, 16; impv. °ya Mv ii.223.20 (mss., Senart em. *patītya*); °yatha Sukh 97.5; 99.6; °viśyanti SP 36.7; 37.10 (in both Kashgar rec. *patīty°*).

pratīyapayitar, read °yāp° (n. ag. to caus. of *pratīyati*, cf. *patītyati*, caus. °yāpayati), *one who causes to believe or trust* (in, loc.): °tāro (sc. *bodhisattva*-) bhūmiṣu Gv 463.3 (2d ed. *pratīyāp°*, which seems implausible).

-**pratīṣa**, °sa, see a-*pra°*, *sa-*pra°**, *su-*pra°**.

pratodana, nt. (Skt. *pra-tud-* plus -ana), *thrusting, poking*, in *āṅguli°*-nam (= Pali *āṅguli-patodaka*), *poking with the fingers, tickling*: Mvy 8488; Prāt 518.6 (Chin. *chatouille*).

pratyamśa, m. (*prati* plus Skt. *aṃśa*), (individual) *part, portion, share*: SP 446.8; LV 90.8 (Bhvr., te *sama-guṇa*-śās te *tathāgataguṇa*-śās); Divy 30.5 f.; 132.29 ff.; Śiṅś 129.4.

pratyakṣa, adj. (cf. °*kṣin*; once in nearly the same mg. in Skt., with gen., °*kṣāḥ* *sarvadharmāṇāṃ* Mbh. Cr. ed. 3.181.15), *seeing before the eyes, witness to*, with loc.: LV 146.2 (°*kṣo* *bodhisattvasya* *lipiññāne*), 7 (vs; atra °*kṣu*); 257.14 (*Bodhisattvasya* *guṇeṣu* °*kṣāḥ*); Av ii.139.8 (*guṇeṣu*); Divy 71.8 f.

Pratyakṣadeva, n. of a former Buddha: Mv i.141.7.

pratyakṣa-dharman (?), see *dharman*.

pratyakṣin = *pratyakṣa*: in comp., *tat-pratyakṣin-*ām Jm 128.8.

Pratyagrārūpa, n. of a former Buddha: Mv i.138.1. **pratyajati**, *abandons*; gdve. *pratyaktavya*: -sarvāṇ-gapratyāṅgāni °vyāni Gv 411.2 (prose).

praty-adhiṣṭhāna (nt.; noun cpd. of *prati* plus *adhiṣṭhāna*), *separate, several, respective (prati) basis*: *anyabhavagati°*-nam ca karoti (subject *bhavaḥ*, in *prati-tyasamutpāda*) Dbh 50.11, *makes the respective basis for entrance into (various) other births*.

pratyanukampate, *is correspondingly compassionate*: (te *cāsa* *sarve*... *bhrātūr* *iva*) *kalyāṇair* *manobhiḥ* °*pante*, *evam* *kalyāṇamāṇaḥ* °*pītasya* (ppp.)... Bbh 155.13 f.

pratyanubhavati (= Pali *paccanubhoti*), (1) generally, *experiences, undergoes*, often indistinguishable from (Skt.) *anubhavati*: °vati Mvy 7280 = Tib. so sor myoñ bar hgyur, *experiences severally* (cf. 7281 *vedayati* = Tib. myoñ bar hgyur), but it is doubtful whether *prati* should ever be rendered *severally* in this cpd.; a possible case is *sukham* *duḥkham* °vati Karmav 56.21 and 57.3, where for 56.21 Lévi says *éprouve respectivement*, but in the close parallel 57.2 *anubhūtam* is used, without *prati*; on the other hand, in many cases the word refers definitely to what is experienced as a result of past deeds, so that one is inclined to render *prati* in *return*, as *recompense*; so in Karmav above, and in: (paśyantu... *anīṣṭam*) *phalavipākam* *pratyanubhūyamānam* (in *hells*) Bbh 151.19; *karmāṇāṃ* (*karma*-) *vipākam* °vanti Mv i.16.13; 18.6; (Pūrṇena) *karmāṇi* *kṛtāny* *upacitāni* ko °*nyah* °*viśyati*, *who else will experience (in return, sc. the effects of) deeds done and accumulated by...*, a familiar cliché, Divy 54.4; 131.9; 141.9; 191.14; Av i.74.4; 80.10, etc.; *punyaphalam* °*bhavataḥ* (gen. sg. pres. pple) Divy 213.26, and °*bhavanti* 222.3; *sukham* °*vāmi* Divy 10.14; 11.30; *sukhāni* °*bhaveyuh* Suv 113.8; 127.16; *duḥkham* °*vāmi* Av i.339.3; *viividhā* *duḥkhāni* °*bhavanto* (pres. pple.) Mv i.27.3; *duḥkhāni* °*viśyanti* SP 78.1, and °*vanti* 2; *kam* *artham* °*viśyati*, or °*vati*, *what advantage will (does) he experience (in recompense)?* Av ii.140.10, 11; 141.10, 11; 142.8, 9; there is, however, no clear evidence of the notion of *recompense* in *duḥkhāni* °*vanti* SP 77.14; *samsāraduḥkham* °*bhavataḥ*... *sattvān* *dṛṣṭvā* Gv 319.10; and in some cases such a notion seems improbable or even impossible, as in: (Māyā) *na codaragatāni* °*vati* LV 71.7; *mahatiṃ* *ratim* °*viśyatha* SP 80.2, *you will enjoy yourselves very much*; *ratikṛdām* °*vati* Divy 531.7, *enjoys love-sport*; *praśāsana-ratiḥ* (so both edd.; prose, no v.l.; but an acc. is certainly meant, as Foucaux's transl. correctly renders; read °*ratih* or °*ratim*?) °*vati* LV 16.5, (a *cakra-vartin*) *enjoys the pleasures of rulership*; (*nagaraparva*) °*vitum* Av i.122.3, *to take part in (experience, enjoy) the city-holiday*; *divyamānuṣim* *śrīyam* °*viśyati* Divy 262.20; 263.7, 20-21 (predicted of an unborn child); *idam*... *duḥkham* *na kadācit* °*vanti*... *yādṛśam* *vayam* °*vāmaḥ* Kv 25.13-14; also 27.8, 21, 22; (2) with object *magic power* (rddhi, etc.), uncertain whether *mg.* is *experiences, enjoys*, as prec., or *gets, acquires* (so *anubhavati* in Pali, CPD): *anekavidhām* *rddhiṃ* (Dbh *rddhividdhiṃ*) °*vati* Mv iii.409.2; Dbh 34.24; *anekavidhām* *rddhivīśayam* °*vati* Mvy 215, where Tib. myoñ bar byed pa, *makes experienced*; but in mentioning one of the specific powers of rddhi, in the sequel to the same passage, Dbh 34.26 and Mvy 218 *āvīrbhāvam* (Mvy *āvīrbhavati*) *tirobhāvam* *api* °*vati*, substantially *he is able to appear and disappear by magic*, Tib. on Mvy simply *hgyur*, prec. by 'terminative' (in -r), *attains to (the power of)...*; perhaps so in Dbh 82.19 (sa *tān* *sarvān* *samādhīn* *samāpadyate* ca... *samādhikausalyānugataś* ca *yāvat* *samādhikāryam* *tat* *sarvam*) °*bhavati*, ... *until he attains (7 experiences? or perhaps reaches in the sense of is adequate to, see 3 below?) that whole matter of the samādhis*; (3) *suffices for, is sufficient to produce* (= *anubhavati*, q.v., and in passage parallel

to those there cited): (sūryācandramasāv . . . ābhayābhām na) pratyānubhāvatas Divy 205.25; possibly also in Dbh 82.19, under 2 above.

pratyānubhāva (m.; cf. prec.), in a sense derived from Skt. anubhāvati which may mean (*experiences* and so) *attends*, a public gathering (so in Mbh. Cr. ed. 3.51.8 anubhūyatām ayam . . . svayamvaraḥ which means *let be attended* . . .): *attendance at, participation in a meeting* (samajya, q.v.): Mv III.393.3.

pratyānubhāṣati (occurs in Skt., Kauṭ. Arth. Sham.¹ 74.2, where interpretations differ, see Meyer 105 note 1, *read again, or read aloud* [to the king]; perh., however, *having made an oral reply*, i. e. having composed and recited a reply, pratyānubhāṣya, *he should then write a reply*, pratīlekho bhavet kāryo; Pali paccanubhāṣati also has a different mg. acc. to PTSD), *speaks in reply*: ppp. °bhāṣtam (see § 34.11) Mv III.393.17 (tāye ca . . .) tam uttaram na °ṣtam.

pratyānuyukta, adj. or subst. m. (cf. next), in Mvy 7664, opp. of anuyukta 7665, Tib. respectively phyir (= *back, in return*) brgal, and brgal ba; this may be derived from rgal ba, *cross(ed) over* (e. g. a river); so Chln. interprets, and also praty-anu° *crossed back*; but Jā. also allows brgal to be connected with rgol ba, *contend with, attack*, and states that phyir, rgol ba refers to *defense against attacks*; derivatives of these two are used of plaintiff and defendant in lawsuits, and of disputants in academic arguments. In this latter sense Jap. interprets pratyānuyuktaḥ Mvy 7664, and this seems likely to be right; anuyukta then prob. *examined, questioned* (ppp. of Pali anuyujjati, b in CPD), and praty-anu° *counter-questioned, cross-examined*.

pratyānuyujyate (pass. to °yunakti; cf. prec. and next), *is interrogated*; both verb and noun equivalent to Skt. paryānuyunakti, °yoga, which occur in the vicinity (°yujjīta 84.6, °yogo 84.12) and elsewhere in AsP; the exceptional use of prati for pari denotes prob. *hostility, counter-*, since it is hostile-sectarians who are referred to: parālā ca °jyamānaḥ pratyānuyoga-vyākaraṇasamartho bhaviṣyati AsP 84.20, and *when he is cross-examined by others* (hostile teachers), *he will be able to elucidate the questions asked*.

pratyānuyoga (m.; once in Skt., BR 7.1775, defined *Gegenfrage*; see prec. two), *cross-questioning, (counter-) interrogation*: AsP 84.20.

pratyānuśamsate, expects, looks for: gḍve., pañca tasmin kule °nuśamsāḥ °śamsitavyāḥ Karmav 40.22, *to be expected* (not à *célébrer*, Lévi, inconsistently with his rendering of 64.7); mātāpitaraḥ pañca sthānāni (see sthāna) °śamsamānāḥ putram icchanti 64.7 (here Lévi correctly ont . . . en vue).

pratyanta, adj. (= Pali paccanta), *on the border, outside, outer*: MSV II.188.14 °tāni śayanāsanāni (= *pratyantima*).

praty-antarāpatti, f., *a second repeated offense*, the same as the original one, performed while the culprit was on mūla-parivāsa (cf. antarāpatti) and concealed: MSV III.37.15. It leads to mūlāpakarṣa.

pratyantika, adj. (not in Pali; cf. next and AMg. paccantīya, °tiga), (*located*) *on the extreme boundary, edge, or frontier*: Mv II.262.14; Kv 42.8.

pratyantima, adj. (= Pali paccantima; § 22.15), *belonging to the border or frontier*, cf. prec.: Divy 21.17; 426.25; °māni śayanāsanāni MSV II.188.13 (in 14 praty-antāni); 190.8, 10, *seats on the border, the outer rim*.

praty-andhakāra- (adj.), in °viṭapam (nyagrodha-pādapam) Jm 175.18, (*whose branches were*) *a counterpart of night* (prec. by meghasamghātam iva; all acc. sg.).

pratyabhijñāta, ppp. of praty-abhi-jñā- (not recorded in this mg.), *assented to, promised*: (rājñā) °ta evam astv iti MSV II.24.19, *he was promised* . . .

pratyaya, m. (once *praccaya*, q.v.; in mg. 1 Skt.; in all mgs. = Pali paccaya), (1) *cause*; often clearly a synonym of hetu, tho metaphysical writers try to distinguish the two in various ways; see e. g. AbhidhK. LaV-P. IX.241, note 3, vyākhyā: hetur āsannaḥ pratyayaḥ, viprakṛṣṭas tu pratyaya eva; Janako hetuḥ, pratyayas tv ālambanamātram ity apare; paryāyāv etāv ity apare, *hetu is the proximate cause* (pratyaya), *the remote one is pratyaya rather; others say hetu is what generates (produces), pratyaya only the underlying condition; others say the two are synonyms*; where hetu and pratyaya occur together in parallel phrases older interpreters (Burnouf, Kern on SP, Foucaux on LV) often mistakenly render pratyaya by effect: ko . . . hetuḥ kaḥ pratyayaḥ SP 8.5; ayam . . . hetur ayam pratyayo LV 120.19; so, the two being clearly synonyms, LV 128.11; Mv 1.66.7; 153.7; II.283.19 (taddhetos tatpratyayāt); Divy 204.7 etc. (ko . . . hetuḥ kaḥ pratyayo, common here); Divy 199.12 (ahetu-pratyayaḥ, mss. °yām, adv.); Mv III.57.15 (hetu-pratyaya-cārikā, Bhvr.); Av 1.82.4 (taddhetu tatpratyayaḥ ca, adverbs); with the further synonym nidāna, sahetu sapratyayaḥ ca sanidānaḥ LV 376.21 (vs), *with (good) ground, cause, and reason*; with kāraṇa (Skt.), dvau kāraṇau tasya . . . dvau ca pratyayau Suv 11.9 (vs), *two causes and reasons*; technically there are four pratyaya listed, viz. hetu-pr°, samanantara-pr°, ālambana-pr°, adhipati-pr° (equivalents among 24 paccaya in Pali, Vism. 532.11), elaborately discussed AbhidhK. LaV-P. II.299 ff.; listed Mvy 2266-2270; Bbh 98.26 ff. (brief definitions); seemingly in corrupt form ŚsP 80.4 ālambanāmāteya-samanantara-hetu-pratyayātā (see s.v. adhipati); in Bbh 132.21 ff. a (totally unrelated) list of 4 pratyaya and 4 (different) hetu of cittotpāda in a Bodhisattva are listed, the pratyaya being occasions, conjunctions of events which stimulate cittotpāda; they are external to the Bodhisattva, while the 4 hetu seem more personal and mostly internal (the 4 hetu are gotrasampad, buddha-bodhisattva-kalyāṇamitra-parigrahaḥ, sattveṣu kārūṇyam, and saṃsāraduḥkhā . . . abhīrutā, 15.11 ff.); kadācīt pratyayaḥ nārāgaṇiṣyāmi MSV II.14.11, *perhaps I shall not get an occasion (opportunity, = avakāśa)*; in Mv III.338.2, 8 are listed three pratyaya, viz. āśravā(h), vighātā(h), and paridāghā(h), for each of the five skandha, q.v.; -pratyayā (ifc.), for °yāt (= Pali paccayā), abl. as adv., *because of* . . . (what precedes in comp.), kimpratyayā, *because of what?* Mv III.65.13, 15; avidyāpratyayā, etc., various cpds., id. 15 ff.; idampratyayā 66.1; esp. in the *pratītya-samutpāda*, q.v. for lists, the regular formula begins avidyāpratyayāḥ (Bhvr.) saṃskārāḥ yāvaj jātipratyayaḥ jarāmaraṇam iti Śāl 76.14, and similarly as a rule when the formula is cited in full in prose, as Mv II.285.8 ff., III.448.12 ff. (but even in prose it may be modulated with avoidance of this stock terminology, as Dbh 48.25 ff.); with rather clear reference to this but not in the standard formula, pratyaya-sambhava (Bhvr. adj., *dependent in origin*) Suv 57.14; 60.6; 61.2; otherwise used quite as in Skt., *cause*, e. g. dveṣa-pratyayopasamhāraḥ Av II.129.14, see *upasaṃhāra* (1); svapratyayān (*based on themselves*) dharmān prakāṣayati SP 29.8, and similarly 131.9 (vs); (2) in glāna-pratyaya-bhaiṣajya, *medicine to cure the sick*, the fourth of a monk's 4 pariṣkāra, q.v. for lists (in Kv 19.9; 20.20; 40.17 yāna is misprinted for glāna); here the word pratyaya (Tib. on Mvy 5893 misprinted gos, read gso with Tib. Index and 6139) means substantially *cure, orig. however clearly (required) means (of treatment)*; note that pratyaya in BHS is not used as equivalent of pariṣkāra in this sense, as Pali paccaya is alleged to be used by both Childers and PTSD; bhojana-glānaprac-cayam (semi-MIndic) Mv I.117.7 (vs); (3) pratyaya-buddha, one who becomes a Buddha by (understanding of) causes, = a *pratyeka-buddha*, q.v.: Śikṣ 344.7 (vs),

where a marginal gloss has *pratyekabuddha* (which would be unmetr.); so also *pratyaya-jina* Dbh.g. 51(77.2); and *pratyaya-yāna* = *pratyeka*-(buddha)-yāna Śiṅs 328.8 (vs; follows *śrāvakayāna*, and followed by *uttama-yāna* = *mahāyāna*; misunderstood by Bendall and Rouse); the same mg. is expressed by *pratyayair jina(h)* LV 443.17 (vs; refers to *pratyekabuddhas*, mentioned two lines before); the application of the term is made clear by a passage in SP ch. 3, p. 80, where first, line 5 f., we read: *tatra kecit sattvāḥ paragoṣaśrāvānugamanam ākāṅkṣamāṇā ātmaparinirvāṇahetoḥ caturāryasatyānubodhāya tathāgataśāsane 'bhīyuyante, ta ucyante śrāvakayānam ākāṅkṣamāṇās...* (the *hinayāna* followers); then, 8 f., *anye sattvā anacāryakam jñānam damaśamatham ākāṅkṣamāṇā ātmaparinirvāṇahetoḥ hetu-pratyayānubodhāya tathāgataśāsane 'bhīyuyante, ta ucyante pratyeka-buddhayānam ākāṅkṣamāṇās...*; and finally, 11 ff., *apare punaḥ sattvāḥ sarvajñajñānam... ākāṅkṣamāṇā... sarvasattvaparinirvāṇahetoḥ tathāgatajñānabalavaiśāradyānubodhāya tathāgataśāsane 'bhīyuyante, ta ucyante mahāyānam ākāṅkṣamāṇās...*; here it is very clearly characteristic of *pratyekabuddhas* that they seek to *understand* (*anubodhāya*) *grounds and reasons*, whereas *śrāvakas* seek to understand only the four noble truths, and *mahāyānist* seek to understand the whole knowledge, etc., of *Tathāgatas*. The *śrāvakas* are also said to be content with following what they hear said by others (i. e. of the gospel); *pratyekabuddhas* go deeper, but not so deep as *mahāyānist*. In Prāt 520.9 *pratyaya-pravāraṇāyā* (see *pravāraṇā*) is, in a v.l., read *pratyeka-prav°*, which seems to have been the reading used by Chin. (*secrète*); the Pali parallel, however, Vin. iv.102.38, has *cātumāsa-paccaya-pavāraṇā*, and the old comm., Vin. iv.103.4 ff., understands *paccaya* = *gīlāna-paccaya*, i. e. our 2 above; it may be that some confusion has occurred in the tradition; did the Prāt redactor, reading *pratyaya*-, have in mind both the above-mentioned use of *pratyaya-buddha* for *pratyeka-b°*, and at the same time the curious use of *pratyeka* described under that word (and did he even substitute *pratyaya* for it)?

pratyayana (-tā; to Skt. *praty-eti*, *prati-i*-), *state of reliance upon or confidence in*: (*prajñāpāramitāyāḥ...*) *yanatā-cittatā* SsP 615.11 (prose), *state of having a mind characterized by reliance upon...*; *tatpratyayanārthaṃ* MSV iv.229.17, *to give assurance of this* (so Tib.).

praty-arāṇa-(cara), adj., (*dwelling*) in (or near) a forest: (*dadṛśuḥ*) *°caram...* *gopālakam* Jm 42.4.

pratyarthika, m. (in Skt. only lfc. Bhvr. = *pratyarthin*; = Pali *paccatthika*), *enemy*: sometimes lfc. Bhvr. as in Skt., Mv ii.77.6; RP 1.8; Gv 325.14; but in the rest an independent word; often foll. by the synonym *pratyamitra*; Mvy 2731; Mv i.198.8 = ii.2.5; Av i.177.7; KP 100.4; Bbh 98.16; 190.15; Mmk 24.16; *opponent* in a dispute, MSV i.56.4; *arthika-praty°*, *the two contending parties in a dispute* (Pali *attha-paccatthikā*), MSV ii.180.20 ff. (ms. sometimes *arhi-pra°*).

pratyārha, adj., *worthy*: *kā ca pratyārha*-(semi-MIndic)-*saukhyā* Mv i.143.5 (vs), *and who possesses felicitly worthy* (to become the *Bodhisattva*'s mother?); *dūḥpasya tathāgata-bodhisattva-pūjā-pratyārhasya* Sukh 18.5; *yathā-pratyārha*, adj., *according to deserts* (Skt. *yathārha*): *°rheṣu siṃhāsaneṣu* LV 13.16; *°rha-dharma-deśanā-kuśalatvād* *°rha-dharmadeśanā-kuśala* *ity ucyate* LV 435.8-9; adv. *yathāpratyārham* Mvy 637.4.

pratyavakrānta, ppp. (of **praty-ava-kram-*, unrecorded), in periphrastic use, representing preterite verb, *withdrew, retreated*: (*bhadravargyā...*) *°tāḥ* Mv ii.241.2; (*Māro...*) *°to* (from the *Bodhisattva*) Mv ii.241.6; iii.28.3.

pratyavagama, m. (to Skt. *praty-ava-gam-*, BR; cf. *°gantavya*, *to be known*, Lañk 188.7, 16), *precise knowledge*: Bbh 74.1 (*jñeyavastu-yathārtha-*); 282.3 (*°mo*

yathābhūta utpadyeta), 19 (*yathābhūtaḥ °ma utpadyate*); 388.23 (*°maḥ*).

pratyavatarati (AMg. *paccoyarati*, see Sheth), *descends, disembarks*: *vahanāt* (from a ship) *°tarasva* Divy 229.18.

pratyavabhāṣati, *addresses, calls to* (from a distance, in the places recorded): (*sa tair dūrata eva dṛṣṭaḥ*) *te taṃ °ṣitum ārabdhāḥ* Divy 9.16; (*sā taṃ dūrata*) *eva °ṣitum ārabdhā* 12.18.

pratyavasaratī, *departs, withdraws, steps back*: ppp. *°srteṣu bhikṣubhikṣuṇiṣu* Divy 235.27, *when... had departed*; ger. *°srtya* Gv 338.15, *having stepped back, withdrawn*.

pratyavasthāna, nt. (cf. AMg. *paccavatthāna*, 'clearing of a doubt'; M. id., *refutation*), in Mvy 6507 is defined in Tib. and Chin. as (1) *rejection*; *getting rid of* (Tib. *phylr gzhi ba*), or (2) *arrangement, establishment* (Tib. *so sor, severally, gzhag pa, arranging*). Both mgs. are supported by forms or derivs. of Skt. *praty-ava-sthā-*, see pw. The word has been noted elsewhere only in Lañk, where it usually, and I think always, has the second mg., *establishment* (of an intellectual truth or argument): *tattva-pra°-kathā* 77.7; *pramānatrayāyava-pra°* 92.18; *pra°-gati-svabhāva-* 93.11; *siddhānta-pra°* 172.6; *svanaya-pra°* 179.12 (*°na-kathāṃ cintayan, thinking on a discourse for establishment of his own philosophic method*; here only, Suzuki assumes mg. 1, *rejection*, but certainly wrongly); also *svanaya-pra°* 193.12; 230.14, 15; *-jñānādhigama-pra°* 194.18.

pratyavekṣaṇa-tā = next: *yoniśodharma-°tāyal* LV 33.3; *yathāśrutadharma-yoniśaḥ-°tāyā* Dbh 13.23. Cf. *saṃpratyav°*.

pratyavekṣaṇā (Skt. and BHS *°ṇa*, nt., and Pali *paccavekkhanā*, *°na*; Skt. and BHS also *°vekṣā*, Pali *°vekkhā*), *thorough consideration, reflection, intellectual mastery*; *pratītyasamutpāda-pra°* KP 94.2; *°ṇa-jñāna*, one of the five *jñāna*, q.v., Mvy 113; Dharmas 94; Gv 251.7. (The verb *pratyavekṣati* in Skt., also BHS, e.g. *°kṣitvā*, ger., Mv i.275.19.)

pratyāgacchati (not in this sense in Skt., but = Pali *paccā°*), *backslides* (in religion): *labhyaṃ satpuruṣā °anti* (mss. *pratyaga°*) *akuśaleṇa karmaṇā* (mss. *karmāṇā*), *vipratīṣārī bhavanti* Mv i.37.4 (wrongly Senart's note), *it is possible that good men may backslide...*

pratyācikkṣati (= Pali *paccācikkhati*; see s.v. *ācikkṣati*), *rejects*: ppp. *°kṣito* Mv iii.196.1, 3.

pratyājanīsyate, see *°jāyate*.

pratyājāti, f. (to next), *rebirth*: *uccreṣu kuleṣu °tiḥ* Bbh 28.22.

pratyājāyate, once with active ending (once in Skt., Kauś Up. 1.2; = Pali *paccāj°*), *is reborn*: *°yate* LV 23.5; Bbh 72.5; *°yante* Sukh 55.17; Kv 42.9, 10; opt. *°yeyam* (active ending) Śiṅs 170.7 (prose); *°yeraṇ* Sukh 12.11; fut. *°janīsyante, will be reborn*, Sukh 40.16; 55.18; ppp. *°jāta* SP 225.3; LV 386.12; Sukh 11.12, 15; 40.16; 55.17; Av ii.55.3 (*°ta-tva*, by em., abstract n.); 125.13; Bbh 16.14; Karmav 33.1; 66.1; Gv 506.22 (read with 2d ed. *°jāta* for *°jāta*).

pratyāñi, see s.v. *āni-pratyāñi-nirhāra-yoga*.

pratyātma-, in comp., and *°mam*, adv., rare in Skt.; = Pali *paccatta(m)*, like BHS fairly common, and in general parallel to it; (*by*) *one's own* (*separate, individual*) *self*: adv. *°mam*, Mv iii.317.19 (? by em.); 447.7 (*°mam eva parinirvāyati*); Śiṅs 246.16 (*yad idam asmiṇ kāye 'dhyātmaṃ pratyātmam āpaḥ*); AsP 103.14 (*yāḥ svayam eva 'mam pūjayet*); *°ma-mīmāṃsājñānena* Sukh 3.19; *°ma-vedanīya* (of *dharma*), *to be personally realized*, Mvy 1297; Śiṅs 323.7; *°ma-vedāyitavya* (of *dharma-vinaya*) Mv iii.200.10; esp. common in Lañk, *°ma-gati*, *the way* (of salvation) *by personal realization*, Lañk 4.16; 5.5, 14; 6.2, etc.; *°ma-dharma* 6.11; *°ma-dharmatā-suddham*

(nayaṃ) 8.1, (the doctrine) pure with (in) the true nature of (realization by?) the inner self; in Lañk 2.7 (where Suzuki assumes loss of a negative by corruption) *sva-pratyātmāryajñāna-tarkadr̥ṣṭīr̥thya-śrāvaka-pratyekabuddhāryaviśaye tadbhāvito dharmo deśitaḥ*, perhaps meaning: in the exalted sphere (āryaviśaye) of (1) the exalted knowledge based on one's own inner self (on the one hand) and (2) of sophistic and false views, of heretics, śrāvakas, and *pratyekabuddhas* (on the other), — the dharma as realized in relation to these (various doctrines, tad-bhāvito) has been taught (by former Tathāgatas on this peak of Malaya).

pratyātmaka, adj. (cf. next; to prec.), belonging to oneself: °kaṃ dhanam SP 108.12, wealth that is my own.

(**pratyātmika**, f. °kī, adj., found in Skt., peculiar, pertaining to the individual; private, personal, contrasting with general, universal: °kaṃ jñānabalaṃ mamaitat SP 54.6 (vs), this is my (Buddha's) peculiar power of knowledge; Buddha saves all men by the Buddha (= mahā-) yāna alone, and does not preach individual (personal, private) release for any creature, i. e. by the śrāvaka or *pratyekabuddha* ways, na ca kasyacit sattvasya °mikaṃ parinirvāṇaṃ vadati SP 81.14 (prose); similarly, °mikiṃ nirvṛti kalpayāma... na bhūyaḥ SP 117.1 (vs); in this light interpret SP 93.10 (vs) ete °pi śraddhāya mamaiva yānti, °mikaṃ jñānu na caiva vidyate, they too walk in (by?) faith in me alone, and there is no individual (private) knowledge at all found in them, which would lead to their seeking selfish, individual nirvāṇa; Burnouf and Kern see a contrast between the two halves of the line, which seems unjustified.)

praty-ādeśa, m. (cf. Skt. ādeśa), with lābha, substitute, surrogate (munificence, to monks): MSV II.109.9; defined 113.8–10 as one made at all, or only one, of the four mahācāritya, q.v.

pratyādeśana (nt.; = Skt. °deśa, for which the definition *Anerbieten*, referring to Jm 84.13, is wrong; the word is used in a Skt. sense), rejection, refusal: (bud-dhaviśa) yābhilāṣiṇaḥ a-pratyādeśana-parāś ca bhavānti (bodhisattvaḥ) Mv I.134.8 (prose).

pratyāpibati, drinks in severally: °nti SP 122.5 (prose).

pratyāya, m. (Skt. Lex.), tax, tribute: °yaḥ Mvy 7302; kara-pra°, pl., Divy 22.12 ff.; 59.24; 510.22 ff. (not in Index or Notes); MSV II.32.5; (printed prāt°) II.72.4.

pratyāliḍha, nt. (Skt. Lex.; Pkt. paccā°, Sheth), a stance for a bowman, with left foot forward, right drawn back (so BR and Tib. on Mvy): Mvy 4267; Sādh 86.14; 123.6, etc.; opp. of āliḍha, Mvy 4266, which occurs in Skt., BR. (Sheth reverses the mgs.)

pratyālepana, nt., some kind of medical treatment, 'counter-anointing', paired with ālepana: ālepana-pratyālepanāni vamaṇa-virecanāni ca kriyanti (by physicians, treating kuṣṭha-vyādhī) Mv I.352.18.

Pratyāsannabuddhi, n. of a former Buddha: Mv I.138.8.

pratyāstarapa, nt. (= Pali paccattharapa), cover, spread, rug, carpet: kāśika-°ṇam Mv I.306.9 (em. for mss. pratyottar°, which may point to semi-Mindic °pratyātth° or °pratyatth°); avadāta-°ṇam (v.l. °pratyast°) II.115.17; avadātapata-°ṇāni III.70.2; upastaraṇa-°ṇam (by em.) 152.2; °ṇam Mvy 8942 = Tib. gdiñ ba, v.l. niṣadanam, which Mironov reads; °ṇam Divy 19.20 ff.; °ṇa- Sukh 67.7; °ṇena MSV II.89.2; in ib. 89.10–11 kalpa-pra° mala-pra° seem to mean cover designed to keep (a bed or seat) in good condition, and cover (to prevent) soiling (it); for kalpa, Tib. is cited as miñ cam (read can), lit. having a name, so reputable.

[**pratyāstāra** = prec., Mvy acc. to BR, cited from Minayev; not in Index to Mironov or Kyoto ed., but for

Mvy 8942, see under prec., Mironov cites this as a v.l.; is this the source of Minayev, cited by BR?]

pratyāstirṇa, ppp., = next, q.v.: duṣyapaṭa-°ṇān SP 75.7.

pratyāstrta, ppp. (no Skt. praty-ā-star- recorded; = Pali paccatthata), spread over, bespread: Mvy 5178 = Tib. rab tu btiñ pa; °tā (mss. and WT °tān) duṣyavaraliḥ SP 89.4.

pratyāhāra, m. (also as misreading or var. for pravayā°, q.v.), in Dharmas 70 one of five 'foods'; otherwise only four are listed in BHS and Pali, see s.v. kavalikārāhāra; this seems to be an addition and its mg. is not clear; the Dharmas list is otherwise questionable.

pratyuccāra, m. (= M. paccuccāra), repetition (of an utterance): Mvy 2798 = Tib. slar gsuñs pa, saying again.

[**pratyuttareṇa**, see **pratyot°**.]

pratyutpanna, ppp. (to Skt. praty-ut-pad-, but used in Skt. only as adj., present, like Pali paccuppanna, so also usually BHS; Skt. also, cpd. with -matī, ready-witted, and in math., resulting from multiplication), = Skt. utpanna, produced, conceived, engendered: hr̥ṣṭo bhavāhi (or °si, mss. bhavasi, I.207.17) naravara yasya tava kulesmin °no... varagarbho... mahāsattvo Mv I.207.17 = II.12.7 (vs).

Pratyutpanna-(Dhadds sarva-)-buddha-sammutkhāvasthita, m., n. of a bodhisattva-samādhi: Mvy 745; Dbh 82.14.

pratyudāvarta, see a-pra°.

pratyudāvartate (= Pali paccudāvattati; cf. next, and a-pratyudāvarta, °vartana, °vartaniya, °vartya, a-punaḥ-pratyudāvartya), turns back (intrants.), usually from a religiously proper course: pres. °varte 1 sg. Śikṣ 280.7; °vartante Gv 144.12; 169.17; fut. °vartsyante AsP 248.1; ppp. °vṛttaḥ, turned back, Mvy 5106; in Gv 169.21 read °vṛttāni for text °vartāni; AsP 79.2 °vṛttaḥ repulsed, said of Māra; gdve. °vartya (see also a-praty°) Gv 287.12 avalvartya-pratyudāvartya- (read °tyāpraty° with 2d ed.); 529.9 °vartya-viryair; in LV 423.6 certainly read apraty°, q.v., for praty°; pratyudāvṛtya, turning around (back), Gv 48.16 (nāgavalokitena, see avalokita); caus. °vartayati, turns back (trans.) Bhb 290.16 (object cittam); pass. of caus. Śikṣ 7.4 °vartyeta, would be carried back; 7.10 °vartyate (by a whirlwind).

pratyudāvartana- (nt.) or °nā- (in comp.; = Pali paccudāvattana; to °vartate q.v.), turning back: in Śikṣ 296.8 text -gaty-apratyudāvartanāvabhāsa-, but Tib. cited in note indicates pratyud° without negative, and so Bendall and Rouse render in Transl.; read -gati-praty°. Cf. a-praty°.

pratyudāhāra (m. ?; to Skt. praty-ud-ā-har-), response, reply: paripr̥ṣṭaś ca na yuktarūpeṇa vāk-pratyudāhāreṇa pratyupatiṣṭhate Bhb 161.15; pr̥ṣṭasya ca °hāra-mātre 172.12.

pratyudgamaka, adj. or subst. m. (to Skt. °gacchati), going (one who goes) out to meet (a guest or new arrival): MSV II.38.3 (prose).

pratyuddeśa, m. (substantially = Skt. uddeśa), direction, region, place, sometimes app. with added sense of specific, particular (prati): yehi °śehi teṣāṃ... gamano, tehi uddeśehi... Mv II.251.19, similarly tehi tehi °śehi 252.2; anuḥlmavante (10 °ta-) °deśe III.29.9, 10; dakṣiṇāpāthe sāgaraimukho nāma dikpratyuddeśas, tatra... bhikṣuḥ prativasati Gv 62.13, a place or region; so also 63.5; 529.4, dik-pra°; (samudrakaccho) nāma digmukha-praty° Gv 456.13 (the same place is called a janapada 466.16); (dakṣiṇāpāthe samudravetāḍi) nāma pratyuddeśas tatra... udyāṇam Gv 99.11 (the same place is called a pradēsa in 100.9–10).

pratyuddharati (to praty-ud- with Skt. har-, not used in this sense in Skt.; Pali paccuddharati is usually

wrongly interpreted; it means *removes* [water, or coloring, with a cloth], Vin. II.122.37 and 151.26; see also next items; the range of mg. in Pall and BHS, for the whole group, is something like *remove, take away, take back, withhold, restrain, holds back, restrains, moderates*: °dhareti or °dhareti, to be read for mss. °dharehi (Senart em. °dhāretī), Mv III.339.3, see s.v. *samajya*. In MSV II.156.5 (at the kathina rite) yusmābhīḥ svaka-svakāni cīvarāni pratyuddhartavyānti (prob. read so, text pratyudvar*), you (monks) are to receive back your several robes.

pratyuddhāra, m. (to praty-ud-dharati, q.v., but in somewhat different mg.; cf. next), the act of taking back (approval, or a gift, once given): chanda-°raḥ Mvy 8477 = Tib. dad pa phyir bsgyur ba (approving, then later changing); so Jap., which understands the monkish rules of discipline as the object; Chin. first showing respect for another (person, or possibly thing) then going back on it; changing one's mind; so interpret pratyuddhāra-tām avabhāsa-tām (q.v.) ca pratilabdhuḥkāmēna Śikṣ 140.6, by one who (wrongfully) seeks to take back (prob. a gift he has promised, see next)...

1 pratyuddhārya, adj. (gdve. to °dharati, or adj. to °dhāra), in a-pra°, that is not to be restored or taken back: apratyuddhāryam aśya (Bhikṣ aśyā) bhavati śrāmaṇyam Mvy 9133; Bhikṣ 23b.5, not to be restored is his monkhood (her nunhood), of a person permanently expelled; a-pratyuddhārya-paribhogāḥ Mvy 8493, use of (a gift once given or promised) which ought not to be taken back; so Tib. phyir ma blaṅs (or slaṅs, a form of which is used in Tib. version of 9133 above) par spyod pa; Chin. using again after giving trickily. The form in °rya- might perhaps be interpreted as a gerund, see next; it is certainly so used in Prāt 519.5; but the corresp. Pall, Vin. IV.121.16, 19, 22, 31; 122.17 ff., has an adj. paccuddhāraka (and in 122.21 ff. paccuddhāraka), which means that ought not (ought) to be taken back; applied to a monk's robe, as in Prāt; misinterpreted even in CPD. The old Vin. comm., IV.122.19-25, makes my interpretation unmistakably clear; note especially 24 paccuddhārake paccuddhārakasāññi, anāpatti, there is no offense in the case of a thing that may (properly) be resumed, when (the one who so acts) knows that it is; cf. 17-18 which explains the circumstances under which it is a paccuddhāraka (implying that it is paccud° in other cases).

2 pratyuddhārya, ger. (to pratyuddharati, q.v., or formally to its caus.; influenced by prec.), having taken back (something promised as a gift to another): (yaḥ punar bhikṣur bhikṣor ... cīvaram uddiśya) tataḥ paścāt pratyuddhārya paribhūñjīta Prāt 519.5 (Chin. ... et la reprend ensuite brusquement pour la porter lui-même); in the light of this possibly interpret Mvy 8493 as containing a ger., see prec.

pratyudyāna, nt. (to Skt. pratyudyāti, Pali paccuyyāti), going out against (the enemy, in warfare): Mvy 3614. ? **pratyudvartavya**, see s.v. pratyuddharati.

pratyupatiṣṭhāti (not recorded in this sense), resorts to, takes one's position upon (a notion, loc.): na dharmasamjñāyām api °tiṣṭhet Vaj 45.16.

pratyupasthāna, nt. (Pali paccupattihāna; cited by pw once in Skt. from Saṃkara, defined nahe Bevorstehen), (1) presence (of), adhering (to), engaging (in), usually cpd. with preceding noun; Tib. on Mvy 185, 7233, ñe bar gnas pa, remaining near or adherence to, see s.v. viṭṭhapana (-praty°): -sarvakleśadāna-°na-tvāt LV 424.15; avidyā dvidhakārya-°nā Dbh 49.18, has a tendency to (produce) results of two kinds; (sattvānām ...) cittayathāgatī-°nā-tām Dbh 74.5, the fact that the minds (of creatures) follow their respective courses; nānopasthāna-°nānām (Bhvr.) Gv 85.4; (pratyutpannasarvabuddhadharmasamudāgama-°nena Gv 467.4; (pratyayasya) a-praty° Bbh 34.6, praty° 7; (2) cf. pratyupasthita; Pali paccupattihāna, at least as

v.l. glāna-pacc° for text glānapattihāna DN III.191.3), waiting on, tending: mātāpitror a-pratyupasthānam Karmav 40.11; mātāpitroḥ °nam 40.17.

pratyupasthita, ppp. (to Skt. praty-upa-sthā-; cf. Sudeśnām pratyupasthāse Mbh. Cr. ed. 4.3.18, I shall wait on S.), (1) waiting upon, often foll. by a form of bhū, waits upon (with gen. of person, instr. of thing): buddhakṛtyena sattvānam °to °bhūt SP 201.2-3, (Pūrṇa) waited upon creatures with Buddha-service; buddhakṛtyena ca °taḥ (no person, no form of bhū) SP 204.10 (vs); (rājā ...) samyaksambuddhasya ... sarveṇa °to abhūṣi (52.12 om. abhūṣi) Mv I.49.9; 52.12, waited upon the Enlightened One with everything (which he needed); (tasyām) dharmadeśanāyām °tā bhavāmaḥ SP 100.11, we are in attendance (on the Buddha) at this preaching of the Law; prob. also tvam evaṃrūpayā sattvārthakriyayā °sthitā Gv 232.3, you wait on (creatures) with such activity advantageous to creatures (but possibly passive, as in next passage); with passive force, pañcasu sthāneṣu °tau (mātāpitarau) Karmav 56.4, waited upon in five matters (by their son); (2) concerned in (a specialization of the meaning present, on hand, Skt. and BHS), with loc. and instr.: (na hy ākāśadhātur) gamane vā āgamane vā °taḥ, na sribhāvena nā puruṣabhāvena °taḥ Śikṣ 250.1, for the space-element is not concerned in going or coming, nor in femininity or masculinity (with instr., perh. lit. attended by?).

pratyupāsana (nt.; no cpd. of ās- with praty-upa- is recorded anywhere; one might think of em. to paryupā°, q.v., but in Pkt. this appears as AMg. etc. pajjūvāsa-, whereas pratyup° would give °paccuv°; hence such an em. could not easily be based on the Pkt. confusion of paḍi- with pari-, § 2.47), service, waiting upon: °na-valne-yānām Gv 348.26.

pratyuptaka, f. °ikā (= Skt. pratyupta, ppp.; the suffix ka may be specifying in Divy 3.7, but apparently not in 2.28), set (with jewels), studded; see s.v. āmukta.

pratyeka-, adj., chiefly as prior member of cpds. (but cf. pratyekām bodhim Divy 294.10; Av I.99.17; °kāyām bodhau Divy 70.6; 209.16; °kā bodhiḥ Av I.136.7), primarily as in Skt., for a single person, individual, personal; esp. common in pratyekabuddha and other cpds. showing this mg., see the foll. items; in some BHS cpds., in part with equivalents in Pall, this seems to have developed special connotations, possibly owing to the standard contrast between a pratyekabuddha's rating (far inferior) and that of a real (samyak-saṃ-)buddha. So **pratyekaniraya** (Pali paccēka-nā) or °naraka seems clearly to be a place of less severe punishment than a (mahā-, or regular) niraya: note Mv I.103.(7)-9 (yadi kecit, sc. bodhisattvāḥ, kathameid ... avicim mahānirayaṃ gacchanti, atha khalu) pratyekanirayaṃ gacchanti (text adds, they are never born as pretas, asuras, etc.); also Mv II.350.10, 12; pratyekanarakāḥ Mvy 4944 = Tib. fil tse bañi (ephemeral; single, simple, Jā.; Das adds, very small, minute; animals that do not live more than a day) sems can (creatures) dmyal ba (hell), app. then a hell in which creatures live for a short time; Chin. individual hell; no Jap. rendering; iha pratyekanarakeṣūpappannāḥ ... asmābhīr itaḥ cūyair narakeṣūpappattavyaṃ bhaviṣyati (app. for further, more serious punishment) Divy 335.25; bahuśaṅkur nāma pratyekanarakāḥ Śikṣ 57.1; śramaṇavarnapratirūpakam nāma pra°-narakam (n. sg.) Śikṣ 136.10; °narakān Bbh 151.16; °narakāḥ Karmav 53.13-14; (tasminn eva janmaṇi) pratyekasvargam pra°narakam (n. sg.) cānubhūtam 57.2 (refers to story of which 53.13-14 is part); here private, personal heaven and hell seem to fit, since the one who experiences both seems to be a single individual (at a given time; a former inhabitant of the pra°narakā is released as the new one arrives); pratyeka-rājan Mv II.270.10 (see s.v. prṭhu), contrasting with cakravartin, either minor, subordinate, or individual (belonging to a single land?);

pratyeka-brahman (= Pali pacceka°, PTSD *an Independent Brahma*), Karmav 34.8, see s.v. Baka (Lévi, *devenu un des Brahmas*, which can hardly suffice); in Mv 1.103.1, most strangely, the words brāhmaṇa and pratyeka-brā° seem used for (the god) Brahman and pratyeka-brahman: (bodhisattvā avalavartikadharmā... never enter an evil existence,) atha khalu brāhmaṇā bhavanti pratyekabrāhmaṇā vā indrās ca upendras ca yakṣādhipatayaś ca yakṣās ca... (note parallelism between pratyeka-br°, contrasting with br°, and upendra and yakṣa, contrasting with Indra and yakṣādhipati).

pratyeka-khaḍḍin = pratyeka-buddha; see khaḍḍin.

pratyeka-jina = prec.: Mv 1.197.5; 357.7 (vss).

pratyeka-naraka (m. or nt.), -niraya, see pratyeka.

pratyeka-buddha, m. (= Pali pacceka-; also *khaḍḍin, -jina, and pratyaya-bu°, see pratyaya 3), a Buddha for himself alone, who has won enlightenment but lives in solitude and does not reveal his knowledge to the world; in Mahāyāna-texts often mentioned with śrāvakas (followers of Hīnayāna) and bodhisattvas (Mahāyānists), between the two: when there is no Buddha in the world, Pra° Buddhas arise, Mv 1.301.3; III.27.1; Divy 132.20 ff.; exceptionally, future Pra° Buddhas are predicted by name, Av 1.99.17; 167.1; stories involving them are numerous, e.g. Mv 1.301.5 ff. (loosely called sambuddha 303.12; 304.5, 11, in vss); Divy 70.3; 73.17; pratyekabuddhayaṇam Mvy 1251; SP 80.10, or simply pratyeka-yāna SP 10.4; a (corrupt and obscure) list of names of pra° bu°, described Mmk 13.4 ff., listed 13.11 ff. (not included in this Dict.).

pratyeka-bodhi, f. (= Pali pacceka°), the enlightenment that belongs to the prec.: Divy 50.11; 69.5; 74.14, etc.; Av 1.65.3 etc.; also as two words, pratyekā bodhi, see pratyeka.

pratyeka-brahman, -brāhmaṇa, see pratyeka.

pratyeka-yāna, see pratyeka-buddha.

pratyeka-rājan, see pratyeka.

pratyeka-satya (nt., = Pali pacceka-sacca), individual (alleged) truth, applied to doctrines of heretical sects: prapata- (q.v.)-tyaḥ Mvy 426, ep. of a Tathāgata, rid of...

pratyekasaka, m. (cf. next), recipient: (-vyākaraṇa-) °kaś Dbh 71.25; (prajñāpāramitāyāḥ...) AsP 40.16.

pratyekṣita, ppp. (to pratīcchati, cf. eṣati), received: samyaksambuddhaḥ °taṃ... dharmacakram LV 415.17 (prose).

pratyottareṇa, adv., after (with prec. gen.; cf. ottareṇa, also preceded by Dīpaṃkarasya): (Dīpaṃkarasya tathāgatasya) pratyottareṇa (all mss.; Senart em. tasyott°, but tasya is implausible in this position) Mv 1.2.2, after D. Em. to *pratyuttareṇa is unnecessary; § 3.73.

[pratretu- (kāma), LV 408.10 (prose), seems clearly corrupt; it is parallel, and must be virtually synonymous, with utpatitukāma; both are rendered in Tib. by ḥphur (bar) ḥdod (pa), *desirous of flying up*, said of birds in a cage, under which a fire is lighted. The vv.ll. are pratretu-, pratetu-, prakrāmatu-, and Calc. prakramitu-, the latter clearly lect. fac. Prob. read praitu-k°, *desirous of going away*.]

[pratha, LV 34.12, read (vākya-)patha- with v.l., or (Skt.) vāk-patha, which is read in Calc. and prob. intended by another v.l. cited by Lefm. as vākya-patha-]

prathamaka (specifying -ka, § 22.39, to Skt. prathama), the former one: Mv II.170.15 (= purimaka id. 18).

prathamakalpika, adj. (= Skt. prāthama°, Manu 9.166, where v.l. prathā°; cf. prāthama°, first, leading, principal, best: Gv 270.22; 307.15; 314.8 (vs) pūrvamgamah prathamakalpika(h), these two adj. being synonymous.

prathamacittotpādika, see cittotp°.

Prathamarājan, n. of a former Buddha: Mv 1.141.7.

pradakṣiṇa, adj. (= Pali padakkhiṇa; not in these mss. in Skt.), (1) *skillful, clever*: sarvākāra-pradakṣiṇa-cittāyām (loc. sg. f.) Mv 1.205.8, read prob. with repetition II.9.4-5 pradakṣiṇa-cittāyām sarvākārasampannāyām; pradakṣiṇa-citto (of Bodhisattva) 1.206.4 = II.9.20; (2) *successful*: (bodhisattvasya parārtha-, or sattvārtha-)kriyā pracurā... pradakṣiṇā Bbh 32.18, 21, *abundant and successful*.

-pradakṣiṇa-grāha-tā (= °grāhi-tā, which should prob. be read for it; Pali has no *padakkhiṇaggāha recorded), *adequate learning* (how to do), *competence* (In): bhṛtya-sama-cittena, kīṃkaraṇī-(q.v.)-pra°ha-tayā Gv 463.25.

pradakṣiṇa-grāhi-tā (= Pali padakkhiṇaggāhita; to next, and cf. prec.), *state of "grasping" (learning) well, adequate competence* (In): °tānuśāsanīṣu Śiḥ 286.4 (transl. wrong); (no complement expressed but referring to 492.22, see next) °tayā Gv 493.4; (-avavādānuśāsanīṣu) °tayā 529.22.

pradakṣiṇa-grāhin, f. °īṇī, adj. (= Pali padakkhiṇaggāhi), *skillfully or successfully "grasping" = learning; adequately competent*; usually without complement, in lists of virtuous qualities: Mvy 2365 = Tib. mthun par ḥdzin pa, *adequately grasping*; LV 25.10 (f., of Māyā), 27.1 (id.); 91.3; with loc., (-avavādānuśāsanīṣu) °grāhi Gv 492.22; see prec.

pradakṣiṇatas, adv. (= Skt. °ṇam, °ṇena, adverbs), *keeping on the right* (as mark of respect): devīm (m.c.) upagatā °ṇato Mv 1.218.7 = II.20.6 (vs; mss., three out of four times, °ṇato, unmetr.)

Pradakṣiṇārtha (or, with v.l., °thin), n. of a former Buddha: Mv 1.138.12.

pradakṣiṇīya, adj., *worthy of veneration* (lit. of circumambulation to the right): vandanīyaḥ °ṇīyaś ca Vaj 34.11.

pradattaka, f. °ikā (Skt. °tta plus -ka, svārthe?), given (in marriage): (mama duhitā...) Kuśasya... °ttikā MSV 1.104.16. In 105.1 dattikā; in 105.9 anupradattikā.

pradadhāti (= Pali padadhāti, with cittaṃ, DN III.221.14), *exerts* (the mind, cittaṃ): evaṃ cittaṃ pradadhīyāsv tvaṃ Śiḥ 101.10 (vs, from Samādh). From this verb, as used in Pali, are derived pradhāna and prahāṇa (1), also prahita, qq.v.; and in Mv II.208.1 (prahāṇam) pradhadhāti, *exerts himself in exertion*, should prob. be read (for corrupt mss.) Instead of Senart's em. pratidadhāti; cf. both pradhāna and prahāṇa dependent on prahita, q.v. [In pw s.v. dhā with pra cited from LV Calc. as mg. *sich einer Sache* (acc.) *hingeben*, but Lefm. 385.12 (vs) reads with some mss. pradhadyau (to dhya), which is proved right by meter and Tib. dgoṃs.]

-pradarśanaka, f. Bhvr. (= Skt. °na), *containing a revelation of...*: nirmāṇanirmita-°nakam Lañk 3.15 (vs, perh. m.c.), with dharmanayam of line 13 (as all accs. in 14-16; wrongly Suzuki).

pradarśaniya, by em. m.c. for °niya of mss., adj. (pra, intensive, plus darśaniya), *very handsome*: °yo Mv III.259.16 (vs).

pradalita, adj. (once in late Skt., Schmidt, Nachträge; ppp. of pra-dal-; Pali only padālita, padāleti; but AMg. padalla), *dispersed, destroyed*: Mvy 7390; ŚsP 254.7, 9 (karaṇīyāni, kleśāḥ). Cf. pradālayati.

[pradāna ed. Dharmas 30, line 4; read pradāsa.]

Pradānaruci, n. of an ascetic, previous incarnation of Viśaoka: Divy 428.27.

Pradānaśūra, (1) n. of a Bodhisattva: SP 3.6; 397.8; 398.3; 425.4; 436.10; (2) n. of a former incarnation of Śākyamuni: LV 171.2 (Lefm. °śūra).

-pradāraṇa, f. °ṇī (Pali padār°, f.c.; late Skt. once °ṇa, nt., *destruction*, Schmidt, Nachträge; to Skt. pradārayati), *destroying...* (In adj. cpds.): sarvakleśa-pradāraṇī (so mss., acc. sg. f., with vāṇīm, Buddha's voice; end of line of vs; Senart em. °ṇīm) Mv III.385.4;

mārgam ... bhavatrṣṇā-pradāraṇam (so oldest ms.; later ms. *pradālana*, see next) Ud xii.1.

-*pradālana*, v.l. (later ms.) for -*pradāraṇa*, q.v., in Ud xii.1. Cf. next.

pradālayati (= Pali *padāleti*; cf. prec., *pradalita*, and Skt. *pradārayati*), *destroys*: ger. *layitvā* Ud xii.18; tamahśkandhaḥ *pradālita* MSV iii.27.19. (In Mvy 7390 Kyoto ed. reports var. *pradālita* for *pradalita* of both exc.)

pradāsa (*śa*), m. (= Pali *paḷāsa*, see Pugg. 19.1-3), *envious rivalry*, the quality of being unwilling to see another get any advantage over oneself; M. Müller on Dharmas 69 *contentiousness*; always associated with *mraṣa* and *irṣyā* (similarly in Pali, where comms. gloss *yugaggāha*, see s.v. *mraṣa*): Dharmas 30, line 4, read *śaḥ* for *pradānaḥ* (between *irṣyā* and *mraṣa*); 69 (text *śaḥ*); *śaḥ* Mvy 1964 = Tib. *ḥtshig pa*, *burning*, also of violent pain; acc. to Lévi, Karmav 37.19 and 38 note 1 (and Tib. p. 185) Tib. has *ḥchig* (read *ḥtshig*?) *pa* for *pradāśaḥ*, as he prints it (but his only ms. *paridāghaḥ*, which corresponds to Tib. *ḥtshig pa*; it follows *mraṣaḥ*, as in some other passages, and is surely to be kept! cf. Śikṣ 198.8 -*mraṣa-paridāha*-, and see *mraṣa*); I do not find *ḥchig pa* in a suitable mg. in Tib. Dictt.; Chin. on Mvy has, as second gloss, *irritation, anger* (the first gloss is obscure).

pradīkṣate (cf. § 2.28), in LV 185.7 (vs) seems = *pratiṣṭh*°, *gazes* (longingly) *towards*: *catvāri lokapālāḥ sasainyakās te tava* *ḥkṣante*, *dāsyāma* *caturī pātrām* ... Cf. parallel *udīkṣate*, line 9. The mss. are unanimous (exc. one *pravikṣ*°); Calc. interprets by *pratiṣṭh*°, and no other mg. seems possible (*pra* plus *dīkṣ*°, *be consecrated*, is implausible).

Pradīpa, (1) n. of a former Buddha: Mv iii.230.12; (2) n. of a serpent king (cf. next): Mmk 18.25.

Pradīpaśaraṇadhvaṇa, n. of a serpent king: Mvy 3430 (cf. prec., 2).

pradīrghaka, adj. (= Skt. *pradīrgha*), *very long, very tall*: *kaḥ* Mmk 593.6 (vs, -*ka* may be m.c.)

pradugdha, ppp. (of **pra-duh*-, ppp. occurs in Skt. in passive mg., *milked*), in active mg. as periphrastic expression, *having milked out*: (*gāvaḥ*) *sarpīmaṇḍam pradugdhāḥ* (or, *gdhā abhūvan*) LV 386.5 and 7, *the cows (have) milked forth butter-cream*.

praduṣaṇa (nt.; in Skt. cited only as adj.; to next with -*ana*), *corruption*: in *citta-ḥṇād* Karmav 26.15, *from corruption of the mind = from anger*, cf. next.

praduṣayati (Skt., *corrupts, infures*; Pali *paduṣeti*, also *padoseti*, used as in BHS with object *citta*, also *manas*, *manam*), (1) with obj. *citta*, lit. *corrupts (one's own) mind*, = (as in Pali) *becomes ill-disposed, irritated, angry, malicious towards someone* (usually loc., or gen. with *antike*, sometimes gen. alone): (*devānām* ... *antike*) *cittāni pradūṣayitvā* Mv 1.30.9-10; *arhato* *'ntike* Av 1.287.7; *daḥṣṇīyeṣu* ii.148.2; *dagdhasthūnāyā* (prose; gen.? MIndic loc.? or corruption for **yām*?) *apī cittam na* *śayisyāmaḥ* *prāḡ eva* *saṁjñānake kāye* (note loc.) Divy 197.25; *maṁāntike cittam pradūṣitam* Karmav 26.15, *he got angry at me*; no dependent case-form, Divy 286.5; Av 1.248.4; 289.10 etc.; ii.130.4; (2) without *cittam*, but app. in same mg.: *mābhavanto bhagavato kāṣyapasyāntike bhikṣusamghasya bādhitum pradūṣetha* Mv 1.314.8-9, *do not be malicious towards the Lord K., or (his) order of monks, to injure them*.

pradeva, *super-god*? So if text is right: *devagaṇa-puruṣa-pradevaṁ abhivādya nanditum narasiṁham* (the Bodhisattva) Mv 1.151.11 (vs). Last part much emended, and still not metrical, but no v.l. in first part.

pradeśa, m. (cf. *pradeśika*), acc. to Lévi *une question particulière*: (*anyad apl tāvad* *vayam bhagavantaṁ Gautamaṁ pṛcchama* *kaṁcid*) *eva pradeśam saced avakāṣam kuryāt* ... Karmav 29.23. Perh. cf. use of Pali *padesa*, initial in cpds., mg. of *limited extent*

or the like; but perh. the word has one of its Skt. mgs., such as *example*, or *reference* (*some example or other?* see 1 *eva*).

pradeśakālaka, adj. with *pudgala*, see *sarvakālaka*: MSV iii.76.9.

pradeśa-rājan (= Pali *padesa*°; Vin. comm. 309.5 f. *ekadīpassa padesissaro Bimbisāra-Pasenadi-ādayo* (text **ādāyo*) *viya*; cf. *pradeśya*), *a local ruler, king of a (single) country* (not a universal emperor): Mv 1.128.14.

pradeśeti (**śayati*), *exhibits, displays*: Mv 1.170.10 (cited s.v. *upadeśeti*, q.v.).

pradoṣin, adj.-subst. (= Pali *padosin*; cf. s.v. *praduṣayati*), *malicious, hostile (person)*: *śātrūnām nāśayet kṣipram hrdayāmsi pradoṣinam* Mmk 496.5 (vs).

Pradyumna, (1) (= Pali *Pajjuna*, which is commonly derived from Skt. *Parjanya*, Geiger 23; if so, this would be hyper-Skt.; acc. to Waldschmidt, note ad loc., *Fa-t'ien* also points to *Pradyumna*), n. of a god of rain: *Mahāsamāj*. Waldschmidt, Kl. Skt. Texte 4,185.19; (2) n. of a *nāga* king: Māy 247.21.

Pradyota, (1) n. of a large group of former Buddhas: (8,000) Mv 1.58.3, (80,000) 61.12; (2) n. of a future Buddha: Mv ii.355.2 = iii.279.7; Gv 441.25 (see s.v. *Maitreya*).

pradveśaka, m., *one who hates*: **kā* (n. pl.) *śramaṇa-brāhmaṇānām* Mv ii.53.1 (vs).

-*pradhārṣaka*, see *supra*°.

pradhāna (nt.; also, oftener, *prahāna* 1, q.v.; see also *prahita*; = Pali *padhāna*; n. act. to *pradadhāti*), *exertion*: *rūkṣa-pradhānam prahitātmanah* LV 255.3 (prose), *of (me) having exerted myself in harsh exertions*; *rūkṣapradhānaprahitātmatvāt* LV 256.6 (prose); the Mv parallels to these passages read *lūha-prahāna*, see these words; *samyakpradhāna* *caturō me asvā* Mv iii.120.14 (vs), *my horses are the four right exertions*, for which see also (*samyak*)*prahāna*; cf. Pali *sammappadhāna*; the four (cited in Childers and PTSD) are, exertion to prevent sinful states (*dhamma* = *dharma*) from arising, to get rid of those that exist, to produce good states, and to maintain those already existing; for BHS definitions (agreeing with this) see *prahāna*. In AbhidhK. LaV-P. vi.281, *Vyākhyā*, four *samyakpradhāna*; the older Chin. rendering has *effort*, the later *abandonment*, as if (Skt.) *prahāna*; Tib. also the latter.

pradhūpayati (Skt. only ppp. **pita*; cf. Pali *padhū-pita*, and aor. *padhūpāsi*), *perfumes*: pres. pass. pple. **pyamānaḥ* Gv 403.9. (Pali mg. is different.)

? *pradhvopaka*, m. pl., so (implausibly) *Senart* Mv iii.113.13; in a list of traders or artisans; mss. *pradhvopaka*, *prabdhopaka*. Corresponds to iii.442.17 *praccopaka* (v.l. *pracoḍaka*). Wholly obscure.

pranapti (MIndic for Skt. **Lex. pranaptri*), *remote descendant*: in Mv 1.348.9 read, nearly with mss., *rājño māndhātasya putrapatri-kāye napta-pranapti-kāye bahūni rājasahasraṇi*; see s.v. *napta*, and § 13.20.

Pranaṣṭaduḥkha, n. of a former Buddha: Mv 1.137.7.

prapañca, m. (cf. Skt. id., Pali *papañca*, and the foll. items), is a word which in Pali and BHS is very hard to define; a careful and searching study of the Pali is needed, and has not been made. Northern translations are unusually bewildering; Tib. regularly *spros* (pa), which seems to mean (1) *spreading out, enlargement*, and (2) *activity*. Suzuki's Index to Lañk cites three Chin. renderings, (1) *frivolous talk* (this is the only Chin. recorded in Index to Bbh, with reference to 51.15), (2) *falsehood*, (3) *the error of false statement*. Das s.v. *spros* pa (two items) offers a confused variety of interpretations; for the neg. (*niṣ-pra*°, *a-pra*°, etc.) he says *the state of an absolute inactivity*. The state of freedom from *prapañca* is always praised; common is *niṣ-(niḥ-)prapañca*, *free from* ... Mvy 2925 (among synonyms for *gambhīra*); Mmk 12.4 (form

corrupt); 13.21; Gv 471.8; (of the dharmacakra) LV 436.11; of Buddhas and Bodhisattvas Mmk 164.9; Gv 25.19; Dbh.g. 26(52).1; Bbh 42.17; RP 15.15 (vs: aśaṭha akuha nīsprapañca-citto bhavati, which rather suggests *falsehood* for pra°, with some Chln.); aprapañcam tac cakram, sarvaprapañcopārambhavigatatvāt LV 422.16 (see upārambha); vīgata-prapañcāḥ (bodhisattvāḥ) RP 15.2 (vs); in a number of passages pra° is bracketed or closely associated with vikalpa, and the contexts suggest *vain fancy, false imagining*: vīṣayavikalpahetukam anādikāla-prapañca-vāsanāhetukam ca Lañk 38.1-2, and similarly 42.2; vikalpa-prapañcādhīṣṭhānam vikalpa-prapañcāmbanam vastu janayanti rūpādi-samjñakam Bbh 51.3-5; vikalpādhiṣṭhānasya prapañcavastunāḥ (dṛṣṭy-asmīmānasya . . .) 15; vikalpa-prapañca-vastv-āśrayā satkāyadṣṭir . . . 16-17; tasya savastukasya vikalpasya nirodho yah, sa sarva-prapañca-nirodho veditavyaḥ; evaṃ ca prapañca-nirodho (etc., as cited s.v. parinirvāṇa) Bbh 55.15 ff.; samjñāvikalpāḥ prapañca-saṅgānugatā(h) 266.5-6; sarva-vikalpa-prapañcātītā(h) (tathāgatāḥ) Lañk 19.18; jalpa-prapañcābhiratā hi bālās Lañk 186.8, see *jalpa*, the interpretation of which is doubtful, which increases the uncertainty of prapañca; prapañcārāma-Śikṣ 105.3, *delight in pra°*; °cārāmam adhiṣṭyāha 114.13, followed by a series of vss on the subject (prapañca-cārīn, *acting with or according to* . . . 114.17, 19); pra° bracketed with vīgraha, *strife*, 115.2; its object is possessions, 4-7 (na vo 'sti kṣetram na kṣīr vaṇijyā syur yasya arthāya prapañca ete 6-7); next a vs devoted to vīgraha, as based on family and possessions, 8-11; then again a vs on pra°, ending prapañca varjitva janetha kṣāntim 15; prapañca-cāra, *the course of pra°*, again contrasted with kṣānti, 18-19; parallel with lījana, manyana, spandana (text syan°), Gv 253.14 (vs), see prapañcana and °cita, similarly used; important is MadhK 448.1 ff., (prakṛti-) śānte nīḥsvabhāve tathāgate sarvaprapañcātīte mandabuddhitayā śāsvatāśāsvatādikayā nityānityāstīnāstīśūnyā-śūnyasarvajñāsarvajñādikayā (here a kārīkā vs:) prapañcayanti (see this) ye buddham prapañcātītam avyayam, te prapañca-hatāḥ sarve na paśyanti tathāgatam. (Comm. continues:) vastu-nibandhanā hi prapañcāḥ syur, avastukāḥ (sol) ca tathāgatāḥ, kutāḥ prapañcānām pravṛtti-sambhava itī. atāḥ prapañcātītas tathāgatāḥ . . . tam itthamvidham tathāgatam svotprekṣītamīthyā-parikalpa-mala-malīna-mānasa-tayā vivīdhaḥ abhūtaiḥ parikalpavīṣeṣaḥ ye buddham bhagavantam prapañcayanti, te svakāl eva prapañcāḥ hatāḥ santas . . .; here *false fancy, vain imagining*, seems not far wrong; note *parikalpa* associated with it; prapañcopaśamaḥ MadhK 538.3 (vs), with sarvopalambhopaśamaḥ.

prapañcana (nt.? = *prapañca*; on the surface, from *prapañcayati* with -ana; prob. really riming adaptation to the parallel nouns in -ana), *idle fancy*: sarveṣjana-manyana-(so read with 2d ed.)-spandana-prapañcanāpagata-cittam Gv 128.6 (see s.v. *prapañca*, used with the same series of words Gv 253.14, and *prapañcīta*, similarly).

prapañcayati (denom. from *prapañca*; Pall papañceti), *falsely fancies, imagines*: MadhK 448.3, 8 (see *prapañca*); vikalpo prapañcayam(s), pres. pple., Bbh 51.7 (see 51.3-5 s.v. *prapañca*); ca eṣa prapañcīyate (pass.) kalpe (kalpo?) nīḥprapañcās tathāgatā(h) Mmk 164.9. In Mv II.221.2 na khu me prapañcayitavyam, Senart's em., assumed to mean *I must not delay*; this mg. of this verb is said to occur in Pall; but the Mv mss. read prapadyetavyam; curiously, PTSD proposes to derive papañceti from papajjate = prapadyate, but this is impossible on both formal and semantic grounds. I have no very good suggestion for the Mv passage; perh. *I must certainly not rely on, be a burden to* (my blind old parents).

prapañcīta, nt. (orig. ppp. of prec.), *idle fancy, imagination*, = *prapañca(na)*: lījita-manyita-prapañcītāni SP 372.7 (cf. Gv 128.6; 253.14, *prapañca* and °cana used with lījana, manyana); yasya ha prapañcītām hi no sat Ud xxix.61 (51), = Pall Ud. vii.7 yassa papañcā ṭhīti ca n'atthi.

prapata (m.? cf. Skt. prapāta), *fall*: ulkinaḥ (see *ulkin*) prapate (on the fall of . . .) yuddhād (sc. apakramet, see prec. line) Mmk 198.25 (vs); cf. ulkāpāta 200.13. See also *aprapata*.

[prapati], assumed by Senart, = *durgati, evil fate*; but prapatiṣu (or °tiṣu) is a 3 pl. aor. to prapatati: kāmānānam (mss. kāmāni-ni°, keep?) prapatiṣu (v.l. °tiṣu) durgatiṣu (. . . narā) Mv II.326.10 (vs), *on account of desire, men have fallen into evil states*; durgatiṣu prapatiṣu (mss. °tiṣu) paṣukāle (read °kāye? Senart em. pāmsukūle) 333.15, (people) have fallen into evil states, into the body of a beast.]

prapatnī, f., *chief consort*: Mahendrako . . . rājño Kuśasya . . . dhītām Sudarśanām °nīm prayacchati Mv II.442.3.

praparīkṣate, *examines intently*: °kṣamāṇa (pres. pple.) na patanti vidū praśānti Gv 473.23 (vs).

prapālāna, once perh. °līna (cf. Pischel 567; see *pālāna*), *fleeing, in flight*: LV 317.5 (prose); in prec. line prapālāyānaḥ, cf. Whitney 584b, 1043f; LV 319.14 (vs); no v.l., metr. guaranteed; Mv I.71.2 (vs; most mss. °līna, § 34.19); II.213.6 (prose); 216.1.

prapācayati (cf. Skt. prapacati, *cooks*, and Pall papaccati, *pass.*, *is cooked, ripened*; caus. not recorded), *matures, brings to full development*: ger. prapācayitvā (sc. sattvān) Gv 411.20 (vs).

prapāṭikā (cf. Pall papāṭikā, *splinter, shoot, sprout*), (1) *shoot, creeper*: so acc. to Mironov, and pw 7 App. (Minayev), for Kyoto ed. Mvy 433 latikā (so Index, text misprinted latikā), Tib. khri śīn, *creeper*; (2) in ayas-pra° Mvy 7014 (Mironov °ṭikā, v.l. prapaṭika) = Tib. lcags kyi (of iron) tsha tsha, prob. lit. *shoot of iron*, acc. to Jap. sparks cast off from red-hot iron; Chln. seems to support this.

prapāṇḍara, adj. (Skt. °ḍura id.), *very white*: SP 75.8.

prapāta, m., *fig. fall from grace, or perhaps pitfall* or (fig.) *precipice, danger-spot* (for bodhisattvas): catvāra ime . . . °tāḥ RP 17.3 ff., listed, (1) agauravatā, (2) akṛtā-jñātāśāthyasevanatā, etc.

prapīḍana, *massaging, rubbing down*: (adhvapari-śrāntānām . . .) aṅga-prapīḍanena śramaklamaduḥkham prativinodayati Bbh 145.19. (No such use of any deriv. of piḍ- has been noted.)

prapuṣpaka, nt. (= Pall papupphaka, only in Dhṛp. 46, same vs as Ud xviii.18), *flower-tipped* (arrows), of Māra: Ud xviii.18 prapuṣpa-fragmentarily recorded in oldest ms., as in Pall papupphakāni; a later ms. changes to: tu (pu)ṣpa(kā)ni (sol).

prapūra, adj. (see also sam-pra°), *full*: °ra-vākyam Mv II.395.4, (of) *full (rich?) voice*; acc. to Senart also II.331.4, see *samprapūra*.

prapṛiṇayati, *makes delightful*: madhuramadhuram dharmam deśayati kṣaudram iva madhuram °yati Divy 551.27.

praphullana (nt.; n. act. to *pra-phullati, cf. Pkt. pres. pple. papphullanta, and next two items), *blooming* (of trees): sarvavṛkṣa-°na- Gv 313.13.

praphullita, ppp. (= Pkt. papphulla; cf. prec.), *in bloom, burst forth* (of a flower, and fig., of a person): °tas tvam . . . padmam iva . . . LV 332.5.

praphullin, adj. (cf. prec. two), *blooming, fig. of members of the body*: °lībhīr aṅgapratyaṅgaḥ Suv 102.2.

prabandha, m. (Skt., *continuation, continuity*), in Lañk 37.10 ff., 38.5 ff., 39.3, seems to be nearly a synonym

for pravṛtti (which occurs as var. for it in one ms. 39.3; see **pravṛtti-vijñāna**), *continuous activity or existence*, viz. of vijñāna, contrasted with lakṣaṇa, the *external mark or manifested aspect* (Suzuki, Studies, 183) of vijñāna; both must be subjected to suppression (nirōdha); 38.5 f. prabandha-nirōdhaḥ... yasmān na (so, with Tib.) pravartate, as a result of which it no longer operates; the prabandha of vijñāna is analogous to the relation between atoms of clay and a lump of clay composed of them, 'neither different nor not different', 38.9 ff.

Prabuddhaśīla, n. of a former Buddha: Mv i.138.10. ? **prabudhyati**, or °te (so mss.), perh. is taught or proclaimed: nāmena valpulyam idam pra° (KN em. pravucyati, kept by WT without note) SP 23.10 (vs); Tib. does not seem to render any verb; Kern *which by name is called* (adopting the em.?); Burnouf *il expliqa* (active verbs, of which Buddha is the subject, precede and follow, but it seems not impossible to take this as passive: *this sūtra of great extent is taught by name as...*); na cāpi nirvāṇam (text °nām) idam prabudhyati SP 62.16 (vs), so all Nep. mss. reported; WT pravucyati, citing K' as pravuceti.

Prabodhana, n. of a former Buddha: Av i.100.12. **prabha**, m., (1) = Skt. prabhā, *light* (abstracted from cpd. **prabhaṃkāra**?), acc. to all mss. in LV 123.1 (vs) candrasūrya-prabhaś ca jyotiṣā... na bhāsate, *the light of the sun and moon, the stars, (etc.) do not shine*; not a Bhvr.; we must interpret in this way, or em. to °prabhā; (2) n. of a maharṣi: Māy 256.28; (3) **Prabha-nāmā sahasrāṇi**... (anantā nṛpatayo proktā Yādavānām kulodbhavāḥ) Mmk 625.24, *thousands of kings named Prabha* (literally; prob. meaning, *whose names contained the element -prabha*).

prabhakara, see **prabhaṃkāra**.

Prabhaketurājamati, see **Prabhā°**.

Prabhaketuśīrī (m.c. for **Prabhāketuśīrī**), perhaps n. of a Buddha (separating this from prec. **Avabhāsarāja**, q.v.): Gv 284.16 (vs).

prabhaṃkāra, in vss (m.c.) **prabhakara**, once **prabhāṃkāra** (cf. Skt. and BHS **prabhākara**, in Skt. said of sun and moon; = Pali **pabhaṃkāra**, often ep. of Buddha; Mindic-am for ām), (1) *light-making, light-maker*: candradītya **prabhaṃkāra** **prabhakara** khadyotake no name LV 120.11 (vs), *the moon and sun, makers of light, O maker of light (Buddha)! would not bow down to a firefly*; **prabhāṃkaro** Mv i.296.11, of the moon; fig., (sarve ca te, sc. sattvāḥ, *human beings...*) **prabhakara** bhontu paraspāreṇa Suv 40.11 (vs), *shall give light* (i. e. help, or spiritual illumination) to one another; esp. (as in Pali) ep. of Buddhas, SP 301.4; LV 363.9; 424.2; 438.1 (prajñāñāna-°rah); Mv i.232.19 (vs; text **prabhaṃkāram**, v.l. **prabhak°**, better metr.; of **Dīpaṃkāra**); ii.353.2 = iii.277.5; ii.389.5; RP 5.7; Sukh 74.1; Gv 391.26; as name of a supernatural ray emitted by Bodhisattvas, Śīkṣ 334.1; (2) n. of two former Buddhas: Mv i.136.17; iii.231.4; (3) n. of two yakṣas: Māy 34; 77. Cf. **niṣprabhaṃkāra**.

prabhaṅgura, adj., °ra-tā (= Pali **pabhaṅgura**, also °guṇa), (state of being) *perishable*: °ram Mv 2589 = Tib. rab tu hjiḡ pa, or, phuṅ por gyur ba, both (completely) *ruined* (a neg. supplied from 2588 where read na rāśi-bhāvah); °rah Śīkṣ 232.1 (of the body); °ram (rūpaṃ) Ud i.34 (= Pali Dhp. 148 °guṇaṃ or °raṃ); °ra-tā (mss. always so or °la-tā; Senart em. °ṇa-tā) Mv iii.338.1, 7; 339.18; 340.5.

prabhañjaka, ifc., *destroying*: aribala-prabhañjakāḥ Māy 248.8.

Prabhañjana, n. of two yakṣas: Māy 32, 92.

Prabhadrīkā, n. of a river: Māy 253.7 (in list between Suvāsu and Tapodā); MSV i.266.3.

[**prabhayanti**, read **prabhaṣanti**; see next.]

prabhaṣati, barks: for text (by em.) **prabhayanti**

(mss. °vanti, °panti) read °santi in Lañk 246.14 śvāṇaḥ, (on seeing an outcaste, who eats dog-flesh) **prabhaṣanti**, bhayena maraṇaprapṛtāś caike bhavanty, asmān apl mārayiṣyanti.

Prabhākara (cf. **prabhaṃkāra**), (1) n. of a former Buddha: Sukh 5.8; of a Buddha in the northern quarter, Sukh 98.2; (2) n. of a samādhi: Mv 542; ŚsP 1413.17; 1418.2.

Prabhākarakīrti, n. of an author: Sādh 171.16.

Prabhākarasiddhi, n. of a teacher: Mv 3505.

Prabhākari, n. of the third bodhisattva-bhūmi: Mv 888; Dharmas 64; Dbh 5.8; Bbh 338.17.

Prabhāketu, (1) n. of a Bodhisattva: Gv 3.19;

(2) n. of a Buddha (**Prabha°**, m.c.): Gv 256.19.

Prabhā (m.c. **Prabha°**)-**keturājamati**, n. of a Buddha: Gv 284.15 (vs).

Prabhāketuśīrī, see **Prabhāketuśīrī**.

[**prabhāga-tā**, in sarva-kalyāṇamitra-°tām pratyala-bhata Gv 342.9-10; read **sabhāgata**, q.v.; cf. bodhisattva-sabhāgataḥ, line 25 below, and **sabhāga-mitra-samavadhāna**- Gv 110.19.]

prabhāṃkāra, see **prabhaṃkāra**.

prabhāta, m. (recorded only as nt. in Skt. and **pabhāta** in Pali), *dawn, getting light*: rātrīprabhāto °bhūt (all mss.) LV 225.7 (prose).

Prabhāvati, (1) n. of one of the four goddesses who guard the Bodhisattva in his mother's womb: LV 66.9; (2) n. of a yoginī: Sādh 427.3.

Prabhāvvyūha, apparently n. of one of the **Ābhāsvara** (q.v.) gods: LV 44.12 **prabhāvvyūhābhāsvaraś** ca (so Lefm., mss. vary, one ms. **prabhāvvyūhaś cābhā°** which may be correct); in a list of classes of gods and individual representatives of some of them.

Prabhāśrī, n. of a Bodhisattva: Gv 4.2.

Prabhāśārī, n. of a Buddha: Śīkṣ 169.11.

prabhāsvara, (1) adj., *clear* (of a voice): °rā Mv 451, of Buddha's voice; (2) m., n. of a class of gods: devā (mss. divyā) ca brahmā ca **prabhāsvaraś** ca- Mv iii.122.12 (vs); in sg., following **ābhāsvara** (of which it is prob. a variant; perh. read **ābhāsvara** in Mv?), Mmk 19.9 (cf. **śuddhābha** and **puṇyābha**, which follow); (3) m., n. of a yakṣa: Māy 91; (4) °rā, f., n. of a magic plant: Divy 113.27 ff.

? **prabhinna** (m. or nt.), if textually sound, *part, portion*, or some measure of capacity: mudga-prabhinnaṃ vā māṣa-pra° vā taṇḍula-pra° vā pūretvā utkīrtvā (mss. utkīrtvā) Mv i.327.2-3.

Prabhu, n. of a yakṣa leader: Māy 235.26.

? **Prabhuvidēhakarna** (v.l. **Prabho°**), n. of a former Buddha: Mv i.139.14 (Senart em. **Prabhūtadehakarna**).

prabhūtajihva, adj. (= Pali **pahūtajihva**), *long-tongued*, ep. of Buddha: LV 366.17; as one of the 32 **lakṣaṇa**, q.v., in lists of them.

prabhūtataraḥ, adj. (= Skt. °tara), *rather abundant*: Bbh 162.24 (= °tara 162.6); 178.26 (all prose).

Prabhūtanāskandha, n. of the 'householder-jewel' of a cakravartin: Gv 418.11.

Prabhūtaratnā, n. of a former Buddha in a distant world (**Ratnavisuddhā**): SP 240.13 ff.; 299.15; 300.4; 328.16; 387.7 ff.; 421.13; 430.12 ff.; 487.2.

Prabhūtavarna, n. of a former Buddha: Mv i.138.9.

Prabhūta, n. of a lay-disciple (upāsikā): Gv 135.13; 136.16 ff.

[**-prabhūti**, in °tiṣu Bbh 5.11 (prose), at end of cpd., and so forth, = Skt. -prabhṛtiṣu, which should almost certainly be read. It is barely possible that a Mindic form of this word (Pali **pabhuti**) was orig. intended, in which case read -prabhūtiṣu.]

prabheda, m., (1) *ten thousand*: Mv 7993 (mg. proved by position and Tib. khri); (2) *analysis, solution* (of questions): praśna-°da-kuśalāś SP 340.2.

prabheda-tā (v.l., best mss.), or °dana-tā (text), *thorough analysis*: mati-nidhānam (sc. pratilapsyate) buddhī-°tayā LV 440.17 (prose).

? **Prabhemi** (so mss., except one Prahemi; Senart em. Praheti), n. of a former Buddha: Mv 1.137.9.

pramaṇḍita, adorned: kiṅkiṇibhīḥ °tā Sādh 261.3 (vs).

pramattaka (unrecorded; PTSD cites a-ppa° from Pv. comm. 201.16, but the word here found is rather appa-matta-ka, = Skt. alpa-mātra(-ka), as correctly stated CPD); = Skt. pramatta, *heedless, negligent*: RP 37.15 (su-pra°) and 16, both vss; may be m.c. (or pejorative -ka°).

pramatta-bandhu, see **pamat°**.

-pramathaka, adj. (Skt. pra-math- plus -aka), *crushing*: paracakra-°kasya Suv 69.7 (prose).

pramāda, nt., (= **pramāda** 2, q.v.), a high number: Gv 106.17 (°dasya); 134.1 (°dam, n. sg.).

Pramadā (m.c. °da), n. of an ogress: in RP 23.15 (vs) read, bālisa (or °sa) rākṣasi pramada-saṃjñā.

pramantā, gen. sg. °tāyā(h), a high number: Gv 106.6. Error for **pramātra**, q.v.

pramardaka, adj., m. (Skt. pra-mard- plus -aka, but nowhere recorded), *destroying, one who destroys*: sarvāpara-°ka(h) LV 433.2, of Buddha; chiefly in a cliché describing heroic sons, gen. pl. parasaiṇya-°kānam Mv 1.49.5; 193.18; II.158.17; III.378.1; Divy 548.28; Gv 399.15; LV 18.6-7; in LV 22.7 same cpd., gen. pl., which here seems to have been carelessly repeated from the cliché (tho no v.l. is reported); a n. sg. is required, like the prec. series of epithets of a king.

Pramardana, n. of two yakṣas: Māy 32 and 88.

pramāṇa, *authority, evidence*, rarely (as sometimes in Skt.) agreeing in gender with the subject, but in Skt. fem. °ṇī acc. to BR; in LV 318.19 (vs) iyaṃ (sc. mahī) pramāṇā mama, *she (the earth) is my witness*; above in 318.10 iyaṃ . . . pramāṇam (prose; but meter could not be concerned).

pramāṇika, adj., f. °kī (Skt. Lex.; = Pali pamā°), *having a measure, limited, restricted*: °kaṃ kuṇṇim kārayīta Prāt 480.8, (a monk) shall make himself a hut of limited extent (= Pali Vin. III.149.11; not quite accurately rendered in PTSD and transl.); (if) pramāṇikī me prabhā bhaved Sukh 13.17 (then may I not attain perfect enlightenment! here mg. is very clear); °ka-buddhakṣetra Gv 458.2.

? **-pramāṇin**, *having . . . as measure, measured by . . .* lakṣa-°ṇibhīḥ Mmk 139.25 (vs); but see § 8.114.

pramātra, m., Mvy 7751, or nt., 7879 (cited from Gv); Gv 133.16; a high number (corruptly **pramantā**, f., q.v., in Gv 106.6).

Pramāthin, n. of a nāga: Mmk 454.15.

pramāda, m., (1) an intoxicating liquor: na pāsya (fut.) pānaṃ na ca madhu na pramādam (only v.l. °modam) LV 230.19 (vs); (2) a high number: Mvy 7789; 7918 (here cited from Gv, which reads **pramada**, nt., q.v.).

pramāda-bandhu (not recorded in Pali, but = **pamatta-b°**, q.v.), *friend of indolence*, ep. of Māra: Mv II.334.5 (mss. prasāda°); 335.3 (one ms. prasāda°), 11 (no v.l.).

pramālayita, ppp. (to Skt. pra-mālayati), *faded, exhausted*: śīrṣaṃ maharṣisya tapena °taṃ Mv II.232.4 (vs); mss. prapil°.

? **-pramuktaka**, presumably = Skt. °kta, *discharged*: (sarvaratna)-paṅktirucīrasūkṣma-kusuma-reṇu-pramuktakān Gv 100.12 (prose); so text, but there is something wrong with it; it occurs in a long series of acc. nt. or m. epithets, mostly ending -am, applied to a park (udyānam, line 11). The following word begins with s-, so the form could only be acc. pl. m., which makes no sense. It would be unsatisfactory to em. to °kaṃ; I have no suggestion.

Pramukhī, (prob.) n. of a goddess or yakṣiṇī: Ma-hāsamāj., Waldschmidt, Kl. Skt. Texte 4,187.3; in Pali parallel, DN II.260.23, pāmokkhā, taken as adj. by comm. and modern interpreters; the Skt. adj. pramukha might be assumed in our text (with Avadātakaśā), but its fem. seems to be only noted as pramukhā.

-pramuṇca, adj. (= Pali pa°), *emitting, sending forth*: -prabhā-vyūha-°cāni Gv 358.8.

-pramuṇcaka, adj., = prec.: °kānaṃ Gv 426.5 (prose).

pramuṇcati, (1) *utters* (words; so in Pali with object vācam), used absolutely: naivam āryāḥ pramuṇcanti (no object expressed in stanza, but clearly means *utter words*) Ud VIII.9; (2) *sheds* (tears): āsrūṇi pramuktāni Kv 70.2, or pramuṇca 70.4.

pramuṇcana (nt.), or adj. (in comp.; to prec. with -ana), *sending forth* (usually rays of light): clearly subst. in raśmijāla-°ne Suv 166.7, upon the emission of a mass of light (from the sun); in cpds. usually hard to tell whether adj. or n. (if n., in Bhvr. cpd.): Gv 3.11; 18.9; 29.24 (jñānaraśmi-°naḥ, ep. of Buddha); 117.6 (raśmi-); 210.13; 269.7 (prabhā-); raśmi-pramocana-, text of KN in SP 17.3 (most mss. pramuṇcana) and 7 (here no v.l. in KN; but WT in both places pramuṇcana, with their ms. K'). Cf. **sampramuṇcana**.

Pramuditānayanajagadvirocana, n. of a goddess of night: Gv 240.12 etc.

Pramuditapralambasunayana, n. of a gandharva: Mvy 3386.

Pramuditā (also muditā, q.v., 2), n. of the first bodhisattva-bhūmi: Mvy 886; Dharmas 64; Dbh 5.7 etc.; Laṅk 226.15; Śikṣ 10.17; °tāyā tu paṭhyate Śikṣ 11.3; Daśabhūmike pramuditā (read °tā)-bhūmi-nirdeśam Āra-bhya Bbh 332.20-21.

pramūrchita, adj.-ppp. (= Pali pamucchita), *infatuated*: sarve skhalitā āsi sarve (mss. pūrve) āsi °chitā Mv II.425.7 (prose); similarly 8; Māy 223.12.

Pramokṣaka, m., (1) n. of a nāga-king: Mvy 3276; Māy 247.32; (2) n. of a mountain: Divy 455.30, called **Pramokṣaṇa** 450.11.

pramokṣaṇa, (1) (nt.; in this sense not in Skt.; cf. AMg. pamokkhana, defined as *abandoning, giving up*), *liberation, salvation*: sattva-pramokṣaṇa-maitra-ratiś ca LV 313.11 (vs); teṣaṃ pramokṣaṇa-nimittam RP 44.18 (vs); (2) n. of a mountain, = **Pramokṣaka** 2, q.v.

pramocaka (to pra-muc-, caus., plus -aka), (1) adj. or subst. m., *freeing, one who frees, savior*: dharmam jātimṛtyu-°kaṃ LV 131.18 (vs); or otherwise of the Bodhi-sattva, or Buddha(s); prādurbhūtaḥ °cakaḥ LV 131.14 (vs); utpanno valdyarājāḥ °cakaḥ LV 351.12 (prose); sarvaloka-°cakaḥ Gv 31.6 (Buddhas); (2) *sending out, emitting* (light): raśmi-°kaṃ dhyānaṃ Bbh 210.17. See next.

[**pramocara**, read] **pramocana** (Skt.), or °caka (q.v.), *sending forth, giving out*: nānāsvaramaṇḍala-pramocareṣu (read °neṣu or °keṣu; sald of creatures in existence) Gv 330.22.

pramocin, *one who frees, savior*: dukhebhyaḥ pramoci (voc., to the Bodhisattva) LV 285.2 (vs).

Pramodā, n. of a yakṣiṇī: Mmk 573.14 (text here erroneously Samodā); 574.20.

[**pramohayitvā**, read pramodayitvā, *having gratified*: MSV IV.130.1, 3.]

prayāma, m., *extension*, lit. and physical: avakubjaḥ prayāmeṇa (om. in several mss.) prāpatam LV 254.21, I fell prone at full length (on the ground); usually of the extent of qualities, also of disease, gate prayāmaṃ (text prayāsam, see Crit. App.) . . . vyādhaḥ Jm 21.2, when a disease has made progress; śakti-°maḥ Jm 78.2, extent of power; dhairya-°maḥ Jm 111.16; 238.11; labdha-prayāma, *having acquired great extent*, Jm 171.15 (karmāṇi;

of the power of karman); 182.3 (kalāsu saṅgaḥ, *interest in the arts*).

prayuktikā (= Skt. °ti, plus -ka, doubtless m.c.), *application*: bhoginām viśanāṣaṃ ca mūlamantraprayuktikā (... nīrṇāṣayati) Mmk 363.3 (vs).

prayujyate, °ti (to Skt. pra-yuj-, *apply*, pass.), *applies oneself*, with instr. of means of application: āśayena (mss. āśrayeṇa)... yoniśaḥ prayujyate RP 12.9 (vs); adhyāśayena ca prayujyati... 14.7 (vs; °ti may be m.c.); prayujyantaṇa ghaṭanta vyāyamanta Mv 1.246.4 (prose), *by him applying himself, striving, exerting himself*.

prayoga, nt. (Skt. only m.), *presentation of a dramatic performance*: kim idam adya... parvaṃ vā °gaṃ vā utsavam vā Mv 1.322.10.

prāraṇati, *resounds*; always of the world, or world-systems, at the time of an earthquake; usually followed by **samprāraṇati**, q.v.: prāraṇat LV 318.21 (mahāprthivī); 352.4 (lokadhātavo); prāraṇa Dbh 98.31 (lokadhātavaḥ); prāraṇat Mvy 3014; Samādh 19.6 (lokadhātuh); °nitā Mmk 514.17 (mahāprthivī).

prarucira, adj., *very bright*: Divy 601.14.

praruṇḍa, adj., quasi-ppp. (on etym. see ruṇḍa), (1) *weeping*: te... praruṇḍā (mss. °do) āsrukaṇṭhā rudanmukhā paridevutsuḥ Mv 1.217.11, *they lamented, weeping, with tears in their voices* (lit. throats), *with tearful faces*; (2) as periphrasis for past tense, *wept*: rājā °do Mv 1.216.19, *the king wept*; devī °dā 426.16; (parivāro) °do 427.12; Alindā °dā 427.17; others 11.263.5 (thrice).

prarodana, nt. (Skt. pra-rud- plus -ana; unrecorded), *weeping*: °nam Mvy 692c = Tib. hu ba.

pralagna, ppp. (of *pra-lag-, unrecorded), *attached* (an ox, to carts etc.): °gno Mv 11.70.7.

pralambana- (recorded only Skt. Lex. as nt. n. act.), *hanging down*: pañca ca kanyāśahasraṇi nava-vicitra-°namālā-parigrhitāni LV 98.19 (prose).

Pralambabāhu, (1) n. of a disciple of the Buddha: Mv 1.75.7 ('hum, by em. for 'hur, which would make the word an ep. of Kāśyapa 2, but cf. lines 11, 15, 18, 76.1, which support the em.); (2) n. of several former Buddhas: Mv 1.137.12; Gv 174.21 (lived in the Vimalaprabha kalpa); 422.23.

pralambayati (caus. of Skt. pra-lamb-), *hangs down* (trans.), *dangles, swings*: hārā-sahasranayutāni °yantaḥ (pres. pple.) LV 296.4 (vs).

Pralambā, n. of a plāści: Māy 238.19. See also s.v. Vilambā.

Pralambodara, (1) n. of a kimnara-king: Kv 3.4; (2) n. of a mountain: Kv 91.14.

[**pralambha**-(bāhu), in Divy 99.18, misprint or error for Skt. and BHS pralamba-]

pra-lalita, adj. (cf. Skt. lalita; Pkt. palaliya, not in this mg.), *very sweet*: °ta-kalahaṃsa-barhiṇa-nivātā (see this last) Mv 1.171.4 (vs), of Buddha's voice. Senart em. pralulita, without good reason.

pralīna, (nt.; orig. ppp. to next; = Skt. praḍīna, ppp., and as subst., *flight*), also °naka, *flight*, in hamsa-pralīnaṃ (mss. °prā; Senart em. °praḍīnaṃ) buddhā bhagavanto gacchanti Mv 11.255.17; also in Mv 1.307.16 read some form of hamsa-pralīna (mss. °prahīnakasya; Senart em. °praḍīnakam iva) buddhā bhagavanto nagaram praviśanti; both adverbs, *in the manner of the flight of (a flock of?) hamsas*.

praliyati (for Skt. pra-ḍi-, only recorded in ppp. and noun praḍīna, see prec.), *flies down*: Mv 1.216.11 = 11.19.8 (vs); also 11.19.2 for o-ḥ of 1.216.5; in all mss. praliyanti, kept by Senart 1.216.11, but em. to praḍi° 11.19.2, 8.

pralugna, ppp. (of pralujjati; = Pall palugga), *broken, destroyed, ruined*: Mv 11.429.18 (ābharāṇehi lugna-°nehi); Śikṣ 56.8 (stūpa); Bbh 147.2 (karmānta); Gv 280.14 (tathāgata-vigraha).

pralujja- (to pralujjati; perh. m.c. for *pralujiyā,

destruction, in °jja-kāle jinaśāsanasya Mv 11.388.1 (vs), *at the time of destruction of...* (v.l. pralujiya-). The reading is, however, not certain; the same vs in Śikṣ 305.3 reads **pralopa**-(q.v.)-kāle.

pralujjati (semi-MIndic), °jyati, °te (see lujjati), *is broken, destroyed*: Mv 11.356.9 (? v.l. pralujiyamānaṃ for text lujy°); 370.22 (mss. °jyanti or °jjati, perh. pres. pple. loc. abs.?). 371.4 and 373.4 (°jjamāne, v.l. °jya°); 412.12 °jje (aor.); in 11.354.13 read pralujjam (= °jan, pres. pple.; one ms. pulujjam) for Senart's puluvam, and perh. so in 11.278.17, same line of vs, unless pralujyanto (same mg.) be adopted, with Senart, as suggested by the corrupt mss. (it would be hypermetric); saddharme °jyamāne Śikṣ 17.3; °jyante AsP 256.8.

praluḍita = **pralulita**, q.v. (cf. also Skt. vipraloḍita, BR s.v. luḍ-), *agitated*, esp. by lusts: (manuṣyās) tāhi rājapatnīhi sārddham °tā(h) (so 1 ms., Senart em. °thitā) Mv 11.425.8; in list of synonyms, kameṣu grddhaḥ etc., Māy 223.12.

pralulita, adj., ppp. (despite **praluḍita**, q.v., which may well be an instance of ḍ for l as per § 2.46, prob. a noun cpd. of pra-, intensive, with Skt. lulita), *greatly agitated*: (yāṃ padminiṃ...) pañkā-so mss., Senart em. pañke-jala-pralulitām Mv 1.130.12 (vs); by lusts, kama-°tā 1.180.18 (vs); in 1.171.4 read with mss. **pralalita**, q.v., for Senart's °lul°.

pralepaka, m., Mvy 5998 = Tib. thod le skor gyl phyen ma, *chalk-dust*.

pralehaka, in hasta-pra°, n. or adj., ep. of a kind of ascetic practice, in a long series of such: °hakair LV 248.17 (prose); lit. rendered in Tib. lag pa la ldag pa, *hand-licking*.

pralopa (m.? to Skt. pra-lup-), *destruction*: saddharma-pe Śikṣ 116.2; °pa-kāle Śikṣ 305.3 (vs) = Mv 11.388.1 pralujiya-(q.v.)-kāle; otherwise only °pa-dharma(n), *subject to destruction*: samskāra pralopadharm' ime LV 175.21 (vs); duḥkhaṃ... °padharman' Dbh.g. 10(346).21; kim... °pa-dharma kim atra loke °pralopa-dharma, rūpaṃ... pralopa-dharma... (etc.) Av 11.168.10 f.; read pralopadharmam MPS 45.8 for ed. (p)r(a)lo(ka°; only r and lo in ms.); also (em.) 44.13.

pravacana, nt. (Skt. id., in closely corresponding mgs.; Pall only pāvācana), (1) °ne, with prec. gen., *under the preaching* (of...), a Buddha or Bodhisattva: mama SP 64.12; tasyaiva Divy 505.2; Kāśyapasya Av 11.97.6; samyaksambuddhasya Sukh 7.3; tathāgatasya Gv 280.12; once Instr. °nena in same mg., following the temporal tena kālena, tena samayena, tasya bhagavato... pravacanena Samādh 8.12; (2) designation of the groups or types of sacred texts of Buddhism, which are listed as nine Dharmas 62, as twelve (the same with three added after the fifth) Mvy 1266-78.

pra-vajita, ppp. (semi-MIndic for pra-vraj°, see § 2.16), *(having) become a wandering monk*: °ta nirapekṣaḥ (so divide) LV 57.19 (vs; most mss. pra-vraj-; meter requires short first syllable).

pravanna, adj.-ppp. (= AMg. pavanna; semi-MIndic for Skt. prapanna), *resorted to*: raudraḥ narair aśubha-karma-m-ati-pravannaḥ Mv 1.84.3 (vs), *by violent men who resort too much to evil deeds*. So one ms., the rest °pravaraṇaḥ, which makes no sense; Senart em. °vapaṇaḥ, but his note recognizes that the penult is required by meter to be long; he suggests that doubling of ṇ of pravaṇa took place m.c. But the AMg. form fits without change.

pravayati (used in somewhat similar way in Vedic; in Skt. only ppp. prota), *adorns, attaches to...* *by weaving or trimming*, with acc. of thing adorned and Instr. of trimmings: vividhavasanaṇatnaḥ sarvavṛkṣaṃ pravethā (for pravayata) LV 79.12 (vs), *trim all the trees with various garments and jewels*; so Tib., brgyan par gyis (impv. of bgyid pa), *make adorned!*

pravara, m. Mvy 7706, or nt. id. 7832 (cited from Gv), a high number: Gv 105.20; 133.1 (nt.).

Pravaraśrī, n. of a Bodhisattva: Gv 4.2.

? Pravaraśramati, see Varāśramati.

Pravarendrarāja, n. of a Bodhisattva: Gv 4.7.

pravarjanā- (possibly hyper-Skt. for M. pavajjana to pavajjal = Skt. prapadyate), *assent, promise* (?): jānaketava akhinnavacanāḥ pravarjanā-kusalās ca bhavanti (bodhisattvāḥ) Mv i.134.8 (prose). Senart suggests emendations which are not attractive.

pravartana-tā (= Skt. °tana), *setting in motion*: dharmacakra-°tanatāyā LV 394.2 (in repetition 7 °tanāya); 397.5; both prose.

pravahana (nt.? = Skt. °na), *ship* (? at least some kind of vehicle): dārikā bhartari °pakena prati-pādyati (so mss., pass. of pratipādayati; ed. em. prati-pradyate) Divy 226.20 (prose).

pravāḍa, m. or nt. (= Skt. °la), *coral*: SP 10.12; 102.2; 111.7; LV 108.19; Mv ii.316.5; 383.6; Mvy 5947; Divy 51.24; 67.19; 115.3; 138.4; 229.6; Av i.201.2 etc.; Suv 171.5; RP 40.8; Gv 164.8; Dbh 18.26.

Pravāḍasāgara, n. of a former Buddha: LV 5.6.

pravāḍita (nt.; orig. ppp. of Skt. pravādayati), *musical sound*: tūryasahasra-°tair (so, as one cpd.) LV 313.7 (vs).

? pravāḍi, f., n. sg. °di m.c., *disputation, argument*: śūnyā pravāḍi iha iḍṣa-dharma-yoge (so, one word) LV 420.20 (vs), *empty (nena) is a discussion regarding this application to such a kind of doctrine* (of heretics, mentioned in prec. line). So Tlb. seems clearly to understand: chos sbyor ḥdi ḥdra ḥdi la rab tu rtsod pa stoḥ, which definitely opposes taking pravāḍi as loc. for °de; this construction would in any case be difficult, since śūnyā could then not agree with this word (as Tlb. makes it and as natural interpretation requires); to take śūnyā with bhūmir in prec. line would be forced. No v.l. is recorded for pravāḍi (Calc. with some mss. reads śūnya-); perhaps it should be em. to °da (n. sg., for °dah).

pravāraka, (1) nt. (cf. Skt. pravāra), a kind of cloth: °kam Mvy 8983, acc. to Tlb. (be ḥu ras) and Chin. *cloth made of calf's hair*; (2) ? in Av i.156.1 (tāvat suvarṇam anuprayacchāmi yena devaḥ) punar api yatheṣṭa-pravārakaṁ kariṣyati, acc. to mss.; Speyer em. to °pracāraṇam; but perh. keep ms. in mg. of pravāraṇa (1), or read °raṇam, ... will again make any desired presentation (i. e. charitable gift).

pravāraṇa, (1) nt., also °nā (= Pall °nā; once °nam in Mbh. Cr. ed. 5.7.15; to 1 pravārayati), *offer, tender of entertainment or of some gift, presentation*: samyak-°nā Bbh 303.2, one of the Bodhisattva's duties; cāturmāsikā bhikṣuṇā °nā svikartavyā Prāt 520.7, and ff. (refers to situation of Mvy 8500, and Pall Vin. iv.102.38 ff., see 1 pravārayati); akṣtaniriktā- (Mironov kṣtaniriktā, see niriktā)-°nam Mvy 8457; see also pravāraka 2; (2) nt., also °nā (= Pall °nā; to 2 pravārayati, which may be a denom. to this; see also °rika, and °rita), *the ceremony performed by monks at the end of the rainy season*: °nam Mvy 8682 = Tib. dgag dbye (also dgag phye); °na-vastu id. 9103; °na-sūtra, n. of a work (= Pall SN i.190-192, called Pavāraṇā), Hoernle MR 39.25; °nā Divy 91.12 (mss. prāvā), 93.10; Prāt 501.4; Av i.308.7; ii.136.7 (read °nāyām with Corrig. 211); MSV iv.119.5 ff. (in the °nā-vastu).

Pravāraṇa-sūtra, see prec. (2).

1 pravārayati (Pall pavāreti; cf. samprav°; app. caus. of Skt. pra-var-; once in Rām. ii.77.15, see BR, with loc., bhojyeṣu ... ābharapeṣu ca pravārayasi, Bomb. ed. °ti, comm. prakarṣeṇāmadīṣṭavaraṇam kārayati bhavān; Mbh. 5.6006, also cited BR, is a wrong reading, read with Crit. ed. 5.173.5 praveritā), *offers, tenders, presents*, generally with acc. (also gen.) of recipient, instr. (but sometimes acc.)

of thing tendered: aham eṇaṁ vareṇa pravārayeyam Av i.58.2, and śreṣṭhinaṁ vareṇa pravārayati 3; civaraiḥ °rayed Prāt 492.8; to (ed. em. tvām, but see Mv ii.427 etc. below) sarveṇa °rayāmi Av ii.9.4; amanuṣyair ... pravāryate (pass.) 8; lābhena pravāryamāno (pass. pple.) Śikṣ 268.4, *being tendered a profitable gift*; ratnais ca °rayanti Divy 116.17; ratnais ca pravāritāḥ Divy 439.15; °ritaḥ, °ritam Prāt 509.6, 10, *having been tendered* (food); the situation is identical with that of Mvy 8456 and 8457, see pravāraṇa 1, and Pall Vin. iv.82.21 ff. and 84.14 ff., where pavārito, °tam, as in Prāt; divyair vastrair pravāritāḥ Kv 44.11, not *clothed* (pw) but *offered, presented*; rājena me ... pravāritā (so with mss.), yā te stri ruccati tāṁ gṛhṇāhīti Mv ii.427.16, *she was offered to me ...*; mama strīyāya (stri° in 3 v.l. strīyā; in 13 both mss. stri, Senart em. strīm) pravārayitvā Mv ii.428.3, 13; devīm vareṇa pravārayati ii.430.11; confused text Mv ii.431.12, aham varam pravāritā (woman speaking) vareṇa (? orig. with pravāritā; varam later addition? Senart em. varam vareḥ) bhadre (this voc. may be construed separately from prec., introducing the foll. vs spoken by Śakra to her in granting the boon; cf. iii.6.11 below); priyam ... pravāretvā Mv iii.4.8; yaṁ (= yad) me strīyaṁ pravāretvā 5.10, but yo (mss. ye) me strībhiḥ pravāretvā 5.12; (sā dāni) śakreṇa vareṇa pravāritā 6.11, *she was presented with a boon by Śakra* (same context as ii.431.12 above, which see); pravāritam me khalu mahābrahmaṇa praśnavyākaraṇena, kiṁ dāni mahābrahmaṇam pṛccheyam iii.212.4-5, *I have been granted by Mahābrahmaṇa the expounding of a question*; pravāritārthātisevā Mvy 8500, *taking excessive advantage of things of value* (artha) *that are tendered* (a monk), referring to the situation of Prāt 520.7 ff.; see pravāraṇa 1; (na tu) kadācīt traimāśīm (q.v.) sarvopakaraṇaiḥ pravārito, yaṁ nv aham Vipāśyinaṁ ... sarvopakaraṇaiḥ pravārayeyam Divy 283.5-6. On pravāritvā Mv ii.489.10 see pravāraṇa.

2 pravārayati (= Pall pavāreti), *celebrates the pravāraṇa 2 (°nā) ceremony*, at the end of the rainy season: pravāraṇam pravārayitvā Divy 93.10; varṣoṣṭayā ... bhikṣuṇyā ubhayaśamghas ... pravārayitavyo (here caus. in mg.) Bhik 5a.3-4, *after the rainy season a nun must have both orders* (monks and nuns) *perform the pravāraṇa* (for her); pravārayitavyam Av ii.136.6, so read with Corrig. 211, *the pravāraṇa ceremony is to be performed*.

pravārika, m., (a monk) *making, or about to make, the pravāraṇa* (q.v., 2) *rite*: Mvy 8683 = Tib. dgag ḥbyed pa, or, dgag dbye byed.

pravārita, nt., = pravāraṇa (2), q.v.: Mvy 8684 = Tib. dgag dbye.

pravāsanā (= Skt. °na, nt.), *banishment, exile* (as punishment): Bbh 83.19 ff.; 140.24.

pravāsanīya, nt., with or sc. karman (to prec. plus -īya), *action leading to banishment* (from the monkish community): Mvy 8644; MSV ii.208.16 f.; iii.18.19 ff.; corresp. to Pall pabbājanīya.

(pravāsayati = Skt., *banishes*, with acc. of place of banishment: Divy 127.5, 9; badly defined in Index as *make to dwell in*.)

pravikatthate (cf. Pall ppp. pavikatthita, *boasted*; AMg. pavikatthal, *talks grandiloquently*; svābhāvikaṁ jagad iti pravikatthase tvam Jm 148.23 (vs).

pravikampati, *shakes* (active): °pyamānā rudanti LV 227.16 (prose), the women of the Bodhisattva's harem *being shaken* (pass. pple.; fig., by grief) *wept* (but one mss., the best, A, viprakam°); pravikampya (no v.l.) corvīm LV 385.10 (vs), and *having caused the earth to shake*.

pravikarṣaṇa (nt.), *dragging along*: svavadhra-clra-pravikarṣaṇātūrāḥ Jm 195.24 (vs), *afflicted with dragging along their thongs* (and?) *rags*.

pravikalpayati, *chooses alternatively, exercises option upon*: dṛṣṭyanvayaṁ hi pravikalpya (ger.) tat-tad Jm

153.10 (vs), for choosing this or that (action) according to his view.

pravikṣipta, ppp., (carelessly) thrown down, scattered about (Tib. bzhaḡ pa): MSV iv.120.11 (here em.), 17; 121.7.

pravicaya, m. (= Pali pavī^o; to Skt. pravacinoti), discriminating comprehension (generally rendered investigation, PTSD, Untersuchung, pw, which seems to me not quite exact); Tib. on Mvy rab tu (= pra) rnam par (= vi) hbyed pa (separate, divide, classify, select): esp. dharma-pra^o, one of the (sam)bodhyaṅga (Pali dhamma-vicaya), Mvy 990; LV 34.4; and dharma^o elsewhere, LV 181.16 (*ya-kuśalo); KP 50.2 (*ya-kaṣṭhāya); Mvy 846; buddha-dharma-pra^o Dbh 71.5; dharmāṅgāṃ (here prob. states of being) pra^o Bbh 212.4; loka-pra^o-sāmpaṇṇā(h) Mv ii.290.3 and iii.320.12, of Bodhisattvas or Buddhas; (acintya)jñāna-māhātmyam ca pravacinvan, dhāraṇīsamādhi-^ocayam ca parīśodhayan Dbh 73.13; pravicaya-(v.l.)^oye buddhyā Laṅk 15.2, with mind set on discernment (no dependent noun; could hardly be investigation); ā paramāṇu-^ocayād Laṅk 52.6; others, Bbh 31.25; Gv 248.23.

pravicāra (m.; cf. next, and AMg. pavīyāra, sexual intercourse), amusement: only in °cārārtham, following mama eva kṛdārtham ratyartham, Mv ii.115.13, 17; of luxurious apartments; there is nothing to indicate specifically sexual enjoyments.

pravicāraṇa, nt., or °nā, f., (1) = prec. (from next plus suffix -ana; cf. paricāraṇa, °nā, used in exactly the same phrase; JM. pavīyāraṇā, sexual intercourse), amusement (not necessarily sexual): only in °cārārtham, in the same formula in which pravicāra and paricāraṇa (°nā) occur: Mv ii.117.4, 6, 8, 11, 14; (2) (from Skt. pravīcārayati; Skt. °cāraṇā defined BR 7.1776 'Unterscheidung, so v.a. Art'), investigation, thorough consideration: (sarva)dharmapracāraṇābhinihāra- Gv 364.26.

pravīcārayati, °reti (see prec. two; in Skt. investigates fully, becomes well cognizant of, knows well, and so in BHS, e. g. Dbh.g. 44(70).10, see s.v. paricārayati 3), amuses oneself, especially (but not exclusively) sexually with women; in this sense the verb is unrecorded outside of BHS, and almost limited to Mv; but see prec. two items for AMg. and JM. related nouns; as Senart points out, 1 note 396, this seems to be somehow due to confusion with paricārayati (1) with which its use is identical; but it occurs once in LV, and too often in Mv to be emended, esp. in view of the noun relatives in AMg. and JM.; nārīhi pravīcāreti Mv iii.8.17; almost always, like paricārayati (1), follows forms of kṛdāti and ramati (°te), so (not always of sexual pleasure) LV 72.18; Mv i.31.6 (repeated with paricār^o 32.6; 32.8; ii.111.15, 16; 144.10, 13; 146.6; 151.6; 170.14; 171.16; 444.12; iii.37.10, 11; 162.10; caus. in force, suṣṭhu kumārām kṛdāpetha ramāpetha pravīcārayetha (so mss., Senart em. °cārāpetha) Mv ii.151.13, amuse the prince...; pass. (cf. Pali paricāriyati to paricāreti) is entertained: devī Māyā... sukhalī pravīcāryate Mv i.99.3.

pravījṛmbhitā, ppp. f. (to Skt. pra-vi-jṛmbh-, once in pw in somewhat different mg.), spreading out (her legs), of a woman in childbirth: (sā, i. e. Māyā, in bearing the Bodhisattva) °tā saḷlam (or °lā) Mv i.149.16 (here Senart keeps prati^o with mss.). = 217.17 = ii.19.18 (vs; in the two last Senart pravi^o, which is suggested by readings of mss. ii.19.18 and should certainly be read each time); cf. LV 83.5 (prose) vījṛmbhamānā sthītābhūt, which means the same; wrongly Senart's note Mv i.495.

Praviṇa, n. of a rākṣasa king: Mmk 17.27.

pravidarbhayati (= vidarbh^o, q.v.), ger. °bhya, intertwining (writing letters between the letters of a mantra): Sādh 367.7 (prose).

pravidarśayati (= Pali pavidaṃseti), reveals: sarvajñābhūmim^o yanti Gv 364.16 (vs).

pravidārayati (unrecorded, but cf. Skt. °dāra, subst., and Lex. °dāraṇa), rends, splits: °dārayam (for °yan, pres. pple.) Divy 606.3 (śiraḥ); °dārya, ger., Divy 592.12; °dāryamāṇa-(pres. pass. pple.) Divy 592.6 (-hrdaya); 604.15 (-mūrdhan).

pravidāha- (m.?), destroying or consuming flame: °ha-jena tivreṇa duḥkhena Divy 606.6; 607.24. (No pra-vi-dah- recorded.)

pravibhakti (f.; = AMg. pavibhatti; cf. Pali °bhajati, Skt. °bhāga), division, distribution: āryalaukika-°ti-tām (prajānāti) Dbh 74.18; daśabhūmivyavasthāna-nirdeśa-°tim avataraṭi 78.11.

pravibhāvayati (cf. Skt. °bhāva, subst.), makes to appear: bodhisattvāṇām tathatāyām (q.v.) °vyamānāṇām (being made to appear): AsP 320.15; 321.2.

pravibhāsayati, illumines: (bodhisattvavimokṣam...) °sayatā (pres. pple. instr. sg.) Gv 69.25.

pravirājate (AMg. pple. pavirāyamāṇa), gleams forth: ābhayaṃ (ābhā iyam) °te surucrā LV 108.18 (vs).

pravirohati (once in late Skt., Schmidt, Nachträge), grows up or out, develops: pravīroḥṣyamāṇa-taruṇa-pakṣaḥ Jm 98.8, of a young bird, whose tender wings were still to grow out; pakṣau samyak pravīroḥṣatūḥ 98.14; pravīrūḍha-vilāsa-śikhāgaru-vṛkṣa-vanam Divy 598.8.

praviloma, adj. (pra-, intens., plus Skt. viloma, unless error for pratiloma), very contrary, opposed, averse: saṃsārasrota-°ma-sthītāḥ sumedhāḥ Gv 393.4.

praviveka, m. (= Pall pa^o; cf. Skt. pravivikta, solitary), solitude, seclusion: °ka-jah Mvy 6344 (Tib. rab tu dben pa las...); LV 161.6; 180.17; Śikṣ 50.12 (ms. °vekya); 124.18; Bbh 9.2; 26.11; 246.20; Jm 11.21; 107.6; 108.21, etc.

? **praviśamayati**, perhaps stills, causes to subside: smṛtim upasthāpayati (q.v. 2) praviśamayati Divy 542.22; seems to be opposite (or, perhaps, equivalent?) of upasthāp^o, but I do not understand the passage; Index leaves praviś^o untranslated; context seems to throw no light on it. Cf. pratiśamayati, which however does not seem to fit in this place.

praviśiṣṭa-tara, adj. comp. (prob. pra- intens. plus viś^o; cf. AMg. pavisiṭṭha, printed °siṭha in Ratnach.), more highly distinguished (excellent): Divy 252.17 (prose).

praviśajati (cf. Skt. viśajati, regarded as pass. to vi-saṅ-), of which active is viśajati, applies oneself earnestly: MSV ii.88.2 (and ff.), see s.v. ātāpayati.

praviṣṭaka (specifying -ka, to praviṣṭa), one that had entered in: Mv ii.169.11 (śreṣṭhisya ekaputrako dvādaśavarṣikena) krayeṇa °ko.

praviṣṭamāna, see § 34.1.

pravisarpiṇ, adj., spreading out, pushing out (intrans.): Jm 96.21. No °pra-vi-sarp- seems to be recorded.

pravisārayati (caus. to Skt. °pravisarati in ppp. °srta, BR, and adj. °sārīn, Schmidt, Nachträge), causes to go apart: (stūpasya) dve bhitti^o yati sma SP 249.1 (prose); °sāryate, pass., id. 2, so Nep. mss., Kashgar rec. apāṇṇvanti, KN em. °sāryete because of dual subject, unnecessarily.

praviṣṭaraṇa (nt.), °na-tā (cf. Skt. pravistara, °stāra), expansion, spreading out: cittanagara-°na-prayuktena Gv 430.22, cited Śikṣ 123.5; °na-tā (in cpd.) Gv 152.24; śāstrāṇām °na-tayā Bbh 264.24.

pravuccati, °te (= Pall pavuccati; semi-Mindic for procyate), is said, declared: SP 129.14 °ti, and 130.4 °te, both with v.l. °cya^o; both vss. Cf. also sampravutta.

(pravṛtta, acc. to Senart nt. noun, la mode d'action, but rather ppp. as in Skt., in Mv i.159.5 [tac ca samyak-sambuddhāṇām mānsacakṣuṣaḥ] varṇam pravṛttam, sthānam ca yathānyeṣāṃ sattvāṇām... and that color of the fleshy eye of Buddhas is developed, and its position, just as of other creatures; so line 7, [divyacakṣuḥ] tat pravṛttam manomayeṣu rūpeṣu [tat = divyacakṣuḥ].)

pravyttaka, adj. (= Skt. *pravytta*), *who have set out, embarked* (on, comp.): *buddhānām* ... *lokānugraha-°tta-kānām* Av 1.16.10 (prose; in same cliché, *°ttānām* 1.30.8); *that took place, were engaged in*, *°ttakāni chandakāni* Av 1.269.8 (prose; perh. specifying *ka*, § 22.39).

pravytti-vijñāna, the *vijñāna* as characterized by evolution: contrasted with *ālaya-vi°* Lañk 2.13; trividham *vijñānam*, *pravytti-lakṣaṇam karma-la° jāti-la° ca* Lañk 37.13; Suzuki, *Studies*, 182 infra, obviously misrepresents this by making the triad *pravytti* (evolution), *lakṣaṇa* ('modes of being'), and *karma* ('function'), whereas *lakṣaṇa* here means characterized by and goes alike with *pravytti*, *karma*, and *jāti*; see loc. cit. 186 which recognizes this. See also **prabandha**.

Pravṛddhakāyārāja, n. of a Bodhisattva: Gv 442.14.

pravedha (m.? = Pall *pabbedha*; in Skt. once, see pw, shot, sc. of an arrow), *shot as a measure of breadth* (? or possibly, *breadth*, cf. *udvedha*, *āvedha*): Divy 56.16–17 yo 'sau yūpa ūrdhvaṃ vyāmasahasraṃ tiryak ṣoḍaśapavedho (cf. Jāt. II.334.4 tiryak ṣoḍaśapabbedho), ... across (in diameter) 16 shots, or possibly across having a breadth of 16 (sc. *vyāma*?); cf. the vv. II. cited in the note; virtually same text 59.16.

pravedhati, once *°dhayate* (= Pall *pave°*; see also **pravyadhati**; regularly follows *vedhati*, q.v.), *intenser substitute for vedhati*: *pravedhat* LV 352.2; 411.1; *°dhanta* Dbh 98.31; read *pravedhayamānaḥ* LV 188.3 (prose) with most and best mss., intrans., *trembling*, for Lefm. *°vep°*; *°dhita*, ppp. Mvy 3008; Divy 250.23; 365.15; *Samādh* 19.6.

praveśa (m.), in LV 149.18, 21 (prose) *anena praveśena*, acc. to pw *Art und Weise, Methode*; Foucaux, *entrée* (dans la numération des atomes subtils, mentioned in the preceding part of 18 and supplied with *praveśena* both times by F.); Tib. renders literally, *hjug pa, entrance*; the pw rendering is probably close to the intended mg.; perhaps *procedure, process*; 21 reads: *an° pra° imam cāturdvīpakam lokadhātum pramukham kṛtvā paripūrṇakoṭīśatam*.

praveśaka, adj. (= AMg. *pavesaa*, *entering*: *katham etāni °kāni bhaviṣyanti* Divy 249.4, *how will they enter* (lit. *come to be entering*)?

praveśitā, fem. ppp. (of caus. of Skt. *pra-viś-*): *aham ... dārakam praveśitā* Divy 541.28, *I am pregnant with a boy* (lit. *caused to be entered*).

praveṣṭuka (app. MIndic for *°ṭṭ-ka*; § 13.22), *one who enters*: (maṇḍalam) *°kānām mukham veṣṭayitvā* Mmk 49.12, *having covered the faces of those that enter* (the magic) circle.

praveṣye, in LV 189.6, vs, *āvantayāsu mi ratham punar aham* (read *puna 'ham*, m.c.?) *pra°*, *turn my car about quickly, I'll enter the city again, if not corruption for praveṣye*, which Calc. reads, must have *ṣ* for (kh for) *kṣ*, § 2.26. Tib. *na .hgro, I go*.

pravyathā (to Skt. *pra-vyath-*, cf. Skt. *vyathā*), *perturbation*: *mā bhadre °thā* Suv 219.9 (prose).

pravyadhati, only Divy, = **pravedhati**; citations s.v. *vyadhati*, q.v.; Pall also has *pavyadhita*.

pravyāharana (nt.; to Skt. *pravyāharati*, see next), *speech*, esp. *the faculty or power of speech*: *mūkāḥ °ṇa-samarthā bhavanti* Divy 250.27; Av 1.109.4; *tiryāñco vāk-°ṇa-samarthā bhavanti* MSV II.134.7.

pravyāhāra, m., sometimes acc. to texts nt. (in Skt. recorded once, Mbh 12.8088, where mg. is doubtful; *°rāya*, Nil. *prakṛṣṭoktaye*, which BR 5.1630 take to mean *um weiter in der Rede fortzufahren*; otherwise P.C. Roy; to Skt. *pravyāharati*), *speech, utterance*: corruptly written *pratyāhāra* in Mmk 4.21 and always in Kv except only 90.14; *a-°raḥ*, *not speaking, non-utterance*, Mvy 6986; KP 59.4 (neg. proved by Tib.; see s.v. *udāhāra*); *pravyāhāram* (acc.) *vācā* Bbh 160.21; *°raḥ kartavyaḥ* Kv 44.23; *mayā*

(or, me) *°raḥ kṛtāḥ* (55.20 *°raṃ kṛtām*), followed by directly quoted words, Kv 54.9, 11; 55.8, 20; 56.11, 14; similarly Kv 55.16; 56.8; 90.14; *idam* (gender) ... *vāk-°raṃ śrūtvā* Divy 324.7; (Imebhir) *akṣarapadapratyāhārāḥ bhagavantam abhyaṣṭāvīt* Mmk 4.21 (read *°pravyāḥ*); in Bhvr. cpd., *duḥpravyāhāram* (etat *sthānam*) Gv 321.20, *hard to describe in words*.

pravyāhṛtavati, Av II.10.9, following *uvāca* (fem. subject), can, it seems, only be a periphrastic form substituting for the perfect, from Skt. *pravyāharati*, *speaks*; render, *she spoke and uttered* (the following, which directly quotes her speech). Feer, *s'écria à haute voix*; Speyer, Index, does not translate, but attributes 'Inchoative force' to *pra* (i. e. *began to speak*?); this is not supported by Skt. or BHS usage as far as I know.

Pravrajyāntarāya-sūtra, n. of a work: Śikṣ 69.4. **pravrājayati**, used in non-caus. mg., *enters ascetic life*: *yan nv aham bhagavato °ntike °jāyeyam* Gv 417.15. Cf. the opposite, *sādhū ca* (ca om. in 1 ms.; Senart em. *tvam*, unnecessarily) *pravrajāhi* (Senart *pravrajehi*, metr. impossible) *mām* Mv III.386.13 (vs), *and please initiate me into ascetic life* Here, to be sure, meter may be concerned in the short a.

praśamsiya, adj. (= Skt. *°sya*, Pall *pasamsiya*), *praiseworthy*: Ud VIII.3 (with *nindiya*, q.v.).

? **praśaṭha**, *°thā*, *°thata*, uncertain; in KP 154.1 (prose) *saṃyakprahāna* (see **prahāna**)-*prasathā* (so divide) *ri*-(lacuna; Tib. *rdzu ḥphrul* = *°ddhi*); Tib. renders *prasathā* by *hgro ba*, here doubtless *entrance into* ...; the syllable *thā* seems corrupt but I think of no attractive em. Dubious also is *praśaṭhatā* Mvy 2101 (both edd., no v.l.), which looks as if it meant *trickery, deceitfulness* (so pw 7.362; cf. AMg. *pasadha*, *rogue, trickster*); but Tib. renders *rnal du* (*into tranquillity*) (*h*)*bab* (*entrance into*) or *hduḡ pa* (*state of*), which suggests a form of *śam* (cf. *śamatha*); Chin. acc. to Tling, *elimination of differences among things*, resulting in tranquillity (the last phrase not in Chin. here but cited from a parallel passage).

[**praśabdha**- LV 224.8, read **praśrabdha**-, q.v.]

Prasāmagandhasunābha, n. of a Buddha: Gv 422.7.

Prasamarūpagati, n. of a Buddha: Gv 284.22.

Prasamasukhābhijñā, n. of a (Bodhisattva-) *samādhi*: Gv 122.17.

? **praśasta**, ppp. (to *pra* plus *śas*, *cut*; but this cpd. hardly exists), *cut*: so Senart's em., (in hell) *kartarikāhi prasastā* (mss. *°sattā* or *°śaktā*) *bhavanti* Mv 1.24.14 (prose).

? **Prasastagunarāśi**, n. of a former Buddha (by em.): Mv 1.136.15.

Prasastavarṇa, n. of a former Buddha: Mv 1.138.3.

Prasānta, n. of a *śuddhāvāsakāyika* devaputra: LV 4.13; 6.13; 438.16. Cf. **Prasāntacitta**.

Prasāntacāritramati, n. of a Bodhisattva: LV 2.13.

Prasāntacitta, n. of a devaputra: LV 7.5 (vs); confirmed in Tib.; seems to be a vs correspondent of the prose **Prasānta**, q.v.

Prasāntaprabha, n. of a kalpa: Gv 232.6.

Prasāntamati, n. of a Buddhist monk: Gv 47.10.

Prasāntamatitejas, n. of a kalpa: Gv 257.19.

Prasāntarutasaḡaravati, n. of a goddess of the night: Gv 286.10 ff.; in the final list, Gv. 549.14–15, text omits *ruta*, prob. by accident.

Prasāntaroga, n. of a former Buddha: Mv 1.138.12.

Prasāntavinīścayaprātihāryanirdeśa, m., n. of a work: Mvy 1377; (same?) *°prātihārya-sūtra* (om. *nirdeśa*), Śikṣ 16.2 (here printed *°pratihārya*); 83.20; 86.13; 146.16.

Prasāntavinīteśvara, n. of a devaputra, acc. to LV 4.13; but the true reading is **Vinīteśvara**, q.v., as in repetitions; Tib. indicates this even in 4.13; the prec. name is **Prasānta**, and this has corrupted the tradition in 4.13.

Prasāntasāgaravati, Gv 549.14-15, = (and prob. error for) **Prasāntarutasāgaravati**.

Prasāntasvara, n. of a Bodhisattva: Gv 4.8.

praśobhita, ppp. (to *praśobhayati; no form of praśubh- recorded exc. pra...śobhe, once RV), adorned: sarvaratna-tam LV 415.10 (prose).

praśoṣita, ppp. (to *pra-śuṣ-, caus.; or pra-, intens., plus Skt. śoṣita), completely dried up: tṛṣṇānadi...tā LV 372.16 (vs).

praśnati (denom.; Skt. praśnayati; cf. pari-pra°), questions (two accus.) (tathāgatam) etam artham praśnasi Mmk 666.23 (prose).

praśraddadhātī, believes: karmāṇi, yāni loke na praśraddadhātī (3 pl.) Karmav 155.11 (prose).

praśrabdha (also prasr°; = Pali passaddha), ppp. (see next two and pratipras°), allayed, stilled: kṣutpipāsā prasarabdhābhūt LV 86.7; dukkham... prasarabdhām 86.12; riddhi (operation of magic) prasarabdhā Divy 48.10, was put an end to; the quieting of misery and other disturbing influences leads to the body and mind being calmed, at peace, prasarabdhakāyā sukham vedayati Mvy 1588 (see 1587 s.v. praśrabhyate); praśrabdha-kāyo Mv iii.284.8; Gv 522.4; kāya-prasrabdha-citto LV 224.8.

praśrabdhi, prasr°, f. (= Pali passaddhi; see prec. and next, also pratipras°), alleviation, calming, of pain etc., sarvopadrava-prasrabdhi- Śikṣ 255.14; (after bodily pain has been alleviated, in the prec.) sa kāyikaṃ prasarabdhī-sukham labdhvā... Av 132.4; hence, calm, serenity, lack of any disturbance, bodily or mental, kāya-prasrabdhīh citta-°dhih Bbh 110.6; (kāyika-)caitasika-prasrabdhī-jana-kam Bbh 207.14; praśrabdhī-sukha- Gv 165.22; (misprinted 'mukha-') 189.12; prasrabdhīh (alone) Mvy 1940; as one (5th in the list) of the seven (saṃ)bodhyaṅga, q.v., Mvy 993; Dharmas 49; LV 34.7; Dbh 39.8 (so also Pali passaddhi).

praśrabhyate, pass., praśrabhya, ger. (written 'sra°; see also praśrabdha, ppp.; all to *praśrambhayati, noted in BHS only in prati-pras°, q.v.), is calmed: prītimanasah kāyāḥ 'srahhyate Mvy 1587; ger. 'srahya kāya- (and, citta-)saṃskārān Mvy 1179 f.; 1185 f.

praśreṣṭha, adj. (pra-, intensive, plus śr°; = Pali pasēṭha, Pv. ii.9.75, wrongly em. PTSD), very superior: (katham) hīna 'thena sambandham kartum icchasi Divy 623.11 (vs, printed as prose).

praśvasati, and praśvāsa, m., apparently breathes out, and breathing out; see s.v. āśvāsa-praśvāsa.

praśṭavya = spraṣṭavya, q.v. (cf. prṣṭati), object of touch; parallel with rūpa and the other objects of sense: Mv i.31.2; 337.17; ii.341.18 (v.l. sparśa); iii.52.11 °vyām, acc. pl. (on gender see spraṣ°); Śikṣ 64.5.

prasadanīya, °niya, adj., = prasād°, q.v.

prasanna, ppp., adj. (= Pali pasanna, used in same way, with loc.; cf. abhi-pra°, and (abhi-) prasāda; seems not to be recorded in Skt.), believing in (loc.): yada puna janatā prasanna brahme LV 393.14 (vs), but since people have faith in Brahma (I will turn the wheel of the law only on his request); cittam abhiprasannam, prasanna-cittaś ca... Divy 137.1.

Prasannagātra, n. of a Tathāgata: Gv 421.12.

Prasannabuddhi, n. of a former Buddha: Mv i.138.6.

Prasannavadanotpalagandhakūṭa, pl., n. of a group of (predicted) future Buddhas: Suv 172.5.

Prasannavarṇa, n. of a former Buddha: Mv i.140.9.

Prasabha, n. of a yakṣa. Māy 55.

prasameti, comes forth: Śikṣ 347.8 (vs, from Ratnolādhārāṇi) prasameti (3 pl. pres.).

[**prasaraṇīya**, Senart's text in Mv i.207.1, read prasadanīyam, see prasād°.]

1 **prasavate**, °ti (= Pali pasavati; not in Skt. in this sense), produces, acquires (merit): kettakam puṇyam

°vanta (v.l. °vanti) iti Mv i.80.5; °vati 7 ff. For prasa-vitā; ppp., see next but one.

2 **pra-savati** (semi-Mindic for Skt. °sra-vati), flows forth: śroṇitanadyo ca °vanti Mv i.5.11 (prose; only 1 of 6 mss. °sra°; Pali only passavati).

prasavāyitā (so mss.; could be denom. ppp. to Skt. prasava), delivered (of a child): tayā (by her, the midwife) sā °tā Divy 484.8 (ed. em. prasavāpitā, ppp. of Mindic caus. to Skt. prasavati, bears); the reading of the mss., and my interpretation, seem supported by the close parallel tayā prasavitā 485.12, by her she was delivered, where the form in °tā can at any rate not be caus., and seems likely to be denom. from prasava (rather than a Mindic ppp. to prasavati, = Skt. prasūtā).

prasātika, °kā, Mv ii.60.22, see prāsādika (2).

prasāda, m. (= Pali pasāda, see Childers; cf. a-pra° and prasanna, also abhipras°), (1) faith (in, with loc., so commonly in Pali): Mvy 6822-24 (no locs.); Mv iii.434.20 Buddhē prasādasya; °da-jātaḥ (after abhiprasannaḥ, q.v.) Divy 23.14; 75.20; = śraddhā, AbhidhK. La-VP. viii.158; (2) tranquillity of the four physical elements (dhātu) in sense-organs, as resulting in the sensitivity of the organs and so in sense-perception: Śikṣ 250.14 ff.; cf. 251.4, which by contrast with kṣobha agitation proves what prasāda means. Pali pasāda is so used, see PTSD; for Mrs. Rhys Davids' interpretation see her Dhs. transl. 174.

prasādanatā (cf. Skt. °na; Pali cittassa pasādanam, Pv. comm. 132.15), the making clear, pure: prasādo dharmā-lokamukham āvīla-citta-prasādanatāyāi samvartate LV 31.13.

prasādaniya, also prasadanīya and °niya, adj., once (by corruption?) prasādaniya in mss. (= Pali pasādaniya, °niya, the latter not noted PTSD, but it occurs e.g. Pugg. 50.3; PTSD def. seems not happy, Childers is better, causing happiness), cheering, gracious, pleasing, cf. prāsādika; in the foll. citations the form is prasādaniya except as stated: applied to a past Buddha Mv i.3.4 (Senart em., mss. pramadaniya, prob. read prasād°); to another person, iii.260.19 (Senart em. °niyam m.c.); to an utterance, °yam... kathām i.312.9; to sounds, °yāḥ... śabdāḥ LV 411.9; to the sounds made by (auspicious) earthquakes, °yam, adv., Mv ii.10.11; iii.341.8 (prasadanīyam); and read prasadanīyam in the same cliché Mv i.207.1 where Senart prasaraniyam but mss. prasaraniyam or prasam°; to lotuses, prasadanīyāni Mv i.238.11 (only v.l. is prasā°); to trees, iii.302.2 (here mss. prāsād°, em. Senart); 401.21 (v.l. prasamadaniyo, intending prasād°).

Prasādapratilabdha, n. of a son of Māra (favorable to the Bodhisattva): LV 311.5.

prasādayati (caus. of Skt. pra-sad-, not recorded in this construction; or possibly denom. from prasāda), grants the favor of (acc.): Śyāmavatyā antike dharmān-vayam (see this) prasādayati Divy 531.4.

Prasādavati, n. of a samādhi: SP 424.5.

prāsādika, (1) adj. = prāsādika (1), q.v.: so mss. at Mv i.3.4, applied to a past Buddha; Senart em. prā°; (2) v.l. for prāsādika (2), q.v.

prasādhi-vārika, see prāsādī°.

prasārīta (nt.; in Skt. as ppp.-adj. to prasārayati, extended, stretched out; so also in BHS), extension, stretching out, = Skt. (and BHS) prasāraṇa; esp. of the arms; citations see s.v. saṃmīlīta, with which in this mg. it is associated.

prasiddha-karmānta (opp. of Pali paṭicchanna-kammanta, Sn 127; in Pali pasiddha is recorded only from a Lex. in Childers), of open, frank behavior: (of bodhisattvas) Mv i.133.18.

? **Prasiddharaṅga**, acc. to Senart's em., n. of a former Buddha: Mv i.138.14; see s.v. Cārucaraṇa.

Prasiddhavedana, n. of a former Buddha: Mv 1.138.10.

prasuta, m., a high number: Mvy 8002 (perh. for Skt. prayuta, as suggested by the ed.; but same in Mironov, no v.l.).

prasūyat-a, pres. pple., *being born*: Lañk 9.2; see § 18.41.

? **prasena**, nt. (In Skt., acc. to pw, *eine Art Gaukelei*, which seems certainly not what our word means), acc. to Tib. gsal snañ, *bright light*, or *bright clear*: °nam Mvy 4268; Chin. also *clear bright*. Follows pratyāllāham and precedes siddhi; lack of context leaves mg. very obscure.

(**Prasenajit** [= Pali Pasenadi], n. of a king of Kōśāla, with capital at Śrāvastī: Divy 77.23; 146.23; 466.19; (the same?) n. of an ancestor of Aśoka, Divy 369.12. Doubtless identifiable with the king of Śrāvastī known by this name in Skt.)

prasotar (= Skt. prasavitar), *one who produces, generates*: (aprameyapuṇya-)°tā bhavati (bodhisattva) Bbh 128.19.

praskanda, °dha (?), in SP 54.8 (vs) adj., *fallen, sinking*: praskanda (sc. sattvān; acc. pl.) samsārī, (*I see creatures*) *fallen into (sinking in) the saṃsāra*; note in KN says praskanna is to be expected, and WT read so, by em.; Pali pakkhanna is said in PTSd to be often written pakkhanta; AMg. pakkhanda = *moving, walking*, Ratnach.; in LV 104.18 (prose) nānā-kudrṣṭi-grahāṇa (read gahana-, below)-praskandhānām (so!, dh) sattvānām, paralleled by Gv 288.13 dṛṣṭi-kṛta-gahana-praskandhānām sattvānām; Tib. on LV ḥthibis pos, *dense, close, a covering*, confirming gahana as in Gv for grahāṇa; khebs pa, *covering*, for praskandha; see below, and note Dhātup. root skandh as v.l. for skand; twice Mvy has what may be the same word, but both times there are variants in the text, and northern translations are confused; Mvy 6815 praskandaḥ, v.l. °dhaḥ (so, °dhaḥ, Mironov); Tib. ḥjug pa, or, ḥgro ba (both something like *enter or move*), or skem pa (*dry up!*); Chin. *going in*, or, *going away*; Jap. *enter(ing)*; Mvy 7172 praskannāḥ, v.l. (with Mironov) praskandhaḥ (Mir. v.l. °ndaḥ, and, above line, skannāḥ); Tib. rab tu zhug pa (*entering*), or byiñ ba (*sinking*); so Chin., *going inside*, or *sinking*. The mg. *sinking*, as adj., which fits Skt. pra-skand- fairly well, would fit both the SP passage and the LV-Gv parallel passages, *of creatures sinking (entered) would also be possible* in the thicket of heresy.

Praskandaka, m., n. of a village: Mv 11.207.5, 8 (vss).

praskandin (= Pali pakkhandin, *bold, braggart, a bravo*, PTSd), (*a violent or insolent and belligerent person*): °di-balam Mvy 8212 = Tib. rab gnon (gyi stobs); °dinā, applied to a crow, Jm 98.21; °di MPS 26.24; 31.21.

praskandha, see °nda.

[**praskṛta**, in -devagaṇa-°taḥ Gv 405.13 (prose), read with 2d ed. (Skt.) puraskṛta.]

-**prastāraka**, see ṭṭṇa-pr°.

prastārīka, or °raka, in Mv 11.113.7 °lākā, v.l. °akā, in a list of guilds or occupations, after maṇikārakā; perhaps *merchant*, if related to Pali (kamsa-)pattharīkā (pl.) Vin. 11.135.16, acc. to comm. 1211.15 *dealers in brass-ware*; in similar passage Mv 11.442.13 maṇi-prastārakā (omitting kārakā), perh. *jewel-merchants*?

praspanda, adj. (or noun? to Skt. pra-spand-), *quivering* (from grief): (atyantapratīṣṭhokāśalyavīhatāḥ) praspanda-kaṇṭhānāḥ Divy 321.16.

prasphulita, adj.-ppp. (= Skt. prasphurita, cf. root sphul-), *quivering, flashing*: °ta-maricījālavasanāsu... dīkṣu Jm 30.10.

Prasphoṭa, n. of a nāga king: Megh 306.13. Cf. next, and **Prasphoṭana** 2.

Prasphoṭaka, n. of a nāga: Mvy 3346. Cf. under préc.

prasphoṭana, (1) nt. (cf. Skt. id., esp. in Schmidt, Nachträge; AMg. papphoṭana, *winnowing*, Ratnach.; to Skt. prasphoṭayati), °nam Mvy 9422, acc. to Jap. *cleansing* (of grain) *by beating*; Tib. sbugs pa, or phyl ba (obscure; the second gloss may intend the above mg.); Chin. (cleaning by) *wiping*, or *dusting*; (2) m. (cf. **Prasphoṭa**, °taka), n. of a nāga king (also called Pañcaśīrṣaka, q.v.): Megh 308.8.

prasrabdha, °dhi, **prasrabhya**(te), see **praśra**°.

prasravaṇī (cf. Skt. °ṇa, nt., *flowing forth, flux*, and acc. to BR *spring, well*; in LV 77.10 sarvanadi ca prasravaṇī ca na vahanti sma, it seems more likely to mean *stream*, *stream, water-course*: nadiyo ca °ṇiyo ca Mv 1.360.20. In Mvy 8928 sadā-prasravaṇī, *a woman who is constantly menstruating* (Tib. rtag tu zla mtshan zag pa), may be interpreted as a fem. Bhvr., *having a constant flux*, to Skt. °ṇa, above.

prasrāva-kuṭī, *hut for urinating*: °ṭi varcaḥkuṭī (q.v.) MSV 11.91.6; °kuṭīḥ ib. 157.3.

prasrāvinī, subst. f. (cf. **prasravaṇī**; less likely adj. f. to °prasrāvin), *stream, flood* (or, if adj., *flowing*, with dependent gen.): (striyo...) prasrāvinī (n. pl.) rudhira-mūtra-śakṣm-malānām RP 43.19 (vs).

? **prahata**, ppp. or adj., app. *practised or controlled*: gocarō °sya prahato bhavati Karmav 104.15, *on a la pratique de sa tournée* (Lévi); acc. to Lévi Tib. *il a la pratique de son domaine*, using goms par ḥgyur ba, which also renders upārjita in the prec. sentence; Chin. *il devient expert en êtres vivants*. Prob. prahata conceals some corruption; read **prahita**?

? **Praharāja** (so text, prob. corrupt), n. of a Bodhisattva: ŚsP 7.8.

praharṣā, f. (Skt. °ṣa, m.), or (v.l.) °ṣa-tā, (*state of joy*): tayā °ṣa(ta)yā Suv 181.11 (prose).

Praharṣitatejas, n. of a Bodhisattva: Gv 442.19.

Prahasita, n. of a kinnara-king: Kv 3.2.

Prahasitanetra, n. of a former Buddha: LV 5.13 (Tib. rab tu ḥdzum pañi spyān, *very smiling eye*); Mvy 97 (Tib. spyān gsal rgyas, *full-bright-eye*).

Prahasitanetranihitarāgarajas, n. of a Bodhisattva: Gv 442.14.

prahāṇa, nt. (besides the mgs. here noted, also as in Skt. id., *getting rid of, abandonment*; only this mg. seems to be recognized by Tib. which regularly renders spon ba; mg. 1 = Pali padhāṇa, BHS also pradhāṇa, q.v., here in Pktic form, cf. AMg. pahāṇa-vanta, Ratnach. = Hindi samyama samādhivāla; rendered *one who concentrates on self-restraint*, better ... *on strenuous exertion*; mg. 2 = AMg. pahāṇa, Skt. pradhāṇa, (1) *exertion, strenuousity*: four such Mvy 957-961 (as in Pali, see s.v. pradhāṇa for list); oftener called samyakprahāṇa (also °pradhāṇa; Pali sammappadhāṇa); Dharmas 45 (with list); Śikṣ 105.14; KP 95.6; Divy 208.8; in long cpds. containing lists of virtues and religious requirements, LV 8.5; 426.7; prahāṇa less technically, of zealous religious activity, in a series of vss similar, tho not quite identical, in Mv 11.238.3 ff., LV 261.2 ff., and Pali Sn 425 ff.: LV 4 prahāṇāyodyatam... dṛḍhāvikramam (subject), cf. Mv 4 prahāṇam prahitam (q.v.) mayā, Sn 425 maṃ padhāṇa-pahitattam; Mv 8 samhara mahā-prahāṇam, *restrain your great (ascetic) exertion!* (Māra speaks), not in LV or Sn LV 13 kiṃ prahāṇe karisyasi, (Sktization of) Mv 12 kiṃ prahāṇena kāhisi, Sn 428 kiṃ padhāṇena kāhisi; LV 14 duḥkham mārgam prahāṇasya, Mv 13 text dūram (mss. duram, duramgam, read perh. duḥkham?) āśā prahāṇasya, Sn 429 duggo maggo padhāṇāya; similarly, prahāṇāya gamiṣyāmi Mv 11.199.18 (vs) = Pali Sn 424 padhāṇāya gamiṣṣāmi; in a prose passage not found in LV or Sn, but introducing the above series of vss, Mv has (in words said by Māra to the Bodhisattva) kiṃ prahāṇena karisyasi 11.237.18, prahāṇam ca duṣkaram 21; bodhisattvaḥ

prahāṇārthi viharati LV 246.8, which supports reading of v.l. at Mv ii.124.1 (alaṃ punaḥ me...) kulaputrasya prahāṇārthikasya prahāṇāye, yan nūnāhaṃ ihaiva (mss. °vam) prahāṇaṃ hareyaṃ (so mss., Senart prahar°; better would perhaps be vihareyaṃ, dwell in..., see s.v. vyapakṛṣṭa, where cliché is cited with prahitātmā and forms of viharati); the first part of this Mv passage is supported by Pali MN I.167.6-7 alaṃ vat' idam kulaputtassa padhānatthikassa padhānāyā ti; prahāṇaṃ pradadhāti (so prob. read for Senart's em. pratidadhāti, mss. corrupt) Mv ii.208.1; -prahāṇa-jñāna- LV 434.9; lūhaprahāṇena Mv ii.126.12 and in sequel (= rūkṣa-pradhāna, see the latter); °na-sālā, hall of religious exercise, concentration, in a monastery, MSV iv.74.4 ff.; śaithiliko bāhulikāḥ prahāṇa-vibhraṣṭaḥ (fallen away from religious exertions) LV 407.19; Mv iii.329.3-4 (here text with mss. vikrānto, prob. intending vibhrānto, for vibhraṣṭaḥ, cf. Pali bāhuliko padhānavibbhanto Vin. i.9.1 and Jāt. i.68.2, in the same incident); utkuṭuka-pra°, see utku°; in the formula of the four rddhipāda, q.v., always -samādhi-prahāṇa-saṃskāra-samanvāgata (Pali -samādhi-padhāna-samkhāra-samannāgata, e. g. DN ii. 213.7); (2) twice I believe prahāṇa (= AMg. pahāṇa) = Skt. pradhāna, the chief thing, at end of Bhvr. cpds. = chiefly consisting of or characterized by: kuhana-lapana-prahāṇaṃ māyā-mātsarya-doṣa-lrśyādyam, (Iha te kleśāraṇyaṃ chinnaṃ...) LV 372.17 (vs), here you have cut down the forest of the impurities, consisting chiefly of kuhana and lapana (qq.v.), including deceit, malice, hatred, jealousy, etc.; tasya tahiṃ āsramapade prativasato kṣama-dama-prahāṇasya Mv ii.221.15 (vs), while he was dwelling...characterized by... In both these the Skt. mg. abandonment is manifestly impossible (tho Foucaux tries to adopt it in LV, by flagrant violation of the text), and exertion in the sense of Pali padhāna seems certainly implausible. The word is very common in AMg. in this mg.; note that BHS has usually this AMg.-like form for Pali padhāna.

prahāṇika, adj. (= Pali padhānika), characterized by religious strenuousity (prahāṇa 1): °kāṇāṃ bhikkṣūṇāṃ Śikṣ 64.8.

prahārā, f. (= Skt. prahāra, m.; no other record of f. °rā, but cf. text), blow, stroke: instr. sg. tala-prahārāya (v.l. °ye) Mv ii.74.15; ekāye tala-°rāye hato 18; ekāya tala-°rāye nihato 75.9.

prahārīkā (to prec. plus -ka, in the usual fem. form -ikā; prob. svārthe), blow: apy edāṇiṃ paraspāra-°kāṃ apy āgamayanti MSV ii.180.11, they come to blows with each other; same with āgamitāḥ 181.2, 8.

prahita (cf. prāhita; = Pali pahita; ppp. of pradadhāti; Pali comms. regularly identify it with pahita = Skt. prahita, to pra-hi-, sent), exerted: prahāṇaṃ prahitaṃ māyā Mv ii.238.4 (vs), exertion was engaged in by me; otherwise noted only in cpd. prahitātman (or °tmaka) = Pali pahitatta, acc. to PTSD the only use of the word in Pali, having exerted oneself: rūkṣapradhāna(m) prahitātmanāḥ (°tmaka-tvāt), see s.v. pradhāna; prahitātmanāṃ LV 262.2 (vs); repeatedly in cliché cited s.v. vyapakṛṣṭa, q.v. (in Divy 618.4 corruptly prahitāni, prob. intending prahitātmani, fem.). Cf. prahata.

prahenaka, nt. (= Skt. Lex. id., also prahelaka, prob. by error; Pali pahenaka, also °hiṇ°, see Childers; AMg. pahena, Pkt. also °naga, °naya, sending of estates to the relatives, a present of food, Ratnach., and so Sheth, bhojopanāyan, khādyā vastu ki bhenti; in Pali, e. g. AN iii.76.13, usually a gift of food; in Jāt. vi.369.9 cūlāmaṇiṃ pahenakatthāya pahīṇi, the gift was a jewel, which to be sure was concealed in a vessel containing takka, dates? at any rate, food; note the verb pahīṇi, which points to connexion with Skt. pra-hinoti), a present, in BHS, at least, only of delicacies to be eaten: Divy 13.26 (mama

jñātayaḥ) °nakāni preṣayanti, and in ff. lines; maṇḍilā-kāḥ prahenakam anupreṣitam Divy 258.19.

? Praheti, Prahemi, see Prabhemhi.

(? prahelika, m., Mvy 7351 [one Tib. rendering, Ide hu, = riddle, Das; so Jap.], but Mironov reads °kā, which in Skt. means riddle.)

prahruta, ppp. (to pra- with Skt. hrū-, hvṛ-), gone astray: °taṃ vatedaṃ kulaputra cittam viṣayeṣu Śikṣ 42.5.

prahlādaniya, adj. (to Skt. °dāna plus -iya), refreshing, comforting, cheering, of sounds: °yāḥ (śabdāḥ) LV 52.6; 411.9; °yam, adv., of the sounds of an (auspicious) earthquake, Mv i.206.17; iii.341.7; as quasi-gdve. to Skt. pra-hlād-, to be greeted with joy, °yāḥ (of Bodhisattvas), following samkīrtanīyāḥ, Mv i.103.6.

prākāṣa, adj. (= Pali pākāṣa, °ta; semi-MIndic for Skt. prākṛta, cf. next), vulgar, low, common: upāśikāś ca varjeta prākāṣā yā avasthitāḥ SP 279.6 (vs); prākāṣendriya (= Pali pākāṣindriya), °yāḥ Samādhi p. 53 line 5; capalāṃ prākāṣendriyāṃ (mss. pra°, v.l. prakṛt°) Mv i.305.15.

prākṛtaka, adj. (= Skt. °ta; cf. prec.), common, vulgar: °kena veṣeṇa Mv ii.449.10, in mean garb (contrasted with royal garb); ordinary, natural, as distinguished from supernatural, divine: śrotrendriyaṃ...anāvilaṃ prākṛtakam ca tāvat SP 357.10 (vs), and yet his power of hearing is still natural (not 'divya'); similarly 359.12 (vs); in both -ka might be m.c.

? **prākṛti** (f.), sometimes in text of Divy for prakṛti, nature, e. g. 310.26 °tiṃ ca jñātvā; elsewhere in the same phrase, e. g. 47.10, the regular prakṛtiṃ is printed. Not recorded in Index; perhaps only misprint.

prākharati, pres. pple. °rantaḥ (semi-MIndic for Skt. prakṣarati), flows forth: SP 126.8 (vs; quantity of prā-, pra- metr. indifferent; two mss. pra-, which perhaps read). Cf. also s.v. praghāṛati; both edd. refer to Pali paggharati, taking ā as replacement of the double consonant by the 'law of morae'.

Prāgaḥita, n. of a former Buddha: Mv i.140.1.

prāg eva (= Pali pageva; cf. Kunst, BSOS 10.983f.; in Skt. = formerly, and so sometimes in BHS, e. g. LV 235.18), in sense of Skt. kim u, kim uta, how much more (or less), a fortiori, not to speak of...: SP 141.4 (tam śrotuṃ na samartho 'si prāg evānyam vidūrataḥ); Mv iii.251.6; 356.11; 359.15; 360.11; LV 154.16, 20; 313.20; 314.18; 338.18; Laṅk 17.2; 244.14; 251.3; Divy 51.4; 90.25; 102.16; 108.17; 110.21; 185.10; 241.6; Av i.89.3; 248.3; Jm 33.14; 40.19, 23; Suv 7.1; 89.5; RP 56.19; Śikṣ 21.7; Kv 20.15, 22; 52.21 (note wrong paragraph division, showing editorial misunderstanding); Mmk 292.9; Gv 48.25; 160.4; 176.8; Bbh 3.11; Karmav 164.15; very common in most texts; occurs even in some texts the vocabulary of which is otherwise virtually standard Skt., e. g. Buddhacarita iv.10, 81; xl.7.

prāgbhakta, forenoon (time before dinner): Śikṣ 352.1 (= Tib. sna dro).

prāgbhāra (see also a-prā°), (1) adj. (= Pali pabhāra), inclined, usually but not always at end of cpds.: lit. and physically, (vrkṣāṇāṃ chāyā) prācīna-pravaṇā prācīna-°rā Divy 579.22, inclining towards the east; of an old man's body, bent over, with or without preceding purataḥ (forward): prāgbhāreṇa kāyena, Mvy 4093, and so LV 188.2 (prose) in Lefm.'s text with ms. A, seemingly supported by Tib. (lus dgu bas, with bent body, no word for purataḥ), but all other LV mss. read purataḥ-prāg°, like Mv ii.150.19 (in the same passage) purata-(so mss., Senart em. °to-prāgbhāro (agreeing with the subject, the old man); oftener fig., inclined to or headed for some condition or religious entity, assoc. with nimna (q.v. for citations) and pravaṇa; (2) m., acc. to Tib. = bya skyibs, lit. bird-shelter, rocky overhanging crag with ledge beneath (Das): Mvy 5259 °raḥ (follows parvataḥ, precedes dari); 5558 kṛta-°raḥ.

Prāgvideha = Pūrva-vi°, q.v., and see dvīpa.

[prājina, in Gv 414.16 ed. na prājineṣu prapaṭā sadaiṇa, read namrā jineṣu ..., she was always humble and obedient before the Jinās.]

prājivika (nt.; looks like formation in -ika with vṛddhi, but I find no record of *prājiva or Mndic equivalents), *livelihood, sustenance*: *kam prājivikārthikebhyaḥ (LV *rthibhyo) LV 58.10 (sc. dāpayati); ŚsP 276.1 (... upa-samharanti); 1353.12 (dadāti).

prājīyati (no *pra-āñj- otherwise recorded), *appoints*: gātrāni *yitvā (v.l. pāmcayitvā), ger., Mv iii.70.7.

prājījalika, adj. Bhvr. (m.c. for *li-ka), *making a gesture of reverence in front*: LV 81.12 (vs).

prājījalikṛta, adj. (ppp.; = Pali pañj°, or sometimes *likṛta, *assuming a position making an añjali in front*: Mv I.239.18; ii.257.11; iii.300.11; 302.13 (in all these follows ekāmsikṛta, for ekāmsi°, q.v.))

prāṇa, m. (= Pali pāṇa; cf. next; Skt. only prāṇin), (1) usually, *living being, creature*, in very inclusive sense: SP 27.15; LV 394.19 (bahuprāṇakotyaḥ, all mss.); Mv I.3.3 (prāṇa-kotīṣu); 13.14 (pīḍayanti bahu prāṇām); 128.8 (prāṇām jīvitād vyaparopayanti); 145.8; 247.1; ii.6.2 (vs, prāṇeṣu, for prāṇiṣu, same vs, I.202.5); (2) rarely, *animal* (excluding human and superhuman beings), see prāṇaka 2: ye te sthalararāḥ prāṇā... sarvāṇi prāṇaka-(NB!)-jātīni samānetha... ye kecī jalararāḥ prāṇāḥ... sarva-bhūtehi yajñaṃ yajīṣyāmi Mv ii.95.9-11; note at end of this story, te sarve prāṇaka-jātīyo... oṣṣṭā 99.17; (3) once even more specifically of *insects*, = prāṇaka 3: nihprāṇenodakena Mmk 37.19 (prose).

prāṇaka, m. (= Pali pāṇaka; cf. prec.), (1) allegedly = prāṇa 1, *living being* in general: ko nu so bhavam upetya prāṇako, yo na mṛtyuvaśam āgamiṣyati Mv I.67.5 (vs), so Senart, but mss. (besides sā for so) prāṇanta, unmetr., for the em. prāṇako; highly questionable; (2) = prāṇa 2, *animal*: LV 197.1 (vs), see s.v. śubha 3, *white*; tatra (sc. in the kuṇapa hell) kṛṣṇehi prāṇakehi ayomukhehi khañjanti Mv I.7.2, *there they are devoured by black beasts with iron jaws*; kṛṣṇa-prāṇakā I.11.7, by em.; prāṇaka I.16.14; 24.16, etc., common; ii.95.10 and 99.17, see prāṇa 2; Mvy 4827 = Tib. srog chags, *living being*, but in a list of animals; *ka-jātāḥ Mvy 4908, (various) *sort(s) of animals*; (kākair) vā khādyamānāni kurarair vā... anyair vā nānāvīdhaḥ prāṇaka-jātāḥ Śiks 211.5 (also *jāti, Mv ii.95.10, 99.17, above, and see under 3 below); prāṇaku saumya tadā ca yadāṣit RP 26.10 (vs), *a gracious animal* (? Finot, p. viii, takes Saumya as n. pr.; the story referred to is not identified); Mv ii.417.6 (perhaps to 3); (3) more specifically, = prāṇa 3, *insect*: Mv I.270.13; of an insect called lohītaka, q.v., Mv ii.137.4; 138.19; *ka-jātayaḥ (n. pl.) Mmk 37.15, (any) *kinds of insects* (on a designated spot of ground); *kā(h) Kv 47.1, referring to worms and the like; of insects found in water, sa-prāṇakam etat pāṇyam Karmav 160.13; nihprāṇakenodakena (or nih°) Mmk 37.6 (text corrupt); 56.8; 58.18, etc., *with water free from insects*; MSV ii.31.6 ff.

Prāṇahāriṇī, n. of an ogress: Māy 241.32.

prāṇatipātika, adj. or subst. m. (cf. Pali pāṇatipātin), *one who is guilty of taking life*: ete *kā adattādāyikāḥ... Divy 301.22 (prose).

-prāṇika (m.; = Skt. prāṇin, Pali pāṇin, plus -ka; cf. prāṇaka), *living being, particularly insect* (prāṇaka 3): sa-prāṇikopabhogāḥ Mvy 8439, *use of (water) that contains insects*; corresp. Pali, Vin. iv.49.3, sappāṇakam (udakam).

prātaṃ, adv. (= Pali pātaṃ, analog. modification of Skt. prātar), *in the morning*: prātaṃ prātar-āśāya (for *āśāya) Mv I.343.5 (prose).

? prātarāśika (nt.?) = Skt. *rāśa, *breakfast*: *kam akārṣit MSV I.35.1 (prose); close parallel 36.1 *śam ak°, which perhaps read.

pratikṣepika, nt. (adj. ? from Skt. pratikṣepa plus -ika),

what has to do with negation, or the like (in a context app. dealing with terms of logic): *kam Mvy 7604.

praticāraka (m.; perh. misprint or error for prati°; = AMg. paḍiyāraga, but Skt. and Pali paricāraka, § 2.47), *attendant*: *kebhyo baḥm haste dattvā Mmk 676.9, *putting the offering in the hands of the attendants*.

pratipakṣika, in mss. once prati°, adj. (Pali paṭipakkhika only; Skt. pratipakṣa plus -ika), *adverse, opposite*: duḥkha-*kam sukhām Bbh 25.12; vipakṣa-*kaś ca vīrodhaḥ 98.17; *kam... karma 377.24; in 392.8 mss. tat-(sc. āśrava-)pratipakṣikam (ed. em. prati°) anāśravam cittaṃ.

pratipathika, m. (or adj.; to Pali paṭipatha, *opposite way*; cf. AMg. paḍipahla, and acc. to Sheth paḍi°, defined by Sheth like our word, but by Ratnach. as *waylayer*, i. e. *highwayman*), *one met along the way, going in the opposite direction*: sa ca panthānam gacchan *thikān pṛcchati Divy 242.21.

pratipaudgalika = pratipudgalika, q.v., *individual*: MSV iv.237.16 (so read; ms. cited as prātimaud°; ed. em. viśeṣā).

-pratibhānika, f. °kī, adj., in (bhūmau...) svayam-°kyām, loc. sg., Bbh 37.24, *based on one's own wit*.

pratimokṣa, m. (on etym. and literal mg. cf. Winternitz, H.I.Lit. 2.22; = Pali pātimokkha, paṭi°, n. of the code of precepts in the Vinaya according to which monks are controlled and corrected (with penances etc.): Mvy 9217 = Tib. so sor thar pa, *individual* (as if = prati) *release* (sc. from sin), which is accomplished by confession and penance. As in Pali, cpd. with samvara, q.v. for this cpd. Generally seems to refer to the literary text containing this code, one version of which is our Prāt: *kṣa-sūtroddesaṃ (acc.) Prāt 476.8; Av ii.21.12; *śaḥ MSV iii.107.9; pātimokṣād Śiks 125.9 (seems to refer to a literary text); pūrārgheṇa (see s.v. pūra) pātimokṣe Śiks 143.6-7, *in the (book of) expiation according to full value* (of the requirements, i. e. matching the offense). See also pātimokṣa.

-pratīlambhika, adj. (= prati°, q.v.), *suited for getting*: upapatti-*kaḥ Mvy 6979 = Tib. skye ba (see upapatti) (h)thob pa.

pratīveśaka, m. (Skt. °veśika, °veśya), *neighbor*: Divy 264.14.

pratīśima, adj. (see next two; based on Skt. prati-plus śima, unrecorded anywhere), *neighboring* (king): MSV I.100.13; *maiḥ... rājabbhīḥ Av ii.32.3; Divy 546.13; *mā rājānaḥ Av ii.32.11, 13; 104.10.

pratīśimaka, adj., = prec.: *kehi pratirājānehi Mv ii.485.3 (prose).

pratīśimantika, adj. (cf. Skt. śimanta) = prec. two: te *tikā (Senart em. *sāmantikā) rājāno Mv ii.490.13 (prose).

prātihāraka-pakṣa, m. (only once, Mmk 79.19, is pakṣa not expressed), more rarely prati°, prātihāra-, *hārika- (= Pali paṭihārika-pakkha or paṭihāriya-p°, inaccurately defined PTSD; the mg. is evidently related to that of prātihārya, q.v., but *quinzaine du miracle*, Lalou, Iconographie 24, is hardly likely to be the true mg., tho it is the lit. mg. of the Tib. cited, cho phrul gyi...), *extraordinary, exceptional half-month*. The Pali comms. vary greatly in their explanations; see citations in PTSD; note specially AN comm. ii.234.25 ff. on AN I.144.2 (cited PTSD *hārika-, but actually *hāriya-) in contrast with Vv. comm. 71.26 ff. on Vv. 15 vs 6 (same stanza as in AN, wholly discordant glosses in comms.; at least one of them clearly a baseless guess). Evidently the tradition of the true mg. was lost at an early time. In BHS noted only in Mmk, where it is fairly common, but I have found no evidence as to mg., except that pakṣa has its usual mg. *half-lunar-month* (not *holiday* with PTSD); this is proved by prātihāraka-pakṣa-pūrṇamāsyām Mmk 669.19-20, *on the full-moon day of...* Otherwise, usually *raka-pakṣe

Mmk 58.11; 75.10; 289.19; 669.22-23 (°rakapakṣe pūrṇamāsyām); 675.28; 676.28; 715.6, et alibi; śuklapūrṇamāsyām prāthihāra-patipūrṇāyām 79.19, on the full-moon day of a bright fortnight, when (the moon) is full in a prāthihāra (sc. pakṣa; the only case noted in which this is omitted); prāthihāra-pakṣe 290.1; śuklapakṣe prāthihāra-pakṣe vā 145.21 (prose; is the omission of -ka a mere corruption?), in a bright fortnight, or in a prāti° one; prāthihāra-pakṣe 36.25; 675.7 (foll. by śuklatrayodaśyām; evidently the 'extraordinary' fortnight could be either 'light' or 'dark'; prāthihāra-pakṣam ārabhya 675.22 (passages with prāti° all prose).

prāthihāra-pakṣa = prec., q.v.

prāthihārika, (1) -pakṣa, = °raka, q.v.; (2) in mahā-prā°, adj., either highly exceptional (place), or (prob. more likely, adj. to prāthihārya), (place) of extraordinary things, miracles: Devāvatāre (q.v.) mahācaltye Saṃkṣāye (q.v.) mahāprāthihārike Mmk 88.14 (vs).

prāthihārya, nt. (cf. prāthihāra-pakṣa; = Pali pāthihārya, °hārika, °hera, °hira), extraordinary occurrence, miracle: three kinds attributed to Buddhas, rddhi-pr° magic performance (as by Indrajāla), ādeśanā-pr° mind-reading, and anuśāsanī-pr° miracle of admonition (effecting destruction of someone's vices), see La Vallée-Poussin, AbhidhK. vii.110; in Pali iddhi-, ādeśanā-, anuśāsanī-pāthihārya; listed Mvy 232-4; Dharmas 133; Mv 1.238.4-5; iii.137.17-18 (dharmadeśanā- instead of ād°); 321.13; Bbh 210.4-5 (here anuśāsti for anuśāsanī); Gv 537.8, read sarvānuśāsanī-ādeśanārdhī-prāthihāryāni (text corruptly °ādeśena viprāti°); rddhi-prā°, without the other two, SP 388.2, 4; 406.12; LV 73.1; 83.8; 85.12; 88.7; Mv 1.266.17 (a clear Indrajāla, multiplication of Buddha figures so that one sits under each of many parasols); ii.314.18; iii.409.17; 412.9; Divy 144.4 ft.; Av 1.3.4; Mmk 182.14; Bbh 82.5; rddhi and prāthihārya separate and parallel, Sukh 42.16 rddhyā vā prāthihāryena vā; yamaka-prāthihārya (Pali yamakam pāthihāryam, Mahāv. 17.44; yamaka-pāthihāra; see La Vallée-Poussin, l.c.), 'twin miracle', one which manifests itself in a double way, Mv iii.115.19 (illustrations in the sequel); 116.18 (described as examples of rddhi-prāt° 116.6, 19); 254.8; yamakāni prāt° 410.5 (examples follow); mahānimittam prāt° SP 7.4, 6; nimitta-prāt° Dbh.g. 50(76).2; mahā-prāt° SP 17.6; Divy 126.16; 147.23 ft.; Suv 88.11; other occurrences SP 392.8; 459.8; LV 88.9 bodhisattva-prāt°; 101.3; 377.16; Mv iii.51.13-14; 242.12; Divy 49.19; 133.9; 313.14; 365.19; Av 1.24.5; 83.1 (title of chap. 15) etc.; Suv 157.15; Kv 13.14; Bbh 13.24.

prāthihāryaka (nt.; = prec.), miracle: vividhah °yakah Sādh 32.8 (vs; -ka may be m.c.).

Prāthihārya-sūtra, title of Divy xli; Divy 166.28 (colophon); a version of Mahāprāthihārya, q.v.

[pratyāya, error for pratyāya, q.v.]

prāthamakalpika, adj. (In Skt. used in sense of BHS prathamakalpika, q.v.; so also Gv 281.25; 352.6; 358.10; 381.9; here in the sense of Pali paṭhamakappika, Childers, and Andersen, Reader, 4.10; 10.25), belonging to the first world-age: °kānām sattvānām Divy 631.2; also Buddhacarita ii.49.

prāthujjanika = pārthagj° (q.v.).

prādakṣiṇa (seemingly nt. = Skt. °ṇya), circumambulation to the right, respectful behavior: kurvanti °ṇam LV 283.4 (vs); but perhaps prā- m.c. for Skt. pradakṣiṇam, adv.

prādu(h)karma (nt.; = Pali pātukamma; cf. Skt. prāduskarana etc.), manifestation, making visible: Mv ii.121.10 (Senart prādur-k°, but mss. prādukarmāye, or prādurkamāya with misplaced r; read prob. prāduka°, semi-Mindic); prāduḥkarmāye 122.5; 123.2 (all datives).

† prādur-bhāmi (=°bhavāmi), I appear: Gv 70.9 (prose), immediately following antardhāmi, I disappear,

and may be modelled on it; see Chap. 43, s.v. bhū, 7; but 2d ed. °bhavāmi.

prādeśika, f. °kī, adj. (see pradeśa; in Skt. usually local, so also Mmk 268.5, vs, °ke °tha durge vā ekadeśe nṛpo bhavet; but also see BR 5.1634, which shows that Skt. usage is not far from BHS), restricted (in scope), limited: °ka-yāna (= hinayāna, which in Mvy immediately precedes) Mvy 125.4; Śikṣ 183.10; na cāyam vidhih °kaḥ Śikṣ 125.8 (i.e. it is universal and absolute); °kī śūnyatā (read °ta, m.c.) tīrthikānām Samādh p. 31 line 16; °ka-citta-tā Dbh 25.22; of jñāna, Bbh 236.13; ŚsP 615.13.

prādeśya, adj. (= Skt. °śika; see pradeśa-rājan), local, of a country: °yās ca rājānaḥ Mv i.103.3 (contrasted with cakravartinah).

prānta, adj. (see next two; = Pali panta, said to occur only with senāsana; Skt. as noun only, border, etc.), secluded, solitary, distant, remote, perh. sometimes with implication of in the jungle; orig. bordering, on the border (between jungle and settled country?): in Mvy °tah, alone, 2990 = Tib. nags mthah, forest border; 7224 = Tib. mthah, border; but in prānta(m) śayyāsanam 2988 = Tib. bas mthah, of border country; vṛkṣamūlāni prāsādikāni ... prāntāni viviktāni Mv ii.123.17; prānto pravivikto iii.130.6, lonely and solitary; prānta-vāṭikā Divy 631.14; (bodhisattvaḥ) saputradāraḥ prānta (mss. prāpta) eva tu Jm 60.6 (paradox; tho with son and wife, he was quite solitary); prāntavane ... abhinivasanti RP 31.14; prānta-śayyāsana (cf. Pali, above) Mv ii.212.9; iii.422.9 (vs); RP 14.14; in Mvy 2988 printed prānta(m) śayyāsanam, Mironov °tam śa°, no v.l.; śayyāsanāni ... prāntāni Mv iii.200.16; °ntāni ca śayyāsanāni 348.4; prānta-śayanāsana-(sevinas) Divy 312.9; prānta-śayanāsana-bhakta(h) Divy 88.14; 132.21 (°śayana-bhakta°); 191.26; 538.17; 582.8; °tāni śayanāsanaṇi Divy 344.10; Av ii.119.12; °tam ca śayanāsanam Ud xxxii.27(32).

prānta-koṭika, adj. (cf. prec.), extreme (lit. having a remote end): °kam dhyānam Mvy 1482 = Tib. rab kyi mthar phyin pa.

prāntaśayyāsanika, adj. (see s.v. prānta), having bed and seat in a lonely (forest?) place: (tatra ye bhikṣava) āraṇyākāḥ °kāś ... Śikṣ 55.9 (prose).

prāpadyate, falls to the lot of (gen.): MSV ii.98.14 °ta iti, parallel to pratipadyate in same line; but no parallel in lābhah kasya prāpadyate ii.110.4, 7, etc.; 113.17 etc.; 119.8. No pra-ā-pad- otherwise recorded.

prāpuṇati, also °neti and with n for ṇ, (= Skt. prāpnoti, Pali pāpuṇati), attains: prāpuṇehi Mv iii.270.14 (mss.; Senart em. °āhi); °peti Mv iii.418.11 (taken by Senart as caus., but the mss. are extremely corrupt and the text very doubtful); °nitvā Sukh 24.12; °ne (3 pl. aor.) Mv ii.302.21; °netsuḥ (mss.; aor., 3sg. subject) Mv ii.338.20.

-prāpta, ppp. (= Skt. id., Pali -patta), in āścarya-, adbhuta-pr° generally means filled with astonishment and wonder (e.g. SP 188.5). But in SP 183.4-5 āścaryaprapṭā ... adbhutaprapṭā ime soḍaśa śrāmaṇerāḥ, rather, something like arrived at a wonderful thing or condition, marvelously successful. In KP 9.5 and 10.5 dāntājāneya-prāpta (bodhisattva), and KP 9.14; 10.17, 20 ājanya-prāpta (bodhisattva), clearly arrived at (the condition of being ...) i.e. become (tamed) noble (steeds, see ājanya, ājāneya). In most of these, Tib. renders prāpta by thob pa, which acc. to Jā. primarily means get, attain, but in expressions like saṅs rgyas thob pa become (lit. get) a Buddha. This latter seems clearly parallel to the use of -prāpta in these KP passages. Ordinarily a cpd. ending in -prāpta has as its prior member an abstract noun. Note however that some such prior members may be either abstract or concrete; thus adbhuta may mean either surprising or surprise. Possibly the KP usage arose by analogy of such compounds. There are other cpds. of prāpta with a preceding adj.; see s.v. niṣkāṅkṣa.

[prāptayu (kālu), so Lefm. LV 326.16 (vs); analyze prāpt' ayu, or prāpta 'yu = Skt. prāpto 'yam.]

Prāptasena, n. of a former Buddha: Sukh 6.5.

prāptikā (f. to *taka, to prāpta), seemingly some kind of *servant or slave*, at any rate one not to be accepted as a nun: mā (sc. asi) °kā Bhik 16a.4; follows vikṛitika, precedes vaktavyikā, qq.v.

prāpya, adj. (gdve. of pra-āp; not recorded in this sense; cf. Jm 183.17 prāpya-rūpāni ... puṣpāni, which are easy to get), easy: Mv 1.89.16 prāpyam ca bhāram na upādīyanti, aprāpyam ca bhāram upādīyitvā viharanti (mss. corrupt; so I would read for text vitaranti), they do not take up an easy (possible) burden (viz. the religious life), and they live assuming a difficult burden (viz. the cares of worldly life; so essentially Senart's note); with inf., easy to ... Mv 1.131.7 prāpyo ... 'yam ... bhasmīkartum it would be easy to burn him to ashes, and so 131.10; 132.2; mss. prāpya each time.

prābandhika, f. °kī, adj. (Skt. prabandha plus -ika), continuous, characterized by continuation: °kaṁ (cittam) Bbh 263.5 (contrasted with ekakṣanika, momentary); duḥkhā vedanā °kī Bbh 302.4; susthāna-°kam, and sattvārtha-°kam, two kinds of prāpīdhāna, Dharmas 112.

prābhavya, adj. (to Skt. prabhāva plus -ya), majestic, mighty: rājābhūt °yah MSV 1.114.7; 116.3; 122.11 (all prose), etc.

prābhṛta, m. (Skt. nt.), present, gift: (nāsti tathā-gutasyaivaṁvidhiḥ) prābhṛto yathā vaineya-°ta iti Divy 36.21.

prāmānika, adj. (Skt., not quite in these mgs.), (1) measurable, subject to measurement: mā ānanda tathāgatam (so read, Foucaux, Notes, p. 113) °kaṁ akārṣuḥ ... aprameyo hy ānanda tathāgato LV 89.9-10, let them not make (consider) the T. measurable ...; (2) °kā(h) sahāyakāḥ Mvy 7607 = Tib. tshad mar ruñ ba, fit to be measured; Chin. either based on accurate measure, or reliable; (3) (puṣkariṇi ...) °kā MSV 1.142.1, perhaps extensive (but Divy 448.12, same passage, puruṣa-prāmānikā, of the measure of a man).

prāmukhya, adj. (Skt. pramukha plus -ya; = Pali pāmokkha, AMg: pāmukkha), chief, principal: °yena Bbh 379.22.

prāmudya = prāmodya (cf. Pali pāmujja beside pāmōjja): AdP Konow MASI 69.35.32 prītiprasādapramudyam.

prāmodya (and rarely prāmudya), nt. (= Pali pāmōjja, pāmujja), joy: SP 123.9 (°karaṇiṁ, WT with most mss. °nīyām, sc. -kathām); LV 31.14 (as a dharmā-lokamukha); Mv 1.266.12; 1.143.23; Mvy 1585 (misprinted pra°, Index pra°); 2936; Divy 13.12; 82.28; 239.19; 258.16; Gv 155.5; Bbh 12.9; Bbh 72.15; 187.21; °dya-vānt Bbh 12.17; often °dya-jāta, SP 12.11; Mv 1.299.5; 317.17; Divy 553.5; Jm 180.9; Gv 75.10; very often prīti-prāmodya, SP 75.2; 199.4; LV 89.12; 162.22; 370.1; 427.9; Mv 1.59.14; 233.13; 1.142.8; Jm 36.3; Av 1.189.6 (-jāta); 286.6; Suv 19.8; Sukh 30.3, etc.; also with other synonyms, prīti-prasāda-prā° LV 11.6; -sukha-prīti-prasāda-prā° LV 281.11-12; prā°-harṣa SP 170.15.

Prāmodyarāja, n. of a Bodhisattva: RP 2.15; 4.9, 18.

prāyaścittika, see s.v. pātayantikā.

? prāraṇya, acc. to Foucaux edge (lisière) of a forest, in āraṇya-prāraṇyābhīmukhaḥ LV 180.16 (prose; no v.l.); pw would em. to pravaṇya (from pravaṇa), but no such form is recorded, and it does not seem very plausible in this context. The Tib. version is omitted in Foucaux's ed. and transl.

[prārthak-(prārthaj-)-janaka, °nika, vv.ll. for pārthagj°, q.v.]

prārthanā seems = prāpīdhāna, prāpīdhi, in SP 70.10 (vs) ārāgitaḥ ca yad (WT with most mss. samp-)

buddhaḥ °nā bhotu bodhaye, ... may there ensue (for us) an earnest wish for enlightenment.

? prārdhate, acc. to Divy Index attain, interpreted as from pra- plus root rdh-: Divy 146.11 (see s.v. śava). But no present *ardhati or °te, and no opd. of this root with pra-, is recorded. Prob. read prārthadhve for prārthayadhve, or the latter.

prāvacaṇa (nt.; = Pali pāv°, AMg. pāvayaṇa; in Skt. only as adj. and rare), words, teaching, gospel (of the Buddha): ahaṁ ... pravrajīto tava svayambhu prāvacaṇe Mv 1.247.11 (vs); mss. pravacane, the regular Skt. form, but meter seems to demand Senart's em.

[prāvaṇya, to pravaṇa, em. in pw for prāraṇya, q.v.]

prāvarakā (cf. Pkt. pāvāra, Sheth, beside pāvāraya = Skt. prāvāra, cloak), perh. cloak; certainly some kind of garment or textile: Divy 316.27, cited s.v. kṣomaka; cf. prāvāraka.

prāvarati (= prāvṛṇoti; and see prāvṛta; not noted in MIndic; § 28.13), dresses oneself, more particularly dons the (monk's) outer robe: prāvaranti SF 11.12 (vs); ger. prāvāriya Mv 1.441.14; prāvaritvā 445.4, and other forms, see Chap. 43, s.v. 1 vr (2); in Mv 1.489.10 (prose) pravāritvā, read prāvar°, caus. in mg., having clothed (another); prāvarayantīyā (caus.) Bhik 11a.5, by the (nun) who is dressing (the novice).

prāvāraka, nt., some kind of material listed as not proper for monks' robes: MSV 1.52.10. In Skt. °ka, m., = prāvāra, cloak. Cf. prāvarakā, which may be either a material or a garment.

prāvivekya, nt. (to praviveka, q.v., plus -ya), state or life of solitude: Av 1.119.11; 120.4, 11 (duṣkaram pra°); Bbh 8.26 f. (with naiṣkramya); 333.11.

prāviṣkaraṇa (nt.; to next, plus -ana), manifestation: Divy 199.14; Mmk 78.25.

prāviṣkaroti (to pra- with Skt. āviṣkaroti; unrecorded elsewhere, but common in BHS, and wrongly questioned in pw 7.362), manifests, shows: Divy 67.17; 69.26; 72.16; 138.1; 140.7; 199.11; 201.23, etc.; Av 1.4.6; 10.5, etc.; Śikṣ 194.8 (from Samādh p. 31 line 24); Mmk 78.24; Bbh 6.1; 122.15; 146.5.

prāvṛṇoti (Skt. id.; cf. prāvarati), sometimes specifically (like Pali pārupati) puts on the (monk's) outer robe, contrasting with nivāsayati (which occurs Prāt 527.8 ff.): prāvāriṣyāmaḥ Prāt 529.1 ff., better, perhaps, to prāvarati; Whitney, Roots, records no fut. to root vr(ṇoti) in Skt. lit.

prāvṛta, nt. (= Skt. Lex. id.), cloak, outer garment: (kāṣīkasūksmāṇi) °tāni Mv 1.159.12; (kumārīm ... śuci-vastra-)prāvṛtena sunivastām kṛtvā Mmk 56.7, having made her well-clothed by use of an outer garment of fine cloth (Lalou, Iconographie 19, recouverte d'un voile d'étoffe pure).

prāvṛti (cf. prec.), covering, cover: (tūlīkāyām) māṁsapūrnām prāvṛtiṁ devyā ātmānam upanaya MSV 1.15.3, present yourself to the queen as a meat-filled covering in (or on) a cotton mattress.

prāsamsya (= Pali pāsamsa, acc. to PTSD gdve., with pra- for pra-, but could be from Skt. prāsamsā plus -ya), praiseworthy or resulting in praise: drṣṭe ca dharme prāsamsyaḥ Ud v.25; cf. Pali Pv. iv.7.13 diṭṭhe va dhamme pāsamsa.

[prāsālika, v.l. for prāsādika (2), q.v.]

[prāsa, Lefm.'s em. in prāsasya muṣṭīm LV 313.14 (vs), a handful of straw (so Tib., phub ma); mss. prasasya, vegasya (so Calc.), dharṣasye; read buṣasya with Foucaux, Notes 178, or better bus°.]

prāsādaka (= Skt. °da, palace, terrace: -daśa-°ka-maṇi- Gv 100.24 (prose).

prāsādika, (1) (see also a-prā°), adj., f. °kā, once at least pras° in mss. (= Pali pās°), gracious, attractive, fair, usually but not always applied to persons: Mvy

5216 = Tib. mdzes pa, *fair, handsome*; SP 425.13; 441.14; LV 26.10; 63.4; 107.1; 191.16; 240.2; 3; 278.13; 424.7 (samanta-prā°, of the Buddha); 432.21; Mv 1.3.4 (mss. pra°); II.212.8; 447.3; III.27.3 (common in Mv); Divy 74.23; 99.18; Samādh 8.12 etc.; Kv 42.5; 45.11; Suv 39.17; 80.15; 175.5, etc.; RP 37.5; Gv 203.6; *kā, f., Mv 1.196.20; 199.1; 232.14; II.9.1; Av 1.8.9; like *prasādāniya*, q.v., with which it may be closely associated, of trees, Mv II.123.17; III.302.1; 401.21; also like the same, in *kāya-prā° citta-prā°* (or in inverse order) Divy 82.13-14; 132.27; of actions (karma), *ka-samvartanīyam Karmav 30.8; adv. *kaṃ, of the sounds of an (auspicious) earthquake (like *prasādāniya*), Mv 1.207.1; III.341.8; *ka-taro Mv II.446.9, with superlative force (§ 22.40), *fairest*; *ka-tva, abstract, Bbh 28.21; (2) m. (cf. Skt. *prasātika* and Lex. °dhikā, *a kind of rice*; Pall *pasādiya*, Jāt. vi.530.14, comm. = the kind of rice called *samsādiya* when it has fallen on the ground, misunderstood PTSD; Skt. *prasātika*, ApS 4.3.8, *legume* acc. to pw), some edible plant, vegetable or grain, in lists of such: Mv II.210.10 (v.l. *prasāllika*); *ko (v.l. *prādko*) 211.14; *ka- (v.l. *prasā°*) III.362.13; in Mv II.60.22 (vs) text *prasātika* (n. pl., perh. = Skt., above), v.l. *prasādita* (intending *kā = *prasā°*?).

prāsādi-vārika, m., so Mironov for Mvy 9071 *prasādhī°* (v.l. *prāsādi-vāraka*), some official in a monastery; Tib. mdzes (cf. mdzes pa = *prāsādika* 1) (h)chos, perh. *maker of fine things*; Chin. believed corrupt, em. in Kyoto ed. would mean *maker of metal objects*; Jap. *person in charge of ornamental utensils*.

prāsika, adj. or subst. m. (Skt. Lex.; to Skt. *prāsa* plus -ika), *armed with a spear*; *spear-man*: *kaḥ Mvy 3731.

prāhavanīya, adj. (= Pall *pā°*, cf. Vism. I.220.17; more usually Pall *pāhuneyya*, or *hun°, *havanīya prob. by popular etym., tho found in both Pall and BHS; see *āhavanīya*), *worthy of receiving the hospitality due to guests*: Mvy 1773.

prāhānika, adj. (to *prahāna* 1 plus -ika; cf. Pall *padhānika*, without vṛddhi), *engaging in (ascetic) exertion*: MSV 1.56.21; 57.10.

prāhita (if not error or misprint, = *prahita*, q.v.), *intent, concentrated* (here, on evil desires): *katham ca tvam °to mārchito °dhyavasito ... Śikṣ 78.2* (prose).

prāhṛta (app. ppp. to *prā-* [for *pra-*] hr-, but *prāhṛta* is not normal Skt. in this mg.; perh. semi-MIndic for Skt. *prābhṛta*, *present*, cf. AMg. *pāhuḍa*), (what has been) *extorted, stolen* (so Transl.); or, perh., *present*: (śramanair apahrtya) *teṣāṃ prāhṛtaṃ pradāpyante Śikṣ 63.15* (prose), *they are caused to give to them ...*

Priya, n. of a Śākya youth: Av 1.363.11 ff.

Priyamkāra, (1) n. of a Bodhisattva: Śikṣ 168.4 f. (quoted from Upāyakaśālyasūtra); (2) n. of a king: Śikṣ 255.11 (quoted from Pitrputrasamāgama); (3) = Pall *Piyamkāra* (see DPPN), n. of a yakṣa-child: Mmk 44.1 (here associated with, and apparently regarded as the son of, Hārītī).

Priyadarśana, (1) n. of a cakravartin: Mv 1.114.12; (2) n. of a kalpa: SP 431.9; 457.6; (3) n. of a Bodhisattva: Śikṣ 124.5 (quoted from Dharmasamgīti-sūtra); (4) n. of two yakṣas: Māy 48, 100.

Priyadarśanā, n. of a female doorkeeper: Sādh 502.15.

Priyamdadā, n. of a 'gandharva maid': Kv 4.14.

Priyamāna, adj. (quasi-pres. pple. pass. or 4th class mid., = Skt. *prīyamāna*; doubtless influenced in form by *priya*), *mutually affectionate, fond* (of each other), *always of two persons*; in first and third passages follows *sammodika*: Mv 1.231.19; II.246.15; III.57.4; all prose.

Priyamukhā, n. of a 'gandharva maid': Kv 4.14.

priya-vacana, nt. LV 182.6; Dharmas 19; -*vadya*, nt. (both these two occur in Skt., not in the Bu. technical sense) Mv 1.3.12 (most mss.); II.395.8; LV 38.17; Dbh

20.6; °*vadya-tā* LV 429.12; -*vākya*, nt. LV 160.6; °*vādi-tā* Mvy 926; Bbh 217.2, 6 ff.; 302.26; [-*vādyā*, nt., Senart with 1 ms., Mv 1.3.12] (in Pall *peyyavajja*), one of the four *saṃgraha-vastu*, q.v., *speaking in a kind, loving manner*.

Priyasena, n. of a merchant: Divy 98.17.

priyākhyāyin, adj. (Skt. °khyā), (a messenger) *who brings good news*: Divy 386.17; 529.8 f.

(*priyānna*, adj. Bhvr., cf. Skt. °nna-tva, pw, *characterized by expensive food*: °no kālo, a time of high prices for food, Mv 1.301.10 (mss. pray°), 12 (mss. *priyānno*, *priyono*); in both Senart em. *prāyonna*.)

(*priyāyati*, °te, denom.; in Skt. rare, either absolute, *is friendly, is pleased*, AV, Mbh. Cr. ed. 2.56.5, or with instr., once RV.; *is friendly to, makes friends with* (acc.): so °yitavyaḥ (mss. *priyāt°*, *priyot°*) Mv II.479.1, *he must be made friends with*; anyam-anyam °yanti III.453.7; vicitrām (sc. dharmadeśanām) na °yate Śikṣ 197.13, *takes kindly to*.)

-*prītika*, see *niṣ-pr°*.

prītibhākṣa, adj. (= Pall *pitibhakkha*, ep. of ābhasara gods), *feeding on joy*, ep. of gods: of *śuddhāvāsa*, Mv 1.33.6; as in Pall, °kṣā bhaviṣyāmo devā hy ābhasvarā yathā Ud xxx.49 = Pall Dh. 200.

prīti-saumanasya-jāta, see -*jāta*.

Prītyāhāravyūha, n. of a samādhi: LV 370.7.

priyapaṇ (n. act. from Skt. *priyate* plus -anā), *amiability*: Sūtrāl. xi.62.

prekṣaka, f. °ikā, *intending to view* (§ 22.3): devī ... āmravanam °ikā nirgatā Mv III.12.9 (prose).

? *prekṣaṇa* (perh. hyper-Skt., see § 2.26, or error, for Skt. *preṣaṇa*), *sending forth*, in *daṭṭya-prekṣaṇe* LV 432.18-19, so all mss., Calc. °na.

prekṣikā (Skt. *prekṣā* plus -ka svārthe), *look, gaze*; *yugamātra*-, *saṁvasta*-, and *anābhoga-prekṣikayā Śikṣ 267.15-268.1*, *with look extending only a yoke's length* etc.; fig., *sukha-prekṣikayā Śikṣ 323.5*, *with regard to pleasure*. See also *prekṣaka*.

prekṣya, adj. (= Pall -*pekkha*; to Skt. *prekṣā* plus -ya; seems not used in Skt. in this mg.), *intending ...*: *hāsyā-prekṣyam* (adv.) api Prāt 518.11; 519.1, *even intending a jest*. (Pall correspondent, Vin. IV.123.14, *hāsāpekkho*, containing -*apekkha*.)

(? *pretaka*, once in late Skt., Schmidt, Nachträge, = Skt. *preta*, *dead person, ghost*: *manuṣya°ko Sukh 42.12*; but acc. to note in ed., Chin. indicates -*paṇḍako* instead, which as note says seems better.)

preta-maharddhika, f. °kā, see s.v. *maharddhika*.

Pretasamptarpita-lokeśvara, n. of a deity: Sādh 89.6.

Pretī, n. of a piśāci: Māy 239.6.

premanī, adj. f. (to **preman-a?* might be error for *premanīyā*, see next, but occurs twice), *lovely, charming* (of speech, vāc): LV 286.11; Śikṣ 126.11 (both prose).

premanīya, and (§ 3.42) °*nīya*, adj. (= Pall *pemanīya*; cf. prec. and § 22.20), *lovely, charming*: esp. of the voice (usually of the Buddha), or other sounds, SP 367.2; 368.11; LV 52.6; 242.1 (°*nīyā*, m.c.); 411.9; Mv 1.172.16 (mss.); II.306.12; III.343.1 (Buddha's voice); RP 47.7 (id.); Dbh 24.13 (Bodhisattvas' voice); °yam, adv., of sounds made by (auspicious) earthquakes, Mv 1.206.17; III.341.7; of a man, Mv II.388.19, cited Śikṣ 305.12; of a (buddha-) kṣetra SP 146.2; of bowls (pātra), °*nīyā*, m.c. LV 385.6; of cakṣuḥ (? *divyaṃ*) Mv II.374.15; of splendor, °*ya-prabhaḥ* (Bhvr.), said of Amitābha, Sukh 29.13.

premnā (see § 17.28), and *premnaka*, nt. (= Skt. *preman*, Pall *pema* and *pemaka*), *love, affection*: *tasya* (must be f.; read *tasyā?*) ... *tehi goṣṭhikehi putrasya premnakena putrapremnaṃ* Mv III.375.15, *because of love for her son, she had a love as for a son for those companions*.

preṣaka, m., a kind of malevolent supernatural

being: Mvy 4378 (follows *cicca* or *ciccha*, q.v.); Mmk 17.9 (followed by *mahā-pre*); Māy 220.18; 245.16.

preṣayati, **preṣeti** (cf. Skt. *id.*, Pali *peṣeti*, *sends*), with *cittam*, *directs* the thought (with *dat.*, or *loc.*, towards, see **sampreṣayati**): *cittu preṣeti varāgrabodhaye* LV 179.6 (vs). Acc. to Senart, Mv I note 535, *preṣayati* would have this same mg. with ellipsis of *cittam* in Mv I.202.14 = II.6.11 (vs); and, I would add, surely the same form (*preṣaya*) should be read in the same line I.145.17, where all mss. omit the verb altogether but Senart by em. inserts *prekṣasva*, instead of *preṣaya* of the other passages. Senart's interpretation of *preṣaya* seems hardly necessary; it may mean *order*, *direct*, *command*; cf. Pali Vin. II.177.19 (*āramikā*) a-*peṣiyamānā* (pass. pple.), *not being directed, commanded*; and SP 116.5.

proṇa, adj. (semi-MIndic for Skt. *pravāṇa*; Pali *poṇa*), *directed towards* (in comp.): *tatproṇu* (Pali *tappona*) KP 10.16 (vs); = *tatpravaṇaḥ* 10.6, prose).

protsrjati, *throws away or down* (impetuously): *arthān ... *asarja pradānaḥ* Divy 587.7; *śāllatātād ... śarīraṃ *srjatas* (gen. sg. pres. pple.) RP 22.3.

prodyāyate or ***ti** (pra-ud-yā-, cf. Skt. *prod-i*), *sets out, goes forth*: *prodyayāmāna*, pple., m.c. for **yāyāmāna*, Dbh.g. 51(77).25.

pronmathyate, pass. (cf. Skt. *pronmāthīn*, rare), *is disturbed*: *keśarīno balena mahatā *yamānā* (read **nam*) *gajam* Divy 599.2.

pronmūlita, ppp. (to pra- plus Skt. *unmūlayati*), *uprooted, cast out*: *yūyaṃ ... *tā bhūmayāḥ* Divy 603.9.

prolīḍha, ppp. (to pra- plus Skt. *ul-leḍhi*), *licked voraciously, much used for food*: *madavārīlola madhulīḥ prolīḍha-gandhasthalam* (*gajam*) Divy 599.1 (vs). It seems that *gandhasthalam* should be read for *gandha*°.

proṣṭa, ppp. (of pra- plus *uṣ*, *burn*, this cpd. unrecorded), *burnt*: must be read for *ploṣṭa*-, which is senseless (*pluṣṭa*- would be possible) and is recorded from only one ms., while one has the correct *proṣṭa*- (the others vary; WT keep *ploṣṭa*- without note): *kumbhāṇḍakāḥ proṣṭamukhā bhramanti* SP 85.9 (vs); confirmed in Tib., *gdon tshig, burnt face*.

Proṣṭhapada, pl., n. of a brahmanical (Yajurvedic) school: Divy 633.6 f.

plavita, nt., *swimming* (as exercise, sport, or art); so Tib. *kyal* on Mvy and LV 151.17: Mvy 5000 (**tam*); **te*, loc., LV 151.17; 156.10; Mv II.423.16; 434.12.

plāvīkṛta, ppp. (to Skt. *plāva* plus *kar-*), *made to overflow*: *udapānam *tam* MSV I.24.15.

pliha, m. (= Skt. *plihan*), *spleen*: **haḥ* Mvy 4021 = Tib. *mchln pa*, acc. to Jā. *liver*; Chin. also *liver*.

pihaka, m. (cf. Pali *pihaka*), = *prec.*: **kaḥ Śikṣ* 209.9 (prose).

Pīlhakānanda, n. of a Buddhist monk: MSV II.96.10 (Tib. cited as *mchln nad can, having liver-disease*); see **piha**.

ploti, f., see also next, and **-plotika**, ifc. Bhvr. (= **pilotika**, q.v.; Skt. *ploti*, *piece of cloth*, so read with Gaṇapati Sastri for *plauti* of Shama Sastri, Kauṭ. Arth., Shama S. 80.9, in II.11; also Skt. *plota*; both for **proti*, **protā*, from Skt. *pra-vayati*; note the denom. ger. *protayitvā*, implying *protayati*, thrice in *KātyŚrS*, see BR; this seems to mean *having fastened, tied on or in*, which implies a meaning like that here suggested for the underlying noun **proti* or **protā*, seems to mean *cord*, as *connecting link* or *bond*: chiefly in *karma-ploti*, e. g. *pūrvikā *tir vyākṛtā bhavati* Divy 150.24, *the previous action- (binding)-cord has been explained*; so, regularly with forms of *vyākaroṭi*, Divy 87.8; 89.5; 241.25-26; Av I.242.9; 244.1; 246.11 et alibi; *Mārās ca Mārakarmāṇi ca karma-plotayaś ca* Lañk 240.11 (as matters of which an explanation is asked); *-plotika* alone in *chinna-°kaḥ*, ep. of *dharma*, Mvy 1306; Av II.106.11; Tib. on Mvy *rgyun ma* (? *rgyun* = *srotas*, *stream, continuity*; error for *rgyu, cause*? cf. Chin.) *bcad pa* (*cut*); Chin. *having cut off causes*; Jap. *cut off ties or bonds of karma*. Also (*chinna-*)**pilotika**, q.v. Both Mvy and Av use this cpd. in a cliché occurring in Pali, e. g. MN I.141.21; here the comm. II.119.19 ff. explains *chinna-pilotiko* (of *dhammo*) as *having its rags cut off*, like a fresh garment (cf. **pilotika**, 1), but he offers two different, and equally fantastic, explanations of the specific application of the term, and gives the impression that he is merely guessing.

plotikā (= *prec.*, in Skt. mg.), *piece of cloth* attached to a monk's robe in mending it: **kā-civareṇa* MSV II.159.9; in the *uddāna* above, line 5, represented by *upadhīḥ*; is this used in the mg. *addition* (*Hinzufügung*, pw 1.240)? The ed. note cites *avadhī* from Pali Vin. I.254, 297, where I have not found it; Tib. renders *plotikā* as it does **pallotika**, q.v.

[*ploṣṭa* SP 85.9, read **proṣṭa**, q.v.]

PH

phakka, adj. or subst. m., *lame, crippled, maimed*: **kaḥ* Mvy 8876 = Tib. *grum po*.

[**phaṭika**-, see **phalika**].

phaṇika, m. (= Skt. *phaṇin*), *snake*: Mv II.305.19; III.380.8 (both vs, in both v.l. *phali*°).

[**phana**, allegedly = Skt. *-phena*, *foam*; cited as *phana* once from TB. in BR; Lfem. *phanapiṇḍeva* LV 176.2 (vs), *like a heap of foam*, symbol of transitoriness; but all mss. *phena*°, so also citation of the line Śikṣ 237.11 *phenapiṇḍāvād*, where note says 'scan *phena*°'; see § 3.65.]

phara, nt. (once in Skt. acc. to pw; = *id.* Deśin. 1.76; AMg. *pharaya*; Skt. *phalaka*), *shield*: **ram* Mvy 6079 = Tib. *phub*; Mmk 356.6; 362.24.

pharaṇa (nt.; Pali *id.*; to *pharati*; = **spharaṇa**, q.v.), *suffusion, penetration, pervasion*; noted only in Bhvr. cpd., = *pervading*...: *dharma-dhātu-pharaṇam* (241.2 **nāḥ*) *pratīkṣaṇam* (240.20 misprinted *pratīlakṣaṇam*) Gv 240.20; 241.2 (vss).

pharati (= Pali *id.*; see also **phalati**, **spharati**,

sphurati), *pervades, fills*, esp. with radiance, or with love or the like: (in Mv III.124.15 mss. *phalitvā*, Senart em. *phar-*); in Mv III.374.11, 16 Senart rightly em. *pharetha* (16 *pharema*) for mss. *har° kāyaṃ vipulāya prīṭaye* (16 *prīṭiyā*); Pali uses *pharati* with *kāyaṃ* or synonym as object; *thrill the body with great joy*; *pharitva* (v.l. *sphalitva*; Lfem. em. *sphar°*) LV 116.15 (vs; *amṛtodakena*); in Gv 230.14 (vs) read *kāya* (text **pāya*, at beginning of a line) *pharitva*; *pharanti* Gv 236.6; *pharitvā* 236.8; **tva* 240.24; *pharī* (aor.) 240.25, et alibi, in vss of Gv.

pharapharāyate, onomat., *crashes* (?): Mmk 674.4 (prose; subject app. *kumbhīra-dhāraṇam*, a *crocodile-holder* [?], from *prec. sentence*); cf. Ap. *pharahaṇantu*, pres. pple., Bhav. (Jacobi) 155.11.

? **pharasaka**, see **phalasaka**.

phala, nt. (1) (= Skt. and Pali *phalaka*) *bark, bast* (used for garments): *phala-muñjāsana-vaikala*... LV 249.1 (prose); (2) (= Skt. and Pali *id.*) *religious fruition* or *attainment*, passim; *prathama phala* Mv I.174.12, 14;

192.7, 8, = the first stage of religious advancement, cf. śrōtāpattiphale 1.175.1; five phalāni, sc. of karuṇā, *compassion*, acc. to Sūtrāl. xvii.31 with comm., which explains all five, in different order: Mvy 2271-7, niṣyanda-, adhi-pati-, puruṣakāra-, vipāka-, viśamyaoga-phalam (see the various prior members). However, nothing is said of karuṇā in Mvy, and it probably intends them as different kinds of results of anything; so Bbh 102.16 ff. and AbhidhK. LaV-P. ii.287 ff., iv.185 ff. treat the same terms.

phalaka, (1) m., *kaḥ Mvy 9192 = Tib. sgrog guḥi rten ma, *holder for a strap*; perhaps a *fastener*, something like a *button*, to be affixed to a monk's robe, and to which a *strap* is fastened; I believe phalaka has this mg. in Pall gaṇṭhika-pha° pāsaka-pha° Vin. ii.136.38; 137.1, 3 (not a kind of cloth, perhaps made of leaves, as assumed SBE 17.246); so Chln. on Mvy, *leather bag or pocket with button(s)*; (2) nt., in ŚsP 1430.9, cited approximately in Śikṣ 210.5 as: gām hatvā tikṣṇena śāstreṇa catvāri phalakāni kṛtvā, acc. to Bendall and Rouse *four quarters* (of the animal), which seems implausible; possibly *four leather bags* (of the hide)? cf. Chln. cited above; or *bells*? (this mg. given for AMg. phalaga in Ratnach.); (3) nt., *grain* (of sand): vālikā-phalakāni Gv 134.20 f.; (4) see s.v. Hālaka; (5) see also phalaha. (In Divy 316.26 phalaka may mean *bark*, as in Skt., used as material for garments.)

phalakāni, acc. to Index *plank*: kim etat kāṣṭham syād athāsthīśakalātha °ni syāt Divy 240.3.

phalakha, see phalaha.

phalati = pharati, q.v.: phallī (3 pl. aor.) Mv ii.349.17 (vs), see s.v. akṣamātra; tam enaṃ (read ena, m.c.) jñānena phalitva (mss. °tvā; Senart em. pharitva) iii.124.15 (vs).

Phaladhārā, n. of a rākṣasī: Māy 241.33.

Phalamdādā, n. of a 'gandharva maid': Kv 5.2.

phalasaka (m. or nt.), a kind of tree, in a list of them: Divy 628.10; mss. phara°; ed. em., presumably on the basis of Skt. Lex. phalasa, said to mean *breadfruit tree*.

phalaha-, also written *kha, *ka, in comp. with -stāra (cf. AMg. phalaha, defined as a *big plank*, Ratnach., and identified with Skt. phalaka), some part of a gate or door: Mv i.195.13; iii.228.10 (prose; same passage; following the sentence containing phalikha-(q.v.)-phalakāni; in i.195.13 mss. phalaha-stārā(h), Senart em. phalaka-; in iii.228.10 he reads phalaka° without v.l., but acc. to his note i p. 530, on the other passage, one ms. at least reads phalakha-stārā(h); it seems reasonably clear that the AMg. form, conceivably with *kha for *ha, was read in Mv. (Cf. phalikāstarāṇa? but I cannot mediate between these two forms, both enigmatic.)

phalāphala, nt. sg. or pl. (= Pall id.; § 23.12), *all manner of fruits*: Mv ii.475.13; iii.45.3; 159.13; Sādh 411.12.

[phalika, see phalikha.]

phalikāstarāṇa, adj., perh. *having couch-covers* (cf. AMg. phalaga, one mg. of which is said to be *cot*, Hindi palang): ep. of a palanquin (paryāṅka), Mv ii.115.16, parallel with citrāstarāṇa, ubhayato bimbopadhānā, etc. (all indicative of luxury).

phalikha, (m.? = Skt. parigha, AMg. phallha, see § 2.29 and Pischel 208), *bar* (as to a door or gate): in Mv ii.379.5 (vs) read phalikha-(mss. *kham)-bhūjo achambhī, as proved by same line Śikṣ 303.3 parigha-bhūjo...; accordingly, read doubtless phalikha-(so mss. in iii.228.9; in i.195.12 mss. phatikāya-, sphatikāya-)phalakāni (so, or with v.l. *khāni, mss. in i.195.12; mss. very corrupt in iii.228.9) Mv i.195.12; iii.228.9 (same passage, prose); Senart reads phatikha- the first time, phalika- the second; in a description of parts of gates or doors. In both of these last passages the next sentence contains another part of the gate, printed by Senart phalaka-stārā (pl.); see s.v. phalaha.

phaleṣin, adj. (Skt. phala plus -eṣin; = Pall °sin, in same vs as Mv, Therag. 527 = Jāt. i.87.2), *seeking* (to bring forth) *fruit*, ep. of trees, acc. to Pall: (read) °ṣiṇo Mv iii.93.11. The Mv is very corrupt and has omitted the word for *tree* (drumāḥ, Pall dumā), but there is no doubt that the text was substantially the same; Senart with mss. s for ṣ, but one ms. haṣ ṇ for (Senart's) n!

phalgu (gender not known, only in cpds.; in Skt. adj., *worthless*; Pall phegu in mg. 1, phaggu in mg. 2), (1) 'accessory wood . . . next to the pith, but inferior and worthless' (PTSD): Mvy 433 apagata-śākhā-pattra-palāśā-laṭikā (read latikā with Index, Tib. khri śiñ, *creeper*; or with Mironov *prapāṭikā*)-tvak-phalguḥ, Bhvr. (here Tib. skyon, *fault, defect*, not parallel with prec. words but having them as dependents); apagata-phalgu, adj., = Pall °phegguka, *free from weak wood* (PTSD), Mvy 7636 (*guḥ; here Tib. sñiñ po ma yin pa, *what is not the pith*); SP 39.4 (*guḥ); (parṣad) phalgu-vyapagatā (so with WT, cpd.) SP 44.14; tvagbhārataṣ ca phalgutaṣ ca sārataṣ ca (of trees) Divy 628.1, similarly 12; fig., of dauṣṭhulya in men, tvaggaṭaṃ phalgugaṭaṃ sāragaṭaṃ Bbh 356.25; (2) nt., a certain religious observance (defined for Pall, MN comm. i.179.1 ff.): śuddhasya hi sadā phalgu Ud xvi.15 = Pall MN i.39.19.

phāṇī-(kṛta), (cf. Skt. phāṇita and Lex. phāṇi, f.), (*mixed with*) *syrup* or *treacle*: *kṛtaṃ mudgayūṣaṃ hareṇu-kayūṣaṃ . . . LV 264.16 (prose). Senart by em. puts phāṇī-kṛtaṃ into Mv ii.204.19, relying on the LV passage; but a comparison of the corrupt Mv mss. with Pall MN i.245.19-20 seems to make it clear that Mv should be read: mudga-kulattha-hareṇuka-kalāya-kṛta-yūṣaṃ upabhuñje.

phāṣa, adv. phāṣaṃ (see a-phāṣa and s.v. sparsā-vihāra-tā; also the following items), *comfortably*: KP 141.8 (prose) sukhaṃ phāṣaṃ viharīṣyāmaḥ.

phāṣaka, adj. = phāṣa (as adj.): Prāt 513.6 na me . . . phāṣakaṃ, *it is not agreeable to me*.

phāṣa, adj. (= phāṣa, phāsu; see sparsā-vihāra-tā), *agreeable, comfortable*: noted only in v.l. of Kashgar rec. -sukha-phāṣa-vihārārthaṃ for SP 211.2 (prose); text omits phāsa with Nep. mss.

phāsu, adj. (= Pall id.; see phāṣa, phāsa, and esp. sparsā-vihāra-tā), *comfortable, agreeable*: Mv iii.48.12 phāsu-vihārāye (mss. cchāsu-, em. Senart); adv., sukhaṃ phāsuṃ viharantu Śikṣ 129.8; yathāsukhaṃ yathāphāsu Mv iii.169.9.

phuṭa, adj. (= Pall id.; MIndic, = sphuṭa), *full*: prīti-phuṭā Śikṣ 334.17.

phuṭṭaka, adj. (cf. Skt. phuṭṭikā, BR 5.1640), description of some kind of cloth of small value (contrasting with kāsika-): phuṭṭaka-vastra-, phuṭṭakair vastralr, phuṭṭakāni (vastrāṇi) Divy 29.7-9, 12.

phutphu-(kāraṇa, adj.), *making the sound phutphu* (in eating), regarded as offensive: Mvy 8580 (so also Mironov; cited in BR, pw as phupphu°). Cf. phuphu-(kāra). Chln. onomat., indicating that one has eaten something cold.

phupphusa, (1) m. (recorded only in mg. *lungs*), app. some sort of instrument, used by monks: *saḥ Mvy 9446 = Tib. snod rñeñ (ññeñ) khyer ba (obscure to me; possibly an instrument for stretching some abdominal organ, as the bladder? snod, vessel, is used in cpds. of abdominal organs, Jā. s.v. 2); Chln. also obscure; lit. *lope instrument* (1); (2) nt. MSV ii.159.5 °sam, 160.1 °sa-civareṇa, applied to a monk's robe; Tib. deñs pas, *old, stale, worn* (Das).

phuphu-kāra (onomat.; cf. phutphukāraṇa), one of the noises made by Māra's host, described as horrible and harsh: (kecid bhinnā-vikṛta-bhairava-jrūkṣa-svarāḥ phuphukāra-(v.l. huphukāra, and so Calc.; Tib. similarly hu hu; Lefm. em. phutphutkāra)-picutkāra-(q.v.)-phulu-phulu-(q.v.; most mss. °la; Calc. and Tib. huluhulu)-prakṣedītāni kurvanti sma LV 306.(2)-3.

phuluphulu (or *la, or huluhulu), onomat., a sound made by Māra's hosts: LV 306.3. See prec.

phulla, adj. (like Skt. id. from Skt. phalati, *bursts*; but not in this sense in Skt.; = Pali id.), *broken*: khaṇḍa-phu° (= Pali id.) Mvy 9427; replaced by (khaṇḍa-)sphuṭa (see *sphuṭa* 2) in Divy 22.11, 18; 23.1, 3, 8, or sphuṭita, 10.

phullita, adj. (= Pali id.; denom. pple. to Skt. phulla, cf. rare Skt. phullati), *in full bloom*: Mvy 6233 (*tam); Mv II.449.2, 3 (of lotuses); *ta-pādapake LV 321.20 (vs).

phullitaka, adj., = prec.: Mv II.449.4, 16 (of lotuses; prose).

phuṣphasa, Mv II.326.2; 331.18, 22 (in 22 v.l. pha-

phasa); **phuṣphuṣa**, ŚsP 1431.10, **phuṣphuṣa** 1430.21 (Skt. and Pkt. phupphusa, cf. Pali papphāsa), *lungs*.

phela, m., a high number: Mvy 7767 = Tib. phyol-yas; see s.v. **pelu** (also **pelā** 2).

(**phelā**, *box, chest*; so Skt. bhāṇḍa-phelā, Kauṭ. Arth., Sham.¹ 314.2, 4; cf. **pelā**; Pali pelā means *chest, box*, as well as *basket*; see also **phelikā**: **phelā** vā **phelikā** vā Mv II.465.14, in list of objects made of wood by carpenters; suvarṇasya **phelām** pūrayitvā Divy 503.24, *making a chest full of gold*; Index to ed. *dish*, wrongly.)

phelikā (dim. of **phelā**, q.v.), *small chest or box*: Mv II.465.2 (? by em.), 14 (see **phelā**). Possibly cf. (śunaka-) **phelakāḥ** Kauṭ.Arth. Sham.¹ 418.6, but the mg. of this is doubtful; cf. Meyer's Index s.v.

B

Baka (= Pali Baka-brahman), n. of a pratyeka-brahman (q.v.), in **Baka-pratyekabrahma-sūtra**, n. of a work: Karmav 34.8; see Lévi's note.

baka-puṣpa, nt. (Skt. Lex., *Agati grandiflora*, BR), n. of a flower: Mvy 6213 = Tib. spra baḥi me tog, which Das says is *Aeschynomene grandiflora*.

Bakkula, **Bakula**, **Vakkula**, **Vakula**, **Vatkula**, (1) (= Pali Bakkula, Bākula, Vakkula), n. of a disciple of Buddha: Bakkula SP 2.5; 207.4; Bakula (the same person?) Karmav 76.11, called king of Kashmir and son of Dharmayaśas, noted for his health and long life, which in Pali is a characteristic of the *thera* Ba°; Vakkula LV 2.2 (v.l. Vakula; Tib. Ba ku la); Sukh 92.8; Mvy 1065 (var. Vakula; Tib. Ba ku la, or Bag ku la); Vakula Sukh 2.9; MSV I.192.18 ff.; Vatkula Divy 396.2 f.; (2) n. of two vakṣas: Māy 6, 54 (Lévi Vakula).

Baḍi — the asura Bali: Mahāsamaj., Waldschmidt, Kl. Skt. Texte 4,181.1.

Badara, n. of a kinnara prince: Divy 118.22.

Badaradvipa, m., n. of a town: Divy 102.11 ff.; 108.12 ff.; RP 23.14.

? **baddha**, m. or nt., in Divy 40.2 gacchanti baddham (ed. note qy. bandham?) mṛgāḥ, perh. = Pali baddha, which = Skt. vadhra, vādhra, vādhra, *strap, thong* (here of a *snare*).

baddhaka, adj. (= Skt. baddha; AMg. baddha; in Skt. cited only from AV, mg. *prisoner*), *bound, fastened*: mekhalibaddhakāś ca devadārakā(h) LV 76.20; dvārāṇi *kāni Mv III.297.3, 6; f. *kā Divy 226.22; all prose, not dim.

baddhati (§ 28.19), *binds*: baddhitvā Mv III.7.5. Cf. also **baddhāpayati**.

baddhamālā, *having a garland bound on*, n. of the 2d bodhisattva-bhūmi; so read for ed. *mānā Mv I.76.14. It is inconceivable that such a name as the mss. present should be applied to a bhūmi; and my em. is supported in sense by puṣpamaṇḍitā, n. of the 3d bhūmi immediately following. This word cannot, therefore, be cited (with Renou, Études de gram. secte., 1936, p. 18) as an example of -māna added to a ppp. (§ 34.1).

baddhāpayati, caus. to **baddhati**, q.v.: *payitavyaḥ Mmk 50.16, *to be caused to be bound*.

[**badha**, m., read vadhā (Skt.): Mvy 8366; **badhra**, see **vadhra**.]

bandhaka, nt., *container, case* (for holding knives): śastraṁ nāsti, tayā *kaṁ gṛhitam, śastraṁ dattam MSV II.79.8. Cf. Skt. kṣura-bhāṇḍa, Pali khura-bhaṇḍa, *razor-case*; perh. read bhāṇḍakam in MSV?

Bandhanāntakara, n. of a former Buddha: Mv I.140.10.

bandha-nikṣepa, *bond-pledge, guarantee* (to support an assertion): Av I.47.10.

Bandhuma (Mādic for *mant, q.v.), (1) = *mant (Pali *mā), father of **Vipaśyin**: *mo Mv II.271.5; *masya 7 (both prose); (2) n. of a former Buddha: *maṃ (acc.) Mv III.230.16; *mas (v.l. *mano), nom., 231.1.

Bandhumatī (= Pali id.), n. of the capital city (rājadhāni) where **Vipaśyin** was born: Mv II.271.6; Divy 141.19; 227.23, 25; 282.23 ff.; Av I.137.9; 349.5; II.109.5, etc.

Bandhumatīya, and *yaka, adj., *belonging to Bandhumatī*: *ye dāve Divy 283.23; *yake dāve Divy 282.24; Av II.109.5 (all prose).

Bandhumant (= Pali id., nom. *mā; cf. also **Bandhuma**), n. of a king of **Bandhumatī**, father of **Vipaśyin**: Divy 282.25; 283.21 ff.; Av I.349.7 etc.

Bandhumā (presumably = *matī, cf. *ma = *mant, but app. a different city), n. of a capital city where it is prophesied that the Buddha Maitreya will be born: *māyām rājadhānyām Mv I.51.7 (prose).

Babbaḍa, n. of a yakṣa, living in **Babbaḍādhāna** (cf. Skt. Babāḍa, Inscrp., n. of a village, and Pali Babbarā, as well as Lévi 103): Māy 93.

barhaka, nt. (= Skt. barha plus -ka), a peacock's tail-feather: *kāpi MSV II.93.7, 10 (vs, may be m.c.).

bala, (1) m., n. of a yakṣa: Māy 48; (2) m. = Skt. (and usual BHS) nt., *force, power*: balāś ca, n. pl., SP 47.2 (vs); abalo balo LV 301.4 (vs), (Māra's) *power* (force, host) *is powerless*; daśa-balām = *lān, acc. pl., *the ten bala* (see 3), LV 343.4 (vs); (3) nt., technically, *power*, esp. one of the 10 bala of a Tathāgata: often referred to, e. g. SP 67.14; LV 343.4 (above, 2); Mv III.64.5; Divy 9516; Av I.7.5; hence **daśabala**, q.v., means a Buddha; so also in Pali, where the ten bala are listed and elaborately explained MN 1.69.31 ff.; AN v.33.7 ff.; virtually the same list Mvy 119-129 (all but the tenth are various kinds of jñāna, viz., sthānāsthāna-jñānabalaṃ, karmavipākā-, nānādhimukti-, nānādhātu-, indriyavarāvara- [others *parāpara-, prob. orig.], sarvatragāmanipratipaj-, sarvadyānavimokṣasamādhi-samāpattisamkleśavyavadānavyutthāna-, pūrvanivāsānusrūti-, cyutyutpatti-, and as No. 10, āśravakṣaya-, but Dharmas and Bbh add jñāna-, balaṃ); Dharmas 76; Bbh 384.18 ff.; Mv I.159.10 ff. (here mere variation from the standard; Senart's long note, 502 ff., cites inter alia a list as from Mvy, which differs, notably in the last three items, from our Mvy, which is confirmed by Mironov); see also Burnouf, Lotus, App. XI; no complete list in Sūtrāl., but four of the ten (approximately = Mvy 1, 2, 7, and 5) listed xx-xxi. 51 comm.;

ten wholly different bala of a Bodhisattva are listed Mvy 759-769, and a still different list Dharmas 75; five bala, (moral) powers, corresponding to the five moral faculties identically named (see *indriya* 1), Mvy 982-7; Divy 208.8; Dharmas 48; four bala leading to a bodhisattva's cittotpāda, Bbh 13.22, listed 17.8-9 as *adhyātma*-, *para*-, *hetu*-, *prayoga*-b; a trividham bala Dharmas 113, listed (no parallel found); (4) nt., a high number (cf. *ojas*): Mvy 8032.

balaka, (1) nt., = bala, may be m.c.), power: Dbh.g. 41(67).6; (2) m., n. of a nāga king: Māy 247.23.

bala-kāya, army-body, see *kāya*.

Balagupta, n. of a village chief's daughter: LV 265.4.

bala-cakravartin, a kind of inferior cakravartin: stands intermediate between (caturdvīpaka-)cakravartin and (rājan) *maṇḍalin* (q.v.), SP 6.4; 20.6; 362.8; without mention of *maṇḍalin*, (ordinary) *rājānaḥ*... *balacakra-vartino* 'pi *rājānaḥ cakravartin* 'pi SP 367.15; *balacakra-varti-rājam* distinguished (as inferior) from *cakravarti-rājam*, Divy 139.11 = Av 1.5.15; (after *nṛpati*, simply,) *balacakra-vartī* apl ca *dvīpapatī* RP 52.15 (vs); here it seems probable that *dvīpapatī* is not the same as *balacakra* but rather = the supreme (caturdvīpaka-)cakravartin. Acc. to Childers and PTSD (without citation of passages), Pali distinguishes *cakkavāla-cakkavatti*, who 'rules over the four great continents', *dīpa-cak*°, who rules 'over only one', and *padesa-cak*°, who rules 'over a portion of one'. The BHS terms seem not recorded elsewhere.

balatā (= Pali id.), quality of strength: *kīrtir yaśas ca balatā guṇavati* LV 45.21 (vs); na me 'sti śaktir *balata parākramo* vā 231.22 (vs).

Baladatta, n. of a former Buddha: Mv iii.239.4 f.

Baladeva, n. of a nāga king: Mvy 3300; Māy 247.4.

bala-dharaṇīya, °*ṇīya*, or °*ṇī* (§ 10.174; cf. *dharāṇī* 1), a part of a palace, Tib. *mdun gduñ*, front beam: °*ṇīyā māpitā(h)*, n. pl., MPS 34.60.

Balaprabhāsamati, n. of a Buddha: Gv 285.9.

Balabāhu, n. of a former Buddha: Mv i.137.15.

Balabhadra, n. of a nāga king: Māy 247.12.

Balamitra, n. of a householder of Campā, father of Viśākha: MSV ii.53.16; 70.5.

Balavant, n. of a Śākya youth: Av i.359.11.

Balavyūha, m., n. of a samādhi: Mvy 520; ŚsP 1416.9.

Balasena, n. of a householder: Divy 1.3.

Balā, (1) n. of a village chief's daughter: LV 265.4; (2) n. of a rākṣasī: Māy 243.15.

Balākalpa, (?) n. of a place (so Senart): Mv ii.207.5, 8.

balākṣa, nt., a high number: Mvy 8038.

-balādhāna, nt. (Skt. *bala* plus Skt. *ādhāna*, on this use of which see pw s.v. *ādhāna* 6), assumption, attainment, of (usually some particular) power (said of Buddhas and Bodhisattvas): Mv i.134.11-12 *kṛtānīcaya-balādhānāḥ ca bhavanti* (Bodhisattvas); SP 316.1 *śṛṇudhvam idam evamrōpaṃ māmadhiṣṭhāna-balādhānam*; 414.4 (bodhisattvasya) *jñānabalādhānena puṇyabalādhānena ca* (as manifested in his 'act of truth', *satyādhīṣṭhāna*); 420.7 *evam jñānabalādhānaprāptaḥ sa ... bodhisattvo bhaviṣyati, this B. will be thus arrived at attainment of the power of knowledge*; 426.6-7 *tathāgatabalādhānena, by the T.'s acquisition of (the) power(s) (appropriate to him)*.

Balāntiputra, see *Upasena* (3).

Balābhijña, n. of a contemporary or future Buddha: Sukh 70.18.

Balāhaka, m. = the horse *Valāha*, q.v.: Mvy 4774.

balāhukka? some sort of martial exercise; reading not certain: Mv ii.74.2 *jave vā balāhukka (?) vā hastisīmā vā ...* (In list of martial exercises to which the Bodhisattva challenges the Śākya youths). Senart gives it up, and I too have been able to think of nothing attractive; for I should not call plausible an em. to **balāhikke*, assuming

bala plus *āhikka*, Pkt. for *ādhikya*, superiority of strength.

Bali, n. of a yakṣa: Māy 104. See also s.v. *vali*.

-balika, (1) adj. (only ifc.; = Pali id., Skt. *balin*), strong, having strength of ..., in ...: *bāhu-kāḥ* SP 73.1, 2; 79.1 (all prose); others Bbh 9.21; 17.3; 73.12; 322.7; Sukh 61.10 (all prose); (2) n. of a nāga king: Mvy 3260; Māy 247.22.

baliyati (= Pali id.), grows strong: so read in Mv ii.423.10 (*rājakumāro ... yathā utpalam*) vā *padumam vā ... ball°* (Senart *bahviyati* without report of v.l., recorded in Index, but certainly error of some sort); *overpowers*, with gen. of object (so also in Pali, e.g. Pv. ii.6.1): *pramattasya ... paraśatru* (n. sg.) *baliyati* Mv i.275.10, *his enemy prevails over the indolent*.

Balendraketu, n. of a king: Suv 132.3, 12.

bahiddhā, prob. m.c. for (Skt.) *bāhirdhā* or (= Pali) *bāhiddhā*, in the sense (also in Pali) of outside of the Buddhist faith: *tīrthikā ca bahiddhānugatāḥ ca* Mv i.69.17 (vs), *heretics and followers of outside* (teachers); so Senart, plausibly; mss. mostly *vahidānu°*, one *vahir-anu°*; the 2d syllable must be short, the 3d long, metrically.

bahirāyama, m. (text *vahir°*), some kind of disease: Mvy 9548 = Tib. *glo lañs pa* (cough?) or *glab thams pa* (?); Chin. *cholera*.

bahir-dvārakoṣṭhaka, see *dvāra°*.

bahirnagara (nt.; Pali *bahinagare*, loc.), (the region) outside the city: °*rāto* (abl.) Mv ii.74.12.

? **bahirṣu**, if correct, loc. pl. adv. as if to *bahir* = Skt. *bahis* (cf. *bāhira*, Pkt. *bahira*), outside: LV 145.12 (vs) *kṣiptu bahirṣu purātu* (so v.l.; Lefm. *bahī* *supurātu*! unmetr.) *ayam hi*. Perhaps *bahirṣu* is a misreading for *bāhirdhā*, which could be m.c. for *bāhirdhā*, which occurs in the parallel 145.14.

bahuka, adj. (= Pali id.; Skt. *bahu* plus *ka* *svārthe*, perhaps partly m.c.), much, pl. many: °*kāḥ* SP 95.10 (vs); as quasi-subst., *bahukaṃ dinnam* Mv ii.67.16, 17 (prose), *much was given*.

bahukara, adj. or subst. nt. (cf. Pali *bahukāra*, in same mgs.), very useful, very helpful; or, a great favor: *etad evāsmākaṃ bahukaram* SP 109.9 (prose), so both edd. with Kashgar rec., confirmed by Tib. *mañ du* (= *bahu*) *bgyls par* (= *kar-*); all Nep. mss. *bahutaram*; MSV i.287.13.

bahukaraṇīya, adj. (= Pali id.), busy, with unfavorable implication, thinking oneself too busy for duties (in a list of vices; so sometimes, perhaps regularly, in Pali): Mvy 2467. Cf. next.

bahukṛtya, adj. (= Pali *bahukicca*), = prec.: Mvy 2466; used however without unfavorable implication, simply busy, in Śiks 128.10.

bahujana (m.; in Skt. only recorded as *Bhvr.*), many people, a multitude: °*na-priyaḥ* (adj.) Mvy 2940; (*nagaraṃ ...*) *bahujana-manuṣyam* Mv i.36.2 (prose), *whose men constitute a great multitude*. Cf. next.

bahujanya, *bāhu°*, (usually) adj. (to prec. plus -ya; = Pali *bāhujāṇa* and, e.g. SN ii.107.3, v.262.13, *bahu°*), pertaining to many people, to a multitude: *brahmacaryam carisyanti bāhujanyam prthubhūtam* Divy 202.15; (*brahmacaryam cīrasthītikaṃ*) *syād bāhujanyam prthubhūtam* Divy 208.1, 6, 13; possibly subst. nt. (? no context) °*yam* Mvy 6449, where Kyoto ed. *bāhu°* with var. *bahu°*, Mironov *bahu°*.

Bahujāta, pl., n. of a brahmanical gotra: Divy 635.13.

bahutaraka (Skt. °*tara* plus -ka), more numerous: AsP 373.3; 430.2. Cf. *alpataraka*.

Bahudevataka, n. of a cetiya (caltya) in which Buddha passed the 7th week after enlightenment: Mv iii.303.1.

Bahupakṣa, n. of a cakravartin: Mv i.154.1.

Bahuputra, nt. (= Pali *Bahuputta*, °*taka-cetiya*,

near Vesālī), n. of a caitya (cetiya) near Vaiśālī: Mv 1.300.9; MSV 1.173.9; recorded as Bahupatraka, doubtless by error for 'putraka, in Divy 201.14. Cf. next.

Bahuputraka, (nt.; cf. prec.; = Pali Bahuputta, see below), (1) n. of another caitya (cetiya) near Rājagṛha: Mv 111.50.19; in Pali (same story) SN 11.220.6 called Bahuputta cetiya, and located between Rājagṛha and Nālanda; correct DPPN on this point; (2) = prec., so read in Divy 201.14.

Bahuprabha, n. of a former Buddha: Mv 1.140.7. **Bahubuddhasūtra**, n. of the passage Mv 111.225-250: 250.8 (colophon).

Bahumukha, n. of a nāga: Mmk 454.16.

Bahurājan, n. of a former Buddha: Mv 1.140.6.

bahurāśī, f., lit. *having many signs of the zodiac* = *night*: idṛśa bhīṣaṇikā bahurāśī LV 308.6 (vs), *such a terrible night it was*. So Tib. very plainly: mtshan mo, *night*.

Bahurāṣṭra, n. of a former Buddha: Mv 1.137.14.

bahula, nt., a high number, = 100 utsaṅga (Mvy ucchaṅga): LV 148.2, cited Mvy 7962 = Tib. mañ ḥdzin, *much hold*.

Bahulakeśa, n. of a former Buddha: Mv 1.140.4.

[**bahulin**, assumed by Senart Mv 111.283.17 and ff. as an adj., *zealous*, cf. next; but the text should be em. to contain forms of Skt. and Pali bahula, as shown by the identical Pali passage SN 1.126.21 ff.]

bahullikāra (m.; see next; = Pali id., actually printed bahulī° in the only passage cited PTSD, MN 111.25.24 ff.), *repeated going over, conning*: (dharmaṣe yoniśo) manasikārād bahullikārāḥ jñānam udapādi LV 348.2; same (utpannam for uda°) 417.16.

bahullikṛta, ppp. (see prec.; = Pali °kata), *repeatedly conned, studied, gone over, practised*: śamatha(h) ... āsevito bhāvito bahullikṛtaḥ Av 11.140.10, and similarly ff.; Mvy 2322 °tam, after āsevitaṃ, bhāvitam.

[**bahu-vādyakāra**, see vād°.]

Bahuśaṅku, m., n. of a pratyeka-(q.v.)-nara: Śikṣ 57.1.

Bahuśruta, n. of a Buddhist elder (not in DPPN): MSV 1.207.4 ff.

bahuśrutya (nt.; = bāhu°, q.v.; = Pali bāhusacca, also bahu°, which PTSD would em. to bāhu°): *great (excessive) learning, disparagingly*: Mv 1.96.10 °tyam, all mss.; Senart em. bāhu°; in same line bāhu°, most mss., but one good one bahu°.

Bahusena, n. of a former Buddha: Mv 1.140.12.

Bahūdaka, n. of a nāga-king: Kv 2.11.

Bahvāśrayā, n. of a kinnara mald: Kv 6.23.

[**bahviyati**, see bahiyati.]

[**bādita**, em., Divy 505.10, see vādita.]

Baṇḍyāyana, pl., n. of a brāhmanical gotra: Divy 635.20.

bālaka, var. for **valaka**, *finger-ring*, q.v.

Bālakaṇḍa-sūtra, n. of a work, part of Abhidharma: Karmav 155.2.

Bālapaṇḍita, n. of a monk: Divy 375.7.

? **bālayati**, denom., *acts the fool, is foolish*: soma-bhāskarayor bhūtvā ye bārenti na te sūtāḥ Laṅk 330.1 (vs). Acc. to note in ed., Tib. points to °rayor bhānum (or, bhām vā) nāśenti; Suzuki's Index, p. 202, s.v. cal, would em. to cārenti.

bālavyañjana, see vāla°.

? **bālāgrapūṭikā** (cf. BR, pw s.vv. bālāgra, and vālāgrapūṭikā, AMg. vālāggapolyā, *an open palace built in a lake*, Ratnach.; Sheth prefers spelling bālāggapolyā, defining first like Ratnach., secondly by valabhī, aṭṭālikā, which fits our word; true form and etym. obscure to me), an upper part of a vihāra, acc. to Tib. sgo khañ steñ gi bañ khañ = *cool-room (summer-house) over the entrance-porch*: MSV 111.133.11 sapta-purāḥ (see pura 2) °tikāḥ; lb. 12. For other spellings see vātāgravedikā.

Bālāha, n. of the horse called **Valāha**, q.v.: Divy 120.4 ff. (story told at length); 524.20.

Bālāhaka = prec.: Av 11.104.2 °ka-sadrśā asvā(h); LV 16.11, said of the 'horse-jewel' who belongs to a cakravartin, Bālāhako nāma asvarājam (so!).

bālīkā, see vālī°; **Bālīkā**(chavi), see Vālī°.

Bāṣpa = **Vāṣpa**, q.v.

bāṣpayati, °te (also written vāṣ°; denom.), *steams, turns into vapor* (Intrans.): °yantaḥ (pres. pple.) LV 251.8, 12; °yetsu(h) (mss., vā°, aor.) Mv 11.124.4, 5, 8; vāṣpāyamaṇaḥ Divy 462.2 (so read for vāpyā°; sa jīṇakūṭpo vāṣpāyamaṇaḥ peyāpūṇaḥ, *steaming, full of rice gruel*; confirmed by 6, nearly same phrase, and by MSV 1.69.14, same passage), 6.

bāhanikā, see bāhunikā.

bāhayati, **bāheti** (commonly written vāh°, cf. also **paribāhya**, written °vāhya; certainly identical with Pali bāheti, which seems to be a caus.-denom. to bāhi = Skt. bahis, rather than caus. to Skt. vah-, cf. Senart, Mv 1 n. 431), *casts off, expels, puts aside*; ger., puṇyam ca pāpam ca vāhetvā Ud 11.12 = Pali Dh. 267, bāhetvā; otherwise only ppp. bāhita-(vāh°) in comp. with pāpa, as often in Pali: bāhita-pāpa, of Buddha or his saints (mss. corrupt in some places; vāh° often for bāh°) Mv 1.305.22; 306.6; 111.64.12, 13; Mvy 2554; °pāpa-tvāt LV 424.16; °pāpa-karmāṇam LV 353.14; °pāpa-dharma, standard ep. of Buddha, Mv 111.64.14; 325.6; Mvy 420; LV 426.15 (so v.l., Lefm. °pāra-). (Note that bāhitaka, or vāh°, is also written for bāhiraka, q.v., as ep. of mārga, but I believe wrongly; °raka must be read.)

bāhā (= Skt. Lex. and, rare and late, lit., Schmidt, Nachträge; Pali and AMg. id.; not 'specific' to Pali, as stated in PTSD) = Skt. bāhu, arm: only noted in Mv, 1.55.14; 56.8, 9 (in same phrase 55.1 bāhum); 347.9, read with mss. bāhāyām (loc.) bāhām pragrhya; 11.136.18; 159.9; 192.10; 282.4; 111.313.12; 354.3 ff.; 407.21; 425.15, 16, 22.

[**bāhitaka**, written for **bāhiraka**, q.v.]

bāhira, adj. (= Pali id.), *outside, external*, contrasting with abhyantara, abhy°: bāhira-vāśalakā(h) Mv 1.263.1, 11, *the people living outside Vaiśālī* (in prec. lines abhyantara-valś°); janasya abhyantarasya bāhirasya Mv 11.160.6; abhyantara-bāhira, cpd., Mv 111.178.5; other cases of the adj., Mv 1.264.6 (ye bāhīrā); 11.147.17; 189.3; 111.298.1; in special sense with āyatana, q.v. (here contrasted with ādhyātmika); adv. °re, *outside*, Mv 111.22.21 (contrasting with abhyantare); abhyantare bāhīri (m.c. for °re) ye (both edd. bāhīriye as one word) vasanti SP 373.5 (vs); as quasi-prep. with abl., bāhīre nagarāto ... sthītakena Mv 1.310.15, *remaining outside the city*; adv. °reṇa, id., abhyantareṇāpi ca bāhīreṇa SP 359.10 (vs); āmṛḍita cpd., as quasi-prep. with gen., imasya śakuntayūthasya bāhira-bāhīreṇa gacchati Mv 11.254.4, *is moving constantly* (? or just) *outside this flock of birds*.

bāhiraka (cf. prec.; = Pali id.), *external*, but in BHS noted only in the special mg. *outside (the Buddhist religion)*, *non-Buddhist*, *heretical*: brāhmaṇo °rako Mv 111.223.4; with tīrthya, Śikṣ 332.9; in Pali with -pabbajjā and -tīrthya in this sense; in BHS esp. with mārga, a *non-Buddhist (religious) path*, °keṇa mārgena Mv 1.284.1; 11.210.7 (by em.); 111.450.9; and read so in 11.30.11; 48.19; 111.152.11, in which Senart keeps the corruption bāhitakena (or vāh°) mārgena, inconsistently (the phrase is obviously the same and must be read in the same way; Senart, 1 n. 431 and 587, expresses the belief that the true reading is °taka, but fails to act on it in the first three passages above; Pali bāhiraka °helps to prove him wrong). For the general sense cf. bahidhānugatāḥ s.v. bahidhā.

bāhīri (cf. bāhira, and AMg. bāhīriyā, *quarter* or *group of houses outside a city*), *outbuilding* for animals: hasti-, asva-bāhīriye (loc. sg.) Mv 111.298.1 and 2 (seen after entering the bāhira-ājākula-dvāra).

bāhujanya, see bahu°.

-bāhunikā, or with v.l. and Lefm. -bāhanikā (= bāhu, bāhā; cf. -ūrunikā and § 22.45), *lfc. cpd. adj., having ... arms: valayanīrantara-bāhunikām (-bāha°)* LV 322.22.

bāhu-balika, *adj., see -balika*. Note Skt. bāhubalin. bāhulika, *adj.* (= Pall id. or bāhulika), *luxurious in manner of life, acc. to Tib. esp. in eating, gluttonous, gourmandizing; always with śaithilika: (eṣa sa ... śramaṇo) Gautama āgacchati sma, śaithilliko bāhulikaḥ* LV 407.19; (same situation) Mv II.241.3 (Senart wrongly em. °kam, mss. °ko); II.329.4 (here Senart keeps °ko of mss.); śaithillikā bhavanti, bāhulikā bhavanti Śikṣ 64.4.

Bāhūśrutya, pl., n. of a (Buddhist) school: Mvy 9082.

bāhūśrutya (nt.; also bahu°, q.v.; = Pall bāhusacca; once in Skt., Mbh 12.6214, in complimentary sense), *great (excessive) learning; disparagingly, as something which does not lead to the true goal: SP 218.10; Dbh 79.21 (cited s.v. udgrahaṇa); Samādh p. 30 line 24, cited Śikṣ 189.6.*

bāhyaka, *adj.* (Skt. bāhya plus -ka svārthe; cf. bāhira-ka, in same mg.), *external; after ito, to this (i. e. Buddhist); heretical: ito-bāhyakeṣu tīrthikeṣu* Bbh 222.6; *ito-°keṣu śramaṇa-brāhmaṇeṣu* Bbh 389.7 (both prose); (dhārmikān, i. e. Buddhists) ... no tu bāhyakān MSV III.123.15.

biḍāla-bhastrā (or °tra, or, MIndic, °ta, °tā; = Pall biḍāra-bhastā), *lit. cat-bag, acc. to comm. II.101.29 on Pall MN I.128.21 catkin-bag (biḍāracammapasibbako); as in Pall used as symbol of something very soft: so read (mss. somewhat corrupt; Senart °trasta, in ignorance of the Pall parallel) in Mv II.261.2, °trā- (or °tra, °ta, °tā)-sama-cittatām, and in repetition 262.3, where perhaps some other word (bhoga, delight, pleasure?) was inserted after this word in the cpd.*

Bindu, n. of a nāga king: Māy 247.21.

Bindusāra, in Divy written Vindu°, n. of a Maurya king, son of Candragupta: Mmk 613.6 (text Binduvāra), 12 (text Bimbāsāra); 614.2; father of Aśoka, Divy 369.13 ff.

bibhatsa, *adj.* (m.c. for Skt. bi°), *loathsome: LV 206.2 (vs).*

bibhatsana, see bi°.

bimba, nt., a high number: Mvy 7912, cited from Gv; Gv 106.16 (not in the list of Gv 133).

bimbaka (m. or nt.; = Pall id., Skt. bimba; Vv. comm. 168.12, = bimba of Vv. text), in mukha-bi° (text writes vi°), *orb of the face: Divy 172.10; 174.5; 525.16.*

bimbara, m. or nt., also written vimvara, vimbara (vimb°), once erroneously vivara in mss., a moderately large number; when defined, either 100 kaṅkara, or vice versa, a hundredth of a k° (for the latter's variants see s.v.); regularly = Tib. dkrigs (pa), which is given varying values, see Jā., but seems prevaillingly = 100 gtams (= kaṅkara, 1000 billion); acc. to Suzuki, Index, on Laṅk 31.6 = Tib. śu rdog: LV 147.22 (all mss. and both edd. vivaram, no v.l., but Tib. dkrigs pa, as for 151.3), cited Mvy 7958 as vimvaram; LV 151.3 (vs), bimbarās ca (m. pl.); bimbara, m. or nt., Gv 105.20; 206.17; nt., 132.26; cited from Gv as vimvaraḥ Mvy 7829; bimbara, nt., Sukh 30.15; m. Mvy 8006; vimvara, nt., Mvy 7703; m. Laṅk 31.6; ambiguous, m. or nt., vimbara- Mmk 380.7; 383.13 (read vimbara-koṭṭini); bimbara Śikṣ 157.11; 318.1; 346.16.

Bimbāsāra, see Bimbi°; -sūtra, n. of a work: Waldschmidt, Kl. Skt. Texte 114 ff.; text 121 ff.

bimbahu, a high number: Gv 106.16; = mirava (°pha), mirahu, qq.v.

bimbi or bimbī, app. gold, gold-color (see PTSD s.v., with cpd. bimbijāla): so perh. in Padma-bimby-upaśo-bhita, q.v., Sukh 6.8, adorned with the golden color of lotuses (?).

Bimbisāra (= Pall id.; mss. sometimes Bimba°, Divy 145.24 f.; 146.10; 545.6; Av 1.2.7; Waldschmidt, Kl. Skt. Texte 4, 114 n. 1; 121.2 etc.; text Bimbāsāra-suta = Ajātaśatru Mmk 602.23), n. of a king of Magadha in Buddha's time, father of Ajātaśatru: he is oftenest called Śreṇiya (or Śreṇya, Śreṇika) Bi°, see these names, which are always accompanied by Bi° except in Mvy 3652 where Śreṇika occurs alone, Bimbisāra in 3647 (in the same list); but Bimbisāra also occurs often alone, Mv II.2.9; LV 241.7, 9; 407.8, 10; Divy 253.24; 269.9; 369.8; 392.1; 393.28; 545.6 ff.; Av 1.2.7; 107.6 ff.; 290.4 ff.; 307.6 ff.; 319.6 ff.; 326.12 ff.; in the mss. of Mv the name is also written °śāla and °śāra (i. 254.15; 256.14, 17; 257.9, etc.); Mmk 602.23 (above).

bimbopadhāna, mss. once °opahata, once °opana, nt. (related to Pall bimbohana, AMg. bibboṇa, Ratnach., Pkt. bimbovaṇaya, bibboa, bibboyaṇa, Sheth, all same mg.; doubtless a loan from a non-Aryan dialect, variously adapted by popular etym.), *pillow, cushion: Mvy 8988 = Tib. shas (pillow) nañ (tshans) can (?)*; Chin. thick pillow; Jap. pillow; Divy 40.11 (here text vimbo°); 550.16; 553.9; sumeru parvatarājā °dhānam (v.l. bimbopanam, °mam) abhūṣi (sc. for the Bodhisattva) Mv II.136.17 and 137.15; ubhayato-°dhāna Mv II.115.16-17, having cushions on both sides, ep. of paryaṅka, couch, palanquin; also ep. of paryaṅkāni Mv III.70.2, where mss. ubhayato-lohita-bimbopahatāni, Senart em. °bimbohanāni (= Pall); in MPS 7.5 °panair, prob. corruption for °padhānair (with Tib.).

biliśa (so once in Skt. for regular baḍiśa, Suparn., pw 4.226; and note Pkt. biḍiśa, Sheth; Pall only baḷiśa, bal°), *fishhook; some form or cpd. of this word is to be read in Mv III.259.2, for mss. biliśa (v.l. biliśa)-tānī-kāyetsuḥ, and 260.16 (vs), same reading, except that both mss. read billa° here; evidently a verb is concealed in the end; Senart reads pātensuḥ, and before it biliśatāni, which is impossible. It is possible that biliśa- (with one ms.) is the true reading, tho it is not recorded anywhere. The phrase follows, both times, that containing kahāpaṇa-māmsikam (or kārsāpaṇa°), q.v., while in Pall lists of tortures kahāpaṇakam regularly follows balisamamsikam. It is certain that we must understand some torture by means of fishhooks; should we read biliśa-tām, fishhook-condition, i. e. being torn with fishhooks? The preceding words are much like those quoted as occurring before kahāpaṇa-māmsikam.*

bibhatsaka, *adj.* (= Skt. °tsa; -ka may be m.c.), *loathsome: SP 94.13 (vs).*

bibhatsana (to Skt. bibhatsate plus -ana), *loathsome treatment or behavior: ākrośa-tāḍana-bibhatsana* (short I, m.c.)-tarjanās ca Gv 213.26 (vs).

bukkati (Skt. Gr. id.; Pkt., Hem. 4.98 = garj; cf. next), *barks (of a dog): Karmaṇ 22.7; 26.1.*

buk-kāra (m.; cf. prec.; Skt. Lex. and Pkt. Lex. roar, in Skt. of a lion, but here perh. read-cukkāra, q.v. in Schmidt, Nachträge), *barking noise (of a dog): Karmaṇ 22.9.*

Buddha, an 'Enlightened One', passim; Mvy 1 (and regularly) = Tib. saṅs rgyas; 35 Buddhas before whom serious offenses are to be confessed by Bodhisattvas, Śikṣ 169.4, see note. Many long lists of B's in most of the texts here included; in general, each name in such lists has been entered in my Dict. But one such list, Mmk 7.24-8.18, has been ignored; the text is very corrupt and obscure; division of the words is often uncertain; few of the names are known elsewhere, Five Buddhas called 'transcendent' by P. Mus, Barabudur, p. 577 ff. (L'origine des Cinq Jina; a full discussion here), Dharmas 3 et alibi, see the names Vairocana, Akṣobhya, Ratna-sambhava, Amitābha, Amoghasiddhi.

-buddhaka = Buddha, *lfc. Bhvr.: sabuddhaka-kalpābuddhaka-kalpa- Dbh 87.20 (prose).*

Buddhakapāla, n. of a deity: Sādh 500.10; 503.9, 11. **Buddhakāyavarṇanaparinipattiyabhinirhāra**, n. of a Bodhisattva dhāraṇī: Mvy 758.

buddha-kṣetra, nt. (= Pali, late, °khetta), *Buddha-field*, region or (usually) world or world-system in which a particular Buddha lives and operates; see Teresina Rowell, 'The background and early use of the Buddhakṣetra concept,' The Eastern Buddhist 6.199-430 and 7.131-176, where the term is ably discussed; a few out of many occurrences are here recorded: descriptions of a b°, SP 65.9 ff.; 144.9 ff.; its 'jewels' are Bodhisattvas SP 66.3; in Mv II.301.16 Bodhisattvas in numberless b° take the form of gods and come to Sākyamuni as he is about to become enlightened; misc., Mvy 3065; Mv II.319.11; 349.17; III.139.3; 342.1; in Mv I.123.4 ff. enumeration of some 'present' Buddha-fields and their Buddhas; **buddha-kṣetram** viśodhenti bodhisattvā(h) Mv I.283.3; atulīya (so mss.), aprameyam °tram aparimitam bharitvā (*having filled*) sameti (= śamayati) khila-doṣa-mohaṃ (so read, see s.v. khila) Mv II.295.9; on 'emptying' of buddha-fields, see s.v. rīṣati; in Mv I.121.14 ff. the question is asked whether Buddhas are produced in all Buddha-fields, and the answer, 122.2-3, is negative; in many there is no Buddha; Ślṣ 147.15 speaks of going to a buddhaśūnya-buddhakṣetram as an evil fate; so in SP 68.2 (vs; cf. 66.3 ff., prose, same subject) buddhakṣetra is clearly equated with lokadhātu, meaning merely world-system, presumably as potential field for a Buddha, but not necessarily containing one; on this see Rowell, op. cit., 415. See also **upakṣetra**.

Buddhagaṇanaprabhāsacūḍa, n. of a Tathāgata: Gv 422.11.

Buddhaḍākinī, n. of a yoginī: Sādh 461.10 etc. **buddhati** = Skt. and BHS budhyate; see § 28.19 and Chap. 43, s.v. budh.

Buddhadrumarāja, n. of a Buddha: Gv 257.10.

Buddhapālita, n. of a teacher: Mvy 3494.

Buddhaprabhāmaṇḍalaśrīpradīpā, n. of a loka-dhātu: Gv 420.2.

Buddhabhūmi, n. of a work: Mvy 1354.

Buddhamati, n. of a buddhakṣetra: Gv 257.7.

buddha-yāna, nt. (also bodhisattva-y°), = mahā-yāna, the (great) Buddha-vehicle: SP 41.15 etc. (see KN, Index). Also bauddha(m...yānam), q.v.

Buddharakṣita, n. of a householder: Divy 330.3 ff.

Buddhalocanā, n. of a Buddhist goddess: Mvy 4278 (= Rocanī, Locanā).

Buddhavajrasaṃdhāraṇasaṃdhi, n. of a Bodhisattva: Mvy 735.

Buddhavicīraṇā (v.l. °vistīraṇā), n. of a pool near Benares: Mv III.329.16. In the LV version of the story, 410.2, we find bahuvicītra-puṣkarīṇyām; there is no evidence that the first member of the cpd. is meant as a n. pr.

Buddhaśrīgarbha, n. of a Bodhisattva: Dbh 2.21.

Buddhasaṃgīti, f., n. of a work: Mvy 1360.

buddhānusr̥ti, quoted Mv I.163.11 (prose) as name of a dharmaparyāya, 'recollection of Buddha(s)'.
Buddhālamkāravayūha, m., n. of a samādhi: LV 3.10 (confirmed Tib.).

Buddhālamkāradhīṣṭhitā, n. of a Bodhisattva dhāraṇī: Mvy 756.

Buddhāvatamsaka, nt., n. of a work: Mvy 1329. Also in mg. a collection or large number of Buddhas, see **avatamsaka**.

Buddhika, n. of a nāga-king: Mvy 3289; Māy 247.32. (Also -buddhika, f. Bhvr., = buddhi, intelligence; so in Skt. n. pr. Sthira-bu° and in Pali; in BHS, e.g. tikṣṇa-bu° Mv I.232.2; alpa-bu° and others, AsP 249.17.)
-buddhivant, see subbuddhivant.

buddhyāyate, ppl. °yamāna, prob. denom. to buddhi,

being mentally alert (hardly thinking him a Buddha, Note p. 711): Divy 574.8 te buddhyāyamānāḥ parivāryāvasthitāḥ.

budbudaka (= Pali bubbulaka, Skt. budbuda), bubble: Lañk 92.12, 14 (prose) jala-, udaka-bud°.

budbudākṣa, adj., Mvy 8838, lit. bubble-eyed; Tib. mig chu bur lta bu, eyes like bubbles, which acc. to Das means round eyes (s.v. mig).

budhyana (nt.; spelled buddhy°; n. act. to budhyate plus -ana; cf. Pali bujjhana), the becoming enlightened: no śaktā siya budhyanāya LV 271.4 (vs), dat., quasi-inf.; °na-nāyaṃ Gv 340.14 (vs).

budhyāpaka (spelled buddhyā°), causing to become enlightened; to °budhyāpayati (Pali bujjhāpeti), MIndic caus. to budhyate; acc. to Kern, SP Preface viii, in Kashgar rec. for Nep. pratibodhaka. This and the next are known to me only from Kern's Preface; I have searched for them in vain in the notes to the KN ed.

budhyāpana (spelled buddhyā°), the (act of) causing to become enlightened; see under prec.; like it, this is said by Kern, loc. cit., to be used in Kashgar rec. for pratibodhana of Nep.

bubhukṣitaka, adj. (= Skt. °ta plus -ka, perh. pitying dim.), hungry (poor fellow!); mā.me putro °takaḥ sthāsyati Divy 88.7.

Bulaka, pl., n. of a tribe (in Pali pl. Bulayo): see **Calakalpaka**.

buli (Skt. Lex., said to be f., vulva, acc. to Galanos also buttocks, behind), in Mvy 4008 buliḥ, defined by Tib. rkub, acc. to Das buttocks, behind; acc. to Jā. the same (Skt. pāyu), but also vulva.

? **busaplāvi**, acc. sg. °vim, something disagreeable (hard, or foul, offensive) to eat; parallel with ayoguḍa, svamāṃsa, pūyaśopita: Divy 12.25; 13.17; all things which niggards wished a mendicant should eat, and which later they were therefore obliged to eat themselves. The Index renders beetle (?); I do not know why. The first member seems to be Skt. busa, chaff, refuse, rubbish; perh. the ed. of Divy understood the latter part as leaping (in chaff of grain; even this need not lead to the mg. beetle). Same passage MSV IV.176.7; 177.11; Tib. cited as phub ma, chaff (= busa), for the entire word.

br̥mhayitar, vr° (= Pali brūhetā, see below), one who magnifies, exalts, in the sense of devotes himself to, frequents (solitude, solitary places): vr̥mhayitā sūnyāgārāṇām (see sūnyāgāra) Mvy 2437 = Pali brūhetā suññāgārāṇām MN I.33.11; comm. I.157.13 ff. ... rattimdivam suññāgārāṇāṃ pavisitvā nisidamāno bhikkhu brū° suññā° ti vedittabbo. (From the same Skt. br̥mhayati the ppp. Skt. br̥mhitā is also used in BHS. In Mv III.351.17 (vs) I understand mahorathāśaḥ balabr̥mhitā me, my desires and hopes were mightily swollen, augmented; otherwise Senart.)

br̥ṇga, var. for pr̥ṇga, q.v.

br̥ṣikā (br̥ṣ°), see vr̥ṣikā.

(br̥hatikā, cloak, outer-garment: MSV II.47.18 °kā-prāvaraṇam; in BR, pw only cited Gr., but see Schmidt, Nachtr.)

br̥hatphala, m. pl. (written vr̥h° only Mv II.349.1 and Mvy 3100; but = Pali vehapphala, which, if it really represents historically the BHS equivalent, that is if the latter is not a rationalizing hyper-Sktism, would seem to be a MIndic 'vr̥ddhi' form based on °vihap°; cf. avr̥ha or abr̥ha(t) = Pali aviha; if not this, the origin of the Pali is obscure, having great fruit, one (the 3d, but in Mv and Pali 1st) of the classes of rūpāvacara gods in the 4th dhyānabhūmi; with or sc. deva, q.v.: LV 150.9; 396.16; Mv II.314.8; 319.6; 349.1; 360.21; Mvy 3100; Dharmaś 128; Divy 68.16; 138.23; 367.13; Bbh 62.5 (misprinted br̥h°); Gv 249.11; Av I.5.3, etc.

Bṛhat-sāgaranāgarāja-paripṛcchā, n. of a work, see **Sāgara**°.

Bṛhadratha, n. of a yakṣa: Māy 22.

Bṛhaspati, (1) n. of a king, descendant of Aśoka: Divy 433.23 (written Vrh^o); (2) n. of a yakṣa: Māy 10.

Bṛhaspatigupta, n. of a former Buddha: Mv I.138.6.

1 bodha, m. (?) = bodhi, normally f. in BHS as in Pali; but Pali records also bodha, m., and Skt. bodha is used not very differently, (1) = bodhi, *enlightenment*, in the technical Buddhist sense; so far as noted, seems limited in BHS to the forms bodhāya and (rarely, prob. only in Mv) bodhāye, which are usually interpretable as datives: bodhāye Mv I.47.16; 60.11 (so mss. indicate); II.130.18 (in prec. line bodhāya, but v.l. 'ye, in same phrase); Senart, whose note I.369 on I.3.2 discusses both the forms, calls bodhāye fem., but such datives are recorded from indisputably m.-nt. stems, § 8.45; more tempting to the fem. interpretation is the occasional, tho rare, occurrence of bodhāya (in vss) where dat. syntax seems hard to accept; so gen., te sarvi bodhāya (mss.) abhūṣi lābhinaḥ SP 49.14 (vs), repeated often in the sequel, as 50.2 etc.; in 50.12 and 51.4 bodhāya is confirmed by citations Śikṣ 92.13; 93.5; bodhāya... varṇam SP 10.6 (vs) = 12.16; loc., bodhāya sthāpitāḥ SP 306.3 (vs); it is possible that the fem. gender of bodhi (in Pali and BHS) has led to some forms suggesting a stem bodhā (oblique 'āya, 'āye), but bodhāya is usually dat., and occurs often in prose; KN ed. of SP often keeps it but as often emends to bodhiya, with utter inconsistency; dat. occurrences of bodhāya, SP (in mss.) 14.2; 33.1; 46.10; 47.13; 303.12; 334.11; LV 209.9 (prose); 284.8; Mv I.46.1; 63.2, 11; 97.2; 234.5; II.130.13, 17; Suv 42.6; Śikṣ 5.18; KP 20.9; Gv 105.15 (prose); Bbh 13.19 (prose), etc.; (2) n. of a householder: Divy 167.2 ff.; he lived in Śiśumāragiri; cf. Pali Bodhi (DPPN), a prince whose capital was Sumsumāragiri; but the two stories seem quite unrelated otherwise.

[2 bodha, m. (or nt.), read prob. godha, q.v.: KP 111.6. Cf. however Pali palibodha, which is interpreted, with support in Aśokan id., as meaning *fetters*, by Lüders SBAW 1914.841. Cf. also Thomas, JRAS 1915.103 ff.]

bodhi (in mgs. 1-3 = Pali id.), (1) (in this sense regularly f., as in Pali, when modifiers determine gender; hardly used at all in Skt. except Jain Skt., rarely Skt. as m., BR 5.1650) *enlightenment*, the quality attained by a Buddha: clearly f. SP 63.8; 70.8; 140.4; 323.8; 335.9 (all vss); so regularly in LV, e.g. 365.1 (vs), Mv, e.g. I.170.9, and most texts; so also (samyak-)sambodhi, q.v.; gender undetermined, Vaj 34.3, 19; possibly m. SP 64.7 (vs; imu buddhabodhim, acc. sg.); LV 243.7 (vs; anuprāptu... bodhis, n. sg.), but possibly the forms in -u are to be understood as f. (§§ 9.13, 23); (2) (in this sense said to be m. in Pali, see Childers; most BHS passages do not reveal the gender) = bodhi-druma, 'yaṣṭi, 'vaṣṭa, *the tree of enlightenment*, under which the Bodhisattva became enlightened: clearly f. at least once, bodhiya mūle Mv I.3.1; gender undetermined, Mv I.249.2; 252.1; Divy 397.21, 24; 403.3, 7; bodhi-mūla, *the root (foot) of the bodhi-tree*, Mv I.158.1; II.302.18; III.272.18; (3) n. of a wandering mendicant, previous birth of the Bodhisattva (= Mahābodhi; in the corresp. Pali story both forms occur, but Bodhi is commoner): Jm 143.18; (4) name said to be given to the 'elephant jewel' of a cakravartin: LV 16.1 (prose); not noted elsewhere.

-bodhika, see abodhika.

Bodhiketu, n. of a Bodhisattva: Gv 3.19.

bodhicitta, nt., *thought of enlightenment*, the mental attitude which aspires to Buddhahood or Bodhisattvahood; Mvy 2351; LV 8.18; 34.17; and passim; esp. Gv 494.1, where begins a passage glorifying it, cited with abbreviations Śikṣ 5.20 ff.

Bodhicittāsaṃpramoṣa, m. (cf. asaṃpramoṣa), n. of a samādhi: Śikṣ 65.11; the word occurs as an adj., in a list of virtues (guṇa), Mvy 2351.

bodhi-druma = bodhi (2), also bodhi-yaṣṭi, *the tree of enlightenment*: LV 272.6; 275.19; 276.1; 282.4; etc.

bodhipakṣa, m., subst. and adj. (rare, and possibly only a phonetic variant for the commoner 'pakṣya, q.v.), *assistant, aid, to enlightenment*, of which there are 37 (see 'pakṣya, 'pakṣika, 'pākṣika): seemingly subst., Sūtrāl. xviii (entire chapter entitled 'pakṣādhikāra); saptatrimśad- 'kṣa-bhāvanātaḥ xx-xxi.16, comm.; 'kṣa bhavet kutah Lañk 25.12; as adj. with dharma, saptatrimśad 'kṣān dharmān Divy 350.14; saptatrimśad- 'kṣa-dharma- LV 9.5; 'kṣa-dharma- LV 8.6; 181.18; 182.11.

Bodhipakṣanirdeśa, m., n. of a work: Mvy 1382.

bodhipakṣika, adj., = next and 'pakṣika, q.v.: saptatrimśatsu 'keṣu dharmeṣu SP 458.1; 'ka-dharma-saṃpannāḥ Mv II.290.6; (dharmāṇāṃ) 'kānāṃ (so, dental n, text) Bbh 227.10.

bodhipakṣya, adj. (cf. 'pakṣa, also 'pakṣika, 'pākṣika, which see for list; = Pali 'pakkhiya and 'pakkhika), *assistant, aid, helpful, to enlightenment*; usually with dharma; there are 37 such (the same 37 dhammā in Pali), saptatrimśad 'kṣyā dharmāḥ Dbh 57.17; Av I.340.2; KP 45.3 (text saptatrimśad bodha-p); Bbh 259.7 (loc.); without the number, but with dharma, as separate adj. Bbh 236.17, or in comp. 'kṣya-dharma- Gv 495.23; Dbh 42.6; also 'kṣya-kuśalamūleṣu dharmeṣu Śikṣ 12.17; and, instead of dharma, with mārga, 'kṣya-mārga- Śikṣ 52.2; 'kṣyāṇāṃ mārgāṅgānāṃ Dbh 42.9, referring app. to the 'kṣya-dharma- of 42.6, above.

bodhipaṭa-patṭrakā, adj. or subst., applied to a kind of sandal: MSV IV.206.12. (Read bodhi-vaṭa-?)

bodhi-paricārika, adj. (cf. bodhi 2, and rare Skt. paricārika, commoner in Pali), with devaputra, (deity) *attending on the tree of enlightenment*: LV 333.19; 335.9.

bodhipakṣika, adj. (= Pali 'pakkhika; cf. 'pakṣika, 'pakṣya, 'pakṣa) = bodhipakṣya, q.v.; usually with dharma, the (37) conditions favorable to enlightenment (same 37 in Pali): listed as 4 smṛtyupasthāna, 4 samyakprahāṇa, 4 rddhipāda, 5 indriya (q.v., 1), 5 bala, 7 bodhyāṅga, and the 8-fold noble path (mārga), Dharmas 43; list, without the name, Divy 208.7-9; 'ka-dharma- Dbh 53.22; Lañk 213.7; also AbhidhK. LaV-P. VI.290 (otherwise Index to this text shows only form 'pakṣya, VI.282); in LV 424.12 read, with v.l., sarva-bodhipakṣika-text 'kā-dharma-ratna-pratipūratvāt; not with dharma, but 'ka-mahāpuruṣa-lakṣaṇeṣu Śikṣ 283.11. -

bodhi-maṇḍa, nt. (= Pali id.), *platform or terrace or seat of enlightenment*, name given to the spot under the bodhi-tree on which the Buddha sat when he became enlightened; Tib. (on Mvy and elsewhere) byañ chub (kyl) sñin po, *essence (lit. heart; = maṇḍa, q.v.) of enlightenment*; Chin. acc. to Burnouf, Introd. 387 n. 2, *platform of the bodhi-tree*; very common: Mvy 4114; SP 16.3; 54.13; 316.3; etc.; see Index to KN; LV 36.2 (here BR follows Calc. in reading 'maṇḍala, but Lefm. with all mss. 'maṇḍa, the only true form; others, see Index to Lefm.); 273.7 ff.: Divy 392.17 etc.; Suv 89.15 etc.; Bbh 94.5; 405.11. For equivalent expressions see s.v. maṇḍa.

Bodhimaṇḍacūḍa, n. of a Bodhisattva: Gv 3.10.

Bodhimaṇḍamakuṭa, n. of a Bodhisattva: Gv 3.5.

[bodhimaṇḍala, error for bodhimaṇḍa, q.v.]

Bodhimaṇḍavibuddhaśricandra, n. of a Tathāgata: Gv 310.7.

Bodhimaṇḍālamkāravayūha, m., n. of a samādhi: Dbh 82.12.

Bodhimaṇḍālamkārasurucirā, n. of a lokadhātu: ŚsP 42.10.

Bodhimūla-sūtra, n. of a work: Karmav 160.8 (see Lévi's note).

bodhi-yaṣṭi, f. (oblique 'tiye, 'tiye; unrecorded except here), = bodhi-druma: Mv II.131.13 f.; 264.4 f.; 268.2; 282.1; 404.20.

bodhi-vaṭa, = prec., see **vaṭa**.

bodhisattva (= Pall °satta), *person destined for enlightenment, Buddha-to-be*, passim; Mvy 625, followed by list of standard epithets of such persons incl. **jinaputra**; other epithets meaning *son of Buddha* are frequent; there are many lists of names, such as the 92 beginning Mvy 645; each name in such lists as occur in works here included is, generally speaking, recorded in this Dict., but e.g. the list Mmk 8.21 ff. is omitted because it is very corrupt and obscure, even the word-division being often doubtful; eight special B's listed Dharmas 12, Maitreya, Gagana-gaṇḍa, Samantabhadra, Vajrapāṇi, Mañjuśrī, Sarva-nivaraṇaṣṭakambhin, Kṣitigarbha, Khaṅgarbha, qq.v.; in SP 64.12-13 (sa tvam) Śāriputra bodhisattva-sammantritaṇa 'tva-rahasyena mama pravacana upapannaḥ, sa tvam ... bodhisattvādhiṣṭhāna ...', refers to Śāriputra's own **sammantrita** (q.v.) etc. as a Bodhisattva, not (with Burnouf and Kern) to the Buddha's (they use the word Bodhisattva in translating, but understand it as referring to the Buddha, which is contrary to usage).

bodhisattvakṣāntilābhāya dhāraṇī, see **dhāraṇī**.

bodhisattva-janman, *birth of a Bodhisattva*; ten such: daṣemāni ... janmāni yaḥ samanvāgataḥ bo'tvā jāta bhavanti Gv 366.5; described in detail 366.14 ff., sarva-buddhopasthānapraṇidhiprayogagarbhaṃ nāma prathamam bodhisattvajanma, etc.; all the names are cpds. ending in -garbham.

Bodhisattva-piṭaka, nt., n. of a work: Mvy 1330: Śikṣ 190.12; 311.13; °ka-mātrkā, given as alternative name for Bbh, Bbh 409.14; either this, or Bodhisattva-sūtra-piṭaka-mātrkā, mentioned also Bbh 156.8; 157.3-4; 180.16; 332.22-23. See **mātrkā** (2).

Bodhisattva-prātimokṣa, n. of a work: Śikṣ 11.11 etc., common; in 36.15 printed °prātimokṣa, but °prāti in Transl. A work called by this name ('kṣa-sūtra') was published by Nalinaksha Dutt in IHQ 7 (1931).259-286; but as the editor states, 260, it 'has very little to do with the B.Pr.S. cited in the works of Śāntideva'.

Bodhisattva-bhūmi, n. of a work: Bbh, colophons; regularly, 11.20 etc.; in text (not colophon) 409.14 f. alternative forms of the title are given as **Bodhisattva-piṭaka-mātrkā** and **Mahāyāna-saṃgraha**, qq.v. See s.v. **bhūmi** for the mg. of the term.

bodhisattva-yāna, often = **mahāyāna**, the (great) 'vehicle' of the *Bodhisattvas*: SP 79.6; 416.14, etc.; °yānika, adj., adhering to this 'yāna': SP 183.8 (bhikṣavaḥ ... °nikāḥ); °yāniya, adj., id.: SP 224.4; 285.8 (v.l. °yānika); RP 34.1.

bodhisattva-vimokṣa, see **vimokṣa**.

bodhisattva-samādhi, Mvy 736; a list of nine, named lb. 737-745. It means, evidently, *samādhi practised by bodhisattvas*.

Bodhisattvasamuccaya, n. of a goddess: Suv 1.7; 45.2; 167.8; 172.10; 199.5; 247.1; regularly called *kuḷadevatā*; acc. to Chin. the deity of the bodhi-tree (Nobel, 247, note 2).

Bodhisattva-sūtra-piṭaka, Bbh 156.8; see **Bodhisattva-piṭaka**.

bodhyaṅga, m. and (oftener) nt., also **sambodhyaṅga** (= Pall bojhaṅga, sambo°, acc. to Childers m.; CPD gives aṅga as nt.), *member of enlightenment*: there are seven (same list in Pall), viz smṛti, dharmapracicaya, vīrya, prīti, praśrabdhi (prasra°), samādhi, upekṣā; listed Mvy 988 (bodhy°) to 995 (each item called sambodhy°); just so Dharmas 49; sambo° LV 34.3 ff.; Dbh 39.6 ff.; referred to without number (bodhyaṅga) SP 80.1; as seven, but not listed, bodhyaṅgaṇi Divy 208.9; KP 95.10; bodhyaṅgān Mv ii.357.16; °ga- Divy 95.20; 265.3; Av i.16.13.

Bodhyaṅgavati, n. of a samādhi: Mvy 586; SsP 1422.9.

Bodhyaṅgāyusya (? printed °puṣya), n. of a large group of future Buddhas (predicted): SsP 323.1.

bodhyaṅga (sarva-b°), adj., of the *bodhyaṅgas*: sarva-°kā dharmāḥ Dbh 57.18 (prose).

bolaka, adj., subst. (to Pkt. bolai, *talks*), in bahu-b°, *very loquacious, great talker*: Divy 338.13 ('kāḥ śramaṇāḥ, so read for śrā°, Śākyaputryā bhavanti), 19.

baudha, adj., of (a) *Buddha*: °dham ... yānam SP 91.12 (vs), cf. **buddha-yāna** (= **mahāyāna**); °dhasmi (so with WT and their ms. K'; KN baudhasmi) jñānasmi SP 323.9 (vs); °dhā vikurvatīyādhā vidarsayanti Gv 373.3 (vs); °dha-valneyaka, *to be trained by Buddha*, °kā sattvā Mv i.51.4 (prose; = **buddha-valneya**, see s.v. **valneya**).

brahmakāya, the company of *Brahman*, i.e. gods who attend B.: Mv i.229.16 = 240.5 (prose) yāva(d) brahmakāyam, as far as ... (the sound arose). Cf. next.

brahmakāyika (see prec.), adj. or subst. (= Pall id., but not used in the same technical sense), usually with *deva*, q.v., one (usually the first) of the classes of rūpāvacara gods of the first dhyāna-bhūmi: SP 4.10; 159.10; LV 39.13 (here an individual one named Ugratejas, who is present in the Tuṣita heaven); 47.1; 150.4; 266.7; 359.16 and 360.7 (in these two Subrahma(-devaputra) is their leader); 394.3 (here Mahābrahmā is their leader); 396.15; 401.11; Mvy 2290 (here as example of the 2d **sattvāvāsa**, q.v.); 3085; Dharmas 128; Mv i.33.3; 40.16; 212.16; 263.21; ii.16.4; 163.15; 314.6; 348.18; 360.11; Divy 68.14; 367.11; Av i.5.2, etc.; **brahmakāyikā devanīkāyā** (abl.) Mv i.333.7, the divine dwelling-place of the br°.

Brahmakīrti, n. of a former Buddha: Mv i.136.14.

Brahmakūśa, n. of a brother of Kuśa: Mv ii.433.16.

Brahmaketu, (1) n. of a Bodhisattva: Gv 3.19;

(2) n. of a former Buddha: Sukh 6.16.

Brahmagupta, n. of a former Buddha: Mv i.137.4.

Brahmaghoṣa, (1) n. of a Bodhisattva: Gv 3.21;

(2) n. of two former Buddhas: Sukh 5.14; 6.10 (in same list!); (3) n. of a Buddha in the zenith: Sukh 98.14.

brahmacariya (= Pall id., Skt. °carya), *chastity*: Mv i.202.5 (vs, but °carya is metr. equally good and occurs in same vs ii.6.2).

Brahmajyotirvikrīḍitābhijña, n. of a Tathāgata: Śikṣ 169.12.

Brahmatejas, n. of a former Buddha: LV 5.12.

Brahmadāṇḍa, n. of a mountain: Māy 254.4.

Brahmadatta (= Pall id. in mg. 1), (1) n. of various kings of Benares city and the land of Kāśī, Kāśī (cf. Mv i.271.19 et alibi, nagare Vārāṇasī Kāśījanapade); in many Pall Jātakas formulac at the beginning of the story, and playing no part in the story itself: DPPN suggests that this was the 'dynastic name' of kings of Benares; somewhat similarly Mv ii.77.5; Divy 73.25; 98.13; 121.7; 538.14 ff.; 540.1; but elsewhere plays a more real rôle in various stories, Mv i.271.19 ff. (in Triśakunīya Jātaka); 359.20 (in Nyagrodhamrga Jāt.; unnamed in the Pall version); iii.125.10 (in āka Jāt. = Pall Supātta Jāt., where the king has the same name); iii.183.19 ff. (in Upāli-Gaṅgapāla-Jāt.; in the Pall version named Udaya, but addressed as Brahmadatta Jāt. iii.452.16, 25); Divy 131.15; 132.6; 134.16 f.; 510.19 ff.; Jm 128.25 ff. (called Bahuputtaka in corresp. Pall story); Av i.120.3; 134.11; 174.14, etc.; MSV ii.182.7, 10 (in story of Dirghila; as in Pall); (2) n. of two kings of Kāmpilla or Kamp°: Mv iii.156.13 ff. (in Padmāvatī Parikalpa); 361.16 ff. (father of Śarabhaṅga); (3) n. of two former Buddhas: Mv iii.239.4 f.; Śikṣ 169.10; (4) n. of a king, previous incarnation of Śākyamuni, perhaps one of those mentioned under 1: LV 170.16; (5) n. of some evil person who mistreated a former incarnation of Śākyamuni: LV 316.1; (6) n. of an unidentified king (perhaps belongs to 1): Mvy 3645; (7) n. of a bhikṣu under Sīṃhadvajja Buddha: Samādh p. 52 l. 20; he later became Dipamkara id. i.29.

Brahmadattā, n. of a girl attendant on Subhadrā (1): Gv 52.2.

Brahmadeva, n. of a Bodhisattva: Gv 443.8.

Brahmadhvaṃsadeva, n. of a former Buddha: Mv i.139.9.

Brahmadhvaja, n. of a Buddha in a southwestern lokadhātu: SP 184.12.

Brahman, (1) n. of two former Buddhas: Av i.69.5 ff.: Śikṣ 169.10; (2) n. of a nāga king: Māy 246.14.

Brahmapariṣcchā, n. of a work: Śikṣ 125.8.

brahma-pāriṣadya, -pārsadya, once -pārsada, m. pl. (= Pall °pārisajja), usually with deva, q.v., one (usually the 2d or 3d) of the classes of the rūpāvacara gods of the first dhyānabhūmi: °pāriṣadya Mv ii.348.19; Mvy 3086; °pārsadya LV 150.5; Mv ii.360.14; Dharmas 128; Divy 568.26; °pārsada Gv 249.15 (prose).

? **brahmapālikā**, loc. °kāyām, app. some locality (for performing a magic rite): Mmk 54.5 (prose); perhaps corrupt.

brahmapurohita, m. pl. (= Pall id.), usually with deva, q.v., one (usually the 3d, or 2d) of the classes of rūpāvacara gods of the first dhyāna-bhūmi: LV 150.5; 283.13 (brahmā brahmapurohitaś ca); Mv ii.314.7; 348.18; 360.12; Mvy 3087; Dharmas 128; Divy 68.14; 367.11; 568.26; Gv 249.15; Av i.5.2 etc.

Brahmaprabha, (1) n. of a brahman's son, previous incarnation of Śākyamuni: Divy 476.26 ff.; (2) n. of a kalpa: Gv 256.23; (3) n. of a Buddha: Gv 285.5.

Brahmamati, n. of a son of Mārā, unfavorable to the Bodhisattva: LV 313.18.

Brahmavati, n. of a city: Māy 31. See also **Brahmāvati** (1).

brahma-vali (-lipi), LV 125.21, or **brahma-vāṇī** (vv.ll. °cāri, °rāri), sc. lipi, Mv i.135.5, n. of a kind of script. Instead of this word, Tib. transl. of LV has two other terms, ya ba na (= yavana-; note that the preceding word in Mv is yonāni, q.v.), and bag le pa, which I cannot interpret. Lefm. reports no v.l. in his mss. (Calc. °valli-).

Brahmaviśeṣacintipariṣcchā, n. of a work: Mvy 1367; Mironov prefixes the honorific Ārya-, and reads citta (v.l. cinti) for cinti.

brahma-vihāra, m. (= Pall id.; cf. vihāra), *brahmic* (supreme, highest religious) state; four such: Dharmas 16 maitrī, karuṇā, muditā, upekṣā (as in Pall); °rās catvāraḥ SP 142.11; catvāri °rān bhāvayitvā Divy 224.28 (prose); °ram (sg.) ācare Mv iii.105.17; same expressed by brāhmo (adj.) vihāraḥ Bbh 90.13 = catvāry apramāṇāni, see **apramāṇa** (in Pall also called appamaññā, fem., see CPD); brāhmya (as separate adj.) vihāra Sūtrāl. vii.3; xvii.17 comm. See AbhidhK. LaV-P. viii.196.

Brahmasuddha, n. of a former Buddha: Gv 104.19.

Brahmasabhā, n. of a pool: Divy 442.28; 443.12; MSV i.134.8.

Brahmasama, pl., n. of a brahmanical school (of the Chandogas): Divy 632.23, 25.

brahma-sthala (m. or nt.), *holy ground* (?): catvare brahmasthale vā ālikhitavyam (in a magic rite for a man or a woman desirous of glory, yaśas) Mmk 54.1. The precise mg. is quite obscure.

Brahmaspasa (1 °sprśa?), n. of a former Buddha: Samādh p. 57 line 25 f.

Brahmasvara, n. of a former Buddha: Mv iii.231.11 f. (v.l. once °śvara; cf. **Brahmeśvara**?).

Brahmasvaranādābhinandita, n. of a former Buddha: Sukh 6.4.

Brahmānana, n. of two former Buddhas: Samādh p. 57 line 11 and line 23 (in the same list).

Brahmāyu(s), (1) °yu, n. of the purohita of Brahmadatta king of Benares, in the Dharmapālasya Jātaka (previous incarnation of the Buddha, and father of Dharmapāla 1): Mv ii.77.9 ff.; (2) n. of the purohita of King Saṅkha: Divy 60.23 ff. (showing stem in °yus, as °yuse 61.6); (3) °yu (= Pall id.), n. of a brahman who became a disciple of the Buddha: Karmav 157.5 (°yu- in cpd.).

Brahmālaya, n. of a mountain: Māy 253.30.

Brahmāvati, (1) (= Pall Brahmavati) n. of the mother of Maitreya: Divy 60.24 (so mss., ed. em. Brahma°); (2) n. of a pond near Benares: Divy 514.11; (3) n. of the gotra of the nakṣatra Abhijit: Divy 640.24 (°ti-gotreṇa).

Brahmendracūḍa, n. of a Bodhisattva: Gv 3.9.

Brahmendraṛajā, n. of a Bodhisattva: Gv 4.6.

Brahmeśvara, n. of two former Buddhas: Samādh p. 57 lines 7, 8, 9 (cf. **Brahmasvara**).

Brahmottama, (1) n. of a former Buddha: Mv iii.235.17; (2) n. of a Buddhist monk: Gv 47.10.

Brahmottara, (1) n. of a purohita among the gods: LV 44.11; (2) (nt.) n. of a mythical city: Divy 602.4; in Av i.202.2 and 203.2 called a 'palace', prāsāda.

brāhmaṇa, (1) m., seemingly = (the god) Brahma: pl., Mv i.103.1, see s.v. *pratyeka*; (2) nt. (once in Pall, acc. to text °nam, Therag. 631, for usual brahmañña = Skt. brāhmaṇya), *brahmanhood, brahmanic condition*: (na) śrāmaṇāya na brāhmaṇāya (no v.l.) na nirvāṇāya saṃvartate LV 245.13 (prose).

brāhmaṇaka, adj. and subst., (1) adj., f. °ikā, of *brahmans, brahmanic*: °keṣu deveṣu Mv i.231.18, (orthodox) *brahmanical gods*; °nikāyām Iryāyām Divy 485.6; °nakān mantrān (vācayati, various forms) Divy 60.26; 487.2; 621.19; (2) subst., = *brāhmaṇa, brahman*: māga-dhakanām °nakānām Mv i.261.17 (prose; -ka svārthe); perh. dim., *young brahman*, MSV i.46.15 (see s.v. *gaṇa-vācaka*), but prob. adj., to (1); at end of Bhvr. cpds., f. °ikā, saśramaṇa-brāhmaṇikāḥ prajāḥ Mvy 6425, and other case-forms of this same cpd. SP 21.8; 64.9; Suv 9.18; Sukh 25.7, etc.

Brahmaṇanipāta, n. of a section of the Madhyamā-gama: Karmav 156.11; MSV i.98.15.

Brahmaṇa-sūtra, n. of a work: Karmav 155.14. Identified by Lévi with Verañja-(brāhmaṇa)-sutta, AN iv.172 ff. (with citation cf. 176.18).

brāhmaṇya, adj. (in Skt. only brah°, and in Pall only brahmañña; regularly follows śrāmaṇya, the long ā of which seems to have influenced this word in BHS), *devoted to brahmans*; regularly after mātṛjña, pītṛjña, śrāmaṇya; see s.v. *mātṛjña* for references. In some passages of Mv the mss. read brahmaṇya. Cf. **a-brā°**.

brāhmī, (1) (sc. lipi; surely Skt. tho not in Skt. Dict.) n. of an alphabet: Mv i.135.5; LV 125.19; (2) n. of a rākṣasi: Māy 243.21.

BH

bhakta, nt. (Skt.) *food*, is occasionally used instead of bhojya of specifically *soft food*, in contrast with khādyā or khajja, *hard food*; so in Mv iii.39.4 bhakta-khajjam, see **khajja**; and more clearly iii.15.9 (tasya prabhūtam

khādyā-bhojyam) dinnam, mahantam gopitakam khajja-kasya, mahati ca alindā bhaktasya . . . , which is resumed below, l. 12, by tam khajjakasya gopitakam ekadukāye sarvam khādītam, sā ca odanasya mahati alindā . . . Here

It is obvious that bhakta is not only contrasted with khajjaka but identified with odana, which is regularly the food put in an alinda or °da, q.v.

bhaktaka = Skt. bhakta, food: yady aham asyaika-bhaktam (even a single [little?] meal, prob. -ka dim.) api nādhivāsyaṃ MSV I.43.18 (prose). He has just refused to accept longer entertainment; and see chinna-bhaktaka(ka).

bhaktā-kṛtya, see s.v. kṛtya.

bhaktā-chinnaka, adj. or subst. (cf. next and chinna-bhaktā), one cut off from food, hungry: MSV I.249.7.

bhaktā-cheda, m. (= Pall bhatta°, °dam katvā Jāt. I.156.13), abstention from food, a fast: °dam kārītaḥ Av I.248.7, was made to go without food; tenaiko °daḥ kṛtaḥ... yāvat saḍ °dāḥ kṛtāḥ Av II.80.15; 119.8; °dam akaroṭ 155.1 ff.; dvitrātram tritrātram vā bhaktacheda- (text °chada)-chinnena Śikṣ 130.17, cut off (from food) by fasting for two or three days. Cf. chinna-bhaktā(ka).

bhaktāgra (m. or nt.; = Pall bhattagga), refectory: °gram upaviṣṭo Mv II.478.14; 479.4; °gre Divy 335.24 f.

-bhakṣikā (In Skt. Gr. lksu-bh°, and Lex. uṣṭra-bh°, n. of a plant), food, meal, in puro-, pūrva-bh°, q.v.

Bhagavati, (1) app. n. of a celestial city: Mv III.251.

4 ff. Is Pall Bhagalavati (DPPN) to be compared? (2) n. of a work, a version of the Prajñāpāramitā: Śikṣ 188.5; 202.4; 210.3 (here citation, not quite accurate, of ŚsP 1430.5 ff.); 243.15; 262.12.

bhagavant (= Skt. id.), as in Pall standard designation of the Buddha, passim: Tib., e.g. Mvy 2, bcom ldan ḥdas, victorious(-ly) passed beyond.

Bhagīnī = Kumārī (1), q.v.

bhagnaka, adj. (= AMg. bhaggaya; Skt. bhagna plus -ka, perh. pejorative), (miserably) routed: devānām asurair °kānām Divy 223.8.

bhagnaprṣṭhī-karoti (from °bhagna-prṣṭha, lit. broken-backed, only known in Skt. Lex. and strangely defined there by sammukha, plus karoti; cf. next), makes depressed, synonym of viprṣṭhīkaroti; both, with object mānasam, depresses (his own) mind, = becomes disturbed, alarmed: (na viprṣṭhīkarisyati mānasam) na bhagna-prṣṭhīkarisyati (misprinted magna°) nottrasiṣyati... AsP 139.19.

bhagnaprṣṭhībhavati (see prec.), becomes depressed: nāsyā viprṣṭhībhavati mānasam na bhagna°vati nottrasiṣyati... AsP 5.7; 7.22, etc. (cliché in this work).

? **bhaṅgakula**, Mv II.251.6, in a list of enemies of birds, all gen. pl., after sākuntikānām (sā°), cāṇḍālakānām (mss. ca°), mrgalubdhakānām, bīḍālakroṣṭukānām, and nakulānām, comes (in text) bhaṅgakulānām (but mss. both °kulān; one ms. bhaṅgeṇa — so, n! — for bhaṅga-). Senart thinks of muṅgusa-kulānām (Pall Lex. muṅgusa, mongoose, Childers); closer to the mss. would be AMg. maṅgusa, id. As Senart notes, this would seem to duplicate nakulānām, the preceding term. Possibly, however, maṅgusānām may have been the orig. reading, the last part corrupted by confusion with nakula. It might, possibly, have designated a different species of mongoose from nakula, which would justify the collocation of the two words.

bhājati (MIndic for bhajyate), is broken, see Chap. 43, s.v. 2 bhaj (3).

bhājānī (f. to Skt. bhāṣjana, one who breaks; so Pkt. °nī, Sheth), n. of a kind of magic: Divy 637.1.

Bhaṭa, n. of a śreṣṭhin, brother of Naṭa: Divy 349.11; MSV I.3.17.

bhaṭṭā (f., which I do not find recorded, to bhaṭṭa, title of respect), (1) lady (applied to a queen): bhaṭṭe, voc., Mv II.445.6; 447.7 (em); bhaṭṭāye, Instr., 445.14 (em.); (2) n. of a yakṣiṇī (cf. the yogesvarī named Bhaṭṭā, Rājatarāṅgiṇī, ed. Stein, I.331): Mmk 564.25 (read bhaṭṭā for °ta); 565.20 (°te, voc.).

Bhaṭṭika (for the usual Bhadrīka 3, q.v.), n. of a

Sākyan, son of Amṛtodana, brother of Anuruddha and Mahānāma(n): Mv III.177.3. This form of the name has not been noted elsewhere.

? **bhaḍḍalika**, perh. n. of some animal: Plischel SBBA 1904 p. 817, fol. 169 b; Plischel p. 824 suggests dubiously connexion with (ambaka)maddarl of the corresp. Pall passage AN I.188.2. He is probably right, but unfortunately this doesn't help much; the Pall word is very obscure; acc. to the comm. II.304.14 the cpd. means a young hen (khuddaka-kukkuṭikā).

bhaṇe (1 sg. mid. of Skt. bhaṇati; = Pall id.), I say! look here!: in Mv I.320.3, 6, 14; 321.1, 11; 322.11, used by Jyotipāla in addressing his friend Ghaṭṭikāra; otherwise only bho (twice ho) bhaṇe, and always used by a person of superior social station, usually a king, in speaking to subjects or inferiors: Mv I.272.15; II.74.17 (here Sundarananda, to the populace); 151.6, 10; 152.14–15, 19; 154.10, 14; 155.11; 165.14; 426.10; 427.14; 436.7; 478.17; III.102.10; 111.16; 441.19; ho (for bho) bhaṇe III.160.19; 166.17.

bhaṇḍa, nt. (related to AMg. bhaṇḍaga, defined grha, sthāna, Sheth and Ratnach.), hut, arbor: āśoka-bhaṇḍam (so one ms.; Senart with v.l. °bhaṇḍam) kāraṇḍam Mv II.48.4; bhaṇḍa-mūle āśata Mv II.172.1, sit near the (pleasure-)arbor, and ... āsanti 2; in both of these Senart em. bhaṇḍa° but mss. bhaṇḍa°.

(bhaṇḍati or bhaṇḍayati, °te (Pall bhaṇḍati; Skt. Gr. bhaṇḍ-; cf. next), quarrels with, abuses: °dayate KP 107.25 (vs; °te may be m.c.); °ḍita, ppp. abused, quarrelled with, Mvy 8711; KP 107.3, 5; Bbh 170.20; Bhik 31a.4.

bhaṇḍana, nt., once written bhāṇḍana (to prec.), quarrel, strife; commonly cpd. or associated with kalaha: Mvy 2630; kalaha-bhaṇḍana-(vighraha-) Mv III.48.13; Śikṣ 281.14; Bbh 7.8; 179.26; kalahajāta, bhaṇḍanajāta Suv 93.11; Prāt 521.4; Divy 164.25 (here bhāṇḍana°, prob. read bha°); akalaha with abhaṇḍana Suv 73.9; 74.5; others, Mv III.5.3; RP 19.14.

bhaṇḍikā (also bhāṇḍikā, q.v.; in mg. 1 = Skt. bhāṇḍaka, Pall bhaṇḍaka; Pall bhaṇḍikā is defined heap, bundle), (1) implement: karmāra-bha° Mvy 9049; ayaskāra-bha° (so mss., ed. em. °bhā°) Divy 521.25; (2) in cīvara-bhaṇḍikā Mvy 9378, app. pocket or fold in a monk's robe, for carrying things; so one Tib. rendering, chos gos kyl (of a robe) snod (receptacle, holder), and Chin. receptacle for holding (apparently for holding the robe!); another Tib. rendering substitutes for snod the word rin, which usually means price, value.

Bhaṇḍin, and Bhaṇḍisuta, n. of two nāga kings: Māy 247.6.

bhaṭṭa(ayati), etc., semi-MIndic (or false Sktization of MIndic forms) for bharts-, q.v., Chap. 43.

bhadanta (= Pall id., see below; used also in Skt. as address to Buddhist monks; AMg. bhayanta, app. in general application), venerable, reverend person; in Pall voc. °ta or °te, other forms as from stem °ta, see Childers; sometimes written in Pall bhaddanta, °te, etc.; acc. to PTSD derived from phrase bhadram te (Skt.), a theory app. accepted by Lévi, since he translates (p. 108) Karmav 26.12 bhadanta (to Buddha) by la patr sur tot; in BHS often, but by no means always, refers to Buddha; °te, voc., Mv II.194.11 (not to Buddha); so mss. in I.306.2, 4 (vss), addressed to a plurality, Senart em. °ta, which seems favored by meter (which however is difficult, text being corrupt); °ta, voc., addressed to Buddha, Mv III.197.17; 198.1; acc. to Kern's SP Preface p. viii, often in Kashgar rec. for bhagavan of Nep.; Karmav 26.12; Bhik 3a.3 etc.; Av I.2.15 etc.; to others, Divy 15.17 ff. (an elder); Bhik 3b.4 (Ananda); Bbh 153.14 (a bodhisattva); other than voc. forms, °taḥ, nom., Mvy 9220; Av I.244.8; °tam, acc., Divy 506.4; Jm 19.21; °tena Jm 106.18; °tasya Av I.263.4.

Bhaddālin (presumably = Pali id.), n. of a disciple of Buddha, who in a previous incarnation was Aśoka (5), q.v., uncle of King Mahāprajāda. Note that in Pali (see DPPN) King Mahāprajāda was a previous incarnation of Bhaddājī. A confusion of tradition, with phonetic bearings, seems to have occurred: Divy 56.25; 57.4; 60.11.

Bhadra, (1) short for **Samantabhadra** (2), q.v.: **Bhadra**-viduṣya **Bhad** 43; (2) n. of a Bodhisattva, seemingly different from **Samantabhadra**, who is mentioned in the same sentence: Kv 93.19; (3) n. of a yakṣa: Māy 25; (4) n. of a nāga king: Māy 247.11

bhadra, (1) adj. with *kalpa*, = **bhadrakalpa**, q.v.; (2) = **Bhadrika** (2), one of the **bhadravargiya** monks: Mv iii.328.20. (As adj. = **bhadra**, found in Skt.; prob. with endearing diminutive flavor Divy 38.15, 23, 30.)

Bhadrakanyā, n. of the mother of Maudgalyāyana, as she was reborn in the Marīcika world: Divy 52.16, 22 ff.

Bhadrakarṇa, n. of a yakṣa: Māy 47.

bhadrakalpa, also **bhadra** *kalpa*, m. (= Pali **bhaddakappa**, see Childers s.v. *kappa*, and DPPN), a *kalpa* such as the present in which 5 Buddhas are to appear (four, from **Krakucchanda** to **Sākyamuni**, and the fifth, **Maṭṭreya**); so in Pali, and see Gv 300.21; 358.19 s.v. **bhadra-kalpika**, which support this; yet in Mv iii.330.5 **Puṣpiko nāmāyā**... **bhadrakalpo**, **bhadrakalpe** ca **buddhasa-haṣṭa** utpadyitavyaṃ! (text in part emended bṛt 1000 Buddhas in both mss.); Mvy 8292; asmiṇṇ eva **bhadra-kalpe** Divy 344.4 (vv.ll. **bhadra** k°, **bhadra**-k°); 464.14; Av 1.250.11; asmiṇṇ eva **bhadra** *kalpe* Divy 346.24; Av 1.237.10; etc. See next.

bhadrakalpika, adj. (to prec. plus -ika), belonging to (the present) **bhadrakalpa**: °ka-bodhisattva Mvy 726; 884; °ko bodhisattvaḥ Divy 440.15; 447.4; āryamaṭṭreyapūrvamgamāḥ sarva-bhadrakalpikā bodhisattvās Gv 548.5; °kās tathāgatāḥ Gv 300.21; 358.19 (in both **Krakucchanda** is the first, and in 300.21 **Sākyamuni** is the last to date).

Bhadrakalpika-sūtra, n. of a work: Śikṣ 8.20. Cf. Konow, Saka versions of the **Bhadrakalpikā**-(sic)-sūtra, Oslo Akad. hist.-fil. kl. 1929, 1.

bhadrakalpiya, adj., = °pika: °yo bodhisattvaḥ MSV 1.101.7.

Bhadrakānta, n. of a nāga-king: Māy 246.24.

Bhadrāgupta, n. of two former Buddhas: Mv 1.137.8; 139.11.

Bhadrāṃkara, see **Bhadrika** (6).

Bhadracari, m.c. °cari, or more fully °cari-praṇidhāna, n. of a work, our **Bhad** (part of Gv); in prose (of Śikṣ) generally called **Bhadracarya**; see s.v. *cari*: the (vow to perform the) excellent course (of Bodhisattvas).

Bhadrājī, n. of a disciple of Buddha: Sukh 2.3; in form the name = Pali **Bhaddājī**, but actually it is evident that it is a substitute for **Bhadrika** (2), since it follows the names of the four other **bhadravargiya**; perh. it was altered under the influence of **Aśvajit**, the second of this list.

Bhadrāteja(s), n. of a former Buddha: Mv 1.139.11 (°jah n. sg.).

Bhadrāpada, n. of a nāga king: Māy 247.16.

