

BUDDHIST HYBRID SANSKRIT
GRAMMAR AND DICTIONARY

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VOLUME II: DICTIONARY

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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; anicchiyati (?) 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 kṛ: samitiṃ asamitiṃ 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; atitāṃśagatā (= Pali atitāṃsa-) 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 sabbabhūtesu veram tassa na kenaci, *he has love for all creatures, has no enmity with anyone*); maitrenāṃśena sphuritvā, *having suffused with love* Divy 60.24 (so with mss.); 61.12 (here mss. and ed. maitreyāṃśena, 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-jā**, 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. (Śāl 87.10 ff.); 253.3, 5. Equivalent to -aṃśika are -**antika** in mārāṇāntika Śikṣ 226.7 ff. (same passage Śāl) and -**aṅgika** in aupapattyaṅgika Lañk 277.6 (said of citta). 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 (mārāṇāntika Miln. 48.11).

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

aṃśa-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 dhātṛy-aṃśa-gato niṣaṇṇo.

aḥṇa, adj. (= Pali id., see **kaṇa**, **niṣkaṇa**), *free from the red coating under the husk* (of rice): (śāli) 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. akai, *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: paṭhatu bhavān sāvitṛiṃ. (Answer:)

akatigāthā. — katyakṣarā sāvitṛī, katigaṇḍā, katipadā. (Answer:) caturviṃśatyakṣarā, trigāṇḍā, aṣṭākṣarapadā.

akaniṣṭha (= Pali akaniṣṭha; see also **aghaniṣṭha**), (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*: °ikādiḥhir devaiḥ Karmav 157.2.

Akampitasāgara, n. of a Bodhisattva: Gv 443.3.

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

Akampya, m., so read with v.l. in Mironov for Ākampya, n. of a Bodhisattva-samādhi: Mvy 739; Tib. mi (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 pariśud-dha, of brahmacarya; i.239.5–6, of ceto-praṇidhāna; iii.343.2, of Buddha's voice.

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

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 mātāpitṛnāṃ Mv ii.68.20 and 117.18; °kā(h) iii.92.6; °kena Śikṣ 19.21.

a-kāmakāmin, adj. (= Pali id.; Skt. kāma°, 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 in a game): kṛiḍāpanikāni 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* *kālibhūtam* Divy 336.14, *from night it became day*; *akālibhūtam*, *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* (= **akālakhādyaka**, q.v.): *śālinām* *odanavidhim akālakam* (so Senart em., mss. *odanaṃ viditakālakam*, or *°kārakam*) *anekavyañjana-mupetaṃ* Mv i.306.13 (vs; otherwise Senart); *tair °kāni sajjikṛtāni* Divy 130.22; (2) adj. (cf. Pali *akāla-civara*), of monks' robes, *provided at extraordinary times*: (*akā*)*laka* *civaraṃ* MPS.40.54.

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

akālakhādyaka, nt. (cf. **khādyaka**) = **akālaka** (1), q.v.: *°kāni śighraṃ sajjikuruti* Divy 130.21 (consisting of *ghṛta-guḍa-śarkarā-pānakāni*, 130.20).

Akāladarśana, n. of a mountain: Kv 91.17.

akālīka, adj. (= Pali id.; ep. of dhamma; also BHS **āk**, q.v.), *immediate, not dependent on lapse of time* (said of dharma-vinaya): Mv iii.200.10, see s.v. **ehipaśyika**.

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

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

a-kilāsin, adj. (Pali *akilāsu*; see **kilāsin**), *unworned, not indolent*: (of a *kalyāṇamitra*) *pratisaṃkhyānabahuḷaḥ °sī . . . dharmadeśanāyāi* Bbh 238.11; *saṃharsakaś cā °si* (m.c. for °si) *nityaṃ* SP 204.10 (vs).

a-kisara-lābhīn, adj., and **°bhi-tā**, abstr.; also in Skt. form as **a-kṛcchra**, (state of) *obtaining without difficulty*: *akṛcchra-lābhī* (n. sg.) Mvy 2432 = *dkaḥ pa med par thob pa*, and *akisara-l° 2433* = *tshegs med par °*, or, *ñan non ma yin par°*; *akṛcchrākisara-lābhī-tā* Bbh 388.13 = (acc. to note) Tib. *ñan non 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. Pali has both *akāsira-lābhī(n)* and *akiccha°*; otherwise the cpd. is not recorded. Even *akṛcchra* is not recorded in Skt. except for *akṛcchra-laṅghya* in pw 5.240 (from Rājat.; perhaps due to Buddhist influence?). See **kisara**; it appears that in Pali, too, *kasira* and *kičcha*, both historically from *kṛcchra*, came to be understood as different words. This suggests that BHS *a-kṛcchra-lābhīn* may be a Sktization of an older MIndic *a-kičcha°* (= Pali 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 iii.237.10.

-akumbha, *best of its kind* (lit. *no pot, no commonplace thing*), *ifc.*: *avataṃsakṛtākumbhaṃ kretum icchati kaḥ kumbhaṃ* 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 *°kaiḥ, 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. (= Pali *°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. (= Pali *akus°*), *root of demerit*, opp. of **kuśalamūla**: three (*lobha, moha, dveṣa*, as in Pali which has *doṣa* for *dveṣa*): Dharmas 139.

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

fully: Mv i.357.13 *°vartī*, n. sg. m., in same vs as Pali Sn 68 *akusitavuttī*.

a-kūhaka, see **kūhaka**.

a-kṛcchra-lābhīn, see **a-kisara°**.

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

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

akṛpṇam, adv., *not poorly, very well*: SP 79.12 (Skt. *kṛpṇam* and Pali *kapaṇam* are used as adverbs, *miserably*).

akoṭī or **°ṭī**, see **bhūtakoṭī**.

akopya, adj. (= Pali *akuppa*, used with *cetovimutti*; cf. **avikopita**), *immovable, steadfast, fixed, sure; not to be violated* (of a command): *cetovimukti* or *cetomukti* LV 418.17; Mv ii.139.6; iii.333.13, 16; *dharma* LV 426.20 (*akopyadharmā-deśaka*); Mv iii.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 **krudhyana** = Pali *kujjhana*, *°nā*; to Skt. *krudhyati* with *-ana, -anā*, plus *-tā*), *state of not being angry*: *°tayā* Śiḥ 35.9.

aklāntaka, see **akilāntaka**.

Aklinnaḡātra, n. of a former Buddha: Mv i.141.9.

a-klīṣṭa, see **klīṣyati**.

akṣaṇa, m. or nt. (= Pali *akkhana*), *inopportune birth, birth under such circumstances that one cannot learn from a Buddha*. There are eight such in Pali, DN iii.287.12 ff.; AN iv.225.19 ff. (9 in DN iii.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 iii.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) *narakāḥ*, (2) *tiryāñcaḥ*, (3) *pretāḥ*, (4) *dirghāyūṣo devāḥ*, (5) *pratyantajanapadaṃ*, (6) *indriyavai-kalyaṃ*, (7) *mithyādarśanam*, (8) *tathāgatānām 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) *narakopapattis*, (2) *tiryagupapattir*, (3) *yamalokopapattih*, (4) *pratyantajanapadopapattir*, (5) *dirghāyūṣadevopapattir*, (6) *indriyavikalatā*, (7) *mithyā-dṛṣṭiḥ*, (8) *cittotpādavirāgitatā* (seems to be a different version of 6, which corresponds to Pali 7, while 8 of the others is omitted). As opposed to these there is only one **kṣaṇa**, *opportune birth*; see s.v. Eight *akṣaṇa* Mv ii.363.3; LV 412.14; Śiḥ 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 Śiḥ 147.14 *akṣanagatiṃ na gacchaty anyatra sattvaparipākāt*, (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 *sarvākṣaṇadvārapapātāni pithayisyati* (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 śūnya, 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-tiryān-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 nirayāḥ); 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 aḡha (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 akṣuṇa-, or akṣūna-; ed. always akṣuṇa-: (read) akṣaṇavedhe Divy 58.27; 100.12; 442.8, in lists of martial arts; °vedhaḥ Mvy 4994 (text akṣuṇa°, v.l. akṣuṇa°; Mironov 217.22 akṣūna° by em.).

akṣaṇavedhi-nta, vt., *state or art of being an akṣaṇa-vedhin*: °tve LV 156.13, where text akṣuṇa°, most mss. akṣuṇa°; 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 kālākṣuṇadharmavedhi; best ms. °kṣaṇa°; read vālākṣaṇa°, *an archer-in-religion who can split a hair as target*, cf. **vālavvedhin**.

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 buddhakṣetraṃ phalī, (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 Bḥi 233.26, *gift of something inexhaustible* (acc. to Chin., *wealth*: Tib. zad mi śes pa [= akṣaya, Das] can).

Akṣayabuddhavaṃśanirdeśā, n. of a lokadhātu: Gv 15.18.

Akṣayabuddhavaṃśavyūha, n. of a samādhi: Gv 206.7.

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

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

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

Akṣayamati-sūtra, n. of a work, = °mati-nirdeśa: Śikṣ 11.8 and often (on 190.4 Transl. Kṣayamati°l).

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

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

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

akṣudrāvakaśa (= Pali akkhuddāvakaśa), *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 **akṣudrāvacaraṃ** instead of this. A third parallel, LV 23.12, reads **akṣudrānupaghāti**, which surely means *not petty and not injurious* (so Tib., phran tshegs med ciñ gnod par byed pa med pa yin), *not ne frappe pas ceux qui ne sont pas méchants* (Foucaux).

a-kṣūna, adj. (neg. of **kṣūna**, q.v.), *not faulty*: (kāyasaṃdarśanam) **akṣūnaṃ avandhyaṃ ca sattvapari-pākaṇinayāya** Dbh 69.10; for Mvy 6463, text **akṣuṇṇa-vyākaraṇa**, read with v.l. of Index and Mironov (by em., 245.61) **akṣūna-** (confirmed by **kṣūna-vyākaraṇa**, see **kṣūna**). On the other hand, the em. **akṣūna-vedhaḥ** in Mironov 217.22, for Mvy 4994 **akṣuṇṇa°**, v.l. **akṣuṇa°**, is not correct; read **akṣaṇa-vedha**, q.v.

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

Akṣobhya, (1) m., .. 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. **akṣobhīṇī**): in LV 147.22 = Mvy 7959, a hundred vivaras or viṃvaras; 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-kāri), *of perfect (unbroken) conduct*: LV 223.13, of the Bodhisattva.

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

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

1 **akhila** (opp. of, and perh. back-formation from, 1 **sakhila**, q.v.), *ungentle*, = **paraśa**, of speech: Mv i.202.7 = ii.6.4, read both times: **akhilavacanā ca narapati vīramāmi tathaiva paśūnyāt**; same line i.145.10 has **paraśa°** for **akhila°**, and in the next line **anṛtavacanā ca**, which should be read in i.202.8 and ii.6.5 instead of **paraśa°** (which duplicates **akhila°**, and leaves 'lying' unmentioned).

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

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

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

agananiya-parivarta, nt., *square* of the preceding: Gv 134.11; = **aganeya-pari**,³ q.v.

aganiya (= Skt. aganya), *incalculable*: SP 192.7 (vs). **aganiya** (in Skt. as adj., BR s.v. ganeya), 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**.

[?agalita, *fluent*, of voice; see **galita**.]

agava, nt., var. for **arava**, 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.

agārastha, adj. (= AMg. agārattha; not in Pali), *dwelling in houses* (before retiring from the world): Mv i.104.8 (prose).

a-gāha, see **gāha**.

a-guru (= Pali agaru), *not offensive, not troublesome*: yadi te aguru Av i.94.3 (Pali sace te agaru); saced . . . asty aguru i.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 Sūrpāraṅgaṃ nagaram āgamiṣyato 'gocarikariṣyataḥ Divy 50.23; samanvāharata nāgendrau Sūrpāraṅgaṃ 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 **°ṣū** (cf. Pali aṅgāra-kāsu, °sū), *fire-pit*: sarpaśiro-ṅnikarṣu-sadrśāḥ (kāmāḥ) LV 329.9 (vs); Tib. me mur, according to Jäschke and Das = me mdag, *burning embers*; ye kāma varjenti yathāṅnikarṣūṃ Śikṣ 193.7 (vs, cited from Samādḥ).

agni-khadā (see s.v. **-khadā**), *fire-pit*: Mvy 6622 = Tib. me mur gyi hobs, *oven, fire-pit*, or doṅ, *pit*; SP 448.5 'khadāya (loc.); LV 174.1; Av i.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).

Agnighāta, 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 agnighāta.

agnijuhā(?), see s.v. **agnihuta**.

Agnidatta, n. of a king: Divy 620.13; (the same? at Vairambhya) MSV i.25.16 ff.

agninya, distorted Sktization of Pali aggañña, *primeval* (derived from Skt. agra, perhaps with -jña?), see CPD and Senart Mv i note 617: Mv i.340.17 (tam eva paurāṇam akṣaram 'nyam upanipate, arthaṃ cāsyā na vibhāvayetsuḥ; similarly 341.10; 342.6, 16; iii.206.13; always epithet of akṣara, and in all but the last associated with paurāṇa; 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: (bahutirthāyatanām sthānām 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.

Agnirakṣitika, n. of a piśāci: Māy 239.23.

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

?**agnivalukā(-bhayātaḥ)**: Māy 248.6, in a list of dangers from which freedom is sought: nirmuktā garuḍa-bhayātaḥ, agni°yātaḥ, dharanīkampabhayātaḥ. Should we read vālukā°? 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. āgniveśya).

Agnivaśyāyana (= Pali Aggivessāna, n. of Dīghanakha; cf. AMg. Aggivesāyana), surname of **Dīrghanakha**: Av ii.187.10 ff.

Agnīśrī, n. of a Bodhisattva: Gv 442.7.

agni-huta, *fire-offering, agnihotra*: °hutaṃ (or v.l. agnijuhāṃ, mss.) tasya pratiṣṭhato mama (*as I am setting about to sacrifice* . . .), prabhaṅkaro lokatamonudo yathā, āditya lokasmiṃ tatheva iryasi . . . Mv ii.55.10 (vs); one of these forms (or agni° m.c.) should doubtless be read (Senart em. wrongly); cf. Pali agghutta and agghijuhana, °juh°, both = agnihotra.

agnihotrika (= Pkt. agghottiya; not in Pali; cf. Skt. agnihotrin, and āgnihotrika, Schmidt s.v.), *cultivating the agnihotra*: Av i.208.9 ṛṣiḥ . . . °kaḥ; ii.28.3; 65.17 (Corrigenda).

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

[**agneya**, **Agneyī**, read **Āg°**, q.v.]

agra, (1) adj. (in Skt. only Lex.; replaces Skt. agrya; = Pali agga), *first, chief, prime, foremost, best*: Mvy 2521; ye brāhmavimāna agrās 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 ihāgras tribhave 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; Śikṣ 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); agra-pura, *leading city*, Mv i.4.6; agrabala, *having prime powers* Divy 99.20; agrabalin, MSV ii.78.4; agrāśrāvakā, *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 aggaṃ akkhāyati, CPD s.v. akkhāyati): (sā . . .) agram ākhyāyati Mv iii.390.6; samyaksambuddhas teṣām agram ākhyātaḥ Av i.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 i.329.16, but Mv and Pali support agram of ms. in

i.50.1); (b) *first-class gift*, as if for *agra-dāna* (cf. Pali *agga-dāna* and CPD s.v. *agga* 2, c), *agram abhiharāmi* te Mv iii.211.10; the same vs in Pali DN ii.240.17 has *aggha* twice in text but v.l. once *agga*, and cf. Jāt. v. 377.19 *aggaṃ* in same sense.

agrakulika (= Pali *agga*^o), of very prominent family: *agrakulika-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-ḡaṇo maitreyaṃ...) *agrataḥ sthāpayitvā* SP 315.6 (prose).

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

agrapada (= Pali *aggapada*, cf. **pada**), pl., the highest, most sublime subjects (or utterances?): (*padena padam vyañjanena vyañjanam samśyandate sameti*) yad utāgrapadaiḥ 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 (= Pali *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).

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

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

Agravīrabāhu, 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).

Aggrāvika (cf. Pali *Aggālava*, adj.), n. of a wood at **Ātavikā**: °ke dāve MSV ii.51.9.

agrāsānika, adj. (= Pali *aggāsānika*), *having a chief seat, occupying a high position*: brāhmaṇo... rājñō '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. Pali *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 Pali 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. cf a town: Māy 18, 70 (cf. Lévi p. 65).

Agrodikā, n. of a piśāci: Māy 239.22.

agha, m. (= Pali id.), (1) *sky, atmosphere*; only in **aghaniṣṭha**, q.v.; (2) in the **lokāntarikā** (q.v.) passage, *agha* 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 BhāgP.); but it seems more likely that it is the more familiar noun, which esp. in Pali often means *misery*. In the Pali version (CPD s.v. °agha, end) we should read *agha* 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 **akaniṣṭha**, 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 *aniṣṭha* in the former place), while the other ms. reads *akaniṣṭha* 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 (= Pali id., see § 22.51), *sinful*: Ud v.10 (= Pali Ud ii.7), read *aghāvinaḥ* (text *aghādinaḥ*; Pali *aghāvino*); in Ud ix.16 ms. *aghātinaḥ*, for which Chakravarti would read *aghāvinaḥ* (the line is fragmentary).

aṅka-dhātri, *nurse who carries a baby on her hip*: Mvy 9478; Divy 475.12, defined 13–14: *aṅkadhātrīty ucyate yā dārakam aṅkena parikarsayaty aṅgapratyaṅgāni ca samsthāpayati*. Tib. on Mvy pañ na = *aṅka*, 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 *aṃṣa-*, in mss. also *atsa-*), and this seems to have had real currency, as shown s.v. For the cliché see s.v. **ksīra-dhātri**.

aṅkula (= Skt. °ra), *sprout*: ratnāṅkulāḥ LV 76.15, *jewelled sprouts* (no v.l. in mss.; Calc. °rāḥ); -bhaiṣajāṅkula-, śradhdhāṅkulānām LV 352.12 and 13 (both edd. °ra°, but in 12 best mss., in 13 all mss. °la°).

aṅkuśagraha, m. (in Pali *aṅkusaggaha* is one who practices the art, and so Skt. °śagraha, a rare word; the art in Pali is *aṅkusagayna*), *the art of handling an (elephant-) goad*: Mvy 4981; LV 156.11 (one of the arts mastered by the young Bodhisattva); Divy 442.6.

aṅga, (1) *member, part* (as in Skt. and Pali, where it is recorded as nt. only), m. (at least modified by two m. adj.), *sarve bhavāṅga... niruddhāḥ* LV 420.14 (so all mss., Lefm. °dhā); (2) *attribute, quality, characteristic*, like the Skt. *guṇa* (so Pali, CPD s.v., 4, where it is shown that Pali uses it 'mostly with numbers', and often in dependence on *samannāgata*, cf. below); the 60 *qualities* (aṅga) of the Buddha's voice, Mvy 444, listed 445–504, cf. Sūtrāl. xii.9; same mg. in cpds., see **aṣṭāṅga** (2), **āprānyāṅga**, **svaraṅga**; also *kulaṃ* (the family in which the Bodhisattva is born in his last existence) *saṣṭīhi aṅgehi samanvāgatam bhavati* Mv i.197.14 (there follows a list of the 60 'qualities'). In the LV parallel, 23.10 ff., *catuṣṣaṣṭy-ākārair... sampannakulam bhavati*. Repetition Mv ii.1.6, also with list following. Both Pali and BHS further refer to five *bad qualities* as *pañcāṅga* (Pali °aṅga): *pañcāṅga-viprahīṇa* (124.15 -*vipratihīna*), of Buddhas, Divy 95.17; 124.15; 264.30; acc. to Vism. 146.5–6 they are the *nivaraṇāni*. On the other hand, there are five *good qualities* referred to by Pali *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 *saḍaṅgasamanvāgataḥ*, referring to the six aṅgas ('*qualities*'? or *members, parts*?) of **upekṣā**, cf. *chaḷaṅgasamannāgata* DN iii.269.19 (list follows; consists of indifference to the objects of each of six senses), and Vism. 160.9 ff. (*chaḷaṅgupekḥhā* is the first of ten *upekḥhā*).

aṅgaṇa. nt. = Pali id.), *spot, blemish, depravity, evil*: Mvy 2157 °ṇam. Common in compounds **anaṅgaṇa**, **nir-a°**, **sāṅgaṇa**, qq.v., which are often spelled with °na in BHS.

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

Āṅgadikā, n. of a city: MSV i.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-nāḍikā, acc. to Tib. (pa car, see Das) *loin-cloth*: °kām . . . āgārikadharmas tarhy . . . yad utāṅganāḍi(kā) MSV ii.94.15–17, in a list of garments forbidden to monks; abbreviated āṅga in the uddāna ii.91.17; Pali Vin. i.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 lag 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-).

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

āṅgārīn (= Pali id.), (apparently) *red* (like coals, āṅgāra); only in the verse Therag. 527 = Jāt. i.87.1 = Mv iii.93.10 āṅgārīṇo, of trees (in the Pali); in Mv hopelessly corrupt, the noun being omitted).

-**āṅḡika**, see -**amśika**.

Āṅgīras (= Palī °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).

Āṅgīrajva (?), n. of a ṛṣi: Āṅgīrajvā (sol) nāma maharṣiḥ Māy 256.18. Note that Āṅgīrasa (also in Skt.; = Āṅgīras) is mentioned just before this.

Āṅgīrasa (= Pali id. in mg. 1; regular Skt. would be **Āṅgīrasa**, q.v.), (1) ep. of the Buddha: Mv iii.109.20; (2) n. of a former Buddha: Mv iii.239.5 f.

āṅgulikā, (1) (Pali id., = Skt. āṅgulī) *finger*; only in ekāṅgulīkayā or pl. °kābhis, (pointing) *with single finger*(s): sg. LV 49.3; 67.12; pl. LV 290.17; (2) = Skt. āṅgulīya(ka), *finger-ring*; both times with v.l. āṅgulīkā, probably read so (MIndic reduction, § 3.118, of **āṅgulīyākā**, q.v.), Mv ii.73.1; 102.16.

Āṅgulīmāla (= Pali id.), n. of a brigand converted by Buddha: Av i.148.9.

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

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

āṅgulīkā, see **āṅgulīkā** (2).

āṅgulīphaṇastaka, *having a hand with fingers* (round and awkward) *like a snake's hood*: Mvy 8776 (Chin. *round-fingered*); MSV iv.68.6 (read with ms.). Corresponds to Pali phaṇa-hatthaka Vin.i.91.11, interpreted SBE 13.225 as *having hands like a snake's hood*; comm. 1027.1 yassa vaggulīpakkhakā (*bat's wings*) viya āṅgulīyo sambaddhā hontī.

āṅgulīyakā, fem., *finger-ring*; nowhere else recorded in this form and gender; but cf. **āṅgulīkā** (°ikā): āṅgulīyākā . . . patitā Mv ii.110.4; sā āṅgulīyakā drṣṭā pariññātā 5; āṅgulīyakā . . . patitā 13.

āṅgulīya-lipi, a kind of script: LV 125.20; Tib. *finger* (sor mo paḥi) *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 vīvidhāni vastrāṇi Kv 78.21.

Āṅgottama, n. of a former Buddha: Mv iii.233.2 f. **Acaratarkirāja**, 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 i.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 **Acaratarkirāja**.

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 kinnara 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; Dh 5.10 etc.; Bbh 353.3; (2) n. of a rākṣasī: SP 400.6; Māy 243.26; (3) n. of a female-lay-disciple: Gv 170.13; 172.1 ff.; **Acalopāsīkāvimokṣa** (so read for text vācanopās°, Śikṣ 36.4, refers to Gv 170–179, dealing with Acalā's instruction to Sudhana; Śikṣ 36.5–8, cited from Gv 171.21 26.

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

Acalitasumana(s), n. of a former Buddha: Mv i.141.16 (°naḥ, n.sg.).

Acalendrarāja, n. of a Bodhisattva: Gv 4.7.

Acalopāsīkāvimokṣa, 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(ṣu) 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); kalpām acintikām Mmk 587.2 (= kalpān acintyakān, *for unthinkable aeons*).

Acintikamadhyabuddhivikrīḍita, n. of a Bodhisattva: Mvy 733; see prec. Tib. bsam gyis mi khyab paḥi dkyil hkhor 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 Śikṣ 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).

Acintyaḡuṇānuttaradharmagocara, 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 °ṇa; 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 ṣṇu 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-cirasthika-tā, see **cirasthika**, and s.v. **sthitaka** (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 acchara as stem in comp. beside °rā) = **acchaṭā**, q.v.

acchaṭā, also **acchaṭā-saṃghāta** (= Pali and AMg. accharā, Pali also accharā-saṃghāta), once **acchaṭā-saṃghāta** (see **saṃghāta**); cf. **ricchaṭā** (for ṛcchaṭā? which could be the original of acchaṭā), (1) *snap of the fingers*: ekācchaṭā ye (so read with WT) ca karonti śabdām SP 392.6; acchaṭā-śabdena Divy 555.21; °śabdaḥ Mvy 2802; °śabdām akārsīt, *snapped his fingers*, Gv 510.22; °saṃghāta-śabdaḥ SP 388.8; (2) as n. of a small unit of time, *instant, jiffy*: °tā (printed °tām in 160.7, wrongly) tvaṛitā gatiḥ Mmk 160.7; 279.23; once as nt. (see **acchaṭā**), °tam Mmk 159.23; various adverbs, in a *jiffy*, acchaṭāmātreṇa Mmk 79.27; °tā-saṃghāta-mātram Mvy 8226; Divy 142.11; °tā-pada-mātram Mmk 268.18; ekācchaṭāsaṃghātamātram Śikṣ 214.11; as adj., *having or characterized by the measure of a finger-snap, i. e. in a jiffy, agreeing with personal subject*, (Mañjuśrīḥ . . .) °tāsaṃghātamātro . . . vikurvaṇam . . . samāpadyata Mmk 3.27.

acchati (= Pali id., Pkt. acchai), *sits*: acchā drume tuva LV 343.2 (vs) *sit at the tree!*; [(piṭhe) acchati Mv ii.379.5 (vs), but this is surely an error for acchambhī of Śikṣ 303.3, which meter requires;] *kausidyam acchati 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).*

acchandaḡāmin, 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. °tam, *without consternation*, Mv ii.281.15 (parallel with abhitam, asamvignam, asamtra-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 **acchati**; acchambhī, n. sg. m. Gv 364.20 (vs); acchambhinam (! n. sg. m.; -m 'hiatus-bridge'?) amaṅkubhūtaḥ Mmk 93.24 (prose).

acchindati (= Pali id., for Skt. āchinatti; Senart always emends to ācch°), (1) *takes away, removes*, with gen. of person, acc. of thing: acchinditvā Mv ii.434.3, 9 (beṣam bhrātṛnām); iii.7.17 (gulikām); 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-deity: Śikṣ 247.8.

Acchila, 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 putro 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. anajanyarathā, *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. **jata**.

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-eḡakā (cf. Pali ajaḡaka, Skt. Gr. ajaḡaka), 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-eḡikā 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.

Ajātaśatrukauṛtyavinodana, 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 voc. 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 (Sākyamuni) in a previous birth: Jm 3.4 (query: to be identified with Maitreya?).

Ajita Keśakambala, or °lin (= Pali Ajita Kesakambala, or °li, °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; °li, nom. sg. Mv i.256.20; iii.383.16.

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

Ajitaṃjaya, (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: (-maṅirāja-) 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 **Bhagīnī**: 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 *puṣpitaḅgrā*; Senart fails badly on it, but some of my guesses, too, are far from certain: kaṣāyapaṭa-(m.c. for kaṣāyapaṭā-) -valambitaprakarṣi ajinakhipena vistīrṇa aindramārge, bhūrikamalajāvakīrṇagātro śaraṇavare gata eka cakravākāh. See my Reader, *Four Sights* (Mv), end.

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

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

a-jihmikaraṇa, see **jihmi°**.

ajīvika: Śikṣ 332.1 (vs), probably only m.c. for **āj°** (despite note p. 414).

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

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

a-ñāna (nt.; Pali añāṇa; MIndic for ajñāna, § 2.15), *ignorance*: jñānaṃ na kalpeti, añānu (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 (*gee! 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 *t* occurs in some Indian alphabets, e. g. in Śāradā.]

añjati (= Pali id., Skt. anakti), *anoints*, ppp. añjita: añjitehi akṣiḥi 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**: mrgo . . . rakthehi khurehi añjanehi akṣiḥi prabhāsvarehi darśaniyeḥi 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 collorium*.)

añjanīya or °**yā** (so Senart with one ms.), or **añjanaka** or °**kā** (v.l.), acc. to Senart *box for holding collorium*; cf. Pali añjani, AMG añjanīyā (for °kā), id.: °nīyā (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.

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

? **añjiṣṭha**: ŚsP 1561.6, 7 nā 'ñjiṣṭham, in a list of color words. Perhaps error (haplogr.) for (na) māñjiṣṭham? Otherwise may be identified with Skt. Gr. (Uṇādi) añjiṣṭha, Pali (according to Maung Tin, cited CPD) añjiṭṭha, *the sun* (to Vedic añji); 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).

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

āṭakara, m., apparently *pathologically ravenous appetite*: Mvy 9515, according to Tib. bkres ṅa 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.

Aṭavī (= Pali Āṭavī), 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 abrhā(h) or avr°, 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. aṭṭavāñijā, which is quite implausible and not really easier to interpret. In a list of designations of various tradesmen or artisans.

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

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

aḅḅhatiya (= Pali id., acc. to CPD by haplolo. for aḅḅhatiya = Skt. ardhatrṭiya, or **aḅḅhā°**, *two and a half*. Senart's Index cites only aḅḅhatiya, which is read in text Mv iii.72.12 (mss. āvṛṭtiya) and 13 (mss. aṭṭātiya or aṭṭā°), while aḅḅhatiya is read in text Mv ii.312.10 (mss. aṭṭāti, omitting ya) and iii.75.7 (mss. aṭṭātiya).

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

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

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

(**aṇḅa**, *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.)

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

Aṇḅabha, n. of a yakṣa: Māy 51.

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

aṇvati, rarely °**te** (derived by Senart, note on Mv i.15.10, from Skt. ṛṇvati), *goes*: aṇvati LV 192.7 (text 'nveti, unmetr.; cf. vv. ll. 'ṇvata, 'ṇṭata); 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); aṇvanti Mv i.15.10; ii.211.7; aṇvāmi Mv ii.226.14; aṇvāma (pl. for dual) Mv iii.310.10; aṇvāmas (v.l., text añcāmas) SP 168.9; aṇvanteḥi (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; aṇvati (text °nti; n. sg. fem.) Mv iii.12.10; aṇvamānā Mv ii.441.6; aṇvi (aor., *went*; read °karmāṇvi, cf. WT who cite their ms. as °ṇvī) SP 258.10; ppp. aṇvitaḥ Mv ii.210.15 (pādehi, *went on foot*); iii.144.15; °tā (em.) Mv i.356.10; ger. aṇviya Mv iii.145.1; inf. aṇvitu-kāmā(h) Mv ii.211.10; gdve. bhikṣā aṇvitavyā Mv iii.178.7 *one must go a-begging*.

atapa, once **atapas**, the second of the śuddhāvāsa, 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 (°raḅ); Gv 106.14 (°rasya).

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

a-tarkika, adj. (Pali atakkika, see CPD; cf. tarka), free from (sophistical) ratiocination: °kaṃ sūkṣmam anāsravaṃ ca jñānaṃ . . . SP 62.12 (vs).

[**atarṣaka**: Śiḥṣ 255.8 °kā(h), followed by atṛptikārāḥ; read atarpakāḥ, not satisfiying; of the viṣayas.]

[**atarṣaṇiḥ**: Śiḥṣ 255.8 °yāni, after atṛptāni; read atarpaṇiḥ, 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 cātīkale (v.l. °lam) na cātīvikāle (v.l. °lam) 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 atikkanta 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 i.70.3, and elsewhere in that text.

atīkrānta-mānuṣyaka, surpassing human powers or nature: Mv ii.283.15 (caḥṣuṣā viśuddhena) °syakena (transcending human sight).

atīkṣuṇaka, adj. (var. atikhuntannaka-, corrupt; read °kṣuṇaka, broken?), over-small: nāti°kair ālopaiḥ (sc. paribhokṣyāmah) Mvy 857.2; 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) atittigās (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); rātriṃdivāny SP 61.1; kālaṃ LV 384.14; Mv i.192.14 (atināmeti); Śiḥṣ 40.5; Bbh 172.7; (saptāhapūraṃ . . .) atināmesi Mv ii.348.16, spent a full week; saptāham Divy 443.6; rātriṃdivasam Divy 82.29; rātriṃdivasāny 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 ny ahaṃ tūṣṇibhāvenātināmāyeyam RP 39.14, suppose I spend (my time) in silence; similarly Dbh 5.26-7 tūṣṇibhāvenātināmāyati; suciram (prob. adv., for a long while) atināmāyām āsa Gv 342.5 (spent the time; or is suciram a noun, object of the verb?). See also **abhināmāyati** (4), **adhinām°**, **vyatināmāyati** (viti°).

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

atīpaścāt, see **abhipaścāt**.

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

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

ati-pravaṇṇa, see **pravaṇṇa**.

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

atīprāg eva, adv. (see prec.), too early, very early, cf. Skt. atīprage and prāk (Lex. = prabhāte), Pali atīppageva: °eva . . . piṇḍāya caritum Mv i.34.16, it is too early to go begging food.

Atibalaviryaparākrama, 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 brñas pa.

atimāna (= Pali id.), self-conceit, excessive pride; see also **mānātīmāna**: 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-) śmaśānaṃ id. 11.

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

atīyātrā, passage-fee: Divy 92.27. Probably about the same as atīvāhika in Kauṣ. Arth., cited s.v. **gulma**, q.v.

atīriktaka, adj., completely (miserably?) empty; in this sense (ati plus rikta, 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 atīrivāpi, with v.l., even in a manner surpassing you; Senart em. wrongly; v.l. atīriccāpi, which would be possible if tvayā were construed as acc.); 266.14; ii.37.10; 227.7; iii.109.17; 246.6.

atīreka-, excess(-ive), as prior member of cpd. (so in Pali, but in Skt. app. only as final member): atīreka-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 bodhisattvacaritaḥbhūmim prāpnuvanti, taṃ (so mss.!). na pūjāyanti atīrekapūjāye (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; atīreka-lābha, extra allowance, Bhik 22b.3-4; 23a. 2, 5; °ka-civara (Pali id.), extra robe, MSV ii.91.11 f.

atīlakṣa, nt., a million: Mvy 7995.

atīliyate (cf. Pali atilina), becomes slack: nātiliyase MSV i.9.12.

atīvatta, in atīvattākṣa Mvy 8833; Tib. (mig) ha cañ che ba, (having) very large (eyes). There is a v.l. atīvantā°, and Mironov reads atīvatrā° without v.l. Seems to be MIndic, for ati plus either Skt. vṛtta (Pali vatṭa), round, or vyātta (Pali vatta), wide-open (in Skt. and Pali only recorded of the mouth).

atīvākya (= Pali id. [so, ā and ky! Sanskritic]; cf. Skt. ati-vac), blame, abuse: Ud xix.6 (°kyam titīkṣati; = Pali Dh. 321); xxix.31 (°kyam titīkṣāmi); MSV i.11.17.

atīvāha (= Pali id.), guide, conductor; only in sārthātivāha (-sadṛśa) = 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 i.327.20; 329.5.

atīṣa (1) adj. (= Pali ativisa), *very poisonous*: Jm 229.17; (2) nt., a plant, according to Tib. boñ na dkar po, said to mean *while wolfsbane*; cf. Pali ativisa, a medicinal plant, and Skt. atīṣā, identified as one or more varieties of Aconitum: Mvy 5821.

ativistrta (cf. Pali ativittāra, °ārita), *too expanded, too diffuse*: Bbh 264.24 (applied to śāstras; opposed to saṃkṣipta).

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

atisadrśa, see **anati**°.

atisamrddha, m., n. of a muhūrta: Divy 643.10 (text here °ddhir; 644.14 (°ddhah).

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 can hphro bar mi bya (byed), *not make going too far*; acc. to Chin., in speech.

? **atisarjana**, nt., see **abhisajjana**.

atisāra (= Pali id.), *sin, in* in sātisāra (= Pali id.), *sinful, guilty*: Mvy 9336 = Tib. ḡgal 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-ātisārīṇe duṣṭhulā āpattīr deśayitvā MSV iii.79.5; similarly 86.12 etc.

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

? **atisvāra**, in Divy 304.28 tasyātisvāreṇa gacchato 'nupadaṃ 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, aticchā, and atricchā.

atitaka = Skt. atita, *past* (opposed to *present and future*): RP 6.5; Bhad 13; Gv 384.6. In all may be m.c. a °tārtha (= Pali atitattha, atita-m-attha), *having missed one's aim, object, or profit*: (na . . .) nirvṛtāḥ puruṣaśreṣṭhā atitārthe (so a. mss.; n. pl.; or loc. abs., *when their aim is missed*?) jñātmajā Mv i.122.18 (vs), *Buddhas and Bodhisattvas never die leaving uncompleted their aims*.

atīśaya (m.c. for Skt. atī°), *abundance*: Mv i.100.10 (vs).

atula (1) (-gandharāja), some kind of perfume: Gv 153.14; (2) m. (Pali id.), n. of a nāga-king, previous incarnation of Śākyamuni: Mv i.249.18; 251.12; [(3) a high number: in Gv 105.25 text sattvatulasya, 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.

atulyapariivarta, 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.).

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

atta, see **aṭṭa**.

-**attamanas**, adj. (= Pali id., BHS ātta°), 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 -ātta°.

attātmīya (= Pali attataniya; 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.

attīyati (Pali atṭīyati), see **ar(t)tiyati**: attīyate, °yantā.

attīyanā (to prec. plus -anā), *aversion*, with ablative: dharmebhyo 'tīyanā (so mss., text arti°) 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. ādiśati, 2, 3), asmākaṃ cātyatitakālagatānām, Divy 2.15, *and when we have died* (and so entered) *into the postmortal state*; same 440.28-29; Av i.14.15; ii.73.10 (so ms. in these); read so Av i.197.2; 277.1; ii.180.13 (Speyer reads always cāpy atīta°, sometimes with ms. support) in same cliché, asmākaṃ cātyatītaṃ kālagatānām uddīśya Divy 99.6, *and with reference to the postmortal state of us after we have died*.

atyantakāle, adv. (cf. AMg. accantakālassa, Rātnach.), *for a very long time*: Mv i.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.

[**atyantarībhūta**, 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, paṭiṅgaṇhāti, as in BHS; also khamati, *forgives*: atyayo me Divy 617.17, *I have sinned*; atyayam atyayataḥ paśyāmi Divy 617.20; °dṛṣṭvā deśayāmi, °āvīskaromi (so!) id. 20-21; atyayam atyayato dṛṣṭvā pratideśayati LV 379.13; °yam deśayanti LV 409.22; °yo deśito Av i.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 i.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**, ifc. adv. (cf. Pān. 2.1.24), *when . . . has passed, after . . .*: anekajanmātyastam LanK 251.9.

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

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

the passage, and Weller ignores it. Foucaux is practically right. Read with most and best mss. vyākhyāyatām te tām; 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, (= Pali accāradhā), too greatly exerted, adj. with virya (so in Pali, with viriya): Śiḥs 51.2.

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

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 gśegs; Foucaux interprets rab = abhi, but it may = ati, see Das s.v. rab-ḥkhrugs; 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 abhuggacchati 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 abhugg- and accugg- in this group; see CPD s.v. abhuggata (a var. accuggata occurs with subject yaso).

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 °vam) 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* (= Pali atāṇa and attāṇa; only Buddh.; a- plus Skt. trāṇa): Mv i.22.14 (prose) atrāṇā(h). To be read metrically atāṇām, though written atrāṇām, 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°). Pali (Sn 927) has v.l. athabbaṇa for edd. āth°; Skt. has atharvaṇa also but apparently not in precisely this sense.

atharvaṇika, 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., *mādattā°*, *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. **Ādarśamukha**, for which this is probably a misprint or error.

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

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

adinnādāna, nt. or m. (= Pali, nt.; MIndic for Skt. adattādāna, nt., see pw s.v.), *theft*: °naṃ (n. sg.) Mv i.347.13; adinnādāno adharmo adattādānavairamaṇo dharmo Mv ii.99.6.

Adinakuṣuma, 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.

adūṣin, adj., in Divy printed **aduṣin**, prob. by error, *doing no wrong* (Skt. -dūṣin); in adūṣy-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; °kāriṇo, n. pl., ii.78.21.

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

adekṣiya (hyper Skt. for Pkt. *a-dekhiya, to dekkhai, on which see J. Bloch, Fest. Wackernagel, 143 ff.; blend of dakkhai and pekkhai = prekṣati; cf. **adrākṣaṇiya**, ugly: (śobhano 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 abbhuta, but see Ap 109.24, CPD s.v.) āścaryabhūtā sma tathādbhutā ca SP 110.12, *we are amazed and astonished*; (2) nt., also adbhuta-dharma, m. (Pali abbhuta, °ta-dhamma), one of the divisions or types of literature in the Buddhist canon, *marvel(s)*, itivṛttakam jātakam adbhutaṃ ca SP 45.7; adbhutadharmāḥ Mvy 1277; °dharma, Dharmas 62, one of the nine pravacana. (Not in this sense, adbhūtānām ca dharmānām 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 samvegakārako; mss. adrākṣāṇi (v.l. ayakṣāṇi)-ṣoḍaṣa-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 adhāna (= °nānām) prabhūta-.]

Adhaurdhvadigjñānavabhāsa, n. of a Buddha: Gv 309.18.

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

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

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

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

adharima, adj. (§ 22.15), *lowest*: ep. of bhūmi, *ground*, in the cliché on birth of children, avatāraṅti(m) °mām 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*: adhastāyām 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: saṃghe kalahabhaṇḍanavīgrahavivādam adhikaraṇam kaukrtyam utpādetuḥ Mv iii.48.(13-14); adhikaraṇa na tasya jātu bhotti Śikṣ 195.10; °na-kuśala MSV i.55.13; adhikaraṇavastu Mvy 9115 = Tib. rtsod pañi gzhī, *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, **saṃmukhavinayaḥ**, **smṛti-vinayaḥ**, **amūḍha-vinayaḥ**, **yadbhūyasikīyaḥ**, **tatsvabhāvaiśīyaḥ**, **trṇaprastārakaḥ**, **pratijñākārakaḥ**, 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., **pramādādhikaraṇahetor** MPS 4.7 ff., *because of negligence* (Pali pamādādhikaraṇam, 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 (vāñijāḥ) 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-jina-kṛtādhikāra LV 393.6; Mv ii.312.5; sumahantā adhikārā mayā kṛtā (to former Buddhas) Mv iii.241.12; (bhagavato...) adhikāram 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: -pratyaṅgaśirsachedādhikārikās ca duhkḥās 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 vayam pūjādhikārikām autsukyam 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 yogābhisamayakāle samādhisukhe (so with Tib. for °mukhe, note in ed., and Suzuki) samāptānām adhigamo bhavati, tasya cādhigamād yoginām yogaśabdo nipātyate adhigamaṇeti 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 sāradaśī bhavati, na śruta-cintādharmārtha-vijñāna-mātrake Bbh 257.16, referring to Mvy 1548 jñāna-pratisaraṇena bhavitavyam, na vijñāna-pratisaraṇena.

adhigamana = °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**.

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

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

adhitiṣṭhati, also **adhīṣṭhahati**, °ṣṭhīhati (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 saṃghāṭim adhiṣṭhāmi, *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*: adhiṣṭhantu buddhā bhagavanto idam paṭasūtram Mmk 56.12, *let the Lord Buddhas exercise their supernatural power over* (assume control of) *this thread* (Lalou, Iconographic p 20, *occupant*); in the sequel, favorable sounds show the performer that, adhiṣṭhitam me buddhā... tat paṭasūtram (17); he reflects, buddhānām... adhiṣṭhānam etat (24), *this is the controlling power of the B.*; Lañk

100.6 ff., Bodhisattvas may be adhiṣṭhānadvyādhiṣṭhitāḥ, *controlled by two supernatural powers* (of Buddhas, cf. 11 buddhādhiṣṭhānādhiṣṭhitāḥ); these are (9) samādhisamāpattiyādhiṣṭhāna; *the control that gives attainment of samādhis* (cf. 12 samādhiṃ samāpadyante; to this verb **samāpatti**, q.v., is merely a noun of action; wrongly Suzuki), and sarvakāyāmukhapānyabhīṣekādhiṣṭhāna, *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; Lāṅk 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 'yaṃ . . . dharmaparyāyaḥ 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 . . . adhiṣṭhāmīmaṃ dharmaparyāyaṃ asmiṃ 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 adhiṣṭhāti *bénit*, whereas it means *takes under control, assumes control of*; the meaning *bless*, assumed by Burnouf and many others, rests on Tib. byin kyī rlab, 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 jarājararā) 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 adhiṣṭhānaṃ śaknuyāt kartum anyathā 379.3, (I see no one) *who could alter a magic transformation of the Buddha*; mahābrāhmā imaṃ . . . lokadhātum tat kṣaṇaṃ samam adhyatiṣṭhat, pāṇītalajātam . . . tṛṇāra imaṃ . . . lokadhātum samchādītam adhyatiṣṭhat LV 276.19 ff., *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.) adhiṣṭhīhitvā 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 . . .) jīvitasamskāraṃ adhiṣṭhāya āyusamskāraṃ utstraṣṭum ārabdhāḥ. samanantarādhiṣṭhiteṣu jīvitasamskāreṣu (omens occurred) Divy 203.7–8 (in this phrase LaV-P, AbhidhK. ii.122, renders *stabilisé*; note the term vaṣīta in the comm., l.c. 124 line 1; render *controlling*), see **samskāra** 2; buddhā bhagavantah taṃ pṛthivīpradeśaṃ vajramayam adhiṣṭhanti 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, sthitāḥ line 16, in the ten quarters); tatrāpi cātmanam adhiṣṭhāmi, sarvāṃs ca sattvaṃ ah[am] 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 yathābhīprāyaṃ rūpāśrayālamkṛtān adhiṣṭhāti; in this section adhiṣṭhāti occurs many times, beginning with 90.21–22 samkṣiptāyā lokadhātor vistīrṇatām adhiṣṭhāti, and means always (a Bodhisattva in the tenth stage) *makes appear magically*, either by transformation or creation; cf. in Pali Therag.

1131 sathā ca me lokam imaṃ adhiṣṭhahi (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 pratighyaikam pātram adhiṣṭheyam LV 384.4–5, *accepting the four bowls I will change them magically into a single bowl*, which he does; pratighya caikam pātram adhiṣṭhāti sma, adhimuktibalena 385.4 (see **adhimukti** 2 which in such passages = adhiṣṭhāna).

[**adhināmāyati**, prob. error for **ati-** or **abhi-nām**^o, qq.v., *spends* (time): saptāham °yāmi MSV i.134.15 = Divy 443.6 ati-nām^o, 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) Śiṅ 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 xviii.31, comm.; but in more general sense Bbh 102.18, expl. 103.5 ff., cakṣurvijñānaṃ cakṣurindriyasyādhipatiphalam, . . . (etc. with all senses,) svena-svenādhipatyena yat phalaṃ nirvartate, tad adhipatiphalam.

adhipatya (nt., = Pali adhipacca, adhipatiya, cf. Skt. ādhipatya), *overtorship*: °tyena Sukh 42.15 (prose). **adhipālayati**, *protects*: °lentu LV 388.7 (vs), repeated 11, 14, etc.

adhiprajñā (Pali adhipaññā), *superior wisdom*; adv. **adhiprajñam**, and stem in comp. adhiprajña, *relating to wisdom*, see s.v. **śikṣā**.

adhibhāṣati, °**te** (cf. **sam-adhi**^o), 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 *ausprechen, 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; Fp 42.10; 46.2, 6, 12; °ṣanta LV 56.4; 205.19; 378.5; aor., °bhāsi Mv i.35.13; °bhāṣasi Mv i.55.6; °bhāṣe 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-atimanyanā, noun); kutaḥ punar adhikaṃ 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**, **ādhimānika**), *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 ff. tatra ye rūpādhimuktā vāṇijā (the merchants whose interests were centered in forms, i.e. the objects of sight) te rūpehi lobhitā, ye śabdādhimuktā vāṇijā te manojñagītavādītaśabdehi lobhitā (etc., with other objects of sense); kimadhimukta jāṭilā? jāṭilā khalu jāṭilādhimuktā Mv iii.424.4, *what do jāṭilā-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 *vratādhimuktam*); (b) religious objects (with loc., or perh. acc.); *devā ca namasyanti yo yādṛṣam 'asmiṃ adhimukto* Mv iii.77.19 (read with ms. B), and they worship the gods, *whosoever which (god), being devoted to him; sūnyatam adhimukta-m* (corr. *adhimukta*, prob. so read, or take m as hiatus-bridger) *ānimittam* (corr. *°tām*) *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 Vakkali); *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 *°tika*.]

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 = *ruci*; cf. Bbh 95.12-13 *katham ca bodhisattvo 'dhimuktibahulo bhavati? iha bodhisattvo 'ṣṭavidhe 'dhimuktiyadhiṣṭhāne śraddhāprasādāpūrvakeṇa nīcāyena rucyā samanvāgato bhavati*. (Other alleged meanings, as *croyance* Lévi *Sūtrāl.* 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 kumārakāṇām (his ignorant sons) āśayajño bhaved, adhimuktīm ca vijānīyāt*, 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 *yaṃ . . . sugataḥ prabhāṣate, adhimuktisampanna bhavāhi 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, puṇyaṃ labheta yo etaṃ (most mss.) sūtram vācel likheta 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; Bhad 7, 48; Bbh 195.12; *anādhimukti*, *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 *adhimuktinānāvatmā 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*, *°tika*, s.vv. *adhimukta*, *°tika*); (in LV 294.4 for *vidyādhimukti* *prabhāḥ* read probably *vidyāvī-mukti°*, *having the splendor of (true) knowledge and emancipation*, so Tib., *rnam par grol ba = vimukti*); (2) *magic transformation*, in *adhimukti-balena* LV 385.5, see s.v. *adhimucyate* (2), and *adhiṣṭhāti*, end.

-adhimuktika (once *°taka*, probably by error; to prec. plus *-ka*; = Pali *-adhimuttika*; in both Pali and BHS used only ifc. Bhvr.), *having a zealous interest* (*adhimukti*) *in . . .* *hīnādhi°* (generally with *sattvāḥ*) Mvy 2448; SP 109.2; 110.7; LV 248.14; 289.10; Sukh 71.14; *lūkhādhi°* (= *hīnādhi°*) Mv ii.313.9; *adharmādhi°* LV 257.21; *nānādhi°* Mv iii.321.1; *anekādhi°* 2; *udārādhi°* LV 439.3; Gv 94.17 (text *°muktak°*, corr. 2d ed.); Sukh 7.5; *audārādhi°* Gv 534.20 (see *audāra*) - *buddhadharmādhi°* *Samādh* 19.2 (*°muktikena*, v.l. *°muktena*).

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

adhimukticyā, *course of conduct determined by (religious) zeal*, *Sūtrāl.* 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 *Hīnayāna* goal), *to which they zealously apply themselves*; *adhimucyante* SP 288.3 (*upāyakaūśalyaṃ saṃdhābhāṣitaṃ*); (*jñāna[m]*) 302.7; KP 140.9; *°yanti* SP 232.9 (*dharma-parāyāyaṃ*); KP 139.6; *adhimucyami* Bhad 3, 7 (*phāra sarvajñānām*); *adhimucye* (1 sg.) Bhad 6³; *adhimucyed* (opt.) SP 255.2 (*idam sūtram*); 336.4; *adhimokṣyate* (fut.) SP 260.8 (*saddharmapuṇḍarīkaṃ*); *°kṣyanti* LV 89.8 (*sūtrāntān*); *adhimucyamāna* (pres. pple.) RP 4.15; *an-adhimucyamāna* (preceded by hiatus-bridging *m-*) KP 139.3, 5, *not showing inclination towards* (instruction); *sa maitrīśahagatena citta . . . ekam diśam adhimucya* (Tib. *mos te; zealously concentrating on one direction*) *sphāritvo-pasampadya viharati* Mvy 1508 (and so on, until finally he does the same with *sarvāntam imam lokam*, 1509); *adhimoktum* (inf.) Gv 5.10 (*tathāgatajñānaṃ*); *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 suvaṇṇaṃ ti adhimucci*, so *ahosi sabbasovaṇṇa-mayo* (comm. *sovaṇṇamayo hotu ti adhiṭṭhāsi*). 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)ti 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 grahāyaikaṃ pātram adhimuktam Divy 393.17–18, (by the Buddha) *taking the four stone bowls, a single bowl was made by magic; cf. pratigṛhya caikam 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 (prajñāpāramitāyāḥ, but with an intervening parallel noun; perhaps rather loc. understood). Cf. next.

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

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

adhimūrchita (= Pali °mucchita), *clinging (to); also -tva, 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 fails to observe special Buddhist sense).

adhimokṣa (= Pali °mokkha), = **adhimukti**, *zealous application*: Mvy 1929; Dharmas 30; śūnyatādhi° Bbh 40.5, *zealous adherence to (the theory of) nullity*; with loc. Bbh 282.7 (arthe); neg. an-adhi° *lack of interest* Bbh 174.12 (in profound and difficult text-passages); (buddhadharmeṣu) yo 'dhimokṣaḥ 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 (-pāḥam); **adhimuktā** **adhimokṣayīṣyanti** **adhimokṣayanti** ca AsP 148.5 (dharmam, understood from preceding dharme śikṣitāḥ etc.).

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

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

adhiropayati, *attributes, imputes (to, loc.): nārhasi mayy adhiropayitum . . . kapirājavadhā* Jm 150.20.

adhilaya, *objection, refutation, opposition in argument*: MadhK 159.15; 499.4, 10; in 10 comm., glossed **adhiksepa**, **nirākaraṇa**, **pratikṣepa**; Tib. smod pa (so ed. on 159.15; on 499.10 printed erroneously smod pa). On 159.15 vv.11. **adhiraya**, **adhirepa**.

adhivacana, nt. (= Pali id.), *designation, appellation, name, term (of, for, gen.):* Mvy 6333; Mv i.161.2; *tathatā tathateti . . . śūnyatāyā etad adhvācanam* Śiḥṣ 263.1, *tathatā is a name for nullity*; KP 71.9, 10; *bhūtātathatāyā etad adhvācanam* Vaj 37.3; AsP 342.1; *kasyaitad adhvācanam yad uta nirvāṇam iti* Lañk 182.9, *of what is this a designation, viz. the word nirvāṇa?*; *anāyavyaya ity anutpādasya itad adhvācanam* Lañk 175.18; *katamasyaitad dharmasyādhvācanam samādhir iti* Samādhi p. 13 lines 19–20, *of what matter is this a designation, the word samādhi?*

Adhvācanapraveśa, m., n. of a samādhi: Mvy 523 = **Adhvācanasampraveśa** ŚsP 1416.17; in 1416.16 (by error) **Vācanasampraveśa**.

adhivartati (= Pali °vattati), *comes to, falls to the lot of*, with acc. of person: *dāyakam adhvartati* 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 rogajāta, 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-jātiya, *characterized by patience*, Sukh 25.15; *sthāvarādhivāsana-jātya*, Śiḥṣ 23.9; -*duḥscintitādhiv°*, -*pidādhiv°* 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. **adhivāsayati** 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.

adhivāsayati, °seti (= Pali °seti, both mgs.), (1) (a) *endures, puts up with*: °sayati Mvy 7041, Tib. *dañ du len (pa)*; Bbh 192.22 (*duḥkham*); *duḥkham adhvāsya* Bbh 132.5; *adhivāsītā duḥkhāni* LV 354.4 (vs); misc. forms SP 271.10 (fut. °vāsiṣyāma); Mv i.285.2; Av ii.199.8; Śiḥṣ 177.6; Gv 244.1; (b) *tolerates (an evil or sin, wrongfully, instead of fighting it)*, Bbh 161.6; 168.23 (here keep *adhivāsayati* of mss., despite Corrig. p. 5; with Tib. as cited there cf. Mvy 7041, above); (2) *consents, especially agrees to, accepts (an invitation)*, with gen. of person: *sacāsya (= sace[t] asya) . . . adhvāsayati* Mv i.323.21, *if . . . consents to him* (Senart's note wrong); *teṣāṃ pi nādhivāseti* Mv iii.103.4, *did not consent to them, either*; in acceptance of an invitation, regularly with *tūṣṇbhāvena* or *tūṣṇim*, 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 *adhivāsayati*, 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 (*adhivāsaya*tu . . . *bhojanavidhānam* Mv i.116.2), or nom. in passive expressions (*kasya bhagavatā śuve āgāram adhvāsitam* Mv i.271.11, *whose house has been accepted by the Bh. for tomorrow [to visit]?*); but once instr., *adhivāsaya*tu *bhagavān asmākaṃ nagare śvo bhaktena* (then the usual *adhivāsayati* 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 (°vāsaye, aor.).

adhivāsitatā (from °vāsita, ppp. of **adhivāsayati**, q.v.), *state of having been endured*: Dbh 75.24.

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

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

adhiṣṭa, see **adhiṣṭa**.

adhiṣṭha, f. °ṣṭhā, *resident, permanently abiding*: *devate adhiṣṭhā bhava, ihaiva tiṣṭhete* 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) *Sarvasattvapriyadarsanaṃ bodhisattvaṃ . . . adhiṣṭhānaṃ 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 adhiṣṭhānaṃ akarot* SP 407.6, *he made his resolution, firm mental determination*; followed by *svakam adhiṣṭhānaṃ kṛtvā svam kāyāṃ prajvālayām āsa; buddhān bhagavataḥ sāksīṇaḥ kṛtvā teṣāṃ purataḥ satyādhiṣṭhānaṃ* (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 *akṣaṇasattvavinayādhiṣṭhānapratyudāvartyacakraṃ* (said of the dharmacakra; text °*dhiṣṭhāna-praty°*, but see s.v. **apratyudāvartya**), *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-*, *upaśama-*, *prajñā-*) = Pali four

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. **adhitiṣṭhāti** 1), MSV ii.91.12 tricivarādhiṣṭhānena; oftener *supernatural, magic power*: punyavipākādhiṣṭhānādhiṣṭhitās LV 48.21 (Apsaras) *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 bodhisattvādhiṣṭhānena goes closely with tat paurvakam caryāprañidhānam, see s.v. **sammantrita**; but it is usually *control* over another person, a Bodhisattva or disciple: Maitreyasya bodhisattvasyādhiṣṭhānabalena sarveṣu teṣu kūtāgāresv abhyantarapaviṣṭam ātmānam samjānīte 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*; buddhānām . . . adhiṣṭhānena 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 buddhānām anubhāvād (another near-synonym) vikurvitaiḥ 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 dharmacakra is sarvabuddhādhiṣṭhānavilopitam, *unbroken thru the supernatural power (influence) of all the Buddhas*; for Lañk 100.6 and Mmk 56.24 see s.v. **adhitiṣṭhāti** (2); etam . . . samādhiḥ samāpannasyādhiṣṭhānam: lokadhātuvijñaptiṣu adhiṣṭhānam, etc., long series of locs. each with adhi° repeated, stating the spheres of the *mastery* obtained, Gv 98.15 ff.; mamādhiṣṭhānabalādhānam 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 adhiṣṭhānāmi in the sense of *I make appear by magic* (see **adhitiṣṭhāti** 3), and possibly adhiṣṭhāna may be concrete here (and in sadādhiṣṭhānam mama etad idrṣam 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 **adhitiṣṭhāti** (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 abhijñā 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 paṣim, 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 Chin. 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**, **sūcikā**; (5) see **pādādhiṣṭhāna**; (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. Bhaddrottamā says to Sudhana: aham kulaputrā 'nālayamaṇḍalam nāma dharmaparyāyam jānāmi deśayāmy, adhiṣṭhānāc ca me samādhiḥ pratilabdho; na tatra samādhuḥ kasyacid dharmasyā 'dhiṣṭhānam; adhiṣṭhānam tatra sarvajñatācakṣuḥ pravartate, 'dhiṣṭhānam sarvajñatāśrotram, adhiṣṭhānam sarvajñatāghrānam, adhiṣṭhānā sarvajñatājihvā, 'dhiṣṭhānā sarvajñatākāyam, 'dhiṣṭhānam tatra sarvajñatāmanah pravartate, 'dhiṣṭhānā sarvajñatormir, adhiṣṭhānā sarvajñatāvidyud, adhiṣṭhānā 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 **adhitiṣṭhāti**, q.v.

adhiṣṭhīhati = **adhitiṣṭhāti**, q.v.

adhisevā (no *adhi-sev- recorded), *service, attendance*: kṣāntyādhihisev 'ti ca durbaleṣu KP 20.10 (vs; cf. durbaleṣu satteṣu kṣāntyā sevantaṭā 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 'bhūḍ 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 Anevāna, ed. em.); 152.13.

adhyabhāṣati, see **adhibhāṣati**.

? -**adhyayitā**, in sarvaśāstrādhyā°, Mv i.78.16 (prose), without v.l. or note; seems clearly intended for -adhyāyitā, from Skt. adhyāyin (Pali -ajjhāyī); *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.): puṣpāis taṃ ratna-stūpam avakiranty adhyavakiranty abhiprakiranti SP 240.2; okiresi adhyokiresi prakiresi, okirivā adhyokirivā abhiprakirivā . . . Mv i.38.9-10; candanacūrṇa adhyokirṇo Mv ii.309.8, *bestrewn with . . .*; adhyokirivā (mss. adhyā°) Mv i.212.4; (2) *introduces* (food, into the pores of the skin), (devatā . . .) romakūpavivarehi divyām oḅam 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.; an otherwise unknown form. Required is adhyāgaccham, *I studied*; so read; several mss. adhyāgacchan, before sāksād-akārṣam; cf. lines 8-9 below, dharmah sāksātkrto '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 kāmēṣv 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; kāyājivitādhy° Samādh 22.2; adhy° (kāyī, jivīti, locs.) 4, 5, 6 (vss); without dependent noun Mvy 2197-8; 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 (kāmādhy°); Bbh 222.4; RP 17.5; anadhy°, *not grasping* (Pali anajjhosāna) Bbh 411.18 (svasukhānadhy°); as synonym of rāga MadhK 457.3 (see s.v. *dūṣāna*).

adhyavasāya, m. or nt. = °sāna, *grasping, clinging, devotion* (to something deprecated; cf. **adhyavasita**): Divy 534.19; adhyavasāye tiṣṭhati, cited from Mādhyamikā-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 i.271.15; 289.11; 296.1; RP 35.6 (kulādhy°); Lañk 253.15; an-adhy° *not attached, not coveted* Mv ii.139.10; iii.201.5; Samādh 22.1 (kāyajivite cānadhy°), 3 (kāyajivitanadhy°); Śikṣ 269.8 (sv-anadhy°); Bbh 274.18 (kāmeṣv anadhy°); Lañk 250.9; (3) *accepted, agreed to* (a proposal, offer): MSV ii.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 nisritya mām 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 **adhyāvāra**.]

adhyācaraṇa, *behavior* (but used of good behavior, in contrast with **adhyācarati**, °cāra, qq.v.): prasādenādhyācaraṇād 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; akuśalaṃ karmādhyācarati Śikṣ 160.7; madyapānaṃ ca nādhyācaranti MSV iii.130.8.

adhyācāra, m. (to prec.; = Pali ajjhācāra, regularly in bad and 'especially in an eretical 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 kuśalasyādhyācāraḥ 289.11; āpatty-anadhyācāra- 289.22; anadhyācāre adhyācāravairamanyāṃ tivraṣā ... yogaḥ 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?) °anadhyācāravairamanyāṃ; but also in MSV iii.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*.

[? **adhyāpatyati**, Śikṣ 171.16, acc. to note, p. 408, tām ca °patyēt, *should violate her* (a mother or arhantī). But read adhyāpadyet, cf. next but one. I question such a form from root pat. 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; sahadhyāpat(t)yā 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.): anyatamānyatamaṃ dharmam adhyāpadya Bbh 159.4; (pārājayikasthāniyaṃ 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 (anyatamata) sthānam, *some point or item* (of the moral code); (3) *violates* (a woman): °dyet, see **adhyāpatyati**; [(4) in Gv 531.14 adhyāpanna would be used in a good sense, if the text were sound: (sarvabuddhakṣetrāṇi viśudhyanti sma sarvasattva-)dhātva- anyonya- māitra- hita- citrādhyāpanna- citta- samsthānatayā; but read with 2d ed. °citrāvīyāpanna°.]

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

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

adhyālamba = °bana, (mentally) *seizing, grasping*: udārabuddhadharmamativipulādhyālabmbena Dbh 29.18.

1 **adhyālabmate** (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 **adhyālabmati**, °te (not in Pali or Pkt.; Skt. ālabmati, °te), *grasps, takes hold of*, (1) literally and physically: taṃ daridrapuruṣaṃ adhyālabmeyuḥ SP 104.3; sumeruṃ yaś ca hastena adhyālabmitva ... SP 253.5 (vs); (pāṇinā ... dakṣiṇahasteṣv, em.) adhyālambya SP 484.4, and similarly 8; adhyālabmānāḥ (sc. utensils for worship) LV 77.2; (phalakam ...) adhyālabmante AsP 286.11; (tam ... pārsvābhyāṃ) svadhyālabmitam (so with v.l. for text svā°) adhyālambya suparighitam parighya 291.6; (2) metaphorically, *grasps* = *reaches, attains*: -jñānabhūmir adhyālabmitā (so read, text °batā) Gv 18.18; (bodhisattvacaryā ...) katham adhyālabmitavyā Gv 59.19.

adhyālabmana (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; -kuśalamūlādhyālabmana-tvād LV 429.14-15; buddhadharmādhyālabmana- Gv 72.9; tathāgatasukhādhyālabmanaiḥ Gv 321.26; buddhadharmādhyālabmanāya Dbh 3.18; -prañidhānādhyālabmanena Dbh 57.29.

adhyālabmanatā = °bana, q.v.: buddhajñānādhyālabmanatā Mvy 186; daśatathāgatabalādhyālabmanatayā Śikṣ 123.1; -prañidhānādhyālabmanatāyai Gv 279.21.

adhyāvāra, m. (= Pali ajjhāvāra), *associate, attendant, member of retinue*: adhyāvārā (acc. pl.; so all mss., Lefm. em. °carā) kṛtvāna 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 ajjhāvāsathē, adv.).

adhyāviśati, *attacks, strikes down*: MSV iv.120.12, 18; 121.9; Tib. hbab par byed, *make fall*.

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

adhyāśaya, m. (= Pali ajjhāśaya), (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. lhag paḥi bsam pa, superior (adhi) thought, will, inclination or the like (āśaya = Tib. bsam pa Mvy 7117); āśayena adhyāśayena LV 182.18; āśayo LV 34.18, as a dharmalokamukha, immediately followed by adhyāśayo, used in the same way. Definition: Bbh 313.4 ff. śraddhāpūrvo dharmavicayapūrvakaś ca buddhadharmeṣu yo 'dhimokṣaḥ . . . bodhisattvasya so 'dhyāśaya ity ucyate. te punar adhyāśayā bodhisattvasya . . . pañcadaśa veditavyāḥ. katame pañcadaśa: agryāśayaḥ vratāśayaḥ etc., all cpds. of āśaya. With adj. ṛḍḍha, firm determination, SP 97.10; or vajraka (= ṛḍḍha), LV 216.4; bracketed with gaurava, adhyāśayena gauraveṇa, 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 i.128.7, intent on that; adhyāśayena sampannāḥ SP 337.1, perfected in disposition; adhyāśaya-sampannā(ḥ) Mv ii.288.14; list of adhyāśaya, mental dispositions, which a Bodhisattva in the 2d bhūmi cherishes, Mv i.85.3 ff.; adhyāśaya-bala, one of the 10 bala of a Bodhisattva, Mvy 761; dvāv imau . . . bodhisattvasya sattvesu 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.) veditvā Samādh 8.14; RP 56.3; °śayaṃ (of others) parikṣanti (Buddhas) Mv i.192.19; a Tathāgata is sarvadharmārthavaśitāpṛāptaḥ sarvadharmādhyāśayapṛāptaḥ SP 121.8, arrived at control of the meaning of all dharma, attained to (an understanding of) the intent (purpose) of all dharma; durbalādhyāśayaś ca Mv i.79.13, and feeble in determination; bodhisattvasyādhyāśayaśuddhitām Av i.221.4, cf. adhyāśayaś ca pariśuddhāḥ Mv i.102.5; similarly Dbh 63.23; miscellaneous, Mv i.77.6; 153.10 (kalyāṇa-, cf. Bbh 18.16-18 above); RP 10.7 (corrupt; read yad uta tāraṇādhyāśayapratipattyā, 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.); Pali only ppp. ajjhāsita intent upon, rare and only in cpds.), is intent upon, with loc.: bodhisattvo 'dhyāśayati anuttarāyāṃ samyak sambodhau 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 Lem. madhyā° (after -lipiṃ), allegedly with all mss.; Calc. adhyā-, supported by Tib. bla (superior) thabs su bsan 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 (= Pali ajjupekkhaṇa), impartiality: yathākālāvavādānuśāsanādhyupekṣaṇa-guhyam (tathāgātānām) Dbh 87.8, impartiality in the timely imparting of admonition and instruction. See next two.

adhyupekṣati or °te (= Pali 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 (sattvam . . . nādhyupekṣate); 268.20.

adhyupekṣā (cf. Pali ajjupekkhaṇā), disregard, disesteem: vimānayed bhūpatir °kṣayā Jm 154.14; an-adhy° Bbh 81.10, non-disregard.

adhyuṣṭa (var. ardhūṣṭa, so Mironov), m., (= Pali aḍḍhuḍḍha, AMg. addhuṭṭha; false Skt. instead of ardhacaturtha), three and a half: Mvy 817.2.

adhyeṣati, m. (to adhyeṣati with -aka; = Pali ajjhēsaka, in cpds.), one who seeks instruction: °śako 'haṃ LV 395.9 (vs).

adhyeṣana, nt., °nā, f. (to next with -ana; Skt. °na recorded once, Kull. on Manu 1.2; °nā Lex.; Pali ajjhēsana), request (for instruction): °na Mvy 861 (-buddhādhyeṣana-); 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 (saddharmadeśanāyai); Dharmas 14; Sādh 64.7. The fem. is much commoner than the nt. In LV 53.11 and 178.19 (vss) text kilēśa-dhyeṣanā(i); read kilēśadharsanā(t); some mss. -dhyeṣanāt, dhyeṣanā.

adhyeṣati, °te, °śayati, °syati (= Pali ajjhēsati; in Skt. only ppp. **adhiṣṭa**, q.v., rare; cf. prec. and next items), requests (in general): adhyeṣya Mv i.254.14; adhyeṣiṣyam ii.108.5; in SP 116.3 asmāṃś ca adhyeṣati lokanātho, the Buddha requests us (to instruct creatures); in Av i.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, dharmacakrapravartanātayai SP 162.9, and similarly Bhad 10; LV 394.2, 7; 396.12; 397.5); dharmabhāṇakān adhyeṣeyuḥ asya . . . sūtrendrarājasya samprakāśanārthāya Suv 123.9; adhyeṣate, °se SP 36.4; 37.6; 38.9; Divy 160.20; °ṣati SP 116.3; °ṣante SP 162.9; °ṣanti Laṅk 7.10; °śāmas SP 167.8; °śāma LV 50.14; °śāmi Bhad 10; adhyeṣi (aor.) LV 416.3; °śya (ger.) Laṅk 2.15; Mv i.254.14; °ṣitum (inf.) LV 396.12; Av i.75.10; °ṣṭavyā (gdve.) Bhik 10a.3; °ṣita (ppp.) SP 174.4; 178.12 (for ppp. **adhyeṣta**, **adhiṣṭa**, see these); adhyeṣeyam (caus. opt.) LV 415.22 sambodhipṛāptu ahu dharmu, adh° (the Bodhisattva speaks in a praṇidhi), having attained enlightenment, I would cause (others) to ask (me) for (instruction in) the law; but usually non-caus., adhyeṣayāmi Laṅk 7.13, 15, like adhyeṣanti 7.10; adhyeṣayasi Divy 329.3, 7; dharmabhāṇakam adhyeṣayet (read °yed) dharmasraṇāyā Mmk 38.14; also Suv 123.9, above; also adhyeṣeyyam (opt.) LV 394.2, and adhyeṣeymahī 7 (but LV 397.5 adhyeṣyante is passive, are asked for instruction); adhyeṣanti Mv i.106.12 (vs; Senart em. °syanti), in passive mg., § 37.32.

adhyeṣā (to prec.), request (for instruction): adhyeṣayā, instr., Av i.87.9. But perhaps read adhyeṣanāyā; see **adhyeṣanā**.

adhyeṣṭa, ppp. of **adhyeṣati**, 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°; = Pali ajjho°), puts in, inserts (food): divyām ojām adhyohariṣyāmaḥ (romakūpavivarāntareṣu) Mv ii.131.3. The verb, and noun °hāra, m., are used of food in Pali. In line 6 Mv uses adhyokiretsuḥ (see **adhyavakirati**), perhaps by error for °haretsuḥ.

adhvaḡata (= Pali addha°; cf. **adhvan**), that has reached old age; old: °taḥ Mvy 7658; adhvaḡataṅgavayam anupṛāptaḥ Mv ii.151.2, who has arrived at an advanced age.

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

(atīto, anāgato, pratyutpanno 'dhvā). Very common are atīte 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 i.1.8; 39.9; Divy 60.13; 62.7; Av i.32.8; Suv 97.3; atītānāgatapratyutpanneṣv adhvasu LV 263.7; 435.4; adhvasu triṣu RP 6.11; also acc., in dating, aham pi bhaveyam anāgam adhvānaṃ tathāgato . . . Mv i.238.14, *may I also in future time become . . .*; 335.14; but acc. generally of extent of time, ciraṃ dīrgham adhvānaṃ for a very long time Mv i.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; Bhad 1 etc.; Śikṣ 17.13; Dbh 55.22; trayo adhvānaḥ Gv 478.9; yasmin-yasmin adhvani Gv 82.14, in *whatever time*; dīrghasyādhvano 'tyaṇa Mv i.338.14, *with the lapse of a long time*.

adhva-mārga, Prāt 497.9, and v.l. 519.10; **adhvāna-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*.

adhvāniya (better adhvaniya; Pali addhaniya), *fit for a journey*: some such form seems clearly intended by mss. at Mv iii.93.19; they read (nātyātiśītaṃ nātyātiṣṇaṃ) ṛtusukhaṃ adhvāniyaṃ (v.l. adhyā°) taṃ bhagavantaṃ (read bhavantaṃ, or bhadanta, 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 ṛtu (ṛtup° ṛtū?) 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.); **anaparāmṛsant** (q.v.); and Mmk 53.21 an-a-patnikam, *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.); **anā-gārikā** (= 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; °kām pravrajyām Bhik 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.

Anaḅga, n. of a Bodhisattva: Mmk 62.13.

Anaḅga, n. of a nāga king: Māy 247.1.

anaḅgana, (1) adj. (= Pali id.; often written °na), *spotless, free from blemish or evil (anaḅga)*: LV 344.6; 345.19; Mvy 2607 (Tib. ṅon moḅs 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 Bandhumati in the time of the Buddha Vipaśyin (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.

anatisadrśa, *who has none superior to him*: śīlenāna-tisadrśu LV 164.4 (vs); the only v.l. is °sa for °su.

anātita (= Pali id.), *not having got over, not free from*, with loc.; in Pali app. with acc. only (and so atīta in Skt.); (jarādharmā) jarādharmatāyāṃ (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**:- Lanā 180.17, corrupt; read **aniṣṭhāpada**-, 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*: āpatti-anāpatti-anadhyāpatti-tāṃ 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 °yujitvā, 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 °yujitvā, read doubtless °yujj° (°yujj°) 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 prāvṛtya 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.

Anantaḅhoṣa, n. of a Bodhisattva: Gv 442.3.

Anantacāriṭra, 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, line 21.

Anantanirdeṣapratīṣṭhāna, n. of a samādhi: SP 19.14; in the verse account 23.12 **Anantanirdeṣa** (diviḅ: anantanirdeṣa varaṃ samādhim).

Anantanemi, n. of a king: Mvy 3646.

Anantaparikarasāgarameḅhavyūhatejomaḅḅala-chattrākārarāja, 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.

Anantabalavighuṣṭanināḅḅitaśrīsamḅbhavamati, 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; °yām bodhisattvacaryām Gv 387.21; in Gv 349.9-17 a series of typical instances, °ya-kāyavarṇasamsthāna-tām 9; °yān varṇasamudrān (seas, i. e. masses of colors) 10; °yān raśmimēghān 11; °yān buddhakṣetrapratibhāsān 11-12; °yān tathāgatotpāḅḅān 12-13; °yāni vikurvitāni (of Tathāgatas) 13; °yām pattadvadhātum 17. The word occurs often in Gv, rarely elsewhere.

Anantamāyā, n. of a sister of Māyā: Mv i.355.17.
Anantamukhadevāsuraṇetrāsura, n. of a kumbhāṇḍa: Mvy 3446.

Anantamukhanirhāradhāraṇī, n. of a work: Śiḱṣ 18.15.

Anantayaśas, n. of a cakravartin: Śiḱṣ 255.8 ff.
Anantaraśmidharmadhātusamalamakṛtadharmarāja, n. of a former Buddha: Gv 150.4.

anantarāyika, adj. (= Pali 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) Bhad 51. Cf. **ānantariya**, and °tariya; in Bhad -i- could be m.c., but is regular in Pali. The initial short a- may also be m.c.; but CPD lists it as adj.

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

[**Anantaryasamādhi**, misprint in Mvy 901 for **Ānant**°, q.v.; corrected in Index.]

anantava(t), (= Pali id.; cf. BR 1.172), *infinite*, in *anantav' udagro* (mss. °grāh) Mv i.83.8, which Senart em. °ūdagro, 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-dhāraṇī: 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 dhāraṇī: Gv 66.14.
Anantāvartā, n. of a Bodhisattva-dhāraṇī: Mvy 751.

Anantāśana, n. of a Bodhisattva: Gv 443.4.
Anantaujas, n. of a Buddha: Śiḱṣ 169.11.

Ananyaḡāmin, n. of a Bodhisattva: Gv 215.17 ff.
an-anyatha (adj., based on adv. *anyathā*), *unfailing, sure*: ḡrām anyathām SP 152.2 (here v.l. *anyathā*, 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).

ananyaneya (= Pali *anaññaneyya*), *not to be led by others*, ep. of Buddha: Mv i.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. **aneyā**.

ananyapakṣika, see **anya**°.

an-a-patṇika, see under **an-a-**.
anapatrāpya, nt. (= Pali *anottappa*; neg. to **apa**°, q.v.), *indecenty, lack of modesty and delicacy*; associated with **āhrikyā**: °pyam Mvy 1972; stem °pya- Śiḱṣ 105.8; Bbh 14.25; 223.12.

an-a-parāmrśant (Pali *a-parāmasanta*, CPD), *not paying any attention, unconcerned*: read *anaparāmrśantaṃ* Mv i.131.14 (see **an-a-**, double neg. prefix) for mss. *anaparaśyantaṃ* (or °sya°), Senart *aparipaśyantaṃ*.

Anapaviddhakarṇa (v.l. *Anupraviddha*°), n. of a former Buddha: Mv i.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-abhinirvṛtta**, neg. of ppp. (Skt., see pw 5 App.; Pali *anabhinibbatta*), *not* (really) *come into existence*: °ttān sarvadharmān Śiḱṣ 203.5, *all states of being*; preceded by *svalakṣaṇaśūnyān asaṃbhūtān anispannān*.)

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

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

an-abhiniveśana = **an-abhiniviṣṭi**, but as *Karmadh.*, cf. **abhi**°; °**na-tā**, in *ātmānabhiniveśanatāyāi*, 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 i.141.10 (mss. °yaśāḥ, so read, n.sg.; Senart em. °yaśa-ḥ).

anabhiramya = **nirabhi**°, *unpleasing*: Samādḥ 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*: Śiḱṣ 251.11.

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

anabhilāpya (not in Pali; 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.) Śiḱṣ 251.11; with suggestion of large numbers or quantities, Mv ii.362.12 (of *tathāgata* *pratiṣṭhāpitā dakṣiṇā*); Śiḱṣ 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 Bhad 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-abhisamṣkāra, 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; Śiḱṣ 190.16; LV 428.10 *sarvaprasthānālipatvād anabhisamṣkāragocara 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); *anabhisamṣkāragatir 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).

anabhisamṣkārikā (cf. **ābhisamṣkārika**), fem. adj.

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

an-abhisamṣkṛta (neg. of abhi°, q.v.; Pali °saṃkhata, see below), *not* (specially) prepared, of food: Laṅk 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 abhisamṣkṛta 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 i.22.14.

an-abhyasūyikayā, adv. (instr. sg. f. of neg. of Skt. abhyasūyaka), in a *not-unfriendly way*: (anuparigrāhīkayā, 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 i.5.3; Gv 249.12; Mvy 3098; Dharmas 128; etc.

anayaka, adj., f. °ikā (from anaya, misfortune; not recorded), *unfortunate, unhappy*: anāyikeyam praja 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 ii.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** and 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); samṣkṛtenādhyāśayenā-narthikaḥ sarvopādānapariagrahair 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 (kāmaḥogaiḥ); KP 125.2, 4, 6; sv-anarthiko Śikṣ 113.9 (guṇaiḥ), *very undesirous of virtues* (wrongly Bendall and Rouse); (b) with loc.: anarthiko sarvakāmabhogeṣu Mv iii.104.17; (c) with abl.: samśārād anarthikaḥ Divy 2.1, *averse from the saṃsāra*.

anarthika-tā (to preceding), *state of not desiring*, in comp.: samśāropakaraṇānarthikatayā 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.): akṣarapadavyākaraṇe analpako (of a brahman) Mv ii.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., Laṅk 198.9; = Pali anavakāśa; 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**.

anavakirṇa, 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; Śikṣ 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*: Śikṣ 157.16 tasya (sc. ayoniśo-manaskārasya) 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.]

anavadhiṣṭha, or (in footnote) °dhiṣṭha, sarvasattvānavadhīṣṭhakalyāṇamitrasya Dbh 29.21; prob. contains anavadhī = 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°**.

Anavanāmitavaijayanti, 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 Dhvajavaijayanti (loc. °tāyām °ntyām).

anavamardaniya, *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*: Śikṣ 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 34.3 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 °mṛdyatāyai with most mss. for Lefm. °mūḍhya°); Dbh 4.5 (-balānava°); Śikṣ 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 dañ 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 i.282.6; ii.94.1; 188.13; 237.9; iii.26.10; 90.2; °gro saṃsāro Divy 197.15; °gre jātisamśāre Śikṣ 170.2; mayā 'navarāgrasya jātijarāmaraṇaduḥkhasyāntaḥ kṛta iti LV 351.17; 377.3, 6; anavarāgra-jātijarāmaraṇa-saṃsāra- Mv i.34.7; in Mv ii.419.7 mss. anavarāgre (as subst.? Senart em. °gra-, perhaps rightly) jātijarāmaraṇasaṃsāra-; as separate adj. with similar cpds. Mv iii.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 'navadiṇṇo 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-avalīyana-tā (cf. Pali oliyanā, I think wrongly defined in PTSD, and BHS 2 **avalīyate, 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 i.88.7 (vs) parāññāyavaśrutā, mss. (Senart em. °srutā), metr. deficient; meter and sense both require em. anavaśrutā (a sort of haplography has occurred, na lost after nya).

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

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* (āgati) = sarvadharmā(h) ... anāgatikā agatikā(h) AsP 162.2; saṃskṛta-gatikam (see s.v. **gatika**) anāgatikam (ī 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. svabhāvāsambhūtatvāt (*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 i.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 i.65.1 etc. See s.v. **rota-āpanna**.

anāgāra, nt. = **anagārikā**, q.v. Only Mv iii.387.1 (Senart em. ana°).

anāgārikā = **anagārikā**, q.v.

anāgrha?: anāgrhābhāsarvajagatparāññamukhavarūḥ Gv 348.10; doubtless corrupt; read anāgrahā°?

anāgrhita (= Pali anagghāta, neg. of **āgrhita**, q.v.), *not niggardly*: in Mv ii.376.6, text anāgrahitāḥ (with one ms., v.l. anogghito), read anāgrhitaḥ.

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

an-āchindana, see **āchi**°.

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

anājñātam ajñāsyāmī 'ndriyam (Pali anaññātāññassāmitindriyam), *the mental faculty of resolving to come to know something unknown* (CPD): Mvy 2078.

an-ātmaniya, adj. (neg. of **ātmaniya**, q.v.) = next: Mv iii.447.12.

an-ātmīya, adj. (not in this sense in Skt.; cf. **ātmīya**), *not characterized by a self; (what is) without self*: jāpi ye dharmā anātmīyā te ātmato deśayāmi Mv i.173.4; anātmīye ātmīyasamjñāyā KP 94.8.

Anāthapiṇḍada (once °piṇḍika, q.v., as in Pali), n. of a rich layman (gr̥hpati), owner of the grove (ārāma) in Jetavana at Śrāvastī where Buddha often stayed: LV 1.5; Mv i.4.13 (5 of 6 mss. read here °piṇḍasya); iii.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 i.13.5 etc., common; title of Av chap. 39 (i.223.1), see also Av i.313.6 ff.; Kv 1.5; Karmav 21.13 etc.; 71.19; MSV iii.135.22 (his life, as **Sudatta**, more fully than in Pali).

Anāthapiṇḍika (= Pali id.) = °piṇḍada, q.v.: °ko Mv iii.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-ādīkarmika, see **ādīk**°.

anādīkālika, adj. from (Pali) anādīkāla, *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 °tthi, followed by punctuation: *there is no offense*); similarly 544.17, 19; Śikṣ 11.8; anāpattih̄ kṣiptacetasaḥ, °tthi sūddhāśayabhūmipraviṣṭasya Bbh 160.27; ŚsP 56.5 (see s.v. **anadhyaḥpatti**). The Index to Divy renders *guiltless*, as if Bhvr., but wrongly; as in Pali, the word is always a Karmadh.

anāpattika, adj. (= Pali id.; to -āpatti with -ka Bhvr.; cf. **sāpattika**), *free from offense*: °kasya sato deveśūpapattir 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); ihāśavaṃ niravaśeṣam anābhāsam astamgacchatī LV 349.1 (repeated in sequel); ucchinnamūlam tālamastakavad anābhāśagatam āyatyām anutpādadharmi Samy. Āg. 1.1 ff., cf. Pali Vin. iii.2.18, where instead of this anabhāvam 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 anābhāśagatāḥ sattvā(h), *not coming into range*.

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

anābhībhūta, 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 anābhogavāhano vātamaṇḍalipraṇīto, *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: jñānānābhogatayā), 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 ix.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-buddhakāryāpratiprasabdāḥ 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 **apratiprasabdha**); *automatic* Śikṣ 7.15; °ga-vāhanaḥ Bbh 260.18, *bringing automatically*; mahākārunopāyakauśalyānābhogagatena 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 vihārah, which is contrasted with (and higher than) their **sābhoga** (*effortful*) vihāra (346.14); cf. Lévi, Sūtrāl. i.7 n.7; (2) subst. m., *non-effort, impassivity*: anābhoge tathā siddhiḥ Mmk

116.24; svabhāvānbhogābhyām ca vigacchanti Dbh 48.21, and they pass away by natural process and without effort (na caisām kaścīd 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 **nāmana**), *not changing, not disturbing or transgressing*: (pūrṇacandrasamacittena) kālā-kālānāmanatayā Gv 464.1, *because of not infringing right and wrong times*.

an-āmantraṇaka, see **āmantraṇaka**.

? **anāyaka**, f. -ikā, acc. to Burnout *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 anāyatane (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 blañ 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 **avyūhati**, 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-sārvajñatā-bhūmi-gagana-vīryāḥ (of Bodhisattvas); anāyūhān 25.19 (id.), *effortless, unstriving* (in complementary sense, like **anābhoga**; substantially *unparticipating, impassive*); anāyūhaviyūho (read with 2d ed. °viyūha-, cpd. with next, if not niryūha-)gatiḥ bodhisattvānām kāyacittāsampravānatayā (see **asampravāna**) 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; apratiṣṭhānāyūhāniryūha(h) LV 424.7–8 (tathāgataḥ); anāyūhāniryūhāḥ (sarvadharmāḥ) Lañk 115.11–12; °hāniryūha-tā (sc. sarvadharmāṇām) ŚsP 283.3 (text by error °niryūhatā).

anārabdha (cf. Pali an-ārabha, *free from damage or trouble*, CPD, and cf. BHS and Pali **ārabha**, *slaughter*, Pali ārabhāti, *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 bodhisattvamātuḥ kuṣī pratipūrnā yeva abhūsi anārabdhā (v.l. °labdhā) ca bodhisattvasyaiva tejana Mv i.221.4–5.

anārja (= Skt. anārya; perhaps semi-Skt. based on MIndic aṇajja [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 parivajjemu sabbam).

Anārthikā, n. of a rākṣasi: Māy 241.31.

Anāla, see **Anāla**.

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

Anālabha, n. of a former Buddha: Mv i.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 akānto dharmadeśanayā, anālasasya dharmasyākhyātā, corrupt: read with WT alam asya dharm°; so Tib., nus pa, *capable*.]

an-ālīḍha, see **ālīḍha**.

anālokiya, ? ep. of Buddhas: tato anālokiyā lokabāndhavā Mv i.162.16; Senart's note may be consulted but I find it hardly helpful.

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

anāvaraṇa, (1) nt., *non-obstruction* (neg. of **āvaraṇa**, q.v.): °ṇa-gatiṃgata Mvy 356, of Tathāgatas, *having attained freedom from the obstructions*; ākāśadhātur bijasyānāvaraṇa-kṛtyaṃ karoti Śāl 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; prajñācakṣus Dbh 28.10; pratibhāna Bhad 6²; pratisaṃvid LV 426.5; (dharma-)cakra LV 423.2; nirvāna Dbh 29.9; a road (mārga; here literal), -anāvaraṇa-tā Gv 186.7; (3) substantivized as n. of a samādhi: anāvaraṇaṃ nāma mahākaraṇāsamādhiṃ Śikṣ 236.8.

Anāvaraṇajñānaviśuddhigarbha, 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.

Anāvaraṇasvamaṇḍalamadhuranirghoṣagarbha, n. of a Bodhisattva: Dbh 2.18.

anāvartika-dharma (= Pali anāvattī-dhamma), *characterized by no return* (to rebirth): °mā, acc. pl., asmiṃ loke Mv i.33.7, of śuddhāvāsakāyika gods. Cf. **anāvṛttika-dharmin**.

Anāviddhavarṇa, em. for **Anivi**°, 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 ti (= te) anāvṛtāṃ diśam 480.22; (2) neg. of BHS **āvṛta**, q.v., and = Pali an-ovaṭa (q.v. in CPD), *not forbidden*: Bhik 5b.1.

anāvṛttika-dharmin, adj., fem. °iṇī, *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 adhruveṣv anāśvāsikeṣv (by em.) Śikṣ 150.9; °ka-tā, *unreliability*, Dbh 31.3 (anityatām ca sarvasaṃskāragatasya . . .) aśubhatām cānāśvāsikatām 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 i.58.5.

Aniketā, 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 °dhūra); Sukh 92.12.

anikṣipta-bhāra = °tā-dhura (1), adj., q.v.: Mv i.95.10.

anigha, adj. (= Pali id., also anīgha), *free from evil* (? see **nīgha**, **nīgha**); occurs chiefly (in Pali literature, aside from commentarial etymologies, only) in the neg. form; ep. of Buddha, or at least of perfected saints. In Pali often rendered *calm, unperturbed*, but it seems that *free from evil* (whether *sin, pāpa, or misery, duḥkha*) will suffice in all Pali and BHS occurrences. Regularly in lists of formulaic epithets which give little clue to a more precise mg.: LV 358.5; Mv ii.397.16; iii.400.2 (same vs in Pali 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.

aniñja = **aniñjya**, q.v.: sthito 'niñja-prāptena (but Kashgar rec. 'niñjya°) ca cittaṇa SP 5.10; in ŚsP this is the spelling regularly found in ed., e.g. aniñjo nāma samādhiḥ 1418.22.

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

an-iñjita, adj. (= Pali id.), *without vacillation* (see **iñjita**): °tā manyana-varjitāḥ ca (of dharmas) SP 282.1.

aniñjya: variants **āniñja**, **an°**, **āniñjya**, **āniñja**, **āneñj(y)a**, **an°**, qq.v. The nasalless āniñja occurs without v.l. only once and may be an accidental corruption (anusvāra omitted); but see § 2.73. The omission of y after j is called 'une orthographe prācritisante' by Senart, Mv i.399; at any rate it occurs frequently in the mss. In Pali 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 Pali, but CPD records aniñja-ppatta once; this surely cannot be separated from the common āneñja- (āneñja-, ānañja-)ppatta. BHS has no ānañj- or ānejj-, which are not infrequent in Pali. The wild variety of spellings in Pali itself shows that it early became an obscure word in the tradition. BHS occurrences of the spelling aniñjya include SP 161.10; Mvy 554, Śikṣ 237.1 (and 223.3, 4 in the ms.); perhaps Mv i.133.13 (Senart āniñjya, em., mss. mostly anica [not low?], one animca, perhaps intending aniñj[y]a); either an- or ān- (uncertain because of samdhi) Mv i.228.11, 15; 229.6; ii.132.15 (here v.l. °niñjya-). 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 nt. n., *immovability*. As adj., āniñjehi vihārehi Mv i.34.11; ii.419.11, in *immovable conditions*; ep. of citta Mv i.133.13 (see above on form); oftener °niñjyaprāpta, of citta, LV 344.6; Mv i.228.11, 15; 229.6; ii.132.15; aniñja-prāpta, of citta, SP 5.10; aniñjya-bhūta, of citta, SP 161.10; āniñyām śāntim Av ii.199.5; aniñjyo (ŚsP aniñjo) nāma samādhiḥ Mvy 554; ŚsP 1418.22; virajasko (a)neñjyaś ca Mmk 476.14; clearly noun, āniñjyam Mvy 6387 = Tib. mi gyo ba, *not moving*; doubtless noun also in cpds. with -prāpta (Pali -ppatta) and -bhūta, above; apparently primarily adj. as third of a triad, the first two members of which are puñya and apuñya, 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, abhisamskār-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 kāmāvacara and (only good deeds) in the rūpāvacara states, or to these resulting states; the word aniñj(y)a, aneñj(y)a, or ā°, refers to deeds leading to rebirth in the arūpāvacara states, or to those states themselves (the dhyāna states), cf. Bbh 90.16 āniñjya-caturtha-dhyāna-vihārah; on the subject in Pali see Warren, B. in Tr. 179 f. (from Vism.), and in general La Vallée-Poussin, note on MadhK 334.8; a good Pali passage is DN iii.217.25 tayo saṃkhārā, puññābhisamkhārō, apuññā°, ānañjā° (see Comm. iii.998.29). In BHS, Śāl 82.3-4 (cited Śikṣ 222.11-223.1) evam avidyāyām satyām trividhāḥ saṃskārā abhinivartante, puñyopagā apuñyo° āneñjyo° (Śikṣ āniñjyo°); Dbh 48.7 puñyā-puñyāneñjyān abhisamskārān; karmāṇi kuśalakuśalāneñjāni MadhK 334.7-8 (cf. 543.1 with note); (dharmāḥ) kuśalā vā 'kuśalā vā aniñjyā 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.

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

anibaddha-vacana (see pw s.v. anibaddha), *disconnected* (idle, frivolous) talk, as a sin: Mv i.145.9 = 202.6 = ii.6.3 vīramāmi . . . °nāc ca.

(**animitta**, adj., = Skt.; for technical Buddhist use see **śūnyatā**, **aprañihita**, 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 (= Pali °sa-tā), *condition of not winking*: indrasyanimiṣatena (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 (Pali Vin. iii.187-194; SBE 13.16 f.); dvāv aniyatau (sc. dharmau) Mvy 8382; dharmau Prāt 488.7; (2) aniyata-gotra, or aniyatai-katara-g°, see s.v. **gotra** (1). See also s.v. **rāṣi**.

Aniyavanta, n. of a brother of Mālinī and son of Kṛkṣin: °vanto nāma kumāro Mv i.313.1 (prose).

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

Aniruddha (rarely **Anu°**, q.v.; Pali 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 i.66.4; 75.1; Divy 182.21; 361.18; Jm 115.23; Av ii.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.): Kṽ 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 (oṣadhī): °tā . . . tayā grhītayā sarvapaparapakramabhayāni na bhavanti Gv 496.26.

aniryāna (cf. Pali aniryāna, °nika, *not arriving at*, neg. of **niryāna**, q.v. (2): -anyayānāniryāna- Mvy 785 = Tib. (theg pa gzhan gyis) mi ḥgyur 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) °haḥ; (2) Bhvr., *not subject to this*: ib. ii.17.7 kanyā anirvāhā. **anirvṛttamūlā**, or °la, a kind of medicament (mahābhaisajyajāti) which is said to stimulate the growth of trees: Gv 497.16 (°lā nāma mahābhaisajyajātir), 18 (°la-mahābhaisajya-). Cf. **anirvṛttamūla**.

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

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

[**anilapaka**, see **nirilapaka**.]

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 buḥi (= devaputrasya), (samādhi) of the *wind-devaputra*, or *devaputra-wind*, as if cpd. of anila! (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).

Anilambhaniketānirata, 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.

Anilamayajñāna, n. of a Bodhisattva: Gv 443.4.

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

Anilaśrī, n. of a Bodhisattva: Gv 442.10.

anivarta, adj. (see s.v. **anivartīya**), *not liable to turning back*: Mv i.85.8 anivartādhyāśayāś, of Bodhisattvas in 2d bhūmi; resumed 87.10, 12 by anivart(i)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 i.1.3; 2.1. See also **avivarta-**, and s.v. **anivart(i)ya**.

anivartika (= Pali anivattika; also = **anivartīya**, q.v. for other equivalents), *not liable to turning back*: Mv i.174.9 (vs) cakram (i. e. dharma-c°) pravartesi anivartike (so mss., one °ko; Senart em. °kaṃ; perhaps keep the loc., *on the (way) that has no turning back?*). Cf. next.

Anivartikabala, n. of a former Buddha: Mv i.138.13. Cf. prec.

Anivartin, n. of a son of Māra (unfavorable to the Bodhisattva): LV 312.3. In Mv i.87.12 mss. anivartiyas or anavartayas (adhyāśayās), n. pl., which may indicate a stem anivarti(n) = Pali anivatti(n); Senart em. anivartiyās, n. pl. of **anivartīya**, q.v.

anivartīya, **anivartya** (= Pali anivattīya; in BHS the form in -tiya may be only m.c. for °tya, which mss. give in a prose occurrence; see also **anivarta**, °tin, °tika, and s.vv. **avivart(i)ya**, **avinivartya**, **avaivartika**, all equivalent in mg.), *not liable to turning back*: anivartya-dhyāśayā Mv i.87.10 (prose; all mss.; Senart em. °tiyā°), of Bodhisattvas in 2d bhūmi; resumes anivartādhyāśayāś (see **anivarta**) of 85.8, and cf. 87.12, next passage; anivartiyās Mv i.87.12 (vs; Senart's em. for °tiyas, °tayas; see s.v. **anivartin**; n. pl., with adhyāśayāḥ); anivartiyā(h) Mv i.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 -yācanakasamtarpanānīvartya-viryavegaḥ or with 2d ed. °tarpanānīvartya° (1st ed. °paṇāni vartya°, °vegā).

Anividhavarṇa (so some mss.; Senart em. Anāvid-dha°), n. of a former Buddha: Mv i.140.5. Most mss. read -ni-, none -nā-.

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

[**aniścara**, *unswerving, steady*: so °niścarena hrdayena suniścitena kṣipraṃ prayātu Divy 130.1. But Mr. D. R. S. Bailey kindly informs me that Tib. reads ḥjigs med = nirbhayena.]

aniśrita (= 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 i.167.11 (of Buddha); LV 250.17 (of dhyāna); RP 16.3 (of Bodhisattvas); Dbh 24.14 (cited Śikṣ 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 aniśrita-dānatā; Gv 472.8 sarvopapattya-aniśrita-vihāriṇaś ca; Gv 473.10; in Mv i.165.20, a corrupt and difficult passage, read aniśritā(h) with mss.

aniṣṭhā-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 aniṣṭhā (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 niḥsaraṇā (so mss., Senart ś for s) ti vademi Mv ii.418.8; aniḥsaraṇa-niḥsaraṇa-samjñino Dbh 28.17 *imagining what is not (a means of) salvation to be one*; similarly, aniḥsaraṇe niḥsaraṇabuddhiḥ Lañk 145.6; °ṇa-tā, *state or fact of not being or having (a means of) salvation*, LV 244.5.

aniḥsrta (= Pali anissaṭa; cf. **a-niḥsaraṇa**), *not freed (religiously, from the bonds of existence)*: Mv iii.345.6 °tā asāra ca (skandhāḥ).

Anihata, n. of a Buddha: Mv i.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 i.141.5.

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

Anihīnārtha, n. of a Bodhisattva: Gv 443.2.

an-itiika (= 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.

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. gāmānugāmaṃ Jacobi Erz. 13.2; rare in Skt., 'typical in Buddh.', Renou, Gr. scte. p. 94: divasānūdivasaṃ, adv., *day after day*, Av i.208.10; 261.14; see **kālānukālam**, **ksudrānukṣudra**, **ksudrakānukṣudra**, **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 anukampa (read °pyo) 'si... sugatānāṃ, you have the compassion of the Sugatas (Suzuki).]

anukuṭṭaka, *abusing, reviling*: °kāḥ 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, puls up with*: °masva Jm 165.12; caus. °kṣamāpayati, *asks forgiveness*: °payiṣyaṃ, l sg. fut., Mv ii.213.16; °petvā iii.44.6; °pito ppp. iii.363.11; °pitā id. f. iii.27.13.

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

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

anugaveṣate (AMg. anugavesai), *searches for* (acc.): °ṣamāṇaḥ (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).

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

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

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

Anugrahacandra, n. of a Bodhisattva: Gv 443.5.

Anugrahamaṭi, n. of a Bodhisattva: Gv 443.5.

anucaṅkramyati, °te, more commonly °**kramati**, °te (= Pali anucaṅkamati; 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. °mānā(h) Sukh 58.11; aor. 3 pl. °metsuḥ Mv iii.283.1, 6; ger. °mitvā Mv ii.455.16; 456.21.

anucalati, *follows, cleaves to*, ppp. °lita: satkāyadṛṣṭir 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.?

anucālin, adj. (cf. **anucalati** and Pali anucārin), *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 anucīrṇa, act. and pass.), *following, having followed or practised*; (pass.) *followed, practised*: Mv ii.401.1 (act., sākyottamaṃ): 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 adhyatiṣṭhat; 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-dharmadhātu-spharaṇānujavānām (bodhisattvānām), *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): mṛgam °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-sadṛṣa, *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)-prasārānujavaneṇa Gv 242.19.

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

-anujñā, in **lokānujñā** Mv i.78.17, one of the 8 **sanudācāra** (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 lokajñatā, see Dbh 19.12-15; *knowledge of* (the varying traits of) *people*. The Mv may even contain a corruption of lokajñatā; equally bad corruptions occur often in its mss. **anujñātavin** (§ 22.51), *having understood*: durvijñeyadharmānujñātāvinah SP 29.6.

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

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

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

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

anutāpya, gdve., *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 tathāgatavarnaṇāvisud-dhīm; LV 24.13 °ra-parivāram (kulam); 85.2 anuttaro bhaviṣyāmi sarvasattvānām; Divy 144.5 anuttare-manuṣ-yadharme (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 samyak-sambodhiṃ follows anuttarām in this common phrase; has it dropped out by haplography? (WT same text).

Anuttararāja, n. of a Bodhisattva: Gv 443.7.

Anuttarasrī, 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, paricarya, **anusmr̥ti** (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 ānut° 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-utrāsa, adj. (= Pali anutrāsa; see **utrāsa**), *without fear, not frightened*: Śikṣ 176.5.

an-utrāsita, neg. ppp., *not frightened*: °sitāsamtrastā Mv i.177.4.

anupattika-dharma-kṣānti, *intellectual receptivity* (see **kṣānti**) *to the truth that states of existence have no origination* (utpatti); also **anupāda-kṣānti**, q.v.: SP 136.10 (read with v.l. °ttika- for °ttikiṃ 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; anupattika-kṣānti, omitting dharma, Gv 525.25; the cpd. is analyzed as anupattikeṣu dharmeṣu kṣānti-(pratīlam-bho 'bhūt) LV 36.9, °tikeṣu dharmeṣu kṣāntir AsP 408.8. The expression was misunderstood by older interpreters, e.g. Burnouf and Kern on SP 136.10.

anupāda (m., Skt., and Pali anuppāda), *non-origination*: anupāde kṣāntiḥ Lañk 203.11, and cpd. **anupāda-kṣānti-** LV 33.10, = prec., q.v.; anupāda-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-tām *state of limes that are free from impurities, or have moderate* (not excessive) *impurities*.

anutsanna, neg. ppp. (= Pali anussanna; cf. prec., **utsadana** 2, and Skt. utsanna, *stronger 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. an-usandhi), *limbs not excessive* (too many), one (29th in my list) of the **anuvyañjana**, q.v.; corresponding to Pali anussannāsannasabbagattatā (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.

anudadhyaṃāna (? v.l. anubadhv°; irregular pres. pple. of pass. of *anu-dadhati = anudadhāti, not recorded in this mg.), *being presented* (Tib. dus kyis 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 vedānānu°, cittānu°, dharmānu°; Dharmas 44 (replacing the usual **anupaśyana**, or °paśyī to °paśyin).

ai-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 anuddhatām . . . girā (acc.; Senart em. girām); Mv iii.280.17 acapalā anuddhatā ca, of speech (read so in same line Mv ii.356.11; Pali also associates acapala with this word); Bbh 239.1 anuddhatācapala-kāya-vāñ-manah-karmānta-pracārah. 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.) . . . tvam anuddhṛto mārgase dṛḍhamate atandriṭaḥ; (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. dṛś (3).

anudruta(-lipi), v.l. anupadruta-, read perhaps anuddruta-, or adruta-, *not hurried* (?), a kind of writing: LV 126.6. Tib. riñs 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-dhammam' (adv., *in accordance with dhamma*). In BHS (as also in Pali, e.g. Dh. 20) there is some evidence suggesting that dharmānudharma is equivalent to dharmasya anu°, perhaps *the true method of the law* or the like: Bbh 284.1 na pratipadyante dharmasyānudharmam, *they do not attain* (? *practise*) *the anudh° of the dh°*; 197.16 dharmasyānudharmam pratipadyamānasya (sc. Bodhisattvasya; not agreeing with dharmasya, which depends on anudh°); Gv 383.5 dharmasya cānudharmam pratipadye, *and I attain* (? *practise*) *the anudh° of the dh°*. Without dharma in the context, we find anudharma-cārin Divy 617.16 (°riṇī, f.), anudharma-praticārin Mvy 1123 (°ri). So we should probably interpret all cpds. of dharmānudharma-, which usually parallel the like cpds. in Pali: dharmānudharma-cārin Dbh 32.21; °rma-pratipatti, *attainment* (? *practice*) *of the anudh° of the dh°* Mvy 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 Bhīk 16b.4 ṣaṭsu dharmeṣu ṣaṭsv anudharmeṣu śikṣā; in neither place do I find any clue to what the six anudharma (or dharmā) are. I have not noted any adv. anudharmam (parallel to Pali anudhammam). **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 ānudharmyā, see **ānudhārma**) kathyā, instr. **-anudhāra**, adj., f. -ī, *bearing, holding* (*in attendance*?) anu: Divy 513.25 -vilepanānudhārī (f.).

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

-anudhārin, adj., *keeping, holding fast to*: Gv 222.22 sarvabuddhakathānūdhāriṇām (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 jīnā.

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.): abhūtenābrahmacariyaṃvādena (mss.) *with a false charge of unchastity* Mv i.36.13 °seti; 37.7 °sito, ppp.; pārājikena dharmeṇa °sayet Prāt 481.7; (amūlakena . . . dharmeṇa) °sayet 519.8.

anudhvamsayati (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) *ihānunaya-pratighānām kalvahaivādaprahānaparyantaḥ 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, *pratighānunaya* (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. (*viṣayaraty-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 chakretyāyam anunayenothāpayitum, (Māra speaks:) whether he can be moved by lust (for women; M. is sending his daughters to tempt the Bodhisattva); anunayāsaṃdhuḥkaṇatā* (Mvy °saṃdhuḥk°, 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*; visabhāgasattvānunayāt Śiḥṣ 193.17, see **visa-bhāga**.

Anunaya-gātra (! 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) *saṃgiti-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*: . . . vijñānam nānuṣete tan (acc.) nānūiyate Samy. Āg. 1.3.1 (and ff.).

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

an-upakruṣṭa, adj. (= Pali *anupakutṭha*; cf. Skt. *upakruṣṭa, a low-caste man; a carpenter, blameless*: Mv i.133.17 *anupakruṣṭa-vṛtti-dvārāḥ, means of (instruments of attaining) blameless livelihood*, of Bodhisattvas; i.177.2 °ṣṭa-cāraṇā; Gv 526.14 *jātigotrena anupakruṣṭo bhavati* (bodhisattvaḥ).

Anupagamanāman, n. of a Bodhisattva: Gv 443.6.

an-upaghātya, adj. (neither this nor *upa°* recorded in Skt., Pali, or Pkt.), *invulnerable*: °tya-śarīro Gv 505.13.

an-upacchinna, neg. ppp. (= Pali id.; cf. **upacchinatti**), *uninterrupted*: Mv i.171.10 (of Buddha's speech).

Anupacchinnāmbha, n. of a former Buddha: Mv i.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 *buddhavaṃśānupacchedāya*.

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

an-upacchedana-tā = prec.: LV 440.21 (*triratnavamśānupa°*; Mmk 23.2 (paramantrānup°), 9 (*triratnaprasādānup°*), etc.; Gv 280.2 (bodhisattvacariyanup°).

anupadruta-lipi? see **anudruta-**.

an-upadhī-śeṣa, adj. (= **nir-upadhī°**, q.v.; = Pali *an-upādi-sesa*), *free from upadhī = 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°*) *nirvāṇadhātāu*.

an-upadhīka (= Pali id.; in both i m.c.), *free from the upadhī*, q.v., or *bonds attaching to existence*: °kaṃ Mv iii.445.2 (em.) = (same vs in Pali) Vin. i.36.26.

an-upanāha, see **upanāha**.

anupanthake, adv. (= Pali *anupanthe*), *along the road*: Mv ii.423.13 (*anupanthake 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: RP 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; RP 39.18; Gv 161.17, 19; 163.8; Sukh 36.3.

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

anupariḡṛhṇite (cf. **anupariḡraha**, °**grāhikayā**; no such cpd. in Skt. or Pali, but substantially = *pari-g°* in various senses; forms noted are °**grhṇite**, ger. °**grhya**, ppp. °**grhīta**, gdve. °**grahitavya**): (1) *surrounds in attendance, closely waits upon*, LV 82.2 *anupariḡhītā* (Māyā, by soldiers etc.); AsP 34.(13-)14 (*asmābhir api bodhisattvā*) . . . *anupariḡrahitavyā anupariḡvāritavyāś ca* (similarly in line 16 *anupariḡhītāḥ*); (2) *holds in the arms, embraces closely*, LV 103.9 *kumāram ubhābhyāṃ paṇi-bhyāṃ sādhu ca suṣṭhu cānupariḡrhya*; Śiḥṣ 155.2 *glānam bhikṣum sādhu ca suṣṭhu cānupariḡrhya bahirdhā niharitvā* (see this) *snāpayet*; Divy 116.11 *sarvāṅgair anupariḡrhya*; 387.5 and 388.13 *sarvāṅgenānupariḡrhya*; (3) *cultivates, devotes oneself to, tends, favors*, AsP 463.9-10 (yo . . . *prajñāpāramitām*) *pralujyamānām anupariḡrṇite . . . buddhānām . . . tena bodhir anupariḡrhitā bhavati*;

Gv 356.8–9 samanvāhrtāḥ (see this) smaḥ tathāgatena, anupariḡhītāḥ 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.

anuparigraha (m.; see prec.), (1) *the embracing (in one whole), uniting*: Śāl 77.17 f. yaḥ kāyasyānuparigraha-kṛtyam karoty ayam ucyaṭe 'b-dhātuḥ, 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 °parigrahaḥ kṛtyam, and 221.6; Tib. lus sudud pa, body-uniting); (2) *tending, cultivating, favoring*: LV 5.(21–)22 (saddharmasya) cānuparigrahārtham, triratnavamśasyānuparigrahārtham.

anupariḡrahikayā, adv. (instr. sg. f. of *anupariḡrahaka, *helping*, to °ḡrñhite, 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.

anuparicarati, *follows in attendance*: ger. °caritvā Mv iii.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 (= pari°, 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. °iṣyāno LV 90.22. Also **anuparin°**, q.v.

anuparipāṭikayā, adv. (instr. sg. f. of *°ṭikā, cf. Skt. anuparipāṭi-krama, pw s.v.), *in regular order, in turn*: Av ii.11.1; Bbh 92.26.

anuparipālayati, *protects*: Mvy 7386; AsP 275.2.

anuparimārjati (or °jayati?), *touches lightly*: aor. °mārje Mv ii.282.6–7 (pāṇinā ... śiram); ger. °mārjya (mukhatuṅḡakena ca pādāv anu), in token of profound respect) Divy 387.7; 400.18–19.

anuparivartati, °te (= Pali °vattati), *moves along, after, or according to; follows (with or without acc.)*: °tanti (so read with 2 mss., Senart °tayanti) Mv i.25.9; brāhmaṇapariśāya kriyā °titavyā Mv i.310.6, and kriyāḥ °tan-tasya 8; (bodhisattvam) °tetsuḥ (aor.) Mv ii.264.18 f.; 400.4 ff.; (natsaṅgenotsaṅgam, 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, (ratnasūtraiḥ samantād) anuparivṛttaiḥ (°ttair) anuparikṣiptam (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 (Pali °vattana, nt., n. act.; from prec.), *moving after or according to, following*: Dbh 75.1; satyānuparivartanī (vāc) Gv 455.1 (possibly read °tini, in agreement with LV 440.3; Mv ii.197.10, see next).

-anuparivartin, adj. in comp. (= Pali °vattin; from °vartati), *moving after or according to, following*: jñānānuparivarti(n) (= Pali jñānānuparivatti-n) LV 435.3–4; id., in list of āveṇika buddhadharmāḥ, Mv i.160.10 f.; Mvy 148–150; ŚsP 1450.10 f.; cittānu° (= Pali °vatti-n) Mvy 2168; satyānuparivarti-vāk- LV 440.3; °vartinyā ... girā Mv ii.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 (= Pali °reti; cf. also **anuparivṛta**), *encircles, surrounds*, (1) of things, Mv i.227.19 °ritam, ppp. (padmam, aparehi padmasahasrehi); Mv i.238.3 °retvā, ger. (mukhamaṅḡalam); 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 ii.211.9; °retvā Mv iii.145.4; ppp. °ritāḥ Divy 7.22 (here by pretas); gdve. °rayitavyāḥ (asmābhīr bodhisatt-

vāḥ) AsP 34.14; (3) of abstractions, *attends* = *devotes oneself to, furthers, promotes*; fut. °rayiṣyati (prajñāpāramitām), parallel with anuḡrahiṣyati, anuvartiṣyate, 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 °vārita, both in same mg.), *surrounded, attended*: Divy 361.20 (prose). In 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 pari, 3, end; twice in Mbh. In one of these, i.8437 Calc., Sukthankar i.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 ii.77.16 (so ... tasya) brāhmaṇasya anuparīto, vedān adhyāpēhīti (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-ṣiṣama-jālānu° Dbh 28.15.

anupalabdhi, 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); atyantānupalabdhi-cakram (sc. dharmac°) LV 423.4, *completely ungraspable*; gambhīram ... dharmacakram ḡrahānupalabdhi-tvāt LV 422.11 *profound ... because it cannot be grasped by* (mental) *grasping*; °dhi-tvāt (also) KP 148.3; Laṅk 162.13.

anupalabdhika, adj. (Bhvr.) = °bdhi: yāvad anupalabdhikaṃ 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; anupalambha dharmā śrutva kāṅkṣa nāśya vidyate, niḥsattva eti sattvadharmā nātra ātma vidyate RP 12.10; °bha-śūnyatā Mvy 948, *emptiness that consists in inconceivability* (unreality, of everything); śūnyatānupalambheṣu dharmeṣu KP 97.3, *in regard to states of being which because of voidness* (so Tib., stoṅ pa ṅid kyis) *are inconceivable* (unreal); śūnyatānupalambhā(m)s (here noun, Tatpur.) ca dharmeṣu śrutvā KP 123.6; of dharmā as the 'law' preached by the Buddha, śūnyatānupalambhas, *inconceivable because of voidness* LV 395.22 and (Lefm.) 392.16 (here most mss. °tānupachedaḥ, also interpretable); anupalambha-vihāra-vihāriṅḡam Gv 471.8 (parallel: niḥpra-pañca-vih°); anupalambha-yogena bhāvayati Mvy 971 (opp. of upalambha-yogena, s.v. **upalambha**); anopalambhāṃ āryāna gotram KP 137.11 (vs).

an-upalīpta, (1) adj. (= Pali °līta; also **an-ūpa°**, **an-opa°**; Skt. has upalīpta), *undefiled*: Mv i.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 i.136.14 (mss. anopravadya; cf. **upavadyati**, and Pali anupavajja).

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

anupaśyanā (= Pali °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*: °paśyī, 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 sārddham padaśo dharmam vācayet pātayantikā Prāt 503.9.

(**anupasthita**, Skt., *not present*; -tva, *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.

anupāta (m. ?; cf. next; no cpd. of anu-paṭis recorded), presumably *rending* or the like, one of the torments of hell, in comp. with **utpāta**: 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 anupādāśravabhyaś cittāni vimuktāni (same phrase with anupādāya, q.v.); in Mv i.69.15 read anupāda (m.c. for °dā; mss. °dāya, unmetr.; Senart em. °dī, 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): anupādāyaśravabhyaś (or °āśrav°) 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, Dhṛ. comm. i.86.7.) anupādāya parinirvṛto Mv i.302.12; 357.16 (°vṛtā); cf. Pali °dāya nibbuto, e. g. Dhṛ. 414.

anupāna-pañṭaka, 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**.

anupārśva (as adj. in MW without reference; not in BR, pw, or Schmidt, nor in Pali or Pkt.), °śvena, adv., *along the sides*, with gen.: tasyā anu° Divy 240.5.

anupālānā (= Pali id.; Skt. only °na, nt.), *the keeping, maintaining*, with loc.: śikṣāpadeṣv 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) pi°.

-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 (ūru), *tapering* (not regularly formed with CPD, PTSḌ): SP 338.8 yāvad brahmalokam uccaistvena, anupūrvapariṇāhena, *reaching*

to Brahmaloḥka 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; anupūrvapāñilekha, *with tapering lines of the hand*, another **anuvyañjana**, LV 106.15; Mv ii.43.14 (other versions read āyata long instead of anupūrva); anupūrvadamṣṭra, *with tapering* (so Tib.) *teeth*, another **anuvyañjana** LV 107.6; Mvy 325; Dharmas 84 (not in Pali); anupūrvasujāta-skandho Mv ii.71.16, of a lion, *with tapering, well-formed shoulders*; anupūrvapraṇāma anupūrvapṛāgbhāram Divy 113.5, of a mountain, *with tapering slopes and sides* (getting smaller as they rise); in 113.15 same, preceded by anupūrvanimmam; anupūrvonnatāni (padmapuṣpāni) Mmk 62.5 *taperingly lofty*, i. e. placed one above another, each smaller than the one below; °va-grivā LV 27.6 *with tapering neck*; here Tib. mgul rim bzhin du ḥḍug pa, *neck made in regular stages* or the like (not the usual expression); anupūrvasamudgate, of the shanks (jaṅghe) of the mahāpuruṣa, 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); anupūrvā (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 ānupurvī, f.), *regular order; serial process*: Śikṣ 108.3 anupūrvā eṣo iha śāsanasya, naikena jaṇmena 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*: anupūrvā, 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 kathām kṛtvā Divy 355.17.

anupūrvā-vihāra-samāpatti, f. (= Pali anupubba°; also **anupūrvā-(samādhi-)samāpatti**, q.v.), *the attainments of (nine) successive stages*: navānu° (see **samāpatti**) Mvy 1498; ŚsP 58.8. They consist of the four dhāna, the four ārūpya stages, and (**samjñā-vedayita**-)nirodhasamā°. 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 saññāvedayitānirodha (or their 'attainments').

anupūrvāśas, adv. (= Pali °pubbaso), *in due course*: SP 112.7; Mv ii.240.2 (°saḥ).

anupūrvā-samāpatti (= Pali anupubba°), = **anupūrvā-vihāra-samāpatti**: Divy 95.21–22 navānu°; also **anupūrvā-samādhi-samāpatti**, Dharmas 82.

Anupūrvasamudgata-parivarta, m., n. of a (? part of a) work: Śikṣ 313.1.

anupūrvī (= Pali °pubbī, beside ānupubbi; 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*: °vīyadharmadeśanā Mv iii.257.11, 12 (= Pali anupubbī-kathā, ānu°).

anupūrvēṇa, 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*, Mvy 9214; follows *prajñāpti* 9213, q.v. Lack of clear context leaves precise mg. uncertain.

anuprañidhi (not in Pali), = **prañidhi**, *vow* (to persist towards enlightenment); commoner than the verb *anuprañidheti* and often object of *prañidheti*, e. g. Mv i.112.15; 113.7; 114.3; 115.5; 116.12; 117.8; 118.13; used after *anuprañidheti* Mv i.119.15 (mss., Senart wrongly *prañidhi* for *anu*°, presumably m.c., but meter is defensible with *anu*); °dhih, without either verb, Mv i.336.14.

anu-praṇidheti (not in Pali), = **praṇidheti**, *makes a vow* (to persist towards enlightenment); °dheti Mv i.119.15; °dhemi (mss. *anuparidēhi*) 323.1; °dhesi, aor., 335.11; °hitam, ppp., i.63.3. See **anuprañidhi**, 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 *anupaṭipa(j)jati*, and in the Pali adj. *anu-ṭaṭipajjanaka*; cf. next), *following after*: *tathatvānupratipannaḥ* Dbh 42.11.

anu-pratipādayate (caus. of **anu-prati-padyati*, see prec.), *causes to follow*: -mārgam °yamānaḥ Jm 143.8.

anu-pratiṣṭha, adj. (*anu* plus *pratiṣṭha*, Bhvr.), *having a corresponding basis*: Śikṣ 42.13 (cited s.v. **upaniṣipati** 2).

anu-pradakṣiṇīkaroti, = 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...) -śāripuṭreṇānupradattako bhagavatānuparītakaḥ (23 °nupradattakaḥ) 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; *dharmānām, of religious instruction* (= **upasaṃhāra**, 1) Bbh 82.4; Dbh 15.4; (2) *encouragement*: Dbh 24.4 (na *saṃhitān bhinatti*), na *bhinnānām anupradānam 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)-*nuprapūre* Suv 117.8 (so nearly all mss.; text °pure with 1 ms.).

[**anu-prapūrayati**, *fulfills* (cf. prec.): LV 46.5 (vs) *sarvajñānām anuprapūritum*, inf., could be m.c. for °*prapūr*(ay)itum, which Calc. reads; but see **anuprapūnati**.]

anu-prabaddhnāti (or °*bandhati*); = Pali *anuppa-bandhati*), *keeps continually on or after*: pres. p. (*prañidhiṣayam*) °*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 (°*dhānupacchedatām dharmānām*); (2) *constant pursuit of, devotion to, dharma-naya-samudrānuprabandheṣu* 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 *dharma-cakka*), *that keeps providing or furnishing* (*pra-vartayati*): (*bhāṇḍopaskarānām*) °*kaṃ dhyānam* Bbh 210.15.

anupravartana (nt.; = Pali *anuppavattana*), *pursuit, following, proceeding along*: Gv 37.8 (see **āvart**(ti)).

anupravartayati (= Pali *anupavatteti*), *keeps moving*: *diarmacakram*... °*yataḥ* MSV iii.54.4.

anu-pravārita, adj. (ppp.), *completely covered over, enclosed* (?): *narako āyasehi śūlehi santaptehi samantato hi anupravārito* (v.l. °*vāl*°, one ms. °*vās*°) Mv i.25.5.

Anupraviddhakarṇa, see **Anapaviddha**°.

anu-praviśati, app. *accompanies* (? a musical instrument): (*salilam viṇām*) *anupraviśya gāthābhir gītair anugāyati sma* Lañk 3.9.

anupraveśaka, adj., *penetrating*: *sattva-cittānupraveśakair nirmānavigrahaśi* 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 Pali), *spreads over, penetrates, with acc.*: °*ranti* Gv 432.10 (subject, *raśmijālāni*); ppp. °*srta-* Gv 365.2 (1 in 2d ed.); 438.3.

anu-praskandati (= Pali *anupakkhandati*), *encroaches, intrudes upon*: °*skandya*, ger. Prāt 506.2 (°*ya śayyām kalpaye*, where another was located); 511.6 (text here °*skadya*; the Pali 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. °*prāpnoti*), *attainment*: Dbh.g. 20(356).18 °*nārthi*; Mmk 107.16.

anuprāpunati, °*nati* (= Pali *anupāpunāti*, Skt. *anuprāpnoti*), *obtains*: pres. opt. °*neyāma* SP 163.2 (so read with Kashgar rec.); aor. °*ne* Mv iii.67.2, 4; ger. °*ṇitvā* SP 291.13; inf. °*nitum* LV 46.5 (so prob. read for text °*puritum*; see s.v. **anuprapūrayati**); gdve. °*ṇitavya* 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.

anupreksaṇa (nt.; to Skt. *anu-pra-ikṣ-* plus -*ana*), *examination, investigation*: *deśānu*° MSV ii.170.19. Cf. next.

-anupreksin (Pali -*anupekkin*; see prec.), *examining, investigating*: *deśānu*° MSV ii.170.11.

anuplava (m.), n. act. (not in Pali; 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 infn.: *adyāvabodddhum amṛtaṃ 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*; pratīyasamutpādānubudhīyana-tā, Hoernle MR 118, last line (from Ratnarāsi Sūtra).

anubr̥mhaṇa-tā, °nā (= Pali anubrūhana, °nā; to next with -ana-tā, -anā), *strengthening, making to increase*: Bbh 18.25 °nā (hitasukhādhyāśayasya); 203.6 (-viryaṇubr̥mhaṇatayā), 25 (-pranīdhānubr̥mhaṇatayā).

anubr̥mhayati (= Pali anubrūheti), *strengthens, makes to increase; devotes oneself to*: °hayati Bbh 394.15 (subhām cādhimuktīm); °hayant, pple. pres., Bbh 93.10; °hayīsyati 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 ĀpŚ. 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-vaiśāradīyānubodhāya 81.3; sarva-arthānubodhā RP 47.6, of Buddha's speech, *having or yielding comprehension of all meanings*; ekakṣānātryadhīyānubodham (buddhānām) 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-vaineyānām 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.]

anubhavati (in this sense = Pali anubhoti; cf. **praty-anubhavati** and **abhisambhuṇati**), *suffices for, is sufficient to produce*: ābhayāpy ābhām 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 abhisambhuṇanti; 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 = lokānubhavanā, 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 nispiditāḥ (*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; °mantī 226.22.

anumajjhima, adj. (MIndic for Skt. Gr. °madhyama, § 22.16; mg. assigned it in Kāś. 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), *midling; 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. anumārga, 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) *sustitah 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. pple., 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 **jāgārya**); (2) in Mvy 7665 = Tib. brgal ba (see s.vv. **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; (ātma)kāya-klamathānu° LV 416.20; -dyūta-kriḍānu° Mv i.96.5; ākalanānu° see **ākālana**; (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): satatānuyogī Mv i.357.12 (same cpd. in Pali, Pv iii.7.10, where ed. sattānuyogino, but see comm. 206.7).

anuyojya (gdve. of anu-yuj, caus.; Skt. not in this sense), *capable of being made to be devoted to*, (loc.): (eteṣu, sc. tri-yāneṣu) tatrānuyojyaḥ Laṅk 65.3. Cf. **anuyoga, °yukta**.

Anuraktarāṣṭra, n. of a former Buddha: Mv i.141.14. **-anurakṣaṇa-tā**, ifc. (see next), *state of protecting*...: ātmaparānurakṣaṇa-tāyai LV 32.19; bahujanacittānurakṣaṇa-tayā Laṅk 247.8, 16.

anurakṣaṇā (= Pali anurakkhaṇā and °ṇa; MW cites Skt. °ṇa, nt., without reference; not in BR, pw, Schmidt), *guarding, protection*: °ṇā-prayogena Bbh 288.2, 6.

anurakṣā (= Pali anurakkhā), *protection, guarding, keeping; sparing*: guṇānu° Jm 189.2, *preserving virtue*; Śikṣ 124.17; sarvasattvānu° 127.7; mama cittānurakṣayā Divy 82.22, 26, *by way of sparing my thoughts = so as not to hurt my feelings*; similarly, tāsām anurakṣayā MSV ii.144.10.

anuracita, prob. *provided, endowed with*: (bodhimaṇḍavāṣṣaḥ... sarvatathāgataviṣayavikurvitanir)ghoṣānuracitah 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 (-manojñarutānuravitālamkāram, sc. kūtāgāram); Mvy 503 and Sūtrāl. xii.9, comm., sarva-pariṣad- (Sūtrāl. °parṣad)-anuravī, 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 °na), *causing gratification* (in adj. cpd.), Mvy 4316.

anurāgatam (= AMg. anurāgayam), *welcome!*, exclamation of greeting following svāgatam (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 mahānurāśiḥ 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 °vippamutto), 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 (aṅgajāte . . . parasparasya) anulagnayisyanti with one ms. (or °niṣyanti) instead of Senart's avalambisyati.

anu-liṅgin, adj., *according to one's characteristic marks*: yathāveśānuliṅginam Mmk 133.7 (of a painted image of a Buddha).

anuliptaka, adj. (1) = Skt. anulipta, *anointed*: candanānuliptakagātro Mv iii.412.12 (prose); (2) mg. not clear to me in Mmk 322.12 (of a magic formula) asahyaṃ sarvabhūtānām, sarvalokānuliptakam, 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*: dharmānu° LV 35.20.

anuloma-praṇidhāna, see praṇidhāna.

Anulomapratiloma, n. of an ocean and of a mountain, Divy 102.27; 103.3-23; and of certain winds, 103.5, 14. In first occurrence Anulomapratilomadvayam, 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 the continuation of religious development): °kīṃ (-kṣāntim) Sukh 55.13 = ānu° kṣā°.

an-ullokita- (ppp. of ullokayati, q.v.), in an-ullokitamūrdhnāni surehi asurehi ca Mv ii.307.5, of Buddhas, *gods and asuras cannot look up (reach by vision) to their heads* (? v.l. anulokita-).

anuvargā (m.? = Pali °vagga, see below), some part or accessory of a city gate: dvinnām varṇānām anuvargā abhunsuḥ (sc. teṣām dvārāṇām) Mv i.195.(11)-12. Cf. Pali Bv i.14 tuḷā samghāṭānuvaggā sovaṇṇaphalakatthā. CPD interprets anuvaggā as adj., citing comm., = anurūpā. But this is proved wrong by Mv; like tuḷā, 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*: lokānuvartaka LV 425.5,

of Buddha, see s.v. **anuvartanā**; samanta-bhadra-kāyena hinānām cānuvartakāḥ 438.6, *with completely excellent body, and (yet) conforming to (the physical life of) the vulgar*; ukṣiptānuvartakam (vacanapatham), Bhik 29 b. 1, *following, cleaving to a suspended (monk)*; teṣa . . . pathe 'nuvartakāḥ RP 39.4; tadanuvartakāḥ 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 āryavaṃśānām) 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.: (dharmānām) 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) pratī (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 lokānuvartanām buddhā anuvartanti laukikim, prañāptim anuvartanti yathā lokottarām āpi; 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 iii.88.3.

? **anuvārṣa** (m.? cf. Vedic anu-varṣati), *the raining upon*: (megho . . .) [śaṣyānuvarṣeṇa karoti ṛtptim 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*: saṃsārasroto-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-)samādhīnām (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*?)

anuvicarāṇa (nt.), *the roaming thru*: sarvalokadhātvanu° Gv 149.18; Dbh 16.3.

anuvicarati (= Pali id.; rarely in RV. and once in Skt. acc. to BR), *roams along, thru*; often follows **anucānkramati**, 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.): (dharmasya) anuvitarakaṇā 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 naiṣkramyaśabdo, (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; °tayeyuḥ SP 31.10; °taye(h) Lañk 11.13; impv. °tayata Kv 25.6; pres. p. °tayatā (instr.) Divy 412.15; °tayamāṇaḥ 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. °cintayitāḥ 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; (foll. 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).

anuvīdiś, f. (blend of Skt. vidīś and Pali anudīśā), *supplementary direction, semi-cardinal point*, = vidīś, in Bct 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 mordhvaṃ mādhō mā cānuvidīśam avalokayan gāḥ; 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 ūrdhvaṃ anuvīdiḥsu. But the above passages show that adha ūrdhvaṃ in Sukh must not be taken with anu°, which must apparently mean instead the *semicardinal points* (not otherwise mentioned here).

anuvirājita, adj., *resplendent*: °sarīro (mss. °rā): Mv i.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.

Anuvaineya, n. of a settlement (nigama) of the **Maineva** 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 **nimitta**, q.v.; the Buddha (or a Bodhisattva) is neither nimitta-grāhin nor anuvyañjana-grāhin (Pali °gāhi), 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 i.38.14; 50.3; 237.8; 335.12; ii.38.16; Divy 46.29; 75.3; Av i.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. vṛttāṅguli; 5. anupūrvaṅguli; 6. citāṅguli; 7. (ni-)gūḍha-śira (veins); 8. nirgranthi-s°; 9. gūḍha-gulpha; 10. aviśama-pāda; 11. simpḥa-vikrānta-gāmin; 12. nāga-v°-g°; 13. haṃsa-v°-g°; 14. vṛṣabha-v°-g°; 15. pradakṣiṇāvarta-gāmin; 16. cāru-g°; 17. avakra-g°; 18. vṛtta-gātra; 19. mṛṣṭa-g°; 20. anupūrva-g°; 21. śuci-g°; 22. mṛdu-g°; 23. viśuddha-g°; 24. paripūrṇa-vyañjana (*sex organs complete*); 25. pṛthu-cāru-jānu-maṇ-

ḍala; 26. sama-krama; 27. sukumāra-gātra; 28. adīna-g°; 29. (?) anutsanna-g°; 30. susamhata-g°; 31. suvibhaktāṅga-pratyāṅga; 32. (?) vitimira-viśuddhāloka; 33. vṛtta-kukṣi; 34. mṛṣṭa-k°; 35. abhigra-k°; 36. (?) kṣāmodara; 37. gambhīra-nābhi; 38. (pra-)dakṣiṇāvarta-nābhi; 39. samanta-prāsādika; 40. śuci-samācāra; 41. vyapagata-tila-kāḷaka-gātra; 42. tūla-(?)sadrśa-sukumāra-pāpi; 43. snigdha-pāpilekha; 44. gambhīra-p°; 45. āyata-p°; 46. (?) bimba-prāti)-bimboṣṭha; 47. nātyāyata-vadana; 48. mṛdu-jihva; 49. tanu-j°; 50. rakta-j°; 51. gaja-garjita-(?)jīmūta-ghoṣa; 52. madhura-(?)cāru-mañju-svara; 53. vṛtta-darṣṭra; 54. tikṣṇa-d°; 55. śukla-d°; 56. sama-d°; 57. anupūrva-d°; 58. tuṅga-nāsa; 59. śuci-n°; 60. viśuddha-netra; 61. viśāla-n°; 62. citra-pakṣma; 63. sitāsita-kamala-dala-(?śakala-)nayana; 64. (?) āyata(aṣita)-bhrū; 65. ślakṣṇa-bhrū; 66. (?) anuloma-bhrū; 67. snigdha-bhrū; 68. pināyata-karṇa; 69. (?) sama (or, aviśama)-k°; 70. (?) anupahata-karṇendriya; 71. (?) supariṇata-lalāta; 72. pṛthu-i°; 73. (su-)paripūrṇottamāṅga; 74. (?) asita (or, bhramara-sadrśa)-keśa; 75. (?) cita (Tib. on Mvy stug pa, *thick*)-keśa; 76. ślakṣṇa-keśa; 77. asaṃlulita-keśa; 78. aparūṣa-keśa; 79. surabhi-keśa; 80. śrīvatsa-svastika-mandyāvarta-varḍhamāna-(? or, lalita-)pānipāda. 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. **vyākaroṭi** 2), *prophesied afterwards* (anu): Mv i.2.2, 3, 7.

anuvraja (m.?), *the following after*: (sc. mama) °jamātṛeṇa Gv 540.24, *by merely following* (me). Cf. Skt. anuvrajana (Schmidt's Nachträge); should we emend to this? The parallel nouns are -ana formations.

anuśaṃsa, m.; °sā, f.; also **ānuśaṃsa** °sā; 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, Bodhicaryāvatārapañjikā 22 n. 3, assumes ānṛ° as orig. form; Pali only āniśaṃsa; BHS mss. often °samś° 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 eṣo 'nuśaṃso dharme sucīre; Sūtrā. i.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 °sā, m. or f., Mmk 658.27 (n. pl.); Dbh 32.6 °sānugata; ānuśaṃsa, 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. āniśaṃsam; ii.372.16 mss. ānuśaṃso, Senart em. °sam; Av i.213.12 ime . . . ānuśaṃsāḥ; Śikṣ 121.2 ānuśaṃsa(h); ānuśaṃsa or °sā, m. or f., SP 373.8, 12 (°sāḥ, n. pl.); on ānṛśaṃsa see above; anuśaṃsa or ānu°, m. (init)°l vowel obscured by samdhi), SP 420.11 (prose) °sā(h), with ime; Bbh 296.21 °sāḥ, n. pl., with m.

pronouns; Divy 92.25 °sā(h), n. pl. (note following katame); 302.22 pañcānuśamsān; 436.17 °so; Samādh 19.1 °sa-, in comp.; anuśamsā or ānu°, f., Mv iii.357.13 (prose) naiskra-myānuśamsā-vyavadānam; Mv ii.373.18 -sā(h), mss., acc. pl. (Senart em. °sām); title of SP chap. 18 °sā-parivartah; 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.

-anuśamsaka (or -ānu°), = anuśamsa, q.v., in Bhvr. adj. cpd.: mahānu° Divy 200.14, of great advantage. **anuśakya**? Mv i.23.11, mss. °kyā or nānuśakya; Senart em. anuśakyaṃ (not explained); I suggest anusak-(k)ya or nānu°, ger., following, see Chap. 43, s.v. sakk; note avasakkanti in preceding line.

anuśaya, m. (= Pali 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**, **pariyavasthāna**, and **āsrava**, and they are the 'root' of bhava, renewed or continued existence, l. c. p. 1. They number 7 in Pali: (kāma-)rāga, paṭigha, diṭṭhi, vicikicchā, māna, bhavarāga, avijjā (CPD); and in BHS 7 or (the two rāgas being taken together) 6: (kāma-)rāga, pratigha, (bhavarāga), māna, avidyā, dṛṣṭi, vicikitsā or vimati (l. c. 2, 3); or (ibid. 9), dividing dṛṣṭi in five, ten anuśaya; or (ibidem) by further classification, 98 (acc. to Yogācāras, ib. 21 n. 1, 128); on the 98 cf. Sūtrā. xiv. 46, Lévi's note; LV 372.13. Clearly of evil *propensities* LV 351.8 (udghāṭitā) anuśayā(h); 363.4 purimam (from former births) anuśayaṃ; 371.16, read sānuśaya-mūlajālā with v.l. for text °jātā; 373.9 mūlkleśāḥ sānuśayāḥ; 373.17 anuśaya-paṭalā(h) masses of anuśaya, compared to clouds; Gv 387.4 bandhanānuśaya-pariyavasthāna-vaśagatāḥ; Mvy 862 nānādrṣṭy-anuśaya; 2136 (follows bandhanam); Lañk 140.7; Divy 210.5; 314.21; Śikṣ 19.18 tṛṣṇānuśayaḥ; 50.9; 232.12; Bbh 202.20; 388.8; Dbh 75.7 so 'nuśayānām āśaya-sahaja-citta-sahaja-tām ca yathābhūtam prajānāti, the fact that the anu° are born with intention and thought, and see ff. (75.7-13); in Pali āśaya and anusaya, *disposition* (or *intention*, **āśaya**) and *propensity*, are often mentioned together as parallels, and are compounded; so BHS āśayanūśaya, 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 āśayanūśayam is parallel with, and follows, **nidānam** (q.v. 2).

anu-śalya-samābr̥mhaṇa-tā (cf. **samābr̥mhaṇa**), *state of the continuous* (constant, anu) *plucking out of thorns* (i. e. evils): °tāyai, dat., Gv 491.22.

anuśakṣyate (°ti), ? fut. of anu-śās, see § 31.25.

anuśāsanā (= °nī, q.v.), *instruction*: Mvy 1439; [Jm 29.5 °nām, ed. by em., all mss. °nīm].

anuśāsanī (= Pali anusāsanī, 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 -mitrānu°; Mv i.277.12 = 279.21 = 281.19; 282.2; iii.51.17; 128.17; Gv 179.11; 223.16 sarvabodhisattvānuśāsanīṣu; 464.10 (cited Śikṣ 36.2); Śikṣ 2.6; 73.12 °nī-gāthām; 184.3; 286.4 (Transl. for those who admonish; rather, admonitions or instructions); Jm 29.5, see prec.; anuśāsanī-prātihārya, one of three kinds of miracles performed by Buddhas (see **prātihārya**), Mvy (232-234; Mv i.238.5; iii.137.17; 321.13; Dharmas 133; Gv 537.8 (in Pali also anuśāsanī-prātihārya).

anuśāsti, f. (cited once in Skt., BR 5.992, on Max

Müller's authority; = Pali anusatthi, AMg. anusatthi; cf. **anuśāsanī**, and **ānuśāsti**), *instruction*: LV 364.4 (vs) na ca chidyati sā anuśāsti; Bbh 210.5 °ti-prātihārya = the more usual **anuśāsanī-prā°**.

anuśikṣaṇa (nt.; to prec.), *imitation*: Śikṣ 215.13 °ṇa-cetasah; Bbh 138.13 °ṇataś ca; Gv 318.25 tathāgat-ānuśikṣaṇena.

anu-śikṣati, °te, °śikṣayati, °te (= Pali anusik-khati; not in this mg. in Skt.), *imitates*, with gen. of person, and usually loc. (rarely acc.) of thing; foll. by virtual synonyms anuvidhīyate, anukaroti Mvy 8705 °ṣe anuvidhīye anukaromi; Bhik 10a.1 teṣām... śikṣāyām (see **śikṣā**, 2) °ṣe etc., as prec.; SP 55.14 °ṣase lokavināyā-kānām; Mv ii.315.2 mama ca anuśikṣitvā, and *imitating me*; RP 57.14 tasya cānuśikṣitvā, 15 puṇyaraśmer anuśikṣamāṇah, *imitating P.*; Śikṣ 14.6 buddhānām °ṣiṣye, 17 tathāgatasyānuśikṣitavyam, *one must imitate the T.*; 40.5 bodhisattvasyānuśikṣamāṇāni; Gv 462.10 kalyānamitr-ānuśikṣitā(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) anuśikṣi (ger.) tasyā mune(r) vīrya sthāmod-gatam, *imitating this sage in regard to exalted heroism and power*; forms in -aya-: LV 138.6 (vs) anuśikṣayi (= °ye, 1 sg.) aham pi guṇeṣu teṣām, *I too (will) imitate them in virtues*; Bhad 17 sarvajñān' (for °nānām) anuśikṣayamāṇo, *imitating all the Jinās*; Bhad 55 teṣu (v.l. teṣa; gen. pl.) aham anuśikṣayamāṇo. These -aya- forms could all be m.c.

anuśikṣā (to **anuśikṣati**), *imitation*: SP 304.8 ye 'nuśikṣā-sahāyakāḥ, *who are companions in imitation* (text uncertain, see notes in KN and WT): Jm 117.23 °kṣayā; Divy 263.29 śamānuśikṣās (Bhvr. adj. cpd.).

anuśr̥ṇoti, *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.

anuśete (cf. Pali anuseti), *follows upon*: Samy. Āg. 1.3.1 ff., see **anunīyate**.

anuśraya (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-ānuśraya-tām (samdarśayamānān), *displaying the condition of having the attendance (following) of all people(?)*.

anuśrava (= Pali anussava; in Skt. mg. *tradition*, cf. Schmidt, Nachträge), *report, hearsay*: anuśrāveṇāpi śrutvā Bbh 238.25.

anuśrāvāṇa, nt., and °ṇā (to next plus -ana; = Pali anussāvāna, °nā), *public proclamation*: °ṇam MSV ii.206.13 ff.; °ṇā Prāt 475.7.

anuśrāvayati (= Pali anussāveti), (1) *makes to resound*: jayavṛddhiśabdām LV 96.18; jayavṛddhir anuśrāvītā LV 112.19; śabdām LV 101.4; 401.2; Mv i.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 anuśrāvyaṃ, pass., *being (thus) proclaimed*; ii.182.6 anuśrāvya, ger.; (3) *plays* (a musical instrument): Av i.95.12 viṇām anuśrāvītuṃ, inf.

anuśruta (= Pali [an-]anusutta; ppp. of Skt. anu-śru; is this used in the same sense? cf. anuśrava), *traditionally handed down*: (darśanam) anuśrutam purā Mv i.165.12, *repeatedly heard (or handed down) from olden times*; Senart misunderstands; pūrve anuśrutehi dhar-mehi iii.332.13, *by principles unrecorded in traditional doctrine*.

anuśrotam, so prob. read with v.l. for °śrotam Mv ii.161.2, adv., = Skt. anusrotas, Pali anusotam, (*with the current* =) *in a conforming manner*: (kaṇṭhaka)jātānugāmī

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 Kaṅṅhaka (?).

anusūṣṭa (ppp. of anu-sūṣṭi, which seems unrecorded anywhere), *clinging to, leaning on*, with gen.: prākārasya anusūṣṭam uccam śrīṣavṛkṣam 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-samvarṇayati (not recorded, but cf. Skt. samvarṇayati, Pali samvaṇṇeti, the latter especially used in both mgs.), (1) *mentions, describes*: Laṅk 139.9 deś-anapāthe (q.v.) 'nusamvarṇitāni; (2) *sanctions, approves, recommends*: Divy 196.3 bhāṣitam; 263.11; MSV i.47.7; Prāt 478.1 maraṇam... anusamvarṇayet, *should recommend (speak well of) death*, i. e. prompt someone to seek it.

[?anusamśaya, in Gv 472.(4)-5 ye te karuṇāvīhāriṇaś ca na kvacid anusamśaya-darśana-vihāriṇaś, seems pretty surely corrupt; prob. read **anusāya-**, q.v.]