Bhadrāpāla, (1) n. of the first of the 16 'virtuous men' (**satpuruṣa**): SP 3.10 (with list of 16 names); RP 2.2 (characterized as such, but without names of the others); (2) n. of a Bodhisattva: SP 383.1; Mvy 692; (and prob.) Mmk 311.16 (more likely than the 'satpuruṣa'). A **Bhadrāpāla Sūtra** exists in Chin., and a BHS fragment of it is recorded by Thomas ap. Hoernle MR 88 ff.

Bhadrāpura, n. of a city: Māy 2; Lévi 59 thinks it = **Bhadrāṃkara**, **Bhadrika** (6), q.v.

Bhadrāmā, fem., n. of the queen of Viśāmpati, a previous birth of **Pramuditānayanajagadvirocana**: Gv 260.23.

bhadramuṣṭika (nt. in ending; app. = Skt. °muṣṭa and Lex. °muṣṭaka, °muṣṭā; cf. Pali **bhaddamuttaka**, AMg. **bhaddamutthā**), n. of a kind of water-plant: °kāni Mv ii.274.16. See Senart's note; prob. a false Sktization of a MIndic °muṭṭhikā or °mutthikā.

bhadravargiya, m. pl., also written °vargiya, and °vargika, °vargika; regularly preceded by **pañcaka**, q.v., or rarely (e.g. LV 264.17) **pañca**, as separate adj. (= Pali **pañcavaggiyā**, or °ikā, with or without **bhikkhū**), the five first disciples of Buddha (Tib., e.g. on LV 245.16, *lha sde bzañ po*, five good-class); no corresp. for **bhadra** seems ever to occur in this group in Pali, where **bhaddavaggiyā** applies to a very different group, DPPN: °giya LV 245.16; 264.17; 265.3; 404.7 etc.; 407.16 etc.; 416.15; Mv ii.241.2; iii.329.2, 6, 9, 14; 331.1; 335.12; 337.13; 353.14; 415.7 (in several of these v.l. °giya, in 331.1 °gika, in 335.12 °gika); °giya iii.322.20 (v.l. °giya); 323.4; 328.20; °gika iii.335.8 (so, or °gika, mss.); 337.7, 16; 339.3; 353.17; 415.13; °gika iii.337.10 (mss., no v.l.); **pañcakānām bhadravargikānām jātakaṃ** iii.356.19 (colophon). Their names given e.g. in Mv iii.328.20, and elsewhere, sometimes without the designation **bhadrav**, as SP 1.9 f.; LV 1.6-8; Sukh 2.2 f.; the approved forms seem to be **Ajīṭakaup-dīnya**, **Aśvajit**, **Vāṣpa**, **Mahānāman** (3), and **Bhadrika** (2), qq.v. for variants and Pali equivalents.

Bhadrāsīlā, n. of a city in the north: Divy 315.5 ff.; acc. to 328.3-4 = **Takṣaśīlā** (Taxila).

Bhadrāsāla, (1) n. of a city or locality: Māy 33 (= prec.?), but the Chin. versions vary, see Lévi's note, p. 74; (2) n. of a mountain: Māy 253.36 (qv: that mentioned in **Kirfel**, **Kosm.** 98?).

Bhadrāsri, (1) n. of (one, or more prob.) two Buddhas: Gv 536.22; Śikṣ 169.11; (2) n. of a male lay-disciple: Gv 51.11; (3) n. of a female lay-disciple: Gv 51.16.

Bhadrāsrimēruṭeja(s), n. of a Tathāgata: Gv 311.12 (prose), °jo, n. sg.

Bhadrāsena, n. of a general of Māra: LV 315.1.

Bhadrā, (1) n. of a female lay-disciple: Gv 51.16; (2) n. of a girl attendant on **Subhadrā** (1): Gv 52.1; (3) n. of a yakṣiṇī: Sādh 562.4; (4) n. of a lokadhātu: SP 269.12 (prose); (5) n. of a courtesan: MSV 1.213.13 ff.

Bhadrāyudha, n. of a mahānāga (q.v.): Divy 373.20.

bhadrika, (1) adj. (= Skt. **bhadra**-ka, Pali **bhaddaka**), *felicitous*: °keṇa sākyarājena (refers to **Suddhodana**, hence not n. pr.) LV 122.1 (prose, no v.l.; possibly, however, read **bhadra**keṇa?); (2) (= Pali **Bhaddiya**) n. of one of the five **bhadravargiya** monks, q.v. (also **Bhadra**ka, **Bhadrājī**, qq.v.): Mv iii.337.5; 339.1; LV 1.8; SP 1.10; Divy 268.6; (3) (app. not the same as 2, but also = Pali **Bhaddiya**, 2 in DPPN; BHS also **Bhaṭṭika**, q.v.), n. of a Sākyan youth, usually associated with **Aniruddha** or **Mahānāman** (2) or both; became a disciple of Buddha: LV 229.12; Mvy 3606; Av ii.112.4; 113.6 ff.; as one of 8 **mahāśrāvaka**, q.v., Mmk 64.11; see also **Lavaṇa**-**bhadrika**, prob. not the same; (4) n. of a pratyekabuddha: Mv iii.414.4; (5) n. of a yakṣa: Māy 66 (living at **Bhadrika**); (6) (= Pali **Bhaddika**, or **Bhaddiya**), n. of a city: °ke nagare Karmav 68.8 (acc. to Lévi's note, a Chin. version points to **Bhadrika**, q.v., but I do not see how it gives any clue to the quantity of the a-vowel); the same city is called **Bhadrāṃkara** Divy 123.16; 125.10 ff.; MSV 1.241.1; ii.32.8; the country containing it is given the same name, **Bhadrāṃkareṣu janapadeṣu** Divy 125.16 ff.; cf. also **Bhadrāpura**.

Bhadrikā (cf. prec., 6; the same?), n. of a city or locality, where the yakṣa **Bhadrika** (5) lived: Māy 66 (°kāyām).

Bhadrottamā, n. of a lay-disciple: Gv 451.10 etc. [**bhaya**, read **Abhaya** (4), q.v.: Mv 1.135.7.]

Bhayaṃkara, n. of a son of Māra, unfavorable to the Bodhisattva: LV 311.10.

Bharata, (1) n. of a cakravartin; perh. the one well-known in Skt., perh. = Bharata 7 of DPPN, or one of the others of that name (?). In DPPN: Mvy 3581; (2) app. n. of the father of Śyāmaka: RP 22.1.

bharati, **bharayati** (in mg. 1 = AMg. *bharai*, *bharei*; denom. to Skt. *bhara*, cf. Skt. *bharita*, more rarely *bhṛta*, *filled*, full; § 38.37 and Chap. 43, s.v. *bhr* 2), (1) *fills* (up): *yojanaśatam prabhāye Dīpamkaro bharitva* (mss. °tvā) *asthāsi* Mv II.231.5 (vs); *buddhakṣetram aparimitam bharitvā* II.295.9; (na ca śaknoti, Senart em. °nonti, tāni karakāni) *bharayitum* III.427.14 (mss. *haray*°); (tāni karakāni *udakena*) *bharayetsuh* (so one ms., v.l. *bhavetsuh*; Senart em. *bharensuh*) 16; (2) (cf. Skt. *ppp. bhṛta*, *hired*; otherwise recorded only in *bharasva*, v.l. *bhajasva*, mām Mbh. Crit. ed. 3.64.4; cf. *bhajasva* mām 4.7.5, no v.l.), *hires*: *dviguṇayā divasamudrayā . . . bharayitvā* (caus.?) SP 105.11 (prose); *having (caused to be?) hired for a double daily wage*; but Kashgar rec. *bharitvā*.

Bharadvāja (cf. *Bhāra*°, the only form recorded for Pall in DPPN), (1) n. of a disciple of Śākyamuni (in lists of names; not clear which of the several Pall disciples named *Bhāra*° is meant): SP 2.6; Sukh 92.8, see also *Pinḍola Bhara*°; (2) gotra-name of the Buddha *Candraśūryapradīpa*: SP 18.5; (3) n. of a yakṣa: Māy 236.26; (4) n. of a monk, former incarnation of Śākyamuni: MSV I.211.3 ff.

bharayati, see *bharati*.

bharikā (hyper-Skt., § 2.33, for MIndic (Pall) *bhariyā* = Skt. *bhāryā*), *wife*; in Divy 28.22; 30.11–12 read *jyēṣṭha-bharikā*, *elder brother's wife*, with some mss. both times, for ed. °bhavikā. Bailey, JRAS 1950.175–6, would read -*bhartṛkāyā* in 28.22 (Tib. *jo mo, mistress*), and -*bhrātṛke* in 30.11 (Tib. *mnaḥ ma, daughter-in-law*). I prefer my interpretation.

Bharuka, n. of a yakṣa (lived in *Bharukaccha*): Māy 17.

Bharukaccha, n. of a nāga: Mvy 3318.

Bhārga, m. pl. (= Pali *Bhagga*; possibly to be identified with Skt. *Bhārga* or *Bhārga*, Mbh. Cr. ed. 2.27.10; 6.10.49), n. of a people, whose capital was *Śūsumāragiri*, q.v.: Divy 181.22 ff.; 189.1.

bhalli, acc. to Tib. *bu ma rta*, *messenger*: MSV IV.62.14. The Ap. word *bhalli* in a vs, Hem. 4.353, could be interpreted in this sense (*whose messenger is longing for things hard to get, they think naught of distance*); but the comm. glosses *abhyāsaḥ*.

Bhallika (in Mv var. °iya; = Pali *Bhallika*, °iya, °uka), n. of a merchant, associated with *Trapaṣa*, often in *dvān*° va cpd.: LV 381.4 ff.; Mv III.303.5 ff. (°iya, with v.l. °ika, 303.13; 305.6); Divy 393.19.

bhalluka, m. (= Skt. Lex. id.; Skt. *bhallūka*, Deśin. *bhallu*), a bear: Mvy 4781.

bhava, (1) (threefold) *state(s) of existence*, see *tri-bhava*; (2) n. pr., father of *Pūrṇa* (1): Divy 24.10 ff.

Bhavaketu, n. of a former Buddha: Mv I.140.9.

bhavati (Skt.), *comes to be*; in peculiar use, *bodhi-sattvo mātāpitaram bhaṇāsi mā khu bhava* Mv II.221.7 (vs), the *B. said to his parents, Be it not so! (Perish the thought!)*; next line continues, *na khu tāva śocitavyam . . . you must not grieve!*

Bhavatrāta, n. of a son of *Bhava*: Di 24.21.

Bhavadeva, n. of a king: MSV I.xviii.4.

Bhavadevagupta, n. of a former Buddha: Mv I.140.7.

Bhavana, n. of a mountain: Kv 91.16.

Bhavanandin, n. of a son of *Bhava*: Divy 24.22.

bhavanetṛi, °trikā (= Pali *bhavanetṭi*, seems to be a virtual synonym of *taṇhā*; defined by Childers *desire, lust, leading (that which leads) to (continued) existence*; ep. of *trṣṇā*: *trṣṇām* °trīm Mv II.307.12; alone, but clearly implying *trṣṇā*, in Mv I.247.18 (vs) *āśeṣā bhavanetṛisaritā*

ucchoṣitā, all streams of (thirst) which lead to further existence are dried up; *dharma (states of being) bhavanetṛikā(h)* Mv III.337.13; 339.12. (In Mv II.206.15 Senart puts this into text by em., but read with mss. *purimabhava-jane-triye bhāvanighātī*, which is sound in meter and sense.) See *netrikā*, and next.

-bhavanetṛi-ka, adj. *Bhvr.*, = prec.: *chinna-pra-paṇca-bhavanetṛikānām* (said of Buddhas) AsP 136.1; 141.2–3 (prose). Cf. Pall *ucchinna-bhavanetṭiko* DN I.46.9.

bhavant, used (as in Pall, e.g. MN I.241.7 *te bhonto samānabrāhmaṇā . . . vediyanti*) like *bhagavant*, *venerable, respected*, not necessarily in address (cf. Senart Mv I note 558, on I.235.17): *muñcanti yaśasvino bhavato* (gen. sg.) Mv I.236.8 (vs); *bhavanto śramaṇā vā brāhmaṇā vā . . . vedayanti* Mv II.121.2, 5, etc. (not in address, but simple narration, referring to persons not present); similarly II.126.13; 127.17; 129.4; 130.7; *ya ime bhavantaḥ śramaṇa-brāhmaṇā . . . vedayanta* Iti LV 247.19; voc. *bhavanto, Sirs! gentlemen*, not as subject of a verb in polite address as in Skt.: Mv II.442.1, 19; beginning a story, *bhūtapūrvam bhavanto . . . rājā . . . abhūsi* Mv III.204.8, *Once upon a time, Sirs, there was a king . . .* and in the sequel; *bhavanto yūyam na . . . śabdam śṛṇuṣyatha* III.297.10, *sirs, you shall not hear . . .*; often in Divy, e.g. 34.23 (*bhavanto* °tī *kaścid yuṣmābhīr dṛṣṭaḥ . . .*); 35.3, etc.; and in MSV, e.g. I.64.15.

bhava-saṃskāra, see *saṃskāra*.

Bhavasamkrānti, n. of a work: Mvy 1379; °ti-sūtra, id.: Bbh 48.11 (cited).

[*bhavas*yu, Gv 488.5 (vs), read with 2d ed. *bhavaḥ* su-]

bhavāgra, m. (nt.? = Pall *bhavagga*), *the highest point of the universe, of existence; the limit of existence*; often locally, but also figuratively: (read) °nimagna (with prec. cpd.) *sthītā* (voc. sg.) *bhavāgre* LV 116.22 (vs), *O thou stationed at the peak of existence!* (misunderstood by Lefm. and Foucaux); *divyā bhavāgraparyantāḥ* LV 374.7; *bhūmitalam upādāya yāvad bhavāgram* Mv II.302.3, *from the earth's surface to the peak of the universe*; *yāvad bhavāgram*, also, Mv II.312.6; SP 370.4; (*manuṣyopapattim ādīp kṛtvā*) *yā*° *bhav*° Dbh 25.20, *to the limit* (here temporal) *of existence*; *bhavāgrā lokadhātūyo* Mv II.350.3, *the extreme summits of the universe*; *bhavāgra-pūram* Mv II.378.21 etc., see s.v. *pūra* (2); *bhavāgrāc ca gāminī* *pratīpat* Bbh 277.14.

Bhaviḥ, n. of a son of *Bhava*: Divy 24.19.

bhavi-vādi-kathā? Mv I.144.13 (prose), so mss.; Senart *bhava*°: (*Bodhisattvas in their mothers' wombs*) °*kathām kathayanti kuśalamūlata* Iti; one ms. *bhaviṣya*° for *bhavi*°; perhaps, then, *bhavin* = Skt. *bhāvin*, *relating to the future*? or, (of) *living beings* (so, the rarely, Skt. *bhavin*)? or again, for Skt. *bhavya*, as *bhavi*- is used in Ap. (Jacobi, *Bhav.*, Glossar)?

bhavya, (1) adj. (= Pali *bhabba*; not in this sense Skt.; cf. a-bh°), *able, capable*, with inf. or dat., once gen.: inf., LV 247.15 (*śākṣātkartum*), 19; 248.5; 394.14; Bbh 78.9; dat., Mv II.123.2 (*abhinivartanāye*); Bbh 159.20; gen., Śikṣ 197.12 (*dharmaśānanāyāḥ*); (2) n. of a teacher: Mvy 3495.

bhasati (m.c. for *bhāṣati*), *speaks*: *bhaṣi*, 2 sg. aor., LV 235.9 (vs).

bhasmagraha (m. or nt.), some part of the education of a brahman: Divy 485.6 (see s.v. *autkara*).

(*bhasmita*, denom. pple. from *bhasman*, *reduced to ashes*, occurs in Skt., see Schmidt, *Nachträge*: °*taṃ kuryāt* Mvy 6537, with var. *bhasmikuryāt*.)

Bhasmeśvara, n. of a future Buddha (which, it is predicted, the god *Maheśvara* = Śiva will become): Kv 90.6.

Bhākrama, n. of a mleccha king: Mmk 621.25. Cf. **Bhāgupta**, **Bhāvasu**.

7 **bhāgayati** (seemingly denom. to Skt. bhāga), gives a share to, shares with: mām sudhāye . . . bhāgaya, give me a share of the nectar! Mv II.57.5 (vs), repeated 57.21 (here v.l. bhogaya); 59.1; but same line in Pall, Jāt. v.399.4, 8, bhājaya, which should perhaps be read in Mv.

bhāgavati, (1) (In Skt., a [female] follower of Viṣṇu, or also acc. to Schmidt, Nachtr., of Śiva; perhaps so here), a female follower of Viṣṇu (?): Vasumitrā nāma bhāgavati Gv 201.11; similarly Vasumitrā bhāgavati 201.26 ff.; (2) n. of a cāturdvīpikā, q.v. (world-system of four continents; in 373.17 and 381.4–5 specifically includes a continent Jambudvīpa): Gv 373.17; 379.25; 381.4–5; 438.26.

-bhāgiya, adj., lfc. (= Pall -bhāgiya), of . . . kind, sort; belonging to, connected with; sharing, headed for: pūya-bh°, phala-bh°, vāsanā-bh° (sattva) Mv I.34.4, 5; II.419.4, 5; esp. leading, conducive to: ūrdhva-, avara-bh°, qq.v., Mvy 2155–6; mokṣa-bh° (kuśalamūla) Divy 50.7; 363.28–29; nirvedha-bh° (nirbheda-bh°), qq.v.; hāna-bh°, conducive to loss or degradation (= Pall hānabhāgiya, in PTSD defined as just the opposite, conducive to relinquishing of perversity and ignorance; but see DN III.273.3, where ayoniso-manasikāro is hāna-bh°, glossed comm. III.1055.10 apāyagāmi, parihānāya saṃvattanako), hāna-bhāgiyānām (misprinted hāta°) viśeṣabhāgiyānām (the opposite, conducive to distinction) dharmānām pāram gantukāmena bodhisattvena ŚSp 93.19 ff.; pañca ime bodhisattvasya hānabhāgiyā dharmā veditavyāḥ. katame pañca. agauravatā dharme dharmabhāṇake ca; pramāda-kausidyam; etc., Bbh 288.24; the opposite (besides viśeṣa-bh° = Pall viśeṣa-bhāgiya, ŚSp above) is ahāna-bhāgiyā (dhyānārūpyasamāpatih) Bbh 35.28; śaḍāyatana-bhāgiyāḥ sparsāḥ Dbh 49.14, connected with . . . (not conducive to here! in pratītyasamutpāda; rather based upon); evambhāgiya, of such sort(s), kind(s), division(s), part(s), Bbh 6.3; 299.16; Mvy 1999; anyathā-bh° Mvy 9402.

-bhāgiyaka, adj. or subst. lfc., = prec., in avasāyābhā°, (what is) inevitable, certain in nature: Uttaro nāma mānava . . . avasāyabhāgiyakasya bhāvyatāyām buddho vyākṛtas Divy 347.11.

Bhāgīratha, n. of one or two former Buddha(s): Mv III.239.5; Av I.65.11.

Bhāgupta, n. of a mleccha king: Mmk 621.26. Cf. Bhākrama, Bhāvasu.

bhāṅgaka, nt., Mvy 5882, or m., MSV II.3.2, acc. to Tib. (in both) gso ras, app. worn-out or ragged garment (of cotton, ras). Perh., then, derived from Skt. bhaṅga (with BR). The surrounding terms designate garments of fine materials, and one is tempted to assume the mg. linen garment (Skt. bhaṅgā, adj. bhāṅga, hemp-en); and so Chln., clearly; but even if we assume that Tib. gso is an error for gos, garment, the word ras is said to mean only cotton.

bhāṅgeya, adj. (to Skt. bhaṅgā plus -eya), hempen: (civaram) MSV II.91.16; 92.2.

-bhājaka, m. (= Pall id., in civara-bh° and other cpds.), dispenser (of articles among monks in a monastery): bhāṅga-bh° Mvy 9063; civara-bh° 9066; MSV II.124.5 etc.; = Tib. hg(y)ed pa.

bhājana, (1) as m. (otherwise nt.), pot: bhavanti bhājānās (ed. em. °nā; Kashgar rec. varies) tasya SP 138.6 (vs); dhāret' ime (sc. bhājana; acc. pl.) cetiya saṃmatalte (n. pl., etc; Lefm. °tite, see Crit. App.) LV 383.12 (vs); (2) inanimate object, as dist. from sattva, living being: °na-loka Sūtrā. IV.15–20, comm. (Lévi, n. 4); AbhidhK. LaV-P. III.138; °na-vivartanī and -samvartanī (qq.v.) ibid. III.181 n. 3, cf. Wogihara, Lex. 38. Prob. so understand sarva-sattva-bhājana- (text °nā-)loka-vyavacāreṣu Gv 180.8, in wanderings (or searchings) through the world(s) of all living beings and inanimate objects.

bhājanaka, nt. (= Skt. °na plus -ka svārthe), pot: °nakāni Mv I.327.1 and 3 (in 2 bhājanāni; all prose).

bhājana-cārika, see -cārika.

bhājana-vārika, see s.v. -vārika.

bhāṇaka, reciter (as a kind of entertainer): Mv III.113.3; 255.12; 442.9. Cf. Pall bhāṇaka, f. °ikā (only of one who recites religious texts?) and dharma-bhā°. **-bhāṇin**, adj. lfc. (= Pall id.), speaking: -manojñā-bhāṇi Bbh 376.6; manda-, mṛdu-, and priya-bhāṇi Śikṣ 268.2; alpa-bhāṇin, acc. sg., m.c. for °bhāṇinam Ud xxix. 55 (45).

Bhāṇḍa, n. of a nāga king: Mvy 3256. (In Mv II.48.4; 172.1, 2 Senart bhāṇḍa, read bhaṇḍa, q.v.)

bhāṇḍana, see bhaṇḍana.

bhāṇḍavāri (°ri), f., shop for wares, see āvāra.

bhāṇḍikā (= bhaṇḍikā, q.v.), implement: parivṛṇa-jaka-bhā° Jm 144.10. (In Divy 521.25 read bhaṇḍikā with mss.)

Bhāṇḍyāyana, n. of a maharṣi: Māy 256.33.

bhāti (= M. bhāi; analog. to trāti, see s.v. bhāyati), fears: bhāhi, impv., LV 232.3 (with v.l., text tāhi); Mv III.403.17, and v.l. 408.11.

bhānaka = bhāṇaka, see dharma-bh°.

Bhāna (Index), or Bhāma-(text)-kanakamuni, Mv I.294.20, appears to be another designation of Kanakamuni, q.v., unless the text is corrupt, which is probable.

Bhānuprabhā, n. of a śreṣṭhīn's daughter: Gv 427.20.

bhānūvant, adj. (= Skt., Pall bhānumant), shining: LV 357.9, see s.v. ūrṇakośa.

Bhāmakanakamuni, see Bhāna°.

bhāyati, °te (= Pall id., Skt. bhayati, bibheti; on this and bhāti see § 28.23), fears: °ti Mv II.236.9; °si I.163.18; Ud IX.3 (later ms. bibheṣi); °se Mv II.58.19; impv. bhāya II.134.3; Śikṣ 154.17; bhāyāhi Mv I.363.1; III.408.11 (v.l. bhāhi); bhāyatha, read °thā both times, SP 26.4; 197.1; °tha Mv I.361.15; III.303.17; aor. bhāyi Mv II.308.16.

Bhāradvāja (= Pall id.; see also Bhara°), (1) n. of one of the two leading disciples of the Buddha Kāśyapa (= Pall id. 1 in DPPN): Mv I.307.4, 17; (2) n. of a brahman convert to Buddhism, associated with Vasiṣṭha 1 (= Id. 4 in DPPN): Karmav 157.6. See also Piṇḍola Bhara°.

bhārgava, m. (acc. to Nilak., so in Mbh., see pw 7.365; Pall bhaggava, see PTSD), potter: Mv III.347.19 (twice); 348.2, 9 (= kumbhakāra 347.16, 17); SP 138.8; Speyer, Preface to Av, p. LXII, line 4 (śloka 219), cf. p. CXII.

bhāryaram, bhāryāram, acc. sg. to Skt. bhāryā, wife: Mv I.129.2; 233.17; 234.8, etc., see § 9.25.

-bhāryaka, lfc. Bhvr., = Skt. bhāryā, wife: sa-bhāryāko Mv I.304.6.

bhāvati (m.c. for bhavati), comes to be, etc.: śāstā-rasamjñā tvayi sada bhāviṣyanti (read °santi, m.c.) LV 232.5 (vs); bhāvāmy ahu Samādh p. 66 line 3 (so read for text bhāvāmbahu; same corruption bhombahu for bhomy ahu pp. 64 line 25, 65 lines 1, 3, etc.) = bhāvāmy aham.

? **bhāvana** (= Skt. °nā?), in LV 182.21 (vs) anusmṛti bhāvanu śabda niścari, the sounds anusmṛti (q.v.) and bhāvana (°nā) came forth; nt. for fem.? or u, nom. sg. for fem. ā (§ 9.13)? or, finally, perhaps cpd. °ti-bhāvana, adj. agreeing with śabda, a sound producing anusmṛti (but this seems less likely; parallel words in the vs are nouns in apposition with śabda).

bhāvana-tā (see § 22.42), in mārgabhāvana-tā (= Pall maggabhāvanā), realization of the (8-fold noble) Path: LV 33.10 (prose).

(bhāvanā, substantially as in Skt., in Mv I.66.12 (vs) tasya eṣa khalu rddhi-bhāvanā, this is his (Kāśyapa's) accomplishment of magic, or perhaps this is the effect of his magic, viz. that the Buddha's body does not burn.)

Bhāvasu, n. of a mleccha king: Mmk 621.24. Cf. Bhākrama, Bhāgupta.

Bhāvītātma(n), n. of a former Buddha: Mv iii.236.18.

bhāṣaṇaka, m. (to Skt. °ṇa plus -ka), a reciter or knower of sacred texts: (sacet pratibalo bhavati śāstur guṇakīrtanam) ... kartavyam, noced °kaḥ praṣṭavyaḥ MSV iii.97.18.

bhāṣamānaka, f. °ika (pres. mid. ppie. of bhāṣ-, plus -ka), speaking (of), describing: °nikāḥ (dental n in text) LV 236.21 (cited s.v. dadantaka).

bhāṣinikā, see bhāṣ°.

bhāṣṭa (= Skt. bhāṣita), ppp. of Skt. bhāṣati, says, speaks (§ 34.11): Lāṅk 283.8 (vs) twice, and 11 (vs).

-bhāṣinikā, read with most mss. (sumanmatha-)

bhāṣinikā (dim. to fem. of Skt. -bhāṣin), speaking affectionately (see § 22.34): LV 323.4 (vs).

Bhāskaradeva, n. of a Bodhisattva: Gv 442.20.

Bhāskarapradīpa, n. of a Buddha: Gv 256.16.

bhikṣāka-vṛtta, nt. (bhikṣāka is rare in Skt., but bhikkhā, °khāga frequent in AMg.; not in Pali), mendicant's mode of life, of seven aspects (with description): Bbh 194.4, 17. Cf. bhāṣāka.

bhikṣā-da-(-kula), alms-giving (family; wrongly Bendall and Rouse): only in mītrākula-bhikṣādakula-Śikṣ 98.8; 104.13; 105.12; in all mentioned as people with whom it is wrong to try to curry favor.

bhikṣuṇikā (= °ṇi, perh. -ka m.c.), nun: read °kāna, gen. pl., with Kashgar rec. and v.l. of Nep., for KN °ṇiāna SP 283.13 (vs); cited Śikṣ 353.4 with bhikṣuṇikās (acc. pl., with change of construction).

bhikṣuṇī (= Pali bhikkhunī), nun: common everywhere, e.g. Mvy 8447-8; 8718; LV 89.7; 161.9; Mv iii.49.10 ff.; Divy 160.7; 202.14; 552.8 ff.; Av ii.11.2 ff.; Bhik 3a.1 etc.

Bhikṣuṇikarmavācānā, n. of a work (our Bhik), acc. to BSOS 1 p. 123.

Bhikṣudeva, n. of a former Buddha: Mv i.138.9.

Bhikṣuprakīrṇaka (nt.?), n. of a work, cited: °ke Śikṣ 154.17. The quotation is in prose, but shows many Middle Indic forms, resembling the prose of Mv.

bhīṇḍipāla, m. (cf. Skt. Lex. and AMg. bhīṇḍimāla), = Skt. bhīṇḍipāla, a kind of missile weapon: Mvy 6103 = Tib. mtshon rtse gcig pa, one-pointed dart.

bhittī-phalaka, m., lit. wall-board, a sitting-bench or stool against a wall, for an infant of six months to be placed on: (paryāṅkaḥ ... tad yathāpi nāma) śaṇmā-sajātasya dārakasya °kaḥ (no v.l. in mss.) LV 63.7 (prose).

bhit(t)vara, adj., ruined, broken-down: (of a house,) read bhitvara (with ms. K') or °ru (with 3 mss., KN) in SP 85.4 (vs), for durbalam of both edd., which the preceding and parallel sudurbalam makes improbable; Tib. hjiḡ (fie) supports a form of bhitd-; read for the next word bhairavam, with all Nep. mss. of KN, also K', and Tib. hjiḡs, for KN's em. itvara; this word (q.v.) is inappropriate here, yet similar enough in mg. to have helped in the creation of bhit(t)vara, as if bhitd- plus tvara, modelled on i-tvara and Skt. ga-tvara; the latter has a mg. virtually identical with that required here. Is this the word intended by vidvarena (vi = bhi repeated here) in Dutreuil, C fragm. XIII^{vo}, for which Pali SN i.131.11 has bhīṇḍanena, v.l. °rena? See Barua and Mitra 211, 213.

Bhīru, n. of a minister of Rudrāyaṇa (bracketed with Hiru): Divy 545.5.

Bhīruka, (1) m., = prec.: Divy 556.8, 13; 562.15; 563.25; 564.10; 570.26; 571.2, etc.; (2) nt., n. of a city founded by the prec.: Divy 576.24.

Bhīrukaccha, nt., another name for prec. (2): Divy 576.25.

bhīṣaṅka (= Pali bhīṣakka, for Skt. bhīṣaj- plus

-ka, by the 'law of morae', § 3.4; see also next), physician: bhīṣaṅkā LV 285.1 (Lefm. with all mss.).

bhīṣaṅka (see under prec.), physician: mahā-°kaḥ SP 161.6; 292.11; 294.6 (all vss); for the last two Senart Mv i note 367 cites vv.ll. bhīṣaka (metr. impossible) and bhīṣamka (for bhīṣaṅka, prec.); on ṭ for j see § 2.38.

Bhīma, (1) n. of a cakravartin king: Mvy 3584; (2) n. of a nāga: Mmk 454.16; Māy 247.6.

Bhīmadarśanā, n. of a goddess: Sādh 502.10.

Bhīmaratha, (1) (= Pali id., 1 in DPPN) n. of a king, concerned in the story of Śarabhaṅga: Mv iii.364.5; 365.18; 366.7; 373.23; (2) n. of a cakravartin king: Mvy 3485.

Bhīmā, n. of a goddess: Sādh 502.6.

Bhīmottara, n. of a kumbhāṇḍa: Mvy 3441.

bhīru (nt.?) = Pali id.; in Skt. only adj., fear: śaṣṭhi (sc. Mārasya senā) bhīru pravuccati (so Senart, mss. pranandita, (u)panandati) Mv ii.240.5 (vs); in parallel LV 262.16 bhayaṃ (v.l. bhaya) śaṣṭhi nirucyate.

Bhīṣaṇa, (1) n. of a yakṣa: Mmk 44.3; (2) n. of a nāga: Mmk 454.16; (3) n. of a locality: Māy 28.

Bhīṣaṇikā, n. pr. (?); in °kā-vana, n. of a park (mrgadāva) in Suśumārāgiri: Divy 182.25.

bhīṣaṇīya (cf. § 22.20; to Skt. bhīṣaṇa, rather than quasi-gdve. to bhīṣ-), terrifying: parama-°yaṃ ... prthi-vīpradeśaṃ Kv 39.11; °yā Gv 334.4 (vs).

bhīṣma, (1) nt., n. of some (heavenly) flower (cf. mahābhīṣma, which regularly follows it; with mandāra etc.): Mv i.230.16; 267.1; ii.160.13; 286.17; iii.95.12; 99.11; (2) adj. (?) formidable, mighty, in SP 119.1 (vs) teno vayaṃ śrāvaka bhīṣma-kalpāḥ, = Tib. (cited by WT) de bas (= tena) bdag cag (vayaṃ) sgrogs pa (śrāvaka) mi bzad (irresistible, Jā.) ḥdra (like, = kalpa); this mg. seems hardly matched in the use of Skt. bhīṣma; cf. mahābhīṣma 2; (3) n. of a great seer (maharṣi): Māy 257.1 (possibly referring to Bhīṣma of the Mbh?).

Bhīṣmagarjitānirghoṣasvara, n. of a former Buddha: AsP 481.3; identical with Bhīṣmagarjitasvara-rāja (vv.ll. add nirghoṣa, or ghoṣa, before svara; Burnouf reads ghoṣa), n. of a former Buddha who was succeeded by a long series of Buddhas of the same name: SP 375.10 ff.; under this Buddha (or in SP the first of them) the Bodhisattva Sadāprarudita (in SP Sadāparibhūta), qq.v., started his career.

Bhīṣmamātāṅga, n. of a great sage (maharṣi): Māy 257.1.

Bhīṣmayaśas, n. of a Bodhisattva: Gv 442.20.

Bhīṣmottaranirghoṣa, n. of a sage (ṛṣi): Gv 110.12 ff.

bhuktāvin (= Pali bhuttāvin; § 22.51), having eaten: gen. °vīsa Mv ii.116.14; otherwise n. or acc. sg., °vī, °vim (°vi), and always followed by dhautahasta (or dhautapāṇi; not in i.312.15) apantapātra (mss. sometimes avan°, e.g. i.325.13), having washed the hands and laid aside the bowl (but once, iii.143.4, mss. dhautapātra apantapāṇi, having washed the bowl and removed the hands, sc. from it); the corresp. Pali phrase is bhuttāvi(m) onitapattapāṇi(m), regularly explained by comms. as having eaten and removed the hands from the bowl; but comms. (e.g. DN comm. i.277.18) sometimes cite another reading, onitta or on°, washed, for onita. The BHS form seems to make better sense than the Pali but may be a rationalizing lect. fac.: Mv i.38.8; 309.1; 312.15; 325.13; ii.276.9; iii.142.4; 143.4.

bhukṣa, adj. (= AMg. bhukṣa, Ratnach.; cf. next two; all from unreduplicated desiderative stem = Skt. bubhuṣ-, lacking first syllable; such forms are well established in Pkt., tho ignored in Pischel and, so far as I am aware, in other Pkt. grammars; they live on in modern vernaculars, cf. Hindi bhūkh, subst., bhūkhā, adj., and Turner, Nepali Dict., s.vv. bhok, bhoko, etc.), hungry: bhukṣa-pīpāsītā madhukarāḥ kusumam abhigatāḥ LV 328.12 (vs).

bhukṣā (cf. prec. and next; = Pkt. bhukkhā for Skt. bubhukṣā, Sheth, and Jacobi, Ausgew. Erz. 60.26), *hunger*: ṛṣa-bhukṣa-(short a, m.c.)-pḍitā, fragment of Candragarbha section of Mahāsaṃnipāta Sūtra, Thomas ap. Hoernle MR 105, note 10 (seemingly in a vs.).

bhukṣita (= Pkt. bhukkhā for Skt. bubhukṣita, see under prec. two), *hungry*: ṛṣita-bhukṣitasya te Mv II.202.3 (vs); Śikṣ 341.1 (vs).

bhuja (normally *arm*; said to mean also *hand*, pāṇi, kara, Skt. Gr. and Lex., see BR; once, at least, interpreted thus in an old Pali text, see PTSD), *hand*: keśāṇ addaṣi lūna dakṣiṇi bhuje LV 194.12 (vs), *she saw her hair cut off in her right hand*. Tib. is strangely different: lag pa gyon pas skra yaṅ rab tu bhai... mthoñ, *she saw her hair dishevelled by her left (so!) hand*.

bhujīṣya, adj. (in Divy 302.26, see s.v. kāmāṅgama 2, as in Skt., *dependent, in service*; but Skt. Lex. *free*, and so regularly Pali bhujīssa, see notably Vv. comm. 11, last line), *free, independent* (so Tib.; see also next): nt. *yam, presumably sc. śīlam, Mvy 1624, in a list of epl-thets of moral restraints very similar to Pali Vism. I.221.25, bhujīssāni (śīlāni); Vism. I.222.12-13 explains that they are *free* because they cause freedom from the slavery of craving, taṇhādāsavyato mocetvā bhujīssabhāvakarapena; (śīlāni...) *syāny MPS 2.34 (Tib. id.).

bhujīṣya-tā (from prec., q.v.), *freedom*: *tām gato LV 398.18 (vs), *arrived at freedom = salvation*, of the Buddha.

Bhūdhuka, or better **Bhūdhuka**, ed. at Lañk 366.14 (vs), but apparently by em.; mss. Pudruka, Bud-dhaka; Tib. Bhu-dhu-ka (dental dh!); I see no reason to assume domal dh, but the true form is very uncertain. Seems to be the name of an astronomical work: bhūdhuka-jyotiṣādyāni bhaviṣyanti kalau (so read) yuge.

bhuta, m.c. for Skt. (and BHS) bhūta, *become*, etc.; *true*: (only vss) LV 54.3 (but in 53.8 prob. read tuma); 197.2 (read sakunā, or sa°, bhutā, with Tib.); 222.20; Gv 334.20.

Bhūdhuka, see **Bhūdhuka**.

bhūmi, LV 155.11 (vs), so Calc. and Lefm., who cites all mss. as bhūmi (unmetr.): na ca utthitu āsani no ca bhūmi; Tib. gdan las ma bzheṅs (from *seat not arise*) brtsol ba ma mchis su (not making any effort; brtsol = vyāyāma, vyāvāṣāya). Possibly read bhrami, aor. of root bhram? and did not stir.

bhuyo, adv. (m.c. for Skt. bhūyas), *more, further*: LV 54.9; bhuyu LV 240.19; 242.14; Dbh.g. 7(343).16; 8(344).7. All vss.

Bhūcarī, n. of a yoginī: Sādh 446.3.

bhūt, aor. of Skt. bhū, seemingly as a kind of participle; Tib. seems to render by grañ, *perhaps*: LV 193.11 (vs), see § 41.1.

bhūta, (1) adj. (cf. also **abhūta**; not unknown in this sense in Skt. but quite rare; in Pali and BHS very common), *true, real, not false* (= satya): satyavādī bhūtavādī Dbh 23.21; similarly SP 39.9; bhūtām vacaṃ SP 315.2; vacaṃ... bhūtām vābhūtām vā SP 227.6, *true or false*; mitrāṇi bhūtavādīni na mṛṣāvādīni LV 91.7 (in 8 read *vādīni with v.l.); bhūtā LV 286.14 (vāc); bhūta-saṃdhāya-vacaṇaṃ RP 8.11; paṣyāmaḥ kiṃ bhūtam abhūtam vā Divy 572.20; (sc. dharmasya) bhūtam... artham SP 32.4, *true meaning*; bhūta-vacanaṃ Mv III.112.11, *whose word is true*, i. e. *true to his word*; paṇḍita bhūtan guṇān nodbhāvayati, bhūtam varṇaṃ na bhāṣate Bbh 179.4 f.; (ātmabhāṣasya) bhūta-varṇa(h), *true description*, Samādh 22.44; so also bhūtam varṇaṃ Divy 229.3; bhūtena varṇena Mv III.344.5; bhūtāḥ putrā(h) SP 110.3 and 5, *true, real sons* (bhagavato, or tathāgatasya); bhūta-kalyāṇamitra- Gv 122.7, and *trāṇi Śikṣ 2.6, *true 'good friends'* (also bhūta-nayānuśāsanyupasaṃhāraḥ Śikṣ 2.6); (sa bodhisattvaḥ) pratirūpakas ca bhavati, no tu bhūto

bodhisattvaḥ Bbh 159.8, *he is a counterfeit bodhisattva, not a true one*; (ayaṃ) sā bhūto (true) bodhisattvānām... vīryārambha iyaṃ sā bhūta tathāgatapūjā SP 408.1; bhūtam (phalavipākam, acc. sg.) Mv I.207.14 = II.12.4; bhūtam padam śāntam anāsavaṃ ca... prakāṣayanti SP 24.17 (vs), *they make known the true place (state), calm, free from impurities* (i. e. enlightenment, presumably); adverbs, bhūtam *truly, in truth*, śmaśānamadhye vasito 'smi bhūtam LV 206.2 (vs); bhūtataḥ Śikṣ 47.6, *according to truth*; (2) (nt., = Pali id.), *vegetable*: bijagrāma-bhūta-grāma-viṇāśanaṃ Mvy 8431, and 'bhūtagrāma-pāṇanāṭ Prāt 504.11 (cf. Pali bhūta-gāma, Vin. IV.34.34), *all sorts of vegetables*. See next.

bhūta-koṭi (*tī?), f. (cf. **koṭi**, *end, goal*; and Pali koṭi-gatā, *having reached the end = perfection, salvation*), *the true goal*: listed Mvy 1708 among 'synonyms for paramārtha, the supreme truth' (note 1707 tattvaṃ, 1709 tathātā, etc., all *intellectual* terms; not nirvāṇa!) = Tib. yaṅ dag paḥi mthah, *real end*; Mvy 407 sthito bhūtakoṭīyam, of a Tathāgata, *abiding in...* (presumably *absolute truth*); LV 351.8 jñātā dharmatathatā avabuddhā bhūta-koṭiḥ; 423.1 bhūtakoṭi-avikopana-cakraṃ, *the wheel which does not disturb* (move, upset, confuse) *the true end* (perfect knowledge or enlightenment); 428.11 bhūtakoṭi-avikopita-jñāna-viśayatvād avitathānanyathāvadī; 437.1 bhūtakoṭīm (v.l. *tīm) akoṭīm (v.l. *tīm) ca tathatāyām tathatvataḥ... dharmacakraṃ nirucyate, *the wheel of the law is declared to be the true end (goal, conclusion), and that which has no end (or beginning, in time)*.

bhūta-carami, adv., in *former time*: MSV I.266.20 (prose); = the usual bhūtapūrvam (as in Skt.), which should perhaps be read; Tib. cited as shon byañ (read surely byuñ) ba = bhūtapūrvam (Mvy 8302).

Bhūtaḍāmara (see **ḍāmara**), n. of a deity: śrī-Bh° Sādh 512.15, etc.

bhūta-darśimant (see **darśimant**), *truly wise*: °mān Mv I.184.16, said of Buddha.

Bhūtamukha, n. of a yakṣa: Māy 67.

Bhūtaraśmi, n. of a Bodhisattva: Gv 442.26.

Bhūtārthaketu, n. of a former Buddha: Mv I.139.12.

bhūtārthika, adj. (from Skt. bhūtārtha, subst., plus -ika), *real, genuine*: ime te 'kā mgarathakā(h) Bbh 282.3.

Bhūti, n. of a brahman, father of Subhūti (2): Av II.127.12.

bhūtika, (1) f. Bhvr. (= Skt. bhūti), (having... as) *origin, basis*: [kālasūtra-bhūtikam Mv I.17.7, but this is prob. a corruption, see P. Mus. cited s.v. **saṃjīva**]; abhūtikās ca bhūtās ca Lañk 239.9, or 'kā ca bhūtāni 368.14, *having no (real) origin or basis*; (2) adj. (to bhūta, in different senses, plus -ika, cf. Skt. and BHS bhautika), *what is derived from the elements* (in this sense Amg. bhūtiya, and cf. Pall cātummahābhūtika): Lañk 355.2 janma bhūtānām bhūtikasya ca (cf. bhautikam in prec. line); from bhūta in another mg., sarvabhūtikā balir deyaḥ Mmk 39.18 (prose), *an offering to all goblins (or creatures?) is to be made*.

bhūtvā-śraddha, adj., see **abhūtvā-śraddha**.

bhū-parpaṭaka, m. (= bhūmi-p°, q.v.), a kind of *edible mushroom*: °kāḥ (in list of foods) Śikṣ 291.2 (not 'medicinal herbs' with Bendall and Rouse).

Bhūma, n. of a yakṣa leader: Māy 236.9.

bhūmi, f., (1) (as in Skt.) *earth, ground*: bhūmyāṃ va carā(h) = bhūmya (q.v.) or bhaumya (gods); in LV 187.12 (prose) udyāna-bhūmim upasobhitam (n. sg.) seems to present bhūmi as nt., but Tib. seems to have read simply udyānam (skyyed mos tshal), without bhūmi; udyānabhūmi (Pali uyyāna°) is however common, SP 96.11 etc.; (2) *capital, amount* (of money; unrecorded, but seems used in same mg. Mbh. Crit. ed. II.47.2c, where it contrasts with phala, *interest*): kāsibhūmim kṣamati Mv III.375.18, see s.v. **kāśi**, 2; (3) (= Pali id.) *stage, state*,

condition: kumāra-bhūmim (*childhood*) atināmayitvā SP 68.7 (vs); śaikṣa-bhūmau, loc. (Pali sekha-bh°), *the stage of a śaikṣa*, q.v., SP 70.13; nirvāṇa-bhūmi-sthita(h) sma ity ātmāna (i. e. °naṃ? WT ātmanāḥ) samjānatām (gen. pl. pres. pple.) SP 71.2 (prose), *supposing themselves (erroneously) to be fixed in the state of nirvāṇa*; apāya-bhūmih, *state of misfortune* (one of three such, see apāya) SP 96.11; pīthanārthāya apāyabhūmīnām LV 178.7 (vs), *to block the way (see pīthana) to the states of misfortune*; in LV 178.9 (vs) text baddhvā dvāra nirayāya bhūmīnām, but read tri-r-apāya-bhū° with Tib. nan soñ gsum poñl sayi sgo chod de; dānta-bhūmim (*state of being self-controlled*) anuprāptah SP 256.2; more specifically, (4) *stage of progressive religious development*; for the śrāvaka, seven are listed Mvy 1140-1147: śūklavidarśanā-bh°, gotra-, aṣṭamaka-, darśana-, tanu- (var. tanū-), vitarāga- (var. vīgatarāga-), kṛtāvi-; the same ŚsP 1562.21 ff.; in ŚsP 1473.11 ff. (where śūklavipaśyanā-bh° for the first) and 1520.20 ff. these (nīdarśana- for 4) are followed by pratyekabuddha-bh°, bodhisattva-bh°, and buddha-bh°, making in all ten bhūmi of a bodhisattva (1), bodhisattvasya ... daśa bhūmayāḥ, 1473.17-18; this list noted only in ŚsP; the usual list of ten bodhisattva-bhūmi is that given Mvy 885-895; Dharmas 64; Dbh 5.7 ff.; Sūtrā. xx-xxi.32 ff., viz. pramuditā (Sūtrā. muditā), vimalā, prabhākari, arciṣmatī, sudurjayā (Sūtrā. durjayā), abhīmukhi, dūramgamā (Mvy Kyoto ed. °maḥ, read °mā with Mironov), acalā, sādhumatī, dharmameghā; the last three are named Lañk 15.5; in Bbh 332.20 ff. the ten bodhisattva-bhūmayāḥ of Dbh (which is specifically referred to) are called bodhisattva-vihārāḥ; the 10 bodhisattva-bhūmi usually means this group, often referred to, so e.g. in Mmk 15.24 (while in Mmk 13.8 eight bodhisattva-bhūmi, presumably the first eight of the standard ten, are mentioned as attained by Pratyekabuddhas); a different list of ten 'bodhisattvāna bhūmayo' in Mv 1.76.11 ff. (vss), viz: durāroha, baddhamālā (q.v., text °mānā), puṣpamaṇḍitā, rucirā, cīttavīstarā, rūpavati, durjayā (cf. No. 5 of the list above), janmanideśa (-bhūmi?), yauvarāja (-bhūmi?), and abhīṣeka (-bhūmi); only the last of these, q.v., is mentioned elsewhere, in Gv; on the other hand, Bbh has an otherwise unknown list of bodhisattva-bhūmi, numbering six, 84.22 ff., or seven, 367.6, listed 367.3 ff. and identical with the other list except for an additional first member, gotra-bhūmi; the (other) six are adhimuktīcārā-bh°, śuddhyadhyāśaya- (or śuddhādhy°), caryāpratīpatti-, niyata- (or niyatā bhūmi), niyātacārā- (or °ryā-pratīpatti-), and niṣṭhā-gamana-bh°.

-bhūmika, lfc. (bhūmi 4 plus -ka), *belonging to ... stage*, of Bodhisattvas, in eka-°kāḥ, dvi-°kāḥ, etc., down to daśa-°kāḥ: Kv 64.10 ff.; (also in other mgs. of bhūmi, e.g.) kuto-bhūmikas tvam MSV iii.143.10, *from what country are you?*

Bhūmideva, n. of a former Buddha: Mv 1.140.6. [bhūmin, acc. to text occurs in gen. pl. LV 178.9, but see bhūmi 3.]

bhūmi-parpaṭaka, (properly) m. (= Pall °pappaṭaka, m., DN iii.87.1, compared to alicchattaka, mushroom, and eaten, line 3; PTSD fails to define), a kind of edible mushroom (see s.v. parpaṭaka): °kaṃ (here nt. in form, but the foll. epithets m., and so bhū-p°, prthivi-p°) prādurabhavya sayyathāpi nāma chātrakam (em.) evaṃ varṇapratibhāso, so ... Mv 1.340.12; also 341.1, 5, 8, 13. The mss. are variously corrupt.

Bhūmibalavalīśāradyadhara, n. of a Bodhisattva: Mvy 731.

Bhūmimatī, n. of a Bodhisattva: Gv 442.18. ? bhūmi-sūcaka, m., acc. to Burnouf and Kern, dog (a mg. given to sūcaka in Hindu Lexx.): khara-sūkarā kroṣṭuka bhūmi-sūcakāḥ pratīṣṭhitasya bhavanti nityān

SP 96.12 (vs). Tib. seems to intend to render literally, sa ḥdzul (bar) ground glide, i. e. (animals) that glide along the ground (?); for the preceding animal names Tib. has ass, hog, and fox (wa; but cf. wa-spyañ, jackal). Could not the BHS mean: asses, swine, and jackals mark (Indicate) the 'ground' (state, condition? see bhūmi 3) of him always as he is established here on earth (preceding line says he always dwells in an apāya-bhūmi)? However, Chin. dogs in the later versions; the oldest version seems to lack the word.

bhūmya, adj. (= Pall bhumma, of gods, also creatures, bhūtāni), of the earth; common in Mv, not noted elsewhere (= bhauma); almost always used of a class of gods, with deva, q.v.: Mv 1.40.11, 14; 229.11, 14; 239.20; 240.3; 332.15; ii.138.6 ff.; 314.4; 349.20; iii.319.8 (same passage LV 401.1, bhauma); 334.13; on ii.348.16 see s.v. deva (read with mss. bhūmyām va carā); also, rarely, (bhūtāni) bhūmyāni Mv 1.290.16.

Bhūmyavacāraṇānugama, n. of a dhāraṇī: Gv 66.15. bhūyaś-chandika (see chandika), greedy (for, more): Mvy 2211.

bhūyas-kāma-tā (= Pall bhūyyo-kamyatā; cf. prec.), desire for more, greed: Mvy 2208.

bhūyasya, °sya, °so, bhūyosya, with (in Mv rarely without) mātrayā (instr. of Skt. mātrā), or once mātrām, = Pall bhūyyoso-mattāya, adv. or adverbial phrase, in specially high degree. The common BHS expression is bhūyasyā (instr. fem. of Skt. bhūyas-) mātrayā, e.g. SP 23.1; LV 321.17; Mv ii.345.2 (vs, prob. read with v.l. °sya, m.c.); exceptionally bhūyasya (a m.c.?) mātrām (so mss., Senart em. °am) Mv ii.338.13 (vs); twice, at least, in Mv the noun mātrayā is omitted (by error?), and text presents bhūyasya (so, a! but here prose) alone, i.231.13, or, acc. to Senart with 5 of 6 mss., bhūyosya (cf. Pall) i.3.14 (prose); in SP 71.10 (prose) ed. with Nep. mss. has the usual bhūyasyā mātrayā, but Kashgar rec. bhūyaso (intending Skt. °so; cf. Pall bhūyyoso) mātrayā. See also s.v. yadbhūyasa.

bhūyo-bhīprāya, m., desire for more, greed: Mvy 2213.

bhūyo-rucitā (so Index, and so Mironov except that he reads -rūcitā, with ū which seems surely erroneous; Kyōtō ed. text °rucitāḥ, which ght be a Bhvr. adj. from -rucitā), = prec.: Mvy 2212.

bhūyosya, see bhūyasya.

bhūri, f. (= Pall id. or °rī; cf. Renou, JA 1939 p. 384 n. 1), intelligence: vidyā udapāsi buddhir ud° bhūrī ud° Mv iii.332.14, 17, 19; (vidyodapāsi) bhūrī ud° medhoda° i.V 348.3, 18; so with utpannā for uda° 417.17. Cf. next.

bhūrika, adj. or subst. m. (to prec. plus -ka), (an) intelligent, wise (man): tasya nātidūre bhūrikas tiṣṭhātī, sa saṃlakṣayati Divy 263.1; °kaḥ kathayati 29. Taken as n. pr. in ed., which is obviously impossible; if it were a man's name he would be somehow identified, but he is not.

Bhūrīṇī, n. of a goddess: Sādh 75.15.

Bhūrisattva, n. of a former Buddha: Mv 1.139.10.

Bhūruṇḍa, n. of a serpent king: Mnik 18.24. Cf. Bheruṇḍa, Maruṇḍa.

? bhūṣaṇā, f. (only nt. in Pall and Pkt.; in Skt. nt. or 'exceptionally' m.), ornament: hā istrigārā vigāḍita bhūṣaṇābhīḥ LV 231.6 (vs), stripped of ornaments; v.l. °ta-bhūṣaṇāni (could be construed as Bhvr. adj. with istrigārā, or better istrigārā-vigāḍita-bhūṣaṇāni as one word, *also for the ornaments fallen from the harem-women!*).

Bhūṣaṇendraprabha, n. of a kinnara: Mvy 3421. -bhūṣiṇīkā (Skt. -bhūṣiṇī plus endearing -ka, § 22.34), adorned: Idṛśarūpa-su-bhūṣiṇīkā LV 323.5 (vs), of daughter(s) of Māra.

-bhṛkuṭika, lfc. Bhvr. (Skt. °ḥ plus -ka; cf. Pall bhākuṭika), frown: vyapagata-°kā (f.) i.V 26.22; °kaḥ 118.17; cf. -bhrūkuṭika.

Bhṛkuṭiṇi (cf. next), n. of an attendant on the four direction-rulers: Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4, 173.10.

Bhṛkuṭi, n. of a goddess (= *Arya-Bhr°*, q.v.), regularly associated with Hayagrīva: Sādh 37.9 etc.

bhṛkuṭika, adj. (cf. Pali bhākuṭika, adj., and -bhṛkuṭika), *frowning*: in RP 31.2 (vs) read āvāsagr̥dha (= °rāḥ) °kāś (n. pl. m.).

Bhṛgin, and **Bhṛgrāthn**, names of two great seers (ṛṣi): Māy 256.18. The latter perh. hyper-Skt. for Bhagīratha, and the former abstracted from it? But cf. **Bhṛgin**.

Bhṛgu, (1) n. of a cakravartin: Mvy 3573; (2) n. of an attendant on the four direction-rulers: Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4, 173.10.

Bhṛgūnāṅga = Alimannatha, q.v.: Sādh 146.3.

Bhṛgūn, n. of a great ṛṣi: Māy 256.17.

bhṛtikā (= Pali bhātikā, Skt. bhṛti), *service for hire, wages*: "kāyā karma karomi Divy 303.30, and ff.

bhekṣāka-, see **bhaikṣ°**.

bheda, a martial art, = **bhedyā**; associated with cheda, q.v.: Mv 11.74.2.

-**bhedanaka**, see **ghaṭa-bhe°**.

bhedyā, nt., a martial art (also **bheda**, q.v.); always associated with chedyā, q.v. for occurrences.

bheruṇḍa(ka), **bheruṇḍaka**, m. (Pali bheruṇḍaka, *jackal* acc. to Jāt. comm. v.276.9; the form **bheruṇḍa**, cited by Burnouf, Lotus 371, is read **bheruṇḍaka** in our SP, and has, doubtless by chance, not been noted elsewhere in BHS), some sort of beast of prey which makes a terrible sound (Mv 11.140.15 °ḍa-bhāraṇa [mss. bhāraṇa, bhāruva]-ruteṣu; 111.123.9; 264.12) and eats human flesh (SP 83.11; 85.13; Tib. renders variously, on Mvy 4785 spyāṇ (*wolf*) or ce spyāṇ (*jackal*, acc. to Das also *fox*); on SP 83.11 ce spyāṇ, on 85.13 and 86.12 lce spyāṇ (= ce spyāṇ); on LV 306.6 wa (*fox*, but cf. wa spyāṇ, *jackal*); the word śṛgāla, *jackal*, is prob. a different animal, since it is closely associated with our word in LV 306.6; SP 83.11 and 86.12; in LV, where Tib. wa renders our word, śṛgāla is rendered by ce spyāṇ, while in the two SP passages the reverse is the case, wa rendering śṛgāla! Kern on SP renders *hyena*, a plausible guess. Forms: **bheruṇḍa** Mv 11.140.15; °ḍaka Mv 11.123.9 (both vss); **bheruṇḍaka** Mvy 4785; Mv 11.264.12 (prose); SP 83.11; 85.13; 86.12 (all vss); LV 306.6 (prose). In Deśn. 6.108 **bheruṇḍa** is defined divi (= dvīpin; comm. citrakāḥ); the hyena is 'spotted', as well as the leopard.

Bheruṇḍa, n. of a serpent king: Mmk 18.24. Cf. **Bhūruṇḍa**, **Maruṇḍa**. (Cf. also prec.)

bheḷā, a high number: Gv 106.11. Cf. next, and **tellā**.

bhelu, m. or f., a high number: Gv 133.21; Mvy 7893, cited from Gv; Tib. *fiar fier*, which also renders **tela**, q.v.; cf. prec.

bhaikṣāka (to Skt. and BHS **bhikṣāka** plus -a), as adj., *relating to a mendicant*: Buddhacarita xii.46 °kam līṅgam āśritāḥ, and as n. *mendicancy*, ib. x.23; xiii.10; in BHS **bhaikṣāka-kula**, nt., *a family that (regularly) gives almsfood* (to a monk), is to be read for **bhaikṣākulaṃ** Divy 263.2 (yad apy asmākam ekaṃ °kulam, tad api śramaṇo Gautama °nvāvartayati, said by a non-Buddhist), for **bhaikṣyāka-kula** MSV iv.226.17, and for **bhekṣāka-kula** KP 114.2, 5, where a monk is warned not to cultivate such relations. Tib. on KP zas ster (baḥi) khyim.

[**bhaikṣākula**, see prec.]

bhaikṣuka, m. (= Skt., BHS **bhikṣu**), *monk, mendicant*: Mvy 2999 = Tib. spon ba pa, *monk* (Das); here used of a person living in the fourth āśrama of the Hindu system (but not, as pw 7.365 states, as epithet of that āśrama itself! prec. by vānaprastha, which in Skt. is usually applied to an individual person); punyaparikṣiṇa iva **bhaikṣukaḥ** LV 333.13 (vs), *like a mendicant who has spent his store of merit*.

bhaikṣaja, (1) m. (not recorded in this sense), *physician*: valdya-°jādayaḥ sulabhāḥ Av 11.167.8 (prose); (2) nt. (= Skt. Lex. id., AMg. **bhesaja**; Skt. °jya), *medicine, curing drug*; only noted in vss and in positions where °jya would be metr. impossible; perh. m.c.? : LV 4.3 (sa valdyarājo °mr̥tabhaikṣajapradah); RP 22.15; 23.5; 26.9.

Bhaikṣajaguruvaldūrya-(also °dūrya-)-**prabha**, n. of a Tathāgata: Śp 1.10 (°dū°), and (m.l) of a work in which he is prominent, Mvy 1404; the latter called °prabha-sūtra, Śikṣ 13.12; the name adds -rāja after °prabha, Śikṣ 174.5 (in citation from the work), etc.; Mmk 7.9 (°dū°); the work is called °prabharāja-sūtra Śikṣ 174.1. The same person is prob. meant by **Bhaikṣajavaldūryarāja**, q.v.

Bhaikṣajarāja, (1) n. of a Bodhisattva: SP 3.5; 224.1 ff.; 267.1; 395.1 ff.; 404.3, 5; 414.7 ff.; 425.3; 470.11; (2) n. of a former Buddha: LV 172.8.

Bhaikṣajarājasamudgata = **Bhaikṣajasamudgata**, q.v.: SP 425.6.

Bhaikṣajavaldūryarāja, n. of a Tathāgata: Mmk 64.2; prob. intends the same as **Bhaikṣajaguruvaldūrya-prabha(rāja)**, q.v.

Bhaikṣajasamudgata, n. of a Bodhisattva: SP 3.5; 470.11; in 425.6 called **Bhaikṣajarājasamudgata**; associated with **Bhaikṣajarāja**, q.v.

Bhaikṣajasena, n. of a Bodhisattva: Kv 1.15.

Bhoganagara (nt.; = Pali °gara), n. of a town, apparently of the Mallas: MPS 21.7.

Bhogavant, n. of a nāga: Māy 221.24.

bhoṅkāra, see s.v. **bhoskāra**.

bhojana (cf. the cognate Skt., BHS **bhoga**, in this mg.; normally **bhojana** only *food*, in Skt., Pali, Pkt., and BHS), (carnal) *enjoyment, sexual intercourse*; only in phrase (or cpd.) **sabhojana kula**, *a household in which sexual intercourse is going on or about to be practised*; in such a house a monk is forbidden to 'intrude' (see **anupraskandati**) and sit or stand: Prāt 511.8 (a Chin. version interprets as a house where man and wife engage, sc. habitually or excessively, in sexual intercourse); Mvy 8465 **sabhojanakula-niṣadyā**, and 8466 °sthānam (Tib. *ñal po byed pa[r] ſom paḥi khyim na*, *in a house where preparations are being made to perform sexual intercourse*); so in Pali Vin. iv.95.7, interpreted in this way by both the old and the later comms.; modern interpreters consistently refuse to admit this mg., but the agreement of northern and southern tradition forbids anything else, and the cognate **bhoga** has the same mg.

bhojanīya, nt. (= Pali id.), *soft food*; regularly cpd. or associated with **khādānīya**, *hard food*, q.v. for examples. Cf. also **bhojya**.

-**bhojika** (Skt. -**bhojin** plus -ka), in **nitya-bhojikā** (v.l. °bhojanakā), n. pl. masc., Mv 1.309.4, *enjoying continuous feeding* (said of brahmins, at a king's house).

bhojya (nt.; = Pali **bhojja**, less common than **bhojanīya**, in cpd. **khajja-bh°**), *soft food*, = **bhojanīya**; regularly cpd. or associated with **khādya** or **khajja**, qq.v. for examples.

bhoti = Skt. **bhavati** (MIndic o for ava, see § 1.29 and Chap. 43, s.v. **bhū** 2).

bhoskāra (m.?; etn.; mss. **bhotk°**; MSV iv.15.19 **bhoṅkāra**), some part of the education of a brahman, acc. to *Index rules of address*: Divy 485.7 (see s.v. **autkāra**).

bhautika, (adj.?) subst. nt. (cf. Skt. id.; here in specialized mgs.), (1) possibly adj., *real or material*, in Lañk 17.5, but the reading is very doubtful and the sense at least equally so, see s.v. **abhauti** and below; (2) subst. nt., *object of sense*: in Dharmas 40 = viṣaya or indriyārtha (five are listed: rūpa, śabda, gandha, rasa, and sparśa, corresponding, tho in different order, to the five maha-bhūtāni listed in 39 just before). Acc. to Suzuki's Index to Lañk, the Chin. versions of Lañk indicate **bhautika** = the

4 *viṣaya* or color, odor, flavor, contact (note omission of sound, and the fact that in Lañk 124.8 ākāśa is added only parenthetically; cf. the 4 dhātu of Pall, paṭhavi-, āpo-, tejo-, vāyo-dhātu, Childers, s.v.); in Lañk 205.10 (omit bhūta- with 2 mss.) bhautika-svalakṣaṇa-vināśāṇu-palabdhīr, evidently products of the bhūtāni, presumably as in Dharmas 40. The passage Lañk 123.11-124.16 must, it seems, somehow be interpreted in the light of these passages, but is obscure to me (cf. also Lañk 355.1). Suzuki is not very helpful on it; e.g. 124.13 na tu mahābhūtānāṃ certainly cannot mean which (primary elements) are non-existent, but rather: (the mahābhūtāni are the causes of the bhautikāni), but not (the bhautikāni) of the mahābhūtāni, i.e. but not vice versa. In Mvy 1847 bhautika-rūpam appears to be parallel and complementary to 1846 upādāya-rūpam, q.v.; this suggests that bhautika-rūpam = Pall bhūta-rūpa (Childers and PTSD s.v. rūpa), which acc. to Vism. = the four mahābhūtāni, earth, water, fire, and air (listed Mvy 1838-1841), contrary to Dharmas and the Chn. as cited by Suzuki, above; for the viṣayas are included among the 24 upādā(ya)-rūpa of Pall. On the basis of Mvy 1846-7 we might conjecture that in Lañk 17.5 (see abhauti) abhautika = upādāya(-rūpam), and bhautika = bhautika(Pall bhūta)-rūpam. But if Dharmas and Chn. are right, bhautika would mean virtually the opposite of Pall bhūta(-rūpa).

bhauma, adj. (Skt., of the earth, but not used of gods), a class of gods, = bhūmya, q.v., and see deva: Mvy 3076; LV 266.1; 368.3; 396.14; 401.1. See also bhaumya.

bhaumadeva-lipi, a kind of script: LV 126.4; confirmed Tib. sa blaḥi lhaḥi yi ge.

bhaumya, adj. (presumably = bhauma, bhūmya), of the earth, ep. of devas: bhaumyā devās ca yakṣās ca rākṣasās ca kāmāvacarās ca rūpāvacarās ca devāḥ Mv 1.159.5.

bhramāṇin, adj. (Skt. bhramāṇa plus -in; cf. bhramāṇin), causing to fall: (kāmaḥ...) dhyānārdhīta-pasāḥ (so with mss.; Lefm. °sam) ca bhramāṇi (n. pl.) abudhānāṃ LV 323.22 (vs), causing to fall the contemplation, supernatural powers, and penance of the ignorant (so Tib., which for bhramāṇi has flames par byed, damaging).

bhrama (m.? Skt. Lex. spring), water-course, conduit, in udāka-bhrama, q.v.; and in Divy 538.10, where text Kubjottarānukrameṇa nīṣpalāyitā; mss. are cited as reading -bhrameṇa, which must certainly be kept; it is not clear whether the syllable -nu- is in the mss. or not; if it is, we should have to assume an otherwise unknown stem anubhrama; if not, since Kubjottarā is fem., bhrameṇa gives excellent sense. See Lévi, Karmav p. 269.

bhramantra, nt., a high number: Mvy 7881 = Tib. gzhal thim (thil); gzhal = mātra, suggesting bhramātra, q.v., as the true reading. However, the form is cited from

Gv, and Gv 133.17 has the same form as Mvy. In Gv 106.7 atramantrā, q.v., seems to correspond.

bhramarikā (= AMg. bhamari; Skt. °rikā and Pall bhamarikā = humming-top), a kind of musical instrument: Mv 111.407.20.

bhramātra, m., a high number: Mvy 7752b = Tib. gzhal thims (see bhramantra).

bhrami (i.? in this sense Skt. bhrama and Pkt. bhami, Sheth, but not Skt. bhrami), giddiness: gātrakam-paṃ bhramis cāpi chardi prāsraṇam bahuḥ Mmk 151.16 (vs).

bhramu (= Pall bhamu, also bhamuka, bhamukha; cf. bhrumukha), eyebrow: asita-bhramū ca snigdhaloma-bhramū ca Mv 11.44.8 (prose, in list of the anuvyañjana).

Bhraṣṭāla(?), n. of a town: MSV 1.xvii.10; corrupt; Tib. yul gñis grogs.

bhrumukha (or perhaps bhrū°? cf. Pall under bhramu; adaptation to Skt. bhrū, secondarily?), eyebrow: prabhāsayanti bhrumukhāntarātu (Nep. mss. °ta; all mss. bhrumukhā° or bhrū°, which is not 'nonsensical' as the note says but the true reading; ed. em. bhrumukā°) ūrṇāya kośād iyaṃ ekaraśmīḥ SP 8.11 (vs); lalāṭe va (read ca?) bhrūmukhe (one ms. ru°, for bhrū°) ca śobhe yathaiḥ candramaso Mv 11.297.3 (prose; so read with mss.); mahānilā (? so mss.; Senart em. °nalām) ca bhrūmukhām (so one ms., the other has short u, intending bhrū°; one of these must be read) candro vā pūrṇamāsiye Mv 11.306.19 (vs).

-bhrūkuṭika, lfc. Bhvr. (= -bhrkuṭika, so v.l.; cf. Skt. bhrūkuṭi, Schmidt, Nachträge), frown, in apagata-°kaḥ: Mvy 2405.

bhrūpa-dheya (see -dheya), in °yam idaṃ cittaṃ nīṣāram anidarsanam Ud xxxi.4. This cpd. of -dheya not recorded in Pall; is it a false Sktization of the troublesome Pall word bhūna-ha or °hu? This word the Pall comms. seem evidently to misunderstand. Cf. Renou, JA 1939, p. 348 with n. 1, who connects the Pall word with Vedic and Skt. bhrūpa-han; acc. to his note 1, the Skt. form is to be 'restored' in Dharmasamuccaya 16.8. Renou apparently did not know our BHS form, which seems only to complicate the question further. It is clear, in any case, that it is an uncomplimentary epithet. The Pall comms. interpret the Pall as destroying prosperity or welfare.

bhrūmukha? see bhrū°.

bhraiṅgarika, m., some sort of cook (followed by sūpakāra): Mvy 3767 = Tib. phyag tshaṅs (or phyag tshaṅ, = cook, Das) skyems (drink) mal (place?) ba; BR doubtfully suggest derivation from °bhraiṅgāra for bhrūṅgāra, water-pot (note difference of quantity of the vowel in the second syllable). Chn. seems to mean preparer of seats and beds.

M

mā, m.c. for neg. mā, § 3.27.

Makara, n. of a nāga king: Mvy 3236; Māy 247.5.

Makaradhvaṇa, n. of a yakṣa: Māy 98.

Makaramdama, n. of a yakṣa: Māy 50.

Makaraputra, n. of a nāga king: Māy 246.17; 247.5.

makūṭa, nt. or m. (= Pall and Skt. Lex. id.; one doubtful Skt. occurrence, Schmidt, Nachträge; Skt. muk°), diadem, crown: Mv 1.129.7 (vs, read with mss. śiraṃ... sa-makūṭam; Senart's em. impossible in meter and implausible in sense); Mv 1.153.1 = 11.29.16 (vs; same vs 1.226.13 muk°); 11.316.11 (vs, read with one ms. śīryanto, or °ta, mahyaṃ makūṭo...); 11.178.16, 19 (°tam, n. sg.);

Divy 411.12 (°tam dattam, n. sg.); Mmk 63.2 etc.; of flowers, gandha-makūṭā Mv 11.463.3, and °tāni 4 (prose), fragrant crowns (of flowers).

Makūṭadanti, n. of an ogress: SP 400.5; two mss. cited as Maṭṭa-danti, °caṇḍi, intending perhaps Maṭṭa°; Burnouf Maṭṭacandī (sol).

Makūṭabandha (m. or nt.), = next: caitye °dhe tu Mmk 598.23 (vs; metr. correct).

Makūṭabandhana, nt. (= Pall id.; cf. prec.), n. of a caitya of the Mallas: Divy 201.6 (°nam, n. sg.); Mmk 595.4 (vs; °ne).

makunda (m.; = AMg. maunda; also mukupḍa,

mukunda), a kind of drum: Mv II.159.6 (prose) °dām, acc. sg.; so mss., Senart em. mu°; after mṛdaṅgam.

Makkoṭaka (-parvata), m., n. of a mountain of torment in hell: °te Śiṣ 71.2. Acc. to Bendall and Rouse, Tib. gnad hñoms pa (*destroying the vitals*), which fits the description of torments there. (AMg. makkoṭāa is defined ant; Desñ. 6.142 makkoṭa, a pile, rāsi, for setting up a machine.)

makṣita (cf. Pali makkhita), semi-MIndic spelling for Skt. mra°, smeared: -bhasmādi-makṣitā nagnāh LV 258.3 (vs); some mss. and Calc. mra°.

makṣi (= AMg. macchi; cf. Skt. makṣikā, Ved. makṣ, makṣā; Pali only makkhikā recorded), fly, or other winged insect: Mv I.211.5 = II.15.5 (prose) makṣi pl, even a fly (did not fly over the bodhisattva's mother while he was in her womb). So, or °kṣi, the mss. both times, unanimously; Senart em. pakṣi, quite needlessly.

Magadha-lipi, *Magadhan script*, a kind of writing: LV 125.20.

magara, Gv 133.1, in place of -āgāra, q.v., a high number.

magava, m., Mvy 7776, or nt., id. 7905, a high number, = Tib. brtag(s) yas. (Cf. mṛgava, mīgava; but the Tib. rendering and Gv equivalents are different.) Mvy 7905 is cited from Gv, which in its place reads agava, q.v.

magull-, some kind of bird: (tittiri)pakṣaiḥ strīm, magulipakṣaiḥ putrām (acc. pl.; sc. dadyāt) Mmk 465.7 (prose).

Magha, n. of a merchant: Divy 108.8 ff.

Maghā, n. of a yakṣiṇī: MSV I.17.7. See **Ālikavendā**.

maghi, n. of a medicinal herb, antidote for poisons, esp. of snakes: maghī nāmauśadhī sarvavīṣaprasāmani AsP 52.11 (prose); similarly Gv 497.2 (tayā ... sarvāśi-vīṣāḥ palāyante).

maṅku, **maṅgu**, **madgu**, adj., also in comp. with -bhāva, -bhūta (= Pali maṅku; cf. also **durmaṅku**; maṅku once in Vedlc, ŚB, app. *slaggering*, BR, but perh. not the same word): *mentally disturbed, upset, abashed, out of countenance*; all three forms are clearly variants of each other (cf. pudgala; pumgala etc., § 3.4), as is shown notably by a cliché, tūṣṇibhūto (once °tvā, Divy 633.24; not in Mvy) madgubhūtaḥ srastaskandhaḥ adhomūkho niṣpratibhāṇaḥ (Divy °pratibhāḥ; in Mvy before adho°) pradhyanaparamaḥ (Mvy °paraḥ) Mvy 7122-26; Divy 633.24, 27 (here accs.); 636.7; Av 148.10, in which, for madgu- of the other texts, Mvy 7122 reads maṅgu-, or with Mironov maṅku-(v.l. maṅgu-). The form madgu also in Av I.286.5 vyāpadyate madguḥ pratitīṣṭhātī kopam samjanayati; in MSV II.86.2 madguvo (n. pl. f.); see also **amadgu**; and in Bbh 123.10 (na ca bodhisattvo) yācanakam avahasati ... na madgubhāvam (so mss., ed. em. maṅku°) asyopasamharati; but maṅku elsewhere in Bbh, (bhūtam ca) doṣam (of someone else) pratichādayati, na vivṛṇōti, yenāśya syān maṅkubhāvaḥ 254.15, so *that he would be embarrassed*; maṅku-bhā(van ... lacuna) 150.4, filled by Tib. bag lkhums pa, *timidity, 'little-mindedness'*, and elsewhere: maṅkur bhavati, Hoernle, JRAS 1916.711 (= Pali Sn 818 maṅku hoti), *is upset, disturbed* (by the criticism of others); abhīru acchambhina-m (I n. sg. m. required; 'hiatus-bridging' m?) a-maṅku-bhūtaḥ ṛḍḍhaviṛyaḥ Mmk 93.24. There seems to be even, once, an apparently related **madgibhūta**, q.v., implying a stem madga, but this is doubtful. See Pischel, SBBA 1904 pp. 816 (fol. 169a), and 823 f., for a discussion which in my opinion leads in a quite wrong direction.

maṅgala, (1) adj., *greeting festively, honoring*, lfc. (so Senart): buddha-dharma-saṅgha-maṅgalo Mv I.36.6; (2) n. of a former Buddha (= Pali id.), there third of the 24 Buddhas, the next after Dipamkara acc. to Mv I.248.7 ff., where his story is told; a (perhaps the same) former Buddha, LV 5.9; (3) n. of a nāga-king: Mvy 3308.

Maṅgalasena, n. of an author: Sādh 546.8.

Maṅgalya, (1) n. of a former Buddha: Mv I.137.13; (2) n. of a nāga king: Māy 247.9.

maṅgalya-lipi (v.l. māṅga°), a kind of writing: LV 125.20 (Tib. bkra śes pa = maṅgala).

maṅgu-, see **maṅku**.

maṅgula, see **madgura**.

? **maṅgusa**, see **bhaṅgakula**.

maccha (Pali id.), MIndic for Skt. matsya, fish: Mv I.15.10.

macchara (Pali id.), MIndic for Skt. matsara, *envious*: a-m° RP 37.17 (vs). Cf. next.

macchari (-jātaka), so read in colophon Mv II.64.7 for text **maṃjari**°; MIndic for Skt. matsarin (cf. prec.), *the selfish man*. The main character in the Pali version, Jāt. 535, is called Macchari-kosiyā (once °ika), Jāt. v.383.14 ff. Cf. prec.

mañja-gata, adj., lit. *penetrating to the marrow*, with prema, intense, heartfelt (love): Śiṣ 287.9, 10.

mañcakāmañcaka (§ 23.12), all sorts of couches or biers: mahājanamarako jātaḥ, mṛtajane niskāsyamāne °cake ..., Divy 578.24.

[**maṃjari-jātaka**, read **macchari**°, q.v.]

mañjiṣṭha, adj. (once in Skt., acc. to BR by error, for Skt. māñj°, from mañjiṣṭhā, *madder*, plus -a; Pali mañjeṭṭha; cf. next), *crimson, bright red*: mañjiṣṭhāsvā etc., repeatedly, Mv I.260.3-7 (no form in mā° noted in mss.); in cpd., or series of words, listing colors, after nīla, pīta, lohita, avadāta, and before sphaṭika, Divy 366.26; Samādḥ 22.38.

mañjiṣṭhikā (cf. prec.; = Pali mañjeṭṭhikā), lit. *the crimson (disease)*, a disease affecting sugar-cane: ikṣukṣetre °kā nāma roga-jātir nipate Bhik 4b.1 (cf. Pali Vin. II.256.26).

Mañjughoṣa = **Mañjuśrī**, q.v.; usually in verses: SP 10.7; 14.7; 296.1; Sādh 49.15 etc.; Gv 489.10; Mmk 32.18; 65.22; 69.27 etc. (all these vss).

Mañjudhvaja, (1) n. of a future Buddha, predicted rebirth of **Mañjuśrī**: Mmk 591.26 (vs); (2) n. of a Buddha in the eastern quarter: Sukh 97.3 (prose).

Mañjunātha = **Mañjuśrī**: Sādh 108.2 (vs) etc.

mañjubhāṇin (1) adj. (= Pali id.), *sweetly prattling*: (of children) bālakā °pīno Mv III.84.18; (2) n. pr., = **Mañjuśrī**: Mmk 628.1 (vs); and prob. Mmk 434.16, where text seems clearly corrupt, perhaps orig. a verse; text has mañjubhāṇi immediately after bhagavām (= Śākya-muni), possibly then adj., *sweetly speaking*, but more likely refers to Mañjuśrī who has just questioned the Buddha (an acc. sg. form in original?). In Mmk 32.23 (vs) read. prob. Mañjubhāṇi (text °bhāṣiṇi, unmetr.) tato bhāṣe (refers to Mañjuśrī, cf. Mañjughoṣa 18).

Mañjurava = **Mañjuśrī**: Mmk 441.10; 442.10; 448.3; 470.13 (all vss), etc.

Mañjuvaja = **Mañjuśrī**: Sādh 93.10 (vs) etc.

Mañjuvara, = **Mañjuśrī**: Sādh 108.17 (vs) etc.; Mmk 436.2 (vs). Error for **Mañjurava**?

Mañjuśrī or °śrī, °śrī, in vss (for alternative forms see prec. items, and **Mañjuśvara**), n. of a celebrated Bodhisattva, with the stock epithet kumārabhūta: Mvy 650; Dharmas 12; SP 3.3; 7.8 ff.; 260.16 ff.; 275.1 ff.; 386.8; 425.3; Suv 157.18; 239.8; Śiṣ 6.12; 7.7, etc.; Gv 1.11; 46.26; 260.20; 527.22 ff., etc.; Sukh 92.10; Sādh 92.12 etc.; in vss often in semi-MIndic forms, as **Mañjuśrī** SP 8.10; 11.9; Gv 235.24; Bhad 44; 55; in RP 2.2 listed not among Bodhisattvas but as the first among 60 **anupamacitta**, q.v.; in Mmk often in stem-form **Mañjuśriya**, see § 10.4; his regular title kumāra-bhūta has led to curious blend with (Kumāra =) Kārttikeya (= Skanda) in Mmk, Kārttikeya-Mañjuśrī Mmk 33.2, 15 (in the latter, **Mañjuśriyasya kumārabhūtasya Kārt°-°śrīr nāma Kumārah anucaraḥ**, as attending **Mañjuśrī**); 45.12 (to be depicted sitting on a peacock, like Skanda Kārttikeya); this blend

seems to me secondary; a rather different theory in Laflou, *Iconographie*, 66 ff., esp. 69.

Mañjuśrībuddhakṣetraguṇavyūha, m., n. of a work: Mvy 1381; 'vyūhālamkāra-sūtra (the same?): Śikṣ 13.16; 53.14; 175.17.

(Ārya)Mañjuśrīmūlakalpa, n. of a work, our Mmk; final colophon 721.25.

Mañjuśrīvikrīḍita-sūtra, n. of a work: Śikṣ 149.5.

Mañjuśrīvihāra, m., n. of a work: Mvy 1369.

mañjuṣaka, see mañju°.

Mañjuṣvara (1) = Mañjuśrī: (in vss) SP 15.10; 16.8; Mmk 35.10; (2) pl., n. of a group or class of future Buddhas: Sukh 76.8 (prose).

mañjuṣaka, nt. (cf. Pali mañjuṣaka; m. SP 8.13, 'kāma, in vs), also mañju°, a kind of heavenly flower: SP 5.11; 8.13; 20.1; Mv ii.160.13 ('kāṇi); 286.18 (id.); iii.95.8; mañjuṣakam (n. sg.) Mvy 6164; mañjuṣaka-Kv 79.1.

? maṇḍuka (Skt. Lex.), a kind of drum, perh. to be read SP 52.1 for maṇḍaka; but see maṇḍuka.

Maṇi (in Pali n. of a yaksha), (1) n. of a kinnara-king: Kv 3.3; (2) n. of a yakṣa: Māy 236.28.

maṇika, m. (Skt. maṇi plus -ka, pejorative, see § 22.37), worthless (glass-)gem: Gv 500.5 (prose).

Maṇikaṇṭha, (1) (= Pali id.) n. of a nāga: Mvy 3350; (2) n. of a gandharva: Suv 161.17.

Maṇikārṇa, n. of a former Buddha: Mv i.139.6 (so text, v.l. Maṇikuṇḍala; cited in Index as Maṇivarṇa).

Maṇikāṇa, n. of a nāga king: Māy 247.13.

Maṇikāṇana, n. of a yakṣa: Māy 70.

maṇikāraka (= Skt. and Pali 'kāra, jeweller: Mv iii.113.7 (prose).

Maṇikuṇḍaladhara, n. of a former Buddha: Mv i.141.3.

Maṇiketū, n. of a Bodhisattva: Gv 3.20.

Maṇigarbha, (1) n. of a Buddha: Gv 259.1; (2) n. of a park in Bhadrāsīlā (also Maṇiratnagarbha, q.v.): Divy 315.23.

? Maṇigarbhārājāś(ī)ritejavatī, n. of a Buddha: Gv 284.22 (vs). The apparently fem. form can not be right. Should we read °vato, MIndic nom. sg. masc. of -vant-stem? In a list of names; no construction of a fem. adjective seems possible.

Maṇicakra, n. of a former Buddha: Mv i.139.8.

Maṇicakravicitrapratimaṇḍitavyūhā, n. of a loka dhātu: Gv 281.22.

Maṇicūḍa, n. of a nāga: Mvy 3331.

Maṇicūḍā, n. of a kinnara maid: Kv 6.9.

Maṇidharā, n. of a certain mudrā: Kv 74.9 (cf. Mahāmaṇidhara).

Maṇidhārīṇī, n. of a kinnara maid: Kv 6.9.

? Maṇiprastāraka, Mv iii.442.13; see s.v. prastārīka.

? Maṇiprastha (so text), n. of an apsaras: °sthā-nāmāpsarasā Kv 3.12; read °sthā, or perhaps, with 'pw, Maṇiprabhā.

maṇi-bhūmi, f. (Skt. Lex. and Pkt. id., Sheth), jewel-inlaid pavement: (dvārasālayām) °mir uparacitā Divy 279.6.

Maṇimakuṭa, n. of a former Buddha: Mv i.138.3.

(Maṇimanta, nom. °taḥ, n. of a mountain: Māy 254.4, doubtless = Skt. Maṇimant.)

Maṇimeruvirocanadhvajapradīpā, n. of a loka dhātu: Gv 10.3.

Maṇiratnagarbha (= Maṇigarbha 2), n. of a park: Divy 325.8 ff.

Maṇirāja, n. of a Bodhisattva: Gv 442.22.

Maṇirocanī, n. of a kinnara maid: Kv 6.10.

Maṇivatī, n. of a city: MSV i.66.2, 15 ff.

[Maṇivarṇa, see s.v. Maṇikārṇa.]

Maṇivirāja(s), n. of a cakravartin: °jah, n. sg., Mv i.154.1.

maṇiṣa, 'having (head-)gem poison', serpent, acc. to Senart on Mv i.276.19 (vs), where mss. māṇiṣāṇām, gen. pl. (Senart maṇi°; meter demands maṇi°); see s.v. śaṭaghnī.

Maṇiṣāṇa, n. of a cakravartin: Mv i.119.7.

Maṇisuta, n. of a nāga king: Māy 247.17.

Maṇisumeru, n. of a Buddha: Gv 256.17 (vs; before this read anantaram).

Maṇisumeruś(ī)ri, n. of a Buddha: Gv 284.21 (vs); see s.v. Gandharvakāyu-prabharāja.

Maṇisūryacandravidyotitaprabhā, n. of a lokadhātu: Gv 280.11.

Maṇisūryaprabhāsagarbhā, n. of a lokadhātu: Gv 13.4.

maṇḍa, m. (used as in Pali; these fig. mgs. seemingly not in Skt.), (1) (lit. cream; fig.) best part, highest point (cf. Pali comm. on Jāt. iv.233.17, 234.6, maṇḍo sāro: agrayaavana-maṇḍa-prāptā, arrived at the flower of her highest youth, Mv i.147.13; (*prāptāyām, loc.) i.205.7 = ii.9.3; śāsanam guṇamaṇḍam RP 59.6, the highest of (in?) good qualities; navamaṇḍapāṇḍe dharmavinaye AS 225.10, when the dharma and vinaya have just newly arrived at the peak (of development); (2) in bodhimaṇḍa, q.v., the lit. mg. of maṇḍa is clearly the best, supreme point (Tib. sñiñ po, heart, essence); it is used alone, or with other qualifiers (esp. words for earth, as in Pali, puthaviyā... maṇḍo Jāt. iv.233.17) referring to bodhimaṇḍa: gacchitva maṇḍam vara-pādapendram Mv ii.378.19, having gone to the supreme place, the excellent king of trees (i. e. the bodhi-tree); prthiviya (gen.) maṇḍe SP 53.10; mahi- (or mahi-, m.c.) maṇḍa LV 48.9; 315.18, 20; 316.14, etc.; Mv i.161.12; ii.401.12; dharāṇi-maṇḍa LV 12.18; 156.4 (both vss., °pi° m.c.); (3) in LV 87.17 and 20 fluid (cf. Pkt., Sheth, = rasa), with Tib. (khu): Lefm. in 17 (bodhisattvasya...) mātūḥ kukṣigatasyocārāprasrāva-maṇḍo-parimīśasya (read with vv.ii. °maṇḍe, or °maṇḍa-pari°); Tib. ... btsoḡ pañi (unclean) khu (fluid; = maṇḍa, see maṇḍanupūrvi) ŋugs (power) dan ḥdres pa (mixed with); in line 20, (nā) sukṛtakarmaṇām sattvānām uccāraprasrāva-maṇḍe kāyaḥ sambhavati; Tib. lus (body) mi (not) gtsaṇ bañi (pure) khu bañi (fluid) nañ du (within), governing preceding; loc. case) mi ḥbyun ḥo (does not happen, occur).

maṇḍaka, (1) doubtless error for mandaka = manda, sluggish, indolent: LV 143.11 (prose) (kim vāyam) maṇḍakasyopasthānam (v.l. maṇḍasyo) karṣyāma iti; confirmed in mg. Tib.; and no other mg. seems possible in context; (2) for maṇḍaka SP 52.1 read maṇḍuka (or less likely maṇḍuka).

maṇḍaniya, adj. (gdve?), joyous, or to be greeted with joy: vasanto yoṣitām maṇḍaniyo LV 78.12 (vs).

Maṇḍapa, n. of a yakṣa (or possibly of a locality, Lévi p. 69): Māy 24.

maṇḍapa-vāḍa = maṇḍala-māḍa, q.v.

maṇḍa-pūla, m. (so Mironov, no v.l.; Kyoto ed. v.l. muṇḍa°; cf. pūla), acc. to Chin. boots, short boots (definitely not slippers but shoes with uppers): 'lah Mvy 8968 = Tib. lham yu can; Jā. and Das cite a word lham yu chad (acc. to Das = muṇḍa-pulā) as meaning a sort of slippers to which cotton leggings are attached. MSV iv.208.7 muṇḍapūlā by em., ms. puṇḍapolāḥ.

maṇḍa-peya, adj. or subst. nt. (= Pali °peyya; cf. maṇḍa), best of its kind: °yaṃ (idam) pravacanam Av i.1.8, note 3; ii.107.6.

maṇḍamā, a high number: Gv 106.6. Seems to have no correspondent in other lists.

Maṇḍara, v.l. °na, pl., n. of a brahmanical gotra: Divy 635.17.

maṇḍarava, nt. (for maṇḍārava, maṇḍā°), a heavenly flower: °vāṇi mahāmaṇḍaravāṇi (no v.l.) Mv ii.160.12.

maṇḍala, (1) m. or nt. (= maṇḍalaka 3), spot of

ground marked out and ceremonially prepared, in **trimaṇḍala** (2, q.v.; note also **trimaṇḍala** 1, in different technical mg.); (2) m. or nt., = **maṇḍalaka** 4, q.v.: *pranipatya pañcamāṇḍala-namaskāreṇa vandīśyante Sukh* 19.8; see also **jānumaṇḍala**; (3) m., n. of a yakṣa: *Māy* 82.

maṇḍalaka, (1) m. (adj.?), a kind of disease which destroys a family: °ko rogajāto yaḥim kule nīpatati, na kiṃcī seṣeti, sarvaṃ harati *Mv* 1.253.4 (see **adhivāsa**, **ārdha**); (2) nt., acc. to Chin. a standard (either connected or not connected with that which stands on it), base for something: *trapu-kam* *Mvy* 8954 (both Tib. and Chin. render *trapu* as *lead*); Tib. zha ŋheḥ dbyar (prob. read *sbyar*), with or without *hdab* (= *hdabs*, *surface*), which could mean (*surface*) *attachment of lead(?)*; follows **cakoraka**, q.v.; the Tib. (contrary to Chin.) could apparently mean a *cover*, just as well as a *base*, and our word seems likely to mean that in *MSV* 11.24.12 **maṇḍalaka** kṛtvā, *putting a cover on* (a box containing an infant); (3) = **maṇḍala** (1) m. (nt.?), a 'circle' (but in *Kv* actually square in shape, hence rather, *piece of ground* specially prepared in honor of a Buddha or saint (for him to sit on), or for the performance of a sacred rite: *Bhagavato maṇḍalakam āmāryaya* *Divy* 333.18; *tayor dve te āsana-prajñapti kṛtau* (1) *dvau maṇḍalakāv āmāryjtau* 345.22; (ye) °valokiteśvarasya puratā caturasraṃ maṇḍalakam kurvanti, te rājāno bhavanti *Kv* 49.2; *agrato °kam puṣpābhikṛṇam kṛtvā prapamya bodhicittam utpādaya* ... *Sādh* 1.12, and so often in *Sādh*, as a place for a rite; in this sense *AbhidhK*. *LaV-P*. iv.94, 102, and (tri-)maṇḍala *Bhik* 9a.4; (4) (= **maṇḍala** 2), one of the parts of the body which touch the ground in a reverential prostration: *pañcamāṇḍalakena vandanam kṛtvā* *Mvy* 9278 = Tib. *yan lag lhas* ... , with five limbs (Jā. *arms, legs, and head*; or more precisely *knees, hands, and forehead*?). [*BR*'s **maṇḍalaka-rājan**, cited from *Mvy*, is replaced in both modern edd. by **māṇḍalika**, which is Skt.; see s.v. **maṇḍalin**.]

maṇḍala-māḍa, in *Mv* °māla (see also s.v. -māla), in *Divy* °vāṭa, so also in *MSV* but once **maṇḍapa-vāḍa** m. (= *Pali* °māla, °māla, in *DN* comm. 1.43.3-7, on *DN* 1.2.8, several definitions, ending: *idha pana nīśādanasāla °mālo ti vedittabbo*), a circular hall or space, acc. to Tib. *courtyard*, *ḥkhor gyl* (ḥkhyams (on *Mvy*), defined by *Das courtyard, an open space near a temple or a ... house where people assemble to witness a spectacle*: °māḍaḥ *Mvy* 5536; °māḍe viharati *Mmk* 1.4; °māḍe nīṣaṇṇam *AsP* 381.1; *ahaṃ āsanaprajñapti karīṣyam °mālaṃ taṃ māpayiṣyam* ... *Mv* 11.274.13; °mālaṃ samanvāhara prañītam ca śāyāsanaṃ 18; °mālo abhinīrmitvā ... (line 4) āsanaprajñapti kṛtā 275.1; °mālaṃ (acc.) 9 (in these *Mv* passages mss. are sometimes cited as reading °mātram; qv. °māḍam?); similarly for **maṇḍalamātram** *LV* 291.10, 22, read °mālaṃ or °māḍam; the same word is written °vāṭa in: *divyo °vāṭo divyāsanaprajñaptir divya āhārah samanvāhṛtaḥ* *Divy* 288.15 (note *āsanaprajñapti* and the like in *Mv* above, and *samanvāhara* in *Mv* 11.274.18); and corruptly **maṇḍavāṭa**, in: **maṇḍavāṭaḥ** (read **maṇḍala-v**) *kāritāḥ*, *tasmin* ... *āsanaprajñaptiḥ kāritā* *Divy* 286.15; *pratiḥgrata maṇḍapa-vāḍam* (for entertaining Buddha and monks) *MSV* 1.264.2, but °grata **maṇḍala-vāṭam** (as in *Divy*) 111.138.8.

maṇḍalavāṭa = prec. (*Divy Index garden*?).

Maṇḍalāsana, n. of a locality (? see *Lévi* p. 101 f.): *Māy* 82.

maṇḍalika, adj. or subst. m. (= next 1; *Pali* id., cf. Skt. **māṇḍalika**), ruler of a (minor) region: (rājābhūt) °kas *Gv* 399.13. (PTSD defines as *district officer*; *king's deputy*, which seems inadequate; *Vin*. comm. 309.7 = ye *dīpadese* *pi* *ekam-ekam maṇḍalam bhuñjanti*.) See also **nāga-maṇḍalika**.

maṇḍalin, adj., or subst. m., (1) usually with *rājan*

(= *AMg*. id., *Sheth*; cf. prec. and Skt. **māṇḍalika**; **māṇḍalika-rājan** *Mvy* 3674, so also *Mironov*, cited in *BR* from *Minayev* as **maṇḍalaka**), ruler of a (minor) region; as subst. *king*: *mrgamaṇḍalīva* *Mv* 11.405.2 (vs) *like a king of beasts* (= a lion); **maṇḍalino rājāno prapata mahyam *Mv* 11.40.9 (vs), said by *Suddhodana*, referring to the time of the *Bodhisattva's* birth; esp. in contrast with more powerful monarchs, *rājānaś ca maṇḍalino balacakravartināś* (see this) *caturdvīpakacakravartināś* (see this) *ca* *SP* 6.4 and 20.6 (prose); the same three in reverse order, *rājñām ... cakravartinām balacakravartin' atha maṇḍalinām* *SP* 362.8 (vs); *rājāno maṇḍalināś ... (rājānaṃ cakravartinam pratyuttiṣṭhanti)* *LV* 15.2; (2) m. or nt., in *Divy* 359.19 (vs, printed as prose) seems to be used of a small body of water, in contrast with the ocean, as a mustard-seed with Mt. Meru, or a firefly with the sun: (kim) *saṃśāpēna* (sol) *saṃatām nayasiha Merum*, *khadyotakēna ravim* (read *ravi*, m.c.) **maṇḍalinā samudram**, *why are you here making ... the sea equal to a maṇḍalin?* I cannot explain the word, which is not noted in *Index* or *Notes* to ed.**

[**maṇḍavāṭa**, *Divy* 286.15, read **maṇḍalavāṭa** = **maṇḍalamāḍa**.]

Maṇḍavi, n. of a locality (cf. Skt. **Māṇḍavya**?): *Māy* 54.

Maṇḍavya, see **Māṇḍavya**.

maṇḍānupūrvī, (medical treatment consisting of a) *series of liquids* (**maṇḍa**, 3; so Tib., *khu baḥ rim pa*): *MSV* 11.47.14. There is no clue to the more precise mg.; the treatment is for a cold.

maṇḍitaka, f. °ikā (= Skt. °ta plus endearing dim. -ka, § 22.34), adorned: -su-°ikām *LV* 323.1, of a daughter of *Māra*; °ikā, n. of an ogress, *Māy* 243.31.

maṇḍilaka, m. (cf. *Deśin*. 6.117 **maṇḍillo apūpaḥ**), a kind of sweetmeat or cake: *Divy* 258.9, 12, 14, 19 etc.

maṇḍuka, m. (nt.?), acc. to Skt. *Lex*. (pw 5.262) *a kind of drum*; prob. read so with *Kashgar rec.* twice for both edd. **maṇḍaka** (vv.11. *Nep*. mss. *madduka*, *maḍaka*, etc.; note in *KN* says 'probably to read *maḍḍukā*' which is also cited in Skt. *Lex*. in same mg.) in *SP* 52.1 (vs), *KN vādāpitā ... yehi* (Śikṣ yehi) *jala-maṇḍakā vāpy-atha maṇḍakā vā*, cited thus (except *yehi*) in Śikṣ 93.11-12; *WT carpaṭa*-, q.v., for *vāpy-atha*, no other change; Tib. for the *pāda*, *chu la brdabs daṃ* *thal mo brdabs pa daṃ*, apparently *striking on water and striking on the palms of the hands*. That some instrument, presumably of percussion, was meant seems clear from *vādāpitā*, tho I find no record of such a mg. for Tib. *brdabs*. These noises were made in honor of relics of Buddhas.

Maṇḍuka, n. of a nāga: *Mvy* 3330.

Mati, (1) n. of a prince, son of the Buddha *Candra-sūryapradīpa*: *SP* 19.2; (2) n. of a brahman youth, previous incarnation of *Dharmaruci*; corresponds to *Megha-datta* of *Mv*, *Megha* of *Pali*, as associate of the previous incarnation of *Sākyamuni* (here called **Sumati**) under *Dīpaṃkara*: *Divy* 247.2 ff.; (3) n. of a prince, previous incarnation of *Sākyamuni* (is this the same as *Sumati* of *Divy*?): *Samādh* p. 52 lines 21 (here text *satī*, read *mati*) and 30; (4) n. of a teacher (a Buddha?) in the *kṛta yuga*: *Laṅk* 365.3; also called **Mahāmati** (5); in 365.7 apparently a different *Mati* (a Buddha, *nāyakaḥ*) is named, a later one, tho still in the *kṛta yuga* (*Suzuki's* transl. is wrong on this).

Matijñānaś(ī)ri, n. of a Buddha: *Gv* 285.16 (vs).

mativānt (= Skt. *matimant*, *Ap*. *malvanta*, see § 22.49), intelligent: *LV* 299.7.

Mativikrama, n. of a *Bodhisattva*: Śikṣ 122.4 (from *Dharmasamgītiśūtra*).

mati-vijñāna = **mano-vi**°, q.v.: in *Laṅk* 10.14 read *sūkṣma-matīvijñāna*-(text °mam abhivī°)-*parāvṛttikuśalā-nām*, with *Suzuki* s.v. *sūkṣma*, *Studies*, *Glossary*, and

Index; but Suzuki translates wrongly; render, *able to produce revulsion in their subtle mati* (= mano-) *viññāna*.

Matisāra, n. of an ancient prince, son of Satyavar-dhana: Mv III.104.16; 105.3 etc.

Matisvara, n. of a former Buddha: Samādh p. 57 l. 5.

matsarin (Skt. id., Pall maccharin), in *deśanā* °ripas ca Mv I.90.3, of backsliding would-be Bodhisattvas, prob. *resentful of religious instruction*.

[**mathya**, so Lefm. in LV 264.16 (prose) mathyodana-kulmāsam; so 2 mss.; one pathod°; two maṇḍādana°; the others senseless; Lefm.'s reading seems impossible; possibly pathyodana° is to be read, or maṇḍādana°, maṇḍodana°? Tib. has three members of the cpd., *zan* (food, *pap*; possibly for maṇḍa°) *dañ* ḥbras chan (boiled rice) *dañ* ḥdren mar (mixture) ...]

Madana, n. of a maharṣi: Māy 256.25.

Madanā, n. of a piśāci: Māy 239.5.

mada-nirmadana, adj. (or subst. nt.? = Pall mada-nimmadana), *getting rid of pride or intoxication*; ep. of virāga in Pall, AN II.34.24; expl. Vism. 293.21 as *de-intoxication of intoxication*; PTSD takes nimmadana s.v. from Skt. root mṛd, *crushing*; possibly, in BHS at least, it may mean *washing away*, see *nirmādayati* (but in Pall nimmādeti, sometimes written nimmadeti, means *insults*): Mv III.200.11 yam idam °danam pipāsā-prativinayo ālaya-samudghāto ... virāgo ... (close parallel to Pall, above).

Madanī, n. of an ogress: Māy 243.18.

Madā, n. of a piśāci: Māy 239.5.

Madotkaṭṭā, n. of a piśāci: Māy 239.5.

madgi-bhūta (implying stem *madga = madgu, see maṅku), presumably *embarrassed, out of countenance*, in a fragment without context, Hoernle, JRAS 1916 p. 711 (cf. p. 722); later on same page maṅkur.

madgu-, see maṅku.

madgura, once (by error?) **madguru**, **madgula**, also (v.l.) **maṅgula**, in comp. with chavi (= Pall maṅgura-chavi; also maṅgula, as separate adj.; cf. perh. AMg. and general Pkt. maṅgula, *evil, homely, inauspicious*; prob. not connected with Skt. madgura, Lex. maṅgura, a certain fish, unless indeed the fish was named for its color), something like *sallow* (-complexioned), *unhealthy* (in aspect): madgura-chavir vata bhoḥ śramaṇo gautamaḥ LV 255.5 and (with vv.ll. maṅgula°, maṅjura°) 256.8; same passage, madgura- (but one ms. once, both mss. the other time, madgula-) chavi dāni śramaṇo gautamo Mv II.126.11; 127.15; read (a-)madguru-cchavir MSV I.36.17, of a cakravartin's *stīratna*.

Madayapura, perhaps n. of the city in which Maitrakanya(ka) lived (in Pall, Catudvāra Jāt., and Av he lived in Benares; statements in Karmav are confused, see Lévi, p. 50, note 10): Divy 590.25 (but if the prec. val be read with this word, the name would be Valmadayapura).

Madri (= Pall Maddi), n. of the wife of Viśvamātara (or Sudamāstra): Jm 56.22 ff.; RP 22.17 (vs; m.c. Madri).

Madhudātar, n. (or epithet) of a monkey who once gave honey to the Buddha (see the story s.v. Pārileyya, DPPN): Jm 116.1. In the corresp. Pall vs, Jāt. IV.314.23, the name is Madhuvā (n. sg. of °vant).

madhumādhava, m. (Skt. °dhavi, f.), a kind of spirituous liquor: °vaḥ kādambari pāripānam Divy 221.28. [Madhu-yakṣi, see Vadhu°.]

madhura, (1) sc. -līpi, a kind of writing (perhaps belonging to the city of Mathurā = Pall Madhurā°): Mv I.135.6; (2) n. of a gandharva: SP 5.1.

Madhuranirghoṣa, n. of a son of Māra (favorable to the Bodhisattva): LV 309.8.

Madhuravadana, n. of a former Buddha: Mv I.140.2.

Madhurasvara, n. of a gandharva: SP 5.1.

madhuvāsava (MIndic for Skt. and Pall madhvā-sava), a kind of liquor: Mv III.69.4 (prose).

madhu-śira(s), nt. (cf. Skt. madhu-mastaka, -śir-śaka), a kind of cake: Mmk 48.8 (see s.v. śriveṣṭa).

Madhusambhava, n. of two future Buddhas which it was predicted that Trapuṣa and Bhallika would become: LV 391.22.

madhusiktha, or (MIndic) °sittha, and °thaka (= Pall madhusitthaka, Vin. II.116.6; Skt. siktha, and Lex. sikthaka), *beeswax*: °sitthena (so mss.) Mv III.23.18 (prose, printed as vs); °sikthakena Mv II.489.19 (mss. °sithak° or °sikkak°).

Madhusakandha, n. of a brahman friend of Anā-thapiṇḍada: MSV III.136.8 ff.

madhya, adj., seems to be used (as rarely in Skt.) in the sense of Skt. madhyama, madhyastha, *neutral, impartial*; here perh. more specifically *umpire*: tatra bhavantehi madhyehi bhavitavyam Mv III.390.14, there (where the speaker is to engage in a debate with another person) *your workshops must be umpires* (less likely, *must be present, in the midst*).

Madhyadeśika, adj., (people) *belonging to the 'middle country'* (Madhyadeśa): Mv I.2.13.

madhyantika (nt.? = Pall majjhantika, AMg. °tīya; as if semi-MIndic for Skt. madhyānta plus -ika), *noon*: °ke Mv III.185.16.

Madhyamdina (also Mādhy°, q.v.; seems to corresp. to Pall Majjhantika, a word which means *noon, midday*, see prec.; both were missionaries to Kashmir), n. of a Buddhist missionary to Kashmir: Karmav 61.11 (for northern sources see Lévi's note).

Madhyama (m.?) = **Madhyamāgama**, q.v.: Divy 333.11 °mam, acc.

Madhyamaka, presumably = **Mādhyamika**, q.v., in °ka-rucl, *one who favors the M. school*: kṛtir iyaṃ paṇḍita-ma°rucer Dharmākaramateḥ Sādh 417.7 (colophon).

Madhyamakīya, n. of a yakṣa: Māy 73 (but reading is uncertain).

Madhyamāgama, m., n. of a section of the canon (= Pall MN): Mvy 1422; MSV I.93.10; 98.15; 111.20, etc.

madhya-stri, *woman in middle life, fully mature woman*: LV 321.8 °stri-rūpāṇi, in contrast with kumārī, *girl*, and aprasūti, q.v.; Mv III.283.5 °striyāyo, acc. pl. In Pall majjha is used in the sense of *middle-aged*, contrasted with *young and old*; I have not found this cpd. elsewhere.

madhyākṣaravistara-līpi, a kind of script: LV 126.1.

[**madhyāhārīṇi-līpi**, see adhyā°.]

madhyima, adj. (= Pall majjhima, Skt. madhyama, § 22.16), *middle, middling*: anumadhyāto madhyimam Mv II.49.20 (vs; = Pall Jāt. v.387.19 reading majjhakam). Cf. **anumajjhima**.

[**madhyena** plus gen., alleged to mean *to, equivalent of loc. of goal* (Hindi mem), acc. to Senart Mv III n. 502, on III.287.2 ahaṃ rākṣasādvipasya madhyena gacchāmi. But this means, not *I am going to the island of ogresses*, but *I am going by way of the island* ... (so madhyena in Skt.), as is proved by 291.4-5; the merchant's goal was a punya samudrapattana, where he collected jewels and then returned home.]

mana-, apparently m.c. for māna, *pride*, in Laṅk 358.11 (vs, 2d half of anuṣṭubh) upakleśair manādhībhī; see **upakleśa**.

manaāpa, adj. (Skt. Lex., Trik. only), *captivating the mind, charming*; relatively rare, usually **manāpa**, q.v.: Mvy 6827; Gv 228.5 (prose); SP 74.5, 10 (prose, no v.l.); in 74.1 and 76.1 also ed. manaāpa, but most or all mss. manāpa.

mananā, acc. to Foucaux *pride*, but perh. rather *intellection* (Skt. manana): (tejaḥsama ity ucyate) durā-sada-sarva-mananā-prahīṇa-sarvakleśadāhapratyupasthānatvāt LV 424.15. (Tib. omitted in Foucaux.)

manayate (= Skt. manyate; see Chap. 43, s.v. man 2), *thinks*: °yase Bbh 226.9.

Manasā, n. of a kinnara-maid: Kv 5.22.

manasi-(also manasi-, q.v.)-karoti (= Pali manasi-k°; very rare in Skt., essentially Buddhist word; cf. manasi-, manasi-, manas-kāra, which seem not to occur in Skt. at all), *concentrates the mind on, reflects* (intently) on, with acc. (a rare case of gen. s.v. manasi-k°): sādhū ca suṣṭhu ca °kuru Mvy 6315; SP 38.10; 346.6; Sukh 5.1; °karoti LV 378.16; °kurvanti SP 72.15 (KN printed, as sometimes elsewhere, as two words); °karotha Mv 1.334.1, 2, etc.; °kurvāpasya Gv 504.19; °karīyanti SP 478.7; °kartavya Av 11.140.8; °krta (ppp.) SP 60.14; very common, often (as in some of the above) with parallel synonyms like cintayati; esp. with yonīśaḥ (or ayonīśaḥ), q.v. for examples.

manasi-kāra, m. (= Pali id.; to prec.; also manasi-, manas-kāra, qq.v.), *fixing in mind, mental concentration*, (esp. intense) *attention, thought, notice*; esp. with yonīśaḥ or ayonīśaḥ, qq.v. for examples; nāpi nīrgamana-°ram utpādayanti SP 72.15, *nor do they put their minds on going out* (lit. *produce pulling of the mind on*...); na duḥkha-manasikāra amññā utpādayanti SP 78.5; asmītya °kāra-tāyā LV 34.15, *to the keeping in mind of what is not memorable*; dharma-°kāreṇa LV 179.8; tathāgatagaurava-manasi° LV 370.1; manasikāra-manasikāratvāt LV 422.13, *because it cannot be reflected upon by mental reflection*; uddeśa-yoga-°kāraṇ (°kāra-viśeṣān) (ud)grhya Divy 18.12, 17; tato °śya bhagavatā °kāro dattaḥ Av 1.284.12, *then the Lord gave him (the power of) mental concentration*, and similarly 348.1; 11.68.10 (not any 'task' as Speyer renders; Feer also wrongly); nānya-°kāraḥ RP 56.17, Bhvr., *having no other thought in mind*; evamrūpāḥ samññā-°kāraḥ Dbh 56.27; other, miscellaneous cases, SP 103.11; Mv 11.278.7; Mvy 1926; LV 180.21; Divy 180.21; 236.20; 240.1; 407.3; Suv 7.3; Gv 177.3; 241.24.

manasi-karoti = manasi°, q.v., but rather rare; I not always m.c., e.g. °karotha Mv 11.339.7 (prose); in vss. I required m.c., °karontā (pres. pple.) Mv 11.83.7; and with gen. object, na cāpi teṣāṃ manasikaronti SP 87.2 (vs), *and they do not even take heed of these things* (that have been said). Cf. next.

manasikāra (to prec.) = manasi°: KP 71.8 (prose), see s.v. yonīśaḥ.

manasikāra, m. (= manasi-, manasi-kāra), *concentration of mind, mental application or activity*: SP 320.3 (prose); cittāśaya-°kāraḥ Dbh 30.28 ff.; cintā-°kāra abhūvan LV 26.2 (prose), Bhvr., *came to have concentration on the thought* (which follows), and so, cintā-°kāra-prayuktānāṃ 26.4; asan-°kāra Jm 192.12, *evil mental activity*; others, see s.v. yonīśaḥ, ayonīśaḥ.

Manasvin, (1) n. of a nāga king: Mvy 3285; SP 4.12; LV 204.9; 219.9; Megh 288.6; 306.11; Māy 221.23; 247.29; (2) pl. n. of a people: Māy 19 (cf. Lévi p. 68).

manasampcetanāhāra, m. (= Pali mano-s°; °nā plus āhāra), also sampcetanikāhāra, one of the four kinds of 'food' (see s.v. kavallikārāhāra), viz. *living on hope* (in the belief that food is, or will soon be, available; see La Vallée-Poussin, AbhidhK. 11.124 f.); Mvy 2286; the prior member is (manas)ampcetanā, AbhidhK. 11.121.

manā (= Pali manap, before vowel man', for Skt. manāk; in the sense here recorded found in Skt. only with neg., e.g. manāḥ asi mayā na śaptaḥ Mbh. Cr.ed. 1.3.164, *you were almost cursed by me*; but in Pali, as here, man' amhi, without neg., *I was almost*...), almost: manāsmi... khādītā (°taḥ), *I was almost eaten*..., Mv 11.450.16; 451.1; 453.3, 8.

manāpa, adj. (= Pali id.; contraction of manasāpa, q.v., but far commoner than that in prose as well as vss), *charming, agreeable*: SP 74.1 and 76.1 (so most or all mss.); 347.1; LV 9.14; 27.11; 46.13; 90.2 ff.; 187.10;

Mv 1.103.6; 109.5; 146.3 = 202.18 = 11.6.15; 1.150.5; 207.11 = 11.12.1; 1.303.8; 11.11.18; 373.23; 424.2, etc.; Divy 74.9; 403.4; Av 1.179.1; Suv 146.3; Bbh 217.3; very common; also a-ma°, *unpleasant*: LV 71.11; 187.9; 246.15; Av 1.71.9, etc.

Manu, f. (In Skt. Lex. Manu, f., is recorded as the wife of Manu, m.), n. of the 'mother of mankind': (tadyathā)ditir devānām mātā Manur mānavānām Surabhīḥ saurabheyānām... Divy 635.3.

manujña, adj. (semi-Mindic for Skt. manojña; § 3.54; cf. Pali manujña), *charming*: Kashgar rec. of SP 110.13 (vs) °jña-ghoṣa, for ed. with Nep. manojña.

manuṣyaka, adj. and subst. m. (Pali manussaka, adj., is cited by Childers from 'Kh' = Khuddakapāṭha '14', but I cannot find the occurrence; Pali a-manussaka, CPD), (1) adj., of men, human: manuṣyaka (so mss., Senart em. mā°) kāmāṃ (acc. pl.) Mv 11.405.8 (vs), *human desires*; [sarvāṇi deva-manuṣyakāṇi (of gods and men; but here mss. °śyāṇi, em. Senart) chattrasahasraṇi Mv 1.264.3 (prose);] (-vimānāni) divya-manuṣyakāṇi Sukh 63.4 (prose); manuṣyako bhavati narasya rājā Śikṣ 308.7 (vs); (2) m., man: bhavanto °kā apy... Divy 309.20 (prose).

Manuṣyadatta, n. of a former Buddha: Mv 1.138.5. Manuṣyadeva, n. of a former Buddha: Mv 1.138.4. Manuṣyanāga, n. of a former Buddha: Mv 1.138.9.

manuṣya-raha-śayyaka, °śayyaka, or °seyyaka, adj. (= Pali manussa-rāha-seyyakam, sc. uyyānam, Vin. 1.39.6, 12, or °seyyakāni, sc. rukkhamaṇi, MN 11.118.18; ā in rāha unexplained), *providing sleeping-places secluded from men*: (vrkṣamūlāni...) °śayyakāni Mv 11.123.18 (read approximately so; mss. partly corrupt, wrongly em. Senart); (āśramapadam...) °seyyakam 11.143.13 (read approximately so; mss. have a different corruption, Senart em. wrongly); (śayyāsanāni...) manuṣya-raha-(v.l. 'rahe-) seyyakāni (v.l. śayyākāni) 11.200.17 (so with mss.).

manuṣya-vigraha, m. (= Pali manussa-viggaha, PTSD s.v. viggaha), *one that has human form*; somewhat broader than manuṣya (incl. at least the human embryo; see Pali Vin. 11.73.21-23): manuṣyo vā °graho vā Bhik 25b.1.

manesi? Mv 11.62.8, some unknown part or adjunct of a chariot; see s.v. kupsara.

manojana, adj. (seems to = Skt. manojña, with Mindic epenthesis, § 3.101), *charming*: bhāṣanto ca °janam (perh. adv.; mss. °janām) Mv 1.77.9 (vs), perh. m.c.

manojalpa, m., mind-talk, imagination: Mvy 2116 = (alternatively) Tib. rtogs pa, which in 998 = samkalpa.

manojavā, n. of a kind of magic: Divy 636.27.

Manojña, n. of a gandharva: SP 5.1.

Manojñanirṇādasvara, n. of a kinnara: Mvy 3418.

Manojñaśabdābhigārjita, m., n. of the kalpa of future Buddha Śāgaravaradhara-buddhivikrīḍitābhijña: SP 216.11.

Manojñasvara, n. of a gandharva: SP 5.1; Kv 2.17 (here a gandharva king).

Manojñā, n. of a yakṣiṇī: Mmk 567.12; 570.23.

Manojñārutasiṃhadhvaja (so Mironov; var. Samano°), n. of a gandharva: Mvy 3387.

Manobhīrāma, nt., n. of the Buddha-field of the future Buddha Tāmālapattracandanagandha: SP 153.10.

Manoraḡa (1 sic), n. of a rākṣas: Māy 245.33.

Manoraṡa, n. of a piśāca: Mmk 18.5.

Manoratharakṣita, n. of an author (a bhikṣu): Sādh 334.20.

Manorama, nt., n. of two Buddhakṣetras: Mv 1.123.18; 124.5.

Manoramā, n. of a 'gandharva maid': Kv 5.6. mano-vijñāna (-dhātu), *perception by the thought-organ*, the sixth of the vijñāna(-dhātu), the other five being cakṣur-, śrotra-, ghrāṇa-, jihvā-, and kāya-; its object is dharma(-dhātu): Mvy 2058 (in this sense = Pali

mano-viññāna); in Lañk peculiarly used (see Suzuki, Studies 177 f.), bracketed or cpd. often with citta and manas: citta-mano-manovijñāna-svabhāva-viveka-ratasya Lañk 9.17; cittamano-manovijñāna-vigatena tvayā 10.6, etc. etc.; ālayam ca katham kasmāt, manovijñānam eva ca 24.18; Suzuki regularly keeps the word in his Transl. Once also mati-vijñāna, q.v.

[? manovibhu(-tā), said of the daśa balāni; so Senart em. for various corrupt readings of mss. at Mv i.159.10; 160.6, 7. Implausible; I have no alternative suggestion.]

Manoharā, n. of the daughter of Druma, king of the kimnaras; her story at length, with her marriage to prince Sudhanu (Divy, MSV Sudhana): Mv ii.97.5 ff. (in the Kimnari Jātaka); Divy 443.2 ff.; MSV i.134.11 ff.; mentioned as last in a list of kimnara maids, Kv 7.1.

mantraja, error for mantrajña ? (as suggested in note, ed.): 'jā (n. pl. m.) 'jā iti samjñā Divy 212.11 f. mantra-dhārāṇi, see dhārāṇi.

mantrā, f. (only recorded as m. or nt.) = Skt. BHS mantra, formula etc.: Mmk 27.3 āhvānanamantrā cātra bhavati; (7-8 (eṣa... mañjuśrīyaḥ) āhvānanamantrā; 17-18 āhvānanamantrāyās ca ayam eva mudrā... (Regularly m. or nt. in Mmk as elsewhere.)

Mantrānusāriṇī, n. of a rakṣā (q.v.): Dharmas 5. Also Maha-m°, q.v.

manthā (nom. sg.; fem., if not masc. to a stem manthan) = Skt. mantha, a mixed beverage: Mvy 575.5.

Mandaka, n. of a yakṣa: Māy 69. (See also maṇḍaka 1.)

Mandara, n. of a yakṣa: Māy 76.

[mandavās ca LV 38.4 (vs), read with v.l. (sadārjavā-) mārdivās ca; so Tib. mñen.]

Mandavālāhaka, pl. (= Pali id.), n. of a class of gods: Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4, 185.2 (see note 3); cf. Varṣavālāhaka, Vātavalā°.

mandārava, m. and nt. (= Pali id.; cf. Skt. mandāra; = the much commoner BHS māndārava; also māndāra, 'raka; once maṇḍarava; there are also parallel forms with mahā- compounded with each of these, but only in association with the form without mahā-), applied (in comp. or as adj.) to a heavenly tree, or rather usually to its flowers, which are often 'rained' down on earth as celestial salutation to a Buddha or Bodhisattva: Mvy 6202 (mahā-ma° 6203); 'valḥ puṣpaḥ Divy 220.26; otherwise mand° with short a noted only in Mv, i.147.13; 200.11; 219.6 = ii.21.8; ii.17.10; 19.3; 33.19; 39.9; 299.5; 303.7; followed by mahā-ma° i.230.15; iii.94.20 (mahā° 22).

Mandāravagandha, n. of a former Buddha: Mv i.139.7.

manduraka (1) m. Divy 19.23, or nt. Mvy 9183, a kind of coverlet; see s.v. eraka; (2) n. of a nāga: Māy 221.20.

manyate (= Skt. id., Pali maññati), *thinks good, approves*; as in Pali phrase yassa dāni kalam maññasi (see PTSD s.v. maññati), so yasayedāni (yasya dāni) kalam manyase; *whatever you think appropriate*, in formula of consent; in Mv several times preceded by sukhī bhava(tu), see sukhīn, the whole meaning *all right, be it as you say*: sukhī bhava... manyase Mv i.320.15; 321.12; in 323.22 f. the Buddha Kāśyapa replies to King Kṛkin's invitation by messenger, sukhī bhavatu Kṛki... yasya dāni kalam manyase (2d person!); in 324.6 (without any sukhī bhava) adhivāseti ca bhagavām K° yasayedāni kalam manyase; so also in 324.10, 15 (yasya, 15 adds dāni, bhagavām [mss. °vām] kalam manyase); in 325.7, consenting to dwell in Kṛkin's new palace, the Buddha K. says: sukhī bhava yasayedāni kalam manyase.

manyana, °na chiefly m.c. (= Pali maññanā; cf. next; to manyate plus -anā), (1) *conceit* in the sense of vain, illusory imagining, Tib. nor sems, in Suzuki's Index

to Lañk; (2) *conceit* in the sense of *pride*, Tib. lrom(s) sems, so rendered in Mvy, Śiṅs, and KP below. The two mgs. cannot always be distinguished with certainty but (1) is doubtless regularly meant when the word is associated with iñjana, °nā, or iñjita, qq.v. for passages like Gv 128.6; 253.14; Dbh 64.13; so in LV 259.9 (vs) where read na ceñjanam nāpi manyana-(m.c. for °nā)-pracāram (Lefm. manyena, metr. impossible), and prob. in KP 136.8 (vs) iñjanā-manyana-, tho Tib. here lrom sems, *pride*; prob. in Gv 199.20 sarva-manyana-samudghātitaśya bodhisattva-vimokṣasya; certainly in Lañk 127.2; 278.1; 300.4; and esp. note the vs 265.9, 10: asārakā ime dharmā manyanāyāḥ samutthitāḥ, sāpy atra manyanā śūnyā yayā śūnyeti manyate; (2) *pride*: in LV 332.14 (vs) read with best mss. (and Tib., lrom sems) sarva-manyana-(Lefm. manyunā)-prahināḥ; in LV 371.13 (vs) read, with vv.ll. and Foucaux, iha me hatā navavidhā mānavidhi (m.c., mss. all °vidhi) manyanāpur' aniketāḥ, *here I have destroyed the nine-fold varieties of conceit, which have pride as their home (or body, pura) and (now are left in me) without any resting-place*; in LV 374.5 (vs) read manyanās with v.l. for mamlyitā; Mvy 7082 = Tib. lrom(s) sems; Śiṅs 251.8 (Tib. cited as lrom sems); śīla-manyana KP 135.7 (prose), *pride* in (one's own) morality, = Tib. tshul khriṃs kyls lrom sems; Bbh 207.14; AsP 389.20; avamanyana-manyana (acc. sg.; a m.c.) tyaktvā RP 21.4 (vs). See also a-manyana-tā.

manyita, nt. (orig. MIndic ppp. to manyate; = Pali maññita; cf. prec.), *conceit* in the sense of *vain imagining, illusion*: vyapanita sarvāṇi mi manyitāni SP 63.3 (vs); associated with iñjita (q.v. for the foll. passages), SP 336.3; 372.7 (here also prapañcita).

mapara, nt., a high number: Gv 133.2. Cited in Mvy 7833 as savaram (2, q.v.), but read there mavaram with v.l.; cf. also parama.

[mama and parama, nt., read amama, q.v.]
maṃyati, °te (denom. to mama; = Pali °ti; Skt. once °te, Mbh 12.8051, where it means *cherishes* as here, wrongly BR), *cherishes*; esp. with kelayati, q.v. (as with kel° in Pali), so in LV 100.9; AsP 254.2 'yeyur; Dbh 39.23 (here maṃyitāni, foll. by dhanāyitāni niketasthānāni), all cited s.v. kelayati; yasya nāsti maṃyitam Ud xxxii.18(17); na maṃyamāno, *not cherishing* (as one's own), Bimbisārasūtra, Waldschmidt, Kl. Skt. Texte 4, 125.10; labdhā (read °dhvā, probably) lābham na maṃyate na dhanāyate na samiddhiṃ karoti Śiṅs 269.6, *does not hoard*; in LV 374.5 (vs) Lefm. mamlyita, understood as ppp. to this verb, but read manyanās with v.l.

Mayūrakuśa, n. of a brother of Kuśa: Mv ii.433.18.
mayūra-(mayūrāṅga-, mora-) -hastaka, also -hasta (= Pali mora-hattha, defined in Vv. comm. 147.27 as *a fan made of peacock's tail-feathers*), *a peacock's feather fan*: mora-°kā Mv ii.475.9 (context indicates fans); mayūra-°kā-parighṛitāni LV 98.14 (prose; -kā for -ka in cpd.); mayūrāṅga-°kā-parighṛitā LV 77.3 (prose); mora-hastehi Mv ii.275.5 (prose); morahastena Mv iii.446.6 (prose).

mayūrāṅki, a jewel, prob. *turquoise*: Mvy 5969 = Tib. gyu (*turquoise*) phal pa (*common*), or sbur len (which, or sbur loṅ, is defined by Jā. as *amber*, by Das as an unnamed gem; but in Mvy 5970 sbur len, or loṅ, occurs with other expressions for Skt. puṣpārāga, topaz).

mayūrāṅga-hastaka, see mayūra-h°.

marapa, as m. (?), and f. °nā, *death* (otherwise nt.): in LV 175.11 (vs) Lefm. marapo with ms. A only, but all others °nam (or a few °na), and so citation of the vs Śiṅs 206.9; in Mv i.165.8 (vs) marapāya (3 mss. unmetrally °nāye) pāram, *to the farther shore of death*; can hardly be taken as dat., or as anything other than gen., which seems to imply stem °nā.

maranaprajñāyate, see prajñāyate.

marañāṃśika, see s.v. -aṃśika, and cf. māraṇāntika.

-marañiya, see jātijarā-ma°.

Maravāla, n. of a nāga king: Māy 247.29. Cf. Paravāḍa.

Maricika, m., n. of a lokadhātu: °ke °dhātu Divy 52.5; °kam °dhātum 52.15.

Maricijāla, n. of a former Buddha: Mv i.140.10.

maru, m. (in mgs. 1, 2 = Pall id.; cf. marut, maruta), (1) in the sense of Skt. Marut, a class of Vedic gods: Indro ... maruḥ parivṛto Mv iii.267.16 (vs); in this sense rare; (2) very commonly, god, = deva, sura; oftenest in vss, but also in prose, e.g. nara-maru-kanyā- LV 82.15; often, as here, bracketed with nara or a synonym: SP 12.13; 30.9; 208.9; LV 12.13; 80.19 (read ca marusahasrair); 129.19; 370.14; Mv i.71.21; 72.11, 15, etc.; 90.18; 100.9; 113.15; 143.16; 268.15; ii.299.5; 328.5, etc.; Av ii.176.12; passim; (3) a kind of drum (not recorded anywhere): Mv i.259.11; ii.180.8; 410.7; iii.443.13; (4) n. of a future Buddha: Mv ii.355.10, but this is prob. a misprint for Meru, in the same passage iii.279.15.

Maruṇḍa, n. of a serpent king: Mmk 18.24. Cf. Bhūruṇḍa, Bheruṇḍa.

marut (cf. next) = maru (2), god: marutaḥ, n. pl., LV 93.10; Mv ii.28.6; nara-marutaś (v.l. °tāmś), acc. pl., SP 251.5; marut-, stem in comp., Mv iii.82.9; LV 44.3; 124.3 (prose); Av i.67.7 ff. (prose); marud, n. sg., LV 113.16; marud, perh. n. pl., LV 113.19 (§§ 15.16; 23.10); marut°(as) āgata (= °tāh) LV 114.20; marutaivam = maruta(h) evam LV 115.3. All these vss except as indicated. This mg. seems essentially Buddh. (in Skt. Lex. and Raghuvamśa 12.101).

maruta (a-extension of prec.; not recorded in Pall), god: nara-maruta-sahasra (cpd.) LV 95.5 (vs); marutāna (gen. pl.) Samādh 19.21 (vs).

Marudeva, n. of a cakravartin: Mv i.154.2.

Markaṭa, (1) n. of a gandharva: Suv 162.2; (2) nt., n. of a town (nigama) in Avanti: Mv iii.382.10 (v.l. karttakam); cf. Pall Makkarakāṭa, a locality (once called nagara) in Avanti (DPPN).

markaṭa-jāla, nt. (cf. Pall makkaṭa, Skt. Lex. and late lit., Schmidt, Nachträge, markaṭa, spider), spider-web: Mvy 6761 = Tib. ba (b)rgya (see Das).

Markaṭa-hrada-tīra, nt., n. or epithet (monkey-pool-bank) of a cetiya (caitya) at or near Valsāli: Mv i.300.11 ff.; the same (?) place called also Kūṭāgarasālā, q.v. (rather than a caitya), °tīre °śālāyām Divy 136.7; 200.21; Av i.8.5; 279.5; MSV i.224.14; in these passages, however, it could be interpreted as a separate loc., in the K. on the bank of the Markaṭahrada; note that Kūṭāg° is mentioned separately in Mv i.299.20.

mārgati (= Skt. mārgati, Pall maggati; semi-MIndic, cf. § 3.34), seeks: KP 125.7; 137.7.

marj(j)a, lf to be kept with Senart and mss., is hyper-Skt. for majja(n), marrow: asthi-marj(j)aṃ (acc. sg.) Mv i.20.2 (v.l. °rjja; one ms., only, repeats the word with majja; Senart, strangely, has no note).

[marjita- SP 420.4 (prose), misprint for mardita-, crushed; so WT; not corrected in KN Corr.]

Mardana, n. of a yakṣa: Māy 14; in Māy 24 perh. n. of a place (or of a yakṣa? Lévi, p. 69).

Mardani, n. of an ogress: Māy 243.28.

maryādā-bandha (m.; = Pall mariyādā-b°), the keeping in control: (śaknumo ...) Pūrṇakasya ca °dham kartum Divy 29.26.

marṣa, m. (Skt. Lex. id.), patience: manaso marṣa utpanno Divy 232.13.

marṣaṇā (= Skt. °ṇa, nt.), patience, endurance: (parāpakāraṣya) °ṇa sarveśam ca °ṇa ... Bbh 189.4 f.

marṣayatī (caus. to Skt. mṛṣ-, asks to be excused from, declines (politely): marṣehi grāmavaram Mv iii.192.1,

ask (the king, who had offered a present of a village) to excuse you from the boon of a village, i.e. decline it. (This seems a natural development of Skt. mṛṣ-, caus.; Senart finds it troublesome.)

marṣayitar, one who pardons (to Skt. marṣayati) ugravacanamarṣayitāraś ca bhavanti (Bodhisattvāḥ) Mv i.133.16.

Malada, n. of a people: Gv 525.16; see s.v. Mālaṭa. mala-dhātṛi, nurse who tends to an infant's unclean-nesses: Mvy 9480; Divy 3.14; 58.12; 99.26; 271.19; 441.23; 475.12, 15 (here defined); Av i.15.12 etc. One of four kinds of nurse; see s.v. kṣīra-dhātṛi.

malara, m., a high number: Mvy 7784 = Tib. bsñal yas, bskaḥ yas.

Malina, n. of a nāga king: Megh 306.10.

maluda, m., a high number: Mvy 7744 = Tib. gzuñs sbyin (spyin); also cited (nt.) as var. for māluda, q.v., but Tib. differs there.

maluma, m., a high number: Mvy 7747 = Tib. tshad yas.

malla (m.? = Skt. Lex. and JM. id.; also = next, q.v.; cf. koṭṭa-, kroḍa-malla), pot, bowl, vessel: only in Bhvr. cpd. (riktaḥastā) rikta-mallāś ca Divy 171.27.

mallaka, m. (= prec.; Skt. Lex. and Pall id., AMg. mallaga, an earthen bowl, Ratnach.; cf. khaṇḍa-, koṭṭa-, kroḍa-mallaka), pot, bowl, vessel: Divy 172.7, 10; 174.26 mallakāś; 176.21; 177.8; in Bhvr. cpds. rikta-, pūrṇa-mallaka (regularly preceded by rikta-, pūrṇa-hasta), with empty (full) bowl: Divy 171.18 ff.; 172.1, 3, 6; 176.3 ff.

mavara, m., Mvy 7707, or nt., 7833 (so read with v.l. for text savara, q.v., 2), a high number; Tib. ban bun. Cf. also mapara, parama.

maśaka-kuṭi, Mvy 9002, acc. to Chin. mosquito-netting; Tib. sbrāñ skyabs, insect-protection.

maśaka-varaṇa, nt., fan to drive off mosquitos: Mvy 8987; follows vidhamanam, q.v.

maśī or (Mironov) maśī, f. (= Skt. maśī, see below), prob. soot, but acc. to Tib. (du ba) and Chin. on Mvy smoke: maśīr (Mir. maśīr) api na prajñāyate Mvy 5254, foll. by chāyikam (q.v.) apl. ...; in same context spelled maśī (= Skt., and Pall maśī); (of the earth, burned by fire) maśīr api na prajñāyate, tad yathāpi nāma sarpiṣo vā tallasya vāgninā dahyamānasya na maśīr na chāyikā prajñāyate ... Śikṣ 246.9-11; similarly Mv ii.325.9, on which see chāyikā. (Both edd. of Mvy cite v.l. maśīram.)

maṣṭa(ka), see māṣṭa(ka).

Maśakkasāra (= Pall id.), n. of the abode of the Trāyastriṃśa gods: °sāra-pravarāsmi devatā (so with mss.) Mv ii.58.21 (vs) = Pall Jāt. v.400.28 °sāra-ppabhav° amhi de° (possibly read in Mv °prabhavāsmi). One ms. reads Maśatkusāra.

mašina, adj. (MIndic, = AMg. masina, for Skt. masṇa), soft: Mv iii.54.2 (prose). Prob. read °ṇa.

Maśurākṣa, n. of an author or °ṛṣi°: Lañk 367.3 (vs); v.l. Mathasurākṣa (unmetr.); Tib. Ma-la-ya, acc. to Suzuki, Index. Monier Williams, Skt. Dict., cites Maśurākṣa as n. of a poet; I do not find this in BR, pw, or elsewhere.

(maśurika, cushion, pillow, bolster: Bhik 19a.1, see s.v. viṇḍaka; once in late Skt., Schmidt, Nachträge; cf. Skt. and Pall maśuraka, in Skt. m.)

Maskarin (once Mās°) Gośālputra (°lputra, °likāputra, Gośāl°), also Gośālīn (= Pall Makkhālī Gośālā, said to be founder of the Ājīvakas, n. of one of the six heretical teachers of Buddha's day (see s.v. Pūraṇa Kāśyapa); named with the others: Mvy 3546 (M° Gośālputra, so also Mironov); Divy 143.11; Av i.231.4 (Māskarī, n. sg., Gośā°); Mv i.253.11 Maskariyaya (ms. °sya) Gośālīputrasya; 256.20 °rī Gośālī (n. sg.); iii.383.15 °rī Gośālīkāputro (mss. °lka°; v.l. Gośā°).

mastaka-luṅga, m., nt. (= next, q.v.; this form, with °ka-, otherwise unknown), brain: m., Mvy 3936 =

Tib. klad rgyas; Śiṣ 69.16 (°gān, acc. pl.); nt., Śiṣ 209.10; 210.14 (citing ŚsP 1431.12); 229.3; ŚsP 1431.1 (read °luṅgam for text °gañjām), 12 (read id. for text °saṅgam).

masta-luṅga, m. or nt. (= Pali mattha°, cf. prec.; Skt. mastu°, and Pkt. matthu° only), *brain*: in Mv II.326.7 (vs) kapho 'tha pittam anugataṃ masta-luṅgam (so read; meter requires long penult; mss. masta-rugam, v.l. maṣṭa°; Senart em. °rogam).

mastika, m. or nt. (Skt. Lex., nt.; cf. Skt. mastiṣka), *head*: upari-°kaṃ (adv.) bhakṣayanti Divy 11.13. Bailey, JRAS 1950.170, suggests upariṣṭhān mastakam, from the Tib.

mastu, m. (cf. Skt. mastu-luṅga, which perhaps confirms such a stem by the side of masta-ka), *head, top*: Ud x.13 tāla-mastur iv' dhataḥ (see dhata, 1); a later ms. has tālamastakavad dhataḥ.

[**maṣṇiya**, v.l. maṣṇiya, as n. of an animal: Mv I.349.20 (ballvardehi) vā °yehi vā ajeḥi vā eḍakehi vā... Senart recognizes the word as corrupt, and suggests (Pali) meṇḍehi; this may well be approximately right, but the precise form may be miṇḍha, q.v., for which Lefm.'s text of LV reads miṣr-, suggesting something resembling the Mv corruption.]

mahamgata, adj. (= mahadgata, Pali mahaggata, § 2.76), *great, extensive, lofty*: vipula-mahamgatāpramāṇa-Gv 320.19; contrasted with paritta Gv 518.2, and so °ta-tā with paritta-tā 349.24.

mahat, nt. of Skt. mahant (possibly adv.), *great (greatly?)*; used in Epic Skt. (BR s.v.) instead of (acc.) masc., allegedly m.c.; so possibly (but not m.c.; end of line of vs) nom., narako dāruṇo mahat Mv I.179.14 (or adv., *greatly?* this usage has not been found recorded); perh. also mahad viśāradah Mv I.179.6, but here mahad-may be stem form in comp., = normal Skt. mahā-; see § 18.3 for other cases of this.

mahati (Skt. id., of Nārada's 'seven-stringed' lute; AMg. id., a kind of lute), a musical instrument (in long lists of them; °tim, acc. sg.), presumably a kind of lute (vīṇā): Mv II.159.5; III.407.19; Divy 108.4.

mahattarakā (AMg. °riyā, ib.), *chief queen*: tenalva sā °kā mahatā janakāyena sārdaṃ... rājakulam praviṣṭā (so mss.) Mv I.364.4.

mahattari-tārā, n. of a form of Tārā: Sādh 177.5.

mahadgata, adj. (also mahamgata; = Pali mahaggata), *great, extensive, lofty*: contrasted with paritta, Śiṣ 248.15; Gv 370.2; 522.9; dānena °gatena Divy 227.4; 228.1; 245.26; associated with vipula, Gv 522.9; Dbh 15.1; (cittena) vipulena °gatena Mvy 1508; Dbh 34.18; (cetasā...) vipulena mahadgatena Mv III.213.13, so read, mss. madgatena, Senart em. m-udgatena; essentially the same passage in Pali, DN II.242.10, (cetasā...) mahagatena, besides in Mvy, Dbh above.

mahantaka, or mahān°, f. °tikā (a-extension of mahant-, mahānt-, plus -ka), *great*: °kā duḥkḥaparam-parātra SP 86.10 (vs); ed. with Kashgar rec. mahān°, kept by WT; all Nep. mss. mahān°; mahantikā MSV IV.74.8.

maharddhika, f. °kā, Bhvr. adj. (= Pali mahaddhika, acc. to PTSD 'always' with mahānubhāva, but this is not true, see e.g. Pv I.10.1; Mahāvamsa 1.39), of *great supernatural power* (rddhi), or more loosely, of *great power, majesty*, or perhaps (as in Skt.) of *great wealth*; with mahānubhāva, of rṣis, Mv II.49.1; 96.1, 3; of a gṛhapati, Divy 277.28 ff.; said of Buddha(s), Mv I.294.22; Av II.199.13; of deities, Mv I.305.1; III.302.4; Kv 10.15; Suv 101.9 (lokapālas); of Māra, said by himself, Mv II.276.19; of miscellaneous persons, Mv II.92.17; III.1.3; 63.18; sometimes as final member of a cpd., the prior member denoting the class of being so designated (this usage not recorded in Pali): devamaharddhikā vā devā vā nāga-°kā vā nāgā vā etc. (long series of similar terms) Gv 75.3;

esp. preta-°ka, said of a class of pretas whose position as such has been mitigated, though not completely relieved, either by their own actions or by merit transferred to them by others (see dakṣiṇādeśanā), Divy 14.19; Av I.264.16 ff.; 273.1; even these pretas may still manifest evil propensities, Av I.265.8 ff.; altho the cpd. °peta-mahiddhika seems not to occur in Pali, the adj. mahiddhikā is used of a peti who, like the pretas so described in BHS, was enjoying partial happiness because of some merit acquired, Pv. I.10.1.

Maharddhiprāpta, n. of a garuḍa prince: SP 5.5.

mahalla, adj. and subst. (cf. next, where etym.; this form without -ka not recorded in Pali, tho cited from Fausböll Dhp. comm., 315.23, by Childers; however, for this PTS ed. III.116.12 has mahallik' itthi-; AMg. id. in mg. 1), (1) *old; an old man, elder*: Divy 329.1 ff. (Tib. *old man*, Index, citing Feer); 520.11 ff.; Av II.139.8 (all these prose); Mmk 592.20, 21; 593.5, 10; cf. °lakas 593.25 (Mmk all vss); (2) *eunuch* (so Skt. Lex.): Mvy 3822 = Tib. ṅag rum pa.

mahallaka, f. °ikā, adj. and subst. (= prec.; etym. Pischel 595, wrongly PTSD; = Pali and AMg. id., both mgs.), (1) *old; an old person, elder*; oftenest of humans: commonly after jīro vṛddho, in stock phrase, SP 72.2; 102.10; 322.3; LV 102.12; Mv II.150.18; 425.17; Mvy 4097; 7657; Kv 48.12; Av I.228.3 (prec. by jīro-vṛddho); Suv 176.5 (prec. by vṛddho jīro); jīrānām vṛddhānām °lakānām Divy 112.22; mahallaka-mahallikāḥ Śākya(h) LV 100.11; 118.3, the male and female Śākya-elders; daharā ca madhyā ca °lakā ca Mv I.262.18; °lakas Mmk 593.25 (vs; see mahalla); °kaḥ Mvy 8722, a senior monk (? Tib., rgan zhugs, lit. *having entered when old*; Chln. also seems to mean *one who entered the order after middle life*); of an elephant, °ko hastināgas Divy 370.26, and °ke (without noun) °bhīruhya 27; grāme °kāḥ Mv I.302.3, the elders in the village; not clear in corrupt line Mv II.63.7 (mss. mahallikāya, or maharddhikāya, perh. referring somehow to Hri?); at end of cpds., yakṣa-mahallaka vā yakṣa-mahallikā vā Mmk 395.1, a male or female yakṣa-elder; so in Māy 225.14 ff. deva-mahallaka and °likā, and a long series of other such cpds.; (2) *large* (so AMg., and Pali, at least with vihāra, e.g. Vin. II.166.20; III.156.15; this use ignored PTSD, tho noted in Childers), noted only as ep. of a vihāra: MSV II.128.12; Mvy 8375 °kaḥ, sc. vihāraḥ, and °ka- MSV III.88.1, referring to the saṃghāvaśeṣa sin of Prāt 481.4, where lacuna in BHS text but Chin. (une) grande (demeure), = Pali Vin. III.156.15 °kaṃ... vihāram; also °kaṃ... vihāram Prāt 506.10 = id. Pali Vin. IV.47.22.

[mahā, read saḥā, q.v.: lokadhātu mahā (so text) nāma Mv III.342.8, referring to the earth, in which Śākya-muni is preaching the Law.]

mahākaṅkara, m., a high number: Mvy 8005. Cf. kaṅkara.

Mahā-kaphiṇa, Av II.103.3 ff. (no v.l.); Sukh 92.6 (no v.l.); or -kaphila (vv. II. -kaphira, -kasphina, -kasphila) Sukh 2.7 (Pali Mahā-kappina); = Kaphiṇa, q.v.

Mahākara, n. of a former Buddha: LV 5.5 = Tib. ḥod zer chen po, *great ray*.

mahākarabha, m., a high number: Mvy 8021. Cf. karabha.

Mahākaraṇamegha(i)ri, see Mahākaraṇa°.

mahā-karaṇa (cf. Skt. karaṇa; = Pali id.), *great compassion*: LV 181.5; Mv II.2.7, et alibi; 32 mahāk° of a Tathāgata, Mvy 154, listed 155-186.

Mahākaraṇacandrin, n. of a Bodhisattva: LV 2.15. So all mss.; but Tib. seems dpaḥ = sattva instead of -candrin.

Mahākaraṇāciti, n. of a Bodhisattva: ŚsP 7.6.

Mahākaraṇācintin, n. of a prince: Samādh 8.12 (prose). See Karaṇāvicintin.

Mahākaruṇāyanameghanigarjitaḥṣa, n. of a Bodhisattva: Gv 3.24.

Mahākaruṇāpūṇḍarika, n. of a work: Mvy 1348. Cf. **Mahākaruṇāsūtra**.

Mahākaruṇāmeghadhvaja, n. of a Tathāgata: Gv 281.24.

Mahākaruṇā-(m.c. °ṇa)-meghaś(ī)ri, n. of a Buddha: Gv 285.8 (vs).

Mahākaruṇāsimha, n. of a future Buddha: Gv 358.13.

Mahākaruṇā-sūtra, n. of a work: Śikṣ 94.14; 309.5 (so Index; text °ruṇa-); doubtless = **Mahākaruṇāpūṇḍarika**, q.v.; acc. to Bendall, Tib. inserts the word pūṇḍarika before sūtra in 309.5.

mahā-karkarava, m., and °karkarava, nt., a heavenly flower, see s.v. karkarava, karkā.

Mahākarma, n. of a yakṣa: Ājñāṭīya Sūtra, Hoernle MR 26.11 (Obv. 6).

Mahākarmavibhaṅga = **Karmav**, q.v.; **Karmav** 167.8 ff. (Not the same as Pali Mahākammavibhaṅgasutta; but see s.v. **Karmavibhaṅgasūtra**.)

(**mahākappa**, m. (= Skt. id., Pali mahākappa), *great kalpa*: Mvy 8291; Dharmas 87; see s.v. **kalpa** 4. Acc. to PTSD, 'when kappa stands by itself, a Mahākappa is understood'. In Pali it is said to be the most inclusive (i.e. the longest) kind of kappa. For some Pali schemes of its relation to other kappas see PTSD and Childers; for alleged northern Buddhist schemes see La Vallée Poussin, AbhidhK, references in Index. In works here included I have noted no precise definition.)

Mahākātyāyana (= Pali Mahākaccāna, °kaccāyana), n. of a disciple of the Buddha, also called simply **Kātyāyana**, q.v.: SP 2.3; 100.1; 146.13; 150.8; LV 1.13; Mv 1.80.3; 84.11, etc.; Mvy 1034; Divy 10.3; 11.21; 12.12; 13.8 etc.; 15.12, etc.; 17.20, etc.; 550.3 etc.; Mmk 40.25; Sukh 92.6.

Mahākāya, n. of a garuḍa prince: SP 5.5.

Mahākāruṇika, n. of a future Buddha: Gv 358.10.

Mahākāla (cf. Pali Mahākāla, n. of a nāga king and of a mountain; see s.vv. **kāla**, **kālaka**), (1) n. of a yakṣa: Māy 12; (2) n. of a gandharva: Suv 161.18; (3) n. of a deity, doubtless borrowed from Hinduism (Mah° = Śiva): Sādh 583.1 (here Vajra-Mah°), etc.; (4) n. of a mountain: Kv 91.13 (see s.v. **Kāla**).

Mahākālīkā, n. of a deity or yoginī: Sādh 589.15 (vs, perhaps -kā m.c.); **Mahākālī**, id., 584.13.

Mahākāśamātar, see **ākāśamātar**(ā).

Mahākāśyapa (= Pali Mahākassapa) = **Kāśyapa** (2), q.v., one of the Buddha's leading disciples: Mv 1.80.3; 11.14.12; 11.47.14 ff., 48.4 ff. (rebukes Ānanda and tells him the story of his own ordination; corresp. to Pali SN 11.218 ff.); SP 2.1; 100.1; 110.11; 121.1 ff.; 206.8; LV 1.13; 443.6; Divy 81.25 ff.; 395.21; Mmk 586.1; Sukh 2.6; 92.5; Karmav 45.1; as a mahāśrāvaka, LV 444.13; Divy 361.18; Mmk 40.25 etc.

Mahākimpaka, m. pl., see **Kimpaka**.

Mahākūśa, n. of a brother of Kūśa: Mv 11.433.17; n. of a king (the same?): Mvy 3568.

Mahākṛṣṇameghavātamaṇḍali, f. (?), n. of a deity or magic potency (also called **Kṛṣṇavātamaṇḍali**, q.v.): Mmk 106.9.

Mahāketu, (1) n. of a former Buddha: Sukh 6.14; (2) n. of a group of future Buddhas (predicted): ŚsP 309.8.

Mahākelin, n. of a yakṣa: Sādh 567.2 (see **Kelin**).

Mahākośa, n. of a former Buddha: Mv 1.140.4.

Mahākośali, n. of a city: Karmav 58.15.

Mahā-koṣṭhila = **Koṣṭhila**, q.v.: Av 11.195.5; AsP 40.13.

Mahā-kausṭhila = **prec.** (see also **Kausṭhila**): Mvy 1063 = Tib. gsus po che; SP 2.5; Sukh 2.7 (so read with v.l. for text °thilya); 92.6.

mahākrandanā (or °na, m.), see s.v. **krandanā**.

Mahākrodha-(rājan) = **Krodha**-(rājan): °krodhaiḥ Mmk 11.25; °krodha-rājan, ep. of Yamāntaka, Mmk 16.7. **mahākṣobhya**, m., a high number: Mvy 8009. Cf. **akṣobhya**.

? **Mahāga**, acc. to all mss., n. of a disciple of Buddha: Mv 1.182.18 (vs); Senart em. **Mahanāga**, q.v., but this makes the verse hypermetric.

mahāganin (= Pali id.), a great leader of a group of disciples, great teacher; see s.v. **ganin**.

mahāgati, a high number: Mvy 8027. Cf. **gati** (2).

Mahāgandharājanirbhāsa, n. of a former Buddha: Sukh 5.16.

Mahāgiri, n. of a yakṣa: Māy 20.

Mahāguṇadhara, n. of a former Buddha: Sukh 6.11.

Mahāguṇadharabuddhiprāptābhijñā, n. of a former Buddha: Sukh 5.18.

Mahāgovinda (= Pali id.), name given to Jyotipāla after he succeeded his father Govinda as purohita of King Diśampati: Mv 11.206.12 ff. See next.

Mahāgovindīya sūtra, n. of a sūtra, = Pali Mahāgovinda s° (DN 19): Mv 11.197.9 (by em.). See also **Govinda**-, **Govindīya sūtra**.

Mahāgrāsa, n. of a nāga: Suv 161.18.

Mahāghoṣasvararāja, n. of a Bodhisattva: Mvy 684.

Mahāghoṣānugā, n. of a goddess: Mvy 4323.

Mahāghoṣeśvara, n. of a yakṣa: Mvy 3368.

mahācakravāḍa, m. sg. or pl., n. of a mountain (-range), only in composition or association with **cakra-vāḍa**, q.v. for references.

Mahācandra, n. of a minister (previous birth of Śāriputra): Divy 318.18 ff.

mahācitrapātala, nt., a kind of flower: Mvy 6201. Cf. **citrapātala**.

Mahācīnakramā, n. or form of Tārā: Sādh 208.18; 209.5.

Mahācunda (= Pali id.; cf. **Cunda**, q.v.), n. of a disciple of the Buddha: Sukh 2.8.

mahācūṣaka, m., Mmk 17.5, see **cūṣaka**.

mahācaitya (nt.), 'great holy place', one of four, viz. the sites of Buddha's birth, enlightenment, first sermon, and parinirvāṇa: MSV 11.113.9 f.

mahāchāyā, Mmk 17.8, with **chāyā**, q.v.

Mahājānagatā, n. of a goddess: Mvy 4322.

mahāṭīṭibha, m., a high number: Mvy 8017. Cf. **ṭīṭibha**.

Mahāḍimphika, m. pl., Mmk 17.6; see **Dimphika**.

[**mahātapamanda**, m., cited as mss. reading Divy 443.15 (tayāmoghapāśa-sritayā, read -pāsītayā with MSV 1.135.2) hrade °daḥ krto; ed. em. mahāhatamandaḥ, acc. to Index *great cry* (obscurum per obscurius); MSV 1.135.2, same passage mahān upamandaḥ, which prob. read in Divy.]

Mahātamālapattracandanakardama, n. of a former Buddha: Sukh 6.11.

[**Mahātāpana**, n. of a hell (cf. **Tāpana**): Mvy 4926; but read instead **Pratāpanaḥ** with v.l. and Mironov (no v.l.), supported by Tib. rab tu tsha ba.]

Mahāturuṣka, n. of a king: Mmk 623.14.

Mahātejahparākrama, n. of a king: Gv 444.8.

Mahāteja(s), (1) n. of an ancient king: Mv 11.146.19 (°jo, n. sg.); (2) n. of a garuḍa prince: SP 5.4 (°jaśā, inst.); (3) n. of a Bodhisattva: Gv 2.20 (°jaśā).

Mahātejogarbha, m., n. of a samādhi: SP 458.4.

mahādūti, or °ti, f., 'great envoy', a class of superhuman potencies attending on a Buddha or Bodhisattva: Mmk 11.8; 12.3, 18 (between the last two is a long list of names of them, which are not included here). Also **dūti**, q.v.

Mahādeva, (1) n. of a king, of the race of Mahāsāmata and corresp. to Pali Mahādeva(ī): Mvy 3582; MSV 1.111.19 ff.; (2) n. of a prince, son of Mahāratha and

brother of Mahāsattva: Suv 206.12; 225.13 ff.; (3) n. of a god: Gv 218.6 ff.; perhaps understood as the same as Skt. Mahādeva (Śiva); but his residence is Dvāravātī (q.v.), and he has four arms (219.1); both things suggest Kṛṣṇa.

Mahādevasūtra, n. of a work, part of the Rājasaṃyuktakanipāṭa of the Madhyamāgama: Karmav 161.14; MSV I.111.20.

mahā-dyutika, adj. Bhvr. (= Pall mahā-jutika, PTSD s.v. jutika; Skt. mahā-dyuti plus -ka Bhvr.), of great splendor: (puṇyavipāko...) °kaḥ Śikṣ 138.7.

Mahādyotā, n. of a goddess: Mvy 4319.

Mahādhana, n. of a king: Divy 435.5. Later called Dhana, q.v.

Mahādharma, n. of a kinnara king: SP 4.14.

Mahādhipatī, f. (so evidently intended; surrounding forms f.; and so Tib., bdag mo chen mo), n. of a Buddhist deity: Mvy 4318.

Mahādharma, n. of a former Buddha: Mv III.230.3 f.

mahā-nagna, m. (cpd. of mahā and nagna, q.v.); seems to correspond to Pall mahānāga, DN I.51.10 °gā, n. pl., in a list of kinds of fighting men which includes uggā rājavuttā... sūrā cammayodhino etc.; comm. I.157.6 mahānāgā viya mahānāgā; hatthiādisu pi abhilmukham āgacchantesu anivattitayodhānam etaṃ adhivacanāṃ, all of which only proves that the comm. did not understand the term; it is omitted in PTSD, altho Childers properly refers to Burnouf, Lotus, 452, n. 4, who in translating the Pall suggests equivalence to BHS mahānagna, which he takes to be the older form; Skt. nagna would give Mīndic nagga, for which nāga might be substituted; Burnouf also compares the Skt. n. pr. Nagnājī, perh. conquering champions; pw and Speyer, Av Index, render athlete, but this is only an attempt to explain the word etymologically; it is implausible in several passages, and opposed by Tib.), great man, champion (orig. in warfare); man of distinction, dignitary, grandee, nobleman; regularly (in Mvy and LV) rendered by Tib. tshan po (Jā. dignitary, grandee) che (great): (tasya dvau) °gnau saṃsritau Divy 372.12; tasyāpi °gno Bhadrāyudho nāmnānekasahasraparivārāḥ (can hardly mean athlete), sa bhagavacchāsane pravrajito 'rhan saṃvṛttaḥ 373.20; krodhāviṣṭasya °gnasya Gv 504.5; (vajraṃ mahāpraharaṇaṃ) na śakyam mahānagne-nāpi saṃdharāyitum 509.4; °gnā(h) Kv 41.21 (printed mahānagna); Av II.102.15; often in comp. with bala (the might of a mahānagna being evidently proverbial): °gnabalam Mvy 8210; °gna-balopetāni LV 200.21 (prose); sarve °gna-balaḥ upetā LV 28.5 (vs); others, cpd. with -bala, MSV I.100.10; Av II.108.12; 110.3; with -ballin, Av I.376.1, 4, 18; without -bala, duṣṭamalla-mahanagna-samā LV 153.8 (vs; maha = mahā, m.c.). Cf. next.

mahānagnin = prec.: MPS 31.21.

Mahānanda (= Nanda 1), n. of a disciple of Buddha: SP 2.6; but Kashgar rec., one Nep. ms., and Tib. (dgaḥ bo) omit mahā, reading simply Nanda.

mahanayuta, m., = ten nayuta: Mvy 8001.

mahānāga, 'great elephant', ep. of śrāvakas: Mvy 1081; in Pall a therā of this name is known, and Senart assumes this name for Mahāga, q.v., of mss., Mv I.182.18.

Mahānāma(n), (1) regularly °ma, in Mv the name of Yaśodharā's father, a Śākyan noble: Mv II.48.7; 73.4 ff. (refuses the first request to give his daughter to the Bodhisattva); identified with characters in stories of the past, II.114.17; 496.11; III.26.12; 152.16; (2) (= Pall Mahānāma 3) n. of a disciple of the Buddha, seemingly not to be identified with (3): son of Amṛtadana, brother of Anuruddha and Bhaṭṭika, Mv III.177.2 ff. (stem °ma); mentioned with Bhadrīka (3) and Anuruddha LV 229.12 (stem °man); Mvy 3607 (nom. °mah): (3) (= Pall °ma 2 in DPPN), n. of one of the five bhadravargiya monks;

seems not the same as (2), tho in some lists of disciples, e.g. Divy below, his name occurs at the end of a list (partial or complete) of these five, but also just before Anuruddha (like 2): stem °ma, Mv III.329.1; 337.6; 339.1; Mvy 1044 (°mah; prob. belongs here; the names of the five monks are not grouped together in this list); stem °man, SP 1.10; LV 1.7; Sukh 2.3; stem °ma- in comp., Divy 182.21; 268.6; Av II.134.12. In Śikṣ 69.4, cited from Pravrajyāntarāyasūtra, voc. Mahānāman, prob. addressed to (2) or (3) but unidentifiable; (4) n. of a Licchavi of Vaiśālī (cf. Pall Mahānāma 4 in DPPN): MSV II.15.17 ff.

Mahānārāyaṇa (= Nārāyaṇa), given as ep. of Buddha, Mahānārāyaṇabalopetavān Mahānārāyaṇa ity ucyate LV 433.1-2; the first occurrence; in the cpd., may be purely secular (or at least non-Buddhist; see Nārāyaṇa), as also in: (vajraṃ mahāpraharaṇaṃ) na śakyam mahānāgnenāpi saṃdharāyitum anyatra Mahānārāyaṇa-sthāma-bala-vegena Gv 509.4, ... cannot be withstood, even by a great champion, except by (one who has) the impetuosity of the might and power of Great Nārāyaṇa.

Mahānāśa, n. of a yoginī: Sādh 427.3.

mahānimbarajas, a high number: Mvy 8029. Cf. nimbarajas.

Mahānirṇadīn, n. of a nāga: Mvy 3339.

mahāntaka, see mahan°

? **mahāpaka**, adj., perhaps to Skt. -āpa (in dur-, mana-āpa) plus -ka, attaining great (results): bodhisattva-caritam °kam Mv I.104.12 (vs). Senart assumes that it represents mahā-pākam, m.c., grande (c'est à dire difficile, longue) à mourir.

mahāpadeśa, see s.v. kālāpadeśa.

Mahāpadma, m. (cf. Padma 5), n. of a cold hell: Mvy 4936; Dharmas 122; Divy 67.23; 138.8; Av I.4.9 etc.; °padumo (n. sg.) Śikṣ 75.10 (prose).

Mahāpadmā, n. of a medicinal or magic herb: Gv 497.24.

Mahāpanthaka (= Pall id.), n. of one of Buddha's disciples: Mvy 1055; story of him and his brother Panthaka or Cūḍa-p° told at length in Divy 485.3 ff.

mahāparidevita, great lamentation, in 16 forms, indulged in by Māra on seeing the Bodhisattva about to win the victory: Mv II.276.17 ff.

Mahāparinirvāṇa, nt., Mvy 1370; Karmav 159.12; °na-sūtra, Karmav 158.2; 159.2; n. of a work (also Parinirvāṇa-sūtra; = Pall Mahāparinibbāna-sutta, DN sūtra 16). See Waldschmidt, NGGW, ph.-h. Kl., Fachgr. III, NF II Nr. 3 (1939); AbhGGW, ph.-h. Kl., 3te Folge, Nr. 29, 30 (1944, 1948); Abh. AW Berlin. nh.-h. Kl., 1949, Nr. 1 (1950).

mahāpātala, nt., presumably a kind of trumpet flower: Mvy 6199. Follows (Skt.) pātala.

Mahāpāṇika, n. of a disciple of Buddha: LV 2.1. Not noted elsewhere in BHS or Pall, but confirmed as to general form by Tib. pha rol tu ḥgro ba chen po, great thru-goer.

mahāpāruṣaka, nt. (see pāru°), n. of a flower: Mvy 6163.

Mahāpāśa, n. of a nāga: Mvy 3335.

Mahāpura, n. of a locality: Māy 91.

Mahāpūrṇa, n. of a garuḍa prince: SP 5.5.

Mahāprajāpatī (= Pall Mahāpaj°), n. of the sister of Mayā, after whose death she took care of the infant Bodhisattva; later made the head of the order of nuns; regularly with addition of her family name Gautamī (once, at least, written Go°), q.v.: SP 268.6 ff.; LV 100.14, 16; 118.14, 16; 121.17; 201.9; 228.4; 229.15, 18; Mv II.165.2; 233.2; III.116.7 ff.; 142.6; 256.13 ff.; Mvy 1068; Bhik 3a.2 et alibi; without the word Gautamī, SP 2.9; Mv I.355.17; Divy 391.7; Suv 239.9; Av II.4.9; 21.6, 13; 33.5; 50.3.

Mahāprajñā, n. of a female lay-disciple: Gv 51.15.

Mahāpranāda, (1) n. of a (cakravartin) king (= Pall Mahāpranāda): Mvy 3577; Divy 56.17; 58.9 ff.; (2) n. of a prince, son of Mahāratha and brother of Mahāsattva: Suv 206.12 ff.; 225.13 ff.

Mahāpranālin, n. of a gandharva: Suv 162.4.

Mahāpranidhivagāṣṭri, n. of a Buddha: Gv 285.19 (vs) °śrī, n. sg., end of line!

Mahāpratibhāna, n. of a Bodhisattva: SP 3.7; 240.7 ff.; 267.1.

Mahāpratisarā, n. of a rakṣā, q.v.: Sādh 396.4 etc., 401.11 etc. Also **Pratisarā**.

Mahāpratyaṅgirā, n. of a goddess: Sādh 402.14, 18. Perhaps a rakṣā, q.v.; the context suggests this.

Mahāpradīpa, n. of a former Buddha: LV 172.13; of (some) Buddha: Suv 120.2.

Mahāprabha, (1) n. of a Buddha in the west: Sukh 97.15; (2) n. of a Bodhisattva: Gv 3.15; (3) n. of a king: Gv 160.15 ff.; (4) n. of a kalpa: Gv 281.23; (5) (presumably nt.) n. of a city: Gv 99.11.

Mahāprasāda, n. of a former Buddha: Mv III.231.8.

Mahāprasuta, m., a high number, 10 prasuta, q.v.: Mvy 8003.

Mahāprājña, n. of a lay-disciple: Gv 51.9; n. of a householder (the same?): Gv 52.1.

Mahāprātihārika, see **prātihārika**.

Mahāprātihārya, sc. sūtra, n. of a work (cf. **Prātihārya-sūtra**): Karmav 157.1.

Mahāprātharāṣā, n. of a goddess: Mvy 4321.

mahāpreṣaka, m., a kind of evil supernatural being: Mmk 17.9 (follows **preṣaka**, q.v.).

Mahāphana, n. of a nāga: Mvy 3337.

mahābala, (1) nt., a high number: Mvy 8033; cf. **bala** 4; (2) m., n. of two former Buddhas, in the same list: Mv III.231.5; 237.3; (3) perh. n. of a disciple of Śākyamuni (or merely adj.): Mv I.182.18; (4) n. of a nāga: Mvy 3343; (5) n. of a king: Samādh p. 16 line 15 ff.; (6) n. of one of the krodha, q.v.: Dharmas 11; Sādh 137.12 etc.

Mahābalaवेगasthāma, n. of a garuḍa-king: Gv 250.7.

Mahābalasūtra, nt., n. of a work: Mvy 1406.

Mahābalā, n. of a yoginī: Sādh 427.7.

mahābalākṣa, nt., a high number: Mvy 8039. Cf. **balākṣa**.

mahābimbāra, m., a high number: Mvy 8007. Cf. **bimbāra**.

Mahābodhi (= Pall id.) = **Bodhi** 3, q.v.

Mahābodhyaṅgavati, n. of a goddess: Mvy 4325.

Mahābrahma(n), (= Pall id., in both senses, see Childers) (1) m. sg., *great Brahmā* (the god), guards the Bodhisattva upon his conception and praises him: Mv I.208.14 = II.11.2; I.209.11 = II.13.4; (2) m. pl., one (usually the 4th) of the classes of rūpāvacara gods of the first dhyānabhūmi, usually with **deva**, q.v.: LV 150.5 (a-stem); Mv II.360.14 (id.); Divy 367.11 (id.); the rest n-stem forms, Mvy 3088; Divy 68.14; 568.26; Dharmas 128; Av I.5.2 (text °maṇaḥ, acc. pl.; ms. °maṇaḥ; prose), etc.

mahābrahmapurohita, in Gv 249.15 (prose), is a haplographic error for **mahābrahma-brahmapurohita**; see these two.

Mahābhāga, (1) n. of a gandharva: Suv 162.1; (2) acc. to Senart, Index, n. of a Buddha: Mv I.124.10; but see **Aristūdana**.

mahābhāgā, n. of a medicinal plant: Suv 104.7 (?or adj. with **indrabastā**, preceding).

Mahābhijñājanābhībhū, n. of a former Buddha: SP 156.2; 157.5; 158.11; 160.7 etc. The only form used in prose; see **Abhijñājanābhībhū**.

mahābhīṣma, (1) nt., n. of some (heavenly) flower; regularly follows **bhīṣma**, q.v.: Mv I.230.16; 267.1; II.160.13; 286.17; III.95.14; 99.13; (2) n. of a nāga (?or adj., *very fierce*, cf. **bhīṣma** 2, with *airāvaṇo*?): Mahāsa-

māj., Waldschmidt, Kl. Skt. Texte 4, 177.7 *airāvaṇo* °mo prāpto nāgo...

Mahābhūja, n. of two yakṣas: Māy 45; 84.

mahābhūtasamatāsādhana, nt., a kind of **samāpatti**, q.v.: Mvy 1501 = Tib. *hbyun ba chen po* hthun par sgrub pa, *attainment of state of equality of (to?) the great-elements*; see **AbhidhK**. LaV-P II.213. (Mironov corruptly °pādānam for °sādhana; LaV-P. °pādānam.)

Mahābhairavā, n. of a yoginī: Sādh 427.5.

mahā-mañjūṣaka, or °**mañju**, once (in a vs, prob. m.c.) °mañjūṣa-puṣpāl Mv III.95.10; only occurs after **mañjūṣaka** (°juṣ): SP 5.11; 20.2; Mv II.160.13; 286.18; °**mañju** Mvy 6165; Kv 79.1.

Mahāmaṇicūḍa, n. of a nāga: Mvy 3353.

Mahāmaṇidhara, n. of a Bodhisattva: Kv 74.14 (cf. **maṇidhara**).

Mahāmaṇiratna, m., n. of a mountain: Kv 91.16.

mahā-maṇḍarava, see **maṇḍarava**.

Mahāmaṇḍalika, n. of a nāga: Mvy 3355.

Mahāmāti, (1) n. of a Bodhisattva who plays a leading rôle in **Laṅk**, 1.10 etc.; (the same, or another Bodhisattva?) Mmk 40.16; 63.4; 68.20; (2) n. of a yakṣa: Mvy 3370; (3) n. of a lay-disciple: Gv 51.11; (4) n. of a king: Gv 360.22; (5) in **Laṅk** 365.2 (vs) apparently a different person from (1), a pupil of the Buddha **Virāja**, called **Mati** (4), q.v., in 365.3 (vs).

Mahāmāti, n. of the mother of a previous incarnation of Śākyamuni: Samādh p. 60, line 30.

Mahāmanasvin, n. of a nāga: Māy 221.23.

Mahāmantrānusārīṇī = **Mantrānu**, q.v.: Sādh 401.1 etc.

mahā-mandāra = °**mandāra**: **mandāramahā-mandāra** Suv 196.1 (prose; so with best ms., the others lack this form).

mahā-mandāra, only following **mandāra**, q.v.

Mahāmayūrarājan, n. or epithet of a supernatural being (? = **Skanda** or **Kumāra**): Mmk 91.1.

Mahāmāhā (mss. °ha), n. of the mother of the Maruts: Divy 635.5.

Mahāmaheśvarāyatana, nt. (nowhere else; see **deva**), in Mvy 3108 an additional stage of **śuddhāvāsa-kāyika** gods. Cf. **Maheśvara** (1).

mahā-māndāra and °**māndāra**, only following **māndāra(va)**, qq.v.

mahāmāya, m., a high number: Mmk 343.19; see s.v. **māya**.

Mahāmāyā, (1) = **Māyā** 1: Divy 390.2; Av II.44.6; (2) n. of a sister of prec.: Mv I.355.17; (3) n. of a deity: Sādh 434.4 etc., mother of **guhyakas**, 434.6; cf. next.

Mahāmāyātānta (cf. prec., 3), n. of a work: Sādh 486.3.

Mahāmāyūrī (also **Māyūrī**, q.v.), n. of a work (our **Māy**) and of the charms it contains: Mmk 109.28; Waldschmidt, Kl. Skt. Texte 4, 152 ff.; Lévi, JA 1915.19 ff.; personified, Mmk 312.6; Sādh 177.11 etc.; 402.4; seemingly regarded as a **rakṣā**, q.v., in Sādh (cf. BR 5.648 s.v. **mahā-rakṣā**), where this form replaces **Mārīcī** of the list in Dharmas 5 (but BR's reference to 'Vjūtp.', i. e. Mvy, is a mystery to me, since I have been unable to find this list in either of the edd. of Mvy accessible to me); in MSV I.286.15 ff. applied to a short charm to cure snakebite.

mahāmucilinda (equivalent to, or associated with, **mucilinda** 1-3, q.v.), (1) n. of a tree and flower (follows **muci**): LV 11.1; °**dam** Mvy 6168; (2) n. of a mountain (follows **muci**): SP 244.11; Samādh 19.19; Sukh 63.3; Kv 91.12; (3) n. of a nāga king: Māy 246.31.

mahāmudrā, (1) acc. to Lalou, Iconographie, 19 n. 6, in Mmk regularly = **pañcaśikhā** (q.v. for citations) **mudrā**; also Mmk 56.7 et alibi; (2) a high number: Mvy 8031 (cf. **mudrā** 3).

Mahāmuni, n. of a former Buddha: Mv III.230.14.

Mahāmekhalā, n. of a goddess or the like: Mmk 318.9 (with *Prajñāpāramitā*, personified).

Mahāmegha, n. of a work: Lañk 258.4, cited thence Śikṣ 133.4; a passage cited directly from Mahām° in Śikṣ 184.5.

Mahāmeghaśriteja(-s), and **Mahāmeghasphoṭaka**, the first two of 'some twenty' names of Tathāgatas all beginning in Mahāmegha-: Megh 306.21, 22. The other names are omitted by the ed.

Mahāmeru, n. of a Buddha in the east: Sukh 97.2.

Mahāmaitrimahākaraṇāmukho(d)dyotana, n. of a (perh. imaginary?) work (dharma-paryāya): Gv 209.7.

Mahāmaitrīyudgata, n. of a Bodhisattva: Gv 4.1.

Mahā-maudgalyāyana (Pali Mahā-moggallāna), = **Maudgalyāyana**, q.v.: Mv II.190.16; SP 2.2; 100.2; 146.13; 152.13; LV 1.12; Divy 50.24 ff.; 160.7 ff.; 298.25 ff.; 299.18; 395.6 ff.; Av I.112.7 ff.; 242.3; II.89.7 ff.; Sukh 2.7; 92.5 (here with Śāriputra, who never seems to receive the prefix Mahā-); Karmav 72.10, et passim.

Mahāyāsaś, (1) n. of a past Buddha: Mv I.117.12 (vs), °yāsa, n. sg.; (2) n. of a Bodhisattva or future Buddha: Gv 442.22; (3) n. of a yakṣa: Māy 73; (4) n. of a kalpa, in which lived 300 Buddhas successively, all named Jinendra: Mv III.237.19 (vs), °yāsaṁmī, loc. sg.; (5) f., n. of a goddess: Sādh 502.12, °śā(h), n. sg.

mahāyāśākhyā, adj., = **maheśākhyā**, q.v., Śikṣ 303.11 (vs; meter correct). Is this only a hyper-Sktism, or does it give a clue to the real etymology of **maheśākhyā** and Pali **mahesakka**? *Having a very glorious name* fits the word at least as well, and is in my opinion at least as plausible etymologically, as the traditional (but rather mechanical) analysis **mahā** plus **śā** plus **ākhyā**.

Mahāyāgika, pl., n. of a brahmanical school (of the Chandogas): Divy 632.24, 26.

mahāyāna, nt., the 'Great Vehicle' (also called **buddha-**, **bodhisattva-yāna**, qq.v., and see **yāna**, **vajrayāna**, **āgryāna**): passim, e. g. Mvy 1250; bhikṣur °nam dhārayamāṇaḥ Suv 192.1; kecin °nam abhīśraddhayanti id.8.

Mahāyānaprasādaprabhāvana, nt., n. of a work: Mvy 1365.

Mahāyānasamgraha, m., given as alternative name for Bbh: Bbh 409.15.

mahāyānika, follower of the **mahāyāna**, see s.v. -yānika.

Mahāyānopadeśa, m., n. of a work: Mvy 1366.

mahāyuta, m., a moderately large number, 10 ayutas: Mvy 7999.

mahārakṣā, see **rakṣā**.

mahāraṅga, m. (= Pali id.; cf. Skt. mahārajana), safflower (used as a dye): MSV II.142.9.

Mahāratnakūṭa = the work otherwise called **Ratnakūṭa** or **Kāśyapa-parivarta**, qq.v.: KP 52.1; 150.2.

Mahāratnaketu, n. of a Buddha in the west: Sukh 97.16.

Mahāratnapratimaṇḍita, m., name of the kalpa of the future Buddha Padmaprabha: SP 66.1 ff.

Mahāratnavarṣa, n. of a goddess: Mvy 4320.

Mahāratha, n. of a king: Suv 206.11; 225.9 ff.

mahārambha, see **ārambha**.

Mahārasmijālāvabhāsaśāgarbha, n. of Bodhisattva: Dbh 2.13.

mahārāja(n), (= Pali id.), (1) one of the four guardians of the cardinal directions, corresponding to Skt. lokapāla, and called by this name Dharmas 7, MSV I.255.17, and Mvy 3145 as sometimes in Pali, but usually mahārāja(n) in both Pali and BHS: catvāro (°raś ca) mahārājāno or °rāja LV 202.13; 366.11; Divy 218.9; Av I.67.10; II.104.2, 12; instr. Mv I.230.12; often, as in some of the above, included in lists of other gods; mahārāja-sthānam SP 264.12, the position of world-guardian, as one of five states

which a woman cannot attain. Pali and BHS differ from Skt. in the names assigned to the four individuals, except that Kuvera (Kubera), oftener called Vaiśravaṇa (Pali Vessavaṇa), sometimes Dhanada or other synonyms, is the guardian of the north, as usually in Skt. The other three (in Skt. normally Indra, Yama, and Varuṇa) are Dhṛtarāṣṭra (east), Virūḍhaka (rarely Virūḍha; south), and Virūpākṣa (west; Pali Dhataratṭha, Virūḍha(ka), and Virūpakkha). These four are named, Dharmas 7 (as lokapāla); Mvy 3146-9 (as prec., lokapālaḥ 3145); SP 4.6-7; LV 217.16, 20; 218.4, 9; Suv 64.2-3; LV 382.19 ff. (names 384.6, 10, 11, 15, 16, 20, 21; 385.3); LV 388.3, 389.1, 21, 390.19 = Mv III.306.9, 307.13, 308.13, 309.13; Mmk 654.21; the four are mentioned as devādhipatayaḥ among the kāmāvacara gods whom Māra perceives as favoring the Bodhisattva, LV 302.5-6; and elsewhere in lists of other gods, e. g. Mv I.245.8-9 where Vaiśravaṇa is separated in the list of gods from the other three; sometimes not all are named, thus only Virūḍhaka, Dhṛtarāṣṭra, Kubera (with other gods) Mmk 434.27-435.1; only Vaiśravaṇa and Virūḍhaka, both styled mahārāja, SP 398.8, 399.5; only Virūḍhaka Mv III.72.3 (mahārāja), and 84.1, 6; Indro Virūḍhakādyaś ca (-ādya including the other three?) Lañk 367.14; in some of the above the fact is mentioned that Vaiśravaṇa is lord of the yakṣas, Dhṛtarāṣṭra of gandharvas, Virūḍhaka of kumbhāṇḍas, and Virūpākṣa of nāgas; these functions, rather than their position as mahārāja (lokapāla), are exclusively noted in Mvy 3367 (Vaiśr°, first of yakṣas), 3381 (Dhṛt°, of gandharvas), 3437 (Virūḍhaka, of kumbhāṇḍas; no similar statement in Mvy about Virūp°); and, in longer lists of gods, also in Divy 126.6-8; 148.18-19; Av I.108.8-9; Gv 249.24-250.2. The forms of the names Dhṛtarāṣṭra and Virūpākṣa never vary; Virūḍha without final -ka (also recorded in Pali) has been noted only Av I.108.9 and Mmk 654.21 (here vs, perhaps m.c.); Vaiśravaṇa (see also °ramaṇa) is the regular form, for which Kuvera or Kub° is found Dharmas 7; LV 218.9; 390.19 = Mv III.309.13; Mmk 435.1; Dhanada Divy 126.8; 148.19; Av I.108.9; yakṣarāt Mmk 654.21 (vs). In MSV I.258.2 ff. Dhṛtarāṣṭra and Virūḍhaka are said to be Aryans (ārya-jātiya), Virūpākṣa and Vaiśravaṇa Dasyus; the Buddha resolves to convert them using āryā vac and dasyu-vāc respectively; he then preaches to the first two in normal BHS, to the others (259.2, 7) using what appear to be meaningless groups of sounds. (2) n. of a former Buddha: °jaḥ Mv I.138.14.

[**mahārājakāyika**, adj., text at LV 367.4, but best mss. **caturmahā**, q.v.; so read, with support of Tib. (despite Foucaux's translation of Tib. which omits 'four').]

? **mahārāja**, adj. or subst. f., used (if text is right) with fem. entities: LV 391.4 (vs) upasthītā mahārājā (but v.l. mahāvālā) Āśā Śraddhā Hīrī Śīrī (four of eight devakumārīkā, the other four named in line 3; cf. Mv III.309.9, which proves this interpretation); these personages belong to the directions (in this case the north); is mahārāja a fem. equivalent of mahārāja(n), q.v., = Skt. lokapāla?

mahārājika, adj. (from mahārāja(n), q.v.), with or sc. deva, of the group of world-guardian (gods): °keṣu deveṣu Karmav 155.6; °ka-devaparaśadi Gv 513.22; °ka-rūpeṇa LV 39.10, in the form of one of these gods.

Mahārūpa, n. of the kalpa of the former Buddha Mahābhijñāñābhībhū: SP 156.5.

mahā-rūpiṇī, a kind of malevolent supernatural being (see **rūpiṇī**): Mmk 17.8 °nyah, pl.

mahāroca, m., n. of a flower: Mvy 6184. Cf. **roca**. **mahārocamāna**, nt. (cf. prec.), n. of a flower; only occurs after **rocamāna**, q.v.: Mv I.267.1; II.160.12; 286.17; III.95.6; 99.5.

Mahāraurava, m., n. of a hot hell, usually named after Raurava, q.v.; alone, e. g. Karmav 70.16; Jm 20.9.

Mahārciskandha, n. of three Buddhas in the same

list in Sukh: one in the south, 97.8; one in the north, 97.21; one in the zenith, 98.16.

Mahārciskandhin, n. of a former Buddha: LV 171.16.

Mahārṣacūḍa, v.l. (better?) Mahāharṣacūḍa, n. of a former Buddha: Mv 1.139.13.

Mahālakūṭa, n. of a nāga king: Mmk 18.12. Cf. **Lakūṭa**.

Mahāvāna, n. of a grove: Divy 399.12. Context indicates location in the north (in prec. line Kāśmīrapure); acc. to Burnouf, *Introd.* 396 note 1, in the country of Udyāna, q.v. in BR (udyāna 4). This would hardly fit any of the four groves of this name mentioned in DPPN.

Mahāvastu, n. of the work (Mv): Mv 1.1.2; colophon 1.4.11; glorification of it, *Il.* 250.10 (and fl.).

mahāvādin (Pali id., see PTSD s.v. vādin), a great disputant or debater: Gv 358.26 (said of Satyaka, q.v.).

mahāvārṣiki (cited pw as *kā, but Mironov *ki; Tib. cited as bar śi ka chen po), n. of a kind of jasmine, cf. **vārṣiki**, *kā (2): Mvy 6154.

mahāvāhana, m., a high number: Mvy 8015. Cf. **vāhana**.

Mahāvīkrama, n. of a nāga: Mvy 3341.

Mahāvīkrāmin, vv.ll. *kramin, *krama, n. of a Bodhisattva: SP 3.7.

Mahāvijaya, n. of a monk: Dbh 89.15.

mahāvitāna-dharma, quality (ten in number) of high development or the like, is applied to what are elsewhere called the 10 pāramitā (q.v.) of a Bodhisattva: Gv 295.10 (list 14 fl.).

Mahāvīdyutprabha, n. of a nāga: Mvy 3317.

mahāvibhūta, m., a high number: Mvy 8037. Cf. **vibhūta**.

Mahāvīmāna, n. of a former Buddha: Mv 1.141.14.

mahāvivāha, m., a high number: Mvy 8011. Cf. **vivāha**.

Mahāvīharavāsin, pl., n. of a school: Mvy 9096.

mahāvīci (*ci), f. or m., n. of a hell (= avīci, q.v.): *ci Mv 1.9.9 = *cim *Il.* 454.8 (the first nom., the second acc.).

Mahāvīryā, n. of a yoginī: Sādh 427.8.

mahā-vaipulya, nt., a great vaipulya (q.v.), said of Buddhist works: SP 19.12; said of SP itself, 21.6; 22.15; 65.1; 181.6; LV is called *īya-nīcayo LV 4.18; in 438.20 it is called dharmaparyāya-sūtrānto mahāvaipulya-bodhisattva-vikrīḍitaḥ.

mahāvaiṣṭāra, adj. (can be interpreted as from *mahā-viṣṭāra, a normal Skt. cpd., great extent, plus -a; Whitney 1204e), of great extent: (te kārāḥ... mahānuśamsā mahādyutayo) *stārā(h) Av *Il.* 108.2.

Mahāvvyutpatti, f., n. of a work (Mvy): Mvy p. 611 1.1.

Mahāvvyūha, (1) n. of two former Buddhas: LV 172.4 (vs; m.c. *viyūha); Sukh 6.10; (2) n. of a Bodhisattva: ŚsP 7.7; (3) n. of one of the 16 gods who guard the bodhimāṇḍa: LV 277.14; (4) n. of the kalpa in which Kāśyapa is predicted to become a Buddha: SP 144.5; (5) n. of a samādhi: Mvy 613; ŚsP 1425.10.

Mahāśakuni, n. of a (cakravartin) king: Mvy 3565; cf. **Śakuni**; = **Śakuna**, MSV 1.100.14 etc.

Mahāśakti, n. of a yakṣa (or gandharva?): Māy 237.4.

? **mahāśakya**, adj., mighty: *kya-mahāśakya devatā MPS 5.3, 11 (contrasted with madhya, nīca). But Pali DN *Il.* 87.2 mahesakkhā = mahāśākhyā, of which our word is prob. a folk-etym. alteration, tho well supported in the mss., and despite Pali mahābhīsakka (Therag. 1111); Tib. mthu che ba mthu che ba; cf. Mvy 6411 mahāśākhyā-mahāśākhyā (Tib. dbaḥ [= mthu] che ba).

mahāśālikā, some sort of mechanical device or toy (piece of furniture?): Mv *Il.* 475.9 (uninterpretable to me as to Senart; in a list of artifacts).

mahāśeṣa, nt., a high number: Mmk 344.1 (= 10 aśeṣa, q.v.).

mahāśrāvaka (= Pali mahāśāvaka), important disciple (of Buddha). In general BHS, like Pali, knows no definite number or list of them (Vism. 98.26 speaks of the number 80); a typical list of 26 names in SP 1.9 fl., but at the end it adds, 'and others'; no number given in SP 33.5; 121.1; LV 6.15; Divy 489.11, etc. Only Mmk makes tentative starts at lists; twice it mentions groups of eight: Mmk 64.9 fl. Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Subhūti, Rāhula, Nanda, Bhadrīka, Kapila; but 111.11 fl. varies (1-2 = 2-1 of 64.9 fl.; then Gavāmpati, Piṇḍola-Bharadvāja, Pīlindavatsa, 6 = 5 above, 7 = 3 above, and 8 Ānanda, who in SP 2.8 is a mere śāṅkṣa, excluded from the mahāśrāvaka group); in Mmk 40.25 Mahākāśyapa and Mahākātyāyana constitute a pair of mahāśr.; in 13.22 fl. is a very long list, including some familiar and many fanciful and textually doubtful ones; the same is true of the list of females, mahāśrāvikā, which follows in 14.19 fl. (beginning with Yaśodharā); the names in both these lists are omitted here as being largely unreliable.

Mahāśvāsa, n. of a nāga, previous birth of Virūḍhaka: MSV 1.260.18.

mahāsaṃpīdhanā, nt., the Great Arrangement or Preparation, made by a Bodhisattva in the Tuṣita heaven when he is about to descend to earth for his last existence: Mv 1.198.12; *Il.* 2.7. It consists in the departure of many devas from heaven to be reborn on earth so as to support the Bodhisattva in his mission.

Mahāsamarṣṭa (cf. **Samarṣṭa**), m., n. of a mountain: Kv 91.13.

mahāsamjñā, a high number: Mvy 8035. Cf. **samjñā** (7).

mahāsattva, m. (1) 'great Being', standard ep. of Bodhisattvas: Mvy 626 et passim (very often follows bodhisattva); (2) n. of a prince, hero of Vyāghripārvata (ch. 18) of Suv: Suv 206.13 fl. Several times in the verse version, 225.11, 234.13, 238.14, Mahāsattva-varo (*varah) is printed as if a cpd., tho the name otherwise appears as Mahāsattva also in vss, e.g. 226.6 etc.; perhaps better division would be Mahāsattva (m.c. for *vo, *vah) plus (adj.) varah.

Mahāsanārcis, n. of a Bodhisattva: Gv 442.22.

Mahāsaṃnipāta Sūtra, n. of a work, identified by Thomas after Watanabe as source of fragment Hoernle MR 104 fl.

Mahāsama, pl., n. of a brahmanical school (of the Chandogya): Divy 632.23, 26.

mahāsamantagandha, nt., a kind of flower (only following samantagandha): Mv 1.230.16; 267.1; *Il.* 160.14; 286.18; *Il.* 95.18; 99.17.

Mahāsamājasūtra (corresp. to Pali Mahāsamaya-sutta, DN no. 20), n. of a work; fragments ed. Waldschmidt, Kl. Skt. Texte 4, 149 fl. Cf. next.

Mahāsamājīya = prec.: Karmav 156.15.

mahāsamāpta, m., a high number: Mvy 8025. Cf. **samāpta**.

mahāsamudra, nt. or m., a high number, = ten samudra (Skt.): *draṃ Mmk 343.21, *dras 22.

Mahāsaṃbhava, nt., n. of a city in the south: Gv 142.10, 22.

Mahāsaṃbhavā, n. of the lokadhātu where dwelt the Buddhas named Bhīṣmagarjitasavarāja: SP 376.2 fl.

Mahāsaṃmata (= Pali id.), n. of an ancient mythical king, the first king of men in the present world-age: Mvy 3552; (mahatā janakāyena sammato iti) Mahāsaṃ* (mss. *samanto, em. Senart) Mv 1.348.4; in 8 one ms. correctly Mahāsaṃmatasya, Senart with v.l. Saṃmatasya (om. mahā); in *Il.* 146.19 mss. *samanto, em. Senart; MSV 1.3.6.

Mahāsahasrapramardana, nt., n. of a work: Mvy 1395. Cf. **Mahāśahasrapramardani**.

mahāsāgara, nt., a high number, = 10 sāgara, q.v.: Mmk 343.23, 24.

Mahāsāṃghika, n. of a school: Mvy 9089; Mv 1.2.13 (see Lokottaravādin).

Mahāsāhasapramardani, n. of a rākṣa, q.v.: Sādh 400.13 etc. Cf. also Sāhasra°, Mahāsahasapramardana. **mahāsāhasrikā**, f., see trisāhasrikā.

Mahāsimphatejas, n. of a former Buddha: LV 5.9.

mahāsimhanādika, adj., characterized by a great 'lion's roar': ke dharmaparyāye MPS 31.75.

Mahāsītavati, n. of a rākṣa, q.v.: Sādh 401.5 etc.; the v.l. °sītavati occurs 402.9; 408.18; = Sītavati, q.v.

Mahāsudatta, n. of a monk (bhikṣu): Gv 47.8. Possibly the same as Pall Sudatta 11 in DPPN.

Mahāsudarśana, (1) (= Pall °dassana; cf. Sudarśana 7). n. of a cakravartin: MPS 34.14 ff.; Mvy 3570; MSV 1.97.14; (2) n. of a nāga king (cf. Sudarśana 6): Māy 247.34.

Mahāsena, (1) n. of a yakṣa: Māy 62; (2) n. of a rich man of Benares: MSV 1.xiv.10.

Mahāsenavyūhparākrama, n. of a yakṣa: Mvy 3374.

Mahāsthāma, n. of a Bodhisattva: Mmk 576.15; almost certainly short form for next, m.c.; in same line **Samanta**, q.v., for **Samantabhadra**.

Mahāsthāmaprāpta (cf. prec.), n. of a well-known Bodhisattva: Mvy 653; SP 3.4; 375.1 ff.; Kv 1.13; Sukh 56.8; Samādḥ p. 36 line 1 (text °sthāna°); Sādh 71.4 etc.

mahāsthāla, nt., a kind of flower: Mvy 6186. Cf. **sthāla**.

Mahāsmṛti, n. of a (virtuous) son of Māra: Mv 11.337.2. Text seems confused; verses attributed to him seem to be attributed to Janisuta in 333.21.

Mahāsmṛtyupasthāna, nt., n. of a work: Mvy 1401. [mahāhatamanda, see mahātapamanda.]

? **Mahāharṣacūḍa**, see **Mahāṛṣacūḍa**.

mahāhetu, m., a high number: Mvy 8019. Cf. **hetu**. **mahikā** (Skt. mahikā, cold, in °kāṃśu: cf. mihikā, mist, Schmidt, Nachträge; Pall mahikā, AMg. mahiyā, defined in both mgs.), **mist**, fog: Mvy 1872 = Tib. khug rna; 7158 = Tib. na bun rmugs pa; Dharmas 34.

Mahita, n. of a devaputra: LV 4.12 (= Tib. mchad byas, honored); 6.13; 7.5; 438.16.

Mahimdhara (so all mss.), n. of a devaputra, one of the 6 guardians of the bodhimanda: LV 277.13 (prose).

Mahiṣi, n. of a rākṣasi: Māy 243.9.

mahi (= Skt. maha), **festival**, in jāti-mahi samvṛttā Divy 515.18; in same line, **jātamaham** kṛtvā; both **birth-festival**; is the otherwise unrecorded -mahi adapted to the gender of jāti-? Cf. **jāti-maha**.

Mahidhara, n. of a minister: Divy 318.18 ff.; previous birth of Maudgalyāyana, 328.15-16.

[**mahiśākhyā**, see **maheś°**].

Mahīśāsaka, pl., n. of a Buddhist school: Mvy 9080; Karmav 60.8 (by plausible em., see Lévi's note).

mahīsthāma (all mss.; Senart em. mahi°, m.c., but the meter requires rather abhūṣi cāturdvipo, with shortened i, mahi°), ep. of the cakravartin Mañviṣṣāṇa, **having earth-power** (acc. to Senart, **having in his hands the powers of all the earth**): Mv 1.119.6 (vs).

mahendra, (1) m., a high number: Mvy 8023 (cf. **indra** 2); (2) n. of a king of Kanyakubja and of the Madras, father of Sudarśana who married Kuśa; also **Mahendrakā** 1, q.v.; in the Pall Kusa Jāt. he is called **Madda** (= Madra), king of Sāgala: Mv 11.460.8; 11.27.19 (here °dra-nātha-; both prose); (3) n. of a king of Hastināpura (also **Mahendrakā** 2, q.v.): Mv 11.432.11; 433.4; the story told here is basically (tho with some confusion) the same that is told of Uruvela-Kassapa and his brothers in Pall (see DPPN 1.433 f.), in which Mahinda (3 in DPPN) is the father of the Buddha Phussa (BHS Pusya); (4) n.

of the well-known apostle to Ceylon (= Pall Mahinda 1 in DPPN): Karmav 63.1; (5) n. of a nāga king: Māy 246.15.

Mahendrakā, (1) = **Mahendra** 2: Mv 11.441.7; 442.9 etc. (prose); 11.13.16 (vs); (2) = **Mahendra** 3: Mv 11.432.16 ff.

Mahendradeva, n. of a Bodhisattva: Gv 442.10.

mahelikā (Skt. Lex.; cf. late Skt. and Pkt. mahelā, Skt. mahilā), **woman**: strī-mahelikā (n. pl.; so mss., Senart em. °mahallikā) ... bhagavato pādavandīyo Mv 11.265.17 (prose).

maheśākhyā, adj. (cf. **alpeśākhyā**; = Pall mahe-sakkha; by error mahi° MSV 1.95.12; see also **mahā-śakya**; once **mahāyāsākhyā**, q.v.; hyper-Sktism?), **distinguished, exalted, great**; usually of persons, such as kings, Bodhisattvas (Bbh 31.18), or other high personages: SP 180.12; LV 23.16; 24.15; Mv 1.36.3; 189.1; 193.14; 197.17; 198.4, 17; 11.64.15; 420.7; 485.3; 11.125.11; Divy 434.1; Av 1.354.10; 363.9; Mmk 100.25 (text °kṣā, read °khyā); 215.4; contrasted with its opposite **alpeśākhyā**, q.v., Mvy 6411; Karmav 29.26; **punya-ma° one who is a great personage by reason of merit** (acquired by past deeds) Divy 8.5; 42.1; 98.20 (udāra-punya-ma°); 219.11; 579.17; **vipāka-ma°**, same (**distinguished thru the maturing of his karma**) Av 11.67.10; mah° said of gods LV 413.12; Mv 1.30.9, 17; 11.318.16; of Māra, by himself Mv 11.277.4; of the sun and moon LV 51.12; 410.15; of a nāga king Mv 1.249.18; of noble animals Mv 1.287.7; 288.19; **maheśākhyataram**, compv., of a caitya, Divy 243.8. In some of the above (Mvy 6411; LV 413.12) intensive āmṛḍita, **maheśākhyā-mah°**.

maheśākhyā-tā, Bbh 29.9; 31.22, or °tva, Mv 11.289.15, abstracts from prec.

Maheśvara, (1) sg. or pl.; in LV 112.3; 113.1, 11, a devaputra, evidently a leader of the **śuddhāvāsakāyika** gods, with whom he comes to salute the infant Bodhisattva and predict his future Buddhahood; in Mv 1.224.3, 5 = 11.27.3, 5 (vss) pl., 8000 gods named Mah° come to cast the horoscope of the infant Bodhisattva; prob. interpret in this sense **maheśvara-rūpeṇa** (the Bodhisattva, it is suggested, should enter his mother's womb thus) LV 39.12; Mvy 3108 **mahāmaheśvarāyatanam**, q.v., a special stage of **śuddhāvāsakāyika** gods; (2) n. of a yakṣa: Divy 41.2 ff.; Suv 161.6; Māy 9; (3) n. of one or two Bodhisattva(s): Sādh 71.4 (here between Avalokiteśvara and Mahāsthāmaprāpta); Gv 442.6 (in a long, rignarole list).

maheśvaradatta, m. or nt., a kind of gem: Mv 11.311.3.

mahotsaṅga, m., a high number: Mvy 8013. Cf. **utsaṅga**.

Mahodadhi, n. of a nāga: Mmk 454.15.

mahoragaka, adj., of great serpents: Śikṣ 333.9 (vs).

mahoraga-lipi, a kind of script: LV 126.3 (confirmed Tib., lto ḥpnye chen po).

Maholūkhamekhalā, n. of a yakṣi: Māy 58. So the Chin. versions clearly indicate; text Aholā°, prob. misprint.

Maholkādhārin, n. of a Bodhisattva: Gv 442.1.

(mahaujaska, adj., of great might: Mvy 727; 6410; occurs in Skt., Schmidt, Nachträge.)

Mahauśadha, n. of a youth (the Bodhisattva), hero of a jātaka = Pall Sūci-j., No. 387 (unnamed there): Mv 11.83.20 ff. He marries Amarā; both names are used in Pall in the different Mahāummagga-j., No. 546; see s.v. **Amarā** (1) for discussion.

Mahauśadhi, n. of a nāga maid: Kv 4.2.

-māṃsaka (= Skt. māṃsa, with -ka Bhvr.), in a-matsya-māṃsakair LV 248.17 (prose), **involving no (eating of) fish or meat**, said of ascetic practices.

māṃsakila, m., wart: Mvy 4056 = Tib. mdzer pa. **māṃsacakṣu(s)**, nt. (= Pall māṃsa-cakkhu),

fleshy, bodily eye, one of the five *cakṣus*, q.v.: *prākṛtena* 'śā mātāpitṛsamḥavena SP 354.7, cf. 9; 355.3; *tasya dāni tāva viśuddham* 'kṣum Mv III.177.8; *buddhyā na* (two mss. om. na) 'śā Lañk 13.3; others s.v. *cakṣus*. **māṃsaja**, 'flesh-born', *physically begotten (son)*: *pravrajemi katham ahaṃ Rāhulaśīri* 'Jam (spelled mānsa-jam) Jinasya Mv III.269.8 (vs).

māṃsabala, m. or nt., n. of a (supposed) magic herb: m., MSV II.134.9; nt., *madīya-snānodakam* 'lam Ib. 11-12, 16.

māṃsika, m., (1) (= Pali *maṃsika*), *butcher*, or *meat-dealer*: SP 276.5; (2) see s.v. *kahāpaṇa*.

Māṃdikā (also *Māgandika*, q.v.; = Pali *Māgandīya*), n. of a *parivrājaka* who lived at *Kalmāśadāmya*, q.v.: Divy 515.14 ff.; 'dikāvadānam, colophon of Divy chap. 36, Divy 544.21.

Makkotaka, *living in Makkoṭṭaka*, q.v.: Śikṣ 71.2 'kaiḥ prāṇijātibhiḥ.

Magadha, n. of a *yakṣa*: Māy 63.

magadhaka, f. 'ikā (Pali *id.*, Childers; AMg. *Māghaa*), of, belonging to, *Magadha*: 'kānām (brāhmaṇakānām) Mv I.261.17, 18; with *brāhmaṇa-grhapatī(ka)*, Mv III.317.6; 443.12; Divy 393.29; *janapada*, Divy 92.24; *paura*, Av I.107.8; *sattvāḥ*, Kv 48.8; 'ikā *kāṃsapātri*, some special kind of brass vessel called *Magadhan*, Mv II.412.8; 'ikāye *kāṃsapātriye* Mv II.282.10; so interpret 'ikānām (partitive gen.) *kāṃsapātri* LV 318.22, a brass vessel of the *Magadhan ones* (not 'of the Magadhan people!); subst. m., the people of *Magadha*, 'akānām *Rājagṛham nagaram* LV 239.18.

Māgandika, (1) = **Māṃdikā** (Pali *Māgandīya*): in the 'Skt. *Suttanipāta*, Hoernle, JRAS 1916.714-5; (2) as common noun, in Mv III.412.7 (prose), applied to some kind of heretical (brahmanical) ascetics or sectarians, in a cpd., after *parivrājaka*, *traldandika-mānandika* (so mss., read *māga*°, or *māka*°?) *guruṣūtraka-gautama-* etc.); cf. Pali AN III.276.32 f., similar list, *paribbājako* ... *māgaṇḍiko* ... *tedaṇḍiko* ... *aviruddhako* ... *gotamako*, etc.; the word *māgaṇḍika* (note ṇḍ) is not recorded in PTSD or Childers; it seems doubtful whether it is related to the n. pr. *Māgandika* (1).

Māthara, n. of a *brahman*, father of *Śāri*: Av II.186.7.

māḍa (cf. *māla* 2; Pali *māḍa*, *māla*), m. pl. *māḍāḥ* Mvy 548 (v.l. and Mironov *māḍāḥ*), some sort of building: Tib. *rha* (*drum*) *khaṇ* (*house, building*), or *sūa* (= *pūrva*) *khaṇ*; Chin. has two renderings, perh. intended like the two Tib. glosses; could the first Tib. mean *drum-shaped hall*? cf. *maṇḍala-māḍa*. PTSD derives the Pali word from Tamil *māḍam*, *house*.

Māna, n. of a *nāga* king: Mmk 18.10.

mānava (also *mānava*, MSV I.261.20), usually (as in Skt. and Pali) *youth*, esp. *brahman youth*; more commonly (again as in Skt. and Pali) 'vaka. Once 'va is used of an adult *brahman*, a king's *purohita*, and contrasted with his pupils, called 'vaka: Divy 60.23 *rājño Brahmāyur nāma brāhmaṇaḥ purohito bhaviṣyati* ... (25) *Brahmāyur mānava* 'śtīmānavakāsatāni brāhmaṇakān mantrān vācayiṣyati. This seems to be highly exceptional.

Mānicara (= Pali *id.*, 'to be invoked in time of need'), n. of a *yakṣa*: Māy 236.28; Mmk 609.7; pl., *sarve Mānicarā yakṣā sidhyante sarvakālataḥ* Mmk 337.24 (vs).

māṇḍaleya, member of a *maṇḍala* or (mystic) circle: *Vajratārām sa-māṇḍaleyaṃ* (Bhvr.) *Sādh* 189.7; *māṇḍaleyaṇāṃ tu saṃbhavaḥ* 230.13.

māṇḍalya, nt. (to Skt. *maṇḍala* plus -ya), *circularity*: *dirghahrasvādimāṇḍalyaṃ parikalpasya saṃgrahāt* Lañk 350.6 (vs).

Māṇḍavya, (1) n. of a ṛṣi in the 'Padumāvattīye *parikalpa*': Mv III.153.7 ff. So Senart, with one ms. in 153.20; v.l. here, and both mss. in most passages, *Maṇḍ*° (MIndic), which should prob. be read; (2) pl., n. of a

brahmanical school (of the *Bahvṛcas*): Divy 632.18 f., and n. of a *gotra*, Divy 635.8, 20.

Mātanga, (1) (= Pali *id.*, DPPN 2) n. of a *Pratyeka-buddha*: LV 18.15; (2) (perh. = Pali *id.*, DPPN 3) n. of a *maharṣi*: Māy 257.2; (3) n. of a *nāga* king: Mvy 3262.

Mātali, n. of a *yakṣa*: Māy 93; 237.4. In Pali *Mātali*, *Indra's charioteer* (as in Skt.), is assumed in DPPN to be identical with a *yakkha* who is to be called on in time of need. This *yakkha*, in any case, is presumably the same as our *Mātali*.

mātāpitṛ, sg. or pl. (not otherwise noted in this sense), *family, relatives, 'home-folks'*: (a king has granted a wish to a courtesan, his concubine; she replies) Mv I.348.16-17 *mahārāja yāvata khu mātāpitaram āpucchāmi tato devasya sakāśato varam yācayiṣyāmi. tāye mātāpitṛnām ārocitam.* (18-349.1) *tehi dāni yaṃ inatam so tam jalpati* ... *tahim aparā parivrājikā* (2) *paṇḍitā* ... *sā āha: Jenti, tvam vallāsikāye dhītā* ... It is obvious that a plurality of persons is meant here, and certainly not the 'mother and father' of *Jenti*. On this basis I think it likely that in LV 279.11 *mātāpitṛsamjñino* means *regarding (each other) as members of the same family*: (*sarvasattvāḥ ca tasmin samaye maitracittā hitacittāḥ*) *parasparam mātā*° 'bhūvan. Cf. next.

mātāpitṛka, adj. (cf. prec. and next but one), *inherited, innate, natural*, contrasting with what is due to *training*: (the *Bodhisattva* had not received martial or athletic training, so that *Yaśodharā's* father refused him as a son-in-law; but he), *mātāpitṛkena balena* Mv II.75.13, *by natural, innate strength*, threw a dead elephant over seven city walls.

mātāpitṛjña, see *mātrjña*.

mātāpitṛka (Pali *mātāpettika*) = prec. but one: MPS 31.17.

mātula, m. (var. *ma*°), a high number: Mvy 7772 = Tib. *ma gzhai*; cf. *māludu*.

mātrkā (= Pali *mātikā*), (1) a name for the *Abhidharma* (*piṭaka*): 'kādhītā Divy 18.6; *sūtrasya vinayasya* 'kāyāḥ 18.15; *sūtram mātrkā ca* 333.7; MSV III.122.4 'kā-dhāro; Prāt 520.13; (2) (see also *Bodhisattva* (sūtra)-*piṭaka-mātrkā*) *summary, condensed statement of contents*; the *Abhidharma* probably professed originally to be a summary of the main points of certain aspects of the *Dharma* (see CPD s.v. *abhidhamma*): Bbh 210.10; 274.21; (prob.) 303.25; *aṣṭau mātrkā-padāni* MSV II.161.14, *eight summary points*.

mātrgrāma, m. (= Pali *mātugāma*), *womankind, the female sex*; in BHS (acc. to Childers in Pali too) occasionally used mg. an (*individual*) *woman*, as in SP 418.9 *sacet ... mātrgrāma imaṃ dharmaparyāyaṃ śrutvodgrahiṣyati* ... *tasya sa eva paścimaḥ strībhāvo bhaviṣyati*; 441.13 *putrakāmo mātrgrāmo* ... *tasya putraḥ prajāyate*; and in a cliché (see s.v. *āvenika*) *ekatye paṇḍitajātiye mātrgrāme* Divy 2.3-4; 98.22; Av I.14.7 etc., *in every intelligent woman*; some of the following may also be interpreted thus, but most of them are abstract or collective: Mvy 392.2; 686.4 ('*ma-bhāva*); 8490; SP 202.5; 206.2; 277.1; 405.1; LV 25.14; 141.9; Mv III.49.20; Divy 257.13 ff.; 493.6; 531.6; Suv 110.5; Bbh 94.7; 167.7; Prāt 479.7, 11 (prob. *individual*); Karmav 167.3; Bhik 3a.1.

mātrjña, adj. (ending app. analog. to Skt. *kṛtājña*), *mother-honoring*: Mv III.131.16. Almost always followed by *pitṛjña*, *śrāmaṇya*, *brāhmaṇya*, *honoring fathers, monks, brahmins*; corresp. to Pali *matteyya* (or *me*°), *petteyya*, *sāmañña*, *brahmañña*; also (in both languages) neg. forms in a: LV 24.15 = Mv I.198.6 = II.2.2; Mv I.46.9; II.423.17; Bbh 267.5; *mātāpitṛjña-tā*, *śrāmaṇya-tā*, *brāhmaṇya-tā* Karmav 40.16.

[*mātrīyo*, Senart Mv I.351.4, 8; read *mātrīyo*; see *mātrī*.]

-*mātra* (for -*mātram*, adv.; m.c.), in comp. with

preceding gerund, as in Skt. and Pali often with participles: utsrjya-mātra bhaviyā (ger.) navapuspādāmāh LV 298.9, as soon as they had thrown (their bodies), having become fresh-flower-garlands, . . . (or is -mātra for -mātrāh, adj., with same mg.?). On *mātra, adj., maternal, see **mātrī**.

mātrajña, adj. (= Pali māttaññu; cf. next, and **a-mātrajña**), moderate (in eating): Mvy 2393; Śikṣ 143.20; Ud vi.6 (bhojane); xxix.16.

mātrajña-tā (also written °jñā-tā, which it seems must be an error, tho it occurs repeatedly in mss.; once māttramj°, § 2.76; abstr. from prec., = Pali māttaññutā), moderation (in eating): Mv iii.265.11 (v.l. mātṛjñātā); Śikṣ 144.2; Ud xxxii.27 (32); bhōjana-mātramjñātā LV 430.3-4 (prose), so Lefm., v.l. -mātrajñā, but apparently all mss. °jñātā; cf. under **a-mātr**.

mātrā-bhojin (cf. Pali mātta-bhojana Dh.p.c. iii.265.8 moderate eating, and prec. two), eating in moderation: Śikṣ 129.13.

mātrī, adj. f. (to m. *mātra, from Skt. mātṛ plus -a?), of the mother, maternal: (svaka-svakā yeva) mātrīyo bhaginīyo paraparasya vivāhītā Mv 1.351.4, (the princes) gave to each other in marriage each their own sisters by the same mother (thus avoiding the marriage of any with his co-uterine sister). So the Tib. version cited by Senart p. 625; Senart misunderstands the Skt. text; he reads mātrīyo with v.l. (and with both mss. line 8 below), but this can only be a corruption. The Pali adj. mātiya which he cites is not known to PTSD; Childers cites it with no textual reference; even if a genuine Pali word, it can hardly be concerned here.

mātsika (Skt. Gr. id.; cf. Pali macchika), fisherman: Mvy 3756 (so Mironov; no v.l.). Looks like hyper-Sktism. [Mādāna, see Gandhamādāna 2.]

Mādhāta, cited as equivalent to Māndhāta, q.v.: Divy 210.21.

Mādhyandina, = **Madhyamāna**, q.v.: MSV i.xvii.4; i.4.4.

Mādhyamika, m., an adherent of the Buddhist school of this name: Mvy 5144. Cf. **Madhyamaka** (-ruci).

māna-kūṭa (= Pali id.), cheating in measures: Śikṣ 269.2 na °tena (Bendall and Rouse false pretensions) the correct mg. is already found in Childers s.v. kūṭo; as Bhvr., one who cheats in measures: SP 402.10 (vs) mānakūṭānām (KN wrongly add ca with only 1 ms.) yā gatīh (Tib. bre confirms māna, measure, yet WT, who cite Tib., read kānsya by em., with corrupt support from one or two mss.).

mānatva, nt. (also **mānāpya**, q.v.; = Pali mānatta), a kind of penance which is superimposed, after **parivāsa**, on a monk guilty of a saṃghāvaśeṣa offense which he has concealed: Prāt 487.11-12 bhikkṣuṇā . . . mānatvaṃ (12) caritavyam bhavati, cīṛṇa-mānatvo (after he has undergone the m°) bhikkṣur . . .; for **mānāpya**, Mvy 8652-5, v.l. mānatva (so Index; ed. mānatva), but Mironov mānāpya without v.l.; Tib. renders Mvy mgu bar bya ba, making glad (Das = āradhanā); Chin. respectful behavior; this accords with the Pali comm. (629.29) on the Vin. passage (iii.186.15 f., bhikkhunā . . . bhikkhu-mānatāya paṭipajjitabbam, cīṇamānatto bhikkhu . . .) corresponding to Prāt 487.11-12 above; the comm. says, bhikkhu-mānatāyā ti bhikkhūnaṃ mānanabhāvāya, āradhanathāyā (cf. Das on Tib. above) ti vuttam hoti; it thus appears that, according to both northern and southern tradition, this penance consisted in, or at least involved, some kind of ceremonial homage paid by the culprit to the general community of monks. This can be interpreted as supporting the apparent etym., māna-tva, condition of (paying) respect.

Mānabhaṇja, n. of a nāga king: Mmk 18.11.

Mānava, n. of a yakṣa: May 2. (Also written for mānava, q.v.)

mānavaka (sometimes written for Skt. mānavaka, as LV 101.9 and 108.5, all mss.; f. mānavikānām, perh. rather to Skt. mānava, mānavi, human being, Mv ii.432.4, used of king's wives), m. or nt., in Av i.265.7 is, or corruptly represents, a word meaning peg, post, or the like, for hanging clothes: yena . . . sā yamali (q.v.) krītā, tena mānavake sthāpitā Av i.265.7; Tib. cited by Speyer as gdañ, which (or gdañ bu, Mvy 9037) = **carpaṭaka**, q.v. The context proves that this is approximately right in mg. But Speyer's suggestion that we em. tenārambhaṇake (should be °mbaṇake, see **ārambana**) is improbable; that word seems to mean a different kind of peg, tho also rendered by Tib. gdañ (bu). Could our word be related to AMg. mānavaya, n. of a divine 'caitya-stambha' (see Ratnach. s.v.)?

mānasaka (nt.; Skt. °sa plus -ka, § 22.34), mind (endearing): nivartaya °kaṃ LV 322.4 (vs), turn back your (sweet) mind (said by the daughters of Māra to the Bodhisattva).

Mānasī, n. of a kīṃnara-maid: Kv 5.22.

Mānastabdha (= Pali Mānatthaddha), n. of a proud brahman converted by Buddha: Av i.148.10.

mānatimāna, m. (= Pali id.; māna plus **atimāna**, q.v.), pride and conceit: Mvy 1948 (following māna and **adhimāna**; followed by **asmimāna** and **abhimāna**); °na-vivarjanatayā Gv 463.26.

[**mānatva**, see **mānatva**.]

mānāpika, adj. (= Pali manāpika, and **manāpa**, q.v.; see also **amanāpika**, and cf. next; no form with ā in first syllable is recorded otherwise), pleasant, charming: °kāni Mv ii.150.5, 14; 151.18; 152.8; 153.17; 156.10; iii.68.11.

mānāpya, nt. (cf. prec.; app. popular etym. for **mānatva**, q.v., which is cited in Mvy Kyoto ed., tho not in Mironov, as v.l. for this; the implied etym. is manāpa plus -ya, state of being, or making oneself, agreeable, sc. to the monastic community by homage), = **mānatva**: °pyam Mvy 8652 (on Tib. and Chin. see **mānatva**); mūla-°pyam 8653 (Tib. gzhi nas for mūla-), mūlāpakaṣa-°pyam 8654 (Tib. yañ gzhi nas bslāñ ste for °kaṣa); on these see s.v. mūla (3); cīṇa-°pyam Mvy 8655, having undergone the m° (penance; we should expect °pyah, see under **mānatva**); Tib. mgu bar byas; carita-°pya, id., MSV ii.157.16; (gurutarmādhyāpanayā . . . bhikkṣuṇyā) ubhayasamghe anvardhamāsam mānāpyam caritavyam Bhik 5b.5; 7b.4; 30b.5 (in the last, ubhayasamghena); cf. Pali Vin. iv.52.26-27, where in close parallel pakkha-mānatam; mānāpya-cāra, one undergoing this discipline, MSV ii.154.14, and mūla-mān° 15; °pya-cārika, id., MSV ii.157.16; in ii.207.16 occur the three items of Mvy 8652-8654, but in iii.43.1 ff. only mānāpyam, imposed for six days after completion of the mūlāpakaṣa- (parivāsa) penance; in iii.61.18 imposed for six days as penance for a saṃghāvaśeṣa offense which, if concealed, would entail parivāsa (as in Pali, Vin. ii.38.1 ff.).

Mānuṣa, n. of a nāga king: Māy 247.25.

mānuṣaka, f. °ikā, adj. and subst. (= Pali °saka; Skt. adj. daiva-mānuṣaka, once, BR 5 s.v.), human; a human being: °śikāye vacāye Mv iii.131.9; nāpi jñāyate °śikā eṣā Mv 1.353.4.

māndāra (cf. Skt. māndāra), rare, = **māndārava**, q.v.: LV 6.8; so all mss., but Tib. māndāraba (in Calc. 318.16 also māndāra but Lefm. 253.21 °rava with all mss.); °ra-mahāmāndāra SsP 322.3; Kv 8.3; 65.4; māndāra-mahāmāndāravanī (! presumably read māndārava-mahā) Kv 79.1.

māndāraka = °ra(va), always as adj. with pūṣpa (so also °rava and other forms): only in Divy 158.16; 186.5; 251.9; 327.12.

māndārava, m. or nt. (= **mandārava**, q.v., and other varr., see prec. two; most commonly as adjectival

epithet of puṣpa or kusuma, but also sometimes alone): LV 45.8; 253.21; 296.21 (vs, read °vām, acc. pl., with all mss.); Karmav 159.3; Mv 1.214.11; 216.6; II.286.13; 393.19; Divy 554.14; Gv 118.23; Sukh 94.12; Suv 102.3; 150.9; (Kv 79.1, see s.v. māndāra) followed by mahāmā°, SP 5.11; 20.1; 69.9-10; 240.1-2; LV 10.21; Mv 1.266.18; II.286.15-16; Mmk 111.17; Suv 196.5 (mahāmā° 7, but here best ms. °māndāra).

Māndhātā, °tr (and other forms, see below; = Pali Mandhātā, n. sg., stem °tu-; there seems to be nothing in Buddhist legend suggesting identity with Skt. Māndhātā, except the name), n. of an ancient cakravartin king, sometimes (e. g. in Lañk, also in Pali) regarded as a previous incarnation of Śākyamuni: °taḥ, °to, n. sg., Mvy 355.8; Mv 1.348.9; Divy 210.20; 214.20; °tasya Mv 1.348.9; Divy 210.21; 213.23; MSV 1.67.14 ff.; 93.6 ff.; Mmk 609.1; °tr- (stem in comp.) Karmav 37.3; °tā, n. sg., Mv 1.154.1; Divy 210.23; 214.21; Karmav 36.11; Lañk 141.5; Mmk 608.22; °tuḥ, gen. sg., Divy 278.13; 576.10, etc.; Mādhātāḥ, cited as used by 'some', Divy 210.21; Mūrdhātāḥ (q.v.), as n. sg. Mvy 355.7 (so v.l. of Mironov, who reads Mūrdhātāḥ, Kyoto ed. Mūrdhātāḥ), also Divy 210.19, and forms of this stem are much used in this Divy and MSV story, interchangeably with stems Māndhātā and °tr; e. g. Mūrdhātasya Divy 212.9, 18; °tēna 212.19, 22.

Māndhātṛ-sūtra, cited from the Rājasaṃyuktakapāṇīya of the Madhyamāgama: MSV 1.93.10 (story of prec.).

Māmaki, n. of a Buddhist goddess: Mvy 427.5; Dharmas 4; Mmk 41.5; Sādh 18.14 etc.

māya, (1) nt. acc. to text, a high number: mahāvī-vāhas tathā dṛṣtas, taddaśam māyam ucyate Mmk 343.18 (vs); or understand māya(h)-m-ucyate, with m. gender? In next line: taddaśamāyām(1) mahāmāyaḥ; (2) apparently nt. for Skt. māyā, *trick, wile*: bahūni māyāni darsayati Mv II.174.12 (prose; no v.l.).

? **māyatā**, prob. read māyitā (Skt.), *trickiness, deceit*: no ca śāthya na khilam na māyatā teṣu vidyati... RP 10.11 (vs).

māyati (= Skt. mātī), *is measurable in, is contained in*, with loc. (so Skt. mātī): (sa puṇyaskandho...) trisāhasramahāśāhasreṣu lokadhātūsu na māyēt AsP 157.19, *would not be measurable in i. e. would be greater than*.

Māyā (Pali id.), often Māyā-devī as cpd., also **Mahāmāyā**, q.v., (1) n. of the wife of Śuddhodana and mother of Śākyamuni: Mvy 1069 (Māyādevī); her origin and history, Mv 1.355.17 ff. (many other refs. to her, see Senart's Index); LV 26.15; 28.8 ff.; 78.1; 252.13, 15; Suv 239.5 (vs, Māyā-devī, m.c.); Gv 375.1; in Gv, where Vairocana, q.v., seems blended with Śākyamuni, she is also Vairocana's mother (381.5; 338.25, cf. 339.3) in all his existences (as a result of a prapñdhāna made ages ago, 444.20 ff., that she might always be the mother of a certain cakravartin who became Vairocana, 445.4); in Gv 426.11-12 she is called bodhisattva-janetrī and located bhagavato Vairocanasya pādāmūle; in 438.8 she made a prapñdhāna to be the mother of all Bodhisattvas and Buddhas (sarva-bodhisattva-jina-janetrī-pra°); in 438.23 ff. she says that she has been the mother of all **caramabhavika** (q.v.) Bodhisattvas in all the lokadhātus of the Lord Vairocana, and then (439.1-2) that she gave birth to the Bodhisattva Siddhārtha, 'in this very Bhāgavati cāturdvīpikā', in Kapilavastu, as Śuddhodana's wife; in 441.6 ff. she says that as she was the Buddha Vairocana's mother, so she was the mother of all past Buddhas, and will be of future Buddhas, Maitreya etc.; (2) n. of a deity attendant on the four direction-rulers: Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4, 173.9; = Pali id., DN II.258.9 (not in DPPN).

māyākāra, m. (= Pali and Skt. Lex. id.), *conjurer, sleight-of-hand-performer*: Mvy 724.2.

Māyājālamahāyoga-tantra, n. of a work by Kṛṣṇapāda: Sādh 378.16.

māyūravratin, a member of some heretical sect: Mvy 353.7. Cf. go-śrṅga-vratika, mṛga-śrṅga-vratin.

Māyūri (= Mahā-māyūri), n. of a book of spells called vidyārājñi: Māy 218 lines 3 and 1 from bottom.

Māra, m. (= Pali id.), *the Evil One, the adversary and tempter*; regularly with ep. pāpiyāms; often styled **Namuci**, q.v.; sometimes *the great yakṣa*, q.v.: in the singular, so usually, as the One who tries to thwart the Bodhisattva or Buddha and his followers, SP 63.6; 64.2; 145.2, 3; LV 260.17 ff.; 267.2; 299.20 ff. (long chapter on his temptations of and attacks on Śākyamuni); Divy 144.14; 145.4; 201.22 ff.; 202.2 ff. (here, as often, tempts Buddha to enter nirvāṇa); Jm 19.20 ff.; an unspecified plurality of Māras, SP 64.3; Śikṣ 49.7 f. mārāḥ pāpiyāms bodhisattvasya viheṭhanām (so with ms.) upasaṃharanti; in Gv 444.12 there is a Māra named **Suvarṇaprabha** who tries to interfere with a Bodhisattva named **Vimalaprabha** in his quest of enlightenment; Māra is converted (!) by Upagupta, Divy 357.1 ff.; there are ten Māra-karmāṇi, *deeds of Satan*, of which an erring Bodhisattva may be guilty, Śikṣ 151.13-152.19 (listed in detail); plurality of Māras, in Pali 3, 4, or 6 (in the latter case including Abhisamkhāra-māra, which has not been noted in BHS, cf. **abhisamskāra**), whereas in BHS they are standardly four, viz. (the order varies) **Kleśa-māra**, **Skandha-māra**, **Mṛtyu-māra**, and **Devaputra-māra** (the last means the anthropomorphic Evil One; excellent brief statements on the others, which mean in effect quasi-personifications of kleśa etc., in Childers s.v. Māro); to these corresp. Pali **Kilesa**, **Khandha**, **Maccu**, and **Devaputta-māra** (but in Pali, even when the Māras number four, it need not be these four); only two named SP 290.9 (śrāvakāms) ca bodhisattvāms ca skandhamāreṇa vā kleśamāreṇa vā sārđhaṃ yudhyamānān ..., in next line (10) sarva-māra-nirghātanaṃ; similarly in Mv III.273.2 only two, **Kleśa-māro bhagno**; **Devaputramāro bhagno**; but usually all four are named, so Mv III.281.7 f.; Dharmas 80; Śikṣ 198.10 f.; Sādh 20.1-2; exigences of meter may cause abbreviations, as in LV 224.18-19 where all mss. and Calc. have all four names in full, but meter requires **Devamāra** instead of **Devaputra**; so LV 354.11-12 (vss) anena jitu Skandhamāras tathā Mṛtyu-Kleśa-mārāḥ (v.l. Mṛtyu-māra-Kleśamārāḥ, bad meter), anena jitu Devaputramāras; four Māras referred to but not listed Dbh.g. 55(81).3, 14; Gv 472.15.

-māraka, ifc. Bhvr., = **Māra**: in sa-māraka, *including Māra*, common in phrases like sadevakasya lokasya samārakasya ... SP 21.7; loc. of same, Suv 9.17; etc.

Mārakaṇḍa, m., n. of a village of the Kosalas: Mv 1.317.5; 319.3 (mss. °kaṇḍa), 8 (mss. corrupt but indicate -kaṇḍa); site of the former **Veruḍḍiṅga**, q.v., or **Vebhadiṅga**; n. sg. °do 317.5 and 319.8.

mārakāyika, adj. (= Pali id.), *belonging to the entourage of Māra*, regularly with deva(-putra) or devatā, also as subst. without noun (Māro vā Mārakāyiko vā Mv II.263.7): SP 421.1; 474.7; LV 46.22; 300.4; Mv 1.220.1 = II.22.2; II.163.14; Av 1.215.7; Bbh 116.20.

māraṇḍantika (= Pali °nantika, Milp. 48.11), *relating to (the part of) death*, contrasted with aupapattiyamsika, Śikṣ 226.7 ff. (cited from Sāl 87.10 ff.); = **māraṇḍamēśika**, q.v., and see s.v. -amēśika.

Māradhvaja, n. of a group of 18,000 former Buddhas: Mv 1.58.5; 1.61.14.

Mārapramardaka, n. of a son of Māra (favorable to the Bodhisattva): LV 316.22.

Mārabalāpramardin, n. of a Bodhisattva: ŚsP 7.4.

Māraṇḍalanirghoṣasvara, n. of a Bodhisattva: Gv 4.11.

māri, f. (Skt. *māri*, and Lex. *māri*; AMg. both), *plague, pestilence*: *māriṃ utsṛṣṭā* Divy 578.23.

Māriṇī, (1) n. of Māra's consort: LV 301.18; (2) n. of a goddess (the same?): Sādh 502.9.

Mārica, n. of a serpent king: Mmk 18.24.

Mārici, n. of a yakṣa: Māy 83.

Mārici, (1) n. of a *rākṣā*, q.v.: Dharmas 5; surely to be identified with the personification of a charm Śiks 142.5, 9; and prob. Sādh 215.8 etc.; cf. (*Mahā*)*māyūri*, which sometimes seems to replace this; (2) n. of an ogress: Māy 243.12.

māruta, a high number: Gv 106.12; cf. *māluta*, in same list.

mārga, m. (Skt. *id.*; special uses, the first and third as in Pali *magga*), *way*; (1) *aṣṭāṅga-m°* (= Pali *aṭṭhaṅga-magga*), the (*noble*, ārya) 8-fold path: Mvy 996 etc.; the 8 steps (as in Pali) listed e. g. Mvy 997-1004, *samyag-drṣṭi*, *-saṃkalpa*, *-vāc*, *-karmānta*, *-ājīva*, *-vyāyāma*, *-smṛti*, *-samādhi*; (2) *daśāryagotra-mārgam* *pratīlabhate* Lañk 222.4, acc. to Suzuki *the ten paths of discipline which belong to the noble family (of the Tathāgatas)*; what does this mean? the ten *kuśala-karmapatha*? Tib. renders literally, *hpahgs pañi rigs kyi lam*; (3) four kinds of *śramaṇa* (as in Pali, Sn 83-89, where this is made clear, and the *magga-jīna*, *-desaka* or *-desin*, *-jīvin*, and *-dūsin* are defined), Mvy 5127-30, *mārga-jīna*, *conqueror of the way (of religion)*, *-deśika*, *teacher of the way*, *-jīvin*, *living in the way*, *-dūsin*, *defiling the way* (by hypocrisy and wickedness).

mārgaka, adj. or subst. (cf. M. *magaa*), *seeking*; *one who seeks*: *sūtrāntamārgakā(h)* SP 476.1 (prose).

mārgapatā (AMg. *maggaṇayā*), = next: *kuśalamūlānām* *°patāyai* Śiks 214.7.

mārgaṇā (Skt. Lex. *id.*, Skt. *°ṇa*, nt.; Pali *maggaṇā*), *act of searching, seeking*: *°ṇa kārītā* (mss. *mārgaṇa kārītā*; *kar°* may be kept) Mv 11.112.14 (prose).

mārgika, adj. (*mārga* plus *-ika*), *of, consisting of, or marked by a road*: *°kam* (sc. *nimittam*, *mark*, as boundary) MSV 1v.88.8.

Mārgo(d)dyotayitar, n. of a former Buddha: Mv 1.141.3.

Mārjaṇī, n. of a *rākṣasī*: Māy 243.29.

mārjara, m. (cf. Pkt. *mamjara*; Skt. *mārjāra*), *cat*: Mvy 4790 (so also Mironov, with v.l. *mārjāra*).

mārjāla (m.; = Skt. Lex. *id.*; Skt. *mārjāra*), *cat*: *°lādayah* Kv 19.21.

mārdava, adj. (= Pali *maddava*; in Skt. only as nt. abstract n., the adj. is *mṛdu*), *mild, gentle*: associated with *mṛdu*, as Pali *maddava* with *mudu(ka)*, in SP 324.3 and 325.9 (vss) *mṛdu mārdavās ca* (what difference is there in mg. between them?); also with (Skt.) *ārjava*, Mvy 2364 (follows *ārjava*); *ārjavu* *°vaś ca* SP 287.3 (vs); in LV 38.4 (vs) read with v.l. *sadārjavā mārdavās ca*; *°vāh* Mv 1.133.9 (prose); SP 66.9; *°vā* (f.) Gv 404.15 (prose).

mārṣa, only voc. sg. or pl. (hyper-Skt. for Pali *mārīsa* = Skt. *mārīṣa*; the short form seems unquotable in Skt. lit., tho cited Lex.; in BHS *mārīsa* is usual, *mārīṣa* little used except in Mv, e. g. I.185.20; 229.12, 17), *friends!* *good str(s)!* commonly pl., SP 88.2; 104.2 (prose); 171.11; 175.3 (vs, *mārṣa*, pl., m.c.); 389.5 (prose); LV 18.12; 23.4; 383.9; Mv 1.41.1; 11.86.2 (*mārṣa*, prob. pl., but somewhat obscure); Mvy 6391 *mārṣāh* = Tib. *grogs po dag, friends! comrades!*; Gv 490.26; Kv 36.16 *mārṣā(h)*, prose, prob. pl. referring to plurality just spoken of, tho followed by *na tvayā* ... (to one individual of the group); quasi-nom., with 3 pers. vb. like *bhavantāh*, Mmk 35.27 *śṛṇvantu mārṣāh*; sg., Divy 57.16; 59.4; 194.8; Jm 21.16; 36.18; 38.8.

māla, (1 = Skt. *mālā*, *garland*, as prior member of cpd., so also in Skt., see BR: *samantajvālā-māla-paryeṣitām* (Tārām) Mmk 65.14); (2) = *māḍa*, *hall, pavilion*,

in *maṇḍala-māḍa*, *°māla*, q.v. Perhaps this same word is to be recognized in the Bhvr. cpd. *candana-māla*, *having halls of sandalwood*, ep. of *prāsāda*, *palace*, in Divy 43.1, 7; 49.27 ff., and of a *vihāra* in Karmav 64.1. But Lévi in his note ad loc. identifies (3) *-māla* here with *mālā*, q.v., and supports his theory with the cpd. *mālā-vihāra*, q.v.; he may be right (in that case, *having tops or crowning pavilions of sandalwood*); the matter seems to me doubtful.

Mālaka, n. of a hunter in the Kimnari Jātaka (story of *Manoharā*); cf. *Halaka*: Mv 11.102.1; 104.8; 105.18; 114.8, 10.

Mālaṭa, n. of a people, acc. to Gv 527.8; but in Gv 525.16 the text has for the same people *Malada*, which (as well as *Mālada*) is recorded in Skt. (Kīrīel 74).

mālā, (1) (cf. AMg. *id.*, *upper deck or storey on a ship*), *Ratnach.*; see *mālikā* in Acharya, Dict. Hind. Arch. s.v., and cf. *mālāvihāra*, *-mālā* 3), *upper part, top, crown*, of a building; in *navachadanā āveśana-mālā* (so mss. each time; Senart em. *°śālā*) Mv 1.328.6, 9, 10, 12, 14, 20; 329.1, *the newly-thatched crown (top) of a (potter's) workshop*. The AMg. mg. could be derived from a mg. *pavilion* (on top), so *cabin* (on the deck of a ship); (2) n. of a goddess or yoginī (*Garland personified*): Sādh 324.6 (replacing *Mālyā* of 157.12 etc.).

Mālādhārin (so all mss.; Senart em. *°dhārī*, metr. better), n. of a Buddha: Mv 1.124.2 *°rī*, n. sg.

mālādhāra, also *°rin*, q.v., m. (regularly pl.), n. of a class of godlings, in Mv 1.30.7 *yakṣas*, associated with *karotapāṇi* and *sadāmatṭa*, q.v.: Mv 1.30.7 *°rā(h)*; Mvy 3151 *°rah* (but Mironov *°rāh*); Divy 218.8; Mmk 19.13.

mālādhārin, m. pl., = prec.: Mmk 43.18 (see s.v. *karotapāṇi*). See also *Mālādhārin*.

Mālādhārī, n. of a *rākṣasī*: SP 400.6 (no v.l.; so WT; Burnouf *°dhārī*).

mālā-vihāra, n., acc. to Tib. (on Śiks) *phreñ bañi khañ, garland-building*: Mv 11.367.3 (vs, = Śiks 300.8) *°raṃ kṛtvāna* (Śiks *kṛtvā ca*) *lokanāthasya dhātusu*, constructed at a place where relics of Buddha are kept. But Lévi, Karmav 63 n. 2, argues, perhaps rightly, that *mālā* here means not *garland* but *pavilion* (on top of a building); see *mālā*; he finds the same word in the Bhvr. *candana-māla*, see *-māla*.

Mālī, n. of a nāga king: Māy 247.15 (n. sg. *Mālīr*).

Mālikā, n. of a queen, wife of Prasenajit: Av 11.9.6.

Mālinī, (1) n. of a pious princess: Mv 1.303.7; 305.4, 12; 306.19 etc.; (2) n. of a female arhat: Karmav 100.3, 8. **mālu**(-latā); Skt. Lex. *mālu*, f.; = *mālūtā* (2), *māluvā*; Pali *māluvā*; AMg. *māluvā*, a kind of creeper, which strangles trees (*śāla* trees are especially mentioned in Pali) on which it grows: *jara śoṣayate naranāriganam yatha mālu-latā ghanasālavanam* LV 174.19 (vs).

māluta, a high number (twice in same list with *°ta*, see next; *°tā* seems better to correspond in position to *mālūda*, q.v.): Gv 106.4, 13 (the list seems confused at this point); cf. also *māruta*.

mālūtā, (1) a high number (cf. prec.): Gv 106.5 (seems to correspond to *mālūda*); (2) (= *mālu*, q.v., with Pali and AMg. correspondents), n. of a creeper, symbol of cause of unhappiness (because it chokes trees on which it grows): (*kāmāh* ...) *mālūtā-latevāsukhadā(h)* LV 212.17 (prose; v.l. *mārūtā*), but Tib. *hkhrī śiñ ma lu ta*; *mālūtā-latā-jālāvabaddheṣu* (mss. *mārūtā*, ed. em.) MadhK 441.5 (prose).

mālūda, nt. (var. *maluda*, but Mironov *mā°*), a high number: Mvy 7876 (= Tib. *thal yas*), cited from Gv 133.15; seems to correspond in position to *mālūtā* Gv 106.5.

mālūdu, m. or f., a high number: Mvy 7901 = Tib. *ma gzhal*; cf. *mātula*; cited from Gv 133.23.

māluva (= Pali id.; BHS also **mālu**, q.v., and **mālutā** 2), a kind of creeper: *sālam vā māluva yathā* Ud xi.10 (= Pali Dh. 162).

mālya, nt. (in this sense Skt. Lex. and once in late Skt., Schmidt, Nachträge; so also, allegedly, Pali *mālya*, *mālya*, and *mālā*), *flower*: Mv i.249.12 (prose) *imāni ... sthalaajalajāni mālyāni ...* (list follows, *atimuktaka-campaka*-etc.); ii.449.2.

Mālyacitra, n. of a mountain: Māy 254.5.

Mālyadhara, n. of a yakṣa: Māy 18.

Mālyā, n. of a goddess or yoginī (*Garland personified*): Sādh 157.12; 312.3; in 324.6 **Mālā**, q.v.

(**māṣa-rāśi-varṇa**, adj., *having the color of a heap of beans*, i. e. black and gray spotted: Mv ii.432.16, 19, etc., often in description of Kuśa (2); regularly preceded by *kāla*, *black*. So the mss. invariably; they are proved right (against Senart's em. *maṣi-rāśi**) by Mbh. Cr. ed. 3.268.34 *māṣarāśi-saṣṭṣair ... kṣaṇadācaran*; the adj. fits *rākṣasas* as well as Kuśa.)

māṣṭa and **māṣṭaka**, nt., also in mss. *maṣṭa(ka)*, and with *th* for *t*, seems to mean something like *construction, product, contrivance, ingenious device*; usually in comp. with prec. *yantra*-(*yanta*-, *janta*-, *jantra*-): Mv ii.475.7 ff., many times; in 476.3 *māṣṭakāni* alone, but v.l. *jantra-m*°; seems to refer esp. to toys: (*antaḥpurasya arthāye*) *nānāprakārāni janta-māṣṭa*-(mss. *maṣṭa*-, °*ṭha*-) *daṇḍakāni kriyanti, kriḍāpanakāni ca vividhāni ca janta-māṣṭakāni kriyanti, vījanakāni pi jantamāṣṭāni kriyanti* 475.7-8; āsandikā pi jantamāṣṭa-pādakā 9, etc.

[*māṣopavāsaka*, °*ika*, see *śvāsopa*°.]

Māskarīn = **Maskarin**; Av i.231.4 ('probably a clerical error', Speyer).

Māhiṣmatī (= Pali *Māhissatī*), n. of a city, capital of the Avantis, as in DN ii.235.20; originally so in Mv iii.208.18, where mss. are corrupt; Senart correctly em. to *Māhiṣmatī*, but leaves a blank for the people-name; mss. ca *varinām*; read *c' Avantinām* with DN. In Sn 1011 *Māhissatī* is mentioned along with *Ujjeni*, which confirms its association with *Avanti*.

? *mijī*, *drop, small bit*: *ekā odanamijy avatiṣṭhate* Divy 346.1. Prob. corrupt, but I think of no good em. (those suggested in ed. note are clearly worthless).

mīñj-(*ayati*, ppp. -*ita*, etc.), see s.vv. **unmīñja**, °*jita*, **nīmīñjita**, and (for etym. discussion) **saṃmīñjaya**ti (and congeners). Simplex has not been noted.

mīṇḍha (= AMg. id.; Skt. Lex. *mēṇḍha*, Pali *mēṇḍa*), *ram, sheep*: LV 156.18 read *mīṇḍhalakṣaṇe* with ms. A for *miṣṭ-la*°; see s.v. **kaiṭabha**. (Tib. *lug, sheep*.) This form, or something like it, may have been intended by the corrupt *masniya*, q.v. See also next.

mīṇḍhaka, m., (1) (cf. prec.; extensions in -*ka* in Pali and Pkt.) *ram*: Divy 450.14; 456.3 (so mss. both times, ed. em. *me*°); (2) n. of a rich householder, = **Mēṇḍhaka**, q.v.: *Karmav* 68.8 (and sometimes *Divy* mss.).

mita-vārṣika, m. sg. or pl., 'short rains' (consisting of a night and a day): Mvy 9285; Bhk 22a.2, 3, where definition is given; see s.v. **sāmāyika**. See also **mṛta-v**°.

mitra, (1) *friend* (in Skt. nt.), sometimes with m. gender (also in Pali; not by inheritance from Vedic, but a MIndic change of gender, caused by the *mg.*; in Class. Skt. extremely rare and perhaps only in word-plays): *kalyāṇamitrāṃs ca niṣevamāṇāḥ pāpāṃs ca mitrān parivarjayantāḥ* SP 98.1 (vs); *purāṇamitrāḥ* 210.10 (prose); *mitrāṇ ca tasya* (read *tasyo*, WT), with nt. epithets, 212.10 (vs), but *Kashgar rec.* *mitrāḥ* and m. epithets; *pūrvamitro* 213.3 (vs, no v.l.); (2) n. of a merchant, father of **Maitrakanya(ka)**: Divy 586.16; 589.12; 593.16; Av i.195.3 ff.

Mitrakalika, n. of a piśāci: Māy 239.23.

mithyatva = (Skt.) *mithyātva*, see °*tva-niyata* and s.v. **rāśi**.

-**mithyācārika**, adj.-subst. (to Skt. *mithyācāra* plus -*ika*), *sinful*; in *kāma-m*°, *sexually sinful*: Divy 301.23 (follows *adattādayika*; followed by *mṛṣāvādika*).

mithyājīva, m. (= Pali *micchājīva*), *wrong way of getting a living*; for a monk, there are five such: Bbh 168.23, listed 21-22 as *kuhana* etc., also listed Mvy 2493-2497, see s.v. *kuhana* (or °*nā*); the others are *lapana* (°*nā*), *naṣṣeṣikata* (°*tva*), *naṣṣittikata* (°*tva*), and *lābhena lābha-niścikīrṣā* (°*śuta*), or °*niṣpādanā*.

mithyātva-(also written **mithyatva**)-*niyata*, adj. (= Pali *micchatta-niyata*), *fixed in falsehood*, ep. of one of the three *rāśi* of creatures; q.v. for references.

mithyā-darśana, nt., = next: Mv i.107.15, as one of the three *akuśala karmapatha* of the mind.

mithyā-dṛṣṭi, f. (cf. prec. and next; = Pali *micchādīṭṭhi*), *false view, heresy*; fundamentally = *dṛṣṭi* alone: in *Dharmas* 68 and Mvy 1957 more specifically, one of the five *dṛṣṭi*, paraphrased *AbhidhK.* LaV-P. v.15, 18 by *nāsti*- or *apavāda-d*°, *negation* ('because tho all heresies are false, this is the worst of them'); also one of the three *akuśala karmapatha* (q.v.) of the mind, Mvy 1698; LV 31.17; Mv ii.99.11; Śikṣ 75.1; Bbh 224.1 (with *abhidhyā* and *vyāpāda*); other, misc. occurrences, Mvy 7027; LV 22.3; Mv i.145.13; ii.99.5; 132.9; 283.18; Jm 155.7; 192.13; Mmk 73.15.

mithyādrṣṭika, adj. and subst. (= Pali *micchādīṭṭhika*, to prec.), (a) *heretical (person)*, *heretic*: Mv ii.132.9; 283.18; Divy 293.25; in lists of persons guilty of the *akuśala karmapatha*, Divy 301.24; Gv 353.1.

mithyā-praṇidhāna (nt.; cf. Pali *micchāpaṇihita*, adj. with *citta*), *a wrong, improper, earnest wish* (*praṇidhāna*, q.v.): Divy 14.19 °*na-vaśāt*; MSV ii.14.8, 13.

mithyāpratipanna, adj. (= Pali *micchāpaṭi*°), *devoted to false or wrong ways of life*: Mv i.314.4.

mithyā-māna, m. (not recorded in Pali), *false (wrong) arrogance*: (na) *māno nādhimāno na mithyāmānaḥ* SP 481.5 (prose).

middha, nt. (= Pali id.; orig. unhistorically abstracted from *styāna-middha*, q.v.), *drowsiness, sleepiness*; sometimes simply *sleep*, with neutral or at least unobjectionable connotation, as in *middham avakrāntaḥ, went to sleep*, MSV i.281.1; Divy 102.5, 21; 579.20; *ma* (= *mā*, m.c.) ca *bhavatha middhavihataḥ patamga* Iva *rakṣathā netraḥ*: LV 202.2 (vs), and *don't be overcome with drowsiness* ...; Mvy 1982 *middham* = Tib. *gnid, sleep* (follows *styānam* 1981); *middhāvastha-locaṇāparisphuṭo* Divy 555.22; perhaps in this sense LV 179.6; but also as something definitely reprehensible, *Dharmas* 69 (in list of *upakṣeṣa*; *styāna* occurs earlier, but separately, in same list); *saṃgaṇikā-saṃsarga-middha-nivaraṇa*-Laṅk 49.7; *middha-guruka* (see this) AsP 245.9, 13; *middha-sadābhībhūta* RP 28.4 (vs); others, Śikṣ 128.1; 197.6; Bbh 223.13; SP 13.1.

middhin (= Pali id.; to *middha*), *characterized by drowsiness or sloth*: Ud xxix.13 *middhi ca yo bhavati* ... = Pali Dh. 325 *middhi yadā hoti* ...

mirava, v.l. °*pha* (so *Mironov* with v.l. °*va*), m., a high number: Mvy 7913, cited from Gv, which reads **mirahuḥ** 133.26, **bimbahu**(*sya*, gen.) 106.16; Tib. on Mvy *lhun yas* = *meruṭu*, q.v.

mirahu, see prec.

Milaspharapa, nt., n. of a place (not found elsewhere); called 'tip of India' and located in the south; Cape Comorin?: *ihaiva dakṣiṇāpathe °naṃ nāma Jainbūdvipaśrīṣaṃ* (text here *Jāmbū*°) Gv 83.20; °*naṃ Jainbūdvipaśrīṣaṃ* 84.16.

milāyati (= Pali id., Skt. *mīlā*°), *wilts, withers, becomes faint*: Mv iii.131.4 (prose); *haritacchinnamilāyitaṃ* Mv ii.232.3 (hypermetric final half *anuṣṭubh* line); ppp. *milāna* Mv ii.393.9; a-*milāna* (-*gandhamālya*) ii.102.2 (prose).

millati, **milleti** (= AMg. and other Pkt. *millai*;

= *mellati*, q.v.), *abandons, lets go, releases, gives up, leaves, rejects*: millehi (sc. *mrgm*; *let her go!*) Mv i.363.14; (mā...etām striyam...) millehi (mss.; Senart em. *mel*) iii.291.17, *don't abandon (forsake)*...

[*miśr*-(*lakṣaṇa*), corruption for *miṇḍha*, q.v.]

miśraka, nt., (1) a kind of literary composition, acc. to Tib. *spel ma*, a mixture of prose and verse (cf. Skt. *miśra*, -ka): Mvy 1456; the surrounding terms denote kinds of commentaries, *paddhati* and *tikā*; (2) (= *Pali missaka*, nt.), n. of a pleasure-grove of the gods, presumably = next: *ke*, loc. sg., LV 45.5 (vs).

Miśrakāvana, nt. (cf. Skt. *°vāna*, Pāp. 8.4.4, and *Pali Missakavana*, e. g. Vin. comm. i.164.29; in BHS only *°kāvana* has been noted; all the following prose except the first; cf. also *Miśraka* 2 and *Miśrāvana*), n. of a pleasure-grove of the gods (of the *Trāyastriṃśa*, Mv): LV 44.7 (vs); 82.12; Mv i.32.5; ii.451.20; Mvy 4195; Divy 194.3, 10; 195.9; KP 47.1; Gv 194.14.

Miśrakeśī, n. of a *devakumārīkā* in the western quarter: Mv iii.308.8 = LV 390.5.

Miśrāvana, m.c. for *Miśrakāvana*, q.v.: *°vane* KP 47.6 (vs), replacing *°kāvana* of 47.1 (prose).

Miśrika, pl., n. of a class of gods, = *Pali Missaka* (DN ii.260.24, same passage as ours): *Mahāsamāj.*, Waldschmidt, Kl. Skt. Texte 4, 187.6.

miḡava, nt., a high number: Mvy 7714 = Tib. *zar zer* (= *mrgava*, q.v.); there is a v.l. *miḡagam* (prob. influenced by the preceding item *avagam*), which Mironov presents without v.l.

miṭa, *miḍa* (m.), = next, *dung*: *miṭa-sthāne yathā krimiḥ* Śiḥ 81.4; (*varāha*) *iva miḍa-kunape* (cf. BR 5.1302 s.v. *kunapa*) KP 101.5; *satkāra-miḍe pataṇam* KP 131.8 (vs; in 3 above, *satkāra-uccāra-pataṇam*).

miḍha, m. (= *Pali mīlha*; cf. also *prec.*), *dung*: Mvy 6966; *mahato* (mss. *mahānto*) *miḍha-parvatasya uparim* Mv ii.137.11; *miḍhamgiri* LV 197.3, *mountains of dung*; *varjetī kāmāṃ yathā miḍha-kumbham* Mv ii.377.21 (vs), *like a pot of dung*; this is a favorite comparison, esp. with *miḍha-ghaṭa*, LV 173.20; 174.3; 213.5; RP 19.9 (vs; text *°ghatāṃ*, read *°ghatām*, acc. pl.); *miḍha-viṣayā(h)* LV 127.18; *miḍhāvallptaḥ* Śiḥ 173.8.

miṃāmsana (nt.), = *Pali vimāmsana*, *investigation* (= Skt. *°sā*): LV 430.16 (prose).

miḡava, var. for *miḡava*, q.v.

mukunda, m. (= *makunda*, *mukunda*), a kind of drum: *tuṇapaṇavamṛdaṅgām viṇaveṇḍumukundām* (all mss. *ṇḍ*) LV 80.5 (vs); Tib. seems to render by *rña*, see s.v. *mukunda*, qualified by same epithet.

mukunda, m. (= *mak*°, *mukunḍa*), a kind of drum: *°daḥ* Mvy 5020 = Tib. *rña* (*drum*) *mu kun da*, or *rña zlum* (*round*); prob. read this word for the corrupt *mukunda* of *Samādhi* p. 34 line 9.

Mukultā, n. of a 'gandharva maid': Kv 4.18.

mukuṣṭa, m. (Skt. *makuṣṭha*, Lex. *makuṣṭa*, *mukuṣṭha*; not in *Pali* or *Pkt.*), a kind of bean: Mvy 5651 = Tib. *mon sran nag gu*, *black bean*.

mukta, adj.-ppp. (in Skt. used of fruit fallen from its stem), *loose, fallen* (from its stalk), of a flower: *muktakusuma* SP 103.4 (Burnouf and Kern *pearls*, as if *muktā*); the oldest Chinese transl. (*Dharmarakṣa*, dated 286 A.D.) renders *loose flowers*; *mukta-puṣpa* Karmav 31.22; 52.13; 100.11 (*Lévi* *une simple fleur*, also wrong).

Muktaka, (1) n. of a *śreṣṭhin* (called *Vimuktaka* in the list, Gv 549.3): Gv 76.20; 77.23; 79.8, etc.; (2) n. of an author: *Sādh* 94.19 etc. See also *muktikā*.

Muktakusumapratimaṇḍitaprabha, n. of a former Buddha: Sukh 5.15.

Muktachattrā, n. of a former Buddha: Sukh 6.13.

Muktachattrapravātasadrśa, n. of a former Buddha: Sukh 6.2.

muktaprabha, m. or nt., a kind of gem (*that emitted*

splendor; Senart em. *muktā*°): *°bhehi maṇiratnehi samalākṛtām* Mv ii.310.18; (read) *°bhā maṇiratanām grahetvā* 317.15 (vs).

[*muktahastā*, read *°hastatā*, *liberality*: Bbh 303.13.] *Muktā*, *Pearl*, n. of a daughter of *Puṣya* (3) of *Śrāvastī*: Av ii.36.12 ff.

muktāphalaka, nt., a kind of flower: Mvy 6194.

Muktāsāra, n. of a goldsmith: Gv 452.7, 15.

muktikā, (1) adj., f. of *muktaka* (which is used at least once in Skt. in this sense, BR s.v.), *isolated, unaccompanied*: with *jñapti*, Bhik 15b.3, or *jñapti*, Mvy 8659; qq.v., *isolated motion*, unaccompanied by (one or three) supplementary questions (contrasts in Mvy with *jñapti-dvītyam* and *°caturtham*, explained s.v. *jñapti*); = Tib. *gsol ba gclg pu*, *isolated question (demand, proposal)*. Seems not recorded in *Pali*; (2) *pearl* (so Skt. Lex., cf. Skt. *muktā*, *mauktika*): Mvy 5952; -*maṇi*-*°kasya* (in nt. sg. dvandva) SP 88.11 (vs): Cf. *lohita*-m°.

(*mukha*, nt., seems to me to show no uses essentially different from Skt.; a few which have caused or might cause questions to arise are here listed: (1) *lfc.*, (in a given) *direction*, cf. BR s.v. 3: *bāhyamukham kṣipatī* Mv ii.458.1, *thrown outside*; *bāhyato-mukham kṣipatī* iii.13.4; see also *paścānmukha*; *sthānāsanaṃ śayanacāṅkramaṇam na kariṣya* (mss. *°ṣye*, *unmetr.*) *°ham kapilavastu-mukham* LV 223.5 (vs), in (lit. in the direction of) *K.*: (2) *entrance, ingress* (BR s.v. 5 and 8) = *introduction*, in *dharma**mukha*, *dharma**lōkamukha*, qq.v.; also *saṃādhi-mukha* SP 312.2, where Kern suggests em. *°sukha*, but Tib. sgo, *entrance*; in *Laṅk saṃādhi-mukha* 12.1 and 13.13 is, to be sure, said to be rendered by Tib. *bde ba*, *happiness*, i. e. *°sukha*, and this cpd. is found in the text 222.2-3, while in 72.19 Tib. and Chin. are stated to omit *mukha* after *saṃādhi*; in LV 181.20 *trimokṣa-sukha* is app. a misprint for *°mukha* (so Foucaux; no v.l. cited in Lefm. but Calc. *miukha*); in LV 352.16 (vs) Lefm. *dhyāṇa-mukham*, but v.l. with Calc. *°sukham*, so Foucaux (the construction is obscure; no verb in text; perh. the word is governed by the foll. *abhimukham*, in the direction of...); *upadeśa-mukham* Mv i.193.8, *introduction to* (religious) *instruction* (said of the long section on the 10 bhūmi which follows); *prajñāpāramitā-mukha* Gv 125.1; 149.3 ff., here a long list of such *°mukhāni*, all named, beginning *śāntigarbham nāma* *°kham*; another list of such names 448.23 ff., forty-two items, as stated 450.19, which adds that they are however innumerable.)

-*mukhaka*, f. *°ikā* (Skt. *mukha* plus -ka, Bhvr.), *having ... mouth*, in *eka*-m°: *ekamukhike dve sthālyay kartum* Divy 496.19 (and f.). See also *tan-mukhikayā*.

mukha-dundubhikā (cf. AMg. *dundubhiyā*, Skt. *dundubhi*), some musical instrument: MSV iii.17.1.

mukha-puṣpaka, nt., Mvy 6049; LV 201.19 (vs), and *mukha-phullaka*, nt., Mvy 6048; Mv ii.470.9, some kind of ornament, in lists of ornaments: Tib. on Mvy for both me *tog* (*flower*) *rgyan* (*ornament*), for *°puṣpaka* also *spen tog* (*ornament, finery*) *rgyan*; Tib. on LV only me *tog*, om. *mukha*. The force of *mukha* is uncertain: *face-flower* (some ornament for the face or head?), or *prime, first-class flower*? In Mv they are made by goldsmiths; evidently therefore of precious metal, which seems suggested by the context in LV also.

mukha-puñchana, nt. (v.l. with Mironov *°pocchana*; cf. *Pali mukha-puñchanacolaka*, Vin. i.297.1), *face* (or *mouth*)-*wiper, handkerchief* (so Tib., *gdon phyis*): Mvy 8961.

mukha-phullaka, see *mukha-puṣpaka*.

mukhara, adj. (in Skt. *noisy*, esp. *garrulous*, but also of animals and inanimate objects; Lex. as subst. *a crow*, and acc. to MW as adj. *scurrilous*, a mg. which the word is said to have in *Pali*), perh. *impudent* (in action, by transfer from *scurrilous, impudent* in speech?): in Mv

iii.127.15 said of a crow which kept snatching food from a king's servants, eṣo kākāḥ dhr̥ṣṭo mukharo pragalbho...; the regular Skt. mg. seems impossible here, since the complaint was not against the crow's noise but his impudent behavior. Cf. **amukhara**.

mukha-vāta (m.; = AMg. muha-vāya, id.), *breath of the mouth*: read in Mv ii.315.6 saced bodhisattvo mukha-vātam (so v.l.; Senart °vātam, l'ovale de sa face) osireyā.

mukhullocakam, adv. (Pali mukhullokaka, adj.; defined DN comm. i.168.28 sāmino tuṭṭha-pahatṭham mukham ullokayamāno vicaratṭi mukhullokako), *cheerfully*: Mv i.27.5 (tirayagyonīsu sattvām...) tṛṇāni mukhullocakam paribhujantām.

Mukhendra, n. of a yakṣa: Sādh 560.15 etc.

mūḡa (m.; = Pali mugga, Skt. mudga; § 3.4; modern vernaculars have the nasalized form, Hindi mūḡm, Nep. muṅ, etc.), *bean*: LV 171.17 (vs, no v.l.); 264.16 (prose), ed. mudga-, most mss. muga- or mugam-yūṣam; intending mūḡa-?), best ms. mūḡa-.

Muci, n. of an ancient king: Mvy 3562. Seems to correspond to Pali Mucala, DPPN.

Mucila, n. of an asura: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 179, last line; cf. **Mucilinda** 5 (who is associated with **Vemacitrin**, as Mucila is with **Vemacitra**; see Waldschmidt's note, which makes the definite identification).

mucilinda (in mgs. 1-3 also **mahā-muc**°; in mgs. 1-4 = Pali mucalinda, which Geiger 34 assumes was 'more original' than mucī°, perh. because of Pali mucala; but I see no convincing ground for preferring either to the other), (1) n. of a tree (m.) and its flower (nt.): Mv ii.60.18 (vs; read mucilinda-ketakā, see **Paṭi Jāt** v.405.24); °dā (n. pl.) ca ketakā ii.254.7; °dā- (in comp.) iii.80.11; LV 11.1; °dam, nt. (the flower), Mvy 6167; (2) n. of a mountain (= Pali Muca° 6 in DPPN): SP 244.10-11; Samādh 19.19; Sukh 63.3; Kv 91.12; (3) n. of a nāga king (= Pali Muca° 2 in DPPN) who protected the Buddha in a celebrated incident told LV 379.15 ff.; Mv iii.300.16 ff.; referred to as a nāga, or nāga-king, Suv 162.9; Mmk 241.17; 452.17; Megh 288.6; Māy 222.5; 246.31; (4) n. of an ancient king (cakravartin), prob. = Pali Muca° 1 or 3 in DPPN: Mvy 3563; cf. also Pali Mucala, DPPN; (5) n. of an asura prince: Mv iii.138.2; 254.9; cf. **Mucila**.

Mucilindā, n. of a nāga maid: Kv 3.23.

mūṇcati, *emits words, speech*: in Skt. and Pali used with object vācam or the like, but here absolutely, no object noun expressed (also **pramuṇcati**, **vimuṇcati**, in the same context): kalyāṇikāṃ vimuṇceta naiva muṇceta pāpikāṃ Ud viii.8 (vācam is clearly understood with the f. adj., but does not occur in the passage); similarly viii.9 muṇcamāno.

mūṇcana, (nt., = Pali id.), *the sending forth, emission*: -prabhāsa-mūṇcana-vidhijñena Gv 431.12; (in Bhvr. cpd.? or adj., *emitting*?) dvārā... krośasvarā-mūṇcanāḥ LV 193.7 (vs), *sending forth sound as far as a kos*.

Muñjakeśa, n. of a yakṣa: Māy 70.

Muñjana, n. of a mountain: Māy 254.7.

mūṇja-balbaja-jāta, adj. (= Pali °babbaja-bhūta), *become (confused) like muñja and balbaja (reeds or grasses after they have been woven into ropes)*: Mvy 5392. This is the mg. given the Pali word by DN comm. ii.496.1 ff., and is clearly right. All the parallel terms, on which see **guṇāvagaṇṭhita-bhūta**, refer to *confusion*.

mūṇa, **mūṇa**, **mūḡha**, **moṇa**, **moṭaka**, and see s.v. **moṭikā** (m.? cf. Vedic mūta, mūtaka; late Skt. mūtaka, pw; Pkt. mūḡa, mūḡha, 'a large measure of grain'; and s.v. **mūtoḡi**, which may be related), some sort of *basket, bag, or large container*; chiefly in an identical cliché, a list of containers and means of transporting goods: śakāṭair bhārair muṭaiḥ (etc.) piṭhakaiḥ (this word is once or twice transposed before m°; in Kv it is spelled piṭhakaiḥ,

once pi°), so, with muṭaiḥ, Kv 28.17; 71.8; one ms. at Divy 524.16 (and ed. by em. 501.27); muṭaiḥ Av i.199.14; Kv 52.23; and ed. em. Divy 524.16; mūḡhaiḥ, all mss. Divy 332.5 (kept in ed.); 501.27 (ed. em. muṭaiḥ), and 3 of 4 mss. 524.16 (ed. em. muṭaiḥ); moṭaiḥ Divy 5.8; kuṣa-moṭakam baddhvā MSV i.100.6.

Muṇḍa, (1) n. of a king of Magadha, grandson of Ajātaśatru and ancestor of Aśoka: Divy 369.10; prob. the same as Pali id. (DPPN), tho his position in the genealogy is not quite the same; (2) adj. (?), in muṇḍa-sayanā-sana-vārika Mvy 9074, see s.v. **vārika**; follows sayanā-sana-v° 9073; Tib. renders muṇḍa by ḥbogs pa (?perh. removable?) or phogs; Chin. seems to intend *curtains* (mosquito-nets for the bed?).

muṇḍaka, adj., (1) (= Pali id.; cf. **muṇḍa**, **muṇḍika**) *shaveling*, pejorative ep. of Buddhist monks (with **śramaṇaka**, q.v. for citations; -ka contemptuous or imprecatory): Divy 13.15; 39.26; 574.2; (2) f. °ika, ep. of **gaṇḍī**, *gong*: Av i.272.1; *Feer funereal, for the dead* (suggested by context; *Feer* cites Tib. as mjug med pa = *tall-less*; could this mean *without a cord*?).

muṇḍanā (= Skt. and Pali muṇḍana, nt.), *clipping of the hair*: Mvy 9332 = Tib. skra breg(s).

[**muṇḍapūla**, v.l. for **maṇḍa**°, q.v.]

muṇḍā (Skt. Lex. id.), *shaveling woman*, contemptuous ep. of a Buddhist nun (cf. **muṇḍaka**, °ika): Kalpanāmaṇḍitika, Lüders, Kl. Skt. Texte 2, 44.

muṇḍāpayati (caus. to Skt. muṇḍayati, Pali muṇḍeti; = AMg. muṇḍāvei), *causes to be shaved*: °payitvā Divy 261.15.

muṇḍī, f. (perh. muṇḍī Deśin 6.133 = Skt. niraṅgī), *veil* (?): puṣpalokamayīm (? see **puṣpaloka**) muṇḍīm lakṣaṇopetām kṛtvā, paṭasyāgrataḥ kṛtapuraścaraṇaḥ... Mmk 691.25.

muṇḍika (= **muṇḍaka**, q.v.), (1) adj., *shaveling*, contemptuous ep. of Buddhist monks: °kehi śramaṇehi Mv i.320.4 (prose, no v.l.); (2) subst., *a shaven head*: -muṇḍika-kunḍika-kapāla-khaṭvāṅga-dhāraṇaiḥ LV 249.9, said of ascetic practices, characterized by wearing... a shaven head (i.e. by shaving the head)...; one ms. (A, the best) muṇḍaka.

Mutkhalin, reading of Calc., supported by Tib., for **Sūtkhalin**, q.v.

Muditapūṣpā, n. of a 'gandharva maid': Kv 4.19.

muditā, (1) (= Pali id.; acc. to Senart, Mv i.629 and iii.523, also PTSD s.v., an altered form of mudutā, = Skt. mṛdūtā, which has a quite diff. mg. in Pali), *joy* (esp. of the spirit); so the unanimous tradition, both of Pali comms., and of northern texts and transl.; if orig. derived from Skt. mṛdu-tā, all practical traces of this origin have certainly been lost; the word is always associated with root mud, as is proved by a number of clear descriptions, cited below; esp. as one (usually the 3d) of the four **apramāṇa** or **brahmavihāra**, qq.v. (with **maitrī** or **maitra**, **karuṇā**, and **upekṣā**), LV 8.4; 112.6; 183.3; 275.18; 297.12; 376.1, 2; 426.4; Mv i.357.19; ii.362.5 (here **upekṣā** omitted); iii.421.14, 22; Mvy 1506; Dbh 34.21; Bbh 209.4; 236.7; 241.16; Sādh 57.13 ff.; AbhidhK. LaV-P. viii.196 (*joie*), citing the vyākhyā, muditā cārateḥ pratipakṣaḥ saumanasyarūpatvāt; with this cf. Mvy 1599, aratiniḥsaraṇam muditā; similar description in Sādh l. c. (57.18 hr̥ṣṭacittatā); esp. elaborate description Śikṣ 183.4, katamā muditā?... prītiḥ prasādaḥ prāmodyam cittasyānavallinatā... cittasya prāmodyam kāyasyaudbilyam buddheḥ samprahaṣaṇam manasa utplavaḥ, etc.; Tib. regularly dgah ba, *joy*; (2) rarely, and only in vss (prob. m.c.), = **pramuditā** as n. of the first bodhisattva-bhūmi: Laṅk 286.15; Sūtrāl. xx-xxi.32.

mudgara, nt. (in Skt. m.), *hammer*: in SP 271.9 (vs) read with Kashgar rec. daṇḍāni mudgarāṇi ca (supported

confusedly by 2 Nep. mss. and the fragment publ. by LaVallée-Poussin JRAS 1911.1076).

mudgalikā, or (Index) **mudgarikā**, var. for **mūrkhalikā**, q.v.

mudra, m. and nt. for Skt. *mudrā*, f., *position of the hands*: very often in text of Mmk, tho the f. is still commoner; e. g. *mudraḥ* 423.7; *mudreṇa* 422.8; 424.9; *mahāmudraḥ* 472.8, *mudro* 9, *dharmamudraṃ* (n. sg. nt.) 10; with f. in same vicinity quite often, e. g. *padmamudreṇa* 424.18, *padmamudrayā* 20; *mahāmudraṃ* (n. sg. nt.) 475.5, *mahāmudraṃ* 9, *sarvamudreṣu* 13; *kṣemamgamomudraḥ* 476.9, etc. Once *mudrāt* in LV 176.15; see § 9.71. See also s.v. **mudrāhastaka**.

mudraka, nt. (Pkt. *muddaga*, °ya, m. acc. to Sheth; = Skt. *mudrikā*, *mudrā*), *signet*, in *anguli-°keṇa* MSV II.22.8, *etaḍ angul-°kaṃ* 9-10, and below; cf. *angulimudrā* II.20.16; 21.1.

mudrā (in these mgs. not in Skt.), (1) (= Pali *muddā*, acc. to PTSD *art of calculation*; assoc. with *gaṇanā*; acc. to DN comm. 1.95.19 *hattha-muddā-gaṇanā*, cf. Tib. below, while *gaṇanā* is *acchiddaka* (q.v. CPD)-*gaṇanā*), some method of calculation, acc. to Tib. on LV (cf. DN comm. above) *lag rtsis*, *hand-calculation*, that is, presumably, figuring by using the fingers in some conventional way (Das renders this Tib. *lines or marks in the hands, palmistry*, and so Burnouf on Divy 26.12 *chiromancie*, Introd. 237, but the regular context seems to disprove this); always in a list of arts learned by a young man, and associated with mathematical terms: between *saṃkhyā* and *gaṇanā*, LV 4.21; after *saṃkhyā* and *gaṇanā*, before *dhāraṇā*, Mv II.428.15; -*gaṇanām* (v.l. °nā)-*dhāraṇa-mudrāṃ* Mv III.184.7; after *saṃkhyā* and *gaṇanā*, before *uddhāra*, Divy 3.18; 26.12; 58.17; 100.1; 441.28; 485.5 (here *uddhāra* is omitted); after *gaṇana-nyasana-saṃkhyā*-Bbh 7.5; 103.3; 210.13; (2) *wages* (perh. cf. Skt. Lex. id., *coin*, and AMg. *muddā*, *coin*?: *divasa-mudrā* SP 105.11; 109.3-4, *daily wage* (so Tib., *glā ba*); (3) a high number: Mvy 8030. See also **dharmamudrā**.

mudrā-bala, nt., a high number: Mvy 7972, cited from LV 148.8. Cf. (*mahā*)-**mudrā**, (*mahā*)-**ḥbala**, as high numbers.

mudrā-lipi, a kind of script: °pi (v.l. °pli), n. sg., Mv I.135.6.

mudrāhastaka (mss. *mudra°*), some sort of ornament for the bodhi-tree: °takehi (in a list of ornaments) Mv II.311.11. I see no way of connecting this with Pali *muddā-hattha*.

? **mudhāma**, see **mūdhāma**.

mudhāya, seems to be a quasi-1st. sg. fem. to Skt. and Pali (adv.) *mudhā* (= Pkt. *muhā*, Sheth s.v. *muhā*), in *vain*: na *mudhāya bhavān samudgato* LV 364.22 (vs). Alternatively, *ya* could perhaps be taken as rel. pron. (= *yaḥ*), but this seems forced.

muniḡāthā, pl. (Aśoka id., Bhabra 5), n. of a Buddhist text, doubtless = Pali *Munisutta*, Sn vss 207-221: Divy 20.24; 35.1.

Munipravara, n. of a former Buddha: Mv III.230.15.

Munihata, m., n. of King *Bandhuma*(nt)'s pleasure-park: Mv II.273.9.

Munindrā, n. of a *kiṃnara* maid: Kv 6.21.

murava, m. or nt. (= AMg. id.; cf. Skt., Pali *muraḡa*), a kind of drum (in cpds. with *dundubhi* or *paṇava*): Mmk 56.19; *Kalpanāmaṇḡitika*, Lüders, Kl. Skt. Texte 2, 44.

murucikā, prob. a *small belt* or *sash*: Mvy 8997 = Tib. *śor bu phreḡu* (acc. to Jā. and Das, *śur bu phreḡu* has the above mg.).

muluta, a high number (°tasya, gen.): Gv 106.13 (follows *māluta*).

muṣaṇa (nt.; = M. *muṣaṇa*; to Epic Skt. and BHS *muṣati*, § 28.37, for Skt. *muṣṇāti* plus -ana), *stealing*, *theft*: *sarvakuśalamūla-°ṇa-tayā* KP 101.2.

muṣitaka, adj. (ppp. °ta plus -ka, in Divy prob. pejorative), *miserably robbed*: (paśyati) °kaṃ Divy 175.23; in MSV II.158.6 ff. specifying -ka, *those that have been robbed*.

muṣita-smṛti, f. (cf. Pali *muṭṭhassati*, adj.; pace PTSD, this may very well be from Skt. *muṣta* = *muṣita*), also °ti-tā, *heedlessness, forgetfulness, inattentiveness*: °tiḥ Dharmas 69, in list of *upakleṣa*, between *pramāda* and *vikṣepa*; °tiḥ Mvy 1976, between the same two terms, = Tib. *brjed nas pa*, *forgetfulness*; *nāsti* °tiḥ Mv I.160.14, Dharmas 79, and Mvy 138 (here v.l. °tiḥ), as one of the 18 *āveṇika* (q.v.) *buddhadharma*; neg. Bhvr. a-°ti, adj., and -tva, nt., *amuṣitasṃṛtitvād amuṣitasṃṛtir* ity ucyate LV 434.15-16.

muṣṭi, f. (used in Skt. of the *handle* or *grasping-point* of a weapon), (1) = **muṣṭi-bandha**, q.v., *grip*, a manner of *grasping* (the bow): (*bhagavatā*, or *maye*, *mayā*, spoken by the Buddha) *cirapraṇaṣṭā Śāk(ī)ya-muṣṭi jñātā* Mv II.77.2, 3; 82.2, *the long-lost* (bow-)grip of the *Śākya*s was known; referring to the young *Bodhi-sattva*'s exploit of wielding the bow of his grandfather *Sipphanu*, which no one else could wield; (2) see s.v. **ācārya-muṣṭi**; (3) since *rikta-muṣṭi*, q.v., is used in lists of things empty and delusive, the word *muṣṭi* alone is, acc. to text Śiks 261.8, used in the same sense: *evaṃ cakṣuś cendriyaṃ ca rikte* (app. dual) *muṣṭisadrṣam* (but read *rikta-muṣṭi-sadrṣam*?) *alikaṃ asadbhūtaṃ* etc.; note that after *rikte* the epithets are (at least mostly; but see **moṣadharmā**) singular, which makes the dual *rikte* suspicious, despite the double subject; and the standard use of *rikta-muṣṭi*, occurring actually in the preceding line of Śiks, makes the em. seem called for.

muṣṭika, also **mauṣṭika**, *moṭ(h)lika* (cf. Pali *muṭṭhika*, app. only *boxer, prize-fighter*, assoc. with *malla*; from Skt. *muṣṭi*; AMg. *muṭṭhiya*, id.; Skt. *muṣṭika*, n. of a roaming despised caste who guard corpses and eat dog-flesh, acc. to Rām. comm. = *ḡomba*; Skt. Lex. also *goldsmith*), (1) perhaps = Skt. *muṣṭika*, n. of a gypsy-like low caste: SP 276.5 (prose) na *caṇḡālān na mauṣṭikān na saukarikān* ... (considerably later in the list, na *mallān nānyān*l *pareṣāṃ ratikrīḡāṭhānān*l *tān*l) *nopasaṃkrāmati*; SP 279.2 (vs), cited Śiks 48.2, (*kuryāt tehi na saṃstavaṃ*) *caṇḡālamuṣṭikālḡ ṣaṇḡḡals* (so also Śiks, but WT cite K' *cāpi* for *ṣau*), and so Tib., *ḡdol ba daṇ ni zol ba* for entire *pāda*) *tīrthikaṡ* ...; but both these may be otherwise interpreted; Tib. for both *zol ba*, *trickster*; the Pali mg. *boxer* is also not out of the question (note *malla* in 276.6, with reference to *entertainers*; does Tib. *zol ba* mean here *juggler, sleight-of-hand performer*? see 2); (2) (cf. Tib. on SP under 1) *mauṣṭikaḡ* Mvy 3808, followed by *vidḡṣakaḡ*, *buffoon*; acc. to Tib. *zol pa*, *trickster* (possibly in the sense of *juggler*); (3) possibly (= Pali *muṭṭhika*) *boxer, fist-fighter*: Mvy 7072 *muṣṭikāḡ*, v.l. *mauṣṭikāḡ* (Mironov, and pw 7.368, *musuntikā*, clearly corrupt) = Tib. *khu tshur*, *fist* (Skt. *muṣṭi*); Chin. also *fist*; Jap. *fist*, also *trickster, low-class person* (prob. based on Tib. on 3808); (4) (as in Skt. Lex.) *goldsmith*: (after *suvarṇa-dhovakā*, q.v.) *mauṣṭikā* Mv III.113.19, or (same passage, list of artisans and craftsmen) *moṭṭikā* (so mss., Senart *moṭṭhikā*) III.443.6; goldsmiths are proverbially tricky, hence perhaps this is derived from mg. 2. The word *mauṣṭika* occurs, without preserved context, in *Kalpanāmaṇḡitika*, see Lüders' discussion, Kl. Skt. Texte 2, 44.

muṣṭi-bandha, -**saṃbandha**, m., a particular technique of *grasping* (the bow) with the *fist* (see s.v. *muṣṭi*); several times *muṣṭi-b°* is mentioned in a list of arts to be mastered by a prince: Mvy 4978; LV 156.12; Divy 100.12 and 442.7, along with *pada-bandha* or *pada°*, and (in all but Divy 100.12) also *śikhā-bandha*; in both Divy passages these words are directly followed by *dūra-vedha*, which occurs not far away in Mvy (4991). That

a manner of wielding the bow is meant is suggested by the context in all, and proved by Mv II.82.17 *muṣṭisambandho ca, yatra nāma vārāṇasyāṃ sthītena kāṇḍaṃ kṣiptam*. Tib. on Mvy and LV *ḥdzin staṅs, grasping posture*.

Musalaka, m. (or n.), n. of a mountain: Divy 49.2 f. **musāra**, **musāgalva** (often in Mv, nowhere else), **musāragalva** (the regular BHS form), **musāragalvārka**, **musālagalva** (?), sometimes miswritten **susāra**(galva, ^ogalvārka) in mss. and even in edd. (Divy 67.18, Mmk 120.22), m. (rarely nt.), a kind of precious stone. Recorded once in Skt., **musāragalva**, said to mean a kind of coral (pw); otherwise forms with *mu-* only noted in BHS; but cf. Skt. **masāra** and **masāragalvārka** (rarely written ^ovārka), said to mean *sapphire* or *emerald*; Pali **masāragalla**, usually said to mean *cat's eye*, but Burnouf found a Pali Lex. source identifying it with *pavāla, coral* (Lotus 319 f.) and hence adopted this mg. for BHS, followed by Senart Mv I.415, and doubtfully by Kern SBE 21.147 n. 2; AMg. **masāra** and ^ora-galla, said to mean *sapphire*; in recent years most interpreters of BHS have left the exact mg. undetermined; it usually occurs in rigmorole lists of various gems (once, at least, *pravāla, coral*, occurs earlier in the same list, Mv II.472.1-2); Tib. on Mvy 5956 spug, a gem which Jā. leaves unidentified, while Das gives as Skt. equivalent (kakkatana and) karketana, said to mean *cat's-eye* (cf. Pali above); clearly masc. gender when unambiguous, as a rule, e.g. Mvy 5956; Divy 51.25, etc., but **musāram**, n. sg., Mmk 120.22; besides this last, stem **musāra** Mv III.323.13 in one ms. (v.l. **musāgalva**; Senart **musāragalva**); **valḍūrya-musāra-pratyuptam** Lañk 3.5; **musālagalva** (rare) Mvy 5956 (but Mironov **musāra**^o, no v.l.); Mv III.304.12 (so, or **musā-g**^o, mss., Senart em. **musāra**^o); **musāgalva** in text, no v.l., Mv I.194.9, 10; 196.17; 249.6; III.227.7; 228.2, 14; 229.13; 323.16; 324.6; read **musā-g**^o, with most mss. or requirements of meter, I.49.11; 63.2; II.186.13; text **musāra**^o but mss. divided evenly with v.l. **musā**^o, I.49.14; II.177.17; 180.14; 191.5; 310.8; 316.8; 472.2; III.226.11; 232.10; **musāragalvārka** (cf. Skt. above) Divy 67.18 (ed. **susā**^o); 138.3; the regular form in all texts is, however, **musāragalva**, Divy 51.25; 115.3; 229.7; 297.25; 502.7; Av I.205.3; Gv 52.15; 89.25; 148.13; Dbh 46.19; Bbh 5.10; 234.1; SP 151.2; 153.4; 239.7; 256.12; LV 383.2, etc.

musāragalvaka, adj. (to prec.), *made of musāra-galva*: Mv II.301.4 (prose; mss. ^ola-ga or **musā-g**^o).

musuṇḍi or ^oḍi (AMg. **musuṇḍhi**, Sheth, **musuṇḍhi**, Ratnach.; Skt. **bhuṣuṇḍi**, ^oḍi, **bhuṣ**^o, also in Kauṭ. Arth. Sham.¹ 54.6 **musuṇḍhi** or ^oḥi, see Meyer's transl. 73 note 2), a kind of weapon: **khaḍga-cakra**-^oḍyādnām Mmk 721.5.

(**muhūrta** = Skt.; names for each of the 30 m^o of the day [of 24 hours] are given Divy 643.5 ff. [cf. BR s.v. **muhūrta**, and Weber ZDMG 15.133, 139 f., wrongly cited in BR]; the names are included in this Dict. only when they are words not otherwise recorded.)

mūṭa, **mūḍha**, see **muṭa**.

? **mūḍhāma**, see **mūḍhāma**.

mūṭoḍi (prob. related to **muṭa**, etc., q.v.; = Pali **mutoli**, ^oli, also with *ū* for *u* and *ṭ* for *t*), a (farmer's) basket, bag, or large container: **karṣakasya mūṭoḍi pūrṇā nānādhānyānam** Śiks 210.8 (cited from ŚsP 1431.2 which has corruptly **mṛtoṭrih**); **mūṭoḍivan nānāśuciparipūrṇaḥ** (= **nānā-śuci**^o, doubtless *manure*?) Śiks 231.1.

? **mūḍhāma** (m.; so text by em.; read rather **mūdhāma** or **mūḍhāma**), acc. to context apparently *idle* or *deluded religious longings*, see s.v. 2 **āma**: ŚsP 485.(14-15 (na ca bodhisattvo mahāsatto) **mūḍhāmaṃ patati**, text. But this is an em.; all mss. **mūrdhānam**, and so in same locution 17, where ed. inconsistently reads with mss. Note to 15 suggests reading **mūdhāmaṃ** and interprets by

vyārtha-dharmābhilāṣaḥ. The ŚsP itself authorizes this interpretation of **āma**. It gives no hint as to how it read or interpreted the prior member; it might be Skt. and Pali **mudhā**, as ed. suggests, or **mūḍha**, *deluded*. It seems clear from the context that the mss. reading is corrupt and that the true text had a cpd. ending **-āmam** (acc. ṣg.).

[**mūyate** Gv 496.23, 25, read **mryate** with 2d ed.]

mūrkhalikā (so Mironov, no v.l.), or (v.l.) **mudgalikā** (or, in Index, ^orikā), acc. to Tib. *an arrow-head shaped like a bird's heart*: Mvy 6101 = Tib. *mdehu bylhu sñiñ ma ḥdra*.

mūrchita, ppp. (= Pali **mucchita**; in this sense not Skt.), *infatuated* (by desire or worldly things), after **grathita** or **granthita**, qq.v.: Divy 534.19; Mvy 2195.

mūrchitaka = Skt. ^ota (no special force in -ka discernible), *unconscious*: sa **drṣṭvā** ^okas **tiṣṭhati** Divy 508.20; sa ^okaḥ **prthivyāṃ nīpatitāḥ** 515.2.

-mūrdhaka, ifc. Bhvr., = Skt. **mūrdha(n)** (cf. AMg. **mudhaya**), *head*: **adho-mūrdhakāḥ** LV 193.19 (vs); see also **ava-m**^o.

Mūrdhataka, n. of a deity: Mvy 4276; Mmk 28.25 (text **Mūrdhūṭaka**); 29.2; perh. 617.23 (text **Mūrdhnataka**).

[**Mūrdhata**, Mvy 3557, see **Mūrdhāta**.]

mūrdhan, **mūrdhāna** (cf. Skt. **mūrdhan**), *head* (condition), *summit*, the second of the 'stages of participation in penetration', see **nirvedha-bhāgiya**: **mūrdhānam**, n. sg., Mvy 1213 (so Mironov; Kyoto ed. v.l. ^onah) = Tib. *rtse mo, summit(s)*; same is meant by **mūrdhāvasthā Sūtrā**. xiv.26 comm.; **mūrdhagatāni** Divy 79.28, but in next line, 80.1, and 166.15; 240.20; 271.12; 469.12, **mūrdhānaḥ** (sometimes mss. **mūrdhnānaḥ**), n. pl., as also **AbhidhK. LaV-P. vi.164**, where the mg. of the term is explained.

mūrdha-pidhāna, see **mūrdhāpi**^o.

Mūrdhāta = **Māndhāta**, q.v.: Divy 210.19 ff., where (as in MSV below) the identity is explicitly stated; read ^oātaḥ for **Mūrdhataḥ**, n. sg., in Mvy 3557, where Mironov **Mūrdhagataḥ**, but most of his mss. **Mūrdhātaḥ**; with etym. explanation (**mūrdhni jātaḥ**) MSV I.67.10-11; 93.7-8.

mūrdhāpidhāna, nt., Mv II.470.7, or **mūrdha-pi**^o (v.l. **mūrdhni pi**^o) 472.3 (both prose), *'head-covering'*, an ornament for the head, made of gold or jewels.

Mūrdhnataka, see **Mūrdhataka**.

-mūrdhni or ^ona, ifc., = Skt. **mūrdhan**, *head*: **-uṣṇi-śaṣṭrīṣṇavalokita-mūrdhnir** (v.l. ^ona; both edd. em. ^odha) ity **ucyate** LV 432.13. **SD-P**.

mūla, (1) m. (in Skt. only nt.), *root*: **mūlān bhakṣayato dhārayati** (edible roots, for a horse) Divy 513.14, 23, *holds roots for (the horse) as he eats*; (2) nt. (Skt. id.) *root = foundation*; peculiar use in Divy 491.6, **śakṣyaṣi tvam . . . bhikṣūṇāṃ upānāhān mūlāc ca puñcītum** (mss.), *can you clean the monks' sandals thoroughly (from the ground up)?* and 11, **sa bhikṣūṇāṃ upānāhān mūlāṃ kramatāc ca ponchate, he cleaned the monks' sandals thoroughly** (lit., *going to the very foundation?*); (3) nt. (Skt. id.), *root, beginning*; in names of penances for monks, **mūla-parivāsa** (see **parivāsa**), *probation starting over from the beginning* because the original offense was repeated while **parivāsa** was in force (see **antar-āpatti**): Mvy 8650; MSV II.207.15; III.35.6 ff. (explained); **mūla-parivāsika**, *one undergoing this penance*, MSV III.37.15 etc.; **mūlāpakarṣa-parivāsa**, *probation starting a second time from the beginning* because the offense was repeated while **mūla-parivāsa** was in force (see **praty-antarāpatti**), Mvy 8651; MSV II.207.15; this is abbreviated to **mūlāpakarṣa**, m., MSV III.38.11' etc., 41.13; in Pali, instead of **mūlaparivāsa** and **mūlāpakarṣa** (parivāsa), there seems to be a single category, **samo-dhāna-parivāsa**, often qualified by **mūlāya paṭikassantā** (Vin. II.7.20) or the like (N. Dutt, MSV III Introd. iv f. makes Pali **mūlāya paṭikassā** and **samo-dhāna-parivāsa** separate penances corresp. to the above two in BHS,

but this seems hardly supported by Pali evidence; possibly Vln. ii.62.6-12 may imply it, but it is not very clear. There is also mention of **mūla-mānāpya** and **mūlapakarṣa-mān°**, which are analogous to **mūla-parivāsa** and **mūlapakarṣa-p°**, except that acc. to MSV iii.77.2 and 5 the repeated faults are concealed (altho the fault leading to the original mānāpya was, of course, unconcealed, 76.20-21; otherwise-parivāsa, not mānāpya, would have been the penalty); in a similar case iii.81.16 ff. the original and repeated faults are all unconcealed, leading to **mūla-mānāpya** 82.9 and **mūlapakarṣa-m°** 83.2; (4) nt. (= Skt. Lex. and Pkt. id., Sheth; Skt. and Pali mūlaka), **radish** (Tib. la phug); Mv 5767 **bāla-mūlam**, *young radish*, and 5768 **mahā-m°**, *old radish*; (5) m., n. of a former Buddha: Mv iii.236.10. See **mūlaṃ**, **mūlāto**, **mūle**.

(**mūlaṃ**, as postpos., in Skt. rather rare, BR s.v. **mūla** 3, *to (the neighborhood of)*, with gen.: (kumārasya) **mūlaṃ** allīno Mv ii.32.1; **gantum** amukasya sārthavāhasya **mūlaṃ** ii.90.3-4; **rākṣasīnām** **mūlaṃ** preṣito iii.296.17-18. Cf. **mūle**, **mūlāto**.)

mūlaka, m. (Skt. nt., only Gr. m.), an edible root, perh. **radish**: **kā bhakṣitavyāḥ** Divy 511.21.

mūlagrantha, m., *original text* (of words attributed to the Buddha): Mvy 7673.

Mūlaphaḷguna (evidently same as Pali Moliya-phagguna; like him a friend of the nuns), n. of a Buddhist monk: MSV ii.143.17 ff.

Mūlamānuṣa, n. of a nāga king: Māy 247.25.

mūlasarvāstivāda, pl., n. of a school: Mvy 9078.

mūlāto, abl. of **mūla** used as postpos. with gen., *from; away from; as a result of, because of* (the phrase = the abl. of the dependent noun); cf. **mūlaṃ**, **mūle**: (teṣāṃ sarva-)kāśīkośalakā manūṣyā **mūlāto** prītā Mv i.350.7, *... were pleased because of them; samanantara-prakrānto* ca kāśīrājā Śyāmakaśīrīsyā **mūlāto** Mv ii.215.7, *... from Ś;* **mama** **mūlāto** gatvā 246.17 and 18, *going away from me; (sa teṣāṃ śakuntakānām, gen. for acc.) parirakṣati śakuntikānām (v.l. śā°) apli **mūlāto** (etc., several similar phrases) 251.5 ff., *he protected those birds from fowlers, etc.*; Kuśasya **mūlāto** palāyitvā 485.5, *fleeing from K.*, and similarly 20; **vayasyakānām** **mūlāto** nīrdhāvitvā iii.34.17; **nallīnye** **mūlāto** ... **putrā jātā**, **aparāṇām** **pi devīnām** ... **putrāsatam** **jātam** 152.8-9, *from N. were born ... sons, and from the other queens ... 100 sons; mukto tāye piśācīnye **mūlāto** Mv iii.163.18, *escaped from that ogress* (Senart punctuates wrongly); **icchāmi** **tava** **mūlāto** **putram** 403.1, *I desire a son thru you (by your grace; addressing a tree supposed to have supernatural power).***

mūlapakarṣa, see **mūla** (3).

mūlapatti, f. (see **āpatti**), *radical sin*: Śīks 10.14 **śravāṇāt**; 168.2; five, of a ruler, listed Śīks 59.11 ff. (no relation to the **pañcāpatti-nikāyāḥ** of Sūtrāḥ xi.4 comm., on which see Levi's note in Transl.; other **mūlapatti** mentioned 60.9; and in 60.10 ff. detailed statement of eight **mūlapatti** of beginners in the Mahāyāna.

mūlika, adj., (1) (Skt. Lex. id.) *living on roots* (as an ascetic practice): **śatabhīṣāyām** **jāto** **ko bhavati** Divy 647.1; **mūliko** **brāhmaṇaḥ**, **sa mūlānām** **arthe** **nyatamam** **parvatam** **abhīrūḍhaḥ** Av ii.125.6; **aneka-mūlika**, ep. of ascetic practices, (**ātāpanaparitāpanaḥ** ...) **aneka-mūlikair** LV 248.17, *consisting of living on many roots*; (2) lfc. Bhvr., *having ... as cause*, = Skt. -mūlaka, and perh. corruption for this: **kīpmūlikā** (n. pl. m.) **utpadyanti** Mv iii.337.11, *having what source do they arise?*, but the normal Skt. -mūlaka is used in parallels below, 13, 16 ff., and **kīpmūlaka** 339.10; prob. read **laka**.

mūlikā (cf. Skt. **mūla**, *capital*), *stock, supply*, in **kāṣṭha-kā**, *stock, supply of wood*: Divy 500.9-10, 15.

mūle (cf. **mūlaṃ**, **mūlāto**; Pali uses **mūle** sometimes in ways corresponding to some of these mgs., see Childers,

dvāramūle **thito**, *at the door*), as postpos. with gen., or rarely at end of a cpd., may be used as periphrasis for loc. of governed noun in any sense: (1) *under* (here doubtless with persistence of lit. mg. of **mūla**), in **pāda-mūle**, *under the foot*: so **kāṇḍo** (mss. **kaṇṭho**) **tasya** **rājño** **pāda-mūle** **sthitvā** Mv ii.82.15, *the arrow, stopping under that king's foot*; **mama** **pādamūle** ... **nipatito** 18; (2) *near* (of location): in comp., **dvāramūle** **AsP** 502.4; **bhaṇḍa-mūle** Mv ii.172.1, 2, *near the arbor*, see **bhaṇḍa**; with gen., **tena** ... **brāhmaṇānām** **mūle** **sthitakena** Mv i.310.15, *staying near (with) the brahmins*; **varam** **tava** **mūle** **mṛtam** **na** **Viśākhāmūle** **jīvitam** (in the 2d form, a cpd.) 365.20, *better to die with you (in your company) than to live with V.*; **ṛṣīsyā** **mūle** **ii.96.19**; 210.4, *in the presence of the ṛṣi*; (hastino, mss. **hā**) **mūle** 454.5; (**rathānām**) **mūle** (mss.) **āsati** 456.19; **mālākāṣasya** **mūle** 463.20; (3) *towards, to* (of motion): **mama** **mūla** (Senart em. **mūle**!) **āgatā** Mv i.364.22, *she came to me*; **devīyā** **mūle** **na** **kīmcid** **aparītyak-tam** **ii.66.8**, *there was nothing that was not handed over to the queen*; **gato** **Brahmāyusya** **mūle** 78.16, *went to Brahmayu(s)*; **kumbhakāramahattarasya** **mūle** **allīno** 464.1, and similarly 19, 470.6; **pravīṣṭo** **devīyā** **mūle** **iii.25.11**; (4) *towards, in reference to* (of respect, disrespect, love, regard): **brāhmaṇānām** **mūle** **abahumānam** **Mv** i.309.15, *disrespect for the brahmins*; **devīyā** **mūla** (mss., read **mūli**?) **meter** **requies** **short syllable**; **Senart** **mūle** **i.204.16** = **māyāyā** **mūli** **ii.8.11** (vs), (**obalsance**) *towards* ...; **mama** **mūle** **premā** (mss. **mnā**; n. sg.) **ii.65.15**, *love for me*; **rājaputrasya** **mūle** **premanam** **iii.39.2**; **rākṣasīnām** **mūle** **sāpekṣā** 76.15-16, *having regard for the ogresses*; **parasparasya** **mūle** ... **premanam** **Mv** iii.391.13.

mūṣati (= Pkt. **mūsal**, Sheth, = **mūṣati**, § 28.36, Skt. **mūṣāti**; ū blended with **mūs**, **mūṣikā**?), *steals*: fut. **mūṣīsyate** Divy 281.8; inf. **mūṣitu-kāmā** 276.24; both prose.

Mūṣikāhāranyika, 'Mouse-goldsmith,' n. given to a merchant because of his history: Divy 501.3 ff.; a previous incarnation of Panthaka, 504.11.

mūṣi (= Pali **mūsi**), *rat or mouse*; in **mūṣi-utkira**, m., *rat-(mouse)-up-throwing*, i. e. earth dug up by rats or mice: Mv i.326.20 (prose) **ye** **te** **bhavantī** **mūṣi-utkirā** (v.l. **kilā**; Senart em. **mūṣotkirā**) **vā** **vāripraprotā** (mss. **ropyā**, **ropā**) **vā** **vāruccinnā** (?) **em.** **vā** **mṛtikā**.

mṛgaka, m. (= Skt. **mṛga**; -ka may be m.c.), *deer or animal*, in comparison with monks: **mṛgākā** **va** (so Senart em. for **kām** ca) **aṣaṅgacārīṇo** **pravivikṭā** **viharanti** **bhikṣavaḥ** Mv iii.421.6 (vs). See also **mṛgikā**.

mṛgacakra, nt., *the zodiac*: **kṛam** Divy 630.20 (in a list of things studied by brahmins; foll. by **nakṣatragano**); **mṛgacakraṅkavīdyā**- Gv 451.3; **mṛgacakra-lipi**, a kind of writing (the symbols for the signs of the zodiac?), LV 126.3 (Tib. translates literally).

mṛga-carya, adj., applied to some non-Buddhist ascetics who behave like deer: Śīks 332.3; cf. **mṛga**-(**vrata**), also in cpd. LV 248.21, cited s.v. **kukkura-vratika**, and **mṛgaśṛṅgavratin** (= this).

[**mṛgadāya**,] **mṛga-dāya**, m. (cpd. only recorded in BHS and as **mīga-dāya** in Pali, tho both constituents are Skt.), *deer-park*, almost exclusively used of the park **Ṛṣipatana**, **vadana**, etc., at Benares, where Buddha is said to have first preached; the form **°dāya** is never recorded in mss., tho Senart adopts it by em. in Mv i.366.8, where the etym. offered seems naturally to call for it (but cf. LV 19.4 below): **mṛgānām** **dāyo** **dīnno** **mṛgadāve** **ṛṣipattane** (mss.; Senart em. **mṛgadāyo** **ti** **ṛṣipattano**); the foll. all refer to the Benares park, usually in loc., **Ṛṣipatane** (**vadane**, etc.) **mṛgadāve**: SP 69.12; LV 18.20; 19.4 (**abhayadattāś** ca) **tasmin** **mṛgāḥ** **prativasanti** **iti** ... **mṛga-dāva** **iti** **saṃjñodapādi**, cf. Mv i.366.8, above; LV 264.22; 402.3; 404.17; 407.16; 412.9; 413.1; Mv i.161.4, 323.14, 17; 330.4; 331.3; ii.138.2; iii.323.3; 330.17; Divy 464.16;

Av 142.9; Mvy 4129; once, in Divy 182.25, of a quite different deerpark called Bhīṣaṇikāvana, in Śuśumāragiri.

Mṛgadeva, n. of a former Buddha: Mv 1.138.11.

Mṛgapatiskandha, n. of a Buddha: Mv 1.123.7.

Mṛgapatisvara, n. of an ancient king: Mv 1.118.2; he worshipped a Buddha and made a vow.

Mṛgarājaghoṣa, n. of a former Buddha: Mv 1.136.15.

Mṛgarājini, n. of a 'gandharva maid': Kv 5.10.

mṛgava, nt., a high number: Mvy 7840 (cited from Gv) = Tib. zar zer (= mīgava, q.v.); Gv 105.21; in Gv 133.3 corrupted to ṛgava, q.v.; Mv 1.13.12 sattvā mṛgavaśo praveśitā(h); so by Senart's plausible em.; mss. begin mṛgav-; cf. paramantra(-śah, in line 8 above).

mṛgavyā (prob. blend of Skt. mṛgayā and mṛgavya, nt.; cf. Pall mīgavā, which could represent this form), hunting, the chase: 'vyām anvatī (Senart em. anvatī) Mv 1.101.18; mss. (ed. em. 'vyām) lb. 1.360.6; 361.3, 15.

mṛgavrata = **mṛgacarya**, **mṛgaśṛṅgavratin**: AbhidhK. (vyā.) LaV-P. III.86 n. 3.

Mṛgaśiras (= Pall Migasira), n. of a son of an ascetic and a doe, master of the kapāla-koṭaṇī vidyā, converted by Buddha: MSV II.80.7 ff.

Mṛgaśirā (stem in comp.; for Skt. 'śiras; so once Skt. Lex., acc. to BR f.), n. of a nakṣatra (perh. n. sg. m. in comp.?): 'rā-nakṣatram Divy 639.12.

Mṛgaśirṣa, n. of a nāga king: Kv 2.12; Māy 246.28. **mṛgaśṛṅgavratin**, adj. (= mṛgacarya, q.v.), having adopted the style of life of a deer, and wearing a horn like deer, said of a sort of ascetics: Mvy 3534 (cf. also LV 248.21).

Mṛgāyaṇī, the gotra of the nakṣatra Mṛgaśiras ('rā): Divy 639.13.

Mṛgāra (= Pall Migāra), n. of a rich man, or acc. to MSV the chief minister, of Śrāvastī: Divy 44.13; MSV II.52.12. Acc. to MSV, as in Pall sources, father-in-law of Viśākhā (our Viśākhā 2); she was instrumental in instructing him, and he called her his mother, whence she is called **Mṛgāra-mātar** (Migāra^o), cf. MSV II.69.10 ff.; see next (but acc. to some Pall sources she actually had a son, also named Migāra: DPPN).

Mṛgāra-mātar, ep. of Viśākhā (2): Mvy 3668 (here alone); for others see Viśākhā (2); MSV II.70.11 (alone); 72.17 etc.

Mṛgāramātuḥ prāsāda (m.; = Pall Migāramātu-pāsāda), n. of a monastery built by Viśākhā (2): Karmav 161.11; Lañk 75.11 (here text ṣṛgāla-m^o); MSV II.70.11 etc.

mṛgikā (to Skt. mṛgi, f. of mṛga, plus -ka; cf. mṛgaka), doe: 'kā iva samprastāh Mv II.425.5; III.1.8.

Mṛgila, n. of a nāga: Māy 222.5.

Mṛgī, n. of a Sākyan woman, mother of Ānanda, to whom is attributed the stanza attributed in Pall (Jāt. 1.60.30-33) to Kisāgotamī: Mv II.157.9, 16; III.176.16.

Mṛgāṇa, n. of a libertine, former incarnation of Sākyamuni: MSV I.213.13 ff.

mṛta-grha, nt., 'house of the dead', tomb: Mvy 7104 = Tib. mchad pa (also ḥchad pa, mtshon pa).

mṛta-vāṛṣika, nt. or m., hyper-Skt. or error for mīta^o, q.v.: ('kam) MSV III.124.3, 5; also v.l. Mvy 9285 ('kaḥ, m.).

mṛttikama, adj. (seems to be shortened for mṛttikamaya; mṛttika- in Skt. m.c. for 'kā, BR; loss of syllable -ya MIndic, § 3.118), made of clay: Mmk 139.24 (vs) sauvarṇe bhājane raupye tāmre mṛttikame 'pi vā; the meter certainly favors the form; and the mg. is clear.

Mṛtyu-māra (= Pall Maccu-), a form of Māra, q.v. **Mṛditakukṣika**, n. of a wood at Rājagṛha: Divy 274.15.

mṛduka, f. 'ki (cf. also next), adj. (= Pall muduka, Skt. mṛdu; adv. 'kaṃ recorded BR once from Lāty ŚS.), soft: 'kāna paṭṭāna (gen. pl.) SP 89.5 (vs); -śayane 'ke LV

42.15 (vs); paryāṇke... 'ke Divy 559.14 (vs); subtle (? so Régamey; Tib. phra mo, which may have this mg.), 'ki samjñā Samādh 22.27; (relatively) slight, ineffectual, of paripāka, religious maturation, and abhyāsa, practice: Bbh 87.4, 6 f.; adv. 'kaṃ: bodhisattvavimokṣaṇi sūksma-mṛdukaṃ (easily and lightly) pratyalabhata Gv 308.12.

Mṛduka (cf. prec.), n. of an Apsaras: Kv 3.13.

mṛdugandhaka, Divy 628.19, or 'dhika, Divy 244.23; Mvy 6149, nt., a kind of water-lily; in all follows saugandhika and other names of similar plants.

mṛyati, 'te (hyper-Skt. for mriyate), dies: 'yanti Mv 1.193.2; 'yate II.176.8; Gv 498.17, 18 (prose); so read also 496.23, 25, see mūyate; also mṛyyati, 'te (§ 37.27), Mv II.79.4 ff.

mṛṣa (m. or nt.; otherwise only adv. mṛṣā, and Pall-Pkt. musā), falsehood, lying: mṛṣeṇa codayet SP 326.6 (vs), should accuse of lying; mṛṣam bhaṇe Mv 1.356.7.

mṛṣāvādika, adj.-subst. (to Skt. 'vāda plus -ika or 'vādin plus -ka), lying, a liar: Divy 301.23; follows (kāma-)mīthyācārika.

mṛṣṭa (-yava), ppp. (to Dhātup. mṛṣ = secare?), poured, sprinkled: mṛṣṭa-yavān MSV II.142.11; so Tib., yos blugs; context indicates use in fermentation.

Mekhala, n. of a pupil of 1 Dharma (4): Lañk 365.3 f.

Mekhala, n. of a yakṣiṇī: Mmk 564.26; 566.9.

mekhali (= Skt., Pall 'lā), bell, girdle: 'lā-baddhakāś ca LV 76.20 (prose); so all mss.; Calc. 'lā-.

Megha, (1) n. of a previous incarnation of Sākyamuni under Dipamkara, who predicted his enlightenment: Mv 1.2.1; 232.1 ff. (corresponds to Divy Sumati (4), q.v., and to Pall Sumedha, while Pall Megha corresp. to our Meghadatta, q.v.); (2) n. of another Bodhisattva, a Dravidian (dramiḍa): Gv 2.7; 72.13 ff.; Śikṣ 36.14 (quotation from Gv 76.26); 95.6 (allusion to events of Gv 73.14 ff.).

Meghakūṭābhigarjitasvara, n. of a Bodhisattva: LV 293.20. So best mss.; most mss. 'śvara; v.l. also, with Calc., 'līteśvara, but Tib. dbyaṅs confirms 'śvara.

Meghadatta, n. of an associate of Megha (1), q.v.: Mv 1.232.1; he corresponds to Pall Megha, whereas BHS Megha = Pall Sumedha; in both BHS and Pall he was a former incarnation of Dharmaruci, Mv 1.246.12.

Meghadundubhisvararāja, n. of a former Buddha: SP 431.7 ff.

Meghanirghoṣasvara, n. of a Bodhisattva: Gv 4.9.

Meghamālin, n. of a yakṣa: Māy 41.

Megharāja, n. of a Tathāgata: LV 293.19.

Meghavatī, n. of a lokadhātu in the northwest: LV 293.19.

Meghaviḷambita, n. of a Buddha: Gv 259.7.

Meghaśrī, (1) n. of a monk: Gv 2.7; 58.17; 59.8 ff.; (2) ('śrī, m.c.), n. of a Buddha: Gv 257.3 (vs); (3) n. of a Bodhisattva: Gv 442.5.

Meghasamcodana, n. of a nāga-king: Megh 308.10; with epithet navaśirṣa; app. = Navaśirṣaka, q.v.

Meghasambhava, n. of a nāga: Mvy 3347.

Meghasūtra (our Megh), n. of a work of which extracts are ed. by Bendall, JRAS, N. S. 12 (1880) 288 ff.

Meghasvara, n. of a former Buddha: Mv 1.136.15; LV 5.13; Mvy 99.

Meghasvaradipa (v.l. Meghasvara, so Burnouf; Kern's transl. Meghasvarapradipa; the Chinese indicates Megheśvara), n. of a Buddha in a northern lokadhātu: SP 184.16.

Meghasvararāja (v.l. Meghasvara, Megheśvara; Chin. indicates Megheśvararāja), n. of another (cf. prec.) Buddha in a northern lokadhātu: SP 185.1; also (no v.l.) n. of a very long series of former Buddhas, SP 380.11.

meghāgaru, cloud aloe, a kind of perfume: Gv 153.17 'ru-gandharāja-.

mecaka, nt. (cf. pw s.v. 2c; no other record found), a kind of precious or semi-precious stone: Mvy 5965 = Tib. *gzl*, acc. to Das *onyx*.

medī, (court-)yard (so Tib., khyams): MSV iv.120.12 etc.; 122.2.

meṇḍa-viṣaṇikā (cf. Pali *meṇḍa*), 'ram's horn', a kind of sandal: MSV iv.206.12.

Meṇḍhaka (= Pali *Meṇḍaka*), n. of a rich householder: Divy 123.17 ff.; 131.2 f.; MSV i.241.2 ff. Also **Minḍhaka**, q.v. (so sometimes mss. of Divy).

metra (semi-MIndic for *maitrā*, with a m.c., or Skt. *maitra*), love: *metra-varmita* LV 53.15 (vs).

methaka, m. (= Pali *medhaka*, °ga; cf. Skt. *methana*), quarrel, strife: śāmyanti *methakā* (= °kāḥ) Ud xiv.8 (same vs Pali Therag. 275, MN iii.154.13, Vin. i.349.37, tato sammanti *medhagā*); MSV ii.183.7 °kāḥ (ed. *medhakāḥ*, read *meth*°; ms. *meṣakāḥ*).

medhāvika, adj. (= Skt. °vin), wise: Jm 80.6 (prose).

medhī, acc. to PTSD (s.v. *medhī*, citing no passage from Palli) = Skt. *methī*, pillar, as part of a stūpa. But the context suggests rather one of several (here three) concentric galleries running around a stūpa (as at Borobudur), or the story-structures supporting them: Divy 244.9 f. (stūpasya ... catvāri sopānāny) ārabdhāni kārayitum, yāvad anupūrveṇa prathamā medhī tato 'nupūrveṇa dvitīyā tatas tṛtīyā medhī yāvad anupūrveṇaṇḍam (see *aṇḍa*). This is confirmed by Tib. *hkhor sa* = *medhī*, Bailey, JRAS 1950.180; read *medhyām* for *yaṣṭyām* Divy 47.23.

meraka, m. (Divy) or nt. (Mvy), (= Pali *moragu*, and prob. both from Skt. *mayūrakaḥ*), a kind of grass used for coverlets; or a coverlet made of it: Divy 19.22; Mvy 9181; see s.v. *eraka*.

merañḍu = **melanduka**, q.v.

Meru, (1) n. of a former Buddha: Mv iii.239.9; (2) n. of a future Buddha: Mv ii.355.10 (here text *Maru*, prob. misprint) = iii.279.15 (vs); (3) n. of a cakravartin (= Pali *Neru*; note that Pali has *Sineru* for the mountain name *Sumeru*): Mvy 3574.

Merukalpa, n. of a Buddha in a northwestern lokadhātu: SP 184.15; Chin. points to *Sumerudhvaja*.

Merukūṭa, (1) n. of two former Buddhas, in the same list: Sukh 5.12; 6.6; (2) n. of a Buddha in an eastern lokadhātu: SP 184.7 (Chin. indicates *Sumerukūṭa*); (3) n. of a Bodhisattva: ŚsP 7.8.

meruṭu (vv.ll. *meruhu*, *merutū*; but Mironov °tu, no v.l.), m. or f., a high number: Mvy 7786 = Tib. *lhun yas* = *mirava* (°pha), q.v.

meruta, m. or nt., a high number: Gv 106.12; corresponds to *merudu*, q.v.

meruda (v.l. *meluda*, so Mironov), m. Mvy 7770, or *merudu*, m. or f. Mvy 7899, a high number; = Tib. *rdzl phyod*; 7899 cited from Gv 133.23, *meruduḥ* (= Gv 106.12 *meruta*).

Merudhvaja, (1) n. of a Buddha: Gv 285.4; (2) n. of a Buddha in the east: Sukh 97.1; (3) n. of a Bodhisattva: Gv 2.18.

Merupradīpa, n. of a Buddha in the south: Sukh 97.8.

Merupradīparāja, n. of a Tathāgata: Gv 81.5.

Meruprabhā, n. of a lokadhātu: Gv 426.26.

Meruprabhāsa, n. of a Buddha in the east: Sukh 97.2.

Merubalapramardin, n. of a yakṣa: Mvy 3375.

Meruvisuddhavyūhadhvaja, n. of the capital city of King Ratnārcinetraprabha: Gv 381.1.

Merusīkharadhara, n. of a Bodhisattva: Mvy 693 (with ep. *kumārabhūta*).

Meruśrī, (m.) n. of a former Buddha: Gv 104.17; (f.) n. of a nāga maid: Kv 4.11.

Meruśrīgarbha, n. of a Bodhisattva: Dbh 2.20.

Merususambhava, n. of a kumbhāṇḍa: Mvy 3443.

Merūdgataśrī, n. of a lokadhātu: Gv 444.2.

mela, m. (1) a high number: Mvy 7768 = Tib. (h)phrad yas = *melu*, q.v.; (2) n. of a nāga king, in cpd. *Ela-mela*, dual dvandva: Mvy 3291 (so read with v.l., also v.l. in Mironov and Tib., see s.v. *Ela-mela*); Māy 247.33.

melanduka, m. (also *merañḍu*; Skt. Lex. *melāndhu*), ink-bottle: Mvy 8966 = Tib. *ram phyis* (? cf. *rams, indigo*?); Chin. *ink-bottle*; listed among monks' appurtenances; Kv 28.24 (*sumeruḥ parvatarājāḥ ... sa ... bhūr-jarāśir bhavet, mahāsamudro melanduka-parimaṇḍalam bhavet*; 92.7 *sumeruḥ parvatarājo bhūrjarāśir* (text *bhūryya*) *bhavet, mahāsamudro* (text °dra) *merañḍu-maṇḍalam bhavet*.

melā = next: Gv 106.12.

melu, m. or f., a high number (= prec., and *mela* 1): *meluḥ*, n. sg.; Mvy 7897 (= Tib. (h)phrad yas), cited from Gv 133.22.

meluda, see *meruda*.

mellati, **mellēti** (= Pkt., but not AMg., *mellai*) = *mīlāti*, q.v. (much commoner in BHS, but both recorded only from Mv): *brāhmaṇam mellitvā (abandoning) śramaṇām abhiprasannā* Mv i.311.13; *mellitvā* ii.463.17; 464.13 (v.l. °etvā); 465.15; 466.1; 469.19; 470.2; 471.12, 16; 473.1, 4; 474.16; 475.2; 476.17, 20; with gen. (as acc.) object, *mama mellitvā anāthāye* iii.132.15; mss. *mellitvā*, *Senart em. mellitā* (ppp.; better sense) iii.164.10; *melletvā* ii.463.15; *mellehi* ii.448.4; 454.16.

Meṣaka, n. of a yakṣa: Samādh p. 43 line 19.

Maitraka = **Maitreya** (1) (only in vss and prob. m.c.): °ku (n. sg.) Gv 488.25; °kasya 489.7.

Maitrakanya, °nyaka (both forms occur in prose; corresp. to Pali *Mittavindaka*, and to BHS *Maitrāyājña*, q.v.), n. of a merchant's son, later a Bodhisattva: °nya Divy 589.4 (vs); 593.19; 600.3 (both prose); usually °nyaka, Divy 590.4, 28; 592.1; 593.12, 28 (all prose), etc.; Av i.193.1 (title); 197.13 ff.

Maitranātha = **Maitreya** (1) (in vs, prob. m.c.): °tha (n. sg.) Gv 489.8.

Maitra-nāma(n), 'whose name contains *maitra*', = **Maitreya** (1) (in vs, prob. m.c.): °ma (acc. sg.) Gv 489.4.

Maitrabala, n. of a king: Jm 41.4 (prose; not to be em. to *Maitribala* with Speyer).

Maitraśrī, n. of a Bodhisattva: Gv 442.3.

maitrā (rarely *maitryā*, q.v.; = Pali *mettā*; the Skt. equivalent *maitrī* is also extensively used, notably instead of this as one of the *apramāṇa*; Skt. also *maitra*, *maitrya*), love, benevolence; sometimes as one (the first) of the four *apramāṇa* or *brahmavihāra*, qq.v.: *maitrāya*, oblique case, Mv i.175.3 (vs; same line *maitryāya* iii.346.15, see *maitryā*); *maitrāya* (Instr.; v.l. °tryāya) sphuṭā Mv ii.350.15; (cf. *maitryā*, stem *maitrī*, sphāritvā Mv i.131.17, and see *maitryā*); *maitrā-vihārī* Mv iii.421.18; Ud xxxii.20 (22); (cf. *mahāmaitra-vihārī* LV 426.3, prose, with Skt. *maitra*); *maitrā-parisuddho* Mv ii.362.5; with the other three *apramāṇa*, *maitrāyām* (loc.) LV 164.15 (vs); *maitrāya* (gen.) 183.3 (vs); other cases, *maitrā vijītya ... mārapakṣām* LV 343.6 (vs), by love (Instr.); *maitrām anūsarati* *Kalpanāmaṇḍitikā*, Lüders, Kl. Skt. Texte 2, 44; acc. to Kern, Preface viii, used in Kashgar rec. of SP for text *maitrī*; *maitrātmaka* Divy 319.20, 26, could contain this or Skt. *maitra*; see also next.

Maitrāyājña, the personage otherwise called **Maitrakanya** (ka) (q.v.); Karmav 50.16 etc.; 60.12; variants *Maitra*° and *Maitre-yājña* are cited by Lévi, p. 50 note 10, who conjectures a MIndic original **Metteyañña*.

[? *maitrāyana* (for °na?), n. sg. °naḥ, Dbh.g. 41(67).14, if text is right, would seem to be synonym of *maitrā*, love: °naḥ śubhaprabhā jagakleśaghātī. But it is prob. a corruption; acc. to Susa's note, Tib., Chin., and Mongol versions point to *maitrāsayah*.]

Maitrāyaṇī, (1) (= Pali Mantāṇī), n. of the mother of Pūrṇa (2), who is therefore called Pūrṇa Maitrāyaṇīputra (as in Pali Mantāṇīputta), either as two words, or as a cpd., see s.v.; (2) n. of a king's daughter: Gv 123.1, 18 ff.

maitrāyati, ^{te} (= Pali mettāyati, denom. from **maitrā**, or from Skt. *maitra*), *shows love, benevolence*: ^oyate Bbh 369.15; ^oyamāṇena (pple. mid.) AsP 395.12; ^oyatā (pple. act., instr.) Divy 105.17; 123.7.

maitrāvanta, adj. (**maitrā** plus -vant), *possessing maitrā*: maitrāvatas tasya muneh LV 310.4 (vs; v.l. and Calc. maitrī-).

maitrāsa-tā (for *maitrāṃsa-tā, below; § 3.3), *loving-kindness, benevolence*, is the stem to be assumed Mv iii.373.11 (vs), where read: maitrāsātām (or ^otām, MIndic for ^otām; mss. cited as ^onam or ^ona; Senart em. maitrābhāvanām, metr. impossible and otherwise implausible) bhāvaye apramatto, maitreya cittena hitānukampi, etc. The stem maitrāsa = Pali mettāsa, which occurs as v.l. for mettāso Itiv. 22.4; in the same vs Jāt. iv.71.25 mettāso is glossed 72.5 by metta-koṭṭhāsa (for *koṭṭhāmsol) met-tacitto; the word is a noun, not an adj. as stated in PTSD, and means the same as BHS maitrāsa-tā (for *maitrāṃsa-tā); otherwise BHS records only maitra (adj.) as separate word with aṃśa (q.v., 2) in the mg. of the cpd. The use of -āsa for -āṃśa (Pali -aṃsa) is confirmed by Pali koṭṭhāsa.

Maitriya, m.c. for Maitreya (1), q.v.

maitrī (used as in Skt. = BHS maitrā, see s.v. *apramāṇa*; also) (1) n. of a kind of magic (vidyā): Divy 636.26; (2) n. of a goddess: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 181.11; foll. by Varuṇikā, which W. prints as part of the same name with this.

Maitriya, in Kv 2.2 the last of a rather short list of Bodhisattvas; we should expect the name of Maitreya (1) here, and probably the text has a mere error or misprint for it. More curious however is Divy 326.9–11 eṣa eva devate sa (separate from the next) prṣṭhibhūto Maitriyo yo vyāghryā ātmānam parityajya catvāriṃśatkalpasamprasthito Maitreyo bodhisattva ekena śīraḥparityāgenāvapṛṣṭhikṛtāḥ; here, if the text is correct, Maitriya would seem to be the name of Maitreya in an earlier birth; but the passage is otherwise puzzling. On the basis of these two passages should we recognize Maitriya as a real variant (like Maitraka, q.v.) for Maitreya (1)?

? **Maitriyaśa**(s), n. of a future Buddha: ^oso, n. sg., Mv iii.330.9, Senart; the only ms. reads Maitreyaśo.

Maitrivyākaraṇa, nt., n. of a work: Mvy 1403.

Maitreya, (1) also Maitriya m.c., and Maitraka, Maitra-nātha, ^onāman, and perh. Maitriya, qq.v.; = Pali Metteyya, n. of the next Buddha to follow Śākya-muni, predicted by him; has special ep. Ajita, q.v.: SP 3.9; 7.4 ff.; 302.11, 16; 307.11; 308.1; 309.1; 310.13; 311.1; 312.13; 315.5; 316.12; 327.2; 329.11; 332.5; 345.1 ff.; 478.11; Mv 1.59.2 (etc., see Senart's Index); iii.240.11 ff.; 243.19; 246.16; 247.15; 330.8; LV 2.10 (first of a list of Bodhisattvas); 39.2 ff.; 422.7, 11; 443.7; 444.12; Mvy 646 (= Tib. byams pa, second in a list, after Avalokiteśvara); Divy 60.25 ff. (prediction of his history); 326.10 (In an earlier existence gave his life for a tigress); Av ii.176.3; Suv 117.5 (M^o-prabhṛtīnām bodhisattvānām); 157.19; 239.6 (here Maitriyo, m.c.; v.l. Maitrayo); Śiḥ 15.13 etc.; Dharmas 12 (first of 8 Bodhisattvas); Sukh 2.13 (M^o-pūrvamgamais ca sambahulair bodhisattvair); Karmav 71.22; Mmk 40.14; 62.16, etc.; Sādh 20.8 etc.; as the first in a long list of future Buddhas Gv 441.23; as the first of a much shorter list, not over ten, Mv ii.354.17 = iii.279.1, most of the names being found at the beginning of the Gv list, which is evidently an enormous expansion of an old traditional list; even the order is nearly the same; Maitreya is succeeded by Sīṃha, then Pradyota, Ketu (these two are interchanged in the Mv order), Sunetra

(in Mv preceded by Jyotiṃdhara or Jyotivara, or the like, which Gv lacks), Kusuma and Kusumaśrī (in Mv these two are represented by 'two Kusumas'), Tiṣya (so Gv, prob. unorig.; T. regularly precedes P. in lists of past Buddhas; Mv has instead Meru or Maru), Puṣya (Mv Puṣpa); here the Mv list ends. In Mv iii.279.19–20 there follows a reference to the four Buddhas of 'this bhadrakalpa', still put in the future; these two lines seem to be a secondary addition of Mv iii.279, being not found in the parallel ii.355; because of them Senart, iii Introd. XXVI note 1, attributes the whole list to the past, which is scarcely conceivable with a list headed by Maitreya, and is disproved by the Gv parallel; in Gv 456.19 introductory to long chapter on M^o, Gv 466.15 ff., special glorification of him; (2) n. of a brahmanical gotra (sg. as n. of various persons in Skt.): pl. Divy 635.12.

Maitreyavimokṣa, n. of a work: Śiḥ 9.8; 177.14.

maitryā = **maitrā** (Skt. maitrī, and maitrya, nt.; our stem seems to be a rare blend of more than one of these), *love, benevolence*: maitryāya (instr.) sphāritvā Mv 1.314.1 (prose; cf. maitryā sphāritvā 313.17); tasmāt te sadṛṣo nāsti maitryāya (obl.; loc., or instr.?) Mv iii.346.15 (vs; same line with maitryā 1.175.3).

maithunābhāṣaṇa, nt., the (*samghāvaśeṣa* offense of) *speaking* (to a woman) *about sexual intercourse*: Mvy 8371; corresp. to Pali Vin. iii.128.21–23 (duṭṭhullāhi, see s.v. *duṭṭhula*, vācāhi... methunopasamhitāhi...) and to Prāt 479.11–13, also with maithunopasamhitayā (vācā).

Maineya, n. of a people: LV 225.6. Nowhere recorded; Tib. transliterates me ne ya. See *Anuvaineya*.

Mokṣaka, n. of a naga king: Māy 247.31.

mokṣāyaṇa (nt.; to *mokṣāyati in mg. of Skt. *mokṣayati*, *saves*, denom. to *mokṣa*), *saving, rescue*: cakṣūtpātana-ṇe Karmav 102.14–15, *saving from* (after? so Lévi) *plucking out of eyes*.

moca(-pāna, nt.; = Pall id.), (juice of) *the plantain or banana tree*, acc. to PTSD; Vin. comm. 1102.9–10 = anaṭṭhikehi (see CPD) kadallipalehi katapānam; acc. to N. Dutt, *gum of the sālmali tree*: MSV i.ii.18; 262.14.

mocana-paṭṭaka, nt., '*clearing-cloth*', a kind of *filter or strainer*: Mvy 9025 = Tib. brtsal tshags, gsal tshags; Chin. cloth for straining water.

mocika, m. (from moca, Defn. 6.139, *shoe*; modern vernaculars moci, moci, see Turner, Nep. Dict. s.v. moci; said to be Iranian loanword), *cobbler, shoemaker*: Mvy 3796 = Tib. ko lpags mkhan, *leather-worker*, or lham mkhan, *shoemaker*.

moṭa, see **muṭa**, and **valo moṭa**.

moṭaka, **moṭikā**, see **muṭa** and **putra-moṭikā-putra**.

moṭṭika, or (em.) **moṭṭhika**, Mv iii.443.6, see **muṣṭika** 4.

modakakāraka (= Skt. ^okāra), *sweetmeat-maker*: Mv iii.113.9; 442.14.

? **modayati**, perh. *augments* or the like (prob. corrupt): (pariśiṣṭam [sc. grits, saktu] ghr̥tena) modayati, tatpramāṇa eva bhavanti MSV ii.60.7.

(**modī**, in LV 53.16, vs, text modiprāpta, read **modī**, m.c. for mode, loc., *prāpta*, *arrived at joy*.)

momuha, **momūha** (= Pall momūha; cf. momugha, once in ŚB), *confused, bewildered, deluded*: a-momuha-jātiyaḥ Bbh 9.20; na momuha-jātiyasya 157.2; manda-momūha-tā *state of being dull and deluded*, 372.14.

mora, m. (= Pall, Pkt. id. = Skt. mayūra), *peacock*: (prose) Mv ii.264.17; iii.256.1; (vss) Mv ii.202.15; iii.133.16; Suv 47.8; Lañk 365.12; written maura, Mv ii.266.19 = 402.14 (in the latter v.l., text mora; vs); also in mora-hasta(ka), see **mayūra-ha**.

moraṅgī, n. of a plant, presumably = Skt. muraṅgī: Mmk 463.12 (prose).

moramba, n. of some sort of bird: Mv ii.475.12

(prose). The mss. agree; since mayūra occurs shortly before in the same list, it seems unlikely to be a corruption for moraka = mora, as suggested in Senart's note.

mora-hasta(ka) = **mayūra-h°**, q.v.

Morikā (Māndic for Mayūrikā), n. of a rākṣasi: Māy 243.9 (prose).

moṣaka, m. (1) (Skt. and [mosaka] Pali Lex., see Childers; = Skt. moṣa), *robbing; a robber*: udyāna-kāḥ puruṣāḥ Divy 175.12, 15; ayam cauro rājakula-°ko Mv ii.167.18 (prose; here perh. specifying -ka), *this is the thief that has been robbing the palace*; (2) (= Skt. moṣa) *plunder, stolen goods*: MSV iv.62.2, 5; 63.7 ff.

moṣa-dharma, adj. or subst. (Bhvr. or Karmadh.? = Pali mosa-dhamma, by 'false' Sktism; Pali mosa is quasi-vṛddhi formation to Pali musā = Skt. mṛṣā; § 3.68), (of) *deceptive quality*: Śiḥs 261.8 evaṃ cakṣuś cendriyaṃ ca rikte muṣṭisadrśam (but prob. read rikta-muṣṭi°, see muṣṭi 3) ... *tucchaṃ mṛṣā-moṣadharme* (dual? *two things that have, or are, false and delusive qualities?* but all other epithets except the very doubtful rikte are sg.) bālopalāpanam ...; Dbh 43.6 (sarvasamskṛtam) riktam *tucchaṃ mṛṣā-moṣadharmā-visamvādakam* (so text; note suggests 'dharmaṃ vi°; possibly 'dharmaḥ, pl., though subject is sg., *false and deceptive qualities or states?*) bālāpānam (read bālollāp°); note that once in Pali, AN v.84.24-25, musā immediately precedes mosadhammā (kāma ... *tucchā musā mosa*°, so printed), and should perhaps be regarded as cpd. with it. See next.

moṣadharmin (to prec. plus -in), *characterized by the quality of deceit*: °mṇaḥ, pl., Mvy 7314 = Tib. slu baḥi chos can. Note that the prec. entry is mṛṣā 7313; perhaps orig. the two were one cpd. word, see under prec.

moha, nt. (Skt. only masc.), *delusion*: LV 258.12 (vs) *satyam idam moham anyad iti mūdhaḥ, foolishly thinking, 'this is true, all else is delusion'* (is -m 'Hiatusliger'? for moha anyad? but next is unambiguous); LV 372.5 (vs) *mohāni* (m.c. for °ni).

mohaṃ, adv. (= AMg. id.; Skt. and Pali mogham), *in vain*: Mv iii.431.14, 17; 445.7, 10; also mss. twice Mv ii.50.20 (once soham), Senart em. mogham. Cf. **amoham**.

Mohadharmaśvara, see **Amoha**°.

Mohaparimuktā, n. of a 'gandharva maid': Kv 5.13.

moha-puruṣa (= Pali mogha-purisa; cf. **moham**), *stupid, vain fellow*: MSV I.222.16.

Mohā, n. of a rākṣasi: Māy 240.22.

Maudgalyāyana, (1) also **Mahā-m°**, = Pali Moggallāna, gotra-name and usual appellation of Koḷita, often paired with Śāriputra as leading disciples of the Buddha: story of his conversion, Mv iii.56.16 ff.; 57.18 etc.; the forms without and with Mahā- often interchange in the same passage and sometimes without significance, but the Buddha himself always speaks of or to him as Maud° (without Mahā-), e.g. in contexts where Mahā- is usually prefixed, Divy 160.13, 17; 299.16 (but in 18 Ānanda calls him Mahā-m°); Av ii.91.15; Āśoka refers to him without Mahā-, but in a vs, Divy 395.20; other cases without Mahā-, Mvy 1033; Divy 50.29 ff.; 182.22; 268.6; 314.15; 486.25; Av i.241.7 etc.; Sukh 31.3; Karmav 161.18; cf. passim; (2) pl., n. of a brahmanical gotra: Divy 635.13; cf. Maudgalyāyanigotrena, of the nakṣatra Uttarāṣāḍha, Divy 640.22.

maudrika, m., Mvy 3810, acc. to pw 7.369 *Verfertiger von mudrā*; Tib. rgya ḥdebs pa, *one who seals, or, yī ge ba, letter-writer*.

[**mauna**, read **maula**, q.v., Lañk 16.14.]

maunindra, adj. (to Skt. munindra plus -a), *of the prince(s) of sages*: °draṃ (pra)vacanam Divy 490.14, 16.

mauneya, nt. (once in RV.; = Pali moneyya), *sagehood, state of being a muni*: muni pravayāhara dharmam °yam uttamam paḍam Mv iii.387.2, *sage-hood*, (which is) *the highest station*; °yam ca pṛcchasi nāla duḥkaram ...

4 (these vss = Pali Sn 700, 701); evaṃ °yam (em., but this word supported by corresp. vs in Pali Sn 716) *upeyysi* 388.14.

maura = **mora**, q.v.

[**Maurin**, n. sg. Mauri, printed in text of Lañk 362.11. pāṇḍavāḥ kauravā rāma paścān mauri bhaviṣyati. Tho ed. note says that Tib. and Chin. support this reading, the Skt. mss. read saurī, and this or śaurīḥ is surely to be read (Skt. Saurīḥ = Kṛṣṇaḥ). The reading with m for s, or ś, is due to anticipation of the name mauryā(h) in the next line; see the following entry.]

(**Maurya**, = Skt. id., family name of the emperor Āśoka, q.v.: Divy 381.20, 26; 405.6; pl., n. of the dynasty, Lañk 362.12 °yā nandāś ca guptāś ca.)

maula, adj. (Skt., not quite in this mg.), *fundamental, essential*: as ep. of dhyāna, Mvy 1486 = Tib. dños gzhi, *the thing itself, the real essence* (otherwise used for mūla); of Tathāgatas, (nirmītanairmāṇikānām ... tathāgātānām) ... na maulānām tathāgātānām ... maulo hi ... tathāgātāḥ ... Lañk 242.7, 8; Suzuki *original*, which does not hit the mark; read also maula for text mauna (tathāgata) in Lañk 16.14, see s.v. **nirmīta-nirmāna**, where Suzuki (Transl. 16 note 2) gives *original* for the Chin. translation.

mauṣṭika, see **muṣṭika**.

mrakṣa, m. (= Pali makkha, which never means *hypocrisy*, as usually rendered; CPD under (a-)makkha more correctly *disparaging*, sc. good qualities of others; = paraḡaṇa-makkhana-lakkhaṇa, teṣaṃ vināśana-raso, tadavacchādanapaccupaṭṭhāno (see **pratyupasthāna**) MN comm. i.106.26 f., on MN i.15.35; similarly tho less fully comm. on Dh. 150 and 407; AN comm. ii.162.28, on AN i.95.15; in Pugg. 18.25, 22.29 f. read nīṭṭhūriya for niddhunīya; AN and MN comms. l. c. define the associated paḷāsa, our **pradāsa**, q.v., by yugaggāha, *grasping after pre-eminence for oneself over others*, despite usual rendering *hypocrisy* or the like, never has that mg.; primarily, *concealment of the good qualities of others, jealous disparagement, nasty disposition, ill-will, finally* (like **mrakṣya**, q.v.) virtually = *krodha, anger*: this last development seems clearly complete in Karmav 37.19 text *krodhaḥ, upanāhaḥ, mrakṣaḥ, pradāsaḥ*, but for the last read with ms. *paridāghaḥ*, cf. Śiḥs 198.8 below; yet Mvy 1963 and Dharmas 69 *mrakṣaḥ* after *krodha, upanāha*, and before *pradāsa* (°śa); prob. same mg. in LV 262.17 (vs) *krodha-mrakṣau*; usually in rather misc. lists of vices; between māna and mada (after which comes *krodha*) LV 52.13; 411.16; after māna and mada Mv ii.229.20; between mātsarya and māna SP 481.4; after māna and mada, (before *paridāha*) Śiḥs 198.8, (before *krodha*) KP 7.3; after māna Mv i.166.20; Ud xvi.23 (= Pali Dh. 150 māno makkho); after śāṭhya, vakratā, kauṭilya, māna SP 107.1; *krodherṣyā-śāṭhya-mrakṣādayaś* Bbh 20.15; *krodha upanāhaḥ śāṭhyam Irṣyā pradāso* (ed. °dāno) *mrakṣo mātsaryaṃ ... Dharmas 30*. Tib., in all passages known to me (Mvy, LV, KP), renders ḥchab pa, *concealment*, which is somewhat etymological (mrakṣ, *smear, anoint*), but not erroneous, only incomplete; it means primarily *concealment of the good qualities of others*, not (as nearly all have assumed) of one's own faults.

Mrakṣaṣaṇḍā, or °ḍa, m. (= Pali Macchikāsaṇḍa), n. of a place in the Kāśī land, home of Citra (1): °ḍa MSV iii.21.8; 24.5; °ḍa 21.8-9, 10, 13, etc.

mrakṣitaka, adj. (= Skt. mrakṣita, ppp.), *smear*: madhu-°ka, with mūla(ka), (edible) *roots*: Divy 511.20; 513.14; maṣi-°ka (text maṣi°, Index maṣi°), m., (a person or animal) *that is smeared with ink* (specifying -ka?), Lañk 274.5.

mrakṣin (= Pali makkhin; see **mrakṣa**), *ill-natured, churlish*: raktāna duṣṭāna tathaiva mrakṣiṇām SP 364.2 (vs).

mrakṣya (nt.; cf. Pali makkha, Vin. i.25.4, comm. 971.20 *kodha*, the only possible mg.; see **mrakṣa**), *anger*:

(caṇḍibhūto) 'nāttamanāḥ kopam ca dveṣam ca mrakṣyam ca tatpratrayāt samjanayitvā Divy 622.12.

mreḍita, nt. (orig. ppp. of Gr. mred, not used as simplex), *expression, speech*: uvāca madhurām vāṇīm karuṇāramreḍitena tu Mmk 479.14 (śloka line; hyper-metric by one syllable).

Y

yam = yat, see **yac ca**, **yat khalu**; **yam velam**, see **velā**.

yakṣa (as in Skt.): (1) mahāntam yakṣam, applied to Māra: Mv II.260.10; 261.11. Cf. yakṣha, applied to Māra, Sn 449 (seems to be a rare use in Pali); (2) n. of a rākṣasa king: Mmk 18.1.

yakṣaṇī = the regular Skt. yakṣiṇī, a female yakṣa: Lañk 7.3 (perh. corruption? repeated in Index).

yakṣa-lipi, a kind of script: LV 126.2 (confirmed Tib., gnod sbyin = yakṣa).

yam khalu, with opt., see under **yat khalu**.

yac ca, **yam ca** (or ced?), (1) (= Pali yañ ce) *than*, in comparisons: samgrāme maraṇam śreyo yac ca jīvet parājitaḥ LV 262.11 (vs); (śreyo hy ayoguḷā bhuktā...) **yam ca** (or ced?) lacuna in mss. for ca) bhuñjīta duḥśīlo (mss. 'jita 'śīlo)... Ud ix.2 = Pali Dhp. 308; Itiv. 43.9, ... yañ ce bhuñjeyya...; (2) used somewhat as in Caraka (pw 5.126, *wenn nämlich; und zwar*): (this spot will be used by two Buddhas, **yac ca** (*namely*) Kāśyapena... **yac caitarhi** Bhagavateti Divy 77.7 = 466.3 (Index says *both... and*); similarly LV 186.5, (Suddhodana speaks) abhinīskramiṣyati avasyam kumāro 'yam yac cemāni (so Lefm. em., but mss. either kumāro yam, or 'yam, or yaś, cemāni; read kumāro yam, or yac, ce°) pūrvanimitāni samḍṣyante sma, the prince is certainly going to leave worldly life, as *namely*...; Tib. sna ltas su snaḥ ba ni ḥdi dag snam nas (*from the thought*, apt. rendering **yac ca** or **yam ca**).

yajña, nt. (otherwise m.), *sacrifice*: mahāyājñāni yajamāno Mv II.405.10 (vs, but so far from being m.c., the added syllable spoils the meter; first half of anuṣṭubh; no v.l.).

Yājñakoṭigupta, n. of a former Buddha: Mv I.140.14.

Yājñadatta, the name originally given to Śarabhaṅga, q.v.: Mv III.361.17 ff.

yam ca = **yac ca**, q.v.

yato-adhikaraṇam, see **adhikaraṇa** (2).

yat khalu, or **yam khalu**, with a 2d (or polite 3d) person form of jñā (regularly opt.), the whole phrase meaning *please be informed; allow me to inform you* (a courteous introduction to a statement made usually to a king or the like); nivedayati (Mv II.454.1 āmantrayati; 457.16 niveditam; 488.15 nivedayate, v.l. °ti) putra (457.16 and 488.15 mahārāja) yam khalu (457.16 kḥu) jānesi (in 451.12 mss. corruptly ānesi, Senart wrongly em. ānesi, with wrong interpretation in note; in 456.13 mss. jāñsi; 488.15 text jāneyāsi, v.l. jānesi) Mv II.449.6; 451.12; 454.1; 456.13; 457.16; 488.15; (Asita) mānavakam āmantrayate, yat khalu mānavaka jāñiyā(h)... LV 101.9 f.; (the king's porter) Suddhodanam evam āha, yat khalu deva jāñiyā(h) 102.11-12; (Sākyan elders) āhuḥ, yat khalu deva jāñiyāḥ 118.4; (the purohita) āha, yat khalu deve jāñiyād 121.3; āhuḥ, etc. (as prec.) 136.12; etad avocat, yat khalu... jāñiyās 396.6.

yattaka, f. °ikā, adj. (= Pali id.; also written **yātaka**, **yātuka**, **yāttaka**; AMg. jatta), *as much, as great*, pl. *as many*; in prose of Mv, otherwise recorded only in vss: puṇyam bhavi yattakam SP 351.2 (vs); yattaku tasya

? **mrotaka**, a kind of tree: °ka (pl.) Mv III.80.11 (in list of trees, āryā vs; v.l. āmrā, equivalent metrically).

mlānaka, adj. (= Skt. mlāna plus -ka; see s.v. **durbalaka**), *faint*: Divy 334.1, 3 (but in 571.11 etc. mlāna in same phrase).

puṇyam 12 (vs); yattaka (pl.) loki virūpa suraudrāḥ LV 307.19 (vs; mss. yantaka or yantraka, cf. the reading **yāntak(a)** Gv 384.4, and similarly under **tattaka**; Lefm.'s em. is certainly right in sense, as Tib. confirms); yattaka, sg. forms Mv II.273.2; 435.15; III.266.3; pl. forms Mv I.356.10; II.95.8; 99.2; III.23.18; 34.19; 266.5; Suv 53.8 (vs); 54.9 (vs); yattikā, f. pl., Mv I.126.12 (vs); II.149.21 (prose); in correlation with **tattaka**, see this word.

[yat tu, see **yan nu**].

yatra hi nāma (= Pali id.), *inasmuch as*: evaṃ durlabhā bodhir yatra hi nāma kalpānām śatasahasreṇa Mv I.55.12, *in that case* (evaṃ) enlightenment is hard to get, *inasmuch as* (it is got only) in 100,000 kalpas; similarly I.57.2, variant of I.35.12, where **yad idam**, q.v., is used instead of **yatra hi nāma**; āścaryam yāvad (Kashgar rec. and 2 Nep. mss. om. yāvad) yatra hi nāmāsya... paribhoktopalabdhaḥ SP 103.14, *O wonderful! inasmuch as* (now) someone to enjoy this (wealth) has been found! (yāvad is prob. to be omitted; if kept, it goes closely with āścaryam; what a great wonder! or, it's nothing less than a miracle!).

yatha-r-iva (Pali id., = *yathaiiva*), *just as*, see § 4.61.

yathākāri(-tā, etc.), see **yathāvādi-tathākāri(n)**.

yathājñāka, adj. (Skt. yathā plus ājñā, *command*, plus -ka), *according to directions*: °kāni sthānāni Mv I.76.4 (vs); so mss., Senart em. **yathājñaptāni**.

yathātmya (nt., = Skt. *yāthātmya*), *true nature*: Mvy 858 °myāvātārakuśalaḥ (of Bodhisattvas; see s.v. **avatāra** 3).

yathādhauta, adj. (= Pali **yathādhota**), °tena pātreṇa, *with begging-bowl just as cleaned*, i.e. not having received any almsfood: piṇḍāya caritvā °tena pātreṇa tataḥ grāmāto nirdhāvati Mv I.301.10, and similarly 17; 302.3; Divy 296.3.

yathāpi, (1) (in this sense unparalleled so far as I know) alone, or esp. followed by **idam** (**yathāpidam**), also by **tat**, and rarely by **nāma**, *because of course, because obviously*, in giving a (more or less evident) reason for what has just been said: **tat kasya hetoḥ?** **yathāpidam** bālābhāvāt SP 73.11, and *why?* **because, you see, of the fact that they were (foolish) children**; in same context, **yathāpi** bālā(h) SP 86.6 (vs); **yathāpi**... (without **idam** or the like) 90.4 (vs); **yathāpi** (so Kashgar rec.; Nep. **tathāpi**; WT em. **tathā hi**, perh. supported by Tib. ḥdi ltar) buddhena adhiṣṭhitatvāt 238.2 (vs), *since, of course, they are inspired by the Buddha*; **yathāpidam**, in this same mg., SP 38.14; 110.10; 210.2; (**tat kasya**) **hetoḥ?** **yathāpidam** sukhasṭhānasthitatvāt 283.2; **yathāpidam** rūkṣapradhānam prahītātmanāḥ LV 255.3, *of course because* (there was) *harsh exertion*; similarly, **yathāpidam** adṣṭapūrvam drṣyate Mv III.210.18, *of course because a previously unseen thing was seen*; **yathāpidam** anuttare upadhisamkṣaye samyaksvimuktacitto Mv III.282.6, *because, of course, he had his mind...*; repeated 12; 283.2; and, only in 283.8, otherwise same phrase and situation, **sayyathāpidam**, which is an otherwise unknown use of the form **sayyathāpi**, see under 2 below; in the same mg., more rarely, with **nāma** for **idam**: **tat kasya hetoḥ?** **yathāpi nāma** vayam tathāgatasya bhūtāḥ putrā(h) SP 110.4; **yathāpi nāma**...

Śikṣ 40.12; also with tat for idam (or nāma): yathāpi tac cittaśāvarititvād LV 241.22, *of course because he was in control of his thoughts*; yathāpi tat (mss.; ed. wrongly em. tatabh) sphuṭo Māreṇa pāpiyaśā (referring back to same words in lines 21–22) Divy 201.23, *of course (you see) because...*; yathāpi tad 230.16; MSV 1.51.21; also read in LV 256.6, with v.l. incl. best ms. A, (śubhavar-natanutā) sāpy antaradhā, yathāpi (Lefm. tad yathāpi, but this tad should surely not be in the text) tad rūkṣapradhāna-prahitātmakatvāt (cf. above, LV 255.3); (2) tad yathāpi nāma, and (only Mv) sayyathāpi nāma (very rarely the word nāma is omitted, Mv II.124.12, in a clause of comparison ending bhavati); mss. of Mv also tayyathā°, sadyathā°, samyadhāpi nāma (I cf. samyathidam) balavān puruṣaḥ ... bāhuṃ prasārayet Mmk 3.25 (= Pali sayyathāpi, with or without nāma, very rarely sayathāpi, Therag. 412; = Skt. tad yathā, also in Pali as tam yathā; note Mv I.55.13 and 56.8 tad yathā, repeating 54.13 tad yathāpi nāma, balavān puruṣaḥ ..., same clause as in Mmk 3.25 above, a cliché in which Mv elsewhere has sayyathāpi nāma), *just as* (followed by nominal phrase or verbal clause), or *just as if* (followed by hypothetical clause, or series of clauses, or, esp. in SP, by an entire long parable, which may fill most of a chapter): sayyathāpi (so Senart but mss. tayyathā° or tad yathā°) nāma kalam-bukā (*just like k's*), evaṃ varṇapratiḥhāpi abhū Mv I.341.5; in 7 below Senart with mss. tad yathāpi nāma ksudraṃ madhum anelakam (or °ḍakam, mss.), evaṃ-āśvādā; tad yathāpi nāma ... eṭāni buddhakṣetrāṇi samdrśyante SP 20.10, *just as these b° appear*; tad yathāpi nāma ... udumbarapūṣpaṃ kadācit karhicit samdrśyate, evaṃ ... SP 39.8, *just as an ud° fruit rarely appears, so...*; introducing rather long parables, SP 101.11; 121.11, etc.; the range of usage is sufficiently indicated by these quotations; tad yathāpi nāma very often, e. g. LV 246.17; 247.17; 251.9, 17; Mv I.194.13; 341.7; III.229.3; 425.15, 21 (and in mss. as v.l. for sayyathā°, below); both in one sentence, (Imasmim ca prthiviyam unmajjana-nimajjanam karoti) sayyathāpi nāma udaye pi abhidyamāno (mss. °nā) gacchati, tad yathāpi nāma prthiviyam Mv III.410.2, (*he plunges up and down in this earth*), *just as if he were going in water unbroken, just as if on land* (awkwardly expressed, but the mg. is certain in my opinion); tad yathāpi nāma, also Sukh 19.16 et al.; Śikṣ 21.17 et al.; Gv 20.1 et al.; Dbh 7.23; RP 40.1; in RP 40.20 and 42.1 read tad (for text syād) yathāpi nāma; sayyathāpi nāma, only Mv, often with vv.l. tad yā° (not here recorded) and others, I.339.8 (twice); 340.12, 13, 15; 345.12; II.121.7; 124.5; 125.3, 12, 13, 16, etc.; II.270.3 ff. (repeatedly, with v.l. sadyathā°); 282.10; 313.16, 17; 412.8; III.103.14, 17, 20; 108.7; 180.16; 181.7; 226.18; 282.8, 14; 283.5; 318.5; 325.16; 329.5, 13 (the last four corresp. to LV 400.3; 405.10; 408.8; 409.19, all reading tad yathā°); 379.16; (3) sayyathāpi, very rarely (like Pali sayyathāpi, see Childers 468, column 2, lines 10, 13, etc.) = sayyathidam, q.v., *namely, to wit, viz.*: (evamrūpehi) śabdehi, sayyathāpi (no v.l.) hastīśabdehi rathasābdehi (etc.) Mv I.196.12.

yathā-paurāṇa, adj., *as of old, as (it had been) before*: (nāgabhavāno) ca °na-(Senart em. °nam) samvṛtam devabhavanāsamnibham, tasya ca nāgarājño parivāro °nam nāga-bhavanam (so read with 1 ms.) dr̥ṣṭvā ... Mv II.179.15; āśramapadam vīnaṣṭam °nam bhavatu Divy 48.9; °nam samvṛtam 10; sa bāhur yathāpaurāṇaḥ (ed. as two words) samsthito °bhū SP 414.3.

yathāvadbhāvikatā (Skt. yathāvad plus bhāvika plus -tā), *true or full actualization, state of coming to be truly actualized as the thing is or should be*: °tām ca dharmāṇām ārabhya yā bhūtātā, yāvadbhāvikatām cārabhya yā dharmāṇām sarvatā Bbh 37.1–3; (tattvārthe dvividhā, sc. prajñā) yāvadbhāvikatayā yathāvadbhāvikatayā ca tattvārthasya grahaṇāt 215.2; yat sarvadharmāṇām sarva-

paryāyeṣu yāvadbhāvikatayā °katayā ca bhāvanāmayaṃ ... jñānam 258.5–7; similarly 9.

yathāvadī-tathākārī(n), adj. and °ri-tā, °tva, subst. (also as two separate adj., yathāvadī tathākārī Mv 2408; so clearly in Pali, the two separated by other words, DN II.224.3; Itiv. 122.2 ff.; in Sn 357 yathāvadī (v.l. °dī-) tathākārī, possibly as single cpd.), *acting as one speaks, according to one's word*: °kāry-avitatha-vāk-karma-samudāhārasya LV 8.7; yathāvadī-(I prob. read °dī-) tathākārī-cittam Gv 367.13 (prose); abstract nouns in -tā, -tva, yathāvadī-tathākārī-tām (acc.) LV 440.3; RP 8.11; °ri-tayā (instr.) RP 10.7; Dbh 14.1; °ri-tvena Śikṣ 22.16; yathāvadītā-tathākārītā (read as one word) SsP 1460.11; in Mv occur, in the mss., forms ending in °tam for both members (kept by Senart for the second member, while he em. the first to °ta-), also with reversed order of the two parts (as in Pali II.cc. above): yathākārītām tathāvadītām anuprāpnuvanti (one ms. adds, yathāvadītām tathākārītām anuprāp°, so surely read) Mv II.260.13–14; in 261.15 both mss. invert the order, yathāvadītām tathāk° anu°, yathāk° tathā° anu°. If the ending °tam is textually sound, it can only represent °tām with MIndic shortening of the vowel; perh. it should be em. to °tām or °tvam.

yathāvrddhikā, order by age: °kāyām prajñaptāyām MSV III.125.8, °kām āgama 9; esp. adv. instr. (Skt. yathāvrddham, Pali °vuddham), *in order of age*: MSV II.175.11; 192.8; III.124.18.

yathāsāmsatīka, m. (= Pali yathāsāmsatīka, as if from Skt. -samstīta; Pali uses both samthā and samthara in mg. seat, mat., = Skt. samstara; BHS also yāthā°, q.v.), *taking any seat (mat) which may be offered*, one of the 12 dhūtaguṇa, q.v.: Dharmas 63; MSV III.122.7.

yathopakam, see upaka.

yad, see following items, also yac ca, yat khalu, yan nu, yan nūna(m).

yad api (not found recorded in this mg.), *furthermore, also*: (Śaṅkḥo rājā ... Maitreyaṃ ... pravrajitam anupravrajīsyati,) yad apy asya strīratnaṃ Viśākhā nāma sāpy ... anupravrajīsyati Divy 61.17.

yad idam, (1) (= Pali id; cf. s.v. sayyathidam), *namely, to wit*: ekakulagotrāṇāṃ yad idam Bhavadvājasagotrāṇāṃ SP 18.5, *of the same family and family-name, namely, Bhavadvāja-kinsmen*; (katamac ca ... mahākṛtyam ... yena kṛtyena tathāgato ... loka) utpadyate? yad idam tathāgatajñānadarsanasamādhāpanahetunimittam ... SP 40.3, *it is, to wit* ... (answering a rhetorical question); (ekam evāham ... yānam ārabhya ...) yad idam buddhayanam SP 40.14, *namely, the Buddha-vehicle*; devagulmāni ... yad idam karotāpāyayo (etc.) Mv I.30.7; paryāyam (see this) akāṣīt, yad idam iha āgamanāya 35.7, *has made arrangements, namely for coming here*; (duḥkhasamudānyā anuttarā samyaksambodhiḥ) yad idam kelpāṇām śatasahasreṇa 35.12 (see under yatra hi nāma), *obtainable with difficulty is ... namely in 100,000 kalpas*; (ayam ... udyānāṇām mahā-udyānam) yad idam mahāvanam kūṭā-gāśālām (or °lām; Senart em. sa-kū°) 299.20; (teṣāṃ ced aham ...) na puratas tiṣṭheyam yad idam cittāvikṣepatāyai Sukh 14.16, *'if ... I should not stand before them ... that is, so that their thoughts should not be troubled'* (SBE 49.2.15); yathārūpāi ākāraḥ ... yad idam suvarṇena vā rajatena vā (etc.) Sukh 16.4; similarly 44.15; (2) in LV 99.15 seems perhaps used nearly like yathāpi (1), q.v.: na ca mānuṣā apsarāsām rūpaṃ dr̥ṣṭvā pramādam āpadyante sma, yad idam bodhisattvasya tejo'nubhāvena, ... of course, you see (? but perhaps, as above, namely, to wit), *because of the power of the B's majesty*; cf. under yad uta (2).

yad uta (not recorded elsewhere; uta not recorded in Pali), (1) = yad idam (1), *namely, to wit* (in Tib. on LV 392.11 = hdi lta ste, which Das renders by *tad yathā, yad idam, for example, for instance, to wit, such as, viz.*;

all these could be used in rendering yad uta as well as yad idam): SP 109.1 katamābhis tisrbhir (sc. dūḥkhatā-bhīh)? yad uta dūḥkhaḍḍhatayā (etc.); Dbh 77.4 kamaś catasro (sc. pratisamvidah)? yad uta (they are then listed); LV 25.7 (katamair dvātrimsatā, sc. guṇākārah)? yad uta (list follows); SP 18.10; 124.3 (ekaraso yad uta vimuktirasō . . .); LV 269.15 (kumamāni jāle kṣipanti sma, yad uta bodhisattvasya pūjākarmaṇe, namely, to do homage to the B.); LV 392.11; 416.22; Divy 45.1 (eṣo 'gro . . . yad uta pūṇaḥ), and similarly 49.18; (dharmaṭā khalu . . .) yad uta daśaśayakaraṇīyāni bhavanti Divy 150.17, it is the normal condition . . . viz., that . . .; similarly Jm 88.4; 98.16; dharmadeśanām karoti, yad utedam dūḥkham (etc.) Divy 198.5; āyuhpramāṇam yad utāstīvarasāṇi Suv 6.6 and 9.12; others, Divy 208.7; 320.26, etc.; Av often e.g. 1.211.8; Bbh 6.22 etc.; Bhik 4a.3; Gv 501.9; Kv 66.4; (2) perhaps = yad idam (2), q.v., giving a reason, because, of course (but perhaps not to be separated from 1): SP 414.3 sa bāhur yathāpaurāṇaḥ (ed. as two words) samsthito 'bhūḍ, yad uta tasyaiva bodhisattvasya . . . jñāna-bādhānena, (namely?) because (of course?) of that same B's attainment of power of knowledge; (3) once or twice yad uta seems, I feel, to be used with a slightly different connotation, and that too, with implication of especially, particularly: Av ii.142.17, repeated 143.6, (āścaryaṃ bhandaṇa yāvac chāstuḥ śrāvakāṇām cārthenārthaḥ padena padam vyañjanena) vyañjanam samśyandate sameti, yad utāgrapadāḥ, it is a marvel, Lord, how the teacher and his disciples agree and are identical, meaning with meaning, word (or topic) with word, letter with letter, and that too with the highest words (most sublime topics); SP 77.2 (it was no deceit, when three kinds of vehicles had been promised by the man to his sons in the burning house, that) ekayānāni dattāni, yad uta mahāyānāni, he gave them single vehicles, and (especially) that too (Kern, and those; but Burnouf c'est à dire, = 1 above) great vehicles.

yadbhūyasa, adv., also *yastvena (*yatvena?), vv.ll. yadbhūyaso and yadbhūyena, in Mv yobhūyena (= Pall yebhuyyena, adv.; cf. yebhuyya-, in comp., and bhīyyo, bhīyyoso), for the most part: *yasā (the regular form) SP 66.6 (Kashgar rec. bhūyaso); LV 136.13; Divy 50.12; 80.4; 142.3; 419.18; RP 34.1; Bbh 252.21 etc.; yadbhūyastvena SP 60.8 (no v.l.); 378.9 (text *yatvena, Kashgar rec. yadbhūyena, but WT *yastvena with ms. K'); yobhūyena Mv 1.61.4 (5 mss. yobhūtena); 313.4; 338.14; 354.11; iii.176.9, 10; 393.14 f.

yadbhūyasikīya, m., sc. vinaya (= Pall yebhuyyasikā, sc. kiriyā, described MN ii.247.19 ff., see Childers and PTSD s.v.), (procedure) decided by vote of a majority (of monks), one of the 7 adhikaraṇa-śamatha: Mvy 8634. In MSV ii.207.12 yadbhūyaisīyaṃ (nt., with karma) = this; it follows tatsvabhāvaiśīyaṃ and imitates it in ending (by secondary corruption?); it is however repeated below, 207.19 etc.

yadbhūyaso, yadbhūya(s)tvena, yadbhūyena, see yadbhūyasa.

yadbhūyaskālaka, adj., with pudgala, see sarva-kālaka: MSV iii.75.1.

yadbhūyaisīya, see yadbhūyasikīya.

yadbhūyopita, gen. *tasya (printed yadbhūyo 'pi tasya), MSV ii.108.13, 15, seems to represent a single word; perh. read *yo'rpita (*yo-arpita, generally fixed in location?); Tib. gañ yun riñ du gnas pa la ḥo, to one who has dwelt there a long time.

yantra-kālā, the art of mechanics: MSV iv.247.1; *lācārya, a master of this: lb. 246.15 ff.; Divy 532.20 (here *karācā); 535.13.

yantra-māṣṭa(ka), also spelt maṣṭa(ka) etc., see māṣṭaka.

yantrita, in MIndic form jantita, ppp. of Skt. yantra-yati, engineered in the sense of set in motion, of a river-

stream (so interpreted in Pali Therag. 574 by PTSD s.v. yantita): kākṣāvimati-samudayaḥ drṣṭiḥ janta-jantitā (no v.l.) . . . tṛṣṇānadi LV 372.15 (vs), the river of thirst . . . set in motion by the water of heresies.

yan (yam) nu (cf. next; in Pall represented by yan nūna), conj., suppose now, with opt. of 1st person; extremely common in most texts, but I have failed to note it in Mv, which uses yan nūna(m) instead: SP 73.2, 14; 322.1; LV 14.16; 95.22; 101.5; 137.17; Divy 95.10; Av i.3.4; Samādh 19.12, 14; etc.; in text of MSV regularly printed yat tu (yat tv aham . . .), possibly by misreading? (e.g. 1.90.1).

yan (yam) nūna, (before aham) also nūnam but in Mv nūnāham, rarely nūnam (= Pall yan nūna, rarely nūnam; cf. prec.), suppose now, with 1 sg. opt. or (rarely) indic.; acc. to PTSD, Pall yan nūna is or may be used in the mg. suppose rather, suggesting an alternative to some other course: once SP seems clearly to favor this; after yan nu . . . nīrgamayeyam SP 73.2-3, suppose I cause them to come out . . ., a tentative proposal, there follows: yan nūnam aham etān samcodayeyam 73.5, suppose rather . . ., with nūnam instead of nu; no other so clear case, but rather may, at least possibly, be meant in yam nūna . . . SP 55.10 (vs), suppose (instead of entering nirvāṇa) that I (reveal the Buddha-bodhi); 196.7 (vs); LV 393.2 (vs); also in yan nūnāham Mv 1.35.1; 37.7; 54.12; 343.6; ii.117.18; but the mg. suppose rather seems hardly possible in yan nūnam aham . . . LV 258.21 (vs; verb here samārabhe, could be opt. or 1 sg. ind. mid.); nor in most of the following: yam nūnam Mv 1.268.3; yan nūnāham 1.51.7 (prose; verb is tiṣṭheham, see § 31.21, v.l. *eyam), 14 (verb is sthātum icchāmi, pres. ind.); ii.118.5, 11 (in 11, if Senart's text is right, no verb! only dats. of nouns! since adhigami and sāksākari in 12 seems clearly aorists, statements of fact, not dependent on yan nūnāham, which is foll. by etasyaiva dharmasya prāptaye sāksātkriyāyai; which seems to complete the sentence); 124.9; with pres. indic. verb ii.149.21 (here rather is perh. possible for yan nūnāham). In Pall, besides opt., fut. indic. is recorded: Childers 603, top of 2d column; cf. tiṣṭheham Mv 1.51.7, above.

Yama, (1) n. of a nāga: Mvy 3328; (2) m. pl., n. of a class of gods, = Yāma: Bbh 62.1 (unless misprint for yāmāms; in standard list of god-classes, see deva); (3) n. of a rākṣasa king: Mmk 17.28 and 18.1 (twice in the same list!); but prob. both cpd. with the next following name, which in 17.28 is printed Ghibhiṣaṇa (I read Yamavibhiṣ), in 18.1 Ghaṇṭa.

yamaka (= Pall id. in sense 1), pair, paired; (1) adj. with prātihārya, paired miracle (= Pall ya° pātihārya, 'hira), sc. a miracle in which pairs of opposites, such as e.g. water and fire, are simultaneously produced: *kāni prātihāryāni SP 459.12-460.1; read so in Bbh 152.10 for text ayamakāny (api) prāt°; (2) designation of a kind of yoga practice, = Tib. zuñ gzug (Das) or zuñ ḥjug (Jäschke), 'a technical term of practical mysticism, the forcing the mind into the principal artery in order to prevent distraction of mind' (Jā.). Mvy 798 yamaka-vyatyastāhāra-kusalāḥ = zuñ ḍaṇ snel zhi ḥi rgyud la mkhas pa rnam, clever in the technique (rgyud, see s.v. āhāra, 2; or, the bringing in) of the pair and the inverted (yoga practices). How the word pair applies to the above definition, given by Jäschke and Das, is not clear to me.

Yamaka-śāla-(or -śālaka-)vana, n. of a grove at or near the town of Kuśinagarī, where the Buddha died; named for a pair of śāl-trees (Av 1.227.7) between which his couch lay, and which are mentioned also in the Pall accounts (e.g. DN ii.137.11), tho no such name is there given to the grove. See s.v. upavartana, where the passages are cited: Yamakaśālavana Divy 208.25; 209.3; Av 1.227.6; ii.197.6; Mmk 598.22; *śālakavana Mmk 580.10, 17.

yamadaṇḍika, m. (to Skt. °daṇḍa), *agent of Yama's power prophet of doom*: MSV II.118.8.

Yamadūti, n. of a rākṣasi: Māy 243.25.

Yamamathanī, n. of a goddess: Sādh 497.3.

yamalaka, (1) m., *twinn* (= Skt. yamala): Mv 3911; (2) m. or nt., some kind of (presumably double) receptacle, fastened to a part of a horse's harness, in which food was carried: (modakāni . . .) yamalakam pūretvā āsvapṛṣṭhe. . . Mv III.158.9, 12; °kāto modakam ukkaṭṭetvā (so with mss.) 13. Each time there is v.l. °raka.

yamalita, denom. ppp. from Skt. yamala (= AMg. jamaliya), *juxtaposed*, lit. *made like a pair of twins*: hastau yamalitākārau . . . Mmk 392.2.

yamali (to Skt. yamala, adj., of which f. is regularly °lā), *a kind of dress consisting of two garments*: Av I.265.6f.; Divy 276.11 (°lī vāyitā) fl., cf. 277.6, 21 fl., referring clearly to the two garments which constituted the yamali.

yamalokika, adj., subst. (cf. yāma° and AMg. jamaliya), *belonging to or inhabitant of Yama's world*: °kānām sattvānām . . . -duḥkham vyupāśāntam abhūt LV 86.13; sarva-niraya-tiryagyonī-yamalokikāḥ sarve deva-manuṣyāś ca LV 289.7.

Yamānta = next, app. only in vss, m.c., § 22.24, in Mmk, and as a (mahā-)krodha: Mmk 549.2; 550.5; 552.25; 577.2, etc.

Yamāntaka (= prec.), the usual form in Skt. (as a Hindu figure) and in BHS, e.g. (Ārya-)Ya° Mvy 4333; usually as one of the (mahā-)krodha, regularly the first in a list of them, as in Dharmas 11; frequent in Sādh, e.g. 107.11. See next.

Yamāri = prec.: Sādh 95.19 etc. This suggests that the prec. came to be interpreted as *destroyer of Yama*.

Yambhaka, m. pl. (prob. hyper-Skt. for Jambhaka), n. of various demons in Skt.; as if with Pkt. j for ya), n. of a class of yakṣas, named as attendants on kiṃnaras: Mv II.112.6.

Yavakacchaka, nt., n. of a village near Mithilā (v.l. Timilā): Mv II.83.17; 86.5, 9, 12.

(yavanāni, see yonāni and yāvani.)

Yaśa, see Yaśas.

Yaśahparvataśrimegha, n. of a Tathāgata: Gv 310.12.

Yaśahpūrṇa, n. of a disciple of the Buddha: Divy 268.7 (in a list).

Yaśahprabha, n. of a Buddha in the south: Sukh 97.7.

Yaśahprabhāsa, n. of a Buddha in the nadir: Sukh 98.8.

Yaśaketu, n. of a former Buddha: Mv I.137.7 (prose).

Yaśadatta (2 of 6 mss. yaja°), n. of a former Buddha: Mv I.137.15. Cf. Yaśodatta.

Yaśapurvata (for Yaśah°), n. of a Buddha: Gv 284.9 (vs).

Yaśaprāptā, n. of a devakumārīkā in the south: LV 389.7 (vs).

Yaśamatī LV 389.7 (vs) = Yaśāmatī (Senart em. Yaśo°) Mv III.307.8 (vs), n. of a devakumārīkā in the south.

Yaśarāśi (for Yaśo°), n. of a former Buddha: Mv I.136.16.

Yaśavati, m.c. for Yaśovati = Yaśodharā, prob. to be read with Calc. and Tib. for śayavati in LV 221.5 (vs).

Yaśavṛata, n. of a former Buddha: Mv I.111.8 (vs).

Yaśahśuddhodita, n. of a Bodhisattva: Gv 442.4.

Yaśas, also (even in prose of Divy and Sukh) Yaśa, (1) n. of a Buddhist elder (sthavira): MSV I.188.8 fl.; in the time of Aśoka, but possibly meant as identical with Pali 1 Yasa Thera of DPPN (see Yaśoda, Yaśodeva), disciple of the Buddha (see Piṇḍola Bharadvāja, whom Yaśa introduces to Aśoka), sthavira-Yaśasam Divy 381.12, °śasā 16; Yaśo (n. sg.) 385.2; 399.26; 404.11; 406.21; 423.11; is this personage, or Pali Yasa (2) of DPPN, meant by the (Sthavira-)Yaśas of MSV I.196.6 fl.?; (2) n.

of a minister of Aśoka: Yaśo (v.l. Yaśā) nāma Divy 382.6; Yaśāmātya, the minister Y., 382.11, 16; (3) n. of a Tathāgata: Yaśasā Śikṣ 9.2; (4) n. of a Tathāgata in the nadir: Yaśo (n. sg.) nāma Sukh 98.7 (prose); (5) n. of two Bodhisattvas in the same list: Yaśaso, °śaḥ (gen.) Gv 441.26; 442.21.

Yaśaskāma, n. of a Bodhisattva, previous incarnation of Maitreya: SP 22.6 fl.; 27.10 (yaśa-k°, in vs, m.c.).

Yaśāmatī, see Yaśāmatī.

Yaśottara, (1) n. of a former Buddha: Mv III.240.3; 241.15; 243.7, 8; 244.2; 245.9; 247.7; 248.11; Gv 206.12. All the Mv passages, and prob. also Gv, seem to refer to the same individual, tho somewhat confusedly; (2) n. of an upāsaka in Nādikā: MPS 9.13.

Yaśoda (= Pali Yasa Thera, 1 in DPPN), n. of a disciple of Buddha: Mv III.405.4 fl.; colophons, Yaśodasya śreṣṭhiputrasya vastum 413.16; (after story of his former birth) Yaśoda-jātakam 415.5. Cf. Yaśas (1), Yaśodeva (1).

Yaśodatta (cf. Yaśadatta), n. of a former Buddha: LV 172.1; and acc. to Senart Mv I.137.6 (but here two mss. Daśo- for Yaśo-, one Deśa-; all 6 mss. °dattaraḥ for °dattaḥ; note also that the name Yaśadatta occurs just below, in the same list, Mv I.137.15. Some other form must have been intended in Mv.

Yaśodeva, (1) n. of a disciple of Buddha: LV 1.8 (no v.l.). Evidently corresponds to Pali Yasa (Thera, 1 in DPPN; cf. Yaśas 1, Yaśoda), of Vin. I.15.1 fl., as is shown by the next four names in LV, Vimala, Subāhu, Pūrṇa, and Gavāmpati, who correspond to the four friends of Yasa named in Vin. I.18.36 f., Vimala, Subāhu, Puṇṇaḥ, and Gavāmpati. So also Sukh 2.3, followed by Vimala, Subāhu, and Pūrṇa (Maitrāyaṇiputra). (2) n. of an upāsaka or lay-disciple, surely not the same as 1: Gv 51.10.

Yaśodgata (for Skt. *Yaśa-udgata), n. of a Bodhisattva: Gv 3.26 (prose).

Yaśodharā, (1) (= Pali Yaso°) n. of the wife of Śākyamuni as Bodhisattva (see also Yaśovati, Yaśavati, Gopā): Mvy 1070; Mv II.25.12 (birth); 48.7 (meets the Bodhisattva); 69.2 fl. (rejects Devadatta); 72.18 fl. (coquets with the Bodhisattva); 73.5 fl. (requested in marriage; her father first refuses); 135.13 (her dream); previous incarnations, Mv I.128.13; II.64.4; 67.11, 16 (other refs. in Mv, see Index); Divy 253.26; enlightenment predicted SP 269.6 fl.; mentioned also SP 2.10; (2) n. of a devakumārīkā in the south: Mv III.307.8 = LV 389.7.

Yaśomati, n. of a daughter-in-law of the general Simha (5): Av I.8.9 fl. (mss. seemingly °mati, nom. °matih). See also s.v. Yaśāmatī.

Yaśomitra, n. of a merchant's son of Śrāvastī: Av II.83.14 fl.

Yaśovati, = Yaśodharā 1, Śākyamuni's wife: LV 95.9 (prose, no v.l.). Cf. also Yaśavati (m.c.?).

yaṣṭa, ppp. and subst. (= Skt. iṣṭa; AMg. jaṭṭha, Pischel 565, cf. ger. jaṭṭhā = Skt. iṣṭvā, Ratnach.; Pali yiṭṭha, blend of Skt. and Mīdic), as ppp., see § 34.13; as subst., *sacrifice*: tasmān na yaṣṭe na hute ramāmi Mv III.445.5 (vs); same vs in Pali Vin. I.36.28, yiṭṭhe. See also next.—On LV 112.11 -mahāyajña-yaṣṭaḥ see § 13.5.

1 **yaṣṭi**, f. (= Skt. iṣṭi, cf. prec.), *sacrifice*: yaṣṭi- (stem in comp.) Mv III.145.20 (prose); so both mss. intend, Senart em. iṣṭi-; yaṣṭyā RP 54.18 (vs).

2 **yaṣṭi**, f. (Skt. id.), in Mv used of a marvelous kind of *flagpole* which is said to have adorned the capital cities of five former Buddhas; that of the city of Dipavati was named Valguyā, of the other four Valayā, qq.v.; it is described in Mv I.196.15 fl. as citrā darsanīyā, of seven colors (gold, silver, and jewels), 12 yojanas high and four in diameter; so III.229.12 fl.; 232.9 fl.; the cliché is abbreviated III.234.11 f.; 238.14.

Yaṣṭivana (once v.l. Yaṣṭi°; = Pali Laṭṭhivana), n.

of a grove outside of Rājagṛha, on the mountain Antaḡiri, Antaḡiri: Mv iii.60.1; 441.15; 442.4; 443.14.

yāgu (f. = Pall id., Skt. yavāgū; § 3.118; cf. also yvāgū), *gruel*: yāgu Mv i.298.10 (end of line of vs; acc. sg.; Senart em. yāgum).

yācanaka (Skt. and Pall only m., *beggar*), (1) m. *wooner* (of a girl, on behalf of another): Divy 168.1 sārthavā-haputṛās ca bhāryārtham "kān preṣayanti; (2) nt., *begging*, in na-yācanaka, q.v.; (3) nt., *alms*, the result of begging: Mv iii.184.17 (prose) māsa aparasya puruṣasya sakāśāto yācanakaṃ (mss. vāc°, but em. certain) labdham; Śikṣ 145.2 "ka-guruko, *eager for alms*.

yācanatā (Pkt. jāyanayā, Sheth; = Skt. yācānā), *request*: Bhad 12.

yācita, subst. (from Skt. id., ppp., *borrowed*), a *borrowed article*, as symbol of the undependable and impermanent: yācitopamaṃ aśāsvatām RP 38.8 (vs); so in Pall yācitakū-pama (yācitaka plus up°).

[yāt, Lefm. in LV 62.12 (prose), evidently supposed to mean *since* (Vedic yāt, assumed by Pischel 427 as base for Pkt. jā, which others derive from Skt. yāvat). But no ms. reads yāt; some yā, others omit the word (prob. with orig. text) or have other variants. Such a Pktism, and a dubious one at that, can hardly be assumed in the prose of LV.]

yātaka (?), yātuka, yāttaka, f. "ikā, and acc. to mss. yāntaka (q.v.), = yattaka, q.v.; cf. the like equivalents of tattaka; yāttika, f. pl., correl. with tāttaka, Samādh 19.16 (vs); read yāttika gaṅgavālikā Samādh p. 24 line 19 (vs; text yānti kagaṅga°); yātuka Śikṣ 328.11, 12; 339.10; 346.16 (vss); in Gv 487.17 (vs) yātakā (pl.) ... tātukā (sg.), but 18 (vs) yātukā ... tātukā (both pl.); but 2d ed. yātukā in 17; yātuka noted no other case of yātaka, but tātakā is recorded at least in the Kashgar rec. of SP.

yāthāva-tas, adv. (= Pall °to), *exactly*, with expressions of knowing: Dbh.g. 27(53).11 (viditvā); Śikṣ 260.2, 6 (vss; with forms of jñā).

yāthāsaṃstarika, m. = yathā°, q.v.: Mvy 1139; AsP 387.6.

yādrśa, of what sort! (exclamatory; cf. similar use of yāvat 1): aho yādrśa ṛṣikumārāḥ prāsādikā(h) ... Mv i.354.17 (prose), *Oh how gracious ... the ṛṣi-youths are!*

yādrśaka, adj. (= Pall yādisaka; = Skt. yādrśa plus -ka svārthe; no mg. of suffix perceptible), of *which sort*: SP 30.16 and 125.13 (vss; in these might be m.c.); correl. with tādrśaka, q.v.: "ko eṣo ... punyam saṃgrhṇāti tādrśakaṃ yūyam pi saṃgrhṇatha Mv iii.287.9-10.

yāna, nt. (sometimes with m. endings), *vehicle*, as in Skt. and Pall; in Pall also used of the 8-fold Noble Path, as the *vehicle* to salvation; by extension of this use, in BHS applied to the two vehicles (*mahā°, hīna°*), or three, with pratyeka(buddha)-yāna between the two; that is, *religious methods*, within the fold of Buddhism. See SP 75.11, 76.2 ff. (parable of the burning house, the 3 yānas compared to carts of different sizes); for mahā-y° synonyms are buddha-y°, bodhisattva-y°, eka-y° (because, SP 40.13 f. says, this is really the *only vehicle*, na kimcī ... dvitīyam vā tṛtīyam vā yānam saṃvidyate); eka-y° also Mvy 1255; agra-yāna, q.v., id.; triyānam ekayānam ca Lañk 155.14; the 3 yānas mentioned, but not named, Mv ii.362.8 f., where it is specifically stated that one can attain parinirvāṇa by any of them, and no preference is expressed; in SP 43.7 (in times of corruption, the Tathā-gatas) upāyakaūsalyena tad evaikaṃ buddhayānam triyānanirdeśena nirdiśanti; synonym of hīna-y° is also śrāvaka-y°; see the various terms, also nava-(acira-)-yāna-saṃprasthita.

yānapātraka, adj. (cf. next; to Skt. °tra plus -ka), *sea-faring*: "keṇa vaṇijā MSV ii.64.11.

yānapātrika, m. (Skt. °tra, *ship*, plus -ika), *shipper, merchant by sea*: Divy 589.19.

[yānayātrā, allegedly *Seereise*, em. of pw 7.370 for saṃsiddhayānapātra āgataḥ Divy 503.18-19; but text is correct; returned with a *successful (uninjured) ship*.]

-yānāti, -yānati, after na, = Skt. jānāti, *knows*, with Pktic. loss of j after proclitic na, § 2.32 (= AMg. JM. na-yāṇal, Pischel 170): na-yāneyā, 3 sg. opt., Mv ii.449.9 (prose; so mss.; Senart em. jā°).

-yānika, -yāniya, adj. (cf. Pall yānika, yāniya, not in this sense; from yāna plus -ika, -iya), *one who adheres to (one of the three Buddhist) yāna*; the two forms seem quite interchangeable, and both are common; note esp. śrāvakayāniyasya vā mahāyānikasya vā Bbh 180.24; śrāvaka-pratyekabuddha-yāniya (Kashgar rec. °yānika) SP 137.5, śrāvaka-yāniya 6 (no v.l. cited); 234.1 (Kashgar rec. °nika); °nika (no v.l.) 2; śrāvaka-, pratyekabuddha- and bodhisattva-yānika SP 183.8 and Śikṣ 314.9, but same with yāniya SP 224.3-4; śrāvaka-pratyekabuddha-yānika Gv 141.5; Lañk 171.18; mahāyānika-pratyekabuddhayānika-śrāvakayānikesū SP 132.1; śrāvaka-yāniya Śikṣ 7.8; KP 13.2; pratyekabuddhayāniya KP 13.3; mahāyānika Śikṣ 13.8; 43.2; bodhisattvayāniya SP 312.12: RP 34.1; °yānika LV 5.21; 439.2; Śikṣ 92.5.

-yānin (to yāna plus -in), *possessed of (one of the Buddhist) yāna*: agrayāni, n. sg., LV 438.8, said of the Buddha, who knows the agrayāna, q.v.

yānikṛta, adj. (= Pall yānikata), *travelled, gone over*, in fig. sense = mastered: Mvy 2418 = Tib. lam du (or, bgrod par) byas pa, *made travelled*.

-yāniya, see -yānika.

[yāntaka, f. "ikā, prob. error for yāttaka, q.v.: yeṣu yāntak' (n. pl. m.) upapanna nāyaka te ... sarvi pūjitāḥ Gv 384.4 (vs); cf. also Samādh p. 24 line 19, s.v. yāttaka, where text yāntika, fem.]

yāpanaka (nt.? = Skt. yāpana; -ka svārthe), prob. either *curing* (sc. diseases), or *sustenance*, (furnishing) *livelihood* (to others): "ka-saṃpannāḥ, said of Bodhisattvas, Mv ii.289.9; both these mgs. recorded for Skt. yāpana; Senart *vitallit*.

yāpaniya, adj. or subst. nt. (to Skt. yāpana plus -iya; = Pall id., Vin. i.59.10, with khamaniya), *livable, comfortable*: kaccit te bhagavan kṣamaṇiyam kaccid yāpaniyam kaccid dhātavaḥ pratikurvanti SP 429.4, *I hope, Lord, things are tolerable and comfortable for you, and that your bodily elements are working all right?*; °yātara, compv., Divy 110.2, see s.v. kṣemaṇiya.

yāpayati, (1) trans., *nourishes, maintains*: ppp. (sa dārako ...) yāpitah pālito vardhitah Divy 499.1, *was maintained, protected, nourished*; (2) intrans. (as in Pall yāpeti; orig., no doubt, with ellipsis of kalam, which with yāp° in Skt. = spends time), *lives, spends time*: (buddhā bhagavantas) tiṣṭhanti dhrīyante yāpayanti SP 6.10; 42.2; 184.5; (same verbs, 3 sg.) Sukh 62.9; (buddhā bhagavanto) jīvanto dhrīyanto yāpayanto Divy 93.6; 150.16; 196.18; (tathāgataṃ etarahi tiṣṭhantaṃ) yāpayantaṃ Mv ii.362.13; with instr., *lives (on ...)*, (kola-vikṛtīhi, taṇḍula-vi°, tīla-vi°) yāpentī Mv ii.125.9; 126.15; 128.2; phalā-phalehi yāpayitum iii.159.13; pakvabhalkṣeṇa yāpayi-ṣāmi Av i.209.2; instr. (not of food but) pāṃsukūlena cīvareṇa yāpayitum Bhik 22b.3, *to live with a robe consisting of refuse-rags*; abs., (during a famine) na sukaram ... yāpayitum Divy 471.4, *it was not easy to live*. See also jāpayati.

yāma, (1) m., regularly pl. (= Pall id.), n. of a class of kāmāvacara gods, see s.v. deva: Mv i.83.3; 40.15; 212.15; 229.15; 240.4; 333.6; ii.16.4; 163.11; 359.21; iii.319.13; LV 45.9; 46.20; 150.3; 219.8; 327.18; 364.15 (see s.v. Suyāma); 396.14; 401.9 f.; Mvy 3080; Dharmas 127; Divy 68.13; 140.12; 367.10; Av i.5.1; Suv 86.9; Mmk 19.12, etc.; as sg., one of this class, presumably =

Suyāma, q.v., yāmeṣu ... yāmasya devasya putro Divy 140.12; (2) nt., a high number: Gv 133.2 f. (cited Mvy as poma, q.v.).

[Yāmagupta, see Vāma°.]

yāmalokika (only Gv 75.23) or °laukika, adj. (cf. yama°; to Skt. yamaloka plus -ika), of Yama's world: with sattva, pl., creatures of ..., Mv II.301.7; Gv 75.23; with pretāḥ Śiḥ 130.17; after narakāḥ tairgyagyonikāḥ Bbh 295.23; °kāni duḥkhāni Gv 376.5.

yāmika, adj. (not in this mg. Skt. or Pali; same mg. in Pali yāmakālika), lit. relating to a night-watch (yāma); of food or medicine, substantially to be applied at brief periods: Mvy 9437; (of medicine) Bhik 23b.1; MSV II.16 ff. (I.iv.10 = yāme paribhoktavayam).

? yāmika = Tib. zug (mg. ? pain, torment? institution, founding?), in uddāna verse MSV III.72.6 yāmikāṃ (Index yamikā) navikāṃ (nine) kṛtvā; not interpretable to me.

Yāminī, n. of a yoginī: Dharmas 13.

Yāmyā, n. of a mātar (śakti of Yama): Māy 242.18.

yāvat, yāva, (1) (= Pali yāva, Vln. II.196.5 yāva pāpo ayam Devadatto; see also Childers s.v.), how (exclamatory) ...! Skt. would use an Interrog., not rel.; the origin of the idiom may be seen in such a sentence as: āścaryam abhutam idam paśyatha yāvat mahardhikaḥ śāstā Mv 120.11 = II.10.5 (vs), see this wonder and marvel, the extent to which the Teacher is ...!; aho yāva kalyāṇa ... dhārmikā ca Mv I.350.7; so also I.301.16; 303.8 (acc. to Senart; I am not certain of this); 365.7; II.10.7; III.412.10; see yādṛṣa, once used similarly; (2) as far as, indicating omission of part of a quoted or repeated passage, which is to be supplied (this usage seems not recorded): yāva Mv I.52.9; II.428.14 (v.l. yāvad); yāvad Mv I.339.7, 12; Śiḥ 6.1 etc., very common here. Differs from peyālam and equivalents in that yāva(t) is always followed by the concluding word(s) of the passage, while peyālam need not be; (3) yāvac ca ... yāvac ca (spatially) from ... to (this usage not noted elsewhere); the nouns are in acc., nom., rarely abl.; after the second, the phrase may (but need not) be concluded by atrāntare, in the space between (Mv II.150.2; MSV II.74.15; Divy 574.28), atrāntarā (Av I.107.10-11), antarāt (q.v., Divy 386.9-10), tasminn antare (LV 273.9-10), etad antaram (Divy 250.7); the ca after the first yāvat is rarely omitted (so in the first ex.): yāvad rājakulam yāvac ca udyānabhūmim atrāntare Mv II.150.2; so, yāva(c) ca ... yāva(c) ca, with accs., II.150.7; 151.19; 153.14; 156.6; yāvac ca Mathurām yāvac ca Pāṭaliputram Divy 386.9-10; veṇuvanam ... rājagṛham Av I.107.10-11; with noms., MSV II.74.15; yāva(c) ca bodhi (or bodhīr) yāva(c) ca Vārāṇasī (v.l. °sim, once °sīyo), from the bodhi-tree to Benares, Mv III. 323.10, 14; 324.3; viḥāro ... nagaram Divy 250.7; gṛham ... nadi, from the house to the river, Divy 574.28; with abl., yāvac ca nadyā Nairāṇjanāyā yāvac ca bodhimaṇḍādes (vv.II. °maṇḍād, °maṇḍas) LV 273.9, from the river N. to the bodhi-tree. See also yāvatā, yāvad etto (s.v. etto), yāvad eva.

yāvataka, °ttaka, °ntaka, °tika, °ttika, adj., and °kam, adv. (based on Skt. yāvat; Pali yāvataka; AMg. jāvanta, jāvantia; the forms in °ntaka could be ka-extensions of an a-extension of Skt. yāvanta; AMg. °ntia supports °ntika), as much, pl. as many; adv. as long, as far: yāvantakam (all mss., Senart °ttakam) avakāśam Mv I.158.11 (prose); yāvantakena mūlyena kṛtāni Mmk 695.10; pl. yāvattakā nāga-rājāno Mv I.208.6 (here v.l. yāvattākā) = II.10.18 (prose); yāvatakā(h) II.301.10 and 12 (prose), v.l. both times °ttakā(h); adv. yāvatakam (v.l. °ttakam) ... vasitukāmaḥ III.255.3 (prose), as long (a time) as you want to stay; (mss.) yāvattakam (v.l. yāvatakam; in III.437.17 mss. °tikam, °ttikam) yānasya bhūmi(h) tāvattakam (I.255.9 tāvad; in the others vv.II. tāvantakam, tāvattikam) yānena gatvā (or, yātvā) Mv

I.255.9; III.115.10; 437.17, as far as there was room for the wagon, so far going by wagon. See tāvattakam.

yāvata (= Pali id.; not in this mg. Skt.), up to, as far as, with abl.: yāvata (a m.c.) brahmalokāt SP 331.10 (vs); trisāhasrāya (oblique, presumably abl., from trisāhasrā) yāvata Mv II.302.20.

yāvattṛiyaka, adj. (= Pali yāvattatīyaka), requiring punishment only after the third offense, said of the last four saṃghāvaśeṣa offenses: Prāt 487.8.

yāvattaka, °ttika, see yāvataka; yāvattara, see yāvantara.

yāvad-etto, see etto.

yāvad-eva, adv. (= Pali id., PTSD s.v. yāva), merely, just simply: LV 58.10 (the king gave all sorts of gifts) yāvad eva bodhisattvasya pūjākarmaṇe, just simply to do honor to the Bodhisattva; in Śiḥ repeatedly after anyatra (1, q.v.) following a negative expression: 127.18 na raktaḥ paribhunkte ... anyatra yāvad eva kāyasya sthītaye, he does not eat greedily ... on the contrary, merely to keep the body alive (cf. Pali yāvad-eva imassa kāyassa tṛitīyā MN I.10.10 etc.); 252.9 anyatra yāvad eva sa puruṣo ... syāt, on the contrary, this man would simply be ...; 254.6, 19.

yāvaddaśottarapadasaṃdhi-lipi, a kind of writing: LV 126.8. See s.v. dviruttarapadasaṃdhi-lipi.

yāvadbhāvikatā, actualization to the full extent, state of becoming actualized in full, see s.v. yathāvad-bhāvikatā: Bbh 37.2; 215.2; 258.5, 9.

yāvadvidha, adj., to the extent of which sort: katamaṃ kevalaṃ evaṃ guṇasamanvāgataṃ bhaved, yāvadvidhaṃ anena satpuruṣeṇa nirdiṣṭam LV 26.3.

[Yāvana (in Skt. recorded only as adj.) = Skt. yavana, a barbarian people (Greek, or western): śaka-yāvana-cīṇa-ramaṭha- etc. Mv I.171.14 (vs), so Senart, by em. But nearer to mss. would be śaka-yavana-cīṇa-ramaṭhā, which is also better metrically; read so.]

[Yāvanī, Senart's em. for yonārī, read instead yonārī, q.v.]

yāvantaka, see yāvataka.

yāvantara, instr. adv. °reṇa (yāva = yāvat plus antara, MIndic cpd.), (as long as) until; correl. tāvantaram: yāvantareṇa paramārthavidū (°dur) bhaveyam, tāvantaram yadī avicigato bhaveyam Mv III.252.6-7 (vs), until I become a knower of the highest goal, if for so long I should dwell in Avici; similarly, written with tt for nt (as if compv. with intensive force, but prob. error for nt), yāvattareṇa pavararsīṇa jñānalābhas, tāvattaram dukham avicikam utsahāmi Dbh.g. 12(348).17-18.

yāvasika (= Skt. yavasa plus -ika; = AMg. jāvasia, grass-seller acc. to Ratnach.), grass-seller: so Tib. (rtswa htshoñ) on Mvy 3775; said of Svastika, q.v. (usually rendered grass-mower): LV 286.4 ff., 287.1; Mv II.131.12 f.; 264.6.

yuga, nt. (Pali id., I believe, in Sn 834 dhonena yugam saṃāgamā, you have come under subjugation by the Pure, i. e. by Buddha; otherwise PTSD, Chalmers), yoke, in fig. sense of subjugation: yuga-m-antarasmī (for yugāntare) sthita māru LV 338.11 (vs), Māra, abiding under (lit. in the middle of) the yoke (being subjugated).

yugaḍa (= Skt. yugala, which is v.l. here), pair, brace: LV 337.9.

Yugamdhara (once °dhārah?), (1) n. of an ancient king (identical with Skt. id.): Mv II.146.19; (2) n. of one of (usually 7 or with Sumeru 8) major mountains or mountain-ranges (cf. Skt. id., n. of a mountain; also Pali, and see Kirfel, Kosm. 186); Mv II.300.18 (seven); Mvy 4145 (°dhārah, but Mironov °dharah, no v.l.); Dharmas 125 (eight); Divy 217.14, 16; Dbh 96.4; pl. Śiḥ 246.4.

yugotpāda, adj. (Bhvr.), characterized by (unique) production in one aeon (said of a Buddha since only one

B. appears in an æon; Senart II.544 fails to understand): °da-sampanna (of Buddha) Mv II.259.12; 291.13; °dam (in series with śreṣṭhotpādam... prāṇidhipūrvotpādam, of the Bodhisattva) 264.13; °da-vikrāntam 399.10.

[Yudhiṣṭhira, see Ayudhiṣṭhira.]

yūkila, adj., possibly *deficient*? AsP 326.11–12 tasya... avinivartanīyasya bodhisattvasya... śāṇīre cīvarapari-bhogo na yūkilo bhavati. Prob. corrupt.

yena, where (rare in Skt. Epic.: prādravad yena vai saraḥ Mbh. Cr. ed. 3.137.15; common in Pali, esp. yena... tena): yena daridravithī tatrasmākam... SP 103.8, where the street of the poor is, there we (shall easily get food); gaccha tvam bhoḥ puruṣa yenākāṅkṣasi SP 105.5, go where you like; even used of time, so 'yam kṣaṇo... vadāmi yeneha ca bhūtanīśayam SP 45.14, and this is the moment at which (yena) I shall declare the true nature of things; esp. common in yena... tena, where... there, as yena bhagavāms tenopasaṃkrāmaṇ LV 4.15; similarly LV 50.17; Mv I.35.1; 54.13; Lañk 3.3; SP 75.3; Divy 64.16; Av I.8.7; RP 5.2; Bhik 3b.5; common everywhere; yena yenaiva prakrāmet tena tenaiva... añjalikaraṇīyaḥ SP 227.9, wherever he goes, he is to be revered; yena bhagavāms tenañjalīm praṇāmya Mvy 6278; Kv 8.14; similarly Suv 9.8, etc. Without correlative yena: tena tenaiva, in that same place, SP 73.10. See also next three.

yena-kāma, adj. (?), and °kāmaṃ, adv. (= Pali, adv.; usually printed as two words in Pali and BHS; cf. prec. and next), wherever one likes: vrajāhi... yena-kāmaṃ LV 233.12 (vs); adj. (?), gacchati yena-kāmo va Mv II.406.9 (vs; or yena kāmo, where desire was?); adv., °mam prakramīṇsuḥ (°mensuḥ, °tsuḥ, etc.) Mv I.212.5, 13 = II.16.2, 9; (vahati yena) III.120.6; Ud xxxi.5 (with yeneccakam); yena-kāmaṃ-gama, going wherever one wishes, Mv I.31.4 = 32.3; 344.2; °ma-tā, abstract, I.339.18; °gata, 338.19; 339.1 (v.l. °gama), 7 (by em., mss. °gama).

yen'icchakam (= Pali id.), Mv II.484.8, or yeneccakam, Ud xxxi.5 (with yena-kāmaṃ; = Pali Dhp 326, yen'icchakam); KP 36.6, 8, adv., wherever one likes, at will. Cf. prec. two.

[yenaiva... yenaiva, acc. to Senart, either... or: Mv I.298.22 f. But the first yenaiva is Senart's own improbable em.; read with one ms. kāyena (instead of yenaiva) vācā... (standard association of kāya and vācā); in the next line yenaiva (Senart adds ca, but vā is more likely and better metrically) karmasabhāgatāye, yenaiva = precisely because of which (meritorious gifts just mentioned).]

yeva (= Pali id.) = Skt. eva (§ 4.66), only in Mv and not common; usually after vowels, sometimes after anusvāra (prob. by extension; Geiger 66.1); after vowels: dūrato yeva Mv I.35.4 (mss. yena, which might perhaps be kept, mg. where); 237.7; svaka-svakā yeva mātriyo (so read, see mātri) bhaginīyo I.351.3, 8; others, II.54.6; III.51.6, 11; 91.7 (sa yeva, prose, no v.l.); 216.12 (kuśālāni, em. for mss. kuśalena, yeva, v.l. evam; not certain); 443.17; after anusvāra, etarahim yeva I.286.20; II.77.2; gantum yevādhyavasito II.105.11.

yoga, m. (Pali id., PTSD s.v. 3; not in Skt.), bond, tie, attachment (in Pali numbering 4, = the 4 ogha or āśrava): yogehi vuyhati bālo yogam nudati paṇḍitaḥ, sarvayoga-asamyukto yogakṣemīti vuccati Mv III.384.12–13 (vss); cf. Pali Dhp. comm. 3.233.21–22; similarly, yogalī samuhyate bālo yogam nudati paṇḍitaḥ, ... sarvayogam pranudyeha sarvaduḥkhāt pramucyate Ud xxix.49(39). See foll. items, also dharma-yoga, pūrva-yoga.

yogakṣema (m. ? so Pali yogakkhema; not in this sense in Skt.), spiritual success, = enlightenment, peace, or salvation, virtually same as nirvāṇa and may be bracketed with it: anuttare °me nirvāṇe pratīṣṭhāpita (various forms) Divy 98.2; 123.10; 498.13; anuttaram °mam nirvāṇam anuprāpnuvato 303.2; samprāpnoti amṛtam śāntam °mam anuttaram Mv III.441.4 (vs); °masya prāptaye LV 261.5,

said of the Bodhisattva's striving for attainment of spiritual success (enlightenment, peace). Cf. next.

yogakṣemin, adj. (= Pali yogakkhemīn), possessing yogakṣema, in the sense stated s.v.: °mī kathamaṃ bhoṭi Mv III.384.10 (= Pali Dhp. comm. III.233.19); on lb. 13 see s.v. yoga; this passage indicates interpretation of this cpd. as at peace from the bonds of attachment (cf., similarly, Dhp. comm. I.231.2 ff.) or the like, which of course cannot be the orig. mg.; neg. a-y°, ime sattvā ayogakṣemiṇo Dbh 28.13.

yogācāra, m., (1) (AMG. jogāyāra; rare in Skt., not in Pali, where yogāvacara seems to correspond), practice of spiritual discipline: Mvy 1638; Śikṣ 55.17 (°cāra-bhūmy-anukūlāni khādanīya-bhojanīyāni); (2) as Bhvr., = °cārin, one who is characterized by yogācāra (1): °cāro (or read °cārī?) bhikṣur KP 108.4; (3) n. of a samādhi: Kv 83.10; (4) pl., adherents of the Buddhist school of this name; social relations with them cause or constitute backsliding for Bodhisattvas: Mv I.120.9. Cf. foll. items.

Yogācārabhūmi (see yogācāra 1), n. of the work of which Bhb is a part: Woghara, Preface to Bhb, page i.

yogācārin, (a monk) who engages in yogācāra (1): Śikṣ 55.13 ff.

Yogānugatā, n. of a kimpnara maid: Kv 6.22.

yogodvahana, nt., support, furnishing of livelihood: aham asya sukham bhaktena °nam kariṣyāmi Divy 87.24, similarly 26; sā tava °nam kariṣyati 172.28; tvayā Panthakasya °nam kartavyam 486.18, similarly 531.21; others, 312.19; 498.27; MSV I.122.3.

?Yojananābha (mss. °tābha, °tāmbha; Senart em. Yojanābha), n. of a former Buddha: Mv I.138.2.

Yojanasahasradarsin, n. of a former Buddha: Mv I.138.13.

yojanika, adj. (= Pali id.; in Skt. recorded only in comp. with prec. numeral, so also here, e. g. Śikṣ 247.14 dvi-voj° etc.), measuring a yojana: °kāni (khaṇḍāni) Mv I.42.2 = 230.9 = 240.18 (prose; in the last mss. °naka); °kam (parikṣayam, of water) Śikṣ 247.13.

?-yonikā, see -ponika.

Yodhana, n. of a rākṣasa king: Mmk 18.1.

yonāni (= Skt. yavanāni, Pat. on Pān. 4.1.49, Vārt. 3), Greek writing, in a list of scripts; § 22.10; so read for mss. yonāri (Senart yāvanī, more remote and less plausible): Mv I.135.5. Followed by brahma-vānī, for which LV 125.21 has brahmavallīpi; and before this, Tib. on LV ya ba na-ḥi yi ge, writing of the Yavanas (not in Skt. text of LV). Cf. śākāni.

yonīśas (see also a-yo°; from Skt. yoni with suffix -śas; = Pali yoniso; often written °sas, °so; and m.c. °śa, °śa, °su), fundamentally, thoroughly, from the ground up: (1) as independent adv., LV 37.12 (vs) nirīkṣathā yoniso imā dharmā; 188.19 (vs) yonīśa cintayīṣye; 418.13 °so manasikurvato; Mv I.47.7 °so (? by dubious em.) viśo-dhetvā; Divy 488.3 °so bhāvayatā, Instr. sg. pres. pple.; RP 12.9 °śaḥ prayujyate; 59.4 (vs) saṃcintya yathābhūta yonīśaḥ; KP 52.2 °so dharmaprayuktena; Kv 61.11 yonīśaḥ (so read, text yonīśaṇi) ca manasikariṣanti; 78.2 °śaḥ ca manasikurute; Dbh.g. 12(348).21 yonisu (or °su; text yonisu by em.) cintayāti; Bhb 395.10 °so manasikurvan; Vaj 34.15 °śaḥ ca manasikariṣanti; (2) in comp. (tho often printed as a separate word in edd., it sometimes cannot be construed as such, and in all the following is best taken as cpd.; in Pali also often cpd., especially with manasikāra, also with citta) yonīśo-manasikāra, fundamental mental comprehension or the like: SP 309.9; LV 348.1; 417.16; Mv III.332.13, 16, 18; 333.2; 438.3; 440.10; Mvy 1641; 1680; Divy 611.15; Av II.112.10; °manasikāra KP 71.8; Sktized °manasikāra LV 161.6 (prose); yonīśo-dharmapratyavekṣaṇatāyā LV 33.3 (prose); dharmayoni-śaḥpratyavekṣaṇatāyā Dbh 13.23 (prose). Others, see ayonīśas.

yobhūyena = yadbhūyasa, q.v.

yosa (= Skt. yūṣa; Pali yūsa, AMg. jūsa), *juice, sap*: sāmagriye (mss. °yā) bhavati rasagandhayoso Mv i.298.1; note s, not ṣ. See jomā.

yauvanika, or °aka (Skt. Gr. and Lex.), = yauvana, *youth* (abstract), in cpd.: LV 322.3 (vs) paribhūñja suyauvanikam (v.l. °akam), if m., *excellent youth*, if f. (Bhvr.), *a woman in the bloom of youth*; in either case endearing dim., § 22.34.

yauvarājya(-bhūmi), apparently n. of the 9th Bhūmi:

navamī yauvarājyāto (so mss., except one °yatā; read the latter? Senart em. °yato) Mv i.76.17.

yvāgū, °gu, f. (= BHS and Pali yāgu, Skt. yavāgu; see § 3.118; a MIndic form, not the Skt., was pronounced, i. e., always two syllables in vss), *gruel*: yvāgu-pāna LV 171.18 (vs; most mss. point to yv- but A yāgu-); yvāgū-pānam Mv i.47.16; 48.15; 335.9; 336.17; yvāgū ti i.28.10; 29.6; yvāgū (mss. pyagu) 111.10; yvāgye ii.84.10 (gen.), yvāgu 13 and yvāgū 16 (n. sg.), see s.v. kṣudra 2.

R

Raktacandanagandha, n. of a former Buddha: Mv i.141.15.

Raktamālī, n. of a nāga king: Māy 247.15.

Raktākṣa, n. of a heretical ascetic: Divy 151.25 ff. (See also s.v. Tārākṣa.)

[rakṭāṅgi (Skt. Lex. coral), a kind of gem: Mv ii.318.7 (vs), by em., °giyo (acc. pl.; mss. lakkātvīyām, rakṭāśīyām) ca rucakām grahetvā. The em. is not plausible; some acc. pl. m. (or nt.) seems to have been intended.]

rakṣā, a set of magic formulas personified as a tutelary deity; five such: Dharmas 5 Pratisarā, Sāhasrapramardanī, Mārīci, Māntrānusariṇī, Śītavati; the same, often preceded by Mahā-, in various places in Sādh, see the names; pañcarakṣā- Sādh 413.6; mahā-pañcarakṣā 402.13; see also, especially, Sādh 401.10 ff.; 405.1 ff. Instead of Śītavati occurs (Mahā-)śītavati. See Lévi, JA 1915.1.19.

rakṣāvaraṇagupti, dvandva cpd., f. sg. (= Pali rakkhāvaraṇagutti), *guard, protection, and defense*: °guptaye (in i.208.6 text °guptīye, v.l. °guptaye) Mv i.208.6 = ii.10.18 (prose).

rakṣika, m. or °kā f.?, a small weight, orig. prob. a berry: °kā sarṣapāḥ kati Lañk 31.7, *how many sarṣapa* = 1 rakṣikā (read °ko?); kati rakṣiko (read °kā, n. pl.?) bhaven māṣo 8. Acc. to Suzuki's Index, = Tib. ḥol si; cf. Jā. ḥol mo se, *an officinal plant*; ḥol ma sa, *a certain small berry; a small weight*.

Rakṣita, n. of a ṛṣi (previous incarnation of Sākya-muni): Mv i.283.18 ff.

Rakṣitika, n. of a piśāci: Māy 239.22.

raghu (= Skt. laghu), *(light, quick)*: raghum Mv ii.5.9, mss.; Senart em. laghum, with parallel i.201.14.

raṅga-stambhana, nt., Mvy 5928 = Tib. (h)ṭshur, defined as *pigment, mineral paint* (in a list of coloring substances).

[Raṅga, n. of a river: Divy 451.1 ff.; 456.19 ff. (here mss. Naṅga, which read).]

-raṅgika (to Skt. raṅga), in pañca-ra°, adj., *of five colors*: °kena sūtreṇa Mmk 37.23; °kair eva cūrpaiḥ 53.8.

Racanārciparvatapradīpa, n. of a Buddha: Gv 256.10 (vs).

? Racitamāla (em.; mss. Navita°), n. of a former Buddha: Mv i.141.16.

raccha, in Thomas ap. Hoernle MR 106.2 (prose), conjectured to be for Pali racchā = Skt. rathyā, *highway*: in cpd. (spṛitāḥ karvaṭa-)raccha-grāma-nigamā(h).

raja, m. (= next), *dyer*: raja-mahattarakasya Mv ii.467.11 (no v.l.); sarve rajā (v.l. rajakā) 15. In Skt., Pali, and Pkt. rajaka is applied to a *washerman*, who combined this trade with dyeing; in Mv seems clearly distinguished from (coḍaka-)dhovaka, *washerman* (of clothes), which occurs in the preceding section, 466.4 ff. Only dyeing, not washing, is mentioned in 467.10 ff.

rajaka, m. (= prec., q.v.; Skt. id., applied to a

washerman), *dyer*: Mv ii.467.11 and 468.5 (both em. by Senart); 468.13 (no v.l.).

Rajakaratha, n. of a former Buddha: Mv i.139.5.

rajata, nt., some kind of disease, in lists of diseases: Mvy 9540; Bhik 17a.1 (rajabham, doubtless corruption for °tam); MSV iv.68.17. Acc. to Tib. on Mvy = glog pa, which Jā. equates with lhog pa (which Tib. gives for lohalinga, q.v.), *a large ulcer, sore, or carbuncle*. Chin. a skin disease.

rajana (nt.? = Pali id.), (the process of) *dyeing*: vastram apagatakālakam rajanopagatam (gone to be dyed) raṅgodake prakṣiptam... Divy 617.8.

rajanīya, adj. (= Pali id.; gḍve. to raj-? § 22.20), *exciting* (to the senses), *stimulating, charming, seductive*: °yās (ep. of kriyāḥ, activities) KP 105.8.

[rajabha, nt., see rajata.]

rajasvara, adj., prob. intended as equivalent of Skt. rajasvala, connected with rajas, and interpreted as *passionate, subject to passion*: katham bhoti rajasvaro Mv iii.384.3 (vs), and rājye bhoti rajasvaro id. 6. The vss = Pali Dhp. comm. iii.231.21 and 233.3, which read rajissaro (Bhvr., as if raja-īśvaraḥ, *having passion as his master*; our word may be a mangled form of this).

? rajojala, nt., Mv iii.412.17 (vs), perhaps intended as dvandva cpd., *dirt and water*; but perhaps same mg. as rajomalam in same vs (this word occurs in Pali, e.g. Jāt. i.24.23, in different vs) Divy 339.24, *dirt and impurity*; in a list of characteristic practices of ascetics, which are said to be ineffective for purifying a man still subject to desire; the vs occurs in Pali Dhp. 141, where edd. and mss. vary, but Fausböll, 2d ed., *rajovalall*; better with Mrs. Rhys Davids (Minor Anthologies, 1931) *rajo va jall* (cf. jallam Sn 249), two separate words (va prob. m.c. for vā); note that Pali repeatedly has rajo-jalla (PTSD); it is possible that Mv rajojalam stands for (Pali) rajo-jallam, m.c.; jalla is derived in PTSD from Skt. *jalya, deriv. of jala (questionable!). The line (in which Divy prefixes na, unmetically, before rajomalam) is completed by votkuṭukaprahāṇam (Mv mss. vo utk°; Divy notk°; Dhp. ukkuṭikappadhānam).

rajopaharaṇa (i. e. rajo'pa°), gender unknown, *sweeper*, either personal, or (= rajoḥaraṇa) *instrument of sweeping, broom*: °ṇa-samacittena, mānātimānavivarjanatayā Gv 463.26; cited Śikṣ 35.8, where ed. rajoḥaraṇa, but v.l. rajo'pa°; note cites Tib. as phyag dar ba, translated *the act of sweeping*, but this interpretation is not clear, and Bendall and Rouse render *like a mere sweeper* (personal); Tib. Dictt. only phyag dar pa (Das, *sweeper, duster*; perh. intending broom, mop?).

rajomala, nt., see rajojala.

Rajovimalatejaḥśrī, n. of a lokadhātu: Gv 233.15. (rajoḥaraṇa, in Jain Skt. used of the broom which Jain monks use; see s.v. rajoḥaraṇa.)

rajjana, f. (cf. Pali rajjana, nt.; to Skt. rajyati plus -anā), *lustful excitement*: to vā mahya khilam na rajjanā na ca moḥo LV 325.15 (vs).

rañjāpanika, also **paniya**, **paniya**, nt. (to Pali rañjāpeti, caus. to rañjati, *dyes*, plus -ana, plus -ika; cf. **dhovāpanika**, shortly before in same passage), *fee for having clothes dyed, dyer's fee*: *niyam* (no v.l.), n. sg., Mv ii.468.2; *nikam* (v.l. *niyam*) 7; mss. confused, *ni* or *nikā*, in 8; *nikam*, n. sg. (no v.l.) 10.

raṇa (1) m. (rarely nt.; = Pali id.), *passion, sin, depravity*, = **kleśa**, and regularly rendered in the same way (ñon moṇs pa) in Tib.; chiefly in Bhvr., **sa-raṇa**, and esp. the common **a-raṇa**; see next; cf. Renou, JA 1939.369 n. 1: Mvy 7528; jita-raṇaḥ Divy 396.24; raṇa-chedo Śikṣ 199.12; a so raṇam Śikṣ 263.11, see s.v. **raṇati**; (2) in pw only Lex., but cited from lit. in Schmidt, Nachträge, *sound*: brāhmasvarādhika-raṇo Divy 401.3-4, Bhvr.; said of the Buddha).

raṇaṃjaha, also **raṇajaha** m.c., (1) adj. (cf. **raṇa**; = Pali raṇajaha), primarily *abandoning impurities* (so Tib. usually, ñon moṇs pa) spoṇ ba, or spoṇs ba), but in some contexts, both in Pali and BHS, apparently understood as *victorious in battle* (Skt. raṇa), so that Trenckner (see PTSD. s.v.) wished to em. to raṇaṃjaya; once, at least, Tib. (on LV 304.19) renders thus, gyul las rgyal; Speyer on Av ii.131 note 3 suggests *pacifier, peacemaker*, but this is clearly inappropriate to the contexts; nor is Seidenstücker's *dem Kampfgewühl entronnen* (see PTSD s.v.) any more plausible; the orig. and primary mg. seems certain in LV 358.2 (vs); 361.20 (vs, here raṇajaha, m.c.); 423.22; context tempts to assuming contamination with **raṇa**, *battle* (but it is hard for me to guess how, in that case, -jaha was interpreted) in LV 304.19 (vs; on Tib. see above) śūru (nom.) balavāṃs ca raṇaṃjahaś ca; LV 437.21 (vs) śūro mahā-raṇaṃjahaḥ; and possibly LV 116.12 (vs) jāti-jarā-maraṇa-kleśa-raṇaṃjahasya; in all these ep. of Buddha, or the Bodhisattva; (2) n. of a former Buddha: Sukh 5.18; (3) n. of a samādhi: Mvy 535 (Tib. as usual); ŚsP 1417.10.

raṇati (unrecorded in this mg.), acc. to Bendall and Rouse *makes contact with* (loc.), perhaps rather *delights in* (so Vedic), or better yet *is attached to, is (wrongly) involved with, contaminated by* (in the sense of the Pali-BHS noun **raṇa**, q.v.): Śikṣ 263.9-11 cakṣū rūpeṣu na raṇati, śrotam śabdeṣu (so punctuate), yāvaṃ mano dharmeṣu na raṇati ... samsargābhāvāt, na hi cakṣū rūpeṇa samsrjyate ... yan na samsrjyate, tan na raṇati; advitīyasya ... dharmasya raṇam nāsti. Note the noun raṇam in the last sentence: ... for the eye does not come in contact with form ... what does not come in contact is not contaminated; of an isolated state-of-being, there is no contamination.

raṇadhara, m., some member of a ship's crew, acc. to Tib. and Chin. *oarsman*: Mvy 3854 = Tib. ru skya ḥdzin pa. In a list of members of a ship's crew; see s.v. **pauruṣeya** 2. The word prob. occurred in the original form of Av i.200.5; ii.61.9, but has been lost by textual corruption.

raṇḍā, n. of a class of evil supernatural beings: sarve raṇḍāḥ sarve ḍākīnyāḥ (also fem.f.) ... (see s.v. **kaśmāla**) Mmk 538.26; raṇḍā (sc. -vaśikaraṇe) māśahomena (sc. juhuyāt) 684.7; raṇḍām 287.21, raṇḍā-vaśikaraṇe 707.18, see s.v. **jambūlikā**.

ratana, Mīndic (in most texts usually m.c.) for **ratna**, *jewel*, see § 3.99 for examples; also in many cpds., see cpds. with **ratna**.

ratanāmaka, f. *ika* (hyper-Skt. for **rat(a)nāmaya**, Pkt. *rayanā*, contaminated with Mīndic offshoots in -ya of Skt. forms in -ka; § 2.33; cf. AMg., acc. to Sheth, and JM. *rayanāmaya*, as well as *rayanāmaya*, *made of jewels*: jālīkam (for *kām*) ... ratanāṃkāṃ LV 194.20 (vs), rendered by Tib. rin po che las byas pañi dra ba, *net made from jewels*, exactly rendering Skt. *ratna-maya*.

Ratanendra, n. of (presumably a Buddha?) an instructor of the Bodhisattva in a former birth: Mv i.54.7.

Rati (= Pali id.), n. of a daughter of Māra: Mv iii.286.6 (Rati, n. sg.); LV 378.4 (Ratiś ca).

Ratika, n. of a yakṣa: Māy 53.

ratikara, m., (1) *lamp* (? possibly a corruption for some other word of that mg.; this mg. is proved by Burnouf, Introd. 223 infra, where in a transl. of a verse recension of Kv it is a *lamp* which gives the merchant Sīṃhala(rāja) the information which in the prose Kv he receives from a *ratikara*; no plausible em. occurs to me): Kv 54.7; 55.7, 9, 12 (warns the merchant that he is in danger of being devoured by an ogress); (2) m., n. of a samādhi: Mvy 545; ŚsP 1418.11. Cf. **ratimkara**.

Ratikarā, n. of an apsaras: Kv 3.14.

ratimkara, (1) adj. (= Skt. *ratikara*; perh. m.c.), *causing joy*: (kāyām ...) *karam devasahasrakotīnām* Suv 153.5 (vs); (2) subst., n. of a supernatural ray of light coming from Bodhisattvas: Śikṣ 335.3 (vs).

Raticarāṇasamantasvara, n. of a gandharva: Mvy 3385.

Ratijaha, m., Mvy 567, or **Ratimjaha** (same list) ŚsP 1420.14, n. of a samādhi.

Ratipradhāna, n. of a city (built for Puṇyaraśmi): RP 39.16 (see Corrigenda); 54.2; 56.9.

Ratiprapūrṇa (so both edd. and Burnouf; v.l. and Kern's transl. *pratipūrṇa*; v.l. also *paripūrṇa*), n. of the kalpa of the future Buddha Tamālapattracandanagandha: SP 153.10.

Ratiprabhā, n. of a goddess: Gv 413.8.

Ratirāgā, n. of a goddess: Mvy 4290.

ratilambhā, n. of a medicinal or magic herb: Gv 497.19.

Ratilola, n. of a son of Māra, unfavorable to the Bodhisattva: LV 313.6.

Rativyūhā, n. of capital city (rājadhāni): Gv 352.10.

ratna (or Mīndic **ratana**), nt. (m. forms, see § 6.10), *jewel, gem*, as in Skt.; (1) three (Buddha, dharma, saṃgha, as in Pali): Dharmas 1, etc.; see **triratna**, **ratna-traya**; (2) seven precious substances, or their respective colors, *suvarṇa*, *rūpya*, *muktā*, *vaīḍūrya*, *sphaṭika* (or *sphā*), **musāragalva** (or variants, see s.v.), *lohitaika*: Mv i.49.10-11; 63.1; 194.5, 19; 195.9; 249.6; iii.226.10; 227.6; 323.16; a different list of seven, *muktāmaṇi*, *vaīḍūrya*, *śaṅkhaśilā*, *pravāla*, *sphaṭika*, **musāragalva**, *lohitaika*, Mv ii.472.1; the usual list in other texts is nearly like Mv i.49.10 etc., but omits *muktā*, and for Nos. 5-7 (6 and 7 of Mv) has *lohitamuktī*, *aśmagarbha*, **musāragalva**: SP 151.1; 153.3; Divy 297.23 ff.; Gv 52.15; 161.16; in SP 239.7 *sphaṭika* is omitted, *karkatana* added at the end, and the order is abnormal; in Pali no standard list of 7 *ratana* seems recorded except in the lex. *Abhidh.p.*, which is cited in Childers and PTSD as *suvaṇṇa*, *rajata*, *muktā*, *maṇi*, *velūriya*, *vajira*, *pavāḷa* (Miln. 267.23 ff., cited by PTSD, is not apposite, since this list far exceeds seven in number); yet seven *ratnanāni* (unspecified) are several times mentioned in Pali (PTSD); (3) fig., the seven 'jewels' of a cakravartin, viz. *cakra*, *hastin*, *aśva*, *maṇi*, *strī*, *ghaṭati*, **parināyaka** (same list in Pali forms also); see Senart, *Légende du Buddha* (1st ed.), 20 ff.: LV 14.5 and ff., full descriptions of each *ratna*; also MSV i.31.16 ff., in great detail; lists, Mvy 3621-8; Dharmas 85 (here, aberrantly, *khaḍga* instead of *ghaṭati*); Mv i.49.3; 108.5 ff. (account of how they are acquired, by previous deeds of merit); 193.16; ii.158.16; iii.107.5; Divy 548.24 ff.; (4) m., n. of a former Buddha: Mv i.62.16 (prose); later called **Rat(a)navant**, q.v.

Ratnaka, n. of an **ārāmika** (2, q.v.): Divy 157.27; prob. the same as **Rambhaka** (q.v.), one or the other being a corruption.

Ratnakara, n. of a Bodhisattva: ŚsP 6.5.

Ratnakaraṇḍaka, nt., n. of a work: Mvy 1408; °ka-sūtra, id., Śikṣ 356.2. See next but one.

Ratnakaraṇḍaketu, n. of a former Buddha: Mv i.140.4.

Ratnakaraṇḍa-sūtra = prec. but one: Śikṣ 6.11.

Ratnakirīṭin, n. of a kīṇnara king: KV 3.1.

Ratnakīrti, n. of a former Buddha: LV 5.11.

Ratnakumāra, n. of a Bodhisattva: Samādh p. 36, line 2.

Ratnakūsa, n. of a brother of Kūsa: Mv ii.433.17.

Ratnakusumagūṇasāgaravaiḍūryakanakagirisuvarṇakāñjanaprabhāsaśrī, n. of a mythical Tathāgata: Suv 113.14; 116.5; 131.10.

Ratnakusumapradīpā, n. of a capital city (rājadhāni): Gv 268.22.

Ratnakusumaprabha, n. of a Buddha: Gv 419.25.

Ratnakusumasampūṣpitagātra, n. of a Buddha in the zenith: Sukh 98.17.

Ratnakūṭa, (1) n. of a Bodhisattva: Mvy 659; (2) m., n. of a work (includes, sometimes = Kāśyapa-parivarta; also Mahā-ratnakūṭa, qq.v.): Mvy 1364 °ṭaḥ; KP 160.1 °to; Śikṣ 52.12; 53.17; 54.11; 55.3; 148.8; 196.11; 233.15; also °kūṭa-sūtra, Śikṣ 146.4. See Stael-Holstein, KP, p. XV f.

Ratnaketu, (1) n. of several Buddhas: Suv 2.4; 8.1; 120.2, 6 (here presides over the south); Sukh 6.14 (here a former Buddha); repeatedly in Mmk, 42.21; 129.9; 130.2 f.; 132.25; 139.2 (lives in Ratnāvati, q.v.); 289.12; 305.14; 426.7; (Ratana°, in a vs) Gv 256.7 (a former Buddha); (2) n. of one or more Bodhisattvas: Mvy 654; AsP 449.20; Samādh p. 36 line 1; (3) n. of a work: Mvy 1349; the ed. note conjectures relation to a Chin. text the title of which is rendered Mahāsamnipāta-ratnaketu-dhāraṇī; this is possibly confirmed by Mmk 109.28 where there is reference to a Ratnaketu-dhāraṇī (misprinted °dhāraṇī).

Ratnaketurāja, n. of 2000 future Buddhas (which 2000 disciples, it is predicted, will become): SP 221.8; the name is analyzed as ratnasya ketu in the verse SP 222.5.

Ratnakeśa, n. of a gandharva: Suv 162.3.

Ratnakoṭī, n. of a samādhi: Mvy 564; ŚsP 1420.7.

Rat(a)nakholaka, n. of a city ('jewel-helmet'): Mv i.186.17.

Ratnagarbha, n. of one or more Bodhisattvas: Mvy 665; Gv 2.24; Dbh. 2.5 (in all these in lists of B.'s, among other names ending in -garbha); LV 294.20 (here one living in the buddhakṣetra of Samantadarśin in the nadir).

Rat(a)nagātraś(ī)ri, n. of a Buddha: Gv 285.12 (vs).

Ratnacaṅkrama, n. of a former Buddha: Mv i.140.14.

Ratnacandra, (1) n. of a Buddha: Śikṣ 169.9; of a former Buddha, Sukh 6.8; (2) n. of a Bodhisattva: SP 3.6.

Ratnacandradhvaja, n. of a Tathāgata: Gv 422.17.

Ratnacandrapradīpaprabhā, n. of a world (cāturdvīpikā) in the lokadhātu Ratnaśrīsaṃbhava: Gv 232.7.

Ratnacandraprabha, n. of a Buddha: Śikṣ 169.9.

Ratnacūḍa, Ratana°, (1) n. of a Buddha: Mv i.118.16 and 119.10 (vss, Ratana-, could be m.c.; but in 119.10 mss. Ratna°, unmetr.); referred to 119.9 as taṃ ratana-jīnaṃ (vs, but not m.c.); (2) n. of one or two previous incarnations of Śākyamuni: Ratna° LV 171.2 (vs); Ratana° RP 23.10 (vs, meter obscure); (3) n. of a Bodhisattva: Mvy 658; (4) n. of a righteous merchant (dharmaśreṣṭhin): Gv 147.12 ff. (Ratna°, prose); (5) = next but one, q.v.

Ratnacūḍa-paripṛcchā, n. of a work: Mvy 1363 (same as next?).

Ratnacūḍa-sūtra, n. of a work: Śikṣ 117.12; 120.7; 232.6; 235.1; 272.9; 317.13; called Ratnacūḍa, simply, 229.13; 236.13; cf. prec.

Ratnachattrakūṭasaṃdarśana, n. of a Bodhisattva: LV 291.6.

Ratnachattrābhyudgatāvabhāsa, n. of a Tathāgata: LV 294.9.

Rat(a)najinaṃ Mv i.119.9, refers to Ratnacūḍa (1) q.v.

Ratnaḍākinī, n. of a yoginī: Sādh 460.2.

Ratnatejas, (1) n. of a former Buddha: LV 5.12, before Brahmatejas, indicated as present originally by Tib. rin chen gzi brjid, altho not in Lefm. nor reported in any Skt. ms.; (2) n. of a Bodhisattva: Gv 2.20.

Ratnatejobhyudgatarāja, n. of a Tathāgata: SP 473.1.

ratna-traya (= Pali ratana°; cf. ratna 1, triratna), the 'three jewels' (Buddha, dharma, saṃgha): namo °yāya Divy 481.25.

Ratnadaṇḍa, n. of a cakravartin: Mv i.153.16.

Ratnadatta, n. of a Bodhisattva: ŚsP 6.7.

Rat(a)nadānaś(ī)ri, n. of a Buddha: Gv 285.17 (vs; meter obscure).

Ratnadāma, n. of a former Buddha: Mv i.137.1.

Ratnadhvaja, n. of one, or two, Bodhisattvas: Mvy 662; Gv 2.18.

Rat(a)nadhvajāgramati, n. of a lokadhātu: Gv 258.13 (vs).

Ratnanetra, (1) n. of a Buddha: (Ratana°, in vs, may be m.c.) Gv 257.11; (2) n. of a Bodhisattva: Gv 3.3.

Ratnanetrā, n. of a 'city-goddess' (nagaradevatā): Gv 430.1 ff., cited in abbreviated form Śikṣ 122.14.

Ratnapadmapraphullitagātra, n. of a Tathāgata: Gv 421.26.

ratnapadmapravikrāmin, (1) adj., walking on jewel-lotuses, i. e., with such lotuses appearing under their every step (so Chin. versions of SP; see Burnouf's note, Lotus, p. 364): SP 66.6 (prose), of Bodhisattvas in a future buddhakṣetra; (2) n. of a Buddha: Śikṣ 169.15.

Ratnapadmasupratīṣṭhitaśailendrarāja, n. of a Tathāgata: Śikṣ 169.15.

Ratnapadmābha, n. of a Tathāgata: Gv 82.7.

Ratnapadmābhāsagarbha, n. of a Tathāgata: Gv 311.2.

Rat(a)naparvata, n. of a Buddha: Mv i.113.10 (vs, but not m.c.).

Ratnapāṇi, n. of a Bodhisattva: Mvy 655; SP 3.5; Mmk 425.19; Kv 1.12; 17.1, etc. (plays prominent rôle in Kv).

Ratnapīṭhā, n. of a 'gandharva maid': Kv 5.14.

Ratnapuṣpa, n. of a former Buddha: Mv i.141.11.

Ratnaprabha, (1) (Ratana°) n. of a Buddha: Gv 284.23 (vs, may be m.c.); (2) n. of a Bodhisattva: SP 3.6; Gv 3.15; (3) n. of a deity (devaputra): SP 4.4.

Ratnaprabhā, (1) n. of a śreṣṭhīn's daughter: Gv 332.23; (2) n. of a lokadhātu: Gv 352.3.

Ratnaprabhāsa, nt., n. of Arisṃant's capital city: RP 37.2.

Ratnabuddhi, n. of a Bodhisattva: Gv 4.12.

Ratnamakuṭa, n. of a former Buddha: Mv i.137.2 (cf. °mukuṭa).

Ratnamati, (1) n. of one of the sons of the Buddha Candrasūryapradīpa: SP 19.3; (2) n. of a future Buddha (future birth of Yaśomatī): Av i.12.18.

Ratnamālā, n. of a 'gandharva maid': Kv 4.19.

Ratnamukuṭa (cf. °makuṭa), n. of a Bodhisattva: Mvy 657.

Rat(a)namudra, v.l. Rat(a)nasamudra, n. of a former Buddha: Mv i.138.10.

Ratnamudrā, n. of a samādhi: Mvy 507; ŚsP 483.12; 1267.10; 1412.8; 1415.4.

Ratnamudrāhastā, n. of a Bodhisattva: Mvy 656; ŚsP 7.5.

Ratnamegha, m., n. of a work: Mvy 1337; Śikṣ 7.13 etc. (common); °gha-sūtra, nt., Śikṣ 51.21; 135.12.

Rat(a)nameru, n. of a Buddha: Gv 256.26 (vs).

Ratnayaṣṭi, n. of a Tathāgata: LV 293.10.
Ratnayūpa (? Senart's em. for °yūṣa, °yūtha), n. of a former Buddha: Mv 1.140.2.
Ratnasaṃpradīpadhvarāja, n. of a Tathāgata: Gv 296.25.
Rat(a)narāśaś(ī)ri (nom. °riḥ), n. of a Buddha: Gv 285.4 (vs).
Rat(a)narāśi, n. of a Buddha: Gv 259.1 (vs). See also next.
Ratnarāśi-sūtra (in 128.3 Ratnarāśau, loc., without sūtra), n. of a work: Śikṣ 55.7; 128.3; 136.8; 137.17; 200.12; 312.3. A fragment of this work in Hoernle, MR 116 ff.
Ratnaruciraśrīrāja, n. of a Tathāgata: Gv 311.21.
Ratnarudhiraketu, n. of a former Buddha: Mv 1.139.12.
Ratnalakṣaṇavibhūṣitameru, n. of a Tathāgata: Gv 309.22.
Ratnavajrī, n. of a goddess: Sādh 160.5.
Rat(a)navant, n. of a Buddha, also called **Ratna**, q.v., in the same passage: °vato Mv 1.62.19; 63.9 (both prose).
Ratnavara, n. of a Bodhisattva: Gv 442.21.
Ratnavastrābhāsadhvajā, n. of a lokadhātu: Gv 11.4 (2d ed. line 3).
Ratnavisuddhā, n. of a lokadhātu: SP 240.13.
ratnavṛkṣa (m.; Skt. Lex. id.), a kind of (heavenly, or supernatural) tree: LV 11.2; Kv 17.14.
Ratnavyūha, (1) nt., n. of a city in the south: Gv 201.10; (2) m. (? or nt.), n. of a bodhisattva-paribhoga (see the latter): LV 60.18; 61.12 etc.; 63.2; 73.3. Tib. renders literally, rin po che bkod pa.
Ratnavyūhā, n. of a lokadhātu in the south: LV 291.5.
ratna-vyomaka, see **vyomaka**.
Ratnaśayana, n. of a former Buddha: Mv 1.140.8.
Ratnaśikhara, n. of a Bodhisattva: Mvy 661.
Ratnaśikharaścīhparvatapradīpa, n. of a Tathāgata: Gv 282.13.
Ratnaśikhin, n. of a former Buddha: Mvy 98; LV 171.19; Divy 62.17 ff.; Suv 119.10; 146.8; 152.10; 174.3, 7; 192.2 ff.; Mmk 63.17; 68.26 (n. sg. °khiḥ, prose); 499.20 (vs); °śikhe gurau, app. meant for loc. sg.; corrupt?).
ratnaśīlā, said to mean *mosaic*, acc. to Schiefner (Tib.): Divy 211.4, 6 (tena °lā ānitā).
Rat(a)naśrīga, n. of two former Buddhas in the same list (both prose): Mv 1.137.5 (Ratana°); 138.11 (Ratna°).
Ratnaśaila, n. of a former Buddha: Av 1.91.13 ff.
Ratnaśrī, (1) n. of one, or two, Buddhas: Śikṣ 169.8; Sukh 6.15; (2) n. of a Bodhisattva: Gv 4.4.
Ratnaśrīpradīpaguṇaketu, n. of a Tathāgata: Gv 259.19 (vs; °śrī°); 261.3 (prose).
Ratnaśrīśikhrameghapradīpa, n. of a Tathāgata: Gv 311.3.
Ratnaśrisaṃbhava, n. of a lokadhātu: Gv 232.6.
Ratnaśrīhaṃsacintā, n. of a lokadhātu: Gv 82.11.
Ratnasamudgata, n. of a Bodhisattva-samādhi: Mvy 737.
Ratnasambhava, (1) n. of a Tathāgata (3d in list of five 'transcendent' Buddhas; in Sādh also called Ratneśa in vss); Dharmas 3; Mvy 84; Sādh 16.9 etc.; (2) n. of a Bodhisattva, in **Ratnasambhava**: LV 293.10; (3) nt., n. of a buddhakṣetra of the future Buddha Śaśiketu: SP 148.10.
Ratnasambhavā, n. of a lokadhātu in the southwest: LV 293.9. Cf. prec., 2.
ratna-sammata, nt. (= Pali ratana°, Vin. iv.161.26; 162.19; 163.13, always ratanaṃ vā ratana-sammataṃ vā; comm. 163.21 f. = yaṃ manussānaṃ upabhogaparibhogam, etaṃ °matam nāma), *something considered to have value*: anīhrteṣu ratneṣu °mateṣu vā Divy 543.21, glossed

in 544.1-2 °matam ucyate sarvaṃ saṃgrāmāvacaraśastraṃ sarvaṃ ca gandharvāvacaraṃ bhāṇḍam.
Ratnasālavayūhameghapradīpa, m., or °pā, n. of a capital city (rājadhāni): Gv 325.6, here °po, n. sg. (as if masc.); but in 8 °pāyām (loc. sg. fem.); 326.1 stem in comp., °pradīpa-rājadhāni.
Ratnasīmḥāvabhāsajvalā, n. of a lokadhātu in the nadir: Gv 81.22.
Ratnahasta (v.l. Ratnadeva), n. of a former Buddha: Mv 1.141.13.
Ratnākara, (1) n. of (prob.) two Buddhas, both in the eastern direction: Sukh 70.3; ŚsP 29.6 ff.; (2) n. of a Bodhisattva: Mvy 660; (3) n. of a **satpuruṣa**, q.v.: SP 3.11; (4) n. of a Bodhisattva-samādhi: Mvy 741; (5) n. of a mountain: Māy 253.32.
Ratnākara Gupta, n. of an author: Sādh 17.20 etc.
Ratnākaraśānti, n. of an author: Sādh 236.15.
Rat(a)nāgni, n. of a former Buddha: Mv 111.239.9.
Ratnāgraprabhateja, n. of a Tathāgata: °jo, n. sg., Gv 422.19 (prose).
? Ratnāṅkarā, n. of a 'gandharva maid': Kv 5.8.
Ratnābha, n. of a Tathāgata: Gv 82.7.
Ratnābhībhāsa, n. of a former Buddha: Sukh 6.9.
rat(a)nāmaya, adj. (Pkt. rayāṇāmaya; = Skt. ratna°; cf. **ratanaṃaka**), *made of jewels*: (in prose) Mv 1.31.5; 32.3, 5, 10; 11.109.3 (twice), 5; others in vss, see § 8.16.
Ratnārcīhparvata, n. of a Bodhisattva: Gv 442.1.
Ratnārcīhparvataśrīteja, n. of a Tathāgata: °jo, n. sg., Gv 422.15 (prose).
Ratnārci-netraprabha, n. of a king: Gv 381.2 (prose).
Ratnārci-parvataś(ī)rī, n. of a Buddha: Gv 284.19 (vs).
Ratnārcis, n. of one or several Tathāgatas: LV 291.6; ŚsP 34.12; Śikṣ 169.7.
Ratnāvati, n. of two lokadhātus: Mmk 139.1 (the Buddha Ratnaketu dwells here); ŚsP 29.6 (in the east; the Buddha Ratnākara dwells here).
Ratnāvabhāsa, (1) n. of the kalpa of the future Buddha Śaśiketu: SP 148.10 (no v.l. in texts; Kern's transl. Ratnaprabhāsa, noting v.l. °āva°); (2) n. of the kalpa of the future Buddha Dharmaprabhāsa: SP 205.8 (v.l. Ratnaprabhāsa).
-ratnika (lfc.) = Skt. *ratnin, *having jewels*, in sarvaratnikāḥ, *having all jewels*: LV 280.13 (vs), no v.l. (not fem.; with kṣetrāḥ).
Ratnendra, n. pr., see **Ratanendra**.
Ratneśa = **Ratnasambhava** (1): Sādh 164.9 (vs; in list of 'transcendent' Buddhas, replacing Ratnaṣaṃ), et alibi.
Ratnoccaya, n. of a preacher (dharmabhāṇaka): Suv 147.4 ff.; Ratana° (m.c.) Suv 149.11 and elsewhere. He became the Buddha Akṣobhya, 152.15-16.
Ratnottama, (1) n. of a future Buddha: Av 1.27.18; (2) n. of a former Buddha: Kv 69.23; (3) n. of a Bodhisattva: ŚsP 47.19.
Ratnottamā, n. of a goddess: Mvy 4293.
Ratnotpalaśrī, n. of a Buddha in the zenith: Sukh 98.18.
Ratnolkā, (1) n. of a goddess: Mvy 4287; (2) n. of a work: Mvy 1375; in Śikṣ (2.15 etc.) called 'kā-dhāraṇi'.
Ratyudgata, n. of a nāga king: Māy 247.36.
rathaka, m. and nt. (Skt. ratha, m., plus -ka dim.), *toy cart*: m., Jm 63.10; Bbh 281.13 f., 23; SP 75.5, 9 (prose), but nt. (go-rathakāni, aja-r°, mṛga-r°) SP 74.4 f.; 75.4 (also all prose). Acc. to PTSD, nt. in Pall, but I think the form rathakaṃ in the recorded passages may be understood as acc. m. In Buddhacarita 111.62 mss. ratham, nom. sg., Johnston em. rathah.

[Rathasyā Māy 253.10, read Rathasthā, n. of a river (Epic Skt.).]

Rathābhīrūḍhā, n. of a nāga maid: Kv 4.6.

Ramaṭha (n. of a people, Skt.; listed among dasyu peoples Mv I.171.14), sc. lipi, the script of the R. people: Mv I.135.7.

Ramaṇa, nt., = next: Divy 599.24 (prose).

Ramaṇaka, nt., n. of a city (= prec.): Divy 599.5; Av I.200.8 (both prose); 203.1, 4 (vs).

ramaṇiyaka, adj. (= rām°, q.v., and Skt. ramaṇiya), lovely, charming: SP 74.3 (prose), and Kashgar rec. for ed. °ṇiya 75.4 (prose); Divy 375.4 and 376.24 (prose); Ud xxix.28 (18) (= Pali Dh. 98, rāmaṇeyyaka); subst., lovely thing, mahā-°ka-samanvāgatāni SP 79.12.

ramita (nt.? = AMg. ramia; in Skt. and Pali only as ppp. and adj.), sport, amusement: ramitasya kālo Mv III.58.8, time for ...; no nṛte na ca gāyite na ramite bhūyo manah kasyacit LV 194.4 (vs); hāsyā-lāsyā-kṛḍita-ramita-sukhlamadhuropacāraṃ 212.5 (prose); kāscit pūrvahasita-ramita-kṛḍitā anyonyam smārayanti 321.6 (prose).

[ramin, see sadāramin.]

Rambhaka (see Ratnaka), n. of an āramika: Divy 160.5.

rava (1) nt. (Skt. only m.), sound: ravaṃ, n. sg., LV 299.11 (vs); [(2) Rava, v.l. Rāva, n. of an ancient king, acc. to Mv I.348.8; prob. a corruption for Vara- (kalyāṇa), but also confused with Roca, q.v., in one ms.]

? ravaṇa, nt. or adj. (JM. id., subst. nt.; Skt. Gr., Lex., and artificial lit., as adj. or n. ag., crying), (1) cry, perh. to be read in Mv I.154.9 (vs), Senart saśoka-ravitāni (... bāspāṇi), mss. corruptly (one syllable short) saśoka-balāni or -vanāni, read -ravaṇāni?; (2) crying, resonant, in LV 162.9 Lefm. (with mss. A only) tūryair ghōṣā jinaruta-rāvaṇā (so, n); but read prob. -ravita(h) with v.l.; Calc. and v.l. -racitā(h); see ravita; (3) f. °ravaṇi, at end of a (Bhvr.?) cpd., either adj., speaking, proclaiming; or (having ...) speech: LV 286.20-21, see s.v. rutā.

ravanaka, nt., some kind of filtering vessel: °kam Mvy 9024 = Tib. bum tshags gcehu can, filter-vessel provided with a pipe; Chin. water-filter that has a tongue (spout); Jap. filter made of bamboo. Prob. = Pali ravaṇa-ghaṭa, to which the bladder is compared in Vism. 264.37, 362.36, app. because (265.1 ft.) no way of entrance (of the urine) into it is evident, while the way of exit is evident. This suggests that our words (Pali and BHS) designate a vessel of porous material (bamboo acc. to Jap.) thru which water could be soaked in (and filtered), then to be poured out thru a spout.

Ravigupta, n. of a teacher and author: Mvy 3510; Sādh 153.2.

ravita, nt. (= Pāli id., sakūṇa-ruta-ravitam Miin. 178.22, the sound of birds' cries, as a science to be studied), sound; always subst. in unambiguous cases; at end of adj. cpds. which may be interpreted as Bhvr.: nāsti ravitam Mvy 137 (= Tib. ca co med pa), Mv I.160.14, there is no crying, bawling, clamor, one of the 18 āvenika (q.v.) Buddha-dharma; (saśoka-ravitāni, Senart, Mv I.154.9, but see ravaṇa;) bahuvividha-javita-ravitam LV 337.10 (vs), see javita 3; in LV 326.8 (vs) Lefm. kokila-hamsa-morā-raviśā dvija-gaṇa-kalilah, with some good mss., but raviśā (cf. Whitney 1229) is not otherwise known, and v.l. ravita may be adopted, prob. in comp. with the following, full of crowds of birds characterized by (i. e. emitting; so Tib., sgra hbyin) sounds of cuckoos, hamsas, and peacocks (or is ravita here adj., ... noisy birds such as cuckoos ...?); often preceded by ruta (as in Pali, above), or rutā, qq.v., brahmasvara-rutā-ravitā Mvy 482, and jīvaṃjivakasvara-rutā-ravitā 483, ep. of Buddha's voice, having the sound of the voice of ...; sarva-ruta-ravita-parijñānataḥ Dbh 76.21; ruta ravita (Tib. sgra skad, voices and cries) ya asti

sarvaloke LV 366.18 (vs); sarvasattva-ruta-ravita- (cpd.) LV 435.15 (prose); on LV 162.9 (vs) see ravaṇa; brahmasvara-ruta-ravitena (so ms.; Finot wrongly em. °rāvitena) ... ghōṣeṇa (of the Buddha's voice) RP 2.11 (prose).

[raviśa, LV 326.8, Lefm., see prec.]

raśami = next, § 3.101, m.c.: raśami-śata- LV 357.3 (vs); best mss. rasami-, others raśmi-, metr. inferior.

raśmi, f. (in Skt. m. except Ch. U. 8.6.2 etā ... raśmayah, em. Boehtl. etc; but in Pali f. forms, such as rasmiyo n.-acc. pl., are not rare), ray; sā hi raśmi SP 24.1 (vs); raśmiś cačāra, sā sarvā ... LV 3.14, and tasyā ... raśmyā(h, abl.) 4.6 (both prose).

Raśmiguṇamakutañjānaprajñābha, n. of a Tathāgata: Gv 310.25.

Raśmicandrapratimaṇḍitavidyuttejaghoṣeśvara-rāja, n. of a Tathāgata: ŚSP 2.5.

Raśmicandrorṇamegha, n. of a Tathāgata: Gv 422.12.

Raśmijvalanacūḍa, n. of a Tathāgata: Gv 421.24.

[Raśmidhvaja], Tib. for Dharmadhvaja, n. of a former Buddha, q.v.]

Raśminetrapratiṭibhāprabhadra, 2d. ed. °pra-tibhāsa-pra°, n. of a Tathāgata: Gv 309.16.

Raśmiparvatamegha, n. of a Tathāgata: Gv 311.24.

Raśmiprabhāsa, n. of a future Buddha (incarnation of Kāśyapa or Mahākāśyapa, disciple of Śākyamuni): SP 144.5; 146.12.

Raśmipramukta, m., n. of a samādhi: Mvy 519; ŚSP 1416.7.

Raśmimaṇḍalaśikhararāja, n. of a Tathāgata: Gv 311.5.

Raśmimukha, n. of a Bodhisattva: Gv 442.20.

Raśmivimalaprabha, n. of a mountain peak in Laṅkā: Laṅk 15.16.

Raśmiśatasahasrapariṭṛṇadhvaja, n. of a future Buddha (incarnation of Yaśodharā): SP 269.10, 13.

Raśmisamkusumitapradīpa, n. of a Tathāgata: Gv 309.19.

rasaka (m. or nt.), some sort of gem: anye (devā) rasakehi samalamkṛtam (bodhivṛkṣam samjñanti) Mv II.311.3 (in a list including various jewels etc.).

rasanā n. of an artery, vein, or passage-way (nāḍi) in the body: Sādh 448.11 ft.; nāḍyo lalanā-rasanāvadhū-tayaḥ 11; rasanopāyena samsthita 13; rasanā raktapra-vāhina 15; cf. lalanā and avadhūti.

rasarasāgra-(tā), see rasāgra.

Rasasambhava, n. of a Bodhisattva: Samādh p. 36, line 1.

rasa-haraṇi, pl. (= Pali id., nerves of sensation acc. to Childers, either these or 'salivary canals of the mouth' PTSD), taste-conductors, supposed organs of taste in the vicinity of the mouth and throat: (tasya yāvatyō grīvasā-mantakena) mukhasāmantakena ca °nyas tāḥ sarvāḥ samā abhūvan Gv 401.1.

rasāgra (only noted Mv II.478.18, perhaps hapl. for rasarasāgra), **rasarasāgra**, subst. and adj. Bhvr., also adj. **rasarasāgrin**, and subst. °sāgratā, (state of, possessing) excellent taste or flavor, lit. ... best taste of tastes (the Pali equiv. is rasagga-saggi, adj., or °ggi-tā, not °ta as stated PTSD; the meaning of the -s- in -saggi is obscure; Skt. sa-?); applied both to food and to persons: of food, āhāro siddho ... na me kadācid edṛṣo rasāgro ... svādita-pūrvo Mv II.478.18 (rasāgro could be subst. or Bhvr. adj.), I have never before tasted (food containing?) such excellent flavor; (divya-, or divyai) rasarasāgropeta, adj. with āhāra, or once with piṣṭaka, Kv 30.18 (misprinted rasārasā°); 44.2-3, 11; 48.2; 54.4 (misprinted rasārasogrope°); 56.3; 60.23 (in all these rasarasāgra must be subst.); adj. Bhvr., said of the Bodhisattva by Gopā, hā mama rasārasāgrā LV 234.21 (vs; mss. rasa°, Lefm. em. m.c.); rasarasāgrīṇaḥ, n. pl., said of Buddhas, among the 32 lakṣaṇa, Mv II.306.4

(by em. but sound); °sāgra-tā, abstr., Mvy 245 etc., 21st of the 32 lakṣaṇa, q.v.

rahasy-anuśāsikā = raho'nuś°, q.v.: Bhik 15b.1.

rahāyati (= Pall id., MN ii.119.29, *is hiding, is secretive; wrongly defined PTSD*), *is in hiding, is secret, is or remains hidden*: yeṣa na jātu na tiṣṭhati buddhaḥ, teṣa na jātu rahāyati dharmāḥ Śikṣ 4.20 (vs).

raho'nuśāsaka, f. °ikā (also **rahasy-anu°**, q.v.), *instructor in private*, a monk or nun chosen to administer a private preparatory examination to a new initiate, acc. to Bhik in sight, but out of hearing, of the community of nuns: °akaḥ Mvy 8730; °ikā Bhik 15b.5 etc.

rākṣa (nt.? in mg. = Skt. rakṣā, Pall rakkhā; Skt. rakṣa only adj. and n. ag.), *protection*: rākṣe ca sthivā jina satkaroti Śikṣ 309.2 (vs), *and he pays homage to the Jina(s), abiding in (their) protection*.

Rākṣasa, n. of a nāga king: Māy 247.7.

rākṣasi-dvīpa, m., *island of ogresses*, referring to the story associated in Divy and Kv with Simhala(-rāja); there it seems to be identified with Ceylon (cf. **Tāmra-dvīpa**): SP 439.5, 6; Mv iii.68.9 ff.; 287.2.

Rājaparimuktā, n. of a 'gandharva maid': Kv 5.12.

Rāghava, n. of a nāga king: Mvy 3269; Māy 246.32.

Rājaka (v.l. Rājyaka), n. of a man who entertained the Bodhisattva: LV 238.10; Tlb. ḥod ldan, *shining*.

rājakya, adj. (cf. M. rāikka; Pischel 598, end), *royal, of a king*: °kyam udyānam Mv ii.48.5; (on 112.9, 11 see **rājanya**); °kye udyāne 112.18; °kya-(mss. °kyam)-aśoka-vanikāyām (so read for °vaṇi°) 438.4; sā (so read for sa) rājakyā pariśā 446.16, *this royal assembly*; sarvā ca rājakyā pariśā 447.8; others, 447.5; 451.3; 453.14; 457.16; 469.4; iii.39.6; 163.10; 166.6, 11.

Rājakṣetragupta, n. of a former Buddha: Mv i.140.11.

Rājagrha, adj. (Childers cites only °gahika for Pall; not in DPPN or PTSD; cf. next), *of Rājagṛha*: °kā manusyā(h) LV 240.5; Mv i.289.11; (brāhmaṇa-grhapa-tika) Mv i.288.20; iii.441.20; °ko brāhmaṇo Mv i.289.19; °kam amanusyavyādhim i.289.8, *the demoniac epidemic of R.*; °kānām, as subst., i.289.9, *of the people of R.*

Rājagrheya, adj., = prec.: °kāni ca parvatāni Mv iii.438.1 (prose, no v.l.); °kāḥ (sc. bhikṣavah) MSV ii.120.2.

rājāniya, adj. (cf. Skt. rājanīya; § 3.3; replaces usual ramanīya, which is commonly bracketed with **premanīya**), *causing joy*: °ya-prabhaḥ premanīya-prabhaḥ Sukh 29.13.

rājanya, adj. (seems not recorded elsewhere in this sense), *belonging to a king, royal*: of a park, udyāna, Mv ii.112.9, 11; Senart em. **rājakya**, q.v.; but he keeps rājanyam ii.452.1 (of an āmraṇam) and °nyāni kaṇṭhe-guṇāni (so mss.) 463.3. In the vicinity of all these passages **rājakya** occurs; possibly it should always be read (with Senart on 112.9, 11).

rājapaṭṭa, nt. (In Skt. said to mean an inferior sort of diamond), a kind of (blue) dye-stuff, in a list of dyes: Mvy 5921 = Tlb. (m)thiñ śiñ, variously defined as *the indigo plant, indigo (dye or color), mountain blue (the mineral azurite)*, and (Das) *'monolith of turquoise'*; in MSV ii.142.9 ms. cited rājavadyādayas (Tlb. thiñ śiñ); ed. em. rājapaṭyād°, but prob. read rājapaṭyād° (or rājapaṭyād°?).

(**rājāmātra**, m., occurs in Skt. but is misdefined BR and pw; Keith on KBr. 27.6 *vicegerent*, which is approximately right; = Pall (rāja-) mahāmatta, listed among 'rājāno', i.e. people who in one way or another exercise royal functions, in Vin. iii.47.2, where comm. 309.13 ff. mahāmattā ti ṭhānantarappattā mahāmacca, te pi tattha tattha gāme vā nigame vā nisiditvā rājakeccam karonti; *chief minister, vizier*, always preceded by rājan: rājā vā rājāmātro vā Śikṣ 12.13; similarly SP 108.8; 113.2; Divy 143.2; 290.5; Chln. on SP 108.8 is said to render *equal of a king*.)

Rājaśrī, n. of a 'gandharva maid': Kv 4.20.

Rājasamyuktaka-nīpāta, n. of a section of the **Madhyamāgama**: MSV i.93.10; 111.20; 112.19; called **Rājasamyukta-nikāya** MSV i.217.13.

Rājahamsagāmin, n. of a former Buddha: Mv i.138.2.

Rājāvavādaka, nt., 'giving instruction or admonition to kings', n. of a religious work, or of several such: Mvy 1429; °ka-sūtra, Śikṣ 206.11; see also **Apara-rājāvavādaka-sūtra**, and cf. Pall Rājovāda Jātaka, Rā° Sutta, DPPN.

Rājopakīrṇaka sūtra, n. of a work: Karmav 70.7; corresponds in subject to Pall Aputtaka sutta, SN i.91.22 ff. See **upakīrṇaka**.

rātrīmvāsa (m.), *night's lodging, staying over night*: jetavane °sam upagato Av i.327.11 (prose); °sāya MPS 4.19.

rātrīmdivasa, nt. (= M. rattimdiva; cf. Skt. rātrīmdina, Pall rattimdiva), *night and day*: tāni sapta °sāni LV 380.4 (prose), *adverbial, during the seven days-of-24-hours*; °sāya Divy 124.20; °sehi Mv i.340.4.

Rādha, n. of a son of Bindusāra's minister, who became Aśoka's minister: Divy 370.24; 373.9 ff., 403.12 ff.; 425.11; it is clearly implied that he was a reincarnation of Vijaya (2), 402.15; 429.22 ff.

rādhyate, wrong reading in LV 342.16 (vs), where for Lefm. nirāparādhyeṣv api rādhyate yaḥ, read with v.l. °yeṣv aparādhye; so Tib., ṇes byed pa.]

Rāma (Pali id.), n. of the father and teacher of **Udraka Rāmaputra**, q.v.; his doctrine, called naiḥva-samjñānāsamjñāyatanam, was taught by the latter to the Bodhisattva: Mv ii.120.7 ff.

Rāmakakṣā, n. of a locality: Māy 83.

Rāmagrāma (= Pall °gāma), n. of a town (seat of a relic-stūpa): Divy 380.22, 26; also °maka, seat of the **Krauḍya** (see **Koḍya**) people, MPS 51.13; **Rāmagrāmīyaka**, adj., ibidem.

rāmanīyaka, adj. (= ram°, q.v., and Pall rāma-ṇeyyaka), *lovely, charming*: kṛḍanākāni °yakāni SP 160.12 (prose).

Rāmaputra, see **Udraka, Rudraka**.

Rāmavratīn, an adherent of some heretical sect: Mvy 3533. Perhaps adherent of **Rāma**, q.v.(?).

Rāmāvarānta, n. of a region in the south: Gv 58.16 (prose; here text wrongly Rāmāvartanta); 59.5 f.

[**Rāva**, v.l. for **Rava**, q.v.]

Rāvaṇa, (1) n. of a nāga king: Mvy 3245; Māy 246.32; (2) n. of a yakṣa: Māy 99.

✓ **Rāvaṇi**, n. of a rākṣasi: Māy 243.18.

rāśi, m., *group, collection*; (1) (= Pall rāsi) applied to three groups or categories of (human) beings, called mīthyātva-(or mīthyatva-)niyata, samyaktva-ni°, and aniyata, respectively (= Pall micchatta-niyata, sam-matta-ni°, ani°); Childers, PTSD, and Senart Mv i.517 (on 175.13-16) all wrongly apply the term to *views or behavior* instead of *creatures*. Very clear is LV 400.2: trin sattvarāśin, ekam mīthyatvaniyatam, ekam samyaktvaniyatam, ekam aniyatam; it is then explained that the first is *fixed in falsity*, permanently unable to know the doctrine; the second *in truth* (they will learn the doctrine whether a Buddha preaches it to them or not); while the third is *undetermined* (they will learn the doctrine if they hear it preached, not otherwise); substantially the same is said in Mv iii.318.5 (reading mīthyātva°); in Mv i.175.13-16 (vss), the group *fixed in falsehood* (mīthyātva-niyato rāśiḥ) will fill up the *undetermined group* (aniyatam rāśim) on Buddha's appearance, and the aniyato rāśiḥ will fill up the rāśim **samyak** (= samyaktva-niyatam rāśim); similarly Mv iii.347.4 ff., samvarṇitaḥ samyaktvaniyato rāśir vivarṇito mīthyātva-ni° rāśiḥ parighṛito (*embraced, brought into the fold*) 'niyata-rāśir LV 351.9; in Mv i.316.17 read mīthyatva-niyato rāśi(m? n. sg.) for corrupt mss. nītyatva-;

samyaktva-niyata-rāśiḥ, mithyātva°, aniyata-r° Mvy 1737-39; mithyātva° also Mvy 6830; sattva-rāśinām samyaktva-niyata-tām ca, mithyātva-niyata-tām ca, ubhayatvāniyatatām ca yathābhūtam prajānāti Dbh 76.1; the aniyata and mithyātvaniyata rāśi do not exist in Sukhāvati, Sukh 44.15 f. (in 14 the people there are called niyatāḥ samyaktve); the 3 rāśi listed (with spelling mithyatva-) Hoernle MR 21.1 (from Samgiti Sūtra); (2) there are also three rāśi, groups, of dharmas which are abhisambuddha by a Tathāgata: Bbh 404.23, defined 24 ff. as arthopasamhitā dharmāḥ, anarthopasamhitāḥ, and naivārthopasamhitā nānarthopasamhitāḥ.

Rāśina, n. of a locality: Māy 100 (°ne, loc.).

rāśya, m.(?), apparently = Skt. rāśi, *sign of the zodiac*: Mmk 179.2, 5; 180.6 (all vss). But the text is dubious and corrupt: rāśya makara-nirdiṣṭā sarvānarthanivārakaḥ 179.2; rāśyaḥ kumbhanir-diṣṭā proktā munibhiḥ purā 179.5; tasmād yuktitaḥ karma na graho nāpi rāśya-jā 180.6.

[**rāṣṭa**- LV 360.22 (vs), read rāṣṭra- with most mss.]

Rāṣṭradeva, n. of a former Buddha: Mv 1.137.8.

Rāṣṭrapāla (= Pali Raṭṭhapāla), n. of a disciple of the Buddha: RP 4.20 ff.; Av ii.118.1 ff. (hero of chap. 90); Mv iii.41.1; MSV 1.200.10 ff.; Karmav 59.8. Cf. next.

Rāṣṭrapāla-pariprcchā (cf. prec.), n. of a work (our RP): Mvy 1361; called Rāṣṭrapāla (only), Śikṣ 203.8 (quotation from RP 18.15 f.), or Rā°-sūtra, Śikṣ 54.16 (quotation from RP 20.5-9).

Rāhu (= Skt. and Pali id.), in BHS chiefly noted in formulaic lists of asurendras (Rāhu is an asura also in Skt., BR and pw s.v. asura): so Mv iii.138.1; 254.8; SP 5.3; Gv 250.8; Rāhor āgamanam asurāṇām adhipateḥ (so read, text corrupt) Mmk 218.5. In none of these is there any clear indication of association with eclipse. Cf. next.

-rāhuka = **Rāhu**, ifc., Bhvr.: grahe... sarāhuke Mmk 224.22 (vs).

Rāhula, (1) (= Pali id.; Aśoka Lāghula with gh, held to be older than h, but quite possibly hyper-Skt.) n. of Śākyamuni's son; also **Rāhulabhadra** (= Pali °bhadda), so in Mv i.154.3; iii.175.16, 19; Gv 51.11; SP 219.12; 220.2; also **Rāhulaśīri** Mv i.128.13 (°śīrīsyā, gen.); iii.271.3 (°śīrim); his birth was miraculous but not **aupa-pāduka**, Mv i.153.8, 14; 154.3; he descended from the Tuṣita heaven into Yaśodharā's womb, Mv ii.159.3; discovers that the Buddha is his father and insists on becoming a monk, Mv iii.257.17 ff.; is ordained by Śāriputra at the Buddha's command, 268.5 ff.; remained 6 years in his mother's womb because of an offense against the Bodhisattva in a former birth, Mv iii.172.5; 175.16, 19; in a list of 8 mahāśrāvaka Mmk 111.12; No. 33 of a list of 34 mahāśrāvaka Sukh 2.11; last of 26 mahāśrāvaka, SP 2.8; in list of śrāvaka Mvy 1039; of bhikṣus, LV 2.3; other references Mv i.170.4; ii.114.7; iii.142.15 et alibi (see Index); SP 215.3; 220.5, 9; Sukh 92.7 (as a mahāśrāvaka); Suv 12.12; 200.9; Yaśodharā is called Rāhulaśīrīsyā mātā Mv i.128.13; Rāhulasya janani Mv ii.135.14, and cf. next; (2) n. of a cakravartin king: Mvy 3611.

Rāhulamātar (= Pali id.), *mother of Rāhula*, applied to Yaśodharā: SP 2.10; see also s.v. **Rāhula** (1).

Rāhuvamin, n. of a former Buddha: Mv i.140.1.

riktaka, f. °ikā, adj. (= Pali rittaka; once in Skt., Manu 8.404, where perhaps m.c.), *empty* (= Skt. riktā, usually perh. with pejorative -ka): Mv i.29.8 (vs), read with mss. nadīm upeti tṛṣṭā riktikā parivartati (= Pali Pv. iii.6.5, with rittakā), ... it (the river) turns empty; Mv ii.145.19, and AsP 346.9, see s.v. **asāraka**; hardly pejorative in Divy 123.20 (prose) sa yadi riktakāni koṣa- (read koṣa)-koṣṭhāgārāni paśyati, sahadarśanād eva pūryante.

rikta-muṣṭi, m., *an empty fist*, used as symbol of vanity and deceitfulness: Mvy 2831; Śikṣ 261.7 tad yathāpi

nāma rikta-muṣṭir alkaḥ, *deceptive as an empty fist*; °ti-vat, adv., LV 176.4 (vs) (samskāra...) bāla-ullāpana rikta-muṣṭivat (text ukta°, see Bendall on Śikṣ 238.2, which cites LV); LV 212.14 (prose) (kāmah...) ullāpanā (see this) rikta° (text rīkta°, some mss. mukta°); in Śikṣ 261.8 read prob. rikta- (text rīkta-)muṣṭi-, see **muṣṭi** 3.

rikṣa (semi-Mindic for Skt. rīkṣa), *bear*: MSV i.v.15. **rig-iti**, var. (perhaps merely error) for **rg-iti**, q.v.: Mvy 8222 (not in Mironov).

ricchaṭā (-śabda), onomat. (cf. **acchaṭā**?), *chattering* (sound made by an ape): MSV i.6.15, 17. Possibly for **rcchaṭā**.

riṇcati (Pali id., Skt. rīṇakti), *leaves, empties*, in special sense, with object buddhakṣetra; gods address pratyekabuddhas when the Bodhisattva is about to descend to earth for his last incarnation: riṇcata buddhakṣetram Mv i.197.1, 4; 357.4, 6; riṇcata māṛṣā buddhakṣetram LV 18.12; *empty the buddha-field*, sc. by entering nirvāṇa, so that there will be no Buddha (not even a Pratyeka-b.) in the 'field' when the Bodhisattva enters it. (The mg. *neglects, ignores*, seems supported in Skt. tho perh. commoner in Pali, and in BHS: RP 34.12 [read riṇcitvā]; Bbh 396.20; AsP 243.6.)

riṇcana (= Pali id.), *abandonment*, see **arīcana**.

ṛitīyate, °ti, several times in text of Bbh for **ṛitīyate**, q.v.; see **ar(t)itīyati**.

ritu (Mindic = Skt. ṛtu; cf. AMg. riu), *season*: Gv 408.1 (vs; after vowel).

riddhi, possibly intended at Mv ii.322.1 for **ṛiddhi**; see s.v. **iddhi**; in prose of Divy 133.10; 134.15, 17, 20; 144.1; 160.25 f., always after a final vowel; sva-riddhi-Mmk 6.7 (prose).

ridhyate, °ti (= Skt. ṛdh°, Pali ijjhati), *succeeds*: RP 59.4 (vs); Bhad 15 ridhyatu (v.l. ṛdh°); MSV i.97.17 (vs) yatra ridhyanti.

riṣi (semi-Mindic = Skt. ṛṣi), *holy man*; always after vowel, but in prose: Av i.209.11; Divy 321.5; 338.11; 350.4; 638.6; Gv 96.14.

Riṣidatta, = **Isi°** (Rṣi°), qq.v., Av i.224.3, n. of a sthapati of Śrāvastī.

rukṣa, adj., and -**tva**, abstr. n. (semi-Mindic for Skt. rūkṣa; cf. **ruccha**, and see under **lūkha**); (1) adj., *coarse*, of food: Śikṣ 131.4; (2) n. °tvam, *harshness, evil*: Mv iii.388.5.

rugma (semi-Mindic for Skt. rukma; no such form recorded elsewhere), *gold*: rugma-varṇa Mmk 214.20.

Rucika, pl., n. of a class of gods: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 187.7.

Rucitabhānu, n. of a former Buddha: Mv i.139.5.

Ruciraketu, n. of a Bodhisattva: Suv 6.2 ff.; 9.6 ff.; 20.2 ff.; 120.3; 132.5 ff.; 168.5; 243.7.

Ruciradhvaṇa, n. of a Bodhisattva: Gv 2.19.

Ruciraprabhāsasambhava, n. of a serpent king: Mvy 3435.

Rucirabhadrayaśas, n. of a Bodhisattva: Gv 442.17.

Ruciraśṛīgarbha, n. of a Bodhisattva: Dbh 2.9.

rucirā, n. of the 4th Bodhisattva bhūmi (q.v.) acc. to Mv i.76.15.

ruccati, see **rucyati**.

ruccha, adj. (Mindic for Skt. rūkṣa, but this form seems not recorded in Mindic, tho AMg. has rukkha and lukkha; see s.v. **lūkha**), (1) *harsh, severe* (of forest ascetic's life); (2) *cruel, savage*: (1) ruccha-vṛtti or °vṛttika (= AMg. lūha-vitti, see Ratnach.), *the harsh life* (of a forest ascetic), or as Bhvr. *one who leads that life*: °vṛttikā, pl., Bhvr., Mv iii.182.16; in Mv ii.30.10 ruccha-vṛttih, Bhvr., and 33.13 (Senart) rucchām vṛttim (but corrupt mss. point to cpd. in -a- before vṛtti, possibly Bhvr.; in 30.10 mss. are also corrupt but em. seems sound); (2) *śastra-ruccha* Mv i.73.14, *cruel as a knife* (of desire; separate this from the following cpd., and construe as n. pl.).

ruciati, also **ruccati** (= Pali *ruccati*, M. *ruccai*; see Chap. 43), *pleases*, with gen. of person (Skt. *rocate*): na cāśya ruciyaṁti kadācid anye SP 98.11 (vs); yaṁ te ruciyaṁti Mv II.464.10; (na...)ruccati Mv II.485.6; yā te strī rucetā (ppp.) Mv II.427.16.

ruṇḍa, m. or nt. (see also *praruṇḍa*; clearly related to AMg. *ruṇṭ-*, authorized by Hem. 4.57 as substitute for *ru-*, and found in various derivs., Ratnach.; prob. related thru MIndic dialectic processes to Skt. *rud-*, more specifically to the ppp. *ruṇṇa-*, which in Pall is used as a noun like our word), *weeping*, always in instr. (after *kiṁ* or *na...*) and foll. by *śocitena*: *kiṁ ruṇḍena śocitena* Mv II.218.13; *nāpi ca ruṇḍena śocitenārtho* 224.10; similarly 227.12; 228.12; 229.12; in some of these occurs v.l. *rund°*, and in some (vss) Senart em. m.c. to *ruṇḍa-śoc°*, but mss. never read so; exact readings hard to determine.

ruṇṇa, adj. (= Pall id., as ppp. of *rud*, *weep*), *ruṇṇa-nayana*, with *weeping eyes*: Mvy 6663; LV 195.2 (vs; so read; Lefm. *ruṇṇa*). Senart reads *ruṇṇa* in Mv III.116.8, but read, virtually with mss., *ulla*, q.v.

ruta, nt. (= Pall id.; in Skt. seems to be used only of cries of animals and esp. birds; see also next), (1) *voice*, *cry*, *sound*, esp. (perh. exclusively) of any living being, incl. men and notably Buddhas: *sattvānām rutāni* SP 357.5, of all creatures in the universe; *sarva-ruta-kaṣālyā-vartam* (see *āvarta*) ca nāma dhāraṇiṁ 475.9; *ruta madhura* LV 421.14 (vs), of Buddha's voice; of the voice or speech of various creatures incl. Buddhas, Bhāḍ 4, 18, 30, 31; *snigdharutaiḥ* LV 173.17 (vs), *by sweet sounds*, here parallel with *rūpa*, *gandha*, *rasa*, and *sparsa*, hence may be more general, = *śabda*, *sound* of any sort; *rutāni ca divyāni...* *sampravādyetsuḥ* Mv II.160.18; (2) in Lañk, and cf. Sūtrā. I.7 with Lévi's note, used in derogatory sense (Lévi connects it directly with the Skt. application of *ruta* to animal cries), (mere) *words*, the 'letter' as distinguished from the (real, esoteric) *meaning* (artha): *yathā-rutārthābhiniṣṭhānām* Lañk 14.3, *attached to the* (superficial) *meaning according to* (literal) *words*; *yathārutārthagrahaṇam na kartavyam bodhisattvena* 154.8; definition of *ruta*, *physiological speech*, 154.14 ff., while in contrast (true, esoteric) *artha* is defined 154.17 ff.; in substantially the same sense *vyañjana*, q.v., is commoner.

rutā = **ruta**, *voice*, *speech*: in LV 286.20-21 (prose) read, *ekarutā* (Lefm. *°tām*, misprint?) *sarva-ruta-ravaṇi* (Lefm. *°racāni*, v.l. *°ramaṇi*; our reading proved by Tib. *skad cig gis skad thams cad sgrog pa dan*, *by one speech proclaiming all speech*), ep. of the Buddha's voice or speech; this form, in prose, confirms *rutā* in Mvy 482-3, cited s.v. *ravita*, despite the fact that the same passage in Sūtrā. XII.9, comm. (p. 80, lines 19-20) has *ruta*.

Rutāvati (mc. *°ti*), n. of a 'delty of the sea': Śiks 346.3, 5 (vss, from Ratnolkādhāraṇi).

-rutāvin (to *ruta*, cf. § 22.51), in *sarvabhūta-°vinaḥ* Mmk 546.8 (vs), *having the voices or cries of all creatures*; perh. m.c. for *°ruta-vant*.

Rudani, Divy 451.1, 456.19, or **Rudanti**, Divy 451.5, 9; 456.23, 27, n. of a river.

rudan-mukha, adj., f. *°khī*, once *°khā* (= Pall *rudammukha*), with *weeping face*, always associated with, and ordinarily following, *aśrukaṇṭha* (Skt.): Mv II.78.16 *aśrukaṇṭho* *°kho*; 110.7 (f. *°khā*); 117.19; 154.9; 217.11; Av II.182.11; f. *°khī* Mv II.429.12; 486.9; III.5.19; 20.5.

Rudraka Rāmaputra = **Udraka R°**, q.v., only in LV 243.15 ff.; 403.8 ff. Clearly a corruption for Ud°.

Rudradeva, n. of a former Buddha: Mv I.137.8.

Rudrāyaṇa (see also *Udrāyaṇa*), n. of a king of Roruka or Rauruka: Divy 545.1 ff.; hero of the *Rudrāyaṇāvadāna* = Divy ch. xxxvii (colophon 586.9).

Rudhirāharaṇi, n. of a *rākṣasi*: Māy 243.19.

rundhana (nt., or *°nā*? n. act. to *rundhati* = Skt. *rupaddhi*; cf. AMg. *rumbhaṇa*), *confinement* (as punish-

ment): *bandhanā rundhanā* (nearly all mss. *°nās*) *tāḍanā...* LV 214.3 (vs).

rupa (m.c. for Skt. *rūpa*), *form*: read *kupita-rupa-vams* (before t-) LV 327.14 (vs), Lefm. *°vam*.

Rurubha, n. of a mountain: Māy 254.7.

Rurumuṇḍa, m., a variant form (used in the first two occurrences) for **Urumuṇḍa**, q.v., n. of a mountain: Divy 349.8, 12. (Saṁdhi is not concerned; presumably an error of tradition, but neither form has been found elsewhere.)

[*ruṣya*, see *aruṣya*.]

rūkṣaka, f. *°ikā* (= Skt. *rūkṣa*; cf. *rukṣa*, *ruccha*, *lūkha*, *lūha*), *harsh*, *disagreeable* (of food): *°ikāyā(h)* *alavaṇikāyā(h)* *kulmāśapindakāyā(h)* or *°dikāyā(h)* Divy 87.1; 89.3 = MSV I.86.12; 88.20 (*°pindikāyā* only).

[**rūḍha-civara**: Prāt 492.3 (and 6) (*ācchinna-civaro*) *vā bhikṣuḥ syān naṣṭa-civaro vā dagdha-civaro vā rūḍha-civaro vā* (Finot prints *vārūḍha*); Chin. 'importé par l'eau'; Pall Vin. III.213.8 *udakena vā vūlham*. This seems to prove that the Prāt intended *ūḍha-civaro*, altho the repetition in 492.6 has *vā rūḍha-civareṇa*. Neither *rūḍha-nor* *ārūḍha* seems to make any possible sense. We must either emend to *vā ūḍha*, or understand *vā-r-ūḍha*° with hiatus-bridging r.]

-rūpa used as quasi-suffix, in emphasizing sense prescribed by Pān. 5.3.66 *praśamsāyām rūpam*: *ko nāma śaktaḥ pratikartu tubhyam udyuktārūpo bahukalpakoṭyaḥ* SP 119.4 (vs), *who pray could imitate you, (even) if he exerted himself greatly for many crores of kalpas?*; ... *prīti-saumanasyajātāḥ śīghram-śīghram tvaramāṇārūpo rājānam...* *adhyabhāṣata* LV 132.5 (prose), *in great haste*; *naiva tvayā kupuruṣa śrutapūrvārūpam* Mv I.130.9 and 13 (vs), *base man, you have never before heard at all* (= *śrutapūrvam*, with emphasis; wrongly Senart's note).

rūpa-kāya, m., *'form-body'*, *material body* (of a Buddha); regularly contrasted with *dharmakāya* (2), q.v. for citations; without any contrasting term: *etat ca bodhicittam rūpakāyadarśanotpannam* Śiks 10.12 (i. e. *produced by the mere sight of the Buddha's physical form*). See also s.v. *pariṇiṣṭati*.

rūpa-gata, nt. (cf. AMg. *rūva-gaya* = *mūrtadravya*, *rūpavān padārtha*, *a corporeal substance*; see s.v. *gata*), substantially = **rūpa**, *form*: *tādṛśam sukarmavipākābhilnrvṛttam śubham rūpagatam* Mv III.375.17, and similarly 19; *cakṣvīndriyam rūpagateṣu dhāvati* Suv 56.7; *yad...* *rūpagatenaṇāpaligudham* Śiks 249.8, *what is not affected* (lit. *greedily fastened upon*) *by form*; *bhūtagrahaṇiṣṭaḥ puruṣo vīvidhāni rūpagatāni paśyati* Gv 522.26.

[**rūpanya**, in *āśrayabhūta-rūpanyāt* Mvy 2084, read *°rūpaṇāt* with Mironov.]

rūpa-dhātu, m. (= Pall id.), *the world* (sphere, region) *of form*, in which dwell the **rūpāvacara** gods; regularly in contrast with **kāma-dhātu** and **ārūpya**-(dhātu), qq.v.: Gv 471.19; LV 428.20; Mvy 3073; KP 94.4.

rūpadhātuka, adj., *of the rūpadhātu*: LV 421.9 (vs) *°ka-devatāḥ*.

rūpavati, n. of the sixth Bodhisattva-**bhūmi** (q.v.) acc. to Mv I.76.16.

Rūpavant(a), n. of a companion of **Puṇyavant(a)**, q.v.: Mv III.33.19 ff.

rūpāvacara, m. (= Pall id.; cf. *avacara*), *dwelling in the rūpa-dhātu or realm of form*, ep. of a group of (18) classes of gods (for list see s.v. *deva*): LV 30.5; 99.8; 219.11; 250.7; 369.13; 413.5; Mv I.159.6; Mvy 6896; Dharmas 128; Suv 10.4; Mmk 69.8; 103.27; 419.7; Karmav 30.13.

Rūpavata, see next.

Rūpavati, n. of a woman (previous incarnation of Śākyamuni): Divy 471.5 ff.; 479.23; by an act of truth she changed herself into a man, **Rūpavata**, 474.5 ff.; referred to RP 25.2, where read *sā Rūpavati* for text

sārūpyavati, cf. Finot p. viii; the same story in Avadāna-kalpalatā, chap. 51, where the name is Rukmavati.

-rūpiṇikā, in su^okām LV 323.8 (vs), endearing dim., § 22.34, of -rūpiṇī, f. of Skt. -rūpiṇ, charmingly fair-formed, of a daughter of Māra.

rūpiṇī, a kind of malevolent superhuman being: Mmk 17.8, pl. ^onyo (also mahā-r^o); n. of a yoginī or similar demoness, Sādh 425.13, 439.10; n. of a 'goddess' (the same?) Sādh 502.7.

rūpya, nt., (1) (Skt. Lex. id.; otherwise silver in general), silver coin: suvarṇa-rūpya-(etc., various jewels)-jātarūpa-rajata-samanvāgatā ca SP 102.1 (prose); note occurrence of rajata in same cpd., and collocation with suvarṇa; (2) in RP 6.15 (vs) rūpyam (sc. of the Buddha) apy asamakam manoramam, if text is sound must = rūpam, form; perh. read this.

Rūpyaketu, Suv 169.2, and Rūpyaprabha, Suv 169.7, n. of two sons of Ruciraketu.

Rūpyamayī, n. of a region (bhūmi): Kv 25.2 (here by error Rūpa^o), 21.

[Rūpyavati, read Rūpavati, q.v.: RP 25.2.]

Reṇu (1) (= Pali id., DN ii.230.24 ff.), n. of the son and successor of King Disāmpati: Mv iii.204.11 ff. In LV 171.1 he seems to have the epithet Disāmpati himself, and further, by a confusion in the story, he is represented as a previous incarnation of Śākyamuni: Reṇu bhū (= abhūh) Disāmpati. In both the Mv and the Pali versions it is the purohita Jyotipāla (Mahāgovinda) who was the future Buddha. In Mvy 3580 called Sureṇu. (2) n. of a former Buddha: LV 171.13.

Revata, (= Pali id.) n. of a disciple of Buddha (only in lists of names): SP 2.4; 207.4; LV 1.17; Av i.213.10; ii.112.4; 135.1; Gv 17.22; Sukh 2.9; 92.7. See also Raivata.

Revataka, n. of a stream (raya; Burnouf Intr. 396 with note 2 evidently read ratha, as he renders char, but context makes this hardly possible): Divy 399.12.

Revati, n. of a yakṣiṇī (= Skt. id.? see BR s.v. Revant, 2e): Mmk 564.25; 566.1. Cf. next (?).

revati-graha, n. of a class of demons (follows rākṣasa; followed by śakuni-graha, which occurs in Skt., see BR): Mvy 4765 = Tib. nam gruḥi gdon, demon of (the constellation) Revati. Perhaps to be connected with prec.

Raivata, (1) n. of a brahman ascetic who entertained the Bodhisattva: LV 238.9; (2) = Revata, q.v. (perhaps read so): Divy 182.22; 198.8 (in lists of names of disciples).

roca (Vedic as adj. once; not in Pali; M. roa once in different mg.), (1) nt., light (or, possibly, adj., shining): sarvabuddhānuśāsanīcakarocam nāma prajñāpāramitā-mukhaṃ Gv 449.20; (2) m., a kind of flower: Mvy 6183 = Tib. me tog mdog mdzes, fair-colored flower or rose; (3) (= Pali Roja 2 in DPPN) n. of an ancient king, in Pali and Mvy son of Mahāsammata; in Mv, acc. to the (corrupt) ms. which contains the word, son of Kalyāṇa and grandson of Mahāsammata: Mvy 3553; in Mv i.348.8 the v.l. of one ms. shows that this name was in the list, tho it is confused with Rava q.v.; (4) (= Pali Roja 1 in DPPN) n. of a minister of the Mallas in Pāpā: MSV i.282.2 ff. (uncle of Ānanda, but unbelieving; converted by Buddha).

rocana-piśācaka, v.l. ^opiśācanakā (nom. pl.; Sen. em. ^opiśācika), some sort of product of the art of the śaṅkha-valaya-kāra; the adjoining words in Mv ii.473.11 suggest that it is a small article made of ivory, perh. for holding unguents or the like (and made in the shape of a piśāci? so Senart suggests).

Rocanī, n. of a Buddhist goddess (= Buddhalocanā, Locanā): Dharmas 4.

Rocāneya, pl., n. of a brahmanical gotra: Divy 635.17.

[Rocama, corruption of a name of a future Tathāgata: Gv 443.16: (yathā ca maitreyasya ...) evam ... śiṃha-

śaivaṃ yāvad rocamasya tathāgatasya janani bhavi-
syāmi. Maitreya and Śiṃha are the first two of the pre-
ceding long list of future Buddhas: 441.21-443.10; we
should expect in place of the impossible Rocama the last
name of the list, which is Abhyuccadeva in the text,
intending Atyuccadeva.]

rocamāna, nt. (also mahā-r^o; cf. roca 2, mahā-
roca?), n. of some flower: Mv i.230.16; 266.18; ii.160.12;
286.17; iii.95.4; 99.3.

rocamānā, sc. līpi, a kind of script: LV 126.10. Tib.
lha ṇes pa, which is prob. an error for lhañ he (pa), clear,
distinct, bright, etc.

? rociyati = ārocayati, q.v., tells, says: sā ...
putrasya Kuśasya rociyati Mv ii.442.15 (prose); perh.
read ārocayati, but no v.l.

rodantaka, adj. (-ka extension of a-extension of
pple. of rud-), weeping: LV 221.18 (vs) rodantako durmanā.

? rodita (nt.), lamentation, acc. to Senart's much
emended text in Mv i.68.8 (vs); the form roditehi is well
supported, but perh. originally stood for roditāhi, adj.
with following pramadāhi of mss. (for which Senart em.
mathitā hi-, very violently). The orig. form of the passage
defies reconstruction.

roditavyaka, adj. (= Skt. gdve. ^ovya plus -ka, prob.
m.c.), to be wept over: te na ... ^ovyakāḥ LV 237.11 (vs);
na sa ^ovyakāḥ id. 12 (vs).

? Rodha, acc. to Lefm.'s text, n. of a former Buddha:
LV 171.17; Calc. and Foucaux, by diff. word-division,
read Nirodha; Tib. seems to read gsal, usually distinct,
clear, bright, glorious (= Roca? q.v.), which seems inappro-
priate to either; text perh. corrupt, but no v.l. However,
the syllable -ni surely belongs with the prec. word, -pradāni
(for 'ne), cf. dāni 19, 20, 22.

roma, m. (otherwise only nt.), hair: n. pl. romāḥ
LV 310.1 (end of line of vs).

romapāta or (Mironov) ^opāda, m., prob. adj., acc.
to Tib. spu(ñ) sa la lhuñ ba lta bu, and Chin., like (one
with) hair falling to the ground: ^otaḥ (Mironov ^odaḥ)
Mvy 9199; see pātayati, and s.v. prakaca, which precedes
this in Mvy.

romavivara, m. and nt., n. of a series of mythical
regions which belong to Avalokiteśvara, each one given a
name (Suvarṇa, Kṛṣṇa, etc.), and its inhabitants (e. g.
gandharvas, ṛṣis, Bodhisattvas, etc.) specified: Kv 59.13
ff.; 60.3 ff.; 62.3 ff.; 64.8 ff., 65.12 ff.; 67.7, colophon (read
romavivara-varṇanām for text ^ovivaraṇa-var^o); 84.13 ff.;
87.14-15. The word occurs in Skt. in the mg. pore of the
skin (= Skt. romakūpa), but this can hardly be concerned
here; has roma something to do with Skt. Romā, Rome,
Romaka, Roman(s), etc.?

Romaharṣaṇīya-sūtra, n. of a work: Karmav 158.11
(= Pali Lomaharṣanapariyāya, aliter Mahāśiṃhānāda-s^o,
no. 12 of MN).

Romā, n. of a goddess: Mahāsamāj. Waldschmidt
Kl. Skt. Texte 4, 185.15. Pali parallel has Rojā (supported
by one Chin. version which points to reconstructed ro-ya;
but another Chin. indicates so-ma).

Roruka (var. Rauruka), nt. (= Pali Roruka), (1)
n. of a town, capital of the Sauvīras (Pali Sov^o): Mv
iii.208.18; home of Rudrāyana, Divy 544.23 ff.; in 545.26
(mss.), and usually later in the story (550.1-11; 551.6;
552.17 ff.; 556.16 ff.; 559.4; 563.12 ff.), called Rauruka;
(2) n. of a city in the south (and so apparently not the
same as 1, which is in the northwest): Gv 453.18, 25.

rolā, a high number: Gv 106.10; perhaps graphic
corruption for *kheḷā = khelu, q.v.; occurs in same
context as the latter; 2d. ed. eḷā, which duplicates this
word in prec. line.

roṣaka, adj. or subst. m. (= Pali rosaka), (one who
is) angry: Mv i.321.21; ii.52.22 (vs, read roṣaka, n. pl.,
as separate word); with paribhāṣaka, Divy 38.9; Bbh

120.18; roṣitāraṃ (sc. labhate) ca roṣakaḥ Ud xiv.3 = Pali SN 1.85.31 rosetāraṃ ca rosako (cf. next).

roṣitar (= Pali rosetar), *one who is angry*: Ud xiv.3 (see under prec.)

roṣin, n. pl. roṣiṇo, Mv iii.113.13, or **roṣyaṇa**, n. pl. °ṇā, Mv iii.443.1; in a list of traders or artisans. Obscure; perh. cf. Pkt. (Deśi) rosāṇai, ppp. rosāṇia, *cleans, cleaned*; or Skt. ppp. rūṣita, *bestrewn, covered* (with powder).

Rohaka (v.l. Rāh°), n. of a deer-king, father of Nyagrodha and Viśākha: Mv 1.359.18.

rohaṇiya, adj. (Skt. rohaṇa plus -iya), *healing; causing to grow over* (a wound): °yāni dravyāṇi MSV ii.39.3 f.

rohati (in Skt. used esp. with neg., *is fruitless*), *is valid, is effective*: MSV ii.210.5, 10; definition of categories of those whose objections to actions (in the saṃgha) are and are not valid, 11 ff.

Rohiṇa, n. of a rich Śākya: Av ii.14.6 ff.

Rohiṇi, n. of a rākṣasi: Māy 243.12.

(**Rohitaka**, m. pl., prob. = Skt. id., n. of a country or people: Divy 107.29; nt. sg. their city, id. 107.30 (here mss. Rohitakapṛṣṭha); 109.10, 12; MSV 1.2.6; m. its king, Divy 108.7 (read 'ka- for °kam); 111.7. Also **Rohitaka**.)

Rohitavastu (m.? acc. sg. °vastum), n. of a town: LV 406.19 (= **Lohitavastuka**, **Lohitaka** (2), qq.v.).

rohitavarta (m. or nt.), some sort of (loose or reprehensible) behavior (with women): MSV iii.16.9 °tam api (kurutaḥ); Tib. ña tshar (not clear to me; ña, *fish*? cf.

rohita as n. of a fish) kyis kyaṅ skor bar byed (*waving or moving around*, like -parivarta, so Skt., just before).

Rohitāśva, (1) m. pl., n. of a people (or region): Māy 25; (2) n. sg., n. of a maharṣi: Māy 257.3; possibly cf. R. the son of Harīścandra, see BR s.v., or Pali Rohitassa 2, see DPPN s.v.

(**Rohitaka**, prob. = Skt. id. and = **Rohitaka**, n. of a city: MSV ii.33.16.)

rauṣya, adj. or subst. (Skt. rākṣa plus -a, cf. Skt. raukṣya, nt. subst., which may be intended here), *harsh, savage, or harshness, savagery*, in rauṣya-cittā, Bhvr. fem.: Divy 471.11, *having a mind that is savage* (or, *characterized by savagery*).

Raudrā, n. of a rākṣasi: Māy 241.31.

Raudrākṣa, n. of a brahman: Divy 320.19 ff.; RP 23.3; demanded the head of Candraprabha (1), q.v.

Raurava, m. (= Pali Roruva), n. of a hot hell, very common: often followed by **Mahāraurava**, from which in Mv 1.5.13 it seems to be specially distinguished as ekānta-raurava (mahā-r° occurs in 14); the two referred to as dvau ca rauravau Mv 1.9.8 = iii.454.7 (vs); foll. by mahā-r°, Mvy 4923; Dharmas 121; Divy 67.22; 138.6; 366.28; Av 1.4.8, etc.; without mahā-r°, Mv iii.274.11; Kv 18.12, et alibi.

Rauruka = **Roruka** (1), q.v.

[**rauhiṇi**, read prob. rohiṇi with Mironov, Mvy 5831, n. of some plant; Skt. uses rohiṇi of several plants.]

L

Lakuṭa, n. of a nāga king: Mmk 18.11. Cf. **Mahā-1°**.

lakṣa (Skt.), *mark*: anena ca lakṣa-nikṣepeṇa SP 316.10 (prose), and by this depositing of the sort just described, lit. by this mark-deposit, or, perhaps better, by this depositing on the (designated) mark (target, lakṣa). Acc. to Senart, lakṣa is read for lakṣaṇa (4) by mss. at Mv 1.207.16, where he keeps it, tho in the repetition ii.12.6 he keeps lakṣaṇa with mss. there; in i.62.12 he em. lakṣa for lakṣaṇa, alleging metrical grounds, but the resulting meter is not correct; read rather maha-(m.c. for mahā)-puruṣalakṣaṇavarāṇam; and in 1.207.16 we must also read, with ii.12.6, dvātriṃśallakṣaṇadharo (or °ṣa-lakṣaṇadharo?). There is no evidence that the Buddhist 32 lakṣaṇa were ever called lakṣa, despite Skt. lakṣa for lakṣaṇa, Vikr. car. JR VII.0.2 (HOS 27.233).

lakṣaṇa, nt., *mark* (Skt.); (1) in Laṅk 37.10 ff.; 38.5 ff., *external mark, manifested aspect*, of the vijñāna (cf. Suzuki, Studies, 183); contrasted with **prabandha**, q.v.; fuller expression seems to be svajāti-lakṣaṇa, see Laṅk 38.16 ff., esp. 18 f., svajātilakṣaṇa punar nirudhyamāne (mss.) ālayavijñānanirrodhaḥ syāt, suggesting that with its suppression, the ālaya-vijñāna itself is suppressed; for the aṣṭalakṣaṇa vijñāna see viḷ° 2; (2) in Divy 513.15, 24, sauvarṇa lakṣaṇa laḍḍi (sc. of a state horse) chorayati, *removes the dung with a golden . . .* (? some sort of implement; acc. to Index, spoon?), perh. shovel or the like; (3) = **svabhāva** (2), q.v., *characteristic*, of existing things, there being three such, viz. **parikalpita**, **paratantra**, **pariniṣpanna**, qq.v.: Mvy 1662 (to 1665 incl.); Sūtrāi. xi.38–41 (Lévi, *Indice*); svabhāva-lakṣaṇa-traya-kusalena bhavitavyam Laṅk 67.2; (4) *characteristic mark* of a superior person (a cakravartin or a Buddha), of which there are standardly 32 (anomalously 28 in Gv 353.7, aṣṭaviṃśatibhir mahāpuruṣalakṣaṇair upeto; no list). There are various lists; in Pali (lakkhaṇa), DN ii.17.10 ff. and iii.143.5 ff. (here followed by lengthy treatments of each item); MN ii.136.6 ff.; in BHS, LV 105.11 ff.

(here referred to as LVa) and 429.3 ff. (LVb); Mvy 235 ff.; Dharmas (here abbreviated Dh) 83; Gv 399.20 ff., with valuable brief explanations of each term; Bbh 375.9 ff., with a few brief glosses, but followed on 378.3 ff., 381.8 ff., by more extensive treatments of the various items, with a few minor variants which are mostly not recorded here; finally, Mv 1.226.16 ff. = ii.29.19 ff. has, in 7 lines of verse, extremely brief one-word designations for the 32 items, in part so corrupt in the text that I have failed to identify a few items (here, Mv without reference refers to this list); again, Mv ii.304.14 ff. has a very loose, inaccurate, and incomplete list, mingled with some **anuvyañjana** and other extraneous materials; this is cited below by page and line when it is important. Finally, a few stray lakṣaṇa are unsystematically mentioned in RP 46.13–47.12, and again 50.11–51.5; they will be referred to by page and line under the appropriate items. In modern literature, correlations of various Pali and BHS lists (but without the Gv, Bbh, and Mv lists) have been recorded by Burnouf, Lotus, 558 ff.; Müller, note on Dharmas 83 (but note that in a number of cases Müller here cites Dharmas itself inconsistently with his own text). In Mvy and LVa (as also in the stray fragmentary lists of RP) the order of all other texts is reversed, so as to begin with the head instead of the feet; in citing numbers I have reversed the numbering of these two lists, to facilitate comparison with the other lists; therefore when I cite 'Mvy 32, LVa 32', I refer to Mvy and LVa 1; 'Mvy 31, LVa 31' means Mvy 2, LVa 2; etc. I believe the following list is substantially correct and original, tho the precise language is not always certain; all important variants are cited. The order of the items in BHS varies greatly, no two lists being alike; but the relative order in the Pali lists is, I believe, always or nearly always supported by some BHS evidence, and I see no serious reason to doubt that it represents the original; it is therefore adopted here.

1. supratīṣṭhitapāda (Pali suppatīṭṭhitapāda), Mvy 3;

LvB, Gv, Bbh 1; LVa 1 inserts sama before pāda; Mv prob. means this by 1 samā; Mv ii.304.14 samā... caranā supratīṣṭhitā; Dh 2 -pāṇipādātala(tā) for -pāda. — 2. adhaṣṭāt pādātalaṣo cakre jāte... (epithets), so Bbh 2, similarly LVa, Gv 2; Pali heṭṭhāpādātaleṣu cakkāni jātāni... (epithets); Mv 2 heṣṭā, also heṣṭā... Mv ii.304.16; LVb 2 compresses the epithets into a long cpd. ending cakrāṅkitapādātala; Mvy 4 cakrāṅkita-hasta-pāda, and so Dh 1 adding -tala and with pāṇi for hasta, which, tho supported by Tib. phyag, is only a false interpretation of adhaṣṭāt or semi-Māndic heṣṭā. — 3. āyatapādapārṣṇi (Pali āyatapaṇhi), so Mvy 2, Bbh 4, Gv 5 (LVa 6 āyata-pārṣṇipāda); or āyatapārṣṇi, LVb 3, Dh 7, with Pali; Mv 4 āyatā. — 4. dīrghāṅgull (Pali dīrgha°), LVb 4, LVa 7, Mvy 5, Dh 6, Gv (2d ed.); 6 dīrghā asyāṅgulo, Bbh 3; Mv 3 dīrghā; Mv ii.305.1. — 5. mṛdutarūṇahastapāda (Pali mudutalūṇahastapāda); LVa 4, LVb 6; Bbh 5 (mss. om. hasta, Tib. phyag, for which ed. pāṇi); Dh 4 and Mvy 7 add -tala; Gv 7 mṛdūni... hastapādātālāni; Mv 11 mṛdu; cf. RP 47.10. — 6. jāla-(jālāvanaddha-?) -hastapāda; Pali jālahatthapāda, to which Bbh 6 jāla-pāṇipāda is closest; LVa 3, LVb 7 jālāṅgullihastapāda; Mvy 6 jālāvanaddha-hastapāda, cf. Mv ii.304.14 (combined with No. 1 above) jālāvanaddhā (caranā); Dh 3 corrupt, jālālabaddhāṅgulipāṇipādātala(tā); Gv 4 hasta-pādātale jālini (2d ed.); Mv 12 jāla. — 7. ucchaṅkha-(?) -pāda (Pali ussaṅkha°), so Gv 3, and so read (ucchaṅkha) Mv 5 and Mv ii.304.19, also with Mironov Mvy 8; Mvy Kyoto ed. utsaṅga°, so LVa 5, Dh 9, and Bbh 7 (-caranā for pāda); LVb 8 ucchaṅga°. — 8. aṇeyajaṅgha (Pali eṇi-j°), so Gv 8, Mvy 1, Dh 11; eṇeya° LVb 10, Bbh 8 (and RP 51.3); eṇeyamrṅgarajāṅgha LVa 8; Mv 6 eṇi; Mv ii.305.3 eṇi-j°; RP 47.12 eṇajaṅgha. — 9. sthītāna-vanata-pralambabāhu Mvy 15, and sthito'vanata° (as Mvy) LVa 15; cf. Pali thitako va anomananto ubhoḥi pāṇitalehi jaṇṇukāni parimasati...; Bbh 9 anavanata-kāyā; LVb 12, Dh 12, Gv 15 pralambabāhu; cf. Gv 13 anūnagātraḥ, (read) anunnatagātro 'parinatagātraḥ; Mv(?) ; Mv ii.305.8 anonatena kāyena pāṇiḥi jānukām sprṣe; cf. RP 47.9 dīrgha-parigha-bāhū. — 10. koṣopagata-vastiguhya (Pali kosohitavattthaguyha; it seems that vattha is a mistake for vatthi, cf. Pali vatthi-kosa), so Mvy 10, LVa 10, LVb 11; or koṣagata-vas° Bbh 10, Gv 10, Dh 13; Mv 9 koṣa; Mv ii.305.10 koṣavastiguhya; RP 47.11 guhyakoṣo. — 11. suvarṇavarṇa (Pali suvaṇṇavaṇṇa, with appended kāñcanaṣannibhataca, cf. Bbh), so Dh 14; LVb 15 suvarṇachavi; Gv 29 suvarṇavarṇachavi; Bbh 15 kāñcanaṣannibhatavac (cf. Pali); Mv 22 suvarṇa; Mv ii.305.7 kāñcana-chaviṣobhanā; in LVa 16 and Mvy 16 combined with next, sūkṣmasuvarṇachavi (Lefm. adds varṇa, by em., after suvarṇa); kanakavarṇa RP 47.10; 51.5. — 12. sūkṣmachavi (Pali sukhumachavi), so LVb 14 (mṛdutarūṇa-sū°), Gv 28; Dh 15 śuklachavi(-tā); for LVa and Mvy see prec.; Bbh 16 ślakṣṇatvāt (but 379.18 sūkṣma-ślakṣṇa-tvacatā, and 381.11 sūkṣmatvaktā) tvaco rajo... nāvatiṣṭhate, and ślakṣṇa, instead of sūkṣma, is read also in Mv 16; Mv ii.305.14 and RP 51.5 ślakṣṇachavi. — 13. ekalkaroma (or °man; Pali ekekaloma), so LVa 12; Gv 30; Mv ii.305.15; Mv 14 ekā; LVb 16 ekaikāncitaromakūpa; Bbh 14 °romā, adding... pradakṣiṇāvartam; Mvy 12 °roma-pradakṣiṇāvartatā; Dh 16 pradakṣiṇāvartalkaroma(-tā); cf. RP 47.11; see next. — 14. ūrdhvāgraroma, °man (Pali uddhagga-loma), so Dh 10; Mvy 11 ūrdhvaga-roma; Bbh 13 ūrdhvamga°; Gv 31 ūrdhvāṅga°; Mv 15, mss. intend ūrdhvāgra or ūrdhamga; LVa 11 ūrdhvāgrābhīpradakṣiṇāvartaromā(h); LVb 9 ūrdhvāṅgadakṣiṇāvartaromakūpa; see prec. — 15. bṛhad-rju-gātra (Pali brahmujjagutta), so Gv 16, Bbh 21; Mv 7 bṛhat; Mv ii.305.18 prahvarjūgātra (corruption for brahmarj°); Dh 8 rjūgātra(-tā); LVb 5 bahujanatrātā, obvious corruption; not in LVa, Mvy (replaced, perhaps, by suvartitoru, Lefm. suvivart°, 9 in

both?). — 16. saptotsada (Pali sattussada), LVa 18; LVb 17; Mvy 18; Gv 9; Dh 5; Bbh 17 °da-kāya; Mv 20 utsadā; RP 47.9. — 17. simhapūrvārdhakāya (Pali sihapubbaddhakāya), LVa 14; LVb 18; Mvy 14; Bbh 18; Gv 11; Dh 18 (°ānta° for °ārdha°); Mv ii.305.6; prob. concealed in Mv 18 or 19, corrupt. — 18. citāntarāmsa (or °śa, Dh; Pali citantarāmsa), LVa, Mvy 17; LVb 19; Bbh, Dh 20; Gv 12; prob. citā to be read in Mv 17. — 19. nyagrodhaparimaṇḍala (Pali nigrodha°), LVa, LVb, Mvy 13; Dh 22; Bbh 11; Gv 33; Mv 10 nyagrodha. — 20. susamvṛttaskandha (Pali sama-vatta-kkhandha), LVa, Mvy, Bbh, Dh 19; LVb 20; Gv 14 (omits su); Mv 24 samā (cf. Pali); Mv ii.305.17 (omits su); RP 47.9 śāntasamvṛtta-skandhaḥ; the erroneous spelling °samvṛta° in Dh, Mvy text (but Index and Mironov samvṛtta), and Gv (but followed in gloss by vṛttāṣya skandhāv... pṇau, etc.). — 21. rasasāgra-vant° Pali rasaggasaggi; °gra(-tā) Mvy 23; Dh 21; °gra-vant LVa 22; LVb 25; °gra-prāptaḥ Bbh 27; rasam Mv 21; °grīṇaḥ Mv ii.306.4; in Gv 17 represented by kambuḥgriva(-tā) (400.25), on which see BR s.v. kambu; it is paraphrased by adnakaṇṭhaḥ, with not inferior neck, but for the real meaning see following passage cited s.v. rasaharaṇi, proving connexion with (rasa-)rasāgra, q.v.; cf. also RP 47.9 kambu-rucira-grivā (among lakṣaṇa). — 22. simhahanu (Pali sīha°), LVa 20; LVb 21; Mvy 11; Gv 18; Dh, Bbh 25; Mv 23 sīho (or simho); Mv ii.306.4; RP 46.15. — 23. catvārimśaddanta (Pali cattāllisadanta), Mvy 27; cf. Mv ii.306.5; catvārimśatsamadanta LVb, Bbh 22, Gv 19 (1st ed.); samacatvārimśaddanta LVa 26; Gv 19 (2d ed.); not identified in Mv; cf. RP 46.17; 50.17. — 24. samadanta (Pali id.), Mvy 26; Dh 27; Gv 21; Mv 26 samā; for Bbh, LVa, LVb, see under prec.; they seem to combine the two (but note that Gv has this item separately, while including sama with the prec.); RP 46.17. — 25. aviraladanta (Pali avivara°, but v.l. aviraḷa°), LVa, Mvy 25; LVb 24; Bbh 23; Dh 29; Gv 20 aviralāviṣamadanta(-tā); cf. RP 50.17. — 26. suśukla-damṣṭra, or °danta (Pali susukkadāṭha): damṣṭra Gv 401.13 (in gloss on No. 24 above); śukra-damṣṭrā (v.l. suśukladanta) Mv ii.306.6; °danta LVb 23; Mvy, Bbh 24; śukla-danta LVa 24; śukla-hanu(-tā) Dh 26; śuklā Mv 25; cf. RP 46.17. — 27. prabhūtajihva (Pali pahūtajivha), LVa 21; LVb 29; Dh 24; Gv 22 (su-pra°); prabhūtatānujivha Mv 21; Bbh 26; Mv ii.306.7; prabhūta Mv 27; jihvā prabhūta RP 46.18; 50.15. — 28. brahmavarṇa (Pali brahmavarṇa), LVa, Gv 23; LVb 26; Mvy 20; Bbh 28 (with gloss kalavīṅkamanojñābhāṇi; some Pali texts gloss karavīkabhāṇi); Mv 28 brahmā; Mv ii.306.11; not in text of Dh, but one ms. is cited in Müller's note as reading corruptly prastavarṇa(-tā), which should doubtless be emended and adopted, deleting Dh 28 haṃsavikrāntagāmi(-tā), which is properly an anuvyaṅjana; cf. RP 47.1 brahmaghoṣā. — 29. abhinīlanetra (Pali °netta), LVa, LVb 27, Bbh 29, Dh 31; Mv 29 nīla; Mv ii.306.15; Gv 24 (2d ed.); Mvy 28 abhinīlanetra-gopakṣmā, combining this with next. Cf. RP 46.15; 50.13. — 30. gopakṣma, or °man (Pali gopakkhuma), Bbh 30 °mā (n. sg.), Gv 25 °mah; °ma-netra LVa 28, and intended by corrupt readings LVb 28; Dh 32; Mv 30 °ma (mss.); for Mvy see prec. — 31. ūrṇā bhruvāntare jātāvadātā mṛdūtūlasam-nibhā (? exact language uncertain, but Pali unṇā bhamukantare jātā odātā mudutūlasannibhā); Pali seems supported by Mv ii.306.17-18, where read bhruvāntare(ṇa) ... ūrṇā hi prakāśāvadātā (mss. cited as °śā ca vātā) mṛduka(-so v.l.)-tūlasādrśā; LVa 29 ūrṇā... bhruvor madhye jātā himarajataparakāśā; Dh 17 ūrṇālamkṛtāmukhatā; Gv 26 bhruvāntare... ūrṇā jātābhūn mṛdvī... śuddhā prabhāsvarā himagudikā-tuṣāravarnā...; Bbh 32 ūrṇā... bhruvor madhye jātā śvetā śaṅkhasam-nibhā pradakṣiṇāvartā (cf. LV, Mvy); LVa 31 (cf. LVb below, LVa 29 above, Bbh, and Mvy)... pradakṣiṇāvartakeṣaḥ;

Mvy 29 ūrṇākoṣaḥ (so read), and 31 pradakṣiṇāvartakeśaḥ; LVB 31 bhrūmadhye-sujātapradakṣiṇāvartottaptaviśudhavarṇabhāsoṛṇa(h, n. sg., Bhvr.); Mv 31 ūrṇā. Cf. RP 46.14; 50.12. — 32. uṣṇāśiṣa (see s.v. uṣṇāśa; Pali uṇhisasīsa), LVa 32; Mv 32; Mv ii.307.4; Bbh 31 (°āṣā); °śraska-(tā) Mvy 32; Dh 23; mūrdhni... uṣṇāśam. Gv 27; uṣṇāśiṣānavalokitamūrdha LVB 30; uṣṇī RP 46.13; 50.11. — A few secondary insertions in individual lists are here ignored. References to the 32 lakṣaṇa, usually as seen on a Buddha, are frequent, e.g. SP 47.10; and see s.v. lakṣa for two cases where Senart assumes, wrongly I think, that Mv substitutes that word for lakṣaṇa.

Lakṣaṇaparīśodhana, m., n. of a samādhi: Mvy 600; ŚsP 1424.1.

Lakṣaṇaparvatavairocana, n. of a Tathāgata: Gv 310.17.

Lakṣaṇabhūṣita-gātra, n. of a Tathāgata: Gv 421.16.
lakṣaṇa-mātreṇa, by mere definition, merely because of inherent form or nature, ipso facto, automatically: (ity evamādinā) °treṇa, samyaksambuddhānām mānsacakṣuḥ upadīyate (so mss.) Mv i.159.1.

Lakṣaṇamerumegharutaghoṣa, n. of a Buddha: Gv 258.17.

Lakṣaṇaruciravairocana, n. of lokadhātu: Gv 81.25.

Lakṣaṇarucirasupuspitaṅga, n. of a Tathāgata: Gv 311.26.

Lakṣaṇavibhūṣitadhvajacandra, n. of a Tathāgata: Gv 311.24.

Lakṣaṇaśrīparvata, n. of a Tathāgata: Gv 360.23.

Lakṣaṇasumeru, n. of a Tathāgata: Gv 361.2.

Lakṣaṇa-sūtra (= Pali Lakkhaṇa-sutta, DN 30), n. of a (part of a) work: Bbh 378.3.

Lakṣaṇasūryacakrasamantaprabha, n. of a Tathāgata: Gv 309.26.

lakṣaṇāhata, adj. (= Pali lakkhaṇā°, Vin. i.76.1), branded: MSV iv.68.7.

lakṣaṇeya (to lakṣaṇa; cf. Skt. lakṣaṇya, possessing auspicious marks), either adj., possessing auspicious marks, or n. pr. of a disciple of the Buddha: Ślṃhanandi(m) viśālakṣam °neyam anuttamam Mv i.183.1 (vs.). (Senart's Index lakṣ°, without capital letter, evidently taking it as adj.)

Lakṣaṇottamā, n. of a kinnara maid: Kv 6.16.
lakṣaṇya, interpreter of bodily marks: brāhmaṇa° yā naimittikā(h) ... Divy 474.26.

lakṣmīṭā (Skt. lakṣmī plus -tā, i m.c.), state of fortune, majesty: yatha lakṣaṇā yatha ca darśita lakṣmīṭā ca LV 116.5 (vs; so all mss. but one; both edd. lakṣītā, interpreted in Calc. as = lakṣyātā), as the (32) marks (of a mahāpuruṣa) and a state of majesty are displayed (in the Bodhisattva) ...

Lakṣmīṇḍadā, n. of a kinnara maid: Kv 6.1.

Lakṣmīpatī (so mss., Senart em. °matī), n. of a devakumārīkā in the southern quarter: Mv ii.307.8.

Lakṣmīputra, n. of a former Buddha: Mv i.141.4.

laggati (= Pali id., BHS lagnati, q.v.), sticks, clings: Mv ii.429.13 (v.l. lagneti).

lagna (1) (nt.? otherwise only ppp., stuck), the being stuck, obstacle, obstruction: nāsti taylor lagnabhayaṃ LV 381.8 (prose, no v.l., except taylor-lag°), they two (oxen) had no fear of obstacles, or of being stuck (in mud); Tib. thogs; (2) m. pl., n. of a brahmanical gotra: Divy 635.14; cf. Daṇḍa-lagna.

lagnati, lagneti? (also laggati, q.v.; and anu-lagnati, vilagnita; = Pali laggati, Pkt. laggat, acc. to Geiger 136.2 and Pischel 488 from Skt. °lagnati; but see § 28.19), sticks, clings: °nati Mv ii.148.2 (twice); Impv. °natha Mv ii.354.10; opt. °neyam Mv ii.128.3. In Mv ii.429.13 lagneti is v.l. for laggati, q.v., of text.

laghutthānata (Skt. laghu plus utthāna; in mg. = Pali lahuṭṭhāna, without -tā), good physical condition,

always in a cliché inquiring after a person's health and well-being, with alpābādhatā, alpātākatā, yātrā, bala, sukha, anavadyatā, sparśavihārātā (or, in SP, Mvy, sukha-sparśa° for the last three): SP 429.3; Mvy 6287; Divy 156.13; Av i.325.13; ii.90.14. Pali (above) in very similar cliché, e.g. Ud.15.18.

Laṅkā-patha, nt. and m., a region in Ceylon (this use of -patha would seem rather anomalous in Skt.); Sāgaratīraṃ nāma °tham (n. sg.) Gv 67.17, or °thas 68.3.

Laṅkāvatāra (with or sc. sūtram), nt., n. of a work (our Laṅk): Mvy 1338; Laṅk 1.5; °ra-sūtra, nt., id.: Laṅk 5.6; 258.5 (cited Śikṣ 133.5); Śikṣ 131.13; 135.5 (here a passage from Laṅk 255.1 is quoted).

Laṅkeśvara, n. of a yakṣa: Māy 83.

Laṅkeśvari, n. of a yoginī: Sādh 427.4.

laṅḡaka, adj. (= Skt. laṅga; may be m.c.), lame: SP 95.5 (vs), cited s.v. kuṇḡaka.

laṅghaka, m. (= Pali id.), jumper, acrobat: Mv iii.113.3.

? **laṅghanaka** (conjecture; mss. all corrupt), Index means of crossing (?): °nakopamaḥ Divy 340.22; Tib. (Dutt, MSV iv.42.14 note) gzihs, boat, ferry.

laṅghayati, transports (grain): (tatas te śakatair) ... gardabhādibhir laṅghayitvā tasmin khalābhyantare prakṣiperaṇ Kv 71.8.

laṅghita, nt., jumping (as exercise or sport): Mvy 4997 = Tib. ḥchoṅs pa, but Tib. on LV 156.9 mchoṅs pa, jumping (Jā.); foll. in Mvy 4999, 5000, by jāvitam, plavitam; with dhāvita and javita Mv ii.423.16; iii.184.8; °te plavite javite LV 151.17; °te LV 156.9 (later in list, javite plavite).

lajjitavya (gdve. of lajj; = Pali lajjitabbaka, v.l. °bba, Jāt. vi.395.18, and a-lajjitabba), (matter) which one should be ashamed of; also neg., a-lajj°: both Ud xvi.4 (alajjitavye lajjanti lajjitavye alajjitā).

lajjin, adj. (= Pali id.; cf. alajjin), ashamed: MSV iii.62.11.

laṅcaka, adj. (Pali id., lfc.), excellent, fine: kasyetaṃ (v.l. °yaltam) nimittam, laṅcakaṃ (v.l. lambakaṃ) pāpakam vā Mv ii.421.8, what does this predict? (is it) good or bad?; sarvāṇi laṅcakaṇi 467.7, all fine; also v.l. for (nara-)lambaka Mv i.191.5 (mss. evenly divided). See s.v. lambaka.

[laṅkā], app. misprint for latikā (so Index): Mvy 433 = Tib. khri śhñ, creeper; but Mironov prapāṭikā, q.v.]

laṅḡita, adj. and subst. nt. (= Skt. lalita), (1) adj., playful: °ta-minakulam Jm 229.19; (2) nt., playful movement: °tam Mvy 7136 (v.l. and Mironov laṅḡitam). See also Lalitavyūha (v.l. Laṅḡita°, sometimes adopted by Lefm.).

[laṅḡi], see laddi.]

laṅḡaka, m. or nt. (from Pali and rare Skt. laṅḡa, dung; cf. Pali aja-laṅḡikā), piece of dung, in vatsa-°kāṇām Mmk 674.28 (prose).

latā, creeper, as in Pali ep. of desire or greed, as entangling: (na) saritām (see saritā) latām śoṣayato MSV iii.54.2; 57.16.

latārka, m. (Skt. Lex., green onion, BR), onion of some sort: Mvy 5732, among other names for onions; = Tib. me mo, or, sgre ḥu (mg.?).

laddi (= Pkt. id., dung of an elephant etc., Sheth), (piece of) dung (of a horse): laddiś (acc. pl.) chorayati Divy 513.15, 24 (ed. wrongly em. laḡḡiś).

-lapa, (m.?), seems to be implied in mg. of lapana, q.v., by sthita-lapa and nir-lapaka; the same seems implied by Pali nil-lapa (n. pl. °pā, free from lapa, Bhvr.) AN ii.26.25, altho in line 23, just before, both kuhā and lapā are adj., n. pl., = kuhaka, lapaka; so comm. iii.42.18 lapā ti upalāpakā (v.l. upalapakā).

lapaka, adj. or subst. m. (= Pali id.; see next), boasting, or one who boasts (in the sense explained s.v. lapana): Śikṣ 20.16, see kuhaka.

lapana, nt., and °nā (= Pali id.), *boasting* (of one's own religious qualities, to extract gifts from patrons; one of the 5 *mithyājīva* of a monk, see references s.v. *kuhana*): Mvy 2494 °nā = Tib. kha gsag, *vain mouth*; twice written lepana (certainly a mere corruption) in RP, see s.v. *kuhana* for these and other occurrences. Cf. prec. and next.

lapayati (= Pali lapeti; wrongly defined PTSD), *boasts* (in the sense explained s.v. *lapana*): Ud xxx.52 na kāmahetor lapayanti santāḥ.

labdhaka, adj. (= Skt. labdha, with -ka svārthe), *obtained*: Av ii.147.12; 148.3, 4; in repetitions of phrase which in 147.11 has labdha; all prose.

labdhapūrvāpara (mss. °vara, °cara), adj., *in possession of continuity* (with kulam): Mv i.198.3; see *ātmapūrvāpara*.

Labdhāmitābhagarbhatantra (em., mss. Labdhāmat°), n. of a work: Sādh 221.14.

labhā (m.c., see below), **labhyam**, **labhyā**, indecl. (= Pali labbhā), (*it is*) *possible*, usually in the sense of *allowable*; usually with infin., the 'logical subject' of which is instr. and the 'logical object' nom., showing that, as with (Skt.) śakya and BHS śakyā, the infin. is (or may be) passive in mg.; it happens often that this 'logical object' (nom.) is fem., which might tempt one to consider labhyā a fem. adj., but in one case at least labhyā ... puruṣo occurs, which, with Pali labbhā and BHS śakyā, helps to prove that all these forms are indecl.; without infin., evaṃ labhyam Mv ii.272.10, *it is possible so*; with finite verb, labhyam satpuruṣa pratyāgacchanti akuśalena karmanā vipratīṣāri bhavanti Mv i.37.4, *it is possible, good men (may) backslide, and (afterwards) feel remorse for their evil action* (wrongly Senart); labhā, m.c. for (Pali) labbhā or (BHS) labhyā, in Mv ii.144.5 (vs), read with mss. parityajya dhṛtir labhā, *by abandoning* (worldly things), *steadfastness is possible* (obtainable), wrongly Senart; with infin., labhyā sribhīḥ puruṣo (with mss., Senart wrongly em. °ṣam) vāhayitum Mv ii.480.3, *can women cause a man to carry them?* (cf. line 6 below, with 1 ms., na śakyo yuṣmābhir eṣo vāhayitum); labhyā etena ... agramahiṣi (mss.; Senart em. °ṣim) ... āhanitum ii.455.20, *can he (be allowed to) strike the chief queen?*; so also 457.3 °mahīṣi (mss., Senart °ṣim); no labhyā yuṣmābhiḥ anyam-anyam (adv.) tyajitum iii.151.12, and, na labhyā yuṣmābhiḥ parasparasya (adv.) tyajitum 19, *you may not be mutually abandoned (by one-another)*; na labhyam atra puruṣeṇa praviṣitum Mv iii.151.7, *a man may not enter here*; MSV i.249.12 (see *āmlṣa*); labhyā mithyādrṣṭiḥ prahātum Mvy 7027, *heresy can (may) be abandoned* (Tib. nus pa, *possible*, or ruñ ba, *proper, right*); labhyam ebhir adharṃeṇa karmanā kartum MSV iii.117.4, *it is possible* (here not allowable) *that they may act by an incorrect rite*.

lampa, nt. (cf. AMg. lambaṇa, *mouthful*), *mouthful*, or *titbit*, or the like: anye madhumrakṣitāni lampāni mukhe alliyanti Mv ii.190.5 (prose), *some put honey-smeared bits into their mouths*. So mss.; Senart em. ālopāni (see *ālopa*).

lampaka, nt., some sort of garment: Mvy 8999 = Tib. stod (s)kor (*waistcoat*, Das) nañ tshañs can (?); Chin. silk garment for upper part of body.

lampuṣa (mg. unknown), in Mmk 505.(19-)20 (vss), (eṣā Suparṇine mudrā Suparṇiṭi pragyate,) tad eva lampuṣākāram (*lampuṣa-shaped*), viparyastākāraceṣṭitam (hypermetric); line 21 continues: sā bhaved yamalamudrā tu garutmasyāpi mahātmāne (!).

lamba, mss. reading for **lumba**, q.v.

°**lambaka**, adj., only ifc., (like Skt. vara) *excellent, fine*: = **lañcaka**, with which it varies in mss. of Mv; see Senart's notes i.466 f., ii.545, 572; Senart varies in his procedure; in ii.264.6 he em. mss. -lambako to -lañcaka; -lambaka is found oftener in Mv mss., but in view

of Pali -lañcaka should perh. be emended to this always: pārthiva-lambaka, *excellent king*, Mv i.115.5; nara-lambaka, *excellent man, best of men* (usually of the Buddha), i.154.18; 156.6, 18; 191.5 (three mss. -lañcaka); ii.26.15; tṛṇarāśi-lambako, mss. (except tṛṇakāśi-), ii.264.6 (see above).

Lambadāma, n. of a former Buddha: Mv i.137.1 (see s.v. *Hemavarṇa*).

lambana, nt., *fringe, trimmings* (of a garment): Mvy 5848 (misprinted 5858, also in Index) = Tib. śam bu.

Lambā (1) n. of an ogress: SP 400.4; (2) n. of a piśāci: Māy 238.19.

lambika, app. the Indian cuckoo: lambikarutena svareṇa nirghoṣeṇārocayati Kv 73.24.

Lambikā, n. of an ogress: Māy 241.15.

Lambuka, n. of a nāga king, or of two in the same list in Mvy 3237, 3247; Māy 246.33.

Lambodara, n. of a yakṣa: Māy 45.

-layanaka, f. °ikā (to °na plus -ka), Bhvr., *having ... cells*: dvi-°nikā, daṣa-, dvādaṣa-, MSV iv.74.8, 9.

lardayati (cf. laddaṇa, subst., cited as Deśi word from Samarāñccakahā 537 in Ratnach. 5.823; and Hindi lādnā), *loads*: thorāṇ (q.v.) lardayantaṃ Divy 5.22, lardayitum 23, lardayitvā 26 and 334.19.

lalanā, n. of an artery, vein, or passage-way (nāḍi) in the body: Sādh 448.11 ff.; nāḍyo lalanā-rasanāvadhū-tayaḥ 11; lalanā prajñāsvabhāvena 13; akṣobhyāvahā lalanā 15; cf. *rasanā* and *avadhūti*.

Lalitagupta, n. of an author: Sādh 267.15; 270.7.

Lalitavikrama, n. of a former Buddha: Mv i.116.15.

Lalitavistara, m., n. of a work (our LV): LV 4.17; 6.16; 438.20 ff.; Mvy 1331; Śikṣ 203.14; °ra-sūtra, id., Śikṣ 5.12 etc.

Lalitavyūha, (1) n. of a (trāyastriṃśa) devaputra: LV 203.14; 217.6 (ms. A in both Laḍita°); (2) n. of a Bodhisattva: LV 290.10; (3) n. of a samādhi: LV 289.1 ff. (here Lefm. Laḍita° with best mss., v.l. Lal°). Cf. *laḍita*.

lalla, adj. (cf. Skt. lalalla or °lā, BR; AMg. lalla, adj. acc. to Sheth, subst. acc. to Ratnach.), *speaking brokenly or indistinctly* (onomat.): na lolo bhavati na lallo bhavati na kallo bhavati AsP 427.1.

Lavanabhadrika, n. of a disciple of Śākyamuni: Mvy 1061. Cf. **Bhadrika** (3), prob. not the same.

lavāpayati (= Pali lavāpeti; both MIndic caus. to Pkt. laval, recorded by Sheth from Mārkaṇḍeya, = Skt. lunāti), *causes to be reaped*: gdve. lavāpayitavyāni (dhānyajātini) Mv iii.178.4 (prose).

Lavuruka, n. of a nāga: Māy 222.3.

lasa, adj. (otherwise recorded only in neg. a-lasa), *active, quick-moving*: suku (= Skt. ſuko) lasu (= laso; only v.l. in mss. rasu) guṇadhara ... LV 167.1 (vs), (when you were once incarnate as) *a virtuous parrot, quick-darting*. No other interpretation seems possible, unless we em. to a deriv. of lap-, cf. AMg. lava, *speaking*, and BHS -lāpika. Tib. seems to omit the word.

lahu and **lahuka**, °ka-tara, adj. (= Pali id., both; MIndic for Skt. laghu, once laghuka, Schmidt, Nachträge), *light*, etc. (mgs. as in Skt.): lahu (v.l. laghu) Mv iii.159.5; lahuṃ Mv i.222.10 (vs; in parallel ii.24.18 laghu); iii.2.17 (v.l. laghuṃ); best ms. at Suv 38.11 (for Nobel laghu; end of line of vs); lahuḥkataro Mv ii.249.11; lahuḥk-d-ayam iii.54.4 (prose; v.l. laghu°; d Hlatus-bridger).

lāghava (nt.; cf. Skt. id.; Pali lahu, lahuka, seems to approach a mg. similar to this more closely than Skt. laghu etc., but I have found no precise parallel), *buoyancy, not sinking*, of a fishline, taut because a fish has caught the bait: tena sūtra-lāghavena jānāti, gṛhīto matsya iti Śikṣ 94.18.

Lāṅgala, m. pl., n. of a brahmanical gotra: Divy 635.14; (n. of a brahmanical school, of the Chandogas: Divy 637.27; cf. pw s.v., 2b).

lāṅgula (in this mg. only Skt. Lex.), *penis*: °la-chinnah Mvy 8868 = Tib. pho mtshan (chad pa).

Lāḍa, m., also adj., f. **Lāḍī** (cf. Pali Lāḍa, Pkt. Lāḍa, the latter identified by Sheth with Skt. Lāḍa), n. of a country or province, and pl. people, in India: Lāḍodreṣu (read °dreṣu?) tathā Sindhau Mmk 233.7; Lāḍī vācā, *the language of L.*, id. 9; Lāḍānām janapade Mmk 624.8; °nām adhipatir 625.2, 17.

lāḍika (cf. Schmidt, Nachträge, s.v., citing Skt. lāḍika), *boy*: Mvy 4076 = Tib. bus pa.

lāḍita, ppp. (cf. next; = Skt. lālita; Gr. lād°), *cherished*: sa tair jñātibhis tathā lāḍito... Av 1.206.12; by em. (? see Corrig. p. 210) 1.277.9. [In LV 80.17 (vs) read tāḍitā, *beaten* (subject ghaṇṭa) for Lefm. lāḍitā, vv.ll. lāl°, nād°.]

lāḍyate, pass. (to Skt. lālayati, Pali lājeti), *is cherished, fondly tended*: MSV iii.134.22.

lāḍana, m. (Pali only nt., n. act.), *speaking, one who speaks* (n. ag.): gāthābhīr gītābhīr °naḥ Mvy 849, said of a Bodhisattva.

-lāpika, adj. (= Skt. -lāpin plus -ka), *talking, in manuṣya-lāpiko śuko* Mv 1.271.13 (prose), *a parrot talking in human speech*; so mss.; Senart °śyālāpiko, because of the parallel °śyālāpino (Skt. ālāpin) 1.274.3, which perhaps justifies the em.; yet Skt. has -lāpin.

lābha-niścikīrṣā, °śu-tā, *lābha-niṣpādanā*, see the second parts of the cpds.

[**lābhā**, in lābhā te mahārājo sulabdhā Mv 1.226.14 (prose), taken as fem. by Senart, wrongly; it is n. pl. m.; so also in the parallels alleged in Senart's note, incl. Pali Dhp. 204.]

-lābhika (Skt. lābha plus -ika, or -lābhin plus -ka; cf. AMg. lābhiya acc. to Sheth, lābh-yukta, lābh-wālā, *leading to the acquisition of...*; see s.v. kṣaya (2); sarva-lābhikam MSV iii.93.4, (the rule) *regarding all profits*; refers to 99.20, (pārvāsikasya) sarvapaścāc ca lābho deyaḥ, *a probationer gets a share last of all*.

lābhīn (Skt. rare and recorded only ifc.), *acquiring, getting*, with gen., once loc. (lābhīno bhavanti dhāraṇīsu te sadā... RP 11.6, vs); pratīsamvādam lābhy abhūt SP 200.11 (prose); vimānānām lābhī 349.12 (prose); bodhisattvavimokṣasya lābhīnī Gv 287.8 (prose); lābhīnī bhavati divyānām gandhānām (etc.) Mv 1.210.18 = ii.14.19 (prose); similarly 1.211.9 = ii.15.8; lābhī plus gens. ii.139.10 ff.; iii.200.14; 201.3; alābhy (masc.) eva saṃl (= san, *being one that gets nothing*) lābhy aham asmy anityasaṃjñāyā... Bhīk 26b.5-27a.1.

Lāmā, n. of a yoginī or similar demoness: Sādh 425.13; 439.10.

lālāpya (m.? = Pali lālappa), = next, q.v., *lamentation*: so read in Mv 1.154.14 (vs) for lālasya(-śoka, with v.l., or text -soka-, -parideva-).

lālāpyana, nt. (to Skt. lālāpyate with -ana; = Pali lālappana, also in definition of parideva), *lamentation*: °nam paridevaḥ Śīkṣ 222.8 (definition).

lālayita, m. (! to Skt. lālayati, caus. of root lal-; formally, MIndic ppp. based on caus. present, for Skt. lālita), perh. *desire* (or, with Foucaux, *jouissance*): iha °yitā sarve martyā divyā bhavāḡraparyantāḥ, tyaktā mayā... LV 374.7 (vs).

lālāsaka, f. °kā, adj. (= Skt. lālāsa, plus endearing -ka; acc. to MW. °saka occurs in Pkt., but it is not recorded in Sheth or Ratnach.), *eager, desirous*: rati-lālāsikām LV 322.16; kāma-su-lālāsikām 323.9; both in vss, both of daughters of Māra.

[**lālasya**, see lālāpya.]

lālāṭika (cf. Skt. lālāṭi, id.), *forehead*: °kāṃ anuprayacchataḥ (dual) MSV iii.16.7, *give applause*, = Pali nalāṭikam pl denti Vin. ii.10.30; PTSD *frown*, which is impossible in the context; see SBE 17.349 with note 4.

Lāsyā, n. of a goddess or yoginī (*Dance personified*): Sādh 157.12 etc.; 324.6.

likhitaka, adj. (to likhita, ppp.; seems to have -ka svārthe), *peeled, stripped*, of sugar-cane: (astī) madhutarpanam likhitakāś cekṣavaḥ; te madhutarpanam ikṣu-likhitakāś cādāya... LV 382.10 (prose).

līṅgita (nt.; = Skt. ālīṅgita, perhaps to be adopted here by em., but forms of līṅg-, without ā-, seem to be reported, tho rarely, from Skt., see BR; Pali, as līṅgiya, Therīg. 398, comm. ālīṅgetvā; and Pkt., see Sheth), *embrace*: -capeta-līṅgita-cumbita- etc. Lañk 119.14; all erotic practices; Suzuki, absurdly, *suggesting*!

Licchavi (= Pali id.), or **Litsavi** (Suv), n. of a people, with capital **Valśālī**: Mv 1.254.15 (v.l. Le°), 17 (in the sequel regularly Le°, q.v.); ii.76.8; Divy 55.18 ff.; 136.8; Mmk 621.13; **Litsavi** (confirmed Tib.) Suv 13.1 ff. Cf. Licchivī, Manu 10.22, and see Lassen IA. 1.138 note 1.

lipi, f. (Skt.), *writing*; in LV 125.19 ff. the Bodhisattva lists 64 kinds of script; in Mv 1.135.5 ff. a similar but much shorter list; Senart's note compares the two. Non-Skt. items from either list are included here.

lipika (from lipi), *writer, clerk, scribe*: Divy 293.5, 9. **-līḍa**, ifc. Bhvr. for -līḍa = Skt. līḍa (§ 2.46), *grace, attractiveness*: suślakṣṇa-sullīḍa-vastravaradhārīnī (Māyā) LV 41.9 (prose); salīḍa-rūpāḥ (apsarases) 49.9 (vs); sadṛśallīṅga-līḍāḥ (Bodhisattvas) Gv 378.26 (prose).

līna, adj. (= Pali id.; not in this sense in Skt.; for true definition see CPD s.v. alīna, q.v.; wrongly Childers and PTSD), *dispirited, faint-hearted*: Mvy 7269 = Tib. zhun pa; 850 apagata-līna-citta (of Bodhisattvas); Śīkṣ 20.15 līnam cittaṃ bodhisattvānām na saṃvidyate. Cf. 2 Iiyati.

līna-tā, Śīkṣ 179.14, and °tva, nt., 180.10, *abstr. from prec.*

Iipyase, *thou art stained*: Gv 389.2, prob. misprint for lipyase.

1 **Iiyati** (= Skt. dī-, *flies*, only in cpds.; see abhi-, ava-, ni-, pra-lī°).

2 **Iiyati** (Skt. Iiyate, hardly in this mg.; cf. līna), *is cast down, dispirited*: Iiyanty alābhair na ca RP 13.8 (vs).

Iiyānā (= Pali id.; to prec. plus -anā), *faintheartedness, or sluggishness*: °nām sarva varjitvā śṛṇuyāt sūtram Idrām SP 235.9 (vs). (Burnouf *faiblesse*; Kern *distractedness*.)

Ilāyitatva, nt. (cf. Skt. Ilāyita), *bodily transformation*: Mvy 9428. So Tib. lus bsgyur ba, and second Chin. gloss; first one seems to mean *swaying of the body*, doubtless thinking of the primary mg. of Skt. Ilā.

Ilīn, adj. (from Skt. Ilā with -in), *enjoying sport or pastime*: ajarāmarallī Mmk 80.3; 83.20-21.

lūgna, ppp. (to lujjati; = Pali lugga, Skt. rugna), *broken*: lugna-pralugna Mv ii.429.18.

? **luṅga**: in Divy 650.22 iti luṅgādhyāyāḥ, colophon to a chapter which is not given in the text; the word is not mentioned in Index or notes; the following colophons suggest that the chapter may have dealt with signs or omens of some sort. Skt. Lex. luṅga = mātuluṅga, *citron*, (fruit or tree); otherwise not recorded.

[**-lucana**, see keśa-l°.]

lujjati (MIndic), °jyati, °te (= Pali lujjati; not recorded in Pkt. Sheth or Ratnach.; = Skt. rujyate; see also pra-lu°, vi-lu°), *is broken*: °jyamāṇam Mv ii.356.9 (vs; v.l. pra-lu°) = iii.280.15 (vs; here Senart lujja° with v.l.); lujjanti, v.l. lujyanti (pres. pple. loc.; Senart em. °te) Mv ii.371.3; lujjamāṇam, v.l. lujy°, ii.371.13, 17, and repeated below; lujje (aor.) ii.412.11; lujyata iti lokāḥ (etymologizing) Mvy 3061; lujyante AsP 256.7. See lugna.

luḍati (= Pali luḍati, trans. and intrans.), *intrans. stirs, moves, is agitated*: LV 308.4 (vs) vrkṣa (n. pl.) luḍanti. Cf. luḍita.

luḍita, adj. (pple. of luḍati, q.v.; = Pali luḍita; cf.

Skt. *lulita*, *loḍita*; see also *a-luḍita*), *agitated*, sometimes physically: Gv 202.21, of water, *stirred* by perfumed breeze; Sukh 38.1 (*nadyaḥ* ...) *nānāratna-luḍita-puṣpa-samghāta-vāhinyo*; oftener intellectually, Lañk 285.5, with *citta*; Gv 338.4 °*ta-saṃtānalh* (see *saṃtāna*, which here = *citta*); Mvy 6819.

lumba, a kind of tree, acc. to Senart (who em. this for mss. *lamba*) the *plakṣa*, in *lumbodiyānam* Mv i.99.6 (vs), applied to what is otherwise known as the *Lumbini* grove; since in line 8 *lumbini* (q.v., 2) seems to be a tree-name, the em. seems plausible, tho no other record of *lumba* (or *lamba*) or *lumbini* as a tree-name has been noted.

lumbini, (1) (= Pali id.) n. of the grove where Śākyamuni was born: LV 78.19; 79.11, 16; 81.8 (°*niye*, loc. sg., attributed to a non-existent adj. *lumbiniya* in BR); 91.16; all these vss, also, with °*ni* m.c., 234.19; 252.19; 411.21; °*ni* Mv iii.112.9; Mvy 4123; Karmav 82.1; often °*ni-vana*, Mv i.149.3; ii.18.10 ff.; 145.6; Divy 389.16; Gv 365.5, etc.; (2) seemingly, n. of a tree, = *plakṣa*: *dadarṣa 'tha lumbiniṃ* Mv i.99.8 (vs), foll. by *tasyāḥ śākhāṃ* ... (the subject is *Māyā*, in the *Lumbini* grove); see also *lumba*; (3) n. of a class of deities: *Mahāsamāj*, *Waldschmidt*, Kl. Skt. Texte 4, 191.1 *lumbini lumbiniśreṣṭhā(h)*; confirmed Tib.

Lumbiniśreṣṭha, n. of a class of deities, see prec. (3).

lūkha, adj. (= Pali id., Skt. *rūkṣa*; see also *lūha*, *rukṣa*, *ruccha*, *a-lūkha*, *a-lūha*, and next), *coarse*, *poor* (of food); *inferior*, *bad* (of inclinations); once perhaps subst., *evil*: of food, Mv ii.233.7, 8 (note *lūha* in 5); 234.9; 460.15; iii.120.22; 178.7; *lūkhādhimuktikā* Mv ii.313.9; seemingly subst., *evil*, Mv iii.364.14 *śuddhalūkha* (°*ṣṣayo*) *purified of evil* (does it really refer to their diet? improbable; but they are *mūlaphalāhārā* in preceding line; possibly, then, of *pure and coarse* [simple] food?).

lūkha-tā (abstr. from prec.), *harshness* = (ascetic) *severe austerity*: Mv ii.208.2.

lūna-lipi, a kind of script: LV 126.1 (between *Cīna* and *Hūna-l'*). Omitted in one ms., one corrects to *dūna*; Tib. *phu na*; not in the Mv parallel list i.135. Kirfel, *Kosm.*, records, as names of peoples, *Lūta* (84), and *Līna* (88).

[*lūnāti*, prob. uncorrected misprint for Skt. *lunāti*: LV 286.4 (prose). No v.l. in Lefm., yet Calc. reads *lu°*; not noted in Weller.]

lūha, adj. (= Amg. id., by the side of *lukkha*, *rukṣha*; see under *lūkha*), (1) *coarse*, *poor*, of food; (2) *poor*, *inferior*, of bodily condition; (3) *harsh*, *severe*, of practices; (4) *inferior*, *bad*, of inclinations, mental tendencies; (5) *coarse*, *rough*, of garments; (6) *bad*, of more than one of the above, or in a general, unspecified way; adv. *lūhena*: (1) Mv ii.208.7; 233.5; iii.14.20; Divy 13.27; 425.13; Av ii.114.12; 115.2; in Av i.285.4 *lūhenābhīramate*, *he takes pleasure in* ... (no noun expressed), but perhaps referring to appetite for filthy food, or perhaps more general, cf. *lūhādhi-mukta* in next line; Śikṣ 128.16; 129.9 f.; 130.5; 131.4 (Bendall and Rouse, Transl. 128 ff. *poor*, tacitly withdrawing Bendall's erroneous interpretation in ed. 128 note 4); KP 123.3; Bbh 120.10 (? contrasted with *praṇīta*, as often when this word is used of food); (2) LV 257.7 *lūha-nyūna-durbala-kāya*; in LV 263.22 read *lūha-durbala-kāya*, with Weller 32, supported by Tib. (text with mss. *lūham*, which could only be adv., = *lūhena*, 6 below); (3) *lūha-vrata* LV 259.3; °*prahāna* (q.v.) Mv ii.126.12 etc., repeatedly; °*karmaṇ* Mv iii.14.20 (? text uncertain); (4) *lūhādhi-mukta* LV 264.4, 10; Mv ii.131.5 (followed by *lūhābhīprasanna*); Av i.285.5 (see under 1 above); (5) *civara* Divy 81.26; 427.14; (6) of the 4 *nīśraya* (q.v.) collectively, Bbh 193.5; defined by Tib. *nan pa*, *bad*, *poor* Mvy 2700; this is the ordinary Tib. rendering (acc. to Bendall Śikṣ 128 note 4 Tib. in a couple of Śikṣ passages

renders by *ñuñ*, *little*, *scant*); adv. *lūhena*, *poorly*, LV 271.3.

Lūhasudatta, n. of a householder: Divy 159.20; 160.4.

Lekuñcika, n. of a brahman's son of Śrāvastī: Av ii.153.1 ff.

lekhanā (cf. Skt. and Pali °*na*, nt.), (act of) *writing*: Mvy 903 (in sense of *copying* sacred works).

lekha-lipi, a kind of writing, Senart *epistolary*, i. e. *cursive writing*: Mv i.135.6; **lekha-pratīlekha-lipi** LV 126.6, in passage corresp. to Mv; Tib. literally, *script for sending a letter and return (reply)*, *spriñ yig dan lan gyl yi ge*.

lekhaḥārika (cf. Skt. °*hāraka*, °*hārīn*), *courier*, *letter-carrier*: Mvy 3817. Cf. s.v. **lehari(ka)**.

Lecchavi = **Licchavi**, q.v. (vṛddhi formation, § 3.67? or MIndic e for short i, § 3.59, as Senart assumes on 255.97): Mv i.254.13 ff., in a long passage, almost always *Le°* (down to p. 299).

Lecchavika (also °*vaka*?), pl., = **Licchavi**, cf. prec.: Mv i.283.12 (mss. °*vakā*, n. pl.; Senart °*vikā*); 300.4.

leḍu (Pkt. id.; Amg. *lelu*, *leṭṭhu*; Pali *leḍḍu*; Skt. *leṣṭu*, *clod*: acc. to Kern, SP Preface p. viii, in Kashgar rec. (along with *leṣṭu*) for Nep. *loṣṭa*).

lena, **leṇa**, nt., also m. (= Pali *lena*, *leṇa*, often with *tāṇa*, *śaraṇa*; Skt. *layana*), *refuge*, esp. with synonyms such as *trāṇa*, *śaraṇa*; may be m., as epithet of a Buddha: *alene lenasamjñino* Mv i.7.7 (prose), *thinking a refuge that which is not*; *lenaś ca* Mv i.186.8; *lenam* (n. sg.) ca i.242.1; mss. *leṇo* (v.l. *layaṇo*) i.257.4 (prose), with *trāṇo* *śaraṇo* (Buddha); *lenam* (n. sg.) ii.328.11 (vs, of Buddha); *alena*, *no refuge*, Mv i.7.7 (above); Bhvr., *refugeless*, *alenā atrāṇā aśaraṇā* Mv iii.353.18 (prose); *sattva alena atrāṇyāḥ* (v.l. °*nāḥ*), *śaraṇavihīnā* ... Suv 53.1 (vs).

lepa, m. (Skt. and Pali id.), *lime*, *sticky matter*, as a snare to catch monkeys: *markaṭānām bandhanāya leyaḥ* Śikṣ 77.4, text, read certainly *lepah*, cf. Transl. 82 note 2; Tib. *rñon*, *snare*, *trap*; Chin. said to render *dung*.

lepaka (Skt. Lex. id.), *plasterer*, *layer of mortar*: in lists of craftsmen, Mv iii.113.17; 443.4.

[**lepana**, error for *lapana*, q.v.]

[**leya**, see *lepa*.]

lelohita, nt., some sort of material listed as unsuitable for monks' robes: MSV ii.52.10; acc. to Tib. *señ ras* = *viralikā*.

leśi- (stem in comp.; read *leśa* - ?) = **laiśika**: MSV iii.88.2.

lehari, m. (so Kyoto ed., text, v.l. *lohāri*), or (Index) **leharika**, *Mironov lohariḥ*, vv.ll. *lehari*, *lehāri*, *lehārika*, *courier*, *letter-carrier*: Mvy 3816 (precedes *lekhaḥārika*, q.v.) = Tib. *bañ chen pa*. Presumably related to JM. *lehāriya*, on which see Meyer, *Kautz*, Arth. 679 (derives it from *lekhačārika*; perh. rather from *lekhaḥārika*, MIndic *leha°*, with haplogy? the two forms are synonyms and bracketed in Mvy). Prob. read in Mvy *lehāri* or °*rika*.

laiśika, adj. or subst. nt. (from *leśa*), lit. *concerning a trifling thing*: Mvy 8377, the *saṃghāvaśeṣa* sin of accusing a monk of a *pārājika* sin on the basis of some trifling matter but afterwards repenting and confessing; cf. Prāt. 482.1 ff. (2 *leśamātram dharmam*); Tib. *bag tsam pa*, *trifle*. Pali *leśa* interpreted only as *trick*, PTSD; but cf. Childers. The corresp. Pali is Vln. iii.168.1 ff. (with *lesamattam*).

[**loka**, see *aloka*.]

Lokakṣetriya (Senart em. °*kṣatriya*), n. of a former Buddha: Mv i.138.8.

Lokagati, n. of a Bodhisattva (one of 16): Mmk 40.16.

Lokaguru, n. of a Buddha in the east: Mv i.123.11.

Lokajī, MIndic for °*jī*t, n. of a *rākṣasa* king: Mmk 18.1 (prose) °*jī*h, n. sg.

lokajyeṣṭha, *supreme one of the world*, a standard ep. of a Buddha: Mvy 13 = Tib. *hjiḡ rten gyl gtsō bo*.

? Lokadhara, see s.v. Lokaparitrātar; and cf. Lokamdhara.

lokadharmā, m. (= Pali lokadhamma), (the eight) *conditions of the world*, listed Dharmas 61 as lābho 'lābhaṃ sukhāṃ dukkhāṃ yaśo 'yaśo nindā praśamsā (same 8 in Pali forms, not in same order, PTSD): anupalīpto 'maḥ, not defiled by . . ., Mvy 873; LV 352.10; aṣṭalokadharmanupalīpta LV 275.5; Śikṣ 180.2.

lokadhātu, m. and f. (= Pali id., only f. acc. to Childers; see s.v. dhātu, 5), *world-region, world-system, world*; extremely common everywhere: three sorts, sāhasracūḍika, dvīsāhasra, trīsāhasramahāsāhasra (qq.v.; under the last, many examples showing both genders for lokadhātu are cited) Mvy 3041–4; other Mvy cases (all m. when unambiguous), 226, 361, 816, 860, 3046, 3060, 3063, 3070; besides the forms with trīsāhasramahāsāhasra, both m. and f. forms occur, the mss. frequently varying; in SP 40.16 KN with 3 mss. m., 3 others f., ed. note says f. 'seems preferable, dhātu being usually of fem. gender in SP', but this is hardly borne out by the evidence of this edition; e. g. it is clearly m. in 156.7 (prose, no v.l.); 157.1 (one ms. f.); 306.10; in 41.10 and 42.1 (parallel 40.16 above) ed. with all mss. but one masc.; in 121.11 ff. ed. prints fem. forms, but Kashgar rec. masc., usually with some Nep. mss.

Lokanātha, frequent as ep. of the historic Buddha, as in Pali, e. g. LV 97.16; in Sādh (29.17 etc.) n. or ep. of a Buddha; it is not clear that Śākyamuni is meant, tho he may be.

Lokanāthavyākaraṇa, n. of a work: Śikṣ 241.9.

lokanīṣṭha (cf. aghaniṣṭha), n. of a class of gods: Mmk 19.10 (follows akaniṣṭhā sukanīṣṭhā).

Lokamdhara, n. of a former Buddha: Mv 1.137.3.

lokapati = normal Skt. lokapāla, one of the 4 guardians of the points of the compass: catvāri lokapatino (n. pl.; 1.204.12 mss. 'nā) Mv 1.204.12 = II.8.7 (vs).

Lokapadma, n. of a former Buddha: Mv 1.138.4.

Lokaparitrātar (v.l. two names, Lokadhara and Punyaparitrātar), n. of a former Buddha: Mv 1.137.8. The v.l. (two mss.) seems likely to have been original, rather than Senart's reading, which looks like a secondary telescoping of the two.

Lokapālarājan, n. of a former Buddha: Mv 1.141.5.

Lokapūjita, n. of a former Buddha: LV 172.11.

Lokapradīpa, n. of a contemporary or future Buddha: Sukh 70.7.

Lokapriya, n. of a former Buddha: Mv 1.141.13.

lokavijita, nt., (n. or) epithet of the samādhi attained by the Buddha at his enlightenment: 'taṃ nāma samādhim (so the only mss. which has the word) samāpadyate Mv II.418.4. (I fail to find in this word what Senart finds, Introduction p. xxxvii, n. 2.).

lokavid, *world-knowing*, a standard ep. of a Buddha: Mvy 8, etc.

Lokasundara, n. of one or more former Buddhas: Mv 1.139.14; LV 5.11 (confirmed Tib.); Sukh 6.16.

Lokākṣa, pl., n. of a brahmanical gotra: Divy 635.16. Cf. Laukākṣa.

lokākhyāna-kathā, Divy 304.27, and **lokākhyāyikā**, 26, 29, *story-telling about the world*. Here a workman tells entertaining stories to his fellow workmen. Certainly not *philosophical discussion about* (the creation, etc., of) the world, which is the scholastic interpretation of Pali lokakkhāyikā (e. g. DN comm. 1.90.32; MN comm. III.223.15), adopted in PTSD. I am not sure that this is not late commentarial pedantry; in the canonical and other early Pali texts, so far as I can see, the Pali word might have the mg. which it clearly has in Divy.

lokānujñā, see anujñā.

lokānuvartanā, see anuvartanā.

lokāntarikā, subst. f., usually pl. (= Pali lokan-

tarikā, subst., not adj., 'scil. Niraya', with PTSD), *interstice(s) between the worlds*; they are dark, gloomy places, a kind of purgatories: chiefly in a well-known cliché, recorded SP 163.8; LV 51.10; 410.13 (and the first part, ending andhakārās, as abbreviation, 351.22–352.1); Mv I.41.4; 229.20; 240.9; II.162.9; III.334.7; 341.12; Divy 204.22; 205.4, 13, 23; 206.5, 16; Samādh page 7 line 9; ŚsP 102.17 (abbreviated); and in Pali, DN II.12.10; MN III.120.9; AN II.130.24; SN V.454.16. There are minor variants thruout, not all reported here, and in Mv the mss. are mostly quite corrupt and vary widely; Senart em. rashly; I shall quote a blended version which seems at least close to a common Mv text. For convenience the passage is divided into sections, (a) to (g); Divy lacks (b) and (f); ŚsP lacks (a) and (g); in Samādh, (b) is lacking, (a) and (c) come after (f); in Mv (all six passages) and in ŚsP, (b) comes after (c): (a) om. ŚsP; yā (a)pi tā (Divy adds lokasya; 204.22 lacks api tā, and so also SP; 3 of 6 Mv passages add loke) lokāntarikā (Pali lokantā); (b) omitted in Divy, Samādh, and prob. corrupt in all; I believe orig. had aghā aghasamvṛtā (Pali aghā asamvutā, for which Senart, Mv 1.406, brilliantly conjectured aghā aghasamvutā; the Pali comms. seem to me fatuous, and I cannot feel attracted by CPD's interpretation of aghā, see s.v. agha; Mv supports Senart, and so in a measure do SP, LV and ŚsP); the Mv tradition seems to point to aghā aghasambhūtapūrvā, in which with Senart I regard sambhūta as a corruption for samvṛta, or MIndic samvuta; close in sense, also, is aghā aghasphuṭā (*full of misery*), the reading of LV and ŚsP (in ŚsP after c); finally, SP, tho substituting (tāsu ya) akṣaṇāḥ for the first aghā, and omitting the 2d agha-, actually preserves samvṛtā(h), alone among BHS texts (note that it has no negative! thus tending to show the corruption of the Pali); (c) andhakārā andhakāratamīsrā(h) (Pali andhakārā andhakāratamīśā); so Samādh; SP ed. omits andhakārā (haplogr.), but v.l. has it; either it or andhakāra- is omitted in ŚsP and both LV versions (haplogr.); Divy andhās tamaso 'ndhakāratamīsrā; Mv (very confused) seems orig. to have read, andhakārā andhakāratamīsrā (or 'rāyitatvā) tamīsrā (or ti) tamīsrāyitatvā (or ti); (d) yatremāu (yatra ime, etc.) candrasūryā(v; or variants) evaṃ maharddhikā(v) (sometimes omitted) evaṃ mahānubhāvā(v); SP, LV, ŚsP, Samādh add other adjectives prec. by evaṃ; Pali yattha p' ime candimasuriyā evaṃ mahārdhikā evaṃ mahānubhāvā; (e) ābhaya (or ābhāya, etc., Mv; Pali ābhāya) ābhām (or ābhāsam; om. Pali) nānubhavanti (so prob. orig.; LV om. nānu; Pali nānubhonti, but SP nānubhavataḥ, Divy na pratyānubhavataḥ, ŚsP and Samādh na bhāsato, omitting ābhaya ābhām before it; Mv clearly intends nābhīsamvhuṇanti, all 6 times; Pali comm. on DN, II.433.23, attano pabbhāya na-ppahonti, on which the 'old ṭīkā' cited CPD glosses . . . obhāsītum an-abhīsamvhuṇanti, cf. Mv!); (f) ? not in Pali or Divy, perh. not orig.; SP varṇenāpi varṇaṃ tejasāpi tejo nānubhavataḥ; LV varṇena varṇaṃ tejasā tejo nābhītapato nābhīvirocataḥ (best mss. nāti° for nabhi° both times); ŚsP, Samādh, na tapato na virocataḥ; Mv ālokena vā ālokaṃ na spharanti; (g) uncertain; not in ŚsP; Pali tattha pi appamāṇo ujāro obhāso pātubhavati; SP, LV (in LV after insertion) tatṛāpi (SP tāsv api) tasmin samaye mahata udārasyāva-bhāsasya (SP mahato 'vabhāsasya) prādurbhāvo 'bhūt; Divy tā api tasmin samaye udārenāvabhāsena sphuṭā bhavanti; Samādh tā api tasmin samaye tenāvabhāsena sphuṭā abhūvan; Mv te (once tā) pi tena obhāsena sphuṭā abhūnsuḥ, with varr. The entire cliché means approximately: *And even those world-interstitial-spaces, (which are) miseries and covered over with miseries, darknesses, glooms of darkness, — in which the moon and sun here, which possess such great supernatural power and dignity (or capacity), are not capable of (producing) light by (their*

light, ... (f varies too much to admit a unified rendering), even in them a great, magnificent radiance appeared (at that time). — Besides this cliché, lokāntarikā occurs in, na ca vedayanti duḥkham 'rikā vipadyamānā (?)em.) Mv II.34.16; alone, Mvy 3062; lokadhātor 'rikā duratikramā Dbh 58.11; sarva-'rikāś ca tasmīn samaye mahatāva-bhāṣena sphuṭā abhūvan LV 86.19 (cf. the cliché, g); (na ca bhūyo) 'rikā ... prajñāyante sma LV 277.9.

Lokābharāṇa, n. of a former Buddha: Mv I.136.14. **Lokābhilāṣita**, n. of a former Buddha: Mv I.136.16 (v.l. 'laṣita); LV 5.14 (confirmed Tib.; no v.l.). In both followed by Jitaśatru, q.v.; cf. next.

Lokābhilāṣin (cf. prec.), n. of a Tathāgata: Mvy 101. **lokāyatana** (nt.?), = Skt. lokāyata, the system so named: 'ne Divy 635.25; in BR cited from Colebrooke, Essays 1.404 as personal, meaning a follower of the lokāyata (the usual Skt. and BHS lokāyatika); it is cited from Rāmātirtha on Sadānanda; BR suggest that it is an error, and indeed a note to the 2d ed., 1.428, states that lokāyatāḥ is read in 'the printed edition'.

Lokālokanihitamalla, n. of a former Buddha: Mv I.141.9.

lokika, f. 'kī, adj. (= Pali id., BHS and Skt. laukika), worldly, opp. to lokottara: (creatures in Sukhāvati) lokikīṣu kathāsv anapekṣā viharanti, lokottarābhiḥ kathābhiḥ saram pratyayanti Sukh 59.9.

? **Lokini**, (perhaps) n. of a yakṣiṇī, see **Ālokini**.

Lokendra, n. of one or two former Buddhas, in the same list: Sukh 6.2; 6.15.

Lokendrakāyapratibhāsaprabha, n. of a Buddha: Gv 285.1 (vs).

Lokendraghoṣa, n. of a Bodhisattva: Gv 3.21.

Lokendrateja(s), n. of a Buddha: Gv 257.13 (vs).

Lokendrapravaraṇaprabhaghoṣa, n. of a Tathāgata: Gv 312.1.

Lokendrarāja, n. of a Tathāgata: Mmk 7.11.

Lokeśvara, n. of a Bodhisattva: Sādh 20.11, 23.3, etc.

Lokeśvararāja, n. of a former Buddha: Sukh 6.18 ff.

lokottara, adj. (cf. Skt. id., Pali lokuttara; cf. **lokika**, **laukika**), super-worldly, esp. (but not invariably) said of a Buddha and all his aspects and activities, acc. to the Lokottaravādin school: 'rasya Buddhasya Śākyamunino Mv I.48.15; 'rā(h), said of Buddhas, I.96.12; (na hi kimpit samyak sambuddhānām lokena samam, atha khalu sarvam eva maharṣiṇām lokottaram I.159.3 (a summary statement of the doctrine of the L. school); various functions of the Buddha specifically called lok° Mv I.167.17, 18 (see s.v. **niṣaṇṇa**); 168.1, 2, 3, 4, 9; in Divy 161.25 no creature can comprehend a Buddha's lokottara-cittam, but any creature can understand his laukikam (q.v.) cittam (line 23); (Bodhisattvas) budhyantī āśayasamyuktā loke lokottare tathā Mv I.86.4, are enlightened in regard to the world and the supramundane, which I think may mean (in the dogmatic sense) what pertains to the Buddha, the Senart thinks differently; 'ram artham (supramundane goal) p'arthayamāno Bodhisattvo Mv II.279.8; 'rābhiḥ kathābhiḥ Sukh 59.10, see s.v. **lokika**; in Lañk 156.15 (cf. 157.9, 11) jñāna, and in 237.2-3 ff. pāramitā, are of three kinds, laukika (of worldly persons and heretics), lokottara (of śrāvakas and pratyekabuddhas), and lokottaratama (of Bodhisattvas); here the word can hardly have its technical dogmatic meaning.

Lokottaraparivartta, m., n. of a work: Mvy 1334; Śikṣ 151.13.

Lokottara-vādin, pl., n. of a school: Mvy 9093; part of Mahāśāṃghika, Mv I.2.13.

locanaka, f. 'ikā, = 'na, eye: (Bhvr. with endearing dim. -ka) -sulocanikā(h) LV 322.12 (vs), of the daughters of Māra; (Bhvr.) rakta-locanaka, red-eyed, Mmk 64.27, of Yamāntaka.

Locanā, n. of a goddess (= Buddhalocanā, Rocanī): Sādh 18.13 etc.

loṭhaka (var. lothakam, but no v.l. in Mironov), allegedly a kind of girdle, acc. to Tib. lcag phod (Jā. and Das pod), a girdle, made of platted ... strips [like] a chain: Mvy 8995; **loṭhaka**, acc., MSV II.89.11 = Tib. lcag guḥi gdiṅ ba, here app. a material to cover beds and seats.

loḍayati (Skt. in mg. stirs, agitates), mixes, stirs in; Skt. āloḍayati has this mg. and is used in LV 269.14 (prose), but in 271.14 (vs), the same incident is told with: (gandhāmbu cūrṇāni ca) oruhyā nadi loḍayanti sallīam, descending into the river, mix perfumed water and powders into the (river-)water (two accus.).

loṭhaka, see **loṭhaka**.

loṇa (nt.; = Pali id., Skt. lavaṇa; Skt. Lex. id. in cpds.), salt: so dāni loṇam ca aloṇakam ca ... paribhuñjāsi (so mss., Senart 'asi) Mv III.120.21 (vs); SP 114.8 (vs).

loṭhaka, nt., var. for **loṭhaka**.

loṣṭu (Skt. Lex.; blend of loṣṭa and leṣṭu?), clod of earth: loṣṭum KP 105.5; loṣṭunā 4; śva-loṣṭv-anujavana- (see anujavana) KP 105.2; 106.8; 107.1, 5; loṣṭu-patane LV 319.16.

[**lohari**, **lohāri**, see s.v. **lehari**.]

lohaliṅga, m., Mvy 9507 = Tib. lhog pa (also ldog pa), some kind of large carbuncle or ulcer; also Māy 238.6; 245.23; 248.31; 259.22. See also **rajata**.

lohitaka, m. (1) some sort of insect: 'kā prāṇakā kālaśrīṣakā (bodhisattvasya) pādālehi yāvaj jānumāṇ-ḍalāni chādayitvā asthānsuḥ Mv II.137.4; repeated 138.19 with 'ka-prāṇakā; (2) n. of a town: Mv III.328.2; also **Lohitavastuka**, 327.20, and **Rohitavastu**, q.v.; see also **Kamaṇḍaluka**; (3) n. of two nāga kings: Māy 247.14; cf. Skt. Lohita, BR s.v., 2 k. See also **lohitakopadhāna**.

lohitakā = 'tikā (cf. Pali lohitāṅka), a kind of gem: musāragalvamuktāhi maṇi-lohitakāhi (mss. 'kāni) ca Mv II.191.5 (vs); 'kā-mayānām (chattrāṇām) 302.10; 'kā-, in cpd., lists of gems, Divy 67.19; 138.3; 'kā, separate word, in list of gems, 502.7.

lohitakopadhāna, adj. (= Pali 'kūpadhāna), having red pillows, ep. of a couch, paryāṅka: Mv II.115.17. Cf. **lohitopadhāna** SP 75.8.

Lohitanyāyatana, m. pl., n. of a brahmanical gotra: Divy 635.16.

lohitamuktā, 'kti, 'ktikā (once 'ktika, prob. by error), a kind of gem, evidently = **lohitikā**; like the latter, 'kti is listed among the seven ratna, q.v. 2; 'muktikasya, text, but read 'muktīsyā with v.l., Mv II.492.6; 'mu'v'tikā Mvy 5953 (Tib. mu tig dmar po, red pearl); otherwise only 'muktā: Gv 53.1; 89.26 (text 'muktā'; corr. 2d ed.); 90.1, 6, 7; 148.14; 158.25; Sukh 54.11 (**lohitamuktāhāra**, a necklace of l°), et alibi (frequent in Sukh); in Mv II.302.12 'ktā-puṣpa-grhītā (so mss., Senart em. 'parighītā; does this mean **lohitamuktā**-colored flowers?); in list of gems SP 256.12.

Lohitavastuka, see **Lohitaka** (2).

lohītākṣa, red-eye, (1) (n. of a gem, not in Skt. dictionaries, but occurs in Pūrṇabhadra's Pañc., Hertel, I, vs 67, and see Finot, Lapidaires Indiens 137; also AMg. lohīyakkha: Mv II.311.2; 318.3); (2) n. of a rākṣasa: Divy 119.21; 122.26 (here called a mahāyākṣa); (3) n. of a maharṣi: Māy 256.27.

Lohitākṣi (cf. prec., 2), n. of a rākṣasi: Māy 240.23.

lohitikā, a kind of gem (also 'takā, q.v.; evidently = **lohitamuktā**, 'kti; app. not ruby): in Mv as one of the standard list of 7 ratna, q.v. (2); otherwise, usually in lists of gems, Mv II.275.3; Divy 51.25; 115.3; 229.7; 231.18 ('kā-rājīr, read as cpd.); Av I.205.3; Bbh 234.2.

lohi (in AMg. and other Pkt. said to mean a shallow metal pan, frying pan, which hardly fits our word), kettle, a large metal receptacle: mañjūṣa lohi ca tathā supūṇā (so read with WT) SP 364.4 (vs); (naranudhiravasāmūtra-

puriṣasamkulāyāṃ mahā-lohyāṃ prakṣiptaḥ (a man is the subject) Divy 378.11; tām lohīṃ paśyati 13; lohyantarasthaḥ 17 (the same man); lohī-samghātā, see samghāta.

Laukāṣa, pl. (Skt. Gr.), n. of a brahmanical school (of the Chandogya): Divy 632.23, 25. Cf. **Lokāṣa**.

laukika, adj. (Skt. id.; BHS also like Pali, **lokika**), with citta, (thought) *about the world*; said of the Buddha when he concerns himself with the welfare of some person or persons: °kam (137.16 °ka-) cittaṃ utpāditam, or utpā-

daya(n)ti (subject, a Buddha or Buddhas) Divy 63.11 ff.; 77.14 ff.; 137.16; 161.23 f.; in the last contrasted with a Buddha's **lokottara** (q.v.) citta; MSV i.255.19.

laukikāgra-(or °grya)-**dharma**, m., sg. or pl., *prime-in-the-world condition(s)*, fourth and highest of the **nirvedha-bhaga** (-bhāgiya), qq.v.: Mvy 1215 °grya-, but Mironov °gra-; Sūtral. xiv.26 comm. °gra-; here identified with ānantarya-samādhi; °gra- also AbhidhK. LaV-P. vi.167.

V

va (1) (= Pali id.; see also **vā**), MIndic for Skt. **iva**, most commonly in vss, *as, like*; often written **ca** in mss. of Mv, and em. by Senart; among the cases where mss. read **va** (sometimes with v.l. **ca**) are: dharmaṃ imaṃ pāṇitāla **va** (v.l. **ca**) darśaye Mv i.297.14 (vs); others, iii.5.5 (vs); 14.13 (vs); 78.11 (vs); 110.11 (vs, v.l. **ca**); 119.12 (vs, v.l. **ca**); 123.19 (vs, v.l. **ca**); 290.12 (prose); 384.19 (vs); padumaṃ **va** vāriṇā SP 313.3 (vs, no v.l.); gagane **va** pakṣi Gv 473.15 (vs); others after final -e or -o, SP 26.7; 127.9; 128.13; LV 49.21; 173.6; 188.14; Mv i.75.6; ii.115.4; Samādhi 19.26; Bhad 20; abhramukto **va** Ud xvi.5, 7, oldest mss., changed in later mss. to °mukta **iva** (unmetr.) or °muktaiva; after -ā, Mv i.203.2 = ii.6.19; after -ā for -ās, drumā **va** SP 131.4; after -a for -am, kṣāṭha **va** LV 322.8; bhadraṃ **va** Ud xix.12, oldest ms., later v.l. bhadraṃ **iva** (unmetr.); naḍāgāraṃ **iva** kuṇḍaraḥ Divy 68.20 = 138.27 (vs), so text, but meter requires °raṃ **va** (or °reva?); a few cases where **va** is Senart's em., but quite certainly right, are: Mv ii.241.8 (vs; mss. **vā** or **yā**; meter requires **va**; for **iva**); in the rest Mv mss. **ca**, em. Senart **va**: Mv ii.38.12 (vs); āmapātraṃ **va** ambunā 240.11 (vs; same line, āmapātraṃ **ivāmbunā** LV 263.1); 250.2; iii.110.10; 123.20; there are many other cases where Senart reads **va** for mss. **ca**, not all certain; (2) (see also **vā**) perhaps for Skt. **eva**, as in Pali, but the cases noted are few, and most could be em. to **ca** (the reverse of **ca** for **va** = **iva**, just mentioned): kālaṃ (mss. **kāla**; metr. indifferent) **va** nātināmenti Mv i.192.14 (vs); (taṃ rājyenā-bhīṣṇicatha), so **va** rājā bhaviṣyati Mv ii.436.14 (prose), possibly *he and no other* (but prob., with **ca**, *and he*) *will become king*; (amṛtaṃ) mayā bhikṣavaḥ sāksātkṛto(!) 'mṛtagāmi **va** (v.l. **ya**); Weller 38 'Schreibfehler für **ca**', prob. rightly mārgaḥ LV 409.8 (prose); darśenti dharmacaryāṃ (meter requires **cariyāṃ**) **va** sudharmanīṣṭhām Gv 477.6 (vs: printed **vasudhar**°, which is impossible; **va** = **eva** could be assumed); kuṣigatā **va** Mv i.144.13 (prose), here clearly = **eva**, *still in their mothers' wombs*; viṣiṣṭarūpaṃ **v** iha SP 90.11 (vs), all mss., could be for **eva**; both edd. em. **c** iha; in 91.12 (vs) WT em. **va**, with Tib. **ñid**, for mss. **ca** (plausibly); (3) **va** m.c. for **vā** (as in Pali), or: mañjughoṣu yatha yādṛso **va** ham Gv 489.10 (vs), like Mañjughoṣa, or such as I (Maitreya) am.

vaṃsa, m., (1) (cf. Pali **vaṃsa**, *tradition*, as in Dpvs. 18.3 saddhamma-vaṃsa-kovidā, *knowing the tradition of the true religion*; cf. Miln. 190.24, 27, syn. pavenī 31, *traditional usage*, orig. *line of descent*), *tradition*: (na ... parinirvāsyāmi) yāvan mayā buddhadharmasamgha-vaṃso loka na pratiṣṭhāpito bhaviṣyati LV 377.17 (prose); Tib. *sgra, voice, sound*, hence Foucaux (for BHS) *renommée*, but I cannot find evidence for this mg. in Skt. or MIndic; (2) (= Pali **Vaṃsa** = Skt. **Vatṣa**, q.v., which is also used as **Vaccha**, personal name, in Pali) n. of a people: idaṃ Vaṃsarājakulaṃ piddham ... LV 21.1 (no v.l.), also 3. (v.l. **Vaṃsa**); Tib. *bad sa* (= **Vatṣa**).

vaṃsa-ghaṭikā (see **ghaṭikā**), *bamboo-stick*, as a kind of toy (rather than 'game', as Index and pw Addendum): Divy 475.19. It may have been *used* in a game; cf. Pali **vamsaṃ** DN i.6.13, comm. i.84.26 = *veṇuṃ ussāpetvā kīḷanaṃ*; indeed, the true translation may be *stick used in (the game of) vamsa*, instead of the above.

vaṃsa-dalikā, a *bamboo blade* (? cf. Skt. **dala**): °kayā nīrlīkhyodakena prakṣālayitavyaḥ (sc. guḍaḥ, added to monks' food) MSV i.249.15.

(**vaṃsarāga**, *bamboo-colored*, adj. applied to a kind of valdūrya-gem in Kauṭ. Arth., Shama-S.¹ 76.19; so also Jm 92.2 **vaṃsarāga-valdūrya-prabhā-vyatikara-harita-sallam; in line 4 (vs) the same is described as *marakata-harita-prabhair jalair* ... , which misled Speyer into taking **va**° as a synonym of *marakata, emerald*; but it is clear from Kauṭ. that it is another green gem.)**

vaṃsarocanā (Skt. Lex. id.; Skt. **vaṃsalocana**, and Lex. °nā, *tabasheer, sugar of bamboo*: Mvy 5790; in Suv 105.2 (vs) mss. **samocakaṃ tu**; Nobel em. **sarocanā**, implausibly; a Chin. version supports **vaṃsarocanā**, which should prob. be read, despite the 'metrical difficulties' (Nobel) which it causes (omit **tu**, as a patchword introduced after the corruption?).

(**vaka** = Skt. **baka, trickster**: Mūrdhātā nṛpatir hy eṣo naite Vaisālīkā vakāḥ Divy 217.23.)

Vakula, see **Ba**°.

[(**maṇi**)-**vakkala**, false reading Mv ii.472.3; read **maṇi-valayā** (with ms. **C**, quoted as °**valapā**).]

vakkali, nt., a kind of textile material: °li (both edd., no v.l.) Mvy 5871 = Tib *bag le ba*(?) ; Chin. *colored, variegated cotton* (= **kaca**, q.v., the prec. word in Mvy). Surely not connected with Pali, AMg. **vakkali**(n), *wearer of bark*, from Skt. **valkala**.

Vakkalin (= Pali id., for Skt. **valkalin**), n. of a ṣī who was converted by Buddha: Divy 49.3 ff. His story as told here is clearly related to some incidents told of him in Pali (see DPPN).

Vakkula, see **Ba**°.

vaktavyikā (f. to °**vyaka**, to **vaktavya**, in mgs. 4 or 3 of BR), some kind of person not to be initiated as a nun; *subject to orders*(?), or *worthy of reproach, blame-worthy*(?): mā (sc. asl) °kā Bhik 16a.4.

[**vaktra**, nt., Mv iii.185.17, repeated 19 (vs) *atha gāyasi vaktrāṇi*, either corruption or false Sktization for Pali **vattāni**, same line, Jāt. iii.447.18; Senart assumes that this Pali word = Skt. **vṛttāni, meters**, which is plausible. However, Ratnach. records (without citation from literature) an AMg. **vatta** = Skt. **vyakta**, defined *singing while making the syllables and sounds distinct, an excellent mode of singing*. May not the Pali **vattāni**, and our word, be equivalents of this? Our word might then be a false Sktization, or error, instead of **vyaktāni**.]

Vakṣu, n. of a nāga king: Māy 247.8. Occurs as n. of a river in Skt., and in Māy 252.34; identified with the

Oxus. The n. of the river is used as the n. of a nāga-king, cf. Mvy 3304-7, and s.v. Pakṣu.

Vakhala, n. of a country: Mmk 325.10 (vs), see s.v. Kāvīsa.

[**vaga**, in Gv 105.22 sattva-vagasya, read sattvāva-gasya, and see **avaga**.]

vagura, m. (= Skt. bakula, vak^o), name of a plant: puṣpam vaguro (vi)pramuñcati Ud xviii.13.

? **vagūhayati**, perh. for **avagūh^o**, q.v.

vaṅka, adj. (= Pali id., Skt. vakra, which exists side by side in BHS, sometimes juxtaposed with **vaṅka**; § 3.4; cf. **a-vaṅka**), *crooked*, (1) literally and physically: SP 113.11 **vaṅkāś** ca ye kāṇaka kuṇṭhakāś ca; 350.9 **vaṅkoṣṭho**, and 10 **vaṅkamukho** (in same context vakra-danto 8, vakranāso 9); Mv iii.283.11 **kubjagopānāsi-vaṅkā**; both lit. and fig., RP 58.7 (kāya)-**vāk-citta-vaṅkā**, *crooked in body, speech, and mind*; (2) fig. *crooked, dishonest, deceitful*: SP 48.7 **vaṅkāś śāthā**; 268.5 **śāthā vaṅka-jātiyā** (with only 1 ms., others **vaṅcaka-j^o**; but LaVallée Poussin JRAS 1911.1075 **vaṅka-jātikā**); 272.1 **durbuddhinaś** ca **vaṅkāś** ca **śāthā**...; Mv I.96.5 **akṣa-vaṅka-dyūta-kṛdā**; 164.14 **vaṅkāvakāśā** (so Senart for mss. ***kāśam** ca, unmetr.) *vigato, free from possibility of deceit(?)*; Mvy 7322 (the next word is **vakrah**); Śikṣ 230.3 **doṣa-vaṅka-śāthya-kuhanām**; (3) n. of a mountain (= Pali id.) to which Viśvantara was banished: Jm 55.12 ff.

Vaṅga (= Skt. id.)-līpl, a kind of writing: LV 125.20 (most mss. **Māṅga**, which Tib. supports, **maṅ ga**; see also **vandā**).

Vaṅgāla (= Skt. and Pali **Vaṅga**; Pkt. has this form, cited as **Baṅgāla** in Sheth), *Bengal*: Mmk 275.14 ***lādhipatī**.

vacana-patha, m. (= Pali id.), *way of speaking*, virtually = *vacana, speech, utterance, words*: LV 181.11; Śikṣ 185.2; 188.9; Bbh 238.9 (for citations see s.v. **durā-gata**).

[**Vacanasampraveśa**, see **Adhivacanapraveśa**.]

vacī (once in Skt. **vacī-bhedāt**, BR; Pali id., mostly in cpds.; AMg. **vai**, common), *speech, word*: kāyakarma **vacīkarma** **manokarma**... Mv I.102.4 (vs; I could be m.c.).

Vajī (the usual form in mss. of Mv, Senart always **Vajji**), or **Vajji** (= Pali **Vajji**) = **Vṛjī**, q.v., n. of a people and country; associated with (Skt.) Malla, and with Licchavi, who in Pali are one unit in the Vajji confederacy, but the two are also treated as interchangeable: Mv I.34.9 (prose), text **vajji**, v.l. **vajji**; 264.13 (vs), mss. **vajim** **abhimukho**, read **vajim a^o**, m.c.; Senart **vajji**; 326.2 (prose), mss. **vajīṣu** or **varjīṣu**; ii.419.9 (prose), mss. **-vajī-** or **-vajri-**; iii.421.5 (vs), **vajī-** required by meter, mss. **vajī**, **vajri**, Senart **vajji**.

vajira (= Pali id.), MIndic for Skt. **vajra**, in mg. *diamond* (or *thunderbolt?*), only in vss m.c.: **vajirakāya** LV 298.19; **vajirasāra**-Gv 56.1; 372.8.

Vajji, v.l. for **Vajī**, q.v.

Vajra, (1) n. of a samādhi: Mvy 516 (var. **Vajropama**, q.v.); ŚsP 1416.1; (2) n. of a future Buddha: Gv 441.26.

vajraka, (1) adj. (from **vajra**; in Skt. only with **taila**, a medicinal oil), *diamantine, hard*, fig.: **adhyāśayair vajrakaiḥ** LV 216.4 (vs); (2) n. of a guhyaka (cf. Pali **vajira**, n. of a yakṣha); Mmk 532.16 (vs); (3) n. of a mountain: Divy 450.10; 13; 455.29; 456.1; (4) m., n. of a muhūrta: Divy 643.13; in 644.15 written **varjanakā**.

Vajrakukṣi, n. of a cave: Kv 23.3; 24.12.

Vajragarbha, n. of a Bodhisattva: Mvy 663; Dbh 2.4, 26 ff., etc.

Vajragāndhārī, n. of a goddess: Sādh 352.17 etc.

Vajragir, n. of a Bodhisattva: Gv 442.16.

Vajragupta, n. of a former Buddha: Mv I.139.13.

Vajracarcikā, n. of a goddess: Sādh 395.13.

Vajrachedikā, n. of a work (our **Vaj**): Śikṣ 171.9; 275.11; Vaj 46.11.

Vajrajñānaparvata, n. of a Bodhisattva: Gv 442.9.

Vajrajālānālarka, n. of a deity: Sādh 512.1.

Vajradāka, n. of a supernatural being (cf. next): Sādh 466.1 etc.

Vajradāki, or ***dākinī**, n. of a yoginī (cf. prec.): ***dāki** Sādh 445.20 (vs; v.l. ***dākinī**, contrary to meter!); ***dākinī** 459.21 (prose); 488.8 (vs), etc., the regular form.

Vajratārā, n. of a form of Tārā: Sādh 178.10 etc.

Vajratikṣṇa, n. of a form of Mañjuśrī: Sādh 148.17 etc.

Vajratuṇḍa (Skt. Lex. id.), *vajra-beaked*, n. or epithet of Garuḍa: LV 270.9 (prose).

Vajratuṇḍī, ep. of Tārā: Hoernle MR 54.2; said (see n. 14) to mean *vajra-navel*; cf. **Vajranābhi**.

Vajradrḍhanetra, n. of a yakṣa: Mvy 3372.

Vajradrumakesaradhva, n. of a gandharva: Mvy 3389.

Vajradhara (cf. **Vajrapāṇi**?), n. of a Bodhisattva or deity: Mmk 312.6; Sādh 515.4 etc.

Vajradharā, n. of a rākṣasi: Māy 243.22.

Vajradhātviśvarī, n. of a goddess: Mvy 4291; Sādh 65.1; 280.16.

Vajradhvaja, n. of a number of Tathāgatas: Dbh 99.18.

Vajradhvaja-sūtra, n. of a work: Śikṣ 22.5; 278.14; also called **Vajradhvaja-pariṇāmanā**, Śikṣ 213.3; 291.10.

Vajranābhi, n. of two former Buddhas: Gv 104.20; 257.20 (here **Vajira^o**, in a vs).

Vajranārāyanaketu, n. of a former Buddha: Gv 281.26.

Vajranetra, n. of a Bodhisattva: Gv 3.3.

Vajrapadavikramin, n. of a Bodhisattva: Gv 81.8.

Vajrapadmeśvarī, n. of a goddess: Sādh 76.1.

Vajrapadmottara, n. of a Tathāgata: Dbh 89.14.

Vajrapāṇi (in Skt. ep. of Indra; in Pali **Vajirapāṇi** is n. of a yakṣha, also of Indra, the two being identified, at least sometimes; on his character see DPPN; in BHS sometimes = Indra, as in Mv I.183.10 where his form is assumed by Buddha; prob. also in Gv 250.20, where he parallels, and forms the climax of, a series of devatās; and prob. SP 445.6), n. of a yakṣa, Māy 3 (living at Rājagṛha); cf. **Vajra-rājagṛha**; usually not, as in Māy, a mere local yakṣa, but a much more imposing and even terrifying yakṣa, who e.g. in Bbh 152.1 may be conjured up by a Bodhisattva to frighten evil-doers (cf. also **Caṇḍa-vajrapāṇi**); often called by epithets like **mahāyākṣa-senāpati** Suv 85.3, **guhyakādhīpati** 91.17 (see the word, and cf. LV 66.6), **yakṣendra** 158.13; similarly Mmk 548.7, and often; elsewhere he is an important Bodhisattva, at or near the head of lists of them, Kv 1.7; Mvy 649; one of eight, Dharmas 12; a special attendant on Buddha Laṅk 240.10; a Bodhisattva in the 8th bhūmi is **Vajrapāṇi-satātānubaddha**, Dbh 71.22; other references to V. the Bodhisattva, Śikṣ 274.3; Sādh 49.13 etc.; Mmk 11.6; 62.28; 68.20, etc.; it is clear, however, that for Mmk, at least, the Bodhisattva and the yakṣa or guhyaka prince are the same person; so **Vajrapāṇir** **bodhisattvo** 25.8 is referred to in 12 as (**Ā**)**guhyakādhīpatinā** **yakṣendra**; in addressing **Vajrapāṇim** **guhyakādhīpatim**, 36.2, he is called **jinaputra** (= **bodhisattva**) in the next line; he is called a **bodhisattva** in 145.2 and 13, and addressed as **yakṣeśa** in 14.

Vajrapāda, m. pl., n. of a brahmanical gotra: Divy 635.11.

Vajrapura, nt., n. of a 'Dravidian town' (Dramiḍa-paṭṭana): Gv 72.13.

Vajrapramardanin, n. of a Tathāgata in the north: Gv 81.7.

Vajrapramardin, n. of a Tathāgata: Śikṣ 169.7.

Vajrabhāskari, n. of a goddess: Sādh 488.7 etc.

Vajrabhṛkūṭi, n. of a goddess: Mvy 4281.

Vajrabhairavi, n. of a goddess: Sādh 488.6 etc.
 Vajramanḍala, m., n. of a samādhi: Mvy 529; ŚsP 1417.8.
 Vajramati, n. of a Bodhisattva, or of two: Kv 1.17; Gv 442.21.
 Vajramālā, n. of a 'gandharva maid': Kv 4.16.
 Vajramuṣṭi, n. of a kinnara maid: Kv 6.4.
 Vajrameruśikharakūṭāgaradhārāṇī, n. of a work: Mvy 1388.
 Vajrayāna, nt., a Tantric form of Mahāyāna: Sādh 225.10.
 Vajrayoginī (cf. Vajrā), n. of a yoginī: Sādh 452.6 etc.
 Vajraratnagīritejas, n. of the 'elephant jewel' of a cakravartin: Gv 418.8.
 ? Vajra-rājagṛha, Karmav 55.19, n. of a city; or is Vajra an epithet of the well-known Rājagṛha? A local yakṣa named Vajrapāṇi, q.v., lived there.
 Vajraraudrī, n. of a goddess: Sādh 488.8.
 vajra-līlī, a kind of script: LV 126.6; confirmed Tib.
 Vajravārāhikā, = next: Sādh 442.8 (vs, m.c.).
 Vajravārāhi, n. of a yoginī: Dharmas 13; Sādh 424.1; 427.1, etc.
 Vajravetālī, n. of a goddess: Sādh 352.10.
 Vajrasūddha, n. of a Bodhisattva or future Buddha: Gv 441.26.
 Vajrasākhālā, n. of a goddess: Sādh 413.9, 10 etc.
 Vajrasrī, (1) n. of a 'gandharva maid': Kv 4.15; (2) f., n. of a number of lokadhātus: Dbh 99.17.
 Vajrasambhata, n. of a former Buddha: LV 5.5 (confirmed Tib.; cf. Vajrasamghāta).
 Vajrasambhāna, m. pl., n. of (a range of?) mountains: Lañk 29.6, 32.8.
 Vajrasamghāta, n. of a former Buddha: Mv 1.137.10 (cf. Vajrasamghāta).
 Vajrasarasvatī, n. of a goddess: Sādh 326.1 etc.
 Vajrasāgaragarbhā, n. of a lokadhātu: Gv 9.9.
 Vajrasāgaradhvajamegha, n. of a Tathāgata: Gv 310.11.
 Vajrasāra, n. of a Bodhisattva: Mvy 713.
 Vajrasena, (1) n. of a merchant, former birth of Śākyamuni; in the story of Śyāmā: Mv 11.166.19 ff.; (2) n. of one or two Bodhisattvas: Kv 1.8; Mmk 576.18.
 Vajrā, n. of a yoginī: Sādh 445.19 etc.; cf. Vajrayoginī.
 Vajrākara (? em., but plausible), n. of a mountain: Suv 133.5.
 Vajrāṅkuśa, m., n. of a mountain: Kv 72.1, 3.
 Vajrāṅkuśī, n. of a goddess: Mvy 4284; Sādh 50.3 etc.
 Vajrānaṅga, a name of Mañjuśrī: Sādh 124.3 etc.
 Vajrābha, n. of a Tathāgata: Gv 82.6.
 Vajrāmbujā, n. of a goddess: Mvy 4283.
 Vajrāyudha, n. of a yakṣa: Māy 11.
 Vajrārcīśrīvatsālamkāragarbha, n. of a Bodhisattva: Dbh 2.15.
 Vajrasāyo-gīrī-śrī, n. of a Buddha: Gv 285.13 (vs; m.c. for Vajrasāyagīrīśrī).
 Vajrottarañjanin, n. of a Bodhisattva: Gv 2.16.
 Vajropama, n. of a samādhi: Mvy 560; ŚsP 1419.18. Also v.l. for Vajra (1), another samādhi in the same list, but Tib. confirms Vajra (rdo rje śes bya ba, called Vajra).
 vañcitaka, adj. (Skt. °ta plus -ka, perh. pitying or contemptuous), deceived: suvañcitako 'si LV 323.10 (vs), said by daughters of Māra to the Bodhisattva, in the passage in which they apply to themselves many forms in ka which I have interpreted as endearing in tone, § 22.34.
 -vaṇa, usually banyan, is sometimes applied to the bodhi-tree (see s.v. bodhi 2): bodhi-vaṇa LV 308.4; 364.8, etc.; bodhi-su-vaṇa LV 360.18; all vss.
 vaṇika, v.l. for dhaṇika, q.v.
 vaṇṇa (= Pali id., both mgs.; Skt. vṛtta, adj., not

used as n. in this sense), (ī) adj. round, see vaṇṇa-pāsaka; (2) = saṃsāra, the round of rebirths: LV 127.17, read vaṇṇopachedana-śabdaḥ (text paṭopa°; ms. A vaṇṇoma°, with m corruptly for p; = Pali vaṇṇupacheda).

vaṇṇāṇā(vallī, i.e. °nā-āvalī; = Pali °lī, (string of) bead(s); so to be read for Senart's em. vaṇṇāṇaveṇī Mv 11.125.16; 127.4; 128.9; 129.12; and (em. veṣṭāṇaveṇī) 231.17. The mss. are all corrupt but clearly point to (ā)valī, in accordance with Pali, rather than veṇī in which Senart follows the LV parallels, see vartanā(-veṇī); the mg. is the same and is explained under the latter word.

vaṇṇa-pāsaka, f. °ikā, having a round eye (of a needle): Mv 11.87.17, read °pāsikā, or °pāsikā, sūci; see under pāsa(ka); mss. maṇṇa- or vartta-, Senart em. vaṇṇa-, yāsikā(m).

vaṇṇita (MIndic for vartita = Skt. vṛtta), rounded, round: °ta-dāthā (n. pl. m.) Mv 11.44.5 (v.l. vartita°), in the list of anuvyañjana, q.v., No. 53; other texts vṛtta(-damāstra).

? vaṇhara, adj. (= Pali Lex. id.; rarely in Skt. stupid, dull), large, gross: Mv 11.65.3, applied to a lizard, godhā; but the reading is quite doubtful; v.l. jaṭharā; and in 5 both mss. (raudrām) japaṛām, intending jaṭh° (Senart em. vaṇharām); it seems likely that (Skt.) jaṭhara, hard (or old?), should be assumed.

vaṇa (m., = AMg. id., Skt. and Pali vaṇa), banyan: Kv 8.3, in a list of flowers, -mahāmāndāra-vaṇaudumbara-puṣpa-.

Vaṇi, n. of a yakṣa: Māy 236.28.

Vaṇika, n. of a rich householder's son (hero of Av ch. 6): Av 1.28.3, 13 etc.

vaṇḍa, adj. (cf. next; Deśn. 7.29 = mahān, comm.; Hem. 4.364; AMg. vaṇḍa-kumārī, old maid, supporting Senart's derivation, 11 n. 541, from Skt. vṛddha; see Edgerton, JAOS 69.229, largely anticipated, as I learned too late, by Lüders, KZ 52.106-9), large, big, fat; of birds in captivity, fattened for slaughter and sale as food: vaṇḍa-vaṇḍā(nī) Mv 11.241.15, 17, 20; 242.7; vaṇḍo (so read with mss., if not vaṇḍī, see next) bhaviṣyati 242.14; of udumbara fruit, vaṇḍa-vaṇḍāni 246.11; in 249.19 (vs) mss. vaṇḍā ca vṛndī, (your) body (see vṛndī) is big.

vaṇḍī-bhavati (see prec.), gets big, fat, of birds, as under prec.: Mv 11.242.2, 4, and in 11 read vaṇḍībhūto; in 14 perh. vaṇḍī(mss. vaṇḍo)-bhaviṣyati.

Vaṇālā, see Vaśālā.

[vaṇi(n), as in Pali vani (Jāt. vi.232.29), beggar; so most mss. at Mv 1.87.14 (vs); but prob. the true reading is vaśi(n), q.v., with Senart.]

vaṇika (perh. hyper-Skt. for Pkt. vaṇiya = next; or, a-extension of Skt. vaṇik, n. sg. treated as 'stem', § 15.8, owing to its use as stem in composition; acc. to Senart 1.367 MIndic vaṇi (= vaṇi) plus -ka; the parallel *bhiṣaka there cited is a false form; SP 292.11, vs, reads bhiṣaṭka without v.l., and *bhiṣaka would be metr. impossible), merchant: vaṇika-śreṣṭhi-bhūtena Mv 1.1.8 (prose).

vaṇija (a-extension of Skt. vaṇij, § 15.7, cf. prec.; occurs in Skt. as n. pr. and in other mgs.; Skt. Lex. vaṇijaka in this mg.), merchant: vaṇija-gaṇa LV 385.13 (vs), similarly 16 (vs); °jāḥ 208.6 (prose); °jāṇam 387.10 (prose).

vaṇijya (nt. ? seems blend of Skt. °jyā, f., and vāṇijya, nt.), commerce: -krṣī-°jya-prabhūtaś ca bhavet SP 102.4 (prose).

[vaṇir-yatha, must intend Skt. vaṇikpatha, trade, or a MIndic equiv.: MPS 5.12, ms. āryā vaṇir-yathā, etad ...; ed. em. vāṇir-yathaitad ..., but Pali vaṇippatho, and so Tib. tshon pa ya rabs rnam kyī lam.]

vaṇīpaka, (only Mv 11.100.4; 182.4, 9; also text 11.254.18 but without ms. support), otherwise van° (Skt. vaṇīpaka and °yaka, one of them certainly a graphic

variant for the other; I have no doubt that °paka should always be read; in Vikramac. MR 29.35 all mss. °paka; in BHS °yaka recorded only Divy 83.19; cf. Pali vaṇṭhaka, AMg. vaṇṭhaka, °maya, supporting °paka, beggar, mendicant: sometimes mendicant monk, e. g. Asthisena vaṇṭhaka Mv III.419.4; once used in reference to a snake-charmer, in a way which I do not understand (it suggests snake-charmer as another mg. of the word, perhaps because they are a sort of wandering beggars?), hastatvam āgacche (subject, a nāga, captured by a snake-charmer) vaṇṭhaka-sya Mv II.182.4, 9; usually the last of a quartette, śramaṇa, brāhmaṇa, kṛpāṇa, vaṇṭh° (as recipients of alms), often in a cpd., LV 430.19; Mv II.100.4; III.41.17; 43.8; 44.19; Jm 15.4; Av I.198.11; same with omission of kṛpāṇa, Mv I.188.14 (here Senart vanlyakam, but all mss. °pakam); III.254.18; without śramaṇa, brāhmaṇa, but with kṛpāṇa (and usually other near-synonyms) Divy 83.19 (vanly°); 319.4; Jm 105.14; alone, Divy 414.18 (v.l. °pagah); Jm 7.10.

Vatkula, see **Bakkula**.

? **vattī-bhavati**, see **varttī**.

[**Vattula**, see **Vartula**.]

vattu-śiras (Mironov vandū°, v.l. in both calu°, perh. for Skt. caru, *Kettle*, *pot*; preceded by ghaṭṭa-śiras, q.v., for which Mironov has vattu-ś° without v.l.), *big-head(ed)*, acc to Tib. klad (glad) po che, also Chin. and Jap.: Mvy 8808. If we could accept the v.l. calu, and assume it = Skt. caru, the word would be comprehensible.

Vatsa (cf. Vamśa 2): (1) a pupil of the ascetic Kāśyapa, thus fellow-pupil of Śarabhaṅga: Mv III.363.3 ff. In the Pali story (see DPPN), Kisavaccha, or Vaccha Kisa, is a pupil of Śarabhaṅga, and his adventure with King Daṇḍaki is somewhat differently told. In Mv III.364.16 called Vatsa-gotra, cf. Pali Vacchagotta, and in 17 described as vātehi ābādhehi kṛso (cf. the Pali Kisa-vaccha?). (2) n. of a nāga king: Māy 247.16.

Vatsaka, n. of a mlecccha king: Mmk 621.26 (vs).

vatsara, adj. (= Skt. vatsala), *affectionate*: mss. at Mv I.155.2; Senart em. °la.

vatsa-hāra, m. (prob. false Skt. for Māndic, incl. AMg., vaccha = Skt. vakṣas, plus Skt. hāra; cf. Skt. vakṣo-maṇḍi), *a string of gems worn on the chest*, in lists of ornaments: Sukh 41.16, °hārā(h); 54.10.

vadatha (m. ? § 22.44), *speaking, speech*: Mv I.184.3 (vs) vadatha-kovidah, *skilled in speech* (of Buddha).

[**Vadanasaṭṭyaṇḍatāra**, mss., as n. of a former Buddha: Mv I.139.10; see **Samikkhāṭṭavādāna**.]

Vadali, n. of a goddess: Sādh 276.18 etc.

? **vadi**, **vade**, assumed by Senart to be interj. of grief, cf. Skt. vata: aho vadi (v.l. vade ti) aho vaditī Mv I.341.9 (and, by Senart's em., 341.8, 11); aho vade aho vade ti 342.4. Text doubtful; see Senart's note.

vaddhaka, see s.v. **vardha**.

vaddha-paṭikā (Māndic for Skt. vadhra, or vardhra, plus paṭikā, *strip* (of cloth); Senart em. °paṭṭikā, which in 260.12 is unmetr.), *strip of leather, leather strap*: kāyaṃ tikkṣṇa śaṭṭreṇa °paṭikāyaṃ (instr.; § 9.51) pāṭayensuḥ Mv III.258.16 (prose); similarly 260.12 (vs).

vaddhāpayati; see **vardhayati**.

vadya (nt. ? = Pali vajja, which is usually derived from Skt. varjya, tho this is not used as a noun in this sense; if so, vadya would be a false Sktization of vajja, as in next), *fault, sin*: (read) aṇumātreṣu vadyeṣu bhaya-darsāvi Mv III.52.1 = Pali aṇumattesu vājjesu bhayadasāvi (see CPD s.v. aṇumatta), *seeing danger in* (even) *very small faults*; a common phrase in Pali; since Pali vajja is common in other locations, there seems no doubt that we must read vadyeṣu; mss. corrupt, °mātreṣevadyeṣu or °mātreṣvabandheṣu; Senart em. °mātreṣv āvadyeṣu (intending Skt. avadyeṣu? this would seem plausible but for the close Pali parallel).

vadyate (false Skt. for Māndic [Pali] vajjati, cf. prec.), *is rejected, excluded*: sā me va santike api ca vadyase Mv II.58.8 (here mss. vādyaṣe); 59.10, *it is you, being such as this, who are in my presence, and you are rejected* (by me). Otherwise Senart (*I tell you to your face*).

Vadrākara, n. of a mountain: Māy 253.33.

vadhaka, *intending to kill* (§ 22.3); dhruvaṃ khu mahyaṃ °kā upasthitāḥ SP 113.8 (vs); vadhake °pi Jm 163.21 (prose), *even towards one who intended to kill* (him).

vadhati (= Pali id.; no pres. in Skt.), *kills*: see § 28.14. Cf. **vahati**.

vadhukā (= Pali id., Skt. vadhū; see also vadhūkā), *young woman, young matron*: na ca dārikāṃ vā kanyāṃ vā vadhukāṃ vā... SP 277.3 (prose); kuleṣu cāpi °kāṃ (WT with v.l. °kāḥ) kumāryas ca vivarjayet 279.12 (vs); *bride*, mi (= me)... vadhukāṃ vṛṇiṣva LV 139.16 (vs); *daughter-in-law*, °kāye Sudarśanāye (in reference to Alindā, her mother-in-law) Mv II.445.12; 446.19 (both prose); śreṣṭhi-°kā Av I.255.9 (prose).