[anusamsārya, ed., Divy 211.27; 212.13, 22; mss. corrupt the first and third time; in all three read anusamśaya, *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 **anusākya**.

anusamjñapti, f., *explanation*: °tir dattā Divy 29.11.

anusamdhī (m., = Pali id., in mg. 2), (1) (literal, physical) *connexion*: Gv 268.5 lokadhātoḥ... cakravād-ānusamdhau, *in connexion with the cakravāda 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 prajānāti, *he knows the logical connexion, or application, of the sūtras always*; Dbh 42.22; 43.3; 51.21; Mvy 2176 = Tib. ṭṣhams sbyor ba, *conforming conjunction*; Laṅk 143.7 svapratyātmadharṇatānusamdhīḥ katamat (I note gender), *what thing is the application (logical connexion; virtually = meaning) of (the term) sva°?*; vāsanānusamdhī- 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. °dhīḥ, 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, *seriatim*; the same adverb (or anu-samdhī) should be read for °dhīḥ in Bbh 107.15, after anupūrvam, and before **anusahitam**, q.v.

anusambandha, *connexion, association*: (bodhisattvo) mahāsattvānu° ŚsP 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, Patañjali, see BR 7 App., 1695), in anu-sahāyibhūtā(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. sarvārthānusādhin, 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 kṣiprakāryānusādhy-artham, *in order to the speedy successful completion of the performance*. Or should we read °sādhārtham (°sādhyā-)? This seems implausible. Or possibly °siddhy-artham? No *anusiddhi has been found.

anu-sārayati, *modulates (?)*, of music, or *plays (?)*: Laṅk 3.8 -gītasvara-grāma-mūrchanādi-yuktenānusārya (ger.; for continuation see **anupraviṣati**).

anusivāna (reading uncertain; cf. **anusyūti**, Pali anusibbati, and Skt. anusyūta), *sewing to one another, patching, mending*: (śānapāmsukulāḥ...) śilāpaṭṭena (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 anuthunāti), *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°, samghānu°, śilānu°, 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 dharmālokaṃmukham); 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 ŚsP 1443.6 ff., the last four being ānāpānānusmṛti (prob. read so with ŚsP 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 Śiḥ 4.17, 18 (vss). Other occurrences Mvy 860; 1579 (see **anuttarya**); LV 182.21, read anusmṛti bhāvānu; Gv 36.9.

anusyūti, f. (cf. s.v. **anusivāna**; 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.

anuhiṅdate, *wanders thru or after*: SP 102.6 (prose), Kashgar rec., anuhiṅdamānaḥ (Nep. mss. paryeṣamāṇo; ed. paryaṣamāṇo, with Foucaux only); Divy 574.9 pṛṣṭhato 'nuhiṅdya, ger. Cf. **anvāhiṅdati**.

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.

-**anūccalita**, ppp. of *anu-uc-cal, *pursuing, following*: Gv 72.23-24 -praṇidhy-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 pañcāśad anūnakāni; Mv ii.369.11 pañca anūnakā. **anūpabṛṃhayati**, *steadily increases* (with object acc.): Bbh 153.16 °hayatā (cittaprasādam), instr. sg. pres. pple.

anūpalīpta (= 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 satyenānrtakam jāyet, *one should conquer a liar* (not *le mensonge* with Chakravartī; Pālī alikavādinam; all the parallel words in the vs should also be taken as personal) *by truth*.

aneñja, or **ān°**, = **aniñjya**, q.v.; adj.: MadhK 334.8 karmāṇi kuśālakuśalāneñjāni.

aneñjya = **aniñjya**, 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 samdhi) Dbh 48.7 puṇyāpuṇyāneñjyān abhisamskāraṇ; and mss. at MadhK 543.1 kuśālakuśalāneñjyādi-.

aneḍa, **anela**, **nela**, adj. (= Pālī 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 kalaikavarna-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; °laḥ, of a sound (nirghoṣa), Sukh 38.5; nelā (vāk) Dbh 24.13 (follows hitakaraṇi); nelavarṇā (buddhasya girā) Mv i.314.14; nelayā pūrṇayā vācā (of Buddha) MSV i.273.7 (vs).

aneḍaka, **anelaka**, f. °ikā, adj. (= Pālī anelaka, °laka, of honey; cf. **aneḍa**, °la), *pure*; (a) of Buddha's voice, like **aneḍa** etc., Mv i.255.21 (vs) anelikāṃ (with girāṃ, 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 **niḍaka**.

aneyā, adj., hyper-Skt. (or Pkt. dial., Pischel 236) for MIndic (Pālī) 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 = **ananyaneyā**, q.v., but there is no support for this in Pālī or elsewhere. The Pālī 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 sthitvā na kamcid dharmam eṣate). The Mvy has erroneously **Animiṣa**, q.v., in place of this.

anairyānika, adj. (cf. Pālī aniyānika; 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. (= Pālī 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. (= Pālī anottāpin; cf. prec., **otrapa**, **otrapya**, **avatrāpya**), *shameless, indecent*: Mv i.110.8 (prose) °piṇaś ca; in Ud xx.5 prob. read anotrāpi (or °api?) for what ed. doubtfully records as anotrāpū.

an-odaka (= Pālī id., besides an-ud°, an-ūd°; in Pālī 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., paunḍarikam yathā varṇam anope na pralipyate, seems plausible; Pālī has anopā, f. (CPD).

an-opapanna, ppp. (m.c. for an-upa°), *not born*: Gv 334.3.

an-opama, f. °mī, adj. (= Pālī 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°**; Pālī 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. Pālī 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.: °yaṃ Mv ii.164.18; 207.12; iii.189.9; °yāto, abl., Mv ii.166.11; 189.1. (Mss. corrupt in first occurrences.)

anolīna, see **anavalīna**.

an-osāna (for Skt. an-avasāna), *without end*: anutpannā °nā(h) Mv i.314.17 (vs), of Buddhas.

anapamya (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. (= Pālī id., see CPD 3), *contrasting principle* or *opinion*: anta-samudhāraḥ MSV i.221.8 (here, discussion as to whether Buddha and his order were greedy or not).

antaḥ-kalpa, see **antara-k°**.

antaḥ-pūti, adj. (= Pālī 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 (antaḥpūtir), and in Pālī, 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 antaḥpūti-bhāva, m., MSV i.49.3, 11; 50.6.

antaka, adj. (or subst.; = Pālī auj. 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 tāpentī na ātapo. Cf. line 4 itvaram khu ayaṃ tāpo; see **itvara**, which is the clue to the mg. of antaka.

? **antakoṣa**, nt. (Senart's em.; mss. amba°, ava°, ata°), n. of some product of the carpenter's craft: Mv ii.465.2 °tāni, 13 °tā.

? **Antakośa**, see **Anantakośa**.

Anta-giri (= **Antarā-giri**; neither form in Pālī; perh. cf. Antargiri, n. of a people, Kirfel, Kosm. 74, 77), n. of a mountain near Rājagṛha, seat of **yaṣṭivana**: °girimim, loc., Mv iii.441.15 (v.l. Antar-g°); 442.3; 443.14.

anta-grāha-dṛṣṭi, f. (Pālī anta(g)gāhaka-ditṭhi), *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 nirvānam iti vā, or, *in fact, up to nirvāna*; 156.19 *even so much as*; Prt 519.10 et alibi; Bhik 24b.1.

anta-pūti, see **antaḥ-pūti**.

antamaśato (°sato), adv. (blend of **antamaśas** and **antatas**, qq.v.), *so much as*, Ger. *sogar*: (Mv i.7.10, Senart °masato, but mss. indicate rather **antaśas**;) Mv i.211.13 = ii.15.12 °masato (vv.ll. °śato, antamato); iii.92.14 °sato; in Mv i.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 Śiks 52.18 as antaśas); 21.3 (prose); Liiders 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 antaram = kim kāraṇam, *what's the matter?*, not well defined in Diect.), *state of the case, circumstance, matter, reason*: Mv i.360.11 ko jānāti kim atra antaram, *who knows what is the matter (reason, circumstance) in this?*; ii.66.15 na paribudhyāmi kim atra antaram, *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) antaram 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. antaḥkalpa 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 gyi, *intermediate*, and similarly śastrāntara-, 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 jina agradharmān... antarakalpaṣāṣṭim SP 25.8; cf. Dharmas 87 (see s.v. **kalpa** 4); SP 159.3 ff.; Mmk 295.9 (°paṃ jīvati). In SP 68.10 text manuḥjanam abhyantara-kalpa (= antara°), but prob. read °jān' apī 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 ff.), *disappears*: °dhāyīṣuḥ (v.l. °su), aor., LV 397.21; ppp. antara-hīta Mv i.50.14 (cf. antarhita in similar phrase 51.10); i.206.6 = ii.9.22; i.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 i.75.14, so Senart, app. with 1 inferior ms.; most mss. °hāyanā or °nā; fut. °hāpayīyanti RP 17.15; ger. °hāpayitvā Mv ii.431.1 (and see Mv iii.6.9, under °hāyate); antarhāpayitvā (semi-Skt.) Divy 329.12; ppp., read °hāpitam for antara-hāyitam (v.l. antarhāy°) *caused to disappear* Mv iii.424.16.

antara-hāyate, °ti, **antar-hā°** (= **antara-dhāyati**, q.v.; except the ppp. °hita, for which see **antara-dhāyati**,

no form of this verb with h for dh seems to be recorded outside of BHS), *disappears*: Mv i.175.9 °hāyate or (un-metr.) °ante (mss., Senart em. °yatu); °hāyati Mv iii.410.12 (prose); impv. °hāyatu Mv iii.346.21; aor. antarhāyetsu, v.l. antarhāyetsuḥ Mv i.231.2 (prose); antarhāye 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; °hāyiṣu (3 pl.) Suv 158.1; inf. °hāyitum Mv ii.97.10, 20; ger., apparently in caus. sense, *concealing*, iii.6.9 antarhāyitvā (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. antar-dhiyate, 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. (1); 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 antarā ca bodhiyaṣṭīye an° ca nadiye, *between the Bodhi tree and the river*; acc., Jm 19.21 an° ca taṃ bhadantaṃ an° ca dvāradehalīm; foll. by atrānt°, Divy 94.1 an° ca śrāvastīm an° ca rājagṛham atrāntarāt; 151.5, 7 an° bhadanta (in 7 an° ca) śrāvastīm an° ca jetavanam atrāntarāt; 275.26 an° ca rājagṛham an° ca campāṃ atrāntare; Av i.256.6 an° ca rājagṛham an° ca veṇuvanam atrāntare; nom. (?) Divy 514.11 an° ca vārāṇasi (but read °sīm?) 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 i.230.12 ānandasya subhadreṇa parivrājakena sārđham antarākathāṃ (mss. °thā) viprakṛtām (mss. °tā; Pali also uses vippakatā with this word, see CPD) āraṣuḥ; antarā-kathā-samudhāra, m., ibid., Divy 143.14; Av i.230.15; Pischel, SBBA 1904 p. 818, fol. 173a; MSV i.37.9.

Antarā-giri = **Anta-giri**, q.v.: °girimim 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 gayāyāṃ 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, antarā ca rājagṛhasyāntarā ca gayāyā(h) LV 246.3 (read, however, gayāyāṃ as in 405.3 above, with all mss. and Calc.); with **antare** instead of the first antarāt, antare ca muccilindabhavanasyāntarā ca jāpāpāsyā, *between M.'s dwelling and A.'s (fig-tree)*, LV 380.11; (3) *after*, with gen. (not in Pali; cf. Skt. nīmīṣāntarāt *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 (ñahi) ḥog tu, *after (me)*.

antarāntaram (?), °rāt, °rā (?), adverbs (= Skt. °rā, see pw s.v. antarā; Pali antaranarā, 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 °tiṃ pūrvāpattipratirūpām praticchannāṃ; 35.2, 5 etc. This leads to **mūlaparivāsa**.

antarā-parinirvāyin, adj. (= Pali °nibbāyī), 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 i.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.; Sūtrāl. 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 ūrdhvaṃ jānvor °naṃ (text °marśaṇaṃ) parāmarśanaṃ (text °marśaṇaṃ) svikuryād. (Perhaps less specifically *intimate stroking*?).

antarāya, nt. (only m. in Skt. and Pali), *hindrance*: LV 111.6 (vs) nā cāntarāyam iha. (Could perhaps be analyzed as °rāya-m-iha, with 'hiatus-bridging' m.).

[**antarāyaṇa**, nt., often in AsP (e. g. 495.5) erroneously for antarāpaṇa, *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 i.258.20 (prose), ardhayojanikenāntarāvāseṇa, *at intervals of half a yojana* (but mss. °antarvās°, °antavās°; 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. **āntarikā**; see also **lok-āntarikā**, separately), *space between, interval, interstice*; in some of the following ānt° may be intended, samdhi ambiguous: Mv i.13.12 teṣām (sc. parvatānām) antarikāṃ (all mss.; Senart em. °kaṃ!) . . . praveśitāḥ (so read); i.21.1 parvatāntarikāṃ (all mss., perhaps to be kept as adv. from cpd., *in between the mountains*; Senart em. °ka-); i.21.3 parvatāntarikāṃ (so Senart with most mss., but C, one of the best, °kā; read °kā or °kāṃ) praviṣanti; ii.300.19 sapta parvatā dvīpāntarikā (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*.

antarikṣa, adj. (= Skt. ānt°), *of the atmosphere, atmospheric*, of a class of gods, see **deva**; also **antarikṣa**, and under **antarikṣecara**, q.v.: LV 367.7 (devās); Av i.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.]

antarikṣa, adj. (= **antarikṣa**; Skt. ānt°), *of the atmosphere*, a class of gods, see **deva**: LV 266.1, 4; 396.14; 401.1. As noun, antarikṣa also occurs in Skt., but much more commonly in BHS (= antarikṣa): e. g. SP 23.14; 69.10; LV 75.7; 218.18; Mv i.31.4; 33.5; 179.10; Divy 324.28; 340.5; Suv 84.9; RP 45.20; Gv 117.15.

antarikṣadevalipi, a kind of script: LV 126.4.

antarikṣecara, adj. m. (with deva; cf. Pali antalik-hacara, 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**; = **antarikṣa**, **ikṣa**, **āntar-ikṣavāsin**: Mv i.40.14; 229.15; 240.4; ii.138.12; 348.16; in all after bhūmya deva, and before other classes of kāmāvacara-gods.

-**antariya** (1) adj. ifc. (from Skt. antara), *belonging to a different . . .*, see **gotrāntariya**, and cf. **antariyaka**; [(2)? nt. (= Skt. Lex. and Pali Lex. id., Pkt. antariija; 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 baddhivottariye, supported by Tib. bla gos, *upper garment* (Skt. uttariya); doubtless read so.]

-**antariyaka**, adj. ifc., = **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 ahaṃ prasūtā bhaviṣyam tato gamiṣyam Mv i.365.3, *at what later time, after what interval, when* (later) . . .; adv., *afterwards, after* (this) Mv ii.362.8 (with no dependent noun; Senart wrongly in the *interval*); atrāntareṇa after this Mv i.96.6 (so mss., to be kept, Senart em. wrongly); mamāntareṇa after me SP 26.4 (vs); LV 39.4 (prose); yo (etasya (mss.) mrgīye antareṇa Mv i.362.5, 7, *who* (comes) *after this doe* (here Senart correctly recognizes the mg., referring to Burnout on SP 26.4, where the right interpretation is already given). (In Mv ii.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 i.69.16 (referring to a minor part of the story).

[**antargata**, Skt., see **antogata**.]

antar-jana, m. (once **antajana**, m.c.; = Pali antojana), *people of the inside, family, household*: LV 135.4 antajanam (m.c.; v.l. antarj°, unmetr.); otherwise always antarj°: 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 antaradhānamanta: Mmk 151.20 °ka-mantrā(h); usually as subst. without expression of mantra, *a magic charm having this effect*, Mmk 670.2 °kaṃ (sc. mantram) 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 automukho?) was surely the orig. reading in Divy 1.18 (delete na; construe bahirmukhaḥ with the abl. as regularly).

antarvartinī (? possibly cf. Skt. antarvatnī, f. to °vant, Pāṇ. 4.1.32; but the word has the aspect of a cpd. of Skt. antar with -vartin), *pregnant: patnī antarvartinī samvṛttā* Divy 234.17.

antarvarṣā, or °ṣa, m. (= Pali 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. antarvamśika], *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 karmāntavāsinā*, instr.

antaśalya-, see **antaśālyā-**.

antaśas, adv. (= **antatas**, **antamaśas**, etc., qq.v.), *so much as*, Ger. *sogar*: Mvy 6331 = Tib. tha na; SP 108.3; 224.6 ff. antaśa ekāpī gāthā, *so much as a single stanza*; 263.11 (Kashgar rec. antamaśaḥ, q.v.); 277.6 nāntaśo dharmasamprāṇepi, *not even with passion for the Law*; 277.7; 286.3; 349.4; 372.2; Mv i.104.6; ii.15.5 (see s.v. **antamaśatas**); Divy 161.24; Av i.314.6 (kecit suvarṇaṃ kecid antaśaḥ kārṣāpaṇaṃ, *some gold, some as much as*, i. e. *at least, a kārṣāpaṇa*); 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 'ntaśaḥ (so read with citation Śikṣ 135.6 for text daśa-) prakṛtimṛtāny api; Vaj 25.2 etc.

antaścālin, *going within* (to the heart, reality, of matters): Lañk 10.7 °cālinā, na bāhyārthadrṣṭyabhiniṣṭhena.

antaśśalya- (once in ŚB, once Cl. Skt., see BR, pW), *inner dart, fig. internal torment, anguish*: only noted in cpd. antaśśalyaparidāghajāta (also antaś°, antoś°) *afflicted with the anguish of internal torment* Mv i.42.3 = 230.11 = 240.20; ii.163.2; 268.9, 12; 276.16.

-antika, adj. (from anta; = Pali 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 Pali list Vin. i.256.20 ff.) MSV ii.161.16 ff. For other cpds. see s.v. **-amśika**, and **śākhāntika**.

antikāt, adv., postpos. (1) *than*, with gen.: mamāntikād abhirūpatara Divy 75.1, 6; pūrvikānām antikād Divy 115.14; 117.14, 28; tavāntikāt Divy 85.29; (asya . . .) puṇyaskandhasyāntikād asau paurvakaḥ puṇyaskandhaḥ śataṭamam 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 abhiyuktā(h), *charged, employed in these (inferior) conditions of life on the part of* (i. e. *by*) *the T.*; wrongly Burnouf and Kern.

antikāvacara, m. (= Pali santikāvacara, DN i.206.2), (one who lives near, i. e.) *companion, close associate*: Mv i.67.20 °kaḥ kāśyapas.

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 viśiṣṭasamjño bhaven (see **samjñā** 5); Mv i.30.9 devānām . . . antike cittāni pradūṣayitvā, *because*

they conceived evil thoughts in reference to the gods; Divy 212.2 sattvānām antike . . . anukampā; Av i.264.10 bhāgavato 'ntike cittam prasādayām āṣuḥ, *in reference to the Blessed One*; Av i.287.1 arhato 'ntike.

antiṣṭha-, in Mv ii.390.1, Senart antiṣṭha-guptaṃ (but mss. °guptaṃ or °uptaṃ) bahuśālimadhye, 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 i.237.10 antogatehi indriyehi abahirgaṭamānāsena (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.

antośalya-, see **antaśś°**.

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 i.8.8; Divy 375.14 °guṇān; Śikṣ 81.13 (read with mss. antrāny antraguṇaṃ; n. sg.); 209.9 antrāny antraguṇa(h); Gv 328.19 °guṇa-, stem. See also **antraguṇa**. In BHS seems to be masc. except in Śikṣ 81.13, and sometimes pl.

antrā (1) (Skt. and Pali only nt. antra, anta) *intestines*: antrāyām, loc., Divy 409.15; (2) *a high number*: Gv 106.7 (could also intend āntrā).

andhakāra-tamisrā (= Pali °timissā), *deep (blind-) darkness*, in the passage treated s.v. **lokāntarikā**, q.v.: SP 163.8; LV 410.14 (in 51.11 andhakārās tamisrā; prob. haplog. for °kāra andhakāra-tamisrā both times); Divy 204.23 (and repetitions); ŚP 102.17.

andhakāra-tamisrita (ppp. denom. from prec.), *made completely dark*: °taṃ 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 °kārapitā, but there is no support for the -r- in the mss. The Mv seems to have read andhakārā andhakārāpitatvā (? °yitatvā), tamisrā **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 **andhakāratamisrāḥ**, q.v.

andhakāla (m. or nt.), (1) *time of being blind*: Kv 59.4, said of a son by his parents, (jārākāle yaṣṭibhūto) andhakāle mārgasyopadarśakaḥ (so read for text °opamardakaḥ; foll. by maraṇakāle piṇḍadātā); (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 °cāriṇām (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 i.95.13 rājā prasenajid anyatamaś ca mahājanakāyaḥ, *King P. and the other people, a great multitude*; (2) at end of cpd., in (devo vā) devānyatamo vā MSV i.50.5, = Pali devo vā devaññataro 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 ii.99.3.

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 i.36.10 (here could be interpreted in mg. 2); 343.4; ii.31.19; 65.1; 96.15; 145.4; 171.9; 461.14; iii.15.7; 53.13; Divy 102.8; 226.19; 227.26; 254.6; Av i.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 i.36.10, above; and RP 56.19 sarvathānapekṣo 'bhūt kāye jivite ca, prāg 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 ii.362.9 °taraṇa yānena, *by one or other of the (three) vehicles*; Mv iii.73.2 °tare vā āṅgajāte, *or to one or another sort of member (of the horse's body)*; 74.4 (pañcānām vāñijaka-śatānām) °taro vāñijako; Śikṣ 98.20; Vaj 28.16; MSV ii.199.13.

anya-tīrthika (cf. Pali añña-titthiya), 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 evātmanādhyātmaṃ saṃtapyed, *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 iii.66.8 and 15 (there is no soul nor anything resembling a soul;) *atha evaṃ 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 aññatra 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 rātrīṃdivaṃ bhavantiḥhir nānyā kathā kāryā, *anyatra nṛttagītavād-itenā, 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 ii.90.14–15 nāsti anyo upāyo nānyatra etaṃ samudraṃ 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 avatāraṇārtham ete dharmaparyāyā bhāṣitāḥ, *these dharmaparyāya 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 prajānāty) anyatrāham vā yo vā syān mādrśaḥ, *except (it be) I or someone like me*; SP 276.6–7 na ca taiḥ sārtham saṃstavaṃ karoty anyatropasaṃkrāntānām . . . 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 śabdam na śrṇotha mahyam, *anyatra so nirvṛtu lokanāthaḥ, and you do (would) not listen to my words, except (i. e. unless; sc. you believed that) the Lord of the World has entered nirvāṇa*; Sukh 42.(10–)11 (na ca . . . nānātmam asty) anyatra . . . saṃkhyāṃ 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 saṃvyavahārāthā abhidhīyante, *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 . . . vibhāvyate, *except that it is discussed . . .* (after neg.); after interrog., Av ii.121.4 kānyā putrasya gatiḥ anyatra mātāpitarāv 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 . . . avasiṣṭā, (edible things were destroyed, i. e. there were none), *except that . . . one m. was left*; Gv 206.5 (see s.v. **upād-āya** 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 mukhavarnasyānyathātvaṃ bhaven (? may perhaps be

rendered simply *alteration*, but certainly *for the worse* is implied).

anyathibhāva (m.; in Skt. and Pali only anyathābhāva, añña°), *alteration, altered state or condition*: LV 423.11–12 -ananyathibhāvam (Bhvr. cpd.); Bbh 243.8 °bhāvād; Ud iii.12 °bhāvo (Bhvr. cpd.; v.l. -anyathā°); and in Mv ii.146.14–15 read, na vipariṇāmānyathibhāvohaveyā (mss. °mānyarthi°; Senart em. °mānyārti°).

anyapakṣikām, mss., Mv ii.80.17; Senart em. anyanyapakṣikā (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) anyamānyopacayena, *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 cānyamānyān; in this mg. also replaced by anyonya in prose generally, but in Mv retained in prose: iii.390.5 °nyāhi parivrājikāhi.

anyavāda- (m.?) ; cf. Pali aññavādaka, adj. and n. nt.), *talking about something else, shuffling and evading the question* (CPD); in anyavāda-vihethana, nt., (a monk's) *causing annoyance* (to the community) *by doing this*, v.l. in Kyoto ed. of Mvy for 8433, text ājñā-vihethanam (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 (-vihethanāt), which Finot would em. to anyā°; Chin. 'si un bhikṣu ennue les autres en donnant des réponses à côté' (= anyā°). 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). Mvy ājñā(-vāda) is evidently an ignorant and secondary hyper-Sktism, based on a MIndic form of anyā- 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 historically Skitized by association with anyā, *other*: Mv i.346.11 ff. (repeatedly), e. g. adinnam anyātakaṃ śālim, *rice belonging to others and not given* (by them). In MSV iv.107.11 spelled **anyā-ḍakam** (ed. em. ajñātakaṃ); Tib. (Dutt, 108 n. 1) *gzan gi, of another* (anyal).

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 . . . triṇi yānāni, kevalam anyonya-

caritāḥ sattvāḥ, *there are not three vehicles, only creatures with different courses of action*; 134.6 (prose) anyonya-dravyasamyuktām, *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) sugatānām anyonya-nāmadheyānām (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; Bhik 5a.1; 5b.5, etc.

anvādiṣati (cf. AMg. aññāṭṭha, ppp., Ratnachandra v. 4; otherwise not in this mg.), *commands*; Jm 117.25 svapṇa puruṣam anvādiṣeṣa; 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; °yisyati 128.2 (nānvā°, question, *will he not convert?*); 164.18; °titaḥ 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 iṣyati, but see s.v. eṣati: Mv ii.179.2 (prose) tam 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 rtog pa.

? **apakāra**, false Skt. or (more probably) error for Skt. avakāra, *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 avakaḍḍhati, *is depressed, downcast*; perhaps read ava°?), *depression, lowering* (with implication of grief): LV 227.9 (prose) śiṣopakarṣikayā (rudanti), *with bowing of the head* (v.l. śiṣo-pa-, more regular), see **śiṣas**.

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 (catvāraḥ) °lāḥ, te prahīṇā bhavanti (they are then listed; as a result of the riddance, the vihāra becomes supari-suddha, line 21); 352.23 sarvāpakṣālapagata-; cf. Wogihara, Lex. 17; in Mvy 7069 v.l. for Kyoto ed. **apakṣaṇa**, q.v. (Mironov reads apakṣālah, with v.l. only avakṣayah);

Tib. skyon, regularly = doṣa; Chin. *transgression, evil*; Jap. *evil, calamity*; Śikṣ 145.6 ata evodārakuśalapakṣa-*virvarjanatā* '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 Śikṣ prove that its text had a form of -kṣaṅ- (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 apakṣaṇa, it seems a questionable reading, and apakṣāla should prob. be read, with Mironov in Mvy (as well as in Śikṣ, 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-gaṭhi, *with the gait of one who makes partisanless the party of the saṃsāra*; LV 302.13 (Māraḥ) svapakṣaṃ cāpakṣaṃ apaśyat, *saw his party without adherents* (i.e. *annihilated*); also in Pali as apakṣha (which however could of course = apakṣya); whereas apakṣya has not been noted elsewhere.

apaḡata-kālaka, adj. (= Pali °kālaka; 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 (kaḡāṭam).

apacaya (m., = Pali id.), in good sense, *diminution* (sc. of karmān, or worldliness; in Pali sometimes virtually = nirvāna): 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.), *reverses, 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.); °yaniyaḥ AsP 57.2; apacāhi Mv ii.335.12 (vs), so mss. (§ 28.54); Senart em. apacinohi, 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.

apacāyanā (= 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; Śikṣ 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 (= °citi) 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.

apanyi-jāta, adj., Divy 170.1; and -**bhūta**, 172.20; 174.17: *become unmerchandisable* (to Skt. apaṇya).

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 (sthāneṣu).

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**°, **otrappa**, **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; Śikṣ 12.1); Av ii.167.4 (read °pya-pariḡṛhitam as cpd.); almost always associated with its virtual synonym hri, Mv iii.53.1 hri cāpatrapyaṃ (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) Śikṣ 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.) buddhaṃ . . . apadaṃ; AsP 306.7, of the (Buddha's) dharma.

[**apadarśayati**, misprint or error for upa°: Śikṣ 57.7 ḡṛhitvāpadarśayanti, 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 **kālāpadeśa**.

[**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 apānāmeti), *removes, takes off or away*: °yati Mv i.181.9; ratnajālikām apānāmya, 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 sattvayāpanāyaṃ vaktavyam.

apanāta, ppp. of apa-ni, 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.)

apapravrājana (nt.; presumably = Skt. pravrajana; perhaps formed ad hoc, m.c.), *banishment*: Śikṣ 66.19 (vs) °nena 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*: pūrvakarmāpabādhenā MSV i.60.2.

? **a-pabbhāra** (MIndic, intended by mss.?), see **a-prāgbhāra**.

apā-matsara, adj., *unenvious*: 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) apamārgakā (mss. °kā)-kutsakā, said of Buddhas, *contemners of . . .*

apara, adj. (used like *anyatara* 1, q.v.), *a certain*: Mv ii.234.19 *aparo ca nilāko nāma lubdhako, and there was a certain hunter named N. (no hunter has been mentioned, only a deer); 244.6 aparā-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 abhidhya, 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-gayā, n. of a place, *the other* (further, or western) *Gayā* (qy: = *Buddha-gayā?*): Mv iii.324.21 (*gayāto*) *aparagayām gacchati.*

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. d!); °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. *aparedyus*), *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-śaila, 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 akāṣīt MSV ii.128.14 = Tib. *skad* (*voice, sound*) *na (sick?) bton 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 (-bhaiṣajya; cf. *aparājita*, n. of plants in Pali and Skt.): Gv 497.5 (prose).

Aparājitatjānāsthāma, n. of a Tathāgata: Gv 421.20.

Aparājitatejas, n. of a Bodhisattva: Mvy 732.

Aparājitatadvaja, (1) n. of a former Buddha: Mv i.1.4; (2) n. of a Bodhisattva (? hardly the same as 1): Gv 115.9.

Aparājitatadvajabala, n. of a Buddha: Gv 285.20.

Aparājitamera, n. of a Bodhisattva: Gv 443.3.

Aparājitatadvajava, n. of a Buddha: Gv 284.26.

Aparājitā, (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 *Bhaginī* (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., *naṣṭa honā*, Sheth; *naṣyati* often means *disappear!*), *disappears*: Mv ii.137.9 (*śakuntā . . .*) *aparādhyetsuḥ*, aor.; so mss., Senart em. *apavidhyinsuḥ*, but this could only mean *were thrown away*, which is completely inappropriate; in Mv ii.139.4, in identical context, mss. *aparajjhimsuḥ* (°nsuḥ), Senart em. °vijhinsuḥ; read perhaps MIndic *aparajjhimsuḥ*, 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* *api 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 *Aśmāparāntaka*, q.v.; and this seems to have been the regular Tib. form acc. to Schiefner, 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 *pacchima-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 kāraṇāt, I will remain (in existence) to the utmost limit for the sake of a single creature*; 167.16 *aparāntakoṭiḥ samsaritavyā sattvānām paripācanahetor 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 manāite 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 *sarvaśilpāyatanehi aparāparehi*; Mv iii.402.3 *aparāpare*, n. pl., *various, ever other, people*; Gv 184.15 *aparāparakrimiko* (vyādhir), (disease) *due to one or another worm, to various worms*; 521.10 °rair ākairai, *with various forms*.

a-parāmrṣṭa (neg. of *parā°*, q.v.; = Pali °maṭṭha), *unaffected* (by anything unfavorable), *uninfected, untarnished*: Mvy 1625; 7032; AsP 292.18 and 293.5 (cited s.v. *parāmrṣṭati*).

a-parikāṅkṣin, see *pari°*.

a-parikhinna (neg. of Skt. *pari°*, ppp. of *pari-khid*),

unwearied: Dbh 19.11 (see next); SP 77.9 °na-mānasaḥ of *unwearied mind* (wrongly Burnouf and Kern); °tā, *state of being...*, Gv 464.6 *nausamacittena gamanāgama-nāparikhinna-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-lassitude*: Mv i.78.16 (one of the 8 *samudācāra*, 1, q.v.); Dbh 19.10 f. *aparikheda-cittam* (here *apari°* may, but need not, be a Bhvr. adj.) *utpādayati*; *evam asyā-parikhedaḥ* (here certainly n.) *sambhavati*.

a-parikhedana- (nt.? cf. prec. two; only in comp., and in next), *non-lassitude*: LV 432.19 (prose; but v.l. a-parikheda-).

a-parikhedana-tā = prec.: ŚsP 1462.8.

? **a-parikhamana-(tā)**, in Gv 463.25 *dhātrīsamacittena sarvakleśāparitamanatayā*, *with mind like a nurse, because of not being oppressed by all impurities*. BR record *pari-tam* once in Suśr. as *bekommen 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 *cittasyānavalinatā 'navamṛdyatā 'paritarṣaṇā*. There is no doubt that BHS *paritarṣaṇā* means *desire*. But CPD derives Pali (a)paritassanā from root *tras* (while noting that comms. derive from *trṣṣ*), 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. *paritasayati*.

a-paritasana- (nt.; = next, q.v.), *the not being wearied or exhausted*: Bbh 143.21 *duḥkhasaḥiṣṇur aparitasana-jāṭiyah*; see also s.v. **a-paritamana**, and **paritasana**, to which I have (with hesitation) attributed a different mg.

a-paritasayana (or °nā), °na-tā (= prec.; neg. of n. act. to *paritasayati*, q.v. with discussion and references; cf. Pali *aparitassana*, °nā), *non-exhaustion, lack of discouragement, not being wearied or troubled in spirit*: *aparitasayanābhimukhenākhedacittotpādena* (so ms., ed. em. *aparitrasya*) Śikṣ 25.7, *not turned towards weariness* (note a-kheda-); *aparitasayanatayā*, ms. at Śikṣ 35.6 for *aparīmanatayā* which ed. reads with Gv 463.21 (the source of the citation; see **parīmanama**); *nausamacittena gamanāgamanāparitasayanatayā* (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 *aparitasayana(tā)*, cf. *akheda-* above on Śikṣ 25.7, and s.vv. **paritasayati**, °*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 i.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 *apantha-dāyī*, n. sg.); 297.28 (text *apatthadāyī*); 299.3 (text *aparipatthadāyī*).

Aparibhinna, n. of a former Buddha: Mv i.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-parimānavant, 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 i.139.6.

a-parisrāva, see **pari°**.

a-parihāniya, 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 iii.255.14.

aparokṣa (= Skt.) in °*kṣa-vijñāna* LV 403.5, 9 (of Rudraka Rāmaputra) and °*kṣa-jāṭiya* Mv iii.322.11, 14 (of Udraka Rāmaputra) or -*jātika* Mv iii.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 *nam 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 hjig 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-paryāta, **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): *aparyādinnādhyāśaya* Mv i.85.6; 86.12 (defined 86.13-14, where in 13 °*dinna-citta* is included in the definition); °*dinna-citta* Mv i.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.); *aparyāta-vedita-citta* Śikṣ 24.11 (see s.v. **vedita**).

apalakṣaṇa, adj. (Bhvr.; = Pali *avalakṣaṇa*; not noun, as it is stated to be used in pw), *having inauspicious marks*: Jm 82.5, 18. Cf. **avalakṣaṇa**.

Apalāla (= Pali id. or °*āla*), n. of a nāga king: Mvy 3273; Divy 348.20; 385.3; Mmk 18.12; Āṭanāṭiya Sūtra, Hoernle MR 27.3; Samādḥ p. 42 line 27; Māy 221.24; 247.3, MSV i.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 ii.104.4 (*rājyam*). 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* *siṃhanuṭ*, in the same passage he is called *su-niṣpīḍihanuṭ*, see **niṣpīḍin**, 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 i.112.18; (2) perhaps = *aśeṣa*,

complete (? or at the least, not containing less than the number stated?); Bhik 18b.5 sarvabhikṣusamghe ... apaścimake vā bhikṣūnām daśavarge maṅḍalake, sarva-bhikṣuṇīsamghe ... (19a.1) apaścimake vā bhikṣuṇīnām dvādaśavarge maṅḍalake; MSV iii.94.15 °kena bhikṣuṇā parivāso deyaś caturvargamaṅḍalakena.

a-paśyanā (neg. n. act. to paśyati, cf. paśyana, **anupaśyanā**), the not-seeing: SP 137.12 °naya, 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. gḍve. to paśyati), hideous (lit. not to be looked at): Mv ii.447.9; 491.18.

? **apaśraya-** (m.? cf. Pali apassaya, Skt. apāśraya; Ved. apaśrayaḥ, AV 15.3.8, BR *Kopfpolster*, but Whitney support?), support: LV 430.20 (prose; in comp.). But good mss. support apaśraya-, 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 samhriyate.

apa-savyakam, adv. (= Skt. and Pali °vyam, which in Skt. means to or on the right, also to or on the left, see BR 1.296, 5.1009; in Pali 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.

apasavyī-karoti (cf. prec.; Pali °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 Pali), drops, abandons: Av ii.184.11 apasrjya, text, with supralineal correction in one ms. only, for apasr̥tya, which the other mss. read; perh. read ava-s°.

apasr̥ṣṭa (ppp. of *apa-sr̥ṣ; cf. AMg. avaput̥ṭha touched, by moonbeams), smitten (with affection): Gv 326.7 °ṭāḥ, 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 Pali °ra, also Pali 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; °hṛto 445.12.

apahārakam, adv. (quasi-ger.), in gallāpa° Mvy 8584, not stuffing (the cheeks); so Tib., ḥkhur ba (= mkhur ba) [mi] sbo; same mg. seems assured for Pali ava-gaṇḍa-kāraṇam 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 gr̥ṣma-hārakam.

apahārīka? see upahārīka.

apahr̥ta-bhāra, adj. (= Pali ohita-bh°; so also in BHS, see s.v., but not in the passages cited PTSD s.v. ohita, which quotes LV apahr̥ta as apahita; Pali also panna-bh°), having laid aside one's burden(s), in Pali 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 Pali (and in BHS) historically represents apahr̥ta, removed (so Tib. on Mvy khur bor ba, having laid off the burden); ava-dhā does not have this mg. in either Skt. or Pali, and apadhā is exclusively Rigvedic and rare even there.

a-pāniya, adj. Bhvr., without water (pāniya; m.c.): °yā ca SP 195.8 (vs).

apāya (= Pali 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 Pali this group of three is rare; usually there are four, life as asuras being added: LV 32.12 try-apāya; 89.14 muktāś ca te tribhyo 'pāyebhyo; 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-pratipūraṇa, filling (= crowding into) the (3) evil states of existence; ii.215.10 apāyeṣu apāyam gamiṣyati, he will go to an evil existence in the (3) evil states; apāyapatha, ibid., LV 46.7; 117.9; °bhūmi, virtually = hell, more specifically (so also apāya in Pali), Suv 23.11 (vs) ye sattva tiṣṭhanti apāyabhūmau, ādīptasamprajvalitāg-nigātrāḥ; LV 178.7 (and 9, read with Tib. ṅan soṅ 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 baḥi, 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-pārājikīya, °kiya, adj. (neg. of *pārājikīya, °kiya, not in Pali, 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. hiltler (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).

apāvaraṇī (to Skt. apavṛṇoti), key (so Tib., lde mig): MSV ii.128.10.

apāvuriyati, is opened, pass. to *apāvurati = Pali apāpurati; see Chap. 43, s.v. 1 vṛ (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. (= Pali apassena, catur-āpas°), (possessing the four) base(s), support(s), of a Tathāgata (modes of observance, CPD): Mvy 430 catur-apāśrayaṇaḥ. CPD gives the Pali 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 kimcīd 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 ḍṛṣto 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 kimcīd śarīrapīḍā 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 Pali 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 tvaṃ... adinnam... ādiyasi Mv i.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 Pali, 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. Śākuntala, Pischel², HOS 16, 1.20.30), Mv iii.272.8 apy eva nāma āryaputraḥ agāram adhyāvaseya, *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-pitrjña, *not honoring one's father*, see under **a-mātrjña**.

apidheti, see **pidh°**.

[apimanya], erroneously implied in text of LV 259.9; see **manyanā** 1.]

apīśliṣṭa, ppp. (if correct, to api-śliṣ, otherwise unknown; perhaps read āśliṣṭa, cf. the v.l.), *clinging to*: Mv iii.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 i.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 °ṇa... icchāmi... bhikṣubhāvam.

apotsrjati, *abandons*; Divy 203.16 bhavasamskāram (see **samskāra** 2) °jan, pres. pple. In same vs Pali 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 (= Pali Āpo-kasiṇ°), one of the 10 **krtsnāyatanaṇi**, q.v., Mvy 1534.

appeti (= Pali id., = Skt. arpayati), *delivers*: appehi Mv iii.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.

[Aprakrṣṭa, see Aprākṛṣu.]

apragalbhāyate (or, with one ms., °bhayate; denom. to apragalbha), *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 Pali as in BHS parallel to suññatā, °ta, the latter being used as adj. in Pali), and animitta (ān°); as epithet of samādhi [suññato... animitto... appaṇihito samādhi SN iv.360.17 = DN iii.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.; śūnyatānimittapraṇihitam SP 101.1 (adj. or subst.?); 136.13 (subst.; with nirvānadvāraṃ 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 -śūnyatānimittapraṇihita-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 mss. apraṇi°), parallel to preceding śūnyatā-, animitta-c°; 428.9-10 °ta-vihāri, parallel to śūnyatā-, ānimitta-v°; KP 94.5 and 125.3, both parallel to śūnyatā-, ānimitta; AsP 256.13 (subst.) et passim.

a-pratikāṅkṣaṇa(-tā), see **prati°**.

a-pratikāṅkṣa-tā (see **pratikāṅkṣā**), *non-expectation*: RP 15.11 sarvasvaparityāgino vipākāpratikāṅkṣatā.

a-pratikāṅkṣin, see s.v. **parikāṅkṣin**.

a-pratiḡrāhita-, see **prati°**.

a-pratiḡhāta, see **pratiḡhāta**.

a-praticodya, see **praticodayati**.

a-pratipudgala, adj. (= Pali appatipuggala; cf. **prati°**; in mss. of LV, Mv, Av, and in Lefmann's ed. of LV, written °puṅgala, see **pudgala**; the var. °puṅgava also occurs in mss. of Mv), *matchless, unequalled*, ep. of Buddha: SP 69.15; LV 126.22; 313.17; 358.7; Mv i.219.9; ii.141.12; Divy 393.13; Mvy 42; Av ii.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, *unceasing 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 - tāṃ; 246.20 -adhiṣṭhānāpratiprasārabdham; 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 sarvabuddhadarśanābhilāṣāpratiprasārabdhaye; 217.22 (paripākavinaya-) prayogāpratiprasārabdhaye, so read with 2d ed. for 1st ed. °yoga-prati°; 245.26 f. °srabdhim.

a-pratiprasārambhaṇa, nt. (neg. of **prati°**, q.v.), *the not ceasing*: Gv 371.8 sattvadhātunayāprati°.

Apratimā, n. of a queen, previous incarnation of Yaśodharā: Mv i.128.13 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 i.349.5, followed by synonym satyavādī.

apraṭi-varṇanīya, in LV 411.10, *incomparably worthy of praise*, in a list of complimentary epithets of sounds (śabda), after nirvarṇanīya, *praiseworthy*. I believe that apraṭi- must be recognized as used in Skt. as prior element in cpds. in this sense, as e. g. in apraṭi-cakra (pw) and apraṭi-karman (commonly analyzed as a-praṭi-karman; but there is no record of any *praṭi-karman in the sense of a corresponding action, and the immediate constituents seem to me clearly apraṭi and karman). Tib. zla med pa, *matchless*, for apraṭi.

a-prativartiya (semi-MIndic for °tya; = Pali appatīvattiya), *not to be turned back* (by any creature; said of the dharmacakra, once set in motion by a Buddha): Mv iii.327.7 (vs, no v.l.); in Mv i.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-vṛt-, 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.; Pali appaṭivāṇi, °nī, °na, also spelled with ṇ; Pali also has paṭivāna acc. to CPD s.v. appaṭi°, but no paṭivāṇi), *non-aversion, non-opposition* (to religious teaching or the like): °ṇiḥ, n. sg., Divy 654.27; 655.2 (to understanding, abhisamaya, of the four noble truths; parallel with **utsāhanī**, **ūti**, qq.v., and see **samprajanya** for the rest of the passage); °ṇi 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 °ṇi; cf. Pali 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 kāmādhyavasāna and the like.

aprativirata, see **prati**°.

aprativiryārambha, adj., *without energy sufficient for (any) undertaking*: SP 100.9 (prose; formed in imitation of apratibala, which precedes).

a-pratiśaraṇa, adj. (= Pali appaṭisaraṇa; Bhvr., from **pratiśaraṇa**), *without resource or refuge, helpless*: LV 189.12; Gv 534.16.

apraṭiṣṭhā-dhyāna-vartanin, *abiding in a trance* (or nirvāṇa?) *which is not* (permanent) *fixation* (cf. under **apraṭiṣṭhita**): °nī, n. sg., Mvy 437, ep. of a Tathāgata; Tib. bsam gtan gyi ḥjug pa la gnas pa mi mñah̄ ba, *not being fixed in entrance into trance?*

a-praṭiṣṭhita, *not permanently fixed*: °to nirvāṇe, of a Tathāgata, Mvy 406; °ta-nirvāṇa Mvy 1728, *nirvāṇa qui n'est pas l'arrêt*, Lévi, Sūtrāl. Divy. 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. **apraṭiṣṭhā**.

a-pratisamvidita, ppp. (in senses 1 and 2 = Pali 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 °viditāmavṛd-dhikānām sattvānām; (3) °tam, adv., *unawares (unknown-wise)*: Bhik 11a.5.

a-pratisamveda (m.; cf. **pratisamvedayati**), *lack of perception, realization, or recognition*: Bbh 175.5 °datāḥ glānaḥ 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. **pratisamharaṇa**, 1), *not to be restored* (exile; i. e. irrevocable banishment): Bbh 83.22 yā punar apratisamhāryā pravāsānā (ed. wrongly punar-apraṭi°, as if cpd.); so Tib., slar ml dgug par.

a-pratisamkhyā- (= Pali appaṭisamkhā, regarded by CPD as abstracted from the ger. which in Pali occurs as °khā beside °khyā; 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 **asamskr̥ta** (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 Pali appaṭisamkhāya), *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 **āvenika** Buddha-dharma.

a-pratisama, adj. Bhvr. (= Pali 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.

Apratihatagunakirtivimokṣaprabharāja, n. of a Tathāgata: Gv 81.25.

Apratihataneṭra, n. of a devaputra, one of the 16 guardians of the bodhimaṇḍa: 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-pratiśa, adj. (= Pali appaṭissa, °tissa; etym. obscure; see CPD s.v. and Senart, Mv i note 516, who suggests relation to praṭiḥ; Childers s.v. paṭissā; cf. **sa-pra**°, **su-pra**°), *disrespectful*: Divy 333.23, 27; Bbh 163.24.

a-pratyanīya, adj. (nonce-form, = **vipratyanīka** or °nīya-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 Pali 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.; = Pali appaccaya; not in this sense in Skt.; cf. Pali paccaya = pitti, Jāt. ii.241.10), *discontent, ill-will*: Mv i.30.5 kopam ca roṣam ca apratyayam ca āviṣkaronti.

a-pratyudāvarta, Bhvr. adj. (not in Pali, 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 bodhisattvamārgāpratyudāvartanā-tayā; in Śikṣ 296.8 read **praty**°, q.v., instead of **apraty**°.

a-pratyudāvartaniya = **vartya**: Mvy 5099; AsP 329.8 pratyekabuddhayānikāś cāpratyudāvartanīyadharmā (bodhisattvaḥ); Dbh 42.15 °ya-manasikāro; 45.19 °yakuśalamūlaprayogo; 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-smṛtīmān, *irreversibly intent upon . . .*; 423.6, read -adhiṣṭhānāpratyudāvartya-cakram, for °na-praty° of both edd. with no v.l., but Tib. has neg. (ldog pa med pa) and sense requires this (see **adhiṣṭhāna** 2); 439.19 °vartya- (one, sc. a Bodhisattva) *who is not to be turned back*; Mvy 357 °tya-dharma; Dbh 19.17 °tya-balādhānaprāpta; 38.9; Bbh 225.27, of persons under the training of Bodhisattvas; Gv 246.20 °tyādhiṣṭhāna.

apratyuddhārya, see **praty**°.

a-pradharsya, adj. (= Skt. apradhṛṣya; neg. gdve. of pra-dhṛṣ), *not to be violated*: Mv ii.2.4 (v.l. °dharṣa).

a-pranihita = **a-praṇihita**, q.v.

a-prapañca, see **prapañca**.

a-prapata, adj., *not conducive to falling down*: Jm 102.14 deṣeṣv 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, *maītrī* (**maitrā**), *karuṇā*, *muditā*, *upekṣā*: listed as *apramāṇāni* Sūtrāl. xvii.17, cf. xx-xxi.43; AbhidhK. LaV-P. viii.196; Mvy 1503-7; Bbh 241.15-16; LV 297.12 (vs) *maitrī-upekṣa-karuṇā-muditā-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.

Apramāṇaḡuṇasāgaraprabha, 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 appamaṇa-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.5.3; 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-pramādyā (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 **pravyāhāra**.

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-rūpāni.

? **Aprākṣu** or **Aprāptiṣu**, mss., n. of a former Buddha: Mv i.141.15; what was meant is not clear to me, but Senart's em. *Aprākṣṭa* is not plausible.

? **apragbhāra** (see **prāg°**), adj., Mv iii.343.2 (so Senart; mss. *apabhāra*, *apadbhāra*, intending Pali form?), of the Buddha's voice, perhaps *level*, *even*, *without descents or drops*? Pali *apabhāra* is used of a body of water, *having even or smooth banks, without steep slopes*.

aprapta-kāya, adj. (nowhere recorded), something like *faint*, *feeble*, *overcome*: Divy 334.2 f.; 571.11; MSV i.i.11; parallel with *kṣāluka*, *durbalaka*, *mlāna*(ka).

a-prāptika, adj. (cf. Pali *apattika*, Dh. 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 **Aprākṣu**.

a-prāpya, adj. (neg. of **prāpya**, q.v.), *not easy*, *difficult*: Mv i.89.17 (*bhāra*; see s.v. **prāpya**).

a-prāsādika, adj. (= Pali *a-pā°*; see **prā°**). *in-auspicious*, *improper*: °kam (sc. karma) *akārṣṭh* 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 °saṃ (n. sg., *something unpleasant*) *bhavad*.

abaddhpralāpa, m., = **sambhinna-pralāpa**, q.v.: °po (so read with mss.), Mv i.107.15, in list of the 10 *akuśala karmapatha*.

Abala, n. of a nāga king: Mvy 3254; Māy 246.22. **abalamkartar**, *one who makes powerless*: LV 316.16 (vs) °kartā *namucipakṣām* (= °ān).

a-bahumāna, (1) nt. *disesteem*, *lack of respect*: Mv i.309.15 *mālinīye brāhmaṇānāṃ mūle abahumānam utpannam*; (2) adj. Bhvr. (in Pali only *disregarded*, CPD.), *showing no regard or respect* (with loc.): Jm 234.22 (*guneṣv, for virtues*).

abṛha(t), a class of gods, see **avṛha**.

a-bodhi-ka (cf. AMg. *abohiya*, *ignorant*, *unenlightened*), *unconscious*; *fainting*: Māy 219.33.

abrajas, nt., *a particle of water* (as a small unit of measure): Mvy 8193; see **truṭi**.

abrahmacaryaṃ-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**, **aśrāmaṇya**; see s.v. **amātrjña** for references; in Mvy 2459 °yam, nt., perhaps *the group of those not devoted to brahmans*, see s.v. **aśrāmaṇya** Mvy 2460.

Abhaya, m. (1) n. of a king of Kāliṅga, converted by Buddha: Mv i.178.11; 180.6, 9; (2) n. of a sārthavāha: 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. *lipī*, the script used by them: Mv i.135.7, read *ramaṭhābhaya-* for text *ramaṭha-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.

Abhayaḡirivāsin, m. pl., n. of a school: Mvy 9098.

Abhayaṃkarā, n. of a lokadhātu: Gv 398.20.

Abhayaḡdeva, n. of a former Buddha: Mv i.140.13.

abhayaṃdada, adj. and subst. m. (cf. **-dada**), (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.

Abhayākaraḡgupta, 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 jñānāya* etc.); Bbh 159.5; Ud vi.7 (*parihāṇāya*, 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 suvarṇacūrnābhikīraṇa-.

abhikīrṇikṛta, adj. (to Skt. abhikīrṇa, ppp. of abhikīratī), *made to be bestrewn*: LV 82.10 divyapuṣpābhikīrṇikṛtam (lumbinīvanam).

abhikīrtana (nt.; to Pali abhikīrteti), *recitation*: RP 30.17 corakathābhikīrtanaratāś ca.

abhikrānta (= Pali abhikkanta; on confusion with ati°, partly no doubt graphic, see **atīkrānta**), (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 atīkr° Divy 462.13); MSV i.54.5; 58.16, etc.; (2) adj., *fine, beautiful, of color* (Pali abhikkanta, also with vaṇṇa): prob. read in LV 398.11 abhikrāntena varṇena; Lefm. em. abhisamkrāntena v°; most mss. abhisamkāreṇa (seems senseless); v.l. atīsamkrāntena; Calc. atīkrāntena, 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. atī°); iii.60.5; 182.12 (mss. atī°); °tena pratīkrāntena Mv iii.171.2; atīkrāntābhikrāntaḥ Divy 47.16 (? so mss., ed. em. atīkrāntātikrāntaḥ), 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°**.

abhigīta, in gāthābhigīta, (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) tatpuruṣa, *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 abhistaviṃsu (sc. Buddham); 303.2 °tenaitam evārtham pariṣprechati sma; Gv 275.25 buddhadarśanam °tena samvarṇayām āsa; Divy 83.9; Samādh 8.20; MSV ii.104.14.

? **abhigrhṇati** (°āti; Pali abhigraṇhāti, *overcomes*, once, see CPD which suggests em. to adhi°), *excels, surpasses*: Mv ii.307.6, mss. abhigrhṇanti (buddhā, raśmībhīḥ), Senart em. atī° (but atī-grah- in this sense is rare and doubtful in Skt. and does not occur in Pali); in next line 7 Senart reads atigrhyate with one ms., the other reads abhigrhṇiṣu; a pass. seems required but perhaps abhigrhyate is to be read.

abhigraṣta, ppp. (occurs in Amarak. as gloss for abhipanna; otherwise no abhi-graṣ is recorded), *overcome, scorched*: agnīnā abhigraṣtā Mv ii.458.3.

abhigrahaṇa (nt.; Skt. Lex.; not in Pali), *seizing, grasping*: Lañk 18.8 viṣayābhigrahaṇapravṛttānām (vijñānām).

abhighoṣa (m. ? no form of abhi-ghuṣ recorded), *renown*: Mv ii.1.14 abhighoṣa-ghuṣtam (kulam; not found in parallel passages Mv i.198 and LV 24). Precedes **abhidevādighoṣa°**, q.v.

abhichāda, nt. (to **abhichādayati**, q.v.), *present, honorarium*: Mv iii.193.8 (hiraṇyasya suvarṇasya ca vastrābharāṇānām ca mahāntam rāśim kṛtvā...) idam te abhichādam bhavatu.

abhichādana (nt.), = prec.: Mv iii.127.17 tasya vipulam abhichādānam (a liberal reward) daḍeyam.

abhichādayati (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... bodhisattvaṃ); Mv ii.367.17 (vs) daridra sattva paṣyitvā dhanena abhichādaye; pres. pple., Megh 288.16–17 mahatā gurugauravacitrikāreṇa bhagavantam abhichādayantaḥ, *presenting... with homage* etc. (wrongly Bendall); perf., Gv 332.21–22 sa tān... sarvavastuparityāgair °yām āsa; 415.3–4 mahāmapiratnapadmaśatasahasraih tam bhagavantam °yām āsa; ger. °chādyā LV 108.2–3; 159.14; ppp. °dīta, SP 76.10 jīvitena, *presented with life*; Mv i.61.1 (with garments); iii.278.13 dhanena; Śikṣ 33.7 guṇajñānābhichāditā(h), *presented with knowledge of virtues* (wrongly Bendall and Rouse).

abhijānāti (= Pali id.), (1) *knows by abhijñā*, 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: abhijānāmi 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* (**abhijñā**, 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 abhijānāmy aham... ekam evādvitīyaṃ kolam āhāram āhartum, *I undertake to allow myself to eat only a single kola as food*; similarly LV 255.8, 15.

Abhijī(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.

abhijīvin (cf. Pali abhijīvati), *living*: Mmk 614.7 dirghakālābhijīvī, n. sg.

abhijñā (= Pali abhiññā), *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, divyaśrotra, paracittajñāna, pūrvanivāsānumṛti, rddhi; in Mvy 201–209 six, same order, with variant forms, (parasya) **cetaḥ**-(citta)-**paryāya**-(q.v.)-jñāna, for the third; the sixth is āśravakṣayajñāna, as in Pali and elsewhere when 6 are named; the fifth is rddhividhijñāna 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 abhijñā-karmāṇi are set forth in detail Mvy 210–230. In Lañk 292.13–16 the abhijñā, collectively, are classified as to their origin in four ways (in l. 16 read with Suzuki Transl. 242 n. 1 te 'bhijñā na vipākajāh). References to five abhijñā: 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 pañco, 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 abhijñā' (abhijñāye) the Buddha attains knowledge of the Doctrine taught of old by other Buddhas; this certainly does not mean *memory*, cf. s.v. **abhijānāti**, which is commonly but wrongly rendered *remembers* in similar contexts; mahābhijñā- SP 66.8.

Abhijñāketu, n. of a Bodhisattva: Gv 3.18.

Abhijñājñānābhībhū, only in vs, = **Mahābhi°**, n. of a former Buddha: SP 157.11 (vs).

abhijñāta, adj. (= Pali abhiññāta), *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 abhijñāta-pūrva-

(ii.1.8 adds puruṣa-) yugasampannam-(kulam); here LV parallel 23.15 has abhijñāta-(noble)-puruṣayuga-(generations, wrongly Foucaux)-sampannam; Mv ii.263.2 (prthivipradeśo); SP 1.9 abhijñānābhijñātair, renowned for knowledge (or, with v.l., for the abhijñā, abhijñābhijñātair, cf. Bur-nouf, note, p. 291).

abhijñāvati (once written °vati) is apparently used in same mg. as **abhijñā**, q.v., in cpds. in Gv 40.5 (text °vati); 44.24 (1st ed. corruptly °jñānāvati; 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 . . . vacābhitunno . . . rudanto (subject Chandaka: *afflicted by his words*); iii.284.13 śokābhitunna (so Pali sokābhi°). The form abhitūrṇa is read by KN in SP 320.9 duḥkhābhir vedanābhir abhi°, with Kashgar rec.; in 321.3 Kashgar rec. also vedanābhitūrṇān, but KN this time °bhībūtān. Kern cites Pān. 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 contrariwise, 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-bodhāḥ) °tayā.

abhidakṣiṇati, or **°niyati** (denom. from Skt. abhidakṣiṇam, Pali abhi-dakṣiṇa), *goes around keeping on the right, in homage*: Mv ii.416.11 devarājam °netsuḥ, or °niyet-suḥ, aor. 3 pl.; so mss., Senart em. °niyentsuḥ. 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.

abhidrḍha, adj., *firm*: LV 278.17 (prthivipradeśaḥ . . .) °dhaḥ.

abhidevaghoṣaghuṣṭa Mv i.198.3, or **abhidevādi-ghoṣaghuṣṭa** (v.l. °devābhigho°), ii.1.14, °ṭaṃ (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-ghuṣṭaśabdām, *having its renown bruited about all ten directions*. Cf. **abhighoṣa**.

abhidiotana (nt.; to °dyotayati), (intellectual) *illumination, making clear, explanation*: Lañk 108.13 padasyā- (of a sentence, expression)-bhidyotanārtham; Gv 243.5 -pāramitācāryābhidyotana-meghān.

abhidiotayati, °te (= Pali abhijotayati, with object artham = 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 = Bhad, prose Introduction (kalpān kalpapasaraṇ); ppp. °titam (-niryāṇam) 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 (parijānam); with aor. mg., Mv i.250.6 (vs; dharmolkām; = Pali Jāt. i.34.15 dhammokkam abhidhārayi; Senart wrongly em. abhijvālayet); inf. °rayitum LV 100.15 (Mahāprajāpati . . . samarthā . . .) rājānam . . . abhidhārayitum.

(**abhidhyā** (= Pali abhijjhā), *covetousness*, occurs in Skt., BR 5.1019, the commoner in Buddhist literature; as one of the 3 akuśala **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 iii.341.6, three times; subject, the earth; follows kampe and vedhe (portents which followed the dharmacakrapravartana).

abhidhyālu, adj. (= Pali abhijjhālu; 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.

ābhinada-tā, *condition of resounding, reverberation*: Bbh 76.23 (prose) devadundubhinām °tā

ābhinadita, ppp. (m.c. for °nādita), *made to sound*: LV 80.21 (vs).

(**ābhinandati**, *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 dārikām 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 taṇhā as a meaning of the verb, CPD.)

ābhinandana, nt., °nā, and **°na-tā** (= Pali °na, °nā), (1) *welcome, joyous greeting*: Śiḥṣ 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-taḥ, abl.; KP 125.5 traidhātukābhinandanatayā, instr. sg. (Both mgs. in Pali.)

ābhinamana (to Skt. abhi-nam- plus -ana), nt., *respectful salutation*: Mvy 1770.

Abhinamitā, n. of a gandharva maid: Kv 4.22.

ābhināmayati, (1) *inclines* (trans.), *makes* (the heart) *incline* (to something, dat.); cittam ābhināmayati LV 394.6, 12; cittam ābhināmayitum (nivāsāya, *towards remaining*) Jm 132.11; (2) *turns away* (trans.), *distorts*: dharmabhāṇakasyārthāny akathām ābhināmayati Śiḥṣ 96.10, *distorts the preacher's meaning into a wrong statement*; (3) *prepares* (food): khādyabhojyam ābhināmayet 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, sapta-rātram); kausidenābhināmitam 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) °tināmitam.

ābhinikūjati (= Pali id., rare), *warbles*: pakṣiṇo °janti MSV i.93.16. Cf. next.

ābhinikūjita, ppp. to prec. (= Pali id.), *made to resound indistinctly* (Skt. nikūjita): Divy 221.17 (puṣkiri-nyaḥ . . . śakunakair . . .) °tāḥ; in Mvy 5238 read with Mironov śaikṣābhinikūjitam for text śaikṣābhir ni°.

ābhinigūḍha, ppp., *hidden or protected*: Av ii.115.8 prākāra-parikhā-dvāra-stūpābhinigūḍhaḥ.

ābhinigrhṇati (= Pali abhiniggaṇhati), *holds fast, restrains, controls*: Mv ii.124.2 °hṇe (cetas), aor.; 126.6 °hṇe (prṣṭhimakam, sc. kāyam), prob. 1 sg. pres. mid., *hold under control* (°); Bbh 161.12 mānābhinigrhṇita, *restrained by pride*; auddhatyābhi° (cetas) 169.3.

ābhinipatati (not recorded in these mgs. in Skt. or Pali): (1) *falls down* (in respectful salutation): LV 413.21 (vs) jinasya krame bhinipatyā (so read for kramebhi nipatyā, *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 °pātitaḥsara.

ābhinimna, adj. (in sense of **nimna**, q.v.), *inclined to, bent upon*: LV 402.12 (vs) dharmābhinimnaḥ.

ābhinirūpanā (= 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-ni; in BHS perhaps influenced in form by Skt. nirūpayati), *concentrates* (with the mind, instr.): Śiḥṣ 16.6 cittenābhinirūpayed.

abhinirghoṣa (m.), (vocal) sound: Kv 89.5 kalaviṅkarutasvarābhinirghoṣeṇa bhagavān ārocayati.

abhinir-jayati, **°jīṇati** (Skt. °jīta, ppp., recorded only Mbh 14.2220 Calc. = 14.76.26 Bomb.; not in Pali), *conquers*: in BHS only ppp. °jītaḥ Mvy 5247, and gerunds, °jītya 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.

abhinir-nāmayati (= Pali abhininnāmeti; see also **nir-nāmayati**), *bends, inclines* (the mind; only with cittaṃ, and dat. of remoter object, to . . .): LV 344.8 and 345.22 (-sākṣātkriyāyai cittaṃ) °yati; similarly Mv ii.132.6, 16; °ye (aor.) 283.14. Always follows a parallel form of **abhinirharati**, q.v.

abhinirbhīdya, 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) abhinirbhīdya (the target); Sukh 63.5 (mountains, buildings, etc.) tayā prabhayābhinirbhinnāni, *penetrated*.

abhinirbheda (Pali abhinibbhīdā; see under prec.), *hatching out* (of eggs): Mv i.272.19 °dāya, dat.; 273.2 °dam gacchanti, (eggs) *hatch out*.

abhinirminoti, **°nati** (also with dental n), and **°mimite**, **°mimāti** (= Pali abhinimmināti, °nati; Skt. abhi-nir-mita, ppp., and abhi-nir-māya, ger., in mg. *create, fashion*, without implication of magic; cf. **nirminoti** etc.), *creates by magic*: (A) forms implying presents in nirmin(ṇ)-: °noti Divy 251.19; °ṇvanti LV 350.19; opt. °ṇeyam SP 196.7, 9; aor. °ṇe Mv i.183.10; 266.5; °ṇi 185.4; ger. °ṇinitvā SP 63.6 (°nitvā); Mv ii.49.11; 164.1; 256.2; 275.1; 301.17; iii.116.1; 282.10; 410.11; °ṇiṇiṇi (ṣ 35.15) Mv ii.411.10; (B) forms of pres. abhinirmimite, °māti, and others from Skt. root mā: °mīte SP 189.3; LV 70.20; 293.2; Divy 166.6; opt. °miyāt 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 (ṣ 35.14) Bbh 152.2; pres. pass. pple. with active ending, abhinirmimīyantam *being magically created*, Gv 444.15 (ṣ 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 abhinibhattana, 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 Pali °nibbatta; cf. °vartaka, °vartana, **an-abhi**°; *come into being*: to be read with ed. Divy 71.6 (mahānyagrodhavṛkṣo) °bhi° (most mss. °vṛtaḥ), and with Senart's note on Mv i.168.7 °vṛttam dharmam deṣenti nāyakāḥ. Senart does not indicate that this is an em., 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**.)

abhinirharāṇa (nt.; = Pali abhinirharāṇa), = **abhinirhāra**, 1 (much rarer than this): Śāl 74.15 vāyudhātur bijasyābhinirharāṇa-kṛtyam karoti, *does the work of the development* (lit. *realization, effectuation*) *of the seed*; Śiḥṣ 123.7 -sarvākuśaladharmā-pratipakṣābhinirharāṇa-tayā,

production, establishment (above in line 4 **abhinirhāra**, see s.v.).

abhinirharati (= Pali abhinirharati, the definitions of which in the Pali Diict. do not fit BHS usage; cf. **abhinirhāra**, more rarely °harāṇa, 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 śrotam 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. sarvajñatvam prārthayase yady abhijñā °bhinirhareḥ, tam cābhijñābhinirhāram arāṇyastho 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 prañidhānabalaṃ cābhinirharati sma, *and he brought to realization the power of his* (former) *vow*; 415.15 pūrvaprañidhānābhinirhṛtam (so read with v.l. for text °nirhṛtam; sc. dharmacakram) *produced* (realized) *as a result of a former vow*; ṛddhiś cābhinirhṛtā and *power of magic was produced* Divy 48.15; 49.13; (dharmadeśanām, *a preaching of the law*) abhinirhṛta, *having accomplished*, Gv 52.9; an-abhinirhṛta-sarvajñatājñānair, *not having accomplished the knowledge of omniscience*, Gv 19.21; abhinirhari, aor., *produced, effected* (kṣetravivāha) 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-piṇḍapātaḥ 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 cittaṃ as direct object and a dat. of remoter object, LV 344.7 -vidyā-sākṣātkriyāyai cittaṃ abhinirharati sma, **abhinir-nāmayati** (q.v.) sma, *effected* (realized, produced in himself) *a thought* (mind) *tending to realization of wisdom* (etc.) *and bent* (inclined) *if 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 abhinirhṛta, ppp.; MSV ii.126.20 °haratha; 127.3 ff.

abhinirhāra, m. (= Pali abhinirhāra; acc. to CPD generally *earnest wish*, synonym of pañidhāna, patthanā; BHS shows no such usage; even when associated with prañidhi 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 prañidhāna is illustrated by Gv 5.20 pūrvā-bodhisattva-prañidhānābhinirhāram ca saṃdarśayet, *and shall exhibit the accomplishment* (performance) *of former B. vows*; followed in 22 by pūrvā-bodhisattva-caryā-maṇḍalābhinirhāra-paripūriṃ ca saṃdarśayet, and other similar cpds.; Dbh 14.10 evamrūpāni mahāprañidhānāni mahāvya-vasāyān mahābhinirhārān abhinirharati, *he undertakes such great vows, resolutions, undertakings; accomplishment or production of samādhi*, Bbh 141.23 (teṣāṃ, 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-)dēśanā, SP 186.8 (here dharmadēśanābhi° virtually = a kind of **upāyakaūśalya**); 317.13 (preceded in comp. by upāyakaūśalya); upāyakaūśalya-parigrahābhi° Lañk 15.11, *realization of the possession of skillful devices*; upāyakaūśalya-jñānābhi° SP 82.10 *production of (effectuation, setting in motion of) knowledge of skillful devices*; kṛtasammodanakathāsatkāśāsanābhinirhāraś 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-duryodhanadurāsadatābhi- (text erroneously °bhir)-nirhāra-prayukta Śikṣ 123.4, *zealous to produce (effect) the state of impregnability and inviolability in the city of the mind*; in Dbh 55.11 ff., repeatedly, -abhinirhāraṃ cābhinirharati, *produces the effect (accomplishes the accomplishment) of (various religiously desirable ends)*; Mvy 593 ākārābhi°, as n. of a samādhi, *effectuation of forms*; 758 buddhakāya-varṇa-pariniṣpatty-abhinirhāra, adj., as n. of a dhāraṇi; in Dbh 45.17 read maharddhi-vikurvaṇābhinirhāra-nānopaçāra- (text °nānopa) -kriyāprayogair, *production of great magic (and?) miracles*; (2) *funeral obsequies* (cf. **abhinirharati**, 2; not in this sense in Pali): Av i.272.1 śārābhi°.

abhinirhāraka, adj. (to °harati), *who produces, serves (almsfood)*: piṇḍapātābhi°ko bhikṣuḥ MSV ii.180.12.

abhinilīnaka, adj. (to ppp. of abhi-ni-li, see BR; Pali °liyati, *hides*), *lurked in* (by crows, kākābhi°), of an old house: MSV i.82.12 (= **abhilīnaka**).

[**abhinivartate**, error for Skt. abhinivartate, see **abhinivṛtta** 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 **abhinivartana**; mss. at Mv ii.122.5; 123.2 also read °niv° for °nirv°.]

abhinivasati (= 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 (pūrva-jina-janetryā).

abhiniviśati, °te (Skt. id., Pali °visati), *adheres to, is attached to*: yasyām dārikāyām kumārasya caḥsur abhiniveśyati (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 prevalently); more specifically with object dṛṣṭi (= Pali diṭṭhi, similarly with abhinivisati), *heretical view*, or the like, e. g. Bbh 228.1 dṛṣṭigatāny an-abhinivīśya; Jm 146.7 yathābhinivīśtāni dṛṣṭigatāni; MSV iii.113.20. Hence, apparently, *cleaves to* (belief in), *holds fast to*, *takes for real or true* (things which are false or fanciful): Śikṣ 254.4 yo 'sau svapnāntare śatrum abhinivīśet, *who should insist upon* (Bendall and Rouse 234 *believe in*) *his enemy* (seen) *in a dream*; similarly 254.8 rūpāni dṛṣṭvā daurmanasyasthāniyāny (misprinted °syāsthān°) abhinivīśate; 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 māyāviśayābhinivṛttam (tathāgatakāyam), *ceased, departed from the realm of māyā* (wrongly Suzuki); 152.5, read ātmātmīyābhinivṛtta-dṛṣṭayaḥ (so all mss. but one, text °bhinivṛtta°).

abhinivṛtti (not in Skt. or Pali), see **an-abhinivṛtti-tā**.

abhiniveśa (m.; to **abhiniviśati**, 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 Śikṣ 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**, **dṛṣṭa** 2); Śikṣ 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).

abhiniveśyati, see **abhiniviśati**.

abhinīścaya (m.; not in Pali; cf. Skt. abhinīścita), *determination*: LV 182.11 prabhedārthābhinīścaya-jñāna-

abhinīśidati (in Skt. rare and only Vedic; = Pali °sīdati), *sits down*: Mv i.223.5 (kīdṛśena) yāna kumāro °dati, *in what vehicle does the prince (= is he to) sit?*; aor. °sīdi, Senart em. °side (m.c.) Mv i.202.18; in LV 39.6 ger. abhinīśadya in caus. sense, *having seated* (or with Foucaux *consacré*), bodhisattvo maitreyam . . . tuṣitabhavane °bhiniśadya (to take his own place after his descent to earth); abhinīśaṇṇaḥ, *sat down*, MSV ii.22.17.

abhinīṣkramaṇa, nt. (= Pali abhinikkhamaṇa; 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(ḥ), *in (while) obtaining* (trying to obtain, sc. a robe); ppp. abhinīspanne civare Prāt 493.19; 495.12.

abhinīṣpīḍayati (= Pali abhinīppīleti), ppp. °pīḍita-, *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 phyem mar (*into powder*) glog ciñ (? glog cited only as noun, *lightning*; here it seems to mean *crush*); same Tib. for niṣpiśanto 76.7.

abhinīṣyandana (nt.; cf. Skt. abhinīṣyandate, very rare), *irrigation, infiltration* (as) *with moisture*: Gv 430.19 cittanagarābhinīṣyandanaprayuktena te . . . bhavitavyam sarvatathāgatadharmameghasampraticchanatayā.

abhinīra, adj., = **abhinīla**: Gv 401.20, of eyes, one of the 32 lakṣaṇa. But 2d ed. °nila.

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-gopaksmā, see **gopakṣman**); Gv 404.11; Dharmas 83; (hair) LV 105.13; Gv 404.12.

[**abhinīra-sroto**, read abhinīra (pres. pple.) sroto, *not breaking the (surface of the) water*: MSV iv.214.16, repeated; cf. CPD s.v. abhijjamaṇa.]

a-bhinna, adj. (cf. BR bhīd, 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-parivārā, 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.

? **abhīpaścāt**, adv. *after* (others), *last* (of all), or

temporally, *too late*, LV 142.14 tvam abhi° āgatā. But probably read with v.l. **atipaścāt** = Pali atipacchā (graphic confusion of t and bh).

Abhiṣāya, nt., n. of a cetiya (caitya) in the south: Mv iii.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.

abhiprakirati (= Pali abhippa°; once in Skt., pw 6.299), *bestrews* (often after **adhyavakirati**, q.v., or abhyava°): °kirati RP 50.6; °kiranti SP 169.6; 172.9; 240.2; Mvy 6137; Sukh 43.16; ger. °kiritvā Mv i.38.10; 212.4; ppp. °kirṇa LV 162.18.

abhipraṇamati; ppp. °ṇata, *stretched out towards*: Jm 176.1 (sākhā . . . nimnagām abhipraṇatābhavat); caus. abhipraṇamayati, *extends, holds out* (= **praṇāmayati**, q.v., cf. also **praṇamati**, °mayati): Mv i.65.18 (vs) abhipraṇamayetsuḡ, aor. (burning brands, towards a pyre); ā perh. m.c. (or augment?).

abhipradakṣiṇī-karoti (cf. Skt. pradakṣiṇī-karoti and abhipradakṣiṇam karoti), *passes around keeping on the right* (respectfully): pres. p. n. pl. °karontā Mv ii.264. 18 ff.; ger. °kṛtvā id. 17.

abhipradarśayati, *points to*: Jm 144.20 (with acc.).

abhiprapūraṇa, nt. (cf. Skt. abhiprapūryate, once), *filling*: SP 16.12 (prose) -sākhābhīppapūraṇam.

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) samabhāgābhīppralamba-racita-sākhāḡ (of a tree).

abhipralambate (= Pali abhippalambati), *hangs down* (intrans.): °te Mvy 6130; 6923, here with ālambate and **adhyāl°**, of lengthening shadows falling on earth at evening (same context in Pali abhippal° MN iii.164.30, subject chāyā, with loc. paṭhaviyā); pres. pple. °bamānāni LV 77.14; ppp. °bita, *hanging down*, Sukh 54.5 (aṣṭau yojanaśatāny) abhipralambita-sākhāpattapalāśaḡ (bodhivṛkṣaḡ); *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 puṣpapaṭṭadāmāni); 294.16 (puṣpādāmāni); pres. pple. °bayantyo LV 295.5.

abhipravarṣaṇa (nt.; to Skt. °varṣati), *act of raining down*: Gv 100.14 -vrṣṭy-abhi°; 169.2; SP 16.11 dhar-mavrṣṭy-abhi°; Dbh 90.9; Sukh 60.7 dharmasalilābhīpravarṣaṇa-tayā, *because of state-of-raining-down the flood of dharma*.

abhipravarṣayitar (cf. prec.), *one who causes to rain down*: Gv 463.8 °tāro dharmāśravaṇameghānām.

abhipravādayati, *makes resound or play* (musical instruments) *in honor of someone*: devadundubhim °dayām āsua tasya . . . satkārtham SP 160.3; AsP 158.21 (divyāni vādyāni).

abhiprasanna (ppp. of °sidati, 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; *croycant parfaitement*, AbhidhK. LaV-P. iv.74; the two mgs. often hardly distinguishable: SP 459.3 (brāhmaṇeṣv); LV 308.16 (ye Māraputrā bodhisattve); Mv i.36.7, 11 (bhikṣūṇām, bhikṣusya); 294.23; 301.9; 302.8; 309.9 (brāhmaṇeṣu); 311.13 (śramaṇānām); ii.108.4 (mama, sc. a hermit); iii.413.4 °na-citta (see s.v. °sidati); 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 . . . drṣṭvā cāsyā cittam °sannam); Bbh 14.9; buddhadharmasamghābhī° Kv 65.16; but also lūhābhī°, with lūhādhimukta, *inclined to what is mean or base*, Mv ii.131.5.

abhiprasarati (in this sense app. not recorded), *sels out towards*: Mv ii.104.6 himavantam abhiprasaresi (aor.); ppp. °srta *having come into*, Jm 97.9 °srta . . . salilapra-vāhair (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 buddhaśāsanābhīprasādārtham, *in order to make well-disposed, or believing* (in).

abhiprasīdati (= Pali abhippa°; in Skt. only caus. °sādayati, *makes well disposed*), *favours, is well disposed* (io), *conceives faith* (in, gen. or acc.): (sarvajanakāyo etasya) ṛṣisya (viz. the Buddha) sahasraparivārasya . . . °diṣyati Mv iii.424.12; (bodhisattvapitakam . . . śrutvā ca) punar °dati Bbh 14.9; caus., *makes well disposed to*, or *makes to believe in*; °sādayanti 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 viśeṣo 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 ing. in addition to its normal Skt. mg. Compare with Divy passage the Pali, ko viśeso ko adhippāyo kiṃ 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-pariṣāye 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 abhibuddhi, on which see BR 5.1021), *becomes enlightened*: LV 185.12 (vs; no v.l.) drakṣyāmy abhibudhyato bodhim, *I shall behold the enlightenment of him as he is becoming enlightened*.

abhibhākṣaṇa, nt., *feeding upon* (to Pali abhibhakhayitvā); so prob. read with 1 ms. in Mv i.361.9 ekaṃ mṛgām viśarjāyisyāmaḡ, mahārājasya ca mṛgām ekaṃ abhibhākṣaṇam (v.l. avikṣaṇam; Senart em. avibhākṣaṇam, supposed to mean *non-cessation de nouriture*; implausible) bhaviṣyati, ime ca mṛgā evaṃ anayavyasanam nopapadyiṣyanti, *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. avikṣaṇam = AMg. avikkhaṇa (by false Sktization) = Pali (an-)apekkhana, Skt. (rare) apekṣaṇa = apekṣā *desire* (at the same time the king will crave deer-meat, and these deer . . .).

abhibhavati (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) (miḡhamgirī . . .) abhibhūya caṅkramati tatra ca nopalīpto; LV 198.16 (vs) kuḡyā ca vṛkṣa 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?*: °nam ca na duḡprechayā . . . pratiṣṭhitam Suv 1.12 (textually uncertain).

abhibhāvana, adj. or subst. (to Skt. abhibhavati), *overcoming*: ananta-pariṣad-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*: abhibhivas . . . aṣṭau Sūtrāl. vii.9 (comm. abhibhvāyatana); 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); Sūtrāl. 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 avamanyati, cf. 20.2 avamanyati, 20.11 mss. atimanyanatā, Finot em. ava°. But cf. LV 32.14 where probably read parānabhimanyanatāyai for Lefm. parābhimanyatāyai (by em.; mss. parābhigaman-yatāyai, parāgamanatāyai; 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-nirabhimānatāyai, *to make prideless their pride of birth*.

Abhimukhī, 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. before k-).

abhiyācanā (to Skt. abhiyācati; cf. Skt. satyābhiyācana, adj., *making requests true*, BR s.v.), *entreaty*: Mv iii.318.14 °nām viditvā; in satyābhiyācanayā 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 (tathāgataśāsane) 'bhiyujyante, *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 'bhiraktikā (perhaps m.c.).

abhirāṅga (m.?), of unknown mg.: Mv ii.86.7 yena saptābhiraṅgā ca. The whole passage is obscure.

abhiracita, ppp. of *abhiracayati: *prepared, arranged, fixed up*: RP 42.13 (vs) mayābhiracitam yad idam tva-dartheb.

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 copa-samhartavyāni 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); yathābhiramyam (= 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) . . . bodhisattvaya buddhā(h) . . . abhirādha-cittā bhavanti: but prob. read abhirādha-(Skt.) with citation of the passage Śikṣ 36.6, *the Buddhas have minds favorably disposed towards* . . .]

abhirādhanā (cf. prec. and next; to Skt. °dhana, Pali an-abhirādhanā), *winning favor, conciliation*: Mvy 2944.

abhirādhyā, adj. (gdve. to Pali abhirādheti = sā-dhayati, see CPD; Skt. abhirādhyati, only *propititates, wins the favor of*; cf. prec. two), *to be won, attained*: Jm 119.8 -abhirādhyā guṇavibhūtiṣ.

Abhirāmavartā, 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 sarvaṇ kulaparvatān abhibhavann) abhirocate ca sama-bhirocate coccatvena vipulatvena 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) °na-sabhāgatām.

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*.

-abhilagna (only in **śakrābhi°**, q.v.), *fixed upon, worn by* (Tib. on Mvy 5960 thogs pa, presumably to ḥdgos pa, *tie or fasten on*).

abhilapanatā, Mvy 2795 = Tib. mñon par brjod pa, *full expression, elucidation* (Das); not *Geschwätzigkeit* (pw 7.306).

abhilāpya (rare except in neg. **anabhi°**, **nirabhi°**, qq.v.), *expressible, that can be put in words*: Bbh 265 16 °pya-vastu; 20 °pyāḥ svabhāva dharmānām. In the prose Introduction to Bhad, line 2, Watanabe reads param-parābhillāpyānabhillāpya-buddhakṣetra-, but the true reading is paramparānabhillāpyānabhi° with v.l. and Gv 543.6; see **anabhillāpyānabhillāpya**.

abhillāṣa, nt. (in Skt. m.), *desire*: Mv ii.65.13 °sam utpannam.

abhillāṣika, adj. (= Skt. °ṣin, Pali °si), *desirous, wishful*: Gv 233.4 (prose) °keṇa cittotpādena.

abhillikhati (not elsewhere recorded in this sense), *touches lightly, grazes*, with acc.: LV 76.19 (elephants abhillikhati the feet of Śuddhodana with the tips of their trunks).

abhillinaka, adj. (= Skt. °līna; cf. **abhinilīnaka**), *lived in* (by birds): Divy 83.21 (prose) kākābhi°, of an old house; perhaps pejorative -ka.

abhilliyati (abhi with Skt. dī), *flies thither*: °yathā (mss., Senart em. °ta) Mv ii.21.5 (= i.219.3, where ni-ī° is read, see **niliyati**).

-abhillokana, ifc. (adj. ? or n. act., in Bhvr. cpd. ? to Skt. abhi-lokayati), *seeing*: LV 179.2 (vs) bahudharma-śatābhillokane . . . cakṣuṣi (nt. acc. dual).

abhillvatsala, adj. (abhi, intensive, with Skt. vatsala), *very affectionate*: Mv ii.206.11.

-abhillvarṣika, adj. (= Skt. °varṣin, Pali °vassi), *raining, pouring down*: Gv 481.9 (vs) amṛtābhillvarṣikāḥ, n. pl. m. (-ka m.c.?).

abhillvadanā (in Skt. and Pali only °na, nt.), *salutation*: Bbh 139.7 (prose) °nā-vandana-

abhillvāhayati (Skt. in this sense only non-caus. °vahati, chiefly Vedic; Pali abhillvāheti, *removes, puts away*), *causes to be brought near*: Gv 54.20 (vs), read, śūra bhūta abhillvāhayāmi 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) ratnavrkṣābhi°; Sukh 54.12 (prose) -ratnavastuśatābhi°.

abhi-vi-jināti (= Pali °jināti, °jinati, °jeti), ger. °jinitvā, *conquers*: Mv ii.159.2.

abhillvijñāpayati and **°jñāpayati** (Pali abhillvijñāpeti only Vin iii.18.32, object methunam dhammam, *makes manifest = consummates*; Skt. only non-caus. abhillvijñāti, *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 svareṇābhillvijñāpayati; 369.1 (vs) lokadhātum svareṇa . . . abhillvijñāpeyā (opt.); LV 85.9 lokadhātuḥ svareṇābhillvijñāpto °bhūḥ; 155.3 mahānagarām śabdenā-bhillvijñāptam abhūt; Mv ii.160.8 svareṇa abhillvijñāpitam; Mvy 2785 svareṇa abhillvijñāpayati; Samādh 8.9 lokadhātuḥ svareṇābhillvijñāpto (Régamey wrongly *instructed*); Sukh 64.15 buddhasvareṇābhillvijñāpayantam (pres. pple.); (2) *makes perceptible* (visually), *makes manifest*: pres. pass. pple. abhillvijñāpyamānāni, *being manifested*, Gv 537.5 (sarvārambānāni), 6 (sarvabodhisattvapaṣāṇamaṇḍalāni).

abhillvinayati, °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.

abhillvokanā (to next), *close examination*: °nā-pūrvamgamehī dharmehi Mv ii.259.8; 260.1.

abhillvokayati, °keti (not in Pali or Pkt.; Skt. once °lokya, 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.

abhillvīśrāṇayati (abhi with Skt. viśrā°), *gives away in largess*: pass. LV 123.19, read abhyavakīryante (best mss.) smābhivīśrāṇyante (certainly intended, tho acc. to Lefm. not supported in mss.; text °śrāṇyante which is nonsense); so Tib., mñon par- (= abhi) byin no (*give*).

?**abhillvusta**, doubtful reading, LV 185.11 (vs); if correct, must mean *dwelling; who dwelt*, Skt. abhyūṣita, to otherwise unrecorded *abhi-vasati: devata °ta bodhimāṇḍesmin.

abhillvṛṣṭa, nt. (substantivized ppp. of Skt. abhillvṛṣṭi, *what is rained* (upon); *rain*: SP 127.6 meghābhillvṛṣṭena, *by reason of the rain of the clouds upon* (them).

abhillvedana or °nā (in comp.; to Pali abhillvedeti), *experience, suffering* (of pain): Bbh 180.11 (prose) duḥ-khābhillvedanābhinunnasya.

(**abhillvyūhayati**), **abhillvyūhita**, ppp. (to abhi with denom. *vyūhayati to Skt. vyūha), *festively adorned*: LV 273.17 (prose) mārgo °bhivvyūhito °bhūt.

abhillvāradadhāti, °dadhati, rarely °dhayati (?), (= Pali abhisaddahati, 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 (bhagavatāḥ); °dadhāmi Mv ii.184.17 (etaṃ); °dadhati (3 pl.) Sukh 66.6; °dadhasi Divy 538.3 (bhagavatāḥ); °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; °dadhiṣyanti Mv iii.76.9; ppp. °dadhāta Divy 16.5; gdvē. °dadhitavya Mv iii.76.6.

abhillvāradadhāna-tā (n. act. from prec., with suffix ana plūs -tā, § 22.42; not from Sanskrit pres. mid. pple. -dadhāna), *state of believing*: SP 332.7; ŚsP 615.10 (both prose).

abhillvāṣakta, adj. (ppp. of Skt. abhi-ṣajati, Pali abhiṣajati, both *offend, give offense to; afflict*; cf. **abhillvāṣajyate**; wrongly defined in BR s.v. sañj with abhi; Mbh. Crit. ed. 3.30.26 [Nil. tāpito, tāpayet for abhillvāṣakto, abhillvāṣajet] and 4.4.9 [Rāmakṣṇa paraphrases using abhillvāṣaṅga, glossed parābhava], which are the only two passages cited in BR; pw adds one other from Caraka, abhillvāṣakta, defined correctly *heimgesucht*), (1) lit. *offended, hence angered, wrathful* (so the cognate Pali abhillvāṣaṅgin is used; Pali abhillvāṣatta, in most occurrences, = Skt. abhillvāṣakta *curled*, but see below), always followed by synonyms kupita, caṇḍībhūta (or in Prāt caṇḍīkṛta); Divy 622.11; Karmav 26.5 (here krodhābhillvāṣakta); 27.13; Prāt 500.8; 512.9 et alibi; (2) in Mvy 2965 abhillvāṣaktaḥ 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 krodhā-kārāḥ, 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 abhillvāṣatta-rūpa 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 abhillvāṣatta (= °ṣatta, above); but the Vv.context contains no evidence for this; possibly it = Skt. abhillvāṣakta, orig. *heimgesucht* (as in Caraka, above), *afflicted, evil*. In that case abhillvāṣakta of Mvy might mean what Tib. and Chin. say, simply *wicked*, which would be not a difficult development from *afflicted*.

? **abhillvāṣajjana**, nt. (to Skt. abhi with saj or sañj, in a sense not recorded in Skt., but cf. Pali abhillvāṣajati, a, CPD), perh. *sticking fast* (together), said of the teeth during the process of eating: Gv 401.10 (asyāhāram paribhuñjānasya na) . . . paryavanāho (q.v.) vābhillvāṣajjanam

(printed vā bhi°) vā; but 2d ed. vāṭisarjanaṃ; what *atisarjana* would mean in this context is obscure; *excessive emission* (spitting out of food)?

abhiṣajyate (pass. of Skt. abhiṣajati, Pali °sajati; = Pali abhisajjati, b, CPD; cf. **abhiṣakta** and **abhisañjani**), *gets angry* (lit. *is offended*): Av i.286.4.

abhiṣaṇṇa (ppp. of Skt. abhiṣidati, in different mg., only Vedic and Kās. on Pān. 8.3.118 f.), apparently *seated*: Sukh 67.8 sa tatra tadābhiṣaṇṇo vābhisampanno 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 abhiṣekāto; 124.20 °ka-bhūmi-prāptānām; Gv 472.25 °ka-bhūmi-sthita, said of Maitreya; Gv 514.7 ekajāti-pratibaddhānām abhiṣekaprāptānām.

abhiṣekavati = prec.: °ti nāma daśamā bhūmiḥ Mv i.193.6, in a colophon.

Abhiṣecanī (v.l. °cavati), n. of a Bodhisattva-dhāraṇī: Mvy 747.

abhiṣnam, see **abhiṣnam**.

abhiṣyaṇṇa (ppp. of Skt. abhi-ṣyandati, *overflows*), (lit. *overflowing*); *over-exuberant*, *excessive*, of the bodily humors (dhātu); so Pali abhis(s)anna is used, of the bodily humors (dosa): Mv iii.143.16 °ṇa vātātāpā (see this); 144.6 °ṇehi 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. **abhiṣyaṇṇa**; this condition of the Buddha's body resulted from his first meal after the seven-weeks fast. The next sentence says that Śakra brought haritakī, a purgative medicine, so that *his humors might become pacified, restored to ease*, dhātūnām sukhaṃ (em. to mukhaṃ by Senart!) bhaviṣyati. The exact reading in 1 is uncertain; possibly tathā abhiṣyanditam, impersonal, *inflation, over-exuberance* (of humors) *was caused*.

abhiṣyandana (nt.; = Pali abhisandana; cf. prec. and next), (over-)flowing: -mahākaruṇābhiṣyandana-tavā Gv 294.15, *because it is full to overflowing with great compassion*.

abhiṣyandayati, °deti (= Pali abhisandeti; caus. to °ṣyandati), *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-niścita-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) jīvitaśarīrāny abhiṣvaktānām (Nobel em. °sarīrabhi°).

abhisamyujyate (pass. of Skt. abhi-sam-yuj), *applies oneself to* (acc.): SP 124.4 ye . . . tathāgatasya dharmam bhāsamāṇasya śṛṇvanti dhārayanty abhisamyujyante, *who . . . apply themselves to the law of the T. as he declares it*.

abhisamrādhayati (cf. Skt. abhisamrādhana, BR 5.1025, once in Bhāg. 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.

abhisamskaroti (= Pali °samkharoti; recorded in Vedic (ŚB) as *zurechtmachen, bilden*, BR; see **abhisamkaroti**, °skṛta, °samskāra, etc.), *accomplishes, performs, does, fashions*; often governs acc. of cognate **abhisamskāra**, q.v., in various shades of its meaning; Av i.68.1 prāsādam abhisamskṛtavantaḥ, *built a palace*; Śikṣ 252.12 karmābhisamskaroti, *performs action*; with cittam, *makes up, fixes* (the mind, thought), Bbh 12.5 cittam °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 cittam (cf. abhisamskāra without citta-, *mental determination*) LV 254.20–21 uttiṣṭhāmīti cābhisamkurvaṃs, *making up my mind* (Tib. sñam na, *thinking*) *that I would arise* (I fell down), cf. Mv ii.126.7 s.v. **abhisamskāra** (the situation is the same); but in the parallel LV 256.3 uttiṣṭhāmīti gātrāny abhisamskurvann, *preparing* (making ready, fixing) *my limbs with the intent to arise*.

abhisamskāra, m. (cited from Skt. only BR 7.1700, from Caraka; essentially a Buddhist word; = Pali abhisamkhāra; see °skaroti, °skṛta), *performance, accomplishment*: SP 226.9 (udāram dharmābhi°), *noble performance of (dharma)*; in all meanings often made object of the cognate verb °skaroti, as Dbh 55.8–9 pāramitābhisamskāraṃ cābhisamkaroti, *and accomplishes the accomplishment of the Pāramitās*; Dbh 22.23 *performances*; Bbh 256.25 na vyāñjanābhisamskārārthi, *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.; Samādh 19.14–15; Av i.24.3; *performance* of action, Samādh 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 abhisamskaroti *accumulates*; cf. LV 88.17 pāpakān abhisamskārān abhisamkarīṣyanti with Dbh 48.7 puṇyāpuṇyāneñjyān abhisamskārān upacinvanti, (ignorant persons) *accumulate* (upa-ci, 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 duṅkhābhisamskāra-malā-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; cittābhisamskāra, *accomplishment of* (proper) *thoughts* or *state of mind, right mental make up*, Divy 90.26 ayam pradīpas tayā dārikayā mahatā cittābhisamskāreṇa prajvalito (this gives the flame magic power of persistence); same without citta, Mv iii.391.8–9 parivrājikā . . . viśṛṣṭena svareṇābhisamskāreṇa (with *mental preparation or concentration, application of mind, fixed determination*) svādhyāyam karonti; Mv ii.126.7 sādhu ca suṣṭhu ca abhisamskāreṇa, *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 abhisamskurvāṃs occurs, see °skaroti); see **sābhisamskāra**, in which abhi° comes close to this shade of mg.

abhisamskārika, see **ābhi°**, and **an-abhisamskārika**.

abhisamskṛta (= Pali °samkhata), ppp. of °skaroti; see also **an-abhi°**; *accomplished, effected, formed*: KP 79.2

(°tam, jānaṃ 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 (karmaṇā); Mv i.26.7 °tam (pāpakam karma, pūrve, *previously*); in Śiṅṅ 252.13 tac ca karmābhisamskr̥tam, *merely that action that has been performed*.

abhisam̐sphuṭati, *bursts* (intrans.): LV 309.4 (vs) °lanti (subject hrdayāni).

abhisam̐hāra (m.), *abandonment* (Tib. bskur ba: opp. to **abhinirhāra**) (tatrāyam) °ra-samkocaḥ, tatrāyam abhinirhāra-vistarāḥ MSV iv.90.15.

abhisam̐karoti (cf. **abhisamskaroti**), app. *honors, treats with respect*: śreṣṭhīdarakam abhisamkurvanti, jayatu jayatu . . . śreṣṭhīdarako etc. Suv 183.3; Tib. mñon par du byed do (literal; cf. Mvy 1017, 1018); lit. perhaps *makes up properly*.

abhisam̐kṣipati (= Pali °sam̐khipati; 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*: Śiṅṅ 9.18 sarvakuśalamūlāny abhisam̐kṣipya tulayitvā piṇḍayitvā; esp. with aikadhyam (so in Skt. aikadhyam samsr̥jya, and synonyms; in Pali ekajjham . . . abhisam̐khipitvā), Bbh 22.3; 25.16–17; 203.12 et alibi; AsP 138.4.

abhisam̐kṣepa (m.; only in the lex. Trik. in definition of the Buddhist term **middha**, q.v.), *compression, summary statement*: Mmk 471.7 tñ am abhisam̐kṣepād vakṣye.

abhisam̐kṣepaṇa-tā (to **abhisam̐kṣipati**), *compression, contraction*: Bbh 264.24 ativistr̥tānām cā °bhisam̐kṣepaṇatayā.

[**abhisam̐kṣepika**, see **ābhi**°.]

abhisam̐janī, fem. to °na, adj. (to Pali abhisajati, Skt. °sajati, see **abhiṣajyate**, **abhiṣakta**; cf. Pali parābhissajjanī, CPD s.v. abhisajjanī. used with vācā, *offending*), *offending*: Dbh 24.8, read parābhissajjany (°ni), with vāk, *giving offense to others*, for text parābhissam̐janany (which is uninterpretable).

abhisam̐darśayati, *manifests, shows*: ger. °darśya LV 122.10 (prose; audārikam ātmabhāvam abhi°).

abhisamaya, m. (= Pali id., in both mgs.; to **abhisam̐neti**, 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 i.261.19; SP 328.11; Sukh 42.16; satyābhi° (as in Pali, 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; jānābhi° RP 34.12; prāpty-abhi° ŚsP 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 i.250.16; 251.2.

abhisamayati, see **abhisameti**.

abhisamāgacchati (= Pali id.; = **abhisameti**; in Skt. only in literal sense, *comes to*), *arrives at understanding of* (with acc.): Bbh 38.11 āryasatyāni pravacinvaṭo °bhisamāgacchato (gen. sg. pres. ppl.) °bhisamāgatesu ca tajjñānam utpadyate.

abhisamitavant (cf. **abhisameti**, **abhisamaya**, and next), *having perfectly* (intuitively) *comprehended*: Bbh 248.10 duḥkhasatyam °tavata(ḥ), gen. sg.

abhisamitāvin (see § 22.51; Pali 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** (= Pali °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 i.312.10 (dharma, acc. pl.); ger. (satyā) °metiya (Senart's em. m.c.e., mss. °metya) Mv i.165.11; in Mv iii.382.3 mss. abhisame (aor.?) catasro satyām (i.e. the Four Noble Truths); Senart em. abhisamita (evidently as n. pl. of ppp.) catasro satyā; Lañk 139.5 abhisamita-dharmaḥ, *one who has grasped the dharma*; Divy 617.11 abhisamayati (caturāryasatyāni).

abhisampanna (ppp. of Skt. abhisampadyate, not in this sense), apparently *in a comfortable state*: Sukh 67.9 (see under **abhiṣaṇṇa**; Müller, *resting*).

abhisamparāya, m. (= Pali id.; based on the adv. Pali °rāyam, prepos. cpd., see CPD; cf. **samparāya**), *future state*: LV 88.20 (kā . . . gatiḥ . . .) ko °bhisamparāyaḥ (in Pali also correlated with gati); Divy 187.16 and 200.5 kā gatiḥ kā upapattiḥ ko °yaḥ; 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 °yaḥ = Tib. mñon par yid ches (-śes) pa, *superior belief*; Divy 309.3 bhagavadvacanābhisampratyayāt, *thru reliance on what the Lord said*; Bbh 81.24.

-**abhisampravarṣaṇa-tā** (no cpd. abhi-sam-pra-vṛṣ is recorded), *state of raining down* (abundantly): Gv 74.22 -meghbhi°.

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.

abhisamprāthayate (not recorded), *strives for*: Mv i.57.15 sambodhim abhisamprāthayamānena.

-**abhisambuddhana** (nt.; n. act. in -ana from **abhisambuddhati** = °**budhyati**, q.v.), *the becoming perfectly enlightened*: Bbh 328.22, in cpd., (prañidhānam . . .) anuttarasamyaksambodhy-abhisambuddhana-tāyai.

abhisambudhyate, °ti, °**bodhati**, °**budhati** (?), °**buddhati** (on the last two see Chap. 43, s.v. budh; = Pali °bujjhati; very rare in Skt., recorded BR and pw only once, ppp. °buddhaḥ, 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 anuttarāṃ samyaksambodhim, *unto supreme perfect enlightenment*, the subject being a Buddha or other person: °budhyate SP 159.4; LV 85.11; opt. °budhyeyam Sūkh 11.10–11; °buddheyam Sādh 225.8; fut. °bhotsyasi SP 216.7; 220.7; °se LV 39.4–5; °sye (1 sg.) Av i.171.15; °syante SP 207.2; 221.8; Suv 97.3; °budhiyam (sic!) Mv ii.265.6; °buddhiṣyati Mv ii.313.11; °syasi ii.400.14; °syāmi ii.314.16; aor. °buddhe Mv ii.285.3; ppp. °buddha, still with acc. of complement (anuttarāṃ samyak°), °buddho Mv i.229.11; ii.133.12; °buddho bhaviṣyati Kv 37.25; °buddhaḥ with complement bodhim Mvy 6906; sambodhim an-abhisambuddho Mv ii.136.14; (on the same ppp. in passive sense see below;) ger. °buddhitvā (anuttarāṃ samyak°) Mv iii.111.17; 272.18; 349.6; °bodhitvā Mv i.312.18; ii.348.15 (here v.l. °buddhitvā); inf. °boddhukāmena Samādh 8.1; instead of acc., loc. of same complement, opt. °buddheyam (anuttarāyāṃ samyaksambodhau) LV 38.18, and ppp. °buddhaḥ Mvy 6355; the pres. °budhyate, the ppp., and the gdve., are also used passively, subject being anuttarāṃ samyaksambodhiḥ, and the person put in the instr.: Vaj 37.8–9 (tathāgatena . . .) 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; gdve. °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 (kāyaṃ) marīcidharmam °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-rūpaṃ 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 iii.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 iii.331.10, 14 tathāgatenāryasmim 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 tathāgatena dharmo °bhisambuddho deṣito nidhyāto; Vaj 37.11–12 yaś ca . . . tathāgatena dharmo °bhisambuddho deṣito vā, *realized (? made clear) or taught*; and (4) we even find, in a few curious passages in Vaj, the complement anuttarāṃ (or °rā) samyaksambodhim (or °dhir), as in (1) above, with dharmāḥ . . . abhisambuddhaḥ; the precise meaning is not too clear: Vaj 36.8–9 asti sa kaścid dharmo yas tathāgatena dipaṃkarasya . . . antikād anuttarāṃ 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 tathāgatenānuttarāṃ samy° °bodhim °bud-dhaḥ; and with nom. of complement, Vaj 24.2–3 asti sa kaścid dharmo yas tathāgatenānuttarāṃ 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 Śiks 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 arāṇyavanaprasthāni . . . adhyāvastum Av ii.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. **abhisambhuṇati**), *attains, brings to realization*: only in formula, bhagavān samyaksambuddho yadartham samudāgato tadartham (or tam ar°) abhisambhāvayitvā, common in Mv, e.g. i.4.12; 34.1; ii.115.6; iii.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.

-**abhisambhuṇa** (to next), see **dur-abhi°**.

abhisambhuṇati (°noti, also **sambhuṇati**; = Pali °ṇāti; 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 nābhisambhuṇanti, *prob. suffice, are adequate for light* (see **anubhavati**) Mv i.41.6 (by em.); 230.2; 240.11; iii.334.9; 341.13; gatim . . . °bhūṇema iii.374.7 and °bhūṇetha 12, opt.; tenāpi abhisambhuṇitvā (Senart em. °ṇitam) tad vayam nābhisambhuṇiṣyāmaḥ iii.265.3; in iii.206.7–10 abhisambhuṇoti 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, *grets in the sense of confronts*, something unpleasant, viz. the evil deeds of former births: Mv i.26.7 tam pūrve manuṣyabhūtehi abhisamskṛtam abhisammodayitam (so most mss., but one °dayitvā, *prob. read so!*) *niyatam vedanīyam, 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 i.218.10 f.; ii.25.20.

abhisāhita, ppp., *prob. to be read in Mv iii.217.16 = 218.2 = 222.5 for Senart's em. abhisāhṛta; doubtless = AMg. sāhiya (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 abhyāhrtā) abhisammūdhā (Senart em. **abhisammūdhā**, 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-mañjughośāś, one of the 80 anuvyañjana.

abhstavati (= Pali 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 **abhstavati** (cf. § 28.7) in LV 185.11 (vs) read abhstava, 3 sg. imperf. (§ 32.115).

abhstithiti (f.; from abhi-sthā), *lasting* (noun), *permanence*: Mmk 104.11 (śakaṭasya) cirakālābhstithityartham, *in order that* (the cart) *may last long*; cf. next line sthitya.

[**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.

abhikṣṇāpattika, adj., Bnvr. (abhikṣṇa plus āpatti, with -ka, Bhvr.; = Pali abhiñhāpattika), *constantly sinning*: MSV iii.11.15 ff.; Bbh 182.21 nābhikṣṇāpattiko vivṛtapāpaś ca bhavati. Cf. abhikṣṇāpatti- KP 119.2, s.v. **āpatti**.

[**abhīrā**, see **āpīrā**.]

a-bhīṣaṇa, adj. (neg. of Skt. bhīṣaṇa), *not terrifying*, with gen.: Mv ii.295.13 (prose) °ṇa sattvānām, *who does not terrify creatures* (said of Bodhisattva); so mss. (one corruptly om. a-); Senart em.

abhīṣṇam, adv. (false Skt. for Pali abhiñham = Skt. abhikṣṇam), *constantly*: LV 397.15; all mss. (a)bhīṣṇam or °bhī; Lefm. and Calc. abhikṣṇam.

a-bhugna, adj. (neg. of Skt. bhugna), in °na-kuṣi, 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 ajihamakuṣi LV 107.4.

a-bhūta, adj. (neg. of bhūta, q.v.; rare in Skt. in this sense), *not true, false*: Ud viii.1 abhūta-vādi(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) vartayiṣyī 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. abbhutaṃ, which is violent, and metrically impossible. PTSD alleges a Pali abhumma, *groundless, unfounded, unsubstantial*, Jāt v.178.11; vi.495.23; but CPD rejects this word and reads abhuṃ me in both passages.

abhaisajya, 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(yati), °geti (denom. to Skt. abhyaṅga; = AMg. abbhaṅgai, °gei), *anoints*: tailena °geti Mv iii.154.14; 156.7 (here v.l. °gi, ger. ?); ger. °gitvā or °getvā (mss.); Senart em. abhyaṅcitvā, intending °jitvā? Mv iii.23.16 (tailēhi).

? **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).

abhy anumodana, nt. (= Pali abbhano°; 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-kaipa, see **antara-k°**.

abhyantarā, adv.-prep. (cf. Skt. abhyantara, adj., °raṃ, °re, Pali abbha°; 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 bahirmūlaṃ... 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 tṛṇasamstaram; has bahirmūlaṃ been accidentally lost in the Mv text?).

abhyantarita, ppp. (cf., in diff. mg., Pali abbha°, acc. to CPD ppp. of abhi plus antar plus i, but rather denom. pple. to abhantara = Skt. abhyantara), *located within*: (sarṣapasya) ākāśa-m °to parittam (so read KP 78.5 (vs), *the space within a mustard-seed is a small thing*).

abhyantarima, adj. (= Pali abbha°; § 22.15), *interior; that is within*: Mv i.308.18 °me catuḥśāle.

abhyantarimaka, adj. (= prec.), *that is within*: Mv iii.72.15 °makānām vāñijakānām; 73.17 °makehi (mss. °taramakehi) vāñijakehi.

abhyantaribhūta, ppp. (cf. Skt. abhyantari-kr), *included, contained* (in, with instr.): Gv 524.19, read na kāyena cittenābhyantaribhūtaṃ (1st ed. by error °tyantari°; corr. 2d ed.).

abhyantarosṭha, adj. (or abhy°; 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 nābhyantarosṭho... bhavati).

abhyabhistutya, ger. (with intensive repetition of abhi, not recorded for this preverb; cf. Pān. 8.1.7, adhyadhi etc.), *having greatly praised*: LV 319.10 (prose), so Lefm. with best mss.; v.l. abhyarcyā stutvā; Tib. bston de, *having praised*, not rendering even one preverb.

[**abhyaya** (m.), in Samādhi 8.17, read atyaya, *passage, lapse* (of time): kalpakoṭīṇam abhyayena, read atyayena. Not noticed by Régamey.]

abhyavakāśa (m.? or nt. = Pali abbhokāsa, m.; in Skt. only Kauś. 46.55 °śe), *the outdoors, free space, the open air*: twice in a formula = Pali sambādhō (°yam) gharāvāso (rajāpatho) abbhokāso (ca) pabbajjā (see CPD), Mv ii.117.16 = iii.50.9-10 sambādhō punar ayam ghrāvāso (ii.117.16 ghrāvāso; iii.50.9-10 adds, rajasām āvāso) abhyavakāśam (in ii.117.16 mss. °śā, prob. intending °śo, but Senart reads °śam both times) pravrajyā, *the household life is confinement* (PTSD takes sambādhō 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; °kāśa-prakṛitās 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 MIndic 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. °kīramāṇā, 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 parśadam abhya*°, perhaps *having ripened, matured*, cf. abhyavagāha = pariṇata, *completed* (of time of life; see Schmidt, Nachtr., s.v. gāh with abhy-ava); or possibly *having occupied himself with*, cf. -avagāhin in pw s.v.

? **abhyākīrati** (not recorded), *strews* (upon): Dbh.g. 6(342).5 °ranti. Note also Dbh.g. 14(350).4, where text abhyokīranti with one of Susa's mss. only; the other, and Rahder's text, abhya°. 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 i.44.13 *abhūto abhyākhyāno* (v.l. °nā) *dinno* (v.l. °nā); 45.11 °nam (acc. sg.); **abhūtābhy**° Karmav 44.12; Lañk 254.1; °na-bahula, *given to false accusations*, Śikṣ 69.5; °a-tā Dbh 26.22; other passages Mvy 5233; 8494 (amūlakābhy°); Śikṣ 171.16; KP 5.5; Lañk 66.3 (read °nam for °nām).

abhyācīkṣati (= Pali abbhācikkhati, see s.v. **ācīkṣati**; cf. prec. and Skt. abhyākhyāta), *accuses falsely*: Mv i.45.1, opt. °ṣeyam, with *abhyākhyānena* (see prec.), *may I accuse him with a false accusation*; ppp. °ṣita iii.27.18 (em., but certain).

abhyānandya, ger., *having greeted with approval or gratitude*: °dyānumodya Divy 147.20; 462.18 (here mss. abhyan°).

[**abhyāyata**, adj. (error for atyāyata, which is read in other texts), in Mv ii.43.15 *nābhyaṣyāta-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 kathāṃ* (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. abhyāsīdati, *reaches, attains*, a rare word; cf. next three), *near*: Śikṣ 349.19.

abhyāsannī-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 samyaka-sambodheḥ*.

abhyāsāda (cf. prec. and next), *attainment*: Jm 116.5 *anekaśāstrābhyāsādā*.

abhyāsādeti (°dayati; cf. prec. three), *presses* (too) *close to* (? so Senart), with acc.: *tathāgataṃ °deti* Mv iii.179.12; impv. °dehi 13.

abhyāsi-bhavati (= Skt. Gr. abhyāsi°; to Skt. abhyāsa, °sa), *comes near* (to, with gen. or comp.): ŚsP 681.11 *sarvākārajñatāyā(h) °vati*; caus. ppp. LV 9.8 *vaiśāradyābhyāsihbhāvitabalasya*; 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 (ṛṇagulamakam api dharaṇitalād) °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. (nirmālya śuṣkaṃ, 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 intensify), *highly excessive*: Gv 335.22 °sade pañcaka-ṣāyakāle.

abhyutsāha, m. (= Pali abhussāha; see next two), *energy*: Mvy 1813; Bbh 200.3, 14; vīryam abhyutsāho Bbh 204.15.

abhyutsāha-tā, or °sāhanā (so read for atyud° of text; to prec. plus -tā, or to next plus -anā; cf. Pali abhussahana, °sahanatā, °sāha), *energy, energizing, instigation, encouragement*: (iyam abhyupapattir) *iyam śikṣā iyam lokasamvṛttir iyam °sāhatā* Divy 547.26; similarly, *idaṃ kim?* °sāhanā 549.7.

abhyutsāhayati (Pali ppp. abhussāhita; 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 *sugirābhyudīraṇe* 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 abhuggacchati and derivs. support this reading), (1) *arises, of the sun*: sūrye °bhyudgate Vaj 32.17; *rises in the air*, often with *vaiḥāyasam* (as in Pali, *vehāsam*) or the like, *vaiḥāyasam abhyudgāmya* Divy 223.12; Mv i.55.2; 239.18 (mss. *aty*°); iii.425.17, 23; *vai*° *abhyudgacchanti* (v.l. *aty*°) Mv i.21.7; *parśanmaṇḍalamadhyād abhyudgamyopary antarikṣe vaiḥāyasam* (mss. °se) *sthitvā* SP 241.15; *vihāyasam abhyudgataḥ* Divy 223.13; *kālo nāgarājā . . . svakāto bhavanāto* (i. e. from the nether world) *abhyudgamitvā* (v.l. *aty*°) Mv ii.302.14; *vihāyasā saptatālamātram abhyudgāmya* (both edd. *aty*°, no v.l.) LV 18.16; so also Samādh 8.9 (antarikṣe saptatālamātram *atyudgāmya*); *yāvad brahmakāyam ghoṣam* (n. sg.) *abhyudgacchet* (preterite; mss. *aty*°, em. Senart) Mv i.229.16, *the sound rose up as far as the company of Brahman*; similarly Mv i.240.5 (mss. *atyudgame*) and 333.7 (*yāvad brahmakāyikā devanikāyā, as far as the divine abode of the companions of B., ghoṣam atyudgacchet*, Senart em. *abhy*°); also Mv i.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°): LV 76.11 -puṇḍarikāny abhyudgatāni (puṣkarīṣu; in next line 12, puṣpaphalavṛkṣā dharanītalād 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 udakābhyudgatāni (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 7862. Either might be original; see the two verbs, and cf. Pali accuggata and abhuggata; (2) m., n. of a Buddha: Gv 284.12.

Abhyudgatakarma, n. of a Bodhisattva: Gv 443.8.

Abhyudgataprabhā(i)rī, 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 Uṣṇīsarajānaḥ (see Uṣṇīṣa 3): Mmk 41.10.

abhyudgamana, (1) *rising* in respectful salutation (so Skt. Lex.): kumārasyābhyudgamaṇam kariṣyāmi Mv iii.111.18, *I will cause (people) to rise and salute the prince*; (2) *rising of the sun*: Divy 334.28 (sūryasyābhyudgamana-samaye); LV 16.12 (°na-velāyām; here v.l. °tyudgam°).

abhyuddidhīrṣā (from desid. of abhy-ud-dhr, not recorded; cf. Skt. ud-didhīrṣati, and the foll. items), *desire of lifting up or rescuing*: Sādh 97.6 jagatām abhy°.

Abhyuddhāra, n. of a Bodhisattva: Gv 443.5.

abhyuddharaṇa (nt., = Pali id.; cf. prec. and next two), *pulling out*, with implication of rescue: Śīkṣ 6.5–6 (cited from Gv but not in the pertinent passage, Gv 495) baḍisabhūtam (sc. bodhicittam) saṃsārajalacarābhyuddharaṇa-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 **abhyuddhāraṇa**.

abhyuddhāra, m. (cf. prec. items, and next), *rescue, deliverance*: °ro Divy 192.6.

abhyuddhāraṇa (nt., cf. prec. items, esp. **abhyuddharaṇa**), = prec.: Gv 143.22 sarva-sattva-saṃsāra-sāgarābhyuddhāraṇa-tāyai.

abhyunnata (ppp. of abhy-un-nam; Skt. id. and Pali abhunnata, °unnata, as adj.), (*risen up, erect*), as periphrastic past, *arose*: Mv i.187.15, mss. abhyunnato or aty°; Senart em. abhyudgato.

abhyunnāmya, ger. (to Pali abhunnāmeti, caus. of Skt. abhy-un-nam; Skt. only **abhyunnata**, q.v.), *having lifted, raised up*: LV 319.6 (prose). Cf. **atyunnamaya**.

? **abhyupakāia**, adj., apparently something like *competent*: Mv i.134.3 (prose), mss. kleśavyupasame (vv.ll. °vyayasame, °vyapasame; understand °same) 'bhyupakālās (2 of 6 mss. °tyupa°) ca kuśalās (1 ms. °pakāla-kuśalās) ca bhavanti (Senart reads by em.: kleśavyaya-śamābhyupakāra-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. abhyūh; cf. next), *having deduced by reasoning*: Bbh 156.4.

abhyūhanā (= Skt. abhyūha; cf. prec.), *reasoning, logical deduction, inference*: Bbh 83.6.

? **abhṛatī** (Skt. Dhātup. only, with artificial occurrences in Bhaṭṭikāvya; Pali abhṛati, also only Gr.), *goes*: perhaps read (a)bhṛitvā, 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. bhūtivā, 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 mss. naivāham amataṃ (ma-)nye; cf. Mv ii.238.19 (same line) nāham amaro ti manyāmi; so Tib. mi hchi sñam du ña mi sems.

[**amateya**? ŚSp 80.4, see s.v. **adhipati**.]

amatsyamāmsaka, adj. or subst., (an ascetic practice) *involving eating no fish or meat*: LV 248.17 (prose) °kair (sc. ātāpana-paritāpanañh).

a-madḡu, adj. (neg. of **madḡu**, 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-manaāpa**.

a-manasikāra, m. (= Pali 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. (= Pali 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 Pali 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 Pali form no em. is necessary.

amanuṣya, subst. m. and adj. (cf. next and **amānuṣa**; as subst. = Pali 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-gandharvasūrā-garuda-kiṃnara-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 kiṃnarañām gatiḥ, amanuṣyāñām, *different is the path of the k°, who are demons* (or, as adj., *superhuman*); amanuṣya-vyādhi, *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 mss.), id., Mv i.287.17; °śyābhisṛṣṭa Bbh 63.6; (2) adj., *superhuman*: Mv ii.30.16 °śyāni ca gītavādyaśabdāni (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 kiṃnaras).

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*: Śīkṣ 192.3 svagunair 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.

Amaraparvata, nt. (or m.), n. of a town: Māy 18 °te; cf. Lévi p. 66.

Amarā, (1) n. of a smith's daughter (= later Yaśodharā), who married Mahauśadha; heroine of a Jātaka which = the Pali Sūci-j, No. 387: Mv ii.83.19 ff.; colophon 89.11 Amarāye karmārādhītāye jātakam. In the Sūci-j. the characters are unnamed; but (Pali) Mahosadha

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*: °kayā śraddhayā MSV iv.225.16; so ms., ed. amūlakayā, with Tib., but this gives an impossible mg.

Amṛta, n. of a nāga: Mvy 3319.

Amṛtakundali, 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 i.141.3.

Amṛtavindu (= °bindu), n. of an apsaras: Kv 3.11 amṛtāśmaḡarbha (m.; cf. amṛtāśma, Kāś. 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 Śākyan aristocrat, brother of Suddhodana: Mv i.352.13; 355.20; father of Anuruddha, Mahānāma, and Bhaṭṭika, 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.

Amoghacanda, n. of a deity: Sādh 3.4 et alibi.

Amoghadaršana, 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; Samādhi 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 Dharmas 3; Mvy 86; Sādh 13.6 et alibi. Cf. **Amogharāja** (2).

Amohadharmeśvara, 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.

āmbakā (= 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 i.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-yathāva, adj.), *not normal, not 'comme il faut'*: Gv 436.13 (prose) °vatena rūpeṇa. (Read a-yāth°? Cf. **yāthāvatas**.)

[**ayamaka**, in Bbh 152.10, ep. of prātihārya, 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 apavah, 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 apavah without v.l. in 7903, further confirmation of stem ayava is prob. furnished by Gv 106.13 where for text sattvajavasya we should doubtless understand sattvāj°, that is -ajava = ayava (or even read sattvāyavasya?).

Ayaskilā, m., n. of a mountain; **Ayaskilā**, n. of a river: (both) Divy 106.25.

ayas-prapātikā, see **prapātikā**.

Ayāfi-vana, n. of a forest: Māy 59.

ayukta-yogin, *one who has not practised discipline*: SP 93.11 (vs) °gīna, gen. pl.; Kern, *yogins who are not self-restrained*, and similarly Burnouf; this seems to me inaccurate.

ayuta, nt. (m. in Skt. only Mbh. 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 koṭis or 1,000,000,000 = Tib. ther ḥbum, so defined LV 147.20 (cited Mvy 7955), also Mvy 7998, and presumably also 7701, 7827 (in these at least higher than koṭi, and between this and niyuta); in Sukh 31.1 a very much higher number, listed between nayuta and akṣobhya.

ayoniśa, adj. (abstracted from ayoniśo-manasikārah, cpd., see next, secondarily analyzed as °śo (n. sg.) manasikārah; hence nonce-form °śena, instr.), *not fundamental or thoroughgoing, superficial*: LV 419.17 (vs) samkalpakal-pajanitena ayoniśena (so best mss., Lefm. °śena; sc. manasikāreṇa?; no noun expressed, unless **samkalpa**, q.v., be taken as a separate instr.) bhavate avidyā etc.

a-yoniśas (neg. of **yoniśas**, and similarly used; = Pali ayoniśo; for usage see **yoniśas**), *not in a fundamental or thoroughgoing way; superficially*: (a) adv., Bbh 46.10 °śo vikalpya; (b) in comp., °śo-manasikāra Dbh 48.6 (prose); °manaskāra Divy 445.2; Gv 495.7 (cited Śikṣ 6.4, where read ayoniśo-man°); Śikṣ 157.14; °śaś-citta (so Pali °śo-citta) Suv 61.12; RP 48.10 (here could only be a cpd.); °śo-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**.

Araktapravāda, n. of a former Buddha: Mv i.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 iii.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-puṣpāṇām.

Arajottariya, n. of a former Buddha: Mv i.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 °rajonayukto).

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. ṅon moṅs pa (also = **kleśa**) med pa: Divy 395.30 parvataguhānilayam araṇaṃ vairaparāṇmukhaṃ praśamayuktaṃ; 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 (!) 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-

is the hero of the Mahāummagga-j., No. 546, and Amarā is his wife. This has misled both CPD and DPPN into identifying *this* Pāli 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 Viśvāmitrā and Tāmārā; not in Kirfel; perhaps read Amalā? (but this also is not recorded as a river-name).

Amalaḡarbha, n. of a Bodhisattva: Mvy 710; Dbh 2.12.

Amalā, n. of a rākṣasi: 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; and to be taken closely with foil. phrase, Mv tam kulam bhogām bhujāti, LV tat kulam bhavati bhogām paribhūnakti, *it eats its meals (or, enjoys its wealth) under the guardianship of ministers*; so Tib. blon pos blta zhiñ loñ 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. gdve. to caus. of root nā), (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 °taḡ (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. varaṃ tam amito (Senart em. ramito, implausibly) ahaṃ, *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.

Amitadhvaḡa, 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 Amitāyuṣam (tathāgatam etc.)**; (2) n. of a different (future) Buddha: Sukh 70.6.

Amitalocana, n. of a former Buddha: Mv i.138.11.

Amitavyūhavatī, n. of the lokadhātu of **Amitāyurjñānaviniścayarājendra**: Mmk 303.24.

Amitaskandha, n. of a Buddha in the west: Sukh 97.14.

Amitā, n. of a sister of Śuddhodana: Mv i.352.14; 355.20.

Amitābha, (1) n. of the Buddha who presides over the western paradise **Sukhāvati** (lokadhātu); also known as **Amitāyu(s)**, **Amitaprabha**, **Amitanātha**, and doubtless intended by the Mmk names **Amitāyu(rjñāna)-viniścayarājendra** (or the like), even tho 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 **Sukhāvati** is mentioned with him. He is the fourth of the 'transcendent' Buddhas, Dharmas 3; Mvy 85. Other occurrences: Suv 2.5; Bhad 49, 57, 59, 62; Śikṣ 175.6; Kv 18.7; 21.8 etc.; Mmk 42.16; 426.7; Gv 82.5; Lañk 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. °tābha); 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.).

Amitāyurjñānaviniścayarāja, Mmk 7.12, or °rājan, id. 301.20, n. of a Tathāgata, presumably = **Amitābha** (°tāyu); see the following items.

Amitāyurjñānaviniścayarājendra, Mmk 301.15; 303.23; 426.8; or °viniścayendra 365.16, = prec.

Amitāyurvati, n. of the lokadhātu of **Amitāyuviniścayarājendra**: Mmk 304.21 f.

Amitāyuviniścayarājendra = **Amitāyurjñānaviniścayarāja** 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 Kirfel; cf. also Pali āmilāka, a certain kind of woolen cloth), Mvy 9172 = Tib. beḡu 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. gdve. from muñcati, *not to be escaped from*. But mss. a-muñciya (one °yaḡ; 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)*.]

amūḡha-vinaya, m. or nt. (= Pali amūḡha°, 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 **adhikaranaśamatha**: Mvy 8633; nt. MSV ii.207.12.

a-mūlaka, f. °ikā (= Pali id., as adj.), *groundless, baseless* (of an accusation): Mvy 8494 amūlakābhya-khyānam; Prāt 519.7 amūlakena saṃghāvaśeṣena dharme-nānudhvamsayet; 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.

samādhi, *passionless samādhi*, Mv i.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 i.165.5 (vs) sukham samādhim araṇāni sevato; in cpds., araṇa-bhāvanayā Samādh 19.4 (prose; cf. 3, below), *by bringing to pass freedom from kleśas; araṇavihārin* (= Pali id.), *dwelling in a passionless state*, Mvy 6366 (here araṇa-vihārin, below, seems to indicate that araṇa is substantival in force); (3) araṇā, 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-vihārin = araṇa-v°, above; sometimes ā could be m.c., as Divy 401.4; but in prose in the rest; Subhūti is the first of araṇavihārin, AsP 20.8; Vaj 26.12; Av ii.131.5–6; AdP, Konow MASI 69, 13.33; other cpds., pratisamvid-araṇā-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 ii.292.17; in LV 428.13 read with v.l. araṇā-dharma-supratilabdhā for text aranya°. La Vallée-Poussin, AbhidhK vii.86–88 defines araṇā 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 iv.1.33), and somehow come thence into prose? Or (more likely) was araṇā orig. adj. (to 1, above) with a fem. noun (samāpatti? cf. AbhidhK LaV.-P. iv. 121; or maitrā, 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**.
Araṇasaraṇasarvasamavasaraṇa, 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-Gautamau, dual dvandva, Divy 632.12; °mī (n. sg.) Gautamo (two words, but the same person) 651.7; °miś ca Gautamo (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 ii.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.v. **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 araṇāka), = ār°, one of the **dhātugāna**: Divy 141.21.

Aratī (in Mv Aratī), (1) n. of a daughter of Māra: LV 378.4 °tiś ca; Mv iii.281.15 (mss. Aparatī); 284.12, 17; 285.5; 286.6; (2) n. of one of the 'armies' (senā) of Māra: LV 262.14 (see **Āratī**, which Mv reads in the same vs). See also **ārātī**.

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, °vāḷa), n. of a nāga-king: Mvy 3282; see next.

Aravāla = prec.: Māy 247.29.

araha, adj. (= Pali id., Skt. arha), *worthy*: nigra-hāraḥam, pragrahāraḥam Mv i.347.18 (prose).

arahant (= Pali id. = Skt. and BHS **arhant**, q.v.), see § 3.100.

Arāḍa = **Ārāḍa**, q.v.: Mv ii.200.13 (vs; ā here required by meter), in dvandva cpd. with -udraka; Budhacarita (Johnston) vii.54; xi.69; xii.1 ff. (in 2 kālāma). Pali also has Alāra, but only of a different person.

arāva, nt., Mironov's reading for **ārāva**, q.v.

Ariḡupta, n. of a Bōdhisattva: Gv 442.11.

ariṇcana (nt.; neg. of riṇcana = Pali id., to riṇcati), *the not abandoning*: Gv 456.25 sattvaparipākāriṇcana-tāyā, *so as not to abandon the maturation of creatures*. [aritiyate, read arti°: Bbh 282.7–8.]

Ariṇhantar, n. of a former Buddha: Mv i.140.13.

Ariṇdama (= Pali id.), n. of an ancient king (previous incarnation of Śreṇiya Bimbisāra; but in the Pali version, Jāt. 529, of the Bōdhisattva): Mv iii.449.17 ff. (one or both mss. often cited as reading Anindama).

Arimardana, n. of two former Buddhas: Mv i.137.4; 139.8 (here v.l. avi°).

ariya, adj. (= Pali id.; MIndic for Skt. ārya), *noble*: Mv iii.400.6 ariyo (both mss., Senart em. āryo) tāyi (so with Senart, mss. tāpi).

Ariṣṭa, (1) n. of a former Buddha: Mv iii.231.1; (2) perhaps to be read for **Rṣṭa**, q.v.; (3) n. of a monk (= Pali Ariṭṭha, see Vin. ii.25.12 ff.), punished for heresy by the **utkṣepaṇīya**: MSV iii.30.4 ff.

Ariṣṭanemi, n. of a former Buddha: Mv i.140.5.

Ariṣṭā, n. of a devakumārī in the western quarter: Mv iii.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.).

Arisūdana, n. of a Buddha, Mv i.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 Araṇa Āṭa 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.

aruṇodghāta- (Mv), or **aruṇodghātana-** (LV), *break of dawn* (= Skt. aruṇodaya), cpd. with -kāla-samaye (kāla once omitted): Mv i.229.7 (here Senart em. °nopagh°, wrongly); ii.133.7; 284.16; 415.18; 422.6; 431.11; LV 345.20; 350.8. The stems udghāta and °tana both occur in Skt. in mg. *opening*, but do not seem to be used of the dawn.

? **aruṣya**, adj. (to Skt. aruṣ, *wound, sore*), *characterized by sores*: LV 189.14 (vs) kiṃ sārathē puruṣa ruṣya-vivarṇa-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 *rude* (rough). But connexion with rūkṣa is scarcely possible, unless by hyper-Sktism (AMg. rukkha).

arūpāvacara, m. (= Pali id.; but in BHS usually **ārūpyāv°**, q.v., or simply arūpyā(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 ii.65.12, Senart em. **a-lūha**, q.v.

Arka, n. of a king (previous incarnation of Śākya-muni): Mv i.54.5.

argaḍa, m. (= Skt. °la, Pali °ḷa or °ḷa; once in ŚB Mādhy., ŚBK. reading °la, see BR), *bolt, bar*: Mv ii.115.12 (read) nivātāni sparśitārgaḍāni (kūṭāgārāṇi), see **sparśita**; 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 iv.203.11.

argalapāśa, m. (= Pali aggaḷa-pāsaka or aggaḷa°, AMg. aggalapāsaga), *receptacle or latch in which the bolt fits*, a part of a city gate: Mv i.195.19 (prose).

-arghyeya, see an-a°.

Arciketu, n. of a former Buddha: LV 172.10.

(**arcita**, ppp. [= Skt., used, though rarely, in this sense, pw s.v. arc; cf. BR 5.1042], [decorated,] *beset, studded* [with jewels]: Mvy 6056, defined as = the preceding khačita [and cf. the following recita].)

Arcitanama (read Arcitamana, for °manas?), n. of a Bodhisattva: Gv 443.6 (prose) °masya, gen.

Arcinetrādhīpati, n. of a yakṣa: Mvy 3371.

Arcimant (°mat, °ma), (1) n. of a legendary cakravartin who became the father of **Dīpamkara**: Mv i.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 **Arcīmant**.

Arcimahendra, n. of a Bodhisattva: Gv 442.15 (prose) °rasya, gen.

Arciramaṅḍalagātra, n. of a Tathāgata: Gv 422.18 (prose).

Arcīśiri (semi-MIndic = *Arciḥśrī), n. of a Tathāgata: Gv 259.8 (vs) °riś, n. sg.

Arcīścandra (see s.v. **Kuṇḍaśriyārcīścandra**), n. of a Bodhisattva: Gv 443.1.

Arcīṣmati, n. of the 4th (bodhisattva-) bhūmi: Dh 5.8 etc.; Mvy 889; Dharmas 64; Bbh 341.2.

Arcīmant, (1) n. of a Tathāgata: Śiḥṣ 9.3; (2) n. of a Bodhisattva: Gv 442.11; (3) n. of an ancient king, a previous incarnation of Amitāyus, and father of Puṅya-raśmi: RP 36.18 ff. Cf. also **Arcimant**.

Arcīsamudramukhavegāpradīpa, 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 arti°, otherwise always art° when not fused in samdhi with preceding vowel; forms occurring include ar(t)tiyati, °yanti, °tiyate, °tiyante, °tiyanto and °tam (pres. pple.), aritiyeran (! read art°), artita (ppp.); also ārtiyate (? v.l. attī°); attiyantā (and probably attiyate for prec.); ṛtiyate, °yante, °yamāna (pres. pple.; for ṛt° we usually find rit° written); ardiyamāna (pres. pple.); āstīryati; and noun **attiyānā**. The corresp. Pali (see CPD) is written atṭṭiyati, atṭṭh°, adḍh°, 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 arti (for which arti, 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 samsārapāṣena arttiyante (ii.21.19 samsāracāreṇa arttiyanti) yathā aham (said by the infant Bodhisattva), *are distressed*; Mv ii.161.7 bodhisattvo jātiye arttiyanto, *being pained by* (or, on account of) birth, 11–12 . . . maraṇena artt°, 13 śokehi artt°; Mv ii.242.13 arttiyati (Senart em. attī°); Mv i.89.18 (ākīrṇavahāreṇa) nārttiyanti; Mv ii.480.7 śokārtita; LV

174.14 jarārtita; Bbh 166.11 ṛtiyamānaḥ (of a Bodhisattva); Bbh 171.9 ritiyamānam. (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 pūrvakeṇādhimokṣenārītiyeran (read °nārtiyeran; but in same phrase line 23 °mokṣeṇa ritiyante), *they would be annoyed by, sick of, disgusted with their former enthusiasm*; Bbh 168.23 ritiyate; Mvy 1830 nārtiyate (nō context); (3) like preceding but accompanied by parallel forms of hrī-, jugups-, or the like: SP 108.6 daridraçintayārtiyantam jehriyamānaṃ jugupsamānam, *distressed, ashamed, disgusted by the thought of being poor*; Mv i.343.1 (tena adharmaṇa) attiyantā (Senart em. arti°) vijigupsantā or °satā (mss. °satām, evidently pres. pple., Senart em. wrongly °sitā) *distressed and disgusted by this immorality*; Karmav 47.26 āstīryati jihreti viḡarhati vijugupsati, *is distressed, ashamed, offended, disgusted* (by acts he has done); 49.2; Divy 39.7 ye 'nena pūtikāyen-ārdiyamānā jehriyante vijugupsamānaḥ, *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 vijugupsate; in line 4 below (see note 1) mss. dharmebhyo attiyānā (text arti°) vijugupsanā (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 sanudāgato 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-vaṣtu** (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-) manusyānām (i.231.6 adds ca) °ryām caramāṇo (or caranto) Mv i.231.6–7; iii.91.1, 3; svāmyārth° Jm 85.1; parārth° Jm 95.8, etc.; technically as one of the **saṃgraha-vaṣtu** (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.

Arthadarśi(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 tattvārthadarśimāṃ (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 āthaka-vaggika, or °iya, = 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) arthavaśām, acc. pl.; kim-arthavaśam samanupaśyanti MSV ii.84.19; 85.3 etc. (same phrase with kim-artham 84.15; Pali uses kim with arthavasam).

Arthaviniścaya, m., n. of a work: Mvy 1405.

Arthasiddhi, n. of a king, former incarnation of Śākyamuni: RP 24.12.

arthika (Pali *arthika*; 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 i.327.2 (tehi bhājanehi); ii.354.2, and 355.1, 3 (buddhajñānena); ii.426.8 (striyāya arthiko, *wanting a woman*); iii.391.14 ahaṃ tvayā arthiko, 15 ahaṃ tvayā arthikā, *I am in love with you, I want you*; Divy 616.8 arthikāsi . . . Anandena, *are you in love with Ā.?*; Divy 345.7 (puṇyena); RP 19.7 (buddhajñānena); Śiḥ 38.1 (kaḥ puruṣenārthikah, *who wants a man?*); 342.20; in comp., LV 139.22 (na . . .) kulārthiko na gotrārthiko, *gunārthika eva*; 179.10 dhamārthiko, 431.22 sarvarasārthikebhyas; Mv ii.121.8 jyotiārthiko jyotigaveś; ii.124.1 prahānārthikasya (with v.l., see **prahāna** 1; Pali padhānāthikassa MN i.167.6); ii.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 ii.284.19 (in a long list of epithets of the Enlightened One); Mv iii.63.10 alam arthikasya apasādena, *away with disbelief in the One (Buddha) who has attained the goal!* (see s.v. **apasāda**; 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 ff.)

ardhakāyika, adj. (from prec.; cf. Pali aḍḍhakāyika), *with half the body* (visible): LV 124.5 ('kā gaganatalāt . . . abhipralambayanti); 295.2; 367.9 (all prose).

ardhaḡallī (cf. **ḡallī**), some kind of vehicle: Mv ii.434.8 (prose; v.l. aḡallī).

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 ii.317.7 (here hung on the bodhi-tree); (2) as in Skt. acc. to Schmidt, Nachtr., s.v., from Haraviḡaya, 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 °kaīś.

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; I.V 229.14, see s.v. **saṃḡhaṭana**.

ardha-paryāṅka (m.; = Pali aḍḍha-pallaṅka), *half-paryāṅka position* (with only one leg bent under): LV 155.1 ('kaṃ kṛtvā).

ardhaparyāṅkin, adj. (from prec. plus -in; cf. **paryāṅkin**), *sitting in the ardha-paryāṅka position*: °kinam, acc. sg., Sādh 64.14 et alibi.

ardha-rātri (f. or nt. (= Pali aḍḍha-ratti, f., rarely; usually °ratta, m. = Skt. ardhā-rātra; cf. Skt. rātri), *midnight*: LV 210.2 (prose) °triṃ ca samayaṃ samprāp-taṃ. drṣṭvā ca . . . (best punctuated so with Lefm.), *and the time (of) midnight was arrived. And seeing* (all this) . . . (Foucaux takes °triṃ and samayaṃ as objects of drṣṭvā; the two ca's are against it); LV 217.9 (prose) °tri-samayaṃ (acc.).

[**ardhāpayati**, read **vardh°**.]

ardhuṣṭa, see **adhyuṣṭa**.

arpaṇā (cf. also **vyarpaṇā**; prob. = Pali appanā; in Skt. only °ṇa, nt., not in this mg.), '*fixing of thought . . . application of mind*, esp. in jhāna = *complete concentration, ecstasy*' (CPD): Mvy 7428; Tib. ḡbul ba, gtoḡ, 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 i.4.9 etc.; Ud viii.5 arbudāni, gender app. influenced by sahasrāni of prec. line, which as Chakravartī assumes may be understood here, i. e. arbudāni short for °*da-sahasrāni?*

aryaka, m. (= **ayyaka**, q.v.; semi-MIndic for Skt. āryaka), *grandfather*: Mv iii.265.9 (Senart em. āry°).

[**arsāṅgi** (some mss. add kuṣṭam; Mironov arśā), *hemorrhoids*: Mvy 9518. Read arśāmsi, pl. of Skt. arśās (also arśa); cf. Bhīk 17a.1, in parallel passage, arśānsi.]

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 ii.491.11–12, by a curious blend construction, it is followed by an opt.: arhasi putrī (mss.) . . . bhartāram . . . 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 Hīnayāna Buddhism, fourth and last stage in religious development (see **srota-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. arhantī Av ii.4.12; Śiḥ 171.16; arhantīni MSV i.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 adyārhavān, *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.

Alakāśirṣa, 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.

Alakunḡalabhaṭṭiya, n. of a disciple of Buddha: Mv i.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 i.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. iii.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. ifc. (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 i.137.2.

alamkṛtaka, f. °ikā, = Skt. °ta, *adorned*, with endearing diminutive flavor: LV 322.5 (vs) su-alamkṛtikā (= *sv-alamkṛtikāḡ), 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-viśeṣādhighamam 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 (tiktaalambu mss. ii.129.15); otherwise samdhi 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 devakumārikā in the western quarter: Mv iii.308.8 (mss. Alamvarṣā, em. Senart) = LV 390.5 (Lefm. with all mss. °śā).

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 °cackka, CPD); Lañk 9.3 (vs; separate alātacakra = °kram from dhūmo); Mvy 2832; MadhK 173.3; as symbol of restless, unceasing motion, LV 205.13 °kra-samārūḥasya (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: Mvy 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 aliṇḍa): 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. °ṇḍā): 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 Kuśa (in the Pali version named Silavati): Mv ii.425.2ff.; 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*: Mvy 491 = Tib. ma zhum pa; often assoc. with adīna: LV 23.14, 18 (in 18 adīnālīna); 284.19 alīnā adīnā; 318.12 adīno °līnaḥ (of the Bodhisattva); 415.6 -vīrya alīnu; Mv ii.354.1 °na-kāya-mānasāḥ; alīna-vikrāntam (cognate acc.) vikramanto Mv ii.267.17, or . . . vikrame (aor.) 399.12, *marching (striding) an intrepid march (stride), or he marched etc.*

a-luḍita (= Pali aluḍita; neg. of luḍita, 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 (ḡrhāvāsa, q.v.; v.l. ḡrha°), 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 ḡrhāvāsa: Mv ii.69.1; 117.19.

alena, see *lena*.

aloka, m., a high number: Mvy 7869 (cited from Gv) = Tib. sugs sbyon, or sugs ḡpḡyo (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.

alonaka, 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*: Mvy 8929.

alpa-kisareṇa (mss. often ś for s, l for r, n for ṇ; = Pali appa-kasireṇa; Sktized as °kṛcchreṇa, a form not recorded in Skt., Mvy 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 kṛcchra 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 bādḡaglanāḥ alpajñātaḥ sve mūtrapuriṣe nimagno 128.13; yaḥ parsadvinirmukto 'lpajñātaś 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 *bahutaraka*, 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) janapadesv °kam, kṛcchreṇa daṣavargo gaṇaḥ 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 °jātiika), see -jātiya, Mv iii.322.16 (prose).

alpātānka, 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 alpābādhatām, seemingly subst., (relative) *freedom from disease*; but in the same cliché ii.90.14; 93.15 °ka-tām is read, matching °bādhatām. See next.

alpātānka-tā (= Pali appā°, *state of being* (almost) *free from illness*, abstr. to prec.; usually follows *alpābādhatā*, 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 *alpātānka*, as in Pali by appātānka: 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 *alpātānkatā*: so Mv i.323.20; Mvy 6284; Divy 156.13; Kv 89.12; Av i.325.13 (see *alpātānka*); ii.90.13; 93.15; in Divy 21.4 no alpātānkatā occurs but it may have been included in what is understood by the abbreviation yāvāt.

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 appaṭṭha), *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.

alpeśākhyā, adj. (= Pali appesakkha), opp. of the much commoner **maheśākhyā** (q.v.), with which it is contrasted Mvy 6412; Karmav 29.26, *insignificant, petty*: of persons Mv i.28.7; Mmk 74.15; of a caitya Divy 243.2, 5.

alpeśākhyā-tva, abstract from prec.: Av ii.177.6.

alpotsuka (= 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 appossukka Dh 330); Av i.89.1 °kas tvam . . . bhava, *don't worry*, and similarly 93.10; 331.10 etc.

alpotsuka-tā (= Pali appossukka-tā), abstr. to prec.: LV 393.21–394.1 alpotsukatāyai bhagavataś cittam abhinatam na dharmadeśanāyam, *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.

alpotsuka-tva, nt., = prec., Mv i.170.10 (in the sense of LV 393.21 etc.).

allāpayati, allīna, allīpayati, see next.

allīyati (only in Mv; Pali id., in different mg.; AMg. allīai, *resorts to*; to Skt. āliyate; 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.); allīsyatha (fut. with mā[atra], *don't go there!*) Mv ii.253.5, 7 (in 7 v.l. allīsyatha); with caus. mg., *bring, put, place*, Mv ii.190.5 ff. allīyanti, five times; iii.127.17 mss. allīyeya (-h, or -n), opt., *should bring* (Senart em. allīpeya); see also Mv iii.144.12 under causative below; ppp. allīna, (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 allīnā (kinnari) Mv ii.100.1; caus. (1) *allāpayati; ppp. allāpita (see § 38.66), *brought, caused to come (to, gen.)* Mv iii.362.3; (2) allīpayati, 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 allīyati, *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. allīpitavyam, intrans. *to be approached*, Mv iii.288.9–10 (or em. to allīyitavyam?).

Alluka, n. of a nāga king: Māy 247.28.

ava, as neg. prefix with nouns (so also in Pali): see **ava-kāma-sevā**.

ava-kaṭṭati (mss.: Senart em. ava-kaḍḍhati), see **o-kaṭṭati**.

avakara, m., prob. read with Index and Mironov **avakāra**, rendered by Tib. ḥgod pa, perhaps *arrangement, placement, ordering*, or the like: Mvy 571 samākṣarāvakaro (°kāro) nāma samādhiḥ. No v.l. in either ed. But SsP

1421.3 (from which, or an allied text, Mvy 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 °kṣarāvakāra.

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, cittam), Candropama Sūtra, Hoernle, MR 42.11 (43.5, 9); see s.v. **jarodapāna**.

avakalpanatā = next, *the putting faith or confidence in*: abhiśraddadhānatāvakalp° SsP 615.10.

avakalpanā = prec. (= Pali okappanā; to next): Dh 13.17 (substantially = śraddhā, adhimukti, in prec. line); Mvy 7289 = Tib. nes par (also legs par) rtog pa, the former of which is rendered avakalpanā 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 śradd-dhā, as also in Pali, with gen. of person, acc. of thing: SP 44.3 śraddadhādhvam me . . . pattiyatāvakalpayata; 315.1 avakalpayadhvam me . . . abhiśraddadhādhvam tathāgatasya; LV 88.8 (ṛddhiprāthīrnyam api . . .) nāvakalpayiṣyanti; Gv 171.2 °yantam, pres. pple., perhaps *putting trust in, relying on*, object bodhisattvapariṅgavarasampatpariśuddhim.

***ava-kas-**? see **okasta**.

ava-kāma-sevā (see **ava**), *no practice of love*: LV 28.22 (vs; wrongly divided in ed.) dvātriṃśa 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 kāmānam ādīnavo okāro samkilesa; cf. Pali anavakāra), perhaps *elimination, getting rid (sc. of desires)*: Mv iii.357.13 kameṣu bhayam okāram (mss. okara-) samkileśam, *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 nāgñih kāye °vakāśati; caus. °śayati, gdve. °śayitavyaḥ, *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.

avakīrṇa, *confused, mixed up (of speech)*: LV 158.16 sadānavakīrṇavācaḥ, *always of unconfused speech*; so Tib., tshig ḥchal med gyur la.

avakīrṇakusuma, n. of a group of (predicted) future Buddhas: AsP 458.9.

avakuṅṭhita, adj. (ppp.; cited in MW as Skt. Lex., but not in BR or pw; cf. Skt. avakuṅṭhana), *covered, clothed*: Mmk 290.10 śuklavastāvaka°.