Vadhu-yakṣi (text corruptly Madhu°; in vs) Mmk 567.12, or **Vadhu**-(also **Vadhū**)-**yakṣiṇī** 569.25 (prose; both forms), n. of a yakṣiṇī.

vadhūkā (= vadhukā, q.v.), *young woman*, esp. *young wife, young matron*: sarvā etā °kā navā dahrās... LV 100.12 (volunteer nurses for the infant Bodhisattva); nava-vadhūkā LV 157.12, *a young wife; a young matron or woman*, Divy 632.1; 651.15; *daughter-in-law* (as in Mv II.445.12 **vadhukā**) Mv II.446.20 (mss.). All prose.

vadhū-kumārī, *a young newly-married bride*: MSV I.118.17; 121.12.

Vadhū-yakṣiṇī, see **Vadhu**°.

vadhya-ghāṭa(ka), **-ghāta(ka)**, m. (written ba° in Mvy, Divy; = Pali vajjha-ghātaka; on ṭ for t see § 2.41), *executioner of criminals*: °taka Mv II.168.10, and v.l. 169.9; °ta, v.l. for °ta 170.9; °taka (seems to be the most usual form) Mvy 3836 (ba°); Divy 421.1, 9 (ba°); Mv II.169.9; °ta, Divy 421.4 (ba°); Mv II.169.6; 170.8, 9.

vadhyapāna, *a drink given to a criminal before execution* to stupefy him: Kalpanāmaṇḍitikā, Lüders, Kl. Skt. Texte 2, 45.

(**vadhra**, in Skt. as m., Mbh.Cr.ed. I.26.19a for Calc. vadhri as cited in BR; also as nt., BR; vadhri, f., in Skt. only Lex.; Skt. also vardhra, Lex. °ri, and Pali vaddha; see **vaddha-paṭikā**; *strap, thong*: badhreṣu Mv I.13.8; cakra-vadhrāṇi 19.9, refers to *strips* of flesh; so also vadhri, acc. pl., with Senart, the mss. being corrupt, 19.7, 8.)

vadhrayati (denom. to Skt. vadhri), *castrates*: puru-ṣāṃs ca °yanti Mv I.96.8.

vadhri, see **vadhra**.

vana, (1) (m. or nt.; once apparently in Skt. Kenop. 31; seems pretty clear in Pali vana, tho interpretations of some passages vary; CPD recognizes avana, *free from lust*; cf. vanatā, vanatha, avanatā, nirvana), *desire*: Ud xviii.3 and 4 = Pali Dhp. 283-4, vanam (punningly *desire and grove*; so Pali) chindatha mā vṛkṣaṃ vanato jāyate bhayaṃ, chit(tivā) vanam samulāṃ ca (Pali vanam ca vanatham ca) nirvanā bhavatha bhikṣavaḥ; yāvad vanatā (Pali vanatho) na chidyate (later ms. na chidyate yāvata vanam) etc. [In Gv 105.25 -vanasya, gen., is a false reading; see under avana.] (2) n. of a yakṣa: MSV I.17.7. **vanatā** (see **vana**), *desire*: in Ud xviii.4 (cited s.v. **vana**) equivalent to Pali vanatho, see **vanatha**. Cf. also **avanatā**.

vanatha (= Pali id., m.; § 22.44; replaced once by **vanatā**, q.v.), *desire*, in prahina-vanatho, *having got rid of desire*: Mv I.204.3 (here by Senart's em.) = II.7.18.

vanada, nt. (Skt. Lex. id.), *cloud*: (tad yathāpi) nāma śāradam vanadam paṇḍu parisuddham... Sukh 3.2.

Vanavāsīn, m., n. of a region (janapada; in the south): Gv 76.20; 77.22.

Vanaspati, n. of a 'gandharva maid': Kv 4.17.

vanānī (vana plus suffix -ānī, § 22.10), *vast forest*: iha nivarana-vanānī (so with v.l., text °vanāri; *the vast forest of the hindrances*) dagdhā me kuśalamūlatejena LV 372.1 (vs).

Vanālā, see **Vasālā**.

vanāstika, adj. (false Sktization of Pali vanaṭṭha, like **puṣkarāstika**; cf. Vin. 1.215.18 vanaṭṭham pokkharatṭham, comm. 1093.13 vane c' eva paduminigacche ca jātam), *growing in the forest*: MSV 1.239.2 °kāni phalāni.

vanīpaka, [vanīyaka,] = **vanīp**, q.v.

vandaka, adj. (Pali vandikā, f.), in caitya-v°, *venerating caityas*: adyāpi caitya-°kā bhikṣavo vandante Divy 579.8-9; 581.2; *intending to salute*, see § 22.3.

? **vandana**, adj.? (in Skt., Pali, Pkt. noted only as n. act.), *greeting, saluting*, possibly in SP 166.8 (vs) yato vama vandana āgatā jñam, *whence we have come to the Jina greeting him*. But prob. more likely loc. sg. of n. act., for °ne: *in the matter of greeting* (= to greet) him.

? **vandā** (sc. lpi), a kind of writing: mss. at Mv 1.135.7 (Senart **vaṅgā** by em., with LV 125.20).

? **vandu-śiras**, see **vattu**.

Vapuṣmant, n. of a Śākya youth: Av 1.355.1 ff.

? **vambh-**, **vamh-** (Pali vambheti, vamheti), *despise, contemn, show ill-will*; see s.v. **nirvamhaṇa**, **parivambhita**.

vayana, nt. (so also Mironov; BR **vāyana**), a kind of perfume or incense: Mvy 6248 = Tib. rgya spos, *Chinese perfume or incense*. [For **vayana** as v.l. for **vāyana**, see this.]

[**vara**, read **avara**, q.v.; Gv 105.20, text **sattvavara**-**syā**, read **sattvā°**.]

Varakalyāṇa (= Pali id.), n. of a king, son of **Ka-lyāṇa**, q.v., and father of **Upoṣadha**, q.v. In Mv 1.348.8 text is corrupt; the form **Rava** (v.l. **Rāva**) prob. represents **Vara**(-kalyāṇa), but in one mss. seems also confused with **Roca**, q.v., who should have been named earlier in the list.

Varagagaṇā (Lefm. with most mss.), or **Varagaṇā** (v.l., with Tib.), n. of a lokadhātu in the zenith: LV 295.9; Tib. tshogs (= gaṇa) kyī dam par (= vara).

varaṇa (m.? Skt. Lex. °ṭa, °ṭā, a kind of wasp; Deśi **varaḍā**, a noxious insect (wasp?); Māy 252.2.

varaṭaka, m. or nt., *border, edge*(?): tasya (sc. nilot-palasya) varaṭake candrasta-omkāraṃ bhāvayet Sādh 139.18; cakrābhyanantara-varaṭake dhīlīkaraṃ ... bhāvayet, bāhya-°ke kālyogam (see kāli) ... cintayet 156.6-7.

varaṇa, nt., a high number: Mvy 7852 (cited from Gv); prob. = **vivarana**, Gv 105.25; but cf. also Gv 105.26, perh. read **sattva-varaṇasya** (gen.) for **sattva-ṇa-varaṇasya**; no equivalent seems to occur in the similar list Gv 133 (it should occur about line 10). Tib. on Mvy gzhal dpag, the same as the rendering of **dharana**, q.v.; this suggests that one or the other is a corruption. But Gv supports **varaṇa**, while the Tib. rendering seems to support **dharana**, which in Skt. is the name of a weight (Tib. gzhal).

varaṇḍikā, some sort of bag or container (to be hung on a wall-peg): MSV 1.xi.1.

varatraka, adj. (Skt. varatrā plus -ka), *made or consisting of straps*: sahasaiva tāni dṛdhāni varatrakāni (so!) bandhanāni chittvā Divy 137.5.

varadhara (m. or nt. or em. °rā? cf. Skt. vasaum-dharā), *earth*: sāgara-varadhara-vipula-buddheḥ (bodhi-sattvasya) LV 9.22 (prose); so Tib., blo (buddhi) rgya mtsho (sāgara) dañ (and) sa (earth) ltar (like) rgya che bañi (vipula).

Varadharmamudrā, n. of a samādhi: Mvy 565; ŚsP 1420.9.

Varaprabha, (1) n. of a Bodhisattva, previous incarnation of Mañjuśrī: SP 21.18 ff., 22.9 ff.; 25.4 ff.; (2) n. of a former Buddha: Sukh 5.16.

Varabāhu, n. of a former Buddha: Mv 1.137.6.

Varamakuta, n. of a former Buddha: Mv 1.137.3.

Varatūpa, n. of a former Buddha: LV 5.7 (confirmed in Tib.).

Varalakṣaṇaśīri (so, one word), n. of a Buddha (same name as next): Gv 284.24 (vs, m.c.).

Varalakṣaṇaśrī (same name as prec.), n. of a Tathāgata: Gv 310.24 (prose).

? **Varāgramati** (mss. have atra before this; Sen. em. **Pravarā°**) n. of a former Buddha: Mv 1.141.10.

varāṅga, adj. (Skt. vara-āṅga; in Skt. recorded as Bhvr. only in a gloss in Amarakośa; not noted Pali or Pkt., but see below), lit. *having excellent (bodily) members*; so Tib. yan lag mchog, on LV and Mvy: ep. of heroic sons, ... śūrāṇām vīrāṇām °ga-rūpiṇām parasaṇyapramardakānām Mv 1.49.5; 193.18; II.158.17 and LV 18.6; of the four divisions of an army, rājā caturaṅgād bala-kāyād vara-varāṅgān hastino °śvān rathān manuṣyāṃs ca vahanēṣv āropya Tāmradvipam samprasthitaḥ Divy 527.27, *the king loaded on boats the severally* (i. e. in each department; vara-va°) *best-membered elephants, horses, chariots, and men from his four-membered army, and...*; **varāṅga-balam** Mvy 8211, *strength of a varāṅga*. Acc. to pw 7.372, the mg. would be *elephant* (so Skt. Lex.) in Mvy and Divy (so also Index to Divy). But the word in Divy clearly applies to all four regular divisions of an Indian army, specifically named here; if it meant *elephant* it would duplicate hastino. And in Mvy it is placed between **mahānagna**- and **praskandi**-**balam** (see these words), and separated from **prākṛtahasti** and **gandahasti**-b° in 8208-9. In MPS 31.21 a **varāṅga**'s power rates very high, just below that of an **ardha-nārāyaṇa**, above that of a **mahānagna** and **praskandin**. PTSD s.v. **vīra** regards this as 'distorted' from **vīraṅga**- as in Pali; on the contrary, I believe the Pali cliché DN 1.89.5 etc. is compressed from an original closer to Mv 1.49.5 etc.; it reads puttā ... sūrā vīraṅgarūpā parasaṇyapamaddanā (vīraṅga- for BHS **vīra** **varāṅga**-).

Varālikā = next, in vs, m.c.: Sādh 589.16.

Varālī, n. of a yoginī: Sādh 277.2 (prose) etc.; cf. prec.

varāhaka (m. or nt.; = Skt. valā°, balā°), *cloud*: pāṇḍala-(so, or pāṇḍula, mss.)-**varāhaka**-**niḥho** Mv 1.207.8 = II.11.19 (vs).

Varāhamukhī, n. of a yoginī: Sādh 277.4 etc.

varuṭa, m. (Skt. Lex. id., Skt. AMg. **varuḍa**), a *cane-splitter, mat-maker* (by trade): repeatedly in Mv II.477.4 ff.; mss. usually ṭ or ḍh, sometimes even t, but apparently never ḍ acc. to Senart; ṭ often in mss. for u.

Varuṇa, (1) n. of a former Buddha: Mv III.234.13, called **Varuṇottama** line 20; n. of (presumably) another Buddha, Śikṣ 169.10; (2) n. of an arhat (**vaśībhūta**), disciple of Śākyamuni: Mv 1.75.18; (3) n. of a nāga (cf. DPPN **Varuṇa** 15 and 17): LV 204.9; Megh 288.6; Māy 221.20; (4) n. of a yakṣa: Māy 236.25.

Varuṇadatta, n. of a **satpuruṣa** (q.v.): SP 3.11.

Varuṇadeva, (1) n. of one or two Buddhas: Śikṣ 169.10; Gv 104.20; (2) n. of a Bodhisattva: ŚsP 6.10.

Varuṇamati, n. of a Bodhisattva: Mvy 694 (with ep. **kumārābhūta**).

? **Varuṇarāja**, or °**rājan** (mss. **Valu-**, **Valuṇa-r°**), n. of a former Buddha: Mv 1.139.13.

Varuṇavegā, n. of a kinnara maid: Kv 5.23.

Varuṇaśrī, n. of a Bodhisattva: Gv 442.11.

Varuṇa, n. of a locality (city): Māy 56, see Lévi, p. 96.

Varuṇikā, and **Varuṇī**, n. of two goddesses: Mahā-samāj., Waldschmidt, Kl. Skt. Texte 4, 181.11 and 9 respectively (cf. s.v. **maitrī**, 2).

Varuṇottama, see s.v. **Varuṇa** (1).

Varendraketu, n. of a king: Suv 132.7, by em.; mss. **Valendra°**, **Velendu°**; Tib. mchog gi dbañ pohi tog = the em.

? **varkika**, adj.? or subst.? modifying, or parallel with, *kūrcaka*, *paint-brush*; mg. unknown: *kūrcakair varkikair mukto mṛtakeśasusambhavañ*, (abhuñjānas tathālikhya svayam vā citrakareṇa vā) Mmk 553.13(-14). Qy: read *varnikair* or *vartikair*? Cf. Skt. Lex. *varnikā*, a *paint-brush*; Skt. *vartikā*, id.

varga-cārin, living with a crowd, one of the two classes of *pratyekabuddha*, contrasting with the *khaḍga-visāṇakaipa*, which is the only type known to Pali: Mvy 1007; AbhidhK. LaV-P. III.194; vi.177.

vargu, adj. (= Skt. *valgu*; § 2.49), *charming* (of sound): *vargu* (separate word; *śabda* nt.) *manoññam śraṇānyam śabdam anuravanto* Gv 167.19.

varcaḥkuṭī, **varcask**° (= Pali *vaccakuṭī*; cf. next items), *privy for defecation* (cf. *prasāra-k*°): MSV II.91.6; **kuṭī* ib. 157.4.

varcaḥkumbhikā, **varcask**° (cf. next), *chamber-pot*, *commode*: MSV II.174.5.

varca-ghaṭa, m. (= Pali *vacca-gh*°; *varca* = Skt. *varcas* plus *ghaṭa*; cf. prec. and next items), *pot of dung*: Av 1.252.1.

varca-dhāna, nt. (= Skt. *varcas*, for which *varca* may be m.c., and Pali *vacca*, plus *-dhāna*), = **samkāra** (q.v.)-*dhāna*, *dung-heap*: °*nāni* Av 1.254.5 (vs).

varcask-, see **varcaḥk**°.

varcāhāra, adj. Bhvr., Av 1.254.2; 255.11; text *varcāhāra* but read *varcāh*° with v.l., 253.2 (Skt. *varcas* plus *āhāra*, irregular *saṃdhi*, or semi-Mindic *varca*, Pali *vacca*, and cf. *varca-ghaṭa*, *-dhāna*, plus *āhāra*), *feeding on dung* (of a preti).

varco-mārga (m., = Pali *vaccamagga*), *anus*: Mvy 9227.

varjanaka, m., n. of a *muhūrta*: Divy 644.15; in 643.13 written *vajraka* (4).

varjayati, in phrase *ādravṛkṣe vā* (or *va*) *varjayitvā* (*varjetvā*, *varjitvā*) Mv 1.7.5; 11.12; 17.9; 20.12; 24.9 (or °*vṛkṣeṣu varjitāḥ* 12.15, mss.), object being the wicked in various hells, subject their tormentors; acc. to Senart (note 375) *rejetant, repoussant* (les damnés) *sous un arbre verdoyant* (they tear or devour their flesh, or the like). I venture to guess that it means *impaling them on a fresh, green tree* (stump or branch). But I cannot explain this mg. in terms of *varj-* or *ā-varj-*; vā (almost always preceding the gerund) is also difficult (Senart assumes it stands for *eva*); I suspect some corruption.

varṇa-dhātu, f. (= Pali *vaṇṇa-dh*°, which is said in Pv. comm. 137.2 to be meant by the word *rūpa* in Pv. II.9.59, while *vaṇṇa* in 60 is distinguished from this and glossed *saṃthāna*; I understand **dhātu** in mg. 3, q.v., and *varṇa-dh*° substantially = *rūpa-dh*°; Pv. comm. 14.26 glosses *vaṇṇa-dh*° by *chavi-vaṇṇam*; the PTSD def. is confused and obscure), (bodily) *element of beauty* (of external appearance): *kā varṇadhātū* (so m.c., mss. °*tu*) *iha striya vidyati* Mv II.60.3 (vs), so read with mss. (except °*tā*; Senart misunderstands), *what beauty-element of* (? in) *a woman is seen here* (in you)!

varṇaniya, gōve. (to *varṇayati*, which even in Skt., as in Pali *vaṇṇeti*, may mean *praise*, as recognized by Apte), *worthy of being praised*: *śubha-v*°, ... *for beauty*, Mv II.318.12, 19 (vss), of gems (*muktā*, *nāgamaṇi*, m.c. for *nāga*°).

Varṇasvara, n. of a group of future *Pratyekabuddhas* (predicted): Av 1.99.17.

varṇita, ppp. of Skt. *varṇayati*, perh. as in pw s.v. (1), *painted*, or else *displayed*, *depicted*, or even *regarded* (BR and pw s.v. 3); acc. to Senart *ifc.*, *having the aspect of* ... (as Skt. *varṇin*): *te tu ... drṣṭvā nirmitā* (mss. °*to*; *magically created*) *bhikṣu varṇitā* (acc. pl.; mss. °*to*) Mv I.189.9 (vs); Senart *bhikṣuvārṇitā*; so also, *dhyāyante bhikṣu varṇitā* 190.1 (n. pl.; mss. °*to*).

[**varṇin**, *painter* (so Skt. Lex.), possibly in Mmk

134.12 (vs) *ālikhet śāstu varṇibhiḥ*, *he shall depict the Teacher by means of painters?* but prob. rather m.c. for *varṇebhiḥ* = *varṇaiḥ*, *with the colors of* (appropriate to) *the Teacher*.]

Varṇu (Skt. Gr.), pl., n. of a people or region: Māy 30; see Lévi p. 71.

varta (m. or nt.; = Pali *vaṭṭa*, usually derived from Skt. *vṛtta*, which is not known in this sense; if this is true, *varta* shows false Sktization), *round of existences* (= *samsāra*): *varte* (so mss., Senart em. *vatte*, which is not noted in this sense in MIndic) *apratima dharmadarśanam* ... Mv 1.63.17 (vs), *in the round of existences matchless is the revelation of the Law*.

vartakā (= Pali *vaṭṭakā*; Skt. Gr. °*akā*; Skt. °*aka*, m., °*ikā*), *quail*: °*kā-potaka*, *young quail*, Jm 98.7, 15; 99.10 (all prose).

Vartanaka, nt., n. of a city in *Kevalaka* (2), q.v.: Gv 451.9, 16.

vartanātā (= *vartana*, § 22.42), dat. °*tāya*, *quasi-inf.*, *for turning*: Bhad 10.

vartanā(-veṇī); for Pali see below), (*string of*) *bead(s)*. Note that *veṇī* in Pali, and at least *veṇikā* in Skt., are used in the fig. sense of *line*, *string*; Tib. on LV (both times) renders *lan bu* (or, *bur*) *blas pa*, rendered by Foucaux *le tissu d'une tresse*; I cannot find *blas pa* in Tib. Dict., but *lan bu* does indeed seem to mean *braid of hair*, the normal Skt. meaning of *veṇī*; it may be that Tib. mistranslated. Occurs twice in LV, in the same comparison: 254.13 (*tad yathāpi nāma*) *vartanyā veṇy* (read *vartanā-veṇy*) *unnatāvanatā bhavati samaviśamā*, *evam me prṣṭhikaṇṭako* ...; and 256.1 (*tad yathā karkatakapārśukā*) *vāhanaśālāyām vā gopānāsi pārśve* (cf. 254.9-11) *dvipari*-(see this!) *vartanā veṇivat* (read as one cpd. word) *prṣṭhikaṇṭakaḥ*. The Mv parallels clearly had *vaṭṭanāvālī*, q.v., in accord with the Pali. The Pali MN 1.80.15 (cf. also 81.12; 245.30) has: (*seyyathā*) *pi nāma vaṭṭanāvālī evam eva ssu me piṭṭhikaṇṭako unnatāvanato hoti*; comm. II.50.5, *yathā rajjuyā āvunitvā katā vaṭṭanāvālī vaṭṭanānam antarantārā ninnā hoti*, *vaṭṭanāṭṭhānesu unnatā* ... See also *vartita* (°*tā* ... *veṇī*).

vartamānī (app. subst. use of pres. mid. pple. fem. of *vart-*; what fem. noun is understood?), *occurrence*, *circumstance* (Skt. *vṛttānta*): (in response to question, *tell us what you have seen or heard*) *sāthavāho teṣāṃ vāñjā-kānām vartamānīm* (v.l. °*nīm*) *sarvām* (mss. °*vām*) *ācikṣati* Mv II.74.16 (prose), *tells them the whole story*.

vartī (= Skt. *vartikā*, which also means *wick* = Skt. *vartī*), *paintbrush*: *sūkṣma-vartī-pratighṛhitapānir anāyāsa-cittāḥ tam paṭam ālikhet* Mmk 61.21 (prose).

vartikā, in *pāṣāṇa-v*°, app. *gravel*: MSV II.28.13 ff.; in 29.12 replaced by *pāṣāṇa-śarkarā*.

vartita, ppp. (see s.v. **vartanā-veṇī**), *beaded*, i. e. *made of beads* (cf. Skt. *vartī*, to which this might be denom.; or it may be from Skt. *vartayati*, *rolls*, hence *rolled*, *made into balls*); in any case associated with **vartanā(-veṇī)**: *udarāc ca prṣṭhivamśo vidṛśyate vartitā yathā veṇī* LV 260.2 (vs), *like a beaded string* (string of beads).

vartitaka (cf. **vartanā-veṇī** and prec.), either adj., *strung*, or *beaded* (*made of beads*, cf. line 8 *akṣaphalayukto*, 9 *akṣam vedhayen*), or subst., *a strung rosary*: *kuryād vartitakam vṛatī* Mmk 120.14 (vs).

Vartitārtha, n. of a former Buddha: Mv I.139.1.

Vartula (? text *Vattula*), n. of a yakṣa: *Samādh* p. 43 line 21. Cf. *Vartula* Skt. Lex., n. of an attendant of Śiva.

vartulaka, adj. (= Skt. *vartula*; -ka may be m.c.), *round*: Mmk 157.4 (vs) *ūrū cāsyā vartulakau*.

vartullī, m. or f. (= late Skt. *vartula*, AMg. *vatthula*), a kind of bean or pea: Mvy 5653 = Tib. *sran ma* (general word for *legume*).

Varttālī, n. of a goddess: *Sādh* 276.16 etc.

vartti-bhavati (semi-MIndic, from Skt. vārtta, AMg. vatta = ārogya, plus bhavati), or in I.352.17 vatti° (pure MIndic), *gets well* (from a disease): valdyā ghaṭanti sarvakriyā kriyanti na ca °vati (mss. varddhī° or vatti°, perh. read the latter, cf. AMg.) Mv I.352.17, *physicians were active, all treatments were tried, and she did not recover*; yāvad °vāmi II.173.17, *until I get well*; na °vati 18. Senart em. vārtti° in all, but no ms. ever has ā.

vartmani, or °ni (Skt. Lex. °ni; perh. blend of Skt. vartman and vartani; or false Sktization of MIndic (Pali) vattani, °ni), *way*: buddhānām... chinnavartmanām, chinnavartmaninām AsP 143.9; 145.10, *who have cut off the way* (of worldly existence; cf. next).

vartmiya, adj. (Skt. vartma-n plus -īya), *what concerns the way*: (applied to a sacred formula)... mahāpavitram tribhava-vartmiya-chedam (*cutting off what belongs to the way of the triple states of existence*, cf. prec.) sarvadurgatinivāraṇam... Mmk 26.22.

[vartya- in Gv 331.3, by wrong word-division in text; see s.v. anivartya.]

vardala, nt. (see next; AMg. vaddalaa, °laga, nt., Skt. Lex. vār°, possibly with ā by pop. etym., association with vār, vāri°), *rainy weather*: sapthāhikam akāla-vardalam (Senart em. vār°) utpannam Mv III.301.1.

vardalikā, pl. (= Pali vaddalikā, AMg. °liyā) = prec.: sapthāha-°likā jātāḥ Divy 500.20 (prose).

vardha, **vardhaka**, also **vaddhaka**, nt. (semi-MIndic; JM.vaddhaya, and cf. AMg. vaṭṭa), a (metal) *cup or bowl or pan*: so loha-vaddhakam tattakam ādāya samudrakūlam āgataḥ (proposing to bale the water out of the sea) Mv II.90.15 (here v.l. °vardhakam); vaddhakam nikṣipitvā 16; dīrghā brāhṃe (so ms., Senart em. brahmā) ahorātrā loha-vardham (no v.l.) ca tattakam (n. sg.) 91.3 (vs).

Vardhana, n. of a yakṣa: Māy 35.

vardhanikā (see next, and cf. Skt. vardhani, rarely vār°, acc. to BR from vār-dhani, *water-holder*; AMg. vaddhanīa, m.), a (monk's) *water-pot*: Mvy 8963 = Tib. ril ba (acc. to Das sometimes one used to carry water for mouth-rinsing).

vardhaniya (nt., cf. prec.), *water-pot*: in Divy 500.1 text confused, prob. read: śītalasya pāṇiyasya vardhanīyam pūrṇam grhya (or: °pūrṇam kṛtvā tad grhya).

Vardhamānaka, n. of a nāga king: Mvy 3288; Māy 247.31.

Vardhamānamati, (1) n. of a Bodhisattva: Mvy 706; RP 1.12; (2) n. of a 'virtuous man' (satpuruṣa, q.v.): SP 3.12.

vardhayati (Skt., with or without diṣṭyā, pw), **vaddhāpayati** (MIndic for vardh°), 1 **vardhāpayati** (rare in Skt.; Pali vaddhāpeti; but both unrecorded in this sense), always with jayena, *hails, greets with good wishes* (object a king or the like): (rājānam)... jayenāyusā ca vardhayitvā Divy 324.3; jayena vaddhāpito (sc. rājā) Mv I.287.16; vaddhāpayitvā 289.8 (or, here, °petvā; in these last two Senart em. vardh°); II.421.11; vaddhāpayitvā Mv I.310.2; II.31.17; 441.16 (v.l. vaddh°); 443.14; °paye (aor.) II.38.1.

2 **vardhāpayati** (once, late Skt.; to Skt. vardh-, *cut*), *causes to be cut off*: read, hastau vardhāpayata, MSV I.119.14 (text hastau ardh°) and 120.5 (text hastāvardh°).

vardhika, m. (cf. Pali -vaddhika; perh. to Skt. vardhin plus -ka), *one who increases*: Śikṣ 2.18 (vs, cited s.v. pālīka); mama buddhi-vardhikā(h), n. pl. m., Gv 481.5 (vs).

[? vardhibhavati, v.l., see vārtti-bh°.]

? **varmakānaka**, nt., Mvy 9023 °kam; form uncertain and mg. obscure; vv.ll. parmakanakam (so Mironov with no v.l.), marmakā°; ed. suggests dharmakanakam as em.; Tib. ril ba zhabs tshags can, which is obscure to me; Chin. said to mean *filter that has legs* (Tib. zhabs, *foot*). In a list of utensils.

varṣaka, (1) m. (Pali only vassika as adj.), *house, hut for the rainy season*, for monks or nuns: °kaḥ Mvy 9154 = Tib. dbyar khañ, which means not *summer-house* (BR) but the above; bhikṣuṇī-varṣakaḥ Av I.269.6; varṣake 11; (2) prob. for varṣika- or varṣikā, q.v., a kind of jasmine: varṣaka-dhānuṣkāri- (so read, see s.v. dhānuṣkārin) Mv III.80.4 (vs); cf. next.

varṣakī (cf. prec., varṣikā, varṣika, °kā 2, °kī), a kind of jasmine: Ud xviii.13 (in the oldest ms.) = Pali Dhp. 377, where vassikā.

Varṣaṇa, n. of a nāga king: Māy 246.26.

Varṣaṇi, n. of a rākṣasi: Māy 243.22.

Varṣadhāra, n. of a nāga: Mvy 3349.

Varṣavalāhaka, pl. (= Pali Vassa-va°), with deva-putra, a class of gods: LV 273.10 (written Varṣabali°); Mv III.324.7; Divy 127.19; MSV I.243.21; cf. s.v. Manda-valāhaka (note 3 in Waldschmidt).

varṣa-sthāla (nt.) or °li, also **varṣa-sthāli**, lit. *rain-receptacle* (on a building, specifically a stūpa or caitya), i. e. *doubtless gutter* (so Feer); always as a place which the pious decorate with gems: °sthāle mahāmaṇiratnāni tāny āropitāni Divy 244.13; (tan maṇiratnam...) stūpa-varṣasthālyām upari nibaddham Av I.370.4; (maṇiratnam...) caitye varṣasthālyām samāropitam Av I.383.6.

Varṣākāra (= Pali Vassakāra, minister of Ajātasattu; became a monkey in next existence, as in BHS, see Pali MN. comm. IV.73), n. of a brahman, minister of Ajātasattu: was reborn as a monkey, for reasons told Karmav 44.22 ff. (made fun of a disciple of Buddha, comparing him to a monkey); 72.2; MPS 1.4 ff. (another incident, = Pali DN II.72 ff.)

Varṣākārā, see Caryākārā.

varṣāgra, nt., *the beginning of the year*: MSV III.123. 20 ff. (Pali vassagga in different mg.)

varṣa-chinnaka = **chinna-varṣika**, q.v.

Varṣādhipati, n. of a gandharva: Suv 161.17.

varṣāvāsa, m. (= Pali vassā°), *residence* (of a monk) *during the rainy season*: ... me °so bhaviṣyati Mv I.326.2; (adhivāsetu bhagavām vārāpasīye) nagare °sam Mv I.325.17; similarly 329.8.

varṣa-śāṭī (cf. Pali vassika-sāṭikā Vin. I.292.9, and **udaka-śāṭikā**), lit. *rain-garment*, but used as in Pali of a garment worn while bathing: cf. vara MSV II.84.10; 85.14 ff.

varṣasthāli, see varṣa°.

varṣika or °kā (cf. varṣaka, °kī, and s.v. varṣika, **varṣikā** 2), a kind of jasmine: kumuda-varṣikopamam LV 236.15 (vs); and see LV 221.17 s.v. varṣika (read perh. var°).

varṣopanāyikā, see upanāyika.

[vala, so Lefm. with most mss., and Calc. bala, in LV 429.22 (prose)-nagavalānupradāna-, which certainly must mean *giving clothes to the naked*. Neither bala nor vala nor even vara is recorded in any such mg. as *garment or cloth*. Two mss. are reported as reading vala, which obviously intends calla; so read with Foucaux (Notes 206).]

valaka, (1) m., see s.v. eluka 1; (2) nt., *finger-ring*: Mvy 6027 (so also Mironov; v.l. Kyoto ed. bālakam, perh. read **valākam**?) = Tib. sor gdub.

Valayā, n. of the (2) **yaṣṭi** (q.v.) of the capital cities of four former Buddhas (cf. Valguyā): Mv III.229.12: 232.8; 234.11; 238.14.

Valāha (= Pali id.; also Valāha, °haka, **Balāhaka**, **Bālāha**, °haka, qq.v.), n. of the horse (in Mv prose called **Keśin**, q.v.), hero of Pali Valāhassa Jāt. (196), used in verse version of Mv III.85.8 (along with Valāha).

vall, f. or m. (perh. cf. Skt. Lex. ballikā? see pw), a kind of flower: Mvy 6209 balliḥ; also Tib. ba-li in the passage cited from ms. H by Lefm. on LV 11.3, instead of varṇa as cited.

Valikaśīrṣa, n. of a nāga king: Māy 246.27.

valikā-saṃnāha, m. (so Mironov), some style of armor or military dress: Mvy 6074 (var. *vālika*) = Tib. tshem tshem (tshem = seam: -pa, tailor), which Das equates with *paṭṭikā-saṃnāha*, q.v., but translates a *patched cloth*!

valitaka, m., some sort of ornament: Mvy 6031 = Tib. lcams kris can, lcām khriś can; cf. Das lcām dkris, *wrinkled*; n. of an ornament (= *valitaka*).

valo moṭa (so also Mironov; vv.ll. *moḍha(h)*, *moḍa*; Ratnach. cites AMg. *vala*, nt., *twisting*, and *moḍhari*, a kind of vegetation), some medicinal herb: Mvy 5824 = Tib. myaḥ rtsi ('n. of an officinal plant', Das) *hbras* (rice; var. sbras).

Valkala, pl., n. of a brahmanical school (of the Bahvṛcas): Divy 632.18 f.

Valkalin, pl., n. of a brahmanical gotra: Divy 635.15. **valgaṇā**, perhaps *analysis*, *classification*: Mvy 7559; may be for Skt. *vargaṇā*, *Eintheilung*, *Abtheilung* (pw); occurs between (Skt.) *vivakṣā*, and *apasphoṭana* or *ava*° (q.v.). Tib. *hber bar byed pa*, or *hber ba*, which I cannot interpret; Chin. *opening wide*, which suggests Tib. *hbye ba* or *hbyed pa*, which mean *open(ing)*, also *separate*, *resolve*, *analyze* (or as nouns).

Valgu, (1) n. of one of the 4 devatās of the bodhi-vṛkṣa: LV 278.10; (2) a particular kind of tree (presumably = Skt. *valguḥ*): Divy 628.5 -nyagrodha-valgu-ity-evam-ādīnām (vṛkṣāṇām).

? **Valguayā**, n. of the (2) *yaṣṭi* (q.v.) of the city *Dīpa-vatī*: Mv 1.196.15. In the four parallels (relating to the cities of other former Buddhas) the name is always *Valayā*; is our word (no v.l. reported) a corruption for that?

Valgusvara, pl., n. of a (predicted) group of future Pratyekabuddhas: Av 1.167.1.

vallaka, a kind of aquatic animal or monster (error for next?): *makara-kacchapa-va*°-śiṣumārādīnām (mss. *śuśu*°) Divy 105.27.

vallabhaka = prec.: *matsya-kacchapa-va*°-śuśu-māra-makarādyā matsyajātayo Divy 231.4.

vallari, once °ri, (1) (= AMg. *ld.*) a musical instrument, acc. to Tib. *three-stringed lute* (vīṇā): Mvy 5019 = Tib. *pi-waḥ* (vīṇā) *rgyud gsum pa* (*three-stringed*); *veṇu-vallari-sughoṣakā* Divy 221.24 (only case written °ri); always in cpd. lists of instruments, Divy 315.12; 317.23; 320.6; 459.4; (2) a stalk or panicle of rice-kernels: śāli-°ryō MSV 11.61.12, Tib. *hbras kyi* (of rice) *śhe ma* (regularly ear of corn); = *śīrṣan*, q.v. (Cf. Childers and PTSD s.v. *vallari*, citing a Pali Lex. with mg. a compound pedicle.)

valliki, °ki (presumably = Skt. *valla*°), a musical instrument, kind of lute: vīṇā-°ki-mahatī-sughoṣakāḥ Divy 108.4; in Mv 11.159.6 read(?) *vallikīm* (acc. sg.), v.l. *vallakam*, Senart em. *vallakīm*.

? **vallita** (if correct, denom. pp. to Skt. *valli*, *creeper*), *curled*, *curly* (? like a creeper), of hair: -*vallita-pradakṣiṇāvarta-keśaḥ* LV 105.13; v.l. *varṇita*; only Calc. *vel-lita*°, q.v., which should nevertheless perhaps be adopted.

Valluka, n. of a nāga king: Mvy 247.27.

Valluragṛha, n. of a mountain: Māy 254.10.

Vaviṣa, n. of a mleccha king: Mmk 621.24.

vaśa, m.; app. as an extension of the Skt. use of -*vaśena*, -*vaśāt*, on account of, for the sake of, by reason of (so very often BHS, e.g. *vaśenya-vaśena*, for the sake or purpose of conversion; SP 319.1; Mv 1.238.8; 307.9; 312.5), we have first a periphrasis of -*vaśena* by -*vaśam upādāya*, SP 320.4; Gv 206.5, see s.v. *upādāya* (1d), adopting the purpose of ...; so that *vaśa* seems to acquire a mg. (for which I have found no exact parallel elsewhere) *basis*, *motivation*, (controlling) *motive*, as in: *sa imam arthavaśam sampaśyan Śikṣ 22.3*, he, perceiving this basis (motivation) of (his) aim, i. e. perceiving that the processes just described have their aim thus based or motivated.

vaśaṃkāri, n. of a kind of magic (vidyā): Divy 636.28.

vaśa-nīta, adj. (cf. Skt. *vaśa-gata*, and *vaśam* used as goal with forms of *ni*-), brought under control: Mv 1.131.6.

vaśavartana (nt., = Pali *vasavattana*; in late Skt. ffc. as adj. acc. to Schmidt, *Nachträge*), *control*: (*cittana-gara*-) °*na-vidhiḥ*ṇena te ... *bhavitavyam* Gv 431.14, you must become cognizant of the rules for controlling ...

vaśavartin, (1) adj. (also written *vasa*°; = Pali *vasavartin*; in Skt. only *subject to*, and so sometimes BHS, e.g. *brahmā pi tasya* (WT *tasyo* with v.l.) *vaśavarti bhoṭi* SP 369.7, vs), also -*tā*, -*tva*, abstracts; *controlling*, *having control over*: *devā maheśvarā nāma cittavaśavartī* Mv 1.224.3 = 11.27.3 (vs); *svacitta-vaśavartī-tām* LV 180.1 (prose), *state of controlling one's own mind*; *cittavaśavartī-tvād* 244.22; *sarvadharma-vaśavartī* LV 275.8; 423.18; *Laṅk 13.10-11*; *sarvadharmeṣu vaśavartī* Mv 11.144.19; *sarvayoga-va*° *Laṅk 11.16*; -*vihāra-va*° Gv 341.1; (*tava rūpa surūpa* ...) *vasavartī* (so text) LV 321.22 (vs; Māra's daughters say to the Bodhisattva), *thy fair form dominates* (us); *iha khalu kāmādhātāu Māraḥ ... adhipatir īśvaro vaśavartī* LV 299.20 (prose), *in control*; *vaśavartī Mahābrahmā* LV 275.16, *the dominant* (all-powerful) *great Br.*; *vasa*-(so ed.)-*vartimanuṣyeṣu*, among dominant (powerful) men, Mv 11.286.7; *daśasata-vaśavartī-pratīviśiṣṭānām* (Buddhānām) Divy 95.23, *who are the* (most) *eminent among ten hundred dominant* (all-powerful) *persons*; (2) m. sg. (= Pali *Vasavartin*, DN 1.219.31), n. of the chief of the *paranirmitavaśavartin* gods: LV 45.11 (vs, °ti-deva-bhavāne); 302.6; *vaśavartī-devaputra-pramukhāḥ paranirmitavaśavartino devaputrās* 362.15 (the same personage was called *Paranirmitavaśavartī*, q.v., in 361.13; both prose); 439.18; 441.19; Mv 1.208.14; 230.13; 11.11.2; Divy 140.16; Bbh 349.21; Gv 503.3; for some passages in Gv and Dbh.g. in which there is a deceptive appearance of use of this as a name for the whole class of *paranirmitavaśavartin* gods, see s.v. *Suyāma* (actually it seems never to be so used).

Vaśavartīyajñayaśayaṣṭīmatī, n. of a Buddha: Gv 285.22 (vs).

Vaśālā (or, v.l., *Vaṇālā*, *Vanālā*), n. of a city, where the Buddha preached to the brahman *Nadīn*: Mv 11.325.2, 10. In Pali this incident occurred at the *Ajapālā Nigrodha* (*Nyagrodha*), q.v., Vln. 1.2.29 ff.

vaśika, adj. (1) (= Pali *vaśika*; Skt. *vaśin* *subject*, *under the power* (of, gen.): *vaśiko te bhaviṣyati* Mv 11.281.19 (vs), *he will be subject to you*; (2) (occurs rarely in Skt., pw, Schmidt, *Nachträge*; *vaśin* in same mg., rarely, BR), *empty*: *kṣaṇikām vaśikām tadādrśī* (tadā ad°, aor.) LV 177.12 (vs); written vs°, *kṣaṇikā vaśikā imi kāmagaṇāḥ* LV 174.7 (vs), cited Śikṣ 205.1.

vaśitar (n. ag. from Skt. *vaś*; once in Bhāg.P., BR), *controller*; *one who rules*, *is mighty*: *kāmeśvaro 'smi vaśitā* (so spelled) *iha sarvaloke* LV 336.2 (vs; Māra speaks).

vaśitā (from *vaśin* plus -*tā*; rare in Skt.; once from Bhāg.P. in BR; occurs also, as one of the Eight Mahā-siddhis personified, in Vikramac. MR 21.106, see HOS 27.163; her glance subdues the entire universe), (1) in loose sense, = *bala*, *power*, *control*: *Mahāmaudgalyāyano ... rddhībalatām rddhīvaśitām ca anuprāpuṇe* Mv 11.67.2; and so in 4, *Sāriputra got abhiññāvaśitām prajñāpāramitām ca*; *rddhīye vaśitām prāptā* Mv 11.289.6, said of rākṣasīs; *kulavaśitā-prāptam* (of the *kulaṃ* of the Bodhisattva) LV 24.14 (Mv has *vaśi* for *vaśitā*, see s.v. *vaśiprāpta*); *marāṇam vaśitām avaśīkurute* LV 175.9 (vs), *death makes power powerless*; *sarvadharmāśvarya-vaśitā-prāptyarthaṃ* LV 275.14; *citte vaśi tvam vaśitām parām gataḥ* Mv 1.164.13 (vs, but only by Senart's violent and dubious em.); *buddhadharmavaśitānuprāpuṇe*, so read, Mv 11.415.16 (mss. °*tāni* prā°; Senart em. wrongly); *vinaya-vaśitā cāsmim* Mv 1.180.11 (vs; so read with 2 mss.), and *there is power of training in him* (Buddha); *samādhi-vaśitā-*

prāptasya Bbh 58.2; sarva-ceto-vaśitā-parama-pāramitā-prāptair (of arhant monks) SP 1.8 (see s.v. vaśin and vaśiprāpta for similar expressions, esp. LV 425.22); (2) in more technical sense, one of ten *masteries, supremacies*, attributed to Bodhisattvas: listed Mvy 770 ff. and Dharma 74, in virtually identical terms but differing in order, (Dharmas) āyus (āyur-v°), citta, pariśkāra, dharma, rddhi, janma (instead of this Mvy upapatti-v°, q.v., or v.l. utpatti°), adhimukti, praṇidhāna, karma, jñāna; the same ten, with definitions, Dbh 70.8-18 (closer to Mvy); in Mv 1.282.15-20 (vss) a slightly variant list, text partly corrupt, āyus, pratibhāna (which Senart would identify with jñāna, implausibly; jñāna is the last item in both Mvy and Dharmas; alternatively and more probably, S. suggests a corruption for praṇidhāna), upapatti, karma, citta, dharma, rddhi, abhiprāya (acc. to Senart = adhimukti), kāla, deśa (the last two entirely divergent); references to these, without number or names, vaśitāsu Gv 83.10; for Gv 489.24 see s.v. vaśiprāpta; Lañk 1.10; vaśitapāragato LV 45.14 (vs, a m.c.); 94.19 (vs), read vaśitā-prāptu with ms. A; sarvabodhisattvabhūmīsu vaśitāprāptaḥ LV 274.21 (prose); all these said of the Bodhisattva, or of Bodhisattvas).

vaśin, adj.-subst. (as adj. = Skt. in mg. in control, sc. of oneself, or also of other things), as subst. used, like vaśibhūta (vaśi°), in the sense of arhant; this is esp. clear when there is contrast with pratyekabuddhas and Bodhisattvas or Buddhas: (buddhaśatasahasrān pūjāyitvā...) pratyayaḥ (q.v.; = pratyekabuddha; acc. pl.) vaśīmś ca pūjāyitvā... Dbh.g. 51(77).2; vaśi (so Senart em., mss. vani)-pratyekabuddhānām na spṛheṇi kathamāna Mv 1.87.14 (vs), they (Bodhisattvas) are not envious of arhants and pratyekab°. Besides vaśibhūta (vaśi°), the stem is cpd. with various other elements; in some, such as vaśiprāpta, q.v., we should expect an abstract noun, such as vaśitā; other similar cases are vaśi-pāramiṅgatā Mv 1.47.4 (vs), arrived at the supreme point of mastery (of being in control), less likely, of (being) an arhant; sarvadharmavaśi-pāragam jinaṃ RP 7.19; sarvacetovaśiparamapāramitā-prāpta ity ucyate LV 425.22 (cf. vaśiprāpta, preceded by ceto, and SP 1.8, s.v. vaśitā).

vaśiprāpta, adj. (= Pali vaṣippatta, acc. to PTSD only in comp. with ceto-, e. g. AN II.6.17, glossed in comm. III.5.5 cittavaśibhāvam patto, evarūpo khīṇāsavo hoti; idha pana anāgāmi kathito), arrived at (state of being) master, in control; elsewhere vaśitā-pr° (see vaśitā); see also s.v. vaśin: note Mv 1.198.4 = II.2.1 kulavaśiprāpta, attained to mastery over (other) families, said of the family in which the Bodhisattva is born in his last existence; the LV 24.14 parallel to this has vaśitā for vaśi; cetovaśiprāpta, of a Buddha, Mv 1.34.12, cf. Pali, above, and LV 425.22 s.v. vaśin; sa (Maltreyah) vaśiprāptaḥ sarvabodhisattvavaśitāsu Gv 489.24; anuttarajñānaññeya-vaśiprāptena (of Buddha) Divy 210.4; anuttarajñānañño vaśiprāpto (of Buddha) Divy 546.29; see also vaśibhāvaprāpta.

vaśi-bhāva, -bhūta, see vaśi°.

vaśirāja, nt., (n. of) a kind of magic gem: asti °jaṃ nāma maṇiratnaṃ Gv 500.5 (it can display on earth the splendor of solar and lunar palaces).

vaśibhāva, vaśi°, m. (nt.; cf. next; = Pali vaśi°, esp. with balesu), (state of) mastery: rddhi-vaśibhāva-balaśthā (... jinaṃputrā) Mv 1.70.20 (vs), so by em. but seems plausible; short t required met. r.; sarvakuśaladharma-vaśibhāvapāramitām (no v.l. for vaśi°) Mv II.261.7 (prose); esp. cpd. with bala-(vaśi°), as in Pali with balesu, mastery of the (religious) bala: °vam sāksātīkṛtaṃ Mv 1.246.4; °vam (mss. °vah, but acc. l.) chādayitavyaṃ manyeyā III.55.5, repeated in sequel; °vam prāpuṇetsuḥ (mss.) 338.20; 340.13; all these prose. Cf. next.

vaśibhāvaprāpta, adj., = vaśibhūta (1): balavaśibhāvaprāptehi Mv 1.52.2, arrived at the state of being

masters of the bala, said of monks; so... balavaśibhāvaprāpto III.379.19. Both prose. Cf. prec.

vaśibhūta, (1) adj., also vaśi° (= Pali vaśi°, defined PTSD mastering; in Skt. has opposite mg., subjected, subdued), become possessed of control, in BHS regularly, perh. always, a synonym of arhant (doubtless orig. as controlling himself, or controlling his destiny): Mvy 1077 = Tib. dbaṅ du gyur pa, attained to power, in a list of śrāvaka-guṇāḥ; as ep. of monks who are also called arhant, SP 1.6; yāni... °ta-śatāni bhagavatā pūrvam śaikṣa-bhūmau sthāpitāny evam avavaditāny... abhūvan SP 70.13, ... arhants who, when formerly located in the śaikṣa (q.v.) stage, were thus instructed (what follows is Hinayāna doctrine, appropriate to śrāvakaś!), misunderstood by Burnouf and Kern; pañca tāni vaśibhūtaśatāni Mv 1.69.2 (vs), Senart p. xxvi *cing cents arhats*, correctly; the same, vaśibhūta(m) 69.14; 70.8 (vss); vaśibhūta 74.21 (prose!); Senart *arhats*, which is proved by 75.7, 11, 15 etc. where individuals are named, in the acc. case, Pralambabāhum vaśibhūtam, Vicitracūtam (? Senart with mss. Vicinta°) vaśi°, Haryakṣam nāma vaśi°, etc., the arhant...; (Bodhisattvāḥ)... asādhāraṇā pratyekabuddhādibhiḥ vaśibhūta-gaṇādibhiḥ ca śaikṣa-prthagjanādibhiḥ ceti Mv 1.142.5 (prose), who are unlike Pratyekabuddhas, companies of arhants, śaikṣas and common people, and their like; śāstā vaśibhūtapuraskṛtaḥ I.187.15 (vs), the Teacher attended by arhants; pañcānām vaśibhūtaśatānām (v.l. vaśi°) samavāye I.193.8 (prose), in a company of 500 arhants (on Mt. Grdhra-kūṭa); also (like arhant, Mvy 4 and often) a Buddha: vaśibhūta ity ucyate LV 425.18; pūjāyanti (sc. Bodhisattvāḥ) vaśibhūta-kotīyo (acc. pl.) Mv 1.47.3 (vs); vaśibhūtasya (so mss., Senart em. °tāna) yā ceṣṭā, bodhisattvāna tādrī Mv 1.107.6 (vs), as the behavior of a Buddha, such is that of Bodhisattvas (in the eighth bhūmi; cf. 105.13 aṣṭamām bhūmim prabhṛti... bodhisattvāḥ samyakṣambuddhapūjāyā pūjāyitavyā iti); (2) n. of a Bodhisattva: Vaśi° Gv 442.12.

Vaśibhūta, n. of a lokadhātu: ŚsP 47.15.

vaśetar (semi-MIndic for Skt. vaśayitar, see Schmidt, Nachträge; n. ag. to Skt. vaśayati, 'caus.', really prob. denom. to vaśa), one who controls, masters: vidyādhara-kanyānām vaśetā bhavati Mmk 83.25 (prose).

vaśyāpaka, nt., in pātra-°kam Mvy 8959, acc. to Tib. (lhuñ bzed kyi) kha yogs, seemingly bowl-cover; Chin. bowl with cover. Etym.? All I have thought of is (a)vaśyā-, as if cooler; implausible.

vasa-, see vaśa-.

vasati (vasayati), used like Pali vasati with neg. (mā... avasi Jāt. v.66.10), mā (m.c. for mā) vasayathā (not caus., = Skt. vasata) LV 202.5 (vs), don't stop (stay, rest, delay)! Is this paralleled in Skt.?

vasana, m., ardent desire, passion, attachment: °naḥ Mvy 7534 (so also Mironov) = Tib. chags zhen; mg. confirmed Chin. and Jap. Nowhere else recorded. We should naturally think it a MIndic equivalent of Skt. vyasana, cf. AMg. vasaṇa (Pali = Skt.), but this word is otherwise nt.

vasantaka, (1) (= Skt. vasanta, with endearing dim. -ka), spring: su-vasantake ṛtvara āgatake LV 321.19 (vs); (2) n. of a follower of prince Sudhanu: Mv II.103.16; 105.18.

Vasantagandhi (mss. Vaś°), n. of a former Buddha: LV 5.10 (confirmed Tib.).

vasayati, see vasati.

vasika = vaśika (2), q.v.

[vasitā, LV 336.2, see vaśitar.]

Vasīṣṭha (= Pali Vāseṭṭha), (1) n. of a brahman convert to Buddhism (= Pali Vās° 4), associated with Bhāradvāja 2: Karmav 157.6; (2) n. of a ṛṣi living in Anomiya, q.v., in the Malla country (cf. Pali Vās° 3 in DPPN): Mv II.164.18, etc.; 195.12 ff.; (3) n. of a brother of Bhāradvāja 4: MSV 1.211.6 ff.

- Vasutrāta**, n. of a yakṣa: Māy 16.
Vasudatta, n. of a lay-disciple: Gv 51.9.
Vasudhārā, n. of a goddess(?), possibly a form of Tārā; like T. associated with Sudhana (3), q.v., in Sādh 46.11; n. of a yakṣiṇī (the same?), consort of Jambhala, Sādh 561.1 etc.; cf. next.
Vasudhārīṇī, n. of a yakṣiṇī (= prec.): Sādh 561.10 (prose).
Vasumdhāra, (1) n. of a śreṣṭhin, previous incarnation of the Bodhisattva: Mv 1.93.11; (2) n. of a former Buddha: Mv 1.136.14.
Vasumdhārā, (1) n. of a goddess (not the same as Vasudhārā, apparently): Sādh 421.12; (2) n. of a rākṣasi: Māy 243.24.
Vasubandhu, n. of a teacher: Mvy 3478.
Vasubhadra, (1) n. of a yakṣa: Māy 27; (2) n. of a nāga king: Māy 247.12.
Vasubhūti, n. of a yakṣa: Māy 16.
Vasumata (for °mat), nt., n. of a city: Mv 1.35.14 ff. (always a-stem); scene of the story of Abhiya, q.v.
Vasumati, n. of the mother of the Buddha Virāja (2): °tiḥ, n. sg., Lañk 364.13 (vs).
Vasumatīrī, n. of a goddess: Sādh 421.13.
Vasumitra, n. of a teacher: Mvy 3487.
Vasumitrā, n. of a bhāgavatī (q.v.): Gv 201.11, 26 ff.
Vasumukha, n. of a nāga: Māy 221.21.
Vasumukhī, n. of a goddess: Sādh 421.12.
Vasuśrī, n. of a goddess: Sādh 421.12.
vastu, nt. (semi-MIndic, = Skt. vāstu; Skt. vastu in this sense noted only in vṛṇa-v°, Sitz, Ort einer Wunde, BR; in Pali vatthu = Skt. vastu and vāstu), site, place: etasmim . . . prthivipradeśe bhagavato Kāśyapasya āgama- (? v.l. āramana-; Senart's note em. ārama-) vāstum abhūṣi Mv 1.318.7; . . . Kāśyapasya kuṭi-vastu (v.l. °vastum) abhūṣi 9, the site of the hut of K.; ṛṣiṇā tam vāstum teṣāṃ . . . dinnam 1.352.3, the ṛṣi (Kapila) gave them the site (on which they were to build the city called, for this reason, Kapila-vastu, q.v.). Also in 1.318.10, parallel to 7° and 9 above, I would read caṅkrama-vastu for text °śaṭṭhī (rather than °bhūmī with Senart's note). [In LV 106.18 śuci-gātra-vastu-sampannaḥ read with v.l. vastra for vastu; so Tib., perfect in having clean garments (na bzah) on his body.]
vastu-kṛta, adj. (= Pali vatthukata), practised, actively pursued: Mvy 2419 (var. vāstu°, but Mironov vastu°, no v.l.) = Tib. dños por (= vastu) byas pa, or, rten tu (could = vāstu!) byas pa.
vastu-pratīkālpa-vijñāna, nt., discrimination between individual objects, and between subject and object; function of the manas; opp. to khyāti-vijñāna, q.v. (see Suzuki, Studies, 189 f.): Lañk 37.15 ff.
vastu-vidyā, read so (or with pw 7.373 vāstu°, but see vastu) for vastra-v°, science of sites: Divy 630.22 (see s.v. śīva-vidyā), not architecture (Skt. vāstu-v°, BR); = Pali vatthu-vijjā, the art of determining the qualities of sites proposed for houses or parks, DN comm. 1.93.14.
Vastusamgrahaṇī, n. of a work, the last division of the Yogācārabhūmi (so Wogihara's note to both passages): Bbh 103.11; 182.15.
[vastra-vidyā, see vastu°.]
vasyati (false Skt. from Pali vassati = Skt. vāsyate; § 3.34), cries, shrieks: (devī avidhāvidham ti, so read) vasyati (Senart em. vakṣyati) udakarākṣasena khajjāmi Mv 11.450.8, the queen shrieks, O horror! I am being eaten by a water-ogre!
vahati (AMg. vahai; Pkfic. for vadhati): vahiṣyāma (tti), we will kill, Mv 1.17.2 (essentially with mss.; Senart em. vadhiṣyāmi).
vahuri, acc. to Kyoto ed. n. sg. °riḥ, m. or f., but acc. to Mironov °ri, nt. (? perh. cf. Hindi buhri, parched

- grain), parched grain: Mvy 5737 (same Tib. and Chin. as for cānāḥ, q.v.). In a list of vegetable foods.
vaheḍa, m. (= AMg. bahelaga, other Pkt. baheḍaya; Pali vibhīṭaka, °ṭaka; Skt. vibhīṭa(ka), vibhīḍaka), a certain tree: Mvy 5796.
(vā, see also va, in the mgs. of iva and eva; also in Skt., see BR, pw; not in Pali, but in AMg.; in BHS used in prose and in metr. indifferent positions in vss; (1) = iva, as, like: simho vā asamtrasto Mv 1.4.6 (prose); (Lumbini-vanam . . .) manojñam karotha (mss.) . . . devabhuvanāṃ vā 149.4; simho vā nadate vane 188.7; jvalito agniskandho vā 252.14; (abhiramantu, mss. °ta, °tā) . . . nandanagatā vā maruputrā 111.71.1 (prose); kṣubhitajalanidhir vā śrūyate eva śabdo LV 80.15 (in LV noted only in vss, but sometimes in metr. indiff. positions); gehaṃ praviṣṭa nṛpater amarālayam vā 115.6; adhruva capalagāmi mārutam vā 242.6, like the wind; sudurbalā (confirmed in Tib.) brmhapa kākṣiṇo vā (Tib. ḥdra, like) 399.8; others, LV 79.13; 132.13; 241.6; (2) = eva (rather than vai with Senart i note 376), precisely, just: na ca vā (= na caiva, and not at all) loke kimcit pāpam karma karaṇyam Mv 1.8.14; 28.1; 31.14; read with mss., āvṛṇhato chavi-mānsa-rudhiram vā 1.13.2; yathā vedam (= vā, or va, for eva, idam) . . . 39.4, exactly as (but in repetition 40.1 yathāpi); ettakakalpā vā 77.14, of just so many kalpas in extent; the bhūmis of Bodhisattvas can not be measured thus.)
vāka (= Pali id., AMg. vāga; for °vakka = Skt. valka; § 3.2), bark: certainly contained in reading of mss. (see Senart i n. 558) Mv 1.236.1 cīrā-vākodbhava, in what was orig. a vs, but is so corrupt in tradition that it cannot be restored in default of a parallel; if cīrā- was orig. read, it stands for cīrā or cīra-, m.c.; ep. of garments worn by Dipamkara; originating from (made of) bast and bark.
Vākkalividhvamsana-gaganakalpa, m., n. of a samādhi: Mvy 622; ŚsP 1426.7 (here °gagana°); Tib. ṅag gi skyon rnam par ḥjig pas nam mkhaḥ ltar gyur pa, becoming like air (or sky) by destroying depravities (see kali) of speech.
Vākyacheda, n. of a Bodhisattva: Gv 442.24.
Vākyanuda, n. of a Bodhisattva: Gv 442.12.
Vāṇīśa (= Pali Vaṇṇisa), n. of a disciple of Buddha: Mv 1.163.12 (praises Buddha); 267.10; 269.10 (tells an incident in a past existence of Buddha and himself); Pravāraṇa Sūtra, Hoernle MR 38.1 (with Pali parallel, SN 1.191.28 ff.); MSV 1.182.19 ff.
Vāṇīśvara, a name of Mañjuśrī: Sādh 94.7 etc.
[Vācanopāsikāvimokṣa, in Śikṣ 36.4, error for Acalopās°, see s.v. Acalā 3.]
vācīkā (= Pali id.), speech; see prṇṇa-v°; also tri-, eka-vācīkayā, with triple (single) pronouncement, MSV 1v.119.3, 5.
vāṭa-dattikā (v.l. vāṭa°, so Mironov, with v.l. vāḍa°; cf. s.v. maṇḍala-māḍa), garden-house or enclosed arbor (?): Mvy 5549; = Tib. sab ma (grass-covered arbor? in 5546 = Skt. kāyamāna), or, sab mos bskor ba (surrounded by a . . .), or, rih mas bskor ba (surrounded by a hedge; hedged-in enclosure).
vāṭagravedikā (etc.), see vāṭagra°.
-vāḍa, see s.v. maṇḍala-māḍa.
[vāḍaka, nt., mss. at Mv 1.340.12, should = Skt. vātaka (pw) = vāṭa, enclosure; but Senart is prob. right in emending (to chātrakaṃ, or perhaps better) to chattrakaṃ, q.v.]
? vāḍita, ppp. (to Skt. Gr. vālayati, beside Skt. valayati, causes to roll), prob. intended in Divy 505.10 (sā) naus talḥ (sc. sūkaraḥ) parispandamānair vāḍitā (for vālitā), was made to roll (ed. bāḍitā, said by Index to mean sunk; mss. vōḍitā, vōḍitā, vāḍitā).
vāḍīśika, m. (= Pali bālīśika, Skt. baḍīśa, vāḍ°,

plus -ika), *fisherman*: °kena... sāmiṣaṃ vaḍiṣaṃ pra-kṣiptam Śikṣ 94.15.

[vāḍhavya, read vodh°: śakaṭam iṣa bhārodvahanār-tham... °vyam Śikṣ 34.16.]

vāṇa-, m., (1) *woven textiles* (Dutt): kati vāṇā iti... pañca vāṇāḥ, muñja-śāṇa-valvaja-kaṇḍeṣya-vaṃśajāḥ MSV iv.75.11-12; cf. vāṇa, which perh. read for this; (2) n. of some bird: °śatāni Mv ii.400.4 (parallel with haṃsa, kroñca, etc.); 402.6 (id.); 403.7. Cf. next.

Vāṇaravaghoṣa (so mss., Senart em. Viṇā°, but cf. prec.; whose voice is like the sound of the vāṇa-bird), n. of a former Buddha: Mv i.141.2.

vāṇitaka, adj. (ka-extension of ppp. of unrecorded verb, possibly denom., related to Deśin. 7.54 vāṇa = bracelet-maker, valayakāra), something like wrought by a jeweler: kathipa-śubha-vāṇitaka-raṣana-(mss. °pa-) Mv ii.147.9 (so one mss., v.l. vāsitaka, Senart em. vās°, which is implausible; perfumed?), having hard, beautiful, wrought (or, beautifully wrought) girdles (of precious metals and jewels), said of women of the harem.

vāta, nt. (otherwise m.), *wind*: vātāni Mv i.7.8 (prose).

Vātajava, n. of a son of Māra, unfavorable to the Bodhisattva: LV 313.12.

vāta-pratoda, m., some disease: Mvy 9549 = Tib. gzer (pain) thabs (or thegs),?; Chin. piercing pain.

vāta-putra, acc. to Skt. Lex. *rogue*, or *libertine*, or the like: vāta-°tra-dhūrtakār MSV ii.56.14; Tib. cited as naḥ phrag (read phrug), *bastard* (perhaps meant as term of abuse like that Eng. word, Skt. dāsi-putra, and BHS putramoṭikā-putra).

vāta-maṇḍali (= Skt. Lex. id.; Pali °la and °likā; cf. (Skt.) vāyu-maṇḍala-vat), *whirlwind*, *tornado*; there are four whirlwinds, presumably one from each point of the compass: asaṃhāryā... catasrbhir °libhīḥ Dbh 54.13; anāchedya-prabhā ca bhavati catasrbhir °libhīḥ Bbh 345.19; °libhīr asaṃhāryā Dbh 46.26; anābhogavāhana °li-praṇīto Dbh 67.13, see s.v. anābhoga (1); (bodhicitta-m...) °li-bhūtaṃ (it is like a whirlwind) sarvāvaraṇaṇi-varaṇa-°trṇavikīraṇa-(so read with Śikṣ; Gv text corruptly °trṇhaṇa-)-tayā Gy 495.22, cited Śikṣ 6.6; mahatyā °lyā... pratyudārvartyeta Śikṣ 7.4; °li-parivartāḥ, *whirlwind Chapter*, Megh 308.16 (here text °li-pari°); 310.13; others, Gv 251.23; 351.14.

vātayāna, *window*: read in Mv iii.122.5 (vs) kūtāgāre pithita-vātayāne, with v.l., for text °pāne. The word = Skt. and Pali vātāyana, and might stand for that m.c.; but it could also be an equivalent cpd., vāta-yāna, *way for air* (otherwise unrecorded).

Vātavalāhaka, pl. (= Pali id., DPPN), with deva-putra, a class of gods: LV 273.10 (written °balā°); Divy 127.17; MSV i.243.19. Cf. s.v. Mandavalāhaka (n. 3 in Waldschmidt).

?vātāgra-vedikā (var. vātāgra-petikā; Mironov vātāgra-petikā, v.l. °petikā), Mvy 5550, = *bālāgrapūtikā*; Tib. as for that item, q.v.; spelling -vedikā doubtless by popular etym., but orig. form obscure.

vātāṇḍa, adj. (cited BR from Skt. Lex. as subst.), *having swollen testicles*: Mvy 8869 = Tib. rilg rilugs (see Das).

vātātapa, m. pl. (ordinarily *wind and sunshine* as in Skt., e. g. Mv iii.350.10; but also) *wind and heat* as bodily humors (dhātu): Mv iii.143.16 abhiṣyannā (q.v.) vātātapa, resumed 144.6 by abhiṣyannehi dhātūhi, which, as well as the general context, appears to prove that ātapa is here one of the bodily humors (as well as vāta, which is normal in this sense), viz. = pitta (q.v., BR).

[vātānuvṛttane, wrong reading Śikṣ 249.2; read vā tālavṛttana, (or) with a fan; so Transl.]

vātāyana-rajas, LV 149.5; Divy 645.10; or vātāyana-chidra-rajas, Mvy 8197, a small particle, used as a measure; = Tib. (LV and Mvy) fil zer gyi rdul, *sunbeam-speck*, prob. a speck of dust seen thru or in a (hole, chidra,

in a) window; in LV = 7 truṭi, one-seventh of a śaśarajas; in Divy (text corrupt) the smallest unit, one-seventh of śaśaka-rajas; in Mvy a larger unit, placed between go-rajas and likṣā.

[vātāsparsārgaḍāni, Mv ii.115.12, see s.v. sparśita.

[vātuṣkāra Mv i.249.13, °kāri ii.116.10; errors for dhanuṣkāri(n), q.v.]

Vātsiputra (Ved. as n. of a teacher), n. of a nāga king: Kv 2.13; of a nāga, Māy 222.2.

Vātsiputriya (cf. under prec.), n. of a Buddhist school: Mvy 9088. See refs. in BR.

vāda, m. (= Skt.), *talk*; in phrase kaḥ punar vādaḥ (not noted elsewhere, common in BHS), *not to speak of; to say nothing of*; geschweige denn: SP 298.7 ff. (prose); after śaṣṭi-, line 6) kaḥ punar vādaḥ pañcāśad-, *not to speak of* (i. e. a still larger number with) *fifty*..., and so on with *forty*, *thirty*, etc.; (ya imaṃ... dharmaparyāyam śrutvāvatared...) k° p° v° ya imaṃ... śrāvayed vā-cayed... SP 337.4-5, i. e. *how much more*...; similarly Vaj 33.11; (kusido dāraḥ... cakṣuḥsāṃprekṣaṇāṃ api na kṛtvān) k° p° v° utthāsyati... Av i.16.6, *not to speak of rising* (*much less would he rise*; note future tense, tho referring to failure to act in the past); (srotaāpannasamu-dācāram api na samudācarati,) k° p° v° laukikān samu-dācārān samudācarisyati (fut., as in prec.) Dbh 65.3; (yatrāgatir makara-°śuṣumārādīnāṃ... so mss.) k° p° v° manuṣyāṇāṃ Divy 105.28, *where even makaras* (etc.) *cannot go, not to speak of men*; (mahāphalaṃ dharmasṛavaṇam...) k° p° v° dharmadeśanā... Divy 200.14, *how much more*...; ka eva vādaḥ in same sense Jm 143.10 (vs), eva for punar perh. m.c.? (adrṣṭabhaktiṣv api... hitam vivakṣanti...) ka eva vādaḥ... premaguṇotsuke jane.

vādin, adj. m. (specialized mgs. of Skt. id.), (1) *one who proclaims* (the doctrine, or learning); as ep. of a Buddha: Mvy 70 (cf. next and vādi-siṃha); n. sg. vādi or vādi, followed by pravādi (°di), *a declarer, a proclaimer* (of learning), or perh. *an eloquent proclaimer* (acc. to Senart vādi-pravādin, cpd., which seems less likely), (brāhmaṇo vedapāraḥ...) vādi pravādi (Senart with v.l. pravādi) Mv iii.390.8 (prose); (adhīyāpito) vādi (v.l. vādi) pravādi 394.10 (prose); (2) *ifc., calling oneself*... (without justification): ye ete tubhyāṃhi (mss.; instr. pl.) ānītā (em.) aśāstārā (mss., n. pl.) śāstāra-vādino Mv i.254.1 (prose), *who are no teachers but call themselves teachers* (so mss., Senart em. wrongly).

Vādirāj, a name or form of Mañjuśrī: °rād-Mañjuśrī-rūpaṃ Sādh 104.5; etc.

?vādīśa, m. or nt., some musical instrument: Mv iii.407.19; represents, prob. corruptly, the same orig. as vevādika (or °aka), q.v. (both follow mahatī in the list).

vādi-siṃha, *lion of proclaimers* (of doctrine; see vādin 1), ep. of a Buddha: Mvy 39; trayo koṭṭyo °hānām Mv i.61.13 (vs); °ha, voc., LV 50.13 (vs), here addressed to Śākyamuni while still Bodhisattva.

vādyā-kāra, or °kara (Skt. once vādyakāra = vādyāśilpajña, Schmidt, Nachträge), *a player on a musical instrument*: read bahu °kāra or °karā, n. pl., after a list of players of various instruments, Mv iii.113.5 (mss. °kānām; Senart em. °kā ca); 442.11 (Senart °karā, mss. °karo).

vādyā-bhāṇḍa (nt.; Skt. Lex. id.), *musical instrument*: caturvidhā °ḍa-vṛkṣā Divy 221.24 (supernatural trees that bear mus. instr.); acc. to pw also reported by Kern from SP.

vāna, nt. (Skt. Lex., *woven stuff, mat*), acc. to Tib. *fibre made from bark*: Mvy 5878 = Tib. thag ran. Follows sūtram; followed by kācalindikam. Cf. vāṇa.

Vānāraśi (prob. intends Vāṇā° = the commoner, with Skt., Vārāṇasī), Benares: °syām (v.l. Śrāvāṇ°) Mv i.174.2.

vāntikaroti (cf. next; from vānta, ppp. of Skt. vām-; so regularly Pali vānta; plus karoti), *rejects, throws out from himself*: pūrvakāṃs cīttotpādān vīgarhīsyati *karīsyati jūgupsīsyati AsP 390.11; *kṛtam Mvy 2548.

vāntibhāva, m. (cf. under prec.), *the being rejected, thrown out*: (asyās ca dr̥ṣṭeh prahāṇam) bhavīsyati pratinisargo *bhāvaḥ Av II.188.1; *bhāvaḥ (so with Index and Mironov, text *bhavaḥ) Mvy 2600.

vāpayati (caus. to Skt. vā-), *causes to weave*: tair ... vastrāṇy ārabdhāni vāpayitum Divy 213.8; *yanti 10; *yīsyante 11.

[Vāpibhūmi, Vāpila, see Vāy°.]

vāpyāyamānaḥ Divy 462.2, read vāspā° (or bāspā°) with line 6; see s.v. bāspāyati.]

vāmaka, (1) (Skt. adj., left), *kam, adv., on the left: devaputrau pradakṣiṇam vāmaku (= *kam) supratisthitau (no v.l.) LV 219.17 (vs), *stationed to the right and left*; (2) (unrecorded in this sense; = Skt. vāma plus -ka svārthe) *charming*: asaṃkhyeyaratna-ka-vīracanālamkāram Gv 511.22 (prose); (3) n. of a cakravartin king: Mvy 3571; (4) (= Pali id.) n. of a great (brahmanical) ṛṣi: Māy 256.13.

Vāmagupta (mss.; Senart em. Yāma°), n. of a former Buddha: Mv I.138.5.

vāmānuka, a kind of elephant: *ka-hastin MPS 31.21.

vāyana, nt. (recorded once in Skt., pw 7.373 *nā-kriyā, *weaving-activity*), (1) (act of) *weaving*: paṭa-vāyana Mmk 57.27, 29; 59.27; (2) *causing* (a weaver) *to weave* (a robe for himself; a sin for a monk): Mvy 8409 = Tib. hṭhaṅg tu hjuṅ pa, *causing to weave*; refers to the rule of Pali Vin. III.256.26-27; var. vāyanam, which Mironov adopts, but noting v.l. vāyanam; in view of the causative mg., the ā-form seems likely to be right (cf. vāpayati, Pali vāyāpeti); vāyana is unrecorded except Skt. Gr. (BR). [In Mvy 6248 pw reads vāyana for vāyana, q.v.]

Vāyavyā, see Vāyuvyā.

vāyasa-ruta-lipi, a kind of script, app. the writing used in a 'magic' dealing with sounds made by crows: LV 126.4; mss. all vāyu°, em. Lefm., confirmed by Tib. khva skad šes pa, *knowledge of crows' sounds*, a phrase which in Mvy 5057 renders vāyasa-vidyā.

vāyita (Māndic ppp. to root vā, *weave*; = Pali id.; Chap. 43, s.v. 1 vā 1), *woven*: yamali (q.v.) *tā Divy 276.11 (prose).

Vāyibhūmi, n. of a locality and Vāyila, n. of a yakṣa dwelling there: Māy 36 Both forms uncertain; v.l. Vāp° in both, and other vv.ll. for the place-name (Lévi 89).

Vāyu, n. of a yakṣa leader: Māy 236.17.

(vāyu-maṇḍala-vat, adv., = Skt., Mbh. 12.6886, like a whirlwind: *vad ākāṣe paribhramanti Av I.256.9 rush around in the sky like a whirlwind; Chin. acc. to Speyer moving rapidly to the four points of the compass; from this Speyer infers that vāyumaṇḍala was taken as the circuit of the compass; but Chin. evidently rendered ākāṣe by that phrase, and vāyumaṇḍalavat, loosely, by rapidly. Cf. vātamaṇḍali.)

Vāyuvagā, (1) n. of a kinnara maid: Kv 5.23; (2) n. of a yoginī: Sādh 427.5.

Vāyuvyā (doubtless to be read Vāyavyā), n. of a mātar (śakti of Vāyu): Māy 242.19.

vāyvādhika, read vāyv-a° acc. to pw 7.373, adj., *suffering from morbid excess of the wind humor* (acc. to Index, palsted; acc. to pw, gouty): Divy 540.25; the victim's bowl shook as he ate. But prob. read as next.

vāyv-ābādhika, adj. (cf. ābādhika), *due to disease of the wind*: *kam glānyam MSV I.xiii.1; i.30.8. Prob. read so for prec.

1 vāra (m.; Skt. Lex. and Jain; Pkt. id. = samūha, yūtha, Sheth), *crowd, multitude*: naitad vibuddhi (opt.) ... tam sopitam puravaram hi samrddha-vāram Mv I.155.19-20 (vss), *for this excellent city with its vast mul-*

tudes, being put to sleep ... would not awake (even if loud noises were made, 17-18); (sambhava-vibhavaṃ mohād eva) vāra-lokena (by the world of the multitude, the vulgar herd?) dr̥ṣyete MadhK 419.8.

2 vāra (m. or nt.; = Skt. Lex., Pali, AMg. id.; Skt. and Pali vāraka, id.), *pot, vessel*: so 'pareṇa samayena pānaka-vāram uddīṣtas tad vārakam (v.l. tat pānakam) nirmādayati (q.v.) Divy 343.1.

3 vāra (m. or nt.), app. *platform* (so Burnouf, Introd. 401, *estrade*): (rājā...) bodhivṛkṣasya ca caturdiśam vāram baddhvā svayam eva ca vāram abhīruhya ... bodhi-snapanam kṛtvān Divy 404.2.

vāraṇa (m., = Pali id.; ignored by Senart), a kind of bird, which had a pleasant voice (Jāt. vi.539.16) and beautiful eyes (Mv); only in cpd. *ṇa-cakora-nayana: Mv II.259.6; 267.15; 269.15; applied to Yaśodharā and Rāhula. In some Pali texts identified with the hatthilīṅga (cf. vāraṇa, elephant), which is described as a sort of vulture with a bill like an elephant's trunk (Childers, PTSD); but it seems questionable whether such attractive qualities as the above would be attributed to any vulture-like bird.

vāratraka, adj. (to varatrā; Skt. Gr. id.; Pali vāratika), *made of straps, leathern*: chinde (v.l. chinda, with Pali) vāratrakam pāsam Mv II.235.7, and: dr̥ḍho *ko pāso 10 (vss); same vss in Pali (vāratikam, *ko) Jāt. III.184.20; 185.3.

? vāra-nibandhana, see āvāra-ni°.

vārayati, vāreti, shares, hands out in turn (as gifts), distributes (? either 'caus.' to vṛ-ṇāti, like Skt. varayati, or perh. denom. to Skt. vāra, turn?): (so) dāni brāhmaṇo modakāni kṛṇīya brāhmaṇam śabdāvitvā modakāni vāreti (v.l. vārayati) Mv II.442.2 (prose). Senart ignores the word, which surely deserves a note, and seems to me puzzling; the Skt. caus. to -vṛ, regularly varayati, not vār°, seems to mean only *choose for oneself*. To this prob. Māndic caus. vārāpayati (§ 38.57), *causes to distribute*: tāttakā caiva vārāpeya (opt.) KP 158.3 (here text vārā-vāpeya); 159.6-7. [In MSV III.11.13; 15.19; and elsewhere, for (etad) vārāyāmi, read dhār°, at the end of a vote in the saṃgha.]

Vāravati, n. of a city: Mmk 625.22.

Vāravāli, *H (also v.l. *ri, *ri), n. of a city, in the Śīri Jātaka: Mv II.89.16; 90.11; 94.9, 11.

Vārāṇasīya and *yaka, adj. (cf. next), of Benares: *yāḥ MSV II.120.1; *yasya śreṣṭhisya Mv III.403.16; *sīyako (v.l. *sīko) Kāśīrājā Mv III.168.18.

Vārāṇaseya and *yaka, adj. (Skt. Gr. *seya; Pali Bārāṇaseyyaka), = prec.: *seyo rājā Av I.175.16; *seyanam brāhmaṇagṛhapatinām 179.1; II.159.8; *seyaḥ śreṣṭhi-putraḥ II.183.11; sampannam vā *seyaṃ vastram Mvy 1522-24; *seyakasya vā sampannasya vastrasya Bbh 390.26 (prose).

Vārāṇasīya, pl., n. of a brahmanical school (of the Chandogya): Divy 637.27.

vārīka, in Mv III.113.8 (no correspondent in parallel 442.14) *kā (n. pl.) in a list of tradesmen and artisans, placed between gaulikā and karpāsikā; mg. obscure, prob. corrupt; ifc., in names of monastery officials, *charged with ... superintendent of ... one who watches over ...*, in upadhi-v°, q.v.; bhājana-v° Mvy 9069; pāṇiya-v° 9070; prasādhī-(Mironov prāsādi-, q.v.)-v° 9071; pari-ṣaṇḍa-v° 9072; śayanāsana-v° 9073; muṇḍaśayanāsana-v° 9074; chaṇḍikā(q.v.)-v° 9075; in most of these Tib. zhal (l)ta pa, *guard, superintend(ent)*; once ḥchos, *prepare*; once bsrūn ba, *guard*.

vāritra (nt.? = Pali vāritta; formed in direct imitation of Skt. cāritra, Pali cāritta, with which this is closely associated in Pali and BHS), *restraint, control* (religious): *tra-sampannaḥ Mvy 1631, after cāritra-sampannaḥ 1630.

Vāriyoginī, n. of a yoginī: Sādh 445.19.

Vāruṇī, n. of a rākṣaṣī: Māy 243.13.

vārṇa-vāsin, see pārṇa-vāsin.

[vārttibhavati, Senart's em. for vartti°, q.v.]

[vārdala, see vardala, °likā.]

vārṣika (Pali vassika, nt., as well as °kā) = next (2); sometimes may have a for ā m.c., as in LV 214.19 (vs, vārṣika-campakāṃs tathā); 221.17 (vs), read with Foucaux's ms. B (Notes 150) so tam vārṣika-varṇa (or varṣ°? Lefm. mss. begin va-) kāñcana-khuram; but also in prose, -vārṣika-mallikā- Mv II.109.7; at end of cpd. containing list of flowers, -sumanā-gandha-vārṣikāṇi Kv 8.5-6 (prose), ... *fragrant jasmīnes*; v.l. °vārṣika- also in Mv II.116.10, see next (2). See also s.v. *sāmāyika*.

vārṣikā (1) Mv I.9.11, taken by Senart as subst., *garment for the rainy season*; he reads (eraka)vārṣikā vā kārāpitā cīrakavārṣikā kārāpitā vā; but see *eraka*; it seems more likely that *eraka* and *cīraka* (perhaps read °kā in both) are separate words, substantives, and vārṣikā adj., *grass-coverlets* and *bark- (or cloth-)strip-garments for the rainy season*; (2) (= Pali vassikā; cf. prec., also varṣaka, °ki, varṣikā, and next), a kind of jasmīne: Mv I.249.13 (prose, in cpd., list of flowers); II.116.10 (text °kā, v.l. °ka-).

vārṣikī (Skt. Lex. id.; cf. under prec. (2), and see mahā-vārṣikī), a kind of jasmīne: Mvy 6153, transliterated in Tib. var śi ki; in LV 27.7 (prose), cf. Weller's note, read as cpd. vārṣikī-suviśuddha-darśanā (it is not certain that *sumanā*, before vār°, is part of the cpd. as Weller believes).

vālaka, (1) nt. (= Skt. Lex. id.) *finger-ring*, perh. to be read Mvy 6027 for *valaka* 2, q.v.; (2) m. or nt., *lock, bolt, or bar*? see *śaḍvālaka* (read °vāraka°).

vāla-vedhin, in Pāli *hair-splitter*, an archer (and fig. arguer) who hits a very fine mark; implied in LV 181.7 (prose), where I would read vālākṣanadharmavedhī (ed. with no v.l. *kālā*); see *akṣana-vedhin*.

vāla-vyāñjana (nt., = Skt. °vyajana, Pali °vijanī, AMg. °viyaṇa, °viyaṇī; recorded as 'error' for °vyajana, BR, from a Skt. Lex. and from SP, but the SP passage, KN 103.3, has °vyajana without v.l. in both edd.), *yak-tail fan, chourie*: Mv I.259.15; 260.4, 9, 14; 261.1, 6 (all prose, lfc. Bhvr.); written *bāla-vyāñjanaṃ* (acc.) Divy 147.13. ? *vāla-śollaka*, see *śollaka*.

vālākṣana-(etc.), see s.v. *vālavedhin*.

Valāha = Valāha, q.v.: °ha-kulena, of the family or breed to which this wonder-horse belonged (so Pali Valāhaka), Mv III.85.11; sg. of the horse himself (so also Pali Jāt. II.130.9; not in DPPN in this form), Mv III.89.20 = Ud XXI.15; Mv III.90.3; Kv 55.13 (here Deva-vālāha, as if the cpd. were the horse's name); 56.16; 58.5, 11; Vālāhāsvarāja- Gv 520.19.

Vālāhaka = prec., the horse Valāha: Kv 58.4; 59.9.

Vāli (supported by Tib.; most mss. Vāri), n. of a gandharva: Suv 162.2.

1 vālikā, once written bāl° (Skt. Lex. and Pali id.; = Skt., also Pali and BHS, vālukā), *sand*: mss. often vary between °likā and °ukā, e. g. SP 253.3 (text with Kashgar rec. °likā, Nep. mss. °ukā); yathā gaṅga-vālikāḥ SP 10.9; 96.9; yathā gaṅgāya vālikāḥ 255.4; 303.10 (these all vss); gaṅgā yathā vālikāḥ LV 283.20 (vs); 284.1 (vs); 360.19 (vs); tvātsamñibhair vālika-gaṅga-tulyaiḥ 310.14 (vs), *by such as you, like the Ganges as to sand* (= very numerous); the sands of the Ganges are proverbially used for vast numbers, very often, e. g. LV 311.8; 314.17; 376.5; Sukh 8.11; Śikṣ 16.3 (prose; in next line, same cpd. with vālukā); śaṭtrimśad-gaṅgānadi-vālikā-samānām Gv 125.1 (prose); other phrases, *vālikā-nagara*, q.v.; *suvarṇa-vālikā-samstṛto* Mv I.217.8, or °kā-samstṛto Gv 403.12; mahān vālikā-rāśir abhūd Gv 134.19; (the sun scorches above, and) heṣṭā tapati vālikā Mv III.185.18; taptā vālika yā śarīri nipatī LV 282.3 (vs); taptām ayovālikāṃ pravara-

śantaḥ 307.1 (prose); vālikā-varṣa- (= Pali °vassa, *a rain of sand*, as a plague)-Suvarṇi- (see *Suvarṇin*)-bhayāny apānayanti Gv 119.15; in all the above text vālikā, usually with no v.l.; in Divy 165.14 mss. bālikā, ed. em. bālukā; in Vaj., Pargiter ap. Hoernle MR 189.11 f. thrice vālikāḥ for Müller's ed. 39.4 f. vālukāḥ, but in 189.13, 14 vālukāḥ as in Müller.

2 Vālikā (text Bāl°), n. of a Licchavi woman; and Vālikāchavi (text Bāl°, with 1 ms. Bālika-, v.l. Pārīka-leccavi, which suggests that the second member was a form of the tribal name!), n. of a place donated by her to the Buddha and the order (identified by Senart with Pāli Vālikārāma, v.l. Vālukā°; Pali seems to know no Vālikā; the v.l. suggests the word for *sand*): Mv I.300.17, printed, bālikāye bhagavataḥ saśrāvakaśaṃghasya bhak-tam kṛtvā Bālikāchavi niryātītā. Does the name of the place mean *Vālikā's radiance*, or *having a covering of sand* (the woman's name being secondarily based upon the place name)?

vālikā-nagara (cf. AMg. vāluva-ppabhā, °ppahā, JM. vāluā-pudhavi, n. of a particular hell), *sand-city*; possibly, like the Pkt. words, n. of an infernal locality; but possibly rather a *mirage-city*, seen in the *sands* of a desert: dhig bhavām sarada-abhira-saṃnibhā, vālikānagara-rūpa-saṃnibhā Mv I.74.(8-9), *fit on the states of existence which resemble an autumn cloud or a 'sand-city'*. A third possibility might be a *city built of or on sand*, hence not substantial.

Vālikhila, n. of a maharṣi: Māy 257.4. Cf. Skt. Vā-lakhilya, acc. to BR often 'miswritten' Vāli°.

Vālukṣa, m. (°kṣo, n. sg.), n. of a city where Trapaṣa and Bhallika built a stūpa for the Buddha's nail-relic: Mv III.310.14 (sentence found in only 1 ms.).

vālkala, adj. (from Skt. vālkala), *made of bast*: Mmk 131.22 (paṭa; see s.v. ātasya).

Vālkali (= Pali Vakkali), n. of a monk: Samy. Āg. 13v.3 (corresp. to Pali SN III.119.11).

Vāśiṣṭha, for Vās°, q.v.

[vāśicandanakalpa, see vāsi°, the only spelling recorded in BHS mss.]

[vāśyate, *cries*, see vasyati.]

Vāṣpa (written Bā° in SP, Av; = Pali Vappa), n. of one of the five *bhadravargiya* monks: Mvy 1052; Mv III.329.1; 337.6; 339.1; SP 1.10; LV 1.7; Divy 182.21; 268.6; Av II.134.12; Sukh 2.3.

vāṣpāyate, see bāṣpāyati.

vāsa, nt. (this gender questioned for Skt., BR s.v. with App. 7.1803), *dwelling*: asmāku vāsam (n. sg.) gagane dhruvaṃ mune LV 367.12 (vs, no v.l.).

vāsana, nt., much more commonly °nā (= Pali °nā, no °na recorded; °nā, but not °na, is used in a closely similar way in Skt.), *impression, result of past deeds and experience on the personality*; Lévi, *Sūtrāl.* xx-xxi.54 *imprégnation, les appétits en tant que résultant d'actes antérieurs*; commonly (PTSD, LaV-P. on AbhidhK. IV.249, Suzuki, Gloss.) derived from Skt. vāsayati, *per-fumes*; Suzuki, I. c., *perfuming impression, memory, habit-energy*; LaV-P. op. cit. VII.72, 77 etc., *traces*; the nt. °nam occurs in AbhidhK. LaV-P. IV.249 and Index, also Lañk 265.17 (vs) vāsanaḥ; regularly in bad sense, as something to be got rid of, *Sūtrāl.* I. c., above; *rāgadoṣakaluṣā sāvāsana* (for sa°, m.c.) uddhṛtā LV 291.1 (vs), *passion, hatred, and impurity, with the (evil) impressions* (of the past; so Tib., *bag chags* bcas), *are destroyed*; sarvā rāga-kileśa bandhanalatā sāvāsana (as in prec.; so mss., here Lefm. em. so vā°!) chetsyati LV 294.6 (vs), *he will cut off all the creepers of bondage ... together with the impressions* (Tib. as above); °nā Mvy 6594 = Tib. *bag chags* (so regularly), *habit, inclination, propensity* (Das), *Jā. passion* instead of *habit*; stated to be usually bad tho sometimes good; LV 428.2 (prose); 433.19 (prose); Gv 496.13 (prose); Lañk 37.19; 38.2 ff.; vāsana-vāsita, *per-*

meated by impressions, Lañk 92.16 etc., here regularly in bad sense (cf. below); vāsanābhiniṣeṣa-vāsita Lañk 80.8-9; sometimes in a good sense, vāsanā-bhāgīyām sattvām vāsanāyām avasthāpayanto (or °yamāno) Mv i.34.5; ii.419.5, (the Buddha) making creatures that participate in (good) impressions (note preceding parallels puṇya and phala) firm in (such an) impression; see vāsita-vāsana, which is complimentary in LV and Mv; perh. indifferent, incl. both good and bad, yathāgatīsambandha-vāsanā-vāsita-tām ca (yathābhūtam prajānāti) Dbh 75.21-22.

Vāsanti, n. of a 'goddess of Night': Gv 223.1 ff.

vāsarin, prob. from Skt. vāsara plus -in, = Skt. Lex. vāsareṣa, planet, as 'regent of a day (of the week)': pūjām °riṇām kuryāt Mmk 316.28 (complete sentence; prose; context gives no help).

Vāsava, (1) n. of a former Buddha: Mv iii.233.3; (2) n. of an ancient king, previous incarnation of Śaṅkha: Divy 62.7 ff.; (3) n. of another ancient king, vassal or neighbor of Dīpa: Divy 246.13 ff.; (4) n. of a yakṣa: Māy 20.

Vāsava-grāma, Divy 1.3, or (1) °grāmaka, 4.10; 10.2, 19, etc. (all prose), n. of a village near Śrāvastī; (2) °grāmaka, m., n. of a village in the Kāśī country, home of Senāṃjaya: MSV ii.199.2 ff.; adj. n. pl., of (living in) this village, lb. 5 ff.

Vāsavagrāmyaka, adj., of Vāsavagrāma(ka) (2): MSV ii.200.3.

Vāsavadattā, n. of a harlot in Mathurā: Divy 352.28 ff.

vāsita-vāsana, adj. Bhvr. (vāsita, ppp. of Skt. vāsati, plus vāsana, q.v.), having impressions from previous births duly formed, here in good sense: (upālir ... kṛtakusālamūlo) purimakehi samyak sambuddhehi vāsita-vāsano chinnabandhano ... Mv iii.179.7; (carimabhaviko) ... eṣo sattvo kṛtādhikāro vāsita-vāsano 263.12; (kṛtādhikāro ...) vāsiti° kṛtapūrvayogo ... 406.11; (bodhi-sattvasya ... paryeṣitasarvakuśalamūlasya) vāsita-vāsana-sya ... LV 10.4.

[vāsita, acc. to text Lañk 250.5 °tā-vāsitanām, would = vāsana, q.v.; so Suzuki, Index, habil-energy. The formation is isolated and seems to me inexplicable; prob. error, anticipating the ppl. vāsita; read vāsana-vās.]

vāsin, adj. (Skt. Lex. id.; Skt. vāsa, perfume, plus -in), fragrant: (mahānadyo ...) varagandha-vāsi-vāri-paripūrnāḥ Sukh 38.18.

Vāsiṣṭha (= Pall Vāsetṭha, so used e. g. DN ii.158.32; 159.5; iii.209.8, cf. Senart, Mv i note 403; mss. of Mv usually Vāsiṣṭha; the mg. not recognized in Pall Dictt.), voc. in polite address to anyone without regard to ancestry, sirs! gentlemen! mes amis! (Senart, l. c.): sg. Mv i.257.9, King Śreṇiya Bimbisāra to Tomara the Licchavi; iii.368.4 (mss. Vāsiṣṭo), to Śarabhaṅga, whose gotra was Kaundīnya 370.12, as in Pall Koṇḍañña Jāt. v.140.17; generally pl., -ā or (oftener) -āho; -ā Mv i.283.13 (v.l. -āho), 14; 286.14 (in all three Buddha to Licchavis); -āho Mv i.38.4 (Abhiya to two unnamed perfume-merchants in Vasumata); to Licchavis, the speaker being usually the Buddha, i.257.13, 15, 19; 271.12, 18, 19; 283.9; 286.13, 22; 288.1, 4, 11, 13; 289.12, 14, 16; 290.1, 3, 4; 300.1 ff.; Suddhodana to Śākyas, iii.108.7; Buddha to men of Vaiśālī, MSV i.225.18; 228.22.

vāsi-candana-kalpa, adj. (= AMg. vāsi-candana-kappa, see below), a stock ep. of an arhat; in effect, indifferent; only in a cliché list of such epithets, always following (and in every case but one immediately) samaloṣṭakāñcana and ākāśapāṇitalasamacitta, with other similar terms: Divy 97.26; 180.26 (here v.l. vālī°); 240.25; 282.2; 551.19; MSV ii.131.3; Av i.96.7 (ms.); 104.7; 207.12, etc.; acc. to Ratnach., indifferent alike to being cut with a hatchet (Skt. vāsi, also written vāsi) or anointed with sandalwood paste; this is clearly the Jain traditional interpretation, misunderstood by Jacobi, SBE 45, p. 99, note 1; in transl. of Kalpa Sūtra 119 Jacobi renders vāsi by

ordure, and Charpentier on Uttarādh. 19.92 also thinks it means something ill-smelling, in contrast with sandal; they both agree with the Jain tradition in understanding -kalpa as indifferent to (pairs of opposites, like Skt. sama); perhaps this is right, but if so I know of no parallel for it; ordinary usage, both Skt. and Mindic, would make it mean like, resembling ...; in this case, possibly, resembling a knife or sandalwood in 'coldness', dispassionate nature?. So in effect Feer; Av transl. p. 14, il était devenu froid comme le sandal; but Feer omits vāsi!

Vāsudeva, n. of a Bodhisattva (in a long list of them): Gv 442.14.

vāsodghāṭikā, see udghāṭikā.

[vāstu-vidyā, see vastu°.]

[vāstha, MSV ii.151.16, 18; 152.2, acc. to note on 151.16 = Skt. vasatha! but read, kutra vā stha varṣa uṣṭā iti, or where have you spent the rains? So vā sma (for smo) 151.20; 152.2.]

[vāha: in Mmk 343.17 (vs) text corruptly (-ni) vāhas, read vivāhas; see vivāha.]

vāhana, m., a high number: Mvy 8014 = Tib. deṭ ḥdren; cf. vāhana-prajñapti, and mahā-vāhana.

[vāhanakāra, LV 254.9, read vāhanāgāra, q.v.]

vāhana-prajñapti, or °jñapti, f., a high number or method of computation: °jñapti LV 148.15, cited thence as °jñapti Mvy 7981 (see prajñapti). Cf. also (mahā-) vāhana.

vāhanāgāra (= Pall id.; °na plus agāra, āg°), stable for vehicles or beasts of burden: -śālā, a building serving as a stable for vehicles or beasts of burden: tadyathāpi nāma vāhanāgāra-(text vāhana-kāra-, no v.l.)-śālāyām vā hastiśālāyām (text both times °śālāyām) vā jīrṇāyām ubhayato vivṛṭāyām LV 254.9; em. proved by Tib. bzhon pañi (of vehicles or beasts of burden) bres (stable) khañ (house) nam (or) glañ poñi (of elephants) bres khañ ...; parallel in LV 256.1 only vāhana-śālāyām, perhaps by accidental omission, Tib. as before; the em. also confirmed by corresponding passage in Mv ii.125.14; 127.1; 128.7; 129.9, where always vāhanāgāraśālāyā or °yām, usually with no v.l.

vāhayati, vāheti; see bāhayati. (Otherwise = Skt. vāhayati, as in MSV i.57.1 manasikāram vāhayitum to work at, accomplish. Does lālā (acc. pl.) vāhayati MSV i.285.16, froths at the mouth (from snakebite), belong here or with bāhayati?)

-vāhika (Skt. vāhin plus -ka), carrying-, carrier, in lekha-v°: dāraḥ tena lekha-vāhika-manuṣyeṇa sārḍhaṃ ... gataḥ Divy 258.13.

vāhikā, (manner of) carrying: (tā dāni antaḥpurikā tena sārḍhaṃ viśvastam kriḍānti kelīm) kurvanti, prṣṭhi-mam (? see this) āruhitvā nānāvāhikāye vāhenti Mv ii.479.19, the harem-women ... carried him, when he had mounted on their backs (in amorous sport), in various ways-of-carrying; or possibly, in the manner of various vehicles. Acc. to Cappeller, HOS 15, Glossar, vāhikā means Reihenfolge, das Nacheinander, Kir. 15.25; nānā- makes it difficult to understand it so here (but perhaps not impossible; variously taking turns in the sport?).

[vāhitaka (mārga), see bāhiraka.]

vi, or (avi) (AMg. etc. vi, avi) = pi, Skt. api; perh. in SP 198.6 (vs) kāvi, all mss., = Skt. kapi, ed. em. kaci (= kacid).

vimvara, see bimbara.

vimśatīvarga, m., a quorum of twenty (monks), required for āvarhaṇa rite: MSV ii.205.21 ff., cf. 203.16.

Vikaṭa, n. of a yakṣa: Māy 75.

vikaṭaka, adj. (= Skt. °ṭa plus -ka svārthe), deformed: Mvy 8813 = Tib. lus ḥams pa, (of) imperfect body.

Vikaṭamkaṭa, pl., n. of a group of yakṣas: Māy 71.

Vikaṭāśya, n. of a yakṣa: Samādḥ p. 43 line 21.

vikaḍḍhate (see s.v. kaṭṭati; cf. Pall kaḍḍhati),

tears, rends: SP 84.1 (vs) yakṣa manuṣyakunapāni vikaḍ-
dhamānāḥ.

vikampana (nt.; noted only in neg. a-vi°, q.v., except that Skt. uses it of motion of the sun and as a n. pr.), *wavering*: (ta evaṃ bodhisattvena samādāp-
yamānāḥ) saced °nena na (ms. omits na) pratipadyante ...
Bbh 269.8.

vikara, and **°ra-ka** (to Skt. vi-kirati; cf. **vikira**):
kusuma-°rakam (so mss., Senart em. -nikarakam) ...
abhikīranti Mv 1.236.6 (vs), *they strew a strewing of flowers*
on (the Buddha Dīpaṃkara); kusuma-vikaraṃ (Senart
em. °nikaram) muncanti 8 (vs); °kusuma-vikaraṃ 11.18.11,
see **vikira**.

vikarapa = **vikirapa**, q.v.; also in sarvasattva-tamo-
vikarapa- *dispelling the darkness of all creatures*-dharmā-
vabhāsa- Gv 234.7; (om. sattva) 235.5.

vikarin, f. -ṇī (in cpd. with mg. of **vikarapa**, **vikirapa**, qq.v.), *dispelling*: mohatamas-timira-°ṇī (prajñā-
pāramitā) AsP 170.16, *dispelling the gloom of the darkness*
of delusion; vv.ll. °vikaraṇī, °vikiraṇī.

Vikārāla, n. of a piśāca-prince: Mmk 45.23.

vikartana (nt. or m., = Pali vikattana, vikantana),
knife, in go-vi° (also Pali), (cow-)butcher-knife: (sayyathāpi
... goghātako vā) ... tikṣṇena go-vikartana gāvīye
śīrṣakapālaṃ dāleya Mv 11.125.4 (Pali Vin. 11.89.14 tīḥṇena
govikattanena; in same simle as Mv, MN 1.244.15 °vikan-
tanena).

vikalpa, m. (1) (Skt. id., BR s.v. 1 g, at least in very
similar mg., but in BHS more technical; whether Pali
vikappa occurs in this sense is not clear; cf. **vikalpayati**
1), (*vain*) *imagining*, esp. *false discrimination* between true
and false, real and unreal; seems substantially identical
with **kalpa** 3 and **parikalpa** 1: compounded or associated
with one or both of them, qq.v., LV 34.11; Śiṅṣ 272.7;
KP 94.3; LV 250.16; 420.11; 422.20; Gv 350.5-6; eṣo
asaṅgaprajñāḥ kalpāir vikalpamukto LV 223.21 (kalpāir
here = *long periods of time*; in next line kalpāir is Lefm.'s
insertion, mss. defective); in Dharmas 135 three vikalpāḥ,
viz. anusmarapa-vi°, samtirapa-vi° (read *samtirapa*-,
q.v., with v.l.), sahaja-vi° (cf. AbhidhK. LaV-P. 1.60);
eight vi° Bbh 50.23, listed 25-27, svabhāva-vi°, viśeṣa-
piṇḍagrāha-, aham itī vi°, mametī vi°, priya-,
tadbhaya-viparīṣaḥ ca vikalpāḥ (all expl. in the sequel);
Laṅk 227.18-19 also says, vikalpo 'ṣṭadhā bhidyate, but
I find no evidence as to what the eight kinds are (are
they connected with the eight vijñāna, mentioned in
227.10?); vikalpa is a common and important word in
Laṅk, one of the five dharmas (2, q.v. 3); kleśendhana-
vikalpa-kṣayakaraṃ Laṅk 12.3-4, (Buddha) *who destroys*
(*false*) *discrimination, the fuel of the depravities* (wrongly
Suzuki); Suzuki's transl. seems also wrong in Laṅk 9.7 ff.
(vss) anyatra hi vikalpo 'yaṃ buddhadharmāktisthitiḥ,
ye paśyanti yathādr̥ṣṭam na te paśyanti nāyakam, apra-
vṛttivikalpaś ca yadā buddham na paśyati, apravṛttibhave
buddhaḥ sambuddho yadī paśyati, on the contrary (*anya-
tra*) *this is a false discrimination, viz. abiding in (resting*
upon) the external form of the Buddha and Doctrine. Those
who see him as seen (with worldly sight), they do not (truly)
see the Buddha. And when, having no productive-(false)-
discrimination, one does not see the Buddha (as an earthly
figure), in non-originate condition, he is a Buddha, a
Perfectly Enlightened One, if he sees (thus); the Wei rendering
cited in Suzuki's note seems to me to support this);
(2) (to **vikalpayati** 2; the noun not recorded in Pali)
gift, provision (for a monk or saint or Buddha), esp. of
garments: vāyam bhagavato divyāṃ vikalpāṃ duṣyāṇī
(so mss.) dāsyāmaḥ. bhagavāṃ teṣāṃ devatānāṃ vikalpāṃ
(Senart em. °pa; mss. kalpam) duṣyapradānāni nādhivāsa-
yati Mv 11.312.10-11, (let not the Lord accept a garment
of linen rags); *we will give the Lord supernatural gifts, fine*
cloth garments. The Lord did not accept the present of those

gods, the gifts of fine garments; vikalpa-hetoḥ Bbh 128.16,
as a gift (see the preceding passage s.v. **vikalpayati** 2).

vikalpaka, adj. (1) (cf. prec.) *which falsely discrimina-
tes, imagines*: °kasya manovijñānasya Laṅk 126.11; (2)
(to Skt. vikalpa) *optional*: °ka-civara-dhāraṇam MSV
11.152.11.

vikalpana (nt.), °nā (adumbrated in Skt.; see prec.
two and next), *false discrimination*: akalpāvikalpana-taḥ
(a-kalpa plus a-vikalpana) Laṅk 231.5 (prose); yā khalv
eṣu dharmēṣv avicāraṇā a-vikalpanā (so mss.), ayam
ucyate ... bodhisattvasya ... ācārah SP 275.10 (prose),
when there is no doubt or false discrimination about these
conditions of being, this is called the B's (right) conduct;
no ca vikalpana (m.c. for °nam or °nā) vidyati mahyam
Gv 231.12, 14 (vss); dharmāṇāṃ evaṃ a-vikalpanā, *no*
false discrimination of states of being, Bbh 260.11 (see s.v.
vipaśyanā).

vikalpayati, (1) (cf. **vikalpa** 1 and other adjoining
items), *distinguishes falsely*: (na ca dharmādharmayoh
prahāṇena) caranti, vikalpayanti puṣṇanti, na praśamaṃ
pratīlabhante Laṅk 21.2; °yīṣyanti Mv 1.224.4 = 11.27.4,
see § 42.7; (2) (= Pali vikappeti; cf. **vikalpa** 2), *hands*
over, assigns, presents, gives, regularly a garment to a
religious person (so also Pali, civaram): (sarvaparīṣkārah
sarvadeyadharmā ... nīrṣṭā bhavanti) vikalpitāḥ, tad-
yathā nāma bhikṣur ācāryāya vā upādhyāya vā svacivaram
vikalpayet, sa evaṃ vikalpa-hetoḥ ... Bbh 128.15-16.

vikalpā = **vikalpa** (1): paraspara-vikalpayā Laṅk
287.7 (vs); perhaps m.c. for °pena, which would not fit
metr. here.

vikalpita, (1) ppp. to **vikalpayati** (1), *falsely disting-
uished or imagined*: viparīta-samjñīhi ime (sc. dharmāḥ)
vikalpita asanta-santā hi abhūta-bhūtataḥ SP 281.11 (vs),
by men of inverted notions these (states of being) are wrongly
discriminated as existent and non-existent, true and false
(respectively; i. e. with inversion of terms); very common
in Laṅk (see Index), e. g. bālair vikalpitā hy ete 167.17;
(2) subst. nt., *vain imagining, false discrimination*: kalpita-
°tāni LV 374.6 (vs), see **kalpita**. This use does not seem
to occur in Laṅk.

vikāla, °ra (m.; = Pali id.; in Skt. *evening*, so also
Pali and BHS), *wrong time*: parādāre prasakto (v.l. °te)
tatra kāle vā vikāle vā gacchati (mss. °nti) Mv 1.243.18,
in season and out of season; °la-caryā (cf. Pali °la-cariyā),
walking abroad at night (so Tib., mtshan mo lphyan pa)
Mvy 2507 (Pali acc. to Childers, *going on the monk's*
begging rounds in the afternoon); one of the six apāya-
sthānāni (bhogānāṃ); **vikāla-bhojana** (nt.; = Pali id.),
or with Senart and mss. **vikāra** (§ 2.49), *eating at the*
wrong time, or eating at night or after noon, °bhojanāt
prativirato Mv 1.326.18.

Vikālarātrī, n. of a goddess: Sādh 502.11.

Vikīṭi, n. of an attendant on the four direction-
rulers: Mahāsamāj. 173.9 (Waldschmidt, Kl. Skt. Texte 4).

vikira (see also s.v. **vikara**; m. or nt.; Skt., not
precisely in this sense; cf. Skt. **vikirapa**), (*act of*) *strewing*,
throwing about: in Bhvr. cpd., (pādmīvanam, or Lumbini-
vanam ...) varasurabhikūsuma-vikiraṃ (so mss. first time,
second time °vikaram; Senart em. °nikaram) Mv 1.215.15
= 11.18.11 (vs), *having a strewing of beautiful fragrant*
flowers; °ram, acc. sg. as adv., *with throwing about of ...*
Prāt 534.1, where text śīsta-vi°, but see under **śīsta**
and -prthakkarakam.

vikirapa, (1) (nt., = Pali id., occasionally Skt. in
mg. *strewing about*; also **vikaraṇa**, q.v., which is recorded
by Sheth from AMg.), *destruction*: (kāmaḥ ...) vikirapa
sarvasubhasya LV 242.6 (vs), *the destruction (? destroyers)*
of all that is fair; Mv 11.269.15 and 278.1, see **uccādana**;
in the cpds. cited s.v. **śātana**, q.v. (instead of **vikir**°,
vikaraṇa is read Av 1.50.14; 348.3, see note here, et
alibi; also in ms., Śiṅṣ 229.12); cyavana-patana-vikirapa-

vidhvamsanādini (duḥkhāni) manuṣyāṇāṃ Divy 299.22; (see s.v. *ucchada*) KP 152.3; in LV 4.19 text tuṣitavara-bhavana-vikrāṇa-, no v.l., but read certainly °bhavanā-vātarāṇa-, with Tib. ḥbab pa (vikrāṇa is senseless; Foucaux *descente*); (2) m., n. of a samādhi: Mvy 569; ŚsP 1420.18.

vikuṭṭanā (cf. AMg. viutṭanā, rendered piḍā, samtāpa, Sheth), *censure, criticism* (Skt. Gr. kuṭṭ- = bharts-): na pareṣaṃ °nā kartavyā, ayam idrṣo °yam idrṣa iti Śikṣ 100.2. Tib. cited as ḥphyas, said to mean *censure*.

vikutsayate (cf. Ap. ppp. vikucchia; Skt. vikutsā, and kutsayate, denom.), *reviles*: °yase kim asmān Jm 148.24 (vs); bhavān apy asmān na śobhate °yamānaḥ 150.23 (prose); (bhavān) apy asmān kasmād iti °yate 152.9 (prose).

vikurvaṇa, nt. (= Pali vikubbana; n. act. to vikurvati; cf. Skt. vikurvaṇaḥ, Mbh 13.1244, n. of Śiva, doubtless semi-Mindic to vikurvati as n.ag., *Miracle-worker*; not with either BR or Nilak.; see also next items), *miracle*: dharmacakra-pravartana-vikurvaṇasya praveṣaṃ (? Tib. phyogs, app. = pradeśaṃ, *region*) but better read prakāśaṃ with most and best mss.) śrotukāmās LV 422.9; samantañānavikurvaṇa ity ucyate 427.7, he (Buddha) is called one who possesses the *miracle* of complete knowledge; esp. of Buddha's miracles, Dbh 8.21 (buddha-vi°); 16.15; Mmk 7.21 (buddha-vi°); or bodhisattva-vi° Mmk 1.8; °ṇa-balam Mvy 767, one of the 10 bodhisattva-bala; printed °nam Samādhi p. 5 line 18; of all Tathāgatas (as part of their life pattern) Gv 15.8.

vikurvaṇā (= Pali vikubbāṇā) = prec. and vikurvā: °ṇa-dharmaṇaṃ (acc. sg.) LV 16.1 (prose), characterized by magic performances, of the cakravartin's elephant-jewel; (bodhisattvasya . . .)-vikurvaṇāḥ (misprinted °vāṇaḥ) samdarśayataḥ Gv 504.20 (prose), displaying miracles; prabhāva-°ṇa bodhisattvāṇaṃ Bbh 332.11 (prose); rddhi-vikurvaṇā AsP 508.20 (prose; of a bodhisattva).

vikurvati, °te, (1) (= Pali vikubbati; specialized form of Skt. vi-karoti, § 28.6), *works a miracle* (this seems to be the regular, nearly universal, mg. of the rather rare verb, and of its much commoner derivs., see prec. and next items, in BHS, and prob. also in Pali; no doubt it started from the Skt. mg. of vikaroti, change, alter, but Senart, Mv I note 425 f., seems to me wrong in finding that mg. here); (bhūmayo dāsa jñāna śrīmatā; so, or °to, mss.) yair vikurvīṣu sadā paṇḍitāḥ Mv 1.64.3 (vs, metr. deficient), there are ten glorious Stages of the Jinas, in which the Wise Ones always wrought miracles; °vati Śikṣ 347.5 (vs), °vi 6 (vs; aor., or opt.°); °vitu-kāma Samādhi p. 6 line 23, wishing to perform miracles; vikurva vikurva Mmk 55.26 (prose; impv., in a mantra); vikurvayato (n. pl. m., for vikurvantaḥ; not caus.) cakram pravartya vinayanti jagat Gv 267.3 (vs); samdrśyase loka vikurvamāṇā (n. sg. f.) Gv 302.14 (vs); pres. pples., n. or voc., nṛpati . . . tvaṃ sa vikurvan LV 168.2 (vs), to the Bodhisattva, O King, such art thou (hast thou been), (being a?) *miracle-working one*! (so Tib., nṃam par ḥphrul pa de ṇid khyod); (2) vikurvate, contends, acts in (friendly) rivalry (with, instr.), not with the hostile mg. usual in Skt.: Kunālo guṇavān pitrā sārḍhaṃ °vate Divy 403.21 (viz. in works of piety; thus is answered the king's angry inquiry in 18, ko °yam asmābhiḥ sārḍhaṃ pratidvandvayati).

vikurvā (not in Pali; = °vāṇā, *miracle*: idrṣyā . . . vikurvayā (v.l. vikrīḍayā) SP 446.10 (prose), of Avalokiteśvara; vikurvā- (but most mss. vikrīḍita-) nirdeśaṃ 456.5 (prose), of the same; mahatya bodhisattva-vikurvayā 472.4 (prose), of Samantabhadra; bahu tubhyaṃ vīrya-vikurvā (n. pl.) LV 169.4 (vs); dhyāna-vikurvā Id. 8 (vs; the first part of this line is certainly corrupt; most mss. omit the first words, which do not make sense here); jināṇaṃ . . . akhīlā vikurvā Gv 43.19 (vs); bodhisattva-

vikurvābhir 224.11 (prose); others, Śikṣ 327.20 (vs); 328.9 (vs), 15; 333.12; 345.12.

Vikurvāṇarājaparipṛcchā (so also Mironov, one of whose mss. first wrote Vikurvaṇa°; I believe this latter was the true reading, as Tib. suggests, nṃam par ḥphrul baḥi rgyal pos zhus pa, *questioning by the king of miracle-working*): n. of a work: Mvy 1409.

vikurvita, nt. (seems commonest of this group in BHS; orig. ppp. of vikurvati, but noted only as noun; not so used in Pali), *miracle*: drṣṭvā vikurvita mamā LV 119.8 (vs); buddha-vi° Mv 1.266.17; II.33.4 (both prose); nirikṣitum Śākyamuner °tam Divy 269.7 (vs); others, Av 1.258.9; Samādhi 22.19; Bhad 45 (°vitu, acc. pl.; no v.l.); Kv 13.17; 24.10; Mmk 6.1 (read °tam for °tum); Gv (common) 6.5; tathāgata-vi° 18.26, et passim.

Vikurvitaḥprabha, n. of a Bodhisattva: Gv 3.17.

vikurvī = vikurvā (which perh. read, with two mss., but see § 11.3), *miracle*: bahu tubhyaṃ ślavikurvī LV 168.10 (vs; closely parallel with 169.4, 8, vikurvā; this is against understanding a voc. of °vikurvin, which is not plausible otherwise).

vikūṭaka, some musical instrument: °kaṃ (acc. sg.) Mv III.407.19, in a list.

vikṛta, (1) (nt.? = AMg. vigaya = vikār utpanna karnevālā . . ., objects that cause a change, Ratnach.), *alterant, deteriorating substance* (affecting ornaments): Dbh 72.18 (jātarūpaṃ supariṇiṣṭhitam . . .) asamhāryaṃ bhavati . . . ābharanavikṛtaiḥ; same 81.18; (2) *foul, filthy* (things to eat, prescribed for snakebite): MSV 1.286.2 ff.; defined 8 as dung, urine, ashes, earth (so Pali Vin. 1.206.8, here mahāvikaṭāni).

vi-kṛtājña, adj., *ungrateful*: RP 25.5, ep. of Akṛtājña.

vikopayati, °peti (= Pali vikopeti), *disturbs*: Mv 1.168.18 valrambhā (q.v.; so read) . . . (some form of vāta, wind) vikopenti na dehakaṃ; Divy 350.7 teṣāṃ Iryāpathān vikopayitum ārabdhaḥ; Gv 84.1 kalyāṇamitra-jñān avikopayan, not disturbing those who know worthy friends (? so text, prob. corrupt; perhaps read °mitrajñānam avik°); MSV 1.6.2. See also a-vikopita, a-vikopana; vyākopayati.

vikrandati (Skt. only ppp. °dita, nt., as noun, *Wehklagen*; = Pali vikandati), *walls, laments*: so sattvo bāhāyāṃ bāhām (so mss.) pragrhya vikrande (aor.) vikroṣe Mv 1.347.9, similarly 12.

vikrama, (1) nt. (for Skt. m.), *valor*: °maṃ, n. sg., Mv 1.78.16, as one of 8 *samudācāra* (q.v., 1); (2) *foot* (so Skt. Lex.), or *footstep* (cf. the mg. *step, stride* in Skt.): govikrama-samsthānaṃ, shaped like a cow's foot(-step), Divy 640.19, of the Pūrvāśāḍha-nakṣatra; so gaja-vikrama-samsthānaṃ 21, of the Uttarāśāḍha-nakṣatra.

Vikrāntagāmin, n. of a Buddha: Śikṣ 169.14.

Vikrāntadevagati, n. of a Buddha: Gv 284.17 (vs). **vikrāmin** (unrecorded elsewhere) (1) = Skt. vikramin, *possessing prowess*; chiefly m.c.; °mi, n. sg., Mvy 2400 (Mironov vikrami); Tib. rtsal (po) che (ba), usually = vikrama; in n. pr. Vijaya-vikrāmin, q.v. (here Mironov also °krā°); in padmaśrīvikurvitasamanta-vikrāmin, one of a list of bodhisattva-samādhis, Gv 39.19; in voc. mahāprajñā-jñāna-vikrāmin, addressed to Sudhana (2), Gv 385.21; all prose; (2) see ratnapadma-vikrāmin.

vikrāyati (AMg. vikkāyamāṇa, *being sold*; see § 37.39), *is sold*, for Skt. vikrīyate: vikrāyetsuḥ, opt., *would be sold*, Mv II.241.20 (Senart em. vikrī°); vikrāyīsyati 242.14 (? text vikray°, misprint? only v.l. is vikrāmāsyati), and vikrāsyati 11, fut., §§ 31.2, 3.

vikrīṇati (= Pali vikkiṇāti; Skt. vikrīṇāti), *sells*; see § 28.5; Chap. 43, s.v. kṛi (2).

-vikrīḍana(-tā), (cf. Pali vikīṇanika), substantially = vikrīḍita; here *easy mastery* seems about right: acintya-bodhisattvavimokṣa-vikrīḍana-tā, one of a long list of svacittādhīṣṭhānāṇi, Gv 83.3; abhijñā-vikrīḍana-tā ŚsP

1458.1, one of four dharmāḥ which are to be fulfilled (paripūrayitavyāḥ) by a Bodhisattva in the 8th bhūmi.

vikrīḍita, nt. (orig. ppp. of Skt. vi-kriḍ-; as n. rare in Skt.; Pall vikkhīṭta), (1) lit. *sport*: yenaṭte sattvāḥ kriḍiṣyanti ramiṣyanti paricārāyisanti vikrīḍitāni (ca, only 2 mss.) kariṣyanti SP 78.8; (kiṃnaradārikā...) stri-vikrīḍitāny upadāsayati Av 11.28.5; (2) oftener, fig., something like *easy mastery*: °tam Mvy 6404 = Tib. rnam par rol pa (and so often in cpd. n. pr. in Mvy), which Jā. renders to *practise sorcery, to cause to appear by magic*; lit., however, it would seem to be like the Skt., *variously* (rnam par = vi) *sporting* (rol pa, or °ba, also used for Skt. lalita); often of Buddhas and Bodhisattvas, bodhisattva-vikrīḍiteṣu vā tathāgata-vi° vā SP 101.2, something like *miracles, exhibitions of supernatural power*; tasya sattva-pradhānasya (i. e. Buddha) śrṇu vikrīḍitam śubham Mv 1.178.8 (vs); tathāgata-vi° SP 308.5; 426.7; tad buddha-vikrīḍitam Divy 401.15, refers to a mahā-prāthihāryam, *great miracle*, just mentioned; so 19 (vs) °tam daśabalasya; buddha-vi° LV 160.16 (here referring to the dharmacakra-pravartana); vikrīḍitām (acc. pl.) ca sugatasya 356.10 (vs); tasmin kṣaṇe °prameyāni buddha-°tāny abhūvan, yāni na sukaram kalpenāpi nirdeṣṭum 14 (prose); mama (sc. Bodhisattvasya) sīmhavikrīḍitam (in vanquishing Māra) LV 300.4; mahopāyakaśūṣā-vi° (of the Bodhisattva) LV 179.16; trivimokṣa-mukha-(Lefm. sukha-, misprint?)-vikrīḍito LV 181.20, Bhvr., (the Bodhisattva) *having perfect mastery of entrance to the three-fold salvation*; similarly, (bodhisattvair... aneka-)samādhiṣṭā-balā-bhijñā-vikrīḍitair Lañk 1.10, *'perfect masters of...'* (Suzuki).

vikrīṇati (for Skt. °ṇāti), *sells*; forms, see Chap. 43, s.v. krī (1).

vikrīṭikā (f. to °taka, to vikrīta, ppp.), *one that has been sold* (as a slave): mā (sc. aś) °kā Bhik 16a.4 (not to be initiated as a nun).

? **vikrīya**, (a dead monk's belongings, bhikṣubhiḥ...) vikrīya bhājitaṃ MSV 11.19.15, and similarly 121.2, 125.6. Should, in Skt., mean *having sold*, but Tib. bsgyur nas, or sgyur te, *having altered, transformed*, as if false Sktization of some Pkt. ger. of vi-karoti (vikariya? cf. pass. Pall vikiriyati).

vikreti (AMg. vikkei; see § 28.49; Chap. 43, s.v. krī 3), *sells*; vikrenti SP 280.4 (vs).

[viklambhayati, (sīmha)-viklambhita, corruption or misprint for viṣkambh°, or possibly for MIndic vikkhambh°.]

[vikṣāntam (as if ppp. to vi-kṣamati = Skt. kṣamati), *pardoned*: in LV 168.14 (vs) all mss. tac ca vi°, Lefm. em. ti (= te) kṣ°, and that was forgiven by you; the em. is surely right, because (1) no vi-kṣam- in this sense is recorded anywhere; (2) in 18 below tam ca ti kṣāntam is read in all mss. in a precisely similar phrase; (3) Tib. also supports the em., khyod kyis (by you) de dag (those things) bzod (pardoned).]

vikṣīpa, see samkṣīpa-vi°.

vikṣiptaka, nt. (= Pall vikkhittaka), *a dismembered corpse* (the members strewn about); -samjñā, *contemplation of the notion of such a corpse, one of the aśubha-bhāvanā*, q.v., or -samjñā: Mvy 1162; Bhik 27a.3; ŚsP 59.13; 1258.7; 1431.21.

vikṣiptacittaka (= Skt. °citta plus specifying -ka), *one whose mind is distraught*: MSV 11.67.11 °ka-tvam.

vikṣiptikā, a certain posture (of the hands?): Stein ms. fragm. 1.1.25, 26 (La Vallée-Poussin, JRAS 1913.844) na °tikākr̥tāntargraḥam (°he)...

vikṣepa, m., (1) *a putting off, excuse* (for not acceding to a request); in American slang, *a brush-off*: Av 1.94.4 prasenajitā tasya vikṣepaḥ kṛtāḥ (Speyer *refusal*; but he did not precisely *refuse*, as the sequel shows, only put the other off, temporarily); (2) in vikṣepādhipati, m., Mvy

3088, Tib. khyab bdag, or dmag dpon, both *commander, general*; pw 7.374 suggests vikṣepa = *camp, cantonment*; (3) vikṣepa-lipi, a kind of script: LV 126.5, see °s.v. utkṣepa-lipi.

vikṣobha, m. or nt., a high number: °bhaḥ Mvy 7738; °bham Mvy 7866, cited from Gv; °bhasya Gv 106.2; °bham 133.12.

vikṣobhi-tā (to adj. vikṣobhin, in one Skt. cpd., from vikṣobha plus -in), *state or condition of one who shatters or disperses*; virtually *power of dispersing*: sa (sc. Maltreyah) śūrah sarva-kleśa-vamśa-vikṣobhitāsu Gv 490.6 (prose).

vikhata, nt., a high number: Gv 133.7, cited Mvy 7850 = Tib. grags yas, which also = vikhyāta, q.v.; in Gv 105.24 corruptly vigdhanta.

vikhala, adj. (prob. = Pkt. vihala, acc. to Pischel 206, 332 always = Skt. vihvāla, acc. to Sheth s.v. vihala once = Pkt. viala, Skt. vikala; if Pischel is right, and perhaps even if he is wrong, this would be a hyper-Sktism), *broken, breaking* (of the voice): Mv 1.172.3 (vs) na ca vikhala (so read, as separate word, m.c. for °lā) khala-khalāyati... sugatavācā, and the Buddha's voice does not break and rattle.

vikhādati, °te (as vb. nowhere recorded; noun derivs. in Skt. and Pall; cf. next), *gnaws at, devours* (said chiefly of animals), Ger. *fress*: vikhādyamānā bahuprānikoṭi-bhiḥ SP 95.3 (vs); (animals) kṣudhābhībhūtā deṣeṣu deṣeṣu vikhādāmānāḥ SP 83.13, *very hungry, gnawing (devouring) in all places*; loham dantair vikhādatha LV 379.10 (vs), *you (daughters of Māra) are gnawing metal with your teeth* (attempting the impossible); (yadā mrtaśarīrāni paśyati śmaśāne utsrṣṭāni) vikhādītāny (gnawed; see next) aśucīni Śikṣ 211.8.

vikhādītaka, nt. (to ppp. of prec., q.v.; = Pall vikkhāyitaka), *a corpse devoured (by animals)*; -samjñā, *contemplation of the notion of such a corpse, one of the aśubha-bhāvanā* (q.v.) or -samjñā: Mvy 1161; Bhik 27a.2 (printed vikhyād°); ŚsP 59.11; 1258.7 (printed corruptly vivādika-samjñā); 1431.20.

-vikhinna, *greatly wearied* (prob. noun cpd., vi-, excessively, plus -khinna; no verb vi-khid- is proved to exist), in a-vi°, *unwearied*: eṣa sada vīryavanto avikhinna (so divide) kalpakotyah LV 223.17 (vs), *not (greatly) wearied thru crores of kalpas*.

vikhyāta, m., a high number: Mvy 7724 = Tib. grags (fame) yas; cf. vikhata.

vigaḍita, ppp. (= Skt. vigallita, q.v. below, Pall viga-ḍita; cf. gaḍita; § 2.46), *fallen down or off*: SP 72.5 (niveśanam...) vigaḍita-prāśadāṃ ca bhavet; 83.5 (vs) gopā-nāsi vigaḍita tatra sarvā; LV 231.6 (vs) hā istrigārā vigaḍitabhūṣaṇābhīḥ, alas, O harem, with ornaments fallen off; 329.4 (vs) vigaḍita-vasanā, with garments fallen off; Samādhi p. 43 line 23 (vs) vigaḍita-abharaṇā.

vigata, as adj., either *lost, hopeless* (so perh. vigaya in AMg. and Pkt., Ratnach., Sheth; but their definitions are not clear), or (Skt. Lex. glanzlos, BR) *unlighted, dark*: ākāṅkṣamāṇā vigatā vipaṇḍitā, sattva na jānanti samanta-udyamām Mv 1.165.3 (vss), *the creatures (before Buddha appeared), in doubt, lost (?dark), ignorant, do not know all the exertions (of the Buddha; next line)*. Senart fails to see the situation envisaged.

vigata-rāga-bhūmi, see vīta-rāga°.

Vigatarājasambhavā, n. of a lokadhātu: ŚsP 45.3.

Vigatāreṇu, n. of a former Buddha: Mv 1.137.15.

Vigataśatru, n. of a former Buddha: Mv 1.137.11.

Vigataśoka, (1) n. of a Bodhisattva: Mvy 725; ŚsP 32.4; (2) n. of a brother of Aśoka: Divy 370.12.

vigandhaka, f. °ikā (in this sense unrecorded, = Skt. °dha, °dhi; -ka perh. m.c.), *malodorous*: sroṇi (v.l. śr°; read °ṇi or °ṇih, m.c.) prasravate vigandhikā pratikūlā LV 324.19 (vs).

vigama, m. (1) a high number: °maḥ Mvy 7790 =

Tib. dpal (read dpag) bral; °masya Gv 106.17; corresponds to **nigama**, q.v.; both cited in Das as = Tib. dpag bral; (2) n. of a medicament: **vigama-bhaiṣajya-bhūtaṃ** Gv 494.23; °mo nāma bhaiṣajyam 497.7.

vigarha, m., and **hā** (Skt. Gr. °ha; to Skt. vi-garh-), *censure*: °haḥ Mvy 2634; °hā repeatedly in Jm, kā śāstra-dṛṣṭe °pi naye °hā 152.15 (vs); mīthyādrṣṭi-°hāyam apy upaneyam 155.7 (prose); °hām 166.11 (vs), et al.

vigarhaka, adj. or subst. m. (to Skt. vi-garh-), *speaking ill to, abusing*: priya-°hako bhavati Bbh 150.9.

(**vigalita**, as in Skt., *fallen off or down*: Mv 1.153.1 = 226.13 = II.29.16 (vs), read in the last two substantially (with minor variants) mūrdhani vigalita-mukutā nīpatetsu mahitale hrṣṭā (in the first, °tā dharanīvaratāle prānīpatetsuḥ), of gods worshipping the Bodhisattva, *with diadems fallen down at his head, they fell on the ground, delighted*. Wrongly Senart's note on I.153.1. Cf. **vigaḍita**, and **a-vigalita**.)

vigava, nt., a high number: Mvy 7716; (cited from Gv) 7842; Gv 133.4; prob. read so also in Gv 105.22 for **vivaḡa**.

vigāhana (nt.; in diff. mg. Schmidt, Nachträge), *the plunging into, being immersed in*: mahājñānasāra (2d ed. om. sāra)-sāgara-°nāya dharmajñāna-sāgara-°nāya Gv 513.14.

vigopita, ppp. (to Skt. vi-gopayati, pw 5.253, cf. **vigopa** 6.81), *bared, uncovered*: kāścid (sc. harem-women) °ta-gātryaḥ LV 206.5 (prose), *with limbs bared*; **vigopayati**, *uncovers*, also MPS 49.15 (see **avikopita**).

[**vigdhanta**, see **vikhata**.]

vigrāhayati (cf. Pali ppp. **viggahita**, or, in AN II.157.20-21, °hita, *seduced*), *seduces, misleads*, esp. by false doctrines: evam anya enaṃ °hayām āsa Jm 146.19 (but °hayām āsuḥ Jm 143.17 = *alienated, caused to be hostile*, as in Skt.); ppp. **vigrāhita**, tvayā Nirgrantha-°tena Divy 272.20; tīrthyair °taḥ 419.19; also by wicked advice, (Ajātaśatruṇā) Devadatta-°tena pītā . . . jivitād vyaparopitāḥ (or vyava°) Divy 280.18; Av 1.83.6; 308.5 (in the last, ms. °hikēṇa, em. Speyer), *seduced by Devadatta*; (kumāreṇa . . .) duṣṭāmātya-°hitena Divy 557.28; 571.22.

[**vigrāhika**, error of ms. for °hita, see prec.]

vigrāhin, grasping, *laying hold of* (Tib. ḥdzin): svacit-tārtha-vigrāhiṇaḥ Lañk 374.6 (vs), app. *seizing (apprehending?) the objects of one's own mind* (? no subject expressed in the vs; Suzuki supplies *all things*; he renders otherwise and implausibly); °hiṇaḥ may also be gen. sg., *for one who apprehends* . . . Or perh. *seduced by* (cf. **vigrāhayati**)? Tib. ḥdzin, lit. *seize*, also *to be taken in*, . . . *captivated*, as by sin (Jā.). One Chin. rendering (misprinted in Suzuki's Index) means *bind* (as with ropes).

vighaṭṭa, obstruction, disturbance, in **nir-vi**°, q.v.

? **vighāṭana** (nt.; cf. Pali id., and next), *opening*: bhramaragano vighāṭanomisītakamala iva kamalākaraḥ Gv 136.8; but 2d ed. bhramaraganodvighā°, implying **udvighāṭana**.

vighāṭayati (= AMg. vi-hāḍei, *opens*, Ratnach. s.v. vi-ghaḍ; cf. Skt. vighāṭayati), *opens* (muṣṭīm, the fist or hand, to indicate that one is concealing nothing): sa muṣṭīm vighāṭya kathyayati, kumāra na jāne kutra (sc. maṇiḥ) gata iti Divy 280.9.

vighāta, m. (= Pali id.; Skt. in other mgs.), *distress, trouble, adversity*: ye . . . utpadyetsuḥ āśravā vighātā pari-dāghā . . . (in Pali also foll. by pariḷāha) Mv III.338.2; esp. *use of the needs of poor ('needy') people*: vighāto me civareṇa . . . pātreṇa . . . glānabhāṣajyena Śiṅs 268.7, (Bendall and Rouse, *I am worried about*, but it really means) *I need a robe, etc.*, said by a monk to a wealthy patron; °ta-kṛtām (dānavipratibandhaḥetum; in 8, duḥkham) Bbh 130.6, 8; vighātārthika (cf. **vighātin** with arthin), *a petitioner, beggar, in distress*, °ka-yuktam . . . dānam Bbh 114.5, °ka-dānam 14; °kaṃ, prob. error for

°ka-, dānam 133.3, resumed by °ka-dānam 10; others, in cpds., see Index.

vighātin, adj. (from prec. plus -in; not recorded in this mg.), *distressed, in trouble, subject to adversity*: °tinām anāthānām apratisaraṇānām sattvānām Bbh 18.20; °tiṣṭv arthiṣu (cf. vighātārthika, under prec.) bhojanapānam dadāti 133.4.

vighuṭṭha, ppp. (MIndic for Skt. vighuṣṭa, so v.l. here; AMg. id. as subst. nt.), *cried aloud*: Mv I.245.15, see § 2.12.

Vighuṣṭa, n. of King Daṇḍaki(n)'s minister: Mv III.363.10; 365.3.

Vighuṣṭakirti, n. of a merchant: Gv 233.20.

Vighuṣṭaśabda, n. of a Bodhisattva: Gv 442.2.

Vighnāntaka, n. of one of the 10 **krodha**: Dharmas 11; Sādh 137.9 etc. See next.

Vighnāri = prec.: Sādh 558.8.

? **vicakrama**, mss., or **vicamkrama**, Senart's em., adj., Mv II.367.15 (vs), denotes some sort of bodily infirmity; perhaps *limping, halt, not walking well?* (cf. Pali a-caṅkama, *a place not good for walking*, CPD); see the passage, cited s.v. 1 **khalita**.

vicakṣu(s), adj. (= Pali vicakkhu-, with -kamma; in Skt. *blind*, but in the Skt. Lex. Trik. = *vimanas*, a BHS-Pali usage), *perplexed, confused* (in mind); only in comp. with karaṇa or karman, *the making perplexed*: vicakṣuḥ-karaṇāya, *in order to make confused*, Mvy 6528; yan nv aham (Māra) upasamkrāmeyam °nāya (sc. the Buddha) AsP 78.7; so also °karmaṇe LV 378.15 (the daughters of Māra); (yam nūnāham upasamkrāmeyam) °karmāya Mv III.416.1, 15 (Māra); °karmāya (sc. dharmabhāṇakasya) karoti dharmam pratikṣipati Śiṅs 96.10, (*he who*) *causes confusion for the preacher, rejects the Doctrine*.

vicamkrama, see **vicakrama**.

vi-cañcita, ppp. (Skt. cañc-, otherwise not recorded with vi-), *tremulous*: pakṣmānta-°tāśrur Buddhac. 1.61, Johnston. Cowell (1.66) reads **virañcita**; Leumann's speculations reported in Wogihara, Lex. 37, are now seen to be baseless.

[**vicara(ya)ti**, see **vicalayati**.]

vicarcika, adj. (cf. Skt. °kā, *mange*, *mangy*: (na . . . kaṇḍūlo vā kacchulo vā) °ko vā anyo vā kimcid amanāpam . . . tiṣṭheyā Mv II.150.10; 152.3; (by Senart's em. 156.12); akṣi-vicarcika (so with var. and Mironov for text °vivarcika), °kaḥ, *mangy in the eyes*, or the like: Mvy 8917 (text and Index misprinted 8817; could be called Bhvr., akṣi plus Skt. °cikā).

vicalayati (caus. to Skt. vi-calati; note that calayati occurs beside cāl°, as caus. of calati), *waves, brandishes* (as, a torch): (read) dharmolkām vicalayam parāhaṇe dharmabherī sapatākām (or °kaṃ) Mv I.42.8 = 53.9 = 377.3 (vs, in the last printed as prose), *may I swing the torch of the doctrine, may I beat the drum of the doctrine* . . .; for vical° (= vicalayeyam, § 38.27) mss. vihareyā at 42.8, vical° or vicaṛ° at 53.9, vicaṛ° at 337.2, where Senart em. prajvāleyam (not noting the parallel).

vicasta, m., a high number: Mvy 7733 = Tib. bsko (bsdo) yas (cf. **vyatyasta** 3).

vicāra, m., Mvy 7732, or nt., id. 7860 (cited from Gv); Gv 105.26; 133.10, a high number.

-**vicāraka**, lfc. (neither this nor vicāra seems recorded in quite this sense; cf. car with vi 11 in BR), *use, employment*: (in list of ascetic practices) tad yathā, mantra-°rakair . . . LV 248.16, *such as, those that consist in the use (performance) of mantras* . . .; Tib. śnags (= mantra) spyod pa (*accomplish, perform, use*).

vicārayati, *withdraws, draws back*: (the Bodhisattva in his mother's womb) pāṇim utkṣipy saṃcārayati sma, saṃcārya vicārayati sma LV 67.20, *raising his hand, waved it* (as a sign of permission for the attending gods to depart; so Tib. specifically says), and *having waved*

it, withdrew it. Tib. bskum par byed = made (for) withdrawn.

vicālana (= AMg. vi(y)ālaṇa; Skt. vicāraṇa, consideration, mental reflexion: svabuddhi-^{na}-kuśālasya Lañk 9.14 (Tib. mthoñ ba).

vicikitsaka, adj. or subst. m. (to Skt. ^otsati plus -aka), doubting; a doubter: ^oko bhoti sa dṛṣṭiprāptaḥ Śikṣ 111.7 (vs).

(**vicikitsā**, Skt. id., doubt; one of the five nīvaraṇa, q.v.)

vicikitsita, (nt.; orig. ppp. of Skt. ^otsati), doubt: ^otaṃ ca (WT co) jahathā aśeṣam SP 326.3 (vs); **satkāyadṛṣṭi**-(see this)-^otsitā ca Mv 1.292.2 (so mss).

vicittaka, adj. or subst. m. (cf. Skt. 2 vicitta, BR), witless, unthinking, foolish: unmattako ^{si} puruṣa athavāsi vicittako Mv 11.88.5 (vs).

Vicitra, var. for **Citra**, q.v., as n. of a nāga king: Mvy 3268.

Vicitrakunḍalin, n. of a yakṣa: Sādh 560.15; 561.8; ^olini, n. of a fem. counterpart of this yakṣa (apparently): 563.8.

Vicitrāgātra, n. of a Bodhisattva: Gv 442.25.

?**Vicitra-cūta** (Senart with mss. as reported Vicinta^o; my em. seems almost necessary, tho I have not found the name), n. of one of Buddha's disciples: Mv 1.75.11.

Vicitrādhvajā, n. of a capital city: Gv 233.23.

Vicitrāpratibhāṇālamkāragarbha, n. of a Bodhisattva: Dbh 2.13.

Vicitrābhūta, n. of Bodhisattva: Gv 442.5.

Vicitrābhūṣaṇa, n. of a kinnara: Mvy 3417.

Vicitrāmaṇḍa, n. of a former Buddha: Mv 1.140.1.

vicitrayati (denom. to vicitra; Skt. only ppp. ^otrita), makes variegated in color: moracandrasamaś candrair uttariyaṃ ^otrayet Lañk 365.12 (vs).

Vicitrāśmijvalanacandra, n. of a Tathāgata: Gv 421.17.

Vicitrāsaṃkrama, n. of a Buddha: Śikṣ 169.14.

Vicitrālamkārasvara, n. of a serpent king: Mvy 3433.

vicitrika, adj. (Skt. vicitra plus -ika), various, of all sorts: sarvaloka-^otrikeṣv anabhiratīḥ KP 25.4 (prose), not taking pleasure in all sorts of worldly things (here quasi-subst.; Tib. sna tshogs, of various sorts); ^otrikā vṛścika (n. pl. m.) mūṣkās ca SP 83.8 (vs), all sorts of scorpions and mice.

vicintaka, adj. (Skt. vi-cint- plus -aka), thinking upon: gñacintā(WT ^ovitta with v.l. and Tib.)-^okāḥ SP 272.7 (vs).

?**Vicintacūta**, see **Vicitra**^o.

viciraka (vi, neg., plus cira, with -ka Bhvr.?), see **avacira-vi**^o.

vicūṣayati (vi- plus Skt. cūṣ-, caus.), lit. causes to suck, i. e. represents (in a picture) as sucking: ^oṣayet Sādh 361.1; 377.10, he shall represent (bees) as sucking (what is depicted on flower-petals in the magic picture); v.l. in both passages vibhūṣayet, in one also vibhāvayet.

vicetar (Skt. cited once from ŚB, one who picks over, sifts out, wood etc. from soma-plants), sifter, arranger? or one who knows thoroughly?: vicetā sarvaprāṇīnām Mv 11.405.5 (vs), said by Māra of himself.

vi(c)chandana (to next, n. act.; Wogihara gives ^ona, but without convincing evidence), dissuasion, deterrent: mahāyānaprasthitanām ca sattvānā(m) ^onā KP 118.3; vicchandanañyāpi (read ^onā yāpi) ca buddhayaṇam (read ^onād, abl.? so Tib., -las) id. 6 (vs), referring to 3 above, must surely mean and dissuasion from the Buddha-vehicle; ^odanayā (so read with v.l. for text ^odanatayā) ca striyaḥ strībhāvābhīratānām ca strībhāvāt Bbh 29.21; tatparasya ^odanārtham 173.13; duṣkaracaryādhimuktānām sattvānām vicchandanañrtham 271.13 (misprinted).

vi(c)chandayati, for which forms of vi-chind- occur

in mss., cf. also **vicchindika** and prec.; see Wogihara, Lex. (mss. vary in Bbh between a and i); in Pali (kāya)-vicchinda occurs as title of Jāt. 293, surely meaning *aversion from the body, not cutting off of . . .*; in Pv. comm. 129.26 atidānato vicchinditukāmo clearly means *wanting to dissuade from over-generosity*, = BHS vi-chand-; Pali (kāya)-vicchandaniya(-kathā) and (kāya)-vicchandanika(-sutta) cannot be separated from (kāya)-vicchinda, above; in Divy 590.24 even the v.l. vicchedayām āsuḥ occurs for vicchandayām āsuḥ. It is clear that Pali and BHS both show what must, therefore, be a very old confusion between -chand- and -chi(n)d- here. As Kern (cited PTSD s.v. vicchinda), Wogihara, and some others have seen, the orig. form was surely **vicchandayati**, the forms with -chi(n)d- are due to popular etym. (in some occurrences the word means something close to *cuts off*). The fundamental mg. is *makes undesirable* (denom., vi plus chanda); so Tib. mos pa zlog pa on Mvy, ḥdun pa zlog on KP, both mg. *desire-detering, desire-dissuading*, but on LV simply zlog par byed pa, *dissuasion-(detering)-making*: ^odayati Mvy 6527, foll. by vicakṣuḥ-karaṇāya; bhūyo-bhūyaḥ sa mām ^odayati, bhādrāmukhāṇiṣṭo ^oya karmaṇo phalavipākāḥ Divy 10.6, similarly 11.24, *dissuades*; ^odayām āsuḥ (v.l. see above) 590.24; (Māra . . .) bodhisattvaṃ . . . evaṃ ^odayisyati AsP 331.16, *will (try to) dissuade*; (iha . . . bodhisattvasya . . . pāpamitraṃ, yaḥ prajñāpāramitāyāṃ) carantaṃ virecayati (q.v.) vichandayati ŚsP 1185.19, modulated in the sequel (the means of dissuasion are given 1186.1 ff.; they consist of attacks on the dogmatic interpretation of Buddhism accepted in this school); (devaputrāḥ . . . Māra . . .) vichandayanti LV 333.20 and 335.10 (prose), *dissuade, discourage Māra* (by predicting his defeat); ^odayati vikṣipati KP 1.6; when the thing dissuaded from is expressed it is regularly abl., dānād vicchandayan Jm 24.7; (samgrahavastubhyo) vicchandya Śikṣ 50.12; adattādānād ^odayati Gv 155.15; vichandya (v.l. vichindya) with ablatives Bbh 16.2 ff., so also ^odayet 27.12; ^odayati (v.l. ^ochind^o) 262.13; but, once apparently acc., (yasmāt tvam bhikṣucaraṇapranāmaṃ) mām ^odayitum icchasi Divy 383.6, *since you wish to dissuade me (against, from) bowing at the feet of monks* (or is this acc. a Bhvr. adj., *me characterized by bowing etc.*?).

-vi(c)chidra, in **chidra-vi**^o (= Pali chidda-vichidda, used of leaves shot full of holes), perforated with holes (pores? so transl.; or, the nine apertures?); (kāyo hy ayam . . .) chidra-vicchidraḥ Śikṣ 77.12, in description of its worthlessness and disgusting character.

vi(c)chindika, read, or understand a synonym of, vicchandika or ^odaka (see s.v. **vicchandayati**), *dissuading from*: bodhicitta-^odikānām Gv 228.19.

[**vijaga**, see **vijaga**.]

vijagha, nt., Mvy 7846 (cited from Gv), or vijaṅga, Gv 105.23, or vijaṅgha, nt., Gv 133.5, a (moderately) high number; Tib. on Mvy thaḥ thib; = **vijaga**, m., q.v. (v.l. **vijaga**).

vijaṭāpayati (caus. to Pali vijaṭeti, *combs out* etc., which is denom. to vi-jaṭa, adj., in Skt. *unbraided*, of hair), *causes to untangle, comb, card* (wool): (yaḥ punar bhikṣur ajñātikām bhikṣuṇīm eḍakalomāni) dhāvayed vā . . . ^opayed vā Prāt 498.1.

vijambha, m., a (moderately) high number: Mvy 7719 = Tib. nab nub (see **vibhaja**).

Vijaya, (1) n. of a minister who made a praṇidhi under the Buddha Suprabha: Mv 1.112.17; (2) n. of a youth, who was later reborn as Rādhagupta, q.v.: Divy 366.7, 10; (3) n. of a future Buddha, predicted as incarnation of a king of Pañcāla: Av 1.46.4; (4) n. of a yakṣa: Māy 39.

Vijayanti, n. of a devakumārīkā in the eastern quarter: LV 388.9. Senart's text gives this (from LV) in

the corresp. line Mv iii.306.8, but his defective mss. lack it.

Vijayavikrāmin, n. of a Bodhisattva: Mvy 723; ŚsP 39.20.

Vijayaśrī, n. of a nāga maid: Kv 3.22.

Vijayasenā, n. of a village chief's daughter: LV 265.5.

Vijayā, n. of one of the 4 Kumāri, q.v., or **Bhaginī**: Mmk 528.2; 537.8 etc. [In LV 272.10 (prose) Lefm. reads prastathe (sc. the Bodhisattva, to the Bodhi-tree) vijayayā tayā ca gatyā. But the best mss. read vijayāya, for victory (over Māra, Tib.), with v.l. vijayāye, also a possible dat. form of an a-stem. There seems no reason to assume a fem. stem vijayā.]

vijahana-tā (only a-vi°) and **vijahanā** (n. act. to vijahati plus -ana-tā, -anā), *abandonment*: kleśa-vijahanā Bbh 213.20; (vrkṣamūle ca Bodhisattvasya Tathāgatasya vā nīṣannasya... tasya vrkṣasya) chāyayā kāyāvijahanatā Bbh 75.17, *there is no leaving his body by the shade of that tree*; adhiṣṭhāna(m) mahākaraṇādīg-avijahanatāsu Gv 98.24 (see adhiṣṭhāna 3).

***vijahayati**, irreg. caus. to vijahati, *causes to leave*: śravaṇopavicāraṃ vijahayya (ger., Whitney 1051d) Bhik 15a.5, *having caused (the initiate) to leave the range of hearing*, see upavicāra 2.

vijāga, m. (so Mironov), a (moderately) high number: Mvy 7720 (v.l. **vijaga**) = Tib. thab thib = **vijagha** (with varr.), q.v.

vijānana (nt.; = Pall id.; to pres. vijānati plus -ana), *knowledge, knowing*; dat. °nāya as inf., § 36.15: te śaknuvanti imi (better with best mss. ima = imam) dharmā °nanāya LV 420.22 (vs); most mss. and Calc. °natāya (vijāna = °nant plus -tā), but °nanāya is more normal in BHS.

vi-jāla, adj., *without deceit*: vakṣyāmi te avitathāvacanam vijālam (m not in mss.) Mv ii.135.3 (vs).

vijigupsati (for Skt. viju°, with vocalism of Pall vijigucchati), *is disgusted*: °psatā or °psantā, pres. pple. n. pl., so nearly with mss. at Mv i.343.1, see s.v. **artīyati** 3; in i.358.15 (vs, = Pall Sn 41) read, nearly with v.l., priyā-viyogo (ms. priyo°) vijigupsanīyo (closer to Sn piyavip-payogam vijigucchamāno than the v.l. adopted by Senart, which is a lect. fac.); in 19 Senart reads vijigupsamāno (but in 23 viju° with mss.).

vijita (in Pall, and presumably BHS, nt.), *orig. conquered (land), but commonly realm, country*, regularly however with reference to its ruler(s), *territory under control*: mama (a king's) vijite LV 243.8 (vs); tasmin (sc. Mārasya) vijite 300.2 (prose); svaka(m) °tam (of the Licchavis) Mv i.257.10, 11, 17; Licchavinām vi° 258.1; tuhyam (a king's) eva °te 326.10; Māgadhasya ii.299.9; nāsetha vijitā mama iii.7.15, *banish from my realm*; others, 437.6; 451.11; Divy 22.16; 32.7; 63.19 f.; 445.23; Av i.42.9; 48.2, etc.; Bbh 269.21 f.; vijita-vāsinaḥ, pl., *the inhabitants of the realm*, Mv i.96.7; ii.95.8; Gv 159.22; rarely used referring to the land of others than kings or rulers, (gacchantu bhavantaḥ) svakāvakeṣu vijiteṣu... Divy 121.16.

vijitavant, adj. (in mg. = **vijitāvin**, of which it is a Sktization), *victorious*, in cliché description of a cakravartin: **caturaṅga** (q.v.) cakravartī vijitavān dharmiko... LV 101.13; (cakravartī) caturaṅgo °tavān dharmiko... 136.16 (both prose).

Vijitā, n. of a princess: Mv i.348.12.

vijitāvin, adj., (1) (= Pall id.; § 22.51), *victorious*, ep. of a king, usually cakravartin, and mostly in the cliché found also in Pall, e.g. DN i.88.33-34 cakkavattī dhammiko... caturanto vijitāvi...; this, with some variants, occurs in Mv, cakravartī cāturdvīpo vijitāvi... dharmiko... i.49.2; 52.8; 193.15 etc. (see cāturdvīpa); ii.158.14; iii.102.15; 377.19; in vs., less like the cliché, i.268.11; iii.8.18; for the LV form see vijitavant and

caturaṅga; (2) n. of a king of Mithilā, former incarnation of Śākyamuni: Mv iii.41.15 ff.; colophon, Vijitāvīsyā Valdeharājño jātakaṃ 47.9; (3) n. of a former Buddha: Mv iii.231.2; (4) n. of a prince, son of Jayaprabha: Gv 353.6.

vijugupsaka, adj. (Skt. °psati, °te, plus -aka), *loathing, shrinking (from)*: (ye te...) na kāmadvāṭapapatti-°sakāḥ Gv 472.7.

vijugupsana-tā (n. act. in -ana plus -tā to Skt. vijugupsati), *shrinking (from)*: sarvakarmasamādānāvijugupsanatayā (°dāna-avi°) Gv 463.24, *because of not shrinking from taking on oneself all duties*: sarvasaṃsāradoṣa-vijugupsanatāyal pratipannaḥ 491.25.

vijjhati (= Pall id., MIndic for vidhyati), see § 2.14; Chap. 43, s.v. 1 vyadh (1).

vijñāpana (nt.; cf. Skt. vijñāpana, Pall viññāpana; to Skt. vijñāpayati), *the making known*: (rātridevatām...) sarvasattvakāyasamsthānasadṛśasvasārlra-°na-kāyām Gv 341.17, and, (samantamukhābhīmukha-)°na-kāyām 19; (ekakasmāt paramāṇurajasaḥ) sarvaratnameghasarvata-thāgatapratibhāsa-°panān nīscaritvā 531.25.

(**vijñāpayati**, in Skt. oftener vijñā° except ppp. vijñāpta; in Pall only viññāpeti recorded; *asks, begs* (for alms or a favor), a mg. known also in Skt.: na vijñāpeyā parīṣāya kimpit SP 284.8 (vs), *he shall not ask anything of the assembly*; rājānam vijñāpemaḥ (or °ma, so mss., Senart em. vijñā°) Mv i.364.1 (prose), *let's ask the king*; jānapadā rājānam vijñāpenti (Senart em. vijñā°) 366.3 (prose); tena yāyinā (em.) puruṣo vijñāpto Mv i.232.6, *as he journeyed he asked a man* (for alms); vijñāpta also i.362.16; 365.1; ii.100.14.)

vijñāpti, f. (in Skt. generally from an inferior to a superior, implying a request; Pall viññāpti), (1) *proclamation, announcement, making known* (a mg. found also in Skt.): Mvy 1887 = Tib. rnam par rig byed (wrongly pw 7.374); abhāvasamudgata-°ti-śabdo nīscarati Samādh 8.11, *the sound of proclaiming* (all things as) *arisen from non-becoming came forth*; svapnopama-°tim Gv 82.19, and many like cpds. in the foll.; (divyaśrotra-)°ti- Gv 251.10, *announcement of* (the gift, or faculty, of) *supernatural power of hearing*; Mv i.311.6, possibly *request*, see s.v. **prajñāpti** 3; (2) in Lañk, *relative, exoteric knowledge*, = **vijñāna** in this mg. and **prajñāpti** 4, q.v.: e.g. Lañk 270.1 lokam °ti-mātram; 274.10 °ti-mātram tribhavam; 269.12, see gotra (4); see Suzuki, Studies, 440.

-**vijñāptika**, ifc. Bhvr. (= prec.), in a-vi° (Tib. rnam par rig pa med pa, cf. Mvy 1887 s.v. °ti), *without any making known, or* (cf. **vijñāpti** 2) *free from* (limited, qualified, exoteric) *knowledge*: (yad... nityānityayor madhyam tad arūpya anidarśanam anābhāsam) °tikam apratiṣṭham aniketam KP 56.3; cittaṃ hi... (very similar list of epithets) KP 98.2 (cited Śiṣ 234.2) with °tikam.

vijñā (cf. AMg. a-viññā; no such noun seems recorded in Skt. or Pall), *discretion, mature intelligence*, in vijñā-prāpta or vijñā° (with MIndic shortening before cons. cluster? § 9.6), *arrived at years of discretion*, of a child reaching maturity: ṛṣikumāro vijñā- Mv ii.211.18 (prose; v.l. vijñā-); iii.145.8 (here mss. both āvijñā°); yadā vijñā-prāpto °smi iii.131.12 (no v.l.); sā dārikā vijñāprāptā 150.4 (no v.l.); yatra kāle divydrdhā vijñāprāptā 184.6 (no v.l.); all prose. Since prāpta, q.v., may be preceded in comp. by an adj., we might assume the Skt. adj. vijñā as prior member here; but the occurrence of vijñā- makes this doubtful.

vijñāna, nt. (in mgs. 3-5 = Pall viññāna; orig. in Skt., *practical knowledge*, opp. to jñāna, *theoretical knowledge*, see Edgerton, Festschrift Winternitz, 217 ff.), (1) *practical knowledge, applied knowledge*, as in Skt., still clearly in LV 422.13 durvijñānam (or v.l. °jñeyam) tac cakram jñāna-vijñāna-samatānubaddhatvāt, *this wheel (of the Doctrine) is hard to know (practically), because it is*

inseparably connected with identity of theoretical and practical knowledge (i. e. can only be known by one whose theoretical knowledge is at the same time applied in practice); in Lañk 156.11 ff. a dissertation on the difference between jñāna and vi°, rendered by Suzuki, Studies 272, *transcendental* (i. e. absolute) and (merely) *relative knowledge*; I should prefer *abstract* and *applied knowledge*; but it is true that to the author of Lañk *applied knowledge* (vij°) has only *practical*, and hence in the last analysis no *real*, application; the passage cited makes this very clear. Essentially similar is the contrast in jñāna-pratisaranena bhavitavyam, na vijñāna-pratisaranena Mvy 1548; more at length Bbh 257.16 ff. bodhisattvaḥ adhi-gama-jñāne sāradaśī bhavati, na śrūta-cintā-dharmārtha-vijñāna-mātrake; sa yad bhāvanāmayena jñānena jñāta-vyam na tac chakyam śrūta-cintā-vijñāna-mātrakeṇa vijñāntum iti viditvā paramagambhīrān api tathāgatabhā-ṣitām dharmān śrūtvā na pratikṣipati; (2) two kinds of vi°, khyāti-vi° and vastuprativikalpa-vi°, qq.v., Lañk 37.14 f.; vi° is aṣṭa-lakṣaṇa, ib., the list of 8 being given 235.7 ff., Suzuki, Studies, 189 ('Ālaya, Manas, Manovijñāna, and the five sense-vijñāna', on which see dhātu 3; the sixth is mano-vij°); (3) the sixth of the six 'elements', see dhātu 1b; (4) the fifth of the five (upādāna-śkandha, qq.v.); (5) the third link in the pratītyasamutpāda, q.v. In the last four categories often rendered *consciousness*, etc.; no single word or brief phrase can, of course, really suffice. In Bbh 49.17-18 (see s.v. *naivasamjñānāsamjñā*) short for *vijñānānantyāyatana*, in a cpd.

-vijñānaka = *vijñāna*, lfc. Bhvr., in sa-°ke kāye Divy 534.25, *the body possessing consciousness* (same phrase in Pali, *saviññānake kāye*).

vijñānanā, *comprehension*: Mvy 7564. Not to be read *vijñā*° with pw 7 App.; confirmed by *samjñānanā*; see § 22.7.

vijñānavādin, a member of the well-known Buddhist school of this name: Mvy 5145.

vijñānānantyāyatana (= Pali *viññānānācāy°*), (1) nt. *stage of infinity of consciousness*: as 2d of the stages of arūpāvacara gods, Mvy 3111; Dbh 34.13; as 2d of four arūpya samāpatti, Mvy 1493; Karmav 47.21; as condition of the 5th vimokṣa, Mvy 1515; as condition of the 8th abhībhvāyatana, Mvy 1527; as 6th sattvāvāsa, Mvy 2294; abbreviated in a cpd. to *vijñāna*, Bbh 49.17-18, see *naivasamjñānāsamjñā*; (2) m. pl., = next: Suv 86.11.

vijñānānantyāyatanopaga, m. pl., *the gods dwelling in the prec.*: Dharmas 129.

vijñānāhāra, m. (= Pali *viññā°*), the fourth kind of 'food' (see s.v. *kavallikārāhāra*), acc. to PTSD consisting of vijñāna as the *food* or *material cause* from which rebirth arises: Mvy 2287. Dharmas 70 seems (corruptly) to have *dhyānāhāra* instead. Cf. La Vallée-Poussin, AbhidhK. iii.121, which however does not furnish a clear definition.

vijñāpaka, adj. or subst. (= Pali *viññāpaka*; Skt. *vijñāpayati* plus -aka), *instructing*; *instructor*: in su-vi° SP 301.1, 10; LV 403.5, 9; 404.8, Bhvr., lit. *having a good instructor*, but in the sense of *making things easy for an instructor*, i. e. *easily instructed* (proved by SP passage, s.v. *viśodhaka*, q.v.).

vijñāpana, f. °nī, adj. (= Pali *viññāpanī*, as in BHS; Skt. °na only as n., *request*, so also in BHS, Mvy 8462 = Tib. *sloṅ ba*), *enlightening*, *giving instruction*, of the voice or speech, vāc(ā), of the Buddha or Bodhisattva: yāsau vāg ājñāpanī vijñāpanī... LV 286.9; (vācāye...) arthasya °panīye Mv iii.322.3.

vijñāpanīya, f. °yā, = prec.: °yā Mvy 472, in a list of epithets of Buddha's speech. Cf. § 22.20.

vijñāin, adj. (*vijñā*, q.v., plus -in; = Skt. *viñña*, and next), *wise*: bodhisattvasya vijñāināḥ SP 303.9 (vs).

vijñū, adj. (Sktized form of Pali *viññū*, AMg. *viññu*, = Skt. *viñña*, and prec.), *wise*, *prudent*: anyatra vijñū-puruṣāt Prāt 503.7, *except* (there be) *a wise man* (present); so Chin. acc. to Finot.

viṭapa (m.; in Skt. *branch*, also *foliage*; Skt. °paka and °pin, *tree*; cf. AMg. *viḍava*, defined *vṛkṣa vīstāra*, *tree-spread*? Ratnach.), *tree*, in bodhi-viṭapa, = °druma etc.: °pāc cāletu kampetu (inf.) vā LV 283.21 (vs); °pe upaviṣṭu (ppp.) guṇodadhīḥ 293.8 (vs).

viṭāleti (= Pkt. id., see Sheth, and Jacobi, Ausgew. Erz. 2.6; read *viṭālītāḥ* for *viṭvāl°* in my Pañc. Rec. II § 130; here a MIndic form is borrowed in Skt.), *makes unclear or untouched*: (atra mahānase kāko aparādhyati) rājabhojanam ucchṣṭikaroti °leti vidhvamseti Mv iii.126.16.

viṭhapana, nt., and °nā, once **viṭṭhapana** (n. act. in -ana to next), *fixation*, *establishment*, *creation*, *making*; esp. with implication of something illusory and fleeting: sarvadharmā viṭhapana-(so with Mironov)-pratyupasthāna-lakṣaṇāḥ Mvy 185, *all states of being are characterized by involvement in (illusory) creation*; °na-pratyupasthāna-lakṣaṇam Mvy 7233, Tib. *rnam par bsgrub pa* (this, or with *bsgrubs*, is the usual Tib. rendering); *māyākṛtaṃ sarvasamskṛtaṃ °na-pratyupasthāna-lakṣaṇam Śīks 180.4* (here *māyākṛta* is decisive; Bendall and Rouse cite Tib. as *rnam par bsgrabs pas*, read *bsgrubs*); Gv 524.1 corrupt, eṣām dharmāṇāṃ dharmatā, aviṭṭhapana-(read *viṭh°*, for *viṭh°*)-pratyupasthāna-lakṣaṇāḥ... sarvadharmā-(read °mā with 2d ed.) bodhisattvajñānādhiṣṭhītāḥ, evam svabhāvāpariṇiṣpannā māyāsvapnapratibhāsoṇamāḥ; (sattvānām...) citta-māyā-°na-tām Dbh 74.4, *the fact that creatures are created by mental illusion* (cf. *māyopamam cittaṃ iyam ucyate cittadharmatā Śīks 236.2*); but in Śīks 236.3 this implication is hardly to be found: yat punaḥ sarvasvam parityajya sarvabuddhakṣetrapariśudhaye pariṇāmayattīyam ucyate viṭṭhapānā (fem.); here, in a formal definition, the mg. seems to be *firm fixation* (Bendall and Rouse *edification*, which I do not find in it); at least no very clear suggestion of unreality seems found in the foll.: abhīsam bodhivikurvita °nena bodhisattvasamādhinā Gv 38.17-18; upāyakaṣālyā °na-dharmatayā 469.18 (cf. however KP 32.1, 7, s.v. *viṭṭhapayati*); nt., °na, Gv 449.7, 15; f., °nā, 524.6; buddhakṣetra-°panālām-kārābhīnirhāratayā, or °nirhāratayā, or °nirhāram, Dbh 39.14; 45.6; 55.17; same cpd. ('nirhāram') with *traiḍhātuka*-instead of *buddhakṣetra*- 55.10-11, with *rūpakāyalaṅkānaṇuvyañjana*-instead of id., 55.18-19; in this cpd. *viṭṭhapānālāmkāra* is to be taken as a dvandva, *establishment and adornment*, as proved by reverse order in: -vyūhālāmkāra-viṭṭhapānā-prāptaś 62.11 (here f. °nā).

viṭṭhapayati (cf. prec. and *viṭṭhapita*; a MIndic form of caus. of Skt. *vi-sthā*, but not found recorded except in BHS), *fixes*, *effects*, *makes*, usually with implication of something illusory and unreal; perh. always so, the only possible exception being the first: yathā... vāyudhātūḥ sarvabuddhakṣetrāṇi °yati, evam eva... bodhisattvasyopāyakaṣālyam sarvabuddhadharmān °yati KP 32.1 (prose), perh. with implication of magic appearance; in 32.7 (vs) read *viṭṭhapeti* or °pentī (for °panti) dharmān sugatoka-m-agrān; Tib. *rnam par sgrub po*; *kalpanā-viṭṭhapitāḥ* (text °yitāḥ; *fashioned by fancy*) sarvadharmā ajātāḥ... AsP 162.1; *anityāḥ... citta-viṭṭhapitāḥ* (so read for text °yitāḥ)... sarvadharmāḥ Sādh 111.2; *kāmadhātūḥ kalpitā viṭṭhapitāḥ* (text °yitāḥ, and so below) *samdarbhitaḥ*, *anitya* °dhruvo... ŚsP 1534.7, repeated below; *sarvajñatācittotpādaś... sarvadharmadhātum ca viṭṭhapayati* Gv 504.24, *makes up* (as a figment out of itself).

viḍaṅgikā (not found recorded), in na °kayā Mvy 8563; the rule (one of the śāḷka-dharmāḥ) is completed by adding *antargrhe pravekṣyāmaḥ*, and *niṣatsyāmaḥ*, Prāt 531.17, 18; La Vallée Poussin, JRAS 1913.844, Stein

ins. fragm. 1.1.37, 38. Acc. to Tib. mdom (ḥdoms) mi snañ, also Chin. and Jap., on Mvy, *showing the private parts*; but acc. to Finot's report of Chin. on Prāt, *bending over* (nous courber).

viḍambaka, m. (= AMg. °ga), *buffoon*, a sort of entertainer; assoc. with naṭa; cf. next: na te naṭā nāpl °kāḥ smaḥ Jm 115.11; see also **velambaka**.

viḍambita (nt.; related to prec., q.v.), *buffoonery*, as an art of entertainment, assoc. with nāṭya: nāṭye °te LV 156.16 (in list of arts).

viṇḍa (prob. only m.c.) and **viṇḍaka** (nt. in Mmk 57.7 kuśa-°kam, n. sg.; prob. MIndic for Skt. piṇḍa, °ka which replaces it in kuśapiṇḍakopaviṣṭa Mmk 47.5; cf. however AMg. viñṭiā, *bundle*, and Skt. vṛṇḍa, see s.v. vṛṇḍi), *grass-cushion*, used as a seat: viṇḍake masūrikā-yām (q.v.) vā niṣadya Bhik 19a.1; otherwise only in comp., preceded by kuśa (rarely darbhā), and only in Mmk: kuśaviṇḍakam Mmk 57.7; °viṇḍakopaviṣṭa, *sitting on* ... Mmk 37.28; 39.21; 47.18; 57.4 (°ṣṭikām); 61.20; 74.26, etc., common; °ḍaka-śrōpadhāna- 146.2; kuśaviṇḍe pallave caiva ... upaviṣṭaḥ 488.13 (hypermetric!); darbhaviṇḍopaviṣṭas tu Mmk 137.8 (vs).

[**vitamsayati**, °yanto by em., SP 84.10; read a form of bha(r)ts-, see s.v. vibhartsayati.]

vitaṇḍana, nt. (cf. Skt. vitaṇḍā), *slighting, fault-finding, or contemptuous (verbal) behavior*: Mvy 8429 = Tib. khyad du gsoḍ pa.

vitanati (MIndic for vitanoti; Pali id.), *extends, draws* (a bow): Mv ii.221.20 (°ne, aor.); *stretches* (cloth); read prob. vitanatā (instr. pres. pples.) MSV ii.156.1, and vitanitām (ppp.) 159.4, for ed. vitar°; the mg. is certain; Pali Vin. 1.254.28-29 (civara-°vicāraṇa, app. in same mg.

vitapana (nt.; Skt. vi-tap- plus -ana), *heating, warming* (of oneself): yaḥ punar bhikṣur aglāno °naprekṣi (*desiring to warm himself*) ... dāhayed Prāt 513.9. (Pali Vin. iv.115.21 has visibbana; see SBE 13.44 note 5, which our word confirms.)

[**vitāratī**, assumed by Senart at Mv 1.89.15 (mss. viranti) and 17 (mss. all vistaranti acc. to note; correct Crit. App.), in mg. *pass the time, live* (doing so and so); the true reading is, I think, viharanti, which is normal Skt. in this mg. See also **vitanati**.]

vitāna, nt., *woof*: Mvy 7520 = Tib. spun. Contrasted with ātāna, q.v.; nowhere recorded in this sense. See also **mahāvitanādharmā**.

viturṇa, nt., Mvy 7730; 7858; or **vitūrṇa**, nt., Gv 133.9; a high number. Read vitūrṇa also for **tūrṇa**, Gv 105.26. (Mvy 7858 is cited from Gv; but Mironov like Kyōtō ed. reads viturṇam without v.l.)

vitkoṭikā or °ka, n. pl. °kā(h), some kind of toy (not 'game', Index): Divy 475.19, in a list of such; doubtless corrupt.

-vitthara-ka, f. °rikā, adj. Bhvr. (from MIndic vitthara, °ka AMg., = Skt. vistarā, plus -ka, endearing dim., § 22.34), (*having* ...) *great breadth* (sc. of hips): jaghanāṅgana (= °nām) cāru-su-vittharikām LV 322.19 (vs), of a daughter of Māra; Tib. yañs ślñ (mdzes, *fair*, = cāru), *the woman characterized by hips, who is* (i. e. whose hips are) *charmingly broad*.

vitramantrā, a high number: Gv 106.8; corruptly represents **vimantra**, q.v.

vithāpita (semi-MIndic ppp., of same derivation and mg. as viṭhapita, see **viṭhapayati**), *illusorily created* (Tib. rnam par bsgrubs pa, as regularly for viṭhap°): māyāraṅgam ivā vithāpitam svamatena LV 324.8 (vs), *like illusory color* (or, *stage-setting*), *created by* (the fancy of) *one's own mind*.

vidagdhaka, nt. (not in this sense in Pali; Vism 1.110.29 vicchiddakam seems to take its place vaguely, but of course is quite different in mg.), *a corpse burnt by fire*; -saṃjñā, *contemplation of the notion of such a corpse*,

one of the **aśubha-bhāvanā** (q.v.) or -saṃjñā: Mvy 1163; ŚsP 59.17; 1258.8 (here misprinted vidagnaka).

vidarbhana, nt., ? Mvy 4351 = Tib. smos pa, *speaking, or naming*; occurs among terms relating to ritual; follows codana, precedes argha, nalvedya, bali. Perh. some verbal ritual act, *recitation, invocation, or laudation*? (In Mvy 5989 smos pa = saṃmata; in 805 = nāman.)

vidarbhayati (see GOS 41 p. lxxxvii, citing a noun vidarbha, perh. the same which pw 7.374 defines *das Innere*; the verb presumably denom.; see also **pravidarbh°**), *intertwines* (letters), i. e. writes them between the letters of a mantra: °bhayet Sādh 532.18; 584.7; °bhya, ger. Sādh 357.17; ppp. °bhita Sādh 125.6 et alibi.

vidarśana, nt., and °nā (AMg. vidarisaṇa, and with caus. mg. vidamsana; to Skt. vi-darś- plus -ana), (1) °nā, *insight, vision*, lit. and fig.; in this mg. app. always fem., and often assoc. with samatha, or śam°, replacing more usual **vipaśyanā**: samatha-(so, or śam°, read with v.l. and Tib.)-vidarśanā-suviśuddha-nayanasya (bodhisattvasya) LV 9.6 = Tib. zhi gnas (śamatha) dañ lhaḡ mthoñ (*wide vision*) etc., *with eye well purified in* (or *by*) *tranquillity and insight* (*vision*); °nā-sambhāro dharmālokaṃ mukham 35.15; -samatha-(so with v.l., = śam°)-°nāloka-(°nā plus āloka)-prāpta(h) 426.8; samatha-°nā-paripūrṇa-sambhāra(h) 427.22; °nā-sambhāram paripūrayati 441.6 (cf. samatha-sambh° parip° 5); śūka-°nā-bhūmiḥ (one of the śrāvaka-bh°) Mvy 1141 (Tib. rnam par mthoñ ba), *clear insight*; °nayā pratvipaśyataḥ Lañk 19.2; (2) °na, nt., with caus. mg., *display, making to appear* (by magic): Bbh 58.23; defined 59.20 ff. as magical display, by a Buddha or Bodhisattva, of various edifying visions to an assembly; one kind of dhyāna is (pāpākāriṇām) apāya-bhūmi-vidarśanam dhyānam Bbh 210.7.

vidalikā (to Skt. vidala plus -ikā, dim.), *splinter* (of bamboo): vaṃśa-°kayā nirlikhitāḥ MSV ii.129.14; iii.137.8.

? **vidigdha** (ppp. of unrecorded vi plus dīh-? or cpd. of vi plus Skt. digdha?), *smearred, covered all over*: dadrūya kaṇḍūya vidigdha-gātrāḥ SP 112.6 (vs), *with body covered over* (disfigured) *with eruptions and scabs*. Not to be em. to vidagdha with Kern; Tib. yog, *covered*. But perh. ca digdha- with WT and K'.

Viditayaśas, n. of a Śākya youth: Av i.385.1 ff.

vidu (1) adj. (= Pali id., Skt. vidus-; § 16.49), *wise, skillful*, commonly as ep. of Buddhas and Bodhisattvas; in most texts only in vss: SP 25.4, 5; 26.5; 325.4 (printed vidū); LV 45.22; 46.6, 14, 18; 192.10; Mv ii.299.8; 300.7; Suv 42.5; Mmk 132.1; 436.4; Dbh.g. 4(340).5; lokavidu (Buddha) SP 31.7; 47.10 etc.; Samādh 19.22; paramārtha-vidu Mv 1.82.10 (vs); iii.252.6 (vs); vara-vidu Mv 1.220.12 = ii.22.13; vidu-pravara Sukh 24.10; a-vidu, *unwise, ignorant*, SP 212.7; (2) f. Vidu (v.l. Vidū), n. sg. °uḥ, n. of one of the 8 deities of the bodhi-tree: LV 331.21 (prose).

vidu-tā (to prec.), *state of being wise* (= Buddhahood): (naiva tāva janayanti mānasam) sarvadharmavidutāya (dat.) pañḍitā(h) Mv 1.47.10 (vs); subject Bodhisattvas.

Vidurā, n. of a rākṣasi: Māy 243.16.

viduṣa-ka, adj., = **vidu**, for Skt. vidus (changed to a-stem, § 16.50, plus -ka), *wise, skilled* (in ..., end of cpd.): sarvasattvasaṃgrahaṇa-°kāś ca Mv 1.134.11 (prose; said of Bodhisattvas).

viduṣṭa, ppp. (of Skt. vi-duṣyati, Viṣṇusm. 24.41, *does wrong, pw*), *corrupt, evil*: dirghānudarśiny a-viduṣṭa-cestā Gv 410.8.

vidūṣa, m. (= Skt. vidūṣaka), *buffoon, jester*: Mironov (without v.l.) for °śaka (without v.l.) Mvy 3809; mano vidūṣasādṛśam Lañk 224.2 = 319.17 (vs; here could be m.c.).

vidūṣaṇā (-samudācāra), (performance of) *self-denunciation* (of one's own past sins), one of four ways of counter-

acting past evil deeds, by which a Bodhisattva 'kr̥topa-citaṃ pāpam abhibhāvati' Śīkṣ 160.5; tatra 'nā-samudā-cāro 'kuśalaṃ karmādhycaratī (so read) tatraiva ca vipratīśārabahulo bhavati 6; a long description of the ways in which this is done follows, ending ukto 'nā-samudā-cāraḥ 171.7; the Bodhicaryāvatārapañjikā (Bibl. Ind.) p. 153, line 5, glosses vidṣaṇā: akuśalaṃ karma krtvā vipratīśārapātma-(misprinted)-vigarhaṇā pāpadeśanā.

vidr̥ṣṭi, f. (unrecorded; = Skt. kudr̥ṣṭi, BHS dr̥ṣṭi as ordinarily used), *wrong doctrine, evil heresy*: hanto 'tī-patitā imi bālabuddhī Dbh.g. 7(343).14; svabhāvatraya-grāheṇa (see *svabhāva* 2 and *grāha*) grāhyagrāha-vidr̥ṣṭayaḥ Lañk 348.10 (vs), by (wrongly) holding to (accepting) the three *svabhāva*, (there ensue) the erroneous views of something that is to be held, and holding (it; or, of holding something as a thing to be held); Suzuki wrongly.

[**viddha-**, in (makara-)viddhāśritāḥ Gv 505.12, read °vidyāśritāḥ; and so in 505.14 read -vidyāśrito for -viddhā°] **vidyate** (Skt., *is found, occurs, exists, is...*), seems to be used practically as a passive auxiliary, with ppp., like Eng. *be*, Ger. *werden*, in: yathaite upacīrṇā (line 2) vidyetsuḥ (Senart em. °nsuḥ), svastinā ca abhinirbhedam gacchanti Mv 1.273.1-2 (prose), *that these (eggs) may be cared for, and may felicitously come to hatching-out.*

(**Vidyā**, n. of a goddess: Sādh 502.8; so also in Skt., see BR s.v. 3.)

vidyācaranāsaṃpanna, adj. (= Pall vijjā, in same situation; discussion Vism. 202.25), *perfected in wisdom and good conduct*, in the standard cliché describing a Buddha: Mvy 6; LV 3.3; SP 65.6; 67.4, etc.; common everywhere.

vidyādhara (= Pall vijjādhara; in Skt. seems to be used only of the supernatural beings so called), *magician, practitioner of magic*: Mmk 56.23 (here used of the master of holy Buddhist magic with the use of paṭas); 58.11.

Vidyādharaṇipīṭaka, n. of a work (collection of spells): Śīkṣ 142.12.

Vidyādhara, n. of a rākṣasī: Māy 241.32.

? **vidyānulomāvimīśrita-lipi**, a kind of script: LV 126.9, *conforming to science (or magic?) and unconfused?* But Calc. (acc. to Lefm. without support in his mss.) vidyānulomallipim vimīśritallipim, with which Tib. agrees: rig pa dan mthun paḥi yi ge, *writing agreeing with science, and rnam par ḥdres paḥi yi ge, variously mixed writing* (no negative!).

vidyārāja(n), °jñā, f. °jñā, *lord or master (f. mistress) of magic (spells)*, a sort of superhuman being: °rājñāḥ Mmk 10.6; abjakule °kūle? see 40.18 below) vidyārājñāḥ (app. nom. sg. or pl.), *tad yathā* (there follows a list of names, mostly unknown otherwise, and some uncertain in form and word-division; not included here) 10.7; °rājñibhir lokaśvaramūrtisamādhivīśratīḥ (1 gender), *tad yathā* (there follows another list, as above, fem., beginning with Tārā) 10.14-15; pradhāna-vidyārājñāḥ (the chief V.) vidyārājñī abjakule rūpakamudrā 40.18 (figures to be depicted); without apparent personification, referring to a particular magic rite, *king of spells*, ayam °rājā, Mañjuśrīyo °pi kumārabbhūto °nena vidyārājñā ākr̥ṣṭo vaśam ānito ... 81.7.

vidyā-sthāna, nt., 'subject of knowledge', one of the five 'sciences classiques' (Lévi): Sūtrāl. xl.60 and comm.; Mvy 1554-9, listed in the latter as śabda-, hetu-, adhyātma-, ciktā-, śilpa(karma)-sthāna-(vidyā), and essentially so Sūtrāl.; referred to simply as sthāna 1, q.v., Mvy 4996 = Divy 58.27; 100.13; 442.9; MSV II.4.6-7 pañcasu (Divy 442.9 pañca-)sthāneṣu krtāvi (samvṛttāḥ), with reference to the education of a prince.

vidyuc-cakra, prob. adj., ep. of aśani, (a thunderbolt) *accompanied by a wheel (large flash?) of lightning*, in comparisons, of something destructive: °krāśanī-sadr̥śo lābha-satkāraḥ Śīkṣ 105.11 (Bendall and Rouse, *like to a wheel*

of lightning and the thunderbolt); (saṃpanne śālikṣetre aśanir nipated vidyuccakrā (em., but plausible) yāvad etat saiva śāler utsādhāya Bhīk 4a.5.

Vidyujjvalā, n. of a nāga: Mvy 3316.

vidyutā (= Pall vijjutā; in Skt. as n. pr., and in °tākṣa, n. pr.), = Skt. vidyut, *lightning*: °tām (acc. sg.) LV 214.16 (vs); vidyuta-prajñā °ta m.c.) vipāśyana LV 414.11 (vs).

Vidyut(ṭ)pratiṣṭha (written Vidyu-p°), n. of a (virtuous) son of Māra: Mv II.337.5; 338.3.

Vidyutpradīpa, m., (1) n. of a samādhi: Mvy 546; ŚsP 1418.13; (2) n. of a Tathāgata: Śīkṣ 9.2.

Vidyutprabha, (1) n. of a former Buddha: Mv I.136.14; (2) n. of a samādhi: Mvy 612 (not in ŚsP); (3) n. of a mountain (also in Jain Skt. and Pkt. Vijjuppa-bha, Kirfel, Kosm. 233, 245): Māy 253.35; (4) m. (or nt.), vidyu-pr°, a kind of gem: Mv II.317.9; cf. next but one.

Vidyutprabhā, n. of a nāga maid: Kv 4.1.

vidyu(t)prabhāsa, m. or nt., a kind of gem: Mv II.310.17; cf. vidyu(t)prabha (4).

Vidyuddatta, n. of an ancient king: Gv 174.22.

Vidyullocanā, n. of a nāga maid: Kv 3.24.

Vidyotana, n. of a nāga king: Māy 246.26.

Vidyotanī, n. of a rākṣasī: Māy 243.23.

vidrāpaṇa, adj., f. °ṇi, or subst. nt. (to next, with -ana), *routing, putting to flight*: sarvamāra-vidrāpaṇam (read °ṇam) nāma mahāmudrā Mmk 389.12; (eṣā, sc. mudrā...) sarvamāra-vidrāpaṇī 402.26; -māra(2d ed. adds maṇḍala)-vidrāpaṇa-(subst.!)... vikurvītāny apaśyat Gv 96.9.

vidrāpayati (caus. to Skt. vi-drā-, cf. Skt. vidrāva-yati to vi-dru-; cf. prec.; also Ap. vi°dāv ppp., Jacobi, Bhav. 336.4, ms., wrongly em. to cidd°), *rouis, puts to flight*: °yati bhūtāni Mmk 34.2; 138.16 (both vss); nāgām °yati 298.5 (prose).

Vidrāyaṇa (ms.), or **Vidrāvaṇa** (em. Bendall), n. of a serpent (nāga) king: Megh 306.12.

Vidrāvaṇa (see also prec.), n. of a rākṣasa king: Mmk 17.28.

Vidvajjanaparisevitā, n. of a kimpāra maid: Kv 6.10.

vidvala, **vidvasu**, see a-vi°.

Vidvāms (n. sg. °vān, acc. °vāmsam, weak stem Vidu-), n. of a householder (gr̥hapati): Gv 142.10 ff.

vidveṣaṇā (= Pall viddesaṇā; Skt. °ṇa, nt.), *hatred*: mā me °nā bhavet Mv III.419.8 (vs).

vidveṣika, adj. (cf. Skt. °śaka, or °śin, Pall viddesin, plus -ka), *hating*: (mahāyāna-)°kānām (sattvānām) Gv 228.19 (prose).

vidhama (m.?), *blowing away, removing, dispersal*: sa tamo-ndhakāra-vidhamam gacchatī Gv 499.13 (prose), *he attains to dispersal of the gloom of darkness.*

vidhamana, nt. (cf. next two), fan: Mvy 8986; so Tib. bsil gyab (yab); next word is maśaka-varaṇam.

vidhamanaka (nt. or m.; cf. prec.), *bellows*: °kena vā (in series of methods of producing wind) Śīkṣ 249.2; so acc. to Tib. sbud.

vidhamana-tā (= Pall °na; cf. prec. two), *the blowing away, removal*: sarvāññāna-°natāyā LV 33.1; a-vi° neg., in sarvabuddhadharmāvidhamanātāyā 35.8.

vidhamitar (n. ag. to vi-dham-; cf. prec. items), *one who blows away, disperses, scatters*: °tāro °vidyāndhakāra-sya (kālyāṇamitrāṇi) Gv 462.21.

vidhāna (nt.; Skt.), *arrangement (of a heavenly city), i. e. pomp, or the like; l'appareil, la splendeur* (Senart): Sudarśanasya devanagarasya tam vidhānam dṛṣṭvā Mv I.32.10. A Skt. Lex. gives dhana as a mg. of vidhāna.

vidhi, f. (only m. in Skt., and acc. to Childers in Pall; PTSD gives it as f., but I have found no evidence for this; acc. to Ratnach., AMG. vidhi, vihi, only m., but acc. to Sheth, Pkt. vihi also f.; a fem. adj. form with the word is cited), *way, etc.* (as in Skt.); n. pl. (oṣadhi-

better °dhi-)-vidhiyo (rather with mss. -vidhiyo) Mv 1.115.1 (vs; this ending usually fem.); bhojanavidhiṃ ca citraṃ 116.6; etāye vidhiye 209.9 = 11.11.16 (vs); yādśāye ca vidhiye 11.208.11 (prose).

? vidhunayati, perh. for Skt. vidhūṇ°, shakes (u possibly m.c., or influenced by dhunoti beside dhū°): vidhūṇyase LV 333.12, you will be shaken, for °nayīśyase; but v.l. °nīśyase, to pres. -dhunati (Mindic for -dhunoti). [vidhūtika, error for vipūtika or vipūyaka, see the latter.]

vidhūṇa, adj. (? nt., °nam; cf. Pāṇ. 8.2.44 dhūṇa, ppp. to dhū-, not in Skt. lit.; AMg. vihūṇa, defined by rahita, hīna, śūnya), in Mvy 6983 = Tib. bcad pa, dgag pa, cut off, stopped, hindered, averted, etc.; Chin. cut off, or perished; similarly Jap.

vidhyati, shoots (arrows); pass. °ti (for °te): paścime nīdarsāne bāpā vidhyanti Mv 11.75.20, in the last exhibition (of skill in military arts) arrows were shot.

[vināga, prob. error for vināga, see s.v. vināka.]

vi-nagna, adj. (unrecorded; vi-, intens.), quite naked; also vinagnī-kṛtya, having made quite naked: tās ca °kṛtya pratyavekṣante, tā hrīyāpayanti Bhik 11a.4, also 5; (text uncertain in) nagne vinagnatara te vicaranti loke LV 158.22 (vs), so Lefm., mss. confused; Tib. de dag sgren mo bas kyan sgren mor hjiḡ rten rgyu, (?) they go in the world to (in?) nakedness even more than the naked (perh. read nagnebhi, instr. for abl., nagnatara, more naked than the naked?); in LV 206.11 (prose) kāścid (harem-women) vibhagna-gātryaḥ, all mss. and both edd., but Tib. lus sgren mor gyur indicates vinagna-g°; vinagna-vasanā LV 220.12 (vs) with completely bared (i. e. removed) garments, Tib. gos bral (garments removed) gcer bur gyur (became naked), a double translation; kāścid (daughters of Māra) vinagnān ardhorūn upadarsayanti LV 320.16 (prose); others, MSV 1.14.14 f.; 11.41.4.

Vinataka, m. (= Pall id.), n. of one of the seven mountains forming a ring around Sumeru (cf. Divy 216.30-217.1 and Kirfel, Kosm. 186): Mv 11.300.18; Divy 217.3, 5; Mvy 4146; with Sumeru in list of 8 mountains, Dharmas 125.

[vinaddha is read for (aṣṭāpada-)nibaddha (or vinibaddha) in SP 244.10 and 337.12 suvarṇasūtrāṣṭāpada-vinaddhā, °dhām; in the latter no v.l., and WT the same (but no reliance can be placed on either ed.); in the former, Nep. mss. reported °pada-bhinaddhā, WT °pada-nibaddhā. The word vinaddha is nowhere recorded except in AV, where it means unbound. It should surely be emended to either nibaddha, q.v., or vinibaddha, q.v.]

(vinamate, LV 259.21, said by Foucaux to mean sits down, but see s.v. namati.)

Vinaya, m. (= Pall id.), (book of) discipline, one of the sections of the canon: Mvy 1414 (after sūtram, abhidharmah); sūtra-vinayābhidharmena Lañk 290.8; Vinaye, in the (text of the) V., Karmav 59.18; 60.9; 71.10; 158.17. In Śikṣ 190.4, kīm-ākāraṃ śrutam bodhisattva-vinaye prasastam, Bendall in text and transl. understands bodhisattva-vinaya as n. of a work, but I believe it means merely in the training of Bodhisattvas; there follows immediately a citation from the Akṣayamatī-sūtra. See next items.

Vinaya-kṣudraka, nt., n. of a part of the canon (presumably = Pall Cullavagga): Mvy 1427.

vinaya-dhara, m. (= Pall id.), one who has mastered and knows the Vinaya: Mvy 5142; pratyantimeṣu janapadeṣu vinayadhara(mss. °raṃ)-pañcamenopasampadam Divy 21.23.

vinayaṇa (in Skt., Pall, and Pkt. only °na, nt.), instruction, training: samādāpanā °nā nīveṣanā pratiṣṭhāpanā Bbh 221.6 (note all fems.).

Vinayapīṭaka (= Pall id.), = Vinaya: ārya-Mahā-saṅghikānām Lokottaravādinām Madhyadeśikānām pāṭhena Vīkasya Mahāvastuḥ ādi Mv 1.2.13.

Vinaya-vastu, n. of a part of the canon: Mvy 1426. Follows next, and precedes Vinaya-kṣudraka; does it correspond to Pall Mahāvagga?

Vinaya-vibhaṅga, n. of a part of the canon: Mvy 1425. Cf. DPPN s.v. Vibhaṅga.

vinardita, (1) (nt.; ppp. of Skt. vinardati), shout, cry: Māra-kall-vikīraṇa-vinarditam avatārāmi Gv 206.25; (2) n. of a nāga: Mvy 3340.

Vinarditarāja, n. of a Bodhisattva: Gv 442.24.

vināka, var. vināga (see Index; so Mironov), or virāga (vinaga?), all nt., a high number: Mvy 7841 = Tib. khrab khrib; cited from Gv, which in 133.4 reads virāgaṃ (nt.); 105.22 seems to have a double corresp., vināha and virāga; in Mvy 7715 the corresp. is virāga = Tib. khrab (or khrib) khrib.

vinādayati, mocks, derides (not reviles, Index): (a woman imitates a bent Pratyekabuddha by bending her own back;) yad anayā pratyekabuddho °ditaḥ tasya karmaṇo vipākena kubjā samvṛtā Divy 540.19. In Lañk 244.7 (yathā ca te kravāḍabhojināḥ sattvā) vinādyā rasatṣṇām . . . should mean abandoning, getting rid of the craving for the taste (of meat); to render mocking, deriding, seems implausible; ed. suggests reading virāgya; perh. rather vināśya.

vinābhāvika, adj. (Skt. °va plus -ika), connected with deprivation: iṣṭa-°vikāni ca duṣkṛhāni SP 78.1 (prose).

vināyaka (= Pall id.), common epithet of a Buddha, either guide, leader, or trainer, discipliner (cf. Pall Vv. comm. 83.18 veneyyasatte vineti ti vināyako): Mvy 22 (Tib. rnam par ḥdren pa); LV 437.12, 14; Divy 166.26, et passim.

vināha, a high number: Gv 105.22; see s.v. vināka.

vinigata, ppp. (m.c. for Skt. vinirg°, Pall vinigg°), departed: °tu, n. sg., LV 232.17 (vs).

vinigrantha-(śīra), (read perhaps vinirgrantha-, or °thi-?) mss. at Mv 11.43.9, for nirgranthi-, q.v.

[vinipāta, see vi-vipāta.]

vinipātayati (perh. denom. to Skt. vinipāta; in Skt., and Pall °pāteṭi, only caus., destroys, ruins, causes disaster to; the BHS form could also be taken as caus. in mg. of simplex, § 38.23), suffers evil: (asureṣu cyavittvā) vinipātentā Mv 1.30.3, suffering evil after falling to existence among the asuras; some mss. °tantā; all have ā in root syllable.

vinibaddha, ppp. (cf. the foll. entries; = Pall id., in first mg. only), (1) bound, fastened, attached: Dbh.g. 11(347).14 bhavacāraḥ dukhaśatair vinibaddhacittāḥ, fettered; Gv 353.12 paraspara-śarīra-vi°, fettered to each other's bodies, of criminals; Gv 162.21 ratnajālās cānyonayaratnasūtra-vinibaddhāḥ, fastened to one another; Śikṣ 211.9-10 asthisamkalikāṃ . . . snāyu-vinibaddhām, fastened together with sinews; in fig. sense Dbh 31.8 priyāpriya-vinibaddham (ātmabhāvaṃ) attached to (or bound by) pleasant and unpleasant things; (2) in comp., aṣṭāpada-vi°, adorned, laid out, marked out with (or, in) a checkerboard (arrangement of squares): Mv 11.301.4 (prose, no v.l.; said of a lokadhātu); LV 211.20 (said of pools, puṣkarīḷyaḥ; here most mss. aṣṭāpadānibaddhā(h), only A, the best, °da-vini°); also, āvali-vi° (of fields), marked out with lines, MSV 11.50.9. In this sense, -nibaddha is also used.

vinibadhyate (pass. of vi-ni-bandh, which is not recorded in Pall and only once in Skt., see pw; but cf. the prec. and foll. entries, esp. vinibandhayati), is fixed, fastened (fig. of the eyes): Jm 211.7 °yamāna-nayanah with eyes fixed, with fixed gaze.

vinibandha, m. (= Pall id.), bondage, attachment: Mvy 2199; 7232 (both °dhah); Dbh 51.14 utpāda-vinibandha eṣaḥ, and 15 vyaya-vi° eṣaḥ.

vinibandhana (presumably nt.; nowhere recorded, except with a different mg. in Schmidt, Nachtr.), = prec.: Dbh 29.7 priyāpriyavinibandhana (cf. under vinibaddha);

51.24 utpāda-vyaya-vinibandhanatāś ca; Dbh.g. 28(54).14 vinibandhana-vyaya.

vinibandhayati (cf. the prec. entries, esp. vinibadhyate), *binds, ties* (in literal sense): Jm 103.5 °yed api tarau pitarau.

vinibhāga, see **vinirbhā**.

? **vi-nimīśra**, adj., *unmingled*: yam amaravasana (Senart °nā; could also be °naṃ, or with v.l. and li.4.10 yam ... °na) praśamana-manoramā (mss. °māh) śokaduḥkha-vinimīśram (mss.) Mv i.200.13 (āryā vs); repeated li.4.10 with -vinimīśra(n), submetrical; the extra syllable is required unless we read vimīś° or the like. A form nimīśra is doubtful; it is recorded only as n. pr. in Skt. Gr.; Vedic nimīśla, adj.

vinīyojana (nt.; = Skt., Pali °yoga), *application*, in a-vi°, neg.: lokasam̐bhinnapralāpa-vinivartana-dvaya-bhaṇitāvinīyojanam satyapratīṣṭhāpanaparyavasānam jānāmi Gv 313.1.

vinirbhāga (m.; corresponds to Pali vinirbhoga; see **avinirbhāga**), *discrimination, differentiation, distinction*: Dbh 53.4 vinirbhāgāvinirbhāga-śūnyatā, *discrimination and non-d.*; Dbh.g. 40(66).2 vinibhāga- (m.c. for vinirbhāga; v.l. vinibhoga, cf. Pali above).

vinirbheda (m.? to Skt. vi-nir-bhid-), *shattering, destruction*: sarvābhiniśeṣa-°dāya Śikṣ 180.16; cited from Gv, but I have failed to note it there; cf. next.

vinirbheda (nt.), = prec.: sarvasattva-kleśa-parvata-°dana-mahājñāna-vajra-praharaṇaḥ Gv 319.19.

Vinirbhoga, n. of the kalpa of Buddha Bhīṣma-garjita(nirghoṣa)svararāja: SP 376.2.

vinirmucya (ger. of Skt. vi-nir-muc-, not recorded in this use), *except*, as postpos. w. acc.: (na tava ...) sadrṣo vidyate, Tathāgatam ekam vi° SP 420.5 (prose).

vinirmokṣaṇa-tā (cf. Skt. °mokṣa), *state of being freed*: Bbh 29.23 (prose; °ṇatayā, instr.).

vi-nīvaraṇa, see **vi-nī°**.

vinivartayitar, m.: *one who causes* (something, gen.) *to turn back* (from, abl.): Gv 462.25 °taraḥ kumārgāt; 463.9 °taraḥ sarvadṛṣṭikṛtānām.

vinivartī (f.? in mg. = Skt. vinivṛtti; prob. hyper-Skt. for MIndic represented by AMg. vipivitti, Pkt. vipiyatti, °vatti; not recorded in Pali), *turning away, release* (from): śubham dharmamayam cakram saṃsāra-°taye Divy 393.25 (vs).

vinīścaya, m. (also nt. = Pali vinicchaya), *philosophical, doctrinal exegesis or disquisition, discussion*; also, *a text containing this*: gambhīram idaṃ śrāvakāṇām vinīścayam SP 236.3 (vs), acc. sg., *this profound piece of exegesis for* (the benefit of) *śrāvakas*; °ye vartamāne Av i.47.8 and 334.19, loc. abs., *while ... was going on*; tayā ca saha °yam kurvanti li.20.7, and engaged in philosophical conversation with her; (yā dharmadeśanā saṃkathya)-°ya-kriyā Bbh 218.26; dharmavinīścayena Ud xix.1, *by exegesis of the Doctrine* (= Pali Dhp. 144, dhammavinīcchayena).

vinīśrita, adj.-ppp. (or, with Senart and half his mss., **vinīśr°**; but the antonym **saṃnīśr°** in the same line makes this implausible; cf. also **anīśrita**), *detached from, not dependent on*: karmasam̐nīśritāḥ santaḥ kautūhala-vinīśritāḥ, āpatsu na viśidanti (mss. viśād°) na ca modanti vṛddhiṣu Mv i.102.2(-3, vss).

? **vinīṣṭha**, app. *intent on, aiming at, devoted to* (with dat.): ye vā sattvā pratyekabuddhatvāya °ṣṭhās Mv i.103.13; Senart's note suggests °tva-parinīṣṭhās; perhaps rather °tvāya vinivīṣṭās (cf. Pali vinīvesa). The whole passage is dubious; see Senart, Introd. xxx n. 2.

vinīṣṭī, f. (to Skt. vi-nīṣ-), *escape, going out* (from captivity): vihaga pañjaramadhyagatā yathā na hi labhanti kadāci °tim LV 206.21 (vs).

? **vinīta**, in suvinītamāś LV 27.7, said of Māyā, (of) *well-proportioned* (shoulders) acc. to Foucaux; Tib. (con-

firmed *shoulders*) reads for su-vinīta, legs par (su) byin gyls hṭsham pa, which Foucaux renders in the same way; no v.l. is recorded, but this seems not a normal mg. for vinīta.

Vinītadeva, n. of a teacher: Mvy 3500.

Vinīteśvara, n. of a śuddhāvāsakāyika devaputra: LV 6.13; 438.16. In 4.13 **Praśāntavinīteśvara**, q.v.

vinilaka, nt. (= Pali id.), *a corpse turned blue-black*: -saṃjñā, *contemplation of the notion of such a corpse*, one of the **aśubha-bhāvanā** (q.v.) or -saṃjñā: Mvy 1156; Bhik 27a.2; ŚsP 59.9; 1258.7 (here corruptly vīlinaka-); 1431.20; Śikṣ 211.1 (cited from ŚsP).

vi-nīvaraṇa, once written **vi-nī°**, adj. Bhvr. (= Pali id., usually with citta), *free from 'hindrances'* (**nīvaraṇa**, in religious sense): °ṇe ca dharme (acc. pl.) abhisameti Mv i.312.9; °ṇaḥ Mvy 422, of Tathāgata; °ṇa-citta, Mv iii.225.3; Divy 616.27; 617.2 (here mss. vi-nī°); Sukh 58.17.

vineya, (1) gdve.-adj. (hardly differs materially from Skt. id.; = Pali vineyya; cf. **vaṇeaya** 1), *one that is to be* (religiously) *trained, or converted*, used in ways parallel with **vaṇeaya**: °ya-jana Divy 130.7; °yāpekṣayā Divy 463.15; 543.6; (2) subst. (m.?) = **vaṇeaya** 2, *conversion*: mahad °ya-kāryam kartukāmo Divy 269.16.

-vinodana, adj. Itc., f. °ni (= Pali id.), *dispelling*: (vāg ...) rāgadoṣamahakalikaluṣa-°ni LV 286.12 (prose).

Vindu, n. of a mountain: Māy 254.1.

Vindusāra, see **Bi°**.

Vindhaka, n. of a nāga king: Māy 247.24.

vindhati, vindhayati = **vedhati**; see § 28.32; Chap. 43, s.v. 1 vyadh (3).

vinyastaka (1) = Skt. °ta, *deposited*: Mmk 63.6 (prose); (2) fem. °tikā, a certain posture (of the hands?); cf. **udvyastikā, vyastikā, and atyastikā** (this latter adjoins **vinyastikā** and must therefore have a different meaning): Stein ms. fragm. 1.4a (La Vallée-Poussin, JRAS 1913.844).

vinyāsita, ppp. (= JM. vinnāsia = **saṃsthāpita**, Sheth; since no caus. to vi-nī-as- is otherwise known, and the mg. is not caus., the form is prob. a denom. ppp. to Skt. vinyāsa), *laid down*: bodhisattvasya pādāyor °ta-śīrasaḥ prāhuḥ Divy 600.4, *laying their heads at the B.'s feet, they said*.

? **vipaṃsayati** (see **paṃs°**), *defiles* (a woman, sexually); so I would read in Gv 335.2 (vs): (adharmarāgeṇa narā hi raktāḥ) nāryaḥ kumāryaḥ ... vipaṃsayanti (text viṣam sapanti) sma purā prasajya; the em. is graphically simple, and the text seems senseless; to be sure I have found no other case of **vi-paṃs-**.

-vipakṣa, adj., in karma deśāntara-vipakṣam, *an act which has its fruition (result) in a foreign country*: Karmav 30.20; 50.12, 14; 57.4; 64.13. So the mss. always, kept by Lévi in 30.20, otherwise em. to **vipākam**; but the form is clearly a hyper-Sktism for MIndic (Pali) **vipakka** = Skt. **vipakva**, confused with MIndic **vipakkha** = **vipakṣa**.

vipakṣika, adj. (= Pali **vipakkhika**; Skt. °kṣa plus -ika, or °kṣin plus -ka), *hostile*: sarvajñatā-vipakṣikāvidyā-Gv 20.7.

vipaṇcanaka, m., = next: Divy 548.22 (mss.). Cf. **vaipaṇcanika**, for which mss. at Mv i.207.13 = li.12.3 point corruptly to **vipaṇc°**, unmetrically.

vipaṇcika, m., regularly pl. (to Skt. **vipaṇcayati**; cf. prec., also **vaipaṇcaka, °cika, °canika**), *soothsayer*; regularly preceded (like its relatives just listed) by parallel **naimittika**, both usually qualifying a preceding **brāhmaṇa(h)**: brāhmaṇa ye naimittikā °kāś (mss.) Divy 319.14, 16, similarly 391.5; 475.5.

[**vipaṇcika**, Senart's em. for **vevādika**, q.v.; cited in one Skt. Lex., BR.]

vipaṇcīta, adj. (ppp. of Jain Skt. **vipaṇcayati**, once pw; cf. next), *explicitly declared or made known*: yo lābho

niyato °taḥ MSV II.113.1; niyato 'vipañcitajña 112.18; yo lābho 'niyato 'vip° 113.6.

vipañcitajña, adj. or subst. m. (= Pali vipañcitāññu; cf. prec. and **prapañcayati**), *understanding (only by) a full, detailed explanation*, opp. of **udghaṭṭajña**, and noted only in association with that word, q.v. for quotations: Mvy 2385; LV 400.1 = Mv III.318.3; AsP 243.20; in Bbh 295.15 replaced by **vyaññajña**, q.v.

vipaṭmaka, 'muka, nt. = **vipaḍumaka**, q.v.

vipaṭmaka, nt. = **vipaḍumaka**, q.v.

vi-ṣaḍumaka, or **vipaṭmaka**, nt., *a corpse destroyed by worms* (so Tib. on Mvy 1158): Gv 157.16 **vipaṭ°**; -samjñā, *contemplation of the notion of such a corpse*, one of the **aśubha-bhāvanā** (q.v.) or -samjñā: Mvy 1158 **vipaṭ°**; Bhik 27a.2 **vipaṭ°**. Also **vipaḍumaka**, MSV III.54.11; **vipaṭmaka**, Śikṣ 211.1; and (corruptly) **vipaḍāka**- ŚsP 59.4; **niruttamaka**- (!) ŚsP 1258.6. See s.v. **paḍuma(ka)**. Cf. Pali puḷuvakaṃ, Vism I.110.31 (*worm-foul*, Pe Maung Tin).

vipaṇḍaka(-tva), (Skt. paṇḍaka, *eunuch*; this form unrecorded, and not noted by Senart in Notes or Index), (*state of being*) *a eunuch*: (strītvam na gacchanti) vi°tvam na gacchanti Mv I.103.11.

vi-panḍita, *ignorant*: Mv I.165.3, see s.v. **vigata**.

vipatha, m., a fairly high number: Mvy 7727 = Tib. yal yol; corresp. to **vivara** (1).

[**vipaḍāka(-samjñā)**, false reading at ŚsP 59.4 for **vipaḍumaka**, q.v.]

viparigata, ppp. (unrecorded, but cf. Skt. viparīta), *failed, given out, perished*: (evam saṃviditvā ṛṣikumāro) °gata-śarīro kālagato Mv II.215.4.

viparināma, m. (in Skt. neutral word, *change*; here as in Pali) *vicissitude, change for the worse*: **ṛtu-viparināma** Mv II.424.4, see **ṛtu-parināma**; one of the 3 **duḥkhatā**, q.v., is °ma-du°, Mvy 2231; SP 109.1; Bbh 191.16; 280.15; Mv I.31.9; devā pi ... °ma-dharmāṇo Mv I.31.13; all pleasurable states are °ma-dharma(n), (-dharmin, Mv I.32.16), Mv I.33.10; III.373.7; Av II.169.4; KP 152.2; anityatāṃ viditvā calatām (mss. cara°) prabhaṅguratām (mss.) °nāma-virāga-nirodhatām viditvā Mv III.338.1; a-°nāma-dharmā (n. sg. m., to °man) Mvy 7287, *not subject to* ...

vi-parokṣa, adj. (= M. vivarokkha, °rukkha), (*quite*) *out of sight* (vi- intensive? essentially = Skt. parokṣa); also **a-vipar°**, *not out of sight*, and °kṣa-tā: paramāryāṇaṃ viparokṣāṇaṃ āpi sarvatra sarvasattvā-viparokṣabuddhīnaṃ Bbh 154.23-24, *tho out of sight, yet whose buddhi is always not out of sight of all creatures*; sammukkhāvasthitam, viparokṣāvasthitam Bbh 290.7; (tathāgatam eva ca teṣu buddhadharmesv) **a-viparokṣa-tāyām** (in manifest state) samanupāsya Bbh 174.18.

viparya, m. or nt., a high number: °yaḥ Mvy 7728 = Tib. (h)khrul yas; °yam (nt.) Gv 133.8; = **vivaryam** Mvy 7856 (same Tib.), which is cited from Gv (yet Gv agrees, except for gender, with Mvy 7728 instead; om. in Gv 105).

[? **viparyata**, surely corrupt in Gv 228.10, in a list of epithets of ignorant worldlings, samjñācittadṛṣṭi-viparyatānām, read perhaps °viparyastānām, *perverted by (false) notions, thoughts, and heresies*.]

viparyāya, m. (Skt. Lex. id., Pali vipariyāya, = Skt. viparyaya), *contrariety, the being opposed* (of signs, omens): nimitta-°yaḥ Mvy 9303.

(**viparyāsa**, see **viprayāsa**.)

[**Vipaścin**, error for **Vipaśyin**, q.v.]

vipaśyaka, adj. (Skt. vi-ṣaśyati plus -aka), *perceiving correctly, having insight into*: (sarvajagadbhūta)-koṭī-kānām (bodhisattvānām) Gv 40.14; sarvalokagati-°kānām (ib.) 41.7; mahāprajñā vipaśyako Mv II.166.5 (vs; of Śākyamuni as bodhisattva). (Pali vipassaka; cf. next.)

vipaśyanā (Skt. vi-ṣaśyati plus -anā), *correct insight*:

with other virtues LV 415.7 (°na, vs); °na-vāyu-samā LV 414.11 (vs), *like the wind in (penetrating) insight*, so Tib., lhag mthoñ rluñ (dañ) ḥdra; °na-vidyū-mālī RP 45.5 (vs; in all these °na m.c.); °nāyām śikṣec ca Ud vi.9; sama-śīla-°nā-balaṭ Divy 44.24 (vs); but almost always closely associated, often cpd., with a preceding **śamatha**; cf. AbhidhK. LaV-P. vi.301 n. 2, 'la pensée parfumée par le śamatha (*calme*) peut obtenir par la vipaśyanā (*intelligence*; elsewhere *vision, contemplation*) la vimukti'; (another def. Bbh 260.11-14 tatra yā bodhisattvasyaśā dharmaṇām evam avikalpanā (see **vikalpana**), so 'śya śamatho draṣṭavyaḥ. yac ca tad yathābhūtajñānaṃ pāramārthikaṃ, yac ca tad apramāṇavyavasthānaṃ anayaññānaṃ dharmeṣu, iyaṃ asya vipaśyanā draṣṭavyā; in Mvy 1678 vi° (Tib. lhag mthoñ) follows śamatha 1677, and forms a tetrad with it and yogaḥ, yoniso-manasikāraḥ; śamatha-°nā-vihārin Divy 95.13; 124.12; 264.27-28; Av I.16.10; 283.2; °nā-vihāra-vihārin Gv 471.21; otherwise cpd. or assoc. with śamatha, LV 128.3; 181.19; 183.7; Mv I.120.10; Av II.140.10; Śikṣ 260.12; 261.2; KP 154.5; Bbh 83.8; 109.9, etc. (Pali vipassanā; cf. prec. and next.)

vipaśyin (cf. prec. two; miswritten Vipāscin Divy 141.16; Mmk 397.11; = Pali vipassī(n), both mgs.), (1) adj., *having insight (into, in comp.)*: sarvāvaraṇabuddha-samudra-°nā bodhisattvasamādhinā Gv 37.6; sarvāvaraṇavigatena °nā kauśalyena 60.7; (2) n. of a past Buddha, as in Pali the sixth before Śākyamuni, and so often as 'first of seven Buddhas', see s.v. **tathāgata**; otherwise named as a former Buddha: Mv I.2.5; 294.19; III.240.6; 241.16; 243.14; 244.4; 245.18 ff.; 247.10; Gv 206.12; stories of incidents which occurred during his Buddhahood, Mv II.271.7 ff.; Divy 141.16; 227.21 ff.; 282.19 ff.; Av I.137.7 ff.; 349.3 ff.; II.70.11; 96.3; 109.3; Kv 14.12.

vipāka, m. (Skt. and Pali id.), *maturation, coming to fruition* (of action): °ka-stha, of Buddhas, = **vaipākika**, q.v.; °ka-maheśākhyā, see this; °ka-phalam Mvy 2276, one of the 5 **phala**, q.v. (2), expl. by iṣṭahetutvena in Sūtrāl. xvii.31 comm., in Bbh 102.19-20 by akuśalanām dharmānām apāyeṣu vipāko vipacyate, kuśala-sāsravāṇaṃ sugatai; -karma-samādāna-hetusō-vipākaso-(for °ṣo; according to causes and results)-jñāna- LV 433.6; dattvā ca vipākāpratīkāṅkṣī LV 181.2, *not looking for 'maturatlon'* i. e. *recompense, reward* (for the gift.)

vipākana, **vipākana**, adj., f. °nī, *digesting*: in phrase, samāye (II.424.3 adds samyag-) vipācanīye (I.211.6 **vipāka°**) grahaṇīye samanvāgatā (or °to) Mv I.211.6 = II.15.6 = 424.3 (prose), *provided with an even (steady), well-digesting grahaṇī*; the corresp. Pali is sama-vepākiniyā gahaṇīyā samannāgato DN II.177.27 et al. Senart keeps mss. reading in II.424.3; in the others he em. wrongly.

vipāka-śas, see **vipāka**.

vipākya, adj. (to **vipāka** plus -ya), *coming to fruition*: dvaldha-vi° MPS 18.8.

vipākana, see **vipākana**.

vipācayati, reading of Mironov for **vivācayati**, q.v.: Mvy 9360.

vipāṭaka, adj., °kaḥ Mvy 8818, in a list describing bodily characteristics, esp. unusual ones or deformities; acc. to Tib. lus glebs pa ḥdra ba, *with body like something flat*; Chin. body like a flat platter.

vipāsa (m. or nt.), a high number: °sasya, gen., Gv 105.21; replaces āṛāva, q.v., of Mvy 7839.

vi-puṇya, adj., *un-virtuous*, in °ya-mānā Mv II.63.4 (vs), see s.v. **surati**.

vipula, (1) adj. (like **udagra**, q.v., a near-synonym in Skt.), appears to be used (at least once) in the mg. *rejoiced, very happy*: prīti (?) so both edd.; v.l. °tyā, °tya; perh. read prītyā, instr.?) **udagrā vipulā sma jātāḥ** SP 214.4 (vs); Tib. bdag cag (we) dgaḥ zhiñ (*being glad*) mgu pa rañs ba skyes (app. *have become joyous and rejoiced*), which points to this interpretation of **vipulā**; several mss. read

jātā, but against taking prīti as subject of jātā, and udagrā and vipulā as pred. adj., is the form sma (= smas), as well as the Tib.; (2) (= Pali id.; also *Valpulya*) n. of a mountain near Rājagṛha: Māy 5; 101.

Vipulakīrti, n. of a Buddha: Gv 258.6.

Vipulagunajyotiḥprabha, n. of a Tathāgata: Gv 422.15.

Vipulatārāṃsa (Senart wrongly em. °śa), n. of a former Buddha: Mv 1.139.2.

Vipuladharmadhūmuktisambhavadateja (n. sg. °jo), n. of a Tathāgata: Gv 423.8; later called Vipulādhīmuktisambhavadatejas, Gv 424.1 (read °tejasas, gen.), and (in vs) Adhīmuktitejas, q.v.

Vipulapārśva, n. of a mountain: Mvy 4157.

Vipulabuddhi, n. of two Buddhas: Gv 284.23; 285.15.

Vipulamati, n. of a Bodhisattva: RP 1.12.

Vipulamahājñānaraśmīrāja, n. of a Tathāgata: Gv 421.19.

Vipulayaśa (for °śas), n. of a former Buddha: Mv 11.238.8 f.

Vipulā, n. of a river: Māy 253.9. Not in BR, pw; cited Kirfel, Kosm., 68 from Mbh. Calc. 6.321, which however seems to be wrong reading; Crit. ed. 6.10.13 seems right in reading bahulā.

Vipulādhīmuktisambhavadatejas = Vipuladharmadhīmukti°, q.v.

Vipuloja, n. of a former Buddha: Mv 1.137.3 (for Skt. °laujas).

vipuṣpayati, smiles; °pita (cf. also *valpu°*), ppp., it was smiled: (tena) °tam, he smiled, Divy 585.10; similarly 26, 28; MSV 11.29.13; vipuṣṣya, ger., MSV 11.86.1.

vipūtika, nt. (and °ka-samjñā), = *vipūyaka*, q.v.: ŚsP 59.6; 1258.6; 1431.20 (which is cited in Śikṣ 211.1 reading *vipūyaka*). Note also the corrupt variant *vidhūtika*, Mvy 1157, which might intend *vipūtika*; but the true reading seems to be *vipūyaka*.

vipūyaka, nt. (= Pali *vipubbaka*), a corpse destroyed by putrefaction; -samjñā, contemplation of the notion of such a corpse, one of the *aśubha-bhāvanā* (q.v.) or -samjñā: Mvy 1157 (so Mironov without v.l., and var. of Kyoto ed., which first reads *vidhūtika*; this might intend *vipūtika*, q.v., the ŚsP version of *vipūyaka*); Bhik 27a.2; Śikṣ 211.1 (cited from ŚsP): Gv 157.15.

viprēṭhikaroti (see next; for Pali *vipitṭhikavā* (na) see *prēṭhībhavati*), (1) makes depressed, discourages: na viśādam āpatsyate na viprēṭhikarīsyati mānasam AsP 139.18; (2) (cf. *prēṭhībhavati* 1) turns one's back on, abandons: AsP 343.19, see s.v. *chorayati* (8).

viprēṭhībhavati (cf. prec., and s.v. *prēṭhībhavati*), becomes depressed, discouraged, = *prēṭhībhavati* (2): (na viśādam āpadyate) nāsyā viprēṭhībhavati mānasam AsP 5.7; (cittam nāvallyate na samīlyate, 7273) na viprēṭhībhavati asya mānasam Mvy 7274.

vi-prakampya, adj. (vi, neg., plus Skt. pra°; cf. Pali *appakampin*), not subject to being disturbed: sukhaduḥkha-vi° Samādh 22.10, . . . by pleasure or pain, of the Buddha's body, in a long series of epithets of it; Régamey not oscillating between bliss and suffering, claiming support of Chin. for not oscillating; at least Chin. seems to support the neg. (= vi).

viprakṛta, ppp. (= Pali *vippakata*), interrupted, uncompleted: MSV 11.111.19 *pārājjikakathā* na °tā bhavati (cf. Pali Vin. 11.243.17-18); 112.1, 2.

viprakramaṇa, nt. (n. act. to next; not recorded), departure: tūṣṇīm °nam Mvy 8503.

viprakramati, °krāmati (= Pali *vippakkamatī*; cf. prec.), departs, goes away: asmim (sc. tathāgata) janapada-cārikāṃ vā viprakṛānte parinirvṛte vā Bhb 93.18, and when he has gone away on a journey over the countryside, or has entered nirvāṇa . . . ; °kram° MSV 1.224.21; °krām° 11.112.12.

vipraghāta (m.), destruction, slaying: tau parasparam eva mahājāna-°tam kurutaḥ Av 1.42.3.

vipraghātika, adj. (cf. prec.), murderous: niyatam anyonya-°tiko bhaviṣyati MSV 11.18.10; °tikā, subst., = prec.: anyonya-°kām kartum MPS 51.6.

vipraṇaṣṭaka, see *viprana°*.

vipraṇaṣāyati (otherwise unrecorded caus. of Skt. *vipraṇaṣyati*; cf. *vipraṇaṣṭaka*), causes or allows to be wasted: mā ca me tvam kimcid ato (sc. dravyād) °śayīṣyasi SP 107.13 (prose).

vipratikṛṣati or °karṣati, maltreats: paro 'pi tāvan nanu rakṣaṇīyaḥ, pāpātmabhīr vipratikṛṣyamāṇaḥ (pass.) Jm 125.4 (vs).

vipratipatti, f. (1) (= Pali *vippaṭṭi°*; cf. next) evil behavior, sin; opp. to *pratipatti*, q.v.: °ti-sthita Dbh 25.15, see s.v. *pratipatti*; KP 25.7 and Samādh p. 14 line 2, see ib.; °ti-duḥkham (yad dṛṣṭe vā dharme . . . labhate) Bhb 245.3; vicitrā vineya-kṛtā °tiḥ 251.6; teṣv (sc. sattveṣu) iha prājñasyāghāto na yuktārūpaḥ, prāḡ eva °tir Jm 76.22; mama °tiś ca keyam asmim anāgaśi Jm 164.23 (vs), and how could I sin against this innocent one?; (2) (something going wrong, amiss), mishap, misfortune: mā khalu kumārasya kācid °tiḥ LV 104.4-5, I hope there isn't (going to be) some misfortune for the child?

vipratipadyate (= Pali *vippaṭṭipajjati*; cf. prec. and next), sins: with loc., towards, in regard to, (sattveṣu) Śikṣ 12.10; 146.7; with instr. and sārddham, sins sexually with: Divy 293.20; KP 80.2; (na . . . bodhisattvasya) sarvacar-yāsu vipratipattavyam Śikṣ 99.17, must not commit a sin in reference to (sc. find fault with) any actions of a B. (see s.v. *vimoktavya*).

vipratipanna (ppp. to prec.; = Pali *vippaṭṭipanna*), sinful: °nās ca bhavanti Mv 1.96.8 (leads to retrogression in Bodhisattvas); āraṣaṇatā °neṣu Śikṣ 286.3 (prose), prob. being on guard with reference to the sinful.

vipratibaddha, ppp. (to unrecorded *vi-prati-bandh-; cf. next, also recorded only in BHS), obstructed, in a-vi°, unobstructed: bodhisattvānām avipratibaddha-sarvavākpa-thasvabhāvajñānāṃ Gv 313.2.

vipratibandha, m., obstacle, obstruction, see s.v. *vibandha*.

vipratilambha, (varied? vi-) acquisition: Gv 70.7 *abhāvapratīṣṭhitānabhisamskāra-vipratilambhena*, by the (varied) acquisition of non-accumulation (of karma) which is established in non-becoming; cf. Gv 180.6, s.v. *anabhisamskārika* (°kā).

vipratīśāra, m., rarely nt. (= Pali *vippaṭṭi°*; Skt. Lex., once in lit. BR), discontent with something done or not done (usually, but not always, by oneself) in the past; regret; (especially) remorse: Mvy 2115; 5236 °rah; Mv 11.171.10 °ram (n. sg.) samjātam (no v.l.); Kv 33.12 °ram (n. sg.); Divy 473.17 mā (so with mss.) bhūc cittasya vipratīśārah, I hope you did not feel regret of mind (at having given your breasts); 585.6 °ra-cittam, regretful thought; Av 1.90.10 °ra-jāto, characterized by regret; 149.12; 180.10; 287.2; 11.71.2; 100.15; Śikṣ 180.7; Bhb 6.9; 141.27; 183.8. Cf. the next entries, and *a-vipratīśāra*.

vipratīśāravant, adj. (to prec. with vant), remorseful: °vān Jm 21.15.

vipratīśārin, adj. (= prec. = Pali *vippaṭṭi°*; to °āra, and cf. *a-vipratīśārin*), usually regretful of something done or undone in the past by oneself, sometimes an act of generosity, in which case the regret is a sin: Karmav 66.7, and read *vipratīśāri* Karmav 65.4, see s.v. *pratīśārin*; often an evil deed or error, or at least failure to perform a good action; then remorseful: LV 407.6, of the boatman who regrets not having ferried the Buddha; Mv 1.37.4 *satpuruṣā . . . akusālena karmaṇā* (mss. *karmāṇāṃ*) *vipratīśāri* (n. pl.) *bhavanti*, good man . . . become remorseful for an evil action (or, with mss., for the evil of their actions? Senart misunderstands); Mv 11.165.1; Divy

344.11; 638.10, read sa vipratīśārī; Av 1.215.3 vipratīśārībūhātā became *regretful, remorseful*; *ati-vi*° Śīkṣ 178.14 nātivipratīśārīṇā bhavītvāyam; sometimes *regretful, saddened* by circumstances beyond one's control, especially of Māra, *saddened* by his failure to interfere with the Bodhisattva or Buddha, LV 260.20; vipratīśārī usually in this case preceded by *duḥkhl durmanā* (or °no in Mv) LV 263.4; 378.2; Mv 1.42.3; 230.10; 240.20; II.163.1; III.281.13; 416.8; of a devatā, *saddened* by a king's refusal to heed her warning, *duḥkhlīni durmanaskā vipratīśārīṇi* Divy 322.13.

vipratihīna, ppp. (=, or perhaps error for, Skt. viprahīna), *deprived of, free from*: pañcāṅga-vi°, ep. of Buddhas (see *aṅga*), Divy 124.15; but same cpd. with viprahīna in same context 95.17; 265.1; perhaps read so.

vi-pratyānka (= Pali vipaccanika; cf. °nīya(ka), **vipratyāyānīya**, and **a-pratyānīya**; cpd. of vi, intensive, and pratyānka; the forms with -ya(ka) are semi-Pktic, partly no doubt assimilated to suffixal forms in -īya, § 2.32), *antipathetic, opposed, hostile, unwelcome*: Bbh 98.15 °ka-virodha, *hostility between* (creatures that are by nature mutually) *antipathetic* (like snakes and mongooses, cats and mice, as the text explains); 389.7 (parasparavirud-dheṣu ...) *anyonyadṣṭruci-vipratyānīka-vādisu*; Mv III. 196.8 °kaṃ khalu devatānām, *contrary* (to the ways of men), see Jāt. IV.108.8 which makes clear the true form and mg. of the verse (not understood by Senart); in BHS commonly in cpd. sarvaloka-vi°, as epithet of dharma(-paryāya), *antipathetic* (not acceptable, unwelcome) *to the whole* (ignorant) *world*, sometimes accompanied by parallel sarvalokāśraddheya (SP 290.12) or °kāśraddadhanīya (SP 230.7), *not believable by ...*; with this usage cf. in Pali Pugg. 20.13 (sahadhammike vuccamāne, *when something in accord with [the Buddha's] dhamma is being said*) ... vipaccanika-sātata, *taking delight in contradicting it*: so SP 230.7; 290.12; LV 89.21; 395.21; Mv III.314.2, 16 (in both one ms. ends in °ya instead of °ka); Suv 81.7; AsP 305.3.

vipratyānīya = prec. and next; I have noted this form only as v.l. (of Kashgar rec. and two Nep. mss.) for °nīka of text in SP 230.7, and v.l. for the same Mv III. 314.2, 16.

vipratyānīyaka = °nīya, °nīka: SP 17.5 (prose) sarvaloka-vi° (of dharmaparyāya, as °nīka is often used).

vipratyāyānīya, adj. (cf. Skt. vipratyāya, m.; Skt. pratyeti, Pali pacceti, but no cpd. of vi- with this verb is noted; in fact, this form is doubtless a distortion of **vipratyānīka**, °nīya, used in precisely such phrases, blended by folk-etymology with the noun vipratyāya), in sarvaloka-vipratyāyānīyo (*which all the world is reluctant to accept*, Müller, SBE 49.2 p. 102) dharmo deṣitāḥ Sukh 99.17.

vipranaṣṭaka, adj. (spelled here with n; Skt. °ṣṭa plus -ka), (one) *that has disappeared, been lost*: putro mamāyam cira °kaḥ SP 115.6 (vs, end of line, not metr. determined; specifying ka? or pitying dim.? said by the father about his lost son). Cf. **vipraṇāṣayati**.

viprapañca, see a-vi°.

vipramādayati (= Skt. pramādayati), *wastes*: (ye ca valyāpṛtyakarā vā āramikā vā sāṃghikam staupikam vā) dravyam °dayanty anayena Bbh 166.26.

vipramuṣita (ppp. to °vi-pra-muṣ-, *forgotten, lost* (of sacred learning): (taṃ sarvaṃ smarāmy ekapada-vyāñjanam api) me tato dharmanayān na °tam Gv 283.13.

vipramūḍha, ppp. (of vi-pra-muḥ-, of which Skt. has caus. °mohayati), *bewildered*: arthe ca dharmeṣu ca vipramūḍhā Mv II.92.8 (vs).

viprayāsa, m. (a distortion of Skt. viparyāsa, = Pali vipariyāsa, °yesa, vipallāsa), *error, delusion*: catur °sān prahātukāmena bodhisattvena ŚsP 478.22. On the four viparyāsa see Lévi, Sūtrāl. xviii.44 with note.

vipralambhayati (= Pali vippalambheti; in Skt. only non-caus. vipralabhi- in this mg.), *deceives, disappoints*: °bhayitum MSV III.135.2 (prose).

vipralopa (m.; to Skt. vi-pra-lup-), *ruin, destruction*: saddharma-pe vartamāne SP 282.10; Śīkṣ 104.11; Vaj 22.9 (°pa-kāle, 13; puruṣendriya-vipralopāyopāttānām upanīttānām manuṣyāṇām Bbh 29.23; °pa-tā, *destruc-tibility*: (sarvasaṃskāra-gatasya) ... °tām ca ... pratyavekṣate Dbh 31.3).

vipralopin, adj. (prec. plus -in), *destroying or robbing*: parasattvabhoga-°pinām Gv 157.1; samahhilaṣṭārtha-°nas tām vānarān Jm 177.17.

vipravāsati (= Pali vipāvā°, see Childers; not in this use in Skt.), *is separated* (from, instr., or in cpd.): na °sati kuśalamūlaparīṇāmāḥ Śīkṣ 279.5; neg. ppp. a-vipravāsita, *not separated or removed* (from): samanta-bhadrabodhisattvārambaṇaparigaveṣaṇāvīpavasitenāsa-yena (1st ed. °pravaṣi°) Gv 533.1.

vipravāti, blows (*wildly?*): vātā ca vipravānti Mv II.225.16 (vs), an evil omen; meter is bad in any case, but reading °nti would make this pāda correct; below, line 19, vātā pravānti (good meter, the rest of the line different).

vipravādāna, nt. (to next plus -ana), *deceit, imposture*: Mvy 9431 = Tib. slu ba; so also Chin.

vipravādayati (cf. prec.; nowhere else in this mg.), *deceives, disappoints*: (anena dānena) vilobhya paścād enaṃ °yisṣāmīti Bbh 122.8; (na mīthyāparyogena) °yati 363.12 (Tib. cited in Index as slu bar byed pa).

vipravāsa, m. (= Pali vipāvāsa), *the being parted from* (monkish robes): Mvy 8386; chiefly in neg. a-vi° (Pali a-vi°, not ... (see CPD), MSV II.153.12 ff. (civārā-ṇām).

vipravāhayati, *carries about hither and yon*: yathā hi kṣāṭham udadhau taraṅgair vipravāhyate (pass.) Lañk 135.8 (vs).

vipraveśa (m.; to next?), *disappearance, exhaustion, lack* (?), in anarthayoga-°śaḥ, *characterized by absence of union with undesirable things* (?): LV 393.5 (vs) na ca punar ayu śakya akṣarebhiḥ praviṣātu anartha°; Tib. don tshul ḥdi ni yi ge rnamṣ kyls su, ṣes par mi nus ḥdzaṃs pas rig pa yin; I do not understand this, nor Foucaux's translation; acc. to Jā. ḥdzaṃs pa = *spent, consumed, exhausted*; whether this represents vipraveśa I am, however, far from certain.

vipraveśa(ya)ti (cf. prec.), *disappears, passes away*: vistrīṇo ca jñātivargo na °veṣeyā (v.l. °veṣayā) Mv II.146.14 (prose), and may our extensive throng of kindred not disappear (*pass away*); the context hardly permits doubt about the mg.

viprasanna, ppp. of next (= Pali vippa°; once in Skt., pw, Caraka, of dhātu in medical sense), *calm, serene, unperturbed*: of the sense-faculties (Indriya), LV 405.7; 409.2; Mv III.61.14, 16; Sukh 2.17; °na-manāḥ Mvy 423 (of a Tathāgata); of a Buddha's mukha-varṇa Mv III.325.16; in comparison to a pond, hradam iya accho anāvilo viprasanno ... Mv I.237.12 (of a Buddha), and similarly Gv 195.13; Ud xvii.11 (yathā hradāḥ sugabhīro °nno hy anāvīlaḥ; for the conclusion see next); Mvy 7293.

viprasīdati (= Pali vippa°), *becomes serene, calm*: śrutvā hi saddharmam °danti paṇḍitāḥ Ud xvii.11 (= Pali Dhp. 82, vippasīdanti); see under prec.

vipraharṣa (m.), *gratification*: tasya °ṣa-saṃjānanār-tham ... hamsarājo gaganatalam abhyudgamya ... prāti-hāryāni vidarṣayitum ārabdhaḥ Av II.117.1.

? **vi-baddha**, adj. (app. vi plus baddha; cf. next two), *dis-connected, and so showing gaps* (in the framework of a roof, and in the Bodhisattva's ribs): sayyathāpi nāma ubhayato pārśve vibaddhāyām (so 1 ms., v.l. vivṛddhā-yām, Senart em. vivṛtāyām) vāhanāraśālāyām gopānā-sye antarāpi vivāṭāni vītīloketsuḥ vītīkāsetsuḥ, evam eva pāṃsulīkāni (q.v.) pāṃsulīkāntarāpi vibaddhāni (kept

with mss. by Senart) vītiloketsuḥ vītikāsetsuḥ Mv ii.125.13–15. If vibaddha is kept in the last part of the sentence, it should be kept in the first. It is true that in repetitions of the phrase (listed s.v. **pāṃsūlika**) the mss. support **vīvaṭa**, not vibaddha. Uncertain; but the next items give some support to vibaddha.

vibaddhana (-tā; n. act. to next), *state of being unbound, freed, released*: (sarvajñāpūnyasāgarākaraśamjñāṃ) pratyababhata, sarvaśukladharmasamārjana-°dhanatāyāi Gv 342.18, so as to result in being freed thru acquisition (see **samārjana**) of ...

vibaddhayati (app. denom. to vibaddha, cf. **bad-dhati**), *unbinds, releases, makes freed*: kaḥ ... svayam ātmanecchati vibaddhayitum LV 45.2 (vs), *who wishes to make himself free by himself?*

vibandha, m., and **vipratibandha**, m. (= Pali vibandha, Pv. comm. 207.16, *obstacle*, not *fetter* with PTSD), *hindrance, obstacle, obstruction* (wrongly defined by Wogihara, Lex. 37; correctly LaV-P. on AbhidhK. vi.300, vibandha = *obstacle*); the two words have been noted (except as just stated) only in Bbh and are used there interchangeably: (129.16) bodhisattvaḥ dāna-vibandham api dāna-vibandha-pratipakṣam api (*what is an obstacle to giving, and what counteracts that obstacle*) yathābhūtam prajānāti. (18) tatra catvāro dāna-vibandhāḥ (v.l. °vipratibandhāḥ; they are described in detail) ... (130.2) dāna-vipratibandha-pratipakṣam niṣṭya (*taking recourse to that which counteracts the obstacle*) ... dadāti ... (130.6) vighāta-kṛtām dāna-vipratibandha-hetum ... (131.6) caturvidhasya dāna-vibandhasya caturvidham dāna-vipratibandha-pratipakṣa-jñānam veditavyam ... (131.23) dāna-vipratibandha-pratipakṣa-jñānam upādāya; again, one of the 6 upāya (q.v.) of a bodhisattva is the vibandha-sthāyin (upāya), *that acts as a block* (misunderstood by Wogihara l. c.), Bbh 264.8, discussed 267.3 katamo bodhisattvasya vibandha-sthāyī (v.l. °stha) upāyaḥ? iha bodhisattvaḥ ... (5) sattvānām vipratibandhenāvatīṣṭhate (*is in the position of a block, hindrance, to the natural, worldly behavior of creatures*); the text then explains how the Bodhisattva bribes creatures to abandon their natural immorality and live morally by promising them the worldly enjoyments they crave, on that condition; in this passage vipratibandha is constantly used, 267.5, 14, 19, 24; 268.3, 6; but at the end, 268.11, vibandha-sthāyī (or rather in mss. °stha) upāyaḥ is used again, and in 268.9, just above, evaṃ vibandha-sthitasya bodhisattvasya; once more, Bbh 388.6 (apṛapṣeṣu caisu, sc. dhyānādiṣu, cf. lines 3–4) prāptaye vibandha-samkleśaḥ, *the (sort of) impurity (one of two kinds) that, when they have not been attained, consists in an obstacle to their attainment*.

vibuddha, ppp. (not noted in Pali; Skt. id., in somewhat different mgs.), (1) *thoroughly enlightened*: sāti-vibuddha (= sa ati-vi°, *O thou who art exceedingly well enlightened*) pravartaya cakravaram LV 415.4 (vs); (2) *made noticeable, conspicuous*: prāsāda-harmiyam tam (mss. °harmīye) gavākṣa-vara-śaraṇa-pañjara-vibuddham Mv ii.36.4 (vs).

Vibuddhajñānabodhidhvajateja, n. of a Tathāgata: Gv 311.10 (prose).

vibuddhati (cf. **buddhati**; = Skt. vibudhyate, AMg. vibujjhai), *awakes*: vibuddhi, 3 sg. opt., *would awaken*, Mv i.155.19 (vs); vibuddhitvā iii.191.12 (prose); for vibudhiya (1 sg. opt.) of text Bhad 41, all Jap. and some Nep. mss. vibuddhiya, which prob. read.

vibuddhana (nt.; n. act. to prec.) = **vibudhyana**, q.v.: tryadhvaika-lakṣaṇa-(so read)-vibuddhana-nirvikalpā Dbh.g. 1(337).9.

Vibuddhi, n. of a Bodhisattva or future Buddha(!): Gv 442.15 (gen. Vibuddher, in a long list of them).

vibudhyana (nt.; see also **vibuddhana**; n. act. to Skt. vibudhyate, see **vibuddhati**), *awareness, realization*,

becoming conscious (of . . . , usually in comp.): sarvabuddha-bodhimaṇḍa-°na-(text vibudhyāna-°)jñānamāṇḍalāvabhāṣapratilābhāya Gv 344.12; abhisambodhivivūha-°na-370.26; -bodhi-°na-jñāna- 375.17; teṣu (gen. pl., sc. of future Buddhas) vibudhyana (acc. sg.) Bhad 35, here prob. = *becoming enlightened* (attaining Buddhahood).

vibodhaka, adj. (cf. Pkt. vibohaga, °ya, and BHS **vibodhita**; to Skt. vibodhayati plus -aka), *causing* (a flower) to 'awaken' i. e. to *bloom* (cf. Skt. vibuddha, of flowers); in a metaphor, buddha-vibuddha-manuja-kumuda-°kasya (bodhisattvasya) LV 9.16.

vibodhana (cf. Skt. id.), applied to a perfume twice in Gv: vibodhana-gandharājapramukhā(h) Gv 153.15, in a list of perfumes all cpd. with gandharā°, °na-gandhamānirāja- Gv 101.9, a jewel supposed to emit a perfume, cf. **anuracitagandhagarbha**°, which precedes this.

vibodhita, ppp. of Skt. vibodhayati (see s.v. **vibodhaka**), *brought to full bloom*, of flowers; fig. of women's faces compared to flowers: makutaṅḍalapattra-°ta-āraṇikā LV 322.10 (vs; read as one cpd. word).

vibhakta, nt., or °ti, f., a high number: °tam Mvy 7849 (cited from Gv); Gv 133.7; °tiḥ Mvy 7723; °ter, gen. sg., Gv 105.24.

Vibhaktāṅga, n. of a Bodhisattva: Gv 442.13.

[**vibhakṣayati**, *devours*, unrecorded; °yantaḥ SP 83.11 (vs), prob. read either ye (short e) bhakṣayanti with Kashgar rec., or yi (= ye), or ca bhakṣayantaḥ with WT and their ms. K'.]

vibhaṅga, m. (= Pali id.; consult Childers), (1) *distribution, classification*: °ga eṣāṃ (categories stated just before) yathāsūtram eva veditavyaḥ Bbh 25.4; see also **Karma-vi°**; (2) *explanation, commentary*: Cakravartī-sūtra-vibhaṅga Karmav 102.1; prob. in this mg. **Vinaya-vi°**, q.v.; Vibhaṅge MSV iii.29.6 prob. = this.

vibhaja, nt., a (moderately) high number: Mvy 7845 = Tib. nab nub (see **vijambha**); cited from Gv 133.5; omitted in Gv 105.23.

vibhajati (= Pali id.), *explains or understands in detail*: artham vibhaktum Divy 494.26; yāvad gāthārtham na vibhajati 495.18; (duḥkham āryasatyam) ācīkṣati deśayati prajñāpayati vivarati vibhajati Mv iii.408.18; (alpam vyapadiśāmi, tat svaśaktyā) °ti MSV ii.27.17.

vibhajana, nt. (= Pali id.), *differentiation, classification*: °nam Mvy 5174; dhyānāṅga-(q.v.)-vibhajanaṛtham LV 251.2.

vibhajitar (cf. Skt. vibhaktar; new n. ag. based on pres. vibhajati), *one who classifies, differentiates*, or *explains in detail*: °tāraḥ kṣāntinām Gv 463.4, in a long list of epithets of kalyāṇamitrāṇi.

Vibhajyavādin, pl., n. of a school: Mvy 9084; cf. Pali vibhajja°, ep. of Buddha, as expounder of °vāda = Theravāda, orthodox Southern Buddhism.

vibhajya-vyākaraṇa, nt. (cf. Pali vibhajja below), *elucidation* (response to a question) by *analyzing or distinguishing* (different aspects involved beyond what the question itself raised): Mvy 1659; cf. Pali AN i.197.21 aniccāṃ nāma cakkhum putṭhena pana, na cakkhum eva, sotam pi aniccāṃ, ghaṇāṃ pi aniccāṃ ti evaṃ vibhajitvā vyākātābham. See **vyākaraṇa**.

vibhaṇḍayati (cf. Pkt. vihaṇḍana, *abusive*, of language, Sheth), *distorts* (the facial expression); mukham vi°, *makes a ugly face*: °yati MSV i.285.16; Divy 263.14; °yasi 15; ger. vibhaṇḍya 575.24.

[**vibhartsayati**: LV 335.1 (vs) vibhartsyase, but best mss. vihatsyase; a fut. of vi-han- is to be read, see § 31.24; Tib. *you will be made poor*, phoṅs par . . . ; for SP 84.10 (vs) vitamsayanto, em., WT read vibhartsayanto; a form of bharts- is indicated by Tib. bsdigs pa, *menace, threaten*, but vi is very weakly supported; read rather ca, or tha, bharts°, or bhats°.]

vibhava, (1)? adj. Bhvr., *free from existence*: (bahu bodhisattvā tatha śrāvakā ca...) bhavaprahāṇā vibhavaś ca sarve SP 152.11 (vs), *rid of existence and free from it, all of them*; so both edd., no v.l.; but Burnouf *exempt de terreur*, implying vibhayaś, supported by Tib. *hijgs pa* rab spaṅs; prob. this is the true reading (vi-bhava would duplicate bhava-prahāṇa); (2) m. (= Pali id.) *annihilation, destruction* (Tib. regularly *hijgs pa*): (sarva-)dharmaprakṛti-svabhāvam-(read °va- with Calc.?)-saṃdarśana-vibhava-cakram (of the dharmacakra) LV 422.19; vibhavaḥ Mvy 6469 = Tib. (read) *hbyer ba* or *hijgs pa*; often assoc. with its antonym saṃbhava, *coming into existence*, Mvy 6845 loka-vi° (6846 loka-saṃ°); (lokadhātusambhavam ca...) lokadhātuvibhavam ca vicārayati Dbh 67.23; (kalpadāham) saṃdarśayanta vibhavam tatha saṃbhavam ca LV 298.12 (vs); saṃbhavam vibhavam caiva mohāt paśyanti bālīśāḥ, na saṃbhavam na vibhavam prajñayukto vipaśyati Lañk 269.2-3 (vs); lokasya saṃbhavam ca vibhavam ca vyavalokayate Dbh 47.24; vibhava ucyate prahāṇam tyāgaḥ (definition) Bbh 50.14; with bhava, instead of saṃbhava, vibhavam ca bhavam ca jñātva loka Mv 113.395.13 (vs); it is heresy to believe in either, bhava-vibhava-dṛṣṭi-vigatānānpādanirodhajñānena Gv 469.11; ātmadrṣṭi-(add bhavadṛṣṭi-with WT)-vibhavadṛṣṭi- SP 71.2.

Vibhava-gandha, n. of a Bodhisattva: Gv 442.12.

? **vibhāgiya** (app. to Pali vibhāga plus -iya, *one who is an expert in scholastic classification* (cf. Senart, Mv ii note 536): dharmo gatiṃ °yānām Mv ii.212.20 (vs); but the pāda is hypermetric; in a repetition of the same vs iii.156.17 Senart reads the metrically correct dvijātīnām, *of brahmins*, but mss. vibhātīnām (read vibhāginām, gen. pl. of vibhāgin = vibhāgiya?); Pali has the same vs, Vin. v.149.22-23, but with a quite different pāda for this: vibhavo gati dhammānaṃ.

Vibhāvanagandha, n. of a Bodhisattva: Gv 442.12.

vibhāvita, ppp. (to Skt. vibhāvayati, Pali vibhāveti; Pali °vita used as in BHS, see PTSD s.v. vibhūta, and cf. BHS 2 vibhūta), ifc., *free from, deprived of*... sarvanimittā-to Samādh 22.9 (prose), in a list of epithets of the tathāgata-kāya (others are animittāḥ sarvanimittāpa-gato... animittasvabhāvaḥ).

Vibhāvitamatī, n. of a Bodhisattva: Gv 442.7.

? **vibhāgati** (cf. Pkt. vibhāsal, Sheth), *expounds variously*: yam nūna haṃ pi (so all mss. and WT, metr. required) ima buddhabodhiṃ tridhā vibhāṣyeha (= vibhāṣya, ger., plus iha) prakāśayeyam SP 55.10 (vs), *having expounded it in three ways* (sc. the 3 yānas), *may I here proclaim*... But WT vibhajyeha, citing K' as vibhajyāha, and Tib. *phye, divide*.

vibhāṣā (cf. AMg. vibhāśā, 'relating some broad meanings out of the innumerable meanings of a sūtra,' Rat-nach.), *extensive commentary*: Mvy 7568 = Tib. *bye brag tu bśad pa*, or, *smra ba, explanation in detail*; referred to in Chin. Buddhist sources, BR s.v.

Vibhīṣaṇa (doubtless a reminiscence of the brother of Rāvaṇa so named), (1) n. of a yakṣa (living at Tāmraparṇi): Māy 14; (2) n. of a nāga king: Mvy 3303; Māy 247.7. (In Mmk 17.28 prob. read Yama-vibhīṣaṇa; see Yama 3.)

vibhugna, adj. (ppp. of unrecorded vi-bhuj-), *bent* (with age): °naḥ Mvy 4100 = Tib. *sgur ba, crooked* (of a man's back).

Vibhudatta, n. of a Buddhist monk: Gv 47.9.

1 **vibhūta**, m., a high number: Mvy 8036 = Tib. *rnam hbyun, variously or extensively become*.

2 **vi-bhūta**, adj. (vi- privative; cf. vibhava 2), *abolished, put away, abandoned, annihilated*: °tam Mvy 2570 = Tib. *bral bar hgyur*, or, *med par hgyur, become lost, become not*; sā ca saṃjñāśya vibhūta vibhvatī Bbh 50.13, *and for him that notion becomes lost* (text continues, vibhava, q.v. 2, ucyate...).

vibhūtamgamā, f., or (v.l.) °ma, nt. (n. sg. °mam), a high number: LV 148.10; cited in Mvy 7976 as **vibhūti-gama**, nt., q.v. Tib. in both places *rnām hbyun*.

Vibhūtapati, and **Vibhūtabhūta**, names of two Bodhisattvas: Gv 442.19.

Vibhūti, n. of a Bodhisattva: Gv 442.8 (°teḥ, gen.). **vibhūti-gama**, nt., Mvy 7976, citing °tamgamā (or °gama, nt.) of LV 148.10, q.v.

Vibhūṣanadhara, n. of a nāga maid: Kv 3.21.

Vibhūṣita, (1) m., n. of a Bodhisattva: Gv 442.8; (2) nt., n. of a Buddhakṣetra: Mv i.123.10.

vibhūṣitā, (1) (?) to Skt. vibhūṣin plus -tā), *magnificence, splendor, ornate condition*: na śraddadhī mahyam imām vibhūṣitām SP 113.10 (vs), *he has not believed, 'this magnificence is mine'*; no v.l. in KN; WT cite ms. K' as vibhūṣām (Skt.), which they em. to vibhūṣām, implausibly; Tib. *hbyor ba* (read pa), *wealth, treasure*; vibhūṣām of K' looks like a secondary change, to a familiar Skt. word; all the other three pādas of the stanza are jagati (supporting °ṣitām); the same form prob. occurs in prose in: tām divyām vibhūṣitām (ms. °tām, mere orthographic var.) dṛṣṭvā Av i.68.4, *having seen this magnificence* (Speyer em. to °ṣikām, which is unrecorded and implausible); (2) (ppp. of vi-bhūṣ-) n. of an aparas: Kv 3.10.

Vibhūṣitāṅga, n. of a Bodhisattva: Gv 442.2.

Vibhūṣitālamkāra, (1) n. of a 'gandharva maid': Kv 4.22; (2) n. of a kīrnara maid: Kv 6.24.

-vibhedika, lit. *separator*, see **aṅguṣṭha**°. (Not recorded; to Skt. °din plus -ka.)

vibhramati (= Pali vibhramati), *leaves the order of monks*: vibhṛāntaḥ MSV iii.66.4.

vibhṛāmaṇa, adj. (Skt. vibhṛāmayati plus -ana), *causing distraction*: buddhi-°no lābhasatkāraḥ Śiks 105.12 (in a list of epithets of lābhasat°).

vimati, f. (= Pali id.), *doubt*: prāṇinām ma bhavatu vimatiḥ LV 288.4 (vs); devaputrān °ti-prāptān jñātva 350.20 (prose); idam avaci °ti-haraṇam 370.14 (vs); °ti-samudghaṭita ity ucyate 425.15; °ti-chedakam jinam RP 5.8; °ti-samakārī (of Buddha's speech) 47.2; often with **kāṅkṣā**, SP 223.1; Mvy 2130; RP 8.10; Gv 5.1; 32.25; at the end of Jātaka stories often as in Divy 297.28, syāt khalu bhikṣavo yuṣmākaṃ kāṅkṣā vimatir vā..., similarly 328.1 etc.; misc., Mv 1.98.14; 115.14; Dbh 7.6, etc.; vimati, m.c., Samādh 19.35. See next items.

Vimati-vikīraṇa, (1) n. of a Bodhisattva: Gv 442.4; (2) n. of a samādhi: Mvy 590; ŚsP 1422.20.

Vimatisamudghāṭi, n. of one of the sons of the Buddha Candrasūryapradīpa: SP 19.4; see **-samudghāṭin**.

vimada, nt., a high number: Mvy 7878 = Tib. *dgaḥ yas*; cf. **vimuda**. Cited from Gv 133.16, where **visada** (q.v.) is printed.

vimadhyama, adj. (cf. RV vimadhya, Pali vemajjha, n.; AMg. vimajjha, adj.), *midling*: iti hīna-vimadhyamot-tamānām Jm 115.1 (vs).

vimantra, nt., a high number: Gv 133.19; (cited from Gv) Mvy 7885 = Tib. *gzhal* (= mātra) *saṅs* (= vi-, ve-); cf. **vernātra**, also **vitramantrā**.

vimardanātā, see **a-vi**°.

Vimala, (1) n. of one or more former Buddhas: Mv i.140.10 (v.l. Vimala-, cpd. with foll. **Maricījāla**); Śiks 169.9; Gv 104.15; (2) n. of a disciple of Śākyamuni (= Pali id.; see s.v. **Yaśodeva**): LV 1.9; Sukh 2.4; (3) n. of a devaputra, (a) one of the 16 guardians of the bodhimāṇḍa: LV 277.13; (b) as representative of a class of gods(?), Mmk 69.6; (4) n. of a nāga king: Māy 246.27; (5) n. of a samādhi: SP 458.2; Dbh 82.10.

Vimalakīrti, n. of a Bodhisattva: Mmk 40.15. In a list of 16 Bodhisattvas; is this the same as the Vimalakīrti so well known in Chinese Buddhism? See s.v. **satpuruṣa**.

Vimalakīrtinīrdeśa, n. of a work: Mvy 1340; Śikṣ 6.10 etc.; its verses are in BHS, Śikṣ 324.11–327.4.

Vimalaketu, n. of a Bodhisattva: Mmk 40.15.

Vimalagati, n. of a Bodhisattva: Mmk 40.14.

Vimalagarbha, (1) n. of an ancient prince, previous birth of Bhaiṣajyarāja: SP 457.9 ff.; cf. 470.11; (2) n. of a Bodhisattva (seemingly not = 1): Mvy 711; Dbh 2.13; (3) n. of a samādhi: SP 424.7; (4) a certain gem: °bha-maṇiratna- Gv 219.16; °bha-maṇirāja- 295.4.

Vimalacakraḥṇuprabha, another form of the name **Vimalavaktrabhā°**: Gv 308.5.

Vimalajendra (v.l. **Vimalendra**), n. of a former Buddha: Mv 1.139.7.

Vimalatejaḥprabhā, n. of a Bodhisattva: Gv 3.15. **Vimalatejas**, n. of a previous birth of Śākyamuni: RP 23.2; (the same?) n. of a Bodhisattva: Gv 2.21, and prob. Śikṣ 189.9 ff. (?)

Vimaladatta, (1) n. of an ancient king, as whose son **Sarvasattvapriyadarśana** (2) was reborn: SP 408.11; (2) n. of a samādhi: SP 424.2.

Vimaladattā, n. of a queen: SP 457.8 ff. (previous incarnation of **Vairocanaśmipratimaṇḍitadhvarāja**, 470.6).

Vimaladharmaparyavatajñānaśikharābha, n. of a Tathāgata: Gv 309.3.

Vimaladhvaṇa, n. of a Bodhisattva: Gv 2.18; 444.11.

vimalanā (to Skt. **vimalayati** plus -ana), *purification*: Mvy 7543 = Tlb. sbyon ba.

Vimalanīrbhāsa, n. of a samādhi: SP 458.3.

Vimalanetra, (1) n. of a past Buddha: Sukh 6.6; (2) n. of a future Buddha (predicted rebirth of the Bodhisattva **Śrīgarbha**): SP 21.13 (prose); called **Vimalā-granetra** in vs 26.6; (3) n. of an ancient prince, previous incarnation of **Bhaiṣajyasamudgata**: SP 457.9 ff.; cf. 470.11; (4) n. of a Bodhisattva: Mvy 677; Gv 3.1; (5) n. of the 'leader-jewel' (see **pariṇāyaka** 2) of a certain cakravartin: Gv 418.11.

Vimalapradīpa, m., n. of a samādhi: Mvy 540; ŚsP 1417.20.

Vimalaprabha, (1) n. of a former Buddha: Sukh 5.11; (2) n. of a Bodhisattva: Gv 3.15; (3) n. of a śuddhā-vāsakāyika god: LV 267.9; (4) n. of two samādhis, in the same list: Mvy 544 = ŚsP 1418.9, and Mvy 609 = ŚsP 1425.2; also one of (only) four samādhis, Dharmas 136; (5) n. of a former kalpa: Gv 174.21; of another, also called **Vimalābha**, q.v., Gv 307.9 (prose).

Vimalaprabhā (text °prabhāsa, with only one ms., but repeated in WT), n. of a samādhi: SP 424.7.

Vimalaprabhāsa, n. of a Tathāgata: LV 290.9.

Vimalaprabhāsaśrītejorājagarbha, n. of a Bodhisattva: Dbh 2.14.

Vimalabāhu, n. of a Tathāgata: Gv 361.3.

Vimalabuddhi, n. of a Bodhisattva: Gv 4.13.

Vimalabhāsa, n. of a samādhi: SP 458.3 (so Burnouf; Kern, Transl., **Vimalābhāsa**; v.l. in ed. °ābhāsa, °ābhā-svara).

Vimalamaṇḍita, n. of a former Buddha: Mv 1.137.3.

Vimalavaktrabhānuprabha, n. of a cakravartin: Gv 307.15; later called **Vimalacakraḥṇā°**, q.v.

Vimalavatsa, n. of a Tathāgata: Gv 360.25.

Vimalavyūha, n. of a park at Kapilavastu: LV 121.16.

Vimalāśikhala (so mss.; Sen. em. °ra, but cf. śikhala), n. of a former Buddha: Mv 1.140.13.

Vimalāśrimegha, n. of a Tathāgata: Gv 421.22.

Vimalasambhavadaprabhā, n. of a nurse of the Bodhisattva **Īśvaragunāparajitadhvaṇa**: Gv 381.17.

Vimalā, (1) n. of a princess: Mv 1.348.12; (2) n. of a deity of the park **Vimalavyūha**: LV 122.10; (3) n. of a rākṣasī: Māy 243.11; (4) n. of the second Bodhisattva-bhūmi: Dbh 5.8 etc.; Mvy 887; Dharmas 64; Sūtrāl.

xx.33; Bbh 334.24; (5) n. of one or more lokadhātus: Mmk 292.16; (in the east) LV 290.9; (in the south) SP 265.6, 11; (6) n. of a river, listed between Tapodā and Nairāñjanā: Māy 253.8; prob. not identifiable with rivers of this name in Kirfel, Kosm., 65, 67, 68.

Vimalāgranetra, see **Vimalanetra**.

Vimalānana, n. of a former Buddha: Sukh 5.11.

Vimalābha, n. of a kalpa (= **Vimalaprabha** 5): Gv 312.10 (prose); 314.4 (vs; both edd. corruptly **Vimāl°**).

Vimalendra, see **Vimalajendra**.

Vimalottarajñānin, n. of a Bodhisattva: Gv 2.15.

Vimalottariya, n. of a former Buddha: Mv 1.139.8.

vimaṣṭaka (semi-Mindic for Skt. **vimṣṭa-ka**; cf. Pali **vimaṭṭha**), *polished*: so read with mss. in Mv 111.81.12 (vs), see s.v. **ghaṭṭa**.

vimātra-tā (implies an adj. *vi-mātra, *diverse*, which has not been noted; see next, also **valmātra**, °tra-tā, °trya; all these seem to be used only as nouns, except one case of **valmātra** as adj., Mv 111.320.16, acc. to mss.; Pali also has no adj.), *diversity, variety, heterogeneity*: **sarvasattvendiya-virya-°tā-jñāna- LV 433.8**; **naikabuddhasthānapraṇidhāna-°tāvaraṇāya** (see **āvaraṇa**) Gv 107.22; (-**praṇidhāna**)-**vimātrātāvaraṇāya** (so read for °**vimātrāvara**°) 24, and so read -**praṇidhāna-vimātrātānugamāya** (for °**vimātrānu**°) 109.5; **anantabodhisattvādhimukti-** (2d ed. **anantasattvādhimukti-**) °**tām sampaśyan**, **anantasattvavibhakti-°tām sampaśyan** 115.26 f.; **kvacid bodhicitta-°tām** (etc., a long series of cpds. ending -**vimātratām**)... **asrauṣit** 516.13 ff.; others Dbh 15.15; 75.4; at end of cpd. used like Skt. **viśeṣa** (see Sukh 66.12 s.v. **valmātrya**) at end of cpds. = *various*...: **nānā-sattvakula-°tābhyo** Gv 145.15, *from various varieties of families of creatures*.

vimātrya (nt.) = *prec.* and **valmātrya**: **kvacit tathāgatapūjā-vimātryavimātratām** (... **asrauṣit**) Gv 516.15; in a list of cpds. all ending -**vimātratām** (see *prec.*); here alone this synonym precedes, rather pleonastically; *the variety of the diversity of Tathāgata-worship*.

(**vimāna**, nt. and m., = Skt. *id.*; on use in Pali, see elaborate article in PTSD; even in Skt., see BR, it is not exclusively used of divine, nor yet of mobile, residences, but may apply to any luxurious dwelling-place, which in India would naturally include the surrounding grounds; see Mrs. Rhys Davids, *Minor Anthologies of the Pali Canon* Part IV, 1942, p. vi: '... more than houses, including gardens, woods, lakes' etc. ... 'estates might have been more literally correct', but she uses *mansions*; several times in Jm the word is applied to something located in woods and used by a king for amusement; Speyer *arbors*, pw 7.375 'etwa *Hain*', but surely buildings seem to be involved: **vimāna-deśeṣu** Jm 182.22, 183.3; the king takes a siesta śrīmatī °**na-pradeśe** 183.10; the king stays for a time śrīmatī pravivikṭe °**na-deśe** 192.23; vane **manoharadyāna-°na-bhūṣite** 208.20. Pali certainly also uses the word, as does Skt. more commonly, of the air-traveling palaces of the gods; and I question whether either Pali or BHS gives it any meaning which could not be matched in Skt. On Divy 399.18, where pw also sees the meaning *Hain*, see **Śairīṣaka**; nothing in the context suggests any reason for departure from the common meaning, *celestial*, and no doubt *mobile, palace*.)

Vimānarājan, n. of a former Buddha: Mv 1.139.1.

[**Vimālabha**, see **Vimāl°**]

? **vimīśra**, adj., *unmingled* (vi, neg.?): Mv 11.4.10 instead of **vinimīśra**, q.v.; metr. deficient. The word is known otherwise only with intensive force in vi-, *mixed* up (Skt. and Mindic).

vimīśrita, adj. (Ap. **vimīśiya**, Jacobi, Bhav. 90.10; denom. ppp. to Skt. **vimīśra**), *mixed*: °**taḥ** Mmk 149.13 (vs); -lipi, LV 126.9, see s.v. **vidyānulomāvimīśrita**.

Vimukta, n. of a former Buddha: Mv 1.137.2.

Vimuktaka = Muktaka (śreṣṭhīn), q.v.: Gv 549.3.

Vimuktaghoṣa, n. of a Bodhisattva: Gv 442.24.

vimukti, f. (= Skt. id., Pali vimutti), = vimokṣa, q.v.: the three vi°, vimuktayas tathā tisro Lañk 135.6 = 321.8 (vs).

Vimuktacandra, n. of a Bodhisattva: Mvy 674; Dbh 2.21; 5.28, etc.

vimuñcati, emits, utters words (no noun object expressed): Ud viii.8, see s.v. muñcati.

vimuda, m., a high number: Mvy 7749 = Tib. dgañ yas; cf. vimada.

vimūrchita, adj.-ppp. (= Pkt. vimucchia, -Sheth), stupefied, in a faint: °taṃ māṃ Divy 454.30.

vimṛṣṭa (1), ppp.-adj., lit. rubbed off, so obliterated, obscured: api tām evaikkottarikām vimṛṣṭarūpām prajvālayāmi Divy 333.13, I will illumine the Ek°, the form of which has become obscured; (2) a high number: Gv 106.1 (error for viśiṣṭa, q.v.).

vimoktavaya, gdve. of Skt. vi-muc-, lit. to be let go, passed over, so let pass, accepted, not criticized: (after passage cited s.v. vipratipadyate) sarvāḥ kriyās tasya vimoktavayā Śikṣ 99.17, all his actions are to be let go (uncriticized); Tib. (Transl. p. 102 n. 1) bya ba la mos par byas. Text proceeds: one must think, nāhaṃ paracittaṃ jāne, etc.

vimokṣa, m. (Skt. id., Pali vimokkha), release, salvation. As in Pali, there are three, or eight, vi°; the three are in Pali suññato, animitto, appaṇhito vi°, explained Vism. 658, and in Dharmas 73 śūnyato 'nimitto 'praṇihitaś ca; in Mvy 1541-4, three vi°-mukhāni, approaches, entrances to ..., listed as śūnyatā-, animittaṃ (sc. °mukham), appaṇhitaṃ; references to the three (or three-fold) vi° (often foll. by -mukha, or corruptly -sukha), LV 9.6; 181.20; 205.3; 359.22; 374.10; Gv 472.9; in Lañk 163.4 vimokṣa-traya seems, however, to mean the opposite of the three saṃgati (q.v. 2), which seems to mean the three saṃdhi (q.v. 6); the eight vi° explained at length Mvy 1510-1518 (corresp. to Pali vimokkha); more briefly, and with accidental omission of the third, Dharmas 59; references to 8 vi°, SP 150.2; 180.1 (prose, read aṣṭavimokṣā(h) with mss., Bhvr., possessing the 8 vimokṣa, exactly like ṣaḍabhiñjā(h) just before; note in ed. and em. wrong); 202.11; Av ii.69.2; Bodhisattva-vimokṣa means a Mahāyāna method of salvation; various fanciful names are given to such mystical (and not specifically described) methods; e. g. in Gv 261.4 a 'night-goddess' claims to have learned the Bodhisattva-vi° called samantabhadraprīṭṭivipulavimalavegadhvaṃ. See also vimukti.

Vimokṣakarā, n. of a kinnara maid: Kv 6.17.

Vimokṣacandra, n. of a Bodhisattva: Gv 443.7.

Vimokṣa, n. of a dhāraṇī: RP 50.4 (prose).

vimogha, either hyper-Skt. = Skt. vimoha, delusion, or cpd. of vi-, intens., and Skt. mogha, adj., completely vain, empty: in (rājyasukhaṃ) vimogha-dharmaṃ RP 39.13 (prose).

vimbaka, vimbara, see bi°.

vi-mrakṣayati, stains, defiles: a-vimrakṣito (by Senart's em.; mss. avimbakṣito) aśuciṇā bhagavāṃ Mv i.147.3 (vs), unstained by impurity is the Lord.

viya (= Pali id., Skt. iva), like, as; only in Mv, but frequent there in prose and vs alike: prose, i.237.10; 301.7; 339.7; 344.9; ii.158.7 (mss. ciya); 268.10, 11; iii.48.19; 49.6; 60.7; 182.13; 183.5; 414.15; vss, ii.4.1 and 19.16 (same vss with varr. have iva i.200.4 and 149.14; in ii.19.16 Senart em. wrongly); ii.36.14; 57.9; 181.5; 203.1, 5; 423.13 (here viya in mss., hypermetr.); iii.9.11; 79.9; 87.4; 184.4, 5; 405.11.

viyākaroṭi (Pali id., Jāt. v. 140.7, 28; not in PTSD) = vyā°, q.v., (1) explains: (praśnāni) °rotu Mv iii.368.2, °rohi 4, °riṣyaṃ 11 (vss); (2) predicts: viyākṛtu (= °taḥ) LV 222.20 (vs, most mss. vyā°, unmetr.).

viyūbha, hyper-Skt. (§ 2.36) for MIndic viyūha =

Skt. vyūha, arrangement: Vaj., Pargiter ap. Hoernle MR 180.16, see note 9 (corresponds to text of Vaj 27.4; 38.7, 8, where vyūha).

viyūha, m., = vyūha, q.v.

viyūhati (MIndic for Skt. vyūhati, but Pali and BHS have evolved a quasi-root yūh-, see āyūhati, ni-ryūhati, and Pali saṃyūhati), arranges: āyūhanti (q.v.) viyūhanti (pres. pple. f.) Gv 222.15 (prose).

viyūhana, (adj. or subst. (either to prec., or analogical creation to vyūha, viyūha 2, cf. § 22.7); (superlatively) manifesting, or manifestation: dharmadhātugaganam viyūhanam (... dharmayānam abhivāhayāhi me) Gv 56.7 (vs).

viyūhā = vyūhā, q.v.

viraga, nt., a high number: Mvy 7715; Tib. khrib (khrab) khrib. See s.v. vināka.

Viraja (cf. also Virajas), (1) n. of two former Buddhas in the same list: Mv iii.231.11; 234.6 (prose); (2) n. of a former Buddha, of the kṛta age (see 364.6); Lañk 364.14 (vs; he was of the Kātyāyana gotra); 365.6 (vs); (3) nt., °jam, n. of the Buddhakṣetra of the future Buddha Padmaprabha: SP 65.8 (prose); in 68.2 (vs) it is called the lokadhātu Virajā (f.), or (v.l.) °jo (m.).

Virajaprabha (cf. Virajaprabha), n. of a contemporary or future Buddha: Sukh 70.10.

Virajadhvaṃ, (1) n. of a lokadhātu: Suv 169.3, 8 (prose); (2) n. of a Bodhisattva: Gv 2.19 (prose).

Virajaprabha (cf. Virajaprabha), (1) n. of a Buddha: Gv 285.2 (vs); (2) n. of a Bodhisattva: Gv 3.16.

Virajas, n. of a future Buddha: Gv 441.26. Cf. Viraja.

Virajastajahsvara, n. of a serpent king: Mvy 3427.

Virajottarajñānin, n. of a Bodhisattva: Gv 2.16.

Virajomaṇḍala, n. of a kalpa: Gv 267.21; 281.21 (in vs, Viraja°, 284.5).

Virajovati, n. of a lokadhātu: Gv 233.22

[virāñcita, see vi-cañcita.]

virāḍa, adj. (= Skt. virala), scarce, rare, sparse: (māra-sena ...) virāḍikṛta LV 342.2 (vs).

viralikā (cf. next, and Pkt. virali, a kind of garment, Sheth), a sort of thin cloth: Mvy 8985 = Tib. señ ras; Chin. (1) silk, (2) some other kind of cloth; MSV ii.23.16; 24.10.

virali = prec.: MSV ii.20.16 f.; 23.15; Tib. señ ras.

virahitāt, abl. of ppp. Skt. virahita, used as prep. with gen., except: °tād Avalokiteśvarasya Kv 48.14, except A.

virāga, nt., var. for vināka, q.v.

virāgaṇa, see a-vi°.

virāgayati (denom. to virāga; = Pali virāgeti; very rare in Skt.; opp. to, and often used with, āragayati, q.v.; cf. a-virāgayati; Skt. vi-rādh- also approaches this in mg., as Skt. ārādhayati = ārag°, and samrādhayati resembles samrāg°), (1) is averse to, offends, displeases (usually a Buddha, or some worthy entity, acc.): °yati Mvy 2395; opt. °yeyam (with neg.) Divy 23.20; 133.15; 192.16; Av i.287.9 (ms. virāmayeyam); °yema Bbh 271.5; °yi (1 sg. opt.) Bhad 24; ppp. °gita (the object being made into subject nom.) Divy 131.6; 135.20; 233.20; Vaj 35.3 (but Kashgar version, Pargiter ap. Hoernle MR 187.7, virādhita(h), the 'correct' Skt. equivalent); sā te ... āragayitavyā na virāgayitavyā (gdve.) Bhik 31b.3; (2) turns away from: = avoids, gets rid of (cf. āragayati in meaning attains): tiryagoniṃ virāgya Av i.291.14; °niṃ virāgayiṣyatha MSV i.58.3; abhidhyāṃ ca virāgayan Av ii.69.9; (3) in caus. sense, makes (the mind, cittaṃ) averse (from, abl.): cittaṃ virāgya Av i.272.11 (pari-ṣkāra); 291.9 (nidhānā); ppp. without cittaṃ and without dependent, used absolutely, (buddhāḥ) virāgita(h) RP 59.8 turned away (from the world).

viriya (= Pali id.) = Skt. virya, heroism; only in

vss: viriy' (= vīryam) ārabhante Dbh.g. 13(349).8; °ya 26(52).10.

[**virukta**, LV 426.21, Lefm. with one ms., seems uninterpretable; read vimukti with the other mss. and Calc.: asaṅga-mahājñāna-vimāla-vimukti-paṭṭābaddha ity ucyate, *bound with the fillet of salvation*...]

Virūḍhaka, m.c. for **Virūḍhaka**, q.v.

? **viruta**, ppp.-adj., in LV 337.15 (vs) seems to mean *surpassing*; so Tlb. ḥḍas pa (normally = Skt. ati-kram-): śakyo nāham tvatsādrśyair bahubhir api gaṇana-virutair (no v.l.) drumāt praticālītum, *I cannot be made to retreat from the Tree (of enlightenment) even by many such as you (Māra), surpassing count*. The word seems surely corrupt but I have not thought of a good em.; ti-(for ati-) might be read for vi-, but what -ruta represents escapes me; perh. -gata? Foucaux, Notes 182, cites a v.l. viratal.

Virupākṣa, m.c. for **Virūḍhaka**, q.v.

Virūḍha (= Pali Virūḍha) = next: Av i.108.9 (prose); Mmk 654.21 (vs, may be m.c.).

Virūḍhaka, (1) (= Pali Virūḍhaka), n. of one of the four 'world-guardians', see s.v. mahārāja(n); guardian of the south, and chief of kumbhāṇḍas; Viru° (m.c.; text °dhaka) Samādh p. 42 line 4; (2) n. of a former Buddha: Mv iii.235.9; (3) n. of a cakravartin king: Mvy 3597; (4) n. of a general (senāpati) of King Prasenajit: Divy 77.27; 466.23; MSV iv.63.7; (5) n. of a nāga-king: Māy 247.18, see **Virūpākṣa** (1).

Virūḍhabhūmi, n. of a former Buddha: Mv i.139.2.

virūḍhi, f. (= Pali virūḍhi), *growth, increment*: only in phrase vṛddhim °ḍhim vipulātām, foll. by āpadyate Mvy 7435, by āpātum Bhik 23b.5, by gataḥ AsP 129.2.

Virūpa, n. of a householder's son: Av ii.174.3 ff.

Virūpa, n. of a daughter of King Prasenajit: Av ii.52.11 ff. Cf. Gaṅgarasthā.

Virūpākṣa (= Pali Virūpakkha), (1) n. of one of the 'world-guardians', see s.v. mahārāja(n); Viru° (m.c.) Samādh p. 42 line 4; guardian of the west, and lord of nāgas; doubtless intended by the nāga-king of this name Māy 247.18; (2) pl., used (as also in Pali) of nāgas, presumably as followers of Virūpākṣa: Māy 221.15; (3) sg., Virūpākṣaḥ (alone!) as final colophon, Sādh 601.4, perhaps meant as name of the author of the last section? (But the usual way in Sādh of indicating authors' names is something like kṛtiḥ plus gen. of the name.)

virucayati (cf. AMg. virega, *division*; M. vireṇa, virikka, see Sheth), seemingly *separates* from the religious community, or tries to do so (lit. *purges*, i.e. *gets out, removes*); parallel with vicchandayati, q.v.: ŚsP 1185.19 ff.

virocana, (1) (= vairocana 2; cf. Skt. virocana, Lex. and once in late lit., Schmidt, Nachträge, fire; so also AMg. viroyaṇa), a certain gem: kāmścid °na-maṇiratnāvabhāsān Gv 519.24 (prose); (2) n. of a Buddha, perh. the 'transcendent' B. otherwise called **Vairocana** (3): Gv 240.21; 241.10 (vss); (3) n. of a former Buddha (prob. not = 2; cf. **Vairocana** 4): LV 171.10 (vs), so Lefm. with ms. A, other mss. and Calc. Vairo° (meter indecisive); (4) n. of a yakṣa: Māy 52.

virolayati (Pkt. virolai, ppp. °lia, cf. Skt. vilolita, vilodayati, Pali viloleti), *stirs, agitates*: °layitvā (sc. kṣīram kalāsa) Mmk 711.2 (prose); ppp. °litaḥ Mvy 5339 = Tib. dkrugs pa, bsrubs pa.

vilakṣa, nt., a *million* (= 10 lakṣas, 1/10 koṭi): daśa lakṣā vilakṣaṃ tu vilakṣaṃ daśa koṭim Mmk 343.12 (vs, but meter bad at end; also the 2d vilakṣaṃ should be pl.).

vilagnita, ppp. (= Pali vilaggita, Jāt. iv.20.5; to vi plus lagnati or lagneti, q.v.), *hanging down, pendant*: yathā vṛkṣā °taḥ Mv ii.266.13 (vs), *as the trees are made pendant* (heavy with fruits), one of the signs of the Bodhisattva's approaching enlightenment.

Vilambā, (1) n. of a rākṣasī: SP 400.4 (Burnouf

Pralambā, citing a var. Vilambā; two mss. reported in KN as reading first Vilambā, then Pralambā); (2) n. of a piśāci: Māy 238.19.

Vilāsendragāmini, n. of a 'gandharva maid': Kv 5.3. **vilinaka** = Skt. villina, *melled*: Mv i.8.5 (prose); 12.7 (vs). In ŚsP 1258.7 vilinaka-(samjñā) is a corruption for **vinilaka**-, q.v.

vilujyati (= Skt. virujyate; cf. s.v. lujjati), *is destroyed*: so 'lpapunyah vilujyati (so read with Senart's note for viruhyati) Mv ii.423.13 (vs).

[**viluta**, corrupt: citrāntacittā vilutendriyāsi Mv ii.181.13 (vs), addressed to a nāgini; the true reading is indicated by the same vs in Pali, Jāt. iv.459.19, vibbhan-tacittā kupitindriyāsi; read in Mv vibhrāntacittā kupitendriyāsi.]

vilekha, m. (see **vilekha**; = Pali vilekha; cf. Skt. villikhati, *wounds*, also fig. *vexes, offends*), *perplexity, mental disturbance, annoyance, perturbation*: Mv iii.140.4 (vs) chindahi saṃśayitāna vilekham; Śikṣ 98.6 vilekham vā cittasyotpādayema; Dbh 42.4 drṣṭi-kāṅkṣā-vimati-vilekhāpanayana; Prāt 504.9 bhikṣuṇām kaukrtyāya vilekhāya vihimsanāya (v.l. lekhāya vihetāya; is the var. lekhāya to be associated with **ālekha** or **ālekha**, q.v.?) **vilekhana** (nt.?), = prec.: saṃśaya-vimati-°na-samudharanātāyai Gv 491.24 (prose).

vilekha, m., Mvy 5235 °yah, defined in Tlb. and Chin. as *regret* or *impressing on the mind, paying careful heed*; same definition for **ālekha** (or °kha), **vipratīṣāra**, and **kaukrtya**, 5234, 5236, 5237. Obviously related to **vilekha**, which is recorded as v.l. in both edd. of Mvy and should perhaps be read for this.

vilepanā (otherwise only °na, nt.), *unguent*: °nām gṛhitvā LV 49.8 and 50.12, both vss, but note that °nam is as good metr.; all mss. with text; °nā ca kṣīpīṣus LV 282.16 (vs), so Lefm. em., read with ms. A °nās (other mss. °nāṃs, as if m.).

? **vilepanikā** (corrupt?), acc. to Tib. = stan, *mat, rug, carpet* (for sitting on): (bhikṣuṇā ca sā pāṭayitvā) ... °kāyam sivitā Av i.266.3, *the monk tore it up and sewed it into a rug*.

vilokita, nt., (1, as in Skt., *look, gaze*: bhagavām ... nāga-°teṇa vilokayanto Mv iii.281.4; nāga-°teṇāvalokya Mvy 6371; see **ālokita**-vi°, **avalokita**, **vyavalokita**, and **āryamahāsimphavilokita**); (2) fig. (in this mg. = Skt. and Pali vilokana), *consideration, reflection*: (bodhisattvas tuṣṭavarabhavanasthita catvāri) mahā-°tāni vilokayati sma ... kāla-°tam dvīpa-°tam deśa-°tam kula-°tam LV 19.7-9, and similarly Mv i.197.10-12; ii.1.1-3 (as to the time, continent, country, and family in which he is to be reborn for the last time).

Vilokitamūrdha, m., n. of a samādhi: Mvy 513; ŚsP 1415.14.

Vilokinī, n. of a goddess: Sādh 75.13.

-vilomana, see a-vi°.

vilomayati (= Pali vilometi; cf. prati-vi°; in Skt. ppp. vilomita once, BR), *goes contrary to*: MadhK 338.5 bhagavata eva tvāde ete bhāṣitam vilomayanti; Gv 493.3 vilomayanti; Dbh 47.18 a-vilomayan (pres. pple.); Dbh.g. 27(53).3 a-vilomanta (read °mata, m.c.; nom. pl. pres. pple., m.c. for °mayantah; follows anulomayanta); Bcṭ 283.8.

vilohita, nt., (1) *blood* (? = Skt. lohita): Śikṣ 81.14 (vs) vṛkkau vilohitaṃ pittam, in a list of parts of the body. The alternative would seem to be to take vi = (a)pl, with Prakritic v. for p; I do not think this likely; (2) -samjñā = **vilohitaka**-, q.v.: ŚsP 59.8.

vilohitaka, nt. (once vilohita, q.v.; = Pali lohita), *a bloody corpse*; -samjñā, *contemplation of the notion of such a corpse*, one of the aśubha-bhāvanā, q.v., or -samjñā: Mvy 1160; Bhik 27a.3; ŚsP 1258.6; 1431.20. Cf. Pali lohita-makkhitaṃ MN i.58.26

vilva, nt., *poof*: Mvy 4172 = Tib. lteñ ka; placed between taḍāga and utsa.

vivaga, a high number: Gv 105.22; = **vigava**, which prob. read for this.

vivata, adj. (= Pali id., Skt. vivṛta), *open*: gopānasīye antarāṇi °tāni Mv II.125.14; vivatāyām vāhanāgārasālayām gopānasī-antarāṇi °tāni ... pāmsullikāntarāṇi °tāni 127.1 f.; similarly 128.7 ff.; 129.9 ff.; one or both mss. are apt to read vivata, sometimes even vivṛta, in the repetitions of this passage, on which see **gopānasī**; the LV version (254.10) has vivṛta.

vivata, see *prec.*

vivana, a high number: Gv 105.25; = **vivara** Mvy 7853 (cited from Gv; not in Gv 133).

vivara, (1) nt., a fairly high number: Mvy 7853 (= Tib. yal yol), cited from Gv, which in 105.25 has **vivana**, while Gv 133 omits the item; it corresponds to **vipatha** of Mvy 7727; (2) m. or nt., a much higher number: °raḥ Mvy 7782, °ram 7911, both = Tib. bñad yas; the latter cited from Gv but not found in either Gv list (106 or 133); (3) by corruption for **vimvara** or **bimbara** (q.v.), LV 147.22 (but this is cited from LV in Mvy 7958-9 as **vimvara**, and LV itself in 151.3 (vs) has **bimbarās**); also SP 409.6 (prose) has in text **vivara**, intending this same unit as is shown by the preceding **kaṅkara**; vv.ll. of SP quoted as **viśvara**, **visvara**, certainly intending **vimvara** or **bimbara**.

vivarana, (1) should mean *opening*; so Skt. and Pali; mg. uncertain in **sarvāvaraṇa-vivarana-paryutthāna** (q.v.)-vigataḥ Mvy 814, ep. of Bodhisattvas; Tib. sgrīb pa (= **āvaraṇa**) dañ chad pa (must = **vivarana**) dañ kun nas ldañ ba (= **paryutthāna**) thams cad (= **sarva**) dañ bral ba (= **vigata**). I should like to render: *free from the opening out and overwhelming* (taking possession) of the 'obscurations' (sins); Das gives to *open*... to *give out* among other mgs. of the confusing word(s) **chad pa**. But the repeated **dañ** in Tib. suggests rather a three-member dvandva. Another meaning of **chad pa** is *punishment*, but it is hard to see how **vivarana** could get that mg.; (2) (nt.?) a high number: Gv 105.25, = **varaṇa** Mvy 7852 (cited from Gv; not in Gv 133).

[**-vivarca**, see **vivarca**.]

vivarjanā (= Pkt. vivajjanā; Skt. only °na, nt.), *riddance, the getting rid of* (of, abl.): °nā ca (read cā, m.c.; note mss. reading) asārārūpavanāt Mv I.248.3 (vs), *riddance from the worthless-form-jungle*.

vivarna, adj. (in this sense hardly recorded exc. in Wilson's Dict.; but cf. **vivarna-tā** pw 7.375), *base, evil, wicked*: duṣṭo °no raudro dāruṇo sāhasiko Mv III.361.13 (prose; of a wicked king). Cf. next two.

vivarnaka, adj. or n. ag. (from next; Pali **vivannaka**, see below), *speaking (one who speaks) ill of*...: bodhisattva-kānām Gv 228.19; follows (bodhicitta)-vichindikānām, see **vichindika**. Pali **vivannaka** in Vin. IV.143.19 said to be noun of action, *dispraise*, but (sikkhāpada-) **vivannake** **pācittiyaṃ** may mean *there is a pācittiya in the case of one who speaks ill of*...; cf. **idam** **tasmim** **pācittiyaṃ** IV.130.17, *this is in him a p*, SBE 13.46.

vivarnayati (cf. *prec.* two; in mg. 1, opp. of Skt. **saṃvarṇayati**, = Pali **viṇṇeti**; in mg. 2 denom. from **vi-varṇa**, in Skt. mg.), (1) *speaks ill of, depreciates*: **saṃvarṇitaḥ** **samyaktvaniyato** **rāśiḥ**, **vivarnito** **mīthyātvā** **niyato** **rāśiḥ** (see **rāśi**) LV 351.9; **sarvabuddha**-°ṇito **hy** **ayam** **upadeśaḥ**, **yad-uta** **kāmanīṣevanam** Śiks 281.12; (atra **kimcit**) **saṃvarṇayitavyam** **kimcid** **vivarnayitavyam** **iti** **ditvā** Divy 263.13; (2) *discolors*: **upariṣṭād** °ṇayet (sc. cloth for a monk's robe), **nīlakardama-gomayalā** **Laṅk** 363.9 (vs); **yācñābhīṭāpena** °ṇitāni (*grown pale*, Speyer) ... **arthimukhāni** Jm 24.21 (vs).

vivarta (m.? to **vivartati** 2), with or sc. **kalpa**, (*period of*) *evolution of the world, after a periodic destruc-*

tion (saṃvarta); so Pali **vivaṭṭa** and **saṃvaṭṭa** (mis-defined PTSD, which precisely inverts the mgs.; Childers is correct; see notably Vism. 419.29 ff. which is completely clear, and consistent with BHS); °ta-kalpaḥ Mvy 8280, **saṃvarta-k**° 8279; **caturaṣṭi-saṃvartavivarta-sthito** Mv I.63.6, (the Lord) *abides thru 84 periods of destruction and (new) evolution* (see passage s.v. **vivartati** 2); **yāvat** **saṃvartakalpam** **api** **vivartakalpam** **api** **saṃvarta-vivarta-kalpam** **api** **anekāny** **api** **saṃvartavivartakalpāny** **anusmarati** **sma** (sc. the Buddha) LV 345.11-12; similarly Mv I.229.1 ff.; II.284.10 ff.; and substantially II.133.1-2, where mss. are more confused, one (followed by Senart) **anekāpi** **saṃvartakalpā** **vā** **anekāpi** **saṃvartā** **anekāpi** **vivartā** **anekāpi** **saṃvartavivartakalpā** (the other ms. always -kalpā after **vi**° and **saṃ**°); **saṃvarta** (v.l. °tam) **ca** **vivarta** (v.l. °tam; so mss.) **ca** **aṣṭiṃ** **tena** **karmanā** (a virtuous act), **durgatim** **nopalabbhate** ... Mv I.268.8 (vs); **saṃvarta-vivartam** ... **prajānāti** **Bbh** 253.14; **saṃvarta-vivarta-kalpān** **avataranti** (2d ed. correctly °rati) **sma** Gv 277.25; cf. **AbhidhK**. LaV-P. III.181 ff. (et al., Index). In Mv I.63.13 **vivarta-caryā** is used only in an attempt to explain **avivarta-caryā**, q.v.

vivartati, °te, (1) (cf. Skt., BR **vart-** with **vi-** 2), *falls back, backslides*, esp. of a Bodhisattva, from one bhūmi to a lower one: Mv I.77.4; 79.9 ff.; 80.1; 89.9 ff.; 90.6 ff.; 96.2 ff.; 110.5; 120.6 ff.; 127.2 ff.; contrary to Senart, note on I.77.4, there is no record of **saṃvartati** in a sense opposite to this (**saṃvartante** 77.5 is Senart's em. and his Index has no other ref.); (2) (cf. similar use in Skt., BR **vart-** with **vi-** 4) *evolves*, said of the periodic evolution afresh of the world after a period of dissolution; opp. **saṃvartati**, °te (1), *devolves, comes to dissolution*; Pali in same mgs. **vivaṭṭati**, **saṃvaṭṭati**: so **bhagavām** **caturaṣṭiḥ** **śrāvakasahasreḥi** (Senart adds **sārdham**) **caturaṣṭi-saṃvarta-vivarta-sthito**; **saṃvartamāne** **loke** **bhagavān** **caturaṣṭiḥ** **śrāvakasahasreḥi** **sārdham** **ābhāsvaraṃ** **devanikāyaṃ** **gacchati**, **vivartamāne** **loke** **iḥgacchati** **iḥa** **dharmam** **deśayati** Mv I.63.5-8; (ayam loko ...) **saṃvartati**, **saṃvartamāne** **ca** ... **loke** **yobhūyena** **sattvā** **ābhāsare** **devanikāye** **upapadyanti**; **bhavati** ... **sa** **saṃvartamāne** **loke** ... **vivartati**, **vivartamāne** ... **loke** **saṃsthithe** **lokasamniवेशe** (mss. °sthito °veśo, may be kept) **anyatārā** **sattvā** ... **ābhāsvarāto** **devanikāyāto** **cayavitvā** **icchatvam** (see **itthātva**) **āgacchanti** Mv I.338.14-18; **saṃvartamāne** **khalu** **loke** **sarvaprathamam** **prthivīpradeśo** **uddahyati** **vivartamāne** **ca** ... **loke** **sarvaprathamam** **prthivīpradeśo** **saṃsthlhati** Mv II.262.11-13; **bhavati** ... **sa** **saṃvartamāne** **lokaḥ** **saṃvartate** (*is destroyed*; Bendall and Rouse, *comes together*!); **tadeyam** **mahāprthivī** **agninā** **vā** **dahyate** ... Śiks 246.7; **vivartamāne** ... **loke** ... **abhra-gaṇāḥ** **saṃsthitante** ... 247.5; contrast, **saṃvartamāne** **khalu** **punā** **loke** 247.10. See **vivarta**, **vivartani**(ya).

vivartana, nt., *chapter, or treatise*: (astī Mañjuśrīḥ **tvadīya**-) **kalpa-visare** (*in the abundance of thy books of rules*?) **śabdagaṇanānirdeśam** **nāma** **vivartanam** **Mmk** 253.4; in line 10 it is called a **dharmaparyāya**.

vivartani (to **vivartati**, 2), *evolution, development*, opp. **saṃvartani** (1) q.v.: **AbhidhK**. (vyākhyā) LaV-P. III.181 note 3 (**bhājana**- and **sattva-vi**°), see **Wogihara**, **Lex.** 38.

vivartaniya, adj. or subst.? (= *prec.*, or adj. of corresp. mg.), (*of*) *new evolution of the world, after periodic destruction*: °ya-kāla-samaye Mv I.52.6; for similar passage I.338.14 ff. (where **vivartamāne** **loke** replaces this phrase) see s.v. **vivartati** (2).

vivartiya, **vivartya** (cf. **vivartati** 1), *liable to turning back, to backsliding*, formed as pendant to **a-vi**°, q.v.: LV 392.2 no **vivartyāḥ** (*together* = **a-vi**°); Mv I.80.4 (prose) **vivartiyās** **ca** **avivartiyās** **ca**, as two classes of Bodhisattva in the 2d bhūmi (an early stage); in Gv 244.12 for (a)kṣobhyavivartyaviryatām read with 2d ed. akṣobhyāv° (i. e. **avivartya**-).

vivardhayitar (n. ag. to Skt. vivardhayati), *increaser, one who causes to grow*: °tāraḥ bodhicittasya (kalyāṇamītrāṇi) Gv 463.2.

vivarya, nt., a high number: Mvy 7856 = Tib. (h)khrul yas; = **viparya**, q.v.

vi-vahati, intrans. (with mg. of Skt. passive), *strays away, is distracted*: (te tejograstās tatra-jatratrāsu prati-padyante na °hanti na viceṣṭante akriyāyai Bbh 31.11.

vivācayati, (?) **vipācayati** (= Pali vipāceti), *grumbles, makes disapproving remarks*: °yanti Mvy 2643 (= Tib. kha zer ba, acc. to Das = mukhara, loquacious, but Lex. also abusive); Divy 492.17; MSV 1.44.16; 236.13; °yati Mvy 9360, but here Mironov **vipācayati** (= Pali), and Tib. rnam par smod pa, *speaks abusively*; always the third of a series of near-synonyms, avadhāyati (Skt.) and kṣipati (Skt.; in Divy dhrīyati, in Mv perhaps kṣīyati, q.v., in a similar context) being the others; in Pali, ujjhāyati khīyati vipāceti. Orig. form not clear; if it was vipāc°, what etym.? Yet vivāc° looks like a lect. fac., and is not really a natural form (caus. to vi-vac-?); the occurrence of vipāc- in Mironov also makes one doubtful. Perhaps vipācayati was a bit of ancient slang: *gets (one) cooked = reviles*.

vivādaka, m. (to Skt. vivāda, °dayati; Pali id., *one who quarrels*), either *quarrelsome person* (as Pali), or (= Skt. °da plus -ka svārthe) *quarrel*: m. bhuyo (m.c. for bhūyo) puravarasmi dehīnām lobhadosakalāḥ vivādakā (several mss. °da-tā) LV 54.9 (vs), ... no disputes due to greed or hatred, no quarrelers (or quarrels).

vivādāyati (not recorded in this sense), *rebukes, reviles*, or the like: Śikṣ 13.1 devatā uccagghanti vivādāyanti (a Bodhisattva who falls in his duty).

[vivādika-saṃjñā ŚsP 1258.7, read vikhādītaka°, q.v.]

vivāha, (1) m. (= Pali id., see PTSD s.v.), *giving in marriage*, see s.v. āvāha; (2) m. or nt., a moderately high number, commonly about 100 akṣobhya (so LV): m., always in Mvy, 7722; 7848 (clted from Gv); 7960 (cited from LV); 8010; Sukh 31.1; Mmk 343.17 (read vi-vāhas; nt., LV 148.1; Gv 133.6 (105.24 gen. °hasya); Mmk 262.14.

vi-vipāta, adj. (vi plus vipāta, Skt. Gr., to Skt. vi-pat-, *depart, fall away, become separated*), *without quitting*: °tena (so with v.l. for Senart vinipātena) nāgarājena ... parikṣiptā (mss.; read °to? sc. the Buddha), parikṣipti hi mahatā paribhogena saptāhaṃ Mv III.301.6. Senart (Index) app. takes Vinipāta as n. pr. of the nāga-king who 'encompassed' and protected the Buddha. But his name has just been given (line 4) as Mucilinda; no second nāga can be concerned; vinipātena makes no sense.

Vivṛtā, n. of a lokadhātu: Kv 90.5.

viveka, m., (1) (= Pali id., e.g. Vism. 140.17 ff.) *separation, aloofness* (from sin): rāgadveṣamoha-viveka-kuśalamūlās ca bhavanti Mv I.134.3 (prose); (2) (= Pali id.) *solitude, seclusion* (of life): etc. ... vivekārāmā vivekābhīratāḥ; naite kulaputrā devamahūṣyān upanīśrāya viharanty asaṃsargacaryābhīratāḥ SP 309.10-11 (rightly Kern, wrongly Burnouf); sukho vivekaḥ tuṣṭasya LV 380.16 (vs), Tib. dben pa; atyabhikṣaṃ vivekaṃ sevanti Mv 1.96.6, of backsliding Bodhisattvas, they devote themselves too earnestly to solitude (which violates the Bodhisattva ideal); vivekādayaḥ Mvy 2987 = Tib. dben paḥl rnam paḥl mñ la, *names for varieties of solitude* (list includes prāntā, arāṇya, etc.); °kam anubrmhayet Ud xiii.6 = Pali Dhp. 75 °kam anubrūhaye; saṃgaṇikayāpi vivekagocaraḥ Śikṣ 202.20, even with a crowd, he ranges in solitude.

vivecayati (= Pali viveceti), *causes (one) to abandon* (abl.), *dissuades* (from): Vaideharājāṃ dānāto viveceti Mv III.42.16 (prose), *dissuades from giving*; piśunavacanād °cayati Gv 155.16.

[viveṣṭati, read viceṣṭ°, wallows, writhes (so Skt.);

on confusion of c and v, Senart, i, Introd. p. xii: uttheṣyam (so with v.l. for uttheṣyam) ti patanti patitā mahiyam viveṣṭanti (read vice°) Mv III.83.15.]

viśada, adj. (in this sense not recorded elsewhere), *abundant, extensive*, syn. prabhūta: °dam, nt. Mvy 9565 (so Tib., rgya che ba, and Chñ., *broad, far-reaching, abundant*); Bbh 379.19 prabhūtenotsadena viśadenānna-pānena; contrast alpa, Bbh 122.6 (of gifts) alpād api viśadam dadāti, even for a slight (gift) he gives a great one; Bbh 185.5 viśadam, Tib. rgya che ba; perhaps Bbh 4.21 viśadam ca dānam anuprayacchatī na hinam (but here possibly pure, distinguished).

viśalyi-kṛta, ppp. (Skt. viśalya plus kṛ-), *made free from an arrow(-shot)*: (tatata tena) °kṛta upanāho (a poultice) datta ukṭas ca Divy 583.18.

Viśākha, (1) n. of a deer-prince (= Pali Sākha, in the Nigrodha-Jātaka): Mv I.359.19 ff.; (2) n. of a son of Mrgāra, who married Viśākha: MSV II.53.4.

Viśākhadeva, n. of a Bodhisattva: Gv 442.15.

Viśākha, (1) n. of the 'woman-jewel' of King Śaṅkha: Dvy 61.18; (2) n. of Śākyamuni's leading female lay-disciple, called Mrgāramātara, q.v. (= Pali Viśakhā Migāramātā): Divy 77.28; 466.24; Av I.224.3; II.9.7; Karmav 87.15; 97.3 (in 97.3 spelled Viśākhyā); MSV II.53.16 ff. (her story in full, different in many ways from the Pali).

viśāta, also **viśāta**, adj. or subst. nt. (neg. of śāta, q.v.; oftener a-śāta, q.v.), *unpleasant, offensive*: °tam, opp. to śātam, Mvy 1883; Dharmas 34 (here spelled sātām and viśātam). Perhaps understood as n. in both cases, the unpleasant, unpleasantness.

Viśāmpati, n. of an emperor, former incarnation of Mañjuśrī: Gv 254.10, 260.18, 20.

viśāra, m. or nt., a high number: Gv 106.1 (read viśāla?); not in parallels.

viśārada, also **viśālāda**, q.v., adj. (doubtless specialized or developed mg. of Skt. id., but hardly used in Skt. in this sense; = Pali viśā°; see also śāradya), *confident, sure of oneself, fearless* (Tib. regularly mñ hñgs pa, *fearless*): Mvy 1820, in list of 'synonyms of abhaya'; regularly ep. of a Buddha or Bodhisattva; caturhi vaiśāradyehi °da, caturvaiśāradya-°da, and the like, see s.v. vaiśāradya; sometimes with near-synonyms, as anolino SP 278.9; others (of Bu. or Bodhis.) SP 57.9; 59.2; Mv II.302.17; in SP 70.6 (vs) ep. of Śāriputra (it may be significant that Buddhahood has just been predicted for him); so in LV 358.18 (vs) °dāḥ, of persons saved by the Buddha (next line says of them, mokṣyante ca laghū sarve); but in LV 377.13 (prose) of monks whom Buddha is going to convert, shavirā bhikṣavo bhaviṣyanti dāntā ... °radā bahuśrutā etc. (but not Buddhas!); LV 25.11, see viśālāda, and cf. Divy 617.15 s.v. vaiśāradya. In a less technical sense, of monks, Karmav 105.6-10 (relating to standard monkish behavior, with confidence); see vaiśāradya, end.

viśāradya, = (and only m.c. for?) vaiś°: bhavān viśāradyabalāḥ (v.l. vaiś°, unmetr.; best mss. viś°) samanvitaḥ LV 399.2 (vs), of the Bodhisattva.

viśārayati (unrecorded; caus. to Skt. viśīryate), *destroys*: viśāritā śalyā LV 351.6 (prose), so Lefm.; mss. °tā, °taḥ, or vibhāvītā, and śalya or mānaśalya; followed by mukto granthiḥ, a separate clause. The state of the Buddha after enlightenment is described.

viśālāda, adj. = **viśārada**: of the young Bodhisattva, about to proclaim his supremacy among men, LV 93.16 (vs); of the Bodhisattva's mother, °dāyā(h) LV 25.11 (prose).

Viśālanetra, n. of a Bodhisattva: Mvy 678.

Viśālaprabha, n. of a former Buddha: Mv I.139.14.

Viśālabuddhi, n. of a Bodhisattva: Gv 4.14.

viśālā = (Skt.) tṛṣṇā: Dharmasamuccaya (unpublished BHS work) 5.23 and 32, acc. to Renou, JA Jul.-

Sept. 1939, p. 336, n. 1; see s.v. jālinī. (Renou kindly informs me in a letter of May 16, 1945, that his reference to Abhidharmakośa, Index, was an error.)

Viśālākṣa, (1) n. of a disciple of Buddha: Mv I.183.1; (2) n. of a yakṣa: Māy 51.

vi-śikhin, *without fire*: (in a magic formula; ... devebhyo manuṣyebhyo gandharvebhyah) śikhigrahād evā (1) viśikhigrahād evā (1) Ānandasyāgamanāya ... juhomī Divy 612.19; so printed; read surely śikhigrahā devā viśikhigrahā devā(h); these are vocs. pl.; śikhi- = *fire*, viśikhi- = *fireless, without fire*; does graha mean *planet*? *cup*? *setzure*? or what? At any rate, some 'gods' are addressed.

viśiṣṭa, (1) m. or nt., a high number: m. Mvy 7735; nt. Mvy 7863, cited from Gv 133.11; = Tib. bstan (brtan) yas; in Gv 106.1 *vimṛṣṭa*(sya, gen.), by error (m for ś, graphic); (2) m., n. of a Bodhisattva: Gv 442.18.

Viśiṣṭacandra, n. of a Bodhisattva: Gv 442.25.

Viśiṣṭacāritra, n. of a Bodhisattva: SP 300.12; 387.4 f.; 390.11; 425.5; 487.3.

Viśuddha, n. of a Śuddhāvāsakāyika deity: Mmk 71.23; see s.v. Śuddha.

Viśuddhacāritra, n. of a Bodhisattva: SP 300.13.

Viśuddhacārin, n. of a Buddhist monk: Gv 47.9.

Viśuddhanandin, n. of a Bodhisattva: Gv 442.10.

Viśuddhanetrābhā, n. of a goddess of night: Gv 233.23.

Viśuddhabuddhi, n. of a Bodhisattva: Gv 4.13.

Viśuddhamati, (1) n. of a monk in Śākyamuni's order: Mv II.293.17; 294.6; 397.5; (2) n. of a Bodhisattva: Gv 442.11.

Viśuddhaviṣayaajyotirvikaraṇa (read °kīraṇa-?) *vi-dhvaṁsinī*, n. of a samādhi: Mmk 1.19.

Viśuddhasvaranirghoṣā, n. of a Bodhisattva-dhāraṇī: Mvy 749.

Viśuddhinetra, n. of a Bodhisattva: Gv 3.1.

viśeṣa-gamana (nt.), = **viśeṣādhiḡama**, q.v.: °nākāram (sc. śrūta-praveśam) Śikṣ 191.2.

viśeṣa-gāmitā = prec.: Śikṣ 191.9; 316.5 ff.; KP 6.2, 11.

Viśeṣagāmin, n. of a former incarnation of Śākyamuni: LV 171.1.

viśeṣaṇa, m. (recorded only as nt.), *distinction, distinguishing trait*: (yasmāc ca jāter na) viśeṣaṇo 'sti tasmān na vai varṇacatuṣka eva Divy 630.11 (vs. printed as prose; °ṣaṇam asti would be unmetr.), and since there is no distinction of birth, therefore the four castes simply do not exist.

Viśeṣamati, (1) n. of one of sixteen *satpuruṣa* (q.v.): SP 3.12; (2) n. of one of the sons of the Buddha Candrasūryapradīpa: SP 19.4; (3) n. of a Bodhisattva: RP 2.1.

Viśeṣamitra, n. of a teacher: Mvy 3509.

viśeṣayati (see BR s.v. śiṣ- plus vi-, caus.; not quite the same mgs.), *tests, examines* (for proficiency): in LV 145.21 (prose) acc. to Tib. *vies, contends*, (śākyakumārā ... bodhisattvena) sārddham lipim viśeṣayanti sma, Tib. yi ge ḡgran to, *vied, contended* (about) *writing*; but perhaps better, *tested* (skill in) *writing*, as in the next two: viśiṣyātām tāvat kumāro lipijñāne, samkhyājñāne kumāro viśeṣayitavyo jñiṣyaś ca LV 146.8-9, *let it be granted that the prince is superior in knowledge of writing; let him be tested for proficiency and examined in numbers* (Tib. for the two gdses. khyad par ci yod ḡgran par bya-ḡo); yuddhena tāvat kumāro viśeṣayitavyo jñiṣyaś ca 152.8 (Tib. for gdses. khyad par ci yod pa ḡan sad par bya-ḡo; sad pa = *try, test*).

viśeṣādhiḡama (m., = Pali viśeṣā°, see Childers s.v. viśeṣo), *'specific attainment'*, grasping one thought so intently that dhyāna is attained: asaṃprāpte °game (in a caramābhavika sattva, death is impossible then) Divy

174.1. In BHS also called **viśeṣa-gamana** and **-gāmitā**, qq.v.

Viśeṣodgata, n. of a Bodhisattva: Gv 3.25.

viśodha, nt., a high number: Gv 133.6; see s.v. visoda.

viśodhaka (= AMg. visohaya; Skt. viśodhayati plus -aka), *purifying, one who purifies*: °kāni ... kalyāṇamitrāṇy āvaraṇīyānām Gv 462.19; (uttarottara-) °ko 'yam ... mārgo Lañk 10.17; in su-vi° and dur-vi°, adj. Bhvr., like Pali dubbisodha (PTSD s.v. visodha), *easy (hard) to purify*; in view of su-vijñāpaka (q.v.), used in the same context, the lit. mg. seems to be *well (ill) taking* (i. e. subject to, controllable by) a *purifier* (were it not for the clear mg. of vijñāpaka, n. ag., we might interpret -viśodha plus -ka, *having good, or bad, purification*): (kaccid bhagavan sattvāḥ svākārāḥ suvijñāpakāḥ) suvineyāḥ suviśodhakā(h)? mā haiva bhagavataḥ khedaṃ utpādayanti? SP 301.2 (to a Buddha), *I hope, Lord, your creatures are of good character ('form'), easily instructed, ... easily purified, and do not cause you trouble?* the answer, line 10, repeats the epithets, ending (line 11) na ca me khedaṃ janayanti viśodhyamānāḥ, and cause me no trouble in being purified; note also the gdve. su-vineyāḥ, *easily disciplined*, in the context; it is impossible to understand -vijñāpaka and -viśodhaka here as karmadhārayas, well instructing and well purifying; in this way, therefore, we must also interpret: (sattvān ... svākārān) suviśodhakān durākārān durviśodhakān LV 400.1; (katamaḥ sattvāḥ śuddhaḥ svākārāḥ) suvineyāḥ suvijñāpakāḥ suviśodhako ... LV 403.5 (repeated in essence 9 and 404.8); Tib. seems to support this, go sla ba (= su-vijñāp°, facile à instruire, Foucaux), sbyañ sla ba (*facile à purifier*).

viśodhayitar, *one who purifies*: °tāraḥ prajñācakṣuṣo (kalyāṇamitrāṇi) Gv 463.1.

viśodheya, anomalous gdve. of Skt. viśodhayati (see § 34.24), *purifiable*: adrākṣīt sattvā durākārā durvineyā durviśodheya adrākṣīt sattvā svākārāṃ suvineyāṃ su-viśodheyaṃ (v.l. °yā) Mv III.318.2-3. Obviously influenced in form by -vineya preceding.

viśrambhika, adj. (AMg. vissambhiya; to Skt. °bha plus -ika), *trusting, confident*: SP 107.7, Kashgar rec. visra°, for ed. viśrabdho.

Viśravaṇa = Skt. Vai° (Pali Vessavaṇa), *Kubera*: °ṇam iva yakṣagaṇair Divy 621.24.

viśrātas (gen. °taso), a high number: Gv 105.23 (= visoda, viśodha, qq.v.); but read with 2d ed. visrotas, or viś°.]

[viśrāmayati, as pw (s.v.) says, error for viśrāṇayati, presents, in LV 141.16 dārikābhyo viśrāmayiṣyati (so both edd., no v.l.).]

Viśrutaśrī, n. of a king, previous incarnation of Buddha: RP 25.4.

viśreṇayati, see next.

viśreṇī-kṛtvā, °ñi-bhūta, also **niḡreṇī-bhūta** (neg. cpd., vi- or nis- plus Skt. śreṇī, *association, company*), *having made (outside things) void of association* (with oneself), or, *having become void of association* (with them); **viśreṇayitvā** also replaces viśreṇīkṛtvā once, implying denom. viśreṇayati, to vi-śreṇī; the Pali is viseneti, SN III.89.23 (ariyaśāvako ...) pajahati na upādiyati, viseneti no usseneti (*dissociates from himself, gets rid of, does not accumulate or associate with himself*; object, the khandhas); in BHS only in forms of a vs (occurring also twice in Pali and once in the Dutreuil 'Prakrit Dhammapada', see LaV-P. on Ud xxxII.19, but none of these versions contain our word) which is found twice in Ud, XI.12 and xxxII.19, and once in Mv III.422.14-15: yas tu puṇyaṃ ca pāpaṃ ca (Mv yo ca kāmāṃ ca pāpāṃ ca) prahāya (oldest ms. in Ud XI.12 vāhetvā, as bāh° in same vs in Pali, Dh. 267; Mv (a)dhikṛtvā, read dhikṛtvā?) brahmacaryavān, viśreṇīkṛtvā (so oldest ms. Ud XI.12, later ms. viśreṇayitvā,

Ud xxxii.19 viśreṇbḥūtaś, Mv niḥreṇbḥūto) carati (Mv saprañño) sa val sthero ti (so oldest ms. Ud xi.12, later ms. sthāvira; Mv bhikṣu ti; Ud xxxii.19 bhikṣur nir-) ucyate (Mv vuccati), *whoever abandoning good (Mv desires) and evil, living in chastity, dissociated, he verily is called an elder (monk).*

viśva, *all*; this essentially Vedic word, occasionally used in Class. Skt., is also occasionally found here: mohitā viśva-kalpanāḥ Lañk 9.5 (vs); viśva-kamala-śara-kapāla-cāpa-dhārām Sādh 460.5 (prose).

Viśvaḍākinī, n. of a yoginī: Sādh 460.5.

Viśvāmtara, m., (1) epithet of Buddha: Mvy 32; (2) (= Pali Vessantara), n. of a prince, previous incarnation of the Buddha: Jm 52.9 ff.

Viśvapadmā, n. of a goddess: Sādh 76.2.

Viśvabhuj = next: °bhuk, n. sg., Mvy 89 = Tib. kun (*all*, = thams cad, see next) skyobs; Mmk 68.27; 397.12 (in list of '7 Buddhas'); contrast Mmk 426.9, next.

Viśvabhū, also, more rarely, °bhuj (= Pali Vessabhū), n. of a former Buddha, regularly third of the 'seven Tathāgata' (q.v. for refs.), immediate predecessor of Krakucchanda; Tib. on LV 5.15 ('bhuvā, instr.) thams cad (*all*) skyobs (*help*, which hardly renders either -bhū or -bhuj): Mv 1.294.19; III.240.7 f.; 243.15; 244.6; 246.8 ('bhuvasya, gen., mss.); 247.10; 249.5; Kv 24.14; Mmk 426.9 (prose; °bhuvā, instr.); Gv 206.12.

Viśvamātā, n. of a goddess (form of Tārā): Sādh 240.1, 14.

Viśvamitra (the Pali parallel, DN II.257.1 has pl. Vessāmittā pañcasatā yakkhā...; the sg. Vessāmitta is a yakkha-leader DN III.205.2), n. of a yakṣa: °traḥ pañcasato viśvadevo (are these two epithets of V°, or other names?) maharddhikaḥ Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4, 167.32. Cf. Viśvāmitra, the usual Skt. form.

Viśvavajrā, n. of a goddess: Sādh 76.3.

Viśvavarṇa, n. of a Bodhisattva: Gv 443.6.

Viśvāmītra, (1) n. of a teacher of writing in the school attended by the Bodhisattva: LV 124.9; 145.21; 146.2; Gv 447.20; 448.2, 9; (2) n. of a Bodhisattva: Gv 442.23; (3) n. of a ṛṣi (= Skt. id.?): Divy 321.4. Cf. Viśvāmītra.

viśakti (once in Skt., Schmidt, Nachträge; to Skt. vi-saṅj-, viśajjate, viśakta), *attachment* (= next): kāya-°tiḥ kāyādhyavasānam (and other synonyms) Av II.191.7, *attachment to the body*.

viśaktikā (= Pali viśattikā) = prec.: taratāitām °tikām Ud III.14 (= Pali Sn 333 viśattikā); (viśaktikā) 15; (kālenottarate °tikām) xv.4 (= Pali Ud. vii.8); xvi.6; yasya jālini °tikā tṛṣṇā xxix.64(55).

viśaṭa, adj. (= Pkt. viśaḍa, viśaḍha, = Skt. viśama, see Hem. 1.241; Deśin. 7.62; and Sheth), *hard, difficult, oppressive*: pañca-viśaṭa-bandhanām kāraṇam kārayanti (viz. in hell) Divy 376.12. (Etym.?)

viśaṇṇa (ppp. of Skt. viśdati, in specialized mg.), *incapable, unskilled* (in, loc.): so °ham tīrthikasādhāraṇāyāṃ pṛddhyām viśaṇṇaḥ Divy 44.18. (Text continues: tena vīryam āsthāya pṛddhim utpādyā...)

viśamatā, a high number: Gv 106.6. Precedes samatā, q.v., and seems to have been invented to match it; not in Gv 133.16 nor the Mvy version of this list.

viśaya (= Skt.), *range, sphere*; on two somewhat dubious uses of the word in Lañk 2.7 and 13 see s.vv. pratyātma and ālayavijñāna.

Viśayatīrṇa, m., n. of a samādhi: Mvy 581; ŚsP 1421.21.

viśūcīta, adj. (a sort of denom. pple. to Skt. viśūcīkā), *afflicted with purging in both directions*: °taḥ kālagataḥ MSV II.118.10; 144.13; °taḥ III.137.5.

viśkadya, ger. of Skt. Gr. vi-skand- (Pān. 8.3.73; not recorded in genuine literature), *moving rapidly, with quick motion, quickly passing* (from one stage to another),

substantially = *quickly*: (bodhisattvāḥ... samādhi-)samāpattis ca viśkadya samāpadyante ŚsP 273.17.

viśkambhana, also written °na, and °na-tā, nt. (to next; = Pali viikkambhana, of the nivarana), (1) *something that holds fast, immobilizes*, esp. a gag or prop holding the mouth open and immovable: Mv 1.8.2; Divy 375.10 (see viśkambhate 1); (vadana-)viśkambhana-kāṣṭham Jm 237.2, *the stick of wood which held (open) the (lion's) mouth*; (2) *blocking, suppression*, of nivarana and other evils: °nam Mvy 2551 = Tib. rnam par (= vi) gñon pa (*suppression*) or sel ba (*removal, blotting out*); nivaranaṇāṃ viśkambhana-tā Śiks 191.7; paryutthāna-vi° Śiks 50.8; Samādhi p. 5 line 1 (see paryutthāna).

viśkambhate, °bhayati (= Pali viikkambhetti; in Skt. essentially Vedic, replaced in Cl. by vi-ṣṭambh-; and only partly in these mgs.), (1) *primarily, makes fast, fixes firmly*: kim ity aham ato simhaviśkambhitena (see this) viśkambhayeyam (text viklam-bh-both times for viśkambh-; or possibly for MIndic viikkambh-?) ŚsP 110.19, *shall I then make* (sc. creatures) *firm with lion's firmness?*; used of holding the mouth open, as with a gag (cf. prec.), tato sṇam (sc. of the damned in hell) naraka-pālāḥ ayo-viśkambhanebhi mukham viśkambhayitvā Mv 1.8.(2-3); (tatas te, sc. yama-puruṣāḥ, taptāyoguḍā) mukhe (sc. of the damned) viśkambhante (*prop, fix*), dahyante, teṣām oṣṭham (so read for text iṣṭam, cf. Divy 375.13) apl dantāni viśtryante Kv 37.6; (ayomayena viśkambhanena) mukha-dvāram viśkambhya Divy 375.(10-11), 18 (also of the damned); (2) *blocks, suppresses*, esp. the hindrances (nivaranaṇāni; so also in Pali): (pañca nivaranaṇāni) viśkambhitāni Mv 1.148.1; (3) *lit. blocks, stops*, and so *completely fills or covers* (so Skt. viṣṭambhita, BR s.v. stabh with vi, caus., 2 b): Māyā ca devi... vīdihābharana-viśkambhita-bhujā LV 41.8 (prose; only v.l. viśkabhita), *her arms completely covered with various ornaments*; Tib. śin tu rgyan te, *being well ornamented*; Foucaux *couvert*, on Skt. and Tib.

viśkambhita, see prec.; cf. simha-vi°.

viśkambhin (cf. viśkambhayati 2), *blocking, suppressing*, (1) in Sarva-nivarana-viśkambhin, q.v.; (2) Viśkambhin, n. of a Bodhisattva: Sādh 50.1.

viṣṭi, (m. or f.), °tiḥ Mvy 4397, *comet* acc. to Tib., ḥjug (mjug) phod; note mjug phod can, *having a tail*, acc. to Das *comet*; in a list of prodigies and omens.

viṣṭhapana, semi-Sktized form of viṭhapana, q.v. for the passage Gv 524.1 (text corruptly a-vi°).

viṣṭhā? in Divy 274.22, acc. to Index *rope* (i. e. *lasso*), but all that is clear is that it is some means of catching and holding: nedam kenacid viṣṭhayā vā śīṭayā (see śīṭā) vā karkaṭakena vā gṛhṭayyam. Possibly read ciṣṭhayā or ciṣṭayā = AMg. ciṭṭhā, with MIndic i for e, = Skt. ceṣṭā, *with movements* (of the hands, etc.); but this is naturally doubtful.

viṣṭhihati (see § 1.93; Chap. 43, s.v. sthā 7; = Skt. vi-tiṣṭhati, BR s.v. 3), *pauses, stops*: Mvy 6821 (Mironov wrongly viṣṭhirati) = Tib. ḥgyur, or thogs, or sdod, or ḥcad pa; nāntara tiṣṭhati na viṣṭhihati Śiks 18.6 (prose; so read with ms., ed. wrongly em., Tib. cited as good pa, *pause*); kṛtvā asaṃgatam upeti a-viṣṭhihantā Dbh.g. 4(340).8.

Viṣṇu, (1) n. (i. e. prob. an element in the compound name) of a large group of kings: prabhanāmā sahasraṇi viṣṇunāmā tathaiṣa ca Mmk 625.24 (vs), *thousands with names containing prabha, and also containing Viṣṇu*; in 26 a single one of them, perhaps referred to as named Viṣṇu, simply: teṣām apaścīmo rājā viṣṇunāmā bhaviṣyati; (2) n. of a yakṣa leader: Māy 235.31.

Viṣṇudvīpa (Pali Vethadīpa), n. of a region; °piyaka, adj., of that place: °piyakā brāhmaṇā °pe MPS 51.12.

Viṣṇulā, n. of a rākṣas: Māy 240.7.

viśamṛyuta, ppp. (to Skt. [sam-]yu-; only at end of

anuṣṭubh lines, and doubtless m.c. for Skt. visamyukta), *disjoined, disconnected* (from, instr. or in cpd.): paryutthānair °tāḥ Lañk 135.10; 321.14; vikalpena °tam 284.10; svalakṣaṇa-°tā 317.14.

visamyoga, m. (= Pali id.), *dissociation, severance*: °gaḥ Mvy 2568, among synonyms of nīrjā, (religious) *abandonment* (of worldly things); (asmākaṃ devena sār-dham nānābhāvo bhaviṣyati vinābhāvo viprayogo) °yoga iti viditvā Divy 323.29; (samyogāt) samskṛtam pravartate, °gān na pravartate Dbh 52.16; (sarvakleśā-)tyanta-°gāt Bbh 26.18; kleśavarāṇa-°gam 74.5; grāhyagrāhaka-°gān na pravṛttir na nirvṛtiḥ Lañk 351.8 (vs); °ga-phāṭā, nt., one of the 5 phala (2, q.v.); in Sūtrāl. xvii.31 comm. of karuṇā, defined heṭhāpahatvena tadvipakṣavihiṃsāprahāṇād; of more general application Mvy 2277; Bbh 102.17, expl. in 24, āryaṣṭāṅgasya mārgasya kleśanirrodho °ga-phalam.

visamyojana, adj. (to Skt. vi-sam-yuj-; cf. prec.), (one who or) *that which detaches, unbinds, frees*: (dharma-paryāyam...) svacittatdrśyagocara-°janam Lañk 43.16. Cf. next.

visamyojanaka, adj., = prec.: (Buddhānām...) navasamyojana-°nakānām Divy 95.22, *who free from the nine bonds* (see samyojana).

visamvādanatā, see a-vi°.

visamākāra (m.; cf. next; = Pali visamkhāra, to vi- plus sam-skr-), *dissolution, annihilation*: sarve te pār-ṣukā (read °ṣukā) bhagnā gṛhakūṭam visamskṛtam, visamskāragate citte jhāva kṣayam adhyagāḥ Ud xxxi.7 (= Pali Dhp. 154; Jāt. I.76.27 ff., with words cited).

visamskṛta, ppp. (= Pali visamkhita), *destroyed, fallen to nothing*; see prec.

visamsthita, adj. or ppp. (unrecorded in this mg.), *deformed, misshapen*: °tāḥ Mvy 6669 = Tib. tshul mi sdug par ḥdug pa, *become of unpleasing form*; °ta-virūpa-rūpā(h) LV 118.7 (prose); °tam bībhatsarūpaṃ 205.18; °ta-mukhāḥ 206.6, °ta-rūpāḥ 9; °ta-rūpa virūpām (so divide) 308.7 (vs); °ta-śārīrāṇām sattvānām Gv 288.23 (prose).

visamjñāvatī, or °tī, corruptly °gatī in LV 148.9, a high number: Mvy 7974, cited from LV (where all mss. and both edd. g for v) = Tib. rnam par brdāḥ ṣes ldan (ldan = *possessing, -vant*); so Tib. on LV; both edd. of Mvy °vatir (n. sg.); the true reading may have been °vatī; cf. s.v. samjñā (7).

vi-samjñāin, adj. (= Pali visaññin), *of false views or unsound mind*: yair ādīpta suranarā viparīta-visamjñāno viparyastāḥ LV 375.17 (vs).

visada, nt., a high number: Gv 133.16, cited in Mvy 7878 as *vimadam*, q.v., which is prob. to be read in Gv (graphic corruption). Seems not to occur in the similar list Gv 105 ff.

visandati (m.c. for Pali vissandati = Skt. viṣyan-date), *flows forth*: pūrā mukhato visamdetsuḥ (so one ms., v.l. visamhetsyu; Senart em. viṣyandensu; first syllable short) Mv I.220.20 (vs).

visamdhi (m.?), (1) acc. to Tib. *minor joint* (of the body): (asmākaṃ ...) samdhi-visamdhiyaś ca duḥkhanti SP 100.12 (prose), and *our joints and minor joints* (so Tib., tshigs dañ tshigs phreḥu) *ache*; (2) in SP 374.1 (vs) the same two words occur, and the mg. is not clear: (one who masters the SP) samdhim visamdhiṃ ca vijānate 'sau (Tib. des ni mtshams dañ tshigs [both mtshams and tshigs = samdhi] kyañ rab tu ṣes) sarveṣu dharmeṣu vilakṣaṇāni, prajānate artha niruktayaś ca yathā ca tam jānati bhāṣate tathā, *perhaps he understands each connection and (minor?) interconnection, of various sorts* (vilakṣaṇāni, prob. adj. with the two nouns) *in all states of existence*...

visabhāga, adj. (= Pali id.; cf. sabhāga), *different, unlike, discordant, inappropriate, uncongenial*: te ca vilakṣaṇa te °gāḥ Samādhi 19.16 (vs); see s.v. udāra for id. 22.26; °ga-sattvānunayāt Śikṣ 193.17, *thru attachment* (see

anunaya) *to people of the wrong sort* (one may be dissuaded from the solitary life); (sarvasattvānām) °ga-samavadhā-nabhayābhyaṅta-read °ātyanta-°vigamāya Śikṣ 296.9, *in order to complete divorce for all creatures from the fear of association with uncongenial (people)*; °ga-sarvasamavadhānabhayābhīṭānām °ga-sarvasamavadhānabhayāvinivartanatāyā Gv 264.16-17; a-visabhāga-varṇā 347.6, I (have come to be) *of no discordant external appearance* (coll. by avaiṣvarta-varṇā, avikalpa-v°, anila-v°, etc., long series of chiefly negative adj. ending in -varṇā; anyathā tu °gam bhavati nirmāṇam ātmanāḥ Bbh 64.15, *but otherwise* (if it were not created in his own image) *the magic creation* (of a Bodhisattva) *will be one inappropriate to himself*; visabhāgāsāya (upāya), one of the six upāya (q.v.) of a Bodhisattva, viz. *that (method) in which the mental disposition* (of the B.) *is* (represented as being) *discordant* (with its real nature, in order to influence and help creatures; he may make it appear that he is angry and hostile towards the recalcitrant, tho he never is) Bbh 264.8, cf. 269.14, 17.

? **visampādayati** (unrecorded; v.l. vipādayati, Skt., reported only from Rājāt., but since vipadyate is common in Skt: its caus. is likely to be the true reading here), *brings to disaster, ruins*: sa (sc. nāstikaḥ) ātmānam api (as well as others) °dayati Bbh 46.20.

visambhavati (nonce-formation, pendant to sambhavati), *becomes non-existent, passes away*: (sarvadharmāḥ ...) na sambhavanti na visambhavanti Śikṣ 263.13. *they do not come into being nor pass away* (Bendall and Rouse, *strangely, influence each other*).

visara, m. Mvy 7718, or nt., a high number, = Tib. ḥphro yas: °ram Mvy 7844 (cited from Gv); Gv 105.23; 133.5.

-visaraṇā, see a-vi°.

visarjayati (= Pali vissajjeti), *answers* (a question), *replies*: ko nv atra samarthaḥ syād etam artham °jayitum SP 7.8, ... *to reply to this matter*; etām artham °jeti tasya dhītā ca dīyati ... Mv iii.384.1, *whoever answers these questions, to him is given my daughter*; (anye praśnān) prcchanti anye °jayanti Divy 162.20; (yadi ... praśnān pariprecheyur yān sa) ... na śaknuvād °jayitum Śikṣ 201.3, ... *which he could not answer*; (prṣṭā mayā pūrvakās tathāgatā ...) tāis cāpi visarjitam Lañk 16.11, *similarly* 19.15, *and they replied*; sa ca mayaivaṃ °jitas tūṣṇibhāvena prakrāntaḥ 179.5, *and being thus answered by me, he departed in silence*.

visarjayitar (= Pali vissajjetar; n. ag. to prec.), *one who answers* (questions): (praśnaprabhedakusalaś ca bhavet praśnakoṭīnayutasatasahasraṇām) °jayitā SP 340.3.

visāta = viśāta, q.v.

? **visāriṇī**, in Divy 562.23 (prose) sa tābhyām yāvat trir apy ukto visāriṇī kṛṣṇā nivāryamāṇā (so text, em., mss. °nau, intending °no, which read nāvatiṣṭhate, *he* (the king), *tho spoken to* (in admonition) *by those two* (ministers) *as many as three times, being held back* ... *did not remain* (in good conduct; he kept backsliding into evil ways). The words visāriṇī kṛṣṇā perhaps corruptly represent an abl. phrase, *from his evil course* (cf. kṛṣṇa 1). As they stand, they could apparently only be a strange parenthetical clause; *the corruption* (? visāriṇī, or viśār°?) *was black* (dark, evil). The Index to ed. renders kṛṣṇā by *longue of fire*, which seems unacceptable; presumably it takes viśā° as *spreading*; but even with the em. to nivāryamāṇā this hardly gives an intelligible result.

visikā, MIndic for vṛṣikā, q.v.: MSV iv.107.11; 108.8; 109.3.

visubhati (see subhati), *destroys*: anyam-anyam ghātenti (mss. °tanti) anyam-anyam visubhanti Mv I.27.8.

visṛta, see a-vi°.

visrṣṭa, adj. (= Pali vissattha), *clear, distinct* (of voice, speech): visrṣṭas ca (of Buddha's voice, svāra; in

a list of epithets) Mv iii.343.1; °ṭena svareṇa... svā-dhyāyam karonti 391.8, of a female ascetic.

visota, m., Mvy 7721, or **visoda**, nt., Mvy 7847, = Tib. (b)rgyud yas, a high number; in 7847 cited from Gv, which reads **visodha** or **visrātas**, corr. visrotas, qq.v.

vistara, (1) nt. = Skt. m., (great) extent: mohapaṭala-°ram bhinnam (n. sg.) LV 373.12 (vs); (2) m. (special application of Skt.; Pali vitthāra similarly used), the full text (of a cliché, or well-known passage) is to be supplied, an indication of abbreviation: vistaraḥ Divy 428.11 (the full text meant is found in 132.20 ff.); usually instr. adv. vistareṇa, (supply) in full, Mv i.47.16; °ṇa kāryam Divy 377.1, the text is to be done (i. e. recited) in full; the text may be specifically named, °reṇa rākṣasīsūtram (Divy chap. 8) sarvaṃ vādyam Divy 524.19–20; vistareṇa yāvat, (read) in full (the part here omitted) as far as... (the foll. words resume the text at a later point) Mv i.1.10; Divy 381.10; 394.5; 406.19; Bbh 230.1; cf. **peyāla**, similarly used, and **vistīrṇa**; (3) (= Skt. Lex. id.; Skt. viṣṭara, M. viṣṭhara), seat: netrāṇi cābharāṇa-vāhana-vistarām ca dattvā... Mv i.83.16 (vs), (Buddhas) having given away their eyes, and ornaments, vehicles, and seats; (4) in Divy 84.4 (vs) gṛha-vistaraḥ should mean (or represent a word that means) a poor, mean house (see description 83.20 ff.); divyaṃ cāsyā sudhābhaktam ayam ca gṛha-vi°, suviduddham iti kṛtvā jāto me hr̥di saṃśayaḥ (mss. °yam), heavenly is his nectar-food, and (yet) this is a miserable house... I suspect a corruption. But MSV i.83.3 agrees. Perhaps, after all, and (merely) this is the size of the house(?).

vistarati, (1) in Skt. only trans.; back-formation from caus. vistārayati; but simple star- recorded once as intrans., see Schmidt, Nachträge), becomes widespread, appears everywhere: tadā vividhāni kalpavṛkṣā °ranti, cūṭavṛkṣā (text cyūṭa) °ranti Kv 17.12–13; (2) pass. vistīryate, is set forth at length, is explained: (nāvagacchāmi) °yatām vacanam etad Divy 378.2, I don't understand, explain this statement; cf. **vistīrṇa**.

vistarim-karoti, prob. read °rī-k° with pw 7.376, spreads far and wide, distributes: Bhagavad-dhātum ca °karisyati Divy 379.10.

vistārika (adj., = Pali vitthārika, extensive), °kañh, adv., extensively: °kañh puja (m.c. for pūjām) karoti prasannacitto Gv 215.3 (vs); adj., -vistārikam v.l. of most mss. for text -vaistārikam LV 129.16; see **vaistārika**.

vistīrṇa (nt.; to vistīryate, see s.v. **vistarati** 2, plus -ana), full explanation: akalpāvikalpa-dharmanaya-°ṇa-cakram LV 422.20, the wheel that sets forth in detail the principles of the Doctrine...

vistīrṇa, adj.-ppp., nt. °ṇam, (supply) in full, like vistaraḥ, °reṇa (see **vistara** 2) used to mark abbreviation of a fuller text: yadā dāni ekaṃ pārsvaṃ pakvaṃ bhavati, vistīrṇam, atha dvitīyena pārsvena Mv i.25.7. So I interpret the word; Senart's interpretation seems to me impossible; I admit, however, that I do not know the full text here abbreviated.

Vistīrṇabheda, n. of a former Buddha: LV 5.11. Nō v.l.; but Tib. ḥod, light, instead of °bheda (indicating rather °tejas, or °prabha, or the like).

Vistīrṇalālāṭā, n. of a kinnara maid: Kv 6.6.

Vistīrṇavati, n. of a lokadhātu: SP 469.8, 10.

(**visthāpayati**, see **vithāpita**.)

[visthita], only bad writing for Skt. viṣṭhita, ppp. of vi plus sthā, BR s.v. 3, stood still: sarvā nadyas ca °tāḥ LV 98.1 (vs); so Lefm. with ms. A; vv.ll. tiṣṭhatāḥ, tiṣṭhitāḥ; the latter could be a MIndic ppp. to pres. tiṣṭhati.]

visnapayati, visnā° (cf. AMg. vipṇāvanaka, a bath in holy water; no other form or deriv. of vi-snā- has been found outside of a Nirukta etym.), bathes (trans.): visnapī (aor.) nāyakam LV 93.2 (vs); (paramasurabhigandhodaka-) kalaśair visnāpya Gv 381.20 (prose).

vispandita, nt. (= Pali vipphandita; orig. ppp. of Skt. vi-spand-), twitching; motion: °ta-mātra-parāyaṇam minakulam avekṣya Jm 96.4, perceiving the tribe of fish engaged in nothing more than twitching (in a nearly dry pond); (teṣāṃ sattvānām citta-)carita-°tāni jñāsyati SP 372.7.

vi-sparsati (vi plus Skt. sprṣ-, § 28.40), mishandles, maltreats: (ye °pi mām ākroṣeyur) visparṣeyus tādayeyuh... Śikṣ 182.11 (prose).

Viṣphūrjita, n. of a nāga: Mvy 3344.

Viṣphoṭaka, n. of a nāga: Mvy 3345.

vismāpanā (Skt. only nt. °ṇa), the causing astonishment: Bbh 140.27, see s.v. **toṣanā**.

visrotas, see **viśrātas**.

[**visvāpana**, in KP 126.14, read (Skt.) vismāpana, (causing) astonishment; so Tib., nō mtshar; parasya °na-hetu kurvati.]

viḥata, adj.-ppp., with karpāsa or kār°, lit. broken, dissolved cotton, i. e. prob. cotton batting, cotton wool: viḥatam karpāsam (v.l. kar°) ubhayatrāśraye samstaritavyam, tatra etāni aṇḍakāni... nikṣiptavyāni upari viḥatam karpāsam (mss. kar°) tam °ete mātṛkārtham poṣṭsyati Mv i.273.3–4 (viḥatam is read only in the second occurrence in one ms., but the other readings prob. intend it).

viḥanyita, quasi-MIndic ppp. or subst. (to Skt. viḥanyate, is distressed), either distressed, or (subst.) distress: kim ti (= te) °yitena Mv i.155.14 (vs); if ti (te) is instr.; lit., what use is there of you(r being) distressed?; if gen., what is the use of your distress?

viḥarati, rarely °te (perh. m.c.), (= Pali id.) lives, dwells, spends one's time, in very general sense: usually = Tib. gnas (pa), e. g. Mvy 1478 ff.; sarve saddharma-guravo vyahārṣur (so read) viḥaranti ca, athāpi viḥariṣyanti eṣa buddheṣu dharmatā Ud xxi.12, all (sc. Buddhas, past, present, and future) lived, live, and will live showing respect for the Good Law; this is the nature of Buddhas (= Pall AN ii.21.21–22, where the preceding prose makes the mg. clear; Chakravarti is unsatisfactory); Buddha-viḥareṇa viḥaran Mvy 354, living in the way of life of a B., = Tib. sañs rgyas kyi gnas pas gnas pa; something like this is prob. meant by, viḥārakuśalo dhiro tatra (viz. in the city of Ratanakholaka) viḥarate munih Mv i.186.20 (vs), the wise Sage (Buddha) dwells there, knowing the right way (or the way appropriate to him, the Buddha's way) to live (Senart sees in viḥāra-kuśalo a reference to the four brahma-viḥāra, which I doubt; cf. Bbh 90.8 s.v. **viḥāra** 2); buddha-viḥareṇa vatādya Tathāgato viḥarati, jina-vi° sarvajñatā-vi° mahānāga-viḥareṇa vatādya Tathāgato viḥarati, atitānāgatapratyutpannān vā tathāgatān... samanusmarati Sukh 3.11 ff., the T. is dwelling in the Buddha-state etc.; divyeḥ viḥāreḥi ānījehi viḥāreḥi śāntatyehi viḥāreḥi buddho buddha-viḥāreḥi... (etc.) teḥi teḥi viḥāreḥi viḥarati Mv i.34.11–14, ... (Buddha) dwells in (various) states (conditions or modes of life); similarly ii.419.10–15; tadāpy ahaṃ bhagavan yadbhūyastvenāne-naiva viḥareṇa viḥarāmi SP 60.8, even then, Lord, I mostly live in this same state (here, of mind); there follows a quotation of the speaker's thoughts; hence at least one Chin. translator renders I think, using the same character which elsewhere renders cintayati; Tib. seems to render mchi ba (come, go, appear): rtag par nam mchi ba deḥi tshe bcom ldan ḥdas ḥdi ṭtar; Senart (p. xxiii) renders a similar phrase passe par les états d'esprit in Mv iii.225.10–14 ekapiṇḍapātreṇāham ānanda tralmāsam niṣīdiṣyam purimakanāṃ tathāgatānām... viḥāreḥi viḥariṣyam, ... I will dwell in the states of being (mind?) of the former Buddhas, which he then does; (Mañjuśrī...) imaṃ dharmaparyāyam samprakāṣayamāṇaḥ sukhaparsam (v.l. sukhasam-sparsam) viḥarati SP 286.6, ... dwells in a happy condition.

viḥāṇya (so also Mironov; app. to vi-han-), Mvy

7605, prob. *the being subject to damage, spoliation, or frustration*; Tib. *rnam par ŋams par byas pa, (to be) made much damaged*; so essentially Chin.

viḥāra, m. (Pali id.), in BHS chiefly in two mgs., both seemingly based on the meaning *dwelling* (to *vi*harati, q.v.), (1) *dwelling place of monks, esp. of a monkish community, monastery*; so used also in Skt.: in this sense = Tib. *gtsug lag khañ, house of sciences*, because schools were associated with monasteries, Mvy 9096; 9152; (2) = Tib. *gnas (pa)*, as for *vi*harati, *state of being, stage or condition of existence*; *sukhasparśa-viḥāra-tā* Mvy 6288; **brahma-vi**^o, q.v.; see s.v. **vi**harati for examples; others *praviṣṭamānasya śubhair viḥāir* LV 7.2 (vs), prob. *being entered into* (instr. = loc.) *fair states*; *mayā pramatta-viḥāre* na samanvāhṛtaṃ (so read with mss.) Mv iii.355.1, *by me (a devatā), in a negligent state, it was not considered that ...*, proved by vs version of same incident, *mamedam na viditāṃ pramattāye* 356.5; *ayam* (sc. Maitreya's dwelling, Valrocanavyūhālakāragarbhā) *śūnyatānimitāpraṇihita-viḥāra-viḥāriṇām āvāśh* Gv 469.25, and long list of similar formulae, all with cpds. ending -*viḥāra-viḥāriṇām*, *the abode of those who dwell in the state of ...*; *yat Tathāgataḥ tribhir ... apratisamair viḥārāḥ tadābhūla-viḥārī, āryeṇa viḥāreṇa, divyena, brāhmaṇeṇa; iyaṃ asya viḥāraparamatē ucyate. tatra śūnyatānimitāpraṇihita-viḥārā* (cf. Gv 469.25 above) *nirodhasamāpattivihārās cāryaviḥāra ity ucyate; catvāri dhyānāny ārupya-samāpattayaś ca divyo viḥāra ity uo*^o; *catvāry apramāṇāni (= brahmaviḥāra) brāhma vi*^o ... Bbh 90.7-13; twelve *bodhisattva-viḥārā*, listed and explained at length in the 'viḥāra-chapter (pāṭala)' of Bbh, 317.5, 10 ff. (there is a 13th, the *tāthāgato vi*^o, *niruttaro vi*^o, 12-14), listed 15 ff., *gotra-vi*^o, *adhimukticārya-vi*^o, *pramudita-vi*^o, *adhiśīla-vi*^o, etc. (the long chapter must be read to understand the terms which by themselves sound obscure); ten *jñānapāramitā-viḥārā*, Gv 537.11 ff. (listed); in Bbh 332.20 ff. the standard 10 *bodhisattva-bhūmi* (q.v.) are called *b^o-viḥārāḥ* (line 23); cf. Sūtrāl. xx-xxi.14 comm., *ekādaśa viḥārā ekādaśa bhūmayāḥ* (the 11th is the *buddha-bhūmi*); (3) prob. *walking* (as in Skt.), in two almost identical passages in Divy: *padā viḥāra* 78.6 ff. and 467.2 ff., also in MSV 1.75.21 ff. (printed as cpd.), and iii.140.9, 19, *walking, marching on foot* (refers to passing around a holy place to the right, Divy 78.5, 467.1); below, *mālāviḥārāḥ kṛtāḥ* Divy 78.25 and 467.26, and ff., and MSV 1.76.18 ff., *a garland-perambulation* (?), precise mg. not clear to me; it is obviously some form of homage to the holy spot, more elaborate than the depositing of loose flowers (*mukta-puspāṇi* Divy 78.18; 467.18).

-viḥārika, adj. (= Pali id.) = **viḥārin**: *ekāgradharmamaitri-rikāḥ* Kv 65.17 (prose).

viḥārin, *dwelling, living* (not markedly different from some Skt. uses but with the flavor of BHS **viḥāra**, **viḥarati**): *-vimokṣa-viḥārī* LV 424.18; *sarvadharmasamatā-ri* 425.10; others 426.3 ff.; 428.8 ff., and s.v. **viḥāra** (2), e. g. Gv 469.25; Bbh 90.8 ff.; *pratyakṣa-riṇo hy ete bodhisattvā atra sthāne Dbh 7.8, existing in visible presence.*

-viḥu, may be Mīndic for Skt. *vidhu*, *moon*, as in Pkt. (Sheth), or, perh. more likely, for Skt. *vibhu*, *lord*, in *mokṣa-viḥūnām* (sc. *bodhisattvānām*) Mmk 167.17 (vs), *lords (or moons) of salvation.*

viheṭhaka, adj. (subst.; = Pali id.; to **viheṭhayati** plus -aka), *one who injures; injurious, doing harm, troubling*: SP 63.6 (of Māra); Mv 1.321.21; Mvy 2961; Divy 322.6; 629.13; Mmk 249.8; Gv 212.11; 337.13; neg. a-vi^o Mv 1.358.2.

viheṭhana, nt., and **°nā** (= Pali °nā; to **viheṭhayati**), *injury, hurting, doing harm, violating*: *ājñā-°nām* Mvy 8433; (a-)°nā LV 430.2 (in cpd.); °nā Mv 1.271.6; Mvy 783; 2114; 5360; Śikṣ 49.8 (so read with ms.); Dbh 23.11; °nābhiprāya (with °nā or °nā?) Divy 494.15, 16.

Viheṭhani, (cf. prec. and next), n. of a *rākṣasi*: Māy 243.31.

viheṭhayati, °theti, rarely °thati (cf. **heṭhayati**; **viheṭhakaḥ** once in Skt., Mbh. Crit. ed. 1.69.8, but the root is clearly Mīndic; = Pali **viheṭheti**; and see surrounding items), *injures, annoys, disturbs, treats ill*; tends to replace Skt. *vi-hims-*, which is occasionally bracketed with it, so *viḥimsayati viheṭhayati* Bbh 158.14; °thayati Dbh 91.1; °yasi Divy 42.17 f.; °yanti LV 76.18; Mmk 401.12; **viheṭhāma** Mv iii.131.19; opt. °theya Mv ii.178.7; °thayet LV 403.7; Mmk 154.4; °thaye Mv iii.322.16, 19; °yeyuḥ Suv 73.13; °yeta LV 338.10; impv. °thaya Av 1.229.8; pples. °yat- Divy 104.13; 105.19; fut. °thayisyati etc. LV 404.11; Mv i.361.16; Av 1.321.2; °yiṣye Divy 360.15; aor. **viheṭhi** LV 75.16 (vs); °thetsuḥ Mv iii.359.19; ppp. °thita Mv ii.215.16 (mss. °hiṭhita or °hesthita, dental sth); 225.17; iii.431.8; Divy 145.22; 329.17; neg. a-°ta SP 161.12; 286.7; Divy 104.17; 106.10; 494.9; gdve. °yitavya Mv 1.360.11; 365.15; Divy 360.14.

viheṭhā (to prec.), *injury, doing harm*: °thā-viḥimsā- (in cpd.) Gv 169.6, and neg. a-vi^o 8; °thā, n. sg., LV 52.8; 277.3; 396.2; 411.11; acc. °thām Mv ii.409.6; SP 402.1; Bbh 19.26; Suv 73.14 (so best mss., Nobel °thām, but I know of no stem **viheṭha** in prose); m.c. °tha (mss. °tha) LV 50.8 (vs); m.c. °tha-saṃjña (Bhvr. adj.) LV 400.19 and Mv iii.319.5, 6 (vss; Mv mss. very corrupt, Senart's em. not wholly sound; cf. Pali SN 1.138.22-25, esp. 24).

-viheṭhika or °kā, in *danta-°kā pi kriyanti* Mv ii.473.12, some product of the Ivory-worker's craft; v.l. °vihaṭhaka; neither form seems plausible or indeed interpretable; prob. corrupt. Prec. by *danta-bhṛṅgārakā* (pi *kriyanti*); foll. by *danta-pādamayā* (?).

vici (= Pali id., PTSD, cf. CPD s.v. °avici; AbhidhK. LaV-P. iii.148, and esp. 149 line 1), *interval, interruption*: *vici-paribhojitāyāḥ* MSV ii.88.19 (after *kāla-pari*^o), *enjoyed at (proper) intervals.*

viḥanaka, nt. (= Skt. °na, AMg. *viyaṇaga*), *fan*: °kāni Mv ii.475.8; 477.5 (both prose).

viḥanī (= Pali id.; cf. prec.), *fan*: °niyo, n.-acc. pl., Mv 1.222.7 (mss. °niye = ii.24.15 (vs); iii.380.12 (vs)).

Viṇaka, Mmk 232.10 (vs); **Viṇāṭṭiyaka**, Mmk 19.13 (prose); **Viṇāḍvitiyaka**, Mmk 43.19 (prose); all nom. pl. m.; names or epithets of a class of minor godlings; presumably the same class, since the accompanying items in the lists where these are found are very similar (see s.v. **karoṭa-pāṇi**); presumably all mean something like *lute-bearers* (cf. *gandharvas*?), but I have no further information; especially -*ṭṭiyaka* is puzzling.

[**Viṇaravaghoṣa**, see **Vāṇā**.]

viṭaṃsa (m.; Pali id.; Skt. see below), *falcon*: *sa hatas tv itaram hanti °seneva pakṣiṇaḥ* Ud xiv.2, *he however, himself destroyed, destroys others, as birds (are killed) by a falcon*; so, acc. to Chakravartī, Tib. (khra) and Chin.; same word in same vs in Pali Therag. 139, rendered PTSD and Mrs. Rhys Davids *decoy-bird*, which is less plausible; in Skt. only Lex. and once in Harṣac. (pw), said to mean *bird-net, snare, or any implement used in catching birds*, which here is impossible.

vitatha, adj. (m.c. for Skt. vi^o), *false*: *satya-vi*^o-*pa-theṣu* Gv 55.3 (vs).

viṭarāga-bhūmi, f., n. of the 6th of 7 *śrāvaka-bhūmi*: Mvy 1146 (here v.l. *viḡata-rāga*); ŚsP 1473.13 et alibi, see s.v. **bhūmi** 4.

Vitaśoka (= Pali °soka), n. of a brother of Aśoka: Divy 419.19 ff.; *Vitaśokāvadāna* = Divy xxviii, colophon 429.5 (story of how he was converted to Brāhminism after originally being an adherent of heretics).

vīti, for **vyati**-, q.v. (chiefly in Mv).

vītikāṣeṭi (also spelled °seti, °sati, °ṣati; for *vy-ati-kāṣayati), *lets light shine through*; with synonym **vītiloketi**. In: *gopānasī(ye)-antarāṇi* (and, *pāṃśulikāntarāṇi*)...

vītilokenti vītikāśenti (vītiloketsuḥ vītikāśetsuḥ, with minor variants) Mv II.125.14 f.; 127.2 f.; 128.8 f.; 129.10 f.; in the parallel LV 254.11 f. virājante, vyavabhāsante.

vītikrama (m.; semi-MIndic, = Pall vītikrama, Skt. vyatikr°), *passing beyond*: (sarvasaṃskāra-)°māṃ prāpayi-śyāṃti bodhisattvo ... Mv II.279.20.

vītigata, ppp. (= Skt. vyati°), *passed beyond*: sarva-bhāva-bhava-°tā sma, eṣa nirvṛtim upema ihaiva Mv I.69.11 (vs).

vītinamati, °nāmayati, see vyati°.

vītipatati (= Pall id.; for vyati°), *flies past*: pakṣiṇo na °tanti Mv III.317.8.

vītiloketi (for °vy-ati-lokayati), *lets light shine through*: in same passages with vītikāśeti, q.v.

vītivartati (= Skt. vyati°), *passes beyond*: jātim ca jarām ca °tanti (so read with mss., not caus.; Senart em. °tenti) Mv III.270.15, *pass beyond birth and age*; ppp. °vṛtta (= Pall °vatta; the only form recorded in Pall), *passed beyond*: vedanā-°tā LV 214.6 (vs); dharmā ime karaka-vedaka-°tāḥ 340.4 (vs); gāṇanā-vītivṛttā SP 66.4 (prose), Kashgar rec. for text °nām samatikrāntā, *beyond calculation*; bhavantu aṣṭākṣaṇa-vītivṛttāḥ Suv 41.13 (vs), cited Śikṣ 219.2 (Nobel strangely °vyativṛttāḥ, unmetr., and against all his mss.), *passed beyond the 8 akṣaṇa*, q.v.

vītisaṃkrama, m., or adj. (for °vyati°; no such cpd. recorded), *transcending, one who transcends*: sarvalokagati-°mā (voc., to Buddha) Gv 54.26 (vs), *O thou that transcendest all the courses (states of existence) of the world!*

vītisaṃcarati (for °vyati°, nowhere recorded), *passes out, is emitted* (of sounds): (tasya me, sc. bodhisattvasya ... karnaśrotravivarāntareḥ) uccaśabdo (v.l. °dā, better) mahāśabdo (v.l. °dā) vītisaṃcaretsuḥ Mv II.124.12.

vītisārayati = vyati°, q.v.

vītiḥāra, always and only in Mv (= Pall id., cpd. with pada-) and (in other texts than Mv) **vyatiḥāra**, m., (1) cpd. with pada- or krama(tala-), *a setting down of the foot, footstep*: pada-°reṇa pḍdhīye yena sūddhāvāsam devanikāyaṃ tena prakrāmi Mv I.35.2, *with one step went by magic* ...; ekakṣaṇena pada-°hāreṇa rājagṛhād valhā-yasam abhyudgama Mv I.55.2; Padumāvatiye pada-°hārāṇāṃ ubhayato padumāni ... Mv III.162.6, *lotuses (appeared) in the footprints of both the feet of P.*; hastapāda-paritṛyāgena mahāpratiṣṭhāna-kramatāla-°hāreṇa Śikṣ 24.6, (a Bodhisattva) *by sacrificing his hands and feet (to suppliants, and so) with the step of the soles of his feet on a firm foundation*; yo dharmasāraṇaḥ hetuko vā dharmadeśanā-hetuko vāntaśa ekakrama-°hāro 'ntaśa eka-ucchvāsa-praśvāso vā Śikṣ 42.4, *whatever (motion), be it only a single footstep or a single breath, is motivated towards hearing or preaching the Doctrine*; ekakrama-°hāraṃ vātikramaṃ vācam bhāṣate Śikṣ 173.17, *or who, stepping a single footstep (i. e. at every step), pronounces the words* (Homage to that Buddha); (ekaikena ca cittotpādena ... -paramāṇu-rajāḥsamān) pada-°hārān (1st ed. corruptly °vyativyā-hārān, 2d ed. °vyavahārān) kramāmi, ekaikena ca pada-°hāreṇa (text °vyavahāreṇa) ... -paramāṇurajāḥsamāni buddhakṣetrāṇy atikramāmi Gv 217.13, *with each thought I step innumerable footsteps, and with each footstep I pass* ...; (2) *passage (of time), only in comp. with kṣaṇa (-°hāreṇa), in the passage of a single instant*: bodhisattvā ekakṣaṇa-°hāreṇāprameyā ... buddhān paśyanti (21.3 satkurvantī) Sukh 20.8; 21.3; ekena (mss., Senart em. ettakena, but cf. Sukh) kṣaṇa-°hāreṇa Mv I.55.14; to be sure ettakena is read in the mss. In the same phrase Mv I.56.9; III.425.16, 22; 450.16, and it can be interpreted, see ettaka.

vīmati, m.c. for vimati, q.v.

vīra, (1) m. (?), (= Pall vera, Skt. vaira, nt.; § 3.50), *enmity*: kṣāntimātā (mss. kṣāntimātā) vopasamanti virāḥ Mv III.371.5 (same vs in Pall Jāt. v.143.2 verā); (2) n. of a yakṣa: Māy 44. See the foll. items, especially

vīra-kraya, -mūlya, -vikraya, which exhibit a curious use of vīra, unknown to me elsewhere.

vīra-kraya (cf. vīra-mūlya, -vikraya), *a good price, an excellent bargain*: dadyāt paṇyaṃ tataḥ kṣipraṃ °krayeti sa ucyate Mmk 58.5 (vs); °yeṇa kṛtvā 291.14, and read so (?) for °ye kṛtvā 695.10; °ya-kṛtāṃ, -kṛtāṃ, 314.14; 706.5; 720.20; on 74.18 see vīra-vikraya.

Vīradatta-grhapatipariṣcchā, n. of a work: Mvy 1407; called Vīradatta-pari° Śikṣ 34.16; 230.10.

Vīranandin, n. of a Buddha: Śikṣ 169.8.

Vīrabāhu, (1) n. of a kumbhāṇḍa: Mvy 3444; (2) n. of a yakṣa: Māy 65.

[**vīramaṇi** is cited PTSD s.v. veramaṇi as a BHS form for the latter, see **vairamaṇa**, °nya. But the only passage quoted is Jm 213(7), where the text reads vīra-māni, which has nothing to do with Pall veramaṇi. If vīramaṇi exists in BHS I have failed to note it.]

Vīramati, (1) n. of a yakṣiṇ: Mmk 612.8; (2) (the same?) n. of a yogiṇi: Sādh 427.4.

vīra-mūlya (cf. vīra-kraya and next), *a good price*: yathepsitaṃ tasya kurvita °yaṃ samāsataḥ Mmk 553.21 (vs).

vīra-vikraya = vīra-kraya, *a good bargain (sale)*: sarvagandhāṇāṃ °ya-kṛtāṇāṃ Mmk 705.7; in view of this, prob. read in 74.18 ādau tāvad vīra-vikrayeṇa (text om. vīra; Lalou, Iconographie 53 n. 1 would read vīra-krayeṇa, but the two seem to be used interchangeably) sūtrakam kṛtvā.

Vīrasena, (1) n. of a Buddha: Śikṣ 169.8; (2) n. of a Bodhisattva: Samādhi p. 36 line 2.

vīrasenaka, nt. (cf. Skt. Lex. vīrasena, 'fruit of a certain tree', pw), a kind of fruit: Mv II.475.14 (prose), in a list of fruits, see s.v. **drākṣa-latikā**.

vīriya-vant, adj. (cf. Pall viri°, Skt. vīrya°), *possessing heroism*: Mv II.90.5 (prose).

Vīryavant(a), n. of a companion of Puṇyavant(a), q.v.: Mv III.33.16 ff.

Vīryā, n. of a nāga maid: Kv 4.10.

vīryārabdhī (f.), = next, *acquisition of heroic energy*: (Tathāgata āgatāgātānāṃ) sattvānāṃ ... °bdi-mātratām (extent of acquisition of heroic energy) vyavalokya SP 317.14 (so KN, no v.l.; otherwise WT, claiming support of Tib., which contains hgrus kyi; does this not represent ārabdhī?).

vīryārambha, m. (= Pall viriyā°), = prec.: anuttarāyāṃ samyaksambodhāv apratibalāḥ smāprati-°bhāḥ sma SP 100.9.

vukka, nt. (unrecorded MIndic, if not error or misprint, for Skt. vrkka; cf. Pall vakka), *kidney*: °kaṃ ŚsP 1430.20; 1431.10, in lists of parts of the body.

vukta, semi-MIndic = Skt. ukta: sugatasya vuktāḥ KP 14.14 (vs); vukto 126.4 (vs). See next.

vuccati, **vucyati** (= Pall vuccati, Skt. ucyate), *is said*, see § 2.51.

vutta, ppp., = Pall id., (1) = Skt. ukta, see § 2.51; (2) = Skt. ukta, see § 2.53.

vuddhi, f. (= Pall id. or vuḍḍhi) = vṛddhi, q.v.: jaya-vuddhi (with mss.) ca se (sc. rājāṇo) kṛtā Mv III.24.6.

vusta, ppp. (= Pall vuttha, Epic Skt. uṣṭa), *dwelt*: vāsam (so mss.) vusto Mv III.433.2, § 2.54, 62.

vuhyati (= Skt. uhyate, Pall vuyhati), *is carried etc.*, see § 2.52.

[**vūḍaḡra**, false em., see § 2.55.]

vṛṇṇhayitar, see brṇṇh°.

vrkṣa, nt. (Skt. only m., and so app. Pall rukkha), *tree*: imāni ca ratnavrkṣāṇi SP 410.12 (prose); anyatamad vrkṣam upaśritya Av I.100.16.

vrkṣamūlika, m. (= Pall rukkhamūlika), *living, or meditating, at the root of a tree, one of the 12 dhūtaguṇa*, q.v.: Mvy 1135; Dharmas 63; AsP 387.7.

Vrji (Skt. Gr.; = Pall Vajji), n. of a people and country, = Vajī, q.v.: Divy 201.4, 13; MSV I.224.13 ff.

Vṛjika, name assumed by Kuśa (2) as garland-maker: MSV I.103.9.

vṛttaka, (1) nt. (= Skt. vṛtta), *event, occurrence*, story: "kam tat sarvam vistareṇa samākhyātam Divy 439.8; cf. also *iti-vṛttaka*; (2) ifc. Bhvr., in vs. = Skt. vṛtta, *manner of life*: aranya-vṛttakāś SP 272.3 (vs).

Vṛddha, n. of a disciple of Buddha (no v.l., and seems surely a noun, not adj.): Mv I.182.19 (Nīlakesaṃ ca Vṛddham ca...).

vṛddhaka, f. °lkā, adj., *old* (perhaps pitying or contemptuous dim. -ka): Mv III.283.10, 13 (prose), see s.v. *jīṇaka*.

Vṛddhakāśyapa, n. of a great ṛṣi (distinguished from Kāśyapa [4?], who is listed just before): Māy 256.16.

vṛddhataraka, adj. or subst. (to compv. of Skt. vṛddha; specifying -ka § 22.39), *(one that is) older, rather old*: Bbh 254.6 (see *prativīṣṭataraka*); similarly Bbh 5.1 and esp. 161.11; perhaps *oldest* (monk, to take precedence over the others), MSV III.123.2, 6.

Vṛddhadeva, n. of a former Buddha: Mv I.141.1. (*vṛddha-śrāvaka*, acc. to pw a *Śivattic mendicant monk*: Mv III.412.8, see s.v. *gurutputraka*; LV 380.12 *caraka-parivṛājaka-vṛd°-gautama*-etc.)

vṛddhānta, m. (not noted in Pall), *elder's end or place*, in an assembly of monks; opp. *navānta*, q.v.: °taḥ Mvy 8743 = Tib. rṅan rims (so also Das; but read rim?); usually °te, foll. by a form of sthā, Divy 43.26 (°te sthītāni); 85.21; 180.17; 306.17; 349.26 (°te prāṇam kṛtvā yāvan navāntam gatvā...); 384.28; 400.13 (°te nīṣasāda); 404.19; Av II.87.5 (°te nīṣadayitvā); Bbh 122.17 (see *upādāya*, 2b); MSV II.84.7.

vṛddhi, (1) (undeclined form!), in phrase: *diṣṭyā vṛddhi* (cf. Skt. diṣṭyā vardhase), *congratulations!* (regularly to a king): mahārāja di° vṛ° Mv II.113.5; deva di° (mss. drṣṭvā) vṛddhi devasya putro jātaḥ Divy 405.20; deva di° (mss. drṣṭvā) vṛ° Divy 425.2. Cf. also *jaya-vuddhi*, s.v. *vuddhi*; (2) n. of one of the eight deities of the bodhi-tree: LV 331.21 (°dhih).

[*vṛddhika* Mv III.324.3, if reading is correct, n. of a tree. But v.l. quoted as *mṛddhikā*; prob. read *mṛdvikā*, vine. Cf. Pall *muddikā*, AMg. *muddiyā*.]

Vṛndakāṭa, n. of a locality, or (acc. to v.l.) of a yakṣa: Māy 75.

vṛndi, or **vṛndī** (related to Skt. vṛnda, orig. *swelling, mass*, as m. in Suśr. *tumor*; = Pall, AMg. *bondi*; see Edgerton; JAOS 69.229, anticipated, as I learned too late, by Lüders, KZ 52.106-9, with relevant materials not included by me; cf. *vonṭa*), *body* (orig. *solid mass* or the like): *vaḍḍā* (see *vaḍḍā*) ca vṛndi (in this pāda mss. lack 3 syllables; perh. read ca vidyate vṛndi, or, ca vṛndī, which in this position makes better meter than vṛndi, bhavati) prajāṇa ca te na vidyate Mv II.249.19 (vs), so mss., *you have a big body, but you have no wit*; = Pall Jāt. II.160.11 *mahati vata te bondi na ca paññā tadūpikā*. Senart failed to note the parallel and emended the text badly.

vṛścī (for Skt. vṛścika; cf. AMg. *vicchu* beside *vicchuka*), *scorpion*, of the zodiacal sign: *tulā kanyā tathā vṛścī* ca Mmk 152.7 (vs, hypermetric even with this shortened form! *anuṣṭubh*).

Vṛṣabha-jātaka, n. of a jāataka story: Mv III.29.4 (colophon).

vṛṣabha-tā (cf. next two), *'bull-like quality'*, so *lordliness, majesty*, a quality esp. of Buddhas: imām ca bhagavato °bhatām śrutvā SP 199.3 (two Nep. mss. °bhitām, Kashgar rec. °bhitam); (tathāgatadharmacakra-)pravaratana-°bhatām Dbh 73.16 (cf. Gv 6.2, under next); °bhatayā... *adhiṣṭhātī* 90.24.

vṛṣabhi-tā (to next, plus -tā; cf. *ātma-vṛṣ°*), = prec.; mss., esp. Kashgar rec. of SP, sometimes present a nt. vṛṣabhita, which is however never well supported

and surely only a corruption; Bendall even emends Śikṣ ms. °tā to °ta, referring to Mv II.277.8, but this is a Bhvr. adj., so that stem in -ta is normal (Māra speaks and refers to himself as mahā-vṛṣabhitaṃ, acc. sg., *having great majesty*, parallel with mahāpratāpam, mahāvīkramam); otherwise all unambiguous passages show always °tā, at least in some mss.; usually a quality of a Buddha: *siṃha-vṛṣabhitaḥ* gārjitanirghoṣasvara LV 435.15 (of Buddha); (*saṃprakāśayati*) *tathāgata-°tām* (so v.l., text °tām) SP 308.5; *tathāgataṇa tathāgata-°bhitā tathāgataparākramaḥ kṛtāḥ* 311.5; *sarvabuddha-°bhitā* 391.3; (*buddha-°bhitā*-sukheṇa Śikṣ 214.1 (mss.), *by the bliss of the majesty of a Buddha*; *buddha-°tām* AsP 432.10; very common in Gv, e.g. (*tathāgatadharmacakrapravartana-°vikurvitā-°bhitām* 6.2 (cf. Dbh 73.16 under prec.); *acintyam tathāgata-buddha-°bhitādhiṣṭhānam* 7.22; *buddhavyūḥan buddha-°bhitām* (so read with 2d ed. for 1st ed. °tām) 17.24; na sā °bhitā 19.7; *acintyam buddha-°bhitām* 21.1, etc.

vṛṣabhin (see prec.; cf. Pall āsabhīn vācam, acc. sg. f., derived by PTSD from a stem āsabhīn, which is doubtful; it seems more likely to represent Skt. āṣabhi, f. to °bha), *'bull-like'* and so *lordly, majestic*, esp. of a Buddha or Bodhisattva: *labhi tada dhanamāṇi dṛḍhabala vṛṣabhi* (voc.) LV 166.14 (vs), *then thou didst get the rich jewel, O majestic one*; applied to Bodhisattvas, Dbh.g. 4(340).17 (°bhi, n. pl.); 39(65).24 (°bhi, n. sg.); also *Samādh* p. 42 lines 20, 21.

Vṛṣasena, n. of a king, descendant of Aśoka: Divy 433.23.

vṛṣikā, **vṛṣikā** (or bṛ°; also *visikā*; = Skt. bṛṣī, bṛṣī, vṛ°; Pall *bhisikā* beside *bhisī*, *bhisī*), *cushion, bolster*: Mvy 8991, text *vṛṣikā*, Index *vṛṣ°*; omitted in Mironov's text but *vṛṣikā* added in some mss. acc. to his note); *civara-vṛṣikā* (cf. Pall *civara-bhisī*, *a robe rolled or folded as a pillow*) Mvy 9005 (so text and Index; but Mironov °bṛsikā, no v.l.). (Divy *vṛṣī*, foll. by *kocava-*, q.v., repeatedly.)

vṛṣṭāyate (denom. to Skt. vṛṣṭa or vṛṣṭi; cf. next), rains: *deve °yamāne* MSV I.36.8 (prose), *while it was raining*.

vṛṣṭita, denom. ppp. (to prec.), *rained upon*: *yadvad vṛṣṭita candrasūryabhavanā, vāyur mṛdur vāyate* LV 283.10 (vs), *since the dwellings ... are rained upon, (and) a gentle wind blows*; Tib. (... gnas kyi) rgyun char.

vṛṣikā, see *vṛṣ°*.

vṛhatphala, see *bṛh°*.

ve (= Pall *id.*, Skt. *val*), emphatic particle: *tvam ve dāso ti manyasi* Mv II.487.7 ff.

vega, nt. (Skt. m.), see *saṃvega*.

Vegajavā, n. of a kinnara maid: Kv 5.24.

Vegadhārin, n. of a Bodhisattva: Gv 442.22.

Vegarājamatī, n. of a Buddha: Gv 284.16.

[*vegā*, seemingly f. for *vega*, m., *strong impulse*, but read only *vegāḥ*, m. pl., or *vegah*, m. sg.: *suvipulā mahākaruṇavegā* (read °gāḥ and delete *daṇḍa*) *sambabhūvur* Gv 331.2; -yācanakatarpanānivartya-(so read, see *anivartya*; or with 2d ed. °vivartya)-*viryavegā* (read °gāḥ) *prādurabhavat* 3; cf. 20, below, *mahāprīṭivegāḥ samjātāḥ*, 21 *cittodagratāvegāḥ prādurbhūto*, etc.]

? **veṭhaka**, m. (? to next plus -aka; cf. Pall *veṭha*, -ka), *something that wraps, covers*: in a list of goldsmith's products, *veṭhakā pi kriyanti* Mv II.470.8, *pādāṅguli*-(mss. °la)-°kā pi kriyanti 11; both evidently either made of, or ornamented with, gold; the mss. actually read *veṭakā* in 11 and this or *veṭṭ°* in 8.

veṭhayati, **veṭheti** (= Pall *veṭheti*; § 3.2; MIndic form of Skt. *veṣṭ-*), *encloses, surrounds, envelops, invests* (a city): *veṭhetha* Mv II.451.9 (mango trees, with cloths; mss. *vedetha*; *veṭhitvā*, ger., Mv II.173.6 (a corpse, *vastrehi*); *veṭhayitvā* III.390.8 (*tāmapātreṇa pārśvam*, i. e. tying a copper vessel to his side, to carry a lighted firebrand

in); vārāṇasī veṭhītā (so read) Mv II.82.14; nagaram ... veṭhīyāna (ger.) II.485.14; caus. ppp. veṭhāpitā II.171.15 (puṣkarīṇī, see s.v. prativēṭhāpeti).

[veṇika, in LV 275.11 (prose) aṣṭādaśa-veṇika-buddhadharma-, error or misprint for āveṇika.]

Veṇu, n. of one of the 4 devatās of the bodhivṛkṣa: LV 278.10.

veṇukāra, reed-worker (so Tib., smig ma mkhan; pw flute-maker): (na bodhisattvā hīnakuleṣūpapadyante) ... 'ra-kule vā LV 20.3.

[Veṇu-gulma Divy 103.1, not a proper name; see 106.5.]

Veṇugrāmaka, m. (= Pall Beḷu(va)gāma(ka), Veḷ°), n. of a village: MPS 13.2 ff.

Veṇuvana, nt. (= Pall Veḷuvana), n. of a grove at Rājagṛha where Buddha often stayed: Mvy 4108; Mv I.255.4; II.47.12; 60.2; 91.14; Divy 143.1; 262.7; 298.24; 301.17, etc.; Av I.78.5 etc.; in MSV IV.71.6 Veluvana (but elsewhere Veṇu°, e.g. IV.83.7).

vetanaka (nt., = Skt. 'na), wages: saviṣeṣam te 'ham 'kaṃ dāsyāmi SP 106.9 (prose), I will give you extra wages; dviguṇam ca te 'kaṃ pradāsyē 113.14 (vs).

? vetayika, see cetayika.

vetāḍa (= Skt. vetāḍa), a kind of demon: Suv 104.4; 107.8 (most mss. 'la both times); Mmk 17.3; 292.11; Dbh 45.23; Māy 220.18 etc.

? vetāḷika, m., perh. to be read (mss. corrupt) for text vaitāḷika, tāḷika, Mv III.113.2; 442.8, in lists of entertainers; mg.? Skt. vait°, panegyrist, acc. to Monier Williams also conjurer. Cf. the obscure Pali vetāḷa, 'ḷika.

vetra, nt. (= Pall vetta; it is not clear that the Skt. word is used in this sense; cf. Skt. vetralatā), rope (made of reeds or creepers?), used in fastening a ship: (tatas tair...) vahanasyaikaṃ vetraṃ chinnaṃ; paścād ... sarve varatrāś chinnaḥ Divy 230.3. See śīṭa.

vetradanḍika, m. (so to be read with pw 7.342 for caltra-danḍika), staff-bearer, usher (to a king): Mvy 3735 (both edd. caltra°, no v.l.; but Index to Kyoto ed. also cites vetra°). Tib. dbyig gu thogs pa, staff-bearer. Cf. AMg. vetta-danḍa.

Vetranaḍī, n. of a river: Divy 451.1 ff.; 456.19 ff.; = Vetravati (= Pall Vettavati ?) MSV I.146.3; 153.14.

Vetramūlaka, m., n. of a region (in the south): Gv 151.4, 17.

Vetravati, see prec. but one.

vedaka, adj. (f. 'ikā) and subst. m., (1) (cf. Pall id., PTSD; but the real Pall corresp. is vedagū, see below), one who knows, full of knowledge, learned, wise (ep. of Buddha or an arhat or monk); kimpṛāptinam āhu vedako ti Mv III.397.12, and (vedāni vicārya...) sarvavedanām atītya vedako ti 20, = Pall Sn 528 (vedagum, acc. sg.) and 529 (sabbam vedam aticca vedagū so); Pall vedagū = one that attains (true, supreme) knowledge; on the forms cf. Mv III.401.2 antako si duḥkhasya pārago si dharmāṇām with Pall Sn 539 antagū si pāragū si dukkhassa; further, (snātaka) snātakaparivāro vedako 'ka-parivāro Mv III.407.11; (śramaṇo pi) tvam brāhmaṇo pi tvam vedako pi tvam tārako pi tvam pārago pi tvam 423.14; (2) (connected with vedanā etc.) one who experiences, feels (the results of action): 'kaḥ Mvy 421; 4679; na ca kārako 'sti tatha naiṣa ca vedako 'sti LV 419.11 (vs), there is no actor, and no experiencer either (= normal Skt. bhoktar, contrasting with kartar); kāraka-vedaka-virahita Dbh 49.6; karaka-(q.v.)-vedaka-vitvṛttāḥ LV 340.4 (vs); kāṅkṣā hi yā syād iha vā pṛthag vā ihavedikā vā paravedikā vā Ud xxix.6, desire (? doubt) ... whether relating to experience (lit. experiencing) in this life or in the beyond; the verse is not complete and has not been found in Pall; mg. not wholly clear; vedako vedanād (q.v.) anyāḥ pṛthagbhūto na vidyate Śikṣ 233.11 (vs); vedakaḥ vedaka iti vyavahriyate sa ca ... nopalabhyate ŚsP 120.19 (prec. by same

formula with kārapakah, and foll. by same with vedayitrko vedayitrka, q.v., iti...).

Vedagaccha, n. of a mountain: Māy 254.5.

vedanā, rarely 'na (Pali only 'nā recorded, so usually in Skt. in this mg. but rarely 'na), feeling, sensation: as in Pall there are three, e.g. Mvy 1913, listed 1914-6 as sukhāḥ, duḥkhāḥ, aduḥkhāsukhāḥ; these are correlated in Śikṣ 232.11 ff. with rāga (for sukha), dveṣa (also doṣa, for duḥkha), and moha (in regard to aduḥkhāsukha), all of course to be abandoned; sarva-'nāsu vitarāgo (mss. tīvra-rāgo; Senart em. with Pall Sn 529) Mv III.397.19 (vs); vedanā is the 7th link in the pratītyasamutpāda, q.v. (cf. e.g. sparsēna tīśra anuvartati vedanā ca LV 420.2; vs, in pra'sam°); it is also the 2d of the 5 skandha, q.v. and the 2d of the 4 smṛtyupasthāna, q.v. (Śikṣ 232.6 ff. discusses it in this connection); as nt., vedako vedanād anyāḥ pṛthagbhūto na vidyate Śikṣ 233.11 (vs).

vedanā-bhinnā, m., Mvy 9245, or 'bhinnaka-(tva), MSV III.67.11, one oppressed by painful sensations. Corresp. to Pall vedanaṭṭa.

vedayita (nt.; orig. MIndic ppp. of Skt., Pall, and BHS vedayate, Pall, BHS also vedeti), sensation, feeling: sarva-vedayitāḥsavyadhvaja-samādhi- Gv 172.11, n. of a samādhi; samjñā- 'yita-nirodha, q.v.; in Mv III.66.7 and 14, where Senart's text reads te ... dharmā jātā bhūtā saṃskṛtā vedayitā pratītya samutpannā, read cetasiḥ for veday°, as suggested by mss. in 14.

vedayitrka, m. (cf. Skt. 'yitar), one who causes to feel or experience (cf. vedaka 2, vedanā, etc.): ŚsP 120.21, see s.v. vedaka, which precedes this in an identical formula and is clearly meant to be distinguished from it by lacking the caus. force.

Vedalī, n. of a locality (in the south): Laṅk 286.12.

vedikā (= Pall id.), railing, especially one made of bars with interstices, or network, of the kind commonly surrounding Buddhist stūpas; in BHS around cities: 'kā Mvy 5586 = Tib. lan kan (railing), and others; 'kāyāḥ sphatikamayā sūci ālambanam adhiṣṭhānam Divy 221.8 (cf. sūci); (nagari ... uccaistoraṇa-)gavākṣa-vātāyana- 'kā-pratimaṇḍitā Divy 315.9; coping on a roof, pravṛddhod-dhṛta-vedikam ca tṛṇacchadam SP 83.2 (vs; so with WT and Kashgar rec.), the thatched roof was old and had a cracked (yawning, uddhṛta) coping; 'kā-jāla, nt., network of a railing, 'lam Mvy 5583 = Tib. lan kan gyi dra ba; rāja-dhāni saptahi 'kā-jālehi parikṣiptā Mv I.194.18 = III.227.5.

vedita (nt.; orig. ppp. of Skt. vedayate, and so = vedayita, both forms occurring in Pall, but vedita in PTSD recorded only as ppp.), sensation, feeling: in samjñā-vedita-nirodha, q.v.; also in Śikṣ 24.11 aparyāṭta-vedita-cittāḥ, of a Bodhisattva, not having his sensations and mind overpowered (by disturbing elements; wrongly Bendall and Rouse; see aparyāṭta).

? vedyāramitāḥ, Mmk 41.5, obscure to me, prob. corrupt: teṣām upariṣṭāt vedyā° bhagavatī Māmaki āle-khyāḥ sarvālaṃkāravibhūṣitās ca tāḥ prasannamūrtayaḥ.

vedhati (= Pall id.) to Skt. vyath-, Chap. 43, s.v.; see also vyadhati, pra-v°, sampra-v°, shakṣe (intrans.), trembles: 'ti LV 303.22 (vs); Divy 479.11; avedhat LV 352.2 (prose); 411.1; avedhanta Dbh 98.31 (prose); a-vedhamāṇāḥ SP 24.15; vedhe (aor.) Mv III.334.2; 341.5; vedhita, ppp., SP 6.1; LV 355.9 (so with Foucaux, Notes 188, for text vedhino); Mvy 3007; Divy 250.22; 365.14; Samādh 19.6.

vedhanīya, gdve. (to Skt. vyadh; cf. Skt. vedhana etc.), penetrable: Śikṣ 42.15.

vedhya, nt., target-shooting: Mvy 4990 = Tib. dbug pa, piercing; in a list of martial arts; follows chedyā and bhedya, qq.v., and perh. has -ya by their influence; followed by dūra-vedhaḥ and other cpds. of (Skt.) vedha, which occur (without vedhya) in similar lists Divy 100.12; 442.8.

vepiṇīyā, or (v.l.) vepillīyā, ? Divy 560.13; see s.v. kṛti.

Vebhaḍḍiṅga, see s.v. Veruḍḍiṅga.

Vemacitra, (1) n. of a mountain: Māy 253.33; (2) = Vemacitrin: °traḥ Divy 148.20; Mahāsamāj. Waldschmidt Kl. Skt. Texte 4, 179.13; Suv 162.12 (°traś, v.l. °triś); Svay 69.17 (daityendra); °treṇa, instr., v.l. of 3 mss. for °triṇā SP 5.3; (3) n. of a yakṣa: Māy 96.

Vemacitrin (also °tra, q.v., 2, and Vaimacitra; = Pali Vepacitti), n. of a prince of the asuras: °tri, n. sg., LV 241.3; Mv iii.138.2; 254.9; Divy 182.13; Av i.108.10; °trir, n. sg., Divy 126.8; °triṇā (v.l. °treṇa) SP 5.3; °citrī (stem) Mmk 655.11; 663.21.

veṃātra, m., a high number: Mvy 7756 = Tib. gzhal saṅs; cf. vimātra (also vaimātra, which must be distinguished from this).

Veratthi(ka)putra, Veraḍhi-putra, Verati°, see s.v. Samjajin.

Veruḍḍiṅga, m. or nt., v.l. °ḍiḍga; in a majority of occurrences (Mv i.326.10 and 327.6-8) both mss. Vebha°, which has support in Pali Vebhaḍḍiṅga (v.l.) or Vehaḍḍiṅga (see this in DPPN; Veka° is also recorded); Senart, with Mv i.319.8, 9 only, Veru°, n. sg. °go i.319.8, °gaṃ 326.10: n. of the village, on the site of the later Mārakaraṇḍa, which was the home of Ghaṭikāra. The orig. form seems to have been Vebhaḍḍiṅga. For other forms, see Vabhiḍḍiṅgi.

verull = next, app. shortened form m.c.: dakṣiṇa-vartita-verullī-varṇaṃ Suv 46.10 (vs), guaranteed by meter; Tib. cited as val-dū-rya.

verulli, m. (nt. ? cf. prec.; = AMg. id., Pali veḷuriya, Skt. valdūrya), a gem, commonly rendered *cat's-eye*: °liyasya (both mss. ce-, one celuri°) maṇi Mv i.213.14 (printed here as prose, but a vs in corrupt form, so printed in repetition ii.16.18 which reads valdūryasya); °liyasya ii.36.10 (vs); yathā ākāṣe vimalo śuddho °yo maṇiḥ iii.216.14 (vs).

vela, m., a high number: Mvy 7760 velaḥ = Tib. dus riabs; = velu, q.v., and cf. velā (2).

Velatiputra, see s.v. Samjajin.

velambaka (= AMg. °baga, °baya), = viḍambaka, q.v., jester, buffoon: in lists of various kinds of entertainers, incl. ḍimbāra, dvistvala, kumbhatūṇika, śobhika, etc.: Mv iii.57.10 (read so for mss. valambaka, Senart valaṇḍika); 113.3; 141.18; 161.4; 442.9.

velā (1) (= Skt.) time; in adv. phrases in Mv, acc. sg., usually with Māndic shortening of ending to -am (§ 9.17): rarely yām velām (Mv i.362.11), usually yām velam, what time = when, since, used as conj.: i.361.3; 362.2, 17, 20; ii.172.15; 173.18; 210.17; 211.4, 12; 242.13 etc.; iii.76.1; 145.5; 163.4; 291.8, 20 (twice, second time with correl. tam velam, at that time, then); yām velam ... tam velam, when ... then, also iii.287.11, resumed in 13 with yatra kāle ... tatra kāle; yatra ca velām, and at what time, Mv ii.65.14; (2) a high number: Gv 106.9 (cf. vela, velu 1).

velā-cakra, nt., lit. time-wheel: Mvy 9157 = Tib. ña tshod (this combination not in Jā. or Das; ña = full-moon day; chu-tshod = water-clock) kyi ḥkhor lo; Chin. has several renderings, one being sun-dial; Jap. instrument for measuring the shadow of the sun; time-wheel (sun-dial?).

Velāma, (1) n. of a brahman who gave advice to Piṇḍavarmā: MSV i.64.19 ff. There is a curious resemblance between his advice to P., which the latter followed, and the reputation of Pali Velāma (see DPPN); (2) n. of a brahman who was a generous giver (doubtless = Pali id.): MSV i.98.12.

Velāmasūtra (= Pali id.), n. of a work (AN iv.392 ff.): Karmav 163.1. Tells story of Velāma, a previous birth of the Buddha (a generous giver). Also MSV i.98.15.

velāsikā, = val°, q.v.

velu, (1) m., f., or nt., a high number: veluḥ Mvy 7889 = Tib. dus riabs, cited from Gv 133.20 where velu (nt.); cf. vela, velā (2); (2) (= Pali id., bamboo, acc. to Childers also flute; Skt. veṇu, both mgs.), bamboo; bamboo-stick: so pl. ... ikṣustambo mahanto velupramāṇo ikṣu samjāto Mv ii.421.18 (of the size of a bamboo stick); flute: velum Mv iii.82.5 (vs), acc. sg., in a list of musical instruments; so mss., Senart em. veṇum; perhaps, read velusmim (pi) in Mv ii.423.16 for Senart veluṣi (which Index derives from velu), mss. veruṣi, loc. sg., after dhanuṣi pi, in a list of arts learned by a prince, in (playing) the flute(?); in a very similar list ii.434.12 Senart reads dhanusmim pi veṇusmim pi, but for the latter, mss. cekasmim, or cakasmim, pi.

veluva, m., a high number: Mvy 7779; Gv 106.15. Veluvana, see Veṇu°.

vella (m.; Deśin. 7.94 id.), hair: kim imo puruṣo evaṃ pratikūlo pīto paṇḍuka-vello Mv ii.152.15; so read with mss., Senart em.

(vellita, adj., curly, of hair; so not only in Pali but also in Skt., BR; in Mv ii.44.12 Senart strangely em. the correct mss., vellitāgrakeśa, to vallitā°; see vallita, which should perhaps rather be em. to vellita.)

vevara, m., var. for vivara (2), m., a high number: Mvy 7782.

[vevalaka, read devalaka (Skt.) with 2d ed.: Gv 45.19.] ? vevādika, or °aka, some musical instrument: Mv ii.159.6 (so mss.; Senart em. vipaṇḍikā); represents same orig. form as vādīśa, q.v.

Veśadhārin, n. of a Tathāgata: Gv 360.26.

veśya, (1) (nt.), the occupation of a harlot (Skt. veśyā, cf. Lex. veśya, defined Hurenhaus, BR): mama duhitā veśyam vāhayati Divy 14.20, plies the ...; (2) adj. with dharma, acc. to Tib. grōṇ paḥl, of the village, i. e. common, vulgar? (cf. grāmya): veśyām dharmān samādāya bhikṣur bhavati na tāvatā Ud xxxii.18(19); same vs in Pali, Dh. 266, viṣaṃ (comm. viṣamaṃ, cf. Mv below, viṣagandham vā kāyakammādikam dhammaṃ; in Pali sg.); SN i.182.18 (text viṣaṃ, v.l. viṣamaṃ, dhammaṃ); Dutreuil B 26 viṣpa, supporting the PTSD theory that the Pali word = Skt. viśva; in Mv iii.422.13 same vs has viṣamām (hypermetr.), cf. Dh. comm. above. Could veśya be a false Sktization of Māndic (AMg.) vesiya, from Skt. veśa, of garb or external appearance (only)?

veśaka (= Skt. veśa), guise, garb: kim muni-°kena bhavato LV 326.21 (vs), spoken by daughters of Māra to the Bodhisattva: what is the use of a wretched ascetic's guise for you? Prob. contemptuous dim.

[-veṣin, in kāla-veṣin, q.v.]

veṣṭaka, nt. (Skt. Lex. turban), acc. to Tib. seṅ ras, white (or, thin) (cotton) cloth: Mvy 5875. But Chin. linen cloth (no color word).

veṣṭanikā, see pāda-ve°.

veṣṭāpayati, see veṣṭeti.

veṣṭi, (1) (f.; so AMg. rāya-veṭṭhi, labor for the king; cf. § 3.59; = Skt. viṣṭi), forced labor: mā ... grhṇitva veṣṭim pi ca kārayeyam SP 113.3 (vs), and I might be seized and made to perform even forced labor (§ 37.17); cf. veṣṭeti; (2) work (for, in comp.), supervision, management (of; cf. veṣṭeti): na kāyajīvitasāpekṣasya dharmaveṣṭim vadāmi RP 35.7 (prose), and I do not propose labor for (management of?) the Doctrine for one who is concerned about his body and life.

Veṣṭitaka, n. of a yakṣa: Māy 50.

veṣṭeti, veṣṭāpayati (caus. of denom. to veṣṭi), manages, supervises, looks after (servants, domestic animals), lit. makes work: grhajānā veṣṭetavyā dāśdāsakarmakara-pauruṣeyā veṣṭetavyā ... hastyasva-ajagavedakāni veṣṭāpayitavyāni rathayugayānāni veṣṭāpayitavyāni Mv iii. 177.15-178.1.

Veṣṭhilla, n. of a householder: Gv 205.15 ff.

Vaikṛtika, n. of a yakṣa: Māy 72.

vaicikitsa, adj. (to Skt. vicikitsā plus -a; cf. Pali vecikicchīn, in which -in seems to be due to influence of kamphīn which regularly precedes in Pali), characterized by doubt: (tyakto ...) 'tso tathā martyo Mmk 551.2 (vs).

? **vaicchetuka**, intended as n. of some people or rather their mode of writing, in ramathābhaya- (text 'tha-bhaya-)*kā (sc. līpī, in list of scripts): Mv 1.135.7.

Vaijayaṇṭa, m. (1) (= Skt. Lex. id., Pall Ve°), n. of Indra's palace: 'taḥ prāsādaḥ Mvy 5498; Divy 395.11; 'tam prāsādam (acc.) Av 1.90.3; sumerumūrdhne yatha 'nto Mv 11.346.20 (vs); others, LV 212.1; 213.18; (2) n. of one of the udyāna of the Trāyastriṃśa gods: Mv 1.32.4; (3) n. of a yakṣa: Māy 39.

vaijayaṇṭi (= Skt. 'ti), flag, banner: -paṭākā-'ti- (in a long cpd.) LV 295.15 (prose; so all mss.; Calc. 'ti).

vaijayaṇṭika, ifc. Bhvr., in sa-'kā(h), provided with banners: SP 338.9 (prose).

Vaidūryagarbha, n. of a former Buddha: Sukh 6.14.

Vaidūryanirbhāsa, n. of a former Buddha: Sukh 5.13.

Vaidūryaprabha, n. of a nāga: Mvy 3321.

Vaidūryāsikhara, n. of a former Buddha: Mv 1.141.11.

[**vaiṇu**, in tuṇa-vaiṇu-ravalī LV 173.9 (vs), perh. read veṇu with v.l. and Calc.; but perh. hyper-Skt.; only two inferior mss. veṇu.]

Vaiṇvāṭata (= Skt. Vepv°, see Lévi p. 68), n. of a locality: Māy 22.

vaitara = next: 'reṇa (Tib. mtho btsam pa fild du) MSV 11.188.10.

vaitarika (nt.), = prec., acc. to Tib. scorn, insult: (te 'smāṃs codayisyaṇṭi smārayisyaṇṭi) alajjitena vā 'keṇa (Tib. mtho btsam paḥi phir) vā MSV 11.188.4; 11.102.8, 19.

vaitānya (nt.; to Skt. vitāna, dejected, plus -ya), defection: āpatita-'yaṃ (Bhvr. adj.) Jm 164.9 (prose).

vaituṅgakā, ? in pattra-'kā sthāpayitavyā MSV 1v.79.4 (in latrines, along with earth and water).

vaitulya (nt.; equivalent to vaipulya; cf. Pali vetulla, or 'lya-, -vāda, -vādin, a heretical sect, by some identified with Mahāyāna, see DPPN s.v., n. 3; Kern, Versl. K. Akad. Af. Lett., 4 Reeks, Deel viii, 312 ff.), (work of) great extent(?): sarva-mahāyānasūtra-'lya-paramāmṛta- Thomas ap. Hoernle MR 95.8; acc. to Kern's SP preface ix, in Kashgar rec. for vaipulya; see also 65.1 n. 1; Śikṣ 354.6 (cf. p. 415).

? **vaidarya** (nt.), acc. to Tib. (lhod) slackness: ye punas te kāśyapa vaidarya (marg. corr. 'rpyāt) asamyatā itaḥ śramaṇagunadharmād uddhurāḥ ... Śikṣ 136.9, who thru slackness are uncontrolled and rebellious against this... Note says Cowell suggests valdhuryād, which is implausible.

valdalya, (1) (= Pali vedalla; see s.v. vaipulya), n. of a type of works included in the canon, see Sarva-valdalya-saṃgraha; cited by BR from Tāranātha as 'title of a work'; (2) n. of one of the 10 great mountains of the earth: Dbh 96.2 (v.l. Vaipulya 2), 15.

Valdehaka parvata, n. of a mountain: (as cpd.) Mvy 4158; (two words) Śakraprasnasūtra, Waldschmidt, Kl. Skt. Texte 4, 67.6.

Valdehī (cf. next; acc. to Pali tradition not a gentle name), n. of Bimbisāra's queen: Divy 545.8.

Valdehīputra (= Pali Vedehīputta; cf. prec.), ep. of Ajātasatru: Av 1.57.2 ff.

Vaidyārāja, n. of a future Buddha: Gv 358.14.

Vaidyottama, n. of a Bodhisattva: Gv 442.19.

vaināyika, adj. (Skt. Lex. [Buddh. Trik.] *Buddhist(ic)*; BR say error for vaināśika, but the word seems to be found in BHS; irregularly from vināyaka, q.v.), *Buddhist, of the Buddha or Buddhism*: Gv 348.15 yathā-vaināyikopānāyikavarnā (see s.v. upanāyika).

vaināśa, nt. (Skt. vināśa plus -a), *state of being*

subject to destruction: bhāvānām nāsti vaināśaṃ Laṅk 209.11 (vs).

vaināśika, adj. or subst. m. (so in Skt., there applied only to Buddhists), *one who believes in cessation of existence, in destruction (of entities)*: 'ko yadāgatvā brūyād yady asti deśyatām Laṅk 360.1 (vs), *when a destructionist shall come and say, If it exists, show it!* This doctrine is reprobated in Laṅk (Suzuki misunderstands the term); katamo 'tra ... 'ko bhavati Laṅk 145.16; repeatedly in the sequel, e. g. buddhaśrāvaka-pratyekabuddha-'ko 146.3, 7, *one who believes in the cessation of existence of ...*; (nāstyastitvā-bhīmāṅko) hi ... 'ko bhavati 146.14; (kalpākṣarasarahitāni prativikalpayaṇ punar api) 'ko bhavati 147.2.

vaineaya (in mg. 1 = Pali veyneya; cf. vineya), (1) adj. or subst. m. = *vineya* 1, *one that is to be (religiously) trained, or converted*: 'yā(h) LV 437.11; 'ya-sattvānām Mv 1.314.2; buddha-val°, to be converted by the B., Mv 1.314.3; Divy 150.20; Av 1.67.6; 'ya-prābhṛta Divy 36.21 *a gift of a prospective convert*, see *prābhṛta*; na tu 'ya-vatsānām Buddhō velām atikramet Divy 96.6 = Av 1.17.6; 'ya-jana Divy 96.9; 'yāpekṣayā 49.8; 330.7; darśana-'yānām sattvānām śravaṇa-'yānām etc. Gv 348.24 ff.; others, Divy 202.29 etc.; Av 1.176.3 f.; Kv 21.22 ff.; (2) subst. (nt. ? not recorded in Pali; cf. vineya 2), *religious training, esp. conversion*: vaineaya-vaśena, 'vaśam upādāya, see s.v. vaśa; sattva-vaineaya-kāraṇāt SP 228.8, *for the sake of conversion of creatures*; tasya ca vaineaya-kālam jñātvā Divy 330.10, *knowing it was time for his conversion*.

vaineyaka = 'ya (1), in bauddha-val°, see *bauddha*.

vaineyika = 'ya (1): śrāvaka-val°, *a prospective convert of śrāvakas*, Dbh 69.4, and so, pratyekabuddha-, bodhisattva-, tathāgata-val° 5, 6; yathāśayeṣu sattveṣu yathā-'keṣu 90.15; (yathāparipakvāparipakva-) 'ka-tām ca ... yathābhūtam prajānāti 75.1.

vaipāṇcika, m. (= *vipāṇcika*, q.v., and next two), *soothsayer*: LV 58.4 (two mss. vaipāṇcika, so!).

vaipāṇcanika, m. (= prec. and next; see s.v. *vipāṇcika*), *soothsayer*: etam śrūnitva rājā vaipāṇcanikam samāgatām avaca (so read in all) Mv 1.207.13 = 11.12.3, 17 (vs; mss. vipāṇc° in first two cases).

vaipāṇcika, m. (see under prec.), *soothsayer* (prec. by *nairmittika*): Mvy 3794 = Tib. mshan mkhan; LV 186.15 (prose; best ms. vaipāṇcanika, v.l. with Calc. 'camika); 228.9 (prose); Divy 474.26 'kā(h) by em., but corrupt mss. look more like 'canikā(h). Kern, IF. 31.196, derives this group from a 'misunderstood Pkt. *vepañ-janika' to Pali veyyañjaniya, Jāt. iv.233.24, from vyañ-janā; improbably, in my opinion.

vaipākika, adj., subst. (Skt. vipāka plus -ika), *produced by maturation (of actions)*: in Laṅk 283.4, 11 said of a class of Buddhas, contrasted with *nairmāṇika*, q.v.; in Laṅk 34.2 *vipāka-stha*, is used as equivalent; in Laṅk 292.13 'kikād, *from (as a result of) maturation (of actions)*, seemingly subst., one of four sources of *abhijñā*.

vaipākya (= Pali vepakka; abstr. from Skt. vipāka plus -ya, but only in Bhvr. cpds. in Pali and BHS), *ripening, maturation*, ifc. Bhvr., *resulting in ...*: rājya-'yaṃ kuśalam Divy 372.3, *merit resulting in kingship*; (mahāpuruṣa-) lakṣaṇa-'yaṃ śīlam, adhicitā-'yaṃ, iṣṭagatī-'yaṃ, sattvārtha-'yaṃ ca Bbh 185.14; (sarvaṃ ca sattvānām āpāyikam karma ...) ātma-'yaṃ icchatī 368.2, *he wishes that every deed resulting in evil for (all) creatures should work out for himself*.

vaipulya, nt. (1) (also *vaitulya*, q.v., and see below; doubtless secondarily modified by confusion with Skt. vaipulya from vipula), (work of) *great extent*, or acc. to Burnouf, Intr. 62 f., *development*: as one of the 9 (Dharmas) or 12 (Mvy) types of works in the canon, Dharmas 62; Mvy 1276 (in this sense seems to correspond to Pali vedalla as one of the 9 āṅga of the canon, cf. valdalya); 'lya-sūtra, applied by SP and LV to their own texts and similar

works, SP 1.3; 46.4; 98.3, 11; LV 7.9; see also *mahā-vai°*, and refs. s.v. *vaitulya*; (2) n. of a mountain: var. for *Vaidalya* (2), Dbh 96.2 (one of the ten great mountains of the earth; in Pali Vepulla is one of the mountains surrounding Rājagaha).

? *vaipuṣpita*, = *vipuṣpita*, which prob. read for this: *tēna °tam, he smiled*, Divy 17.6.

vaibhāsika, an adherent of the Buddhist school of this name: Mvy 5148.

Vaibhīdīngī (loc. °gyām) = *Vebhādīngā*, see s.v. *Veruḍīngā*, n. of the village of Nandipāla Ghaṭikāra: MSV I.217.11. Tib. cited as *Behi-bhi-dīn-ga-na*.

vaibhūtika, (adj. or) subst. nt. (to Skt. *vibhūti* plus -ika), *splendor, magnificence*: °kam (prob. subst.) Mvy 7480 = Tib. *dbañ ḥbyor pa, lordly wealth*; Chin. *self-sufficient; independent*; in Dharmas 109 prob. read *aśeṣa-vaibhūtika-dhyāna* for text °*vaibhūṣita*. In Pali *vebhūtika* seems to have only evil connotations; see PTSD.

Vaimacitra = *Vemacitrin*, °tra (perh. mere corruption or hyper-Sktism): Thomas ap. Hoernle MR 105.9.

vaimatika, adj. (= Pali *ve°*; to *vimati*, q.v., plus -ika), in *doubt*: (bhikṣur aprabhāte prabhātasamjñi nagarendrakīlāṃ samatīkrāmaty) āpadyate duṣkṛtām; aprabhāte °kaḥ (i. e. if in *doubt* about the time; similarly Pali *vema°*, e. g. Vin. iv.220.6; this Divy passage is clearly of Vinaya type), āpadyate duṣkṛtām Divy 544.12 (see 543.20 ff.), and similarly 14, 16; MSV I.274.3.

? *Vaimadyapura*, see *Madyapura*.

vaimātra, (1) m., a high number: Mvy 7750 = Tib. *tshad myas* (or *tshad ḥdas*); not to be confused with *vemātā*, q.v., a diff. number; (2) adj. (cf. under next), *various, heterogeneous*: only noted in reading of mss. Mv III.320.16 *parapuṅgalānām indriyavīryam vaimātrānām* (Senart em. °*vīrya-vaimātratām*) ... *prajānanti, the power of the faculties of other individuals, so miscellaneous as they are*; (3) nt. (= next), *variety, diversity*: °tram Mvy 7208 (prob. noun) = Tib. *bye brag (diversity)* or *rim pa (series, order in a line)*. (Pali *vematta* could = this or °*trya*.)

vaimātra-tā (cf. prec.; = Pali *vematta-tā*) = *vimātra-tā*, q.v., and next: *sattvānām indriyavīryaparāpara-tām jñātvā* SP 123.7; (āyatīvipāka-) °tām ... *prajānanti* Mv III.321.5; *indriya-°tā* Mvy 1256 (Tib. *rim pa, series, order*, or *rnām pa* *tha dad pa, difference, variety*); *sattvānām citta-°tām* ... *prajānāti* Dbh 74.1.

vaimātrya (nt.; Pali *vematta*) = °tra (3), *vimātrya*, °trātā: *buddhakāya-°trya* Gv 126.4; *paśya* ... *prajāñ-viśeṣam prajāñ-°tryam* Sukh 66.12; *lokadhātu-°tryāvātaraṇāya* Dbh 15.16; *lokadhātuvibhakti-°trya-kovidāḥ* 82.5.

Vaimānika, epithet (or possibly n.) of a yakṣa, prob. geographical adj., of *Vimāna* (but I know no such local name): Māy 76.

vaikyākaraṇa, or with Senart *vaīyā°*, nt. (= Pali *vaiyyā°*), = *vyākaraṇa* (1) as a genre of canonical Buddhist literature: *sūtrānta* (so read with mss. and Senart's note for text °te)-*vaikyākaraṇābhigīto* (mss. *val āk°*, Senart *vaīyāka°*) ... °ham Mv III.122.21 (vs), *I, praised in sūtras and vai°* (of the canon).

vaīyāpatya (only Prāt), °prtya (always in Śikṣ ms., Bbh.; once seems intended in Av, II.13.5, see Speyer's note), °prtya (other texts, incl. Av usually; = Pali *vaiyyāvacca*, AMg. *veyāvacca*; Skt. Lex. °prtya, Jain Skt. °vṛtya; Buddh. and Jain word; from Skt. *vyāpṛta* plus -ya, a for r and v for p MIndic), nt., *work* (of duty or service to a superior), esp. to a Buddha or (often) to monks: *vaīyāvṛtya dharmanānumodanā ca* (so mss., to be kept, but meter suggests pronunciation *vyāvṛtya*) *mahājano prīti* (so mss.) *karoti punyam* Mv I.298.19 (vs), *service* (to a Buddha); *dharma-°vṛtyam* Divy 54.16 (samghasya); 347.27; °vṛtyam Av I.260.6; II.96.7, 11 (here by a monk to other monks); °prtyam Av II.13.5; °vṛtya-karmaṇi Av II.9.3; °prtyakarmaṇi Bbh 16.7; *sattvānām °prtya-kriyā* (by

Bodhisattvas) 29.25; °prtya (ms.) Śikṣ 50.15 f.; 55.6 ff.; °patya Prāt 494.8, 10; *ghikarmānta-°prtya* Śikṣ 114.3 ff., *work at duties of the sort that householders do* (i. e. not religious); °*ya-kara* (so also in Pali and AMg.), *one who does (such) work*, Karmav 57.12 (vs; °vṛtya-k° for a Buddha); Divy 347.2, 24 (prose; id.); a servant in a monastery; Mvy 8736 (°vṛtya°); Divy 54.19; Śikṣ 55.8 (°prtya°); Bbh 166.24 (id.); Prāt 494.9, 11, etc. (°patya°); wrongly written *vaīyāvṛtta-k°* MSV IV.136.9.

? *vaīyākaraṇa*, see *vaīyā°*.

Vaira, n. of a slave (dāsa): Gv 185.24 ff.

Vairāṭika-putra, *Vairāṭi-putra*, *Vairāṭi°*, *Vairāṭi°*, *Vairāṭi°*, see s.v. *Samjayin*.

Vairāṭasimha, n. of a brahman of Nagarabindu, converted by Buddha: MSV I.221.11 ff. (Cf. Pali *Belatṭhasisa*? but the stories are not the same.)

Vairāṇyā (= Pali *Verañjā*), n. of a city: MPS 31.56 ff. (cf. Pali Vin. III.6.18-27; 7.3-17). Cf. *Vairambhya*.

vairamaṇa, m. (1 nt.? = next two; Pali only *veramaṇi*, but AMg. *veramaṇa*, nt.), *abstention* (from sin): *prāṇātipāta-°no dharmāḥ*, and so with the other 9 *akuśala karmapatha* (q.v.), Mv II.99.5 ff.; *prāṇātipāta-°na* Śikṣ 176.8. See also *pratīvairamaṇa*.

vairamaṇi (= Pali *ve°*) = prec.: *adhyācāra-°nyām* (so read, see *adhyācāra*) Bhik 24b.5; 27b.4; 28a.1, 4; 28b.2. On an alleged *vīramaṇi* see s.v.

vairamaṇya (nt.) = prec. two: *prāṇātipāta-°nyām* (all mss.; must be part of cpd.; § 8.14) *-parasattva-samādāyana* (q.v.)-tvād LV 429.8, *because he incites other creatures to abstention from taking life*; *prāṇātipāta-°nya* (text as above)-*guṇavarṇasamprakāśanatāvā* 9; *adattādāna-°nyārtham* Av I.223.12. All prose.

vairambha, m. (1) (= Pali *ver°*; see also next; appears to be derived from **vīrambha*, but no form or deriv. of *vī-rabh-* is recorded), n. or epithet of certain very violent winds: *vairambha-vāyu-vikṣipta* (so, as one word) iva pakṣi LV 333.12 (vs); °bha-vātena yathaiḥ pakṣi kṣipyanti ... RP 36.4 (vs); °bha-vātābhīhata-śakuntavat Śikṣ 246.11 (prose); in Mv I.168.18 (vs) read, nearly with mss., *vairambhā pi* (mss. *ṣi*) *ca vāta nam* (see s.v. *nam*) *vikopenti* (q.v.) *na dehakaṃ* (q.v.; Senart em. wrongly); (*Vairambhe mahāsamudre*) *vairambhā nāma vāyavo vānti* Divy 105.26; (2) n. of an ocean: Divy 102.29 (read °bhas for text °bhā); 105.25 (see above), 29; (3) = *Vairambhya*, or as pl. its people: °bheṣu MSV I.216.4; 217.4.

vairambhaka = prec. (1): °kā (api) *vāyavo* Divy 90.24; 103.24.

Vairambhya (also °bha-3, q.v.), nt., n. of a city: MSV I.24.9; 25.14 ff. Corresp. to Pali *Verañjā*. Its king, *Agnidatta* (a brahman), takes the place of Pali *Verañjā*.

Vairambhya-sūtra, nt., an account of Buddha's stay in prec., said to occur in *Catuṣkanipāta* of the Ekottarikāgama: MSV I.45.19. In Pali AN IV.172 ff. (in *Aṭṭhakanipāta*) occurs a vaguely corresp. text., cf. also Vin. III.1 ff.; *Apadāna* I.301.1-2.

Vairā, n. of a place: Māy 9 (see Lévi p. 61).

vairāgyika, f. °kī, adj. (Skt. *vairāgya* plus -ika; = JM. *veraggia*), *relating to (causing) disgust with the world*: *samsāra-°gyikī dharmadeśanā* Av I.206.16; 271.11; II.84.8; 162.9.

vairāja, m., *turquoise*: Mvy 5982 (in a list of gems); so Tib. *rdzhi rgyal po ste gyu, turquoise as the king of gems* (implying derivation from *vī-rāj-*).

Vairāṭaka, n. or epithet of a yakṣa: Māy 74; perh. geographical adj., *living in Vīrāṭa*.

Vairāmaka (cf. Skt. *Vairāma*, n. of a people, Mbh. Cr. ed. 2.47.10), n. of a locality: Māy 48.

vairika, m. (= Pali *verika*, Skt. *vairin*), *enemy*: *kṣetra-°kā(h)*, *rivals in regard to a field*, also *vastu-°kā*,

vapra-°kā, Mv I.16.9 (prose), see s.v. sāpatnaka; susukham bata jīvāmo vaiṛikeṣu tv avarikāḥ, vaiṛikeṣu manuṣyeṣu viharāmo hy avarikā(h) Ud xxx.47 (= Pall Dh. 197, where verin(a), averin).

? vaṛuddhya, nt. (Skt. viruddha plus -ya), *contrariety, opposition*: °yam utpannam MSV II.174.3, by em. (ms. valruksyam).

Vaiṛūṭipurra, see Samjayin.

vaṛocana, (1) (= Pall vero°, Skt. viro°) *the sun*: °nam vā gaganasmīm sarvaraśmīsamāgatam arcitvā... Mv II.304.9 (vs); °nasya jagato viśiṣṭā ābhā (Senart adds abhū) bhaviṣyati kim tu adya Mv II.316.9 (vs); this is prob. the mg. of the first member of many of the cpd. proper names which follow this entry; (2) (cf. Pall 2 Verocana in DPPN, n. of a certain jewel; AMg. vairoyaṇa, fire; and see virocana 1), a certain jewel (also viro°): °nām maṇiratnām grahetvā Mv II.317.13 (vs); °na-maṇiratna- Gv 101.12 (prose; -padmagarbhāṇi); 159.1 (prose; -vitāna-vitātam); (3) n. of one (the first) of the five 'transcendent' Buddhas: Dharmas 3 (first of 'five Buddhas'); Mvy 82 (foll. by the other four of Dharmas 3, at the head of a list of names of Tathāgatas) = Tib. rnam par snañ mdzad; once replaced by Kāyeśa, q.v.; Sādh 16.9 etc. (same group of five); he is prob. identical with the Vairocana who occurs in Sākyamuni's place in the standard series of Buddhas (after Kāśyapa) Gv 298.6; the standard story of Sākyamuni's birth in the Lumbinī grove is told of Vai°, Gv 379.24 ff.; 381.5, with the usual personnel, Māyā, Gopā, etc.; mentioned with Gopā but not as her husband, 396.23; other refs., see s.v. Māyā (1); and cf. P. Mus. Barabudur, p. 584; a Tathāgata of this name mentioned in several earlier passages of Gv, e.g. 40.1; 277.23; 290.23, with what seems to be special respect, may be identified with the V. just described, and so prob. with the 'transcendent' Buddha; in Gv 82.12 the last of a list of Buddhas the first of which is Amitābha, but the others mostly unknown; (4) prob. not to be identified with the prec., n. of one or more former (in Mmk perhaps contemporary) Buddhas: LV 171.10 (vs; Lefm. Virocana (3), most mss. Vai°, metr. indifferent); Mmk 64.2; Gv 104.18; (5) n. of a future Buddha: Mv III.330.15; (6) n. of a cakravartin, former incarnation of Maitreya: Mv I.59.2, 13; (7) n. of a nīlākāyika (q.v.) devaputra: LV 333.11; (8) n. of a samādhi: Mvy 536; ŚsP 1417.12.

Vaiṛocanaketu, n. of a Bodhisattva: Gv 442.12.

Vaiṛocanaḡarbha, (1) n. of a Bodhisattva: Gv 2.25; 80.26; Mmk 63.5; (2) n. of a palace: Gv 123.20; 124.2.

Vaiṛocanaḡarbhamaḡameḡha, n. of a Tathāgata: Megh 296.15.

Vaiṛocanatejaḡśrī, n. of a lokadhātu: Gv 267.21 ff.;

= Vaiṛocana-śrī, °na-dhvaja-pradīpa-ś(ī)rī, qq.v.

Vaiṛocanadhvaja, n. of a Bodhisattva: Gv 2.19.

Vaiṛocanadhvajapradīpaś(ī)rī, n. of a lokadhātu: Gv 284.4 (vs); see °cana-tejaḡśrī.

Vaiṛocanapraṇidhānaketudhvaja, = °cana-praṇidhijñānaketu: Gv 30.11 (prose).

Vaiṛocanapraṇidhānanābhīraśmīprabha, n. of a Bodhisattva: Gv 8.21; 24.12.

Vaiṛocanapraṇidhigārbhā, n. of a lokadhātu: Gv 13.25.

Vaiṛocanapraṇidhijñānaketu, n. of a Bodhisattva: Gv 13.26 (prose); = °cana-praṇidhānaketudhvaja.

Vaiṛocanaprabhav(i)yūḡha, n. of a Buddha: Gv 257.12 (vs).

Vaiṛocanaprabhaś(ī)rī, n. of a Buddha: Gv 285.7 (vs).

Vaiṛocanaratnapadmagarbhāśrīcūḡa, n. of a cakravartin: Gv 268.25; 269.9; called °śrīprabhācūḡa 280.23, 25, where he is said to have been a previous incarnation of Maitreya.

Vaiṛocanaraśmīpratīmaṇḡitadhvajarāja, n. of a

Bodhisattva: SP 470.6 (no v.l. in edd.; Kern's Transl. om. dhvaja, Burnouf's om. rāja).

Vaiṛocanaraśmīpratīmaṇḡitā, n. of a lokadhātu: SP 423.4 ff.; 457.6.

Vaiṛocanavyūḡhālāmākāḡarabha, n. of a storeyed palace occupied by Maitreya: Gv 456.13; 469.20, 22.

Vaiṛocanaśrī, (1) n. of a Bodhisattva: Gv 4.3; (2) = Vaiṛocanatejaḡśrī, q.v.: Gv 281.21.

Vaiṛocanaśrīgarbha, n. of a Tathāgata: Gv 282.20 (2d ed. line 21).

Vaiṛocanaśrīgarbharāja, n. of a Tathāgata: Gv 422.26.

Vaiṛocanaśrītejaḡśrī, n. of a Tathāgata: Gv 8.20.

Vaiṛocaniya, adj., of (the Buddha) Vairocana (3): °niyo viśayo °prameyaḡ Gv 324.3 (vs).

Vaiṛocanottarajñānin, n. of a Bodhisattva: Gv 2.16.

vaiśārikā, velā° (cf. Skt. viśāsinī, °nikā), a concubine: Jento ... °kāye putro Mv I.348.13; similarly 349.2, 14; tam yugyāṇakavigata (so v.l., metr. required) ceṭi-velāśikāhi (v.l. °vallā°) ca upetaḡ II.37.5 (vs); bhāryāyo anupravrajetsuḡ kaḡ punar vādo anyāye velāśikāye janatāye III.223.2.

? Vailmaveḡarudra (pw Bailma°, connecting with Skt. bilma), n. of some heretical ascetic sect (prob. corrupt); (divasanirīkṣakā ... dīkṣante, read dīkṣyante) °rudreṣu nagnaśravaṇeṣu ca Kv 81.8.

vaiṛaṇṇa (Skt. vīraṇṇa plus -a), *paleanness*: samāpatitabhayaviśādasveda-°ṇa-daiṇyo Jm 173.3; perh. error for °nya.

vaiṛaṇṇika (nt.; abstract, cf. prec. and Skt. vaivarṇya; = Pall vevanṇiya, in °yam amhi ajjhūpagata AN v.87.30 = 210.8, so read with CPD s.v. ajjhupagata; also Jāt. III.394.26, same mg.), *loss of (normal) appearance, alteration (for the worse) of aspect*: pravrajyā khalu vaiṛaṇṇikābhyupagatā Divy 424.1 (the mg. is that of Pall AN above, which pertains to a monk; Divy Index and PTSD wrongly outcaste).

vaiśāradya, nt. (viśārada plus -ya; = Pall vesāraja), *confidence in oneself, fearlessness*, almost always a quality of a Buddha or Bodhisattva, who usually has a standard list of four such (below): caturhi °dyehi viśārada Mv I.38.15; 335.14; III.64.5; 138.13; same with suviśārada, I.50.4-5; 238.18; 239.11-12; catur-°dya-viśārada Divy 95.16; 264.30; Av II.105.14; vaiśāradya-viśāradaḡ LV 438.7 (vs); catur-°dya-prāpta LV 403.1; 428.5; vaiśāradya-prāptā Divy 617.15, of the nun (2) Prakṛti; °dya-varapa-ramiprāptaḡ Mv I.115.7 (vs); vigatakaṡamkatho °dya-prāptaḡ kuśaleṣu dharmeṣu Mv III.201.12; °dye °pi cedaḡm (mss. °do) vikartuḡ pratibalāḡ 322.4; among qualities of a Buddha (or Bodhisattva), LV 160.15 (caturbhīś ca tathāgata-°dyaiḡ samanvāgatam); Mv I.237.10; III.386.14 (vs, °dyehi sampannāḡ, but read with mss. °nno, vācam bhāṣe tathāgato); III.97.10; SP 29.11; 77.7; 81.3; 259.5; LV 275.10; Av I.7.5 etc. (in cliché, prediction of Buddhahood, caturbhīr °dyais); Divy 126.13; 182.20; Bbh 89.5; sarvaśāstra-°dyena LV 431.5; (anabhibhūtapratijñā-°) °dya-prāptatvād 433.22; the usual four vai° of a Buddha, corresp. to Pall, listed Mvy 131-4: (1) sarva-dharmābhi-sambodhi-vai°, *confidence of being perfectly enlightened as to all dharmas*; (2) sarvaśravakṣayaññāna-vai°, *of knowledge that all impurities are destroyed for him*; (3) antarāyika-dharmānanyathātva-niścita-vyākaraṇa-vai°, *of having described precisely and correctly the obstructive conditions (to religious life)*; (4) sarvasampadadhigamāya nairvāṇika-pratipattatvātva-vai°, *of the correctness of his way of salvation for realization of all (religious) success*; more briefly Dharmas 77, accidentally omitting 3 (in 4 nairvāṇika°); in somewhat diff. language and transposing 3 and 4, Bbh 402.3-12; a wholly diff. list (unknown to Pall) of 4 vai° of Bodhisattvas, Mvy 781-5 (une liste fort obscure, Lévi, Sūtrāl. III.3 note 3, who gives a transl. of a diff.

Chinese version); a still different list of four vai° (attained by a Bodhisattva, preliminary to enlightenment) in Mv II.261.5 f. and 262.6 f.: kāya-vai°, vācā-, citta-, and pṛthu-vai°; they are not explained, and the last is dubious, see pṛthu (Senart assumes that it means Skt. pṛthak, but does not explain how that would help); ten vai° of a monk listed Karmav 105.6 (otherwise unknown; viśārado grāmaṃ praviśati, vi° grāmān niṣkrāmati, etc.).

Vaiśāradyapṛāpta, n. of a contemporary or future Buddha: Sukh 71.5.

Vaiśāradyavajranārāyaṇasīmha, n. of a Tathāgata: Gv 310.1.

Vaiśāla, adj. (= Pali Ve°), of (the city) *Vaiśālī*: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 177.2; applied to the nāga Takṣaka, who is called Vaiśāleya from ancient times (AV). Cf. next two; Skt. Vaiśālaka, °lika.

Vaiśāleyaka, adj. (= Skt. °leya, see under prec.), of *Vaiśālī*: °kā Lecchavayaḥ Mv I.257.19 (but v.l. °lakā).

Vaiśāliya, pl. (cf. under prec. two), (people) of *Vaiśālī*: Mv I.257.7 (prose); (Skt.) °laka and °lika are both used in the context; MSV I.225.8.

vaiśāstyā (nt.; perh. hyper-Skt. to deriv. of AMg. *visaṭṭa* = *vikasita*, *blooming*; *extensive*, *full bloom*, *state of full development*: dṛṣṭā te tathāgataprapīdhi-°styā vaiśeṣikatā Gv 524.7-8.

Vaiśāyāni, the gotra of the nakṣatra Kṛttikā: Divy 639.9.

Vaiśramaṇa (cf. AMg. *Vesamaṇa*, the regular Pkt. form; not in Pali) = *Vaiśravaṇa* (Kubera): Māy 105 (as king of yakṣas); Gv 494.24 (as god of wealth); v.l. with Calc. at LV 302.6 (cited s.v. *mahārāja*).

Vaiśravaṇa (in mg. 1 = Skt. id., Pali *Vessavaṇa*, and see prec.); (1) one of the four *mahārāja*(n), q.v., guardian of the north and lord of yakṣas; (2) n. of a nāga-king: Māy 247.19.

Vaiśraṇaparājan (text *Vaiśrā°*; v.l. *Vaiśramaṇa°*), n. of a former Buddha: Mv I.139.11.

Vaiśvānaragupta, n. of a former Buddha: Mv I.140.2.

Vaiśvānaranirghoṣa, n. of a Buddha in the north: Sukh 97.21.

vaiśamika, m. (cf. Skt. *vaiśamya*, nt., same mg.), *disturbance*, *upset*, *distress*, *illness*: dhātu-vaiśamikāṃs ca ... vyupaśamayati Bbh 63.5-6 (cited s.v. *aupakramika*). Note dhātu-vaiśamya-jaṃ (duḥkham) Bbh 246.24.

vaiṣṭika, m. (Skt. viṣṭi or BHS *veṣṭi* plus -ika), *forced laborer*: (mā haivāham iha) °ko vā gṛhyeya SP 103.10 (prose); Kashgar rec. viṣṭikārako).

vaiśarpa, m. (= Skt. *visarpa*; cf. next), a disease like *erysipelas*: Mvy 9509 = Tib. me dbai.

vaiśarpya (m. or nt.?), = prec.: Māy 238.6; 245.23; 248.31; 259.22.

vaistārika, f. °kī, adj. (not noun with Burnouf, Senart, Kern; to Skt. *vistāra* plus -ika; cf. *vistārika* = Pali *vitthārika*; also *mahāvaiśtāra*), (1) *wide*, *broad*, *physically*: Merum ... atyārtha-vaistārikam (most mss. -vist°) LV 126.16 (vs); (2) *extensive*, of a religious course: °kam ca me brahmacaryam Divy 202.14; (3) *widespread*, *widely diffused*, or *distributed*: (sc. samyaksambodhiḥ) yathā vipulā °riki bhavet SP 484.6; of sacred texts, or the Buddha's doctrine, iyaṃ dharmānetrī (sc. the LV) °riki bhaviṣyati LV 439.1; °kam kṛtvā śāsanam Mv I.252.13 (vs; em.); (of śāsa) MSV I.61.20 f.; bhagavān ... °ka(em., mss. °ko)-śāsaṇa-samjāto (mss. °te or °tam) Mv II.190.16 (prose), *became of widely diffused doctrine*; kṣemaṃ (so v.l.; adj.) °kam prāvacaṇam III.234.20, and °kam ... prāvacaṇam 245.8; of maintainers of the doctrine, °kān dharmadharān kuruṣva Divy 379.28 (vs); of the bodily relics of a Buddha, śārira °riku tasya cābhūt SP 26.8 (vs), *and his body was widely distributed* (as relics); śārira (separate word) °rika tasya tāyinaḥ 69.2 (vs),

widely distributed (will be) *the body of that Holy One*; °kāś ca te dhātavaḥ kartavyāḥ 411.2 (prose), *and these relics are to be widely distributed*; yo me śarīradhātūn °kān kariṣyati Divy 368.27; 379.21; °kā dhātavo 381.9; °kā dhātudharāḥ (possessors of the relics) kṛtāś ca 388.4.

Vaihāya, acc. to all mss, Mv I.70.16 (parvatasya vaihāya-varasya, vs), kept by Senart, = Skt. *Vaihbhāra* (or *Vaihāra*, once *Mbh.*), n. of a mountain outside Rājagṛha. In Pali and AMg. the only form recorded is *Vibhāra*. See Senart's note ad loc.; he assumes Prakritic y for r, but Geiger 46.3, Pischel 255 make the interchange of y and r seem doubtful. Could this form be influenced by *vaihāyasa*, etc. (by popular etymology)?

vaihāyasam, adv. (to Skt. °sa, *air*; the adv. is very rare in Skt.; Pali *vaihāyasam* and *vehāsam* common, and so BHS), *in or into the air* (Kern regularly renders as a *meteor*; note esp. SP 250.5, where two persons are concerned, and Kern is obliged to render *vaihāyasam* as if it were dual, as *meteors*): SP 239.2 (abhyudgamyā °sam); 240.5 (°sam antarīkṣe sthitam); 241.11 (°sam tiṣṭhet), 15 (mss. °se); 248.13, 14; 250.5 (°sam antarīkṣasthau); 331.5 (vs, °su, v.l. °sa, m.c.); Mv I.21.7 (°sam abhyudgacchanti); 55.2; 158.13 (°sam dvīpāto dvīpaṃ samkrāmati); II.492.7; III.27.11; 107.12, 13; 366.12; Divy 223.15 (°sam ratho gacchatī); 252.16 (°sam sapatālān abhyudgataḥ); common. In Mv perhaps commoner is *vaihāyasena*, a regular instr. of Skt. °yasa, e.g. II.96.3; °se, loc., also occurs, II.404.20.

(Vokkāṇa, m. or nt., n. of a place: °nam anuprāptaḥ Divy 580.5; refers, no doubt, to the home of the people so named in Skt.; see BR.)

? **vonṭa**, m. (noted Skt. Lex., and Hem. Pkt. Gr. I.139, as = Skt. *vṛṇta*, but no mg. of that word seems to fit here; rather prob. related to *vṛndī*, q.v.), prob. *insect-shell*: Mvy 5995, among *śāṅkhādī-nāmāni*; after *kapardikā*, before *abhraka*, *khaṭikā*; Tib. *srin* *ikog*, or *srīn* *khog*, neither of which is comprehensible to me; prob. read *srin* (*insect*) *khog* (*body*, or *trunk*; -can, applied to a tortoise); Chin. *shell of an insect* (such as a cricket); the Mongolian Mvy takes Tib. to mean *body*, *trunk*, of *insects* (or more generally, including amphibious animals and fish).

vopasamati (m.c., MIndic for Skt. *vy-upa-°sam-; see § 3.71 and -Chap. 43, s.v. *śam* 1), *is quieted*, *pacified*: °manti Mv III.371.5 (vs), see s.v. *vīra* (1); Pali Jāt. v.143.2 *ūpa°*.

vosārayati (MIndic for vy-ava-sār°; cf. Pali *vosāraṇiya*, rare for osār°, AN I.99.13), = *osārayati*, see s.v. 1 *osarati*: MSV III.14.5 (prose) *evaṃ ca punar vosārayita-vyāḥ*; also 26.1.

vyamsaka, adj. (Skt. Lex. id.; AMg. *vaṃsaya*; to next), *deceitful*, *tricky*: (vañcīto bhavati...) na ca ... tam vyamsakam pudgalaṃ codayati Bbh 126.4.

vyamsayati (Skt. in mgs. *disappoints*; *wards off*), *deceives*: māsi mayā kimcid vyamsitah? tāta mahātmā tvam kim mām vyamsayisyaḥ Divy 305.13-14, *I haven't cheated you in anything, have I? Father, you are a noble man, would you cheat me?*; vyamsitam MSV II.102.13.

vyakta, adj. (= Pali *vyatta*), *wise*, *learned*, *clever*: paṇḍito vyakto medhāvī SP 320.6; Divy 108.9; 110.5; Dbh 61.15; vyaktau paṇḍitau medhāvinau Divy 318.8; others Mvy 2898; SP 46.3; Mv I.205.7 = II.9.3 *vyaktā-yām* (loc. f.); II.37.11; LV 25.11 *vyaktāyā(h)*; 377.13; Divy 202.12. See also *avyakta*.

vyāgra, adj. and subst. (opp. to Skt. and BHS *samagra*; = Pali *vagga*, with cpds. *vaggārāma*, *vaggarata*), (1) *adj.*, *separate*, *in separate places*: (Imāni ... śikṣāpādāni) teṣu-tesu sūtrāṇṭeṣu vyāgrāṇi Bhagavatā ākhyātāni Bbh 180.14; (saṃnām pāramitānām teṣu-tesu sūtrāṇṭeṣu) (read °teṣu?) Bhagavatā vyāgrāṇām nirdiṣṭānām Bbh 215.15; vyāgrāḥ kurvanti sātisārā bhavanti MSV II.196.4,

if they do it separate(ly), they are guilty of sin; similarly ii.202.14, 17; **vyagreṇa**, adv. (= Pali vaggena), *separately, in a sectarian or divisive way*, MSV ii.202.9; **vyagra-karman** (= Pali vagga-kamma, Vin. i.318.9 ff.), *disunited action*, MSV ii.210.1 ff., defined (opp. samagra-k°); (2) subst. (nt.?), *separation, disunion*: na vyagrārāmo bhavati na vyagra-rato na vyagra-karaṇīm vācam bhāṣate sadbhūtām asadbhūtām vā Bbh 24.4 (follows passage cited s.v. **anupradāna** 2), *he takes no pleasure or delight in schism* (here with implication of dissension in the order of monks), *he speaks no word causing division, be it true or false; (ye sattvā akalyāṇamitraparighīṭā bhavanti, teṣāṃ tebhyaḥ akalyāṇamitrebhya) ... vyagra-karaṇīm vācam bhāṣate Bbh 168.2, ... he speaks words to cause their separation from those evil friends.*

vyañjana, nt. (= Pali id.; in Skt. defined BR, pw, consonant and syllable; possibly sound should be substituted for the latter, at least in some cases), (individual) sound; defined AbhidhK. LaV-P. ii.239 by akṣara, phoneme (varṇa), voyelle et consonne, par exemple a, ā, i, ī, etc.; here and in °na-kāyaḥ (see kāya 2) Mvy 1997 contrasted with nāman, word, and pada, sentence; much more commonly in contrast with artha, meaning, and regularly in such a context with implication of the 'letter' as against the 'spirit' (artha, the real meaning) in a sense close to the Biblical usage: arthato vā °nato vā SP 200.6, *either in regard to the meaning (spirit) or the letter* (Pali also atthato vā °nato vā); in Sūtrāl. xviii.32, comm., **vyañjana**-sya is equated with yathārūṭārthasya, see s.v. ruta (2); na **vyañjanā** (v.l. °naṃ) bhrasyati (= bhras°) nāpi cārthā LV 444.8 (vs), *neither sound(s) nor sense is lost; (saddharmaṃ ...) svarthaṃ suvyañjanam LV 3.8, having good meaning and good sound(s); arthena mahyam kāriyam kim bhoṭi vyañjanam subahukam Mv iii.60.20 (vs; so mss., with varr.; corrupt, but prob. was an āryā line), my concern is with the meaning, what is the use of abundant sound?; artha-pratisaraṇa as against vyañjana-prati° Mvy 1546, Bbh 175.16, see s.v. pratisaraṇa (1); na vyañjanā-bhisamskāraṁ, saḥ arthārthi ... na vyañjanārthi Bbh 256.25; śāstuh śrāvakaṇām cārthenārthaḥ padena padaṃ (word, or sentence? see s.v.) vyañjanena vyañjanam samasyandate sameti yad utāgrapadaḥ Av ii.142.16; 143.5-6; pada-vyañjanam, dvandva or tatp.° seemingly tatp. in SP 475.3 (yadā ...) ito dharmaparyāyād antaśaḥ pada-°naṃ paribhraṣṭam bhaviṣyati, when from this religious text so much as a (single) sound (or letter) of a word (or sentence?) shall be lost; in the others could more easily mean words (sentences?) and sounds (letters), yāni ... pada-vyañjanāni paribhraṣṭāni SP 235.6; na ca yathoddīṣṭam pada-°naṃ paripūrṇam karonti Mv i.90.3, and they do not make perfect(ly) as intended the sounds of the words (sentences?) or, words and sounds, sc. of sacred texts). — See further s.v. vāla-vya°.*

vyañjita-jña, adj. or subst. m., *understanding* (only by) *what has been fully expressed*: Bbh 295.15, with its opposite **udghaṭitajña**, q.v. Actually an etymologizing distortion of **vipañcitajña**, q.v.

***vyatikāśa(ya)ti**, see **vītikāśeti**.

***vyatinamati**, **vīti°**, *passes* (intrans.; a time-expression as subject): madhyantike vītināte (ppp.) Mv iii.185.16, *now that high noon has passed; caus. °nāmayati* (In Mv **vītināmeti** = Pali id.), *passes* (trans.; a time-expression as object, or subject of pass.) (saptāham ...) **vyatināmitam** LV 380.14, *a week was passed; saptāham ... vītināmeti* (301.1; 302.21 °mesi, aor.) Mv iii.300.14; 301.1; 302.21, *spent a week*.

vyatipatati (once in late Skt., Schmidt, Nachträge), see **vīti°**.

Vyatipātin (cf. prec.), pl., n. of a group of yakṣas: Māy 59.

vyatibhindati (cf. **samatibhi°**), *shatters*: yathā hy

agāraṃ succhan(n)aṃ vṛṣṭir na °ti, evaṃ subhāvitam cittam rāgo na °ti Ud xxxi.17; similarly 18-22.

vyatirocate, *is very resplendent*: prajñāyā °cānte (so with v.l.) samyaksambuddhaśrāvakā Ud xviii.11.

***vyatilokayati**, see **vītiloketi**.

***vyatisamkrama**, see **vīti°**.

***vyatisamcarati**, see **vīti°**.

vyatisārayati, **vīti°** (= Pali vītisāreti), *makes to pass, carries on* (speech, conversation), only noted in ger. (kathām) **vyatisārayitvā** Mv iii.206.1; 208.13; 325.14; 443.19; °retvā iii.60.11; **vītisārayitvā** iii.47.18; in iii.394.14 Senart **vyatisārayitvā**, v.l. sārōpayitvā, see **sārāyaṇiya**; in virtually same phrase, which is also found in Pali, (kathām) **vyatisārya** Divy 70.11; 75.23; 156.20; 619.2; Av i.229.3; ii.140.4; Karmav 27.2; 29.18.

vyatihāra, m., used in all other texts for **vītihāra**, q.v., of Mv.

Vyatyasta, (1) m., n. of a lokadhātu (associated with Avamūrdha; lit. *inverted*): Mvy 3069 (°dhah), Gv 126.2, and Dbh 15.14 (on all these see s.v. **Avamūrdha**); °talpi, 'the script of (the lokadhātu) **Vyatyasta**', Mv i.135.6 (cf. Avamūrdha-lipi LV 125.22); (2) m., n. of a samādhi: Mvy 534 (not in ŚsP); perh. read so for **vyāskandaka** (-samāpatti), q.v.; (3) nt., a high number: Mvy 7861 (cited from Gv); Gv 106.1; 133.10; = Tib. bsko (bsgo) yas, see **vicasta**; (4) adj. or subst., m. or nt., designation of a kind of yoga practice: Mvy 798 (see s.v. **yamaka**).

vyadhati (also Pali vyadhati, 'in poetry' acc. to PTSD, beside the usual vedhati; compromise form between straight MIndic vedhati, q.v., and Skt. vyathati), *shakes, trembles*: °ti pravvyadhati sampravvyadhati Divy 46.7; ppp. °dhitaḥ pravvyadhitaḥ sampravvyadhitaḥ 327.9.

vyadhvan, loc. °ani (cf. RV vyadhvan-ah), *on the way, midway* (adv.; synonym of antarā, which precedes it in all the foll.): AsP 286.19; 287.18; 289.4 (see s.v. **vyavasāda**, **samsidana**).

vyanti-karoti, rarely **vyanti°** (cf. rare Vedic vyanta, *remote*; = Pali vyanti-k°; cf. next), *puts an end to*: °roti Mvy 7044; AsP 343.19, see s.v. **chorayati** (8); °kṛta Mvy 2550; 7043 (a-vya°); yāva sānam tam pāpakam karma °tam na bhavati Mv i.18.14; 20.4-5 (most mss. here **vyanti°**); 21.11 (here na om. in mss., Senart transp. before tam), *until that evil action of theirs is ended* (i. e. its effect exhausted); avidyāye prahīnatvāt tṛṣṇāye °kṛtatvāt Mv iii.66.2, *because ignorance is got rid of and thirst ended*. Tib. usually renders by forms containing byañ ba(r), *purify*, which would be a possible rendering in Mv i.18.14, but surely cannot be the lit. mg.

vyanti-bhavati (cf. prec. and next; = Pali vyanti°), *comes to an end*: Mvy 7042 = Tib. mthar (to an end) byed pa, or byañ bar ḥgyur (becomes purified, see under prec.).

vyanti-bhāva, once **vyanti°**, m. (to prec.), *coming to an end, being finished*; always prec. by **pratinihsarga**, a near-synonym: Mvy 7667 (= Tib. byañ bar gyur pa, *being purified*, see under prec. but one); **pratinihsargo vyanti-bhāva(h)** Pischel SBBA 1904 p. 815, fol. 164a; kāmānām prahāṇam ākhyātam pratinihsargo **vyanti°** Bhik 24a.3.

vyapakṛṣṭa, ppp., adj. (also **vyavakṛṣṭa**; in this use corresp. to Pali vūpakaṭṭha; specialized use of ppp. of Skt. vy-apa-(ava-)kṛṣ-, cf. also Pali vāpakaṣatti, vava°; in mg. *withdrawn* used as in Skt., e. g. kāmehi or LV kāmehhyo **vyapakṛṣṭakāyo** Mv ii.123.11, LV 248.2, *with body withdrawn from lusts, solitary, secluded* (from the world), in a cliché (as in Pali, eko vūpakaṭṭho appamatto ātāpi pahittatto, with a form of viharati, said of an arahat); the following are always followed by a form of viharati, dwells: eko °pramatto ātāpi prahītātmā (om. LV) **vyapakṛṣṭo** Mv ii.118.11-12; 120.3; LV 239.2; eko **vyapakṛṣṭo** (Samy. Āg. vyava°) °pramatta ātāpi prahītātmā (Samy.

Āg. pravivikto for prahi°) Divy 37.10; MSV i.48.12 f.; Samy. Āg. 3r.4; in Divy 618.3–4 occurs a fem. form, expanded and partly corrupt, ekā vyapakrṣṭā 'pramattā ātāpini smṛtimati samprajānā prahitāni (I read prahitātmani?) viviktāni (I read viviktā? cf. Samy. Āg. pravivikto) viharati sma. Mvy 7166 vyapakrṣṭa = Tib. ḥdu ḥdzi med pa, noiseless, or dben pa, solitary.

Vyapagatakhilladoṣa, n. of a former Buddha: Sukh 6.10.

Vyapagatakhillamalapatrighoṣa, n. of a former Buddha: Sukh 5.17.

vyapatrāpin, f. °nī (to Skt. vy-apa-trap-), modest: hrīmā °piṇi dharmacāriṇi LV 28.13 (vs); °pi-tā, abstr., modestly, Samādh p. 5 line 13. Cf. next.

vyapatrāpya, nt. (as prec.; cf. apatrāpya), shame, modesty, bashfulness: lajjā°pya-saṃlīna-cetās Divy 255.16, hrī°pya-grhītā 23 (here the bashfulness of love); shame of an evil deed, (śikṣāvyatikrame) °pyam utpadyate Bbh 137.20; in this sense in cpd. hrī°pya, °pyam prāviṣkaroti Bbh 6.1; similarly 137.25 f.; 159.14; 180.2; 250.8 (katamad bodhisattvānām hrī-vyapatrāpyam); a distinction between hrī and vyapa° is made in Bbh 250.10–12, where both are glossed lajjā, but hrī is said to mean the feeling that a blameworthy act is unworthy of oneself, vyapatrāpya is the feeling caused thereby thru fear or respect of others. Is this anything more than a commentator's ad-hoc attempt at subtlety? In AbidhK. LaV-P. ii.172 hrī is defined in a way suggesting rather vyapatrāpya of Bbh.

vyapadahyati, see vyava°.

vyapadeśa, see su-vya°.

vyapadeśate (for °dīśati, but prob. denom. to Skt. vyapadeśa), °samānā, pres. pple. f., saying, or acc. to Chin. (Finot) commanding: tatra ced bhikṣuṇī °nā sthitā syād Prāt 525.9 (what she says follows this but BHS. has a lacuna; acc. to Chin., 'Give rice and curry to this monk!').

vyavalokayati (=, and prob. error for, vyavalo°), investigates: °kayanto vivṛtena manasā (then lacuna) Ud xxi.18.

vyapasamsarati, spends incarnations: (ṣaṭsu kāmāvacareṣu) deveṣu sattvā (?) °sṛtya (ger.) Divy 200.10.

[**vyabhicārād api** Lañk 246.4, not even in exceptional cases (Suzuki), but also because of transgression (on the part of butchers, as suggested in lines 5–8).]

vyarpanā (= Pali vyappanā; cf. s.v. arpanā), application (of mind), focussing (of attention), so PTSD: Mvy 7429. (Tib. renders etymologically.)

vy-alamkaroti, disadorns, deprives of adornment: na vyaṃ kumāraṃ vyalamkarisyāmaḥ, alamkarisyāmo vyaṃ kumāraṃ LV 142.18 (prose).

vyavakiraṇā (Skt. °kirati plus -anā), mixing, confusion: Mvy 7544 = Tib. ḥdres pa.

vyavakirṇa, ppp. of vy-ava-kṛ scatter (= Pali vokiṇṇa, but see below), interrupted, broken up, halting (of speech): na vyava° = a-vyava°, q.v., Śikṣ 126.1 na vyavakirṇa-vacanāḥ, his speech is not halting, broken. In Skt., and acc. to PTSD in Pali (vokiṇṇa), the only meaning seems to be filled, pervaded, thoroughly mixed (with, instr.); in this sense also BHS, e.g. Dbh 53.21. But cf. Pali abbokiṇṇa, CPD.

vyavakrṣṭa, solitary, secluded, = vyapakrṣṭa, in the cliché cited s.v.: Samy. Āg. 3r.4.

[**vyavagata**- SP 316.9 prose, so KN without ms. authority; read vyapa°.]

vyavacāra, m. (to vyavacārayati), (1) wandering or searching through (localities): (Sudarśanaṃ bhikṣuṃ mārga-yamāṇo) janapada-ṛeṣu nagara-ṛeṣu, etc. (long series of locs. like these) Gv 127.16 ff.; sarvasattvabhājana-(text-°nā)-loka-ṛeṣu (see s.v. bhājana) sarvasattvavagati-ṛeṣu Gv 180.8; kimvyavacārā (asi) Gv 287.9, what have been your wanderings, searchings (or, considerations)?; (2) prob. (cf.

the usual mg. of vyavacārayati) consideration, pondering, intellectual mastery: samādhi-samudram ca samādhi-vyutthānaṃ ca samādhi-ṛaṃ ca ... adrākṣit Gv 148.23. See also a-vyavacāra; if my assumption of the neg. in that word is right, it would mean lit. non-consideration; otherwise, if we must assume vyavacāra, not a-vy°, it is hard to see how the mg. contempt (which seems inevitable) could be explained.

vyavacāraṇa (nt.) and °nā (to next), consideration, intellectual mastery: °nā AsP 303.4, see next; °na, ye mahāprajñāmahāsāgara-°na-nayaprayogā(h) Gv 248.10; °na or °nā, samantamukha-°nālokena samādhimukhena Gv 180.6.

vyavacārayati, °te (cf. Pali vocarita and prec. items), considers well, ponders thoroughly, understands: °yadhvam SP 189.9, see vyavalokayati (parallel with this); etad bodhisattvasya ... prajñayā °yataḥ (gen. sg. pres. pple.) Bbh 317.23 (ms. cited as vyavakār°; Rahder, App. to Dbh 1.17 cites this as vyavacār°); °yati AsP 433.2, see s.v. prativahati; (paśyati ṣṛṇoti) °yati avacarati pratividhyati (qq.v.) Gv 252.20; °yitavyaḥ Mvy 7458 (foll. by upanidhyātavyaḥ) = Tib. rnam par dpyad par bya ba; sarvajñātānīmā samptatir (q.v.) vyavacārītā bhavati (mental disposition tending to omniscience becomes intellectually assimilated, considered to the point of mastery), yā ... sarvajñātānīmāyā samptatīyā vyavacāraṇā iyaṃ sā Subhūte vyavacāraṇā AsP 303.2–4.

vyavacchedana (nt.; JM. voccheyana; cf. Skt. vyavaccheda), cutting off, getting rid (of, in comp.): sarvagatisamkhyā-°nāya Dbh 15.11.

vyavadahyati (v.l. vyapa°), pass., is consumed, burnt away: (atha teṣāṃ ...) tac chavimānsalohitam °yati Mv i.18.13 (prose).

vyavadāna, nt. (= Pali vodāna; n. act. to next), purification, cleansing: vyavadānāvyavadānataḥ Lañk 18.9, according to purity and impurity; °na-saṃnhiṭa-punya-bala (so with mss.) Mv i.204.18 (vs), with the power of merit accumulated through purification; kleśa-(mss. kleśam) °nam vetti Mv i.160.2 (vs), he knows how to purify the depravities, one of the 10 bala of a Tathāgata, oftener saṃkleśa-°na-, Mvy 126 (also in list of the 10 bala); MSV iii.142.12; Mv iii.321.6 (°nam ... samprajānantī); Divy 616.23, in passage parallel to Mv iii.357.14 and Pali Vin. i.15.36–38, but only Divy has saṃkleśa-°nam; Pali lacks vodāna; in Mv kāmēṣu bhayaṃ okāraṃ saṃkleśam (construe with kāmēṣu, as in Pali with kāmānaṃ), naiṣkramyānuśamsā (prob. separate!) °nam samprakāśayati, he sets forth the ... impurity found in desires, the blessing (advantage) of renunciation, and purification (sc. of the saṃkleśa mentioned just before?); saṃkleśa-°na also LV 433.14 f.; these two form a standardly contrasting pair, saṃkleśāya na °nāya Av ii.188.9 (by em.); saṃkleśam °nam paśyati Śikṣ 172.11; two extremes (anta), saṃkleśa and °na KP 59.(2)–3; (katham ca saṃkleśo bhavati katham) ca °nam Bbh 99.11; similarly 215.7; 388.8 (cf. 5); asaṃbhinnajñāna-°nāya Dbh 3.14.

vyavadāyate, °ti (= Pali vodāyati; cf. prec., and BR and pw s.v. 7 dā, but app. not used in the same mg.), becomes purified: (naite ... dharmā udvijante, na) saṃkliśyante na °yante Śikṣ 263.15; similarly, na saṃkliśyate na °yate ŚsP 140.14; (na ca ... saṃkliśyate na ...) °yati AsP 399.15, 16. Cf. saṃkleśa contrasting with vyavadāna.

vyavadiśati (cf. Pali ppp. vodīṭṭha; perh. represents Skt. vyapa°), recognizes (as true), names, establishes, defines: (na ... abhijñāmi ... anyam śāstāraṃ) vyavadiśitum anyatraiva tena bhagavatā ... Mv iii.50.8.

[**vyavana**, Gv 472.19, is a corruption for a word meaning deviation (from), or the like, perh. *vyavakramaṇa = Pali vakkamana: na ca mahāyāna-vyavana-vihāriṇaḥ text.]

[vyavaparīṇāma, read with 2d ed. vyaya-pari°: Gv 243.20.]

(vyavabhāṣate, shines; caus. *illuminates* is Skt., BR 5.1658: [-āntarikāś ca, pārśukā] virājante °sante LV 254.11, 12.)

vyavalambin, adj. (a-vyava° once Ved., in not quite same mg.), *hanging down* (from, comp.): idam tu kaṇṭha-°bi... ābharāṇam Divy 360.11.

vyavalokana, nt. (to next plus -ana; = Pall volokana), *looking closely at, examining carefully*: rājā... janapadān °nāya nirgataḥ Divy 435.22; sarvasattvacittacarita-°na-sūksmapravesajñānam Dbh 86.31; -vimokṣabhavana-°na-(-simhaviḥjṛmbhitena) Gv 39.24; -anantakāya-°na-caḥsur-viśuddhyā 237.15, et al.; in LV 62.6 (Śakro...) śiṣṣa-vyavalokanenānuvilokayati sma, app. *looked with a sideways turn (look) of the head* (to try to see better), so Tib. mgo byol nas bltas kyañ; cf. the Tib. def. of vyavalokita cited s.v.

vyavalokayati, rarely °te (= Pall voloketi; cf. prec. and next, also vyapalo°), *looks closely (at), examines carefully*, in physical or intellectual sense, the two being sometimes indistinguishable: °yata (Tib. ltoṣ, impv.) māṛṣā bodhisattvasya kāyaṃ LV 30.20, and °yata... daśadikṣu... bodhisattvān 21, *behold!* (physically); (Asita speaks) yan nv aham °yeyam lti, sa divyena caḥṣuṣā... adrākṣit LV 101.5; śiṃhāvalokitam mahāpuruṣāvalokitam °yati sma LV 84.5, *gazed the gaze of a lion, of a Great Man*; but intellectually just below, (sarvasattvānām ca citta-caritaṃ [ca, omit with ms. A] prajāñāti sma, jñātvā) ca °yati sma LV 84.10, *reflected, considered* (quotation follows of question he asked himself); sa narakān °yitum ārabdho, na paśyati... Divy 83.4; (Buddha-caḥṣuṣā lokam) °yanti 95.25; (Bhagavān...) nāgāvalokitena °yati 208.17; cāturdvipikam °yitum pravṛttaḥ, tatrāpi nādrākṣit Av 1.258.3; nānāvāsam °yitavyam Kv 96.8, *is to be* (physically) *inspected*; °yantu mām Buddhāḥ Suv 30.7, cited Śiḥ 162.15, (physically) *examine*; sarvadharmārthagaṭim (Tib. don gyi = artha, in gen. relation to rim pa = gati, series or method) ca tathāgato °yati (Tib. gzigs, see, both phys. and intellectually) SP 121.7; anusaran °kayan pratipadyamāṇaḥ Dbh 47.19, of Buddhas passing from 5th to 6th bhūmi; lokasya sambhavam ca vibhavam ca °yate 47.24 (same situation); (dharmāpām... hetuphalavyavasthānam...) °yati, °lokyā kāmādhātāv eva sabhāge dhātāv... Bbh 397.28 (here app. intellectually); (puruṣaḥ... na) °yitavyaḥ Bhik 24a.4, cited s.v. upanidhyāyati (could be both phys. and intellectual); °yadhvam bhikṣavo vyavacārāyadhvam, yad yuṣmākam nirvāṇam naiva nirvāṇam SP 189.9.

vyavalokita, nt. (orig. ppp. to prec.), *intense gaze, steady look*; acc. to Tib. repeatedly (on LV 191.17, 240.3) gyas gyon du lta ba, *looking to the right and left* (i.e., I presume, all around): (prāsādikena) valokita-vyavalokitena LV 191.17; similarly 240.3; vilokita, q.v. 1, is elsewhere used in a like cliché; °kita-mātreṇa LV 31.6, *by a mere look* (cf. vyavalokayata 30.20, 21); bodhisattva-°kitam Gv 18.4.

[vyavasana-tā KP 114.2 (prose), read prob. vyasana-, less likely vyavasāna- (Pali id., *determination*, but rare and doubtful, see PTSD); mitrakulabhikṣāka- (= °bhalkṣ°)-kulāḥ vyavasana-tā-grahaṇam, one of two evils (mala) of a pravrajita. Tib. renders the whole cpd. by yonṣ su ḥdzin pa, *wholly grasping or taking*.]

vyavasarga (m.; Skt. Gr. id.; Ved. in diff. mg.; = Pall vavassagga, wrongly defined PTSD; AN 1.36.20 vavassaggārammaṇam karitvā, comm. ii.38.19 vavassaggo vuccati nibbāṇam, which is perh. over-narrow but comes close to BHS), = (pari)tyāga, *abandonment, giving up or away*; Tib. on Mvy rnam par gtoñ (or, spoñ) ba, both *abandonment*: °ga-pariṇatam, adj. with rddhipādam (acc.), after virāga-niśritam, nirodha-niśritam, Mvy 975, and

Dbh 39.1; °ga-rata Mvy 2846, among tyāgādayaḥ, also Śiḥ 24.6 (adj. with hastapādaparityāgena).

vyavasāda (m.? to Skt. vyavasādati), *sinking down, falling*: vyadhvani vyavasādam āpatsyate AsP 286.19; 287.18.

vyavasta, adj.-ppp. = Skt. vyavasita (§ 3.112), *resolved, determined*: ko jivitaṃ sumadhuraṃ tyajitum vyavastāḥ Divy 416.26 (vs; m.c., hyper-Skt.?).

vyavasthāna, nt. (= Pall vavatthāna; Skt. not in this sense), *respective determination, differentiation*: bhūmi-bhūmi-°na-kuśaleṇa Dbh 20.28; tattvalakṣaṇam °na-taḥ advayaprabhāvitam veditavyam Bbh 39.1; 260.13 (see s.v. vipaśyanā); catvāriṃśati bodhisattvānām prajñapti-°nāni 292.7, listed as dharmā-pra°-°nam, satya-, yukti-, and yāna-, 11-13, explained 292.14-294.8; 397.27 (see s.v. vyavalokayati); (all inhabitants of Sukhāvati are niyatāḥ samyaktve, see s.v. rāśi) nāsti tatra dvayo rāśyor vyavasthānam prajñaptir vā yad idam aniyatasya vā mithyātvanityatasya vā Sukh 44.15, *there is no differentiation or clear statement as regards the (other) two groups, namely...* (i.e. they are equally unqualified for S.).

vyavasthānaprajñapti, a high number: Mvy 7965, cited from LV 148.3.

vyavasthita (in this mg. Pall vavatthita, not recorded in Skt. in the ppp.), *separated, not in conjunction*: nakṣatrāni °tāni MSV ii.82.12.

vyavahasati (cf. Skt. Gr. vyāvahāsi, BR), *laughs loudly*: hasati °sati ca Kv 64.6.

vyavahāra, m. (1) (much as in Skt., BR s.v. 8, cf. 7; *designation, term*, in BHS with implication of superficiality, lack of substance, e.g. ŚsP 1334.18 °ra-mātra = nāma-mātra 19), *manner of speech*: ārya-°ra (= Pall ariya-vohāra, see CPD), eight (as in Pali), Bbh 220.7, 11 (drṣṭe drṣṭavādita, etc.); āṣṭau °ra-padāni Bbh 389.13, 16 (evamnamā, evamjātyaḥ, etc.); ṣaḍ °ra-pada-caritāni 19 ff. (āhvānāya saṃketāḥ, etc.); samvṛti-°ra Sukh 42.11, see samvṛti; (2) *motion, gesture*: (hastā-) °reṇa (contemptuously) uddeṣṭum ārabdhaḥ MSV ii.190.9; so also hasta-vyavahāraṇa ib. 188.12.

vyavahārika = prec., q.v. (2).

vyavahārika (Skt. °ra plus °ka; in Skt. vyāva°, but even in Skt. vyava° need not be called 'erroneous' with BR), (1) *dealer, man of business*: (after a list of tradesmen of many kinds) ete cānye ca bahu-°kā sarve... Mv iii.113.11, and similarly 442.16; (2) (Pali vohārika, said to be a judicial officer), *one who is in charge of the affairs of...*, in paura-°kaḥ Mvy 3712 = Tib. gron gi bla, *in charge of town(s)*, a royal officer (cf. Kauṭ, Arth. Sham. 20.13 paura-vyāvahārika).

[vyaskandaka, see vyā°.]

vyastikā-(kr)ta, (in) a posture with the hands joined at the back of the neck: Mvy 8609 (Tib. = udvyastikā, q.v.)

vyākutsanā (neither this nor any form of vi-ā-kuts- seems to be recorded anywhere), *contempt, loathing*: kāmēsu °nā utpadye Mv iii.440.9; 451.2 (both prose).

vyākaraṇa, nt. (to vyākaroṭi; in mg. 1 essentially like Skt. id.; Pali id. also in mg. 3), (1) *explanation, elucidation*, esp. of questions put: prāśnasya °ṇena Lañk 15.1; dharmam paripreṇchakāś, tasya ca °ṇena tuṣṭā(h)... SP 288.12; sarvaprāśna-°ṇa- LV 427.14; (rājā...) preṇchati, te ca jñātvā vyākaroṭi, teṣāṃ vyākaraṇam śrūtā... Mv i.274.5; °ṇe bhāṣyamāṇe iii.66.17; prob. in this sense, persons like the Bodhisattva are called °ṇa-sampannāḥ, *perfect in elucidation* (of religious problems), Mv ii.290.19 (in one of the reproaches hurled at Māra; cf. pratibhāna-sampannāḥ 18, just before); so also the Pratyekabuddhas who entered nirvāṇa to 'empty' the earth for the birth of Śākyamuni are said to have vyākaraṇāni vyākariṭvā Mv i.357.9, 11, before entering nirvāṇa; in this case the vyākaraṇāni are the khaḍgaviṣṇa gāthās appropriate to Pratyekabuddhas; there are four technical kinds of °ṇa,

answers to questions, in Mvy 1657–61, **ekāṃśa-**, **vibhajya-**, **paripṛcchā-**, and **sthāpaniya-**°na, qq.v.; as one of the 12 or 9 types of literature in the canon, °nam Mvy 1269; Dharmas 62, *explanation*, perh. more specifically *answers to questions*, = **vaiyākaraṇa**, Pali **vaiyākaraṇa** (which acc. to MN comm. ii.106.13 means all the Abhidhamma, suttas without gāthās, and whatever else is not included in the other 8 divisions!); not *predictions* with Burnouf Intr. 54 ft. and Lévi on Sūtrā. i.7; (2) **vyākaraṇaḥ**, m., Av ii.19.8 (see Speyer's note), if correct would be nom. ag., *expounder, elucidator*; parallels Divy 619.24; 620.19 **vaiyākaraṇaḥ**, in Skt. and perh. here *grammarians*; (3) (as in Pali, not Skt.) *prophecy, prediction*, recorded only of a prediction that someone will attain perfect enlightenment (tho the verb **vyākaroṭi** is not so restricted); in this sense very common, regularly with gen. of the person (or in comp.) and loc. of the goal: Śāriputrasyedaṃ °nam anuttarāyaṃ samyak sambodhau SP 69.6; similarly SP 70.12; 214.3, 4; 222.12, etc. etc.; **megha-mānavaka-**°nam Mv i.2.1; °nam . . . labheyā Bhad 59, *may I get a prophecy*; **apramāṇa-**°na-pratyekaśaḥ Dbh 71.24; others, Suv 168.4 etc., common everywhere; exceptionally, with loc. of beneficiary, gen. of maker of the prophecy, **vyākaraṇam** asmi (mss. asmiṃ) **dyutimatō** Mv i.43.18, so read, *the Glorious One's prophecy about him*.

vyākaroṭi (and other, MIndic presents; also **viyā-**; in mg. 1 not only = Pali but also Skt., see BR s.v. 2, hence only a few exx. here; cf. **vyākaraṇa**), (1) *elucidates*, esp. a question: . . . **paripṛccheyam**, **yathā me bhagavān vyākariṣyati** . . . Mv i.57.3; 274.5 (see **vyākaraṇa** 1); **bhagavān tam arthaṃ vyākare** ii.93.21; **vyākuruṣva** . . . **kuta eti** (WT with K' enti) **ime śūrā** SP 307.1–2 (vs); **asmīn arthe vyākriyamāṇe** SP 36.2 and 37.1; **ityeṣā pañcamī bhūmi** (mss. °myāmi) **vyākṛtā** . . . Mv i.120.14 (vs); **nāpi ye dharmāḥ vyākṛtās te avyākṛtā iti deśayāmi** Mv i.173.10; (2) (= Pali id.) *prophesies, predicts*, in general: (naimittikair vaipaṇḍikāś ca) **vyākṛtam** abhūt: **maṅgaladvāreṇa kumāro 'bhinīṣkramiṣyati** LV 186.16; similarly 211.3; Mv i.197.9; so (sc. naimittikāḥ) °pi **tathāivāmṛtādhigamanam** **eva vyākṛtavān** LV 268.5; (naimittikehi kumāro) **vyākṛtaḥ**, **rājā cakravartī bhaviṣyati** Mv ii.32.7; (naimittikena ca) **horapāthakena ca vyākṛto**, **yena kāryeṇa devadatto kumāro abhinīṣkramati**, **tam kāryam na prapyaṣyati** Mv iii.178.18; **Vārāṇasyaṃ naimittikār** (mss. nimi°) **dvādaśavarṣikānāvṛṣṭir vyākṛtā** Divy 131.20; rarely, *pratyekabodhi* is predicted, **Vipaṣyina** . . . **sa sārthavāhaḥ pratyekabodhau vyākṛtaḥ** Av i.138.1; (sā Bhagavatā) **pratyekāyāṃ bodhau vyākṛtā** Divy 70.6; much more commonly, in fact constantly in most texts, perfect enlightenment or Buddhahood is predicted, always by an earlier Buddha, who declares that the person mentioned will attain his goal, often in a particular age and world; this constitutes **vyākaraṇa** (3), and seems to come to be regarded as a regular, perhaps necessary, preliminary to Buddhahood in Mahāyāna; it always occurs long before the event, under a Buddha of the remote past, tho it may be the Buddha immediately preceding the one for whom the prediction is made; sometimes a group prediction is made, all to become Buddhas in turn and each one to predict the next, SP 209.5 (vs) **paramparā eva tathānyam-anyam te vyākariṣyanti** . . .; SP 27.3 (vs) **anyanya vyākarsu** ("kāṛsu?" § 32.74) **tadāgrabodhaye**; see also SP 269.4; the person predicted is always in the acc., or nom. in a passive expression; only seeming exceptions are SP 206.6–7 (prose) **saced asmākam api bhagavān, yatheme 'nye . . . vyākṛtā**, **evam asmākam api tathāgataḥ prthak-prthag vyākuryāt** (in Buddha's reply, line 9, **aham . . . vaśībhūtasātāny anantaram vyākarami**), and 215.7–8 (prose) **yad bhagavān asmākam vyākuryād . . . (asmākam is acc., as clearly elsewhere even in the prose of SP, § 20.48); the goal is regularly loc., in prose commonly anuttarāyaṃ samyak-**

sambodhau (abbreviated an° sam° in my citations); rarely what look like dat. forms occur, SP 27.3 (above); 212.6 (vs) **yam vyākṛtā sma paramāgrabodhaye**; LV 392.2 (vs) **bodhisattvā ye vyākṛtā bodhayi** (m.c. for °ye); Mv i.239.6 (prose) **anuttarāye samyak sambodhaye**, but below 17–18 **-vyākṛto . . . anuttarāye** (v.l. °yāmi) **samyaksambodhāye** (so both mss., Senart em. °aye, but a loc. is surely intended); these rare **-bodhaye** forms may actually intend locs., see § 10.142; rather often, no goal is expressed in words at all, so that the verb **vyākaroṭi** itself means *predicts* (someone) *unto enlightenment* (examples below); or the goal may be stated in a following direct quotation, as in SP 116.8 (vs) **te vyākriyante . . . bhaviṣyathā buddha . . .**, *they are prophesied, 'you shall become Buddhas'*; typical examples, (Śrīgarbhaṃ nāma) **bodhisattvaṃ . . . an° sam° vyākṛtya** SP 21.12; **yadāpi** (sc. mām) **vyākurvasi agrabodhau** 63.4 (vs); . . . **nāma bodhisattvaṃ . . . vyākṛtyān° sam°** 67.2; **vayam bhagavatā . . . an° sam° vyākṛtāḥ** 212.1–2; **tān vyākaroṃi aham . . . tathāgatavte** 221.14 (vs); **catasraḥ paśado vyākaroṃy an° sam°** 224.7, similarly 10; **nāhaṃ . . . vyākṛtā cān° sam°** 268.9–10; (**yāvad . . .**) **bodhisattvā na vyākṛtā bhaviṣyanti** an° sam° LV 377.18; **ātmamasatāye** (em.; loc.) **samāsataḥ svayambhūsamatāye vyākṛṣṭi** Mv i.3.6; **samanantara-vyākṛto . . . anuttarāyaṃ** (so mss.) **samyaksambuddhāya** (v.l. °yā, prob. loc., § 10.142) 40.5–6; 239.17–18, see above; no goal expressed (besides some cited above), **vyākṛto hy eṣa Śāriputro** SP 70.6 (vs); **na tāvad asmān sambuddho vyākaroṭi** 147.11 (vs); **vyākṛtā yada bheṣyāmas** 147.14 (vs); (**yenāyaṃ bhagavān prathamata**) **evam vyākṛtaḥ** Mv i.1.14; no **cāham** (tehi) **vyākṛto** i.46.2, 3, 5; interesting theoretical statement, Bbh 290.4–10: **ṣaḍbhir ākāraḥ samāsataḥ tathāgatā bodhisattvaṃ an° sam° vyākurvanti**, **katamālḥ ṣaḍbhiḥ gotrastham anutpāditacittam**; **tathotpāditam cittam**; **sammukhāvasthitam**; **viparokṣāvasthitam**; **parimitam kālam**, **iyatā kālenān° sam° abhisambhotsyata iti**; **aparimitakālam vyākaroṭi**, **na tu kālānyamam karoti**.

-vyākulika, in gr̥ha-vyā° Mvy 9261, which seems to mean (a monk) *who is disturbed by longing thoughts of his (former lay) house*; Tib. **khylim** so (Das *homesick*); so Jap. seems to intend, and so 2d Chin. version; **vyākulika** would mean *disturbed, upset* (Skt. **vyākula**).

vyākṛti (f.; = **vyākaraṇa** 3), *prediction* of future enlightenment for a Bodhisattva: °tir Bbh 290.2 (vs).

vyākopayati = **vikop**, *disturbs*: °pyā, ger., MSV i.6.14. [**vyāghatika**-(sam)jñā, corruption for **vyādhmā-taka**, q.v.]

Vyāghranakha, pl., n. of a brahmanical gotra: Divy 635.19.

Vyāghrapadya (= Pali **Vyagghapajja**), another name for the **Kollyas**, q.v. (also in Pali): Mv i.355.13, with etym. explanation, mss. corrupt; prob. intends, as in Pali, to say that their city was built on a tiger's track.

Vyāghrabala, n. of a yakṣa: Māy 61(?). The mss. read the line: **yakṣau siṃhabalau yau tu siṃhavyāghrabalābalau**; see Lévi's note for the evidently puzzled translations; but at least one Chin. supports the theory that **Siṃhabala** and **Vyāghrabala** are the two names, ā in **-balābalau** being lengthened m.c.

[**Vyāghri-jātaka**, name adopted in Senart's *Introd.* for Jāt. of which colophon Mv ii.72.15 reads **śrīyaśodharāye vyāghribhūṭāye jātakam** (no v.l.).]

vyāḍa, (1) m. (Skt. Gr. id., and in mg. *wild beast* in Skt. literature; = normal Skt. **vyāla**, Pali **vāla**), *wild beast and serpent*: both given by Tib., **ma ruṃs pa**, **gdug pa**, also **sbrul**, for Mvy 6962; *serpent* in Mvy 4841, = Tib. **klu**, **sbrul**; **vyāḍa-mṛga** (= Skt. **vyāla**°, Pali **vālamiga**), *wild beast*, Mv ii.215.16 (**siṃhena vyāghreṇa vā anyena vā vyāḍamṛgeṇa**); 216.5; **vaneṣu ca vyāḍamṛgākuleṣu** Jm 122.18 (vs); (2) adj. (Skt. Lex. id., Skt. **vyāla**), *violent, troublesome*: MSV ii.8.13.

vyāḍa-yakṣa (for vyāḍa°, cf. prec.; but the cpd. is not otherwise recorded), prob. *serpent-yakṣa* (being concerned with financial matters, collection of duties): sa (śulkaśālīkaḥ, q.v.) °kṣeṣūpāpannaḥ Divy 275.28.

vyādhi, *disease* (normally m.), f. LV 351.11 (prose) avabuddhā sattva-vyādhiḥ, *the disease of creatures was well understood* (by the Buddha); yatra ca punar vyādhyā (gen.? or read °yām, loc.?) vyūpanāmyante KP 87.2, see s.v. **upanāmayati** (5), and for whatever disease they (medicines) are given; nt., Mv I.353.3 (prose) sarvaṃ ca kuṣṭha-vyādhiṃ visrutam.

[**-vyādhi**, *adj.*, *diseased*, assumed by Senart in pitta°kena Mv III.347.17 and °kasya 19; but mss. in 17 °vyādhitena, which is standard Skt., prob. read °vyādhitasya also in 19.]

vyādhi-prajñāyate, see **prajñāyate**.

vyādhmātaka, nt. (also **dhmātaka**, q.v.; corresponds to Pali uddhumātaka), *a corpse swollen (by putrefaction)*; cf. ādhmāyati Brh.Ar.U.Mādhy. 3.2.12; -samjñā, *contemplation of the notion of such a corpse*, one of the aśubha-bhāvanā, q.v., or samjñā: Mvy 1159; Bhik 27a.2; ŚsP 1258.6 (text corruptly vyāghatika-); 1431.19; Gv 157.15.

vyāpadyate, °ti (= Pali vyāpajjati; cf. next two), *is cross, malicious, shows ill will*: tataḥ kupyanti °dyanti abhiśyandanti kopam ca roṣam ca apratyayaṃ ca āviṣkaronti Mv I.30.5; (kupyati) °dyate madguḥ etc. Av I.286.5, see s.v. **maṅku**; tatra nāmāham vyāpadye Śikṣ 188.13, *under these circumstances, forsooth, I am cross* (as I ought not to be; Transl. wrong); (na ca mayā pareṣām svaparāddhānām) api vyāpattavyaṃ 14, *and I must not be cross at others even when they are guilty of grave offenses*.

vyāpanna, *adj.* (ppp.; = Pali id., regularly with citta; cf. prec. and next, and see a-vyāpanna), *malicious*: °na-citta, *malicious-minded*, LV 35.2; Divy 301.24; 302.9; Gv 352.19.

vyāpāda, m. (= Pali id.; see prec. two), *malice*; one of the three mental akusala karmāṇi (regularly listed after abhidhyā and before mīthyādrṣṭi or °darsana): Mv I.107.15; Mvy 1697; LV 31.17; Mv II.99.11 (avidyā in 10 by error for abhidhyā); Bbh 224.1; Karmav 79.16; °da-citta, *malicious thoughts*, SP 379.1; 382.7; °da-vitarka, substantially the same, LV 71.9; Śikṣ 39.15; avyāpādo ... vyāpādavīrtakaprahāṇāya samvartate LV 32.22, *non-malice ... leads to abandonment of malicious reflections*; opposite of maitrī Bbh 204.24; 368.21; vyāpādayāvyāpādo niḥsaraṇam maitrī Mvy 1597; asuras are vyāpādabahuḷā Mv I.30.2, sureṣu vyāpādena, *with* (or, *because of*) *malice towards the gods* id. 3-4; associated with other vices, often in lists of vices, esp. juxtaposed to krodha, SP 419.6; LV 52.14; 411.17; miscellaneous LV 35.2; 42.5; 178.13; 279.8; 280.5; 430.12; Śikṣ 14.3; Dbh 25.4; Bbh 145.9; 243.21; Sukh 25.13; ākīrṇa-vyāpāda, *with abundant malice*, RP 34.9; one of the 5 nīvaraṇa, q.v.

vyābādha (m.; written vyāvādhā; see next, and a-vyā°), *injury*: Divy 424.4 vyāvādhe khalv api bhaṣajam aśubhaṃ, *and, as everybody knows, in case of injury also, medicaments are not easy to get*. The ed. queries the word, without reason.

vyāvādhati, °te, °dhayate, also written vyāvādhati, and at least in mss. vyāvadhati, °te, **vyāvahati** (cf. **vyābādha**, °dhika, a-vyā°; = Pali vyāvādheti, byā°), *oppresses, injures, violates, harms*: na kamcīt sattvaṃ vyāvādhati Mv I.207.2; II.10.12 (here vyāpādayati; as Childers and PTSD point out, there is confusion between these two roots; cf. s.v. **avyābādha**); III.341.10 (here mss. vyāvahati, Senart em. vyāvādhati); with gen. of personal object, na ca tasya rāgo vyāvadhīsyate SP 419.5 (v.l. vyāvādh°; WT vyāvādh°); na teṣām rāgo vyāvādhīsyati SP 481.4 (v.l. vyāvah°; WT vyāvādh°); with acc. object, na cāsya kāyaṃ vyāvādhate sma LV 152.20; netrāṇi vyāvādhayate mūrḥcham ca samjanayati Divy 105.12 (prose).

? **vyābādhika**: Gv 451.7 dhanvāyitatvaṃ (read dhandhā°) vā vyābādhikaś caṣasādanam (2d ed. °kaṃ vāva°) vā ajñānam vā etc., in a list of imperfections. Perhaps read vyābādhikatvaṃ vā, or *state of having been injured* (cf. **vyābādha**, °dhati)?

vyāmaka, nt., n. of a medicinal plant: Suv 104.7. So mss.; Nobel em. jñāmakaṃ on the basis of some Tib. and Chin. versions. But cf. vyāma, *Costus speciosus* oder *arabicus*, Vār.Br.S. 77.7 (pw).

vyāma-prabhā, sg. or pl. (= Pali byāmapabbhā), and (adj. Bhvr.) °bha, (having) *a halo extending a fathom* (around the Buddha): °bhā nīscareṣuḥ Mv II.44.20; (Bhagavantam ...) °bhālamkṛtam Divy 46.29; 72.9; Av I.3.7 etc. (mss. often vyoma°, see Speyer, l.c.cix); vyāma-prabhajjvalamuñcitarasmiṃ Suv 49.1 (vs; most mss. vyoma°); °bhayā... lokam sphuritvā tiṣṭhanti Sukh 29.6; adj., (Śākyamuni ...) °bho (mss. vyoma°) Mv I.111.6; (Bodhisattvasya ...) °bha-tā LV 270.18 (some mss. vyoma°), *state of having ...*

vyāmotsaṅga, m., acc. to Senart some part, or the whole, of the covering or facade of a city gate; but utsaṅga could only mean horizontal, not vertical, covering; more likely it refers to some hollow in or about the gate; it may have measured a fathom (vyāma) in width: teṣām ... dvārāṇām dvinnām varṇāṇām °gā abhūṣi suvarṇasya ca rūpyasya ca Mv I.195.10.

(**vyāmohaka**, *deluding, confusing*, Skt., Schmidt, Nachträge; °ka-tvād Laṅk 185.2.)

? **vyāyāsayati** (Skt. āyāsayati), *maltreats*, em. of KN °yantaś at SP 84.10 (vs); WT em. vābādhayantaś (MIndic for vyā°) which is remoter from mss. (which differ greatly), but at least well-known in BHS, and means the same; object śvānān, in the dilapidated house; pple. agrees with kumbhāṇḍakā(h) line 7.

vyāyukta, *adj.*, *variegated in color*: °tāśvā °ta-rathā etc. Mv I.261.5-9, replacing nlla, pīta, and other colors in otherwise identical passages above. Mg. seems certain, tho unrecorded; BR cite vyāyujya, ger., with mg. sich trennen, auseinandergehen.

(**vyāroṣa**, = Pali °sa, but also in Skt., Schmidt, Nachträge, *anger*: Mvy 2110.)

vyārta, *adj.* (= Skt. ārta), *distressed, afflicted*: vaira-°to bhavati Divy 163.6.

[**vyālaka**, in Jm 165.17 acc. to Speyer *elephant*; Speyer was misled by Skt. Lex. id., *rogue-elephant*, which really means *rogue*, not primarily *elephant*. It could only mean either *savage beast* of some sort, or *serpent*, and in the Jm clearly the latter: khe toraṇa-vyālaka-vad babhāse, *shone like a serpent on a toraṇa up in the air*.]

vyāvadhati, °te, see **vyābādhati**.

vyāvartana (nt.; to Skt. vyāvartayati; not quite in this mg. in Skt.), *reverse, reversal*: dhyāna°ne Bbh 210.24 = Tib. bzlog na, in case of reversal of dh.; ātmadrṣṭi°na-kuśalānām Laṅk 10.13, *able to produce (desirable) reversal of their own (wrong) views* (= parāvṛtti, next line; wrongly Suzuki).

vyāvahati, *displays, indulges in*: Mv III.429.4 (na ca) bhūyo krodham vyāvahati (said of a nāga, tamed by Buddha). In Mv III.341.10 mss. vyāvahati, Senart em. **vyābādhati**, q.v.; the like occurs as v.l. at SP 481.4 for KN vyāvādhīsyati, WT vyābā°, see **vyābādhati**.

vyāvādhā, **vyāvādhati**, see **vyābādha**, **vyābādhati**.

vyāsajati (cf. Skt. vyāsakta; mid. once in Skt., pw), *puts together, attaches*: ger., sa pānau vyāsajya mūrḥdhānam Divy 596.15 (vs), *putting his head in his hand*; gdve., yeṣu vyāsajya-cetā ... Divy 587.3, *with mind capable of being attached*.

Vyāsapariṣcchā, n. of a work: Mvy 1392.

? **vyāseka**, m. (cf. Pali vyāsiñcati, avyāseka), should mean *pollution, defilement*, which seems reasonably appro-

priate in the context: Mvy 7540. But Tib. hphyar ba, hang up, elevate (also sift, winnow, and show, represent); Chin. hang; Jap. merely translates Tib. and speculates etymologically, and futilely, ignoring the Pali. Cf. AbhidhK. LaV-P. vi.289 bahuvihavīṣaya-vyāseka-visārin (of bud-dhi), qui se dispersent naturellement, distraites par la variété des objets (it is not clear to me how LaV-P. took vyāseka).

vyāskandaka-, a kind of **samāpatti**, q.v.: Mvy 1497 (Mironov vya°). Tib. renders by snrel zhi, which usually = **vyatyasta** (q.v. 2), and Mvy ed. suggests reading so; cf. **vyutkrāntaka**. It would seem to be, like the latter, a manner of skipping from one trance-state to a non-adjointing one. But Chin. has the equivalent of **nāsamjñāyatana**, which as Ting says seems 'an abbreviation' (the last part) of **naivasamjñānāsamjñāyatana**.

vyāharati, in regular mgs. of Skt. viharati (mg. 1 once in BhP. acc. to BR), (1) dwells, rests, stays (in enjoyment); prathamam dhyānam upasampadya vyāhāṣam yāvac caturthadhyānam upasampadya vyāhāṣam LV 263.17-18; (Vārāṇasīm) gatvā śīpatane mṛgadāve vyāhāṣuḥ 264.22 (all prose, no v.l.); (2) spends (time): sapta-rātram vyāhāṣid LV 370.8 (prose, no v.l.); note sap-tarātram viharati 370.6. Read vyah° in all?

[**vyāhāra**, in nityo vyāhāreṇa Samādh 22.11, acc. to Régamey eternal from the standpoint of common experience; but surely it means (only) in words, by verbal expression, as the northern versions cited in R's note, p. 88, seem to me to suggest.]

vyutkandāśa(h), adv., lit. with open throat or out-stretched neck: na °śa(h) piṇḍapāṭam paribhokṣyāmaḥ, LaVallée-Poussin, JRAS 1913.845.18; = **vyutkandāśaḥ**, q.v.; corresp. to Pali avagaṇḍakāraḥ Vin. iv.196.11 (so as to fill the cheeks with food, CPD).

vyutkrāntaka-(**samāpatti**), a kind of **samāpatti** (q.v.) which involves first passing through the four dhyāna and four ārūpya and back, then jumping from one to the next but one, etc.; see AbhidhK. LaV-P. viii.173 f.; lit. passing over or that has passed over, Tib. thod bṛgal (so LaV-P., Mvy wrongly thod rgyal; Mvy 1496.

vyutkandāśaḥ = **vyutkandāśaḥ**, q.v.: Prāt 532.11; acc. to Chin., picking out the best morsels (to Skt. khaṇḍa).

vyuttiṣṭhāti, °te (in some of these senses = Pali vuṭṭhahati, vuṭṭhāti; none, seemingly, in Skt.), (1) returns, comes back (safe from a sea-voyage): (mahāsamudro bahvā-dinavo ..., bahavo) 'vataranti alpā °thanti Divy 35.22 (cf. **vyutpadyati** 1); (2) returns (to normal life), comes out (from meditative seclusion): pratisamāyānād (q.v.) vyut-thāya Av i.242.11; ii.69.6, etc., in the cliché of the Buddha about to preach; also (ekaikasmin sūcpradeśe) aṣṭau vimokṣān samāpadyate ca vyuttiṣṭhate ca Av ii.69.2, with each stitch of the needle he attained by meditation the 8 vimokṣa and (from that meditation) came back (to his sewing), Speyer's note; (3) recovers, as from illness or weariness: tasmād glānyād (ms. glānād, twice) vyutthitas Av ii.87.11; 125.8; (4) arises, sets out on a journey; vyut-thito bhavati, lit. becomes arisen, i.e. makes ready and starts (a journey): yad vyutthitā bhavatha (104.6 °to bhavasi) nopaveṣṭavyam śīghram āgantavyam Av ii.103.9; 104.6.

vyutthāpana (nt., = Pali vuṭṭhāpana), causing to get rid (of): anyonyāpatti-°nād Prāt 486.12, thru helping one another to get rid of sin; so Pali Vin. iii.178.13 añña-mañña-vuṭṭhāpana (sc. āpatitō, comm., see CPD; Finot's note 1 on Prāt is wrong).

vyutpadyati, (1) returns, comes back (safe from a sea-voyage): (bahavo 'vataranti) svalpā °patsyanti Divy 41.27 (cliché as s.v. **vyuttiṣṭhāti** 1); (2) is averse, lit. turns away: teṣāṃ tathā °dyatām na lebhe tac caityam ... kārayitum Divy 243.22, as they were thus averse (unfriendly;

Index resist), he did not succeed in having that caitya built; vyutpannā na vayanṃ rājño 447.23, we are not averse to the king.

vyudāhāra, m., perhaps varied utterance, utterance in varied terms(?), with ekodāhāra (see **udāhāra**) and **prthag-udāhāra**, q.v.: ŚsP 567.7 and 615.7 (text in the latter 'haro), quoted s.v. **udāhāra**.

[**vyupadiṣṭa**, prob. error for Skt. vyapa°, prescribed (of medicine) but occurs several times: MSV ii.27.1, 4, 6, 10, 12; in same context ādiṣṭa, samdiṣṭa, in 16 vyupadiṣāmi.]

vyupanāmayati (= **upanām°** 5), gives (medicinal herbs, medicines, for a disease): °nāmyante, pass., KP 87.3 (cited s.v. **upanām°** 5).

[**vyupapatti** (f.; see **upapatti**), rebirth: sarvabhava-gati-°tti-parāṇmukho Divy 2.1. But Tib. °gati-cyuty-upap°; Bailey, JRAS 1950.168, top; confirmed MSV iv.160.2 (same story).]

vyupaparīkṣaṇa (nt.; to next, and cf. **upaparī°**), also °na-tā, thorough investigation or reflection (upon, in comp.): gambhīrapratītyasamutpāda-°na-vihāriṇaḥ ca Gv 472.11; tulanā-(q.v.)-°natā ŚsP 615.11 (comp., acc. to text); °natā (not in comp.) 1325.2.

vyupaparīkṣate, and by haplology **vyuparīkṣate**, once °ti, fut. °kṣiṣyati (= **upaparīkṣ°**), investigates or reflects thoroughly, on religious truths: sa evaṃ (i.e. in words just quoted) °kṣamāṇas Śikṣ 122.1, he thus reflecting; °kṣamāṇo Dbh 31.17; vyuparīkṣate Dbh.g. 28(54).16 (last syllable lacking in mss.; vyupaparī° would be hypermetrical here and in the two other Dbh.g. occurrences); vyuparīkṣamāṇo 29(55).11; also introducing a question, evaṃ vyupaparīkṣate, katamena ... Dbh 32.7; vyuparīkṣate, katamaṃ hetu ... Dbh.g. 11(347).20; or a problem, vyupa-rīkṣiṣyati (so mss., Nobel em. vyuparīkṣeta), yenāyaṃ ... sūtrenḍrarājas ... pracaret Suv 113.4 (prose), he will ponder on how this ... (the proved occurrence thrice in Dbh.g. of the haplological form justifies Nobel in keeping it here in prose, with his mss., but I see no advantage in his em. of fut. to opt.). Cf. prec.

vyupaśama, m. (= Pali vūpasama; also rarely Skt. id., see BR; see next two; at least in some of the applications here listed, only Buddh.), (1) calming, tranquillization of the mind (citta): (paramēṇa citta-)°mena Divy 516.13; citta-dama-°niena samanvāgatam Av i.101.3 (of a Buddha; see **vyupaśamana**); (2) bringing to rest, of the **samskāra**: teṣāṃ °maḥ sukhaṃ Av ii.198.10 = Mmk 579.12 (vs. = Pali DN ii.157.9); stilling, of desires: nirodho °mo °stamgaṃ Bhik 24a.4; of misery (duḥkha), Divy 587.7; Bbh 27.1; sarvasattvakleśasamtāpa-°mena Gv 386.14; of disease, vyādhi-°mārthaṃ Divy 109.26; vyādhi-nām °māya Bbh 209.21; glānya-°māya Śikṣ 37.5; (3) tranquillity, presumably of mind (as in 1): (a-vyupa-śantaḥ) a-vyupaśamārāmaḥ Bbh 169.4.

vyupaśamana (nt.; = Pali vūpa°) = °śama, (1) tranquillization of mind (see °śama 1): citta-dama-°na-samanvāgatam (of an arhant) Av ii.114.12; (2) allaying, healing, of disease (see °śama 2): vyādher °manārthaṃ SP 133.11. Both prose.

vyupaśānta, adj. (= Pali vūpasanta; cf. prec. two; orig. ppp. of Skt. vy-upa-śam-; not recorded in Skt. by BR, pw), quieted, calmed, allayed, appeased: a-°taḥ Bbh 169.3, see s.v. **vyupaśama**; -duḥkhaṃ °tam abhūt LV 86.13; duḥkhaṃ ca °tam Kv 48.9; te kalahāṃ kṛtvā °tāḥ Divy 171.9, when they were appeased after quarreling; in LV 205.11 (prose) aho vatāhaṃ vyupaśāntasya (so both edd., no v.l., prose) lokasya tantrākulajātasya (so mss.; see under this for the rest of the passage) etc., it seems that the meaning requires a neg., of the world which is not tranquillized etc.; so Foucaux, qui n'est pas apaisé, tho he has no note and apparently accepted the reading of the ed.; his Tib. ed. omits the passage. It seems to me that a-vyupa° must be read.

vyupāsānti, f. = **vyupāsāmana** (2): MSV II.137.4. **vyupasthāna**, (nt.), *approach, coming or being near*: *prajñā paramaprasāma-nā* (Bhvr.) Bbh 212.15, *that is near to supreme tranquillity* (Tib. *ñe bar gnas pa, being near*).

vyūha, also spelled **viyūha** chiefly in vss, and cf. **vyūhā**; m., (1) (as in Skt. and Pali, *mass, heap*) *mass, large amount*: *yā kaci rati-viūhā divyā* LV 36.16 (vs) = Tib. *lha yi dgañ ba rnam mañ ji sñed pa, what large quantities of divine pleasures*; (2) in Mahāyāna works (not in Pali), *arrangement*, but with regular overtones of *marvelous, supernatural, magical arrangement*, esp. of Buddha-fields; Tib. *bkod pa*; Jā. *orderly arrangement*, but it is more than that; the related *hgod pa* is also rendered *decorate, adorn*, and **vyūha** implies *magnificence, splendor*, as well as supernatural qualities; it seems very close to Skt. *vibhūti* as used e.g. in Bh.G. ch. 10 (see note 3 on vs 7 of my transl.), and *supernal manifestation*, which I chose for *vibhūti*, would do for BHS **vyūha**; note LV 317.19 (prose) *tāmś ca vyūhān vibhūtim dṛṣṭvā bodhisattvasya, Māra... seeing the B.'s supernal manifestations and marvelous power (splendor), Māra...* The word is used in such titles as *Sukhāvati-vyūha*, *Gaṇḍa-vyūha*, with this mg., and is a special favorite in SP and LV; the translations of Burnouf, Kern, and Foucaux fumble it for the most part; hence the above attempt to make it clear; it seems to me essentially simple, tho no one English word is appropriate: (*nāsmābhīr eṣu... buddha*)-*kṣetra-vyūheṣu* vā *bodhisattvavikrīḍiteṣu vā... sphṛhotpāditā* SP 101.2, *we conceived no desire for... these supernal manifestations (or arrangements) of the Buddha-fields...; kṣetreṣu buddhāna śrutvā vyūhān* 117.2 (vs); *Raśmiprabhāsasya viyūha bheṣyati* 146.12 (vs), *the supernal manifestation of (the future Buddha) R. shall exist* (in his Buddha-field, just described; *viyūha* n. sg., not loc. with Burnouf and Kern); *sarveṣa etādrśakāś ca vyūhā... tatha buddha-kṣetram* 209.1 (vs), *all (the Buddhas just mentioned) shall have just such supernal manifestations, and also (a) Buddha-field(s)*; (Ananda, for whom Buddhahood has just been predicted) *ātmanāś ca buddhakṣetragūṇa-vyūhān śrutvā* 219.4, *hearing the supernal manifestations of excellent qualities in his own (future) Buddha-field*; *sarvākāraguṇopetā* (v.l. *to) *buddhakṣetragūṇa-vyūhā* (v.l. *ho) *bhaviṣyanti* (no v.l. recorded) 220.5; *samāś caṣāṃ buddha-kṣetragūṇavyūhā bhaviṣyanti* 221.10; (*tathāgatādhiṣṭhānena tathāgata*)-*balādhānena tathāgatavikrīḍitena tathāgatavyūhena* (by the T.'s *supernal manifestation*) *tathāgatābhayudgatajñānena* 426.7 (all the parallel words mean substantially by the T.'s *supernatural power*); *bodhimaṇḍa-paripālakai devaputrais tādrśā vyūhā bodhimaṇḍa abhinirmīṭā* (q.v.) *abhūvan* LV 278.5; *tāmś ca vyūhān dṛṣṭvā* 7; *ye ca kecin mahāvyyūhāḥ* (sc. *buddha*)-*kṣetrakoṭīṣv anantakāḥ* 280.17 (vs); Chap. 20 of LV is entitled *Bodhimaṇḍa-vyūha-parivartah*; in it the word is frequent, e.g. *ratnachattrā-vyūhāḥ* 291.11, *manifestation of a jewelled umbrella*; *prabhā-v* 292.1, referring to the *ekaratnajāla* of 291.22, which prob. means *single-jewel-magic*, a magical manifestation of a brilliant jewel (or jewels); *buddha-kṣetragūṇa-vyūhāś* (as above) 292.12, displayed at the *bodhimaṇḍa*; *tebhyaḥ sarva-vyūhebhya iyaṃ gāthā nīścarati* sma 292.14; *sarvagūṇa-vyūham kūṭāgaram* 293.1; *kasyāyam evamrūpaḥ kūṭāgāra-v* 293.3; etc.; at beginning of next chapter, referring back to chapter 20, *ima evamrūpā vyūhā... bodhimaṇḍe 'bhisamskrṭā abhūvan* 299.15; *dṛṣṭā sa viyūha śobhanā* (ed. so) *bodhimaṇḍasmi marūbhi* (so m.c. for text *maru*) *yā kṛtā* 364.20 (vs); (*tataś ca*) *prabhāvyyūhād imā gāthā nīścaranti* sma 411.19, *and from this manifestation of splendor (of the Buddha)...*; *yā bodhimaṇḍi prakṛtā ca surair viyūhā, yā vā viyūha kṛta sarva(-?)jñātmajebhiḥ, sā sarva samsthita viyūha ti dharmacakre* 416.5-7 (at the *dharmacakra*

pravartana; *sā* suggests that *viyūha* may be f., see **vyūhā**; *buddhakṣetra-vyūha*- Mvy 859; *ahaṃ* (sc. *buddha*)-*kṣetra-vyūhān nīśpādayisyāmi* Vaj 38.6, and ff.; many others could be added; other cases of *viyūha*, § 3.104.

Vyūhamati, n. of a *devaputra* (Trāyastriṃśa): LV 203.16.

Vyūharāja, (1) n. of a *Bodhisattva*: SP 3.5; 425.5; LV 292.8; (2) n. of a *samādhi*: SP 424.6; Kv 83.11; (3) n. of a group of future Buddhas (predicted): ŚsP 310.13.

Vyūharājendra, n. of a *klmnara* maid: Kv 6.8.

vyūhā, viyūhā, = **vyūha** (2): *mahatā rājavyūhayā* Suv 79.13 (prose); about half the mss. *mahatā 'vyūhena*; (*mahatā rājānubhāvena mahatā rāja-rddhiye*) *mahatā* (so 1 ms., v.l. *tāye, Senart em. *tīye) *viyūhāye* (no v.l.) *mahatīye vibhūṣāye* Mv II.113.13 (prose); in similar list, *mahatā viyūhāye* (no v.l.) II.156.17. I have elected to take as pl. m. the forms in LV 36.16 (vs), see under **vyūha** (1); the citation there is completed by *manasā vicinitā śrīman*, without significant v.l.; Calc. *śrīman*, as if voc. sg., but if voc. it should be pl. (the *Bodhisattva*, still in heaven, addresses the *Tuṣṭa* gods); if acc. pl., it would imply that the preceding forms ending in -ā are also acc. pl., coordinate with *phalam idaṃ* (śṛṇu-r-asya...) of next line; all of which would be quite possible in BHS.

vyomaka, (1) nt., some kind of ornament: *kam Mvy 6052, in a list of ornaments; Tib. *mkhañ rten*, see below; (2) m. and nt., = Tib. *mkhañ rten*, rendered by *Das the firmament; sky supporting; a sort of ornament*. The mg. *ornament* has not been found except in Mvy 6052. Elsewhere the word clearly means *a tall palatial building*, often supernaturally or magically created; lit., I suppose, *reaching to the sky* (Skt. *vyoman*; Tib. would mean *sky-support*), and usually in the cpd. *ratna-vy*, one *made of jewels*; (*nagarasya śṛṅgātake*) *saptaratnavyomakopary asaṃkhyeyaratnamaye... bhadrāsane* Gv 143.8; (*ekaikasyām rathayāyām ubhayaṃ antayor vimśati*)-*vyomaka-koṭīḥ sarvopakaraṇaparipūrṇaḥ sthāpitā(h)* Gv 164.21 (for the benefit of all creatures); (*mārgaḥ... ubhayaṭonānāratnavyomakapaṅkti-vivracitavyūhāḥ* (Bhvr.)), *tatra keśucid ratnavyomakeṣu vividharatnaparipūrṇāni ratnabhājanāni sthāpitāny abhūvan yācanaka-samghapratipādanakārtham*, *keśucid vyomakeṣu* etc. Gv 403.15 ff., down to 404.7, in numerous repetitions always *keśucid vyomakeṣu* (they all contained largesse for beggars); *ratnavyomakāni samsthītāny abhūvan*, *sarveṣu ca ratnavyomaka-mūrdhneṣu koṭīsatam devaputrāṇām... avasthitam abhūt* SP 405.4-5; *ratnavyomakāni* 410.12; *sarvasya ca tālavṛkṣasya purato ratnavyomakaḥ samsthito 'bhūt*, *sarvasmimś ca ratnavyomake aṣṭīyaparsaḥsahasrāni... sthītāny abhūvan* LV 274.5-6; *ratnavyomakāms tasmin... 'bhinirmimite* sma, *tebhyaś ca ratnavyomakebhya iyaṃ gāthā nīścacāra* LV 293.13-14; *teṣu kūṭāgāreṣu ratnavyomakeṣu* (not ep. of *kūṭā* as stated BR 6.1486; Tib. makes the two coordinate nouns, connected by *dañ*)... *bodhisattvavivrahān abhinirmimite* sma 294.13.

vyoṣṭa, adj., see **avyoṣṭa**.

(**vraṇa**, m. or nt., in Skt. *wound*, also *crack, flaw, defect, fault*: *ātmānaṃ sa-vraṇaṃ jñātvā* SP 39.1, *knowing themselves to be at fault, defective*, so Tib. *rañ gi skyon* (usually = *doṣa*) *śes te, of self fault knowing*; (*cetoprañdhānam... akalmāṣam*) *a-vraṇam* Mv I.239.6, *pure and flawless*; *nava-vraṇa-mukha*, *the openings of the nine slits of the body*, as in Skt. *navadvāra*, cf. Pali *Milp. 74.15 navadvāro mahāvāṇa*, of the body; (*kāyo...*) *navavraṇa-mukha-romakūpa-srāvi* Śīks 230.11; *prasraṇan... kāyāḥ... navavraṇamukhair* 232.1.)

[**vraṇotsata**, *tā, Kashgar rec. v.l. on SP 94.7, see s.v. **vraṇiko**: corrupt.]

vrata-pada, (m. or nt. (cf. Pali *vata-pada*, not recorded of this group), *point of religious practice*; five, viz. the five **śīkṣāpada**, q.v.: MSV III.128.10 ff.; in MSV

iv.249.2 ff. the five vra°, as taught by Devadatta, are listed as āraṇyakatva, vṛkṣamūlikatva, traicivarikatva, pāmsukūlikatva (no fifth named; these are dhūtaguṇa).

Vratamaṇḍala, n. of a Buddha: Gv 284.24.

Vratasamudra, n. of a Buddha: Gv 257.22.

? vrāṇika, adj., having wounds, wounded: SP 94.7 (vs) te ... bhonti kalmāśakā vrāṇika kaṇḍulās ca. On

the face of it, appears to be vṛddhi deriv. of Skt. vṛaṇa with suffix ika. But only one ms. is cited as reading vrā°; 4 Nep. mss. vra-; perhaps ka-extension of Skt. vṛaṇ(n), with ā for a m.c.? Kashgar rec., for this and the following, khuddulakā vṛaṇotsatā, both words obscure and prob. corrupt.

Ś

Samvara? see samvara (4).

Śakātamukha, n. of a nāga: Māy 222.1; (a nāga king) 247.19.

-śakāṭikā (lit. little cart), in aṅgāra-sthāpana-°kā, a (prob. movable) vessel for holding coals, for cooking: Mvy 9010 = Tib. (g)zhugs (fire) glīn (?); Das records zhugs lū = śakāṭikā, aṅgārasthāpana (sol), burning embers.

-śakalā, see asthi-ś°.

śakalika, m., °likā (= Skt. °la, Pali sakalikā), (1) chip, small piece (as of wood): °kaḥ Mvy 6702 = Tib. dum bu, or zhogs ma; paritta-śakalikāgnīḥ (°ka- or °kā-) 6703 (here Tib. sbur ma, defined chaff, husks); (2) °likā, id.: śukti-śa°, MSV II.55.17.

śakāni-lipi, a kind of writing (of the Śakas; cf. yonāni): LV 125.20; so read for Lefm. sakāri° with all his mss., Calc. śakāri°; but Tib. śa-ka-nl.

Śakuna, n. of a cakravartin king, father of Kuśa (2): MSV I.99.10; later called regularly Mahāśakuni, q.v.

śakuna-vidyā, science of marks (la ſie) or omens (itas kyi), acc. to Tib.: Mvy 5058; Pali sakuna-vijjā, acc. to DN comm. I.93.29, sapakkhaka-apakkhaka-dipada-catup-padānam rūtagatādivasena sakunaññam; also śakuni-v° Divy 630.22 (see s.v. śivā-vidyā).

Śakuni, n. of a cakravartin (of the race of Mahāsam-mata): Mvy 3564.

śakuni-vidyā, see śakuna°.

Śakeṭaka, n. of a nāga: Māy 221.28.

Śakkita, ppp. (Mīndic), to śakyati, see Chap. 43, s.v. śak (3).

śaktina-lipi, some kind of writing: Mv I.135.6. Senart suggests śakāri-l°, as in LV 125.20 (sak°), for which śakāni is the true reading; perh. read so in Mv.

śaktiśūla, m. or nt. (= Pali sattisūla), n. of a hell: °le (mss. °lena) mahānarake upapanno Mv III.361.11; narakaṃ °laṃ ... prapanno 369.6 (vs).

śaktuka-, in comp. (= Skt. saktu, AMg. sattuga), grills or meal: yadi mamāntikāc chaktuka-bhikṣām (v.l. saktuka°) pratighṇīyād ... Divy 67.10.

śakyā, indecl. (= Pali, Pkt. sakkā; from Skt. root-aor. or precative śakyāt, Pischel 465), it is possible, one can (with inf.): śakyā etam evaṃ kartum, yathā ... Mv I.351.10; asmākaṃ punar naivāṃ śakyā mānsena kāryaṃ kartum II.213.9, but for us it is impossible thus to do what needs doing with meat; nāpi ca svayaṃkṛtānāṃ karmāṇāṃ phalaṃ (em.; if right, read phala m.c.) palāyitum śakyā 224.14 (vs); kiṃ śakyā kartum 448.13, what is it possible to do? (or pass., what can be done?); same. 456.2; 457.5; na śakyā ma eṣāṃ (so read) bhūyo tatra mahānasam visar-jayitum Mv I.363.14, it is impossible for me, after this, to have her sent there to the kitchen; na śakyā sarvaṃ ākhyātum III.277.19 (or pass.); with passive force (influenced by śakya, adj.?), naraṃeṣu na mucyitum śakyā II.223.13, in hell one cannot be freed (but, N.B., here the inf. is formed on the passive stem mucyate!). No certain case outside of Mv; śakyā kartum candrādityau tamatimira ... LV 337.14 (vs) can better be taken as containing śakyā(h),

n. pl. (for dual); personal forms of adj. śakya in adjoining lines.

śakra, m. or nt., a high number: Gv 105.23; corrupt for samkrama (Gv 133.4), the place of which it occupies.

Śakrapraśna, pl., n. of a work: yathoktam bhagavatā °neṣu Mv I.350.8 (a sentence is then quoted). Doubtless = Pali Sakkapañhasutta (DN XXI), as noted by Waldschmidt, Kl. Skt. Texte I, 58; fragments from the BHS text (not named in them) are here printed; a few important words have been cited here.

Śakrabhānu, n. of a former Buddha: Mv I.138.4.

Śakrābhilagna, lit. fixed upon (worn by) Indra, n. of a jewel: usually compounded or associated with a following maṇiratna (or merely ratna); acc. to Gv 498.22 Indra mastered the gods by its magic, °na-maṇiratnāva-baddhaḥ śakro devarājā sarvadevagaṇān abhībhavati; usually it has no direct connection with Indra but is merely a name of a particular gem; so in a list of names of gems Mvy 5960 °na-ratnam; Mv II.310.21 °nehi maṇi-ratanehi samalamkṛtām (bodhivṛkṣaṃ); Sukh 54.8 °na-maṇiratna-victritaś (bodhivṛkṣaḥ); Gv 101.21 °na-maṇi-ratna-vitānair; LV 297.16 °na-maṇiratna kṣipanti (at the tree of bodhi, before the Bodhisattva).

Śamkara, (1) n. of a cakravartin: Mvy 3578; (2) n. of a yakṣa: Māy 95. See also Śamkāra.

śaṅkalā (see s.v. samkala, °lā), chain, as n. of a mudrā: Mmk 356.22; 370.2; instead of saṅkalā, (causal) chain, normal in Laṅk, śaṅkalāyāḥ Laṅk 203.7. See also asthi-śaṅkalā, where the question of relationship between the two is discussed.

Śamkāra, n. of a nāga king: Mvy 3255 (so also Mironov; cited in BR as Śamkāra). (śamkāra-, Mmk 131.21, read samkāra, q.v.)

śaṅkāviṣā? apparently some sort of noxious animal or plant (perhaps corrupt): Māy 252.3 śaṅkāviṣā-viṣāt (in a list of poisons; after vṛścika-viṣāt, and before oṣadhi-viṣāt).

śaṅkulya, m. (or °yā, f.?, prob. = Pali saṅkulya, or °yā, acc. pl. °yā, Jāt. VI.524.17), a kind of cake: °yā parpatā khādyā (nom.) ... Mmk 147.4 (vs).

śaṅkha (also written samkha, Mv), (1) m. (Pali saṅkha), n. of one of the four 'great treasures', (samkha) Mv III.383.18, and of the 'king' who presides over it, Divy 61.4 (see s.v. elapatra); as a nāga, known in Skt.; Divy 61.4 mentions this Ś. in juxtaposition with (2) but the relation between them is not made clear; in Pali the two have no connexion, (1) being only a 'treasure' DN comm. I.284.8 f.; (2) (= Pali id., DPPN Saṅkha 3), n. of a future emperor: Divy 60.14 ff.; (3) n. of a rākṣasa, = Saṅkhaṇābha: Divy 104.8.

Saṅkhakuṇḍjara, n. of a dog, reincarnation of Tadeya (q.v.): Karmav 22.2 ff.

śaṅkha-dhāmaka, m. (= Pali saṅkha-dhamaka), conch-blower: MSV IV.117.15.

Saṅkhaṇābha, n. of a rākṣasa: Divy 102.28; 104.17, 19 (called Saṅkha 104.8).

Śaṅkhanābhī, n. of a magic herb controlled by the prec.: Divy 102.28; 104.10, 14.

Śaṅkhamedhi (so with v.l. for Senart Śaṅkha°), n. of a place outside of Benares: Mv iii.328.14.

śaṅkha-valaya-kāra, m. (Skt. śaṅkha-valaya, see pw, in its only recorded occurrence seems not helpful), *an artisan who works in shell and ivory*: Mv ii.473.8; he makes śaṅkha-gajadanta-mayāni ābharāṇāni, 9; specific products are then named, some app. made of shell, others of ivory; did he work in both materials separately, or in combinations of the two, shell inlaid with ivory or vice versa, or wood inlaid with both? Cf. **śaṅkhikā** (q.v.) dantakārakā.

śaṅkhasiḥā (°śirā, once; = Pali saṅkhasiḥā, conjectured PTSD to mean *mother-of-pearl*, a pure guess), a sort of precious or semi-precious stone, mentioned in rigmarole lists of gems and precious metals and almost always placed between valḍūrya and pravāḍa (°īa): LV 276.21 (Tib. makes it two items, duṅ = shell, and man śel = crystal, glass); SP 102.2 (prose; Tib. as in LV); 111.7 (vs; here Tib. only man śel); Mv ii.472.1; Divy 115.3; 229.6; 291.9; Av i.184.5; 201.2, etc.; RP 40.8; Dbh 18.26; spelled °śirā, prob. by error, Gv 164.8.

śaṅkhasvara-samācāra, adj. m. (Pali saṅkassara, usually cpd. with samācāra, or sometimes ācāra; sometimes the Pali cpd. begins with asuci-; Pali comms., e. g. Pugg. comm. 207.5 ff., Dh. comm. iii.485.1 ff., have various labored and implausible interpretations assuming connexion with saṅkā = Skt. śaṅkā, root śaṅk, of vile conduct; etym. and precise mg. unknown; follows kaṣambaka-jāta (see kaś°) in Mvy, MSV, and occurs in the same cliché in Pali, referring to wicked monks: Mvy 9140; MSV i.50.7; Śikṣ 64.5. Tib. on Mvy cited as lug pon (?) litar (like) spyad pa (conduct); Mvy 9141 and 9142 (not in Mironov) are given as synonyms or variants, **khānta-samācāra** and **saṃkasu** (note k, not kh) **samācāra**; Tib. this time (on 9141) luṅ rul-ba (rotten, see s.v. kaṣambaka-) lita-bur gyur-pa; Jap. rendering of 9142 contains the word rotten. Both Mvy 9141 and 9142 seem evident corruptions, and śaṅkha-svara- looks like an unhistoric (hyper-Skt.) form. The Tib. renderings are prob. also corrupt; at least the Tib. Dictt. give no clue to what they might mean. Perhaps luṅ (on Mvy 9141), and maybe even lug (on Mvy 9140), may be corrupt for duṅ = Skt. śaṅkha, shell.

śaṅkhika (Skt. Lex. śaṅkhika, cf. Schmidt, Nachträge), *worker in conch-shells* (not blower of them, the mg. attributed to AMg. saṅkhiya) (hairsanyikā prāvārikā) °kā dantakārakā... Mv iii.113.7 (in list of artisans and tradesmen).

Śaṅkhini, n. of a rākṣasi: Māy 241.13.

Śaṅkhilla, n. of a yakṣa leader: Māy 235.19.

śaṃgeri, or **saṃ**° (cf. AMg. saṃgelli, °llā, mass, collection; Deśin. 8.4 saṃgella, m., and saṃgollī, = samūha), *mass, heap, collection*: māndāravāna (or mānd°) bharitā kācit śaṃgeriyo (v.l. saṃ°) gṛhitvāna (or bharitvāna) Mv i.216.6 = ii.19.3 (vs), *one was loaded down carrying masses of m. flowers*.

? **śaṭa**- (perhaps to AMg. saḍaṇa, nt., *decaying*, *rotten*, cf. Nepali sarnu, to rot, putrefy, decay; *fall to pieces*; and many New Indic cognates, Turner, Nep. Dict.; or, possibly, related to Skt. chaṭā, lump; cf. Deśin. 3.33 chaṃṭa = jāla-chaṭā, drop of water?), in śaṭa- (or chaṭa-) singhāṇa, *foul (or dropping? or, consisting of a lump?) mucus*: Mmk 112.24 (vs) (dūrād āvasathād gatvā...) viśjec chaṭa-singhāṇam mūtraprasravaṇam tathā. Note that chaṭa- is an equally possible assumption for the form intended.

śaṭaḥ, v.l. for **śaṭhaḥ**, q.v.

śaṭha, app. as abstr. = Skt. śāṭhya (otherwise only *rogue*, or adj. *tricky*), *trickiness*: śaṭha-nikṛti-paiśunyaṇi tu manuṣya-gaṇāni Mv i.91.17 (vs, metr. defective).

[**śaṭhaka**, both edd. with no v.l. at SP 267.4, would = Skt. śāṭha, *tricky*; but prob. read **kakṣhaṭa**, q.v.]

śaḍha, or **saḍha**, adj. (= AMg. saḍha, Skt. śāṭha), *deceitful*: sadārjavā mārāvās (so read with v.l.) ca aśaḍhās (all mss. exc. A asa°) ca LV 38.4 (vs); of Māra, dharṣitvā Namuci śaḍha sasaliyām (so read, all acc. sg.) 164.8 (vs; all mss. qh); na bhramate sabalaṃ saḍha (so Lefm., best mss. sadhu, others madhu or sādhu; acc. sg., meaning Māra; ending was -u, prob. saḍhu; = Tib. gyo sgyu) dṛṣṭvā 308.14 (vs); see also s.v. **asadha**.

[**śaṇanā**, error for gaṇanā, RP 59.16; see s.v. **upa-niṣad** (2).]

śaṇa-śāṭi, °ṭi, °ṭikā (cf. Pali sāṇa-sāṭaka, e.g. Vism. i.54.7 °ko viya dubbanno hoti, sc. puggalo, dusslyatāya), *hempen cloth or rag*, as something cheap and poor: sana- (read śaṇa, see Note p. 706)-śāṭikā-nivāsitaḥ sphaṭita-pāṇipāda etc. Divy 83.22; kārṣasātāny ... sphuṭitapāṇipādāni śaṇaśāṭi-nivāsitaṇi 463.8; (of a wandering brahman pupil) śaṇa-śāṭim (mss. śaṇa-, sana-, Senart em. snāna-) āḍāya Mv i.232.4 (prose). Cf. **śāṇaka**.

Śatagiri, n. of a yakṣa: Samādh p. 43 line 20; intends Śatā° or Sātā°, q.v.

śataghni, assumed by Senart to mean *scorpion* (so Wilson and Apte, no ref. in the latter): (yehi...) prāṇa-kānām śīrṣāṇi piccitāni bhavanti, ahinām vṛścikānām śataghniṇām (Senart em.; mss. śatadānām) Mv i.24.4 (prose); (na teṣu, v.l. teṣa, śatru, v.l. śatru, janayati, Senart em. °yanti, krodham) maṇivīṣāṇam yathā śataghniyo (Senart em.; mss. śatrusaṃghāḥ) i.276.19 (vs, metr. confused). Uncertain but not implausible.

Śatadhanu, n. of an ancient king: Mv ii.146.19.

Śatadharma, n. of a brother of Śāriputra: Mv iii.56.11.

śatana (nt.; cf. Skt. śatayati, śātana), *fall, ruin, decay*: occurs in cpds. seemingly corresponding closely to **uccādana**, q.v.; esp. in a cliché, sarvasaṃskāragatīḥ (... śatana-patana-vikiraṇa- (or **vikaraṇa**-, q.v.)-vidhvaṃsana-dharmatayā (because they are characterized by...) parāhatya (once °hanya) Divy 180.23; 281.30; 551.16; Av i.50.14; 96.5-6; 348.3, et alibi; same cpd., ending -dharmā, ep. of kāyo, the body, Śikṣ 229.12; śatana-patana-dharmo (of the body) Suv 210.8; śatana-patana-vikiraṇa-vidhvaṃsanādibhiḥ duḥkhopadhānair uparudhyanānam Mmk 110.20-21. (In Divy 299.22 cyavana replaces śatana in the same cpd.; see s.v. **vikiraṇa** 1).

Śatanetrā, n. of a rākṣasi: Māy 243.28.

Śataparivārā, n. of a nāga maid: Kv 4.1.

śatāpādikā (Skt. Lex. id.), *centipede*: Kashgar rec. SP 84.2, for text śatāpadī.

Śatapuppa, n. of a former Buddha: Mv iii.231.10.

Śatapupṣā, n. of a 'gandharva maid': Kv 4.18.

Śatābāhu, (1) m., n. of a son of Māra, unfavorable to the Bodhisattva: LV 309.18; (2) m., n. of a yakṣa: Māy 22; (3) m., n. of a nāga king: Māy 246.23; (4) f. (n. sg. °hur), n. of a nāga maid: Kv 4.3; (5) f., n. of a rākṣasi: Māy 243.27.

Śatamukha, (1) n. of a kiṃnara king: Kv 3.5; (2) n. of a nāga: Kv 95.13.

Śataraśmi, n. of a palace occupied by Sudipā: Mv i.201.10 ff.

śata-rasa, see **sata**°.

Śatavarga Āgama, *holy text of 100 chapters*: Karmav 46.11; 70.7; 157.13. See Lévi's notes ad loc. and p. 11 f. It seems to be, or to include, the Samyukta Āgama, but the precise mg. is doubtful; Lévi thinks possibly it may mean the total collection of Āgamas, or at least Samy. with Madhy.

Śataśirṣa, n. of a nāga king: Kv 2.10.

Śataśirṣā, n. of a rākṣasi: Māy 243.27.

śatasahasrapattra, nt., n. of a certain flower: Mvy 6189. Cf. sahasrapatram 6190 (= Skt., a kind of lotus).

Śatasahasramātar, n. of a former Buddha: °tā, n. sg., Mv i.141.1.

Śatasahasrikāprajñāpāramitā, n. of a work (= ŚsP): Mvy 1326; see *Prajñāp*°.

Śatākārā, n. of a kinnara maid: Kv 6.11.

Śatākārā, n. of a 'gandharva maid': Kv 4.24.

Śatākṣara, nt., 'the hundred syllables' or charm of 100 syllables: (akṣiṇi nimlīya buddhabodhisattvāmbanacittah)°ram aṣṭasahasram (8000 times) japeṭ Śīks 173.1. This is an antidote for sin (pāpapatipakṣasamudācārah). Not in Pall, and not otherwise known to me.

(śatāpadī, m.c. for Skt. śata°, centipede: SP 84.2; 86.1, vss.)

Śatāyudhā, n. of a kinnara maid: Kv 6.23.

śatima, ord. num. (= Pali satima, PTSD; Geiger cites only satama, which Dictt. do not record; like **sahasrima**, analog. to forms like rare Skt. viṃśati-ma, see § 19.36), hundredth: °mām kala (m.c. for kalām) nopayānti LV 341.6 (vs); °mām api kalā(m) nopaiti sahasrimām api ... KP 159.15 (prose).

śada (m. or nt.), *petal*, or some kind of leaf: (tṛṇa-kāṣṭha-śākhā)°parṇa-śadam MSV ii.75.1, five-member dvandva acc. to Tib., which renders parṇa by lo ma, leaf, and śada by ḥḍab (printed ḥḍap) ma, *petal*, also *leaf*. (Cf. Sk°. Lex. śada = phalamūlādī, BR s.v. 3?)

śanīścara (= AMg. saṇīścara, saṇīcchāra; cf. Skt. śanāīścara), the planet Saturn: Mmk 19.22; 158.9; 179.1. Cf. **śanīś**°.

[**Śantas(i)ri**, **Śantābha**, prob. by error for **Śant**°, qq.v.]

śantra (so also Mironov; in Kyoto ed. v.l. śattra), in akṣi-śantraḥ Mvy 8916, acc. to Tib. mig ḥḍzer can, (having) eyes with excrescences (styges?); one Chin. rendering, at least, also means this.

Śabara(pāda), see **Siddhaśabara**-(pāda).

Śabarī, n. of a yoginī: Sādh 443.16.

śabda, nt. (regularly m.; in Skt. nt. very rare and 'suspicious', pw), *sound*: vīvidhāni śabdāni bahūvidhāni SP 358.14 (vs; m. forms in lines 8, 12 above); śabdam udrītam (nom.) Av i.3.14 (prose).

(**śabdavedha**, Skt., the art of hitting a target by sound, see next: Divy 100.12; 442.8.)

(**śabdavedhi-tva**, occurs in Skt., Mbh. (Crit. ed.) i.123.21; LV 156.13, the art of a śabdavedhin = Pali sadda-vedhī(n), i. e. of an archer who can hit a target he doesn't see by the sound which it makes; illustrated in Mbh. i.123.12 ff. See prec. and s.v. **akṣapavedhin**.)

śabdāpayati, °vayati (Epic Skt. °payati, Rām., acc. to BR calls, summons; AMg. saddāvel; MIndic caus. to Skt. śabdayati, śabdāyati, or *śabdati, cf. Pali saṃsaddati), may usually be interpreted as true caus., has summoned, causes to be called, e. g.: śākuntikā °pitā Mv i.272.14; but sometimes can hardly mean anything other than calls, °payitum ārabdhāḥ, amba ambeti Divy 171.5, began to call, mother! mother!; °payati Divy 31.23 f. (in 26 śabdayati, same situation). See § 38.56, and for a (very incomplete) list of passages Chap. 43.

śabdita, denom. pple. (to Skt. śabdayati), conjured up, created by a magic word: nagaram gandharvaśabdītam, a city conjured up by a gandharva Lañk 9.1 (vs).

? **śabdīsaka**, v.l. for **candīsaka**, q.v.: Mv ii.159.5.

śama, *cubit*? see **śama-sāmantakam**.

śamatha, often written sa°, m. (= Skt. Lex. id., Pali samatha), (1) *tranquillity, tranquillization*; esp. often assoc. with **vipaśyanā** or (less often) its syn. **vidarśanā**, see these two; when cpd. they form a dvandva, never a tatp. as suggested erroneously in PTSD (in every passage there quoted samatha and vipassanā are parallel and coordinate, usually not even cpd.); also often with dama-(tha): dama-śamatham ākāṅkṣamāṇā(h) SP 80.9; dama-samathe LV 169.5 (vs); paramadama-samatha- 427.22;

ātma-dama-(iii.52.18 °damatha)-śamatha-pariṇirvāṇar-
tham Mv ii.157.5; iii.52.18; uttama-damatha(so Senart,
but mss. dama)-śamatha-pāramitā- iii.64.6; śamatha-
sambhāra LV 35.14; 427.21; śamatha-sukha-vyavasthitāḥ
Lañk 15.4; smara ... samatham LV 11.14; samatha-
dhanu ghrītvā LV 156.5 (vs), taking the bow of ...; samatha-
nirvāṇa-puram anupravekṣyāmi Mv ii.148.6; *tranquilliza-
tion* of the mind as a process, a course of practice, dvāda-
śavarābhyaṣṭaḥ śamathāś (or sa°) cittasya Divy 47.3;
461.20; adhyātmam (adv.) cetaḥśamatham (rīcanti) MSV
iii.11.18; sarva(iii.314.5 pūrva)-saṃskāra-samatho (so read
in ii.285.20) or °tha- Mv ii.285.20; iii.314.5, the tranquillizing
of (all) the (former) saṃskāra, cf. Pali sabbasamkhāra-
samatho Vin. i.5.2; (2) (= Pali adhikaraṇa-sa°) adhikaraṇa-
śamathā(h), settling, appeasement, of disputed questions:
Mvy 8630 (see **adhikaraṇa** 1).

Śamathaketu, n. of a Buddha: Gv 259.6.

Śamathaghoṣa, n. of a Buddha: Gv 285.18.

? **śama-ruci**, see **sama**°

śama-sāmantakam, nt. adj. or adv., acc. to Tib. khru gañ khor yug, and Chin., a (full) cubit in circumference: Mvy 9185. See **sāmantaka** (4); but how śama comes to mean cubit, or any measure of length, I cannot see. Corrupt?

Śamitāsatru, n. of a former Buddha: Mv i.140.1.

śamitāvin, sam°, (1) adj. (§ 22.51; = Pali sam°), one who has become tranquil, ep. of a Buddha: śamitāvim (acc.; mss. gamitāvi) prahāya puṇyapāpam Mv i.316.5 (vs, text confused); samitāvi (nom.) prahāya (em.) puṇyavipākam iii.396.19 (vs, text confused); (2) Sam°, n. of a former Buddha, under whom Śākyamuni took the anuloma-praṇidhāna (q.v.): Mv i.1.10, and 48.17 ff. where the story is told at length; (3) Sam°, n. of (prob.) another former Buddha: Mv iii.239.3.

[**Śambara**, see **Samvara** (5).]

śamya, or (in LV always written) sa° (= Pali samma, here m.; for Skt. see below), a kind of cymbal, always in LV and often in Pali in cpd. with tāḍa (tāla), which usually follows but in LV 301.16 precedes this (PTSD wrongly makes sammatāla the n. of a single instrument; Pali comms., e. g. Jāt. vi.61.7-8, make it a dvandva, and samma occurs alone in Pali); Skt. has only śamyā-(tāla, e. g. Mbh. Cr. ed. 2.4.31), which is known in BHS only in Mvy 5018; in Skt. often and in LV always, acc. to Lefm., written with p for y, but (cf. pw 6.208) Pali proves that y is right, p a graphic corruption; prob. identical with Skt. śamyā, wedge, from the shape of the instrument; the m. (or nt.) stem in -a is not recorded in Skt. but is the only one recorded in Pali as n. of a mus. instrument, and so (except for Mvy) in BHS; in LV only stem-form recorded in long dvandva cpds. of names of mus. instruments: LV 40.20; 163.6 (here Calc. samya); 206.14; 212.4 (here °tāḍavacara-); -tāḍa-sampādīṃś ca (no v.l.) 301.16.

śamyāprāsa, m. (= Pali sammāpāsa, e. g. Sn 303; expl. comm. i.321.29 ff. as a form of the 'sātrāyāga', = Skt. sattra-yāga?, repeated at intervals of a 'wedge-throw'; so Skt. id., cf. KSS 15.9.12 śamyāprāsa-śamyāprāse, in a ritual sūtra), a kind of elaborate brahmanical sacrifice: so read for somaprasa Mv ii.237.20, and śamyāprāsa (śamyā°) Divy 634.7, 11, 17, 20; in list of brahmanical sacrifices (aṣ in Pali Sn) cited s.v. **nirargaḍa**, q.v.

śaya (or śāyā), m.c. for (Skt.) śayāy, § 2.89, bed; śayāto, abl., LV 230.11 (vs; śayāto would be unmetr.).

śayantaka, adj. (a-extension of pres. pple. śayant-, plus -ka), lying down: tiṣṭhanto vā niṣaṇṇā vā śayantakā vā Mv iii.330.2 (prose).

[**śayavati**, in LV 221.5 °ti osvāpitā devataih, would if correct have to be fem. to a *śayavant, in bed, sc. strī from prec. strīsamghaḥ śayitas. But Tib. grags ldan, famous, which indicates that the true reading was yaśa-vati, which Calc. reads; see this.]

śāyā (abl. śāyāto), m.c. for śāyā, see śāya; śāyāni, loc., m.c. for śāyane, on the bed: tūhya prekṣami śāyāni suptikām LV 236.3 (vs).

śāyi (= Skt. śāyā, § 3.115), bed: mama śāyi chora-yitvā LV 230.18 (vs), having abandoned my bed.

śāyita, nt. (unrecorded as subst.), lying down: Mv 1.167.18, see s.v. niṣaṇṇa.

śāyitaka, f. īkā, adj. (= °ta plus specifying -ka, § 22.39), one who has been asleep or gone to sleep: yathā °ko puruṣo buddhyeyā, tathā vijñmbhanto utthito Mv ii.219.2; perhaps also, sa teṣāṃ śāyitakānām (who had gone to sleep?) tam vihāram (mss. vicāram) antarhāpayitvā mahāsamudraṃ praviṣṭaḥ, te vālūkāsthale śāyitakās (the ones that had ...) tiṣṭhanti Divy 329.12 f.; agramahiṣī °tikā MSV 1.99.21.

śāyin, adj. (to Skt. śete, śāyate, °ti, plus -in), lying: śāyanasyādrśī chinna pāda caturo dharaṇītalesmim chayī (acc. pl. m.) LV 194.15 (vs), she saw the four feet of the bed cut off, lying on the floor; so Tib., sa yi steṅ na ṅal ba mthoṅ, saw lying on the surface of the ground.

Sara, n. of a yakṣa: MSV 1.17.7.

Sara-kṣepaṇa(m) jāta, 'the Arrow-shot,' n. of a Jātaka story: Mv ii.83.12 (colophon); not found in Pali Jāt.

śaraḍa, a high number: Gv 106.12; = saraḍa, q.v.

śaraṇa (Skt.), refuge: in the Buddhist formula of ordination, buddhaṃ śaraṇaṃ gacchāmi dharmam °s° g° saṃgham °s° g°, followed by other variations, cited in extenso Mv iii.268.8 ff.; cf. also Mv iii.310.7 ff., trīṇi śaraṇagamanāni (Pali śaraṇagamana).

śaratka-, adj. (Skt. śarad plus -ka), autumnal, in śaratkāvēśa, m., dwelling for autumn: Mvy 5627. In the parallel forms graṣṣmīkā°, vārṣīkā°, haimantikā°, the first elements are all adjectives.

Śaradharā, n. of a rākṣasi: May 241.33.

śarapatha, m., n. of a muhūrta: Divy 643.9; 644.14.

Śarabha, (1) (= Pali Sarabha) n. of a parivrājaka (see DPPN): Pischel, SBBA 1904 p. 816 fol. 167a ff.; (2) n. of a maharṣi: Māy 256.25.

Śarabhaṅga (= Pali Sara°, known also in Skt., Mbh., where however the stories of him are not identical with those of Buddhist sources), n. of a noted ascetic: Mv iii.362.11 ff.; belonged to the Kauṇḍinya gotra, 370.12; °ga-jātaka (text here Sara°; mss. Śarabha- or Sarabha-j°) 375.12 (colophon).

śarita, see sarita 3.

śarīragati, f., bodily course in the sense of attention to the 'call of nature': °gatyā gacchann evam cittam utpādayati Śikṣ 348.14 (prose). Cf. Pali sarira-kicca and AMg. sarira-cintā.

Śarīraprahlādana, n. of a gandharva king: Kv 2.19. śarkalā (= Skt. °rā), sand: LV 249.3 (prose, nō v.l.). [śardūla, LV 207.17; read with some mss. gar-dūla, q.v.]

Śarmila, n. of a yakṣa: Māy 91.

śalati, °te (Skt. Dhātup., shake, go), or śalayati (Pali sal°, shake), ppp. śālita, shaken, stirred up: pavana-bala-°ta-sālita-vega-vaśagayā nāvā Jiu 89.23.

Śalabha, n. of a nāga king: Māy 246.22.

śālākā (specialized mgs. of Skt. id.; also śilākā, q.v.), (1) app. stick used in counting (so Burnouf; Kern, magic wand): (gaṇayeta yadī naraḥ) śālākāṃ grhya hastena paryantaṃ naiva so labhet SP 305.14 (vs), if a man counted them, taking a counting-stick in his hand, he could never get to the end; (2) (= Pali sal°) lot: see s.v. cārayati 1; acc. to Chln. and Jap. on Mvy 9204, a bamboo stick; (3) (= Pali sal°) ticket for food, used by Buddhist monks when entertainment was offered them: (Ānanda, bhikkṣūn ārocaya, yo yuṣmākaṃ utsahate śvaḥ Sūrpārakaṃ naga-rāṅgatvā) bhoktuṃ, so śālākāṃ grhṇātv itī Divy 44.4, and ff. Just before this, in 43.27, (tāni puṣpāni ... Jeta-vane gatvā vṛddhānte) sthitāni, dhūpo 'bhraṇkūṭavād

udakaṃ valdūryaśālākāvāt (for vald°, prob. like a sliver of valdūrya (in color), with ordinary Skt. mg. of śālākā.

śālākāvṛtti, f. or nt. (MSV ms. śilākā°, always; MSV °vṛtti, nt. as adj. with or sc. durbhikṣam), lit. stick-operation, n. of a kind of famine: Divy 131.21 (see s.v. cañcu); 132.3 śālākāvṛttir nāma tasmīn kāle manuṣyāḥ khalu vilebhya dhānyaguḍakāni śālākayākṣṣya bahūdaka-sthālyam kvāthayitvā pivanti; iyaṃ śālākāsambaddhatvāc chālākāvṛttir ity ucyate; similarly MSV 1.250.16 ff.; see line 8 with note.

śālākī-bhūta, constituting a surgical probe (Skt. śālākā, Pali śālākā): °tam avidyākoṣapaṭalapariśodhana-tayā Gv 495.12, ... because it purifies (by probing and opening) the covering of the sheath of ignorance.

śālya (m. or nt.; = Pali salla, see below), rope, as something that holds fast together; ship's cable, hawser: kṣānti-soratya (= sau°) -smṛti-śālya-baddhā(h) KP 153.5, (the 'ship of the Doctrine', dharmanāvā, line 2) that is moored (made fast) by the ropes of kṣānti, sauratya and smṛti; so Tib., bzod pa daṅ des pa daṅ dran pa ḥi sbyor kas (sbyor, connection, joining, fastening; instr.) legs par sbyar ba. Pali salla in a similar sense should be recognized in Therīg. 347 kāmā ... sallabandhanā, desires which bind with cables (the usual meaning of salla, tho adopted in PTSD and Mrs. Rhys Davids' transl., clearly makes no sense); comm. 242.7 rāgādīnaṃ sallānaṃ bandhanato sallabandhanā (tatp., not dvandva; and if rāgādi could be called arrows or spears, kṣānti etc. of KP could not!).

śālyāhartar (= Skt. śālya-h°, surgeon: MSV ii. 45.2 ff.

śallayati (denom. from śālya, with Mīndic II for ly; § 2.16; AMg. sallai, afflicts), attacks, injures: sarpāṇi śallayitum (inf.) Mmk 462.19 (prose).

śava, adj. (= chava, q.v.), base, vile, in śava-bhūta, of persons, those who are base: bālair vikalpitā hy ete śavabhūtāiḥ kutārīkaiḥ MadhK 262.5, cited from Laṅk 167.17 = 276.8; in Laṅk all mss. the first time sarva- for śava, so also one ms. the second time, text with the others there vaśa- (or is this only a misprint for -śava-?); Suzuki corpse; śavabhūtā(h) MadhK 448.9; (yūyām api, addressed by King Bimbisāra to heretics who proposed to contest with Buddha) śavā bhūtvā bhagavatā sārddham rddhim prārdhadhve (see prārdhate) Divy 146.11, do you also, base as you are, aspire to (?) magic power along with the Buddha?

Śavalāśva, n. of a former Buddha: Mv 1.140.12.

śāsa, or (v.l.) śāsaka (nt. or m.), a kind of gem: anye devā śāsehi (v.l. śāsakehi) maṇiratanehi samalam-kṛtām bodhivṛkṣaṃ samjānanti Mv ii.311.4 (prose). Unrecorded.

śāsaka-rajas, Divy 645.10, or śāsa-rajas, Mvy 8194; LV 149.5, lit. hare-speck, a very small unit of matter, seven of which = one eḍaka-(avi-)rajas, q.v. for discussion of the mg.

Śāśiketu, moon-bannered, (1) ep. of Śākyamuni: °to, voc., LV 167.21; (2) n. of the future Buddha which it is predicted Subhūti will become: SP 148.7 (supported by Tib. zla baḥi tog, against v.l. Yaśasketu).

Śāṣitejas, n. of a nāga: Mvy 3361.

Śāṣimaṇḍalābha, n. of a Buddha: Gv 256.16.

Śāṣimukha, n. of a Buddha: Gv 284.10.

Śāṣivakra-devī, n. of a queen: Gv 259.21 (previous birth of Pramuditānayanajaḍvirocana).

Śāṣivimala, n. of a former Buddha: Mv iii.236.16.

Śāṣivimalagarbha, n. of a Bodhisattva: Dbh 2.7.

Śāṣī, n. of an aparas: Kv 3.18.

śāstraka (= Pali satthaka; Skt. śāstra plus -ka), nt., knife: Mvy 8975; MSV ii.142.8; m. pl., applied figuratively to certain 'winds' in the body, compared to knives: Śikṣ 248.12 (see s.v. kṣuraka).

śāstrādhāraka, m. (corresp. to Pali satthahāraka,

Vin. iii.73.11; Skt. śāstra-**ādhāraka*; see s.v. *ādhārayati*, (lit. *knife-holder*), assassin: Bhik 25b.2 **kam vāya paryeṣeta*, or should try to find an assassin for him.

? *Śākaprabandha* (text *Śāku*°; true form very doubtful), n. of a yakṣa: Samādhi p. 43 line 21.

Śākiya (semi-Mindic for Skt. *Śākya*; Pali *Śākya*) = *Śākya*, which occurs in standard Skt., tho perhaps only referring to the Buddha, and to his tribe in relation to him; the form in -iya is common in vss and in prose of Mv, e.g. 1.351.14; see Senart's Index and § 3.103 for others.

Śākiyāni, *Śākya woman* (or princess; used of Māyā): Mv ii.12.15 (vs). Cf. *Śākyaṇi*, *Śākyaṇi*, *°nikā*.

Śāki, n. of a brahman woman, app. an ascetic, who entertained the Bodhisattva: atha bodhisattvo yenaiva *Śākya* brāhmaṇyā āśramas tenopasaṃkrāmat; sā bodhisattvam vāseṇa bhaktena copanimantrayate sma LV 238.5 (prose); see Weller 29. But Tib. lacks the name: bram ze rigs ldan (see below) kyi gnas, the dwelling of a person of brahman family(?). Note that immediately after this, line 7, the Bodhisattva visits and is entertained by another brahman woman, named *Padmā* (this time so named in Tib.); the two statements are closely parallel. The Tib. rigs ldan could mean *noble*, or represent a Skt. n. pr. such as *Kulikā*.

Śākunikāyini (to Skt. *śākunika*; § 22.10), *female bird-butcher*: kim ahaṃ **ni*? na mama prāṇātipātāḥ kalpate Divy 530.6, 8 (prose; on being ordered to kill and cook partridges).

Śākyaputriya, f. **yā* (= Pali *Sakyaputtiya*), a follower of the Buddha: pl., Divy 338.13; 382.4; 419.20 (*śramaṇa-Śāk*°); 420.7; abstr. **ya-tva*, discipleship of the B., Lañk 253.13; neg. a-, no disciple of the B., Mvy 9126 (follows *abhiḥśuḥ*, *āśramaṇaḥ*); *abhiḥśuṇi*... *āśramaṇi a-°yā* Bhik 23b.4.

Śākyabuddhi, n. of a teacher: Mvy 3489.

Śākyamitra, n. of a teacher: Mvy 3503.

Śākyamuni (= Pali *Sak*°; see also *Śākyasīmha*), (1) ep. of the historic Buddha, passim; as 7th of the 'seven Buddhas', beginning with *Vipaśyin*, Dharmas 6; in SP 185.3 he is one of two Buddhas in the northeast, yet is located *asyām saḥāyām lokadhātāu*; Gv 419.20, see also *Vairocana*, who is identified with Ś. esp. in Gv; (2) n. of a former Buddha under whom 'this' (historic) Ś. made a *prāṇidhāna* and received a prediction of Buddhahood: Mv i.1.6; 47.13 ff.; in 57.8 thirty crores of Buddhas of this name were worshipped by, and predicted the Buddhahood of, (the historic) Ś. while he was *cakravartin*; in LV 172.5 also a former B. of this name, to whom the historic Ś. made a gift; (3) n. of (presumably) another past Buddha: Mv iii.238.10 ff.; (4) n. of still another past Buddha, in the same list as (3), next in line to a Buddha named *Yasottara*: Mv iii.240.4; 243.9, 10; 245.11; 247.7; 248.14; (in the same list, 240.10, the historic Ś. also names himself); (5) n. of a future Buddha, rebirth of a girl who made a *prāṇidhāna* under the historic Ś. and for whom he predicted Buddhahood: Divy 90.5, 28; (6) n. of a future Buddha, rebirth of *Vaḍika*, similarly predicted by the historic Ś.: Av 1.35.3.

Śākyayani, **yini* = *Śākyā*°, q.v.

Śākyavardha, nt., n. of a temple (*devakula*) at *Kapilavastu*: Divy 391.1.

Śākyasīmha, 'lion of the Śākyas', chiefly in vss (so all the foll. except Mvy), (1) ep. of the historic *Śākyamuni* (1): Mvy 50; SP 27.13; 28.8; 147.3 etc.; LV 3.18; Mv ii.349.12 = iii.273.11; (2) ep. or alternative name of *Śākyamuni* (4): Mv iii.241.15; 244.2 (in mss.).

Śākyasūtra, n. of a work: Karmav 42.8.

Śākyāyanikā = next: *pañcānām °kā-śātānām* Bhik 9a.1 (prose).

Śākyāyāni, **yini*, *Śākya*°, and prec. (cf. also *Śāki-*

yāni; § 22.10), *Śākya woman*; only noted in prose of Mv, always preceded by *Śākya* or *Śākya-* in comp., *Śākya men and women*, always pl.: *Śākyaṇiyo* (? mss. corrupt as to ending) Mv iii.90.19, **yinyas ca* (*Śākya*° in 101.18, 20, and v.l. 108.7; 112.20) 101.18, 20; 107.2; 108.7; 112.20.

śākhāntika, adj., enclosed in branches: Mv ii.254.2, of a fowler stalking birds, see s.v. *samparivēṭhita*. But the use of -*antika* seems strange; read *śākuntika*?

śāṭayati (= Pali *śāṭeti*; Skt. *śāṭayati*, and Dhātup. *śāṭati*; note *Kalpanāmaṇḍitikā*, Lüders Kl. Skt. Texte 2, pp. 43, 63, 177 *śāṭikā*, q.v., na *śāṭayati* = Pali MN i.220.18 et al. na *śāṭikam śāṭetā hoti*), (1) removes, does away with (impurity), cleanses: *sarvaṃ kaṣāyaṃ śāṭayati* (= Tib. sel ba) Mvy 2423; (2) torments, destroys: *śāṭeti gātrāṇi duḥkhārditasya* Mv iii.385.17 (vs).

śāṭi (= Skt. *śāṭi*, *śāṭa*), (strip of) cloth (= next): *śākam ca śāṭim* (no v.l.; but WT *śāṭim* with ms. K') ca *punar dadāmi* SP 114.8 (vs); *śāṇa-śāṭim* (so read) Mv i.232.4 (prose), see s.v.

śāṭikā (Skt. Lex. id., Pali *sā*°) = prec.: *paṇḍarāye °kāye ochannaṃ* Mv ii.85.1; *śāṇa-°kā*, q.v., Divy 83.22; (*bhikṣuṇīnām*) *codakāśāṭikām* (ca *uda*°) MSV ii.84.11.

Śāṭhā (so Index and Mironov; text *Śāṭhā*), n. of a country or part of the world: Mvy 3055 (= Tib. *gyo ldan*, *crafty*).

śāṭhiya (= Skt. *śāṭhya*), *guile*: Gv 54.7 (vs; may be m.c.).

śāṇaka, nt., also m. or f., sg. or pl. (= AMg. *śāṇaa*, Skt. *śāṇa*, Pali *sāṇa*, a coarse hempen cloth, PTSD), (*wrap-ping*-)cloth of hemp: *sā* (a dead slave-woman) **kaḥ pariveṣṭya śmaśānam apakṣya parityaktābhūt* LV 265.20; **kam* (n. sg. nt.) Mvy 9160; MSV ii.91.14; **kā* (n. sg. f. or n. pl. m. or f.?) vā Bhik 22b.4, in list of kinds of cloth. Cf. next, and *śāṇa-śāṭi*.

Śāṇakavāsin (cf. prec.), n. of a monk: Divy 349.9; written *Sān*° 350.25; 351.5.

śāta, or *sāta*, adj., or sometimes subst. nt. (= Pali *sāta*; Skt. Lex., and once in cpd. *ati-śāta*, BR; cf. *sāṭiyati*), pleasant, agreeable, or as n. *pleasantness, pleasure* (opp. a-, less often *vi-śāta*): Mvy 1882 *śātam* = Tib. *phyā le ba* (*fine, smooth, refined, pleasant*, Das) or *mñam pa* (*level*); *sātam* Dharmas 34; *sukha-sāta-saṃgatā* Mv i.97.3, 5; *sāta-sukha-sahagatam* Bbh 208.26; *priyarūpa-sātarūpa-Śiḥs* 223.9; AsP 333.5 (**sāta*°); *sāta-sita* (= Pali id., same vs, Dhp. 341) *bound by pleasures* Ud iii.5; in Mv ii.480.6 Senart by em. *tasyā ahaṃ na sātā* (mss. *mātā*) *bhaviṣyāmi, towards her I shall not be agreeable*, i. e. *I shall be offended at her*; but perhaps the reading of mss. may be kept; Princess *Sudarsanā* speaks, referring to her attendants: *I shall not be a mother to her, i. e. I shall not cherish her.*

Śātagiri, see *Sātā*°.

Śadvaiśā, n. of a town: MSV i.xviii.2.

Śānakavāsin, see *Śān*°.

śānīścara, adj. (to *śānīścara* plus -a; = Skt. *śānīścara*), of Saturn: etat **ra-kṣetram* Mmk 272.1.

Śānta, (1) perh n. of a disciple of Buddha: (in a list) *Nalakeśam* ca *Vṛddham* ca *Śāntam* (? or adj. with prec.?) *śāstraviśāradaṃ* Mv i.182.19 (vs); (2) one of the (*buddhāvāsakāyika*) gods who asked the Buddha to recite the LV: LV 7.6 (vs); 438.16 (prose, with *Prasānta*, q.v.; om. in some mss., but Tib. both, *zhi ba dan rab tu zhi ba dan*).

Śānta-ga, n. of a previous incarnation of *Śākyamuni*: LV 171.2 (vs); Tib. *zhi ba* (= *śānta* or **ti*) *bstod*, which Foucaux renders *proclamant*; it means primarily *exalt, praise*; he notes a Tib. var. *ston, teaching*; implying *gā(i), sing*?

Śāntadhvaṇya, n. of a Buddha: Gv 259.6 (vs).

Śāntanirghoṣa, n. of a Buddha: Gv 258.16 (vs).

Śāntanirghoṣahāramatī, n. of a lokadhātu: Gv 258.22 (vs).

Śāntapradīpameghaśīrīrāja, n. of a Buddha: Gv 259.6 (vs; text divides after °megha, as two names).

Śāntaprabharāja, n. of two Buddhas: Gv 257.24; 258.18 (both vss).

Śāntamati, (1) n. of a (trāyastriṃśa) devaputra: LV 203.11 (prose; so Lefm. with best mss., supported by Tib. zhi ba hi blo gros, most mss. Śāntasumati, so Foucaux even in transl. of Tib. which does not render su); 217.5 (no v.l.); (2) n. of a Bodhisattva: Mmk 63.4; 68.20; 559.2ff.; (3) (same as 2? or even as 1?) n. of a personage addressed in the Tathāgataguhya-sūtra: in citations Śikṣ 159.8 ff.; 242.7.

Śāntamukha, n. of a dhāraṇī: Gv 66.13.

[śāntara, corrupt, in defective vs Mv 1.164.15; Senart, yatheccakam (mss. yate°) araṇa-samādhi śāntara (read śānta ca? cf. Pall śāntam samādhiṃ araṇam, CPD s.v. araṇa)... (lacuna) devanareṣu (mss. devacareṣu) arcita, addressed to the Buddha.]

Śāntarakṣita, n. of a teacher: Mvy 3492.

Śāntarāja(s), n. of a former Buddha: Mv 1.141.15.

Śāntaraśmī, n. of a Bodhisattva: Gv 442.18.

Śāntarutasāgaravati, n. of a night-goddess: Gv 281.2.

Śāntareṇu, n. of a former Buddha: Mv 1.137.15.

Śāntas(i)ri, n. of a Buddha: Gv 285.8 (vs; text Śānta°).

Śāntābha, n. of a Tathāgata: Gv 82.8 (prose; text Śa°).

Śāntidhvaṇa, n. of a Buddha: Gv 285.19.

Śāntiprabha, n. of a Bodhisattva: Gv 3.16.

Śāntiprabhagambhīrakūṭa, n. of a Tathāgata: Gv 309.15.

Śāntimati, n. of a locality: Māy 52.

Śāntirāja, n. of a Buddha: Gv 284.9.

Śāntendrarāja, n. of a Bodhisattva: Gv 4.6.

śāma, also sāma, q.v., semi-MIndic for Skt. śyāma, dark; in kādi-śāma, and ms. for śyāma-śavala, qq.v.

śāmbali (this seems indicated by the various mss. readings, combined with the Skt. form; Senart sām° or śām°, and °li; mss. always °li or °ri), the silk-cotton tree, Skt. śālmali, Pall simballi; cf. AMg. sambaliyā: °li-koṭārato (°rato) Mv 1.272.7; 273.13, 15.

śāmyaka, nt., n. of a medicinal herb: Suv 104.6 (vs). Perh. m.c. for śāmyāka? But mss. śāmyakam.

[śāmyaprasā, Divy 634.7, 11, 17, 20, mostly by em, mss. generally śāmyāprāṇam; read śāmyāprasā, q.v.]

śāyāpitaka, adj. (-ka extension of ppp. of MIndic caus. °śāyāpeti to Skt. śāyayati, caus. of śete), caused to lie down to sleep: (tayā dārako...) °tako °bhūt MSV 1.117.13. See § 38.61.

śāyita, ppp. of caus. of Skt. śī-, lit. caused to sleep: kaccid bhagavan sukham śāyita iti MSV 111.142.1, I hope, Lord, you have had a good sleep?

śāra, m. or nt. (= AMg. sāla; perh. read śāla?), either 'the 77th planet, named śāla', or (more probably) 'a celestial abode named śāla of the 8th Devaloka' (Ratna-chandra, s.v. sāla, 7 and 8). In Mv 1.231.4 (vs) read: ādityo (? next word uncertain; mss. vatavallō, which is metr. correct, or vadbalo) śāram (or śālām; mss. śāram) abhyud-gato (mss. atyudgatam; em. Senart) yathākāśe, like the sun when it has arisen in the sky up to the śāra (śāla). (On °śāra, a kind of bird, see sāra.)

śāradaka, adj. (= Skt. śārada), autumnal: pad(u)-ma(m) °kam Ud xviii.5, so oldest ms., later ms. °dikam; °dika is Skt. (BR, from Hariv.; also Schmidt, Nachträge), as well as Pall (śāra°), which uses it in Dh. 285 = Jāt. 1.183.17, the same vs as Ud above (Chakravartī cites wrongly); also °dikam (tikālāmbu) Mv 11.126.4; 127.8; 128.13; 129.15; °dikena rogeṇa Av 1.168.9; MSV 1.1.9.

śāradya (= Pall [sometimes parisa-]sārāja; this, with Skt. Lex. śārada, timid, and Pall -sārada in vīta-sārada, is a back-formation from BHS viśārada, vaiśā-

radya, or their Pali equivalents), timidity (Tib. on Śikṣ cited as bag tsha ba), in parśacchāradya(-bhaya), timidity in an assembly: (sarvasattvaparśac-°ya-bhaya-vigamāya Śikṣ 296.7; durgatibhayaṃ vā parśac-°ya-bhayaṃ vā Dbh 13.1; sattvānāṃ parśac-°ya-bhaya-vinivartanatāya Gv 264.7; parśac-°ya-bhayaḥ Bbh 146.18; in Dharmas 71 (list of 5 bhayāni) text parśadasādyā-bhayaṃ, read prob. parśac-chāradya° (possibly parśada- or pārśada-śāradya-).

Śāradvata = next: Divy 395.1 (vs).

Śāradvatīputra (not in Pall) = Śāriputra: Divy 361.16; 395.3, 4; Av 1.213.9; 11.154.6; Śikṣ 158.8; 287.6 (here text Śār°); Karmav 55.20; ŚsP 55.17 etc. (common here); Jm 115.22; acc. to Kern, SP Preface ix, in Kashgar rec. of SP (spelled Śār°, doubtless by error); Nearly all these prose.

Śārasamātulya (so, or Sāra°, mss.), n. of a disciple of Buddha: Mv 1.182.20 (vs).

Śārikā = Śāri: MSV 11.21.5 ff.

Śāriputra (= Pall Śāriputta; also Śālī°, Śāradva-tī-p°, Śārisuta), n. of one of Buddha's two chief disciples, the other being (Mahā-)Maudgalyāyana; orig. named Upatīṣya, q.v. for story of his conversion; once also called Tīṣya, q.v. (6): Mvy 1032; Mv 1.45.7; 11.41.6; 57.16 ff.; 94.1 ff.; 102.13; 255.15; 268.5; 375.7; (Senart always Śāri°, but usually some, often all, of his mss. Śālī°); SP 2.2; 29.2 ff.; 60.1 ff.; 264.17 ff.; LV 1.12; 443.13; Divy 153.5; 182.21; 268.6; 314.15 ff.; 330.6 ff.; 394.21 ff.; 486.25 ff.; 542.24 ff.; Av 11.69.7 etc.; Sukh 2.6; 92.5; Karmav 161.17. Why is he never called Mahā-Ś° in BHS or Pall, when Maudgalyāyana, Kātyāyana, Kāśyapa, and other disciples so often have the prefix Mahā-?

Śārisuta = prec. (only in vss): SP 31.9; 47.13; 48.9.

Śāri (= Pall Śāri), also Śārikā, q.v., n. of the mother of Upatīṣya (Śāriputra): Mv 111.56.9 f. (v.l. Śālī); Av 11.186.6.

Śārdūla, n. of a Bodhisattva: Gv 442.16.

Śārdūlakarna, n. of a son of the Mātanga chief Trīṣaṅku: Divy 619.27 ff.

Śārdūlakarṇavadāna, nt., = Divy xxxiii; colophon 655.10.

śāla, see sāra; śāla- in cpds., see also sāla-.

Śālarāja (cf. also Sālarāja, Śālarājendra, and Śāleन्द्रarāja), perh. = Viṣṇu, as Lord of Śālagrāma(?): śimhāsani samñiṣṇapako Śālarājo va yathā virājate SP 455.6 (vs), said of Amitābha; Tib. literally, sa la hi rgyal po.

Śālarājendra (cf. under prec.), n. of a Tathāgata: Mmk 426.6; prob. for the commoner Śāleन्द्रarāja (both sometimes assoc. with Saṃkusemitarāja or °rājendra and Ratnaketu).

Śālasucitra, n. of a kumbhāṇḍa: Mvy 3442.

Śālīputra = Śāri°: Av 1.241.7, and ms. 11.186.7; mss. of Mv also often Śālī°.

Śālīstamba-sūtra, nt., n. of a work (= our Śāl): Śikṣ 219.10; = next.

Śālīstambaka, nt., = prec.: Mvy 1402.

śālīna, adj., ep. of odana (= Pall sāli°, acc. to PTSD from sāli = Skt. śālī, rice; but all odana was normally composed of rice), rich, fine (porridge); perhaps from śālā; some Skt. uses of śālīna suggest this; Apte gives householder as a mg., and Wilson, ap. MW, an opulent householder; perh. lit. of the hall? 'pukka' in the modern Indian vernacular sense?: °nam odanam bhuktva... bhuñjāṇaḥ śuśkakalmāśān kaccin na paritappase Divy 559.8 (vs); similarly Mv 111.271.10 (vs), and in Pall sālinam odanam Mln. 16.28.

[śāluka, nt. (= Skt. Lex. id., Pall sāluka; Skt. śāluka), (edible) lotus-root: Mvy 6246, text; but Index with Mironov °uka, which accordingly read.]

Śāleन्द्रarāja or °jan (see also Śālī°), (1) n. of a Tathāgata well-known in Mmk: 7.11; 63.27; spelled Śālī°, 130.3; 305.14; prob. the same as Śālarājendra; (2) n.

of (another?) Buddha: Samādh p. 7 lines 24 ff.; (3) n. of a future Buddha, rebirth predicted for King Śubhavyūha: SP 469.6.

Śāleन्द्रaskandha, n. of a Bodhisattva: Gv 442.20.

śālmali-vana (m. or nt.; cf. Pall satti-simballi-vana; AMg. simballi, n. of a tree in hell; Skt. śālmali, 1 and 3 in pw), n. of a hell: samjīve 'sipattre (read asi°) ca tathaiiva °vane ... vaset Mmk 115.1 (vs).

śāśvata-dṛṣṭi, f. (= Pall sassata-dīṭṭhi), the doctrine of eternality (that the world etc. is eternal), eternalism: Bbh 67.22 (see s.v. **ekatya-śāśvatika**).

śāśvata-dṛṣṭika, m., an adherent of eternalism (see prec.): Bbh 67.22.

Śāśvatavajra, n. of an author: Sādh 211.11 etc.

śāśvatavādin, adj. (= Pall sassatavādi), one who says things are eternal: Bbh 67.23 (see s.v. **ekatya-śāśvatika**).

-**śāśvatika**, see **ekatya-śāś**.

śāśvatoccheda-, permanence and annihilation (both denied to the world, see **śāśvatam**): Lañk 22.10 = 264.7 (others, see Suzuki's Index, and Studies).

Śāsanāda, n. of a mountain: Māy 254.11.

śāsaniya, adj., gdve. (§ 3.42), to be instructed: LV 363.13 (vs).

śāstar (Skt.), teacher: ep. of a Buddha, śāstā deva-manuṣyaṇām or (usually) devāṇām ca manuṣyaṇām ca, Mvy 11; in cliché describing stock characteristics of a B. (a few of many passages s.v. **puruṣadamyasārathi**); ṣaṭ °tārah, the six (heretical) teachers, Mvy 3544 (with list of names, see s.v. **Pūraṇa Kāśyapa**); RP 35.8 (acc., ṣac-chāstīṃs).

śāstāra-vādin, see **vādin** (2).

? **Śāstravīsārada**, (perh.) n. of a disciple of Buddha: Mv 1.182.19 (but perh. more likely adj. with a preceding name).

śāstrāvarta, in LV 126.7 °tām, acc. sg., sc. lipim, a kind of script. The true text prob. had śāstrāvartālipim, as indicated by Tib. which adds yi ge = lipi; every other item in the list ends in -lipim. Does it mean writing (designed) for science? Cf. **gaṇanāvarta-lipi**, which follows °tām.

śīkyakā (cf. Pall sikkā, Skt. śīkyā and Lex. śīkyā), loop: jāla-°kayāpi vidhyataḥ (dual; in play with women) MSV iii.16.9.

śīkṣa, nt., for **śīkṣā**, q.v.

śīkṣaṇā (= Skt. °ṇa, nt., Pall sikkhaṇa), disciplined observance (with loc.): ekasyāṃ śīkṣāyāṃ śīkṣaṇāyāṃ aśaktasyetarāśīkṣānabhyāsād anāpatīti Śīkṣ 11.7.

śīkṣā (see also **śīṣyā**), (1) śī° tīrah (or, in Mvy 929, trīṇi śīkṣāṇi), (the three) instructions (Pali sikkhā), viz. by the Vinaya (-pitaka) in reference to moral conduct (adhi-śīlam), by the Sūtra in reference to thought, intellect (adhicittam), by the Abhidharma in reference to wisdom, insight (adhiprajñam); correspondingly in Pali: see Sūtrāl. xi.1; xx.17; Mvy 929; Dharmas 140; śīkṣāsu RP 30.11. The words adhiśīlam etc. were orig. adverbs (adhi governing the second member, in a manner referring to ...) and are still so used, e.g. Bbh 373.20–21 adhiśīlam (and adhicit-tam, adhiprajñam) śīkṣā; loc. forms are also used in the same way, as adhicitte ca āyogaḥ Ud xxxii.27(32) = Pall Dhp. 185 (same text). These forms may be turned into adjectives: adhiśīlo vihāro Bbh 335.1; sa vihārah adhi-citta ity ucyate Bbh 338.21 (this usage seems not recorded in Pall). Often the stems adhiśīla-, adhicitte-, adhiprajñā- are used as prior members of cpds., in which case precise analysis becomes difficult; so Bbh 185.14; 333.2; 335.3; 338.24; 341.8; etc. But sometimes adhiprajñā-śīkṣā is used as a cpd., Dharmas 140, the prior member being then evidently taken as stem of a noun. As nouns, adhi-śīla, adhicitte, and adhiprajñā, like their Pall equivalents, are used Mvy 930–2; Bbh 317.2 (parallel with adhimuktīḥ),

being then reinterpreted (with adhi = adhika) as superior morality, intellect, wisdom, see CPD s.vv. adhiśīla, °citta, °pañña; (2) like Pall sikkhā (tho PTSD and Childers do not clearly recognize the fact), śīkṣā also means morality, perhaps as a reflex of its use in the cpd. **śīkṣā** (Pali sikkhā)-pada, q.v.: Bhik 10a.1, after repetition of the five śīkṣāpada the novice says, teṣāṃ ... śīkṣāyāṃ anuśīkṣe, I (will) imitate them (see **anuśīkṣati**) in moral conduct.

śīkṣā-dattaka, m. (no parallel noted in Pall), one that has been given (a penance, for a serious offense) according to the rules (see AbhidhK. LaV-P. iv.98, note 3; penitent; Sūtrāl. xi.4, note 4, wrongly Lévi): Mvy 8723 = Tib. bslab pas byin pa; MSV ii.154.13, one of five persons not to be made kaṭhināstāraka; iii.67.9; 69.4 (in these follows caritāmāṇya).

śīkṣāpada, nt. (Skt. in Harṣac.; = Pall sikkhāpada, see also **śīṣyā**), moral commandment; as in Pall, there are five incumbent on all Buddhists, referred to as binding on an upāsaka and listed Mv iii.268.10–13, in the form of promises made, yāvajjīvaṃ prāṇātipātāt (adattādānāt, kāmehi mithyācārāt, mṛṣāvādāt, surāmaireyamadyapramādashānāt) prativiramīsyam; the second five bind only monks, śrāmaṇasya śīkṣāpadaṃ iii.268.16–17, here not listed but referred to, yāvaj (this means that the first four are understood) jātarūparajatapratigrahaṇa-śīkṣāpadaṃ dhārayāmi 17; the first eight are listed Mvy 8693–8700 in the form of cpds. in -viratiḥ (6–8 being gandhamālyavilepanavarnaka-[-rouge etc.]-dhāraṇa-v°, uccaṣayana-mahāśayana-v°, vikālabhojana-v°); here omitted is nṛtya-gītavādītā, which is separate in the Pall list but grouped with gandhamālyavilepana in AbhidhK. LaV-P. iv.47, altho this text proceeds to point out that the standard number ten is made up by separating these two (and adding the prohibition against gold etc., which curiously, in AbhidhK. as in Mvy, is left out of the formal list of eight); the order of the second group of five varies slightly in different lists; pañca śī° Mv i.211.14 = ii.15.13 (observed by the Bodhisattva's mother while carrying him); i.321.18; in Śīkṣ 174.1 ff., besides the 'five' and 'ten' śī°, are mentioned larger numbers, ye ca bodhisattvasamvaram catuṣṭam śatam (Tib. acc. to note 400) śīkṣāpadāṇāṃ dhārayanti, ye punar abhinīkrāntagbhāvasā bhikṣavaḥ (250 śī°) ... dhārayanti, and 500 which nuns keep; no number, Mv iii.52.2; 265.14 (buddhaprajñāpti-śī°): Divy 51.8; 549.6.

śīkṣāpayati (= Pall sikkhāpeti), caus. to Skt. śīkṣati (Pali sikkhati), teaches (two accs.): °peti Mv iii.362.5; °pēhi 4, kumārasatam iṣvastrajñānam °payīsyāmi 1; ppp. lipim °pito iii.394.9; all prose.

Śīkṣāsamuccaya, n. of a work (Śīkṣ): Śīkṣ 16.1.

śīkṣitaka, f. °ikā (Skt. °ita, endearing dim.), learned, skilled: -nṛtya-su-°tikām, of a daughter of Māra: LV 323.7 (vs; text °sikṣ°).

Śikhāṇḍin, (1) n. of a devaputra, as whose son the horse Kaṇṭhaka was reborn in heaven: Mv ii.190.11; (2) n. of a brahman, kinsman of Trapuṣa and Bhallika in a former birth, reborn in Brahmaloḥa: LV 386.11, 20; (3) n. of a son of King Rudrāyana: Divy 545.5; 556.5 ff.; Karmav 58.10; (4) n. of a yakṣa: Māy 49.

Śikhāradhara, n. of a deity in the Tuṣita heaven: Mv i.174.1 (here also called a Bodhisattva); iii.345.16.

Śikhārabha, see **Śikhālabha**.

śikhala (= Skt. śikhara), peak: śāila-śī° LV 338.20 (all mss.); Gv 379.20; see also **Vimalaśikhala** and next. **Śikhāladatta** (Senart Śikhara°, with 1 inferior ms.; cf. **śikhala**), n. of a former Buddha: Mv i.141.14.

Śikhālabha, read Śikhārabha with 2d ed., n. of a Buddha: Gv 257.3 (vs).

śikhā-bandha, m., (1) (= Pall sikhā°, DN i.7.21), a particular manner of doing up the hair (top-knot; in Pall, acc. to DN comm. i.89.3 ff., with ornamentation): °dham kṛtvā Mmk 38.19; (2) a particular technique of wielding

(the bow), presumably involving the *top of the head*; mentioned with *muṣṭi-b°* and *pada-(pāda-)b°* as an art to be mastered by a prince: Mvy 4979; LV 156.12; Divy 442.7; Tib. on Mvy and LV thor tshugs (var. on Mvy tsugs), which seems to fit mg. 1 above, meaning apparently simply *doing up the hair in a spiral* (so Das) *on top of the head*. This cannot be the mg. in these BHS passages, which certainly refer to a manner of wielding the bow; see s.v. *muṣṭi-b°*.

Śikhin, (1) (= Pali Sikkhi), n. of a former Buddha, in the standard list between Vipasyin and Viśvabhū (Viśvabhūj): Mvy 88; LV 5.15; Mv iii.94.1 ff.; 240.7; 241.17; 243.15; 244.5; 246.6; 247.10; 249.3; Dharmas 6 (second of the '7 Tathāgatas'); Divy 333.5; Kv 15.13; Gv 206.12; Mmk 68.27; 397.11; 426.9; (2) n. of 62 former Buddhas of the same name who predicted each one the next (in same list as iii.240.7 etc. above): Mv iii.235.2 ff.; (3) n. of a Brahman: SP 4.9; called a Mahābrahman SP 175.1; LV 393.20 etc.; 397.12 etc.; (4) n. of a Bodhisattva: AsP 449.20.

śikhī, n. of a kind of magic: Divy 636.26 (vs. in a list of names of vidyā).

śiṭā, app. *rope*: tatra (sc. on coming to three mountain-peaks, parvataśṛṅgāni) tvayā vetra-śiṭām baddhvātīkramitavyam Divy 113.16, *there you must gird yourself with staff* (or does vetra, q.v., also mean *rope*, or the material used for one?) *and rope* (for mountain-climbing) *and pass over* (them); 274.23, see s.v. *viṣṭhā*; te hi śiṭā-karkaṭaka-prayogenābhīroḍhum ārabdhāḥ 281.2 (of thieves entering a house to steal jewels).

Śitīcūḍa (or with Senart Śitī°; mss. Sīthī°), n. of a former Buddha: Mv i.138.3.

Śithilakundala, n. of a former Buddha: Mv i.139.6.

Śibighoṣā, n. of Śibi's capital city: Av i.183.14. Cf. **Śivaghoṣā**.

Śīramakuṭa, n. of a former Buddha: Mv i.141.16.

Śīrasāhvaya, n. of a former Buddha: Mv iii.231.12; 232.15, 20.

[**śīrasitāḥ**, mss. °tā, acc. to Index *exalted* (?) in Divy 126.22 (vs): (ṛddhyā khalv avabhartsitāḥ paramayā śṛgarvitā te vayam) buddhyā khalv api nāmītāḥ °tāḥ prajñābhīmānodayam, prāptārthena ... samvejitāḥ te vayam, etc.; addressed by Aśoka to Vitasoka on his miraculous soaring into the air. I suspect that śīraśi is a separate word; for tā of mss. read te, n. pl., with vayam?]

Śīri- and **Śīri-**, often, semi-MIndic for Śrī, both alone and in cpds; examples § 3.108.

Śīrikā = Śrī, q.v., 3 and 4.

(**śīri-**)**Śīri-jātaka** (v.l. Śīrī°), n. of a jātika (see Śrī 4): colophon, Mv ii.94.14. No correspondent in Pali Jāt.; the Śīri-j., 284, is wholly different.

Śīriprabha (for Śrī°), n. of a deer (the Bodhisattva): Mv ii.234.15 ff.; colophon, śīriprabhāsa mṛgarājasya jātakam ii.237.16.

Śīribhadra, see Śrībhadrā(1).

Śīrijalarāja (for Śrī°), app. n. of a country or region: Gv 208.11 (vs).

Śīrimati (for Śrī°), n. of a devakumārīkā in the southern quarter: Mv iii.307.8. Cf. LV 389.7 **Śrīyamati**.

(**śīro-veṣṭana**, nt. (= Skt. Lex., also Harṣac., Schmidt, Nachträge), *turban*: Mvy 584.2.)

śilā (1) (= Pali silā, defined in PTSD *a precious stone, quartz*; read prob. *crystal*), *crystal*: Mvy 5955, in a list of gems, = Tib. man śel; (2) a high number: Gv 106.10 (precedes śvelā; seems to have no correspondent in Gv 133 and the list cited thence in Mvy).

śilākā = śalākā, q.v. in mg. (3): MSV i.30.3, 5, 6, 7; in mg. (2) or (3), lb. ii.120.6, 8, ms. śilākā, ed. em. śilākā (why?); in 8 ms. °kā-caryamāṇayam, read °kāyām cār°, see cārayati.

śilākuṭṭa, *stonemason, stonecutter*: Mvy 3783 = Tib.

rdo mkhan; in a list of words for artisans; in Skt. Lex. defined BR as an *instrument for breaking stone* (prob. a misunderstanding).

śilā-putra, m. (cf. *niśādā-putra*, and Skt. dṛṣat-putra; Skt. Lex. śilāputra, *grindstone*; Pali nisada-pota, Vism. 252.27, which ṭikā quoted in transl. glosses with silā-puttakko), acc. to Tib. *pestle*, perhaps also *upper millstone*, = niśādā-putra: Mvy 7517 = Tib. gtun (misprinted gtur) bu.

Śilāpura, n. of a town: Māy 29.

śīlīṣṭa, ppp. (= Pali sīlīṭṭha, Skt. śīlīṣṭa), *holding closely* (to, loc.): pālās catasro hayacarane °ṭāḥ LV 233.14 (vs).

? **Śīlukṣa**, n. of a place (adhiṣṭhāna, nīgama) where Trapaṣa and Bhalika built a stūpa for the stones used by Buddha in washing a robe: Mv iii.310.15 (adhiṣṭhāna; here mss. śīlujvam, śīlahvam); 313.2 (śīlukṣa-nāma-nīgama); but in the next line, adyāpi gandhārārājye adhiṣṭhānam śilā-nāmena jñāyati; cf. śīlahvam of one ms. above; I suspect that Śīlāhvaya should be read, *having the name of Stone(s)*.

Śīlpavant(a), n. of a companion of Puṇyavant(a), q.v.: Mv iii.33.17 ff.

Śīlpābhijña, n. of a śreṣṭhin's son in Kapilavastu: Gv 448.10 etc.

śīlpāyatana, see āyatana (1).

śīlpika (once in Skt. as ep. of Śiva; = Pali sippika), *one skilled in the arts and crafts*: śobhano °ko ya imāni ... karoti Mv ii.463.6; 464.4.

Śivaghoṣā, n. of King Śivi's capital: MSV ii.132.12; = **Śibighoṣā**.

Śivadattamāla, n. of a former Buddha: Mv i.141.14.

śivapathikā (see also next; a popular etym. based on Pali śivathikā, same mg.), *a place where dead bodies are thrown out*: yadā paśyati mṛtaśarīrāni °kāyām ... Śiḥs 211.9; similarly in the sequel repeatedly; yadā śmaśānagataḥ paśyati nānārūpāni °kāyām apaviddhāni ... (dead bodies) ŚsP 1431.17.

śivapathī (back formation, prob. m.c., § 22.24, from prec.) = prec.: yogān ārabhate citrām gatvā śivapathīm śubhām Lañk 310.4 (vs).

Śivapura, n. of a town: °rāhāre Māy 28.

Śivabhadra, n. of a yakṣa: Māy 28.

śivamantra, nt., or °trā (= next), a high number: °trā Gv 106.9; °tram, nt., Gv 133.19, cited Mvy 7887 (Mironov śivamātraḥ) = Tib. gzhal (= mātra!) phul.

śivamātra, m., = prec., q.v.: Mvy 7758 = Tib. gzhal phul (var. yul).

Śivarāgra (! occurs six times and only in this form, but doubtless corrupt), n. of a brahman: Gv 454.8 to 455.8.

Śivālaka-sūtra, n. of a work: Karmav 56.3. Probably (with Lévi) = the Pali Siṅgālovāda-(vv.ii. Siṅgālovāda-, Siṅgāla-)-suttanta (DN 31; quotation corresponds approximately to DN iii.189.14 ff.).

śivā-vidyā, 'jackal-science', divination from cries of jackals: āṅgavidyā vā vastra-(read vastu-, see Pali below) vidyā vā śi° vā śakuni-vidyā vā tvayādhitā Divy 630.22; cf. Pali DN 1.9.7 āṅga-vijjā vatthu-v° khatta-(v.l. khetta-) v° siva-v° ... sakuna-v°; comm. 1.93.19 sīvavijjā ti susāne parivasitvā santikarānavijjā; siḡālarūtavijjā ti pi vadanti (Divy proves the latter right, with its śivā; śiva, m., also *jackal* in Skt., tho rarer).

Śivi, n. of the well-known king (also spelled Śibi); besides versions in Av No. 34 and Jm No. 2, which resemble those of Skt. and Pali, a new version occurs in MSV ii.132.12 ff.; the king bleeds himself daily for six months to supply a prescription for a sick man.

śivika-dvāra, nt., acc. to Tib. (lho sgo) on 139.15, *south gate* (of a city): MSV iii.139.15 ff. (in 16, °raṃ rātryām dvau yāmau vivṛtaṃ tiṣṭhati, pūrvakam paścima-

kam ceti, implying a double gate, both parts open); in iii.137.12 tad eva te °raṃ bhavanam, *that very same śī° is your home*. I cannot explain śīvika; but for Tib., I should suspect relation to Pali śivikā-gabbha, Vin. ii.152.18, acc. to comm. = caturassa-g°, *rectangular*; but this is equally obscure. Could śīvika, as if *auspicious*, be a euphemism for the unlucky south?

śīśava, adj. (once in Skt., BR; not recorded in MIndic), = śīśu, *youthful*: (kanyāḥ) ārjavāḥ śīśavā madhurā(ḥ) ... RP 41.17.

Śīsumāragiri, see Śuśu°.

? śīṣita, quasi-ppp. to śīṣyate, or denom. ppp. to śīṣya, *instructed*: tatraśīṣa śīṣita (so divide; all mss. but one with Calc. śīkṣita; meter indecisive) santo lpiśālām upāgataḥ LV 126.18 (vs).

śīṣyana or °nā (see next; = śīkṣana or °nā), *instruction*: lpiśālām āgatu suśīkṣitu °nārthaṃ (so all mss.) LV 124.20 (vs).

śīṣyate, could be considered normal Skt. pass. to śās-, *is instructed, learns* (with acc.): (dāraśāhasrāṇi ...) lpiṣṇ ante sma LV 127.4 (prose; all mss.; Calc. śīkṣante). The prec. and foll. items show that, acc. to persistent tradition, LV (and esp. in this vicinity) uses forms in śīṣy- for Skt. and usual BHS śīkṣ-; those which Weller notices he regards as mere corruptions for śīkṣ- (41, line 1); but it is not impossible that the word śīṣya is concerned in some or all of them, even in this, which could be a denom. In śīṣyā(-pada), for śīkṣā-, the influence of śīṣya could only have been exerted in secondary blending. These substitutions may also have phonetic aspects (ṣ for kh for ks, § 2.26).

śīṣyayati, °te (either caus. to śīṣyate, q.v., or denom. to śīṣya), *instructs* (= Skt. and BHS śīkṣayati): °yīṣye kathaṃ hy enaṃ LV 126.20 (vs; all mss.); śīkṣitaṃ °yīṣyāmi sarvalokaparāyaṇaṃ 127.2 (but here only ms. A reads so; other mss. with Calc. śīkṣay°).

śīṣyā (see s.v. śīṣyate) = śīkṣā: (1) *phonetics*: vyākaraṇe nirukte śīṣyāyām (all mss.; Weller 41 line 1 would read śīkṣ°) LV 156.19 (prose); (2) *śīṣyāpada* = śīkṣāpada: pañca-°pada-samādatā, *devoted to the five commandments*, said of Māyā, LV 71.14 (prose; all mss.; not noted by Weller).

śīṣyāpayati, = śīkṣāpayati (see s.v. śīṣyate, to which this may be caus.), *teaches* (with acc. of thing taught): (āśām ...) lpiṣṇām katamām tvaṃ °yīṣyasi LV 126.12 (prose; all mss.; Weller 41 line 1 assumes śīkṣ°).

śīṣta-(vikīraṃ, adv.), Prāt 534.1; Finot's note says 'Corr. śīṣta-', but surely text intends a Sktized form of Pali sīttha = Skt. sikhṭha, *lump of rice*; see vikīra, and s.v. prthakkāraṇam.

śīta, nt. (= Pali sīta), *sail*: (śīghram) āropyaṇtām (mss. °pyatām) sītāni Jm 94.8; pravīṭata-pāṇḍura-śīta-cārupakṣā (... sā naur) 10 (vs).

śītaka, adj. (AV °ikā, f.; = Pali sītaka; Skt. śīta), *cold*: °ko vāto upavāyati Mv 1.25.1 (prose).

Śītaprabha, n. of a future Pratyekabuddha: Av 1.147.14.

śītara = °ia, adj., *cool*, implied in °rī-karoti, *cools*: (sarvadāham śamayati) sarvaṃ cāśrayaṃ °roti Gv 501.8.

śītalaḥ (AMG. sīyalaga; = Skt. śītala), (1) adj., *cool*: °ko vāto upavāyati Mv 1.24.11 (prose); (2) (nt.) *coolness*: muhūrtaṃ °ke gamiṣyasi Mv iii.187.1 (prose).

Śītavati, n. of a rakṣā (q.v.); Dharmas 5 (no v.l.). See Mahāśītavati, which is the form always printed in Sādh; but some of its mss. several times are reported as reading °śīta°.

Śītavana, nt. (= Pali Sīta°), n. of a cemetery at Rājagṛha; in BHS always referred to as (mahā)śmaśāna: °naṃ śmaśānaṃ abhinīharati Divy 264.16; °naṃ mahāśmaśānaṃ 268.8, and ff.; Av ii.134.5 (°naṃ śmaśānaṃ nītvā), 10; 135.1; 182.7; MSV ii.42.20 f.; iii.139.11.

Śīta, n. of a devakumārīkā in the West: LV 390.6 (Mv iii.308.9 corrupt, see Śuklā).

śīti, aphetic form for aśīti, *eighty*; at beginning of line, and proved correct by meter, tho some mss. write °śīti (preceding line ends in -o): śīti caturottarā (mss., Senart 'uttarā) tava vibhū (mss. add vā) viharāṇ ahaṃ demi Mv i.112.14 (vs).

śīti-bhāva, -bhūta, see śīti°.

śītibhāvati (= Pali sīti°, always short i acc. to PTSD; Skt. has this and derivs. only in literal sense, except once in Jain Skt., pw), lit. *cools off*, but fig. *becomes calm or extinguished* (religiously): śamanti °vanti astam-gacchanti Pischel SBBA 1904 p. 815 fol. 165a; °vati Mvy 2541 (follows vimucyate, among pariśuddha-paryāyāḥ). See next two.

śītibhāva, also śīti°, m. (= Pali sīti°; see under prec.), *the becoming 'cool' in a religious sense, i. e. calm, extinguished, emancipated*: ajārāmarasītibhāva (all mss. °ti°) ity ucyate (Buddha) LV 425.13 (prose); but anta-parama-śītibhāvopānayanataya tīrthabhūta bhavanti Gv 388.1 (prose), *they become like means of salvation because they lead to final supreme 'coolness' (extinction, nirvāṇa)*; in LV 392.12 (prose) śītibhāvo is Lefm.'s em., mss. either śītibhāvo or śīto (om. bhāvo; the word is an ep. of dharma); in verses of LV, where meter determines the quantity, nirvāṇamārgam upayāsyati śītibhāvām (! Calc. °vam; v.l. in Lefm. only °vi) 48.15; yada lapsyate hy amṛtu (read with best mss. °ta-) sparṣana śītibhāvām 303.10; samsthitu śītibhāvāḥ (v.l. śī°) 125.3.

śītibhūta, or śīti° (= Pali sīti°; see prec. two), 'cooled', *calmed, emancipated*; only noted as ep. of Buddha: śīti° (so read with Index and Mironov) Mvy 56; also LV 405.21 (vs), v.l. śīti°, same vs with śītirbhūto in oldest ms. Ud xxi.4 (read prob. śīti-bh°), and in Pali with sīti-bh° Vin. i.8.24; in this vs meter indifferent as to i or I; so also in the vs Mv iii.401.14 where Senart śītibhūto, mss. °bhūta, v.l. śīti°.

Śītodaka, n. of a hell: Kv 18.14; doubtless read so for text Sītodaka, Kv 50.3.

śīrṣaka, (1) nt., *top of a column*: °kam Mvy 5576 = Tib. bre phul; (2) m., *helmet*: °kaḥ (so read with Mironov for text °kāḥ) Mvy 6076 = Tib. rmog, *helmet* (alternatively, htshem bu, = ? should mean something *sewn*, perhaps a knitted head-cover); listed among arms and armor; (3) n. of a nāga king: Mvy 3283, but v.l. and Mironov Ciccchaka.

śīrṣa-kaṭāhaka, see kaṭāhaka.

śīrṣan, nt. (= Pali sīsa), *panicle of rice, ear of grain* (= vallarī 2): śālī-śīrṣāni MSV ii.62.5-6.

[śīrṣavana, prob., with pw, corruption for śīrṣavana: (śakyate mayā) śīrṣavanasyalka- (or °kalkāni) patrāṇi gaṇayitum Kv 20.6; 72.13; 92.4.]

śīrṣas (nt., blend of śīrṣan and śīras), *head*: implied by śīrṣopakarṣikā (see apakarṣikā), in kāścī chirṣ°kayā ... rudanti sma LV 227.9 (prose), *some wept with lowering of the head*.

Śīlabhadra, n. of a teacher: Mvy 3506.

Śīlavalka, Divy 632.22, or °valkala, 24, pl., n. of a brahmanical school (of the Chandogas).

Śīlaviśuddhanetra, n. of a devaputra, one of the 16 guardians of the bodhimaṇḍa: LV 277.15.

śīlavrata, nt.; °ta-parāmarśa, m. (= Pali śīlabbata-parāmāsa), (*attachment to*) *practices and observances* (other than those approved by Buddhists) or *attachment to good works (alone, as means of salvation)*; one of the five dṛṣṭi is this °parāmarśa: Dharmas 68, Mvy 1959; paraphrased ahetv-amārga-taddṛṣṭi AbhidhK. LaV-P. v.15, and explained 18 (see also Childers s.v.); in Mv 1.292.3 (vs) śīlavrata alone = °ta-parāmarśa: (satkā-yadrṣṭi-vicikitsitaṃ, mss. °tā, ca) śīlavrataṃ (mss. śīlam vrataṃ) cāpi yad asti kiṃcīd (are got rid of); these three,

satkāyadr̥ṣṭir vicikitsā śīlavrataparāmarśaś ca Lañk 117.15, constitute the three first **saṃyojanāni**, q.v.; śīla° is explained in Lañk 119.2 ff. Elsewhere śīlavrata may be used in the ordinary good sense, as in Skt. and Pall.

Śilakhyā, Mmk 625.12, or **Śīlahva**, 624.9; 625.19, n. of a king.

Śivalī (Pali Sivalī, Jāt. i.40.9), n. of one of the two leading female disciples of Maṅgala Buddha: Mv i.248.19 (prose); 252.8 (vs); mss. each time final -o for -ī; it could stand for -ā, which is a variant of the Pali name.

śu, onomat. (cf. Pall su), a sound made in eating: na śu-kāraṃ piṇḍapāṭaṃ paribhokṣyāmaḥ Prāt 533.7; corresp. to śūścu-, and to Pall surusuru-kāraṃ Vin. iv.197, last line.

Suka, (1) n. of a brahmanical sage: Divy 632.14; Suka-paṇḍita, 651.8; (2) n. of a (brahman) youth (mānava, which Lévi seems to take as part of his name), son of **Taudeya**: Karmav 21.15 etc.; in Pall known as Subha; see DPPN and Lévi's note, loc. cit.

Śukamukha, n. of a yakṣa: Māy 90.

śukra-visarga, m., Prāt 479.5, or **visarṣṭi**, f. (Pall sukka-visatṭhi), Mvy 8369, *emission of semen*, a saṃghā-vaśeṣa śin.

Śukrā, see **Śuklā**.

[**Śukrodana**, false em. at Mv iii.177.1, see **Śuklodana**.]
Śukla, pl., n. of a brahmanical school (of the Bahvṛcas): Divy 632.18.

Śuklaka, n. of two nāga kings: Māy 248.1.

Śuklapakṣa (m.; = Pall sukkaṭṭhāsa, Therig. 358; comm. 244.4 sattānaṃ anavajjakotṭhāsa, so read for text *koṭṭhāsa*, the blameless part of creatures), the 'white' or virtuous party or group, the righteous: *°kṣeṇāntike nirvāṇasyety ucyate* Divy 38.4, preceded by pūrvavad yāvad, indicating abbreviation, cf. line 1 above, but a nom., śuklapakṣo, seems required; Burnouf, Introd. 252 n. 1, cites *°pakṣe* (which he interprets wrongly); it is said that the virtuous group is near to nirvāṇa; contrasting with *kṣṇapakṣa* (= Pall kaṇha-pakkha, headed by Māra), the 'black' or evil party: *kṣṇapakṣa-parivarjana-śuklapakṣa-kuśalopacaya*-LV 431.14; *°kṣe*; in the alternative case of good (procedure), MSV iii.114.8. Cf. next.

śuklapākṣika, adj. (to prec. plus -ika), belonging to the virtuous party: *°kā māraputrā(h)* LV 360.10 (prose), i. e. those favorable to the Bodhisattva.

śuklavidarśana-bhūmi (ŚsP 1473.11 *śuklavipaśyanā*), n. of the first of 7 śrāvaka bhūmi (see this, 4): Mvy 1141; ŚsP 1473.11; 1520.20; 1562.21.

Śuklā, (1) n. of a daughter of Rohiṇa: Av ii.15.12 ff.; (2) n. of a goddess or yakṣiṇī (= Pall Sukkā, DN ii.260.22); Mahāsamājī, Waldschmidt, Kl. Skt. Texte 4, 187.1; (3) ? n. of a devakumārikā in the western quarter: Mv iii.308.9; Senart Śukrā; mss. corrupt, śukla or śukra; seems to correspond to **Śitā**, q.v.

Śuklodana (Pali Sukko°), n. of a brother of Śuddhodana: Mv i.352.13; 355.19; iii.176.14 (father of Ānanda, Upadhāna, and Devadatta); Mvy 3600. In Mv iii.177.1, acc. to mss., another Śuklodana, also brother of Śuddhodana, is named (just after iii.176.14 above), as the father of Nandana and Nandika (v.l. Nandaka); Senart em. to Śukrodana, referring to Kern, Der Buddhismus 310, who alleges among Śuddhodana's brothers, besides Śuklodana, also 'Śukrodana or Śuklodana'. The source of Kern's statement is not clear to me; it would have to be a northern (Skt. or BHS) text; both forms would be Sukkodana in MIndic. In any case I think that Mv iii.177.1 has carelessly substituted a repetition of Suklo° for Dhautodana of i.352.13 and 355.20 (or Droṇodana of Mvy 3601), the correct name of the fourth of the brothers, otherwise missing in this passage.

śuṅgībhūta, adj.-ppp. (to Skt. śuṅgā, rarely śuṅga, or a deriv. *śuṅgin, not recorded in this sense, plus bhavati),

become provided with a calyx, i. e. budded, in bud: sarva-puṣpāṇi śuṅgībhūtāni (text su°) na puṣpanti sma LV 76.10; (yathā ... kovidārasya) *°tasya veditavyam*, bahūnām puṣpasatasahasarāṇām āyadvāraṃ bhaviṣyattī Gv 501.17.

śucika, adj. (= AMg. suiga; Skt. śuci), clean: saṃkāra-dhānam śucikaṃ (m.c.?) karoti SP 114.4 (vs).

Śucigātra, n. of a former Buddha: Mv i.137.9.

Śucinetraratisaṃbhava, n. of a gandharva: Mvy 3383.

? **Śucipraroja** (? so all mss., Senart em. *°roha*, perhaps rightly), n. of a former Buddha: Mv i.141.1.

śuṇṭhika (to Skt. śuṇṭhi, -ī), v.l. śuṇṭhipācaka, dealer in or cooker of dried ginger: *°kāḥ* (in list of tradesmen) Mv iii.113.10. See also s.v. **suṇḍika**.

śuṇḍa-peya, see **śauṇḍa**.

śuṇḍika, su°, or **śuṇṭhika** (= Pall soṇḍi-, in *°pañcamāni aṅgāni* Miln. 371.17; SN iv.177, last line), the neck of a tortoise: *śuṇṭhika*-(mss.; Senart em. *śuṇḍikā*)-pañcamāni (mss. add ca) aṅgāni prasāretvā Mv ii.244.16 = Jm (App.) 241.2 (prose), of a tortoise; in a figure, of something wrinkled and rough, *śuṇḍika-kilñja-sadrśa-jihvām* LV 305.12 (prose), having a tongue (rough) as a turtle's neck or a mat; Tib. ḥbar ḥbur can, which seems to mean having unevennesses.

Śuddha (cf. Skt. Śuddhā, a class of gods, Mbh 13.1372; perhaps a Buddhistic term, cf. the adjoining Nirmāṇaratāḥ which recalls BHS Nirmāṇarati, q.v.), prob. = next (2) pl.: sg. Śuddha, Mmk 69.6, prob. as representative of the class; in Mmk 71.23 Śuddha and Viśuddha are names of two Śuddhāvāsakāyika gods.

śuddhaka, (1) adj. (= Skt. śuddha), white: Mvy 8397 *°ka-kālakānām*, see s.v. **kālaka** (1); (2) pl., n. of a class of gods (see Śuddha): Mahāsamājī, Waldschmidt, Kl. Skt. Texte 4, 187.7; (3) (= Skt. śuddha) *unmixed, simple, unqualified* (as in śuddha-prāyaścittika and -pāpattika, see s.v. **pāṭayantika**), opp. to qualified in various ways: MSV iii.67.6; 72.1.

Śuddhadanta, n. of a former Buddha: Mv i.141.3.

Śuddhapratibhāsa, m., n. of a samādhi: ŚsP 1419.9 (cited as **Subha-pra**°, q.v., in Mvy).

Śuddharaśmiprabha, n. of a Buddha in the west: Sukh 97.16.

Śuddhavaṃśa, n. of a cakravartin: Mv i.154.2.

Śuddhasattva, n. of a former Buddha: Mv i.141.11.

Śuddhasāra, m., n. of a samādhi: Mvy 543; ŚsP 1418.6.

Śuddhā, n. of a princess, daughter of Sujāta Ikṣvāku: Mv i.348.12.

śuddhādhivāsa, a class of gods, = **śuddhāvāsa**: Buddhacarita i.20; iii.26.

śuddhādhyaśaya-bhūmi, see **śuddhyadhyāśaya**.

śuddhāntika, adj. with *parivāsa* (= Pall suddhanta-parivāsa), a kind of probation imposed for concealed saṃghāvaśeṣa offenses when the period of concealment was unknown: MSV iii.72.11; 73.7. Acc. to the Pall Vin. comm., it lasted for a time equal to that elapsed since the offender's ordination (see SBE 17.417, note 1).

śuddhābha, n. of a god or class of gods: Mmk 19.9. (Nonce-invention? cf. **puṇyābha**; the two follow ābhāsvaraḥ prabhāsvaḥ.)

? **śuddhāraṃ** (pithayitvā) Mmk 560.27 (prose), mg.? Possibly read dvāraṃ.

śuddhāvāsa, m. (= Pall su°; see also **śuddhādhivāsa** and **āvāsaśuddha**), (1) *pure abode*, said of a heaven, or five heavens, in which dwell the gods so-called: sā (sc. raśmih) sarvā (!) śuddhāvāsān devabhavanāny (apposition) avabhāśya LV 3.14 (prose); *°vāso devanikāyo* Mv i.35.1; (2) much oftener, *having a pure abode*, the class, or rather five classes, of gods who dwell in (1); they constitute the highest of the rūpāvacara gods in the 4th (and

highest) dhyānabhūmi; usually with (sometimes sc.) deva, q.v., or devaputra; oftener called śuddhāvāsa-kāyika Mv i.133.4; 150.10; 197.1; 264.1; 357.3 (they announce the approaching birth of the Bodhisattva); 366.9; ii.150.17; 152.11; 163.16, 17, 19; 195.4; 259.10; 361.1; in Mv i.208.14 sg., as if n. of their chief, °vāso 'pi devaputro, but note in repetition of the same passage ii.11.2 pl. °vāsā pi devā; °sā (sc. devāh) Mmk 19.12; -sa-deva- Gv 331.15.

śuddhāvāsakāyika (= Pali su°, adj. with (or rarely sc.) deva (q.v.), devaputra, or devatā, = śuddhāvāsa (2), belonging to (this) class of gods; occasionally sg. of an individual, named LV 267.9, or unnamed Mv i.35.9; 45.14; two, Mmk 64.6 (unnamed); generally pl., or in cpd. (to be understood as pl.), very common: LV 4.5; 44.12; 56.3; 187.18; 205.17; 332.21; 357.18; 396.16; 444.11; Mv i.33.4; 35.4, 8; 212.16; ii.257.9; 287.4; Av i.122.9; °kā devatā(h) RP 37.11; 45.20.

Śuddhipanthaka, n. of a disciple of Buddha: Sukh 92.7. (Error for Cūḍa-p°?)

Śuddhodana (= Pali Su°, n. of a Śākya 'king', Buddha's father: Mv i.352.13 ff., 355.19 ff. (his lineage and family); ii.2.18 ff.; etc.; LV 26.6 ff.; 39.21 ff.; 55.14 ff.; 78.9 ff.; 117.19 ff.; 184.17; 185.19 ff.; 198.2 ff.; 211.3; 228.5; 237.18; Mvy 3599; Divy 390.28 ff.; Av ii.111.8 ff.; Suv 200.1; 239.3; Gv 439.1 ff.

śuddhyadhyāśaya-bhūmi, the 2d of six bodhisattva-bhūmi: Bbh 84.24; or śuddhādhyā°, as 3d of seven b° bh°, 367.4.

śunakha, see su°.

śubha (1) m. pl. (= Pali subha, MN iii.102.30), a class of rūpāvacara gods of the 3d dhyānabhūmi, acc. to Mv only; as adj. with deva, q.v.: Mv ii.314.7; 319.5; 348.19; 360.17; (2) m. sg., n. of a king, former birth of the Buddha: RP 23.8; (3) adj. (in this sense unrecorded), white (opp. to kṛṣṇa, black), only in LV 197.1 (vs) kṛṣṇā śubhā (Tib. dkar, white) caturī prāṇaka pāda lehi (so read with v.l. for Lefm. lekhi), four animals, black and white, licked his feet. There can be no doubt of the mg.

śubhakṛtsna, m. pl. (= Pali subha-kṛṣṇa or °kṛṣṇa), one (usually the 3d) of the classes of rūpāvacara gods in the 3d dhyānabhūmi, with or sc. deva, q.v.: LV 150.8; 396.16; Mv ii.314.8; 319.5 (here mss. corruptly seem to point to °kasina, cf. Pali kasiṇa, for °kṛtsna); 349.1; 360.18; Mvy 2292 (here as an example of beings in the fourth sattvāvāsa, q.v.); 3096; Dharmas 128; Divy 68.15; 138.22; 327.5, 20; 367.13; Gv 249.13; Av i.5.3, etc.

Śubhagarbha, n. of a Bodhisattva: Mvy 667.

Śubhamkara, n. of an upāsaka: Sādh 42.9.

Śubhadatta (so mss.), n. of a former Buddha: Mv i.138.7 (Senart em. °danta; but this name occurs in KSS).

Śubhanātha, n. of a former Buddha: Mv i.138.6.

Śubhapāramgama, nt., n. of a city: Gv 205.15 ff.

Śubhapuṣpitaśuddhi, n. of a samādhi: Mvy 584; ŚsP 1422.6.

Śubhapratibhāsa, m., n. of a samādhi: Mvy 556 (= Śuddha-pra°, q.v.).

Śubhaprabha, n. of a kalpa: Gv 444.1.

Śubhamālā, n. of a 'gandharva maid': Kv 4.21.

Śubhamekhalā, n. of a goddess: Sādh 502.7.

Śubharatna, n. of a Bodhisattva: Gv 442.6.

śubha-varṇanīya, see varṇanīya.

Śubhāvalmalagarbha, n. of a Bodhisattva: Mvy 668.

Śubhavyūha, n. of an ancient king: SP 457.7 f.; previous incarnation of Padmaśrī (1) 470.3.

Śubhasu, n. of a mleccha king: °sus, n. sg., Mmk 621.24.

Śubhā, n. of a goddess: Sādh 502.10.

Śubhāṅga, n. of a Tuṣṭakāyika god: LV 124.11.

Śubhesthitā (so 1 ms., v.l. Sudra°; Senart em. °sthitā), n. of a devakumārīkā in the southern quarter: Mv iii.307.9; corresponds to Suutthitā of LV.

śumbhaka, see su°.

śuluka, m. (so Mironov; var. in both edd. su°), Mvy 5713 = Tib. tshva, salt (but see s.v. cukra).

śulokayati (Skt. Dhātup.; denom. to śulka), taxes, imposes a tax-duty (upon); in the first passage perhaps pays a tax-duty: (yaḥ kascit paṇyam) aśulokayitvā gamiṣyati Divy 276.2, but this may mean whoever goes without (the tax-collectors') having imposed the tax; so at least the other passages suggest: śulkaśālikena sārthaḥ śulkitāḥ 276.18; (nūnam sārtho na nipunam) śulkito, bhūyaḥ śulkayāma iti 21; (tair asau sārthaḥ punaḥ pratinivartya) śulkitāḥ, nāsti kimcid (so punctuate) aśulkitam 22, was assessed, and there was nothing (that had) not (been) taxed. Alternatively, the mg. in all passages may be figures the taxable value, assesses; such a term could be applied to either the wares or their owners.

(śulkaśāli, occurs in Kauṭ. Arth. Sham. 109.19, customs-house: Divy 275.27; 276.17.)

śulkaśālika, m. (to prec. plus -ika; Skt. Gr. id.), official in a customs house: Divy 275.27; 276.18.

śulba or **śulva**, nt. or m. (Skt. Lex. id., acc. to BR back-formation from śulbāri, sulphur, but the latter is not explained; = M. suvva, said to be nt.), copper: tāmralohaṃ ca śulvam (Senart's plausible em. for suptam of mss.) ca Mv i.12.7 (vs); see also śaulbika.

śuve, also **suve**, adv. (§ 3.14; = Pali suve, sve, Skt., also BHS, śvasa, tomorrow: Mv i.271.11; ii.451.6, 12; 453.12 and 13 (both suve); 462.18; iii.10.10 (v.l. suve); 15.10; 37.7; 290.6; 457.18; mostly in prose. See foll. items.

(śuvetanā, suvetanā (mss. suce°), adv., shortened form (m.c.?) for śuvetanāya, °ye, for the morrow: adhi-vāsa... (mss. corrupt) bhagavām °nā sārthaṃ (read sārtha, m.c.) bhikṣusamghena Mv i.307.2 (vs).

śuvetanāni, suve°, adv. (mss. °ce° for °ve°; blend of śuvetanā or °nāya with śuvedāni, or directly with (1)dāni), for the morrow: suvetanāni ca niveśanam bhaktena nimantresi (Senart em. °ti) Mv i.323.20, similarly 324.5 (here v.l. śu°).

śuvetanāya, °nāye, adv. (mss. always °ce° for °ve°, as in prec. items, qq.v.; cf. Pali svātanāya, adv., and Skt. śvastana, adj., here blended with śuve), for the morrow: bhagavām... °nāya bhaktena upanīmantrito Mv i.263.3; modulations of this phrase, °nāye i.263.7; iii.257.2; °nāya i.271.14.

śuvedāni, adv. (blend of śuve, or śuvetanā[ya, -ye], with [1]dāni), for the morrow; used like prec. items, qq.v.: °ni (one ms., only, suce°) ca bhaktena nimantreti Mv i.307.7, similarly 11, where śuvedāni without v.l.

śuśukā (= Pali susukā), alligator: MSV i.v.15. Cf. next? Both loanwords of unknown, but possibly common, origin.

śuśumāra, m. (= Pali sumsumāra, AMg. susumāra; Skt. śīsu-māra, surely by popular etymology; cf. prec.?), crocodile: Mv ii.246.8 ff. (repeatedly; one ms. always śīsu°); Divy 105.27 (so mss.); 231.5 (no v.l.); MSV i.v.15.

Śuśumāragiri, rarely °māla, only once (172.9) Śīsu° (= Pali Sumsu°), n. of a city, capital of the Bhargas: Divy 167.2; 168.6; 172.9 (Śīsu°); 182.23 (here Śuśumāla); 185.13 f., etc.