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 prapatati, *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 okoḷ°, *deformed, misshapen*; so Tib. acc. to Speyer, byad (on i.280.3 byed) ñan po; the precise mg. in Pali is disputed; Av i.280.3 and ii.152.10, in phrase durvarṇo durdarśano ava°; in Pali only in corresp. phrase dubbanna duddas(s)ika oko°. But mss. of Av avahoṭimako 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. uḥātrimā, 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 paḥi 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 = garbhāvākṛānti; garbhokramaṇam, Mv ii.18.1 (vs. = i.215.4 where read so; mss. corrupt, Senart garbhāvākramaṇam).

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 titthiya-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.; tathāgatadivasāvākṛānti-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 niyāma): Gv 460.3 dur-avakrāmo bodhisattvanyāmo 'vakramitavyaḥ.

avakrāmati, °kramati, °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**) gdve. avakramitavyaḥ; LV 180.6 sattveṣu ca mahākaraṇām 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) mahākaraṇām avakrāmayati, and in same context Mv iii.318.15 °nām okrametvā; RP 56.17 styānamiddham nāvākramitavān, and similarly 57.11; note close resemblance to passages using the simplex, above.

ava-kṣapayati, see **o-kṣap°**.

avakṣipta, ppp. (Skt.), (I) °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) sedāvakkhittehi; comm. iii.99.4 = avakkhittasadehi, sedam muñcitvā vāyāmena payogena samhatehi 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 **vaga**, q.v., in Gv 105.22.

avagīta, ppp. (lit. *sung down*), *reduced, diminished*: °ta-pratanūbhūtāntaḥpura- . . . śokasya (Bhvr.) Jm 11.21. ? **avaguṇṭhikā** (Skt. Lex.), *veil*: LV 321.5 (prose) kāścid (daughters of Māra) avaguṇṭhikayā vadanāni chādayanti sma. But the mss. are said to read avaguṇṭhikāyā (ṭ for ṭh), or °ta-kayā (°ta-yā? not clear).

avagūhayati (cf. **gūhati, gūhayati**; perhaps related to Pali ogumpheti; -umph- yielding -ūph-, then -ūh-?), *winds* (garlands): Mv i.304.15 dīrghamālām (but v.l. °mālā) vagūhayet (aor.); see § 4.7.

avagrahaṇa (nt.; Skt. only Lex. in different mgs.; not in Pali; seems = AMG. uggahaṇa, equated with avagrahaṇa by Ratnach. and defined *general perception, perception of broad outlines, perception*, (sensual or mental) *grasping*: Dbh 75.19 traidhātukāvagrahaṇa-samjñāniskarṣaṇa-tām, *state of getting rid of notions based on perception of the triple universe*.

avaghoṣaṇa, nt., and °nā, f., *proclamation, public announcement*: udghoṣaṇāvaghoṣaṇam kṛtvā Divy 502.27 (dvandva? or *public proclamation of an announcement?*); āhvānāvaghoṣaṇāyām, loc. sg., Jm 8.9; very commonly ghaṇṭāvaghoṣaṇa or °nā, *proclamation by bell-ringing*: °ṇam, n. sg., Mvy 9263; Divy (usually with kṛtam or kārītam) 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. °ṇām kārītam, 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 cittāvaṅkatām.

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, yaḥāvācarā 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 (śuddhāvāsakāyika deva); dakṣiṇāvācara, vāmāv°, *having the right (left); viz. part of the womb as his abiding-place* LV 55.5, 6; buddha-sāsanāv° Śikṣ 214.10 *within the scope of the Buddha's commands* (wrongly Bendall); samsāravācarim . . . samyagrṣṭim Śikṣ 316.16, *true views regarding the saṃsāra*; samskrṭāv° Gv 496.6, *things in the realm of the conditioned*; traidhātukāv° Bbh 246.25, *belonging to the sphere of the trait*; caturbhir marāv° 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 *tādāvacaraka*.

avacaraka (1) m. (= Pali id.), *messenger*, (secret) *agent*: Mvy 3807 = Tib. *hya 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 grham vā avacarakam vā vipulam 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.ōcāra (= *avacāra*), *a granary or store-house of grain*, which does not fit our context.

avacarati (cf. Pali id. or *ocarati*, similarly used), *busy* 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*: *muktaḥastāvacarakaḥ* Divy 165.19. See also **ekāvacāraka**.

avacīra-vicīraka, adj., in Divy 83.21 epithet of a (dilapidated) house, acc. to Index, *tumbledown*; perh. cf. Pali *ocīraka*, said of a tree, *stripped of its bark*, to be read with PTSD for *odīraka* 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. *putraḥ*) Divy 2.13; 440.27; Av i.14.14 etc.

avajīryati, *wastes away*: °yatu, impv., Mv ii.239.4 *mānsāni lohitaṃ caiva ava°*.

[**ava-dīyati**, see **ava-II°**.]

avatamsaka, m. or nt., fig. *a large number, collection*: *buddhāva°* Divy 162.26; 401.14; Av i.87.9.

avatāraṇa, n. act., (1) *overpowering, subduing*, in *dur-avatāraṇa*, *hard to overcome*: Gv 242.6 *-vīrya-karma*; (2) *taking off, clipping* (of hair), in *keśavatāraṇam* (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 (*dharmaparyāyam...*) *avataranti vijānanti*; Gv 253.18 (vs) *buddha-bala-naya-praveśān otarasi*; RP 4.16 *avataramānāḥ*, 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 °ram *gacchati, appears, is born*;] (2) *entrance into, attainment of* (a moral state), LV 182.10 *-mahākaraṇāvātāra-tām, state of attainment of great compassion*; so, perhaps (or to 3), *pratiśamvid-avatāro* and *pratiśaraṇāvātāro*, LV 35.16 and 17; Samādh 19.6 *mahākaraṇāvātārabhimukhāni cittāni, thoughts tending to attainment of great compassion*; (3) *intellectual penetration, comprehension* (cf. **avatarati**): LV 423.2 and 11 and Gv 469.9 *pratītyāvātāra-, penetration, comprehension of* (origination by) *dependence*, see **pratītya**; LV 423.5 *ekaviṣaya-sarvadharmasamatāvātāra-cakram 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; *-svabhāvāvātāra(-tā)* RP 4.13, 15; in Mv i.47.6 = 81.15 meter (supported by some

readings of mss.) indicates reading *jñānasāgar'avatāra nāyākā(h)*, the cpd. agreeing with preceding *mānasam*, (a mind) *that penetrates into the ocean of knowledge*; *avatāreṇa, by penetration*, Gv 40.2; *yathāsvam avatāraḥ* (so read) Gv 253.19; *avatārataḥ* Bbh 80.4; *avatāraḥ* Bbh 80.22; 81.6; *-sukhopāyāvātāra-dharmadeśanatā* Bbh 82.18, *preaching doctrines that are capable of comprehension by easy means*; *mahāyāna-samudayāvātāra-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*) *avatāram lapsyate* (om. Wā with v.l.); esp. often in cpds. *avatāra-prekṣin* (cf. Pali *otārāpekkha*), *avatāra-* (or *raṃ*)-*gaveṣin, 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 avatāram lapsyate*; SP 398.1 na... °raprekṣy... *avatāram lapsyate*; LV 47.10 (vs) *yasyāvātāra* (acc. sg.; so divide) *labhate* na *manaḥ pradustaḥ*; LV 260.18 *avatāraprekṣi avatāragaveṣi* (*māraḥ, bodhisattvasya*)... (19) na... *avatāram adhyagacchat*; Mv iii.298.16 °ram *adhigantum*; *avatārārthi* (= °ra-prekṣi) *avatāramgaveṣi*, of *Māra*, with reference to the *Bodhisattva*, Mv ii.241.5; of the daughters of *Māra* Mv iii.286.10; 299.4; *avatāraprekṣi skhalitām gaveṣi* RP 18.10; *avatāra-prekṣin* also Mvy 5357; Divy 322.7; Śikṣ 152.9; *śatruvad avatāraprekṣi* 230.14; *avatāragaveṣin* Divy 322.7; (*Māraḥ...*) *avatāram labhiṣyati* Samādh 22.35.

avatāraka, adj. (1) *one who causes to penetrate* (intellectually) or *comprehend* (cf. **avatāra** 3): SP 40.12 *tathāgatajñāna-darśanāvātāraka evāham*; 121.9 *sarvajñānāvātārakah* (of *Buddha*); 183.6 *buddhajñānāvāt°*; (2) f. °ikā, *one who cuts off* (hair); cf. **avatārayati** 2): Bhik 10b.5 *keśavatārikā bhikṣuṇi*.

avatārāna, nt. (to *avatārayati*, mg. 1), *the causing to penetrate* (intellectually), *bringing to comprehension*, usually in comp., preceded by the thing taught (or with loc.): *tathāgatajñānāvātārāna-* SP 3.2 (*-kuśalair*); 40.5 (*-hetunimittam*); *avatāraṇārtham* (*sattvānām*; sc. regarding enlightenment) 318.4; *karmakriyāvātāraṇārtham* LV 251.1-2; with loc., *avatāraṇam 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 ekam ca yānam avatārayanti*; 182.11 (*anuttarāyām samyaksambodhau...*) *avatāritavān*; 347.8 (*dharmavinaye*) *'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; *keśaśmaśruṇy 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., *keśaśmaśruṇy avatārayitvā, 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 pudgalasya* Bbh 81.8 (cf. *avatāra* 3, q.v., 81.6); *avatīrṇanām paripācanāya*

Bbh 308.12 (follows madhyasthānām avatāraṇāya, see **avatāraṇa**); -dharmanayāvatiṇṇaḥ LV 181.21.

avatrāpin, adj. (= Pali ottāpin; cf. Aśokan avatrāpeyu, Skt. apa-trap-), *modest*: with hrīmant) MPS 1.21.

avada, 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.

avadadhāti, odhāya (ger.), **avahita** (ppp.), cf. also under **odahana** (= Pali avadahati, with sotam, *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; Pali ohita-sota); °śrotā, n. sg. f., Mv i.158.3; in Mv i.10.8 for śrotum ādāya read śrotam odhāya (satkrītya śrothā mama bhāṣataḥ).

? **avadarpita**, in LV 275.8 sv-avadarpita-vimala-buddhir; textually uncertain; mss. vary greatly on ava°; many omit vimala; Tib. śin tu (= su) dkar baḥi (*white*, often = avadāta) blo (= buddhi) dañ 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 Pali correspondent DN ii.260.23 the name Odātāgahā, v.l. Odātavhayā, is taken as n. pl. masc. by DPPN.

avadāna, nt. (= Pali 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. I 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 i.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 i p. 532 that the corrupt mss. point rather to avadya-, which he reads with mss. at i.198.1. The reading avadya- is confirmed by Tib. on LV kha na ma tho bas (= avadya, see Das s.v.) ḥjigs pa (= bhīru). Note the noun avadya-bhī RV 10.107.3 (isolated).

? **avadraṅga**, m., acc. to N. Dutt's interpretation of Tib., *dinner*: °go nāsti; tayā vṛṣo darśitaḥ, 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. avadraṅga (cf. next) or v.l. avadāṅga = *market* (BR 1.473); avadraṅga could be an error for avadraṅga, 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) grhṇita; 33.1, 2, 6 (no v.l.) avadraṅga 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 i.63.20 vṛaṇapūyotkīrṇair aṅga-pratyāṅgāvadhārībhiḥ paṭṭakopanibaddhaiḥ, 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. Pali -odhika, in yathodh°; from Skt. avadhi, *limit*), *to the limit*; *in an extreme degree*: LV 29.8 paśyeta evāvadhikam guṇānvitā, dayāsutā sā

jananī 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 = guṇa. 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 (nāḍī) in the body: Sādh 366.15 °ti-randhrena; 383.13 °ti-mārgena; 448.11 nāḍyo lalanārasanāvadhūtayaḥ; 14 avadhūti madhyadeśe tu mahāsukhādharārūpiṇi; 16 avadhūty amitanāthasya ādhārabhāvinī sadā. Cf. **rasanā, lalanā**.

-**avadhūnakam**, adv., *accompanied by shaking*: Prāt 534.3 na hastāvadhūnakam (piṇḍapāṭam paribhokṣyamaḥ), *not with waving of the hands*. Corresponds to **-samdhunakam**, q.v.

? **avadhya**, adj., ep. of śilpa, *art*, in LV 23.21 avadhya-śilpa-niveśanam (kulam, in which the Bodhisattva is reborn for the last time); so all Lefm.'s mss., but he translates *nützlichen (freien) Künsten zugelan*, 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. Pali avajjhāyati, apa°; to Skt. dhyāti with ava, in Skt. with different mg.), *ponders, meditates on*: Mv i.9.4 (vs), read with mss. avadhīyanta saphalatām 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 MIndic, before a consonant cluster, cf. § 3.34.

Avadhyaparamabuddhi, n. of a former Buddha: Mv i.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 avadhīyāna; *blame, censure; abuse, deride*); Prāt 504.12 avadhīyāna-kṣepaṇāt (Chin. 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. Pali avana, *free from lust*, CPD, and see **vanatā**), *freedom from desire*: ŚsP 633.18 °tām upādāya.

avanamana (nt.) and **onamana**, f. (= Pali onamana), *bending*: Gv 400.22 an-avanamanena . . . pāṇibhyāṃ 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 i.237.4 (vs) onādeti (v.l. onādyanti) puravaram (mss. puna, or punaḥ, varam). No ava-nad- recorded. Read unnād°?

avanāma (not in Pali 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. (Pali onāha; cf. Pali Vin. iv.169.28 piṭham veā tūlonaddham kāraṇeṣu), *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. ovāḍaṇa, Sheth; to Skt. ava-pāṭ- plus -ana), *rending, tearing*: aṅgavapāṭana-samarjana- (q.v.) Kalpanā-maṇḍitikā (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 (santam bhikṣum) Prāt 521.10; 522.2, without asking permission of; disregarding (corresponds to Pali anāpucchā).

avapṛṣṭhikṛta, adj. (see s.v. **pṛṣṭhībhavati**), with back turned away (from the world): Divy 326.11, see s.v. **Maitriya**.

avapravrajati (unrecorded), withdraws from ascetic life: Kalpanāmaṇḍitikā 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 loka (buddhakāyāḥ).

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. i.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) śrotṛāvabhāsam āgacchanti, Bhadrpadā Sūtra, Thomas ap. Hoernle MR 89.13; rūpaśabdagandharasasparśāvabhāsam āgacchanti KP 105.8 (prose).

Avabhāsakara, n. of a devaputra, one of the 16 guardians of the bodhimaṇḍa: 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.).

Avabhāsanāśikhin, n. of a nāga, Mvy 3357; of a nāga-king, Megh 308.9 (here with the epithet saptasīrṣa; see **Saptasīrṣaka**, apparently the same personage).

Avabhāsaprabha, n. of a devaputra: SP 4.4.

Avabhāsaprāptā, 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-)-**prabharājan**, n. of a Buddha: Gv 259.7 (vs; n. sg. °jā).

avabhāsayitar, one who makes to shine: Gv 463.8 °tāro dharmalokamukhānām.

(**Avabhās**°) **Obhāsarāja**, n. of a Buddha: Gv 256.19 (vs).

Avabhāsarāja-prabhaketuś(i)rī, 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; read °haḥ for °ham).

[**avabhāsa**, brilliance: LV 16.20 (antaḥpuram) avabhāsyena sphuṭam bhavati. Read probably avabhāseṇa, as in 17.2, tho here all mss. °syena acc. to Lefm.]

avabhūṣita, adorned: nāgarājānau saptasphaṭāvabhūṣitau Mmk 76.6.

avamanyana-tā = next: RP 20.11 (prose; mss. parātimanyanatā; 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 Pali 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 i.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. nan non *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 **Apara**°.

avarabhāgiya, adj. (Pali oraṃbhāgiya), (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 (kāma-bhava) = in Pali, MN comm. iii.143.21; in Pugg. 22.11-12 called *personal, internal* (ajjhatta). See **ūrdhvabhāgiya**.

[**avaruṇḍa**? see **oruṇḍa**.]

avarupta, also **orupta**, 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 taddivasāvaruptasya śālakalyānavṛkṣasya; oftener fig., of (roots of) merit, (kuśala-)mūla; Mv ii.314.11 avarupta-kuśalamūlā(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; orupta (kuśalamūla) Mv iii.104.18; 432.9; orupta-kuśaleṣu Mv iii.155.6.

(**avarūpayati**), **orūpayati**, cuts off (hair): Mv i.169.14 (vs) keśam ca orūpayanti. On the form see Chap. 43, s.v. ruh- (5).

avaropāṇa, nt. (to **avaropayati**; in Skt. in mg. planting), (1) cutting off (hair) (in this sense = Pali oropāṇa): LV 432.15 -keśavaropāṇa-; (2) depositing (of relics, in a stūpa): dhātva-avaropāṇa 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-avaropāṇa-vacano bhavati, he is not one to speak to the discredit of a direct witness.

Avaropānarāja (text has n, not ṅ), 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 meril, 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 i.1.5; 57.7; Suv 81.15 (here most mss. avaropitāni); avaropitakuśalamūla- *that has (have) planted r. of m.* Mvy 7417; Vaj 22.20; 23.1; Gv 47.12; kuśalam avaropitam Mv i.136.10; avaropitam cittabijam Dbh 48.8; (2) *cuts off* (hair, beard): -avaropitakeśaśmaśrur Divy 37.2; -avaropitair iva keśair Av i.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 iii.343.1 °vaś 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 senū-MIndic for Skt. avarṇya (or read this?), *indescribable*; cf. Pali avaññaniya.

avalakṣaṇa (nt.; cf. **apala°** and Pali avalakkhaṇa, Bhvr. adj.), *evil, inauspicious, bodily mark*: aṣṭādaśabhir °ṇaiḥ MSV i.100.9; 106.3.

-**avalambaka**, m., and °ikā, f., see **naḡarāvalambaka**, °ikā.

avalambanā (= Skt. °na, nt.), *dependence*: Divy 199.19 tau Buddha-dharma-saṃghāvalambanayā smṛtyā kālagatau . . . deveṣupapannau.

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**, **oliyati** (= ava-dī°; Skt. avalina, said of birds, BR 6.550; cf. Skt. avaḡina, n., pw 2.292), *flies down*: gaganapathagatā oliyanti (mss. khagapatha°) Mv i.216.5; in the parallel ii.19.2 gaganapathagatā praliyanti (mss.; better meter; Senart praḡdī°).

2 **avaliyate** (Skt. avaliyate, not quite in this mg.; = Pali oliyati, ppp. olina; wrongly defined PTSD; cf. CPD v. an-olīna, *not shrinking, not downcast*, and °vuttika, *not sluggish in one's duties, is depressed, downcast*: cittam nāvālyate AsP 5.6 etc.; ŚsP 1643.20; ppp. avalina, *downcast, despondent*: Śiḡs 126.1 nāvālina-vacano, *not despondent in his talk*; Śiḡs 309.17 na cāvalina-saṃtātayo bhavanti (see s.v. saṃtāti); the opposite is udāra-saṃtātikāś, following.

avaliyana, see **an-avaliyana-tā**.

?**avalupta**, *planted*, v.l. for **avarupta**, q.v.: Mv ii.314.11, Senart avarupta-kuśalamūlā(h), v.l. avaluḡta°. 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 piṇḡapātāṃ 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 °kāḡh? 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: Śiḡs 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: prasādaniyā avalokaniyāḥ prahlādaniyāḥ (śabdāḥ) LV 52.6; 411.9; of persons, *worthy of* (admiring) *contemplation*: Mv i.103.5 ullokaniyāś cāvalokaniyāś cābhivandaniyāś cādeyavākyaś ca. (All prose.) Cf. **ullokaniya**.

avalokayati (= Pali apaloketi), (1) *asks permission* (acc.): Bhīk 3b.5 yāvad ahaṃ bhagavantam avalokayāmi, *until I ask the Lord's permission* (for the admission of nuns); Divy 331.18 nāhaṃ svādhīna upādhyāyam 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* (acc.): Divy 4.26 gacchāmi avalokitā bhava, *I am going; be greeted in farewell!*; 128.2; 580.26; °to bhava MSV i.41.6; -bāndhavān avalokya Divy 281.17; 524.14; (3) *entrusts* (acc.) with a function (cf. Pali apaloketi, d, in CPD, *consult*): bhikṣum avalokayitvā (Tib. bcod nas, *entrusted to one's charge*) gantavyaṃ yo 'sya lābham grhṇāti MSV ii.97.8 (and ff.); avalokayasi (perh. *do you consult?* as in Pali) tvaṃ . . . Upanandam MSV ii.119.2 and f.

avalokita (1) nt., and once °tā, f. (= Pali °ta, oftener apalokita, nt.), *act of looking; a look, gaze*: fem. only LV 227.9-10 anyonya-mukhāvalokitayā rudanti sma, *they weep with a gazing look at each other's faces*; nt. LV 84.5 simhāvalokitaṃ mahāpuruṣāvalokitaṃ vyavalokayati sma; LV 191.17 (prāsādikena) avalokita-vyavalokitena (see s.v. **vyavalokita**, acc. to Tib., *looking forward*; Śiḡs 215.10 -prasāritāvalokita-vilokita-supta-jāgarita-svaśariragatopasthānam; elsewhere in a similar cliché **ālokita** (instead of ava°)-**vilokita**, q.v.; esp. nāḡāvalokita (= Pali id., oftener °palokita), *the gaze of an elephant* (turning the whole body), Mv iii.55.18 sarvāvāntena kāyena (so read with v.l. for text kālena) nāḡāvalokitena; Divy 208.16-17 sarvakāyena nāḡāvalokitena; Gv 48.15 nāḡāvalokitena **pratyudāvṛtya** (q.v.); MSV i.62.17; (2) nt., n. of a work (called a vyākaraṇam Mv ii.257.13; 259.4; but a sūtram in the colophons, 293.15; 397.7) imbedded in the Mv in two forms, following one another, ii.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 Śiḡs. (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-mūrdhī-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 kiṃnara-maid: 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 Śiḡs 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: Śiḡs 296.2.

avavadati, **ovadati** (= Pali 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 i.321.17; ovadatu me bhavāṃ . . . anuśāsatu me Mv iii.206.2-3; ovadeyaṃ SP 351.6; ppp. avavadita SP 70.13; 101.4; gdve. avavaditavya Divy 492.29; kevarūpeṇa ovādena ovadanti Mv i.104.9.

avavaraka (also **avaraka?** m. or nt.; = Pali 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 avaraka, 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 jāt' ovarake; both prose): KP 71.1 (prose) gr̥he vā layane vā avavarake vā; Mmk 519.27 (prose) guhye pradese avavarake vā; 534.10 (vs) prachanne . . . svagr̥he vāvavara-ke '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 praviṣā, and °kam praviṣṭā; Divy 471.8 apavarakam (no v.l.) praviṣat; avavarake (or avarake) strī prasūtā Divy 471.9 (text apav°, but no ms. has -p-; they point to avarake or avavarake); 479.25 (text apav°, but all mss. avarake), 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): Śikṣ 13.13 -dhuram avavodhum (inf.).

avavāda, ovāda (so regularly Mv, otherwise ava°; to **avavadati**) m. (= Pali ovāda), admonition, instruction: SP 202.10 sattvāvavāda-kuśalanām; LV 244.16 datto 'vavādo 'bhūt, the admonition (instruction) was granted; Mv i.104.9 ovādena ovadanti; 307.10; iii.53.8, 10; Mvy 1440; 6534; 7600; 8442–4; Divy 240.17; 281.28; bodhisattvāvavāda, 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 karaṇiṇyā anusāsani; 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; m., instructor (in religion); nt. also used of a text: Divy 48.26 yas teṣām ṛṣir avavādakāḥ; 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 kalyāṇami-trāṇi; nt., of a work, **Rājāvādakam**, see this.

avavād(ay)ati, ovā° = **avavadati**; noted only in iminā ovādena ovādito Mv iii.53.8 and . . . ovādītvā 10; prob. denom. to **ovāda (ava°)**.

avavāditar (n. ag. to **avavadati**, or to prec.?), one who instructs or admonishes: Gv 463.3 °tārāḥ pārāmitāsu.

ava-vāyati, see **o-vā°**.

[**-avavicārād** Śikṣ 271.13, seeming text, but only by misprint; see **gurula**.]

ava-vidhyana, see **ovidhyana-khā**.

[**avaśamsyati** Mvy 2637, read avamamsyati, fut. of ava-manyate, with var. in Kyoto ed., and with Mironov's text without v.l. No ava-śams is recorded anywhere, if we except the AV noun avaśas, ἀπ. λει. Moreover no ya-present to śams is known.]

avaśayati (nowhere recorded), lies down: Divy 559.14 (vs) paryānye 'vaśayitvā (ger.). Cf. **avaśāyita**.

avaśākha, or **ośākha**, only in °kha-praśākha, adj., having down-hanging twigs or branches, said of several kinds of trees: ośākha-praśākham (nyagrodhapatam) Mv iii.302.1; °kho (kakubho nāma vṛkṣo) 313.9; avaśākha-praśākḥā (haritakī) 311.4.

avaśāyita, ppp. (cf. **avaśayati**; this form could be m.c. for avāśayita), lying, resting, bedded: Mv ii.351.19 (vs) dārikā dārikā caiva śāyāsanaśāyitāḥ (Senart;

mss. śāyāyām avaś°, śāyāsanaśāyitā, the latter metrically bad).

avaśāvaśam, adv. (āmreḍita cpd.; avaśam, adv. from Skt. avaśa), quite certainly: Mv iii.88.18.

avaśirati, ośirati, °reti (also spelled with ś, 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. ḥbrus) avaśiriyā (ger.), having cleared the streets which were adorned etc. (before the Bodhisattva); (2) sends off, throws (into prison): osiranti 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 °vātam) osireyā, (if the Bodhisattva) should send forth the breath of his mouth; Mv ii.344.15, read prob. avaśiri sent forth (a ray of light; mss. avaśiti, avati; Senart em. avasrjati); LV 357.3 (should be read) °sahasrāmś c'ośari(r) ātmabhāvā, probably (Buddha) sent forth from his body (hundreds of) thousands (of rays), see § 8.85; Gv 255.14 (vs) raśmisa-mūdra ośiratu (n. sg. m. pres. pple.); in Gv 254.26 (vs) 1st ed. eṣirīṣu jināḥ, read osirī pūjitaḥ (see 2d ed.); Mv ii.383.7 osire (v.l. ośire) 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 avaśire (or °sire, mss.) cūṛṇadhāram . . . varacandanasya; iii.273.16 ratanacūṛṇam antarikṣāto osire (v.l. ośire; here kept by Senart); ii.349.16 puṣpavaśāni antarikṣeṇa ośiri (mss.); also of throwing down missiles, SP 449.3 (vs) vajrāmayaparvatā-śāni (i. e. aśāni; v.l. yadi, so WT, emending to °parvato; acc.) ghatanāṛthāya ca (WT hi) mūrḍhi (better with v.l. °dha, loc.; WT °dhni) ośaret, 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 (devīm) ośiritvā (after violently seizing her); ii.459.15 yadi me na osariṣyasi (so mss., Senart em. osir°) . . . ātmānaṃ mārayiṣyam; lets go (women from a harem), gives license to: ośiritavyā (Senart em. °yam) Mv ii.424.20; (note ośiṣṭā, v.l. ośirīṣṭā, 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. striyā°) ośiritavyā (Senart em. °yam); 426.7 striyāgāram (mss.) ośirati (mss. °riti); in another version of the same story, iii.1.4, mss. osare(yam) (Senart em. osir°), but 1.6 and 2.11 ośirati (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 hevam māṃ imasya brāhmaṇasya upasthānāparicaryāye osiriṣyati (Senart; mss. ośiri°, 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 osiriṣyati, . . . will not give me up; (6) abandons, throws out or away, renounces (cf. the last two citations): Mv iii.165.12 padumāvatiṃ vadhyām avasirasi, you abandon P. to be killed; ośiritvā kāmaratiṃ, abandoning the pleasure of desire Mv i.143.13, repeated i.200.9 where mss. osaritvā (Senart ośir°) and ii.4.6 where mss. okiritvā (Senart ośir°); Mv ii.272.13 osirāhi (v.l. ośirehi) bhagavato traimāsam bhaktam, give up (renounce, resign the right to); ii.298.6 (vs) divya ośiritvā (so 1 ms., v.l. okiritvā, Senart wrongly em. otaritvā) giving up heavenly things; Mv ii.367.19 vasudhāṃ sarvām osiritvā (so 1 ms., v.l. osar°, abandoning the whole earth; 367.22 ośiritvāna (one's family, to lead a religious life); ii.334.22 suvarṇaṇiṣkām . . . ośiritvā, throwing away gold coins; ii.335.4, mss. manuṣya-pātram

(read madhusya p°? Senart amptasya p°, bad metrically and otherwise) ... ośīritvā viśasya pātram pibed bāla-buddhih.

avaśeṣa, adj. (= Pali avasesa), *left over, remaining*: Mv i.7.6 yam teṣāṃ asthīni avāśeṣāni (but so only 1 ms., the other 5 avāśeṣanti) 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. avāśyāya, once Lex. avāśyā, f.), *hoarfrost*, as symbol of transitoriness, used of life or worldly things: LV 214.8 (vs) ośavindūpamā ... śūnyasvabhāvā(h), *like drops of hoarfrost* (fleeting and vain); Samādh 22.6 jivīti svapnanibhe cali '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) jivite caicāle 'vaśye māyāsvapnanibhopame. In the LV osa could be m.c. for ośā = Skt. (Lex.) avāśyā; 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 pattāmsū 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 (= Pali avassuta; cf. **an-ava**°; derived from Skt. root sru, for which even Skt. texts often read śru), (sexually) *lustful*: Bhik 27b.5 bhikṣuṇī avāśrutā avāśrutena 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-peī 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.

avaśabhya, ger. (cf. BR s.v. stabh with ava, 4), *embracing, enveloping*: Lañk 16.5 bhagavantam bodhisattvaṃ ca ratnajālenāva°, *embracing, enclosing in a (? magic) network (? mass) of jewels*.

ava-sakkati, **o-sa**° (= Pali o-sa°; see s.v. **-sakkati**), *withdraws, retreats*: Mv i.23.10 (apy ekatyāḥ palāyanti) apy ekatyā na palāyanti apy ekatyā kutrāpi avasakkanti (mss. °sappanti, one °sarpanti) apy ekatyā na avasakkanti (so 2 mss.; others °sarkkanti, °śakyanti, °sappanti); i.353.14 so dāni vyāghro tam ṛṣim dṛṣtvā osakkito (no v.l. in Critical App., but note p. 626 indicates that mss. read osamkito); ii.83.2 (vs) yadi si na maritukāmo, osakka (2 sg. impv.) mama rājyato.

(**avasanna**, see **osanna**.)

avasarati, (1) **osarati**, once **ośar**°(?); on forms with -sār- see below, but also caus. s.v. 1 **osarati** (cf. Pali avasarati, osarati, to enter, to arrive, CPD), (1) *approaches, arrives*: Mv i.13.6 (vs) tasmim nara ke osaranti, they arrive at this hell (otherwise Senart); osarantasya Mv ii.108.7, 9, 11, and °nto 10 (pres. pple.), *approaching, drawing near*; aor. avasāri or °riṃ, 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 Pali phrase is tad avasari, e.g. Vin. iii.11.30) Mv i.319.14, 16, 20; 323.13, 16 (in 16 mss. anusāri); ii.117.20; 119.6; 120.17; 123.16; iii.47.12; aor. with short ā, osare Mv ii.222.1 (mṛgābhikumham, *approched, went up* in the direction of the deer, in hunting); iii.364.19 vanāto so osare rājadhāniḥ; iii.453.3 (= Pali Jāt. v.252.20), read: na te koṣṭhesmim osaranti (*go to, resort to*; Pali upenti) na

kumbhe na kalopiyaṃ (see s.v. **kalopi**); Gv 241.13 ekaromi sugatasya osari (3 pl. aor.), *settled, lodged*; osari Śikṣ 336.3 (read) prajānapradīpa ya osari, and 15; 337.3, 17; ośaret (opt.) SP 449.3, see **avaśirati** 4, WT vajrāmaya-parvato yadi ghatanārthāya hi mūrhdni ośaret, *should alight, fall upon his head*, which is perhaps possible; (2) **osarati** and its forms also are written for ośirati (**avaśirati**, 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 avāśirati. Note especially Mv iii.1.4 osare(yam), mss. (Senart osir°), but in 1.6 and 2.11 mss. ośirati in precisely similar context.

avasavya, adj. (Skt. and Pali 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; utsāngasthitāvasavyaha-stam 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 priyavādītā; (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 avasādanāsādhyaḥ, *to be perfected by censure*; Jm 217.8 tām avasādanām amṛṣyamāṇaḥ, *impatient of this rebuke*; Divy 490.5, 6 avasādanāvineyaḥ, *to be converted* (substantially = °nā-sādhyaḥ, 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) vicāryāvasādanākāreṇa pāṇim 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 saṃprajānan as in l. 15 (dran zhiñ śes bzhin 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 (= Pali apasādayati, in both mgs.; cf. prec. two), (1) *rejects, repulses*: Mv iii.184.11 tāye māṇavikāye ... avasādito, *rejected by this girl* (with whom he was in love); (2) *censures, rebukes*: Bbh 150.22 (mṛdvaparādham mṛdu-vyatikramam ...) mṛdvya (text mṛdhvā) avasādanikayā avasādayati; so also 151.3; Bbh 107.16 toṣayatā utsāhayatā anavasādayatā, *by him gratifying, enthusing, not reproaching*; Bbh 179.18-20 bodhisattvaḥ avasādanārhan ... pravāsanārhan kṣiṣṭacitto nāvasādayati, avasādayati vā na ca daṇḍakarmanā samanūṣāsti; °yitavyaḥ MSV iii.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 **avaśirati**.

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 pañcavidhapaṇyākriyāvastv-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 pāruṣyāṇam yad utāryāṇam 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) bhagavatya asakṛd-asakṛd avaskhalito.

avastabdha, ppp. (= Pali avatṭhaddha, also with dental ttha; Skt. avastabdha, ppp. to ava-stambh), *founded* (upon), *supported* (by), in comp.: Divy 45.4 tirthikāvastabdham 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 'vamānām avahasānāvāspaṇḍana-durukta-durāgatādīnām . . . vacanapathānām; Śikṣ 172.1, see **avaskandanā**.

avasphaṇḍayati, in Bbh °spa° (cf. Skt. Dhātup. sphaṇḍ, pariḥāse; see prec. two) *ridicules* or *treats with contempt*: Bbh 123.10 (na ca bodhisattvo) yācanakam avahasati nāvāspaṇḍ°; 150.4 (na ca . . . bodhisattvaḥ param avahasati) nāvāspaṇḍ°; 175.16 avahasati avaspaṇḍ°; mayā . . . gṛhapatir °ditaḥ MSV iii.24.7; Tib. brñas thabs gyiso (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 Pān.'s gaṇa gahādi? cf. Skt. avasyandita), *changing the meaning of one's own words*: Śikṣ 126.1 nāvāsyandanavacanaḥ.

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) antopūtini avassutāni kasambujātāni; fig., usually in Pali, and in BHS, of evil monks: Mvy 9138 antarpūty (read as separate word, see antaḥpūti) avasrutāḥ; foll. by kaśambaka-jātaḥ (see **kaśambaka**); MSV i.50.7 antaḥpūtir °taḥ kaśambaka-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, avasamsthitāḥ); 221.5 śayavati (q.v., read prob. yaśavati) osvāpitā devataiḥ, and 10 puravaram osvāpitam devataiḥ, . . . *put to sleep by the gods*. Cf. also **apasvāpana**, **osvāpana**.

avahoṭimaka (or °dimaka), 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 mi 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 iii.454.6 = 457.4 atha (457.4 mā; so Senart; mss. apparently lack any such word, except that one reads nā in 457.4) ghorarūpam narakam prapatiṣye 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 . . . avāśrutāmbhāso.

avikampana-tā (cf. **vika**)° = Pali avikampana,

nt.), *the not-wavering* (from . . . , in comp.): Bbh 251.1 samyakprayogāvikaṃpanatā.

Avikāra, m., n. of a samādhi: Mvy 575; ŚsP 1413.17; 1421.8.

avikīrṇa-vāca, adj. (= Pali avikiṇṇa-vāca), *not loose*, *not uncontrolled*, *in speech*: Mv ii.356.12 = iii.280.18 (in both read: amukharā (ca?) abhū avikīrṇavācā; in prec. line acapalā, anuddhatā; these four adj. associated formulaically in Pali).

a-vikopana (nt.; = Pali id.), *the not disturbing*, *non-confusion*: LV 423.1 bhūtakoty-avikopana-cakram; 3-dharmadhātva-avikopana-cakram; Dbh 71.16 parāvikopana-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 (**asthisamghāta**, q.v.) Divy 61.22, 24; 76.27; 465.25; replaced by **avigopita**, Bhagavataḥ śārīram °tam MPS 48.3; 49.15 (Tib. ma ñams pa, *undisturbed*; but in 49.15 occurs **vigopayati**, *opens*, Tib. kha phyē, see **vigopita**).

(**avikṣaṇa**, nt.; see s.v. **abhībhakṣaṇa**).

Avikṣiptāmsā, 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 **vija**°.

avijugupsanatā, see **viju**°.

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. -dhyāyino, which is possible in sense and meter and should perhaps be kept, despite the Pali parallel -jhāyī).

avitṛpti, f. (neg. to *vitṛpti, nowhere recorded; to vi-ṛtp-), *insatiableness*: Dbh 49.15 vedayato 'vitṛptis ṛṣṇā. **avidu**, see **vidu** (1).

aviddasu, adj. (= Pali id.; see **avidvasu**), *ignorant*: °su, n. sg. (or perhaps °sū, cf. ms. B in l. 16 abhidāśū) 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-patha; certainly in some sense secondary and perhaps a mere textual corruption for **abhidhyā**, *covetousness*.

Avidyāndhakāraavidhvamsanakara, 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. vidus-, 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 (i)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 °dharmāṇaḥ, 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 (kleśānām...) sahañāvinirbhāga-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 hjuṅ 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-cittāśayamanaskārair, of Bodhisattvas in 3d bhūmi; in vs Dbh.g. 10(346).17 replaced by **anivartīya**, q.v.

anivartantīya, *incapable of turning back* (= **anivartīya**, 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 samyaksambodhau: SP 260.5; 265.11; Śikṣ 313.20; Sukh 99.4; AsP 323.1 ff.; Gv 514.6; as subst. m., n. of a Bodhisattva-samādhi: Mvy 740.

anivartin (Skt. *not fleeing in battle*, Yājñ., see pw s.v.; here = **anivartīya**, **anivartīya**, **anivartīya**, qq.v., etc.), *not liable to turning back* (religiously): SP 263.5 bodhicittāvinivartinī (of a woman).

anivartīya (= °**ta**, °**tin**, °**tāniya**; also **anivartīya**, **anivartīya**, **avaivartīka**, qq.v.; in Pali only forms of anivatt- seem to be recorded), *not liable to turning back*: Śikṣ 317.15 (prose).

a-vipañcita, see **vip°**.

a-viparokṣa(-tā), see **vi-parokṣa**.

avipratīṣāra, n. (neg. of **vi°**, q.v.; = Pali avippaṭṭi-sāra), *absence of regret or remorse; contentment*: Bbh 72.15 °raḥ prāmodyam; Divy 78.7 and 467.3 °ra-samjananārtham (in 467.3 text °samjanārtham). See the next entries.

avipratīṣāri-tā, abstr. to next, *state of non-discontent, absence of regrets*: Śikṣ 20.3 prītiṃ prāmodyam avipratīṣītām ca janayīṣyati (said of an act of giving).

avipratīṣārin, adj. (= Pali avippaṭṭi°; cf. **vīprati°** and **avipratīṣāra**), *unregretful* (esp. about something one has given away): Śikṣ 21.14 aśocann avipratīṣāri avipāprikāṅkṣī parityakṣyāmi; Bbh 72.2 dattvā cāvīpratisāri; same Bbh 123.1; Dbh 57.7 yā 'vipratīṣāry-avisṭamārga-tā, *state of being not regretful and of not turning aside from the Path* (lit. *having un-turned-aside-from Path*, see **avisṭa**).

Avipraṇaṣṭarāṣṭra, n. of a former Buddha: Mv i.138.6.

aviprapañca, adj.: n. sg. m. °caḥ Mvy 2926, following aprapañcaḥ and niṣrapapañcaḥ, 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. **prapañca**.

a-vipravāsa, m., see **vīpra°**.

a-vimardana-tā (cf. Skt. vimardana), *non-destruction*: śradddhabalam °natāyai Śikṣ 3.6 (vs), *the power of faith tends to non-destruction* (of the indriyas).

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

avi-rajas, nt., = **eḍaka-rajas**, q.v.: Mvy 8195.

Avirasa, n. of a former Buddha: Mv i.141.7.

a-virāgaṇa (nt.; neg. of n. act. to **virāgayati**, q.v.), *non-displeasing*: -ārāgaṇāvīrāgaṇa- Gv 529.23.

a-virāgayati, neg. of **virāgayati**, q.v., *is not averse to, does not turn away from*: Dbh 52.20 (na cātyantopāśamam...) avirāgayīṣyāmaḥ, *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 śīṣyasamacittena, 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); Bct 284.5.

Avivarta (see under **avivartīya**, m., n. of a samādhi: ŚsP 1419.3; cited as **Avavarta**, 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 i.63.13. The text explains by vivartanti samsaranti vivartacaryā (cf. **vivarta**, *world-evolution*); but I agree with Senart, note on i.1.3, that this is mere fantasy and wholly misleading.

avivartīka = **avivartīya**, q.v.; see also **avaivartīka**: of Bodhisattvas SP 32.11; 90.8 (v.l. avaviv°, unmetr.); 93.2; Mv i.83.12 (prose); prob. also Bodhisattvas are meant in Śikṣ 3.16, 17; °ka-tā, *state of being...*, Mv i.101.2 °katāye (instr. or loc. sg.; of Bodhisattvas).

avivartīya = next, in Mv i.80.4 (prose); Bodhisattvas in 2d bhūmi may be either **vivartīya**, q.v., or a-vi°; (vss) SP 294.8; 330.3.

avivartīya (= °**tiya**, °**tika**, °**ta**; for other forms of same mg. see under **anivartīya**, **anivartīya**, **avaivartīka**; Pali has only forms of anivatt-), *not liable to turning back*: SP 149.13 -(dharma-)cakra; RP 10.10 bodhimārga-avivartīya-mānasā (so mss.; as one word, *with minds that are not to be turned back on the path of enlightenment*); Gv 104.10 °tyāḥ; avivartīyāpratyudāvartīya- Gv 246.20; Dbh 19.17; jñānavivartīya-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 **anivādhārya**, q.v., is a var. Are both corruptions of anivārya? Mironov only avivārya.

Aviśuṣkamūla, n. of a former Buddha: Mv i.141.13.

Aviśahya (corresponds to Pali Visayha, which may be an error for Avisayha, cf. Speyer, transl. of Jm, p. 30, n. 3), n. of a śreṣṭhin: Jm 22.15.

a-visamvādana-tā (Pali id.; Skt. a-°na), *keeping one's word*: (devama)nuṣyāvisamvādāyāi LV 32.10.

a-visabhāga, see **visa°**.

a-visaraṇā, *non-relaxation, non-distraction, not turning aside* (of thoughts): Bbh 109.27 (cittasyācalanam...) samgraho 'visaraṇā. Cf. next.

a-visṛta (neg. ppp. of vi-ṣr; = Pali visaṭa, visata, for the mg. of which cf. CPD s.v. anuvisaṭa), *undistracted, not turned aside*: Dbh 57.7 (see s.v. **avipratīṣārin**); in Mmk 92.20 text dharmameghavisṛta-samanupraveśanā-tāyai, 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 i.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*: -dharmāvī° 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 i.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 avīcīkam utsahāmi; Gv 160.2–3 āpārāntikāvīcīkaduḥkheṇa (2d ed. °khe); m., *an inhabitant of Avīci*, Lañk 138.4 kulaputro vā kuladuhitā vāvīcīko 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 mi 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 aṭṭaha); abrha Divy 68.16; 138.23; 367.14; Av i.5.3; Bbh 62.5; **abrhat**, see above.

avekṣavant, adj., n. sg. m. °vān (from Skt. avekṣā with -vant; 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, apekkhavā.

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. Wogihara, Lex. 17): °daḥ Mvy 6823; buddhe °vetya-prasādena AsP 59.20, and similarly in foll. (in Pali also with buddhe etc., loc.); °dalābhī Bbh 161.2, and °da-prāptaḥ 327.2.

a-vaira (adj., = Pali avera), *without enmity*; -tā, *state of being* . . . : śāmyanti vairāṇi °tābhīḥ MSV ii.184.8 (vs; so mss., ed. em. avairī°, needlessly). In Jm 127.17 avaira prob. noun, *non-enmity*, with pw 7.312.

Avavarta, 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.

avavarta-caryā = **avivarta°**, **anivartana°**, qq.v.: Mv i.63.14 (mss.; Senart em. avivarta°).

avavarta-varṇa, with *color not subject to passing away*(?): Gv 347.6 °ṇā, of a rātri-devatā.

avavartika (perhaps the commonest BHS form of many equivalents; see also **avavarta**, °**tya**, and s.v. **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.

Avavartikacakra, nt., n. of a work: Mvy 1371. **avavartika-tā**, state of being **avavartika**: Mv i.81.1; -tva, id., LV 432.10.

avavartiya = °**tika**: Mv i.63.13 (but 3 mss. out of 6 °tika); 82.19 (v.l. °tika). Both prose.

avavartya = °**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 akuśalā; LV 264.20 °to

bālo; Divy 301.2 °tān apy akuśalān 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 abbokīṇṇa), *uninterrupted*: ŚsP 1333.1, 3, etc. °ṇaiḥ . . . manasikārīḥ.

avyavacāra, m., (neg. of **vyavacāra**, q.v.), *non-consideration, contempt, despising* (Tib. khyad du gsoḍ pa, *despise*): Mvy 8510, in śikṣāpadadravyatāvyaavacārah, 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 vivaṇṇaka, 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**, Śikṣ 251.11.

?**avyaṣṭa**, in Mmk 51.7 (sarvaṃmantramudrāsādha-neṣu ca) avyaṣṭo bhavati (read abhyaṣṭo, *practised, exercised*?).

avyākṛta, adj. (= Pali avyākata, *indeterminate*), *indistinct, neutral, median* (neither good nor bad): kuśalākūśalāvyaākṛta- *good, bad, and indifferent*, Dbh 73.18; 74.14; 75.23; kuśalāś ca dharm' akuśalāś ca avyākṛtāś ca Dbh.g. 44(70).7.

a-vyāpāna, adj. (= Pali id.; neg. of **vyāpāna**, 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 cittena 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 deśayiṣyati; 279.9 °dhyam artham prārthayamāno; in both of these spelled avyāvadhyaṃ, and associated with asādhāraṇaṃ; (2) apparently subst., *not doing harm* (so Tib., gnod pa mi byed): LV 380.17 avyābadhyaṃ (Foucaux *la mansuétude*) sukham loke. There is a v.l. in mss. usually regarded as the best, adhyāvadhya; one might conjecture a-vyāvadhya, 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 bādḥ 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, avyābajjha), 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 maitrisahagatena cittaṇā 'vairēṇā 'sapatnenā 'vyābādhenā; to this passage corresponds Mv iii.213.13 (cetasā . . .) avaireṇā 'vyābādhenā (so Senart em., mss. 'vyābaddhenā or °rddhenā); also Dbh 34.(18)–19 (maitrisahagatena cittaṇa . . .) avaireṇā 'sapatnenā 'nāvarenaṇā 'vyābādhenā; and in Pali DN ii.242.11 (cetasā . . .) avarena avyāpajjheṇa; the mg.

uninjurious, kindly might be assumed in SP 288.8 (prose) (bodhisattvo . . .) 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^o su^o, listed as naiṣkramyā-, praviveka-, upāsāma-, and sambodhi-su^o); 27.2, 6; of a Bodhisattva, 73.21 (cf. avyābādhyā SP 288.8).

avyāvadhya, see avyābādhyā.

a-vyoṣita, adj., ppp. (neg. of Skt. vyavasita; but actually Sktization of Pali a-v(y)osita, acc. to CPD *who has not reached his place of rest, i. e. final emancipation*), *restless, unsteady, activated by desires* (for, loc.): pāpecca (text pāye^o) vyoṣita (read avyo^o) pātra-civare Samādh p. 53 line 4 (vs); kūleṣu (read ku^o) cāvyoṣita lābhakāmāh 5 (vs); bhonti utsukāh, pāneṣu cāvyoṣita teṣu lajjjāh (?doubtless corrupt; lagnāh?) 12 (vs).

a-vraṇa, see vraṇa.

(**aṣate**), **aṣate**, 1 sg. ase (to Skt. aś-nāti), *I eat* (cf. Pali *asati, pres. pple. asamāna, etc.): Mv ii.56.10 amṭam pi no ase (so with mss.), *I do not eat even nectar*; the corresponding Pali vs. Jāt. v.397.29, has udakaṃ pi nāsmiye (asmiye, *I [would] eat*, see CPD s.v.).

[Aśani? see As^o.]

aśabala, adj. (= Pali asabala, in same sense and associated with akammāsa, DN ii.80.24), *unspotted, pure*, of brahmācārya (together with **akalmāsa**, q.v.): Mv i.211.11 = ii.15.10; of śīla, MPS 2.34.

aśāta, also **aśāta**, adj. (and subst. nt.?) (= Pali aśāta; neg. of śāta, q.v.), *unpleasant, disagreeable*: aśāta vedanā (acc. pl.), *disagreeable pains* (same phrase in Pali) Mv i.5.9; aśātānubhavanam (Śikṣ aśāt^o) duḥkham Sāl 81.2; Śikṣ 222.9 anandāsātākāntārāpi AsP 367.19; *displeased, averse, offended*: Mv iii.16.4 sudarśanāpi . . . aśāta vāreti. Cf. also viśāta.

aśāsvatam (after anucchadam) 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 **śāsvatoccheda** and references there to Lañk.

aśitaka, **aśita(ka)** = **āśitakī**, q.v.

Aśucikuṇapa, (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 = aśubhatā (m.c.), *offensive-ness*, so substantially = aśubha (-saṃjñā, with suffix -in). Bendall assumes the adverbial suffix -ta(s).

aśubha-bhāvanā, f. pl. °nāh Mvy 1155; Bbh 98.18 (read aśubha-bhāvanā for ed. aśubhā-bh^o); or **aśubha-saṃjñā**, Bhik 27a.2 (= Pali aśubha-bhāvanā or -saññā), see **saṃjñā**, *contemplation of offensive things*, specifically of human corpses in various states of disintegration; there are nine (in Pali, Vism. i.110.29–31 ten) such monkish disciplines, elsewhere called simply nava saṃjñāh, *the nine concepts* (of offensive things), ŚsP 59.1; 1258.5; a less schematized passage of the same sort in older Pali, MN i.58.9 ff. In Mvy 1156–64 they are listed, each cpd. with -saṃjñā: (1) **vinīlaka-**, (2) **vīpūyaka-** (so read), (3) **vīpadumaka-**, (4) **vyādhmātaka-**, (5) **vīlohitaka-**, (6) **vīkhādītaka-**, (7) **vīkṣiptaka-**, (8) **vidagdhaka-**, (9) **asthi-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 Pali (Vism.) arrangement. ŚsP 1 (Śikṣ 1) = Vism 1 = Mvy 4; ŚsP³ (= 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 ŚsP³) = ŚsP¹ and ² 2 = Vism 9 = Mvy 3; ŚsP¹ and ² 4 = ŚsP³ 5 = Vism 8 = Mvy 5 (Bhik 6); ŚsP¹ and ² 6 = ŚsP³ 4 = Vism 5 = Mvy 6 (Bhik 5); ŚsP¹ and ², Mvy 7 = ŚsP³, 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, *fissured* 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. (= Pali asekha, asekkha; neg. of **śaikṣa**, q.v.), *one who no longer needs religious training*, being in the 8th stage (see Childers s.v. sekho); = **arhant**: °ṣaḥ Mvy 1734; °ṣa-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. śaikṣāśaikṣa, or bracketed with śaikṣa as separate word; see **śaikṣa**; its place may be taken by arhant, 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 iii.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 Mahāprajāna, and previous incarnation of **Bhaddālin**, 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 pāmśu-pradāna) to the Buddha, made a **pranidhāna**, 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 Śuddhodana 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.

Aśokavirāja, 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^o); (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 (= Pali Asokā), n. of a leading female lay-disciple under Maṅgala Buddha: Mv i.248.19; 252.8.

(**aśokāhvaya**), with 'hiatus-bridging m' (m.c.) aśokam-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 Pali (āhvaya) is used

chiefly at the end of cpds. meaning *having* . . . (as) *name*.

asmagarbha (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 [asma-] marakata?), *emerald*: n. sg. °bham Mvy 5957; °bho, °bhaḥ Divy 51.24; 229.7; 502.7; Av i.205.3; other forms SP 50.5; 151.2; 153.3-4; 239.7; 256.12; LV 383.2; Mv ii.302.9; 309.16; 310.8; Mvy 6245; Divy 115.3; 297.25; Mmk 63.19; 436.11; Gv 52.15.

asmantaka, 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.

Asmāparāntaka, MSV iv.186.7, f. °tikā, 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 cākṛtajñāś ca Ud xxix.33 = Pali Dh. 97; (2) *unbelieving, not having* (true) *faith*, Av i.83.7 (ms.; ed. em. asrā°).

? **aśraddhya**, var. for **āsṛaddhya**, q.v.

[a-śrāddha, adj., *unbelieving, not having* (true) *faith*: Av i.83.7, ed. by em.; but ms. a-śraddha, q.v.]

a-śrāddhya, nt. (= **āsṛaddhya**, q.v.; Pali assad-dhiya), *disbelief, lack of* (true) *faith*: Dharmas 30, 69.

a-śrāmaṅka, adj. (= Pali assām°; cf. **śrām°**), *unseemly for monks*: °kāni karmāni MSV iii.16.1.

a-śrāmaṅya, adj. (= Pali asāmañña), *not devoted to monks*; regularly with amātrjña, apitrjña, and abrahmaṅya, see s.v. **amātrjña** for references; in Mvy 2460 °yam, nt., following abrahmaṅyam, 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 i.326.4 (prose).

a-śreṇika, adj. (neg. of **śreṇika**), with parivrājakaḥ ŚsP 615.9, an uncomplimentary epithet of a wandering mendicant, *not a śreṇika* (q.v.).

aśleṣa, m., *non-binding, disconnection, freedom*: AsP 294.18-19 yaḥ . . . rūpasyāsambandhaḥ sa rūpasyāśleṣaḥ . . . sa rūpasyānutpādo 'nīrodhaḥ.

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 varṇakaiḥ 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.

Aśvakarna, m. (= Pali Assakappa), n. of one of the 7 mountains surrounding Sumeru (Kirfel, 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; °kisyā (gen.) iii.337.5; 339.1.

Aśvaguṇḍa, n. of a son of Gupta the perfumer: Divy 351.14.

Aśvagoṣa, 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.

Aśvātirthika, 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 assapitṭha; *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 aśnoti (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 aṣṭakarātrīsu (read aṣṭakā°?), *the nights between the eighth days after the full moon of the two winter months*, see CPD s.vv. aṭṭhaka, antarāṭṭhaka.

Aṣṭamga, m. (for *Aṣṭamga = Pali Atthaṃga; 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 aṣṭamgo nāma parvataḥ . . . aṣṭam artham dadātu vaḥ. (Some mss. aṣṭamo, so Calc.; all have ṣṭ.)

Aṣṭabhāgini, n. of the gotra of the nakṣatra Revatī: 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-pratīpannaka** (Dharmas 102; for the Pali see Childers, cited s.v. **śaikṣa**): Mv i.120.9 (prose) aṣṭamake dñatavedanāgrddhā 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 aṣṭam-kādikā pudgalā yāvad arhatpudgalā (mss. puṃgalā both times), *from the srotāpanna 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; aṣṭamakadharmā, *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 **āṣṭa**°, 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 brtseg.

Aṣṭasāhasrikā-prajñāpāramitā, n. of a work (= AsP): Mvy 1328; referred to Śikṣ 37.13 as Prajñāpāramitā Aṣṭasāhasrikā.

aṣṭāṃsa, adj. (= Pali aṭṭhamṣa; for Skt. aṣṭāśri, perhaps by confusion with Skt. amṣa), *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*, *śīla*, 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 Bhvr., 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 . . . puṣkirīṇyo; Av ii.84.15 aṣṭāṅgopetaṃ pāṇiyam; Śikṣ 350.8 aṣṭāṅgopetaṃ pāṇiya; 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-saliladhārābhīḥ 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 acco. ding to prescription or rule*: 130.1-2 bheṣajyam (= bhāi) upayujyāsaṃvarena kālam 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) nāsaṃvarah.

a-saṃvaraṇa, adj. (neg. of Skt. saṃvaraṇa), *free from obstruction*: Mv i.204.5 = ii.7.20 sarvadiśā (or °śām) kurutha asaṃvaraṇā (or °ṇām), *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.: °yaḥ, °yo Prāt 477.2; Bbh 46.19; °yā Bhik 28b.1.

asaṃviditā, 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) asaṃbhūta asaṃbhūtapūrvā. All these are corruptions of an original prob. to be reconstructed as aghā aghasaṃvṛtā; the Pali has aghā asaṃvutā (brilliantly corrected by Senart, Mv i n. 405-6, to aghā aghasaṃvutā); LV and ŚsP aghā aghasphuṭā (*full of misery*, substantially = aghasaṃvṛtā *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 saṃstheṇa; said by the Buddha at the Bodhimaṇḍa). 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 **apraṭi°**), 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. gdv. 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 **saṃkliṣyati**.

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 Przulski, Aṣoka, 408). Typical of their use of this adjective with kalpa is SP 17.8 asaṃkhyeyaiḥ kalpair 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 (= 3?); (2) n. of a yakṣa: Māy 43; (3) see **Āryāsaṅga**.

Asaṅgakāyaraśmitejomatī, n. of a Bodhisattva: Gv 81.20.

Asaṅgacitta, n. of a Bodhisattva: Gv 81.6.

Asaṅgajānanaketudhvaja, n. of a Tathāgata: Gv 14.24.

Asaṅgadhāraṇī, 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) sṭhitā (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.*

Asaṅgaladhārin, n. of a Buddha: Gv 257.20.

Asaṅgalavīryamati, 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.

Asaṅgamukhapraveśā, n. of a Bodhisattva-dhāraṇi: Mvy 754.

Asaṅgavyūha (m.?), n. of a method of 'Tathāgata-salvation' (T°-vimokṣa): Gv 80.23; 83.12.

Asaṅgaśrīgarbhārāja: Gv 27.1, or (corruption)

Asaṅgaśrīrāja: Gv 11.5 (corrected 2d ed.), n. of a Bodhisattva.

Asaṅgasvara, n. of a Bodhisattva: Gv 4.8.

Asaṅgottarajñānin, 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.]

asaṃjñīn (= Pali asaṅñī-n), *unconscious*, only noted in the cpds. which follow; cf. also **āsaṃjñīka**.

asaṃjñī-sattva (= Pali asaṅñī-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* (**asaṃjñīn**, 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**.

Asaṅṛṣaḡaṇakīrtidhvaja, 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.

asaḍha, read **asaḍha**? (see s.v. **śaḍha**), *not tricky*: in Mv ii.63.15 (vs) read prob. **asaḍh**° (mss. cited as **asadh**°) rjjubhūto.

Asanī (read **Aśanī**, *devouring one*?), n. of a piśāci: Māy 239.6; n. of a rākṣasi: 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) **asantaka** dharmā ime.

a-saṃdhi, in Lañk 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-saṃdhūksaṇa-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. °vāhrtya), *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-samanvāhrtya (neg. ger. of **samanvāharati**, q.v.; cf. °vāharitvā), *without having concentrated the mind* (by a special effort); in the phrase **asamanvāhrtyā** °rhatam (or, °rhaacchrāvakapratyeyakabuddhānam; or, °śrāvakapratyeyakabuddhānam) *jñānadarśanam 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 i.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*, *unequaled*, *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. **saṃprakampana**), *not subject to shaking*: Mv i.292.15 *caturbhī vātehi asamprakampi*.

a-samprakhyaṇa, nt. (neg. of **saṃ**°, q.v.), *lack of clarity*, *obscurity*, *confusion*: Mvy 2672 (follows **saṃ**°); 2478 = Tib. mi gsal ba (in a list of vices and faults). Note that **saṃprakhyāna**, q.v., is equated with **a-saṃmoṣa**, *non-confusion*, implying synonymity of **saṃmoṣa** and **asamprakhyāna**.

a-saṃprajanya, (1) nt. (neg. of **saṃ**°, q.v.; = Pali **asampajāñña**), *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 **muṣiṭaśrutīś cāpi asamprajanyo**; °-tā, *state of being . . .*: KP 95.10 (*eittaviksepa-jasamprajanya-tā-dusprajñā-tā*).

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 **saṃpramuṣyate**) (1) *not deprived* (of what is expressed by preceding member of cpd.): Mvy 803 -**cittāsaṃpramuṣitāḥ**; LV 275.6 **sarva-dharma-dhāraṇyasaṃpramuṣitāḥ**; (2) *not taken away or not lost*: Gv 521.17 **asaṃpramuṣitena smṛtibalādhānena**.

Asaṃpramoṣa, m., n. of a samādhi: Mvy 526; ŚsP 1416.22 (misprinted °modho); 1417.2. Cf. **Bodhicittāsaṃpramoṣa**. As common noun (neg. of Skt. **saṃpramoṣa**, *disappearance*, *loss*, see s.v. **saṃpramuṣyate**) 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 **smṛtyasaṃpramoṣaṇāya, 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 **kāyacittāsaṃpravāṇatāyā** (see s.v. **anāyūha**).

a-saṃpravedhana (nt.; to **saṃpravedhati**, q.v.), *non-shaking*, *non-perturbation*: Gv 463.22, cited Śikṣ 35.7 **sarvaduḥkhāsaṃpravedhana-tāyā, 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**°.

Asaṃbhraṅtavacana, n. of a former Buddha: Mv i.141.12.

asamṣoṣa (m.; prob. Sktized from Pali asammosa, neg. of sammōsa, to mussati, historically connected with Skt. mṣyati; but acc. to CPD to Skt. root muṣ), *non-confusion* (synonym of **samprakhyaṇa**, *clarity*, q.v.); asamṣoṣa-dharmāṇo Buddhā Bhagavantāḥ Divy 49.10; 50.21; 154.15; 178.6; 190.11; -jñāna-praveśāsamṣoṣa-smṛti-vyūha-gato (2d ed. °garbho) nāma eṣa vimokṣaḥ Gv 524.12. Cf. next.

a-samṣoṣaṇa-tā (cf. prec. and Pali asammosanarasa, CPD), *state of having no (mental) confusion*: LV 440.17 (smṛti-nidhānam, sc. pratilapsyate) asamṣoṣaṇatayā.

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 pṛṣṭvā, *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.

asādiśa, see **sādrśa**.

a-sāmpreya, adj. (neg. of sām°, q.v.; = Pali asap-pāya), *unfit, improper*: Prāt 526.15, as quasi-subst., *an improper thing*: (garhaṇiyam... sthānam āpanno 'smy) asāmpreyam pratideśaniyam (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 (puṇyābhisamskāro boḥhisattvasya... sūnyaka... riktaka)... tucchaka... asāraka ity evākhyāyate; sāstrāṇi... °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 mahānarake.

asita, (1) adj. (*black*, and hence) *inauspicious, offensive*; so AMg. asiya = aśubha, Sheth, Ratnāch.; 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.), 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 **āsītakī**, q.v.

Asitabhānu, n. of a former Buddha: Mv i.139.5.

Asidharā, n. of a rākṣasi: 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 rākṣasi: Māy 243.32.

Asurakā, n. of a pool near Nirati, 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 (! 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 adbhigacchati (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 mi 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 *sattiate*; 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... mahāsāgaram 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 'secanaka darśanena, hastī nāgaś ca rājā ca sāgaraś ca śiloccayo 'secanaka 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; (mahāpṛthivi... kampe, or kampaṇyati...) ullokaniyam ca asecanakam (so, or **asecaniyam**, 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 jātitarāmarāṇasambhavanām astamgemāya (v.l. °gamanāya).

astambhin, adj. (= BHS and Pali **acchambhin**, q.v.), *not paralyzed with fear, not frightened*: LV 84.14 asamtrastāḥ, astambhī; 318.12 anuttrasto 'stambhī adino 'linah.

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 mohapurūṣo, *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 apl... samanūsamarāmi, *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 anyātakaṃ śālim ādiyasi, *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 grhadvāram anuprāptah); (3) as prior member of noun cpds. (Pali also atthi-dhamma, -bhāva, and natthi^o): 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 astidharmah, so 'pi na vidyati yasya nāstibhāvāh, (8) ... tasya na bhoh' iha asti-nāsti-bhāvāh.

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^o**.

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 (etam) anavakāśo: Gv 498.5; Divy 174.1; 207.9; 264.5; 270.13-14; Dbh 25.14; Lañk 198.9 asthānam anavakāśam coktam; in cpd. sthānāsthāna, *possibilities and impossibilities, sound and unsound propositions or conclusions*, Bbh 4.8; Mv i.134.12 sarvakarmeṣu nānāsthānāsthānakuśalāh *clever in regard to various sound and unsound conclusions* (or, *possibilities and impossibilities*) in dealing with all actions; sthānāsthāna-jñāna (Pali thānāsthāna-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-proprity, impropriety*, see s.v. **asthānatā**.

asthāna-tā, *impropriety* (cf. **asthāna** 2): Mv i.101.2 kevattakāni karmāni 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 l. 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-yantira, *skeleton*, in phrase asthiyantravad ucchrita-, of pretas: Divy 7.20; 8.19; MSV i.59.20; Av i.243.9 (Féer see dressant comme un squelette).

asthi-śakalā, °śaṅkalā, °samkalikā, °śakalikṛta, °samkalibhūta (Pali atthi-samkhalā, °likā, see CPD), (*made, become*) *a skeleton*: °śaṅkalā, thrice in Kalpanāmañḍitikā, see Lüders, Kl. Skt. Texte 2, 42; °samkalikā Mv i.21.9 (°kāh, v.l. sakal°, parivarjyanti nirmānsā snāyu-samyuktāh); 22.2 (°kāyo, mss. °kāyā, n. pl.); 24.9 (nirmānsā °kā); Śikṣ 211.9 (°kāṃ māṃsaṇitramrakṣitām snāyuviniḥaddhām); °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); °samkalibhūtāni (mṛtaśarirāpi) Śikṣ 211.11, *turned to skeletons*; CPD cites 'Skt.' asthi-śṛṅghalī, which is a Lex. word said to be n. of a plant, only; but whether Senart is right in separating this (and Pali atthi-samkhalikā) from Skt. śṛṅghalā (also °la), Pali saṅkhalā, °likā, *chain*, is doubtful; Senart assumes secondary influence in Pali of the latter on an orig. (atthi-)samkalā, °likā; but in AMg. the words for *chain*, samkala, °lā, °liyā (surely related to Skt.

śṛṅghalā) have k for kh, presumably by influence of AMg. samkalā = Skt. samkalita, *united* etc. (cf. also Pkt. samkalāna, 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 **samkalā**, qq.v., *chain*.

asthi-samghāta, m. (= Pali atthi-sam^o), *heap of bones, skeleton*: Divy 61.21 yatira kāsyapasya bhikṣor asthisamghāto 'vikopitas tiṣṭhat; 61.24; 76.27; 465.25.

asthi-samjñā (= Pali atthika-saññā), (contemplation of) *the notion of a skeleton*; one of the **aśubha-bhāvanā** or **-samjñā**, q.v.: Mvy 1164; Bhik 27a.3; ŚsP 59.15; 1258.7 (here corruptly asmi-).

Asthisena (= Pali Atthisena; the 'correct' Skt. form prob. **Ārṣṭiṣeṇa**, 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 jātaka (= 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 śiñ ltar ḥdzin pa, *taking hold in persevering* (rus śiñ; 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 śiñ to rus (pa) *bone* a mere coincidence? There is, however, a v.l. āsthi^o, which suggests derivation from a form of ā-sthā-; cf. **āsthi**.

a-sparśa-vihāra, m. (cf. **sparśa-vihāra-tā**; = Pali aphāsu-vihāra), *discomfort*: AsP 253.9 na cāsyā asparśavihāra amanaāpah kāye utpadyeta.

a-spharaṇiya, neg. gđve. (to **spharati**, q.v.), *not to be pervaded or penetrated*: Śikṣ 249.5, 8 asphuṭam aspharaṇiyam (in 5, tvaṃmānsaṇitena; of the elements in the body constituting the adhyātmika ākāśadhātuḥ, line 3).

asmākina, adj. (see s.v. **āsmākina**), *our*: °naṃ 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-samjñā**, ŚsP 1258.7, read **asthi-samjñā**, 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. su³ 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 anya 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 bhoh' Mv i.8.1 (Senart em. ahaha bhoh').

ahamghāta, m., in Kv 94.23 apparently *self-slayer, suicide*; text seems corrupt: ye mātipitṛghātākā ahamghāta stūpabhedakā-s (so printed); ahamghāta can hardly be part of the cpd. stūpabhedakā; should we read ahamghātākāh, assuming accidental omission of the syllable kāh?

a-hasita-keśa, adj. Bhvr. (a-hasita, neg. of Pali hasita = 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 **anuvyañjana** of the Buddha.

ahārya-hāriṇī, said of a river, acc. to Speyer *carrying away rocks or boulders*: Av i.235.11 sā ca nadī ah° śighrasrotās te ca mrgā durbalāh. 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).

ahituṅḍika (also °aka?), m. (Skt. Lex. °ika, but in literature only ahituṅḍika recorded; Pali ahi°, see CPD s.v. ahi-guṅṭhika), (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 Śuśumāragiri: Divy 188.11.

Ahibhānurāga, n. of a former Buddha: Mv i.141.7. **ahiri(kā)**, see **ahrīka**.

[ahirodaka], Divy 384.24, read **hirodaka**, q.v.]

ahu, m.c., rarely for Skt. aho, interj.: ahu vañcīto °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).

? **ahr̥svara**, m. or nt., or adj., (making) a piteous sound, lament(ing), in Mv iii.43.3, 6; 45.17 the mss. almost unanimously read ahr̥svaraṃ (or °rā; once one ms. ahīśvara) 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... ṭṭṇāni bhakṣayanti; 365.10 sattvaratnānām aheṭhakānām; ii.213.10 vāyam aheṭhakā adūśakā 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 bhaveyaṃ yadi me sa putra imaṃ dhanaskandhaṃ paribhuñjīta, Oh, I say! I would be blissfully happy if this son of mine could enjoy this mass of wealth!

[**Aholūkkhalamekhalā**, see **Maholū**°.]

(**ahiri**), **ahrīka**, **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 anotrāpo 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; Chin. belt or sash. The var. aṣṭuñcaka seems probably a corruption.

ākāṭṭati (cf. **ākāḍdhana**, and see s.v. **kaṭṭati**), pulls, draws: Mv ii.429.12 (prose), mss. (incorrectly) devi... brāhmaṇeṇa... ākāṭṭati (passive is required; read ākāṭṭiyati or ākāṭṭiyati? v.l. ākatti, cited with dental tt!) kaṭṭāmkriyati (q.v.); below, line 15, (rājagr̥hāto) 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) (sarvanāgahṛdayāni saṃcodayāmi) ākāṭṭāmi, 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.

ākāḍdhana (cf. **ākāṭṭati**, and see under **kaṭṭati**), acc. to KN Preface p. vii read in Kashgar rec. of SP for ākaṣṣaṇa.

Ākampya Mvy 739, see **Akampya**.

-ākara, see -ākāra.

ākarsaṇā, °na-tā, and °ṇī (cf. Skt. ākaṣṣaṇa, nt., attraction), (a Buddha's) power of attraction (of men, to himself and his doctrine): Mv i.314.2-3 (prose) ākaṣṣaṇā eṣā buddhānām; bhagavatā vaineyasattvānām ākaṣṣaṇatāyai (instr. for °ye; here perhaps rather by the exercise of that power)...; Mvy 4315 sarvatathāgatākaṣṣaṇi.

ākālana (not in Pali, very rare in Skt., see pw 5 and 6 App.), in Bbh 251.8 paravātibhir ākalanānuṃyogo, an activity of Bodhisattvas, perhaps regular practice (see **anuyogo**) of investigation (? careful consideration) by reason of (? under the stimulus of) opposing teachers.

ākaluṣa, adj. somewhat turbid: Jm 145.14 °śā kṛṣā ca (arthasiddhih).

ākāpa (m.), probably = Pali ākappa in sense of behavior, deportment (PTSD): Gv 22.20 (prose) vividhākalpēyāpathānām... manuṣyāṇām, men of various deportment and behavior (see **īryāpatha** 4); and 22.24 nānēryāpathākalpavihāriṇaṃ (janakāyam). (The meaning adornment attributed to this word in Skt surely does not fit.)

ākāñṣati, °te (cf. **kāñṣati**, **kāñṣā**; in Skt. only *desires*, and so app. Pali ākañṣati), doubts: Mv i.165.3 ākāñṣamāṇā... vipaṇḍitā sattvā na jānanti... sukhaṃ samādhim, creatures that are doubting and ignorant do not know bliss or concentration; perhaps Lañ 14.19 (pracalita-maulin) yad-yad evākāñṣasi ahaṃ te tasya-tasyaiva praśnasya vyākaraṇeṇa, (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 mākañṣayatha (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 kāñṣayatha (= kāñṣatha). (Also *desires* as in Skt., e. g. Mv i.158.14.)

Ākāñṣitamukha, m. pl., n. of a group of Bodhisattvas in Sukhāvati: 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 adraṅṣit sattvā durākārā durvineyā durviśodheyā, adraṅṣit sattvā svākārāṃ 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 (sattvāḥ) śuddhaḥ svākārāḥ (suvineyāḥ) suvijñāpakāḥ...

ākāra-parivāṭarka, see **pari**°.

ākārāvāṭi (denom. from Skt. ākāra, external sign; so in Pali), makes known by a gesture or sign: Divy 403.10 (tenā ṅgulidvayam utkṣiptam na tu vāg bhāṣitā;) dviguṇaṃ tv ahaṃ pradāsyāmi ty ākāravāṭi.

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°).

ākārābhinirhāra, m., n. of a samādhi, visible-accomplishment or effectuation in form: Mvy 593; ŚsP 1423.5.

ākālika, adj. (= BHS and Pali **akālika**; 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 akāreyam, to Skt. ākārayati, invites, causes to approach (here, birds into a net).]

ākāśa (m.), (1) *region, place*: Mv ii.49.3-4 kaḥim . . . ākāśe pravṛttajivo 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. **naivasamjñānāsamjñāyatana**; (4) *emptiness*, implying *vanity* (? cf. 2 above): KP 111.1 dvāv imau . . . pravrajita-syākāśapaligodhau (see **paligodha**, and **godha**); katamau dvau? lokāyatamantraparyeṣitā ca, utsadapātracīvara-dhāraṇatāyā (read °tā?) ca. In vs. 1. 6: ākāśabodhe (see 2 **bodha**) imi dve pratīṣṭhite.

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 kimnara maid: Kv 5.24.

ākāśamātar(ā), pl., n. of a class of malevolent supernatural beings; also mahākāśa°: Mmk 17.7 ākāśa-mātarā mahākāśamātarāh.

Ākāśarakṣitā, n. of a kimnara maid: Kv 6.8.

Ākāśaspharāṇa, m., n. of a samādhi: Mvy 528, = **Ākāśasphurāṇa**: ŚsP 1417.5.

ākāśānantya, m. pl., the gods dwelling in ākāśānantya-**tyāyatana**: Mmk 19.11.

ākāśānantya-tyāyatana (= Pali ākāśānañcāy°,) (1) nt., *stage of the infinity of space*; as first of the stages of arūpāvacara gods (see **deva**), Mvy 3110; Dbh 34.11; as first of four **arūpya samāpatti**-(q.v.), Mvy 1492; Karmav 47.21; as condition of the 4th **vimokṣa**, Mvy 1514; as condition of the 7th **abhībhvāyatana**, Mvy 1526; as fifth **sattvāvāsa**, Mvy 2293; (2) m. pl., = next: Suv 86.11; cf. ākāśānantya.

ākāśānantya-tyātanopaga, m. pl., the gods dwelling in ākāśānantya-**tyāyatana**: Dharmaś 129.

Ākāśaṅgavimuktinirupalepa, m., n. of a samādhi: Mvy 623; ŚsP 1426.12.

ākīmcanya, m. sg., one who is in the stage called **ākīmcanyāyatana**: 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-naivasamjñānāsamjñāyatana, is to be taken with each of the four members, including this.

ākīmcanyānantya-tyāyatana, nt. = next: Karmav 47.22 (as 3d of the four **arūpya samāpatti**). Nonce-form, in which ānantya is carried over from the preceding ākāśānantya-**tyāyatana** and vijñānānantya-tyāy°.

ākīmcanyāyatana (= Pali ākīmcāññāy°,) nt., *stage of nothingness*; as 3d stage of the **arūpāvacara** gods, Mvy 3112; Dbh 34.14; as 3d of the **arūpya samāpatti**, Mvy 1494; as condition of the 6th **vimokṣa**, Mvy 1516; as 7th of the **sattvāvāsa**, Mvy 2295; **Arāḍa Kālāma** (Kālāpa) taught the goal of association with this stage, LV 238.16 = Mv ii.118.3 °tana- (Mv corrupt, Senart **āsaṅkitavya**, q.v.) -sahavratāyāi dharmam deśayati.

ākīmcanyātanopaga, 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) **ākīmcanyāyatana**: Suv 86.12. Nonce-form, based on a-kīmcit instead of a-kīmcana.

ākīrati (= Pali id.; in Skt. only Vedic, except ppp.

ākīrṇa and cpds. with other preverbs), *spreads out*: pṛthivyaṃ ākirata 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 ākiṇṇo viharāmi, DN ii.30.16.

ākīrṇa-vihārin, adj. (to prec.), *dwelling 'in a crowd', not alone*: Divy 201.26; MPS 15.17.

ākūṭana (= Skt. ākūta; § 22.7), *wish, purpose*: Bbh 125.22 yācanakam ākūṭana-nimitta-mātrakeṇaiva jñātvā yathākāmaṃ deyadharmāhi pratīpādayati.

ākṛṣṭimant, adj., *quick at learning*: Mvy 2908. So Tib. (lobs skyen pa, or llob rkyen pa), confirmed by surrounding words.

ākōṭana, nt. (cf. **ākōṭayati**), *beating (of clothes)*: Mvy 9257; cf. ākōṭayet 9260. In Kyoto ed. there is a v.l. apakoṭana, but Mironov records no such reading and it is surely to be rejected.

ākōṭayati (= Pali ākoṭeti; cf. **koṭayati**), *beats*: a drum, LV 299.10 (ke cāgātā grahiya bheri yathaiva merur, so read) ākōṭyamānu (pres. pass. pple., n. sg. m., with merur) gaganē sumanojñaghoṣam, . . . *taking a drum, as if Mt. Meru (were) being beaten, (a drum) producing very pleasing sounds in the sky*; Suv 22.2; a gong, gaṇḍi (gaṇḍy) ākoṭitā Divy 335.13; 336.11; 337.9; ākōṭyatāṃ gaṇḍī Av i.258.9, and similarly ii.87.2; Kv 13.8 (read dharmagaṇḍī-kām ākoṭiyanti); 36.17 dharmagaṇḍī-m-ākōṭyamānā śrūtā; hits, knocks on, a stick, Av i.18.8 yaṣṭim ākōṭaya; a door, Divy 117.26 dvāram trir ākōṭayati (*knocks*; Index wrongly breaks); MSV ii.80.9 kapālam ākōṭya (cf. **kapāla-koṭanī**); beats (clothes, in washing, cf. Pali ākoṭita-paccakoṭita, of robes, misinterpreted PTSD), Prāt 491.8 (purāñaci-varam . . .) ākoṭayed (text ākoṭh°); suraktākoṭitam (. . . paṭam) Lañk 363.9; Mvy 9260 ākōṭayet would beat (clothes, in washing; follows ranjayet would dye); beats or presses (earth) down hard (cf. Pali Jāt. i.264.20), Mmk 37.21 (pṛthivīpadesam . . .) pūrayitvā ca sv-ākōṭitam 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-ākōṭitām ākōṭayitvā, *having caulked it so as to be well caulked*; in Śikṣ 66.5 figuratively, of erring Bodhisattvas, te tatrākoṭitāḥ svanāmagrahanadarāśanād bhayotpādanārthaṃ, 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.

-ākramaṇatā = Skt. °na (§ 22.42), the walking upon or according to, moving in: LV 31.20 and 34.10 nyāyākramaṇatāyāi saṃvartate, conduces to observance of the rules (of conduct).

ākramati (in Skt. treads on, tramples, and so Pali akkamati; see **ākramayati**), *buries*: Mv iii.365.1 so taṃ ṛṣim pāṃṣunā ākrametsuḥ (mss.; perh. MṀdic ā; Senart em. ākrameti); 369.2 ṛṣī (acc. sg.) yam ca (mss. pañca) vatsā (acc. sg.) ākrāmī . . . daṇḍakī (n. sg.), and since he buried the ṛṣi Vatsa (perhaps em. ṛṣim, Vatsam); in 363.9 tena (sc. daṇḍakinā) so vatso ṛṣi dṛṣtvā pāṃṣunā ākrāmī-yito (or ākrāmāmīpito, mss.; prob. read ākrāmīpito with Senart, or ākrāmāpito, caus.), . . . was caused to be buried with dirt.

ākramyati, °te = Skt. ākramati, °te, or ākrāmati, *approaches*: Divy 399.25 (prose) ākramyate; LV 163.21 (vs) ākramyā (2 sg. impv., rather than ger.).

ākramayati, Mvy 6914, app. caus. to **ākramati**; *causes to be buried (? or, trodden upon, oppressed?)* = Tib. gnor par (may mean press down, cover with earth, overcome, oppress) byed pa.

(**ākrośana**, abuse, scolding; rare in Skt., noted only JB, Whitney, JAOS 11.cxlvi; Pali akkosana is less rare:

Bbh 122.22 (na . . .) °nāya . . . dānaṃ dadāti, *not in order to rebuke others.*)

[ākḥāyita, 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. pp̄le. In Pkt. Sheth cites gdve. 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 brāhmanānām mantravedaśāstrapātheṣv āgacchati, tādṛṣenaiva rūpeṇa etc.; 105.8 yathā hy asmākam . . . mantravedaśāstreṣv āgacchati, nārhati . . . kumāro °gāram adhyāvasitum; (2) seeks, hunts for: Av ii.150.5 paścācchramaṇam (q.v.) āgacchati na ca pratilabhate, seeks . . . and does not find.

āgatika, f. °ikā, 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 dīpavatī rājadhānī cakravartipuram . . . paśyeyam ti, suppose I, as a returner (one characterized by having returned) to Dīpavatī, behold the Cakravartin's city; Senart, note 557, assumes wrongly that the suffix has mg. of fut.

-āgatika (= Skt. āgati, at end of Bahuvrihis), see an-āgatika.

āgati-gati, nt. dvandva, coming and going (in successive births): Mv i.4.7 (prose), read sattvānām āgatigati (so one ms., the rest °gami; Senart em. °gatim) vividham (so, or °dha, all mss.; Senart em. °dhām) bhagavām abhijñāsi. Cf. Mv i.9.2 (vs) sattvānām 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, Madhyamāgama, Saṃyuktāgama; (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 āgamanam 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. ḥoṅs pa, arrival. Note that 8746 also has āgantuka, defined Tib. blo bur du ḥoṅs pa, sudden arrival.

āgamyā (orig. ger. of ā-gam; = Pali āgamma, in both mgs.), with acc., with reference to, patñim ā° Divy 269.16; (much more commonly) owing to, because of, on account of, thanks to, (kalyāṇamitrāny) ā° Mv i.243.13; kalyāṇamitram Av i.210.11; 211.14; Mālinīm Mv i.313.5; Bhagavantam Divy 95.10; 97.18; 309.29; -bodhisattvam Śiḥṣ 91.6; Devadattam SP 259.3, 6; tau śrāmaṇerāv Divy 404.25; tat sarvam imaṃ markaṭam āgamyā 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.!) Mv i.365.12; yuṣmākam (acc.) Divy 405.10; mamāgamyā owing to me (mama, acc.) Av ii.96.8 (ms.); i.321.13 (ms.); in Av i.239.6 ms. haplog. māgamyā, 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 ii.22.14 (prose) corrupt, read perh., kim mamāgamyā? na tvayā-(as acc.)-m-āgamyā, for my sake? not for your sake; ib. 24.5, read tvām (text tvam) āgamyā, owing to you.

āgādha-tara, adj. compv. (to Pali āgālha; cf. next, and samāgādha-tara), more serious (of evils): SP 227.6-7 °taram pāpakaṃ karma; very serious SP 483.2 (same phrase).

āgādhi-karoti, fut. °kariṣyāmi (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 daṅ 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 sāmḍṛṣṭika, q.v.): Mv ii.405.16 (vs) mā āgāmike vihanyāhi hitvā sāmḍṛṣṭi-kam phalam, 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 maḡara; see also āgāra; (2) see sṛy-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 ṛddhir vidarṣayitavyā; MSV i.248.19; in Bbh 26.13, in comp., pravrajitasya āgārika-vicitra-vyāsaṅga-duḥkha-nirmokṣāt, could be either n., householder, or adj., of the householder's life.

āgīlāyati, see āglā°.

Āgūhyakādhipati, m. = (and prob. wrong reading for) Guhyakādhipati, q.v., ep. of Vajrapāṇi and styled lord of yakṣas (yakṣendra): Mmk 25.12 evam ukta Āgūh° patinā.

āgrhīta (= Pali aggahīta; cf. an-āg° and āgraha), held back = niggardly; āgrhītena cetasā (cf. Pali anaggahīta-citta) Divy 291.3; 298.11; Av i.173.12; 174.7; nāgrhī-tacittatayāvasṛjan Śiḥṣ 28.7, releasing (gifts) without niggardliness of heart; āgrhīta-pariṣkāra, having utensils held back, stingy with objects, Divy 302.3; Av i.250.16; and repeatedly in a cliché with matsarin and kuṭukuñcaka, see the latter for references.

āgneya, (1) nt., fiery (jewel), n. of a kind of gem: Mv ii.296.8 (vs) āgneyamañinām (mss. agneya°) yā ābhā gagane vidyutāna vā; Gv 499.23 (prose) āgneyam nāma mahāmaṇiratnam sarvaṭamo'ndhakāram vidhamati; (2) m., with jaṭila (cf. Pali aggika), fire-worshipping, a kind of ascetic: MPS 40.51 (v.l. ag°).

Āgneyī, so doubtless read for text Agneyī, n. of a mātār, the śakti of Agni: Māy 242.19.

āgrathita, perh. ppp. to Skt. ā with gra(n)th, wrapped up (?): Mmk 145.(22-23) khadirakāṣṭhair agniṃ prajvālya, paṭasyāgrataś caturhastapramāṇam āgrathitaḥ āhutiṃ sahasraṣṭam (read °tām?) juhuyāt (etc.).

āgraha (presumably m.; cf. āgrhīta), 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 nādattvā paribhuñjīran na syur matsariṇas tathā), na caisām āgrahe cittam utpaḍyeta 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.

? āgrivaniya, pl. °yā, represents some word for a tradesman or artisan; so Senart with mss. at Mv iii.113.10; corresponds to atṭṭiyānika or °vānika (q.v.) at 442.15.

āglāyati, āgilāy° (= Pali āgilāyati), *gets weary*: Mv iii.206.3 mā . . . āgilāyatu (mss. āgirā°; Senart em. cīrāyatu, clearly wrongly). See also **āvilāyati**.

āghātana, 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-bhayam (said in reference to ships).

āghātana, 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 āghātane (2 mss. āghātane, unmetr.) upasthīto. 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 sveto. 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-bahulās 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-cittaḥ pratigha-citto vā; Karmav 27.17 mā te bhaviṣyati āghātaś cākṣāntīś ca.

āghātana, see **āghātana**; in this sense MSV iv.64.2.

āghātayati (°teti; denom. from **āghāta**, q.v.; = Pali āghāteṭi, with cittaṃ and loc.), with cittaṃ, *hardens one's heart against, cherishes hatred for*, with loc.: Mv iii.56.3 mahākāśyape cittaṃ āghāteṭvā; Śikṣ 188.9–10 cittaṃ 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.

Āngīrasa (cf. **Āngīrasa**), ep. of Buddha: Mvy 77 = Tib. űi 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; lokācāriyāna (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. dharmāśāstreṣu); (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 saccāryakāni tāni kulāni; but also as separate word Bhik 10b.3 ācāryike (voc.) and 4 °yikām (acc.), both fem.; ācāryakavtam 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: dharmadānenāmatsarāḥ); KP 1.4 dharmācāryamuṣṭim, cf. 1.11 (vs) ācāryamuṣṭim . . . dharme; Bbh 41.28 na ca pareṣām °ṭim karoti; 106.18 nācāryamuṣṭim dharmeṣu karoti; 363.14.

ācīkṣati (cf. also **abhy-ā°**); hyper-Skt. based on Pali ācikkhati, AMg āikkhai, under influence of Epic Skt. ācākṣati; 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,

abhāikkhai 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; gḍve. °itavya ii.73.13; iii.256.12. Note ācīkṣanti Mv ii.132.3, in a passage where all other texts incl. Mv i.228.7 have ācākṣate; but Pali ācikkhanti.

ācinati (= Pali id.) = Skt. ācinoti, *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 (svārān); 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. °chādanena; 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 . . .) dharmaprābhṛtam dharmāchādam (note āchāda as synonym of prābhṛta! 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).

āchādāna, 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 veṣṭatavyā (see **veṣṭeti**) bhojanāchādānena sarvehi ca utsavehi samanvāharitavyā; Bbh 115.7 kaścit pareṣāṃ bhaktāchādānanahetoḥ dāśabhāvam upagacchet; 269.24 tasyāham ucitam 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**, °dāna), *presents*, with instr., rarely acc., of thing given, which may be garments, Divy 29.6, 9 (vastrair āchādītaḥ); 89.18 (bhikṣuḥ . . . vastreṇāchādītaḥ); 254.23 (navena patenāchādītā); Av i.32.5 (vastreṇāchādya); 43.2 (vastreṇāchādītaḥ); or the price of a garment, Prāt 492.14 (civara-cetanakair . . .) bhikṣum āchādāyīṣyāmi; but also gold, Mv iii.38.12 prabhūtam ca hiranyasuvarṇam āchādāyanti (recipient not mentioned); life, Divy 136.18–19 ko mā . . . aśaranam iṣṭena jīvitēnāchādāyati iti; 137.12, 13 jīvitēnāchādāya, °dayitum; Av i.236.10 jīvitēnāchādītā(h); 309.17 °ditāḥ; a gift of villages, Divy 445.9 (sa ca lubdhic) 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 guruvacanānavamardanatayā 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 °āchāditam *covered*. However, Tib. bris pa (acc. to WT), *scratched, drawn, inscribed* (if connected with ḥbri ba), would seem to support this reading.

ājanya, also **ājaniya**, **ājānya**, **ājāniya**, **ājāneya**, adj. (= Pali ājañña, 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 damaged 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 balivardhāv LV 381.7; ājāniyo hastipoto Mv iii.130.7 (prose, no v.l.); of men, ājāneyānām sattvānām Gv 322.8; °neyaḥ Mvy 1080, of śrāvakas; °neya iti ucyate LV 425.19, of the Tathāgata; ājāneyo kahin ti nāma (so Senart em., mss. kāma) bhoṭi 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-khaḍḍukāḥ, 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 mahāpuruṣavikr itam vikr°), but possibly *striding with a noble stride* (cf. the preceding aparājītavikrāntam vikr°), as in the next example; as prior member of karmadhāraya cpds. or bahuvrīhis based on them, occasionally *noble, distinguished*, in application to other than animate beings: catasra imā ... ājāneya-gatayo bodhisattvenānugantavyāḥ RP 14.13, *noble procedures* (listed as sugatipratilābha, guruśuśrūṣaṇā, prāntaśayyāsanābhīrati, 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 krauñcasvaraḥ 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. aśvāyāneyān); bhadrāśvājāneya- Sukh 60.8-9; hastyājāneya Mvy 4771; Gv 400.12; Śikṣ 27.21; śiṃhājāneya Mvy 4769; and (cf. above, and Pali puri-sājāneyya) by extension puruṣājāneya (the corruptions puruṣājāneya and °śajāna 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; puruṣājānya Mv iii.109.5 (vs); Bbh 50.6 (voc., to the Buddha).

ājavamjava (m. or nt.), *coming and going, moving to and fro* (in the saṃsāra): Mvy 5393 °va- (Mironov ājāvam°, but v.l. text) samāpannaḥ = Tib. ḥoñ ba dan ḥgro bar (*coming and going*) gyur ba; LV 205.12 (lokasya, people) ... ājavamjavasamāpannasyāsmāl lokāt param lokam paralokād imam lokam samdhāvataḥ saṃsarataḥ. 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. **guṇāvagunḥhitabhūta**; but the Pali correspondent does not contain ājavamjava°, at least in most of its occurrences.

ājavamjava-tā = prec.: Buddhacarita xii.41 °tām hitvā prāpnoti padam akṣaram (Johnston's *rushing torrent of birth and death* seems to me not quite accurate, but obviously the saṃsāra is meant).

ājavamjavibhāva, m. (see prec. two), *state of moving restlessly to and fro* (in the saṃsāra): MadhK 218.4 °bhāvena janmamaraṇaparāmaparāyā saṃsaraṇam syāt; 529.1 ya ājavamjavibhāva upādāya pratītya vā.

ājāniya, **ājāneya**, **ājānya**, see **ājanya**.

ājavamjava-, see **ājavamjava-**.

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); ajīvika, 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 añā), *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 725.9 cittaena, not clear whether Bhvr. or Karmadh.; samyag-ājñā-vimukta (= Pali sammā-daññā-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-kaunḍinya (= Pali Aññāta-koṇḍañña, also Aññā-k°; see **Kaunḍinya**), n. of the first of the **bnadravargīya** monks; corruptly **Ājñāna**° LV 408.5, or **Jñāna**° LV 1.6, v.l. both times (Ā)jñāta°; 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), *possessor 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(ḥ).

ājñāna (nt.; neither Skt. id. nor Pali aññāna is recorded in this sense), *authority*, substantially = Skt. ājñā, Pali āñ: Gv 493.2 kalyāṇamitrāññānam na vilomayanti. In LV 3.13 -asaṅgāññāna-, read -asaṅga-jñāna- with best ms. A; so also LV 4.6; see **Pūrvabuddhānu-smṛty-asa**°.

ājñāpana, f. °nī, adj., *giving orders or instructions, authoritative*: LV 286.9 yāsau (sc. bodhisattvasya) vāg ājñāpanī vijñāpanī... (long series of adjectives).

ājñendriya, nt. (= Pali aññindriya), *the faculty of perfect knowledge* (**ājñā**, q.v.): Mvy 2079. (Tib. renders ma šes pañi dbañ po, as if a-jñe°, with neg. a-!)

ājñeya, f. °yā, adj. (= Pali aññeya, of dhamma), *understandable, comprehensible*: Mv i.172.14 °yā vijñeyā... of Buddha's voice (vācā); iii.342.16 °yaś ca hrdayaṃ-gamaś ca... of Buddha's voice (svaraḥ). The opposite is dur-ājñeya (-vihāra-vihāriṇām) Gv 471.6, *incomprehensible*.

ātakkara, m., = aṭ°, q.v.: Bhik 17a.2, in list of diseases.

Ātavaka (cf. Aṭ°; = Pali Ālavaka), n. of a yakṣa: Mvy 3377; Māy 15; Suv 161.13 (here saṃdhi permits interpretation as Aṭ°); doubtless read so (or Aṭ°) for Āthavaka, *Samādh* p. 43 line 19; and for Ārtavaka Māy 237.1.

Ātavikā (= Pali Ālavī, cf. **Agrāvavika**), n. of a city in Magadha, and of a river near it: MSV ii.51.8, 9.

Ātānāti, 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 Ātānātika sūtra (see next): °ṭi, n. sg., and °ṭisya, gen. sg., Hoernle MR 26.15 and 19.

Ātānātika (sūtra), (= Pali Ātānātiya-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 Ātānātiya (Sūtra).

Āthya; if not an error, can only represent ādhya, *rich*: SP 72.3 āthyo; WT print ādhyo, with their ms. K'.

ānatta, ppp. (= Pali, AMg. id., Skt. ājñapta; cf. the following items), *commanded* (very common in Mv, not noted elsewhere): Mv i.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.

ānatti, f. (= Pali, AMg. id., Skt. ājñapti; cf. prec. and foll. items), *command* (not noted outside of Mv): ānatti (ii.95.8 °tī, mss. °ntī) dinnā a command was given Mv i.360.10; ii.95.8; 153.13; ānatti-karāḥ doers of the bidding (of, gen.) ii.112.6; rājanattīye, instr., by the king's command, i.274.2; 350.2; ii.48.6; 101.7; 167.11 (mss. rājā-ān°, Senart em. rājā-ān°); iii.132.2 (v.l. rājā-ān°). All prose.

ānattikā (= °tī; 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. rājā-ānattikāye (mss. rājā-ān°) ii.470.6. All prose.

ānapaka, m. (to ānapeti, with suffix aka), *one who orders or gives instructions*: Mv i.361.21; 362.4, 6; 363.2, 3, 5, 12. Senart reads ānapaka in each case; the mss. are corrupt but invariably show short -a- in the second syllable (altho Pali has only ānapaka).

ānapeti (for Skt. ājñāpayati, rarely ājñap°(?); § 2.15; Pali only ānapeti, q.v. in BHS; Pkt. ānāvei and ānā°) *commands* (only noted in Mv; cf. prec. and foll. items); commoner than ānapeti, 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 i.223.4 = ii.25.15

mss. ānayasi (sic) or ānayati (v.l. °tti), 3 sg. *orders*, Senart em. ānāpesi or °ti, read pres. ānapati or at best ānapeti; in i.362.2, 5 read with mss. ānapēhi (v.l. °yehi) for Senart ānāpehi (impv.); in i.362.17 Senart ānapīyanti, and in 364.20, 365.4 and 5, Senart ānāpyati, all passives, and all to be read with short a, as the mss. clearly indicate tho with more or less corruption; read respectively ānapīyanti and ānāpyati (passives to ānapeti).

āṇā (= Pali id., Skt. ājñā), *command*: Mv iii.7.16 yā me (so Senart em.; mss. corrupt, one mam, perhaps read mam-) āṇā (so one mās., acc. sg.; v.l. [pr]āṇā; Senart em. āṇām, unnecessarily) pratikrośe...
[**āṇāpaka**, see **ānapaka**.]

āṇāpeti (= Pali id., Pkt. ānāvei; see **ānapeti**, 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. ānāpiyatu or °piyatu, be it commanded, i.310.14.

Āṇintra, n. of a Bodhisattva: Gv 442.4 (text Āṇi°).
Āṇinema, n. of a Bodhisattva: Gv 442.3–4 (text Āṇi°).

āṇi-pratyāñi-nirhāra-yoga, instr. °yogena, *by homosexual procedure*: Mvy 6865 = Tib. khye ḥus khye ḥu ḥbyuṅ baḥi tshul du, by way of the manner (lit. happening, procedure) of boy with boy; similarly Chin. (The Index reads āṇi°.) From āṇi or (Skt.) āṇi, *axle-pin*, and pratyāñi, otherwise unrecorded, that in which the axle-pin fits (both in obscene sense). For such practices and their punishments cf. Śikṣ 75.13 f.

ātakṣati (recorded only RV and not in this sense), *carves, chops in pieces*: ger. ātakṣya (... gātrāṇi) Jm 196.3.

ātaṇa, m. or nt., in saṣṭhe kārśāpanānām arthāyātape dhāritāḥ Divy 33.13, and ātaṇe vidhāritāḥ 16, apparently was assessed a fine (in the amount of 60 kārśāpaṇas). Perhaps corrupt; I find it hard to understand connexion with ātaṇa *heat* (kept on a hot spot?). The Index omits the word.

ātapta-kārin, adj., *acting zealously*: °ri Mvy 1806 = Tib. brtan ciñ byed pa; °riṇa(s), n. pl., Mahāsamāj. 195.1; Waldschmidt, Kl. Skt. Texte 4 p. 5, regards ātapta as hyper-Skt. for Pali ātappa, nt., *zeal*, which PTSD derives from Skt. *ātāpya, to (Pali, not Skt.!) ātāpa, a much rarer form than ātappa in Pali; but cf. **ātāpin**, which is common also in Pali.

? **Ātaptarāṣṭra**, perh. to be read as n. of a former Buddha, Mv i.139.13–14; closer to mss. (Ātapta° or Attapta°) than Senart's em. **Uttapta°**, q.v.

(**ātasya**, adj. [Skt. id., rare, see Schmidt, Nachtr.], *made of the atasī plant, flaxen*: Mmk 131.22 [paṭe...]) ātasye vālkalai [read °le] caiva śuddhe...)

ātāna, nt., *warp*: Mvy 7519 = Tib. rgyu. In Vedic used in a closely related way, e.g. Ait. 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 kāyasyātāpanapāritāpanāni samutsahante; 248.15 nānāvidhais cātāpanapāritāpanaiḥ kāyasauddhīm paryeṣante; Gv 229.23 śārīrātāpanaparitāpanaprayuktānām.

ātāpayati (denom. to Pali ātāpa, cf. **ātāpin**), *is zealous, shows energy*: (aśucimraksitāni) sayānāsanāni śocayanty ātāpayanti praviṣajanti MSV ii.88.2 (and ff.).

ātāpin, adj. (= Pali id., from Pali ātāpa, oftener ātappa, *zeal*, with suffix -in; neither occurs in Skt.), *zealous*: °pi, n. sg. Mvy 1805; LV 239.4 (apramatta ātāpi); same passage Mv ii.118.11 and 120.3; similar phrase ii.285.1, also Divy 37.10, MSV i.50.14 etc., and fem. (apramattā) °pinī Divy 618.3; Ud xix.1 (aśvaḥ...) ātāpinah, n. sg. (*ardent, spirited*); Śikṣ 31.3 āhāraprajñātāpin, n. pl., *diligent in making proper distinction in food* (Bendall and Rouse).

ātāla (m. or nt.), prob. *watchtower*: LV 193.18 (vs) prāsādeṣu gavākṣatoraṇavareṣv ātāla-mañceṣu 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 buddhakiṃkaraiḥ (*servants of Buddha*); acc. to Bendall's note, Tib. *choice charms* (sel mchog; sc. of) *Vajrapāni*; but Bendall and Rouse Transl. with *Vajrapāni* as *their supreme chief* (p. 317, without note).

ātireka (m.c. for Skt. *ati*°), *excess*: aṅga manorama divya-ātirekāḥ LV 49.15 (vs), *his members are charming beyond divine ones*.

ātikṣṇendriya, adj. (ā-tikṣṇa-indriya; cf. **tikṣṇendriya**), *of rather keen senses or faculties*: AsP 387.2 sacet prakṣyati, ātikṣṇendriyo bhaviṣyati, tatas tam evam vakṣyati, pūrvam api tvam tikṣṇendriyo 'bhūh.

[**ātri**, acc. to Tib. (phyugs rdzi bud med) *cowherdess*: °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 abhyanandat; Divy 197.26 idam avocad bhagavān, āttamanasas te bhikṣavo 'bhyanandan; often in a series of synonyms, as tuṣṭa udagra āttamanāḥ pramuditāḥ pritisaumanasyajātāḥ 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-pritisaumanasyajātā 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 sumanaḥ Bbh 4.24; sattvā āttamanaso 'bhūvan RP 37.8-9; Indra āttamanā (n. sg. m.) tasyām velāyān . . . Divy 195.24; drṣṭvā ca bhavati (bhoti) āttamanā (n. sg. f.) Mv i.213.13 = ii.16.16; doubled (intensive āmreḍita), 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 atīṣayitaroṣa 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. **manaāpa**, **manāpa**) plus *manas*. Pali *attamana(s)* could represent both; both may be Sktizations of that Mīdic form.

āttamanaska, adj. = **āttamanas**: °kaḥ SP 103.13; fem., (pramodāmi) °kā bhavāmi Gv 290.3; comp. °katāro 'bhūn Gv 331.6; abstr. n. °ka-tā *state of being delighted* Karmav 37.16.

-**āttamiya** (or -**attamiya**), semi-Mīdic for -**ātmīya**, in **attāttamiya**, q.v.

-**ātmaka**, false Sktization of a Mīdic 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**.

Āttama (! n. sg. °no), n. of a nāga king: Māy 247.34.

ātmaniya, adj., also subst. nt. (= Pali *attaniya*), *own, one's own* (= *sva*, adj., or *ātmanāḥ*, gen.): LV 301.21 (prose) °yās 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 cātmaniyaṃ; RP 14.6 (vs) strī neha nāsti ca pumān na ca ātmaniyaṃ; KP 137.3 (vs) yasyeha ātmā (read *nātmā*? Tib. and Chin. render the neg. twice) na ca ātmaniyaṃ (so read, text °yām); Mv iii.66.8 and 14-15 naivātmā naivātmaniyaṃ sūnyā ātmēna vā ātmaniyaena vā (so Senart, prob. rightly; mss. corrupt, esp. in 8); iii.447.12-13 sūnyā an-ātmaniyaṃ (Bhvr., *having nothing that pertains to the self*) ātmēna vā ātmaniyaena vā.

ātmapuruṣa, m., *attendant, servant*: Divy 223.2 °śā ānyantu bhavanto dhanuḥ.

ātmapūrvāpara, adj., perhaps *having continuity with itself*: Mv ii.1.13-14 °raṃ 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 Mīdic *atta* = *ātta*- (synonym of *labdha*-).

ātmabhāva, m. (rarely nt.), (= Pali *attabhāva*, listed by Pali Lex. among words denoting body, CPD), *body*, synonym of *śarira*: SP 11.7 śirāmi kecin nayanāni kecid dadanti kecit pravaraṭmabhāvān; 55.12 darsinsu te mahya tadātmabhāvān; 76.10 ātmabhāvapratilambhenaiva bhagavan sarvakriḍanakāni labdhāni bhavanti, *only by rescuing their own bodies* . . . ; 95.2 dirghātmabhāvā hi bhavanti, *of long bodies*; 95.5 puruṣātmabhāvam ca yadā labhante, *and when they get a human body*; 236.13; 237.9; 240.11 -stūpe tathāgatasyātmabhāvās tiṣṭhaty ekaghanas . . . ; 303.6 mahātmabhāvā rūpeṇa, *great-bodied in form*; 324.1; 406.13 ātmabhāvaparitāyāgena, *by sacrifice of one's body*; LV 48.20-21 divyanomayātmabhāvapratilabdhāḥ; 66.16 mātuḥ-kuṣigatasyātmabhāvō 'bhinirvṛtto 'bhūt; 219.19; 306.9 -kākaḡrdhro- (mss. *grddho*); Lefm. *grdho*, misprint?)-lūkaḡaruḍādisadrṣātmabhāvāḥ, *having bodies like* . . . ; Mv i.245.2-3 āyāmato bahuyojanaśatikena ātmabhāvena; ii.297.5-6 abhedyo simhārdhapūrvō bhagavato ātmabhāvō; 326.3 (pūyam yakṛdvṛkkaphuṣ-phasehi) gūṭham ca anyam anugatam ātmabhāve; 326.14 asihi chinnā bahuvidham ātmabhāvā; 343.9 te nirṇipitvā 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. yojanaśatikā 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 *śarira*, Suv 75.13 yuṣmākam etāny ātmabhāvāni samtarpayed mahataujasā yuṣmākam etāni divyāni śarirāni vivardhayet; Suv 225.7 (vs) tyaktā maya ātmabhāvāḥ; Dbh 19.4 (cpd. with list of bodily members, ending) -hrdaya-sarvātmabhāvā-paritāyāḡ; 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 *śarira*, *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.

[**ātmabhāvātā**, Senart's em. Mv ii.301.11 (prose) sarvatra bodhisattvasya °tām anuprāptāṃ samjānanti; should mean *embodiment*, from *ātmabhāva* plus -*tā*. But the occasion is the approach to his enlightenment (not his conception or birth), which is signaled by miracles and cosmic portents. The mss. read °bhāvanām, which is doubtless right: *they recognize on all sides that the Bodhisattva's self-realization* (ātma-bhāvanā) *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 °bhī°). This is one of the qualities attained by Bodhisattvas when they have acquired perfection of powers.

ātātmiya, *the self and what pertains to the self*: Dbh 43.13; 50.29 (see **attātamiya**). Cf. Bbh 276.17–18 *asad ātmā vā ātmiyaṃ vā* (contrasted with: *samskr̥tam asaṃskr̥tam ca sat*).

ātmiya (hardly in this sense in Skt.; cf. **anātmiya**), *characterized by a self; (what is) possessed of a self*: Mv i.173.4–5 *nāpi ye dharmā ātmīyās te anātmatō deśayāmi*; KP 94.8 *°ya-saṃjñā, false notior: of something as being concerned with the self*.

ātmopanāyika, see **upanāyika**.

ātmya (nt.), *self-ness, the having a self or doctrine that there is a self*, opp. **nairātmya**: LV 436.21 (vs) *astināsti-vinirmuktam ātmyanairātmya-varjitam* (. . . *dharma-macakra*).

ātyayika, adj. (from *atyaya*; in Divy quantity of initial -a- ambiguous in *saṃdhī*, 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 *tathāgatasyātyayikapīṇḍapātāḥ . . . pañca me Maudgalyāyanātyayikapīṇḍapātāḥ . . . āgantukasya, gamikasya, glānasya, glānopas-thāyākasyo, padhivārīkasya ca*; Śiks 17.19 *sarvasattvānām ātyayikam parighryaitad api me varjayan niṣidāmi* (so a Bodhisattva should ponder); perh. *transcendent, very important* (matter); cf. Aśoka, Rock Ed. 6, line 7 (Girnār); Kauṭ. Arth. Sham.¹ 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. *ādāpana*.

ādarśa-jñāna, nt., *mirror-like knowledge* (one of the 5 *jñāna* of a *Tathāgata*; = **ādarśana-j°**, q.v.): Mvy 111. (See **jñāna**.) Tib. me loṅ lta buhi (*like a mirror*) ye śes.

ādarśana (nt.), *mirror* (= Skt. *ādarśa*): Suv 106.5 (vs) *°na-padādyāś ca . . . niyojayet* (see Nobel's note). Cf. next.

ādarśana-jñāna, nt., = **ādarśa-j°**, q.v.: Dharmas 94. Cf. prec.

Ādarśamaṇḍalanirbhāśā, n. of a *lokadhātu*: Gv 82.10.

Ādarśamukha, (1) n. of a prince (= Pali *Ādāsamukha*): MSV i.114.9 ff.; (2) n. of a *nāga king*: Mvy 3297. Cf. **Ādarśamukha**.

ādāna (= Pali id.; from Skt. *ā-dā*, suffix -ana), *grasping, clinging* (to existence or to worldly things): Mvy 2018 *ādāna-vijñāna* (follows **ālaya-vij°**, q.v.); an-ād°, neg. Bhvr., Ud iii.18 (= Pali Sn 741) *vītatṣṇo hy anādānaḥ . . . parivrajat*.

[**ādāye**, in Mv i.10.2 (vs) *ekaiko yojanaśaṭam ādāye samprabhāsati*: read *ābhāye* with same line Mv iii.454.18: *each one shines with radiance* (ābhā) *for 100 yojanas*.]

? **ādarīṭa**, adj. (ppp.) perh. to be read in Mv i.187.8 (vs) where all mss. *mūrdhnā* (one ms. adds *ca*) *dārīto bhūmau* (one syllable short, without *ca*); if we read *ādārīto* (or *ādarīto*; ppp. denom. from *ādarā*?) meter would be correct; it should mean *prostrated in respectful salutation with the head on the ground*. (Senart em. violently: *mūrdhnā patito*.) Uncertain.

ādi, *beginning* (= Skt.): **ādīm**, acc. (= Pali *ādīm* *katvā*, with acc. object) and *ādaū*, loc., with following *kṛtvā*, and preceding acc. (once gen.), lit. *putting . . . first*; so *beginning with, starting with, from . . . on* (the loc. *ādaū* used precisely like the acc. *ādīm*; *putting at the beginning* = *making the beginning*; loc. only in Mv): *tuṣītabhavanāvāsam ādīm kṛtvā, beginning with* (the Bodhisattva's) *dwelling in the Tuṣīta-heaven* (= *from then on*) Śiks 292.5 = Dbh 14.21, cf. *tuṣītabhavanam ādaū kṛtvā sarveśām bodhisattvānām . . . Mv i.147.15; āvicim ādīm kṛtvā sarvanarayikānām sattvānām . . . LV 86.11, of all hell-inhabitants*

from Āvici on; mātuḥ kukṣim ādaū kṛtvā bodhisattvānām yāvāt parinirvṛtā Mv i.145.2, beginning with the mother's womb, of Bodhisattvas, until they have entered complete nirvāṇa; bhartāram ādaū kṛtvā Mv i.147.8 (no man has any carnal desire for the destined mothers of Buddhas) from their husbands on; bodhisattvasya garbhāvakrāntim ādaū kṛtvā Mv i.157.15; śākyamunim samyaksambuddham ādaū 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 *ādīm*: *ṛṣṇāyāḥ paunarbhavikyā ādīm kṛtvā Laṅk 180.10, beginning with* (starting from; lit. *making a beginning of*) *desire for rebirth*. Cf. Mbh. Crit. ed. 2.52.17d *saha strībhīr 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; Mahāvamsa 12.21 *phalam . . . ādikam*), *first, initial*: Śiks 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 ādikarmikānām*; Divy 544.19–20 *anāpattir ādikarmikasya, for a beginner, (the actions described are) not a sin*; RP 5.1 *navakair ādikarmikair acirapravrajitair* (sc. *bhikṣubhiḥ*); Śiks 11.6 *°ka-bodhisattvena* (misprinted *dv.*); 20.5–6 *°ko mahāyāna, a beginner in the M.*; 60.11 *°kā mahāyānasamprasthitāḥ*; Bh 205.2 *iha bodhisattvo na ādikarmika-tat-prathamakarmika-vīryeṇa 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-bodhisattvasimhapotāḥ puṣyanti buddhadharmāḥ . . .*; an-ādi°, *not inexperienced*, SP 66.7 *°kās ca te bodhisattvā bhaviṣyanti, ciracaritakuśalamūlā . . .*

ādikarmin, adj. and subst., = prec. (which replaces this two lines below): Śiks 60.9 *°miṇām mahāyānasamprasthitānām kulaputrānām . . .*

Āditya, 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.

Ādityagarbha, n. of a Bodhisattva: Mvy 708; Dbh 2.6.

Ādityagarbhaprabhamegharāja, nt., n. of the 'gem-jewel' of a cakravartin: Gv 418.9.

Ādityateja(s), n. of a former Buddha: Gv 258.17 (vs).

Ādityadatta, n. of a former Buddha: Mv i.138.5.

Ādityasambhava, n. of a Buddha in the south: Sukh 98.1.

ādīyati, or **ādiyati** (formally looks like passive to *ā-dā*; = Pali *ādiyati*, only with short *i*; cf. **upād°**, **pariyād°**, **samād°**; all these regularly used with active mg., except *pariyādiyante* KP 5.2 [and this is uncertain; Śiks 148.9 cites it as *parihīyante*]; in Pali also active mg., except sometimes *pariyādiyati*, 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 (*yaṃ nūnāham*) *adinnam anyātakam* (q.v.) *śālim ādiyeyaṃ* (v.l. *ādi°*), opt., and (11) *ādiyeya* (v.l. *°yaṃ, ādi°*) 3 sg. pret., also (12) *ādiyantam* (v.l. *ādi°*), acc. sg. pres. pple.; iii.93.16 (vs) *puṣpam 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 saṃskāraṃ*) *ādiyati* (no v.l.) *vā nikṣīpati vā*.

ādisati, (1) (cf. Hindi *ādes salutation*, late Skt. *ādeśa id.*, Edgerton, JAOS 38.206 f.), *salutes, greets*: *°sitavya*, gdv., Mv iii.420.11 (na *bhikṣavo*) *yuṣmābhir ādisītavayam bhikṣāyām labdhāyām, monks, you must not salute* (the

donor) when you have received alms; (2) (= Pali ādisati, obj. dakṣiṇam, dānam), assigns (the profit from a meritorious act, ordinarily a gift of alms to the Buddha and his monks; object dakṣiṇam, once dakṣiṇādeśanām; 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 bhagavatābhīhitāḥ mahārāja, kasya nāmnā dakṣiṇām ādisāmi, kiṃ tavāho svid yena tavāntikāt prabhūtatarām 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 i.258.13 tato bhagavān... dakṣiṇām ādisati (in a verse, 259.1–2, assigning it to the benefit of pretas); 264.12 bhagavāms ca... dakṣiṇādeśanām ādisati (as prec.); 272.13 tato bhagavatā pretasya nāmnā dakṣiṇā ādiṣtā; but the same ādisati 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 asmākaṃ ca (see atyatīta) ... dānāni dattvā puṇyāni kṛtvā nāmnā dakṣiṇām ādiṣed, ... he would assign the profit (of the gifts and virtuous acts) in my name; virtually the same Divy 440.30 ādeṣyati; Av i.15.1 and 197.3 etc. ādeṣyate; but elsewhere, (3) when the donor (not the Buddha) is the subject, the caus. ādeśayati is used; so in the same cliché yet mentioned, Divy 2.(15–)16 ... dakṣiṇām ādeśayisyati, (my son ...) will cause the profit to be assigned (to me); Av i.264.2–3 putraka... mama nāmnā buddhapramukhaṃ bhikṣusamgham bhojaya dakṣiṇām ādeśaya...; Divy 10.28 (asmākaṃ) ca nāmnā dakṣiṇām ādeśaya (also addressed by a father to his son). See s.v. dakṣiṇādeśanā.

ādīkaroti (see s.v. ādi), starts from (acc.), makes the starting point: ger. °kariyāna, SP 192.1 (vs) avidya (acc.) ādikariyāna cakṣumān, prabhāṣate maraṇam anantaduhkham (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, = ādiṃ; certainly it means the same as ādiṃ 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 kameṣv ādinavakathā, grhāśramapadasyādinavo bhāṣitas; 329.21 yaḥ kaścid ādinavo, any disaster whatever (may occur); same, MSV i.44.19; Karmav 33.14 tathā daśādinavā Nandika-sūtra uktāḥ prāṇātipātasya; 42.6 pañcatrimśad ādinavāḥ surāmaireyamadyapramādasthāne; often with loc. of that in, or in connection with, which the evil is manifested, as, kameṣu ādinavam dṛṣṭvā Mv i.283.19; iii.193.1; 418.20; 450.8; mitreṣu ādinavam (read °va, m.c.) sammr̥ṣanto Mv i.359.2 (vs); tam tiryagyonīṣu mahantam ādinavam dṛṣṭvā Mv i.27.11, similarly 29.13; 30.11; dṛṣṭvā ādinavam loke Mv ii.166.6; other locs. above and below; but occasionally gen. instead, kāyasyādinavam sampaśyan LV 208.9; prāṇātipātasya Karmav 33.14 (above); or prior member in comp., saṃsāra-doṣādinava-niḥsarāṇa (= niḥsa°)-kuśalāḥ LV 180.15; lokādinavam lokaniḥsarāṇam api deśayāmi Gv 191.25; in contrast with āsvāda, āsvādādinaveṣu Mv i.134.1 in enjoyments and miseries; kāmāna āsvādām ... ādinavam ca kāmānām bhāṣate puruṣottamaḥ Mv i.184.13–14 (vs); others, miscellaneous, ahaṃ ca ādinava (acc.) tatra darśayim̐ (WT °yi) SP 90.3 (vs); tam kampille

mahāntam ādinavam dṛṣṭvā Mv i.284.8; etam ādinavam ācikṣiṣyāmi Mv iii.74.8; ādinavadarśāvī (= Pali °dassāvī-n) perceiving the misery or danger, n. sg. of °vin, kameṣu Mv i.283.18–19; ii.144.16 (here text °darśī, v.l. °darśāvī); without dependent noun, °sāvī, followed by niḥsarāṇa- (or niḥśa°; delete final -h in the first passage) -prajñāḥ (or -prājñō) Mv iii.52.5; 201.5; °va-darśin = °va-darśavin, tatrādinavadarśiṇaḥ Bbh 29.20 (tatra = strīṣu); in Bhvr. cpds., (kāmāḥ) sabhayāḥ saraṇāḥ sādīnavāḥ sadosā iti LV 213.1; anantādinavā mārṣa kāmāḥ Jm 114.15; bahvādinavāḥ ca grhāvāso RP 48.2–3; once apparently ādinava alone, un compounded, used as adj., wretched, evil, miserable, Mv i.33.11 (vs) sarvam ādinavam lokam (parallel with āditam, prajvalitam, prakampitam, in same vs applied to lokam).

ādīptaka, adj. (= Skt. ādīpta plus -ka), ablaze, on fire: SP 88.5 (vs) °ke jvālasahasrapūrṇe (sc. grhe); perhaps ka m.c.

ādīptaśiraścailopama (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 āditṭasāsa and āditṭacela occur as separate cpds., AN iv.320.26, cf. also SN v.440.7): °maḥ Mvy 1802; Śikṣ 54.3–4 kusīdo °ham bodhiś cādīpta-śiraścailopamena bahūn kalpān ... samudānetavyā; 191.8–9 parākramasampannatā ādīptaśiraścailopamatā jñānaparyeṣṭyā (here state of realizing, being aware, that one's head and clothes are on fire, and so in next); Gv 493.2 idṛṣyādīpta° °pamatayā (text separates idṛṣyā dīpta°) kalyāṇamitrājñānam na vilomayanti. Bendall and Rouse in Śikṣ Transl. misunderstand the word.

ādīyaka, m. (to ādiyati, ādi°, with -aka), one who takes (up, or on), assumes (the saṃskāras): Mv iii.447.16 ahaṃ so atra kāraḥ vā kārapako vā utthāpako vā ādiyako vā nikṣepako vā (sc. of the saṃskāras; such things are not to be said); similarly 448.5.

ādīyati = 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 'piṣunāparusāsambhinnapralāpābhyaśaḥ ādeyavacanaṭyāḥ hetuḥ; 31.15–17 °cāno bodhisattvaḥ priyavāditayā arthacaryayā samānārthatayā ca sattvaṃ samgrhṇāti paripācayati, idam ādeyavacanaṭyā ... phalaṃ...; Mv i.270.6 °canā ca bhavanti kīrtanīyā ca bahujanasya (of devotees of Buddha); Suv 80.11; Śikṣ 351.7. Cf. next.

ādeya-vākya, adj. Bhvr., = prec.: Mv i.103.5 °yāś (of Bodhisattvas); Karmav 29.27 an-ādeyavākyaḥ api ādeyavākyaḥ api (Lévi qui ont la parole antipathique ou sympathique).

ādeśanā, (1) (= Pali ādeśanā, cpd. with prātihāriya), reading of the mind: Bbh 264.21 sa pādhyā cittādeśanayā ... (sattvān vinayati); usually in cpd. ādeśanā-prātihāriya, trick or marvelous ability of mind-reading, reading other people's thoughts, see s.v. prātihāriya; (2) in dakṣiṇādeśanā (once °na), assignment of profit of good deeds, see that cpd.

ādeśayati, causes (dakṣiṇā, the profit from gifts or works of merit) to be assigned (to someone else); see s.v. ādisati (3), of which this is the caus.

-ādharṣaka, see sv-ā°.

-ādihāra, see śrutādhāra.

-ādihāraka, see śastrādhāraka.

ādhāraṇa-tā (= Pali id., wrongly defined in PTSD;

ādhāraṇa only doubtfully in Nirukta 7.11, where Sarup reads *rasa-dhāraṇam*), *holding firm, maintenance*: LV 35.18 *dhāraṇīpratilambho . . . sarvabuddhabhāṣitādhāraṇatāyāi samvartate*.

Ādhāraṇamudrā, n. of a samādhi: Mvy 525; = **Ādhāramudrā**, q.v.

Ādhāraṇī, n. of a goddess: Mvy 4288.

Ādhāramudrā = prec. but one: SsP 1416.20.

ādhārayati, with object śāstram (cf. **śāstrādhāraka**, which makes the mg. unmistakable), *wields, plies* (a knife): Divy 39.(6-)7 (santi . . . śrāvākā ye 'nena pūtikā-yenārīyamānā . . . śāstram) *apy ādhārayanti 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)*.

ādhāvana (nt.; Pali id.), in comp. with following **paridhāvana**, *running around, to and fro, this way and that*: Śikṣ 268.(12-)13 *lābhahetor lābhanidānam ādhāvana-paridhāvanaṃ dauḥṣīlyasamudācaraṇaṃ ca*. (In Pali the verbs *ādhāvati* and *paridhāvati* are frequently used together in this sense.)

ādhikaraṇika, adj. (not in this sense elsewhere; from **ādhikaraṇa**, q.v., with suffix *ika*), *given to disputes*: Bbh 171.5 *sacet prakṛtyā kalahakāraḥ syād ādhikaraṇikaḥ*; MSV ii.188.2; iii.5.9.

ādhipateya, nt. (anomalously m. Mvy 7192 °yaḥ = Tib. *bdān du ḥgyur ba* (or *bya ba*), so also Mironov; = Pali *ādhipateyya*, see below; from *ādhipati*, roughly = Skt. *ādhipatyā*, 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, *attādhī*° (q.v. CPD), *lokādhī*°, *dhammādhī*°, see Childers s.v. *ādhipateyya* 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*) *lokādhipateyeṣu 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. **ādhipateyatā**.) Mv i.16.12 = 18.5, 15 = 19.5 = 20.10 (*evam khalu punaḥ ādhipateya-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 ādhipateyaṃ . . . (saṃvidyate), that* (sort of) *power or controlling influence* (is not found); oftener at the end of Bhvr. cpds., Śikṣ 117.3 *mahākaraṇādhipateyaṃ*, (any action of Bodhisattvas is . . .) *controlled* (influenced) *by supreme compassion*; Śikṣ 250.5 *caḥsurindriyādhipateyā rūpāraṇāprativijñaptiḥ, recognition of the sense-object form, which* (recognition) *is controlled by* (= dependent on) *the sense of sight*; Dbh 11.20 (*tac cittam utpadyate bodhisattvānām*) *mahākaraṇāpūrvamgamam prajñājnānādhipateyaṃ . . .*; Śikṣ 322.15 *dharmādhipateya*, of Buddhas. See next.

ādhipateya-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*) *ādhipateyatām abhilaṣatā, of old by me* (Buddha) *desiring supremacy over* (first place among) *Self-existent Ones*; LV 179.20-21 *-puṇyasambhārabalaviṣeṣaṇāsadṛṣi-* (better would seem to be °*sadṛṣim*, which

is read by Calc. but none of Lefm.'s mss.) *-lokādhipateyatām saṃdarśya*, (said of the Bodhisattva) *manifesting an unexampled state of mastery over the world thru . . .*; (2) Gv 17.25 *buddhādhipateyatām, state of being under the control of the Buddhas*; 68.18 *supraṭiṣṭhitasya bhikṣor: maityādhipateyatayā, . . . because he is under the influence of love*; KP 99.6-7 *cittam . . . rājasadṛṣam sarvadharmādhipateyatayā* (so read for text °*patēyā*, 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 pbyir*); in that case to 1.

? **ādhimānika**, adj. (**ādhimānika** plus -ika), *proud*: so v.l. for text **ābhimānika** in SP 38.12; 39.4.

ādhimokṣika, adj. (to **ādhimokṣa** plus -ika), *of zealous application*: °*kam samādhim* MSV iv.237.7.

ādhiṣṭhānika, m. (to Skt. *ādhiṣṭhāna*, *capital, seat of government*, plus -ika), pl. *people of the capital*, or perhaps *government men*: °*kās ca chattram paṭṭam mukuṭam cādāya . . . āgatāḥ* MSV i.68.14.

ādhyātmika (= Pali *ajjhattika*), *internal*: *ādhy° 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. **pāṇāpāna*.

-**ānanaka**, 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 *sulepana-ānanikā(h)*; 13 *paripūrita-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 *prayatnānantariyakaḥ* (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. °*rīya*, **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.)-*tpādaprasamsāparamparānantariyāni, enlightenment-thought-production-laudation-series-immediacies*, and a long series of terms ending likewise in °*paramparānantariyāni, actions or events succeeding one another immediately*, ending in 251.18-20 *bodhisattvasusūksmajñānapraveśaparamparānantariyāni, tāny asyāḥ sarvaromavivarebhyo nirmāṇakāyameghān niścāritvā sattvebhyo dharmam deśayamānā* (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-mārgaḥ**, 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 . . . ānantariyāni yair ānantariyaiḥ samanvāgatā bodhisattvāḥ kṣipram anuttarā* (read °*rām*) *samyaksambodhim 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): pañcānantaryāni Mvy 2323 (Kyoto ed. °taryāni but Mironov °taryāni; list of 5 given 2324–28); Dharmas 60 (with list); Mv i.243.18 °ryāni kṛtāni (listed and described in the following, down to) 244.17 etāni pañcānantaryāni karmāni kṛtvā mahānarakeṣūpapanno; Śikṣ 257.11, 12 and Lañk 138.2, 3, 8 (without karmāni); Mmk 57.2 pañcānantaryakariṇasyāpi, *even of a doer of . . .*; Śikṣ 60.5 (after a list of the five crimes) ebhīḥ pañcabhir ānantaryaiḥ karmabhir . . .; two or three of the list mentioned, Divy 260.5–8 yadā tasya trīṇy ānantaryāni paripūrṇāni . . . pāpa eṣa pitṛghātakō 'rhadghātako mātrghātakaś ca, trīṇy anenānantaryāni narakakarmasamvartaniyāni karmāni kṛtāny upacitāni; Divy 567.27 dve tvayā ānantarye karmaṇi 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.

Ānantaryasamādhi, the fifth of the **adhimukticyā**-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 **nirvedha(-bhaga)**, q.v.; ib. 27 explains that it is called this, yato grāhakovikṣepo 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 **samādhi** (q.v.). Mv i.291.11 (vs) yam āhu ānantariyaṃ (mss. āhuḥ an°, meter demands Senart's em.) samādhiṃ, samādhino tasya samo na vidyate.

Ānanda (= Pali id.), (1) n. of a well-known disciple of the Buddha, a Śākyan: son of Śuklodana Mv iii.176.14, and of Mrgī Mv ii.157.9; iii.176.15; called *servant* (upasthāyaka) of Buddha Divy 90.7–8; 396.15–18; 612.1–2; called *Ānanda-sthavira* 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 i.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; Bhīk 3b.2; (2) n. of a Śākyan youth (perhaps = prec.?): LV 152.12; 153.21; (3) n. of a cakravarti-rājān (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 i.114.7.

Ānandacandra, n. of a former Buddha: Mv i.139.9.
ānanda-pañṭika, m. (nom. °kaḥ), Mvy 9191 (so also Mironov) = mthaḥ skor, defined in Das by Skt. ānanta-pañṭikā, 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. **ānandā**.

Ānanda-bhadra, see **Ānanda** (1).

Ānandamāla, n. of a former Buddha: Mv i.139.9.
ānandā, app. *hem* (or *fringe*?), around a cushioned seat, cf. **ānanda-pañṭika**: 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 nandīsaumanasyaṃ bhavati. Acc. to PTSD, this stem occurs in Pali, Jāt. vi.589.11, where ānandī-cittā should be read for °di vittā.

ān-abhiraṃya, 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; °nānusmṛti, 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 ḥbyuñ 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-nī, see § 38.55.

ānāha (m.; Skt. Lex. id., not in Pali or Pkt.), *height* (of a mañ): Divy 546.12 kīḍśas tasya rājño ānāha-pariñāhaḥ. Usually **āroha** (which read?).

āniya = **āniñya**, q.v.: adj., Av ii.199.5 āniyaṃ śāntiḥ; in Mv ii.132.15 there is a v.l. āniya- or ān- for °niñya- of text.

āniñja = **āniñya**, q.v. (Mv i.34.11; ii.419.11).

āniñya = **āniñya**, q.v.

Aninetra, **Āninema**, see **Āṇi°**.

ānimitta, adj. and subst. nt. (from Skt. animitta plus suffix -a), *causeless(ness)*; usually parallel with **śūnyatā** and **aprañihita**, qq.v.; as in the case of aprañihita, 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 aprañihitam 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 samādhiḥ (in 2 śūnyatā-samādhiḥ, 5 aprañihitāḥ sa°); KP 125.3 śūnyatā ānimittā aprañihitāś (all seemingly acc. pl.!) ca dharmāś śrutvā; other cases, LV 428.9 ānimittā-vihāri; KP 94.4 (prose) °tta (read °ttam? prob. subst.) cikitsā; Lañk 274.4 yogī ānimittā-pratiṣṭhitāḥ; AsP 298.6 °tta-gatikā(h) . . . sarvadharmās (cf. parallel 5 śūnyatā-gatikā); Dbh.g. 29(55).14 °tta-varadaṃ; śūnyatam . . . ānimittam (corr. °ttām, which would make the form adj.) RP 16.13 (see s.v. **adhimukta**).

?**āniśada** (= Pali āniśada, nt.), *sit-down, rump, buttocks*: Mv ii.125.13 (prose), mss. evam evā (me) anuśīdana (Senart em., 'desperately' as he says, parśukā) abhūsuh. True approximate reading proved by Pali parallel, MN i.80.14 = 245.29, āniśadam hoti. In Mv pl. verb seems to indicate that the noun was pl. (for dual); the stem may have been āniśīdana, or the like.

ānucchavika, adj. (= Pali anu°), *suitable, conformable, appropriate*: Mvy 7175; 7019; Bbh 145.22 °kair aupayikaḥ pratrūrūpaiḥ . . . °sambhāraih.

ānuttarya(?) see **ānuttārya**.

ānudhārma, f. °ī, adj., *conformable to religion*: Bbh 61.23 ānudhārmyā (v.l. anudharmayā, see **anudharmya**) kathayā, instr.

ānupathika, adj. or subst. m. (to Skt. anupatham with -ika), (person) *along the road*: °kair dṛṣṭās MSV i.52.8.

ānupūrvā (= Skt. °va, nt., and °vi, f.; perhaps read °vi here?), *regular order*: Mv ii.224.(11)–12 (jātena jīvaloke sarveṇa avasyaṃ, for which read °ya m.c., martavyaṃ) 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 Geiger 24 do not satisfy me.

ānulomika, adj., f. °kā or (oftener) °kī (= Skt. Gr.

id.; rarely **anu**^o, q.v., the only form recorded in Pali), *conformable, suitable*: m. and nt. °kaiḥ (padavyaṅjanaiḥ) Mvy 7018; -(bhaisajyāny) °kāni Divy 109.26; °kair bhaisajyair Bbh 283.1; śrūti dharmā nāyākāna śāntam °kam RP 12.8 (vs); °kair . . . aṅgasambhāraiḥ Bbh 145.22; °kena ca kāyavākkarmaṇā Bbh 255.1; °ko . . . upāyaḥ Bbh 264.8, and bodhisattvayānulomika upāyaḥ 10; f. °kā, abhijā pañca . . . labdha °kā (n. pl.) LV 172.20 (vs); °kām api kṣāntim RP 34.13 (prose); f. °kī, with kṣānti (q.v.; cf. prec.) Mvy 6571; Dbh 53.24; °kī (so mss., Lefm. em. °ka-) dharmakṣānti (read °tir) dharmalokamukham LV 35.20 (prose); °kīm dharmadesanām Kv 49.10; °kīm śraddhā Gv 239.12; °kī (no noun) Mvy 2678; with **caryā**, q.v. (also **anuloma-caryā**), caryām caritvā tada ānulomikim SP 27.2 (vs), *carrying along the true religious course, that which leads to continued religious progress*; cīrṇā ca caryā vara ānuomikī SP 27.13 (vs); carisyate carya tadā-nulomikim SP 149.8 (vs).

ānuśaṃsa, m., and °sā, f., = **anu**^o, q.v.; **ānuśaṃsaka**, see -**anu**^o.

ānuśāsti, f. (= **anu**^o; acc. to CPD, Pali also -ānu-satti, ifc.), *instruction*: Mv ii.323.21 (vs) ānuśāstim; the ā could be m.c.

ānṛśaṃsa = **anu**^o, ānu^o, see s.v. **anuśaṃsa**.

āneñja, see **aneñja**.

āneñja = **aniñja**, q.v.: Śāl 82.4, 7 °jyopaga (of saṃskāras; cited Śikṣ 223.1 as āniñj^o, 3 and 4 as aniñj^o in ms.); 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 sattvapariṭākaḥ, *you are a supreme one* . . . (it would seem more natural, if only tvam were omitted, to make āntas agree with sattvapariṭākaḥ; perhaps the passage is corrupt).

āntaḥpura, f. °rī, adj. or subst. (cf. Skt. āntaḥpurikā), (women) *of the harem*: LV 211.7 (vs) vijāhya-m-āntaḥpuri (acc. pl.; most mss. °raṃ, unmetr.), *abandoning the women of the harem*.

āntarābhavika, adj. (= **antarā**^o, 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 divyamānuṣyakaḥ; of vipāka, AbhidhK. LaV-P. iv.129; °ka-skandha-sambhavāt MadhK 286.9, so text by em., but read antar^o with mss.

āntarāyika (= **ant**^o, q.v.), *causing obstacles*; *obstructive*: like **ant**^o and Pali ant^o, regularly of dharma, Bhik 9a.2 °kān dharmān pṛṣṭvā, *after inquiring (whether there are) obstructive conditions*; LV 434.2 (in saṃdhi, could be ant^o) °ka-dharma-; Bbh 402.11 °kā dharmāḥ; MSV iii.30.6; also with hetu, Bbh 98.6 utpattāv āntarāyiko hetur virodhahetuḥ.

āntarikā (= **ant**^o, 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 ekaiḥkasyāṃ ca nady-āntarikāyām, and in each interval between the rivers.

āntarikṣa-vāsin (so Mironov; Kyoto ed. indicates both this and āntari^o as var. readings), m. pl. °naḥ, *dwelling in the atmosphere*, n. of a class of gods: Mvy 3077; = **antariḥṣa**, °riḥṣa, °rikṣecara, qq.v.; see also **deva**.

ānta-guṇa, m. (pl.), = **antra-guṇa**, q.v.: ŚsP 1430.21; 1431.11; read in both (āntam) āntraguṇā(h). (In Gv 328.19 could be intended as well as antra^o.)

āpa (= Pali id., thematization of Skt. āp, ap^o), *water*; clear cases noted only in cpd. āpa-skandha *mass of water*, SP 126.7 (vs) sa caiva sama muñceta āpaskandham analpakam; with adhaḥ or heṣṭā, heṣṭi, of subterranean mass of water, LV 64.12 adha-āpaskandham; 298.20 (vs)

heṣṭāpaskandha (acc. sg.; so divide) caraṇaiḥ pratigrāhyamānāḥ, *being caused to receive with their feet the mass of water underneath (the earth)*; 368.19 (vs) heṣṭi śatasahasram yāvataś cāpaskandho (contrasted with dharāṇitaḥ, 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.).

Āpajura, 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 pitā te gāndhikāpanika āsīd, *perfume-shopkeeper*.

āpatti, f. (= Pali and Skt. Lex. id.), *sin* (see also **anāpatti**, **mūlāpatti**): °tiḥ Mvy 9222; naiḥsargikāpattiḥ (so correctly Index and Mironov; see **naiḥsargika**) 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-ana-dhyācāra-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**^o, **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!) tarjanyaṭpadyanālaye (?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.

Āpannaka, n. of a yakṣa: MSV i.xvii.10.

āparāntika, f. °kī, adj. (from **aparānta**, q.v., plus ika), *future, of the future*: Gv 160.2 (prose) āparāntikāvicikaduḥkhena (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] parāmṛṣe) 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 paścaināmś 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*: °kam poṣakam samvardhakam Bbh 118.28.

āpāyika, f. °kī, 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 pravṛttā; Jm 192.21-22 tena dṛṣṭivyaśanonanipātenāpāyikena lokānarthākarabhūtena; Bbh 10.14 tivṛām āpāyikim duḥkhām vedanām; 245.10 āyatyaṃ āpāyikaṃ duḥkhāṃ pratyānubhavati; 356.17 °ka-kleśa-pakṣyasya; 368.1 °kam karma; subst., Mv iii.214.6, 13 (vs) āpāyikā nirvṛtā brahmalokaṃ (cf. Pali DN ii.242.18); Divy 165.19 (vs) āpāyiko nairayiko.

āpāyita, ppp. (cf. **āpāyaka**; to ā-pā-, caus.), *given*

to drink, nourished: °tā positā samvardhitā MSV ii.17.5. This and āpāyaka 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. lipi), 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 avocāt 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-kupitaś caṇḍikṛto 'nāpta°.

āpya, nt. (gdve. of āp-), *what can be received (of food), one's fill*: (ghṛtasya madhunaś) cāpyam purayitvā 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. āpāyaka (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 karpūrādhūpanaiḥ; read with Lalou) āprānyaṅga-samuttham vā (Lalou, *ou avec un produit sans parcelles vivantes*, etymologizing as from a-prāna) 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-sahasramūlo hāro ābaddhako, tasya ca hārasya . . . ; 72.19 (prose) yo kumārasya hāro ābaddhako mahārāho śata-sahasramūlo, so hāro . . . ; ii.352.9 = iii.276.11 (vs) ābaddhakā manuṣyāṅām (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 mamāmī kūṭāḥ pāsālepāś cābandhyāḥ (said by a hunter).

ābādhika, adj. (= Pali id.; from Skt. ābādha with suffix ika), *sick, ailing*: Mv iii.348.9 tasya pratyekabuddhasya pittābādhikasya (v.l. °dhitasya); Bbh 268.6 ābādhi-kānām sattvānām vyādhitānām; Samy Āg 13 verse 1 bhikṣur ābādhiko duḥkhito; Samādḥ p. 52 line 21, read ābādhiko for text ābōdhiko. See also **vāyv-ābādhika**.

ābūḍha, see **ābrḍha**.

ābrḥmaṇa (cf. Pali ābhāhana, abbūhana, nom. act.), *instrument for extraction (of thorns, splinters, etc.)*: Gv 495.13 (prose) ābrḥmaṇabhūtām satkāyaśalyasamābrḥmaṇatayā. Said of bodhicitta.

ābrḥmita, see **āvṛḥmita**.

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 āpraṭṭa-śalya of Samādḥ p. 28 line 14; and by text (vicikitsā-kathamkathā-śalyaḥ samūlā) ārūḍho Divy 84.10, where presumably read ābūḍho, see Pali above; MSV i.83.9 (same passage) āvrḍho.

ābrhati (and āvrhati; see also **āvṛḥmita**) both occur in Skt. in mg. *extracts, draws out*, and in Pali as *abbahati, abbhuhati, 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. ābhavati. 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 dhyaṇa-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 evambhāgīyeṣu (sc. parakṛtyeṣu, 7.2) sahāyībḥāvam 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 vikiṛṇa patitā muhyanti te vāriṇā, and 18 (with mss.) bhartuś cābharāṇā (acc. pl.; with adṛśī 15) savastramukutām śayyāgatām vyākulām (Lefm. omits the three anusvāras).

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.

[**Ābhāśīri**, see **Samantābhāśīri**.]

ābhasvara = **ābhāsvara**, a class of gods: Ud xxx.49.

ābhāṣati, *addresses insultingly*: (kulastri . . .) ākruṣṭā bhavaty ābhāṣtā(h) parāmṛṣṭā vā MSV iv.119.10; Tib. kha ṅan 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 (bāhirāṇī) āyatanāni (i. e. the objects of sense) *comes into the range of the corresponding internal (ādhyātmiḥ) āyatanāni* (i. e. the sense organs or powers), e. g. rūpo ca bāhīraṃ āyatanam cakṣuṣaḥ ābhāsam āgatam bhavati. In a similar Pali passage, MN i.190.21 ff., āpātha takes the place of our ābhāsa. Similarly Mv i.6.3 manuṣyāṅām 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 āgacchati. In same mg. avabhāsa, q.v. 2.

ābhāsībhavati (see ābhāsa), comes into range, into play; becomes perceptible: Dbh 64.27 ... nimitta-samudācāro vā nābhāsībhavati.

ābhāsvara, m., generally pl. (= Pali ābhassara; cf. ābhasvara), one (usually the 3d) of the classes of rūpāvacaṛa gods in the 2d dhyāna-bhūmi (see deva): sing. of one of the class, LV 44.12 (see Prabhāvīyūha); Mmk 19.9 mahābrahmā °raḥ prabhāsvaṛaḥ śuddhābhāḥ etc.; in Mmk 69.7 also sg. in a list of sg. deities; ābhāsvara 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 i.52.4 ābhāsvare devanikāye upadyanti, and 6–7 °rād devanikāyato cyavitvā; 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 ii.314.7; 319.4; 348.19; Divy 68.15; 367.12; Av i.5.2, etc.; in Mvy 2291 named as an example of creatures in the third sattvāvāsa (q.v.), characterized as ekatvakāyā nānāvāsamjūnas.

ābhicārūka, adj. and subst., repeatedly in Mmk = Skt. ābhicārika, 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 ardhārātre sthite candre kuryāt karmābhicārūkam; 174.11, 17; 178.9; 189.10 °ka-karmāni; 320.10 (aśeṣam karma) karoti, varjayitvā kāmopasamhitam, ābhicārūkam ca; in 465.8–9 contrasted with śāntika, pacifying (performance), as antonym, ābhicārūke mahāmāmsena, śāntike mṛgaromāni ... Many other occurrences, but not noted outside of Mmk. One might be tempted to emend to °rika, 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 tathāgatābhāṣītānām ... sūtrāntānām) °kaṃ tathāgatānām artham aviññāya; 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 ātmotkarṣī.

ābhirūpya (nt.; from Skt. abhirūpa, beautiful, with suffix ya; once Lex. in Skt., BR 5 App.), beauty: Bbh 245.21 °pya-kāmasya cākāmam vairūpyataḥ.

ābhisamskārika, f. °kī (cf. an-abhisamskārikā, and Pali abhisamkhārika; Suzuki Index records abhi°, but 211.15 has ā- while 361.17 could intend either ā- or a-), characterized by accumulation (of karman; abhisamskāra): Lañk 211.15 ābhisamskārikī ... nirodhasamāpattiḥ; Lañk 361.17 nābhisamskārikair buddhā 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. bsdus 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 vipratīṣaram ādinavadarśanam āgamyā ...

? ābhīra, see āpīra.

ābhujati, or also ābhūñjati, 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 bandhitvā 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 ābhujya LV 133.20; °kam ābhujitvā 259.5; in prose of Mv °kam ābhūñjitvā i.144.11; ii.131.15, also v.l. ii.268.4 where Senart ābhujitvā; the latter is a v.l. for text ābhujitvā i.16.12 (= i.213.8, mss. corrupt); ābhujitvāna mss. at iii.245.2 (vs, bad meter).

ābhoga, m. (derived by Leumann, Das nordarische Lehrgedicht 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. i.122.6–7, perhaps as (mental) effort, e. g. Miln. 97.10), effort, earnest application (directed towards, loc.): Mvy 2092 = Tib. sgrim pa, hjug pa, bzo (gzo) ba, endeavor; setting about; work; śīle ābhogaṃ kṛtvāna, having made effort for (in regard to) morality Mv ii.358.7; 360.9; ekāntasukleṣv eva karmasv ābhogaḥ karāñiyah, one must strive for ... Divy 23.30–24.1; 55.12; 193.15; 289.23; sarvābhogavigato °nābhogadharmatāprāptaḥ kāyavākcittautsukyāpagaṭaḥ 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, sāṅghya, auddhatya, anābhoga, satyābhoga; here anābhoga lack of effort has a bad sense, not a good one as in Dbh 64.16; satyābhoga is obscure (satyā-ābhoga, 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.

ābhyanaroṣṭha, 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 ii.107.8; 154.16; Av i.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 486.4–5 ... 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. ii.665.10 by vīssa-gandha, and cf. 665.35–666.1 sāmaganthā [so read with v.l.] glossed by sa-kuṇapaganthā pūtingandhā), the odor of carrion; (more loosely) stench, evil odor: literally, (SP 96.16 (vs) (kāye ...) kuṣṭham kilāsam tatha āmagandhaḥ; Mv i.75.14 (after 13 vividhagandhapuṣpās ca upavāyantu sarvataḥ) mānuṣā-

ṇām āmagandhās (Senart em. °dhā) ca śighram antara-hāpaya (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 Pali 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**.]

āmatha (m. or nt.; from Skt. ā-math-), *agitation, violent stirring*, or perhaps concretely *eddy, whirlpool*: Dbh 28.22 maughormy-āmathair nimagnā vateṃe sattvāḥ. . .

-**āmantraṇaka**, in **an-āma°**, adj. (neg. Bhvr. to Skt. āmantraṇa, Pali āmantāṇa or °na; in Pali āmantanikā is recorded in a concrete, personal application), *having no conversation, characterized by not talking with people*: of ascetic practices, (ātāpana-paritāpanaiḥ . . .) anāmantraṇakair LV 248.17 (prose).

? **āmanyate** (only Vedic and very rare; not recorded in MIndic, *desires, intends, longs*: Mv ii.194.13 (vs) eṣo cāham apī āmaṃsye (1 sg. fut.; v.l. āmaṃsa) vanditum puruṣottamam. But I suspect a corruption.

āmārjayati (formally caus. to Skt. āmrsti, āmrjati), *purifies* (a **maṇḍalaka**, 3, q.v.): Divy 333.18 bhagavato maṇḍalakam āmrjaya; 345.22–23 taylor (gen.) dve te āsanaprajñaptī kṛtau (sic!) dvau maṇḍalākāv āmrjītau.

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. Pali milāta = Vedic mlāta), *withered*; āmilātām (bhavati) sammilātām sampuṭa(kaj)ātām Mv ii.126.4, 5; 127.3, 9; 128.1.3, 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 = Pali āmiṣa; even in Skt. a few occurrences approach this sphere of use, cf. BR s.v., *Alles wörber man mit Gier herfüllt*), lit. or orig. (the *flesh* (contrasting with dharma, as in Pali 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 ziñ, *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 ziñ, only); dual dvandva dharmāmiṣa, *spiritual and worldly things*, °śābhyaṃ yathāśaktyā samgrāhakaś ca Bbh 254.21; °śābhyaṃ 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 (tṛṣṇā, 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 dharmanirmito dharmadāyādo na āmiṣadāyādo, *spiritually born, spiritually fashioned spiritual heir, not physical (or worldly) heir* (Pali also uses dhamma- and āmiṣadāyāda); āmiṣalolupaḥ puṅgalo . . . bodhisattvena na sevityaḥ RP 19.1; apy oṣitā āmiṣapātracivare (so prob. divide, see **oṣita**) RP 19.10; āmiṣa-priyās RP 34.2 *fond of worldly things*; āmiṣa-gurukasya RP 35.2 *devoted to . . .*; nāmiṣapraṁkṣiptayā samtatyā Śikṣ 128.7, *with mental disposition (see **samtati**) not intent on worldly (or material) things*; āmiṣa-kimcitka, see **kimcitka**; na labhyaṃ bhikṣavas tenāmiṣeṇāmiṣakṛtyam 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-kṛtāḥ; 3.7 kotimūlyayā ratnapratyuyptikayā āmuktayā jātāḥ; 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 āmuñcati. I. 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-maṇḍalarāṇasmī āmukhe (loc. abs.), *when the battle . . . is at hand*; Bbh 14.13 -saddharmāntardhānīm āmukhām upagatāṃ paśyati; Bbh 251.1 (bhayabhairavair) āmukhaiḥ. Cf. the following items, and s.v. **poṣadha**.

āmukhayati (denom. from prec.), *presents, puts before one*: Sādḥ 548.14 śūnyam jagad akhilam āmukhayet.

āmukhī-karaṇa (n. acc. to next), *the making present, realization, manifestation*: LV 432.22 -bodhicittāmukhī-karaṇa; 441.6 -samāpatty-āmukhikaraṇa-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 (dharmamukhāni; cf. also id. 7, 9, etc.); Bbh 126.10 (śilpakarmasthānam); -kṛtya, ger. LV 137.18 (-upāyakaṣāḥ); Divy 350.14 (bodhipakṣān dharmān); Śikṣ 355.11; Gv 179.10 (Acalām upāṣīkām; *keeping present in his mind*); Sādḥ 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 (prajñāpāramitāvihāra); °vanti SP 159.2 na ca tāvat tasya te dharmā ā° (so both edd., but most mss. abhimukhī-bha°); LV 204.17 (pūrvapariḍhānapadāny); 244.21–22 (samāpattiśatāny); ppp..-bhūto Mv i.245.17 (dīpaṃkarabuddhaśabdō . . .)-bhūtam Divy 180.19 (nilakṛtsnam); 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*: aihikāḥ 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., gdve. to next, *subject of rejoicing, to be rejoiced over*: Mv ii.259.10 (and fl.) śuddhāvāsā ca devā aṣṭādaśa āmodanīyāṃ dharmān pratilabḥanti (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**°.

? **āmbhirya**, (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. chuḥi lugs, *way*, or *system*, of *water* indicates that the orig. began ambh- or āmbh-, tho it does not give much further help).

Āmratirtha, = next: °tho nāgarājā Mvy 3272.

Āmratirthika (= Pali Ambatitthaka), n. of a nāga: Māy 247.17.

Āmrapālīkā = next: Mv i.261.15.

Āmrapālī (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 Vaiśālī in this grove, Āmrapālī-vane; her miraculous origin, MSV ii.16.15 ff.; in mss. of MPS, e. g. 11.1, regularly written **Amra**° (semi-MIndic).

āmreḍayati, perh. *gears up, makes work* (a machine): MSV iv.247.18, 20 (Tib. sbyar, *put together, prepare*).

āmlavetasa, m. (= Skt. amlā°, and lex. āmlā°), 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-mlā (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 udakass' 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, karṣāṇāyō . . . bhoṭi, sambodhicittasya ca yatra āyo, āyo bahū tatra ca śrāvā-kāṇām; same comparison KP 92.7, 9 (vs), āyu and āyo again replacing āyadvāram of prose; āyaḥ Mvy 2654 = Tib. hbuñ ba (meaning?), or, hdu 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-drṣṭābhiniveśena; 175.14-176.1 nāham mahāmate lokāyatam deśayāmi, na cāyavyayam, kiṃ tu mahāmate an-āyavyayam deśayāmi. tatrāyo nāma mahāmate utpāda-rāśiḥ samūhāgamā, utpadyante (read °gamād utpadyate with Tib. acc. to note), tatra vyayo nāma . . . vināśah. an-āyavyaya ity an-utpādasayaitad adhivacanam; Lañk 182.3 āyam kāryārthanirvṛtīm (accs. sg., obj. of paśyate, prec. line), and 4 āyavyaya-parijñānād; Gv 470.3 sarvāyā-śrayanīśrita-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 sarvasīlpāyatanehi . . . kuśo kumāro viśīṣyati, *Prince Kuśa excelled in all departments of art*; but the same word 's 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. °nāḥ!), 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 yānimāni . . . pṛthag loke

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 Buddhadharmasamghe) prasādam utpādaya, eṣa āyatana-gataḥ prasāda iti, . . . *this is favor bestowed on a worthy object*; (4) *stage of ecstasy or trance* (four such), see **ākāśānantyāyat**°, **viññānānantyāyat**°, **ākimcanyāyat**°, **nai-vasamjñānāsamjñāyat**°: 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 āyatanaṃ (caḥsur-āy° etc.); the standard list contains six of each category, viz. caḥsur and rūpa, śrotra and śabda, ghrāṇa and gandha, jihvā and rasa, kāya and **spraṣṭavya** (q.v.), manas and **dharma** (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, caḥsuḥ sparśāyatanaṃ rūpāṇaṃ darśanāya, etc., including kāya (read kāyaḥ) sparśāy° spraṣṭavyāṇaṃ sparśanāya, manaḥ sparśāy° dharmāṇaṃ viññānāya; ādhyātmikam āy° and bāhiram āy° Mv iii.66.3 ff. (parallel passage in Pali, MN i.190.20 ff.); ṣaḍ-āyatanaṃ, *the six senses* (sense-organs and their respective objects, each pair regarded as a unit), one of the steps in the **prāṭītya-samutpāda** (= Pali sal-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 karmavidhānā . . . ṣaḍāyatanaṃ ulā, 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-dhātvyāyatanaṇopagāṇaṃ sarvadharmāṇām; (6) **abhibhv-āyatana**, see s.v.; (7) **krtsnāyatana**, q.v., s.v. **krtsna**.

-āyatānika, ifc. adj. (**āyatana** 5 with suffix ika), in dharmāyatānikam Mvy 7565, 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, -āyatānika is recorded PTSD only in phassāyatānikā 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.

āyatīm, adv. (Pali id.; acc. of Skt. āyati, *the future*, but not recorded there as adv.), *in the future*: °tīm sam-bodhim abhisamprārthayamāneṇa Mv i.57.15, or bodhim prārthayamāneṇa 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 vigatavalāhake nāsti varṣāyāyadvāram, 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 śrāvakaṣatya-buddhaśatasahasrāṇām 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 bahūnām puṣpaśatasahasrāṇām āyadvāraṃ bhaviṣyati; of dharma, Bbh 19.4 (dve ime . . . bodhisattva) mahati 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-pratilambhapariniṣpattayāḥ, l. 4); āyadvārārthena ṣaḍāyatanam 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 karmāntēṣv adhimukto bhavati, na paritāyadvāreṣu; perhaps in this sense Mvy 2333 saṃghāyadvāraharaṇam, *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*: kimarthaṃ vāyam °kāṇāṃ bhṛtim anuprayacchāmaḥ MSV iv.62.12.

āyāpita, ppp. (of Skt. āyāpayati, not in this mg.), *reared, brought up*: (tvaṃ mayā . . .) svastabalenāyāpitaḥ poṣitaḥ samvardhitaḥ 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 saṃdhi with preceding -a, permitting analysis as Ayudhī°, 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.

-āyūṣika, adj. ifc. (from āyus with suffix ika), *aged* . . . : Kv 48.13 (prose) (jirṇo vṛddho mahallakaḥ . . .) anekavarṣaśatasahasrāyūṣikah.

āyūṣman, i. e. Skt. āyūṣman, 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 bhikkhū . . . kumbhakārasya mātāpitarau etad uvāca), yatra āyūṣmaṃ bhikkhū (n. pl., so read with mss., Senart wrongly em. bhikkhūṇāṃ) . . . tṛṇā na sambhūṇanti . . .

āyūṣmaṃvāda (m.; = Pali āvusovāda, DN ii.154.9, 12; cf. āyūṣmaṃ), *address using the term āyūṣmaṃ* (āyūṣman): Mv iii.329.10 (mā bhikkhavo . . .) tathāgataṃ āyūṣmaṃvādena samudācaratha (in corresponding passage LV 409.6 āyūṣmadvādena, regular Skt.).

Āyustejas, n. of a former Buddha: LV 5.14.

āyuh-samskāra, see s.v. samskāra (2).

āyūha (Pali id.), *effort, striving*, chiefly in neg. **an-āyūha** (also **anāvyūha**), q.v. for discussion of mg.; cf. also **āyūhati**: āyūhaniryūha-vigata (= anāyūhāniryūha) Lañk 80.7 °tam (traidhātukam); 115.15 °tāḥ (sarvadharmāḥ); in Gv 40.11 āyūha-sarvadharmā-vimāna-pratiṣṭhānām (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; 83.12; 199.24 (in all these followed by corresp. form of **niryūhati**, q.v.); 222.15 °hanti, followed by viyūhanti; passive, Lañk 115.13 āyūhyamānaṃ nāyūhyate, niryūhyamānaṃ na niryūhyate, atā 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 riddance* (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-vāñijya-prabhūtaś ca bhavet, and in corresponding vs 111.9 prayoga āyoga . . . ; here both āyoga and prayoga apparently mean different kinds of business activity; acc. to Tib. it seems that āyoga = ḥḍu ba, *accumulation* (of wealth), prayoga = ḥphel ba, *increase* (qy: by usury?), but acc. to Das also *accumulation, collection, excess*.

āra, nt., *the hither or nearer side or part*, in contrast to pāra: Mvy 2662 = Tib.tshu rol, *this side* (2663 pāram); ŚsP 1360.9 (kasyacid dharmasyotpādam vā nirodham vā . . .) āraṃ vā pāraṃ vopalabhate. (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. ārād-upakaraka.)

[āraḥ], m.: LV 192.18, text āraḥsān sthāpayati sma, *he establishes guards*. But v.l. rakṣā; read either this or āraḥsām; in any case the stem is fem. (in -ā); cf. 193.15 āraḥsām prakarotha. In Bbh 230.13 ms. āraḥsāṇi, ed. āraḥsāṇi; read arakṣyāṇi, see **araksya**.]

āraḥsāna-tā (cf. °ṇa, Schmidt, Nachträge), *the being on guard*: °tā vipratipanneṣu Śikṣ 286.3 (prose).

āraḥsitar, *one who guards* (from, with abl.): °tāraḥ pranāśapathebhyo Gv 463.7.

(**āraḥsya**, see **araksya**.)

āraṅga, m. or nt. (associated with **ārāgayati**, q.v.: root raj, rañj, cf. Skt. raṅga etc.), *acquisition, attainment*: LV 35.3 (prose) sarvakuśalamūladharmāraṅgottāraṅāya, *to the bringing over into acquisition of . . .* Tib. brtsams, *accomplishment*.

āraṇyaka, m. (Skt. id., *forest dweller*, not in technical sense; = Pali ārāññaka, also **ara**° in both BHS and Pali), *dwelling in the forest*, one of the **dhūtaḡaṇa**: Mvy 1134; Dharmas 63; AsP 387.3; MSV iii.122.4.

āraṇya-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 jinaputra 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 **Arati**, 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 (taṃ varaprabhām bodhisattvam) ārabhya . . . dharmaparyāyam samprakāśayām āsa (practically = *revealed to the bodhisattva* V.); 71.9 samyaksaṃbodhim ārabhya . . . bodhisattvayānam eva samādhāpayati; 109.10; LV 400.13 (prose) sattvān ārabhya mahākaruṇām avakrāmāyati sma (= 180.6 sattveṣu ca mahākaruṇām avakrāmati sma); Mv i.319.3–4 . . . śrotum imam eva mākarāraṇam nigamam ārabhya (*about*); iii.212.5 . . . pṛcechyaṃ dṛṣṭadhārmikam artham ārabhya utāho sāmparāyikam; 7 pañca kīmaguṇān ārabhya; 318.13 (aniyatam) rāśim ārabhya; 412.14 yaśo-dam śreṣṭhiputraṃ ārabhya imam udānam udānaye; Divy 98.8; 348.17 sthaviropaguptam ārabhya; 619.8 bhikkṣu-

nyāh pūrvanivāsam ārabhya bhikṣūn āmantrayate sma (repetitions below); Jm 172.17 (vs) . . . tad brūhi kam ārabhyeti bhāṣate; Bbh 37.1–2 yathāvadbhāvikatām dharmānām ārabhya yā bhūtātā; 49.15–16 Samthakātyāyanam ārabhya; 223.2 hīnayāna-niḥṣṭim cārabhya mahāyāna-niḥṣṭim 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-nidarśanārambaṇa-niruktyupāyakauśalyair; 318.6–7 yām ca . . . tathāgataḥ . . . vācam bhāṣata ātmopadarśanena (add with WT vā paropadarśanena) vātmārambaṇena vā parārambaṇena 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 (dhyānagocarāṇām) ca samāpatty-ārambaṇānām laukikasamādhīnām; Mv ii.260.15 mahānānām varṇānām ārambaṇam . . . (16) bhūtānām ca varṇānām ārambaṇam anuprāpnuvanti (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 ārambaṇīkṛtya, making a basis, object of attention (with acc.); in Śiḥs 253.3 ārambaṇena = ālambanapratyayena (cf. Mvy 2269; Pali ārammaṇapaccaya), the third of the four **pratyaya**, q.v.; (2) *physical basis, location* (= Skt. **viṣaya**): Gv 82.14 yasmin yasminn adhvani (time, i. e. present, past, or future) yasmin yasminn ārambaṇe (cosmic location, of a Tathāgata) . . . tathāgatam draṣṭum ākāṅkṣāmi; Gv 512.4–5 ābhāsam agamann ekasminn ārambaṇe yathā caikasminn ārambaṇe tathāṣeṣasarvārambaṇeṣu, location(s), of the palatial structures presided over by Maitreya; (3) like Pali ārammaṇa, also = Skt. **viṣaya** in sense of *sense-object*, of which in Pali there are six (the 6th being dhamma, object of manas); Śiḥs 250.5 cakṣurindriyādhipateyā rūpārambaṇa-prativijñaptiḥ, recognition of the sense-object form, dependent on the sense-organ eye (sight); Mv i.120.11, read with mss. ārambaṇārambhaṇacittam 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 **sūcakāḥ**, 5588 śankuḥ, 5590 **sūcikā**, 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 pariśodhayitavyam) 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 i.76.21; not recorded in PTSD, except in nir-ā°, or Childers), (sacrificial) *slaughter* (of animals), substantially = yajña: Bbh 118.2 (kṣudrayajñeṣu ca) manāraṇa-bheṣu ca yeṣu bahavaḥ prāṇinaḥ . . . jīvitād vyaparopyante. Cf. also **anārabdha**.

ārāgaṇa, nt., °nā(?), and °na-tā (to **ārāgayati**), (1) *attainment*: Mv iii.57.14 āryadharmānām āraṅgaṇāye (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 **ārāgayati** (1); paraphrased in KP 17.6 (vs) buddhānam āraṅgaṇa sarvajātiṣu; (2) *propitiation, pleasing, winning the favor* (of): Gv 529.23 sarvakalyāṇa-mitrārāgaṇāvīraṅgabuddhiḥ, with a mind to please and not displease all excellent friends; Gv 84.1 kalyāṇamitrārāgaṇābhīmukhaḥ; 107.11 naikabuddhārāgaṇatāyāi . . . (12) yadutārāgaṇābhirādhanapūjopasthānatāyāi; 247.22 kalyāṇamitrārāgaṇaprayogaḥ.

ārāgayati (peculiar to BHS, except for ppp. āraīam Deśin. 1.70 = grhītam, āsādītam ity anye; quasi-denom. to an unrecorded *ārāga, cf. **āraṅga** and **ārāgaṇa**, but prob. actually formed as a pendant and opposite to **virāgayati**, q.v., with which it is often associated; used extensively as substitute for ārādhayati, which is often, e. g. in the Kashgar rec. of SP, rēcorded as v.l. for this; Senart Mv i.458 emended ārag- to ārādh-, but on iii.472 recognized that this was indefensible; Skt. vi-rād- is used, tho not often, in ways approaching **virāgayati**; see also **samrāgayati** and **samrādhayati** for a third confusion of these two roots): (1) *attains, gets, acquires*: object **ājñām**, q.v. (perfect knowledge) Mvy 7602; Mv iii.53.9; Divy 302.20; kuśalām dharmām (so interpret ārādhyate . . . dharmo Jm 106.19, as in Skt., BR s.v. rād̄h with ā 2; pw 7.371 *befolgen, vollführen*) Mv ii.118.9 °yet, 120.1 °ye (opt.; Senart em. ārād̄h°); nirvānam āragayīṣyatīti LV 434.6 and 7; °yiṣyanti mamāgrabodhim SP 222.2; āraḡeti (Śiḥs °gayaty) . . . buddhotpādam Mv ii.363.4 = Śiḥs 298.2 (see under **ārāgaṇa**, 1); saced yūyam yācanakam āragayatha Bbh 124.23, *if you get (come upon, meet) a petitioner* (i. e. an opportunity to show generosity); oṣadhīr 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 piṭṭma- raṇam āraḡitavantau, (they entered nirvāna, 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) *propitiates, gratifies, pleases*; object (or subject of passive forms) almost always Buddha(s): °gayati Mvy 2394; °yanti SP 184.2; RP 15.4; °ceyam, opt. Mv ii.276.12; Divy 23.20; 131.5; 133.15; 192.16; Av i.287.9; °ye Mv ii.393.1 = °yed Śiḥs 306.12; °yema Bbh 271.5; °yiṣyasi, fut. Suv 91.3; °yiṣyati SP 153.1; āragayī, aor. SP 27.12; 384.6; āraḡita, 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 Samād̄h 8.16; °gayitvā, ger. SP 385.6; Mv i.104.8 (Senart em. ārād̄h°); °getvā Mv iii.415.4; °gayitu-kāma Śiḥs 244.3; °gayitavyā, gđve. (subject a human instructor) Bhik 31b.3.

ārājaka, nt. (secondary deriv., with vṛddhi, from arāja or °jaka), *state of kinglessness*: Mv ii.70.13 (vs, but quantity of initial indifferēt) °kam idam asmākam.

Arāḍa (also **Arāḍa**, q.v., and see next; = Pali Ālāra), n. of a sage under whom Śākyamuni studied for a time; in a dvandva cpd. Arāḍodraka (-Udraka) Divy 392.1 (see also under **Arāḍa** and **Arāḍaka**); 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 śes (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 **Arāḍa**); 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 rātiya (both instr. sg.) samvase na ca sārḍham, and I do not dwell together with displeasure or pleasure.

[**ārāmatha**, *grove*, = ārāma, acc. to KN in SP 61.10 ārāmatha vṛkṣamūlam; but read ārām' atha.]

ārāmika, m. (in sense 1 once in Rājāt., pw; in Pali apparently only in sense 2, and so usually in BHS), (1) *gardener*: Av i.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 i.325.19 °ka-sahasraṇi upasthāpayiṣyanti (in a grove for monks); Divy 43.20 (here Tib. khim pa zhiḡ, Bailey, JRAS 1950.180; **āḡārika**?); 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 **avaḡa** (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 ii.215.13 (sarvaṃ vanakhaṇḍam . . . nināditam mṛḡapakṣiravehi) ca ārāvitaṃ (mss. °pitam).

ārītyate, see **ar(t)ītyati**.

(**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. **ābṛḍha**.]

[**ārūḍha-cīvara**, see **rūḍha-cīvara**.]

ārūḍhayati (denom. to ārūḍha, *mounted*), *makes mounted, causes to mount*: Mv iii.146.14 aśvarathe ārūḍhayitvā (ger.).

ārūpa, nt. (= **ārūpya**; cf. **ārūpin**), *formlessness*: Lañk 312.8(-9) ārūpya-rūpaṃ hy ārūpair . . . (9) rūpaṃ darśyaṃti sattvānām.

ārūpayati (= Skt. āropayati; for ū cf. Pali rūhati and rūha = āroha; see Chap. 43, s.v. ruh), *causes to mount*: ppp. ārūpitā Mv iii.68.19; ger. ārūpiya Mv i.352.20; ārūpetvā iii.160.7 (so em. Senart, plausibly); tridaṇḍam ārūpayitvā Mv iii.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 ārūpinaḥ skandhā(h) Lañk 113.9; ŚsP 382.(15)-16 (tat kiṃ manyase) subhūte ārūpi bodhisattva itī, *so what think you, S.? is a Bodhisattva something characterized by formlessness?*

ārūpya, adj. and subst. nt. (= Pali rūppa, both), *formless* (state), *formlessness*; there are, as in Pali, four such, listed s.v. **deva**, end: °pyā ca samāpattir Lañk 24.10; °pya-samāpatti LV 442.6; Bbh 90.11 (four); Dharmas 82 (four); Karmav 47.21 ff. (four, listed); Gv 471.20 ye te catur-ārūpya-samāpatti-vihāra-vihāriṇaś ca na cārūpya-dhātu-gatiṃ gacchanti, mahākaruṇāparigrhīta-vāt; °pyāś ca samādhyayaḥ Lañk 65.15; ārūpya as adj. with or sc. deva (= **ārūpyāvacara**, **ārūpāv**°, qq.v.) Mmk 103.28; 473.24; 474.1 etc.; ārūpye nāvatiṣṭhātī 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 ii.123.18 ārūpyāṇi is an error for sārūpyāṇi, see **sārūpya**.

ārūpyāvacara, m. (see s.v. **ārūpya**), = **arūpāvacara**, q.v.: Mmk 419.8; Karmav 30.14.

ārogyayati (denom. to ārogya), (1) *salutes* (personally and directly): °yayitvā, ger. Divy 259.11; MSV i.42.1; (2) *sends a greeting to*, Ger. lässt grüssen (= caus.):

Divy 129.5 and 273.25 °yayati; 273.19 °yaya, impv.; MSV i.42.3 °yayati; (3) caus. ārogyāpayati, = (2): Divy 128.25 °paya, impv. (but MSV i.245.14, same passage, °gyaya).

ārocaka, f. °ikā, adj. (to **ārocayati** with -aka), *announcing, making known*: presyadārikayā kālārocikayā MSV ii.83.16; °cakaḥ 84.5.

ārocana, nt., or °na-tā (not recorded in Pali, except CPD an-ārocana; n. act. to ārocayati), *saying, statement, declaration*: °naṃ Mvy 8424-5; 9295; sarvasattveṣu bodhicittārocanaṭā KP 20.3; anārocanaṭā 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 i.226.14 = ii.29.17 rājanam ārocanti; ārocantā, pres. pple., Mv iii.345.4, 12; caus. (kālam) ārocāpitam Mv i.307.13, *the time was caused to be announced*; otherwise the following are formally standard Skt.; ārocayāmi vo (te) . . . (voc. usually here) *pratedayāmi* (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 i.9.5 *announces* (that) *the time* (has arrived); object prakṛtim, (this) *circumstance*, LV 137.11; 200.16; 386.6; 407.8; Mv i.246.11; Suv 187.11; 190.8; or artham, *the matter*, LV 141.6; 404.1; Sukh 3.15; (chandaṃ ca tais tathāḡatair) . . . ārocitaṃ viditvā SP 248.(12)-13, and *knowing that these Tathāḡatas had announced their consent*; yan nv aham anena saha vādam ārocayeyam Av i.94.1, *suppose now I propose a contest* (in music) *with him*; miscellaneous, LV 18.11; Mv i.8.11; 197.1; ii.112.3; 167.10; 178.20; iii.402.15; Divy 2.9; 6.9; 260.6; Av i.14.11; Kv 55.23; etc., common in most texts.

ārodana (nt.; = Pali id.), *weeping, lamentation*: Mv ii.215.9 mahāntam ārodanam karetsuḥ (Senart karensuḥ); MSV i.64.11 °na-śabdām.

āropayati (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**); °nāhāḥ 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 i.205.7 = ii.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-arj-) once from Mbh 13.5551.

ārjava, n. of a cakravartin: Mv i.154.1.

[**Ārtavaka**, see **Āṭa**°.]

ārṇava, adj. (perh. = Pali aṇṇava as ep. of sarani, see CPD), *of the ocean*: °vaṃ saraḥ MPS 7.9; Ud xvii.7. [**ārṭibhāva**, m., *state of distress*, Senart's em. at Mv ii.146.15; but read anyathibhāva, q.v.]

ārṭiyate, see **ar(t)ītyati**.

ārdhha(?), Mv i.253.4, Senart rogajātā ārdhdhā, but mss. °jātānāddhe or °nārdhdhe; text and mg. obscure; Senart's note takes ār° as adj. from rddhi, (diseases) *produced by magic*, which does not seem to me plausible. But

I have no interpretation to propose. Followed by maṇḍalako ca adhvāso ca, qq.v.

Ādravallipratirūpa, n. of a former Buddha: Mv i.141.5.

Āryaka, n. of a cakravartin: SP 160.14 mahārājñā cakravartināryakeṇa mahākośena. 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 pariñātam (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 **aṣṭama**, **śaikṣa**.

Āryabhṛkūṭī, n. of a goddess, Mvy 4282; certainly the same as **Bhṛkūṭī**, q.v.

ārya-mahāsimha-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) °sitaṃ ukkāsi. Cf. next two. The four ways are listed.

ārya-mahāsimha-vijṛmbhita, nt., *Exalted-Great-Lion's-yawn*: Mv ii.281.7–11 (bodhisattvo . . . caturvidham) °bhitaṃ vijṛmbheti. Cf. prec. and next. The four ways are listed.

ārya-mahāsimha-vilokita, nt., *Exalted-Great-Lion's gaze*: Mv ii.281.1–5 (bodhisattvo . . . caturvidham) °kitaṃ viloketi. Cf. prec. two. The four ways are listed.

ārya-māna, m. or nt., *exalted pride*: Mv ii.279.1 ff. (bodhisattvo . . . dvātriṃśatākārasamanvāgataṃ) °naṃ pragṛhe. The 32 forms are then listed. On dvātriṃśata-see § 19.34.

āryavaṃśa (m.; = Pali ariyavaṃsa, 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 caturṇam °śānām anuvartanāṭā; 14.7 caturāryavaṃśāniratā; KP 6.17 (vs) ājivaśuddho sthita āryavaṃśe; 123.3 saṃtuṣṭaḥ caturbhīr āryavaṃśair (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) °vaṃśehi samanvito 'pi; Śikṣ 105.8 caturāryavaṃśāparivarjanatayā (due to lābhasatkāra; misunderstood by Bendall and Rouse); 191.10 °vaṃśa-saṃtuṣṭi (cf. above).

Āryavaṃśaketu, n. of a former Buddha: Mv i.141.6.

Āryavatī, n. of a river: Karmav 162.14; prob. false Sktization for Pali Aciravatī = BHS **Ajiravatī**, q.v., (thru a MIndic *Ayravai, *Ariyavai); cf. Lévi's note, which states that it is the same river as the **Hiranyavatī** (q.v.; on what evidence I do not know).

Āryasūra, 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.

Āryasaṃmatīya, m. pl., n. of a school: Mvy 9085.

Ārya-sarvāstivāda, m. pl., n. of a school: Mvy 9077 °vādāḥ; Śikṣ 148.13 °vādānām (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 °sthaviraḥ, 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 Dhṛp.

ārya-smīta (nt.), *Exalted-smile* or *smile of an Exalted One* (or saint): Mv ii.280.15 ff. (Bodhisattvo . . . pañcavi-dham) āryasmitaṃ 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.

Āryasaṅga, 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.) Bhik 17b.1 and ff.

[**ārṣa**, corruption for **ārṣabha**, adj., q.v.: Bbh 385.17; Gv 401.8.]

ārṣabha, adj. (= Pali āsabha; °bham, often written °bhañ-, ṭhānam paṭijānāti MN i.69.32; SN ii.27.26 etc., cf. below), *of the first rank* (esp. religiously), *prime*, *worthy of admiration*: udāram ārṣabham sthānam paṭijānāti Dbs 209.10; 211.4 etc.; . . . paṭijānīte Av ii.105.15; . . . pra-jānāmi (read paṭijā°?) 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 (aviralā) aviṣamārṣū (read aviṣamārṣabhā, 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 (idam . . . maṇiratnam . . .) cihṇabhūtam ālakṣyabhūtam maṇḍanabhūtam ca.

ālapṭaka, m., *one with whom one talks familiarly*: Mvy 2711. In section entitled mitrakāryam; pw 7.319 *gesprächig, leutselig*. Tib. gṭam 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*, karaṇīyam), 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 Senart'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 ālalambe'.

-**ālabbaka** = Skt. ālamba, *support*, at end of Bhvr. cpd.: Bbh 242.3 dharmālabbaka-maitrī, *love (benevolence) that is based on dharma*.

ālabhana, nt. (in mg. 1, essentially = Skt. id.; in mg. 2 = **ārambhana**, q.v.), (1) *basis, ground, reason* (= Skt. id.); ālabhana-pratyaya, third of four **pratyaya**, q.v., cf. **ārambhana**, 1, end: Mvy 2269; (2) *object of sense* (= **ārambhana**, 3): LV 392.15 sarvālabhana-samāti-krāntaḥ (dharmah); Bbh 384.8 (see s.v. **samprakhyaṇa**); Sūtrāl. 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; = **ārambhana**, q.v.; associated with **adhiṣṭhāna** (q.v., 4) or °naka (q.v.); repeatedly a **sūcī** (**sūcīkā**) is stated to function as ālabhana to the upright

piars (pādaka) of a vedikā-jāla (Mv), or simply to a vedikā (Divy): Mv i.195.1 sūcikā ālambanam adhiṣṭhānam ca abhūsi; iii.227.7 ff. sūcikā ālambanam adhiṣṭhānakam ca (in some repetitions below, abhūsi is added); Divy 221.9 sūci ālambanam adhiṣṭhānam (sc. āsīt); see next.

ālambanaka, nt., = **ālambana** (3); varies with °bana 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-mūlaṃ ksīreṇa saha piṣayitvā. Prose; perhaps error for alambuṣā, 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 ālambālambyavīgatam... samskrtaṃ, *free from support and from anything to be supported*; 169.5 and 170.9 yadā tv ālambyam arthaṃ 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; Pali 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 hī 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 prasāditaṃ teṣāṃ ca mahāśrāvakaṅām ālayasampānnānām (*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 **samudita**, and Pali parallels SN i.136.11 ff.; Vin. i.4.35 ff.); Mv iii.400.3 hitvā ālayāni (em., from Pali Sn 535; mss. ālepati); Ud xii.18 ālayāṃs trin (= the three **trṣṇā** 2 = Pali taṇhā; cf. Sn 635 ālayā, comm. taṇhā); Mv iii.200.11 ālayasamudghāto, *rooting out of attachment*, cf. Pali AN ii.34.24; Vism. 293.9, 25 f. See also **nirālaya**.

ālayana (= Skt. ālaya; Deśin. 1.66 and 8.58 ālayanaṃ, vāsagṛham), or (v.l.) **ālayaka**, nt., *dwelling, nest, lair* (of animals): SP 84.3 (vs) niḥśipanti te potakāny ālayānāni (v.l. °kāni) kṛtvā.

ālaya-vijñāna (see **ālaya**, 1) *connaissance-réceptacle* (E. Lamotte, L'Ālayavijñāna [Le Réceptacle] dans le Mahāyāna-saṃgraha, Mém. chin. et bud., 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 (samudrataraṅgān avaloky) ālaya-vijñānodadhipravṛttivijñānapavanaviṣaye preritāms... cittāny avalokyā, *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).

[**-ālāpaka**, read **-ālopaka**, q.v.: LV 248.21, 22.]

[ālāpana, nt., in bālālāpanam Dbh 43.6, read bālāllāp°; see **ullāpana**.]

ālambu = **alambu**, q.v.

āli, f. (m.? nom. ālih), (1) *small ditch* (for water): Mvy 4177 = Tib. yur phran; cf. the Pali (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**.

Ālikavendā, n. of a yakṣiṇī: MSV i.17.7. Foll. by **Maghā** (perh. part of same name?).

ālikhana (nt.°; cf. Skt. likhana and ālekhana),

painting, depiction, delineation: Mmk 67.6 (vs) paṭa-m-ālikhanād (cpd.; m is hiatus-bridger); 524.12 (vs) maṅḍalālikhane.

āliṅga (m. or nt.; cf. next; = Pali, AMg., Skt. Lex. id.), *a kind of drum*: Mv ii.159.7 (prose) kācīd āliṅgaṃ (in a series of mus. instruments); iii.70.14 (prose) mṛdaṅga-vādyeṣu āliṅgavādyeṣu; 82.3 (vs; mss. slightly corrupt).

āliṅgikā (to prec.; prob. dim. -ka), *a kind of drum*: Mv iii.407.20 (prose) kācīd mṛdaṅgaṃ kācīd āliṅgikāṃ (mss. āliṅgikā).

ālīdha, ppp. of ā-lih, in an-ālīdha 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.; Pali 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.

ālekhyā, or (v.l.) **ālekha**, m., Mvy 5234, defined Tib. and Chin. as synonym of vipratīsāra, kaukrtya, and vilekha, vilekhyā, qq.v.

āloka, m. (once nt.), *light*, as in Skt.; (1) fig., see **dharmāloka**(-mukha); like this, -jñānālokamukha Gv 169.24, *introduction to the light of knowledge*; -pratibhānālokamukha Gv 174.13-14; (prajñā udapāsi) ālokaṃ (n. sg. nt.) prādur-abhūsi 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.

Āloka-kara, m., n. of a samādhi: Mvy 557; ŚsP 1419.11.

ālokati (hardly = ālokatyati or the rare Skt. ālokate, 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 pāraṃ, *when you provide illumination* (for creatures lost in the darkness of ignorance, l. 3 ff.)... *and when you have arrived at the shore beyond death* (? readings here uncertain), ... (then the earth is shaken etc.)

Ālokamaṅḍalaprabha, 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-sampdhi (m. or f.; = Pali id.), *light-joint, opening for light, window*: Jm 113.23 °dhim divasaṅ karotu. Prob. read this for āloka-samta(-bhūmi), then lacuna), which seems corrupt, in Prāt 506.11; Chin. mentions *windows*. On the passage see **dvāra-koṣa**.

Ālokasuvegadhvaṣa, n. of a serpent king: Mvy 3431.

ālokita-vilokita (nt., dvandva; on Pali 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 Pali 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 ālokinyā mantraḥ: 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. (= Pali id.), *mouthful* (of food); cf. next: Mv i.339.13 ālopa-kāram (ger., see §§ 22.5; 35.3, 5) āhāram āhāresi (so with v.l.), and 16 ālopa-kārakam (ger.) āhāram āhāretsuh, *making a mouthful of it, took food*; Mvy 5766; 8572; 8574-6; Prāt 533.1-6 (= Mvy 8572-6); Divy

290.23 carama ālopaḥ; 470.17; 481.9; Av i.341.13 °pam anuprayacchati; Śikṣ 84.3; 138.5; 215.16; Bbh 76.19 (na) cavaśiṣṭam bhavati yāvad dvitīyam ālopaḥ prakṣipati.

-**ālopaka**, m. or nt. (from prec. plus suffix ka), in ekālopa° and saptālopa°, *the practice of eating only* (one, or seven) *mouthful(s) of almsfood*: LV 248.21, 22, ekālopa-kair, and saptālopakaiḥ; so read for °lāp° of both edd., no v.l.; cf. Pali ekālopika, sattālopika, DN i.166.11 and 12, *one who adheres to these respective practices*. Confirmed by Tib. kham.

āvaḍi (f.; = Skt. āvalī, °li), *row, line*: SP 340.14 chattrāvaḍibhir anvitāḥ.

Avantaka, m. pl., v.l. (read by Mironov) for **Avantaka**, q.v.: Mvy 908.7.

āvaraṇa, nt. (= Pali id.; see also **an-āv°** and **āvṛti**), *hindrance, obstruction* (= pratighātaḥ Bbh 38.19; in Tib. standardly rendered sgrub 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-dvayaḥ Lāṅk 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 mānaḥ śāṅghyam auddhatyam anābhogaḥ satyābhogaś ceti); general, Mvy 814; 6512; Bhad 57 āvaraṇām (acc. pl.) vinivartīya sarvām; Mvy 814 sarvāvaraṇa-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 **āvarjanā**); substantially as in Skt., once, *das Sich-gewinnt 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 dhyānaviśeṣopadārśanād āvarjanaḥ 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 mardavasampanno 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, āśu pṛthagjanāvarjanakarī rddhiḥ, *magic converts the vulgar quickly*; virtually the same words 192.8; 313.15; 539.5; Bbh 80.6 and 82.5 rddhy-āvarjanatā, *process of conversion by (exhibitions of) magic*; Av i.9.12 tad atyadbhutam devamanuṣyāvarjanakaram prātihāryam dṛṣṭvā; 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 saśīyasyāvarjanām (so 2 mss. incl. the best; ed. °janī-) kṛtvā . . . prakrāmād. (The gen. requires noun āvarjanām.) Tib. ḥdun 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 gewinnt machen, für sich gewinnen*, BR) in BHS specifically *converts*; cf. prec. two (Pali āvajjeti not recognized in this sense; but acc. to PTSD often rendered in comms. by pariṇāmeti, which could surely mean *brings to religious maturity*): Mv i.34.9 (bhagavān . . . nirvāṇe pratiṣṭhāpayanto) āvarjayitvā aṅ-

gamagadhām etc. (long list of peoples), *having converted* . . . ; closely similar is ii.419.8; Divy 355.14 Vāsavadattā sam-sārād udvignā buddhagauṇānūsmaraṇac cāvarjītaḥrdayo-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 rddhiprātihāryeṇāvarjayeyam; Divy 365.19 prātihāryair āvarjītaḥ; Bbh 82.10 (prātihāryeṇ) āvarjītamānasā(h); Mvy 2429 āvarjītamānasāḥ; see under **āvarjana**.

āvarta, 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* (= Pali āvattana; in Skt. not after RV.): Mvy 6868 (= skor ba; followed by parivartanam); Divy 194.6 adrākṣic Chakro . . . tam devaputram atyartham pṛthivyām āvartanam parivartantam; (2) *devious winding*, with implication of deceptive, wily movements (= Pali āvatṭana): Bbh 72.1 sarvamārapathāvartana-vivartana-jñānānugataḥ, *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. Pali abbhāna, *abtraction*, as of thorns; but the real Pali equivalent is abhāṇa), *removal, freeing* (of a monk from certain penances): Mvy 8656 = Tib. dbyuṅ ba, *removal, also freeing*; MSV ii.203.16, 18 ff. (requires a quorum of twenty monks); iii.51.9; 53.4.

āvarhati, **ābṛhati**, also **ābrah-** (on origin and Pali relations see s.v. **ābṛhati**), *frees a monk from religious disabilities* (cf. prec.): ābrahitavya, gdve., Prāt 488.1; ābṛhyāt, prec., 2; ābṛhita, ppp., 3; āvarhata MSV iii.49.11; °hatu 51.9; °het 53.10; āvarhitavya, gdve., 49.17; °hitum, inf., 57.2; ppp. āvarhitāḥ 57.4; 58.18; āvṛdhaḥ 74.6, 16; 75.10, 20, etc. (cf. ābṛdha to ābṛhati, *extracted*, s.v. **ābṛdha**).

āvasānika (from avasāna plus -ika), *of the end, final*: Bbh 97.24 tatra bījam āvasānikasya svaphalasyākṣepahetuḥ.

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) kṛtvāvāranibandhanam, *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 Pali; Senart emends to kāra-nib°).

āvāri (once acc. °riṃ, otherwise all unambiguous forms show ā- and -i; Skt. Lex. āvāri; Deśin. 1.12 avāri and avāra), *shop, bazaar*, only noted in Divy: °ryām vyāpāram kuru 27.3; 28.7; °ri-samutthitam dravyam 27.8; kāśikavastrāvāri 29.4-5, 7, and other cpds. in °ri 29.7, 12, etc.; °ri-gaṭam kṣetragataḥ ca śasyādīdhana-jātam tad apy agnīnā dagdham 169.28; bhāṇḍāvāriṃ (in 15 °riṃ) 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. (= Pali 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 nāsīt . . . bhakte sajjikṛte āvāsiko bhikṣur āgataḥ (in 286.4 and 287.1 called **naivāsika**, q.v.); Jm 113.22 °kaḥ so 'stu mahāvīhāre; āvāsika-naivāsikair bhikṣubhir MSV iv.84.7.

āvāsīn (Skt. ifc.), *dweller (with, near, in the confines of;*

with gen.): brāhmaṇagrhapatayaḥ (sc. varṣāḥ, see 109.17) upagatakānām (sc. bhikṣūṇām) āvāsī (n. pl.) . . . anupracchanti 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 blañ(s) pa (vivāha 9466 = bag mar blañ 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, inductive, inductive*: Bbh 97.12 āvāhaka-hetuḥ (one of 10 kinds of hetu); 98.1 (tat punar bījanirvṛtṁ) phalam uttarasya bījākṣiptaphalasyāvāhakahetuḥ; 99.26 (. . . tasyāḥ sasyaṣṣṭapattēḥ sasya-)paripākasyāvāhakahetuḥ; AsP 203.10 (sā . . . prajñāpāramitā na kasyacit dharmasyāveśikā) vā . . . āvāhikā vā nirvāhikā vā.

? **āvīgalita**, perhaps *slightly (ā) fallen down* (see **vīgalita**): Mv i.154.12, a corrupt and dubious line of vs: kim dāni āvīgalitā (mss. °to) vara- (mss. vana-)keśa- (so 5 mss., Senart with 1 ms. kośa-)bhārā (mss. °ro) vāspaughasamstaragatā 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).

āvīddha, ppp. of ā-vyadh-, in Av i.87.5 vihāraḥ . . . āvīddhaprākārorano, 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*.]

? **āvīddhaka**, 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 . . . prṣṭhī me °ti MPS 30.5 = Pali piṭṭhī me āgilāyati (stock phrase). The seeming denom. from Skt. āvila is prob. a corruption or rationalization for **āgilāyati**, q.v. (MIndic form, perh. deliberately made over).

āvīci = **avīci**, n. of a hell: °cim ādim kṛtvā LV 86.11 (prose), so both edd. without v.l.; but Lefm.'s Index reads avīci, 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. **āyusmān**): 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 — ×; mss. āyusaḥ (note that no form of āyusmānt is metrically possible), ānuṣaḥ, onuṣaḥ, ānuṣa; in SP 378.1 (prose) Kashgar rec. āvusāho (for ed. āyusmānto), 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).

āvṛmhati (see **ābrhati**, **ābrmhaṇa**, etc.), *removes, tears away*: Mv i.18.12 (prose) teṣām āvṛmhitam (v.l.

āvṛh°) tac chavimānsalohitam vyavadahyati; in Mv i.13.2 read with mss. āvṛmhato (pres. pple.) chavimānsarudhiraṃ 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 bhikṣuṇim bhikṣuṇim codayitum . . . , *it is forbidden for a nun to warn a monk, not for a monk to warn a nun*.

āvṛti, f. = **āvarana**, q.v.: Gv 32.23 (vs) kṣapayaty āvṛti sarvā(h); cited Śiks 311.3 with āvṛtiḥ; Tib. sgrīb pa, regularly = āvarana.

? **āveṭhita**, ppp. (= Pali id.; see **veṭhayati**), *put around*: Mv iii.225.6 (prose) āveṭhita- (but only by em.; mss. āveṭi-)prākāra, fig. of Buddhas, *having encircling (moral) walls*. Could āveṭhī be defended, as a noun, from the same root?

āvenika, adj. (= Pali id. or °niya; 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 pañḍitajāṭiye mātṛgrāme, *there are five peculiar characteristics in every intelligent woman* (listed in the sequel); Divy 302.24 °kā ime svārthā anupṛāpto bhaviṣyāmi, *I shall have attained these special purposes of mine* (iti sampāṣyatā pañḍitenālam eva pravrajyādhimuktena bhavitum); Mv iii.320.6 ye te sattvā āvenikā bhavanti, evamrūpāḥ sattvā (sc. Buddhas, *special creatures*) āryadharmacakram pravartenti; there are three āvenika **smṛtyupasthāna** (q.v.) in a Buddha, Divy 182.20; Av i.7.5; listed Mvy 187–190; (referred to without the adjective āvenika, Sūtrāl. xx.53; AbhidhK. La V-P. vii.76); especially used of the 18 āvenika buddhadharma of a Buddha, listed Mvy 135–153 (Tib. ma ḥḍres pa, *unmixed, unadulterated, pure*); the list here is, (1) nāsti tathāgatasya skhalitam, (2) nāsti ravitam, (3) nāsti muṣitasmṛtītā (or °tiḥ), (4) nāsty asamāhitaccittam, (5) nāsti nānātvasamjñā, (6) nāsty apratisamkhyāyopekṣā, (7) nāsti chandasya hāniḥ, (8) nāsty vīryasya hāniḥ, (9) nāsty smṛtihanīḥ, (10) nāsty samādhihāniḥ, (11) nāsty prajñāyā hāniḥ, (12) nāsty vimuktihāniḥ, (13) sarva-kāya-karma jñānāpūrvamgamam jñānānuparivartī, (14 and 15) id. with vāk, manāḥ, for kāya, (16–18) atite (17 anāgate, 18 pratyutpanne) 'dhvany asaṅgam apratihataṃ jñānadarsanam pravartate; similarly Mv i.160.8 ff. (here they constitute the 5th **caḥ-ṣuḥ**, q.v., viz. buddha-°); 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 āvenika guṇa, but after it āv° buddhadharma) divided into groups, called six cāra-samgrhīta āv° bu° (= Mvy 1–6), six adhigama-samgrhīta (= Mvy 7–12), three jñāna-samgrhīta (= Mvy 16–18), three karma-samgrhīta (= 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; āvenika bu° dh° (no number given) SP 77.7; Divy 148.23; Dbh 13.26; 63.22; eighteen āvenika (no noun expressed) LV 438.8; āvenika, 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 āvenika buddhadharma, listed (incl. the 32 lakṣaṇa, 80 anuvyañjana, etc., but not the 18 usually recognized); in Mvy 786–804 a totally different list of 18 āvenika bodhisattva-dharma.

āveṇiya, adj. = **āvenika**, q.v.: Divy 98.22 and 440.16

pancāveṇīyā dharmā ihaikatye paṇḍitajātye mātṛgrāme, see the same cliché under **āveṇika**.

āvedanika, adj., used in AdP for **āveṇika**, by false Sktization (Konow MASI 69 p.11, and loc. cit. s.v. āveṇika; for MIndic (Pali) āveṇiya, 'analyzed as āveyaṇiya from āvedanika'): 13.38–39 aṣṭādaśasv āvedanikesu buddhadharmesu; 14.19 etc., regularly; yet in 35.16 āveṇika (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 caturāṣṭiyojana-sahasrāny āvedhena tiryag-aprameyāt, *from the great ocean, 84,000 yojanas in depth and immeasurable across*; 37.18 (santi yāvad...) pañcāśadyojanavistārā (sc. mahānadyo) yāvad dvādaśayojanāvedhāḥ, (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-sabhāgasyāvedhaḥ Mvy 7004, *the continuative force of the common element in the class* (of living beings, sattva; see **sabhāga** 2), which causes rebirth; Tib. ḥphen pa, something like *projection*. So also āvedhaḥ Mvy 7535 = Tib. ḥphen pa, or ṣugs, *inherent power, energy* (Jā.). In Mvy 6857 āvedhaḥ (between ākṣepaḥ and prasabham), *physical projection, penetration* (cf. Pali id.); Tib. also ḥphen pa.

āveśa, in LV 163.14 (vs) āveśād (but best ms. ādeśād)... jñottamānām, equivalent to buddhānām... adhiṣṭhāna (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. °ikā, adj., *introducing, bringing in; one who or that which introduces*: AsP 203.9 (sā) khaḷu punar iyaṃ subhūte prajñāpāramitā na kasyacid dharmasyāveśikā vā niveśikā vā... .

āvyūhati = **āyūhati**, *exerts oneself towards, carries out, performs*, with acc.: MadhK 298.13; 517.20 sa na kaṃcid dharmam āvyūhati nirvyūhati tasyaivam anāvyūhato 'nirvyūhataḥ traidhātuke cittaṃ na sajjati. Is nirvyūhati a near-synonym of āvyūhati, as nirvyūhati 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 Lank, and as (a)niryūha is of (an)āyūha? See s.v. **anāyūha**, **anāvyūha**, **nirvyūha**.

āvrīḍha, ppp. to **āvarhati**, q.v.

āśa = aṃśa, see **maitrāsa-tā**.

[**āśāṅkitavya**-(sahavratā), Mv ii.118.3 (mss. āśāṅkitavyaṃ or āśakitavyaṃ sahavratāyai), is certainly a corruption for **ākimcanyāyatana**-(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 saubarṇāśapātri (= °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 āśayataḥ *ibid*. Mvy 7119; Divy 281.4, 10; Av ii.151.2; Dbh.g. 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 **anūśaya**, 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 309.9 = LV 391.4; (2) n. of a

female lay-disciple (upāsikā): Gv 99.12 ff. In mg. 1 certainly a personification of āśā *hope*: the other three are **Śraddhā**, **Śrī**, and **Hrī**, qq.v.

[**āśāṭavī**, conjectured (Index to Divy) to mean *great wood*: Divy 7.5 yāvad anyatamāśāṭavī praviṣṭā (mss. °ṭāḥ). Tib., cited by Bailey, JRAS 1950.169, shows true reading, °tamā śālāṭavī.]

āśāṭikā (dental t; = Pali āśāṭikā), *egg of a fly or other insect; nit* (Childers compares Marathi āśāṭī); as vermin afflicting cattle, Kalpanāmaṇḍitikā 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(ś) chit(t)vā, = Pali (Vin. ii.156.27 et alibi) āśāṭiyo, 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)?

[**āśivrate**, LV 275.20 (vs), Lefm.'s em.; read with most mss. (some āśā-) āśāvrate, *in the solemn-undertaking of his aspiration* (āśā, proved by Tib. bsm pa). Cf LV 285.15 (vs) prapūrnā ti āśā (= āśā).]

āśitakī, or āś°, also written āśitaka, āśita, āśitaka, āśita, the a-stems being prob. m. (Mv ii.231.13); the Pali equivalent is āśitika, m. (not °kā, f., as stated in PTSD), n. of some plant; occurs, regularly in comp. with -parvāṇi (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 āśita(ka) is prob. due to popular etymology, association with āśita *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 -parvāṇi: LV 254.7 āśitakī; 255.21 āśitakī (all mss.; Lefm. inexplicably reads āśitakī- here!); Mv ii.126.18 āśitaka- (v.l. āśita-); in 125.12 Senart omits the word with one ms., but the other ms. has āśita-parvāṇi; 128.5 āśitaka- (one ms., the other omits, Senart em. āśitaka-); 129.7 āśita- (v.l. āśita-). The evidence points, on the whole, to āśitaka- or °kī- as the original form.

āśiṣa, m. (in Skt., and Pali-Pkt. āśiṣa, only *serpent*; so also here, even in LV, e. g. 317.9; 339.2), *serpent-venom*, repeatedly in LV: °śān vamaṅti sma 305.13, °śān... bhakṣayanti sma 14; °śān niścārayanti sma 306.13, ... vamaṅto 21. In 306.18 āśiṣapariveṣṭitaśarīrāḥ 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**.

Āśiṣa-nadī, f. pl., n. of certain rivers: Divy 107.23 °nadinām tīre śālmalivanam. See **Saptāśiṣa**-, and next.

Āśiṣā, 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. °rīḥ or °rīḥ, 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.

āsraddhya, nt. (also **āsrāddhya**, q.v.; = Pali assaddhiya), *disbelief, lack of (true) faith*: Bbh 15.1; Mvy 1973 acc. to text of Kyoto ed. and v.l. of Mironov; text of Mironov āsraddhya; 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 *reulsion* (parāvṛtta, cf. Lañk 9.11 parāvṛttīśraya); Lañk 10.5 anyathā dṛṣṭyamāna 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 (vyādhī): ... śokānām prabhavo rativyupāsamo (i. e. °samo) cittāśrayānām nidhi, dharmasyopaśamaḥ (lacuna of 6 syllables) gātrāśritānām gṛhaṃ, yo lokam pibate vapuś ca grasate 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; Śānart 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 lakṣaṇaiś ca pratimaṇḍitāśrayo; 23.1 me jvalita āśrayaḥ, *my body was burned*; 25.7 me tyakta varāśrayaḥ; 26.8; 27.16; Dbh 16.10; Av i.175.4 pretāśrayasadrśāḥ; 264.9 pretīm vikṛtāśrayām; 272.3; 291.17; 332.9; 356.7; 361.2; ii.172.9; see also **cañcitāśraya**; [in LV 345.21 āśraya(-kṣaya-jñāna-) without v.l., but Tib. translates āśraya, 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 manuḥ-āśrayake asāre, ... in a *weak possessor-of-a-human-body*.

āśrava, a very common (perhaps prevalent) reading for **āśraya**, q.v.

?**āśravaṇa-**, prob. *lesson* (so Kern; otherwise Burnouf): SP 6.13 anekavididhāśravaṇārambaṇādhimuktihetukāraṇair upāyakaśālyair, *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-śravaṇā° with ms. K'; perh. read so.

āśravayati (caus. of ā-śru, unrecorded in this sense), *plays* (a mus. instrument): Av i.96.1 viṇām āśravītavān.

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 vyādhī, is not clear.

āśvāsa, see **āśvāsa-prāśvāsa**.

āśvāsaka, m. (1) (= Pkt. āśāsa, Sheth; Skt. āśvāsa), *chapter, section* (in a book): Mvy 1468; (2) (= Pali assāsaka), *desire, aspiration*: MSV ii.6.8.

Āśvāsani, n. of a kiṃnara maid: Kv 6.16.

āśvāsa-prāśvāsa (Pali 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 nāsikātaś cāśvāsapraśvāsāv uparuddhāv abhūtām; 252.3 °sā ūrdhvam śiraḥkapālam upanighnanti sma; as separate words, 259.7 āśvāsaviprahīnaḥ prāśvāsavajjitu; Mv ii.124.10 (and ff.) mukhato nāsikāśrotrehi ca āśvāsapraśvāsā uparundhi (1 sg. aor.); Mv iii.179.19 °sehi tathāgatam upahanati; Śāl 78.3, 17 kāyasyāśvāsapraśvāsakṛtyam; Sādh 61.19 °sādīkam; the verb **uśvasati**, q.v.,

corresponds to āśvāsa in Mv ii.208.3–4 āśvāsapraśvāsā uparuddhā ... no pi uśvasati na prāśvasati (the two verbs repeated twice in lines 8, 9), cf. LV 189.12 ucchvasantaṃ prāśvasantaṃ, rendered by Tib. dbugs dbyuñ zhiñ rñub *breathing out and in*, but in line 15 below prāśvasantaḥ is rendered dbugs dbyuñ, *breathing out* (implying that ucchvasantaṃ was understood as *breathing in*); **ucchvāsa-prāśvāso** (sg.) also occurs, seemingly = āśvāsa-prā°, Śikṣ 42.5; in Sādh 146.17 ff. it is entirely certain that prāśvāsa is understood as *outbreathing* and āśvāsa *inbreathing*, tadanu tan mithunaṃ prāśvāsavāyurathārūḍham nāsikāvivareṇa niḥṣṛtya ... sattvānām kāyavākcittāni viśodhya gṛhītvā ca punar āśvāsavāyum āruhya tenaiva pathā svahr̥tkamalakarmīkāyām praviśet; consistent with this is Amg. ussāsa (and relatives), which BHS usage would clearly have associated with āśvāsa, and which acc. to Ratnach. means *breathing in*; Pali 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 comms. (Suttantaṭṭhakathāsu) the reverse is taught (the passage is misunderstood by PTSD and Pe Maung Tin; uppaṭipāṭiyā = Pkt. upparivāḍi, *inverted, transposed*). Tib. regularly āśvasati = dbugs brñubs (or cognate) *breathe in* Mvy 1173, 1175, etc., prāśvasati = 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 prāśvāsa with apāna (see **ānāpāna**). How old this interpretation is remains uncertain, esp. in view of the fact that in Pali the comms. 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.

Āṣāḍha, n. of a householder: Av i.338.6.

āṣṭamika, nt. = **aṣṭamika**, q.v., Bhik 23a.3 nait-yakam vā nimantraṇakam vā āṣṭamikaṃ vā cātūrdaśīkam 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.) sudurjayānām, *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**.

āsamjñika, nt. (to **asamjñin**, q.v.), *unconsciousness*: Mvy 1989; Dharmas 31; Divy 505.22 sa tatrāsamjñīkam (i. e. tatra-āsamjñīkam; Index wrongly asamj°) utpādyāsamjñīsattveṣu (see **asamjñīsattva**) deveṣūpapannah; 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 mahāsattvāḥ buddhānām bhagavatām āsattvasthāyino (here misprinted °syāyino) bhaviṣyanti, ime nāsattvasthāyinaḥ.

āsanaka, nt. (= Pali 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 prañāpya, *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 pṛito 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 . . . sarvajñatā āsannibhavati; ŚsP 825.5–6 āsannibhavaty ayaṃ bodhisattvo . . . sarvākārajñatāyā iti; ppp. °bhūtaḥ Mvy 5109.

āsamudācārika, adj., with dharma, (rule) *applying to customary behavior* (**samudācāra** 1): Bhik 11a.1 keśāvātārikāyā ahaṃ . . . bhikṣuṇyā āsamudācārikān dharmān prajñāpayāmi . . . (2) keśāvātārikā bhikṣuṇī yathāprajñāpātān āsamudācārikān dharmān āsamādāya vartate, sāṭṭi-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 Pali parallel Sn 535 reads āsavāni = BHS āśravāni, ās°, which must probably be read, since **āsaya** (q.v.) seems not to be used in a pejorative sense, and no other interpretation for āsaya 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 āsario = sammukhāgataḥ Deśin. 1.69, and nihsariṃ = sraṣtam 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 **āsādayati** (not in PTSD, but occurs in Pali Vin. iv.84.16 āsādanāpekkho, same passage as Prāt 510.1; could be °na or °nā, *annoyance*: Prāt 510.1 (bhukṣvety) āsādanaprekṣi, *seeking to annoy* (him); Jm 199.24 evaṃ āsādanāṃ api . . . pratīnudenti.

āsādayati (= Pali āsādeti, not in Skt. in this sense; cf. prec.), *annoys, troubles, disturbs*: ppp. Prāt 510.2 (kaccid eṣa bhikṣur muhūrtam apy) āsāditāḥ syād, *should (might) be annoyed*.

āsītākī, see **āsi°**.

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.] **āsuṭpa**, ppp. of ***āvapati** (cf. **āsvāpana**), *gone to sleep*: Mv i.227.16 (prose) kilāntaṃ antaḥpuram āsuṭtam.

āsurya (nt.?), n. of some art or philosophy or science, in a list: °ye LV 156.21 (prose), after **āmbhirye**; Tib. lha ma yin gyi lugs, *way or system of the asuras*.

āsecanaka, adj. (= **asecanaka**, q.v.), *charming, pleasing, of sights and sounds*: darśāniyo °ko apratikūlo Mv i.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 . . .) manojñāḥ °ko apratikūlo śravaṇāya Mv i.194.13, 14; 196.8, 10. (In Mv i.207.1 = ii.10.11 read with mss. asecanaka or asecaniṃ.)

āsevaka, or °kā, some kind of garment: SP 283.9 (vs), cited Śikṣ 352.13, āsevaka (unmetr.! one ms. and Śikṣ °kaṃ; WT with most mss. °kāṃ; Kashgar rec. °kā) kṛṣṇa tathādāditvā. 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, rñul gzan, which = **saṃkaksikā**, q.v.; Burnouf and Kern *woolen garment*; note that Tib. rdul and rñul 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 āśivakāṃs (by em.? ms. āsev° as before?) tu dattvā dhārayitvayam, confirms this mg. (reference is to materials unsuitable for making robes).

āsevanā (= Pali id.; Skt. only °na, nt., recorded),

cultivation (of), *devotion* (to), at end of cpd.: Bbh 35.28 (bhogātmabhāvasampādo) hetv-āsevanā.

āstiryati = **ar(t)iyati**, 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-sayanaiś ca (in list of ascetic practices); this part of cpd. in Tib. rendered stegs buhi steṅ, *top surface of a board*, which makes sense (*lying or sleeping in wet clothes, . . . or in water*; read jala 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; = Pali añṭhita-kiriyatā, id. (CPD), which would be ***āsthita-kriyatā**. See s.v. **asthikṛtya**.

[**āsparśa**, supposedly *contact*, assumed by Senart in a cpd. Mv ii.115.12; but see **sparśita**.]

āspharaṇaka-samādhi, name of a dhyāna: n. sg. °dhiḥ Mvy 1487; Tib. mkhaḥ khyab, *expanse of heaven*; cf. under **āsphānaka**.

āsphāyati, *tears, rends*: ger. āsphātya Divy 375.25; 376.5 (santi sattvā . . . yān narakapālā . . . ayomayena sūtreṇa . . . āsphātya . . .).

āsphānaka, nt. (= Pali appānaka, °ṇaka; etym. and lit. mg. obscure; doubtless = **āspharaṇaka** (-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 āspharaṇaka), 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 āspharaṇam akaraṇam avikaraṇam tac ca sarvaṃ spharati hi ākāśasamaṃ tad dhyānaṃ (cf. Tib. on **āspharaṇaka**-) tenocyate āsphānakam iti; °kaṃ dhyānaṃ dhyāyeyam (or other form of this verb) Mv ii.208.2; LV 251.14 f., 21; 259.1, 8, 10 (ākāśadhātuspharaṇam 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. °nakadhyaṇam; in 15 mss. °nakam dhyānaṃ, or āsphāra-kaṃ) dhyāyeyam.

[**āsphāra**, *learing*, 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 i.9.8–12.14 is repeated in iii.454.7–456.20. This line occurs iii.454.15, reading kadaryatapanaḥ ghorā, which disproves at least part of Senart's em. and is close enough to the reading of the mss. at i.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 spuṭāḥ samānāḥ.

āsmākina, adj. (prescribed Pāṇ. 4.3.2), *our*: Av i.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 ii p. 210 he withdraws that reading in favor of āsm°. There is no record of either form, nor of any MIndic equivalent, elsewhere.

āsrava (perhaps oftener written āśrava), m. (= Pali āsava), *evil influence, depravity, evil, sin, misery*; CPD s.v. anāsava, *intoxicants*, i. e. . . *passions*; Lévi, Sūtrāi. ix.23 n.1, L'écoulement (āsrava) 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 sāsrava and laukika are equivalent, as are anāsava and lokottara; Tib. (e. g. on Mvy 2141 āśravaḥ) zag pa, *misery*, also *sin*: anupādāyāsravebhyāś cittāni vimuktāni, see **anupādāya**; āśravakṣayajñāna is

the sixth **abhijñā**, q.v.; *śuṣkā āśravā 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 kṣiṇā me āśravā(h)* LV 376.11; *jinā . . . ye prāptā āśravakṣayam* LV 406.6; *arhantānām kṣiṇāśravānām* Mv i.59.7 ff.; the Buddha is sarvāśravāntakaraṇam Mv i.203.16 = ii.7.12; *prahīnasarvāśravabandhanasya* Buddhasya Divy 379.12; *kṣiṇāśrava* (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 *idam duḥkham*) *ayam āśravasamudayo 'yam āśra- vanirodha iyam āśra- vanirodhagāmini pratipad* LV 348.19 f.; 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 ayam āśra- vanirodho etc.*; *nirvāsyanti anāśravāḥ* Mv ii.66.6; there are four āśrava (also = **ogha, yoga**), listed LV 348.21–22, viz. *kāma-, bhava-, avidyā-, dṛṣṭi-* (so also in Pali, *kāma, bhava, avijjā, diṭṭhi*, but also a list of only three, omitting *diṭṭhi*); very common is *anāśrava* (= *kṣiṇā*° 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; *devamanuṣyasarvāśra- vakapratyekabuddhakuśalāni sāśravāny anāśravāni 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- vam te caraṇam* Mv i.164.8, *thy conduct is pure; āśravā- nām kṣayād anāśravam cetovimuktiṃ* (acc. sg.) Mv iii.321.9–10; *anāśravasādrām prathamadhyānam* Divy 391.16; *sāśravam cittam* Mv ii.403.13; *sāśravānām* (den- tal n) . . . *dhyānasamādhisamāpattinām* (of the false teacher Rudraka) doṣe LV 244.2–3; unlike **anuśaya**, with which it is sometimes associated or even equated (AbhidhK, LaV-P. v.79), it is always used with evil con- notation; in Gv 461.3–4 *kalyāṇamitrādhīnāḥ . . . bodhi- sattvānām sarvabodhisattvacaryāśravāḥ*, the last cpd. contains *-bodhisattvacaryā* plus *śravāḥ* (= *śravāḥ, streams*; cf. *-praṇidhāna-śrotāmsi*, 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*).

āsvādāniya, (1) adj. (gdve.) *enjoyable, pleasant* (of sounds): Mvy 391 *'nīyo ghoṣeṇa* (of *Tathāgata*); (2) subst. (also **svādāniya**, q.v., in same use) only noted in triple dvandva cpd. *kḥādāniya-bhojanīyāsvādāniya* (Mv i.38.7 *bhojanīya-āsvādāniya*), in which this third element (after *hard food* and *soft food*) may perhaps mean *condiments, or savories*; Tib. on LV 2.22 *myañ ba, to be tasted*: LV 2.22 (text corrupt); 58.5–6; Mv i.38.7; Śiḥṣ 208.2 (Bendall and Rouse *to relish*). The gdve. *āsvādāniya* exists in Pali and *assāyaṇijja* 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 sāntaḥpurasyāsvāpanam dattvā* (25 dattam).

āha, interj. (only in Skt. Lex., 1. *des Vorwurfs*, 2. *des Befehls*, 3. *dṛḥhasambhāvanāyām*, BR): Jm 222.12 *āha!* (between two verses; in mg. 1, I think, the acc. to Speyer, Av i.244 n. 6, mg. 3; the Bodhisattva is rebuking a king who eats human flesh); Av i.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(ni) āhatakā(ni)* Mv i.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. °tāyai, °tāye, quasi-infin., Mv ii.279.11 ff. *tasya arthasya °tāyai bodhisattvo āryamānam praghṇe, for the attainment of this purpose* (goal) . . . ; ii.399.7, 15 *anuttarasya amṛtasya °tāye*.

āhaviṇiā, adj. (= Pali id., cf. Vism. i.220.6; more usually Pali *āhuneyya*; mg. prob. influenced by Pali *pāhuneyya*, see s.v. **prāhvaṇiā**); both these forms in -haviṇiā 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 samyañ mānyete.

āhāra, m. (1) some member of a ship's crew, mentioned with *nāvika* and others Av i.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 °ram, n. sg.; same MSV iii.22.10. On *āhāra-kṛtya* see s.v. **kṛtya** (2).

āhāraka, m., in Mvy 3851, acc. to Tib. *sñod ciñ 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.

āhārika, nt. (from *āhāra* with *ika*), *bringer, that which brings*: °kaṃ sarvajñajñānasya Samādh p. 6 line 15 (said of a kind of *sarādhī*).

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 mañce vā balena niṣṭhe . . .

āhiṇḍati, °te, also °dyate, (= Pali °ti; see **hiṇḍati**), *wanders*: °dati Māy 242.31; °ḍase 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 āhatako*, in contrast with *dāsa* = *antojāto dhanakkīto karamarānīto*, 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), *na cāsty arthaḥ kaścīd āhetukaḥ kva cit* MadhK p. 24 line 11 (so mss.); p. 123 line 13.

āhrikyā, nt. (cf. Pali *ahirika*, °ika, adj., and sometimes nt. noun), *immodesty, shamelessness*; associated with **anapatrāpya**; Mvy 1971 °yam; stem °ya- Śiḥṣ 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 *avhānaṃ*) °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 °naṃ proktaṃ*.

I

ikṣu-kuṭṭitikam, adv. (see note in Śiḥs p. 409), with kuṭṭyamānasya, *by* (the torture of) *being crushed like sugar-cane*: Śiḥs 182.1.

ikṣu-dvādaśī, n. of a festival, *sugarcane-twelfth* (a day on which presents of sugarcane are made): Kārmav 68.19.

ikṣvāku (= Pali 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-śīrāvedha 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 ḥbebs pa (v.l. in Mvy gdan for gtan), which regularly = viniścaya; is it intended here to render the root iṅ in the sense of *separation*? Cf. the phonetic-grammatical use of the root, esp. s.v. iṅgya 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 icchati); Lañk 27.5 katham °ko bhavet; 65.17 °kānām . . . anicchantikāṭā-mokṣam (read as one cpd. word) kena pravartate; and often in Lañk. Wogihara, as cited by Suzuki l. c., thought that the word was derived from *itthamtvika (cf. **itthatva**), *worldly*; Tib. does not support this.

(icchitavya, gḍve., to be accepted, recognized (as in Skt. icchati): Mv iii.406.8–10 na khalv ayam gharāvāso vā icchitavyo yasyedṛṣo upabhogaparibhogo; niḥsaṃśayam ayam kumāro . . . kṛtādhikāro icchitavyo . . . Acc. to Senart, MIndic for ikṣitavya, *to be regarded*. But in Pali and Pkt. icchati and derivs. seem always to represent Skt. is, *desire* [except that Sheth derives some forms from ips, *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; Pali equivalent na saṃ lomam pi iñjayuṃ DN ii.262.12.

īñjate or °ti (= Pali iñjati, iñjamāna), *moves, stirs* (intrans.); caus. iñjayati, *moves, disturbs* (trans.); frequently spelled in mss. and edd. iñjya-, also ijya- (esp. in Av, often kept by Speyer, as in i.253.9–10 anijyamānair indriyaiḥ, but elsewhere, as i.187.7; 250.1 he reads with mss. aniñja- in the same cliché; these readings are probably only corruptions, but see s.vv. **aniñja**, **aniñjya**, and other forms there referred to: na ceñjate balavān LV 259.7 (of Bodhisattva); na ca iñjate bhramati vā 259.20 (id.); an-iñjamānās ca SP 24.15 (Bodhisattvas); an-iñjamānam (bhikṣum) Gv 84.18; romaṃ na iñjeya (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-iñjamānena kāyena sthito 'niñja- (v.l. 'niñjya-, q.v.) -prāptena ca cittena SP 5.10, and so read (omitting ca; see critical note) 19.14; an-iñjamānena cittena SP 159.6; an-iñjamānena (see above; vv.ll. °iñja°, °ijya°) kāyena LV 131.2; an-iñjamānair (text sometimes an-ijya°, see above) indriyaiḥ Av i.187.7; 250.1; 253.9–10, etc. (in a cliché, see Index); caus., inf., . . . me te romāpi neñja-

iyum samarthāḥ syuḥ Divy 185.10, *they would not be able to move even my hairs*; also iñjītuṃ (caus. inf.), na ca samarthā mama romaṃ iñjītuṃ Mv ii.340.13 = 341.11 (and cf. 340.17); cf. s.v. **iñjitatva**. See also next entries.

iñjana, nt., or °nā, f. (both = Pali id.; cf. **an-i°**, 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 śakītaṃ bhagavato romaṇjanam api kartuṃ; Gv 128.6 (prose) sarveñjana-manyana-(read so with 2d ed.) -spandana-prapañcānāpagatacittam; Gv 253.14 (vs) na ca tubhya iñjana (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 iñjanā (acc. sg.; Senart em. °nām); RP 12.15 (vs) citta-iñjanā (read as cpd.); 13.14 (vs) citteñjanā; KP 136.8 (vs) sarveñjanā-manyana-vipramuktaḥ; Dbh.g. 26(52).4 bhāvi tatha abhāve iñjanā nāsti kācit.

iñjita (= Pali id.), (1) primarily ppp. of **iñjate**, q.v.; see **iñjita-tva**; (2) subst. nt., *motion, movement* (literal and physical): Mv i.305.21 (vs) prāsādiken' iñjītena (read **ijitena**; § 2.73; cf. ijya- forms s.v. **iñjate**) praviśantāṃ (buddhasya śrāvakān), *entering with serene walk*; (3) subst. nt., *mobility, vacillation, unsteadiness*; = **iñjana** or °nā, and like these often associated with **manyana** (or **manyita**), **spandita** (miswritten sya°), and other qualities deprecated in religious life: Mvy 7218 °tam = Tib. gyo ba, foll. by syanditam; SP 336.3 (vs) varjītvā iñjīta (v.l. °tān) manyitāni ca; 372.7 (prose) iñjīta-manyita-prapañcītāni jñāsyati; Dbh 64.13 sarveñjīta-manyana-syandita-vikalpāpagato bhavati; Bbh 339.18 (prose) (-**abhiniveśa**-, q.v.) -sarveñjītaṇi . . . prahīyante; 340.21 sarvābhiniveśeñjītaprahāṇataś ca. See also **an-iñjita**.

iñjita-tva, nt. (to prec.), *state of being moved*: Mv ii.411.(7)–8 (nāpi bodhisattvasya) romasyāpi iñjītatvam, *and not so much as a hair of the B. was moved*.

iṭṭā, Mvy 7982, prob. error for **īṅgā**, q.v.; cf. however **aṭṭa**.

(**itara**, adj., *commonplace, low, vulgar*, = Pali itara and ittara, 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-jītyāḥ, *commonplace, vulgar people*. No *ittara has been recorded, but see **itvara**, which is presumed to be its Skt. original.)

itare tara, adj. (= Pali itarāra; 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 samtuṣṭiḥ; Mv iii.348.4 °reṇa ca piṇḍapātreṇa samtuṣṭo bhavayam; RP 13.9 alpēcchā itaretarair abhiraṭā(h), *pleased (satisfied) with anything at all*; 16.5 bhavati ca itaretareṇa tuṣṭaḥ.

itivr̥tta (nt. or m.), = next (rarely): nidānetivr̥tta-Kv 81.21 (prose), in list of canonical writings.

itivr̥ttaka, nt. (in Bbh m.; = **ityukta**, °taka, qq.v., = Pali itivuttaka, which seems clearly based on iti vuttam = ity uktam, but in BHS has been blended formally, by Hypersanskritism, with Skt. itivr̥tta, nt., see BR; Tib., see below, proves that at least for Tib. translators the word was connected with vr̥tta 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) byuṃ ba (-ḥi sde), *story, history* (root ḥbyuṃ, *happen, take place*, = vr̥t); here itivr̥ttakam is foll. by jātakam; SP 45.7 (vs) sūtrāṇi (or, with v.l., sūtrānta) bhāṣāmi

tathaiva gāthā itivṛttakam jātakam adbhutam ca; Bbh 67.20 (wrongly punctuated) . . . prakāśayati (comma, or no punctuation) itivṛttakāmś ca pūrvayogapratīsam-yuktām (= °tān; end of sentence!); Bbh 397.12-13 tathāgataḥ pūrvānte itivṛttakāmś ca jātakāmś ca smṛtvā... Cf. **vṛttaka**.

itihāsaka, nt. (I = Skt. itihāsa, m.), *history, story*, *legend*: Mvy 4971 °kam, n. sg. (follows purāṇam; gender influenced by this?).

itthatva, nt. (= Pali itthāta, *the being in this world*: Mv iii.447.8 (kṣiṇā me jātir . . .) noparim itthatvam iti prajānāti. Recorded as icchatva Mv i.52.7 devanīkāyato cyavitvā 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 gāthoddānanīdānatyuktaka- (read °nidānetyuktaka-)jātaka-.

itvara, adj. (= Pali ittara; 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 tasyābharanebhīr (so, as one word) itvaraiḥ, *what need has he of trivial (ordinary, worthless) ornaments?*; RP 39.12 asāram itvaram ca lokam (acc. sg.); Śiḥṣ 167.8 mahākāruṇyacittotpādenetvareṇa kāmapasamhitena, *by an impulse of pity, tho 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 devamanuṣyānām (of those who do not follow the Mahāyāna); Śiḥṣ 60.14 itvara-kuśalamūlāḥ; of time, Bbh 87.4 itvarakālabhyāsāt (*short*), contrasted with dīrghakālabhyāsāt line 3; vijñāyate netvaradarśanena Ud xxix.11 = Pali SN i.79.17 (*momentary, fleeting glance*); of gifts, Divy 317.8 kim punar me itvareṇa dānena pradattena.

idampratyaya, adj. (= Pali idappaccaya, e. g. Vism. 518.30), *having this (or that) as its cause*: Dh 263 . . . gambhiredampratyayānubodhanena pratyekabuddhāyānam samvartayanti.

idampratyaya-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 paṭīccasamutpāda (or °panna), tho the editions wrongly separate the words, as in Vin. i.5.1: idampratyayatā-pratītyasamutpādam Gv 89.13; Bbh 204.25; 396.21; °pādena Bbh 110.23; °pādānulomāḥ Bbh 303.22.

idāni (MIndic for °nim; cf. **dāni**), *now*: Mv i.154.15 (vs, m.c.); 247.20 (vs, m.c.; v.l. idāni, unmetr.)

iddhi (= Pali-Pkt. id.; MIndic for riddhi), *magic power*: Mv ii.322.1 (vs; read) maruṇa rājā vaśir iddhiprāpto (or perhaps vaśi riddhi°, see this; text divides wrongly, va śiridhi°).

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, devānam 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. devānam retained, as in LV 62.15, 18 devānam 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, Kaut. 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 antahpure . . ., *thresholds to a city, a royal palace, and a harem*; this passage is a comm. on Divy 543.22 (yaḥ . . . bhikṣur . . .) rājñāḥ . . . indrakīlam vā indrakīla-sāmantam vā samatikrāmed, *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 indrakīlam pādena cōkramati (= ca-avakr°), *and as soon as he (Buddha, entering a city) stepped on the i° with his foot*; Divy 250.20 (Bhagavatā) **sābhisamskāra** (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 nyastāḥ (in entering a city; the gate is not mentioned); Gv 205.3 rājadhāniṃ praviśata indrakīlam 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) sthita, *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 pṛthivīsamnīśrito syā . . . asamprakampi, *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 sthitaḥ.

indrakīlaka, m. = prec., q.v.: Mv i.195.16 (prose) teṣāṃ . . . dvārāṇāṃ caturṇāṃ varṇānāṃ 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.

Indraketudhvaṅjarāja, n. of a Buddha: Śiḥṣ 169.13; (the same?) of a Buddha in the zenith: Sukh 98.15.

indragopa, or °paka, in comp. with śiras or śirṣa(n), *redhead*, said of (miraculous) elephants: LV 55.3-4 (prose) indragopaka-śirāḥ, 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 surakṣaśirṣaḥ); Mv iii.411.4 (prose) indragopa-śirṣam, 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 i.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 i.136.14 °jah, n. sg.

Indradatta, n. of a 'virtuous man' (**satpuruṣa**, q.v.): SP 3.11.

Indradamana, n. of a former Buddha: Av i.86.8 ff.

Indradeva, n. of a Bodhisattva: ŚsP 6.10.

Indradhvaja, (1) n. of various former Buddhas: Mv i.138.4; iii.226.6 (with capital Indratapanā); Av i.105.3 ff.; 84,000 former Buddhas of this name, Mv i.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 **Candradhvajaśriketu** 280.12.

indra-ṣaṭa, nt., acc. to pw 2.294, *Luftgewand*, so v.a. *Nacktheit*: °ṣaṭam śvetapaṣaṭam dhyuṣitapaṣaṭam 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-ṣaṭa is recorded as used of the Jain sect otherwise called śvetāmbara; doubtless this was the reason for Boehlingk'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-ṣaṭeṣu, line 6.

Indrapura, n. of a town: Māy 29.

Indrabhūti, 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 cagatā vimalaketu yathendrayaṣṭyaḥ, *bright-colored as rainbows*; Śikṣ 258.9 (vs) yatha naru iha indrayaṣṭi (Tib. ḥjaḥ, *rainbow*) drṣṭvā vimṣṭati aṅgaṣu (= °śas) niḥsvabhāva śūnyam; (2) n. of a nāga: Mvy 3358.

(**Indraśalla**, as n. of a mountain, recorded in BR, pw only as Buddhist, but occurs in Skt., see Kirfel Kosm. 99; noted by me in Māy 253.30; and see next.)

Indraśailaguhā, n. of a locality (cf. prec.): Mvy 4124 °guhā, n. sg.

Indraśrī, (1) m., n. of a Buddha: Gv 284.15 (vs) °śiri, n. sg.; but see s.v. **Citrārtha**; (2) m., n. of a Bodhisattva: Gv 442.6 °śriyo, 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 auṣadhayo, n. pl.). Mvy has other Tib. renderings, apparently foreign words and not in Dict., ḥab ṣāñ 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; Sūtrā. xviii.55 (and cf. xi.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.

imamḥi, 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. iyān, n. sg. m. of iyant? But I have not noted such MIndic morphology in the prose of Sukh. Emendation to iyattakaḥ (Vedic only and rare) is not attractive.

iyamḍuḥkha, adj., having torments to this extent (iyam for Skt. iyat, see § 18.54): Divy 375.15, 21; 376.1, 9 °khā hi bhikṣavo narakāḥ (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**.

iryāpatha, MIndic for **iryā**, q.v.

iryati (= Pali iriyati; cf. Vedic Irte), wanders: Mv iii.118.18 vanād vanam iriyasi (vs 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**, **iryavanta**, 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 (i.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.

Ilā devī, n. of a devakumārikā in the northern quarter: Mv iii.309.8 = LV 391.3.

Īśādhāra, n. of a nāga: Mvy 3333 (but Mironov Īṣā°); Tib. gśol mdaḥ ḥdzin, *plow-holder* (implying Īṣā°).

Īṣāmdhara, m., n. of one of the seven mountains (or mountain ranges) surrounding Sumeru, = **Īśādhara**, q.v.; read so at Mv ii.300.18 where the only ms. reads iyamḍharā (Senart em. iṣāmdharo).

Īṣāna, m., n. of a region, in the south: Gv 115.1 dakṣiṇāpatha °ṇo nāma janapadas; 116.3.

Īśādhāra, v.l. in Mironov for Mvy 4144 **Īśādhara**, q.v., n. of a mountain. See also **Īśādhāra** (2).

Īṣāmdhara, see **Īṣāmdhara**.

iṣika, nt., or **iṣikā**, f. (perhaps also iṣika, nt.; cf. Pali esika, °kā, interpreted in Dict. as *pillar, post*), *sign-post*: Mvy 7048 iṣikā māpitā bhavanti (Tib. śin-rtags, *tree* (or *wood*) *sign*; Chin. app. *sign-post* or the ilke): Mv i.196.1 and iii.228.12 dvārāṇām purato iṣikāni (iii.228.12 iṣi°, v.l. iṣi°) māpitāni abhūnsuḥ; Śikṣ 173.16 iṣikā-padaṃ 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).

Īṣidatta (= Pali Īṣi°, semi-MIndic for **Ṛṣidatta**, q.v., also **Riṣi°**), n. of a sthapati of King Prasenañit of Śrāvastī (Kosala): Divy 77.27; 466.23, in both read, substantially with mss., (gṛhapatir) Īṣidattaḥ Purāṇaḥ sthapatī (dual).

iṣu, nt. (in Skt. only m., f.), *arrow*: Mv ii.82.4 and 5 iṣu kṣiptaṃ (n. sg.).

iṣṭaka, m. pl., n. of a brahmanical gotra: Divy 635.17.

Īṣṭarūpa, n. of a former Buddha: Mv i.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**, **istriḥ**, **istri**, **iṣṭiyā**, all semi-MIndic forms of strī; for i- see § 3.113; cf. Pali itthikā, AMg. itthiyā, etc.; no MIndic *iṣṭhi or *iṣṭhikā, with domal stops, seems recorded), *woman*: LV 43.5 (vs) puruṣa-iṣṭika- (m.c. for °kā-) dārakāś ca; 79.20 (vs) iṣṭikān (acc.

pl.) evam āha; Mv i.244.5 (prose) iṣṭikāye (gen. sg.), v.l. for text istrikāye; 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 imeṣṭikāmaratim (= 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 . . . kimcid evam iṣye (1 sg.); 560.7–8 (vs) yadi tvam pṛitim iṣyasi.

istrikā = **istri**, **istri**, q.v., *woman*: LV 220.5 (vs)

istrika (n. pl., or stem in comp. with foll.) *dārakās ca*; Mv i.244.5 (prose) istrikāye (v.l. iṣṭikāye), gen. sg.

istrigāra, **istriyāgāra**, see **stryāgāra**.

istri, **istri** (= Aśokan 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 i.303.20; 304.4; all the prec. vss; Mv ii.70.1 (prose) istriyā (instr. sg.; v.l. **iṣṭiyā**) sma parājitā, na ca kaḥimcit istriyo (n. pl.; v.l. iṣṭiyā, q.v.) rājā, sarvatra puruṣo (Senart °ṣā) rājā; 71.1 istriye (instr. sg., v.l. iṣṭiye); 321.23 istri- (v.l. iṣṭi-) sahasraih; iii.26.21 istriye (oblique case); 84.8, 14 istrihi (instr. pl.); Śikṣ 242.13 (vs) istriṇām (gen. pl.); Gv 254.16 (vs) istri-koṭi; 255.18 (vs) istri-gaṇas ca.

ihatra, adv. (iha plus the suffix of amutra, which is the next word in Mvy; cf. AMg. ihaīm, from iha plus another loc. ending), *here, in this world*: Mvy 2975 (foll. by amutra).

I

?**īṅkhaka**, °ikā, see **īṅkh**°.

idrṣika, f. °ki, adj. (cf. Skt. idrṣaka; no form in °ika seems recorded), *such*: SP 325.11 (vs) kriyām idrṣikīm (no v.l.).

***iryati**, see **iryati**.

iryā or **iryā** (chiefly the latter, semi-MIndic, has been noted; = Pali and AMg. iriyā) = the much commoner **iryā-patha** (or iryā°), *deportment, behavior, particularly good, dignified, proper deportment*: Mv i.302.10 iryam (mss., Senart iryām) paṣyitvā (of a Pratyekabuddha); iii.60.9 (kalyāṇā) punar iyaṃ pravrajitasya iryā (Senart iryā); 92.10 iryā (Senart iryā); LV 115.2 (vs) teṣa (gods) yathā ca iryā; 116.7 (vs) yatha irya netra vimalāprabha, *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 iryāyā caryayā.

iryā-patha, m. (= Pali iriyā-patha, AMg. iriyā-vaha; in mss., esp. of Mv and LV, often written **iryā**° or **iryyā**°, semi-MIndic, 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 **airyāpatha**, q.v.; see prec. and next), much commoner than the synonymous **iryā**, (1) *movement* (of physical movements of any sort): Mv i.22.11 (prose) chinna-iryāpathā (all mss., Sen. em. °iryā°) gacchanti (mss. gacchati), *sinner* 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 ārabdhāḥ; (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. prāsādika, *gracious*, (religiously) *attractive*: Mv iii.27.3–4 prāsādikena iryāpathena (v.l. iryyā°), of a Pratyekabuddha; in Śikṣ 348.6 prāsādika and aprāsādika 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 °iryyā°)-saṃdarśanāya; Gv 527.3–4 sarvasattvādhimuktisamair iryāpathaiḥ; specifically *good deportment*, SP 282.3 (vs) °patham yo mama rakṣamāṇo bhaveta bhikṣū . . . ; LV 29.4 (vs) iryāpathe-ṣṭhā, *abiding in . . .*; 179.17 (bodhisattvo . . . sarvāntaḥpurasya . . .) iryāpatham upadarśya, *having displayed proper behavior to all the harem* (so Tib.); 220.6 iryāpathebhyaś (most mss. iry°) cyutāḥ, *fallen away from right behavior*; Dbh 71.19 tathāgaterāyāpathacaryā-cāritrānugato; Mv ii.157.1 (prose) iriyāpathasampanno, *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 śāme dame; iii.346.6 iryāpathe (so mss.) ca vīrye ca dhyāne jñāne tathaiva 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 saṃvṛtto 'bhūt; Mv iii.65.5 iryāpatho (Senart em. iry°) sāmāṃ 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 iriyāpatha, also used of *four postures or bodily attitudes*, that is *modes of physical behavior, viz. walking, standing, sitting, and lying down*: Mvy 212 viḥayasābhyudgamyā 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 pariśramas 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 dvābhyaṃ everyāpathābhyām sthitvā, sthānena caṅkramaṇa ca (only standing and walking; he vows not to sit or lie down) kālam atināmeyyam, repeated (var.) 521.6, which is cited Śikṣ 40.5 dvābhyaṃ everyāpathābhyām . . . ; Gv 22.20 ff., iryāpatha repeatedly of physical movements (walking, standing, and sitting, line 22) of ordinary (not

religious) men; LV 9.8 caturiryāpatha-vinayanopavana- (so read, text °naupavana-)suyardhita-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 (ṣaḍvarṣā bodhisattvo yathā niṣaṇṇa evāsthāt paryaṅkena) na ca iryāpathāc (all mss. ca iry° or cery°) cyavate sma, and did not abandon the posture (of sitting cross-legged); Mv i.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 . . . sthāneṇa caṅkramaṇeṇa niṣadyaya 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).

irṣī, or **irṣi** = Skt. irṣyā, *envy* (see § 3.115): LV 75.10 (vs) kāmachandu naiva tasya irṣi (some mss. irṣyā, unmetr., while irṣya would be possible; v.l. also irṣu) naiva himsitā.

irṣu, **irṣuka**, see **an-ī°**.

(**irṣyāyate**, °ti, *is jealous, is envious*: Mv ii.480.5 (prose) °yase; Śikṣ 62.2 (prose) te pareṣām irṣyāyanti. Must have existed in Skt. since the ppp. irṣyāyita, as nt. nom. act., is recorded; see pw. Denom. from irṣyā.)

irṣyālu, adj. (= Skt. irṣyālu), *jealous, envious*: SP 429.6 (prose) mā . . . sattvā irṣyālukā mā matsariṇo . . .; Samād p. 53, line 5 (vs; here -ka could be m.c.).

Īśādhara, m., n. of a mountain: Dharmas 125; Mironov for Mvy 4144 (with v.l. **Īśādhāra**). See under **Īśādhara**.

U

?**ukara-** (v.l. udakara-, utkara-; cf. **uḡra-lipi**), in Mv i.135.6 (prose) ukara-madhura-darada-ṇa- (etc.), sc. lipi, a list of various kinds of writing. Senart would em. ukaramadhura to uttara-kuru, very implausibly; the parallel LV passage has **uḡra-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 naranāyakottamaṃ Sukh 49.7 (all mss. uk°); 50.3 (mss. ok°, unmetr.; Müller ok° both times).

ukkaṭṭati, see **utkaṭṭati**.

ukkarikā (= Skt. utk°), a kind of sweetmeat: Divy 500.23, 24, 26 ukkarikāpaṇaḥ (and acc. °naṃ). Cf. **uk-kārika**.

Ukkala, nt. (presumably = Skt. Utkala, *Orissa*; cf. Pali Ukkalā), n. of a locality (adhīsthāna), where **Trapuṣa** 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 ukkalaṃ nāmādhīsthānaṃ. tato ukkalāto . . . trapuṣo ca bhalliko ca . . .

ukkārika, nt. (cf. **ukkarikā**), some kind of sweetmeat or delicacy: Mv ii.190.6 (prose) anye nānāprakārāṇi khajjakāni alliyanti, anye ukkārikāni alliyanti, anye modakāni alliyanti; iii.158.9, 12 (modakāni ca) ukkārikāni ca. (In line 12 v.l. ukvāritāni.)

ukkāṣati (MIndic for Skt. utkā°; = Pali id.), *coughs, clears the throat*: Mv ii.281.13, 18 ukkāsi, 14, 15 ukkāse (both aor.). See next two.

ukkāṣana (nt.; = Skt. utkā°; cf. prec. and next),

Īśādhāra, (1) n. of a nāga, Mironov's reading for **Īśā°** Mvy 3333; (2) m. pl., n. of a range of mountains (= Īśā°; see under **Īśādhāra**): Śikṣ 246.4 °rā(h).

Īśvara, (1) n. of a rich householder's son in Campā: Karmav 66.9; (2) n. of a Bodhisattva: Gv 442.9.

Īśvaraḡuṇāparājita**dhvaja**, n. of a Tathāgata: Gv 380.22; later, in vs, called Īśvarājitagūṇadhvaja, 383.14.

Īśvaragūpta, n. of a former Buddha: Mv i.141.4.

Īśvaradeva, n. of (apparently) two Bodhisattvas (in the same list! is one an error?): Gv 442.8, 10.

Īśvarājitagūṇadhvaja, see **Īśvaraḡuṇāparājita**-**dhvaja**.

Īśvariya, nt. (= Pali issariya, AMg. id. or isariya; penultimate ī may be m.c.), *sovereignty*: Mv ii.395.6 (vs) na tasya ko pi (by em.; one ms. vī) jane īśvariyaṃ The Śikṣ parallel, 308.4, has īśvaratvaṃ.

Īśādhāra, m. (= Pali Īśadhāra), n. of a mountain (one of the seven ranges surrounding Sumeru; Kirfel, Kosm. 186): Mvy 4144 (but Mironov Īśā°, with v.l. Īśādhāra). Cf. next, **Īśāmdhāra** (**Īśam°**), **Īśādhāra**, **Īśādhāra**. Kyoto ed. text Īśā°, Index 'Īśā° (Īśā°)°.

Īśādhāra, m. (see under prec.), (1) n. of a mountain or mountain-range: Divy 217.12, 14; MSV i.94.6; (2) n. of a deity (giving rain): Śikṣ 247.7 (or may be Īśā°; samdhi ambiguous); (3) implied by Tib. instead of **Īśādhāra**, q.v.

īṣi, **īṣit**, adv. (= AMg. isi; 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: iṣimitamukhaṃ 133.3; 135.2; °mukhā 236.11; 239.21; iṣitkāyāvanāmitam 133.6; mahātmā . . . iṣi dṛṣyati tatkaṣaṇāt 240.1; iṣit pracoditā 363.25; in prose, iṣitprahasitavadanaḥ 41.22; iṣid avanāmayet 391.2; others 388.3; 390.22; etc.

a cough, or clearing of the throat: Mv ii.418.16 °na-ṣabdena māro . . . bhagno; 419.16, 18.

ukkāṣita (nt.; = Pali id.), = prec.: Mv ii.281.13 (mahāsimha-) ukkāṣitāṃ ukkāṣi (repetitions in sequel); 410.4 (bodhisattvena ca) ukkāṣitaṣabdena bhagno (sc. māro).

[**uktamuṣṭivat** 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 i.131.5; (2) n. of a householder (grhpati; 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 (devaputra): LV 39.13 (prose; °tejo, .. sg.); (3) n. of a son of Māra, unfavorable to the Bodhisattva: LV 310.9 °tejā(s), n. sg.

Ugradattapariṣcchā, 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.

Uḡrapariṣcchā, = 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 śul 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 (= Pali 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 niḥśiptam, 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 niḥśiptam, evam... gacchanti sadgatim. (This specialized use of ucita seems nowhere recorded.)

[**uccaka**, wrongly suggested Divy p. 705, note on 40.10, as contained in vṛṣikocaka-; 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 prakrāmeyuh, would depart sneering (at not receiving promised food); 13.1 devatā uccagghanti vivādayanti (a Bodhisattva who fails in his duty); 49.12 (prose) evaṃ vijṛmbhamānā uccagghanto; AsP 232.(12)-13 (te vijṛmbhamānā) hasanta uccagghayanto likhiṣyanti; 18 parasparam uccagghayamānā (v.l. °yanto) likhiṣyanti; 385.13 anyān... avamaṃsyate uccagghayiṣyati ullāpayiṣyati kut-sayiṣyati pamsayiṣyati; 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 uccagghanāṃ kariṣyanti ullāpiṣyanti; LV 431.18 hāsyocagghanavivarjana- (so read for Lefm. °occaṭyana°); Śikṣ 45.7 uccagghanāṃ tarjanāṃ ca; 185.1 uccagghanāṃ (read -ggh-) sahate, unmananāṃ kutsanāṃ sahate; 271.6 nāsty uccagghanollāpana-dānam, there is no giving with sneers and derisive yells.

uccaṅgama, m. (uccam, adv., = Pali id., see Childers, plus gam, going aloft), a kind of bird: Divy 476.10 ff.; 480.11.

[**uccaṭyana**, LV 431.18, error for uccagghana, q.v.]

uccataraka, adj. (cf. Pali uccatara, see PTSD s.v. ucca; Skt. uccastara), higher: Mvy 8603 na nicatarake niṣaṇṇa uccatarake āsane niṣaṇṇāyāglānāya dharmam deṣayiṣyāmah.

uccati, MIndic for Skt. ucyate, is said: Mv ii.101.2. **Uccadhvajā**, nt., n. of a palace in the Tuṣita heaven: LV 29.14 °jaṃ nāma tuṣitālaye mahāvīmānam.

uccandra-bhakta, 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-pragghitān 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-taparamopaśobhitopari-pādacchavikusumagarbhātireka-prabhāsvārā (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 ucchrta, q.v., cf. 373.12, 21.]

ucchada- (1) (= Pali ussada; = ucchādāna, q.v.), shampooing, rubbing down: KP 152.2 ucchada-snapanaparamardana-bhedana-vikiraṇa-vidhvamsana-dharmah (of the body); (2) in Śikṣ 208.11 -sāntarocchada-paṭikobhaya-kṛtopadhāneṣu paryaṅkeṣu 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 saptō- for prāptau-; the cpd. means with a body possessing the 7 high places or protuberances (see under utsada (1), and cf. Bbh 375.20 saptotsadakāyaḥ). — Add to (2); my suggestion on Śikṣ 208.11 is made dubious by sōttarocchada-ṣaṭa (ms.; ed. em. sōttaracch°, adj., MPS 34.68 and 69.

ucchadaka, m. (? cf. ucchada, utsada, Pali ussada), only noted SP 341.14 (vs) bahu-ucchadakāś caiva bahurūpavitritāḥ (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. ucchagara, 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-vikiraṇa-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. ucchādaya recorded in Skt., BR s.v. ucchādana), *shampooed, anointed*: Mv i.213.10 = ii.16.14 (prose) ucchādita-snāpita-viśada-gātro; i.217.14 °gātram.

ucchādaya, ger. (to *ucchādayati, MIndic for avachād°, § 3.54, cf. AMg. ucchāya, *covered*, Ratnach., = avachādita), *covering*: LV 227.11 (prose) svavadanāni vastrair ucchādaya (all mss.; only Calc. āchādaya).

ucchitya? seemingly ger.; so mss., Divy 103.22 ... unmādam 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 buddhayanād 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 ḥo.)

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 iḥa kṛṣṇa-sarpān.

[**ucchihitvā**, in Mv ii.127.12; 128.16; 130.2 (sādhu ca suṣṭhu ca abhisamskāreṇa) uc°, is a mere graphic corruption for utthihitvā (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 utthihitvā; this form should rather be put into the text.]

ucchu (m.; = Pali id., Skt. ikṣu), *sugar-cane*: Mv i.241.11 (vs) ucchusamavarnam (of Dipamkara), *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 deity: Mvy 4332.

ucchr̥ta, ppp. (hyper-Skt., if not corruption, for Skt. ucchrita; cf. **utsr̥ta**), *raised*: SP 235.14 (vs) śuṣkapāmsur itocchraṭṭaḥ (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 dr̥ṣyamāna (= °ne) ucchedam (n. sg.; or for uccheda plus m, Hiatusbridge?) āśraye (so read with v.l. for °yah), *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. uccheṣṭum, infin., *to send forth, emit, hurl out*: Divy 186.5 (nāgo 'ṅāravarṣam) ucch° ārabdhaḥ (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 utśraṣṭum, 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 ucchrāpaya, isolated; caus. to ud plus śri; see also **ucchrāyati**, **ucchrepayati**), *raises, sets up*: LV 193.6 (vs) prākāra ucchrāpitā(h); Mv i.176.6 (vs) ucchrāpitā-dharmadhvajā; ii.112.18 patākān ucchrāpayanti; 343.22 (vs) (dhvajāna koṭṭinayutāsahasrā) ucchrāpayetsu (aor.); Av i.384.10 patākāḥ ... ucchrāpitā(h).

ucchrāyati (caus. to ud plus śri; = **ucchrāpayati**, q.v.), *raises, sets up*: Divy 76.6 (yaṣṭir) ucchrāyitā; 77.20; 466.16, 20 śārīrasamghāta ucchrāyitaḥ (in 76.6; 77.20 ed. em. ucchrāpi°).

ucchrepana (nt.; nom. act. to next), *the lifting up*: Bbh 379.1 (bhaiṣajyaṃ ca) dattvā vyādhy-avanatocchrepanān mātrāśi ca ...

ucchrepayati, °te (= **ucchrāpayati**, q.v.; cf. prec.; on form see § 38.65), *raises, sets up*: LV 213.18 °pitam vaijayantāsamam; 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 ucchrāyīsyasi, v.l. ucchrāpayīsyasi).

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 nojjankikayā (instr.). Tib. ḥjol 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 ujjaṅkikā, and Wogihara, Lex. 41, suggests that the corresponding Pali is ujjhaggikā (or rather, by em. ujjaggikā), Vin. iv.187.16, which means *laughing, derision*, see **uccagghati**; this seems indeed quite possible.

ujjaṅgala, ṛdj. (= Pali id.; defined DN comm. ii.586.22 by visana, Vv comm. 335.15 by jaṅgalaṃ, lūkha-

dhūsaro anudako bhūmippadeso . . . jaṅgalato pi ukkam-sena jaṅgalaṃ, on Vv 84.5), *desert, waste* (land): SP 233.2 °le prthivipradeśe; AsP 429.4 (prthivipradeśā ya) ūsarā ujaṅgalā(h); Mv ii.207.5, 8 (vss) ujaṅgalo 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 piṇḍapātaṃ paribhokṣyāmaḥ. (Same passage cited from a Stein 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. (= Pali id., beside uju; Skt. rju; cf. next, **rjju**, and **anujjuka**), *straight, right*; usually in vss where jj could be m.c., but once in prose in Mv iii.225.1 ujucittā; the rest in vss: Mv iii.436.3 °gateṣu; LV 133.20 ujjū karitva kāyam; 138.20 ujjū-bhraṣṭā; 295.8 sadojjupraṣṭho (so read; = sadā ujjū°).

ujjuka (= prec., q.v.; also **rjuka**; Pali id., beside ujuka): SP 125.14 (vs) dṛṣṭim kurvāmi rjjukām; in SP 324.2 ms. K' indicates ujjuka for text -rjuka (rj°).

[**Ujjhitapara**, see **Ujjita**°.]

Ujhebhaka Tōnehāraka, n. of a king: Mv iii.382.10-11 (prose); called **Tōnehāra** 386.9 (vs).

-ujñā-ka, ifc. Bhvr. (to *ujñā = Pali uññā for Skt. avajñā; see § 3.55), *contempt*, in a-śaṭh'-ujñākāś ca (ū may be in saṃdhi 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 noṭṭāṅkikāyā (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 oḍuḡal, *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 = Pali Sn 2, yo rāgam udacchidā asesam, *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-Skitism? § 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**, °khyā, q.v.): Mvy 5285 °to nāma droṇamukham; Divy 620.12 °tām nāma droṇa° (acc.), 28 utkāṭadroṇamukhyam; 621.10 yenotkāṭam droṇamukham (nom., nt.), 19 °tān

(abl.); fem. 620.21 °tām nāma droṇamukham (acc.), °tā 26. From a verbally close Pali parallel DN i.87.6 it appears that the town called in Pali Ukkāṭṭhā (see DPPN) is the same; see **Puṣkarasārin**.

utkāṭṭati, or (Mndic) **ukka°** (see s.v. **kaṭṭati**), *takes out*: Mv iii.158.13 yamalakāto (see **yamalaka**) modakam ukkāṭṭevā; 431.7 taṃ bhāṇḍam sarvam ukkāṭṭitaṃ (sc. from a river); in Mv ii.249.11 read mama hṛdayo udumbare utkāṭṭito sṭhapito (Senart with one ms. utkāṅṭhito, v.l. utkarito; in the other two passages above Senart em. ukkāḍḍh-).

utkāṅṭhati, and ppp. utkāṅṭhita (cf. next; in Skt. only *longs for; longing*; but Pali ukkāṅṭhati also is *annoyed, °ṭhita annoyed*), *is annoyed; annoyed*; the ppp. in Mv ii.272.7 rājā śrutvā utkāṅṭhito evaṃ jāto, *the king, hearing* (this), *became annoyed, as follows* (here certainly not *desirous!*); similarly ii.274.11 so utkāṅṭhito (context makes *desirous* impossible). In Bbh 193.6 (tair bodhisattvaḥ lūhaiḥ stokair asatkṛtya dhandham) ca labdhair notkāṅṭhyate na paritasyati, prob. *is not made annoyed* (pass. of caus.). There may be other cases; many are ambiguous.

utkāṅṭhā (see prec.; Pali ukkāṅṭhā), possibly *annoyance, mental distress*: AsP 494.8, see s.v. **paritasana**.

Utkārika, n. of a merchant: Divy 227.26 tatṛṇāyatarāś 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 (= Pali (att-)ukkamsana, °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) ātmaśilotkarṣaṇā; Bbh 158.4 ātmotkarṣaṇā; Śikṣ 126.6 svapakṣotkarṣaṇa-(vacana).

utkarṣayati (cf. prec.; not in this sense Skt.; = Pali ukkamsati, °seti), *exalts, i. e. praises*: gḍve., Śikṣ 197.10 sacec 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 brahmans 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 Pali word is appropriate here; by encouraging flattery the king is to be strengthened in a good course.

utkārika, m., *the expression evam*: Mvy 7618 = Tib. de bzhin no zhes bya ba (Chin. similarly). There is a var. udgārikaḥ (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. utkiritvā, 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 parinirvāna, by a follower of his, udvegasaṃjananārtham dhārmika utkāśaḥ (i. e. °śaḥ?) kṛto 'bhūt: aho bateyam . . . mahādharmolkāntardhāsyatīti saṃvegajananiyā kathā kṛtā. But cf. **utkāśa**.

utkāśana-śabda, m. (ud plus kāś; cf. next), *conspicuous, vigorous pronouncement* (so Tib. on Mvy): Mvy 2799; Divy 517.25 bhagavatotkāśaśabdaḥ kṛtāḥ . . . parivrājako (26) bhagavata utkāśanaśabdaḥ 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) utkāśāśabdu napi śrūyati tanmuhūrtaṃ (mss. vary greatly, but Tib. lud paḥi sgra confirms this form and mg.); (2) m. utkāśaḥ, 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 sādha-kechayā 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-mallāḥ) utkuṭa-śobhika-hāraḥ (qq.v.) . . . (Tib. cited as bzhuḡs; 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 ekacarāṇāṃ Śikṣ 332.7.

utkuṭuka, adj. (cf. **utkuṭa**-; acc. to BR, occurs in Skt. (Sūtrata) only as utkuṭaka or utkuṭaka; the Pali form is app. only ukkuṭika; AMg. usually ukkuṭua, °ḍuga, °ḍuyā, but also ukkaḍuya), *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. utkuṭukaṃ (?), °kena, *in squatting posture*: °kā niṣaṇṇā (n. sg. f.) Av i.315.11; °kāṃ niṣādayitvā Bhīk 16a.1 *having made her sit squatting*, but in 10b.3 °ṭukena niṣadya, *sitting in a squatting posture* (adv.); in 10a.4 °ṭukāṃ niṣādyā, in sense = 16a.1, °kaṃ either adv., or MIndic (or corruption?) for °kāṃ; °kena adv. also Mv i.144.10 (na . . .) bodhisattvā māṭuḥ kuṣiḡatā utkuṭukena (so read, Senart °ṭakena, mss. utkutumbakeṇa) pārśvena vā yathā kathamcid vā sthitā bhavanti (but paryāṅkaṃ ābhūṃjitvā); in i.213.7; ii.16.11 situation is the same, but adj. is used, na utkuṭuko (so Senart with both mss. ii.16.11; in i.213.7 Senart °ṭiko, but one ms. has -uko); in cpds., Mvy 6709 °kāśanam, Tib. tsog tsog por; 9275 °ka-sthaḥ, 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 Dhṡ. 141; °ka-sthaṇḍila-śayanaiś ca LV 249.4, *and by sleeping in a squatting posture or on bare ground*; 258.15 (vs) utkuṭuka-dhyāyi (so read with best mss., metr. superior to Lefm.'s reading utkuṭa-dh°), *meditating in a squatting posture*; °ṭuka-sthiteṇa, adv., *while sitting in a squatting posture*, Bbh 153.12; 181.20.

utkuṭukikā (to prec.), *squatting posture*: Mvy 8548 notkutukikayā (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*: °yiyatha MSV iv.140.15.

utkumbhati, prob. *rears* (of a balky horse; so guessed from context): KP 108.2 (yatra . . .) aśva(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 ukkūla-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, śaṅ 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 prthivīpradesāḥ samāḥ samavasthitāḥ, *and the high-and-low (uneven) places became even*; 272.17 utkūla-nikūla-sama-karacaraṇa-gatiḥ (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 vicchāndya . . . nihīnatarakeṣu guṇeṣu 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*).

utkoṭāna, nt. (see below), or (var. in Kyoto ed.; and Mironov without v.l.) khoṭāna, nt.: °nam Mvy 8423. Both form and mg. obscure; occurs between bhikṣu-paiśunyaṃ and duṣṭhulārocanam. Tib. skyo snogs (var. brnogs) 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 ukkoṭāna-ka, Vin. ii.94.7, means *reopening a settled question* (wrongly PTSD), just as the verb ukkoṭeti seems always so used. But ukkoṭāna 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 ukkoṭāna-vañcana-nikati-sāciyogā paṭivirato); cf. the Skt. root kuṭ. If khoṭāna (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 jānaṃ saṃghena yathādharmam) nikṣiptam adhi-karaṇam punaḥ karmany utkoṭayet, *pātyantikā*.

utkrośa, m. (to ut-kruś-; nowhere recorded except as n. of a bird), *outcry*: LV 230.5 (vs) utkrośu (n. sg.) mukto, and 8 utkrośu (acc. sg.) kṛtvā aho mama ekaputro!; 232.20 (vs) utkrośu (mss. utkrāsu, utkāsu) kṛtvā dharāṇitale niraśto; Gv 326.6 mahāntam ārtasvaram utkrośam akāṛṣuḥ. Uncertain is Divy 453.21 (in a list of five individuals who sleep little at night) utkrośa (v.l. utkoṇa) ṛṇi; possibly a *debtor in case of an outcry* (made against him by his creditor? understanding utkrośe). But Tib., as translated in the note p. 709, is said to render utkrośaḥ *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 ukkusa, 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 utkrośa-prāṇi. Should not Tib. be corrected to nu ba, *weep(ing)*, = ut-kruś-?

utkrośate (not recorded in this sense), *cries for, demands* (alms): Divy 473.11 (Śakro . . .) dvāri sthītivā bhaiḡsyam utkrośate.

utkrošana (nt.; = **utkroša**, q.v.), *outcry*: Gv 326.21 mahāntam ārtasvaram utkrošana-śabdām śrutvā.

utkroṣayati (denom. to AMg. ukkosa, see below), *exalts, magnifies*: AsP 419.4 ātmānam utkroṣayati parān paṃsāyati. The AMg. ukkosa is derived by Sheth and Ratnach. from utkarṣa (or utkṛṣṭa) 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. *utkroṣa, 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-kruṣ.

utkṣipāna (nt.; from ut-kṣip plus -ana, but new MIndic formation, like Pali ukkhipāna; cf. Skt. utkṣepāna), *lifting up*, nom. act.: LV 114.10 (vs) caraṇotkṣipāne, *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-śātāny utkṣipanti sma nikṣipanti sma (*let go up and down*); teṣāṃ tathotkṣipyamānānām nikṣipyamānānām ca śabdo 'rdhayojane śrūyate 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. spaṅs paḥi . . . ; (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*), anutkṣiptacakṣuṣo Prāt 529.10 would belong here, but 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 okkhitta-, 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 = okkhitta-).

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.

utkṣepāṇiya, adj. (gdve., to **utkṣipati**, 2; = Pali ukkhepāṇiya, with kamma), with karman, (*ceremony*) of *suspension* (from the order): Mvy 8646 °ṇiyam (doubtless supply karma); Divy 329.10 kurutāsyotkṣepāṇiyam (so text) karma; Bhik 28b.4 yasya bhikṣoḥ samagreṇa bhikṣusamghenotkṣepāṇiyam 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, gdeg pa, *elevation* (and āvarta, skor ba, *turn*); **nikṣepa**, bzhang pa or bzhog pa, *putting down*; **vikṣepa** (which Tib. translates 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.

Utkhalī, 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 ukkhetta, Vin. iii.97.21, *abandoned?*, *one who causes to depart from* (abl.), *to abandon*: Gv 462.23 (kalyāṇamitrāṇi) . . . °tāro lokaniketāt (sc. for a Bodhisattva).

Utkhurī, see **Utkhalī**.

[**utta**, implied in (dukhena) cotto LV 133.16; read either cātto = 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 bahujana-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 tanū°), *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 uttaptam Mv i.165.2); here fig., *purified, pure*, of food: uttaptottaptair 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-buddheh, *of vast enlightenment purified by . . .*; 11.6 -prāmodyottapta-vipula-smṛti-samjanane; uttapta-kuśalamūlās te Suv 5.4; °ta-kuśalamūlena 159.6; 167.9; 171.12; °tam (mss. uptam, but Tib. and Chin. render uttaptam) kuśalamūlam 172.11; °mūlānām Gv 268.3; uttaptāḥ Mvy 1816, where context suggests *earnest, strenuous*, and one of three Tib. renderings, sbyaṅs pa, means primarily *purified*, but also *exercised, trained*; **uttapta-tā**, abstr., *state of being purified*, LV 422.1 (vs) tena hitakareṇa uttaptatā-prāpta (so read, as cpd.) bodhiḥ śivā, . . . *attained thru being purified*.

? **Uttaptarāṣṭra**, Senart's em. at Mv i.139.13-14 for mss. Āttapta°, Attapta°, 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 (**Nandīpāla**) **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 (mānava) 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 preti (cf. DPPN Uttara 7): Av i.261.11; a like story of an Uttara of Śrāvastī, MSV iii.19.18 ff.; (7) n. of a nāga king (cf. **Uttaraka**): Mvy 3261; (8) nt., n. of the Buddha Maṅgala's city (= DPPN Uttara 19): Mv i.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 sottarakalānām 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 tāraḥ, followed by paritrātā].)

utarati, false-Skt. for MIndic (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 **satpuruṣa**, 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.

uttarāgamana (nt., or m.; uttara plus āg°), *subsequent arrival* (in the world), i. e. *rebirth; future incarnation*: Mv i.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 bhrātarau trapuṣa-bhallikānāmakau; Mv ii.175.4 °pathakam bhāṣyam, *northern dialect*; 6 °pathakā vayam. (They came from Taxila, 7 takṣaśilāto.)

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 uttarim 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 bhūyas; 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 uttarī na ebhyo 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.?) aḡaniyu tasya āsit samghas . . . SP 192.7 (vs; for tata uttari), *beyond that* (number), *incalculable was his assembly*; atas

ca bhūya uttari viśiṣṭatarām (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 uttarim (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 manuṣyadharmā . . . jñānadarśanaviśeṣam sāksātkartum (263.11 °śeṣaḥ sāksātkṛto) 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 i.2.2, Senart em., but read with mss. **pratyot°**, q.v.; i.250.5 (śloka vs) dipamkarasya **ottareṇa** (see this; bad meter), prob. read °karasyottareṇa, which may mean °sya-ut°, *after Dipamkara*; uttareṇa Vairambhaya mahāsamudrasya Divy 105.29 (prose) *beyond . . .*; adv., without dependent: form uttari, uttari cābhyānumodayiṣyanti SP 338.3 (prose), *and further they will . . .*; yad uttari arhante 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-viś° 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 uttarim, 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) yā 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*; uttarim (not m.c., tho in vss!), Dbh.g. 6(342).9; te kalpakoṭim athavāpi cottarim . . . 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); sadṛṣo '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); kāscid uttare naivasamjñānasamjñāyatanasamāpatter mārgaḥ LV 245.3 (prose); uttare vai nānāmiṣeṇa saṃtarpya Gv 146.3, similarly 146.16; 152.15 (all prose); te kalpakoṭir 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 uttarim sthitvā, but read with v.l. upari, *on top of the cage*; this mg. is not found for uttari(m);] in composition, uttari-jñāna-viśeṣasūcanatāyāi 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 pudgalam sthāpayitvā) śaikṣapratipady uttarikaraṇīyaṃ Sukh 2.13 (prose), (except one person) *who had something left to do in the śaikṣa course* (the rest all being arhats); note that Pali has the same cpd. uttari-karaṇīya, 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 uttari- is compounded with the following word or a separate adverb; in LV 246.16; 263.11, above, uttari must be prep., governing manuṣyadharmā; to these passages correspond Mv ii.121.7, 12; 122.2 uttari-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. uttari; the latter construction is impossible, and a cpd. (= Pali uttarimanussadhamma, *superhuman faculties or conditions*; the analysis of the Pali comm. cited by Childers is inconsistent with that indicated by LV 246.16 and 263.11) must be assumed in Mv ii.130.12 kamcid uttarimanuṣyadharmam; Divy 145.21, 28 and 146.16 uttarimanuṣyadharme (so with mss., ed. wrongly em. uttare man°); Śiḥ 62.4 uttarimanuṣyadharmair; besides this, the same cpd. is recorded in BHS (not in Pali) as uttara-manuṣyadharmā(-pralāpa, m.), Mvy 8367, *declaring* (falsely the possession of) *superhuman faculties* (one of the **parajika** sins); also uttarām-man° Divy 144.4, 28; 145.18 (mss., in 144.4 ed. em. °re); Bhik 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 = uttari 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 riddhiprātihāryaṃ vidarśayisyati vayaṃ 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-, uttari- etc. are used).

uttarika (Pali, see below), in Śiḥ 332.1 (vs) ājīvikadharmā-carāṇāṃ uttarikāṇa anuttarikāṇāṃ, *of Ajīvikasectarians, superior and not superior(?)*; acc. to Bendall and House, 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 Pali uttarika is reported only Nett. 50.10 °kānaṃ phalānaṃ pattiyā; obviously *superior* or the like. Pali has no anuttarika.

uttari-karaṇīya, see s.v. **uttari**.

uttarikā (to Skt. uttara), *superiority*, in bhaktottarikā, *superiority of food*: Divy 284.24 yo °rikayā jeṣyati...; 285.15 na kvacid °kayā parājayati; 285.20.

uttarim, see s.v. **uttari**; **uttari-manuṣyadharmā**, and other cpds. of **uttari-**, see id.

uttarī, **uttarīm**, **uttare**, **uttareṇa**, and their cpds., see s.v. **uttari**.

1 **uttarya**, nt., and °ryā, f. (cf. Skt. and Pali uttariya, AMg. uttariya; 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-prṣṭhottaryāni stambhāni (!?) maṇiratnakatakekeyurakāni pralambitāni samdṛśyante sma Kv 7.20; in Kv 30.12 in a long cpd. describing ornaments and clothes of girls, keyūra-... kaṭimekhalā-hastottaryā-karna-prṣṭhottaryā-hastānguliya-samāyuktānām (kumārīṇām); in Kv 78.(20-)21 at end of a long cpd., list of ornaments and garments, maullikuṇḍala-... ratnahāra-skandhopariṣvajānika-(corrupt?) -prṣṭhottaryāny anguṣṭha-vibhedikāny (q.v.) anyāni ca vividhāni vastrāṇi.

2 **uttarya**, ger., in Kv 32.17 vāmanakarūpam abhinirmāya, mṛgājīnenottarya, veṇudaṇḍam upaḡṛhya... , 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**, = strṇoti; 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. (= Pali id.; in this sense hardly Skt., but see pw for approximations; cf. **uttāni-karoti**), *open*: of the face, in uttāna-mukha-varṇa (= Pali uttāna-mukha, wrongly defined PTSD), *of open* (frank) *courtenance* (suggesting accessibility, friendliness; so Pali DN comm., contrary to PTSD), Bbh 123.11; 217.9 (in both foll. by smitapūrvamgama); *clear, manifest*, of dharma, Mvy 1304; Av ii.106.11 (with vivṛta); uttāna-kriyām āgāmya 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. (= Pali 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 prapatesuḥ Mv ii.283.1; 412.15; (bhūmāv...) °kān pratiṣṭhāpya Divy 375.10 (these all prose); °kān kṛtvā ... bhūmāu SP 84.9 (vs); hastau ... °kāvasthitau Mmk 407.3 (prose; the hands upside down, in a mudrā); °kaḥ Mmk 362.23 (vs).

uttāni-karoti (= Pali id.; to **uttāna**; in Skt. mukham °nikṛtya, *opening the mouth*, see pw), *publishes, makes known*: Mv iii.408.18 (āryasatyam...) °roti prakāśayati; Mvy 2771 °kariṣyati (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. pples.

uttāni-karman (= Pali °kamma; to prec.), *publication, proclaiming, making known*: Bbh 408.14 tesām (sc. dharmānām) samākhyānaṃ vivarāṇā °karma.

Uttāpanarājamati, n. of a Bodhisattva: Gv 442.8 (read °rājasyottāpana° for °rājasyāttāpana°).

uttāpayati (caus. of Skt. ut-tapatī; 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 Pali; see **uttarayati**), *carrying out* (of a promise): Śiḥ 126.7 pratijñottāraṇavacanā vā; a neg. is needed; either delete preceding punctuation and understand a-prati°, in samdhi with preceding vā; or read with ms. of Bodhicaryav. pañjikā on 5.54 (ed. 124.3, with note) pratijñānuttāraṇavacanā; in either case, *not carrying out one's promise*. La Vallée Poussin erroneously corrects to the reading of Bendall's text of Śiḥ.

uttārayati (in this sense not recorded), *carries out, fulfils*: LV 184.14 (vs) °raya pratijñām, *fulfil your promise*; or rather, with Corrigenda (and metrical requirements) pratikāṅkṣām, *carry out the expectation* (of people, i. e. what they hope from you). Cf. prec. and **samuttāraṇa**.

uttārayitar, m. (in this sense not recorded; to Skt. uttārayati), *one who brings forth, rescues*: Gv 462.25 °tāro bhavaughebhyaḥ.

? **uttīni-karoti**, see **uttrīni°**.

uttima, adj. (= Pkt. id., Sheth, and Pischel 101; in AMg. uttimaṅga = uttamāṅga, Pischel l. c.; Skt. and Pali uttama; see § 22.16), *highest, supreme*: Mv iii.268.1 °ma-yaśam, mss. (Senart em. uttama-yaśam).

Uttiya, n. of a śreṣṭhin: Mv i.36.3 ff.

uttiṣṭhate (special use of Skt. sthā plus ud, q.v. in BR s.v. 3), *arises = is being built*, of a house: Divy 304.12 (anyatarasya grhapater grham) °te.

uttrñi-karoti (= Pali uttinam karoti; implies adj. *uttrña, *deprived of thatch*), *makes* (a building) *roofless*, object āveśana-mālām (so read with mss., see s.v. **mālā**): °krtvā Mv i.328.10, 14, 20; 329.1 (in the last two read with mss. °mālām ut°krtvā); °karetsu (v.l. °suḥ) i.328.12 (here one ms. uttñi-k°, apparently intending the MIndic uttñi°).

uttrāsa, m. (Skt. Lt. ...; = Pali uttāsa, uttrāsa; cf. **an-u°**, **nir-u°**), *fear*: Mv i.79.13 °sa-bahulā(h); Śiḥ 83.8 sūkarasyeva uttrāso; Gv 351.5 na cāsyāpārimē tire uttrāso bhavati; MadhK 264.4 śrotṛñām uttrāsaparivarjanārtham.

uttrāsana, n. (and adj.?) (once in Skt., Dhātup., pw 2.295, as n. act.; not in Pali; cf. AMg. uttāsana, °naga, adj., *terrifying*), *the act of frightening*: Bbh 146.13 uttrāsanaivarjanena (dvandva), *by frightening and propitiation*; 180.5 uttrāsanaṛhṇām sattvānām uttrāsana; (adj., or ifc. Bhvr.?) Divy 604.2 -paramabhīṣaṇanirṇadam sakalajanotrāsanaṁ, *terrifying all people*. Cf. next.

Utrāsani (to prec.), n. of a rākṣasi: Māy 243.20.

utthapeti (cf. Skt. ut-thāpayati, *ermuntern*, Bk s.v. 5), *raises up, exalts = cheers, refreshes*: fut., eṣā me utthapeṣyati Mv iii.3.16 (vs).

? **uttharati**, cf. AMg. uttharanta, pres. pple.; seemingly implied by ger. uttharya, if this is to be read for 2 **utarya**, 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)*: Śiḥ 249.13 puruṣa utthale deṣe udapānaṁ ... khānayet.

(**utthāpana**, f. °nī, adj. [= Skt. utthāpanī, sc. ṛc, Kauś., BR s.v. 2], *concluding* [verse]: n. pl. °niye [mss.; Senart em. °niyā] gāthā Mv ii.26.13, prose.)

utpattati (ger. °titvā(ṇa), ppp. °tṭita; app. blend of utpatati with a quasi-denom. from utpatti, or modification of utpatati by confusion with utpatti; Senart i.374 n.), *springs up, goes forth, flies up*: °tvā Mv i.6.8 ff. (prose), six times, subject *rays of light*, arci(s), as also with ppp. °tā Mv i.26.3 (prose; in same line nipatitāyo, *fallen down*); °tvā Mv ii.243.11 (prose), subject śakuntako, hence clearly to root pat, fly; ger. °tvāna, Mv iii.456.5, subject inhabitants of hell; in parallel to this, i.11.15, Senart reads utpatitvāna, but mss. (upetitvāna or upentivāna) 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.

-**utpattika**, ifc. Bhvr. = **utpatti**, see **sotpattika**.

ut-pattra, adj., *with leaves fully out*: Jm 129.20 °traih (drumaiḥ).

utpathājiva, adj. m., *one who makes his living on by-paths*: MSV i.52.7, see **pathājiva**; ii.146.12.

utpathika, adj. (°i(n) plus -ka), = next; in Mv iii.179.7 (prose) read na utpathiko āryadharmāṇam, *not going astray from Aryan principles*; one ms. na utpatiko; Senart with v.l. **navutpattiko**, q.v.

utpathin, adj. (Skt. utpatha plus -in; cf. prec.), *going on a wrong course*: LV 325.6 (vs) (yo nara . . .) śīle utpathi (n. sg.) dhyāna (so read with ms. A for ed. dhyāyi) utpathī (so read, as required by meter, for °thi; n. sg.) mathīno.

utpadyati, (1) *arises in one's mind, appears or occurs to one*: katham tava utpadyati Mv iii.393.1, *how does it strike you? what do you think of it* (the proposal of an opponent in debate)?; ppp., teṣāṁ . . . utpannam Mv i.311.11, *it occurred to them* (foll. by direct quotation; so

also in the next two); rājño utpanno (read °nnam?) Mv ii.64.17; teṣāṁ dāni utpannam ii.69.14; (2) in mg. of Skt. caus. utpādayati, *produces, causes*: ye . . . heṭhām utpadyema Mv i.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-saṁtānāni (see s.v. **saṁtāna** 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 iii.235.16; (3) m. (= Pali uppala, °laka, n. of a cold, Dharmas, Tib. Mvy) hell: Mvy 4934; Dharmas 122; Divy 67.23; 138.7; Av i.4.9 etc.; (4) m., n. of a kalpa: see **Upala** (and cf. **Utpalaka** 3).

Utpalaka, m. (1) n. of a hunter: Mv ii.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 (Burnouf, 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 i.138.13.

Utpalabhūti, n. of a perfume-dealer: Gv 182.10.

Utpalavaktra, n. of a cakravartin: Thomas ap. Hoernle MR 101, from Mahāsaṁnipāta Sūtra.

Utpalavarnā (= Pali Uppalavaṇṇā, called Therī), n. of a follower of the Buddha, referred to as a śrāvikā Mvy 1072; Mv i.251.21; as a bhikṣuṇī Divy 160.7; 401.24; Karmav 159.18 (see Lévi's note on her story). See also **Utpalavarnā**.

Utpalāśrīgarbha, n. of a Bodhisattva: Dbh 2.10.

Utpalā, n. of a rākṣasi: Māy 243.15.

Utpalāvati, f., Divy 471.1 ff.; 476.21; or **Utpalāvata**, nt., Divy 479.19, n. of a city.

Utpalāvārnā, n. of a Buddhist disciple, doubtless = **Utpalavārnā**, 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. i.201.5, reads ukkuṭikam, v.l. ukka°.]

utpātaka, adj. (cf. Pali uppātaka; in Skt. only as n. of a disease), *plucking out*: Śiḥ 69.18 dantotpātakā(h), n. pl.

utpāndūtpāndu, or °ḍuka, adj. (āmreḍita, ut plus pāndu, with or without -ka which may have pitying dim. force; = Pali uppaṇḍuppaṇḍuka-jāta), *very pale*: °ḍukaḥ kṛṣāluko durbalako Divy 334.1, 3; °ḍuḥ kṛṣāluko durbal(ak)o 571.18, 20; °ḍuko bhavāmi kṛṣāluko durbalako 571.21; °ḍukāni sphuṭitapāṇipadāni 463.8; °kā(h) MSV i.i.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. (Trik.) 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 iii.386.10 °deṣu vidyāyukto (of a brahman purohita); prob. in this mg. utpāda-gaṇḍa-pitākāni MSV ii.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-saṃpanno bodhisattvo, which however seems to me to mean simply *perfect in* (or, as a result of) *previous births*; so agrotpāda-saṃpanno ii.279.21; and cf. ii.259.12 ff., also of bodhisattvas, pūrvotpāda-saṃpanno . . . kalyānotpāda° agrotpāda° jyeṣṭhotpāda° śreṣṭhotpāda° praṇidhi-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, saṃjñā, 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., sprhācittam utpāditam abhūt SP 101.5; manasikāram, SP 72.15, duḥkhamanasiḥkārasaṃjñām, SP 78.5; bhūtasamjñām, Vaj 22.10, 18.

utpādika, adj. (cf. also **cittotpādika**), *productive*: Kv 80.6 prajāmaṇḍalasyotpādikāḥ (kleśāḥ).

utpika, v.l. for **utphikā**, q.v.

utpinda, 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 utprāsayaḥ; Śikṣ 266.10 utprāsyamānasya, pres. pple. pass., of one that is mocked.)

utplava, m. (cf. Pali uplavati, uppilavati; and see the foll. items), *joy*: Mvy 7693 (Mironov utyavaḥ, clearly nonsense; Tib. dgah yal yal, *extreme joy* (?); Chin. and Jap. *joy*); Śikṣ 183.6 manasa utplava, in a list of synonyms for joy and gladness.

utplāva (m.; = Pali ubbilāpa, v.l. uppilāva, '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 utplāvakam vicitrābhūtaguṇākhyānam.

utplāvana (nt.) and °nā (connected with **utplava**, **utplāva**, qq.v.), *joy*: Dbh 12.9 prīti-bahula utplāvānā-bahula; 24.16 manautplāvāna-karī manahprahlādanakarī.

utplāvayati (cf. **utplāvaka**; in this sense seems unrecorded except in BHS; perhaps caus. to Pali uplavati, uppilavati, *rejoices* [cf. **utplava**, **utplāva**, and prec.], caus. *makes happy* [for insufficient reasons], so *wheelles*; or else belongs to Pali uplāpeti, *immerses, ducks* in water, and so *tricks, gets the better of*, *seduces, leads astray*: SP 111.1 (vs) yathāpi bālaḥ puruṣo bhaveta utplāvito bāla-janena 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 uṣphār°, 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 ucchaṅgam; 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.) amaropamaḥ ḡham.

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.), saptāsyotsadaḥ 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. saptotsadaḥ 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-ṣoḍaśotsadeṣu; 1.7.3 kuṇāpāto muktā (n. pl.) narakotsadā (abl. sg.); i.8.12 aṣṭasu mahānarakeṣu ṣoḍaśotsadeṣu, and i.244.19 same; i.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 viśadenānnapāṇena (3 synonymous adj., see **viśada**); Divy 646.16 utsadānnapāno bhavati, *has abundant food and drink*; MSV i.36.18 nāty-utsadamāmsā tanugātrī, *of not excessive flesh, slender-bodied*; KP 111.2 (prose) utsada-pātracivaradhāranatayā (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 mārāṇa koṭi . . . shows; not reduction of utsadakuśalaprāptam with Senart i.372 note); utsadakuśala-saṃcayo Mv i.249.18; 251.12; ii.177.14; abstract in -tva, Śikṣ 248.5 (yasya, sc. tejodhātōḥ) cotsadatvāj jvarito jvarita iti saṃkhyāṃ 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. Pali Vism. i.103.19 (sattā . . .) lobhussadā dosussadā mohussadā, *having abundant* (Pali, *abundant in*, or *having abundance of*) *lobha, doṣa, moha*; SP 170.1 (vs) apāya-bhūmis (so all Nep. mss.) tada utsadāḥ, *the stages of misfortune were then superabundant*; LV 276.21 utsadamaṇimuktivaiḍūryasaṅkhaśilāpravāḍarajatajātarūpyam (? v.l. °rūpaṃ; sc. lokadhātum); RP 35.11 (vs) asaṃyatā uddhata unnatās ca, agauravā mānina lābha-utsadā

(cpd.) . . . sudūra te tāḍṛṣa agrabodhaye (either *abounding in profit* or *having abundance of profit*). Peculiar is saptotsada in Divy 620.13 (Utkatam nāma droṇamukham pari-bhūṅkte sma) saptotsadam satṅṅakāṣṭhodakam dhānyasahagatam . . . brahmadeyam, and 620.28–621.1, similarly, with sa-saptotsadam; a close parallel in Pali, DN i.87.(6)–7 Ukkatṭham ajjhāvasati sattussadam (comm. i.245.20 sattehi ussadam, ussannaṃ bahujaṇaṃ ākiṇṇamanussam . . . anekasattasamākiṇṇaṃ ca) satṅṅakāṣṭhodakam sadhaññam . . . brahmadeyyam; cf. also Pv comm. 221.11 sattussadan ti pāpakārihi sattehi ussannaṃ (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 i.49.10, 17 (in 2 above read utsatsyati 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 *Wegräumen bestimmt*). For Mvy 6781 utsādanam = 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., *ascent, 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 srp, caus.), *app. laid by as balance, left over* (from a sum of money): Divy 23.11 aparām utsarpitam; 16 (nāsmābhiḥ kiṃcid uddhārikṛtam) kiṃ tv aparām 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 vyayakarmeṇa (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 aparikhedaḥ (are the two last words a cpd.? *lack of weariness in fortitude, endurance?*).

utsahanā (to Skt. utsahati; but perhaps better read **utsāhanā**, to caus. utsāhayati, *encouragement, enthusiasm, energy* (?): Divy 490.5 kiṃ nv ayam utsahanā-vineyaḥ āhosvid **avasādanā**-(q.v.)-vineyaḥ.

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. xxii) = **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**), *rees* (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.

utsāhanī (cf. prec. and next), in Divy 654.27 either noun, *energy*, or adj. with ūtir, *energetic or inspired, inspiring*: °ny ūtir aprativāṇiḥ (qq.v.) smṛtyā samprajānyenāpamādato (see **samprajanya**) 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 . . .*

utsicati (Skt. utsīcati not in this sense; = Pali ussiñcati; § 28.12), *bares out, exhausts*: Mv ii.90.15 (prose) etaṃ samudraṃ utsicāmi (mss., Senart em. utsiñcāmi), 17 (prose) utsicāmi (kept by Senart) mahodadhim; 91.1 (prose) utsicitum (inf.; mss. unsić°, Senart em. utsiñc°); 92.6 (vs) mss. unsići, °cim (opt. 1 sg.; Senart em. utsiñci, which this time seems required by meter) mahāsamudram.

utsiṣṭa, ppp. (hyper-Skt. for ucchiṣṭa, § 2.19), (something) *left over*: Śikṣ 125.4 raha utsiṣṭam kṛtvān utsiṣṭāhāreṣv adadataḥ pretagatiḥ pathyate; 139.14 utsiṣṭasyāpy asucer na doṣaḥ.

utsīdana (nt., quasi-MIndic formation from utsīdati plus ana; unrecorded; = **utsadana** 1 and 2; cf. **samsīdana**), (1) *destruction* (of a ship, on land, sthale, i. e. by running aground in shipwreck): Divy 229.23 sthala utsīdanabhayaṃ; (2) °na-dharma = (2) **utsadana-dharmaka**, *of the nature of superfluity*: MPS 7.2.

[**utsukya**, error for aut°, in Divy 601.21 gamanāyotsukyamanā, 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. °dhiḥ, (1) Mvy 1789 = Tib. spro ba, *joy*; so Mironov (v.l. both edd. utsṛcitah); (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.

[**utsṛcita**? 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-dhvajām (note in 240.8 ucchrita-dhvajā, of the same entity); Mmk 407.9, read dvau-m-utsrtau (text °mṛsrtau), and 419.12 dvi-m-utsrtai(h) . . . tri-m-utsrtaiḥ (in all with hiatus-bridging m).

utsōḍhi, f. (?m.; = Pali ussoḍhi; cf. also **utsūḍhi**; in mg. = Skt. utsāha), *exertion, strenuousity*: Gv 109.11 (prose) bodhisattvānām °ḍhir ājāyate.

utskhalati, or (semi-MIndic) **utkhalati**, *trips, stumbles*: ppp. °lita, as active, Mv iii.223.19 (prose) brāhmaṇagrhapatikā 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.

Udakaniśrita, m. pl., n. or ep. of a class of nāgas, who are wardens (rakṣa) of the Trayastriṃśa 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; °kaṃ (n. sg.) mahāmaṇiratnam 498.14.

Udakaplotika, n. of an upāsaka at Kiṭāgiri: 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) khuñ; Mv ii.167.5 udakabhrameṇa vārāṇasīm nagaraṃ praviṣitvā. Cf. Lévi, Karmav p. 269.

udaka-maṇi, m. (= Pali °maṇika, water-pot: °maṇin 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 snapayantaṃ 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-bhayam vā, in a list of dangers to a caravan.

udaka-śāṭikā (= Pali °śāṭikā), water-garment, to be worn while bathing (= varṣā-śāṭī): 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 udake na mryate (so text).

udaka-hāra, m., °hārī, f.; °hārī(m), see under 2 **hāra**, -hārī, and cf. **uda-hāraka**.

udagra, (1) adj. (= Pali udagga; not in this sense in Skt. or Pkt.), joyful, delighted: esp. often in formula, tuṣṭa udagra āttamanāḥ pramuditāḥ prītsaumanasyajātaḥ, 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 abhūṣi udagrā pramuditā prītsaumanasyajātā Mv ii.163.19; in Av (e. g. i.4.1) repeatedly in the form (hr̥ṣṭatuṣṭapramudita) udagraprītsaumanasyajāta; (hr̥ṣṭa)-tuṣṭodgraprītsaumanasyajāta Karmav 28.27; (tuṣṭa) udagraḥ Suv 191.3; hr̥ṣṭā udagraḥ 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 paśyāmi abhiratiṃ (so read with mss.; Senart em. °taṃ) na udagraṃ; Mv ii.147.5 and 148.5 udagram anubhavāhi, experience joy! = farewell!; cf. also **udagrī**. The adj. also occurs in senses recorded in Skt.; intense, Bbh 11.11 udagra-pratata-vīrya-samanvāgataḥ.

[**Udagragāmin**, read **Udayagāmin**, q.v.]

udagrī (cf. **udagra**), joy, in °grī-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.: °dra-samā imi kāmagaṇāḥ LV 174.5 (vs), cited Śikṣ 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 khaṇḍhāṇaṃ udayavyaya or udayabbaya, as cpd.; see also

samudayāstamgama), arising and passing away (of skandhas): SP 69.16 (vs) (dharmacakram...) skandhāṇāṃ udayaṃ vyayaṃ, (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 mlecccha king: Mmk 622.1.

Udayagāmi(n), n. of a former Buddha: n. sg. °miḥ, Mv i.138.7 (so Index; text Udaya°, 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.)

Udayanavatsarājaparipṛcchā, n. of a work: Śikṣ 80.13.

Udayin, see **Udāyin**.

Udayibhadra (in Pali Udāyibhadda), n. of a son of Ajātaśatru: Divy 369.10. In the same line he is called **Udāyin** (n. sg. °yī); prob. read Udāyibhadra.

Udayā, n. of a yakṣiṇī: 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. uda-hāra; see s.v. **hāraka**), carrying (one who carries) water: Av ii.69.10.

Udāgata (v.l. **Udāragata**) n. of a former Buddha: Mv i.137.8.

Udāttakīrti (v.l. **Udānta°**), n. of a former Buddha: Mv i.138.11.

Udāttavarṇa (by em.; mss. **Udānta°**), n. of a former Buddha: Mv i.137.15.

Udāttavastra (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 udānayati (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. udānayanti LV 31.5; Divy 163.28; aor. udānaye Mv i.351.13; ii.417.8, 13; iii.412.14; udānesi ii.286.1; udān' udānayī (3 sg. aor.) Gv 489.11 (vs); perf. udānayāṃ āsa Suv 193.2; °āsuḥ LV 278.8; udānitavān Karmav 155.18; in non-religious connexions, udānam udānayati Divy 2.11; Av i.14.13; udānayetsu (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) pravacanaṇi, Mvy 1271; Dharmas 62; Udāna-varga, n. of a specific work (abbreviated Ud).

udānayati, 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) trikhuttam udānayati 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) = **Kālodāyin** (also appears as °dayin), q.v. (in Pali he is also called Udāyī): Mvy 1056, in text (also Mironov) printed Udayī, but Index Udāyin; 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. Udāyī in DPPN 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 Udāyibhadda): 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, uḷāra, seems so used), *coarse*: Samādh 22.26 (vs) yasya codāra samjñādi nāmarūpasmi vartate, visabhāgāya samjñāya udāram citta jāyate, *if in the nāma-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 i.138.12.

udārataraka, 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 mahatāś codārikasyāvabhāsasya (both edd., no v.l., but perhaps read caudār°) loke prādurbhāvo 'bhūt.

[**Udālin**, 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 (śākyakumārasātāny) ekavacanodāhāreṇāpūrvacaritam sammudisanti sma; Samādh 19.9 (devāh . . .) evam caikodāhārasvareṇa (*with the sound of a single utterance*) vāco bhāṣante sma; in ŚsP 567.6-7 read ekodāhāreṣu na sthātavyam pṛthagudāhāreṣu (or °hāre) na sthātavyam vyudāhāre na sthātavyam, and in 615.7-8 read ekodāhāro (text °haro) nimittam vyudāhāro (text °haro) nimittam pṛthagudāhāro (text °haro) nimittam (see the several cpds.); ghoṣodāhāre- *utterance of sound* (in speech), Dbh 56.9 buddhānām bhagavatām ghoṣodāhārasattvasamtoṣanam; Gv 543.2 ghoṣodāhāra-samatām (. . . anuprāptah); Gv 390.22 ayaṃ 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) 'nudāhārah, *said of the Buddha's dharma*; KP 59.3 (yo 'syānta-dvaya-syānugamo) 'nudāhāro 'pravayhāra(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 prāñjalibhūṭāh 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. **Kāviśa**.

udu-pāna (= Aśokan id.), m. or nt., for Skt. uda°, *well, spring*: so repeatedly mss. of Mv, kept by Senart, who suggests (note on i.220.20) assimilation to initial u- (so Hultzsch, Inscr. Aśoka, lxx): i.220.20 (here one ms. uda°; in the rest no v.l.) = ii.23.5; i.308.5; ii.39.5; 438.6, 7; iii.380.13. It may be noted that the Mv mss. often write uaupāsi for **udapāsi**, q.v.

Udumā, n. of a city, home of **Kaineya**: MSV i.255.14ff. Identified by N. Dutt with Pālī Ātumā; but the corresponding story is located in Āpaṇa in Pall.

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-śīraskah śaṇaśāṭikā-nivāsitaḥ (mss. śaṇa°) sphaṭitapāṇipādo; same passage MSV i.82.13 udhūṭa°, which seems not to fit.

udga, adj. (cf. uga, cited as Ap. from Piṅg. in Sheth, = udgata, udita), *arising, arisen*: Gv 266.16 (vs) tada saukhyam udgu (n. sg. nt.) mam' udāram abhūt.