Śuśumāragiriya, Divy 178.23, usually °yaka, and chiefly pl., inhabitant(s) of the prec.: Divy 174.6; 178.25; 182.26 ff.; 184.2 ff.; 186.14, etc.

śuścu, onomat., in śuścu-kārakam, making this sound (in eating): Mvy 8578; corresp. to śu-(kārakam), q.v. Chln. onomat., sound of sucking while eating soup. ?śuśrūyati, desid. of śru, see § 40.1.

śuśrūṣaṇā (= AMg. sussūṣaṇā; blend of Skt. °śā and °ṣaṇa, nt.), obedience: guru-śu° RP 14.14 (prose), one of the four ājāneya-gati of a Bodhisattva, see s.v. ājānya.

śuṣkati (= Pali sukkhati; denom. to Skt. śuṣka),

gets dry: yāvad bodhivṛkṣaḥ śuśkitum ārabdhāḥ Divy 397.27 (prose).

śuśka-vartikā, perh. 'dry wick', a form of torture: 'kāṃ vā vartyamānasya Śikṣ 182.4, when he is being turned (whirled) in the 'dry wick' (possibly treated as a wick, dipped in burning oil?); acc. to note in Transl. Tib. skam (dry?) rim bya ba ita dril tam, which is not clear to me.

śūka, nt., (1) in manah-śūka (possibly for śoka, grief? so Skt. Lex.; or simply *mind-sting*), either *grief*, or *pangs of conscience*: (katham ahaṃ khedaṃ na smarīṣyāmi ... yena mayā evamvidham) pāpakaṃ karma kṛtam? tataḥ sa tayābhilitaḥ: na te 'kam asmin arthe utpādayitavyam Divy 257.12; (2) fig. (an enemy's) *offensive power*: śātrus ca te 'grabala durbalabhagnaśūko Mv I.156.16 (vs), *your mighty enemy's 'sting' is powerless and broken*.

śūnyaka, adj. (Skt. Gr. id., AMg. sunnaya; = Skt. śūnya; pejorative force may be suspected, at least in some cases), *empty, vain*: AsP 346.9, see s.v. **asāraka**; 'ka dharma nīratmaka sarve Samādhi 19.30 (vs); samskāra nīrha 'kāḥ LV 176.3 (vs); (kṣetrakoṭinayutāni bahūni) 'kāni puruṣapravareḥ Mv I.122.3 (vs), *empty* (in lit. sense) of Buddhas, containing none.

śūnyakaipa, m. (= Pali suññakappa acc. to Childers), an 'empty' *kalpa*, in which no Buddha appears: Dharmas 87.

śūnyatā (Pali suññatā; in Pali an adj. suññata seems to have developed, see s.v. **apranīhita**, but not in BHS as far as I know), *emptiness, void, vacuité* (S. Lévi, La Vallée-Poussin): often associated with **ānimitta** (an'), and **apranīhita**, q.v. for SP 101.1; 136.13; 137.2; LV 422.20; paribhāvitā śūnyata dīrgharātram SP 117.7 (vs), *we have meditated long on emptiness*; 'tā-bhāvanatayā RP 10.7, *by the fact of realization of the emptiness (of things)*; 'tāsu satatam gatimgata 10.16 (vs); there are different lists of kinds of ś': eighteen in Mvy 933-951, found frequently in the same order in ŚsP, notably in 1407.4 ff. where each is defined and explained at great length, and nearly the same list, but with three additions and one subtraction, making 20 in all, Dharmas 41; this list is: adhyātma-ś', bāhirdhā-, adhyātmabāhirdhā-, śūnyatā-ś', mahā-, paramārtha-, saṃskṛta-, asaṃskṛta-, atyanta-, anavarāgra-, anavakāra-, prakṛti-, sarvadharmā-, svalakṣaṇa- (Dharmas omits sva), anupalambha- (not in Dharmas, which adds here alakṣaṇa-, bhāva-), abhāva-, svabhāva-, abhāvasvabhāva- (Dharmas adds parabhāva-); seven kinds listed and defined Lañk 74.5 ff., lakṣaṇa-ś', bhāvasvabhāva-, apracarita-, pracarita-, sarvadarmanīrabhīlāpya-, paramārthāryajñānamahā-, and itaretara-; in Sūtrāḥ xiv.34 only three kinds, abhāva-ś', tathābhāvasya ś', prakṛtyā (prakṛti-ś') (defined in comm.).

śūnyāgāra (m. or nt.; = Pali suññāgā), *solitary abode, solitude*: in phrase brhmhayitā (see 'yitar) 'rāṇam Mvy 2437 (Tib. translates with wooden literalness).

Śurakūṭa, n. of a former Buddha: Sukh 5.17.

śūraṅgama, (1) n. of a samādhi: LV 442.8; Lañk 374.15; Mvy 812; the first of a list of four, Dharmas 136; the first of much longer lists, ŚsP 483.11; 825.18; 1267.10; 1412.8; 1415.2; Mvy 506 (cited from Prajñāpāramitā); (2) n. of a Bodhisattva: Mvy 701.

Śūraṅgamasamādhinirdeśa, n. of a work: Mvy 1356; called **Śūraṅgamasūtra** Śikṣ 8.19; **Śūraṅgamasamādhisūtra** Śikṣ 91.8; a fragment edited under this title by Thomas ap. Hoernle MR 126 f. (in the text itself, 127.5, called **Śūraṅgamanamahāsūtra**).

śūrataraka, adj. (compv. of śūra plus -ka), *more heroic*: tasya ... bahutarakāś ca 'rakāś ca dṛḍhapraharāṇatarakāś ca ... anye udāratarakāḥ pratyarthikāḥ ... AsP 373.3.

Śūradatta, n. of a Buddha: Śikṣ 169.10.

Śūradhvaja, n. of a Buddha: Gv 285.12.

Śūrabala, n. of a devaputra, one of the 16 guardians of the bodhimanda: LV 277.13.

Śurpa-grāmaka, m., n. of a Vṛjī village: MPS 21.6. **Śūla**, n. of a rākṣasa king: Mmk 18.2.

śṛgāra (cf. Hindi śīyār) = Skt. śṛgāla, *jackal*: so all Nep. mss. for text 'la with Kashgar rec. SP 83.10 and 86.12 (vss).

śrīṅkhallika, nt. (var. śṛṅga°, so Mironov with no v.l.; Skt. śrīṅkhala, 'lā; Pali saṅkhallikā, and stem in comp. 'la-; see also s.v. **saṅkala**, 'lā, 'līkā), *chain*: Mvy 9032 = Tib. lcags tag.

śṛṅgāpuṭa, nt.? (ep. of salt): asti āyusman mama 'taṃ lavaṇam yāvajjīvam adhiśhitam MSV I.xiii.9. (Or n. of a container for the salt?)

śekhayaṭi, **śekheti**, also **se°** (AMg. sehai; denom. from Pali se(k)kha, AMg. seha, see **śaikṣa**), *trains, instructs*: devīm (mss. devī) ... gītavādehi ca śekheti Mv III.162.10; pass. sekhiyati (v.l. se°), lekhiyāṃ pi, etc. Mv II.423.15; sekhiyanti 434.10; sekhiyanti III.184.6; sekhiṭa, ppp., III.390.4; see also **śeṣita**.

śeyyā (= Pali seyyā, Skt. śayyā), *bed*: svakām śeyyāṃ omūtreṃ (= Skt. avamūtrayāmi) Mv II.428.2; śeyyam (so, acc.) apl kalpayati III.411.14 (prose); śeyyāsana, *bed and seat* (Pali se°) Mv III.264.9; Ud xiii.15 (text śayy°). See also **seyyā(ka)**.

Sēla (read Salla? q.v.; = Pali Selā), n. of an ascetic (tāpasa; in Pali a brahman): Karmav 155.16 (the same as Salla).

? **śēlālaka**, m., so mss. Mv III.443.3, in a list of artisans and tradesmen (Senart em. peśalaka, certainly wrongly); in corresp. list III.113.16 pelalaka, kept by Senart (follows **kālapatṛika**, q.v.); possibly *mason*, if identifiable with AMg. sellāra, id. (said to be from Skt. śīlākāra). The next but one preceding is, both times, vardhaki-rūpakārakā(h); *carpenters and sculptors (carvers)*.

śeṣapati, a certain royal officer: Mvy 3739 = Tib. gñer ba (misprinted gñer ba), *administrator*.

śeṣita, prob. read sekhiṭa, ppp. to **śekhayaṭi**, *instructed*: na mayā kumāro kahlīm śilpe śeṣito atipremena Mv II.73.10, *I have not instructed the prince in any art from too great affection*; also id. 15.

śaikṣa, (1) m. (= Pali sek(k)ha; see Childers s.v.; cf. **śaiṣya** and **asāikṣa**), *one who is undergoing training; a disciple* (in one of the first seven stages of religious discipline; the 8th is the **asāikṣa** or arhant; list Dharmas 102); in mss. sometimes (erroneously?) written **śaiṣya** (by confusion with śīṣya), q.v.: Mvy 1733; 5238 (read with Mironov **śaikṣābhīṅkūṣitam**); Ānanda was a **śaikṣa**, SP 2.8; **śaikṣa-bhūmi**, *stage of a ś'*, SP 70.13; Mv I.106.15 (mss. **śaikṣā°**); others Mv I.142.5; 158.7; 267.20; 292.7; III.53.8; 200.15; Divy 399.24; dvandva cpd. **śaikṣāśaikṣa**, **śaikṣas** and **asāikṣas**, SP 2.9; 71.1; 215.9; in LV 327.4 (vs) read (m.c.) **śaikṣa-asāikṣa** (as cpd.; mss. **śaikṣa-śaikṣa** or **śaiṣyāśaiṣya**; Lefm. em. **śaikṣya-asāikṣya**); LV 427.11; Mv I.120.1; Divy 261.5 (most mss. **śaikṣa-ś'**); 337.26; Av I.335.1; **śaikṣa-asāikṣa** (as cpd., m.c.) Bhad 9; **śaikṣāśaikṣa-tā** *state of ś. and aś*. Dbh 70.1; fem. **śaikṣāśaikṣībhir** **bhikṣuṇībhiḥ** Av I.269.7; separate words, **śaikṣā** **śaikṣa** LV 46.5 (vs); (2) adj. (= Pali sekhiya), with dharma, (*rule*) of good behavior, orig. doubtless for learners, but applied to all monks; they are minor rules of etiquette, 75 in number in Pali, 113 in Prāt: 'kṣa-dharmāḥ Mvy 8362; 'kṣā dharmāḥ Prāt 527.6. Cf. also **naivaśaikṣanāśaikṣa**.

śaikṣaka, adj. (to prec., 1, plus -ka), of **śaikṣas**: Śikṣ 55.10 (prose) 'kam karma, a duty pertaining to a ś'.

śaithilika, adj. (from Skt. śīthila; not recorded elsewhere), *lax, loose*: esp. with **bāhulika**, q.v. for LV 407.19; Mv II.241.3; III.329.3; and Śikṣ 64.4. Also Bbh 47.2 (na ca 'ko bhavac chikṣāpadeṣu); 156.15 (śikṣāsu).

śaiyyā, see **śeyyā**.

Śairīṣaka (v.l. Se°; = Pali Serisaka), n. of a celestial palace (vimāna): Divy 399.18.

Saila (see also **Śela**, **Saila**, and **Pūrva-śaila**, **Apara-ś**), n. of a brahmanical ascetic (ṛṣi), Kāineya's sister's son: MSV 1.264.3 ff.

Sallagāthā, pl., n. of a (part of a) Buddhist work, doubtless = **Pall** **Selasutta** (Sn pp. 102–112, incl. vss 548–573): Divy 20.23; 35.1.

Sallabāhu, n. of a nāga king: Mvy 3302; Māy 247.7.

Sallarājaketu, n. of a former Buddha: Mv 1.139.8.

Sallaśikharābhyudgatateja, n. of a Tathāgata: Gv 311.18 (prose).

Sallā (= **Pali** **Selā**), n. of an important nun, follower of Śākyamuni: Divy 552.18 ff.; 573.8 ff.

Sallika, adj. (cf. Whitney 1186c), (made) of stone: *kam mṛṇmayam loham... (of a monk's bowl) Lañk 308.1 (vs, but metr. indifferent).

Sallendrarāja, n. of a Bodhisattva: Gv 4.5.

Sallendrarājasamghaṭṭanaghoṣa, n. of a Bodhisattva: Gv 3.22.

Sallendraśrīgarbharāja, n. of a Tathāgata: Gv 309.12.

śalleya, nt., a kind of medicinal plant or substance: pattra-*yaṃ* (in a list) Suv 105.1 (vs); the word seems to be a dvandva; Tib. rdo dreg (acc. to Das, *pitch*; Skt. *śalleya*, *bitumen*) lo ma (*leaf*); but see Nobel p. 267 lines 1–2, where Chin. seems to make pattra a plant); in Skt. Lex. *śalleya* is said to mean *Anethum graveolens*.

śallodaka, nt., a kind of medicament: Mvy 5784 = Tib. (g)coñ zhihi chu, acc. to Das *juice of the soma plant*. **Saivala**, (1) n. of a nāga king: Māy 247.30; (2) n. of a Buddhist elder: MSV 1.191.1 ff.

śaṣya, m. (= **śaṁkṣa**, q.v.; some mss. present this in other passages), *disciple in training*: LV 250.18 (prose, all mss.) *śaṣyeṇa* vā *śaṣyeṇa* vā. Note *śiṣyate* and the foll. items; possibly, like them, this is derived from Skt. *śiṣya* plus -a.

śokagāra (m. or nt.), *grief-house, hall of lamentation* (rendered *boudoir* [orig. *sulking room*, but its present-day mg. is not appropriate] by Feer on Av and by Divy Index, followed by pw 7.378): *raṃ praviśya kare kapolaṃ dattvā (once kṛtvā) cintāparo vyavasthitaḥ Av 1.55.4; 375.11; il.37.3; 53.11; 97.4; *raṃ pravīśyāvasthitaḥ Divy 287.13, cf. 288.2–3 kasmāt tvam... kare kapolaṃ dattvā cintāparas tiṣṭhasi; for the cause of his grief see 287.8 ff.; MSV 1.64.17.

śocita, nt. (not in Skt. as noun; **Pali** *socita* may be so interpreted, kīṃ socitena Therig. 462), *grief*: iha... śocita-paridevitāna paryantam LV 372.21 (vs).

Śoṇa (semi-Mīndic for **Pali** **Soṇa**, BHS **Śroṇa**), n. of a disciple of Śākyamuni: Karmav 59.8; merely referred to with Rāṣṭrapāla as examples of disciples who were ordained only with their parents' consent. Prob. = **Śroṇa Koṭikarna**.

śoṇita, m.c. for Skt. *śoṇita*, *blood*: LV 208.14 (vs); also AMg. *soṇiya*, Ācār. (Schubring) 39.10 (Smith, see § 1.38 fn. 15, p. 12).

Śoṇottara (prob. semi-Mīndic for **Śroṇ**°, cf. **Soṇa**; the name **Soṇottara** corresponds in **Pali**, but there is no record of this personage there), n. of a Buddhist disciple who was a leper, because of a sin in a previous birth: Karmav 75.18.

śodhaka, adj. or n. ag. (in Skt., rare, *cleaning, purifying*; **Pali** so°, *purifying* (religiously), *correcting* (creatures); only in vss for **viśodhaka**, q.v.: *sattvāḥ su-vīneyāḥ su-°kāḥ* SP 301.6; 302.5 (vss).

śodhayati (in Skt., and **Pali** *sodheti*, in the sense of *pays a debt or tax*), *clears up or away, attends to, accomplishes*, specifically *carries out a sentence upon a criminal*: (devasya badhyaghātakāḥ puruṣāḥ) sthāpayitavyā ye devasya badhyakaraṇīyaṃ viśyanti Divy 374.11.

Śobha, n. of the king of **Śobhāvati**, q.v.: Av il.29.10;

100.12. In **Pali** also **Sobha** was king of **Sobhāvati**, but in the time of Koṇāgamana (**Kanakamuni**), not **Krakucchanda**.

(**śobhate**, *looks well on, is suitable to*, with gen. of person; subject, garments: etāni vastrāṇi tava śobhante, imāni mama LV 226.6, *those (fine) garments go well with you, these (old, faded ones) with me*. Hardly non-Skt.)

śobhanaka, adj. (Skt. °na plus -ka; in the first prob. endearing dim.), *beautiful*: (su-vasantake...) su-śobhanake LV 321.21 (vs), see § 22.34; na raktacittasya hi mānuṣasya prajñāyate °kam śarīram Śikṣ 79.4 (-ka m.c.?).

Śobhanasāgara, n. of a Bodhisattva: Gv 443.3.

śobhanā (otherwise °na, nt.), *beauty*: drṣṭā sa (m.c. for sā) viyūha-śobhanā (one word; Lefm. so°, but most mss. śo°) bodhimāṇasmi marubhi yā kṛtā LV 364.20 (vs); there are too many f. forms to question; perh. blend of śobhana with śobhā.

Śobhāvati, n. of a city, residence of the former Buddha **Krakucchanda**: Av 1.286.1; il.29.9; 100.11; ruled by King **Śobha**, q.v.

śobhika (= Skt. *śaubhika*, on which see Lüders, SBAW 1916.698 ff.; Winternitz, ZDMG 74.118 ff.; and, most recently and conclusively, Meyer Kauf. Arth. p. 850; **Pali** *sobhīya* doubtless same mg., Jāt. vi.277.7, vs, māyā-kārā ca *sobhīyā*; comm. is wrong), *shadow-playman*; in lists of entertainers, Mv il.113.3; 141.18; 255.12 (mss. here *śobhita*); 442.9; Śikṣ 330.16; MSV iv.242.16, 19 (text *śobhita*; is this hyper-Skt. for *sobhīya*? in 16 ūru can hardly be correct).

Śobhita, (1) n. of a rich Śākyan youth: Av il.98.13 ff.; (2) (= **Pali** *sobhita* 8 in DPPN) n. of a Buddhist elder: MSV 1.178.9.

?-**śollaka**, obscure, prob. corrupt: *ekalingam gatvā liṅgapari dakṣiṇāyām mūrtim pādām sthāpya vāla-śollakena bandhayet, muṣṭim baddhvā tāvaj japed yāvad rāvo niścarati marāmiti, tṛtiye rāve muṣṭiḥ siddhā bhavati* Mmk 704.14 ff. I do not understand the passage. AMg. has a word *sollaga* = Skt. *śūlya*-(ka), *meat roasted on a spit*, but I do not see how it could be applied here.

? **śaucaka**, nt. or m., *message or news of oneself*; so context suggests in: *kīṣya dāni so mama tāto na kīṃcit śaucakam preṣayati* Mv il.258.4; Senart em. *śobhanam*, but this seems just as incomprehensible (understood as *good news*?).

Śauṣiraka, n. of a locality: Māy 26.

śauṇḍā-peya, also **śuṇḍā**°, Bhvr., lit. *having liquor as beverage, drinker of liquor*: (ye, to be supplied somewhere in what precedes) tena samayena Dipavatiye rājadhāniye manuṣyā abhūṣi śauṇḍāpeyā (Senart em. *śuṇḍā*°), te tena tālapatranirghoṣeṇa... paricāreṣu (mss.) Mv 1.194.16; cf. **Pali** DN il.172.3–5 ye... rājadhāniyā dhuttā ahesum soṇḍa-pīpāsā (comm. il.617.11 surā soṇḍā, te yeva... pātukāmatāvasana pīpāsā), te tāsam tālapanti-nam... saddena paricāreṣu. The same cliché occurs, more corruptly, Mv il.227.3; 232.1; in both the word *manuṣyā* has somehow been transposed to between *śauṇḍā* (232.1 *śuṇḍā*) and *peyā*, while the verb *abhūṣi* is omitted; there can be no doubt, however, that the original text was substantially as above in all occurrences (except for the name of the city).

Śauṇḍinī, n. of a yoginī: Sādh 427.7.

Śauṇḍinya, pl., n. of a brahmanical gotra: Divy 635.17.

śaulbika, m. (Skt. Lex. id., from *śulba* or *śulva*) *coppersmith*: Mvy 3790 = Tib. *zaṃs mkhan*.

ścyota (m.; n. act. to *ścyut*, Skt. Lex.), (lit. *drip-ping*), fig. *hanging down*: *suvarṇasūtrajāla-ścyote*... *bhadrāsane* Gv 123.21.

śmāsānika = **śmā**°, q.v.: AsP 387.7; Lañk 248.8; 254.10 (all prose).

śmāsānika, m. (also **śma**°, q.v.; = **Pali** *sośānika*),

one who frequents cemeteries, one of the 12 dhūtaguṇa, q.v.: Mvy 1137: Dharmas 63; Śikṣ 135.1.

Śyāma, (1) also **Śyāmaka**, sometimes written with S for Ś, and m.c. a for ā; honorific -ś(l)ri sometimes added to the name (= Pali Sāma, n. of a brahman lad, former incarnation of Śākyamuni (story in full Mv ii.209-219 in prose, then in verse to 231.6: Śyāma Mv ii.213.1, 3, 11, 15; 220.11; 226.4 (read at end with mss. Śyāmasya; before it ca or va), 12; 228.4 (Śyāma); 231.1; Karmav 55.17; Syamu (n. sg.) LV 166.3 (vs, a m.c.); Śyāmaśīri Mv ii.214.8, 16; 217.5, 6, 7; Śyāmaka Mv ii.216.12, 13; RP 22.1; Śyāmaka-śīri, often with v.l. °ka-ṛṣi, Mv ii.215.6, 7, 13, 15, 18; 216.2, 17, 20; 217.10; 218.1 etc.; (2) Syamu (acc. sg., a m.c.) ṛṣi LV 166.19 (vs), n. of an ascetic who demanded of the Bodhisattva in a former birth that he count the leaves on a tree, which he did.

Śyāma-jātaka (= Pali Sāma-j°), Karmav 55.17; 56.12; or **Śyāmaka-j°**, colophon, Mv ii.219.16; 231.6; the story of the prec. (1).

śyāma-śavala (Senart's em., mss. śāma-, semi-Mindic, or soma-, intending sāma-, Mindic), pl., dogs: (so pl agnīnā dagdho mahānarake) upapanno °lehi aho-rātrāni khādyati Mv iii.361.15, born in hell, is eaten by dogs (? see below) day and night. This old Vedic dvandva cpd., there used of the dogs of Yama, is not otherwise clearly used in the mg. dog. The comm. to Hāla (Weber) vss 185 and 211 knows a vrata called śyāma-(also śāma, sāma)-śavala (also -sa°), which has something to do with fire and water; whether it is to be equated with kukkura-vrata implied by BHS °vratika, q.v., seems doubtful; Weber assumes that it refers to the two dogs of Yama, but admits inability to explain the term. In Pali sāma and sabala are used as adj. with soṇa, dog (so correctly comm.) Jāt. vi.106.21, and as names of two dogs in the Lokantara hell Jāt. vi.247.16; barely possibly, the Mv may mean the word as a dvandva, two nn. pr.

Śyāmā (= Pali Sāmā), n. of a courtesan of Benares: Mv ii.168.11 ff.; colophon, śyāmāye jātakaṃ ii.177.3 (in Pali, Kaṇavera-jāt°, No. 318).

Śyāmaka, n. of a son of the minister Hiru(ka): Divy 575.25 ff.

Śyāmaka-jātaka, n. of a work: Karmav 50.6. No details about it furnished here; did it concern the prec.? App. not the Śyāma story, since there is reference to a prāṇdhāna in it, which as Lévi notes does not occur in any known version of Śyāma.

Śyāmādevī, n. of a yoginī: Sādh 427.6.

Śyāmāvatī, (1) (= Pali Sāmā°), n. of a consort of King Udayana: Divy 529.15 ff.; (2) n. of a daughter of the minister Bhīru(ka): Divy 575.25 ff.

Śyāmāvartā, n. of a yakṣiṇī (yakṣi, text): Mmk 573.15 (vs; printed °varta).

śyāmikā (Skt. blackness, impurity), rust: Mvy 7015 = Tib. gyah; so Chin.

śraddadha, adj., see **duḥśraddadha**.

śraddahanā (semi-Mindic, = Pali saddahanā), belief, believing, the having faith: acc. to Kern, SP Preface p. ix, in Kashgar rec. of SP for Nep. śraddadhānātā.

śraddha, adj. (= śraddha, q.v., and Pali saddha; Vedic śraddha, not Class. Skt.), believing: SP 36.10, mss. śraddhā or śraddhāḥ, KN em. śraddhāḥ; WT śraddhā-prasannāḥ as cpd.; Av 1.83.8 (ms., ed. em. śrā°).

śraddhayate (denom. to Skt. śraddhā; once pres. pple. śraddhayant in Skt., BR), believes, trusts: °yamānu jinān jinadharmān °yate carl buddhasutānām, bodhi anuttara °yamāno... Śikṣ 2.16-17 (vss); ppp. °yita, yo yusmākaṃ °yitāḥ pratyayitāḥ ca Divy 437.1 (prose). Cf. Pali saddhāyita, believed (of speech), Pv. ii.8.5 °yitaṃ (comm. 109.10 saddhāyitabbam).

Śraddhā, n. of a devakumārikā in the northern

quarter, LV 391.4 = Mv iii.309.9; one of four daughters of Indra, Mv ii.57.18 ff., see **Āśā**.

śraddhā-deya, nt. (= Pali saddhādeyya, cf. DN comm. i.81.4, on DN i.6.10), gift of faith, religious gift (given by laymen in the right spirit to monks): °yam (here food) ca paritāṃ bhaviṣyati Śikṣ 129.11; Bhagavatā °ya-paribhoghe parikīrtite 137.17, when the Lord has described the (conditions proper for) consumption of religious gifts, also 19, 138.2, 5, 6; °yam vinipātayati (so Pali, Vin. i.298.2), spoils, wastes (by not properly using) such a gift; one of the four kinds of (bodhisattva)-khaḍḍuka is he who °yam vinipātayati cyutapratijñāḥ ca °yam paribhunkte KP 9.4 f.; vāyam °yam vinipātayitvā (by letting gift-food spoil rather than give it to visiting monks) iha pratyekanarakeṣūpapannaḥ Divy 336.27; (mā...) °yam vinipātayisyata (so read; mss. śraddadheyam) 337.3; °yam vinipātya 571.6; 572.18.

Śraddhābālādhanā, nt., n. of a work: Mvy 1397; °dhānāvātaramudrā-sūtra, assumed to be the same, Śikṣ 86.1; 87.4; 153.16; 311.7.

Śramaṇa, n. of a nāga: Mvy 3329; cf. **Śramaṇe-raka** (2). (On śramaṇa for śravaṇa see the latter.)

śramaṇaka, clearly with pejorative force (so also Pali sam°, wretched, contemptible, or objectionable (Buddhist) monk: (sa ruṣito, yāvāḥ brāhmaṇānām na dīyate...) tāvat tvayā tasmal muṇḍakāya śramaṇakāyāgrapiṇḍakaṃ dattam Divy 13.15; (amaṅgalo °yam muṇḍakāḥ) °pako mayā dṛṣṭa iti 39.27; kim anena °ṇakena mama mṛtipravṛttiḥ śrutā, yena me bhavanam āgacchatīti 185.17; yasyāhaṃ prīyaḥ, so °sya muṇḍakasya °ṇakasyopary ekalkāṃ pāṃsumuṣṭiṃ kṣipatv iti 574.2; muṇḍakāḥ śram° MSV 1.47.5.

Śramaṇamaṇḍala, n. of a region in the south: Gv 131.4.

Śramaṇavarṇaprātirūpaka, nt., n. of a pratyeka-(q.v.)-naraka: Śikṣ 136.10.

śramaṇoddeśa, m. (= Pali samanuddesa, here seems only applied to novices, sāmaṇera), a subordinate of a (Buddhist) monk, but not always = **śramaṇera**: Rddhila-mātā upāsikā śramaṇoddeśikā (see next) Cundaḥ °deśaḥ (see Cunda, who is called in Divy a śramaṇeraka of Śāri-putra) Divy 160.6; in Av ii.69.4 ff. (where mss. regularly śravaṇ° for śramaṇ°, em. Speyer) applied to **Sumanas** (4), who had been given by his father as attendant to Anīruddha; but at the time when this ep. is applied to him he had not only been initiated but become an arhant, while still acting in the rôle of attendant to Anīruddha, who calls him putraka, ii.69.3.

śramaṇoddeśaka, f. °ikā, = prec.: °ikā applied to a laywoman in Divy 160.6; °aka-tvam MSV iii.67.10; spelled samanuddesaakatvam (semi-Mindic) MSV iv.101.4.

(**śravaṇa**, written for śramaṇa, monk, even in Skt., see BR s.v. 4 śravaṇa; so AsP 323.19; 324.1; Śikṣ 128.11; RP 17.13; 34.12; Av ii.69.4, etc. Conversely, śravaṇāya (kāṅkṣitāḥ) should be read for śramaṇāya of all mss. LV 399.8, where Lefm. em. śamanāya; desiring to hear; confirmed by Tib. thos par. At the end of this line vā, q.v. (1), = iva.)

śravaṇāmukha, see **śravaṇāmukha**.

śraddha, adj. (see also **śraddha**, a-śr°; in Skt. literature cited only from Hem. (Jain); = Pali saddha, believing, having true faith, and rarely in bad sense credulous, cf. **asraddha**), believing, having (true) faith, sometimes with loc. of what is believed in: LV 238.21 yasmin śr° = Mv ii.118.9 and 119.16 yatra śr°; Divy 305.27; Av 1.383.4 (also 1.83.8 in text, but ms. śraddha); Sukh 99.11.

śramaṇa, nt. (Skt. Gr. id.; to śramaṇa plus -a; = **śramaṇa**), monkhood: (naisa... mārgo nirvṛtaye... na) °nāya na brāhmaṇāya (q.v., 2) na nirvāṇāya samvartate LV 245.13 (prose). Some mss. śramaṇāya, which here makes no sense. (In Divy 338.13 śramaṇāḥ, misprint for śra°.)

śrāmaṇaka, adj. (= Pali *sām°*; cf. *a-śrā°*, *śrāmaṇyaka*), *monkish, belonging to monks*: "kaṃ susukham anubhonti Samādh 19.28 (vs), *experience a monk's excellent joy*; asmākaṃ . . . na ca 'kā guṇāḥ Śikṣ 47.3, *and we have not the qualities of monks* (i. e. which monks should have).

śrāmaṇera (= Pali *sām°*), *novice in the Buddhist order*: Mvy 8719; Divy 404.14; Mv iii.268.16 (mss. *śra°*); Prāt 519.4; SP 180.8; 183.5, etc. The BHS f. seems to be *°rikā*, see next.

śrāmaṇeraka, (1) with f. *°ikā* (not recorded in Pali) = *prec.: m.*, Divy 153.6; 342.27 ff.; 345.10; 382.8 (all prose); f. *°ikā* Bhk 11b.4-5; assoc. with m. *°nera*, as its f., Mvy 8720; Prāt 519.4; (2) m., n. of a *nāga*: Māy 221.24; cf. *Śramaṇa*.

śrāmaṇya (= Pali *sāmañña*, in both senses), (1) nt., *monkhood*: LV 88.18 (read *śrāmaṇya* *bhav°* with v.l. in Foucaux, Notes, 113); Mv iii.331.5, 9; 389.3; Mvy 9128; 9133; Śikṣ 198.5; KP 127.9; Bbh 85.11; 182.25; Ud xi.4, 5; Bhk 3a.1; (2) adj., *devoted to monks*; regularly with *mātrjña*, *pitṛjña*, and *brāhmaṇya*; see s.v. *mātrjña* for references.

śrāmaṇyaka, adj. (= *śrāmaṇaka*), *belonging to monks*: etaṃ "kaṃ dhanam Mv ii.357.12 (vs), repeated in foll.

Śrāmaṇyaphalasūtra (= Pali *Sāmaññaphalasutta*, DN ch. 2), n. of a work: Karmav 49.23.

śrāvaka (so in Skt., and Pali *sāvaka*, in Skt. also of Jains and other sects), a (Buddhist) *disciple*, in Mahāyāna texts regularly used of followers of the Hinayāna, passim: technical description, *sarveśam arhatam kṣiṇāśravāṇām usitavratāṇām samyagājñāsu vimuktacittāṇām parikṣiṇā bhavasamyojanāṇām anuprāptasvakārthāṇām* Mv i.248.10 f., repeated below; a similar formula in Pali, Vin. i.183.24 etc.; stages and types of *śr°* Mvy 1008-1028; names of well-known *śr°* ib. 1029-1073; their qualities 1075-1126. PTSD says a *sāvaka* is 'never an Arahant', but see CPD s.v. *arahat* (2).

śrāvaka-bodhi, *the enlightenment of* (i. e. peculiar to *śrāvakas* (contrasting with *pratyeka-b°*, *anuttarā samyak-saṃbodhi*: (bhagavān . . .) *°dhiṃ vyākartukāmo bhavaty . . .* Divy 69.4.

Śrāvaka-bhūmi, Bbh 185.10, acc. to note app. designation of a part of the *Yogācārabhūmi*.

śrāvaka-yāna, *the vehicle of the disciples*, = *Hinayāna* (cf. *yāna*): Mvy 1252; SP 79.6; 80.7, etc.

śrāvaka-vinaya, n. of a work, presumably a Hinayāna version of the *Vinaya*: Śikṣ 135.9; 168.2.

śrāvakiya, adj. (to *°ka* plus *-iya*, § 22.20), of *śrāvakas*, q.v.: (*yāna*, = *śrāvaka-yāna*) Lañk 134.16 (vs; with *tāthāgatam*, *pratyekam*); *pratyeka-śrāvakiyābhyām* (sc. *yānābhyām*) *niṣkrāntā saptaṃ* (sc. *bhūmir*) *bhavet* 375.6 (vs).

śrāvaṇa = *parisrā°*, *parisrā°*, *strainer*: *pātra-°nam* (dvandva) *ekānta upanikṣipya* Divy 582.21; in 24 below *pātra-parisrāvaṇam*.

śrāvaṇa-mukha, and *śravaṇā°*, acc. to Speyer's Index rendered by Tib. on Av (*°kheṣu*) *bsgrags laḥi gnas rnam su*, (in) *place(s) for proclamation*: *rathāyāthicatvaraśṛṅgātakeṣu śrāvaṇāmukheṣv anuśrāvya* Av ii.182.6; *nagare catvaraśṛṅgātake śrāvaṇāmukheṣu āha* Mv iii.90.11; *Mathurāyām catvaraśṛṅgātakavithi-mukha-śrāvaṇāmukheṣu ghaṇṭā ghoṣāpitā* 390.19; since *-mukha-* after *-vithi-* in the last surely means *entrance*, possibly *°nā-mukha* also means lit. *entrance to a (place of) proclamation*, but Tib. (above) has no word for *entrance*; *mukha* could also mean lit. *occasion, means (of proclaiming, or hearing, śravaṇā = °ṇa)*; there is a Pkt. *sāvaṇā*, *cusing to hear, making known*.

śrāvaṇya (nt.), either for *śrāmaṇya*, *monkhood* (cf. *śravaṇa* = *śramaṇa*), or from *śravaṇa* = *śruti* plus *-ya*, *sacred learning*, cf. *śrāvakanām* (text *°nām*) in prec. line:

(*śrāvakanām tu yā śikṣā adhiśīlānupravartate*), *adhicittam ca yad* (so text) *jñānam śrāvanya-phala-hetukam* Mmk 447.12 (vs).

Śrāvastīyaka, adj., = next: *°kāḥ brāhṃṇaḥ nagrhapatayo* Divy 618.10.

Śrāvasteya, adj. (= Skt. Gr. id.), of *Śrāvastī*: *°yā baṇijah* Divy 34.20; *°yo baṇijo* 172.8; *°yaliḥ brāhmaṇaḥ ghapatibhiḥ* 618.21.

Śrāvasteyaka, adj., = prec.: *°kāḥ kṣatriyabrāhmaṇaḥ ghapatayaḥ* Divy 618.27.

śrāvika (prob. for *sr°*), root *sru*, caus.; but Mironov also *śr°*), *boil* (= *gaṇḍah*, prec. in Mvy, and Tib. *hbras*): Mvy 9488.

śrāvitaka, m. (Skt. *°ta* plus specifying *-ka*), *one that has been caused to hear* (the gospel): *tehi tadā °kehi sārddham kurvanti pūjām dvipadottamāṇām* SP 194.8 (vs). Cf. *saṃśrāvitaka*.

śrīyā = *śrī*; may be Sktization of Māndic *śrīyā* (AMg., at least as n. pr.), which may actually represent **śrīkā*; cf. *striyā* = *stri*, and § 10.6: *mahatiye śrīyāye*, with great magnificence, Mv iii.36.14; *tejasā śrīyāye jvalamānam* iii.379.9 (both prose; no v.l.); *tejena lakṣmyā* (most mss. *°mī*, may be kept) *śrīyayā* (most mss., Nobel *śrīyā*, unmetr.) *jvalantam* Suv 149.2 (vs); (*yā śrī Vaisṛavane . . .*) *yā cāsūrendra-śrīyā* (n. sg.) . . . *yā ca graheṣu* (so most mss.; Lefm. *kṛṣṇe ca yā ca*) *śrīyā* LV 130.19, 20. Cf. stem *Mañjuśrīya*, § 10.4.

Śrīyāmāti (= *Śrīrāmāti*, q.v.), of a devakumārīkā in the southern quarter: LV 389.7. Cf. *Śrīrāmāti*.

Ś(ī)ri, (1) n. of a devakumārīkā in the northern quarter: Mv iii.309.9 = LV 391.4 (read *Śiri* in both); one of four daughters of Indra, Mv ii.57.2 ff., see *Āśā*; (2) n. of one of the 8 deities of the Bodhi-tree: LV 331.21; (3) n. of the mother of the Buddha *Maṅgala*: *Śiri* (n.) Mv i.249.17; also *Śirikā* i.252.6 (vs); (4) n. of a brahman's daughter, in the *Śiri-jātaka*: Mv ii.89.19 ff. (*Śiri*, n., 89.19; *Śirikām* 90.4, prose; *Śiriye*, g., 90.5; *Śiri*, n., 91.4; *Śiri*, n., 94.2, 9, 11, v.l. *Śiri*); (5) honorifically added at the end of proper names, as in Skt. only at the beginning (*Sadbhāvaśrī*, as n. of a goddess, *Rājat*. 3.353, is not analogous); noted only in Mv: *Kolita-śiri* Mv i.62.10; *Rāhula-śiri* i.128.13; iii.258.15 ff.; 260.9 ff.; *Śyāma-°maka-°śiri*, see the names; *Kāśyapa-śiri* (the former Buddha) iii.243.16.

śrīkaṇṭha, (1) n. of some tree or woody plant: (*homaṃ cāstasahasraṃ tu khadirendhanavahninā*), *pālāśam cāpi śrīkaṇṭham bilvodumbara cākṣakam* Mmk 136.2 (vs); (2) n. of a *nāga* king: *Megh* 306.8; *Māy* 246.21.

śrīkāra, m. or nt. (cf. Skt. Lex. *śrīkara*, nt., the red lotus, *Trik.*, which uses Buddh. sources; also *Apte*), a kind of lotus flower: *śrīkāra-padmaṃ juhuyāt*, *padmaśrīya āgacchati* Mmk 712.20 (prose).

Śrīkūṭa, n. of a former Buddha: *Sukh* 5.15; (the same? could also be a contemporary or future B.) 70.15.

Śrīgarbha, m. (or semi-Māndic *śrīg°*), (1) a kind of gem, reddish in color: *śrīgarbhapiṇjalehi* (*padumehi*) Mv ii.301.4; in 302.3 read, *śrīgarbha-piṇjarehi* (*Senart* with mss. *-paṇjarehi*; so one ms., v.l. *śrīṣa-g°*, *Senart* em. wrongly *śrīṣa-g°*); *śrīgarbha-ratnam* Mvy 5961 = Tib. *rin po che* (= *ratna*) *dpal gyi* (= *śrī*) *sñin po* (= *heart, essence*); *śrīgarbhehi maniratnehi* Mv ii.311.6; similarly 318.4; *śrīgarbha-siṃhāsane* LV 51.4 (here of a throne occupied by the Bodhisattva in the Tuṣita heaven); id. RP 2.7 (here on earth, on *Grdhra-kūṭa*, near *Rājagṛha*); (2) n. of one or more Bodhisattvas: Mvy 666; Dbh 2.6; Gv 442.9; one that is predicted for Buddhahood under the name *Vimalanetra*, SP 21.11, 13; 26.5.

Śrīgarbhakūṭavīnāraditārāja, n. of a *Tathāgata*: *Megh* 310.2.

Śrīgarbhaprabhāsa, n. of a (particular) gem: Gv 413.16 (cf. *śrīgarbha*).

Śrīgarbhavati, n. of a lokadhātu: Gv 217.7.
 Śrīcintāmanidatta, n. of an author: Sādh 99.12.
 Śrītejas (°ja), (1) n. of a former Buddha: LV 5.5;
 (2) n. of a king: Gv 427.3 (vs; °ja-, m.c.); (3) n. of a nāga:
 Mvy 3360; Megh 306.4 (prose, but °jam, acc. sg.).

Śrīdhara, n. of an author: Sādh 328.9.

Śrīprabhā, n. of a girl, attendant on Subhadrā (1):
 Gv 52.2.

Śrī-(Śiri-)-prabhāsamati (so connect), n. of a
 Buddha: Gv 285.4 (vs).

Śrīrībala (printed °vala), n. of a king (previous birth
 of Śākyamuni): Samādh p. 59 line 25; p. 66 line 23.

Śrībhadrā, (1) (Śiri°) n. of a Buddha: Gv 257.13
 (vs); (2) n. of a nāga: Mvy 3352; of a nāga king, Māy 246.21.

Śrībhadrā, (1) n. of a female lay-disciple: Gv 51.16;
 (2) n. of a girl, attendant on Subhadrā (1): Gv 52.2.

Śrīmati, f., n. of a girl, associate (sister?) of Śrīsam-
 bhava (2): Gv 455.4 etc.; usually n. sg. °tiḥ etc., but °ti
 in list at the end 549.22, and acc. °tīm 466.11-12.

Śrīmati, (1) see prec.; (2) n. of a daughter of Ghoṣilla,
 married to Udayana: Divy 541.19 ff.; (3) n. of a member
 of (Bimbisāra's and) Ajātaśatru's harem: Av 1.308.10 ff.
 See also Śrīmati, Śrīyāmati.

Śrīmant, n. of a nāga king: Māy 246.20. Cf. next.

Śrīmanta (nom. °taḥ, MIndic for Śrīmant), n. of a
 mountain: Māy 253.31. Cf. prec.

Śrīmālā, n. of a queen: Lañk 222.19; 223.4; see next.

Śrīmālāsīmhanāda-sūtra, n. of a work: Śikṣ 42.12;
 prob. referred to as a deśanāpāṭha (q.v.) referring to Queen
 Śrīmālā, Lañk 222.19.

Śrīvardhana, (1) n. of a nāga king: Māy 246.21;
 (2) n. of an officer in charge of elephants for King Prase-
 najit: MSV ii.66.15 ff.

Śrīveṣṭa (Skt. Lex., and °ta-ka Suśr., resin of a kind
 of pine), some sort of edible substance: havi(ḥ?) pūrṇa(m?)
 śrīveṣṭa-madhuśīra-(q.v.)-payo-pakva-bhākṣādyāṃ... nir-
 yātaet Mmk 48.8.

Śrīśāna, n. of a yakṣa: Māy 236.26.

Śrī-(Śiri-)-samudra, n. of a Buddha: Gv 256.6 (vs).
 Śrīsamabhava [(1) = Samantaśrīsamabhava, n. of
 a Tathāgata: Gv 217.9; error, corrected 2d edition;]
 (2) n. of a boy, associate (brother?) of Śrīmati: Gv 455.4 ff.

Śrī-(Śiri-)-sumeru, n. of a Buddha: Gv 284.8 (vs).
 Śrīharīhara, n. of an author: Sādh 110.8.

Śrughnā, see Śru°.

Śrūṇana (nt.), dat.-inf. °nāya (to śrūṇati = Skt.
 śrūṇoti), for hearing, in order to hear: yo gacchate ...
 śrūṇānāya (so LaV-P. JRAS 1911.1072, for text śrāvaṇāya,
 no v.l.) dharmam imam evarūpam SP 252.10 (vs); WT
 keep śrāvaṇāya but cite their ms. K' as śrūṇārtha (which
 would be good metrically, but looks like a half-hearted
 'correction' of śrūṇānāya).

śrūṇoti, °nute, etc., semi-MIndic for śrūṇoti etc., see
 Chap. 43, s.v. śru. Also śrūṇute, m.c., LV 74.9 (vs).

śrūta, subst. nt., as in Skt., the (here Buddhist)
 holy word; cf. next, where the same mg. appears, as also
 in Pali sūta: (Rāvaṇaḥ) cinteti kim idaṃ ko °yaṃ deśitaṃ
 kena vā śrutam Lañk 8.16 (vs), after disappearance of the
 vision of Buddha instructing Mahāmāti etc., he thought:
 What was this (sight)? Who was this? Or by whom was the
 sacred word taught? Suzuki leaves deśitaṃ out of his
 translation, which is unsatisfactory in other ways.)

śrūtādhāra, adj. (Skt. śrūta plus ādhāra, not used
 in this sense in Skt.; = Pali sutādhāra, Jāt. vi.287.3),
 holding fast (retaining in their minds) the sacred word:
 SP 337.1 adhyāśayena sampannāḥ śrūtādhārāś ca ye nārāḥ.

śrūtāvin (śrūta plus -āvin, § 22.51), used like Skt.
 śrūtavant as periphrastic perf., who have heard: (ye...) śrū-
 pṇvanti dharmam atha vā °vināḥ SP 49.11 (vs), who are
 hearing or have heard the Doctrine.

Śrūtodgrahaṇa, n. of a dhāraṇī: Gv 66.12.

śrūṇute, see śrūṇoti.

1 śreṇika, adj. (cf. a-śreṇika), a (relatively) compli-
 mentary epithet of a wandering mendicant, always with
 parivrajakaḥ: ŚsP 615.12; 633.13; AsP 8.21; 9.10. But
 apparently not a Buddhist; his knowledge is 'limited',
 prādeśika, ŚsP 615.13, the superior to that of the aśreṇika.
 Cf. Rahder, JAOS 70.126. One might guess that śreṇika
 meant 'members of a guild or (non-Buddhist) order of
 monks'; but śreṇi is not a normal expression for a religious
 order. In AMg. sedhi (= Skt. śreṇi) is used of a certain
 stage of religious advancement among the Jains, and
 a-sedhi-gaya (= Skt. *a-śreṇi-gata) means one who has
 not yet attained that stage; see Ratnach. s.vv. Could
 aśreṇika equal AMg. aśedhigaya, and śreṇika, its opposite,
 one who has attained that stage? Two Jain terms used,
 and applied to Jain or other heterodox monks? This is
 only a guess, and prob. not likely.

2 Śreṇika, less commonly used for next: Mv 1.257.15
 (v.l. °ya); 258.3 (in 4 °ya); 286.17; 288.3; otherwise noted
 only in Mvy 3652, where it is not juxtaposed with Bim-
 bisāra, q.v.

Śreṇiya (see also prec. and next; = Pali Seniya),
 another name of King Bimbisāra, regularly accompanied
 by the latter: Mv 1.254.14; 256.14, 17, etc.; 289.16; ii.198.5
 (mss. seniṣo); 207.16; iii.437.1 ff.

Śreṇya = prec., with Bimbisāra: Mv iii.437.9, 13,
 16; 439.14, 15; 440.2, 7, 9, 11, 12, 13; 442.1, 4; 443.9
 (in same line Śreṇiya), 11, 16; 449.6, 10, 13; Divy 145.24 ff.;
 269.21 (vs); Māgadhā-śreṇya 269.19 (prose); 558.9; MSV
 1.264.7; regularly written Śraṇya in Bimbisārasūtra
 (q.v.), 121, line 2 of text et passim.

Śreyaka (corresp. to Pali Seyyasaka, Vin. ii.7.17 ff.),
 n. of a sinful monk, subjected to the nigrahanīya karma:
 MSV iii.5.2; 11.15 ff.

śreyatara, compv. (to Skt. śreyas; = Pali seyyatara,
 'usual form in post-canonical prose', Geiger 100.3, but
 not in PTSD), in mg. of Skt. superl., best (of more than
 two): yā yeva vo (10 sā eva no) °tarā ... Mv ii.54.6, 10 (vss).

Śreyasī, n. of one of the 8 deities of the Bodhi-tree:
 LV 331.21.

śreṣṭhaka, adj. (= Skt. śreṣṭha; unrecorded unless
 in Skt. n. pr. Bhūri-śreṣṭhaka, v.l. for °lka, best; °kaṃ
 bhojanam Divy 638.17 (prose).

Śreṣṭhamati, n. of a Bodhisattva: Gv 442.7.

śreṣṭhika (= AMg. sethiya, Pali setṭhi, Skt. śreṣṭhin),
 guild-leader, capitalist: Śikṣ 331.1 (vs; m.c.?).

Śreṣṭhin, n. of a householder of Śrāvastī: MSV
 ii.127.20; 139.6.

Śraṇya, see Śreṇya.

Śroṇa or Śroṇaka (= Pali Soṇaka, Son°), n. of a
 chaplain's son, friend of Arindama (acc. to Mv former
 incarnation of Śākyamuni; Pall, Jāt. 529, makes him a
 Paccekabuddha): Mv iii.450.6 ff. (Śroṇa 450.6, 12; °ka
 15 etc.).

Śroṇa Koṭikarṇa (= Pali Soṇa Koṭikanna), n. of
 an important disciple of Śākyamuni: Mvy 1058 Śroṇa-
 koṭi°, as cpd. (so also Mironov); Divy 3.8, 9, 12 Śroṇaḥ
 Koṭikarṇaḥ (°ṇo); 3.26, also 17.9, and colophon 24.8,
 Koṭikarṇas, alone; both names separately 4.12 ff., repeat-
 edly; Śroṇa alone 7.29 ff., repeatedly. See also Soṇa.

Śroṇa-koṭi-(or koṭi°)-vimśa (see also Kotivimśa;
 = Pali Soṇa Koṭivisa), n. of a disciple of Buddha: (°koṭi°)
 Mv iii.40.19; (°koṭi°) Mvy 1055b (so also Mironov).

Śroṇāparānta, m. pl. (= Pali Sunāparanta or Sun°
 [so SN comm. ii.374 bottom]; associated with Pali Punṇa
 Thera), n. of a people, located in the south; the city
 Kalīṅgavana, q.v., was located there: Gv 192.15. See next.

Śroṇāparāntaka (= Pali Sunāparantaka, MN
 iii.268.10, m. pl., = prec., q.v.: Divy 38.7 ff. (associated
 with Pūrṇa 1); they are described as fierce and violent,
 38.9 (as in Pall, l.c.).

śroṇi-kaṭāha, ŚsP 1433.21 °ham, or °kaṭāhaka, Śiks 211.13 °kam (citation of this same passage), m. or nt. (may be understood as acc. sg.), lit. *rump-pot* (see kaṭā-haka), = *pelvis bones* (seen in a śivapathika, q.v.).

śroṇi-bhaṇḍikā, or °bhaṇḍā (so mss.; cf. bhaṇḍikā; see BR s.v. bhāṇḍa, 3c), *hip-ornament*, made by goldsmiths: °bhaṇḍikā or °bhaṇḍā (mss., Senart em. °bhaṇḍikā) pi kriyanti Mv II.470.10 (prose).

śrota, m. or nt. (Sktization of MIndic sota, as in Pali, AMg., which historically represents Skt. śrotra; there is no Skt. śrotas, *ear*, which Weller 39 considers correct, except in the Lex. Trik.), *ear; faculty of hearing*: esp. śrotam avadadhata LV 409.10; (read) śrotam odhāya Mv I.10.8; avahita-śrotaḥ LV 442.1-2 and °tā Mv I.158.3 (on these and Pali equivalents see avadadhata); cakṣur anityam adhrvām tathā śrota (best mss. śrotra) ghrāṇam (etc.) LV 419.5 (vs); śrotābhāsam avagacchati Mv I.6.3, and others, see s.v. ābhāsa, *the range of hearing*; badhīrās tam muhūrtam śrotam pratilabhante Mv III.256.3, *got hearing*; viśuddha-śroto Mv II.382.24 (vs), cited as °śroto Śiks 304.7; śrotendriyeṇa . . . Mv II.383.2.

śrotaāpatti, °panna, see śrota°.

śrotā (f. for °śrotā = Skt. srotas), *opening, aperture*, of the ears or nose: yad asya karnaśrotābhyām tṛṇatūlakam prakṣipyā nāsāśrotābhyām niṣkāsyate sma LV 257.8 (prose), and others, down to (mukhadvāreṇa prakṣipyā) karnaśikā-śrotābhyo (here several mss. śrotobhi, but above almost all °tābhyām repeatedly) niṣkāsyate sma 11.

śrotāpatti, °panna, see sro°.

(śroṣyam, in RP 44.1 (vs) gītam na śroṣyam api vādyarutam na grāhyam, is surely 1 sg. fut. of śru-, *I will not listen to the song*; not a gdve. from the Vedic śruṣ-, despite the parallel grāhyam.)

Ślakṣṇa, m., n. of a mountain: Divy 103.2; 107.1-3; 113.5.

Ślakṣṇā, n. of a river: Divy 107.4, 6.

ślakṣṇita, denom. ppp. (to Skt. ślakṣṇa; cf. late Vedic °ṇayati and Pali o-ṣaṇheti), *made slippery*: yāva sānam °ṇitāni aṅgāni Mv I.7.12 (prose; em. but doubtless right).

ślaghate (in this mg. only Skt. Gr.), *wheedles, coaxes*: (putrapriyatām eva) manyamānena ślaghamānenaikavarṇāny ekayānāni dattāni SP 77.2 (prose), *coaxing* (his children).

[ślīpāda, m., *elephantiasis*: Mvy 9521; read (Skt.) ślīpada with Mironov and Bhik 17a.2; cf. ślīpadin Mvy 8792.]

[śleṣmika, adj., = Skt. ślaiṣmika, (disease) *due to* (disturbance of) *phlegm*: katham cikitsā kartavyā vāte pitte śleṣmike tathā Suv 177.10 (vs), so Nobel. But the meter is bad, and I think we should read vātike paittike tathā for the 2d pāda, with best ms. except that it reads yettike for pal°. Diseases of phlegm were, in the orig. reading, mentioned in the 2d pāda of the next line, where, contrary to Nobel, I would read with 2 mss., Incl. the best, kaphavyādhiprasāntaye (v.l. kaphaja-vyā°). The four pādas then present the same four topics, and in the same order, as in 179.7-10 below.]

Śvabhṛapada, n. of a man (unknown elsewhere): Karmav 78.16 (v.l. sūtrapada).

śvas, adv. (usually *tomorrow* as in Skt.; cf. śuve etc.), *yesterday*: yathādyā śvo vā parinirvṛtam anusmarāmi SP

157.7 (prose); adya śvo vā 158.8 (vs, corresp. to prec.); samanushmarāmi yathā adya śvo vā 219.9 (vs). Note that Skt. kalyam, *on the morrow*, also = *yesterday* acc. to a Lex.; and JM. kalla(m) has both mgs., *yesterday* in Jacobi, Ausgew. Erz. 11.32; 54.8; *tomorrow*, 50.20; 60.29.

śvasana, *trunk* of an elephant; see gaja-śv°.

śvasā, n. sg., *mother-in-law*: Mvy 3894 = Tib. sgyug mo. Evidently for Skt. śvasrū with ending modified by that of śvasā (svasr), *sister*; MIndic forms of the two words resemble each other more closely, cf. Pkt. sussū with susā, *sister*. Mironov reads śvasā in Mvy; but the mg. is certainly *mother-in-law*, as shown not only by Tib. but by the position of the word, after śvasura.

Śvāsa, n. of a nāga, previous birth of Dhṛtarāṣṭra (mahārājan): MSV I.260.18 ff.

śvāsa-viṣa, m., *a snake whose breath is poisonous*: (ye ca drṣṭivīṣā) āśivīṣāḥ śvāsavīṣāś cāgnijvālān utsrjanti sma LV 317.9 (prose).

? śvāśopavāśaka, or °ika, adj., should, I think, be read in Mv III.71.16 (prose; Senart sopavāsika) and 83.11 (vs; Senart māśopa° with mss.). At least the cpd. must begin śvāsa°, and Senart's interpretation cannot be accepted. In description of wretched victims of ogresses, after imprisonment and torment: 71.16 (mss.) susvāśopavāśikānām (v.l. sāśopa°) dirghakeśanakhāśmaśrūṇām (pūṭikhandaśvanānām, em.) etc.; in 83.11 (vs) text with mss. māśopavāśikānām (v.l. °vāśak°; read śvāśopa°) virūḍhanakhakeśaśmaśrūṇām (mss. virūha°). Our cpd. may mean *devoted to sighs, subject to sighs* (cf. upavāsa, Obliegen, sich Hingeben, Schmidt, in Samayamātrkā 5.82 kalahopavāśair, vyasanopavāśair); or else *fasting from* (barely able to get) *the breath* (of life), cf. śvāśaśeṣa, Rājat., with (nothing but) *breath left*, BR s.v. śvāsa.

Śveta, n. of a Pratyekabuddha: Mmk 64.13.

Śvetaka (Skt. as adj., see setaka), n. of a nāga (cf. Skt. Śveta, id.): Mvy 3326; of two nāga-kings, Māy 247.15.

Śvetaketu (= Pali Setaketu), n. of a previous incarnation of Śākyamuni in the Tuṣṭita heaven: Mv I.337.14, 18; LV 10.16.

śveta-paṭa, nt., *a white cloth*; see s.v. Indra-paṭa.

Śvetabhadra, n. of a nāga king: Mmk 18.12.

śvetavarṇā (most mss. sveta°), Divy 263.9, acc. to Index an astrologer's instrument, acc. to pw 7.379 chalk; what is clear is that it is something used in astrological calculation; see the passage, s.v. gaṇitra.

Śvetavalākā, n. of a town: Mv III.394.4.

śvetāsthī, nt., with durbhikṣa, lit. *white-bone*, a kind of famine: Divy 131.21 (see s.v. cañcu); 24-132.3 śve° nāma durbhikṣam tasmin kāle manuṣyā asthīny upasamhṛtya tāvat kvāthayanti yāvat tāny asthīni śvetāni samvṛttānti tatas tat kvātham pivanti; idam śvetāsthī durbhikṣam ity ucyate; similarly MSV I.250.13.

Śvetikā, n. of a city: Karmav 80.4; corresp. to Pali Setavyā, see Lévi's note. Home of Padāśva, q.v.

Śveturāṣṭra (! twice; both mss. have śvetu° both times), n. of a former Buddha: Mv III.235.2.

śvelā, a high number: Gv 106.10. Cf. next.

śvelu, m. (or f.; v.l. śvāllu, but Mironov śvelu), a high number: Mvy 7891 = Tib. zal zul, cf. prec. and svela. Cited from Gv, which reads khelu, q.v., in 133.21; the orig. form was possibly svelu.

S

ṣaṭkikā (Skt. ṣaṭka, Pali chakka, plus -i-kā), *set of six*, *hexad*: MSV III.83.8.

ṣaṭpañcika, adj., *consisting of six or five*: °kayā vācā dharmadeśanāyāḥ Mvy 8426; refers to situation of Pali Vin. IV.22.17 (uttari-chappaṇica-vācāhi).

Ṣaṭpura, n. of a locality: Māy 47.

ṣaḍ-ākṣari, (1) n. of a magic formula of six syllables (om maṇi padme hūm, Kv 76.6): Kv 67.3 ff.; 74.15 etc.; 76.4 etc.; (2) n. of a rākṣasi: Māy 243.29.

Ṣaḍaṅga (misprinted Saḍ°), n. of a nāga king: Māy 246.19.

ṣaḍabhiñña, adj. Bhvr., possessing the six abhiñña: SP 90.7; 129.10; 150.2; 155.2; 180.1; see s.v. *traividya*.

ṣaḍ-āsīti (= Pali chaḷāsīti), 86; cf. *catur-āsīti*, and §.19.35: Mv III.96.23 = 101.4 and 6 (vs, metr. indifferent). **ṣaḍi**, as (stem-form of Skt. ṣaṣ, *siz*: LV 414.19: 420.1 (vss); see §.19.24.

ṣaḍvargika, m. pl., = °varg°: Divy 329.19; Av II.139.8; MSV II.99.3; 199.13 ff.

ṣaḍvargiya, m. pl., = next: Divy 306.28; 307.6 ff.; 489.20 ff.

ṣaḍvārgika, m. pl. (= prec. two and Pali chab-baggiya), *members of the group of six (monks)*, see Childers and PTSD: Mvy 9255 = Tib. drug sde. Their names are given 9471–6: Nanda, Upananda, Punarvasu, Chanda, Aśvaka, Udāyin; the Pali list agrees only in part. Nanda and Upananda also belong to this group in Divy; see s.v. *Nandopananda*. In Pali they seem to be represented as followers of the Buddha, though very imperfect ones, often transgressing rules of propriety. In BHS, at least in Divy, they seem to be heretics from the Buddhist standpoint.

sa-, inseparable prefix in 'pleonastic' positive use, as opp. of neg. (= Pali id., see Childers); *sace(t)*, *saca*, *sacchambita*, *saśakya*, *sāntarabāhis*, *santika* and *sā*° ('ke), see s.v.v.: (lokapālān yakṣarākṣasa-)gandharvabhujagaṇa-saparivṛtān LV 209.19 (prose), *attended by crowds of...*; *paribubhukṣitā* (so Senart em., mss. *paribhuk*°) *sma sapipāsītā* (Senart em. *sampi*°), but no such cpd. is recorded) *sma* Mv I.8.2 (prose), *we are hungry, we are thirsty*; *ayogudā hi agnismim yathā-d-iva* (so mss.) *sa-tāpitā* (so mss.) Mv I.15.15 (vs); this could be interpreted as m.c. for *saṃtāpitā(h)*, which Senart reads (unmetr.) by em.; *sa-prthagjanasevitam* (dharmam) Mv I.33.13 (vs); *sajaḍaḥ sajaḍatara bhavati Śikṣ 152.12* (prose), *he is stupid, very stupid*. Cf. *sajyotibhūta*, *satejobhūta*, which do not require similar interpretation. (In *sayyathidam*, °thāpi, etc., the pronoun *sa*, *tad*, is concerned.)

saṃyathidam = *sayya*°, q.v.: Māy 251.4. Cf. next. **saṃyadhāpi nāma** = *tad* (say-)yathāpi nāma, see s.v. *yathāpi* 2, and cf. prec.

Samyamanī, Divy 60.15 (aśīti-varṣasahasrāyusām manuṣyānām Śaṅkha nāma rājā bhaviṣyati) °nī-cakravartī (so text, as cpd., with capital S-, but Index °manin, ruler) *caturantavijetā dhārmiko dharmarājā*... May not °manī-cakravartin mean *emperor of* (residing in) *Samyamanī* (Yama's city)?

Samyuktaka (nt.) = next: Divy 333.10. Also occurs in names of sections of the Madhyamāgama; see e.g. *Samādhi-samy*°.

ṣaḍ-vālaka, m. or nt., n. given to the specially strong gate built by Śuddhodana to guard the Bodhisattva; *having six bars* (?); perh. read °vāra-ka, but even this does not seem closely paralleled in the required mg.: Śuddhodanena rājakumārasya ṣaḍvālako (no v.l.) nāma dvāro kārāpito pañcapuruṣasātehi apāvurīyati Mv II.157.19; tena (sc. yakṣeṇa) °ka-dvāram (here by em.; mss. paṭṭālaka-dvāram, or only ṣa-dvāram!) apāvṛtam, ghoṣam ca nighṛtam 161.3.

Ṣaḍviṣaṇapāta, n. of a former Buddha: Mv I.140.12.

ṣaṇṇa = Skt. ṣaṇḍa, *thicket*: nānādvijñānādītavṛkṣa-ṣaṇṇe (Bhvr.) vane viśokā muditā ramāmi Gv 408.4 (vs). See §.2.16.

ṣaṣṭikodana, (cheap) porridge made of quick-ripening rice (Skt. ṣaṣṭika, °kā): AsP 239.3, 4.

ṣaṣṭo (ṣaṣ- plus -tas), so read with v.l., as quasi-abl. to ṣaṣ-, in relation to the six (senses): ṣaṣṭo (Senart °tho) *adhipatī rājā* Mv III.384.6 (vs), *he that is overlord in relation to the six (senses) is a (true) kṛg*; answers the question of line 3, *kim adhipatī rājā* (so mss.); corresp. Pali, Dhṛp. comm. III.233.3, *cha-dvārādhīpatī rājā* (also refers to the senses; dvāra is used in Pali of their outlets).

[**ṣaṣṭhi**, in Mv II.21.2 (vs): (atra kim kārāṇam uktaṃ yaṃ sapta kramate kramān, na ca aṣṭa na ca ṣaṣṭhi atra āgamanam ṣṛṇu, ... *why he takes seven steps, and not eight or...* (?) Senart em. ṣaṣṭi, *sixty*, which seems to be correct; see P. Mus, Barabudur 492, 480; Mv I.318.10 *caṅkrama-ṣaṣṭhi, a promenade of sixty paces*. The only alternative, so far as I see, would be the unattractive one of understanding the ordinal ṣaṣṭhi in the mg. of the cardinal, *six*; the sense would, to be sure, then be simple.]

S

Samyuktāgama, m., n. of a section of the canon, = Pali SN: Mvy 1424.

saṃyoga (m., = Pali id.), *binding, attachment* (in bad sense): (iyaṃ dṛṣṭhī samrāgāya samvartate nāsamrāgāya samdvēṣāya) *nāsamdvēṣaya sammohāya nāsam-mohāya saṃyogāya nāsaṃ*° Av II.188.9.

saṃyojana, nt., once (Gv 387.3) °nā (= Pali °na, or saññojana, Pugg. 22.11 ff.), *fetter*, as binding to existence, to misery: *parikṣiṇa-bhava-°na ity ucyate* (Buddha) LV 425.21; without listing or number, °nāḥ Ud III.6; (sg.) IV.29; xv.6 (pl. ?); xx.1; sāvaśeṣa-°na (kālaṃ kṛ-) Divy 302.21; 553.24; 555.27–8, (to die) *while having* (some) *fetters remaining*; °nam Mvy 2134, foll. by *bandhana*, *anuśaya*, *paryutthāna*, *upakleśa*, *paryupasthāna* (read with var. *paryavasth*°); cf. °na-bandhanānuśayopakleśa-paryavasthānānām Bbh 202.20; na °nayā (by any *fetter*) *bandhanānuśayaparyavasthāna-vaśagatāḥ* Gv 387.3; there are 10, as in Pali (see PTSD, order slightly diff.), listed AbhidhK. LaV-P. v.84 and 87, in two groups (also in Pali), called *avarabhāgiya*, q.v. (viz. *satkāyadrṣṭi*, *śīlavrataparāmarśa*, *vicikitsā*, *kāmacchanda*, *vyāpāda*), and *ūdhvabhāgiya*, q.v. (viz. *rūparāga*, *āruṇyārāga*, *auddhatya*, *māna*, *avidyā*); the first three are also specially listed as three *saṃyojana*, e.g. Lañk 117.14 (with *vicikitsā* as No. 2 and *śīlavrata*° as 3, as in Pali), for reasons explained AbhidhK. op. cit. 85–87; they are prob. meant by *trīṇi °nām* (tyaktvā) Mv I.192.7 (vs); *trayaṇām °nānām* MSV II.86.11; Divy 534.3; but Divy 533.28 may intend to name

rāga, dveṣa, and moha as 3 samyojana (but there is prob. a lacuna in text, read as in MSV II.87.1–2); Divy 533.24–25 also speaks of pañcānām avarabhāgiyānām °nānām prahāṇād, without listing them; same MSV II.87.7; further, Divy 95.22 knows nine samy° (see s.v. *visamyojanaka*), which no doubt refers to the nine listed AbhidhK. LaV-P. v. 81 f. (shortly before the place cited above), viz. anunaya, pratigaha, māna, avidyā, dṛṣṭi, parāmarśa, vicikitsā, Irśyā, mātsarya; cf. Irśyā-mātsarya-°na-saṃprayuktā devamanuṣyā Mv 1.350.8.

saṃrajanīya, adj. (= next), *pleasing, causing pleasure*: °ya-vastu-saṃrāgaṃ ca karoti (subject, tṛṣṇā) Dbh 50.7; °yām vividhām kathām vyatisārya (in cliché recorded under next) Karmav 27.1. Should the latter, perhaps also the former, be emended to the usual saṃrañj°? (In Mvy 2941 text saṃrajanīyaḥ, evidently misprint; Index saṃrañj°, and so Mironov, no v.l.).

saṃrañjana, only f. °nī with kathā (= *sārāṇīya*, adj., q.v. for discussion; cf. also prec. and next), *pleasing, courteous, friendly*: °nim (vividhām) kathām (vyatisārya, or another ger.) Divy 70.11 etc., see list of passages s.v. *saṃmodana*.

saṃrañjanīya, adj., = prec.: °yaḥ Mvy 2941 (so Index, and Mironov, text misprinted saṃraj°); (tathā-gato...) °yām kathām pravartayati LV 416.14; with dharma, as Pali sārāṇīya (see *sārāṇīya*) with dhamma, °yām dharmam samādāya vartataḥ (3 dual) Divy 404.15 (the sequel shows that it consists of mutual attentions); °ya-dharmesv anuvartanāt Śīkṣ 183.17, *conforming to sociable (companionable, pleasing, friendly) principles (of conduct)*.

saṃrāgayati, °geti (cf. *ārāgayati*, q.v., which = Skt. āradh°, as this resembles *saṃrādha*(ya)ti; see also *virāgayati*), primarily, *says pleasant things to; so thanks*: (Vāsavadattā dṛṣṭasatyā Upaguptam, who had brought her to the truth) saṃrāgayanty uvāca: (there follows a vs, printed as prose) tayānubhāvāt pihitāḥ sughero hy apāyamārgo... nirvāṇamārgaś ca mayopalabdhāḥ Divy 355.22.

saṃrādhanā (nt.; to next, n. act.), *felicitation, or thanks*: °na-vyagrakarāgradeśair Jm 214.21 (vs), (people) with the ends of their arms (hands) occupied (i. e. clapping) in applause (of either felicitation or thanks, at the recitation of sacred texts).

saṃrādha(ya)ti, °dheti (cf. *saṃrāgayati*), *felicitates*: te dāni rājānam °dhenti (so, or °dhyanti, read °dhanti?, mss.; Senart em. to āroceti, the reading of I.226.14); lābhā te mahārāja sulabdhā yasya te °yam mahāpuruṣo kule utpanno Mv II.29.17, these (gods) now congratulated the king: You have won great good fortune, O king, in that this Great Person (the Bodhisattva) has been born in your family; in Mv II.403.18 Senart reads: bodhisattvo Kālam nāgarājānam (his em. of these words seems necessary) saṃrāgeti (but mss. saṃrādhati, proved essentially right by II.29.17); evam etaṃ... mahānāga, adyāham... abhisambudhiṣyam (v.l. °buddhiṣyam).

saṃlakṣaṇā (= Pali sallakhaṇā, discernment, consideration: cintā katamā? praviveke dharmanidhyānā-bhīratasya) arthābhydhānā-°nāṇīcayāḥ Bbh 83.6, *determination, by deduction and consideration, of the meaning (of dharma)*.

-saṃlagnikā (to Skt. saṃlagna plus -ka, fem.), (position of) *joining or holding together*: na hasta-saṃlagnikayā (antargrahaṃ pravakṣyāmaḥ, °he niṣatsyāmaḥ) Prāt 531.15, 16 = La Vallée-Poussin, JRAS 1913.844, Stein ms. fragm. 1.1.35, 36; Mvy 8554 = Tib. lag pa mi sbrul, not with joining of the hands.

saṃlaptaka, m. (to ppp. of Skt. sam-lap-, plus -ka), one with whom one holds friendly conversation(?): Mvy 2712 = Tib. phebs par smra ba, acc. to Das to ask to come, to invite; Jā., to salute, also to speak politely; MSV II.131.12

saṃlaptakena saṃlaptakasya (as with ālaptaka, q.v.); yathāsaṃlaptikayā, adv., according as (you have) a close friend, MPS 13.8.

[**saṃlambha**, only for sālambha, q.v., in Das, Tib. Dict.]

saṃlāpayati, talks nonsense or the like (unrecorded in depreciative mg.): °payan vadatīti (if he says of a preacher, 'he babbles when he talks') dharmam pratikṣī-pati Śīkṣ 96.11.

saṃlikhi(n), adj., given to severe austerities: °khiś ca bhavaty alpabhāṇḍo °papariṣkāraḥ Bbh 239.11 (prose); Tib. yo byad bsñuṅs pa, see **saṃlekha**; ed. note suggests saṃlekhi, but note AMg. saṃlihaṇa, nt. (n. act.), from the same base.

saṃlikhita, adj. or ppp. (not in Skt. or Pali; = AMg. saṃlihiya, ppp. to the noun saṃlehaṇā = Jain Skt. saṃle-khaṇā; see prec.; Pali has saṃlekha = **saṃlekha**, q.v., and °lekhitācāra), strictly, severely controlled, restricted: in a cliché describing brahmacāryam, ekānta-saṃlikhitam... Mv II.117.17; 140.2; III.50.10; 214.16; 217.9; 218.5 etc.; of food, nāṭisaṃlikhito bhavati Śīkṣ 127.19, he does not limit himself (in food) too much; 128.1, see s.v. *kuśala-pakṣa*.

saṃliyanā (= Pali sallī°; Skt. °yate plus -anā), timidity, disheartenment (PTSD wrongly stolidity): viśāradaś cāhu tadā prahrṣṭaḥ °nām sarva vīvarjayitvā SP 57.9 (vs); prakāṣayet sūtram idaṃ hi loke na cāpi °na (m.c.) tasya kācī 282.4 (vs).

saṃluḍita, ppp.-adj. (Skt. °lūlita and °lūḍita, in a-sam°, not disarranged (of hair): (keśāḥ...) °dītāḥ sama-sadrśasthānasamsthitāḥ Gv 402.14; asaṃluḍitakeśa, v.l. in both edd. for asaṃlul°, Mvy 345 (an anuvyañjana).

[**saṃlūṣitā** SP 85.9 (vs), read jvālūṣitā with WT, = jvālā-uṣitā(h).]

saṃlekha, m. (= Pali saṃlekha; cf. **saṃlikhi**, °khita, sālekhiha), severe frugality, austerity (as to the necessities of life): °khaḥ Mvy 7012 = Tib. yo byad bsñuṅs pa; saṃlekha-caritā asme(?) SP 272.4 (vs), or with WT (and their ms.) saṃlekha-vṛtti-cāri sma; °kham mā prabhāse tvam Śīkṣ 354.12 (vs); dhutagaṇa-°khe °nuvartana-tā ŚsP 1462.21 (prose).

saṃlobhana or °nā (to Skt. saṃ-lodh- plus -ana), enticement, seduction: Māraduhitaro... bodhisattvasya °nārtham... abhāṣanta LV 321.17 (prose).

saṃvara, m. (= Pali id.; cf. a-saṃvara and saṃvāra), (1) restraint, control, obligation, vow: Mvy 1608 (text erron. saṃvāra); 1632; 7010 (in all these = Tib. sdom pa restraint, obligation, vow), 9363 (= Tib. sdom po or sdom ba); LV 159.8 (vs) śīlaguṇa-saṃvaru (n. sg.); 379.14 (prose) saṃvaram (acc.; sc. from sin, atyayato) āpadyate; similarly Divy 617.22, 24; Mv I.104.14 deśayanti dama-dāna-saṃvaram (mss. °ra); samātta-saṃvarasya Śīkṣ 15.1; prātimokṣa-saṃvara-, the moral restraints imposed in the code called Prātimokṣa (= Pali pātimokkha-saṃvara) Mv III.51.17–52.1; Śīkṣ 17.7 (not by this alone can a Bodhisattva attain enlightenment); Bbh 155.26; KP 134.2; Ud xxxII.27 prātimokṣe ca saṃvaraḥ; Mv III.52.8 (akuśalā dharmāḥ...) teṣāṃ saṃvarāya; 423.3 ff. cakṣuṣā (śrotreṇa, ghrāṇena, etc.) saṃvara; śīlasaṃvara- Mv I.143.1; Dbh 96.15; Jm 15.5; saṃvara-śīla-, morality consisting of s°, Bbh 138.24; 152.19; KP 103.3 tatra na saṃvaro nāsaṃvaraḥ; Dbh.g. 52(78).30 °ram samupācāret; RP 28.12 (vs) śīlaprayoga saṃvarakriyā ca; LV 31.15, 16, 17 kāya-, vāk-, manah-s° (see *saṃbara* 1); (2) rule, prescription (an extension or specialization of prec., found only in neg. a-saṃvara, q.v.); (3) (treated as nt. in Divy 111.3, n. sg. °ram; the only distinctive occurrence), provisions (of food): Divy 110.26 saṃvaram cāropaya; 111.1, 3; Prāt 500.5 piṇḍapāta-saṃvaram (acc.), provisions for a meal; (is this mg. also an extension of 1, regulation, requirement?); (4) n. of an asura: Suv 162.12 (acc. to

Nobel, Tib. seems to suggest reading *Samvara*; cf. also *Sambara*); (5) n. of a hell: Kv 50.4 *saṃbare* (so printed) *mahānarake* (read *śāmbare*?).

saṃvarṇana, nt., and **ṇā** (= Pali *saṃvaṇṇana*; Skt. *ṇa* once, BR, *description, narration*), *praise, laudation*: *bodhisattva-ṇam* Gv 503.9 (prose); *tathāgata-dharmasya...ṇam* karoti SP 34.5 (prose); *gupa-ṇam* nāma doṣāṇām ca nigūhanam Jm 102.2 (vs); karoti *ṇa* (acc.; m.c.; could be nt. or f.) SP 220.14 (vs).

saṃvarta (m.? to *saṃvartati* 1), (period of) *devolution, destruction* of the world, with or sc. kalpa: *ṭa-kāla-samaye* Mv 1.52.4, by a somewhat doubtful em.; the parallel is *vivartaniya-kāla*° 6; passage is similar to Mv 1.338.14 ff. (see s.v. *vivartati*), where *saṃvartamāne*... *loke* is read for this; for other passages see s.v. *vivarta*.

saṃvartaka, adj., (1) (to *saṃvartati* 1) *world-destroying*: *ṭkā pi vātā* Mv 1.236.15 = 241.9; so Senart both times, with mss. in 241.9, while in 236.15 mss. *ṭanā*, q.v.; (2) (to *saṃvartati* 2) *conducive, leading* (to, dat.): *anarthāyāhitāya* *ṭkam* bhaviṣyati Lāṅk 255.10 (prose).

saṃvartati, *ṭe* (1) (= Pali *saṃvaṭṭati*) *devolves, comes to destruction, opp. vivartati* 2, q.v. for passages; cf. *saṃvarta* and other prec. and foll. items; (2) (= Pali *saṃvaṭṭati*, not confused with *saṃvaṭṭati*), *tends, is conducive* (to, dat.): *duḥkhakṣayāya* *ṭati* Mv 1.246.13; *abhedyaśayātāya* *ṭate* LV 31.13, similarly 14 ff.; *duḥkhāyāhitāya* *ṭante* Bbh 7.10; *cittasthitāya* *ṭate* 188.6, etc.

saṃvartana, (1) adj., = *saṃvartaka* (1), q.v.: *ṇā pi vātā*, mss., Mv 1.236.15 (vs; Senart *ṭkā*); (2) (to *saṃvartati* 2) subst., and perh. adj., (the) *conducting, leading* (to, in comp.): *atyantasukhasarvajñatābhūmi-ṇāya* *pari-nāmaya*ti Śiḥs 215.5, *develops so as to conduce to*...; *sarva-bodhisattvasaṃbhāra-ṇa-cittā* (Bhvr.) Gv 279.20 (here *ṇa* could be transl. as adj. or subst.).

-saṃvartanaka, f. *ṭkā*, adj. (cf. prec. and Pali *saṃvattanika*), *conducive* (to, in comp.): *upasama*-(with mss., for *ṭsama*)-*saṃvartanikā* (of the *madhyamā* *prati-padā*) Mv 1.331.8, 11, 15 (mss. *ṭtikā* for *ṇikā* each time).

saṃvartanī, (1) (to *saṃvartati* 1; cf. *vivartanī*), (periodic) *destruction* (of the world): *tejaḥ-saṃ*° Mvy 8285, *ap-saṃ*° 8286, *vāyu-saṃ*° 8287; Tib. *hjiḡ pa*, *destruction*; *daśadīśam* (in all directions, *un.versal*) ca *vāta-ṇīm* *tejaḥ-ṇīm* *ap-ṇīm* *adhiṭṭhīṭhātī* Dbh 91.27; *tejaḥ-ṇī* *prādurbhaviṣyati* AsP 180.7, repeated below; *kalpa-ṇyam*, loc., Divy 231.14; *bhājana-saṃ*° AbhidhK. LaV-P. 11.181; (2) acc. to Tib. (*ḥdu ba*, *assembling*) and Foucaux, *assembling*: LV 19.10 na *bodhisattva ādipravṛtte* *loke* *sattva-ṇī-kālasamaye* *mātuḥ* *kuḥṣim* *avakrāmati*, *not when the world has just begun to evolve, at the time of assembling of creatures*; this is a meaning which *saṃvartanī* also has, acc. to LaV-P., AbhidhK. 11.182 note; in LV, however, if we could assume a mistake of Tib., we might render *at the time of world-destruction*, as under 1, this being not identical with *ādipravṛtte* *loke*, but another time when the B. *does not enter his mother's womb*; (3) (to *saṃvartati* 2; cf. Pali *saṃvattanika*) *conducive* (to; prob. adj.): (*dakṣiṇām*...) *svarga-saṃvartanīm* Divy 229.12, 502.12. See next.

saṃvartaniya, (primarily) adj. (but see below; § 22.20; cf. Pali *saṃvattaniya*, *ṭkā*; also prec. items), *conducive* (to, in a cpd., prec. by complement): *dharma-vyasana-ṇiyena* *karmābhisamkāreṇa* SP 312.10, *by performance of actions conducive to injury to the Doctrine*; (*ānantaryāṇī*) *narakakarma-ṇiyāni* *karmāṇi* Divy 260.8, *deeds which conduce to deeds (leading to) hell*; *niraya-ṇyam* *karma* Śiḥs 167.9; (*karmāṇi*)... *apāya-ṇyāni* Vaj 34.18; *karma alpāyuh-ṇyam* *Karmav* 30.6, and long list of parallels in same ending; *sarvajñatā-ṇyam* *kuśalamūlam* Gv 18.19; (*Avalokiteśvarāya*...) *bahuparivāra-ṇiyāya* Kv 11.15 (*who is conducive to an ample retinue, sc., for his worshippers*?); (*dānaṃ* *dadāti* *mahātyāgabhogāvipāka*)-

pratilābhasaṃvartaniyam Divy 482.8, *conducive to attaining the fruition of*..., and long list of such terms, all ending *-vipākapatilābha*- (in line 9 *lābha* omitted by obvious error)-*ṇiyam*, qualifying some kind of *dānaṃ*; *kim asya dārakasya rājñāḥ* *ṇiyāni* *karmāṇi* *na veti?* *paśyati*, *santi* Divy 579.28, *has this boy deeds conducive (? conforming, suitable) to (becoming) a king or not?* *he saw, he has!* (and the boy was made king); *puṇyābhisamkāram* *prasaved buddhajñāna-ṇiyam* SP 337.4; here construable as adj. with *puṇyābhi*°, but seems clearly subst. in (*sa* *kulaputro vā kuladuhitā vā*) *prasaved buddhajñāna-ṇiyam* (*what is conducive to Buddha-knowledge*) *aprameyam* *asamkheyam* *aparyantam* SP 339.11; in absolute use, without indication of complement, *ṇiyam* *kuśalamūlam* *upacnoti* Av 1.214.1, *he accumulates a root of merit conducive* (to the proper result); seems to be used both as subst. and absolutely, without complement, in Mv 1.111.17, (having lived in pleasure many years in the city of the *kiṃparas* with their princess *Manoharā*), *sarvodyāneṣu* *ṇiyam* (one, ms. *ṇīye*) *anubhavitvā*, *having experienced what was 'conducive' (conforming, suitable, to be expected?) in all the parks, (he said to M.)*.

saṃvardhaka, m., *ṭkā* (to Skt. *saṃvardhayati* plus *-aka*; one questionable occurrence in Skt., see pw), *one who fosters, rears*: *sa te... kalyānamitra-janakas* *tathāgatakule* *ṭkaḥ* Gv 528.14; (*bodhisattvāṇām*) *vīryapāramitā* *ḍhikā* Gv 526.4 (both prose); *ḍhikā* (like a mother) also AbhidhK. LaV-P. iv.214.

Samvartitā, the verse-equivalent of *Suvartitaratī-prabhāsaśrī*, q.v., in the prose story: *ṭākhyā* *duhitā* Gv 428.4 (vs).

saṃvasana (nt.; to Skt. *saṃvasati* plus *-ana*; once in RV only), (*co*)-*habitation, dwelling together* (with, or in): *dirghordhva-ṇa-saṃbhavam* (adj., *originating in long dwelling in lofty surroundings*) *kalyānamitropasamkrama-ṇam* Gv 242.8; (*aparanta*, read *ṭānta*)-*kalpa-bodhisattvacarya-ṇena* (*involving, leading to, dwelling or association with the course of bodhisattvas of future ages*) *kalyānamitropasamkramaṇena* 242.20; (*sarvakalpabodhisattvacarya-ṇa*)-*saṃvāsa-ṇa-mahāpranidhāna*- 267.16, *great vow to dwell in association with*...; *sarvataḥgata-viśaya-saṃvasana* (adj., *that involves dwelling in the realms of all T.*)... *vihāreṇa* 533.6.

-saṃvācaka, adj., and **ṭikā**, subst. f., (to Skt. *saṃvac-* plus *-aka*, *-ikā*), in *hastā-saṃ*°, *talking with the hands*, by signs (by or to the deaf): *ṭcakaḥ* (presumably personal) Mvy 7685 = Tib. lag *brdaḥ* *byed pa*, *making hand signs* (follows *eḍamūka*, q.v.); *ṭikā*, subst. (the process), *badhīrām* *ṭcikayārtham* *grāhayati* Bbh 145.6, *by hand-conversation he makes the deaf understand the meaning*.

[**saṃvācya**, corrupt, Divy 70.1; acc. to Index *having lived among*, but read some synonym of *gatvā* 73.15; perh. *saṃcarya*? The two passages are practically identical: (*vinipātām na*) *saṃśyati*, *kim tarhi* (73.15 tu) *devāṃś ca manuṣyāṃś ca saṃvācya* (73.15 *gatvā*) *saṃśrya* (70.1 mss. *saṃvṛtya*) *pāścīme* *bhave* (73.15 om. *pa*° *bhave*) *pāścīme* *nikete*... *pratyekabuddho* *bhaviṣyati*. Mr. D. R. S. Bailey informs me that Tib. reads in 70.1 *mtshams* *sbayar cñ ḥkhor nas*, normally = *pratisaṃdhiṃ* *grhītva* *saṃśrya* (preceded by loc.), and in 73.15 the same preceded by *ñiṇ*, for the two gerunds.]

saṃvāra, = *saṃvara*: Mvy 1608; so also Mironov; see s.v. *tāpa*.

saṃvāsana (nt.), some kind of medical treatment, perh. *fumigation* (lit. *perfuming*):... (*snapanam*) *ṭsanam* *saṃvardhanam* *varṇaparīśodhanam* *balasaṃjñanam* *prajāñāni* Gv 152.11.

-saṃvāśika (in Pali *ṭsaka*, or *ṭsa*), see *a-*, *nānā-*, *saṃāna-*, *steṇa-saṃ*°; also = *saṃāna-saṃvāśika*, q.v.: *ātmānaṃ* *saṃvāśikam* *sthāpayati* MSV 11.179.7.

-saṃvāśya, see *a-saṃ*°.

saṃvāhita (nt.; orig. ppp. of Skt. saṃvāhayati), one of the arts mastered by the Bodhisattva as prince: ... mālyagranthane °hite maṇṭrāge ... LV 156.16. Skt. saṃvāhana suggests *shampooing*; but acc. to Tib. rluñ yab gyob pa, *waving of fans*.

saṃvidyate (= Pall saṃvijjati = Skt. vidyate; pw is not justified in saying 'esp. in questions and with neg.'), is found, exists; often virtually = asti: saṃvidyayanta (= °dyante, § 38.21) ima āsana LV 115.9 (vs); saṃvidyanta (read so, transposing daṇḍa before this) imāny ... atirikāny āsanāni, saced ākāṅkṣasi, niṣḍa 408.4; mātṛgrāmo 'saṃvidyamāna-guṇo' pi 141.9, *even when no virtues exist* (in them); puṇyasambhāro na °te Kv 52.20; ko 'smākam upāyaḥ °te 53.18; sthānam etan na °te LV 215.19, *that's out of the question, that can't be*; with gen., like asti, = ... has: yasyā ete guṇāḥ °yante LV 139.19, *who possesses these qualities*; (prabhūtam me ... koṣṭhāgāram) °te SP 102.11, *I have abundant ...*; (na ca me) ... kimpit °te Kv 43.21; na cāsmākam svāmi °te Kv 45.15, *and we have no husband*.

saṃvimaṭṭha, ppp. (= Skt. *saṃvimṛṣṭa, cf. Pall vimatṭha), touched, mingled: svarṇam yathā musaragalvaya (Susa's em., mss. *musāragalva*-, q.v., unmetr.); °vaya would imply an Instr. sg. fem., °vayā, but no such gender occurs for the word; perh. read °lvaka, with -ka svārthe saṃvimaṭṭham (so read with Rahder; Susa's mss. °māṣṭham; Susa em. °mṛṣṭam) Dbh.g. 22(358).19.

saṃviśvasta, ppp. (of Skt. *saṃ-vi-śvas-), completely put at ease or trusting: yadā jānetuḥ tā rākṣasyo, saṃviśvastā ime vāṇijakā asmābhir iti Mv III.70.17.

saṃviheṭṭhayati (sam plus vihe°), injures: (nāgarājä ...) mahābalo taṃ (better than Senart's so; one mss. lacks the syllable, the other reads va) ca na °ṭhaye (v.l. °ṭhayo; Senart em. °ṭhyo, as if gerundive; jagatī meter) Mv II.183.22 (vs), *and I will not injure him*.

saṃvrta, ppp. (of Skt. saṃ-vr-), (1) of a door, narrow (so Burnouf, Chin., and Tib. dog; Kern, shut): idam khalu niveśanam ekapraveśam saṃvrta-dvāram eva SP 73.3; (2) (= Pall saṃvuta) restrained, controlled: °ta āyatanaḥ Mvy 399 = Tib. skye mched rnam bsdams pa (to sdom pa, used for saṃvara, q.v.), controlled as to the senses (āyatana 5); not by the senses; we might expect loc., but the instr. may be influenced by the surrounding phrases (visamyukto dhātubhiḥ, pracchinno granthaḥ, vimuktaḥ paridāghaḥ, etc.) where it seems more appropriate.

Samvṛtaskandha, n. of two former Buddhas: Mv III.230.16; Gv 360.24 (in otherwise quite different lists).

saṃvr̥ti, f., (1) in the sense of saṃvara (1), noted only Sūtrāḥ. IV.4 śīla-°tiḥ; (2) (= Pall sammuti; see also saṃvr̥ta), convention, general (popular) acceptance or belief; 'common sense'; conditioned, exoteric, dependent, limited truth or knowledge, often in contrast with paramārtha (so also in Pall, e. g. Miln. 160.1 sammuti mahārāja eṣā, ahan-ti mamāti, na paramattho eso); Tib. regularly kun rdzob, *altogether void*; may have been etym. understood sometimes as covering, but I have found no clear evidence for this (which is Bendall and Rouse's rendering, e. g. p. 236, on Śīkṣ 256.4, 5) and believe it misleading; Pall sammuti suggests the true etym. (root man); cf. under (3) below: yāḥ kāścana saṃvr̥tayo hi loke, sarvā hi tā munir nopatī Bbh 48.24 (vs, metr. deficient) = Pall Sn 897, reading sammutiyo; defined Bbh 49.(3-5) as verbal symbols (prajñapti 4, q.v. for citation, as also for Śīkṣ 257.7-8 where saṃvr̥ti = nāmadheya, saṃketa, prajñapti); (laukikānām ... yasmin vastuni saṃketa-)saṃvr̥ti-saṃstavanāgamapraṇiṣṭayā buddhyā darśanatulyatā bhavati, tad yathā prāṇiṣṭayā, prāṇiṣṭayā eveyam nāgnir iti Bbh 37.9; saṃvr̥tiyā deśanā Lank 25.4; 33.5, instruction according to 'common sense'; °ti-jñānam Mvy 1237 (et al., see jñāna), common-sense knowledge, = Pall sammuti-ñāna, the fourth of four kinds of knowledge (as also in Mvy), DN III.226,

last line, expl. comm. III.1020.15 ff. as any other kind of knowledge than the first three; asti saṃvr̥tyā cakṣuḥ Śīkṣ 357.11, *the eye exists (only) in terms of limited, exoteric (common-sense) truth*; similarly 358.19; saṃvr̥ti-vyavahāreṇa Sukh 42.11, *by conventional terminology or exoteric (not fundamentally true) manner of speaking*; saṃvr̥ti-paramārthataḥ Śīkṣ 2.8, (knowing) both as to exoteric and esoteric truth; etāvac caitat jñeyam, yad uta saṃvr̥tiḥ paramārthaś ca. tac ca Bhagavatā śūnyatāḥ sudṛṣṭam ... tatra saṃvr̥tir lokapracāratas (because it is, or, as that which is, current in the world) Tathāgatena dr̥ṣṭā; yaḥ punaḥ paramārthaḥ so 'nabhiḥlāpyaḥ Śīkṣ 256.4; katham anadhiṣṭhānā saṃvr̥tir yuktā, katham punar ayuktā? yathā sati (text 'sati) sthāpau puruṣabhrāntiḥ; kasya punaḥ śūnyatāvādīnaḥ paramārthataḥ sthāpūḥ siddho, yadāś-rayāt puruṣabhrāntiḥ syāt? Śīkṣ 264.3 (Bendall and Rouse completely wrong), *how may common-sense, which is without any sound basis, be right, and how on the other hand wrong? As, given a post, the delusion (occurs) that it is a man. But how, for one who believes in voidness, can in real (esoteric) truth the post be a fact, on the basis of which the delusion that it is a man might arise?*; saṃvr̥ti-satya, common-sense truth, contrasted with paramārtha-s°, Mvy 6545 (Tib. kun rdzob kyi bden pa); Dharmas 95 (dve satye); Bbh 292.18 (dvividham satyam; but 17 has just said, avitathārthena tāvad ekam eva satyam, na dvitīyam asti; this, of course, is paramārtha-s°); Bhāḍ 6°; the cpd. sammuti-sacca is cited from a late Pall text in Childers, and from Miln. 160.(1) by PTSD, but this last is an error (does the cpd. occur in older Pall?); saṃvr̥ti-saṃgha, MSV III.116.19; 117.1, defined as one in which all members are prthagjana-kalyāṇaka, q.v., and in which (117.4) it is possible that a rite may be performed incorrectly in all innocence, hence conditioned assembly (of monks), where intentions are good but not necessarily results; (3) consent in the sense of a formal vote (of the saṃgha): yāni punas tāni (kulāni) śaikṣa-saṃvr̥ti-saṃmatāni ... Prāt 526.3, families which have been held by formal declaration to be śaikṣa; so Chin.; note association of saṃvr̥ti with sammata (etym. l.); samagreṇa ca bhikṣuṇisamghena avandanārhasaṃvr̥tyā sammataḥ Bhik 28b.4 and (an expelled monk) who by the entire congregation of nuns has been judged by formal vote that he is unworthy to be saluted; does Pall sammuti have this mg.? for such passages as Vin. III.199.26 bhikkhu-sammutiya the Dictt. and Transl. give by permission of the (order of) monks, which here at least is possible; this, rather than vote (but the saṃgha did in fact vote on the question!), may be the meaning in brahmacaryopasthāna-saṃvr̥tiṃ yācītavyā Bhik 17b.1, she must be made to ask for permission (or, for a vote, sc. that she be allowed) to enter the religious life; so, āryikā-saṃghāt °tim yāce Ib. 2, (the initiate says) I ask (this) permission (or vote) from the assembly of venerable nuns. Both Prāt 526.3 and Bhik 28b.4 associate saṃvr̥ti (Pali sammuti) with sammata, suggesting that °vr̥ti is hyper-Skt. for Pall °muti.

saṃvr̥tta, ppp.-adj. (also, but erroneously, written saṃvr̥ta), rounded, in su-saṃvr̥tta-skandha, with well-rounded shoulders, the 20th lakṣaṇa (q.v.): Mvy 249 (Tib. śin tu zlum pa, well-rounded), etc.; Pall sama-vatta-.

Samvṛtateja(s), n. of a former Buddha: Mv I.140.7. [saṃvega, nt. (Skt. only m.), perturbation: mahāntam saṃvegam (nom. sg.) utpannam Mv II.45.8; but mss. vegam, Senart em.; vega, also, is only m. in Skt.]

Samvegadhārīnī, n. of a kimpnara maid: Kv 6.18.

saṃvejanīya, gdve. (= Pall id., to saṃvejeti, see next two), to be shattered at: °yam sthānam Divy 432.16; °yam ... dharmyāṇa kathāṃ Jm 110.19.

saṃvejayitavya, gdve., = prec.: MSV III.63.7.

saṃvejita, ppp. (= Pall id., to saṃvejeti; caus. not in Skt.), agitated: °ta-mānaso LV 209.11 (prose). Cf. prec. two.

-saṃvedin, adj. (to Skt. saṃveda, or to saṃvedayati or saṃveti), *being aware of, experiencing*: Vīṭaśokasya ... vimuktiprītisukha-^{naḥ} Divy 424.26.

saṃvedhati (cf. vedhati and Skt. saṃ-vyath-; Pall ppp. saṃvedhita), *shakes (severely)*, intrans.: mahā-prthivi ... vedhe saṃvedhe (so mss., Senart em. pravedhe; aor.) saṃpravedhe Mv iii.341.5; the mss. of Mv supported by (lokadhātuh ...) vedhati saṃvedhati saṃpravedhati Divy 479.11.

saṃvyavahārate (= Pall saṃvohār°; prob. denom. to Pall saṃvohāra, Skt. saṃvyavahāra), *carries on business*: baṇiḡdharmaṇā °ramāṇaḥ Divy 259.10 (cf. Pall AN ii.188.10). See next.

saṃvyavahārin, adj. (to Skt. °ra plus -in, or to prec.), *carrying on business*: (mahāsamudre) pota-°rīṇa āsan Divy 499.3; 501.11 (here text °saṃhārīṇa, certainly corruption for °saṃvyava°), 14, 17.

saṃśabdita, ppp. (of Skt. °bdayati, used like Skt. śabdyate, *is named, is called by name*; Mbh. Calc. 1.3215 ayam ehiṭi saṃśabdya means *calling him by name with the words, Come, so-and-so!*; but, to be sure, the true reading is śabdena, Crit. ed. 1.71.30), *named, called by name*: yena nāmnā °taṃ bhavati buddhakṣetram Bbh 59.27; (tathāgatagarbho, line 9) ālayavijñāna-°dīto Laṅk 220.14, *as called by the name ālayavi°*; (cittacaittakalāpo) vikalpa-°dītaḥ pravartamāṇaḥ Laṅk 150.15, (*mind and the mass of mental things*), *being called by (that) name thru false discrimination* ...

saṃśamaka, adj. (Skt. °mayati plus -aka), *allaying, pacifying (plagues)*: upadravopasarga-°kāni mantrapadāni Bbh 20.10; -upadrava-°kānām ... mantrāṇām 209.19.

saṃśaya, nt. (regularly m.), *doubt*: dharma-°yam (n. sg.) chinnaṃ Mv 1.247.15.

[saṃśayaḥ], by Nobel's em., assumed to be adj. to saṃśaya, *doubtful*: Suv 215.11 (vs); better read, substantially with best mss., (sudurbalā, with ms. F?) matr iva saṃśayo °tra me.]

saṃśīlika (cf. Skt. saṃśīlana, and śīlayati), *associate, companion*, in monkish life: tatra dvau bhikṣū °likau Av ii.150.1, and tam °lika-bhikṣum 4; so Speyer's plausible em., ms. °śītika, which seems senseless; Tib. mdzah, friend.

Saṃsuddha, n. of a Bodhisattva: Mmk 42.5.

? saṃśrkhala, or °la (if correct, related to Skt. śrīkhalā, °la, *chain*, with loss of nasal m.c.; some mss. °śrīkh°, many with Calc. om. saṃ, both unmetr.), *chain*, as an ornament: maṇihāramuktahārām mukhapuṣpake (final short!) ardhaçandra °lāḥ LV 201.19 (vs); text uncertain; Tib. (Foucaux) seṅ ge (lion) śin lo (tree-leaf) ris (form); or does Tib. confusedly represent an attempt at transliteration?

saṃśoṣaka, adj. (to Skt. °śayati plus -aka), *drying up (trans.)*, fig. *destroying (misery)*: -duḥkha-°kaḥ Suv 65.2 (prose).

saṃśārāvita, m. = śrāv°, q.v.: ye cāpi °kā tadāśi te śrāvākā teṣa jīnāna sarve SP 195.1 (vs).

(saṃśeṣayati, prob. *an sich heranziehen*, as in Skt., BR s.v. śiṣ with sam, caus., 3: evaṃ ca tam bhartsiya (so read with v.l. and WT) tasmī kālē °yet tam punar eva paṇḍitaḥ SP 114.9 (vs), and thus (the father) *having scolded him (the son) at that time, he yet again would attach him to himself skillfully*; Burnouf *embrace*; Kern *conciliate*; Tib. rab tu dkris, a lit. rendering, *completely enwrap*.)

saṃsaktaka, adj. (to Skt. °kta plus -ka, perh. pej.), (*wretchedly*?) *enmeshed, entangled*: vanagahana-jāla-°kānām apy ahaṃ sattvānām ... samyag-gamana-(text °namana-)patha-darsayitri bhavāmi Gv 226.25 (-227.3; prose).

samsati (MIndic for Skt. sraṃs°, only noted Lex. and Gr. in Pkt., not in Pall), *falls away*: na ca vīryāta (so read) samsati Mv ii.232.14, 18 (vs), *and he does not fall away from his heroic stand (in practising austerities)*; missed by Senart.

samsarin, adj. (m.c. for Skt. °sarin), *involved in the round of rebirths*: samsāre bahukāla-samsari (n. pl.; no v.l.) duḥkhamūle (read dukha°) LV 324.17 (vs).

samsādāna (nt.; n. act. in -ana to Pall samsādeti, *leaves unanswered*, so not only AN iv.398.14 but also MN i.214.26 and AN i.288.20, which PTSD defines wrongly; opp. of vissajjati, *answers a question*, 'letting drop', *leaving unanswered* (a question): praśna-nena Bbh 151.22.

samsādayati (caus. of saṃ-sad-), *felts, strikes down*: (sc. vanamrgān) samsādyā (ger.) ... vyāghrāḥ ... Jm 229.24 (vs).

Samsāra, n. of a householder's son of Śrāvasti: Av ii.161.13 ff.

samsārika, adj. (= AMg. samsāriya: MIndic, or possibly error, for Skt. sām°), *relating to the round of rebirths*: -ka-citta- Gv 466.19 (prose).

Samsārottaraṇa, n. of a future Pratyekabuddha: Av i.152.10.

samsīdana (nt.), or °nā (= Pall °na; formed like utsīdana, q.v.), *sinking*: Divy 229.23 (of a ship) jale °na-bhayaṃ; Gv 188.11 sarvasamsārasamsīdanabhayāni (sc. sattvānām); Gv 279.15, understand a-saṃ°, (anivartya-cittā-)samsīdanacittā, *with mind not characterized by sinking*; AsP 289.4 kā ... bodhisattvasyāntarā vyadhvani samsīdanā; 336.14 nāpy aya °nā bhavati.

Samsrṣṭa, n. of a mountain: °ta-mahāsamsrṣṭau, dual dvandva, Kv 91.13.

saṃskāra, m. (= Pall saṃkhāra; both mgs. clearly foreshadowed in Skt., but here technically specialized), (1) usually pl., *predisposition(s)*, the effect of past deeds and experience as conditioning a new state: the fourth of the (upādāna-)skandha, qq.v., and the second item in the pratītya-samutpāda, q.v. (arising from avidyā, and cause of vijñāna); all as in Pall; for a brief and illuminating statement see Lévi, Sūtrāl. v.8 note 1; Skt. uses the word in virtually the same mg., BR s.v. 5; saṃskāra-duḥkhatā, see duḥkhatā; saṃskārahetu dadate na ca saṃkramo °sti, vijñānam ubbhavati saṃkramamaṇaṃ pratītya LV 419.19-20 (vss), it (sc. avidyā, in prec. line) *furnishes the cause for the predisposition(s) and so (once avidyā is gone) there is no transmigration*; vijñāna (the next link after saṃskāra) arises (only) in dependence on transmigration; (2) pl., *conditionings, conditioned states*, which means collectively the dharma (4) or states of (normal, sentient) being, cf. saṃskṛta: sarvasaṃskārā anityāḥ (as in Pall, CPD s.v. anicca) sarvasaṃskārā duḥkhā sarvadharma anātmāṇaḥ Mv ii.285.18-19; katham ca bodhisattvaḥ sarva-°rām anityataḥ samanupaśyati Bbh 277.16 (and ff.); viraktāḥ sarva-°reṣu sarva-°ra-vīlikramam prapāyisyāmi Mv ii.279.19; sarva-°rāṇām ... prahāṇāt prahāṇadhātur ity ucyate, sarva-°rāṇām viragād viragadhātur ... Av ii.141.3 (see dhātu 4); jivita-°rān adhiṣṭhāya āyuh-°rān utsraṣṭum ārabdhāḥ Divy 203.7, *mastering, holding firmly, the conditionings of his life, he set about to renounce the conditionings of long-life*, i. e. he determined not to enter nirvāṇa immediately, but to do so after three months, which would give him time to complete his necessary tasks; see AbhidhK. LaV-P. ii.122 ff. (the term of three months, 124; so also Pall); Pall DN ii.99.10 (after statement of his reasons) jivita-saṃkhāram adhiṣṭhāya vīhareyyam; comm. ii.547.5 ff. °ram ti, ettha jivitaṃ pi jivitasāṅkhāro, yena jivitaṃ saṅkharīyati, chijjamaṇam ghaṭetvā ṭhapīyati; yo phalasamāpatti dhammo pi jivitasāṅkhāro, so idha adhippeto; adhiṣṭhāyā ti adhiṭṭhiṭvā pavattetvā jivita-(read °ta-?)-ṭhapanasamattam phalasamāpattim samāpajjeyyan ti, ayam ettha saṅkhepattho; āyus-saṃskāra, conditionings of long-life, only as obj. of utsrjati as Pall āyusamkhāra ('usually pl.', PTSD) of ossa(j)jati; °rān utsrjati Mvy 645.4; °ram (text with 2 mss., read °rām = °rān with 4 mss.) utsrjantānām (sc. Buddhānām; pūrvā koṭi na prajñāyate) Mv i.125.19 (vs; next line,

nirvāyāntānām, mss. °vāpaya°, virāṇām p° k° na pra°); bhava-saṃskāra = āyuh-saṃ°; bhava-°ram apotsrjan munih Divy 203.16 (vs), after samanantarotsrṣṭev āyuh-°reṣu 10, which follows 203.7 above; same vs (also following āyusamkhāraṃ ossajji) in Pali Ud. 64.29 bhavasamkhāraṃ avassajji muni; [in LV 262.18 (vs) text lābhaslokau ca saṃskārau (most mss. °ro), but read (Skt.) satkāro = Pali sakkāra, honor, with same vs in Pali Sn 438, supported by Tib. bkur sti = satkāra; cf. also lābha-satkāra-śloka Mvy 183.]

saṃskṛta, ppp. (Skt. id., Pali saṃkhata), in the special sense belonging to **saṃskāra** (2), *conditioned*; in nt. substantially = saṃskāra (2): drṣṭijālam uddhari °tātaḥ LV 195.12 (vs), *thou hast (wilt have) removed the net of wrong views from the conditioned (state of existence)*; similarly 196.2 (vs); see **anarthika** for LV 180.12; tāny etāni catvāry api °ta-lakṣaṇāny abhisamasya saṃskārāṇām samāsato dvayāvasthā-prabhāvitāni Bbh 278.25; Gv 496.6, see s.v. **avacara**; the Buddha's doctrine (dharma) is a-saṃskṛtaḥ (*unconditioned*) śaḍviśayasamatikrāntaḥ LV 392.13 (prose); prāpto mi dharmo hy amṛto °saṃskṛtaḥ read with v.l. asaṃ-, m.c.) 393.1 (vs); uncertain, kalpakoṭi saṃskṛtā me anantā, bodhīmāro śodhito me prāṇitaḥ LV 196.7 (vs), shortly after 196.2 (above), but here Tib. ḥkhor bar (= saṃskṛtā; this Tib. word regularly = saṃsāra! whereas saṃskṛta is ḥdus byas in LV 195.12 and 196.2, as regularly, Mvy 940, 2187 etc., cf. ḥdu byed = saṃskāra; Foucaux for Tib. ... kalpas dans le monde de la transmigration, following Tib., and suggesting em. to saṃsṛtā in his Notes 144, where he cites a v.l. sambhṛtā) bskal pa bye ba mthaḥ yas su, *during endless crores of kalpas in succession?* did saṃskṛtā here mean *conditioned* = *in the conditioned state of life*, as in line 2 above? or perhaps *complete(d)*?; applied to samādhi and the like as taught by the imperfect teacher Rudraka, °tānām sāśravāṇām ... dhyānasamādhi-samāpattinām LV 244.2, and °ta-samādhi-nām (asāratām upadarśayeyam) 7, in contrast with the Bodhisattva's own samādhi (sva-samādhi-guṇaviśeṣodbhāvanārtham, 6); in this context *conditioned* (by the sentient world), *not absolute*, as perhaps in LV 196.7 above.

saṃstaraka, m., or °rika, only in tṛṇa-saṃ° (= Pali tīṇa-saṃtharaka; cf. Skt. saṃstara, *mat* or *bed* (of grass): eṣa te dūhitas °rakah Divy 517.8; °rake (v.l. °rike) niṣaṇṇo Mv iii.272.18; °rakam upaviśetsuḥ 269.1, 12; bhūmyām °rike śayitavyam 264.8, or ... śayati 265.1.

saṃstaraṇaka, adj., in tṛṇa-saṃ° (cf. prec. and Skt. saṃstaraṇa; Pali saṃtharaṇaka-vāta), *occupied with strewing or laying a (grass) bed*: adraḥṣṭi Mākaṇḍikāḥ ... Bhagavantam °nakam Divy 517.6 (prose).

saṃstavana (nt.; = Pali saṃthavana; Skt. saṃstava), *intimate acquaintance, familiarity*: Bbh 37.9, cited s.v. **saṃvṛti**.

(**saṃstuta**, m., = Skt. as adj., *intimate acquaintance*, e. g. SP 346.1 ... jñāter va saṃmodikasya (so read, see s.v.) vānyasya va saṃstutasya kasyacit; so Interpret, with Kern, SP 3.1 bahubuddhaśatasahasrasaṃstutair (Bodhisattvaḥ), *who had been intimate with many ... Buddhas*; Burnouf, *praised by ...*; cf. also next.)

saṃstutaka, m., and °ikā (= prec. plus, perhaps, specifying -ka), *(one who is) an intimate acquaintance, friend*: °takah Mvy 2713 = Tib. smos (h)drin, which prob. read for smon (h)drin in both Jā. and Das; in a chapter headed mitrakāryam; MSV ii.131.12; fem., of daughters of Māra, sukhakāraṇa devanarāṇa su-saṃstutikāḥ (see this; v.l. °saṃstu°) LV 322.2 (vs), here prob. endearing dim. -ka; (dve dārake) anyonya-°tike kṣatriyadārikā brāhmaṇapadārikā ca Divy 541.12 (prose); yathāsaṃstutikayā, adv., *according as (you have) an intimate*, MP 53.8.

[**saṃstava**, indicated by most mss. at Mv i.120.9, read prob. saṃstava; see s.v. **sambhuva**.]

saṃstūpa, m. (otherwise recorded only Gobh.GS. 1.4.11, *Kehrichthaußen* acc. to comm., but Knauer reads saṃstūpa and considers the word prob. corrupt; prob. related to stūpa in some way), *collection, conglomeration*: abhinnaḥ °paḥ (ep. of the Buddha's dharma) Mvy 1300, *a close-knit mass*, = Tib. mi mthun pa med ciñ (= abhinna) ḥdus pa dañ ldan pa.

saṃsthāgāra, m. (= Pali saṃthā°; the noun saṃsthā does not seem to occur in an appropriate mg.), *assembly hall, hall of meeting*: (Śākyāṇām) °ram upasaṃkrāntāḥ Mv 1.354.19; (Suddhodano ...) Śākyaganena sārḍham °re niṣaṇṇo °bhūt LV 136.11; in LV 141.17 ff. the girls who are candidates for marriage with the Bodhisattva assemble there, while (18) Bodhisattvaḥ °ram upasaṃkramya bhadraśane nyaśidat; in 142.2, 9 yena °ro ... tenopasaṃkrāman (°mat; text in 2 tenopā°); °re MSV 1.62.2 (upāsakas gathered in it); ii.186.12 (laymen of Kauśāmbi).

saṃsthāpana (nt.; cf. Skt. id.), *determination, definition, establishment* (of the Doctrine); Burnouf, *démonstration* (good!); Kern, *exhortation* (less likely): °nam kurvati Śākyasiṃho bhāṣiṣyate dharmasvabhāvamudrām SP 28.8 (vs). Tib. yañ dag ḥjog, *complete arrangement*.

saṃsthitā, nt. (in Skt. as ppp., and cited once as n., *form*, in pw from Mbh. but prob. false reading; Crit ed. 5.168.2 pūrva-saṃsthitim, v.l. °tam; acc. to Sheth, Pkt. saṃsthā, *form*), *condition, state of existence*: sukhenti sarvasattvānām °tāni nareśvarāḥ Mv 1.91.8 (vs), *make the conditions (of life) of all creatures happy*.

saṃsthitaka, adj. (= Skt. °ta) lfc., *formed, fashioned*: prakṛtisvabhāva-sa° Mv iii.65.5 (prose). Cf. next.

saṃsthitikā, Bhvr. adj. f. (Skt. saṃsthitī plus -ka, or f. to °ta plus -ka, cf. prec.; with endearing dim. connotation), in su-saṃ°, *of fair form*: vaya (daughters of Māra) ... su-saṃsthitikāḥ LV 322.1 (vs).

saṃsthiḥati = **saṃstīṣhate**, q.v.

saṃspariśa (= Skt. °sparśa; cf. **spariśa** and AMg. sampharisaṇa), *touch, contact*: °sena yeṣām ārogatām ... yānti Gv 414.4 (vs, m.c.).

saṃsprṣati (cf. Pkt. samphusiya, *wiped away*, clearly ppp. to this verb, altho it is not otherwise recorded in this mg. and Sheth derives the Pkt. from saṃmṛṣṭa, implausibly), *wipes away, removes* (?), or perh. (as in Skt.) *comes in contact with*, or (BR s.v. 6) *masters, gets the better of*: mitreṣu (6 putreṣu) ādinavaṃ (read °va, with mss. in 6, both times) saṃsprṣanto eko ca khaḍgaviśāṇakalpo Mv 1.359.2, 6 (vss); so mss., both times, surely to be kept (Senart em. saṃmṛṣanto, perhaps because of Pali Sn 69 saṃmasitā; but the two verses are otherwise quite different); the preceding, closely parallel vss have vijugupsamāno (vijl°, tu ju°); *translate, wiping away (removing), or coming in contact with, or overcoming, the evil (that resides) in friends (sons), one should ...*; the first seems most likely.

saṃsphārayati, *diffuses* (light): ger. saṃsphārya Sādh 33.2 (vs; raktaraśmīn); 68.9 (prose; rāśmimēghān).

saṃsyandati, °te (Pali saṃsandati, *caus. °deti*, is similarly used, but Skt. only in lit. mg., *flows together, unites*), *agrees (congruere, Speyer)*, with instr.: (arthenārthaḥ padena padam vyañjanena vyañjanam) °date sameti Av ii.142.17; 143.6; (bahujanena te, sc. drṣṭih) ... (na, added by em.) °diṣyati 188.4 (em. supported by Tib.); dhātutaḥ sattvā(h) °danta iti MSV ii.137.16, *creatures agree according to their dispositions* (see dhātu 4); *caus. °dayati, brings into association* (in, loc.), or *into agreement* (with, instr.): tam sarvaṃ prajñāpāramitāyām °dayati, yāni ca laukikāni śīlapasthāna-karmasthānāni tāni sarvāni prajñāpāramitām āgamyā (q.v.) dharmatayā °dayati AsP 327.16, 18, *all that he unites in the pra°, and ... these, owing to the pra°, he reconciles* (brings into agreement) *with the standard*.

saṃsyandana, nt. (to prec. plus -ana; Pali sam-

sandanā), *agreement*: sūtrādi-°naṃ buddhavadanavate hetur Bct. 285.17.

saṃsvinna, ppp. (of saṃ-svid-, cf. AMg. saṃseyai; Skt. caus. saṃsvedayati, *makes sweat*, and cf. saṃsveda-ja, BR), *moistened, softened* (by boiling): tāṃ pakvamātrā saṃsvinna (all mss.; cf. prec. line pacyanti; Senart em. saṃkhinnā, which does not fit) khādentī (mss. °tā) sunakhā bahu Mv i.15.1 (vs).

saṃharati, in Mmk 57.1 (iha janmani, see **janman**) saṃhartavyaḥ, acc. to Lalou, Iconographie, 21, *cela doit être accepté*, which is certainly wrong; prob. *to be drawn back, withdrawn* (because of an evil omen); acc. to Tib. brtul par bya (zhiñ), *perform expiation*.

saṃharṣaka, adj. or subst. m. (to Skt. caus. of saṃhrṣ- plus -aka), *delighting, one who causes joy*: catasṣāṃ parṣadāṃ °kaḥ (WT saṃdarśakaḥ with one Nep. ms. of KN; Tib. does not support them) SP 200.4 (prose); °kaś cā akilāsi nityaṃ 204.10 (vs; no v.l.).

saṃharṣanā (n. act. in -anā, see prec.), *a gladdening*: (teṣāṃ ... vañjānām) imāṃ saṃharṣanāṃ akārṣit LV 387.11 (prose), *made the following gladdening of those merchants* (by gāthās now cited).

saṃharṣaṇīya, adj. (gdve. to Skt. saṃhrṣ-, or to prec. plus -īya), *joyful*; adv. °yam, *joyfully, in a way to cause joy*: (mahāprthivī ...) °yam ca kampe Mv i.206.16, or (same with) kampayati ii.10.10; iii.341.6, *the earth quaked in a joy-causing manner*.

saṃhāta (m.; = Skt. or BHS saṃghāta, as such in Skt. but not in mg. 2; § 2.35; not recorded in Mindic), (1) *mass, collection*: (Jivakena vaidyārājena ...) bhaiṣajyataru-saṃhāta-mayaṃ dārikārūpaṃ kṛtaṃ Śikṣ 159.9; sarvaratnayamaka-saṃhāto (Bhvr. adj., with kūṭāgāro 14) Gv 6.17; (2) in acchaṭā-°ta, = **acchaṭā**-(q.v.)-**saṃghāta**: ekācchaṭā-°ta-mātram api Śikṣ 214.11, *for a single snap of the fingers* (jiffy, trice).

saṃhārāpayitavya, gdve. (to caus. of *saṃhārayati, MIndic for saṃbhārayati, denom.; *collects, gathers*; see § 38.57), *to be caused to be gathered*: (dhānyajātāni ...) khalahāneṣu (q.v.) °tavyāni Mv iii.178.5 (prose).

[**saṃhārin**, Divy 501.11, error for saṃvyavahārin, q.v.]

sakara adj. = Skt. sakala, *all*: ... bhavet sakara iya mahī LV 122.17 (vs), *this whole earth would be ...*; only one ms. with Calc. sakala.

sa-karaṇīya, adj. (= Pali id.), *with duties still to be performed*: aṣṭāham evābhūsi śaikṣa °ṇīyo, navame (sc. day) yevājñāṃ āragaye Mv iii.53.8; hence, *imperfect, failing in duties*, MSV iii.93.8.

sakāyikā or °ka, a kind of toy (not 'game'), in a list beginning (akāyikā, q.v.) sakāyikā (n. pl.) vitkoṭikā ... Divy 475.19 (v.l. saṃkāyikā).

[**sakāri-lipi**, see **śakāni**.]

sakāśāt, postpos. with gen., used in any sense pertaining to the abl. case; see Speyer Skt. Synt. § 189, citing a Skt. case of mg. (1), none of mg. (2); (1) *than*: ayaṃ deva sarveṣāṃ sakāśād adhikataṃ (more than all) pūjyate Divy 396.26; asti sthāvira tvatsakāśād anyo vṛddhataṃ 399.28, *is there any other older than you?*; (2) *because, on account* (of): mahārāja tac cātyaṃ na labhe brāhmaṇāṃ sakāśād (on account of the brahman) yathābhipretam kārayitum Divy 243.25.

sa-kimcana, adj. (= Pali id.), see **kimcana**.

sakṛd-āgāmin, f. °nī (= Pali sakad-ā°), 'once-returning', *destined to have only one more incarnation* (in this world, see Childers); Mvy 5133; 5134; f. °nyah, n. pl., Divy 534.1; °mi-phalam Divy 17.23; 50.9, etc.; °mi-phalāni Av i.65.1; etc. See s.v. **srota-āpanna**.

-sakkati (= Pali id., Pkt. -sakkai, both apparently only in cpds.), in cpds. ava-(o-), pari-, perhaps anu- (see s.v. **anuśakya**), *moves, goes*. Derivation obscure; Pischel 302 from svaṣk-; Andersen, Pali Reader s.v. osakkati, from

srp (curiously, the mss. of Mv read avasappanti in i.23.10, see **avasakkati**).

-sakkin (to -sakkati, q.v.), *going, moving*: koḍa- (= kroḍa, cited by WT as the reading of K°)-sakkino SP 95.3, *moving on the breast* (like reptiles).

saktuka, see **śaktuka**.

sakhāya, m. (= Skt. sakhi; analog. form based on acc. sg. Skt. sakhāyam; cf. the stem sakhāra in Pali, Gelger 84; AMg. and general Pkt. sahāya is ambiguous; it could represent this as well as Skt. sahāya), *friend*: °yān drṣṭvā RP 39.10 (prose); su-sakhāya-(in 37.27 printed sa-sa°) Mmk 37.27 (-rakṣā ātmarakṣā ca kāryā); 38.4 (-sametena ... karmanā); susakhāyopetā apramattāḥ 47.14 (all these prose); sakhāyair lakṣaṇopetāḥ 97.20 (vs).

sakhikā (= Pali id.; ka svārthe, or endearing dim., to Skt. sakhi), *friend* (fem.): ilāṃ nīśamayatha he °kā Mv i.203.13 = ii.7.9 (vs).

1 sakhila, adj. (= Pali id.; cf. **sākhilya** and **1 akhila**), *soft, smooth*, once of (a garment of) cloth: sakhilā khu-d-ayam ... karpāsānām paṭapilotikasamghāṭī, mṛdukā-d-ayam ... (same words), masinā-d-ayam ..., sukhumā-d-ayam ..., tanukā-d-ayam ..., etc., Mv iii.53.17; this proves that the usual interpretation, *friendly*, cannot be right; it is of course based on the assumption of derivation from sakhi, but this is proved wrong by the Mv passage; otherwise recorded in Pali and BHS only of speech, esp. the Buddha's; in Pali regularly assoc. with saṃha = ślakṣṇa and mudu = mṛdu; sakhilo glossed muduvacano DN comm. i.287.3 ff., and all comms. agree essentially on this, as well as on sākhalya, sākhalla (= **sākhilya**), which is the opposite of pharusa(-vācā etc.), e.g. Dhs. 1343; DN comm. iii.981.15-22; sākhallena Jāt. iv.57.5, glossed maṭṭhavanena (note that maṭṭha is also applied to fine cloth, -sātaka Vism. 284.13); the mg. therefore is *smooth*, and of speech *suave, mild, gentle*: Buddhasya sakhilā girā Mv i.314.12 (vs), repeated below; su-sakhila-ślakṣṇa-vākya ii.395.5; sakhilā Mvy 495, in list of epithets of Buddha's speech, = Tib. chub pa (? acc. to Das *accomplished, perfected*; Chin. seems to mean *affecting the hearts of all creatures*); of other (pious) persons, sūrataḥ (mss. su°) sakhilo mṛduḥ Mv ii.371.8 (vs); su-sakhila-vācā iii.280.19 (vs, by em.); saṃmodako sakhilo ślakṣṇavāco (mss. °cā) iii.372.4 (vs). The etym. of the word is obscure; BHS **akhila** = paruṣa, *harsh* (of speech), suggests interpretation as sa-khila, but may of course be a case of popular etym.; no meaning of khila is known which would seem to fit.

2 sa-khila, *afflicted with hardness of heart* (khila, q.v.): RP 35.12 (vs; see **kimcana**).

sa-khurapavāra (°vāla), see **khurapra**°.

[**Sagara**? see **Sāgara** 1.]

saṃkaksikā (= Pali saṃkacchikā, surely not belt, waistcloth with PTSD; acc. to SBE 20.351 *vest*), an article of clothing, perhaps a kind of *undershirt or shift*: Mvy 8936 = Tib. rñul gzan, *sweat garment*; Chin. *a garment covering the armpits*; Bhik 15a.2 (in a list of nun's garments) °kā adhiṣṭhātavyā (see **adhiṣṭhāti** 1); see also **āseva**, °kā.

saṃkacchana (nt.), perh. *rustling* or the like, some sound made by water: apskandha-saṃkacchananirāda-rutena Gv 251.24 (prose). Etym.? Perh. corrupt.

saṃkaṭṭikṛta, ppp. (to °ṭi-karoti, to Skt. saṃkaṭa), *pressed into a narrow space* (of deer, by hunters), or *endangered*: tato rājñā caturaṅgeṇa balakāyena nirgatya tan mrgayūtham sarvaṃ °taṃ (by em., mss. om. saṃ) Av i.235.8.

saṃkaṭṭati (see s.v. **kaṭṭati**), *collects, picks up*: Mv i.302.15 (... mālyam vātena apakarsiyate.) taye dāni taṃ mālyam saṃkaṭṭitvā (so, or v.l. saṃghaṭṭitvā, mss.; Senart °kaḍḍh°).

saṃkathya, see **a-saṃ**°.

saṃkampana (nt.; Skt. saṃkampate plus -ana), *a*

shaking: gurubhāra-°nā (so as one word, Bhvr.) Mārasenā jītā LV 366.4 (vs); prthivī-°nā- (earthquake)-nirṇādaruteṇa Gv 251.25 (prose); (tām lokadhātum apramāṇaiḥ) °nānāyāiḥ saṃkampya 272.11 (prose).

saṅkala and **lā** (see also **śaṅkalā**; AMg. **saṅkala**, °lā, °liya; surely connected with Skt. śṅkhalā, °lā; on k:kh see s.v. **asthi-śakalā** etc.), *chain* (so Chin. acc. to Suzuki's Index; Tib. ḥbrel, ib., *joining, connexion*); the rendering *skeleton* or *heap of bones*, given by Suzuki for Lañk 97.9 and 273.12, cannot be right, since only **asthi-sa°** has this mg.; on 97.9 Nanjio alleges support of Chin. and Tib. for mg. *skeleton*, but Suzuki's Index groups this with the other refs. under the same Tib. and Chin., as above: in Lañk used of the *chain* or *concatenation* of mutual interrelationship: *saṃketamātram* ... anyonyāpekṣasaṃkalā Lañk 202.15; *janam artham na caivāsti prthak pratyaya-saṃkalāt* 203.1; usually fem. forms, °lā n. sg. 203.6, stem in comp. 203.3, 13; °lāyā(h) 203.4, 5, 7 (śaṅk°), 9, °lām 12, etc.; kṣāṇabheda-saṃkalābaddhāḥ 374.6; *saṃkalā-buddhi*-mss., text °buddha- on basis of Tib. saṅs rgyas, but this is prob. an error; orig. possibly *baddha*?) *bimbam* ca 273.12, cf., also in the vicinity of *bimba*, 97.9 *pudgala-nairātmya-bhāva-svasāmānya-bimba-saṃkalā-nityaduḥkṣāsubhalaḥkṣāṇābhiniṣeṣa-pūrvakam* *evam idam lakṣaṇam nānyatheti paśyataḥ*; in both these *saṃkalā* can only mean *chain*, (causal) *concatenation*; *cakrapēyāla* (q.v.)-*saṃkalāt* MSV II.206.11, *from the chain of* ...

saṃkalikā, (1) see **asthi-saṃ°**; (2) in Divy 43.9, text, *yat tatra* (after a palace decorated with sandalwood had been built) *saṃkalikā cūrṇam cāvasiṣṭam tat piṣṭvā tatraiva pralepo dattāḥ*; Index *saṃkalikā-cūrṇam* as one word, *shavings*; better two words as in text, perh. *sweepings* and *sandal-powder* (*saṃkalikā, heap, sc. of sweepings*?); perh. cf. Skt. Lex. *saṃkara*, see s.v. **saṃkāra**.

? **saṃkaliyati** (acc. to Senart MIndic pass. to Skt. *saṃkalayati*), *is gathered together, assembled, united*, of Buddha's teaching: the mss. are corrupt and the line uncertain, but in prec. line read with mss. *te hi no upavadeyur anudagrā* (*they would blame us as ignoble*); then, acc. to Senart, *yadi na saṃkaliye* (assumed to be 3 sg. opt.; mss. indicate °liya) *śāsanam śāstuh* (these words also uncertain) Mv I.70.(2 and 3).

-saṃkalibhūta, see **asthi-saṃ°**.

saṃkalpa, m., = **vikalpa**, *false discrimination*: *nimittam nāma saṃkalpaḥ* (229.8 *nāma-nimitta-saṃkalpāḥ*) *svabhāvadvyalakṣaṇam, samyagjñānam hi tathatā* (229.9 *°nam tathātvaṃ ca*) *pariṇiṣpannalakṣaṇam* Lañk 68.3-4 = 229.8-9 (vss); *saṃkalpa-kalpa-janitena ayoni-sena* (*bhavate avidya* ...) LV 419.17-(18), vs; there is no noun for the two instr. adj. to agree with, unless we separate *saṃkalpa* (as instr., § 8.8), *by false discrimination produced by vain fancy, and superficial, (ignorance comes to be)*; or understand *manasikāreṇa* as suggested by *ayoni-sena*? Tib. *kun rtog* (= *saṃkalpa*) *rtog pas* (*by kalpa*) *bskyed paḥi tshul bzhin ma yin pas*, which perhaps supports the second alternative, as it seems to make *-janitena* modify *ayoni-sena*. (In SP 97.13, vs, read *anyonyasaṃkalpa-sagauravāś*, as one word, *having respect for each other's purposes*.)

Samkāśya = **Sāmkāśya**, q.v.

saṃkasu-samācāra, adj. m., *of vile conduct*; synonym of, or variant for, **śaṅkhasvara-samācāra**, q.v.: Mvy 9142 (not in Mironov).

[**saṃkāyikā**, v.l. for **sakā°**.]

saṃkāra, m. (= Skt. Lex. and Pali id.; note Skt. Lex. *saṃkara*, id., but in Caraka *dung*), (1) primarily, *dust, sweepings, refuse, rubbish*: Mvy 9313 = Tib. *phyag dar*; *tayā dārikayā gṛham saṃmṛjya* ... °rah choritāḥ Divy 585.4; °ra-kūṭa (Pali id.), *rubbish heap* (see 2 below); Divy 177.10 (*tair hastapādeṣu gṛhitvā °kūṭe kṣipta*), 11;

saṃkāravakare śukle (read so, or °kara-śukle, for text *saṃkārapakare śuklaṃ*) *paṭe* ... Mmk 131.21 (vs), *on a cloth pure in regard to sweepings and rubbish* (i. e. free from them); *lumbinivanam* ... *vyapagatatṛṇa-reṇu*-read *khāṇu*? see next)-*pattra-saṃkāram* Mv I.149.3 (vs); *padmini-vanam* ... (read) *apagata-tṛṇa-khāṇu-pattra-saṃkāram* I. 215.14 (so mss., except *khāṇa* for *khāṇu*, q.v.), and read so II.18.10 *lumbinivanam* ... (mss. °saṃkara, and again *khāṇa* for *khāṇu*); Senart em. *samskāram* and *saṃkhāram*, respectively, for *saṃkāram* in the last two; (2) seems to mean more specifically *dung*, perh. in °ra-kūṭa (cf. 1 above), *dung-heap, privy* (?): so °medhyasthāneṣv evābhīramate *saṃkārakūṭe jambāle* (mss. jā°) *keśāml luṇcati amedhyam mukhe prakṣipati* Av I.280.5 (? but *jambāla* simply *mud*, so perh. *saṃkāra-k° rubbish-heap*); and more especially in SP 105.12 ff., 109.2, 113.13 and 114.4 (but Tib. renders *phyag dar* thruout), where *saṃkāra-dhāna* (Pali id.) seems to mean *privy*: °nam śodhayitavyam 105.12; similarly 106.1, 3; *dharmaṇ pratyavarān °dhāna-sadṛśān* 109.2; °dhānam *imu mahya pūṭikam uccāra-prasāva-vināśitam* ca 113.13 (vs), especially clear, *stinking, foul with dung and urine*; 114.4 (vs); (3) perh. *impurity* in the sense of *pariahhood, outcaste state, expulsion from caste*: (*vayam tvām*) *jñātīmadhyād utkṣipāmaḥ*, *saṃkāram pātayāmo* Divy 273.2, 11; but mss. are not unanimous, and in same phrase 272.24 it is alleged that they read *salokānām* (I kept in text) for *saṃkāram*; quite uncertain. Cf. **saṃkirati**.

Samkārin, n. of a yakṣa: Māy 42.

saṃkārya, adj. or subst. nt. ? (gdve. of **saṃ-kirati** ?), acc. to Tib. (what is) *mixed up, to be mixed, a mixture, or confused, disordered* (ḥdres pa, ḥchod ba): °yam Mvy 5344.

Samkāśya = **Sāmk°**, q.v.

saṃkirati (in this sense only pass., *is soiled*, in Skt. *saṃkiriyate*, *saṃkirṇa*, and Pali *saṃkiyate*, *saṃkiṇṇa*), *soils*: *dharanirajaḥ kramavarā(n) na saṃkirati* (in 224.17 mss. °varān *apasamkramati*, unmetr.) Mv I.151.6 = 224.17 (vs), *the earth-dust does not soil their fair feet*.

saṃkilikilāyate, °ti (to Skt. *kilikilāyate*, pw), *makes happy noises together* (with others): Śikṣ 76.11 (*māṭṛgrāmeṇa sārddham*) *saṃkirāṭaḥ saṃkilikilāyamānasya*; similarly MSV III.16.2; Bbh 169.5 and Bhik 28a.3 (see s.v. **saṃcagghati**).

saṃkilīṣṭa, see **saṃkilīṣyati**; **saṃkileśa**, see **saṃ-kleśa**.

? **saṃkiyati**, in Mv III.37.9, text, *tām eva agragaṇīkām °yanto* *sayito*, presumably understood as *went to bed thinking about that courtesan* (and enjoyed her in dreams all night). The form is very dubious; it cannot = Pali *saṃkiyati* which is pass. to **saṃkirati**, q.v., and not connected with Pali *saṅkati*, Skt. *śaṅkate* (PTSD connects it with both at once!), Chap. 43, s.v. *śaṅk*. If our form is right, I can only understand it as a MIndic passive to Skt. caus. *śaṅkayati*, *makes concerned*; it would then mean, *being made concerned with* ... There is a v.l. *sakri-ḍanto*; read *saṃkriḍanto*, *amusing himself* (in thoughts)?

saṃkuñcana; nt. (to next plus -ana), *drawing in, retraction*: Mvy 6737 = Tib. *bskum pa*.

saṃkuñcayati (cf. Skt. *saṃkocayati* and *saṃkucati*; forms in kuñc- recorded with simplex and other preverbs, not with sam-), *draws in, retracts*: *saṃkuñcitam vā bāhum prasārayet prasāritam vā saṃkuñcayed* Av II.91.9-10; Divy 162.3. See prec.

saṃkuṭṭakā (cf. Skt. *kuṭṭ-*, not recorded with sam-), *beating, pounding*, or (prob.) rather *an instrument* for doing this: Mvy 6849 = Tib. (b) *rduñ ba*; Chin. *mallet*. (Tib. could be either n. act. or instrument.)

Saṃkusuma (cf. **Kusuma** 2, and next three), n. of a Buddha: Mmk 426.8 (prose); °māya ca *Buddhāya* 499.22 (vs, hypermetric by one syllable).

saṃkusumita, (1) adj. (= Pali id., cf. Skt. kusumita; orig. denom. pple.), *flowering, beflowered*: (Vaiśākh-māse ... varapravara-)puṣpa-^{te} LV 54.20; (vrkṣās ...) ^{°tāh} 85.17; ^{°teṣu śāleṣu} Mv 1.220.7 = ^{°tehi śālehi} ii.22.3; sahakāraṇānī ^{°tāni} iii.80.12; fig., mahayam hrdayam prīti-^{°taṃ} Mv iii.111.14; anantagunaratanajñāna-^{°ta}-vimuktiphalasusampannatvād LV 428.22; aparimitarāsmi-^{°ta} śarīram Dbh 83.1; also Gv 210.14, and in proper names such as Nakṣatrarāja-^{°tābhijñā} etc.; (2) n. of the budhākṣetra of Saṃkusumitarāja: Mmk 4.16.

Saṃkusumitaḡandhottamarāja, n. of a Tathāgata (distinguished from next, both in same line): Mmk 426.6.

Saṃkusumitarāja, Mmk 4.16; 28.2, etc., or (more often) ^{°rājendra}, Mmk 2.6 etc.; 63.24; 68.26; 71.18 etc.; 79.28; 426.5-6, n. of a Tathāgata.

saṃketa, m. (in Skt. *agreement, esp. rendezvous, and agreed sign or gesture*; in AMg. *saṃkeya* app. *gesture* in general), (1) perh. *gesture*, in next, q.v.; but it may mean *conventional term*; (2) *conventional designation*, with implication of unreality (see **saṃketika**): Mvy 2776, follows **vyavahāra**, q.v.; = Tib. *brdaḥ*, which may mean *gesture*; *token, symbol; explanation; word* (the last prob. here, with the above implication); (of the Tathāgatakāya) *sāmānyah* ^{°tena}, ^{°taḥ} paramārthena Samādhi 22.11, *universal by convention, a (mere) convention(al term) in very truth*; *saṃketamātram* evedam Laṅk 202.15 = 339.11; *nāma-saṃjñā-saṃketābhiniṣeṣa* ... *bālās* cittam anasaranti 225.6; *dharma-°ta evāyam* (*this world*) ... ^{°tāc} ca prthagbhūto na jāto na nirudhyate 289.8-9 (vs); (*ābhvānāya*) ^{°to} Bbh 389.20, see **vyavahāra**; perh. here Mv 1.78.10 (vs), which is textually dubious, (*pravartate* *tatha* *pariṣeṣa* *bhūmiṣu*, mss. ^{°śeṣāsu} *bhū*), *sāmānyasaṃketānām* *nirūpaṇam* (mss. ^{°ketāni} *rūpāṇam*); the reading of the mss. could be translated, *so there are in use in regard to the other stages (of a Bodhisattva) the common conventional expressions of their forms* (the meter is uncertain).

Saṃketarutapraveśa, n. of a samādhi: Mvy 597 (Tib. *brda* *dañ sgra-la* *hjug pa*, prob. *penetration into gestures, or perhaps conventional terms?, and sounds*); ŚsP 1423.16. Cf. prec.

saṃketika, f. ^{°kī} (cf. Skt. *sāṃketika*; to **saṃketa** 2, q.v., plus *-ika*), *conventional, nominal, consisting of a mere verbal expression*: *nāma-°kīm* *dharmaṇām* *prajñaptim* *avabudhya* ŚsP 378.22; *nāma-°kī* (so divide) *dharma-prajñaptir* *avaboddhavyā* 382.9; *nāma-dharma-saṃketikī* (text ^{°takī}) *dharma-prajñaptir* 549.22.

saṃkrama, (1) m. (cf. next two; to **saṃ-kram**- in *mg. transigrate*, recorded for Pali *saṃkamati*), *passage from one existence to another, transmigration*: LV 419.19 (vs), see s.v. **saṃskāra** 1; *sthāpita-°ma* *ity ucyate* 428.17 (prose), *he (Buddha) is called the one who has arrested transmigration*; *cyuti-°mah* Mvy 2986; (2) m. or nt., a high number: m., Mvy 7717, = Tib. *sbar yas*; nt., Mvy 7843 (so read with v.l. and Mironov, text *saṃgramam*) = Tib. id., cited from Gv 133.4 (in Gv 105.23 corruptly *śakra*).

saṃkramaka (see prec.; **saṃ-kram**- plus *-aka*), *one who transmigrates*: *na saṃkramako* ^{°sti} *kaścit* (mss.) LV 420.10 (vs).

saṃkramaṇa (nt.; see prec. two; **saṃ-kram**- plus *-ana*), *transmigration*: LV 419.20 (vs), see s.v. **saṃskāra** 1.

saṃkramapaka, nt. (also m. or f.), pl. ^{°kāni} Mvy 5585 = Tib. *bsti khañ*, *rest-house, private pavilion* (acc. to Das, *private house, sanctum*); Chin. *room or house for lying down*; Jap. *private (rest) room*; *ūrdhvi* (on a wall) *ekā nibaddhā* ^{°nakā} (mss. ^{°nakāḥ}) Divy 220.22; (in a city; *grhāḥ kūṭāgarā*) *harmyāḥ* *prāsādā* ... *avalokanakā* ^{°nakā} 221.29; prob. *pavilion for rest or private amusement*, which might or might not be on a wall or roof. (Divy Index *gallery*.)

saṃkrānti-dṛṣṭi (cf. BR s.v. **saṃkrānti** 3); *the view*

of the Saṃkrānti(-vādin) school, acc. to Wassiljew, a branch of the Sautrāntikas, so named (257, transl. 284) because they taught the *transmigration* (**saṃkrānti** = **saṃkrama** 1) of the skandhas; mentioned as heretical in: ^{°ti-vigatena} *pratiṣṭhāsamatābhiniṣṛṭti* (misprinted ^{°narvṛtti}) *-jñānena* Gv 469.10.

saṃkrāmaṇi, n. of a kind of magic (*vidyā*): Divy 636.26.

saṃkṣīyati, ^{°te} (= Pali *saṃkṣissati*, ppp. *saṃkṣiṭṭha*; Skt. in other mgs.; *saṃkṣiṭṭha* *obscured, soiled*, of a mirror, pw), *becomes soiled*: Divy 57.19 *akṣiṭṭāni* *vāsāmsi* *saṃkṣīyanti*; KP 99.2 (*cittam* ...) *upakṣe* *saṃkṣīyate* (cited Śikṣ 234.8, *kleśair upakṣīyate*; read in KP *upakṣeṣaḥ*); AsP 203.1-2 na ca ... *prajñāpāramitā* *kaṃcid dharmam āllyate* *na kaṃcid dharmam saṃkṣīyate* (text ^{°syate}) *na kaṃcid dharmam pariḡrhnāti*, ... *does not cling to any dharma* (condition of existence), *does not soil itself on ...*, *does not take to itself* ...; ppp. *saṃkṣiṭṭha, soiled, impure* Bbh 40.11 ^{°ta-cittāḥ}; Ud xi.3, of *tapah* (oldest ms. has *saṃkṣiṭṭha*, semi-MIndic, the epenthetic *i* supported by meter); Dbh 58.10 ^{°ta-vīśuddhāyās} ca (*lokadhātor*), *impurely (imperfectly) purified*, in contrast with *ekānta-parīśuddha*, *completely purified*, line 11; [°] 16 *kleśacaryā-saṃkṣiṭṭhā* *bodhisattvacaryā*; Jm 98.21 *saṃkṣiṭṭam*, of the mode of life of a crow; Gv 263.16 *lokadhātūn* *saṃkṣiṭṭān*, *soiled*, contrasted with *parīśuddhān*, same line; 534.23 *saṃkṣiṭṭānām* *sattvānām* *vīśuddhaye*; neg. *a-saṃ*, *not impure*, Mvy 167 ^{°tāḥ} *sarvadharmāḥ*; Mv 1.134.7 ^{°ta}-*pratibhānās* ca (of *Bodhisattvas*); Bbh 303.15 *asaṃkṣiṭṭa-dāna-tā*; 308.4 *saṃkṣiṭṭam* *varjayitvā* *asaṃkṣiṭṭam* *dānam* *dadāti*, in contrast with **vyavadāyate**, ^{°ti}, q.v., Śikṣ 263.15; ŚsP 140.14; AsP 399.14, 15.

saṃkṣeṣa, in Mv iii.357.13 (prose) **saṃkṣeṣa**, m. (= Pali *saṃkṣeṣa*; to prec.; in Skt. *suffering, see below*), *defilement, impurity*; esp. in contrast with **vyavadāna**, q.v. for Mvy 126; Mv iii.321.6; 357.13; Divy 616.23; LV 433.14 f.; Av ii.188.9; Śikṣ 172.11; KP 59.2; Bbh 99.10; 215.7; *dhyānādīnām* *saṃsāto* *dvau* *saṃkṣeṣau*; *apraṭeṣu* *caṣṭu* *prāptaye* *vibandha*-^{°q.v.} ^{°śaḥ} ... *prāpteṣu* *caṣṭu* *tadbhūmikam* *kleśa-paryavasthānam* *anuśayo* *vā* Bbh 388.5-8; *rāgaḍveṣa* *mohādikāt* *sarvasaṃkṣeṣāc* Bbh 40.10; others Bbh 55.7; 83.14; Śikṣ 136.4; Laṅk 156.9 (where *śuddhiḥ* replaces *vyavadānam* in contrast, in a vs); *manuṣyaduḥkhaḍāridrya-°śa*-*doṣāṃs* ca *prajānāti* Dbh 58.22 (here ^{°śa} may have its normal Skt. mg., see above).

saṃkṣayati (unless error, can only be hyper-Skt., prob. for Pali *saṃkṣāyati*, or the like, § 2.25, = Skt. *saṃkhyāti*), *reckons, figures*, in the sense of *reflects*: *purohitāḥ* ^{°ti} (there follows a private reflection) MSV 1.27.7.

saṃkṣipa-vikṣipa, adj. (cf. Skt. *vi-kṣip-*, *saṃkṣip-*), prob. better taken as two separate words, lit. *narrow and wide, limited and extensive*; applied either to creatures (*sattva*) or to their thoughts (*cittāni*; so Foucaux); in either case meant together to include all: (*yāvanta* *sattva* *nikhilena* *triyadhavayuktāḥ*, *cittāni* *caitasikasamjñi* *vitarkitāni*), *hināḥ* *prapīṭa* *tatha* *saṃkṣipa* *vikṣipa* *ye*, (*ekasmi* *cittaparivartī* *prajāni* *sarvān*) LV 151.(12-)-14(-15), vs, (*all creatures ... and their thoughts ...*) *low and excellent, also limited (narrow) and broad*, *he (the Bodhisattva) knows all of them in a single instant ('turn of thought')*; Tib. *rgya chuñ yans pa dag*, *of limited extent and broad*.

Saṃkṣiptabuddhi, n. of a former Buddha: Mv 1.138.13.

saṃkṣiptena, adv. (instr. of Skt. *saṃkṣipta*; = Pali *saṃkṣittena*; Skt. uses **saṃkṣepāt**, see LV below), *in brief, in summary*: ^{°tena} *pañcopādānaskandhā* *duḥkhā* Mv iii.332.4 (in the first Noble Truth; Pali *saṃkṣittena*, e. g. Vin. 1.10.29, but LV 417.7 **saṃkṣepāt**, as in Skt.); *ity ucyate* ^{°tena} *na punar* *vistareṇa* *Sukh* 44.17; *sādhū* *me* *Bhagavāms* *tathā* ^{°tena} *dharmaṃ* *deṣayatu* *Divy* 37.8; others Gv 465.16, 26; 496.15; et al.

saṃkṣūyate, pres. pple. °yamāno (mss. a few times saṃkṣu°, or saṃkṣa°), *attacking (trying to shake?)*, or the like, of some hostile action by Māra against the Bodhisattva: Māro pāpimāṃ duḥkhi... bodhisattvaṃ °yamāno... mahā-ūhasitāṃ ūhasē Mv ii.268.12-269.19, twelve times. Senart's etym. (Vedic root sku-, skū-) is unconvincing. Is there connexion with AMg. (saṃ)chuhai, the etym. of which is disputed? Cf. Hindi chūnā, Nep. chunu, touch, meddle with; Turner, Nep. Dict. s.v. chunu discusses the difficult sept; Skt. kṣubh- may be directly or indirectly involved.

[**saṃkṣepaya** MSV iii.128.19 seems to be an error for an adv. form of Skt. saṃkṣepa; = Tib. mdor na, in short.]

saṃkha, see **śaṅkha**.

Śaṅkhamedhi, see **Śaṅkha**°.

saṃkhyā, nt., Mvy 7928 (cited from Gv), or **saṃkhyā**, f., Gv 106.19; 134.4, a high number.

saṃkhyāta, in steye-saṃkhyātam, prob. read so, as adv. (= Pali theyya-saṃkhātā = theyyacitto avaharaṇacitto Vin. iii.46.34), *with intent to steal*: (yā punar bhikṣuṇī...) pareśam adattam steye saṃkhyātam (printed as two words) ādadīta Bhik 25a.2-3; steye °taḥ (as two words, so also Mironov) Mvy 5352 = Tib. rku bar bgraṇ ba, rendered by Das steyasamkhyātam, *to count as stealing*.

Saṃkhyā-lipi, a kind of script: LV 125.22; rendered literally by Tib. graṇs, *number*, but prob. a geographical name (cf. Kirfel, Kosm. 81, Saṃkhyā, Saṃkhyāta, n. of a people; after ugra-lipi, before anuloma-1°).

saṃgaṇanā (in Skt. once in mg. counting up, reckoning; so SP 114.14; to next plus -anā), (perh. lit. counting, census, roll-call?) assembly, gathering: (kva idāṇīm) deśī (= deśe, loc., m.c.) dharmadhara (q.v.) -nā syāt Mv i.70.11 (vs).

saṃgaṇayati, counts: (... manuṣyāṇ gaṇayati,) saṃgaṇya (ger.)... sarva... manuṣyāṇāṃ samaṃ bhaktam prajñāpayanti Divy 293.10.

saṃgaṇikā (= Pali id.; cf. prec.), *society, crowd, association*, as opp. of *solitude*, viveka (2), q.v.: °kāṃ adhikṛtyāha Śikṣ 106.11 (prose), also, na tiṣṭhate °kāsu yogi 12 (vs); (various evils) bhavanti aṃl °kāsu sarve 16, karoti yaḥ °kāṃ asārāṃ 18 (vss); (vyāpādam... vitar-kayeyam, nirvīṣeṣo bhavayam) samsarga-°kābhīr etaḥ sattvaiḥ 201.18, (if I had evil thoughts,) I should be nowise different from these creatures with associational groupings; 202.20, see s.v. viveka (2); °kāyā cātīnāmayataḥ Bbh 156.18, and of one who spends his time in society (i. e. frivolously); °kāyā kālām atīnāmayati 172.7; (guṇā aranyavāsasya...) °kāṃ (so read, mss. corrupt but final nasal in both) vivarjayati Karmav 104.7; °kā-samsarga-middha-nīvaraṇa-vigatena bhavitavyam Laṅk 49.7; °kā-varjanatā Śikṣ 119.6 and °kā-vivarjanam 191.10, both with **ekārāmatā**; °kārāma (Pali id.), *delight in society* (Tatp.), °rāma-parivarjitena °rāma-doṣa-darśinā bhavitavyam Śikṣ 104.18; na °rāma-kathāyogānuyogam anuyuktā viharanti AsP 334.15; same oftener Bhvr., *one who delights in society*, ye ca °rāmā(h) Mv ii.355.16 = iii.280.1; others Śikṣ 52.5; a-°rāmā(h) SP 309.9, *not delighting*...; °kābhī-rataḥ Divy 464.19; ratim °kāsu ca Sādh 17.11.

saṃgata, adj. (ppp. of Skt. sam-gam-), in saṃgata-bhrū LV 107.9, prob. *with dense (thick) eyebrows*, one of the **anuvyāñjana**; cf. Pali saṃgata = nibbivara, *without interstices*, Vv. comm. 275.27; corresp. to snigdha-bhrū of parallel texts.

saṃgati, f., (1) (cf. BR s.v. 4, *Stimmen, Passen*, with artha-; Pkt. saṃgai = aucitya, ucitātā, Sheth), *success, attainment (of desirable goal)*: duḥṣṭlabhūtasya prapaṣṭa °tiḥ RP 35.14 (vs); (2) (*continued*) involvement in the **samsāra**, transmigration, the opposite of release: mūḍhasya saṃgatiḥ bhavati, jāyate na ca mucyate Laṅk 257.5, *of a deluded man there ensues involvement, he is*

(re-)born, and is not released; prob. in this sense saṃgatiḥ 179.2, in a bare list of disapproved results; acc. to Suzuki, Tib. ḥdus pa (*coming together*); in this light interpret tri-saṃgati, for which acc. to Suzuki Tib. (gsum, three) phrad pa (*meeting together*), in: yadi... vijñānāṇām tri-saṃgati-pratyaya-kriyāyogenotpattir abhaviṣyad Laṅk 41.6, and cf. 10; trisaṃgaty-utpādayogalakṣaṇam vijñānam, asaṃgati-yogasvabhāvalakṣaṇam jñānam 157.15-16 (so read acc. to Suzuki's transl., following Chin.); trisaṃgati-pratyaya-kriyāyogābhīniveśāya (Tib. °ṣāt acc. to Nanjio) saṃdhir vijñānāṇām nairantaryāt pravṛttiyogenābhīniveśato bhavasamdhir bhavati 163.1; trisaṃgati-pratyaya-vyāvṛtter vijñānāṇām vimokṣatrayānudarśanāt sarvasaṃdhayo na pravartante 163.3 (note the three **vimokṣa**, q.v., to which the three saṃgati, *involvements in the saṃsāra*, appear to be pendants and opposites); from this passage it appears that the 3 saṃgati, or their causes (pratyaya), are the three **saṃdhi** (q.v. 6), viz. rāga, dveṣa, and moḥa, 162.14-15; (Tathāgatagarbho... pravartate naṭavad gatisaṃkṣa) ātmātmiya-varjitas, tad-anavabodhāt trisaṃgati-pratyaya-kriyāyogāḥ pravartate 220.11. Cf. (tri-)saṃtati (1), the application of which is obscure.

? **saṃgandharāja** (unrecorded); if = Skt. Lex. gandharāja, could mean one of several flowers or flowering plants, or sandalwood: Gv 337.2 (vs), read (tad vajra-daṇḍam...) saṃgandharājōjjvalakesarāḍhyam, as one cpd.; sa-gan° would be metrically equally good, hence saṃ- could not be m.c. for sa- (but may corruptly represent sa-).

saṃgamantrā, a high number: Gv 106.7; corresp. to **gamantra**, q.v.

saṃgaveṣati (Skt. gav° with sam), *seeks*: āhāraṃ samagaveṣi (aor.) Mv ii.205.2 (vs).

saṃgāyati, lit. 'sings in unison' = *is concordant*, avoids quarreling, opp. of vivadati: saṃgāyisyāma(h) vayam... na vivadiṣyāmaḥ KP 142.4 (prose).

Saṃgīta-nipāta (cf. **Saṃgīti-paryāya**), n. of a section of the Madhyamāgama: MSV iii.107.5.

saṃgīti, f. (in Skt. as n. of a meter, otherwise only Lex., and once in Schmidt, Nachträge, *conversation*; in Pali comes nearer to BHS usage, see esp. Childers, but still acc. to Dictt. is not identical), (1) *singing* (so in Pali; perh. esp. in unison, choral singing?), music (esp. vocal): Mvy 5022 (after tūryam) = Tib. glu dbyeṅs; apsarasah... -saṃgīti... LV 10.22; apsara-saṃgīti-rutena Gv 252.5; divya-°tiṣu ratir na bhavati Gv 118.24; (Suddhodana speaks to the prince's female attendants, mā sma kadācīti) °tim vichetsyatha LV 193.1, similarly 12; °ti-prāsāda, *music-hall*, LV 41.10 (Suddhodanasya; = Tib. rol mo bya baḥi, *for making music*); Bodhisattva-°ti-prāsāda Gv 385.18-19 (the young prince's *music-hall* in Kapilavastu, named **Dharmadhātupratibhāsaprabha**); sama-, or samam, saṃgīti, *chanting in unison*, (sc. Mahā-brahmāṇaḥ) ekasvareṇa sama-(v.l. samam; is this also part of cpd. with next?) saṃgītyā tam bhagavantam ābhīḥ... gāthābhīr adhyabhāṣanta SP 167.3; virtually same phrase 170.12; 173.13; 178.8; 271.6; 401.1; 402.3; some mss. sometimes reported saṃgītya, which must be an error; *with one voice, in united choral chanting, addressed... with these verses* (in 401.1 bhagavata imāni dhāraṇīman-trapaḍāni prayacchanti sma); (2) esp. in dharmā-°ti, *recitation or pronouncement of the true Doctrine*: (mahā-vimāne, in heaven... mahāvīpuladharmā-) saṃgīti-(Tib. yaṅ dag par brjod pas, *by perfect speech, expression*)-sarva-kāmaratīvegakleśachedane LV 11.5; saṃgītikusālās tathāgatadharmāṇām SP 312.3, *skilled in proclaiming the Buddha's Doctrine* (Tib. as on LV 11.5); (after statement that a Bodhisattva will preach the Doctrine) bhavanti cāśya dharmā-°tyām sahāyākā(h) SP 286.7, *and he will have assistants in proclaiming the Doctrine*, not, I think,

in assemblies or a synod, with Burnouf and Kern; Tib. here (chos) yañ dag par hgro bañi; for the last read bgro bañi, see s.v. **Samgītiparyāya**; hgro = go, but bgro = argue, discuss, deliberate, consider; so Tib. in discussion of the Doctrine; (Mahākāśyapaḥ . . .) dharma-^otim kartukā-maḥ Av ii.204.12 (after Buddha's nirvāṇa; but there is no mention of a council), and so in the title of the story, saṃgītiḥ 197.1, *proclamation, public declaration* (sc. of the Doctrine); prob. here also, satyasamgītiḥ kulaputra dharma-samgītiḥ Śiḥ 12.8–9, cited from Dharmasaṃgīti-sūtra, *proclamation of the Doctrine is* (the same as) *proclamation of Truth* (Bendall and Rouse, to be in concert with . . .); (3) in Pali (see Childers) used of the rehearsal of sacred texts at one of the Councils of Buddhist monks, also of these Councils themselves, as 'rehearsals', and finally of the collections (esp. the four great nikāya = BHS āgama) of texts rehearsed. This meaning, or these meanings, seem related, at least possibly, to the following: saṃgīti-kāraḥ Mvy 2762, acc. to Tib. yañ dag par sud par byed pa, one who puts into a grand collection, i.e. who helps to establish the canon; etymologically the word could mean one who makes a proclamation (of the Doctrine); rājabhāryā sarvabuddha-^otim sarvabuddhadharmaguhyasthānāni ca saṃjñānte sma SP 464.3, Tib. sañs rgyas thams cad kyi kun bstan pa = what has been completely taught by all the Buddhas (could be taken with 2, above, as well as here); (after Buddha's nirvāṇa, his disciples mantrayanti . . .) nirvṛtisamayakāle (Senart em. nirvṛti-, m.c.; mss. ^ola-) saṃgītim (Senart's em., corrupt mss. mostly samamgīti) Mv i.69.4 (vs), here possibly common rehearsal or 'council', but could also mean merely proclamation; (4) rehearsal = study, conning, memorizing, learning, of non-Buddhist religious texts: (a brahman lad) Uttareṇa tahiṃ (to the sage Asita) gatvā vedā adhitā; so dāni saṃgītim kṛtvā pituḥ sakāśam āgato Mv iii.383.1, he studied the Vedas; he now, after having made a complete rehearsal (or memorization, of them), came home to his father; (tāni parivrajaka-)śāstrāṇi (as taught by Saṃjayin Vairāṭi-putra) saṃgīti- (mss. ^otim) kṛtvā (having rehearsed, or memorized) Rājagṛham praviṣṭā Mv iii.59.18 (they had already lost faith in the value of these doctrines, line 14).

Saṃgīti-paryāya (Pali ^opariyāya; cf. also **Saṃgītanipāta**), m., n. of a work: Mvy 1416; = Tib. hgro, or bgro, bañi rnam grañs; read bgro, discuss or the like, see saṃgīti (2), on SP 286.7; Takakusu, JPTS 1904–5, p. 99. Fragments of **Saṃgīti-sūtra**, Hoernle MR 16 ff.

saṃgūhayati, conceals (completely): ^ohayan, pres. pple., Mvy 6342.

saṃgrhīta-grāhin, Mv i.133.13, see s.v. **saṃgraha**. **Saṃgrhitapakva** (mss.; Senart em. ^opakṣa), n. of a former Buddha: Mv i.141.15.

saṃgeri, see **śam**.

saṃgopāyati (cf. Pali saṃgopeti), protects, spares: vadhyāṃs (Senart ba^o, mss. badhyāṃs; cf. prec. line, vadham ākṣepayanti) ca na ^oyanti Mv i.96.8 (of backsliding Bodhisattvas), and they do not protect (show mercy to) those subject to execution.

saṃgranthana (nt.; nowhere in this sense), literary composition: na na ^ona-kausalam mamāsti Śiḥ 1.11 (vs), and I have no skill in . . .

[**saṃgrama**, nt., read **saṃkrama**, q.v. (2).]

saṃgraha, m., as in Skt., BR s.v. 14, das Heranziehen, für sich Gewinnen; freundliche, liebevolle Behandlung; so interpret LV 205.8–9 a-saṃgraha-grhītasya, afflicted with lack of friendly behavior or disposition; LV 426.5 sattva-saṃgrahaprayukta, given to attractive treatment of creatures; Mv i.107.10 kevarūpeṇa saṃgrahena satvā saṃgrhñanti, by what sort of attraction do (Bodhisattvas) attract creatures?; cf. Mv i.133.13 saṃgrhītagrāhiṇaś ca (bodhisattvāḥ), they are characterized by holding those who have been attracted, sc. by the **saṃgraha-vastu**, as Senart rightly saw, but

he was wrong in taking saṃgrhīta as a subst. = saṃgraha; other cases Mv i.133.17; 163.7. Note especially Gv 495.20 samantapāśa-jāla-bhūtam (bodhicittam), sarvavīne-yasattva-saṃgraha-karṣanātayā, it is . . . a net . . . because it draws in by attraction (by kindly behavior) creatures . . .; cf. LV 429.13 s.v. saṃgraha-vastu. Sometimes = saṃgraha-vastu, q.v.: SP 142.11 (vs) catvārāḥ saṃgrahā(h).

? **saṃgrahaka**, = (and prob. error for) **saṃgrāhaka**, charioteer, q.v.: ^oka-rūpeṇa Gv 225.26 (without context), foll. by **sārthavāhakarupeṇa**.

saṃgrahaṇi (= AMg. saṃgahaṇi), summary, résumé, in **Paryāya-sa**, q.v.

saṃgraha-vastu, nt. (= Pali saṃghavatthu), article of attraction, means by which a Buddha or (more often in BHS) a Bodhisattva attracts, draws to himself and to religious life, creatures. The literal mg. has been much disputed; it seems to me clarified by LV 429.13 where reference is made to the Buddha's cleverness in drawing-in creatures (sattvasaṃgrahakauśalyam) by the net (-jālena) of the 4 saṃgrahavastu; with this cf. Gv 495.20, cited s.v. **saṃgraha**. As in Pali, there are four of these: dāna, priya-vacana (or the like), artha-caryā (or -kriyā), and samānārthatā (or samānasukhaduḥkhatā), q.v.; they are listed LV 38.16–17; 160.6–7; 182.6; 429.12–13; Mv i.3.11–12; ii.395.8–9 (without use of the term saṃgraha-vastu); Mvy 924–928; Dharmas 19; Bbh 217.2–230.19, the inclusive term 227.5; 230.19; without lists of the 4 items, SP 259.5; LV 35.9; 437.15; Mvy 793; Divy 95.15; 264.29; Śiḥ 50.11; Av i.16.12; Gv 495.17 (in most of these the number four is specified). Sometimes replaced by **saṃgraha**, q.v., alone.

saṃgrāmayati, ^ometi (= Skt. Gr. ^omayati, Pali ^ogāmeti; denom. to Skt. saṃgrāma), fights: (devehi trāyastirmṣehi) ^omenti Mv i.30.9; ^omayanti eva Śiḥ 181.4; ^omayataḥ (gen. sg. pres. pple.) 181.8; śatruṇā sārddham ^omayet 254.1; ^omayitum MSV i.95.13; all prose.

saṃgrāma-śirṣa, m. or nt., ^ośā, f. (cf. Skt. saṃgrāma-śiras, -mūrdhan, battle-front, van, front line, and Pali Dhp. comm. ii.227.1–2, gloss on saṃgāmaj-uttama, so saṃgāmajitānam uttamo pavaro, saṃgāma-śīsa-yodho ti), lit. battle-van, front line, as one of a list of arts learned by a young prince, prob. the art of leading, or fighting in the front line: ^ośirṣe Mv ii.423.17; ^ośirṣāyām ii.434.13 (all items in the list are locs.).

saṃgrāha (m. ?; the only real Skt. literary occurrences are Mbh. 5.152.17 susaṃgrāhāḥ [so Crit. ed., for vulgate asaṃ], under good control, of horses; and one passage in Schmidt, Nachträge, = Griff am Messer), seizure, overwhelming (and dangerous) grasp (?): LV 374.17 (vs) iha rāgamadana-makaram tṛṣṇormijalam kudṛṣṭi-saṃgrāham saṃsārasāgaram aham saṃtirṇo, I have here crossed the ocean of the saṃsāra, whose sea-monsters are passion and love, whose wave-water is thirst, whose overwhelming grasp is heresy (? both control and attachment seem inappropriate here; I have thought of emending to -saṃgāham, depths, profound abyss, but this is not quotable); neg. a-saṃgrāha, non-grasping, not (wrongly) clinging to, Bbh 44.6, 7 asad-bhūta-samāropāsasaṃgrāha-vivarjito bhūtāpavādāsaṃgrāha-vivarjitāś (Wogihara, Index, renders by Chinese meaning not wrong holding).

saṃgrāhaka (= Pali saṃgāhaka, both mgs.), (1) adj., attracting, drawing to oneself: saṃgrahavastu-(q.v.)-sarvasattva-^okāḥ, one of the 18 āveṇika-bodhisattva-dharmāḥ, Mvy 793; (2) charioteer: Mātalinā ca ^okena Mv ii.49.11; Mātalin ^okam Jm 75.16; prob. read so for **saṃgrahaka**-, Gv 225.26. (Also Buddhac. iii.27.)

saṃghaṭati (Skt. id., not in this meaning), strives, works, exerts oneself: Mv ii.59.3 (āśāya kṣetrāṇi kṣānti karṣakā) saputradārā (mss. add pi, om. Senart) saṃghaṭanti ekadā (so mss., Senart em. ekato).

saṃghaṭana, ^onaka (nt. ?; to prec.), vigor, firmness,

strength: Mv iii.13.5 nārāyaṇa-saṃghaṭṭano (mss. °tano, °tṭano) rājā ... *having the vigor (prowess) of N.*; in LV 229.13-14 text clearly corrupt, mss. on the whole seem to support the following reading, which corresponds to Tib. sred med kyi bu chen po ltar mkhregs pa dañ sred med kyi by phyed ltar mkhregs pa ḥi rkyan de rñams de dag gis ma theg go: tāni (sc. the Bodhisattva's abandoned ornaments) mahānārāyaṇa-saṃghaṭṭanakāny ardhanaṛāyaṇa-saṃghananāni na śaknuvanti sma dhārayitum, *since these (ornaments) had the stoutness of Great N., the vigor of Half-N.* (see *Ardhanārāyaṇa*; so Tib.), *they (the Śākya) could not lift them*. Tib. uses the same word, mkhregs pa, *hardness, firmness*, for both saṃghaṭṭanaka and saṃghanana (the latter is Skt.). Cf. LV 234.15 Nārāyaṇa-sthāmavan (Lefm. text nārā°), which indicates that saṃghaṭṭana is a synonym of sthāman.

saṃghaṭṭita, ppp. (of saṃghaṭṭ(ay)ati, in unrecorded mg.), in SP 249.5 (prose) prob. *shrunk, shrivelled* (or possibly *drawn in, contracted*): (Prabhūtaratnas ...) pariśuśkāgātrah saṃghaṭṭitakāyo yathāsamādhisaṃpānnas tathā samdśyate sma; Tib. skum, *drawn in, contracted*, also *paralyzed* (Das); prob. the cpd. (°kāyo) is near-synonym of pariśuśkāgātrah, the correctness of which is supported by Tib. kun bskams, *very dry*; but possibly referring to temporary contraction of limbs in samādhi-posture; perh. same mg., *contracted, limited* or the like, with neg. a-, substantially *free*, in LV 272.13 (prose), in series of epithets of Bodhisattva, ... askhalitagatir a-saṃghaṭṭita-gatir alinagatir ...; Tib. ḥdrud pa med paḥi, *not rubbed or dragged*, perh. based on a-saṃghaṭṭita which is read in Calc. but in none of Lefm.'s mss.

saṃghaṭṭaka, m. pl. (to Skt. saṃ-ghaṭṭate or °ṭṭayati plus -aka), *smashers*, n. given to the monsoon winds: (grīṣmāṇam) paścime māse °kā nāma vātā vāyanti Mv iii.411.15 (prose).

saṃghaṭṭati (cf. caus. Skt. °ṭṭayati, pw s.v. 4, and Pali id., Mahāvamsa 21.28, *sounds, makes resound, trans.*), *sounds* (intrans.), *gives forth sound*: (yāni ratanāni nagare nihitāni ...) tāni pi saṃghaṭṭetsuh ... Mv I.235.16 (vs), at Dipamkara's entrance; similarly, peḍākaṇḍagatāni (so read) ratanāni saṃghaṭṭanti 308.10 (prose).

saṃghata, adj. (= Skt. saṃghata, cf. Pischel 267; Pkt. saṃghaa), *compact*: nitya-ātmasukhasaṃjñā-°tam (... mokṣadvāru vivarāhi) Gv 55.1 (vs).

saṃgha-bheda, m., *disuniting of the community of monks*, a saṃghāvaśeṣa sin: Mvy 8378; MSV iii.88.2; cf. Prāt 482.10 ff.; 483.3; Palī Vin. iii.172.31 ff.

Saṃgharakṣita (app. unconnected with Pali Saṃgharakkhitā), n. of a man who became a disciple of Buddha: Divy 330.24 ff.; 346.19 ff. Cf. next.

Saṃgharakṣitāvadāna (cf. prec.), n. of Divy chap. xxiii: Divy 343.24 (colophon); Śikṣ 57.11, citing Divy 342.13 ff.

saṃgha-sāmagrī-dattaka, adj. (with bhikṣu), (a once suspended monk) *who has been given communion with the order*: MSV ii.195.1 ff. (see *sāmagrī* 2).

saṃghāṭa, m., and °ṭā, f., *vessel, jar* (of metal, for storing treasure); only in comp., preceded by loha- or lohī- (cf. lohī): catvāro loha-°ṭāḥ suvarṇasya pūrṇāḥ Divy 14.25; catasrah lohī-°ṭāḥ suvarṇapūrṇās 16.26; (hiraṇya-suvarṇasya) catur lohasaṃghāṭān (acc. pl.), v.l. °ṭā(h), Karmav 28.25 (Chin. *jar*); (catvāro) lohasaṃghāṭā(h) MSV iii.135.12.

Saṃghāṭa-sūtra, n. of a work: Mvy 1386. The mg. of saṃghāṭa here is uncertain. There is a Pkt. (AMg. etc.) word saṃghāḍa, *pair, couple*; Tib. on Mvy seems to have had this in mind with its dge ḥdun (= saṃgha!) zuñ (*pair*) gi mdo, *book of a pair of* (monastic) *assemblies*? One Chin. renders *collection or fusion* (cf. Skt. saṃghāṭa), the other transliterates the word and adds a term which

otherwise renders *Arthavargīya*, q.v. Jap. cites the full title, Āryasaṃghāṭadharmaparyāya-sūtra.

saṃghāṭi, oftener °ṭi (see also *sām*°; but both recorded in prose; = Pali °ṭi, AMg. °ḍi, °ḍī, also °ḍiya, nt.), *waist-cloth* of a monk (the other two garments are the antarvāsas and uttarāsāṅga, both Skt.; the three listed e.g. Mvy 8933-35; and cf. SBE 17.212, n. 2): Mvy 8933 = Tib. snam sbyar (Chin. = kāśāya); °ṭi-pātra-civara-dhāraṇa LV 191.18; Mv I.301.6; iii.60.6; 182.13; °ṭi-paṭṭa (read paṭa°)-pātra-civara-dhāraṇe Śikṣ 120.14; °ṭi-paṭa-pātram (so mss.) Mv ii.307.16 (vs); paṭa-pilotika (q.v.)-°ṭi iii.53.14, 16; 54.1 ff.; sometimes folded and used as a seat, caturguṇa-°ṭim Mv I.318.15, *folded in four*, for sitting on; similarly prob. understand dvipuṭa-°ṭi Mvy 9187, tripuṭa° 9188; muṇḍaḥ saṃvṛttaḥ °ṭi (or °ṭi)-prāvṛtaḥ (also pl.) Divy 37.1; 159.9; 281.24; 558.20; muṇḍaḥ °ṭi-prāvṛto Av ii.119.5; muṇḍa °ṭi-prāvṛtā Bhikṣ 3a.2; °ṭi-pariveṣṭito muṇḍasrah KP 122.3 (prose); °ṭi-prāvṛtaḥ sadā Ud xiii.15 (= Pali Therag. 153 muṇḍo °ṭi-pāruto); read prob. muṇḍaḥ saṃghāṭiprāvṛtaḥ Mv iii.452.1 (vs; mss. muṇḍa saṃghāṭi-kodhana, or °nam; = Pali Jāt. v. 251.28 muṇḍo °ṭi-pāruto; read the first half-line in Mv with mss. kṛpaṇo vata tvam bhikṣo); °ṭim (°ṭim) ādāya Divy 154.17, 27; cīvaram °ṭim adhiṭṭhāmi Bhikṣ 15a.1; (gaccha mahā-rājemām) °ṭim dhvajāgre baddhvā ... Av I.82.2; saṃghāṭikām sādhayet ... (9) tasyopari saṃghāṭim pratiṣṭhāpya Mmk 715.8-9 (prose).

saṃghāṭikā (cf. AMg. saṃghāḍiya, nt.) = prec., q.v.: Mmk 715.8 (prose).

saṃghāṭa, m. (= Pali id., DPPN; also Skt. id.), n. of a (hot) hell: Mvy 4922; Dharmas 121; Mv i.5.10; 9.8; 13.11, etc.; 21.1; 42.16; 337.5; ii.350.10 = iii.274.12; iii.454.7; Divy 67.21; 366.28; Gv 157.19; Av i.4.8 etc.; in Jm 196.9 the name is explained, those who go there are crushed by clashing mountains; similarly Pali (root han with sam).

saṃghāvaśeṣa, adj., m. with or sc. dharma, or f. with āpatti (= Pali saṃghādisesa, which Lévi, see below believes Pktic for *saṃghāṭi°), one of a group of 13 (so also Pali) monkish offenses requiring suspension, but not expulsion, from the order (contrast *pārājika*, *pāṭayantika*), perh. *permitting a remainder of* (association with) the order (Lévi, JA Nov.-Dec. 1912, 504); but acc. to SBE 20.35 n. 2, (offences) *which can be done away, but only by the saṃgha* (see *niravaśeṣa*): trayodaśa °śāḥ (sc. dharmāḥ) Mvy 8359 (the 13 items listed 8369-81); trayodaśa °śā dharmāḥ Prāt 479.3; listed and described in the following, each item called °śāḥ; °śām āpattim MSV iii.11.16 etc.

saṃghāvaśeṣaka, adj. from prec., with bhikṣu, *guilty of a saṃgh° sin*: MSV iii.94.16.

saṃghin (= Pali id.), *head of an order or assembly* of pupils, ep. of Rudraka Rāmaputra: read saṃghinam and saṃghī in LV 243.19 and 20 for mss. and ed. saṃghe or saṃgha-, see s.v. *gaṇin*.

saṃghoṣa (unrecorded in this mg.), *sound, cry* (of animals): in Bhvr. cpd., nadīm vyāghraṇasimhāvāraṇa-°śām Mv ii.105.14 (vs), *characterized by the cries of* ...

saca (cf. Pali sacāca? Vin. I.88, last line, see comm. cited p. 372), *if*, = *sace*(t): *saca tvam īśvaro asyā* Mv ii.406.1 (vs, but sa-ca not m.c.; no v.l.); *saca* (also not m.c.; Senart em. sacet) *sumanasā* (lacuna, two syllables) Alindā ramayāsi me iii.6.13 (vs); v.l. for *saci*, q.v., SP 448.5, 7, and ff. (vss). For sacāśya, saccha, sacaiva, see *sacet*(t).

saci (or, v.l., *saca*, q.v.), *if*, m.c. for *sace*(t): SP 448.5, 7, and ff.; Sukh 22.3, 7, 11 and ff.

sacet, *sace*, conj. (Pali *sace*; see also *saca*, *saci*; *sa*-, q.v., with cet, formed as pendant to no cet, Pali no-ce; so Childers and Andersen, Reader; otherwise, but to me unconvincingly, Geiger 105.2, Pischel 423), *if*; very common in most texts, prose as well as vss, and usually

retaining in writing the final -t or -d: Mvy 5433; SP 47.13; 78.10; 97.3; 322.4 etc.; LV (common, usually printed sa cet by Lefm.) 101.12; 226.4; 408.4 (the only passage noted Weller, as not Skt.); Mv (common) ii.88.10; 141.3; 194.11; 272.16; 315.6, 7; iii.4.4; 20.7; 199.15; 204.2; 406.11; Divy 2.7; 88.22; 302.20; 559.23 etc.; Av i.14.10 etc.; RP 8.4; 48.15; Gv 138.19; Bbh 20.20 etc. (common); Vaj 21.3; Sukh 11.9, 12, 15 etc.; Karmav 26.12; Bhik 3a.3; Lañk 261.13 (rare in Lañk; not in Index, no other case noted by me); sace not common, and in prose only in Mv, e. g. ii.158.13; 428.18; iii.54.14; sace, v.l. sacet, iii.187.7 (vs); see saci; saṃdhi forms in which either sace or saca might be understood, sacāśya (pron. asya) Mv i.323.21; iii.318.11 (both prose); saceha (-iha) SP 31.11 (vs); sacaiva, ms. K' saceva, prob. containing evam rather than eva, SP 31.9; 204.6 (both vss); sacevam, v.l. sacaivam, Mv ii.409.15 (vs); exceptionally followed by verb in Impv., sacen mama ... nayanam grhītvā ... muñca, na tv evāham ... Divy 476.17-18, *if you take my eye and ... (Impv.) let it go!* (if you like), *still I would not ...*; in a formula introducing a question, in most cases a double (alternative) question, saced (sacet, sacen) manyatha (twice both mss. and twice v.l. anyatha or °thā; both mss. manyatha only 340.2) bhikkṣavaḥ Mv iii.337.11, 20; 338.5; 339.16; 340.2; in the corresp. passage in Pall, Vin. i.14.5, tam kiṃ maññatha bhikkhave, which is common also in BHS (kiṃ manyatha bhikkṣavaḥ, or the like); does this Mv version have a different mg.? Perhaps *suppose, monks, you consider* (the following question)?

sa-caukṣa, see saṃcaukṣa.

sa-cchambita, adj. (sa-, q.v., plus ppp. of chambati, q.v.), *fringed*: ṛṣim ... saṃtarjayetsuḥ °tam karetsuḥ Mv iii.194.17.

sajati, ppp. sajita, or samjita (cf. utsajati; = Pall sajati, cf. n. ag. samjitar, creator; Mindic for Skt. sṛjati), *sends forth, spreads abroad* (a false and slanderous report): (tam) sajitaṃ (so, or samjitaṃ, the two best mss.; 3 mss. sejitaṃ; one inferior ms. sevitaṃ, which Senart reads) Vasumate mahānagare Mv i.37.1; *this (lying report just quoted) was spread abroad in the city of V.*

sajjira, v.l. for sarj(j)ara, q.v.

sajjiva (= Pall sājiva, which represents this, i. e. sat-jiva, by the 'law of morae'), *good (moral) life*: bhava-sajjiva-tatve aparāṃṣṭasubhakarmāś ca bhavanti Mv i.134.6, *grâce à (litt. dans) la régularité de leur vie dans les existences* (qu'ils traversent), *ils ont une conduite pure et affranchie* (Senart). (But -tatve, -tattve, seems to me troublesome).

sajyotibhūta, adj. (= Pall sajoti°, which most mss. usually read in Mv), *afame, on fire* (may be interpreted as sa-lyoti(s) plus -bhūta, rather than sa-, q.v., plus jyotibhūta): (parvateḥ piḍiyantā, mss. piḍa°) ādīptasam-prajvalita-sajyotibhūteḥ Mv i.5.11, repeated with varr., esp. with °jvalita made a separate coordinate word, several times in the sequel and in i.18.9.

saṃcagghati (cf. uccagghati), *laughs together* (with others): Bbh 169.4 uccas saṃcagghati saṃkṛīḍate saṃkilikīlayate; Bhik 28a.3 ayaśrutena puruṣeṇa sārḍhaṃ saṃcagghet saṃkṛīḍet saṃkilikīlayet.

saṃcāya (in this special sense peculiar to BHS; in Pall represented by ācāya, see CPD, PTSD s.v. apacāya), *accumulation of evil karma, or of worldliness*; opp. of apacāya, q.v.: (iyam dṛṣṭiḥ ...) saṃcāyā nāpacāyā ... saṃvartate Av ii.188.9-10 (em., proved by the next); ... apacāyā na saṃcāyā ... saṃvartate 189.6. For Pall parallel see e. g. Vin. ii.259.5 apacāyā ... no ācāyā.

saṃcaritra, nt. (= Pall °tta; see also sāṃ°), *pro-curing, acting as go-between in liaisons*, one of the saṃghāvaśeṣa sins: Mvy 8373; cf. Prāt 480.6-7.

saṃcalatthā, var. for calatthā, q.v.

saṃcāraṇa, prob. *spying* (upon): (vyaktam ayaṇi ...) -śaṭhamadhuravacanāḥ pravṛtti°-ṇa-hetubhūtaḥ (*serving as a means for spying upon your activities*) kasyāpi pratyarthino rājño ... Jm 143.20 (prose); so Speyer seems to understand it, *to be informed of your actions*; pw 7.379, *das Ueberbringen* (einer Botschaft).

saṃcāraṇi, n. of a yoginī: Dharmas 13.

saṃcāra-vyādhi, m. (cf. Skt. saṃcārin, infectious), *infectious disease*: Mvy 9526 = Tib. nad (disease) ḥgo ba (infect).

saṃcārikā (cf. cārikā and Skt. saṃcarati), (religious) *course of action*: ... kalpān bodhisattva°-kāṃ (1st ed. °kā) caranto na parikhidyante Gv 365.8.

saṃcārima, adj. (= AMg. id.; to Skt. saṃcāra plus -ima, § 22.15), *moving, movable*: asmākaṃ utajāni (em.) °māni, yena icchāma tena ... gacchāma Mv iii.147.16 (prose).

saṃcita, ppp. (of sam-ci), lit. *collected*: in °tātman, Bhvr., *who has 'collected' (disciplined, trained?) himself* (Senart, meditated, 'qui se sont recueillis', doubtfully); naikakalpaśata-saṃcītātmanāṃ Mv i.64.1 (vs), of Buddhas.

saṃcitorā(s), n. of a former Buddha: Mv i.138.14 (n. sg. °raḥ).

saṃcintya, ger. of saṃ-cintayati (in same mg. Pall saṃcicca), used as adv., *intentionally, purposely*: Mvy 6470 = Tib. bsams pa zhiñ; °tya vāyaṃ bhikkṣuṇibhir viheṭhita Divy 494.9; °tya bhavopapatim grhṇāti Bbh 414.7; yā ... bhikkṣuṇi mānuṣyaṃ ... °tya jīvītād vyaparopayec ... Bhik 25b.2 (Pall parallel, Vin. iii.73.10).

saṃcetanā (= Pall id.), *thinking*; see manaḥsaṃcetanāhāra.

saṃcetanikāhāra, m., = manaḥsaṃcetanāhāra, q.v.: Dharmas 70. Cf. saṃcetanika.

saṃcetanīya-tā, condition of being made aware, notified: Mvy 7536; 7537; Tib. sems (pa) las gyur pa.

saṃcodaka, n. of a (trāyastriṃśa) devaputra: LV 204.7; 220.1. (As adj. or n. ag., ms. at Śikṣ 35.4; ed. em. saṃbodhaka, q.v.)

saṃcodayati (= codayati, q.v.; the cpd. not in Pall), *accuses* (of, Instr.): (mā haiva tasya vaidyasya ... kurvataḥ) kaścin mṛśāvādena °dayet SP 323.1 (prose), *if the physician did (this), might not some one accuse (him) of lying?* Two mss. codayet (om. sam); so the verse account reads, 326.6.

? saṃcaukṣa, adj., *completely pure*: tadgrhaṃ °śam kṛtvā ... dātavyam Suv 118.4-5 (prose); cf. caukṣam āsanam prajñāpayitavyam 6; so Nobel, but most mss. sa- rather than saṃ-; perh. read sa-caukṣam, *having purity*, i. e. pure? Or as s.v. sa-; caukṣa is recorded only as adj., not noun. Tib. śin tu gtsaṃ ma, *very pure*.

saṃchādāna, f. °nī, adj. (to Skt. saṃchādayati plus -ana), *covering*: (jihvā ...) mukhamaṇḍala-°nī Gv 401.16; (sarvasattvaloka-)°na-mahādharmachattṛamaṇḍalaḥ Gv 319.19.

saṃchedana, adj. (to Skt. saṃ-chid- plus -ana), -tā, subst., (state of) *destroying, cutting off, cutting down or to pieces*: varmaḥhūtaṃ (cited Śikṣ 6.4 as dharmā), but surrounding comparisons are military: ayoniśomanaskāra-°natayā Gv 495.7; kuṭhārabhūtaṃ duḥkhavṛkṣa-°natayā 10.

-saṃjana (m.? or nt.? = Skt. and Pall saṃjanana), *producing, production*: Mv iii.77.10 (vs) romaharṣaṇa-saṃjanam (Bhvr.), *which produces horripilation*; v.l. °saṃ-janam, but meter proves °saṃjanam correct; Divy 467.3 (prose) avipratīśāra-saṃjanārtham, *to produce non-regret*, but in same phrase Divy 78.7 °saṃjananārtham, which prob. read in 467.3 (haplography), with MSV i.76.2 (same text).

saṃjanaka, adj. or subst. (= AMg. saṃjanaa, °ṇaga; to Skt. saṃjanayati plus -aka), (one who or) *that which produces*: buddhotpāda-°kāṇam sa (so divide) kuśalamū-

lānām antarāyaḥ Śikṣ 84.4, *this hindrance to the roots of merit which produce...*

saṃjanayitar (= Pall °netar; to °nayati), *one who creates, produces*: bodhicittasya °tāro Gv 463.2.

Samjaya, (1) (= Pall id.), n. of a king of the Śibis, father of Viśvaṃtara: Jm 52.3 ff.; (2) n. of a minister (amātya), former incarnation of the Buddha: Mv i.93.4 (gave his heart to a piśāca in exchange for recitation of a pious gāthā); (3) n. of a son of Kubera: Māy 230.21 (note that Samjaya is read by many mss. for **Samjñāya**, q.v., the yakṣa leader; so Burnouf, *Introd.* 532, citing from Suv).

Samjayanti, n. of the city of Bhīmaratha: Mv iii.364.4.

Samjayin Vairāṭiputra (the latter variously spelled, with e for al, ṭṭ, ḍ, ḍh, or t for t, i for i, also °ika-putra, once even allegedly Vairāṭi°; = Pall Samjaya Belatṭhi-putta), n. of one of the six famous heretical teachers of Buddha's day (see s.v. **Pūraṇa Kāśyapa**): usually named with the others, as in Mvy 3547 (Vairāṭip°, but Mironov °ṭip°); Divy 143.11 (Vairāṭip°); Av i.231.4 (Vairāṭip° acc. to Speyer's text, but Feer Vairāṭip° with v.l.); Mv i.253.16 (mss. Samjaysya, or °yi, Velatiputrasya, or Verāḍhip°); 257.1 and iii.383.16 (mss. °yi Veratṭikaputra, v.l. in the latter Verāṅgikap°); mentioned without the others, as S. Vairāṭip° Mv iii.59.9 (v.l. Veratip°); 59.11 (mss. Vairāṭikap°); 90.11 (Vairāṭip°); and as Samjayi(n) alone, without Vai°, iii.63.5 ff.

[-saṃjāna-, corrupt, represents a dat. sg. of a nom. act. meaning *production*, perh. -saṃjananāya°: jātijarāmarāṇamahāṇḍhakārabhayapratipakṣāya kuśalamūla-saṃjānābhīyogam (so text; °jananāyābhi°) saṃvarṇayāmi Gv 318.8, *I recommend application to the production of roots of merit*, (a process) which counteracts the dangers of birth etc.]

saṃjānāyati (= Skt. saṃjan°; § 38.15), *produces*: prītiprāmodyam °yivā (Senart em. saṃjan°) Mv i.238.1; mg. proved by prītiprāmodya-saṃjananārthaṃ i.238.8 (no v.l.); mahākaraṇam saṃjānāyā LV 137.19; mahādharmavarṣavegam °nayisyanti LV 439.4; jñānālokaṃ ca °nayati Gv 502.23; all prose.

saṃjānāti, °nīte, pass. (or denom. to saṃjñā, name?) **saṃjñāyate**; caus. **saṃjñāpayati**, **saṃjñāp°** (all mgs. seem to occur for Pall saṃjānāti, °nati, pass. saṃjñāyati, Childers; nearest recorded Skt. seems to be saṃjāñe, *knew*, *understood*, once in Rām., BR jñā with sam, 7), (1) *knows* (well): (icchāmi etaṃ yasya dātavyam yataś ca) grahitavyam yac ca nidhātavyam bhavet, sarvaṃ saṃjānyāḥ SP 107.12, *I want that you should know about all this, to whom anything is to be given, from whom received, and what is to be stored*; similarly saṃjānyād 108.2; Tib. for saṃjānyāḥ, khyod kyis śes par (hdod do = icchāmi), *that you should know*; so for °yād, mchis par ḥtshal la; similarly jānāti in 108.12 = śes so; all these wrongly rendered in BR; (2) *knows* = *recognizes*, or *becomes aware of*: te pi anyam-anyam saṃjānetsuḥ, anye pi kila iha bhō sattvā upapannā Mv i.230.3, repeated 240.13, iii.334.11, 341.15; same passage, anyonyam evaṃ saṃjānanti SP 163.12; °nante LV 51.16, 410.20; (3) *holds*, *considers*, esp. falsely (cf. **saṃjñā**, **saṃjñān**): loka evaṃ saṃjānīte SP 316.2 (erroneous views are then stated); yad andhakāram tat prakāśam iti saṃjānīse, yac ca prakāśam tad andhakāram iti °nīse SP 135.4-5; (4) act., mid., names, calls, and pass. is called, is named: iti calke saṃjānanti (sc. mām) Lañk 192.16; 193.3; mām janāḥ saṃjānanta udakacandra ivāpraviṣṭanirgatam 193.5; sarvatra ca śrāvaka iti saṃjñāyate sma SP 200.13, *and in all* (previous existences) *he has been called 'Disciple'* (of various Buddhas); adyāpi ca tāni rṣipadāny eva saṃjñāyante LV 18.19, *and even today they are still called 'the sage's traces'*; (adyāpi tat pāmsūkūlasivanam) ity evaṃ saṃjñāyate sma LV 267.8; (5) caus.,

makes known, declares: tena (sa) yācanakaś (...) °jñāpayitavyaḥ Śikṣ 20.4-5, 9, *he must declare to the suitor*; (rājā Padumāvatiṃ... bahuprakāram) °jñāpeti Mv iii.167.14 (foll. by direct quotation), *announced(?)*, or, perh. better, *appeased, conciliated* (as in Skt.).

saṃjñita, v.l. for saṃjita, see **sajati**.

saṃjñiva, m. (nt. Mv i.16.8 acc. to Senart, but prob. corrupt, see P. Mus, La Lumière des six voles, 107, 111 f.; m. i.17.6), n. of a (hot) hell: attempt at etym. explanation of name, Mv i.17.6, see Mus, l.c. (orig. *coming to life again*); others, Mv i.5.3; 9.8 = iii.454.7; i.10.9 = iii.455.3; i.337.5; ii.350.8 = iii.274.10; Mvy 4920; Dharmas 121; Divy 67.21; 138.6; 366.28; 568.11; Av i.4.8; 10.8, etc.; Mmk 115.1; 635.22.

-saṃjñā, ifc. Bhvr. = **saṃjñā**, q.v.

saṃjñāpana, nt. (= AMg. saṇṇapaṇa; cf. next; to saṃjñāpayati, caus. of **saṃjānāti**, plus -ana), *statement*, lit. *making known*: etac ca °nam uparī doṣaparīhārāyoktaṃ Śikṣ 20.9.

saṃjñāpti, f. (= Pall saññatti, both mgs.; cf. **saṃjñāpti**), (1) *information, statement* (cf. **saṃjñāpana**): tena sa yācanakaś catasrbhiḥ °tibhiḥ saṃjñāpayitavyaḥ Śikṣ 20.4; (2) *appeasement, mollification* (Skt. saṃjñāpayati in this sense): saṃjñāpyamānaś caśu °tim pratigraṇāti Bbh 8.1; mānābhigraṇāḥ °tim anurūpaṃ (read °pām?) nānuprayacchaty upekṣate, sāpatitiko bhavati Bbh 170.23; also ff.

saṃjñā, ifc. Bhvr. -**saṃjñā** (cf. Skt. id.; the Skt. mgs. *sign, signal, and name*, are also BHS; note esp. vaidya-saṃjñāṃ ghoṣayitvā Divy 109.21, *proclaiming the title of physician* = *saying that he was a physician*; Pall saññā is used in most of the mgs. listed below; Tib. regularly ḥdu śes, a mechanically literal rendering), (1) *awareness, consciousness*, as a generalized faculty, fundamentally as in Skt.: cf. visamjñā, *unconscious* (in a swoon, or the like) = Skt. id., e. g. SP 104.8; technical uses, see **saṃjñāvedayita**-(vedita°)-**nīrodha**, **naivasamjñānāsaṃjñāyatana** (°nopaga); (2) not clearly distinguishable from prec., *notion, conception, idea*, of anything in the external world: the third of the five (**upādāna**-**jskandha** (as in Pall), see **upādāna** (sometimes rendered *perception*); when the Bodhisattva sat down at the bodhi-tree, he received (pratilabhati) at once five saṃjñā, *ideas or impressions*, viz. kṣema-s°, sukha-, śubha-, hita-, and (fifthly) adya cāham anuttarāṃ samyak sambodhim abhisambuddhiṣyati (so mss., Senart em. °syam ti) Mv ii.268.6-8, and similarly 404.17-19, where the fifth is substantially the same, the others being atīta-s°, kṣema-, sukha-, aśakya- (neither passage explains the first four); aśubha-saṃjñā (= Pall aśubha-saññā), *conceptions of foul things* which must be meditated on by monks, see s.v. **aśubha-bhāvanā**; often prec. in comp. by other words specifying the emotional or intellectual content of the saṃjñā, (na ca) anitya-saṃjñā-bahulā viharanti Mv i.79.15, and (backsliders) *dwell not abounding in the notion of the impermanence* (of sentient existence, as they ought to); parikatha bhikṣu yadī na bhāra-saṃjñā LV 242.22 (vs), *monk, if you are not conscious of a burden* (in doing as I ask), wrongly Foucaux on Skt. and Tib. (khur gyi ḥdu śes med na gsuṅs); in a neg., or impliedly or quasi-neg., expression, something like *the very idea, thought, āhāra-saṃjñā* ca na tatra bheṣyati anyatra dharme rati dhyānaprītiḥ (Nep. mss. jñāna°) SP 206.1 (vs), *and there will be no thought or idea of food, other than delight in the Doctrine and joy in meditation*; adhimāna-saṃjñāṃ ca vīhāya sarvāṃ SP 287.8 (vs), *and abandoning every thought of pride*; sukhāṃ vīṣyati teṣāṃ sukhā-saṃjñā ca naṣyati SP 177.5 (vs), ... and the very notion of happiness was lost; tena ca mahatā duḥkhaṇādhenaḥbhyāhatā na duḥkhamanasikāra-saṃjñāṃ utpādayanti SP 78.5, *and, afflicted with that great mass of misery, they do not conceive the idea of putting their minds on misery*

(it does not occur to them to consider the question of misery seriously); (3) developing out of prec. (cf. āhāra-saṃjñā, SP 206.1 above, which might perhaps be rendered *interest in, inclination towards food*; and cf. AMg. saṇṇā = *manovṛtti, mental inclination, Ratnach.*), *interest in, purposeful thought about*: in Mv ii.147.12 (the Bodhisattva replies to his father's attempt to interest him in women; read with mss.) *yasya tāta strīsaṃjñā bhavayā so atra rajyeyā . . . , father, whoever has 'ideas' about women, let him take pleasure in them*; the king replies, *tava kiṃrśī saṃjñā bhavati 13, what are your thoughts or ideas?*, to which the prince replies, *mamātra viparītasamjñā bhavati 14, I have the idea of the reverse*, i. e. (as the sequel explains), that things are the opposite of what they seem; here saṃjñā belongs to 2 above; cf. viparīta-saṃjñin SP 320.12, s.v. **saṃjñin** (3); (4) in BHS esp. *false notion, erroneous impression in the mind*: in LV 374.11–12 (vss, unmetr. in Lefm.; see his note and Foucaux's note on Calc. 485.7) read, *iha hetudarsanād vai jīta mayā hetukās trayah saṃjñāh, nityānitye saṃjñā sukhaduḥkha 'nātmāni cātmani ca, . . . three false notions, (viz.) the notions about the permanent and impermanent, pleasure and pain, non-self and self*; saṃjñā-graheṇa (by clinging to false notions) *bālā dṛṣṭi-viparyāsa nīśritā LV 235.17 (vs); saṃjñākṛta-mātram (a mere product of a false notion) idam kaṇṭhako vahatīti vādīśārdūlam Mv i.157.10 (the gods held the horse's hoofs); saṃjñāsūtram (the cord of . . .) uddharī saṃskṛtātāh LV 196.2 (vs); vitarkamālā saṃjñāsūtreṣu granthitā LV 372.3 (vs), the garland of doubt, strung on the cords of . . .; sattvānām . . . saṃjñā-vikalpa-caritānām SP 318.13, of creatures whose actions are characterized by false notions and vain imaginings; mṛgīye . . . tam prasrāvam pāniya-saṃjñāya (instr., under the mistaken impression that it was water) pītam Mv iii.143.17, so 153.12, °saṃjñāye 144.7; 154.9; bhagavam (mss. °vām) mṛgasamjñena mayā etam iṣu kṣiptam Mv ii.213.16, under the mistaken impression of (your being) a deer (cf. 5 below) I shot this arrow; kṛdāratim ca janayec chubha-saṃjñā-tām ca LV 190.5 (vs), . . . and a state of having a false notion of (its being) fine (also cf. 5); keṣa-cid . . . vartati saṃjñā Samādh 19.24, some have the false notion . . . , and so, keṣa-ci saṃjñā 25; (5) in comp. with a prec. noun or adj. (as in some cases under 4), the notion or idea or impression, opinion, that (something or someone) is (what the prior member of the cpd. means); esp. as object of utpādayati (cf. SP 78.5, under 2 above) or a synonym, *forms, conceives* such an idea or opinion; the object of the idea is generally loc., sometimes gen. with *antike*, q.v., rarely acc., sometimes not expressed (understood from context): (tato imā asmākaṃ strīyaḥ sarvakālām) paribhavetsuḥ, tṛṇasaṃjñā pi na (mss. recorded as ta) utpādayetsuḥ (so read) Mv iii.393.14, then these our wives would always scorn us, would not even think we were worth a straw (lit. form a grass-blade-notion, sc. of us); śrotavyaṃ (read °vya, m.c.) buddhavacanam dullabha-saṃjñām upajanetvā Mv i.248.2 (vs), one must listen to the word of a Buddha, realizing that it is hard to find; (te . . . durlabhaprādurbhāvāms) tathāgatān viditvāścaryasaṃjñām utpādayisyanti śoka-saṃjñām utpā° SP 320.1, . . . will conceive the notion of surprise and sorrow, virtually = will be surprised and grieved; hīnasaṃjñā, a low (= unfavorable) opinion, (na tvayā . . .) °jñotpādayitavyā SP 425.9, and with loc. of object, mā hīnasaṃjñām utpādayisyasi tathāgate ca bodhisattveṣu ca tasmiṃś ca buddhakṣetre 426.2; the opposite is viśiṣṭa-s°, LV 244.1–2, below; others with loc., śmaśāna-saṃjñām (mss. °jño) janayate iṣṭikāsu Mv ii.384.22 (vs), forms the idea about women that they are (repulsive as) cemeteries; tāsu mātṛsaṃjñā upasthāpayitavyā bhaginī-saṃjñā duhitṛsaṃjñā Divy 115.5, you must learn to think of them as if mothers, sisters, daughters; kinīkṛta-(q.v., so read)-saṃjñā bhavayur na ca tathāgate durlabha-saṃjñām*

utpādayeyuḥ SP 319.8, . . . and would not conceive the difficulty of finding a T.; the object is in gen. with *antike* (q.v.), *naṣa mamāntike viśiṣṭasaṃjñā* (Bhvr.) bhaven LV 244.1–2, he would not have a high opinion of me; (sarvatathāgatānām) cāntike pīṭṛsaṃjñām utpādayati sarvabodhisattvānām cāntike śāstrsaṃjñām utpā° SP 286.1; also SP 107.4–5 (see *antike*); object is acc., svabhavanāni śmaśāna-saṃjñām utpādayām āsuḥ LV 278.7, (gods etc.) began to think of their own dwellings as cemeteries (i. e. repulsive; = svāni vimānāni śmaśānāniva menire 280.20, vs); (6) (cf. Skt. mg. sign, symbol), *alphabetic sign, letter*: (yā) vā imā loke saṃjñā (mss. mostly saññā, perh. representing a pronunciation like MIndic saññā, as in Pali?), brāhmī (etc., list of alphabets) Mv i.135.5; (7) a high number: Mvy 8034 = Tib. brdāh śes; cf. **mahā-saṃjñā, sarva-s°, viśaṃjñāvatī. saṃjñānanā, awareness**: Mvy 7566. Not to be read saṃjā° with pw 7 App.; confirmed by **viññānanā**; see § 2.7.

[saṃjñāpāda, see saṃjñotpāda.]

saṃjñāpti, f. (would seem to = saṃjñāpti, Pali saññatti, but neither seems used in just this mg.), acc. to Tib. (gsol ba btab pa) the making of a request or demand: para-°ti-saṃcetanīyatā (q.v.) Mvy 7537.

saṃjñā-bhikṣu, m., a monk in name alone, or by false notion: Mvy 8750 (Tib. renders saṃjñā by miñ, name).

Saṃjñāya (mss. mostly Saṃjaya, but Tib. yañ dag śes, supporting Nobel's reading), n. of a yakṣa prince or commander (senāpati): Suv 85.1; 91.16; 128.3 ff. (chap. XI, °ya-parivarta); 158.13 (here called janarābhah, so read with best mss., others nararābhah; Nobel's jīnarābhah, based on Tib., seems to me clearly wrong, cf. Nobel's note 14 above where N. corrects the same Tib. reading; context proves that a yakṣa, not a Buddha, is meant); 161.7.

saṃjñā-vedayita-(also °vedita)-**nīrodha**, m. (= Pali saññā-vedayitanīrodha, the condition of the 8th vimokkha, and of the 9th samāpatti or anupubbavihāra, suppression of consciousness and sensation, an advanced stage of trance: ('vedita') Mvy 1518, as condition of 8th vimokkṣa; the ninth and highest of the anupūrvavīhāra-(-samāpatti), q.v.; also abbreviated **nīrodha**-(**samāpatti**), q.v.; ('vedita') AbhidhK. LaV-P. ii.213, as a **samāpatti**; ('vedayita') °dha-samāpattiyā ca sphrayanti Mv i.127.5, one of the two reasons because of which Bodhisattvas śaṣṭhāyām bhūmau vartamānāḥ saptamāyām bhūmau vivartanti. This implies that it is an unworthy object of supreme religious ambition.

saṃjñāta, (1) denom. ppp. to saṃjñā (Skt. id.), here (as Pali saññita) used with special sense corresp. to **saṃjñā** (4), *falsely termed*: arājyaṃ (mss. ār°) rājya-°tam Mv i.179.13 (vs); nityam śāśvatadṛṣṭi-°tam jagad RP 55.11 (vs), the world, *falsely called 'eternal' according to the eternalist-heresy*; [(2) in Mv ii.103.10 Senart's em., (rājño vacanamātreṇa kumārasya grhaṃ yathā divyaṃ vimānam tathā alamkṛtam) sarva-saṃjñitam (mss. sarva-saṅginam or -saṃjñinam); I do not understand the mss. readings or even the em. (supposed to mean *known to all?* but I find no such use of saṃjñāta).]

saṃjñin, adj. (to saṃjñā plus -in; in all mgs., seemingly, in Pali saññin), (1) *conscious, of living beings* (so once in Skt., BR); (sattvāḥ . . .) saṃjñino vasaṃjñino vā Vaj 20.18; (2) *originating in, produced by*, **saṃjñā** in some sense (prob. 1, *consciousness*): cittāni caitasika-saṃjñī-vitarkitāni (so read as cpd.) LV 151.13 (vs), *thoughts, and the cogitations belonging to (arising from) thoughts and consciousness* (Tib. supports this construction, seems dan sems hyuñ hdu śes nram par rtog pa dan, only two co-ordinate terms; caitasika and saṃjñī both adj. with vita°); (3) *having an idea, notion* (**saṃjñā** 2 and 5): evaṃsaṃjñin Mvy 1520, 1521, *having such an idea* (as stated in prec.);

kecid viparīta-°nino bhavēyuh kecid aviparīta-°nino SP 320.12, *some would have contrary notions, some not contrary* (to truth), see Mv ii.147.12-14, s.v. **saṃjñā** (3); parasparam mātāpitṛsaṃjñāno 'bhūvan LV 52.15 (here text erroneously °saṅgino, with v.l.); 411.18, *they thought of one another as mothers and fathers* (with respect and affection); (4) esp. (cf. **saṃjñā** 4) *having a false, wrong idea*: aprāpte prāptasamjñā (n. pl.) ca SP 272.2 (vs), *imagining that they have arrived when they have not*; aprāpte prāptasamjñāno 'nadhigate 'dhiḡgata-°ninaḥ SP 38.14 f. (prose); aśaraṇe śaraṇa-°nino 'maṅgalye maṅgala-°nino LV 250.4; alene lena-°nino (by em.) Mv i.7.7, *supposing that what is no refuge is a refuge*; alenā (Bhvr.) lena-°nino (by em.) ii.15; kāmagaṇair (instr. for loc., cf. § 7.32) nigunair (m.c. for nirg°) guṇasamjñānaḥ LV 206.20 (vs), *in regard to the worthless (guṇa-less) kāma-guṇa* (q.v.), *imagining that they are worthy (are guṇas)*; prāptanirvāṇa-°ninaḥ SP 142.3, *imagining that they have reached nirvāṇa*; nirvāṇa-°nino SP 101.3 (same mg.); āgata-°ninaś ca bhavēyur nistṛṇa-°ninaś ca SP 188.7, *and would imagine falsely that they have arrived and are saved*; teṣu ca sāra-°nino bhavanti LV 249.18, *and in regard to them falsely imagine that they are the chief thing*; bhavēṣu āśvāda-°nino bhavanti Mv i.79.10, *cherishing the illusion of relish regarding states of being*; nāsty ātma-°nino 'raṇyavāso nāsti para-°ninaḥ Śiḥs 199.2, *forest life is not for one who has the false notions of self or other* (i. e. who sees a difference there).

saṃjñākrta, ppp. (to *saṃjñākaroti; to Skt. saṃjñā, name; cf. Skt. saṃjñābhūta), *named, called*: satkāya-°tam LV 208.13 (vs), *termed the personality*.

saṃjñōtpāda, m.c. °pada (cf. -saṃjñām utpādayati, see s.v. **saṃjñā** 5), *formation of ideas or conceptions, notions*: read in Mv i.215.6 = ii.18.3 (vs) sādhu ti nirāmiṣehi saṃjñōtpadehi (mss. saṃjñāpado° or saṃjñōtpād°, the latter unmetr.); Senart adopts the former) kṣapenti tam kalam, *with cries of approval* (the divine guardians of the infant Bodhisattva and his mother) *pass the time in productions of ideas* (instigation of notions) *that are free from worldliness*.

? **saṭhaḥ**-, form and mg. obscure: LV 341.5 (vs) yajñā niragaḍa ya yaṣṭa saṭhaḥ-kalābhīḥ, so Lefm. with best mss., AL; other mss. śaṭhaḥ; Calc. śaṭhaḥ (interpreted as = śata-); Calc. and 2 mss. (B) kalābhīḥ, H kalpabhīḥ. Have we to do with a form or relative of Skt. saṭā, śaṭā (also chaṭā), *mass, large amount*? The stem kall, if correct, instead of kalā, part, is also suspicious. Tib. for the cpd. bsdoms kyaṅ ni, *even added together*. Foucaux, *énuméré dans ses parties*; his note cites a v.l. śaḍhaḥ kalābhīḥ. Prob. read -kalābhīḥ, preceded by a form meaning *all, complete*, or the like.

saḍha, see **śaḍha**.

satata-jvara, m., = **nitya-jvara**, q.v.: °raḥ Bhik 17a.2.

Satataparigrahadharmakāṅkṣiṇī, n. of a kiṃnara maid: Kv 6.14.

satata-samita, adj. (once), °tam, also **satatam samitam**, adv. (Skt. satatam, adv.; Pali satatam samitam, two words, as rarely in BHS; is Pali samitam ever used without preceding satatam?; AMG. samiyam, cited once after sayā = sadā), (1) adj., *eternal*; noted only in: eṣā (mss. eṣām) ca Mahāmaudgalyāyana prapīdhi (mss. °dhīm) satatasamitā (one ms., of six, satatam sa°; one °mitām, perh. with hiatus-bridging m.) abhūsi Mv i.61.2 (prose); (2) adv., *continually, constantly*; regularly as cpd. word, °ta-samitam, extremely common in BHS but not recorded elsewhere: SP 65.11; 102.8; 160.5; 201.10; 210.2; LV 44.16; 180.19; Mv i.144.14; iii.52.16; Mvy 7262; Suv 66.2; 70.4; 205.10 (vs); RP 40.17; 41.11; Śiḥs 9.16; 227.4; Mmk 320.3 (text satatta-sam°); Gv 50.22; Dbh 14.1; Bbh 4.19; Sukh 56.5; Laṅk 240.10; Śāl 72.10 (all but one of

these prose); rarely, as in Pali, two words, satatam samitam: Kv 13.5 ff.; 59.21; 64.20 (in some of these text prints sammitam); LV 66.7 ff. (here vv.ll. satata-, cpd.); 72.12-13 (no v.l.).

Satatasamitābhilyukta (cf. prec.), n. of a Bodhisattva: SP 3.8; 354.1; 355.11; 357.7; 360.1; 366.5 etc.

[**sata-rasa**, adj., ep. of fine food; read prob. śata-rasa, *of a hundred flavors* (= Pali satarasa, of bhojana, PTSD s.v. sata); or possibly śāta-, q.v., or sāta-: puruṣaḥ °rasam bhojanam labdhvā hitavipākam... AsP 239.1; °rasam bhojanam utsrjya vivarjya tam saṣṭikodanam (q.v.; cheap food) paribhoktavyam manyeta (foolishly) 4.]

[**Satāgiri**, see **Sa°**.]

satejōbhūta, adj. (interpret like the synonym **sajyoti-bhūta**; cpd. satejas exists in the Veda), *aflame, on fire*: (ādīptāye bhūmiye samprajvalita-)satejōbhūtāye Mv i.8.1; similarly 3.4.

satkāya, m. (= Pali sakkāya), *real, existent, body; individuality, personality*: mā...imam...satkāyam kāyam manyadhvam AsP 94.12, *don't think this existent (physical) body* (of Tathāgatas) *is their body* (but rather regard the **dharma-kāya** as such); virtually = ātman, once at least in neutral or even favorable sense, pritiḥbhakṣā bhaviṣyāmo satkāyenopaniḥśritāḥ (read °niśritāḥ) Ud xxx.50, *we shall feed on joy, relying on our selves* (alone, not dependent on anything outside); but commonly in unfavorable sense, of the personality to believe in which is a heresy (**drṣṭi**, see next); satkāyasamjñīkṛtam (sc. śarīram) LV 208.13 (vs), *formed thru the false notion of the personality*; nārāyaṇa-bhūtam satkāya-dharma-nistāḍana-tayā Gv 495.6, ... *because it puts down the qualities of the individuality*. There seems little doubt of the etym. and fundamental meaning of this word (probably no one now agrees with Childers that it was orig. sva-kāya); and the scholastic fantasies of various schools listed by LaV-P. in AbhidhK. v.15-17 need not be recorded here, tho they evidently influenced Tib. and Chin. interpretations.

satkāya-drṣṭi, f. (= Pali sakkāya-ditṭhi; cf. prec.), *the heretical belief in a real personality*: one of the 5 **drṣṭi**, Mvy 1955; Dharmas 68; paraphrased AbhidhK. LaV-P. v.15 by ātmātmīya(grāha), *belief in the self and what belongs to the self*; °drṣṭis ca ghanāśya bhoṭi SP 97.1 (vs), and (this heresy) *becomes firm in him*, he holds firmly to it (wrongly Burnouf and Kern); vimṣati-śikhara-samudgataḥ satkāyadrṣṭi-saṅgaḥ Mvy 4684 (the 20 erroneous views are listed 4685-4704); same phrase in acc., foll. by jñānavajreṇa bhittvā Divy 46.25; 52.24-25; 549.16; 554.20, et alibi; Kv 13.21; satkāyadrṣṭi-vicikitsā (mss., Senart em. °drṣṭi, m.c., and °tam; may be pl. dvandva) ca, śilavratam (q.v.)... Mv i.292.2 (vs); (trīṇi samyojanāni, yad uta) satkāyadrṣṭir vicikitsā śilavrataparāmarśaś ca Laṅk 117.15 (explanation of satkāyadrṣṭi 17 ff.; two kinds, saḥajā and parikalpitā); °drṣṭiḥ RP 48.2.

satkṛtya, adv. (orig. ger., *paying respect, respectfully*; = Pali sakkacca(m), with upaṇāti, see Childers, and °ca-kārin, PTSD), *carefully, thoroughly, zealously*: °ya-kārin Mvy 1793 = Tib. gus par (with respect) byed pa; śrotum ādāya (read śrotam odhāya = avadhāya) satkṛtya śrūthā mama bhāṣataḥ Mv i.10.8 (vs).

[**satta**, read **santa** SP 318.10 (prose); see § 18.12.]

Sattvagaganacittapratibhāṣabimba, n. of a Tathāgata: Gv 422.6.

sattva-dhātu, see **dhātu** 6.

Sattvarājan, n. of a former Buddha: Mv i.136.17.

sattvavati, (1) adj. (cf. Skt. āpanna-sattvā), *pregnant*: Divy 271.24; 272.5; (2) n. of a goddess: Mvy 4327; Sādh 160.3.

Sattvasaha, n. of a former Buddha: Mv i.138.9.

sattvasāra, m. (= Pali sattasāra, of Pratyeka-buddhas MN iii.69.25), *best of creatures*, ep. of the Buddha or Bodhisattva: Mv ii.164.10; 204.5; 300.7; 414.19; iii.

110.20; 121.15; 356.10; of former Buddhas, pl., *drṣṭā* ti *pūrvī sattvasāra gaṅgavālukopamā*, *kṛtā* ti *teṣa buddhā-pūja aprameyā* acintiyā LV 171.5(-6), vss, *you saw of old Buddhas as (many as) the sands of the Ganges, and you paid them immeasurable, unthinkable homage such as is due to a Buddha* (wrongly Foucaux); LV 172.15 (vs).

sattvāvāsa, m. (= Pali *sattāvāsa*, *abode of beings*). Nine such are listed Mvy 2288-97 and in Pali DN iii.263.9 ff.; in both lists an example only (not an exhaustive enumeration) is cited under each 'abode'. The first includes all men and lower beings, and the *kāmāvāsa* gods; the 2d, 3d, and 4th are the gods of the 1st, 2d, and 3d *dhyāna-bhūmi* (of the *rūpāvāsa* gods); then in Mvy come as Nos. 5-8 incl. the 4 classes of *arūpāvāsa* gods, and finally as an example of No. 9 the *asaṃjñāsattva* (q.v.) gods; but this arrangement is certainly erroneous; DN iii.263.19 correctly puts the *asaṃjñāsattva* gods (who belong to the 4th *dhyāna-bhūmi* of *rūpāvāsa*) in the 5th *satt(v)āvāsa* (the *suddhāvāsakāyika* doubtless belong here too), while the four *arūpāvāsa* classes constitute the 6th to 9th incl. In Mvy the first four are characterized respectively as *nānāvākāyā nānāvasaṃjñīnaḥ*, *nānāvākāyā ekatva-saṃjñīnaḥ*, *ekatvākāyā nānāvasaṃjñīnaḥ*, *ekatvākāyā ekatvasaṃjñīnaḥ*. Cf. AbhidhK. LaV-P. iii.22, n. 4.

Sattvottaraññānīn, n. of a Bodhisattva: Gv 2.14.

satpuruṣa (cf. Skt. *id.*, Pali *sappurisa*), lit. *worthy or true man*: Mvy 7358; sixteen s° listed SP 3.10, the chief being Bhadrāpāla, who is the only one named in RP 2.3, where 16 are also referred to. They are evidently a lay category, and are mentioned immediately after a list of Bodhisattvas. According to Professor Paul Mus (oral communication, May, 1949), they are a kind of lay equivalent of the Bodhisattvas, who live the life of *gṛhapatis*; Prof. Mus finds a typical illustration of them in the figure of *Vimalakīrti* (q.v.), so well known in Chinese Buddhism. In BHS, V. is not listed so far as I know except once in a list of 16 Bodhisattvas. The term *satpuruṣa* may include monks: Mv 1.37.4 (see s.v. *labhā*, *labhyam*).

Satyamvaca, see *Satyavaca(s)*.

satyaka, (1) adj. (unrecorded, exc. as n. pr.; = Skt. *satya* plus -ka, m.c.), *true*: *sacēt tava* (read with v.l. *sacalva tam*, m.c.) *satyaka tāta sarvaṃ yad bhāṣitam* ... SP 88.9 (vs); (2) (= Pali *Saccaka*, a *nigaṇṭha*), n. of a contemporary of Buddha, described as a great debater (*mahāvādīn*), with whom *Jayaprabha* is identified: Gv 358.26.

Satyaketu, n. of one or two former Buddhas: Mv 1.137.10; LV 5.5.

Satyadarśin, n. of a former Buddha: LV 172.1.

? **satyadrś-**, in Divy 34.29 *satyadrśaḥ* (prob. abl. sg., like the prec. *udānāt* and *pārāyaṇāt*; one of 4 mss. *satyasadrśaḥ*), and (corruptly) *satyadrśaḥ* 20.23 (in almost identical context and prob. intending the same original text), app. n. of some (section of a) Buddhist work. Most of the other names in the list seem to be identifiable with parts of Pali Sn; I have found no equivalent for this term. After it come nom. pl. terms, (*sthavi-ragāthāḥ*) *śallagāthā munigāthā arthavargiyāṇi* (mss. °ni both times) *ca sūtrāṇi*.

Satyadharmavipulakīrti, n. of one or two former Buddhas: Mv 1.136.13 (first of this list); LV 5.10 (before *Tiṣya* in list).

Satyanāma, n. of a former Buddha: Mv 1.140.2.

Satyaprabha; n. of a former Buddha: Mv 1.141.12.

Satyabhānu, n. of a former Buddha: Mv 1.138.5.

Satyamugra (once RV as adj. with *soma*), pl., n. of a brahmanical school (of the *Chandogas*): Divy 632.24; 633.1.

Satyavaca(s), n. sg. °caḥ (Senart with v.l. *Satyamvaca*), n. of a former Buddha: Mv 1.140.7.

satya-vacana and **satya-vākya**, nt., (see also *abhi-*

yācanā; = Pali *sacca-vacana*, more often *sacca-kiriya*), *solemn statement of truth* as a means of magic control of events (cf. Burlingame, JRAS 1917.429 ff.): °vākyaena Mv ii.97.9, 17, 20, °vacanena 19 (by this a *kiṃnari* is bound); °vākya ii.218.4; 229.15; °vacana 218.15 ff., 229.17 ff. (by this an ascetic boy killed by a poisoned arrow is revived); °vacana Divy 473.19 ff. (by this a woman changes her sex); 571.5 ff.; SP 413.8, see **satyādhiṣṭhāna**. The 'Skt.' *satyakriyā* is cited in BR and pw only from a review of Hardy's *Eastern Monachism* in Ind. Stud. 3.119; if it actually occurs, even in BHS, I have failed to note it; is it perhaps a modern Skitization of the Pali *saccakiriya*? See Burlingame, l. c. 433 f.

Satyavardhana, n. of a king, father of *Matisāra*: Mv iii.104.12; 105.1 ff.

satya-vākya, see *satya-vacana*.

Satyavādīnī, n. of one of the eight deities of the *bodhi-tree*: LV 331.21.

satyādhiṣṭhāna (nt.; Pali *saccādhīṭṭhāna*, see below, is not used in this way in MN iii.245.19; DN iii.229.18), *truthful resolve*, viz. to apply **satyavacana**, q.v.: °naṃ *karomi*, *yena satyena satyavacanena svaṃ mama bāhum ... parityajya* ... (9) *tena satyena satyavacanenaṃyamaṃ mama bāhur yathā pauraṇo bhavatu* ... (11) *samanantarakṛte 'smin satyādhiṣṭhāne* ... SP 413.8-11 (his arm was restored). Could also perhaps be rendered, (*act of*) *taking one's stand on truth*, but see the prec. words, s.v. **adhiṣṭhāna** 2; as one of the four **adhiṣṭhāna** (q.v., 2) Mvy 1581 = Pali *saccādhīṭṭhāna*, rather *resolve to adhere to truth*.

Satyābharana, n. of a former Buddha: Mv i.139.8. **satyābhiyācanā**, see *abhiy°*.

? **Satyāvatāra**, by em., n. of a former Buddha: Mv i.139.10; see s.v. **Samikṣitavadana**.

sadama, m., a high number: Mvy 7748 = Tib. *rtag yas*, *rtog(s) yas*; = **samatā**, q.v.

Sadānukāladarśinī, n. of a *kiṃnara* maid: Kv 6.14.

Sadānuvṛtti, n. of a *kiṃnara* maid: Kv 6.17.

Sadāparibhūta, n. of a Bodhisattva, the same otherwise called **Sadāprarudita**; acc. to SP and AsP began his career under the Buddha **Bhīṣmagarjita** (-*nirghoṣa*-) **svara** (-*rāja*): SP 377.10 ff.; acc. to 381.13 f. a previous incarnation of Śākyamuni.

Sadāprarudita, n. of a Bodhisattva, the same called in SP **Sadāparibhūta**, q.v.: AsP 481.1 ff.; a section of this passage cited Śikṣ 37.14 ff.; named also Suv 120.4; Mmk 425.19.

sadāmatta, (1) m. pl. (= Pali *id.*, but rare and usually not in corresponding lists), n. of a class of godlings (*yakṣas*, Mv i.30.8), associated with and functioning like **karotāpāni** and **mālādhāra**, qq.v.; also °*taka* and **sadāmāda**, qq.v.: Mv i.30.8; Divy 218.9, 30 ff.; Mmk 19.13; 43.18; 232.10; *Mahāsamāj*. Waldschmidt Kl. Skt. Texte 4, 187.5; (2) nt.sg., n. of a mythical city (= Divy °*mattaka*, q.v.): Av i.201.6; 203.1; = Pali *id.*, Jāt. i.363.11 = iii.207.2, in same vs as Av i.203.1; in Pali seems to be misinterpreted as a palace (*pāsāda*) by the comm. and transl. (the comm. in fact alleges that the word means lit. *silver*), but the full story as told in both Av and Divy (not found in the *Jātakas* which are truncated) shows that a city is meant.

sadāmattaka, (1) m. pl. = prec. (1); Divy 218.29; (2) nt.sg. = prec. (2); Divy 601.27 (prose); 603.6 (vs).

sadāmāda, m. (sg. in Kyoto ed., Index °*māda*; but Mironov *sadāmādāḥ*, pl.), = **sadāmatta** (1): Mvy 3152, following *karotāpāni* and *mālādhāra*.

sadāramin, adj. (read as one cpd. word) = *sadā-ārāmin* (from Skt. *ārāma* plus -in), with a in penult m.c., *always taking delight* (in, loc.): *tiryāṇa yoniṣu ca so sadāramī* (so read) SP 97.2 (vs).

sadrśaka, f. °*ikā* (cf. AMg. *sarisaga*, °*saya*; = Skt.

°sa, with -ka, perh. m.c.), like, appropriate, suitable: bhāryām °śikām Divy 559.16 (vs).

sadevaka, m. or nt., as subst., the world of (men and) gods (so Pali, Jāt. i.14.9, vs); bhagavām ca anukampako kārūṇiko °kasya Mv 1.256.12 (prose).

Saddharmaghoṣāmbaraḍiparāja, Gv 362.25 (vs), m.c. equivalent of Dharmacakranirghoṣagaganameghaparaḍarāja, q.v., n. of a Tathāgata.

Saddharmapundarika, (1) n. of a work (our SP), expounded by Candrasūryapradīpa: SP 21.1, 6, 16, etc.; 181.5 etc.; Mvy 1335; Śikṣ 47.13; 92.8 (°ka-sūtra); 352.7; (2) n. of a samādhi: SP 424.2.

Saddharmasmṛtyupasthāna(-sūtra, 12.5), n. of a work: Śikṣ 12.5; 69.13; 125.4.

sadyam, adv. (= Skt. sadyas, with analog. adaptation of ending; cf. Pkt. sajja, sajjam; AMg. only sajja acc. to Ratnach.; Pali only sajjū, sajjukam Childers), immediately, speedily (wrongly Senart): tad eva paralokasmim phalaṃ sadyam ca himsayā (gen.) Mv i.184.10 (vs); idam te maraṇam sadyam yaṃ śraddhātāṃ (so mss.) samācāra 187.6 (vs), now your death (will occur) straightaway; do whatever you like.

sadyathāpi nāma, sadyathidam, ms. variants for sayyath°, q.v.

[**sana**, in a cpd. list of names of trees LV 11.2 (prose), -tinduka-sana-karpikāra (... vṛkṣopasobhite); but Tib. asana, = Skt. id., which read (°tindukāsana°).]

Sanat Kumāra (= Pali Sanamk°; doubtless in some sense to be identified with Skt. Sanat°), n. or ep. of a (Mahā)brahman: Mv ii.197.5 (vs; °ra-pratīmo kumāro, mss. °rā, dyutimān ayam); iii.21.2.10 (vs; em., prcchāmi Brahmāṇam °ram); 344.4 (vs; °ro, in 6 Brahmā).

sanandita, f. °tā, an ep. of the (or a, any) Bodhisattva's mother (in Senart's Index capitalized, as if n. pr.! but it is one of a long list of epithets, all loc. sg.): ... pramadottamāyām °ditāyām abhilaṅkṣitāyām (q.v., with mss.) ... Mv ii.9.1 (prose). The mg. is not clear; **sa-** (q.v.) plus Skt. nandita, rejoiced, happy? Or Bhvr. with sa- (as in Skt.). nandi(n)-tā, who has the quality rejoicing or giving joy?

santa = Skt. sant, see § 18.5 ff.

santaka, f. °ikā (= Pali id.; specialized use of prec. plus -ka), belonging to (gen. or comp.): bhagīnyāḥ santikā preṣyadārikā Divy 174.4; Jyotiṣka-°ko maṇir 280.7; Manoharā-°kam cūḍāmaṇi 446.18; MSV I.139.10; vīhārasvāmī-°kam śraddhādeyaṃ Divy 464.23; Śyāmavati devasya santakam (= Your Majesty's) bhaktam bhuṅkte 529.18.

saṃtati, f. (1) (like **saṃtāna**) continuity (Skt.), in Northern Buddhism applied to the *série personnelle* (Lévi, Sūtrāl. ix.5 and xi.53, notes) which causes the false appearance of a transmigrating personality or 'self': pudgalah saṃtatiḥ skandhāḥ Laṅk 79.11, and the like 266.12; 282.5; °ti-kriyotpāda- 40.16; saṃtati-prabandha(q.v.)- 76.4; 146.17; -prabandhana- (= prabandha, continuation? or as in Skt., connexion?) 235.11; (ajñānādi na vidyate) tad-abhāve na vijñānam saṃtatiyā jāyate katham 371.13; tri-saṃtati (which Suzuki, Studies 407, could not interpret), may perhaps refer to the saṃtati of citta, manas, and mano-vijñāna (cf. citta-saṃtati under 2 below), all unreal, and mentioned immediately before the first mention of tri-saṃtati, viz.: (citta-mano-manovijñānasvabhāva-viveka-ratasya) trisaṃtati-vyavachinnadarśanasya Laṅk 9.18; (māyā-vetālayantṛābhāṃ ...) trisaṃtati-vyavachinnam jagat paśya vimucyate 96.1 = (°vetāda°) 265.14 (vs), seeing the world as like a mirage ... and cut off from the triple continuity (i. e. perceiving this to be unreal), he is released; trisaṃtati-vyavachinnam ... bhavam māyopamaṃ sadā 296.13; see (tri-saṃgati) (2) which might tempt to emendation but is prob. quite a different word; it = the 3 **saṃdhi** (q.v. 6); could trisaṃtati mean the same?

(2) with or (usually) without preceding citta- in comp. (Pali has citta-saṃtati and -saṃtāna, but hardly in the same use, see refs. in PTSD), orig. developed from prec., continuity of mind, frame of mind, mental disposition: vismayāvarjita-citta-saṃtatiḥ (Bhvr.) Divy 286.21; without citta, same mg., bhoktukāmāvarjita-°tiḥ Divy 171.4; Maitreyasya (sva-)saṃtatiḥ paripakvā Av ii.176.3; na cāvalina-°tayo bhavanti (bodhisattvāḥ) udārasaṃtatiḥ ca ... Śikṣ 309.17, not of depressed disposition, with exalted d.; tyāga-vāsītāṃ saṃtatiṃ karomi Gv 220.2; snigdha-°tir bhavati Karmav 91.2, les moments de la pensée ont un glissement tout uni (Lévi); nāmisapraṅkṣiptayā °tyā Śikṣ 128.7, see s.v. āmiṣa; ātmagrāha-patitayā °tyā Laṅk 177.14, with your mentality fallen into (erroneous) acceptance of the soul; antadvaya-patitayā °tyā 185.8; 209.4; dvayānta-patitayā °tyā 193.6; kudṛṣṭi-patitayā °tyā Laṅk 195.3; Dbh 17.26; vitathatā-patitayā °tyā Laṅk 232.1; svasaṃtatiṃ vyavalokayataḥ (examining) MSV ii.190.14, 21 ff.

-saṃtatika (-ka Bhvr.) = **saṃtati** (2), q.v. for citation: Śikṣ 309.17 (prose).

saṃtamasin, adj. (Skt. °sa plus -in), afflicted by darkness or blindness: mūḍho naras °masīva paśyati Divy 518.14 (vs).

saṃtāna, m. or nt., (1) = **saṃtati** 1, q.v.; figures underlying this in Laṅk 18.2, 3, continuity of fire with difference of individual flames, of vegetable growths unified by origin from one seed, agnījvālāyā aka-saṃtāna-patitayā dṛṣṭo °rciśaḥ ca prativibhāgaḥ, ekabījaprasūtānām yat-saṃtānānām api ...; samvidyante bhikṣavo yuṣmākam saṃtāne kuśalamūlāni yāni mayā pūrvam paripācītāni SP 211.12, there are found in your personal-continuity-series roots of merit which were previously (in former existences) ripened by me (or merely mentality, as in the following?); (2) = **saṃtati** (2), and cf. **saṃtānika**, with or (usually) without citta-, mental disposition, mentality (Pali citta-saṃ°, seemingly not in this sense): sāsyā bhajahe citta-°nam Mv iii.355.14 (vs), see § 31.20; same without citta, of which it is used as a virtual synonym, note esp. kṣubhita-cittair luḍita-saṃtānais Gv 338.3-4; also, (tathāgatajñānam ...) parasattva-°neṣu va prātiṣṭhāpayitum Gv 5.12; haṣa-utpādyana-saṃtānāni (so, cpd.) 48.5, their mental conditions productive of joy; mahākaruṇā-snehābhīṣyandita-°no (Bhvr.) 189.9, cf. mahākaruṇā-parisphuṭenā °nena Śikṣ 28.7; dharmābhīṣyanditaprasanna-°nā (Bhvr.) Gv 333.3; similarly 469.21; svaśarīrānadhyaṣita-°naḥ Śikṣ 23.12 (Bhvr.; chain of thought, Bendall and Rouse for saṃtāna); sarvajña-saṃtāna-nivāsini (mentality) hi kārūṇyadhenur Divy 125.6; anekasattva-saṃtāna-kuśalamūlasamāropikam dharmadeśanām 130.14; mānāpi saṃtāne ye dharmāḥ pravīṣeyuḥ (whatever religious principles may enter into my mentality, too) te nīṣkampam tiṣṭhantu Divy 540.30; tasyāpi °ne 'kuśalamūlāni pratisaṃhṛtāni Av ii.87.10; kaṭhina-°nās ca bhavanti Mv 1.90.4-5, and they become of harsh mental dispositions; (3) nt., = Skt. saṃtānikā, scum, top part of milk or ghee: kṣīra-°nam vā sarpi-°nam vā Mv 1.339.9; (4) m., n. of a 'medicinal tree': °no nāma mahābhāṣajya-vṛkṣas Gv 497.12; perh. to be identified with Skt. id. as name of a heavenly tree, BR s.v. 10.

saṃtāraka, m. (Skt. saṃtārayati plus -aka), savior: °ko (the Buddha) devamanuṣyakoṭīnam SP 152.9 (vs); (sattvāḥ ...) kuśala-°ka-vīrahitā(h) Dbh 29.2 (prose).

saṃtārāṇa (nt.; cf. prec.; = Pali id.), ferrying across: yānapātram ... sattva-°nāya Gv 351.1 (in literal mg.); (saṃsāranadisrotasaḥ sarvasattva-) °nāya 5 (fig.; so read).

santika, adj. (= Pali id., stem in comp.; cf. next; MIndic for **sāntika**, q.v.; **sa-**, q.v., plus Skt. antika, as adj. Gr. Lex.), near: evamrūpāḥ sattvāḥ nīrvāṇa-°kā bhavanti Mv ii.287.14; santikāvacara (= Pali id.), living near

(with gen.): bhagavato upasthāyakaṃ (acc. sg.) bhagavataḥ rāṃ bhagavato saṃmukhaṃ Mv iii.49.13. The form **sāntika**, tho very likely a secondary Sktization of this, seems to support the above theory of its origin; it is not connected with **santa(ka)** as has been held by some (e.g. Senart, see next).

santike, adv. (loc. of prec., q.v.; see also **sāntika**; = Pali id., Skt. antike), *near, in the presence* (of, gen.): bhagavato Kāśyapasya °ke Mv i.322.15 (same phrase with antike line 18; the two are precisely equivalent, and not of different origin as Senart i p. 395 and others have suggested); 323.1; sā me va (? cm.) °ke ii.58.8; 59.10; bhikṣūṇa °ke 188.10 (vs); Śākyasiṃhasya °ke 194.11 (vs); °ke maraṇaṃ tava 238.7, *your death is near* (in same line LV 261.10 antike); bodhisattvasya °ke 238.14; mama °ke (v.l. sā) iii.1.14; kasya °ke 193.13, (rṣisyā) °ke 14; nirvāṇasyaiva °ke (later ms. sāntike) Ud xi.5; sugatāna °ke Sukh 54.1 (vs).

[**saṃtiraṇa**, read **saṃtiraṇa**.]

saṃtīṭhate, **saṃstihati**, turns into, assumes the form of: LV 317.8 (te ca, sc. the weapons of Māra and his host, bodhisattvasyopari) prakṣiptāḥ puṣpavitāne (v.l. °tāna-, better) vimānāni saṃtīṭhante sma; similarly 317.10; Mv i.236.10 = 241.4 (vs), see s.v. **kaṇṭuka**.

saṃtiraṇa, °nā (= Pali, both; cf. **tiraṇa**; to Pali **tīreti** with sam plus -ana; once written **saṃtir°**, doubtless by error), *judgment, function of judging*: °na = viśayo-panidhyānapūrvakam niścayākaraṇaṃ AbhidhK. LaV-P. viii.130 n. 4; i.81, *jugement précédé de la considération de l'objet*; āśayaḥ katamaḥ? dharmeṣu yā samyak-°nā kṣāntim (ed. prints this as cpd. with prec.) āgamyā... Bbh 81.22; mithyādharmārtha-°nā-(v.l. °na)-pūrvikāṇi (v.l. °vakāṇi, prob. read so), Bhv. adj., Bbh 253.7; **saṃtiraṇa**-(but read with v.l. **saṃtir°**)-vikalpaḥ Dharmas 135 (one of three vikalpa), *false imagining due to judging*.

[**saṃtīrya**, error (or semi-MIndic?) for Skt. **saṃstīrya**, *having strewn*: (tasmin sakardame prthivipradeśe) jaṭaṃ (mss. jaṭa, so read as acc. pl.?) **saṃtīrya** Bhagavataḥ purato Divy 252.2.]

(su-)**saṃtutikā**, adj., semi-MIndic or false Sktization (cf. Pali **saṃtutika**), f. to **saṃstutaka**, q.v.: LV 322.2 (vs; the best ms. reads **saṃstu°**).

Samtuṣita (= Pali °sita), n. of the chief of the Tuṣita gods (his official position esp. suggested by LV 363.21 °to devaputraḥ sārḍhaṃ tuṣitakāyikair devair; also 302.6; 364.13): LV 44.10; 59.2; 241.2; 441.18; Mv i.208.13; 230.13; 263.20; ii.11.1; Mvy 3137; Mmk 45.8; 69.6; Bbh 343.5. Cases where a plurality (as if = tuṣitāḥ as a class) seems suggested are only apparent; see s.v. **Suyāma** for instances in Gv, Dbh.g., and RP.

-**saṃtuṣitaka** (ifc., adj. to °ta), *containing* (other gods and) **Samtuṣita**: (devapurāḷaye...) yāma-Suyāma-Saṃtuṣitake LV 327.18 (vs), *in the gods' city-dwelling which contains yāma* (gods), **Suyāma**, and **Samtuṣita** (see prec.).

saṃtrṣita, adj.-ppp. (to sam plus trṣ-; unrecorded, unless in Pali Pv.iv.5.4, text **saṃtāsita**, comm. **saṃtassito**, v.l. **saṃtāsito**; usually supposed to mean *frightened*, to tras-, but comm. gloss, **kaṇṭha-oṭṭha-tālūnaṃ** so **saṃpattiyā** **suṭṭhu** **tasito**; *thirsty* fits the context better; °tās° or °tass° could be m.c. for °tas°), *thirsty*: megho yathā °tām vasumdharaṃ LV 399.10 (vs).

saṃtoṣaṇā (= Skt. °na, nt.), *gratification*: sarvasattvasubhāṣita-°nāyāi LV 35.19; (rājñā paramayā) °nāyā sambhāṣita uktaś ca Divy 451.19.

saṃtrasin, adj. (no °saṃtrasa occurs; prob. really = Pali (a)-**saṃtāsin**, to Skt. **saṃtrāsa** plus -in, with a for ā m.c.), *frightened*: śabdeṣu na °sī na paraprekṣi LV 259.22 (vs).

Samtrāsani, n. of a yoginī: Dharmas 13.

Samtha (Kātyāyana), = Pali **Samdha** (Kaccāyana, see DPPN s.v.), n. of a monk: Bbh 49.15 ff.

saṃthana, or v.l. and Mironov **sunthana**, *trousers* (Tib. dor ma, misprinted **ror ma** in ed., Tib. Index correctly): Mvy 5849, in list of garments.

saṃdamśikā (cf. Skt. **saṃdamśa**, °śaka), *bite* (of food), *nibble, mouthful*: LV 248.20, see s.v. **kāpotaka**.

(**saṃdarbhita**, ppp., in Skt., Deśin. p. 1 line 2, and Schmidt, Nachträge, *put together, composed*: ŚsP 1534.7 **kāmadhātuḥ**... °taḥ, with implication of artificiality or even unreality, see s.v. **viṭhapayati**.)

saṃdarśaka, adj., f. °ikā (= Pali °dassaka; to Skt. °darśayati plus -aka), *showing, teaching*: sarvajñajñāna-°kaḥ SP 121.9; buddhajñāna-°kaḥ 183.7; buddhadharma-°kāni Gv 100.7; (prajñāpāramitā na kasyacit dharmasya ...) °śikā AsP 203.10.

-**saṃdarśana-tā** (= Skt. °na, ifc., *the beholding* (? perh. caus., *revealing, teaching*?): °na-tāyāi **saṃvartate** LV 36.3 (at end of cpd. listing main events of Buddha's life).

saṃdārayati (cf. Skt. **dārayati**; Pali **saṃdālayitvā** or °tvāna Sn 62, in the Khaggaviśāṇa-sutta tho not in the same vs), *destroys*: °yitvā grhivyañjanāni Mv i.358.9 (vs, in Khaggaviśāṇa gāthāh).

saṃduṣaṇā (in Skt. only °na, nt.), *defilement, or disgrace, vilification*: Gv 414.1 (vs), cited s.v. **jātivāda**.

saṃdrśyati, sees: Gv 523.20-21 *yathā māyākāro*... sarvarūpagaṭāni sarvakriyāś ca **saṃdrśyati** (by his magic power). Seems to be a nonce-formation analogical to **saṃdrśyante**, regular passive, *they are seen*, which occurs three times in the text just before (lines 16, 18, 20); the meaning is confirmed by the following conclusion of the simile: evam eva sudhanaḥ... tāni sarvavyūhavigurvitāny adrākṣit. To the pass. **saṃdrśyate**, *is seen*, was formed an active **saṃdrśyati**, *sees*. The same seems true once of **drśyati**, q.v.

saṃdrśtika, adj., = **sām°**, q.v.: *visible, actual, of the present* (life): Divy 426.10 °kam idaṃ phalam.

saṃdoṣa, nt. (I = Pali **saṃdosa**, to Skt. **saṃduṣyati**), *pollution*: mā... jāti-°saṃ bhaviṣyati Mv i.351.3, 9.

saṃdveṣa (m.), *hatred*: °śāya nāsaṃdveṣāya (saṃvartate) Av ii.188.8, and similar passage Pischel, SBAW 1904.814, fol. 163a. Formed to Skt. **dveṣa** on the model of adjoining nouns in **saṃ-**, see s.v. **saṃyoga**.

saṃdhā (cf. the Skt. mg. *Absicht*, pw s.v. 3, and **saṃdhāya**), *(special, cryptic, esoteric meaning, the 'real' meaning of a Buddhist text or doctrine, opp. to its prima facie or superficial meaning; perh. always in comp. with a word for speech, words, or the like; but see also **saṃdhi** (5); see **ābhīprāyika**, which S. K. De, NIA 1.5, is right in relating to this; my note in JAOS 57.185 ff. is prob. misleading in regarding complete meaning as basic; Tib. regularly dgoṅs (te), meaning, intention, often preceded, sometimes replaced, by ldem po(r), in a riddlesome way; nevertheless the implication of the word is always fundamental, 'real' meaning, as is esp. shown by SP 60.12-13 (prose) yat punar bhagavāna asmābhir anupasthiteṣu bodhisattveṣu saṃdhābhāṣyaṃ bhagavato 'jānamānais tva-ramāṇaiḥ prathamabhāṣitaiva tathāgatasya dharmadeśanā śrutvodgrhītā, but in as much, Lord, as we, not knowing the Lord's words as He really intended them (esoterically, cryptically, Tib. ldem por dgoṅs te bśad pa), there being no bodhisattvas on hand, in our haste heard and accepted merely His prima-facie words; so, saṃdhā-bhāṣya (Tib. usually as above) SP 29.7; 34.2, 10; 39.11; 70.5 (vs, Tib. ldem ṇag, omitting dgoṅs) and 8 (vs, Tib. as in 60.12-13 but om. ldem por); 273.14 and 337.2 (vss); saṃdhā-bhāṣita (Tib. generally as in 60.12-13) 125.2, 3 (see below; ldem por om. in 3); 199.2 (gsuṅs for bśad); 233.11 (parama-saṃdhā-bhāṣita-vivaraṇo hy ayam dharmaparyāyas); 288.2; saṃdhā-vacanehi, °naṃ, SP 59.4 and 5 (here Tib. om. dgoṅs; in 4 ldem pōhi ṇag [= bśad or gsuṅs] rñams, *riddle-words*; in 5 ldem po ṇag); note Buddha's words in*

SP 125.1 na sahasaiva sarvajñāñānam samprakāśayāmi, *I do not reveal the Omniscient's knowledge all at once*, given as reason for his hearers' failure to understand saṃdhābhāṣitam, since (3) ... durvijñeyam ... tathāgatānām ... saṃdhābhāṣitam. Note that this form seems to occur only in SP, while the ger. saṃdhāya is more widespread; saṃdhi, however, seems to be used, tho rarely, in the same sense, and once in Lañk text has saṃdhyā-bhāṣya, q.v., clearly in this same mg., and prob. error for saṃdhā°.

Saṃdhāna, n. of a rich householder: Divy 540.7, 16.

saṃdhāya, ger. (to saṃ-dhā-, cf. saṃdhā), (1) (= Pali id.) *with reference to*, as quasi-postp. with prec. acc.: kim saṃdhāya Bhagavān kathayati? Divy 241.22, (answer:) na ... pratyutpannam saṃdhāya kathayāmi atītam saṃdhāya ... 23-24; tat saṃdhāya kathayāmi 246.2; ādhyātmikam rājaḥ saṃdhāyāha āhosvid vāhyam 491.16; (pravrajitān...) mayā saṃdhāyoktam MSV iii.123.12; idam ca saṃdhāya ... abhihitam Śikṣ 144.9; (bodhisattvabhūmayo, as expounded by other Buddhas...) yāḥ saṃdhāyāham evam vadāmi Dbh 5.6 (follows list of the ten names; possibly, but less likely, summarizing which, as in Mbh 14.1148, BR s.v. dhā with sam 1); (2) specialization of saṃdhā, with expressions of speaking, verbs or nouns, corresp. to saṃdhā, *using the (real, esoteric) meaning, the true (underlying, hidden, mystic) sense*; Tib. regularly (Idem por) dgoṅs te, *meaning or intending (in a riddlesome way)*; once in non-religious use, (said) in riddles, cryptically, MSV below; used as separate word or as part of a cpd.: tat sādhū bhagavān nirdiśatu yat saṃdhāya (Tib. dgoṅs te, cf. saṃdhā-bhāṣitam 34.2) tathāgato gambhīrasya tathāgatadharmasya punaḥ-punaḥ samvarṇanāṃ karoti SP 34.4-5 (prose); saṃdhāya (could be instr. of saṃdhā, as may be meant by Tib. dgoṅs par) vakṣye ... 64.7 (vs); saṃdhāya (as prec.; Tib. Idem por dgoṅs te) ... bhāṣitam 62.11 (vs); saṃdhāya (as prec.; Tib. dgoṅs ta, read te) yam bhāṣitu 394.1 (vs); bhūta-ya-vacanam RP 8.11, *true esoteric gospel*; sarva-ya-vacana- Bbh 56.18; 108.24; sūtrārtha-gati-ya-bhāṣitāva-bodhatayā Dbh 44.20; tathāgata-ya-bhāṣitam Bbh 174.15; kim saṃdhāya (according to what deeper sense, Suzuki) Bhagavatā ... vāg bhāṣitā, aham eva sarvabuddhā ... Lañk 141.2; caturvidhām samatām saṃdhāya (reply to prec.) 141.7, etc. (but these Lañk cases may belong to 1 above, as do certainly 159.4 and prob. most in Lañk); mātuh saṃdhāya bhāṣitam vijñātam MSV ii.69.8, *you understood what your mother said in riddles* (here nonreligious).

[saṃdhāyaya, read saṃdhāyaya, MSV ii.86.13.]

saṃdhāra, m. (or nt.; to Skt. saṃdhārayati, in Gv 508.8 used specifically of the setting, bhājana, of a jewel holding the jewel), holder, of the setting (bhājana) of a jewel, metaphorically: sarvajñatācittotpāda-vajram (diamond) na hinādhimuktikeṣu sattvabhājanēṣu saṃdhāreṣu ... śobhate Gv 508.9.

saṃdhāraka, adj. or subst. m. (n. ag. to Skt. saṃdhārayati; cf. Pali id., Vism. 205.28, 31, seemingly in somewhat different mg.), *one who maintains, upholds*: śāsana-kaḥ Divy 395.25, 26-27.

saṃdhāvaṇikā, or °ka, n. pl. °kā(h), a kind of toy: Divy 475.19 (in a list). (Index °vaṇikā.)

saṃdhāvati (= Pali id.), 'runs thru', spends (time, in rebirths; the object may also be the creatures of the worlds in which rebirths take place), usually foll. by parallel and synonymous samsarati (Skt.): devāṃs ca manuṣyāṃs ca saṃdhāvya samsrtya Divy 534.5; MSV ii.86.13 (text corruptly saṃdhāyaya); ... kalpā saṃdhāvitā (em.) samsaritā Mv i.46.4; kalpāna śatasahasram saṃdhāvitvāna (em.; in 55.8 mss. add samsaritvāna) ... i.55.8 = 56.14 (vs); the emendations are proved by suciram dirgham adhvānam (time) saṃdhāvitvā samsaritvā i.244.19 (cf. Pali AN ii.1.6 dīgham addhānam saṃdhāvitam samsaritam).

saṃdhi, m., (in several mgs. substantially the same as in Skt.), (1) *joint* (= Skt.), as of the body, also *connexion* between entities, see s.v. **visaṃdhi**; *joint* = *junction, intermediate point* between one bodhisattva-bhūmi and the next, saṃdhi-cittam Mv i.91.5, *the juncture-frame-of-mind*, of a Bodhisattva passing from one bhūmi to the next; bhūmi-saṃdhiṣu 97.17, prob. in this mg., but the verse is corrupt and obscure; (katamam) saṃdhi-cittam bhavati 110.16 (in passing from the 4th to the 5th bhūmi, similarly 18, and 127.15, 18); paryādānam gacchanti, pātāla-saṃdhigatam iva vāri LV 207.14, *become exhausted like water when it reaches the boundary of the nether world*; (2) *crease, crack* (= Skt.): mānsi (māmsi) nāsti saṃdhiḥ LV 49.22 (vs), *there is no crack, crease, in her flesh*; (3) acc. to Senart, (as in Skt. political science) *union, concord, conciliation*: sarvakāryeṣu saṃdhi-graha-saṃyojakāḥ ... rājakāryeṣu pada-saṃdhi-viduṣaḥ ca bhavanti (sc. bodhisattvāḥ) Mv i.133.15, *ils emploient les moyens d'union et de douceur (graha) ... ils savent (observer) un langage conciliant (?)*; prob. also in the troublesome LV 431.11 ff., dirgharātram piśunavacanaparivarjana-bhedamantrāgrahaṇa-saṃdhisāmagrī-rocana-samagrāṇām cedācittena (q.v.) piśunavacanavāgrahaṇa-saṃdhisāmagrī-guṇavarnaprakāśanaprayogavāt suśukladanta ity ucyate, where it seems likely that saṃdhi-sāmagrī, *the totality of concord (?)*, is the opposite of piśunavacana and bheda(mantra); (4) *intention* (see Senart's note ii.537): naiṣo kṣurapro saṃdhitō (abl., by intention) āhato 'si mayā ajānantena Mv ii.222.17 (vs, so mss., meter impossible, but not improved by Senart's violent em.); saṃdhitō is also read in mss. in the very similar line 7 above, where saṃdhitō would make the meter perfect and should prob. be read m.c. (rather than Senart's em. saṃdahitō); possibly same mg. in LV 42.3 (vs) saṃdhipralāpam aśubham na samācariṣye, *I shall not commit any evil intentional (?) frivolity of speech*; Tib. for the cpd. kyal paḥi (read kaḥi? = of frivolity of speech) tshig (= words; but perh. read tshigs, joint etc., = saṃdhi? I do not understand the expression); this meaning is given for Skt. saṃdhā, see pw s.v. 3; (5) = **saṃdhā**, q.v., *esoteric meaning* (prob. developed out of prec.): na bhāṣate bhūta-padārtha-saṃdhiṃ SP 118.2 (vs), he (Buddha) *does not declare the real (bhūta) mystic meaning (or intent) of the sense of the words* (Tib. Idem dgoṅs, as for saṃdhā); tasya (sc. of what has been said by Buddhas) saṃdhiṃ vijñānatha (impv.) Lañk 283.9 (vs); also in **saṃdhi-nirmocana**, q.v.; (6) *connexion* with rebirth, (Suzuki) 'attachment (to existence)', in a passage beginning Lañk 160.8 ff. in which Buddha is asked to explain sarvadharmasamdhya-artha-parimocanārtham (9) *the meaning of attachment (connexion, binding) and of emancipation of all states of being*; in (sarvadharmāṇām) saṃdhyasamdhī-lakṣaṇam (11), *asamdhī, non-attachment*, replaces parimocana; in 162.9 ff. (same passage) sarvabhāvavikalpa-saṃdhi-vivikta-darśanānaṃ na saṃdhir nāsamdhilakṣaṇam sarvadharmāṇām, nātra kaścin Mahāmate badhyate (sc. by saṃdhi) na ca mucyate (by asamdhī), anyatra (on the contrary) vitathapatitayā buddhyā bandhamokṣau prajāyete ... yad uta, sad-asatoḥ saṃdhyā-anupalabdhitvāt sarvadharmāṇām. (14) trayas saṃdhayo bālānām prthagjanānām, *the three attachments of vulgar fools*, are (15) rāgo dveṣo mohaś ca, tṛṣṇā ca paunarbhavikā ... (16) yām saṃdhāya (being connected with which) gati-samdhayah (the attachments to other destinies, see **gati**) prajāyante. tatra saṃdhi-saṃdhānam (read °nām with v.l.; so implied by Suzuki transl.) (17) sattvānām gatipañcakaṃ (under these circumstances creatures who are attached to the attachments are subject to the five destinies). saṃdher vyucchedān (abl.) ... na saṃdhir nāsamdhilakṣaṇam prajāyate (after the cutting off of attachment there is no attachment, nor is any visible sign of detachment perceptible); here follow the passages 163.1 ff., cited s.v. **saṃgati** 2, in which it appears that saṃdhi,

esp. the three saṃdhayaḥ (above), are, or are correlated with, the three saṃgati, these two words being virtual synonyms in this use; after this, abhūtaparikalpo hi saṃdhi-lakṣaṇam ucyaṭe 163.6 (vs), for the mark of attachment (binding to rebirth) is false discrimination; badhyante svavikalpena bālāḥ saṃdhy-avipaścitaḥ 163.9 (vs); vijñānam pravartate 'nyagati-saṃdhau Lañk 124.11-12, the vi° 'continues to evolve in another path of existence' (Suzuki, freely but in essence rightly); anyagati-saṃdhau also 140.3, and gati-saṃdhau 371.8.

saṃdhi-cchettar, m. (primarily, doubtless, = next, but here paradoxically used in a good sense, like *asraddha* and *akṛtājña*, q.v.; see **saṃdhi** 6), one who cuts the bonds (of existence): *asraddhaś cākṛtājñas ca 'tā ca yo naraḥ ... (sa) vai tūttamapūṣaḥ Ud xxix.33* (= Pall Dh. 97, where saṃdhichedo; comm. vaṭṭasaṃdhiṃ saṃ-sārasaṃdhiṃ chetvā ṭhito).

saṃdhi-cchedaka, m. (Pall id. in similar sense; cf. prec., used in paradoxical and fig. mg.; to Skt. saṃdhi, see BR s.v. 2, 1, with chedaka), housebreaker, burglar: Mvy 5361 = Tib. khyims bhuḡs pa; kulaghātakānām 'kānām kilbiṣakārīṇām Gv 157.2.

saṃdhi-nirmocana, nt., setting forth, unfolding of the real truth, fundamental explanation; this seems the only possible meaning in gambhīrārtha-saṃdhi-nirmocana-tā Bbh 301.7; 303.19; 304.4; it is confirmed by Tib. and Chin. on Saṃdhi-nirmocanam Mvy 1359, n. of a work; Tib. dgoṅs pa (= saṃdhi, esoteric meaning) nes par ḡrel pa (real explanation); Chin. unfolding of the real truth, or explanation of the deep mystery; cf. JAOS 57.185 ff. In a reply to this note, LaVallée-Poussin, HJAS 3.137 ff., properly corrects what I said about deśanāya-nirmuktam Lañk 5.5 (see s.v. *deśanā*), but this does not, I think, affect my interpretation of saṃdhi-nirmocana.

saṃdhihātī (= Skt. saṃ-dhā-; see § 28.44), fits, joins (arrows to a bow): 'he, aor., Mv ii.221.20 (Senart em. saṃdhahe).

saṃdhukṣita (nt.; see also **saṃdhukṣita**; in Skt. as ppp., the n. act. being 'kṣaṇa), (mental) inflammation, excitement, longing (follows *paridāha*): (yānimāni krodho-panāhakhila)-malavyāpādaparidāha-'kṣita-pratighādyāni tāni prahāya Dbh 25.4.

-saṃdhunakam, adj., accompanied by shaking (= -avadhūnakam, q.v.; cf. Pali saṃdhunāti): Mvy 8589 na hasta-saṃ-; 8590 na pātra-saṃ-; not with waving of the hands, not with shaking of the bowl (will we eat).

saṃdhukṣaṇa-tā (Skt. only saṃ-dhukṣaṇa; cf. next), (mental) inflammation, excitement: anunayāsaṃdhukṣaṇa-tāyai saṃvartate LV 32.7, conduces to the state of not being inflamed by passion.

saṃdhukṣita, (prob.) ppp. (= Skt. saṃdhukṣ°, cf. prec., and **saṃdhukṣita**), inflamed: Kalpanāmaṇḍitika, Lüders, Kl. Skt. Texte 2, p. 39; fragment 36 V 3 asakṛt-°ta-krodhaḥ.

saṃdhūmayate (cpd. of Skt. dhūmayate, denom.), smokes, gives out smoke: parvato dhūmayate °yate Divy 107.7.

saṃdhūyate, °ti (pass. of Pali saṃdhunāti; cf. saṃdhunoti, only RV), is shaken: śallāḥ saṃdhūyetsuḥ (mss. °petsuḥ, aor.) Mv ii.162.5, the mountains were shaken.

saṃdhovita, ppp. to Pali saṃdhovati, cleansed, clean: read °tam Mmk 60.7 (vs), as required by meter, for text saṃdhotam; Lalou, Iconographie 27 n. 7, would read saṃdhitam, but this fails to rectify the meter, and is disproved by Tib. which she quotes as dri med pa; this means not sans default but free from filth, and so supports my em.

saṃdhyā, (substantivized) adj. nt. (from Skt. saṃdhyā; prob. semi-MIndic for Skt. saṃdhyā, adj., which is recorded only in mg. of the evening twilight, based on a commoner mg. of Skt. saṃdhyā), (rite) pertaining to the

three 'joints' of the day (so saṃdhyā in Skt.), morning, noon, and evening: prathamam saṃdhyam ucyaṭe Mmk 94.17 (morning), madhyam ... 18-19 (noon), tṛtiyam ... 19 (evening); prathamam °yam 99.5; tri-saṃdhyam (the 3 such rites) ... juhuyāt divasāny ekavimsāti 106.24; tri-saṃdhyam (adv.?) ṣaḍ lakṣāni jāpet 107.10; as adj., vaśyārtham sarvabhūtānām tri-saṃdhyam japam iṣyate 144.13 (vs).

saṃdhyā-bhāṣya, = (and prob. error for) saṃdhā-bhāṣya (see s.v. **saṃdhā**), esoteric, mystic language (so, acc. to Suzuki, Tib., Idem po = saṃdhā); a-saṃdhyā-bhāṣya-kuśalalāḥ Lañk 236.15, by those not skilled in ...

saṃnahya, gdve. (of Skt. sam-nah-), to be guided: mahāsaṃnāha-°yaḥ (said of Bodhisattvas) ŚsP 1342.16 ff., the various kinds of (religious) saṃnāha explained 20 ff. Perhaps, however, saṃnaddha (the ppp.) should be read for saṃnahya, gdve.

saṃnāmana (nt.; to next plus -ana), conquest: kārvaṭikam °nāya gacchāmi Divy 446.20; could be considered inf.

saṃnāmayati (Skt. id., not in this mg.; cf. prec.), subdues, conquers: na ca śakyate °yitum (Takṣaśilā) Divy 372.24; Takṣaśilānagaram °yitum 407.28, and sa °yīyati 27; (nalvam asau śakyah) °yitum 446.1; kārvaṭikah °yitavyo 447.6; kārvaṭikam ayuddhena °ya (impv.) 447.9; karvaṭakah saṃnāmito 451.20; others, MSV ii.32.2.

saṃnidāhayati (seems to be caus. to *saṃ-ni-dahati, cf. Pali dahati, Chap. 43 s.v. dhā 3, = dadhāti), collects, brings together: (sarvasaṃgham) °yanti MSV iv.87.8 (Tib. sdud par byed pa); ā analog. to patayati: patati etc.

? **saṃnidhānin**, adj. (Skt. °na plus -in), in Divy 556.4 acc. to Index social (which is not clear to me), acc. to pw 7.380 'etwa Güter sammeln' (cf. **saṃnidhi**), perh. rightly: (na mama pratirūpaṃ syād yad ahaṃ ...) ḡrhi agāram adhyāvaseyam °dhāni kālaparibhogena vā kāmān (sc. in heaven, as had been suggested to him) paribhuñjīyam. In accordance with the usual mg. of Skt. saṃnidhāna, perh. staying in the neighborhood, living in the same vicinity (as at present)?

saṃnidhi (gender? = Pali id., m. acc. to Childers; cf. Skt. nidhi), store, hoard: °dhi-kāraḥ Mvy 8416 = Tib. gsoḡ ḥjog, making a hoard, hoarding (a sin); (nāham kṛiṇāmi nāpi vikṛiṇāmi) na cāpi me °dhi asi kiṃcīt Mv ii.49.16 (vs; in same vs Pali Jāt. v.387.13 na ... sannicayo ca atthi).

saṃnipāta, m. (also nt. in Mv; = Pali id.; Skt. id. not noted in this sense), gathering, assembly of people: so 'drākṣid rājā ... mahājana-°tam vikrośantam Divy 325.12; of bodhisattvas, parṣat-°taḥ ... bodhisattvānām Dbh 7.2; bodhisattva-°ta-maṇḍalamāde (q.v.) Mmk 1.4; usually of Buddhist disciples, śrāvaka; acc. to Divy 18.9 and 489.9 Buddhas hold two annual gatherings of disciples, (dharma-tā khalu) yathā buddhānām bhagavatām śrāvakā-ṇām dvau °tau bhavataḥ, viz. at the beginning of the rainy season and at the full moon of Kārttika; in Mv, as in Pali (DN ii.5.7 ff.; Jāt. i.30.4 ff.; 35.1 ff.), any Buddha is spoken of as holding three general assemblies, the number attending at each being generally stated, trayah °pātā bhūtā (so most mss.), prathamam śrāvaka-°to saṃnavati koṭīyo abhūṣi, etc., Mv i.59.6; so also i.248.9 ff.; 251.7; iii.246.17 ff.; only one for each Buddha mentioned iii.233.19 = 237.21; (nt.,) (idam) bhagavato prathamam śrāvaka-°tam ardhatrāyodaśa (em.) bhikṣuśatāni iii.432.6; more than three in Sukh, iyanataḥ (q.v.) sa prathama-°to 'bhūt 32.1, kaḥ punar vādo dvitiya-tṛtiyādīnām śrāvaka-°tānām, evam anantāparyantas tasya bhagavataḥ śrāvaka-saṃgho 4.

saṃniyojana (nt.; to Skt. sam-ni-yuj- plus -ana), employment, putting into effect: (sarvadharmasvabhāvārtha-) °nāya Gv 164.24.

saṃ-nir-jināti (cf. **nir-j°** and Skt. nir-jayati),

conquers: (tena hi te) pāpīmaṃ saṃnirjiniṣyāmi Mv ii.270.11.

saṃnirṇāda (m.? see s.v. *nirṇāda*), *sound, shout*: ekaghoṣa (v.l. eva gh^o) ekasaṃnirṇādo (v.l. °sa-nir^o) LV 266.9 (prose). Skt. has saṃnirṇāda, found also in BHS, Mv i.259.11 etc.

saṃnirvāra, adj. or n. ag. (to Skt. saṃnirvārayati plus -aka), *one who restrains* (from, abl.): (kalyāṇamitrāṇi ...) °kāni pramādashānebhya Gv 462.21, cited Śiks 35.4 as °kāḥ pramādashānāt.

saṃnirvāsaya (cf. *nivāsaya*); Pali *nivāseti*; no sam-ni-vas- recorded except in Mbh. Calc. 5.745 prāvārān saṃnirvaste, for which Crit. ed. 5.26.7 prāvārān adhyavaste), *dresses oneself* (esp. perhaps in reference to an undergarment), *gets dressed*: kalyāṇa eva °vāsya LV 240.1 (prose); in vs equivalent id. 11 nivāsayaivā; also with acc., *puts on* (clothes), kalpiyāni (sc. kāsāyāni) ca °vāsya LV 271.18 (vs); in prose equivalent 267.11 nivāsya).

saṃnirveśanā (Skt. and Pali °na, nt.; to Skt. °veśayati plus -anā; cf. AMg. saṃnirveśanāyā, for °na-tā?), *establishment*: (tasmiṃ kuśalamūle) °nā pratiṣṭhāpanā Bbh 30.18.

saṃnirāya (m.; in Skt. in general sense, *support, basis*), = *nirāya*, q.v., as one of the four technical supports of monkish life: Bbh 193.7 (= *nirāya* in 2 above).

saṃnirīṣita, adj.-pp. (= Pali *saṃniṣṭa*), (1) physically, *fixed, located, living in*: Indrakīlo prthivi-°to Mv i.292.14, *fixed in the ground*; (mahāsamudre ...) °tāḥ Divy 230.23, *living in ...*; himavat-°tā iva tṛṇagulmausadhivānaspatayo Gv 465.8, *growing in ...*; (2) *devoted to or dependent on, supported by* (a person): mamaṣa sārtho °to Divy 94.11 (Buddha speaks), similarly 101.10; śūra-°taḥ puruṣaḥ sarvaśatrubhyaṃ na bihēti Gv 506.1; (3) *based, dependent on* (a quality, etc.): karma-sa° Mv i.102.2, see *vinirīṣita*; saṃskāra-°taṃ ... vijñānaṃ Dbh 48.26 (in *pratyayasamutpāda*); -adhikokṣe °taḥ Bbh 41.12; na ... -aiśvarya-°taṃ (dānaṃ) dadāti 121.24; catvāri smṛty-upaśthānāni kāye (read kāya-?)-vedanācittadharma-°tānāṃ cikitsāḥ KP 95.1; neg. a-°ta-tā, *the not being dependent on or devoted to*, Gv 245.25 (saṃsāra-nirvāna-sukhāsam°).

saṃniṣaṇṇaka, adj. (= Skt. °ṇa, with -ka svārthe; only in vss, possibly m.c.), *seated*: °ko SP 455.6, of Amitābha; °kāḥ Gv 34.9, 11, of Buddhas (in same context with *niṣaṇṇaka* 34.17).

saṃniṣedhati (= Skt. *niṣe°*), *forbids*: yukto °si māṃ deva na °seddhum Jm 119.21 (vs), *you ought not to forbid me, sire*.

saṃniṣṭhāpana, nt., (*firm*) *determination*: MSV ii.161.15; °nāntika (kaṭhinoddhāra) 17; 162.10; 164.5; 165.2 etc. (= Pali *saṃniṣṭhānantika*).

saṃniyate (analogical MIndic pass. for *saṃjñāyate*, § 37.3 n. 1, with nn for (m)jñ, § 2.15, cf. Pischel 276), *is known*: (asmākaṃ pitā ... āhitāgnir ucchritayūpaḥ) °yate Karmav 27.27; Lévi thinks, naturally, of emending, but refrains wisely from doing so.

saṃnyasa, read (with Index, Tib. Index, and Mironov) **saṃnyāsa**, m. (In Skt. *complete exhaustion*, BR s.v. 3), a kind of disease: Mvy 9553 = Tib. rme bya (read rme ba, *spots, (birth-)marks on the skin*; so Chln., *moles, spots on the body*) or rmya-bā (*nausea*; acc. to Das also *degeneration, decay*).

[? *sapati*, text in Gv 335.2 viṣaṃ sapanti, see *vipaṃsayati*.]

[*sapātri*, see *āsapātri*.]

[*sapūrva*-(sa)madīna), adopted by Senart in Mv i.211.14 = ii.15.14 (prose), tāni (sc. śikṣāpadāni) ca sapūrva-(so one ms. in i.211.14, v.l. saṃpūrva; in ii.15.14 one ms. pūrva, the other omits this part of the cpd.)-saṃmadinnāni bhavanti; Senart admits inability to suggest a reasonable interpretation; I would read saṃpūrva-, and they were completely adopted (by the Bodhisattva's

mother). It is impossible to read pūrva- since the prec. sentence says that she adopted them when the B. entered her womb.]

[*sapṛsthībhūto* Divy 326.9, read sa pr°, see *prṣṭhībhavati*.]

saptaka, nt. (In Skt. m.), *week*: °kāni Divy 99.20; 167.16; 441.17; MSV i.132.16 (all in same cliché).

Saptakuṭiraka, n. of a village: Lañk 252.3.

saptakṛd-(or, in Divy, MSV, °kṛtv-)-**bhava-parama**, adj. (Pali *sattakkhattu-parama*, without bhava), *destined to be reborn not more than seven times*, ep. of a *srotaāpanna*: Mvy 1010; MSV ii.86.12-13 (read °paramaḥ); Divy 534.4. (Edd. print saptakṛtvo as separate word.)

Saptaparna-(in comp.; = Pali *Sattapaṇṇi*, once at least with v.l. °ṇṇa, DN ii.116.21), n. of a cave at Rājagṛha: Mv i.70.15.

Saptamālthunasamyukta-sūtra, n. of a work: Śiks 76.7. (No such title seems to occur in the Pali SN.)

Saptaratnapadmavikrāntagāmin (vv.ll. °vikrāmin, so Burnouf, or °vikrama), n. of a future Buddha (= Rāhula, by prediction): SP 219.13; 220.2.

Saptaratnābhivṛṣṭa, n. of a former Buddha: Sukh 6.11.

Saptaśatikāprajñāpāramitā, n. of a work: Mvy 1391.

Saptaśīrṣaka, n. of a nāga king, apparently = *Avabhāsanaśikhin* (q.v.), who has the epithet *saptaśīrṣa*: Megh 302.14.

Saptasūryopadeśa, n. of a work: Karmav 36.11, = Pali *Sattasuriyasutta*, referring to AN iv.100 ff.; see Lévi's note.

Saptāmra and °**raka**, nt. (= Pali *Sattamba*, °baka), n. of a caitya in or near Vaiśālī: °ra-cetiya Mv i.300.5 ff.; °rakam (caityam) Divy 201.5, 13.

saptālāpaka, read °lopaka, see *ālopaka*.

Saptaśīviṣa-, usually in comp. with (1) -parvata, m. pl., n. of certain mountains: Divy 107.20-21; °viṣam (not in comp.; masc., hence mountain) atikramya 107.26; °parvatā (understand pause here? or adj. with nadi?) nadi (sc. *Saptaśīviṣanadi*?) bhavati paścimā 103.3 (in a list of mountains and rivers, commingled); (2) -nadi, f. pl., °nadyas, n. of rivers: Divy 107.22, and cf. 103.3 above. See *Āśviṣā* and °*viṣa-nadi*, which suggest doubt whether *sapta-* is part of the name (*having seven venomous snakes*), or a separate numeral, giving the number of *Āśviṣa*-mountains and rivers. But 107.26 above, if not corrupt, supports the former interpretation, being singular.

saptāha, nt. (as in Pali *sattāha*; in Skt. m., despite gender of ahan), *seven days, a week*: °ha trīṇi SP 54.13 (vs).

(**saptāhika**, = *sāpta°*, q.v., adj. to prec., *lasting a week or recurring weekly*: in Skt., Kauṭ. Arth. Sham.¹ 116.10 °kā meghā(h), *clouds that rain for a week*; °kam akāla-vardalaṃ Mv iii.301.1, *bad weather lasting a week*; of medicines, *to be used weekly or (more likely) for a week*, Mvy 9438; Bhik 23b.1; in Pali *sattāhakālīka*, Vin. iv.83.17; of fever, *recurring the seventh day*, Māy 220.20.)

sa-pratiśa or °**sa**, adj. (see s.v. *a-pratiśa*; = Pali *sappatissa*, °tissa), *respectful*: spelled with ś, Mvy 1776; Mv iii.372.5; Divy 333.16, 26; Śiks 189.10; KP 10.6; °sa-tā, *state of being ...*, Bhik 31b.5; with s, Mv i.174.3; ii.287.6; LV 102.21, text su-pra°, read with v.l. sa-pra°; Divy 484.15, 20 (mss. s, ed. em. ś); Mmk 491.15; mss. vary, ś or s, Mv ii.258.9; iii.345.18; Divy 484.25; in Mv ii.200.19 Senart by em. *sapatissa*-, but with not even remote or partial support in mss., and resulting in incorrect meter; in LV 160.10 Lefm. *sa-pratiśāḥ* (which would accord with Senart's conjecture as to the etymology; see s.v. *a-pratiśa*), but no ms. supports the reading; they point rather to *sapatīśāḥ*, tho most are confused. Usually preceded by *sa-gaurava* (°*gaurava*).

Saprabha, n. of a Buddha: Divy 480.25; associated with Maitreya in a former birth; the edd. are naturally suspicious, since he is mentioned as if he were a well-known personage; but their suggestions for emendation are not attractive.

saprema and **°maka**, adj. (and subst. m.? Skt. saprema once in mg. *taking delight* (in, loc.); otherwise unrecorded; Bhvr., sa plus Skt. preman), *friendly, friend*: °makaḥ Mvy 2714; MSV II.53.8; 131.12; sapremān bhikṣūn anyāms ca sārđhavihāriṇaḥ prārabdho vaktum Divy 237.5, (anyāls ca) °makair bhikṣubhīr 7.

Sabala, n. of a nāga king: Māy 246.22.

sabhāga, (1) adj. (= Pali id., cf. vi-sa°; sa- plus Skt. bhāga, Bhvr.), lit. of common lot, so like, equal, matching, belonging to the same category, often with gen., like to... ye devaputrāḥ bodhisattvasya (in the Tuṣita heaven) °gāḥ samayānasamprasthitās LV 13.13 (Tib. skal ba mīam pa, like portion); similarly LV 71.2; tasya vidusya °ga-carīye Bhad 42, to a course like (that of) this Wise One; tasya ca prathamavijñānasya... anantarasabhāgā cittasamtatīḥ Śikṣ 253.5, immediately (or in succession) similar to that former vijñāna; also (instead of gen.) with instr. and saha, (kālyāṇamitraḥ saha...) sabhāga-kuśalamūlasamgrahaṇatayā Śikṣ 33.3, or prec. stem in comp., indriya-°gam indriyādhīṣṭhānam Bbh 64.4; and without any formal expression of the thing resembled, sabhāga-mitra- Gv 110.19, like (perh. congenial) friends; °ga-hetuḥ Mvy 2265 (Tib. as on LV 13.13), like, corresponding cause, one of six hetavaḥ; Śāl 87.19 = Śikṣ 226.12 (et alibi, see LaV-P. note 11 ad loc.), read (with Tib., on this word as on LV 13.13) viśadṛṣāt sattvanikāyād dhi (some versions vi- for dhi) °gāḥ skandhā jātyantare °bhīnirvartante, for in another birth there come into existence like skandha (q.v.) from a different category of creatures; sabhāgaḥ Mvy 2126, and tat-sa° 2127, rendered in Tib. (dehi = tat-) bsten pa dan bcas pa, which seems to mean adhering to that; i. e. member of a class?; drṣtir... °ga-karmapratipattiḥ Jm 153.9, one's creed is the cause of adoption of actions corresponding (to it); in Bhvr. cpd. sabhāga-carita, having similar conduct (to someone else's, gen.), °tā bodhisattvasya LV 13.15; mama sabhāgacariṭā bodhisattvāḥ Gv 104.11 (and similarly 9); similarly (with prec. gen.) Gv 528.18; (without gen.) sarva-°ga-carita-bodhisattva- Dbh 83.17; (2) subst. m. (or nt.), in nikāya-sabhāgaḥ Mvy 1991 = Tib. rigs ḥthun pa, what is common to a class or category; so also Chin. appears to interpret, common element in a class; in AbhidhK. LaV-P. II.195-6 nikāya-sabhāga is equated with the abstract sabhāgatā (le 'genre', LaV-P.); nikāya-sabhāgasyāvedhaḥ Mvy 7004, here of the common factor in the category of living beings, sattva (AbhidhK., I. c.), see āvedha; in Śikṣ 176.9 (read) sa nikāya-sabhāge devamanuṣyāṇaṁ priyo bhavati nirātaṅko dirghāyuska iti, he, in the common quality of his class, becomes beloved of gods and men, free from care (suffering), long-lived.

sabhāgatā (to prec., see esp. 2, plus -tā), likeness, community, (1) the being one of a category or group (specified usually by gen., or prec. part of cpd.): brahmaloka-°tāyām copapanno mahābrahmā samvṛttaḥ Divy 122.16, and being born as an inhabitant of the brahma-world, he became a Great Brahmā; manuṣyāṇaṁ °tāyām upapannaḥ 194.30, = born as a man; 200.12, similar to 122.16; trayastriṃśānām °tāyām upapadyeran Suv 193.6; ā caṇḍālānām ā śunām °tāyām upapadyate Bbh 226.24, he takes rebirth as low as a caṇḍāla or a dog (to help creatures); devānām °tāyōpapatyante SP 478.4 and (°syate) 11 (prose, °tāya here Māndic loc.); a kind of magic power (rddhi) of Bodhisattvas is °gatopasamkrānti Bbh 58.25, explained 61.17 ff., the (magical, illusory) assumption of the form of a being of some class (kṣatriya, brahman, householder, monk, or god of any class), taking on precisely all the

class characteristics, only to vanish after delivering his religious message; instead of dependent gen. in the above construction with upa-pad-, the loc. occurs Suv 194.14 (deveṣu trayastriṃśeṣu °tāyām upapannāni); (2) also in looser sense, resemblance, likeness (to, prec. member of cpd.), (sarvakalyāṇa-)mitrasabhāgatām (text here °prabhāgatām) pratyālabhata Gv 342.10; bodhisattva-°tāḥ (acc. pl.) pratyālabhata 25, which are listed in the foll. smṛti-°tām 26, likeness (to Bodhisattvas) in respect of smṛti, mati-°tām 26, gati-°tām 343.1, etc.; karma-°gatāye (instr.) sarve °pi te svargam upenti sthānam Mv 1.299.1 (vs), by reason of correspondence (of this fate) to their (good) deeds, they all go to heaven (see s.v. yenaiva).

sabhāpati, ep. of Brahman; rationalization of Sahāpati, q.v.: MPS 31.76.

Sabhika (= Pali Sabhiya), n. of a man who became a disciple of Buddha: Mv III.394.7 ff.

Sabhikā, n. of a goddess: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 185.13.

sa-bhikṣuka, adj. (= Pali sabhikkhuka; opp. a-bhi°, q.v.), containing monks: °ka āvāsaḥ MSV II.96.18.

sabhojana, see bhojana.

(sama, adj., only as in Skt.; but see sama-sama; level (so Kern; Burnouf unie): buddhakṣetram bhaviṣyati samam ramaṇīyam... SP 65.9; (vasudhā rājakule Kaṇṭhakaṣya pādehi) sama-nihatā rasati madhuraḥ... Mv I.157.5 (vs), the earth, evenly struck by (the horse) Kaṇṭhaka's hoofs, made a pleasant sound; Senart assumes sama = samanantara, à peine frappée, dès qu'elle est frappée.)

samagra, adj. (in this mg. not Skt. but = Pali samagga; opp. to vyagra, q.v.), (united), harmonious: (yaḥ punar bhikṣuḥ) °grasya samghasya bhedāya parākramet Prāt 482.10, 13, proceeds towards division of a harmonious assembly (of monks); MSV IV.251.9 ff.

samagrībhūta, ppp. (to Skt. samagra- plus bhavati), completely provided: (pañcahi kāmagaṇehi) samarpitāḥ °bhūto Mv II.170.14; sarvasukhopadhānena samupatiṣṭhāmānāḥ te °pi sarve °bhūtā(h)... Kv 28.7.

samagrya (nt., = Skt. sāmagrya, Pali sāmaggiya; perh. short a only m.c.), totality; only in Bhvr. cpds., and only in vss: daśabalasamagryō °cirād bhaviṣyasi LV 332.18 (meter obscure to me), you will soon become (a Buddha) with the totality of the ten powers; śāsanavaram su-°yam Mv I.71.19 (vs), the excellent doctrine in its fair totality; śāsanam ṣṇuṣya sarva-°yam 72.1.

samaṅgi-tā (= Pali id.; to next plus -tā), the being provided with (comp.): pāpamitra-°gitāye (em.) pañcānantaryāni kṛtāni Mv I.243.18.

samaṅgin, adj., f. °gīni or (in vs) °gī, n. sg. (in diff. sense in late Vedic; = Pali id.), provided or endowed with (instr. or in comp.): °gī, n. sg. m., Mv I.71.16 (dhuta-dharma-); II.179.9 (upavāsa-, participating in a fast, fasting); AsP 455.10 (bala-); Gv 386.5; n. sg. f., LV 56.20 (vs); dhyānasukha-°gī; n. pl. m., Mv I.266.9 (vs, dvā-triṃśa-lakṣaṇa-); III.140.19 (vs, pañcahi kāmagaṇehi; v.l. samanavagi, unmetr.; see °gi-bhūta); °gī, n. sg. m., Mv I.206.13 = II.10.7 (vs, uttamalakṣaṇa-); °gīm, acc. sg. m., Mv I.210.2 = II.14.1 (vs, pravarakṣaṇa-); °gīni, n. sg. f., Gv 172.4-5 (mātāpitṛ-); °gīnim, acc. sg. f., LV 228.5 (putreṇa, provided with a son); °gisya, gen. sg. m., Mv II.178.16 (prose, mama upavāsa-, while I am undertaking a fast, fasting).

Samaṅgīni, n. of one of the eight dēvīes of the Bodhi-tree: LV 331.21 (prose).

Samaṅgira(s), n. of a maharṣi: Māy 256.22 (n. sg. °giro).

samaṅgībhūta, and (in vss, where it may be m.c.) °gībhūta, adj.-ppp. (samaṅgin with bhavati; = Pali samaṅgībhūta, recorded in Dictt. only with short i), united (with), provided (with), enjoying the presence (of; instr.):

(putrehi) °gībhūtā Mv iii.167.15 (here v.l. samanvagi-bh°) and 168.6 (prose), *united with children* (after separation); diyyehi rūpehi (ii.187.22 kāmehi) °gībhūtā (or °taḥ; ii.187.22 v.l. samanvagi-bhūtō) Mv i.299.3 and ii.187.22 (vs; meter requires samangi-); in a cliché (corresp. to Pali pañcahi kāmāguṇehi samappito samāṅgibhūtō, with inflectional varr.), prec. by pañca(hi) kāmāguṇehi samarpita(h, or inflect. varr.), samāṅgibhūtā Mv iii.162.9; 177.6; also Senart's text i.32.6, 8, where half the mss. samanvagi- or °gi-bh°, and i.31.6, 194.17, where they all read thus, except that one inferior ms. (out of six) in i.31.6 has samanvaṅgi°; the cliché is completed by forms of kṛdāti ramati paricārayati, or equivalents; see s.v. samanva(n)-gībhūtā.

sama-jivakā, Mvy 9453 = Tib. kha dum pa (acc. to *Da being in concert with, having agreed*); acc. to Jap. a woman who has agreed with a man, before marriage, that they are to hold property in common.

? **samajjitaka**, see **samarji°**.

samajñā (semi-MIndic for **samājñā**; § 3.34; cited by the Skt. Lex. Trik., Schmidt, Nachträge; = Pali samaññā, name: only in series (or cpd.) samjñā samajñā prajñapti(h) vyavahāra(h), ŚsP 905.2, 4, 7; AsP 177.22. Cf. **samanyā**.

samajya (nt. ? app. = Pali samajja, for Skt. samāja, rarely samajyā, which Senart reads by em. in Mv; but the word can hardly have in Mv the mg. which the Pali has acc. to Hardy, Album Kern 61 ff., see **Giriya-gra-samāja**), (festal or social) *gathering, meeting*: of a public debate, (brāhmaṇena evaṃ samayaṃ kṛtvā parivrajikāye daṇḍakam [app. as a gauge] praśaktam [read pras°, was furnished, tendered], parivrajikāpi) tam brāhmaṇaṃ samajya-pratyānubhāvārtham uttaram (mss. °ra-) pratyud-dharehi (so mss.; read °reti, or °si, Senart °dhāreti) Mv iii.393.3, and to that brahman the female ascetic, in order to participate in the public meeting, withheld (restrained, held back, moderated) her answer, i.e. she deliberately refrained from doing her best in the debate.

samatā, a high number: Gv 106.6; 133.16; Mvy 7877 (cited from Gv) = Tib. rtogs yas; = **sadama**, q.v.

samatā-jñāna, one of the 5 jñāna (q.v.): Mvy 112 = Tib. mñam pa fid kyi ye śes (lit. transl.); Dharmas 94. **Samatārthasambhava**, n. of an earth-goddess: Gv 282.21 (2d ed. line 22).

? **satati**, prob. error for **samiti**, *assembly*, in Māy 226.15 na devo devasamatiye (read °samittiye, gen. sg.) sthānam (lapsyate, supply from line 25); and so in a long list, deva being replaced by asura, maruta, etc. Always °samatiye in text!

(**samatikrama** = Pali °kkama, very rare in Skt., the getting beyond or away from: rūpasamjñānām °māt Mvy 1492, 1514; duḥ-°maḥ, Bhvr., Mvy 6806; nirodham °mam, acc., referring to the third Noble Truth, Divy 164.13; etc. Cf. foll. items.)

samatikramaṇa, nt., = prec.: jāti-°ṇam Mv ii.161.8 (prose, mss. °kramam), maraṇa-°ṇam 12 (v.l. jāti-°kramam), upāyāsa-°ṇam 13; -drṣṭi-°ṇa-cakram LV 423.2; mārapatha-°ṇā (Bhvr., or adj. ?) dharmāḥ KP 18.1, 4 (prose).

samatikrāma = °krama: samsāra-°mam kuryā iti Av i.300.3. Speyer would em. to °kramam 'according to grammar', a reason which I fail to understand.

samatikrāmāṇa, nt. (to unrecorded caus. °samati-krāmayaṭi, cf. next), (means of) *getting across* (trans.), *rescuing*: °ṇam samsāravaiṣayād LV 423.13, of the dharmacakra.

samatikrāmāyitar (cf. prec.), *one who gets across, rescues* (from, abl.): (kalyāṇamitrāṇi ...) °tāro drṣṭikān-lirād Gv 462.24.

samatibhīdati (cf. **vyatibhi°**), *shatters*: yathā hy agāraṃ ducchan(n)am vṛṣṭiḥ °ti, evaṃ hy abhāvitam cittaṃ rāgaḥ °ti Ud xxxi.11; similarly 12-16.

sama-tīrthika, f. °ikā, adj. (var. °thaka, °tittika; Pali °tittika, var. °tittika, see below), *full to the brim*; in both Pali and BHS used (1) of rivers in flood (so most commonly in Pali, e.g. DN i.244.14, where text °tittikā, v.l. °tittikhā, comm. ii.402.23 glosses samabharitā: (gaṅgā ... suparipūrṇā) samatīrthakā (read with v.l. and Calc. °thikā) LV 407.2 (prose), Tib. mu daṅ mñam pa, *level with the borders (banks)*; (2) of bowls of food: samatīrthikām (sc. pātriṃ) pūriṣu bhojanena LV 387.3 (vs), Tib. zhal zas kyis ni (with food) kha da (to the brim) chad du (read tshad du? to full measure) bkaḥ (filled); na samatīrthikam Mvy 8565, (monks should) not (accept food) up to the brim (of the bowl); Tib. mu daṅ kha daṅ ..., cf. above; var. °tittikam, which Mironov prints; Pali parallel, Vin. iv. 190.35, samatīrthikam piṇḍapātaṃ paṭiggahessāmi, I shall accept almsfood (only) to the brim (of the bowl, not heaped up higher). Acc. to Childers' Informant, this is the true reading and interpretation; for others see PTSD s.v. The variant °tittika, tho found in both Pali and Mvy tradition, is prob. a corruption. The mg. of tīrtha here implied is an extension of Skt. usage, where it is used of what are now called *bathing ghats* in India; from this to edge, bank, of a river, was a short step; the cpd. samatīrthika was prob. used first of very full rivers, then by extension of food-bowls.

samatha, often written for **śamatha**, q.v.

Samadrṣṭi, n. of a former Buddha: Mv i.137.7.

samadhi-kṛta, adj. -ppp. (= Pali adhi-kata), *irresolute, unsteady*: saced druta-°tam (quickly made irresolute) bhaviṣyati Divy 517.2, repeated in sequel.

? **samadhibhāṣati** (cf. **adhi-bh°**), *addresses*: pitaraṃ samadhyabhāṣati Mv ii.144.1 (vs); but the form is unmetrical, while the v.l. samabhāṣati is metrical and should prob. be adopted. Both are augmented presents; § 32.8.

[**samadhiṣṭha**, acc. to Lefm. LV 257.14 (prose) adj., *staying, presiding*; but read with v.l. and Calc. samadhiṣṭhāya, ger. (Tib. gnas śin): te (sc. gods, etc.) rātriṃ-divaṃ °ṣṭhā(ya) bodhisattvasya pūjāṃ kurvanti sma.]

samanantara-pratyaya, see **pratyaya** (1).

samanugāhyate (pass. to Pali °gāhati), *is examined, cross-questioned*, with synonym **samanuyujyate**, q.v.: Prāt 482.7.

samanugrāhaka, adj. or subst. m. (Skt. sam-anu-grah- plus -aka), *favoring, conferring (one who confers) favors*: lokajñāḥ vidhijñāḥ °kaḥ kāryāṇām (text °yāvām) vicakṣaṇaḥ ... Mmk 93.23.

samanujñaka, adj. (cf. next; Pali samanujñā plus -ka), *giving consent, approving*: pūrva-°ko bhūtvā Prāt 504.4, *having first given his consent*.

samanujñā (= Pali °ññā; to Skt. sam-anu-jñāti), *approval, permission*: Mvy 6620.

samanuddeśaka-tva, semi-MIndic for **śramaṇo-de°**, q.v.

samanunayati (= Skt. anu-n°, *appeases*: (karuṇā-yamānaḥ) samanuneṣyan (fut. pple.) Jm 188.8.

(a) **samanupaśyana-tā** (cf. Pali samanupassanā, f.), (non-)consideration: (yā ātmikānām) dharmāṇām a-°tā ŚsP 1464.15.

samanupraveśana(-tā); cf. Skt. anu-pra-viś-; no sam-anu° recorded), (complete) *penetration*: Mmk 92.20, see s.v. **avisṛta**.

samanuprapaṇa(-tā); to Skt. sam-anu-prāpnoti plus -ana), *attainment*: sarvajñajñānānukramaṇa-°tāyai Mmk 92.19.

samanubadhnāti, °bandhati (= Pali °bandhati), *follows*, usually in lit. and physical sense, often prec. by prṣṭhataḥ (-prṣṭhataḥ), or in Mv prṣṭhimena prṣṭhimam or the like: (Sudhanam ...) gacchantam prṣṭhataḥ °badhnāti sma Gv 389.11; °bandhe (so, or °bandho, mss., Senart em. °baddho) °ham Mv iii.53.11; dharmesvaram °bandhayatām LV 46.2 (vs), *let him follow* (here fig., in religion)

the Lord of Religion (not caus., -ya- m.c.; v.l. °dhatām, one ms., unmetr.); °bandhitavyā, g.dve., Prāt 516.6; commoner is ppp. °baddha, usually with gen., rarely loc. or acc., of person: (Māraś... bodhisattvasya...) prsthataḥ prsthataḥ °ddho °bhūt (to try to find some flaw in his defense) LV 260.18; similarly Mv II.241.5, and others in Mv, see s.v. **prsthima**; (Avalokiteśvarasya)... Kv 43.7 (here in friendly wise); (all sorts of people) dharmabhāṣakasya... °baddhā bhaviṣyanti SP 368.1; ṛṣabho... gogaṇa-°ddho Mv III.28.6; with loc., daśabale °ddhāh Mv I.115.12 (vs); acc., Bhagavantam eva prsthataḥ prsthataḥ °ddhā gacchanti Divy 68.24; Śāriputram prsthataḥ °ddhāh 331.6; no dependent case, Divy 137.28; 325.11; 615.3. See next.

samanubandha, m. (to prec.), following after: °dīḥ Mvy 2167.

samanubudhyate (pass. of *sam-anu-budh-, otherwise unrecorded; Skt. anu-budh-), is perfectly comprehended: (sarvam tam ekakṣaṇe) svayambhūsamatām °dhya (aor.) Mv I.4.10 (vs, printed as prose), ... was comprehended unto (so as to result in) equality with the self-existent; ppp. °buddhā LV 372.11 (buddhanarditāni, m.c. for °ni), °buddham 12 (-śatasahasram dharmāna, so text; both vss).

samanumodana, nt. (to Pali °modati plus -ana), approval: (pareṣām) adattādānanivṛttānām °nam Karmav 41.14, and paralābha °nam 17.

samanuyuyate (pass. to Pali °yujjati), is examined, cross-questioned: sā prathamā patnī °te, tvayā... Av I.277.14, that first wife was examined (saying): Did you...? °māno vā (a-°māno vā) Prāt 482.4; °mānasya samanugāhyamānasya (see this) 6-7, cf. Pali MN I.130.31-32 samanuyujjīyamāno samanugāhiyamāno. The active is perhaps Skt. in this mg., cf. ger. samanuyujya (BR s.v. yuj with sam-anu); this ger. also MSV II.145.3 bhikṣūn °jya, questioning the monks. Cf. **anuyukta** (2).

samanurakṣati, guards, keeps carefully: ātmānam °kṣatā (pres. pple. instr.) Divy 104.13; 105.18.

samanuvaratī, makes a tour of (acc.): sa rājā dānaśālāḥ °caran... Jm 7.15; upavanāni °caran... 123.15.

[**samanuviṣṭavān**, read °ṣiṣṭavān (Skt.) (as suggested in note, p. 706), governed: °vān rājā Mūrdhātāḥ Pūrvavideham dvīpam Divy 214.21.]

samanuśāsana (nt.; to Skt. sam-anu-śās-), instruction: teṣām eva cānyeṣām ca °nārthaṁ Bbh 151.7, pareṣām ca hitakāmatayā °nārthaṁ 12.

samanusarati, follows: MSV IV.197.7.

(**samanusmarati**, °te, rare in Skt., = Pali samanussarati, remembers; common in BHS: SP 64.13; 102.9; Mv I.45.15; 228.16; 229.5; 245.20; II.103.8; 104.2; 132.17; 153.11; 171.5; 190.1; 284.8; 313.13; III.165.12; Divy 109.6; 196.24; 348.18; Jm 17.12, 14; Bbh 389.15; Sukh 3.14; 48.5; Lañk 91.5, etc.)

Samanojjārutasāmbhadvaja, var. for Mano°, q.v.: Mvy 3387.

Samanta, n. of a Bodhisattva: Mmk 576.15 (vs); prob. a short form (m.c.) for the well-known **Samantabhadra**, q.v.; in the same line **Mahāsthāma**, q.v., also prob. a short form.

Samanta-ābhaśiri, see **Samantābhaśiri**.

Samantakarṇa, n. of a rākṣasa king: Mmk 17.28.

Samantakusuma, (1) n. of a god: LV 370.3, 9;

(2) n. of a Tathāgata: ŚsP 55.12.

Samantakumārārciḥpralambacūḍa, n. of a Bodhisattva: Gv 81.17.

samantagandha, (1) m., (in Mvy) or nt. (in Mv), a kind of flower: Mvy 6192 (°dhah); Mv (n.-acc. only °āni) I.230.16; 267.1; II.160.13; 286.17; III.95.16; 99.15; (2) n. of a former Buddha: Mv I.138.12; (3) n. of a devaputra: SP 4.4.

Samantagandhavitāna, n. of a Tathāgata: Gv 81.2.

Samantagandhāvabhāsaśriya (dat. °śriyāya), n. of a Tathāgata: Mmk 27.27 (prose).

Samantagambhīraśrīvimalaprabhā, n. of a goddess of night: Gv 235.18; 237.4 ff., etc.

Samantagunamegha, n. of a Buddha: Gv 259.14.

Samantagupta, n. of a past Buddha: Mv I.58.11.

samanta-cakṣus, (1) adj., of universal vision, ep. of a Buddha (so also Pali samantacakkhu): °kṣuḥ SP 67.12 (vs); (2) n. of a former Buddha: Gv 104.19.

samantacandra, some sort of jewel: °drā maṇiratānām grahetvā... alamkaronti bhagavato bodhivṛkṣam Mv II.317.19 (vs); °drehi samalamkṛtām bodhivṛkṣam samjānanti Mv II.310.13 (prose).

Samantacāritramatī, n. of a Bodhisattva: Mvy 681.

Samantajñānacaryāvilamba, n. of a Tathāgata: Gv 422.19.

Samantajñānadhvaśūra, n. of a Tathāgata: Gv 310.2.

Samantajñānaprabharāja, n. of a Buddha: Gv 256.19 (vs).

Samantajñānaprabhāsa, n. of a Tathāgata: Gv 312.8.

Samantajñānabhadramanḍala, n. of a Tathāgata: Gv 309.18.

Samantajñānamandalapratibhāsanirghoṣa, n. of a Tathāgata: Gv 15.18.

Samantajñānaratnārciḥpadmabhadraḥbhirāmanetraśrīcandrā, Gv 277.10; °jñānārcipadma° etc., 275.11; °jñānārciḥpadma° etc., 281.4, 5; all prose, = **Padmabhadraḥbhirāmanetraśrī**, q.v.

Samantajñānaratnārciśrīgūṇaketurāja(n), n. of a Tathāgata: Gv 273.9; 276.24; 277.7 etc.

Samantajñānābhapravara, n. of a Tathāgata: Gv 310.23.

Samantajñānārci(h)padma°, see above, °jñānaratnārci(h)-padma°.

Samantajñānārci(h)śrīgūṇaketudhvaja, = °jñānaratnārciśrī°, Gv 270.21; and (with -rāja for -dhvaja) 281.12.

Samantajñānālokavikramasīmha, n. of a Tathāgata: Gv 422.4.

Samantajyotigandhāvabhāsaśriya (dat. °śriyāya), n. of a Tathāgata: Mmk 28.12 (prose).

Samantata-bhadra, used m.c. in the vss of Bhad (42, 50, 55) instead of **Samantabhadra**, q.v., n. of a Bodhisattva. The regular name does not fit the meter of Bhad; this form was, I assume, interpreted as having the adv. samantata(s) as prior member.

Samantadarśananetra, n. of a Bodhisattva: Gv 3.1.

Samantadarśin (1) n. of a former Buddha: LV 171.15; (2) n. of a Tathāgata in the nadir: LV 294.19.

samantadigabhīmukha (cf. **samantamukha**), a certain gem: Gv 219.17.

Samantadīśatejas, n. of a Buddha: Gv 259.17.

Samantadharmadvāravahanaśikharābha, n. of a Tathāgata: Gv 310.6.

Samantadharmadhātugaganapratibhāsamakuṭa, n. of a Bodhisattva: Gv 3.8.

Samantanetra, (1) n. of a Bodhisattva: Mvy 675; RP 1.11; Gv 3.3; (2) n. of a perfume-merchant: Gv 151.5, 24, etc.; (3) n. of an (imaginary?) Buddhist text (dharma-paryāya): Gv 65.26 ff.; in 66.26 called **Samantanetra-tathāgatabodhisattvacaryāvabhāsadharmaparyāya**.

Samantaprajñaptinirghoṣamegha, n. of a Tathāgata: Gv 311.13.

Samantaprajñābhadharmanagarapradīpa, n. of a Tathāgata: Gv 312.9.

Samantapratibhāscūḍa, n. of a Tathāgata: Gv 310.9.

Samantaprabha, (1) n. of a Buddha: Gv 284.11, and see s.v. **Samantaprabhāsa**; (2) n. of a Bodhisattva:

Mvy 707; RP 1.12; (3) m., a kind of flower: Mvy 6191.

Samantaprabhatejas, n. of a Bodhisattva: Gv 2.22.

Samantaprabhaśrītejas, n. of a Bodhisattva: Gv 2.23.

Samantaprabhā, n. of an eleventh (Bodhisattva-) bhūmi, one of three added to the usual ten, acc. to Dharmas 65.

Samantaprabhāsa, reading of SP edd. in most occurrences for n. of a future Buddha, which it is predicted that Ājñāta Kauṇḍinya will become, SP 206.11, and also n. of 500 future Buddhas which 500 'great disciples' will become, 207.2. But the true reading in both places is prob. **Samantaprabha** (1), with Kashgar rec. In the same account, 'prabha' is read without v.l. in 207.9 and 208.10, guaranteed by meter; in 208.5 text reads prabhāsanāmasya (referring to the former case), but Kashgar rec. Samantaprabha-; in 209.4 text Samantaprabhāsasya, metr. very bad, Kashgar rec. and one Nep. ms. 'prabhasya, better metrically ('prabhāsya is required).

Samantaprasādika, n. of a Bodhisattva: Mvy 680.

Samantabhadrā, (1) (see also **Bhadra** 1, **Samanta**, **Samantata-bhadra**) n. of a celebrated Bodhisattva, sometimes one of eight (e.g. Dharmas 12) or sixteen (Mmk 40.13) Bodhisattvas; other cases: Mvy 648; SP 472.2 ff.; Suv 157.18; RP 1.10; Bhad, prose introduction (in vss **Samantata-bh**°); Kv 1.12; 63.18; 92.18; Mmk 62.21; 68.20, etc.; Gv 2.13; 33.1; 530.12, etc.; Sādh 8.2 etc.; (2) n. of one or more Tathāgatas: Mv iii.236.15; Lañk 105.9; Sādh 12.4.

Samantabhadrā, n. of a goddess: Mvy 4289.

samantamukha, (1) (cf. **samantadīgabhīmukha**) a certain kind of gem: °kha-maṇiratna- Gv 101.14; (2) ep. of **Avalokiteśvara**: SP 456.5, 7 (°kha-parivarta, title of chap. 24 of SP); see the foll. entries; (3) n. of a city: Gv 151.5.

Samantamukhajñānabhadrameru, n. of a Tathāgata: Gv 309.13 (cf. **Samantamukha** 2).

Samantamukhajñānavirocanaghoṣa, n. of a Tathāgata: Gv 81.16. (Cf. prec.)

Samantamukhaviśuddhivyūha, m., n. of a samādhi: Gv 98.11. (Cf. prec. two.)

Samantamukhā, n. of a dhāraṇī: Gv 125.8. (Cf. prec. three.)

Samantaratnakiraṇamuktaprabha, n. of a gandharva: Mvy 3388.

Samantaratnakusumaprabhā, n. of a capital city (rājadhāni): Gv 307.11.

Samantaratnā, n. of a lokadhātu: Gv 380.24.

Samantar(a)nārcīś(ī)ṛiḡuṇaketurāja, n. of a Buddha: Gv 284.7 (vs).

Samantaraśmi, n. of a Bodhisattva: RP 1.11; ŚsP 29.9.

sam-antara-hita, ppp. (to sam-antar(a)-dhā-; recorded only here and in Pali id., Jāt. i.29, last line, wrongly analyzed samanta-rahita in PTSD), (completely) disappeared: ... grhikalpaṃ sarvaṃ °tām Mv ii.234.4; similar context iii.65.4; 92.9; 329.11; 379.15; 430.16; 432.3 (on conversion to Buddhism, all traces of former way of life disappear).

Samantavighuṣṭakīrtidhvaja, n. of a Tathāgata: Gv 310.18.

Samantavilokitajñāna, n. of a Tathāgata: Gv 421.21.

Samantavilokitā, n. of a lokadhātu in the nadir: LV 294.19.

Samantavīryolkāvabhāsamegha, n. of a Tathāgata: Gv 311.19.

Samantaveda, pl., n. of a brahmanical school (of the Chandogya): Divy 632.24; 633.1.

Samantavairocanacandra, n. of a Tathāgata: Gv 422.2.

Samantavairocanamakūṭa, n. of a Bodhisattva: Gv 3.6.

Samantavairocanaśrīmerurāja, n. of a Tathāgata: Gv 13.25.

Samantavyūha, (1) nt., n. of a grove in **Samudra-vetāḍī**: Gv 99.11; 100.10; (2) m., n. of a parivarta (chapter) of the **Prajñāpāramitā**, acc. to Gv 124.26 f.

Samantaśrīkusumatejābhā, n. of a Tathāgata: Gv 310.13.

Samantaśrītejas, n. of a Bodhisattva: Gv 2.22.

Samantaśrīvairocanaketu, n. of a Tathāgata: Gv 310.20.

Samantaśrīsamudrarāja, n. of a Bodhisattva: Gv 10.4, but read with 2d ed. °samudgatarāja; same called **Samantaśrīsamudgatajeorāja** in Gv 26.5.

Samantaśrīsamabhava, n. of a Tathāgata: Gv 217.8; see **Śrīsamabhava**.

Samantasattvatrāṇojahśrī (for °naujahśrī), n. of a goddess of night: Gv 261.21 ff.; cited Śīks 149.7, corruptly, in instr., as Samantasattvapariṭrāṇojasah striyā (1).

Samantasampūrṇaśrīgarbhā, n. of a capital city (rājadhāni): Gv 296.18.

Samantasamṇbhavapradīpa, n. of a Buddha: Gv 258.9 (vs).

Samantasūcisuvīśuddhajñānakusuma, n. of a Tathāgata: Gv 311.4.

Samantasūryāvabhāsaprabharāja, n. of a Tathāgata: Gv 309.21.

samantasthūlāvalokananayanābhīrāma, m., a kind of flower: Mvy 6193.

Samantānuracitāśāntanirghoṣa, n. of a Tathāgata: Gv 422.7.

Samantābhaśrī, appearing in the form **Samantābha-śrī**, m.c., n. of a Buddha-kṣetra: Gv 259.12 (vs) arvāg atas tadanu asti kṣetra samanta-ābhaśrī (1st ed. printed samanta ābhaśrī, separately) nāmni.

samantāloka, (1) m. or nt. (having splendor, āloka, all around), a kind of gem: Mv ii.310.17; (2) n. of a samādhi: Mvy 562; ŚsP 1420.2; (3) n. of a Bodhisattva: KP 150.1 ff. (prose).

Samantāvabhāsa, n. of a samādhi: ŚsP 1418.4; omitted in Mvy between 542 and 543.

Samantāvabhāsaketu, n. of a Bodhisattva: Gv 3.20.

Samantāvabhāsadharmasrīghoṣa, n. of a Tathāgata: Gv 309.26.

Samantāvabhāsadhvaja, n. of a kalpa: Gv 296.10.

Samantāvabhāsavyūhaśrī, n. of a Tathāgata: Śīks 169.15.

Samantāvabhāsaśrī, n. of a Tathāgata: Mmk 7.10.

Samantāvabhāsaśrīgarbharāja, n. of a Tathāgata: Gv 9.9.

Samantāvabhāsodgata, n. of a Bodhisattva: Gv 4.1.

Samantāvaloka, n. of a Bodhisattva: Mmk 42.5.

Samantāvalokabuddhi, n. of a Bodhisattva: Gv 4.14.

Samantāvalokita, n. of a Bodhisattva: RP 1.11.

Samanteryāpatha, n. of a Bodhisattva: Mvy 679. **samanyā**, false Skt. for Pali samaññā = **samājñā**, name: mss. at Mv i.351.14; Senart em. samājñā. This form, or a relative, may also have been intended by the mss. reading samanyite at Mv i.247.10 (vs), for which Senart em. samājñā (unmetr.). Cf. **samājñā**, and § 2.15.

samanvagibhūta (mss. of Mv), **samanvaṅgibhūta** (other texts), provided (with), enjoying (instr.): only (except two vv.ll. in Mv) in cliché pañcābhīḥ kāmagaṇāḥ, or in Mv pañca(hi) kāmagaṇehi, samarpita(h, etc.) °bhūta(h, etc.), foll. by kṛdāti ramati paricārayati, or other forms of these or equivalent verbs; = **samaṅgibhūta**, q.v., Pali samaṅgi°; on the Mv passages see samaṅgi°, which Senart always reads: samanvaṅgi° Mvy 7374; Divy 219.22 ff.; Śīks 166.8; AsP 488.11; MSV i.113.2. There

seems no doubt that *samaṅgi°*, or *°gi°* (as app. always in Pali without v.l.), is the orig. form. In most Mv occurrences, some or all mss. read *samanvagi°* or *°gi°*; this may well have been the first change, and have actually existed in the language; it will have been analyzed as based on an adj. **sam-anvaga*, equivalent to Pali *anvaga* (also *anvagata*), for *anuga(ta)*, with intrusive -a- by anal. of augmented verb forms, see CPD; no doubt the common synonym *samanvāgata* also helped in this creation. This was later modified to *samanvāṅgi°* (found in a single ms. at Mv I.31.6), the only BHS form outside of Mv (in five texts); it was doubtless analyzed as *sam-anv-āṅgi°*, cf. Skt. *āṅgikaroti* and derivs., as well as *sam-āṅgin*.
samanvāgata, adj.-ppp. (= Pali *samannāgata*), *provided, endowed, attended* (with, instr., or in comp.), very common: Mvy 7378; LV 9.17 (bodhyaṅgaratna-); 14.1 (mahāpuruṣalakṣaṇaḥ; so, with °nehi, Mv I.226.15; 237.8; II.29.18); LV 25.3 (catuṣṣaṣṭy-ākāraḥ °tam ... kulam; in corresp. Mv I.197.14; 198.10; II.1.6; 2.6 ṣaṣṭhi āṅgehi °tam); LV 160.21 (pañcābhijñābhīḥ); Mv I.128.3, 4 (-karmēṇa, sattvena); 193.14 (saptaratna-); 196.20 and II.422.2 (varnapuṣkalatāye, °tāya); I.211.7 = II.15.6; I.237.9; II.99.13; 132.9 (kāyaduṣcaritena); 161.16 (yauvanena), 18 (ārogyena); 260.6 (sthāmena); 177.20 (aṣṭāṅga-); Kv 41.24 (punyaskandhena); 52.17 (samādhibhīḥ).

samanvāgama, m. (n. act., cf. prec.), *provision, accompaniment, the being accompanied or provided*: (yathavat-samudāgama-hetu-parigrahaḥ yathākāma)-samudācāra-vaśavartitā °gama ity ucyate Bbh 385.14, *the being in control of behavior as one wills, thru possession of ... is called provision*; sa dharmaḥ, tasya cotpādāḥ °gamaḥ (accompaniment or provision, the being provided with what naturally goes with it) sthitir jarā °nityatā MadhK 148.3; guṇair viśiṣṭaiḥ °gamaḥ Sūtrā v.5, *the being provided with distinguished virtues* (not *réussite par ...*, Lévi); °gamāt AbhidhK. LaV-P. iv.181, n. 2, and 182, *par possession* (i. e. thru being provided with ..., e. g. abhidhyā, mithyādrṣṭi).

? *sam-anvāsayaṭi* (cf. Pali opt. anu-v-āseyyā, CPD s.v. anu-v-āsatī), *attends* (?): eṣa te °dya samanvāsayaṃ aham Gv 487.10 (vs); but meter is wrong (syllable an- should be short); prob. some corruption. I have also thought of reading *samanvāsāyamy*, *here today I wish* (prīti ... vipulām, in prec. line) for *thee*; cf. āsāyan, *desiring*, Bhāg.P. 9.1.37 (BR 7.219), and Pali āsāyānā, *desiring*, Jāt. iv. 291.22; but this does not correct the meter.

[*samanvāhara*, = °hāra, q.v., which prob. read: Bbh 155.7 (prose).]

samanvāharaṇa (to next) = *samanvāhāra*: MadhK 567.10 (in same passage Śiḥ 225.9 °hāra, q.v.).

samanvāharati, °te (in mg. 1 = Pali *samannāharati*), (1) (the only mg. discovered in Pali; PTSD also to *pay respect to, to honour*, but in the passages cited the mg. is simply *focus attention on, pay heed to*, e. g. Vin. I.180.20 °haranti, comm. 1081.15 f. punappunam manasikaronti) *focuses the attention* (on), *pays heed* (to), *takes note* (of); complement, when expressed, generally acc., rarely gen.; sometimes the complement is a quotation of thought, so that the verb means *fixes one's mind on* (the thought ...), *virtually considers, realizes*, or with a future *makes up one's mind* (as follows), *decides*; with a question, *considers* (a problem); gen. complement, *devote samanvāharāsyā* (*concentrate your attention on him*) yasya sakāśāt tāḍakaḥ kuṇḍikā ca gṛhītā; sā samanvāhartum pravṛttā paśyati yāvāt, kālagataḥ Divy 578.10; asmākam but this form is also used (as acc.) rājā na °rati Mv III.162.17 (prose), *the king pays no heed to us* (his harem; note 163.8, similar situation, vāyam ca na °harisyaṭi, where vāyam is acc.); mama saparivārasya na tathā °harisyaṭi Mv III.424.14; (vyasanaprāpto °ham) asmi na ca me (as acc.?) Bhagavān

°rati Divy 613.2, foll. by, atha Bhagavān ... (3) Ānandam °rati; asmākam api °harethāḥ Av I.211.2 (prose), *turn your thoughts to me too*; but much more often acc., °harati sma ... bodhisattvo Brahmāṇam LV 69.19 (prose), *noticed, was aware of, or took notice of*; (Bodhisattvaḥ ...) sarva-buddhān °hrṭya (having turned his attention to ...) sarva-buddhebhyaḥ ca namaskāram kṛtvā 209.14; (nagaram, see s.v. agocara) Divy 51.1; °hara Jetavanam 53.20, *concentrate* (your mind) on the J. (whereupon they immediately arrive there by magic); mām Bhagavān na °rati 154.9 (same phrase with me 613.2, above); °hartum ātmanah pūrvajātīḥ pravṛttaḥ 240.27; °hara ... Rudrāyaṇam 550.3, *turn your attention to R.*; divyena cakṣuṣā tām pretān °hartum pravṛttaḥ Av I.258.2; asman api °harethāḥ II.66.9 (same with asmākam I.211.2, above); °harantu mām Buddhāḥ Suv 25.1; (Śrīr ... tam) grhaṃ °harisyaṭi 117.2; °haratu mām Tathāgataḥ RP 48.16; (āścaryam yan mām ete) °haranti Śiḥ 128.12, *it's a wonder that they notice me*; (bhālapṛthagjanān ...) °harāpekṣasva Dbh 65.15, *pay heed and give consideration to ...*; passive expressions, sarva-tathāgata-°hṛtam (dharma-cakram) LV 415.16, *which has been the object of attention of all T.*; (Śakreṇa ...) °hrto (v.l. °hṛtam, better? it, rather than he, was noted) yathā rājā Kuṣo ātmānam ... māritukāmo Mv II.492.2; so dāni Śakreṇa ... °hrto III.25.3; (people, bhojanāchādanena sarve, so read with mss. for Senart's em. sarvehi, ca utsavehi) °hartavyā 177.17, *are to be looked after, attended to, with ...*; vyavalokayantu mām buddhāḥ °hrta-cetasā Suv 30.7 (with minds attentive, sc. to me); (buddhair ...) samanvāhrīyate Śiḥ 351.5, *is noted, attended to*; °hṛtāḥ smāḥ Tathāgatena Gv 356.8; buddhāsamanvāhrīṭair 529.10-11, *that have not been paid heed to by (any) Buddha*; absolute, no object expressed, te (ṛṣayaḥ, who have been invited) °hartivā (taking note, paying heed) ... ṛddhyā yajñavāṭam gatāḥ Mv II.96.3; °hartivā (upon focussing their attention) ṛṣiṇām jñānam pravartati III.144.4; tatas te Buddhā bhagavanto °haranti mahābodhisattvās ca Mmk 56.13, *the Buddhas ...* (who have just been invoked) *then pay attention, heed* (the call; Lalou, Iconographie 20, *viennent, wrongly*); samanvāharatām, gen. pl. pres. pple., Bbh 155.7, see s.v. *samanvāhāra*; °haratv āyusmā(n) Bbh 181.6, *pay heed!*; sarvacetasā °hrṭya Mvy 7260; (ārya bhrātā te kṛcchra-) samkatasambādhapṛptaḥ, °haretī (°hara itī) Divy 42.7, *give* (the matter, or him) *your attention!* (the monk addressed then enters samādhi and saves his brother from a hurricane); a candidate for initiation into the order addresses his or her spiritual preceptor at the ceremony, samanvāhara (misprinted °hāra) ācārya Mvy 8701, *take note* (of), *pay heed* (to me), *Teacher!*; °hara ācāryike Bhik 10b.3; and in taking the nun's robes, °hara upādhyāyike 15a.1; or (see above) the complement, that on which attention is focussed, may be a statement, usually attributed to the thoughts of the subject: °haradhvaṃ, tasya bhagavato dhātūnām pūjām karisyaṃa itī SP 412.7, *fix your mind on the thought, We will pay homage to the relics of that Lord*; but the quoted statement may also be a question, °harati sma bhikṣavas (voc.) Tathāgataḥ, kutrāsāv etarhīti, °haramāḥ cājñāsīd, adya trīṇy ahāni kālagatasyeti LV 403.21-22, *the T. focused his mind on* (the question), *Where is he now? and doing so he knew, It is three days today since he died*; so dāni °harati, kaḥim so rājā ... Mv II.425.12; so dāni ṛṣi °harati, amukam kālam maye (= mayā) adhimātram ... phalāni paribhuk-tāni ... III.144.5, *the sage focused his mind on the thought, At that time I ate excessively, etc.*; mayā pramattavihārāye (see s.v. *vihāra* 2) na °hṛtam, evam duṣkarakārakā bodhisattvā 355.1, *in my negligent state I did not focus on the thought that B's perform such difficult feats*; °harati, kim asau gāndhika utpannah? Divy 350.26; occasionally, instead of a direct quotation, what the concentrated attention reveals is expressed by a clause with paśyati,

Pūrṇako 'harati, paśyati Sthapakarṇikam... samśaya-prāptam Mv 1.245.10, *P. focused his attention and saw that S. was in danger*; so 'harati, paśyati tam... pravrajita II.49.4; see also Divy 578.10 above; (2) (cf. SP 412.7 above, where before a future verb, samanvāharati could perhaps be rendered *determine, resolve, have a fixed intention*) ger. 'hṛtya, *deliberately, with intention*: (a Bodhisattva never speaks falsely even in sleep, svapnāntaragato 'pl...) kaḥ punar vādaḥ 'hṛtya Dbh 23.24, *how much less with deliberate intention!*; see also a-samanvāharitvā, 'hṛtya; (3) also as specialization of mg. 1, *gives one's attention to, so prepares, makes ready, makes*: (bhagavato ca bhikṣu-saṃghasya ca mahantaṃ) maṇḍalamālaṃ samanvāhara Mv II.274.18 (cf. line 13 maṇḍalamālaṃ tam māpayiṣyam, and 275.1 where the order is carried out, and abhinir-miṣṭvā is the term used); (divyo maṇḍalavāto) divyāsana-prajñaptir divya āharaḥ samanvāhṛtaḥ Divy 288.16 (cf. maṇḍa-, read maṇḍala-, -vātaḥ kṛtaḥ 286.15); see on these passages s.v. maṇḍalamāla.

samanvāhāra, m. (cf. also a-sam°; to prec.; = Pall samannāhāra), *focusing of attention, concentration of the mind on something*; = **manasikāra**, as in Pall, cf. MN 1.190.21 tājjo samannāhāro, comm. II.229.28 cakkhum ca rūpe ca paticeca... uppaṇṇamāna-manasikāro; corresp. passage in Siks 225.9 and MadhK 567.10 tājja-manasikāraḥ 'hāra-(MadhK 'haraṇa, q.v.)-kṛtyam karoti, *the mental concentration thereby produced does the job of focusing the attention*; in MadhK 553.6 (Kār. xxvi.4) 'hāram (acc.; in all these passages vijñāna is based on three things, the sense organ, its object, and the mental focusing or concentration); (-kāyapraṇāma-) 'hāreṇa kāyabalaṃ dṛḍhikurvāṇaḥ... (19) citta-manasikāraṃ gṛhaṇ Gv 466.18, 19, and others in ff.; (teṣāṃ cānantaram) samanvāhāras (text 'haras, doubtless misprint) tasya bodhisattvasyāntike bhavati, samanvāharatām (gen. pl. pres. pple.) ca jñāna-darśanam pravartate Bbh 155.7.

samanvi, in Gv 254.11 (vs), app. a semi-MIndic contracted form for samanvitah, *provided*: dvātriṃśalaka-ṣaṇa-vi so 'nuvyañjanaḥ (read anu°?) racitaḥ; the meter is perfect in the first pāda, and may be partly responsible for this form, which I derive from a contraction of a MIndic form resembling AMg. samaṇṇa (with Skt. nv restored); see § 3.118.

samanveṣaṇā (= Pall samannesanā), *search*: Mvy 7278.

Samapakṣa (v.l. °yakṣa), n. of a former Buddha: Mv 1.140.11.

samapatti (sam with Skt. apatti, apa-eti), *departs completely*: (kāyadaurgandhyam) °ti, saugandhyam prādurbhaviḥ Karmav 100.13 (v.l., for sam°, jahāti, which looks like a lect. fac.).

[**Samabuddhi**, see s.v. Sughoṣasamabuddhi.]

samabhinayati, ppp. °nita (sam with Skt. abhi-ni-), *conducts, ppp. (was) conducted*: (sā baddhā...) yajñavā-ṭam °tā Mv II.98.4.

samabhipraṇamati (sam with Skt. abhi°), *makes a profound bow*: ger. °namya Jm 157.11 (tam mahākapiṃ; but here, and always, the acc. could also be construed with the main verb, and the ger. regarded as without complement); 201.18; 203.6; °ṇaman (n. sg. m. pres. pple.) Jm 161.14.

samabhiprasādayati (sam plus abhiprasādati, Skt. °sādayati), *makes completely well-disposed*: ppp. °sādita Jm 26.16; 79.22.

samabhibhūta, ppp. (= AMg. °bhūta, Sheth; no sam-abhi-bhū- in Skt. or Pall; sam- with Skt. and Pall abhibhūta in mg. 1), (1) *conquered*: Jm 72.4; *surpassed, outdone*, Mv 1.264.3; (2) *(overwhelmed? and so) overspread, covered* (with light, prabhayā): Sukh 63.6.

samabhirocate, *surpasses* (lit. outshines) *completely*: Siks 43.2 (see s.v. abhirocate).

samabhivandati (cf. Skt. abhi°), *accepts with respect* (a command or request): (mātur vacanam kusu-mamālāṃ) iva śirasā °vandya (ger.)... Divy 590.5.

samabhisarati (sam plus Skt. abhi-s°), *rushes up* (to): atha Saudāsaḥ... °rṣṭyaiva Bodhisattvaṃ pādayoḥ saṃpariśvajyovāca Jm 223.17, ... *as soon as he had rushed up, embraced the B. at his feet and said*.

samabhyāhata, ppp. (= Pall samabbhā°), *smitten*: janmaduḥkhaḥ °tam vyāhatam śatrubhiḥ LV 216.2 (vs).

samabhyudgacchati (sam with abhyud°), *arises, comes forth*: teṣv (sc. buddhakṣetreṣu) ayam mamātma-bhāvayigrahastūpaḥ °gacchet SP 241.10; (cakram... tasya mūrdhnaḥ) °gamya (ger.)... bhramitum ārabdham Divy 606.2.

samabhyupattī (cf. Skt. °peya, subst. nt., in different mg.), *approaches*: (dharmarājāḥ...) iha madanugrahaṇāt °paitu Divy 399.9 (vs; metr. correct; °pa-yantu would be unmetr.).

Samamathita, n. of a former Buddha: Mv 1.141.12.

samaya, (1) *time*, as in Skt.; app. nt. (Skt. only m.) in LV 210.2, see s.v. ardharātri; tena samayena (as in Pall), *at that time*, very common in phrase introducing a new episode, tena khalu punaḥ samayena (Pali tena kho pana sa°), *now, however, at that time...*, SP 19.11; LV 18.14; 238.14; Vaj 19.14; Mv 1.35.14, etc. (in many passages, incl. some of these, a voc. intervenes between punaḥ and sam°); (2) (Pali id.; not in Skt., not even in Vedic; AV 2.35.3 is to be taken otherwise, see Ludwig RV 3.302) *assembly, congregation, concourse* (of persons), = Skt. samiti: punar api devasamaye yadā satyāṃ prakāṣayet Mv 1.250.15 = 251.1 (vs); a rare usage, here and seemingly in Pall; (3) nt., a high number: Gv 133.9, cited in Mvy 7857 as samarya, q.v.; the corresp. form in Gv 105.26 seems to be sāmpa (prob. corrupt).

***samayati** (denom. from Skt. sama), see **saṃeti**.

samaya-vimukta, adj. (= Pall °vimutta), *released temporarily, occasionally, from time to time*: Mvy 1025 (opp. to asamaya-vimukta, q.v.). Pall also has nouns (a)samaya-vimutti, °vimo(k)kha. See Puggalap. p. 11 (§§ 1, 2); MN comm. II.232.3 ff. (on MN 1.197.27). There are eight states of 'temporary release', viz. the four dhyāna (or rūpāvacara-samāpatti), the four arūp(āvacara)-samāpatti (so MN comm.). See also AbhidhK. LaV-P VI.251-2. (PTSD mistranslates the Pali.)

? **samayin** (acc. to Schmidt, Nachträge, *eine Verabredung habend*, and m. 'eine Art Mönch'), possibly *doing what the occasion* (samaya) *requires*: kulejanmānunmādi samayī hevajradsakāḥ Sādh 450.1 (vs). But I suspect a corruption; the meter is śloka, and as it stands, the first syllable of this word belongs to the first pāda, the rest of it to the second! I do not recall any parallel to this.

sama-ruci (or, with v.l. II.14.11, śama°), *having even splendor, or (śama°) the splendor of tranquillity*, ep. of the Bodhisattva Dīpaṃkara Mv 1.210.12 = (repeated of Śākyamuni) II.14.11; also, in same context, II.14.8, instead of amara-ruci (metr. inferior) 1.210.9.

? **samarcitaka**, see **samarjitaka**.

samarjana? acc. to Lüders 45, 'wohl Zusammen-biegen, Krümmen, von sam-rj'; he then suggests that Pall saṃmījjeti (our saṃmījīyati, q.v.) stands for *saṃ-rījīyati for sam-rījīyati, which I think unlikely: in fragment 44 V 1 (p. 143) of Kalpanāmaṇḍitika, Lüders, Kl. Skt. Texte 2: ārabhate śarīraṃ saṃtāpana (lacuna) ... āṅgavapāṇana-samarjana-vṛ(t) ... (lacuna). The mg. seems to be quite different from that of saṃmījījana, °jīta, qq.v.; here we seem to have to do with a form of (self-?)torture.

? **samarjitaka**, or **samajji**°, mss., Senart em. sam-marji°; none of these forms conveys a mg. to me; I suggest **samarcitaka**, *one that has been treated with respect, well-treated* (ppp. of Skt. sam-arc- plus -ka); (Yaśodharā is

dissuading Rāhula from monastic life) tvam . . . sukhocito rājakule samvṛddho tvam ca putra 'tako vīpavamsa-panavamadhurām śabdām śrupamāno katham te ratir bhaviṣyati (in ascetic life) Mv iii.264.13 (prose).

samarpita, adj.-ppp. (not in this mg. in Skt., but = Pali samappita, *affected, filled* (with feelings, pleasant or unpleasant, in comp.): te sukha-^otā bhaviṣyanti LV 85.5; ksutpipāsā- (mss. always 'sa)-^otānām Mv iii.71.17, ^otāni 75.4; *well provided*, 'to kāmāgūṇeh pañcabhih SP 111.6.

samarya, m. Mvy 7729, or nt. id. 7857, a high number; in 7857 cited from Gv 133.9 which reads **samaya**, nt., q.v. (3).

samala (nt. or m., in Pali id., nt., wrongly given as 'lā, f., in PTSD; cf. Vedic, also Bhag.P., śamala, and Skt. Lex. sa'), *filth*, or *sewer* (cf. DN comm. ii.597.2 samalaṃ nāma gūṭha-niddhamana-panāli): nāstitā-dṛṣṭi-samale yas-mād asmin nimajjati MadhK 496.2.

samavagāḍha, ppp. (of sam- with Skt. avag^o; = AMg. samogāḍha), *plunged, entered* (into water): te . . . lavaṇajaladharam ^ogāḍhā(h) Mv iii.78.2.

(**samavatarati** = Pali samotarati; Skt. caus. ^otārayati, and ppp. ^otīrṇa, Schmidt, Nachträge; *goes down, descends* (into water): (mahāsamudre) vyavasitāḥ ^otaritum Divy 229.15.)

samavadhāya, ger. (of Vedic sam-ava-dhā-, rare and hardly in this mg.; Pali samodahati, hardly in this mg.), *setting down* (heavily): na sarvakāyaṃ 'ya Mvy 8557, (we will) not (sit down) *plunking down the whole body* = Tib. lus thams cad kyiṣ ljiḍ gyis mi dbab, *we will not throw (or fall) down with the weight of the whole body*.

samavanamati, samonamati (= AMg. samonamati, pple. samopamanta, Sheth; sam- with Skt. avanamati, Pali onamati), *bends down* (upon, acc.): samonamantu nabhato jaladharā tam Mv i.215.18 = ii.18.14 (vs), *let clouds bend down from heaven upon it* (viz. the grove where the Bodhisattva was about to be born).

samavasaraṇa, nt. (to next with -ana; = Pali samosaraṇa; late Skt. once, acc. to comm. = nivāsa, Schmidt, Nachträge), also ^ona-tā (state, condition, of . . .); written sometimes ^ośaraṇa (which has misled some interpreters into connecting it with Skt. śaraṇa), primarily *coming together, gathering, uniting, collection*: so regularly Tib. yaṅ dag par ḥdu ba, Mvy 527 (sarvadharmā-^ona-sāgara-, *sea of gathering of all dh.*, cf. Gv 494.14 below); Mvy 617 and 618 (see araṇa); 5165 (here alternative Tib. gzhol ba, acc. to Das *coming down*, also *absorption in*, besides ḥdu ba); sahālokadhātu-^onaṣu (Bhvr.) sarvaloka-dhātuparamparāsu Gv 396.2, *in all the series of world-systems that are joined with the sahā world-system*; (mahāsāgarabhūta, sc. bodhicittaṃ) sarvaguṇaratna-^onatayā 494.14, *it is like the great ocean, because it is a gathering of all the jewels of virtues*; sarvatraidhātukasvapna-^ona-jānena 522.8, *by knowledge of the collection of dreams which constitute the whole triple universe*; since union with something may amount to attainment of it, attainment is often the best English rendering, esp. when a state or condition is what is *united with* or *attained*: (dharmavinayo . . .) nirvāṇa-^oṇaḥ (Bhvr.) SP 71.1, *characterized by attainment of nirvāṇa*; yāvad eva sattvāḥ sattvadhātāu samgraha-^oṇam gacchanti 346.10, . . . *arrive at attainment of* (or perh. *at coming together in*) *a unity* (samgraha); dharmadhātu-(q.v.)-^ona-cakram LV 423.7; saptadhana-^oṇākāraṃ (sc. śrutam, *holy learning*) Śikṣ 190.19 (written ^ośaraṇa, whence Transl. wrongly *protecting*; rather, *attaining*); (pañca-, so read)-dharmā bodhisattvasya piṭaka-^onatā Mmk 23.5 (^ośar^o), *conditions for acquisition* (= learning) *of the piṭakas*; 'ṇam saddharmanetrāraḥkṣaṇārtham ye (sc. mantravarāḥ, line 7) sādhaṃyanti 74.9, *which will effect attainment* (not *sécurité*, Lalou Iconographie 52; written ^ośar^o; sc. of religious learning), *the goal of which*

is the keeping of the Eye of the Good Law; buddhakṣetra-vyūha-^ona- Gv 7.24; two bodhisattva-samādhi are named sarvakṣetrasamanta-^onādhīṣṭhāna Gv 37.12, *basis of complete attainment of all* (Buddha-) *fields*, and sarvajñānā-vartābhīmukha-^ona 38.3; -praveśa-^ona- Dbh 15.14, *attainment of entrance* (or *penetration*); tathāgatānām kalpa-praveśa-^ona-jñānāni, yad uta, (17) ekakalpāsamkhyeyakalpa-^ona-tā Dbh 87.16-17, and others in ff.

samavasarati, samosarati (= Pali samosarati; Jain Skt. in diff. mg.; cf. prec.), *primarily comes together, unites, associates*: kalpaṃ tābhi.sahā samosarito (associated with them) vihareyam LV 325.14 (vs); śrota-samudra mamātivissuddho yatra samosari śabda-śeṣāḥ (unmetr., read śabda aśeṣāḥ or -vīśeṣāḥ?) Gv 231.1 (vs), . . . *in which all, or various, sounds have gathered together*; (dharma-śārīru . . .) yatra samosari loka aśeṣāḥ 235.26 (vs); (mārgū, § 8.21, . . .) yatra samosari jina aśeṣā 258.20 (vs); sarva-guṇālambkāra-samavasaritam divasam 522.2, *joined* (provided) *with the ornament of all good qualities*; as with **samavasaraṇa**, sometimes to be rendered *get into, attain*, usually with acc., once loc.: prapīḍhiṃ samavasaraṇam Gv 99.24, cited Śikṣ 36.12, *attaining a solemn vow* ('earnest wish'); ete (sc. dharmāḥ) nītarthe (q.v.; loc.) samavasaraṇanti Śikṣ 236.10, *they come to* (have), *attain to, the established meaning* (of the word), i.e. it is realized (by the Bodhisattvas) that states of being (dharma) are just what they are declared to be (unsubstantial, etc.); -śaḍgati-samavasarita- Dbh 15.9; (read) yāvant' anāvaraṇa-satya samosaraṇanti Dbh.g: 21(357).1, *attain to* (comprehension, realization of) *the Truths*.

samavasarga, m. (unrecorded; to Skt. samavasrjati), ^ogaḥ Mvy 7603 = Tib. rgyun yaṅ dag par bcad pa, *continuous complete stopping or suppression* (in religious sense, like Skt. samnyāsa); Chin. also *continually stopping or cutting off flow*.

samavahanti (cf. AMg. samohanati, in different specialized mg.), *destroys, removes, abolishes*: 'hanti Mvy 2421; utsrṣṭam 'hanti 2596 (Mironov hanti, without samava-, but v.l. samava-).

samavaharati, samo^o (unrecorded; Skt. subst. 'hāra, *collection*), *collects*: ger. samoharitvāna dadanti pāṇam Mv i.298.9; 'haritva 22 (*having accumulated, sc. merit*).

Samaśarīra, n. of a Buddha: Samu-śārīru (n. sg.; § 8.13) Gv 285.10 (vs).

Samaśarīraś(ī)ri, n. of a Buddha: 'riḥ, n. sg., end of line, Gv 285.23 (vs); or is Sattvāsayaliḥ to be taken as cpd. with this?

sama-sama, adj. (āmreḍṭita of sama; = Pali id.), *quite equal or equivalent, exactly alike*: sarvadharmāḥ samāḥ sarve samāḥ samasamāḥ sadā SP 143.5 (vs); (nāsti me kaścid) āsayena sarvaloke samasamāḥ (*fully equal*), kutaḥ punar uttara ity . . . Dbh 13.10; Siddhārtha-kumārasya na koci (but mss. kvacit, which may be kept, *anywhere*) samasamo tathā vuddhe vā . . . Mv ii.75.19; utsāhe-nāśya loka 'mo na bhaviṣyati 430.17; 431.18 (se for asya); na koci (v.l. kvacin, read 'cit) puruṣo varṇarūpeṇa 'mo bhaviṣyati 492.9; etasya varṇaviryēṇa (v.l. vara^o) loka nāsti samāsamo (ā m.c.) ii.488.12 (vs); te rūpeṇa . . . samasamo na bhaviṣyati iii.25.5; nāsti te 'maḥ kutottaro RP 6.13 (vs); sarvaṃ 'maḥ bhavati nirvīṣiṣṭam Bbh 93.26; 'mā mātāpitara ācāryopādhyāyāḥ Karmav 59.5; (na caśām) sarvajagati 'mo 'sti jñāna Gv 470.25; indicating a repetition (like **peyālam**), satkāreyā ity etaṃ samasamam Mv ii.362.15, *this is just the same* (as in line 13, beginning satkāreyā); samasamam, adv., *at the very same time*: Rājagṛhe 'maṃ . . . parvaṃ vartati Mv iii.57.6. See next.

samāsami-bhūta, ppp. (to prec. with bhavati), *become exactly like* (with instr.): (pāmsunā) 'tāni (so divide) Śikṣ 212.7.

samasūpika, adj. (cf. Pali °paka), (food) *having curry (sauce) equal (to the rice in amount)*: na °kam (sc. pratigrahiṣyāmah) Mvy 8566; in the Pali parallels, Vin. iv.190.24 and 192.4, there is no negative, and *samasūpaka* must be taken to mean *having sauce in the right amount*, which acc. to the comm. 892.1 is one quarter of the rice.

samakampate (sam plus Skt. ā-kamp-), *trembles greatly*: (rājā...) samācakampe Jm 227.22 (vs).

Samākṣarākāra, m., ŚsP 1421.1, or °kṣarāvākāra, Mvy 571, or with Mironov Mvy °kṣarāvākāra, m., n. of a samādhi. In another ŚsP list, 1413.15, the reading is °kṣarāvākāra as in Mironov.

samāgāḍha-tara, adj. compv. (cf. āgāḍha-tara), *very serious, severe*: °raṃ duḥkham Kv 25.13.

samāgrhita, ppp. (unrecorded; sam-ā-grah- rare and only Vedic), *collected, assembled*: °ta-puṇyāha-prasthāna-bhadrāṇam... bapījām Divy 593.20.

-samācārīn, adj. ifc. (Skt. °ra plus -in), *having, characterized by... conduct*: śuklakarma-°rī (n. sg. m.) Mmk 85.26.

(**samājñā**, name, a few times in late Vedic texts, = Pall samaññā; see s.vv. **samājñā**, **samanyā**.)

samātta, ppp. (= **samādatta**, q.v.; to **samādiya**ti, Skt. sam-ā-dā-; = Pall samatta, acc. to Childers and PTSD = Skt. samāpta, but this is disproved by collocation with samādinna, AN ii.193.1, and (vatapadāni) samattāni samādinnaṇi Dh. comm. 1.264.21), *adopted, taken upon oneself*, esp. of religious and moral obligations: °tta-saṃvarasya (see **saṃvara**) Śiḥ 15.1; pareṣāṃ cāsamātte (v.l. °mādatte) tasmim kuśale samādāpanāya varṇavādītā, samātte (v.l. samādatte) vā punaḥ saṃpraharaṇāya Bbh 30.15-16; śīlam °ttaṃ rakṣati 137.26; (bodhisattva-śīla-saṃvara)-samādānaṃ samāttam 155.6; samāttā-śīlaḥ (Bhvr.) 183.23; cintāyāḥ su-samāttā-tvāt 109.12; daśakuśalakarmapatha-°ttānāṃ sattvānām Gv 268.24 (here the ppp. has active force, *who have adopted*..., see next).

samādatta, ppp. (= prec. and Pall, also BHS, **samādinna**; cf. the following items, and esp. **samādāya**, **samādiya**ti), *adopted, taken on oneself*, of a moral or religious course; active in force: pañca śiṣyāpada-(q.v.)-samādattā LV 71.14, *having adopted the five moral precepts*, of Māyā; nāgarājā... upavāsam °tto Mv ii.178.1, and mama... upavāsam °ttasya 6, *having undertaken a fast*.

samādāpaka, m. (or adj.; Pall id.; to °dapeti; = °dāpaka), *one who incites (another) to assume or take upon himself*: pravrajyā-°ko... bhūtakalyāṇamitra(m)? KP 14.4 (prose); em. °dāpako? cf. next).

samādāpana, °nā (Pali id.; = °dāpana, °nā; cf. next), *incitement to assume, to take on oneself*: bodhayi citta-samādāpanena (mss. °yanena; ed. prints citta as separate word) Śiḥ 337.2 (vs), *by incitement towards thoughts of enlightenment*; here °dap° may be m.c.; but, buddhayaṇa-°dāpanāṃ na śrīvanti SP 43.8-9 is prose; WT em. to °dāpanāṃ, perh. rightly, since **samādāpeti** occurs only in vss; cf. however prec.

samādāpeti (only in vss, perh. m.c.; = Pall id.; cf. prec. two) = °dāpayati, q.v., *incites, inspires* (a person, acc.) to (a goal, when expressed acc. or loc.): pravrajya (acc.) ye cāpi samādāpeti KP 14.13; °peti (mss. and WT) bahubodhisattvān acintiye °nuttamī (so read) buddhājñāne SP 23.6; various forms, always with object bahubodhisattvān, no goal expressed, SP 12.11; 56.4; 64.7; 323.9; 394.4. Pall (see Childers) uses dat. or loc. of goal; with samādetvā once acc. (and acc. of the person also). See also next.

[**samādayati**, prob. only erroneous reading for °diya^{ti} or °dapeti, qq.v.; (1) = °diya^{ti}, *assumes, takes on oneself* a religious duty: °dayitvā (sc. the moral and religious practices mentioned in the prec. line) Śiḥ 304.2

(vs), read °diyitvā, to °diya^{ti}, with same line Mv ii.382.14; in Mv i.145.8 (vs) mss. samodayāmi (prāñehi ahiṃsa, so read, see v.l. ii.6.2, brahmācāryam ca), for which samādayāmi might be read, but Senart properly reads samādiya^{mi} with same line i.202.5 and ii.6.2; (2) for the caus. **samādāpeti**, °dāpeti, qq.v.: sambodhimārga (acc.) sada sattva (acc. pl.) °dayanti RP 15.6 (vs, read °dapenti, or possibly °dapanti with a for e), *they ever incite creatures to take up the way to enlightenment*; śīla samādayi (read °dapi, prob. aor., possibly ger.) yad bahusattvān Śiḥ 337.1 (vs), and so, vīrya samādayi (read °pi) yad bahusattvān 11 (vs); in SP 12.11 (vs) Nep. mss. samādayanto bahubodhisattvān, Kashgar rec. °dapenti, ed. em. °dapento; certainly °dap° is to be read.]

samādāna, nt. (once possibly m.; = Pall id.; to **samādiya**ti etc.), (1) *assumption, taking upon oneself, undertaking*, of any course of action: sarveṣāṃ karmaṇāṃ karma-°nānām Mv iii.321.3, *of all acts and undertakings of acts*; -karma-°na- LV 433.6, 7; sarvakarma-°na- Gv 463.24; rarely of evil courses, (mithyādrṣṭi-karma-)°na-hetoḥ Mv ii.132.10; mithyādrṣṭi-°nāt sattvā gacchanti durgatim Ud xvi.4 (= Pall Dh. 316); oftener of moral or religious undertakings, karmapatha- (q.v.) Mv ii.425.10 (mss.); vrata-°na Śiḥ 98.12; Mv iii.173.7, 20; bhagavāṃ... ātmano guṇa-°nam viditvā Mv iii.322.8; śīla- Bbh 137.18; śīlasaṃvara- 155.6 (see **samātta**); kuśala- 270.20; dharma-°neṣu Jm 143.23, *in the assumption of moral duties* (but catvāri dharmā-°nāni Bbh 24.26 and ff. include both good and bad programs of behavior); sarvajagac-citta-samādānānantavarnakāyānirmāṇasamudrameghān (acc., sc. apāsyat) Gv 247.4, *seemingly... characterized by assumption of the mentality of the whole world*; cf. (jītvā... rāga-dveṣau) citta-°na-baleṇa Jm 193.9, *by the power of assumption of (the right) mentality* (otherwise Speyer); (2) without specific expression of complement, *formal undertaking, vow* (since under 1 the assumption is usually of a moral or religious duty): °eṣa me samādāno (but v.l., better, evaṃ me °naṃ), maina maraṇam lhaiva bhaviṣyati Mv iii.131.13, *this is my vow, I shall die right here*; tena dāni °naṃ (below, lines 7, 20, it is called vrata-°naṃ) kṛtam, na mayā adānnaṃ... paribhoktavyaṃ iii.173.5; tasyāsi (= °st) °naṃ Mv ii.221.1 (foll. by quotation of the vow); °naṃ Mvy 6482 = Tib. yaṅ dag par blaṅ pa, *completely taking on oneself, or yi dam, vow*; nīyojayitāro bodhisattva-°nena Gv 462.26, *persons who make one possessed of the vow of bodhisattvas*; °naṃ kurvanti Śiḥ 12.3; °nāni... gṛhītāni 97.20; askhalita-°naṃ (Bhvr., acc. sg. m.) Jm 181.23, *not untrue to his vow*; dṛḍha-°na (both Karmadh. and Bhvr.; = Pall dāha-°na, Jāt. i.233.17; Miln. 352.16), *a firm vow, or having...*, Mvy 2409, °naḥ, Bhvr., = Tib. yi dam la brtan pa; Mv ii.280.3-4; LV 181.14; 332.16; 429.4, 430.1; 431.1, etc.; (dṛḍhaṃ) °naṃ akarot LV 289.18.

[**samādānana**, dat. °nanāya, error for **samudānana**, q.v.: KP 25.1.]

samādānika, adj. (to °dāna plus -ika), (sc. a religious practice) *undertaken as a solemn vow*: Mvy 7478 °nikam.

samādāpaka, m. (adj.; to °payati; cf. °dāpaka), *one who incites (another) to assume or take to himself*; also absolutely, *one who inspires (another)*: tathāgatājñāna-darśana-°paka evāhaṃ SP 40.11 (prose), *I am just the one who inspires (people) to the sight of T.-knowledge*; cātasṇāṃ paṇṣadāṃ... °pakaḥ SP 200.4; tathāgatadarśana-°pakaḥ SP 466.8 (prose); °pakena bodhisattvena Bbh 154.12 (context indicates reference to assuming the śiḥyāpadāni); mss. write °dāyaka sometimes, kept by Lefm. in LV 436.1 sarvabodhisattva-°dāyaka-samuttejaka-saṃpraharṣaka ity ucyate (surely °paka must be read, with Weller 39, see s.v. °dāpayati 4); teṣāṃ °dāpakaḥ (mss. °dāyakaḥ) Divy 142.5.

samādāpana, *nā, *natā (n. act. to °dāpayati with -ana; see also °dapana, *nā; also written erroneously °dāyana), *instigation* (of others) *to assume, take on themselves*, the goal most often preceding in comp.: prāṇātipātā-vairamaṇya (q.v.)-parasattva-°panatvād (so read for °yanatvād) LV 429.8; prativirati-°panā Bbh 223.18 and ff., also °panatā 20 and ff.; -kuśalacarya-°pana- LV 431.8; -sarvasattva-samacitta-°pana- 431.19; parasattva-tathāgata-darśana-°pana- 432.6; -sattva-°pana- 432.8; pravrajyā-°panā Bbh 221.18; buddhajñāna-°panatā sarvasattveṣu KP 12.2 (*instigation towards Buddha-knowledge in reference to all beings*, i. e. instigation of them); buddhabimbadarśana-sattva-°panatayā Śiṅs 309.14–15; tathāgatajñānadarśana-°pana-hetunimittam sattvānām SP 40.3; without complement, yayā °panayā yena kalyāṇamitrasaṃcodanena Gv 512.18; °panā Sūtrā. xvi.72 (comm.); goal in loc. (cf. **samādāpayati** 2), *na Bbh 30.16, see s.v. **samāta**; (sattvānām ...) samyaksambodhau °pana-hetoḥ SP 77.12; arthe °panā Bbh 221.11 ff.

samādāpanikā (to °dāpanā, see prec., plus prob. pejorative -ka, f. -ikā), *instigation to religious duty*, in para-°, *on the part of others*: na para-°nikayā nāpi parasparadhayā (not because of instigation by others, and not thru rivalry with others) dhro bodhisattvo veditavyaḥ Bbh 157.18. (These are unworthy motivations.)

samādāpayati, also (in vss, perh. m.c., but cf. °dapaka, °dapana, and Pali) °dapeti, q.v. (= Pali samādapeti, no °dapeti recorded; primarily caus. to samādiyati in Pali and BHS), (1) *causes to assume, to take upon oneself*, usually a moral or religious duty: °yati Mvy 6833 = Tib. yaṅ dag par (= sam) ḥdzin (or byed) du ḥjug, *cause to take or to do*; personal object, if expressed, regularly acc.; impersonal object, that which the personal object is incited to take on himself, may be acc., (bodhisattva-yānam eva) °yati SP 71.10 (prose), (the Buddha) *incites to take on the B-vehicle only*; but much oftener (2) *incites* (to), with loc., which seems to imply weakening of the orig. lit. mg.: te codāryām buddhabodhau °pitāḥ SP 110.7; (āśraddham ... śraddhāsampadī) °yati Divy 51.28 (and f.); Bbh 222.12 (and f.); dāne cainān °yati Bbh 4.23; parāms tatra kuśale °yati Bbh 270.21; mahājanakāyaṃ buddhānusrmṭtau °paya Av i.82.3; this is the regular construction and is very common; sometimes the thing instigated (to) is not a religious or moral duty, as in Divy 57.17, (Śakra says to a king: yadi kaścī) cyavanadharmā devaputro bhaviṣyati, tat te putratve °payiṣyāmi, ... I will instigate him to become your son, and so, (mayā tvam Prañādasya rājño putratve) °pito 59.5; (3) rarely with instr., *causes or urges to become endowed with* ... pañcāhi śikṣāpadehi °paye (aor.) Mv i.321.18; rājānam ... bodhikarakair dharmaiḥ °yati Av i.69.12; (4) without formal expression of that to which one is instigated; may be rendered *inspires, excites*, but context always indicates a religious or moral purpose: tān sarvasattvān °payet SP 347.8; esp. in a cliché (also in Pali, e. g. DN ii.42.8 dhammiyā kathāya saṃdassesī samādapesī samuttejassī saṃpahamsesī), dharmiyayā kathayā (or equivalent forms) saṃdarsayati samādāpayati samuttejayati saṃpraharṣayati (or with other forms of these verbs), *with a religious discourse showed* (expounded, explained to, instructed), *incited, inflamed, delighted*, Divy 80.18; 85.1; Av i.63.8; Bbh 106.22 ff.; LV 38.14 (text corrupt, read with v.l. saṃdarsaya samādāpya etc.); 67.18; Mv i.309.2; 322.7; 329.14; iii.55.16; 143.6; 272.11, et passim; in SP 309.5 saṃ-darś- is omitted; (5) twice seems used in mg. of the simplex **samādiyati**, *assumes, takes on oneself* (duties): in Mv i.321.20 (after 18, Kāśyapo Jyotipālam ... pañcāhi śikṣāpadehi samādāpaye, Jyotipāla replies: na) tāvad ahaṃ ... sarvāni pañca śikṣāpadāni °payiṣyam, I shall not assume all the five observances; cf. in the sequel, 322.5, eṣo °haṃ ... pañca śikṣāpadāni samādiyāmi, the expected

form; and so in Suv 6.11 (yāvad) daśakuśalamūlakarma-patham samādāpayet seems to mean *until he acquired (succeeded in assuming) the ...*; subject is Śākyamuni in past existences; no personal object of the seemingly caus. verb, and the context does not seem to favor *until he induced creatures* (cf. sattvānām, line 12) *to assume* ...; Tib. also makes it non-caus., yaṅ dag par blaṅs par gyur, *come to be receiving*, or blaṅs te gnas par gyur, *receiving, come to remain* (so).

samādāpayitar (n. ag. to prec., q.v. 2; cf. Pali samādapetar), *one who incites* (to, loc.): °tāro °rtheṣu Gv 463.6.

samādāya, ger. (= Pali id., as here assoc. with **samādiyati**, cf. **samādatta** etc.), *adopting, taking on oneself* (a religious or moral obligation): °ya vartate Mvy 1633; (daśakuśalāḥ) karmapathāḥ °ya vartitavyāḥ Divy 302.19; (daśa) kuśalām karmapathām °ya variante Mv i.46.10; similarly ii.77.11; iii.450.8; the mss. of Mv seem to make a cpd. daśakuśalakarmapatha-samādāya-varti (stem °tin), *living with adoption of the ten moral courses of action*, found (in some cases with slight corruptions) in mss. Mv i.49.3; 193.15; 283.18; 284.3–4; iii.419.1; akusalān (mss. °lānām, perh. read sō, dependent on dharmā?) dharmā °ya vartetsuḥ Mv i.61.4; pañca śikṣāpadāni °ya vartate (or °ti) Mv i.211.14; ii.15.13; śīlam °ya vartadhve Bbh 270.19; without expressed object, MSV i.50.2. [**samādāyaka**, °dāyana, prob. erroneous readings for °dāpaka, °dāpana.]

samādinna, ppp. to next, q.v.

samādiyati (= Pali id.; see **samādatta**, °dāna, etc., and s.v. **ādiyati**), *takes on oneself, adopts, assumes* (morality): °yāmi prāṇehi (or the like) ahimsa (so read m.c., cf. v.l. of C in ii.6.2) brahmacaryaṃ ca Mv i.145.8 (here mss. samodayāmi) = 202.5 = ii.6.2 (vs); bodhisattvo kiṃ kuśala (so with mss., m.c.) gavesayam samādiyati, śuklam kuśalam dharmam Mv ii.220.14–15; śīlam °diyitvā, ger., Mv i.128.9; °yitvā, without object (which is understood from brahmacārī in prec. line) pavanam (q.v.) vrajitvā Mv ii.382.14 (vs); ppp. samādināni (śikṣāpadāni), *assumed, taken upon oneself* Mv i.211.14 = ii.15.14; also **samāta**, **samādatta**, qq.v. See also **samādāyati**. Skt. samādādāti is used in substantially the same mg. (Mbh. Cr. ed. 5.47.100 samādādānaḥ prthagastarmārgān, *assuming, taking to myself, various weapon-ways*), if not, perhaps, precisely with moral or religious objects.

samādhāna, nt., (1) acc. to Tib. lan gdab pa, *making answer, reply*: Mvy 4448; prob. in sense of refutation of an opponent's argument by way of *establishing one's own view* (cf. BR s.v. 5); in a section dealing with terms of logic and disputation, after parihāra = Tib. lan; (2) as in Skt. (misunderstood by Burnouf and Kern), *composing or concentrating the mind or attention*: sarvadharmā (here one mss., supported by Tib., inserts sarva sec. m. marginally, Kern SBE 21.250 n. 4)-sattva-na-samādhi-sahasraikakṣapratilābhini SP 263.5, *in one moment she attained a thousand samādhis of concentration on all dharmas and (all) creatures*; so Tib. chos thams cad daṅ sems can thams cad la mñam par bzhaḡ paḥi (cf. mñam par ḥjog go = samādhlyate Mvy 1589) tiñ ṅe ḥdzin etc.

samādhi, *concentration, trance*, in Skt. and Pali recorded only as m.; acc. to Ratnach. only m. in AMg., but also f. in Pkt. acc. to Sheth; here f. and nt. occasionally: f., mahāvvyūhāya (loc.) sthitaḥ samādhiye (loc.) LV 60.4 (vs); in prec. prose mahāvvyūhāya samādhher 59.20–21; etatpraveṣo (v.l. °śā, so read?) yat samādhilḥ paramā jāyata iti Lanḥ 21.4 (prose); -vipaṇcitāyāḥ (all mss., Régamey em. °citāt, which indeed occurs 19.5, 14) samādhher (gen.) Samādh 19.1 (prose); samādhīya (certainly gen.) lābhi Samādh 19.27 (vs); also in ceto-samādhi, q.v., Mv iii.409.12; nt., tāni samādhini Kv 51.7–8 (prose; line 2 above ete samādhayaḥ). As 8th step in the 8-fold

Path, samyak-sa°, see *mārga*. Sa° is 5-fold, ārya-pañcāṅgika-samādhi-sampannā(h) Mv II.292.9, of bodhisattvas; acc. to a Pali list (Childers s.v.) the 5 āṅga are pīti-pharaṇatā, sukha-phar°, ceto-phar°, āloka-phar°, and pacca-vekkhanānimittam; see also s.v. *pañcāṅgika* (2). Four kinds of sa° Mvy 967-970: chanda-, citta-, vīrya-, mīmāṃsā-sa° (= Pali cha°, ci°, viriya-, vimamsā-); another list of four kinds Dharma 101, somewhat corrupt, cf. the adhimuktīcāryābhūmi-nāmāni Mvy 896-901, and Sūtrāl. xiv.24-26 with comm.; acc. to Dharma āloka- (Mvy 898 'ka-labdhā, read 'lābha, Lévi on Sūtrāl.), vṛtāloka- (read vṛddhā°, cf. Mvy 899 āloka-vṛddhiḥ), ekādeśa- (read ekadeśa-)-pratiṣṭha- (cf. Mvy 900 tattvārthaikadeśānu-praveśaḥ), and ānantarya-sa° (= Mvy 901, misprinted an°). There are a number of lists, some of them very long, of particular samādhis; over 100 in Mvy 505-623, from 'Prajñāpāramitā', e. g. Śp 1412.8 ff. (these are all included in this Dict.); a very different list AsP 490.8-492.6; nearly 70 (practised by Avalokiteśvara) Kv 51.9 ff.; list of 17, Kv 77.8 ff.; of 37, Kv 92.17 ff.; only four, Śūramgama (which occurs frequently), Gaganagañja, Vimalaprabha, and Sīṃhāvīkṛdita, Dharma 136; 100 Bodhisattva-sa° Gv 36.22 ff. (this term occurs elsewhere in Gv and other works, e. g. Dbh 2.27, of named samādhis practised by Bodhisattvas). Few of the names in these and other lists recur, and most of them are not separately listed in this Dict.; they seem mostly to be ad hoc inventions of the respective authors. For samādhi in relation to samāpatti see the latter.

Samādhigarbha, n. of a Bodhisattva: Mvy 672. [samādhitaṃ LV 129.4, error for samādhijaṃ in same passage LV 343.17-18, Mvy 1479, etc.]

Samādhimudrāvipulamakuṭaprajñāprabha, n. of a Tathāgata: Gv 311.20.

Samādhimervabhūdyudgatajñāna, n. of a Tathāgata: Gv 422.16.

Samādhirāja, m., n. of a work = our Samādh: Mvy 1332; Samādh 19.5; in Śiṅs called Candrapadipa-sūtra, q.v. (The long list of Buddhas in Chap. 14, p. 56 line 32 - 58 line 19, is only partly excerpted, thru p. 57 line 25, in this Dict.; few of them occur elsewhere and the text of the Calcutta ed. is very corrupt.)

Samādhirājasupratīṣṭhita, m., n. of a samādhi: Mvy 518; ŚsP 1416.4.

Samādhī-samyuktaka, n. of a section of the Madhyamāgama: MSV II.182.9 (see s.v. *Dirghika*).

Samādhīsamatā, f., or 'ta, m., n. of a samādhi: 'tā Mvy 615; ŚsP 1425.15 f.; 'taḥ AdP Konow MASI 69.27.31 f., in same phrase, see *anuvikṣepa*.

Samādhīhastyuttaraśrī, n. of a Tathāgata: ŚsP 39.17.

samādhyate (corresp. to Pali samādhīyati, functioning as pass. to samādahati = Skt. 'dadhāti; perh. really denom. to samādhī; or is the BHS word a hyper-Sktism based on the Pali?), is concentrated (subject cittam, as also in Pali, DN I.73.23): 'te katham cittam Laṅk 24.17; kena (203.13 tadā) cittam 'te 33.8; 203.13 = 340.6; all vss.

Samādhyaḥlakṣṇa, m., n. of a lokadhātu: ŚsP 39.16.

samādhyaḥyika-tā, said to mean *acquisition* or *possession* of samādhi (so Foucaux; Burnouf, Lotus, 798; and app. Tib. tiñ ñe ḥdzin sgrub par: LV 34.6 (prose) pritisambodhyaṅgam dharmālokaṃkukhaṃ 'katāyāi samvartate. So both edd., no v.l. But I do not understand the formation; if a cpd., the second member 'yika(-tā) does not seem plausible (leading to, as if from ā plus root i?); nor can I make a plausible analysis by assuming suffixation, starting with samādhī; perhaps primary formation from Skt. samādhīyati, instead of 'dhyāyaka-, state of one that completely concentrates?

samāna, adj. or pres. pple. (= Pali id., also AMg.,

JM. °na, Pischel 561; = Skt. sant), being; like Skt. sant, often seems nearly superfluous: duḥkhaśāṇḍhena sprṣṭāḥ 'nā na duḥkham manasi kurvanti SP 72.15; sa utpannah 'naḥ paśyati 77.12; others, prose, 110.2; 216.8; 289.7; 290.11; LV 51.16; 89.9 (te cyutāḥ samānā avicau ... prapatisyanti); 410.19; Mv I.311.19; 321.11; 362.6; II.65.12 (tām godhām pakvām 'nām drṣṭvā); 90.12; 96.13; 111.3; 119.4 (not samāna, like; evaṃdarśanam ca 'nam samānārthatāye [this samāna = like] sthāpayet); 242.11; 247.15; 276.19 ff.; 461.20; III.49.12; 51.5 ff.; 198.9; 222.18; 302.4; 403.11; Divy 651.6 ff.; Suv 21.1; 91.11; 92.8; RP 34.11 (read pravrajitāḥ samānā, separate word); 41.12 (vimśavarṣāḥ 'nāḥ ṣoḍaśavarṣāṭikrāntāḥ kumārakāḥ, youths of [sc. up to?] 20 and more than 16 years of age?); KP 106.7; Sukh 19.4; Karmav 65.3; 67.20; verses, SP 11.13; Mv I.163.4; Suv 47.9 (jāta-samāna-prabhāṣita-gātram, upon being born, i. e. as soon as born ...); etc., common.

samānaka, adj. (= Skt. samāna plus -ka, perh. m.c.), like: pratīśrutkā-°kāṇ SP 142.14 (vs).

samāna-samvāśika, adj. or subst. (= Pali °saka), dwelling in communal life (with other monks), opp. of nānā-samv°, q.v.: MSV II.179.5 ff.

samānasukhaduḥkhatā (mss. confused and lack -tā), in Mv I.3.12 the 4th samgraha-vastu, instead of the usual samānārthatā, q.v. (end).

samānārthatā (In Pali samānattatā, as if *samānāt-matā, is the 4th samghavasthu), equality, (1) in general sense: LV 239.13 mām (sc. the Bodhisattva) 'tayā samsthāpayati sma, he (Ārāḍa Kālāpa = 'ma) set me on terms of equality with himself; in same incident Mv II.119.4 samānārthatāye sthāpayet; (2) as one of the 4 samgraha-vastu, q.v., acc. to Bbh 225.21 ff. and Sūtrāl. xvi.72, (a Bodhisattva's) adoption of the same (religious) aims for himself which he preaches to others; in lists of the 4 samgraha-vastu occurs LV 38.17; 160.7; 182.6; 429.13; Mv II.395.9; Mvy 928; Dharma 19. But in Mv I.3.12 the 4th samgraha-vastu is given, instead, as samāna-sukhaduḥkhatā (mss. confused), i. e. having the same joys and sorrows (with others), or sympathy; this may have been the older interpretation, and seems to fit better the Pali equivalent (above), which is so interpreted DN comm. III.928.10 ff. The definition in Bbh and Sūtrāl. may then be a late interpretation of pedantic Mahāyāna metaphysicians.

samāpatti, f., primarily (as in Skt.) attainment (to samāpadyate, Skt. and BHS); esp. used (as in Pali) of the attainment of the nine successive anupūrvavīhāra (q.v. for list) or 'successive states induced by the ecstatic meditation' (Childers, who lists only eight, as sometimes in Pali; add as ninth [saññāvedayita-] nirodha-sam°); these states are also called samādhī; navānupūrvasamādhī-samāpattayaḥ Dharma 82 clearly = attainment of the nine successive samādhī; so also Laṅk 100.9 samādhī-samāpatti-adhiṣṭhānena, see *adhiṣṭhāna*; and in some other such cpds. But from this old association, in Pali and BHS alike, the attainment comes to mean the state attained, viz. one of the above nine (in Pali sometimes only eight, the nirodha-sa° being omitted) 'modes of abstract meditation' (Hardy ap. Childers), or *recueillements*, LaV-P. in AbhidhK, see esp. VIII.182 n. 4 for a report of discordant Buddhist attempts to distinguish between samādhī and samāpatti. The fact seems to be that these two words are fundamentally and substantially identical in mg., and that the attempts to differentiate are scholastic pedantry. They are however used in dvandva cpds., sometimes with dhyāna too (note that the 4 dhyāna are included in the 9 samāpatti): dhyāna-samādhī-'tīṇāṃ LV 244.3, Tib. bsam gtan (dhyāna) dañ tiñ ñe ḥdzin (samādhī) dañ sñom gan ḥjug pa, as a three-member dvandva. This is the regular Tib. rendering of samāpatti,

entering (hjug pa) into equanimity, evenness or calmness of mind (sñom par). This Tib. expression is, however, not always parallel with *tiñ ñe hdzin* = *saṁādhi*, which may depend upon it, as in LV 3.11 where *saṁādhiṃ saṁāpanno* 'bhūṭ, containing the cognate ppp., is rendered *tiñ ñe hdzin* la sñoms par zhugs par gyur to, arrived at equanimity-entrance into *saṁādhi*, or at entrance into equanimity (leading) to *saṁādhi*. Mvy 1491-1502 contains eleven (in Mironov only ten, 1499 being omitted) miscellaneous and unsystematic 'names of (various sorts of) *saṁāpatti*'; 1492-5 are brief statements of the *ārupyasamā*° (see *ārupya* for other citations); the others are *vyutkrāntaka-sa*°, *vyāskandaka-sa*°, (nava-) *anupūrvavahāra-sa*°, *saṁāpatti-skandha*° (om. Mironov), *nirōdha*° (more fully *saṁjñāvedayita-nirōdha*°-*sa*°, *mahābhūtasamā-tāsādhanaṃ*, and *asaṁjñā-sa*°, qq.v.; (bodhisattvasya ... sarvasamādhiparicaya-viśeṣeṇa ca dhyānapramukhāni) sarvāṇi laukikāni lokottarāṇi *saṁāpatti*-śatāṇy āmukhibhavanti sma LV 244.21 (*attainments*, or more specifically *abstract meditations, trances, recueillements*? Tib. sñoms par hjug pa); in many other occurrences, like the last, I find it hard to draw a line between the two shades of mg.; (*mārgo yas tvayā parigṛhitāḥ*) *saṁādhi-kausalā-saṁāpattiyā* Lañk 11.1; *sukhasamādhi-saṁāpatti-vihāras* 12.7; (*indriya-bala-bodhyaṅga-dhyāna-vimokṣa*°)-*saṁādhi-saṁāpattibhiḥ* ca mahatīm ratīm pratyabubhaviṣyatha SP 80.2; *dhyāna-vimokṣa-saṁādhi-saṁāpattir* (acc. pl.) 82.2; etc. See also next items.

saṁāpadana (nt.; to Skt. *saṁā-pad* plus -ana; cf. °*padyaṇa*) = *saṁāpatti*, q.v.: (dhyānavyāvartane) punaḥ °*na*-vaśitā-viśuddhyā viśuddhaṃ dhyānaṃ Bbh 210.25.

saṁāpadyate (in Skt. *attains*), enters into the state called technically *saṁāpatti*: *yogināṃ caivaṃ bhavati, nirōdha vijñānāni sampatsyāmahe* Lañk 45.3; te cāniruddhair eva vijñānāḥ °*dyante* ... 4. Cf. **saṁāpanna**.

saṁāpadyana, °*na-tā* (to prec. plus -ana; cf. °*padana*), attainment, in technical sense, = *saṁāpatti*: *saṁādhimukha*(Tib. sgo)-śatasahasra-°*na*-vyutthāna-kuśalā(h) SP 312.2; māyopama-samādher abhikṣa-°*natā* ŚsP 1458.6-7; *katamo* (= °*mā*?) *bodhisattvasya* ... *abhikṣa-°natā*? (answer): *yad bodhisattvasya* ... *vipākajaḥ saṁādhiḥ* ŚsP 1470.10-11.

saṁāpanna, ppp. (to °*padyaṇa*, q.v.), attained (to *saṁāpatti*, in technical sense): (sc. Bhagavān) *saṁādhiṃ saṁāpanno* 'bhūḍ ... *samanantara-nnasya* ... *bhagavato* ... SP 5.10, 11; °*nnasyāpi* *yogināḥ* Lañk 45.1.

saṁāpīdayati (Skt. ā-pīḍ° with *saṃ*-), torments: pres. pass. pple., °*dyamāna*-hrdayas cintām āpede Jm 100.22.

saṁāpta, m., a high number: Mvy 8024 = Tib. legs byln (or phyin). Cf. **mahā-sam**°.

saṁāptālabha, nt., LV 148.6, cited thence as m., Mvy 7969, a high number, = Tib. rdzogs thob (Foucaux LV) or hthob (Mvy), perfect acquiring.

? **saṁāprabhāra** (l), m. or nt., (if reading is right) some kind of brahmanical sacrifice: Divy 634.7. The word is missing in line 11 and ff. where the list in which it occurs is several times repeated. Prob. corrupt.

saṁābrmhaṇa (nt., = *ābrmhaṇa*, q.v.), extraction, plucking out, removal: Gv 495.13 (cited s.v. *ābrmhaṇa*); Gv 491.22 (see *anuśālya-samā*°). Cf. also next.

saṁābrmhayitar (cf. prec.), one who plucks out (e.g. a thorn): Gv 462.23 °*tāro duḥśālyānām*.

saṁāya, adv. °*ya-tas* (prob. m.c. for Skt. *saṁāyatas*, but cf. Ved. *saṁāyin*, late Skt. *saṁāya* = *saṁmukham āgata*, Schmidt, Nachträge; and s.v. **saṁāsa**), because of the (arrival of the appropriate) time: *iha te cīram saṁāyata* ... *skandhā sopādānā jñānena mayā pariñjātā(h)* LV 371.19(-20).

saṁāropaka, f. °*ikā*, adj. (to Skt. °*ropayati* plus -aka), (l) causing to grow: -kuśalamūla-°*pikām* dharma-

deśanām Divy 130.14; (2) attributing, causing (one) to make a mental assumption or attribution (cf. Skt. *saṁāropa*): (sā, sc. **prajñāpti** 4, ... *vastuni*) °*pikā cāpavādikā* ca. *tanmayasvabhāvavastu-grāhikā* °*pikā*, *vastumātra-paramārthanāśagrāhikā* °*pavādikā* (annulling) *saṁjñety ucyate* Bbh 50.11 ff.

saṁārjana (nt.), °*na-tā* (to next with -ana), acquisition: Gv 342.18 (see **viśadhdhana**); *sarvajñatāsambhāra-°na*- 431.4 (both edd. misprinted *sarmājana*); *sarvajñatā-sambhāra*kuśalamūlasambhava-°*natāya* *saṁvartate* 367.6.

saṁārjayati (ppp. °*jita* once Mbh. 13.5551; AMg. *samajjiya*, ppp.), acquires: pres. pple. (punyam) °*yan* Gv 367.3; *sarvabodhyaṅgāni* °*yanti* 493.4; ppp. *sarvasukla-su-°jita-varṇa* Gv 347.19; (sc. *dharmāḥ*) *kalpanayutaiḥ* °*jitu* (n. sg. m.) *jineṇa* LV 412.11 (vs).

saṁālīṅga (m. or nt.; = Skt. °*gana*), embrace: *kaṇṭhe* °*gaṃ kṛtvā* Mv II.172.4 (prose).

saṁāvartayati (not recorded in this sense), gathers, collects, provides: *kāṣṭhāni saṁāvartayitvā* Mv II.78.15, having gathered (fire-)wood; (*tasya* ... *nirmitaiḥ paśadaḥ*) *saṁāvartayaiṣyāmi*, *nirmitāṃ* ca *bhikṣubhikṣuṇyupāsako-pāśikāḥ* (acc. pl.) *sampreṣaiṣyāmi* *dharmāśravaṇāya* SP 235.2, I will collect (provide, for him assemblies of auditors by means of *nirmita*, sc. gods, see this), and will send *nirmita* as monks, nuns, male and female lay-auditors, to hear the doctrine.

saṁāsa (m.?), time, occasion, juncture: *tasmin saṁāsi* ... LV 415.21 (vs), certainly means on this occasion; so Tib. de tshe; Foucaux would em. to *saṁāyi*, see **saṁāya**; it is curious that, acc. to Sheth and Ratnach., AMg. *saṁāsa* = *sāmāyika*, a Jain religious exercise (see H. M. Johnson, *Triṣaṣṭīśālākāpuruṣacaritra* I p. 81 n. 122), which appears to be derived from *saṁāya* = Skt. *saṁāya*.

? **saṁāhita**, ppp. (to Skt. *saṁ-ā-dhā*); recorded in BR only of persons, concentrated on an object, that upon which one's mind is concentrated (Senart, *la méditation*): *mogaṃ* (mss. *mohaṃ*) *cāpi* °*tam* Mv II.50.20 (vs), and *vain* is ... But the corresp. Pali vs, Jāt. v.388.6, has *saṁhiṭtaṃ*, what he desires, which is likely to be the true reading.

[**saṁiñjayati**, °*jita*, wrong readings for **saṁmiñj**°, qq.v.]

saṁita-kāraka, m. (cf. Skt., also BHS, Divy 258.9, *saṁitā*, and AMg. *saṁlā*, wheat flour; AMg. *saṁiya*, 'flour, curds, etc., used in sacrifice', Ratnach.; Pkt. *saṁia*, 'a pastry made of wheat flour', Sheth), maker of wheat-flour pastries: °*kā*, pl., Mv III.113.9; 442.14, in list of trades.

saṁitām, adv. (= Pali id., AMg. *samiyam*), constantly; only following *satata*(m), see **satata-samita**.

Saṁitāyus, n. of a Buddha: Gv 284.9.

Saṁitāvin, see **saṁi**°.

saṁidhā (extension of Skt. *saṁidh*; = Pali id.), firewood: °*dhānām* Divy 70.6 (mss., ed. em. *saṁidhām*); °*dhā-hāraka*- 487.14 ff.

saṁiya-, acc. to Senart MIndic for *samyak*-; perfectly: *sarvaśaḥ saṁiya-mārdavānvitā* Mv I.64.5 (vs); mss. unmetr. *saṁiyā*-. But the word may represent AMg. *saṁiyā*-(Skt. °*saṁi-tā*), tranquillity, which accords well with *mārdava*-; or a Pkt. form (AMg. *saṁiya*) of Skt. *saṁita*, Pali *saṁita*, calm, as separate word (pl.; in either case final a m.c. for ā, as in Senart's interpretation).

saṁirita, ppp. or subst. (= Skt. *saṁirita*, which one mts. and Calc. read; but cf. Pkt. and Skt. Lex. *saṁira* = Skt. *saṁira*, wind), blown, stirred, or (subst.) blowing, stirring: *anekakīṭhikīñjālā-°ritābhīnādite* (*siṁhāsane*) LV 30.11 (prose).

(**saṁīkaronti**, Skt. °*oti*, in a corrupt passage, which I cannot elucidate and which Senart also found impossible without radical em., Mv I.127.6 (mss.), should prob. be kept; they (unworthy Bodhisattvas) equate (themselves

with their betters); Senart samikaro tti. But I cannot determine the rest of the sentence.)

samikṣam, adv.-postpos. (unrecorded; cf. Skt. samikṣā), in the presence (of, gen.): teṣāṃ idaṃ sūtra bhāṣeḥ 'kṣam SP 97.12 (vs), in their presence you may speak this sūtra. Or is it a gerund (§ 35.3)?

? **Samikṣitavadana** (em.), n. of a former Buddha: Mv i.139.10. The mss. read Samikṣitaḥ as one name, followed by Vadanasaṭyaṇḍatārah; Senart em. 'ta-vadanaḥ, and then Satyāvataṛaḥ, which seems rather remote from the mss., but no good substitute occurs to me.

Samikṣitārtha, n. of a former Buddha: Mv i.141.2. **samikṣya-kārin**, adj. (samikṣya, ger.), acting after consideration: 'rī asyā hi Mv i.277.10 (vs, metr. indiff.; Senart em. samikṣā).

? **samihati** (in Pali may, it seems, mean moves, intrans.: ākāsamhi 'ti Vv.5.1, comm. 35.15 ff. ... carati gacchati), ppp. (vāyu-)samihita, stirred (by the wind), based on act. (caus.?) mg. 'hayati?': 'tā kisalayās LV 326.4 (vs). The mg. is certain, the reading less so; some mss. 'samirita; but the occurrence of māra-samiritaḥ in the prec. line suggests that this v.l. may have been only a lect. fac.; most and the best mss. are reported with 'samihita.

samucchoṣaṇa (nt., cf. Skt. ucchoṣaṇa), drying up, exhaustion: pretaṇagara-ṇa-karāya (of the Buddha) Kv 11.16 (prose).

samucchraya, m. (Pali samussaya; Skt. = height, elevation, also BHS, e. g. SP 150.10; 153.4; 159.9), (1) (Pali, Itiv. 34.15) large quantity, mass: mahādāna-°yaṃ kartum Kv 29.22; (2) (= Pali, the usual mg.), body, esp. often bodily existence: svaśarīra-°yā (abl.) Mv ii.197.2 (vs), from his own bodily frame; virūpeṇa durvarṇeṇa durdr̥ṣeṇa 'yena 491.20; sphullīṅgajālā va tato 'ye (in hell; so read for text 'yāḥ, cf. kāye in same vs Jāt. v.143.22) iii.369.5; 'yāḥ Mvy 7220 = Tib. lus (body) or mtho ba (height); patanāntāḥ 'yāḥ Divy 27.29; 100.18 (vss), bodies end in ruin; paryāṅka-baddhena 'yena Gv 337.3 (in Gv 467.5, 9 read 'raya for text 'rāya); suvarṇavarṇaiḥ 'yair SP 202.7; 'yasya SP 43.12, see s.v. paścimaka (1); paścime 'ye, in the last incarnation, Divy 70.2; 140.20; SP 144.4; 148.7; Av i.162.4; paścimake 'ye SP 68.7 (vs); carimasmi 'yasmin SP 222.2 (vs); dvitīye 'ye SP 349.11, in his next incarnation; nirvāṇa-paryanti 'ye 'smin SP 117.7 (vs), in this bodily existence which ends in nirvāṇa (said of Hīnayānist); 'yi tattva niviṣṭāḥ LV 308.11 (vs); jahiyā (m.c., mss. jāhiya) 'yam Mv ii.63.14 (vs), leaving the body (Senart em. wrongly); Av i.162.4; ii.198.12 (nikṣepsyanti 'yam); RP 25.11 (tyakta 'yaḥ); 26.9; Śikṣ 277.13; Bbh 235.3 ff.; 253.21 (puruṣasya 'yam, acc.). Cf. next two, and ucchraya.

samucchrayaṇa (nt.; cf. Skt. samucchraya), lifting up, elevation: mahādharmadhvaṇa-°ṇam (acc.) SP 16.11 (prose).

samucchrita, (1) ppp. (in this mg. = AMg. samu- cchlya = utpanna huā, born; in Skt. raised, elevated, lofty; so also BHS; duṣya-śata-samucchrita-patākam Mv i.216.13 = ii.19.10, vs; prākāraiḥ ... kiṅkiṇjālā-°tair RP 39.18), produced (by or in, in comp.): parikalpa-(q.v.)-sam° LV 174.8; (pakṣibhiḥ) tat-°ritaiḥ ca krimibhiḥ bhakṣyamāṇam Divy 234.15, being eaten by birds and worms produced by them; vastrāṇi ... nānādeśa-°tāni Divy 316.24, produced in various countries; (2) nt., = **samucchraya**, body: na ca maithunasambhūtam sugatasya 'tam Mv i.170.1 (vs), and the Buddha's body was not formed by sexual intercourse; cf. Pali Dhp. 147 samussitaṃ, which certainly refers to the body; it is usually taken as adj., but could quite well be a noun, body.

[**samujyate**, Gv 24.17; read with 2d ed. samuhyate, is collected: yatra 'te loko.]

? **samuficita**, if correct, = Skt. samuccita (§ 3.4), formed, made up: (maullikuṇḍalam ca) nānāratna-°tam Kv 35.21.

samutkampin (cf. Skt. utkampin), trembling greatly: prītyā 'pi-kapolaśobhā Jm 170.4 (vs).

samutkarṣika, adj. (= sām°, q.v.; to Skt. °ṣa plus -ika), very eminent, excellent: Mvy 7059 = Tib. yaḥ dag phul.

samutkirtayati (cf. Skt. utkr°, proclaims, sets forth: (iti daśa bhūmayo) 'taye (aor., or with v.l. 'tiye, aor. pass.) Mv i.161.7, so the Ten Stages he has (or, they have been) set forth.

Samutkhali, or (v.l.; Tib. mu-khu-li) **Samutkhuli** (cf. also Utkhali), n. of one of the four goddesses who attend the Bodhisattva in his mother's womb: LV 66.8. See s.v. Sūtkhalin (m.).

***samuttara**, a crossing over (cf. next), in an-a-samut-taro Mv i.14.10 (vs), having no crossing over, that cannot be crossed over, see under an-a-. Senart assumes that 'tara is for 'tāra (next), presumably m.c.; meter does indeed require a short penult. But neither 'tara nor 'tāra seems to be recorded except here and in the Divy passages, which are substantially repetitions of a single passage.

samuttāra, m. (cf. Skt. uttāra), a crossing over, of rivers (cf. prec.): Divy 451.9; (Vetranadyām tīkṣṇaśāstra-) sampātayogena 'raḥ 451.11; similarly 456.27; 457.1; all substantially one passage; nom. sg. 'tārah except in 451.9 where 'tāram of mss. and ed. is prob. an error for 'tārah.

samuttāraṇa (cf. uttārayati), the carrying thru to the end: (tatra ca ... Sujātā ... Bodhisattvasya duṣkara-caryām) carata ādita eva Bodhisattvasya vratatapaḥ-samuttāraṇārtham (Tib. brtul zhugs, = vrata, daṅ dkaḥ thub, = tapas, ṇams ḥog tu chud par bya ba daṅ) śarīrasyāpy āyatanahetoḥ ca pratidivasaṇa aṣṭaśatam brāhmaṇāṇam bhojayati sma LV 265.12; the passage is not entirely clear to me in either Skt. or Tib.; Foucaux interprets uttāraṇa and its Tib. rendering as interruption, departure from; I render: Now Sujātā, from the very beginning of the time when the B. was performing austerities, in order to bring the B.'s vows and penance to a successful conclusion, and also for the sake of support of the body (whose body?), fed every day 800 brahmins. (And she made an earnest wish: 'Upon eating my food, may the B. attain supreme enlightenment').

samuttejaka, m. (adj., to next plus -aka), one who inflames, incites: LV 436.1-2, see **samādāpaka**; SP 200.4, after samādāpaka, q.v.

samuttejayati (= Pali 'tejeti; cf. Skt. uttejayati and samuttejana), inflames, incites (to religious courses), regularly in a cliché with **samādāpayati**, q.v. for references, and other verbs; same cliché with omission of samādāp-, 'jayitvā Mv i.261.18; 297.16. See prec. and next.

samuttejayitar (n. ag. to prec.), one who inflames, incites: (kalyāṇamitrāṇi) ... 'yitārah pratipattiṣu Gv 463.7 (after **samādāpayitar**).

-samutthānaka, or 'ika, adj. (or subst.; to Skt. 'na; cf. Pali Atthasālini 263.27 dvi-samutthāniko, having two causes), (a thing) that causes (or, if Bhvr., is caused by?); (manāpāsecana-)°nakā, or 'nikā (so mss.; n. pl. nt.) Mv iii.66.5 (prose).

samutthāpaka, adj. (cf. Pali samutthā°; to Skt. 'thāpayati plus -aka), arousing, inciting: 'kaḥ Mvy 4683 = Tib. kun (text gun, corr. in Tib. Index) nas sloṇ ba po. **samutputaka**, presumably a hollow bowl, = **samputa**, q.v.: LV 254.16, and acc. to Lefm. 15.

samudaya, m. (rarely nt. in Mv, ii.138.4; = Pali id.; cf. Skt. udaya; see also **samodaya**), origin: duḥkha-sam°, origin of misery, the second of the four Noble Truths, see s.v. āryasatya; also used alone, without duḥkha, in the same sense, Mvy 1221 ff.; 1312; Dharmas 21; Bbh 38.10. See also next.

samudayāstamgama, m., arising and passing away (of the skandhas): Mv iii.53.3 pañcasu upādānaskandheṣu

samudayāstamgamān paśyī (in the foll. lines, 4 ff., samudaya and astamgama are used separately). Cf. (Skt.) *udaya*, and *prec.*

samudāgacchati, °te (= Pali id. in mg. 1; Skt. has not even *ud-ā-ga*°), (1) *arises, comes into being or sight, appears*: *saptādityāḥ kalpasamvartanyām °gami-syanti* Divy 231.14, *at the destruction of an age seven suns will appear*; (jvaraparidāghanidānāḥ) *sarvasōka . . . upāyā-sāḥ °gacchanti* Dbh 48.20, *all miseries (etc.) arise*; *abhi-vilokanā-pūrvamgamehi dharmehi (conditions) samudāga-cchamānehi* (loc. abs.) Mv 11.259.8, *as . . . were arising, appearing*; (tasya sarvaccittopāde) *daśānām bodhisattva-pāramitānām samudāgama-paripūrīḥ °gacchati* Dbh 56.28; *ayam api mahāpṛthivī udakahradam viya °gacchet* (344.9 °gacchati) Mv 1.339.7; 344.9, *this great earth, also, appeared (arose, presented itself, in the beginning of an aeon), as if a pool of water*; (2) in Śikṣ 11.9 there seems likely to be either a drastic abbreviation or a corruption: *na cātra śīthilena bhavitavyam, na ca śeṣāsu (= śikṣāsu, rules of morality?) na samudāgacchati, and (yet) in this case one must not be lax, and one does not fail to remain (steadfast? or, he does not fail to make a start, to practise?) in the others* (? transl. ignores the second negative). See **samudāgata** (ppp.) and **°gama(na)**.

samudāgata, ppp. (to *prec.*; cf. Pali id., and next), (1) *arisen (after), following upon* (in comp.): *grīṣme va-santa-ta-(y)jeṣṭhamāse* (so, as one cpd.) LV 133.2 (vs), *in summer, in the month Jyāiṣṭha* (first summer month), *that comes after spring*; (2) *arrived, attained* (at or to a religious goal, esp. enlightenment); may be said of the person who attains the goal, in which case the goal (enlightenment) may be understood from the context and may lack formal expression; or of the goal attained: °taḥ Mvy 6844 = Tib. (as for °gamaḥ 6843) *yañ dag par ḥgrub pa, or ḥthob pa, completely accomplished or attained* (gender indicates personal application); *anantakalpaiḥ °to °si* SP 161.6 (vs), *after endless ages you (a Buddha) have attained (arrived, sc. at enlightenment, as context shows; not arisen, appeared; Tib. yañ dag bsgrubs); (eṣa buddho bhagavāṃ asaṃkhyehi kalpehi) °gato arhan samyaksam-buddho . . .* Mv 1.254.3 (as *prec.*); *prajñāpāramitāyaṃ °taḥ Śikṣ 97.14; of the goal attained, pūrvajanma-°ta-kuśalacitta- Gv 250.24, good thoughts attained in previous births; dirghakāla-°ta-buddhi Mv 1.122.5 (vs), having attained (to) buddhi thru a long time* (said of a Buddha); *sarvabuddhadharma-°ta-buddheḥ LV 8.1 (prose), as *prec.**

samudāgama, m. (cf. *prec.* and Pali id., Jāt. 1.2.3, where mg. is not clear), (1) *approach (to), arrival (at), attainment (of)*, a religious goal, esp. enlightenment, which is to be understood when no goal is specifically named: °maḥ Mvy 6843 (for Tib. see s.v. °gata); *jñātvā °mam* (mss. °ma-) *sambodhau* Mv 1.3.6; *paramo hi °ma lśvarā-nām 1.135.15 (vs), attainment (of enlightenment); samyak-sambuddhānām °maḥ so °pi lokottaro 159.4 (prose); the seventh of seven mahattvāni of the mahāyāna (of bodhi-sattvas), Bbh 297.20 ff. (°ma-mahattvaṃ saivānuttarā samyaksambodhiḥ; yasyātmabhāva-°masyānyaḥ ātma-bhāva-°maḥ śamo nāsti, kutāḥ punar uttari . . . ṣaṇ ma-hattvāni hetubhūtaṇi °gama-mahattvasya; tat punar ekaṃ °gama-mahattvaṃ phalasthānyam eṣāṃ ṣaṇṇām veditavyam); Bbh 385.13; pratyekabuddhayaṇa-sam °Dbh 56.12; yo °py ayam . . . ṣaṭpāramitā-°mo Śikṣ 97.6; pāra-mitā-sam °(also) Dbh 17.15, and see Dbh 56.28 s.v. **samudāgacchati**; *yathā puṇyājñāna-°gamāya sambha-vati* SP 132.2 (prose), *so that it results in attainment of . . .*; *ye jñāna-pāramitā-caryā-prakāra-pravicaya-praveśa-sam-bhava-°gamā(h) Gv 248.23; (2) SP 92.6 (vs) samudāgamas tṛṣṇa dukhasya sambhavaḥ could be rendered craving is the origin, the source, of misery; no v.l. is cited but WT em. to samudāgata on the basis of Chin. renderings, which seem to agree with Tib., sred pa kun ḥbyuñ las ni sdug**

bsñal skye, app. *when craving has arisen, misery arises*. But more likely *tṛṣṇa*, m.c. for *tṛṣṇā*, is gen. (§ 9.67): *the origin of misery is the arising of craving, which accords with Chin. and Tib.*

samudāgama(na) (nt.; = *prec.*), *arrival* (at, a stage of religious development), *attainment* (of it): *Dīpankaro Meghasya . . . mahā-°nam ca jñātvā kuśalamūlasambhā-ram ca cetopranidhānam jñātvā . . .* Mv 1.239.4.

samudācarati (once ger. °cārya, as if from *°cāra-yati; = Pali °carati; note that even Skt. uses the noun *samudācāra* in the mg. address), *addresses, speaks to* (with acc., once seemingly gen., of person, and usually inst. of the words used): LV 409.6 *mā yūyam bhikṣavaṃ tathā-gatam āyusmadvādena samudācarīṣṭa* (mss. °ṣṭaḥ, °ṣṭe); Mv 1.84.5 (vs) (tān eva dṛṣṭva [mss. dṛṣṭa] . . .) *ślakṣṇābhi vāgbhir . . . samudācaranti*; 111.49.2 and 9 *kumāra(ka)-vādena samudācaritavyam manyati, thinks fit to address as °boy*; 182.(1)-2 (prose) (mā bhavanto āryasya upāliṣya) *hinajātyena samudācaratha* (the gen. instead of acc. is curious; is it to be taken as dependent on *hinajātyena*?) Divy 169.21 *svāgatavādena samudācaritas*; 520.8 *mūtra-purīṣavādena samudācaritā(h)*; 526.(7)-8 (svāgatavāda-samudācāreṇa) *tām samudācārya* (if not a misprint or error, implies 'caus.' °cārayati; or denom. to *samudācāra*, in the same sentence?) *kathayati*; Av 11.44.8 *bhikṣuṇyo dāśivādena samudācīrṇāḥ*; 132.10 *āśviṣavādena samudā-caritāḥ*.

samudācāra, m. (mgs. 1 and 2 as in Skt., mg. 3 Skt. Lex.), (1) *behavior, manner of conduct* (= Skt.); in Mv 1.78.15 ff. list of 8 *samudācāra* of a Bodhisattva in the 1st bhūmi (tyāga, etc.); they resemble roughly the 10 bhūmipariśodhakā dharmāḥ of a Bodhisattva in the 1st bhūmi, Dbh 19.20 ff.; (2) *address* (= Skt.; see s.v. **samudācarati** for Divy 526.7); in Divy 485.6 possibly (*modes of*) *address*, part of the education of a brahman, see s.v. **autkāra**; (3) *intention, purpose*: *AsP 72.19, 22 (yadā) hi . . . asurāṇām evamrūpāḥ samudācārā utpatsyante, devāṃs . . . yodhayiṣyāma iti, etc.*; (22) *te samudācārāḥ punar evāntardhāsyanti*.

samudācāraṇa (nt.; cf. *prec.*), *performance*: *punaḥ-punaḥ °nāt Bbh 161.10, from doing it again and again*.

samudācārīka, adj. or subst. (to °cāra plus -ika), (*matter of*) *conduct*: *evamrūpasya . . . kāya-°kasyāvakaśo na bhavati* MSV 11.181.13; see also **ā-samud°**.

samudācārīn (to °carati, q.v., plus -in), *addressing, speaking to*: *paraṣavacana-°rī* Divy 25.2, . . . *with harsh words*.

? **samudāna**, see next, and **samudānīya**.

samudānana, (nt.) and °nā (see §§ 3.43, 38.3; as if n. act. in -ana to **samudānati* = °neti, °nayati; = **samudānāyana**), *acquisition*, esp. of kuśalamūla: (sarvakuśala-mūla-)°*nanāya* KP 19.5 (prose), Tib. *yañ dag par sdud pa*; °*nanāyāś ca . . . kuśalāna mūlāna* 19.11 (vs), Tib. *yañ dag bsgrub phyir*; read *sarvakuśalamūlasamudānanāya* (text *samādānanāya*) *viryaṃ* 25.1 (prose), Tib. *yañ dag par sgrub pa*; *kuśalamūla-°nanāyā* (prob. so, or °*nanatayā*, for text °*natayā*) *atṛptatā* 25.9 (prose); °*nanāyā kuśalasya virya(m) 27.8 (vs)*, Tib. *yañ dag sgrub pa*; v.l. for Mvy 7421 °*nayanāya*; in LV 441.5 (prose) text *asaṅga-prajñā-°nayanatayā*, but most mss. °*dānatayā* or °*dānatāyā*, prob. read °*dānanayā* or °*dānanatayā* as in KP 25.9 (unless these two passages justify assumption of **samudāna* = °*dānana*; cf. **samudānīya**?).

samudānaya (m.?), also °*ya-tā* (n. act. to °*nayati*; = Pali id., in su-nāyā, Bhvr., easily acquired or accomplished, Jāt. 111.313.24; not, of course, gdve. with PTSD), (1) *acquisition or collection*: *sarvasaḍha-°yam ca kartum* Av 1.169.14; *vipulapuṇyasambhāra-°ya-cittā* Gv 279.19; see under (2) for Gv 491.13; (prabhedārbhābhiniścaya)jñāna-saṃsārabalaviśeṣa-°*ya-mahāvvyūham ca nāma dharmamukham* LV 182.12; in LV 353.22 (vs), text corruptly

*nayaṃ prabodhi, see Crit. App., read prob. samudānīṭa-grabodhiḥ (*nīṭa- see under *nayaṭi), metr. correct; (2) *preparation, making ready* (a ship; see s.v. **samudānayaṭi** 5); mahādharma-nau-^onayatodyuktānām mahādharmanapunya-^oya(acquisition, to 1)-kṛtavyavasāyānām Gv 491.12-13.

samudānayaṭi, rarely *te (= Pall samudāneti; see prec. and foll. items; ppp. sometimes *nīṭa and ger. *nīya, §§ 3.43, 38.3; cf. Jacobi, San. § 25; M. Leumann, IF 57.211, 233 infra, and see **samudānana**; note also Irregular *nīmahe Divy 92.9; in text of MSV sam-upā-nī- is often printed while Divy in the same passage has sam-ud-ā-nī, e. g. *nīya 1.90.1, cf. Divy 90.1; misreading?), (1) *gathers, collects*: kṣīraṃ... gosahasrād (so with all mss.)... samudānayaṭivā LV 386.22 (vs); (gandhamālyam) nītam Mv 1.231.15; (gandham, mālyam, puṣpam, cūrṇam) taṃ sarvaṃ samudānayaṭha Mv iii.266.5; kāṣṭhāni *nayaṭa Divy 27.17; merchandise, for commerce, paṇyam *nayaṭu Divy 34.14, or bhāṇḍam 92.9 (yad vāyam... bhāṇḍam samudānīmahe, *that we may assemble*... see Chap. 43, s.v. nī 2); 228.23; (2) in part perhaps to (1), but at least in part better rendered *provides*: mahābhāṣajyam *nayaṭivā SP 321.4; bhāṣajyaṇīni *netavyāni Divy 455.23, and similarly 457.6; *nītu... bhāṣaju LV 414.16 (vs), Tib. bsgrubs; (sarvadharmabhāṣajya-^onīṭaḥ, mahāvaidyārājō LV 275.3-4, *having provided* (or *collected*; ppp. with active mg.) *all the medicaments of the Doctrine, he is the great King of Physicians* (punctuated badly in text); of food, for invited guests, nānapānam *nayet Śikṣ 12.14, *should not provide food and drink* (after inviting guests); *nīya (ger.) Divy 50.15; distinguished from sajji-kar-, of food, prāṇī āhārāḥ sajjikartavyaḥ prabhūṣaḥ caiva *nayitavyo Divy 86.(14-15), *you must make ready elegant food and provide it in abundance*; (3) either *collects* (to 1) or *acquires* (to 4); mahāpariśā (acc., so mss.) *nayitvā Mv ii.419.1, (the Buddha) *having got* (or *collected*) *a large assembly* (of followers); bhogāḥ (enjoyments) *nīṭaḥ Divy 25.4; suvarṇalakṣaḥ *nīṭaḥ 26.21; (4) *acquires*: prapañcāḥ samudānītam Lañk 352.8 vs; I may be m.c.; not to be em. to *nīṭam with Suzuki, Index), *acquired by vain fancies*; *nīṭam gotraṃ (q.v., 3), *acquired* (in contrast with prakṛtistham, innate), Bbh 3.2, defined 5, yat pūrvakuśalamūlābhyaśāt pratilabdham; usually with religious ends, esp. enlightenment, as object: *nīya (read *yā m.c.; ger.) jñānam idaṃ anuttaram SP 145.11 (vs); bodhiṃ ca *nayaṣyati 148.6 (prose); buddhājñānam *nayitavyam 189.2 (prose); bodhisattvacāryam *nayaṣyanti 221.5 (prose); asaṃkhyeyakalpa... *nīṭam anuttaram samyak-sambodhiṃ 484.5 (prose); (read with Tib. and mostly with vv.ii.) saptaśaṃkhyeṣu kalpeṣu *nīṭa-sarvakuśalamūlasya dattasaptavidhadānasya LV 10.(4-5) (prose); (read) samudānīṭagrābodhiḥ 353.22 (vs); *nītam maltrakṛpābhrajālam 359.10 (vs); *nīṭva varāgrabodhiṃ 361.9 (vs); bodhi (acc.) *nīyā (ger.) 421.21 (vs; Tib. bsgrubs); bodhibālam *nayaṃānaḥ Bhad 37; buddhadharmān *nayaṭi Śikṣ 317.4; buddhadharmāḥ *nayitavyaḥ Gv 69.2; (-paripākam...) *nayaṭi Bbh 87.19; (buddhakṣetra-parisuddhiṃ, *tra-māhātmyam, *trodāratām) *nayan Sukh 25.10; (maunīndram [prajvacanam])... *nītam Divy 490.16, 18; dharma, the Doctrine, is referred to as duṣka-raṣata-^onīṭa, *acquired by hundreds of hardships*, Jm 6.9, 12; 14.11; trikālpāsaṃkhyeya-^onīṭam bodhiṃ *nīya Av 1.73-4; valguṣvaraṃ ca (read co, m.c., with v.l. and WT) madhuraṃ pramuṣa, *nītam kalpa-sahasrakotiḥ 178.13 (vs), addressed to a Buddha, whose voice is to proclaim the gospel; puṇyam *netvā (Senart em. *tvāna, m.c.) Mv iii.288.16; (5) *prepares, makes ready*, a boat (cf. **samudānaya** 2); māṅgala-potaṃ *naya (for an ocean voyage) Divy 110.28, and ff.; usually fig., dharma-nau, *the boat of the Doctrine*, *nāvaṃ *nayaṣyāmi KP 152.7, Tib. sbyar (which is used of a carriage, *ready with harnessed horses*)

bar bya ho; *nāvaṃ samudānayaṭivā LV 178.15 (vs), Tib. legs par sbyar byas la; *nīyā dharmanāvaṃ LV 216.3; *nāva *nayaṭi RP 10.13 (vs); *nayaṭva... śiva-dharmanāvaṃ 14.10 (vs), śivadharmānāva *nayaṭāmi (fut.) 44.18 (vs); dharmanāva *nayaṭy ayaṃ Gv 482.13 (vs), cited Śikṣ 102.7; mahādharmanau... puṇya-samudānīṭa-mahāsārthavāṣasya caturgha-pāra-gāmīṭa-so, almost, the best ms., and so Tib.; Lefm. (*nā-)-bhīprāyasya LV 8.14-16, which acc. to Tib. means *great entrepreneur* (sārthavāḥ) *who by... and merit has made ready* (yaṃ dag par bsgrubs pa = samudānīṭa, with active force) *the great boat of Doctrine and purposes to go (with it) to the further shore of the quadruple flood*.

samudānayaṇa, nt. (to *nayaṭi plus -ana; cf. *dānana), *acquisition*: *nam Mvy 7211 = Tib. (bsgrub pa, or sbyar ba; *nāya 7421 (v.l. *dānāyā; Mironov *dānayaṃ) = Tib. legs par sbyar ba, bsgrub pa, or bsdu (to sdud) pa; (sarva)kuśalamūladharma-^oyana- LV 181.15; mahāyānagaṇa-^oyana- 433.4; on 441.5 see **samudānana**; sarvabuddhadharma-^oyana- Gv 467.12.

samudānīya, adj., quasi-gdve., perh. by haplogy for *dānānīya, to *samudānīti, from which **samudānana**, q.v.; or possibly to **samudāna** (if that stem is to be accepted with readings found in KP 25.9 and LV 441.5, s.v. **samudānana**), plus -īya, cf. § 22.20; *to be acquired* (cf. **samudānayaṭi** 4), in duḥkha-^onīyā anuttarā (samyak)-sambodhiḥ Mv 1.35.11; 57.1.

samudānetar (to **samudānayaṭi**, 2), *one who provides*, with gen.: (miseries arise as caused by jvara-paridāgha), teṣāṃ na kaścit *netā Dbh 48.21, *and no one provides them*.

samudāyāti (= **samudāgacchati**, q.v.), *appears, presents oneself*: jinasutāḥ... samudāyāntv (a for ā m.c.) lha te 'dya kṛpābalāḥ Divy 399.16 (vs; cf. āyantu, 19).

samudāhāra, m. (= Pali id.; to Skt. samudāharati, and cf. next), *speaking, conversation*; see s.v. **antarāka-thā**; anta-sam° MSV 1.221.8.

samudāhāraka, adj. (cf. prec.; to Skt. *harati), *uttering, speaking*: LV 8.8; see s.v. **yathāvādi-tathā-kārin**.

samudita, in ālaya-samudita Mv iii.314.3, 4, see s.v. **ālaya** (2); *taking delight* in is certainly the mg. It is natural to think of em. to saṃmudita; but the corresp. Pall has in SN i.136.12 and 13 samudita, and this is a v.l. for saṃmudita of text in another parallel Vin. 1.4.36 f. On the other hand, we find in Pall similar triple formulas containing -ārāma, -rata, and -saṃmudita in MN 1.503.22; SN iv.389.10; 390.1-2. PTSD recognizes samudita, *excited* (allegedly from sam-ud-^o, 'aroused'), as well as saṃmudita *delighted*, and Childers cites, without reference, samuditamano (*elevated, excited*) udaggamano attamano, where the meaning seems clearly *rejoiced*. I have failed to note saṃmudita in BHS, or any other occurrence of samudita in this sense. Surely one of the two words is an ancient corruption of the other.

Samudgata, m., (1) n. of a samādhi: Mvy 521; ŚsP 1416.11; (2) n. of a maharṣi: Māy 256.23.

Samudgatarāja, n. of a Tathāgata: Mmk 7.10.

Samudgataśrī, n. of a Bodhisattva: Gv 4.3.

samudghāṭana (see s.v. *ghāṭayati), *removal, destruction*: (anuśayānām...) ananyāryamārga-^ona-tām ca yathābhūtaṃ prajānāti Dbh 75.13 (*and the fact that the anu° find their abolition in, or by, the peerless Noble Path*).

samudghāṭita (cf. M. samugghaṭṭa, defined by *opened*), *freed*, in vimati-^ota LV 425.15, of Buddha; two mss. *ghāṭita, see *ghāṭayati; cf. **samudghāṭin**, and **samudghāṭa**, etc.

samudghāṭa, m. (see *ghāṭayati), *removal, abolition* (= *ghāṭa): hetudṛṣṭi-^oto LV 33.6; sarvavāsanānusam-dhi-^oṭam (acc.) 442.8.

samudghāṭana (nt.; to Skt. *ghāṭayati with -ana),

opening (of a stūpa): mahāratnastūpasya °ne SP 248.8 (prose).

samudghāṭayati, removes, abolishes, destroys: kleśānuśayāḥ °ṭayitavyāḥ Gv 458.11; cf. °ghaṭana. Skt. has udghāṭati, opens (intr.), and (sam-)udghāṭayati, opens (trans.); in this meaning BHS °ghaṭana; it seems that all the other related words (*ghaṭana etc. thru °ghāṭin) have the mg. appropriate to **samudghāṭa** and its sept, which is paralleled in Pall. In BHS, but only here so far as recorded, confusion has occurred between derivs. of (sam-)ud-ghaṭ- and han- (caus.).

-samudghāṭin (see prec.), remover (of), liberator (from): in **Vimati-°tin**, SP 19.4 (no v.l. in KN; but WT °ghāṭi with their ms. K^p, and so BR cites the word, with Burnouf and Kern); cf. (vimati-)samudghāṭita.

samudghāṭa, m. (= Pall samugghāṭa; see also °ghāṭa), removal, abolition, destruction: Mvy 1601; 8355; kutsitadarśaneṣu doṣa-°ta-kuśalāḥ Mv 1.134.1, (Bodhisattvas are) clever in rooting out the errors in reprehensible (heretical) systems; ālaya-°to Mv iii.200.11 (see ālaya 2; same cpd. in Pall °gghāto AN ii.34.24); anuśaya-°tāya (so read, Transl. 50 n. 1) Śikṣ 50.9; sarvamāna-°tam (acc.) 326.8; (anuśayānām...) atyanta-°tād Lañk 138.15.

samudghāṭana (nt.; Pkt. samugghāyana = vināśa, Sheth), plucking out, rooting out, destruction (= prec.): sarvānuśayaśālyā-°na-tayā Gv 494.23 (prose).

samudghāṭita, ppp. (= Pall samugghāṭ; to *samudghāṭayati, cf. °ghāṭa, °ghāṭana), abolished, got rid of; freed from: sarvamānyāna-°tasya bodhisattvavimokṣasya Gv 199.20; sarvālaya-°ta-cittatāyā 345.7.

samuddita, adj.-ppp., app. m.c. for Skt. samudita, § 2.82, arisen, originated: karma vastu-°tam MSV ii.209.23; °tāḥ iii.66.2 (vss). Cf. Pall samuddaya (if correct) = samudaya (PTSD), but note also vv.ll. and parallels cited Itiv. 16.4, note; also udaya, uddaya in PTSD; the Pall forms need further study.

samuddiśati = uddiśati, q.v., in mathematical sense: LV 147.1 (prose) °śanti.

samuddhānana, or (Mironov) samuddhanana, rude behavior: nt., Mvy 5194 = Tib. yonś su rgod byed. Cf. uddhānana (uddhanana).

Samudra, (1) n. of a Buddhist convert: Divy 376.19 ff.; (2) n. of another convert, in a vaguely similar story: Av ii.61.4 ff.; (3) n. of a nāga king: Māy 246.16.

Samudrakacca, m., n. of a region in the south: Gv 456.12; 466.16.

samudraka-lekha (-lekha), m., see sāmudraka-lekhaka.

Samudraputra, n. of a nāga king: Māy 246.16.

Samudrapraṭiṣṭhāna, nt., n. of a city: Gv 135.18; 136.16.

Samudrabuddhi, n. of a former Buddha: Mv i.137.5.

samudrayātrika, adj. (to Skt. °yātrā plus -ika), seafaring: °ko sārthavāho Mv iii.350.11; 351.1.

Samudravetāḍī (fem.), n. of a region (in the south): Gv 99.10; 100.9 (here misprinted °votāḍī); 110.11.

Samudrā, n. of a rākṣasi: Māy 241.31.

samudvartate (Skt. only ppp. °vṛtta and caus. °vartayati), rises, swells (of the sea): °tamāpasyeva salilaniḍher Jm 92.13 (by em.).

samunmajjate (in Skt. only once, and in mg. dive in; but Skt. un-majj- oftener in the mg. of this word), springs forth, dives out: dharanivivarebhyaḥ °jjante sma SP 298.7.

[**samupakarāṇa**, nt., in Mv ii.98.4, would mean paraphernalia = upakarāṇa; but surely read with v.l. sarvam upa°; the akṣara rva was lost in the ms. followed by Senart; rājñā Sucandriṇa yajñasya sa(rva)m upakarāṇam sajjetvā...]

samupacarati, performs: Mv i.101.3, see s.v. asthāna-tā.

samupadarśayati, displays, exhibits: prātihāryāni °yati Kv 63.12.

samupanāmayati (= upanām° 5), presents (a necklace): (samyaksambuddhasya ratnastūpe) °mayām āsa SP 446.10 (prose).

samupanikṣipati (= Skt. upani°), deposits: paramāpurajāḥ °kṣipet SP 316.8 (Kashgar rec. om. sam); (rasās... tasya jlhvendriye) °kṣiptā(h) 366.10 (no v.l.); both prose.

samupapadyati (= upapadyati, °te), is (re-)born: narendrabhavane °dye or °dyi (aor.) Mv i.206.6 = ii.9.22 (vs); Senart reads samutpadye the first time, samupapadyi the second (both metr. possible, end of āryā vs); no ms. has t before p either time.

samupaśobhita, ppp. (= Pall id.; Skt. upa°), adorned: puṣpāvall-°tam Sukh 64.12 (prose).

samupahāsa (cf. Pkt. samuvahasia, ppp.), ridicule (as subst.); or °hāsam, ger. (§ 35.3); ridiculing: (tasyāḥ) °hāsam āṅgulikartum ārabdhāḥ (... tayā... tasyāṅgulyo nipīḍitāḥ) MSV iv.233.21, he began to 'make (motions with his) fingers' ridiculing her(?).

samupādayati (m.c. for Skt. samutpā°, thru MIndic samuppā°, § 2.88, cf. Pall samuppajjati etc.), causes (a thought, citta) to arise, produces: °dayitsuh (Nobel °dayitsuh) Suv 151.11; °daniyam Śikṣ 107.18.

samupādāya, quasi-postpos. (= upādāya, q.v., 2b), from (locally, with abl.): mūrdhnāto °ya yāvat pādeṣu Mv iii.148.18 (prose), from head to foot; same phrase with mūrdhāto upādāya... above, line 3.

[**sam-upā-ni-**, in MSV for **samudānayati**, q.v.] **samupāvartayati**, brings near: °vartayamāneṣu... vicitreṣu yānaviśeṣeṣu Jm 8.11, while various fine carriages were being brought up.

samupāśrayati (Skt. only ppp. °śrita; not noted elsewhere), resorts to (acc.): drṣṭīm (to heresy) °yanti SP 204.4 (vs).

samupāhita, ppp. (cf. Skt. upāhita, bewirkt, hervor-gebracht, BR 3.911), app. established, festgesetzt, said of a proposition or statement: yathā... ācāryānām svayaṃ °hitam Mv ii.12.9 (vs), as is established (doctrine) of the teachers themselves; text reads maya = mayā after yatha for mss. yathā; if this is right, as I have established (the doctrine) of the teachers themselves (viz. that the child conceived will become either an emperor or a Buddha). The mss. here read so; in the parallel i.207.19 they are hopelessly corrupt (one intends adrākṣit tam for samupā°). Senart's em. samupāhṛtam (l p. 519) has no support; the SP passage he refers to (KN 476.5-6) reads parisamhar-ṣayisṣāmi, with no v.l. that helps Senart. The earlier part of the llue is shown by meter to be corrupt.

samula, m., a high number: Gv 133.24 (first sam-mulaḥ, by error, repeated twice as samula-), cited in Mvy 7902 as sambala, nt., q.v.; also samulaḥ Mvy 7773 = Tib. dpag hbyams (hphyam, hjal). Seems to have no correspondent in the list Gv 106.

samullāpa (m.; = Pall id., also AMg. °lāva), conversation: kathā-°pena ramati Mv ii.78.6, 8; parivrajikāhi sārḍham °pam karoti iii.390.5.

samullokita, ppp. (cf. Skt. ullokita), gazing up intently, very attentive; in °ta-mukhaḥ, Bhvr., with intent face (of a hearer, towards the Buddha): Mvy 6452 = Tib. zhal du (b)ltas pa; see Das s.v. shal (i.e. zhal) ta.

samūlaka, f. °ikā, adj. (Pali adj., f. °ikā, Vin. ii.241.35), (a) well-grounded (charge, accusation), opp. amūlaka: MSV iii.108.20 °kena kṛtena, etc.; 109.15 °likayā śilavi-pattiyā etc.

samūhata, ppp. (see ūhata; = Pall id.), removed, destroyed: Mv i.354.2 na cāya rāgānuśayo samūhato; iii.92.1 yasya jālini samūhatā (mss. °to) tṛṣṇā; 369.19 drṣṭvā ca rāṣṭrāni samūhatāni.

? **samūhati**, raises: āśvāsaprasvāsā uparudhvā (miss.

*ruddhā) ūrdhvaṃ śiṣṣakapālaṃ vātā praharetsu samūhetaṣu (v.l. samuttejetaṣu) Mv ii.125.6; I believe this would have to be an anomalous denom. to **samūhata**, q.v., in the different meaning of *raised*, which is found also with **ūhata**, q.v.; or at least, this form, if correct, must have been influenced by that word. But it may be that we should read samūhanetaṣu, to *samūhanati, on the basis of the Pali parallel MN i.243.23 vātā muddhānaṃ ūhananti (*raise*); the LV version is confused and doubtful, vāyur ūrdh(v)aṃ śiṣṣakapālaṃ (mss. °lām) upanihanti (v.l. upasamharati) 252.1, and āśvāsaprasvāsā ūrdh(v)aṃ śiṣṣakapālaṃ (v.l. °lā) upanihanti (v.l. samuvaghanti) 3-4; Senart implausibly connects the word with the noun samūha, detaching it from its evident direct object śiṣṣakapālaṃ.

Samṛddhayañña, n. of a former Buddha: Mv i.139.12.

Samṛddharāṣṭra, n. of a former Buddha: Mv i.137.14.

sameti (for *samayati, denom. to Skt. sama?), is like, resembles (instr.): sameti so 'ntarikṣeṇa nānātvaṃ nāya labhyate Samādh 22.14 (vs), it (the Buddha's body) is like space, there is no differentiation found in it; na sameti yad uta nānā-prajñāptya MSV iii.122.9. (Both Skt., see BR 5.1137, and Pali use sam-eti with instr. in mg. agrees with. The use here recorded could possibly be derived from this, but seems more easily understood as above.)

? **samocaka**, nt., a (prob. corrupt) n. of a medicinal plant: Suv 105.2 (mss.); see **vamśarocanā**.

samodaya (m. ? once recorded as nt.), prob. origin; only in vss of Mmk and may be m.c. for **samudaya**, q.v., § 3.71, but see **samodita**: grahā ... dṛṣṭajātisa-modayā(h) Mmk 191.18; ādau tāvad bhavel līgaṃ utpātānaṃ samodayam 195.23; nānābhāṣa-°yā(h) 234.10; kulayoni-°yāh 403.16.

samodahana, m. (! so also Mironov, n. sg. °naḥ; cf. Pali odahana, and BHS anvodahana; to Pali samodahati, for sam-ava-dadhati = °dhāti), completely attentive consideration: Mvy 7473 °naḥ = Tib. legs par rab tu rtogs pa.

samodita, adj.-ppp., prob. originated, arisen, come into being, cf. **samudaya** and **samo**; only in vss of Mmk, where it could be m.c., § 3.71, for **samudita** (which seems to occur in Pali in this mg., tho rarely); but Pali has **samodita** in prose, once at least in the mg. assembled, united (Vv. comm. 320.28), which **samudita** has in Skt.; this mg. would be possible in some of the Mmk passages (many of which are obscure and likely to be corrupt; they are here reproduced as printed): karma eṣa sadā vindyād vidhimuktā samoditā Mmk 180.4; tithayaś ca °tā 194.3; ulkāṃ līgaṃ ebhiḥ °tām 200.18; yasmin deṣe °tā 211.3; yatra sthite °tā 212.14; nānānāma-°tāh 214.21; yo yasya grahamukhyo vā kṣetrarāṣisamoditā 222.8; mūlyasiddhiḥ °tā 263.11; mantratantraṃ °tam 320.24; teṣu siddhis tridhā yātā triprakārāḥ °tāh, uttamā madhyamā nīcā ... 342.17.

sam-o-namati, -sarati, -harati, see **sam-ava**.

[**sampa**, see **samya**]; **sampa** also = Skt. sampad, § 15.3.

sampaccate (MIndic for °cyate; Skt. has sampakva, sampaccayati; otherwise no sam-pac- is recorded), is tormented (in hell): tatra (sc. mahānarake) bahūni prāṇasahasraṇi °ccamānā (mss. samyacc°) samdarsitā Mv iii.43.3.

sampadā (= Pali id., Skt. sampad), accomplishment; good luck, fortune, wealth: bodhisattvasya abhinīṣkramaṇa-°dā Mv ii.164.16 (prose), accomplishment of retirement (n. sg.); same, 208.15 (prose); paramāye varṇa-°dāye sampannā 293.8 (prose), blest with highest fortune of aspect; cakravartī-°dā Divy 401.24 (prose), fortune of a cakr°; the rest in vss: durlabhā kṣaṇa-°dā SP 462.6, hard to find is fortune of moment, i. e. a fortunate or auspicious moment;

te āśaya-°dāya (instr.) viśuddharūpāya (adj. with prec.) samanvitā bhūt SP 46.5, they were endowed with a rich store of mental disposition that was pure in form (otherwise Burnouf and Kern); na dānaguṇa-°dā (so with mss.; acc. sg. or pl.) Mv i.89.2.

Sampadin, °di, n. of a son of Kunāla and heir presumptive of Aśoka: °di (nom.) nāma Divy 430.15; °di r- (i. e. °di or °dis, and °der (gen.)), 433.22.

sampannaka, adj. (Skt. °na plus specifying -ka, § 22.39), that has been acquired: (idaṃ ca loptraṃ) ... °kam MSV ii.122.2.

samparāmārj-, or °mrj- (cf. Skt. parā-mārj-, and **samparimārjati**), wipes off: asru °mrjya (ger.) Mmk 601.1 (vs; submetrical).

samparāya, m. (= Pali id., from Skt. and BHS **sāmparāya**; see this), future state, a life after death (cf. **abhisāmparāya**): gamanīyo samparāyo, one has to go to a future life (i. e. to die) Mv iii.217.10; 219.1; Bbh 221.20 samparāya-sukhito; 7.1 °ya-gurukaḥ, as in Pali often contrasted with dṛṣṭa dharma, Mv iii.211.15 = 212.2 dṛṣṭe (dṛṣṭa-) dharme hitārthaṃ vā samparāyasukhāya vā; similarly Divy 207.26; Bbh 198.9; Mvy 2982.

samparāyika, adj. (= Pali id., Skt. sāmpa°; cf. **sāmparāya**), of a life after death: Ud iv.26 (Lévi JA 1912, Pt. 2, 269), contrasted with **dṛṣṭadharmika**. But Chakravartī, Ud p. 48, assumes that sāmpa° was read, as in Skt.; is Lévi's form a misprint? (There are rather numerous misprints in this text.) The Skt. (or Sktized) adj. **sāmp°**, q.v., is otherwise well known in BHS: Ud v.22; Mvy 2981; 8355; Mv iii.212.6, 8, 9; Bbh 176.24, etc.

samparāhata, ppp. of (unrecorded) sam-parā-han-, struck: kamsapātriye ... śilāpatṭe °hatāye Mv ii.282.11; prthivī °hatā (by the Bodhisattva) 412.7; both prose.

samparikartayati (cf. Pali samparikantati, and Skt. kṛntati, Epic kartati), splits, or cuts off: (govikartanena gāvīye śiṣṣakapālaṃ dāleya ...) parikartaye samparikartaye Mv ii.125.5; so Senart em., mss. (sam)parivarttaye.

? **samparikālayati** (Skt. pari-kāl°, drives, hunts (birds, towards a snare): (śākuntiko ... tam mahāntaṃ yūthaṃ) yena te kālāpāśā tena °kāleti (Senart's em.; mss. °kireti, °kileti) Mv ii.254.2.

samparitakṣṇoti, Divy 376.7, or **sampratakṣṇoti**, 375.27, chops up, cuts to pieces: (takṣṇuvanti samtakṣṇuvanti) °kṣṇuvanti (object, creatures in hell).

samparidipayate (cf. Skt. pari-dīp-), illumines completely (fig.): bhagvān imam evārthaṃ ... °payamānas Suv 155.3 (prose).

samparipaśyati (Skt. pari-paś-, perceives completely: anityatām °syato (pres. pple.) me Divy 411.22 (vs).

sampariprcchita, (MIndic) ppp. = Skt. samparipṛṣṭa, which precedes here, completely questioned: AsP 286.1 yena pūrvaṃ na samparipṛṣṭā bhavatiyaṃ prajñā-pāramitā na sampariprcchitā na samparipraśnikṛtā ...; also in LV 147.5 (vs) prob. read (jñānasya śighratā) ... sampariprcchitā (text °atā).

samparipraśnikṛta, ppp. (cf. paripraśnikaroti), questioned, interrogated: AsP 286.2, see prec.

samparimārjati, °mārjayati (unrecorded; cf. **sāmparā**, and Skt. pari-m°, wipes, wipes off, cleanses: keśehi (mss. jagahī) pādatalāni (of Dīpaṃkara) °janto Mv i.238.13 (prose); mukhena ca keśena ca pādāni °jati (v.l. °jeti) ii.111.11 (prose); pāṇibhyāṃ mukhaṃ °jya (ger.) Divy 295.8; asrūni °jya 296.23, 28, wiping away; (candra-sūryau) ... pāṇinā °jayāmi Gv 70.16 (prose), prob. clean, rub, polish (hardly wipe away; in a list of deeds of magic).

sāmparivarta, prob. subst. m. (= Pali °vatta, acc. to PTSD adj.; cf. Skt. id., once, Schmidt, Nachträge; Skt. parivarta, and sāmparivartati), rolling around; in °varta-śāyin, lying (and) rolling around (lazily): rātrīm divyaṃ °ta-śāyi Ud xxix.13 = Pali (°vatta-śāyi) Dh. 325

(comm. mañcādisu sāmparivattitvā), 'like a hog that has eaten his fill'. Cf. next.

sāmparivartana (nt., cf. Skt. parivartana, and see under prec.), *revolution, moving around* (said of movements of a horse): (vālāho 'śvarājah ...) āvartana-parivartana-sam^onam kṛtvā Kv 55.15.

sāmparivartayati (mg. 1 = Skt. parivartayati), (1) *interchanges, mixes*: so 'pi bhikṣur āsīl lābhi grāhikāḥ, tena mātṣaryābhībhūtena lābhāḥ 'titaḥ, yo vārṣikāḥ sa haimantikāḥ, pariṇāmitaḥ (and vice versa) Śikṣ 59.4; (2) *wrings (the hands)*: hastau 'yati mukhaṃ ca vibhaṇḍayati Divy 263.13, ('yasya) 15; mukhaṃ vibhaṇḍaya hastān 'vartaya 575.24; (3) *rolls (the eyes, in a fit)*: (akṣīṇi) 'ti MSV I.285.17; (4) *upsets*: palyaṅkān (cots) api 'yanti MSV IV.121.15.

sāmpariveṭhita, ppp. (to pariveṭheti with sam-), *all wrapped up*: (tam śākhāntikam) vṛkṣaśākhēhi 'tam ... drṣṭvā Mv II.254.3 (line 1 above, ātmānam pariveṣṭayitvā).
? **sāmpaśyana** (nt.; Skt. sampaśyati plus -ana), dat. 'nāya, quasi-inf., (in order) to see: devī āmrāni sāmpaśyanāya (em., mss. so, or se, paś^o) nīrdhāvitā Mv II.453.1.

sāmpīṇḍa (cf. Skt. sāmpīṇḍayati), *gathering, mass*: mahājānakāyasya 'dā Mv II.74.16, jana-'dā 18 (mg. clearly shown by mahām janakāyasaṃgamo in close parallel 75.7); (janakāyo) 'dāye (Instr., in a mass, in a crowd) katham pi (mss. vi) nīrdhāvatī 75.12.

sāmpīdadhātī (cf. Skt. pi-dhā and sam-api-dhā), *shuts*: mukhadvāraṃ 'dadhyaṃ Divy 232.19 (prose); cf. 16 pīdhāsyāmi.

sāmpīpāsati, twice by Senart's em., assumed to be = pīpāsati, *is thirsty*; on Mv I.8.2 see s.v. sa-; in I.28.9 read (kṣutpīpāsāsamarpitā uccāraprasāravakhetasimhāṇikā-pubbarudhiraṃ) tam pi prārthenti (mss. tam pi nār^o; Senart em. sāmpīpāsanti), *even that they are eager for (as food and drink, being so hungry and thirsty).*

sāmpīḍita, adj. (ppp.), *packed full, completely filled*: mahākaruṇā-sāmpīḍita-hṛdayo Kv 25.23.

sāmpūṭa, 'taka, in LV also **samutpūṭaka** (presumably = Skt. sampūṭa, 'taka, a hollow bowl or anything of that shape), (1) = Skt. añjali, as gesture of respect: kṛtakara-'tas Divy 380.1; cf. **sāmpūṭita**; (2) in 'ta(ka)-jātam, *become like a hollow bowl* (?), in Mv and LV passage describing a plucked and withered gourd, to which the Bodhisattva's head after his austerities is compared; the general effect seems to be *shrivelled*: LV 254.15, 16 (tad yathā tiktakālābhu taruṇo lūna āmlāno) bhavati sāmplānaḥ samutpūṭaka-jāta (no v.l. in Lefm., but Calc. and Weller's ms. sampūṭaka) evam eva śīra āmlānam abhūti sāmplānam samutpūṭaka-jātam (no v.l.; supported here by Calc. and Weller's ms.); corresp. Mv II.126.4, 5 (say-yathāpi ...) tiktālābu haritacchinnaṃ āmlātam bhavati sāmplātam sampūṭajātam evam eva śīrakapālam abhūti āmlātam sāmplātam sampūṭajātam, repeated 127.8-9; 128.13-14; 129.16-17, sometimes spelled sampūṭaka, and mss. often 'pūṭa, 'fā; but mg. is not certain; Tib. on LV (both times) rtsub rtsub por hgyur ro (gyur to), *becomes (became) very rough*; the Pali parallel, MN I.80.22-23 (also 246.1-2), has ... tittakālābu āmacacchinno vātātapena sampūṭito hoti sāmplāto ... me śīśacchavi sampūṭitā hoti ...; comm. II.50.17 so hi vātātapena sampūṭatī (v.l. samphusati) ceva milāyati ca, with a reading different from the text; (3) dual, in comp. with preceding kapāṭa, the two leaves or panels of a door or gate as forming, when opened, the two sides of a container ('box' or double 'bowl', as it were): (yathāpi ... mahānagaradvāreṣu) mahākapāṭa-sampūṭāv argalavimuktāu praviśāryate (mss.) SP 249.2, *as in a great city gate the half-boxes (or bowls, hemispheres, possibly as being slightly concave?) formed of the two great panels, when the bolt is removed, are moved apart*.

sāmpūṭita, denom. pple. (to sāmpūṭa q.v.; perh. cf. Pali sampūṭita, cited ibidem), *made into the shape of*

(a hollow bowl, i. e.) an añjali: hastau 'tau nityau Mmk 484.2 (vs; in description of a mudrā).

sāmpuraskaroti (= Pali sampurekkharoti, Skt. puras-k^o), (1) *attends*: bhikṣugana-'kṛtaḥ Mv I.66.19 (vs); (Bhagavān ... saptabhiḥ ca nikāyaliḥ) 'kṛto Divy 159.16 (prose); (Bhagavantam) 'kṛtya MSV I.257.7; (2) *displays, employs, manifests*: karuṇām 'kṛtya (ger.) Bbh 16.24; sattvānukampām eva 'kṛtya 198.4 (both prose).

sāmpuspita, adj., quasi-ppp. of denom. (= Pali sampupphita; Skt. puspita), *in full bloom*: LV 82.17 (of a tree, -nānāpuspa-sam^o; prose); 92.1 and 97.13 (vs, of trees); 133.3 (of a summer month); Mv II.191.17 (trees) and 203.10 (both vs); Divy 312.3 (prose, of trees); so also Av I.179.3; 225.9; 307.10; of a pond, RP 40.17 (prose); fig., of Bodhisattva's minds, (bodhisattvāḥ ...) puspabhūtā bhavanti arvabuddhaguna-'ta-cittatayā Gv 388.3.

Sāmpūjita, n. of a former Buddha: LV 5.15 = Tib. yaḥ dag mchod; follows Jitaśatru, q.v. (in Mv Supūjita in the corresponding place).

Sāmpūrṇa, (1) = Pūrṇa 1, n. of a disciple of Śākyamuni: Av I.2.2 (here ms. Sa-p^o); 3.1; (2) n. of a Buddha (possibly = Pūrṇa 5): Mmk 499.23 (vs).

Sāmpūrṇasārvakṛā, n. of a queen: Gv 269.9.

sāmpṛakampana (nt.; Skt. sam-pṛa-kamp- with -ana), *shaking, making to quake*: sarvalokadhātu-'nam bhavati Dbh 83.14; sarvabuddhakṣetra-'na-samkṣobhaṇa-Gv 246.26.

sāmpṛakaroti, *treats well, deals well with, or, honors, pays respect to* (acc.; Pali pakurute = sevati, object rājānam, Sn. comm. 169.15): (na ... vyāpādo na ca vighrahaḥ) anyonyam sāmpṛakurvanti maitracittā sthītās tadā LV 280.6 (vs).

sāmpṛakāśaka, adj. or subst. m. (to Skt. sāmpṛakāśayati plus -aka; the Skt. caus. verb is recorded only once in BR but may be commoner, cf. Skt. 'kāśana; it is common in BHS, e. g. Mvy 2780; 6376; Mv III.64.3; 357.14; 378.16; LV 254.17 'śyante, pass., etc.; the entire sept is unrecorded in MIndic; *making (one who makes) manifest, declaring*: -dharma-'kāḥ SP 29.12; 'kāḥ LV 179.11. See next.

sāmpṛakāśana-tā and 'śanā (= Skt. 'śana, nt.; cf. prec.), *exposition, manifestation, declaration, setting forth*: dharmaparyāyasya 'śanatāyai SP 270.11; 271.1; prāṇīdhanāpāramitā-'śanatāyā Gv 153.8; -gunavarna-'śanatāyā LV 430.12; prabhāva-'śanā Bbh 298.7; hīnayaṇa-'śanā KP 11.4; all prose.

sāmpṛakirati (cf. ppp. Skt. a-sāmpṛakīrṇa, AMg. sampalīrṇa; otherwise unrecorded; cf. Skt. prakīrati), *scatters*: puspāni devā 're (aor.) tadā Mv III.94.20 (vs), repeated ff.

-**sāmpṛakṣālaka**, adj. or n. ag., or n. act. (cf. Skt. 'kṣāla and AMg. sampakkhālaga, in a different sense), *washing (and then eating)*: LV 248.20, see s.v. kāpotaka; Tib. bkruṣ te za ba, *eating after having washed*.

sāmpṛakhyāna, nt. (cf. Skt. prakhyāna; see also a-sam^o), *clarity; clarification* (in intellectual sense): Mvy 2671 = Tib. śin tu (very much) gsal ba (to be bright, clear, evident, lucid); or śin tu dran pa (clear consciousness, mindfulness; smar-); Bbh 384.9 (nīrmāṇe pariṇāme) sāmpṛakhyāne (clarification) sarvālabaneṣu yā vaśavartitā, iyam ucyate sarvākārā ālambanaparīśuddhiḥ. In AbhidhK. (La Vallée-Poussin VII.91, n. 2) = asaṃmoṣa, q.v.

sāmpṛagarjati, *roars loudly*; only after corresp. forms of (Skt.) garjati and pragarjati (subject being world-systems, lokadhātu, on solemn occasions): agarjati pragarjati sāmpṛagarjati LV 352.4; 'jitaḥ Samādhi 19.6; Mvy 3018.

sāmpṛaggraha (m. ? = Pali sampaggāha, glossed ukkhipanattāna cittaṃ sampagganhattāni, Athasālini 372, cited note on Śikṣ 277.9), *exaltation* (so Tib., cited in Śikṣ as gzeṅs mtho ba): mahāvīryārambhavikrameṇa kāyacitta-

*ham janayan (Śikṣ samjanayamānaḥ) Gv 467.4, cited Śikṣ 277.9.

sampraghuṣṭa, ppp. (Skt. pra-gh°; cf. Pali sampagghosa), (1) *sounded*, of mus. instruments: tūryasahasraṃ *taṃ Mv 11.308.14 (vs; v.l. praghūṣṭa; metr. obscure); (2) *made resonant*: (jeṣṭha-māse . . .) -śukasārika-ṭe LV 133.4 (vs); (3) *besung, praised*: bhuvī divī ca °to jīnu . . . LV 225.2 (vs).

sampracalati (cf. Skt. pra-cal-), (1) ppp., in (-samgitti)-sampracalite (sc. mahāvīmāne), *stirred*, i. e. *made resonant* with song: LV 10.22 (Tib. glu dbyaṅs, = samgitti, len pa, *received, taken*); (2) otherwise noted only after corresp. forms of calati and pracalati, in same or similar passages to those of **sampragharjati**, q.v. (subject lokadhātu or prthivi), *shakes, quakes*: *lati Divy 158.8; *litaḥ, *lita, ppp., Mvy 3006; Samādh 19.6; Divy 250.22. In Mmk 74.6 sampracalitāḥ, ep. of certain mantras, is corrupt; read samaya- with some form of calita, as proved by Tib., cited Lalou Iconographie, 96.2, as dam chig (read dam tshig) gyos pa rñams kyi las (cf. samayaḥ Mvy 1438 = Tib. snags kyi skabs su dam tshig, perh. *conventional regulation in regard to the occasion of a mantra*). The prec. epithet in Mmk, printed samayagastāḥ, is prob. to be read samayāgra-(sthāḥ?); Tib., l. c., dam chig (read tshig; = samaya) ñams pa (*height*).

sampracitrati (cf. Skt. citrayati, also sam-citr°, Schmidt, Nachträge), *makes of variegated or nondescript color*: paṭam val °yet Laṅk 363.10 (vs), for monks' robes.

sampracchanna, adj.-ppp. (cf. Skt. pracchanna), *completely, properly clad*: (bhikṣuṃś ca samprāvṛtān) °nnān Divy 335.4.

sampracchedana, adj. or n. act. (to Skt. sam-prachid- plus -ana), *splitting, piercing*: (jñānam . . .) sarva-āvaraṇa-°naṃ Gv 56.2 (vs).

samprajanya, nt. (see also a-saṃ°; back-formation from MIndic, = Pali sampajāṇa, for *samprajānya from *jāna, q.v.), *consciousness, intelligence, mindfulness, clear-headedness, circumspection*; usually associated or compounded with its near-synonym smṛti (as in Pali with sati): described Śikṣ 120.11 ff. (following a description of smṛti 7 ff.); cpd. smṛti-saṃ° Śikṣ 120.5; 123.15; 190.14; 271.10; Bbh 139.22; Gv 410.3; closely associated with smṛti, Dharmas 119; Śikṣ 356.9; in Divy 654.27 and 655.3 read smṛtyā samprajānyenā 'pramādato yogaḥ karaṇyāḥ (text has 'janyetāpra°); not associated with smṛti, Gv 333.1 paramasamprajānyacārīṇi.

samprajāna, adj.-pres. pple. (thematization of Skt. °jānant), *conscious, mindful, thoughtful*; for instances see § 18.53 ff. Often follows smṛta, q.v. for a few exx.; so Pali sata sampajāna. Also samprajāna-(or °nan-)mṛṣāvādaḥ Mvy 9266 etc. (§ 18.53), *a deliberate lie*, = Pali sampajāna-muṣāvāda.

samprajñā (to Skt. sam-pra-jñāti; cf. prec.), *knwledge, intelligence*: su-°jñā-susamāhitaḥ LV 181.15 (prose; all mss.), *well intent on good intelligence*.

samprajvālana (nt.; to Skt. °jvālayati plus -ana), *a causing to shine forth*: (mahā-dharmolkā-°naṃ (sc. kartum) SP 16.12 (prose).

sampratākṣṇoti, see samparitākṣṇoti.

sampratādāna, nt. (cf. Skt. pratādayati; no *sampra-t° recorded), *beating (of a drum)*: yac ca . . . dharmabheri-°naṃ AsP 137.2 (prose).

sampratigraha (m.f. = Pali sampatiggaha, in Khud.p. comm. 100.2 vacana-saṃ°, *acceptance of something said*; wrongly defined PTSD), *acceptance*: vṛti-sampratigrahāpadesena Jm 37.24, *under pretext of acceptance (of the proffered boon) on the part of one (viz. himself) who had undertaken a vow*. (Speyer, Transl. 52 n. 2, follows Kern in emending vṛti to vṛti, *boon*, = vara; but vṛti is known only in Skt. Lex. and seems unlikely to have been used in this prose passage; I see no difficulty in

vṛti-; pw 7.381 gute Aufnahme, Vorliebe für Jmd, not happily.) Cf. next.

sampratigrāhin, adj. or n. ag. (to Skt. sam-pratigrah- with -in; cf. prec.), *accepting, one who accepts*: taṃ nūnam agrasattyo hy agrāhuti-°hi LV 316.8 (vs), prob. *therefore surely the Supreme Being is accepting the supreme offering*. So Lefm. implies, by printing °huti-saṃ° as one word. In JAOS 57.22 I took the form as an aor. of °grāhayati (which is not recorded), in the mg. of °grhñāti; this still seems to me possible, but I now prefer the interpretation given above.

sampraticchādāna (nt.; cf. Skt. prati-cchādayati), *complete covering or shading*, as with a parasol (dharma-cchatra, line 24): cittanagara-°na-prayuktena te . . . bhavitaṃ Gv 430.23.

samprati-jāta, adj. (= Pali sampati°, *just (now) born*): Mv 1.220.9 = 11.22.10 (vs; °to Sugato); 1.220.18, 19 = 11.23.3, 4 (vss); 1.221.3, 4, 5 and 11.23.8, 10; 25.11 (prose); 1.224.6 = 11.27.6 (vs).

sampratipūrṇa, adj.-ppp. (cf. Skt. pratipūrṇa), *completely filled (with, in comp.)*: -bodhipakṣadharmā-°ṇa-LV 9.5 (prose; no v.l.).

sampratimānayaṭi (cf. Skt. pratimān°, and BHS id.), prob. *presents, bestows*, like pratimānayaṭi, q.v.; with acc. of person and instr. of thing bestowed: (ātmānam cānena dharmasravaṇena) dharmāmṛtarasena samtarpayiṣyāmi °mānayaṣyāmi sampraharṣayaṣyāmi Suv 122.1, similarly 4; Tib. yaṅ dag par rim gro bgyi (*honor*), also *present, make offerings*, esp. to gods, saints, and priests).

sampratīlabhate (cf. Skt. pratī-l°, *attains*: sukhaṃ °te AsP 505.19 (prose).

? **samprativigacchati**, ppp. °gata (= *prativig°*, q.v.), (is) *scattered, dispersed, gone*: (yo °sau) rūpayauvanamadaḥ sam°taḥ Av 11.25.10, ms.; Speyer em. sa prati°, with 1.163.12, perh. rightly.

samprativedhaka, f. °kī, °ikā, °ikī (to Pali sampativijjhati plus -aka, cf. Pali °vedha), *penetrating*; only in caturāryasatya-sampra°, catur°, ep. of dharmadeśanā: °aki Divy 48.13; 52.23; 71.24; 75.24; 166.14; 310.27; °ikā Divy 199.2; 554.19; °ikī Divy 128.22 (v.l. °akti); 198.4; 462.10; 463.19; 580.12 (here satya is accidentally omitted in text); 617.3; Av 1.64.13; 80.2, etc. (only this form seems to be noted in Av); MSV 1.54.3 (catur°), etc.

sampraticchaka, adj. or n. ag. (to next plus -aka) = **sampratyeṣaka**, q.v.: -dharmamegha-°kā(h) Gv 150.25.

sampraticchati, °te (= Pali sampati°, cf. Skt. prati°; see also sampratyeṣaka, °tyeṣaṇa, °tyeṣṭavya), *receives*: °cchā (imperf.) LV 92.13 (vs); puṣpavarṣāṇi °cchanto Mv 11.152.10; sarvabodhisattva-°cchita-(ppp.)-jñānaḥ Mvy 366; °cchati Bbh 146.7; -dharmacakrāṇi °cchamānān Gv 534.13.

sampraticchana (nt.), °natā (Pali sampatīcchana; to prec. plus -ana-tā), *receipt, acceptance*: -dharmacakra-°cchanātprtatāyai Gv 183.2; (-dharmamegha-°na-samjñi 209.12; (-dharmamegha-°natāyai 69.18; (id.)-natāsu 98.20; buddhadharma-°natāyai 189.26; etc.

sampratyayita, adj. (denom. pple. to Skt. sampratyaya; cf. Skt. pratyayita), *trusted, reliable*: °tasya vāntikāc chṛṇoti Bbh 13.25, *or hears from a trustworthy person*.

sampratyavekṣaṇa-tā (cf. pratyave°), *complete understanding, intellectual mastery*: dharmā-°natāyai samvartate LV 35.10 (prose).

sampratyeṣaka, adj. or n. ag. (to sampraticchati, Skt. *sam-prati-ṣ-, plus -aka; cf. next two), *receiving, recipient*: -jñānāvavāda-°kaṃ (cittam bodhisattvānām) Dbh 11.23; tathāgatādhiṣṭhāna-°kaḥ (bodhisattvaḥ) 80.22; -dharmamegha-°kānām bodhisattvānām Gv 149.16.

sampratyeṣaṇa (nt.; as prec., q.v., with -ana), *reception*: tathāgatādhiṣṭhāna-°ṇa-taḥ ca Dbh 42.15; sarvameghavāri-°nātpṛtitaḥ ca 97.12; -dharmamegha-°ṇāya

Gv 175.18; vimaladharmacakra-°na-samdhāraṇa-kuśalā-nām 261.18.

sampratyestavya (gdve. to **sampratīcchati**, q.v.), to be received: Gv 460.5 (see s.v. **abhisambhinnā**).

sampradarsana (nt.; to Skt. °darśayati plus -ana), the making known, revealing, exhibiting: sarvasattvaḥsema-gati-°na-prayoga (Bhvr.) Gv 304.18.

sampradālayati, °leti (= Pali sampadāleti), splits, cuts (off): (goghātako...) gāvīye śīrṣakapālam dāleya °leya (opt.) Mv II.125.4; śāstreṇa aṅgam-aṅgāni chindetsuḥ °letsuḥ III.258.15; °dālya (ger.)... kṣam Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 159, last line.

(? **sampranadahe**, LV 338.19, vs, seemingly 1 sg. fut. of Skt. sampranadati, but text very uncertain: § 31.20.)

samprapīta, ppp. (to *sam-pra-pibati), eagerly drunk, i. e. (fig.) feasted upon, with the eyes: padmānana-śrīśata-°tam... vaktram Divy 430.3 (vs).

samprapūra, adj. (= **prapūra**, q.v.), full: aṅgāra-karṣu yatha °pūrā (so read) Mv II.327.3 (vs); in 331.4 (vs) Senart aṅgārakarṣu paramā prapūrā, but the corrupt mss. may intend para(?) samprapūrā; tehl bhavayā saha (so with mss. m.c. for **sahā**, q.v.) °pūrā 380.18 (vs); (rājadhānīm, by em. ...) nara-°pūrām 389.16 (vs), full of men.

-**samprabha**, lfc. Bhvr. for samprabhā (root noun to Skt. sam-pra-bhā, appear), appearance: padma-patṭrām-śu °bham... yogi... prapaśyate Lañk 310.5 (vs), something that has the appearance of...

samprabhaṇati (to Skt. bhaṇati; unrecorded), sounds (trans., musical instruments; as if caus., lit. makes to speak forth): (yadā pramadaratana...) turiyā... °bhaṇiṣu (aor.) LV 167.10 (vs); here could be m.c. for °bhaṇiṣu, as if to °bhaṇayati. But cf. next.

samprabhaṇita, and °bhaṇita (nt.; orig. ppp. of prec.), sound, resonance: pañcāpsaraḥsahasraṇi divya-tūryasamgīti-°bhaṇitena bodhisattva-mātaram upasamkramya LV 96.15 (prose); tūryasamgīti-°bhaṇitena mahatā gītavādītena 204.1 (prose; here could be adj. with °vādītena); tūryasahasra-°bhaṇite (so most mss.; read as one word, loc. abs., in view of the sound of...) pramadavaragane (and in view of the crowd of lovely hours) LV 326.20 (vs); (koṭīṣaṭam devaputrāṇām tūryatādāvacara)-samgīti-°bhaṇitenāvasthitaṁ abhūt SP 405.6 (prose); -samgīti-°bhaṇita-dharmasvabhāvopasamhītaṇi Gv 88.14 (prose); tāsām madhyagataḥ Puyarāsmi rājakuṃārāḥ samgīti-°bhaṇitena RP 41.21 (prose), and Prince P. moved in their midst to the sound of...; (catvāro mahārājāḥ...) tūryatādāvacarasamgīti-°bhaṇitena (Lefm. °bhaṇitena)... pātrāṇi parighrya LV 383.19 (prose). Both °bha and °bhā seem well attested; the mg. must be the same.

samprabhāṣaṇa (nt.; to Skt. °bhāṣate plus -ana), act of proclaiming: sarvasūtrānta-°na- Gv 222.9.

samprabhāṣati (= Pali sampabhāṣati), shines: Mv I.10.2 = III.454.18 ekaiko (°ka) yojanaśaṭam ābhāye (I.10.2 corruptly ādāye) samprabhāṣati (see s.v. ādāye).

samprabhīta, see a-sam°.

sampramathana, m. (*sam-pra-math-, cf. Pali sam-pamathita, plus -ana), crusher: mātā Mārābala-°nasya (sc. bodhisattvasya; so Senart em., mss. mālāvara) Mv I.149.9 (vs); kāyakali-°no nāma samādhiḥ Mvy 621.

sampramārjayati (Skt. only in mg. washes, but pramārj- in this mg. also), strokes: śīrṣam °yanti sma Dbh 4.16 (prose).

sampramuñcana, adj. or n. act. (to Skt. °muñcati plus -ana; cf. **pramuñcana**), sending forth: (anantarucra-puṣpa)-sumerumegha-°na-varṇa Gv 348.21.

sampramuditā, adj.-ppp. (cf. Pali sampamodita), delighted: yadvac cāpsaragaṇāś ca °tā snigdham rutam kurvate LV 283.5 (vs).

sampramuṣyate (pass. to sam-pra-muṣ-, otherwise

not recorded as verb; cf. a-sampramuṣita), is taken away or is lost: Bbh 322.25 tad (sc. jñānam) api cā °syai 'kadā sampramuṣyate; sampramoṣa-dharmo ca bhavati. [BR cite citta-sampramuṣita from Mvy; the ref. is doubtless to cittāsampra° Mvy 803, see a-sampra°.]

sampramoṣa(ṇa), see a-sam°.

sampraraṇati, resounds greatly, always after pra-raṇati, q.v. (same contexts): LV 318.21; 352.4; Dbh 98.32; Mvy 3015; Samādh 19.6.

samprarūḍha, ppp. (of *sam-pra-ruh-, unrecorded; = Skt. prarūḍha), overgrown, covered (with plants, comp.): haripaṭṭha-°dham Mv III.79.18 (vs). Cf. next.

sampraroḥa (see prec.), growth (of plants): vasanta-kāle... sambhūtasasyoṣadhi-°he Gv 408.1 (vs).

sampravaṇa-tā, see a-sam°.

sampravarnayate (cf. Pali ppp. sampavannita), describes: brahmacyam °yamānā Gv 86.3 (prose).

sampravartika, adj. (cf. Skt. °taka, °tin), furthering, promoting: sāvidyā kāraṇam teṣām cittānām °tikam Lañk 238.15 (vs).

sampravaraṇa (nt.?: to next plus -ana), the act of raining down: -kusumaugha-°ṇam (Bhvr., acc.) Gv 435.1; -suvarṇacūrṇa-°ṇa- 511.11 (both prose).

sampravaraṣati (cf. Skt. sampravṛṣṭa), rains down (trans.): °śi (aor.) divijaṁ kusumaṁ Mv I.146.9 = 203.10 = II.7.6 (vs).

sampravāti (= Pali sampā°, Skt. pravāti), blows fragrance: puṣpita vṛkṣā °vānti Mv III.98.7 (vs).

sampravādayati (= Skt. pravād°; cf. Ved. and Gr. sampravadati), makes to resound, sounds (trans.), esp. of musical instruments; only in pass. and ppp.: °vādyanti, pres. pass. (mus. instr.), Mv I.308.12; °vādyetsu(h), aor. pass., II.160.19 (rutāni); III.96.13; ppp. °dita, LV 85.16 (tūryāni °ditāni); 119.16 (nānātūrya-°dītena mārgena, way made resonant with...); Mv II.32.15 (°ditāni); so also Divy 357.16; 421.8; Sukh 77.2; Samādh 19.15 (tūrya-śātebhyaḥ... °ditebhyo); RP 40.21 (°ditasya); also used as noun, see next.

sampravādita, nt. (orig. ppp. of prec., q.v.), sound: prabodhayanti ye 'grasattva (acc.) tūrya-°taiḥ LV 170.5 (vs); sārḍham... nānātūryasamgīti-°tena 217.17 (prose); divyasamgīti-°tena 274.9; 366.14 (tathāgatasya pūjām kṛtvā); -samgīti-°taiḥ pūjā karaṇīyā SP 232.3 (prose); śṛṇvantu te dundubhi-°tam Suv 23.13 (vs).

sampravāraṇa, nt. (to next plus -ana), presentation: (dharma-dānena) sarvasattva-saṃtarpaṇam dharmadāna-°raṇam AsP 137.4.

sampravārayati (= Pali sampavāreti; cf. pravā-rayati), presents, entertains, with food: khādanīyaṁ bho-janiyaṁ dattvā 'ritā(h) Mv II.423.4, giving hard and soft food (to them) they were entertained; otherwise noted only after parallel form of saṃtarpayati, which is preceded (in Divy and Av regularly by svahastam, and everywhere) by khādanīya-°yena)-bhojanīyena, or with addition of āśvādānīyena; so (khādanīyabhojanīy)āśvādānīyena saṃtar-payaṁ sampravārya LV 58.6; saṃtarpayitvā sampravā-rayitvā Mv I.38.8; III.405.5; saṃtarpayati °vārayati (°vāreti) Mv III.142.3, 14; Divy 65.6; 178.1; saṃtarpayet °vārayet Mv I.325.11; saṃtarpayi °vārayi (aor.) III.257.10; saṃtarpya °vārya Divy 53.14; 65.8; Av I.64.11; saṃtar-pitasya °vāritasya Śikṣ 208.2.

sampravutta, ppp. (semi-MIndic for Skt. samprokta; see pravuccati), declared, said: both edd. SP 129.10, 12 (vss); KN state that all Nep. mss. read sampravṛtta, which could be defended as a hyper-Sktism, but Kashgar rec. pravuccate (in 10 corruptly pramuc°); the mg. is confirmed by 129.14 and 130.4, close parallels, which read pravuccati (°te) or °cya°.

? **sampravṛtta**, see prec.

sampravedhati (= Pali sampā°; see s.v. vedhati; also sampravadyadhati), trembles, shakes extremely; usually

after vedh° and pravedh°: LV 352.2; 411.1; Mv iii.256.7; 334.2; 341.5; Mvy 3009; Divy 250.23; 479.12; SP 6.1; 21.2; Samādh 19.6; Dbh 98.31.

sampraveśana (nt.; to Skt. sampraveśayati plus -ana), *the causing to enter*: tatrasthaḥ pālayan sattvān triyāna-nāḥ Dbh.g. 54(80).18.

sampravayadhāti = **sampravedhāti**; see s.v. vya-dhāti, where citations (Divy only) are given.

samprasāmsā (cf. Skt. praśamsā), *laudation*: °sām abhyudrayanti Sukh 48.14 (prose).

samprasāmana (cf. Skt. samprasānta), *quieting, pacification, alleviation*: sarvanirodhavirodha-°no (q.v.) Mvy 606.

samprasādhayati, *cleans up (thoroughly)*: hastapādau °dhyā (ger.) MSV ii.129.17.

samprasava (m. ? to Skt. sam-pra-sū-, cf. prasava), *birth*: °va-vikurvitaḥ sarvabodhisattvagūṣa ca ... śrūyate sma Gv 374.21 (1 prose; cf. janma-vikurvitaṇi line 20-21).

samprasuptaka (= Skt. °supta), *sound asleep*: sarvanārigaṇi (loc.) °ke LV 236.1 (vs); -ka may be m.c.

sampraskandati (= Pali sampakkhandati, with loc. sotāpattiphalo vā ... arahatte vā °dati Miln. 35.27-29), *lit. leaps towards or into (a religious state), plunges into or strives towards, aspires to*: bodhisattvasya nirvāṇasādhama śrūtva nirvāṇasmṛim eva manam praside tiṣṭhe °nde (aor.) Mv ii.157.13.

samprasthāna, nt. (to Skt. sam-pra-sthā- plus -ana; unrecorded, except in Wilson's Dict.), *the settling out (for), starting (towards; comp.)*: bodhisattvasya ... prathamam sarvajñatācittādhyāśaya-°nam pūrvamgamam bhavati Gv 504.16.

sampraharsaka, adj. (to Skt. °harṣayati plus -aka; Pali sampahamsana), *delighting, rejoicing (trans.)*, assoc. with **samādāpaka**, **samuttejaka**, qq.v.: LV 436.2; SP 200.5.

sampraharsaṇa, nt., °nā, f. (Skt. only °na as adj., *geschlechtlich erregend*, pw; cf. Pali sampahamsana; to Skt. sam-pra-hṛṣ-, chiefly to caus. °harṣayati in mg.), *causing joy, or a thing that causes joy*: °nam Mvy 6831; °nāya Bbh 30.16, see s.v. **samātta**, *to cause them to delight* (in, loc.); kecit °nena paripākam gacchanti Gv 541.7, *by something that causes joy*; (kāvyānāṭakakhyāna)-gāndharvethāsa-°nāni Dbh 45.24, *things that cause joy, such as ...*; sarvasattva-°na-balaṃ Gv 246.26, *power of delighting all creatures*; fem., dānapati-°nāyam Jm 40.20, *in dealing with the joy (or causing of joy?) of generous givers*.

? **samprahārya**-(jāta), in Karmav 87.12 nityam °jāto bhavati, one of the ten advantages derived from a gift of a bell (ghaṇṭāpradāna); Lévi, *on est toujours prêt au ballement* (?); but his note cites Tib. rab tu dgaḥ bar ḥgyur ba, implying sampraharsa-jāto, *characterized by joy*, which is prob. the true reading; text hardly interpretable.

samprāpaka, adj. (to caus. of Skt. sam-prā-āp-; = Pali sampāpaka), *causing to reach or attain* (this and related words, see next two items, seem to be always caus. in force in BHS and Pali): saddharmam ... nirvāṇa-°kam LV 294.5 (vs); kalyāṇa-°kasya Suv 92.7 (prose).

samprāpaṇa (nt.) and °na-tā (see prec.; contrary to PTSD, Pali sampāpaṇa is caus. in Miln. 355.1 and 356.3), *the causing to reach or attain*: (-para)-sattva-°na-kaṣālyatvād LV 432.13 (prose); ekarutāt sarvaruta-°na-svara(h) (Bhvr.; Lefm. °na- with all mss. for °na) 435.17; °na- Mvy 785; -sarvajagat-°natayā Gv 431.1, cited Śikṣ 123.8, *by causing all the world to attain ...*; -ratnadvipa-°natāyā Gv 143.23, and °natayā 463.19.

samprāpayitar, m. (see prec. two), *one who causes to attain* (with loc.): °taraḥ sarvabuddhapādāmūleṣu Gv 463.5.

samprāvṛta, adj., ppp. (= Pali sampāṛuta; Skt. prāvṛta), *completely clothed*: bhikṣumś ca °tān Divy 335.3; mss. sa-prā°, note suggests su-prā° with 336.5, but the foll.

sampracchannān (q.v.) supports sam° (336.5 supracchannān).

samprekṣaṇa (nt.), °nā (to Skt. sam-pra-ikṣ- plus -ana), *the act of seeing, looking (upon), viewing*: °nena LV 309.4 (vs) °na- 432.5 and 6 (prose); cakṣuḥ °nām api na kṛtvān Avi.16.5 (prose), *didn't even give a look with the eyes*.

-samppremaka (cf. Skt. samprīya and preman), *a close friend*: implied by instr. sg. fem. adv. yathā-mikayā MPS 13.8 (see s.v. **samlaptaka**, **samstutaka**), *according as (you love) ...*

sampreṣate (Intending °khate? § 2.26, for °kṣate), *looks*: LV 206.2; Tib. bñas nas, *looking*.

sampreṣayati (like preṣayati, q.v.), with cittaṃ, *directs the thought (with loc., towards)*: nirvāṇe ca cittaṃ °yati sma LV 180.10 (prose).

sambara, [(1) in kāya-, vāk-, manāḥ-s° Samādh p. 4 line 23, read **samvara**, q.v.]; (2) n. of a deity (cf. Skt. Sambara, n. of a demon?), associated (perh. identical?) with Heruka: Sādh 490.1 etc. See also s.v. **samvara** 4, 5. **Sambara-tantra** (to prec., 2), n. of a work: Sādh 496.3.

sambala, nt., a high number: Mvy 7902 = Tib. dpag ḥbyam(s); cited from Gv, which (correctly) reads **samula**, m., q.v.

sambahula, adj., pl. only (= Pali id.), *many*; common in most texts, in prose as well as vss: SP 310.13; LV 4.13; 6.13; 160.3; 284.12; 379.19; Mv i.35.3, 8; 55.6, 10; 317.12; ii.31.9; 109.12; 257.8; 287.4; iii.323.5; Mvy 6267; 8362; Divy 91.13, 15; 93.3; 199.22; 351.3; 475.25; Jm 98.10; 203.15; Av i.73.1; 163.7; 346.10; Kv 1.6; Bbh 232.8; Sukh 2.14; Vaj 19.5, 11.

sambādha (in Skt., see pw 7 with App. and Schmidt, Nachträge, said to be limited to the female privities; in Pali those of both sexes, and so Tib. ḥdoms, mdoms), *the privities*: °dha-pradeśa Mvy 9329 = Tib. mdoms.

sambuddha, m. (= Pali id.; as if ppp. to **sambudhyate**, which however is rare in this mg.; prob. actually an intensive to Buddha, cf. **sambodhisattva**, **sambahula** etc.), *a perfectly enlightened one, a Buddha*: Mv i.77.9, 12; Suv 4.11; 11.8; 101.11 (all these vss); RP 47.19 (°dhō bhagavān, prose).

sambuddhi (= Pali id.; cf. prec. and next), *enlightenment*: anuttarāyām (so mss.) samyak-sambuddhāya, or °yā, mss., Mv i.40.6; loc.; see § 10.142.

sambudhyate (in this specialized sense not recorded, even for Pali sambujjhati), *becomes perfectly enlightened, becomes a (sam)buddha*, q.v.: °dhyante kṛte yuge Lañk 365.10 (vs).

sambodhaka (?) Śikṣ 35.4, or °dhana, Gv 462.20, adj. or n. ag. (to Skt. sambodhayati; °dhana, *awakening*, once in Skt., AMg. sambohaṇa), *one who makes aware, notifies, warns*: °dhanāni kalyāṇamitrāṇy akarapīyānām Gv, cited Śikṣ as samcodakāḥ (mss., text em. sambo°) °mitrā akara°.

sambodhi (m. or f.; cf. prec. and foll. items; = Pali id.), *perfect enlightenment*: yāvāt parama-°dhi-prāpto (so with mss.) Mv i.45.1 (prose), *until he attained ...*; tathā-gato ... pūrve (em.) °dhīm anabhisambuddho Mv ii.136.14 (prose) and fl., *when he had not yet attained ...*; °dhi-mārga RP 15.6 (vs); °dhi-prāptasya LV 35.9 (prose).

sambodhisattva (Intens. to bodhi°; cf. prec. items), *one destined for supreme enlightenment, a Bodhisattva*; recorded only in vss: Mv i.92.10; LV 296.22; 297.8; 331.10; 343.8; Suv 41.10; Dbh.g. 14(350).14; Śikṣ 99.5 (to be kept with mss.; ed. em. sa bo°).

sambodhyaṅga, nt., = **bodhyaṅga**, q.v.
sambhakṣaṇa (nt.), *eating, devouring*: Gv 263.26 nānātiragyonyupapannānām sattvānām anyonyasambhakṣaṇa-bhaya-vinivartanātāyā; apparently *eating in common, feasting*, in cpd. ābhakṣaṇa-sam°, see s.v. ābhakṣaṇa.

Sambharāja (v.l. Sumbha°), n. of one of the ten krodha: Dharmas 11.

sambhāvaka, adj. or n. ag., m.c. for sambhāvaka (to Skt. sambhāvayati plus -aka), causing (one who causes) to come into being: bhavate avidya nāpi sambhāvako 'sya kaścīd (mss.) LV 419.18 (vs), ignorance comes to be, and there is no one who is its producer; Tib. ḥbyuñ byed.

Sambhāvagiri, n. of a Buddha: Gv 258.26 (vs).

Sambhāvā, n. of the world (lokadhātu) of the former Buddha Mahābhijñānābhībhū: SP 156.4.

sambhāra, m., equipment (as in Skt.); technically, sc. bodhi-sam° (cf. next, and in Pali Jāt. i.1 vs 5 anante bodhisambhāre, not named), or 'ro bodhisattvānām Sūtrā. xviii.38, equipment for (those destined for) enlightenment; consists of two things, puṇya and jñāna, acc. to Sūtrā., Dharmas 117, and AbhidhK. LaV-P. vii.80-81; in LV 35.12 ff. four are named, each being a dharmalokamukha, viz. the above two plus śamatha and vidarśanā. See next.

[**sambhāraṇa** (nt.) = prec., q.v.: bodhisambhāraṇam (acc.) darsako Gv 528.15 (not named), one who reveals the...; but read with 2d ed. °sambhāraṇam, gen. pl. of prec.]

sambhārikā (v.l. °ṭkā), a kind of musical instrument: °kāṃ (acc. sg.) Mv ii.159.5.

sambhāṣaṇa-tā, lit. state of conversation, in: tiryāṇa yoniṣu rutāni yāni anyonyasambhāṣaṇatām karonti SP 358.13 (vs), the sounds which (creatures) in animal-existences make as mutual conversation. Ed. says, 'read (°ṇa)-taḥ or -to, abl.', which seems unnecessary; apposition.

sambhinatti (Kashgar rec. sambhindati), joins, associates with, comes to: tathāgato ... asmān upekṣate (neglects us) na sambhinatti (does not deal with us; Tib. ma brtol) nācaṣṭe (and does not tell us; direct quotation of his words follows) SP 109.6 (prose). So essentially Burnouf, Kern, and BR; it is a strange use of sam-bhid, but I have been unable, despite much study, to find a more likely mg. The Tib. brtol is also not clear to me (said to mean penetrate; reach, arrive, be present).

sambhinna, adj., ppp. (= Pali id.; hardly in these mgs. in Skt.), mixed in sense of confused, see foll. items; a-sambhinna, (1) unmixed, unadulterated, pure: Gv 38.14 (jñāna); 45.8-9 (prañidhāna, jñāna, sattvasaṃgrahaprayoga); SP 473.8 (tathatā, unadulterated truth); (2) indistinguishable from, identical with (instr.): sarvabuddhair asambhinnaṃ sarvatathāgatāir (dharmacakram) LV 423.14 (so Tib., omitting sarvabuddhair, de bzhiñ gsegs pa thams cad dan dbyer med pa).

sambhinna-pralāpa, m. (cf. prec.; in Pali corresp. to sampha-ppalāpa, the prior member of which is obscure), confused, senseless talk; defined Śiṅs. 74.1-2 (vss) pūrvottarābaddhapadam nīrarthakam asaṃgatam, abaddham ... proktam; occurs exclusively, or nearly so, as one of the ten akuśala karmapatha, q.v.; abaddha-pralāpa, q.v., used once instead; Mvy 1694 = Tib. tshig bkyl ba, or ḥag ḥkhyal ba, talking nonsense; Mv ii.99.9; Divy 302.8; Gv 155.17; Śiṅs 73.15; 172.1; Dbh 24.18; Bbh 168.16; 304.17; Karmav 79.10. See next.

sambhinna-pralāpika, and °pin, adj. (to prec. plus -ika, -in), talking confusedly, senselessly: °pika Divy 301.24; °pin Bbh 168.19; Gv 352.18.

sambhinna-vyañjana, nt., or °nā, adj. or subst. (= Pali sambhinna, Vin. ii.271.26; cf. sambhinna), a hermaphrodite of a special type, whose sex organs are not clearly either male or female: °nam Mvy 9514, °nā 8927, = Tib. gle (on 8927 also sle) gdams (also ḥdams, ḥthams) pa, cf. Das gle ḥdams ma (2) hermaphrodite (so Jap. on 9514; Chin. on 8927 a male without a penis); vyañjanam (of the woman candidate for initiation) pratyavekṣitavyam, mā avyañjanā ubhayavyañjanā sambhinna-°nā veti Bhik

11a.4; mā (sc. asi) °nā 16a.5 (In the formal questioning of the [initiate]).

sambhūṇati (= Pali id.; see abhi-sam°, gets, attains: read na sambhūṇanti Mv i.41.6 with v.l. (most mss. na bhuṇanti, Senart em. nābhisam°); (tṛṇāni na) °ṇanti i.328.2, repeated in 17 (where subject is bhikṣu, mss., misunderstood and em. by Senart); pakṣi pi kiṃnārāṇām gatim na °ṇanti ii.107.13-14, even birds do not attain...; on ii.130.9, 12, °ṇanti or abhisam°, see s.v. ettāvati; tam kuha nāma °ṇiṣyasi (mss. °ti) iii.264.14.

sambhūta (m.c. for Skt. °ṭta), originated etc.: LV 419.9; Gv 255.12; Śiṅs 347.8 (all vss).

[**sambhūva**, or acc. to Senart sambhū (acc. sg. °bhuvam), association, social relations: so Senart, with 2 mss., yogācārehi sārddham °vam kurvanti Mv i.120.9 (prose). The mg. is certain, and Skt. sambhava has it; so however have Skt. samstava and Pali samthava, and the 4 other mss. point rather in this direction, suggesting a reading *samstuvam. Prob. read samstavam.]

sambhūta, m. Mvy 7794; or nt. 7923 (cited from Gv); Gv 106.18; 134.2-3, a high number.

sambhedana (adj. or subst. ? to sam-bhid- plus -ana), confusion, mixture, contamination, or (adj.) confusing etc. (see sambhinna): asambhinna-pāramitēyam bhagavan sarvadharmāsambhedanatām (a-sam°) upādāya AsP 206.11.

sambhoga-kāya, m., 'enjoyment-body': Mvy 117. Contrasts with dharmak° and nirmāṇa-k°. See s.v. kāya, end. In Sūtrā. ix.60 and 61 sāmabhogyah (or, comm., °gikah) kāyah; comm. on 60 says, °giko yena paṣaṇamāṇḍaleṣu dharmasambhogam karoti; Lévi, passionnel. Not in AbhidhK. Index. See Mus, Barabudur (II) 648 ff. (corps communiel; or, 650, corps glorieux; Mus finds it, not named, in SP). Perhaps sambhogo Lañk 314.2 refers to this; cf. Suzuki, Studies, 145, and see niṣyanda-buddha.

sambhramaṇa (cf. Skt. sambhrama), excitement: MSV iv.247.20.

sammata, see ratna-sam°. (In Mv i.348.8 read with v.l. Mahāsammata, q.v.)

sammataka, adj., f. °ikā (Skt. sammata with -ka, prob. specifying), (one that has been) agreed upon: MSV i.235.5 (kalpika-śālā... °tikā (sc. by the community of monks). The context is that of Pali Vin. i.240.3, where this word in acc. sg. is represented by sammutin (ti); cf. SBE 17.121 (the note 1 on p. 120 is wrong as to ussāvana, which = ussāpana; MSV i.235.4 ucchriyamāṇāntikā, whose confines [anta-ka] are being erected).

Sammataśāmi, n. of a former Buddha: Mv i.139.12.

sammantrita (nt.; orig. ppp. of Skt. sammantrayati), plan: (sa tvam) Śāriputra bodhisattva-°tritenā bodhisattvarahasyeneha mama pravacana upannaḥ; sa tvam Śāriputra bodhisattvādhiṣṭhānena tat paurvakam caryāprañidhānam bodhisattva-°tritām bodhisattvarahasyam na samanumarasi SP 64.12-14; the bodhisattva-plan and bodhisattva-mystery are connected, obviously, with the earlier caryā-prañidhāna, and like it are Śāriputra's own (in a former birth), not Śākyamuni's; Burnouf and Kern misunderstand.

[**sammarjitaka**, see samarji°.]

[**sammā-pariṇāmāye**, with Māndic sammā for Skt. samyak, is only Senart's em. at Mv i.211.7, and is quite surely wrong; see s.v. ṛtu-pariṇāma.]

sammāyati (as in Skt. Dhāṭup., 4th class pres. to sam-mā; not recorded otherwise), is equal to (instr.): gaṇikāvithiṇanena °ti (so one ms. correctly; Senart em. wrongly) Mv ii.173.12, it (the crowd) was equal (in number) to the people of the harlot's street. Perhaps merely pass. of sam-mā, with act. ending, lit. is equated; but māyet AsP 157.19 supports a māyati = Skt. māti, act.

sammijāna (nt.; to next with -ana), contraction, bending back (of members of the body): na ca °na-prasāra-

nam akaro LV 256.21, and he (the Bodhisattva, practising austerities) made no contraction or extension (of his members, presumably his arms, specifically).

saṃmiñjayati (= Pali °jati, also written saṃmiñjeti; connected with **un-miñj-**, **ni-miñj-**, and prec. and next; in mss. and edd. also written saṃmiñj-, but incorrectly, see below), *bends back, draws in, contracts*, parts of the body, esp. the arms; always assoc. with its opposite **prasārayati** (Skt.), *extends*: saṃmiñjitaṃ (vā) bāhū (In Mv oftener °tām ... bāhām) prasāraye(t, once °yeya) prasāritaṃ (vā, or ca) bāhū (the noun may be omitted; Mv oftener °tām ... bāhām) saṃmiñjaye(t) Mv I.55.1, 14; 56.8; III.425.15, 22; 450.16; Mmk 3.26; Divy 473.6; Waldschmidt, Kl. Skt. Texte 4, 65.20 (Śakraprasaṣūtra, acc. to p. 5, ms. saṃmiñcita, but text prints saṃmiñj°); 157.18 (Mahāsamāj.); (yato care yato tiṣṭhe yato āse yato āye, so Senart em.), yato saṃmiñjaye kāyaṃ yato kāyaṃ prasāraye Mv III.422.(16-)17 (so Senart, em., but prob. rightly), in a description of a bhikṣu, *whenever he draws in or extends* (any member of) *his body*. Leumann, Album Kern 393 f., adopts an earlier suggestion of Kern's and derives from sam-vrj-. He rightly distinguishes this verb from Pali sam-iñjati (Dhp. 81, na saṃiñjanti paṇḍitā), *is moved, is perturbed*; cf. BHS iñjate. But when Leumann states that this sam-iñjati, in its Pali mg., is also found in BHS, I fear that he was speaking carelessly. The only cases of sam-iñj- which I have noted are shown by association with forms of prasār- to be false readings for saṃmiñj-; such cases also occur in Pali (PTSD). The only 'confusion' shown by BHS in this sept consists in the erroneous writing of saṃmiñj- for saṃmiñj- (which Leumann also recognizes). Leumann's etym. seems to me at least more plausible than any other, including that of Lüders (s.v. **samarjana**). That double mm (or mm), not single m, is the only correct form is proved by un-miñj- and ni-miñj-, neither of which occurs in Pali; Leumann considers them (as he must according to his etymology) secondarily abstracted from saṃ-miñj-. I have found no trace of the sept elsewhere.

saṃmiñjita (also miswritten saṃmiñj°, (1) ppp. to prec., q.v.; (2) subst. (presumably nt.) = **saṃmiñjana**, *bending back, retraction*, of parts of the body, esp. the arms; always assoc. with its opposite **prasārita**, q.v.: (parvāhetukam) saṃmiñjita-(text saṃmiñj°)-prasārita-karma Bhb 97.21, *the action of retraction and extension is caused by the joints* (presumably refers to the arms); °te prasārite (along with other bodily movements), sc. saṃprajāna-cārī (so ms.) bhavati, Śiks 120.14, cited from 'Prajñāpāramitā', cf. very similar passage ŚsP 1429.1 containing °te prasārite; °ta-prasārita, with other bodily movements of monks or pratyekabuddhas, all described as prāsāḍika, *serene* (referring prob. especially to motions of the arms, but perhaps of other members too), Mv I.301.6; III.60.6; 182.13; similarly Śiks 215.9; LV 191.17; °tena prasāritena (in virtually the same formula) LV 240.3.

[**saṃmitaṃ**, error in Kv for **samitaṃ**, q.v.]

saṃmiti, f. (cf. Skt. sammita; to sam-mā; in this mg. recorded only in Pān. 4.4.135 saṃmitau, for which Kās. notes a var. samitau), *equality*: brahmalokaṃ tato yāti anyāṃ vā devasaṃmitim Mmk 140.22.

saṃmilāyati, and ppp. °lāta (see also **saṃmilāna**; to Skt. *sam-milā, unrecorded; Pali saṃmilāta), *withers* (Intrans.). °yetsuḥ (opt.) Mv II.178.8; °lāta II.126.4, 5, etc., as under āmilāta, q.v.

saṃmukha, adj., ep. of gāthā, only in Mv (replaced elsewhere by °kham, adv., but once like it assoc. with sārūpya, q.v.), (spoken) *face to face* (not *passend*, den *Umsünden angemessen*, pw 7.381, citing only passages with saṃmukham, adv.): bodhisattvaṃ ... saṃmukhābhīh sārūpyābhīh gāthābhīh abhīstave Mv II.266.1; °khābhīh gāthābhīh abhīstave III.345.17; with omission also of

the word gāthābhīh, bhagavantam °khābhīh adhyabhāṣe Mv I.174.2. Cf. °kha-vinaya, and °kham, °khā(t).

saṃmukham, adv. and postpos. (cf. prec.; used in Skt. in somewhat similar but, it seems, not quite identical ways), (1) adv., *in personal presence*, without dependent noun: replacing adj. **saṃmukha**, q.v., with gāthā, as in ābhīh sārūpyābhīh gāthābhīh °kham (note position, which is very exceptional but significant, proving that saṃmukham has no dependent) abhīstutya SP 162.8; bhagavantam °kham ābhīh gāthābhīh ... 161.4; 166.4, and similarly 166.12; 170.6; 172.15; LV 361.14; 362.19; 364.17; Mv III.343.14 (read with mss.); Sukh 7.9; Bhagavatā (In Av Ānandena) sārḍham °kham ... kathām vyatīkārya Divy 70.10; 619.1; Karmav 29.17; Av I.229.2; saṃmukham me bhadanta Bhagavato °ntikāc chrutam °kham udgrhītam Divy 206.28, *from the Lord in person I heard and received*; the position of saṃmukham in this Divy passage seems to prove that it is a pure adv., without dependent, also in bhagavato °ntikāc °kham śrutvā SP 69.7, and (with slight variations) 70.12; 100.2; 222.9; doubtless so interpret also śāstu saṃmukham śāṇam pāmsukūlam pratigrahe Mv III.54.15 (repetition 16), (Kāśyapa) *received from the Teacher* (prob. abl., śāstu) *face to face a robe ...*; (2) postpos. with gen., *in the presence of*: so prob. (cf. s.v. **saṃmukhā** 1) bhagavato saṃmukham pratīśrutvā °kham pratīgrhītvā (so with 1 ms., Senart em. wrongly) Mv II.257.15, *having heard and accepted it in the Lord's own presence* (but possibly *from the Lord, in his presence*, as in Divy 206.28 above); bahudharmaḥ śruto °smābhīh lokanāthasya saṃmukham SP 70.3 (vs); naigamaajānapadānām ca °kham evaṃ saṃsāravayet 108.8 (prose); me ... °kham 342.1 (vs), *in my presence*; (3) with a verb of giving, to, with loc. or gen.: dadanti dānāni ... jīneṣu °kham SP 13.11 (vs), *they give gifts to the Jinās*; virtually same phrase with jināna °kham 13.14, and sugatāna °kham 13.16 (vss).

saṃmukha-vinaya, m. (= Pali saṃmukhāvi°, MN II.247.10 ff., explained), *procedure in the presence of* (an assembly of all the monks in the chapter), one of the 7 **adhikaraṇaśamathā**: Mvy 8631. (In Pali saṃmukhā = BHS °khāt, see next.) In MSV II.207.7 f. represented by saṃmukhakarāṇyaṃ karma.

saṃmukhā(t), adv. (abl. of °kha; = Pali °khā), (1) *from* (the presence of), with gen. (cf. **saṃmukham**, 2); bhagavato °khā śrutvā °khā praghītvā Mv I.319.6; śrutam hi mayā mahābhramhaṇo °khād ... III.217.8; 218.4 (and om. mahā) 17 (mss. always brāhm°); (2) *in the presence of*, with gen. (so also Pali, Miln. 28.6); evaṃ Bhagavām Uruvilvā-kāśyapasya saṃmukhā (v.l. °khāt) trayo bhrātaraṃ ... vinayesi Mv III.428.9; similarly 429.11 °kāśyapasya saṃmukhā (but here mss. pramukhā; Senart's note suggests reading in both places °Kāśyapa-pramukhā, of whom K. was the chief; there were, in fact, only three brothers, counting U.-K., and perhaps Senart's suggestion is right).

? **saṃmudita**, possibly to be read for samudita, *delighted*, in ālaya-sa° Mv III.314.3, 4; but see s.v. **samudita**.

saṃmula, see **samula**.

saṃmūdaka, adj. or subst. m. (Skt. saṃmūdha, plus -ka; in what mg.? svārthe?), *stupefied*: °kaś ca kālam karoti Karmav 42.4 (prose); a preceding lacuna, and omission in Tib., make it hard to define the force of the suffix.

[**saṃmrśati**, by em. Mv I.359.2, 6, *meditates on* (so Pali saṃmasati); but see s.v. **samprśati**.]

saṃmodate, °dayati (= Pali saṃmodati), *carries on a salutatory or greeting conversation with*; it involves inquiry into the health and well-being of the other person, cf. Pali MN comm. I.110.5 ff.: rarely with acc. of person, na tāḥ saṃmodayej jātu kauśalyaṃ sādhu prcchitum SP 280.1 (vs), *he should not engage at all in conversation with*

them to ask kindly after their welfare; usually with instr. plus sārḍham, devaḥ sārḍham ālapāmi saṃlapāmi sammode (1 sg. pres. mid.) Bhik 26b.3, cf. in 4 devā api mayā sārḍham ālapanti saṃlapanti pratisammodanti (see this; here prati clearly = *in return*, as in Pali, e. g. Miln. 25.4; the implication seems to be that despite the instr. with sārḍham which regularly precedes, the verb sammodate, °dayati does not in itself involve *mutual* greetings, but only those of the subject to another person; also with cognate acc. (after instr. plus sārḍham, or rarely saha) sammodanīyā kathāṃ sammodayitvā, *having carried on* (such) a *salutatory conversation*, Mv III.47.17; 60.11; 206.1; 208.12; 325.13; 394.13; 443.18, always followed by sārāyāniyāṃ kathāṃ vyatīśārayitvā (or the like), see these words. In similar phrases kṛtvā, or another ger., may be substituted for sammodayitvā, see s.v. **sammodana**.

sammodana, f. °nī, adj. (to prec.; Pali °na as subst.), *salutatory, containing polite inquiries about the welfare of the person addressed*: vividhā °na-kathāṃ upasamskṛtya (v.l. upasamhṛtya, but Mironov °skṛtya) Mvy 6272; vāk °nī Bbh 217.7, and in sequel; after instr. with sārḍham (see under prec.), vividhāṃ °nīm kathāṃ kṛtvā LV 405.6; (after instr. with sārḍham; most passages add sammu-kham) °nīm samrañjanīm vividhāṃ kathāṃ vyatīśārya Divy 70.10; 75.22; 156.19; 619.1; Av I.229.2; II.140.4; Karmav 29.17; same with upasamghya for vyatīśārya SP 261.6; with kṛtvā for vyati° and vividhāṃ before sammod° LV 409.1. See also next.

sammodanīya, adj. (= Pali id.), = prec.: °yah Mvy 2942 (after samrañjanīyah 2941); f. °yā, with kathā, Mv repeatedly, see s.v. **sammodate**, °dayati. In Karmav 27.1 text substitutes sukha-sambhāvanāyām, which might be em. to °bhāvanām, *causing pleasure*; but this is otherwise unrecorded in this cliché, and Lévi suggests in a note sammodanīyām.

sammodika, adj. or subst. m. (cf. prec. items), (one who is) on terms of friendly greetings with another, intimate, close friend: °dikā priyamānā (n. pl.) Mv I.231.19; III.57.4 (v.l. both times °ditā); °dikasya RP 31.8; (mātur vā pitur vā) jñāter vā °dikasya (so WT with K' and v.l. in KN, who read °ditasya) vānyasya vā samstutasya kasyacit SP 346.1.

sammoṣa, **sammoṣaṇa** (-tā), see **a-sam°**.

sammlāna, ppp., = **sammilāta**, see °lāyati: LV 254.15, 16 (same passage as Mv II.126.4, 5).

samya, see **samya**.

samyak, (1) *right, proper*, in rāśīm samyak (for Skt. samyañcam; acc. m.) Mv I.175.16 (vs) = **samyaktvaniyata rāśi**, qq.v.; (2) = Pali samma, which corresp. in use to Skt. saumya, falsely Sktized by confusion with Pali sammā, AMg. samma, = Skt. samyak), interj. of friendly address, friend, comrade: samyag Jyoti(ś)pāla Mv I.319.18; 320.1, 13, 19, etc., said by the potter Ghatikāra to his friend J.

samyaktva-niyata, see s.v. **rāśi**.

Samyaktvamithyāvasarvasamgrasana (see s.v. **rāśi**), m., n. of a samādhi: Mvy 605; ŚsP 1424.18 (in 16 misprinted °mithyatva°).

samyak-pradhāna, °pradhāna, see the second members.

samyaksambuddha, m. (= Pali sammā-sam°), a *perfectly enlightened one, a Buddha*: passim, e. g. Mvy 5; Mv I.80.4; 96.9, 12; Senart, I note 404, alleges that this stem is used for **samyaksambodhi**; most of his instances are dubious or false (e. g. his two SP citations are read °buddhatvam, not °buddham, in KN); but in Mv II.311.8 the mss. are cited as reading °buddhāye (dat., = °bodhaye; prose).

samyaksambodhi, f. (cf. prec.; = Pali sammā-sam°), *perfect enlightenment*, = (sam)bodhi: passim; (anuttarām) °dhim abhisambuddho Mv I.229.11, 13; II.133.11; anuttar-

āye °bodhaye cittam utpādayiṣyāmi I.233.9, 12; °rāye °dhaye vyākārṣīt I.239.6; °tarām °dhim abhisambuddhe II.285.3; °tarām °dhim abhisambhotsye Av I.171.15; °tarāyām °dhau ... Mvy 6355 (abhisambuddha); Divy 50.11 (cittāny utpāditāni).

? **samyag-avabodhi** (m. or f.; Pali and Skt. record only avabodha, m., not °dhi; no v.l. here in Kyoto ed. of Mvy; but Mironov °bodhaḥ without v.l.), *perfect enlightenment*: Mvy 2885 °dhiḥ.

samyag-ājñā, see s.v. **ājñā**.

samyagdr̥ṣṭi, (1) f. (= Pali sammādiṭṭhi), *true opinion, orthodox views*; as first stage in the noble eight-fold path (mārga): Mvy 997; opp. of mithyādr̥ṣṭi, Mv II.99.11; others, Mv II.132.12; 284.2; (2) Bhvr., *one who holds right views* (= next): °ṭiḥ, n. sg., Dbh 25.7; °ṭayah, pl., Divy 302.9.

samyagdr̥ṣṭika, adj. (Pali sammādiṭṭhika; = prec., 2), *holding right opinions*: Mv II.132.12; 284.2.

[samyag-namana-patha- Gv 227.3, read samyag-gamana°.]

samyag-vadamāna, m. (= Pali sammā-vad°, SN II.221.22, 25), *one who speaks correctly, truthfully*: (sace ..., or evam eva ..., etc.) °nā vadetsuḥ Mv III.54.14, 15, 17; 55.2.

[sayathīme, text in Śikṣ 290.11, corrected in Bendall and Rouse, Transl., 264 n. 2, to sa ya ime; cf. text 291.5.]

-**sayyaka**, see **manuṣya-raha-śayyaka**.

sayyathāpi (nāma), see s.v. **yathāpi** 2 and 3.

sayyathāpīdam, once (Mv III.283.8) for **yathāpīdam**, see **yathāpi** 1.

sayyathīdam, v.l. often **sadya°**, rarely **tadyathe-dam** (Mv I.49.3 imāni sapta ratnāni abhunsuḥ tadyathe-dam, cakraratnam etc.), once **samyathīdam**, q.v. (except this last, only noted in Mv; = Pali seyyathīdam; cf. also **sayyathāpi** s.v. **yathāpi** 3; in Skt. tad yathā, which is also used in BHS, e. g. Mv I.261.15 tad yathā (namely, to wit) so °pi mahājanakāyo, the persons composing the 'crowd' being listed in the preceding; Senart's note is inaccurate), namely, to wit, viz.: catvāri dvīpāni, sayyathīdam (so most mss., Senart °īdam), jambudvīpam pūrva-videham (etc.) Mv I.49.6; common in Mv, e. g. I.228.16; 249.11, 13; II.116.4, 6, etc.; 132.17; 158.15 (v.l. sadya°, so in the next eight), 18; 280.16; 281.2, 8, 14; 282.2; 284.8; 285.3; III.229.7; 232.5; 264.12; 331.18. Cf. **yad idam**, **yad uta**.

sara, nt. (Skt. Lex., m.; Pali id. in cpd. sīghasara, uddhamsara, Sn 3, 901), *going, course*: (te satpuruṣā ye ...) tathāgatacaṅkramaṇāni dharma-sarāṇi ca paśyanti Kv 13.15 (prose). In LV 329.5 (vs) kāmasarāhatāḥ, *struck with the arrows of love* (so Tib., ḥdod paḥi mdaḥ yis phog pa), sara (no v.l.) = Skt. śara.

saraṭa, m. (see under next), a high number: Mvy 7769 = Tib. brjod yas.

saraḍa, m. (= prec.; cited Mvy 7898 as **sarala**, nt., = Tib. brjod yas; in Gv 106.12, m. or nt., -saraḍasya, gen.), a high number: Gv 133.23 (this seems prob. the orig. form).

sa-raṇa, adj. Bhvr. (see **raṇa**, and **a-raṇa**), *affected by impurity, passion, depravity*: Mvy 618; 2158; sabhayaḥ saraṇāḥ sādīnavāḥ sadoṣā(h) LV 213.1 (prose). In SP 112.6 (vs) sa śuśyate parasaraṇeṣu, *he withers in the houses of others* (so Tib. gzhan gyl khyim na), saraṇa = Skt. śaraṇa (rightly Burnouf; wrongly Kern).

sarati (= Pali id.; MIndic = Skt. smarati), *is mindful, thoughtful*: read, practically with mss., no rajyati no sarati na thīnam Mv III.284.5° (vs; with other MIndicisms, **thīnam**, and in prec. line **aññāya** q.v., or mss. **anyāya**), *he is not impassioned, is not mindful* (of worldly things), *has* (or, *there is*) *no torpor*; in Pali SN I.126:28 na kuppati na sarati ve (v.l. omits ve) na thīno (text

thino); comm. I.187.23 f. dosena na kuppatti rāgena na sarati mohena na thino.

? **sarabū** (Pali id., Vin. II.110.18; Jāt. II.147.11; PTSD cites only °bhū), *lizard*: perhaps (as suggested in Senart's note) read sarabūṇām vā (gen. pl.) Mv I.20.6; 23.2, before undurūṇām vā, in a list of animals; mss. very confused; Senart's text em. kimpuruṣ(ak)āṇām, supposed to mean *monkey* (which is unsupported and implausible).

Sarabhaṅga, see **Sara°**. The colophon Mv III.375.12 reads Sarabhaṅgajātakam in Senart (v.l. **Sara°**).

sarala, nt., = (and cited from) **saraḍa**, q.v.

Saralaka (cf. Skt. *sarala*, a pine tree: *Sarala*, n. of a mountain, Kirfel, Kosm. 97), n. of a mountain: MSV II.28.11; Tib. thañ śiñ can gyi ri, *mount of pines*.

sarasarāyate, onomat. (cf. Pali *sarasaraṃ*, a rustling sound, karissāmi MN I.128.26; AMg. *sarasara*, m., a sound made by a snake, *sarasarasal*, makes such a sound), prob. rustles: °rāyamāna-mālā-samāyuktānām (kumārīṇām) Kv 30.13, wearing rustling garlands (acc. to pw constantly moving to and fro). May be MIndic for *svara-svarā°*; see s.v. **svarasvara**.

Sarasvatī, n. of a yakṣiṇī: Sādh 561.2; 562.5.

Saraha, n. of an author: (with honorific -pāda) Sādh 80.18; 83.4.

sa-rātrim, °tram, adv. (cf. *sa-rātri*, Pāṇ. 6.3.85; saratti = sahasā Deśin. 8.2), in the same night, or perhaps better while it was still night: *sa sārthaḥ °trim eva...* samprasthitaḥ Divy 5.25 (cf. 27 *sa sārthaḥ tāvad gato yāvat prabhātam*); *sarātram eva* MSV I.263.15; 264.5; III.138.5.

Sarāpura, v.l. for **Sārapura**, q.v.

Sarāvati, n. of a city and river: Divy 21.26, 27 (v.l. *sarvā°*, *savārā°*). Corresponds to Pali *Sallavati* (or *Sala°*, *Salala°*, ? *Salaḷa°*), see Vin. I.197.23 with crit. app., and DPPN s.v. *Salaḷavati* (a form which I do not know in the texts).

sarita (ppp. to Skt. *sarati*?), (1) adj., *fluent*, f. *saritā*, in a list of epithets of Buddha's voice or speech: Mvy 496; Sūtrāl. XII.9, comm.; Chin. in constant flow (Lévi, note to text, p. 80); Tib. on Mvy rgyun chags pa, *made continuous*; (2) adj., perhaps *passing constantly* or *rapidly away*, of worldly joys: Ud III.5 *sarītāni val snehitāni val saumanasyāni bhavanti jantunah* (same word in Pali same vs. Dhp. 341; PTSD *gone, set in motion*; comm. *anusaṭa*, *payāta*; the former is doubtfully interpreted as *diffuse*, *extravagant*, CPD); (3) subst., m. or nt., *drinking-cup*: *saritena* (or *śar°*) Bhik 29a.1, 5; see s.v. **kāyaban-dhana**; Tib. cited as phor bu, *drinking cup*, which renders BHS (and Skt.) *sarakam* Mvy 8956.

saritā (= Pali id., Skt. *sarit*), *river*: *sa-nagara-nigama-saritā...* vasumatī Mv I.83.3; *saritālayam*, *ocean*, Mmk 66.9; fig. applied to desire or greed (as in Pali, Sn 3 etc.; cf. *lata*), MSV III.54.2; 57.16.

? **sarj(j)ara**, v.l. **sajjira**, some fragrant substance: °*ragandham eva* ca Sādh 411.10 (vs).

sarpiḥ-pradyotika, adv. °*kam* (vā... *dīpyamāna-sya*), with lamps of butter or the like: Śikṣ 182.2-3, after *talla-pradyotikam* (q.v.), in a list of tortures.

[**sarpisaro** LV 174.3 (vs), editorial error for *sarpaśro*, *snake's head*, as in citation Śikṣ 204.13, and Tib. on LV *sbrul gyi ngo*.]

sarva (Skt.), all; adv. forms, esp. **sarveṇa** (noted by itself as adv. only in Mv I.90.6, all mss., Senart em. *sarve te*, wrongly), *altogether*; this is commonly emphasized by addition of a variety of other adv. forms in mg. *absolutely altogether*, in the most complete way: esp. **sarveṇa sarvaṃ** (= Pali *sabbena sabbam*) SP 321.8; LV 255.18; Mvy 6405; Mv II.260.6, 7; 261.8; III.223.6, 8; Divy 39.1; 105.7; 270.11; 502.22; Śikṣ 349.11; Mmk 400.5; 561.17; Dbh 39.26; Bbh 324.1; in Mv I.126.8 prob. read *sarveṇa sarvaṃ* (ed. with mss. *sarva-*)śūnyam; **sarveṇa sarvaṃ**

sarvathā SP 77.7; Bbh 11.19; **sarvathā sarvaṃ** (= Pali *sabbathā sabbam*) Mvy 6406 (follows 6405, above); **sarveṇa sarvaṃ sarvathā sarvaṃ** Śikṣ 349.20; 350.7, 13; Lañk 255.4; Suv 169.1, 6; AsP 25.13 et al.; **sarveṇa sarvaḥ** (read *sarvaṃ*) **sarvathā sarvaṃ sarvadā** Śikṣ 9.13, see note p. 395, which cites Bcp. as reading in the same passage *sarveṇa sarvaṃ sarvathā*, only. See also **sarvehi** and **sarvatratāye**.

Sarvasaha (so read with most mss. for Senart *Sarvasaha*), n. of a former Buddha: Mv I.137.4.

sarvaka, adj. or subst. nt. (Skt. only Lex. and once in Vedic where -ka is pejorative), all, pl. *everything*: *sarvakāni ujjhitvā* Mv II.112.1 (prose), *abandoning everything*; no special force of -ka perceptible.

sarva-karmika, adj. (-karma plus -ika), *effecting all works, universally efficacious*, said of mantras: Mmk 25.19; 74.6 (both prose).

sarvakālaka (see also **sārvakālaka**), adj. with *pud-gala*, all-black, completely impure, said of a delinquent monk who has gone thru five rites of purification, but all wrongly done: MSV III.74.7; 77.6. If one or more of the five rites is done properly, the others wrongly, the delinquent remains impure and is called (successively) *yadbhūyaskālaka*, mostly black; *upārdhakālaka*, half black; *ekadeśakālaka*; and *pradeśakālaka*; if all are properly done, he is pure, *apagatakālaka*, q.v. In the virtual repetition, p. 78, *pradeśakālakaḥ* is accidentally omitted, but *ekadeśakālakaḥ* (line 13) has the definition given above to *pradeśa-k°* (only one of the five rites being done wrongly), which seems likely to be right. The ms. several times writes -*kālaka* for -*kālaka*.

sarvakālaḥ, adj. (cf. Skt. *kālaḥ*; Pali *kālaṇṇu*, ep. of Buddha, DN III.134.24), *knowing all times* (past, present, and future); -*tā*, *quality of...* *bodhimūlam upagāmya cāprāptāyām °tāyām*, while this quality (which comes with enlightenment) but not yet been attained (so 3 out of 6 mss.; Senart wrongly *sarvākārajñatāyām* with v.l.), *pañcacakṣusamanvāgatā* (see **cakṣus**) *bhavanti* Mv I.158.1.

sarvakālaka, adj. (= AMg. *savvakālīya*; to Skt. °*kālam*, adv., Pali *sabbakālam*, plus -ika), *perennial*: °*kaś campakavṛkso* Divy 325.24, 25; so, or *belonging to* (flowering or maturing in) *all seasons* (but not necessarily referring to the same plant), Mv II.97.4 (°*kāni*, of flowers); 177.15 (*puṣpaphalāni*); 186.9 (vs) *vanagulmā puṣpitā °kā*; III.69.12, 13 (*puṣpāni*).

Sarvagandhaprabhāsavati, n. of a lokadhātu: Gv 81.4.

Sarvagandhārcimukhavajramanivicitra, n. of a Bodhisattva: Gv 442.13.

Sarvagātraññānapratibhāśacandra, n. of a Tathāgata: Gv 421.14.

Sarvagāmin, n. of a wandering monk: Gv 179.4 ff. **Sarvagunaviśuddhigarbha**, n. of a Bodhisattva: Dbh 2.20.

Sarvagunasamcayagata, m., n. of a samādhi: Mvy 582; ŚsP 1422.1.

Sarvagunālamkāravūṭha, n. of a samādhi: SP 465.6.

Sarvacakrā, n. of a goddess: Mvy 4292.

Sarvacandāla, n. of a son of Māra, unfavorable to the Bodhisattva: LV 314.3.

Sarvajagadduḥkhaprasāntyaśvāsanaḥ, n. of a Bodhisattva: Gv 3.24.

Sarvajagaddhitapranidhānacandra, n. of a future Tathāgata: Gv 358.12.

Sarvajagadrakṣāpranidhānavīryaprabhā, n. of a night-goddess: Gv 341.2 etc.

Sarvajagābhīmukharūpa, n. of a Buddha: Gv 285.9 (vs); m.c. (§ 2.80) for **Sarvajagadabhi°**; 2d ed. **Sarvajagā°**, unmetr.

sarvajña, omniscient, as ep. of a Buddha: Mvy 14 et al. Sarvajñajñānaṣṭakambhīkavānt, m., n. of a bodhisattva-samādhi: Dbh 82.20.

Sarvajñamitra, n. of a man, described as a Kashmirian scholar (mahāpāṇḍita) and devotee of Tārā: Sādh 223.17.

Sarvaṃjaya, n. of a future Buddha: Mv III.330.12. Sarvatathāgatadharmacakraṇirghoṣacūḍa, n. of a Bodhisattva: Gv 3.13.

Sarvatathāgataprabhāmaṇḍalapramuṇcanamanīratmanigarjitacūḍa, n. of a Bodhisattva: Gv 3.11.

Sarvatathāgataprabhāmaṇḍalavairocana, n. of a lokadhātu: Gv 14.24.

Sarvatathāgatavikurvītapratibhāsadhvajamaṇīrājajñānaṣṭakambhīkacūḍa, n. of a Bodhisattva: Gv 3.12.

Sarvatathāgatasaṃtoṣaṇī, n. of a goddess: Mvy 4317.

Sarvatathāgatasaṃhāsanasaṃpratiṣṭhitamaṇī-makuṭa, n. of a Bodhisattva: Gv 3.7.

Sarvatathāgatasuratasukhā, n. of a goddess: Mvy 4314.

Sarvatathāgatākaraṇī, n. of a goddess: Mvy 4315.

Sarvatathāgatānūrāgaṇī, n. of a goddess: Mvy 4316.

? sarvatraka, adj. (cf. Pali sabbatthaka, *universal*, in all places, not in the BHS mg. in Jāt. I.172.1 or Dāṭh. 5.57; two other refs. in PTSD not found, app. erroneous), capable of going everywhere: vimānāni °kāni Mv II.177.15 (prose); no v.l., but the mg. is suspiciously like that of Skt. sarvatra-ga, which perh. read, if the word really modifies the preceding vimānāni. However, the following words are sarvakālikāni puṣpaphalāni, and the position of our word suggests a corruption for Skt. sarvartukāni, of all seasons; equivalents of this word (see sarvārtuka, sarvotuka) precede sarvakālika, q.v., in Mv II.97.4; III.69.12, 13.

sarvatratāye, adv. (app. instr. of *sarvatratā; = Pali sabbattatāya or sabbatthattāya, see below), altogether, in every way: sarvehi (q.v.) °tāye sarvāvantam lokam sphaṇḍitvopasampadya viharati Mv III.213.14, in a passage found repeatedly in Pali (PTSD s.v. sabbatthattā), e.g. DN I.251.2, analyzed Vism. 308.4 ff., where (as in DN and elsewhere) sabbattatāya is read; this is analyzed 308.29 as sabb-atta (= ātma)-tāya: sabbadhi °tāya sabbāvantam lokam... pharitvā viharati; some texts read sabbatthattāya (as if based on sabbattha = sarvatra); there is no record in Pali Dictt. of any other occurrence of the word (on Kaccāyana-vuttī's sabbatthattā see CPD s.v. a-sabb° with ref.); but the BHS word occurs also in: sarvaśo °tāye jñātvāyam Mv I.229.9 = II.133.10 = 285.2; (ye kecid) bhavā (mss. bhaye) sarve hi (read sarvehi, q.v.?) °tāye samvartanti (prob. delete punctuation and add with mss. ye), sarve te bhavā anityā... II.418.12.

Sarvatryadhvanāmacakraṇirghoṣacūḍa, n. of a Bodhisattva: Gv 3.14.

sarva-danḍa, m., acc. to Senart subject to all punishment, completely criminal person: °ḍehi vā duṣṣilehi vā... cīvarāṇi... paribhūñjitāni Mv I.19.3; other words in the uncertain passage are obscure and Senart em. violently.

Sarvadada, m. c. for Sarvaṃdada, q.v.

Sarvadaya (v.l. Sarvodaya), n. of a former Buddha: Mv III.239.1.

sarvadarśī-tā, -tva (nt.; cf. next), Buddhahood: tena me bhavatu °śītā Mv I.48.4 = 81.21 (vs); svayambhūsarvadarśitvam abhikāṅkṣanti paṇḍitāḥ I.88.13 (vs).

Sarvadarśin (acc. to Trik., Skt. Lex., all-seeing as ep. of a Buddha; cf. prec.), n. of two previous incarnations of Śākyamuni, the second called a king (nṛpa); in the same list, but their deeds are quite different: RP 24.8 and 15 (vss).

Sarvadīśapradīpaprabharāja, n. of a Buddha: Gv 257.21 (vs).

64.2. Sarvaduḥkhaṇaprasāmana, n. of a Tathāgata: Mmk

[Sarvadevagupta, Senart's em. for Gavādeva°, q.v.] Sarvadharmadhātutalabhedaketurāja, n. of a Bodhisattva: Gv 81.14.

Sarvadharmadhātusāgaranigarjitaghoṣa, n. of a Bodhisattva: Gv 3.23.

Sarvadharmadhātuspharaṇaghoṣa, n. of a Bodhisattva: Gv 3.22.

Sarvadharmānigarjitārāja, n. of two Tathāgatas: Gv 232.15; 360.15.

Sarvadharmānirṇādachattamaṇḍalanirghoṣa, n. of a cakravartin king: Gv 325.9 ff., whence cited Śikṣ 154.2, 8.

Sarvadharmapadaprabheda, m., ŚsP 1420.21, or °prabheda, m., Mvy 570, n. of a samādhi (in same list).

Sarvadharmaprabharāja, n. of a Buddha: Gv 257.13 (vs).

Sarvadharmapraveśamudrā, n. of a samādhi: Mvy 517; ŚsP 1416.2.

Sarvadharmabhāvanārambhasaṃbhavateja, n. of a Tathāgata: °jo (n. sg.) Gv 310.22.

Sarvadharmamudrā, n. of a samādhi: Mvy 512. (Not in ŚsP.)

Sarvadharmavīryavegadhvaṇa, n. of a Tathāgata: Gv 309.13.

Sarvadharmavaipulyasaṃgraha-sūtra, n. of a work: Śikṣ 95.11.

Sarvadharmasamatā, n. of a samādhi: Mvy 566; ŚsP 1420.11. See also Sarvadharmasvabhāvasamatā°.

Sarvadharmasamavasaraṇasāgarāmudrā, n. of a samādhi: Mvy 527; ŚsP 1417.2 (here spelled °saraṇa°).

Sarvadharmasamādhiprabhaghoṣa, n. of a Tathāgata: Gv 312.2.

Sarvadharmasamudrābhyyudgatavegarāja, n. of a Tathāgata: Gv 282.6.

Sarvadharmasāgaranirghoṣaprabharāja, n. of a Tathāgata: Gv 307.13 (prose); in vss called Dharmasamudraprabhagarjitaghoṣarāja and °garjitārāja, qq.v.

Sarvadharmasāgaranirghoṣarāja, n. of a Tathāgata: Gv 296.23.

Sarvadharmasukhākṛānta, m., n. of a samādhi: Śikṣ 181.10, 12.

Sarvadharmasvabhāvavicaya, m., n. of a samādhi: Dbh 82.13.

Sarvadharmasvabhāvasamatāvīpaṇcīta, n. of a samādhi: Samādhi p. 4, lines 22, 23 (with corruptions); p. 6, line 27 etc. Cf. Sarvadharmasamatā.

Sarvadharmātikramaṇa, m., n. of a samādhi: Mvy 588; ŚsP 1422.15.

Sarvadharmāpravṛttinirdeśa, n. of a work: Mvy 1362; Śikṣ 6.16; 90.19; 99.3 (here vss of the usual BHS linguistic type).

Sarvadharmeśvararāja (text °dharmīś°), n. of a Bodhisattva: Mmk 40.16.

Sarvadharmodgata, n. of a samādhi: Mvy 511; ŚsP 1415.12.

Sarvadharmopapanna, m., n. of a samādhi: Gv 190.25.

Sarvanagararakṣāsāṃbhavatejaśērī, n. of a night-goddess: Gv 302.3 etc.

sarvanikṣepā, a high number, or method of calculation (gaṇanā): LV 148.17. See sarvavikṣepatā.

Sarvanirodhavirodhasaṃprasāmana, m., n. of a samādhi: Mvy 606; for variant forms see Sarvarodha-.

Sarvanīvaraṇaṣṭakambhīn (once, Dharmas 12, Sarvanī°; in Kv always falsely printed Sarvaṇī°), n. of a Bodhisattva: Mvy 651; Dharmas 12 (cf. above); Mmk 40.13; 312.5; n. sg. °bhīnaḥ (a-extension) Mmk 68.21; abbreviated to Sarvanīvaraṇa Mmk 62.12 (prose; but Tib.

renders Nivaraṇaviṣkambhin, omitting sarva-, Lalou, Iconographie, 32); Kv 1.14; 8.12 etc. (see above).

Sarvaṃdada (cf. -dada, which see for use of this word as adj.), n. of a king, previous birth of Śākyamuni: m.c. Sarvadada RP 22.12 (cf. Finot p. vii, No. 7) °dadena nṛpeṇa satā me. In Mv iii.250.14 (vs) Senart assumes that Sarvaṃdada is also the name of a man, but nothing in the context indicates that it is anything but an adj., (an unnamed man) *who gave away everything*; the episode which is told in Mv shows no relation to the story alluded to in RP.

Sarvapaścīmarocanaprabha (so read with 1 ms.), n. of a future Buddha: Mv iii.330.15.

Sarvapūṇyasamuccaya, n. of a samādhi: SP 424.5.

Sarvapraṇidhānasāgaranirghoṣamaṇirājacūḍa, n. of a Bodhisattva: Gv 3.10.

sarvaprathamam, adv. (= Pali sabbapaṭhamam, Childers, *first of all*: Mv iii.56.18 (prose; mss. sarve pra°); LV 403.4, 6; 404.18 f.

[**Sarvaprabha**, see **Sarvapriya**.]

sarvabhāṣasamuccaya, nt., n. of a gem (prob. mythical): Gv 498.10. Cf. **sarvamāpīratnasamuccaya**.

Sarvapriya (so the only ms.; Senart em. Sarvaprabha; why?), n. of a future Buddha: Mv iii.330.9.

Sarvabandha, n. of a former Buddha: Mv i.137.2. **sarvabala**, nt., a high number: LV 148.8, cited Mvy 7973.

Sarvabalavegavati, n. of a lokadhātu: Gv 81.2.

Sarvabuddhakṣetrakāyasvabhāvasaṃdarsana, n. of a samādhi: Dbh 92.9.

Sarvabuddhanirmāṇapratibhāsa, n. of a Bodhisattva: Gv 3.9.

Sarvabuddhaviṣayāvatārajñānalokāṃkāra, m., n. of a work: Mvy 1390.

Sarvabuddhasambhūtagarbhamaṇimakuṭa, n. of a Bodhisattva: Gv 3.5.

Sarvabhādra, n. of a yakṣa: Māy 25.

Sarvabhūtaprasādana, or °daka, m., n. of a gem which reveals the nature of any disease: MSV ii.32.17 (°na); 33.5 (°ka); 35.16 (°ka).

sarvabhūtaruta, nt., °tam nāma śāstram, *the science of (understanding) the cries of all creatures*: MSV ii.32.9.

sarvabhūtarutagrahaṇi, sc. lipi, a kind of script: LV 126.11; lit. *comprising (or grasping) the cries of all creatures*; Tib. renders literally; cf. prec. and **sarvarutasamgrahaṇi-lipi**.

sarvamāpīratnasamuccaya, nt., n. of a (prob. mythical) gem: Gv 498.3. Cf. **sarvabhāṣasamuccaya**.

Sarvamālāpāgata, n. of a Bodhisattva: Mvy 688.

Sarvamahāprthivirājamaṇirāsmipramuktā, n. of a lokadhātu: Gv 11.23(22) (2d ed. line 21).

Sarvamāramaṇḍalapramardanaghoṣa, n. of a Bodhisattva: Gv 3.23.

Sarvamāramaṇḍalayikīraṇajñānadhvaṇa, n. of a Bodhisattva: Gv 13.5; called °dhvajarāja 29.15.

Sarvamitra, (1) n. of a future Buddha: Mv iii.330.13; (2) n. of Aśoka's herald or official announcer (udghoṣaka): Divy 403.5; (3) (= Pali Sabbamitta) n. of a king in the Kumbha Jātaka: Jm 100.19 ff.

Sarvaratnarucirā, n. of a lokadhātu: Gv 81.10.

Sarvaratnavarnasamantaprabhāsa, n. of a lokadhātu: Gv 324.23.

Sarvaratnavicitravarnamaṇikuṇḍala, n. of a Bodhisattva: Gv 442.5.

sarvarāja (cf. Skt. sarvarāj, rare), *emperor, universal king*: (tasya, sc. to Prince Puṇyaraśmi, son of King Arciśmant, mātāpitṛbhyām) koṭiḥ kanyānām dattā, jñātsamghena koṭiḥ, naigamajānapadaliḥ koṭiḥ, sarvarājena koṭiḥ kanyānām dattā abhūvan RP 41.15; it seems that sarvarāja must refer to a feudal superior of the prince's father, who was a rājan, 36.18.

Sarvarājendrā, n. of a mudrā: Kv 74.9, 18.

Sarvarutakausālya, n. of a samādhi: SP 424.4.

sarvarutasamgrahaṇi-lipi, a kind of script: LV 126.9 (*comprising or grasping all cries or sounds*); Tib. translates literally; cf. **sarvabhūtarutagrahaṇi**.

Sarvarūpasamdarśana, m., n. of a samādhi: SP 405.14 ff.; 412.11; 435.9 ff.

Sarvarūpasamdarśanā, n. of the lokadhātu of the Buddha Meghadundubhisvarāja: SP 431.9. So both edd.; both Transl. Sarvabuddhasaṃ°, which is not cited from any ms. (the only v.l. omits rūpa, one ms.).

Sarvarodhavirodhasampraśamana, m., Mvy Mironov 21.101, or **Sarvarodhapratirodhapraśamana** ŚsP 1424.19 or **Sarvarodhavirodhapraś°** ibid. 21, variants for **Sarvanirodhavirodhasampraśamana**, q.v. The definition given in ŚsP contains the words rodha and virodha (not nirodha nor pratirodha).

Sarvalakṣaṇapratimaṇḍitaviśuddhiśīgarbha, n. of a Bodhisattva: Dbh 2.15.

Sarvalokadhātūdgatamakuṭa, n. of a Bodhisattva: Gv 3.6.

Sarvalokadhātūpadravodvegapratyuttirṇa, n. of a Buddha in a western lokadhātu: SP 184.13.

Sarvalokapriyadarśana, n. of a Litsavi (Licchavi) prince: Suv 14.10; 17.7. See also **Sarvasattvapriya**° (3).

Sarvalokabhayaṇacchambhitatvavidhvamsanaka, n. of a Buddha in a northeastern lokadhātu: SP 185.2 (there are a number of variants in Kern's ed. and transl.; Burnouf °bhayāstambhitatvavidhvams°).

Sarvalokahitaśīṣa, n. of a future Tathāgata: Gv 358.14.

sarvalokāgrabhūta, m. or nt., a kind of gem: Mv ii.310.20 (em.; mss. °lokagrasata).

Sarvavajradhara-mantra, n. of a charm: Śikṣ 140.13 (quoted in the following).

sarvavikṣepatā, = **sarvanikṣepā**, q.v.: Mvy 7985 (cited from LV); Tib. thams cad rnam par ḥbyed, which supports vi rather than ni, and is read also (with final ḥbyed pa) by Tib. on LV.

Sarvaviṣayāvabhāṣāṣāṃkārapratibhānadarśana-garbha, n. of a Bodhisattva: Mvy 709.

Sarvavṛkṣapraphullanasukhasaṃvāsā, n. of a night-goddess: Gv 313.12 etc.

Sarvavaldyasaṃgraha (cf. **vaidalya**), n. of a work: Mvy 1385.

Sarvavyādhicikitsaka, n. of a Bodhisattva: Mmk 40.15.

Sarvavyūharatisvabhāvanayasamdarśana, n. of a gandharva: Mvy 3390.

Sarvavyūhāṃkārapratibhāṣasamdarśanagarbha, n. of a Bodhisattva: Dbh 2.7.

Sarvaśīlparāja, n. of a former Buddha: Mv i.141.13.

Sarvaśūra, n. of a Bodhisattva: Kv 1.15.

Sarvaśokāpāgata, n. of a lokadhātu in the south: ŚsP 31.19.

Sarvaśvetā, n. of a mythical (magic) herb: Kv 55.14; 56.17; 58.6.

sarva-saṃjñā (see s.v. **saṃjñā** 7), a high number: Mvy 7975 = Tib. brdaḥ ṣes kun; cited from LV 148.10.

Sarvasattvakuśalamūlanigarjitāsvara, n. of a Bodhisattva: Gv 4.10.

Sarvasattvacittacaritānugata, m., n. of a samādhi: Dbh 82.14.

Sarvasattvātrātar, n. of a Mahābrahman: SP 164.9.

Sarvasattvapāpajahana, m., n. of a samādhi: SP 464.2.

Sarvasattvapriyadarśana, (1) n. of a future Buddha (= Mahāprajāpati Gautami, as predicted): SP 269.1, 3; (2) n. of a Bodhisattva of old: SP 405.8 ff. (previous incarnation of Bhaiṣajyarāja); (3) n. of a Litsavi (Licchavi) prince (= **Sarvalokapriya**°): Suv 13.1, mss.; Nobel em.

to Sarvaloka° which Suv mss. read later; but his note shows that both forms occur in Chin.-Tib. versions of the story.

Sarvasattvābhāsateja, n. of a Tathāgata: °jo (n. sg.) Gv 310.14 (prose).

Sarvasattvojjhārī (Burnouf °tvaujo°; Kern Transl. °tvoja°), n. of an ogress: SP 400.7.

? **sarva-santa**, adj. (*santa* = Skt. *sant*), *by all means real, sure to occur* (?): (a childless king reflects, *mamātya-yāt*) svakulavamsācchede rāstrāpahārah sarvasantaḥ (ed. em. °tam), svāpateyam aputram iti Divy 439.30, *after my death, on the cutting off of my family line, plundering of the kingdom is bound to happen; my properly lacks a son*.

Sarvasamādhisāgarābhāsasimha, n. of a Tathāgata: Gv 312.7.

Sarvasaḥa, see **Sarvasaḥa**.

sarvasārasaṃgrahaṇī, sc. lipi, a kind of script: LV 126.11; lit. *comprising* (or *grasping*) *all essence*; Tib. renders literally.

Sarvasukhaduḥkhanirabhinandin, m., n. of a samādhi: Mvy 607; ŚsP 1424.9.

Sarvasvarāṅgarutaghoṣa(d)ri, n. of a Buddha: Gv 285.22 (vs).

[**sarvākārajña-tā**, see s.v. **sarvakārajña**.]

Sarvākāraprabhākara, m., n. of a samādhi: Mvy 614; ŚsP 1425.12.

Sarvākāraraśmikusuma, m., n. of a samādhi: Dbh 82.12.

sarvākāravāropeta, (1) adj. (Skt. in elements, tho not recorded as cpd.; Pali sabbākāravārūpeta, of Buddha, Therag. 1046), *endowed with all excellent forms*: of Buddha's voice, Mvy 504; °tam, among synonyms for **anuttara**, 2533; etc.; in Gv several times misspelled **sarvākāra**°, e.g. 418.7 (said of the cakra-ratna of a universal monarch) and 19 (of monasteries built by him); (2) m., n. of a samādhi: Mvy 602; ŚsP 1424.6.

Sarvākāśatālāsambhavadvijñaptimaṇiratnavi-bhūṣitacūḍa, n. of a Bodhisattva: Gv 3.11.

sarvānta, the very end; loc., at . . ., with gen.: (teṣām eva devānām) °te Divy 222.10.

Sarvābhū (in Pali sabbābhū is ep. of Buddha in Vin. 1.8.17, but seems not to occur as n. pr.), (1) n. of a former Buddha, by whom Buddhahood was predicted for (the future) Śākyamuni; in Mv iii.240.1 ff. he was the next Buddha after Dīpaṃkara: LV 5.6; 171.20; Divy 226.16 ff.; Mv i.2.3; 36.6 ff.; iii.240.1; 241.13; 243.1, 2, 21; 244.16; 247.4; 248.6; (2) n. of three future Buddhas, in the same list, the second immediately following the first: Mv iii.330.12, 14.

? **sarvārtuka**, adj. (= Skt. *sarvartuka*; see also **sarvotuka**), *of all seasons*: °kāni (of flowers) Mv ii.97.4 (prose). So app. both mss. (one is specifically cited thus); but Senart ignores the form in notes and Index; may it be an editorial slip for the Skt. *sarva*°?

Sarvārthadarśa, n. of a Tathāgata in the zenith: Sukh 98.18 (in JAOS 1880.185 printed **Sarvādarśa**).

Sarvārthadarśin, n. of a former Buddha: Mv iii.238.5.

Sarvārthanāman, n. of a Bodhisattva: SP 3.4.

Sarvārthasiddha, (1) personal name of Śākyamuni (in Mv and LV commoner than **Siddhārtha**; Pali seems to record only **Siddhattha**): LV 95.22 f. (so named by his father); 99.20; 104.9; 105.9 ff.; 111.4; 136.13; 360.16 et al.; Mv ii.26.15; 48.5; 73.6; 74.6 ff.; 75.18 (in next line **Siddhārtha**); iii.111.17; 176.2; 263.2; 377.16; Av ii.112.2; Karmav 71.21 (here applied to him as *samyaksambuddha*); (2) m., n. of a bodhisattva-samādhi: Mvy 743.

sarvāvanta, adj. (= Pali *sabbāvanta*; not identical with *sarvāvanta*, *containing everything*, BṛhU 4.3.10; Kern, SBE 21 p. xvii, is wrong), *entire*: SP 6.1 (°vac ca, v.l. °vantam, MIndic n. sg. nt., *buddhakṣetram*; prose); 72.7 (°vantam, n. sg. nt., *niveśanam*; prose); 315.1 (°vantam

bodhisattvagaṇam), etc.; LV 4.14 (°vantam *Jetavanam*); 36.10; 67.2; 291.9; read (*yam jñeyam* . . .) *sarvāvanta* (or m.c. *sarvāvatam*; an āryā vs, tho printed as prose) Mv i.4.9 (text *sarvan tam*, v.l. *sarvāntam*); ii.313.17 (°vantā); 314.14 (°vatīm); 349.3 (°vatī . . . *lokadhātuh*); iii.55.18 (°vantena *kālena*, em.); 213.14; 318.1 = LV 399.21 (°vantam *lokam*); Mv iii.362.6 (°vantam, em., *iṣvatrajñānam*); Mvy 6328 (°vantam, misprinted *sarvāntam*, cf. Index); Divy 294.21; 298.21; 352.10; Suv 10.7; Śikṣ 269.13; Kv 99.8; Mmk 1.18; Sukh 77.6; Gv 169.14; Dbh 5.22. Common in most texts.

Sarvāvarāṇavikiraṇajñānavikrāmin, n. of a Bodhisattva: Gv 14.25; called °jñānavikrāntarāja 31.7.

Sarvāstivāda, see **Ārya-sarv°**.

sarveṇa, in adv. expressions, see **sarva**.

sarvehi, adv. (app. instr. pl. of *sarva*, but corresp. to Pali *sabbadhi*, of obscure ending), *altogether*: Mv iii.213.14, perhaps also ii.418.12, see **sarvatratāye**.

sarvotuka, or °duka, adj. (§ 3.92; semi-MIndic for Skt. *sarvartuka*; see **sarvārtuka**; = Pali *sabbotuka*, AMg. *savvouya*, *savvottuya*), *of all seasons*: °tukāni (mss. *sarvodakāni*; with *puṣpāni*) Mv iii.69.12, 13; (*puṣpāni* . . .) *sarvotuka*-(so Senart em., 1 ms. °duka, the other badly corrupted)-kālikāni iii.81.3 (vs). See also **sarvatraka**.

Sarvodaya, v.l. for **Sarvadaya**, q.v.

Sarvaṣaḍhi, n. of a magically endowed being (physician, *valdyarāja* 36.6), a previous incarnation of Śākyamuni: Karmav 36.5 ff.

sarvaṣaḍhinīṣyandā, sc. lipi, a kind of script, (*having, bringing*) *issue* (result) of *all medicinal herbs*: LV 126.11 (Tib. renders literally; see s.v. **nīṣyanda**).

sa-līla, adj. Bhvr. (m.c. for °līla), *graceful, charming*. Mv ii.142.8 (vs).

Saḷlagupta, n. of a former Buddha: Mv i.140.1.

Salila, pl., n. of a brahmanical gotra: Divy 635.12.

Salilagaḷagāmin (cf. *līḍa*), n. of a former Buddha: Mvy 100 = Tib. *glān po che ltar hgyiñ* (misprinted *hgyiñ*) *zhiñ bzhud pa, departing while looking down (haughtily) like a great elephant*: LV 5.14 = Tib. *ñom bag* (surely intending the word given by Jā. and Das as *ño hñab*, *with look cast down, bashful*) *glān pohi hñros* (*with walk of elephant*). Senart reads °gāmi by em. Mv i.139.2; but see **Savilambagāmin**.

[**salokānām**, Divy 272.24, corruption; see s.v. **saṃkāra** (3).]

savara, (1) m., a high number: Mvy 7785 (Tib. *mchog ldan*); no v.l.; also as v.l. for *mavara* or *mapara* Mvy 7707 (in earlier part of the same list); (2) nt., a high number (but much smaller than °rah Mvy 7785): °ram Mvy 7833 (corresponding in position to Mvy 7707, and rendered in the same way in Tib., *ban bun*, differing thus from Mvy 7785); for this a v.l. **mavaram**, q.v., is recorded, and it seems quite clear that s- is a graphic error for m-; Mvy 7833 is cited from Gv 133.2 which reads **maparam**, q.v.; in Gv 105.20 *paramasya* (gen.) is obviously another form of the same number, see **parama**.

saviññānaka, adj. (= Pali *saviññānaka*, also *saviññāna*), *conscious, living*: °ke kāye Divy 534.25, *in a living body* (person); cf. Pali AN i.132.23 *saviññānake kāye*.

Savilambagāmin, n. of a former Buddha: Mv i.139.2; so I would read for Senart's em. **Salilagaḷagāmin**; most mss. **Saciramba-gā°** (one ms. **Sari°**, one good ms. **Savi°**). Cf. Skt. *sa-vilambam*, adv.

sa-vraṇa, see **vraṇa**.

sa-śākya, adj. (*sa-*, q.v., with *śākya*), *possible*: *neha punaḥ saśākyaṃ labdhum nareṇkṣurasam pradhānam* Śikṣ 110.19 (vs), *it is impossible for a man here to obtain the excellent juice of the sugarcane*. Cf. Pali *saśakkam*, which needs further study; Childers, citing only from (the Lex.) *Abhidhānappadīpikā*, renders *certainly*; PTSD as *much as one can*; on MN 1.415.36 *saśakkam na karaṇīyam*

comm. iii.128.23 glosses ekamsen' eva (supporting Childers) na kātabbāṃ; on MN i.515.1 sasakkāṃ (brahmacariyaṃ na vaseyya), comm. iii.226.15 glosses ekam satthe nipāto, prob. also intending the same (read ekamsatthe).

1 **saha-** (Skt.), indecl., as prior member of a cpd., or acc. to some also with a following separate abl., to be rendered *immediately upon or after*, or the like, of succession in time so close as to be spoken of as contemporaneous; (1) with foll. abl., as in Pali saha parinibbānā DN ii.156.35, taken as two words by ed. and Andersen, Reader, Glossary, *immediately after* (Buddha's) *nirvāṇa*; Senart, note on Mv i.24.10, and Weller 21, take such BHS forms as cpds., and I am inclined to follow them, largely because of the cases listed under (2); but saha seems to govern a prec. abl., in associative mg., in Ind. Spr. 1488 aiśvaryaṭ saha sambandham na kuryāt, *one should not make alliance with royalty*; saha-śravaṇād eva, *immediately upon hearing*, LV 62.12; 253.20; bodhisattvamātuḥ saha-darśanād eva 71.19-20; saha-pratilambhād 72.7, *as soon as they received it*; te dāni sammūrchitvā saha-vedanā prapatanti Mv i.24.10 (but this might be taken as an ordinary Bhvr. of Skt. type, with, accompanied by, pain, n. pl. m.; Senart understands abl.); (2) certainly as prior member of cpds, followed by a noun, either an adverbial acc., dipamkarasya saha-darśanaṃ LV 359.10 (vs), *immediately at the sight of D.*, or in further composition with another noun, tasyās ca saha-nirgamana-kāle Śiṅs 72.10, *and at the very time when it comes forth*; oftener with a following ppp., (ekah pradīpo...) praveśyate, *sa saha-praveśito (as soon as it is put in) ... tamondhakāram vidhamayati* Śiṅs 178.3; in loc. abs., *te saha-pratiṣṭhāpīte paṇau* LV 72.5, *they, as soon as (Māyā's) hand was placed (on their heads) ...*; sahodgate 'rupe Śiṅs 65.7, *immediately after sunrise*; a loc. abs. would be expected in the next, but instead a 'pendant' nom. is used, syntactically disconnected with what follows, sahapravartitaṃ cedam ... dharmacakram SP 179.14 (prose), *and as soon as this wheel of the Law was set in motion ...*

2 **saha**, m., = **sahā** (lokadhātu), q.v.; rare, but note that lokadhātu has both genders: sahe lokadhātāv Gv 317.22 (prose); in Kashgar fragments of SP, LaVallée Poussin JRAS 1911, 1074.13, 30, and 1075.5, and Lüders ap. Hoernle MR 151.12-13, imasmi (Lüders lha) sahe lokadhātāv; all these phrases are omitted in printed text of SP 267.3, 11; 268.3; and 270.6. BR also cite sahapati from LV (Calc.), but for this Lefm. 44.11 saḥapati with all mss.; and sahalokadhātu from Mvy, but for this our Mvy (3066) and Mironov read saḥā.

Sahacittotpādadharmacakrapravartin, n. of a Bodhisattva who presented a wheel of the Law to the Buddha at Benares: LV 415.9.

sahajanmaka, *mika (to Skt. sahanman, which in late Skt. = brother, Schmidt, Nachträge, plus -ka, -ika), of like birth or origin: (vayasakāḥ) *mikaḥ (in 13 mss. *makah) sahapāmsukriḍanakaḥ Divy 331.13, 15, 20, 25.

Sahajavilāsa, n. of an author: Sādh 384.9; 452.5.

sahadharma, adj. or subst. m. (= Pali sahadhamma, Nett., see below; and cf. next), *harmonizing, agreeing, in accord with the (true) Doctrine*: only in a cliché, substantially identical in Mv i.330.5; 331.5; 332.8; 333.1, 13; iii.334.16; 335.5; SP 179.2 (dharmacakram ... apravartiyam, or *tyam, SP and some Mv *titam, [kenacī] chramaṇena vā brāhmaṇena vā devena vā Māreṇa vā Brahmanā [some om. this] vānyena vā kenacit [some om. anyena or -kenacit] punar loke) sahadharmaṇa; KN prints saha dharmena as two words, wrongly; Tib. on SP chos dan mthun pas, *by one in harmony with the Doctrine* (Instr.), immediately followed by (and clearly dependent on) ma bskor ba, *not set in motion*; the Pali equivalent cliché (e. g. Vin. i.12.1-3) regularly lacks any correspondent to sahadharma, but Nett. 169.14 ends a similar cliché (not

concerning the dhammacakka) with (kenaci vā) lokasmiṃ sahadhammiṇa (correctly printed as one word, but not in Pali Dict.).

sahadhārmika, adj. (to prec., q.v., plus -ika; = Pali sahadhammika, which in the Dict. is sometimes assigned this mg., sometimes defined *co-religionist*, a mg. which need, and prob. should, never be assumed in BHS, nor, I suspect, in Pali), *consonant with the (true) Doctrine*; m., of a person, *one who lives in consonance therewith* (the mg. *having the same doctrine* is given by Wogihara's Chin. renderings in Bbh Index but is never necessary and sometimes impossible): *ke dharmasāraṇe Śiṅs 55.6; *keno (m.c. for *kena) vacanena 194.7 (vs), cf. Pali sahadhammiko vādānuvādo Vin. i.234.19-20, *ke vuccamāne Dhs. 1327; personal, yā ca *kasya darśanenābhīpramodanā Bbh 30.11, *joy at sight of one who is true to the Doctrine*; *kam ca dṛṣtvā sumanā bhavati 184.26; (bodhisattvo vṛddhatarakam guṇavantaṃ ...) *kam dṛṣtvā 161.12; *kasya bodhisattvasya kṛtaprapñihānatayā 152.24, *because a Bodhisattva that is consistent with the doctrine has (must necessarily have) made an 'earnest wish' (vow for enlightenment)*; in the last the alleged meaning *co-religionist* is peculiarly impossible, but nevertheless given by Wogihara's Chin. (of the same Doctrine). On the Pali mg. see esp. Mahāniddeśa 485.16 (a gloss on Sn 965) paradhammika vuccanti satta sahadhammike ṭhapetvā ye keci Buddhe appasannā ... (also dhamme, saṃghe), *te bhikkhū etc.*; note that even the paradhammika here are monks, but have no faith in the Buddha etc.; in contrast the sahadhammika (of seven sorts; which seven?) are in accord with the true doctrine.

saha-pāmsukriḍanaka, m. (in Skt. °ḍana cited only as nt. n. act.; Skt. saha-pāmsukriḍita, = this, is found also in BHS, Mv iii.450.13), = **pāmsukriḍana**, 'dust-player', boyhood comrade: Divy 331.13 ff.

sahampati (= Pali id.; cf. saḥā-, saḥām-pati), n. of Brahmā: Mv iii.381.11 (vs); *ti (em.), n. sg., without Brahmā.

saharṣya- (or acc. to Suzuki's Index harṣya-, taking sa- as associative prefix with entire cpd.), the first of the svara or notes of the musical scale: Laṅk 3.7 (first in a cpd., foll. by ṛṣabha, gāndhāra, etc.); kept in Suzuki's transl.; note in ed. suggests em. ṣaḍga (read ṣaḍja), and so Suzuki's Index for harṣya.

Sahajin, (1) (= Pali Sahañin, DN ii.259.22), n. of a deity: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 183.13; (2) n. of a king, ancestor of Aśoka: Divy 369.11.

sahavratā (corresponds to Pali sahavayātā; the origin of the latter is obscure, but the BHS form is prob. secondary to it, with hyper-Skt. adaptation to vrata, cf. Senart n. on Mv iii.223.5, p. 493), *association, state of being connected with*: regularly dat. -sahavratāyai, LV (also *tāye in Mv), in cpds., ākimcanyāyatana- (see this) LV 238.16 = Mv ii.118.3 (in Mv corruptly āśaṅkitavya-, q.v.); **naiva-saṃjñānāsaṃjñāyatana**- (see this) LV 243.17; 403.11 = Mv ii.119.10; iii.322.12; brahmaloka- (and others) Mv iii.223.5, 6, 9, 11; cf. Pali DN ii.250.20 brahmaloka-sahavayātāya, same passage as Mv iii.223.5. The Tib. version of LV shows, confusedly, that it read as our text.

sahasāyini (cf. Pali sahasēyya, recorded only as m., bedfellow of another monk), *bedfellow* (f.); so I believe we must read (rather than sahasopini with Senart, and mss. at Mv iii.86.19 only), deriving from root śī; (pra)suptāye °niye (mss. sahasāpiniye) Mv iii.82.13 and 15 (vss); sahasāyiniḥ (mss. saha-sāy°) 87.12 (vs); *niye (here mss. hopelessly corrupt) śayitāye iii.74.18.

Sahasodgata, n. of a householder, hero of Divy Chap. xxi (colophon 314.10): Divy 309.27 ff.

[sahasopini, see sahasāyini.]

sahasragarbhā, a kind of jewel: Gv 124.5.

Sahasradātār, n. of a former Buddha: Mv i.140.13.

Sahasradharma, n. of a brother of Śāriputra: Mv iii.50.11.

Sahasrabhuja, n. of a gandharva king: Kv 2.18.

Sahasrayajña, n. of a king, previous incarnation of Śākyamuni: LV 170.17 (vs).

sahasrayodhin (= AMg. sahasajodhi), *one who can fight a thousand, a mighty warrior*; seems to be a rather technical term: (yato 'sya rājñā svapuruṣo) dattaḥ 'yodhi Divy 243.26 (as guard); te brāhmaṇāḥ 'dhiṇaḥ puruṣasyaivaṃ śrutvā bhītāḥ 244.5; tatra ca kriyamāṇe 'dhiṇaḥ puruṣasyaivaṃ utpannam 14; (stūpe sarvajātakṛtāni-ṣṭhite) 'dhy abhyāgataḥ 245.8, and fl.; ahaṃ 'dhi MSV I.104.11.

Sahasravarga (m.), n. of a section of the Dharma-pada, quoted in 13 fl.; equivalent to the Sahassavagga of the Pali Dhṛp., vss 100 fl.: dharmapadeṣu 'gaṃ bhāṣati Mv iii.434.12.

Sahasraśīri (m.c. = °śīri), n. of a kalpa: Gv 259.5 (vs).

Sahasrāvētā, n. of a goddess: Mvy 4294.

sahasrīma, ord. num. (= Pali sahasṣīma, SN ii.133.18, not in Dictt.; see under śatīma), *thousandth*: KP 159.15 (cited s.v. śatīma).

sahasrī (Pali sahasṣi, cited by Senart Mv i note 373, seems to be cited only with, or sc., lokadhātu or puthavi, see Childers, and app. is not used like our word; cf. sāhasrī), *a thousand*, perh. rather a group of 1000: sattva-sahasriyo (acc. pl.) Mv I.5.13 (here mss. all om. sattva); 6.4 (four mss. °sāh°), 7 (only 1 ms. °sāh°); anekāṃ brāhmaṇāṇāṃ sahasriyo samāgatāni (1 acc. pl.) 310.1; jana-°riyo (n. pl.) ii.74.11; prāṇa-°riyo (n. pl.) 98.17; brāhmaṇa-°riyo (n. pl.) 103.11; devakoṭi-°riyo (n. pl.) 160.9. All prose.

sahā (also rarely 2 saha, m., q.v.; Skt. Lex. *earth*, but in lit. only BHS), name of the world-system in which we live; almost invariably with lokadhātu, but without it Mv ii.380.18 (vs) tehi bhavēyā saha (so mss., n. sg., m.c.) samprapūrā; Sahā nāmnā lokadhātuḥ Bbh 295.5; in the foll. either cpd. or (offtenser) associated with lokadhātu: Mvy 3066; SP 185.3-4 (asyāṃ sahāyāṃ lokadhātuḥ); 317.9 (id.); 244.4 (sahāṃ °tum); Mv ii.319.12 (vs; sarvāṃ sahāṃ ... °tum); Divy 293.19 (imāṃ sahā-lokadhātuṃ); Mmk 2.12; 229.25; Gv 8.23, etc.; 215.19 (sahāyā °dhātōḥ); Sukh 99.16. See Sahā(m)pati.

sahāpati (also sahāṃ°, sahām°, and sabhāpati, qq.v.; = Pali saṃpatti; cf. sahā, 2 saha), *lord of the sahā (or saha) lokadhātu*, ep. of Brahman, m., and almost invariably accompanied by a form of that word; in most texts sahām° seems commoner, yet it may be only a false Sktization of Pali saṃpatti, which could represent an orig. sahā- by the 'law of morae'; in the mss. of LV, Divy, and some other works, sahā° predominates: LV 44.11; 61.5; 63.1; 69.16; 70.1; 83.13; 274.18 (in some of these v.l. sahām°); in 73.8; 130.20 most mss. sahām°, but Lefm. sahā°; perh. Mv ii.63.11 (so one ms., Senart sahām°, which the other ms. prob. intends); Divy 613.30; 652.13, 17; 655.6 (in the last three ed. sahām°, against mss.); Av (Speyer always reads sahām°; ms. sahā° in) i.305.14 f.; 311.17 f.; 317.15 (in prec. line sahām°); 329.5 f.; 337.7 f.; 343.1 (in 2 sahām°); ii.198.11; Suv 84.12 and 91.14 (all mss., both times; Nobel em. sahām°); Bbh 75.4; 295.6.

sahāmpati, (1) m., = prec., q.v.: SP 4.8; 69.8, and often (app. always sahām°); Mvy 3116; Divy 638.25; Av I.273.9; 298.2; 317.14; 323.12 f.; 343.2; RP 2.3; Kv 2.6; Sukh 92.13; Mmk 19.9; 45.5; 69.7, etc. (always sahām°, I believe); (2) m., n. of a gandharva king: Kv 2.18; (3) f., n. of a kinnara maid: °tir Kv 6.7. Cf. next.

[? **sahāmpatika**, n. sg. °ko, = prec.: Mv ii.136.4 (vs), by Senart's em.; mss. differ widely; if correct, -i(ka) m.c.]

sahāya, in LV 387.9 (vs), if text is right must mean *accompanied* (by, with instr.): adhunāpy asau tāṃ ... sampūjayaty anyasuraliḥ sahāyāḥ, *even now he honors it,*

together with the other gods. But this use of sahāya seems unparalleled, and Tib. makes it agree with anyasuraliḥ: lha gzhan grogs dañ lhan cig mchod pa byed, *honors it together with the other companion gods*; this implies sahāyāḥ, which is prob. the true reading, tho no v.l. is cited. Cf. however sahiya, Buddhac. x.26.

sahāyaka (see also next; in Skt. recorded only once at end of a Bhvr. cpd.; but Pali id. is well established, in prose; = Skt. sahāya plus -ka), *companion, comrade*: tau bhrātarau sārḍha (so read; best mss. sārtha; m.c.) sahāyakas talḥ LV 392.4 (vs); here -ka could be m.c., in any case svārthe as in Pali; MSV ii.176.17 (prose); but it is clearly pejorative in AsP 417.20 f. (prose) eṣa mama °kaḥ ... bahavo 'pi ... mamānye 'pi °kāḥ santi, *na ca punas te mamābhiprāyaṃ paripṛayanti, ayam tu mayā pratirūpaḥ sahāyo (NB!) labdhaḥ, he is my despicable companion, and I have many others too, but they do not fulfil my purpose; however, here I have got a suitable companion* (sahāyāḥ).

sahāyika (could be from Skt. sahāyin plus -ka), = prec.: MSV ii.177.14 (so mss.); 185.1.

sahita, adj. (1) (= Pali id.) of speech, *connected, coherent, sensible*: Mvy 474 (°tā, of Buddha's speech); sahitaṃ ca bhūtaṃ (true) ca sadā prabhāṣate SP 373.4; sahitaṃ ... sumadhuraṃ ... abravīt Mv I.145.7 = 201.7 = ii.5.2 (Senart I.490 wrongly kindly, agreeable); MSV ii.174.2 (read) tavāsahitaṃ, mama sahitaṃ; (2) of hair and eyebrows, in sahita-bhrū LV 107.8 and sahita-keśa 12, both in list of anuvyañjana of the Buddha (Senart also reads sahita-keśa in Mv ii.44.10, but read with mss. ahasita-keśa, q.v.); Tib. LV both times mñam pa = *even*, which usually renders Skt. sama and has both mgs., *alike*, and *level, flat, smooth*; prob. therefore with smooth (orig. connected, so close-growing; perhaps thick?) eyebrows and hair. These terms seem to be substitutions for, and roughly equivalent to, ślakṣṣa-bhrū and -keśa of other texts (Nos. 65 and 76 of my list of anuvyañjana), both of which are lacking in LV. In Pali, Therīg. 254, sahita is used of a young woman's hair compared to a grove: kānaṇaṃ va sahitaṃ (comm. 210.7 ghaṇasamṇivesaṃ uddham eva uṭṭhita-uddhadighasākhaṃ upavanam viya; in accordance with this Mrs. Rhys Davids renders dense).

sahitaka, adj. (= sahita, with -ka svārthe), *together, united*: (āgaccha deva adyaiva ... saṃghaṃ parivṛṣṣyā-maḥ) °takā (n. pl., for dual) Mv ii.275.13, *come, your Majesty, this very day we will serve the assembly of monks together*.

[sahī, LV 325.9 (vs), should be printed, sa hī (m.c. for hī): no rāgeṇa sa hī vasāmy ahaṃ na ca doṣaiḥ, Tib. na ni ḥdod chags zhe sdañ lhan cig gnas pa ma: yin te, *I (emphatic) am not dwelling with desire or hatred*. I assume sa ... ahaṃ = the common so 'ham of Skt. The only alternative would be to em. to sahā, m.c. for saha.]

sahiya, adj. (obscure, except for obvious connection with saha; suffix -iya, § 22.20 ? or hyper-Skt. for Pkt. sahiya, saheja = sahāya? Against the latter, possibly, may be cited dependence of an instr. on sahiya in Buddhac.; see however s.v. sahāya), *associated, in company* (with), or as subst. *companion*: (sa grhapatiḥ ...) antarjana-°ya udyānabhūmiṃ-nirgataḥ Divy 312.5; daṇḍa-°yaḥ (kumārāḥ) 446.3, 5, *accompanied by a punitive force*; devasahiyo Av I.365.15, *together with Your Majesty*; (tena grhapatinā ...) °yena 366.2; tena mahārāja-°yena ib. 6, *with ... in attendance, as companion* (so best ms. of Av all three times, Speyer's text sahāya always); sadbhīḥ sahiyā hī satāṃ sampddhiḥ Buddhacarita x.26, *for the success of the good is associated with the good*; in MSV ii.73.4 read (hālāhalena viṣeṇa ca) sahiyena (mss. sahaḥhiyena; ed. em. sahayogena), *by hālādhala and (other) poison combined*.

sahya, nt. (= Skt. Lex. id.), *health, welfare, fortune*:

Divy 258.16, see s.v. *asahya*, to which this is prob. a secondary back-formation.

sāmyamanika, adj. (to Skt. *samyamana*; cf. Skt. *samyamana*), *concerned with restraint or control*: *kaḥ Mvy 9419.

sāmyogika, adj. (Skt. Gr. id.; to *samyoga* plus -ika), *arising from union* (Tib.): *kaḥ Mvy 7573 = Tib. sbyar ba las byuñ ba; AdP, Konow MASI 69.23.6; nāsti *kaḥ svabhāvaḥ ŚsP 1411.11.

sāṃlekhiḥka, see *sāle*°.

sāṃvarika (to *samvara*, 1, plus -ika), *one who observes the vows* (called *samvara* 1): Śikṣ 11.15 (*samvaragrahaṇam* ... *kasyāntikāt kartavyam); 66.4, 5 (*kāh).

sāṃvṛta, adj. (to *samvṛti*, 2, plus -a), *exoteric, connected with exoteric existence*: *tānām padārthanām MadhK 10.12; 189.2; *tānām cakṣurādīnām 27.10; *tam etal lakṣaṇam na pāramārthikam 85.6; tad evaśāṃ *tam svarūpam 261.6; *tam pratibimbākāram 591.1.

Sakali, or *likā, n. of the wife of Mākandika: *lir (n.) Divy 515.14; *like (voc.) 517.1 (vs).

Saketā (= Skt. and Pall *ta, nt.), n. of a city (Oudh): MSV 1.66.3; 67.4 ff. (*tām, *tāyām).

? **sākṣā-karoti** (for Skt. *sākṣāt-k*°, semi-MIndic; cf. AMg. *sakḥam*, other Pkt. *sakkhā* = Skt. *sākṣāt*), *realizes*: dharmam (mss. *ma, *me) *adhigami sākṣākari* (aor.; but v.l. *sākṣātk*°) Mv 11.18.12. Cf. *sākṣi-k*°.

sākṣātkriyā (cf. prec. and next two), *realization*: nirodha-*kriyāyā LV 33.11; dharmasya prāptaye *kriyāyā LV 239.3; Mv 11.18.11; 120.3.

sākṣi-karoti (Sktization of Pali *sacchi-karoti*, which seems to be a modification of Skt. *sākṣāt-k*° blended with Skt. *sākṣin*; see prec. two and next), *realizes* (intellectually): tam dharmam *adhigami sākṣikari* (aor.; so Senart em.; mss. *sākṣikṛto* or *sākṣi*, alone!) Mv 11.120.5; (pañca cābhijñā) *kṛtā 11.362.19; *balavaśibhāvaṃ* *karoti 409.2; dharmam *karoti 412.13.

sākṣikriyā (cf. prec.) = *sākṣātkriyā*, q.v.: KP 125.14 (dharmasya ... *kriyāyā); 143.4.

sākhilya, nt. (to 1 *sakhila* plus -ya; cf. Pali *sākhalya*, *lla), *gentleness, mildness, softness* (of speech): *yam mādhyāśayātā (of a Bodhisattva) Dbh 37.11; *yam Mvy 6984 = Tib. *bśes pañi tshig*, *friendly words* (a free rendering; this is the only use of a word meaning *friend* which I have found in comms. or transl. of 1 *sakhila* or *sākhilya*); Samādḥ p. 4, line 29; p. 61 line 15.

sākhilyaka, nt., = prec.: MSV iv.129.10, 20 (Tib. as on Mvy 6984).

Sāgara, (1) (see also *Upasāgara*, and cf. *Sāgaranāgarajapariprcchā*), n. of a nāga king, often mentioned in close association with *Anavatapta* 2; lives in the ocean, cf. *samudramadhyāt sāgaranāgarajabhavanāt* SP 261.3; Mvy 3238 = Tib. *rgya mtsho*, *ocean*; SP 4.11; 263.3, 14, etc.; LV 204.9; 219.9 (misprinted *māgara*); 270.6; 435.14; Suv 85.5; 91.19; 158.14; 162.8; Kv 68.5; Lañk 2.3; 4.8; Mmk 18.12; 452.17, 21; in nearly all these identifiable by association with *Anavatapta*, or with the ocean; (2) n. of another nāga king, mentioned later in the same list: Mvy 3264; here Tib. *dug can*, *poisonous*, which suggests *sa-gara*; this word exists in Skt. as an adj. but seems not recorded as n. of a nāga; Mironov also *sāgara*; (3) n. of a former Buddha: LV 171.20; (4) nt., a high number, = 10 *mahāsamudra*: Mmk 343.22. (Skt. Lex. has *sāgara*, m., as a different high number.)

Sāgarakuṣi, n. of a nāga maid: Kv 4.8.

Sāgaragambhīrā, n. of a nāga maid: Kv 4.10.

Sāgaragarbha, (1) n. of a dhāraṇī: Gv 66.22; (2) n. of a samādhi: Dbh 82.12; (3) n. of a Buddha: Gv 258.26.

Sāgaraghoṣa, n. of a Bodhisattva: Gv 3.21.

Sāgaratīra, nt., n. of a 'region in Lañkā' (*Lañkā-patha*, q.v.): Gv 67.17; 68.3.

Sāgaradharapuruṣa, n. of a former Buddha: Mv 1.137.12.

[*Sāgaradhvaṇa*, n. of a monk: Gv 83.20 ff.; but read *Sāradhvaṇa* with 2d ed. and Śikṣ 36.8.]

Sāgaranāgarajapariprcchā (cf. *Sāgara* 1), n. of a work: Mvy 1357; perhaps same as *Sāgaramatī*-(*pariprcchā*)-sūtra; doubtless same as *Bṛhat-sāg*° Śikṣ 309.13.

Sāgaranigarjitasvara, n. of a Bodhisattva: Gv 4.9.

Sāgaraputra, n. of a nāga king: Māy 246.17.

Sāgarabuddhi, n. of a monk, disciple of Sākyamuni: Gv 47.8, 17.

Sāgarabuddhidhārin, see *Sāgaravaradharabuddhivikṛdītabhijñā*.

Sāgaramatī, (1) n. of a nāga king: Kv 2.14; here, acc. to Index, Śikṣ 12.13 etc., in numerous citations from next, q.v.; (2) n. of a Bodhisattva: Kv 1.17 (not the same as 1, who is mentioned on the next page).

Sāgaramatī-sūtra (to prec., prob. 1), n. of a work: Śikṣ 12.12 and often, see Index; *ti-pariprcchā-sūtra, doubtless the same, 313.6; perhaps the same as the *Sāgaranāgarajapariprcchā-sūtra*. In Śikṣ 43.5 ff are cited vss from it, with the linguistic aspects of most BHS vss.

Sāgarāmukha, m. or nt., n. of a region or place, (dik-)pratyuddeśa, q.v., in the south: *kho Gv 62.13; *kham (n. sg.) 63.5.

Sāgarāmudrā, n. of a Bodhisattva-dhāraṇī: Mvy 752.

Sāgaramegha, n. of a monk: Gv 62.13 ff.; in Gv 2.7 (vs) referred to as *Sāgarāmbuda*.

Sāgaramerucandra, n. of a former Buddha: Sukh 6.4.

Sāgararāja, n. of a former Buddha: Mv 1.138.11 (v.l. *Sārarāja*). Cf. *Sāgara* 3.

sāgara-līpi, a kind of script: LV 126.6 (so Tib., *rgya mtshohi*).

sāgaravati- (for *ti?), seemingly = *sāgara*, *ocean* (§ 22.50), in *sarvadharmā-vati-garbheṇa* Gv 39.9, n. of a 'bodhisattva-samādhi'.

Sāgaravaradharabuddhivikṛdītabhijñā (Kashgar rec. *Sāgaravarabaddhavi*°), n. of a future Buddha, predicted rebirth of Ānanda: SP 216.4 ff.; 220.4, 6 (prose); in 217.10 (vs) *Sāgarabuddhidhārin Abhijñāprāpta* (two words).

Sāgaravarabuddhivikṛdītabhijñā, n. of a former Buddha: Sukh 5.15.

Sāgaravyūḥagarbha, (1) m., n. of a Bodhisattva: Dbh 2.19; (2) nt., n. of a magic gem: Gv 500.16.

Sāgarasīri (m.c. for *śrī), n. of a Buddha: Gv 258.16 (vs).

Sāgarasamṛddhi, m., n. of a samādhi: Dbh 82.13.

Sāgarāmbuda, see *Sāgaramegha*.

sāmkathya, nt. (to Skt. *samkathā* plus -ya; cited once from Caraka, pw; cf. Pali *sācakchā*, f., seemingly a blend of this word and *samkathā*), *conversation, talk, lecture*: Mvy 2808 (*pauri-s*°); Śikṣ 56.3 (*ya-maṇḍalaṃ viśodhayitavyam, referring to hearers of religious discourse); Bbh 161.24; 218.25; Kv 15.8; 50.15; 66.5, 6; (mahā-)dharmā-sā° SP 7.11; LV 11.7; Gv 72.25; 521.7; Dbh 79.23; Sukh 68.11; Kv 16.6; 43.3; 61.20; 66.4; (mahā-)dharmāśravaṇa-sā° SP 16.10; Śikṣ 151.18; Bbh 175.1.

Sāmkāśya, *Sam*°, *Samkāśya* (mss. show still other variants; = Skt. *Sāmkāśya*, *Sam*°, Pali *Samkassa*), also called *Devavatāra* or **tarāṇa*, as being the name of the city (nagara) or country (janapada) where Buddha descended from the heaven of the Trāyastriṃśa (or Trayaś; *triṃśebhyo devebhyo Av, below) to earth by a supernatural ladder (see DPPN): MSV 1.163.9; (bhagavān ...) devebhyas trayastrīṃśebhyo jambudvīpam Sāmkāśye (in 13 ms. *śe) nagare Āpajjire (q.v.; no such name seems to

occur in Pali, but the existence of a 'deer-park' at Saṃkassa is mentioned, DPPN) dāve udumbaramūla itī Av II.94.8, 13; Sāṃkāśye nagare ... (see s.v. Devāvatarāṇa) Divy 150.22; *śye (here mss. Sāṃkāśye) nagare 'vatirno 'ham Divy 401.22; Sāṃkāśye Mmk 88.14, see s.v. Devāvatarāṇa; Sāṃkāśye (so text, read Saṃ) tathā kṛtvā pṛddhīr janapade tadā (so text; read pṛddhīr, pṛddhim?) Mmk 582.24 (vs); this is followed by the two lines cited s.v. Agni-bhāṇḍa, apparently referring to a devāvatarāṇa of the Buddha which occurred at some other place than Sāṃkāśya.

sāṃkleśika, adj. (= Pali saṃkleśika; to **sāṃkleśa** plus -ika), *sinful, impure*: LV 434.2; (āśravā vighātā paridāghā saṃvarā) *kā(h) Mv III.338.3, 4, 9, 11; (akuśalair dharmaḥ) *kalh Av II.107.3; same Bbh 182.27.

sāṅgana (written with *na, for *pa, see **aṅgana**; = Pali id., sā°, acc. to CPD s.v. aṅgana), *blemished*: Dbh 35.19.

sāṃghāṭi, °ṭi (= sam°), *monk's robe*: °ṭi-paritadehaḥ Av I.284.10 (vs); °ṭim ādāya Divy 494.2 (prose; mss.; ed. em. sam°).

sāṃghāta, adj. (Skt. Gr.; Skt. saṃghāta plus -a), *due to or based on a conglomeration*: paramāṇu-°ta-tvāt MadhK 93.10.

sāṃghika, adj., f. °kī (= Pali sam°; to Skt. saṃgha plus -ika), *of or belonging to the congregation (order of monks)*: Divy 342.15 ff.; Av II.86.2; RP 29.8 (vitta); Śikṣ 56.5 (sc. lābha? m.); 170.3 (dravya); Prāt 502.1 (lābha); Gv 228.21 (vastu); Kv 96.18 (*kl, bhūmi); 97.1 ff.; Bbh 162.5; 163.11; 166.19 etc.

sāṃcaritra, nt. (= samc°, q.v.), *procuring, acting as go-between in liaisons*: Bbh 117.13 na ... °treṇa para-dāram upasamhṛtya pareṣāṃ anuprayacchati; °tra-samut-thitām (āpattim) MSV III.87.18.

sāṃcetanika (= Pali sam°), *intentional*: (karma) °kaṃ Karmav 48.7, 17. Cf. **sāṃcetanikāhāra**.

sāta, see **sāta**.

Sātāgiri, see **Sātāgiri**.

sātātika, adj. (= Pali id.; to Skt. satata-m plus -ika), *lasting, constant*: Mmk 17.11; 82.20 (both of diseases); of persons, *constant, persevering* (in religion): Ud IV.3 (apramattāḥ °kāḥ) = Pali Dhp. 23. Cf. next.

sātātya (nt.; see also **sāmtatya**; = Skt. id., which however seems not recorded in the religious sense, rather of *continuance* merely; cf. prec.; = Pali sātacca), *perseverance*, in a religious course: °tya-kārīn Mvy 1794 (so Mironov; Kyoto ed. **sātantya**); °tya-kārī-tā Bbh 81.21; °tya-kārīṇaḥ Ud IV.20 (= Pali Dhp. 293, sātaccakārīno); °tya-karaṇīya Bbh 291.5 ff. (pañca sthānāni, bodhisattva-sya, listed in ff.); °tya-prayoga Bbh 82.22, and °gi-tva 201.17; °tya-jāpinām Mmk 328.6 (vs).

[**sātantya**, error for **sātātya**, q.v.; or possibly intending **sāmtatya**, q.v.]

Sātāgiri or **Sā°** (also **Sāta°**, q.v. = Pali Sātāgira), n. of a yakṣa, contemporary of Buddha, regularly associated with Haimavata 2 (as in Pali with Hema°): Jm 115.25 (here without H°); (listed with gandharvas, along with Haim°) Suv 162.5 (Nobel Sātā° with only one ms., on the basis of Tib. bde ba, but this, which usually = Skt. sukha, represents **sāta**, q.v., or **sāta**, not sat as Nobel assumes); Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 167.1; Hoernle, MR 26.13 (Ātāṇṭiya-Sūtra); in Māy 87 printed Sātā°, prob. by misprint, as Sātā° occurs Māy 236.3 and 29 (Waldschmidt, op. cit. 175 n. 3).

sātisāra, see **atisāra**.

sātiyati, text, or **sādiyati**, Kashgar rec. (see below, and cf. **svādiyati**), in SP 277.8 (prose), *interests oneself in, shows attachment to, takes pleasure in*: (na ca śrāmaṇeraṃ na ca śrāmaṇerīm na bhikṣuṃ na bhikṣuṇīm na kumārakaṃ na kumārīkām °yati, na ca talh sārddham saṃstavam karoti; Tib. mi sten, not adhere, be attached, to. Text and

etym. uncertain; sātiyati could be denom. from sāta = **sāta**, q.v.; sādiyati prob. = Pali sādiyati, derived by Childers and PTSD from root svād, cf. **svādiyati**; both these forms could perhaps be caus. pass. of svād- as suggested PTSD, or svād° may (as I am inclined to guess) be only an unhistorical Sktization, the orig. being denom. sātiyati, with sādi° showing Prakritic d for t.

sātpauruṣya (Skt. satpuruṣa plus -ya), *state or quality of a noble man, satpuruṣa*: °ya-yuktam Bbh 114.4; 137.4 (both em., but plausibly; one ms. sāpaur°).

-sātman, ifc., *giving oneself out as being ... , claiming or pretending to be*: kuhanājīhmahbhāvena tāpasākumbha-sātmanā Jm 186.16, ... *setting himself up as the foremost* (see **akumbha**) of *holy ascetics* (Speyer).

sādiyati, see **sātiyati**.

sādṛśa, adj., once perh. (a-)sādīśa (also °śaka, q.v.; = Pali sādīsa; cf. AMg. sārīkkha; once in Skt., ŚSS, BR; = Skt. sadṛśa, with ā analog. to tādṛśa and the like; oftenest in -vss, where meter might be involved, but also in prose of Mv, Divy), (1) *like*: maṇiratna-°śāḥ (putrā naranāyakānām) SP 24.11 (vs); same word 98.3° (vs); asādīśa(h) with Mndic i for r, *matchless* (of Buddhas), Mv I.314.17 (vs), by Senart's plausible em., mss. madīśām, adīśā (meter requires long antepenult); keśā kācīlindika-°śāḥ II.307.2 (vs); lokadhātu paramāṇu-°śām (acc. pl.) Sukh 45.12 (vs), *like atoms* (in numbers); mano vidīṣa-°śam Lañk 224.2 = 319.17 (vs); (2) *suitable, fitting*: tāye istriye °śam tatra gṛham Mv III.26.21 (prose); ... itihāsa-pañcamānām sādṛśo vyākartā Divy 620.19 (prose).

sādṛśaka, adj. (= prec.; -ka m.c.?), *like*: tvam-sādṛśakehi paṇḍitaḥ SP 31.11 (vs).

sādya, adj. (?nt.; to Skt. sādāyati, *presses down, depresses, overcomes*, etc.), *prob. heavy, weighed down, depressed* (follows sārddam, web): °yam Mvy 7484 = Tib. ljid (lcid) gnon, *oppressed* (?oppressive) with weight; Chin. *subdue or be subdued*.

sādharmā (nt.; to Skt. sadharma plus -a), = (if not error for) Skt. sādharma, *likeness, resemblance*: Lañk 110.9, 10; 276.1.

sādhu, m.c. **sādhū** and rarely **sādhō**, indecl. (In Pali recognized by Childers and PTSD as mg. *please*; āyācane Pv comm. 232.9; with impv. or equivalent; I think they are right, but also that the same mg. applies in many Skt. cases, incl. most of those listed BR s.v. 5e), *please*, with impv. or equivalent: SP 34.4 (tat sādhu bhagavān nirdīśatu): 71.4; 164.13; 171.12; 180.12; 297.5, etc.; LV 6.16; 57.1; 78.15; 233.1, etc.; Mv I.254.18; II.257.14; 258.14; 259.2; III.91.4; 300.13, 19; Divy 335.27; Jm 110.2; 157.10; Av I.90.13, etc. (I see nothing un-Sanskritic in the use of sādhu Mv I.174.4 ff., and consequently no need for Senart's note); sādhu, sādho, m.c., §§ 3.21, 71.

sādhukam, adv. (= Pali id.; Skt. sādhu), *well, properly, effectively*: °kam uttiṣṭhāmīti gātrāṇy abhisamkurvann avakubjaḥ prāpatam LV 256.3 (prose).

Sādhuprabha, n. of a former Buddha: Mv I.140.7.

sādhumatī, (1) n. of the ninth bodhisattva-bhūmi: Mvy 894; Dharmas 64; Dbh 5.10 etc.; Bbh 354.7; Lañk 15.5, etc.; (2) n. of a goddess: Mvy 4295.

Sādhurūpa, n. of a former Buddha: Mv I.138.3.

sānuka, m., n. of a muhūrta (in the first part of the night): Divy 643.24. Seems not to occur among Skt. lists of muhūrta names (see BR s.v. mu°). Cf. next.

sānu-kālam, adv., *at* (some specified, but to me unknown) *time*: gacchāmi sānu-kālam tasya dārakasya bhaktam nayāmi (said by the youth's mother); sā °lam gatvā ... Divy 88.2-3. One would be tempted to assume sānu = **sānuka** (prec., q.v.), *at the time of the sānu(ka) muhūrta*; but that muhūrta occurs in the first half of the night acc. to Divy 643.24, while this passage clearly refers to daytime.

sāmtatya, adj. (cf. **sātātya**; but in Śikṣ, at least,

this word is clearly regarded as derived from *saṃtati* plus -ya), *continuous, constant*: divyehi vihārehi ānījehi vihārehi °yehi vihārehi buddho buddhavihārehi... viharati Mv 1.34.11; similarly ii.419.12 (v.l. sātatyeḥi); *sāmtatya-viryam* Śikṣ 51.9, cf. *sāmtaty-ārabdhā-viryasya* 51.7.

sāntara, m., one of a list of kinds of monks who have no right to make valid objection to an action taken in the name of the *saṃgha*; perh. *schismatic*, or *having a weak point* (? cf. CPD s.v. *antara*, A 2); MSV ii.210.12 (context does not help).

sāntarottara, nt. (= Pali *santaruttara*), *the two inner garments* (antarvāsas and uttarāsāṅga, both Skt.) worn by monks, to accept more than which is a *nalhsargika* pāyattika offense under the circumstances of the 7th *naḷ*° pāy° (cf. Pali Vin. iii.214.20): Mvy 8391; MSV ii.48.15 (Corr.). As adj., possibly read *sāntarottara*(paṭikā-) for *sāntarocchada*° Śikṣ 208.11; see s.v. *ucchada* (2). A monk is forbidden to wear only these two (and discard the *saṃghāṭī*): MSV ii.94.8 (cf. Vin. i.298.5).

sāntarbahi(s), adv. (cf. Pali *santara-bāhira*, adj.; *sa-*, q.v., plus *antar* plus *bahis*), *within and without*: te sāntarabāhi (v.l. °hi) mṛgayante sma, sāntarabāhi (v.l. °hi) mṛgayamāṇa na paśyanti sma LV 228.3 (prose).

sāmtānika, adj. (to *saṃtāna*, 2, plus -ika; unrecorded in this mg.), *of the mental disposition*: sarvasattvānām °ka-bhaya-prasamanāya Śikṣ 296.3; (duḥkha-prakṛtikā evame) sarvasaṃskārāḥ sva-para-°kāḥ Bbh 189.23.

sāntika, in adv. forms °ke and °kāt (= Pali *santike*, °kā; see *santika*, °ke, of which this may well be a secondary Sktization; but it reveals the true origin of the MIndic form), *in or from the presence* (of, gen.): buddhasya °ke Karmav 161.2, 4; °ke, °kāt, acc. to Kern, Preface ix, Kashgar rec. of SP for Nep. antike, °kāt; so sāntikātu, v.l. of Kashgar rec. 119.3; for other such cases see *santike*.

sāmdrṣṭika, adj. (= Skt. Lex. id., Pali *saṃditṭhika*; also *saṃ*°, q.v.), *visible, actual, perceptible, of the present (life)*; opp. to *āgamika*; syn. *ākālika*, āk°: Mv ii.405.16 (see *āgamika*); iii.195.11 °kam... idam vipākam; 200.10 dharmavinayaḥ sāmdrṣṭika ākālika; Mvy 1292 (of dharmaḥ) °kaḥ, followed in 1294 by ākālikaḥ; Karmav 58.1, 6 °kaḥ (phalavipākah).

sāpateya (nt.; = Pali id., MIndic for Skt. svā°), *wealth*: bahudhana-°yā(h) Mv ii.375.22 (vs), Bhvr.; so mss., Senart em. svā°.

sāpatika, adj. (= Pali id.; cf. *an-āp*°), *sinful*: °ko bhavati Śikṣ 15.6; 146.3; Bbh 160.24.

sāpatnaka (= Skt. °na, son of a co-wife, rival: (iha) sapatnā ye; mss. sapatnīyeyo) *vā bhoṇṭi* °nakā *vā* vairiṇaḥ kṣetra-vairikā *vā* vastu-vairikā *vā* vāpra-vairikā *vā* pratirājāno *vā*... anyamanyasmiṃ sāpatnāni cīttāni upasthāpayitvā kālām kurvanti Mv i.16.9 (prose).

sāparādhika, adj. (may be blend of *aparādhika*, q.v., and Skt. *sāparādha*; or *sa-*, q.v., plus *aparādhika*), *guilty of offense*: Śikṣ 62.20; 68.24.

sāptāhika, adj. (= *saptā*°; Pali *sattāh*°, Childers), *weekly*; *to be taken for one week*, of medicines: MSV i.11.17 ff.; specifically of guḍa, id. i.248.20 f.

sābhisamskāra (sa-abhi°), *with proper preparation of mind; with fixed, determined mentality*: adj., chiefly in Divy (adverb °kāram 46.5; 365.1), said of the Buddha 158.5, or of his foot as he formally and solemnly sets it down, 46.13; 250.20; 364.26, resulting in earthquakes and miracles; but also applied to a king who is inviting a Buddha, 246.12, 248.10, so that it can hardly mean *with intent to do a miracle* (so Index); also *sābhisamskāra-parinirvāyī* Mvy 1017, *entering nirvāṇa after proper mental preparation*; contrast *anabhi*° 1018; *sābhisamskārāḥ sābhogo* (q.v.)... vihārah (bodhisattvānām) Bbh 346.14; *sābhisamskāreṇa*, adv., Divy 250.24.

? **sābhiyati**, acc. to Tib. *delays in making*: (paropasthānam) °yati, *abhinandati* Śikṣ 152.7 (so ms., ed. em.

so 'bhiyāti, which is manifestly impossible); Tib. cited as *gzhan gyi rim gro bya bar sdod ciñ*, *being slow to do honor to others*; *abhinandati*, doubtless, *he approves* (defends such behavior); this is a kind of *Māra-karman*, *evil behavior*. The word is obscure and may well be corrupt; I do not see any way of relating it to AMg. sāhi, *wicket-gate* (see Sheth), or Deśī sāhi, *way, road*.

sābhoga (sa-ābhoga, q.v.; opp. *an-ābhoga*, q.v.), *with, accompanied or characterized by, effort; not spontaneous*: Bbh 317.3; 346.14 *bodhisattvānām sābhisamskārāḥ* (see this, and *abhisamskāra*) *sābhogo nirmitto vihārah* (contrasted with *anābhogo*... *vihārah*, see *anābhoga*); Bbh 67.11, 14, 18, see *anābhoga*.

sāma (= Pali id.; see also *śāma*) = Skt. *śyāma*, *dark*: iha... *vitarka-sāmo* (em.; most mss. °samo, unmetr.; 2 mss. *sabhūma*, prob. intending *sadhūma*, see Foucaux, Notes, 194; *sadhūma* would be barely possible metrically; Tib. acc. to Foucaux *obsured by smoke*) *mahāmadanavahnīḥ* LV 373.15 (vs), *here the great fire of passion, dark with ratiocination* (as with smoke)...

sāmagrī (= Pali *sāmaggi*), (1) *concord*: *saṃdhim kuryām* °grīm MSV ii.190.18; 191.4-5 ff.; (2) *communion* (with the order of monks; withheld from those suspended): MSV ii.193.18; 194.7, (*saṃgha-sā*) 8; °grī-dattaka, 195.5, = *saṃgha-sāmagrī-dattaka*; °grī-poṣadha, m., *participation in the poṣadha with the order*, 195.4 ff.; (3) *meeting* (of monks): *sāmagrī-velāyām* punaḥ *śayanāsanaprajñaptiḥ kartavyā* MSV iii.98.5, *but at the time of a meeting he must arrange the seats*.

sāmato, adv. (to *sāma-m* plus -tas), *by, of oneself*: *sarvadharmeṣu vaśavartī svayam eva sāmato* (mss. *syā*° but Senart's em. seems certain) *virakto bhavati* My ii.144.19 (prose).

[**sāmānaka**, f. °kā, read *saṃānika*, to *saṃānaka*, like, similar: MSV iv.98.3.]

sāmantaka, adj. and subst. (unrecorded anywhere; cf. *pari-sā*°; Skt. and Pali *sāmanta* plus -ka), (1) *adj., neighboring, near*: °kehi pi me *gocara-grāmeḥi* Mv ii.131.4 (prose); °kaḥ *pratiśatūrājā* Suv 71.10 (and ff.); *teṣu caṅkrameṣu* °keṣu Kv 66.8; °kam, sc. *dhyānam*, Mvy 1485, (*recueillement*) *liminaire*, of which there are 8, one for each principal (maula) *dhyāna* and *ārūpya*, *AbhidhK*. LaV-P. viii.178 f.; (2) *adj. or subst. nt. (?)*, (*something*) *connected with, lit. bordering on* (in comp.; cf. Pali MN 1.95.28 *kodhano hoti, kodha-sāmantaṃ vācam nicchāretā*): (*yat tvam... prajñāpāramitā-pratisamyuktam padam vā*) *pada-°kam vā nāśayer... ASP 461.1, if you should let get lost either a word, or something connected with a word* (i.e. a part of it, a letter or letters?) *belonging to the P.p.* (if it meant *something* [physically] *near a word* I cannot imagine what could be meant, except another word); *bheda-sāmantakāḥ* MSV iv.108.4, *spreaders of dissension*; (3) *nt., vicinity*: (*tasyāḥ sarvaḥ kāyo dagdhaḥ*) *sthāpayitvā kukṣi-°kam* Divy 270.4, *her whole body was burnt, except the vicinity of her womb*; loc. °ke, *in the vicinity* (of), *near* (with prec. gen. or in comp.), *rājño* °ke Mv ii.447.13, *near the king*; *manipratnasya* °ke LV 17.3; *Grdhra-kūṭapārvata-°ke* Av i.274.9; also *Instr. °kena*, in comp., *grīva-°kena mukha-°kena* ca *Gov 400.26-401.1, in the vicinity of the throat and mouth*; *Bhadraṃkara-°kena* Divy 127.3-4, *round about Bh.*; *Vaiśālī-°kena* Divy 211.21, *near V.*; with gen., *tadāśya* (sc. *ajagarasya*) *yojanam* °kena (*for a league round about him*) *lālāśya spharītva tiṣṭhātī* Divy 106.3; also in absolute use as adv., °kena *śabdo viṣṭaḥ* Divy 34.18; 70.4; 84.24, *the word spread abroad in the vicinity*; in comp., *yojanasahasra-°kena* (*vācam nīścārayati*) 121.20, *for 1000 leagues round about*; others, *mg. near by, round about, or in the vicinity*, Divy 300.18; 464.2; 583.2; MSV i.36.11; (4) *nt. (once m.) circumference*: esp. in adv. forms, acc. *śama-°kam*, q.v., *a cubit in circumference*; Instr. °kena, *pañcāhastapramāṇam*

*kena Kv 74.11; (purāṇa)-niṣīdana-samstara-^okāt Prāt 497.4, from all sides (Chin. à chacun des quatre coins) of the old rug (he must take pieces to put on the new one); uncertain is (vraṇa)-^okaḥ (m.l.) Mvy 9330, Chin. (1) *scab* (of a wound), (2) *rim* or *circumference* (of a wound); Tib. cited as rmaḥi thañ (thoñ) ḥkhor (kor), cf. thoñ khor, dense, thick; density (Das), perh. thick part = scab as in Chin. (1); but for (sama)-sāmāntakam Mvy 9185 (above) Tib. gañ khor, circumference; should this be adopted instead of thañ ḥkhor (kor)? It would correspond to Chin. (2).

sāmabhilaṣaṭi (m.c. for Skt. sam^o), desires: eta vimokṣa ^oṣaṭyā (instr. sg. pres. pple. f.) Gv 258.15 (vs), by (me) desiring...

sāmam, indecl. pron. (= Pali sāmam; in mg. = Skt. svayam; see sāmato and svāmam, ^oma), self, one-self: na... Ghaṭikāro kumbhakāro sāmam (mss. somam, so me) prthivīm khanati Mv 1.326.19 (prose); sāmam (mss. somam) gṛhito yatha kṣṇasarpō il.81.7 (vs); tataḥ sāmam (so 1 ms.; v.l. smenam) ... āclakṣṣyāmi il.74.7 (prose); sāmam (so 1 ms., v.l. somam) ca... lokam... buddhacakṣuṣābhivlokayanto 317.19 (prose); in these the form seems fairly sure, tho by em. in the first two; much less clear are Senart's ems. in 1.100.5 and 220.11 (here read cāśya with mss.).

sāmāyika, m. or nt. (in this sense not otherwise recorded; the same are meant by pañca samayāḥ Mvy 8668), seasonal period; five are listed Mvy 9282-86, haimantikaḥ, grīṣmaḥ, vārṣikaḥ, mīta-vārṣikaḥ, dīrgha-vārṣikaḥ; and Bhik 22a.2-3 sāmāyikā ārocayitavyāḥ: haimantikā graṣmīkā vārṣikā mīta-^o dīrgha-vārṣikāś ca. tatra haimantikāś catvāro māsāḥ, graṣmīkāś catvāro māsāḥ, vārṣika eko māsāḥ, mīta-vārṣika ekaṁ rātrīmdivasam, dīrghavārṣikā ekaṁ rātronāś trayo māsāḥ. This curious division is obviously monkish in basis, applying presumably in the Vinaya. Close parallel MSV iii.124.1 ff., sāmāyikam, nt., and so nt. haimantikam graṣmīkam vārṣikam mīta-(! but Tib. thuñ nu = short)-vārṣikam dīrghavārṣikam; the extents are the same.

? **Sāmātaṣa**, f. ^oti, adj., geographical, with vācā, (language) of (? some country or region; prob. corrupt): Mmk 332.7 (vs), see **Harikelika**.

? **sāmāyī** (-kāmaṇ?), obscure: LV 37.5 (vs) anyo-^onya-gama-(v.l. ^ogamana, which meter seems to require)-yuktā yathaiṣa sāmāyī kāmaṇ (Calc. ^oyi-kāmaṇ as one word) ca; Tib. seems to render the whole line: dper na ḥḍus pa dag ni khri las su (Foucaux, *et, par exemple, les réunions sur des tapis*), phan tshun ḥgro bar sbyor bar byed dan mtshuñs, app. like one performing colition in moving back and forth (in moving towards one another); so essentially Foucaux. Pali has adj. sāmāyika, seemingly based on samaya; is sāmāyī related to this? for sāmāyī, n. sg. of ^oyin, perh. with ā of first syllable m.c.? But the resulting sense is hardly satisfactory.

sāmīṣa, adj. (= Pali ^osa; cf. āmīṣa), (1) worldly, opp. to nīr-āmīṣa (1): Mvy 6751; (2) fleshly, of the flesh, non-spiritual, opp. to nīr-āmīṣa (2): Mmk 286.3, 5.7.

sāmīci, ^oci (= Pali id., mgs. 1 and 2; Skt. Lex. = vandanā; to weak stem of samyāc plus -a, f. i, with vṛddhi), (1) propriety of conduct, conformity to the ideal (cf. Pali Vin. iv.142.20, = anudhammatā): ^oci-pratipanna Mvy 1123 (Tib. mthun pa, harmonize, be suitable, be wished for, desirable); Sūtrā. xiii.1, comm.; iyaṁ tatra ^oci Prāt 488.3, this is the proper procedure in this case (so Chin.); bhikṣuṇī ... śikṣāsāmīcim samāpannā Bhik 24a.5, having attained to propriety in the moral precepts; (2) usually, homage, respectful behavior, payment of respects: Mvy 1768, among synonyms of mānanā, = Tib. ḥḍud pa (and others); ^oci-karaṇīyaḥ Mvy 1771 = Tib. phyag bya baḥi ḥos su gyur ba, become worthy of having salutation made; bodhi-sattvānām ^ocim kṛtvā Bbh 153.8 (here text ^ocim); 154.19;

155.20 (here text ^oci-kṛtvā); ^ocim kārayitvā Bhik 10a.4; ^oci-karman (= Pali ^oci-kamma), payment of respects, Bbh 239.23; 254.8; 378.9; Bhik 6a.1; ^ocim upadarśayantam Bhik 28b.5; in Divy 624.21 (vs, printed as prose) read labhate na ca sāmīcim (ed. with mss. sāmītim, note suggests samītim, wrongly); (3) consultation, arrangement, agreement: MSV ii.103.2 ^ocih (Tib. gros).

[sāmīti, Divy 624.21, see prec.]

sāmutkarṣika, adj., f. ^oki (= sam^o, q.v.; = Pali sāmukkamsika), excellent, characterized by distinction: ^oko... -dharmamukhāloko Dbh 5.15; ^oki (dharmadeśanā) SP 60.11; Bbh 218.21; MSV ii.142.16; in Pali ^okā (no ^oki recorded) dhamma-deśanā.

sāmudra, v.l. ^odrika, subst. (so BR) or adj., (having to do with) chiromancy (in Skt. as subst., and perh. so here): ^odra-(v.l. ^odrika)-jñānavidhiḥ ca naimittikas LV 268.4 (prose).

sāmudraka-lekhaka, m. (or adj.), Mvy 8898; v.l. samudraka-lekha, so Mironov (and ^olekha, from Minayeff, pw 7.381, suggesting em. to sāmū^o), one who is marked with (unfavorable) bodily marks and lines (in a list of bodily deformed persons); cf. Skt. samudra, and prec.; Tib. lag pa (hand) ḥjas te stebs (or ltebs) pa (= ?); Chin. one who has a weak and crooked hand; Jap. one with unlucky lines on the hand.

? **sāmpa**, m. or nt. (gen. ^opasya), a high number: Gv 105.26. Prob. corruption for samaya, nt., of Gv 133.9, or samarya of Mvy.

(**sāmparāya**, m., or nt., = Skt. id. = BHS and Pali samparāya, q.v. The definition in BR is not happy; future life or state is the mg. in Skt. The Sktized form occurs in BHS, e. g. Ud v.25 sāmparāye, in contrast with dṛṣṭe dharme; and in Mv iii.214.17; 218.6; 222.9; in these gamaniyo (or ^oyam) sāmparāyaḥ (or ^oyam, as if nt.) is read instead of sāmparāyaḥ, q.v., which occurs in the same phrase near by. See also sāmparāyika and next.)

(**sāmparāyika**, adj. (Skt.), of a future state; see prec. and sampar^o. The acc. nt. ^okam is used as adv. SP 77.15, with dṛṣṭadharmīkam, and 482.3 dṛṣṭadharmīkam (noun) ca teṣāṁ sāmparāyīkam (adv.) nivartīsyati (or ^otayīsyati, medio-passive), and the worldly state will disappear for them in the future world; misunderstood by Kern; Burnout is free but correct in essence. However, WT omits sāmp^o with some mss. and Tib. Others, see sam^o and dṛṣṭa-dharmīka.)

sāmpreya, adj. (= Pali sappāya; etym. of both obscure; see a-sāṁ, and CPD s.v. asappāya), (suitable, fit, proper, see a-sāṁ^o); esp. of food (so also in Pali), wholesome: Av 1.255.1 ^oyam bhojanam; ii.110.2 ^oya-bhojanena (Tib. phan pa, beneficial, wholesome); MSV ii.43.9 (Tib. ḥphrod pa); 45.17 (kriyā). Cf. kula-sāṁ^o.

sāmpreyaka, m., n. of a muhūrta (presumably fit, suitable, or wholesome, = sāmpreya): Divy 643.23 ^oko nāma muhūrtaḥ; 644.16.

sāmbandhaka, nt. (to Skt. sambandha plus -ka; = Skt. ^odhiika), an alliance by marriage: (evaṁ) kṛtam ^okam Av ii.37.9; evaṁ kṛte ^oke 46.4; ms. both times sāvandhak^o; Speyer em. sāmbandhik^o, because this occurs in Dṛṣṭ. and because 'the word must be a derivative from sambandhin, not sambandha'; I do not understand the second reason, and the first is irrelevant.

sāmbali, for śā^o, q.v.

Sāmmittiya, m. pl., n. of a school (Hīnayāna, acc. to LaV-P., p. 148 note 1): MadhK 148.1.

sāmyaka, see śā^o.

Sāyamgavendra (so all mss.; Senart em. Svāyam-bhave^o), n. of a former Buddha: Mv 1.140.9.

sāyamprātika, adj. (Skt. Gr. id.; from Skt. sāyam-prāta-r), of, applicable to, evening and morning: sakṛd eva daivasam ^okam śālim hareyam Mv 1.343.6 (prose).

sāra, m. (= Skt. śāri, śārikā, also written sā^o), a

kind of bird, *maina*: sāra (all mss.; n. pl.) ivā ravanto I.V 296.11 (vs).

Sāraka, n. of a hunter: Divy 437.12 ff.; MSV I.126.18 ff. **sāra-kalpa**, m. (= Pall sārakappa, Childers and DPPN), a *kalpa* (q.v. 4) in which only one Buddha is born: Dharmas 87.

Sāraṅga, n. of a nāga king: Māy 246.20.

sārajyati, Senart's plausible em. for sārakṣyanti or *rakṣati (= Pall sārājyati, Skt. samrajyate; § 3.3), *is affectionately attached*: ... puruṣa tatraiva *yanti tatraiva virajyanti (also em. for virakṣyanti) Mv III.295.15; forms of rakṣ- make no sense.

Sārathi, n. of a former Buddha: LV 171.18.

sārathika (= *thi), *charioteer*: anurādhāyām jāto bhāṇjako bhavati *kaś ca Divy 646.24 (prose); app. -ka svārthe.

Sārathipura, n. of a town where the Buddha was entertained on the way to Benares to preach the first sermon: LV 406.20; Mv III.328.4. (To be deleted in III.327.19, with Senart, *Introd.* p. xxx, n. 1; in other respects Senart's summary on this page is inaccurate.)

Sāradhvaja, n. of a Buddhist monk: Śikṣ 36.8, and Gv 2d ed., for **Sāgaradhvaja**, Gv 99.19.

Sārapura (or Sarā*), n. of a locality: Māy 74.

sārambha (m., = Pall id.; for Skt. samrambha; § 3.3; see also **sālambha**), *quarrelsomeness*, or concretely, *quarrel, strife* (these seem to be clearly mgs. of the Pall word): prahṇa-mada-māna-moha-sārambhaṃ (Bhvr.) Divy 425.24; cf. Pall Miln. 289.11 ... sāmbo māno atimāno mado ... (in list of vices).

Sārarāja, v.l. for **Sāgararāja**, q.v.

Sāravatī, (1) n. of a samādhi: Mvy 610; ŚsP 1425.5; (2) in Gv 342.2 (prose) dharmakāya-bhedyā-sāravatī-dhātu-niryātām, said of a 'night-goddess', adept in religion. The word sāravatī seems to qualify dhātu closely, but what the combination means is not clear to me; *solid element* or the like? Cf. Gv 350.25 nihsattvavati-dhātu-jñāna-pratīlabdho, said of a Bodhisattva, *who has attained to knowledge of the unsubstantial element(s)*, sc. of worldly existence; here too a fem. adj. stem qualifies dhātu in a cpd.

sārasī, m. or f. (= Skt. *sa or *sī), *crane*: *si-kāpotaka- (see this) LV 248.20 (prose; Calc. *thi).

sārāyaṇī, adj. f., = next (2), q.v.: *nīm (ms. *nī; v.l. unmtr. *nīyam) kathāṃ kṛtvā Mv II.199.9 (vs); the corresp. vs in Pall Sn 419 sārāṇiyam.

sārāyaṇīya (on etym. see below), (1) nt., *hospitable entertainment*, esp. with food: *yam karetsu (so mss., prec. by na) sambuddhasya punaḥ-punaḥ Mv I.304.5 (vs), (the villagers) gave entertainment to the Perfectly Enlightened One again and again (sc. with food, which they had previously refused him); ṛṣiṇā tasya lubdhakasya *nīyam kṛtam, yathā ṛṣidharmo phalodakam upanāmitam Mv II.96.17; (2) adj., f. *yā (= **samrañjana**, *niya, **samrajanīya**; = Pall sārāṇīya, which Childers derives from the Skt. root smr, following standard Pall comms., e.g. MN comm. I.110.16 ff., II.394.31 f., but this is certainly wrong; Kern, cited PTSD, rightly regards BHS samrañjana, *niya, as the true original; all forms can be derived from this; sam- gave sā-, and for -rañja- was substituted first *-rāja-, both by § 3.3, then -rāya-, as in BHS, § 2.34; finally in Pall this -rāya- was contracted to the single syllable -rā-, Pischel 149, 150, cf. § 3.118, Geiger 20; the rare BHS samrajanīya, if not an error for samrañj-, may be derived from the unnasalized form of the same root raj), *courteous, pleasing, polite, friendly*: this form noted only in Mv III.47.18 etc. (cited, with list of passages, s.v. **sammodate**; always *yam kathām); in III.394.14, however, mss. sārōpanīyam instead (Senart em.), and one of them also reads sārōpayitvā for the following vyatisārayitvā. For other parallels see the equivalent words cited above.

sārūpya, adj. (cf. next and **sāropya**; Skt. only nt. abstr. *similitude*; = Pall sārūpya), *suitable*: *pyābhir gāthābhiḥ (or equivalent), regularly foll. by verb of praising, *with suitable stanzas*: SP 161.4; 162.8; LV 357.19; 359.18; 360.12; 366.14; Lañk 23.9; Mv II.266.1; III.379.20 (here mss. *pyehi gāthehi); 400.18 (*pyāhi gāthābhir); Suv 99.11 (so read with v.l. for Nobel *pābhir); Gv 253.3; na śramaṇasya sārūpyāni (pātrāni) LV 383.3, *not proper for a monk*; **pratisaṃlayana**- (see this)-sārūpya (so read) Mv II.123.18, (places) *suitable for private meditation*.

sārūpyaka, adj., = prec., in **pratisaṃlayana-sā*** (v.l. *pya) Bbh 8.25 (prose).

[**Sārūpyavati**, RP 25.2, read **sā Rūpavati** (see the latter).]

Sārocaya (?), m., n. of a kalpa: (text) sāroca yaś ca tada kalpas, tatra utpanna ... Gv 258.14 (vs).

sāropya, adj., = **sārūpya**, q.v.; only in **pratisaṃlayana**-(q.v.)-sā*, of places: Mv III.143.13; 200.17.

sārthaka, m. (= Pall sathaka; to Skt. sārtha plus -ka; Skt. only *ika), *merchant, trader*: Divy 173.7 (in next line *ika), 20.

Sārthavāha, (1) n. of a son of Māra (favorable to the Bodhisattva): Mv II.327.17; 330.5; LV 44.11; 303.19; 304.7, 17; 305.4, 308.20; (2) n. of a Bodhisattva: Śikṣ 145.16, quoted from Dharmasamgīti; (3) n. of a yakṣa: Māy 26.

sārthavāhaka (= Skt. *vāha), *caravan leader*: *karuṇepa Gv 225.26 (prose; not dim.; after **samgrahaka**-, q.v., -rūpeṇa; no context).

sārdham-vihārika, and *rin (= Pall saddhim-vih*), to Skt. sārđham cpd. with vihāra, plus -ika, -in), a (co-) *resident monk*, regularly however applied to those who are undergoing training, virtually (*yellow*-)pupil; sometimes with gen. of their preceptor, as: Anandasya triṃśa *rikā śikṣaṃ pratyākhyāya ... Mv III.47.13; *ry-antevāsinaḥ sabrahmacāriṇaś ca Bbh 125.10; asya tatra pañca *riśatāni Divy 347.2; mahallena bhūtvā pañca *riṇam (of pupils) śatāni upasthāpitāni Av II.139.8; sārđha-(m.c. for sārđham)-*riṇo RP 31.7 (vs); dvau *riṇau MSV II.108.20.

sārdhamcara, adj. (= Pall saddhimcara), *going along with (one)*: MSV II.185.2.

sārvakālīka, adj., *wholly black*, = **sārvakālaka**, q.v.: MSV II.72.5, in an uddāna verse.

sārvayānika, f. *kī, adj., *applying to all vehicles* (yāna, in the technical Buddhist sense): prajñāpāramitā ... *kī (one ms. sarva*) AsP 31.12.

Sāla (see also s.v. **Sālarāja**), n. of a former Buddha: Mv III.236.13.

Sālabalā (cf. *bala BR 7.961), n. of a city: MSV I.66.3, 18.

sālabhañjaka, *ikā, (1) m. or nt., *breaking of the sāl-branch*, said of the Bodhisattva's mother in giving birth to him: *kaṃ ca kariṣyati Mv II.18.9 (prose); (2) f., *breaking of sāl-branches*, n. of a festival: Av I.302.6, see s.v. **parvan**.

sālambha, m. (may be specialized use of **sārambha** = Pall id., which so far as I know is not recorded of physical fighting; in some LV mss. v.l. sār* occurs sometimes for this), app. (*contest of*) *wrestling*: *bhaḥ Mvy 4998 = Tib. gyad kyi ḥdzin stahs, lit. *an athlete's style* (or posture) of grasping, Das = samgrāho mallasya, sālambha (I not recorded elsewhere; prob. Das's 'correction' for sāl*), 'the mode of seizing in wrestling': (in lists of arts) asī-dhanu(ṣ)-kalāpa-yuddha-sālambha- LV 4.21; 143.6; 144.8; in all these Tib. as on Mvy above, and so also for *bha-(dhanur-vede) LV 156.9; that *wrestling* is meant seems confirmed by I.V 152.10 ff., in which the Bodhisattva defeats the Śākya youths in what can only be *wrestling* (cf. esp. 152.18-20); our word occurs there several times, Śākya-mārāḥ sālambhāya sthītāḥ 152.11, *stood ready for wrestling*; similarly abhigatau *bhāya 12; *bhāyāgacchata 22; here,

however, Tib. renders always by *brgal ba* (once preceded by *stobs*, *force*), a general word for *fight*.

Sālarāja (cf. *Sāla* and *Sālarāja*), n. of a former Buddha: Mv iii.237.9 f.

Sālibalā, n. of a city: MSV I.66.3, 20.

sālekha, adj. (to *saṃlekha*, q.v., plus *-ika*; § 3.3), relating to severe austerities: *kuryāḥ* 'kīm *kāthām* Śiḥ 354.14 (vs); ms. *sāl*, ed. em. *sāml*, which is cited p. 415 as reading of a ms. of *Samādhi* containing the passage; but *sāl* (cf. Pali *sallekha*) would be possible.

Sāleṇdradhvajāgravatī (v.l. *Sāl*°), n. of a lokadhātu: Suv 172.4.

Sāleṇdrarāja (see also *Sāl*°), (1) n. of a former Buddha: LV 171.22 (Calc. with most mss. *Sār*°, but Tib. with best mss. *Sāl*°); (2) n. of a Buddha in the zenith: Sukh 98.17.

Sāleṇdrarājās(i)rigarbha, n. of a Buddha: Gv 285.1 (vs).

sālohita, m. (= Pali id.; Skt. Gr. *sa-lohita* plus *-a*), kinsman: LV 118.1; 386.12 (*pūrvajāti-sālohit*); Mv i.27.7; 253.19; ii.154.15; iii.92.16; 180.17; 290.4; 303.14 ff.; Mvy 3910; Divy 111.6; 229.10; 502.10; Av i.139.7; Śiḥ 49.14; Gv 228.4; Bbh 132.16; 232.21. Mostly prose; often cpd. with *pre*. *jñāti* (and other words of this sphere).

sāvādāna, f. °nā and °nī, adj., °nam, adv. (= Pali *sapadāna*, rarely v.l. *sā*°, see CPD, s.v. *apadāna*, usually as in BHS of monks' begging rounds; acc. to Vism. 60.19–21 *sa-apa-*(= *apetaṃ*)-*dāna* (= *avakhaṇḍanam*), *avakhaṇḍa-virahitaṃ anugharan ti*; true etym. uncertain), in regular, systematic order; chiefly of monks' begging rounds, *uninterrupted*(ly), going from one house to the next in order: °nam (prob. adv.) Mvy 8567, Chin. acc. to Lévi on Karmav 21.14 *dans l'ordre de succession*, which is prob. intended by Tib. *mthar chags*; context proves application to begging rounds; *taṃ grāmaṃ* °nam *piṇḍāya caritvā* Mv i.301.9; *brāhmaṇagrāme* °nam *piṇḍāya caranto* 327.8; °nīm *Vaiśālīm piṇḍāya caritvā* Av i.8.7; °nam ... *piṇḍopacaranam* Karmav 21.14; (*saṃtatyā piṇḍāya*) *cartavyam* °na-cārīṇā ca *bhavitavyam* Śiḥ 128.8; exceptionally of speech, *saṇidānavatīm vacaṃ bhāṣate kālena sāvādānam* Dbh 24.20 (*uninterrupted?* or *well-ordered, regulated?* but Tib. *śin tu go ba*, *well understanding*; one Chin. transl. *having stages or divisions*; Kondo's ed. cites one ms. as *sāpa*°).

sāvadya (nt. ? Skt. as adj., rarely subst., only Hem. Paris.; = Pali *sāvajja*), *what is sinful, sin*: in Bhvr. cpds., *vigata-dyās ca bhavanti* Mv i.134.9, *and they become free from sin*; *sattvānām ... uttapatikuśalamūlānām alpa-dyānām* Gv 268.3, ... of little sin.

sāvāśeṣa, adj. (= Pali *sāvasesa*), *not absolute, incomplete*, opp. of *niravāśeṣa*, q.v.; of a sin, *that can be atoned*: *krteṇa* (etc.) °ṣeṇa MSV iii.110.6 f.; 111.9 f.; 13 f.

sāvāsana, m.c. for *sa-vāsana*, Bhvr., see *vāsana*: LV 291.1; 294.6 (vss.)

sāśrava, see *āśrava*.