Udgata, (1) (= Pālī Uggata) n. of a king of Dantapura in Kāliṅga: Mv iii.364.3 (here ed. with one ms. Uggata, v.l. Udg°); 365.19; 366.8; 374.1; (2) n. of a maharṣi: Māy 256.23.

udgataka, f. °ikā (§ 22.34) = udgata, *high, elevated*:

LV 322.17 (vs) kāthinapīnapayodhara-udgatikām, of the daughters of Māra.

udgamayati, with aruṇam, lit. *makes the dawn arise*: tatra (sc. in or on heresy) cāruṇam °yati MSV iv.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 tīrthikāvākrāntaka (see **avakrāntaka**). Tib. translates literally.

udgārika, v.l. for **utkārīka**, q.v.

udgīraṇa (?) see **udguraṇa**.

udguṇṭhikā (cf. Skt. Lex. avagunṭhikā, and Pali ogunṭheti, °ṭhita), *veil, head-covering*: nodguṇṭhikayā Mvy 3540; -krta, (one) *wearing the head covered* (so Tib.), Mvy 8606 nodguṇṭhikākrṭāyāglānāya dharmam deśayīṣyāmāḥ; similarly Bbh 106.12.

udguraṇa, or **udgūr°**, or **udgīr°**, nt. (ud plus gr [girati? 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) danḍa-udguraṇāni, by em., kept without note in WT; mss. udgīr° (except Kashgar rec. which is altered).

udgrhṇāti (1) (= Pālī ugghāṭi), *acquires (knowledge of truth), learns, comprehends*: ger. often followed by paryavāpya, Divy 18.12 uddeśayogamanasikārān udgrhya paryavāpya; 77.21 udgrhṇita bhikṣavo nimittam antar-dhāsyati, antarhitah; 207.27 te (dharmāḥ) bhikṣubhir udgrhya paryavāpya . . . dhārayitavyā(h) etc.; Mvy 784 sadodgrhita-dharmāvismarāṇa; Samādh 8.15 imam samādhim udgrhitavān, udgrhya paryavāpya dhārayitvā . . .; 19.4 samādhim śroṣyati śrutvā codgrahīṣyati dhārayiṣyati . . .; 22.39 na sukaram . . . kāyasya pramāṇam udgrahitum; Dbh 80.14 (sarvasattvarutapadavyañjanam) udgrhṇiyād udgrhya ca . . .; Karmav 28.11 atha śuko . . . bhagavatā bhāṣitam udgrhya paryavāpya . . .; RP 42.3, 4 na jātu rūpanimittam udgrhitavān . . . na sparśanimittam udgrhitavān; Kv 28.6, 11; 29.11 udgrhitum (so text each time); (2) *holds fast to, keeps hold of*, so AMg. ugghāṭi, = dhār rakhnā, Ratnach.): Mv i.52.1 so loko udgrhito 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. Pālī ugghaha, not in this mg.), *taking hold* (sc. of a woman's person), a samghāvaśeṣa sin (= **kāyasamsarga**): MSV iii.87.16.

udgrahaṇa, nt. (= Pālī ugghaṇa; to **udgrhṇāti**; cf. **ograhaka**), *grasping* (intellectually), *comprehension*: Mvy 908 = Tib. ḥdzin pa (id.); 782; Gv 496.9-10 sarva-buddhadharmodgrahaṇatayā; Dbh 79.21-22 (na tv eva) mahābhūṣṭyapṛāptah śrāvakaḥ śrutodgrahaṇadhāraṇi-pratilabdhaḥ kalpaśatasahasrodgrahaṇādhiṣṭhānena.

udghaṭṭaka, m. (see also **udghāṭaka**, **ghaṭṭaka**; twice recorded udghaṭṭaka in mss.), lit. *one who opens or reveals*, i. e. *explains* (science or techniques; so Leumann, cited by Wogihara, Lex. 19); in cliché (aṣṭāsu parikṣāsu, not in 100.5) udghaṭṭako vācakah paṇḍitah paṭupracārah (. . .) samvṛtṭah Divy 3.19; 26.14; 58.20; 100.5 (in the last two udghaṭṭakah); same cliché reading ghaṭṭako for udgh° Divy 442.1; 523.25; and with udghāṭako MSV i.133.3; iii.20.2; *he became an expounder, explainer, scholar, one of skillful performance* (in the 'eight testings' of valuable things).

udghaṭṭa-jña, adj. or subst. m. (= Pālī ugghaṭṭaṭṭāñu; 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*: udghaṭṭajñān (so with v.l., for text udghāṭ°) vipañcitajñān LV 400.1 (in a list of creatures, sattvān, of all kinds); same passage Mv iii.318.3 (read as in LV, or possibly °jñā for °jñān, but accs. pl.); Mvy 2384 °jñāḥ (Mironov udghaṭṭita°),

2385 vipañcitajñāḥ (Tib. on 2384 mgo smos pas go pa, *understanding by mention of chief points*); AsP 243.19 nodghaṭṭajñāḥ (so two mss.; text °ghaṭṭ°) vā na vā vipañcitajñāḥ 'nabhijñā 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; phuṭṭakavastrāvārī 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**.

udghāṭaka, m. (adj.?), = **udghaṭṭaka**, q.v., *one who reveals or expounds*: Divy 329.20 śāsanakoṭim udghāṭako, *one who explains the height of the religious doctrine*; MSV i.133.3; iii.20.2.

udghāṭikā (v.l. °ṭikā; 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 tvaṃ paścād vāsodghāṭikayā gaccha, ahaṃ tavārhe āhāraṃ sthāpāyāmi; 24 so °pi vāsodghāṭikayā gantum ārabdhāḥ (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 Udaka) in mss. and ed. of Mv ii.120.10, 11; in Mv ii.207.15 ed. prints Udaka (not in Index; by misprint for Udraka?) with v.l. Uddaka; the latter also v.l. in Mv iii.322.11, 13.

uddahati (= Pali uḍḍahati), *burns up*: ger. uddahitvā Śikṣ 324.15 (vs); ppp. uddagdha daṇḍakavanam LV 316.2 (vs); pass. Mv ii.262.12 (saṃvartamāne . . . loke . . .) prthivīpradeṣo uddahyati, *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 Śikṣ 6.6, uddānabhūtaṃ sarvabodhisattvacaryāpranidhāna-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 aṣyoddānam, *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; catvārimānī dharmoddānāni Bbh 277.5 (and ff.), *four summary statements of doctrine*, which are then listed: (1) anityāḥ sarvasamskārah, (2) duḥkhāḥ sarva°, (3) anāt-mānaḥ sarva°, (4) śāntam nirvānaṃ; ŚsP 1460.5, here by error for **udāna**, 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 uḍḍāha; not noted in Pali; once in Skt., pw 7.386), *consumption by fire*, particularly in kalpoddāha, *the world-conflagration*: Śikṣ 177.14 kalpoddāhāgnibhūtaṃ (sc. bodhicittaṃ) sarvaduṣkṛtanirdahanatayā; 324.15; Lañk 231.18 prthivī kalpoddāhe dahyamānā; Gv 389.4 kalpoddāhe (misprinted kulp°) yathā vahniḥ.

uddāhana (nt.? cf. prec.), in kalpodd°, (world-) *conflagration*: Gv 494.25 kalpoddāhanabhūtaṃ (sc. bodhicittaṃ) sarvaduṣkṛtanirdahanatayā (cf. Śikṣ 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 Śikṣ 5.20 ff.; the two seem not to be identical).

uddiṣati, *poses, proposes* (a mathematical problem; Tib. rtsis mgo phogs, *set the beginning of a calculation*): LV 146.12 tatra bodhisattvaś coddīṣati, ekaś ca śākyakumāro nikṣīpati (*figures, works out the problem*) sma; na ca pariprāpayati sma bodhisattvasyaikadvau . . . yāvat pañcāpi śākyakumārasātāni yugapatkāle nikṣīpanti sma, na ca pariprāpayanti sma; tato bodhisattva āha: uddiṣata yūyam, ahaṃ nikṣēpsyāmi . . . (19) pañcāpi śākyakumārasātāni yugapad uddiṣanti sma, na ca pariprāpayanti sma bodhisattvasya nikṣīpataḥ; 146.22; in 147.1 samuddiṣanti, same mg. The Tib. renders nikṣīpati by brtsis (brtsi, fut.), rtsis, *calculate, figure*. In same sense, uddiṣati sma Mvy 6657 = Tib. sbañs (? sbyañs?) pa, or luñ phog pa (?); Chin. uses the word used for BHS **vyākaraṇa** (3).

uddiṣana (nt.? to **uddiṣati**), *prescription, order*: RP 31.11 (vs) śayyāsanoddīṣana (n. sg.) teṣāṃ naiva bhaviṣyate °pi ca kadācit (no order for them is needed; they are provided without it).

uddiṣyati (= **uddiṣati**; not recorded in this sense), *recognizes*: Divy 191.3 (mām . . .) śāstāram uddiṣyadbhir madyaṃ apeyam, *those who recognize me as teacher must not drink liquor*.

uddiṣṭaka (ppp. of uddiṣati plus -ka, perhaps specifying, § 22.39; cf. AMg. uddiṭṭha [*food etc.*] *specialty prepared for an ascetic*, Ratnach.), (one who or that which has been) *appointed, specified, prescribed*; only in saṃghoddiṣṭaka, . . . *by the brotherhood*: Mmk 291.15 °kāṃ 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); °kāṃ bhikṣūn MSV iii.20.14.

(**uddeśa**, m. [= Pali uddeśa; 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 °śāḥ svādhyāyo vinīscayaḥ . . .; 264.25 °śa-dānena; 297.3 °śa-svādhyāya-saṃpratipatti-pāraṃparya-yogena; 410.3. See **śramanoddeśa**, °śikā.)

-uddeśaka, m. (= Pali uddeśaka), *director, manager*: Mvy 9056 vihāroddes°; 9057 bhaktoddes° (= Pali bhat-toddes°).

-uddeśika, adj. (= Pali uddeśika), *intended for, in ātmodde° intended for oneself*: Prāt 480.8 °kaṃ (kuṭim, hut), 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-uddharāṇaṃ (so best mss. and ed.), *for so it happens to those who ignore (the words of) the Master*; RP 37.14 na karmakriyoddharena (bhavitavyam), *one must not ignore, neglect* . . .; an-ud° *non-neglect*, LV 432.18 -ānuśāsany-anuddhara-, *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 **kaṭhina** ceremony); cf. Pali (kaṭhin)uddhāra: uddhṛte kaṭhine Prāt 490.10 and ff. (Chin. as rendered by Finot otherwise); MSV ii.157.9 (the kaṭhināstāraka speaks, in ending the ceremony) śva āyuṣmantaḥ kaṭhinam uddharīṣyāmi, yūyam svakasvakāni cīvarāny adhiṭiṣṭhata (*take possession of . . .*); 158.7 (corair muṣitakānām) bhikṣūnām arthāya kaṭhinam (which had been concluded) uddhartavyam (*must be suspended*); 158.19 uddhṛtam saṃghena coramusitakānām bhikṣūnām

arthāya; 159.1–2 bhājite yasyābhipretam tena svakāt pratyamśāt coramuṣitakānām bhikṣūṅām samvibhāgaḥ kartavyah.

[**uddhartya** MSV iii.137.8, *having lifted up*, read prob. uadvartya, cf. parallel ii.129.15 uadvartitaḥ; uddhrtya would also be possible.]

uddhava (m.?) cf. Deśin. i.106 uddhava [comm. uddhavaa] = utksipta), 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 dainyamadaprahiṇā buddhā(h); otherwise recorded only in Jm: 70.22 avinaya-ślāghānuvṛty-uddhavāt; 74.15 yuddhoddhavābhimukhatām; 124.15 darppoddhavād apratisamkhyayā vā; 141.15 amara-darppoddhava-karkaśāni; 200.20 naṣṭa-harṣoddhava-dra-vaḥ; 227.11 vyāvṛtta-pramododdhavana manasā; 233.4 durjanaḥ paṭurāvaleppoddhavaḥ.

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 niksēpe . . . 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) (= Pali 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) kathinoddhāra (see **uddharati**); Pali 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 teṣāṃ ṛṣikopena pakṣāṇi śīrṇāni tatas te pādod° prasthātā; 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 (pravarṣatā), 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. puṣpodyena; udyā is recorded as v.l. in a Hindu Lex. for uddhya, see BR; perhaps read puṣpodhyena, or even puṣpodyena with mss.? Tib. me tog mañ poñi char chen po ni hbebs, *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 kāyacittodbilyasamjanānyā LV 41.5 (cf. under audbilya, also with prabhā); (prabhayā . . .) kāyacittaprahādodbilyajananyā 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 i.266.14; cittodbilya-karī (of Buddha's voice; n. sg. f.) Mvy 462; cittodvilyam pratilabhante Sukh 58.3; cittodvilyasamanvāgatāḥ Sukh 61.13.

udbhāvaka, f. °ikā, adj. (cf. next), *manifesting*, *declaring*, *setting forth*: dharmaparyāyodbhāvikā 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 (śrutā . . .) āryāvalokiteśvarasya guṇ°nā; same 14.19, 20; 15.12; 16.2; āryāvalokiteśvarasya guṇ°nām kurute (in words then quoted) 18.10; nt., vikurvītāni śrūyante guṇodbhāvanāni ca 24.10, but 24.13 guṇodbhāvanām ṣṛṇu; 48.17 °nām bhāṣitum ārabdhah.

udbhida, m. (= Pali, in cpd. ubbhidodaka; Skt. udbhid, acc. to pw fem.), *spring*, *fountain*: Mvy 4176 = Tib. chu mig.

—**udbhuta** (m.c. for udbhūta), *manifested*, *appeared*: LV 282.2 (vs); read gātrodbhūtā (= 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 prahiṇa-vastukā, *the site for which has been abandoned* (i. e. not in use otherwise); seems to correspond to Pali gahapati (°ti?) Vin. i.240.2 (see comm. 1099.17 ff.), *one offered by a layman*.

? **udya**, in puṣpodya (mss.), see **uddhya**.

Udyataka (m.?), n. of an ocean (samudra) in which the nāḍikerī tree grows: Gv 501.26.

udyāna (in Skt. nt., *park*, and so Pali 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*) niryāṇe avayāne . . .; (3) in Dbh.g. 20(356).11 divide, probably, udyāna (for °naṃ) dhāraṇ' (for °nīnām! § 10.207) ita (= itah) pañcamim (sc. bhūmim) ākramanti, *for this reason* (so Chin.) *they enter the fifth (stage), a garden of dhāraṇis* (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. **tatkṣaṇa**; but the precise meaning of the phrase escapes me. It may mean *effort*, *exertion* (Skt. udyama), as in Aśoka u(y)dyāma, Rock Ed. (Kalsi) 13.18. In this sense probably read nir-udyāmā, as suggested by Kashgar rec., SP 100.9 (prose).

udyūthikā, f. subst. (adj.?), (cf. Pali uyyodhika, Vin. iv.107.26, old comm. = yattha saṃpahāro 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 847.0 °kā-gamanam = Tib. gyul bśams pa hkrug 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*, Finot); 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. **udyōtita**), acc. to Bendall and Rouse, Śikṣ Transl. 57 note 1, = Pali uyyojeti, *dismisses*, *sends away*: Śikṣ 56.2 yāvad dharmasraṇanikāś codyojayitavyāḥ paṣaṇmaṇḍalam paṣaṇmsthāpayitavyam; but Tib. brtson par hgyur, = (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 . . . samyaksambodhiye vyākāritvā bahūni ca prāṇisahasrāṇi āryadharmeṣu pratīṣṭhāpayitvā rājānaṃ śuddhodanaṃ ca) saporivāraṃ 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).

? **udyoṭita**, in Prāt 513.7 eṣa bhikṣu(r) muhūrtam apy udyoṭitaḥ 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 udyojitaḥ, *dismissed, sent away* (ppp. to **udyojayati**, q.v., in mg. of Pali uyyojeti). Cf. AMg. jōḍiya (= yojita, Ratnach.), *united*; Hindi jōrnā; Skt. Dhātup. juṭ, juḍ, *join*.

Udraka Rāmaputra (= 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., Divy 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. lhag 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: Divy 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. udvartita], *rubs down, anoints*, or the like: Mv ii.423.7 (kumāram) . . . 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-dhvaṃs-, *is mocked*, and caus. uddhvasyāp° (§ 38.13.)

udvahana (nt.; perhaps Sktization of Pali *ubbahana, to ubbahati *pluck out, destroy*, prob. from Skt. ud-vṛh-), *removal, destruction*: duḥkḥodvahanacittāś 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) puspāṇi udviciya, *gathering flowers* (v.l. uddhiriciya).

udvilya, see **udbilya**.

udvikṣya, adj. (gdve., to ud-vi-ikṣ-), (*worthy to be gazed at*), *beautiful*: Mv iii.69.16 bhavanāni (houses, palaces) . . . udvikṣyāṇi.

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 zamin-ka avagāha, *penetration of the ground* [?]), *height* (so śūrely in most cases): Śikṣ 246.5 lokadhātuḥ samtīṣṭhate, caturaśītiryojanasahasrāṇy udvedhena; Mv i.196.17; iii.229.14; 332.10 (yaṣṭi, or yaṣṭi . . .) dvādaśayojanāni udvedhena; Mv i.196.2 (iṣikāni, 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, (iṣikāni . . .) 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 grhāḍ ekaikāṃ) śīlām °yāma 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. (gñāḥ goṅ du [mi = Skt. na] bsnol) and Chin.; = **vyastikā** (-krta); cf. also **vinya-stikā**, **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 uddhatām unnatām 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 °tiṃ 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-bheṇāunnamanāt (neg. an-un°); Sukh 7.20 (vs) tenonnamānā ca cāsti śāstuḥ.

unnayati (not recorded in this sense), *brings up = raises* (a child); pass. unniyate (°ti): Mv ii.210.14 tahiṃ āśramapade so māṇavako unniyati, *in this hermitage-place the boy was brought up*.

(an-)unnaḥana(-tā), (cf. Skt. unnaddha, *haughty*), (*state of absence of*) *pride*: Śikṣ 119.5.

unnāma (AMg. unṇāma, unnāma, *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-tām, *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 sarvālayanilayonnodanatāyai, said of activities of a candidate for Bodhisattvahood.

unmatti, f. (= Skt. unmāda), *madness*: Mmk 567.5 (prose) (yadi gacchen) maraṇomattiṃ 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.

Unmādayantī, n. of a woman: Jm 81.8. In Pali version of same story called Ummadantī; see DPPN.

unmijitakā (?), *a turning sideways*: in śīronmijita-

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 śīrśāmiñjita-kāyā; I have thought of śīrśāniñjita-kāyā(h), with bodies unmov'd as to the heads (see **aniñjita**). 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; Dh 18.17 sattveṣu mahākaraṇoṇ-miñjaḥ sambhavati, and 19 mahāmaityunmiñjaḥ, of Bodhisattvas; Sukh 4.4 (udāraḥ khalu ta) unmiñjo bhadrīkā mīmāmsā kalyāṇam pratibhānam. 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. phyed ba); AsP 268.19 ff. parapudgalānām unmiñjita-nimiñjitāni, 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 . . . sāntasya nīrunmiñjitasya (without initiation of anything) nirālabasya; (2) adj. *opened = initiated, begun*: Dh 39.22 °tāni nimiñjitāni vicintitāni vitarkitāni . . . (see **kelāyati**) nīketasthānāni tāni sarvāni vigatāni bhavanti sma; (3) nt. *mouthful* (lit. *opening*, sc. of the mouth, as in Mvy 6303) Śikṣ 215.16 (śvasv api . . .) ekaudanmiñjitam ekālopaṃ vā parityajati, *throws even to dogs . . . a single mouthful of porridge or a single bit of food*.

unmūḍha, adj. (ppp. to ud-muh-; = Pkt. ummūḍha), *infatuated*: Śikṣ 185.4 °dha-cittam nighṇāti.

? **unmūḍhi**, suggested em. for **utsūḍhi**, q.v.: Mvy 7683.

unmūrdhaka, f. °ikā, adj. (= unmūrdhan, *mit aufgerichtem Kopfe*, pw 5.250), with head thrown back: Mv ii.452.6 (rājā) kuṣo . . . sudarśanāye deviye unmūrdhikāye (i. e. trying to escape from his violent embrace) āliṅgito (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 naivasamjñānāsamjñānatanopakāh, which read, *belonging to the . . .* (= °yatano-pagāh 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 mātāpitṛṇām, so mss., Senart em. °tṛṇām) 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. **kaḷopī**); also, by extension, said of the houses visited by such monks, Divy 307.2 kulopaka- (mss. kulopa-) gṛheṣu gatvā, and 3 te kulopakagrāṇy 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 śīrim [so mss.] caiva kṛtajñatā 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 anarham vaiḍūryamahāmaṇiratnam uccāre patitam akāryopakam 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) dharmas ca me nirupakāyū (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 tasmād aham upaka jino, 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 DPPN.

upakaṅṭhaka (nt.? = Skt. °ṭha), *vicinity*: Divy 174.3 (prose) udapānopakaṅṭhake viśrāntāḥ.

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 pañcaśikhāsmāka(m) upakaras ca yo hi nāma . . . ; MSV i.287.13.

upakaraṇa, = bhoga, *food*: Bbh 246.24 upakaraṇa-vaikalya-jaṃ (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 jivikāpekṣayam caturtha upakleśaḥ; MSV iii.19.20; 134.10. Cf. **upakāraṇa**.

-**upakarṣikā**, 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 chīrṣopakarṣikayā . . . rudanti sma (Tib. mgo ḥbal lo, *had their heads dishevelled*).

Upakāṇa, 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 sarvasattvāmś ca mantropetān vidhinā niryātayet. We seem to need dat. instead of acc. forms for °gaṇān and °sattvāmś (as in the following parallel sentence); with that change, pūpopakāraṇān 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-kālakau).

upakileśa = **upakleśa**, q.v.

upakīrṇaka (cf. Skt. upakīrṇa, *covered, bestreun*), 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 śuddhim; Mv ii.448.12 °meṇa ātmānam māreya; 492.1 ātmānam 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 upakkamaṇa), = **upakrama**, *violent attack*: Gv 244.1 sarvasattvakāyotpidānopakramaṇadhivāsayaṃānān, *enduring . . . violent attacks*. **upakramati**, also °**meti** (= Pali upakkamati; Skt.

upakrāmati in this sense once, Mbh 13.6716; cf. **upakrama**, °**mana**, °**mika**, **aupakramika**), *attacks, does violence to*: Mv ii.459.16 upakramemi ātmānam mārayiṣyam; 492.(7-8) mātmānam (mss.) upakramāhi; iii.25.2 ātmānam upakramiṣyāmi, and 4 °nam upakramitukāmah; Divy 264.12 upakrāntā, ppp., see s.v. **upasaṃkrama**.

-**upakramika**, adj. (also **auṣa**°, q.v.; upakrama plus ika: = Pali opakkamika), *due to, caused by violence, violent attack*: Gv 152.6 (vyādhin . . .) amanuṣyavaikārikān api viṣayaparopakramikān api (cf. Bbh 63.5 s.v. **aupakramika**); (ābādho . . .) ātmopakramiko vā paropakramiko vā MSV ii.45.8; otherwise recorded only in a cliché, ātmopakramikāṃ (*due to self-inflicted violence*) śariropatāpikāṃ duḥkhāṃ tivrāṃ kharāṃ kaṭukāṃ amanāpāṃ (te added once) vedanāṃ vedayanti LV 246.14 (vedayante); 263.7; (in Mv amanāpāṃ omitted) Mv ii.121.5, 10-11; 122.1, 8, 16; 123.5; 130.7-8, 10. A shorter Pali form MN i.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. upakkiliṭṭha; and **upakleśa**), *is stained*: Bbh 10.8 (caturbhīr upakleśair . . .) upakliṣṭo bhavati; Śikṣ 234.8 (prose) āgantukaiḥ kleśair upakliṣyate, in passage cited from 'Ratnakūṭa' = KP 99.2, of which however text reads . . . upakleśe (read °śaiḥ) saṃkliṣyate.

upakleḍa, m. (cf. Skt. upaklinna, *rotten*), *putrefaction*: Gv 401.9 nābhūt . . . upakleḍo (of the teeth, of the mahāpuruṣa).

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 upak° listed Bbh 10.7 (caturbhīr upakleśair . . . upakliṣṭo bhavati) and 22 ff. (no relation to Dharmas list); Mvy 2138, following saṃyojana, bandhana, anuśaya, paryuṭṭhāna, and followed by paryavasthāna (so read); cf. Bbh 202.20 saṃyojana-bandhanānuśayopakleśa-paryavasthānānām; Śikṣ 222.10 (defining upāyāsa; (ye cānya evamādaya) upakleśās ta upāyāsāḥ; cf. KP 93.3 sopadavaḥ sopakleśa(h) sopāyāso; KP 99.2, see s.v. **upakliṣyate**; Mv i.228.11, 15 vigatopakileśena; 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. upakkiliṭṭha 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. Aśokan chāyopagāni, *concerned with* (i. e. *providing*) *shade*; *belonging to*: Dharmas 129 ākāśānantyāyatanopagāḥ, and three others of the same group incl. **navasamjñānāsamjñāyatanopagāḥ** (q.v. for other occurrences; see -upaka; Pali has °yatanūpaga); Mvy 6050 hastopagaḥ, 6051 pādopagaḥ, 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 Ājīvaka, = **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 jino hy ahaṃ; Ud tato 'ham upaga jino; LV alone corrects the meter by transposing Upaga; Pali Vin. i.8.29 tasmāham upaka jino).

upagāta, 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 beas pa, *entered upon a vow*.

upāgama, m., Mvy 7801, or nt., id. 7929, cited from Gv 134.5, a high number (in Gv 106.20 text **upāgama**-, q.v.)

upagunṭhita, ppp. (of upa-gunṭh-, not noted elsewhere), *entwined, encircled*: Mmk 63.1 (prose) hārārdhahāropagunṭhitadeham.

Upagūpta, n. of an **alakṣaṇaka** (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.

Upagūptaka = 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 Ajātaśatru, of himself; Buddha, repeating his words, uses upagūḍha, 223.6, 224.2).

[**upagṛñite**, *approves, recommends*: Jm 143.24 (dayānuvṛṭṭyā ca nāma te kṛtya-pakṣam) āśvāsanavidhinopagṛñite. So ed., but mss. (u)pagṛñite, *wins over*, which seems better.]

[**upaghāta**, wrong em. in ed. Mv i.229.7; see **aruṇodghāta**.]

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 °ṇe) yas tvam sarvasattvānām sattvopaghātikam kāmopasaṃhitam ca mantratantṛam (= °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-samaviṣameṣv; Dbh 81.24 (mahābrahmā . . .) lokadhātau gahananimmopacārān avabhāsayati; (2) *access* (for Pali cf. PTSD s.v. 7, with references): Bbh 44.14 (see **prajñapti** 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*), (1) technically applied to karman, *piled 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?) añjalim 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*: citropacitro 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 **Siṃha** (8): MSV ii.8.12 (cf. **Cela**).

upaceṣṭita, ppp. (to upa-ceṣṭ-, unrecorded), *performed*: Mmk 152.21 (vs) kriyā . . . sattvopaceṣṭitā.

upacchinatti (= Pali upacchinatti; Skt. has no cpd. of upa and chid; cf. **upaccheda(-na)** etc., **an-upacchinna**), *cuts off, interrupts*: AsP 177.4 kathāṃ nopacchinatti.

upaccheda, m. (= Pali id.; see **upacchinatti**, **an-upaccheda**, etc.), *cutting off, severance, destroying*: dharmopā the cutting off of the states of existence, of conditioned existence, in a formulaic list, followed usually by ṭṣṇākṣayo virāgo nirodho nirvānaṃ: Mv ii.285.20; iii.200.11; 314.5; LV 392.16 (separate from prec., for which mss. samartha); in LV 395.22 text sarvatamopacchedaḥ, no v.l., read perh. (sarva-?)dharmopā; āhāropā° Mv iii.65.18; -dāri-dryopā° Śikṣ 190.19; yamalokopā° Śikṣ 215.2; vṛṭtyupa° Karmav 41.8; vaiśāradyaopā° Karmav 41.26.

upacchedana (nt.), *cutting off*: vaṭṭopacchedana° LV 127.17, see **vaṭṭa**. See also **upacchinatti**, and **an-upacchedana** (-tā).

upajanayati, also °jān° (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, *rejoice!*; in LV 36.20 (vs) Lefm. gauravam upajenitvā (best mss. °janitvā; read °jānitvā, as meter requires long initial syllable?), *conceiving veneration*.

upajīvita, nt. (to Skt. and Pali upajīvati; cf. Skt. upajīvana), *dependence, living a subject life*: LV 262.10 (vs) varam mṛtyu (most mss. °yuh) prānaharo dhig grām-yam nopajīvitam, *better death that takes away life; fie! is not dependence vulgar?*

[**upajenitvā**, see **upajanayati**.]

upa-tarati, ger. °tīrya, *having crossed over* (the saṃsāra), *become saved*: LV 329.18 (vs) svām' (see **svāmam**) upatīrya tāraya jagad, *yourself having crossed* (being saved), *make to cross* (i. e. save) the world; Tib. ñid rgal nas . . .

Upatiṣya (= Pali Upatissa; cf. **Ṭiṣya** 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 **Ṭiṣya**, 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 yānāy 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 . . . śilpam upadarśayitum, *can you exhibit an art?*); in LV 143.20 mayā sārđham samarthaḥ śilpena śilpam upadarśayitum, lit. *able to display art for art with me*, i. e. *to vie with me* in such displays.

upadiśyati (semi-MIndic for Skt. °dṛś°), *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 Pali. See Burnouf, Intr. 65 f.

upadeśeti (°śayati), *exhibits, displays*: Mv i.169.16 jarāṃ ca upadeśenti, *na caiśāṃ vidyate jarā*; and 19, ārabdham (? mss. alabdhi) upadeśenti eṣā lokānuvartanā (see **anuvartanā**). Similarly 170.2 (they are not born or begotten, yet) mātāpitṛṇ ca deśenti eṣā lokānuvartanā; 170.10 alpotsukatvaṃ pradeśenti eṣā°. The mg. is regular for Skt. deśayati and for upadiśati, pradiśati, 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 °tārah (n. pl.? or intended as n. sg.? cf. § 13.19; all other nouns in the section are sg.).

Upadharmā, n. of one of the brothers of Śāriputra: Mv iii.56.11.

upadhāna, (1) nt. (= Pali id., Dh. 291 paraduk-khūpadhānena yo attano sukham icchati, *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, evaṃ (or, etan) mamō sarvasukhopadhānaṃ saddharma . . ., *the Good Law which is the basis of all happiness for me*; 339.4 sarvasukhopadhāna-pratimaṇḍitāḥ; 348.2 sattvānāṃ sarvasukhopadhānaṃ dadyāt; Jm 18.12 dānaṃ naikasukhopadhānaṃsumukhaṃ; Mvy 6140 sukhopadhānaṃ = 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; sukhopadhānāḥ (preceding word missing) KP 159.3; manuṣyasukhopadhānena Suv 113.10; upadhānaṃsaṃpanno 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 hitopadhānaṃ, *all the basis of well-fare*; with duḥkha- (as in Pali, above), Gv 354.16 yat teṣāṃ sattvānāṃ duḥkhopadhānaṃ tad utṣṛjya; Mmk 110.20-21, see s.v. **śātana**; (2) ifc. Bhvr., base, rest, support (lit. and physical): Karmav 22.3, 5 and 27.9 āsmanta-kopadhānāyām (resting on a stove) kāmasyapātryām (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 Śuklodana and brother of Ānanda and Devadatta; perh. distortion of some other name (Upananda?).

upadhāni, some part of a lute, perhaps *bridge* (as the support on which the strings rest)?: AsP 515.19 droṇiṃ ca pratīya carma ca pratīya tantriś ca pra° daṇḍam ca pra° upadhāniś ca pra° koṇam ca pra° . . . viṇāyāḥ śabdo niścarati.

upadhi (m.; = Pali 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 kilesa (with which PTSD makes it 'almost synonymous'), kāma, and kamma; but acc. to PTSD upadhi is sometimes equated with the pañca-kkhandhā. In Pali, 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. **niropadhi**) = Pali (nir-)upadhi. The passages here listed belong exclusively to this latter class, = Pali upadhi. (But it seems that even in Pali, upadhi and upādi are not always clearly distinguished.) upadhī-kṣiṇā LV 358.18 (vs); sarvopadhi-pratiniḥsarga *the getting rid of all up°* LV 31.21; Mv ii.285.20; iii.314.4; sarvopadhi-niḥsarga (Bhvr., with dharma) LV 392.11; 395.21; sarvopadhikṣaya-Mv i.115.8; cf. ii.418.10 upadhi (mss., Senart em. °dhim) pratīya duḥkhasya sambhavo sarvaśopadhikṣayatō (mss., Senart em. sarvopā) . . . nāsti duḥkhasya sambhavo; Mv iii.282.6 upadhi-samkṣaye; Divy 224.20 śalyam upadhīm viditvā; Ud ii.20 upadhīm hi loke śalyam iti matvā, *P'attachement . . . c'est la misère . . .* Others s.v. **niropadhi**. In Mvy 6499 upadhi has three Tib. definitions; the first, phuṃ po, regularly = **skandha** (as Pali upādi = khandha); the third, ñon moṅs pa, regularly = **kleśa** (as Pali upadhi, 'almost syn. with kilesa,' PTSD); while the second, rdzas, *thing, substance, matter*, belongs to a meaning of the word app. unknown to Pali, viz. (2) *material thing, 'chose matérielle'* (Lévi, = Tib. dños, which also = Skt. vastu), Sūtrāl. xvii.3 (n. 1 in Transl.); see also LaVallée Poussin, AbhidhK. iv.15 with n. 1: 'Par upadhi, il faut entendre la chose (ārama, vihāra, etc.) donnée à un moine ou au Saṃgha: 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-puṅyākrīyāvastv-abhibhāvanatāyāi (no v.l.). Weller 18 assumes sarv' opadhika-, MIndic for aup', which seems less plausible than assumption of the form lacking vrddhi.

upadhi-vāra, m., *guardianship of material objects*, the office of an **upadhi-vārika**, q.v.: Divy 54.17 anyatamasyārhatā upadhivārah prāptaḥ; 21 kaśya dāsīputrasyopadhivāra iti. (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 prṣṭaḥ; 237.16 (Dharmarucir) vihāre °ko vyavasthāpitāḥ; 237.24; 542.21 °vārakasya, but 543.17, repeating the substance of 542.21, °vārikasya; Av ii.87.2 tata upadhivārikena gaṇḍir 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 ṣaḍvārgīya group, Mvy 9472 (with Nanda, 9471; cf. **Nandopananda**); MSV ii.99.4 ff.; 117.6 ff.; 199.14 ff.; (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 taṃ) upanayhanti by *bear enmity towards*; but most interpreters take it in the usual sense, ye taṃ 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) kumārī 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 'yaṃ (for °yet-ayam; Lefm. °yeta), *let him be tendered food*; (1) *brings, physically* (to): Mv ii.159.13 and 160.2 upanāmehi me (chandaka aśvaṃ) kaṇṭhakam, *bring me . . .*; Mv i.156.11 (vs); Av i.341.11

(prose) pañca hamsaśatāny upanāmitāni, *were brought* (physically; here not 'presented') *to the king*; LV 83.17 (prose) (yasmiṃś ca kūṭāgāre bodhisattvo māṭhū kukṣi-gato 'sthāṭ, taṃ brahmā . . . brahmakāyikāś ca devaputrā abhyutkṣīpya brahmalokaṃ . . .) pūjārtham copanāmayām āsuh, *transported* (the apartment) *to the brahma-heaven*; LV 103.10 (kumāram . . . asītasya maharṣer) antikam upanāmayati sma, *brought into the presence of . . .*; LV 118.8 upanāmyantāṃ 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 tān, (ye cāpi samśrāvītakā tadāsi te śrāvakā teṣa jināna sarve,) imam (most mss. idam) eva bodhim upanāmayanti, *they bring* (them) *to enlightenment* (subject the Jinas, not the disciples as Burnouf 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 taṃ lekham tasya sārthavāhasya upanāmitam; Divy 546.1 (prose) (sā ratnapetā rājño Bimbisārasyopanānitā lekhaś ca; Suv 205.5 (prose) tāny asthīny 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 °rām), 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 ṛṣīsa, and 3 (kumāro) ṛṣīsa upanāmito; SP 108.7 (prose) taṃ daridrapuruṣam ānāyā (or ānāyitvā) mahato jñātisamghasyopanāmayitvā, . . . *to a great crowd of his kinsfolk*; Mv ii.38.12 upanāmayi (aor.); Divy 405.26 (kumāro rājño) 'śokasyopanāmitaḥ; (4) *hands over* an arrested person (criminal, etc.) to the king: Mv ii.168.6 (prose) (sa . . .) rājño upanāmayito (!ppp.; v.l. °nāmito); iii.39.18 so . . . rājño . . . upanāmito; 352.6 kāsīrājño upanāmehi; and similarly, of a snake subdued and confined, Mv iii.429.8 (bhagavāṃ taṃ 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 jinasya; Divy 14.3 asmākam lūhāny (sc. **prahēnakāni**, q.v.) upanāmayasi; 349.25 (teṣāṃ . . . mūlaphalāni) copanāmayati; Sukh 67.10 (prose) (bahu cāsyā . . .) pānabhojanam 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 pūnar vyādhyā) vyupanāmyante (q.v.); Tib. (both times) btañ, *give* (medicine; in line 3 nad gañ la, *for whatever disease*); SP 321.11 (prose) tac ca bhāṣajam upanāmitam na pibeyuḥ, 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 tathāgatasyopanāmayanti; 383.13, 14; 384.8; (a seat) LV 408.18; (garments) LV 267.11 (bodhi)sattvāyopanāmayati sma; (a car) Lañk 6.16 yāne rāvaṇenopanāmito; (a celestial palace; for residence) LV 59.16 (vs) upanāmayiṣye (sc. madvimanam; a god speaks); (water for bathing) Mv iii.135.13 upanāmemi (could also be rendered *bring*); (flowers) Kv 18.6 bhagavatas tāni padmāny upanāmayati sma; (a putative son) Mv iii.291.9 sārthavāhasya upanāmeti (dārakam); (taxes) Divy 22.14 tasya . . . karapatyayā upanāmitāḥ (also 16); (a bow) LV 154.11 (prose) (bodhisattvasya) 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) sūtrendrarājah teṣu viṣayeṣu upanāmito bhaviṣyati; Gv 54.26 (vs) mokṣadvāram upanāmayāhi me (addressed to Mañjuśrī); (7) (orig. *brings*, and so) *places, locates*: Suv 190.10 (prose) tad bhojanam hastipṛṣṭham (acc. of goal) upanāmya, *having placed that food on the elephant's back*.

-upanāyika, f. °ikā, (1) adj. (= Pali id., see below), only in cpds., *introducing to, functioning as introduction to, having reference to, relating to*: ātmapanāyika (= Pali attūpa°, often ep. of dhamma or the like, as spoken) *introducing oneself, relating to oneself*, LV 438.21 (Lalitavistaro nāma dharmaparyāyasūtrānto . . .) ātmapanāyikas tathāgatena bhāṣitas . . . ; Jm 13.25 °kaṃ dharmam deśayāmi āsa; -jñānopanāyika-, *constituting an introduction to knowledge*, Gv 41.23 sarvajagaj-jñānopanāyika-dharmacakrapravartanā-; other cpds., Gv 44.22 -jagadupasamkramaṇopanāyika-sarvajñātā-; 348.15 yathāvaināyikopanāyika-varṇā (n. sg. f.), *having a color (aspect) that acts as introduction to that which is in accord with Buddhism* (see **vaināyika**); (2) f., in varṣopanāyikā, subst. (= Pali vassūpa°), *the first day of* (i. e. serving as introduction to) *the rainy season*: °kā Mvy 8681; °kāyāṃ, 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 mraḥṣa); Dharmas 30 (one of 40 cittasamprayuktasamskārāḥ); 69, list of 24 upakleśa begins krodha, upanāha, mraḥṣa; 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*) dharmalokamukham 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 tathaiva bhavati; sarvadharmāmś ca kāśyapa tathāgato yuktyopadiśaty (WT om. upadiśaty with v.l.) upanikṣipati; tathāgatajñānenopanikṣipati . . . ; (2) *includes*: Śikṣ 42.13 . . . pranidhānāni, tāny ekasmin mahāpranidhāne upanikṣitāny antargatāny anupratisthāni.

upanikṣepaka, m. (to prec., q.v.), *establisher*: SP 121.9 sarvajñānopanikṣepakāḥ . . . tathāgato.

upanikṣepana (nt.; cf. Pali upanikkhepana, not noted in this mg.), *laying aside, putting down, leaving off*: samghātyā pañcopanikṣepanakalpā(ḥ) 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 . . .) jīvitaparīṣkāram upanida [-dhyāt upanidhāpaye 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 śīlasamādhānād bodhisattvasya param upanidhāya śikṣāvvyatikrame vyaparātrāpyam utpadyate. suviśuddhāśayatayā śīleṣu bodhisattvasyātmānam upanidhāya śikṣāvvyatikrame hrīr utpadyate.

upanidhyāti, see upanidhyāyati.

upanidhyāna (and °dhyāyana?), nt. (to next; = Pali °nijjhāna and °nijjhāyana), *reflection (upon)*: Bbh 8.22 dharmārthopanidhyāne; 17.2 pañḍito bhavati samyag-upanidhyāna-śīlah; 209.10 sva-parārtha-samyag-upanidhyānāya dhyānam; in ŚsP 1325.3 text corruptly, upari-

dhyāyatanatā (the complement is teṣāṃ manasikārāṇām, 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 upanijjhāyati; cf. prec.), *thinks, reflects upon* (acc.): LV 131.3 te bodhisattvam upanidhyāya (ger.) gāthābhīr abhitsuṣṭu-vuh; Śikṣ 187.14 . . . bhūtasāntatām ca kāśyapopanidhyāyati; Gv 19.2 (tathāgatavikurvitam . . .) na nidhyāyanti nopanidhyāyanti; 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) . . . samraktacittayā puruṣaś caḥṣur 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 upanidhyāyataś, gen. sg. pres. pple.

upanidhyāyana-tā, see under **upanidhyāna**.

upanipātita, ppp. to °pātayati (caus. to Skt. upanipāt, or denom. to upanipāta?), in °ta-tva, *state of being made to appear, or the like*: Dbh 42.(27-28) (cittaśarīrapra)piḍanopanipātītadvā vastusatyam prajānāti.

upa-ni-pīḍayati (in Skt. ppp. °piḍita, only in fig. sense, *afflicted, heimgesucht*), *presses down upon* (lit. and physically): Mv i.65.14 (vs) (caraṇau mahāhume) mūrdhinā upanipīḍya (v.l. upari pīḍya) vanditum, *to reverse 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*: Śikṣ 230.6 sarvasattvakāyāṃ tatra svakāya upanibadhnāti, *connects the bodies of all creatures with his own body*; Gv 99.24 (guṇān . . . na vijahan, manasā āgamayann) upanibadhnān, *making fast, attaching* (to oneself); yesu kulesu piṇḍakā upanibaddhās (*attached to, fixed for, himself*) teṣu bhoktum preṣayati (sc. his guest-monks) MSV ii.199.8; SP 211.2 maniratnam vastrānta upanibaddham, *fastened on* (lit. and physically); MSV i.119.9 balīvardā nopanibaddhāḥ, *not tied up*.

upanibandha, m. (= Pali id.; Skt. not in this mg.; cf. prec.), *connexion, dependence* (of effect on cause): Śāl 76.13 pratīyasamutpādasya hetūpanibandhā katamaḥ (and repeatedly in the sequel), cited Śikṣ 220.1.

[**upanirbaddha**, ppp., *written, recorded*; surely error for Skt. upanibaddha: Divy 274.14 sthavirair api sūtrānta °ddham.]

upanisā = upaniśā, see **upaniśa**.

upanisāraya, m. (cf. Pali upanisāya, but the usual Pali mg. does not seem to be quite paralleled here), (1) *dependence, reliance*: Śikṣ 32.4 sarvasattvā buddhopaniśārayavihāriṇo (*dwelling in reliance on the Buddha*) bhavantu; Gv 462.17 kalyāṇamitropaniśāraye vihāriṇo bodhisattvā(ḥ); 470.24 ye te sarvakalyāṇamitropaniśāraya-vihāra-vihāriṇaś ca; (2) in Mvy 9194 °yah, *residence for a little while, temporary residence*, acc. to Tib. re zhig gnas bcaḥ ba, and Chin.

upanisāra, ger., postposition (= Pali upanisāya; § 35.20; also Sktized as **upaniśaritya**, q.v.), *near*, with acc.: SP 309.11 (prose) naite . . . devamanuṣyān upanisāra viharānti, *they do not dwell near* (in the company of) *gods or men*; Mv iii.223.16 (yaṃ . . .) grāmaṃ vā nigamaṃ vā upanisāra viharati.

upanis̥rita, ppp. (= Pali upanissita; cf. prec. two and next), *dependent on, reliant or based upon*, once with instr.: Ud xxx.50 satkāyenopanis̥ritāḥ (text erroneously

°niṣṛitā; see s.v. **satkāya**); Mv i.304.16 (vs), Senart reads (with several em.) mahyam mālā citrā upaniṣṛitā, which (if correct) I would interpret *bright garland that depends on me (for which I am responsible; otherwise Senart's note).*

upaniṣṛitya, ger., postposition (to Skt. upa-ni-śri-, but actually a Sktization of **upaniṣṛāya**, q.v.; in mss. often written upaniṣṛtya, sometimes °śṛtya, which is undoubtedly an error, Speyer Av Introd. CIX, Weller p. 29), near, with acc.: LV 2.17 śrāvastīm mahānagarīm upaśṛitya viharatī sma; so regularly foll. by viharatī, nagarīm upa° vi° Divy 54.15; Av i.237.13; 248.1 etc.; caityam upa° viharanti Divy 207.11; pūrvām diśam upaniṣṛityāsthāt LV 217.19, *took a stand near the eastern quarter*, and so 218.3, 8, 14; examples of spelling °śṛtya in mss. (and Lefm.'s text of LV), vaiśālīm upaniṣṛtya prativasati sma LV 238.14; mahānagarām upaniṣṛtya viharatī sma LV 243.16 (one ms. °śṛtya); rājadhānīm upaniṣṛtya (Speyer em. °śṛitya) viharatī Av i.349.5 etc.

upaniṣaṇṇa, ppp. (to upa-ni-śidati, only Vedic and not in this sense; cf. Pali upaniṣidati), *seated*: Bbh 59.20 sukhopaniṣaṇṇa-, *comfortably seated*. Cf. next.

upaniṣaṇṇaka, m. (= prec. plus 'specifying ka'), *the one that is seated*: Mv ii.447.1 kuśādrumam kumārām rājāsena upaniṣaṇṇakam upadarśayati, *showed K. the prince, who was seated on the throne (not the real king).*

upaniṣad, f., **upaniṣā**, also written °śā, °sā, °sad (= Pali upaniṣā, in mgs. 1 and 2; on relation to Skt. upaniṣad 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 ii.106 duḥkhopaniṣad chradhā, *la foi nait de la souffrance* (LaV-P.); ii.245 hetu, pratyaya, nidāna, kāraṇa, nimitta, liṅga, upaniṣad are synonyms (Vyākhyā); ib. Index, referring to v.40, mokṣadharmopaniṣad ucchedaḥ; Sūtrāl. xi.9 (*base causale*, Lévi); Bbh 2.26 (ādhāra ity ucyate,) upastambho hetur niśraya upaniṣat pūrvamgamō nilaya (cf. the synonym-list above, AbhidhK.Vy.) ity ucyate; Ud xiii.5 anyā hi lābhopaniṣad anyā nirvāṇagāminī, *for the cause (basis) of gain is one thing, that which leads to nirvāṇa is another (same vs in Dhp. 75, with lābhūpaniṣā)*; see also under (3) below, and s.v. **candropaniṣad**; (2) *likeness, comparison* (so Pān. 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; Śikṣ 187.1; 312.12, 21; Dbh 66.26; Bbh 104.9; 236.22; usually a long formula, ending kalām api gaganām apy upamām apy upaniṣadam (or °śām, etc.) api na kṣamate (or pl. nopaiti); sometimes abbreviated by yāvad (e. g. Vaj 42.7; Śikṣ, all 3 times) or vistareṇa yāvad (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 **dhṛtipadam** (q.v.) api RP, aupamyam api Vaj 35.10; AsP (both times but before upani°); Dbh. The forms of our word, besides the regular upaniṣadam, are: upaniṣām 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 upaniṣām apy upaniṣadam (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 Śikṣ 187.1) renders upaniṣad 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 teṣām samkhyā vā gaganā vopamā vopaniṣad vopabhyate; also Dbh 66.8 (yeṣām samkhyā nāsti) gaganā pramaṇam upaniṣad 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) tasyaibhir deśabhir ākārāiḥ kuśaladharmasamgrāhakaśīlavayavasthitasya kṣīpram eva kuśalasamgraho bhavati, sarvākārasamgrahaś ca: yad uta, dānopaṇiṣadā śīlopaṇiṣadā kṣāntyupaniṣadā vīryopaṇiṣadā dhyānopaṇiṣadā pañcākārāyā ca prajñāyā. Clearly the 10 ākāra = the 10 pāramitā (Mvy 913 ff.), the last five being 'forms' of prajñā. But I doubt that upaniṣad 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) svopaṇiṣad (uktā) read prob. svā pariṣad, *her retinue*, with note.]

[**upaniṣṛtya**, written for **upaniṣṛitya**, q.v.]

upaniṣevin, adj., f. °nī (= Pali id.; to Skt. upaniṣevate, Pali °sevati), *servicing, waiting upon*: read akṣudra-sattvopaniṣevinī sadā, in Mv ii.57.3; 59.23, with Pali Jāt. v.399.2 (same vs) apāpasattūpaniṣev°. The mss. read °sattvopari° or °sattva-pari°, unmetr.; Senart em. °sattvā pari° in 57.3, °sattva-prati° in 59.23. But ri for ni 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 upanītasmin jivite; also upaniyati *is brought to an end*, MN ii.68.18), *ended, finished*: LV 56.11 (vs) māya (= māyām)... mānadarpopanītām, *done with* (= free from; lit. finished as to) *arrogance and pride*.

[**upanetrī**, 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 'ṣṭābhyo dhātrībhyo upanyasto; 170.13 (tayā sa lipya-ṣṣārācāryasyāṣṣārāṇi śikṣāyitum) upanyastah. The Index refers to Divy 3.18 (lippāy) upanyastah samkhyāyām gaganāyām etc. (so also 100.1; 485.5; MSV iii.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...*

Upapañcaka, 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) °tim śubhām tyaktvā, *giving up a glorious state of existence* (in a heavenly world, to be reborn on earth); Mv i.282.18 upapattiyā (loc. sg.)... vaśitām gato (see °tti-vaśitā); Divy 187.16 kā upapattiḥ (*future state*) ko 'bhisamparāya (q.v.) iti; 194.20 (tiryaogyony-upapatti-bhayabhīto; Dbh 75.14 °tti-nānātva-tām; KP 102.7 na cyutir nopapattiḥ; Bbh 359.1 bodhisattvānām pancavidhā upapattiḥ; Gv 522.13 upapatty-ānantarya-citte pratyupasthite, 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. aupapattika, and see s.v. **aupapatti**; from upapatti plus (i)ka), *spontaneously produced*, or perhaps merely of (various) *origins* (nānopa°): Gv 244.10 nānopapattika-sarvakāyanirmāṇameghān niścarya.

upapatti-vaśitā, *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 **vaśitā**, q.v.: Mvy 775; Dbh 70.13, defined sarvaloka-dhātūpapatṭisamdarśana(-tayā); cf. SP 260 11–12, s.v. **aupapādūka**; in SP 228.12 (vs) read upapatti-vaśitāya

= °vaśitā (ī m.c.) aśya, which mss. clearly intend; ed. has false em. See also under **upapatti**, Mv i.282.18.

upapatty-amśika, see **-amśika**, and cf. **aupapatty°**. [**upapaddha** ? apparently error (misprint?) for upapanna, in ŚsP 1349.1 tiryagyoni-yamalokopapaddhānām sattvānām and 3 °paddhām (I 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 . . . sūkaryāh kuṣāv upapatsyāmi; 194.25 (Tuṣite) devanikāye upapannaḥ. For upapadīsyati, Senart, Mv i.50.15; 51.11, read upadrīsyati or °dīsyati, see § 31.1.)

upaparīkṣaka, m. (cf. next two), *investigator, advisor* (of a king): rājño . . . amātyās cintakās tulakā upaparīkṣakāś cintayitvā tulayitvopaparīkṣya . . . ime tulakā upaparīkṣakā itī Divy 212.9–11.

upaparīkṣaṇa, nt., and °nā (= Pali °rikkhāna; cf. prec. and next), *investigation, examination*: Mvy 7456 °nam; Bbh 193.26 (dharmānām . . . samyak-cintanā) tulanaḥ upaparīkṣaṇā.

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 °so; KP evam) upaparīkṣitavyam, *must be carefully considered*, Mvy 7454 (so v.l., Index, and Mironov; Kyoto text upalakṣitavyam); Mv iii.339.10; KP 96.7; °kṣya, ger., Divy 212.10 (see s.v. **upaparīkṣaka**); (kācamaṇayo ratnasadrīśās 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; dharmānām artham upaparīkṣate 288.10; tad evam . . . samyag upaparīkṣamāneṇa Jm 195.1; present forms in ya, upaparīkṣyeta Lañk 214.13 (prose); arthaṃ ca dharmam 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. iii.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 ii.359.12 (vs) cyutopapādām jānāti sarvasattvāna nāyako. Knowledge of this constitutes one of the three vidyā (see **traividya**) and is a product of divyacakṣus 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 ii.89.1 aupapādukaḥ as title of the story, but in the text itself always upa°, ii.94.17 ff.; other occurrences of upa° are Mvy 2282; Mv i.212.7; Dharmas 90; Mmk 16.14; Gv 254.12; 264.24; 339.4; SP 205.14; 455.4; Mv i.145.4; Divy 533.25; Śiḥ 175.8. In some the v.l. aupa° is recorded.

Upapīlu, n. of a piśāca: Mmk 18.5.

upapeta, adj., quasi-ppp. (= AMg. uvavea, upaveya; correctly explained by Senart Mv i.628 n. as = upeta blended with upapanna, 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 āryaguṇopapetā; 80.20 patrapuṣopapetāḥ; Mv i.357.14 vīryabalopapetā (same vs in Pali, Sn 68, thāmabalūpapanno); ii.63.15

śilopapeto; 135.5 kuśalopapetaṃ; 182.2 balopapeto; 328.20 puṇyopapete (mss. °pamete); 330.14 varṇopapetaṃ (v.l. varṇopetaṃ, metr. inferior); iii.134.14 lakṣaṇopapeto (mss., Senart em. °nupa°); Dbh. g. 1(337).16 sumatopapeta-; 17(353).15 vīryopapeta; 27(53).5 jñānabalopapetaḥ; 29(55).21 jñānathopapetaḥ(h); 38(64).15 kuśalopapetaḥ(h); Ud xii.19 dhyānabalopapetaḥ.

upapravahati, *flows* (trans., makes to flow) *towards or for* (gen.): Kv 41.6 (gāthām) śṛṇvatām puṇyaughapravāham upapravahasi.

Upabindu, n. of a nāga king: Māy 247.21.

Upamadā, n. of a piśāci: Māy 239.6.

upamardā, m., *disturbance, threshing about*: (tayā . . .) hrade mahān °daḥ kṛto MSV i.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 Upavāna), 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 sūksmām (text sū°) 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), *servicing as an approach or means*: only in cpd. sādhanopayika (-karma-, or -visarah), in colophons: Mmk 80.9 (here sādhanau°); 84.19; 117.23; 144.25.

-upayogika, adj. (Skt. °ga plus -ika), *to be used* (for . . .): pratimopa° MSV ii.142.10.

uparikoṣṭhaka, m. or nt., *upper storeroom, loft?* or *cupboard for storing food?* (Senart p. lvi *grenier*): Mv i.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 vīneduḥ; 325.3 uv° ca devā 'bhihananti tūryān; 331.5; 364.7; Mv ii.62.8 (vs) heṣṭā . . . uparim ca; (2) adv., *further*: Mv iii.447.8 (prose) noparim itthatvam (q.v.); (3) postp. with gen., *above, on top of*: Mv ii.137.11 (prose) miḍhparvatasya uparim anupalipyamāno camkramam cakrame (mss., Senart em. camkrame); Mv ii.15.4–5 (prose) bodhisattvamātur 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*: °maḥ kāyāḥ, *upper* (part of the) *body*, Mvy 213, and various case-forms of same phrase Mv iii.115.19, 20; 410.6; Divy 161.8; Bbh 59.12; °maṃ prāvaraṇam, *upper garment* (cloak), Divy 256.23; °mā diśā, *the zenith*, Mv ii.163.6, and so °mā dik, Kashgar rec. of SP acc. to Kern p. vii for ūrdhvā dik; uparimaṃ 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 i.211.4 na kimcid uparimena gacchati (also in parallel ii.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 **Upariṣṭa**, q.v.

upariṣṭā, semi-MIndic for Skt. °ṭāt, postp., *above*, with gen.: Mmk 41.7 teṣām apy upariṣṭā aṣṭau uṣṇīśarā-jānaḥ (in 41.5 note teṣām upariṣṭāt); 63.9 teṣām copariṣṭā . . .; 63.14 āryamañjuśriyasyopariṣṭāḥ (read °ṭā) anekaratnoparicitam . . . vimānamañḍalam . . . abhīlikhet; 68.23 teṣām copariṣṭā . . .; 132.5 (vs) pārvatasypariṣṭā

vai kuryād ratnamālakām. (Impossible to construe the form as n. pl. of adj. upariṣṭha = Pali upariṣṭha, n. pr., see prec.)

upariṣṭhima, adj. (= Pali upariṣṭhima; cf. Skt. upariṣṭāt and § 22.15) = **uparima**, *upper, aloft*: noted only in ʾimāyām, sc. diśāyām, SP 191.6 (vs), in the zenith.

uparodha-śīla, adj., *whose character is subject to importunity*: Mvy 2440 = Tib. ño 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 5.1192); Vikramacarita JR 4.2.1.

-uparodhaka, f. ʾikā, 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 (**kāśi**, q.v.), 376.1. Cf. Pali Aḍḍhakāśi, ʾikā (CPD, DPPN).

Upala (prob. represents, m.c., Mīndic 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 Kauṇḍinya-gotra: Mv iii.233.17 (vs) ekatra kalpe upalāhvayasmim.

upala-kunḍaka (m. or nt.), *chamber-pot* (lit. stone pot): ʾke saśukram prasrāvam kṛtam Mv iii.143.16; 144.7; 153.11; 154.8; tato ʾkāto tam ṛṣisya saśukram prasrāvam pītam 153.12.

upalagna, ppp. (= JM. Ap. uvalagga), *attached, clinging*: Mmk 62.26 (prose) (daśa)balajaṭāntopalagnopa-ṣiṣṭam.

upalabdha, ppp. (in specialized mg., which I have failed to find elsewhere), *won over, persuaded to one's wishes*: (tayā ta) upalabdhā uktā ca MSV ii.22.8.

upalabhyate, ʾti (in mg. 1 = Pali upalabbhati, pass. of upa-labh, 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 antṛ ile upalabhyate, or perh. with the quotation Śikṣ 234.2 nobhayam antarenopa; 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 ʾyati; 295.13 ʾyamāno; no v.l., but as Senart notes, this is the regular mg. of Skt. upālabhyate; perhaps read upā°, but note the curious fact that Das cites a Tib. dmigs paḥi (regularly = upa-labh and derivatives!) smra (speech), defined by *execration, reviling* (apavāda)!

upalambha (cf. Skt. id.; not recorded in Pali; cf. prec., **an-upa**°, **an-upaladdhi**, the next items, and **aupalambhika**), acc. to standard interpretation, *mental perception or apprehension, realization by the intellect*; Sūtrāl. 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. upaladdhi. Were it not for this persistent tradition, some occurrences, esp. of the neg. forms (**an-upalambha**, ʾlabdhī), could easily be interpreted as related to upalabhyate (1) and mg. (non-)occurrence, (non-)existence. These mgs. are attributed by CPD to an-upaladdhi, ʾlabbhana; 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-drṣṭi, *the heresy that relies on upalambha*, LV 35.6 (or as Bhvr., *one who adheres to that heresy*, SP 383.12); see also ʾdrṣṭika. 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-drṣṭika (see prec.) *one who holds the heretical view of reliance on mental perception or imagination* (see **upalambha**): RP 18.18 ʾko . . . bodhisattvena na sevityavyaḥ; KP 123.6; 134.14.

upalambhika? see **auṣa**°, **opa**°.

upalāḍana (nt., = Skt. upalāna; to next), *coddling, amusing, spoiling*: Bbh 302.13 ātmopalāḍana-parāḥ, *bent on amusing themselves* (with shows and other amusements).

upalāḍayati (= Skt. upalāyati), *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.

upalāpana, nt. (= Pali id.; to next), *wheedling, cajoling, humbugging*: Śikṣ 261.8 bālopalāpanam (. . . of fools, or children) mūrkhasaṃmohanam. The more usual term is bālollāpana, see **ullāpana**.

upalāpayati (cf. Pali upalāpeti, and prec.), *flatters, cheers up*: pass. pres. pple., Jm 113.11 strīnṛttagitair upalāpyamānaḥ.

Upalāla, 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 kālam vaiśeṣikeṇa lābhena priyavāditayā copavatsati (v.l. ʾtsayati), na caiṣu dāsi-dāsa-samjñām karoti (sc. a bodhisattva, in dealing with servants and dependents).

upavadati (= Pali 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 ʾpadyeyur) 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*), *abandonment*: Gv 364.16 (vs) svargopavargair viniveśya sattvān sarvajñābhūmim pravidaṛṣayanti.

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.; Pali Upavattana, see below; Skt. upavartana, nt., *country*, Lex., and once Śukasaptati text. orn. p. 340 (24), line 32, virāḥopavartane), *land, country* (? in Pali, 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 i.227.6 (viharati sma Mallānām) upavartane (ms. ʾtate) Yamakaśālavane; virtually the same Av ii.197.5; Mmk 580.9(–10) (vss) Mallānām upavartane (text ʾte), Yamakaśālakavane madhye nirvāṇam me bhaviṣyati; 580.17 (vs) Yamakaśālakavane tatra Mallānām upavartane (so read for text upadartate!); 598.22–24 (vss) Yamakaśālavanane caitye makuṭabandhe tu (cf. 580.11 caitye makuṭavardhane) Mallānām upavartane, parinirvrṭe (? read ʾto or ʾtaṣ) ca tatrāham . . . Occurs in Pali and BHS only in reference to the place of the Buddha's parinirvāṇa. In the canonical Pali texts, e.g. DN ii.137.3 (cf. comm. ii.572–573) yena Kusinārā upavattanam Mallānām sālavanam ten(a) . . . , and cf. esp. Dpv. 15.70 Kusinārāyam 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 parinibbhāyī 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(kavāna)**, 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 upavartanam with a small initial letter; it fails to record the word in Index or Notes. I am inclined, with some dubiety, 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 i.7.8 (prose) vātāni upavāyanti yais tāni asipatrāṇi patanti; iii.367.12, 17 (rṣiṇāṃ gandho...) upavāyati erito mārutena.

upavāsaka, °sika, see **śvāsoṇap°**.

upavāsita, adj., ppp. (= Pali id.; to *upa-vāsayati, unrecorded otherwise), *perfumed*: LV 59.15 (vs) divyagan-dhopavāsitam; 97.17 (vs) divya°tāḥ; Mv ii.180.12 (prose) nānāprakārehi ca mālyehi upavāsitam.

upavicarati (= Pali id., not in Childers or PTSD, but occurs MN iii.239.30 ff.; cf. next two), *ranges over, occupies oneself with*: Śiḥ 244.20 (see s.v. **upavicāra**); 251.17 (atra hi manas) carati, upavicarati, tasmān manogocarā ity ucyante; Gv 390.12 (sarva) lokagatiṣu copavicaranti.

upavicāra, m. (to prec.; in mg. 2 = Pali id., badly defined in PTSD), (1) *environs*: Mv 5505 (Tib. ñe hkhor) grāmapavicāraḥ; Gv 161.4 (yena suprabhasya) mahānagarasyopavicāras tenopasamkramya; kṣetrāṇi samāni samopavicārāni MSV ii.50.9; (2) *range, scope*; substantially = Skt. gocara, see Śiḥ 251.17 s.v. **upavicarati**: Divy 19.25 udakastabdhiḥ 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 paścāc (not cpd. with the following as note suggests!) chravanopavicāraṃ vijahaya darśanopavicāre kāyam 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 alamkāropavicāre bhāṇḍopaskare ..., *in regard to the sphere of ornaments* (i. e. things that fall under the head of ornaments); Śiḥ 244.12 aṣṭādaśamana-upavicārāḥ (Bhvr.), *having 18 spheres of mental activity* (said of man; cf. Pali aṭṭhādasamanopā° MN iii.239.28), listed in Śiḥ 244.18 ff. aṣṭādaśeme ... mana-upavicārāḥ ... cakṣuṣā rūpāni dṛṣṭvā saumana-

syadaurmanasyopekṣāsthānīyāny upavicarati, *on seeing forms with the eye he ranges over (experiences) such (forms) as give rise to pleasure, pain, or indifference*; (20) evaṃ śrotrādiṣu 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 udānayan upavicārayann abhilaṣan ...

upavicinoti, *accumulates, heaps up*: SP 136.1 (prose) avidyāndhās ca saṃskārān upavicinvanti.

? **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 (bodhisattvānāṃ upāyakaūśalyatā . . . nirvāṇoparigāminī) 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 simhapūrvārdhakāyaḥ (one of the 32 lakṣaṇa), (anupūrvodgataśarīra) upavistīrṇavṛtorasko.

upavusta, adj. (= Pali upavuttha, MIndic ppp. = Skt. uṣoṣita, 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.

Upaśamavant, n. of a Bodhisattva: Gv 442.15.

upaśamika, adj. (= AMg. uvasamiya), *peaceful, characterized by tranquillity*: LV 205.14 (prose) °kaṃ (Lefm. with all mss. upasamikam) . . . dharmaṃ samprakāśayeyam. See **aupaśamika**.

? **upaśayana** (m. or nt.), perhaps *a small bed, cot*; or, *surface of a bed*: Suv 195.12 (prose) tena . . . samayena Jalavāhanaḥ śreṣṭhīdāraka upaśayane (but reading uncertain; 3 mss. om. upa; one ms. upasamane) śayitah.

Upaśānta, n. of a former Buddha: Mv iii.237.11 f.

Upaśāntā, n. of a lokadhātu: SsP 34.11.

? **upaśiṣṭa**, ppp. of *upa-ṣiṣ-, *taught*: Senart's em., Mv i.135.(1-2) yāni ca bhāṣājyāni loke pracaranti sattvānāṃ hitasukhārtham sarvāni tāni bodhisattvebhyaḥ upaśiṣṭāni (mss. upariṣṭāni or °sthāni; like Senart I find it hard to interpret either form; but the absence of record of any upa-ṣiṣ- or equivalent in Skt. or MIndic makes the em. dubious; cf. however Skt. upa-ṣiḥ-).

Upaśuklaka, n. of two nāga kings: Māy 248.1.

upaśrambhayati, *confirms, strengthens, encourages*: Gv 321.14 (sarvāryadhana-)pratīambhair upaśrambhayām āsa (sc. sattvān).

upaśrava- (m. or nt.; = Skt. upaśruti, Pali upassuti; cf. next), *listening secretly, eavesdropping*: Mvy 8501 °vagatam.

upaśrutika, adj. or subst. m. (= Pali upassutika; from Skt. upaśruti, see prec.), *an eavesdropper*, or (adj.) *engaging in eavesdropping*: Prāt 521.6 tūṣṇim upaśrutikas tiṣṭhed, yad ete bhikṣavo vakṣyanti tad ahaṃ (śrut)jyāvāpya dhārayiṣyāmiti. Cf. Pali Vin. iv.150.20 upassutim tiṭṭheyya.

upaśamvarayati, *causes* (a man) *to choose, take to himself* (a woman, as wife): Divy 525.6 tad arhasi taṃ mamopasamvarayitum, *so please make him take me as wife* (said to a merchant by an ogress pretending to be the deserted bride of another merchant).

upasaṃhata, ppp. of *upa-sam-han-, struck, played (of mus. instruments): Divy 459.4 daivatyopasaṃhataena vādītraviṣeṣeṇa.

upasaṃharaṇa (nt.; = Pali id.; to next), provision, production: Gv 463.12 piṭṭhūṭāni kalyāṇamitrāṇi vipulāhitopasaṃharaṇa-tayā, good friends are like fathers, because they provide many salutary things; Bbh 18.21 sattvānāṃ kliṣṭavarjitānugrāhaka-vastūpasaṃharaṇa-kāmatā.

upasaṃharati, rarely °te (cf. prec. and °hāra; use in Pali 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 dravyāny 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 kāmaguṇān 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; sarvaratikrīdāś copasaṃhartavyā(h) LV 193.1 (same situation); (glānopasthāna . . .)-kriyayā premagauravaprasādopasaṃhṛtyā Bbh 239.22, provided (tendered) with affection etc.; kiṃcid eva mātram upasaṃharisyāmaḥ Prāt 500.2 (and upasaṃharet 4), we will provide a little something (recompense, present) for you; dṛṣṭibandhanabaddhānāṃ prajñāsastram upasaṃhartukānaḥ 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 hitapakṣyaṃ sukham, tad eva) sattvānāṃ 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 pramādashānāṃ 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 . . .) kaukrīyam upasaṃharati, (a Bodhisattva) does not produce (cause) regret (remorse, troubled feelings, see kaukrīya; sc. in others); similarly KP 3.6 (vs) paṣeṇu kaukrīy' upasaṃharanti; Tib. renders verb by ñer (= near, rendering preverb upa) sgrub (produce); Suv 102.17 (ahaṃ . . . Sarasvatī . . . dharmabhāṇakabhikṣor) . . . pratibhāṇam upasaṃharisyāmi; Dbh 72.(10–)11 (pūjayati sarvākāra-ṣṭubhīnirhāraṃ 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 6272 vividhasammodanakathāṃ 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 . . . vijñāpaya-mānān) upasaṃharamāṇān (mid. = act., proclaiming) apaśyat; (5) adduces (verbally), mentions, describes, brings up, refers to: Sukh 4.8 (tathāgateṣu . . .) jñānadarśanam upasaṃharet, one might adduce (describe; but Müller, pile up); Divy 359.18 (katham . . .) tathāgatamāhātmyeṣu śrāvakam upasaṃharasi, how can you speak of (adduce) a disciple?; Śikṣ 211.2 (after contemplation of decomposed corpses; sa imam eva kāyaṃ) tatopasaṃharati, ayam api kāya evamdharmaṃ evamsvabhāvaḥ, he speaks of (adduces) this very (living) body in this connection, saying, this body too is of the same nature.

upasaṃharṣi, f. (to *upa-sam-harṣayati, unrecorded), one who causes joy or exhilaration, augmentation

(to, gen.): (jīvitasya dhanasya ca) prajñayā °ṣi MSV ii.69.18.

upasaṃhāra, m. (to °harati; Pali cited PTSD only Miln. 298.7, where devatūpasaṃhāro (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 ārabdhaḥ kartum; Av i.113.3 (kriyatām asya gṛhāpater) upasaṃhāra iti; Bbh 80.6 and 81.27 āmiṣopasaṃhāra, defined 81.28 as bhojanapānādivikalānāṃ bhojanapānādyupasaṃhārah; Bbh 209.26, 27; also furnishing, providing of other things, Bbh 80.6 and 82.3 dharmopasaṃhāra, defined 82.4 as dharmāṇāṃ anupradānam, q.v.; Bbh 208.4 upakaraṇavikalānāṃ upakaraṇopasaṃhāram karoti; Bbh 19.2 hitasukhopasaṃhāra-prayogaḥ; 23.24 (dharma, as above); 27.20 (hita); 210.8 (naṣṭapratibhānāṇāṃ) sattvānāṃ pratibhānopasaṃhārāya, cf. Suv 102.17, s.v. upasaṃharati 3; Dbh 65.7 (tasya . . . bodhisattvasya . . . buddhā) bhagavantas . . . tathāgatājñānopasaṃhāram kurvanti, the Blessed Buddhas make (for this Bodhisattva) a providing of Tathāgata-knowledge; Gv 144.17 mayaite poṣitāḥ pāramitopasaṃhārair, . . . by providing for them the perfections; Suv 68.14 (sarvasattvānāṃ) sarvahitopasaṃhārābhīyuktāḥ; Av ii.129.14 mayātīva evamvidho dveṣapratyaopasaṃhārah kṛto, by me such an excessive collection of causes of hatred was made; so the ms., Speyer em. to °opasaṃhārah, 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 upasaṃhārah 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 lti bar sbyor ba (I cannot find what lti means); another word meaning produce, bskyed pa, is used in 8487 for kaukrīyopasaṃhārah, the causing of disturbance of mind or conscience, remorse (see kaukrīya and upasaṃharati 3; the corresp. Pali passage, Vin. iv.149.9, has kukkuccam upadaheyya); on Mvy 8502 see below; Dbh 72.12 dharmālokopasaṃhāram 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 Pali Vin. iv.143.16, Mīnayeṭṭ, 17.20 ff.); here Tib. ñe bar (= upa) hjoḡ pa (put, place, arrange); Mvy 4407, 4414 -dṛṣṭāntopasaṃhāra-, presentation or statement of a comparison; Śikṣ 2.6 durlabho bhūtanayānuśāsany-upasaṃhārah; 11.8–9 dānakāle śilopasaṃhārasyāpekṣā (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 ii.492.2 ātmānam upasaṃkrameṇa mārītukāmo (in prec. line same phrase with upakrameṇa); Divy 264.11 na śakyam asyā atopasaṃkramam kartum aranyaṃ nayāmiti; sā tenāraṇyaṃ nītvā tathopākṛāntā yathā kālagatā (otherwise Index and pw 7.325).

upasaṃkramaṇa (nt.; = Pali °kramaṇa; in Skt. only Gr.; to °kramati), (1) *act of approaching, approach*: Mv i.255.5 (bhagavantaṃ) darśanāya upasaṃkramaṇāya paryupāsanaṇā (quasi-infinitives); LV 36.2 -bodhimaṇḍo-pasaṃkramaṇa-; 430.15 paṇḍitopasaṃkramaṇa-; Gv 44.21 sarvatathāgatopasaṃkramaṇa-, 22 -jagadupasaṃkramaṇa-; 242.5 -kalyāṇamitropasaṃkramaṇam adhyatiṣṭhat; Bbh 31.26 sarvasattva-sarvakālo-pasaṃkramaṇa-sambhāṣaṇa-samvāsa- (etc.); 240.5 upasaṃkramaṇa-paryupāsana- (etc.); (2) *approaching* (a man, sexually): (girls) nr̥ttakuśalāḥ hasitakuśalāḥ puruṣopasaṃkramaṇa-kuśalā(h) RP 41.17.

upasaṃkramati (cf. **upasaṃkrama**, °maṇa; in Skt. *approaches*, and so also BHS, e. g. Mv iii.94.6; Divy 129.10), *violently attacks*: Mv ii.174.3 and 4 ātmānam (aham) upasaṃkrameyam, *I would do violence to (= kill) myself*; 492.4 ātmānam upasaṃkramitukāmāḥ; iii.25.15 ātmānam eva upasaṃkramitukāmo; Śikṣ 355.12.

upasaṃjaneti (for °nayati; Skt. upa-saṃ-jaṇ-, mid. intrans., *appears, presents oneself, produces, establishes*: Mv ii.223.3 karaṇam upasaṃjanetvā (so with mss.) imāṃ girāṃ abhyudīreṃi (mss. °retsuh, °ransuh).

upasaṃdarśayati, *manifests*: LV 244.4 (prose) tathārūpam upāyam upasaṃdarśayeyam, yenaite ca pratyaṅkā bhaveyuh.

upasamanvāhr̥ta, ppp. (to *upa-sam-anv-ā-har-; note that samanvāhr̥ta (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 trailokyaguror anurūpa āhāra upasamanvāhr̥taḥ.

upasamika, see **upasamika**.

upasaṃpadā, 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 iii.420.12 (vs, = Pali Dhp. 183) kuśalasyopasaṃpadā (Dhp. kusalassa upasaṃpadā); (2) *ordination* (as monk or nun): four kinds Mv i.2.15 f., **svāma-up°**, **ehibhik-ṣukāya** (instr.) up°, **daśavargena** (so!) 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 ii.234.7; iii.65.7; 92.11; 180.16; 329.14; 376.15; 379.17; only pravrajyā and upasaṃpadā Mv ii.271.2; iii.386.16; pravrajyā upasaṃpadā 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 i.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; sūpasampannāḥ (of śrāvakas) Mvy 1093; varṣāto-pasaṃpannasya bhikṣusya Mv iii.180.16; °nnānām bhikṣuṇām Mv iii.329.13; 379.16; °nnasya bhikṣor LV 409.19.

upasaṃpannaka, m. (prec. plus specifying -ka). *one that has been ordained* (with gen. of ordainer): sarvasyopasaṃpannako MSV iii.124.13, . . . *by anybody*.

upasaṃpādāna, nt. (to next; not in Pali Dictt.), *ordination, act of ordaining* (a monk): Mvy 8498 unavimśavarṣopasaṃpādānam.

upasaṃpādayati, °deti (= Pali °deti; cf. prec. items), *ordains, receives into the order of monks*: Kv 96.13 duṣṣīlena bhikṣuṇā nopasaṃpādayitvayam; regularly preceded by a parallel form of pravrajayati, °jeti: Mv i.323.7 pravrajētu upasaṃpādetu, similarly Mv iii.65.1; 180.11; °pādetḥa Mv i.323.8; (pravrajēhi . . .) upasaṃpādehi Mv iii.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 iii.376.14; 377.5; 401.16; Divy 180.21; 331.7; 551.13 (dual); Av i.104.4.

[**upasaṃbhāra**, *collection, accumulation*: Av ii.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-upasargiṇaḥ (text -opusargiṇaḥ!), gen., *of one afflicted by a great pestilence*.

Upasāgara, n. of a nāga king: Mmk 18.13 (follows **Sāgara**, q.v.).

Upasimha, n. of a yakṣa leader: Māy 235.18.

?**upasr̥ṣṭa**, in sopsar̥ṣṭāmbaravasanā MSV ii.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 iii.60.3; (2), possibly = 1) n. of a nephew of the three Kāśyapas, who became a follower of Buddha: Mv iii.431.1; doubtless the same iii.103.2 (named after Nadi-Kāśyapa and Gayā-Kāśyapa) and Mvy 1053 (named shortly after Uruvilvā-Kāśyapa and Nadi-K°); (3) **Upasena Balāntīputra** (perh. = Pali U. Vaṅgantaputta? Instead of Balāntī-Tib., gar mkhan ma, points to Nartakī-), n. of an evidently important Buddhist elder, who had a retinue of 500 monks: MSV iii.21.12 ff.; (4) n. of a former Buddha: Mv i.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 i.132.7 deśikena sārthacaaurair upaskṛtena, *by a guide who had been corrupted* (bribed) *by caravan-thieves*.

upastabdhā, ppp. (to Skt. upa-stambh-; in BHS, = Pali upathaddha, used in ways apparently not closely paralleled in Skt.), *based upon, supported by, resting or relying on*, with instr., or in comp.: Mv i.5.9, repeated 12 and 6.6, karmopastabdhatvāt, *because of the fact that it* (the body, or bodily existence) *is based on karmc* (kept going by it); ii.255.13-14 paṇḍito buddhimanto sukuśālamūlapuṇya-upastabdhō; ii.280.16-17 pañcavidham āryasmitam prādūr-akare, sayyathidam: chandopastabdham, vīryopastabdham, smṛtyupa°, samādhyupa°, prajñopa° (based on . . .); SP 463.5 paramapuṇyopastabdhā (as a consequence of supreme merit) vāyam iḍṣe pravacana upaṇnāḥ; Gv 392.6 (vs) upastabdha (= °dhāh, n. pl.) ye (text °bdhaye) guṇamahodadhibhiḥ sumedhāḥ; 493.23 tvam . . . sūpastabdhaś ca śukladharmāiḥ (well supported by, firmly based on . . .).

upasthapeti, see **upasthāpayati**.

upasthāka, m. (= Pali upaṭṭhāka; for the usual BHS **upasthāyaka**, q.v.), *servant*: Mv i.252.9 (vs) °ko (v.l. upasthāyako, which is metr. impossible).

upasthāna-kāri (f.), -**kārikā**, (a woman) *servicing, doing service to* (a man, sexually; said of a courtesan): Mv iii.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 °sthapana-); see **upasthāpana**. See also **smṛty-upasthāna**.

upasthāna-sālā (= Skt. °na-gr̥ha, Pali upaṭṭhāna-sālā), *hall of meeting* (for monks): Divy 207.12 ff.

[**upasthānāni**, Divy 561.10, read apāstāni, *cast away*, with Pali Dhp. 149 apatṭhāni.]

[**upasthāpaka**, m., read °yaka, q.v., *servant*: Mv ii.159.12 (bodhisattvena . . .) chandako . . . upasthāpako (so text, no v.l. cited) upasthāpito upanāmehi 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 **upas-**

thāna-. To be sure PTSD defines Pali upaṭṭhāpana 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, **upasthāpeti** (cf. Skt. caus. of upa-sthā-; Pali upaṭṭhāpeti, °ṭṭhāpeti, only partly corresponding in mg.), (1) (substantially as in Skt.) *provides, furnishes*: Mv ii.95.11 ye kecij jalacarā prānāḥ, te na (i. e. te = tān, naḥ? or read tāni?) Senart tena, which I cannot interpret) upasthāpetha (*provide them for us?*), sarvabhūtehi yajñam yajisyāmi; in SP 88.12 (vs) reading doubtful, Nep. mss. upasthāna anekavidhānāyānān (or °yānāṇ), 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) ekavidhāṃ sa yānān, *he provided vehicles of a single kind*; (2) *produces a mental state, idea, or emotion, in oneself*: Mv iii.265.18 māṭṣamjñā upasthāpayitavyā, *the notion must be formed that (other women) are as a mother*; LV 54.15 (vs) premagauravam upasthāpitvanā (ger., so read with v.l. for text °pisva nā), *having formed (in oneself) love and respect (for the Bodhisattva)*; with object smṛtim (cf. Pali parimukham satim upaṭṭhāpetvā or °ṭṭhāp°, MN iii.89.12, Vin. i.24.34-35, *surrounding oneself with heedfulness or 'watchfulness of mind'*, PTSD), LV 289.17 abhimukhāṃ smṛtim upasthāpya; same with pratimukhīm (v.l. abhimukhām) Vaj 19.10; with abhimukhaḥ (read °khām?) Kv 85.8; smṛtim 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 mechanda aśvam kaṅṭhakam, *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 bodhisattvam kālena kālam upasthāpayitum; Mv ii.220.18 (vs) māṭāpitṛṣu vīro upasthāpetvā 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 satyavākyena upasthāpeṣyāmaḥ, satyavākyena ca tam mṛgaviṣam hanisyāma. tasya rājño bhavati: . . . pratibalā eṣe tam upasthāpayitum; ibid. (15-16) (tam karoma satyavacanam yenāsya mṛgaviṣam hanisyāmaḥ jvītam) ca upasthāpeṣyāmaḥ (v.l. °sthāpayisyāmaḥ); Mv iii.131.7 kena te upakaranena vaikalayam upasthāpayisyāmi.

upasthāyaka, m., f. °ikā; 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; Pali only upaṭṭhāka recorded), *servant, attendant*: SP 95.9 (vs) °kā nitya parasya; 215.6 bhagavataś caite putrā bhagavataś copasthāyakā(h); 245.1 te buddhā bhagavanta upasthāyakadvitīyā 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 teṣāṃ (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 kumārabbhūtasya) upasthāyako iii.91.8; vaidyabhāṣajyopasthāyaka- . . . pratya-yasampadam Gv 328.8; upasthāyaka Divy 35.25; 50.27 (glānopa°); 90.13 (buddhānām); 612.2 (Ānando nāma śramanagautamasya); in 426.27 upasthāyikās, n. pl. m., all mss., while in 29 below all have vaidyopasthāyakaś ca visarjitāḥ, of the same persons.

Upasthūṇa or °naka, m., n. of a brahman-village in the west, only in dvandva cpd. with **Sthūṇa**, q.v.: Mvy 4117 °na-; Divy 22.1 (prose) °naka-.

-upahatya (°tyā°), *damage, harm*, in Bhvr. cpd. nir-upahatyam nirupadravam bhavet Mmk 57.16 (prose) Cf. Skt. upahati, and (once in AV.) upahatyā.

upahāra, m. (nt. once; = Skt., Pali, Pkt. id.), fundamentally *gift*, (loving) *present*, in BHS as elsewhere; e. g. (with change of gender) Av i.378.2 (prose) sarvopahārāni copaḍhaukitāni. In a Mv passage beginning i.177.13 used repeatedly in a somewhat peculiar way which misled Senart, who in two notes (i.518 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: paropahārāṃ ca . . . upaharanti (*they present beneficial favors to others*) samyak-sambuddhāḥ sattvānām anugrahārtham. tad yathā, kaliṅgarājñāḥ kusumāye devyā paropahāraṃ bhagavān vṛttavāṃ, dhruvasya śreṣṭhino vacanopahāraṃ (*a benefit by spoken words*) bhagavān vṛttavāṃ; the cpd. paropā° also 178.5; 180.12; vacanopā° also 178.2. Other occurrences: 178.7-8 (vs) etāṃ sarvāṃ pravakṣyāmi upahārāṃ manoramāṃ, tasya sattvapradhānasya ṣṇu vikṛḍitam śubham; 184.(17-18) (vs) (koṭīyo dvādaśa muniḥ) mānu-śānām 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 nirmitā bhikṣūḥ na caite bhikṣuṇo matā,) upahāraṃ vadanty etam jinā śāstravisāradāḥ.

upahārika, adj., in cpd.; Mmk 153.17 (vs) sarva-vighnopahārikaḥ, *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 °ghnāpahārikaḥ, or perhaps °rakaḥ (i. e. **apahār°**.)]

upahrta, MSV ii.96.11 samghāty °tā, *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.

upātīdhāvati (= Pali id.), *runs over or transgresses into* (an evil state): Ud xxix.5 °vanti hi sārābuddhyā navam navam bandhanam ādadantaḥ (same vs, with varr., in Pali Ud vi.9, with same verb form).

upātivrta, ppp. (to *upa-ati-vṛt-; = Pali 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; jāṭimaraṇam upātivrta 397.1 (vs), by em., confirmed by Pali 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**, °diyati; = Pali 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. bhasmīkaroti); Gv 502.10–11 agnir yāvad upādānam labhate; Śiḥs 226.1 yathāgnir upādānavaikalyān na jvalati; (2) grasping, clinging, addiction: Śiḥs 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 granthāḥ, nivarāṇam; 7066 upādāna-hetuḥ; LV 180.12 sarvopādānaparigrahair anarthiko (of the Bodhisattva); 244.(2–)3 (nāpi samskrānām sāsraṇānām) sopādānānām dhyānasamādhisamāpattinām doṣo datto bhavet; 358.20 (vs) yāsyanti nirupādānāḥ phalaprāptivaram śubham; 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 avaropitam cittabijam) sāsvaram 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 **pratītyasamutpāda**; it is produced by *trṣṇā*, and produces *bhava* (as in Pali, *taṇhāpaccayā upādānam, upādānapaccayā bhavo*): Mv ii.285.10–11 *trṣṇā-pratyayaṃ 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) *trṣṇāta sarva upajāyati duḥkhaskandhaḥ*, (5) upādānato (read *upa° m.c.*) bhavati sarva bhavapravṛtīḥ, where obviously *duḥkhaskandha* = *upādāna*, see below, 4; also *pañcopādāna-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 pariññātā* LV 371.20 (vs); in the first of the 4 noble truths, *samkṣeṣeṇa* (LV °pāt, Mv *samkṣiptena*) *pañcopādānaskandhā* (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), *prītiṣramodyajato nir-upādāno* (free from sorrow) *vigata-nivaraṇo* (see s.v. *nivaraṇa*), said of the man whose sons have been brought out of a burning house. Burnouf cites Tib. as rendering *upādāna* here by *mya ṇan*, 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 *dharmaśya cātigambhīrodarātām upādāya*, and *in view* (because) *of the very profound nobility of the Law*; Mv iii.61.3–4 *pratītyasamutpannām dharmām* (acc. pl.) ... *śāstā upādāya pratiniḥsargaṃ vijñāpeti*, *on the ground of states-of-being as originating in dependence, the Teacher teaches abandonment* (of them); Śiḥs 151.6 (sa ... *sattvānām* ...) *praṇamati, 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* Śiḥs 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, °*paṃ 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; bahiḥśuddhim upādāya pañcavidhā, antaḥśuddhim upādāya pañcavidhā; (d) for the purpose of*: Gv 242.4 (sudhanasya ...) *-paripākam upādāya; -vaśam upādāya* = *-vaśena or -vaśāt* (see s.v. *vaśa*), 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 vaineyavaśam upādāya, the T., not entering nirvāṇa at all, lets his nirvāṇa appear, for the sake of conversion of creatures* (see s.vv. *vaineya* and *vaśa*), to which a close parallel in SP 319.1 reads *vaineyavaśena, or (v.l.) °vaśāt*, omitting *upādāya*; in a very similar passage Gv 206.5 (na ... *tathāgataḥ parinirvṛto na parinirvāti na parinirvāsyati*) ... *atyantaparinirvāṇenānyatra vainayikasattva-vaśam 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 paścimakas 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*) *saptarātram up°*, *from a week ago today*; Bhik 9b.2 *imam divasam up°*; Divy 25.29 *tam eva divasam up°*; 413.19–20 *grabhādānam* (so text, read °*dhānam?*) *up°*; the acc. preceded by ā, Mvy 9215 *ā saptamam yugam up°*, *beginning from the seventh* (previous) *generation* (so Chin.); Mv iii.44.3 *yad upādāya rājā vipravāsito, 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.! *Brahmā Sahāpati* is speaking) *up° yāvat trayatiṃśad-* (so text! see s.v.) *-bhavanam*; 64.12 *adha-āpaskandham up° ... yāvad brahmalokam*; 273.16 *naḍim ca nairāñjanām up° yāvad bodhimaṇḍo*; Mv i.6.4 *pārṣṇi up° yāvad* (? *adhi-krkātīkā*; i.17.10 *pārṣṇi up° yāvat krkātīkāto* (abl.) but v.l. °*tīkā*, nom., which should perhaps be read); ii.302.3 *bhūmitalam up° yāvad bhavāgram*; Samādḥ 8.10 *bhāmān 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 *akaniṣṭhabhavanam up°*; 359.11–12 *bodhimūlam up°*; Suv 122.4 *prthivitalam up°*; Bbh 122.17–18 *vṛddhāntam up° yāvan navakāntam*; Mv ii.378.21 *heṣṭā* (adv.) *upādāya bhavāgra-pūram* (instead of *yāvad bhavāgram*, 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 pratīnyama-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. rūpam, 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.

upādi, perhaps = **upādāna**, *clinging to existence*; cf. Pali (an-)upādi-sesa: Mv i.243.16 na rūpam na upādim (mss. upādi or udapādi) gaccheham upādeham (so Senart em., mss. upādehi) ca. The passage is obscure; see Senart's long note.

upādiyati, °dīyati (= Pali upādiyati; see ādiyati), *takes, assumes* (a burden): Mv i.89.17 (prāpyam ca bhāram) na upādiyanti, aprāpyam ca bhāram upādiyivā... (by em.; see s.v. **prāpya**); *takes* (someone as wife, both acc.), Mv i.233.7 yadi mama (acc.) bhāryām upādiyasi (Senart °diyasi), and forms with upādi- 233.11, 17; 234.8; *gets* (evil states of existence, bhava), Mv i.293.1 na te bhavām aṣṭa upādiyanti; *takes to, clings to, assumes* (any kind of worldly existence; opp. to parinirvāyati), Mv iii.447.6 prajānanto kiṃcīl loke na upādiyati, anupādiyanto pratyātmam eva parinirvāyati; (the saṃskāras) ib. 17 yo imām ca saṃskārān nīkṣipati anyām ca upādiyati (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 ī 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 i.141.10. **upādhyāyikā** (Skt. = gurubhāryā, Schmidt, Nachtr.; not recorded in Pali), *female teacher*: Bhik 10b.1 ff.

upānantariya, nt., *secondary deadly sin* (upa plus ān°, or, without upa, **ānantariya**, q.v.): pañcopānantariyāni Mvy 2329, title of Chap. 123; Mironov, instead, pañcānantariya-sahagatāni, but Tib. contains ſe ba, usually = upa. Five such are listed 2330–4: mātūr arhatyā dūṣaṇam, niyatabhūmisthitasya bodhisattvasya māraṇam, śaiksasya māraṇam, saṃghāyadvāraharanam (see **āyadvāra**, 2), stūpabhedanam.

(**upānaha**, nt. or m., °hā, 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, tho 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 iii.22:10 nāpy āhāram °hṛtam; 12 (nāpy āhāra) °hriyate; ib. 97.18–19 upānvāhāram pratyavekṣyopānvāhṛtam cec charanaprṣṭham abhiruhya 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 k̄yis gyos): MSV iii.97.18, see prec.

upāya, m. (= Skt.), *means*: three, Dharmas 111, sarvasattvāvabodhakaḥ, sattvārthābhāvakaḥ, kṣiprasukhābhīśambodhiḥ; six, of a Bodhisattva, for sattvārthasāyābhiniṣṭattaye, Bbh 264.7–9: ānulomiko vibandhasṭhāyī visabhāgāśayaḥ avāṣṭambhaḥaḥ kṛtapratikṛtikaḥ viśuddhāś ca ṣaṣṭha upāyaḥ. (They are explained in great detail.)

upāya-kuśala, adj. (= Pali °kusala), *skillful in expedients* (see next): Mv i.133.14 °lās ca bhavanti.

upāya-kausalya, 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 °kausalam, 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 **pratityasamutpāda**, q.v., immediately preceded (in comp. or as separate words) by jāti and (standardly in cpd.) jarā, maraṇa, śoka, parideva, duḥkha, daurmanasya, Mvy 2258; Dharmas 42; Mv ii.285.12; iii.448.15; SP 179.8; Sāl 81.4 (cited Śikṣ 222.10); Dbh 49.5; Av ii.106.4; Suv 193.13; KP 61.6; parts or variations of this occur in other connections, thus śokaparideva° °upāyāsāḥ Mv iii.337.11–12; same cpd. beginning (jāti-)jarā-vyādhi-maraṇa-śoka- etc. LV 104.16; Divy 210.8; Av i.177.12; Gv 229.17; Lañk 174.2; 180.9; cpd. or associated with other quasi-synonyms, SP 77.6 sarvopadravopāyāsopasarga- (etc.); Suv 92.12 sarvopadravopasargopāyāsēbhyaḥ; KP 93.3 sopadravaḥ sopakleśa(h) sopāyāso, and 4 nir-upa° (same cpds. in neg. form); used alone, Bbh 194.22 (kāyikāḥ klamāḥ, caitasikāḥ apy) upāyāsāḥ, *bodily toils and mental irritations*; Mv ii.161.13 upāyāsehi arttīyānto upāyāsa-samatikramaṇam; Mv iii.401.11 (vs) upāyāsā ca te sarve vidhvastā viralīkṛtā(h) (so read, cf. Senart's note which seems to me not quite correct); neg. Bhvr. cpd. (beside nir-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. upālabhate), *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 sarvaprāñcopārambhavigatavāt; Bbh 42.7 paropārambha-vivāda-; 104.13 nopārambhābhīprāyaṇa, 24 an-upārambha-prekṣi; AsP 78.1 upārambhābhīprāyāḥ; 84.8 sa upārambhān api... na samanupaśyati. The Skt. is upālabhā; note Mvy 5356 upālabhābhīprāyaḥ.

Upāriṣṭa (once printed Upa°, prob. by error, despite the Pali equivalent Upariṭṭha; Chin. on Karmav *sans mal*, see Lévi's note), n. of a pratyekabuddha: Mmk 40.23 (prose; dvau pratyekabuddhau gandhamādanaḥ) upāriṣṭāś ceti; 64.12 (prose)... upāriṣṭa... (so printed here, in a list of pr. b.); 111.10 (prose, in list of 8 pr. b.) candanaḥ gandhamādanaḥ ketuḥ suketo sitaketu rṣṭa upāriṣṭa nemis ceti; Karmav 67.1, where Lévi prints Upariṣṭha in text, but apparently without ms. authority; in his note he says, read Upariṣṭa with one ms. (the other is corrupt but begins apā-, indicating ā in second syllable).

[? **upārodha**, *injury*, Bbh 118.7 (prose) prāñinām upārodhāya; read prob. uparodhāya; doubtless misprint.]

upārdha, adj. and subst. nt. or m. (in Mv mss. written upardha, semi-Mindic; = Pali upaḍḍha; 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 i.23.11; in cpds., upārdha-rājyam Divy 514.15, 16; upardha-kāśim (mss. °śi) Mv iii.376.1, *half a thousand*, see **kāśi**, and cf. **Upar-**

ddnakāśikā; 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) bhikṣūṇām 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 moitié*) but is prob. to be taken somehow with the following numeral caturaśīti (otherwise Senart).

upārdhakālaka, adj. with pudgala, see **sarvakālaka**: MSV iii.75.11.

[**Upārdhakāśikā**, see **Upārdha**°.]

Upālī or **°iīn** (= 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 °liḥ, nom.; Av ii.112.5 °lir, 112.9; 113.7 °leḥ, gen.; 113.7 °lim, acc.; 113.2 °li-kalpako (ms.; Speyer em. °liḥ k°); Śikṣ 148.16 °lir; 164.9 ff. °le, voc.; stem Upālīn, Divy 21.21; 197.18 °li, nom.; 197.21, 24 °lin, voc.; Upālī Sūtra, Hoernle MR 29 passim °li, nom.; non-Skt. form, Divy 21.24 °li, voc.; in Mv the forms are mixed, as often in BHS: nom. °lir, °liḥ, °lis, iii.179.6; 180.10; 197.1; °li 179.10 (v.l. °li), 11, 14, 18 (twice); 180.18 (v.l. °li); 181.10, 16 (v.l. °lim, before vowel), 19; acc. °lim i.75.1; °li iii.180.12 (? or stem in comp. ?); 181.18 (rass.; Senart em. °lim); voc. °li iii.180.5, 13; gen. °lino i.178.2; °liṣya 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. i.371 ff.

(**upārvartayati**, *provides*, seems not essentially different from Skt. tho recorded in Index to Divy 449.2 puṣkarīṇī khātā . . . kṣudramgarudhīram upārvartayitum ārabdhām; 532.12 (bhūrjēna prayojanam . . . tūlena; sa kathayati, devī śobhanam.) upārvartayāmiti. tena prabhūtam upārvartya praveśitam . . .)

upāsaka, m., **°sikā**, once **°siki**, f., *lay-disciple* (of the Buddha), passim: m. Mvy 872.4; 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. °sikā Mvy 872.5; Divy 618.13; Bhik 9a.2; °siki Divy 618.18 (no v.l.).

-upāhanaka, ifc. Bhvr. (cf. Pali sa-upāhana, id., to Pali upāhanā, by metathesis = Skt. upānah; and BHS **upāhana**), in **sopāhanaka**, adj., *with (wearing) sandals*: Prāt 536.16.

upāhiṇḍate (cf. [anvā]hiṇḍ°, *strolls upon or over*: Divy 264.19 (rathyāvithicatvaraśṛṅgāṭake) upāhiṇḍamānā(h)).

upīḍa, m., *crowding*: Samādh 19.17 (vs) no ca upīḍo. I take this as = *upīḍa, Skt. utpīḍa, § 2.84. According to Régamey 78, note 116, it represents an unknown *avapīḍa, *opīḍa, with u for o m.c. Cf. 19.22 utpādo. text, where meter requires upādo.

(**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 rane 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-āṅga** and as one of the 4 **apramāṇa**, qq.v.; LV 129.10 (prose) aduḥkhāsukham upekṣāsmṛtipariśuddham caturtham dhyānam; 224.2 (vs) mudito upekṣa-dhyāyī brāhme pathi vidhijñāḥ; 275.18 (yasyā . . . brāhmaṇ patho jñāyate) maītrī 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 **āṅga**, see this.

Upeṇḍra, 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.

upoṣaṇīya, 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**, **posatha**; = Pali (u)posatha, m.; Jain Skt. pauṣadha, m.; AMg. posaha, m. and nt.; except a single case of posatha, 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 Māndhātara (= 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: kṛīḍanti 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 gñis kaḥi cha las . . . *from both parts*; Pali MN comm. iii.188.7 = DN comm. ii.514.3 dvihi 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'impotence corporelle*

et mentale). This seems to be a later reinterpretation; the Pali 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 (= Pali ubhato-byañjanaka), *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 umakapuṣpaṃ. 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. ūyate, B.S. in Wh. Roots), *is woven*, in uyamāna-(pres. pple.)-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 i.199.10 = ii.3.8 (vs), ed. divasāni sapta māsā ca daśa tasyā uram otaret. The meter is bad even so; mss. in i.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. nāgagarbha), *vermilion*: Mv ii.311.1 (prose) °bha-ṃṣiratanehi samalaṃkṛtaṃ (mss. uragarbha-, em. Senart).

uragasāra-candana, nt. (not recorded for Pali), 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, Pali 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 i.3.17.

uruvilvaka, adj., of *Uruvilvā*: Mv ii.207.19; 208.1 °vake vanaṇḍe, or (208.1 and v.l. of 207.19) °khaṇḍe.

Uruvilvā (= Pali 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.? = Pali Uruvelākappa), n. of a town: LV 406.20 °kappaṃ, acc.

Uruvilvā-kāsyapa (in MSV Uruvilvā°; = Pali Uruvelā-kassapa), n. of one of Buddha's disciples: Av i.148.10 (ms. Uparivilvā°, ed. em. Uruvilvā° wrongly); Karmav 157.3; originally a jaṭila ascetic; story of his conversion, Mv iii.424.6 ff.; usually mentioned with his brothers **Nadī-kāsyapa** 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 (Nadī-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.; = Pali 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-bhagini (n. pr. acc. to Senart p. xxxvii) śramaṇā. Cf. LV 249.1 grddholūkapakṣadhāraṇaiś ca (ātāpanaparitāpanaiḥ).

Ulkādhārin, n. of a Bodhisattva: Gv 442.25.

ulkāmukha, (1) (nt., = Pali ukkāmukha) a (goldsmith's) *smelting-pot* or *furnace*: LV 405.14 -niṣka ulkāmu-khaprakṣṭo; Sukh 3.5 (-niṣko . . .) ulkāmu-khe (so v.l., better than °khena text) sampraveśya supariṇiṣṭhitāḥ; Śikṣ 182.3 °kham vā hriyamāṇasya (as a form of torture); (2) nt., in Mvy 6900, following dipāḥ, ulkā, followed by pradīpaḥ, = Tib. skar mda-ḥi gdoñ ḥam snañ (read prob. sna with Das), which acc. to Das = *one having either his face or his nose* (sna; snañ = light) *glowing as a meteor; a demon* (so Skt.); *a meteor-mouthed arrow; a kind of firearm*; (3) m. (= Pali Okkāmukha), n. of a son of King Sujāta Ikṣvāku: Mv i.348.12; 352.9; and of a later descendant, 352.12.

Ulkāmukhī, n. of a rākṣasi: Māy 243.24. Cf. Skt. Ulkāmu-khā, 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. mchoñ, and Chin.)

ullapati, or **ullāpayati** (see s.v. **ullāpana**); in Skt. ullapati recorded only in mg. *wheedle, flatter, coax*; in Pali 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 karisyanty ullāpisyanti; AsP 385.13 and 388.19 ullāpayisyati (see **uccagghati**).

[ullāṭṭayati], error for **ullāḍayati**, q.v.]

ullāḍayati? perhaps *stirs* (food, in cooking): Divy 285.25 ārabdhaḥ . . . khādyakāny ullāḍayitum; cf. AMg. ullāḍiḥya, ppp., *struck, beaten, tossed or flung up* (Ratnach.); note to Divy suggests em. ulloḍayitum (cf. Skt. loḍayati, Pali 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 Boehtl. *harte Worte von schlechten Menschen*): Mvy 5227 °nam (follows **uccagghanam**) = Tib. (b)stiñ pa, *abuse*, also rñiñ pa (? for rñi, *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 *deceitful*, (not *wheedling, coaxing*, with Bendall.) but it seems clear from uccagghana that this is an error; (2) adj., *deceitful, deceptive*: LV 176.4 (vs) (samskāra . . .) bāla-ullāpana riktamuṣṭivat (so read, see this); 212.14 (kāmāḥ . . .) ullāpanā riktamuṣṭivat (q.v.); Śikṣ 77.3 bāllollāpanāḥ, *deceiving fools*, said of lusts; 261.8 °nam; RP 39.13 bāllollāpanam, 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) lha te ciram samāyata ullāpanakā (n. pl.) vināśaparyantāḥ, 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 mrgatṛṣṇikā mrgollāpini, a mirage that deceives deer.

ullipta, ppp. (= Pali ullitta, chiefly in cpd. ullit-tāvalitta, e.g. Vin. ii.117.23; of kūtāgarāni, 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 kūtāgarāni 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 mām bhadantā ubhayaśamghāḥ (by ordination; said by the candidate); Mvy 8704 °patu mām (same situation; so also in Pali). [Cf. **ullopāna**.]

ullokanaka (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 'pi (citing their ms. K' as °olokanakeṣu).

ullokaniya, 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. **avalokaniya**; ii.378.8 (vs) °niyo sada punyavanto; 391.17 °niyo bhavati mahānubhāvo; 393.3 °niyo bahujanapūjito; (in Śikṣ 302.10, parallel to Mv 378.8, replaced by udvikṣaṇiya, in 308.4, parallel to 393.3, by vilokaniya;) 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 **nirvāpaniyam**, q.v.) ca ullokaniyam ca āsecanakam 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 ullokayamānāḥ; 215.10 bhagavantam ullokayamāne (dual); Mv i.204.17 = ii.8.12 ullokayanti tuṣiṣṇu jīnam; ppp. ullokita, seems to mean *looking up, upturned*, of eyes or face, Gv 46.21 ullokita-vadanair devendrair (in reverence or supplication); in Mvy 6635 ullokitaḥ, 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, ifc. Bhvr. (= Skt. Lex. and AMg. ulloca, AMg. also ulloya, *canopy*), *canopy*: svastikollocikāḥ lājāḥ Megh 308.14, *canopied by a svastika* (in a painting). See also **mukhollocakam**.

ulloḍayati? see **ullāḍayati**.

[**ullopāna**, 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.]

uvyadha, 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 udagribahula 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-bīja (or Uṣ°), 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 sam-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 arhādbhiḥ . . . uṣitavadbhiḥ.

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 sopadravah . . . Tib. srin bu rīa mo dud ka zhes bya ba, *the worm called camel-smoke*. See Das s.v. rīa mo ṅud (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.)

uṣṇi (m. or nt.), app. = **uṣṇiṣa** in sense 1, q.v.; twice in vss of RP, supported by meter: 46.13 giritatam iva (ms. iha) haima śobhate cāśya coṣṇi (end of line); 50.11 girirājatulya tava coṣṇir iha.

uṣṇiṣa (m.c. for uṣṇiṣa), *excrescence on the head*: °ṣodgato (= °ṣa udgataḥ) RP 6.18 (vs).

uṣṇibhavati (to Skt. uṣṇa), *becomes hot*: Divy 68.2 °bhūtvā, ger.

uṣṇiṣa, (1) nt. (in Skt. also m.; = Pali uṣṇiṣa), in Skt. only *turban*; in cpd. uṣṇiṣa-śīrṣa(n) or -śīrṣa(ka), 32d of the 32 **lakṣaṇa**, q.v. (Pali uṣṇiṣa-sisa), 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 (uṣṇiṣa = gtsug tor), e.g. on Mvy 236 uṣṇiṣa-śīraska-tā. Confirmed by Gv 401.26 ff. mūrḍhni cāśyoṣṇiṣam abhinirvṛttam abhūt, sujātām samanta-parimaṇḍalam madhyābhinyastakeśālamkāram koṭīśatasa-hasrapatṭratratnapadmasaṇḍarśitaṃ samantāḥ samabhā-gapraṭiṣṭhitam aparimitamahārgṇhyatāpradhānamadhyam. Cf. also **uṣṇi**, apparently = uṣṇiṣa in this sense, and **uṣṇiṣa**. 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 uṣṇiṣarājāṇaḥ are mentioned as to be depicted in a rite; their names, given 41.10–11, are Cakravartin, Uṣṇiṣa, Abhyudgatoṣṇiṣa, Sitātapatra, Jayoṣṇiṣa, Kamaloṣṇiṣa, Tejorāśi, Unnatoṣṇiṣa. 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.

Uṣṇiṣakośasarvadharmaprabhāmaṇḍalamegha, n. of a Tathāgata: Gv 311.16.

Uṣṇiṣaviṣayā, n. of a goddess: Sādh 180.7 etc.

[**uṣṇiṣa-śobhana**, erroneous v.l. for **tūṣṇiṣa-śo**°, q.v., at Mv i.301.14.]

Uṣṇiṣaśrī, 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.

Uśiragiri = **Uśira**°, q.v.

uhođima, ed. with v.l. once **aho**°, n. pl. °māḥ), probably *deformed*: Lañk 27.4; 33.15; see s.v. **avakoṭimaka**.

U

***ūjñā**, ***ūñā**, or ***ūñā** (Skt. avajñā), see s.v. **ūjñā-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 . . . yogaḥ karaṇiyāḥ.

uddhata, in Ud xii.2 °taṃ raja(h), *raised*, for uddhataṃ; note suggests that ū is due to confusion with Pali ūhata; a later var. is uddhṛtam; it may be noted that PTSD associates Pali 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 paḥi ṅa rgyal, *pride of thinking small*.

ūna-vāda, m. (corresp. to Pali oṃasa-vāda, Vin. iv.6.5; see Childers; not in PTSD), *depreciative language, speaking of defects* (of others): Mvy 8421 = Tib. skyon (nas) smra ba.

-ūruṇikā, ifc. Bhvr., fem. (to ūru, thigh; on formation see § 22.45), *having . . . thighs*: LV 322.21 (vs) gajabhujasaṃnibha-ūruṇikāṃ, *having thighs like an elephant's trunk*.

Ūrñatejas (v.l. Ūrñī°; read Ūrñā°? Tib. mdzod spu = ūrñā), n. of a former Buddha: LV 5.8 (prose).

ūrñapāśa, see **ūrñakośa**.

Ūrñāśirprabhāsamati, n. of a former Buddha: Gv 258.10 (vs); ā here may be m.c.

ūrñā (= Pali 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 (raśmi, prabhā); bhagavāms . . . ūrñakośād raśmim prāmuṇcat SP 243.3; similarly LV 393.17; Mmk 169.4; Lañk 13.4; ūrñā-(m.c.)-kośā LV 116.7 (vs); bhrūvivārāntarād ūrñakośād SP 20.8 (ekā raśmir niścāritā); 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 abhibhūtā bhānuvatyornapāśā (v.l. °nakośā), *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 ūrdhā is said to be the reading of mss., to 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 adbhivāsanam 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 Pali uddhehi vatthehi Jāt. iv.154.15, *in rich, lofty clothes* (PTSD, doubtfully); but Dutoit's transl. understands *with up-lifted garments* (presumably to wipe his eyes; the person is weeping).

ūrdhvaga, ūrdhvamga, see **ūrdhvāgra**.

Ūrdhvajātā (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 **saṃyojana** (q.v.), cf. **avara-bhāgiya**: Mvy 2155 (without mention of saṃyojana); this in Pugg. 22.14-15 called *external* (bahiddhā).

ūrdhva-lokanā, *consent* (so Tib., gnañ hār): °nā dātavyā MSV iv.98.11.

ūrdhva-virecana (nt.; = Pali uddha-vi°), *'purging upward', emetic treatment* (for disease): MSV ii.45.12 °nena.

? **Ūrdhvasaṃdhi**, see **Oddhasaṃdhi**.

ūrdhva-srota(s), °**srotas** (= Pali uddham-sota), *going upward in the stream* (of transmigration, i.e. to better existences; so comm. on Dhp. 218): Mvy 1019 °srotāḥ; 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. (= Pali 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 Pali, is orig. (so Burnouf, Lotus, 571); it is found in Dharmas 83; Mv i.226.18 (mss. kṛtvāgra); ii.305.15 (mss. ūrdhāgramarājino or uddhā°); but in ii.30.2 mss. ūrdhamaṅga, urdham ca (Senart ūrdhvāgra). Mvy 257 has ūrdhva-ga-romaḥ, 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 Pali 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, Pali 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.

ūsmagata = **uśma**°, q.v.

ūhata, ppp. (both mgs. = Pali 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 rāgadveṣā ca ūhatā (mss. °tam); 354.4 tiṣṭham yathā kāṣṭhagataṃ 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. Pali Jāt. v.403.30 aruṇasmim (mss.; ed. em. °smi, m.c.) ūhate (comm. gloss uggate).

ūhate (Vedic o hate, to root ūh- or oh-, see Neisser,

Z. Wbch.d.RV., s.v.; not in this sense Skt.), *heads, pays attention to*: Mv i.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 ii.404.14 (adya sarvabhavamūlam aśeṣam) 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):

Mv i.218.18 = ii.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.; ii.268.13 ff. mahā-ūhasitaṃ ūhase (repeated several times), *laughed a loud laugh*; i.221.20 = ii.24.7 (vs) ūhasāsi (seems guaranteed by meter and sense; mss. in ii.24.7 ūhāsasi, ūhasari; in i.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 Deśin. 1.140 as gloss on Deśi ūhaṭṭha), *a laugh*: Mv ii.268.13 ff., see **ūhasati**.

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 **rig-iti**) = **ṛṭ-iti**, q.v., *instantly*: Mvy 8223 (also in Mironov). Cf. Skt. jhag-iti for the more usual jhaṭ-iti.

ṛjī-kṛta-vant, adj. (perf. act. pple.), *having made straight*: LV 10.11 (prose) adhimuktim ṛjīkṛtavataḥ (gen. sg.). Regular Skt. would be ṛjū°; the only v.l. cited is ms. A ṛjvi°; even Calc. ṛjī°; Tib. also drañ por byas pa, *having made straight*. Presumably i is due to analog. influence of stem-form in i from stems in a, ā, i, ī before ṛ-

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 . . .) ṛjukah akutilatvāt; MSV i.47.4; adv. °kena, *straight out, straightforwardly, honestly* (before a **daśavarga** of monks), Śikṣ 169.1 (prose) āpattir daśavarge ṛjukena deśayitavyā; adv. **ṛjukam**, id., Bbh 6.17 (prose) arthikeṣu ca sattveṣu ṛjukam pratipadyate, na māyāśāthyenainān vilobhayati; abstr. °ka-tā, Gv 186.8 (prose) mārgakūṭilatām mārgarjukatām anuvilokya (here literally, *straightness*).

ṛjubhāva, m. (= Pali uju°), *uprightness*: Mv ii.97.10 °vena.

ṛju, adj. (also **ujju**; for ṛju, § 2.82; Pali ujju beside uju; AMg. app. only ujju), *straight, right, honest*: Mv ii.63.15, read asaṭṭh' (or asaḍh' ? mss. asadh') ṛjubhūto (with one ms.); in ii.80.13 mss. ṛjubhūtaḥ or ṛjū°, meter demands ṛju°.

ṛṭ-iti (also **ṛḡ-**, **rig-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 ṛṭ-iti 52(78).6, 10, 14. But for the repeated occurrence one might suspect a merely graphic corruption for Skt. jhaṭ-iti (var. jhag-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 i.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. aṇa-dhāraga, 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 mahāśamudram avatirṇo dhanahārakah, the latter means *to get wealth* (see **hāraka**; Index with *money*, not accurately); similarly, mahāśamudram avatareyam dhanahārikah (read °rakah? but cf. s.v. -hārīka) Divy 100.28. Not clear.

ṛṭiyati, °te, = **ar(t)iyati**, q.v. Usually written riti°; only in Bbh; °yate 168.23; °yamāna 166.11; 171.9; °yante 282.23 (perhaps also 282.8 °yeran).

ṛtuka, adj. (ifc.) and subst. nt. (Pali -utuka, in sabbotuka), (1) *of, belonging to, a season*: Divy 167.8 kālartukaiś (of the time and season) copakaranair anuvīdhīyate; Mmk 27.21 yathartukena (text yathā°) vā sugandhapuṣpeṇa; (2) *fruit of the season*: Divy 531.5 (navaśasyāni navaphalāni) navartukāni; so MSV i.7.6; Divy 531.8 navaiḥ phalaiḥ navaiḥ śasyakair navartukaiḥ.

ṛtu-pariṇāma and **ṛtu-vipariṇāma**: cf. Pali utu-pariṇāma, *change of season*, as a source of disease, e. g. AN ii.87.30-31 (vedayitāni . . .) utu-pariṇāma-jāni (comm. iii.114.19 = utu-pariṇāmato atisīta-atiuṇha-ututo jātāni); ṛtupariṇāmāye, Mv ii.15.6 (Senart wrongly), or ṛtuvipari° ii.424.(3-4), perh. adj. *subject to change of season*; or, prob. reading °nāma-tāye, *because of change of season?*; in vipā-caniye grahaṇīye samanvāgatā nāpy atisītāye nāpy atiuṣṇāye (424.3 na cāti° both times) ṛtu- (424.4 ṛtu-vi-) pariṇāmāye. A like passage Mv i.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 ii.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 ii.45.9 (ābādha).

ṛddhati = Skt. ṛdhyati, *is successful* (§ 28.19): Divy 102.9 ṛddhiṣyati te praṇidhir iti.

ṛddhi, f. (= Skt. id., Pali iddhi), *supernatural or magic power*, hardly significantly different from its Skt. use; ṛddhi-vaśitā Mvy 779, one of the 10 vaśitā of a Bodhisattva; knowledge of ṛ° is the fifth **abhijñā**, q.v.; ṛddhi-prātihārya, see **prāti°**; ṛddhi-balatā and -vaśitā, Mv iii.67.2; aiśvarya-ṛ° Mv ii.166.8 simply *the magic power of aiśvarya*, as in Skt. (otherwise Senart); see **ṛddhi-pāda** separately.

-ṛddhika, ifc. Bhvr., in **maharddhika**, q.v.; in Karmav 35.8 Lévi reads nāgena ghoreṇa ṛddhikena, but by em.; ms. marddhikena; read maharddhikena, which gives correct meter and sense. There seems to be no Skt. ṛddhika nor Pali iddhika, uncpd.

[Ṛddhidatta, error of mss. at Av ii.9.7 for Ṛṣidatta, 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. Pali 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.

? **rddhyati**, perhaps in transitive sense (so Vedic, not Class. Skt.), makes perfect, makes successful: LV 178.10 (vs) (svargāmrta-dvāra muñcahi) rddhyahi (so Lefm., em.; mss. rddhyabhi-, rddho bhi-, rddhyehi, rddhyebhiḥ; Calc. rddhi hi, Foucaux rddhihi as impv.) śilavato cintitam. Tib. is confused in order but if I understand correctly it reads for this phrase: tshul khirms 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.

ṛlla, m. (cf. next), something like prize-fighter: naṭa-nartaka-ṛlla-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.

ṛllaka, m., = preceding: SP 480.9 (prose) na ṛllakā, all mss. that contain the word (ed. narllakā); in SP 280.6 Burnouf (fol. 150 b) says all his 3 mss. read ṛllakebhīr, which KN report for only one ms. (their text jhall°).

? **ṛvratā**-(-śabda), onomat., used by Buddha in expelling a snake: bhagavatā °bdena prabodhyābhīhitāḥ, gaṅga . . . 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 **Riṣi-datta**, qq.v.: Av ii.9.7, by Speyer's em. for mss. Rddhidatta- (-purāṇābhyām); Tib. (drañ sroñ = 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.; Pali Isipātana; this form supported by widely-known etym., Mv i.359.17 ṛṣayo 'tra patitā ṛṣipātanaṃ, similarly LV 19.3, and in Pali; -vadana acc. to Senart and Lévi Prakritic. Both forms Mvy 4130 °patanam, Tib. lhuñ ba, fall, and 4131 °vadanam, Tib. smra ba, speak (Mironov °pattanam for the latter, but he records v.l. °padanam; 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 -bhavanasmim with mss. (v.l. °nesmim), 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. -paṭṭana 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. Riṣila), n. of a monk, associate of **Ṛṣidatta** (2): MSV ii.108.6, 20.

Ṛṣivadana = **Ṛṣipātana**, q.v.

Ṛṣiśrṅga, n. of a maharṣi (doubtless false form for **Rṣyaśrṅga**): 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** = Pali **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 mdzēs pa (om. rājan).

eka-ghana, adj. (= Pali 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 śarīram dhātubhedena bhetsyate,) ekaghanam cāśya śarīram bhaviṣyati saptaratnastūpaṃ praviṣṭam.

eka-ciraka, see **ciraka**.

Ekachattrā, n. of a Tathāgata: ŚsP 47.16.

Ekajaṭī, (1) n. of a goddess, form of Tārā (= **Eka-jaṭī**): Sādh 254.1 etc.; (2) n. of a mahāpiśāci (the same?): Māy 242.29.

Ekajaṭī = **Ekajaṭā** (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 ekajanmikasya . . . **ekajātipratibaddha**, adj., limited to (or by, only) one (more) birth: LV 10.15 °dhasya (bodhisattvasya); Gv 514.7 °dhānam (bodhisattvānām).

ekatya, pronom. adj. (= Pali ekacca, Aśoka ekatiya, cf. Senart's note Mv i.388 f.; nom. pl. once ekatyē, KP 128.2, = Pali 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 . . . ; Śikṣ 76.7

iha ... ekatyō brahmacāriṇam ātmānam pratijānīte; Karmav 44.1 ihaikatyāḥ pariprechakajātyō bhavati; KP 122.2 ihekatyā (read ihaikatyāḥ) śramaṇa(h) ...; Bbh 46.22-23 varam ihaikatyasya pudgaladr̥ṣṭir na tv evaikatasya durgr̥hītā śūnyateti; 297.11 (tad yathā,) ekatyāḥ anuttarāyām samyak sambodhau cittam ūtpādayati, 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, pañcāvenikā (98.22 and 440.16 °ñiyā) dharmā ekatyē (98.22 ihaikatyē) paṇḍitajātyē mātr̥grāme, *there are five peculiar characteristics in any (= every) intelligent woman*, Divy 2.3; 98.22; 440.16-17; Av i.14.7 etc.; ekatyē nisadya MSV ii.196.2, *sitting in any place at all*; (4) pl. ekatyā(h), *once ekatyē, some*: Mvy 2289 manuṣyā ekatyās ca devāḥ (Tib. cig, or kha gcig); KP 128.2 ihekatyē (read ihai°; nom. pl.; cited Śiḥ 196.12 ihaikē) śramaṇabrāhmaṇo (read °nā with Śiḥ) bahūn dharmān paryāpnvanti ...; Divy 327.16, 18 (correlative with eke, kāścit, ... apare); Bbh 46.8, 63.8, 10; (5) *some (only), some few*: Mv iii.131.17 ekatyēṣu manuṣeṣu 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 bhāṣitasyārtham 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 paṇḍitā; (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. ḥon 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;) ṛṭṭiyā punaḥ parṣad yasyām tadekatyaḥ samyak pratipadyante, *tadekatyaḥ 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.(22-24) śāsvatadr̥ṣṭikānām śāsvatadr̥ṣṭim (qq.v.) nāśayati, *tad yathā, pūrvāntakalpakānām* (see **pūrvānta**) śāsvatavādinām (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 sarvam 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 iii.75.21; 78.13.

Ekadhāraka, 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 sarvāṇi-māni 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 Prasenajit's elephant: Av ii.114.10.

ekaprasūtā, *who has borne once*: Mv iii.282.14. Cf. **dvi-pra**°.

ekamante, adv. (= Pali id., Skt. ekānte; m 'hiatus-bridger'), *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, āmreḍita cpd. (= Pali id., Skt. ekaika; m 'hiatus-bridger'), *one by one*: SP 146.3 (vs) °ke, nom. pl. m. (vṛkṣa); LV 172.21 (vs) ekameka (nom. sg. f.) buddhapuj' acintiyā (so interpret text); 237.3 (vs) ekameka (nom. sg. m.) ...suro; 310.2 (vs) bhujāikamekena (= bhujā, 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 āmreḍita, 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**.

ekavicika, m. (corruption of Pali ekabijī(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 ekabijī hoti, *ekam yeva mānussakam bhavam nibbattetvā dukkhassa antam karoti*. Cf. **kulamkula**.

Ekavyūha, m., n. of a samādhi: Mvy 592; ŚsP 1423.3.

Ekaśīrṣā, n. of a nāga maid: Kv 4.3.

Ekaśrṅga, °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 Ekaśrṅgajātakam (punaḥ kartavyam); °śrṅga iii.144.17 ff.; °śrṅgaka (prose) 144.18; 145.7 ff. He corresponds to Skt. Rṣyaśrṅga, Pali Isisinga (in the Nalinikā-jātaka, 526), and doubtless is meant by the maharṣi Rṣiśrṅga, q.v.; both occur Māy 256.31.

ekāṃśa, adj. and subst. (m.° cf. the following items; = Pali ekāṃsa, in PTSD defined only as subst., but in every passage cited could be adj., and in some surely is so; not in these mgs. in Skt.), (1) *absolute, complete; concentrated*: Mv ii.50.3 ekāṃśam (*absolute*) vindate sukham; 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 ekāṃsa-vyākaraṇīyam pañham AN i.197.20, explained comm. ii.308.24 cakkhum aniccaṃ ti puṭṭhena, āma aniccaṃ ti ekasmeṃ eva vyākātabbam; Mv iii.374.6 karohi ekāṃśam anugrahāye (mss. anubodhanāye, but) 9 karohi 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 ekāsam, and I suspect that the latter is a distortion of an original which agreed with Mv. (As noted by Francis and Dutoit, karomi must be read for karohi in Jāt. v.150.12.)

ekāmsika, adj. (= Pali ekāmsika; to prec.), *entire, absolute, whole-hearted*: RP 45.8 (vs) bodhyarthiko hi vicārāmi 'ha sattvahetoḥ ekāmsiko.

ekāmsikṛta, see **ekāmsikṛta**.

ekāmsena, adj. (= Pali ekāmsena; instr. of **ekāmsā**), *wholly, exclusively, absolutely*: Mv i.102.7 °na śubham karma; ii.33.6 °na vyākāritvā; iii.378.8 °na vyākṛto.

ekāmsam (= Pali ekāmsam), adv., only in phrase °sam uttarāsaṅgam (°gāni, mss. SP 100.4) karoti (usually in ger. kṛtvā), *put(ting) the upper robe over one shoulder*: SP 100.4; Mv i.98.1; et passim. Cf. next.

ekāmsikṛta, adj. (ppp. of *°sī-karoti = °sam uttarāsaṅgam karoti, as a mark of respect, cf. Childers s.v. ekāmsam), *with (his upper robe) put over one shoulder* (in token of respect), always followed by **prāñjalikṛta**, and said of some one paying respects to a Buddha: Mv i.239.18 (mss. ekāśī°; see Senart's note; in fact ś is always written for s in the mss. of Mv in this word); ii.257.11; iii.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 *°nibhavati; ek-ātmani-based on °na, a-extension of ekātman; regular Skt. would be ekātmī-), *becoming of one spirit, concordant*: Av i.378.1 (prose) (sarvair ekasamūhībhūtaiḥ prasannacittakaiḥ priti-jāitair) ekātmanibhūtais.

Ekādaśā (by em.), (1) n. of a devakumārikā in the west: LV 390.6; mss. Ekāhamśā-, Ekāndaśā, °daśā; in parallel Mv iii.308.9 mss. Ekānavā (v.l. °nam-vā); Tib. not quoted by Foucaux; (2) a kind of musical instrument, = next: Mv iii.442.11 (prose; mss. ekāśā, em. Senart); read ekādaśām (acc. sg.) also, with one ms. (v.l. °śa), in Mv iii.82.4 (Senart em. °daśim).

ekādaśikā, = °daśā (2): Mv iii.70.15; 407.20.

[**ekādaśī**, Senart's unnecessary em. for °śā Mv iii.82.4.]

? **Ekānavā**, see **Ekādaśā**.

ekāntaka, adj. (= Skt. ekānta), *entire, complete*: in pr. r member of cpd. Mv i.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 i.5.13.

ekāntikaroti (to Skt. ekānta), *makes all right, makes perfect, completes*: Divy 572.1 putra jñānakovidāḥ pra-ṣṭavyāṣ te etad ekāntikariṣyanti; MSV i.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 (teṣām, sc. ṛṣiṇām, 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 *traversible only by One* (the Buddha); but several other interpretations are offered in the comms., e. g. MN comm. i.229.)

ekārakṣa, m. (= Pali ekārakkha), *having a single guardian or protector*, ep. of a Tathāgata: Mvy 428; in Divy **ekarakṣa** (by error of tradition?), q.v. The 'single guardian' is smṛti, Pali sati: DN iii.269.27 f. . . ekārakkho hoti . . . satārakkhena cetasā sammānāgato . . .; comm. 1051.15 f. sati-ārakkha-kiccaṃ sādheti.

(ekārāma), adj. [= Skt. and Pali id.] *delighting in solitude*: in Mv iii.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 ii.223.20], . . . *the state of having [deserving] the name of one who delights in solitude*; Śiḥ 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**.

ekāvācāraka, 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. °li, °lī), *an ornament consisting of a single string of pearls*: Mv ii.492.6, 8 ff. (prose).

ekāsanika, 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 iii.122.5; aikā° Mvy 1132. See Pali Vism. i.69 for explanation.

ekāhatya, adj. (= AMg. egāhacca), *to be struck down in a single blow*: Mv ii.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.

ekībhūta, ppp. (cf. ekībhāva, *solitude*; in Skt. ekībhavati recorded only in mg. *becomes united*, and so all derivs.), *isolated, lonely*: LV 227.5 (prose) ekībhūtābhīh kurarībhīr iva.

ekoti-(°tī-)bhāva, m. (= Pali ekodi°, app. not recorded with ī, 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 i.228.5; ii.131.18; 283.8; iii.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) vyupaśamād adhyātma-samprasādhāc cetasa ekotībhāvād (once °vā; ekoti° Mvy; Mv i.228.5; iii.213.9; Dbh; and vv.ll. LV 343.17; Mv ii.131.18) avitarkam avicāraṃ samādhijaṃ pritisukhaṃ viharati (or other form of this verb); this passage is prose and the var. in quantity cannot be m.c.; other occurrences, Mvy 1656 ekotībhāvāḥ; Gv 490.15 (prose) sa ekotībhāvagataḥ sarvabuddhadharmaṣu; Gv 305.7 (prose) ekotībhāvagataṃ dharmadhātum avatarāmi.

ekoti-(°tī-)bhūta, adj. (ppp.; = Pali ekodi°; see prec.), *concentrated* (without dependent modifier, but doubtless implying a form of cetasa, *in mind*): Mv iii.212.16 (vs; ekoti-, i could be but prob. is not m.c.); 213.10 (prose: Senart ekoti° but mss. °tī°, °ni°).

ekotikaroti (= Pali ekodi°; see prec. two), *concentrates*: Bbh 109.17 (cittaṃ . . .) 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-sūtraṃ, a *sūtra of the Ek°*), a section of the canon, corresponding to Pali Aṅuttara-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., *united, unified, single utterance*, see s.v. udāhāra.

eḍaka-mūka, adj. = eḍa-mūka, q.v.: Śikṣ 188.8 idam mayā naiva vaktavyam, jaḍasamena eḍakamūka-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.

eḍaka-rajās (= avi-rajās, q.v.), lit. *sheep-speck*, a small unit of matter; like avi-rajās Mvy 8195, it occurs LV 149.6 and Divy 645.11 in tabular lists of very small weights or measures; in all three, seven śāsa-rajāmsi (q.v.) make one eḍaka-(avi-)r° and seven of these make one go-rajās (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 glañ 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.

eḍamūka, adj. (cf. eḍaka-mūka; = Pali eḍamūga), *stupid* (lit. *dumb*) as a *sheep* (this, not *deaf and dumb*, seems to be the regular mg. in Pali and BHS, see CPD s.v. an-elaṃmūga, an-ela°, and e.g. Miln. 251.1-2 duppaññā jaḷā eḍamūgā mūhā 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 eḍamūkajā-tiyā(h) prajñāparihās; *ka-saṃgha MSV iii.116.18, 21; Śikṣ 51.6 dhanva-(= dhandha-, q.v.)-gatim jaḍāḍa-mūka-gatim; 284.1 dha- (erasure, read nva for ndha)-jaḍa-eḍamūka-jātiyāh. Skt. lexicons seem to have abstracted from this cpd. an adj. eḍa, *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.]

eḍākṣi-puṣpa, nt. (presumably = Skt. eḍikākṣi, see pw), n. of a certain flower: Mvy 6177 (Tib. renders lit., *sheep's-eye-flower*).

eṇi (jaṅgha), see eṇi° and eṇeya°.

Eṇī (= Pali id.), n. of a river: Karmav 34.14, 15.

eṇī-, eṇi- (these appear to belong primarily in prior member of cpds. only; see below eṇi-mṛga and -jaṅgha), and eṇeya, m. (= Pali eṇi-miga, also eṇimiga Jāt. v.416.23; eṇi-jaṅgha, also eṇi° MN ii.136.14, but v.l. eṇi°; and eṇeya, m.; = Skt. eṇa, m., eṇī, f., and aṇeya, regularly adj. but rarely recorded as subst. = eṇa), a kind of deer, *the black antelope*: (1) eṇi, abbreviation meant to suggest °jaṅgha, as one of the 32 lakṣaṇa: Mv i.226.17 (here mss. vaṇi); ii.30.1; (2) eṇijaṅghā ca te āsi Mv ii.305.3, and *thou hadst antelope-legs* (one of the lakṣaṇa); this lakṣaṇa = Pali eṇijaṅgha (above); (3) eṇimṛga, m. (= Pali eṇi°, eṇim°, above). = Skt. eṇa, *the black antelope*: Mv

ii.221.19 (vs) °gāṇa yūthāni; (4) eṇeya, subst., Mv iii.70.13 (in list of flesh of various animals, all nouns, prior parts of cpds., ending) kapiñjala-mānsāni eṇeya-mānsāni; Gv 400.7 eṇeyasyeva mṛgarājño (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-mṛgarāja-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 i.23 ff. (cf. Agradā-sūtra); nor does Lévi's identification with AN Book 4, No. 15 (ii.17) seem certain, since the precise quotation does not occur there.

etarahi (= Pali 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 i.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.; ii.130.9; iii.67.11; 200.8, 13; 201.2, 7, 10, 14; 202.1; 272.15 etc.

etarahesi, at this time, = prec. and next: Mv i.38.13; 39.1, 3. Speculations on the strange form in Senart's note, i.404.

etarhiṃ = etarahi(m), Skt. etarhi; not infrequent in variants of mss.; esp. Mv i.34.16; 239.15; 331.7.

etādṛśaka, adj. (= Skt. °śa), *such*: SP 15.13; 87.11 (both vss, -ka may be m.c.).

eti, = Skt. aiti, *comes*: kuta eti (WT enti) ime śūrā(h) SP 307.2 (vs).

etta, adv. (in mg. = Skt. atra; = Pali etta, at least once for usual ettha, Pv i.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 i.35.5 etta, etta, *here, here!* (so app. all mss., at least as far as tt, not tth, 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 eta).

ettaka, f. °akā, °ikā, adj. (= Pali id.; origin of formation disputed; one theory Geiger 27.7; cf. next), *so great, so much*; pl. *so many*: (sg.) SP 208.8 (vs) triguṇam 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 i.56.9; iii.425.16, 22; 450.16; (same phrase i.55.14, Senart ettakena but mss. ekena which is quite sound, as parallels cited s.v. vītiḥāra, vyātiḥāra prove; note also i.55.2 ekakṣaṇena padavītiḥāreṇa;) ettako 'yam... dharmo, (is) *this all of... (?)* Mv ii.118.14, 16; ettakasya janakāyasya, *of such a great crowd*, ii.157.17; ettakam prānavadhāṃ ii.99.2; *kam hiraṇyasuvārṇam ii.169.6; ettaka-mātram arhāmi, *do I deserve only so much?* ii.64.10; pl. *so many*, Mv i.18.2 f. (five times); 126.6; ii.98.17; 347.13; 380.22 (ettikā, f., with mss.); iii.131.16; Suv 11.8; 12.3 (both vss); in Mv i.77.14 mss. ettakā kalpā or ettakam kalpānām, *in so-and-so-many kalpas*. On Mv iii.277.13 (one ms. ettikā, f. pl.) see s.v. ettiya.

ettāvat-, in cpd. (= Skt. etāvat, cf. prec.); Pali adv. ettāvatā, *to this extent*, noted only in Mv ii.130.8, 11, where mss. are corrupt but Senart's text and interpretation are certainly wrong; read probably, ettāvatpāram ito imaṃ pi kecit nābhisambhūṇanti. or possibly nāpi sam° (they experience pains) *to so great an extent as this, and after this* (ito; cf. Pali parallel, MN i.246.22, 25 etāvāparamam na-y-ito bhīyvo; also parallel LV 263.8 etāvatparamam te dukkham anubhavanti) *some do not attain*

even this (degree of success; said of ascetics who practise self-torture). At any rate, divide ettāvātpāram from ito (Senart °pāramite).

ettiya, adj. (= AMg. ettiya, ettia), = **ettaka**, so many: Mv ii.353.10 (vs) ettiyā (f. pl.; no v.l.) sattvakoṭṭiyo; 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. (= Pali id.; abl.), in yāva(d) etto, up to this point (yāvāt with abl., as in both Skt. and Pali): Mv i.327.20; 329.5; in both read, as clearly indicated by the mss. despite some corruption, yāvād etto pi ativiśvasto, even to such an extent very intimate (wrongly Senart).

ettha, adv. (= Pali id.; see **etta** and next), here: Mv i.28.11 (three times) ettha vāyam (khādisyāmaḥ etc.); ii.178.6 ettha (v.l. etthaṃ) caturmahāpathe; 248.2 ettha samudrapāre (no v.l.).

etthaṃ, adv. (= **ettha**; not recorded elsewhere; only in prose, hence not m.c.; Senart em. first two passages to ettha, but keeps etthaṃ iii.316.11; 317.4; 417.6; see below), here: Mv i.24.2; ii.99.3 yattakā ete prāñā etthaṃ yajñe hanisanti; repeatedly etthaṃ etam śrūyati, here the following is recorded, Mv iii.316.11; 317.4; 417.6, and one ms. in 416.8 where Senart reads itthaṃ with v.l. and with 418.7, where both mss. itthaṃ. The mg. seems to be here, not thus; but perhaps the form is blended with itthaṃ.

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 bhāṣiṣye; apy edānim... MSV i.67.2; 226.14; ii.178.3, 8; 180.11.

edṛṣa, f. °śā, °śi, adj. (= Pali edisa, Skt. id°; Pischel 121 has a highly implausible explanation of e-; Geiger 11 a less implausible one), such; very common in Mv but rare elsewhere: SP 70.7 (vs; idṛṣa in same position 70.4); 336.7 (vs); Mv i.225.8 and (°śi, 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 (°śi); 76.16; 110.1; 144.17; 146.13; 147.15 (°śi); 180.1; 208.16; 215.14, 15; 274.9; 307.18; 433.2; 447.3; iii.130.15; 264.6 f., etc.

edṛṣaka (= Pali edisaka), = **edṛṣa**, such: Mv ii.7.7 (vs; v.l. edṛṣam; 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) śruṇitva.

[**eminā**(pi), Mv iii.403.12, 14, see s.v. **acchindati** 1.] **eyam**, m.c. for iyaṃ (§ 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.), (= Pali 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 (= śiṅ śun gyi stan, coverlet of tree-bark; Chin. mattress of leaves, or of bark); 9182 syandarakaḥ (Mironov v.l. syandu°; = Tib. srin bal gyi stan, coverlet of cotton or silk, and so Chin.); 9183 mandurakam (= Tib. ras bal gyi stan, coverlet of cotton cloth); same passage Divy 19.22 evamrūpam āstaraṇaṃ pratyāstaraṇaṃ, tad yathā, erako merako jandurako mandurakaḥ; and in Pali, 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 (= Pali 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 knowing the Pali form. The Chin. doubtless have a rationalization.

Eravaṇa, m. (= Pali, 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. (= Pali 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. vāyv-irita, Mbh., BR); so Lefm., most mss. -ir°; Mv iii.367.12, 17 (vs) (gandho . . .) upavāyati erito mārutena; Divy 251.3 an-eritāni vāditrabhāṇḍāni madhuraśabdān niścārayanti.

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** (= Pali eḷaka), threshold, perhaps to be read in Mv i.195.15; see s.v. **eluka** (1).

elatā, 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 Pali, 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 mahānidhayo saṅkho vārāṇasyāṃ mithilāyāṃ (19) padumo kalimgeṣu piṅgalo takṣasīlāyāṃ elapatro; vārāṇasyāṃ saṅkhasya māṣiko (20) samājo vartati; tahim nidhānādhipatayo nāgarājāno nimantritakā āgatā; (384.1) tatra ca elapatreṇa nāgarājñā praśnā sthāpitā (see below for Pali 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. Elāpattra, 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) Piṅgalāś ca Kalimgeṣu Mithilāyāṃ ca Pāṇḍukaḥ, Elapatraś ca Gāṇḍhāre Saṅkho Vārāṇasipure. Besides the Pali 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 (= pāṇḍuka), and saṅkha; the Skt. forms of these are recorded at least lexically. Note also in Pali the nāga-king Erakapatta, of Dh. comm. iii.231 ff., who however does not seem to be brought into relation to the 'treasure' called in Pali ela (above); but the vss attributed to him, and the replies to them, in Dh. comm. are reproduced in Mv iii.384, see above.

Elabhadra, n. of a nāga: Hoernle, MR 27.3 (Āṭṭānāṭṭiya 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: Mvy 3267; Māy 247.28. **elā**, a high number: Gv 106.9; corresp. to **elu**.

[Elāpattra, see Elapatra.]

elu, m. or f., a high number: Mvy 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. Pali eḷaka, id., wrongly queried in PTSD; DN comm. ii.355.5, on DN i.166.5, = ummāra; possibly supported by Mv i.195.15), *threshold*: (teṣām ...) dvārāṇām ... 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 Pali, above) abhūṣi (i.195.15 abhunsuḥ) 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 eḍukān, acc. pl., and eḍuka-, 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 samharayitvā) 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 elukaṃ (mss., Senart em. elūkām) mama kāraye, elukaṃ (mss., Senart em. elūkām) me karitvāna ... Since Skt. Lex. record eḍuka, and eḍuka 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 Pali kociḍ-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 (vaidya-puruṣo); Śikṣ 166.6 (all prose); taṃ kaścid eva puruṣa upasaṃkramya Śikṣ 166.7, *to him some* (different) *man or other approaching ...*; kenacid eva karaṇiyena 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 hy etat paśyāmaḥ; Calc. evam for eva (not noted by Lefm.); Weller ignores the passage; the only v.l. is naiva for eva; either this, or evam, must surely be read. Possibly (since the Calc. v.l. evam 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.

evamkara, adj. (= Pali id., Jāt. v.148.21), *acting thus* (correl. to **kathamkara**): Mv iii.373.5 (vs, = Jāt. above) °ro prajñāvaṃ bhoṭi manye (mss. manyo, read martyo, cf. Pali macco?), 13.

[**evata**, acc. to Bendall, Śikṣ 343.3 and 7 (vss), taken as a single word, 'connected with evam' 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**.

evamdr̥ṣṭi, adj. Bhvr. (= Pali evamdiṭṭhi), = prec. and **tathādarśana**, *holding such a view or opinion*: Av ii.188.5 ff. eka evamdr̥ṣṭir bhavaty evamvādi, sarvaṃ me kṣamata iti (etc., similar phrases).

evarūpa, adj. (= Pali id.; Skt. evarūpa), *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, eṣām evarūpaṇām dharmāṇām (no v.l. except Calc. evamrū°, cited by Lefm., so that evarū° is not a misprint; not noted by Weller). Pali also uses evarūpa in prose as well as verse. (PTSD cites this cpd. under eva; of course it should be under evam.) Cf. **keva-rūpa**.

evala, adj. (= Ap. evaḍa = iyat, 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. (= Pali esaka, Dh. comm. iii.417.10; not in PTSD; to eṣati), *seeking, striving*: Bbh 204.4 eṣakaṃ vīryam bodhisattvasya, sarvavidyāsthānaparyeṣanatayā.

eṣati, °te (= Pali esati; very rare in Skt., BhāḡP. in pw, which associates this with iṣyati; in mg. it belongs with icchati; 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) bodhi vara eṣatā (inst. pr. pple.); 364.9 (vs) eṣati: 379.11 (vs) agādhe gādham eṣatha (so read with v.l.); RP 5.14 (vs) eṣamāna varabodhim uttamām; 15.14 (vs) na ca punar eṣati kasyacit sa doṣam.

[**eṣikā** ? See **aiṣikā**.]

[**eṣirīṣū**, Gv 254.26, 1st ed.; read osiri; see s.v.

avaśirati, 3.]

? **eha** = iha (§ 3.59), *here*, in app-eha (read rather apy-eha?): MSV iv.220.4, 5.

ehipaśyika, adj. (= Pali ehipassika; based on ehi paśya, *come see!*; also **aihi°**, q.v.), *that invites* (every man) *to come and see*, ep. of the Buddha's dharma (and, in Mv, vinaya; in Pali, of dhamma): Mv iii.200.10 (svā-khyāto ... tathāgatasya ...) dharmavinayaḥ sāmḍṛṣṭika akāliko ehipaśyikaḥ aupanayikaḥ etc. (essentially same formula in Pali and in passages cited s.v. **aihipaśyika**).

ehibhikṣukā, *the act or formula of ordination as monk by pronouncing the words beginning ehi bhikṣu* (bhikṣo; Pali 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.) ābhāṣe (3 sg. aor; rarely abhikhāṣe, 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 brahmacaryam Mv ii.234.2 (read etha for Senart's em. eatha); iii.65.2; 92.7; 180.12; 181.3; 379.13; 413.10; in Divy 48.18; 281.22; 341.27; 558.18 ehibhikṣukāyā ābhāṣitaḥ (or °tāḥ; 341.27 mss. ābhāṣya, ger.) ehi bhikṣo cara (eta bhikṣavaḥ carata) brahmacaryam (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 (°taḥ, or °tā = °tāḥ; Mv adds upasampādīto or °tā = °tāḥ) Mv iii. 376.14; 401.16; 430.14; Divy 463.25; Av ii.113.5; (ayaṃ ca me) caramo bhaviṣyati sāksāc-chrāvākāṇām ehibhikṣukāyā pravrajitānām (non-caus.), ... of disciples who have become monks through (my saying) the ehibhikṣukā formula, Av i.230.16.

ehibhikṣuṇī-vāda (m.; cf. Pali ehi bhikkhuni, fem. to ehi bhikkhu), = (the fem. equivalent of) **prec.**, *the ordination of a nun by the formula ehi bhikṣuṇi*: Divy 616.19 mātaṅgadārikām ehi°vādena pravrajayitvā.

ehisvāgatavādin, adj., and °vādi-tā (Pali ehisāgata-vādi, or °svāgata°), (the state or actions of) *one who* (habitually) *says 'come, welcome!* (ehi svāgata): Bbh 254.20 (sattvānām) pūrvābhilāpī ca bhavati ehisvāgatavādi; 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 **eneya°**, q.v. under **enī-**): Mvy 267; Dharmas 83 (text **aiṇeya°**); Gv 400.6 °gha-tā, glossed in 7 **eneyasyeva mṛgarājñō** (indicating that **aiṇ°** is adj., **en°** noun).

airāvatā (m.), lit. *path of Indra = the open air*: °ge Mv ii.157.7. See s.v. **ajina-khipa**.

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 yogini: 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. **airapathaḥ**) **śreyān**; LV 191.16, text with most mss. **prāsādikenaairyāpathena** (one ms. °kena **iryā**) **sampannam** (**bhikṣum**); ŚsP 96.7 **sarvasattvān airyāpatha-sahagate** **punyakriyāvastuni pratiṣṭhāpayitukāmena** (**bodhisattvena**).

aiṣika (= Pali **esikā**; proverbially 'stable, firm', see refs. in PTSD), *pillar* (as that which makes firm, steadfast): Śikṣ 3.7 (vs) **niśraya** (separate!) **kleśa-adharṣika-tāyai aiṣika** (m.c. for °kā; possibly read **esika**?) **śradha svayambhuguṇānām, 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 **esaka**, to **esati**.)

aihipaśyika, adj., = **ehipaśyika**, 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. ... iii.404.13.

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 & d 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. °tum by error; ppp.).

okāra (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 iii.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 **Prākṛta-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 āsīd**; 10

tenaukkarikāpaṇo vyavasthāpitaḥ; 12 **tenaukkarika-tvaṃ 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.

okramāna, see **avakramāna**.