Sāhamjani or °nī (°nin ?; no distinctively fem. forms, such as oblique -īye, noted), n. of a hermitage locality (*āśramapada*) in the Hīmalayas, home of the ṛṣi *Gautama* (4): Mv ii.210.1; of the ṛṣi *Kāśyapa* (4), iii.143.12 °nī, n. sg.; 146.15 °nīm, acc. sg.; in 150.17 and 151.13 Senart prints °nīm, but in the former 1 ms., in the latter both, read °nīm; 151.4 °nīya (v.l. °nīya); also home of ṛṣi *Kāśyapa* (4) iii.362.12 ff.

sāhartavya, g.dve. (semi-Mīdic for Skt. *saṃh*°, § 3.3; cf. *abhisāhita*, and AMg. *sāharaṇa* = *saṃh*°), to be collected: *ujjhita-coḍakā* °vyā (v.l. *sāhatavyā*, for *sāhi*° ?) Mv iii.264.11 (prose).

sāhasra (in Skt. as general adj.; cf. Pali *sahassa*, adj., ep. of a lokadhātu and of *Brahmā* as its ruler, *sahasso ... Brahmā sahassalokadhātum pharitvā* MN iii.101.4–5), adj. with lokadhātu, or (Mv) subst., sc. lokadhātu, consisting of 1000 (worlds); = *sāhasra-cūḍika*, q.v.: śakrao

(or, *brahmā*) ... *sāhasragatāna madhye* Mv iii.119.12 (here by em.); 122.19; 123.2, *Indra (Brahmā) in the midst of inhabitants of (a universe of) 1000 worlds*; °sra-lokadhātum Dbh 72.25; °sro lokadhātuḥ Gv 75.2; °sre °dhātāu ŚsP 26.8; contrasting with *dvīsāhasra* and *trisāhasra-mahāsāhasra*. In Pali no form with ā in the first syllable is recorded. (Childers cites *sāhassiko* without reference, with definition suggesting no application to lokadhātu.)

sāhasra-cūḍika, m. (cf. Pali *sahasī cūḍanikā* lokadhātu), n. of a lokadhātu: Mvy 3042. Cf. repeatedly in AsP *sāhasre cūḍike* (or, *cūḍikāyām*) lokadhātu, loc., the cpd. apparently divided into two words, *sāhasre*, always m., but *cūḍikāyām*, f., in AsP 65.3; 66.2, and so v.l., one ms. out of six, 105.13, 16; 108.3, 5; but *cūḍike* text with 5 mss. In these four places, and elsewhere, e. g. 117.18, without v.l.; no reading with *cūḍikāyām* has been noted except in the passages cited; (*sahasrika*)s *cyūḍiko* (read *cū*°) lokadhātuḥ MPS 31.46. The form *cūḍ*° evidently means *small, minor*, and is related to Pali *cūḍa*, *culka*. Contrasted with *dvīsāhasra* ... and *trisāhasramahāsāhasra* ... qq.v. In ŚsP 26.8 and elsewhere replaced by *sāhasre* lokadhātu, see *sāhasra*.

Sāhasrapramardanī, n. of a rakṣā (q.v.): Dharmas 5. Also *Mahā-sāh*°.

sāhasrika, adj. (not recorded in this mg.), *ruling a thousand (worlds)*: °ko mahābrahmā Dbh 72.24; cf. *brahmā* °kādhīpaḥ Dbh.g. 54(80).17.

sāhasrī (= AMg. *sāhasī*; cf. *sahasrī*), (a group of) one thousand: in Mv i.148.17 (vs) five of six mss. read *viṃśa sahasriyo teṣāṃ*, but meter seems to favor, with Senart, *viṃśat sāh*°. In some citations under *sahasrī*, in prose, some mss. read *sāh*°. Cf. *tri-sāhasrī*, but this seems to be adjectival (sc. lokadhātu).

sāhika, gen. pl. °kānām, some kind of animal living in holes or caves: Mv i.20.6; 23.2; see s.v. *gutti*.

sāhoḍha, adj., m.c. for Skt. *sahodha*, *having stolen goods with him*: °dhā iva *caurāḥ* LV 371.12 (vs).

1 *si* (or *sī*), syllable used in learning to write: Divy 486.2, 6 *sīty ukte dham itī vismarati* (of a stupid pupil). Prob. refers to the word *siddham*; the forgotten akṣara would strictly be *ddham*.

2 *si* = *asi*, *thou art*: §§ 4.7; 28.64.

Sīmha, (1) n. of a former Buddha: LV 171.21; Sukh 6.16; (2) n. of a future Buddha, to appear after *Maitreya* (q.v. on this passage): Mv ii.354.19 = iii.279.3; Gv 441.24; (3) n. of various other Buddhas: Gv 82.10; Sukh 70.12 and 13 (in same list; prob. the first is to be om. with one ms.); a Buddha in the nadir, Sukh 98.7; (4) n. of a Bodhisattva: SP 3.9; (5) (= Pali *Siha*, 1 in DPPN) n. of a general, also called prince, in *Vaiśālī*: *senāpati* Mv i.288.5; 289.18; Av i.8.7 ff. and MSV i.236.10 ff. (in *Vaiśālī*); *rājaputra*, Karmav 92.5, 6, in *Vaiśālī*, with text agreeing with Pali AN iii.38 ff., dealing with *Siha* *senāpati*; *rājakumāra*, cited from *Sīṃhaparipṛcchā*, Śiḥ 5.15 (acc. to Bendall and Rouse, note in Transl., 'son of Ajātasatru'; I do not know the basis for this); (6) n. of a merchant (= *Sīmha*): Divy 523.22; (7) n. of a yakṣa leader: Māy 235.18; (8) n. of a son of *Khaṇḍa* (2): MSV ii.4.5 ff.

Sīmha, n. of a merchant (= *Sīmha* 6): Divy 523.12.

Sīmhakalpā, n. of a town: Divy 523.9 ff.

Sīmhaketu, (1) n. of a Bodhisattva: LV 2.11; (2) n. of a former Buddha: LV 172.8; (3) n. of a king, father of *Maitrāyaṇī* (2): Gv 123.2.

Sīmhaśeśarin, n. of a king: Divy 523.9; 526.4, 25.

Sīmhaśāminī, n. of a 'gandharva maid': Kv 5.4.

Sīmhaḥhoṣa, n. of a Buddha in a southeastern lokadhātu: SP 184.8.

sīmha-candana, some variety of sandalwood: anye *devā* °nasya *bodhivṛkṣaṃ saṃjñanti* Mv ii.310.2.

Sīmhaśāminī, n. of a nun: SP 383.1.

Sinhajātaka (v.l. Siddha-j°), n. of a work: Karmav 44.21 (not identified; not Pali Jāt. 157).

Simhateja(s), n. of a former Buddha: °jah, n. sg., Mv 1.137.13.

Simhadatta, n. of a previous incarnation of Bindu-sāra: Mmk 613.13.

siṃha-dhvaṇa, (1) m. or nt., a kind of gem: Gv 511.4; (2) n. of a Buddha in a southeastern lokadhātu: SP 184.9; (3) n. of a former Buddha: Samādhi p. 52 line 19.

Simhanandi(n), n. of a disciple of Buddha: Mv 1.183.1.

Simhanāda, n. of a deity: Sādh 47.3 etc.

Simhanādanādin, n. of a Bodhisattva: Mvy 685.

siṃhanādin, (1) adj.-subst. m. (= Pali siha° acc. to Childers, without ref.; PTSD only °nādika), possessing or manifesting the (religious) 'lion's roar': °nādinām agryaḥ (among Buddha's followers; of Piṇḍola-bhara-dvāja) Divy 399.30; cf. Pali AN 1.23.24 (aggam...) sihanādikānam yad-idam Piṇḍola-bhāradvājo; (2) n. of a son of Māra (favorable to the Bodhisattva): LV 314.6.

siṃhapañjara, (1) nt. (= Pali siha-p°), a kind of window: °re sthita Mv 1.446.20; niryūha-°ra-gavākṣa-III.69.17; 81.14; ratna-°rāpi Gv 167.16; in 202.23 in cpd. containing niryūha and gavākṣa; (2) n. of a (perh. mythical) gem: °ra-maṇiratna-padmagarbhāpi Gv 101.13.

Simhaparipṛcchā (see **Siṃha** 5), n. of a work: Mvy 1394; Śikṣ 5.13 f.; 53.5.

Siṃhapura, °rī, (1) °ra, n. of a city, in the Kimpnari Jātaka: Mv 1.95.5; 98.1 ff.; (2) °ra, n. of a city in the Kālīga country: Mv 1.432.14; (3) °rī, n. of the capital city (rājadhāni) of Śākya-muni (3), q.v.: Mv 1.238.11.

Siṃhapota, nt., n. of a city: Gv 147.12.

Siṃhabala, n. of a yakṣa: so prob. understand Māy 61, see s.v. Vyāghrabala.

Siṃhamati, (1) n. of a former Buddha: Sukh 6.17; (2) n. of a son of Māra (favorable to the Bodhisattva): LV 313.21.

siṃhamuktā, 'lion-pearl', a kind of gem: Gv 511.4.

siṃhamukha, (nt.), lit. lion's mouth, (1) a spout or opening thru which water was conducted into or out of a pond: aṣṭottaram ca °kha-śatam yena gandhodakam praviśati tasyāḥ... puṣkirinyāḥ (mss., ed. em. puṣka°), aṣṭaśatam eva °khanām yena punar eva tad vāri nirvāhati RP 40.15 f.; (2) an instrument of torture (cf. **ulkaṃukha** 1 and Pali rūhamukha, MN 1.87.13 with comm. 11.58.28): °kham vā hriyamāṇasya Śikṣ 182.4.

Siṃhala, (1) also °laka, °la-rāja, n. of a son of the merchant Siṃha 6, and an incarnation of Śākya-muni: °la Divy 523.23 ff.; RP 23.14; °laka Divy 524.21 (prose; no perceptible mg. in -ka); °la-rāja Kv 52.21; (2) n. of a nāga king: Māy 247.37.

siṃha-latā, some kind of ornament, placed on trees and stūpas, and in groves (on their trees?); precise mg. can only be guessed (Müller on Sukh 'lion twists'; Senart, Mv 11 note 553, 'peut-être... des enroulements combinés de feuillage et de lions'): Sukh 54.11 (among ornaments of Amitāyus's bodhi-tree); °tāhi... samalamkṛtam bodhi-vṛkṣam samjānetaḥ Mv 1.311.13; siṃhalatāhi (or siṃho-, mss.; Senart em. siṃhi°, m.c.; better siṃhā° = siṃha°) sphuṭā bodhivṛkṣe (em., mss. sphuṭe °kṣo) Mv 1.317.8 (vs); (udyānam... samchannam...) °latā-jālaḥ Gv 101.24; °latāḥ suruciravarṇasūtrā(h) Śikṣ 302.2 (vs), in passage vaguely parallel to Mv 1.317.8; suruci° may be a parallel and independent ornament, rather than an ep. of siṃhalatā; here decorations of a stūpa.

Siṃhalarāja, see **Siṃhala** (1).

Siṃhavatsa, n. of a serpent king: Mvy 3432.

Siṃhavikrāntagāmin, n. of a Tathāgata: Gv 361.4.

Siṃhavikrīḍita, (1) n. of a Bodhisattva: Mvy 683; (prob. the same; not a Tathāgata with Index) Śikṣ 173.13, 18 (voc.; separate from foll. words); (2) n. of a samādhi: Mvy 509 (not in ŚsP); Dharmas 136.

siṃhavijrmbhita, (1) (nt.?) 'lion's yawn' of Bodhisattvas and mahāpuruṣas, fig. applied to their activities: Gv 224.11, parallel with vikurvā and vimokṣavikrīḍita; (2) nt., n. of a city: Gv 123.1, 18; (3) (m.) n. of a (Gv 33.26 tathāgata-, or Gv 34.26 buddha-)samādhi: Mvy 533 (not in ŚsP); Gv 33.22 ff.

Siṃhavijrmbhitaprabha, n. of a Tathāgata: Gv 421.23.

Siṃhavijrmbhita, n. of a nun: Gv 192.16 ff.

Siṃhavinardita, (1) n. of a Buddha: Gv 259.9 (vs);

(2) n. of a Bodhisattva: Gv 443.2.

siṃhaviṣkambhita (text °viklambhita, corruptly), nt., lion-firmness, immovability: °tena viṣkambhayeyam ŚsP 110.19, see **viṣkambhayati**; as n. of a samādhi, °tam samādhim ŚsP 483.6 (text here also °viklambh°).

siṃhaśayya (cf. Pali sihaseyyā), bed of state (cf. siṃhāsana, siṃhāṅgada); upetya Bhagavataḥ (after his death) °yām MPS 46.2 The Pali is traditionally supposed to refer to posture (lying on the right side); this seems unlikely in MPS (tho of course he is always represented in that posture). Cf. siṃhaśayyāyām lb. 47.2.

Siṃhaśāgarakūṭavinanditarāja, n. of a former Buddha: Sukh 6.3.

Siṃhasaudāsa, n. of a king: Laṅk 250.13.

Siṃhahanu, (1) (= Pali Sihahanu), n. of a Śākya king, father of Suddhodana: Mvy 3598; Mv 1.352.12 f.; 355.19 f.; 11.37.17; only the Bodhisattva proved able to wield his bow, Mv 1.76.4; LV 154.15; (2) n. of a Buddha in the east: Mv 1.123.9; (3) n. of a disciple of Śākya-muni: Mv 1.182.17; (4) n. of Māra's general (senāpati): LV 303.1.

siṃhāṅgada, or (v.l., and Senart) **sihāṅgada**, see **siha**, lit. lion-bracelet, perh. in sense of superior, very fine bracelet, cf. Pali siha-kūṇḍala (worn in the ear, Sn. comm. 138.3): °dā, pl. (worn by Hri) Mv 1.59.15 (vs).

siṃhāna, (m. or nt.; Skt. Lex. id.; cf. next), snot: °ṇa-lāla (mss., °māro, °māro) Mv 1.326.6 (vs; lack of -ka m.c.). Cf. also **siṅghāna**.

siṃhānaka, m. or nt., °nikā, f. (cf. prec., and Skt. siṅghānaka, Skt. and Pali siṅghānikā), snot: °ṇaka Divy 342.15; Māy 219.14 etc.; °kān (acc. pl., end of dvandva) LV 256.20; °kam (n. sg., end of dvandva) Sukh 68.9; °nikā Mv 1.28.8; all prose.

? **siṃhāsapiṭha** ('supiṭha?'), adj., only in first half of an anuṣṭubh vs, °piṭho (or °piṭhā) balavān: Mv 1.431.17 (here printed as prose, wrongly); 458.10; 11.7.2, 13; 13.9; so mss., with practically no variants except °sa° or °su°, °thā or °tho; Senart has various emendations and suggested interpretations, doubting at last (11 n. 466) his suggestion of li n. 568, -sapiṭha = sadṛśa, (lion-)like; except that the mg. must be in effect strong, or the like, I cannot interpret the word. It may be cpd. with the foll. balavān, and is doubtless corrupt. (Divide siṃhāsa- [= siṃhāsana-]-piṭho?)

Siṃhoraska, n. of a former Buddha: Mv 1.140.5.

sikthaka, nt. (= Skt. Lex. id., Pali sikkhaka; Skt. sikthā), beeswax: Mvy 7115 = Tib. (s)bra tshil (acc. to Jā. and Das spra tshil, wax).

siṅghāna, m. or nt. (= Skt. °ṇaka; see also **siṃhāna**, °ṇaka), snot: Mmk 112.24 (vs; lack of -ka perh. m.c.); see s.v. **śaṭa**°.

Sitaketu, n. of a Pratyekabuddha: Mmk 64.13; 111.10.

Sitātārā, n. of a form of Tārā: Sādh 213.4 etc.

sita-puṣpika, nt., acc. to BR a kind of leprosy: Mvy 9545 = Tib. śa mtshan; cf. śa tshan dmar po, a tumor resembling a weal or a wart (Jā.; dmar po = red); śa mtshan, marks on the body (Das); Chin. dirty spots.

Sitavati, see **Mahā-si°** and **Sitavati**.

Sitaviśālākṣa, n. of a Bodhisattva: Gv 442.7.

Sitāsri, n. of a Bodhisattva: Gv 442.21.

Sitāṅga, n. of a Bodhisattva: Gv 442.1.

Sītātapatra, n. of one of the 8 Uṣṇīṣa-rājānaḥ (see Uṣṇīṣa 3): Mmk 41.11.

Sītāsitalocana, n. of a former Buddha: Mv i.140.5.

[Sītodaka, see Sītodaka.]

-sītha(ka), see madhu-siktha(ka).

siddhaka, adj.-ppp. (= Skt. and Pall siddha, cooked, the Pali word wrongly explained PTSD, plus specifying -ka), that had been cooked, prepared: yāni (foods) rājñā Kuṣeṇa siddhakāni Mv ii.478.16 (prose), which were the ones that King Kuṣa had prepared (these were superlatively done); cf. siddham line 12, (kena... mamādyā) āhāro siddho 18.

? Siddha-jātaka, see Sīmha-j°.

Siddhapātra, n. of one of the 16 guardian deities of the bodhimaṇḍa: LV 277.14.

Siddhayātra, n. of a yakṣa: Māy 60.

Siddhaśabara(-pāda), n. of an author: Sādh 387.16; adj. Siddhaśabara-pādīya(-mata), 456.13.

Siddhārtha, (1) (= Pall Siddhattha), personal name of Śākyamuni (Buddha; in Mv and LV more commonly Sarvārthasiddha): Mvy 49; 3603 (here in a list of 'cakravartin kings' but following the names of his Śākyan elders); Gv 439.2; Mv ii.75.19 (after Sarvārthasiddha, 18); iii.330.7 (mss.); LV 209.3; 226.17; 252.6; (2) n. of another, future Buddha: Mv iii.330.8; but I believe the passage is corrupt, and that actually Śākyamuni is here referred to a second time (as well as in line 7, see above); note that Maitreya is named next in line 8; (3) n. of a son of Māra (favorable to the Bodhisattva): LV 312.21; (4) n. of a yakṣa: Māy 69.

Siddhārthabuddhi, n. of an ancient Buddha: RP 36.16; 48.14 ff.

Siddhārthamati, n. of a Bodhisattva: LV 2.12.

Siddhārthā, n. of a devakumārīkā in the eastern quarter: LV 388.9 = Mv iii.306.8.

Siddhaikavira, n. of a form of Mañjuśrī: Sādh 137.1 etc.

Siddhottamā, n. of a goddess: Mvy 4296.

siddhya, sidhya, adj. (to Skt. siddha or siddhi plus -ya?), leading to or concerning success: siddhya-dravyāṇi vā sarvāṇi labhate Mmk 107.4 (prose; sc., as result of a magic rite); śīsyagāṇāḥ svakāḥ parivṛto 'ham pūja jane sadātra cala sidhya RP 30.4 (vs); sidhya seems to be for 'yā, n. sg. f., with pūja (= pūjā), tho it is very strange to find a for ā at the end of a line.

sindhava (m. or nt.; doubtless = saindhava, q.v.), a kind of musical instrument, prob. a sort of drum: (mṛdaṅgavādyeṣu āliṅgavādyeṣu) sindhavavādyeṣu paṇavavādyeṣu Mv iii.70.15 (prose).

Sindhu, n. of a nāga king: Mvy 3305; Māy 247.8.

sindhuvārīta (m.; Pall and Skt. Lex. id.; Skt. °vāra, °vāraka, °vārīkā; also sindu° in Skt. and Pall), a certain tree, Vilex negundo: Kalpanāmaṇḍitikā, Lüders, Kl. Skt. Texte 2, p. 45 (fragm. 23 V 2); °ta-gandharāja, a kind of perfume, Gv 153.14.

siyāti, perhaps, see syāt.

[sī, see si.]

sīmhaka, some product of the jeweler's craft: °kā pi kriyanti Mv ii.473.12.

Sītā-nāgarāja, n. of a nāga king: Mvy 3306; Māy 247.8. Sītā is doubtless the river of that name; cf. s.vv. Vakṣu and Pakṣu.

sīphalā (v.l. si°), sc. lipi, a kind of writing: Mv i.135.7, between vaṅḍā and tramidā (= drāvidā); possibly error, or hyper-Skt., for Pall and AMg. sīhala = Skt. sīphala, Singhalese.

sīma, nt.; also sīman, m. or f., or sīmā, f., a moderately high number: sīmaṃ Mvy 7836, cited from Gv 133.2; in Gv 105.20 gen. sattvaśāsnasya, read sattva-sīma-sya; sīmā, n. sg., Mvy 7710.

sīmātikrāntika, adj. (Pall °kkantika), with kaṭhī-noddhāra, due to (a monk's) having crossed the boundary (of the vihāra): MSV ii.161.18; 163.4.

sīmābandha, m., (1) drawing a strict line of (moral) demarcation (between good and evil): °dhaḥ Mvy 6825; so Jap.; Tib. mtshams bcad pa; °dhaḥ krto bhavati (by Buddha, before he will enter nirvāṇa) Divy 150.21; (2) drawing a (magic) boundary ('magic circle', Bendall and Rouse, Śikṣ p. 136) as protection against evil: drṣṭyā manasā vā °dham karoti Śikṣ 139.10; °dham tataḥ kuryāt Suv 106.6, °dham samārabhet 7 (vss); similarly Māy 261.4; MSV i.286.17.

sīmāvatī, presumably for °vatī, = Skt. sīmā, boundary (cf. § 22.50); sarvabuddhadarśana-°ti-krameṇa bodhisattva-samādhinā Gv 39.5 (prose), march to the limit of all-Buddha-views (? insight); in a list of bodhisattva-samādhis.

[sīra, n. pl. sīrāḥ, error for sītāḥ, furrows, to Skt. sītā: (sa yadaikam) halasīram (q.v.) kṛṣṭi tadā sapta sīrāḥ (read sītāḥ) kṛṣṭā bhavanti Divy 124.7, and similarly 134.7, when he drew (plowed with) a single plow(-share), then seven furrows were plowed (by magic power). Proved by Pall Vin. i.240.18-19 ekena naṅgalena kasantassa satta sītāyo gacchanti. Corruption due to preceding (hala-) sīram.]

[sivaka, em. for sevaka = āsevaka, q.v., patch.] sīha, m. (= Pall, Pkt. id.; MIndic for sīmha), lion: Mv i.227.1 = ii.30.4 (vs); ii.59.15 (see sīmhaṅgada); v.l. sīmha in all; see also next, where no v.l. sīmha-.

Sīha-niṣadya (m.c. for °yā? see niṣadyā; cf. Pkt. Sihanisijjā, acc. to Sheth n. of a Jain shrine on Mount Aṣṭāpada), lit. lion's seat, evidently referring to the top of a mountain or something located there; read in Mv ii.37.4 (vs) Sihanisadya-nivṛṣṭam (grasati... ādityam), the sun... when it has set on (behind) S.

su, indecl. (= Pall id., for Skt. svid), particle used (in Pall) generally after interrog.: suvratam kiṃ su katham ca dāntam (or da° with mss., MIndic) āhu Mv iii.395.7 (vs), = Pall Sn 513 sorata kena katham ca dāntam āhu. (In LV 337.7 (vs) divide gṛhāṇa su Gautamam, but su here is a pronoun = Skt. tam, acc. sg. m.) Cf. suda(m) so, sva.

Suutthitā, n. of a devakumārīkā in the southern quarter: LV 389.8 (vs); corresp. to Śubhesthitā of Mv. sukanisṭha, pl., a class of gods: Mmk 19.10 (prec. by akanisṭhā, foll. by lokanisṭhā, qq.v.).

Sukirti, n. of a former Buddha: Mv i.136.14.

Sukukṣi, n. of a 'gandharva maid': Kv 4.20.

Sukunḍala, n. of a god (among the Śuddhāvāsakā-yika): Kv 43.16.

Suketu, (1) n. of a Pratyekabuddha: Mmk 111.10; (2) n. of a Buddha: Mmk 130.4.

Sukeśa, n. of a Buddha: Mmk 499.21.

Sukriḍā, n. of an apsaras: Kv 3.16.

sukha-divasa, see s.v. sukharātri.

Sukhaprabha, n. of a former Buddha: Mv i.139.10.

sukhama, adj. (MIndic for Skt. sūkṣma; cf. sukhuma; Pkt. id. and suhama, Sheth; §§ 2, 25; 3.45, 101), fine, subtle: SP 32.10, 13 (vss; see Corrigenda), no v.l., but WT sukhuma in both with K'; Mv iii.54.2 (prose).

sukharātri, °tri (very rare in Skt., and seemingly not in this mg., see BR; not recorded elsewhere), a comfortable night, also a polite inquiry as to whether the night has been comfortable: °triṃ sukhadivasam prēcchakā āgacchanti Mv i.214.1 = ii.17.1 (prose), come to ask whether he has spent a comfortable night or day; in cpd. °tri-prēcchikā(h), n. pl. m., Mv iii.297.5, persons who make such inquiries; °tri dātavyā Mv iii.177.14, the hope that he has spent a good night must be expressed (in the morning, kalyato evotthitena).

sukhallikā (= Pall id.; cf. Deśin. 8.36 suhelli, comm. sukhama, suhallity anye), pleasure (of worldly kinds): Mvy 7173 = Tib. bsod nams, happiness; generally in cpd. with foll. anuyoga (q.v.; as in Pall), or āyoga (q.v.): sukhali-

likānuyogam (LV 407.22 °kāyogam; KP sukhaliḥā°) anuyukta LV 264.20; 407.22; KP 105.9; kāmasukhallikāt-maklamathāntadvaya-(187.11 °klamathānuyoga)-vivarjitatvāt Bbh 185.5; 187.11; kāmēsu kāmasukhallikāyogo (same phrase in Pall, e. g. SN v.421.4 °ānuyogo, wrongly edited) LV 416.16; Mv iii.331.3 (here Senart em. °kāyogo, but mss. °kānuyogo [corruptly °gyo] as in Pall and elsewhere in BHS).

sukhasaṃvāsa, adj. Bhvr. (= Pall id.), *pleasant to associate with*: in Mv ii.423.19 replaces **sukhasaṃsparśa**, q.v., of ii.64.16, in closely similar list; after **surata**, **sūrata**, or **sauratya**, Mv ii.357.12; ii.355.21 = iii.280.6; Bbh 333.7 (°śāsayaḥ); Sukh 25.15; 61.7; Dbh 40.7.

sukhasaṃsparśa, adj. Bhvr. (= Pall **sukhasaṃphassa**, in Dhs. 648 in physical sense), *providing pleasant contacts*, either in physical or in social sense (the distinction being not always certain): physical, *pleasant to touch* (as certainly in Pall above), prob. Mv 7154 = Tib. reg na bde ba; and °śa-vihāratā SP 301.1 (prose), following alpābādhatā mandaglānatā, hence prob. primarily physical, *state of dwelling in pleasant contacts*, tho it may also be partly social; certainly purely social, *agreeable to associate with*, in lists of complimentary epithets of princes Mv i.350.6; ii.64.16 (here between **nivāta** and **pūrvālapin**, qq.v.); in ii.423.19 **sukhasaṃvāsa**, q.v.). See also next.

sukhasparśa = prec., q.v.: *balam ca sukhaparsa-vihāratām ca Mvy 6288* = Tib. bde ba la reg par gnas (prob. physical), *state of dwelling with things that are pleasant to touch*: glānyād utthāsyati °saṃ viharisyati (perh. *will enjoy good health?* or, *will live in pleasant conditions?*) MSV ii.85.2; **sukhasparśam** (v.l. **sukhasaṃsparśam**; adv.) viharati SP 286.6 (prose), prob. rather social, *dwells in pleasant (social) contacts*; alpātaṅkatām laghutām **sukhasparśa-vihāritām** (so text; read °hāratām?) ca Kv 18.8.

sukhākara, ep. of **Sukhāvati** (lokadhātu), *causing bliss* (m.c.? for sukha°): dīśa paścima yatra °karā lokadhātu virajā **Sukhāvati** SP 455.1 (vs).

sukhāpana (nt.; to next plus -ana; Ap. **suhāvana**, adj.), *the making happy*: °nārtham SP 53.12; 54.3; Dbh.g. 22(358).10; °nārthāy(a) SP 92.12; all vss.

sukhāpayati, °te (caus. to Skt. **sukhāyate**, Pall °ti, *is happy*), *makes happy*: °paye (1 sg. pres., with mss.) Mv iii.355.8 (vs); °payitavyam Suv 79.6; °payitu-kāma 94.16; °pita 96.2 (all prose in Suv).

Sukhābhirati (m.), n. of a kalpa: Gv 258.24.

Sukhāvati (cf. **sukhākara**), with or sc. lokadhātu, the world of **Amitābha** or **Amitāyus**, from which **Avalokiteśvara** also comes (Kv 17.21 ff.; but in Kv also it is Amitābha's world, 21.8, cf. 18.7; Kv 13.22; 17.6, 22; SP 419.3; 455.1; Mvy 3067; Bhad 57; Gv 82.5; Śikṣ 175.5; Samādhi p. 9 line 31; Mmk 610.7; 617.3; Lañk 283.7; 286.15; Sukh 1.7; 28.10; 32.17 etc.

Sukhāvativyūha, n. of a work (our Sukh): Sukh 78.2; 100.4 (colophon).

Sukhāvaha, n. of two yakṣas: Māy 42; 65.

Sukhāvahā, n. of a devakumārīkā in the southern quarter: LV 389.8 (= **Suvyākṛtā** of Mv).

sukhin (Skt.), *happy*; in phrase **sukhī bhava(tu), be (he) happy!** = *all right!* in formula of consent, followed by yasyedāni kālām manyase, or the like; see s.v. **manyate**.

sukhila, adj. (sukha plus -ila, § 22.17; cf. **duḥkhila-tā**), *happy*: **sukhilam** tam **sukhitam** sadā viśokaṃ devā nānubhavanti darśanena Ud xxx.37; hāsyā-lāsyā-kṛdīta-rāmīta-sukhila-madhuropacāram (antapuram) LV 212.5 (prose); so all mss.; Calc. °sukhita°. Neither **sukhila** nor **duḥkhila** seems recorded outside of BHS.

[? **sukhiloma**, Sukh 25.17, °mah, in a description of a Bodhisattva; prob. misprint or corruption, but no em. occurs to me. Müller, transl., *tender*, with note suggesting 'for **sukhulāma** or (Pali) **sukhumāla** (i. e. **sukumāra**),

which is ingenious if bold. It may conceal a cpd. of **sukhila**, q.v.]

sukhuma, adj. (= Pall id., AMg. **suhuma**; cf. **sukhama** and § 3.114; MIndic for Skt. **sūkṣma**), *fine, subtle*: Mv ii.297.1 (prose, v.l. **sūkṣma**); 349.19 (vs, no v.l., metr. required); iii.314.1 (prose, no v.l.).

Sukhendriya, n. of a former Buddha: Mv iii.231.8 f. **sukhya**, prob. nt. subst. (= AMg. **sukkhā**, Skt. **saukhyā**), *happiness*: yāvajjīva-°yaṃ kṛtaṃ ca bhaviṣyati Av ii.37.9.

Sugata (= Pall id.), *one that has attained bliss* (Tib. bde bar gśeg pa), ep. of a Buddha: Mvy 7 et passim; °ta-cīvara-gatam Mvy 8517, *attaining the size of the Buddha's robe*; it is a sin for a monk to have a robe of this size or larger, Vln. iv.173.21 ff.

Sugatacetanā, n. of a female lay-disciple: SP 383.2.

Sugatisaṃdarśanalokeśvara, n. of a deity: Sādh 88.14, 19.

Sugandhakāya, n. of a former Buddha: Mv i.141.11.

Sugandhamukha, (1) n. of a merchant's son living under the Buddha Vipāśyin; a previous birth of Śākya-muni: Kv 14.16; (2) n. of a group of Bodhisattvas: Kv 47.4.

Sugandharāyaṇa, pl., n. of a brahmanical gotra: Divy 635.21.

Sugandhi, n. of a youth of Kapilavastu who became an arhat: Av i.350.12 ff. (perh. cf. Pall **Sugandha** 3 in DPPN).

sugandhita, ppp. (to Skt. **sugandhayati**; perh. = AMg. **sugandhiya**, which acc. to Ratnach. = °dhika), *made fragrant*: °dhitāṅgo bhavati Mv ii.391.20 (vs).

Sugandhivastra, n. of a former Buddha: Mv i.138.10 (in Index cited **Sugandhikavastra**).

Sugātrā, n. of a female lay-disciple: Gv 51.15.

Suguptā, n. of a yakṣiṇī: Sādh 562.4.

Sugupti, n. of a former Buddha: Mv i.137.14.

Sugrīva, (1) n. of a future Buddha: Mv iii.330.11; (2) m., n. of a mountain in the south: Gv 58.17; 59.7 etc.

Sughora, n. of a rākṣasa king: Mmk 18.1.

sughoṣa, (1) (m.) a kind of musical instrument, = the commoner °śaka, q.v. (cf. AMg. **sughoṣā**, f., acc. to Ratnach. a certain bell, ghaṇṭā: °saṃ (acc.) Mv ii.159.5; °sa-iii.70.15; v.l. in i.227.17 and iii.407.19; all prose; (2) n. of a former Buddha: LV 5.12; and acc. to Senart's em. Mv i.137.1, see **Sughoṣasamabuddhi**.

sughoṣaka, m., a kind of musical instrument, = prec. (1), q.v.: in Mv i.227.17 (prose) mss. **sughoṣam** or °śakim, read either °saṃ or °sakam (acc.); Senart em. °śakim (no f. form noted in BHS); °sakam, acc., Mv iii.165.7 (prose); °śakām, acc. pl., LV 214.17 (vs); Mv ii.322.13 (vs); iii.407.19 (prose; v.l. °saṃ); °śakā(h), n. pl., Divy 221.24 (prose); Suv 40.1 (vs), cited Śikṣ 218.12; °śaka-, usually in long cpds. of names of musical instruments, LV 163.6; 177.14; 212.4; Divy 108.4; 315.11; 317.22; 320.6; 459.4 (mostly prose).

Sughoṣasamabuddhi, n. of a former Buddha: Mv i.137.1, acc. to mss.; Senart em. as two names, **Sughoṣah** (see **sughoṣa** 2) and **Samabuddhi**; the reading of the mss. would mean *having a mentality* (as sweet and charming) as the **sughoṣa** instrument.

sucandra, (1) m. or nt., a kind of gem: Mv ii.310.13;

(2) n. of a Bodhisattva: Mvy 731 bis; (3) n. of a king: Mmk 625.21; (4) n. of a householder in Bharukaccha: Gv 452.26; (5) n. of a kalpa: Gv 447.6; (6) n. of a samādhi: Mvy 508; ŚsP 1415.8.

Sucandraṣṭi, n. of a former Buddha: Mv i.137.5.

Sucandrima, n. of a king of Simhapura, in the Kimnarī Jātaka: Mv ii.95.5 ff.

Sucalā, n. of a rākṣasi: Māy 243.26.

Sucitra (Pali **Sucitti**), n. of an asura: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 179 line 2 from bottom.

sucitra-rājika, or (mss.) **sucitri**°, adj. Bhvr. (***suci-**

trin, or by Senart's em. °tra, plus Skt. rāji, plus -ka Bhvr.), having very bright (clear?) lines, said of the Buddha's hand: °kena (pāpīnā) Mv II.282.5.

Sucintitārtha, n. of a son of Māra (favorable to the Bodhisattva): LV 314.14.

Sucintin, n. of a śreṣṭhin's son: Gv 51.22.

Sucirṇadhvaṇa, n. of a kumbhāṇḍa: Mvy 3439.

Suceṣṭarūpa, n. of a former Buddha: LV 5.12.

Sujanaparivārā, n. of a 'gandharva maid': Kv 5.14.

Sujanaparisevitā, n. of a kinnara maid: Kv 6.6.

Sujanabhadrā, n. of an author: Sādh 580.17.

suajāta, (1) in Mv I.188.3 (vs) seems to be an ep. of the Buddha (cf. Pali Sn 548 where it is one of a series of such): (śaraṇaṃ vādi-śārdūlam, i. e. to the B., śreṣṭhi tatra upāgatah.) *Sujāta-darśanatvaṃ ca śreṣṭhi parya-dhigacchasi* (aor.), . . . and the merchant attained the state of beholding the Well-born (or, of having the same views as . . .; less likely, of having agreeable views, see next; Senart, *la connaissance des devoirs d'un bon fils*, which seems scarcely possible); (2) n. of two former Buddhas in the same list: Mv III.231.6 f.; 235.10; (3) n. of a king, app. identified with Ikṣvāku, primeval king of Ayodhyā: Śākete (= Ayodhyāyām) mahānagare °to nāma Ikṣvāku-rājā Mv I.348.10; (4) var. for **Suteja**, q.v.; (5) n. of a son and successor of King Kṛki(n): Divy 22.13; 23.4; Av I.338.8; (6) n. of a rich man of Śrāvastī: Divy 44.13; perh. the same as the seventh son of Anāthapiṇḍada, so named MSV III.136.4 ff.; but Tib. rab sbyin = **Sudatta** (2), Bailey, JRAS 1950.180; (7) n. of one of the oxen of Trapaṣa and Bhallika: LV 381.7, 17.

suajāta-jāta, adj., in LV 77.16 (prose) *agreeable*, of sounds: °ta-śabdās ca śrūyante sma, and (only) *agreeable sounds were heard*; so Tib., sgra skad śñan baḥi sgra dag kyañ; contrasting with ill-omened sounds (as of crows, jackals, etc.) just mentioned as abolished; here there can be no doubt of the mg. Cf. Pali Sn 548 paripuṇṇakāyo suruci sujāto cārudassano (of the Buddha). Perhaps in the same mg. **suajātajātaḥ** LV 112.12 (prose), in a list of epithets of Śākyamuni, *agreeable* (but Tib. here legs par skye bas skyes pa, quite literally, *born by a good birth*). Perh. also in LV 96.6; here, after the Bodhisattva's birth, (apsarases) bodhisattvamātaram upasamkramya **suajāta-jāta-tām aklāntakāyatām ca pariprechantī sma** (Lefm. **suajātāte tām**, but read with v.l. as above, and so in repetitions 8, 10, 12, 14); this, it seems, in view of the parallels, may well mean *approached . . . and inquired as to her agreeable (physical) condition and state of having an unwearied body*, despite Tib. bltams pa legs par bltam mam, lit. *well-born born state*, which Foucaux, not unnaturally, takes to refer to successful parturition; yet the BHS (with -jāta, not jāti) hardly supports this.

Sujātabuddhi, n. of a former Buddha: Mv I.141.1.

Sujātā (1) (= Pali id., DPPN 6 **Sujātā**; contrary to DPPN, Pali sources, as Jāt. I.68.7 ff., Dh. comm. I.86.1, agree with BHS as to the time when she presented food), n. of the daughter of a village chief (named Nandika in LV), who presented food to the Bodhisattva when he broke his fast after his long austerities: LV 265.6, 11, 19; 267.14 ff.; Mv II.131.10; 200.17; 205.3 ff. (she had been the Bodhisattva's mother in 500 previous births); 206.19 (colophon, **Sujātā-vyākaraṇaṃ samāptam**); 263.15 ff.; 300.12; for Divy equivalent see **Nandā** and **Nandabālā**; (2) n. of a nakṣatra(?): eko **sujātāye** (no v.l.) **nakṣatre jātako** Mv III.303.7 (prose). Otherwise unrecorded; very probably a corruption.

Sujyeṣṭha, n. of a former Buddha: Mv I.136.15.

suṇḍika, see **ṣu°**.

suta, ppp. (= Pali id., MIndic for śruta), *heard*: **sutā** (so v.l., text śrutā; same vs Pali Jāt. v.138.12 **sutā**) Mv III.367.6.

sutajīva, m. or nt. (= °vaka, Skt. Lex.; Skt. putrajīva-

jīva, cf. Schmidt, Nachträge), n. of a plant: °vaṃ (acc.) Mmk 120.18 (vs).

Sutanu, n. of a Prajāpati: Māy 257.21.

Sutasoma (= Pali id., hero of Jāt. 537), n. of a previous incarnation of Śākyamuni: LV 170.19; RP 22.9; Jm 207.22 ff. (his story told here).

Sutāya (text), read prob. **Sutāpa**, n. of a piśāca: Mmk 18.5.

Sutīrtha, n. of a former Buddha: Mv I.141.9.

Suteja, n. of a prince, son of the king of Benares, in the **Godhā-Jātaka**: Mv II.64.15 (v.l. **Sujāta**); 66.7 (both mss. **Sujāta**; but in all the rest both mss. **Suteja**); 66.8, 11; 67.8 ff. Not named in the Pali version of the story (Jāt. 333).

Sutejomaṇḍalaratīśrī, n. of a deity of the Lumbini grove: Gv 365.5 etc. (2d ed. line 4-5 etc.).

suda, indecl. (m.c. for sudam; cf. **svidam**; § 3.117; = Pali **sudam**, also **suda**, see Childers s.v. **su**; cf. **su**, Skt. **svid**), particle used in prohibitive clause: mā **suda** (mss. **sudha**, **kuda**) **khu bhūmipāla kāmavitarko** (mss. °kā) Mv II.6.10 (vs).

Sudamṣṭra, n. of a prince (former incarnation of Buddha), = **Viśvamātra**: LV 167.21; RP 22.18; see refs. in Flnot p. vii.

Sudamṣṭrā, n. of a kinnara maid: Kv 6.1.

sudatta, (1) adj., *well given, properly imposed*, of an ecclesiastical penance (opp. **durdatta**): MSV III.64.1; (2) (= Pali id.) given name of **Anāthapiṇḍada**: MSV III.134.6 ff.; 135.21-22; (3) n. of a lay-disciple: Gv 51.9.

Sudattā, n. of a yakṣiṇī: Sādh 561.1.

Sudanta, n. of a former Buddha: Mv I.141.3.

Sudaya, n. of a future Buddha: Mv III.330.14.

sudarśa = next (1): Divy 68.17.

sudarśana, (1) m. pl. (Pali **sudassi-n**), n. of the 4th of the **śuddhāvāsa** (place, and class of gods), see **deva**: LV 150.11; Mv II.314.9; 319.7; 360.22; Mvy 3105; Dharmas 128; Divy (in 68.17 **sudarśa**) 138.23; 367.14; 568.29; Mmk 19.11 (text **Sudā°**); Av I.5.4, etc.; (2) nt. (= Skt. Lex. id., Pali **Sudassana**), n. of the city of Indra, or of the trāyastriṃśa gods: Mv I.32.9, 13; 262.2, 3; Divy 218.7; 220.16; (3) m., n. of one of a group of seven mountains, forming with Sumeru (which they surround, Kīrfel, Kosm. 186) a group of 8: Mv II.300.18; Divy 217.8, 10; Mvy 4142; Dharmas 125; an unclassified mountain, Kv 91.17; Māy 253.31; (4) n. of various (?) former Buddhas: LV 5.9; Mv I.111.13; III.235.17 ff.; (5) n. of two future Buddhas (in the same list): Mv III.330.11, 14; (6) n. of a nāga-king who entertained the Buddha at Gayā, LV 406.18, or at Aparagayā, Mv III.324.21; not the same as the nāgarāja **Sudassana** 25 in DPPN; is he the same as the nāgarājan **Su°** Mvy 3294, Māy 246.18?; (7) n. of a cakravartin-king (prob. the same as Pali **Sudassana** 31 in DPPN): Mvy 3569 (list starts with **Mahāsammata**); (8) n. of a yakṣa (living at Campā): Māy 12; (9) n. of a monk: Gv 126.26 ff.; (10) m., n. of a medicament: °na-mahābhaisajyarāja-bhūtam Gv 494.22; °no nāma mahābhaisajyarājas 497.9-10.

Sudarśanapṛitīkara, n. of a kinnara: Mvy 3420.

Sudarśanā, (1) n. of a princess who married Kuśa: Mv II.441.8 ff.; III.9.4 ff.; 27.19; (2) n. of a 'gandharva maid': Kv 4.15; (3) n. of a courtesan: Gv 404.8 ff.; 428.4.

Sudānta, n. of a Bodhisattva: Mmk 42.5.

Sudāsa, n. of the father of Kalmāṣapāda: Jm 209.15 ff.

Sudīpā, n. of the wife of Arcimant and mother of **Dīpaṃkara**: Mv I.196.19 ff.

Sudurjayā (cf. **Durjayā**), n. of the 5th Bodhisattva bhūmi: Mvy 890; Dharmas 64; Dbh 5.9 etc.; Bbh 343.16.

Sudṛḥajñānaraśmījalabimbaskandha, n. of a Tathāgata: Gv 422.8.

sudṛṣa, m. pl. (= Pali **sudassa**), n. of the 3d of the **śuddhāvāsa** (place, and class of gods), see **deva**: LV 150.10; Mv II.349.1; 360.22; Mvy 3104; Dharmas 128;

Divy 68.16; 138.23; 367.14; 568.29; Mmk 19.11; 69.6 (sg.); Av 1.5.3 etc.

Sudeva (= Pali id.), n. of a leading disciple of the Buddha Maṅgala: Mv 1.248.16; 252.7.

Sudhana, (1) n. of a prince, son of King Dhana, previous incarnation of the Bodhisattva, who marries **Manoharā** (cf. **Sudhanu**): Divy 441.20 ff.; MSV i.122.21; 132.18 ff.; colophon, *Sudhanakumārāvadānam* (Divy ch. 30) Divy 461.9; (2) n. of a śreṣṭhi-dāraka, chief character in Gv: Gv 2.3, 7; 51.21; 52.10, et passim; m.c. *Sūdhana*, 208.11; 215.14; in references to, or citations from, Gv, sometimes called *Ārya*-, Śikṣ 36.8; 95.6; 101.13 (here called *Ācārya*-, perh. error for *Ārya*-?); 122.14; 276.10; (3) n. of a Bodhisattva: Mmk 40.15 (one of 16 B.); 62.12 (one of 8); 111.8 (one of 10); 311.14, 18; 461.6; perh. the same (?), called *Sudhana-kumāra* and associated with *Tārā*, *Sādh* 37.9; *Sudhana*, with *Vasudhārā*, 46.11, with *Tārā* 64.17 etc.

Sudhanu (cf. *Sudhana* 1, who has the same rôle in the Divy version of the story), n. of a prince who marries *Manoharā* in the *Kimnari Jātaka*: Mv ii.95.1 ff.

Sudharma (1) n. of a *kiṃnara* king: SP 4.14; (2) n. of a *Mahābrahmā*: SP 171.10; (3) n. of a *Pratyekabuddha*: Divy 200.12; (4) n. of a throne on which the Bodhisattva sits in the *Tuṣita* heaven: LV 13.12; 27.17.

Sudharmatīrtha, n. of a king: Gv 232.9.

Sudhāma, n. of a piśāca: Mmk 18.6.

Sudhāvādāta, m., n. of a mountain: Divy 107.27.

sunakha, also *śu°*, f. °*khi* (= Pali *sunakha*, °*khi*), dog: *su°* Mv i.15.1; ii.49.13; 52.6; *śu°* ii.409.9; iii.361.13; 369.12 (v.l. *su°*); *sunakhī*, bitch, ii.482.6; 483.15; iii.17.12; 18.18.

Sunanda, (1) n. of a devaputra: LV 4.12; 6.12; 438.16; Mv ii.257.7; (2) n. of a cakravartin: Mv i.250.17; (3) n. of a nāga: Māy 222.2.

Sunandana, n. of a devaputra: LV 7.5 (vs; = *Sunanda* 1 of other lists).

Sunandā, n. of a yakṣiṇī: Sādh 562.4.

Sunaya, n. of a cakravartin: Mv i.154.1.

Sunidhyāna, n. of a former Buddha: Mv i.141.5.

Sunirmala, n. of a Bodhisattva: Mmk 42.5.

Sunirmānarati, instead of the usual *Sunirmita* (1), n. of the chief of the *nirmānarati* gods: Mvy 3135.

Sunirmita, (1) m. (= Pali *Sunimmita*, cf. DN i.219.4), n. of the chief of the *nirmānarati* (also called *nirmita*) gods: LV 44.10; 59.6; 302.6; 362.18; 363.19; 441.18; Mv i.208.13; 263.16; ii.11.1; iii.315.7; Divy 140.15; Mmk 45.8; 69.6; Bbh 345.22 (in Mvy *Sunirmānarati*, q.v.); most occurrences which seem to suggest use in pl., as of the class of *nirmita* (= *nirmānarati*) gods, are only apparent, see s.v. *Suyāma* for a number of cases in Gv, Dbh.g., and RP. However, I have noted two cases where the pl. seems unquestionable (unless we resort to emendation), and can only mean the class of which (the sg.) *Sunirmita* is chief: *sunirmitām devaputrām paśyati ca svalamkṛtām* Mv ii.360.4 (vs); and, in a list of classes of gods, ... *sunirmitā paranirmitā śuddhāvāsā tuṣitā yāmā*... Mmk 19.12 (prose). (But in LV 241.2, for *Sunirmiteṣu*, read with best ms. *Sunirmito* sa, supported by Tib.) Perhaps the fact that *nirmita* is used of the class, but less regularly than *nirmānarati*, led to occasional confusion with the name of its chieftain: (2) nt., n. of a buddhakṣetra: Mv i.123.6 (vs); located in the east.

Sunirmitadhvajapradīpa, n. of a (buddha)-kṣetra: Gv 259.4.

Sunirmitarūpa, n. of a former Buddha: Mv i.141.4.

Suniṣṭhita (?), n. of a buddhakṣetra: Mv i.124.7 (mss. vary confusingly).

Sunetra, (1) n. of a former Buddha (or several?): Mv i.137.12; iii.235.10; Mmk 64.1; 68.27; 130.3; 365.17; 499.23; (2) n. of a future Buddha: Mv ii.355.6 = iii.279.11;

Gv 441.25; (3) n. of a previous incarnation of Śākyamuni: RP 23.16; Laṅk 141.5; (4) n. of a Bodhisattva: Gv 2.26; (5) (= Pali *Sunetta*, 4 in DPPN) n. of an ancient teacher: Karmav 37.1, 3; perhaps the same is meant by the maharṣi S. of Māy 257.3; (6) n. of a son of Māra, favorable to the Bodhisattva: LV 310.12; (7) n. of a śreṣṭhin's son: Gv 51.23; (8) n. of a rākṣasa prince, guardian of the Bodhisattvasaṃgītiprāsāda (see *saṃgīti* 1) in *Kapilavastu*: Gv 432.25; (9) n. of a yakṣa leader: Māy 235.11.

Sunetrā, (1) n. of a Śākya woman, wife of Daṇḍapāṇi: Gv 420.19; (2) n. of a rākṣasi: Māy 240.23.

Sunetrādhīpati, n. of a serpent king: Mvy 3429.

Sunemi, n. of a *Pratyekabuddha*: Mmk 64.13 (follows *Nemi*, q.v.).

sunthanā, var. for *saṃthanā*, q.v.

Sundara, (1) n. of a king: Mv i.249.16; 252.5; (2) n. of a prince (also °*raka*): Av i.189.10; 190.1 (both prose); (3) n. of a householder's son: Av ii.201.13 ff.; (4) n. of a nāga: Mvy 3312; (5) n. of a yakṣa: Māy 43.

sundaraka, (1) f. °*ikā*, adj. (= *sundara* with endearing -ka), *beautiful*: *su-rikām* LV 322.18 (vs), of a daughter of Māra; (2) n. of a prince (= *Sundara* 2): Av i.188.7 (prose).

Sundarananda (= Pali id.) = *Nanda* 1, a half-brother of Śākyamuni (so definitely stated Mv iii.176.13) who became his disciple; asked Yaśodharā to marry him after Śākyamuni's retirement, Mv ii.69.3; 72.7; referred to as a Śākya youth, Mv ii.25.11; 74.17 ff.; LV 144.15 ff.; 154.2 ff.; as a Buddhist disciple, Mv i.75.1; iii.41.4; SP 2.7; Mvy 1057 (text *Sundari°* or °*ra*°, but Mironov °*ra*° with no v.l.); Karmav 38.12; 85.9.

Sundaravarṇa, n. of a former Buddha: Mv i.136.15; LV 5.13.

Sundarā, n. of a female doorkeeper (*dvārapālīnī*): Sādh 502.14.

Sundarikā, (1) (= Pali id. or *Sundarī* 3 in DPPN), n. of a wandering nun (*pravrajikā*): Laṅk 240.12 (prose); MSV i.212.8; (2) n. of a queen: Av i.188.6 ff.; (3) n. of a river (?): *nadī-sundarikā-tīre* MSV i.279.13 (vs; but in prose 266.3 called *Prabhadrakā*).

Sundarī, (1) n. of a village chief's daughter: LV 265.5; (2) n. of a goddess: Sādh 502.12.

? **sundhu**, or (most mss.) **sundha**, app. *blade* (or *point*?) of a sword: (*kāma*...) *asi-su°-samāh* LV 174.2 (vs), cited Śikṣ 204.12 as *asi-śūla°*; Tib. *ral gri* (*sword*) *śog gnas* (*cutting part*?) *ḥdra* (*like*).

[**supatīrtha**, ep. of rivers of *Sukhāvati*: Sukh 39.3; read (Skt.) *sūpa°*, q.v. in BR.]

supana, acc. to Senart's note for more usual *supina*, q.v., = Skt. *svapna*: (*kāyo*...) *ucchādana*-(so read, Senart em. *ācchā°*)-*parimardana*-*supana*-(v.l. *sū°*)-*bhedana*-(etc.)...-*dharmo* Mv ii.278.1; same word ii.269.15 has *svapna* with no v.l.; yet *supana* may represent Skt. *svapana*, which Sheth assumes as basis for AMg. *suvaṇa* (not in Ratnach.); § 3.101.

su-parikarṣi-kṛtya, ger. (based on **su-parikarṣa*, cf. Skt. *parikarṣa*, plus -karoti), *having made* (a field) *well plowed*: MSV ii.61.15.

Suparikirtitanāmadheyaśrī, n. of a *Tathāgata*: Śikṣ 169.13.

Suparipūrṇajñānamukhavaktra, n. of a *Tathāgata*: Gv 422.13.

su-parīṭa (v.l. °*parīṭa*), see 2 *parīṭa*.

suparṇikā, in Divy 190.12 *suparṇikā kuṭī* (mss.; ed. *kuṭir*; perhaps *kuṭī*?), either (hut) *made of fair leaves*, *leafy*, or perhaps (hut) *made of the suparṇikā plant*; several plants are reported as called by that name in Skt. Lexx.; see pw. No adjective **suparṇaka* is recorded.

Suparṇi(n), m. (Skt. *Su-parṇa* plus -in, Bhvr.; unrecorded otherwise), = Skt. *Suparṇa*, the garuḍa bird. 'king of birds': °*ṇinā* *pakṣirājena* Divy 344.16; Av ii.156.2;

°ṇi, n. sg., Divy 148.12; 182.5; Av 1.108.4; Mmk 505.19 (vs, see s.v. *lampuṭa*); °ṇiḥ Mvy 4872; °ṇitaḥ, abl., Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 179.4; in line 2 above, text *suvaṇṇi*, where meter requires long penult, read *suvaṇṇi* or *suvaṇṇi* (partly or wholly Mīdic), see *Suvarṇin*.

Supāsyin, n. of a future Buddha: Mv 111.330.11.

Supātra, (1) (= Pali Supatta), n. of a crow king in the Kāka Jātaka (= Pali Supatta-j°, 292): Mv 111.125.14 ff.; (2) n. of one or two former Buddhas: Mv 1.137.2; 111.234.7 ff.

Supāraka (in both mgs. = Pali Suppāraka; cf. *Sopāraka*, *Saupāraka*; as n. of a town = Skt. *Sūrpāraka*; BHS has a popular etym., see Kern's Crit. App. and Speyer's transl. 125 n. 2), n. of a city: Jm 88.12, and of a man (the Bodhisattva), Jm 88.11 ff.

Supārēva, n. of a former Buddha: Mv 1.136.14.

Supārēvā, n. of a crow-queen, consort of **Supātra** (1), q.v.; in Pali called *Suphassā* = *Susparśā*: Mv 111.125.16 ff. **supiti** (etc., Skt. *svap*-), *sleeps*, see Chap. 43, s.v. *svap* (2).

supina, m. (= Pali id., AMg. *suviṇa*; Mīdic for Skt. *svapna*; §§ 3.111, 117; cf. *supana* and next), *sleep, dream*; only in vs (tho not always metr. required) except rarely in prose of Mv, but see also next, in Mmk: SP 293.9; 294.2, 3, 8; 295.1, 2 (note *svapne* 295.3, also vs), 10; LV 36.22 (read *supina-kalpāḥ* with most mss. for *api na k°*); 57.1, 3; 194.20; 302.21; 304.4; 324.9; Mv 1.205.2 = 11.8.16 (read *supine* for Senart's em. °*nam*); 1.207.14 = 11.12.4, 18; 133.15, 19; 134.16; 135.13 (prose), 17; *Samādh* 19.26, 27; *Suv* 157.11; 250.3; *Laṅk* 287.14; *Gv* 214.12; 255.7, etc.; in Mmk 122.5, 7, 10, text *svapne*, meter requires *supine*.

Supināntalokamuni (see prec.; for *Svapnā°*), n. of a Buddha: Mmk 130.4 (prose).

[**supiya**-, LV 50.4 (vs), see s.v. *stuvati*.]

Supīlu, n. of a piśāca: Mmk 18.5.

Supuṣpa, n. of one or two former Buddhas: LV 5.12; Mmk 426.8; 499.21.

Supūjita, n. of a former Buddha: Mv 1.136.16; follows *Jitaśatru*, q.v.; cf. *Sampūjita*.

Supūrṇa, n. of a yakṣa: *Sādh* 562.20.

Supūrṇika = *Pūrṇamukha* (2), q.v.

supeti (caus. to **supati*, **supiti** = Pali *supati*, Mīdic for Skt. *svapiti*, °*pati*), *puts to sleep*: (dhātvi) yā kumārām ... udvarieteti supeti Mv 11.423.7, and similarly 433.12 (both prose); *supiya* (ger.) LV 50.4 (but see *stuvati*).

supoṣa, adj. (= Pali *suposa*, also °*tā*; wrongly defined PTSD and SBE 13.153; synonym of *subhara*, as is clear in Pali from MN comm. 1.96.30), *easily satisfied with food*: *Śikṣ* 202.19; °*sa-tā*, Mvy 2376; *Śikṣ* 119.8. Associated with *subhara*-(tā).

(**suptaka**, f. °*ikā*, cf. Skt. *ardha-°ikā*, BR; not recorded Pali or Pkt.; *asleep*: *tubhya prekṣāmi śayāni* (= *śayane*, m.c.) °*kām* LV 236.3, vs.)

Supraṇhita, n. of a future Pratyekabuddha: Divy 70.3.

Supratāpa, n. of a former Buddha: Mv 111.230.11.

su-pratividdha (= Pali *suppaṭi*°, see below), *well-realized, penetrated*, presumably cp. of *dharma, religious truth*: *drṣṭyā °dhaḥ* Mvy 2416 = Tib. ... śin tu rtogs pa; °*dhaḥ* 2886 = Tib. legs par rtogs pa; cf. Pali AN 11.185.5 (*dhammānaṃ* ...) *diṭṭhiyā suppaṭividdhānaṃ*; comm. 11.170.8 = *atthato ca kāraṇato ca paññāya suttu paṭividdhā paccakkham katā*.

Supratīṣṭhā, f., n. of a lokadhātu: *Gv* 82.9.

Supratīṣṭhita, (1) n. of a former Buddha: Mv 111.230.12 f.; (2) n. of a devaputra, one of the 16 guardians of the Bodhimāṇḍa: LV 277.13 (text °*sthita*); (3) n. of a yakṣa, companion of Chandaka: Mv 11.161.3; (4) n. of a samādhi: Mvy 563; *ŚsP* 1420.4; of a 'bodhisattva-samādhi', Mvy 738; *Gv* 122.16; (5) n. of a nāga: Mvy

3351; *Māy* 247.10; *MSV* 1.240.9 ff.; (6) n. of a monk: *Gv* 67.18 ff.

Supratīṣṭhitacarana, n. of a former Buddha: Mv 1.140.8.

Supratīṣṭhitacāritra (Kashgar rec. *Prati°*), n. of a Bodhisattva: SP 300.14.

Supratīṣṭhitabuddhi, n. of a former Buddha: Mv 1.139.10.

[**su-pratīsa**, Lefm. at LV 102.21, but read with v.l. *sa-pratīsa* or °*sa*, q.v.]

Suprathamā, n. of a devakumarikā in the southern quarter: LV 389.8 (corresp. to **Suprabhātā** of Mv).

su-pradharaṣaka, adj. Bhvr., *subject to easy spoliation*: Bhik 4a.3; see s.v. *sv-ādharṣaka*.

Suprabuddha, (1) n. of a Śākya prince, father of *Māyā*: LV 26.15 (but in Pali *Suprabuddha* was a brother of *Māyā*); (2) n. of a yakṣa: *Māy* 94.

Suprabuddhā, n. of a devakumarikā in the southern quarter: LV 389.8 (corresp. to **Suvisuddhā** of Mv).

Suprabha, (1) n. of a former Buddha: Mv 1.112.17; (2) n. of a king of Benares, in the *Godhā-jātaka*: Mv 11.64.14; 66.7; (3) n. of another king: *Gv* 99.12; (4) n. of a śreṣṭhin's son: *Gv* 51.23; (5) n. of two kalpas: *Gv* 352.4; 446.26; (6) nt., n. of a city: *Gv* 160.15 ff.

Suprabhā, (1) n. of a daughter of a śreṣṭhin at Śrāvastī: Av 11.1.15; (2) n. of a female lay-disciple: *Gv* 51.15; (3) n. of a girl, attendant on *Subhadra* (1): *Gv* 52.3.

Suprabhātā, n. of a devakumarikā in the southern quarter: Mv 111.307.9; corresp. to **Suprathamā** of LV.

Suprabhāyaka? (°*bhāsvarā*?), n. of a devakumarikā in the western quarter: Mv 111.308.8 (v.l. °*bhāsvaraḥ*, intending °*rā*).

Suprabhāsa, n. of a former Buddha: Mv 1.59.1 ff.

suprabhāsa-(maṇi), m. or nt., a kind of gem: Mv 11.310.11.

Suprayāna, n. of a Bodhisattva: *Gv* 442.2.

Supriya, (1) n. of a cakravartin: Mv 1.154.2; (2) n. of a gandharva: Av 1.113.5; of a gandharva-king, Divy 202.29; cf. 3; (3) n. of a 'king of musicians' (*gāndharvikarāja*; cf. 2): Av 1.93.7 ff.; (4) n. of a merchant's son: Divy 99.24 ff.; (5) n. of a younger son of Anāthapiṇḍada: Av 11.37.7.

Supriyā, (1) n. of a village chief's daughter: LV 265.4; (2) n. of a daughter of Anāthapiṇḍada: Av 11.7.10 ff.

Suprītyarati, n. of a former Buddha: Mv 1.139.1.

supremaka, adj. (**su-prema*-n plus -ka, Bhvr.), *intimately friendly*: *asya °kā bhikṣavaḥ* Av 11.84.16 (prose).

Subaddhakakṣā, n. of a goddess: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 185.17.

Subandhu, n. of a legendary king of Benares, father of Ikṣvāku and grandfather of Kuśa: Mv 11.420.7 ff.

Subāhu, (1) (= Pali id.) n. of a disciple of Buddha (see s.v. *Yaśodeva*): LV 1.9; Mvy 1059; *Sukh* 2.4; (2) n. of a king of Hastināpura, in the *Kimnari Jātaka*: Mv 11.94.19 ff.; (3) n. of a king of Mathurā: LV 21.22; (4) n. of a śreṣṭhin's son: *Gv* 51.23; (5) n. of a Bodhisattva: *Samādh* p. 36 line 2; (6) n. of a mountain: *Māy* 254.3.

Subāhupariṣcchā, n. of a work: Mvy 1393.

Subāhuyukta, n. of a gandharva king: Kv 2.21.

Subuddhi (1) n. of a son of Māra (favorable to the Bodhisattva): LV 309.21; (2) n. of a śreṣṭhin's son: *Gv* 51.22.

subuddhivant (Skt. *subuddhimant*; cf. Ap. *vuddhi-vanta*; § 22.49), *having good intelligence*: LV 299.7.

Subrahma(n), (1) n. of a former Buddha: °*maḥ* Mv 1.137.4; (2) n. of a purohita among the gods (= 3?): °*mā* LV 44.11; (3) (cf. Pali id., DPPN ?), n. of the leader of the brahmakāyika gods: LV 359.16; 360.7; (whether the same or not,) called *devarāja* LV 387.8; (acc. °*mānaṃ*) a devaputra, employed as messenger by Brahmā Sahāpati, LV 61.15.

Subhaga, m., n. of a kalpa: Gv 446.24.

Subhagā, n. of a female doorkeeper (dvārapālīni): Sādh 502.14.

subhātī (= Pali *sumbhātī*, Ved. *subh-*, see BR; cf. *paṭi-*, *vi-su°*), *smiles*: (āyasāsu ca droṇṣu...) *subhantī* (mss. here *subhantī*) *pratyamitrāṇi* Mv 1.14.2 (vs); line repeated with *subh°* 12; in 18.7 (prose) Senart em. *subhassū* (for *subhasva*) ti, but the em. is remote from the corrupt mss. and seems implausible.

Subhadra, (1) (= Pali *Subhadda*, 6 in DPPN) n. of a brāhmanical ascetic, converted by the Buddha shortly before his death: Divy 152.22 ff.; 202.29; Av 1.228.3 ff.; (2) n. of a householder: Divy 262.8 ff.; (3) n. of a nāga king: Māy 247.12.

Subhadra, (1) n. of a householder's daughter: Gv 52.1; (2) n. of a yoginī: Sādh 427.6; (3) n. of a yakṣiṇī: Sādh 561.2; 562.4.

subhara, adj. (= Pali id.; Skt. has the opposite *durbhara*, see °*ra-tā*), *easily satisfied* (with food), said of monks: °*raḥ* *supoṣaḥ* Śikṣ 202.19; °*ra-tā*, with *supoṣatā*, Mvy 237.7; Śikṣ 119.8.

Subhāṣita, n. of a prince: Av 1.219.8 ff.

Subhikṣārāja, n. of a former Buddha: Mv 1.141.8.

Subhikṣākānta (v.l. *Subhikṣa°*), n. of a former Buddha: Mv 1.138.9.

Subhuja (misprinted Mu°), n. of a former Buddha: Mv 1.137.13.

Subhūti, (1) n. of a Śākya of Devadaha, father of Māyā: Mv 1.355.15; 356.5; 11.18.7; (2) (= Pali id., a *thera*) n. of a disciple of Buddha, a *sthavira*: Mvy 1035; SP 2.7; 100.1; 146.13; 148.5; 149.6; LV 1.17; Divy 361.19; Sukh 2.9; the *Subhūti* of Av chap. 91, 11.128.3 ff., has a story showing little resemblance to the Pali story of *Subhūti*, but both are entitled 'chief of disciples that are *araṇāvihārīn* (see *araṇa*), or in Pali *araṇa*': Vaj 19.14 etc. 26.17; Su° is also first of *dāksīṇeya* disciples, Karmav 161.18, as also in Pali of *dakkhiṇeya* (in AN 1.24.8-9 both titles are given him); the same as the Pali personage is doubtless meant also in KP 141.1 ff.; and Śikṣ 146.8 (from *Dharmasamgīti-sūtra*) and, all from the *Bhagavati*, q.v., Śikṣ 202.8; 210.3 (= ŚsP 1430.5); 262.12; (3) n. of a Bodhisattva (cf. *Subhūmi*): Mmk 461.6; (4) n. of a kalpa: Gv 446.23.

Subhūma, n. of a yakṣa leader: Māy 236.9.

Subhūmi, n. of a Bodhisattva: Mmk 311.14; with *Sudhana* (3); perh. read *Subhūti* (3), who is also associated with *Sudhana* (3) in Mmk 461.6.

Subhūṣaṇabhūṣitā, n. of a kīṃnara maid: Kv 6.5.

Subhūṣaṇā, n. of a nāga maid: Kv 4.5.

Subhūṣitakhaṇḍa, n. of a former Buddha: Mv 1.139.6.

Sumakuṭa, n. of a former Buddha: Mv 1.137.3.

? **Sumata**, perh. to be read with mss. (twice) for **Sumana(s)** 2, q.v.

Sumati, (1) n. of a former Buddha: LV 172.6 (vs; m.c. *sūmati*); (2) n. of a Bodhisattva, with ep. *kumārabhūta*: Mvy 695; (3) n. of one of the sons of the Buddha *Candrasūryapradīpa*: SP 19.3; (4) n. of a brahman youth, previous incarnation of Śākyamuni under the Buddha *Dīpaṃkara* (= *Megha* of Mv, *Sumedha* of Pali): Divy 247.2 ff.; (5) n. of a lay-disciple: Gv 51.10; (6) n. of a śreṣṭhin's son: Gv 51.22; (7) n. of a king of serpents (*mahoragendra*): Gv 250.5; cf. **Sumatireṇu**; (8) f., n. of a merchant's wife, former incarnation of **Vasumitrā**: Gv 205.7.

Sumatibhadra, n. of an author: Sādh 592.7.

Sumatireṇu, n. of a serpent king (*mahoragādhipati*): Mvy 342.6.

Sumana(s), (1) n. of a future Buddha: Gv 441.25; (2) n. of a *buddhāvāsakāyika* god: Mv 11.257.8, 18 (in both mss. **Sumata**); 258.6, 19 (in all four u. sg. -o or -aś);

(3) n. of one of the four devatās of the *bodhivṛkṣa*: °*naḥ*, n. sg., LV 278.10; (4) n. of a rich householder's son who was given by his father as attendant to **Anuruddha** and initiated by him: Av 11.68.6 ff.; (5) (perh. = Pali *Sumana* 8 in DPPN) n. of a Buddhist elder: MSV 1.180.1 ff.

Sumanaska, n. of a park: Divy 621.12.

Sumanasoru, n. of a Buddha: Mmk 499.21 (vs) *sumanasorave* (metr. correct); a dat. is required.

Sumanāmukha, nt., n. of a city in the south: Gv 455.3; 529.3.

Sumanojñaghoṣa, n. of a former Buddha: LV 5.12.

Sumāgadhā, (1) n. of a daughter of *Anāthapiṇḍada*: Divy 402.1, 6; app. the same as Pali *Subhaddā* (either *Mahā*- or *Cūla*-*subhaddā*, qq.v., DPPN); (2) (= Pali id.) n. of a lake or pool: Pischel, SBBA 1904, p. 817, fol. 170 a.

Sumāgandhā, n. of a river: Kv 71.14. Error for *Sumāgadhi* (a river, Skt.), or **Sumāgadhā** (2, q.v.)?

[*sumātra*, m.; read with var. *amātra*, q.v.]

Sumānuṣa, n. of a nāga king: Māy 247.25.

Sumāla, n. of a cakravartin: Mv 1.153.16.

Sumālīnī, (1) n. of a 'gandharva maid' Kv 4.17. (2) n. of a goddess: Sādh 502.5.

Sumitra, n. of a king of Mithilā: LV 22.14, 18.

Sumitrarūpa, n. of a former Buddha: Mv 1.138.5.

Sumitrā, n. of a rākṣasi: Māy 244.2.

Sumukā, n. of a pool near *Veruṇḍiṅga* (*Vebha°*): Mv 1.320.10.

Sumukta, nt., n. of a locality of the Śākyas: Mv 1.355.12.

Sumukha, (1) (= Pali id., 1 in DPPN), n. of a yakṣa: Māy 237.2; (2) n. of a nāga king: Māy 247.35; (3) n. of a kīṃnara king: Kv 3.1; (4) (= Pali id., 3 in DPPN) n. of a general of the *haṃsa* king *Dhṛtarāṣṭra*: Jm 128.4 ff.; (5) nt., n. of a city in the south: Gv 131.4.

Sumukhā, n. of a capital city (*rājadhāni*): Gv 205.3.

Sumekhalā, n. of a yakṣiṇī: Mmk 564.26; 566.11.

Sumedhā (= Pali id.), n. of a nun: Karmav 96.6.

Sumeru (cf. **Sumeruvatsa**), n. of a nāga king: Māy 246.23. As n. of a mountain (Pali id., oftener *Sineru*; also *Meru*), commoner than, but as in Skt. not distinguishable from, *Meru* (contrary to BR's statement); see *Kirfel*, *Kosm.* 15*, 16*, 182; it is located at the middle of the world (as in Skt.), and surrounded by seven concentric rings of mountain ranges, *Yugamdhara* etc. (*Kirfel*, op. cit. 186).

Sumerukalpa, (1) n. of a former Buddha: Sukh 5.10; (2) n. of a Buddha in the zenith: Sukh 98.19.

Sumerudhvajāyatanaśāntanetraśrī, n. of a Tathāgata: Gv 233.17.

Sumerupuṣpa (or possibly *Merupuṣpa*), n. of a former Buddha, acc. to Tib. orig. followed **Supuṣpa** in LV 5.12 (not in any BHS ms.); Tib. *ri rab* (usually = *Sumeru*, once in Mvy 1388 = *Meru* which is otherwise *lhun po*) me tog (*flower*).

Sumeruvatsa (cf. **Sumeru**), n. of a serpent king (*mahoragādhipati*): Mvy 343.4.

Sumeruś(ī)ri, n. of a Buddha: Gv 284.12 (vs).

sumbhaka (once a ms. *śu°*), nt., a *bowl* of the sort used as *almsbowl* by Buddhist monks: the mg. is made clear by Mv 11.459.22 (vs) *evaṃ te anvayīṣyāmi ādāya sumbhakam tathā* (so one ms., v.l. *ādāya ca su°*, Senart em. *ādāya tava su°*), = Pali *Jāt. v.259.23 ... pattam ādāya pacchato* (*pattam*, *bowl*, = *sumbhakam*); otherwise found only as modifier of *pātram*, in the cliché which tells how after ordination by the *ehibhikṣukā* formula, the signs of worldly life were magically replaced in the initiate(s) by monkish insignia: (... *grhikālpam sarvaṃ samantarahitam, tricivārā ca prādurbhūtā*) *sumbhakam* (mss., Senart here em. wrongly) *ca pātram prakṛtisvabhāvasamsthītā ca keśā*, etc., Mv 11.234.5; substantially same formula (sometimes pl., *kā* or *kāni* *ca pātrā* or *pātrāṇi*),

iii.65.5; 92.9; 180.15; 181.6; 329.12; 379.15 (one ms. śu°); 413.13; 423.9; 430.17. The word has not been found elsewhere; but cf. **sumbhalikā**.

Sumbhatārā, n. of a goddess (= **Sumbhā**?): Sādh 191.7.

Sumbharāja, v.l. for **Sambha**°, q.v.; cf. prec. (?)

? **sumbhalikā** (perh. related to **sumbhaka**, q.v.), *pot* (?): āśīṣṭa-likā dr̥ṣṭivīśavatamsikā Sādh 249.2 (vs), ep. of **Jāṅgulī** (2), q.v.; the cpd. could mean *having a pot of serpent-venom*, see **āśīṣṭa**.

Sumbhā, n. of a goddess (cf. prec. but two): Sādh 180.7 etc.

Suyakṣa, n. of a former Buddha: Mv i.139.5.

Suyāma (= Pali id.), n. of the head of the yāma (q.v.) gods: Suyāmadevapurapramukhāh yāmā (so read with v.l. and Calc., supported by Tib., for Lefm. suyāmā) devāh LV 364.15; yāmādhīpatīm... ca suyāmam Mv i.265.6 (so read for Senart Va-suyāmā, v.l. ca Suyāmā); note also LV 58.21; 302.6, in both of which the official position of S. is clear from the context; apparently the same, in general clearly a single individual, lord of his class, LV 44.10; 58.21; 241.1; 441.17; (formally not clear whether sg. or pl., but surely sg., LV 50.5; 327.18; 328.3.) Mv i.208.13; 230.13; 263.19; ii.11.1; iii.315.6; Mvy 3138; Mmk 69.5 (misprinted Sayāma); Bbh 340.14; cases where **Su**° seems to be pluralized, as if used for the class of yāma gods as a whole, are prob. only apparent; so daśa ca Suyāma-devarāja-sahasrāṇi Gv 118.22, compare the parallel daśa ca śakra-devendra-śatasahasrāṇi 119.1 (Śakra was certainly a single individual; similar phrases with **Vaśavartī** 117.21; **Sunirmita** 118.3; and **Samtuṣṭa** 118.15); cf. Gv 185.7; similarly in Gv 249.21 **Suyāma-devarāja** is followed in 22 by parallel **Śakra-devarāja** (and preceded by **Vaśavartī** 17, **Sunirmita** 18, and **Samtuṣṭa** 20, all names of the individual rulers of their classes); and likewise Gv 331.8. Accordingly we should interpret **Suyāma** patiḥ RP 52.18 and **Suyāmādhīpati** Dbh.g. 53(79).14 as *Suyāma the Lord* (of yāma gods). In the Dbh.g. passage we find, to be sure, as a parallel, **trayastrimśādhipo bhavet** 53(79).8, which can only mean *lord of the Trayastrimśa* (class); but note **Samtuṣṭādhipo** 22, **Sunirmitādhipo** 54(80).1, and **Vaśavartīśvaro** (the *Lord Vaśavartin*) bhavet 9 (in all these adhipo, **śvaro** may be separate words, not necessarily parts of cpds.) and esp. **Brahmā sāhasrikādhipaḥ** 17. So in the RP context we find (52.17, vs) **Brahmāpi Śakra api lokapatiḥ bhavate** ca **Samtuṣṭa devapatiḥ** (may be read as separate words!), (18) **Paranirmito 'pi** ca **Suyāma patiḥ** (this may also be two words!)...

su-yutta, adj. (MIndic for **su-yukta**), *well joined*: °ta-saṃgītāḥ (of apsaras) Dbh.g. 42(68).10.

Suyodhana, (1) n. of a kṣīṇara king: Kv 3.5; (2) n. of a rākṣasa king: Mmk 18.1.

Surakṣiṇī, n. of a goddess: Sādh 502.11.

surata, adj. (= **sūrata**, q.v.; meter prob. not concerned; **su**° noted either in prose or in metr. indifferent places in vs), *gentle, mild*; associated with **kṣānti**: Mv ii.368.2; 371.8; 355.21 = iii.280.6 (all vs; Senart always **sū**°, but mss. **su**° except one v.l. ii.355.21); with **sukha-saṃvāsa**, q.v., Sukh 25.15; 61.7 (both prose).

surati (f.; cf. AMg. **sural**, **surati**; Skt. and Pali **surata**), *sexual enjoyment, lust*: in Mv ii.63.4 (vs) read, nearly with mss., **vipunya-mānā surati** (mss. cited as °bhi, °bhir, a graphic corruption, cf. **saṃrabhya** for **saṃratya**) upadrutā, **hirir nivāreti svacittam ātmano**, *Modesty restrains women of unwirtuous conceit (caprice, jealousy?) who are afflicted with lust*; the Jāt. parallel, v.410.13-20, tho-only loose, is close enough to show that the author is speaking of Hri restraining lustful women. Senart mis-understands and em. wildly.

Suranemin, n. of a maharṣi: Māy 257.4. Cf. **Asuranemin**.

Surabhicandana (? mss. °vandana), n. of a former Buddha: Mv i.140.13 (should the following **rājā** be compounded with this?).

Suraśmi, (1) n. of a former Buddha: LV 5.8; (2) n. of a prince: Gv 427.9, 15, 21; in 25 called **Suraśmīketu**; all vs.; (3) n. of a kalpa: Gv 360.21.

Suraśmīketu, see prec. (2).

Surasundarī, n. of a yakṣiṇī: Mmk 567.12; 571.23 (here text °daryāyā, read doubtless °daryā, gen., *mantraḥ*; prose).

Surā devī, n. of a devakumārīkā in the northern quarter: Mv iii.309.8 = LV 391.3.

Surābhakṣī, n. of a yoginī: Sādh 427.5.

suriya (= Pali id., MIndic for Skt. **sūrya**), *sun*: read in LV 54.3 (vs) **jihma sarva tuṣṭilāyo bhuto jambudvīpi suriyo** (so best mss.; ed. **puri yo**) *udāgataḥ, the whole Tuṣṭi-abode has become darkened, (since) the sun (= the Bodhisattva) has arisen in Jambudvīpa*; **candrasuriye** LV 276.4 (vs); **Suriyatejā** Gv 259.7 (vs), see s.v. **Sūryatejas**.

Suruci, n. of a pratyekabuddha: MSV i.214.19 ff.

surucikā, acc. to Das, Tib. Dict., *bell, sash* (= **śur** bu, see s.v. **paṭṭikā** 2); acc. to Tib. cited on MSV = **rgya cañ**, which Jā. defines as *a kind of girdle*, Das as... *money-bag*... *securely joined to the sash*, so that it seems to mean a part or appendage of a girdle or sash: MSV ii.89.11.

Surucirā, n. of the queen of King Subandhu: Mv ii.422.1.

Surūpa, (1) n. of a legendary king who gave son, wife, and himself to be eaten by an ogre in exchange for religious instruction: Mv i.92.13 (briefly told); Av i.188.1 ff. (at length; the demon is Śakra in disguise); (2) n. of another legendary king, with similar history: Mv i.94.2; (3) n. of a deer (the Bodhisattva) in the **Surūpasya mrga-rājño Jātakam** (colophon, ii.257.5): Mv ii.255.11 ff.; (4) n. of a yakṣa(?): **Samādh** p. 43 line 21.

Sureṇu, n. of a king (= **Reṇu**; follows **Diśāṃpati**): Mvy 3580.

Surenupuspādhvaja, n. of a kṣīṇara: Mvy 3422.

Surendramālā, n. of a kṣīṇara maid: Kv 6.20.

Surendrā, n. of a kṣīṇara maid: Kv 6.20.

Surendrābhā, n. of a devakanyā: Gv 445.23 etc.

Sureśvaraprabha, n. of a king: Suv 174.9 ff.; 182.14 ff.

Sulakṣaṇa, n. of a former Buddha: Mv i.139.6.

su-lamkṛtikā, see **alamkṛtaka**, and cf. **svālamkṛta**.

Sulabha, m., n. of a mountain: Gv 179.19, 23.

suluka, var. for **śu**°, q.v.

Sulocana, (1) n. of one or two former Buddhas: Mv i.137.12; LV 5.7; (2) n. of a Bodhisattva: Mmk 62.13.

Sulocanā, n. of a female lay-disciple: Gv 51.17.

suvasas, (1) adj. (= Pali **suvasa**, **subbaca**; not in this sense Skt. **suvasa** and Lex. °cas), *compliant, mild, gentle in speech*: **agarakullā** °cā (mss. **sucavā**) **tyāgaru-cimārdavavati** (mss. °tā) ca Mv i.143.2 (vs); °cāḥ Mvy 2366 = Tib. **bkaḥ blo bde ba**, of *cheerful speech*; (2) n. of a 'gandharva maid': Kv 5.18.

? **Suvarṇin**, possibly to be read instead of **Suvarṇin** (for text **Suvarṇ**) = **Suparṇin**, q.v.

suvarṇi, see **suvasati**.

Suavadana, n. of a former Buddha: Mv i.138.7.

suvarṇa, m., (1) (= AMg. **suvarṇa**, Skt. **suparṇa**; cf. **suvarṇin**), the garuḍa bird, 'king of birds': **suvarṇa-rājāno suvarṇādhīpatayo** (in i.208.8 mss. **suvarṇa-patayo**) Mv i.208.8; 212.6 = ii.16.3; ii.164.3-4; others, Mv ii.91.13; iii.83.20; 84.5; Mmk 655.8 (**pakṣiṇām rājā**); (2) n. of a former Buddha: Mv i.138.6.

Suvarṇakeśa, n. of a nāga: Mvy 3322. Cf. **Svarṇa**°

Suvārnagarbha, (1) n. of a Bodhisattva: Mv 664; Suv 120.4; (2) n. of a former Buddha: Sukh 6.13.
Suvārnacārīn, n. of a former Buddha: Mv 1.138.9.
Suvārnajambudhvajakāñcanābha, n. of a Tathāgata: Suv 169.3.
suvārṇa-dhovaka, in a list of artisans or craftsmen, *gold-washer*, i. e. some one employed in the goldsmith's trade (foll. by *mauṣṭika*, *moṭṭ(h)ika*, see *muṣṭika* 4): Mv iii.113.19; 443.6.
Suvārnadhvaja (nt.), n. of a palace at Āḍakavati: Suv 116.1.
Suvārnapārśva (= Pali Suvāṇṇapassapabbata), n. of a mountain: Māy 253.28.
Suvārnapuṣpa, n. of a predicted future Buddha: AsP 366.9.
Suvārnapuṣpojjvalaraśmiketu, n. of a Tathāgata: Suv 120.1.
Suvārnaprabha, (1) n. of a former Buddha: Sukh 5.13; (2) n. of a Māra: Gv 444.12.
Suvārnaprabhāsa, see 'prabhāsottama'.
Suvārnaprabhāsa, n. of the wife of the nāga king Kālīka: LV 284.11.
Suvārnaprabhāsītā, n. of a lokadhātu: Suv 168.6.
Suvārnaprabhāsottama, nt., Mv 1339, or m.(!), Mmk 109.28, and °ma-sūtra, Śikṣ 160.12, Mmk 38.13, = **Suvārnabhāsottama**(sūtra).
Suvārnaprastha, n. of a city: MSV 1.66.3; 67.1, 3.
Suvārnabhāsa = next: Śikṣ 216.6. Both the citation here and that in prec. but one are from Nobel's ed. 22.3 ff.
Suvārnabhāsottama, (1) also -sūtra, n. of a work (our Suv); this form preferred by Nobel, p. xii, tho most Nep. mss. read usually **Suvārnabhās°**; in vss also **Svarṇa°** occurs for **Suvārṇa°**; and sometimes, when modifying *deśanā*, the name becomes °ttamā, f.: Suv 2.1 (vs; **Svarṇa°**); 13.8; 14.2; 28.12 and 29.1 (vss; **Svarṇa°ttamā**, with *deśanā*); etc. Note also **Svarṇaprabhāsa** Suv 53.18 (vs); (2) m., n. of a Bodhisattva: Suv 120.3 (most mss. **Suvārnabhās°**).
Suvārnabhujendra, n. of a king: Suv 45.4 (on the form or forms of the name see Nobel's note here).
Suvārṇamekhaṁ, n. of an aparas: Kv 3.9.
Suvārṇaratnākaraśattrakūṭa, n. of a Tathāgata: Suv 119.13; 168.8, 1f; 241.2 ff.
Suvārṇaviśāṇa, n. of a former Buddha: Mv 1.139.12.
Suvārṇasataraśmibhāsagarbha, n. of a Tathāgata: Suv 169.9.
Suvārṇaśṛṅga, n. of a mountain: Māy 254.2.
suvārṇa-saṁdhi (f. or nt., acc. to text), a 'golden' (i. e. advantageous) *alliance* (by marriage): °dhi ca (v.l. va) kṛtā putrapautrikā Mv ii.490.19 (prose), and *golden alliances* (with seven kings, by intermarriage) *were made for his sons and grandsons* (i. e. to hold for all future time); Senart here deletes **suvārṇa**; but in the repetition iii.24.11 he keeps it, reading °saṁdhiṇa (rather °dhi ca, with text above) putrapautrā (but here mss. °tram, as if °saṁdhi were nt.). The same incident is described both times.
Suvārṇasena, n. of a former Buddha: Mv 1.139.1.
Suvārṇābha, n. of a rich man's son at Kapilavastu: Av 1.346.4 ff.
Suvārṇāvabhāsa, n. of a peacock-king: Māy 222.30 etc.; MSV 1.287.17.
Suvārṇāvabhāsa, n. of a 'gandharva maid': Kv 5.17.
Suvārṇin (semi-MIndic) = **Suparṇin**, q.v.: (sarva-)nāgabhanāny avabhāśya... °ṇi-bhayāny apanayanti Gv 119.15, see s.v. 1 *valīkā*; Mahāsamāj 179.2, read **Suvārṇi** or **Suvārṇi**, see s.v. **Suparṇin**, also **suvārṇa** 1.
Suvalitaratiprabhāsaśrī, n. of a courtesan's daughter: Gv 404.9 etc.; later, in vs, called **Samvalitā**, q.v.
Suvastra, n. of a cakravartin: Mv 1.154.1.
Suvāsu (read **Suvāstu**?), n. of a river: Māy 253.7. In a list between **Pañcālā** and **Prabhadrikā**.

Suvikalpāṅga, n. of a former Buddha: Mv 1.140.2.
Suvikrānta, n. of a former Buddha: Mv 1.141.12.
Suvikrāntavikrāmin, (1) (v.l. °kramin, °krama) n. of a *satpuruṣa*, q.v.: SP 4.1; (2) n. of a work: Mv 1347 (°ml, n. sg. m.); (3) n. of a Bodhisattva: SsP 6.17.
Suvikrāntaśrī, n. of a Buddha: Śikṣ 169.14.
Suvikrāmin, n. of a śreṣṭhin's son: Gv 51.22.
Suvicekaṣaṇagātra, n. of a former Buddha: Mv 1.139.11.
Suviceitra, m., n. of a lokadhātu: Gv 256.23.
Suviceintitārtha, n. of a former Buddha (rebirth of **Mahākaraṇācintin**): Samādh 8.17, 31.
[? **suviṇjātina**, LV 9.6 (prose), at the end of a cpd. (so Tib., which begins a new word with the foll. *vidyā*), is a corruption for a gen. sg. form, prob. ending -*jaṭina*, as shown by Tib. *ral pa can du* (byas śin), *having long hair*; for *suvi* we might conjecture *śuci-*, but Tib. has nothing that seems to correspond.]
? **Suviṇjmbhita** (mss. vary), n. of a former Buddha: Mv 1.138.1f.
Suvibhakta, n. of a Bodhisattva: Gv 442.10.
Suvibhaktavati, n. of a samādhi: Sukh 20.7.
Suvmaladatta (mss.), n. of a former Buddha: Mv 1.138.7 (Senart em. °danta; but cf. **Vimaladatta**).
Suvmāna, n. of a cakravartin: Mv 1.153.16.
Suvalokitajñānaketu, n. of a Tathāgata: Gv 421.18.
Suvalokitanetra, n. of a Bodhisattva: Gv 3.2.
Suvisākhā, n. of a Bodhisattva: Gv 442.13.
Suviśuddha, (1) n. of a former Buddha: Mv 1.139.7; (2) m. or (°dhā) f., n. of a lokadhātu: SP 205.8 (vs; °dhā n. sg., could be for °dhā m.c.).
Suviśuddhacandrābhā, n. of a 'goddess of night': Gv 232.19.
Suviśuddhajñānakusumāvabhāsa, n. of a Tathāgata: Gv 422.14.
suviśuddhadharmadhātu-jñāna, nt., one of the five *jñāna*, q.v.: Dharmas 94.
Suviśuddhā, n. of a devakumārīkā in the southern quarter: Mv iii.307.9 (= **Suprabuddhā** of LV).
suviśodhaka, see **viśodhaka**.
Suvirā, n. of a yoginī: Sādh 427.7.
Suvrṣa, n. of a mleccha king: Mmk 621.24.
suve, and *derivs.*, see *śuve*.
suvedha, adj., *having a good aim, hitting the mark*: Mv iii.285.8 (vs); the corresp. Pali, SN 1.127.5, has *anoko* (v.l. *aneko*); the passage is corrupt in Mv.
suvyapadeśa-kṣema, adj., acc. to Senart something like *auspicious thru good* (physical) *signs or characteristics*, of the infant Bodhisattva: so *vadati etha* (in 2d and 3d occurrences, so *avaca hanta*) *paśyatha °kṣemam mama putram* Mv 1.152.14 = 226.8 = ii.29.11 (vs, but meter imperfect, very possibly corrupt); spoken by **Suddhodana** to gods pretending to be astrologers.
Suvyākṛtā, n. of a devakumārīkā in the southern quarter: Mv iii.307.9 (= LV **Sukhāvahā**).
Suvyūhamukhā, n. of an aparas: Kv 3.17.
Suvyūhā, n. of an aparas: Kv 3.9.
Suvrata, n. of a śreṣṭhin's son: Gv 51.21.
Suśānta, n. of a Bodhisattva: Mmk 42.5.
su-śīla, adj. (m.c. for °śīla), *of good behavior*: °iā LV 114.15 (vs).
Suśīla, n. of a śreṣṭhin's son: Gv 51.21.
Suśobhana, n. of a Bodhisattva (? or disciple): Mmk 311.16.
suśobhanaka, adj. (Skt. **suśobhana** plus endearing dim. -ka, § 22.34), *beautifully adorned*: LV 321.21 (vs), see s.v. **citrakā**.
suśāurya, a military art, mastered by the Bodhisattva as prince: (in a list) *sthāirya-sthāṁni suśāurye bāhuvyāyāme...* LV 156.11 (prose); several mss. read

°rya-, as cpd. with bāhu°, but Tib. renders as separate word, dpañ ba dañ (normally = śaurya).

Suṣeṇa, (1) n. of a Bodhisattva: Mmk 576.18; (2) n. of a yakṣa: Māy 64; ((3) n. of a mountain: Māy 254.4; occurs in Skt., Kirfel 98, tho not in BR, pw.)

suṣṭhu, adj. (= AMg. suṭṭhu; Pali suṭṭhu and Skt. suṣṭhu only adv.; cf. next), *good, excellent*: suṣṭhuḥ Mvy 2531 (but Mironov suṣṭhu), among 'synonyms of anuttara'.

suṣṭhuta (= Pali suṭṭhuta; cf. prec.), *excellence*: samgha-°tāyal Mvy 8348.

Susamprasthita, (1) one of sixteen **satpuruṣa**, q.v.: SP 3.12 (Kern's Transl. Susamsthita with v.l., but Tib. śin tu yañ dag zhugs, supporting ed.); (2) n. of a Bodhisattva (possibly to be identified with 1?): Mvy 718; ŚsP 6.16.

Susambhava, (1) n. of a king: Suv 146.10 ff.; previous incarnation of Śākyamuni, 152.12; °va-parivarta, n. of Chap. xlii of Suv, 145.8; (2) n. of a kalpa: Gv 258.3.

Susambhavadīyūha, n. of a Buddha: Gv 259.15 (vs). The next word seems to be an ep. of this personage, not a separate name.

[**susāra**-(galva, -galvārka), false reading for **mu-sāra**, q.v.]

Susārthavāha, (1) n. of a **satpuruṣa**, q.v.: SP 3.11; (2) n. of a Bodhisattva: Mvy 697; ŚsP 6.7 (to be identified with 1?).

Susīma, (1) (= Pali id.) n. of a devaputra: Mvy 3136; RP 2.4; (2) n. of a son of Bindusāra: Divy 369.14; 372.16 ff.

Susimā, n. of a rākṣasi: Māy 240.22.

Susudhī (perh. corruption of name recorded in Pali as Sussondī? see Lévi's note), n. of the wife of a king of Benares: Karmav 78.16.

Susoma, n. of a former Buddha: Mv i.137.5.

Susthitamati, n. of a devaputra: RP 2.4; ŚsP 55.13 (here misprinted Susyita°).

susvasti, indecl. (false Sktization for Pali suvatthi = svasti; Senart i n. 590), *weal: etena satyena °ti bhotu* Mv i.291.3 (vs), repeated 8, 14, etc.; same vs in Pali KhP. vi.3 *etena saccena suvatthi hotu*. Meter requires short first syllable, as in Pali; *st-svasti* perh. only a textual corruption, due to a copyist who tried to make a 'correct' Skt. form out of the MIndic one.

Suharṣitaprabheśvarā, n. of a queen: Gv 381.3.

sū-, in comp. for Skt. *su-*, see § 3.22; usually m.c., but see **sūrata**.

sūka, perh. for Skt. *śūka*, *something sharp and stinging*: śaṅkha-sūke, dual dvandva, MSV ii.55.17, in list of things painful to step on.

sūkarikā (= Skt. and Pali °ri), *sow*: °kāyāḥ kuṣāv Divy 194.28; 195.14 (prose).

Sūkarikāvadāna, nt., title of Divy Chap. 14: Divy 196.15 (colophon); Śikṣ 177.10.

Sūkṣmatvac, n. of a future (predicted) Pratyeka-buddha: Av i.142.20.

Sūkṣmavastra, n. of a former Buddha: Mv i.138.8.

sūcaka, m. (cf. Skt. *sūci*, *sūcikā*; Pali *sūcikā*, both *needle and door-bolt*), (1) Mvy 5587 °kaḥ = Tib. *gzuñ(s) gzer*, which means *bar*, orig. *peg* (in a wall; Das), not *railing, balustrade* (BR) but part of one, = **sūcikā**; (2) pl. °kāḥ, lit. *piercing, needling*, ep. of certain 'winds' in the body: Śikṣ 248.13 (see s.v. **kṣuraka**).

sūcanaka (= Skt. °na), *indicating, which indicates*: pratyātmavedyagati-°kaṃ deśehi... dharmanayaṃ Lañk 3.12 (vs); -ka may be m.c.

sūcā (= Pkt. *sūā*, Sheth; cf. AMg. *sūyā* = *asphuṭa śabdavacana*, Ratnach.), *indication*: (śvā...) tvadbhāva-sūcām bhaṣitaiḥ karoti Jm 144.23 (vs); samṛddhi-sūcāiva tu hemamālikā 184.17 (vs).

-**sūcika**, ifc. Bhvr. (Skt. *sūci* plus -ka Bhvr.), *having*

... *needles*: kuryād vajraṃ trisūcikam (so text) Mmk 140.15 (vs).

sūcikā (= *sūci*, and cf. **sūcaka** 1), lit. *needle*, = *transverse bar of a railing or balustrade*: Mvy 5590 = Tib. *śar bu*, *śar ba*; *sauvarṇasya pādakasya* (q.v., 2) *rūpyamāyī °kā ālambanam adhiṣṭhānakam cābhūṣi* Mv i.194.20, similarly 195.1, 4; iii.227.7 ff.: Senart's note 1.529 seems not quite right; each upright pillar (pāda, **pādaka**) in the railing had a crossbar (**sūcikā**) of a particular material as its 'support and prop' (ālambana 3, **adhiṣṭhāna** 4, °naka).

sūcigrha(ka), **sūci°**, nt., = next: *sūci-°ka-sam-pādanam* Mvy 8511; *sūci-°kam* 8972; *sūci-grham* MSV i.281.18; Tib. *khab ral*.

sūcighara, **sūci°** (nt.; = Pali *sūcighara*; cf. prec.), *needle-case*; Prāt 518.13 (*sūci°*; cf. Pali Vin. iv.123.13); 523.7 (*sūci°*).

Sūciroma, (1) n. of a yakṣa (= Pali *Sūciloma*; cf. **Kharakarna**): Samādḥ p. 43 line 19; (2) n. of a gandharva: Suv 162.3; (3) °roman, n. of a nāga: Māy 221.28.

sūci (= **sūcikā**), *transverse bar of a railing or balustrade*: Divy 221.8, see s.v. **vedikā**.

sūci-grha(ka), °ghara, see **sūci°**.

sūci-padaka, m., 'step with a needle', *stitch* (so app. Tib. *khab kyis*, with a *needle*, *bsrubs*, see Jā. s.v. *sruhs* 2): *dvau trayo vā °kā dātavyāḥ* MSV ii.156.2.

? **Sūtkhalin**, m., n. of a devaputra, one of the 16 guardians of the Bodhimāṇḍa: LV 277.12, °li Lefm. without v.l.; but Calc. (devaputra-) *Mutkhalī*, supported by Tib. *mut-ka-li*; this (esp. in view of preceding devaputra- which should be °traḥ or °tro) suggests *Samutkhalin*; see the fem. **Samutkhalī**.

sūtra, nt. (also **sūtrānta**, q.v.), (1) (= Pali *sutta*) *discourse*, as a type of Buddhist sacred text (**pravacana**), one of twelve, Mvy 1267, or nine, Dharmās 62; (2) also = **sūtra-piṭaka**, q.v. (= Pali *sutta-piṭaka*), *the (collection of) discourses*, one of the three grand divisions of the Buddhist canon: Mvy 1412; Divy 333.7; *sūtravinyābhi-dharṇeṇa* Lañk 290.8.

sūtradhara, m. (= Pali *suttadhara*, Childers), *a master of the sūtras* (q.v.), *one who controls them*: Mvy 5141.

sūtra-pada, (1) nt. ? *a sūtra text*, or n. of some particular text (?): *yathoktam Bhagavatā °pade* Mv ii.98.13 (there follows a vs, = Pali Dhp. comm. i.181.15 f., iii.30.19 f., 319.14 f.); (2) v.l. for **Śvabharpada**, q.v.

sūtra-piṭaka (= **sūtra** 2), *discourse-basket*, as n. of part of the canon: *bodhisattva-kād* Bbh 156.7; °ka- 8.

sūtrayati (Skt. id., not in this mg.), *either marks with a (black) cord* (see **kālasūtra**), *or reduces to threads, cuts into shreds* (sinners in hell): *kālasūtreṇa (by the hell k°, or by use of a black cord, see s.v.) sūtritāṅgā(h)* Mv i.5.7 (prose); *sūtrayitvāna teṣāṅgā* (mss. *tasyāṅgam*) *vāsihi paraśūhi ca* i.12.16 (vs); this last does not suggest the mg. 'black cord'.

sūtrānta, m. (= Pali *suttanta*), a Buddhist **sūtra** (1) text: °ta-valyākaraṇābhigito Mv iii.122.21 (vs), so virtually as mss., and as meter requires; °to LV 4.18, of the LV itself; Mvy 805; 1435 (°taḥ); Divy 274.14; Bbh 46.8 (°tāṇ), etc., common; forms in -ām, before vowels even -ām, are (with Weller 23) to be understood as acc. pl. m., not acc. sg. f.; so, *ya imām (!) evaṃ bhadrikām sūtrāntāṃ pratikṣeṣyanti* LV 88.14 (prose); similarly 88.16.

sūtrāntaka, °tika, adj.-subst. m. (to prec. plus -ka, -ika; = Pali *suttantika*), *one versed in the sūtrānta*: °tako 'yam sthaviro Divy 397.8; ifc., *evam adhiṭa-catuḥ-°tlkam* (acc. m.) Mmk 38.13, (one) *who has studied these four sūtrānta* (viz. the *Prajñāpāramitā*, *Candrapradīpasaṃmādhī*, *Gaṇḍavyūha*, and *Suvarṇaprabhāsaṃmādhī*).

sūdanā, f. (Skt. °na, nt.), *destruction*: *kileśa-°nā* (n. sg.) LV 53.15 (vs).

sūdayā (prob. cpd. of su- and udaya, Bhvr.), n. or ep. of a magic herb: °yā nāmausadhis, tayā... Divy 455.23.

Sūdhana, see **Sudhana**.

Sūna, n. of a locality: Māy 38.

sūpa, m. (= Skt. Lex. id.; AMg. sūva), *cook*: Mv ii.478.12, 17 (sūpa-mahattarakam pṛcchati), 19, 20 (āgan-tuko sūpo); 479.1 (so sūpo) and ff.; iii.126.15 (tehi sūpehi ... niveditaṃ). All prose.

sūpaka (= prec. plus -ka; cf. Pali sūpika), *cook*: kena °kena mamādyā āhāro siddho Mv ii.478.17 (prose).

sūpika, m. or nt. (= Skt. sūpa, Pali also sūpaka), *sauce* (on food): °kam Mvy 8566 (see sama-°kam); 8570; satkṛtya °kam pratigrahiṣyāmaḥ Prāt 532.6 = La Vallée Poussin, JRAS 1913.845, Stein ms. fragm. 1.2.2 (here pratigrahiṣyā); nānā-sūpika-rasopetasya bhaktasya MSV i.47.1.

Sūmati, m.c. for **Sumati** (1), q.v.

sūrata, adj. (also **surata**, q.v., and cf. **sauryata**; = Pali sūrata, oftener sorata; usually in vss, but sometimes prose, and sometimes where meter does not determine quantity of the ū; the word is no doubt orig. a cpd. of su- and rata, tho in a sense not known to Skt., except both su° and sū° in Skt. Lex.; Leumann's etym., ap. Wogihara, Lex. aus der Bbh., from sūrta, whence *sūrta, then sūrata, as if proto-IE., is absurd), *gentle, mild*, frequent as ep. of Buddha: Mvy 2360 = Tib. des pa, defined *fine, brave, noble, chaste*; this word is the regular Tib. for this and **sauryata**, but in Śikṣ 196.2 Tib. acc. to note in ed. dul, *gentle*; SP 46.3; LV 170.22; 178.19; 193.10; RP 10.14; 13.5; 37.17; KP 107.26; Gv 480.6; foll. by **sukhasamvāsa**, q.v., Mv ii.357.12; Dbh 40.7 (prose).

sūri (unrecorded; cf. Pali, AMg. sūra, also Vedic id., *sun*), *sun* or *ray of light*: tāḥ sarvasūriḥ (mss. suriḥ, surāḥ, meter demands sū-; refers to arciṣāṃ ... sahasrakotiḥ of prec. vs) punar etya tatra, mūrde ca astam gami nāyakasya Sukh 51.15 (vs), *all those 'suns'* (Müller, Transl., *rays*; but note astam-gami; prob. the text means to call them *suns*, by a bold figure) returned there and 'set' (went to rest) on the head of the Guide.

Sūrya, (1) n. of a prince of Mithilā: Mv iii.172.9 ff.;

(2) n. of a Śākya youth: Av i.381.1 ff.; (3) n. of a yakṣa: Māy 236.16 and 25.

Sūryakesarānirbhāsa, n. of a lokadhātu: Gv 81.16.

Sūryagarbha, (1) n. of a **satpuruṣa**, q.v.: SP 4.1;

(2) n. of a Bodhisattva (same as 1 ?): Mvy 671; Kv 1.10; Gv 2.24; Dbh 2.6; (3) m., n. of a work: Mvy 1353 (a valpulyasūtra); (4) a kind of gem (mañirāja): Gv 90.4 (twice); nowhere recorded, perhaps nonce-formation based on āsmagarbha, which occurs in the prec. line (with thought of sūryakānta?).

Sūryagātrapravara, n. of a Tathāgata: Gv 405.4 ff.; 428.7 (vs).

Sūryagupta, n. of a former Buddha: Mv i.136.17.

(**Sūryatejas**) **Sūriyatejā** (n. sg.), n. of a Buddha: Gv 259.7 (vs).

Sūryadhva, n. of a Bodhisattva: Gv 2.19.

Sūryapratibhāsa, n. of a Bodhisattva: ŚsP 45.6.

Sūryapradīpa, n. of a samādhi: Mvy 552; Śikṣ 338.2; ŚsP 149.5.

Sūryapradīpaketuśrī (°śrī, m.c.), n. of a Buddha: Gv 257.6 (vs).

Sūryaprabha, (1) n. of a Bodhisattva (in Mvy and Sādh follows **Candraprabha**): Mvy 690; Sādh 96.2; Gv 3.16; (2) n. of a nāga: Mvy 3323; Māy 246.24; (3) n. of a yakṣa: Māy 38.

Sūryaprabhatejas, or °**prabhā**, n. of a 'Bodhisattva-samādhi': Mvy 742.

Sūryamaṇḍalapratibhāsottamaśrī, n. of a Tathāgata: ŚsP 45.3.

Sūryamitra, n. of a gandharva: Suv 162.3.

Sūryalocanā, n. of a 'gandharva maid': Kv 5.16.

Sūryavikramasamantapratibhāsa, n. of a Tathāgata: Gv 309.23.

sūryavikrānta, m. or nt., a kind of gem: Mv ii.310.15.

Sūryavidyutprabha, n. of a mountain-peak on Lañkā: Lañk 16.7.

Sūryānana, n. of a former Buddha: LV 172.6; Samādhi p. 57 line 21.

sūryāvabhāsa, see **sūryobhāsa**.

Sūryāvarta, n. of a samādhi: SP 424.8.

Sūryāvartā, n. of a lokadhātu in the north: LV 292.7.

Sūryottarajñānin, n. of a Bodhisattva: Gv 2.15.

Sūryodana, n. of a former Buddha: Sukh 5.12.

Sūryodaya, n. of a kalpa: Gv 447.4.

sūryopaniṣad, m. pl., lit. *based on the sun*, or possibly *sun-like* (see s.v. **candropaniṣad**), a class of gods: °śado devāḥ Waldschmidt, Kl. Skt. Texte 4, 183.17; Pali DN ii.259.24 suriyassūpaniṣa devā.

sūryobhāsa (for sūryāvabhāsa), m. or nt., a kind of gem: Mv ii.310.14.

Sṛṣṭarūpa, n. of a former Buddha: Mv i.136.15.

seka (m.; Skt. id., in lit. sense), lit. *sprinkling*, so *augmentation* ('as of fire by oil', Bendall): ātmano bahumāno 'yam stutinindādī-sekataḥ, vardhate narakavaśāt (ms. °śa-) sekān narakavahnivāt Śikṣ 265.15-16 (vss).

sekayati (denom. to seka; comm. on Hem. 4.96 cites Pkt. seal = siñcati, tho the sūtra ignores it), *sprinkles*: °yanti, pres. pple. n. sg. f., Sādh 246.14.

sekhayati, see **śekh°**.

setaka, adj. (= Pali id.; MIndic for śveta-ka, § 2.16), *clear, pellucid*, of water: nadīm ... setakāṃ (mss. sīketāṃ, em. Senart) sūpatirthāṃ (Skt.; so read with parallel LV 248.9, and Pali sūpatittha, see below; mss. corrupt, wrongly em. by Senart) śucisampannatoyāṃ syandamānāṃ drṣṭvā Mv ii.123.20; the collocation setakā sūpatittha, of a river or pool, occurs repeatedly in Pali, e. g. MN i.76.28; 167.5; 283, last line.

***se-ti**, for Skt. sīvyati, *sews*: gdve. setavya, MSV ii.50.13, 15; inf. setum, ib. 50.16; see § 28.50 and Chap. 43, s.v. sīv (2).

Senarāja, n. of a king: MSV i.xvii.12.

Senāmājaya, °yin, n. of a monk living in Vāsavagrāma (2): MSV ii.199.2 ff. (°ya); °yin ib. 202.2.

Senāpati-grāma, °**maka**, m. (= Pali Senāni-nigama, or Senā-nigama), n. of a village near Uruvilvā: °ma Mv ii.123.16; iii.311.8; °maka LV 248.7; Mv iii.311.18; 415.11; 425.17.

Senika-guhā, n. of a cave at Rājagṛha: MSV iv.82.15.

seyyā, -**seyyāka** (= Pali id., for Skt. śāyā, § 3.97, and same plus -ka Bhvr.), *bed, sleeping-place*: tṛṇasamstarake seyyam (v.l. śe°; Senart em. seyyām) kalpesi Mv ii.234.10; -seyyāka, see s.v. **manuṣya-raha-śāyāka**. See also **śeyyā**.

sela, m., a high number (= **selā**, **selu**): Mvy 7766 = Tib. yad yod.

Selaka, n. of a (legendary?) knight to whom King Śreṇīya compares the Bodhisattva: udagro tvam asi rājñāḥ āsvāroho va °ko Mv ii.199.11 (vs); the Pali parallel passage, Sn 420-421, lacks any such words; AMg. knows a pious king Selaa, Selaga, assumed to represent Skt. ***Sa-laka** (Ratnach.), but it seems doubtful whether he is the same person.

selā = next: Gv 106.11.

selu, m. or f., = **sela**, **selā**: seluḥ Mvy 7895 (Tib. yad yod), cited from Gv 133.22.

sevaka (Skt. Lex. said to mean *sack*), *patch*, = **āsevaka**, q.v.

sevanatā = Skt. sevana, *serving, service*: kṣāntiā sevanatā KP 20.3.

Saikata, n. of a Buddhist monk (who became insane): MSV i.lx.10, 16.

saindhava, m. (or nt., doubtless = *sindhava*, q.v.), a musical instrument, prob. a kind of *drum*: *mṛdaṅgam ālīṅga-saindhavām paṇavām* Mv III.82.3 (vs).

-sainyaka, in *sa-s°* (= Dutreuil *sa-señaka*, O 14, Bailey, BSOS 11.497; Skt. *sainya* plus -ka, Bhvr., or m.c.?), *soldier*: *lokapālāḥ *kās* LV 185.7 (vs); Māru 'ku Bhad 53, *with his host*.

Salla (read *Śalla*?), n. of a yakṣa: Māy 2.

so, indecl. (= Pali *sū*; m.c. for *su*, q.v.) = Skt. *svid*: *kiṃ so* ... Mv III.370.1 (vs); same vs Pali Jāt. v.141.10 *kiṃ sū*.

soḍhaukikā (etym. not clear), an attitude disapproved for monks on the begging round: Mvy 8553 na *soḍhaukikayā*; Tib. *phrag pa mi sprad, shoulders not brought together*; Chin. *shoulders not raised or not shaken*; Jap. = Tib. Not in Pali (Vin. iv.187-189).

soṇḍa, adj. (= Pali *id.*, Skt. *śauṇḍa*, which is sometimes written *śo*, but acc. to BR, pw, not with *s-*), *eager for, devoted to*, only noted in *raṇa-s°*, *eager for battle* (cf. Pali *yuddha-s°*): LV 43.19 (vs); 55.21 (vs), read *raṇasoṇḍo* (best mss. *soṇḍau*, Lefm. *śauṇḍi*, bad in meter and sense); 79.7 (Lefm. *śauṇḍān*, best mss. *śo* or *so*). In LV 311.18 (vs) read *mām soḍhum* (cited by Lefm. *soḍhum*), with most and best mss., for *tam soṇḍam*.

sottara, adj. (= Pali *sa-uttara*; prob. formed as opposite to the commoner *anuttara*, q.v.), *having (a) superior(s)*, i. e. *inferior*: **rāṇi cittāni *rāṇi cittānti yathābhūtaṃ prajānāti* AsP 266.5; cf. *anuttarāṇi* etc., 266.13; close parallels in Pali, e. g. DN 1.80.9.

soṭpattika, adj., f. **ki* (Bhvr., *sa-utpatṭi* plus *ka*), *with (its, etc.) origin*: **kaṃ śikṣāpadān* Bbh 219.5; **kiṃ sāvitṛm* Divy 638.4.

? **sona** (= Pali *sona*, oftener *soṇa*; to Skt. *śvan*), *dog*: *sonāhārikṛtām* Mv I.129.9 (vs), *made food for dogs*, by Senart's ingenious but somewhat dubious em.; mss. corrupt, mostly *soṛā*.

sopadhī-śeṣa (= Pali *sa-upādi-sesa*, cf. under *upadhī*), *characterized by a remnant of upadhī = skandha*, i. e. with normal life not fully extinct, ep. of *nirvāṇa(-dhātu)*; opp. to *nir-upadhī*, *an-upadhī*, and see LaVallée-Pous-sin, AbhidhK. II.284 n. 3 besides references under *nirupa*; **śeṣa-nirvāṇam* Mvy 1726.

[*sopavāsika*, see s.v. *śvāsopavāsaka*.]

sopādāna, see *upādāna* (2).

sopānamālā, lit. *ladder-garland*, acc. to pw (from Kern) *winding staircase*; Speyer *flowery ladder*; in any case fig., as leading to heaven: **māleṣa divo babhūva* Jm 80.22 (vs); subject, the king's rule; -*mahāsavarga-mālām* RP 1.3 (vs, here said of the text of RP itself).

? **sopāniya**, nt. (perh. for **saupāniya*, or *su-pāniya*), *plenty of good water* (?): (wherever the Buddha Śikhin went) *tahim tahim *yaṃ bhoti aṣṭāṅga-saṃmitam* (mss. **matam*) Mv III.94.5 (vs); note the closely parallel *sumano-dyānam*, *flower-park(s)*, in line 7, and see s.v. *aṣṭāṅga* (2), used regularly of water.

sopāyāsa, see *upāyāsa*.

Sopāraka (once in late Skt., pw; Sopāra, **raya*; for Skt. *Sūrpāraka*; Divy v.l. *Sūr°*, Pali *Suppāraka*; see also *Supāraga*, *Saupāraka*), n. of a city and country: *yadā Thapakarpi gṛhapatī *rakāto* (so with mss.) ... *mahāsa-mudram okasto* Mv I.245.3. *Sūrpāraka* or *Sūr°* in Divy (24.10 ff.) is the home of this merchant and his brothers, including *Pūrṇa*; likewise *Stavakarṇika* belongs to *Saupāraka* in Av II.166.6; Senart misunderstands and em. wrongly.

sopita, ppp. (to Pkt. *soval* = *suval* = Skt. *svapitī*, **ati*; § 3.117; cf. *osopati*), *asleep*: **taṃ puravaram* Mv I.155.20 (vs).

Soma, n. of a yakṣa: Māy 236.17 and 25.

Somagupta, n. of the grandfather of the Buddha *Viraja* (2): *Laṅk* 364.16 (misunderstood by Suzuki).

Somachattrā, n. of a former Buddha: Mv I.138.5. **Somadatta**, n. of a previous incarnation of Kālo-dāyin: Mv III.105.20 ff.

Somadārśana, n. of a nāga: Mvy 3365.

Somanadin, 2d ed. **nandin*, n. of a lay-disciple: Gv 51.10.

[*śomaprāsa*, Mv II.237.20, read *śamyāprāsa*, q.v.]

Somabhūva, pl., n. of a brahmanical gotra: Divy 635.14.

Somaśrī, m., (1) n. of a lay-disciple: Gv 51.10; (2) (**śrī* m.c.), n. of a kalpa: Gv 257.7 (vs).

Somā, (1) n. of a Śākya girl (a brahman's daughter): Av II.20.1 ff.; (2) n. of a rākṣasī: Māy 243.34.

somila or **lā*, a kind of cloth-material, = *saumilakā*, **likā*, q.v.: *āmilā* *vā somilā* (could be n. sg. f. or n. pl. m. or f.) *vā kṛmivarṇā* *vā* ... Bhlk 22b.4, in same list as Mvy 9175 etc.

sora = Skt. *svara* (§ 3.117), *voice, sound*: *cakora-sorām* (acc. pl.) *karaviṅkanādītām* LV 214.18 (vs); *mefer* requires long syllable *so-*; so Lefm. with 2 mss., ms. A **saurām*, others **svarām*, unmetr.

śoratya, see *sauratya*.

sormika, adj. (= Skt. *sormi*, *sa-ūrmi*, plus -ka Bhvr.), *having waves*: Mvy 7036.

śovatthika, nt. (cf. Pali *id.*, as adj., *auspicious, wealthy*; MIndic, = *sauvastika*, q.v.), *benediction*: *dīṣe* (aor., mss. *diṣām*) **kaṃ divyam maṅgalyam cārthasādhakaṃ* (mss. **dhikam*) Mv III.305.10 (vs).

śostika (nt., = Skt. *svastika*, cf. Pkt. *satthia*; in other mgs., Pali *soṭthika*; § 3.117), *the cross-legged posture in sitting*: *niṣaṇṇa *kena* LV 241.12 (vs). Despite variants in mss., this is the only true reading, and is supported by Tib. (skyll *mo kruṅ*), contrary to Foucaux's statement (Notes p. 156; there is in Tib.'s rendering of this line no equivalent of *narendrah*, which is read in Calc. and some mss.).

saukara = next, q.v.: SP 280.2 (vs).

saukarika (acc. to BR in Skt. only *boar-hunter*, and so AMg. *soyariya* acc. to Ratnach., but, acc. to Sheth, AMg. and other Pkt. *soaria* also *butcher*; the distinction was probably hardly made in India; from *sūkara* plus -ika; Pali only *sūkarika*), *pork-butcher*: Mvy 3760 = Tib. *phag (ḥ)tshon ba, seller of, dealer in pork*; Divy 505.4, 11, 25; Bbh 302.9.

(*saugata*, also Skt., *Buddhist*; from *Sugata* plus -ka; *of, belonging to, the Buddha*: *sattvā bhavantu *tāḥ Sādh* 302.17 (vs); *nagaro vā kva *taḥ*, ... *ratnaśobhāḥ kva *tāḥ* Laṅk 8.17, 18 (vss; not nouns with Suzuki, who renders as *if Sugata*); (*labhate* ...) *kāyam* ... **tam* Laṅk 374.17 (vs), *a Buddha's body*; *labhadhvam *tām* *gatiṃ* Dbh.g. 55(81).17; *dharmaṃ *taṃ cāryam* Mmk 435.8.)

saugandhika (Skt. **dhika*, nt., Lex. also **dhaka*; Pali *sogandhika*, nt.; cf. next), a kind of water-lily: Mv I.308.5 (prose), in a cpd. list of water-plants.

saugandhi = prec.: *Indivaram ca *dhī punḍarikam* ... Mmk 132.12 (vs).

Sautrāntika, an adherent of the Buddhist school of this name: Mvy 5147.

Saudāsaka (so Tib. and Chin.), text *Saudāmaka*, n. of a nāga: *Mahāsamāj*. Waldschmidt, Kl. Skt. Texte 4, 177.5.

[? **sauparama**, adj., acc. to ed. (presumably from **suparama* plus -a), *supreme*: *sā sauparamā tathatā nirut-tarā* ... Bbh 38.26 (prose). But prob. read *sāsau* (*sā asau*) *paramā* etc.]

Saupāraka (also spelled in mss. *Saurp°*, *Śaurp°*, *Śaupāraka*; = *Supāraga*, *Sopāraka*, qq.v.), n. of a city: Av II.166.6 ff.

Saubhadra (?), n. of a locality: Māy 73.

saubhāṣaṇika (and **ṣiṇḍa*? see also *saubhāṣika*,

°sika, adj. (to *su-bhāṣaṇa = Skt. subhāṣita plus -ika), *functioning* (or, *that which functions*) *as fee for a noble* (holy, religious) *utterance*: tena rājñā °ṣaṇikasyārthe suvarṇapīṭako ... paryāṭito, na ca tat subhāṣitam upalābhya Av 1.219.2, *the king sent around a basket of gold for the purpose of getting a noble utterance* (Speyer, *a sayer of beautiful religious sentences*), *and that utterance was not found*; read °ṣṇika, or better °ṣaṇika, as in Av, for °ṣṇika in Divy 116.18 (the mg. is made clear by 115.10 ff., yady api te, i.e. Supriya, subhāṣitasyārgḥamaṇīm prayaccheyus ..., *if they should give you a jewel as reward for a noble utterance* ...); Supriya later (116.13) preaches to kinnarīs, who give him many jewels (17), and (18) dharmadeśanā-varjītās caikam saubhāṣinikam (so text, read as above) ratnam anuprayacchanti, *being* (previously) *deprived of religious instruction, gave him a jewel as reward for his noble utterance*; so also in 117.15, tā api dharmadeśanā-varjītās, tā eva viśiṣṭataraṃ saubhāṣinikam (so text, read as above) ... ratnam anuprayacchanti; and so also 118.19. See next.

saubhāsika, f. °kī, ep. of dakṣiṇā, read **saubhāṣika** or **saubhāṣanika**, q.v., *serving as reward for noble* (holy, religious) *utterances*: śramaṇabrāhmaṇebhyo dakṣiṇām (teacher's fee) pratiṣṭhāpayitum mūrdhagāminīm (read ūrdhva-gā° with 229.11) saubhāṣikīm (so text, read as above) ... āyatyām svargasamvartanīm Divy 502.(11-12) (Index *splendid*); the closely parallel passage 229.12 has saubhāgyakarīm, *causing felicity*, instead of this word.

saumanasyaka, acc. to Senart nt. = °sya, *joy*; but I am not sure that it is not an adj., *joyous*: (ye, sc. Buddhas, sarvaṇuṣaṃpannā lokānām anukampakā), grhītā atyanta (so, or abhyanta, mss.; Senart °tam) teṣām sāmjalī saumanasyakā Mv 1.182.(14-15) (vs), *accepted* (may be) *on their part this very joyous salutation* (?).

Saumnitrā, n. of a river: Māy 253.5; in a list between Carmanvatī and Viśvāmitrā.

saumilakā, or (v.l. Index, and Mironov) °likā, a kind of cloth-material, acc. to Tib. (behu phrug, v.l. phrag) and Chin. made of calf's skin or hair, = **somila** or °lā which replaces it in similar list in Bhik: Mvy 9175.

? **saumeru**, adj. (irregular deriv. from Sumeru, = Skt. saumerava), of Sumeru: °ru mūrdhah (I read mūrdhnaḥ, acc. pl.) prabhayā spharitvā Gv 336.26 (vs), *suffusing the peaks of S. with light*. Perhaps, however, we should read Sumeru-mūrdhnaḥ.

? **Saumbhavaśabāhu**, n. of a former Buddha: Mv 1.139.9. As Senart notes, prob. corrupt; hardly to be derived from a cpd. of Śumbha-.

saumyaka, adj. (= Skt. saumya; -ka perh. m.c.?), *gentle*: °ko viśālākṣo Mv 11.220.10 (vs), in description of Śyāma(ka).

sauratya, nt. (= Pali soracca; to sūrata, su°, plus -ya; also written soratya and erroneously **saurabhya**, q.v.), *gentleness, mildness*; regularly rendered by Tib. des pa, see sūrata: oftenest closely associated with kṣānti, Mvy 1115; SP 234.8 (all mss. °bhya, ed. em.); 236.9; Śikṣ 183.14; 326.12; KP 153.5 (sor°); Dbh 13.19; 37.11; Dbh.g. 51(77).20; Bbh 20.12; 143.27; Ud xix.2; with **sukhasamvāsa**, q.v., Bbh 333.6; without either of these words, Mvy 6597; Jm 41.3; Bbh 368.26 (a-sau°); Śikṣ 46.14 (dharma-sau°, *the gentleness of, according to, the law*; not *love for the law* with Bendall and Rouse).

[**saurabhya**, nt., false writing for **sauratya**, q.v., cf. Wogihara, Lex. 41 f.: with kṣānti, SP 234.8 (mss., ed. em.); LV 37.11; 181.13; 430.11 (ed. em.); Mv 11.354.1 = 11.278.5; 11.362.4; 11.195.12; Divy 39.12; 40.6; Sukh 60.16; Mmk 491.16; not with kṣānti, LV 127.20.]

Saurpārakiya, adj. (Sūrpāraka, Sūr°, plus -iya), of Sūrpāraka: °yo rājā Divy 31.14; °kiyā baṇijāḥ 34.11.

sāuryodayikā (to Skt. sūryodaya plus -(i)ka), (something; context fails to make clear what) *relating*

to sunrise: Mvy 7663 (so also Mironov; BR cite °ka, as adj.) = Tib. ſil ma śar ba; Chin. *sunrise*; Jap. makes it adj. but specifies no noun.

sauvarcalikā ("ka°), presumably = Skt. °cala, *a kind of salt*: °likāṣṭasahasrābhimantritām kṛtvāñjitākṣaḥ sarvasattvām vaśīkaroti Mmk 712.29 (a magic rite).

Sauvarcasa, pl., n. of a brahmanical school (of the Chandogās): Divy 637.27.

sauvarṇaka, f. °likā, adj. (= Skt. °ṇa and next; to suvarṇa), *golden*: °ṇakasya hemajālasya Mv 11.227.15; °ṇakam daṇḍakamaṇḍalu- Divy 246.18; °ṇikā Mv 1.195.7 (kiṅkiṇikā); 196.6; all prose.

sauvarṇika, adj. (AMg. sovaṇṇiya; Childers cites Pali sovaṇṇika, only from Senart's Kacc.; to Skt. suvarṇa plus -ika; = prec.), *golden*: °kena hemajālena Mv 1.196.5 (prose).

sauvastika, nt. (also sovatthika, q.v.; cf. Skt. Lex. °tika, m., *house-priest*; to Skt. svasti, Pali suvatthi, plus -(i)ka), *benediction*: °kam Mvy 2749 = Tib. bde legs brjod pa, *speaking welfare*.

Skanda, n. of an evil being: Mvy 4761 = Tib. skem byed, *a demon that causes drought*. It is possible, but far from certain, that this is to be identified with the Skt. god Skanda, who is said to cause diseases in children.

1 **skandha**, m. (= Pali khandha; in mg. 1 = Skt. Lex. id., recorded also in BR once from Bhāg.P. puṇya-s°, and once from Mbh. 12.449 = Crit. ed. 12.15.26, where however acc. to Nil. it means personal body, deha), (1) *mass, large amount, of bulk rather than quantity*: lokadhātum savāyu-skandham saprthivi-°dham sateja(h)-°dham Gv 535.26 f., *the universe with its whole mass of air, earth, and fire*; agni-sk° (Pali aggi-kkh°), *a mass of fire*, Mvy 224; SP 72.6 (of a conflagration); 73.6; 438.8; LV 66.14; Mv 1.13.14 (read with mss. °dha-nibhāntike); 95.14; 11.332.15; 393.23; 11.103.15; Jm 32.5; 193.1; Av 1.331.13; arciskandha Gv 75.2, *a mass of flame or radiance*; āpa-skandha, *mass of water*, see s.v. āpa; in Divy 230.23 to 231.4 skandha seems to refer to three superimposed masses of water (udaka-sk° 231.1, 4, daka-sk° 231.1, see s.v. daka) in the ocean (they seem to be called bhūmi, stage or story, in 230.28 ff.); bhoga-°dham (avahāya, prahāya) Mv 11.161.6; 11.213.3, *abandoning a whole mass of enjoyments* (parallel with cpds. ending in -kāya, -varga, virtual synonyms of -skandha); puṇya-s°, *mass of merit*, SP 340.10; 351.12; Divy 197.19; Kv 20.14 (tathāgatānām), etc.; for śīla-s° see 3 below; duḥkha-s°, *mass of misery*, of life as a whole, LV 347.21; 348.15; 420.4; Mv 11.285.12; 11.448.15; 449.3; (2) *the five agglomerations which in Buddhism are the basis of* (or substitute for) the 'personality', and which constitute the root of clinging to existence, hence more fully upādāna-s°, see upādāna (3), where the list is given, with examples; others, skandhānām udayam (q.v.) vyayam SP 69.16; maha-duḥkham pañca-skandham LV 191.7 (vs); °dhā prattitya samudeti hi duḥkham 419.13 (vs); vadhakāś ca skandhāḥ RP 44.15; etehi eva skandhehi parinirvāpayitavyam Mv 11.263.13, *virtually with this present body* (or, at least, *existence, personality*; lit. *elements of separate existence*); for others see s.v. dhātu 1 and 4; (3) in a good sense, *religious agglomerations or concentrations*; rendered in PTSD *main portions or articles of the dhamma*: they may be, in Pali and BHS, three (śīla-s°, samādhi-s°, prajñā-s°, Sūtrāl. xx-xxi.22; in this sense prob. **Tri-skandha**[-pathadeśika], q.v.; same in Pali forms, each called ase(k)kha, q.v. in CPD, Itiv. 51.2 ff., where they constitute a group of three dhammā, imehi ... °mehi samannāgato ...), in Pali once four (dhammakkhandhā, DN 11.229.14 f., the above three plus vimutti-kkh°), but usually five, the above three plus vimukti-s° and vimutti-jñānadarśana-s° (in Pali forms, e.g. as 5 dhamma-kkh° DN 11.279.15 ff., each called ase(k)kha SN 1.99.30 ff. et al., CPD as above); these five listed as asama-sama-paṇica-

skandhāḥ Mvy 103-108, as lokottara-pañca-sk° Dharmas 23; as *cing skandhas purs* Abhidhik. LaV-P. 1.48 (the first, śīla-s°, belongs to the rūpa-s° of the 5 upādāna-s°, the other four to the saṃskāra-s°); in DN comm. iii.1022.21 f. (on DN iii.229.14 f. above) khandha in these cpds. is rendered by guṇa; individual units in this group sometimes mentioned alone, śīlaskandhe ca accchidre ye bhikkhū supratīṣṭhitāḥ Mv ii.353.20 (prob. to be interpreted thus technically, yet cf. puṇya-skandha under 1 above); prajñā-skandham niveṣeyam Mv i.42.15 = 53.12 (vs), in parallel, i.337.4, replaced by prajñācakṣu, due to a misunderstanding (prob. of copyists, cf. bhavacakṣukālī in same line); the true reading may be °skandho niveṣeyah with mss. in i.42.15; there is a passing allusion to 80,000 dharma-skandha in Av ii.155.8, prob. in substantially this mg.; (4) in another special (good) sense, related fundamentally to prec., there are three religious skandhas taught in the work called, for this reason, **Triskandhaka**, q.v.; in it, acc. to Śikṣ 290.2, trayah skandhāḥ pāpadeśanā-puṇyānumodanā-buddhādhyeṣanā-(khyāḥ), puṇyarāśitvāt, *three agglomerations (of religion), called confession of sin, approval of (gratification in) good deeds, requesting a Buddha (for instruction), (called skandha) because they constitute heaps (rāśi = skandha) of merit*. See **Skandha-māra**.

2 **Skandha** (perh. = **Skanda**, q.v.; often occurs as wrong reading for Skt. Skanda), n. of a class of evil powers: Māy 219.9 (text Skāndha); 220.16 etc. Cf. **Skandha-māra**.

Skandha-māra (= Pali Khandha-°), one of the four Māras, see s.v. **Māra**.

skandhakṣa, adj. or subst. m. (in Skt. once as n. of an attendant of Skanda; BR *Augen auf den Schultern habend*), (1) in Mvy 8837, in a list of deformities, acc. to Tib. *shoulder-eye*, phrag mig, which acc. to Das is applied to a kind of spirits *having eyes on their shoulders* (also crab); (2) n. of a yakṣa: Māy 81.

? **skandhopariṣvajānika**, corruption for some word meaning a garment for the shoulder(?): -ratnahāra-°nika-prṣṭhottariyaṇy... anyāni ca... vastrāṇi Kv 78.21.

skambhākṛta, also **kam°** (= Pali khambha-kata), with arms akimbo, lit. *prop-formed*: Mvy 8549 na skambhākṛtāḥ = Tib. dikur ma brten (or, mi bsten), *not placed on the side*; cf. Prāt 530.12 (lacuna; Mvy text adopted); La Vallée Poussin JRAS 1913.843, Stein ms. fragm. 1.1.17, 18, kambhā° (semi-MIndic).

stana-dhātṛi, or (in 16, text) **stanya-**, *wet-nurse*, = **kṣīra-dh°**, q.v.: Divy 475.13, 16.

stabdha, m., n. of some demoniac being, in a list of such: SP 401.5 (one ms. skabdho); WT state that Tib. reads reṇs pa, *stiff* (used in rendering forms of Skt. stabh, as e.g. stambha Mvy 7339).

stabdhika (read °aka? cf. Skt. stabdha), *stubborn*, in the sense of *fixedly devoted* (to, in comp.): udaka-°kā manuṣyāḥ Divy 19.25, *men are stubbornly attached to (bathing in) water*; cf. Pall Vin. i.196.2 manuṣṣā udaka-suddhikā (is the Divy form a bad Sktization for this?).

stambhanī (cf. Skt. °na), n. of a kind of magic: Divy 636.27.

stambhita, nt. (elsewhere only adj.), *paralysis* (from fear): bhayam abhūt °tam abhūd romaharṣaḥ MSV iii.140.1.

-**stambhin**, see a-st°.

stava, acc. to Tib. on Av ii.166.6 (see **Stavakarnika**), cited by Feer in note to transl. as rgya skegs (= lākṣā), and acc. to Index to Divy, *lac* (in any case must be a cheap material): apareṇa stava-karnikā Divy 26.27, *lac ear-ring*. See next.

Stavakarnika, Av ii.166.6, or °karnin, Divy 26.29; 45.16 etc. (also **Thapakarni**, °nika, **Sthapakarnika**, qq.v.), nickname of a brother of Pūrṇa, lit. *lac-ear (-ring)*, see s.v. **Trapukarnin**.

stavati, **stavayati**, *praises*, = Pali thavati, Skt. stauti; see Chap. 43, s.v. stu (1).

Stavārha, n. of a future Pratyekabuddha: Divy 73.17. ? -stāra, see **phalaha-**.

? **Stimitarājan** (based on a single inferior ms. which reads Stimira-rājāḥ; other mss. Tīmi-rājan or, with metathesis, Miti°; stimita seems not recorded in Buddh. literature; very doubtful), n. of a former Buddha: Mv i.141.1.

stīna (= Pali thīna; § 3.115) = **styāna**, q.v.: -mid-dham, v.l. of Kashgar rec. for SP 335.6 (vs).

stuti = Skt. stauti (which ms. reads, unmetr.), *praises*: Śikṣ 341.11 (vs). Possibly m.c. for *stoti, § 3.56; but may also be for stute, 3 sg. mid., or analog. to stumas, stuta, etc., with weak for strong stem, cf. § 28.64.

stuvati (AMg. thuval, see Ratnach.) = Skt. stauti, *praises*: read prob. stuviya (ger.) yasavati (acc.) jinasya mātā (acc.) LV 50.4 (vs); Lefm. supliya, v.l. suviya; acc. to Foucaux, Notes, p. 101, Tib. *having praised*. On apparent use of the same pres. form as passive, see § 37.35.

stūpa, m. (1) (rarely nt.; = Pali thūpa, AMg. thūbha, rarely thūva; Skt. Lex., in lit. only Buddh. and Jain), *relic-mound*, *stope*: Mvy 6999; SP 239.1 ff.; Mv ii.287.3; 363.16; Av i.119.7; °pa-bimbāni Kv 13.11; 36.19; °pa-bhedanam Mvy 2334, one of the upānantariya, q.v.; °pa-bhedaka Kv 94.23; common everywhere; as nt., stūpaṃ kāritaṃ (n. sg.) Mv i.61.1; (2) (Pali, see next but one) *turret* or *pinnacle* of a building, in prākāraparikhādvara-stūpābhiniḡūḡhaḥ Av ii.115 8, see Speyer's note.

stūpaka (m. or nt.; to prec. plus -ka, dim.), *little stūpa* (made by children in play): MSV i.1.21 ff.

stūpikā (dim. f. to stūpa 2 plus -ka, -(l)kā), *small turret* or *pinnacle* on a house: read gṛhastūpikāvallī Mv ii.36.11 (vs), °hī m.c., otherwise with one ms., *with rows of house-pinnacles*; Senart em. wrongly; cf. Pall Jāt. vi.116.(28-29) maṇimaya-kañcana-thūpikam (Bhvr.), ep. of viḥāram (acc.); in vs 117.6 pañcathūpaṃ (vimānam), glossed *pañcāhi kūtāgārehi samannāgatam*; PTSD not happy in it sl.

? **stemita**, text Lefm. LV 230.9 (vs), could only = Skt. stimita (m.c.? cf. abstr. stamitya), *motionless*, i. e. *insensible, fainting*: (of Suddhodana on hearing of his son's departure; in 7-8 dharapitale nirasto utkroṣu kṛtvā...) so stemito (with only two inferior mss., others with Calc. stomito) hī jalaghaṭasamprasikto, āśvāsayaṇti bahuṣata Śākīyānām; Lefm. cites Tib. from Foucaux's transl. *sanglotait*, but this (hud mo phyuḥ) = utkroṣu kṛtvā, and is put in prec. line; for line 9 Tib. de nas (*then*) de la (*on him*) bum paḥi chu blugs khruṣ byas nas (lit. *of-flask-water-pitcher-after-bathing*), with nothing that seems to render stemito; I can make nothing of stomito; de nas could point to ito, and I suspect a corruption in the first part of the word.

steya-saṃvāsika, m., and f. °kā (Pali theyya-saṃvāsaka), lit. *thief(-like) inhabitant*, one who tries to associate himself with a Buddhist monastic community without a right to it (see SBE 13.216 f. for a story which illustrates the mg.): °kaḥ Mvy 8756; MSV ii.204.10 (text steyā°); °kā Bhik 16b.2.

stainyaka (m.; to Skt. stainya, nt., *theft*, or Lex., m., *thief*, plus -ka), *thief*: teṣāṃ mohapuruṣāṇām dharmā-°kāṇām LV 88.5 (prose).

stomita, ppp. (= Pali thomita, to thometi = Skt. Dhātup. stomayati, denom. to stoma), *praised*: °taḥ Mvy 2614; stutaḥ °to varṇitāḥ praśasto Bhik 24a.4; devaśa-tasahasra-stuta-°ta- (Lefm. staumita, wrongly)-varṇita-praśamsitasya LV 7.22 (prose). Most mss. stomito, for Lefm. stemito, q.v., in LV 230.9.

staupika, adj. and subst. (Skt. Lex., only Trik., = bauddha-dravya; to stūpa 1 plus -ika), *pertaining to a stūpa*; usually with parallel sāmghika, and applied to

property (dravya, vitta, vastu): Śikṣ 170.3; Bbh 166.20; RP 29.8; Gv 228.21; as subst., implying some such word, what belongs to a stūpa, Śikṣ 56.5; Bbh 163.11.

? **styāyāntataḥ**, LV 3.22 (vs), uninterpretable; the preceding pāda is, yasyāpy avandhyāv iha darśanaśravā; then, after this word (the only v.l. is *takaḥ in Calc.; s- could possibly be the ending of -śravā, n. pl. for dual) śāntavimokṣapāragah; Tib. faithfully renders all the rest but omits this completely. All the three other pādas of the vs begin with relative pronouns referring to the Bodhisattva; I have thought of reading here yo 'yam tataḥ, which makes good sense but is remote from the mss.

styāna, nt., also (semi-MIndic) **stīna**, **thīna**, qq.v. (as noun rare in Skt.; = Pali thīna, AMg. thīna), *sluggishness, languor, torpor*: *nam Mvy 1981 = Tib. rmugs pa, *languor* (foll. by middham 1982); Dharmas 30, 69 (in 69 middham also occurs, not immediately following; this is a list of upakleśa); chiefly in cpd. **styāna-middha**, see next.

styāna-middha, nt. (= Pali thīna-m°; in Pali and BHS analyzed as **styāna** plus **middha**, dvandva, qq.v.; AMg. thīnaddhi, thīnagiddhi, Jain Skt. styānaddhi, styānagiddhi; as suggested by me in NIA.2.607-610, all these forms go back to a cpd. *thīna-(m-)iddha or -iddhi, Skt.: *styāna-rddhi, the m being orig. 'hiatus-bridging', increase of languor), *torpor and drowsiness*, esp. as one of the five nīvaraṇa, q.v., *hindrances* (to religious life); often in lists of (some or all) the nīvaraṇa, and almost always with definite implication that it is reprehensible; a rare exception is Gv 20.10 (tad yathāpi nāma puruṣo ... mahato janakāyasya) madhye styānamiddham avakrāmet (would get sleepy), sa supthā svapnāntaragatas ... (note that **middha**, q.v., is sometimes used in this innocent sense); with nīvaraṇa or other evil qualities, Bbh 145.10; 173.1; 243.21; in Śikṣ 111.9 (vs; repeated several times below) read yā styāna-middhe (for text yasmāna mi°) bhiratiṃ prayāti (these vss introduced in 111.5 by nidrāramam adhikṛtyāḥ); in Śikṣ 129.12 read styāna-middha for text mlāna; also in Gv 447.17 (text °viddha); Sādh 365.12 (text °siddha); Mmk 23.27; SP 335.6 (vs; Kashgar rec. stīna-mi°); LV 139.9; 262.16 = Mv II.240.5; RP 39.8; 45.19; 56.17; 57.1; styānamiddhe (so read with mss.) bahulās ca bhavanti Mv I.79.16.

striyā, also **striyā** (cf. śriyā = śri; § 10.6; cf. iṣṭiyā = iṣṭikā = iṣṭi, and see s.v. istrī; may be Sktization of AMg. ithiyā, which may represent theoretical strikā) = strī, *woman*: obl. sg. striyāya (gen., Mv II.426.8; prob. instr., 428.3) and striyāye (prob. instr., Mv II.426.8; III.27.2; gen., II.481.19 = III.17.6; III.27.4); striyāyā, gen., Mmk 54.1 (prose, before puruṣasya); 81.27 (prose, before v-); striyāyām, loc., Mmk 562.25 (prose; text yasyā °yām abhīśakto, read yasyām ... abhiraktb); striyās, n. pl., Mv III.149.12 (prose, no v.l.); -striyāyo, acc. pl., III.283.5 (prose); striyāhi III.291.15 (prose).

striyāgāra, see **stryāgāra**.

strī (= Skt.), *woman*. 'Even now a woman never attains five stations (sthānāni): those of Brahman, Śakra, a mahārāja (= lokapāla), a cakravartin, and an avasthika-bodhisattva' SP 264.11 ff.; in BHS often replaced by **mātrgāra**, and by **stryāgāra**.

strikāgāra, see **stryāgāra**.

striposaka (= AMg. ithiposaya), *'keeper of women', whoremaster, pimp*: not to be associated with, SP 280.5; 480.9.

stri-maya, adj., (music) *made by women*: (rājā ...) °yena tūryeṇa vādyamānenodyānam pravīṣṭaḥ Av I.101.1. Speyer aptly compares Buddhacarita II.29.

striyā, **striyāgāra**, see **striyā**, **stryāgāra**.

stry-āgāra (also spelled **striyā°**, **striyā°**, **strikā°**, **istriyā°**, and **istrigāra**; = Pali itthāgāra, ittha°), nt. sg. or m. (and nt.?) pl., *women-folk* (collectively), esp. used

of inmates of a harem: n. sg. strīkāgāram (v.l. strīyā°) Mv II.424.20; istrigāra LV 213.19 (vs); istrīyāgāram (v.l. iṣṭiyā strīyā°) Mv II.425.15; n. pl. istrigārāḥ (one ms. °rā) LV 138.4 (vs); °gārā LV 230.3 and (voc.?) 231.6 (vss); acc. pl. strīyāgārān Sukh 67.15 (but reading uncertain); acc. sg. strīyāgāram Mv II.426.10 (v.l. strīyā°); III.1.6; 2.11; strīyāgāram Mv II.426.7 (mss.); III.1.4 (so read with v.l., ed. strīyā°, metrically inferior); gen. istrigārasya madhye LV 215.11 (vs); stem in comp. istrigāra-(madhye) LV 137.16 (vs); antaḥpura-stryāgāra- Gv 359.2; strīyāgāra-parivṛta LV 14.9 (prose); Mv III.437.19; Śikṣ 208.6; Bhvr. cpd. sa-stryāgāro Mv I.182.6, 12 (vss).

sthaṇḍila (nt.; cf. AMg. thaṇḍila, not quite in same mg.), acc. to Tib. (ḥdug gnas) *residence*: Madhusandhasya devaputrasya 'Iam pradakṣiṇīkaroti MSV III.140.4.

sthaṇḍilak: (in Skt. only ifc. Bhvr.; = Skt. °la), *bare open space*, for performance of a rite: kṛṣṇacaturdaśyām gocarmamātraṇ °lakam upalipyā Mmk 720.11 (prose).

sthaṇḍila-śayana (nt.; = Skt. °śayyā), *sleeping on the bare open ground*, as an ascetic practice: °nālā ca LV 249.4 (prose). See next.

sthaṇḍila-śayikā, **thaṇḍ°** (= Pali thaṇḍila-sāyikā; cf. Skt. °śayin, adj., *sleeping on the bare ground*), = prec.: Mv III.412.16 = Divy 339.23 (vs; same vs in Pali Dh. 141, with same word), in Mv written thaṇḍ° (MIndic).

sthaṇḍilya (m. or nt.; = Skt. °la; cf. AMg. thaṇḍilla, beside thaṇḍila; BR cite °lya as 'error' in Ch.Up. 5.2.8; Boettlingk's ed. and that of AnSS. read there sthaṇḍile with no v.l.), = **sthaṇḍilaka**: mahodadhitāte ramye medhya-sthaṇḍilyam āśrite Mmk 476.28 (vs, but metr. indifferent as to °la or °lya).

Sthapakarṇika, also **Thapakarṇi(-ka)**, (and cf. **Stavakarṇin**, °nika) n. of a merchant figuring in the story of Pūrṇa(ka) 1: Sthapa°ṇikasya Mv I.245.5; °ṇikam 10; Thapa°ṇi, n. sg., id. 3; °ṇikasya (v.l. Stha°) 11; all prose.

sthapayati, **sthapeti**, **thapeti**, rarely **ṭhapeti** (Pali only ṭhapeti, and AMg. and other Pkt. regularly ṭhavel etc.; Ap. thaviya, Jacobi, Bhav.), caus. to Skt. sthā, *places*, etc.: sthapemi SP 323.9 (vs); °peyam, opt., 128.2 (vs); other forms, see Chap. 43, s.v. sthā (9). See also **sthapayitvā**, in which the radical ā is always long in BHS. [sthapika, app. error for sthavika, q.v., at Mvy 8951.]

sthavika, m., °kā (cf. Pali thavikā; MW cites Skt. Lex. sthavi, *sack, bag*, which is not in BR or pw), *receptacle, holder, bag*: pātra-sthavika (so Index, text °sthapika), = Pali pattatthavikā, *bag for carrying the begging-bowl*, Mvy 8951; kolāhala-sth° Mvy 9004, see s.v. kolāhala; °kā MSV II.126.2; -bhaisajya-sthavikāś (could be m. or fem.), *medicine-bag(s)*, in a dvandva cpd., Divy 475.21. Tib. snod, *receptacle, that which holds anything* (Das); see **poṇika**, a synonym.

sthavira (cf. **thera**, **sthera**), (1) = Pali **thera**, *Buddhist elder*: Mvy 8733; Mv I.75.1; III.268.6; sometimes in vss which suggest pronunciation as in MIndic (but, N.B., two shorts may replace a long), e.g. (in anuṣṭubh prior pādas) tataś ca Kāśyapa-sthaviraḥ Mv I.84.11, tataḥ Kātyāyanaḥ sthaviraḥ 17; common in most texts; (2) = **Sthaviraka** (2) (Pali **Thera**): Av II.133.1; 136.7; 139.3; 140.3 (all prose), etc.; MSV I.194.1 ff. (also **Sthavira-sthavira**).

sthaviraka, (1) f. °ikā, adj. (Pali also **theraka**, °ikā; **sthavira** plus -ka; here perhaps pitying or contemptuous dim.), *old*: Mv III.283.10, 13; see s.v. **jirṇaka**; (2) n. of a disciple of Śākyamuni, hero of Av Chap. 92; also **Sthavira** (2): Av II.136.1; 138.14; 139.5; 140.2 (all prose), etc.

sthavira-gāthā, pl., n. of a Buddhist work or part of one: Divy 35.1; = Pali **Thera-gāthā**? or, since most names in this list seem to refer to sections of Pali Sn,

perhaps = Pali Sāriputta-sutta, aliter Therapañha-sutta (Sn 955-975); this seems to me more likely.

-sthāpuka (to Skt. sthāpu), in nagara-sthā°, *stump of a city, contemptible town*: °ke, °kaṃ (acc.) MPS 33.2, 3, **sthāna**, nt. (In all these mgs. = Pali thāna, but hardly Skt. sthāna except as indicated below), (1) *point, matter, subject*: (anyāṃ devāṃ) divyehi daśahi sthānehi abhībhavati, divyenāyusaḥ (so with varṇena, sukhena, aiśvareya, parivāreṇa; rūpeṇa, divyehi śabdehi, gandhehi, rasehi, praśṭavyehi) Mv i.337.15; similarly ii.190.13 (rūpehi for rūpeṇa, spārsehi for praśṭavyehi); similarly Pali SN iv.275.2 (et alibi; here, dibbena āyuna, then vaṇṇena, sukhena, yasena, adhipateyyena; dibbehi rūpehi, saddehi, gandhehi, rasehi, phoṭṭhabbehi); in Mv iii.302.5, same with only pañcāhi sthānehi, the first five above; five **vidyāsthāna**, see this, also called simply sthānāni, *points, subjects (of learning)*; the fifth of these is śilpa(karma)-sthānavidyā, cf. Divy 109.21 (kuśalā) Bodhisattvāḥ teṣu teṣu śilpasthānakarmasthāneṣu, ... in various matters of arts and crafts; also RP 41.13 sarvaśilpasthānakarma-sthāna-vidhijñāḥ; in Karmav 64.7 mātāpitarāḥ pañca sthānāni pratyanaśamsamānāḥ (*expecting five matters*) putram icchanti, some other group than the vidyā-sthānāni must be meant, perh. the five ānisaṃsā of a virtuous man as in Pali DN ii.86.1 ff.; durdrśam imaṃ sthānam (*hard to see thru is this subject*), yad ... pratītyasamutpādaḥ Mv iii.314.4; (paravipattiḥ) samvejanīyaṃ sthānam Divy 432.16, *a matter that should be shuddered at*; anākhyātām idaṃ sthānam SP 230.8-9, *an article (of creed) not yet made known* (Kern); dharmā-nigūḍha-sthānam 233.12, *secret article of the doctrine*; anyatamānyatamat sthānam adhyāpadya Bhik 23b.4, *having violated one or another point (item, of the code of conduct)*; 24a.1; evamrūpaṃ sthānam nādhyāpatsyase 24b.5; asmin sthāne, in (on) this point, subject, matter, SP 317.3; 318.11 (tathāgataḥ khalv asmin sthāne, on this subject, 'sampramośadharmā'; Kern here wrongly in his position); atra sthāne 323.4; (2) much as in Skt. (BR s.v. sthāna, 1 w), *underlying condition, occasion, virtually cause* (cf. Pali DN comm. i.77.32 thānam vuccati kāraṇam; trayāṇāṃ sthānānāṃ sammukhībhāvāt (*as a result of the presence of three things, conditions*) putrā jāyante duhitarā ca Divy 1.12, 15; (saṇṇāṃ) sthānānāṃ āścaryādbhuto loke prādurbhāvah Av ii.55.2, *of six conditions (or causes) is a marvelous and miraculous appearance in the world* (they are then listed; the first is a Tathāgata, who in the story has just performed a miracle); na pramādashthānam asyopasamharati Bbh 15.24, *he does not produce for him an occasion for heedlessness*; kaukrtya-sthānam SP 287.2, see kaukrtya; (3) *basis, cause, so organ, implement*: tenaikam daḍḍasthānam preṣitam Divy 531.11, *he sent out an instrument of punishment = a punitive force or expedition* (Index, *an army corps*; not plausible); similarly MSV ii.71.16; (4) in cpd. sthānāsthāna, (skandha-dhātū-āyatana-pratītyasamutpāda-)sthānāsthāna- Bbh 4.8, *either possibilities and impossibilities* (see 5 below), *or sound and unsound propositions or conclusions (regarding ...)*, and so in other cases, see s.v. **asthāna**; in Pali CPD s.v. aṭṭhāna, and PTSD s.v. thāna(ṭhāna); (5) *occasion, hence possibility*: sthānam etad vidyati yaṃ (*it is quite possible that*) ete mama (acc.) jivitāto vyaparopayitvā (°pitvā, mss.)... Mv i.350.11; sthānam etaṃ vidyati yaṃ Sudarśanā upakrameṇa ātmānaṃ māreyaḥ ii.448.12; sthānam etad vidyate yat ... Divy 109.14; 159.28; 175.27; 228.12; 273.16; 512.5; Gv 404.23, etc., common; (without yad) sthānam (one ms. adds ca) me ... Sudarśanā paribhavati Mv ii.491.19 (so mss., which however are confused); with neg. (cf. Pali n' etaṃ thānam vijjati), referring to following, na etaṃ sthāna (so read with v.l., m.c.) vidyati, yatra ... Mv iii.46.2 (vs); but usually to preceding, nedam sthānam vidyate Vaj 34.8; Mmk 395.3; naitat sthā° vi° Dbh 25.16;

sthānam etaṃ na samvidyate LV 215.19 (vs); iti naitat sthānam vidyate SP 333.9.

sthāpana, nt. (cf. Pali thāpana, same mg.), *omission, avoidance*: MSV ii.176.8 adharmaṇa karmaṇā kopyena °nārheṇa (*which ought to be avoided*); so iii.73.16 etc.; pośadha-°na, *omission, suspension, of the p°*, MSV iii. 108.11 ff. (list of valid and invalid reasons for it, as in Pali, Vin. ii.241.26 ff., pātimokkha-thāpanam).

sthāpanīya-vyākaraṇa, nt. (cf. thāpanīya-praśna-, and Pali below), *elucidation* (response to a question, by saying that the matter is) to be let alone, avoided: Mvy 1661 (cf. vyākaraṇa 1). See Pali AN i.197.23 thāpanīyaṃ pañham, explained comm. ii.308.34 ff. tam jīvam tam sarīram ti ādini puttḥena pana, avyākatam etaṃ bhagavatā ti thāpetabbo, esa pañho na vyākātabbo, ayam thāpanīyo pañho.

sthāpayitvā, in vss rarely **sthāpetvā**, **sthāpya** (= Pali thāpetvā; cf. sthāpayati, but in this form ā, never a; orig. ger. of Skt. caus. of sthā, *putting aside*, so in SP 79.1, and a transition case in SP 43.15, [asthānam etac ... yad bhikṣur ... sammukhībhoṭe tathāgata imaṃ dharmam ...] na śraddadhāt, sthāpayitvā pariṇivṛtasya tathāgatasya, *it is impossible that ... in the T's presence a monk should not believe this doctrine, leaving aside the case when the T. has entered nirvāṇa, except*; usually followed by acc. object: sthāpetv (Kashgar rec. sthāpya) upāyam SP 91.8 (vs); the following all sthāpayitvā; Mvy 5458 (listed among indeclinables); followed by object acc., SP 66.12; LV 408.3; 442.12; Mv i.335.3; iii.181.3; 298.15; Divy 270.4; 394.25; 457.6; 506.4; Av ii.111.8; Suv 10.1; Dbh 59.17; Gv 136.26; 173.1, etc.; after object acc., (yaḥ svayam udāram dharmābhisamkāram udāram ca buddha-kṣetropattim) sthāpayitvāsyā dharmaparyāyasya samprakāśanahetor ... upapanno veditavyas tathāgatadūtaḥ SP 226.10, *who himself must be regarded as a messenger of the T. born to make known this religious discourse, (thus resembling a Buddha) except for the exalted performance of the doctrine and the exalted birth in a Buddha-field* (which are functions of a Buddha alone; Burnouf rightly); tathāgatam °tvā LV 148.21 (prose); Mv ii.433.8 (putram °tvā); Divy 544.9 (pratyayam °tvā); Bbh 77.13; Sukh 2.12; followed by relative clause in lieu of object, °tvā ye tasyāṃ parādi saṃnipatitā abhūvan SP 244.14, *except those who ...*

sthāpitaka, adj. (Skt. °pita, ppp., plus specifying -ka, § 22.39; cf. Aṃg. thaviyaga-bhoi, in pūrva-°ka, *that which has been previously placed*, as described before: Mmk 39.2 (°kaṃ cūṛṇam); 49.4; 50.23; 86.1; all prose.

sthāpetvā, **sthāpya**, see **sthāpayitvā**.

sthāma(n), nt., see also **thāma** (= Pali thāma; no s-stem forms like Pali thāmasā noted in BHS; recorded rarely in late Skt., see Renou, JA. 1939, 372 n. 1), *strength, power*; often assoc. with bala, virya: °ma Mvy 5152 = Tib. mthu (seems the common rendering) or stobs; LV 109.12 (vs, sthāmāsyā = °ma-asya); 154.21 (acc.; so best mss., most mss. °mam); kāyasya °ma Divy 327.3; °mnā LV 155.15; Sukh 40.17; °mni LV 156.11; °ma-, stem in comp., SP 10.3; LV 86.15; 101.14; Divy 58.22; Bhvr., alpa-sthāma, *of little strength*, Divy 177.16; Av ii.135.4; acc. sg. °mam, used even in prose of such works as SP, LV, Suv: SP 53.16 (vs); 124.1 (yathā-°mam, adv., prose); 380.2-3 (prose, udārarddhbala-°mam pratijñāpratibhāna-bala-°mam prajñābala-°mam ca drṣṭvā); LV 153.3; 154.13; 264.2 (all prose); 234.7 (vs); Mv ii.91.6; 131.10; 205.1; 314.18; Suv 65.10; 70.7 (both these prose, but v.l. °ma); °mena, instr., Mv ii.74.12; 260.6 ff. and 261.8 ff. (here three sthāma, of body, speech, and thought, which pertain to Bodhisattvas only when they reach enlightenment, not before); -sthāma-tā SP 105.2.

sthānavant (from **sthāma-n**), *powerful*: °vāṃs ca SP 340.1; °vantu, n. sg.; LV 170.20 (vs); balasthānavanto,

n. sg., Mv ii.182.7 (vs); sthāmavām, n. sg., Bbh 203.21; °vatā Av ii.107.1; see also Nārāyaṇa-sth°, s.v. Nārāyaṇa (1).

sthāla, nt., a kind of flower: Mvy 6185. Tib. transliterates.

sthālaka, m., nt., **sthālikā**, °līka- (?) (= Pali thālaka, °līkā; Skt. sthāla, °lī, plus -ka, svārthe or dim.), (little) pot: °līka-mūlyena SP 106.10 (prose; all Nep. mss. but one °līka-, Kashgar rec. different); °līkām, acc., Divy 123.22; 343.16; dīpa-sthālikā-(lamp-pots)-śata- RP 57.7; dīpa-sthālaka udvartavyaḥ MSV iii.97.12, the lamp-pot is to be set up; °līkākāra, pot-shaped, Divy 338.9; 342.11; pāṇiya-sthālakaṃ, (small) water-pot, Mvy 9029; Śikṣ 90.15 (prose); udaka-sthālakaṃ (acc.) Mvy 8592, (monk's) water-pot (for drinking out of).

Sthālisugandha, name assumed by Kuśa (2) as cook: MSV i.103.17.

Sthāvarā, n. of an earth-goddess, (mahā-)prthivīdevatā: LV 319.3, 9; Gv 220.19 ff. (dwelling at the bodhimāṇḍa, in Magadha-viṣaya).

Sthāvira, see Arya-s°.

sthitaka, once (m.c.) -āka, fem. °ikā (Pali thitaka, acc. to PTSD only in mg. 1), (1) standing (opp. to sitting or lying), upright: bodhisattvamātā sthitikā eva bodhisattvaṃ samjaneti Mv ii.20.10 (prose), gives birth . . . only in standing posture; of images, sthitakā(h) Mmk 68.23 (prose); sthitako no niṣaṇṇaḥ 111.5 (prose); (2) standing in the sense of situated, located, abiding: padminiye sthitako Mv ii.448.18 (prose), standing (situated) in a pool: ākāśa-dhātu-sthitakam (sc. cittaṃ bodhisattvasya) Dbh 11.24 (prose); (3) staying, remaining (opp. to approaching or departing): tena bāhire nagarāto . . . sthitakena dūto preṣito Mv i.310.15 (prose), he, staying outside the city, sent a messenger; dūrato sthitakā Mv iii.30.7 (prose), they (n. pl. m.) from afar, while staying (there, and not approaching the water); (4) lasting, = sthitika, q.v., esp. cira-sthitika: a-cira-sthitāka (ā for a m.c., unless we should em. to -sthitika, m.c. for sthitika!) Dbh.g. 11(347).1, not long lasting; perhaps here should be included, as fem. to sthitaka, sthitikā SP 53.7, see s.v. sthitika.

Sthitaniścitta, m., n. of a samādhi: Mvy 583; ŚsP 1422.4. Cf. Niścitta, and Tathatāsthitaniścitta.

Sthitabuddhidatta, n. of a former Buddha: LV 5.9. **sthita-lapa** (v.l. sthita-aya), °pā (n. pl.), Mv i.134.10, of Bodhisattvas; foll. by akāmākāmin, q.v. Senart suggests taking sthita as stopped, virtually = sthāpita, a mg. which is not recorded for it in Pali, and in Skt. is supported, if at all, by Ind. Spr. 6986 na sthitaḥ, you didn't stop. If this somewhat dubious suggestion is accepted, I would assume lapa, q.v., in the mg. of lapana, and render having abandoned boasting (in the sense of lapana). Otherwise Senart.

sthitika, at end of Bhvr. cpds. for Skt. sthiti (Pali thiti, -[t]thitika), see kalpa-, cira-sthitika; perhaps also fem. °ikā as separate word, lasting, in SP 53.7 (va) sthitikā hi eṣā sada dharmanetrī; but this is perhaps rather fem. to sthitaka (4), q.v.

Sthitimukha (?) reading uncertain), n. of a place: Māy 5.

Sthiracakra, a name or epithet of Mañjuśrī: Sādh 89.7.

Sthiramatī, n. of a teacher: Mvy 3484.

Sthirā, n. of a capital city (rājadhāni): Gv 170.13; 171.26 etc.

sthiḥati, stands, etc., = Skt. tiṣṭhati; see Chap. 43, s.v. sthā (7).

Sthūpa, or °na, m. (1) also **Sthūnā** (dental n), f. (= Pali Thūpa), n. of a brahman-village in the west: Mvy 4117 sthūnopasthūnau grāmau; Divy 22.1 (paścimena) Sthūnopasthūnakau brāhmaṇagrāmakau; Māy 1, 60 Sthūnāyām, loc.; (2) n. of a yakṣa at Sthūnā: Māy 60.

(Pali does not record an equivalent of Upasthūna, q.v.)

sthūla, as ep. of bhūmi, gross, material (stage of life), in contrast with the ten Bodhisattva-bhūmayāḥ (just described in the text): asthānam . . . yadā sthūlāhi bhūmihi, tatpure adhigaccheyuḥ sarvajñatvaṃ tathāgataḥ Mv i.192.12(-13), vss; it is impossible that T's should attain omniscience before that (course of the ten bhūmi), in gross (worldly) stages. So Senart, plausibly.

sthūla-kambala, nt., 'coarse blanket', listed as a material unsuitable for monks' robes: MSV ii.52.10.

Sthūlakosṭhaka (= Pali Thullakosṭhika, °tṭhita, also °koṭṭha?), n. of a city, capital of King Koravya (Kau°): Av ii.118.5 ff.

Sthūlakosṭhakiya, adj., of Sthūlakosṭhaka: Av ii.118.5.

Sthūlanandā (= Pali Thullanandā), n. of a Buddhist nun: Mv iii.49.10 ff. (protests against Mahākāśyapa's disrespect to Ānanda, and is punished for it; cf. Pali SN ii.219.7 ff.); 55.19.

Sthūlabinduka (cf. Pali Thulla-phusitaka), n. of a rain-deity: Śikṣ 247.8; MSV iv.122.13.

sthūla-bhikṣa, adj. Bhvr., giving abundant alms, ep. of the family in which a Bodhisattva is born the last time: LV 24.5; Mv i.198.1; ii.1.12. Tib. on LV lag (hand) sbabs (or, spabs; see Foucaux's Transl. p. 28 n. 1) che ba (great).

sthera (= sthavira, cf. thera; Pali thera), old; an elder: sthero na tāvatā bhavati (pronounce bhoti) Ud xi.11 (required by meter; later v.l. sthaviro, unmetr); sthero ti ucyate xi.12 (later v.l. sthavira ucyate, where meter is preserved by omitting the MIndic ti = iti). The first of these corresp. to Pali Dhp. 260 na tena thero hoti, where meter requires either thaviro, or with vv.ii. bhavati, or so hoti.

[sthairya-sthāman, loc. °mni, LV 156.11 (prose), in a list of arts mastered by the Bodhisattva as prince; so Lefm., reportedly with all his mss.; Calc. sthairye sthāmmi as separate words; the cpd. could possibly be a dvandva, but the surrounding items are chiefly single, not dvandvas; Tib. brtan pa (= sthairya) dañ mthu dañ, as if separate words (or possibly a dvandva).]

sthora or **sthorā**, acc. to Index and pw cargo, but acc. to Burrow, BSOS 7.514, sthorām is acc. pl. of sthōra, beast of burden, = Niya Pkt. stōra, horse, an Iranian loanword; only as object of forms of lardayati, q.v.: Divy 5.22, 23, 26; 334.18.

[snāta-śāṭaka, nt., read either snāna°, or with Mironov snātra° (see next), bathrobe, bathing cloth: °kam Mvy 8941 = Tib. khruś ras.]

snātra, nt. (Jain Skt. id., see pw; and cf. prec.), bath: śvo bhaktena jantāka-snātreṇa copanmantritaḥ Av i.286.8; this seems, as Speyer and Feer assume, to be the intention of the mss., tho they vary rather strangely; the cpd. is repeated 9, 10, written jantāka°, q.v.; and ii.205.1, where the reading of the mss. is not given; snātram Av i.171.1, title of chap. 13 (mss. snānta).

snāyaka, in order to bathe (§ 22.3): pāṇikhāta-nadi-°ko akasto Mv iii.313.7 (prose).

snigdhaka, adj. (cf. Pali ati-siniddhaka, acc. pl. °ke, very loving friends, Mahāvamsa 36.44, acc. to PTS ed., where Turnour read -sinehake, which is quoted by PTSD as well as Childers; cf. snehaka which replaces this word in Divy 38.24, 31; = Skt. snigdha; endearing dim. -ka?), affectionate, gentle, kind: (bhadrakā . . .) °kā vata Śrōṇa-parāntakā manusya(h) Divy 38.16 (prose).

Snigdhagātra, n. of a former Buddha: Mv i.141.8. [svedana, in ŚsP 1461.9, doubtless misprint for svedana-(pacanāny), in the sense of steaming, boiling, as a kind of torture in hell; forms of svid are used in this sense in Pali and the ppp., at least, even in Skt.]

snehaka, adj. (cf. Pali *ati-sinehaka*, acc. to Turnour for *-siniddhaka* in Mahāvamsa 36.44, see **snigdha**; to Skt. *sneha* plus *-ka*, or *snih-* plus *-aka*), *affectionate*: Divy 38.24, 31, replacing **snigdha**, q.v., of parallel 38.16.

sneha-lābha, m., *an acquisition due to affection* (of the giver), *a loving gift* (on the part of laymen to monks): *samghasya* ca *snehalābhe* (mss. °bha) *sampanna āgantukā bhikkhava āgatāḥ* Divy 336.22.

snehita, adj. (denom. ppp. from *sneha*; = Pali *sinehita*, comm. *taṇhāsinehamakkhittā*), *affected by lust, lusted after* (?): Ud iii.5 (see s.v. **sarita**, 2). Same in Pali, Dh. 341.

spandana, (1) adj. (not in Skt.; = Pali *phandana*), *vacillating, volatile*, i.e. given to idle fancies (of mind): °nam *capalam cittaṃ* Ud xxxi.8 (same vs Pali Dh. 33, *phandanam*); (2) nt. (= Pali *phandana*; Skt. id. but chiefly if not wholly of physical movement, and with no pejorative connotation), *vacillation, unsteadiness*, esp. of mind, *engaging in idle fancies* (cf. next); assoc. with *iñjana* (q.v. for citations), **manyānā**, **prapañcā**: Gv 128.6; 253.14 (here text *syandana*).

spandita, also miswritten **syandita**, nt. (Skt. id., chiefly of physical movement, and not pejorative in connotation; = Pali *phandita*, which acc. to Mrs. Rhys Davids, Brethren, 344 note, may mean *vaporings, imaginings*), = prec. (2): Mvy 7219 = Tib. *gyos pa*, follows *iñjitaṃ* (both edd. *syanditaṃ*); (*sarveñjita-manyānā-syandita* (read *spa*°) *vikalpapagato* Dbh 64.14; with *vikalpa* and **prapañca**, *sva-vikalpa-viparyāsaḥ prapañca* °taḥ ca *val* Lañk 312.12 (vs); *vikalpa* °te (n. dual dvandva) *gatau* 356.9 (vs), seems to mean *vain fancy and vacillation* (of mind) *are* (concerned) *in the fate* (of creatures); I do not understand Suzuki's transl.

sparśa (cited without ref. in SKD, see BR s.v.; cf. **saṃ-sp**°; = AMg. *pharisa*; Pali only *phassa*), semi-MIndic for Skt. *sparsa*, *touch, contact*; metr. required: *drśyanti bhogaṃ sparśaṃ samānaṃ* Lañk 268.14 (vs).

sparśa-kāya (m.; = Pali *phassakāya*, six in number, DN iii.243.23, *cakkhu-samphasso*, *sota*°, *ghāna*°, *jivhā*°, *kāya*°, and *mano*°), *the group* (of six) *contacts* (of the sense-organs with their objects): *ābādhavipramukto 'si sparśa* (so all Nep. mss., Kashgar rec. °saṃ, ed. wrongly em. °śaḥ) *kāye tavānagha* SP 301.5 (vs), *are you free from trouble in your group-of-sensory-contacts*?

sparśanavānt (= Skt. *sparśavānt*), *pleasant to touch*: LV 287.15 °vatī (ṭṇamuṣṭi). See under **sparśa-vihāra-tā**.

sparśa-vihāra-tā (once by error °vihāri-tā; etym., see below), *state of comfort, agreeable condition*: SP 248.6; Bhik 26a.3; in comp. with preceding *sukha*°, Kv 18.8 (here text erroneously °vihāri-tā); 89.13; oftener with *sukham* as separate and parallel near-synonym, Mv i.256.10; 323.20 (here *sukha-tā*); 324.5; Divy 156.14; Av i.326.1; ii.93.16. See **asparśavihāra**; and **phāsu**, **phāsa**, (a) **phāsa** (ka). The Pali equivalent is (a) *phāsu* (ka), often with *vihāra*; and AMg. has *phāsuya* (-vihāra). Pischel 208 derives from **sparśuka*; Skt. *sparśavānt*, BHS **sparśanavānt**, *pleasant to touch*, suggest how the development of mg. might conceivably have taken place, but Pischel's form is unrecorded. In BHS *sparśa*° is the regular form in this cpd., but others occur, see above. It may be only a hyper-Sktism. The -u of the stem seems to be universally found in Pali and Pkt., and occurs in BHS, but never followed by *-ka*, a fact which is not helpful to Pischel's etymology. The Jain Skt. form is *prāsuka*, interpreted as *free from living creatures* (pra-asu; of a dwelling, *vihāra*, suitable for Jain monks); this looks like a fanciful hyper-Sktism. Various other etymologies have been suggested, see the Pali Dict.; none are convincing. Note the use of *phāsum*, *phāsaṃ* as adverbs with *viharati*. The forms *phāsa*, *phāsa* are recorded only in BHS.

[**sparśārgaḍa**, Mv ii.115.12, read *sparśitārgaḍa*, see s.v. **sparśita**.]

sparśāhāra, m. (= Pali *phassāhāra*), *touch-food*, ingested by contact (acc. to AbhidhK. iii.121, cf. also 95 f., 'contact' comes from association of sense-organ, object, and cognition), one of the four, or, in Dharmas, five, kinds of food (*āhāra*): Mvy 2285; Dharmas 70. See s.v. **kavalikārāhāra**.

sparśita, ppp. (of caus. of Skt. *spṛś*°; in this mg. = Pali *phassita*, *phussita*), lit. *made to touch*, i.e. *closed*, of door-bolts: *kūṭāgāre sayitvā tvaṃ nivāte* (text *nirvāte*) *sparśitārgaḍe* (so read for text °tāgate), *āśino vṛkṣamūleṣu kaccin na paritapyase* Divy 559.12(-13), *having slept in a secure tower with locked door-bolts, are you not tormented sitting at the roots of trees?*; the em. is proved by Pali MN i.76.5-6 *kūṭāgāraṃ ... nivātaṃ phassitaggaḷaṃ* (other parallel texts *phussī*°); and in Mv ii.115.12 read (*kūṭāgāraṇi ...*) *nivātāni sparśitārgaḍāni* (see Crit. App.; mss. *sparśārga*°).

sparśavya, false Sktization, = **spraṣṭ**°, q.v.: Śiṣ 198.9. Influenced by *sparśa* etc.; perhaps intended by corrupt mss. Mv ii.391.16.

sparśatama, adj. (quasi-superl. to Skt. *spaṣṭa*, plus -ma, § 2.13, cf. Whitney 474, perh. anal. to one of the words there cited), *most clear, evident*: °māṃ *viśvakārāṃ ... sopānamālāṃ* (q.v.) RP 1.2.

? **spuritti**-(śraddhayā), Dbh.g. 56(82).17 (prose, not vs), (*anena cittaṇa*, *katham aṃi sattvā evaṃ udāradharma-sya*) *lābhināḥ spuritti-śraddhayā satkṛtya śrāvayisyanti* (sc. this treatise, Dbh) ...; Rahder queries *spṛhita*°; I have thought of *spṛhūti*°; neither is satisfactory; perhaps something like Skt. *jhaṭ-iti*, or BHS *rg*-(*ṛf*-, *rig*°)-*iti*, *instantly* (as separate word).

spṛśana (nt.; = Pali *phusana*; MIndic to *spṛśati* plus -ana, for Skt. *sparśana*), *touch*: *kāratāla*° *nenā kampitā corvi sarvā* LV 357.12 (vs).

spṛhaka, adj. (to Skt. *spṛh*- plus -aka), *envious*, with gen.: *anyeṣāṃ 'ko bhikṣuḥ* Ud xlii.8 (same vs Pali Dh. 365 *pihayaṃ* = *spṛhayan*).

(a-) **spṛhāna-tā** (Skt. *spṛhāna*), *the (not) desiring*: LV 34.18 (prose).

spṛhālu, adj. (= Pali *pihālu*; Skt. *spṛhāyālu*, acc. to MW also Lex. *spṛhālu*, but I do not find this in BR, pw, or Schmidt), *covetous*: °lavaś ca *bhavanti* Mv i.79.13 (prose).

spraṣṭavya, nt. (In Mv sometimes has m. endings; also *praṣṭavya*, **sparśavya**, qq.v.; = Pali *phoṭṭhabba*), orig. gdv. of Skt. *spṛśati*, used in BHS (and Pali) for Skt. *sparśa*, *contact*, as *object of the sense of touch* (the organ is regularly *kāya*, rather than *tvac*); regularly associated with the other sense objects, *rūpa*, *śabda*, *gandha*, *rasa* (all Skt.), sometimes also 2 **dharma** (q.v., 2) as *object of manas*: Mvy 1863 (°vyam, n. sg.); 2037 (°vyāyatanam); 2054 (°vyā-dhātuḥ); Mv ii.391.16 (Senart em. *spṛṣṭavyāṃ*, acc. pl., read *sparś*° or *spraṣṭ*°, closer to mss.); iii.290.2 (°vyā, n. pl.); Av i.207.6 (°vyāni); Samādh 8.3; Śiṣ 128.5; 202.13 (*kāyena* °vyāni *spṛṣṭvā*); Gv 182.19; Bbh 37.12; 39.9 (°vyam, n. sg.); Lañk 226.2; Sukh 26.8 et alibi; in Dharmas 38 list of eleven *spraṣṭavyāni*, viz. *prthvy āpas tejo vāyuh ślakṣṇatvaṃ karkaṣatvaṃ laghutvaṃ gurutvaṃ śītaṃ jighatsā pipāsā*. (A curious hodge-podge!)

sphaṭā or **sphaṭa** (both Skt. Lex., also Skt. *phaṭā*, Pkt. *phaḍā*, and Skt. *phaṭa*, Deśī and Ap. *phaḍa*), *hood of a snake*: *nāgarājānu saptasphaṭābhūṣṭau* Mmk 76.6.

sphaṭita, ppp., *orn, lacerated, cracked*: Divy 83.22 *sphaṭita-pāṇi-pādo* (same word 463.8 *sphuṭita-pāṇi-pādāni* and MSV i.82.13 *sphuṭita*°); Divy 304.7 *sphaṭita-puruṣā* (corrupt in final member? read *-paruṣā*?) *rūkṣakeśā malina-vastranivasanāḥ*.

? **sphara**, in Gv 294.1 (prose) seems to be error for

spharita, ppp. to **spharati**, suffused or pervaded; na sphara- (read spharita)-pūrvān spharāmi; in series of parallel sentences such as nāvātīrnapūrvān avatārāmi, na dṛṣṭā-pūrvān paśyāmi, etc., all with ppp. forms cpd. with -pūrvān.

spharaṇa, nt. (= Pali, also BHS, **pharaṇa**, q.v.; to (s)**spharati**), *suffusion, pervasion*, primarily with light, fig. also with love, knowledge, etc.: Mvy 6491 spharaṇam = Tib. khyab pa, *suffusion*, as with light (or rgyas pa, *extensive*); Bbh 58.23 'nam, n. of a kind of pṛddhi, defined 59.17 ff. yathāpi tad grham apy ābhayā spharati ... lokadhātūn ābhayā spharati; chiefly used in the final of cpds., esp. Bhvr., often translatable by adj. forms, *pervading, suffusing* ...; so a-sph^o having no pervasion, unpervadable, LV 250.19 ākāśam aspharaṇam akaraṇam avikaraṇam tac ca (sc. dhyānam) sarvaṃ spharati, it pervades the unpervadable ... space; LV 259.10 ākāśadhātu-spharaṇam (āspṃānakam dhyānam); Mvy 816 (mahāmaitrī-...) lokadhātu-spharaṇaḥ, *pervading the world-systems ... with supreme love*; Śikṣ 32.5-6 sarvadharmadhātū-eka-spharaṇaḥ, *having exclusive (or unitary) penetration of all dharmadhātu*; Śikṣ 270.16 yathā gagaṇam sarvabuddhakṣetra-spharaṇam evaṃ sarvasattvamaītrī-spharaṇam tad dānam dadāti, *pervading* ...; Gv 37.3; 40.2; 93.10 (here 1st ed. misprinted rasphaṇa); 222.22-23 (here in a cpd. but a tatpuruṣa, as n., not Bhvr., see s.v. *anuḥava*); Dh 2.2; 57.11 (jñāna-); 91.15 daśadīkṣaspharaṇam (as n., tatpur.) gacchati.

spharati, *te (also, in mg. 1, **pharati**, **phalati**, **sphurati**; = Pali **spharati**; cf. also **sphuṭa** (1); Skt. Gr., except for some forms based on 'caus.' sphārayati, as sometimes in BHS, maitrīyā sphāritvā Mv 1.313.17 prose; karuṇāpreṇa cetasā ekām dīśām sphāritvā, v.l. sphārayitvā, Senart em. spharitvā, iii.213.12), (1) *pervades, fills, suffuses*, esp. with radiance, or with love, compassion, or other moral emotions and qualities: for **sphurati** SP 264.1 (vs) a Kashgar fragment (Lüders ap. Hoernle MR 159, last line) reads **spharati**; *te trilokam (ābhāya) LV 196.21 (vs); *ti LV 250.20; ālokena vā ālokaṃ na spharanti Mv 1.230.2, do not suffice (spread abroad?) light with light, and similarly 240.11-20 (in parallels ii.334.9; 341.14 **sphuranti**); **spharati** Śikṣ 187.7; 216.5; *ran Gv 10.14 ff.; *ritvanā 34.11 (vs); *ranti 43.6; *rāmi 254.21 (vs); (sarvā dīśas...) **spharitvā** Bbh 263.10; (ābhayā) 332.4; neg. gḍve. a-spharaṇīya, q.v.; (2) *spreads out* (intrans.): lālāsya spharitvā tiṣṭhati Divy 106.4; (3) *serves, is useful* (as in Pali): -bhaisajyārthāya *ti MSV I.iii.7, *serves as medicine*; 9 etc.

spharitra, nt., var. for **sphāritra**, q.v.

spharin, adj. (to **spharati** plus -in), *pervading, filling*: parśāsu (read parīśāsu, m.c.) ... dharmadhātu-riṣu daśadīśaḥ (read *riṣu daśadīśaḥ, m.c.) Gv 34.14 (vs).

sphārika (to Skt. Lex. **sphara**, cf. AMg. **pharaya**, *shield*, plus -ika), *shield-bearer* (a royal officer): Mvy 3734; so Tib. phub thogs pa.

sphāritra, nt. (Mironov **sphar**^o, v.l. **spār**^o, sic!), *oar*: Mvy 5894 = Tib. grū skya, *oar* (Das gives Skt. as **sphāritra**).

sphāla, m., *plowshare*: Mvy 5643 = Tib. thoñ lcags; = Skt. **phāla**, of course by hyper-Sktism, certainly not by inheritance from IE., even tho the usually accepted etym. (Uhlenbeck, s.v.; Walde-Pokorny, 677*) assumes IE. initial s-.

sphālana (nt.; = Pali **phālana**; to next with -ana), *cleaving*; noted only as an (evidently martial) art, in list of arts learned by the young Bodhisattva: dālana sphālana LV 156.13; Tib. gśeg pa, *cleaving*.

sphālayati, *leti or (?) *lati, (= Pali **phāleti**, trans. and intrans., see below; Skt. Gr. **sphalati**, intrans., and in cpds. **sphālay**-as caus.-trans.), *bursts, intrins.* (possibly also trans.?): saptadhā mūrdhnam (n. sg.) sphāleyā (so

mss., Senart em. **sphal**^o) Mv iii.114.12 (prose), *the head would burst in seven pieces*; so in Pali, muddhā me sattadhā phāleyyā (one ms. **phal**^o) Dh. comm. 1.17.20; sīsam pi no sattadhā phāleyyā (no v.l.) i.134.16. In Av I.339.9 (prose) Speyer reads by em. (niyatam devasya saptadhā mūrdhānam) sphālayāmi, *I will cause to burst* ...; but the mss. clearly point to a 3 sg. verb (foll. by iti), which would have to be intrans., implying that mūrdhānam represents a n. sg. (cf. §§ 17.37, 39); so Feer translates, *la tête ... se fendra* ..., without stating the reading of his ms.; I suspect we should read sphāleyeti or sphālayatiti.

sphija, nt., *broom*: Mvy 9048 = Tib. thal phyags, *broom*; Chin. *broom for sweeping ashes*. Can this be related to Pali **piya**, *piya*, *oar* (glossed dabbī-padara, lit. *spoon-board*, Sn. comm. 330.22)?

sphuṭa, (1) adj. (orig. no doubt MIndic form of ppp. of **spharati**, **sphurati**, and so orig. *suffused*, esp. with light; but has come to be used in very general sense; = Pali **phuṭa**; see also **phuṭa**, **sphūṭa**, **parisphuṭa**, ***sphūṭa**, **pratisphuṭa**), *full, filled*, usually with prec. instr., much less often in comp.: prītiprāmodyena SP 199.4, 485.8; stūpaiḥ sā lokadhātūḥ *tā bhaviṣyati 203.1, *full of stūpas*; yehi sphuṭo 205.10; (space in general, māra-senayā ...) sphuṭam LV 307.15; sphuṭa ... yakṣād-yaiḥ 315.9 (vs); gagaṇam sphuṭam tair naranāyakebhīḥ 367.14 (vs); gagaṇam sphuṭa devasamghaiḥ 416.9 (vs); devatāhi Mv ii.333.9; tam (sc. mārgam) prāṇakehi *tam (mss. *te) Mv i.270.13, (the way) was filled with living things (insects); (aghā) aghasphuṭā, *evil and filled with evil*, LV 51.10-11; 351.22; 410.14; pādapehi Mv ii.327.6; dhvajapātākaiḥ ii.328.4; patākapaṭāṅgaiḥ ii.344.1; a person's body, lakṣaṇaiḥ ii.327.7; 336.6; pīṭakalḥ, *with sores, pustules*, Av ii.167.1; gandhena Suv 7.6; sphuṭo 'bhavad ānando bhikṣur Māreṇa pāpiyasā Divy 201.21, cf. 24, *completely occupied, possessed, by the Evil One*; maitrīyā, *suffused with love* (regularly by the Buddha), Mv iii.429.3; Av i.79.14; maitrīyā with v.l. maitrīyāya Mv ii.350.15; avabhāṣena (or in Mv obhāṣena), *with radiance*, LV 300.10; Mv i.41.7; 230.2; 240.12; iii.334.10; 341.14; Divy 157.19; Suv 8.5; -jvālābhīr SP 407.10; ābhayā SP 423.3; LV 277.11; prabhājālāḥ LV 280.9; (yaśasā sarvā Śrāvastī) sphuṭā Av ii.20.7; in cpds., prīti-sphuṭā SP 330.2 (vs); sarva-śarīram vikṛti-sphuṭam Av ii.173.10 (prose); (2) adj. or (prob.) subst. (nt.), in dvandva cpd. khaṇḍa-sphuṭa-, *ruined and broken (parts)*, of a stūpa; here replaces BHS and Pali (khaṇḍa-)phuṭa, q.v. (cf. Skt. **sphuṭati**, *bursts open*, and, in the same context of Divy, **sphuṭita** or **sphuṭitaka**, q.v.): (stūpe) khaṇḍa-sphuṭa-pratisamskāra- (q.v.), *repair of* ...; Divy 22.11, 18; 23.1, 3, 8, 10. This use of **sphuṭa** is doubtless secondary, due to influence of **sphuṭati**, **sphuṭita**(ka). Cf. **chuṭṭa**.

Sphuṭavikrama, n. of a former Buddha: Mv i.138.2.

sphuṭika, adj. (read *taka?), = **sphuṭa**, *full, filled* (-ka perh. m.c.): te cāsyā kṣētra sphuṭikā (v.l. **sphuṭā**, unmetr.; Tib. Chin. said to mean *full*) jīna-aurasehi Dbh.g. 3(339).5, *filled with Bodhisattvas*.

sphuṭitaka, adj. and subst. nt. (= Skt. **sphuṭita**, ppp. of **sphuṭ**), *broken, or (subst.) break, broken place*: Divy 22.27 and 23.6, both cited s.v. **capita**, q.v.; cf. also **sphuṭa** 2.

sphutkāra (m.; prob. = Skt. **phut-k**^o, and perh. error for that; note preceding -s), *hissing sound* (of a snake): (sarpān ...) hatvā pāṇitalāḥ prayānti vivasāḥ sphutkāra-bhīṭāḥ punaḥ Divy 597.16 (vs).

sphurati, once **sphurayati** (= **spharati** 1 and 2; cf. also **sphuṭa**), (1) *suffuses, pervades, fills*, esp. with light, or with an emotion such as love: **sphurati** SP 264.1 (see **spharati**); ābhayā *ti 423.9; avabhāṣena **sphurayitvā** LV 113.2 (prose); BR cite **sphurayisyati** from LV Calc., but Lefm. 145.3 reads **sphurisyati** (sarvanagaram daugandhena); **sphuri** (aor.) jīnavarakṣatṛām (Lefm. em. *trā;

see *kṣātra* I.V 357.4; *sphuranti* Mv iii.334.9; 341.14, for *spharanti* of parallels, see *spharati*; *trīṃśadyojanām* *sphuritvā* Mv ii.410.6 (said of Māra's army; v.l. *sphar°*); *sā maitreṇāmsena* (so with mss.) *sphuritvā* Divy 60.24, and so read in 61.12, see s.v. 1 *amśa*; the full expression is, *sarvam imaṃ lokam maitreṇāmsena sphuritvā* 66.18 (here Buddha is subject); *sarvām ca śrāvastīm sphuritvā* Av i.24.4 (of incense); *maitryā sphuran* i.171.9; (2) *spreads* (trans.) *far and wide*, with acc. of the thing spread and loc. of the thing spread over or filled: *dharmāmegha sphuritva sarvatribhava* LV 294.4 (vs), *having spread abroad the cloud of the Law in all the triple world*; *mahākaruṇāmegham* (mss. °gha; one °ghā) *sphuritvā* LV 352.11 (prose).

? *Sphulantaśrī*, n. of a 'gandharva maid': Kv 5.11, perhaps error for *sphuranti*-a-pres. pple. to *sphurati*-śrī.

sphūṭa, adj. (= *sphuṭa*; cf. *parisphūṭa*), full: *mahatāvabhāseṇa sphūṭā abhūvan* LV 86.20 (prose).

-*sphoṭakam*, adv. (cf. *sphoṭā*, °tika, and Skt. *sphoṭa*): *na jīhvā°kam* (sc. *paribhokṣyāmaḥ*) Mvy 5586 (a śaikṣa rule), (we will) not (eat) *making a smacking noise with the tongue*.

Sphoṭana, n. of a nāga king: Mvy 3277; Māy 246.26.

Sphoṭanī, n. of a rākṣaṣī: Mvy 243.23.

sphoṭā (in this mg. Skt. *sphoṭana*, pw), *snap* of the fingers: *mahā-sphoṭā-saṃghāta-śabdena* SP 388.9 (prose), referring to, and synonymous with, *acchaṭā-saṃghāta-śabda*, just before, see *acchaṭā*.

sphoṭika, Mv iii.58.4, uncertain mg., see s.v. *tri-puṣkara*.

-*smaraṇika*, adj. (to *smaraṇa* plus -ika), *charged with reminding* (of ...) : *āpatti°kena bhikṣuṇā* MSV iv.124.15. *smi*, seemingly = *asmi*, I am: Gv 231.5 (vs), see §§ 4.7; 28.64.

smiti-mukha, adj. Bhvr. (cf. late Skt. *smiti*, once, Schmidt, Nachträge; Skt. *smitamukha*), *with smiling face*: ep. of Māyā, °khā sā LV 28.12 (vs); Calc. *smitā-m°*, but all mss. reported *smiti°* except one *smiti°* (meter requires long).

smṛta, ppp. as adj. (= Pali *sata*, regularly followed by *sampajāna*), *mindful*, in a state of full awareness or consciousness, very common with following *sampajāna*(nt): *smṛtaḥ sampajānan* Mvy 1480 (Tib. *dran pa*, = *smṛti*, ... can, possessing); Av i.228.1; ii.197.13, etc.; *smṛto sampajāno* Mv i.206.4; = ii.9.20; i.218.10 = ii.20.11 etc.; *smṛtāyām sampajānāyām* Mv i.205.8 = ii.9.4 (of the Bodhisattva's mother). Sometimes replaced by *smṛtimant*, q.v.

smṛti, f. (= Pali *sati*; hardly distinguishable from some aspects of Skt. id.), *mindfulness*, (full) *consciousness* or *awareness*, esp. in *samyak-s°* = Pali *sammā-sati*, the 7th stage of the 8-fold Noble Path (*mārga*), in lists of its stages, such as Mvy 1003; Tib. *dran pa*, which seems to parallel the various aspects of Skt. and BHS *smṛti*. Cf. prec. and *smṛtimant*.

Smṛtiketurāśa(ī)ri, n. of a Buddha: Gv 285.14 (vs). [*smṛtimattaka*, see *smṛtimantaka*.]

smṛtimant, (1) adj., like Pali *satimā* (e.g. DN ii.313.6) bracketed with *sampajāna*(nt), Pali *sampajāna*, replacing the commoner *smṛta*, q.v.: SP 68.5; °mān *sampajānan* LV 343.19 (prose); °mām *su-sampajāno* (mss. omit *su*) Mv i.206.12 = ii.10.6 (vs); (2) n. of a devaputra: Gv 445.24.

smṛtimantaka, adj. (to a-extension of prec. plus -ka *svārthe*), *gifted with memory* (of sacred texts): (in reply to a question, āgamāni kiṃ dhārayiṣyanti ...) *smṛtimantakā* (so I read for text °mattakā; two other suggestions in note p. 708 seem implausible) *hy ete dhārayiṣyanty* (sc. āgamāni) Divy 333.21 (prose).

smṛtilabdha, n. of a medicinal or magic herb: Gv 497.22.

smṛtivinaya, m. (= Pali *sati-vi°*, described MN

ii.247.28 ff.), *procedure based on recollection* (on the part of a monk accused of sin; he denies recollection of the offense charged, and the chapter accepts his statement, cf. Childers s.v.), one of the *adhikaraṇa-śamatha*: Mvy 8632; MSV ii.207.11.

Smṛtīśrī, n. of a Buddha: Śikṣ 169.13.

Smṛtisamudramukha, n. of a Buddha: Gv 284.11.

smṛty-upasthāna, nt. (= Pali *satipaṭṭhāna*, which, as Childers says, represents *sati-(u)pa°* by Mindic samdhi), *application of mentality, of awareness* (applications de mémoire, LaV-P. AbhidhK. vi.153; see the foll. pages); Tib. *dran pa* (= *smṛti*) *fiar bzhaṅ pa* (application); Chin. *place or location of smṛti*; normally there are (1) four such (same in Pali): listed Mvy 952-956 as *kāya*, *vedanā*, *citta*, *dharma*-(conditions of existence)-*smṛ°*; so, with full discussion of each item, Śikṣ 228.9 ff. (the four terms 228.11; 232.6; 233.15; 236.5); the true nature of each term must be carefully reflected on; a fuller terminology, paralleled in Pali (*kāyānupassanā*- etc.), is *kāye kāyānupaśyanā-smṛ°* Bbh 259.21 (cf. 25 *evam avaśiṣṭāni smṛ°* °nāni); so, with °*nudarsā*- (v.l. °*nudarśi*, n. sg. of °*śin*, showing confusion with the KP formula, below) instead of °*nupaśyanā*- *Dharmas* 44; a slightly different formula (cf. Pali e.g. DN ii.290.12 ff.), *kāye kāyānupaśyati viharati na ca kāye kāyānupaśyanāyām ātmyadṛṣṭyām patati* KP 95.2, and similarly with the other three in ff.; these four are listed first among the 37 *bodhipākṣika* (q.v., or the like) *dharmas*, *Dharmas* 43; LV 8.5; 181.17 (here at end of list of *bodhipākṣa*-*dharma* is erroneously added *ārya-satyā*, but several mss. correctly omit *satya*); 426.7; Divy 208.7; not in such a list, Śikṣ 105.13; (2) also three, more exactly *āveṇika* (q.v.) *smṛ°* of a Buddha: *trīṇy āveṇikāni smṛ°* Mvy 187, listed 188-190 as *śuśrūṣamāṇeṣu* (śuśrū°, śuśrūṣamāṇāśuśrū°) *samacittatā*, i.e. Buddha is neither elated nor depressed when his audience is responsive, unresponsive, or partly both, cf. Bbh 403.10 ff., 15; mentioned but not listed Divy 182.20; Av i.7.5; and, without the word *āveṇika*, *tribhiḥ smṛ°* Divy 126.13 (that word is lacking also Bbh 403.10 ff.); *smṛ°* mentioned among *āveṇika-buddha-dharma* Bbh 230.14; (3) acc. to AbhidhK. LaV-P. vi.159 *smṛ°* is triple, *svabhāva*- (*en soi*; this is defined simply as = *prajñā*), *samsarga*- (*par connexion*), and *ālambana*- (*en qualité d'objet*); the two latter defined 160; this distinction I have not noted elsewhere.

śya, apparently particle of emphasis, = *asya*, q.v. for citations.

syanda, m. (cf. *niṣyanda*, virtually a synonym), *issue, outcome, result* (not *waste*, Bendall; it is only *niṣphala-sya°* that is *waste*; Tib. cited as *sbyon ba*): *sarvaṇiṣphala°da-varjanāt* Śikṣ 116.12; *parārtham* ... *yaḥ syando na samvartate*, *sa niṣphalatvād varjayitavyaḥ* 13; similarly 118.3 f.; cf. next.

syandana (nt.) = prec.: *niṣphala°na-varjanam* Śikṣ 119.1; [also by error for *spandana*, q.v.]

syandanikā (in Skt., *riulet*; on this and the Pali correspondent *candanikā* see Lévi's long note on Karmav below; acc. to Lévi, the Pali *cand°* is a deliberate, ironical distortion of *syand°*, by association with *candana*, *sandal-wood*), (1) *drain, sewer*: SP 144.10 (prose) *apagata-syandanikā-gūthodigallam* (ep. of *Buddhakṣetra*), *free from drains and cesspools*; Karmav 22.10-11 *dāru-syandanikāyām niṣaṇṇaḥ*, *in a (house-)drain of wood*; (2) (= Skt. Lex. *syandani*, *syandini*), *saliva*: Māy 219.14; also *syandinikā*, id., Māy 237.25; 253.18 (in the last read *syandinikā-hārāḥ* for text *syandinihārāḥ*).

syandamānikā (presumably to pres. mid. pple. of Skt. *syand-* plus -ikā; = Pali *sanda°*, defined in PTSd *chariot*; AMg. *samdamāni*, °*ṇiyā*, °*ṇiā*, *palanquin*, *Ratnach.*), a kind of *palanquin*: *śivikā vā °nikā vā* (in list of vehicles) Mv ii.434.7.

syandaraka, m., a kind of coverlet: Mvy 9182; v.l.

in Mironov syandu°; corresponds to Divy 19.22 *janduraka*, which is prob. a better reading; see this and s.v. *eraka*. [*syandita*, false reading for *spand*°.]

syandinikā, see *syandanikā* (2).

syapeṭārikā, or °ka (n. pl. °kā(h); probably corrupt at least in the first syllable), a kind of toy, in a list of them: *vitkoṭikā* °rikā agharikā Divy 475.19.

Syama, see *Syāma*.

syāt, *siyāti* (as in Pali, AMg. *siyā*; in only Jain Skt., see BR), *perhaps*; common at end of Jātaka stories, usually: *syāt khalu* (punar) *bhikṣavaḥ yuṣmākam* (rarely omitted) *evam asyā* (or *asyāt*), *it may be, however, monks, that you may have the idea*... Mv ii.64.2; 68.13; 72.4, 8, 10; 81.17; 83.7; 89.1, 3, 6; 94.5, 8; 113.16; 114.3; 176.15; 219.4; iii.76.18, and often in Mv; so in Mv i.45.1, 5, 8, 11, read *siyāti* (§ 29.41; Senart *siyā ti*) punar... *evam asya syāt*; *yasyeha pariṣeṣam syān* (so mss. ii.3.7, in i.199.9 *syā*) *nārīye* (°yo) *jīvitam bhavet* Mv i.199.9 = ii.3.7 (vs), *of what woman there may be perchance remaining in this world a life* (of ten months and seven days); Senart reads *syā* in both places and takes it for the pronoun *asyāḥ*, which seems to me impossible (§ 21.84).

Syāma(ka), see *Syāma*(ka).

sraṃsanā (Skt. °na, nt., not quite in this sense), *relaxation* (of effort or activity): *na °nām karoti Śikṣ* 279.7. *sraṃsaniya*, adj. (to Skt. *sraṃsana*, see BR s.v. 2b, plus -iya), *loosening, relaxing* (medicines): (dravya) MSV ii.47.7 (here of things snuffed, against a cold).

Sragdharā, a name or form of Tārā: *Sādh* 223.23 ff. *sragmin*, adj. (= Skt. *sragvin*), *garlanded*: *sragmi*, n. sg., Mmk 60.5; °miṇam, acc. sg., 134.26; °mibhiḥ 600.21. *Srajamālādhārin* (v.l. *Sragdha-mā*°; v.l. °māla°), n. of a former Buddha: Mv i.139.12.

Srughnā, n. of a town (cf. Skt. *Srughna*, m.): Divy 74.17, 22 (written *Śru*°).

sruvaka, nt. (= Skt. *sruva*, m., plus -ka), *ladle*: Mvy 4348 = Tib. *blug*(s) *gzar*, said to be a *long ladle* used in offerings.

srota-āpatti, *srotāpatti*, often written *śrot*°, so regularly in Mv, Divy, and mss. of Av (= Pali *sotāpatti*), 'entrance into the stream', *conversion* to Buddhism, the state of the *srota-āpanna*, the first of the four stages of Hīnayāna religious development, the others being the states of the *sakṛd-āgāmin*, *anāgāmin*, and *arhant*; esp. often in comp. with -phala, *the fruit* of this attainment; contracted form °tāpatti regular in Mv, prose as well as vs, in other texts rare in prose (Divy 17.21), used in vs where favored by meter (so, I believe, regularly in Lañk, e.g. *srota-āpatti-gatī* 116.13, prose, *srotāpatti-phalam*, mss. *śro*°, 65.9, vs); *srota-āpatti-pratipannaḥ* Mvy 5131; *śrotāpatti-phala* Mv i.175.1 (vs); 312.13 (prose); iii.254.11 (prose); 346.13 (vs); *śrota-āpatti-phala* Divy 46.26; 50.8, etc.; Av i.65.1 (ms., Speyer em. *sro*°) etc., common.

srota-āpanna, *srotāpanna*, also written *śrot*°, adj. or subst. (= Pali *sotāp*), (one) who has 'entered the stream', *been converted*; see under prec.; formal and orthographic variants as there stated: *śrotāp*° Mv i.103.13 (prose); *srota-āp*° Mvy 5132; Divy 534.4 (*śro*°); Lañk 116.12; etc.

srotas, nt., a high number (between *vivāha* and *ojas*): Sukh 31.1.

srotā (= Skt. *srotas*), see *śrotā*.

srotāñjana, nt., in Mvy 5778, acc. to Tib. lig bu mig = *malachite* (which acc. to Das is said to cure headaches and pains in bones); occurs in a list of oṣadhi-nāmāni, some items of which, however, are mineral medicinal substances; Skt. Lex. *srotoñjana* = *antimony*; Pali *sotāñjanam* (Vin. i.203.14) in a list of kinds of añjana, used as eye-salve.

srotāpatti, °panna, see *srota-āp*°.

Sroto'nugata, m., n. of a samādhi: Mvy 532 (not in ŚsP).

? *sva*, inserted by Senart's em. in Mv iii.384.3 (vs), where mss. *kim* (kim) *adhīpatiḥ rājā*, metr. deficient, Senart *kim sva*, with next line *katham sva*; note says *sva* = *svīd* or *su*; read both times *svīd* or *su* (q.v.)? But cf. *khu-ssa*. Pali Dhṛp. comm. iii.231.21, same vs, *kim su*..., 22 *katham su*...

? *svaka(m)* (cf. s.v. *svayam*), (1) acc. to Senart = Skt. *svayam*, (one)self, in Mv iii.126.9, 10; the crow-king Supātra's minister speaks: (if I cannot fulfil the king's command, and steal food from the kitchen of the king of Benares) *na puruṣakāraṇam bhavati* (here mss. punctuate) *asmākam, gacchāmi svakam rājño Supātrasya niveditum* (so Senart, but mss. °trasya kākē, or kākā-, niveditam), *mahārāja atra svakam* (so Senart em., mss. sekā) *mahāna-sāto rājabhojanam ānemi*. The passage seems to me too uncertain to justify confidence in the em. (which might be explained as hyper-Skt. for *svayam*, interpreted as having Pktic y for k, § 2.33). In the first line the orig. may have been *svakam*... *niveditam* (with mss.); (2) in LV 237.16 (vs) Lefm. *mahya samjñi svakam eva vartate*, which might be rendered *my own self* (assuming *svakam* = ātmā) *is having the idea* (that you will become like the Highest of Men). But best mss. have *samjñā* for *samjñi*; meter will be satisfied by *samjñā*, and we could interpret *svaka-m-eva*, with hiatus-bridging m; then, *my very own notion* is... In SP 112.8 (vs) read prob. with Nep. mss. *pitā svakasya*, *his own father*; *svakasya* = Skt. *svasya* = ātmanah.

Svagunaśākha, n. of a former Buddha: Mv i.138.14.

Svatejadīpta, n. of a former Buddha: Mv i.141.6.

svapnādhyaya (in Skt. as n. of a work; buf cf. also °ya-vid, *Traumdeuter*, *Samkara*, pw), *the interpretation* ('reading') of dreams, in a list of arts learned by the Bodhisattva: °ye LV 156.17.

[°Svapnāntalokamuni, see *Supinānta*°.]

svabhāva (Skt.), *nature*; used in Lañk in several peculiar ways: (1) *saptavidho bhāva-svabhāvo bhavati*, *yad uta, samudaya-svabhāvo bhava-sv° lakṣaṇa-sv° mahā-bhūta-sv° hetu-sv° pratyaya-sv° nīspatti-sv°* Lañk 39.9-11; these are not explained here or elsewhere, and Suzuki has no explanation; (2) three *svabhāva*, mentioned Lañk 132.4; 227.10; 348.10; and listed 67.2 ff. as *parikalpita*, *paratantra*, and *pariniṣpanna* (qq.v.) *sva*°; cf. Suzuki, *Studies*, 158 f.; in Mvy 1662-5 and *Sūtrā* xi.38-41 the term is *lakṣaṇa* (3) instead of *svabhāva*; Lévi renders *indice* (*imaginaire, du relatif, and absolu*). For other uses of the term in Lañk see Suzuki *ibid.* 455 ff.

svabhāvaka, adj. (= Skt. °va plus -ka), usually ifc. Bhvr. and noted only in vs, perh. m.c.(?) : *avakṛtavyam °kam* Lañk 369.11, *one must not speak of something that has self-nature* (analyze as Bhvr., *sva* plus *bhāva*, plus -ka?); otherwise = *svabhāva* ifc. Bhvr., vs, *dharmaṇ*... *māyāsvapna-°kān* SP 142.13; *bhāvā*... a-°kāḥ Lañk 273.8; *gotram vastu-°kam* Lañk 297.15.

svabhāśibhavati, read *svabhyāśi*° (to °sv-abhyāsa, *very near*; cf. *abhyāśibhavati*), *becomes very near* (to, loc.): °vati *sarvākārajñatāyām* ŚsP 682.4 (prose).

? *svayam*, interpreted by Senart twice as prior member of cpds. in mg. *own*, = Skt. *sva*(ka), adj., for which *saya*, adj., is common in AMg.; I could hardly accept Senart's interpretation except on the assumption that the word is a form of that MIndic adj.; cf. conversely *svakam*, acc. to Senart = *svayam*. I can however not regard the interpretation as certain. In Mv i.284.4 (prose), *kumāro brahmacārī svayam* (perh. *svaya*- with m. *Hiatus-bridger*?) -āśrame (mss. °mam) *paryañkena nīṣanno, svayam* could be taken in its ordinary Skt. sense, (*the youth*) *himself*, rather than in *his own hermitage* with Senart. In i.302.6 (prose), Senart by em. *svayamdhītā samveditā*, *he spoke to his own daughter*; if it means this, I should read *svayā*, or (Skt.) *svakā*, or possibly *svaya*- (in comp.), *dhītā*; the

mss. read svajanam dhātā samviditā; could this (taking svajanam as nom.) mean *his people* (and specifically) *his daughter was admonished*? Undoubtedly his daughter alone is actually addressed in the following, evam tuvaṃ...; and cf. svakā dhātā 304.8, in the verse version of the story; on the whole the mg. assumed by Senart is prob. to be accepted, but I question the form (= Skt. svayam).

svayamkārīn, adj., *doing* (everything) *for oneself*; °ri-tā, *state of*...: °riṇā °paropatāpinā na ca tenopasthānaguruṇa bhavitavyam Śikṣ 199.17, (a Bodhisattva living an ascetic life) *must wait on himself, not annoy others, and not be eager for service*; bodhisattvaḥ °ritam pravrajyāyāḥ samdarśayitum tat pāṃsukūlam Śakrasya dattvā svayam eva prakṣālayati sma LV 266.21.

svayam-ācāryaka, adj. Bhvr., *self-instructing*: pratibālā °kaṃ jñānam paridīpayitum LV 377.14; see s.v. ācāryaka 2.

Svayamprabha, n. of a former Buddha: Mv iii.237.2.

svara-guṇti, see **guṇti**.

Svaraṅgaśūra, n. of a Bodhisattva: Gv 442.26.

Read Svarāṅga? See this, and °ga-ghoṣa.

Svaravivikta, n. of a dhāraṇī: Gv 66.18.

svarasvara (m.? prob. āreṇita of Skt. svara, cf. svarāśvara; also sarasaraṇyate and Pall, AMg. sarasara, to which this could perh. be a hyper-Sktism, influenced by svara), *varied sound, noise of various sorts*: (a condemned criminal is led to execution) -kaṇṭheḡuṇena (so mss., see this) svarasvareṇa paṭahena vādyamāṇena Mv ii.168.9. (One might be tempted to take the form as an adj. with paṭaha, *rattling noisily*; but such a use of svara, or a Mindic equivalent, would seem to be unprecedented.)

svarāṅga (Skt. svara with āṅga 2, q.v.), *quality of voice or sound*: sarva-°ga-maṇḍalaparamapāramitāprāp-tatvāt sarva-°ga-maṇḍalaparamapāramitāprāptaitu ucyate LV 435.9-10, *He is called one who has attained the supreme Perfection of the circle of all qualities of voice, because he has*... (of Buddha); sarva-°ga-samudrarutebhīḥ... (sugātām stavam) Bhad 4, *(I praise the Buddhas) with the sounds of the ocean of all voice-qualities*; eka-°ga-samudrarutebhīḥ (as prec.), sarvajñāna °ga-viśuddhiḥ (... otari) Bhad 30, *may I penetrate (comprehend) the purity of voice-qualities of all the Jinas, by the*...

Svarāṅgaḡhoṣa, n. of a former Buddha: Samādh p. 56 line 32 f.; p. 65, line 15.

svarāśvara (cf. svara-svara, and § 23.12), *all kinds of sounds*: sarvasvarāśvara-susvarabuddham, brahmaru-tasvaragarjitaghoṣam Suv 45.13(-14; vss); Tib. dbyaṅs rnam kun gyis = sarvasvarāśvara.

Svarṇakeśa, n. of a gandharva: Suv 161.18. Cf. **Suvarṇa**°.

Svarṇaprabhāsa, and **Svarṇabhāsoṭtama**, °mā, see **Suvarṇabhāsa**°.

Svalakṣaṇamaṇḍita, n. of a former Buddha: Mv i.138.2.

[Svaśa, as n. of a people living about Taxila: Svaśa-rājyaṃ Divy 372.11; surely graphic corruption for Skt. Khaśa, or Khaṣa, q.v., with Burnouf, *Introd.* 362 n. 2 and BR.]

Svaśarīraprabha, n. of a Buddha: Gv 284.24 (vs). **svaśā** (Skt. svaś; ā-stem, = AMg. sasā; not noted in Pall), *sister*: LV 341.19 (vs); Mv ii.189.13 (prose); see § 13.12.

svasti (nt.? cf. Skt. svastika), a (gold) ornament, presumably in the shape of a svastika: (tad yathā...) suvarṇam (so read with v.l. for °ṇa-) kaṭaka-rucaka-svasty-ādi-pariṇāmena pariṇāmyamānam... Laṅk 159.8 (prose), *just as gold, in being altered by change into a bracelet, necklace, svasti(ka), or the like*...

Svastika, (1) (= Pall Soṭṭhiya), n. of a grass-seller (yāvasika, q.v.; in Pall Jāt. i.70.31 tiṇahāraka) from whom the Bodhisattva begged grass for his seat at the

bodhi-tree: LV 286.4 ff.; 287.1, 3, etc.; Mv ii.131.12 ff.; 284.6 ff.; 399.1, 4; 401.11; (2) n. of a yakṣa: Māy 46.

Svastikaṭaka, n. of a locality: Māy 46.

svastinā, adv. (instr., = Skt. svasti; Skt. Lex. id., only Trik., Schmidt, Nachträge; = Pall soṭṭhinā), *happily, successfully*: °nā parimokṣyate Śikṣ 104.11; °nā parimokṣukāmena 116.2 (both prose); ahaṃ °nā uttārayiṣyāmi (across the ocean) Mv ii.72.21 (prose); °nā jambudvīpaṃ gamanāya 73.5 (prose); °nā 88.2, 20; 89.20 (vss), et al.

svastyayati (denom. to Skt. svasti), *makes happy, rewards*: śīlpinam svastyayitvā tu samvibhāgārvastarāḥ Mmk 60.15 (vs).

svākāra, and m.c. svākara, see -ākāra.

Svāgata (= Pall Sāgata), n. of a disciple of the Buddha: Mvy 1067; SP 207.4; LV 2.3; Sukh 2.10; MSV i.185.1 ff.; long account of him Divy 169.22 ff., including several traits of the story of Pall Sāgata, e.g. his contest of magic with a nāga (Aśvatīrthika) 185.5 ff.; the Buddha's calling him foremost among experts in use of the fire-element (tejo dhātū), 186.12, 19 ff.; and his falling a victim to intoxication, 190.4 ff.

svāgata-vant, adj., *having (being accorded) a welcome*: rṣiṇā ehi °vān tī ācaṣṭo svāgataṃ te etc. Mv ii.96.16, *come and welcome!*

Svācāra (su plus ā°), n. of a śreṣṭhin's son: Gv 51.22.

Svāti (perh. = Pall Sāti?), n. of a monk: Māy 219.28 et al.; MSV i.202.13 ff.; 285.10; 286.13; 287.7.

Svātika (cf. Skt. svāti?), n. of a goddess: Mahā-samaj., Waldschmidt, Kl. Skt. Texte 4, 185.19.

Svātigiri, n. of a nāga maid: Kv 3.24.

Svātimukha, n. of a kinnara king: Kv 3.2.

Svātimukhā, n. of a nāga maid: Kv 3.21.

svādāniya (nt.) = āsvādāniya, q.v.; perh. *condiment, or savory* (food): LV 96.21 khādyā-bhojya-svādāniya, both edd., no v.l.; 123.17 khādāniyabhojanīya-svādāniya, all mss. (only Calc. °niyāsvādāniya).

svādiyati (see s.v. sātiyati for discussion; Pall sādiyati somehow related), *takes pleasure in* (acc.): (na gītaśabdā na nṛtyaravaśabdā na pramadāgaṇām) rūpa-vantām °yati Mv ii.145.3 (subject, the Bodhisattva as prince; mss. both times °śabde or °śabdo).

sv-ādharṣa-ka, adj. Bhvr., *subject to easy attack*: kulam bahustrikam alpapurusaṃ °kam bhavati, supradharṣakam (q.v.)... Bhīk 4a.3. Antonyms of Skt. dur-ādharṣa, dūṣpradharṣa; the nouns ādharṣa, pradharṣa are otherwise unrecorded. The corresponding Pall, Vin. ii. 256.17, has suppadhamāsiya, but no equivalent of svā-dharṣaka.

svādhyāyati, rarely °svādhyāti (on the latter see §§ 28.54; 38.31; = Pall sajjhāyati; denom. to Skt. svādhyāya), *recites, rehearses, studies*; see Chap. 43 s.v. for forms and citations.

svādhyāyanikā, Divy 489.14; 491.10, 12; or °yīnikā, 489.18, 23 ff.; 490.2; 492.10 (see s.v. pariṇṛcchanikā, °inikā), *subject for study*.

Svāparṇa, pl., n. of a brahmanical gotra: Divy 635.12.

Svābha-devī, n. of a deity: Sādh 66.5.

svāmam, svāma (so even before a vowel, where also svām°; false Sktization of āsamam, q.v., by association with Skt. svayam, sva-), *self, oneself*: (read bhavavibhava(m) karaṇo rjumarō svām°) anubuddhvā (with Tib.; mss. °baddhā) LV 169.19 (vs), Tib. āid kyis (*by self*) khon du chud byas te (*having made thoroughly understood*); svāma LV 236.17 (vs, n. sg., for °mam, m.c.); svām° upatīrya tāraya jagad 329.18 (vs), *having crossed yourself, bring the world across*; svāmam (divided svā mam in Lefm.) 337.10 (vs); svāma-upasampadā Mv i.2.15, and svām°-upa° 16 (prose), *ordination by oneself*; in Mv ii.38.6 (vs) mss. svāyam, possibly m.c. for svayam, Senart em. svāmam.

svāmika (= Pali *sāmika*; in Skt. only ifc. Bhvr. for *svāmin*), *husband* (seemingly with no emotional tinge as a rule and mostly in prose; -ka *svārthe*): *tvam ca mama* (244.9 me) °ko bhavesi (or bhaviṣyasi) Mv 1.233.8; 244.9 (prose); others, ii.105.4; 246.16, 18; 247.3 (in this vicinity varies indifferently with *svāmin*; prose); 446.1; 485.20; iii.393.11; *svāmika-svāmin*, app. intensive repetition, used by a woman of her husband, °mi Mv ii.105.3 (vs), *my very lord and master*.

sv-ālamkṛta, adj. (m.c. for *sv-a*°), *well adorned*: LV 220.15; 221.17; 282.10 (all vss). Cf. **su-lamkṛtikā**.

Svāśiṣa, or °śā, n. pl. or n. sg. f. °śā, n. of a goddess

or class of deities: *Mahāsamāj.*, Waldschmidt, Kl. Skt. Texte 4, 191.2 (Tib., p. 204 infra, indicates *su plus āsis*-). [**svāsanaka**, see **ambāsanaka**.]

svidam (= *suda*, Pali *suda(m)*; Skt. *svid*), after *āho* in an alternative question, or...: *āho svidam neti* Mv i.102.13, 14. Cf. also **su**, **so**.

svedana, see **snedana**.

svela, m. (v.l. *svala*; Mironov *svola*, prob. by error, since all the surrounding terms end in -*ela*, as in the Kyoto ed.), a high number: Mvy 7763 = Tib. *zal zul*; cf. **śvelu**.

-**ssa**, see **khu-ssa**.

H

Hamsakuśa, n. of a brother of Kuśa: Mv ii.433.17. **hamsalakṣaṇa**, m. or nt. (= AMg. *hamsalakṣhaṇa*, acc. to Sheth *white or pure*, acc. to Ratnach. *marked with the image of a hamsa*; Ratnach. cites cpd. °*khana-paḍa-sāḍaga*, which proves that it means a kind of cloth), a kind of fine cloth, prob. *hamsa-like* in one of the senses indicated by Sheth above: SP 89.6 *koṭambaka-hamsalakṣaṇa*, see s.v. **koṭambaka**; Chin. seems to render this word *bright, white, and clean* (three words), agreeing with Sheth; Gv 495.4 *hamsalakṣaṇa-vastra-bhūtaṃ sarvasaṃ-sāradoṣa-saṃśṛṣṭatayā* (read with 2d ed. °*doṣaṃ*°), *it is like a pure white garment* (? a *hamsalakṣaṇa* garment) because it is not contaminated with all the bad qualities of the *samsāra*.

hakkāra, m., rarely nt. (onomat.; cf. **hakkāra**, **hikkāra**; not related to AMg., JM. *hakkai*, *hakkārai*, on which see Edgerton, *Indian Studies* in honor of C. R. Lanman, 29), designates a sound of joy, approbation, admiration, and esp. *applause*; often foll. by **hikkāra**: *janakāyasya hikkāra-hikkāra-bherimṛdaṅgamarupaṇava-śaṅkhasaṃnādena* Mv 1.259.11; nearly the same phrase, ii.180.8; 444.1; iii.114.5 (mss. *hakkāra-pikkāra*°); 443.13 (mss. here *hikkāra-pikkāra*°); *mahājanakāyena* °ro (*ap-*) *mukto* ii.75.4, similarly 15; 76.11 (°*raṃ muktaṃ*, n. sg., as if nt.), 13 (id.); °*ra-saṃśṛṣṭi* (*applause*) ii.456.6; iii.116.7, 10, 11; °*ro dīno* iii.38.12; °*raṃ* (acc.) ca *kṣipantānām* 57.18, and (of them) *clapping applause*; *hakkāra-kīlīkīlāni* 312.13, of *applause*, cf. **hikkāra**.

[**hamce**, 3 sg. opt., SP 111.4, represents a verb of *going*; WT *añce*, stating that their ms K' reads *añce* (Skt. *añcati* is almost restricted, in the mg. *goes*, to Gr. and Lex.); Kashgar rec. *anvate* (metr. equally good), which prob. read, see **anvati**.]

haḍa = (and prob. error for) **haḍi**, q.v.: *haḍa-nigaḍa-bandhanair* Kv 31.7.

haḍi (Skt. Lex. once, said to be m., BR; AMg. id., said to be f., Ratnach.), *fetter* made of wood; so Tib., confirmed by SP, below; always associated with, usually immediately followed by, *nigaḍa*, *iron shackles*: *haḍi-nigaḍa* LV 337.9 (vs) = Tib. *śiṅ srog daṅ ni lcags srog*, *wooden fetters and iron fetters*; *dārvayasmayair* (so text, see this) *haḍi-nigaḍa-bandhanair* SP 440.4 (prose); *dārumayair ayomayair haḍi-nigaḍair iha baddha bandhanair* SP 450.1 (vs); *haḍi-nigaḍa* Mv i.18.1 (so mss., Senart wrongly em. *hasti-ni*°); Divy 250.29; 365.4; 435.17; Gv 353.11 (see s.v. **kaṭaka**); *haḍi-daṇḍa-bandha-nigaḍās* Gv 213.24 (vs). Cf. **prec**.

hatuna (Mironov, no v.l., for Mvy 7871), or **haduna**, Mvy 7871, v.l. **hanuna**, cited from Gv 133.14 which reads **hetuna**; all these nt., n. sg. °*nam*; or **haruna**, m., n. sg. °*ṇaḥ* Mvy 7743, and gen. °*nasya* Gv 106.4; a high number, rendered in Mvy both times by Tib. *phyin phyod* (var.

once *chod*, once *sbhod*). Orig. form? most evidence for *hatuna* or *haruna*.

Hanuma(c)citra, n. of a mountain: Māy 253.34.

Hanumātira, n. of a locality: Māy 34.

[**hantula**, see **hastala**.]

ham, interj., = next: MSV ii.27.11, expressing surprise.

hambho, also **hambhoḥ**, interj. (Pali *hambho*, acc. to PTSD 'expressing surprise or haughtiness'; AMg. id., merely *sambodhanārthaka* acc. to Ratnach.; Pali *ambho*, merely in attracting attention, but also in both pejorative and ameliorative implications, CPD), expressive of (1) mere emphatic address, vigorously calling attention, *hey there! look here! see here!* MSV ii.49.22; *hambho* . . . *yuktam idaṃ bhavataḥ* Divy 383.4; *hambhoḥ Puṣkarasārīn svāgatam* 621.26 (Divy prints *ham bhoḥ* as two words, perhaps rightly); *hambho vaṇijāḥ* (a question follows) Av ii.202.2; *hambho* (text as two words) *tāta* Suv 190.2 (to the speaker's grandfather); *hambho Mahābrahma* (mss. °*me*) Mv iii.215.1; (2) grief, *alas!* Mv iii.204.16 (said by a king on learning of the death of his valued purohita); (3) scornful incredulity: *hambho* (so read with mss.) na *śraddadhāmy aham* Mv ii.176.5 (vs), wrongly em. by Senart; same vs in Pali Jāt. iii.62.18 *ambho na kira saddheyyaṃ*.

Hayakarnā, n. of a yoginī: Sādh 427.6.

Hayagrīva, n. of a deity, assoc. with Bhṛkuṭī: Sādh 37.10 et alibi.

[**hayana**, assumed by Senart's em. with Skt. Lex., *Amarakośa*, id. (v.l. *ḍayana*), *litter, palanquin*, in Mv i.109.1 (āryā vs) where mss. *na-varehi*, Senart *hayana-va*°, but *yāna-va*° is simpler and quite as good in both meter and sense; again in ii.171.10 (prose) Senart *onaddha-hayane*, but mss. *-punya*, *-punyaṃ*; in the corresp. incident in the Pali form of the same story, Jāt. iii.61.6, we find *paṭicchanna-yāne*; *-yāne* is at least as close to the mss. as Senart's *-hayane*, and might better be adopted.]

hari, m., (1) n. of a nāga king: Māy 246.32; (2) (m. or f.) a high number: Mvy 7868, cited from Gv 133.13; = **harisa**, v.l. **hārisa**, m., Mvy 7740; Tib. *thūn yug* in both Mvy citations; in Gv 106.3 represented by **harita**.

Harikelika, f. °*kā*, adj., with *vācā*, (language) of (some country, perh.) *Bengal* (? cf. Skt. Lex. *Harikellīya*; see BR): *yā tu Sāmātaṭī* (q.v.) *vācā yā ca vācā* °*likā* Mmk 332.7 (vs).

Harikeśī, n. of a piśāci: Māy 238.19.

Haricandrā, n. of a rakṣasi: Māy 243.11.

harita, nt., a high number: Gv 133.12, cited in Mvy as **haribha**, q.v.; in Gv 106.3 (m. or nt.) corresponds to **hari** (2), q.v., of Gv 133.13 and Mvy 7868; cf. also **hariva**.

harita-cārika, see s.v. **-cārika**.

Haripīṅgalā, n. of a piśāci: Māy 238.19.

haribha, nt., a high number: Mvy 7865, cited from

Gv where in 133.12 *haribham*, in 106.2 *paribheda*(*syā*); = *hariva*, m., Mvy 7737; Tib. in Mvy both times *ḥphrog yas*.

hariva, m., = prec., q.v.

harisa, m., a high number, = *hari* (2), q.v.: Mvy 7740 (v.l. *hārisa*, but Mironov only *harisa*).

Harisumeruś(ī)ri, n. of a Buddha: Gv 285.14.

Hariharihārivāhanodbhava, n. of a deity: Sādh 77.12, etc.

[*Haritī*, n. of a piśāci: Māy 238.19; prob. misprint or error for *Hārītī*.]

haruṇa, m. a high number: Mvy 7743; Gv 106.4; see s.v. *hatuna*.

[*hareṇḍa*, so wrongly mss. Mv II.204.19 (vs), Senart °ṇḍā; but read *hareṇu* (or prob. °ṇḍ or °ṇuka, m.c.), which should be followed by -*kalāya-kṛta-yūṣam upa-bhūṇje*; see LV 264.16 and Pali MN I.245.19–20.]

harmika, °kā (prob. hyper-Skt. to next = Pali *hammiya*, AMg. *hammiya* = Skt. *harmya*; § 2.33), *room* or *apartment* on the top of a building, acc. to Tib. on LV *bsil khañ*, *cool room*, *summer-house*; Divy Index also *summer-house* (in Divy it is above the cupola of a stūpa): *prāsādāś ca gavākṣa-harmika*-(could be m.c. for °kā)-*varā(h)* LV 293.16 (vs); *tasyātinavāṇḍasyopari harmikā kṛtānupūrveṇa* ... Divy 244.12 (prose), here f. unless text is corrupt.

harmiya = prec., q.v.: *prāsāda-°yaṃ* Mv II.36.4 (vs; metr. required).

Haryakṣa, n. of a disciple of Buddha: Mv I.75.15 (so Senart by em.).

? *haryani* (prob. corrupt), part of a cpd. listing various materials from which garments are made: *aparāntaka*-(q.v.)-*phalaka*-(*bark*?)-*haryani-kambala* ... Divy 316.26.

harṣa, (1) nt. (= Skt. *id.*, m. only), *joy*: -*harṣam* (n. sg.) ... utpadye Mv I.59.13 (prose); in SP 117.2 (vs) text *harṣo pi* ... *bhoti*, with Kashgar rec., all Nep. mss. *harṣam pi*; (2) m. (prob. = AMg. *harisa*, not in Ratnach., but acc. to Sheth = *ābhūṣaṇa-viṣeṣa*), *necklace* (so Tib., *mgul gduh*, on Mvy and both LV passages): Mvy 6019 (*harṣah*); *kaṭakā harṣa mukuṭāni* LV 121.9; *harṣa-kaṭaka-keyūra*-(etc.) 295.4; Divy 317.13, see s.v. *kaṭa* (2). All prose.

harṣaṇiya, adj. (prob. to Skt. *harṣaṇa* plus -*iya*, § 22.20), *pleasant*, *delightful*; of sounds: (śabdāḥ) LV 52.6; 411.8 (both prose); (*iyam mahāpṛthivī* ... *kampe* ...) °*yaṃ*, adv., Mv I.206.17 (prose), in a charming (not frightening) way.

Harṣadatta, n. of a former Buddha: Mv I.137.15.

[*harṣya*, see *saharṣya*.]

Halaka, n. of a hunter: Divy 437.12 ff.; 442.15 ff. (in story of *Manoharā* the kimnari; cf. *Mālaka*); in MSV I.126.18 ff. (as in one ms. of Divy, see 437.12, note) *Phalaka*.

Haladhara, n. of a former Buddha: Mv I.137.6.

hala-sira (m. or nt.), *plow*, or perh. *plow-share* (so pw): Divy 124.7; 134.7; see s.v. *sira*.

halita, nt., = next, q.v.

halibha, nt., a high number: Mvy 7867, cited from Gv, where in 133.12 *halitam*, in 106.2 *palimbha*(*syā*); also = *halibhu*, m. or f. (°*bhuḥ*, n. sg.) Mvy 7739; Tib. in Mvy both times *rmoñ yas*, *rmo yas*.

halibhu, m. or f., = prec., q.v.

hava, *havaca*, see s.v. *havava*.

hava, nt., a high number: Mvy 7910 = Tib. *ljab ljab*; cited from Gv, and occurs in Gv 106.15 (°*lasya*) following *hava*(*syā*), see next, but both accidentally omitted in Gv 133.26, in the list which is the actual source of the Mvy list.

havava, var. *havaca* (so Mironov with v.l. *havava* in 246.85), in Gv *hava*, m., a high number: Mvy 7781;

7909, in both = Tib. *bgrañ yal* (in 7909 var. °*yas*); in 7909 cited from Gv, which in 106.15 has -*hava*(*syā*, gen.) just before -*hava*la, q.v. (omitted in Gv 133.26).

Hasani, Divy 451.1, 456.19, or *Hasanti*, Divy 451.5, 9, 456.23, 27, n. of a river.

hasita, see *a-hasita-keśa*.

hasta, (1) nt. (= Skt. m.), *hand*: *hastāni* Mv I.18.2; *haste* (dual) 22.11 (both prose); (2) (m.; = Skt. *hastaka*, pw s.v. 1 f; Pali *hattha*), *handful*: *soṭpalahastena* (read with v.l. *utpala*°; cf. 10 above, *utpalahastakena*) ... *vāhyamānau* LV 381.18 (prose), with a handful of lotuses being urged to drag (the carts); (3) (m.; = Pali *hattha*; cf. *hastaka*) *fan*, see s.v. *mayūra-hasta*(*ka*).

hastaka, (1) (m.; = Pali *hatthaka*, cf. *hasta* 3) *fan*, see *mayūra-ha*°; (2) n. of a śreṣṭhīn's son of Śrāvastī who became a disciple: Av II.147.14 ff. (Pali, DPPN, has two disciples named *Hatthaka*, but neither seems to be this one.)

hastatva, nt. (= Pali *hatthatta*, Jāt. II.383.9, with v.l. *hatthatta*, which is read without v.l. Jāt. I.244.10; III.204.19; IV.420.17; 459.28, see below; v.346.9; VI.582.21; it cannot represent Skt. *hastastha*, with PTSD, being a nt. abstract, used only as obj. of a form of (ā)gacchati, barring an isolated **hatthastha-tā* implied in **tam gato* Jāt. v.349.6; CPD s.v. *attha* = Skt. *artha* refers to *hatthastha*, perh. implying analysis as **hastārtha*; should we not read *hatthastha* always, with text in Jāt. II.383.9, supported by the Mv version, below, of Jāt. IV.459.28?), *state of being in the hands* (= *power*; cf. gen.): °*tvaṃ āgacche vanīpakasya* Mv II.182.4, 9 (vs) = Pali Jāt. IV.459.28 *hatthastham* (read °*tam*?) āgañchi vanībakkassa. Cf. *hastokta*.

hastadā, sc. *lipi*, a kind of writing: Mv I.135.7 (between *gulmalā* and *kasulā*).

hasta-pralehaka, see *pralehaka*.

hastala (= AMg. *hatthala*; to Skt. *hasta*, with -*la*, § 22.47), *thief*: *haste* under the nakṣatra of that name) *jātaś cauro bhavati hastalaḥ* Divy 646.21; so I would read, or possibly *hastulaḥ* with 3 mss., for text *hantulaḥ*; *hast-* is made certain by *haste*.

hastasaṃvācaka, °*ikā*, see *saṃvāc*°.

hastāpatti, f., *sin of the hand*, perh. = *striyā hasta-grahaṇam*, which follows in line 1, *taking hold of a woman by hand*: °*tīḥ pañcavarge gurvī deśayitavyā* Śikṣ 169.1; °*tīḥ*, in list of sins, 3.

hastāvalehaka(m), see -*avalehaka*.

hastika, m., *toy-elephant*: Jm 63.10.

Hastikakṣya, nt. (cf. Skt. *kakṣa*, *kakṣyā*), n. of a Buddhist work: Mvy 1399 (Mironov v.l. °*kakṣa*); Lañk 258.4 (vv.ll. °*kakṣa*, °*kaccha*), cited Śikṣ 133.4 (as °*kakṣya*). Tib. and Chin. interpretations of the name vary; Tib. for Lañk *glāñ poḥi mtshan bcīns*, *binding of elephants*; other (Chin. and Jap.) versions render *kakṣ(ya)* by *part(s)* under the *forelegs*; Tib. on Mvy by *rtsal*, *skill*, *dexterity* (some Chin. versions *courage*, or *strength*).

Hastikaccha, n. of a nāga king: Mvy 3270; Māy 247.1.

Hastikarpa, n. of a nāga: Mvy 3313.

Hastikaśīrṣa, n. of a son of King Sujāta Ikṣvāku: Mv I.348.12; 352.10; corresp. to Pali *Hatthinika* (with variants; refs. in DPPN); also n. of a descendant of his brother *Opura*, 352.12 (here mss. *Hastinika-ś*°).

hastigarbha, (1) m. or nt., a kind of gem: Mv II.302.9; 310.9; (2) nt., a kind of fragrant black aloe-wood, or magic article made from it; °*bham nāma kālāguru-ratnam tena saha dhūpitamātrāḥ* ... *balakāyo viḥāyase tiṣṭhātī* Gv 507.22.

hasti-grīvā, the art of riding on an elephant's neck (and so driving him); so Tib. (on LV and Mvy), *glāñ po chehi gñar zhon pa*; in lists of arts: LV 156.10; Mvy 5002; Divy 442.5.

hastināga, m. (= Pali *hatthī*°, see PTSD s.v. *nāga*,

and Andersen's Reader, Glossary, *an excellent elephant*, acc. to pw (citing Divy) *ein fürsüchtlicher Elephant*; this fits some BHS passages well enough, and may be meant in Pali Vv. comm. 37.8 *hatthināga* as gloss on *nāga* of text (this elephant was indeed a fine one); but it is not always clear that it means more than (any) *elephant* (they are all noble beasts); one suspects sometimes that *hastī* may be prefixed to distinguish this from *nāga*, *serpent*: Mv II.70.7; 74.12 ff.; Divy 74.2 ff.; 286.28 f.; 334.15 (read with mss.); 370.26. (In late Skt. *Hastināgapura* occurs as n. of a city, Schmidt, Nachträge; and acc. to Sheth, Pkt. *Hatthināgapura*, or the like, = *Hastināpura*.)

Hastināpura, n. of a city in the Kinnari Jātaka: Mv II.94.19 ff. (hardly intended for the familiar Skt. city name, which is meant e. g. LV 22.6).

Hastinika-śirṣa, see **Hastika-ś**.

hastinikā (= Pali *hatthinikā*; Skt. °nī plus -ka svārthe, no dim. force), *she-elephant*: Mv III.132.14; 137.5 (both prose); **Hastinikā-Jātaka**, in colophon of prose version, 133.5 (but *Hastinī-j* 137.16, to verse version); in Pall called *Māti* (or *Mātu*)-posaka Jāt. (455).

Hasti-niyamsa (1), n. of a man: Mvy 3664 (Mironov id.) = Tib. *glan po ches hdul ba*, *conquering* (I as if from *ni-yam*) *by elephants*. Is the second member actually connected with **Amg. niyamsai** (Skt. *nivaste*), *puts on* (clothes, or, in Skt., a sword), *niyamsana* (Skt. *nivasana*), *garment, attire*?

[**hasti-madhya** (gen. °yasya), Divy 188.13, error for *hasti-madya*, *liquor for elephants*; cf. 190.7 *hasti-madād*, for which doubtless read likewise °madyād.]

hasti-vrata, *living like an elephant*, a kind of ascetic practice: LV 248.21 (prose), cited s.v. **kukkura-vratika**. ? **hastula**, see **hastala**.

hastokta, adj. (*hasta-ukta*; cf. Skt. *hasta-stha*), *declared to be in the hand* (= power); only °ktaṃ *cakravartirāyam*, referring to the imperium which the Bodhisattva renounced by retiring from the world: °ktaṃ (ca) °jyam *apahāya* Mv II.68.20; 117.19; (Suddhodana speaks of the glory which he would have shared if his son had not retired from the world,) *asmākaṃ °ktaṃ °jyam abhaviṣyat* III.107.9. Cf. **hastatva**.

hahava, m. (corresp. to Pali *ahaha*, m.; see also **apapa**), n. of a (cold, Tib.) hell: Mvy 4932 (Tib. treats it as derived from an exclamation of grief); Divy 67.23; 138.7; Av I.4.9 etc.; Mmk 635.22. Cf. also **hāha**, **hāhava**, which however are mentioned with hot hells.

hākkāra = **hakkāra**, q.v., *sound of admiration or applause*: udānam udānayan °raṃ kurvan Gv 99.22 (prose), cited Śikṣ 36.11.

hāṭaka-prabhāsa, nt. (cf. **hāṭaka** 4 in BR), n. of a magic fluid: °saṃ nāma rasajātaṃ, *tasyaikapalaṃ lohasahasraṃ cūṇṇikaroti*, read with 2d ed. *lohapalasahasraṃ svarṇe* Gv 502.5.

hāyate (= Pali *hāyati*; analogical pass. to Skt. *hā*), *wanes, declines, becomes deficient*: kim hāyate tava Mv I.147.1 et al., *what is lacking to you?* Others, see Chap. 43, s.v. **hā** (2).

1 -**hāra**, v.l. -**hāna** (Senart reads -**hāra** and in his note compares **muktā-hāra**; to me the word seems dubious; one of the two mss. reads -**hāna** each time, but this also seems difficult), *clump, mass, thicket*, of reeds or the like; parallel with **gahana**: (*vanagulmeṣu ca vanagahaneṣu ca*) *śara-hāreṣu ca naḍaka-hāreṣu ca kaṇṭaka-hāreṣu ca praviśtvā maranti* Mv I.359.23; *naḍagahaneṣu śara-hāreṣu ca kāśa-hāreṣu ca praviśtya maranti* 361.5.

2 -**hāra**, f. -**hārī** (m. lfc., in Skt., BR, *carrying* etc.); expressing purpose, *udakahārā gamiṣyāmo* Mv III.427.9, *we will go and fetch water* (also in Skt., BR s.v. *udahāra*, Daśak.); f., *udakahārīyo*, n. pl., *female water-carriers*, Mv II.110.14; acc. adv., as ger., *śālī-hāraṃ gamiṣyāmaḥ* Mv

I.343.8, 13, *let's go rice-gathering* (to gather rice), and others, § 35.4; see next, -**hārī**, **ojo-hāra**.

hāraka, m., (1) *porter, carrier* (in Skt. recorded only lfc., and so usually BHS): *asati hārake* (v.l. *hartari*) Prāt 497.12, *when no porter is available*; in same mg. *bhāra-hāra*ka, (*load*)-*carrier*; Śikṣ 180.18; see **kāṣṭha-hāra**ka; *dhana-hāra*ka, *to get wealth*, Divy 5.12, see s.v. **ṛṇadhara**, also **ojo-hāra**ka; acc. adv., as ger. (§ 35.5), *śālī-hāra*kaṃ *gatasya* Mv I.343.4, *gone rice-gathering*; (2) in Śikṣ 330.15 (vs) seems to denote a kind of entertainer: *utkuṭa-sobhika-hāra*ka-nṛtyā *māyaka*rāḥ... Perhaps corrupt.

Hārapradānājātaka, n. of a jātaka: (Śrī-Yaśodha-rāye) °kaṃ Mv II.68.19 (colophon).

Hārabhūṣita, n. of a former Buddha: Mv I.138.10.

Hārāśītalāṅga, n. of a former Buddha: Mv I.139.10.

hārāhāra, in °ra-kuśalāḥ Sukh 59.9, said of people born in *Sukhāvati*, in long list of descriptive epithets; foll. by *naṇāyaya-kuśalāḥ sthāna*-(corruption of *sthānā-sthāna*-? Müller's Transl., note)-*kuśalāḥ*; Müller, *clever in taking and refusing*; the foll. *naṇāyaya* suggests *Arthaśāstra* (cf. Jāt. vi.581.22 *hāra-hārīni*, ep. of an army, senā, of uncertain mg., comm. *haritabba-haraṇa-samatthā*, not very plausibly), but *war-raids* (of all kinds? § 23.12) would not be appropriate to *Sukhāvati*; prob. all these terms have rather an intellectual application (cf. *sthāna*); but the precise mg. escapes me.

-**hārī**, acc. adv. (*udaka*)-*hārīm*, as quasi-ger. expressing purpose, *to fetch water*: Mv II.65.10, etc. (see § 35.6).

-**hārīka**, adj., lfc. (to -**hārī**, prec., plus -ka? or error for -**hāra**ka, q.v.?), in *dhana-hārīkaḥ* Divy 100.28, *intending to get wealth*; see s.v. **ṛṇadhara**.

Hārītaka, m. pl. °kā(h), n. of a class of gods or supernatural beings (*yakṣas*?): *Mahāsamāj*, Waldschmidt, Kl. Skt. Texte 4, 187.5; so more likely than as n. sg. f., n. of a *yakṣiṇī* (altho such names occur in prec. lines); follows *Sadāmattā(h)*, q.v.; in corresp. Pali (DN II.260.24) *Hāragajā*; Pall knows *Hārīta* as n. of a *mahā-brahmā* (DPPN).

Hārīti-(putra), see **Hārīti**.

[**hārīsa**, m., var. for **harīsa**, q.v.]

hārī (Skt. Lex. id.; perh. once in late Skt., see Schmidt), *pearl*: *hārī strīṣṭaye* MSV II.13.13, *a pearl among women*.

Hārītāyanī, n. of the gotra of the nakṣatra *Ārdrā*: Divy 639.16. Cf. *Hārītayajña*, as gotra of a nakṣatra, Weber, Die vedischen Nachrichten von den nakṣatra, 2.392.

Hārīti, n. of a deity (referred to as a *yakṣiṇī*, *rākṣasī*, or *bhūta-mātar*): SP 400.7 (Burnouf °ti; a *rākṣasī*); Māy 241.12 (*rākṣasī*); Suv 1.8; 85.4 (associated with *yakṣas*); 3.12 (*bhūtamātā*); 162.16 (id.); as *yakṣiṇī* Mmk 608.16; *mahāyākṣiṇī* Mmk 44.1; Sādh 103.9 etc.; in LV 202.10 *yakṣas* are called *Hārīti-putra* (so read, text *Hārīti*°, best ms. cited as *Hārīti*°).

hālāhala, m. or nt. (= Skt. *halāhala*, *hālāhala*), a kind of poison: *viṣaṃ... lam* (acc. sg.) Jm 219.21 (vs; a perh. m.c.).

Hālāhala, n. of a deity: Sādh 31.11 etc.

Hāsavati, n. of a goddess: Mvy 4286.

hāsya-kāraka (cf. **Amg. hāsakāraga**), *jester*: °kā(h) Mv III.113.4, in list of entertainers.

hāha, Kv 18.13; 50.3; and **hāhava**, Kv 66.16; names of (a) hell(s), from the context seemingly hot; cf. **hahava** (a cold hell).

hāhā-kāra (m.; in Skt. and MIndic recorded only of grief, except once in pw said to be used in urging on horses; but Skt. Lex. cite hā also as indicative of joy, and there is one doubtful literary occurrence of *hā-hā* in this sense, BR s.v. 3 hā, end), *a sound of joy*: *atī-r-iva udvīlyaharāḥ °raṃ udrētsuḥ* Mv I.266.14; °ra-*killikīlā-prakṣveḍita-sabdaḥ* Mvy 2800 (Tib. a-la-la, interj. of joy).

hāhādhara, n. of a cold hell: Dharmas. 122. Replaces **huhuva** of other texts.

himsatā, to be read with most mss. incl. the best for text **himsitā**, *injuriousness*: kāma-chandū naiva tasya īrṣi naiva °tā LV 75.10 (vs); = **himsā**, see § 22.43 (could also be derived, perhaps, from AMg. **himsa**, adj., = Skt. **himsra**, plus -tā; no ***himsin** is recorded, and Skt. **himsa** adj. only once in RV).

hikkāra, m. (onomat.; in Pali said to mean *hiccup*, cf. Pali and Skt. **hikkā**; here seems = **hakkāra** and associated with that), *a sound of applause, joy*, or the like: **hikkārā** (read °ra, m.c., n. pl.) tūryamiśrā samantato vartate (so with mss., m.c.) aho dharmam Mv 1.237.3 (vs); in ii.141.11 (vs) the corrupt mss. seem to indicate **hikkāra-kikkilā** (see s.v. **hakkāra**; otherwise Senart); dundubhiśābdo **hikkāranādo** ca ii.413.20 (vs, meter obscure); others see s.v. **hakkāra**.

hiṅgulaka (m. or nt.; = Pali id., Skt. °la), *vermilion*: MSV ii.142.9.

hiṅḍati (= Pali id.; Skt. Dhātup. **hiṅdate**; for cpds. see Chap. 43), *wanders*: **hiṅḍan** (pres. pple.) LV 140.7 (prose; so text printed, but follows **gatvā**, perhaps understand **āhiṅḍan**).

hitamkara, adj. (= Skt. and Pali **hitakara**; only in vss, perh. m.c.), *beneficent*: °raḥ LV 359.9 (vs); °raḥ Suv 159.9 (vs). Cf. next.

hitamkarin, adj., = prec.: °ri, n. sg., Suv 245.5 (vs). **Hitacaranaṣamkrama**, n. of a kumbhāṇḍa: Mv 344.0.

Hiteṣin, **Hitaṣin** (both spellings in mss.), n. of three former Buddhas in the same list: Mv iii.234.7; 236.11; 237.5.

hinihināyamānā, fem. pres. mid. pple., and **hinihinikā**, onomat. (?), applied to sandals: MSV iv.206.11; 207.11.

himantṛā, a high number: °trāyā(h), gen., Gv 106.8. Cf. **nahimantra** and **hemātṛa**.

Himarati (read °vati? but no such river-name is recorded), n. of a river: Kv 71.15.

himavac-candana, nt., n. of a specially fine variety of sandalwood (mahācandanaratnam): Gv 501.5.

Himavant, n. of a maharṣi: Māy 256.26.

Hiranyagarbha, n. of a king: Mmk 622.7.

Hiranyadhanyaśrīka (v.l. °śrīka), n. of a former Buddha: Mv 1.139.14 (prose).

Hiranyapāṇi, n. of a householder's son: Av ii.74.7 ff.

Hiranyavati, once (m.c.?) °vatyā (cf. § 10.6), (= Pali **Hiraññavati**; see s.v. **Āryavati**), n. of a river, on the bank of which the Buddha entered nirvāṇa: Mmk 354.14; 580.9 (nadyām °vatyāyām, vs, perh. m.c. for °vatyām); 595.4 (vs, °vati-tre); Māy 253.8 (in list of names); MPS 29.4.

hirā, *sand*, see **hirodaka**.

Hiri (= Pali id.), n. of a yakṣa leader: Māy 235.25.

Hirikeśa, n. of a yakṣa leader: Māy 235.25.

hirimanta-tā, for **hriṃmat-tā**, *modesty*: Samādh p. 62 line 16 (vs). Meter proves the form.

Hiri, see **Hri**.

Hiru, n. of a minister of Rudrāyaṇa, bracketed with **Bhiru(ka)**: Divy 545.5; 556.8, 13; 562.15; 570.26; 571.2; 576.21.

Hiruka, (1) m., = prec.: Divy 563.25; 564.10; 575.25 f.; 576.22; (2) nt., n. of a city founded by the prec.: Divy 576.22 f.

hirodaka (not **ahiro**!), Divy 384.24, acc. to Note p. 709 **hirā-udaka**, *vein-water, blood*: but this is quite implausible. The phrase is **hirodakasikatāpīṇḍalr aṇḍakāṣṭhebhya** (see this) 'pi asārataratvam kāyasyāvetya, *realizing that the body is more worthless even than eggshells(?) full of (? so Burnouf, Introd. 376) lumps of sand, water, and gravel*. (Burnouf, *pleines de boules de sable faites avec des*

larmes de serpent.) The instr. -pīṇḍalr is apparently associative, with the following word; perhaps render *eggshells along with lumps etc.*, *eggshells* (if Burnouf is right) being likewise symbolic of worthlessness, and also fragility. In Deśn. 8.66 is noted **hilā**, *sand* (vālukā); **hirā** is prob. equivalent to this. It would fit with **sikatā**, and **udaka** could perhaps be used as a symbol of worthlessness.

? **hilima**, f. °mā, adj. with **jornā**, q.v.; mg. unknown; denotes a good kind of broth or liquid food: Divy 497.19 ff.

Hillīśāla, °lin, n. of a rich and miserly householder: Karmav 70.1 (°la-); 75.1 (°li, n. sg.).

hiṣati (= **hiṣati**, q.v.), *neighs*: °ti LV 236.7 (vs); m.c. for **hi**° or Skt. **he**°? But **hi**° occurs as v.l. for **hi**° Mv ii.160.7 (prose).

hīna, nt. (rare in Skt. and not in this precise mg.), *the low*; **hīnāya**, with **āvatati** (mss. **vartati**; = Pali **hīnāya āvattati**, once **vattati** acc. to text Jāt. 1.276.16), *returns to the low* = *gives up monkish life, returns to the world*: **hīnāyāvartanti** (mss. °yam vart°) **kāmehi** Mv iii.47.14 (prose). Cf. **hīnāyāvarta**.

hīna-yāna (nt.), *the inferior vehicle*, i. e. that of the śrāvakas: Mvy 1253; depreciated, na °yānena nayanti **buddhāḥ** SP 46.14 (vs); others, see s.v. **yāna**.

hīnāyāvarta- (mss. **hīnāya** or **hīnā-vartta**; see under **hīna**; Pali **hīnāyāvatta**), *one who 'returns to the low', quits monkish life for the world*: **hīnāyāvartapravṛttā** (by em.; mss. °vartta-pravṛtti) **bhavanti** Mv iii.47.16 (prose); in Pali, same incident, SN ii.217.29 **hīnāyāvattā bhavanti**. [**Himavata**, error for **Halma**°, q.v.]

hiṣaṇa (nt.; to next plus -ana), *neighing of a horse* (both mss. in the first two instances, one in the third, **bhiṣaṇa**; em. Senart): **uccena svareṇa hiṣitaṃ, mama °ṇa-śabdena**... Mv ii.160.7; **uccena svareṇa °ṇa-śabdam kṛtam** 189.8; **aśvarājasya °ṇa-śabdam śrutvā** iii.76.13. All prose.

hiṣati, **hiṣyati** (also **hiṣati**, q.v.; comm. on Hem. 4.258 **hīsamanaṃ heṣitaṃ**, and on Deśn. 8.68 **hīsamanaṃ heṣāravaḥ**; cf. Skt. **heṣati**, **hreṣ-**), *neighs*: **hiṣyanti** (v.l. **hreṣyanti**) Mv 1.308.6; **hiṣitaṃ** ii.160.7, *it was neighed* (v.l. **hiṣ**°); **hīṣitvā** iii.76.2, 12. All prose.

hu, and **hū**, m.c. (= AMg. id.), rarely for **khu** (q.v.) = Skt. **khalu**, *of course*, etc.: **ma hū** LV 141.3 (vs); **mā hu** 202.6 (vs). Prob. not contained in RP 58.18 (vs) **jāhu**, q.v.

humhum-kāra, v.l. for **phuphu-kāra**, q.v.

Hutāśani (read °śani), n. of a rākṣasi: Māy 243.13.

huduhuduyati (onomat.; cf. Skt. **huḍuk**, Lex. **hula-huli**, and s.v. **huluhulu**), *roars*, of the sound of nāgas sending rain: Megh 304.18.

Huluka (Mironov **Ulluka**; v.l. in both edd. **Uluka**), n. of a nāga king: Mvy 3280.

Huluṭa (cf. prec. and next), n. of a nāga: MSV i.xvii.5.

Huluḍa, **Hulura**, vv.ll. for **Hullura**.

huluhulu, var. (in Calc. and Tib.) for **phuluphulu**, q.v.

Hullura (Mironov **Hulluṇḍa**, vv.ll. **Hulluḍa**, **Huluḍa**, **Hulura**; Kyoto ed. v.l. **Huluḍa**), n. of a nāga king: Mvy 3279; Kv 2.11 (confirms **Hullura**).

huvana, n. or epithet of some hostile (presumably magic or supernatural) power: Māy 237.27 **huvanātaḥ** (abl.). Follows **Havanātaḥ**, which I identify with **Havana**, used in the epic of a Rudra; followed by **unmardana**, q.v.

huhum, interj. (= Pali id., or with v.l. **humhum**; see Vin. comm. v.957.32) expression of haughtiness or irritability (Vin. comm. l.c. **māna**, **kodha**): **huhun ti ca karoti** (mss. corrupt; so Senart em.) Mv iii.325.3. Cf. **nihuhumka**. In iii.325.2-3 Senart reads by em. **huhumka-jātiko** (= Pali id., Vin. 1.2.32), perhaps rightly, but mss. **kuhako ti**.

? **huhumka-jātika**, see prec.

huhuva, m., n. of a (cold) hell: Mvy 4933 (Tib. treats it as derived from an interaction expressing distress from cold, a-chu!); Divy 67.23; 138.7; Av 1.4.9 etc. In Dharmas 122 replaced by **hāhādhara**.

hū, see **hu**.

hūṇa, **hūṇa** (-lipi), *Hun-script*, in list of modes of writing: **hūṇa-lipi** LV 126.1; -**hūṇāpīrā** (dvandva; sc. lipi) Mv 1.135.6.

hūma, nt. (Mironov *dūma*; v.l. both edd. *hama*), a high number: Mvy 7711 = Tib. *zam zim*; also corresp. to **poma**, q.v.

hṛdi, stem in comp. for **hṛd** (= *hṛdaya*), *heart* (unrecorded otherwise; Speyer refers to BR s.v., but **hṛdi** is cited there only thrice from RV, and later Vedic scholars have almost unanimously agreed that these forms are locs. of **hṛd**; cf. § 15.14): **hṛdi-maitrīyā sphuṭam** Av 1.79.14 (prose), *suffused with heart-love*; **bhāryām priyām hṛdi-sukhāṃs ca sūtām śrāṃsi** (... *dattvā*) Mv 1.83.15 (vs), *sons that rejoice the heart*; **śravaṇa-hṛdi-nayana-subhagaḥ** 99.4 (vs), *pleasing to the ear, heart, and eye* (meter seems correct); **manohṛdinandanam** 99.6 (vs), *rejoicing the mind and heart*. In the three Mv passages meter might be concerned; there is no real v.l.

? **hṛdimano**, obscure and prob. corrupt, in otherwise corrupt and metr. impossible line (first of an *āryā*): **evam** (mss.) *ekaikasya vaśibhūṭasya dhārenti hṛdimano* (so 2 mss., 3 *hṛmano*, one *hṛtmano*) Mv 1.116.9 (vs). The word could be n. pl. or gen. sg.; it is possible, but by no means evident, that it contains the stem **hṛdi** (prec.). Senart's note is not helpful.

heṭhaka, adj. (= Pali id.; to next plus -aka), *injurious*: *°keṣu Ud xxx.48*. See also **a-he**.

heṭhati, **heṭhayati** (= Pali *heṭheti*; Skt. Gr. *heṭhati*; the root is not recorded in Pkt.), *injures, vexes, annoys* (= Skt. *hims-*): *°yanti na cānyonyam* LV 97.22 (vs); **ma** (m.c.) **heṭhatā** (impv.) 123.5 (vs); **heṭheti** Mv 111.215.14 (vs); **heṭhayitvā** 369.8 (vs). Commoner is **vi-heṭh-**, q.v.

heṭhanā (= Pali id.; to prec. plus -anā), *injury*: **prārthayāmi na jinasya °nām** RP 9.14 (vs).

heṭhayitar (to **heṭhayati** plus -tar), *one who injures*: Mv 111.215.18 (vs) *°tā na vidyati*.

1 **heṭhā** (to **heṭha**[ya]ti), *injury, annoyance, vexation*: **karonti ... heṭhāḥ** (acc. pl.) LV 341.21 (vs); in Mv repeatedly in prose, always **heṭhām**, object of a form of *utpādayati* (in 11.236.13 *utpādema* for *°dayema*; in 1.365.10 *utpādema*, see § 38.24), Mv 1.365.10; 11.236.13; 447.17; 448.7; 486.1; 489.3.

? 2 **heṭhā**, **heṭhe**, adv., = **heṭṭā**, **heṭṭe**, qq.v. (no forms with single *th* are recorded in Pali or Pkt., and these are very rare and not very certain), *below, underneath*: **heṭhā ca dharapī sarvā** Mv 11.351.3 (vs), so Senart with 1 ms., but v.l. **heṭṭā**, which is read by both mss. and ed. in repetition of the line 111.275.5; **tatra heṭhe** (perh. to be read with 1 ms.; v.l. **heto**; Senart em. **heṭhato**, cf. **heṭṭato**) **nihito nidhiḥ** Mv 11.438.16 (prose).

? **heṭhya** (m. or nt.; cf. **heṭhā** and relatives), in a list of athletic and martial arts in which a prince is trained: **chedye vā bhedye vā heṭhye** (v.l. **hāthe**, with *th*) **vā samgrāmaśrīṣāyām vā ...** Mv 11.434.13.

hetu, (1) (substantially = Skt. id.) *cause*; on relation to **pratyaya** (1) see this; normally m. as in Skt. and Pali (Childers), but mss. make it f. in Mv 1.43.10 (vs), intending *sarvābhi* (*°hi*) *hetūbhi upasthitāhi*, where Senart em. *sarvehi ... upasthitehi*, in accord with repetition 1.242.20 (where read *upasthitehi* instead of Senart's violent em.); six **hetu**, Mvy 2259-65 and **AbhidhK**. LaV-P. 11.245 (in different order), *kāraṇa-h°* (*raison d'être*, LaV-P.), *sahābhū-* (*cause mutuelle*), *vipāka-* (*cause de rétribution*), *samprayukta-* (*cause associée*), *sarvatra-* (*cause universelle*), *sabhāga-* (*cause pareille*); La V-P.'s note here, and the foll. pages of his transl., explain the terms at length; (2) **hetu**

as adv. (= Pali id.; only noted lfc. in BHS but in Pali used alone with prec. gen.; acc. to Senart 1 note 536, an 'attenuation' of Skt. *hetoh*), *for the sake of, because of, in order to*: **bodhihetur** (*for the sake of enlightenment*, Tib. *byañ chub don du*; is -r 'Hiatus-bridger', § 4.62? or may -hetur be m.c. for -hetor, supporting Senart's theory? a nom. sg. is impossible here) **aprameya tyaktu dustyajā tvayā** LV 170.14 (vs); **āraṅkṣahetu**, *for the purpose of guarding*, **for a guard**, Mv 1.204.6, 11 = 11.8.1, 6 (vss); **parasya vismāpanahetu** (so Tib., no *mtshar ...*; text *visvāp°*) KP 126.14 (vs), *to astonish another*; (3) a high number: **hetuḥ** Mvy 8018.

hetuka, adj. or subst. (cf. AMg. *heuya*, adj., *causal*), *causal*, or (= **hetu**) *cause*: *°kās trayāḥ samjñā(h)* LV 374.11 (vs), *the three false notions which are causal*, or *causes* (= **hetu**); see s.v. **samjñā** 4.

hetudṛṣṭi, *rationalistic heresy*: *°ti-samudghāto dharma-lōkamukham* LV 33.6.

hetuna, nt., a high number: Gv 133.14, see s.v. **hatuna**.

Hetupadma, n. of a *Tathāgata*: Gv 310.16.

hetupratyaya, see s.v. **pratyaya** (1).

Hetumant(a), n. of a former Buddha: Mv 111.233.4 f. (acc. *°tam*, nom. *°tas*).

hetura, nt., a high number: Gv 133.9; = **hevara**, q.v. **hetu-śas** (written *°sas*, *°so*; = Pali *hetuso*), *according to (the several) cause(s)*: **hetuso-vipākaśo-jñāna-** LV 433.6.

hetu-hila, nt., a high number: LV 148.4, cited Mvy 7966; = Tib. *rgyu rig* (Mvy adds *ḥdzin*), *cause-knowledge* (-grasping).

hetv-indriya, nt., a high number: LV 148.5, cited Mvy 7968; = Tib. *rgyu dhañ* (lit. transl.).

? **Hemakroḍa** (em.; mss. *Ahoma-*, one *Ahema-*, and -*kroḍha*), n. of a former Buddha: Mv 1.137.5 (prose).

hema-jāla (not noted as cpd. in Skt.; Pali id., defined as covering for gift-elephants, gift-chariots, a heavenly mansion or *vimāna* and the body of a possessor of one; AMg. *°jāлага, a kind of ornament*, Ratnach.), lit. *gold-net*, but seems to have acquired a special mg., which is not clear: in Mv 1.171.8 (vs) one of the 60 qualities of a Buddha's voice is that it is *hemajāla-tulya-ravā*, *sounding like a ...*; in Mv 1.195.5 the *railing-networks* (*vedikā-jāla*, see *vedikā*) of *Dipavati*, and in 196.4 each of its city gates, are covered with two *hemajāla*, one of gold and the other of silver! (195.5) *dvihi hemajālehi praticchannā abhūṣi suvarṇamayena ca °lena rūpyamayena ca*; the next sentence, both times, says that the golden *hemajāla* had bells of silver, the silver one bells of gold; Senart supposes that *hema-* has come to mean *precious substance* in general, but I know of nothing else to support this; on the other hand, in Mv 11.453.17 the lit. mg. may well apply, elephants being described as *hemajāla-praticchanna* (misprinted *hemalāla°* in text), as in Pali AN iv.393.21 (*°samchanna*).

Hemajālapratichannā, n. of a *lokadhātu* in the northeast: LV 294.8.

Hemajālaprabhu (Senart em. *°prabha*), n. of a former Buddha: Mv 1.141.3.

Hemajālaprakṛta, n. of a *Bodhisattva*: LV 294.9 (he came from **Hemajālapratichannā**).

hemantika, adj. (to *hemanta* plus -ika; = Pali id., Skt. *hal°*), *of or pertaining to winter*: *°ko* (sc. *prāsāda*, *palace*) Mv 111.405.13.

Hemaratha, n. of a former Buddha: Mv 1.139.5.

Hemavarṇa, (1) n. of two former Buddhas in the same list: Mv 1.136.15, and 137.1 (in the latter all mss. make *Hemavarṇa* a separate name; Senart reads *Hemavarṇalambadāma* as one name); also of a former Buddha in LV 5.6; (2) n. of a *cakravartin*: Mv 1.153.16.

hemātra, m., a high number: Mvy 7755 = Tib. *gar gzhai*; cf. **nahīmantra** and **hīmantrā**.

heri (cf. Pkt. *heria*, Skt. *Lex. herika*; late Skt. *herika*

and heraka, Schmidt, Nachträge), *spy, secret listener, emissary*: herih Mvy 3805 = Tib. *ñam rna*.

Heruka, n. of a deity: Sādh 146.4 et passim.

Herukī, n. of a goddess: Sādh 488.6 etc.

helā, (1) (perh. cf. JM. *heḍā*, defined by Hindi *ghaṭā*, *samūha*, Sheth) some sort of *container, basket* or the like: sa hiranya-suvarṇasya helām pūrayitvā Av 1.224.6; grhapatinā sā suvarṇa-helā brāhmaṇāya dattā 8; (2) a high number: Gv 106.12; no corresp. in Gv 133.22 or parallel lists.

heluka (m. or nt.), a high number: Gv 106.3; prob. a doublet for the next, for which the same line also has *loka* (read *aloka* or *āl*°), before this, and separated from it only by *indriya* which no other list contains; this, like *heluga* in Mvy 7741, is followed by *durbuda* (Mvy *dra-buddha*), and then by *haruṇa* (in both alike).

heluga, m., a high number: Mvy 7741 = Tib. *śugs hphyo*, for which Das gives *henuka* as equiv.; corresp. to *aloka*, *āloka*, also to prec., qq.v.

heluta (m.), a high number: Gv 106.14; = next two.

heluya, m., a high number: Mvy 7778 = Tib. *hod* (or, *hol*) *phyod*, or *hol chod*; = prec. and next.

heluva, m., a high number: Gv 133.25; cited Mvy 7907 as *heluvuh* = Tib. *hol phyod*; = prec. two, qq.v.

Hevajra, (1) n. of a deity: Sādh 479.1; (2) (also *ra-tantra*), n. of a tantric work: *ra-deśakaḥ* Sādh 450.1; *ra-tantra-sambandhām* ... Kurukullām 381.1.

hevara, m., Mvy 7731, or nt. id. 7859, a high number; Mvy 7859 is cited from Gv, which in 106.2 has *devala*, but in 133.9 *hetura*.

heṣṭa-, in comp., prob. only m.c. for *heṣṭā*, q.v.

heṣṭato (*heṣṭhato*), adv. and postpos. (= Pali *heṭṭhato*; see next), *below, underneath*; mss. regularly *heṣṭato*, rarely with *ṣṭh*; Senart inconsistently reads both, without regard to mss.: as adv., Mv III.73.7, 329.6; with prec. gen., Mv II.436.9; 437.17; 438.1 (*śālarājānam he*°), 3.

heṣṭā, *°thā*, adv. and prep. or postpos. with gen. (= Pali *heṭṭhā*, Skt. *adhasṭāt*; see prec. and foll. items; I find no difference in use between these various adverbial forms, all being potentially adv. and prep. or postpos.; Pali has *heṭṭhā* and *heṭṭhato* = *heṣṭato*, with the abl. suffix; AMg. has also *heṭṭhi* = *heṣṭi*, *heṣṭe*; cf. also 2 *heṭhā*, *heṭhe*; the BHS spelling with *ṣṭ*, rarely also *ṣṭh*, is hyper-Skt. for the MIndic forms), *below, underneath*: as adverb, Mv I.15.16 (vs) *heṣṭā upari pārsvato* (all adv.); 30.4 (prose) *vayam heṣṭā upari devā, we are lower, the gods higher*; II.29.19; 62.8; 304.16; 350.19; 378.21; III.86.1 (mss.); 185.18 (vs, upari *tapati*, read *tapat*°, *ādityo heṣṭā tapati vālikā*); Suv 59.2 (vs); in cpds., *heṣṭāpaskandha*, *the mass of water below*, LV 298.20; 339.14 (vss), cf. *heṣṭi* (so read) ... *āpaskandho* 368.19 (vs); *heṣṭa-gāmi* Suv 58.8 (vs; m.c. for *heṣṭā-*); with gen., usually preceding, Mv I.21.7 (prose) *teṣāṃ heṣṭā*; in Mv II.92.13 (vs) Senart *heṣṭā* (mss. corrupt, *heṣṭo*, *hastau*) ca *toyasya*; III.151.5 *āśramapadasya heṣṭā*; 350.10 *nyagrodhasya heṣṭhā* (v.l. *heṣṭo*); for SP 310.5 see *heṣṭe*.

heṣṭi, adv. (cf. prec.; AMg. *heṭṭhi*; in BHS very rare and doubtful, may be m.c. for *heṣṭe*), *below*: LV 73.21 (vs) read, *mahāsahasralokadhātu heṣṭi* (or, v.l., *heṣṭa*; Lefm. *heṣṭi*, allegedly with most mss.) *bhīndayitvanā* (so with v.l. for *bhīndiy*°); *heṣṭi* (Lefm. em. *hesti*; some mss. *hastī*!) ... *yāvataś cāpaskandho* LV 368.19 (vs; see under *heṣṭā* in cpds.).

heṣṭima, rarely *°thima*, adj. (= Pali *heṭṭhima*; to *heṣṭi*, etc., plus -(l)ma, § 22.13), *lower*, (what is) *below*: of the nadir, *heṣṭimā diśā*, SP 191.5 (vs; text, *paścimā-heṣṭima-uttarasyām*, Kashgar rec. *paścimāyottaraheṣṭimāyām*); 243.11 (prose; ed. *adhasṭāyām*, Kashgar rec. *heṣṭimāyām*, diśā); Mv I.124.7 (vs; *°masmīm diśo bhāge*); II.163.6 *°mā diśā*; also of the body, *°maṃ kāyaṃ*, and

°māto kāyāto (abl.), Mv III.115.19, 20 (in these Senart *°ṣṭhi*°, v.l. *°ṣṭi*°); 410.5, 7, *the lower* (part of the) *body*.

heṣṭe, *°the*, (adv. and) postpos. with gen. (see prec. items; this is not recorded elsewhere, unless as *heṭṭhi* in AMg., but may be regarded as a loc. equivalent to Pkt. *heṭṭhammi*, Sheth), *below*: *tasya heṣṭhe* (v.l. *haste*; Senart em. *heṣṭā*) Mv II.451.17; *tasyaiva heṣṭe* SP 55.1 (vs); *ḥṣetrasya heṣṭe* (so, or *heṣṭhe*, most mss.; KN *heṣṭā*; WT *ḥṣetre* *°sya heṣṭā*, claiming support in Tib. *zhin ḥdiḥi ḥog na*, which does not seem to me to support their em.) SP 310.5 (vs).

heṣṭena, adv. (may be regarded as instr. to Pkt. stem *heṭṭha-*, see under prec.; not recorded), *below*: *yāvān avici heṣṭena bhavāgram copariṣṭataḥ* SP 355.7 (vs).

heṣṭhato, etc., see *heṣṭato*, etc.

[*heṣṭi*, see *heṣṭi*.]

[*heṣṭi*, see *heṣṭi*.]

(*haimantika*, see s.v. *sāmayika*.)

Haimavata, (1) pl., n. of a school: Mvy 9092; (2) n. of a yakṣa (= Pali *Hema*°), regularly assoc. with *Sātāgiri*, q.v. (as in Pali with *°gira*: *Mahāsamāj.*, Waldschmidt, Kl. Skt. Texte 4, 167.11 (pl.); Māy 87; 236.3 and 29 (Waldschmidt, ib. 175 n. 3); *Samādha* p. 43 line 20; (listed with *Sātāgiri* among *gandharvas*) Suv 162.5; in Hoernle, MR 26.14 (*Āṇāṭiya Sūtra*), corruptly *Himavata*.

hairaṇyika (to *hiraṇya* plus -ika; Skt. *°yaka*; Pali *heraññika* and *°aka*), *goldsmith*: in lists of guilds, between *sauvarṇika* and *prāvārika* (*cloak-dealer*? or read *prāvāllika*, *coral-dealer*? both Skt.), Mv III.113.6 and 442.12; others, Divy 501.3 ff.; 590.26 ff.; Av I.199.1, 4, 6.

ho bhane = *bho bhane*, see *bhane*.

hoti (= Pali id.), for Skt. *bhavati*, see Chap. 43, s.v. *bhū* (2). The pres. *hoti* is rare compared to *bhoti*; on the other hand, in futures of the *hohiti* (*hohati*) type, *ho-* is much commoner than *bho-*; and it is doubtful whether *bhoṣyati* (instead of *bheṣyati*) should be recognized at all as fut.

hora-pāṭhaka (= Pali *horā-pā*°, which perh. read here? Skt. *horā* is regular, *hora-* in comp. doubtful), *astrologer*: (*naimittika* ca) *°kena* (v.l. *°pāṭhena*) ca *vyākṛto* Mv III.178.18 (prose).

hyastanike, adv. (to Skt. *hyastana* plus -ika), *yesterday*: MSV II.63.9.

[*hrada*, *pool*, only m.; not nt. Mv I.237.12 (prose), where interpret *hrada-m*-(hiatus-bridging)-*iva accho anā-vilo*.]

? **hrāsi** (for *hrāse*, loc. of *hrāsa*, *diminution*?), is obscure to me; occurs five times in a series of *śloka* vss (in many of which both meter and sense are bad, as the text is printed) in Mmk, evidently dealing with astronomical portents: *tato hrāsi madhyāhne* (submetrical! as 4th syllable from end, -i could be m.c. for -e) *aparāhne divākare* Mmk 276.6; *tamo* (read *tato* with all the rest? or contrariwise, should they all be emended to *tamo* for *tato*?) *hrāsi-gate bhānoḥ kṣmākampo yadi jāyate* lb. 11; *tato hrāsi yāme val* (submetrical) *calite vasumatī tadā* (! hypermetric) 277.1; *tato hrāsi yāmānte* (submetrical) *drśyate karma dāruṇam* 3; *tato hrāsi-madhye tu* (submetrical) *ante yāme prajāyate* 17.

hriyāpayati (caus. to next), *makes ashamed*: (*tāś ca vinagnikṛtya pratyavekṣante*), *tā hriyāpayanti* Bhik 11a.5.

hriyāyati, *hri*° (denom.? to *hri*; cf. Pali *hriyati*, *hri*°, *harāyati*; Pkt. *hriāmi*, Sheth), *is ashamed, embarrassed, shy*: pres. pple. n. sg. f., (*Yasodharā*) *hriyāyanti* (v.l. *°ti*) *kumārām* (*°rasya*, 11) *allinā* Mv II.48.8 (v.l. *hriy*°), 11; with gen., *bhagavato* ... (13 mama) *hriyāyanti* (v.l. *hri*°) *allinā* lb. 12, 13; *tadāpi eṣā mama hriyāyanti* (v.l. *hri*°) 64.5; caus., see prec.

Hri, (written) *Hiri* (so as common noun, examples § 3.108; Pali *hiri*, Skt. *hri*), *Modesty* personified: as one of the four daughters of Indra (see *Āśā*), Mv II.59.22 (vs);

as a devakumārikā in the northern quarter, Mv iii.309.9 = LV 391.4 (vs).

Hrideva, n. of a Tuṣita god: LV 183.16.

hriyāyati, see **hriy°**.

hrīr-apatrāpya, nt. (doubtless represents an imperfect Sktization of the Pali cpd. *hirottappa*, *hirotappa*, which represents Pali *hiri*, *hiri* (Skt. *hrī*) plus Pali *ottappa* = BHS *apatrāpya*; in the Pali cpd. stem-final *i* has been

lost before *o-*, leaving *hrī-* which was Sktized as *hrīr-*; probably 'hiatus-bridging' *r* is also concerned, § 4.63; the form *hry-apatrāpya* is likewise recorded), see s.v. **apatrāpya**.

hretavya, adj.-gdve. (to Skt. *hrī-*; unrecorded; § 34.21), *shameful*: °ye, i sthāneṣv āhrikyaparyavasthānam vinodayaty... Bbh 223.9.

Partial Index of Middle Indic Words

Here are included Middle Indic words referred to in the Dictionary, under the words cited, in so far as they might not be easy to locate without such a reference.

The great majority of Pali words cited, and many words from other Middle Indic languages, can be located by looking in the Dictionary under the words themselves, either in their Middle Indic forms, or in Sanskritized or semi-Sanskritized adaptations which will be obvious to anyone acquainted with Middle Indic phonology. Frequently representatives of both types will be found. Note that both must be searched for, if one wishes to know whether a given Middle Indic word exists in BHS; also that when a BHS word has a Pali correspondent, other Middle Indic correspondents are commonly *not* cited in this Dictionary. In the following Index, I have not included words of the type described in this paragraph.

Pali

akāsira-lābhi(n), akiccha°: akāsira-lābhin
akuppa: akopya
akkanāla: aṅga-nāḍikā
akkhohiṇi: akṣobhiṇi
akhiṇa-vacana: akhinna-va°
aggañña: agniṇya
Aṅgati: Aṅgadinna
Acravati: Ājiravati, Āryavati
accharā: acchaṭṭa
ajjholambati: 1 adhyālabate
aññāta(ka): anyātaka
aṭṭiyati etc.: ar(t)iyati etc.
Aṭṭhaka-vaggika, °iya: Arthavargiya
aṭṭhi-samkhalā, °likā: asthi-sakalā etc.
Aṭṭhisena: Asthisena, Ārṣṭisena
aḍḍhuddha: adhyuṣṭa
atappa: atapa
attaniya: ātmanīya
attamana(s): ātta-, āpta-manas
atthikatvā: asthikṛtya
addhaniya: adhvāniya
adhikata, cf. samadhikṛta
anamatagga: anavarāgra
anutthunāti: anustanayati
anubrūhana, °heti: anubrhmāṇa, °hayati
Anuruddha: Aniruddha
aneja: aneya
anta: ānta
apakassati: avakarṣati
apaṇṇa-ka: āprāṇya
apattika: aprāptika
apadāna: avadāna
apabbhāra: aprāgbhāra
apaloketi: avalokayati
apassaya: apāsraya
apassena: apāsrayaṇa
apāpurati: apāvurīyati
appaññāta: alpaññāta
appaṭissa: apratīsa
appamañña: apramāṇa
appānaka: āsphānaka, āspharaṇaka

appesakkha: alpesākhyā
abbhati: abhrati
abbhāna, abbheti: āvarhaṇa, āvarhati, ābrhati
arakkheya: arakṣya
alamkammanīya: alamkaraṇīya
alābu: alambu
Allakappa(ka): Calakappa, °pā
avakkhalita: apakṣāla
aviha: avrha, abrha(t)
Ahipāraka: Abhipāraga
Ātumā: Ādumā
Ādāsamukha: Ādarsamukha
ānisamsa: anūsamsa etc.
ārammaṇa: ārambāṇa, ālambana
Ālavaka: Āṭavaka
Ājavi: Āṭavi
Ājāra: Ārāḍa
āsatti: āśāsti
āsabhi: vṛṣabhin
āsava: āsraṇa (ās°)
āsāṭikā: āśāṭikā
āsṭika: āśṭakī
āhaccapādaka: āhārya-pādaka
āhataka: āhṛtaka
itivuttaka: itivṛttaka, ityukta(ka)
ittara: itvara
itthāgāra, ittha°: stryāgāra, istrigāra, etc.
itthi(kā): iṣṭi(kā) etc.
Isisīṅga: Ekaśrīṅga, Rśīśrīṅga
ukkamsati, °seti: utkarṣayati
Ukkaṭṭhā: Utkata, °ṭā
ukkhā: ukṣa
uññā: -uñña-ka
udariya: audariyaka, audaryaka
Udena: Udrāyaṇa(?)
uddhacca: audhatya
uddhumātaka, cf. vyādhmātaka
upapāta: upapāda
Upaṭṭha: Upārīṣṭa
Upavāṇa: Upamāna
upavuttha: upavusta
upādi: upadhi, upādi
uppāṭaka: utpāta(-ka, upādu)
ubbiḷāpa (uppiḷāva): utplāya
ubbilla: udbīlya, udvīlya, aud°
ubbedha: udvedha
ubhato-: ubhaya(-to-)
uyyodhika: udyūthikā
uḷṇka: olaṅka
ussaṅkha(-pada): ucchāṅkha- etc.
ussada: ucchada, utsada
ussava: ucchava
ussahati: ucchahati
ekabījī(n): ekavīcika
ekodi(-bhāva, etc.): ekoti-, ekoti-
Etadagga-vagga: Agradā-sūtra (cf. Etadagra)
eragu: eraka
ejaka: eluka
Okkāka: Ikṣvāku
Okkāmaukha: Ulkāmaukha (3)

ogumpheti: avagūhayati(?)
 otappa, ottappa: apatrāpya, otrap(y)a
 otarati: uttarati (and avatarati)
 opapātika: aupapāduka, upa°
 orambhāgiya: avarabhāgiya
 oḷārā, °rika: audārā, °rika
 ohita-bhāra: apahrta-(ohita-)bhāra
 Kakusamḍha: Krakucchanda etc.
 kakkaru, kakkāru: karkarava, karkā°
 kakkhaḷa: kakkhaṭṭa, khak°
 Kajaṅgalā: Kacaṅgalā
 kaṭakañcuka-, kaṭu°, kaṭakuñca: kuṭukuficaka
 kaḍḍhati: kaṭṭati (and cpds.)
 kaṇḍusa(ka): kaṇḍūsika
 kaṇha: kṛṣṇa
 Kapinaccanā: Kapinahya(?)
 Kappina: Kapphiṇa
 karavi(ka): karaviṇka
 Karavika: Khadiraka(?)
 Karumhā: Kaḍambā
 Kalābu: Kalabha
 kalāya: kalāva
 kaḷṅgara: kaḍaṅgara
 Kaḷiṅga: Kaḍaṅgara (2)
 kasaṭa: kaṣaṭa
 kasambu(ka)-jāta: kaśambaka-jāta
 kaṣiṇa: kṛtsna
 kaṣira: kisara
 (Dīgha) Kārāyaṇa: (Dīrgha) Cārāyaṇa
 kāḷasāma: kāḍisāma
 Kāḷiṅga: Kaḍaṅgara (2)
 Kiki(n): Kṛkin
 -kiṇṇa, -kiṇṇa, in subha-k°, q.v.
 Kinnughanḍu: Kunikaṇṭha(?)
 kilāsu: kilāsin
 kukkucca: kaukṛtya
 kukkuṭa-sampāta: kukuṭa-
 kuttī: guptī
 kuppa: kopya
 kumina: kupina
 kumbhathūṇa: kumbhatūṇa
 kulla: kola, kaula
 Kusinārā: Kuśinagari
 kuṣita: kuṣida, etc.
 Keniya: Kaineya
 kojaya: kocava
 koṇca(-nāda): krauñca(-nāda), kroñcati
 Koṭigāma: Kuṭigāma
 koṭumbara: kauṭumba
 Koṭṭhika, Koṭṭhita: Koṣṭhila
 Koṇāgamana, Konā°: Kanakamuni, Konākamuni, Koṇ°,
 etc.
 Koṇḍañña: Kaṇḍinya
 Komārabhacca: Kumārabhṛta
 kolamkola: kulamkula
 Koliya: Koḍya, Kroḍya, Krauḍya
 Koliṣa: (Sroṇa) Koṭṭivimśa
 kovīlāra: kovidāra
 kosajja: kausīdya
 Kosiya: Kauśika
 kosohitavattahaguyha: koṣopagatavastiguhyā
 khattup: (see) -kṛtvā
 khara: kṣara
 khaluṅka: khaṭu(ṇ)ka
 Khujjuttarā: Kubjuttarā
 Gaggārā: Gargā
 Gaṅgamāla: Gaṅgapāla
 gaddula, °ūla: gardula etc.
 garuka: guruka
 giḷḷha: grḍha
 Giragga-samajja: Giriyaṅga-samāja, Girivalgu-samāgama

guḷā-guṇṭhita-(etc.): guṇāvaguṇṭhita-, guḍā-guṇṭhita- (etc.)
 gedha: gredha
 -ghaccā: (nala-)ghātyā
 Ghosaka, Ghosita: Ghoṣṭa
 catukunḍika: catuṣkumbhikā
 candanikā: syandanikā
 Campeyya: Campaka
 Cara: Cāru
 Clīcā: Cañcā
 cimlikā, cilimikā: cilimilika
 cetāpana, °peti: cetanaka, cetayati
 Cetiya: Caltika
 celaṇḍaka, °uka: callaṇḍuka
 Channa: Chanda(ka)
 chārīkā: chāyika, °kā
 jagghati: (uc-, sam-)cagghati
 jaṇṇa: jānya
 jhāma: dhyāma
 jātta: jātra
 Tapussa, Tapassu: Traṇṇa
 tassa-pāpiyyasikā: tatsavabhāvaṣṭya
 tādi(n): tāḍi(n), tāyin
 tiṇavattāraka: tṇaprasāra
 tībba: tīva (wrongly PTSD)
 Tirīṭa-vaccha, Tirīṭi: Kirīṭavatsa
 thaddha: tabdha
 thambhanā: ṭambhana
 Thulla-phusitaka, cf. Sthūla-binduka
 dandha: dhandha
 dava: drava
 duṭṭhulla: duṭṭhula, dauṭṭhulya
 Deva-daha: Deva-ḍaha
 Doṇavattu: Droṇavastuka
 Dhammasena: Dharmadeva
 naggiya: nāgnya
 nalāṭikā: lālāṭikā
 nahāmini: nāpini
 nahāru (nhāru): naharu
 Nigaṇṭha Nātaputta: Nirgrantha Jāṭiputra
 niḷigḷṃsanatā: niṣcikirṣatā
 niḷpesikatā: niḷpesikātā
 nisada, °dā: niṣādā-, niṣidā
 netthāra(m; PTSD netthar): cf. naiṣṭhika
 pageva: prāḡ eva
 Pajjunna: Pradyumna
 Pañcaka(?): Pāñcika
 pañcavaggiya, °ika: (pañcaka) bhadravaggiya, °iya, °ika
 paṭikīṭṭha, paṭikuṭṭha: pratikṛṣṭa, pratikruṣṭa
 paṭigacca: pratikṛtya
 paṭicca: pratītya
 paṭirāja: pāṭirāja
 paṭisamcikkhati: pratīsamcikkhati
 paṭisambhidā: pratīsamvid(ā)
 paṭisāraṇiya (°ṇiya): pratīsamharaṇiya
 padhāna: pradhāna, prahāna
 Panāda: Praṇāda
 panta: prānta
 papaṭikā: prapāṭikā
 pabbedha: pravedha
 pabbhāra: prāgbhāra
 paryuṭṭhāna: paryavasthāna, paryuṭṭhāna
 paryonandhati: paryavanahati
 palikha: parikha
 paligedha: parigredha, paligodha
 paligha: parikha
 paḷāsa: pradāsa
 pācittiya: pātayantika etc.
 pāṭiyekka, pāṭekka: pāṭiyaka
 Pāyāga: Prajāgu
 Pārīkā: Pārāgā
 pārīcchattaka, pārījāta(ka): pāryātra(ka), (pārījāta-ka)

pārijuṇṇa: pariḷū(y)a, paridyūna [°dyāna]
 Pāvā: Pāpā
 Piṅgiya, Piṅgiyāni: Paṅgika
 Piliyakkha: Peliyakṣa
 Pukkusa: Putkasa
 Pukkusāti: Puṣkarasārin
 puḷuvaka: cf. vi-paḍumaka
 pūvika: pūpika
 pokkharatṭha: puṣkarastika
 Pokkara-sāti, -sādi: Puṣkarasārin, Pūrasāyin(?)
 poṇa: proṇa
 pothujjanika: pārthagjanaka, prāthujjanika, etc.
 posa (= purisa, Skt. puruṣa): poṣa
 phaṇahattaka: aṅguli-phaṇahastaka
 phārusaka: pāruṣaka
 phāsukā: pārsukā
 phāsull, °likā: pāmśulika, °kā
 phiya: sphīja(?)
 phusana: sprṣana
 Phussa: Puṣya
 pheggū: phalgu
 phoṭṭhabba: spraṣṭavya etc.
 balisa: bilīsa
 bahusacca, bāhu°: bahuśrutya, bāhu°
 bālīsika: vāḍīsika
 bimbohana: bimbopadhāna
 Bull: Bulaka
 (Samjaya) Belaṭṭhiputta: (Samjayin) Vairatīputra (etc.)
 Beju(va)gāma(ka): Veṇugrāmaka
 bondi: vṇdi
 brūhetar: br̥mhayitar
 Bhaṇḍa-gāma: Gaṇḍa-grāmaka
 Bhaddiya: Bhadrīka, Bhadrājī, Bhadraka, Bhaṭṭika
 bhariyā: bhariḱā
 bhīyyo-kamyatā: bhūyas-kāmatā
 bhīṣikā: vṛṣikā
 bhūna-ha, -hu: bhrūṇadheya (?)
 Makkhalli: Maskarin
 Makhādeva: Mahādeva (1)
 maṅgura: madgura etc.
 Macchikāsaṇḍa: Mrakṣaṣaṇḍā
 Majjhantika: see s.v. Madhyamāna
 (Puṇṇa) Maṇṭāni(putta): (Pūrṇa) Maṭrāyaṇi(putra)
 masāra-galla: musāra(-galva)
 mahānāga: mahānagna
 mahesakkha: mahesākhyā, mahāyaśākhyā
 mātīkā: mātṛkā
 mānatta: mānatva, mānāpya
 Migāra(-mātā): Mrgāra(-mātar)
 Missaka: Mīṣika
 mucalinda: mucilinda
 muṭṭhassati: muṣṭasamṛti
 meṇḍa: mṇḍha
 mettamsa: maitrāsa(-tā)
 mogha-purisa: moha-puruṣa
 moragu: meraka
 Moliyaphagguna: Mūlaphalguṇa
 Yasa (thera): Yaśoda, Yaśodeva
 yiṭṭha: yaṣṭa
 yūsa: yosa
 yebhuyyasikā: yadbhūyasikīya
 yebhuyyena: yadbhūyasā etc.
 yogāvacara: yogācāra
 rasagga-saggi(-tā): (rasa-)rasāgra(-tā)
 Roja: Roca (3)
 Rorua: Raurava
 Laṭṭhivana: Yaṣṭivana
 Vakkali: Vāḱkall
 Vaṅṭsa: Vāḱṣa
 (Kisa-)Vaccha: Vatsa
 vajja: vadya

vajjati: vadyate
 vaṭṭa: varta
 vanatṭha: vanastika
 Vappa: Vāṣpa, Bāṣpa
 Vassakāra: Varṣākāra
 vassati: vasyati
 vassika-sāṭikā: varṣā-sāṭi
 Vāsetṭha: Vasiṣṭha, Vās°
 vinibbhoga (and a-vi°): vinirbhāga (and a-vi°)
 vipāceti: vivācayati
 Visayha (for A-vi°?): Viśayha
 vīseneti: viśreṇayati
 vūpakatṭha, cf. vyapakṛṣṭa
 Veṭṭadīpa: Viṣṇudvīpa
 vedagu: vedaka
 vedanaṭṭa: vedanābhinnā(ka)
 Vepacitti: Vemacitrin
 Vebhallāga etc.: Veruḍḍiṅga (Vebhaḍ°)
 veyyāvacca: vālyāpatya, °prīya, °vṛtya
 vera: vīra
 Verañjā: Vairāṇyā, Vairambhya
 vejuriya: verulīya
 Vejuvana: veṇuvana
 Vessabhū: Viśvabhū
 Vessāmitta: Viśvāmītra
 vephappāla: br̥hatphala
 saṅkassara: saṅkhasvara
 samkhāyati: samkṣayati(?)
 samghādisesa: samghāvaśeṣa
 samcicca: samcintya
 satipatṭhāna: smṛtyupasthāna
 satthahāraka: śaṣṭrādhāraka
 santikāvacara: antikāvacara
 samdālayitvā(na): samdārayati
 Samdha: Samtha
 sapadāna: sāvadāna
 sappatissa: sapratīsa
 sappāya (and a-sa°): sāmpreya (and a-sā°)
 sabbatt(h)atāya: sarvatratāye
 Sabhiya: Sabhika
 samajja: samajya
 samatta: samātta (not samāpta)
 samānattatā: samānārthatā(1)
 samphappalāpa: sambhinna-pralāpa
 samma: śamya
 sammāpāsa: śamyāprāsa
 sammuti: samvṛti
 salla: śalya
 Sallavati, Saja°: Sarāvati
 sahavyatā: saḥavratā
 sācacchā: sāmkaṭhya
 Sāgata: Svāgata
 sāḷva: sāḷva
 sāṇa-sāṭaka: sāṇa-sāṭi
 Sāti: Svāti(?)
 sāḍiyati: sāṭiyati, sāḍi°, etc.
 Sāma: Śyāma(ka)
 Sāmā, Sāmavati: Śyāmā, -vatī
 sārāṇiya: sārāyaṇīya, samrañjāna, °nīya, etc.
 sittha (= siktha): śīsta-
 simball(-vana): śāmball, śālmall-vana
 śīta: śīta (sail)
 Śītavana: Śītavana
 śivathikā: śivapathī, °thikā
 Śivālī: Śivālī
 sumsumāra: śuśumāra
 sudassa: sudṛṣa
 sudassi(n): sudarṣana (1)
 Sunāparanta(ka), Sun°: Śronāparānta(ka)
 Suppāraka: Supāraga
 Subha: Śuka

subha-kiṇṇa, -kiṇṇa: śubha-kṛtsna
 subhāti: subhāti
 suvatthi: susvasti
 susukā: śusukā
 se(k)kha and sekhiya: śaikṣa
 Seniya: Śreṇ(i)ya, °ika
 seyyathā: sayyathā-
 Seyyasaka: Śreyaka
 Sela: Śela, Śalla
 Selā: Śallā
 (Pubba-, Aparā-)seliya: (Pūrva-, Aparā-)śalla
 Soṇa(ka), Sona(ka): Śoṇa, Śroṇa(ka)
 soṇḍi-: śuṇḍika
 Soṭṭhiya: Svastika
 sosānika: śmāśānika
 Hāragaja, cf. Hāritaka
 heṭṭhā etc.: heṣṭā etc.

Ardha-Māgadhī

aṇajja: anārja
 aṇavadagga, °yagga: anavarāgra
 aṇurāgayam: anurāgatam
 aṇṇāṭṭha: anvāḍiṣati
 addhuṭṭha: adhyuṣṭa
 aparaccha: aparakṣa
 avaṇaya: apanāya
 avaputṭha: apasprṣṭa
 avarajjhati: aparādhyati
 uvavāl(y)a: upapāduka, aupa°
 uvave(y)a: upapeta
 uvveha: udvedha
 egāhacca: ekāhatya
 ovāḍana: avapāṭana
 osu(y)a: autsuka
 kallāla: kallavāla
 kittiā: kirtika
 kerisa: kedṛsa
 kosiyāra: kośikāra
 khaluṇka: khaṭu(ṇ)ka
 khutto: (see) -kṛtvā
 khela: kheluka(?)
 gaḍḍi: galli
 gummi(y)a: gaulmika
 choḍi(y)a: chorayati
 ṇaula: nakula

thiṇaddhi, thiṇagiddhi: styānamiddha
 dūmiya: daumya
 paccoyarai: pratyavatarati
 paḍiṇāviyā: pratinau
 bibboṇa: bimbopadhāna
 bhiṇḍimāla: bhiṇḍipāla
 maṅgura: madgura etc.
 masāra(-galla): musāra(-galva)
 mānavaya: mānavaka(?)
 musaṇḍhi, musuṇḍhi: musuṇḍi
 Mollyaphagguna: Mūlaphalgunā
 lambaṇa: lampa(?)
 viṇṭiā: viṇḍa(?)
 visaṭṭa, cf. vaiśāstyā
 veyāvacca = Pali veyyāvacca, q.v.
 saṃgell: saṃgeri (sam°)
 samī(y)a: samīta(-kāra)ka
 sāla: śāra
 sāhiya: abhi-sāhita
 simball: śālmali-vana
 susumāra: śusumāra
 (a-)seḍhi(-gaya), see 1 śreṇika
 heṭṭhi: heṣṭi, heṣṭe

Other Prakrit, Apabhraṃśa, and Deśī words

Deśī avāri: āvāri
 Pkt. avihā: avidham, avidhā
 Deśī ārāla: ārāgayati
 Deśī khārāya: kṣāraka
 JM. khūṇa: kṣūṇa, kṣuṇa
 JM. caora: cakoraka
 Deśī chārāya: kṣārāya
 Deśī ṇikkaḍa: nikkāṭa
 Pkt. ṇisejjā: cf. ṇisedyati
 Pkt. *(a-)dakkhaṇiya: adrākṣaṇiya
 Pkt. dūsia: dūṣika
 M. dhuttiraya: dhuttiraka
 Pkt. bibboa, bibboyāṇa, bimbovāṇaya: bimbopadhāna
 Pkt. māṇjara: mārjara
 Deśī vāṇaa, cf. vāṇitaka
 Pkt. vihāla: vikhala
 Pkt. saṃphusiya: saṃsprṣati
 M. huttam: (see) -kṛtvā
 JM. heḍā: helā(?)

Addendum.

Page 294, 2d column, after line 8, insert:

nikubjayati (denom. to nikubja; Pali ni(k)kujjati), turns upside down: (khoram) °yiṣyanti MSV iv. 52.16.