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; **candrasūryānām . . . ogamanāni**).

ogrāhaka, m., *one who grasps* (intellectually), *acquires* (knowledge): Mv iii.373.3 (vs) **ogrāhako ca pariṣṭhamāno . . . evaṃkaro prajñāvāṃ 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 °**ogāhaka** 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 **āsrava** or **yoga**, qq.v. (cf. Mvy 2141 **āsravaḥ, 2142 oghaḥ**): **catur-ogha-pāra-gāmitābhiprāyasya** (**bodhisattvasya**) LV 8.16 (read so with Tib. **pha rol tu ḥgro baḥi bsam pa-can, intending to go to the further shore . . .**; best ms. A °**pāramitābhi°**, Lefm. with others °**pāragāminābhi°**); LV 195.18 (vs) **ogha catvāri tīrtvā**; **caturoghottīrṇānām** (**Buddhānām**) Divy 95.15; Av i.16.11; **sattvānām caturoghottaranatāyai** Gv 492.1; five or six **ogha**, Mv iii.283.18 (vs) **pañcoghottīrṇo taratīha saṣṭham** (text **saṣṭam**; = Pali SN i.126.22; cf. Windisch, **Māra** und **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: Mviii.231.5; 237.1 (v.l. both times **Oghamjana** or **Oghajana**).

Ojahpratyāhāriṇī, 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-.

oġā (= Pali id.; derived by Childers and Senart from Skt. ūj, by PTSD from ojas, which seems more plausible), *food*: Mv i.210.19 = ii.14.20 (prose) (lābhini bhavati divyānām gandhānām . . . mālyānām . . . vilepanānām) divyānām oġānām; ii.131.3 (and 6) (prose) (vayaṃ te roma-kūpa- [mss. °pe] vīvarāntareṣu) divyām oġām adhyohari-ṣyāmaḥ; see s.v. **adhyoharati** (used in Pali, like its noun ajjohāra, of food). It seems clear that in BHS, at least, oġā 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) ojovantatarā bhonti lakṣmīvīryabalānvitāḥ.

ojohāra, adj. and subst. (f. °rī), lit. *strength-robber*; ep. of rākṣasas: Divy 295.6 rākṣasa eva ojohāra ihāgacchati; of yakṣas, Jm 41.14 ojohārāḥ pañca yakṣāḥ; subst. m. and f., in a list of evil supernatural beings, ojohāro vaujohāri 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-robbing, -robber*; or, as expression of purpose, to rob the strength (of people): Mv i.253.3, said of the 1000 sons of a yakṣiṇī: te 'pi vaiśālīm ojohārakā preṣitā, vaiśālīm gatvā manuṣyānām ojaṃ haranti (so that they all became sick).

Ojohārīnī (cf. prec. two), n. of a piśāci: Māy 239.6. **oḍigalla?** (see s.v. **uḍigalla**).

Oḍiyāna, see **Oḍḍi°**.

Oḍḍiyāna, also **Oḍi°** (and **uḍḍiyāna(ka)**, q.v.), n. of a locality; see GOS 41 p. xxxvii; Lévi, Māy p. 105 ff.: Sādh 80.18 etc.; Oḍiyāna, Sādh 286.11 etc.; Oḍḍiyāna- (or Oḍiyāna, Sādh 283.10 etc.)-Māricī, a form of Māricī, 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. ii.131.16-17 bhikkhu sikkāya pattam uḍḍitvā, text utṭitvā, see PTSD), (1) *ties, fastens* (on): Mv ii.75.21 (see Crit. App. on 74.8) saptānām tālānām purato bherī oḍḍitā, in front of (each of) the 7 tāl-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 ii.235.1 pāsā oḍḍitā, 6 pāsō oḍḍito; other forms of ppp. 251.1, 8; 253.11; kālapāśāni ca oḍḍeti 252.16; kālapāśe oḍḍitvā 252.17; tasya kālapāśāni ca oḍḍentasya 253.9.

oḍrapuṣpa (nt.; = Skt. Lex., and in late, artificial literature, Schmidt, Nachtr.), n. of a flower, 'the chin-rose flower': Mmk 213.15 -samākāraṃ, adj., having a form like . . . (of a heavenly portent).

1 **otarati, otāreti**, see **ava-t°**.

2 **otarati** = Skt. uttarati (§ 7.73), *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; Chin. not destroyed.

Otalā, n. of a town: MSV i.17.13 ff.

Otalāyana, n. of a rich brahman in Otalā: MSV i.17.14.

Otaliya, adj., of Otalā: MSV i.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 baṇig . . .

ottareṇa, acc. to text Dipamkarasya ott° Mv i.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 ii.16.11 (= i.213.7 **uttānako**, q.v.).

otrappa, otrapyā (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 ii.357.14, mss. hiri-otrasya (v.l. -otasya)-sammaṇṇo; Senart °ottappa°, but read rather °otrapyā°; 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 °kummāsūpacaya, MN ii.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 ii.269.15; 277.18.

odahana, in Pali, *attention, application*, from odahati = **avadadhāti**, q.v.; not noted in BHS, but see **anvodahana**, 2602°.

odumbara, adj. (= Skt. aud°), *of the udumbara*: °ram ivā kusumam Mv i.270.3.

? **Oddha-samdhī**, n. of a former Buddha: Mv i.137.11. So mss.; Senart em. Ūrdhva°; should we understand Oddha- as for MIndic Uddha- (= Ūrdhva-), or emend with Senart?

odhrta- (looks as if = avadhṛta; but ava-dhr is not so used, and it is no doubt really a false Sktization of a MIndic equivalent of Skt. uddhrta, *removed, laid down* (of a burden): Mv ii.95.4 (rājā Subāhuḥ) rājakṛtyato odhrtabhāro, having laid down the burden of (lit. from) royal duties. Perh. cf. AMg. ohariya, 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 (! 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 iii.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 i.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 ii.283.1 omuddhakā prapatetsuḥ, of the discomfited party of Māra; cf. Mv ii.412.16, under next.

omūrdhaka, f. °ikā, adj. (= **ava-m°**), = prec.: Mv ii.412.16 °dhakā prapatetsuḥ (of the discomfited host

of Māra, cf. under prec.); Mv ii.172.13–14 omūrdhikāṃ 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)–J5 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.

ovāṭikā (cf. Skt. raṭ-; o- for ava-), *howling, loud crying*: MSV iv.64.12.

[**orāpayi**, SP 331.11, doubtless misprint, read orāpayi with WT (for ava-ropayati).]

? **oruṇḍa**, adj., perhaps for ava-ruṇḍa = ruṇḍa, *mulitlated* (cf. **ava-kubja**, **ava-koṭimaka**): LV 333.16 (vs) chinna-kara-carāṇa ivoruṇḍaḥ, *mulitlated, as if having hands and feet cut off*. But possibly understand ivo (m.c. for iva, § 3.82) ruṇḍaḥ; 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 uḷṅka), *ladle*: Mv ii.244.10 śobhano mama ayaṃ adya kacchapo olaṅko bhaviyati.

Olambā (for Avalambā), n. of a piśāci: Māy 238.19 (prose).

o-liyati, 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 **ullokana**.

ovaṭṭikā (Pali °ka, nt., id.), *girdle*: Mv i.321.2 māṇavaṃ ovaṭṭikāyāṃ (mss.; Senart em. kṛkṭikāyāṃ) grhya; in Mv ii.311.11 perhaps read ovaṭṭikāhi (or °kehi, nt. as in Pali?) for mss. ovātakehi (Senart āvāpakehi) ratana-dāmakehi paṭṭadāmakehi . . . samalaṃkṛtaṃ bodhivṛkṣaṃ saṃjānetsuḥ.

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.) mṛḍukā 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), *parapet, battlement, lit. holes for shooting (arrows) down*: Mvy 5524 = Tib. mḍaḥ 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) biraṇā (Skt. vir°) yathā.

ośaṭuka, nt. (var. ośaḍuka), 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 **avaśākha-**.

ośirati, see **ava-s°**.

ośadha (= Skt. auś°), *medicine*: LV 197.11 (vs).

ośadhi (= Pali ośadhi), n. or epithet of a particular star: n. sg. °dhi or °dhī, 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 ośadhi-tārakā, *star of medicine*.

Ośadhirāja, n. of a Bodhisattva: Gv 442.21.

oṣarati, see s.v. **avaśirati** (oṣaret SP 449.3).

? **oṣita**, in RP 19.10 (vs) apy oṣitā āmiśapātracivare (so apparently divide), *set upon, intent upon worldly things* (like) *bowl and robe* (see **āmiśa**). Cf. Pali an-ositā, *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 **avaśya**.

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 jīraṃ puṣpaṃ 394.2, puṣpaṃ purimaṃ 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 osaraṇaśabdaḥ (? 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 tiṭṭhāni, diṭṭhiyo). 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. **avaśirati**), (1) *enters, approaches, arrives*: Mv ii.108.7 kumāro simhasya va (? mss. ca) osarantasya śabdaṃ 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 mām āyusmantaḥ MSV ii.115.2, 14; 116.7; 20; 192.15; osāryate 179.12 f. (prose). See also **utsārayati**, **vosārayati**.

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): °ṇam yācantaṃ Bhik 28b.5; 29a.4; °ṇam yācasva 29a.1; °ṇā yācitavyā MSV ii.192.6; °ṇam 193.2, 6–7, etc. See also **utsāraṇa**.

osāraṇiya, adj., with karman (cf. prec.), (rite) of *restitution*: MSV ii.193.17 ff.

osirati, see **avaśirati**.

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 (bodhisattvo) pratibuddho paśyati antaḥpuram osuptam.

osopana, nt. (to prec.; cf. AMg. osovāṇi, *profound sleep* acc. to Ratnach.), *sleep, or putting to sleep*: Mv ii.160.6 devehi sarvasya janasya . . . osopanaṃ kṛtaṃ. Cf. also **osvāpana**, **apasvāpana**.

ostarati, pass. ostariyati, see s.v. 2 **otarati**.

ostāraka, m., and f. °kī, n. of demoniac beings (for *ava-st°?); omārako vostārako (v.l. vā ost°) SP 401.5; masc. Māy 219.10 etc.; fem. °kī 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 osvāpanaṃ kṛtaṃ (in the corresponding prose version 217.7 apasvāpanaṃ); Mv iii.296.16 (prose) sarvasya rājakulasya °naṃ kṛtaṃ. Non-causative mg. would be possible in both cases, t.l.o 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. ḥkhrul byed, or ḥkhrug byed.

ohāra (m.; perh. cf. AMg. oharai, *establish, settle*, 'sthāpan karnā, pratiṣṭhit karnā'; derived by Ratnach. from upa-har-), *domicile, abode*: Mv iii.36.19 te . . . svakam

ohāraṃ gatā; 37.3 tato ohārāto (mss. °rito) nirgamya; 40.1. ohāraṃ prasthito.

ohita-bhāra, adj. (= Pali id.; but see **apahr̥ta-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).

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 (sō mss.) pitā te mām apūṣat; 5 (prose) aukarikāpaṇaṃ prasasāra; 12 cirantanā 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°) ṛgvede . . .; same passage MSV iv 15.19 reads doṅkāre (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. autpātika, 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 grahaṇadhāraṇe.

[**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.]

audariyaka, nt. (cf. Pali udariya, some abdominal organ, said to be the *stomach*), a presumably abdominal organ, only noted in lists of parts of the body: Mvy 4028 = Tib. sgaṅ pa (? perhaps *back?*) or lgaṅ pa, *bladder*; so Chin.; Bcṭ 295.6 (text audaniyakam); and cf. next.

audaryaka, nt., presumably = preç., in a list of parts of the body: Śikṣ 209.9; Bendall assumes *bladder*, but states that Tib. gives leṅ ga = Skt. liṅga; perhaps error for loṅ ga = *intestines, entrails, guts* (Jä.).

audāra, adj. (cf. Pali oḷāra, once, Pv. comm. 110.2 in gloss on atulam, = appamāṇaṃ oḷāraṃ paṇitaṃ, but PTSD would read uḷāraṃ with v.l.; = Skt. udāra, or BHS **audārika**), (1) *large, vast, of radiance, avabhāsa*: Divy 207.6 audāre avabhāsanimitte prāviṣkr̥te; cf. 63.17 ff. udārāvabhāsaḥ, and 201.22 audārike avabhāsanimitte prāviṣkriyamāṇe; 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 audārādhimuktikānāṃ viśuddhaye; this cannot = udāra- (tho this is compounded elsewhere with **adhimuktika**, q.v.) since that is a complementary term, and this is not (cf. the parallel 534.23 samkṣiṣṭānāṃ sattvānāṃ viśuddhaye, and similarly 534.26).

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 ḥṛhat', 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 loṅ, loṅ, and raṅ po, the precise lit. mgs. of which are not clear to me; in Mvy the word is nt. and is preceded by udāraḥ, viśālam, vipulam, and followed by pṛthuh. Practically all BHS occurrences may be subsumed under the mg. (1) *gross*, as opposed to sūkṣma, *fine, subtle* (so in Pali contrasted with sukhumā), -sūkṣmaudārika- Dbh 15.14; audārikam vā sūkṣmaṃ 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 nirmiṇi ātmabhāvam, *P. created by magic a corporeal body*; Gv 218.20 mahādevo . . . audārikenātmbhāvena sattvānāṃ dharmam deśayati; Dbh 23.11 audārikakāya-viheṭhanayā, *by injuring the actual, physical body* (of creatures); Bbh 61.7 kāyena vā audārikeṇa cāturmahābhūtikena; Av ii.191.4 ayam . . . kāyo rūpī audārikās cāturmahābhūtika(h); Mv ii.277.18 (Māra says:) mātāpitr̥sambhavo śramaṇagautamasya kāyo audāriko (so mss.) . . . mama punar manomayo kāyo; SP 277.7 (a Bodhisattva in speaking to women) nāntaśo dantāvalim apy upadarśayati, kaḥ 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-yūsa-phāpikārāhāram (so ed. em.; mss. corrupt but beginning audāri-) āharanti, api tu . . . yathārūpaṃ evāhāram ākāṅkṣanti, tathārūpaṃ āhṛtam eva samjānanti, 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 buddhadarsanapūjopasthānaṃ notsrjati; others, misc., Bbh. 9.24 bodhisattvasyaudārikāṅy . . . gotraliṅgāni; (2) in a few cases possibly *great, large*: Divy 104.24 audārikās cāsyāśvāsaprasāvāsā gurugurukāḥ pravartante yathā meghasya garjato śabdaḥ, *enormous breathings*; but since a rākṣasa is being described, perhaps *gross, coarse* would better correspond to the mg., cf. in Pali Vism. i.274.26 assāsapassāsā pi oḷārikā honti, balavatarā 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 asaṃprajanyam aud 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 auddhatyam for audatyam (Tib. mig zur gyis lta bar byed, *making glances with the corners of the eyes*); Jm 184.6 (said of women) tyakta-vibhrama-vilāsauddhatyā(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; auddhatyā-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*: °bilya-prāpta, often with adbhuta-p°, SP 6.5; 60.3; 100.3; Mmk 105.24; °ya-jāta SP 61.6; °ya-kāri (n. sg. °kārīn) Mvy 2939; ativaudbilyam utpannam Divy 82.30; cittaśya prāmodyam kāyasyaudbilyam (n. sg.) Śikṣ 183.6; cittaudvilyapriti-karaṇyodārayā prabhayā (cf. under **udbilya**) Gv 203.18; citta°dvilyakaraṇī (prabhā) Sukh 30.2.

aupakramika, adj. (also **upa°**, q.v.; = Pali opakka-mika, not well defined in PTSD; cf. AN ii.87.31 opakka-mikāni, defined AN comm. iii.114.23 vadhabandhādi-upakkamena nibbattāni), *caused by violence*: Bbh 63.5 dhātu-vaṣamikāms (see **vaṣamika**) ca aupakramikān amanuṣyābhisrṣtāms 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 svayamkrtau-pakramikam duḥkham, *pain caused by self-inflicted violence*.

Aupagama (text Opa°), n. of a Bodhisattva: Gv 442.16.

aupacayika, 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).

aupadhika (1) adj. (once also **upadhika**, q.v.; Pali opadhika, acc. to PTSD always with puñña = puṇya); in Pali opa° = *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; Śikṣ 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, Sūtrāl. xvii.3, note, °dhika-sthiti, refus . . . d'accepter un don matériel), bhagavān °dhike 'sthāt abhinirhṛtapīṇḍapātāḥ (Divy sthitah, 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 bhagavantah aupadhike tiṣṭhanty (MSV adds abhinirhṛta-piṇḍapātāḥ, Divy varies, see **abhinirharati** 1); the five reasons (special things which need attention) are listed in MSV ii.128.5 ff.

aupanayika, adj. (= Pali opa°; 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 nīscarivā (read before this -samāpannān, as proved by 243.25; also in 244.9 read sarvasattvasamāpannān nānāvaraṇa-); 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).

aupapattiyamsika (= **upa°**; see s.v. **-amsika**), *relating to* (the part of) *birth*, opp. to māraṇāntika, Śikṣ 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. **-amś'ka**.

aupapāduka (°dika°), or **upapāduka**, adj. (the two forms identical in mg. and both included below; list of occurrences of **upapāduka** s.v.; aupapādika only SP 408.12, where 2 mss. °duka; corresp. to Pali opapātika, Jain Skt. aupā°, AMg. uvavāia, °iya; der. from **upapāda**, q.v.; with Leumann, Aup.S.1; 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, aṇḍajā(h vā) jarāyujā(h vā) samsvedajā(h vā) aupapādukā(h vā), SP 346.8; Mv i.211.16 = ii.15.15-16; ii.163.21; Sādh 26.7; or °upapādukā(h vā) Mvy (2279-) 2282; Mv i.212.7 (v.l. aupā°); Dharmas 90 (n. sg. forms); also in cpd. -aṇḍaja-jarāyuja-samsvedajaupapāduka- Dbh 15.8; jarāyujāṇḍajasamsvedaja-upapāduka-sattva- Mmk 16.14; with omission of one member, aṇḍaja, samsvedaja, upapāduka, Gv 264.24; jarāyuja-samsvedajaupapādukā-nām Divy 627.17; sometimes with addition of other terms, as rūpiṇo vārūpiṇo vā samjñino vāsamjñino vā etc. SP 346.8; Sādh 26.7, and similar additions in some others of the above; other occurrences: Divy 300.17 aupapādukāḥ sattvā ghatīyantraprayogena 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 jinorasāḥ padmagarbheṣu niṣaṇṇa nirmalāḥ; Śikṣ 175.8 te (bodhisattvāḥ) tatra nānāraṅgeṣu padmeṣupapādukāḥ prādurbhavanti; contrasted with birth in the womb, Sukh 65.16 (anye garbhāvāsam) prativasanti, anye (sc. bodhisattvāḥ) punar aupapādukāḥ padmeṣu paryāṅkaiḥ 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 i.145.4 (na khalu . . .) bodhisattvā mātāpitṛnirvṛtā bhavanti, atha khalu svagaṇanirvṛtyā (so with mss., *by the creative power of their own virtues*) upapādukā (v.l. aup°) bhavanti; in Mv i.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 aupapāduka as cakravartins are, 153.16-154.3 (rājānās cakravartināḥ) aupapādukā babbūvu . . . cakravartināḥ

aupapādūkā āsan, na tathā Rāhuabhadra iti; that cakravartins are aupa° (upa°) is also shown by Gv 254.12 (vs, of a cakravartin, having the 32 lakṣaṇa) upapādūko padumagarbhe; 268.26 cakravartī caturdvīpeśvaraḥ aupapādūkaḥ padmagarbhe . . . ; elsewhere however it is clear that one born from the womb may nevertheless be aup°, Gv 339.4 yayā (sc. Māyayā) sa upapādūkaḥ kumāra (sc. the bodhisattva Śākyamuni) utsaṅge pratighītaḥ; SP 408.12 (of a bodhisattva; rājño Vimaladattasya) gr̥ha upapanna aupapādika (2 mss. °duka) utsaṅge paryaṅkeṇa prādurbhūto 'bhūt; other statements about aup° (up°) are that anything they wish is instantly fulfilled, Av ii.95.11 (see s.v. **upapādūka**) yenopapādūkaḥ samvṛttaḥ sa(ha)cittotpādāc cāsyā yac cintayati yat prārthayate tat sarvaṃ samrdhyatīti; they have the 32 lakṣaṇa, and otherwise marvelous bodies, SP 205.14 (vs) upapādūkaḥ sarvi (sc. sattvāḥ) suvarṇavarṇā dvātriṃsatīlakṣaṇarūpadhāriṇaḥ; SP 202.5 te sattvā upapādūka bhaviṣyanti . . . manomayair ātmabhāvaiḥ svayamprabhā(h) . . . ; such birth results from high moral attainments in the past, Divy 533.25 (striyo yāḥ pañcānām avarabhāgyānām) samyojanānām (q.v.) prahāṇād upapādūkaḥ; this word is suggested by the letter au in the young Bodhisattva's spelling lesson, LV 127.10 aukāre aupapādūka-śabdaḥ.

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-dṛṣṭika: °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-iryāpatha) dañ ḥdul ba (vinaya, or °yana) ri (mountain) nags tshal (forest) dañ nags ḥdab na (in forest) skyes paḥi (made) lus (body) dañ ldan pa (having).]

aupaśamika, adj. (= Pali opasamika; in Skt. only as technical term of Jainas; from Skt. upaśama plus -ika; cf. **an-aupa°**, and **upa°**), *tending to tranquillity*; usually, as in Pali, ep. of dharma: Mv ii.33.3 dharmam . . . aupaśamikam (so mss. and ed.); 41.9 dharmam tu opasamikam (v.l. aupas°); Av ii.107.7 dharmā ca . . . aupaśamikaḥ; Bbh 24.13 (hitānvayaḥ svaparārtho bodhisattvasya) . . . aupaśamikaś ca.

? **aurabhṛaka**, m., see next.

aurabhrika, m. (= Pali orabbhika; not in this mg. in Skt.; from urabhra plus -ika), *mutton-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. °bhrika, which prob. read); Divy 10.2; 15.22; Bbh 302.9; Kv 42.9 (text noratṛi, read naurabhri° = na-aur°); 94.22.

aurṇāka, adj. (= Skt. Gr. id.; Skt. aurṇa), *woolen*: °ka-vāsaḥ! Mvy 9159.

auśīka, m., or °kā, f. (cf. Skt. uśira; Sheth cites Pkt. osīra° once), pl. °kāḥ, Mvy 9414 = Tib. myu gu, or zha lu, both (the latter acc. to Dict. Fr. Cath. Miss.; acc. to Jā. *cup, bowl*) *shoots or reeds*; Chin. *green shoots*.

Auśadhi(n), or °dhi(n), n. of a Tathāgata: Mv iii.236.10, 11. Setart reads °dhim, acc., and °dhi, nom.; but v.l. °dham (read °dhim) and °dhi resp., which are surely to be read.

auśarya (nt.; Skt. uśara plus -ya; unrecorded), *salty ground*: Mmk 113.11 auśarye sikatāstīrṇe tathaiva ca.

K

kāmsa-kūṭa, see **kāmsa**.

kāmsa-doha, adj. Bhvr. (= Skt. kāmsya-doha, also °syopadōha and °syopadohana; kāmsa, *brass*, MIndic for kāmsya, recorded in Skt. only Lex. and once in Lāty., pw; the pre-classical Skt. kāmsa means *metal dish*; cf. Pali kamsūpadhāra DN ii.192.1, °raṇa AN iv.393.26, kamsupadhāraṇā 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-pātri (see prec.), *brass bowl*: Mv ii.282.11; 412.8 (parallels to LV 318.22 **kāmsa-pātri**, see **kāmsa**). There are no doubt yet other cpds. of kāmsa-.

kāmsopadohinī, f. adj. Bhvr. (perhaps read °dohani?), = prec. but/one: Mv iii.458.11, read with one ms. ṣaṣṭim dhenusahasrāṇi sarve kamsopadohinī (or °hanī? f. pl. of either °hin = °ha, or °hana, see under prec. but one); Senart 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 Kāśyapa**), 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.

kakkhaṭa, adj. (also **khakkhaṭa**, q.v.; both Skt. Lex., *hard*; = Pali kakkhaḷa, *hard, harsh, rough, cruel*),

cruel, if reading of LaVallée-Poussin, JRAS 1911.1074, krūrāḥ kakkhaṭās (sattvāḥ), be adopted for SP 267.4 śaṭhakāḥ (sattvās). See next.

kakkhaṭa-tva, nt. (see prec. and **khakkhaṭatva**), *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 kharātvam ca kakkhaṭatvaṃ (em.; mss. **kalkaṭa°**, q.v., or katk°) ca upanipate.

kakkhaṭī (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.

kaṅkaṅikā = Skt. kiṅkiṅikā, *bell*: MPS 34.72, 79, 85.

kaṅkara (once °la, once **kiṅkara**), m. or nt., a nigh number, acc. to LV 100 niyuṭa, but sometimes 100 **bimbara**, 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.

Kaṅkāli (cf. Skt. Kaṅkālin, 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. sriṅ 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 i.20.4 ff.

kaccati (nt.?) cited in this form, without ending; Mironov v.l. kacchati), *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 kacchaṃ bandhivā (Pali id.), *girding himself* (for action, by tying the undergarment at the waist); (3) in *nikkata-kacchā* Mv ii.87.17 (see **nikkata**), 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.

kacchāṭikā (Skt. Lex. id.; cf. Pkt. [called Deśi; Rambhāmañjarī] kacchāṭī, 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-kakṣyah* 5852.

kacchāhāra (m. or nt.); cited in stem form, also in Mironov; v.l. in both edd. kacāhāra), 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 kacchulla 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 **kaṣava**, q.v.; cf. also **kalāpa**.

kañcu, perhaps to be read for **kāñcu**, 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 (vss; but defective in meter) tāni ca kara-pramuktā surabhīni pañcavarṇo (? °ṛṇe? sc. flowers, strewn over Dīpaṃkara), samsthihi puspakañcuko bhagavato lokanāthasya; Av ii.68.6 (dāraiko jāto...) divyasumanahkañcukayā (so read for °kañcukayā) prāvṛtaḥ; 70.3 divyayā ca sumanasām (mss. °syām) kañcukayā prāvṛto; for kañcuka 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. **kāñcukiya**), *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-keyūrāhār-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-ḥaḍi-)niḡaḍa-kaṭaka-kuṇḍāla- (q.v.)-śrīkhalā-khalīna-bandhana-baddhān.

Kaṭaṅkaṭa, 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. Deśin. 2.7 kaḍacchū, comm. ayodarvī), in most occurrences could be either *spoon* or *bowl*; it seems that Tib. and Chin. sources support mg. *bowl, vessel*; so Mvy 9013 kaṭacchuḥ, Tib. nal ze, which I do not find in Dictt., but nal may be connected with na li, *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 Deśi words) Megh 310.10 sapta-dhūpa-kaṭacchukām utksiped ākāse (hardly *bowl/full* 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-parigṛhitān 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., dharmasātapratichannam) kaṭaccha-vrata-bhojanam (might mean *eating according to a vow of spoon-fuls*, 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-bhaiṣajya-sthaviḱāś 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., °sim vaddheti), *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*: kaṭāhaka upasthāpitā(h), nom. pl., Divy 404.28; °kam, nt., in śleṣma-k° Mvy 9019, and khaṭa-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).

kaṭī, nt. (?), perh. *straw*, = **kuṭī** (q.v.), for which it is prob. a false reading: Divy 511.19.

[**kaṭikṛta**, see **samkaṭī**.]

kaṭikā, *chip, piece of wood* (as record): MSV i.4.9 ff. (= Tib. thur ma, = *śalākā*, Dutt).

kaṭuka (so Index, for text **kuṭaka**), m. or nt., *pool, pond*: Śikṣ 249.14 udapānam vā kaṭukam vā kūpaṃ vā puṣkarinim vā khānayet; Tib. renders ka° and puṣkar° both by rdziñ, *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, kaṅkara), 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.vv. ākaḍḍhana, vikaḍḍhate, draws, pulls; takes away, removes: Mv i.217.7 (deviye nāvāyānena) kaṭṭiyantiye while the queen was being drawn along by a boat; ii.75.3 dvārato sapta padām (acc. pl.) kaṭṭito, cf. line 5 sapta padāni apakarṣitvā; line 11 sapta padāni kaṭṭito; 241.18 tataḥ pamjarehi (abl.) kaṭṭiyanti (birds); 429.15 (rājagṛhāto) 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**.

kathala, kathalya, kathalla, kadhalya, m. (in Pali only kaṭhala; not in Skt. or Pkt.), gravel, regularly assoc. with śarkara, sand or pebbles; kaṭhala noted only Divy 45.10 and Av i.64.3 (v.l. °lla); kadhalya only LV 39.22 (with all mss.), also v.l. LV 276.21; kaṭhaṇṇa 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-pāśāṇa-śarkara-kaṭhallā bhūmim praviśanti; Mmk 525.20 kaṭhallāḥ (text °ṇṇaḥ) śarkarāṅgāraḥ; other substantival occurrences, Lañk 268.3 tṛṇa-kāṣṭha-kaṭhalleṣu yathā mayā virajāte (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 (prthivyaṃ) śarkara-kaṭhalyādini . . . prādurbhavanti; usually in adj. cpds., especially apagata-pāśāṇa-śarkara- (or °sark°) -kaṭh° Mv iii.79.18; 141.16; 255.9; Divy 45.10; 155.23-24; 441.12-13; 460.16; Av i.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-pāśāṇa-kaṭh° (printed kaṭhaṇṇa)-bhas-māṅgāra- (etc.) Mmk 37.5; utsanna-śarkarākaṭh° Gv 328.25; ākirṇa-śarkara- (°sark°) -kaṭh° LV 301.10; Gv 166.18-19; -śarkara-kaṭhallākīrṇāyāṃ (. . . dharanyāṃ) Gv 226.6.

kaṭhina, nt., (1) (= Pali id.), the rough cloth from which monks' robes were made: Mvy 8687; 9035; 9104; 9406 (= Tib. sra brkyaḥ); Prāt 490.10 uddhrte (see **ud-dharati**) kaṭhine; cpds., kaṭhina-cīvara (= 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; °stara, 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-kaṭhinaṃ piṇḍāya praviṣṭaḥ; 114.13; 115.3 piṇḍapātam ādāya caṇḍāla-kaṭhinān nirgataḥ.

kaḍaṅgara, (1) nt. (= Skt. Lex. and late lit., Schmidt, Nachtr., defined as *straw*; AMg. id., a kind of grass, Ratnach.; Pali kalingāra, kali°, defined in comms. as *stick of wood*), *stick of wood* (? the mg. *straw* would also be appropriate; something thrown away as worthless): Ud i.35 (kāyo 'yam prthivim ahiśeṣyati) . . . nirastam vā kaḍaṅgaram (same vs in Pali, Dh. 41, kalingaram); (2) (= Pali Kāliṅga, Kal°) n. of an upāsaka in Nādikā: MPS 9.13.

kaḍatra (nt.; Skt. Lex., = *kalatra*, in its BHS sense, see s.v.), *family*: Bbh 18.12 sarvasattvāms ca kaḍatra-bhāvena parigrhṇāti, he cherishes (or adopts) . . . as his own family; °tra-bhāvena parigrhṇitā 192.1; (mātā-pitr°)putra-dārādī-kaḍatra- 310.15; sarva-grha-kaḍatra-bhogān (house and family enjoyments) utsrjya . . . pravrajya 331.23; kaḍatra-parṣatparigrahaṃ 349.4.

Kaḍambā (or °bakā? see ed. note), n. of a yakṣiṇi: Mahāsamāj 187.1 (Waldschmidt, Kl. Skt. Texte 4); corresp. to Pali Karumbhā (Chin. Ka-da-m-ra).

kaḍimṭala, m. (cf. Skt. Lex. kaḍitula, Mvy 6093, = Tib. rāḷ gri dgu po, crooked sword, scimitar. Same form in Mironov; Kyoto ed. Index cites (as variants?) also kaḍitula, kaḍimṭala, 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°.

kadhalya, see **kaṭhala**.

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 i.343.19 tasya śāliśya kaṇa ca tuṣo ca prādurbhavati. See also **akaṇa(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 l.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. *kanapa*); 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.

kaṅṭhaka, (1) see **prṣṭha-** (°ṭhi-, °ṭhī-) **kaṅṭhaka**; (2) (nt.? = **kātaka**, q.v.), *ring* on which the alms-bowl is hung: Divy 227.29 (mudgās) catvāraḥ pātre patitā ekaḥ kaṅṭhakam āhatya bhūmau patitaḥ; 228.10 mudgaḥ pātra-kaṅṭhakam āhatya bhūmau patitas; (3) in **prākāra-k°** Divy 578.18, perhaps *point, projection* (of a wall), i. e. a jutting battlement occupied by a guard: sā anyatama puruṣeṇa prākāra-kaṅṭhake sthitena . . . gacchantī drṣṭā. (So Index.) See **kaṅṭhakapāśraya**.

kaṅṭhaka, m. (1) as in Pali, alternative spelling for **kaṅṭhaka**, *thorn*: SP 420.4; Mv i.91.16; Divy 350.8 °kān uddharati; see also next, and **prṣṭhi-kaṅṭhaka**; (2) n. of the Bodhisattva's horse (here as in Pali also **Kanthaka**, but rarely): Kaṅṭh° Mv i.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.

kaṅṭhakapāśraya (= Pali **kaṅṭhakapassaya**; **kaṅṭhaka**, q.v., for **kaṅṭhaka**), m. pl., (ascetics) *who lie on beds of thorns*: Divy 350.5, 7 (Index 'corrects' to **kaṅṭha°**).

kaṅṭha-guṇa, see **kaṅṭhe°**.

kaṅṭha-nādyā, see **nādyā**; cf. next.

kaṅṭhanālikā (= Skt. °nāli, also °nāla; cf. prec.), *throat, gullet*: Mvy 3961.

kaṅṭhamāṇi (m. or f.; = Skt. Lex. id. only Trik.), *Adam's apple*: °ṇiḥ Mvy 3962.

kaṅṭhikā, *embrace*: Mv iii.258.10-11 Rāhulo dāni māṭṭkaruṇakaṅṭhikāya (inst., with a pathetic embrace of

his mother, i. e. putting his arms around her neck) yācati. In Skt. only *necklace*; AMg. kaṅṭhiyā (1) *necklace*, (2) *a part of a neck*, (3) *a cover of a book* (Ratnach.).

kaṅṭheguṇa, m., nt.; in MSV i.215.10 kaṅṭha° (= AMg. kaṅṭhe°, *a gold necklace*, Ratnach.), *an ornament for the neck*, made of a string of flowers: udārupuspār āsakta- (mss. °puṣpāvāsakta-)kaṅṭheguṇā(h) Av i.163.8; esp. one made of karavīra flowers, placed (as in Pali) around the neck of a condemned criminal, karavīramālā-baddha- (ii.182.6 °lāsakta-)kaṅṭheguṇo (°guṇaḥ; in i.102.8 mss. °kaṅṭhena; em. Speyer) Av i.102.8; ii.182.6 (said of a criminal); kaṅṭheguṇāni Mv ii.463.3 ff., repeatedly, so mss. always, Senart em. kaṅṭha°; kaṅṭheguṇena (mss.) Mv ii.168.9.

? **kaṅḍa**, m. or nt. (either false reading, as Senart assumes, or MIndic, = Pali id., for Skt. kāṅḍa), *arrow*: Mv ii.82.14, 15, mss. kaṅṭho, once kantho; 18 v.l. kaṅḍāto; Senart reads kāṅḍ- always, with both mss. ii.82.17; 83.8, and one in 82.18.

[kaṅḍaka SP 94.13, see **kuṅṭhaka**.]

[kaṅḍarika, v.l. for kāṅḍ°, q.v.]

kaṅḍita, ppp. (= AMg. kaṅḍiya, *pounded*; kaṅḍanta, pres. pple.; cf. Skt. kaṅḍīkaroti, *pounds*, Caraka; ultimately perhaps related to Skt. khaṅḍayati?), *pounded, crushed*: RP 44.10 (vs) dhik kaṅḍitasya tribhave nṛpa kāmārāgaḥ.

kaṅḍuka, **kaṅḍu-kāra**, see **kanduka**.

kaṅḍūsika, m. (so one var. in Mvy, others gaṅḍūsika, °mika; so also Mironov, v.l. °sika; note dental sl; MSV gaṅḍūṣa; cf. Pali kaṅḍusa, Vin. i.254.31; °saka 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 gaṅḍūṣam, nt.; 8 °sa-civareṇa.

[**kata**- in kata-puṇyo Mv i.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. Pali katapuṇña.]

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 ... pratigrhītam.

katara, pron. adj. (see also **katira**; cf. **anyatara**; used in this way sometimes in Pali 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 katarah (of several) kumāro ... rājā bhaviṣyati; Śikṣ 75.4; KP 97.4 kataram (cited Śikṣ 233.15 as katarat) cittam; MSV iii.136.10 (read kataram 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* (C. Ā.'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 Pali takkarassa DN i.235.17; MN i.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. (= Pali id., M. kaima; 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 māṣāḥ kleśā**). See next.

katira, adj. (= **katara**, q.v., but like it used in enise 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 paśyāhi ... eta dharmān), *katiro °tra sattvas tatha puḍgalo 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**, **ṛṭīya**, and **tādīya** etc.), *amounting to how much?*: Karmav 70.10 °yaṃ mahārāja gṛhapater dravyaṃ grhītam. (There is a v.l. **kevatī**; cf. **kevatika**).

katuṅka, v.l. for **khaṭ°**, q.v.

kathamkathā (= Pali 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 tirṇa-k° Sukh 59.16; avitirṇa- (so Senart em., mss. °cīrṇa-k°, *not having got rid of doubt*, Mv iii.445.21; krodhō mṛṣāvāda ka° ca Mv iii.214.8 (vs); °vigata-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. (= Pali id.; to prec.), *having doubts*: ŚsP 1453.2 na °thī bhaviṣyati; SP 35.4 (vs) °thī (n. pl.; v.l. °thā) vicintentā; MSV i.274.3.

kathamkara, adj. (= Pali id.; cf. **evamkara**), *acting how?*: Mv i.284.17; iii.212.12 (mss. corrupt); 372.21 **kathamkaro prajñāvāṃ bhoti...**

kathatva (nt.; to **katham**, with -tva; cf. Skt. **kathamtā**, rare), *how-ness, manner*: Gv 526.23 (prose) dharmadhātu-prakṛti-kathatvāyatana-m-ucitatvān na kṣaṇyante sārvaṣayeṣu (bodhisattvāḥ); -ucitatvān can only be construed as part of preceding cpd. (m̄ 'Hiatus-bridger?); the text seems rather suspicious.

? **katha**, m. = Skt. **kathā**, *talk*: SP 283.13 (vs) upasamhārec citrakathān 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-dhātuṣu kathāpuruṣo Mañjuśrīḥ; -tva, *state of being a ka°*: Gv 417.(23-24) (sa tasya bhagavato dharmacakram) praticchitavān samdhāritavān kathāpuruṣatvaṃ ca kār-ayām āsa.

kathāvastu, nt. (= Pali °vatthu), *theme or essence of the story, argument*: Mvy 7674 = Tib. gdam gyi gzhī, *basis of the story*.

kathika (m., = Skt. Lex. id.; Pali id. only at end of cpds., chiefly in dharmakathika = BHS **dharmakathika**, q.v.), *speaker, expounder*: RP 28.7 (vs) bahu-śrutaḥ kathika-śreṣṭhaḥ.

-**kathin**, adj. ifc. (Skt. **kathā** plus -in; = Pali id., ifc.), *speaking, declaring*: LV 363.11 (vs) satyāsatyakathī, n. sg.

kathina, adj. (= Skt. **kaṭhina**, *hard*: -śilavat °nān-tarātmā LV 158.5, so all mss. acc. to Lefm.; Calc. **kaṭh°**).

kathīyitta, m. (v.l. **kathya°**; so Mironov, same v.l.), Mvy 3814, acc. to Chin. *messenger*; Tib. pho ña (*messenger*) rañ rta (? see s.v. **kāṣṭhikavitta**). The preceding word is **dūta**.

kadarya, adj. (Skt. *stingy*, and so Pali **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 voies, 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 kovidārā 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 siddhīh. Is there quasi-diminutive force here, *barely now and then, less than frequently?* Or possibly the extra syllable only m. c.?

kadgara, var. for **katkāra**, 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.

Kanakajalakāyavibhūṣita, n. of a Bodhisattva: Gv 442.9.

kanaka-tāla (m. or nt.; cf. Skt. *kāmsya-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).

Kanakanāgarājateja(s), (v.l. om. rāja) n. of a former Buddha: Mv i.140.9 °jāḥ, 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.

Kanakamaṇiparvatatejobhadra, n. of a Tathāgata: Gv 311.11–12.

Kanakamuni, (Tib. gser thub, *gold muni*), also **Kanaka** (Mmk 130.4, prose, Kanakādyaais 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 *Introd.* 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**, **Viśvabhū**, **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, **Koṇāgamana**) = Pali **Koṇāgamana** or **Konā°** (even in late Pali, **Buddhavamsa** comm. 213.14, acc. to DPPN, the form **Kaṇakāgamana** is used in a popular etymology of the name; doubtless **Koṇāka** or **Konāga-** was original), **Aśoka** **Konākamuni**!, n. of a former Buddha, next but one before **Śākyamuni**, preceding **Kāśyapa** and following **Krakucchanda**, qq.v.; often mentioned with these two, see list of passages s.v. **Krakucchanda**; mentioned alone, besides some passages cited above, Av ii.34.11.

Kanakameghapradīpadvajā, 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.; °varṇāvadāna, nt., n. of Divy chap. xx, Divy 298.23.

Kanakavimalaprabha: Gv 297.15, or °vimalaprabhāvīyūha: Gv 296.7 (both prose): n. of a lokadhātu.

Kanakākṣa, n. of a former Buddha: Mv i.138.6.

Kanakāvati, n. of the capital city of **Kanakavarṇa**: Divy 291.11; 294.28.

Kanakāhvaya = **Kanakamuni**, q.v.

kanaya, see **kanaya**.

Kanīma, see **Kaṇīma**.

(**Ḷaṇīṣka**, 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*.

Kantha, 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. **kandalī-chinna**, adj. (m.), ? Mvy 8797; °**nna-ka**, id., MSV iv.68.14; Chin. *one who is in debt*; Tib. *gtāḥ* (=pledge, pawn) *gam(s) pa* (? perhaps to ḡgam 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. **kandrukā**; 442.14 mss. **kandukā(h)**, Senart em. **kaṇḍu°**; 443.2 **kandu-kārakā(h)**, v.l. **kaṇḍukāro** (intending °rā).

Kandha, n. of a yakṣa: Mv iii.328.2 (lives in Gandhāpura, 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.

[**kapada-**, error for **kavāḍa**-(chedaka), q.v.]

Kapardin, n. of a nāga: Mmk 454.15.

kapāṭa, in LV 376.13 (vs), to be read approximately: *nivaraṇa-kapāṭāś ca pañca mayehā pradāritā sarve, perh. all the five doors (gates, as obstacles) of the hindrances have been cleft by me here*. Note however that AMg. **kavāḍa** = **kapāṭa** is a homonym of **kavāḍa** = **kapāla**; I suspect that the latter is really meant here (falsely Skitized), in some such sense as *hard shells*.

? **kapāpikā** (var. **kaśāyikā**, which is read by Mironov with vv.11. **kapāyikā**, °**vikā**), *felt*: Mvy 5363 (= **namata**, q.v., Tib. *hphyiñ ba*).

kapāla-kotani (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-manta*, DPPN): MSV ii.80.8.

kapāla-mocani (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, *kapicittā 'ryapathe sṭhapesya haṃ, I shall establish the fickle ones 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. transliterates.

Kapitthaka, m. or nt., n. of an āsrama on the Godāvarī river where Śarabhaṅga took residence: Mv iii.363.2. In Pali Śarabhaṅga lived in **Kapitṭhavana** on the Godāvarī.

? **Kapīnahya** (nt.; v.l. °**naptam** or °**najyam**, 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 **Piṅdola-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, in hiatus-bridge? 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 Śākyā; 113.12 sarve ca °vyā śilpāyatanā.

Kapilasāhvaya, = **Kapilāhvaya**, q.v. (*Kapilavastu*): LV 54.12 (vs) °yaṃ puraṃ (perh. m.c.).

Kapilā, (1) n. of a kinnara maid: Kv 6.5; (2) n. of a rāksasi: Māy 240.7; 243.8.

Kapilāṅga = **Kapila**, the 'Sāmkhya' philosopher: Lañk 334.13 °go 'pi durmatih (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*-(v)astu, 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.

Kapiṣṭhālāyana (mss. Kapiṣṭhīl°), m. pl., n. of a brahminical gotra (= Skt. Kapiṣṭhala): Divy 635.22.

? **kapīdaka**, see **kaṃbībala**.

kapoṭa-mālā (v.l. °malā; Mironov kapota-malā, but most of his mss. ° malā, no report of kapoṭa-; cf. however AMg. kavoda = kapota, *pigeon*), Mvy 9345 = Tib. steps 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*.

Kappha 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°); Kappha SP 207.4 (vv.ll. °na, Kaphiṇa, Kaphiṇa); Av ii.102.1 ff. (no v.l.); Kapphina, text, SP 2.4 (vv.ll. Kaphiṇa, Kapphina, Kaphiṇa, Kaphiṇa); Kaphiṇa LV 1.14 (no v.l. in Lefm., but Tib. Ka-pi-na); Kaphiṇa 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 MIndic form representing **kalpikāra** or °rin (something like *kappiyāri).

kaphalikā (prob. = **kabhalli-**, q.v.), Mvy 9012, *pot* (? in the shape of a skull); Chin. *cooking-pot*; Tib. = slaḥ, sla ṇa, defined as a *large iron pan for roasting grain*.

Kaphiṇa, see **Kappha**.

kaphin (= Skt. Lex. id.), *characterized by phlegm, foam* (one of the bodily humors): Mmk 146.22; 147.1, 7 etc. °ne, dat.

Kaphina, **Kaphila**, **Kaphilla**, see **Kappha**.

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 cārchantī hi kāmādāsā 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 MIndic kamma, Skt. karma-n), *action, rite*: read veda-kamāpanitam (= 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 **kamara**); 133.24; (2) m., n. of a mleccha king: Mmk 621.25.

Kamaladalavimalanakṣatrarājasamkusumitābhijñā, 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.

? **kaṃbībala**, m. or nt., a kind of tree: MSV i.286.10 (so text; but Tib. cited as ka-pi-da-ka; cf. Skt. kapitaka, 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.; MIndic 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. **Kāamboji**), m. or f. pl., designation of a class of malevolent supernatural beings: Mmk 17.4 (prose) (vetāḍā) mahāvetāḍā kambojā mahākambojā bhaginyo mahābhaginyo 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-vitivr̥ttāḥ (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 dharmaiḥ Av i.69.12; 75.4 etc.; bodhisattva-karakair dharmaiḥ Av i.86.15.

Karakaṇḍa, °ḍaka, (= Pali id., also Karaṇḍu, Karaṇḍu, 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) śrāvākayugaṃ 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. Karakaṇḍa, BR s.v.), n. of a man: Mvy 3663.

karakiṇi (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 (phyi) 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 khāditam, asthikaraṅkāni avāṣeṣikṛtāni; 14 hasti-karaṅkāni cāśvakaraṅkāni ca; 16 karaṅkāny evāṣeṣitāni; 298.1, 2; LV 174.4 (vs; text doubtful, cf. citation Śiḥś 204.14, and Lefm.'s Crit. App.), read probably: yatha śvāna karaṅka (n. pl.) śavair amukhā (?); LV 207.7 (prose) (iha te bālā) adhyaṣatīḥ (read °sitāḥ) kukkurā ivāsthikaraṅkamadhye.

karaṅjaka? (Mv ii.470.8, mss.), see s.v. **kalandaka**.

karaṅā (cf. **karaṅī**; both = Skt. *Karaṅa*, nt.), *means, cause*: LV 434.2, repeated 3-4, sarva-sāṃkleśikāntarāyika-dharmāntarāya-karaṅā-nirvāṇaśye 'ti (both times one ms., a different one each time, with Calc. °karaṅa-).

karaṅī (cf. **karaṅā**, q.v., and **kāraṅī**), *means, cause*: LV 432.2-3 (twice in one long cpd.) -muditā-prāmodya-karaṅī (only Calc. °karaṅa-; one ms. °karī-) -snigdha-madhura-ślakṣṇa-hṛdayaṃgama-sarvendriya-prahlāda-karaṅī (so all mss., only Calc. °ṅa-) -samyagvākya-samyak-vayogatvād.

karaṅīya (nt.; = Pali id.; rare in Skt., but cf. pw .297), *affair, business, duty (thing to be done, fundamentally dve.)*; deva-karaṅīyeṣu Mv i.32.12 (gods occupied) in *affairs, matters of business, of the gods*; see **sa-karaṅīya**; prob. here also cakṣu-karaṅīyā 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 Pali parallels cakkhu-karaṅī, jñāna-karaṅī.

karaṅḍaka, nt., in cīvara-k° Mvy 9379, would naturally be taken as *box* (for monk's robe), as in normal Skt. and Pali. So one Tib. version (sprog, or dprog). But another Tib. version is sgrog, *cord*, and Das cites the cpd. chos gos kyī sgrog ma, *strings or bands for fastening a religious robe*, giving the Skt. as cīvara-karaṅḍaka. Corruption in Tib.? See Jäschke's Grammar 8: pr = Skt. ṭ, gr = Skt. ḍ. The Chin. rendering of Mvṛ gives *cord*, with the second Tib. (Note: on Karaṅḍaka-nivāpa see s.v. **Kalandaka-n°**.)

karati, see Chap. 43, s.v. kr.

[? **karada**, m., *small bit*: mss. at Divy 290.23 apaści-maḥ karadaś carama ālopaḥ; ed. em. kavaḍaś, doubtless rightly, as in same phrase 298.5 where mss. kavaḍaś. Pali (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 Karaṅḍaka-, see s.v. **Kala°**.

karapatṭrikā (= Skt. °pattra and Lex. °patṭraka), *saw*: Divy 31.4 °patṭrikayā catasraḥ 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 (bhūrjaṃ na samvidyate na masiṃ na) karamaṃ; 69.17.

karaviṅka, m. (in mg. = Pali *karavī*, °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 Pali, see s.v. **kaṅ-ṭheḡuṇa**. Cf. next.)

karavīrikā = prec.: Mmk 720.20 (prose) °kām.

karāḍa (cf. **karāla**?), a kind of elephant: °ḍa-hastin MPS 31.21.

karāpayati, see § 38.53.

Karāla, n. of a yakṣa: Māy 97.

Karāladantī, n. of a rākṣasi: Māy 243.33.

Karālikā, 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) dharmaṃ karitvā karikāradharmaṃ ārogyapṛāpto 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 pañcānantarya-karīṇasyāpi, *even of a doer of the five deadly crimes (see ānantarya)*. (JM. *karīṇa* = Skt. *karin, elephant*; MIndic for Skt. *karin*, which is recorded in this sense only once from Kāś. in pw, and nowhere else in any dialect).

kariya (nt.), MIndic for Skt. *kārya, deed*: iti-pramukhā kariyā (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 MIndic 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: Mahāsamāj 187.1 (Waldschmidt, Kl. Skt. Texte 4). But Pali *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.

Karuṇāvīcintin, used in vs, Samādh 8.26 for **Mahā-karuṇāvīcintin**, q.v.

Karuṇāvṛkṣa, n. of a Bodhisattva: Gv 442.26.

karōṭa (m. or nt.; cf. next; = Skt. and Pali *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-karōṭāṃ (abl. na dhārakuśalāntarāc ca grhṇanti; 305.22 (in description of monsters in Māra's host) kumbhodarāḥ karōṭapādā(h) (Tib. *with feet resembling skulls, rkañ pa mgoñi thod pa ltar ḥḍug pa*).

karōṭaka (m. or nt.; = prec.), *cup, vessel*: Sādh 47.21 nānāsugandhikusumaparipūrṇaśukla-karōṭakam (Bhvr.); loha-ka° MPS 26.16.

karōṭa-pāṇi, m. (in Pali *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 pañcārakṣāḥ) 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 mālādhārāḥ karōṭa-pāṇayah viṇātrītyakāḥ; 43.19 (sadāmattāḥ mālādhārīṇo) karotapāṇayah viṇādvītyakā lekhyāḥ; 232.10 (vs) karōṭa-pāṇayo devā sadāmattāś 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 śuśumārī glānakaṃ kṛtvā āsati, *the she-crocodile now sat pretending to be sick* (Senart compares *faire le malade*). Or is glānakaṃ a MIndic 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 (°ṅā): Mv iii.178.16 tasya nirdhāvantasya

torāṅyē karkātakasmiṃ makulaṃ laṅgaṃ, and 20 (uttamāṅgato makuṭaṃ torāṅgrāto) karkātakena utkṣiptaṃ; (2) in Divy 274.23 (and 281.2) °kena, defined Index as *hook*, but rather *tongs*, a mg. found in Skt.; (3) °tikā, f., *heart of a flower*: Mvy 6239 = Tib. sñiṃ po, which also renders karpikā 6238; also in indranila-kark° 6244; of a lotus, Gv 434.14 mahāratnarājapadma-karkāṭikāyām; ifc. Bhvr. 434.13 (pañktivairocana)manirāja-karkāṭikam; (4) °ṭaka (= Pali Kakkāṭa), n. of an upāsaka in Nādikā: MPS 9.12.

Karkarabhadra, n. of a locality of the Śākyas: Mv i.355.12.

karkarava, m., Mvy 6204, and **mahā-k°**, m., 6205 (cf. Pali kakkaru, a kind of creeper, and see **karkārava**), a (heavenly) flower; = Tib. mdog dkar, *white color*.

karkarī (? mss. kakarī both times; Skt. karkarī, AMg. kakkarī, *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 neśyāmi, mama) iha grivāyām āruhya upaśehi, ubhayehi ca hastehi karkarīya lagnehi; 249.5 °riya lagno.

karkārava, 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); karkāravāṃ ca (acc. pl.) 413.17 (vs); karkāravāṇi iii.94.24, mahā°vāṇi 95.2 (vss).

-karpaka, m. or nt. (cf. Pali cīvāra-kaṇṇa), *edge, border* (of a garment): cīvāra-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 -kargakāvasaktā); vastra-karpake Mmk 721.3 (prose; loc sg.). See also **karpika**.

karnadhāraka, m. (Skt. Lex. id., = Skt. °dhāra, so Mironov), *helmsman*: Mvy 3853; see s.v. **pauruṣeya** 2.

Karnadhārā, n. of an aparas: Kv 3.10.

karpika, (1) m. or nt., only in cīvāra-k°, *edge, border*, (of robe), = **-karpaka**, 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. karpikā, AMg. karṇiyā), *ear-ornament*: Mvy 6022 = Tib. rna cha.

? **karpikāyā**, in °yā-keyūrāṇi (in a list of various ornaments, all noms.) LV 121.7 (prose; printed as cpd. by Lefm.). One ms. (A) omits karpikāyā; another reads °kāyāṃ (loc. of °kā); Calc. karṇikāḥ; Weller 25 states that his ms. reads karṇābharaṇāni muṇḍikābharaṇāni (for karpikāyā-keyūrāṇi? or for the two preceding words? his statement is not clear). Some form or equivalent of karpikā, *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); °manahprabhrtinām 154.11. All prose.

kartāti (= Skt. kṛṇatti, AMg. kattai; see Chap. 43, s.v. kṛt), *twists, twines; spins* (cord): tat karpāsaṃ kartitum Divy 213.2; kartiṣyanti 5; tam picum kartāpayet (caus.), tat sūtram su-kartitam . . . Mmk 57.7. Cf. next.

-kartin, adj., f. °ini, *spinning*: Divy 643.1 (yathā . . .) striyā nātidirghabhrasvakartinyāḥ sūtrodyāmah. Cf. prec.

kartma (nt.); either false Sktization of a MIndic kattima, which occurs in JM. [cf. Pali kittima], = Skt. kṛtrima, or = Skt. *kārtrima, vṛddhi deriv. of kṛtrima, with semi-MIndic a for ā and hyper-Skt. ṛ for ri), *trick*: Mv i.129.13 vacana-kartme, *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. **kīrtika**).

karpataka, nt. (or m.?), a (small, mean) *village* (= **karvatāka**, 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. kārpā°, *made of cotton*: Mv ii.375.19 °kānām atha kambalānām; iii.50.15 °kaṃ paṭapilotikaṃ; 53.14; (2) m. (= **kārpāsika**, q.v.), *dealer in cotton goods*: Mv iii.113.8 (in list quite like that in which kārp° 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): °rakaḥ 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*.

karmāṇiya (= Pali kammaniya, cf. next; Skt. °nya), *effective, useful, clever*: °yāni (ābharaṇāni) Mv ii.470.14 (prose; mss. karmāṇ°).

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-ḥṭita; 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 mṛdū, cf. corresp. Pali phrase above: LV 345.2, read (citta . . .) mṛduni karmānyesthite (Lefm. wrongly °nyupasthite with minority of mss.); 345.19 (cittena . . .) mṛdunā karmānyesthitena.

karmapatha, m. (nt. noted only Kv 46.1-2) *daśa 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, abstinence 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/or *daśa 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 sam-ā-dā-, *adopt, take to, adhere to*, governs the noun, as in Mv ii.77.11 daśa kuśalakarmapathāṃ (acc. pl.) samādāya; Suv 6.11 . . . °tham samādāpayet; in Mv ii.425.10 read with mss. daśa-kuśalakarmapatha-samādānaṃ vartitvā (= vartayitvā, *having practised the taking-upon-oneself, the vow, of . . .*); cf. **samādiyati**, °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. **jñāpti**; it takes the form of a demand that they consent by silence, or oppose by speaking; in the case of jñāpti-caturtha the question is triple, prathamā, dvitīyā and tṛtīyā 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 bhinnavṛttānāṃ parivādāṃ niśamya ca), karmasvakā bhaviṣyāmo . . . (substantially = *we will mind our own business*).

Karmāvaraṇapratiprasabdhi, n. of a work: Mvy 1383 °dhih.

Karmāvaraṇaviśuddhi-sūtra, n. of a work: Śikṣ 90.6; 172.10.

karmika, adj. or subst. m. (= Pali kammika; Skt. Gr. id., and Skt. karmin), *working, a worker*: RP 31.3 na ca karmiko hy ahaṃ vihāre ātmana-hetur eṣa hi kṛto me. For -karmika at end of cpds. see **ādi-**, **tatprathama-sarva-**.

? **Karmira**, v.l. for **Kampila**, q.v.

karvaṭaka, m. or nt. (= Skt. karvaṭa, nt., and Lex. m.; AMg. kabbāḍa 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 bohi (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) punar-punar lābham 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 Saddharma-puṇḍarīkasūtra, 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. (khyed ni byan chub phyag mthil bzhaḡ dañ hdra, *enlightenment 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 parigṛhītaḥ, *cherished like or adopted as (one's own) family* (oftener **kaḍatra**, q.v.); (2) *servants* (familia), esp. perhaps *male servants*: LV 139.12 (vs) dāsi-kalatra-jani (loc.) yādṛśam ātmaprema (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 °ntaka? karanta? variants in mss. also karañjaka, kalaṇḍaka; = Pali kaḷandaka, Jāt. vl.224.6 mudukābhisiyā mudu-citta-kaḷandake, comm. sukhasam-phassacittattharake), *spread, cover for a seat*: Mv i.306.9 (vs) kāsīkapratyāstarāṇam (? em.; mss. °tyottaraṇam) suvicitra-kalandakam (so 1 ms., the other °ṇḍakam; Senart em. wrongly) maṇivicitram; ii.38.3 (vs) read essentially with mss.: atha kanaka-m-aṣṭapādā suvicitra-kalandakā (or, with mss., °ntakā-ḥ?) maṇivicitrā (? mss. °tro or °tra); ii.470.8, for Senart's em. kilamjakā (pi kriyanti) mss. seem to intend karamjakā; 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 Karaṇḍaka°, 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. Kalanda-ni°); 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.

kalapāli (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 Khantivādi 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 kalāmam.)

kalamā = prec.: Divy 532.11 masinā (= maṣ°) kalamayā tūlena; 535.10 bhūrjāṃ (mss.) kalamā (so divide) tailam 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. tena kalitām (mss. quoted as kalpitām, intending prob. kalyitām), ekaikasya suvarṇa-lakṣāḥ saṃvṛttāḥ . . . (8) mamāpi kalyatām . . . (10)

kalyate... kalyatām... (11) kalitam... (12) lakṣā samvṛttā (mss. °tāh).

kalaviṅka (m.; = **karaviṅka**, q.v.), *the Indian cuckoo*: LV 353.6 (vs) °ka-rutāya vācā; 355.3 °ka-mañjughoṣāḥ (Bhvr., of the Buddha); 355.17 °ka-rutasvareṇa; Kv 73.24, corrupt, read kalaviṅka-rutena svareṇa; 89.5 °karutasvarābhīnirghoṣeṇa.

kalaviṅkaka, m., = prec. (-ka prob. m.c.): SP 358.7 (vs) °kā (n. pl.) kokilabarhiṇāś ca.

Kalaśoda, n. of a nāga king: Mmk 18.10.

Kalaśodara, n. of a yakṣa: Mv 37.

Kalaśodari, (1) n. of a river: Kv 71.15; (2) n. of a piśāci: Māy 238.20; (3) n. of a rākṣasi: Māy 241.15; see next.

Kalasi (= prec. 3), n. of a rākṣasi: 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.

kalācī (Skt. Lex. id., and kalācī in late lit., Schmidt, Nachtr.; not in Pali; cf. Pkt. kalācī = Skt. Lex. °cīkā, Sheth), *fore-arm*: Śiḥṣ 228.14 -hasta-kalācī-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. **kajāva**).

kalāpaka, adj. or adv. (as noun, *bundle*; *string of pearls*, in Skt. and Pali), perhaps in *fold*s ('bundles, bunches'), applied to a monk's robe: Prāt 528.7 na °kaṁ civaram nivāsayiṣyāmaḥ; Chin. ... *des plis fins*.

kalāva, m. (= AMg. id., Skt. and Pali kalāya), *a kind of pulse*: Mvy 5652 (text kulatthaḥ, var. kulāvah, but Index also kalāvah, and so Mironov 228.6); Kv 48.5 (kola-mudga-)māṣā-kalāba- (so printed)-masura- etc.; Divy 499.25, read with mss., tena tasya kalāvānām (ed. em. kalāyānām) añjalipūro dattaḥ.

kali, m. (in this sense = Pali id., but not in Skt.), *sin, depravity*: Mvy 621, 622, see s.vv. **Kāyakali**-, **Vākkali**- (Tib. skyon, normally = dosa); 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-vidyārdhī-mantaḥ, and 16 vijita-kalivalaughās; kali-mala-paripūrṇa- Kv 90.16; sattva-kali-kalusair Śiḥṣ 279.7; rāga-dosa-moha-kali-kaluṣa-vinodanī LV 286.12; kali-pāsu (read °sa? for °su or °śa, so v.l.) LV 371.17 (vs); kali-puruṣa, *man of depravity*, said of Devadatta, Mv i.128.14 (mss. kāli°); kali-nṛpa, *evil king*, LV 165.22; kali-rāja(n), id., Divy 574.10; RP 21.18; MSV i.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 nirjēṣyaty ayam... Māra-kali-cakram (*Māra's wheel of depravity*) pravartayisyaty ayam dharmacakram; LV 180.9 Māra-kali-pāśāmś (cf. LV 371.17, above) ca samchinatti sma; Māra-kali-vikirāṇa-vinarditam avatārāmi Gv 206.25; Māra-kali-kleśa-sūdāna(h) Gv 483.9 (vs), so read with the citation Śiḥṣ 104.1 (Gv text corruptly sūdama).

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), *provided 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 Śronāparānta country: Gv 192.15.

kalina, m., = Skt. kali, *the present world age*: Lañk 364.5 (vs) kṛtayugaś ca tretā ca dvāpāram 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 **Kalandaka**°: Divy 364.19.]

? **kalī** = Skt. kalā, *part*: LV 341.5 (vs). Doubtful; see **saṭhaḥ**.

kaḷopī (= Pali kaḷopī), some sort of container, *vessel* or *basket*: Mv iii.453.3 (read) na te koṣṭhesmiṁ osaranti na kumbhe na kaḷopiyam (loc.); Senart for last word kulopakaṁ, mss. kulopiyam; in same line Jāt. v.252.20 Pali has kaḷopiyā (loc. sg.).

? **kalkaṭa-tva**, nt. (cf. Skt. karkara, Pali kakkhaḷa, AMg. kakkhaḍa, *hard*?), perhaps *hardness*: Mv i.339.16 atha teṣāṁ kāye gurutvam ca kharatvam ca ka'tvam ca upanipate. So acc. to Crit. App. one ms.; v.l. kalkatvam (*impurity*? cf. Skt. kalka); but Senart's note cites mss. as katka° instead of kalka°; he em. kakkhaṭatvam.

kalpa, m., also nt. (1) (cf. Skt. id. *style, manner, fashion*, chiefly in Bhvr. cpds., BR s.v. 2b), in tatpuruṣa cpds., esp. grhi-kalpa, tīrthika-k°, ṛṣi-k°, *appearance, aspect* (of), *resemblance* (to), sometimes replaced by ākalpa (as in Skt., *ornament* or *attire*), and parallel with **guṇṭi** (guṇṭa), liṅga, dhvaja (see s.v. **guṇṭi** for citations); (2) ifc., said to mean *indifferent, alike in regard to*... , in **vāśican-danakalpa**, q.v.; (3) (not recognized in Skt. or Pali Dictt., tho Childers gives *thought* as one mg. of kappa), (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) akalpam tad dhyānam avikalpam anījanam...; 419.17 (vs) samkalpa-(q.v.; instr.?)-kalpajanitena ayonisenā bhavate avidya...; 420.11 (vs) yasmin na kalpa na vikalpa (so most mss.); 422.20 akalpāvikalpa-dharmanayavistīraṇa-cakram; Lañk 57.3 (vividha-) kalpa-vikalpitam, *discriminated by various false imaginings*; et alibi in Lañk; Divy 629.18 (vs, printed as prose) (a list of sins attributed to brahmins, ... śāthyam) ca dhaurtyam ca tathaiva kalpam (nom. sg. l); (4) as in Skt. (and Pali kappa), *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; **saṁvarta-** 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.; and **kalpam**, adv.; in **kalpa-dūṣya** or °dūṣya, and °puṣpa, 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 Kauṭ. Arth. i.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 prañidhānavaśena dharmam deśaiṣyati (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 i.248.10 (allowed to take money for travel-expenses of monks).

kalpa-duṣya, or °dūṣya, 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 śin las byuñ pañi gos; Mv i.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 i.138.3 (text °duṣya°; Index °dūṣya°).

kalpapuṣpa, nt., flower of the *kalpa-vṛkṣa*: Mv ii.33.20 °puṣpāni.

(kalpana), Skt. nt. once *das Bilden in der Phantasie, Erfinden*, pw, = **kalpa** (3), (false) fancy, *imagining*: Lañk 9.5 (vs) mohitā viśvakalpanaiḥ, or °tā hi svakalpanaiḥ, 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) saṃmukhaṃ kalpam avarṇam bhāṣet, who should for a long time speak ill before (= towards) a T. (The translators misunderstand.) The verse account has (229.7) yaś caiva ... jinasya saṃmukhaṃ śrāved avarṇam 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 i.210.13-14 (prose) (sukhaṃ gacchati) tiṣṭhati pi niṣidati 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 'ṛṣis' (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-sthitika (= Pali **kappaṭṭhika**; see **sthitika**), = prec.: °kenāyuspramāṇa LV 442.20; Dbh.g. 56(82).8 (both prose!); cf. also **kalpakoti** ... (etc.)-sahasrasthiti-kenāyuspramāṇa 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 keśaśmaśrūpi kalpāpayitvā. Skt. klpta, 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 (nirdiśet, he might expound) LV 436.6; (tiṣṭhet, would last) Divy 201.9; 207.1. So Foucaux, apparently supported by Pali DN comm. 554.32 (on DN ii.103.4) appam vā bhīyyo 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; Bhk 15a.1; of food, °kam niravaqyam ca māṃsam Lañk 258.15, cited Sikṣ 133.15; meat, when **kalpika**, when not, MSV i.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-kuṭṭi** (also -bhūmi), which is variously rendered (in SBE 13.304, on Vin. i.139.36, kitchen), in MSV i.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. i.240.1 ff.), ārabhamāṇāntikā (sc. śālā; whose boundaries, anta, are being proposed), ucchriyamāṇāntikā, gonīśādikā, udbhūtavastukā, saṃmatikā; aḷi are 'explained' in 6 ff., but the glosses are not all very clear. In i.234.4 **kalpika-sthāna** refers to a proper place for preparing (perhaps also storing? see **pratijāgarti**) food, and ten **akalpikāni** (sthānāni) are listed 5 ff.

kalpikāra, m. (cf. **kapyāri**; possibly connected with Pali **kappiyakāraka**, Vin i.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 bhikṣūṇam upasthā-pakāḥ), te bhikṣūṇam bhaiṣajyāni kvāthayamānāḥ sthālikāṃ bhāñjante (mss.; Śikṣ varies but same general sense).

kalpita, nt. (= **kalpa** 3, **kaipana**; also substantively = **vikalpita** 2), (false) fancy, (vain) imagining: LV 374.6 (vs) (parikṣiṇā) kalpita-vikalpitāni (dvandva cpd.) ca (certainly noui.); LV 178.1 (vs) viparita-abhūta-kalpitaiḥ, by perverted and false imaginings, parallel with rāgadoṣaiḥ (paridāhyate jagat); so better than with Foucaux as adj. modifier of rāgadoṣaiḥ; as ppp., = **vikalpita**, SP 281.12 (vs), read (cf. WT) anutthitāś cāpi ajāta-dharmā jātā tha bhūta viparita-kalpitāḥ, 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 kalpiyam (bhojanam; prose); kalpiyāni (garments) ca saṃnivāsyā (q.v.) LV 271.18 (vs). Cf. **kalpika**, **akalpya**.

kalpikaroti, prepares, makes ready: °krtya MSV i.vii.3.

kalmāṣaka, adj. (= Skt. °ṣa; perhaps m.c.), spotted: SP 94.7 (vs) varṇena te kālaka tatra bhonti, kalmāṣakā...

Kalmāśadamya (= Pali **Kammāśadamma**), n. of a town in the Kuru country, home of **Mākaṇḍika** (as of Māgandhiya 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 °syaiva nivāsayitvā Mv i.34.14 (Senart **kāl°** with 3 mss., but 3 mss. incl. the two best **kāl°**; most mss. lp for ly); 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 i.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**.

kalyāna-kāma, adj. (= Pali id.); -tā, state of being desirous of pleasant things (a sin in a monk): Prāt 497.1, 7 etc.

Kalyānagarbha, n. of an author: Sādh 471.18.

Kalyāṇabhadrā, n. of a householder of Benares: MSV iii.132.15; called **Kalyāṇabhadrīka** 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 āgāmya; 313.5 asmākaṃ Mālinī °mitrā (f.; she was the cause of their conversion); Mvy 2380 °tra-parigrhita; Divy 347.17 °tram āgāmya; 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, lībs pa; AsP 427.1.

kallavāla, m. (cf. **kalapāli**; Skt. kalyapāla, pw 2.38, 297; AMg. kallāla), *liquor-dealer*: Mvy 3779.

kavacikā (Skt. kavaca; in AMg. kavaciya defined by Ratnach. as *a kind of vessel*, pātra), Mvy 6078 = Tib. ḥṥhab ber, *war-coat*, i. e. *corset*, *battle-garment*.

kavacita, denom. pple. (from Skt. kavaca; = Skt. Lex. id., and cf. kavacayaṭi, once, pw 5.251), *armored*, often in fig. (religious) sense: Mvy 5203; saṃnaddha-k° Mv i.313.16, 18; saṃnaddhavarṃā kavacitavarṃā ii.320.1; (susamnaddha-dṛḥhavarṃa-k° LV 82.2; saṃnaddha-dṛḥhavarṃita-k° 209.19; dṛḥhasamnaddha-varṃita-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 °kārāhāra, see **kavalikārāhāra**.]

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. kapaḍa°) piṇḍapātaṃ pari-bhokṣyāma iti. The Pali is kabaḷāvacchedakam, Vin. iv.196.1.

kavalikāra (-bhojana), see next.

kavalikārāhāra, m. (cf. Skt. kavalikāra, pw 4.297; = Pali kabalimkāra° or °likārā°, 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-saṃcetanāḥ**, **vijñānāḥ**, qq.v.; Pali has same list); Mvy 2284; in Dharmas 70 five kinds, see s.vv. **pratyāhāra** and **dhyānāhāra**; 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 kirtitāḥ, (26) sūks-māhārikasattvā vai ity uvāca tathāgataḥ; in Mmk 104.3 (vs) read kavalikāra-bhojanāḥ (= °kārāhārāḥ) for corrupt and unmetr. kavalikāhārābhojanāḥ.

kavita, denom. pple. from Skt. kavi, *fanciful*, *thought up*, *invented*: RP 28.15; AdP, Konow MASI 69.17.23 kavitāḥ kāveyāś (q.v.) caitāḥ (sc. pāramitās), *they are fanciful*, *the product of poetic invention* (preceded by naitā bhoṇ pāramitās tathāgatair... bhāsitāḥ, *they were not spoken by the T's*).

kaśambaka-jāta (also written kaś°, kas°; = 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 commns. show; e. g. Vin. ii.236.26, comm. 1287.5 = ākiṇṇadosataya saṃkiliṭṭhajātaṃ; Pugg.p. 27.10, comm. 207.25 either kasambu = kacavara, *rubbish*, or = tinta-kunapa-gatam kaṣaṭa-udakam (evidently guessing): Mvy 9139 kaś° (but Mironov kaś°) = Tib. ślīn rul ba (*rotten*) lta bur gyur pa;

follows antarpūty avasrutaḥ (all part of a longer cliché found repeatedly in Pali, e. g. in Vin. and Pugg.p., ll.cc.); MSV i.50.7 kaś°; Śikṣ 67.20 kaśambakajāto āsramaṇaḥ etc. (as in Mvy 9143-4); AsP 181.20 kas°. Could this word be related to kasavva Deśin. 2.53, said to have four mgs., (1) stokam, (2) ārdram, *wet*, (3) pracuram, (4) bāṣpaḥ? 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 ḍākinyāḥ sarve bhūtagrahāḥ sarve ca kaśmalāḥ vaśā bhavanti.

Kāśyapiya, see s.v. **Kāśyapiya**.

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*: parṣat-kaśaṭu (WT's ms. K' °ṭa) tāñ jñātvā 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 °ṭāḥ, m. pl.) Mvy 7638 = Tib. snīgs 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); pañcakaśāye loka Śikṣ 60.14; pañcakaśāye kāle buddho... śākyamunir utpannaḥ Mmk 5.23; kaśāya-kālaḥ Bbh 15.3; ahaṃ (sc. the Buddha)... utpanna sattvāna kaśāyamadhya SP 56.8 (vs); see also s.v. **kalpa-kaśāya**; in vs m.c. for **kāśāya**, q.v., KP 117.5 (twice, once in text, the other time required by meter for text kaśāya); five k° in a different sense, *stringent 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).

kaśmilita, acc. to Tib. *distorted*, in °litākṣa, adj.: Mvy 8926 = Tib. mig sle ho, (having) *distorted eyes*.

kasambaka-jāta, see **kaśam**°.

? **kasina** (Pali kaṣiṇa) 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 Kaphina or °la, who however occurs shortly before in the same list as Kaphila, or acc. to Tib. °na. And Tib. here reads ḥug 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 °māsikam, 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 tikṣṇena śastreṇa kahāpaṇa-māmsikam (°kāṃ?) pi chin-detsuḥ; in Pali lists of tortures, e. g. MN i.87.16, kahā-

paṇakam is regularly preceded by balisa-mamsikam (bal°), see s.v. **bilīṣa-**; in Mv iii.260.14, verse version of the same passage, Senart reads kahāpaṇa-, but the single ms. obviously read **kārsāpaṇa-māmsikam** (°kām°), i. e. the Skitzed form; see this, and **kārsāpaṇa-chedikam**, another expression for the same.

kahi, kahiṃ (cit), as loc. of ka-, see § 21.22; sometimes varies in mss. with karhi.

kāmsa- (false Skt., instead of kāmsya, for MIndic **kāmsa-**, q.v.), *brass; brazen*: LV 318.22 kāmsa-pātrī (in Mv **kāmsa-pātrī**, q.v.); Bbh 28.25 kāmsa-kūṭa (v.l. kāmsa°), = Pali kāmsa-kūṭa-, *one who cheats by (substituting) brass* (for gold; followed by -tulā-kūṭāḍibhiḥ, see **tulākūṭa**).

kāmsika, adj. (from **kāmsa** or **kāmsa**, qq.v., plus -ika), *made of brass*: SP 50.15 kāmsikā... (sugatāna bimbā).

kāmsikā (AMg. kamsiā, also kamsia; see Sheth), *prob. a musical instrument* (so AMg.; so pw 7.331; Divy Index *vessel*) *made of brass*: Divy 529.23 tadā tvaṃ sopānake °kām pātayisyasiti; 24 °kā pātītā.

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.

kākaṇi (nt.?), f. °ñī (Pali °ṇa, nt., and °ṇikā; Skt. kākiṇī, °ṇī, °ṇikā, and acc. to Galanos kākaṇi), a small weight (of a valuable substance): ekaratnakākaṇiḥ pratipādītā Gv 205.9; a *small coin*: Mvy 9375, in both edd. printed °ṇi without ending (nt.?): Divy 396.6 °ṇih, 8 °ṇī (nom. sg.).

Kākavarṇin, n. of an ancestor of Aśoka: Divy 369.10 f.

kāka-vāñī, lit. *crow's speech*, n. of a kind of magic: Divy 636.28 °ṇī ca mantram ca indrajālam ca bhañjani. (Qy: *ventriloquism*, as sounding non-human?).

kāka-śankin, adj., lit. *afraid of crows*, i. e. *easily frightened or suspicious*: °kino hi rājānaḥ MSV ii.5.2; 72.6.

kāka-śira(s), adj. (Pali kākasīsa, 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 = phullita, vikāsita; ed. implausibly suggests em. prakāsyaka; Minayev is cited in ed. note as having explained 'become open like a crow's mouth' (kāka-āsyā).

? **Kāki**, n. of a piśāci: Māy 238.20.

kākhorda, 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-kākhorda-vetāḍāḥ (107.8 °ḍān); Śikṣ 192.8 (daṇḍantiśāstrāṇi) kākhorda-śāstrāṇi vādavidyā-śā° (transl. *charms for procuring death*, but better *devil-lore*); Gv 214.6 (vs) vetālamāntra tha kakhorda (m.c. ka-) sadā prayuktā; 450.25 kākhorda-vetāda-pratiḡhāteṣu; Sādh 309.11; 406.10; Māy 220.18 etc.

kāñkṣati (= Pali kañkhati; cf. **kāñkṣa**, and ff.; in Skt. only *desires*; see also **ākāñkṣati**), *doubts*: Mv i.85.12 buddhe dharme ca samghe ca na kāñkṣanti...; *worries*, Mv ii.55.21, read bhujjāhi 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**; dvaḡoḥ 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*: °ṣam tatha samśayam ca SP 49.1 (vs); very common, e.g. SP 61.8 (°ṣam 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. kāñkhā); ii.308.19; 374.11; 390.23; iii.55.11; 394.16 (misprinted ka°); Divy 573.5; RP 12.10; Bhad 54; niḡkāñkṣa (niḡk°), *free from doubt*, Mvy 364; SP 63.8; 70.11; 71.5; tirṇa-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 kañkhāyitatta, nt.; abstract from denom. pple. 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 (śrotṭṇam...) °tānām (... vyapanaya samśayam).

Kāṅgi, n. of a rākṣasi: Māy 243.18.

kāca (1) 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 = ḡchiñ bu, *spurious, glass jewel*.

Kācaṅgaliya, adj., *of (the town) Kacaṅgalā*: Av ii.41.5 °ye vanaṣaṇḍe.

kācamaṇika, m. (= Skt. °ṇi; pejorative -ka), (*cheap crystal*, (worthless) *quartz-gem*): Gv 52.37; KP 85.2 (prose; vaiḍūryam...) °ṇikān abhibhavati; 91.1, 2 (prose). In verses, 85.6; 91.7, kācamaṇi.

Kācarā, n. of a rākṣasi: Māy 240.23.

kācilindika = **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, kāciñ°, 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*); mṛḍu(ka)-kācilindika-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-mṛḍu-sama-cittatām Mv ii.261.2; 262.4 (so with mss., except that in 261.2 they read pama for sama); mṛḍukā keṣā kācilindika-sāḍṛṣā (m.c. for sāḍṛṣā) Mv ii.307.2 (vs); °dika-mṛḍu-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 itaraḡ sa kāñcana (read °ṇaḡ, m.c.) prabhāsirahitah; (2) n. of a kind of tree (in Skt. Lexx. applied to several trees; Pkt. kañcana, m., acc. to Sheth a kind

of tree): Māy 258.10 (mahāvṛkṣa); MSV i.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 ākrāntā adho 'śitiyojanasahasrāni) yāvāt kāñcana-cakram . . . ; same passage, with a few slight variants, cited Śikṣ 148.(14)–15, from some unnamed work of the Sarvāstivāda school, doubtless MSV, tho not found there in i-iii; 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 uttarayām Kāñcanamayām bhūmyām gatvā Avalokiteśvaro . . . 'dhomukhānām sat-tvānām dharmam desayati 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, kañcu as well as kañcu = Skt. kañcuca, *woman's bodice*; perhaps read kañcu, but not kāñci, *girdle*, with Senart's em.), *woman's bodice*: Mv ii.59.15 (vs) (kā dṛṣṭāsi . . .) sihāṅgadā (v.l. *siṃh*°, q.v.) kāñcu (so mss.) pramṛṣṭa (or prasṛṣṭa with v.l.?) dhāraṇī (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-vāmana-kirāta-varṣavara-kāñcukiyeḥi; 426.9, 10; 427.13–14 rājā varṣavarām kāñcukiyaṃś ca pṛcchati; 427.15.

-**kāṭaka**, nt., in pātra-kāṭakam Mvy 8952, *ring* or which the almsbowl is fastened, = Tib. lhuñ gzed (bzed, gzhag paḥi gdu bu, *ring for putting almsbowl*. BR cite the passage with **kaṭaka** (as in Skt. and Pali), but Mironov also **kā**°; 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 **kaṭṭaka**, q.v., clearly meaning the same thing, which raises doubts as to the etym. Cf. **kaṭaka**.

kāḍa, adj. (= Pali kāḷa, Skt. kāla), *black*: Prāt 496.6. See next.

kāḍisāma, read prob. **kāḍa**°, adj. (= Pali kāḷasāma; 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) nilām vā kardamo vā kā°mo vā; same passage in Pali, Vin iv.120.22 nilām vā kaddamaṃ vā kāḷasāmaṃ vā; old comm. glosses yaṃ kiñci kāḷasāmakam (!).

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 bibhatsakāḥ kāṇaku (nom. pl.) kañḍakāś ca, but read with WT for the last kuñṭhakāś ca, and possibly before it kāṇa ku-(kuñṭh°), see **kuñṭhaka**. -**kāṇḍaka** (= AMg. kaṇḍaka, kaṇḍaya; Skt. kāṇḍa, perh. with dim. ka?), *small ptece*, in trikāṇḍakaḥ Mvy 6716 (lit. rendering in Tib.; real mg. unknown).

kāṇḍa-kāṇḍi or °dī, in °dim kṛtvā, perh. *making an accumulation of injuries* (lit. *darts*, Skt. kāṇḍa in mg. arrow): MSV ii.6.11; Tib. mdaḥ dañ mdaḥ dag hdres 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 **Viraja** 2, q.v.), n. of an important disciple of the Buddha (Sākyamuni): 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. dubbhikkna; said by PTSD to mean *hardship, trouble* in general): *famine*: Av ii.83.8 tena khalu samayena durbhikṣam abhūt kṛcchram, kāntāra-duriambhaḥ piṇḍako yācanakena; Kv 47.15 nāyaiva māmsabhakṣaṇam viṃṣati-varṣāni paripūrṇāni kāntārasya ca pratipannasya ca nātra kiñcid annapānaṃ samvidyate; 47.20; MSV i.237.15; in SP 81.11 perhaps in more general sense of *troubles, difficulty, disaster*: parimukṭāḥ sarvabhayopadrava-kāntārebhyo nirvṛtisukhaprāptāḥ.

Kāpiñjaleya, m. pl., n. of a brahmanical school (of the Chandogas): Divy 637.27. (Cf. Kāpiñjalāda, pw.)

Kāpilavastava, adj. (= Pali °vatthava), of *Kapilavastu*: Mahāsamāj., 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), ekūnaṃ ca hālasahasraṃ bhadrām kāpileyaṃ (could be acc. pl. m. or sg. f.) suvarṇasirikām (so Senart em., cf. **hala-sira**; but mss. suvarṇasamikā or (?) °samvikā) avahāya.

Kāpiśi, 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 kāpurisa; in Skt. apparently used only in sense of *coward, contemptible person*), *evil, wicked man*: Mv i.131.7 prāpyo (mss. °ya) khalv ayam mama kāpuruṣo bhasmikartum (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) sāsarikāpotaka-saṃdam-śikotsṛṣṭasamprākṣalakaiḥ (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 sāsarikā-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: *qui mangent, après l'avoir lavé, ce qui, mordu par les grues et les pigeons, en a été refeté*; so Tib

kāma, nt. (so cited Skt. Lexe. *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 imāṃ which is bad in meter and sense and seems an attempt to 'correct' the form) rūpās ca śabdās ca . . . nānāvīdha.

kāmākārika-tā, *condition* (or *power*) of *making at will*: Mv iii.335.14 (repeated 16, 18, etc.) (idaṃ rūpaṃ ce, v.l. ced, bhikṣavaḥ ātmā bhaviṣyat,) na ca (so read with

mss., Senart va) rūpam ābādhāya duḥkhāya samvarteta, r̥dhīac ca rūpe kāmākārikatā, evam me rūpam bhavatu evam 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 kāmāguṇe (n. pl.; read °nā?) loke manah-ṣaṣṭhā praveditā (so read with mss.), tatra me vigato chando ...; SP 79.8 (mā . . . 'bhiramadhvam hīneṣu) rūpa-śabda-gandha-rasa-sparśeṣu; atra hi yūyam traidhātuke 'bhiratāḥ pañca-kāmāguṇa-sahagatayā tṛṣṇayā dahyatha; yet in Mv ii.116.17 pañca kāmāguṇām (acc. pl.), specifically listed as nātyam gītām vāditam tūryam 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 kāmāguṇa, 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 LaVallée-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.

kāmāṅgama, adj. or subst. m. and f. °mā (= Pali id., Childers, without reference; cf. Skt. kāmaga and Lex. kāmāgāmin, kāmāṅgāmin; all these in mg. 1), (1) *going at will, freely, where one lists*: Śikṣ 32.15 (sarvasattvā) kāmāṅgamā bhavantu sarvatragāminibuddhabhūmipratilabdhaḥ; (2) *going according to the desire* (of someone else, sc. a master); a *servant*: Divy 302.26 yeṣāṃ ahaṃ deśaḥ preṣyo nirdēśyo bhujīśyo nayena kāmāṅgamaṃ deśam pūjyaś ca bhaviṣyāmi; Gv 412.7 (aham te . . .) yathecchā-paribhogyā yena kāmāṅgamā sarvatratyāntānugāminī . . . sarvakāryotsukā.

kāmācchanda, 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 paranirmitavaśavartin 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 **arūpya-dhātu**, qq.v., LV 428.19; Mvy 3072; KP 94.4.

kāmādhātuka, adj., *of the kāma-dhātu*, q.v.: Gv 203.8 (sarva-) kāmādhātuka-deva-manuṣyātīkrānta-.

kāmāmdada, adj. (cf. -*dada*), *desire-giving*; with vr̥kṣa, = Skt. kalpavrkṣa: Gv 495.3 °dada-vrkṣa-bhūtam (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-vitaraka, m. (= Pali °vitakka), (sinful) *thinking on lusts*: Mv i.145.16 = 202.13 = ii.6.10.

Kāmaśreṣṭha (cf. Pali Kāmaseṭṭha, 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. -*avācara*), *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 aparaso 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-kāminikām; 323.14 (vs) na hi bhūjasi kāmīnikām.

Kāmīnī, n. of a goddess: Sādh 502.8.

Kāmpillaka (v.l. Kam°), adj., of **Kampilla** (Kāmpilya): Mv iii.156.12 °ko ca rājā Brahmaḍatto.

Kāmbojaka, adj., f. °ikā (Skt. Gr. id.), of **Kamboja**: °ikānām kanyānām MSV iii.136.20.

Kāmbojī, n. of a rākṣasī: Māy 240.23; cf. **kamboja kāya**, normally m. (= Skt., but sometimes nt., LV 289.20, vs, naivāsānāt kāyam ataś calīṣyate, *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, avanāmitam 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-dhātuḥ; 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 parivṛtam, *by a large retinue* . . . SP 103.6; tam 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 Jambudvīpanivāsī janakāya Divy 59.22; bala-kāya, *body of troops, army*, vārānāsī (so read) caturaṅgena balakāyena veṣṭitā (so with v.l.) Mv ii.82.11; caturaṅgena balakāyena LV 14.22; caturaṅga-bala-kāyam (mss. vara for bala) saṃnahitvā hastikāyam aśvak° rathak° pattik° samnahitvā Mv i.30.6; caturaṅgabalakāyo ii.111.7; (hastyasvārathā)padāti-balakāya-samanvitāḥ 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) bahūni 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, māyāsvapnasvabhāvasya dharmakāyasya kaḥ stavaḥ Lañk 22.12 (vs); (visaṃvādakam sarvam 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 saṃspr̥ṣet 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 Bodhicaryāv. i.1, where I see no such mg. in the word; to Divy 396 (? line 28, śarīraṃ . . . dharmamayam); and to Przuluski, Aṣoka, 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, vyañjana-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 kāya bv 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 . . .) *asurāḥ kāyāḥ, divyāḥ kāyāḥ pariṣūrim gamiṣyanti* LV 401.6; *hāyetsu(h) āsurā kāyā, divyā kāyā abhivardhetsu* Mv i.330.9 (cf. on the other hand, *hāyīṣyati asura-kāyam, nara-maru-samgho vivardhanti* Mv i.44.4). On the three 'bodies' (*kāya*) of a Buddha, **dharmā-, sambhogā-, nirmāna-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 **dharmā- 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 *cīvarāni vā °nāni vā*; Bhik 29a.1, 5 *pātreṇa cīvareṇa śikyena* (= Skt.; *loop*, for carrying bowl) *saritena* (see *śarita* 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 *vivāhāḥ*).

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) (paribhāsyate *cāpi sa paṇḍitebhiḥ*), *ye ka-cid* (read *ke cid*) *astī pṛtha* (read *pṛthu*, q.v.?) *kāyasākṣī* (n. pl.).

-kāyika, ifc. 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': *tuṣṭitakāyika* LV 183.17; 363.21; Gv 527.15; *tuṣṭitabhavanakāyiko devaputro* Mv i.174.1; *trāyatrīmśakāyikair devair* LV 365.8; *gandharvakāyikeṣu deveṣu* Mv ii.49.2; *mārakāyikā devaputrās* LV 300.4; *svaviṣaya-kāyika-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 *kylis sñog par byed*) *making lust with the body* (towards women): MSV iii.16.3; see s.v. *drava*.

kāyūsa, 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.) *kārāḥ kṛto* (!) 134.1, 6, 10; otherwise only pl., *kārāḥ kṛtā(h)* Divy 133.12, 22 (mss.); 192.19; 539.10; Av i.349.13; *te kārāḥ kṛtās* (note masc. pronoun) ii.108.1; *kārā* (for °*rāḥ*) *kṛtā a-* Divy 289.6; 583.29; *kārā na kṛtā yena* Divy 82.15; 88.18; *kārāḥ kartavyā iti* Av i.308.7; *kārān*, acc. pl. Divy 166.26; 329.16 (*kurvan*); 329.20 (*akarīṣyat*); 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!*

-kāraaka, see **puruṣa-k°**.

-kārakam, adv., quasi-gerund, ifc., *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 sikhapṛthak-kārakam* 8582; *nāvānakārakam, 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-tirṭhya-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.) *śighram teṣām kāraṇam nirdhāvata* (°*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 tvadyaśobhiḥ*.

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*, °*ṇām kārayanti* Divy 376.12; °*ṇāḥ* (so with mss.) *sattvānām ārabdhāḥ kārayitum* id. 16; *kāraṇāvīṣeṣāḥ* (in hell) *pratiprasrabhyante, are allayed, quieted*, Divy 68.3; 138.10; 265.23 (°*srabdhāḥ*); 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, *kāraṇāś ca kārenti* LV 259.19 (vs), *they make him* (the Bodhisattva, practising austerities) *undergo* (physical) *torments*; *ātmanāḥ 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*.

? **kāraṇī**, adj. f. or subst. assimilated in gender to f. subject, *cause, thing that gives rise to* (gen.): Lañk 109.4 *yadī . . . māyāprakhya bhrāntis tenānyasyā bhrānteh* (read *bhrāntiḥ* with all mss. except one *bhrāntyāḥ*) *kāraṇī bhaviṣyati*. But *kāraṇībhaviṣyati* (one word) may be intended; not however stem **kāraṇin* with Suzuki, Index. Cf. **kāraṇī**.

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 veditavyaś 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 °*ṇāḥ*, *causes to undergo* (torments), *inflicts*; hence once with instr. *vividhābhiś 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).

kārasūtra, see **kāla°**.

kārākāra, m., n. of a *samādhī*, see **kāryakara**.

Kārā-dvīpa (m. or nt.), n. of a *dvīpa*: Jm 34.16.

kārānusāri(n) = **kālānu°**, q.v. (with r for l in *kāla*, *black*; cf. **kārasūtra**, 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 . . . ; ŚP 120.18 °pakah °paka iti vyavahriyate sa ca yathābhūtam parigaveṣyamāno nopalābhyate.

kārāpaṇa, nt. (= Pali id.; to next, with suffix -ana), *the causing to be built*: Karmav 39.10 caityastūpa-kārāpaṇam.

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.

-kārīka, adj. (= Skt. *kālīka*; cf. 2 *kāra*), ifc., *belonging to a . . . time*: LV 40.11 (prose) *nānāpuṣpaphalavṛkṣā nānartukārīkās* (only one inferior ms. °*kālīkās*), . . . *trees belonging to the time of various seasons, or to various seasons and times*.

Kārīṇī, n. of a goddess: Sādh 502.9.

kāritaka, adj. (*kārīta*, 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) *paśyate . . . caityam kāritakam hi taiḥ, saw the caitya that had been constructed by them*.

kārīta-kāraṇa, adj. (on *kārīta*, 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, i note p. 560, aptly compares SP 1.7 (arhadbhīḥ . . .) *mahānāgaḥ kṛtakṛtyaiḥ kṛtakāraṇayair*.

kāritra, nt. (apparently based on Skt. *cāritra*, blended with forms of *kar-*, *kār-*), *action, operation*: Mvy 6698; 7250 (Tib. *byed pa, action*); Bṛ 261.4; 372.5, 10; repeatedly in AbhidhK, see LaVallée Poussin's Index; repeatedly in *Abhisamayālamkāraloka* (GOS 62), e. g. 276.18 *kāritraduṣkaratā*; 362.4 (vs) *paścīmaṃ gatīkāritram idaṃ kāritralakṣaṇam*.

[**kārīṣi**? form and mg. doubtful, in refrain *pāda*: *kārīṣi* (so the mss. seem clearly to indicate; sometimes they read °*ṣu*, and other vv.ll.) *dattvā jīnacetiyeṣu* 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) *tailavindum jīnastūpe dattvā*; and in a following vs 386.1 *tailasya vindum jīnacetiyeṣu* occurs. This suggests that possibly *tālīśa* (°*ṣu*, for °*śam*?) should be read, = Pali *tālīśa*, *tālīśa*, a 'powder or ointment' (PTSD) made from the plant named in Skt. *tālīśa*; *tālīśa* occurs, perhaps in this mg. (associated with *tailam*), 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 lokānukampārtham kāruṇo* (mss. °*nā*) *mahadvīśāradaḥ*; (2) subst. nt. (= Skt. *kāruṇya*), *compassion*: Mv i.51.2-3 . . . *samyaksambuddhasya mahatā kāruṇena* (no v.l.) *samānvāgatasya sattveṣu mahākāruṇam* (no v.l.) *okrami*.

Kāruṇika, n. of a former Buddha: Sukh 6.15.

kāruṇyatā (= Pali *kāruṇātā*; Skt. °*nya* 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 ŚP 1419.14 *kārākāra*; read *kārākāra*? or *kārya*° as in Mvy? Explained by *yatra samādhau sthītvā sarvasamādhinām kāragatām kriyām 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 kārvāṭiko vyutthitāḥ* (text has nt. forms), cf. 17 *taṃ kārvāṭikam nirjitya*.

kārṣa, m. (Skt. Gr.), *plowman*: Divy 463.8 (prose) (*pañca*). *kārṣa-śātāny*, prob. error; in the sequel, 463.11 ff., repeatedly replaced by *kārṣaka* (Skt.); same passage MSV i.71.3 ff. *kārṣika* (Skt., KSS.) thruout.

kārṣāpaṇa-chedikam, adv. (or acc. sg. of °*ka* or °*kā?*), in °*kam* vā *chidyamānasya Śiḥs* 182.5, or *being cut up into small pieces the size of a coin*, a form of torture; = next, and see *kahāpaṇa* (-*māṃsika*).

kārṣāpaṇa-māṃsika, see *kahāpaṇa* (-*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 *anuyyañjana*; so Kyōtō ed., but Mironov °*kālaka*; (2) n. of some plant: *sayyathāpi nāma kālaparvāṇi vā* (v.l. adds *aṣītaparvāṇi vā*) *evam eva me aṅgāni abhūnsuḥ* Mv ii.125.12, and similarly 126.17; 128.5; 129.7; see discussion s.v. *āṣītakā*; in parallel LV 254.8 *kālaparvāṇi* (but most mss. omit), which agrees with the corresp. Pali text *kālapabbāni* MN i.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 samdhīṭṭhānesu*); 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-mahākālau parvatarājānu*.

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 jṇhe, 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 asmākaṃ govindo bhartā bhartṛ-kāle* (? mss. *sakha*°, *bhartta*°) *sakhā 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. *nāganādi*; (4) *yaṃ kālaṃ*, 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 kālaṃ*, id., Mv iii.295.13, 15, 16; (5) phrase, *yasya kālaṃ manyasi*, or *manyatha* (= Pali *yassa kālaṃ maññasi*), *as you think fit*, in assenting to a proposal: Mv iii.210.9 (*yasya ca k°*, with mss.); 222.15 (*yasya dāni k°*); *yasyedāniṃ kālaṃ 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 *śuddhaka-kāla-kānām* (Kyōtō text °nam; Mironov °nām), sc. *ḍakalom-nām* (same passage in Pali *śuddha-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.vv. **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-tila-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 Kālakau nāgarājānau*. See next.

kālaka-prṣṭha (ms. thrice *kālaka-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 °ṇi f.; in Pali and BHS clearly °ṇin, cf. Jāt. ii.153.23, prose, *kālakarṇi-sakuṇena*), *omen of bad luck*; '*Jonah*': Mv i.257.6 (prose) (*tatra*), *sarve iti-* (mss. *iti*) *-kali-kālakarṇi* (Senart em. °ṇi; n. pl.) *praśamyanti*; *Divy* 40.16, 17, 19, *asau* (. . .) *kālakarṇi-prakhyah*, 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 °*kiriya*; 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 kālena °yām kariṣyāmi*.

(*kālājña*, see *sarva-kā°*.)

kāla-(v.l. *kāra*)-**patṭrika**, m. pl., some sort of artisan or trader, in a list of such: Mv iii.113.16; 443.3; follows *vardhakirūpakarakā(h)*, *carpenters* and *carvers* (sculptors), and followed by *śelālakā(h)* or *pela°*, q.v. (*masons*?). Senart em. to **kālapāṭrika**, 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. Burnouf, Lotus, 842 ff.: SP 244.10 (in comp.); m. pl. Mv ii.300.19; Śikṣ 246.4; LV 277.9 (prose) *na ca kālaparvatā(h)*.

kāla-pāṭrika, 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 **pratiññā-(bh°)**, qq.v.; this is confirmed MSV iv.67.2, 3 (term of abuse). See **kālapāṭrika**.

Kālarātri, n. of a *rākṣasi*: Māy 243.25.

? **kāla-valla-**: Mv ii.288.13 *evaṃrūpāḥ sattvāḥ* (sc., like the Bodhisattva) *kālavalla-saṃpannāḥ*, *perfect in* . . . (?); in a series of like formulas, preceded by *varṇa-saṃpannāḥ*, followed by *adhyāśaya-saṃpannāḥ*, 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 iii.360.1 (vs) *uddahyatu imaṃ nagaraṃ kālavastuṃ* (n. sg.) *kariyatu*. But possibly, as suggested by PTSD s.v. *tāla-vattu*, a corruption for *tāla-vastu* (or *tālāvastu*); the Pali word means *destroyed utterly*.

[? **kāla-vesin**, 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 °*trena sūtrītāṅgā* (? 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 voies 79, referring to F.W.K. Müller, *Ethnologisches Notizblatt* 1.3 (1896), p. 23 ff.; in Kv 35.10 text *kāra°*, cf. **kārānusāri(n)**; common in BHS. Cf. **sūtrayati**.

kālākāle, loc. quasi-adv. (*kāla* plus *akāla*), *in and out of season*: Śikṣ 167.1: °*le punar anenopekṣā karaṇiyeti*. [**kālākṣuṇṇadharmavedhī** LV 181.7, read *vālākṣaṇa-dh°*; see **vālavedhin** and **akṣanavedhin**.]

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 *taḍā kālān° mayā tasya . . . sakāśāt guṇodbhāvanāvalokiteśvarasya . . . śrutā*; 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 ḥbraḥ baḥi 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 abhipravṛṣtam*; LV 204.11 *pūjākarmaṇe kālānusāri-megham abhinirmāyoragasāra-candana-cūrṇa-varṣam abhivarṣayiyāmaḥ*; 294.1 *pūjākarmaṇe °sārya-guru-megham abhinirmāya* (etc.) . . . [3] *kālānusāri-megha-maṇḍala-mātrād iyaṃ gāthā niścarati sma*; Mv ii.116.4 (anulepanam . . .) *aguru-candanam kālānusārim* (acc. sg.) *tamālapatṭram*; Mv iii.70.7 *gātrāni . . . iohita-candana-kālānusārehi* (only occurrence noted of stem °*ra*) *viliptāni* (in both Mv passages v.l. *kārān°*); Śikṣ 65.14 . . . *agaruṃ vā tagaraṃ* (ms. °*ruṃ*) *vā kālānusāri* (n. sg.) *vā dhūpayitavyaṃ* (Bendall and Rouse misunderstand); °*ri-candana-* Gv 64.17; 101.3; 119.12, etc.; °*ri-gandharāja-* Gv 153.16; -*agaru-kālānusāri-tagaroragasāra-candana-Sukh* 38.17; *kālānusāri-mahā-megha-sadrśā dharmābhigar-janataḥ* 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 Wogihara '*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-mahāpadeśāṃś ca yathābhūtaṃ prajānāti*; 257.2 °*śaṃ ca mahāpadeśaṃ ca yathā° praj°*; 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).

Kālika (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.

Kālika-sūtra, n. of a work: Karmav 33.9 (passage cited corresp. to Pali AN iv.247.8 ff.).

Kālikā, n. of a rākṣasi: Māy 241.13; Av ii.66.4.
kālikā-vāta, m. (cf. AMg. kāliā, *hurricane*; Skt. kālikā, defined pw as a dark mass of clouds, Rām.), *tempestuous gale, hurricane*: °vātena rākṣasidvipe kṣiptaḥ SP 439.5; °vāta-bhayam Divy 41.11, 13 (mahā-kāl°); 229.24; °vātaḥ . . . pratinvṛttaḥ Divy 42.10; vahanam °vātena sprṣyate 12; °vātena tad vahanam . . . paribhrāmyate Av ii.62.1; °vāta-vitrāsītāni ii.139.4.

Kāliṅga-pravarāṇa (nt.? cf. AMg. kaliṅga, *a cloth made in the Kāliṅga country, Ratnach.*), *Kāliṅga-coverlet*, doubtless = a coverlet made of a textile material characteristic of Kāliṅga: Sukh 67.7 (paryāṅkaḥ . . .) °raṇa-pratyāstarāṇa-sottarapada-chada(ḥ); **Kāliṅga-prāvāra**, *an outer-garment of this material, which was soft and pleasant to touch*, MSV i.36.20 °ga-prāvāra-mṛdu-saṃsparśāni.

Kāliyaka (= Skt. Kāliya; cf. also **Kālika**), n. of a nāga king: Samādḥ p. 42 line 31.

(**Kāli**, 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 rākṣasi: Māy 243.13.)

kāluṣa-, either = Skt. kāluṣya, *turbidity*, or perhaps error for kaluṣa, *turbid*: Gv 327.13 irṣyā-mātsarya-māyā-sāthya-kāluṣāsayaḥ

Kālodāyin (= Pali Kāḷudāyin; also called **Udayin**, 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. aggo, 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°**.

Kāvīsa, n. of a country (only loc. °še), evidently in the north; in vss: Mmk 88.4 Kāśmīre Cīnadeśe ca Nepāle Kāvīse tathā; 325.10 Kāvīse Vakhale caiva Udiyāne samantataḥ (in next line, Kāśmīre); 333.4 (in same line Kāśmīre) Kāvīse ca janālaye.

kāveya, produced by poetic invention: AdP Konow MASI 69.17.23, see s.v. **kavita**. Cf. Pali kāveyya, *poetic composition*, a reprobed occupation among Buddhists. (From Skt. kavi.)

kāśi (see also **kāśi-sūkṣma**), in mg. 1 also kāśi (f.? in mg. 1 = **kāśika** or °kā 1; in mg. 2 = Pali kāśi, *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) tūlopamāḥ kāśi-samopamās ca; Śikṣ 208.3 (prose) kāśi-kauṣeya-dūkūla-; kāśi-, Divy 579.8 kāśi-maha, *festival of kāśi-cloth*; (2) *a thousand* (pieces of money): Mv iii.375.18 (gaṇikā) sarvām kāśibhūmim kṣamati, *was worth* (as a fee) *the whole sum of a thousand*; 376.1 uparddha- (mss., for **upārdha-**, q.v.) kāśim kṣamati, *was worth half a thousand*. Cf. **Kāśikā**, **Uparddha-kāśikā**, as proper names (the women were so called because of these rates). The same mg. is given to Pali kāśi by comm. on Vin., above, and in Vin. i.281. 24 occurs upaḍḍha-kāśinaṃ khamamāno, confirming this mg.; see s.v. **kṣamati**.

kāśika, adj., and subst. m. or nt. (see s.v. **kāśi**; as adj. Skt. Gr.; in Pali recorded only as adj., chiefly with vattha, also uttama), adj. of Benares: once kāśika-candanam Mv i.286.5; otherwise only of a kind of cloth, or garments made of it, kāśikair vastraiḥ 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-pratyāstarāṇam Mv i.306.9; °kāmśu- (see amśu) Divy 316.27; °kottama-dhāriṇaḥ (mss. °vāriṇaḥ; see s.v. **uttama** 2) Mv i.296.4; as subst., a *garment of this cloth*, nt., *ludbhakasya kāśikāni dattvā* Mv ii.189.11; or m., *kāśikau* (dual) ḡrṇitvā (ḡrḥitvā) Mv ii.195.8 and 9; hitvā . . . kauṭumba-kāśikān (dvandva) Divy 559.10 (foll. by dhārayan pāmśukūlāni; vs); the cpd. kāśika-sūkṣma occurs as adj., °māni prāvṛtāni Mv ii.159.11, °māni vastrāṇi Mv iii.264.6, but also as subst. nt., Mvy 9176 °mam (Tib. *fine cloth of Kāśi*), and Mv ii.116.7 (vividhāni vastrāṇi . . . sayyathidam) kāśikasūkṣmāni kambalasūkṣmāni; cf. also **kāśi-sūkṣma**, s.v.; as subst. f. **kāśikā**, 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*.

kāśikā (see prec.), (1) *a piece or garment of Benares cloth*: Divy 576.29-30 putra vātāyanena kāśikām niṣkāsayeti. tena vātāyanena kāśikā niṣkāsitā; 579.7 kāśikā 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 **kāśi** 2, **bhūmi** 2, and **kṣamati**); her sister was called **Uparddhakāśikā**, q.v.

Kāśi-kośala, and °laka, n. of a (single) people, or part of a people (the Kośalas): Mv i.350.5 and 12 °lena rājā; 7 °lakā manusyā(ḥ); 10 °la-rājño. Contrasted with the Kośalas of Śāketa, Śaketā api Kośalā(ḥ) i.350.19. On the relation between the Kośalas and Kāśi see DPPN s.v. Kāśi.

Kāśivardhana, n. of a city: Mv i.184.19 °ne. Senart, Introduction xxxix, assumes that Benares is meant.

Kāśisundara, n. of a prince (the Bodhisattva): Av ii.27.14 ff.

Kāśisundarī, n. of a princess of Benares: Av ii.31.13 ff.
kāśi-sūkṣma, nt., = **kāśika-sūkṣma**, nt. (see s.v. **kāśika**): Bhik 22b.4 kṛmivarnā (q.v.) vā kāśisūkṣmāṃ vā **kāśi** = **kāśi** (1), q.v.

Kāśmīra-pura, the city (capital) of Kashmir: °pure Divy 399.11. Cf. next.

Kāśmīrā, the capital city of Kashmir: Karmav 32.12 °rāyām 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 **Kanaka-muni**, 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 i.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 dhutaṅgaṅgrapāra 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 dhutaṅgaṅvādinām agro, and cf. Pali AN i.23.19 where Mahākassapa is dhutavādānaṃ (v.l. dhutaṅgadharānaṃ) agga; mentioned in Candropama Sūtra, Hoernle MR 40 ff., = Pali 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 daśabalaḥ Kāśyapaḥ Divy 275.5, and 7 daśabala-Kāś°; *no monk of this title is recorded in Pali; in Vv. comm. 148.24 Kassapassa dasaballa 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 Pali generally to the B. Gotama; there are at least four other disciples of his having this name, see **Uruvilvā-k°**, **Kumāra-k°**, **Gayā-k°**, **Nadī-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 **sāhamjanī** (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 Nalinī; = Pali Kassapa 9 in DPPN); prob. the same (at least also living in Sāhamjanī) 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 (pṛthivyām) 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 **Ratnakūṭā** 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 i.57.8; (2) n. of a (Buddhist) sect: Mvy 9079 (v.l. Kaś°).

kaśāya (= Skt. kaśāya; cf. Skt. kashāya, Pali kāsāya, which = Skt. kaśāya in other mgs.), (1) n.t., *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 Pali kāsāya are used in this sense) *on the part of one characterized by impurity*; Tib. *of impure thoughts*, which also translates sakāśāyacittasya (kaśāya-dhāraṇaṃ) 117.5 (vs), where note short a in -kaśāya, m.c.; read also kaśāya-dhāraṇaṃ, m.c.

Kāśāya-grahaṇa, nt., n. of a caitya on the spot of the Bodhisattva's first assumption of monk's garb: LV 226.12.

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 °pāny utpadyante, tad yathā: campakāśoka-karavira-pāṭalānirmuktakaka-sumanā-gandhavāṛṣikāni, etāni manoramāni kṣāṭhapuṣpāni...; Kv 79.2 vividhāni kṣāṭhapuṣpāni (text °puṇyāni), campaka-karavira- 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, kāṣṭhikacitta), Mvy 3815, acc. to Chin. *messenger*; follows **kathyāyitta**, q.v.; Tib. rañ rta, which is not in Tib. Dictt. (rañ = *self*, rta = *horse*).

kāsana, and °naka, adj. (cf. AMg. kāsana, nt., *act of coughing*), *afflicted with coughing*: Mv iii.3.15 (vs) kāsano mūrchito cāhaṃ; ii.428.1 (prose) ahaṃ jirṇo vṛddho kāsanaḥ ca.

kāsi, etc., aor. of kṛ, 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 kṛ, q.v. in Chap. 43.

[**kiṃkanikṛta**-, see s.v. **kiṃkṛta**.]

[**kiṃkara**, (prob. corruption) for **kaṃkara**, q.v.: Gv 133.1.]

kiṃkara, n. of a yakṣa: Māy 90.

kiṃkaraṇi-, prob. error or misprint for next, q.v.: Gv 463.25 (prose) kiṃkaraṇi-pradakṣiṇa-grāha-tayā (see **pradakṣiṇagrāha-tā**).

kiṃkaraṇiya, also °ya-ka (m. or nt.), and °ya-tā (all = Pali kiṃkaraṇiya; cf. Skt. kiṃkartavyatā), *job to be done*: Mv i.211.3 (prose) kiṃkaraṇiyaka-pratisamyuktehi (not 'abstract-forming suffix ka' with Senart; same mg. as °ṇiya); Śikṣ 21.23 ayam eva mayā kāyah sarvasattvānām kiṃkaraṇiyeṣu kṣapayitavyah; 143.9 sarvasattva-kiṃkaraṇiya-prāpaṇatayā; °yeṣu MSV i.50.2; °ṇiya-tā, Mvy 6448 (sarvasattvānām); Śikṣ 230.2 (sarvasattvānām...) °tāyai utsuko bhavati. Cf. also prec.

kiṃkiṇikā (Skt. °nika, m., and °ṇikā; Pali °nika, m., nt., see also next), *bell*: Mv iii.227.15, 16; (with v.l. °ṇikā) 229.1.

kiṃkiṇiyā (so Senart, m.c.; mss. °ya-), = prec. (or Skt. kiṃkiṇi), *bell*: Mv i.235.4 (vs) tapaniya-kiṃkiṇiyā-rucirā.

kiṃcana (= Pali id.), prob. *attachment, defilement* (see Childers and PTSD): RP 35.12 kleśābhibhūṭāḥ sa-khilāḥ sa-kiṃcanāḥ (Bhvr.). Undoubtedly sa-ki° and the noun kiṃcana (in Pali) were abstracted from a-kiṃcana, adj., orig. *having nothing*, then *disinterested, unattached, without attachment or defilement*, whence finally (sa-)kiṃcana, as above. In late Skt. (Schmidt, Nachtr.) sa-kiṃcana occurs, glossed sa-dhana. In RP it could possibly mean *propertied, interested in wealth*, but Pali usage is prob. to be followed.

kiṃcanaka, n. of a nāga-king: Mvy 3259; Māy 247.23.

kiṃcanin, n. of a nāga-king: Māy 247.23, °ni, n. sg.

kiṃcitka (= Pali kiṃcikkha) to which it may be a hyper-Skt. back formation; kiṃcit plus ka), *a tiny bit*, noted only in āmiṣa-k°: āmiṣakimcitkahetoḥ (= Pali āmiṣakimcikkahetu), *for the sake of a trifle of worldly things*, Mvy 2475; Bbh 166.4; āmiṣakimcikkābhilāṣi (n. sg. to °ṣin) AsP 246.21.

kiṃcit-prāṇa, adj. (recorded by Monier Williams as Skt., without reference, but not found otherwise), *barely alive*: LV 227.17 (prose) dharaṇitale vinipatitāḥ kiṃcitprāṇāḥ; 253.6 (vs) ko me dady° (= dadyā, dadyāt)

ekaputrasya kimcitprāṇasya 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) pañcastrīsatāni kiṭikāḥ samveṣṭya dagdhāni. (Burnouf, Intr. 365 note 1, conjectures kāṣṭ[h]akāḥ, implausibly.) Perhaps same word as Pali kiṭaka, 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 **Kiriṭaka**, q.v.]

? **kiṭṭaka**, see **koṭaka**, *iron-rust*.

kiṅikāyāmānā, fem. pres. mid. pple., onomat.? (cf. Pali kiṅi; Pkt. kiṅikīnta), applied to sandals: MSV iv.206.11.

kiṅikṛta, ppp. (Skt. kiṅa plus kṛ-), *made callous, hardened*, in fig. sense, of mentality (as in Eng. *hard* or *callous*): SP 319.8 (prose), for KN kilikṛta-samjñā(h), read with WT and their K' kiṅi°, *their fancy made callous*; Lañk 253.7, read kiṅikṛta-rūkṣa-cetasām (rākṣasānām iva), *having minds calloused and harsh*: one ns. kiṅi°, another kiṅni°; text kiṅkanikṛta-rūkṣa°. Suzuki implausibly em. (a-)kiṅkarikṛta°.

kimtikara, 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.

kimnara-lipi, a kind of script: LV 126.3.

(śri-) **Kimnari-jātaka**, nt., n. of a jātaka-tale: (colophon) Mv ii.115.5.

[**kipala**, error for **kimpala**, q.v.]

kimarthyia, adj. (= Pali kimatthiya; Skt. *kimarthyā, from kimartha), *having what as its purpose?*: Mv iii.373.22 (vs), read with mss. kimarthyiaṃ āgamanam abhūṣi.

kimi (m.; § 2.6; = Pali id., *glow-worm*, as well as *worm* in general; in this specialized sense Skt. kṛmi, kṛmi is not recorded, *glow-worm*: Mv i.73.20 (vs) udgate dinakare yathā kimi niṣprabho bhavati.

kimpaka (also **mahā-ki**°), m. pl., a class of malvolent superhuman beings: Mmk 17.6.

kimpala (once **kimpala**), m. (or nt.), a kind of musical instrument; pw suggests loan from Gk. κύμβλον: 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-kimpalāṃ ca (with false etym. adaptation to phala?).

kimpila (m. or nt.?), acc. to Tib. *owl*, in kimpilākṣaḥ Mvy 8910 = Tib. ḥug mig po, *owl-eyed*.

[**kimpuruṣa**, Mv i.23.2, or °ṣaka, i.20.6; Senart reads °ṣakānām (all mss. dental n) in 20.6, °ṣānām (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.]

kimpratya, adj. Bhvr. (Childers records adv.

kimpaccayā in Pali), *having what as cause?*: LV 346.6 (so also 8, etc.) kimpratyaṃ (Lefm. prints as two words) ca punar jāramaraṇam, *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 kimbhūtā (v.l. ki-bh°) svayambhū tava tejaśā, *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) kiyad-vibhūṣito bālāḥ pāpacāri na śobhate, (even) *highly adorned, a foolish evil-doer does not shine*; foll. by api, Śikṣ 130.1 kiyatpraṇītam api bhojanam, *even very fine* (? *however fine*) *food*; 130.11 kiyāl-lūhenāpi bhojanena, *even with very poor food*; 151.5 kiyad-dhīnānām api sattvānām, *even of extremely low creatures*. Foucaux takes the LV passage as having indefinite kiyat-; even when the cpd. beginning with kiyat- is followed by api, as in the Śikṣ passages, it can hardly be taken as the indefinitizing api. PTSD interprets Pali kivat as indefinite in Sn 959, but this is an error; it is interrogative (-exclamatory). Cf. next.

kiyattama, adj. (superl. of kiyat), *very few*: °mair divasair āgata eva MSV ii.23.20.

kirama, m., a kind of evil spirit (associated with kākhorā, vetāla or °ḍa): Mvy 4374; Māy 220.18. Tib. on Mvy gyeṅs byed, which acc. to Das = Skt. kiṭi, 'fig. a pig'. For Skt. kiṭi, *wild hog*, Lexx. give also kira, kiri. 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 Kirāta beside °ta for Skt. °ta. No ms. of LV is reported with °ṭa, but some have °ri, instead. See **kuta-lipi**.

Kiriṭaka, 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.

Kiriṭavatsa (Pali Tiriṭavaccha or Tiriṭi°), 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 kiliñja), 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. **klāmati**.

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. **kilāsin**.

kilāsita, *indolence* (see next): SP 128.12; 129.4; 284.3 (cited Śikṣ 353.5).

kilāsin, *wearied, 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 paṇḍurāgo, na

cāpi kuṣṭhī nāpi ca kilāsī (clearly *leprous*). Defined ālayopeta, vīryarahita, in Abhisamayālamkāra-loka (GOS 62) 320.15: °sī, n. sg. m., Śiṅṅ 49.16; AsP 243.10. See also **kilāsītā**, **akilāsīn**, °sītā; and **kilāsa**.

kilikila, nt., and °lā, f. (cf. Skt. kilakilā, and kilakīlāyate, °layati, also Pali kilikīlayati), 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 kilikīlā 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. °lamānā(h), n. pl., seems the probable reading at Mv ii.339.6 (vs), as suggested by mss. (which have hyper-Skt. kriḍ- for kil- and meter; Senart reads kilikīlayamānā, which gives the meaning required (see s.v. **kilikila**), but is hypermetric by one short syllable.

kiliṣṭa = Skt. klišṭa, see **kliṣyati**.

[**kilikṛta**- in SP 319.8 would mean *joyous* if the text were right; but read **kiṅikṛta**, q.v.]

kileśa, see **kileśa**.

kilviṣa (nt.; in Skt., and Pali kibbisa, apparently only of moral evils), (physical) *filth* (cf. bībhatsa, given by Ratnach. as one rendering of AMg. kibbisa): LV 208.15 (vs) vastī-pūya-vasā-samastaka-rasaiḥ pūrṇam tathā kilviṣaiḥ, nityaprasravitaṃ . . . (said of the body).

kiśala, m. or nt. (= Skt. kiśalaya, kis°, Skt. Lex. kisala, so also Pkt., Hem. 1.269), *leaf-bud, young sprout* (of a tree): LV 166.21 (vs) suvidita sugaṇita yatha tahi (sc. tarau) kiśalā (n. pl.).

kisara, (1) adj. and subst. (= Pali kasira, Skt. kṛcchra), *difficultly*, 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 Pali also (Geiger 59.2) kicchena kasirena are used together, and evidently taken as 'different words'. Pkt. only kiccha; our kisara (perhaps influenced by Pali-Pkt. kisa = kṛṣa) has no recorded parallel in MIndic; (2) m. or nt., 'eine Art wohlriechender Stoff': Kalpanāmaṇḍitikā, Lüders, Kl. Skt. Texte 2.43.

kīṭa (m. or nt.; = Skt. Lex. id., BR 5.1298), *excrement*: Śiṅṅ 81.5 (vs) kīṭakumbho (*chamber-pot*) yathā . . . pūrṇo mūtrapariṣeṇa. So with Tib.; Bendall and Rouse very implausibly *pot of worms*.

kīrtana (nt.?), some kind of building; Speyer, *temple*; pw 7, App., *Denkmal, Monument*: Jm 219.14 śrīmantī kīrtanaśatāni niveśitāni, sattrājīrāśramapadāni 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 Traṇuṣa and Bhallika: LV 381.7, 17.

kīrtika (m. or nt.; hyper-Skt. for AMg. kittiā = Skt. kṛttikā; Pali 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. kīlita only), *fastens, binds, fixes*: Mmk 476.1 (vs) punaḥ kīlayate mudrāṃ bandhanorundhanādibhiḥ kriyaiḥ; Sādh 171.4 (kaṇṭakena) tu tasyā mukhaṃ kīlayet, prativādimukhaṃ kīlitaṃ bhavati.

[**kīvant**, see **keva**.]

kumṣana, m. or nt. (also written kunsana; by 'Morengesetz', § 3.4, for *kussana = Skt. kutsana; so Tib., smod pa; Pali and Pkt. record only kucch- for Skt. kuts-, but cf. e. g. Pali ussava = utsava), *blame, abuse*:

KP 8.6 (prose) ākrośa-paribhāṣaṇa-kumsana-pamsana- (etc.); 8.16 (vs) ākrośanā-kunsana-pamsanāsu; 23.6 (prose) pāreṣaṃ jñānākunsanātā (jñāna-ak°) niradhimānatayā. Cf. **kucchati**.

kukuṭa-sampāta-mātra (read kukkuṭa°?), adj. (cf. Pali 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) babbhūvuṣ °mātrāś ca grāma-nigama-rāṣṭra-rājadhānyo babbhūvuḥ (in a kind of golden age in the past; the population was so large that inhabited places were close together).

Kukustā (Pali 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. (= Pali °vatika), applied to certain non-Buddhist ascetics *who took a vow to live like dogs* (cf. Pali MN i.387.18 chamā-nikkhittaṃ bhujjati, and comm. iii.100.25; DN comm. iii.819.17 sunakho viya ghāyitvā khādati, uddhana-vāre nipajjati, aññaṃ pi sunakhakiriyam eva karoti): Karmav 44.19 **govratika**- (q.v.)-kukkuravratika-prabhṛtinām; Śiṅṅ 332.3 kukkura-govratika; cf. LV 248.21 govraṭa-mṛga-śva-varāha-vānara-hasti-vratāś ca; AbhidhK. LaV-P. iii.86 n. 3.

Kukkuri(n), n. of an author: Sādh 468.13 (°ri-pādānām, in colophon).

kukkula (nt. or m.; = **kukūla**, q.v.; = Pali kukkuṭa), n. of a hell: Mv i.6.16; i.11.1, 5 = iii.455.13, 17; iii.185.16; 369.4. In Pali the word is recorded as meaning also *hot ashes, embers*.

kuṅṣi (and **kuṅṣimatī**; in Skt. only m., except acc. to one Lex. f., and mg. only *belly* or *womb*; so also Pali, Pkt. kucchi), as fem., LV 75.6 (vs) kuṅṣiye (loc. sg.) pratīṣṭhitam; (like garbha) with mg. *embryo* (and hence **kuṅṣimatī**, *pregnant*): Mv ii.432.11 devīye kuṅṣiḥ pratilabdā (*the queen conceived*); evaṃ dāni pañca devīśatāni kuṅṣimantāni (so Senart; mss. °matīni, °matīnām; read °matīni?) samvṛttāni; Divy 264.10 kuṅṣimaty eṣā nūnam asyēḥ prasavakāla iti.

ku-gaṇin, m., *bad teacher* (inaccurately BR): °ṇi-pratāpakāḥ LV 4.3 (vs); °ṇi-pramathī RP 51.11 (vs); °ṇi-gaṇa- 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-cai° with 1 ms.).

kucchati (MIndic, § 2.18, for kutsati, or more regularly kutsayati; cf. Pali ppp. kucchita; AMg. kucchai), *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.]

kuṭakuñcaka = **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 śūnyāvatiṣṭhati; Av i.136.8; of leaves, a *temporary shelter*, parṇikāṃ kuṭiṃ abhinirmāya Divy 574.6; parṇa-kuṭiṃ kṛtvā Av i.262.14;

in Mvy 5678 kuṭi- (v.l. kuṭī°, also v.l. in Mironov)-mahaḥ, *cell-festival* or acc. to Tib. vihāra-(monastery-) *festival* (gtsug lag khañ 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 caṅkramakuṭim upasamkramiṣyāmi SP 475.1-2, *I will go to that preacher's hall of promenade (?)*; (2) in maśaka-kuṭi, Mvy 9002, acc. to Tib. sbrañ 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. Dict. s.v. kuṭuro): Divy 510.18 tuṣān kuṭim cānuprayacchati (to a horse); 511.19 tuṣās ca kaṭī (q.v.) sakaṅgam bhakṣitavyam.

kuṭikā (= Pali id.; see **kuṭī**), *hut*, usually as habitation of a monk, whether Buddhist or brahmanical: kuṭi-kāya (loc.) SP 115.1 (vs); °kāye (loc.) Mv i.328.1; parṇa-kuṭikā Mvy 5556; Divy 631.10, 13; °kā-dvāre Av ii.156.5; others Divy 338.22; 442.22; 538.20 ff. (of a pratyekabuddha); yaḥ punar bhikṣuḥ sāmgihike vihāre uparivihāyasi kuṭikāyām . . . niśided . . . Prāt 506.5-6; in Mvy 8374, MSV iii.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. kuṭīra), *hut*: Kv 60.9 (prose) parṇa-kuṭīra-, cf. (parṇa-**kuṭī**, -**kuṭikā**).

Kuṭilā, n. of a kiṃnara maid: Kv 6.4.

kuṭī, see **kuṭī**.

kuṭukuṇḍaka, **kuṭa**°, var. kuṭku°, adj., f. °ikā (cf. Pali kaṭukaṇḍuka-tā, kaṭa°, kaṭakuṇḍa°), *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 āgrhitaparīṣkāra, see **āgrhita**, Divy 302.3; Av i.257.4; 289.9; ii.158.3; fem. °ikā, same cliché, Av i.248.2; 262.3; MSV iii.20.17 (kuṭa°); Bbh 124.16 (kuṭa°).

kuṭṭana (m. or nt.), in ayo-kuṭṭanehi kuṭṭiyantā Mv i.6.5 (prose), *being pounded with iron hammers*. Cf. Pali ayo-kūta, and Skt. kūta, *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 i.6.5 kuṭṭiyantā, pres. pple. pass., *being pounded*; also *reviles* (Dhātup.), see prec., **anukuṭṭaka**, **parikuṭṭaka**, and **kuṭṭī**.

kuṭṭā and **kuṭṭāvītā**, two large numbers or ways of calculation (gaṇanā), Mvy 7983 and 7984 (cited from LV), for Lefmann's **kuṛuṭu** and **kuṛuṭāvi**, qq.v.; Tib. gcod rtogs (Das = kuṭṭa-cinta) and gcod rtogs ldan, which should render °vati, as suggested in note to Mvy 7984 (for °vītā).

kuṭṭitika, see **ikṣu-kuṭṭitikam**.

kuṭṭī, *reviling?* (see s.v. **kuṭṭ-ayati**): SP 274.2 (vs) bahukuṭṭī bahūvidhā, with Nep. mss.; but Kashgar rec. upakrośā for bahuk° (confirmed La Vallée-Poussin, JRAS 1911, 1076); WT read bandha- (citing Tib. as bciñ, *binding*)-kuṭṭī, *imprisonment and reviling*.

kuṭmalibhūta, adj., *budded* (of flowers): LV 76.11 (prose). Skt. kutmala 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 i.16.14 vāsīhi paraśūhi kuṭhārihi; ii.35.13 (vs) kuṭhāri-hastā (short i m.c.); Ud viii.2 kuṭhāri (v.l. °ri; metr. indifferently) jāyate mukhe (same vs, with kuṭhāri, in Pali, Sn 657 et al.).

kuḍḍa (Pali id., = Skt. kuḍya), *wall*: Mv i.25.14 ff. **kuḍmalaka(-jātam)**, (= Skt. kuḍmala), *bud*: Mvy 6229.

kuḍya-mūla (nt.; = Pali kuḍḍa-mūla, Vin. iii.15.38, wrongly defined PTSD), *base of a wall*: AsP 498.(2-)-3, cited Śikṣ 38.(15-)-16 dakṣiṇam coru (Śikṣ corum) viddhvā nirmāmsam (Śikṣ adds ca) kṛtvāsthi bhettuṃ ku°lam upasamkrāmati (sma, Śikṣ om.); kuḍyamūlaṃ niśritya paribhuktam Divy 82.25.

kuḍyā (or kuḍya, m.? in Skt. nt., except f. Gr. and once BhāgP., see BR; acc. to Sheth m. or nt. in Pkt.), *wall*: SP 83.5 (vs) kuḍyās (WT em. °yā) ca bhittī ca (influence of the gender of bhittī?); 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 i.7.3 a narakotsada (see **utsada** 2) or *supplementary hell*, acc. to Tib. on Mvy a *cold hell*: Mvy 4938; Mv i.7.1, 3; 11.5, 9 = iii.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 ii.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 Crī. 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 ii.201.4 ff. (Kuṇ°) and Divy 406.14 ff.; other occurrences Divy 403.8 ff.; 405.14 (in Divy always Kun°); Kunālavādāna, colophon to Divy chap. 27, Divy 419.13.

kuṇṭha, adj. (in Skt. only *blunt, dull*; in Pali also (a) *mutilated* (person), Jāt. ii.117.18, also koṇṭha in same context; cf. Skt. Dhātup. kuṇṭ-, vikalikaraṇe; 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 rākṣasi: 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. (!) by *aiguë!*; 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 kuṇḍo (*bent*, PTSD); pw 7.332 *krüppelicht, lahm*; cf. Dhātup. kuṇḍ-, vaikalaye, 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. kuḍ-ḍakā) **laṅgaka** (q.v.) bhonti tatra; WT keep kuṇḍakā, altho their ms. K' reads kuṇṭhakā (see s.v.), because Kumārajiva'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. niraṇḍa) chedana-bhedana-kuṇḍana-snedana- (! see s.v.)-pacanāny anubhaveyam.

kuṇḍala (1) (nt.) *coil* (of rope): Jm 23.11 anyatra rajju-kuṇḍalād dātrāc caikasmāt; see next (1); (2) in LV 276.22 nīla-mṛdu-kuṇḍala-jāta-pradakṣiṇa-nandyā-

varta-kācilindika-sukhasamsparśaiś 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. = pāṣa), 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 i.270.13.

kuṇḍalaka, nt., (1) (= prec.; Pali id., Vv. comm. 212.13 rajju-kuṇḍalaka-), *coil* (of rope): Jm 23.14-15 tad rajju-kuṇḍalakam . . . ; 24.4 id.; (2) (perhaps adj.?) *curl*, or *curling* (of hair), in °ka-jātam (roma; said of a mahā-puruṣa): Bbh 375.18 (ekaiḥkam asya) roma kāye jātam nilam kuṇḍalaka-jātam . . . ; (3) (cf. **kuṇḍalikā**) in Mvy 9007 °kam, acc. to Tib. zañs bum, *copper vessel*; Chin. *cooking vessel*; Mvy 9443 °kam, acc. to Tib. bkru bśal gyi snod, *wash-basin*, so also Chin.

kuṇḍala-varadhana, nt., Mv iii.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 vardhana 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 i.253.1.

kuṇḍalikā (cf. °laka, 3), *water-jar*: Av ii.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 'rciśc°, 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.) (aṅgāradhātu-kaśāya-tridaṇḍamuṇḍika)-kuṇḍika-kapāla-kaṭvaṅga-dhāraṇaiś ca (all ascetics' paraphernalia).

? **kuṇḍiraka** (m. or nt.), some article used to cover a lamp and keep its light unseen: tayā pradīpam prajvālyā °rakeṇa pracchādyā sthāpitaḥ MSV i.102.9. (Related to Skt. kuṇḍī, *pot*?).

Kuṇḍopadhāniyaka, 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 (śalākā, 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; Kuṇ° 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.

? **Kutarārkaka**, n. of a yakṣa in Kurukṣetra: Māy 57; dual dvandva, Tarārkakutarārkakau; division between the two names uncertain, but Tarārkaku-tarārkakau seems implausible. Lévi, p. 97, refers to Tarantukārantukayor (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 i.135.6. Senart thinks of reading kuṭa, referring to Kuṭaka as n. of a people, but this is recorded only once from the BhāgP., 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 ii.141.16.

kuṭūhala-śālā (= 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 i.221.7. -**kuttam**, see -**kṛtvā** for Skt. kṛtvas.

-**kutsaka**, ifc. (to Skt. kutsayati), adj. or subst., *blaming, contemning; one who contemns*: apamārgaka- (q.v.)-kutsakā(h) Mv i.176.8 (prose).

kutsaniya, adj. (cf. prec., and AMg. kucchaṇijja), *offensive*: LV 189.17 (vs) mūtre puriṣi svaki tiṣṭhati kutsaniye.

ku-daṇḍa, m. (= Pali ku-daṇḍaka, Jāt. iii.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 kudaṇḍā not-piḍanā . . . ; Gv 213.24 (vs) haḍi-daṇḍa-bandha-nigaḍāś ca tathā kudaṇḍāḥ).

kuṇāla, see **kuṇāla**.

Kunikaṇṭha (cf. Pali Kinnughaṇḍu, n. of a yakṣa?), n. of a yakṣa: Māy 236.27.

kunta (1) m. (Skt. Lex.; see **kunta-pipilikā**), *a small insect* (ant?): Mvy 4851 °taḥ = Tib. sṛin bu phre-ḥu, *small insect*; followed by 4852 pipilikā; (2) nt., *tax, tribute*: Mvy 7301 °tam = Tib. dpya.

Kuntadamṣṭrā (text °dāmṣṭrā), n. of a rākṣasi: Māy 241.14.

kunta-palaka, m., *spear-point*: Mvy 9350 = Tib. mdnū rtse.

kunta-pipilika, also °laka, m., *a small insect*, presumably *a kind of ant* (see also s.v. **kunta**, m.): Bhik 25b.1 antataḥ °ko 'pi prāpi jīvitān na vyaparopitavyaḥ; corresp. to Pali kuntha-kippilaka (°ika, °ikā?), acc. to note in Bhik. also kunda-kimṇṇaka (! cited without reference from Kammavākya; not in Dict.); °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 ii.130.4; °lakam MSV ii.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 kimṇarī?), (1) n. of a rākṣasi: °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 i.xviii.18 ff.

Kuntinagara, n. of a city: MSV i.xviii.18 ff.

Kundapuṣpaṅgandha, n. of two former Buddhas: Mv i.141.5, 9 (in the same list).

kundasaka, m., acc. to Dutt = Tib. pho loñ, 'a kind of jasmine': MSV iv.76.6.

kupina, nt., and °nī, f. (= Skt. Lex. °nī; Pali kumina, nt.), *fish-net*: Śikṣ 77.4 (matsyānām) bandhanāya kupinam (Tib. dol, *fish-net*); Ud iii.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 ii.203.6 °ka-vana-śākhā; iii.80.5 °ka-vāṣika-mallika- etc. (names of plants).

kupsara, nt., some unknown part of a chariot: Mv ii.62.8 (vs) heṣṭā manesī upariṃ ca kupsaram, suvarnacandrā ca rathe upāgatā. 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(ti), and kupsara might correspond to koccha, *seat* (comm. kañcanapiṭhasamkhāte 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.

Kumāradarśana, 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 kumārabhūtāḥ; 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, Jīvaka, 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 **Jīvaka**; interpreted here, as in Pali, as meaning *raised by the prince* (**Abhaya** 5); cf. under prec.: MSV i.25.5 ff.

Kumāravardhana, nt., n. of a city: MSV i.66.2, 6 ff.

Kumārakaragupta, n. of an author: Sādh 574.9.

Kumārīkā, see s.v. **Kumārī** (2).

Kumārī, (1), n. of four female deities (mahāyākṣiṇyaḥ Mmk 575.10), also called **Bhagini**, 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 Bhagini 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 Aparājitā (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.

Kumudapuspā, 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 viniya 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 °thūṇa; 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 **tūna(ka)**, and **tuṇa**), 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 °tūṇam, 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) °ṇī, 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 (adhipati); 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 i.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 i.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; Lañk 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: Lañk 261.8; (2) n. of a rākṣasī: Māy 241.14; 243.17.

Kumbhīra, (1) (= Pali id.) n. 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 iii.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 yvāgū. Senart em. to kūrām, which is Skt.; in i.29.3 he reads kūro ti loke pretasmim 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 **kuṭukuñcaka**, 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 (gapaṇā): LV 148.16 (in Calc. 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 °vindaka, 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 ñe 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 ñe, *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.

kulaṃkula, m. (= Pali kolaṃkola), *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. **ekavīcika**. In corresp. Pali passage AN i.233.15 kolamkolo hoti dve vā tīṇi vā kulāni saṃdhāvitvā saṃsāritvā dukkhassa antaṃ karoti. See also **kuḷākula**.

[**kuḷaccha**, is surely only a graphic corruption for kulattha, not a genuine variant for it as Senart assumes on Mv ii.131.9 (-yūṣaṃ, cf. Pali kulatthayūṣaṃ MN i.245.19) and 204.19.]

kuḷajyeṣṭhāpacāyaka, see **apacāyaka**.

kula-dūśaka, m. (= Pali °śaka), in MSV iii.88.4 written °śika, *injurer or spoiler of families* (this is a saṃghavaśeṣa sin): Mvy 8380; Prāt 485.1; MSV iii.15.22. Corresp. to Pali Vin. iii.184.9 ff.; acc. to 185.1 ff. the 'injurer' or 'spoiling' consists in the erring monk's imposing on lay families improper services.

Kulanandana, n. of a former Buddha: Mv i.138.7.

kula-puruṣakeṇa, adv., *at the rate of one man per family*: Mv iii.176.10 (°keṇa tatra śalākāni cāriyanti), 11, 12 (in the first occurrence, only, v.l. °seṇa).

? **kula-baddha**, *consort, wife* (?): (Māyā . . .) Śuddhodaṇasya °ddha-kalpna (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 grdhra and kāka (as in Pali with gijjha and kāka): Mv i.7.4 °lā ca grdhra 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 iii.80.1 (vs), with only 1 ms. (the other omits the word).

kula-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, *priv. vateur*).

kula-sāmpreya, adj., substantially = **sāmpreya**, q.v., *appropriate to* (your?, or, a good?) *family*, or *wholesome in* (for) a (good) *family*; of food: Av i.255.2 °yena bhojanena (sc. me prayojanam; said by a pratyekabuddha). Speyer (Index) would em. to kila sām°, very implausibly.

kuḷākula, nt., *the state of a kulamkula*, q.v.: SP 27.8 (vs) kuḷakulaṃ ca pratipannaṃ (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 ii.97. 14 ff.

kuḷāyaka, adj., m., *confined to worldly existence*: Divy 562.9 (vs) etac ca drṣṭveha parivrajanti, kuḷāyakās te na bhavanti santaḥ; te sarvasaṅgān abhisamprahāya, na garbhāśayyāṃ punar āvasanti. Prob. from kuḷāya, *cage*, and lit. *caged, confined*; less likely cpd. of kula plus āyaka (Skt. gr.) or *āyaka (cf. Skt. aya).

kuḷika, adj. (not in Pali, except in aggakulika; see **agra**°), *of good family*: Divy 366.6 eko 'grakulikapatro dvtiyāḥ kulikaputraś ca.

[**kuḷina**, misprint or corruption for Skt. kuḷina, adj.: Gv 526.16 (prose) (sarvajāter adōṣaḥ . . .) prajāyāṃ kulino (read °no) bhavati.]

Kuḷisika, n. of a nāga king: Mmk 18.11 (prose).

Kuḷiśeṣvarī, n. of a goddess: Sādh 598.17.

kuḷopaka, see **upaka** (1).

kuḷopagata, m., = **kuḷopaka** (cf. **upaḡa** = **upaka**, with etymologizing adaptation to root upa-gam-, further

adapted here to ppp. -gata), *family associate*, see **-upaka** 1: Av ii.67.9 tasmimś ca grhe sthaviro 'niruddhaḥ kulopagataḥ.

[**kuḷopi(yaṃ)**, Mv iii.453.3, mss., see **kalopī**.]

Kuvalayā, n. of a daughter of a dancing-teacher: Av ii.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 i.128.13 ff.; (2) = Pali Kusa (hero of Kusa Jātaka); his story is told in Mv twice at great length, Mv ii.433.19 ff. and iii.8.3 ff.; (kuśajātakam samāptam iii.27.21;) also MSV i.100.11 ff.; probably referred to (rather than 1 above) in Mvy 3566, in list of cakravartin kings.

kuśaṅḍikā (see BR 5.1313; BHS goes against Aufrecht's em. reported pw 6.300, kuśa-kaṅḍikā), something used for a seat, prob. some kind of reed or grass, or a seat made thereof: Sādh 11.18 pallavopaviṣṭaḥ kuśaṅḍikopaviṣṭo vā.

Kuśadruma, n. of a brother of Kuśa (2), q.v.: Mv ii.446.12 ff.; 460.18; iii.10.10; 15.4.

Kuśanagara, nt., = **Kuśinagarī**, q.v.

Kuśamālin, m. (= Pali Kusamāli), n. of a mythical sea: Jm 91.24 °hī samudro 'yaṃ.

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*: °kṣam pratijāgrhīti Av ii.145.2; °kṣam pratijāgrhethi MSV i.237.8; in Śikṣ 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 i.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 avaiartikāṭāyā pariṇāṃenti, kin tu khalu teṣāṃ upacita-kuśala-puṇyāṇāṃ prathamā prañidhir utpadyati, āho svid upacita-kuśalamūlāṇāṃ 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-śarira-mānasāḥ; te . . . bodhaye upaṇanti mānasam; yaṃ mayā kuśalamūlam arjitaṃ, 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, ahamkāra-mamakāra-parityāga; 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**) i.134.3; 142.11; Divy 23.18; 65.10; 95.25; Av i.4.2, et passim; often referred to in **prañidhāna** as basis for making the 'earnest wish'.

kuśala-varta, m., prob. *auspicious procedure or functioning*: Mvy 2738, introductory to Chap. 138 kuśalādayaḥ; 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-kuśalī, n. sg. m.: LV 169.11 (vs), *possessing the ten kuśala* (q.v.), i. e. *living a moral life*.

Kuśākṣī, n. of a rākṣasi: Māy 240.23.

Kuśāvati, (1) name given to Kuśa's city: MSV i.106.18: (2) (= Pali Kusā°) former name of Kuśinagarī: MPS 34.1 ff.

Kuśi-grāmaka (? text with 1 ms.; vv.ll. Kuśilagrā°, Kuśala°, nt., = Kuṣṭha-grāmaka, q.v.: Divy 208.14. (Not = next.)

Kuśinagarī (also **Kuśanagaram**, Mvy 4125; Kuśinagarī, Karmav 36.11), = Pali Kusinārā, n. of a town of the Mallas, where the Buddha entered nirvāṇa: Divy 394.6; Av i.227.5; ii.197.5; MPS 30.4 and 32.4 (which together guarantee the form).

kuśida, see **kuśida**.

Kuśinagarī = **Kuśi**°, q.v.

Kuṣṭha-grāmaka, m., n. of a Vṛjī village near Vaiśālī: MPS 20.2; 21.6. Not in Pali; 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) kuṣṭhilās, n. pl.

kuśida, **kuś°**, (1) adj. (cf. kuśida, TS 7.3.11.1, rendered *inert*, Keith; = Pali kusita; cf. **akuśida**-, **kauśīdya**), *sloughful*. The mg. of this essentially Pali-BHS word is made clear by collocations like Mv iii.436.6 kuśido hinaviryavān; Bbh 182.26 na kuśido... na hinavīryo; Gv 220.7 kuśida-nyasta-prayogān sattvān; and see s.v. **kauśīdya**. 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 hīnādhimuktās ca kuśidarūpā; Av i.15.15 ff.; 216.1; Śikṣ 50.17; 275.4; Mmk 73.12; (2) noun, m. or nt., *slough* (not so recorded in Pali; = **kauśīdya**), clearly in RP 35.13 (vs) lābhābhībūtasya kuśida (n. sg.) vardhate, kuśidabhūtasya 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 ('nāmānau) 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 kiṃnara: Mvy 3416.

Kusumaḡarbha, 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.

Kusumadhvaḡa, n. of a Bodhisattva: Gv 2.18.

Kusumaprabha, n. of a former Buddha: Sukh 6.7.

Kusumarāśi, 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.

? **Kusumahestha** (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.

Kusumābhijña, 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.

Kusumottarājñānin, 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.

kusulaka, nt. (also **kuśulaka**, q.v.), *a woman's breast-covering*: Mvy 9000. So apparently Tib.: śiñ ṅa (d)puñ chad, cf. Jā. dpuñ pa bead, *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.

kuśulaka, (1) nt., = **kusulaka**, q.v.: Bhik 15a.2 evam uttarāsaṅgam antarvāsaḡ kuśulakam saṃkākṣikā adhiṣṭhātavyā; (2) m., a man's garment: Rāhulasya °kaḡ MSV ii.48.15.

kuha, adv. (so Pkt. id., Saptasatakam, ed. Weber, 507; more usual Pkt. kaḡam, kaḡa), *how?*: Mv iii.264.14 (prose) taṃ kuha (mss.; Senart em. kuḡam!) nāma saṃbhūṣiyasī (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. (= Pali 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.; Pali °nā, in same technical sense as BHS), lit. *trickery*; as one of the 5 **mithyājīva**, 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 lapanā na kuhanā kartavyā Śikṣ 131.3; citta-kuhanā, 131.6; 268.3; kāya-, vāk-kuhanā 268.1; °nām lapanām naimittikatām naiṣpeṣikatām lābhena lābhām (read lābha-) niścikīrṣutām (the 5 mithyājīva) Bbh 168.21-22; a-kuhanatā a-naiṣpeṣikatā (so read), in a list of virtues, Śikṣ 183.15; na ca pareṣaṃ 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)-niṣpeṣaṇaparivarjitasya RP 15.10. Cf. further LaVallée Poussin, AbhidhK. iv.165, n. 4; and Pali and Chin. parallels, with general discussion, Wogihara l.c.

1 **kuhā** (or kuha, with ā m.c.? Skt. and Pali kuha, only adj. or nom. ag., *deceitful, deceiver*; cf. **kuhana**), *deceit*: RP 13.9 (vs) māyā-kuhā-varjitāh.

[2 **Kuhā**, n. of a river: Māy 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: Māy 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) śāṭhyam ca mānam tatha kūṭānam ca . . .
ujjhiya.

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 . . . Vaiśālyam) viharati . . . °śālāyām; similarly Av i.8.5; 279.5; MSV i.224.14; Mv i.299.20 idam mahāvanam kūṭāgāraśālam or °lām, mss.; Senart em. sa-kūṭāgāraśālam. See **Markaṭahrada-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 i.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*: Samādh p. 49 line 22 (vs). Cf. prec.

Kṛkin (= Pali Kiki(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 i.303.5, 7 kṛkisyā, gen.; kṛkī, n., Mv i.313.3; 323.14, 17; 325.13, etc.; kṛkīm, v.l. kṛkī (Senart em. kṛkim), acc. sg., Mv i.324.3; tried to seduce Padmāvati (1) after she became a wandering nun, Mv iii.168.18 (gen. kṛkisyā); other references, Mvy 3651; Divy 22.10 ff.; Av i.338.1 ff.; ii.39.5 f.; 76.14; 80.6; 124.14; MSV i.200.16 (vs; kṛker, gen.); ii.77.12 (kṛkir).

-**kṛta**, (1) in **drṣṭi-kṛta**, q.v., lit. *perh. (what has) become . . .*, or (subst.) *matter of . . .*; seems = (**drṣṭi**-)gata; (2) acc. to Senart = **kṛtya** (q.v. 2) as equivalent of adj. formation or gen. case-form, in Mv ii.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 ii.245.5 read with mss. karaṇḍe mālakṛto, in the *garland-maker's basket* (stem māla-kṛt).

-**kṛtam**, see -**kṛtvā** for Skt. -kṛtvas.

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 *langible* (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. phyir; sarvasattvānām k° Śikṣ 282.12; 350.9; evaṃrūpānām dharmānām k° Śikṣ 37.19; (vratasamādānasya) k° 98.13; -karmakarāṇām k° Suv 190.4; pāramitānām k° AsP 229.12; saddharmaparigrahasya k° AsP 339.7, et alibi (sometimes printed with s for ś).

Kṛtāgada, n. of a Buddhakṣetra in the east: Mv i.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-jsthānesu kṛtāvī samvṛttaḥ Mvy 4996; Divy 58.28; 100.13; 442.9 (see **vidyā-sthāna**); dāruparīkṣāyām k° Divy 31.1; gaṇitre 263.9; līpy-akṣareṣu 301.17; śabde 496.6; in comp., kauśala-kṛtāvinaḥ (gen. sg.) Bbh 75.2; absolute, kṛtāvī (n. pl.; of tuṣṭa gods) Dbh.g. 22(358).24.

(**kṛti**, f., *structure*, *work*, as in Skt., where commonly

a *literary work*; applied to relic-stūpas Divy 381.19 tābhyas saptabhyas pūrvikābhyah kṛtibhyo dhātum tasya rṣeḥ 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 vepiṇiyām (? v.l. °liyām) āhur bhāryayā kṛtir ucyaṭe.)

kṛtin, adj., acc. to Suzuki *belonging to the kṛta age*: Lañk 365.6 aham ca virajo 'nye vai sarve te kṛtino jināḥ; the interpretation is supported by Tib. byañ dus, *perfect time*, and by 364.6 aham cānye kṛtayuge . . .

-**kṛto**, see -**kṛtvā** for Skt. kṛtvas.

? **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).

kṛtīma, adj. (semi-MIndic for Skt. kṛtīma), *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 vetādo 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 nānenāhāreṇāhāra-kṛtyam kariṣyati, *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 i.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 ii.97.13 as 'periphrasis for instrumental', but this is certainly wrong, since there gitakṛtye 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 i.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*); ii.95.4 rājakṛtyato (abl.; v.l. °tām) odhṛtabhāro, *having laid down the burden of* (lit. *from, away from*) *royal duty*; in ii.446.14 rājakṛtye simhāsane rājeti kṛtva (°tvā?) upaviśāpito, *he* (who was actually not the king) *was caused to sit upon the throne which was appropriate* (really belonged) *to the king*; ii.478.10 rājakṛtye (v.l. °kṛte) mahānase, and 12 rājakṛtyehi sūpehi, as in prec.; Senart's interpretation may however be substantially correct in the last three, and in ii.113.9 rājakṛtyam 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. -kṛtvas, q.v.

kṛtyaka = Skt. kṛtya, *affair*, *business*, at end of Bhvr. cpd., in a vs, perhaps m.c.: Śikṣ 46.8 alpārthā alpakṛtyakāḥ.

-**kṛtyā** = -**kṛtvā** for Skt. -kṛtvas, q.v.

kṛtyākṛtya (= Pali kiccākicca; § 23.12), *all kinds of duties*: Mv i.279.18; 280.18.

kṛtyānuṣṭhāna-jñāna, nt., *knowledge of the carrying out of duty, one of the 5 jñāna* (q.v.) of a Tathāgata: Mvy 114; Dharmas 94.

-**kṛtyo** = -**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 dahrasyaiva...) kṛtrimakā mṛgarathakā... upasamhṛtā bhaveyuh; in 16 below, teṣv eva kṛtrimeṣu mṛgeṣu.

1 -**kṛtvā** (also -kṛtva, -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 ṣaṅkṛtvā (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 -tya, -tyā, -tyo, -tyam seem to be unparalleled in other dialects but are quite common in Mv, which shows (in mss.) the following: -kṛtvā, -kṛtva, -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 trikhattam, mss. triṣuttam, triṣkṛtvā; 212.13 S triṣkhattam, mss. °khatum, °kṛtya; 213.5 S triṣkṛtvo, mss. °tvā, °tya; 231.1 S triṣkṛtyo, mss. °tya, °tvā; 246.5 S trikhattum, mss. trikṣunto, trikhattam; 246.8 S trikhatto, mss. trikṣunto, °kṣuttam; 256.15 S triṣkhuttam, mss. triṣkṛtya, triṣtūbhyam (?); 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 ṣatakhatto, no v.l.; 412.5, twice, first triṣkṛto in mss. (S em. °tyo), then °tyo, v.l. °to; 424.20 S trikṣutto, mss. trikṣatto, triṣkṛtya; 425.3 trikṣuttam, v.l. triṣkṛtyam; 425.15 S trikṣuttam, mss. triṣkṣattam, triṣkṛtyam; 426.7 S trikṣuttam, mss. triṣkuttam, triṣkṛtyam; iii.76.2 triṣkṛtyam, no v.l.; 111.8 trikhattam, v.l. triṣkṛtyam; 76.11 S triṣkṛtvo, mss. °tvā, °ttyā; 139.4 S trikhattam, mss. triṣkṛtyam, trittam; 139.9 trikṣuttam, v.l. triṣkṛtyam; 255.6 S triṣkṛtvam, mss. °tva, °tam; 298.16 and 311.12 triṣkuttam, 301.2 saptakuttam (twice with v.l. °kṛtyam); 410.16 S trikhattam, mss. trikṣustam, triṣkṛtyam; 446.6 S trikhattam, mss. trkṣuttam, triṣkṛtyam.

2 **kṛtvā**, ger., loosely used without logical subject, *making, treating as, taking as*: LV 421.7 (vs) kauṇḍinyam prathamam kṛtvā pañcakāś caiva bhikṣavaḥ, ṣaṣṭhinām devakoṭinām 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 kasiṇa and °ṇāyatana, see Childers, which is far superior to PTSD; ten such in Pali, and in Mvy 1528-38, viz. nīla, pīta, lohita, avadāta, pṛthivī, ap, tejas, vāyu, ākāśa, vijñāna (-kṛtsnāyatanaṃ; 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.; Sūtrāl. vii.9; xx-xxi.44; Gv 523.11 kṛtsnāyatanaśamāpatti-vihāri bhikṣur; Divy 180.17 f. nīlakṛtsnaṃ (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.) kṛkātaka, 'neck' (of a column): °ṭa(ka)-śiṣakaṃ 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.]

kṛmi (in sense of *glow-worm*, see **kinmi**); Kṛmi, 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*.

Kṛmiśa or **Kṛmiśa**, n. of a yakṣa: Divy 434.18 ff.

kṛśalaka, **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., kṛśaraka, kṛśāluka, and Mironov reads kṛśalaka without v.l.); kṛśālaka also mss. at Divy 334.1; kṛśāluka Divy 334.3 (mss. kṛṣ°); 571.11, 18, 20, 21; kṛśāluka MSV i.i.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.

kṛṣāṇa (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 kṛṣṇam dharmam (acc. pl.) viprahāya (= Pali Dhp. 87 kaṇham dhammam vipphāya); ? kṛṣṇā Divy 562.23, see **visāriṇi**; (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; °gautamaṃ 50.22; °gautamakaḥ 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 hinasattvāḥ (repulsively *black* in complexion); na ca (cā°) chavi kṛṣṇika (m.c. for °kā) tasya bhoti SP 293.2 (vs); (2) n. of two nāga kings: Māy 248.1 (see s.v. **kṛṣṇa**, 4).

Kṛṣṇagotamaka, pl. (= Pali Kaṇhāgotamaka, 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.

kṛṣṇnamulha, 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 devakumārikā), see s.v. **Draupadī**: LV 390.6; Mv iii.308.9; also short form for next, q.v.

Kṛṣṇājīnā (= Pali Kaṇhājīnā), n. of the daughter of **Viśvamtara**: Jm 59.22 ff.; in 63.14 short form Kṛṣṇā, as in Pali (Kaṇhā).

Kṛṣṇila, n. of a serpent king: Mmk 241.19.

? **Kṛṣṇukta** (! cannot be correct), pl., n. of a class of gods: Mahāsarāj., Waldschmidt, Kl. Skt. Texte 4, 189.2. The Pali 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 **Simha** who follows **Maitreya**, or **Pradyota** who follows **Simha**); (3) n. of a Pratyekabuddha (cf. Pali 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.

Ketumatī, n. of the capital of the future Buddha **Maitreya**: Mv iii.240.12; cf. Pali Ketumatī, 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.

Ketūtama, n. of a former Buddha: Mv iii.237.7 f.

kettaka, adj. (cf. s.v. **ettaka**); cf. Pali kittaka, Pkt. kettia, *how much?*: kettakasya . . . kālasya Mv i.50.14; 51.11; kettakam (one ms. **kevattakam**, q.v.) puṇyam 80.5. (All prose).

kedṛśa, adj. (= Skt. kīḍṛśa; 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 chattrikām kedhukapattrāvanaddhām.

Keyūradharā, n. of an apsaras: Kv 3.17.

Keyūrabala, n. of a devaputra, one of the 16 guardians of the bodhimaṇḍa: 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**°; = Pali kelāyati, not well defined PTSD; prob. not connected with Skt. keli, but origin obscure), (1) *cleans up, puts in order*: so perhaps gdve. 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 nisrjā-paryāyāḥ, *synonyms for nisrjā*, q.v.); note that Pkt. kelāiya is said to mean

cleaned (Sheth); also Mmk 52.14 su-parāmrṣṭam su-kelāyitaṃ su-śobhitaṃ pṛthivīpradeśam kṛtvā gomayena leptavyaḥ; (2) *tends, keeps up, looks after* (fields): Divy 631.5 anye sattvā(h) śālikṣetrāṇi kelāyanti gopāyanti vāpayanti vā; (3) *tends, cares for* (persons): AsP 253.13 (te putrās tām mātaram . . .) su-kelāyitaṃ 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 vīgatāni bhavanti sma; (5) *attends to, prepares* (by cooking): Mmk 81.26 mṛdvagninā pacet, su-kelāyitaṃ sukhoṣṇam saindhava-cūrṇa-pūtāṃ kṛtvā . . . (?) Mmk 708.28 śāstram aṣṭaśatajapṭam kṛtvā chinditaḥ kailapayitvā (! 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: Keli-mahākelinau, 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)vam for ed. (kī)van (ms. vam, after lacuna), *how great?* (prāsādam).

kevaka, adj., *how many?* (cf. prec.): 5 of 6 mss. at Mv i.111.2 (prose) kevakā (Senart Kevattā; one ms. kevantā) śrāvaka-sannipātā. Followed by **kevatika** (mss.), q.v.

keva-cira (= AMg. id.; see s.v. **keva**), *how long?*: kevacirotpannaḥ, v.l. of Kashgar rec. for kiyaciroṭ°, *how long since produced?* SP 156.5 (prose); adv. keva-ciram Mv iii.242.7, 8; °ciraṇa yūyaṃ parinirvāsyaṭha(h) KP 147.2 (prose), *in how long a time . . .?*

kevatṭa, m. (= Pali id., Skt. kaivarta), *fisherman*: Mv iii.166.11 (after kaivartakehi 10) te dāni kevatṭā (v.l. kaivartakā) . . . teṣāṃ kevatṭānām (v.l. kaivartānām) . . .

kevatika, adj. (cf. **keva**; AMg. kevatīya, kevaīya), *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 **katīya**, 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. °vartt°) 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 sukheṇa; 104.9 °peṇa ovādena; 107.9, 10; 108.4 °paiḥ karmabhiḥ; 127.15; 128.2 ff.; 326.12; iii.60.16 °pā . . . ovādānūsāsanī; 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*: kevalakalpaṃ jambudvīpaṃ, all *India*, Mv ii.213.17: 217.16; in the latter one ms. kevalaṃ kalpaṃ, which is the reading of both mss. in all the following (but can only be a corruption; all are prose), Mv ii.257.9 °paṃ gr̥hkrakūṭam; iii.302.11; 315.9; 316.14; 317.12.

Keśakambala (or °lin), see **Ajita**.

keśa-cīvara, nt. (cf. Pali kesa-kambala), *a robe of hair*: MSV ii.91.16; 92.6.

keśa-pratiḡrahaṇa, 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 Kesari-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 saṃgrāma): Av i.56.4; (3) Keśarin, n. of a former Buddha: Sukh 6.13.

[**keśa-lucana**, nt., read °luñcana (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) keśāṃsi dhunvantāḥ, see § 8.105. Cf. Mvy 9331 na golomakam keśāś (both °edd.; see s.v. **golomakam**) chedayet, which if the text is right supports stem keśas.

Keśasthālin, m., n. of a place where Trapaṣa and Bhalika built a stūpa for the Buddha's hair-relic: Mv iii.310.14 (tehi dāni yatra) keśasthāli nāma adhisthāno tahiṃ keśastūpaṃ kārāpitaṃ.

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 **Vālaṇa**, 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.

keṣoṇḍaka, nt., v.l. for °ḍuka, q.v.

keṣoṇḍu, m. (or f.), = next, only in Lañk 327.6 (vs; dropping of -ka m.c.? § 22.24) yathā hi darpaṇe bimbam keṣoṇḍus . . .

keṣoṇḍuka, m. and nt. (recorded once, erroneously, as °ndraka, in Skt., pw, defined as *ringförmige Lichterschneidungen 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) keṣoṇḍukam yathā mithyā gr̥hyate taimirair (MadhK °rikair, unmetr.) janaiḥ (vs); 96.5 skandhāḥ keṣoṇḍukākārāḥ; 17.6 °ka-svabhāvāvasthitānām; 72.6 and 82.1 °ka-prakhyā(h), etc. Suzuki regularly renders *hair-net*, but this in its literal sense does not fit.

kesarin, **Kesari-rāja**, see s.v. **Keśarin**.

kaiñjalka, adj. (Skt. kiñjalka plus -a), *derived from filaments* (of flowers): Jm 102.10 °kasya . . . madhunaḥ.

kaiṭabha, (once in LV) **kaiṭubha**, 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 miślakṣaṇe kauṭubheśvaralakṣaṇe 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. kaiṭ° before śva°: ajalakṣaṇe miṇḍhalakṣaṇe śvalakṣaṇe kaiṭubhe nirghaṇṭe; Mvy 5052 kaiṭabhāḥ, following 5051 nighaṇṭuḥ; otherwise only in Bhvr. cpd. sa-nighaṇṭa- (or nirghaṇṭa-)kaiṭabha, 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.

Kaineya (= Pali Keniya), n. of a jāta 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 karnadhāra, in ii.61.9 constituting five sorts of members of the crew (the fifth, not named in text, may be **raṇadhara** 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 *rgyal 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 DPPP).

Kokanāda, n. of a mountain: Māy 254.11.

Kokālika (= Pali id.), n. of a monk, a partisan of Devadatta: Karmav 49.4 yathā Devadatta-Kokālikā-dayaḥ; 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. bal 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 ms. K' **koṭambaka**-, q.v.; see also **kocava**, for which text Divy 553.2 reads kocca.]

[**koccaka**, w.r. for **kocava**, q.v.]

kotika, m., Mvy 9423, acc. to Tib. and Chin. *iron-rust*. Ed. suggests em. kiṭṭakam, = Skt. (lauha)kiṭṭa and Lex. kiṭṭaka, nt., *iron-rust*; cf. **kiṭāla**-.

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 koṭiṣahas-ramūlyair varaiś ca koṭambaka- (KN by em. koccair baka-)haṃsalakṣaṇaiḥ (see **hamsalakṣaṇa**); Chin on SP indicates a fine *woolen cloth*; °ka-sūksma, nt., a fine garment of this cloth, Bhik 22b.5.

koṭayati (cf. **ākoṭayati**; simplex app. not otherwise recorded, cf. **koṭanaka**), (1) *strikes*: Divy 114.22 nagaradvāram 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 trir ākoṭayati); (2) *ppp. covered* (with gold, silver, and jewels; perh. orig. *studded*, from *struck*), so Tib., gyogs pa: LV 236.9 (vs) svarṇarūpya-maṇi-koṭitā mahi kaṇṭhakasya caraṇai 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.) samskr̥tasya, 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 °ḥi see s.v. **bhūta-koṭi**.

koṭitama, f. °mī, ord. num., the ten-millionth: Vaj 35.8 °mim 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 Kirfel, Kosmographie 226, Koṭivarṣa, capital of the Lāṭa people.)

Koṭikarṇa, see **Śroṇa Ko°**.

Koṭivimsā (= **Śroṇa-ko°**, q.v.), n. of a Buddhist elder, called ārabdhaviryāṇām agryo: MSV i.181.12 ff., 15.

Koṭu (or **Koṭṭa?** corresp. to Pali Keniya or Keniya, see **Kaineya**, a jaṭila), n. of an ascetic (maharṣi): Karmav 155.1. 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-rājan or °**rāja**, lit. *fort-ruler*; precise mg. not clear; sometimes clearly an independent potentate (tho perhaps a minor one, cf. Mvy 3677 °rājā = Tib. khams kyi rgyal po, *king of a realm, region*, or rgyal phran, *petty ruler*); so, °rāja iva mantriṅaparivṛtaḥ Divy 126.4; 148.15; 182.9; Av i.108.7; sarvakotṭarājānām cāturdvīpakānām ca sattvānām Dbh 81.17; mānitās ca bhaviṣyāmo 'navadyās ca sarvakotṭarājābhiḥ (so read with several mss. for Lefm. °koṭa°), and we shall be honored and not contemned by all k° (surely foreign princes) LV 137.3; vimśati ca sahasra paryantakāḥ 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 sarvakotṭarājānāḥ, ekibhavantu śreṣṭhi-grhapatya-amātya-dauvārika-pāriṣadyāḥ; Mv i.231.15 rājā aṣṭīthi koṭṭarājasahasreḥi sār-dham anyāye ca janatāye; 234.16 rājñā ca arcimena aṣṭīthi ca koṭṭarājāna-sahasreḥi (one cpd. word!); Divy 61.16 Śaṅkho 'pi rājā aṣṭīkoṭṭarājasahasraparivāro; KP 84.8 (kumāram) sarvasreṣṭhinaigamajānapatayah (read °padāḥ) koṭṭarājānaś ca namasyanti; Sukh 68.1 (amātyān stryāgārāñ śreṣṭhino) grhapatīn koṭṭarājāms ca paryesayed. 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 **Koliya**), n. of a people, neighbors of the Śākya: 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 **khoṭaka**, q.v., or **khoḍaka**.]

Koṅākamuni = **Kanakamuni**, q.v.

koṅāla, some kind of bird. RP 43.3 (vs), in a list of birds, kokilās ca koṅāla (n. pl.); prob. = **kuṅāla**, with o for u m.c. (this is suggested by the preceding kokilās); cf. however Skt. koṅālaka, 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 sattvarūpaḥ; perhaps = Skt. kotha, *rottenness* or *a foul abscess*: he regards the form of beings as like (worthless, vile) grass, wood, or rottenness (?).)

koḍravaka (m. or nt.; = Skt. °va), a cheap kind of grain: Mv ii.210.9 (prose) °kaṃ vā śyāmākam vā (acc. sg.; no special reason for suffix -ka perceptible).

Koṅāka(-nāma), **Koṅākamuni**, **Koṅāka-sāhvaya**, **Koṅāgamuni**, = **Kanakamuni**, q.v.

koṇīna (= Pali id., Skt. kau°), lit. *the immodest bodily parts*; fig. *shame*: Mv i.134.2 parakopīnachādaneṣu aparikhinnās ca bhavanti, and they are unwearied in covering the shame of others, i. e. concealing their disgraceful actions (Senart).

kopya, adj., gdve. (= Paii kuppā; also a-k°), *challengeable, open to valid objection*: °ya-tvāt karmaṇaḥ MSV iii.64.2; others, see s.v. **sthāpana**.

koraṇḍaka (m. or nt.; = Pali id., cf. Skt. kuraṇṭaka, Lex. kuraṇḍaka, and see BR 5.1330 koraṇḍaka, n. pr., and °ṭaka-grāma), n. of a certain shrub and its flower: Mmk 711.6 (prose) raktaśālituṣāgirikarṇikā-koraṇḍakabijam.

Koravya, see **Kaur°**.

korpara, **kaurpara**, m. (= AMg. koppara, 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*: kolopamaḥ dharmaparyāyam Vaj 23.16 like a (rescuing) raft; kolaḥ 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, kullaḥ); kolaḥ badhnanti śrāvakāḥ Divy 56.11 (same vs Ud xvii.8 contains kolaḥ); Samādh p. 6 line 12; (2) (Skt. Lex. and M. kola = utsaṅga; see s.v. **koḍa**), *breast, or lap*: Mmk 371.13 (vs) kṛtvā nābhidēṣe vai kolastham nimnam udbhavam; (3) n. of a rājarṣi: Mv i.353.9; 355.13 (see **Koliya**).

kolaka (1) (nt.? = Skt. kola; possibly dim. -ka; but same phrase repeated next line with kolam), *jujube berry*: Mv ii.125.9 (prose) ekaṃ kolakam advitīyam āhāram āhāreyaḥ; (2) m., n. of a nāga: Māy 222.2.

kolāhala-, acc. to Tib. = ras ma, *rag* (e.p. of cotton), in °la-sthāvika, m. (see **sthāvika**), 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) āhīṅḍase 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 nikṛtaśṛṅgaḥ.)

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 Maudgal-yāyana was born: Mv iii.56.13. Cf. prec.

Koliya (= Pali id.; cf. **Koḍya**), 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 ṛṣi **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 (*koliyā śākiyā ca*). Cf. **Vyāghrapadya**.

Kolisovā (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 *koviḷāra*), 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* (= *pārijāta*ka, °yātraka; called a tree, but 100 leagues in circumference) is generally described as a *koviḷāra*'; it is certainly sometimes a (heavenly) tree, e. g. Gv 193.9 *-pārijāta*ka-kovidāra-sadṛśān (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 *pāriyātra*h 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 *pārijāta*ko *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.

kośagatavastiguḥya, **kośavastiguḥya**, see **kośopagatavastiguḥya**.

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. *kaśīkāra*, see BR, *sheath-maker* or *box-maker*: Mv iii.113.7 (here mss. *koṇāvikā* or *nāvīkā*); 442.13; both prose; in both °*kā* stands between *gandhikā* and *tailikā*.

kośikāra (m. or nt.; = AMg. *kośiyāra*; cf. Skt. *kaśīka*, *silken*, *silk cloth*), *silk cloth*: (read) *dukūlapat-ṭoṇa-kośikārehi* Mv i.149.5 = 216.1 = ii.18.16 (vs).

kośopagatavastiguḥya(-tā), or **kośagata**° (= Pali *kosohitavathaguḥya*), No. 10 of the 32 *lakṣaṇa*: *kośopa*° Mvy 258 = Tib. *hdoms 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 *kośavastiguḥya*°.

koṣṭhika (semi-MIndic for *kro*°; Pali *koṭṭhika*), *jackal*: LV 117.2 (vs; v.l. *kro*°).

koṣṭha(ka), see **carāṇa**°, **dvāra**-k°.

Koṣṭhaka, m. or nt., 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 *paṭisaṃbhida*patta' among Buddha's disciples, cf. below), a disciple of Buddha: in Av ii.195.4 declared first of the *pratisaṃvitprāpta*; 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*-)Kotṭhita 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.

kaukrṭya, 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. LaVallée Poussin, trnsl. of *AbhidhK*. ii.166: 'le regret (*kaukrṭya*) . . . au propre . . . est la nature de ce qui est méfait (*kukṛtabhāva*); mais on entend par *kaukrṭya* au sens propre, à savoir le regret (*vipratīṣāra*) relatif au méfait . . . Le *kaukrṭya* au sens propre est le point d'appui, la raison d'être du regret; donc le regret est nommé *kaukrṭya*'. In BHS this is the only certain mg. of the word: Mvy 1358; 1980; 5237 = Tib. *hgyod pa*, *regret*, *remorse*, in 5237 = *vipratīṣāra*; similarly Chin.; Prāt 504.9 *bhikṣūṇām kaukrṭyāya vilekhāya . . .*; 518.3 *bhikṣoḥ saṃcintya kaukrṭyam upasaṃharet, shall consciously cause disturbance of conscience* (but see below) *to a monk*; Mvy 8487 *kaukrṭyopasaṃhāraḥ, the causing of disturbance of conscience*; KP 3.6 (vs) *pareṣu kaukrṭy*' (= °*tyam*) *upasaṃharanti*; SP 285.9, 11 *kaukrṭyam upasaṃharati*; 287.2 *kaukrṭyasthānam* (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 utpādeṣuḥ*; 173.9 *cauro ahan ti tasya kaukrṭyam utpannam*; 173.19 *mā kaukrṭyam jānehiti*; Kv 80.5 (*mā tvam . . .*) *kaukrṭyam utpādayasi*; Śikṣ 138.1 *lajjābhīḥ kaukrṭyasampannāḥ paralokāva-dyabhayadarśibhir*; LV 32.19 *anupānāho . . . akaukrṭyāya saṃvartate, . . . leads to freedom from remorse*; SP 71.4 *bhikṣūṇām kaukrṭyavinodanārtham, yathā . . . niṣkāṅkṣā nirvicikitsā bhavyeḥ* (see below); Śikṣ 135.16 *tena niṣkaukrṭyena bhūtvā nirvicikitsakena . . .*; Bbh 83.14 *kaukrṭyaprativinodana-paricaryā*; 137.24 *niṣkaukrṭyo bhavati*; 250.20 *sva-kaukrṭye samutpanne . . . yā lajjā*; one of a list of *upakleśa*, Dharmas 69, and elsewhere associated with such things as *vyāpāda*, *styāna*-*middha*, *auddhatya*, *vicikitsā*, Bbh 173.1; *auddhatya-kau*°, one of the 5 *nīvaraṇa*, q.v.; *paryavasthāna* (q.v.) or *possession by fixation in*, these 'deprivities' leads to misery and must be avoided, Bbh 145.10 f.; 223.14; 243.22; *kaukrṭya-paryutthānam* (= *paryavasthānam*) Śikṣ 178.14; similarly, *drṣṭi-kaukrṭya-pratiṣṭhitasya* KP 96.4, where Tib. renders as usual by *hgyod*, *regret*, *remorse*, which tends against interpretation of the word in this connection (as an *upakleśa*) etymologically, as *state of wickedness*; Śikṣ 191.7 *a-kaukrṭya-tā*, immediately followed by *a-paryutthāna-tā* (cf. Śikṣ 178.14 above); Śikṣ 171.4 *āpatti-kaukrṭya-sthānam viśodhayitum, perhaps to wipe away any occasion for remorse due to sin* (but Bendall and Rouse *state of sin and wickedness*, taking *kaukrṭya* etymologically; the Tib. is not cited); Lañk 139.(13–)14, 15 (*yasya kasyacid anyasyānantaryakāriṇaḥ*) *kaukrṭyam, tasya kaukrṭya-drṣṭiviniivartanārtham niḥsīptadhurasya kaukrṭyadrṣṭya-bhāvārtham* (Suzuki *wickedness*; but *remorse*, *troubles of mind or conscience* would seem preferable); Sādh 17.11 *kaukrṭyam 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 ḥtshoṅ ba*); Bbh

302.10 (aurabhrikasaukarika)-kaukkuṭika-prabhṛtayah; elsewhere also associated with aura° and sauka°, SP 276.5; 480.9; Kv 42.10.

Kauñcarā (?), n. of a rākṣasi: Māy 243.14.

Kauñci (? Krauñci?), n. of a rākṣasi: Māy 243.14. [kauṭubha, see **kaiṭabha** (kaiṭubha).]

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-kāsīkān; see s.v. **kāsika**.

Kauṇḍīya, (1) original name of **Ājñāta-k°**, q.v. (so also Pali Koṇḍañña): SP 206.10; 207.7 (Kauṇḍīyagotra); 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 pravartitaṃ, Kauṇḍīyena ca ājñātaṃ; (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 i.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-MIndic, or perh. error, for Skt. Kauthuma), n. of a brahmanical school and gotra: Divy 632.23; and mss. 635.10 (here ed. em. Kauth°).

Kautināgara, adj., of *Kutinagara*: MSV i.xviii.20 ff.

Kauberī (Skt. Lex.), n. of a goddess: Sādh 502.8; called a mātar, the Śakti 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 °diyam) bhaviṣyati; ramaṇī here clearly adjective.

kaumodī (= Skt. kaumudī), *festival of the full-moon day*: LV 72.19 (prose), °dyām iva cāturmāsīyām; 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 Sthūlakosṭhaka: Av ii.118.6.

kaurukullaka, n. of a Buddhist school (from **Kurukullā**, or °llakā, q.v.): Mvy 9086.

kaurpara, see **korpara**.

kaula, m. (var. **kola**, q.v.), *boat, raft*: Mvy 6514 = Tib. gziñs. Mironov also kaulah, without v.l.

kausalyaka (nt.; = Skt. kausalya; -ka perh. m.c.), *welfare*: Mv ii.176.6 (vs) katham sā . . . mama kausalyakam bhāṇe.

Kausāmbaka (written Ko°; Pali Kosambaka), adj., of *Kausāmbi*: MSV ii.173.7; 186.11 etc.

Kausika, (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 Pali, 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 Pali 3 Kosiya in DPPN; (3) n. of a locality: Māy 81; see Lévi, p. 101.

identifying this with Skt. Kusika; cf. also Kirfel, Kosmographe 90, Kausika, n. of a people.

kausīdya = **kaus°** q.v.

Kauśināgara, adj. (cf. Pali Kosināraka), of (inhabiting) *Kuśinagara*, with Malla, pl.: Av i.223.4 (ms. Kośī°, here Speyer Kausī°); 234.9; 237.2 (all prose).

Kauṣṭhila = **Koṣṭhila**, q.v. (also **Mahā-k°**): so read with best mss. at LV 1.14 for Lefm. Kauṇḍīya (other mss. Kauṇḍīye, so also Calc., and Kauṇḍīla); Tib. gsus po che, *great belly*, = **Mahā-kausṭhila**, q.v.

kausīdya, **kaus°**, once °tya, nt. (abstract n. from **kusīda**; = Pali kosajja, contrasting with kusīta), *stoth*; note Bbh 73.4-5 virya-vipakṣam kau°; almost always written with s; with ś RP 18.2, and v.l. Mv ii.364.14 (prob. to be adopted here since Mv writes kusīda); v.l., two mss., in Dharmas 30 kausīyam, cf. the Pali kusīta; 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 i.18.7; Śikṣ 298.4; Mmk 73.14; 495.18; Gv 91.24; Bbh 15.1; 232.22.

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. **kārsikā**.

Kraku(c)chanda, (1) (= Pali Kakasamḍha), also written Krakutsanda (Mv i.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-munī** (or equivalent form, see this) and **Kāśyapa**, the two Buddhas intervening between Kra° and Śākyamuni; in Mv i.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 i.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 i.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-kranditānaṃ . . . paryantam.

(**krayika**, m., once in Mbh., BR, *dealer, buyer, pur-*

chaser: Mv ii.242.4 sakuntakānām krayiko, 6 śakunta-krayiko; Divy 505.6 māmsasya krayiko.)

krāyaka, m. (Skt. Lex. id.), *purchaser*: Śikṣ 38.3 kaṃ 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).

krīnāti, **krīnēti** = Skt. krīṇāti; 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 brāhmaṇapariṣāya kriyā anuparivartitavyā, *this decision of the brahman-assembly must be followed* (observed, concurred in); SP 186.6-7 etām kriyām 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, kriyāhrta (kriyā-āhrta), with lābha, kriyā is short for **kriyākāra**, *agreement*; note kriyākāram 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-rakṣ, *keep an agreement*, and bhid-, ud-ghāṭay-, or ud-ghāṭay-, *break it*: LV 407.18 kriyābandham (see next) akāṛṣuḥ (pañcakā bhadravargiyāḥ), *made an agreement* (to the effect stated in the following quotation), followed 408.17 by kriyākāram (v.l. kriyām) bhittvā, *breaking their agreement*; in account of this same incident Mv iii.329.3 kriyākāram (mss. °kālam) karonti (bhadravargiyāḥ), but below 329.9 bhagnā... pratijñā, *the agreement* (promise) *has been broken*; Divy 6.8 °ram 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 kriyākāram); 58.1, 3, 14; Bbh 162.5 °kāram anurakṣataḥ (gen. sg. pres. pple.); 176.8 °kāram anurakṣitukāmasya, 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-vinivṛttam**, 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).

kriḍānikā, rarely °nakā, with or without dhātri (cf. AMg. kilāṇa-dhāi, and also **kriḍāpanikā**, s.v. °naka), *a nurse who amuses* (plays with) *an infant*, regularly as one of four kinds of nurses: with dhātri, 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 dhātri, 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-dhātri**.

kriḍāpana, nt. (= °panaka, q.v.), *plaything*: SP 86.5 (vs) putrān kriḍāpanaiḥ kriḍana-sakta-buddhīn. So KN without v.l.; but WT with their ms. K' kriḍāpanaka-kriḍana°, which is also possible metrically.

kriḍāpanaka, (1) nt. (= Pali kilāpanaka. Sk only kriḍanaka), *toy, plaything*: Kashgar rec. and 1 Nep. ms. at SP 74.1 (prose; ed. kriḍanaka); Mv ii.45.1-4; 475.7; (2) m., of animals and men, *plaything, animal or person to be used for amusement*: SP 94.6 (vs) sudurbalāḥ śvānaśrgāla-

bhūtāḥ pareṣa (or °ṣu) kriḍāpanakā bhavanti; Mv ii.479.16 antaḥpurikānām kriḍāpanako bhavatu (subject, Kuśa disguised as a cook), 18; 488.21; iii.16.3 antaḥpuram praveṣiyati kriḍāpanako bhaviṣyati; (3) fem. °panikā, foll. by dhātri, = **kriḍānikā**, q.v.; Divy 475.13, 17. (Cf. AMg. kilāvaṇa-dhāi, beside kilāṇa-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. or nt.), *game, sport*: Mv ii.172.3 (prose) puṣkarīṇim oṭirṇodaka-(so mss., Senart em. oṭirṇā udaka)-kriḍyakehi (v.l. -kriḍāntehi) kriḍitum.

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 made a clean sweep of these erroneous forms and adopted brūmi in i.280.14 and ii.405.15.]

kroñca (= Skt. krauñca), *curler*: LV 193.17; 220.7; 315.15.

Kroñcakumārikā, f. pl., n. of certain ogresses on Ratnadvīpa: 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 aṭantya, but read khaṇḍamallakena with same passage MSV i.89.13; cf. Divy 90.2 = MSV i.90.2 (tayā) khaṇḍamallake (MSV °kena) tailasya stokaṃ 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 Krodha, the first of which is Yamāntaka. Cf. **mahākrodha(-rājan)**.

Krodhanā (mss. Ko°), n. of a rākṣasī: 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. Kirfel, Kosm. 108), m. pl., n. of a people, mentioned with Śākyas: MSV ii.16.18. One is tempted to emend to **Koliyāḥ**; but Tib. is cited as kruñ kruñ (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. kroñcaśabdaṃ nādanti).

krauñcayati = kroñcati, q.v.: hastināgena °yatā (pres. ppl.) MSV i.66.11.

Krauñcāna, nt., n. of a city: MSV i.66.2, 10.

Kraudya, see **Koḍya**.

? **krauṣita**-(śabda), (sound of) *shrieking*: Gv 522.16 (prose) °dam ca nārakāṇāṃ śrṇyāt. 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; Śiḥ 252.10; Bbh 81.1; 185.6; 187.11; kilamatha, Mv ii.483.11 (vs), by plausible em., naitam (so with v.l., text na etam, unmetr.) kilamatham mahyam (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).

klāmāti (1) = Skt. klāmyati, *gets weary*: klāmed MSV ii.85.1; (2) (as in Pali kilamāti), *goes short of* (instr.): mā . . . piṇḍakena k . . . tha (lacuna; ed. klāmatha) MPS 13.9; klāntāḥ piṇḍakena MSV iv.137.9.

kliśyati, also **kili**° (= Pali kilissati, ppp. kiliṭṭha, neg. a-ki°; Skt. not in this mg.), *becomes soiled* (see also **samkliśyati**): Divy 193.20 akliṣṭāni (em., confirmed by the foll.) vāsāmsi kliśyanti (mss. kliś°); 57.19 akliṣṭāni vāsāmsi; cf. Pali akiliṭṭha-vasana; ppp. kiliṣṭa, *afflicted*, LV 131.17; Mv iii.446.1.

kileśa (also semi-MIndic **kileśa**), m. (= Pali kileśa), *impurity, depravity*; on relation to **anuśaya**, q.v., see esp. LaVallée Poussin, AbhidhK. v.1 note 4; Dharmas 67 six kleśa: rāga, pratigha, māna, avidyā, kudrṣṭi, vicikitsā; AbhidhK. v.2, six anuśaya, same list (for the last two, the synonyms dṛṣṭi, vimati); Kv 80.5, read, katimāḥ saṭ 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 i.299.16 (vs; mss. kilena, em. Senart), and others, § 3.109. A discussion in Burnouf, Lotus, 443 ff.

kileśa-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.

Kileśa-māra, m. (= Pali Kileśa°), one of the four Māras; see **Māra**.

klomaka, m. (= Pali kilomaka; 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*; Śiḥ 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 i.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.) ekaṃ buddhotpādām suśobhanam; Suv 41.(13-)-14(-15) (bhavantu aṣṭākṣaṇavīrtitāḥ, so read) āśādayantu kṣaṇarājam (the supreme favorable birth) uttamam, (labhantu buddhehi samāgamam sadā); Śiḥ 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 kṣaṇac ca with mss., and instantly.) Once, however, **kṣaṇa** in this sense seems to be

pluralized: Mv ii.392.5-6 so akṣaṇāni parivarjayitvā, **kṣaṇa** ca tasya bhavanti viśiṣṭā (but mss. bhavati viśiṣṭo, taking **kṣaṇa** as n. sg., § 8.24); the same vs Śiḥ 306.1 even makes 8 **kṣaṇa**, obviously as mechanical pendant to the 8 **akṣaṇa**: so akṣaṇam vai vijahāti sarvam, aṣṭākṣaṇāś cāśya viśiṣṭa 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 . . . varjitā (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.]

[**kṣaṇā**, f., acc. to Divy 643.2, = Skt. **kṣaṇa**, of a definite unit of time; but in line 3 the word is nt., **kṣaṇāni**; 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. **tatṣaṇa**. Prob. the fem. **kṣaṇā** is a mere corruption.]

kṣaṇika, adj., *empty* (of the hands): read in Mv ii.252.14 kṣaṇikena (Senart °tena with 1 ms., v.l. kṣami-kena) hastaṇa grham gacchati, *hato bhavati, went home empty-handed and was depressed* (of a fowler who caught no birds); iii.171.6, read svakaṃ 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) avagunthikayā (? see this) vadanāni chādayanti sma, **kṣaṇe-kṣaṇā** copadarśayanti sma. So Lefm. with best mss., supported by Weller's ms. 1; Calc. with some mss. **kṣaṇena**.

-kṣattam, **-kṣatto** = **-kṛtvā** for Skt. -kṛtvas, q.v.

kṣatra (nt.) = kṣetra, *field*. Cf. Pali DN 3.93.13 khettānam paṭi ti . . . khattiyō (in an etymology), which shows that a popular association of **kṣatriya** with **kṣetra** (or of their MIndic equivalents) existed. Doubtless as a result of this, the secondary etymological blend-form **kṣatra** 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 **kṣatra** in this sense, because of its frequent occurrence, which the etym. in DN supports.

kṣatriyāni (= Skt. Lex. and Gr. only; § 22.10; Pali Lex. khattiyāni, only cited by Childers from Abhidhānapadīpikā 236; AMg. khattiyāni), *kṣatriya-woman*: Mv iii.21.1 (vs). In literary Skt. only **kṣatriyā**; Lex. also **kṣatriyī** = literary Pali **khattiyī** (also °yā and **khattī**).

kṣapaṇa, m., *a member of some heretical* (not Buddhist as BR state) *sect*: Mvy 3530. Perh. a Jaina; AMg. has **khavaṇa**, seemingly applied to Jains; the word is not recorded in Pali.

kṣamam, nt. impersonal adj. (or adv.), *it is fitting*, construed with *gdve*. (cf. Speyer, VSS §§ 221, 222): LV 315.14 (vs) vāyasa-gardabha-ruḍitam nivartitavyam **kṣa**-mam śighram, . . . *it is fitting that one turn back quickly*; 315.20 (vs) nivartitavyam **kṣamam** prājñaiḥ.

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-

ghātaśīlam ca sambhāvayet; a-kṣa°, *intolerance*, 171.14 akṣamaṇa-śīlatayā; in Lañk 237.17 seems = **kṣānti**, q.v., prob. in sense of *intellectual receptivity*, vikalpasyā-pravṛtti-kṣamaṇa-tā grāhyagrāhakaparijñayā sā kṣānti-pāramitā.

kṣamaṇīya, adj. or subst. nt. (= Pali khamanīya, Vin. i.59.10, also with yāpanīya, *tolerable, endurable* (condition): SP 429.4, see s.v. **yāpanīya**. Both this form and **kṣemaṇīya(-tara, q.v.)** are used in what is clearly the same locution, bracketed with yāpanīya; kṣam° is supported by Pali khamanīya, but **kṣemaṇīya-prccha**, q.v., supports kṣem°. Etymologically both forms can be justified in a way, but kṣemaṇīya looks strange as a derivative of kṣema (premaṇīya is not a perfect parallel) and may be a blend of kṣamaṇīya with kṣema. Or is it a direct imitation of **premaṇīya**, 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. i.281.24 upaddha-kāsinam khamamāno, *being worth half a thousand*: Mv iii.375.18 sarvām kāsībhūmim kṣamati, and 376.1 upārdha-kāśim kṣamati, see s.v. **kāśi**, 2; mūlyam kṣamate LV 63.19; SP 264.15; 406.10 (all prose); in the last, text imām sahālokadhātum 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; sarvam me bho Gautama na kṣamata iti Av ii.187.10 (and ff.); yam (= yad) vā vo kṣamati taṃ karotha Mv i.311.10-11.

kṣamāpayati (in mg. 1 = Skt. id., tho semi-MIndic 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 rdo, 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. khampaṇaya, *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 i.52.6, āyuhkṣayāya ca karmakṣayāya ca i.338.17, (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, āyukkṣayā vā puññakkṣayā 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-kṣayajñāna-ṣayayinām 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, chinnāmi!) nāsām krakacena vāsyāḥ;

krakaca, *saw*, in its Pali form kakaca, is the Jāt. comm.'s def. of khara).

kṣānti, f. (= Pali khanti, 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-kṣānti and jñāna, e. g., first, duḥkhe dharmajñāna-kṣānti, *receptivity to knowledge of the truth in respect to misery*, then duḥkhe dharmajñāna, du° 'nvayajñāna-kṣānti, du° 'nvayajñāna; and so with samudaye, nirodhe, and mārge 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-kṣāntiḥ Gv 248.4; dharmanidhyānadhimukti-kṣāntiḥ Bbh 195.10; samyaksamtirāṇa-kṣāntiḥ Bbh 81.22; avaiartika-kṣānti-pratilabdhas ca bhaviṣyanti SP 259.13, *and will become possessed of the intellectual receptivity of non-returners* (see **avaiartika**); ānulomikī kṣāntiḥ Mvy 6571; Dbh 53.24; ānulomika-dharma-kṣānti-dharmālokaṃkham LV 35.20; nāham... teṣām... ānulomikām api 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, Samādḥ p. 22 l. 4 ff.; Sukh 55.13 (see Régamey, cited s.v. ghoṣānuga); **anutpāda-** (and °de) kṣāntiḥ, q.v., and anupalambhadharma-kṣ° RP 12.2, both = anutpattika-dharma-kṣ°; a different triad of kṣānti, Dharmas 107 (dharmanidhyāna-, duḥkhādhivāsana-, 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 -khantika), *characterized by intellectual receptivity*: gambhīra-kṣ° Śikṣ 67.9; apratilabdha-kṣ° 270.6; mṛdu-kṣāntikenāpi jñānena Bbh 236.13; pratilambha-kṣ° Sukh 56.13 (pratilambha, *acceptance, sc. of truth*; not *patience under censure*, SBE 49 pt. 2, 52).

Kṣāntipradīpa(ī)ri, 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 maharṣi).

kṣāmodara, Mvy 304, or **kṣāma-kukṣi(-tā)**, Dharmas 84, *slender-bellied*, one of the **anuvyañjana**, q.v. (No. 36); LV instead **cāpodara**, q.v.; Mv ii.44.3 mss. corruptly chādoradā, chāto°, Senart em. cāpodarā, but chā- may represent a MIndic form of kṣāma-. Tib. renders Mvy 304 by phyal phyañ ñe ba, *slender-belly*.

kṣāraka- (= khāraya, nt., = mukula, Deśin. 2.73;

chāraya, nt., id., ib. 3.34, and Pkt. Lex. acc. to Sheth), *bud*, in °ka-jāta, *budded*, in *bud*: LV 76.13 (prose) (puṣpa-phalavrkṣā . . .)kṣārakajātā na phalanti sma (Tib. kha ḥbus nas rgyas par, cf. Das kha ḥbu ba, *the opening of buds of flowers*); Mvy 6227 °ka-jātam = Tib. sbal mig (= *bud*, Jā.) bye-ba (*open*), or che-ba (*great*).

Kṣitigarbha, 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.

Kṣitigarbha-sūtra, n. of a work: Śikṣ 13.7 et alibi. Cf. prec.

kṣitiśa (m.c. for Skt. kṣitiśa), *king*: RP 45.7 (vs). ? **kṣiyati** (= Pali khīyati), *is vexed*; so Senart at Mv ii.480.2, 4; text in 2 (sā . . .) tāsām antaḥpurikānām ruṣyati kṣiyati (but v.l. kṣipati) paribhāṣati, in 4 kiṃ tuvaṃ asmākam ruṣyasi kṣiyasi (but both mss. kṣipasi or °pesi) paribhāṣasi (mss. °ṣesi). 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**.

kṣiraka, in form nt., = **kṣirikā** (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 kṣirikāhi, which should doubtless be kept, since kṣirikā is recorded.

kṣira-dhātṛī, *wet-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 947.9; the others are standardly **aṅka-dh°** (**aṃsa-dh°**), **mala-dh°**, and **kṛīdanikā** (dh°), qq.v. As a rule two of each sort, or eight in all, are provided, in a cliché common in Divy and Av: kṣira° 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.

kṣirapaka, adj. (= Pali khī°, only with vaccha; Skt. kṣirapa is recorded only of humans; °paka not in Skt.), *suckling*, only with vatsa, *calf*: Mv iii.259.9 vatso iva kṣirapako; Ud iii.3 and xviii.4 vatsaḥ kṣirapaka iva (these vss correspond to Pali Ud vii.4 and Dh. 284 respectively, which have khī°).

Kṣirapūrṇāmbha(s), n. of a former Buddha: Mv i.140.9 °bhah, n. sg.

kṣirikā, °ka (nt.), °kā recorded as n. of a tree Skt. Lex., and once in Var.Brṅh.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 kṣirīṇas, acc. pl.; cf. Skt. kṣirin, n. of one or more trees, and kṣirīṇī, n. of various plants; AMg. khiriṇī, n. of a creeper; cf. s.v. **kṣiraka**, (1) °kā, n. of a tree, perhaps *date*, but context gives no clue in LV 381.12 (prose) kṣirikā-vana-nivāsinī-devatā; Tib. śin ḥo ma can, *milky tree*; in Mv ii.248.16 read prob. °kāhi with mss., see s.v. **kṣiraka**; (2) °kā, n. of a kind of grass or herb: Mv ii.137.1, 19 kṣirikā (v.l. both times sthīnikā) nāma tṛṇajāti; medicinal, brought by Śakra from Mt. Gandhamādana, Av i.31.16 kṣirikām ośadhīm; (3) nt. kṣirikāni (so; no v.l.), *fruits*, apparently of the *date*: Mv ii.475.16, in a list of names of fruits, all nt. pl.

Kṣiroda, n. of a nāga king: Mmk 18.12.

kṣudḍika, v.l. for **khudrāka**, q.v.

kṣuṇa (so mss.), adj., *failing*, *unsuccessful* or *mistaken*, in error: Divy 213.28 kṣuṇā (ed. em. kṣuṇā) bhavanto, *you have made a mistake* or *you have failed* or *you are wrong*; kṣuṇo (ed. em. haṃ bho, wrongly) bhikṣavo rājā . . . MSV ii.73.18, *the king made a mistake*. Cf. **kṣūṇa** (perh. to be read for this?).

kṣunaka, see **ati-kṣ°**.

kṣuṇṇa, adj. (ppp. of Skt. kṣud-, in peculiar use), *injured* (in spirit), *insulted*, *crushed* (fig.), or *angry*: (Vaiśālako gaṇaḥ) kṣuṇṇo dvāre tiṣṭhāti MSV i.229.20.

-kṣuttam, **-kṣutto** = **-kṛtvā** for Skt. kṛtvas, q.v. **kṣudra** (= **kṣaudra**, q.v.; cf. Pali Lex. khudda, *honey*, Abhidh., see Childers), (1) ep. of madhu, = kṣaudra(m) madhu, (a kind of) *honey*: kṣudramadhusadrāṇī phalāni Mv ii.107.4; 108.4, 13; kṣudra-madhu (°dhv, °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-kṣudrāṇī phalāni Mv iii.145.2, see s.v. **kṣudra-pāka**, in which kṣudra- seems to = Skt. svādu-. **kṣudrakānuḥkṣudra** = **kṣudrānuḥkṣudra**, q.v.: °kaiḥ śikṣāpadair Prāt 564.8; 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) paścime 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. *verdaut*; **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 piḍeti. The interpretation is further confirmed by Mv iii.145.2 kṣudra-kṣudrāṇī 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.

kṣudrānuḥkṣudra (Pali khuddānuḥkuddaka, recorded only with sikkhāpada; cf. **kṣudrakānuḥkṣudra**): °drāṇī śikṣāpadāni, perhaps *very minor* (usually rendered *small and minor*): MSV i.59.13; Divy 465.4; °drā . . . ośadhiyo 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**.

kṣudrikā, SP 129.10, and **kṣudrika**, 129.7, *small*; both vss, quantities metrically required; both f., with ośadhi; in both Kashgar rec. cited as khuḍḍika, which would be unmetrical in 10. Related to Skt. kṣudra(ka); see s.v. **khudrāka**. For kṣudrika Burnouf cites his mss. as reading khuḍḍāka or khuḍḍika.

-kṣunto = **-kṛtvā** for Skt. kṛtvas, 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 (kuṣṣigamāḥ śastrakāḥ) kṣurakāḥ sūcakāḥ . . .

kṣurapra-vārin, *wearing a guard against arrows*, *having defensive armor* (kṣurapra and khurapra both found in Skt.; see s.v. **khurapra-vāra**): Mv ii.339.14 (vs) kṣurapravārī (so read; n. pl.; Senart °cārī; v.l. kṣurasampravārī) . . . mārasya sainyā sthita bodhimūle.

kṣūṇa, adj. (also **kṣuṇa**, perh. by error; see references s.v. in Schmidt, Nachtr.; JM. khūṇa, said to be only a noun, = *doṣa*; blend of Skt. kṣiṇa and kṣuṇṇa?), *at fault*, *in error*, *wrong*: kṣūṇa (Tib. ñes) Ānanda eṣa brāhmaṇaḥ MSV i.74.9; in same text Divy reads kṣaṇa, erroneously, at 76.25 (one ms. kṣūṇa) and 465.23; in Śikṣ

126.6 read with mss. (na . . . bodhisattvasya vāk) kṣūṇa-vyākaraṇā, *having faulty grammar*; see **akṣūṇa** (-vyākaraṇa).

kṣeṭa, nt. (hyper-Skt. for kheṭa), *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 . . . tathaiṅva kecit; 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**.

kṣeṣaṇa (nt.; not recorded in this sense, but cf. Skt. *kṣeṣa*, and *kṣīpati* 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 *kṣīpati* is commoner in that sense (*ibidem*). It is strange that Senart, Mv i. n. 492, PTSD on *khepeti* (s.v. *khipati*), and others have overlooked that fact, regarded the usage as specifically Pali-*ḌHS*, and assumed confusion with *kṣī*, *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) *brahmaśakrabhavane 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 *kṣī*, *destroy*, might more reasonably be suspected, yet Skt. *kṣīp* is sometimes used in nearly or quite the same sense, BR s.v. *kṣīp* 7 (2.549); but as BR suspected, Mbh. Calc. 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 (*narakavedāniyāni 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) *saptarātra bhanamānu . . . sā viyūha na pi śakya kṣepitum, tho 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. **kṣamuda**); cited from Gv, which however reads **kṣemu**, q.v.

kṣema, (1, as in Skt., adj. *causing peace and comfort*, or n. *comfort*: Mv i.302.1 *kiṃ kṣemaṃ, what (can we do that) will cause you peace and comfort?* In the verse form 303.21 replaced by *kiṃ karoma*. Response to a cry of distress; foll. by *kiṃ avidhāvidham ti krandasi*. Senart fails to understand.) (2) n. of a king of old (= Pali *Khema*, oftener *Khemamkara*, 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.

Kṣemamkara, (1) n. of a former Buddha: Divy 242.1 ff.; he lived in **Kṣemāvati**; in the same story in Pali *Khemamkara* 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 *Kakusaṃdha* 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 i.110.10 ff.; (3) n. of a son of King *Brahmadatta* of Benares: Av ii.46.6; 49.8; (4) n. of a *Bodhisattva*: Gv 442.16; (5) n. of a *nāga*: Mvy 333.6.

kṣemamgama, adj. (formed on the pattern of the commonplace *kṣemamkara*, *attaining comfort (peace, weal)*; ep. of a Buddha: Mmk 131.11; of a *mudra*, °*gamo mudraḥ* 476.9; *mahā-kṣemamgamaiṃ (mudram)* 475.11.

kṣemaniya-tara, adj. (§ 22.20), *more healthy*: Divy 110.2 (tato *Maghasya* . . .) °*taram cābhūd yāpaniyataram* ca. Cf. next; and see **kṣamaniya** on the etymology.

kṣemaniya-prccha, adj. (cf. prec.), *asking after the welfare* (with gen. of person): Mv iii.347.19 *tasya . . . kṣemaniyaprcchā āgatā, they came inquiring about his health*.

Kṣemā, (1) (= Pali *Khemā*) n. of Śākyamuni's chief female disciple: Mv i.251.21 (*agrā . . . śrāvikā*); (2) n. of a daughter of King *Prasenajit*, who also became a nun in the Buddha's order: Av ii.46.7 ff.; in 50.9 she is, in fact, declared by Buddha to be *agrā me . . . bhikṣuṇīnām mama śrāvikānām*, 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 **Kṣemamkara**, qq.v.: Divy 242.4 ff.

kṣemu, m. or f. (nom. °*muḥ*), a high number: Gv 133.15 (represented in Mvy by **kṣepu**, q.v.).

kṣoḍaka (= the commoner **khofaka**, **khodaka**, q.v.), prob. *wall-coping* or *enclosure on a wall*, at any rate some part of a wall: Gv 161.24 (*sarve ca vajratnamahāprākārah*) . . . jāmbūnada-kanaka-kṣoḍaka-rucira-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-kāśikāmsu-kṣomakā-dyāḥ*; Bhik 22b.4, in a series of materials usable for robes, . . . *kāśisūksmāṃ vā kṣomaka-sūksmāṃ (fine linen garment) vā dukūlakasūksmāṃ vā*.

(**kṣaudra** = Skt. *honey*, or a kind of honey; here possibly adj., *of or made by bees?* cf. s.v. **kṣudra**: *kṣaudram madhu* Mvy 5728; Av i.187.7; 243.1; *kṣaudramadhu* 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 (!)*; *Das muslin*. See **kṣomaka**.

KH

khakkhaṭa, adj. (= **kakkhaṭa**, q.v.; cited by Thomas JRAS 1899.494 from *Harṣac*; see next), *hard*: Śikṣ 342.3 (so ms.); MSV iv.75.8; *harsh* (of sounds), Divy 518.2 (vs) (*dvīṣṭo nara bhavati hi*) *khakkhaṭā-svaraḥ* (ā m.c.? MIndic pron. -saraḥ).

khakkhaṭatva, nt., also spelled **khakkhaṭa**° (to prec.), *hardness*: Mvv 1842 (v.l. *kakkh*°; opp. to *dravatvam*) =

Tib. *sra ba ṅid*; (= **kakkha**° Śikṣ 245.2;) Bcṭ 328.6 (and with var. 327.12); spelled *khakhaṭatvam* Mmk 265.20 (*gātre*).

khakkhara, nt. (= **khakhara-ka**, **khākhara-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 samākhyātām 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-sūci (read sūci); khakharaka-mudrā 418.11 and 422.4 (both prose); in 471.16 text tadahanantare khakhavarakaḥ, read khakharakaḥ (hypermetric even then!); 472.8 (vs) khakharakaś ca mahāmudraḥ; in both the last khakharakaḥ (or khakharakaḥ) would be metr. better.

Khaḡarbha, n. of a Bodhisattva: Sādh 49.14; one of 'the eight Bodhisattvas' (cf. **Kṣitigarbha**, **Maitreya**, etc.), Dharmas 12.

Khaḡānanā, n. of a yogini: 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).

khañkhara, 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 sarvatathāgatoṣṇiṣāṇām mahāmudrā 391.18, and sarvatathāgatānām pātra-mudrā 392.9-10.

khacana (nt.; to root khac, cf. Skt. khacita), *studding*, *inlay*: LV 430.13 (prose) suvarṇa-khacana-suvarṇa-puṣpa-suva... acūrṇābhikiraṇa-...

(**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)-cakrādi bijabhūtādi (i. e. all material things) bāhiraṃ (sc. constituent of the **saṃkalā** or **śam**°, 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 viśrāñiyati; ii.462.10, read with mss. khajja-rūpaṃ, *thing of the nature of hard food*.

khajjaka, nt. (= Pali id., MIndic for **khādyāka**), = **khādyāka**, q.v.: Mv ii.190.6 nānāprakārāni khajjakāni (v.l. khādyā°) alliyanti; 461.21 khajjakasya pūraṃ gopitakam (q.v.)... alindaṃ (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 **alindaṃ** 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. khajjisyasi 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 4911. But Tib. ba mo byi lu; acc. to Das, this—or rather ba moḥi byi lu—means the Skt. cātaka, *Cuculus melanoleucus*.

khaṭa (m. or nt.; Skt. Lex. m.; cf. Deśin. 2.72 khaḍaia = saṃkucita), *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 mūrḍhni pātita; 19 °kāṃ nipātayati.

khaṭayati, acc. to Tib. (skyoṅs śig) *guards*, *protects* (cattle): MSV ii.5.17 (go-mahiṣiḥ...) °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. khaluṅka; 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 evam khaṭuṅkair evam 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 kuṣilāḥ (sattvāḥ) Mmk 666.13; (sa āghātacittāḥ syāt...) khaṭuṅka-jāṭiyāḥ Bbh 177.7; mūḍha-śaṭha-khaṭuṅkeṣu sattveṣu Bbh 365.15; (subst.) bodhisattva-khaṭuṅkāḥ, *unruly horses of Bodhisattvas* (i. e. untrained, unruly ones; contrasted with ājāneya in KP 10, as Pali khaluṅka with ājāniya, PTSD), KP 9.1, 7, and khaṭuṅka alone (referring to Bodhisattvas) 16, 18; similarly, bodhisattva-khaṭukāḥ RP 58.6. See also **khāduka-tā**.

khaṭṭika, m. (= Skt. Lex. id. = māmsa-vikrayin; not in Pali; AMg. khaṭṭia, °iya), *butcher*: Mvy 3759 = Tib. bśan pa. Ultimately, of course, based on a theoretical Skt. *kṣatṭr-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 vāñijāḥ; 343.14 daśārūḍaḥ nirbudaḥ uktaḥ taddaśaṃ khaḍgam iṣyate; (2) m., n. of a mountain: Māy 254.6.

Khaḍgajvalanā, n. of a kīṃṇara maid: Kv 6.18.

khaḍga-viṣāṇa, *rhinoceros*; -**kalpa**, adj. (= Pali khagga-visāṇa-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-visāṇakappo), a number of which are reproduced in Mv i.357.12-359.15, and one in Divy 1.c.; they are designated khaḍgaviṣāṇa-gāthāḥ Mv i.359.16. Since Skt. khaḍga and Pali khagga mean *rhinoceros*, the Pali comm. on Sn paraphrases kh°-visāṇa 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-sadrśāḥ); RP 16.7 (vs) eka viharati yathaiva khaḍgo. In all these khaḍga is the precise equivalent of khaḍgaviśāṇa (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 Deśin. 2.69 khaggia = grāmeśa.

khaḍḍin, (1) m., or **khaḍḍina**, nt. (cf. khaḍga, a high number: Mmk 262.16 (vs) nikhaḍgaṃ (q.v.) tad vidur mantri nikhaḍgaṃ cāpi khaḍginam (follows line 15 cited s.v. **khaḍga**, and seems to mean that khaḍga, nikhaḍga, and khaḍgin(a) are interchangeable terms); (2) m., a Pratyekabuddha (because he is often compared to a *rhinoceros*, Skt. khaḍgin; see s.v. **khaḍgaviśāṇa**): Mmk 67.9, 14; 122.7; 156.7; 238.5; also **pratyeka-khaḍḍin**, 108.23; 112.20; 114.21; 169.26.

khaṇapita, read khaṇāpita, ppp. of MIndic caus. to Pali khaṇati = Skt. khaṇati, *caused to be dug* (for cultivation): Divy 71.5 (vijam ca) navasaram su-khaṇapitaṃ (so mss.; ed. em. sukhāropitaṃ, very violently), kālena ca kalam 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 apposition 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 . . .) aśradhāḥ khaṇḍakā (?) akalyānamitraparighitāḥ . . .; 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 srun pa*, *evil* (= Skt. khala, *evil, mischievous*; perhaps therefore, em. to khalakā); Gv 116.22 (mārakāyiko vā kalyānamitrapratiripako vā) bodhisattvakhaṇḍako vā, *a rascal of a Bodhisattva, or a false, fake B.*; (2) n. of a yakṣa: Māy 41.

khaṇḍa-kāra, 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 modakakāra(h).

khaṇḍa-khaṇḍam, adv. (Pali khaṇḍākhaṇḍam, id.), *broken to bits*: Mv ii.173.14 (prose) tad ahaṃ khaḥ chindisyam, *then I shall be cut up into little pieces*. Cf. next.

khaṇḍakhaṇḍīkṛta (see under prec.), ppp. of °ḍīkaroti, *smashed to bits*: Mv ii.82.16 (tasya rājño . . . pādaphalakaṃ) khaṇḍakhaṇḍīkṛtam.

khaṇḍa-mallaka (cf. **koṭṭa-**, **krōḍa-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 krōḍa-mallakena, see this; Tib. on MSV rdzaḥi 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 mgs. 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 catasraḥ khaṇḍikāḥ kṛtāḥ.

-**khatam** = -kṛtvā for Skt. -kṛtvās, q.v.

-**khadā**, *pit*; see **agnikhadā**; also aṅgārakhadā, *pit of coals*, Av i.221.8 eṣāṅgārakhadā mahābhayakarī. See Wogihara, Lex. 26, where however it is said that the Buddhists use khadā *only* in agnikhadā (ignoring the above).

Khadiraka, m. (seems to correspond to Pali Karavika),

n. of one of the seven mountains surrounding **Sumeru** (Kirfel, 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 Khadiravaniya, there another name for **Revata**, 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 Revata?

[**khadukatā**, 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. khajjoyaga and Pali khajjopanaka), *firefly*: LV 120.11, 13; 304.20; 334.4 (all vss).

khandhāvāra (= Pali id., MIndic for Skt. skandh°), *army-encampment*: Mv ii.485.14 khandhāvārehi (so read for Senart khandha°; mss. khandhyā°, khandya°) kanyakubjam nagaram samantena vethiyāna sthitāḥ.

(**khanya**, *mineral*, cited once from late Skt. in khanya-vāda-vid = BHS °vādin, below, see Schmidt, Nachträge; cf. Skt. khani, *mine*: khanya-vādin, *mineralogist*, Mvy 3753; khanya-dhātu-kriyā, *the working of minerals*, Mmk 346.9.)

khambhīra-pati, Mvy 3702, or **khambhara-pati**, 3703 (evidently a v.l.; not in Mironov, who cites a v.l. khambhāra-pati; for 3703 Tib. miñ dan, which I do not understand but presume means *idem*), some sort of royal officer, acc. to Tib. either mñan bdag, *master of imprecations* (i. e. *royal sorcerer*?), or rñan bdag, *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-grha, 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 **khurakharūyate**, **khurukhura-** (°rā-).

Kharuṣṭa, n. of a ṛṣi: Thomas ap. Hoernle MR 123.11. (Cf. Lévi BÉFEO. iv. 543-79, esp. 565.)

kharoṣṭī, **kharoṣṭrī** (AMg. kharoṭṭhī; doubtless Skt. but not in dict.), n. of an alphabet: LV 125.19 °ṣṭī (Tib. kha ro stī); Mv i.135.5 °ṣṭrī (mss., Senart em. °ṣṭī).

kharjuraka, nt. (Skt. Lex. kharjura; otherwise recorded only with ū), *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 cāsyā vartulakau, kaurparau kharta-varjitau, *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 karpara; in Skt. lit. karpara, *bow*, 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 grhāna (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 anāmikāgrasunāmītau (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 rāṣim kuryāt; (2) m. (= Skt. khala; AMg. khalaya, app. in this sense, Ratnach.), *rogue*, or adj. *roguish*, *evil*, *bad*: perhaps read khakalā(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).

khala-hāna (nt.; MIndic for Skt. khala-dhāna, see Schmidt, Nachträge), *granary*: °hāneṣu Mv iii.178.5, mss., Senart em. °dhāneṣu; see s.v. **samhārāpayitavya**.

khalābhīdhāna (nt.; = prec.), *granary*: °dhāne Divy 577.12, 13, 14–15 °dhāne dhānyam vardhitum ārabdhām, 17, 18, 20, and 26 °dhāne dhānyam vardhate (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 khaṃjo vā khalito 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) khalitām (one of the 18 āveṇika buddhadharma); Bhvr. cpd. a-kt'ita (= 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 phyis 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-bhakta, adj., = prec. (doubtless due to metrical convenience): Lañk 373.9 (vs) utthitaḥ khalubhaktaś ca . . . śuddham bhaktam samācāret, *and arising without eating* (beyond the proper point) . . . *he shall carry on his eating pure* . . . (Misunderstood by Suzuki.)

khallaka, nt., Mvy 9021, acc. to Tib. chu tshags gum, lit. *triangular water-filter*; to the lit. mg. of the Tib. Das adds '(a leather water-bag)'. Cf. Skt. khalla, acc. to Apt., *leather*, also *a leather bag* (so Skt. Lex., BR); acc. to BR *Düte*, *cucullus*. In Pali khalla- (and khallaka-)-baddha, only ep. of sandals (upāhanā), perhaps *bound with leather* (?). In Mvy prec. by **parisrāvaṇam**, 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 drṣṭva teṣām ca jarām upasthitām, valī ca khalli (so KN em., mss. khali, unmetr.; WT khaṇḍam with their ms. K') ca śiraś ca paṇḍaram, *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 **khāṇu**, 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 Khaśa (cf. **Svaśa**), n. of a barbarian people in the north: MSV ii.31.17 (ff.) Puṣkarasāriṇo rājñāḥ Pāṇḍavā nāma Khaśā viruddhāḥ; acc. to N. Dutt's note, **khaṣa** = **pratyantika**; Tib. cited as mthaḥ ḥkhob = *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 **khōḍa**, q.v.: Mv ii.150.9, and (ed., without ms. authority) 152.3.]

khāṇu, m. (= Pali id., associated with kaṇṭaka, *thorn*; Skt. sthānu; 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-samkāraṃ (see s.v. **samkāra**). For Skt. khaṇḍa a corruption khāṇḍa is scarcely likely.]

khāta-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*.)

khādāti (= Pali id., e.g. dantakaṭṭham 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.

khādāniya, nt. (= Pali id.), = **khādya**, *hard food*, regularly paired with **bhojāniya**, *soft food*: cpd. °ya-bhojāniya Mv ii.98.18; iii.272.1; Divy 85.19; 262.22; also triple cpd. with **āsvādāniya** or **svādāniya**, qq.v., as the third member: LV 58.5; 123.17; Mv i.38.7; Śikṣ 208.2; °ya and bhojāniya 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 ardhā-khādītako (a corpse) *that has been half eaten*: Mv ii.78.11 (prose) udakahrade ardhakhādītako plavanto . . . drṣṭo, *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 taṃ . . . udakarākṣasena ardhakhādītakaṃ plavantam, *he saw him floating, in the state of having been half-eaten by the water-ogre*. One ms. in this last passage has khāyitaṃ instead of ardhakhādītakaṃ; then simply *eaten*.

? **khāduka-tā** (cf. Skt. Lex. khāduka, *bissig*, *boshafft*), *seemingly snappiness*, *inclination to bite*, *bad temper* (of a

horse): Gv 464.1-2 ājāneyāśvasamacittena sarva-khādūkatā-(1st ed. °khad°; corr. 2d ed.)-vivarjanatayā; 494.17 ājāneyāśvabhūtam 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 ājāneya, like khaṭu(ñ)ka, khaḍḍuka, and I believe it is only a rationalizing replacement of some form of that word, q.v. The reading khādūkatā, 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 i.352.21; ii.171.10; 189.17, 18; 462.1; khādyā-bhojya-svādāniya (see this last), LV 96.21. Cf. **khādāniya**.

khādyāka, (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-khādyāka**; 285.25, see s.v. **ullādayati**; 404.16 f. khādyakā(h), n. pl., with modakā(h) 17; °kāny MSV i.238.6; Mmk 48.7 aśoka-varitti-khaṇḍa-khādyakādyām; and see next.

khādyāka-cāraka, m. (see prec.), *dispenser of cakes* (?), a certain kind of monastery official or servant: Mvy 9059 (prec. by yavāgū-cāraka, and foll. by phala-cāraka).

khānta-samācāra, adj. m., *of vile conduct*; synonym of, or variant for, **śaṅkhasvara-samācāra**, q.v.: Mvy 9141 (not in Mironov).

khāyati (Pali khāyita, ppp., only, Vin. iii.213.8; = Skt. khādāti, khādita; § 2.32), *eats*: aor. 3 sg. Mv iii.299.11 na sānam khāyī rākṣasi; otherwise only ppp. khāyita; Mv ii.78.12 udakarākṣasena khāyito; in 14 khāyitaṃ 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 Kharanādin, also cf. Skt. Kharanāda), n. of a ṛṣi: Mvy 3460 °dih.

Khāṣya-(līpi), (from **Khaṣa**, q.v., Skt. Khaṣa or Khasa, n. of a people), a kind of script, *writing of the Khaṣa* or *Khasa people*: LV 126.1 (all mss. reported with ṣ; Calc. Khāṣya; Tib. kha ṣa).

khikkhira, nt., presumably *staff* (cf. next and Deśin. 2.73 khikkhira = ḍumbādīnām sparṣaparīhārtham cihnaṣṭiḥ): Divy 570.7 Rudrāyaṣya pātracivaram khikkhiraṃ (mss. corrupt, pointing rather to khikkhira-kam, see next) cādāya . . . ; 16 idam pātracivaram khikkhiraṃ ceti.

khikkhiraika, see prec.; **khikkhilikā**, °likā, with various corrupt vv. ll., = prec.: Svay 101.8; 210.1; 219.11.

khijjati, °te (cf. AMg. khijjamāna, 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-khijjantaṃ (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 nīvaraṇāni, = pañca cetokhilā], 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 khilaṃ dhārayati, na cira-

kālikam vairāśayām vaṇati; AbhidhK. LaV-P. iv.20 cetakhila-mrakṣa-vastu, *la cause des endurcissements de la pensée et de l'hypocrisie* (cf. Pali cetokhila, above); RP 48.9 citta-khila, Bhvr., *by a person having hardness of heart* (citta = cetas); Śikṣ 14.3 (vs) vyāpāda-khila-cittaṃ, *a mind* (full) of *malice and harshness*; 16.17 na khila-doṣa-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 krodhohanāha-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-doṣā; 365.17 trimala-khila-praṇiḥa; Mv ii.295.9 khila- (Senart as separate word!) -doṣa-moham; RP 10.11 khilam (nom.); Gv 54.7 (vs) māyā-śāṭhiya-khilaḥ khilikṛtāḥ, *devastated* or *made powerless by trickery, deceit, and hardheartedness*; Dbh.g. 42(68).13 khila-malavigatā.

khu, indecl. (also **kho**, **hu**, which are much less common; Pali only kṛho, 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 i.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 i.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) (manahsilām haritālam ājanam) vā śrīparṇisamudgake prakṣipya tāvaj japed yāvāt khuṭkhuṭāśabdam karoti.

khuddāka, adj., *small* (see s.v. **khudrāka**): SP 460.4 (prose; twice); v.l. Kashgar rec. for SP 95.5 (vs), text **kuṇḍaka**, q.v.

khuddāka, adj., *small* (see s.v. **khudrāka**): Mv i.302.13 na cāti- (mss. cāpi) khuddākam na cātimahantam.

khuddika, cited as v.l. for **ksudrikā**, **ksudrika**, q.v.

[**khuddulaka**, adj., Kashgar rec. v.l. on SP 94.7. see s.v. vrāṇika; may contain a corruption of some form of khudda-(la?), see **khuddāka**.]

-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 khuddāka, f. khuddikā, and khuddāka from Caraka; cf. AMg. khudda-ga, -ya, and khuddāa, khuddāga, khuddiia, but no penultimate long i), *small*: SP 127.3 (with drumā; Kashgar rec. kṣuddika). See **khuddāka**, **khuddāka**, **khuddika**, **ksudrika**, °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. ghurughurā-, Pali ghurughuru-, 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 kharukharāvāsaktakāṅṭhaḥ (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 khurukhurāv°; A kharukhurov°; Calc. khurakhurāv°; (Lefm. kharakharāv°); 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. kharukharāv°; Calc. khurukhurāv°, as once in Skt., Caraka).

khurapra-vāra, commonly written -vāla in mss. (see also **ksurapra-vārin**), a *guard against arrows, defensive armor* (cf. Skt. *bāṇa-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).

Khuramālin (= Pali id.), n. of a mythical sea: °li, n. sg., Jm 90.20.

khurukhura-, see **khura°**.

khurdāti (prob. = Skt. *kūrdati*, for which Dhātup. records also *kurdati*, *khūrdati*, *khurdati*; and *gūrdati*, *gurdāti* 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. *kuṭṭa* = *truṭita*, Deśin. 2.74; *kuṭṭa(a)*, Ap., Jacobi, Bhav. 42.13; 76.4), ? in Divy 426.28 app. *balā* (of the head), (tasya tena vyādhiṇā sprṣṭasya) śiraḥ khustam abhavat, yadā ca vyādhir vigatas tasya virūdhāni śiraśi romāni (so, °ni); in Divy 173.3 of a garment, app. *old, worn*, (tena tau kārṣāṇau) 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 tāvat khustikayā ekottarikayā dharmam deśayati, amī bhikṣavaḥ tripiṭā dharmakathikā yuktamuktapratibhānāḥ, kasmān naitān adhyeṣayasi (read °ti?); similarly in 6; pw 7.336, mediating between these three occurrences, conjectures *abgeschabl* for the mg.; Tib. acc. to Dutt, MSV iv.27.1, note, *rjub* (rdzub?) pa '=*imperfect*'.

khū-ssa, cpd. particle, acc. to Senart = Skt. *khalu* svid: Mv ii.184.8 (vs) mā khū-ssa me nāga kṛtam na jāne, *do not, O nāga, fail to recognize (gratefully) what I have done (for you)*. In Pali -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 **khaja**, q.v.]

(**kheṭa-**, or **kheḍa-**(piṇḍa) (Skt. *kheṭa*, *phlegm*, Caraka, see pw; = Pali *kheḷa*, AMg. *kheḷa*), (a lump, mass of) *phlegm*: Śikṣ 136.18 (pretā . . .) ye varṣasatena kheṭapiṇḍam apy āhāram 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 Samādḥ p. 17 line 15 (vs) prahāya rājyam (Samādḥ text rājā) yatha kheṭapiṇḍam; *kheṭa* alone similarly used, Av ii.113.1 alamkāram kheṭavad utsrjya.

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 Pali form, is rare in BHS: in vss, where meter requires a long syllable, Samādḥ 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; Thomās ap. Hoernle MR 133 for SP 327.3 (ed. *khalu*).

khoṭaka (see also **kṣoḍaka**), **khōḍaka**, (**khola**?), m. (or nt.; perh. cf. AMg. *khōḍa*, *log of wood?* JM. *khodī, box?* or Deśi *khōḍa(ga)*, *peg, nail?*), some part or appendage of a wall or rampart; acc. to pw 7.336 *copying* of a wall, a mg. said to be that of Skt. Lex. *khōḍaka-śīrṣaka*, in Mvy 5529 text erroneously *koḍhakah*, but vv.ll. *khōṭ°, khōḍ°*, one of which must be read; Mironov *khōṭakah*, v.l. *khōḍh°*; Tib. *lcog, turret*, or *śiṅ thags skabs* *dañ 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 *khōṭaka* LV 193.6 in Tib.; *khōṭaka* occurs: LV 193.6 (vs) *parikhā-khōṭaka-toraṇās ca mahatā prakāra ucchrāpitā*; Mv ii.193.14, read, *aṭṭāla-khōṭaka-racite dṛḍha-prākāra-toraṇe* (see Senart's note on iii.19.17, p. 468); Gv 162.20 (*mahānagaraṃ . . . aneka-*) *ratna-khōṭaka-pratimaṇḍitam*, 21 *sarve ca te ratnakhoṭakā . . .*; 167.17 *ratna-khōṭakāni*; 202.26 *sarva-ratna-khōṭaka-racita-prākāraṃ; khōḍaka*, in Mv ii.484.16 = iii.19.17 (vs) *ete udviddha-* (ii.484.16 mss. *oviddha*)-*prākārā aṭṭāṭṭālakhaḍḍakā* (in iii.19.17 Senart °*khola*kā with 1 ms., the other quoted as °*ṣoḍakā*, doubtless misprint for °*ṣoḍakā* = °*kho*°); Divy 220.21, read (teṣu *prākāreṣu caturvidhāḥ*) *khōḍakā* (mss. *ṣo°*) *māpitāḥ*; AsP 486.1 (teṣām . . . *prākārāṇām*) . . . *suvarṇasya khōḍaka-śīrṣāṇi* (cf. the Skt. Lex. cpd. cited above) *pramāṇavanty upodgatāni*. For another case see **kṣoḍaka**.

khōṭana, nt., see s.v. **utkōṭana**; true form doubtful, and etym. and mg. both obscure.

(**khōḍa**, adj., = Skt. Lex. and late lit., Schmidt, *Nachträge*; Class. Skt. *khora*, 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. *khōḍo*); in all preceded by *kāṇo* (or *kāṇam*) *vā*, then *khōḍo* (°ḍam) *vā* *dadrulo* (°lam, or other variant, see this) *vā . . .*)

khōḍaka, see **knotaka**.

? **khodaka**, m. (so text; cited pw 7.336 as *khōṭaka*, 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*, *sugarcane*; 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., *slōṅ phor*): MSV iv.52.15.

khorakā (cf. AMg. *khora*, nt., a kind of round shaped *pot*, Ratnach.; cf. prec. two, and JM. *khodī*,

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. khotaka.]

? kholā (Skt. khola, m. or nt.), some sort of head-covering, hat or cap, or perhaps helmet (Tib. zhva, any kind of headcovering): Mvy 8612 na kholā-sīrase (but Mironov kholā°) dharmam deśayīṣyāmi.

G

Gagaṇa-, see also **Gagana-** (as in Skt. there is much variation, but °na seems commoner).

Gaganagāmin, n. of a former Buddha: Mv i.138.6.

gaganaprekṣiṇī-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.

Gaganagaṇja (or **Gagaṇa°**, so in LV 295.10; Mvy 1336, but °na 700; °ṇa 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; Śiḥ 127.1 (from Dharmasamgītiśūtra); Mmk 68.21; 406.3; Sādh 49.16; Kv, see above; (2) m., n. of a work: Mvy 1336 Gaganagaṇjaḥ, prob. = °ja-paripṛcchā, see note ad loc. and note on Śiḥ 33.11, or °ja-sūtra, q.v.; (3) n. of a samādhi (one of four listed): Dharmas 136 (°ṇa° or °na°).

Gaganagaṇja-sūtra, n. of a work: Śiḥ 33.11 etc. (perh. same as °ja-paripṛcchā, 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-abhirāmas(i)rī (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(i)rī, 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 Gaṅgadevā); 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 Upāli; rather, he becomes a Pratyekabuddha), n. of a barber, previous incarnation of Upāli: 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 Gaṅga°, 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),

khosayati (cf. AMg. khosiya = jirṇa?), perh. wears away, wears off: marditvā mama lāṅgūlaṃ khosayitvā ca vāladhmi MSV iv.228.4; spoken by a wolf; Tib. yañ phyis (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.

of the Ganges: Mv iii.423.10 evaṃ āyuṣmato gaṅgeyakasya nāvīkasya pravrajyā upasampadā bhikṣubhāvo, . . . 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-iryāpāthā (mss. oruddha chinna-ir°) gacchanti, (sinners in hell) shut up in huts, 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) (kiṃ nu khalu purimakāḥ samyaksambuddhāḥ) gacchantakā dharmacakram pravartenti (the only mss. °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-karṇa, '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) jalacandrasvabhāvā gajakarṇa-saḍṣā 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 manīratanehi samalamkrtam (sc. bodhivṛkṣaṃ samjñānti).

Gajaprameha, n. of a rain-deity: Śiḥ 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 pradṛṣyate.

(**gaṅja**, m., occurs in late Skt., Kathās., Rājāt.; Persian loanword, BR; also in the NW Niya Pkt., Burrow, Kharoṣṭhī Documents, vii; not recorded in Pali or Pkt.; treasury, jewel-room, and fig. treasure-store (esp. of dharma): dharmagaṅju (nom. sg.) LV 73.16 (vs); dūṣyagaṅjās ca vividharatnagaṅjās ca 77.14; saddharmagaṅjaḥ Gv 163.15; sarvajina-gaṅja-rakṣakāḥ Gv 481.17; dharmagaṅja-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 gaḷita), fallen in: SP 83.1 (vs) gavākṣa-harmyā gaḍitaikadeśā (mss. °sām), 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, āvarane).

gaṇa-guṇa, adj. (cf. **caturguṇam**), in many folds: °ṇam samghāṭim śirasi pratīṣṭhāpya (as a pillow, Chin.) 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... gaṇam brāhmaṇakān mantrān pāthayati MSV i.46.14.

gaṇika = **ganin**, *teacher*: Mv iii.392.7 (prose) -tir-thika-gaṇikā (v.l. °gaṇi), n. pl., *heretical teachers*.

ganitra (nt.?), Divy 263.9, acc. to Index *astrologer's instrument, abacus*; perhaps quite as likely, (astrological) *calculation*: Bhūriko gaṇitre kṛtāvī śvetavarnām (q.v.) grhītvā gaṇayitum ārabdhaṇ, *Bh., who was clever at g., took śv. (pw chalk) and began to reckon*.

ganin (= 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 i.74.3 (vs) para-gaṇi (n. pl.), *hostile teachers (nisprabhā para°)*; LV 243.19 samghe (v.l. samgha-) gaṇinam gaṇācāryam, and 20 samghe (v.l. samgha-) gaṇi gaṇācāryaḥ; read samghinam and samghī (see **samghin**) for samghe; the corresp. Pali phrase (PTSD) is samghī (ca) gaṇi (ca) gaṇācariyo (ca), and Tib. has three coordinate epithets, tshogs dañ ldan pa (= samghin), 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: Samādḥ 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 i.21.9; nā-dānkura-gaṇḍa- Lañk 18.4; aṅkura-gaṇḍa-pattra- Bbh 99.24; esp. as possessing medicinal properties, gaṇḍa-bhaiṣajyam Mvy 5839; mūla-bhaiṣajyam gaṇḍa-bhai° Bhik 23b.1; mūla-gaṇḍa-pattra-puṣpa-phala-bhaiṣajya Divy 100.16; 109.25; 347.6; 486.16 (om. puṣpa); Av ii.133.12; bhaiṣajya-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? (sāvitrī) Divy 638.2, sāvitrī tri-gaṇḍā 3; pañca-gaṇḍa-gati-cakra, Gv 484.9 (vs), *the wheel of the five-partite (five-fold) states of existence, = samsāra-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 (samsāra-) cakra or *wheel of rebirth* (not the dharmacakra 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; 567.10; Av i.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 Desīn. 7.57 gaṇḍaya): Mv iii.303.10 (prose) gaṇḍaka-bhayaṃ vā (with other dangerous animals); (3) n. pr., given to Kāla, brother of King Prasenajit:

Divy 155.13 (yatrāśya) śarīram gaṇḍa-gaṇḍam (see s.v. **gaṇḍa** 2; cf. Divy 153.28 ff. for the point) kṛtam, tasya Gaṇḍaka āramika iti samjñā samvṛtā; 157.25.

Gaṇḍa-grāmaka, m., n. of a Vṛjī village: MPS 21.6. Corresp. to Pali Bhaṇḍa-gāma; Tib. (dum, a piece) and Chin. 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.

gaṇḍī, only Divy 335.13 °ḍir, n. sg., usually **gaṇḍī**, q.v., *gong*.

gaṇḍikā, (1) *stalk* (= **gaṇḍa**, 1; = Pali gaṇḍikā, gaṇḍhikā): ikṣu-g° (= Pali ucchu-g°) Mv i.17.11, 12; (2) *piece* (cf. **gaṇḍa**, 2) or *block of wood* (also Pali id., more often spelled gaṇḍhikā): goṣīrśacandanasya tisro gaṇḍikā vastreṇa pidhāya Divy 31.27; (tisro) gaṇḍikā darśitāḥ 32.2; (3) = **gaṇḍī**, **gaṇḍī**, *gong*: Kv 13.8, read, dharmagaṇḍikām ākoṭayanti (see **ākoṭayati**).

gaṇḍī (= Pali id.; cf. **gaṇḍī**, °ḍikā), *gong*; very often with a form of **ākoṭayati**, q.v.: Mvy 9155; gaṇḍy ākoṭitā Divy 336.11; 337.9 (cf. gaṇḍir āk° 335.13); Av i.258.9; 272.1, etc.; in ii.87.2 read with ms. gaṇḍī-m-ākoṭyatām, cf. Kv 36.17 na ca tvayā dharmagaṇḍī-m-ākoṭyamānā śrutā (fig., *the gong of the dharmā*); esp. as a sign of meal-time, gaṇḍī-kāle Av i.264.8; gaṇḍī-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 i.258.1 and ii.10.8 is printed instead of this gaṇḍī-deśa-kāle, but Speyer on ii.95.1 would emend deśa to deśanā, prob. rightly.

gaṇḍīraka, m. (= Skt. °ra), a kind of pot-herb, growing in water: candana-°kaḥ MSV ii.64.11 (cf. **candana** 1).

gaṇḍūsika, °mika, °ṣa, see **kaṇḍūsika**.

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 grhagatam kṣetratgam ca, ekasyā-vāriगतam deśāntaratgam 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 drṣṭigata, rūpagata, see below), etc.; Śikṣ 246.16 (tatra katamo °bdhātuḥ?) yad idam asmin kāye °dhyātmaṃ pratyātmaṃ āpaḥ, abgatam; aptvaṃ snehaḥ (abgatam perhaps *what is water*), snehagatam snehatvaṃ...; on drṣṭi-gata and rūpagata, which seem hardly distinguishable in mg. from drṣṭi and rūpa, see s.vv. (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)... parikliṣya 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 (naraka, niraya; nairayika), animals (tiryaq, tiryagyonī, tiryagata), ghosts (preta, yamaloka, °kika), gods, men; or six, with addition of asuras. The first three are evil, durgati (tisṛṇām durgatinām 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 abhīmata-gati-dvaya- (= gods and men), Av i.244.14; pañca-gati- SP 131.16; LV 173.16; ṣaḍgati-, v.l. pañcagati-, SP 135.14, ṣaṣṭu gatiṣu, or (vss) ṣaṣṭu gatiṣū, gatiṣu ṣaṣṭu, SP 6.9; 9.6; 48.3; 54.11; ṣaṣṭu gatiḥi (loc.) Mv i.42.17 (vs); ṣaṣṭu gatiṣu 337.5 (prose); six also Mv ii.368.12 (text uncertain); existence even in the relatively favorable states is still evil, cf. SP 48.3 ṣaṣṭu gatiṣū 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-dhrty-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**), saṃsārasya pañca-gatikasya Kv 69.10 (prose), *of the saṃsāra which is characterized by the five states of existence*, cf. (pañca-)gandaka; agatikā hi te tathāgataḥ sarvalokagati-niruddhatvāt Gv 238.6, *for Buddhas are not subject to (rebirth in) the states of existence . . .*; ṣaḍgatikāt (v.l. pañca-ga°) traidhātukāt SP 137.6 (prose); śūnyatā-gatikā . . . sarvadharmās AsP 298.5; *passing away, vanishing, perishing*, vicinanti saṃskṛta-gatikam an-āgatikam (ī twice m.c.) Dbh.g. 11(347).2, cf. Dbh 31.5–6, and s.v. **an-āgatika**; sarvā dharmā ajātā anirjātāḥ anāgatikā agatikā nātra kaścīd dharmā utpanno . . . nāpi . . . niruddho . . . AsP 162.2 (prose). Cf. next.

gatikā = **gati** (1), *state of existence, destiny*, in Tatpuruṣa (not Bhvr.) cpd.: RP 34.16 (prose) nīcakulopapattir durvarnatāndhatva-gatikāḥ pāpamitrasamavadhānam etc., (evil) *states of existence such as . . .*

gatigata, adj. = next (unless misprint or corruption?): Mv ii.434.14 (prose) sarvatra niścītā 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 khoṅ 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.) anāśravessimī (mss.); SP 131.3 (vs) sarvatra traidhātuki ye g°; 313.2 (vs) prajñabale; Mv ii.73.9; 76.14 sarvatra; iii.184.8 (series of locs.) . . . iṣvastrajñāneṣu sarvatra; 386.10 nakṣatreṣu; 393.9 sarvasāstreṣu; 419.2 parivrājakaśāstreṣu; RP 5.18 sarvasattvacarite; 10.16 śūnyatāsu; Suv 175.6 sarvasāstreṣu; in cpds., Mvy 356 anāvarana-; SP 3.2 prajñāpāramitā-; Laṅk 2.2; LV 2.8, read with v.l. sarvabodhisattvapratīsamvid-gatiṃgataiḥ; 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 Laṅk 72.13 (prose) -pañca-dharmasvabhāvanairātmyalakṣaṇadvaya-gatiṃgatvā, cf. 2.2 pañcadharmasvabhāvavijñānanairātmyādvaya-gatiṃgataiḥ; with acc. object, Sukh 36.12 aprameyāsaṃkhyeyāml 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 i.229.9 (prose) gatimena smṛtīmena dhrīṭīmena matimena (of the Bodhisattva); cf. Pali MN i.82.37 adhimatta-satimanto, °tta-gatimanto, °tta-dhitimanto.

-**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 ṣaḍdantopetān, see Bendall and Rouse, Transl. 30 n. 4, and this should be adopted.]

gandha-kuṭī (= 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 i.96.4; ii.40.1; 153.11; Divy 46.5 and 13 (in both text with mss. °kūṭī); 333.4 (one ms. °kūṭī) and 6. (Divy., Index, wrongly °kūṭī). MSV ii.142.10 seems to imply that any monastery might be provided with one; in iii.133.6 ff. directions for its location (in general, in the center of a vihāra).

gandhatailaka, Mv iii.442.15, or °lika, Mv iii.113.10 (from Skt. gandhataila plus ka or ika), *dealer in perfumed oil*.

Gandhapura n. of a town: Mv iii.328.2. See s.v. **Kandha**.

Gandhapradīpa, n. of a Tathāgata: Gv 81.13.

Gandhapradīpameghāśiri (= °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.

? **Gandhamādana**, 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 **Ratana-kholaka**: Mv i.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 i.156.20 (here a future pr. b.); (3) = Skt. and Pali id., n. of a mountain, which in Pali is persistently associated with pacceka-buddhas, cf. 2 above: Mvy 4151; Mv ii.53.17; 55.4; Divy 157.27 etc.)

Gandhameghavyūhadhvajā, n. of a lokadhātu: Gv 12.14(13).

gandharva, m. (cf. Pali 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. °kañh; ed. °ka-) devaputrāḥ sārddham.

Gandharvakāyu-prabharāja, n. of a Buddha: Gv 284.21 (vs). Read °kāya°? In a list of Buddhas. Or possibly, with different division of words, read Maṇisumeru-śīrī-gandharvakāyu (one cpd. word, n. sg.), followed by Prabharāja?

Gandharvagīta, n. of a former Buddha: Mv i.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-livi), a kind of script: LV 126.2 (confirmed Tib., dri za).

gandharvika (= Skt. gā°; ā MIndic?), *musician*: Mv iii.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 kyī lag ris dan 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; Samādh p. 36, line 1. The word occurs in Skt. and AmG. (*hattī) in the sense of an elephant in the climax of must, i. e. in the fourth stage of must, described in Mātāṅgalīlā ix.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 yoginī: Sādh 157.13 etc.; 324.6.

gandhāra, m. (1) (= Skt. Lex. id.; MIndic for Skt. gāndhāra), the third 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 rākṣasī: Māy 243.17.

Gandhārcihprabhāsvarā, n. of a lokadhātu: Gv 81.13.

Gandhārcimeghaśrīrāja, n. of a Tathāgata: Gv 311.15 (prose).

Gandhārciravabhāsarāja, n. of a Tathāgata: Gv 310.16 (prose).

Gandhālankāraruciraśubhagarbhā, 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 i.168.16 mukhaṃ cōtpalagandhikam, *and his mouth is lotus-scented*: Divy 120.2 (bhūmipradeśam . . .) niṣpūtīgandhikam; in LV 293.5–6 (vs) prob. pejorative, as in Skt. (above), *yasya guṇaiḥ satatam guṇagandhikā bhontī surāsuraya-kṣamahoragāḥ, by reason of whose virtues the gods . . . (etc.) are* (or perhaps, with v.l. bhāntī, *appear*) *possessed of a mere semblance of virtue* (in comparison); (2) m. (= Pali id., Skt. gāndhika), *a perfumer, dealer in perfumes*: Mv i.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-ī, § 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 hkhor, which seems to support **ga-mātra**, q.v.; prob. = **saṃgamantrā** Gv 106.7.

gamātra, m., = prec.: Mvy 7753 = Tib. gzhal (= mātra) hkhor (*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 i.87.3 (asti te . . . vijite) kaścid vihāro yatrāgantukā gamikāś ca bhikṣavo vāsam kalpayiṣyanti; id. 4; MSV ii.84.9.

Gambhīraghoṣasvaranādita, n. of a Bodhisattva: Mvy 686.

Gambhīradharmaguṇarājās(i)rī, n. of a Buddha: Gv 285.3 (vs).

Gambhīradharmaśrīsamudraprabha, 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 Wassiliev by BR 5.1369.

Gambhīrabuddhi, n. of a former Buddha: Mv i.138.4.

Gambhīreśvara, n. of a Bodhisattva: Gv 442.18.

gamyā, adj., *belonging to, property of* (with gen.):

Divy 42.28 (yasya nāmnā vahanam) samsiddhayanāpātram āgacchati tat tasya gamyā bhavati; 232.26 (after almost the same first clause) tasyaiva tāni ratnāni gamyāni; 243.19 (etat suvarnam) asmākam gamyām.

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; nānāprakāraṇi phalāni paribhoktum tahiṃ gamyate.

Gayā-kāśyapa (= Pali Gayā-kassapa), n. of one of Buddha's disciples, mentioned with his brothers **Uruvilvā-kāśyapa** and **Nadī-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 Nadī° 1049, 1050); Sukh 2.5.

Gayāśīrṣa, m. (= Pali Gayāsisa, Skt. Gayāsīras, Gaya°), 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 saptā-bhimantritam kṛtvā tatraiva maṇḍalamadhye pātayitavyaḥ, mucyate. On the construction (*poison-given* = *poisoned*) cf. pw s.v. dā 10, garaṃ 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 ldiā).

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 dhāmyamānā; 232.2 gambhīram sya (mss. °rasya) tad āśvāsam karmārāṇam va (mss. ca) gargari.

Garḡā (corresp. to Pali Gaggarā), n. of a pool at Campā where Buddha stayed: MSV ii.202.12; 203.1.

Garjanī, n. of a rākṣasī: Māy 243.23.

Gardabha(ka) (cf. Pali Gadabha, a yakṣha), n. of a yakṣa: °bha MSV i.15.4 ff.; °bhaka i.16.15; Māy 37; Samādh p. 43, line 20.

Gardabhakātyāyani, 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 vipariyantane 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 taṇhā-gaddūla-); (2) some kind of forest plant (perhaps one used in making thongs?): as fuel for fire, parallel with araṇī, 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-sāka-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.

Garbhāhāriṇī, n. of a rākṣasī: 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, kāśikavastrapratyā-staraṇam (read kāśī°), 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.

gallī (v.l. gallikā; unrecorded; cf. **ardha-gallī**), some sort of vehicle: Mv ii.434.8 (prose). Doubtless = AMg. (etc.) gaḍḍī, cart.

gava, m. (Skt. only in cpds., = go), bull, ox: SP 363.10 (vs) mahiṣā gavā ye.

Gavayaśirṣa, n. of a nāga-king: Māy 246.28.

Gavā, n. of a **naḡarāvalambikā** (q.v.) at Senāpatī-grāma who gave a rag garment to the Bodhisattva: Mv iii.311.18; 312.12.

? **Gavādevagupta** (so all mss.; Senart em. Sarvadeva°), 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) śiva-vara-bodhi-gaveṣako.

gaveṣanā (= AMg. gavesanā; Skt. Lex. id., and Skt. °ṇa, nt.), search, inquiring, inquiry: LV 182.21 (vs; final metr. indifferent) pariṣṛchātā kiṃ kuśalaṃ gaveṣanā.

gavya-dṛḡha, m. (Skt. Lex. = goročanā), 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. ḡha, 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 **grahaṇa**, q.v. (on the basis of MIndic pronunciation of the latter). In Śikṣ 286.1 (aśaṭhatā śaṭheṣu) amāyāvītā gahanacariteṣu (this is the clear intention of the ms., see ed. note, and must be read), kṛtajñātā 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 gahaṇa, below; cf. prec.), designates some sort of heresy: Śikṣ 172.3 (prose) idam agraṃ mithyādṛṣṭinam, yad uta gahanatā-dṛṣṭih. Ed. note refers to Dh. comm. iii.494.1 (on Dh. 318 micchādītṭhi-samādānā) gahaṇa-samkhātāya micchādītṭhiyā samādinattā, from being taken by the heresy called gahaṇa; the domal ṇ suggests connexion with Skt. and BHS **grahaṇa**, which Bendall says is also shown by the Tib. rendering, which he quotes as gziṃs pa (connecting it with ḡdzin pa). The Dh. 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. ḡhastha), householder: SP 291.11 (vs), contrasting with pravrajita.

gāḍha (m.? = Skt. and Pali gādha; see also **gāha**), firm ground, solid basis: in alabdha-gāḍha (Senart °dhā, mss. °ḍham, which could stand as adv., °ḍhe, or once °gāho) Mv iii.284.2, 11 paribāhīro (q.v.) bhavati alabdha-g°, . . . 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. agāḍhe

gāḍham, which is read by some mss. in the same vs LV 379.11 (Lefm. with v.l. agādhe gādham, also eṣata). Cf. also next.

gāḍham, 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 gāḍham 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 (avatāraṃ na labhate grahaṇāya) gādham na labhate.

Gāndharva, n. of a cakravartin: Mv i.153.16.

Gāndhāra, n. of a maharṣi: Māy 256.31.

gābhīra-tā, deepness, depth: Mv ii.148.3 (prose) (kleśaśatānām) 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. śāya°); 255.12; 442.10.

gāyita (nt.), song: LV 194.4 (vs) no nṛtte na ca gāyite (Calc. gāyane, most mss. gāyate, ms. 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 ḡrhapati plus -ika; cf. Pali gahapatika), of a householder: MSV ii.161.6.

gāvi (Pali and Skt. Gr. id.), cow: Mv ii.125.4 (prose) gāvīye, gen. sg.; Sādh 182.4 and 187.17 (prose) raktavarṇa-gāvi-(text em. go)-ḡrṭena.

gāha (m.; MIndic for **gādha**, q.v.), = **gādha** and (Skt., Pali) **gādha**: Mv iii.285.13, mss. agāhe gāham eṣatha.

girā (= Pali, Skt. Lex. id.; Skt. gir, f.), voice, speech: SP 152.2 girām, acc. sg.; Mv i.163.16 -girāhi, inst. pl.; ii.143.23 girām acc. sg.; LV 360.15 girā, n. sg. (all vss). See also next, -giri-.

Giri, n. of a nāga-king (cf. next): Māy 246.32. In LV 393.3 (vs) I am doubtful of -giri-, which seems to stand for a form of gir(ā), speech, words, and suggest em. to -gira-, m.c. for -girā, see prec. Text apagata-giri-vākpatho hy alipto, said of the Buddha: unstained, because beyond the range of speech in words; in Skt. (atīta-)vākpatha (not well defined in BR) means (beyond) the range of words, inexpressible, indescribable; some such meaning must be involved here. Mss. vākpatho, but Tib., otherwise not clear, confirms a form of -path(a): tshig bral dag gi lam (= way) gis (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 apagatagiri 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 Giriya, n. of a jackal, Jāt. iii.322.1; but the story is not the same; (2) n. of a nāga-king (cf. **Giri**): Mvy 3253; Māy 246.33; (3) n. of a weaver's son: Divy 374.14 (also **Caṇḍa-girika**, q.v.).

Girikūta, n. of a yakṣa: Māy 24.

Giripradīpa, n. of a Buddha: Gv 259.18.

Girimāṇḍa, n. of a yakṣa: Māy 38.

Giriya-gra-samāja (v.l. Giri-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 parvam; also 12. Also called **Girivalgusamāgama**, 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.

Girivalgu-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.

Giryagra-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-bhaisajya SP 13.12; 119.10; 284.8; Mv ii.221.5 °naka-tva, see **glānaka**.

gillapeṭṭa, adj., *pot-bellied*: Mvy 8889 = Tib. gsus hphyañ, lit. *with belly hanging down*, same as lambodara 8890; spelled **gillapeṭṭa** MSV iv.194.8 (here as term of abuse).

Gītā, *Song*, personified as one of eight deities or (324.6) yoginis: Sādh 157.12 and 324.6 Lāsya-Mālyā (324.6 Mālā)-Gītā-Nṛtyā-Puṣpā-Dhūpā-Dīpā-Gandhās ca (324.6 °Gandhādy-aṣṭayoginībhir . . .); 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 Nirghoṣ°, q.v.

guḍa, nt. (in Skt. m.), *ball*: LV 339.11 (vs) kecit sumerusadṛśān (note m. form) ayasā (v.l. °so) guḍāni . . . nikṣipanti.

guḍāguṇjika-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.

guḍāyati (cf. s.v. **guḍugudāyate**), *thunders, roars* (of the noise of a thunder-storm): LV 308.4 (vs) deva guḍāyati (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.

guḍugudāyate (onomat., cf. **guḍāyati**, and **gulu-gula** and following; also Skt. guḍugudāyana, *noise of rumbling in the belly*), *makes a kind of noise*, said of serpents: Megh 288.15 °ḍāyamānā(h).

guṇa, (1) m. (Skt. and Pali id., not recorded in this use), *advantage*: Mv i.155.7 (vs) kam vā guṇam 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-parikṣiptaḥ 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 vallaki-guṇa, BR; perhaps -ka m.c.), *string* (of a musical instrument): Mv iii.82.4 (vs) ekādaśim ca viṇām vādentī vallaki-(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 (anenāham kuśalamūlena . . . in a **pranīdhāna**), 15 (kiṃcit . . . °nam adhigatam), 19 (id.).

Guṇagupta, n. of a former Buddha: Mv i.137.11.

Guṇacakravāḍaś(i)rīrāja, n. of a Buddha: Gv 284.25 (vs).

Guṇacakravāḍaśiru- [= śiro]-**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) hbyuñ gnas (= ākara). Is the same personage referred to in LV 73.22 (vs) udāgato Guṇākarasya padma ojavinduko?

Guṇākaragupta, n. of a teacher and author: Sādh 541.14.

Guṇākarā, n. of a lokadhātu in the southeast: LV 292.19.

Guṇāgradhārin, 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 guṇābhūtaṃ atitānāgatasthitaṃ.

guṇāvaguṇṭhita-bhūta, adj. (see below for Pali), LV 205.11, *entangled in* (or *like; a maze or tangle of*) *cords (threads)*. Corresp. to Mvy 5391 **guḍā-guṇjika-bhūta**, q.v., = Tib. dru gu (*ball or skein of thread*) ḥdzins 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 l.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.) guṇāvaguṇṭhitabhūtasā- (here Mvy adds **muñja-balabajāta**, q.v., with Pali) -javamjava-samāpannasyāsmāt 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**, **kuḷā**,

kula, etc.; I suspect the orig. may have been guḡā (Pali guḡā), as in Mvy, but note the Pali v.l. guṇa as in LV; the mg. of the two is practically identical here. The second member appears in Pali as guṇḡhita, guṇḡhika, guṇḡdika, guṇḡka, guṇḡhita, gandhika, etc.; in LV avagunḡhita, in Mvy guṇḡjika which seems to be unparalleled and uninterpretable. The orig. was most likely guṇḡhita; but possibly guṇḡhika (Pali, prob. based on a MIndic guṇḡhiya, really = guṇḡhita), or guṇḡdita (AMg. guṇḡdia, °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 Yü-nang-so-ho = gu-na-sa-ha, acc. to W.

? **guṇḡha**, m. or nt., *covering*?, in LV 284.15 (prose) (divya-mānuṣyaka-mālya-vilepana)-guṇḡha-parighitābhīh (nāgakanyābhīh). Tib. lacks vilepana, and for guṇḡha (most mss. and Calc. guṇa) has bryus 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 i.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 bidālānām vā aḡarānām 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 i.4.2. On gupta see also s.v. **gupti**.

Guptakāma, n. of a disciple of Buddha: Mv i.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 Pali as kutti, apparently = Skt. klpti, *form, formation, fashion*: note esp. svāra-gupti = Pali 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 61.1(18-20) (yādrśi teṣām varṇa-puṣkalatā bhavati, tādrśi tasya; yādrśa āroha-pariṇāhā, tādrśas tasya bhavati); yādrśi svāra-guptis teṣām, tādrśi tasya bhavati (Chin. acc. to Wogihara *sound*, i. e. perhaps *timbre, of words*); very similarly Divy 222.21 (Indra made Mūrdhāta like himself; there was no difference between them, na . . . nānākaraṇam vā yad utāroha-)pariṇāho (so read with mss., as in Bbh; ed. em. °hau) varṇa-puṣkalatā svāra-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 liṅga, dhvaja, and kalpa (sometimes ākalpa; cf. Jāt. vi.293.19 ākappaṃ sara-kuttiṃ vā na rañño sadisam ācare); with minor variants the cliché reads yaṃ (yat) kimcī(d) gr̥hi- (or ṛṣi-, parivrājaka-, tīrthika-)liṅgam gr̥hi-(etc.)-guptiṃ (mss. sometimes guptaṃ, very rarely guptih; Senart sometimes em. gupti) gr̥hi-(etc.)-dhvajam gr̥hi-(etc.)-kalpaṃ (mss. sometimes ākalpaṃ) sarvaṃ (sam-)jantar(a)hitam (antarāhāye), 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) śramaṇaḡ KP 121.3; 123.1, 8; ācāraguptyih 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 svāra-guptyikayā.

gumugumunti, 3 pl. (cf. Skt. gumagumāyita; AMg. gumagumanta, etc.), onomat., *they make a* (pleasant) *noise* (subject, lutes): Mv iii.267.3 vallaki-parivādiniyo (so Senart em., mss. °vādaniyo, °vāniyo) madhuram gu° koṇa-parighaṭitā.

Guru, n. of a maharṣi: Māy 256.24.

guruka, adj. (1) (= Skt. guru), *serious, weighty*: prañidhānam gurukam SP 242.4 (prose); *important* (of persons), *influential* (?), rājño kumāresmiṃ guruko preṣya(h), tena bhūyo-bhūyāḡ pṛcch(y)amānena ācikṣi-tam Mv ii.73.13 (prose); so read, with mss. except for parenthetized 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 kṣatriya-gu°) loko bhavati, *when brahmins* (kṣatriyas) *are dominant in the world*; (2) (= Pali 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 i.89.12-13; jñātra-g° RP 34.4 (cf. SP 22.4 above); gurukaḡ Mvy 6773 = Tib. gduḡ ba, gdu ba, *longing, lustful* (esp. in bad sense); lābha-satkāra-śloka-g° RP 58.5; āmiṣa-g° RP 35.2; lokā-miṣa-g° Śikṣ 20.17; yācana-g° 145.2, *eager for alms*; upasthāna-g° 199.17 *covetous of service*; middha-guruko . . . kāyaguruko . . . sa tena middhagurukatvena . . . kāyaka-mathena samanvāgato na śrotukāmo bhaviṣyati AsP 245.9, similarly 13; also of desires which are approved, satya-g° Śikṣ 12.8; dharmā-g° Śikṣ 323.1; dharmasamā-dāna-g°, samparāya-g° Bbh 7.1; samādhisambhāra-g° Bbh 395.2; also **pratisamḡlayana**-(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. (= Pali 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 Pali 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.) daṇḡdika-m-ānandika-gu°-gautama-dharmacintikavṛddhaśrāvaka-(tr̥ṭiyā ulūkapakṣika-bhagini śramaṇā).

Gururatna, 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. gurviṇī; -ka prob. m.c.), (a) *pregnant* (woman): SP 363.11 (vs) striyaś ca yā gurvinikā bhavanti.

Gulā, n. of a rākṣasi: Māy 243.14.

guluḡula, onomat. (cf. s.v. **guḡugūḡāyate**, 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; °lā-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., Kauṣ. 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-tarapaṇyātrībhayam; 291.25 aśulkaṅ agulmān muñceyam, and fl.; aśulkaṅgulmenātarapaṇyena Divy 34.13; 501.23; Av i.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 dharaṇitalād utkṣipyā. In the vs equivalent 75.1 tṛṇasya tūli; (2) (= Skt. gulma) *division of an army*: MSV i.95.20.

gulmalā, sc. lipi, a kind of writing: Mv i.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 Guhyagupta of both edd., Tib. printed phug spas (both Burnouf's and Kern's transl. Guhagupta), here as one of 'sixteen virtuous men' (**satpuruṣa**, q.v.).

guhāti? prob. error for **gūhati**, q.v.

guhā, *cave* as a residence for Buddhas (or monks): Mv i.54.5 (prose) sapta-ratanamayānām guhānām aśīti sahasraṇi Arko rājā adāsi Parvata-nāmasya (sc. Budhasya).

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°).

guhmiṭa, ppp. (falsely Sktized. form based on Pkt. gumhadi, Śaur., 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 **Vajrapāni**, q.v.: LV 66.5 . . . mahāyakṣasenāpatayo Guhyakādhipatiś ca nāma yakṣakulam yato Vajrapāṇer utpattiś, te . . . ; plainly stated as ep. of Vajrapāni, Guhyakādhi° Mmk 36.2 etc.; Guhyādhi° Mmk 36.6, 21 (both prose; in 21 misprinted Guhyādhi°); Guhyakendra Mmk 548.7. Note that Vajrapāni is also called Yakṣendra (Mmk 25.12) and the like.

Guhyagupta, see **Guhagupta**.

Guhyasamājantra, n. of a work publ. as GOS 53 (1931), ed. Bhattacharya; with alternative title **Tathāgataguhyaka**; but clearly not the work cited in Śiḥs as **Tathāgataguhyasūtra**, q.v.; see Winternitz, Hist. Ind. Lit. 2.635.

Guhyādhipati, see **Guhyakādhi°**.

gūtha, nt. (Skt. Lex. m., nt., once in late and prob. artificial use, Schmidt, Nachträge, and in karna-g°, m.; see also **gūthaka**, **gūthodīgalla**, **excrement**: Mvy 4064 and Mv ii.326.3 gūtham, n. sg.; Śiḥs 57.7 gūtha-; Mv 60.3 gūtha-prasrāvam utsrjet, so em. Lalou, Iconographie, 27 n. 5, with Tib. for text kuṭi°; ŚsP 1431.12–13, passage cited Śiḥs 210.14, akṣi-gūtham karna-gūtham, n. sg., *excretions from the eyes and ears*, in ŚsP both times °gūthakam.

-gūthaka, nt. (Skt. m., only karna-g°) in akṣi-, karna-g°, see s.v. **gūtha**.

gūthodīgalla (m. or nt.; gūtha plus uḍi°, q.v. or oḍi°?), *cesspool*: SP 144.10 (prose; cited s.v. **syandanikā**); 148.12 apagatagūthodīgallam (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 gūthodīgalla or °gilla; in SP 425.10 (prose) all mss. are said to read gūthodilla (except one °ila-) paripūrnā. A form of the same word is surely intended by MSV iv.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 ii.426.19 mālām gūhayati; 427.4 (prose) mālām guhāhi (impv.; short ul); iii.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 iii.456.1 (no v.l.); also in the mountain name Grddha-kūṭa (by the side of Grdhra-, also recorded Mv, see Index), Mv i.193.8; ii.257.6; iii.197.12, 15; 224.1.

grddhi, f. (= Pali giddhi), *greed, eager desire*: Mvy 2226; Śiḥs 39.15 (not 'for grdhyam' as Bendall's note suggests); 137.4; Bbh 129.19; AsP 92.2; Jm 136.9.

grdhrinī (for Skt. grdhri; formed to grdhra as yakṣiṇī to yakṣa), *female vulture*: MSV ii.35.7 (prose).

grhatara, nt. (compv. to Skt. grha; cf. Renou, Gr. scete. 237), *superior house*, the comp. suffix prob. complimentary; or possibly *something like a house* (like aśvatara, mule): LV 59.19 śuddhodanena manuṣyātīkrantaṃ divyāsamprāptaṃ (*surpassing human but not equalling divine workmanship*) grhataraṃ pratisaṃskāritam abhūt (for Māyā).

grhapati (= Pali gahapati), lit. *householder*, in °ti-ratna, as one of the 7 'jewels' of a cakravartin: LV 14.5; Mv i.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-caḥsus 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 ii.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 seṭṭhi = śreṣṭhin; 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 iii.317.6, 10; 318.13; 441.21; Śiḥs 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 iii.50.12, text grhā°, to be sure with v.l. grha°. Pali seems to support grhā° adequately, tho elsewhere (e. g. Mv ii.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 yādṛse pravrajitva 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 ii.179.9; Mmk 82.25–26.

grhṇana (nt.; nom. act. to grhṇati with suffix ana), *act of taking, grasping*: Mmk 118.17 śodhana-vedhana-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; (sūtrāni) ..gāthā itivṛttakam jātakam adbhutam ca.) nidāna... geyam ca bhāṣāmi tathopadeśān SP 45.(7-8) (vss). Tib. on Mvy dbyaṅs kyis bśiād 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 Purānas).

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.).

gailānya, nt. (or m.? = Pali gelaṅṅa; § 3.70; cf. glānya), *sickness*: Mv iii.165.1 (prose, em., but certain; mss. glainānyam); KP 65.6 (prose, text gelānyam); 118.3 (prose) dvau... gailānyo (read °nyau, dual; as if masc.); in 1 above glānyau, in 7 below dve... glānye, nt. dual); 119.1 (prose) dvau... gailānyau (in 2-3 dvau... glānyo, read °yau); Samādh p. 52 line 25 (vs) gailānyu (for °yam); acc. to Kern, Preface vii, viii, SP Kashgar rec. has (manda-) gailānya for (manda-)glānya of Nep.

go-kaṅṭaka (Skt. Lex., of ground, roads; cf. Pali gokaṅṭaka-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 bhūmī, gokaṅṭakā dhānā (so mss., ed. em. dhānāh). The Pali cpd. could be rendered consistently with this as: *afflicted because of being trampled by cattle*. This seems to be substantially what is meant by AN comm. ii.225.11-15.

Gokarna, 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*: Laṅk 1.11 svacitta-dṛśya-gocara-parijñāna, *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*, Laṅk 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 tathāgatagocarābhīrataḥ 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-pratiṣṭhita, *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 Hīnayāna (276.1-11, in response to 275.11 katamaś ca... bodhisattvasya... gocarāḥ); in this sense, samtoṣaṇiyā 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 samgaṇikayāpi 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): (tattraiko) baṇig 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* (kapilavaṇṇanam); 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.

gocarin, adj., *having as one's scope or sphere; devoted to: rāyākāryu no karoti dharmam eva gocari LV 76.4* (vs), *does not perform the business of kingship, being devoted only to religion* (or dharmam eva may depend on implied karoti).

gocari (°ri?), f. (not in Skt. or Pali, but cf. AMg. gocari, JM.goyari, 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...) goṇair 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*: śatāpadī °kāś 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 = carmamayam 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...) tūlikā-goṇikāstarāṇān; Mv ii.115.16 (paryaṅka, read °kām, °kān, or °kāni, mss. °kaṁ...) śoḍaśa-goṇikāstrīṅṅam; iii.70.1 paryaṅkāni... śoḍaśagoṇikāstarāṇāni (Senart em. lomaśa- for śoḍaśa, which is confirmed by prec.; mss. °śoṇikā°); AsP 488.20 (āsanam...) goṇikāstrīṅṅam; Karmav 22.5 goṇikāstrīṅṅam paryaṅke niṣaṅgam; Sukh 67.6 paryaṅkaḥ... anekagoṇikāstrīṅṅas; Śikṣ 208.11 -goṇikāstarāṇa-.

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-ni (dental n).

gotra, m. and nt. (in Skt. only nt., and not in these mgs.; Pali Dictt. also fail 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 parittagottābhavanato mahaggatagottābhāvanato ca gotrabhū ti pi vuccati; note how Pali here associates the Sktized gotra-bhū with the MIndic gotta! 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-yānābhisamaya-gotraḥ, pratyekabuddha-yānā°, tathāgata-yānā°, aniyata-gotraḥ, a-gotraḥ; same five, with -gotraṃ, nt., Lañk 63.2-5 (pañcābhisamaya-gotrāṇi); for the fourth, aniyata-kaṭara-gotraṃ, 63.4; in the sequel Lañk explains at length the first three; aniyata-, *le gotra qui n'est pas définitif*, Lévi, Sūtrāl. iii.1, note, is briefly treated in Lañk 65.2 f., aniyata-gotrakaḥ punar . . . triṣv apy eteṣu deśya-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 gotrāgotraṃ 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 Bh 223.5-6 contrasts śrāvaka-pratyekabuddha-gotrāṃ (acc. pl.) with tathāgata-gotrāṃ. In KP 102.9; 103.1, 8 āryānām gotraṃ 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 gotraṃ nirvāṇasya. The relation of this to the three or five gotras is not quite clear. In the question, kena pravartitā gotrāḥ suvarṇa-maṇimuktajāḥ 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-vaidyūyāny (°vaid°) abhinivartante Divy 111.20, and (°ūrya-sphaṭikāny°) 111.28-29, 112.12-13; catvāro dhātu-gotrāḥ pradārśitāḥ 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 gotraṃ ādhāra ity ucyate, upastambho hetur nīśraya upaṇiṣat pūrvamgamo nilaya ity ucyate . . . (3.1 gotraṃ dvidvidham, prakṛtiṣṭhaṃ samudānitaṃ ca, *natural and acquired* . . .); 3.6 f. tat punar gotraṃ bijam ity apy ucyate, dhātuḥ prakṛtir ity api (cf. gotra = bija, 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-puṣpapratimaṇḍite 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-gotrakaḥ Lañk 65.2; śrāvakayānābhisamaya-gotrakasya 64.2; similarly 64.4, 10, 17; 65.1.

Gotrakṣānti, 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 āśritā sarva-bhūteṣu gotrabhūḥ tarkavarjītā, nivartate kriyāmuktā jñānājñeyavivarjītā, 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.vv. **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-l); 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; (antaśa) 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 imi dve pratiṣṭhite, tau bodhisattvena vivarjanīyau; prose above, line 1, ākāśa-paligodhau, Tib. (nam mkhaḥ la = ākāśa) yoṅs 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. Aide-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 jātaka story (= Pali Jāt. 333): Mv ii.67.14 (colophon).

gonaṅgula (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) gonaṅgula-ṇiṣevitā (parvatām, acc. pl.); Senart em. golāṅgula°.

gonasaka, see **goṇa**°.

gonikā = **gonikā**, q.v.

go-ṇiṣādikā (= 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 goṇiṣādiketī.

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-bhru-tā).

Gopagiri, n. of a mountain: Māy 254.10.

Gopā (also **Gopī** and **Gopikā**, qq.v.; in Pali a Śākiya girl named Gopī or Gopikā is known, but not identified with the Bodhisattva's wife), n. of a Śākyā 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 **Daṇḍapāṇi**); 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 Śākyā-kanyā, who in 420.19 is the daughter of **Daṇḍapāṇi** (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 **Vairocana**, 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 vigadita tatra sarvā SP 83.5 (vs; of a ruined house); (-sālāyām . . . vivṛtāyām) gopānasy-antarikāś ca virājante LV 254.11, *the interslices of the roof-frame*; similarly 256.1 and °siye antarāni, or °sī-antarāni, vivatāni 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 °ṇasī°, 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)-vakra° 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. **Kumbhakāri** (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-piṭaka, 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. °ta), *hidden, concealed*: (so ca naṃ māṣo) tatraiva gaṅgākūle °ko abhūsi 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 manusyāṇām. 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-kārsī (or -**kāsi**), (possibly cf. kasso = paṅkaḥ Deśin. 2.2?) perhaps a *coating of cowdung*, possibly mixed with something else, seemingly applied as purification: (gṛham sammārjitaṃ) sukumārī °kārsī dattā Divy 306.23; MSV ii.100.13; 129.16; in Divy 338.24 text (sā kuṭikā siktā sammārjīṭā sammārjīṭā) sukumārī (note same adj.!) gomayakārsīcānupradattā, but mss. °kārsī cānu°, read °kāsi cānu° or °kārsī cānu°; (gomayena miśrayitvā) yatra caṅkrame tathāgataḥ caṅkramyate tatra gomaya-kārsim prayacchati Divy 369.5, and, tatra gomayakārsī dattā 7. If -kāsi 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-pilakkha.

go-rajās, lit. *cow-speck*, a small unit of matter, = seven *sheep-specks* (see **edaka-rajās**, 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)-toranaṃ 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 Rājagrha: °ne parvate LV 18.14. Tib. (omitting go!) 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° keśāś (so also Mironov; Kyoto ed. v.l. keśāc; read keśāmś, 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 (massum . . .) na golomikam-kārāpetabbam; comm. 1211.3 hanukamhi digham katvā ṭhapitaṃ eḷakam-massukam (!) 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.: paurohitye govindīye Mv iii.205.8; 206.5, 6 (Senart with one ms. Gauvindiye in 5, Govindiye in 6; v.l. in both Govindiye).

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. **kukkuravratika**): Śikṣ 332.3; Karmav 44.19; cf. also Mvy 3535 govratī, and LV 248.21 govratā- (s.v. **kukkuravratika**). The word govratin occurs Mbh. (Cr. ed.) 5.97.13, defined 14 thus: yatra-tatra-śayo nityam yena-kenacid-āśītaḥ, yena-kenacid āchannaḥ sa govratā (S apparently govratir, which as an irregular form from govratin may be the original!) ihocyat.

Gośāliputra, **Gośālī(n)**, °h(kā)putra, °liputra, see **Maskarin**.

Gośirṣa, n. of a nāga-king: Kv 2.12.

gośṛṅgavratin, a member of some heretical sect: Mvy 3542. Possibly cf. **govratika**°

Gośṛṅgī, n. of a pious 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, °iga), m., usually pl., (boon-)companion, member of a friendly group: Mv iii.375.13 trimśa(d) goṣṭhikā udyāna-bhūmim nirgatā; id. 15 and 376.1-2 tehi goṣṭhikehi; 376.5, 7, 8; Av i.93.6; sambahulās ca goṣṭhikā . . . 163.7; °kānām śataṃ nirgataṃ 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 tuvam goṣṭhika-tūlikāsu . . .; Senart suggests doubtfully *coussins, divans où on est assis de compagnie* (tūlikā, *mattress*, Skt.).

gośāraka (so Mironov also, with v.l. gośālaka), m., an architectural term, acc. to Tib. bcam (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**.

[**gaudākamṛga**, see **ghoṭākamṛga**.]

Gauṇāyana, m. pl., n. of a brahmanical gotra: Divy 635.13.

Gautama (also written **Gotama**, q.v.), (1) (= Pali Gotama), gotra-name of Śākyamuni, often applied to him especially by those who are not his followers: Mvy 78; Mv i.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 i.113.11; (3) (= Pali Gotamaka) n., of a non-Buddhist sect: Mv iii.412.7; Śiks 331.11; LV 380.12 (here named with Nirgranthas, Ājīvikas, 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 Pali also; he was an Āṅgīrasa, iii.369.8, as in Pali, see DPPN s.v. 7 Āṅgīrasa; (5) n. of a brahmanical teacher: Aranemī (n. sg.) Gautamo Divy 651.7, or °ṇemīś ca Gau° 653.12 (in 632.12 corruptly Aranemī-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. **kṛṣṇa**, 4); (7) Gautama-nyagrodha (= Pali Gotama-nigrodha, DN ii.116.31), n. of a locality at Vaiśālī, doubtless the caitya called **Gautamaka**, q.v.: Divy 201.5, 14.

Gautamaka, (1) n. of a nāga-king (also **Gautama**, 6; cf. s.v. **kṛṣṇa**, 4): Divy 50.17, 29; 51.6; (2) n. of a caitya (cetiya) at Vaiśālī: Mv i.300.9 (see Gautama-nyagrodha, s.v. **Gautama**, 7).

Gautamī (= Pali Gotamī; 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 i.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. rgyaṅ, 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.

Gaurī, (1) n. of a yoginī: Sādh 443.15; (2) n. of a rākṣasī: Māy 243.17.

gaulika = **gotika**, 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 gan 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.

Gauvīndiya, adj. = **Govīndiya**, q.v.

gauṣṭhika, once written for **goṣṭhika**, q.v.

grathita, ppp. (= Pali gathita, often foll. by mucchita; in this sense not Skt.), *enslaved* (by desire or worldly things): Divy 534.19 (raktah saktō grdhro) grathito mūrchito 'dhyavasito... Cf. Pali DN i.245.24 gathitā mucchitā; comm. ii.403.25 gathitā ti gedhena abhibhūtā hutvā; mucchitā ti mucchākārapattāya adhimattatanhāya abhibhūtā. Cf. next items, esp. **granthita**, used Mvy 2194 in same context as Divy (prec. by raktah, saktah, grddhah, foll. by mūrchitah, adhyavasitah, etc.).

grantha, m. (= Pali 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; Pali ganthita; ppp. either to *granthati = Pali ganthati, Skt. grathnāti, or denom. ppp. to **grantha**, q.v., or Skt. granthi), *enslaved*: Mvy 2194, see s.v. **grathita**; LV 372.3 (vs) iha sā vitarkamālā samjñāsūtreṣu granthitā **nipathī** (read with v.l. 'narthī?), vinivartitā aśeṣā bodhyaṅga-vicitramālābhīḥ.

granthi-mocaka, m. (cited by Monier-Williams from Wilson's Dict.), *cutpurse*: Mvy 5362; (pāripanthikā...) janapadaghātakā yāvad gra°kā iti kṛtvā Śiks 77.9.

Grasati, n. of a nāga maid: Kv 4.4.

Grasana (cf. next), n. of a piśāca: Mmk 18.6.

Grasani, (1) (cf. prec.) n. of a piśāci: Māy 239.6; (2) n. of a rākṣasī: 243.15.

Grahakośa, n. of a former Buddha: Mv i.141.14.

grahaṇa, nt., confused with **gahana**, *thicket, entanglement* (?): in Mv i.34.7 (prose) -durga-samsāra-kāntāra-grahaṇa-dāruṇāto maha-prapātāto uddharitvā, Senart thinks that grahaṇa is a copyist's hyper-Skt. alteration of gahana, which is a near-synonym of kāntāra (esp. in Pali, 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 i.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°) girigahanāni (em.; 5 mss. °gahanam, one °grahanam) tyāgagrahaṇāni (3 mss. °gahanāni), 15 viṣa-māprati- (mss. viṣamapati-) samniṣaṇpavanāni tu manuṣyagahanāni (5 mss. °graha°), 16 tṛṇapalimakāntakalatā-kulāni vṛkṣagrahaṇā- (mss. °grahaṇya- or °ṇya-) gahanāni (3 mss. grahaṇāni), 17 śathanikṛtipaiśunyāni 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; Pali gahaṇi app. more loosely used, cf. saṃsuddha-gahaṇika, *of pure womb or origin*; DN comm. i.281.10 -mātu-gahaṇi kucchiti attho), (*belly, womb*); *interior* (like Skt. garbha): in SP 239.3 (prose) read pañcabhiḥ puṣpa-grahaṇi-(so with Kashgar rec. and 3 Nep. mss., ed. °ṇiya)-vedikā-sahasraiḥ svabhyaalamkṛto (stūpaḥ), *adorned with 5000 balconies filled with (containing); Tib. bkram pa, besprinkled with) flowers*.

[**grahaṇīya**, see prec.]

grahāya (= Pali gaḥāya), 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 sadu 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 amātyapāriṣadyān āmantrayasi: ho bhāṇe grāmaṇikā kṣipraṃ purohitam ānetha.

grāmaṇīya (presumably = Skt. grāmaṇī, Pali gāmaṇī; see prec.), a military officer of some sort: ārūdhā °yehi khaḍgatamarapāṇibhiḥ 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 Introd., 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 °dhītā 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. grāmālo 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 nopajivitaṃ LV 262.10, see s.v. **upajivita**; grāmyām tṛṣṇāṃ Ud iii.9, 10 = Pali jammī taṇhā Dh. 335–6.

-grāha, ifc., 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 aham . . . ātmagrāham parityajeyam; 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.

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 gzoñ, 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 gebräuchtes 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 mss.), pot, jar: pañcāsarahaśahrāni divyagandhodakaparipūrṇa-ghaṭā-parigrhītāni 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

grīveya (nt.? = Pali gīveyya, °yaka; Skt. graiveya, °yaka, usually of a chain put on an elephant's neck), necklace or chain about the neck: (suvārṇaṇīkām yatha ośritvā) 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 gimhāna māse (so printed), Sn 233. There seems no reason for taking either Pali gimhāna or BHS grīṣmāna as a 'stem-form'.]

grīṣmika, adj. (= Pali gimhika; Skt. graīṣmika), of, for summer: grīṣmika-vārsika-haimantikeṣu prāsādesv LV 227.3; trayo prāsādā kārayat (so Senart divides) hemantikam grīṣmikaṃ vārsikam Mv ii.115.9; similarly iii.405.13; trayaś ca (sc. māsāḥ) grīṣmikāḥ Suv 178.4.

gredha (= Pali gedha, m.; cf. **parigredha**; analogically based on Pali gidḍha etc. = Skt. griddha etc.; § 3.68; the nearest Skt. equivalent in mg. is grdhyā), greed: sukhāpi gredhāśritā Mvy 7553 (= Tib. zhen pa); samkalpair gredha-nīśritaiḥ Ud xxxi.29; -rasa-gredhāt MPS 31.63.

(**graiṣmika**, m., see s.v. **sāmāyika**.)

glāna (also **gilāna**, q.v.; = Pali gilāna; acc. to BR Skt. glāna is not used in this specific sense), sick, ill; in glāna-pratyaya-bhāṣajya, one of the four **pariṣkāra**, q.v. for occurrences, medicine to cure the sick.

glānaka, **gilā**°, adj. (= Pali gilā°) = **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) gilānaka-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 . . . dīrgha-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

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 ghaṭīm (v.l. vṛttim) ādāya kecid phalakaṃ kecid alābuśreṇīyaṃ 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 **Veruṇḍīga** or **Vebha**°, **Vaibhiṇḍīga**, 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 rākṣasīnām . . .) ghaṭṭaya-vimaṣṭaka (? 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, = gādha, nibiḍa), *polished hard, vigorously*.

ghaṭṭita, ppp. (= Skt. ghaṭita; cf. udghaṭṭayati), *closed*: kāśikavastrāvāri ghaṭṭitā phuṭṭakavastrāvāri 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*), *bell*: pāśa-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. °ih, LV 106.13, one of the **anuvyañjana**, replacing (it seems) **nirgranthi-śira**, q.v.: acc. to Burnouf, *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.? = Pali nt., and acc. to Childers m.; AMg. m. and nt.; Skt. gr̥ha), *house*: gharo, mss. (n. pl.; Senart em. gharā) Mv i.24.13; ghara-vāsa-rakṣito 285.22; gharam, acc. sg. iii.289.8 (cm.); gharam, n. sg. Mvy 5518.

gharaka (dim. of prec.? so Senart), (small) *house, hut*: nairayikā . . . gharakehi oruddhā (mss. °ddha) chinna-iryāpathā (mss. -iryā°) Mv i.22.10 (prose).

? **gharaṇi**, see **ghariṇi**.

gharati (Skt. Dhātup., and Ved. jigharti etc.; see **pragharati**, **parighareti**), *drips, flows* (intrans.): Mv iii.408.1 kāśāncil lālā (mss. lolā) gharati (or with v.l. gharanti; in accord with this read in Mv i.227.17–18 kāśāncil (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; Pali gharāṇi; AMg. both °aṇi and °iṇi; cf. **ghara** and Skt. gr̥hiṇi), *housewife*: Divy 46.27 °ṇi-śatāni (one ms. gharāṇi°); 47.25 gharīṇi-stūpa. Divy Index *widow*, for reasons not evident to me.

Ghasmari, n. of a yoginī: Sādh 446.2.

-ghāṭaka = -ghātaka, 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 ghaṭikā; in Mv iii.255.10 (prose) Senart prints gandha-ghāṭikā-vidhūpitam, but one of his two mss. °ghāṭikā°. Note however that BR also record ghāṭa,

'viell. nur fehlerhaft', as meaning *pot*, = ghaṭa, once in Hariv.)

ghāṭin, adj. (= ghātin, cf. § 2.41), *destroying*: jagakleśa-ghāṭi Dbh.g. 41(67).14 (no v.l.).

Ghātani, n. of a rākṣasi: Māy 243.28.

ghāṭikā (cf. Pali dubbala-ghāṭikā Jāt. i.176.27; 177.4, *killing of the weak*), *destruction, violation*, in visrambha-gh°, . . . of confidence: bodhisattvo . . . na °tikayā na dhūrtatayā lābham upārjayati Śikṣ 269.2.

-ghātyā, see **nala-gh°**.

ghuṇaghuṇāyate (cf. Deśin. 2.110 ghuṇaghuṇiā = karṇopakarnikā; 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 Mīnavey as gauḍaka°; Mironov as text), *wild horse*: Mvy 4798 = Tib. rta 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: Ghorarūpiś (read °pī?) ca (in list of piśācas) Mmk 18.6.

ghori (Pali 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 i.229.16 = 240.5 = 333.7 ghoṣam, n. sg.), *proclamation*: ghoṣam **anuśrāvayati** (q.v.) SP 123.1; LV 266.1; Samādh 8.10; Śikṣ 38.1; or udīrayati LV 401.2; Mv i.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.

Ghoṣāsrī, n. of a Bodhisattva: Gv 442.18.

Ghoṣānana, n. of a former Buddha: Samādh p. 57 line 17.

ghoṣānuṅga, 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.

Ghoṣila (corresp. to Pali Ghosaka or Ghosita), n. of a gṛhapatī (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 gṛhapatī Ghoṣila mentioned Mv ii.2.13; Karmav 157.7.

Ghoṣilārāma, m. (Pali Ghositārāma), n. of a residence built for Buddha by the prec. at Kauśāmbī: 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 caivaṃ vācam bhāseran, tac ca bhāṣajyam upanāmitam na pibeyuḥ SP 321.10–11, *on the one hand* (ca) *they would speak thus, and yet* (ca); *on the other hand* (ca) *they would not drink the proffered remedy*; (2) in the protasis of conditions, = *yadi* (acc. to Speyer,

VSS l.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 °ṭi-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*, Samarācikkahā), 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 devamanuṣṣānām cakrāṇi Mvy 1603 (similarly Pali AN ii.32.1), listed 1604-7, pratirūpadesāvāsah, satpuruṣāpāsrayam, ātmanah samyakprañidhānam, pūrve ca kṛtapuṇyatā (= Pali ibid. 5 paṭirūpadesāvāso sappurisūpassayo at-tasammāpānidhi 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 °lah 208.13; but °lam, nt., 209.20.

cakrabheda (m.; = Pali cakka°, parallel with samghabheda), *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.

Cakravartinī, 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.

Cakravarmīnī, n. of a yoginī: Sādh 427.7.

cakravāda, 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 ṣailo . . . °ḍo; more often pl.; often followed by **mahācakravāda**, 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; Śiks 246.2; Suv 86.7; Sukh 36.14-15; 63.3; without mahācakra°, SP 355.5 (pl.); LV 316.13 (pl.); Mv ii.341.10 (stem in cpd.); Sāmādh 19.19 (vs, text cakravāda, meter requires cakravāḍo or °ḍā); in fig. use, (puṇya-)cakravāḍam loke parisamsthāpayaṣyati Gv 112.22.

Cakravālagupta, n. of a former Buddha: Mv i.139.9 (vv.ll. cakravāḍa°, °vāra°; read prob. °vāḍa°).

Cakravicitra, n. of a lokadhātū: Gv 150.3.

cakravimāla, nt., a kind of flower: Mvy 6187.

Cakravegā, n. of a yoginī: Sādh 427.7.

Cakravyūha, n. of a kiṃnara-king: Kv 3.2.

cakrasātapattra, nt., a kind of flower: Mvy 6188.

Cakrākṣaraparivartavyūha, n. of a (perhaps imaginary) Buddhist work (dharmaparyāya): 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, kuṭiḷa, Mvy 7324-5); cf. Skt. (Rājat.) 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, ifc. 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 fl., 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 manovibhūtā, 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 āvenikā 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[r])? The preponderant evidence of the mss. points to bhava-cakṣuke (or °ko or °kaiḥ) apāye prajñāskandho (or °dhe, °dhā; 337.4 see above) niveṣeyaṃ (? °yaḥ, or other vv.ll.). All too obscure to be useful.

-cagghati, see **uc-**, **sam-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 pañḍapātikatve, *ten advantages in the mendicant's life*, is, caṅkramo 'sya upājito 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), Śuddhodana says, *adorn* (or with mss. kalpayama, *let us adorn*) *every excellent promenade* (in the Lumbinī grove, in preparation for Māyā's visit); grha-dhana-dhānyāśayana-vasanaṃ caṅkramodyānāni cānekaśo yācanakebhyo niṣṛṣṭāni 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: samyak-sambuddhānām adhiṣṭhitāni caṅkramā niṣadyāni śayyāni Mv ii.163.18; teṣāṃ bhikṣūṇāṃ sthānāni caṅkramāṇi niṣadyāni śayyāni 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. Pali Therag. 271 ... vihārā upanikkhamim, caṅkamam abhirūhanto; so frequently ubhi-ruh- occurs in BHS with this word): arañyavāsi (loc.; v.l. °se) tiṣṭhanto caṅkrame (WT °mam with K') abhiruḥya 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 ayam Lālitavistaro ... pracariṣyati LV 442.11; bhikṣūṇām saptaratnacitān vihārān kārayām āsa maṇi-caṅkramān (prob. Karmadh., not Bhvr.) ... RP 56.13; in Mv i.318.10 text, bhagavato Kāśyapasya caṅkrama-ṣaṣṭiḥ, for which Senart's note suggests caṅkrama-bhūmiḥ (violent em.), but mss. kramkrame (or kramkame) ṣa°; possibly read caṅkrame yaṣṭiḥ, *stick* (pole, flagstaff?) in K's *promenade*; (vihārān...) āramān ramaṇiyāms ca caṅkrama-sthāna-śobhitān SP 334.9 (vs; ca°-sthāna, *place of promenade*, substantially = caṅkrama?); (vihārāḥ ... bhikṣusahasrāvāsā āramapuṣpo-paśobhitāḥ) caṅkramavanopetāḥ SP 339.3, ... *provided with promenades and groves*; of a brahmanical ascetic, atha Brahmaṇḍaprabho māṇavako 'nyātarasmin pradeśe kuṭim kārayitvā caṅkramam (a *walking-ground*, in the wilds) pratiṣṭhāpya sattvānām arthāya tapas taptavān Divy 477.17-19; (Bhagavataḥ) 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, bhagavāms cāsya nātidūre caṅkrame caṅkramyate Av i.183.1; ānādo bahir vihārasyābhyavakāse caṅkrame caṅkramyate 228.9; (Buddha sreaka) yan nūnāham pauṣaṃ mātram vaihāyasam antarikṣe dirgham caṅkramam caṅkrameyam Mv iii.114.12-13, which he does in 15, di° ca° caṅkramati aspraṇto 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) saptāḥe tathāgato dirghacaṅkramam caṅkramyate sma LV 377.4, (tṛtīyam) saptāham pritisukhena dirgham caṅkramam caṅkrame (aor.) Mv iii.281.12; (Buddha, vihārāto nirgamya ... smitam prāduṣkaritvā) dirgham caṅkramam caṅkrame (aor.) Mv i.317.(7)-9; without use of the word dirgha, the like is presented in SP, with emphasis on spiritual results: (the Bodhisattva Sarvasattvapriyadarśana) dvādaśa varṣasahasrāni caṅkramābhirūḍho (Tib. ḥchag pa la zhugs śiñ, *having begun, undertaken, a walk*) 'bhūn mahāviryārambheṇa yogābhiyukto 'bhūt SP 405.13, followed by reference to this in 408.14 (vs), spoken by the Bodhisattva S., ayam mamā caṅkrama rāja śreṣṭha yasmin mayā sthītvā samādhi labdhāḥ; similarly, yadā ca sa dharmabhāṅako 'smin dharmaparyāye cintāyogam anuyuktaḥ caṅkramābhirūḍho bhaviṣyati, tadāham ... tasya dharmabhāṅakasya caṅkrama-kuṭim (Tib. ḥchag paḥi, = caṅkrama, gnas, = *place, esp. abode, habitation*); cf. kuṭim 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) ... asya dharmaparyāyasyākrakṣāya SP 474.11-475.2; ye ... ekaviṃśatīdivasāni caṅkramābhirūḍhā abhiyuktaḥ bhaviṣyanti, teṣām aham ... ekaviṃśatīme divase teṣām dharmabhāṅakānām 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 kinnaras) ṣaṭpāramitā-sāmkathya(m) kṛtvā svaka-svakāni caṅkramaṇāni caṅkramanti (cf. cognate verb with caṅkrama, above); keci suvarṇamayās caṅkramā(s) teṣu caṅkrameṣu sāmantakeṣu kalpavṛkṣāḥ, etc. Kv 66.6-7.

caṅkramaṇa, nt. (= Pali caṅkamana; 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; svakasvakāni 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 (= Pali caṅkamati; 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.; = Pali id., Skt. catvara), *square, four-crossroads*: so it seems that the mss. must read, or intend, at SP 88.1 (vs), where KN sthītu 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 caca-resmin (*caca-resmin 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 tañka, *chisel*, and followed by piṭhari, *pot* (in a list of implements and utensils). Cf. **cañcu**.

Cañcā (Pali Ciñcā), 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 i.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 śalākāvṛtti (Divy mss. °ttim; MSV ms. śilakā) ca. tatra cañcu ucyaate samudgake, tasmīn manuṣyā vijāni prakṣipyānāgate (MSV °ta-) sattvāpekṣayā sthāpayanti mṛtānām (MSV asmākam) anena te vijākāyam (MSV anena bijena manuṣyāḥ kāryam) kariṣyanti. idam samudgagam baddhvā cañcu ucyaate.

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.) vihārān Kv 13.9; stūpa-bimbāni caṭita-sphuṭitāni viśīrṇa-bhūtāni 13.11; tenāsu 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*: tenāsmiṃ 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-vajrapāni, the fierce *V.*, a form of **Vajrapāni**, 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 rākṣasi, Māy 243.30, 34.

Caṇḍāksī, n. of a yogiṇī: Sādh 427.3.

caṇḍālaka (= Skt. °la), an *outcaste, caṇḍāla*: (listed among enemies of birds) Mv ii.251.5 (prose; Senart em. caṇḍ°).

Caṇḍālikā (cf. s.v. **Caṇḍā**), n. of a yakṣiṇī: Suv 163.1.

Caṇḍālinī, n. of a yogiṇī: Sādh 446.20 (vs).

Caṇḍāli, n. of a yogiṇī: Sādh 443.16, et alibi; n. of a rākṣasi, 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 voix 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. caturtha), *fourth*: Dbh.g. 16(352).8 (vs; no v.l.; this form not recorded in MIndic).

[**catuṣ-āṅga**, 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 **cātu(r)dvipa**, q.v., and Pali caturanta, DN i.88.33; our word is a malformation; Tib. mthaḥ bzhi las (rnam par rgyal ba) suggests caturanta-(vijī-tavant), cpd., as the true reading; or possibly **caturantam** (see this) *vijit°*. See **vijitavant**.]

Caturāṅgabala, n. of an ancient king: Mv i.117.3.

caturāśrita (denom. ppp. to Skt. cāturaśra), *squared, made square*: maṇḍalapramāṇam ity uktaḥ samantāc caturāśritam, caturdvāram . . . Mmk 526.13 (vs).

caturasraka, nt. (cf. Skt. caturāśrikā, Kauṣ. 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-śatāni (things furnished to monks) Divy 40.11; 550.16; 553.3, 10; caturasrakam Mvy 899.2, rendered in Tib., Chin., Jap. literally, *square*; **bimbopadhāna** and **vṛṣikā** (or vṛṣ°), = Divy vṛṣi) occur in the same vicinity, and **kocavaka** not far away (898.2).

Caturasravadana (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 catur°); perh. read so.

caturāśīti (= Pali °sīti, AMg. caurāsiim, 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 Śīkṣ 26.16, called by Bendall a 'new form'; but it is recorded in Kathās., BR 3.637 s.v. 2 diś, 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 **cātur°**.

caturdvīpeśvara (cf. **caturdvīpeśvara**), with cakravartin, = prec.: °śvarāś cakravartināḥ Śīkṣ 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: Śīkṣ 41.7; 160.4.

caturmahāpatha (m.; = Pali catu-ma°; cf. Skt. catuṣpatha and mahāpatha), *crossing of four main roads*: caturmahāpathe (v.l. caturma°) sthītvā Mv i.301.19 (in vs form of the same catuṣpathe, 303.18); caturmahāpathe ii.177.20; 178.1; °thāto, abl., 178.2.

caturmahārājākāyika, adj. with deva or devaputra, = next and (the more usual) **cātur°**, *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 mahārājākāyika. Some of these prose.

caturmahārājika, adj. (in Pali also sometimes ca°, oftener 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. eṣo caturyo (Senart ca tujyo, see **tujyo**) kāryo. (Or read cāturyo? Pali only cāturiya; in Vv.41.2 read with PTSD ca turiyagaṇā, 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-kuṇḍika, 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*: °kayā sarpati Mvy 931.1; so Tib. rkaṅ lag bzhis phyé ba (with varr.), *crawling by the four feet-and-hands*.

catuṣkoṭikā (see also **cātuṣkoṭika**, °kā; Skt. koṭi, *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 ekatvānyatvobhayanobhayāstināstīnyānityarahitām °kāṃ iti vadāmi, etayā °kayā . . . rahitāḥ sarva-dharmā ity ucyate.

catuṣpādaka, f. °ikā, adj. (= Skt. °pada plus -ka; see also °pādaka, and **cātuṣpada**, °pāda, °pādaka), *consisting of four pādas or metrical units*, ep. of gāthā: Mvy 635.0; Divy 505.3 (both prose).

Catuṣparśadasūtra, n. of a work: Karmav 161.20. Seems to correspond to Pali AN ii.8 (Book 4, section 7); cf. Lévi's notes.

catuṣpādaka, 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 **cātuṣpādā**, °padikā, °padī, qq.v.).

catuṣpādika, adj. (Skt. °pād or °pāda plus -ika; cf. prec.), *four-footed* (creature, sattva): °kāni sattvaṇi Kv 25.3 (prose).

catvāra (m. or nt.; = Skt. catvāra; only in prose of Gv; ā perhaps influenced by remembrance of catvāraḥ etc.), *crossroads, square* (as meeting of roads): °reṇa °raṃ rathyayā rathyām Gv 179.18; sarvarathyāsu sarvacatvāreṣu sarvaśrṅgātakesu 181.9–10; rathyā-catvāra-śrṅgā-ṭakebhyah 192.25; sarva-śrṅgātaka-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-gaṇḍīraka (q.v.)?; (2) n. of a former Buddha: Mv iii.234.5 f.; LV 171.12; Av i.74.9 ff.; Sukh 5.10 (perhaps not all intended for the same person); (3) n. of a devaputra (prob. same as DPPN 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 i.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.

Candanaśricandra, n. of a Buddha: Gv 310.12.

Candābhībhū, n. of a former Buddha: Sukh 5.14.

So text without v.l.! Read Candrā°? Caṇḍā°?

? **candīsaka** (m. or nt.; v.l. **śabdīsaka**), 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*: yathaiva candra . . . tārakai parivṛtam (no v.l.; read pari° m.c.) LV 75.7 (vs); (2) (= Skt. Lex. id.; Skt. candraka, Pali and AMg. candaka), *spot* or 'eye' on a peacock's tail: moracandrasamāś candrair Laṅk 365.12 (vs), *with* (moon-shaped) *spots like the eyes on a peacock's tail*; (3) n. of a former Buddha: Av i.81.1 ff.; (4) n. of a young brahman who died and was reborn as a god: Av i.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 °lī; dat. °lyai), n. of a yakṣiṇī: Sādh 561.10 (replacing **Citrakālī**, q.v.).

Candraḡarbha, n. of a Bodhisattva: ŚsP 6.21.

Candrateja(s), n. of a former Buddha: Mv i.137.5 °jah, n. sg.

Candradhvajaketu, n. of a samādhi: Mvy 510; ŚsP 1415.10.

Candradhvajaśriketu, n. of a Tathāgata: Gv 280.12; called **Indradhvajaketu** 281.7.

Candradhvajā, n. of a lokadhātu: Gv 222.13.

Candrapadma, n. of a former Buddha: Mv i.137.4.

Candrapradīpa, n. of a samādhi: SP 424.4. Refers to subject of our Samādhi; see next; Burnouf reads Candraprabha (n. of the Bodhisattva who is prominent in Samādhi) in SP.

Candrapradīpasamādhi = next: Mmk 38.12; 109.27.

Candrapradīpasūtra, another name for Samādhi (-irājāsūtra), 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 Samādhi: 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 samādhi, referring to this Bodhisattva); (4) n. of a yakṣa: Divy 113.22; 114.4, 6; (5) n. of a nāga-king: 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.

Candraprabhāsvararāja, see **Candrasvararāja**.

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 samādhi: 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.

Candrasūryajihmīkaraṇaprabha (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 **Candrārkadīpa**; (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.).

Candraskandhārcitabrahman, n. of a Bodhisattva: Gv 443.7.

Candrasvararāja, 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 Candraprabhāsvararāja).

candrāṃśujālamaṇḍalaḡarbha (-maṇirāja), some kind of jewel: lohitamuktāmayeṣu kṣetreṣu °maṇirājavarṇaṃ prabhāṃ pramuṅgamānāni, °maṇirāja-śarīreṣu kṣetreṣu lohitamuktāvārṇaṃ . . . Gv 90.6–8.

Candrānana, n. of a former Buddha: Samādhi 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. Pali candimā = Skt. candramās,

moon, n. of two former Buddhas, in the same list: Mv iii.233.4; 236.17 f.

Candrottaraññānin, n. of a Bodhisattva: Gv 2.15.

Candrottara, n. of a girl, and °rā-dārikā-paripreçhā, n. of a work in which she appears: (both) Śiṅṅ 78.19.

Candrodgata, n. of a Bodhisattva: Gv 442.20.

candrobhāsa (for candrāvabhāsa), m. or nt., a kind of gem: Mv ii.310.16.

candropaniṣad, pl., a class of gods, lit. *based on the moon*: °do devāś candram eva puraskṛtya (sc. āgatāḥ) 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. **upaniṣad**. Similarly **sūryo-paniṣad**.

Candrolkādhārin, n. of a Bodhisattva: Gv 441.26.

(capalam, adv., rare in Skt., see BR 5.1411; 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 śal, *tip or lobe of ear*; v.l. sna śal (not recorded; sna = *nose* but Dictt. do not record śal except in rna śal). 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 jetuṃ 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 prakṣiptvā subaddham kṛtvā ... Mv ii.173.6; etāṃ camuṃ 173.12; camuṃ 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 śricampakā-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; Śiṅṅ 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 Mīmāṃsaka, the correct term for which is dpyod pa pa (both terms are given for Mīmāṃsaka 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.

carāṇa, nt., (1) a high number: Mvy 7914 (cited from Gv; Tib. gdab yas); Gv 106.16; 133.26; (2) *residence* (of a king): rājñas carāṇa-koṣṭhe MSV ii.61.12, *on the top part of the king's residence*; so Tib., rgyal poḥi (*king's*) khap (read khab, *residence*, of a king) kyī (gen. suffix) khañ (*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 **carāṇa**; but omitted in Gv 133.26).

carama-bhavika, 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; (bodhisattvasyaikajātiprati-baddhasya, *bound to only one further rebirth*) caramabhavikasya vā Bbh 229.1; without noun, Mvy 7003; of the barber-disciple Upāli, 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): (-vātraviṣṣair) āchādītasya carama-śayanāvasthitasya ... kālakriyā bhaviṣyati Śiṅṅ 208.4.

cari, or **carī** (i chiefly or wholly m.c.), f. (not recorded in MIndic; = Skt. **caryā**, Pali **cariyā**, both also in BHS, see s.vv.; 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 **cāri**, **cārikā**; 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)ddhisattva-cari-ṇiṣpanda- LV 5.1 (all mss., only Calc. °carita°), and cf. Bhadracari-vidhipūrvakam Śiṅṅ 139.13 (prose; the bhadracari is the bodhisattva-cari; the work of this name is elsewhere called Bhadracaryā in the prose of Śiṅṅ, 290.8; 291.9; 297.1); in Bhad itself the form is Bhadracari wherever meter does not require i, as in the cpd. °cari-prañidhāna 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 °cari. (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 **cāri** (°ī) and **cārikā**, 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. Hoernle MR 133.1, cari acari, metrically impossible, and uninterpretable; Thomas *the moving and not-moving* [of living beings], which seems unacceptable); jagataḥ prañānase 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 yādrṣī carī 63.13; bhūtāṃ carim 64.2 (but in adjoining prose, 64.13, 65.5, caryā); 127.10; 193.6; yathā carī mahya sutena cirṇa 203.4; smara carī purimāṃ LV 161.21; yām evā varacari (acc.) caritas tvam tām evā cari vibhaja jagasya 164.16; purimāṃ prañidhāna-carim 175.14; tām pūrvacarim

anusmarā 178.5; pūrvacarim carantaḥ 219.13; ṣaḍvarṣāṇi caritva duṣkaracarim 276.1; bodhicari sarva (n. sg.) 341.2; svacari viśuddhacarī pārāgatā 360.3; nigadottamām carim RP 9.6; uttamacarim prakāśaya 9.14; cari buddha-sutānām Śikṣ 2.16; carisyāmy amitām carim 13.19; cari (acc.) samanta-bhadrām Gv 57.17-18; purimacarim pariśuddha ācaritvā Sukh 23.14; śilacarim Bhad 17; bodhicarim 22, 26, 28.

carita (nt.), (mathematical) *operation, calculation, problem* (in mathematics): (śākyakumāraśatāny . . .) apūrvacaritam samuddhānti sma, bodhisattvaś cāsammūhho nikṣipati sma LV 147.1, . . . *proposed an unheard-of* (mathematical) *problem* . . . Tib. rtsis, *calculation*. See also **dharma-carita**.

caritavant = **caritāvin**, q.v.: bodhisattvacaryām ca caritavatām protsāhanārtham Laṅk 241.3, *and to instigate those who have pursued the course of the Bodhisattvas*.

caritāvin, adj. and quasi-pple. (§ 22.51; cf. **caritavant**), *having followed the (true religious) course* (sc., normally, of Bodhisattvas; see s.v. **cari**): bodhisattvacaryā-caritāvināḥ (n. pl.) Laṅk 120.16; dāraḥ smin dharmaparyāye caritāvi (only two mss.; most mss. caritāvān) SP 464.1 (prose), *pursued the religious course in (studying) this dh°*; bahubuddhaśatasahasra-caritāvino (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 ugratapacirṇa* (-v.l. °tirṇam) -caritāvino (mss. °tāvina), *we have followed the right religious course in that we have pursued (? cirṇa) severe austerities* (a forest ascetic speaks); in absolute use, without dependent noun, caritāvino 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*: °mikāyām Vaj. in Hoernle MR 187.8 (omitted in ed. of Vaj 35.4).

cariyā = Pali id., Skt. caryā, BHS usually **cari**, q.v.: paśyāma sattvācariyā 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 cariyā), with Tib. ḥgro baḥi spyod; cariyām jinasutasya Gv 1.23 (vs); cariyāya (loc.) sthīhitvā Bhad 45.

cari, see **cari**.

[**care**, acc. to Senart ii note 537 interjection ('Va!') in Mv ii.214.10 (prose) tam care ekam satyaṃ pratiśruṇāmi, 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.]

Carenda, 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): ardhā-carcara-keśām Sādh 310.12 (vs), *with half-curly* (partly curly) *hair*; ardhā-carcara-bhṛṅgāṅga-śrīmat (? text śrīsat-keśair 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-vadhirā na pi carci-gātrā, na ca raudra khañjā atha **cāṭaka** (q.v.) prekṣaṇiyā 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., °ṭi), *a flat cake*: ye . . . gandhā avaśiṣyante °kām kṛtvā pratidivasam ṣoṣayati MSV ii.60.4 (Tib. re lur byas nas; I cannot find re lur). Cf. Turner, Nep. Dict. s.v. capāti (?).

carma-caṭaka, m. (Skt. Lex. have corresp. fem. forms, °kā etc.), *bat* (the animal): Mvy 4914 (so Tib., pha lbañ). (Lit. 'leather-spa-row')

caryā (Skt.) = **cari**, 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, praṇidhāna-c°, **anuloma-c°**, anivartana-c° (cf. Senart i p. xxi); same list, called cata-sraḥ . . . bodhisattvacaryāḥ i.46.6; they are discussed in the following 46.8 ff. (prakṛti-c° 46.8-47.11; praṇidhi-c° 47.12-63.10; anuloma- and avivarta-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; praṇidhāna- (°dhi-) to his vows to attain enlightenment; anuloma- (also ānulomikī, see s.v. ānulomika) alludes to his progressive approach to the goal, and anivartana- (avivarta-) refers to the point at which it becomes impossible for him to backslide. We also find bodhicaryā(ṇi, 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 Kalpadrumāv.; 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 Laṅk; see **anucālīn**, **antaścālīn**, **vicālāna**.

Calakalpaka (corresp. to Pali Allakappaka), adj., *of next*: °kā Bulakās 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 saṃcal°), *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. calaṇiā, defined *a waist-cloth used by a nun*, Ratnach.), *short trousers* (so Tib. on Mvy, dor thuñ): Mvy 5853 °nikah; otherwise only in Mmk; nīla-(om. 63.2, 8)-paṭṭa-calanikā-(63.2 calana-)nivasta (75.15 nivāsita), *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.

Calamakuta, n. of a former Buddha: Mv i.137.3. **calu-śīras**, see **vattu-ś°**.

cavati (= Pali id., Skt. and BHS. cyavati, § 2.8), *falls* (to a lower existence): cavitvā Mv iii.42.18; 43.10, 14; so Senart, v.l. each time cya°. Cf. **cuti**.

cākrika, m. (= AMg. cakkia, °iya), *disc-bearer*, a royal officer: Mvy 3733 (so also Mironov without v.l.; BR cite **cakrika**, 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 Rājat. 1.213, cited in pw s.v. cātu, for cātusit- read

with Stein caṭasī-), *agreeable, pleasant*, approximate synonym of prekṣaṇīya: Gv 214.23, see s.v. **carci** (-gātra).

Cāṇḍikā (cf. Skt. Caṇḍikā), 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 i.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., Kauṭ. Arth. Sham.¹ 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. **catu- raṅga**.

cāturarṇavānta-, 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 i.54.3; 58.13; etc., replaces the usual catur°, see **samprative- dhaka**.

cāthurhya, either *period of four days*, or *the fourth day*: ekāhorātra-cāthurhya-pañca-ṣaṭka-kālantarāś 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 cātuddisa; 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 ii.109.7; MSV ii.70.10; °diśa-samghikena (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 i.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 i.49.2; 52.8; 108.7; 114.13; 193.14; 220.2 = ii.22.3; ii.158.14; iii.102.15; ep. of rājya, *rulership*: Mv i.95.2, 4; (2) adj. and subst., *consisting of the four continents*, ep. of the earth: °pām mahīm Mv i.208.4 (corrupt in mss.) = ii.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?); cāturdvīpeśvaro, *lord of the whole world*, Dbh.g. 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 lokadhātu sarvacāturdvīpakāsu Gv 380.1, but in 380.3 same phrase with °dvīpikāsu; (tasmin . . . lokadhātu) 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 i.258.3.

cāturdvīpeśvara, see s.v. **cāturdvīpa**.

cāturmahādīvīpaka, adj. m., with lokadhātu, = **cā- turdvīpaka**, q.v.: Śikṣ 282.3 (in same line cāturdvīpaka- lokadhātṽ-).

cāturmahābhūtika, adj. (= Pali cātu(m)mahā°, and cf. next), *consisting of the four gross elements*: Av ii.191.4 and Bbh 61.7, see s.v. **audārika**; Divy 652.13 (ayaṃ . . .) Brahmanā . . . °tika-mahāpuruṣaḥ prajñaptaḥ.

cāturmahābhautika, adj. (cf. Skt. cāturbhautika), = prec.: °tike ātmabhāve Śikṣ 21.21; °tikam (rūpaṃ) Lañk 125.3; °tikam . . . samucchrayaṃ Bbh 253.20.

cāturmahārājākāyika, adj., = **catur°** and next, q.v.: SP 160.2; 239.6; LV 50.20; 60.7; 396.14; Mv i.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)mahā°), *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 i.263.15; in the rest, °jika, LV 46.19; 150.2; 266.4 f.; 401.8 f.; Mv i.31.10; 240.4 (v.l. °ja-kāyika); ii.2.8; 163.10; Divy 68.12; 83.6; 127.20; 219.8; 367.9; 554.4; Av i.5.1; 10.16; etc.; Mmk 19.12; common. This is the most usual form. Once, at least, cāturmahārājika, Mv ii.314.5 (prose, no v.l.). Also **mahārājika**, q.v.

cātuṣkoṭika, °kā (from **catuṣkoṭikā**, q.v.), (1) adj., *relating to, concerned with, involving or based on the 'four alternatives'*: °kaḥ Mvy 6887; °ka-naya-viśuddhim Lañk 124.1; skandhāh . . . °ka-rahitāh, *deprived of anything that relates to . . .*, Lañk 125.7; (2) °kā, subst. f. = **catuṣ°**; °kayā Lañk 152.14; 296.14 (muktaṃ bhavam); 324.14 (yukto).

cātuṣpada, f. °padī (Skt. catuṣp°), = **catuṣpadaka**, q.v.; f. with gāthā, Vaj in Pargiter ap. Hoernle MR 192.1 (for Vaj 42.5 catuṣpādikā, see °daka).

cātuṣpadaka, f. °ikā, = prec.: Vaj in Pargiter op. cit. 183.1 °ikā, with gāthā (for Vaj 30.1 catuṣpādikā).

cātuṣpāda, f. °dā, = prec. two; with gāthā, Vaj in Pargiter op. cit. 181.11, 14 (for Vaj 28.7, 11 **catuṣpādikā**).

canāḥ, 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 i.299.22 (cf. 297.16); pūrvasmin vai (Mv purimasmim) diśo-bhāge cāpālam (Senart em. cāpa- lam, but mss. of Mv text) nāma (Mv va nāma) cetiyam LV 388.12 = Mv iii.306.14 (ys); Cāpāla-caityam Divy 201.1 (at Vaiśālī); Vaiśālī Vṛjibhūmiś Cāpāla- (13 °lam)- caityam 4 and 13; °lam caityam Divy 207.11.

? **cāpālya** (nt., for Skt. cāpalya), *instability*: lakṣmī- °ya- Divy 432.13 (prose); prob. read cāpalya.

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 ii.44.3 (see kṣāmodara). Tib. renders LV rked pa gzhu-ḥi ḥchañ 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 cāpodarī, fem., rendered rked pa gzhu-ḥi chañ gzuñs, *waist (like) handle (?) of bow*, or bzuñ ltar phra ba, *slender like handle (?)*; Chin. *waist like handle of bow*.

Cāmara, n. of a country or division of the world: Mvy 3052. Cf. **Aparacāmara**. See Kirfel, Kosmographie, 90 (var. Dāmara).

cāmārā (AMg. and Skt. Lex. id., f.; cf. Pali and Skt. Lex. cāmari; regularly nt. °ra in Skt., Pali, and Pkt.), *chowrie*: vara-cāmārāye (instr.) Mv i.235.8 (vs).

cāmarika, m. (Skt. cāmara plus -ika), *chowrie-bearer*, a royal attendant: Mvy 3728.

Cāmikaragaura, n. of a former Buddha: Mv i.139.5.

Cāmpeya and °yaka, °yika (= Pali Campeyya, -ka), (1) n. of a nāga-king: °ya Mvy 3274; Mmk 18.11; °yaka Māy 247.19; (2) °yikā, *woman of Campā (Viśakhā)*: MSV ii.59.1 f.; °yikāḥ (monks) of C. MSV ii.120.2. All prose.

cāra (m.; Ap. and Deśn. id., also Skt. Lex.; = Skt. cāraka, in Kauṭ. Arth. as well as Daśak., BR), *prison*: cāra-pālānām ajñā dattā... (etān... cārake baddhvā sthāpayata) Divy 565.19 f. (prose) *to the prison-guards a command was given* (cf. cāraka-pālavad Śiṣ 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 yavagū- Mvy 9058, khādyaka- 9059, phala- 9060, yatkiṃcic- 9061; all referring to officials or servants in a monastery.

cārakā = **cārikā** 3, q.v., *course, stream* (of a river).

cāraṇa (nt.; = Pali id., see below; = Skt. caraṇa), (1) *conduct, practice*; in Pali, Sn 162, comm. takes ā as m.c., which it could be in Mv i.177.2, but elsewhere in prose: Mv i.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 bslab pa, regularly = śiṣā): MSV i.34.11 (hastidamako...) hastiratnam ekāhnā sarva-cāraṇebhir upa-samkrāmati, and in sequel; likewise with aśvaratnam (both of a cakravartin) i.35.11 ff.; both prose; (3) (rare in Skt.: *pasturing, tending of animals*: MSV iv.227.18.)

cārayati, cāreti (caus. to car-), (1) *distributes, casts* (lots, śalākā, q.v.); so Pali cāreti, read at Jāt. i.239.27-28 te kālakaṇṇi-salākam cāresum, for text °vāresum: śalākā cāryate, a lot is cast, Mvy 9204, so read, text caryate; Mironov śalaka-caryā te, v.l. -caryate; Tib. ḥdrim (pa), *distribute*; the process consisted in distributing small pieces of wood (śalākā) to serve as lottery-tickets; śalākām cāraya, yo yuṣmākam utsahate... Divy 184.15, and śalākām cārayitum ārabdhaḥ 18; śalākāni cāretha (mss. dhār°) Mv iii.176.9, śalākāni 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 ii.106.2.

? **cārayin**, adj.? (to cārayati, caus. of car-; if adj. form, contains suffix -in), *propagating, spreading* (heretical views): vakṣyanty avarnam asmākam tīrthyavādam ca cārayi (v.l. °yi) SP 273.3 (vs); Kashgar rec. tīrthikā 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. °yi, also ambiguous). WT kārayi with ms. K'.

Cārayaṇa = **Dirgha Cār°**, q.v.: Av ii.114.14, 16.

cāri (m.c. for cari, q.v.), *conduct*, in Bhvr. cpds.: sugatasya putrān... śāntaprasāntacārīn SP 12.14 (vs), ... of calm, peaceful conduct; paripūrnacārī (n. pl. m.) ca bhavanti tatra śilena 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 Pali -cārin, ifc.; see also **piṇḍa-cārika**), *moving; practising*: pattra-cārikā rddhyā harita-cārikā bhājana-cārikās cāgatāḥ 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 śiñ 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 Śiṣ 332.4 cārika seems to mean *practiser, follower* (cf. Skt. and Pali cārin), sc. of a heretical religion.

cārikā (in mg. 2 = Pali 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!)... saṃsarati Mv i.3.9 (prose); duṣkara-cār° (cf. duṣkara-carim LV 276.1) Mv ii.130.12 (°kāye, instr., prose); 237.17 (°kām carantam, prose); bodhisattva-cārikām caranto ii.356.19 (prose); caranto bodhicārikām ii.362.20 (vs); jinacārikā(ye) ii.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 Śiṣ 316.18 (prose) and °kaṃ (prob. misprint for °kām) carantam Gv 423.22 (prose); prañidhisi cārikām (ī m.c. for i) asamām (referring to the *course* of Bodhisattvas) Gv 57.15 (vs); saṃsāra-cārikaiṣā, naiṣā bodhisattvacārikā AsP 329.15 (prose); eka-cārikā Laṅk 291.13 (vs), *the solitary religious course* (of Pratyekabuddhas); (2) *journey, wandering* (also = Skt. caryā, which varies with this in the same passages; Pali 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 kāṣiṣu janapadesu cārikām (v.l. caryām) prakrāmat 405.2-3; janapadesu cārikām prakrāmet(su) Mv i.231.3 (prose), *set out on a journey over the countryside*; cārikām caramāṇo 6; gacchantam... cārikām 234.14 (vs); janapadacārikām caramāṇo 244.12 (prose); kāṣiṣu cārikām prakrāmi 323.10 (prose); magadheṣu °kām caramāṇo iii.47.10 (prose); °kām pratipannasya, *embarked on a journey*, 94.3 (vs); janapada-cārikā Mvy 9355; Kauśaleṣu janapadesu °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*; dakṣiṇāgiriṣu janapade °kām caritvā Av i.3.3; janapadacārikām caran RP 5.2 (prose); (Pāñcāleṣu janapadesu) janapadacārikām caramāṇo Suv 202.3 (prose); also used of journeys to other worlds or states of existence, inferior or superior: niraya-cārikām gacchati Mv i.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 ii.190.17; naraka-cārikām carataḥ Av i.241.9, preta-c° c° 10; (3) cārikā or cārakā, *stream, course* (of a river): nadīcārikām avatīrṇaḥ, *went down into a river-stream*, Av ii.86.3; nadīcārakāyāḥ (ms., Speyer em. °cārik°) pāre vṛkṣaḥ 4; nadīcārikām uttīrṇaḥ, *crossed a river-stream*, ii.116.13; nadyām cārakāyāḥ (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*, ii.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: (bhikṣuḥ . . .) kuleṣu cāitram āpadyeta Prāt 522.4. The Pali phrase is rendered *goes on his (begging) rounds* in SBE 13.42.

Cāritramati, n. of a Bodhisattva: ŚsP 34.15.

Cāritravatī, n. of a samādhi: Mvy 579; ŚsP 1421.17.

cāritravant, adj. (= **caritavant**, °tāvin), *that has pursued the (true, religious) course: māmsam sarvam abhakṣyam cāitratvato bodhisattvasya* Lañk 246.5 (prose).

cārikā, m. c. for **cārikā**, 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**.

Cāruḡandha, n. of a former Buddha: Mv i.139.7.

? **Cārucaraṇa**, n. of a former Buddha: Mv i.138.14;

mss. Cārucaraṇadasiddharaṅgaḥ; Senart em. Cārucaraṇaḥ Prasiddharaṅgaḥ.

Cāruḡhada (v.l. °chattrā), n. of a former Buddha: Mv i.137.8.

Cārudanta, n. of a former Buddha: Mv i.141.3.

Cārunetra, n. of a Buddha: Mv i.123.19.

Cārubhānu, n. of a former Buddha: Mv i.139.4.

Cārumant(a), nom. °taḥ, n. of a cakravartin king: Mvy 3561.

Cāruvarṇa, n. of a disciple of Buddha: Mv i.182.17.

-cāla, see **prthivī-cāla**.

cikitsikā (= Skt. °tsā, plus -ka svārthe), *medical treatment*: MSV ii.140.9 °tsikāṃ 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: cikkās tathākṣṇoḥ krimivac ca jāntoḥ Śikṣ 231.11 (vs).

ciñkhala (adj., or less likely subst. m. or nt.; cf. Skt. Lex. cikhalla, Pali and AMg. cikkhalla, AMg. also cikkhāla, all nouns), *muddy (or mud, mire)*: °le bhūpradeṣe MSV ii.79.18; Tib. rdzab can gyi 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 **kākhorda** and **vetāla**, followed by **preṣaka**; = Tib. sems (b)sgyur ba (?); in similar lists of evil spirits, cicca Māy 220.18; 245.16.

Cicchaka, var. for **Śiṣṣaka**, n. of a nāga-king, q.v.: Mvy 3283; Mironov Cicchaka, v.l. Śiṣṣaka.

ciṭṭiṭṭāyati, °te, once **ciṭṭa**, once **ciṭṭiṭṭi**° (= Pali ciṭṭiṭṭāyati), onomat., *sputters*, used of the noise made by hot things, especially (at least in Pali) in contact with water: cakraṃ (a hot metal disk, 604.15) ciṭṭiṭṭāyamāna-dahanakāṇacayodgāraudraṃ Divy 606.1; with subject sarṣapāḥ, ciṭṭiṭṭāyanti Mmk 298.2; 719.1; °ṭṭiṭṭāyanti Mmk 295.6; with subject an ayomaya cakra, or triśūla, ciṭṭiṭṭāyati Mmk 687.9. In these BHS passages it is not clear whether contact with water or other liquids is implied.

cita (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) **cita-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 vivitra° (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 Pali 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. ciṃtā°); and LV 106.12–13 (Lefm. anupūrvacitrāṅgulī 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 citantaramsa, e. g. DN ii.18.10; comm. ii.449.6 antaramsam vuccati dvinnam koṭṭhāsānam antaram; tam citam pari-punṇam 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 °āmsa. In Gv 69.26 read citta with 2d ed. for cita; see s.v. **avabhā**. See also next.

cita-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. **cita**.

citāṅguli, **citāntarāmsa**, see s.v. **cita**.

1 **citta** (= Pali 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): grīṣmāna māse prathame cittasmim (so, or cittesmim, mss.; Senart em. caitrasmim) Mv i.294.3 (vs).

2 **citta**, m. (in Skt. only nt.), *thought*: used with masc. adj. and pron. forms in Bhad 19 abhiyukto . . . cittu . . . , ye . . . āvaraṇiṃyās (sc. cittāḥ).

-**cittaka** = Skt. citta, *thought*, in Bhvr. cpd.: eka-cittakāḥ, *single-minded*, Av i.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 °ham kariṣyāmi MSV iii.138.2.

citta-dhārā, *stream of thought*: (teṣāḥ, sc. sattvānām, ahaṃ) nānābhāvāṃ cittadhārāṃ prajānāmi Vaj 39.11. Cf. next.

Cittadhārābuddhisamkusumitābhyudgata, n. of a former Buddha: Sukh 5.19. Cf. prec.

citta-paryāya = **cetaḥ-p°**, q.v. (see also **abhiññā**).

Cittaratha, MIndic for **Citra**°, q.v.

cittavistarā (Senart suggests that this is Pkt. for citra-vi°), n. of 5th (bodhisattva-) **bhūmi**: Mv i.76.15.

Cittaśāśvata, n. of a Tathāgata: Sādh 445.11, 13.

Cittasthita, m., n. of a samādhi: Mvy 561; or **Cittasthiti** (in same list), ŚsP 1419.21.

[**cittikāra**, false reading for **citri**° or **citri**°, 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**: antaśa ekacittotpādenāpy anumoditam idaṃ 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 prathamaś cittotpādaḥ sarvabodhisattvasamyakprañidhānam ādyam Bbh 12.1; yenāsyaikacittotpādo 'pi kṣiyeta Śikṣ 49.10, *even a single resolution (as in SP 224.6 above)*; sarvajñātācittotpādaratne Śikṣ 184.10, *in the 'jewel' of a determination to obtain omniscience*; saḥacittotpādāt, *as soon as the thought arose*, Divy 212.18, 27; 221.21, 23 etc.; Av i.32.1; ii.95.1–2, 11;

Sukh 16.8-9; sahicittotpādena, 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° Śiḥ 101.11, 13, that has formed the purpose of winning enlightenment; (eṣāṃ parvatānām...) pārśve kecid ekacittotpādikā bodhisattvāḥ prativasanti 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.), Śiḥ 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 gṛhpati: 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.

[**citṛaka**, see **cintaka**.]

[**citṛakārah** LV 119.9, read citṛikāra(m).]

? **Citrakālī** (stem-form, in a cpd. listing yakṣiṇis), n. of a yakṣiṇī: Sādh 561.1. But v.l. Candrakānti, 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.

[**citṛa-keṣa**, error for **cita-**, see s.v. **cita**.]

? **Citrachattrā** (so 2 mss.; v.l. °cheḍa; Senart em. °chada), n. of a former Buddha: Mv i.137.7.

citṛaṇā (to Skt. citrayati with -anā), (the act of) painting: antarikṣa iva raṅgacitṛaṇā Dbh 6.23 (vs).

Citradhvaja, n. of a man (monk or layman?) mentioned as interlocutor of the Bodhisattva **Akṣayamati**: SP 447.2, 5 (vss).

citṛapāṭala, nt., a kind of flower: Mvy 6200.

Citṛapiśācikā, n. of a piśāci: Māy 239.23.

Citṛabhānu, n. of a former Buddha: Mv i.139.4.

Citṛamakūṭa, n. of a former Buddha: Mv i.137.3.

Citṛamalla (mss.; Senart em. Citṛavarṇa), n. of a former Buddha: Mv i.138.12.

Citṛamāla, n. of a former Buddha (or of two such): Mv i.137.11; 141.14.

Citṛamālya, n. of a former Buddha: Mv i.141.11.

Citṛaratha (once **Citta**°; = Pali Citaratha; see also **Caitra**°), 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.

[**Citṛavarṇa**, see **Citṛamalla**.]

Citṛaśayana, n. of a former Buddha: Mv i.140.8.

Citṛasena, n. of a yakṣa: Māy 99.

Citṛasena, n. of a goddess: Sādh 502.2.

citṛastavana, worthy of all manner of praise (Senart): Mv i.147.2 (vs), of Māyā's womb.

Citṛahemajāla, n. of a former Buddha: Mv i.141.15.

Citṛā, (1) (Skt. Lex. id.) n. of a river: Divy 451.1 ff.; 456.19 ff.; (2) n. of an ogress: Māy 244.1.

Citṛākṣa, n. of a nāga king: Mvy 3244.

citṛāṅga, adj., of scarred body (so Tib. on Mvy, lus rma mtshan can): Mvy 8778; MSV iv.68.7.

[**citṛāṅgull**, error for **citā**°, see s.v. **cita**.]

citṛānta, of manifold, miscellaneous (with pejorative implication) conditions: citṛānta-cittān sattvān dhyāneṣu pratīṣṭhāpayāmi Gv 318.12.

Citṛārtha, n. of a Buddha: Gv 284.15 (vs). But perhaps read Citṛārtha-indraśiri as one compound name, and in next line separate **Avabhāsarāja** from **Prabhaketuśiri**, 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 ramaṇiyatā in place of citrikam, and the next aiśvaryaṃ.

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).

citrikaraṇa (nt.; to next), paying reverence, respect: -saṃbuddha-śāsana-gaurava-citrikaraṇatayā Dbh 13.19-20.

citṛi-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: (vayam hi...) loke 'tīva citṛi-kṛtāḥ SP 215.6 (prose, no v.l.); (2) pays heed: na °kariṣyati 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 saṃpuṭākārau kṛtvā anyonyāḥ āveṣṭya citrikṛtau ātmorasi sthāpayet (in a certain mudrā) Mmk 400.28; similarly, hastāv udveṣṭya citrikṛtāv abhayāvasthitau 401.20; hastāv ubhayāṅguṣṭhavyastau citrikṛtau lalāte darśayed 401.25; puṇaḥ 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. cittikāraṃ LV 196.3, but practically all mss. citri°), (1) respect, reverence: citrikārānuyuktaḥ LV 56.9 (vs); read citrikāra(m) for text citṛakārah 119.9 (vs) and for text cittikāraṃ 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; Śiḥ 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 dañ ḥdom na bkra bar ḥdzin pa, which perhaps means the taking for a sign or the taking for variegated (?). Follows **apasphotanam**, rūpaṇā, and rūpyate.

citropacitra, see **upacitra**.

cintaka, m. *inspector, overseer*: rājño Mūrdhātasyāmyāyās cintakās tulakā upaparīkṣakās cintayitvā tulayitvā... Divy 212.9; karvatakaḥ samnāmito nipakā ḡhītās 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. cīna, cīnakaḥ and Lex. cinna, *Panicum miliaceum*; cf. also AMg. ciṇṇa, *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 Śiḥṣ 182.2 or 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 devanikāyām śuddhāvāsam (or śuddhā° deva°) upasamkrāntasya Mv i.56.7, and by plausible em. i.35.1, *it is long since I visited the Śu. 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 jaws are born*. But mss. ciratanakena (em. Senart); possibly a deriv. of Skt. cirantana is intended.

cira-sthitika, adj. (= Pali ciratthitika; Skt. cira plus sthitika), *long-enduring, lasting*: gaṇavaro, *the excellent assembly (of monks)*, Mv i.301.1 (vs); kulavaṃśa, *family line*, Divy 2.14; 99.6; Avi.14.15 etc.; 277.1; Karmav 59.15; brahmacarya, Mvy 8356; Divy 207.28; (sa āyusmān... evaṃdirghāyur evaṃcīrasthitikāḥ 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-cirasthitika-tā, *transitoriness (sarvasaṃskāragatasya)*, Bbh 31.4. See also s.v. sthitaka (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, cimilikā; AMg. cilimiṇi, *curtain, cloth used as curtain*, also cilimiligā, °miliyā, °mili. 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** (conjectural), see **viṣṭhā**.

cihna-dhara, m., *emblem-bearer*, a kind of royal officer or attendant: Mvy 3727. Tib. translates literally. On cihna cf. Meyer, *Kautz*. Arth. 833, 854.

ciraka, m. or nt. (in mg. 1 = Pali id., Skt. cira), (1) *strip*, primarily of cloth, bark, or the like: °ka-vadhrāṇi, 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 is 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, sarvabhālakārahṣṭitāḥ (ed. °ta-) pañcacīrakopaśobhitāḥ Mmk 41.24; pañcacīrakopaśobhitā (text °taṃ)

śiraṃ bhāladārakālamkāramkrtaṃ 305.6; (kumārākārahṣṭitāḥ) pañcacīrakamūrdhāno 436.3; note especially pañcacīrakopaśobhitam ekacīrakopaśobhitam śikhopaśobhitāśiraṃkam (so read for text °bhitam aśiraṃkam!) vā rājaputraṃ mūrdhābhṣṭitāḥ kṣatriyaputraṃ vā... 49.13 (the youth symbolizes Mañjuśrī, cf. 49.16 f.); Mañjuśrī is pañcacīrakopaśobhitāḥ 41.24; with more specific reference to his head, pañcacīrakāśiraṃkaḥ 62.8; similarly 68.16; 75.14; (3) also in Mmk, cīraka-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*: (anyonyasaktāṅgulimūṣṭayoḥ pradēśinīm muktva aṅguṣṭhayugalam [prob. read °la-]madhyataḥ, eṣā sā Mañjuśrīḥ) tvadiyā aparā cīraka-mudrā 382.15-17; prob. this is alluded to by ekacīrakam (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. tvadiyā vaktramudrā 382.11, etc. (note esp. 383.1 ff. śravaṇo grīvā bhujau etc., without specific descriptions).

? **cira-cīra-cīvaraka**, adj., *tumbledown* (?), of a house: MSV i.82.11 = **avacīra-vicīraka**.

cīvaraka, 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-śātāni, -sahasrāṇi Bbh 165.10; bhikṣubhir ḡhapatī-°kāṇi... dhārayitavyāni MSV ii.48.19. All prose. **cīvara-gōpaka**, *guardian of the (monks') robes*: Mvy 9065; MSV ii.144.15.

cīvarika, acc. to Tib. (gos kyi rin du bcas pa) *the price of a robe*: pātracīvaram sa-cīvara-cīvarikam 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. **śulukāḥ**, defined in the same way.

cuccu-kārakam, adv., *making the sound cuccu* (smacking the lips? sc. while eating): Mvy 8577 na cu°; completed by piṇḍapātam paribhokṣyāma iti, La Vallée Poussin, JRAS 1913.845, Stein mss. fragm. 1.2.12. 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-ūrmi-cuti LV 173.13 (vs); but citation Śiḥṣ 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 śrāmaṇoddeśa; 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 Cundatthiya, °ṭṭhila, °ṭṭhika, Pv iii.1.2 and comm. pp. 168-170 (cited DPPN as Cundaṭṭhila, 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: Śiḥṣ 173.4 (cf. preceding).

culuculāyati (? cf. Hem. 4.127 culuculai = spandate), onomat. verb, perhaps *quivers*: manahsilām tri-(text tr-)lohapariveṣṭitām kṛtvā mukhe prakṣipya tāvaj japed yāvaca 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 paramadhanva: Divy 488.26; 489.19; 490.7, 19; 492.21; 504.18.

Cūḍakā, n. of an apsaras: Kv 3.12.

Cūḍa-panthaka (Cūḷa°, Cūḍa°; also **Culla-pantha**, **Śuddhi-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 cūḍā but means *lesser, minor*; he is contrasted with **Mahā-panthaka** Divy 493.11, 12.

cūḍā (cf. JM.cūḷā, seemingly used in the general sense of *ornament*, see Sheth s.v.), *ornament* (for the head): yat te drṣṭā bhūṣaṇā uhyamānā, cūḍā vastrā mahya mañce 'drṣāsi LV 195.19 (vs). Prob. = the usual Skt. cūḍamaṇi; Tib. cod pan, *diadem, tiara* (usually = mukuṭa).

Cūḍāpanthaka, see **Cūḍap°**.

cūḍā-pratiḡrahaṇa, 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.

Cūḍāmaṇidhara, n. of a nāga: Mvy 3362.

cūḍāmaha, m. or nt., *festival of the* (Bodhisattva's) *hair-knot* (in honor of his cutting it off): (trāyatṛiṃṣatsu) deveṣu 'ho vartate LV 225.18; (trāyastṛiṃśadbhavane . . .) 'haṃ ca vartati Mv ii.166.1.

cūḍika, m., or °kā, f., applied to a lokadhātu, see s.v. **sāhasracūḍika**.

cūḍikābaddha, adj. (= Pali cuḷi°, read with PTSD cuḷi°, SN ii.182.16), *filled full, crammed* (lit. *to the top*): (sacet . . .) jambūdvipah paripūrṇas cūḍikābaddhas tathā-gataśarīrāṇam . . . AsP 94.3, etc.; (a silk cloth, kāśikā . . .) pūrṇā 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 (kim) karmārāṇam sarva-cūrṇa-karmaṃ? sūciyo, *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, gambhirārthaka pada, mahārthaka śabda. Sheth derives from a Skt. caurna, 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 gandhatailika or °laka.

cūrṇika- (perh. for °kā, m.c.; cf. Skt. cūrṇi, cūrṇī), *commentary*: ākhyāyiketiḥāsādyair gadya-cūrṇika-vārttikaiḥ Laṅk 363.7 (vs).

cūḷaka, 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 cūḷaka (719.14); the latter is recorded in late Skt. in pw and Schmidt, Nachtr. Is the form with ū a mere corruption?

Cūḷapanthaka, see **Cūḍa°**.

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

cūlla- (= Pali culla, cūḷa), in cullākṣa, adj., *small-eyed*: Mvy 8834 = Tib. mig chuṅ ba. The Index records also cullākṣa; 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 abhiññā. In Bhik 27a.5 cetaḥparyāyasya is not preceded by para- or equivalent, but the meaning is certainly the same, since other abhiññā precede and follow it (divyasya śrotasya, pūrvanivāsasya). In Mv iii.321.13 Buddhas are called cetaḥparyāyasampannāḥ, probably also with implication of para-, tho here most of the other abhiññā are not listed; but the next following epithet is pḍdhiprāthihāyasampannā(h), which recalls one of them.

cetanaka, or (v.l. of Mvy with Mironov) **cait°**, nt. (to next but one, q.v.), *price*: Mvy 8392 °kāni = Tib. rin thaṅ, *price*; Prāt 492.12, 13 (bhikṣum punar uddiṣya ajñātina ḡhapatina . . .) cīvara-cetanakāny upaskṛtāni syur etair ahaṃ cīvaracetanakair evamrūpaṃ cīvaraṃ cetayitvā evamnamānaṃ bhikṣum āchādayiṣyāmi; similarly 493.1, 3, 7 etc., always cet°. The corresponding Pali (see next but one) has (cīvara-)cetāpana, 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.): samḡhasya 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.

? **cetayika** (v.l. ve°), Mv iii.442.19, 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 °ḍika (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. tetālika, 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) trisahasraḥ kim punas tubhya kāyaḥ LV 368.18 (vs), *the 3000-fold world has become* (= abhūt) an

object of reverence (a shrine) . . . So Tib.: ston gsum (= 3,000) mchod rten (= caitya) gyur na (*become*) . . .

cetika, nt. (prob. hyper-Skt. for MIndic *cetiya*, but cf. **caityaka**) = **ceti**, **cetiya**, **caitya**; only in vss: LV 389.10 *cetikaṃ* (v.l. *ceṭikāṃ*), parallel to 388.12 *cetiyaṃ* (v.l. *ceṭikā*, °ko); *dattvā patākāṃ bhagavata cetikeṣū Śikṣ 302.3*, parallel to Mv ii.375.9 *cetiyeṣu* (mss. corruptly *jāṭiyeṣu*); so in Śikṣ 303.4, 7; 304.4, 8, etc., *cetika* regularly where Mv parallels (ii.379.7 etc.) have *cetiya*.

cetiya, nt. or (when applied to a person) m. (= Pali id., Skt. *caitya*), *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 **ceti**, **ceṭika**. In sense of a *shrine* (building) *cāpālaṃ nāma cetiyaṃ* LV 388.12 = Mv iii.306.14 (vs); *cāpālaṃ cetiyaṃ* Mv i.299.22 (prose), and ff.; *cetiyeṣu* 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.; *cetiya-* (mss. mostly *cetiyaṃ-*, perhaps read so; one ms. once *ceṭika-*) *pūjakaṃ* (taṃ 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-pūjakaṃ* in same passage); of the Buddha himself, *sarvalokasya cetiyo* Mv ii.349.6; 359.8; iii.273.5, the *Revered One of the whole world*; *lokasya cetiya* (voc.) Mv ii.294.14; *cetiyaṃ narāṇāṃ* ii.296.13; *lokacetiyaḥ* LV 97.10 (vs), of the Bodhisattva; *utpanno iha loki cetiyo divi bhuvī mahitaḥ* LV 363.2 (vs), of the same; of the miraculously produced four bowls, *dhāret' ime cetiya sammataite* (so read with v.l., text °matite) LV 383.12, *preserve them; they* (shall be) *honored as revered objects*; *cetiyaṃ* (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, *adhīṣṭihanti* with v.l., that spot except for this purpose).

cetovimukta, adj. (cf. next), *emancipated in mind*: *rāgavirāgāya* °ktaḥ MSV iii.53.13.

cetovimukti, *emancipation of mind* = Pali *cetovimutti*, acc. to PTSD always with *paññāvimutti*: LV 418.18 °tiḥ *prajñāvimuktiś 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: *tathārūpāṃ °dhīm samāpadye yathā . . . mātā-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 **cailaka**.

Celā, n. of a daughter of **Simha** (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-prapīḍitāny* Gv 96.4; *kāyika-caitasikaṃ . . . sukham* 169.10; *kāyikaṃ caitasikaṃ* (sc. *sukham*) Bbh 26.2; *cetasikena* (parallel to *kāyikena* and *vācikena*) *sthāmena* Mv ii.260.7; *kāyikaṃ ca me duḥkhaṃ cetasikaṃ ca* Av i.31.14; *kāyikāḥ klamāḥ caitasikāḥ* (so!) *apy upāyāsāḥ* Bbh 194.21; without such contrasting words, °ki (sc. *vedanā*) Mvy 7551; *caitasikenābhyāsenā* Śikṣ 33.16; *cittāni caitasika-saṃjñī* (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 . . . *dharmā* *prāṭītya* *utpad-*

yante, so substantially with mss., . . .) *te . . . cetasikā* (Senart *vedayitā*; mss. in 14 *cetasitā* or °*yitā*, one ms. in 7 *veṭayitā*); *na cittaṃ na cetasikā dharmāḥ* KP 103.5, *there is no mind, no mental states of existence*; *cittacaitasikānāṃ eva dharmāṇāṃ* 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-cetasikānāṃ samam sammā ca ādhānam*; *mind and mental properties*, Maung Tin.) Cf. KP 103.5, above, and: *kuśalānāṃ ca citta-caitasikānāṃ* (so read) *anusmṛtir* Śikṣ 33.13, *remembrance of meritorious mind and mental states*. In Divy 352.15 *kīdr̥śās te cittacetasikāḥ* (certainly sc. *dharmāḥ*) *pravartante*, *kliṣṭā vākliṣṭā 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. *Sūtrāl.* xi.30, comm., *marīcikopamau 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 *avasthāvīṣeṣo 'pi hi nāma cetasā caitasiko bhavati* (is *dharmāḥ* here? also to be supplied with the masc. quasi-subst. *caitasiko*?). As in *Sūtrāl.* above, they are false, delusive, illusory.

Caitika (= Pali *Cetiya*, 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: *Laṅk* 150.14 *citta-caitta-kalāpo*, *mind and the whole mass of mental things* (et alibi in *Laṅk*); *MadhK* 11.9 *citta-caittānāṃ*; 274.7 *-citta-caitta-*, *la pensée et ses dérivés*, ed. note. See esp. *AbhidhK.* ii.149 *citta-caittāḥ* (note masc.!) *sahāvāśyam*; *LaV-P.*, note, says *citta* = *manas* = *vijñāna*; *caitta* = *caitasa* = *caitasika* = *cittasamprayukta* (cf. also ii.150).

caitya, nt., like its MIndic substitutes **ceti**, **ceṭika**, **cetiya** (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 *cetiya*), *temple, shrine*: °keṣu Śikṣ 301.1 (= Mv ii.373.17 *cetiyeṣu*). **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.

cailaka, (1) m. (from Skt. *cela* or *caila*, *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 cailaka-bhūta* SP 192.9 (vs), *turned into monks*; but most mss. read *celaka*, *ceḍaka*, or *cellaka*, or the like; (2) nt. (= Skt. *cela*, *caila*, also *celaka*, see *Schmidt*, *Nachträge*; *AMg.* *celaa*), *cloth*: °kaṃ, acc. sg., Mv iii.163.9 (prose).

cailoṇḍūka (or °ḍuka? m. or nt.; cf. Skt. *caila*, *cela*, and *uṇḍuka*; = Pali *celaṇḍuka*, or °ḍaka, which in MN i.150.17 clearly means *turban*, with comm. ii.158.28 ff., note *loincloth* with PTSD; *celoṇḍukaḥ*, *turban* (*śiroveṣṭe*), also

Skt. Lex., Trik. 2.6.35, Bombay ed. of 1889; BR cites *colanḍuka* from old ed., clearly an error), *turban*: (sacet tvam . . . dharmodgatam bodhisattvam . . .) *cailonḍukam* (v.l. *cailamaṇḍukam*) iva 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 *coṭī*, *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; *bhaktaṃ 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 abhikṣṇam* 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.

codaka, adj. (= Pali id.), with *bhikṣu*, *accusing (monk)*: MSV iii.18.20 f.

codanā (to next, q.v.; = Pali 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); -*codanā-tā, state of not accusing* (reference lost).

codayati (= Pali *codeti*), *accuses* (a person, acc., of an offense, instr.): Śikṣ 98.2 *puḍgalam . . . āpattiyā codayisṣāmo* (so Pali *āpattiyā codeti, accuses of sin*); SP 326.6 *taṃ vaidyu vijño 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 Pali (*cavati*) construed with abl. of the existence departed from; here sometimes with loc. instead, *dies, passes away in . . .*: SP 94.3 ff. *cyutvā manuṣyeṣu avīci teṣāṃ pratiṣṭha bhoti 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, Avīci 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 (= Pali *cutūpapāta*), *fall* (from one existence) *and rebirth* (in another), see s.v. **upapāda**. [**cyūḍika**, read **cūḍ°**; see **sāhasra-cūḍika**.]

CH

chaka (nt.; = Pali id., Childers and Geiger 40.1a; only *chakana* reported in Pali literature; = Skt. śakṛt), *dur.* in Mv ii.71.14 (vs) read *chaka-mūtram eva sṛjan* (= 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 mūcāmāno*.

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. *chadā*; *āmreḍita*, *mass*; instr. adv., *in a mass*, French *en masse*: *taṃ tālaskandhaṃ pṛthiviye chaṭāchaṭāye* (*in one great mass*; Senart, *lourdeur*) *upari patitaṃ* 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 (= Pali 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. *chodḍeti* (lacuna in other ms.).

chandḍikā, acc. to Tib. *sgo hu chuñ*, app. *small door*, or *ske hu* (? *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. Pali *ahichattaka*, 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.

Chauramukhā, 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 *cipiṭam, 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 *cipiṭam*.]

-chana for **-channa** (Skt.), *covered*, in (text) *duchchanaṃ and suchchanaṃ, yathā hy agāraṃ du°* Ud xxxi.11–16 and . . . *su°* 17–22; meter favors, indeed almost demands, **-channaṃ**, which is read in the same vss in Pali, 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 Pali id., used in both bad and good sense; more often in bad, *desire, whim, caprice, passion*, see e.g. **acchanda-gāmin**; in good sense, *zeal*, a characteristic of a *Bodhisattva* or a *Buddha*; often associated with *virya*: *astī me* (sc. *Bodhisattvasya*) *chando 'sti viryam* LV 239.1, same passage as: *mahyam pi khalu asti chando . . .* Mv ii.118.10; *astī chandam* (n. sg. one ms. °*as*) *tathā viryam* LV 262.8 = *astī chando ca viryam* ca Mv ii.239.9 (vs); note *chandaś ca* LV 262.5, just above); *nāsti chandasya hāniḥ* Mv i.160.12 (one of the 18 *āveṇika* *Buddha-dharma*); (āryasmitam, of the *Bodhisattva*) *chandopastabdham* Mv ii.280.16, *based on zeal*; *janemi chandam* Sukh 9.6; (2) (m.); this mg. in Pali, see PTSD s.v. 2), *approval, consent*, as object of *dā-*, *give*: *dadāti . . . tathāgataś chandam . . .* SP 248.8, *the Tathāgata* (who sends this message; not *Sākyamuni*; neither Burnouf nor Kern understands the passage) *gives his consent* (to the opening of this stūpa); *chandārhibhyaś*

(= 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 moṅks: 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 -na is read in line 7 below); (2) in Av ii.55.3 . . . indriyair avikalatvasya kuśaladharmachandakasya āścaryādbhuto loke prādurbhāvaḥ, Speyer, Index, renders -chandaka by *gathering* (of merit); but cf. Pali dhamma-chanda, *desire for the Law*, opp. to kāma-chanda, *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 tīvreṇa chandakaḥ, 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 eva viśīyate 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 . . . lekhaṇitum Śikṣ 49.15; (buddhagūṇebhiḥ) Śikṣ 342.20 (vs); bhūyaś-chandika, *desiring more, greedy*, Mv 2211; °ka-tā, abstr., in tīvra-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 accinnadasa, 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-cchambhita**; cf. the next entries, and (ac)**chambhin**, (ac)**chambhita**(tva)), *is frightened*: bi-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**.

chambhita-tva, nt. (= **chambh**°, see prec.), *state of being frightened*: Dhvajāgrasūtra (as prec.), 47.6, 16, 24.

chambhin, 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 **chambhin** and **acchambhin**, and cf. **astambhin**.

[**chayika**, read **chāyika**, q.v.]

[**challa**, text in Mv ii.125.8 kola-challam pi āhāram āharanti; so one ms., but v.l. kolaṃ 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; pattrāhāro chavāvāsī 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 ḍṛti, *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 *kṣāta; 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. chātodarī 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 dharmachādaṃ (*with dharma as its protection*) prādāt Gv 416.19 (prose).

(**chādayati**, Skt., (1) *covers*: in Mv iii.55.4, text, kuñjaraṃ pi so . . . ṣaṣṭihāyaṃ balaśaktikāye chādita-vyaṃ manyeya, yo me . . . ṣaḍ vābhijñā balaṃ (so mss.) vaśībhāvaṃ chādayitavyaṃ manyeyā (the last part, from yo . . ., repeated 6-7, 8, 9-10). For the first chādita-vyaṃ, Senart thinks a form of **chādḍeti** must be read; but the Pali parallel SN ii.222.10 reads tālapattikāya chādetabbaṃ, (an elephant) *to be covered with a palm-leaf*, which proves chādita-vyaṃ correct. Perhaps read before it (with the Pali) tāla-pattikāye; possibly, however, tāla-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 janiyā atiraude chādītu 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, lol 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 chāyaḥ chāyasamatiye sthānam Māy 226.24.

chāyika, nt., or °kā, f. (cf. Pali 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 **maśir**, or maśir, q.v., api . . .); (na maśir) 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-ikā, or chāyi; 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-chāyaka**.

-**chīṭi** (acc. sg. °ṭim), 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 mahadbhayaḥ (Śikṣ mahābh°) 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.

chidrikarāṇa (nt.; to next), in a-cchid°, *the (not) making defective*: °raṇāvīpādanatayā (i. e. -avīpād°) Bbh 187.14.

chidrikaroti (cf. prec. and next; to Skt. chidra with kr-), *makes defective*: -samādānam na chidrikaroti (bodhi-sattvaḥ) Bbh 183.24.

chidrikāra (m.; to prec.) = °karāṇa; 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.; = Pali °bhatta), or °taka, *with food cut off, fasting, not having eaten*: brāhmaṇāś cūi iabhakto (*having had no breakfast*) haḥalam 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 ṅams pa); also **varṣā-chinnaka** (spelled varṣacchi°) MSV ii.154.12; 157.13.

chuṭi, see next.

chuṭa, adj. or subst. nt. (also **chuṭi**; cf. Skt. root chuṭ-; perh. read chuṭṭha? cf. Ap. chuṭṭha, Jacobi, Bhav., Glossar, said to = kṣipta, to chuḥai, 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.) pratisam-skartavyam MSV ii.143.12; khaṇḍa-chuṭyā pratisamskaraṇārtham MSV iv.136.10. In parallels **sphuṭa** (q.v., 2); read so?

cheka, adj. (Jain Skt. and Pali, *clever*; also Pali *good*, Jāt. v.366.27, comm. sundara, opp. pāpaka, of odors), *good, proper, seemingly*: na chekaṃ na pratirūpaṃ 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 em. also in iii.443.4 (nāpitā, v.l. nāvīkā) kalpikā (mss. °akā) che° (but mss. chādakā) lepakā sthapatī-. On adv. **kavaḍa-chedakam**, see s.v.

chedya, nt. (also **cheda**; in this sense not recorded; Pali has chejja-bhejja-, Jāt. v.444.22, and chejjā, fem., alone, Vin. iii.47.7, only as forms of punishment; PTSD inaccurate), always associated with **bhedya**; 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 bhedya 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°**.

choraṇa (to next), (1) *discharge, expulsion*, of impurities: kheṭa-cchoraṇe (of phlegm) Mmk 113.7; pūti-ib. 14; (2) *abandonment*: (yatra na kasyacid dharmasya) choraṇam asti ŚsP 1409.16.

chorayati, rarely (Mv iii.20.2) **choḍ°** (cf. prec.; not in Pali; AMg. and JM. ppp. choḍi(ya), *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° 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 osannapuspam and nirmālyam; Senart and Bendall misunderstand; pātrādhiṣṭhānam 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°) Mmk 107.27; chorito (food regarded as unclean) Divy 86.23; annapānam choryate Divy 84.21; ucchiṣṭodakam choritam 185.28; tad (foul stuff) ekānte chorayitvā Av i.255.7; chorayitvā (a dead body) Divy 166.1; sapta parvatā utpātītā, utpāṭayitvā laghunivānyapradeśe 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; emils (a sigh), ucchvāsam choritam Kv 57.15, 16; (4) *casts off, puts aside, lays down* (garments, ornaments): vastrāṇy ābharāṇāni ca prthivyām chorayanti sma LV 321.2; mukuṭam . . . 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 tvam 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), patakāś choritāḥ MSV ii.107.2; (7) *abandons, deserts* (a person): tam (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 prakrāmya?

caus.) chorayitvā prakrāntaḥ (Speyer em. violently) Av i.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 vyantikaroti 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 saṃsāra).

J

jakṛt (semi-MIndic for Skt. yakṛt; cf. AMg. jagaya), *liver*: LV 208.18 (vs; v.l. ya°).

Jagatīmdhara, n. of a Bodhisattva: Mvy 728; RP 2.1.

Jaga(t)pradīpaś(i)ri, n. of a Buddha: Gv 285.19 (vs).

Jagadīndrarāja, n. of a Bodhisattva: Gv 4.5.

jaḅadrocana(-maniratna), a kind of jewel: Gv 124.5.

jaḅadvyūhagarbha, nt., n. of a kind of magic gem: °bham nāma mahāmaniratnaḃ Gv 499.9.

Jaga(n)mantrasāgaranirghoṣamati, n. of a Buddha: Gv 285.21 (vs).

Jaganmitra, n. of a Bodhisattva: Gv 442.25.

jaḅgalamā, n. of a rākṣasī: Māy 243.24.

jaḅgala, m. (Skt. Lex. and Pali id., acc. to PTSD nt., which its citations do not prove; jaḅgalāni Jāt. iv.71.1 is an adj.), *wild place, jungle*: khānayet kūpa jaḅgale SP 235.11 (vs); ujjāḅgalo ca jaḅgalo Mv ii.207.5, 8 (treated as n. pr. by Senart, Index).

Jaḅghā, n. of a (tantalizing) state of preta-existence: Śikṣ 57.6.

Jaḅghā-kāśyapa, n. of a monk: MSV i.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.

jaḅghā-preṣaṇa, nt. (cf. Pali °pesanika, °nika, *running errands on foot*), 'foot-errand', *the sending* (someone) *on foot on an errand*: nāsti taḅ jaḅghāpreṣaṇaḃ yan not-sahate Śikṣ 37.1.

jaḅghā-vihāra (m.; = Pali id., 'usually in phrase °ram anucaḅkamati anuvicarati', PTSD), *walk, stroll* (on foot): °ram anucaḅkramyamāḅo LV 248.7; °ram anukrāmati Divy 471.8.

jaḅā-karaṇa-karman, nt., *the ceremony of clipping a young boy's hair except for the top-knot*: (Rāhulasya) °karma Mv iii.263.16; = Skt. cūḅākarāṇa, which replaces this as exact synonym in line 18 below.

Jaḅāpura, n. of a town: Māy 77.

Jaḅātmadhara, n. of a śreṣṭhin and medical authority: Suv 175.1 ff.; 199.10 ff.

Jaḅālikā, n. of a village chief's daughter: LV 265.6.

Jaḅhara, n. of a local ruler (pradeśarājan), previous incarnation of Devadatta: Mv i.128.14.

jaḅa = Skt. jala, *water*: LV 372.15 (all mss., both edd.).

jaḅuvāra (var. °pāra), some sort of herb: Mvy 5814 = Tib. zur ba (not recorded in Dictt.).

jatu-yantira, 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-yantire; mss. vary, A (the best) cited as janu- (read jatu-y°); Calc. jatu°, confirmed by Tib. rgya skyegs kyi ḅkhrul ḅkhor, *machine of lac*. The precise mg. is obscure to me; in corresponding lists of arts I have found nothing similar, unless jantunā Mv i.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 naurabhrikeṣu [text noratrikeṣu] na kaukkuṭikeṣu na jatyeṣu pratyāḅayante 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. ḅgro la, evidently based on jagato, *to* (for) *the world*, dependent on hitakara; (2) *strange, foreign*, subst. *stranger*, Saundarānanda xv.31, and cf. jani-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 i.138.7.

Jananī (otherwise only *mother*), *woman* (Johnston's note compares māṭṛgrāma, q.v.): na samraraṅje viṣamaḃ jananyām, Buddhacarita ii.34, *loved no woman wrongly*.

-**jananiya**, adj. ifc. (cf. § 22.20; to Skt. janana, f. janani), *productive of . . . , producing*: samvega-jananiyā kathā Gv 307.24 (prose); cf. Pali samvega-janani (desanā) Pv. comm. p. 1 verse 6.

Janapada-kalyāṅī (= Pali id.; Mironov and pw 7.342 with var. °ḅam, disproved by Tib. and Pali), *beauty* (beautiful woman) *of the country*: Mvy 7630 = Tib. yul gyi bzaḅ mo (fem. suffix mo!); °nyā striyā sārḅham paricaret Śikṣ 252.3; °ḅiḃ MSV i.136.4 (= Divy 444.10, text °ḅam).

Janapadi, m. (to janapada; representing stem °padin?), *countryman, man of the country*: manuṣyā mahāmanuṣyā janapadayo mahājanapadayaḅ 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 i.47.1, different enough from Skt. usage to record: Mv i.47.1 naiva tāva janayanti mānasam agrapudgalagataḃ; 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*: māṭṛbhūtāni kalyāṅamitrāni buddhakuleṣu janayitrī Gv 463.11 (prose), *good friends are like mothers as causing birth in Buddha-families* (°trī for °trīḅ = °trayah, n. pl.? or n. sg., ad sensum, *since each one causes . . . ?* followed by daṅḅa, which is followed by p-); janayitrībhūtam sarvasattvānām Gv 494.11 (prose); yena svamātā janayitrī (but most mss. janetrī; *the mother that bore them*) . . . añjalim praḅhya janayitrim etad avocatām SP 458.7 (prose); also in SP 462.2 (prose) svamātaram janayitrim, but several mss. janetrim; etc.

Janārdana, n. of a nāga king: Māy 246.30.

Janitā (or °ta?), sg. or pl., = Skt. janatā, *people*: daśakuṣālī janitā (Calc. °tāḅ) thapitā te brahmapatheṣu LV 169.11 (vs); tvayi purimā janitā (here Calc. janatā) ima drṣṭvā 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*.

Janitravatī (unrecorded; seems superficially based on Skt. janitra, Pali janitta, plus -vant, -vati; but corresponds in usage to janita-vatī, periphrastic perf. act. pple. to janayati; perhaps read so?), periphrastic verb-substitute,

(I) *have given birth to*: (ihaiva tāvad ahaṃ . . .) siddhārtham bodhisattvaṃ jan° Gv 439.2 (prose); Māyā speaks, *right here I gave birth to* . . .

Janīsuta, n. of a (virtuous) son of Māra: Mv ii.337.2; 408.10 (prose; here mss. jana°, janaṃ°); 410.2 (vs).

janetukā (semi-MIndic for *janayitṛkā = **janetṛī**, **janayitṛī**; § 3.92), *generatrix, mother*; associated with mātār, as are janayitṛī, janetṛī: mā eṣa mātūr hi janetukāya (or °ye; v.l. also °yaṃ; Nobel em. °yāḥ) Suv 238.1 (vs).

janetṛī (= prec. and **janayitṛī**, q.v.; Pali janetṛī), *mother*: janetṛī-sampannāś ca bhavanti samyaksambuddhā Mv i.142.7; jina-janetṛī i.149.13 = 217.1 = ii.19.15 (vs); pūrva-janetṛī, *mother in a former birth*, ii.205.3 (vs); jātiśatāni janetṛī abhūsi 205.9 (vs); purimabhavajanetṛī bhavanighāti 206.15 (vs, so read with mss.); Gv 37.15; 355.5; 381.5 (Vairocanasya janetṛy evam . . .); LV 82.22; 98.8 (atitānām . . . bodhisattvānām . . .) janetṛyaḥ; tasya mātā janetṛī Gv 354.23, *the mother that bore him* (similarly s.v. **janayitṛī**); 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 prevailingly 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 jentāka, see s.v. **jenta**; and jamdāka(-snātra) is written in one of the Niya documents, see Rapson and Noble, Kharoṣṭhī 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.

jantu-, in Divy 418.1 jantu-grhaṃ praveṣayitvā dagdhā (Tiṣyarakṣitā); 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.

Jantukarṇa, m. pl., n. of a brahmanical school: Divy 635.18. Perhaps read **Jātu**°, q.v.

jantra, see **janta**.

? **janḍaka**, 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, *Intro.* 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) samhartavyaḥ (see **samharatī**). 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 manuṣyānām anugrahāya Gv 456.20; °kais ca babubhir jñātisambandhibhir 479.19; °kānām (text °makānām, certainly corruption for °mi°) ca manuṣyānām 525.17. All prose.

janmika, ifc. (janman plus -ika), in varṣa-janmika, *born in the rainy season?* or, more likely, taking this as irregular cpd. (§ 23.9) with prec. yāvat-triṇi, *up-to-three-years old?* in Mmk 49.(12)-13 (yāvat triṇi) °mikam pañcācīrakopaśobhitam . . . rājaputraṃ . . . kṣatriyaputraṃ vā . . . praveṣayet. See also **eka-janmika**, **paurna-j°**.

jampatī, dual (= Skt. Gr. and Lex. id.; not in Pali

or Pkt.), *husband and wife*: Mvy 3905; = Skt. dampatī, which follows it in Mvy.

jambu-kāñcana, **jambū**°, prob. to be read, with two mss. in first passage, for jambu° in LV 122.15 ekā kākīni jambu-kāñcana bhavati upahatā, and 17 jāmbūkāñcanasamñibhā punar bhavet sakara iya mahī (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 °nadī with suffix -a).

jambuḍa, m. or nt. (Deśin. 3.41 jambuḍam = madya-bhājanam; see next, and **jāmbuḍī**), *a liquor-vessel*: dhyātvā jambuḍa-māmsa-pañcapiṣitair madyaṃ sapañcāmṛtaṃ . . . dadyād balim Sādh 588.17 (vs).

jambuḍikā = prec., q.v.: māmsa-jambuḍikā-madya-puṣpa-dhūpa-vilepanam . . . sṛjed balim Sādh 583.12 (vs).

jambudvīpaka, in Av ii.91.1 **jambū**°, 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 **jāmbu**°, **jāmbū**°, 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**°.

jambū-chāyaka or °ika, f. °ikā, adj., *having the color of the rose-apple* (?), ep. of poles (yaṣṭi): MSV ii.142.2.

jambūdīvīpaka, see **jambu**°.

Jambūdīvīpaśīrṣa, nt., 'tip of India', = **Milaspha-ṛaṇa**, q.v.: Gv 83.20 (here printed Jāmbū°); 84.16.

jambūnada (nt.; = Pali jambu°, Skt. jāmbū°; § 3.32), *gold*: jambūnadārcisadrṣaṃ (all mss.) LV 134.11 (vs).

Jambūnadaprabhāsavatī, n. of a lokadhātu: Gv 80.25.

jambūlikā, presumably = Skt. jambūla, Pandanus odoratissimus: (rañḍām) māṣa-jambūlikā-homena (. . . vaṣyām karoti) Mmk 287.22; rañḍāvaśīkaraṇe māṣa-jambūlikāṃ 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 acc. to Mmk 549.23; 607.1; 648.6 (yakṣa-rāt); cf. Sādh 421.7 °la-rūpam atmānaṃ dhyātvā; in Mvy 4331 rendered by Tib. rmugs hdzin, which Das renders by jalendra (cf. next), 'the chief of waters,' the sea . . .

Jambhala-jalendra (see Mvy 4331 under prec.), °dra-nāmā yakṣarūpī bodhisattvo Mmk 45.20; doubtless the same as Jambhala.

jambhi, m. or f., *palate*: °iḥ 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.

[**jambhīra**, var. for jambīra, nt., Mvy 5808; but Mironov jambīra, m., without v.l.; = Skt. jambīra and Lex. jambhīra, *citron* (m. the tree, nt. the fruit).]

jaya, (1) nt. (otherwise recorded only as m.), *victory*: yadi no jayaṃ 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.

Jayantī (see also **Jentī**), 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.

Jayoṭtama, n. of a merchant (śreṣṭhin): Gv 189.1 ff.

Jayoṣṇīṣa, n. of one of the 8 Uṣṇīṣa-rājānaḥ (see uṣṇīṣa 3): Mmk 41.11.

Jayoṣmāyatana, n. of a brahman: Gv 115.1; 116.4 ff.; 158.2. Cf. next.

(ārya-) **Jayoṣmāyanavimokṣa**, 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. ḥgro baḥi (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 ḥdi.]

jarāprajñāyate, see **prajñāyate**.

jarodapāna, m. or nt. (= Pali jarūdapāna, SN ii.198.3), *an old (ruined) well*, as a danger to walkers: tad yathā cakṣuṣmām puruṣo °nam vā nadīdurgam vā . . . avakṣya kāyam avakṣya cittam vyavalokayed . . . Candropama Sūtra, Hoernle, MR 42.5–6 . . . (43.2–3 . . .); cf. note p. 44.

Jalaḡarbhā, 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 °nam) grasate bahuprāṇīsatam (Śikṣ °tān) makareva jalāhari bhūtagaṇam (Śikṣ °ro va jalākari bhūtagaṇān); the meaning *ocean*, which alone fits the context, is confirmed by Tib. rgya mtshoḥi. The form is loc. sg., for jala-dhare.

Jaladharaḡarjitaḡhoṣasusvaranakṣatrarājasam-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 paḥi skad ḥbyin (?).]

Jalavāhana, n. of a son of the śreṣṭhin **Jatimdhara**: 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.

Jalāmbuḡarbhā, n. of the wife of **Jalavāhana**: Suv 183.7 f.; 200.7.

jalāhara, m.c. for **jaladhara**, which is Prakritic for **jaladhara**, q.v.: LV 175.11.

Jalī, n. of a princess: Mv i.348.13.

jalūka, m. (= °kā, f., Skt. Lex., and AMg. jalūgā), *leech*: Mvy 4855 (so also Mironov).

Jalūkā-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. samlūṣitā (most Nep. mss. samtūṣitā), *burnt with flames* (for jvaloṣitā, prob. for jvāl°); confirmed by Tib. tshig par hgyur. WT em. jvālūṣitā; but cf. § 4.31.

Jaleniprabha (!), 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 bhavalobhajalpam, not to be emended; same vs in Pali SN i.123.8 chetvāna (v.l. hitvāna) sabbam bhavalobhajappam. It is tempting to interpret in the same way such passages as Laṅk 186.8, 9 (vss) jalpaprapañcābhiratā hi bālās . . . jalpo hi traidhātukaduḡkḡhayonis, *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 moisture*; perh. represented by (**rajo**-) **jala** (q.v.; 1 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*: laḡhite plavite javite sarvatra bodhisattva eva viṣīṣyate 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 vāyuḡ pāṣair baddhum . . . gamanajavito nareṇa LV 337.13 (vs), *a man might bind with fetters the wind that possesses impetuosity of motion*, so Tib., ḡgro baḥi ṣugs can, *having velocity* (ṣugs, *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-java-javitā (in a series of adj. cpds. in fem. gender); Tib. mgyogs paḥi (*swift*, = java) ṣugs (as above) daḡ ḡdan pa (*possessing*); (3) in LV 337.10 (vs) perhaps ppp., *expelled, uttered* (of cries): **svāmam** (so read) drakṣye duḡkhenārtam 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 maḡ po (= bahu-vividha) ḡdon (*expel, drive forth, also utter* [sounds]) ciḡ.

? **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: **Rati(m)jaha**, see s.v.; kileṣa-jahaḡ LV 46.3 (vs); sarvaḡmahaḡ Ud xxi.1 (v.l. sarvaj°; = Pali sabbamjaho, Dh. 353). In Śikṣ 273.1 text jahā (of śūnyatā), but Tib. bem po = jaḡā, which read (transl. 249 note 3). Cf. next, and see s.v. **raṇa(m)jaha**.

-**jahana**, f. °nī, adj. ifc. (see under prec.; this form not recorded elsewhere), *abolishing, banishing, getting rid of*: **Sarvasattvapāpajahana** (see s.v.) SP 464.2; ariṣa-trumāra-patha-jahanī KP 154.3, kutīrthya-tīrtha-jahanī 4, (a)-satkāyadrṣṭim-jahanim 9 (read as cpd.; ed. as separate word).

jahāti, in caus. sense (§ 38.24), *removes, abolishes*: SP 61.8 (vs) sugatāna ḡhoṣaḡ kāḡkṣam ca ṣokam ca jahāti praṇinām. 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-svādhyāyādīnā kartavyā Sādh 11.11; *kām bhajeta Ud xv.6 (in Pali also with bhajati); yukto jāgarikāsu ca Ud vi.6; *kā-yuktaḥ Bbh 139.24; *kānuyukta-tām 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 i.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 Pali 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., Pali).

jāgrāṇa (nt.; = Pali jaggana, °na-tā; from pres. jāgrati, § 28.11, Pali jaggati, plus -ana), *waking, being or staying awake*: suptā idāni yada jāgrāṇa-deśakālaḥ 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. jāṅguli, AMg. jāṅgoli, id.), (1) *the science and art of curing snake-bites*: Śikṣ 142.1 °yām 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 viṣanāṣanī).

-jāta (= Pali 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 Pali as in BHS; particularly common in both is prīti-saumanasya- (Pali pīti-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; saṃśaya-j°, *doubtful*, Divy 191.5; vega-j°, *excited*, LV 232.9, 14; *full of haste*, nearly = speedily, Mv ii.299.13; vegajātu adade (mss. adaye) tṛṇamuṣṭim Mv ii.399.5 (vs); gaurava-j°, *filled with respect*, LV 410.1; vipratīṣāra-j°, *remorseful*, Av i.90.10; saṃtāpa-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 Pali): samam pañī-talajātam (buddhakṣetram) SP 202.2 (prose), *level, like the palm of the hand*. Cf. Aśokan 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-nivāsānusrmṭijñānena jātakān pūrvām bodhisattvacaryā-paramādbhutacaryām sattvānām buddhe ... prasādajananārtham... 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 (pūrvenivāsānusrmṭijñānabalena tathāgataḥ pūrvānte itivṛttakāms) ca jātakāms ca smṛtvā... vineyānām deśayati; this

usage, which is prob. only a late and secondary extension of the next mg., seems not recorded in Pali; (2) nt., = Pali 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 Pali Jāt.: as one of the nine (Mvy twelve) pravacana, *gospel texts* (Mvy dharmā-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 jinabhāṣitāni imāni kutāpṛabhṛtikāni vijñeyāni (? em.; mss. cihñeyāni) 105.5, answered by: yānimāni ... jātakāni jinabhāṣitāni imām aṣṭamim bhūmim (so some mss.) prapadyanti (v.l. prayanti) 105.7; the mg., as Senart suggests, seems (from -pṛabhṛtikāni) 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 sarvaparamataḥ viduḥ 18, *Buddhas know all the thoughts of others*, we read: adhyāsayam parikṣanti jātakā sarvaprañīnam, *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-buddhakuie 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 °paṃ) LV 276.21 (prose); cited s.v. **utsada** 3.

jāti, (1) as in Skt., *kind, sort*, but with forms of nt. gender: tāni sarvāni prāṇaka-jātīni Mv ii.95.10 (prose), *all those kinds of living beings*; (prāṇakajātīyo 14, but then, in same sentence) tāni sthalarāṇi prāṇakajātīni (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 Pali, e. g. jāti-viṇā Jāt. ii.249.24, *noble lute*; and like Skt. kula-) at beginning of cpd., *characterized by nobility; noble, excellent*: jāty-utpalātimuktais 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. ifc. (= Pali id.; = -jātiya; often the same cpds. occur with both), ... *by nature or character, of ... sort*: pañḍita-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.

jātijarāmarañiya, adj. (from dvandva cpd. °ma-raṇa), *leading to birth, old age, and death*: āyatyam °yā (āśravā vighātā paridāghā) Mv iii.338.3 ff.; 340.2, 7; āyatyam °yaih (pāpakair akusalair dharmaiḥ) Av ii.107.4.

jātiprajñāyate, see **prajñāyate**.

jāti-maha, m., *birthday festival*: Mvy 5673. Cf. (jāti-)mahī.

jātiya, adj. (= Pali id., Childers, for Skt. jātya), prob. *noble*; to be read for text **jātaya**, q.v.

[**jātilīni** Gv 399.25, read with 2d ed. jālinī, see **jālin**.]

jāti-vāda, m. (= Pali id.), *account or record* of (a person's) *birth*: padmodbhaveyaṃ na hi jātivādaḥ saṃdūṣaṇām arhati nirmalatvād Gv 414.1 (vs).

jāti-mahī, see **mahī**.

-jātiya, ifc. adj., (1) (in this sense unrecorded; cf. **jāti** 2) of (such and such) *an age*: bāla-j°, *young in age*, Mvy 7099; (kumārakāś . . .) SP 73.4 (in this and the next two bāla may also connote *foolish*); bālāḥ (*fools*) kṣanyante madhuidghābhir iva kṣuradhārābhir bālajātīyāḥ (primarily *like children*) LV 208.1; ābhir bālā (as above) badhyante dhūrtakair iva bālajātīyāḥ (as above) 4; yadā . . . mānavako 'ṣṭavarṣajātīyāḥ 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 itature*, 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.; Bodhisattvajātīyo 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*; mānābhīmāna-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*, Laṅk 14.10; Śikṣ 50.7; and prob. read so with v.l. Karmav 44.1 (text paripṛcchaka-); adhivāsana(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-Bhadrapadā: °nāgotreṇa 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); puruṣadhīreṇa 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.i.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 °tānukampitā 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-jānapatayaḥ, read °jānapadāḥ, *people of the country*. Tib. and Chin. lack this sentence.]

jānapada (= jānapada; otherwise, in Skt., Pali, and Pkt. jānavaya, only in mg. *inhabitant of the country*), *country*: yaṃ velam dharmalabdho kṣemena vārāṇasyaṃ jānapado (so mss., Dhart em. °dam, read rather °de, loc.) prāptāḥ 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-sthāmaṃ jānayitvā Mv ii.131.10 (prose), cf. LV 272.9 kāyabalasthāma saṃjanayya; jānayi sarvi vikurvitu teṣāṃ Bhad 45, *may I produce all the miracles of those* (Buddhas); (sa . . . tathāgato) jānitāḥ Gv 381.17.

[**jānikah**, text Laṅk 26.4 (vs) abhīlāpo 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-maṅḍala, nt. (= Pali id.; nowhere else), *knee-cap*; *knee*; °lābhyām (abl.) niścaritvā 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, dakṣiṇaṃ (dakṣiṇa- LV 397.8; Suv 64.4; Sukh 2.16; ubhau Av i.2.11) jānumaṅḍalam (°le Av i.2.11) pṛthivyāṃ pratiṣṭhāpya Mvy 6277; 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 puruṣājāneya; see s.v. **ajānya**.]

jānya, adj. (= Pali jāñña), *noble*: durlabhaḥ puruṣo jānyo Ud xxx.27.

jāpanā (Pkt. for Skt. yāp°, q.v., cf. next; = AMg. jāvaṇa, nt., and JM. °nā, Sheth), *sustenance, maintenance*: kāya-jāpanārthaṃ Śikṣ 131.8; (mahābhūtānāṃ) sthitaye jāpanāyai 137.9.

jāpayati (Pkt. for yāp°, q.v., cf. prec. and § 2.34; = AMg. jāvei), *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. jāmbāla plus -a), n. of a man, hero of Av chap. 50: Av i.279.1; 280.6 etc.

jāmbu-kāñcana, **jāmbū°**, see **jambu°**.

jāmbuḍi (= **jambuḍa**, °dikā, qq.v.), *a liquor-vessel*: jāmbuḍi-sīdhum eva ca . . . balim dadet Sādh 411.5 (vs).

Jāmbudvīpaka, **Jāmbū°**, adj. (= **jambu°**, 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; jāmbū° Av ii.94.2 ff.; RP 37.8; Śikṣ 84.1. All prose.

Jāmbunada or **Jāmbū°**, 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 **Jāmbū°**.

Jāmbūnatejorāja, 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. jayate, °ti (§ 28.33), *conquers*: nāśūro

jāyate senām . . . sūras 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°**, **jāyām°**; Pali jāyampatika, jayam°, jāyapatī, all m. pl.; Vedic jāyāpati, rare), *wife and husband, a married couple*: duve jāyapatikā (v.l. °kās; 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 **jāya-p°**), *a married couple*: (vikhyāpayamānau) °tikam iti Divy 259.7 (cf. 3, above, jāyāpatiti vikhyātadharmāṇḥ); °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 apanāye (so read with v.l. for Senart upanāye) cetiyesu Mv ii.391.3; choretva jālam jīnacetiyeṣu 391.22, repeated in the sequel; parallel Śiḥ 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., Śiḥ 306.11 ff., the meritorious removal of withered flowers is unambiguously mentioned.

jālayati (MIndic for jvāl°, § 2.8; = Pali jāleti), *kindles*: dharmadīpam ayu (so read for unmetr. °dīpa-maitrayu; 2d ed. °dīpam atrayu, still unmetr.) jālayisyati Gv 482.24 (vs).

jālā (fem.!), *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.

jālīkā (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)dr̥ṣāti supine ratanā-mikām śobhanām LV 194.20 (vs), *she saw in her dream her beautiful network, made of jewels, cut* (so Tib., rin po che las byas pañi 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-maṇi-jālīka-chādītās 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 jātilinī) abhūtām Gv 399.25; jālinā hastaratnena . . . pāṇinā Mv ii.282.4-6; (2) n. of Viśvantara's son (= Pali Jāli), 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 . . . ṣaṭtṛiṃṣati-cāriṇī LV 373.7 (vs), *thirst which acts in 32 ways* (as does taṇhā in Pali, PTSD s.v.); Foucaux *le filet 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, kālah.

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. **pūrṇagātra**); 7328 (v.l. and Mironov **jighāmsita**, see next; precedes pipāsitaḥ); °tā bhojana mārgamānā(h) SP 84.12 (vs); °tānām ca sattvānām agraṃ varabhojanam dadāti Śiḥ 274.7 (prose). See next.

? **jighāmsita** (should be ppp. of desid. of han-! but in mg. = **jighatsita**!), clearly means *hungry* in Karmav 46.9 °ta-pipāsitasya kruddhasya kālakriyā; so Tib. bkres śiñ 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 Sktized as jighāmsita?

jijñāsanā (cf. Skt. °na, nt., and jijnāsā, 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. jidam) occurs by itself; the daughters of Māra, reporting to Māra, say: (any other man than the Bodhisattva, seeing us), so jitaṃ murchitvā prapatīsyad vā . . . cittakṣayam 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.

Jitaśatru, n. of a former Buddha: LV 5.15 (confirmed Tib.); follows **Lokābhilāṣita**, precedes **Sampūjita**; Mv i.136.16, follows Lokābhilāṣita, 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.

jinaputra, (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; jinātmajānām 116.10, etc.

Jinabhāskara, n. of a Buddha: Gv 284.10 (vs).

Jinarṣabha (corresponds to Pali Janesabha, Janavasabha; but the temptation to emend to Janarṣabha 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 Tuhāra, '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 **Sujātā**: 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.

jināti, jinati, conquers, see Chap. 43, s.v. ji, 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 **Sarvārthadarśin(a)**, 238.5. **Jinendraghoṣā**, n. of Susāmbhava's capital city: Suv 147.1.

jinaurasa = **jinaputra**, ep. of Bodhisattvas: Mvy 641 et passim.

Jihnuna, n. of a mleccha king: udayaḥ jihnuno hy ante mleccchānām vividhās tathā Mmk 622.1 (vs), at the end of a list of mleccha 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 sarvatuṣītālayo bhuto (m.c. for bhūto) 54.3 (vs), *the whole abode of the Tuṣita became splendorless*; sarvāni mārabhavanāni karonti jihmā 296.16 (vs); jihma (so divide; acc. sg.) kurvati 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*)-nīśritā; and Karmav 31.12 (apāyeṣūpananno) durgandho bhavati jihmendriyo bhavaty avyaktendriyaḥ, . . . of *dull and obscure* (see **avyakta**) senses; (2) (cf. jihmikṛtaḥ Mvy 5200, below s.v. **jihmikaroti**, 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 zhiñ dman; prob. so, a-jihma in Sukh 25.16 (prose) aśāṅko 'jihmo, *free from doubt and despondency* (in a description of a Bodhisattva); to be sure the next words are 'śatho 'māyāvī, which suggest the Skt. meaning, *not deceitful*, but these lists of characteristics are apt to go in pairs, and aśāṅka 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.

jihmikara, adj. (= next), *obscuring*: in **Candra-sūrya-jihmikara-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.

jihmikaraṇa, adj. (from next, with -ana), (1) *obscuring, making* (what is normally bright seem) *dark or dull*: candrasūryajihmikaraṇayā prabhayā LV 41.5; -indusūrya-jihmikaraṇa-prabho Sukh 29.16; see also prec.; -tā, (jāmbūnada-suvarṇālamkāra-bhūtam) samskr̥tāvacara-kuśalamūlopacaya-jihmikaraṇa-tayā Gv 496.6, (*it is like an ornament of finest gold*) *because it obscures (overshadows, 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-ji°, *not disappointing* (beggars): (upasaṃkrāntānām, sc. yācanakānām, cāvi)mānānjihmikaraṇāvīksepam (adv.) LV 431.10, *while not showing disrespect to* (beggars) *who come to him, not disappointing them, and not turning them away*; yācanaka-maitrikāruṇyapūrvam-gamasampreksaṇājihmikaraṇa- LV 432.5, *looking upon beggars with love and compassion and not disappointing them*.

jihmikaroti 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; (sarvamāramaṇḍalāni) °kurvamānān (to pres. kurvate) Gv 87.5; sarvamārabhavanāni jihmikṛtya (text jihvī°) Mmk 7.20, and (°bhavanam) 78.16; ppp. °kr̥ta (various forms), with mārabhavanāni LV 300.9 (cf. 296.16, s.v. **jihma**); of Māra's host, 316.10; ābharāṇāni 122.3; jihmikṛta (so mss., Lefm. em. jihmi°) candrasūryā 354.18 (vs); (candrasūryau . . .) tayā prabhayā te 'pi jihmikṛtau nāvabhāsyante nisprabhāni ca bhavanti Mmk 78.17; fig. *eclipsed, overshadowed, jihmikṛta* (so mss., Lefm. em. jihmi°) śakrabrahmā (by the Bodhisattva) LV 354.2 (vs); (2) *disappoints* (lit. *darkens, makes dull*; cf. **jihmikaraṇa**, 2); ppp. °kr̥ta, *disappointed, despondent, overcome*: °kr̥taḥ 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-nirlekhānika, m. (= Skt. °khana; not otherwise recorded), *tongue-scraper*: Mvy 8974.

[**jiraṅka**, m., *cummin-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 vss, may be m.c.); once in prose, may be pitying or contemptuous dim.), *old*: LV 109.15 (vs); Mv i.184.21 (vs); tā māradhitaro 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 Vaidyārāja(n) KP 96.2, 3; Śiḥ 159.8, 12 (here, amazingly, Bendall and Rouse translate vaidyārāja 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 nāvajiyati, 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. pp. of Skt. jīvati with a-extension plus ka svārthe), *living*: (prānaka) Mv i.24.3, 16, *living creatures*; °tikā evaṃ vivarjitā Mv i.353.19, *abandoned alive*: all prose.

jīvasūlaka, or °ika(?), f. °ikā, adj. (to Pali jīvasūla, lit. *live-stake*, plus -ka), lit. *provided with* (= impaled on) *a stake alive*: yehi iha °sūlikā kāritā bhavanti eḍakāyo Mv i.25.10, *who in this world roast she-goats on spits alive*; nam . . . °lakam karotha ii.168.8, *make him to be impaled alive*; °likam (read °lakam?) api 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*: jarjarakāṣṭha va soṣita-jīvitako (for soṣo) 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 jīgucchā etc., JM. jūccchiya, etc.), *abhorring*, with loc.: kāmeṣu 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 jīgucchana, nt.), *loathing, condition of abhorrence*, with loc. or in comp.: kāmeṣu . . . °nā utpannā Mv iii.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): agnihotraṃ juhanāya (dat., infn.) 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., sarvāntaṃ °vanam, acc.); Divy 1.2 etc.; 80.12; Av i.13.5 etc.; also, in vs, the two parts separated, Jeta-sāhvaṃ 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.

Jentī (cf. **Jayantī**), 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).

jeḥriyate (nowhere else recorded; intens. to hrī-), *is much ashamed*: °yate Mvy 1829; °yante Divy 39.7; °yamāṇam SP 108.6.

joḍa, chin: Mvy 8849-8857; = Tib. sko, (s)ko-(s)ko; in cpds., hasti-, aśva-, etc., a-

-**jota**, semi-MIndic for -jyota (§ 2.8) = Skt. -dyota (as kha-dy°), *light*: su-jota-carāṇo 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; pāsyaṣi, pitā), 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*; (duḥṣilena bhikṣunā . . . na ca) jñaptir dātavyā Gv 96.14 (. . . prāg eva jñāpticaturtham 15, see below); jñāpti-karma(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-dutiya-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 vyavasitam; 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 **karma-vācanā**, 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. °ṛko); iii.258.6 (mostly prose); -suhṛda-jñātika-bāndhavehi Gv 214.14 (vs); a-jñātikam bhikṣuṇim 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: lābhaṃ ca jñātraṃ (so with Kashgar prof., text jñātraṃ) ca gavesamāṇaḥ ŚP 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; anīśrita 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-gurukāḥ 34.4 (prose), of evil Bodhisattvas; jñātra-lābha-mātrakena (sol) 34.12 (prose); jñātra-pratilambhaḥ Bbh 289.10, 16.

jñāna, nt. (= Skt.; Pali ñāna), *knowledge*; for distinction from **vijñāna** see the latter; five j° (of a Tathāgata) Mvy 109, listed 110-114 and Dharmas 94, dharmadhātuviśuddhiḥ (Dh. suviśuddhadharmadhātu-jñānam, No. 5), ādarśa-jñānam (Dh. ādarśana-j°, No. 1), samatā-j° (Dh. No. 2), pratyaवेक्षण-j° (Dh. No. 3), krtyānusthāna-j° (Dh. °sthāna°, No. 4); ten j° Dharmas 93 and Mvy 1233-43, eleven ŚsP 1440.10 ff.: duḥkha-j° (Mvy No. 5), samudaya-(Mvy 6), nirodha-(Mvy 7), mārga-(Mvy 8), dharmas (ŚsP 7, Mvy 1), anvaya-(ŚsP 8, misprinted anayaya; 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), anupāda- (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 slight 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-kaunḍinya, 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-paripūrtyai 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 Pali), *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.

Jñānalaparvatateja (nom. °jo), n. of a Buddha: Gv 297.13.

Jñānabuddhi, n. of a Bodhisattva: Gv 4.12.

Jñānabhāskarateja (nom. °jo): Gv 421.25.

Jñānamaṇḍalaprabhāsa, 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.

Jñānaraśmimēghaprabha, n. of a Buddha: Gv 422.2.

[**jñānalotu**? evidently corrupt, in RP 8.18 (vs, rathodhdhatā) °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 Samādhi chap. 31; (2) n. of a Bodhisattva-dhāraṇī: Mvy 748.

Jñānavatī-parivarta, n. of a (section of a) work: Śikṣ 134.7. Acc. to Wogihara ap. Bendall p. 405, note, = Chap. 34 of Samādhi.

Jñānavibhūtiḡarbha, n. of a Bodhisattva: Mvy 734.

Jñānavaipulya-sūtra, n. of a work: Śikṣ 192.6.

Jñānavairocana, n. of a śrāvaka of old: Gv 150.6.

Jñānavairocanaḡarbha, n. of a Bodhisattva: Dbh 2.8.

Jñānaśikharārcimeḡha, 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).

Jñānaśrīpunyaprabhā, n. of a 'night-goddess' (rātri-devatā): Gv 296.20.

Jñānasambhāroḡgata, n. of a Bodhisattva: Gv 4.1.

Jñānasimhaketudhvajarāja, n. of a Buddha: Gv 309.20.

Jñānasūryatejas, n. of a Bodhisattva: Gv 150.7.

Jñānākara, n. of a son of the former Buddha Mahābhijñānjñānābhībhū: SP 160.9.

Jñānākara-cūḡa, n. of a Buddha: Gv 309.11.

Jñānārcijvalitaśarīra, n. of a Bodhisattva: Gv 442.16 (prose).

Jñānārcitejaśrī (for °rcis-tejaḡ-śrī), n. of a Buddha: Gv 258.8 (vs).

Jñānārciḡśrīsāgara, n. of a Buddha: Gv 309.17 (prose).

Jñānārcisāgaraśrī (for °rciḡsāgara-śrī), n. of a Buddha: Gv 285.20 (vs).

Jñānāvabhāseteja, n. of a Bodhisattva: Gv 2.22 (prose).

Jñāneśvara, n. of a former Buddha: Samādhi 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).

Jñānolkāvbhāsarāja, n. of a Buddha: Gv 297.6.

jñāpti, f., (1) *bidding, order*: Mvy 7536 (= Tib. bsgo ba), para-jñāpti-samcetanīyatā; (2) *proposal, motion*, Mvy 8659–8662, 8754 (= Tib. gsol ba) = **jñāpti**, q.v.

[**jñāmaka**, see **vyāmaka**.]

jyeṡṡhataraka, f. °ikā (*tara plus -ka svārthe), *elder*: ṡaḡ dārikāyo °tarikāyo Mv i.356.13, and °tarikā ṡaḡ dārikāyo 15.

[**jyeṡṡha-bhavikā**, Divy 28.22; 30.11–12, read -bharikā, q.v.]

Jyoti-, often for Jyotir-, Jyotiḡ- (sometimes in vss m.c.); see under the longer (regular Skt.) forms.

jyotika, (1) at end of Bhvr. cpd. = Skt. jyotis, *light*; ajyotika in garbhagṡhe °ke Mv ii.444.9 (prose), *without light*; (2) ? questionable reading in Mv ii.318.15 (vs), text jyotikām ca (mss. °kam vā, or jyotiḡm ca vā) maṇi-ratanāḡ grahetvā; some name of a jewel is concealed here. but jyotika does not seem right; the meter is bad with either ms. reading. Perhaps jyotiṡkaraḡ maṇi°, which improves the meter; Finot, Lap. ind. 138, notes jyotiṡkara as n. of a jewel. Or else read jyotirasam (or °sām = °sān); this is known as n. of a jewel in Skt., and in Pali 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 **Jyotivara** (or v.l. °cara), q.v.

Jyotipāla (both 1 and 2 = Pali Jotipāla), also spelled Jyotiḡ°, Jyotiṡ°, (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 Jyotiṡ° in text; (2) n. of a son of Govinda, later purohita under Reṡu son of King Diśampati and then called Mahāgovinda (= Pali 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 **Jyotiṡprabha**.

jyotiprabhāsa, m. or nt., a kind of gem: Mv ii.310.16. Cf. **jyotiṡprabhā**.

Jyotiraśmirājendra, n. of a Tathāgata: Mm 7.13.

Jyotirjvalanārciśrīḡarbha, n. of a Bodhisattva: Mvy 712; (°ārciḡśrī°) Dbh 2.16.

jyotirdhvaja, (1) a kind of jewel: °ja-maṇiratna- 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. (= Pali Jotināma): n. of a class of gods: Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4.191.2.

Jyotiṡakūṡa, n. of a dhāraṇī: Gv 66.20.

Jyotiṡka (= Pali Jotika, Jotiya), 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 kumārabhūta).

jyotis, (1) a kind of flower (qy: *Trigonella foenum graecum?* so Skt. Lex.): jyotir-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: Jyotir-mānavakaṃ (acc.) Śiḱṣ 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-saomya-gandhāvabhāsa-śrī, Mmk 7.9, n. of a Tathāgata.

Jyotīrasa, n. of a nāga: Mvy 3364.

Jyotīvara, or (v.l.) °cara, n. of a future Buddha: Mv iii.279.9 (in previous occurrence of same vs **Jyotīm-dhara**, q.v.).

Jvalatukūla, n. (or epithet) of a hell: °le narake Jm 196.1.

Jvalanaśirīśa (read °śa?) n. of a Buddha: Gv 256.18.

Jvalanādhpati, n. of a contemporary or future Buddha: Sukh 71.3.

Jvalanāntaratejorāja, n. of a god (devaputra): Suv 168.1; 170.1; 171.3 etc.

Jvalanārciḥparvataśrīvyūha, n. of a Buddha: Gv 282.3.

Jvalanī, n. of a rākṣasī: Māy 243.10.

Jvalanolka, m., Mvy 599, or **Jvalanolkā**, ŚsP 1423.21, n. of a samādhi.

Jvalantaśikharā, 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): nañair °ka-mallebhir Śiḱṣ 48.12 (vs); cited from SP 280.6 where text natebhir jhalla-ma°; jhallaka-mallāḥ Śiḱṣ 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.

jhāṣayati (cf. Skt. Lex. jhaṣ-, jaṣ-, Pali Lex. jhas-, Childers; Vedic jaśate, jāśayati), *pulverizes, destroys utterly* (so Tib. cited on Śiḱṣ 59.12, thal bar rlog: °ti Śiḱṣ 59.12 (pūrvāvaropitāni kuśalamūlāni), similarly 61.2, and °nti 60.12; (svakleśāṃś ca parakleśāṃś ca) °ti 89.3.

T

Takkirāja, n. of a Buddhist deity (one of the kroḍha): Sādh 137.10 et al. Also **Acalaṭak**°, **Acaraṭarkirāja**, qq.v.

ṭaṅgaṇa-kṣāra, m. (= Skt. ṭaṅkaṇa-kṣāra and Lex. ṭaṅgaṇa), *borax*: Mvy 5903.

ṭiṭibha, m. (cf. **ṭiṭila**, **ṭiṭilambha**), a high number: Mvy 8016. Tib. mthaḥ (= Skt. anta) snañ (*light, brightness*; thinking of Skt. bhā?).

ṭiṭila, nt., a high number: °lam Mvy 7964, cited from LV 148.3 where **ṭiṭilambha**, q.v. Tib. as on LV, confirming -lambha as last part of the word.

ṭiṭṭiṭaka, m. (unrecorded; cf. Skt. ṭiṭṭaṇi etc.?), acc. to Tib. mdor bśad pa, *condensed explanation*, or, sa bcaḍ (gcaḍ) pa, *synopsis*: Mvy 1448.

ṭivyaka, m., Mvy 9416, Chin. *snapping the fingers in water*, and fig. *a moment, jiffy*; 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 rdob rkus ḥdzugs pa ḥgal gzugs ḥkhri las ḥdzugs pa.

ṭerākṣa, adj. (= Skt. Lex. ṭeraka; v.l. torakṣa, Mironov ṭorakṣa), *squint-eyed*: Mvy 8882 = Tib. mig noñ ba (*faulty eye*); Chin. *having eyes with deep sockets*.

ṬH

ṭhapaniya-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*; ṭhapaniya = Pali id. = Skt. (BHS) sthāpaniya; see **sthāpaniya-vyākaraṇa**.

ṭhapeti (= Pali id.; see **sthapayati**, § 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*: avamānanā, tathā vimāna ca ṭhambhanāś ca (. . . mama nāmadheyu smara-māṇa labhanti mokṣam) Gv 213.25 (vs).

D

ḍambhā, Mvy 6102 = Tib. ḥphañ-mduñ (thuñ), a *slings-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-duḥsvapnavināyaka-pīḍāḥ 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 manuṣyaghātākānām 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*: yadi Mālinīm na parityajīṣyāmi, ḍimbam bhaviṣyati Mv i.310.9; regularly cpd. with ḍāmara, Mv iii.349.13; Divy 98.15; 131.18; 282.27; Av i.120.4 etc.; with **ḍāmara**, q.v., Suv 104.3; ḍamarātha ḍimbās SP 96.3 (vs).

ḍimbara, or (v.l.) **ḍimbala**, some kind of entertainer (at a festival): Mv iii.57.10. Perhaps cf. **dvistvala** (in like contexts).

ḍūma, var. for **hūma**, q.v.

ḍoṅkāra, see s.v. **autkara**.

ḍombint, Sādh 445.22, or **Ḍombī**, 443.16 etc., n. of a yoginī.

Ḍombīheruka(-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. °śa) durānugā (m.c. for dūr°? so Foucaux) ḍhalitamūlā (*with dangling roots*) . . . chinnā me jūānaśastrena LV 371.17 (vs).

ḍhālayati (caus. to prec.; Pkt. ḍhālae, ppp. ḍhālia; Hindi ḍhālnā, Nep. ḍhālnu, etc.), *makes hang down,*

dangles (trans.): śakaṭakam . . . bhadragnaṭam iva ḍhālayantam (pres. pple.) Sādh 569.19; bhadragnaṭam iva ḍhālayantam 575.7.

ḍholla (m. or nt.: Pkt. and late Skt. id., Schmidt, Nachträge; Skt. Lex. ḍhola), a kind of *drum*: ḍhollavid-dhaśrutim Sādh 571.1, *with ears unpierced* (avidhha, cf. 577.9 below) *like drums*; ḍhollakarnaṃ 574.17; avidhha-ḍholla-karṇadvayam 577.9. All epithets of Jambhala.

T

taka, m., and **taka-karṇin**, m. (Pali taka, and cf. taka-paṇṇi, in corresp. list), n. of two resinous substances (jatu) used medicinally: MSV i.iii.17, and i.iv.1 tako lākṣās, takakarṇi siktham.

Takṣaśilaka, adj. (from Skt. °śilā plus -ka), of *Takṣaśilā*: °lakā naṭā Mv ii.175.3; °lakānām paurāṇām Divy 409.30. Both prose.

takṣāna (for Skt. takṣan; §§ 17.39, 41; cf. Pāṇ. 6.4.9 and Kās.; Pkt. takkhāna, Hem. 3.56), *wood-worker, carpenter*: °no MSV i.117.5; °nasya 119.20; °naṃ, °naḥ 120.2 (all prose).

Tagaraśikhi(n), (Pali °sikhi, a Paccakabuddha), (1) n. of a former Buddha: °khim, acc., and °khir, n., Mv iii.233.7 (prose); read Tagāra° 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.

taṅgati (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 tacchati, taccheti, see under prec.), *cut* (as with axes): Mv i.16.14.

Taṭiskandha, 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 ii.468.14, 18; iii.442.17 (here mss. tadva°, Senart wrongly em. taddhu°); taṭṭu-kāra, id., Mv iii.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).

Taḍāgapālīnī, n. of a rākṣasi: Māy 243.21.

?**Tatamjacala** (one ms. out of six Taṭam°), n. of a former Buddha: Mv i.139.7 (Senart em. Patamgacala).

tatonidānaṃ, adv., *for that reason*, see **nidāna**.

tatomukha, adj. (unrecorded), *facing that way*: Mv ii.303.9; 351.14, 16, 18, 20; 352.1, 5; 353.13 (this passage repeated iii.275.14 ff.).

[**tat-katara**, false reading for **takara**, in LV 239.15 and mss. of Mv ii.119.5; see s.v. **katara** and next.]

takara, adj. or subst. (= Pali takkara), *one who does that*: Mv ii.120.16, and read so ii.119.5; LV 239.15, see s.v. **katara**, end; MPS 2.35.

takṣaṇa, m. (see BR s.v. 2, where citation from Julien's 'Hiouen-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 nātidirghahasvakarṭinyāḥ sūtrodyāmaḥ (see **udyāma**), evaṃdirghas tatṣaṇaḥ; viṃśatyadhikam tatṣaṇaśatam ekā kṣaṇā (read ekaḥ kṣaṇaḥ, or ekaṃ kṣaṇam; 644.10, corruptly, viṃśatyuttarakṣaṇaśatam tatṣaṇasyaikakṣaṇaḥ, mss., ed. °aikakṣaṇaḥ); ṣaṣṭi-kṣaṇānyeko lavah . . .

tatṣaṇikā, acc. to Jap. *temporary wife*: Mvy 9454;

9464; = Tib. thañ hgañ hphrad pa, *meeting for a few moments*; so Chin. 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, Geiger 111.6; perh. analog. to Pali kittaka, BHS **kettaka**, and Pali, BHS **ettaka**, if Geiger is right in deriving these from kiyat-, iyat-; 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 tattakaṃ SP 254.3 (vs; Kashgar rec., La Vallée-Poussin, JRAS 1911.1073.1, tātakaṃ); gaṇanā yeṣa tattikā (Kashgar rec. tātikāḥ) SP 304.9 (vs), f. pl., so *many*; gaṇanāya tattakāḥ (v.l. tāta°) 330.11 (vs), m. pl.; tattakaṃ, so *great, so much*, Mv i.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*, tattakaṃ āhāraṃ (. . . yathā) Mv ii.242.2, 3; in correlation with **yattaka**, mostly pl., as *many . . . so many*, Mv i.266.1; 267.8; 314.1; ii.99.3-4; tattaka before yattaka Mv i.359.22 (both pl.); adverbs, yattakaṃ . . . tattakaṃ, as *often, as many times as . . . every time*, Mv i.246.5-6.

Tattvārthakadeśanupraveśa, m., one of the adhi-muktikariyābhūmi: 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. tappaḍhamayā, *priority*; if such a cpd. occurs in Pali I have not found it in PTSD or Childers), *for the first time*: °taḥ śalākāṃ gṛhṇatām Divy 44.28; °to Buddhadarśanam 47.6; tadā mama grhe tatp° piṇḍapāṭha paribhoktavya iti 188.24; ādikarmikaṃ tatprathamakarmikaṃ (see prec.) tatprathamata evaṃ 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-śamatha**, q.v.: MSV ii.207.12 (nt.); m., Mvy 8635 = Tib. deḥi (of that) no bo nid (= svabhāva, *reality, entity*) tshol du (seeking, -eṣa) gzhus par (for entering?) ḥos pa (suitable). The Pali equivalent is tassa-pāpiyasikā, with which kiriyā is assumed to be supplied; PTSD offers no etym.; Childers, tasya-pāpiyas-ikā; MN ii.249.1 ff. has a description, its comm. iv.49.22 f. glosses tassa puggalaṣṣa 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) asaṃbhinna-tathatā 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 adhivacanaṃ Śikṣ 263.1 (prose), *'truth, truth'—this is a designation for nullity*; sāsau paramā (so prob. read for ed. sā sauparamā) ta-

ḥatā . . . Bbh 38.26 (prose), *this is that supreme truth*; tathatāyām tathatvatāḥ (. . . dharmavideśo) LV 437.1 (vs; v.l. tathātvatāḥ), *in truth, according to reality*; both stems together also in tathata-sama tathatvād (dharma-matā) Dbh.g. 26(52).2, *alike in true nature according to truth*; tathatvāya (i.319.6 °āye) dhārayiṣyanti Mv i.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. dharmasya) samatā tathatvam SP 128.6 (vs), *it has one sameness and true nature*; tathatvatāyām (l 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.

Tathatāsthitanīścitta, 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 gśeḡs 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, Viśvabhū, 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: dharmameghā tathāgatī Lañk 318.12 (vs; tath° metr. impossible; sc. bhūmiḥ; see s.v. **tathāgata**).

Tathāgatakulagotrodgata, n. of a Bodhisattva: Gv 4.1.

Tathāgatakośaparipālita, n. of a kinnara 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.

Tathāgataguhyasūtra, n. of a work: Śikṣ 7.20; 126.5; 158.16; 242.7; 274.3; 316.5; 357.1. Not identical with **Guhyasamājantra**, q.v.; whether same as **Tathāgatācintyaguhyānirdeśa**, q.v., is not known to me.

Tathāgatājñānamudrāsamādhi, m. (or f.?), n. of a work: Mvy 1387.

Tathāgatabimba-parivarta, n. of a (? part of a) work: Śikṣ 173.8.

Tathāgatamahākaruṇānirdeśa, 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).

Tathāgatācintyaguhyānirdeśa, n. of a work: Mvy 1355. See s.v. **Tathāgataguhyasūtra**.

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**(-sthitanīścitta, q.v.).

tathatva = prec. and **tathatva**, q.v.: v.l. in LV 437.1 (vs) tathātvatāḥ for tatha° of the text.

tathādarśana, adj. Bhvr. (evidently = **evamdarśana**, °dṛṣṭi), *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 Arāḍa Kālāma, but the text seems corrupt: sa khalv ahaṃ bhikṣavo tathādarśanāya (so, or °nāyai, 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, °drṣṭi.) 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 483.9ff.; Pali Vin. iii.175.14 ff.

tadaho-poṣadhe, adv. phrase, see **poṣadha**.

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. °nim), *then*: Mv i.253.6 (prose).

[**tadāhim** is apparently understood by Senart as meaning *then* in Mv ii.69.5 (prose), yadā bhagavāṃ pravṛt-tadharmacakro tadāhim etaṃ bhikṣubhi 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-ekatya, see **ekatya** (8).

[**tadhu-**, read by Senart with mss. in Mv iii.113.13 (v.l. taddhura)-kāraka, and by em. for mss. tadvā-(kāra) in iii.442.17; read respectively **taṭṭu-** and **taṭṭa-**, qq.v.]

tad-yathā, **tad-yathāpi** (nāma), **tad-yathedam**; see s.vv. **yathāpi** (nāma), **sayyathīdam**. 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 tanu = alpa, thoṛā, from Deśin. 3.51, a wrong reference; I have failed to find it in Deśin. 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**.

tanukībhūta, 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 kalinṛpu 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**°.

tantrajāla-jāta, adj. (see next, which is the older form), *become (confused) like a (tangled) net of string*: Mvy 5390 (Mironov wrongly jāla for jāla) = Tib. thags hkhruṅs pa lta bu, *like a disordered web or texture*, the latter representing tantra; hkhruṅs 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-ṭhita-bhūta**.

Tantrī, 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, Tantrī 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 Tantrī. Could it be a corruption of Mīdic *Tanhī = 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*.

tanvībhavati (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*: (akuśalāś ca te dharmā . . .) te tanvībhaviṣyanti 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 cailakam upastaritvā tatra prakṣiptāh, tam tapanam sv-āpīhitam subaddham kṛtvā rājakyena tāpanīyena tāpayitvā mudrayitvā nadiye 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.) prakṣiptivā etc. 166.6; the same receptacle is called mañjūśā, *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. tapanī, *Kochtopf*, Schmidt, Nachträge, or Deśin. 2.59 comm. tavaṇi, *frying-pan*, are directly connected; (2) m., less often nt. (= Pali id.), n. of a hot hell (see also **Tapana**): Dharmas 121 (°nah); 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 tapanah for Mvy 4925 tāp°.

Tapanī, (1) n. of a river (= **Tapanti**): Divy 451.1; 456.19; (2) n. of a rākṣasī: Māy 243.22.

Tapanti, n. of a river (= **Tapani**): 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 Rājagaha), 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 giriyagra- [v.l. giri-m-agra-]-samājam) nāma parvaṃ vartati pañcānām tapoda-śātānām (so read for ed. tapo-śa°; mss. tapa-śa°, capośata-śa°). tatra dāni pañcahi tapoda-(so read, ed. tapo-, mss. tapa-, tapota-)-śātehi pañca udyāna-śātāni 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), *haughtily, puffed up*: (devadattah . . .) māni ca balavān eva tabdhaḥ śākyamānena ca tabdho . . . LV 152.15 (prose). So all mss.; only Calc. sta^o.

Tamasāvāna, 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 tāmas^o), *darkening, making dark*: smṛtiśokakarās tamasikaraṇā bhayahetukarā . . . (kāmaguṇāḥ) LV 173.21 (vs).

Tama(h)sundarī (text lacks h), n. of a yakṣiṇī: Mmk 564.26 (here text corrupt); 566.15. Cf. **Andhārasundarī** (same personage).

Tamālapattracandanagandha, n. of a future Buddha (= Mahāmaudgalyāyana, by prediction): SP 153.8; 154.14.

Tamālapattracandanagandhābhijña, n. of a Buddha in a northwestern lokadhātu: SP 184.14 (no v.l. in edd.; Burnouf omits -abhijña, reading as prec.).

tamisrāyita-tva, nt. (abstr. from denom. pple. to tamisrā), *begloomedness*: Mv i.41.5; 229.20; 240.10; ii.162.10; iii.334.8; 341.12; in all of which I believe we should read tamisrāyitatvā (or possibly ti^o, cf. Pali timissā) for the corrupt mss.; Senart tamisrāpītā, but the mss. have no -r-. See under **andhakārāpita-tva**.

-tamisrita, ppp. denom., see **andhakāra-tamisrita**.

[? **tam-enam**, Mv i.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, i.11.7 would read: tam enam kṣṇaprapākā agnitikṣnamukhā 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.

? **tampuruka** or **tambu^o**, see s.v. **kimpuruṣa**.

? **tambhū** (for Skt. *tad-bhū), *being that*, as just described; perhaps in Mv i.349.5 rājā ca Sujāto aprativacano satyavādī yathāvādī tathākārī tambhūvo (so mss.) rājño varam yācāhi, . . . *from the king, being that* (as just described), *ask a boon!* Senart em. tam tuvam, which seems implausible; tam would have to go with varam, which would be separated from it by tuvam.

tayyathāpi nāma, ms. var. for **tadyath^o**, **sayyath^o**, see s.v. **yathāpi 2**.

Taraṅgavatī, n. of a locality: Māy 42.

(**taraṅgāyate**, denom., Skt., Schmidt, Nachträge, *is wavy, acts like a wave*: (vikalpaviññānam . . .) mṛgatṣṇīkāvāt taraṅgāyate Laṅk 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; °ṇam, after javitam, plavitam, Mvy 5001 = Tib. rgal ba. Foucaux's Tib. rgyal in LV, prob. error for rgal; he renders *la natation*.

tarani, °ṇī, f. (Skt. Lex., used of various plants and flowers), a kind of flower: °ṇiḥ Mvy 6207; LV 11.3, reading of ms. H in Crit. App. °ṇī; Tib. in both places transliterates ta ra ṇi or °ṇi.

tara-panya, 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) tarapaṅyam; LV 407.4 (same incident) prayaccha . . . tarap^o; aśulkenātarapaṅyena Divy

4.12; similarly Divy 34.13; 501.23; Av i.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 i.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. °ṇaa), *young; child*: dārakāṇām dahukāṇām (so mss., see **dahuka**) °ṇakāṇām kṛidāpanikāni Divy 475.(17-18) (prose).

Taruṅkabhānu, n. of a former Buddha: Mv i.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. i.12 with comm., see Lévi's Transl. (*dialectique*), and Laṅk 24.2 katham hi śudhyate tarkaḥ kasmāt tarkaḥ pravartate, katham hi dṛṣyate bhrāntiḥ . . ., *how is tarka purified (got rid of)? From what does it arise?*

tarjaniya, adj. with karman (= Pali tajjaniya-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.).

tarpana, 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. bhūṭala), *surface of the ground*: yehi iha kīṭakamardanāni vā kārāpitāni bhavanti talamardanāni vā . . . Mv i.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 bsrūns, *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*: añjalī (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 i.135.8 (prose). **tallakṣaṇa**, nt., a high number: LV 148.11, cited Mvy 7977; Tib. renders literally deḥi mtshan űid, *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 api . . .) tasarikām kartum ārabdhā. In the preceding sentence Śakra, in disguise, vastram vāyitum ārabdhāḥ. Perhaps *tasarikām kartum, to make the (little) shuttle*, means only to *operate the shuttle*.

tasinā (= Pali id.; MIndic for Skt. tṣṇā), *thirst*: Mv i.166.20 (vs; may be m.c.; mss. ka^o, va^o, but em. certain), see s.v. **jālinī**.

tahi, **tahim**, 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*: viṇāś ca tāḍā paṇavāś ca SP 51.13 (vs); saṃgīti-tāḍa-samaye ca viṇīcayajñāḥ 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 grham asya gatvā Av ii.56.2; tāḍam apahr̥tya grham gatvā 3 (ms. tāḍan both times).

tāḍaka, m. (cf. s.v. **tāḍa**, 2), *key*, or some kind of key: °kaṃ kuñcikāṃ ca tāvad dhāraya Divy 577.21, 27; °kaḥ kuñcikā ca 578.11; tāḍaka-kuñcikāṃ (acc.); so read for ed. tāḍhaka°) 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 tālā°, wrongly defined in PTSD; it means *a musical instrument*, as stated by comm. (596.15) on DN ii.159.16 which glosses turiyabhaṇḍam; 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-vādyanr̥tya-tūrya-tāḍāvacara-saṃgīti-saṃpravāditaiḥ pūjā karaṇīyā SP 232.3 (prose); nearly this same cpd. LV 82.5; tūryatāḍāvacaraiḥ satkriyate sma LV 96.20; vādyan-tām sumanojñatūryatāḍāvacarāṇi 118.9; sarvavāditehi sarvatūryatāḍāvacarehi bhagavantam satkr̥tya Mv iii. 138.7; sarvatūryatāḍ°rehi 179.2; °raḥ Mvy 5023 = Tib. p̄heg 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 sarvatāḍāvacarāṇi 219.22; 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 °raih.

(**tāḍavika**, m., Skt., Schmidt, Nachträge, = *nartaka, dancer*: twice in lists of entertainers, Mv iii.113.4 (here Senart with mss. bhāṇḍ°); 442.10 (mss. tāḍḍ° 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., Śikṣ 346.16 (vs); Gv 487.17 (here the correl. in 1st ed. is spelled **yātaka**, 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; °tī (bhūmi) Lañk 244.11; 318.12 (vs, here m.c. tāthāgati); bodhisattva- °tī bhūmiḥ Bbh 367.3; °tī (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 samyuktaḥ); tatrottarāpathe sarvatra tāthāgati-vidyā-rājñāḥ (cf. line 4 vidyā-rājñām; 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 rājñī 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 tādino,

see next. In Mv iii.397.2 Senart reads tādi, n. sg., but mss. bhāvayi, and the true reading is certainly tāyi, see s.v. **tāyin** 1.]

tāḍr̥(n), (hyper-Skt. for Pali tādin = BHS **tāyin**, q.v.), *holy (person)*: devāpi tasya spr̄hayanti tāḍr̥ṇaḥ (dental n) Ud xix.3, *even the gods envy that holy man*; corresp. to Pali Dh. 94 which reads tādino.

tāḍr̥sa = **tāyin**, q.v.: Ud xix.1 (oldest ms. tāḍr̥śāḥ, later ms. tāyi).

tāḍr̥śaka, (1) adj. (= Pali tādisaka), *such*, = Skt. tāḍr̥sa: Mv iii.287.10 (prose; correl. with **yāḍr̥śaka**, q.v.); (2) = BHS **tāḍr̥sa**, and **tāyin**, q.v.; applied to a Bodhisattva or a Buddha; *holy*: (kausidyapṛāptas tada yo babhūva...) tvam eva so tāḍr̥śako 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 tāḍr̥śako bhaviṣyasi anābhībhūto dvipadānam uttamāḥ 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 unparallelled in the sense of **saṃvara**; Tib. dkaḥ thub, which regularly = *tapas*, and sdom pa, which regularly = *saṃvara*. Perhaps read tapaḥ-saṃvara-; but Mironov (p. vi) cites both words as in Kyoto ed.

Tāpana, (1) m. (acc. to DPPN Pali id. = *Tapana*; but no reference is given; this v.l. recorded in some mss. for *Tapana*, n. of a hot hell, = **Tapana**: Mvy 4925 (but Index lists Ta° as well as Tā°, and Mironov *Tapanaḥ* without v.l.); (2) n. of a mountain: Māy 254.6.

tāpaniya, 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 paścāj) jambudvī-pagatānaṃ tāpyaṃ bhaviṣyati Divy 230.10 (prose).

Tāmarā, 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 tāmrāhvayam Mbh. Cr. ed. 2.28.46), an earlier name for Ceylon, later replaced by (Skt.) Siṃhaladvīpa (cf. Divy 528.12): Divy 525.10, 21, 28; so also in the version of Kv reported by Burnouf, Intro. 223 f.

Tāmradvīpaka, adj., *belonging to, of Tāmradvīpa*: Divy 525.3.

tāmra-loha, m. or nt. (= Pali tambaloḥa), *copper*: °haṃ ca sānaṃ (hell-inhabitants) vilīnakam pāyayanti (mss. pāyanti) Mv i.8.5.

tāmrasāṭīya, m. pl., n. of a school: Mvy 9083.

Tāmrākṣa, n. of a serpent: Divy 106.1, 8, 11.

Tāmrātavi, 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 tāmra trees*, any of several trees given this name in Hindu Lexx.)

tāyaṇa, °na (nt.; MIndic, = **trāyaṇa**, 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. tāḍr̥ś; see **tāḍr̥(n)**, **tāḍr̥śa(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 evamrūpa 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 śrotriyam 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) prajahāti 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; buddhaputrasya tāyinaḥ), 12; 306.1; Mv ii.370.1 (vs, buddhaputrāna 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.

tārapanyika, m. (**tarapanya** plus -ika; cited BR as tara°, but Mironov also tāra° with no v.l.), *ferryman*: Mvy 380.4.

Tārā, n. of a Buddhistic goddess: Mvy 4280; Dharmas 4; Sādh 18.16 etc.; Mmk 10.16, at the head of a list of vidyārājñī; 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, Raktāka (described as raktanetraḥ); he lives Nilode mahāsamudre.

tārāyaṇa- (m. or nt.), once °nī, n. or epithet of the bodhi-tree, only noted in LV; Tib. śiñ sgröl rgyu, *cause-of-salvation-tree* (deriving from tārayati): °ṇa-mūle LV 381.3; 392.7; -samīpe 381.11; -mūlam 385.11; 396.17; 398.11; these both prose and vs; °nī-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-puṣpam juhuyāt Mmk 684.25 (prose).

Tārīnī = **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) dvitiye 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 śiñ ta la, *tāla-tree*). Acc. to Mv ii.313.3 ff. a tāla is one-eighth of a krośa, and eight times a **pauruṣeya** 3, q.v. In LV 14.11 the cakra-ratna of the cakravartin is saptatālam uccaḥ; 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 saptatālam uccaistvena; in Av ii.104.4, 14 a throne is saptatālodgatam; in SP 428.10 kūtāgāram abhiruhyā vaihāyasa saptatālamātreṇa, *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 (vaihāyasam . . .) Mv i.239.18; iii.107.12, 13; 108.5; 411.13, 15; oftener sapta-tāla-mātram vaihāyasam abhyudgama, 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; Lañk 16.6; Divy 252.16.

tālaka, (1) nt. (= Skt. Lex. id. and Skt. tāla), *lock*: Mvy 5905 = Tib. sgo lcags, *door-lock*; cf. **pratītālaka**; (2) nt., a kind of ornament, acc. to Tib. shaped like a palm-leaf: Mvy 6029 = Tib. rgyan ta la ḥdad.

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 Chin. on Mvy, *one who mixes liquor* (from the palm tree) *with his food*. Tib. obscure, perhaps similar to Chin.

tālavanṭaka, nt. (= Pali °vanṭa, Skt. °vṛnta), (palm-leaf) *fan*: °kāni Mv ii.475.8; 477.5. See also **tālavṛndaka**. [tālavastu? see **kālavastu**.]

tālavṛndaka (nt., = °vanṭaka, 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*.

? **tālika**, or **tānika**, Mv ii.311.6, n. or epithet of gems: tālkehi (v.l. tāni°) mañiḥi. Senart has no note. (In Mv iii.442.8 read, instead of tālika, vetāḍika, or vai°, or °lika; Skt. vaitālika; cf. iii.113.2.)

tālīśa, m., prob. an unctuous substance made from the (Skt.) tāliśa plant (= Pali tāliśa, tāliśa): 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-roof*.]

tāva-kālīka (perhaps only m.c.), **tāvat-kā**, adj. (= Pali tāvakā°), *temporary*: (saṃskāra . . .) pāṃsunagara-pama tāvakālikāḥ LV 175.20 (vs; may be m.c. for -tk-); °kālika-vihāra- Bbh 27.1; °ka-yogena 63.4; °ka-MadhK 263.3 (these three prose).

tāvattakaṃ, **°ntakaṃ**, **°ttikaṃ**, 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. °ttakaṃ, °ntakaṃ); 437.17 (mss. °ttakaṃ, °ttikaṃ); see the passages s.v. **yāvataka**, and next.

tāvantaram, or (text in Dbh.g.) **tāvattaram**, adv. (tāva = tāvat plus antara, MIndic cpd.), *for so long* (a time): Mv iii.252.7; Dbh.g. 12(348).18; see s.v. **yāvantara**.

[**tāhi** in LV 232.3 (vs), read (mā) bhāhi, *fear* (not), with v.l. and Tib. ḥjigs.]

1 **ti** (= Pali, Pkt. id.), = Skt. iti; see §§ 4.5, 14, 18, 19.

2 **ti** = Skt. tri-, *three*, initially in cpds.: (read) vicara ti-gatiṣu LV 165.2 (vs); (read) tṛṣṇānadi 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: °bhaṃ (= 100 nāga-bala) LV 148.3; cited Mvy 796.4 as **tiṭilam**, but Tib. in both places ṅogs (! 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, grṇṇātu pāṇiyam).

(**timinḡala**, 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 **timinḡila**.)

Timinḡira (cf. prec.), n. of a nāga king: Kv 2.10. (**timitiminḡila**, 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 timinḡ° 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 timinḡila.)

timira, m. (cf. Skt. °ra, nt., *darkness*; *obscuration of vision, an eye-disease*), *veiling illusion*: °ro mṛgatṛṣṇā vā svapno vandyāprasūyatam Lañk 9.2 (vs); in prec. line māyā etc.

Timirāpagata, m., n. of a samādhi: Mvy 578; ŚsP 1421.14.

timirikṛta, 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-timīsakam (*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-suvarṇa-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. tiraśc-a, Wackernagel 3.230; § 2.12) *animal* (sub-human): °ccheṣūpapadyante 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 karmaṃ upacitam śubham (Kern, IF. 31.195).

tiracchāna (m.; = Pali id.; cf. Skt. tiraścāna; ā for ī 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. tirayagoniṣu 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-svajanaādibhyo Divy 234.24; tena tiraḥprāṭiveśyāḥ prṣṭāḥ 272.4; tiraskṛta-prāṭiveśya-sajana-(read -svajana-?)-yuvatyaś 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 ī by 'samprasāraṇa' from **tirya(k)**, cf. § 3.115; see next, and s.v. **tiraccha**), *animal* (sub-human): naraka-tiriccha-pretāsūreṣu kāyeṣu Mv i.31.12 (cf. **tiraccha**, line 8 above); similarly 32.17; eṣo hi mārgo narake tiricche ii.324.10; narakān tiricchām 344.17; nāyam (na te) tiriccho (°cchā) . . . vāyam 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 tiracchāna; kuto imasyā (mss. °sya) tiricchāna-gatāye mṛḡiye mānuṣo apatyo Mv iii.144.3 (prose); in similar phrase 153.19 Senart tiracchāna-gatāye mṛḡiye, 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): °ṭim dhārayitum, tiriṭi iti vākalāḥ MSV ii.94.13; °ṭim ib. 91.17.

tirya, adj. and subst. (= Skt. tiryāñc, **tiryak**, § 15.3, cf. Pali tiryam, adv., and AMg. tiri, **tirya**, adj. and subst. *animal*; spelling tiryia 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) yoniṣu ca so sadā ramī SP 97.2 (vs); tiryāṇa yoniṣu 358.13 (vs); tiryā, n. pl., LV 336.3 (vs); meter seems to demand tiryia, 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, tiryā-occurs m.c., Samādh 19.17; Suv 48.1; RP 27.10 (text here tiry°); 32.8. The stem tiryia 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**, **tiraskṛta**, q.v.); the converse use of Skt. tīras in the sense of tiryak, *crosswise*, is recorded by BR s.v. 2a from lexicons, and once in Märk. Pur.; but in this one passage it seems to me that tīras may have its Pali 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).

tiryāgyonika, adj. (also **tairyaḡ**°; cf. Pali tiracchāna-yonika), *belonging to the animal state of existence*: °kānān (sc. sattvānām) anyonyabhakṣaṇādīduḥkham LV 86.12.

Tiryāg-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 lu 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.

tiṣṭhatu (3 sg. impv. of sthā; = Pali tiṭṭhatu; so far as I know, not so used in Skt.), *be it so! all right!* as formula of assent: tiṣṭhatu tāva LV 287.19 (vs), in Svastika's response to the Bodhisattva's request for grass; rendered by Tib. freely, khyod bzhes śig, *do you take it!* (qy: did Tib. possibly take tāva as = tava, and understand literally *let it remain yours?*).

tiṣṭhantika, adj. (= pres. pple. tiṣṭhant-; 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 maitramanasā tiṣṭhantike (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 i.568, who reads this word correctly, equating it with tiṣṭhamāno (mahāvīro) i.252.12, but wrongly understands 'nirvṛte; Tib., at least, supports my interpretation: byams pañi yid kyiś do zla med par bzhugs (*remaining*) dañ (*and*) mya ṅan ḥdas la (= nirvṛta) phul.

tiṣṭha-vākya, adj. (cf. Pali tiṭṭha-bhadantika, *one who says to a guest, 'wait, sir!'*), *one who says (to a guest) wait!*: na ca yatra svānu (= Skt. śvā) bhavati na cāhi-taṃ tena (te na?) tiṣṭhavākyaśya LV 258.7 (vs). Acc. to Foucaux's Note, p. 161, Tib. (omitted in F.'s ed.) indicates a reading tiṣṭha vā gaccha.

Ṭiṣya, (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 = Ṭiṣya; divide Ṭiṣya 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 (!); stands between Nanda and Bhadrīka; (6) as n. for Śāriputra (otherwise **Upatiṣya**): 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 Upatiṣya; 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 (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).

Ṭiṣyarakṣitā (cf. Pali Tissarakkhā, here Asoka's second wife), n. of the chief queen of Aśoka: 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.

tiṣra-loka, see § 19.8.

Tikṣṇa, n. of a nāga: Mvy 3314.

[**tikṣṇam**, in SP 149.2 (sa ca bhagavān . . .) sthitvā tikṣṇam dharmam deśayiṣyati, 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 Saptāśvīva rivers: Divy 107.22.

tikṣṇendriya, adj. (tikṣṇa-indriya; = Pali tikkhindriya), *of keen senses or faculties*: AsP 387.3 (cited s.v. **ātikṣṇendriya**).

timayati (cf. Dhātup. tim- = Skt. tim-; M. timia, ppp.), *makes wet, sprinkles*: sugandhatailena ca vastrāṇi timayitvā Divy 285.25.

tira (m. or nt.), *side* (of a mountain): (parvatasya vaiḥyavarasya) uttare ca (so mss., Senart uttarasmi) tīre varapāśve Mv i.70.17 (vs).

tiraṇa (= Pali id.) = **saṃtiraṇa**, q.v.: AbhidhK. LaV-P. i.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. ṅogs na gnas pa, *dwelling on the bank*).

tīrthaka (°ika), see **sama-tīrthika**.

tīrtha-kara (see the foll. items; = Pali titthakara; 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-tīrthakareḥi Mv i.234.17; °karā nigrhitāḥ Av ii.187.3; °karāṇam Lañk 11.12. All prose.

tīrthika (also **para-t°**; see prec. and next items; prob. Skitized from MIndic (Pali) titthiya, see **tīrthya**; both are very common in prose as well as vss), (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 *founder*) *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. kutīrthikā(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 brahmins 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 tīrthikalīṅgaṃ... 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); tīrthikāvākrāntaka, see **avākrāntaka**; (2) n. of a nāga: Mvy 3320; (3) see s.v. **sama-tīrthika**.

tīrthikara, *heresiarch*, *founder of a heretical sect*: Śiṅṣ 317.17 (prose). Prob. a mere error for **tīrthakara**; but cf. **tīrthyakara**, which tīrthi° might represent by 'samprāsāraṇa'.

tīrthya (= **tīrthika**, q.v.; Pali titthiya), *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.

tivra, adj. (like Pali tibba, hardly Skt., used of religiously and morally good activity), adv. tivram, *zealously*: mātāpiṭṭṣu viro upasthapetvā tivram paricarati Mv ii.220.18 (vs), *zealously waited upon* (his parents).

tu, *but*, recorded at the beginning of a sentence: tu tava vijite catvāraḥ 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.

[**tujyo** Mv iii.74.2, presumably taken by Senart as 2 pers. pron., tho his Notes and Index ignore the form; read (ca-)turya, see s.v. **caturya**.]

tuṇa (m. or nt.; cf. **tūṇa**, **tuṇava**; AMg. tuṇā [tuṇa?], an unidentified mus. instrument), some musical instrument: in lists, tuṇa-panava-mṛdaṅgāṃ LV 80.5; tuṇa-veṇu-(text vainu)-ravaiḥ 173.9; tuṇa-viṇā-sughoṣakādi-bhiḥ 177.14. Tib. confused; it may intend this word by rgyud gcig (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 glīn bu (otherwise = veṇu or vamaśa), 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*.

tuṇatuṇāyati (cf. prec.?), onomat., used of the sound made by the kokila: kokilā °yanti Mv iii.256.2 (v.l. bhūṇa-bhūṇā°).

tuṇava, m. (? cf. Skt. tūṇava, acc. to BR a wooden wind instrument, perhaps *flute*; Pali tiṇava, AN ii.117.6, acc. to comm. iii.121.15 = deḍḍimo 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 gcig pa (*one-stringed*); on LV and SP Tib. regularly rgyud gcig (pa); in lists, -paṇava-tuṇava-viṇā- LV 163.6 (here om. in Tib.); tuṇava-panava-viṇā-veṇu- 212.3; -paṇava-tuṇava-(so mss., except one tuṇa-panava-; Lefm. tūṇava-)-viṇā- 301.15; in SP 51.13 read tuṇavā(h) with Kashgar rec., WT, and Tib. rgyud gcig, for KN praṇadā.

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 Śiṅṣ 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-tuṇḍī**, Bhvr. cpd., q.v., Hoernle assumes tuṇḍa, *navel* (cf. Skt. Lex. tuṇḍī, tuṇḍikā, tunda, late Skt. tundikā, 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 (pādāyor) 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 tuṇḍī, *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 (gzhaḡ) gos, which I cannot interpret thus, but the Chin. is confirmed by the surrounding words (5883 kalpaduṣyam) and by Divy 221.19 (kalpaduṣyavrksaiś caturvidhāni tuṇḍicelāni (this om. in mss.) taiś tuṇḍicelaiś caturvidhāni kalpaduṣyāni. **tudana-** or °nā- (n. acc. to tudati plus -ana), *piercing*: śalyavat tudanātmakaḥ (kāyaḥ) Śiṅṣ 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 **Bhagīni**: Mmk 523.11 (read Tumburoḥ); 534.1; 575.10; called a sārthavāha 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.). Buṭ 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 tulakāś 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*: Śiṅṣ 269.2 na °ṭena; as Bhvr., *one who cheats in weights*, Bbh 29.1 (**kāmsakūṭa**, q.v.)-tulākūṭādiḥ; SP 402.10 (vs) yā gatis tulakūṭānām (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 dharmadhātupraveṣe 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 hina 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 i.212.15; 229.15; ii.16.4; LV 46.20; 150.3; 219.8; 396.15; 401.10; Divy 68.13; 140.13; 195.22; 367.10; Av i.5.1 etc.; Suv 86.10; Mmk 19.12; et passim, common everywhere. Their chief is **Samtuṣita**, q.v.; in Divy 140.14, by exception (just like **Yāma**, q.v.), Tuṣita (n. of the class in the sg.) is their chief.

tūṇa, and **tūṇaka** (m. or nt.; cf. **tuṇa**, and AMg. **tūṇaya**), a musical instrument, perhaps a kind of drum (= **tuṇa**?): **tūṇa**- (Senart em. **tūṇava**-)-**paṇava**-**vīṇā**- (so read; Senart veṇu-) Mv iii.113.5; **kācit** (of the harem-women) **tūṇakam** Mv ii.159.5; in same scene iii.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**, tuli, f., **paintbrush**), an instrument for writing (Index *penkil*): (rātrau pradīpena Buddhavacanam paṭhanti, atra bhūrjena prayojanam) tailena masinā kalamayā tūlena (mss. bhū^o) 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: **vallaki-tūlām** Mv iii.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 sumṛdus 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 **tuṇhī**, lacking nasal, as separate word, and in **tuṇhī-bhāva**, -**bhūta**), as adv., in *silence*, *silently*: °**nīm** ca so āsi SP 191.4 (vs); °**nīpavane veyam** LV 393.2 (vs); °**nī vyavasthitāḥ** Divy 7.17 f.; 8.16 f.; **adhivāsya bhagavāms tūṣṇī** ... **vyavasthitāḥ** Lañk 6.15 (vs); in Divy and Av often in lieu of **tūṣṇīmbabhūva**, *fell silent*, no verb form being expressed; esp. in the formula ... **kathayā samdarsya samādāpya samuttejya sampraharsya tūṣṇīm** Divy 80.20; 89.11; 91.18; 189.8; 283.13; 310.6; 506.15, et alibi; Av i.63.9; 290.9; ii.89.11; also, āyusmān Ānandas tūṣṇīm Divy 201.12, 20–21; **evam ukte Rāṣṭrapālo gr̥hapatiputras tūṣṇīm** Av ii.119.13; **tūṣṇībhāva** (= Pali **tuṇhī**^o), *silence*, SP 167.9; LV 6.2, 3, 20; 392.19; 394.20 (vs, °**ṣṇī**^o m.c.); 416.13; Mv iii.255.4; 257.2, 3 (in 3 °**nīm**^o but v.l. °**nī**^o); 271.17; Divy 20.1; **tūṣṇībhūto** (= Pali **tuṇhī**) Mv iii.314.7; °**bhutaḥ** (m.c.) LV 421.17 (vs).

tūṣṇika-śobhana, adj., *having the glory of a silent ascetic* (Skt. **tūṣṇika**, *silent*; AMg. **tūṣṇīkka**, *one engaging in a vow of silence*), epithet of **pratyekabuddhas**: Mv i.301.3 (misprinted **tuṣ**^o), 14 (here v.l. **uṣṇīṣa-śo**^o, but context indicates that the *silence* of the **pratyekabuddha** is the significant thing); iii.414.3.

tūṣṇī-bhāva, -**bhūta**, **tūṣṇīm**, see **tūṣṇī**.

trṇhana(-tā), (Skt. Gr., n. acf. from the Vedic and Gr. root **tr̥h**), *crushing*: **vātamaṅḍalibhūtam sarvāvaraṇa-nivaraṇa-trṇhana-tayā** Gv 495.22–23, *it is like a whirlwind, because it crushes all obstructions and hindrances*. But Śiḥs 6.6, citing this passage, reads °**trṇa-vikiraṇatayā**, *scattering like grass*, for °**trṇh**^o.

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 **pusparāga**, *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 ii.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**^o), m.c., SP 46.11; Mv i.174.16; in Gv 256.7 text **trṭi**^o, should be **trṭi**^o m.c. All vs. Cf. s.v. **dvitiya**.

trṭiyakam, adv. (= Pali **tatiyakam**, Skt. **trṭiyam**; see also **trātiyakam**), *for the third time*: SP 315.4, 9, 11; Mv i.347.2 ff.; iii.49.2, 7, 9; 189.8; AsP 182.13. All prose.

trdhā (hyper-Skt. for **tridhā**, which occurs SP 55.10), so all Nep. mss., or **trvidham**, Kashgar rec., *in three ways*: SP 56.1 (vs).

Trṭavasantagandha, n. of a former Buddha: Mv i.137.13.

trptitā (= Skt. **trṭpti**), *satiation*: na **strīkāmagnebhi** **trṭpitām** LV 324.1 (vs).

trbhava, hyper-Skt. for **tri-bhava**, q.v.: Gv 483.16. [**trmuṅḍikṛtā**, read **tripuṅḍī**^o: Mmk 40.9.]

trvidha, for Skt. **trividha**, see **trdhā**.

trṣ- = **triṣ-(kṛtvas)**.

Trṣṇā (= Pali **Taṇhā**), (1) n. of a daughter of Māra: LV 378.4; cf. **Tantrī**; (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.ll. **trṣṇā** and **drṣṭī** (the latter clearly a rationalizing 'correction' of **trṣṇī**); **trṣṇīyāḥ kāraṇābhīniveśaś ca** Lañk 179.3 (prose; no v.l.; Suzuki Transl. and Index em. **trṣṇā**). Cf. also **Tantrī**, perhaps pointing to an original **Trṣṇī**.

Tejagupta, n. of a former Buddha: Mv i.139.13 (prose).

Tejaguptarājan, n. of a former Buddha: Mv i.141.16 (prose).

Tejavativegaprabha, n. of a Buddha: Gv 285.18 (vs).

Tejaśiri (m.c. for **Tejaśrī**), 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), *illumined*: **śatapunya-tejas-tejitam** LV 101.7–8 (prose); **punyatejastejitasya** LV 9.13 (prose); **punyatejitaḥ** LV 211.5 (vs); **punyatejena tejito** Mv ii.367.11 (vs).

Tejśvara, n. of a former Buddha: **Samādḥ p. 57** line 3.

tejo-dhātu, *the element* (see **dhātu** 1) *fire*: as purifier of bodily impurities, Mv i.357.16 f. and LV 18.22 ff., **Pratyekabuddhas** in gaining **nirvāṇa** *attain the element fire* (**tejodhātuṃ samāpadyitvā**, LV **samāpadya**), and by this (svakāye **tejodhātūye**, Mv) their 'flesh and blood' (Mv) or these and other bodily substances, incl. **pitta**, **śleśman**, **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 i.232.(5)–6 (**meghasya māṇavakasya 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*, **tejodhātuṃ samāpadyamānānām** Divy 186.20–21 (cf. above).

Tejo'dhipati, n. of a prince: Gv 399.18 etc.; 428.5.

Tejoraśī, n. of one of the 8 **Uṣṇīṣa-rājānaḥ** (see **uṣṇīṣa** 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: rāgaḍveṣamohatriṇidānānugatā (so, with ṇ, text!) vāteme sattvā(h) Dbh 28.4; trinidāna-sattva Dbh.g. 7(343).17.

tri-parivarta, see **parivarta** 1.

tri-piṭa, (1) m., °tā, f. (in Pali tipeṭaka, °kin, teṭiṭaka), (a monk or nun) *who knows the three piṭakas*: m. Divy 261.10, 22; 329.2, 6; 505.2; Av i.334.19 f.; f. Divy 4.938; (2) given as name to a son of King Prasenajit who was thus gifted miraculously at birth: Av ii.78.1; 79.4 ff.

tri-piṭaka, (1) nt. (= Pali id.), *the 'three baskets'*, the Buddhist canon: Mvy 1411; (2) m., = **tripiṭa** (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 epd. with bhasma-); text in 40.9 printed ṭṛ-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'): paṭaha-°ra-nināda-saṃgītiṃ Mv ii.201.20 (vs); (-ghoṣā) tri°ra-sphoṭika-sāryamāṇāḥ (? mss. °āryamāṇāḥ, 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 triḥ prad°, which is normal Skt.), *having passed around thrice keeping on the right*: Mvy 6275 (v.l. triḥ, so Mironov without v.l.); Av i.321.3 (mss., ed. em. triḥ); LV 68.1 and 69.14 (all mss.); also °ṇi-kṛtvā LV 253.21 (prose).

? **triphala** (m. or nt.), in °la-vāhakā dārakāḥ LV 132.18 (prose), form uncertain (vv.ll. triphara, trisphara, tisthara; Calc. tila); acc. to Tib. khriḥu, *a small stool or chair, seat*; Foucaux's Note 126 suggests reading tri(s)paḥa (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); tribhavaśvaraḥ (= the Buddha) Lañk 6.9 (vs); (see s.v. **vartmīya**) Mmk 26.22. See also **ṭṛbhava**.

Trimāṅgala, n. of a former Buddha: Mv i.138.14.

tri-maṅḍala (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 trimaṅḍalapariśuddhyā dānapāramitā paripūrītā bhavati ŚsP 92.15; °la-pariśuddham Mvy 2537 = Tib. ḥkhor gsum (see Das s.v.) yoṅs su dag pa; trimaṅḍala-pariśodhana-dāna-parityāgi LV 181.8 (said of Buddha); dadato dattvā ca trimaṅḍala-pariśodhitam dānaprāmodyam Śiḥ 183.11; (2) tri-maṅḍalaṃ kṛtvā pūrvam śāstuh praṇāmanam kārayitvā . . . śaraṇagamana-śiḥṣāpadāni dadāti Bhik 9a.4, here prob. *threefold sacred plot of ground* (for the rite), see **maṅḍala** (1), **maṅḍalaka** (3). In Lañk 35.5 tri-maṅḍala-padam a-trimaṅḍalapadam, formulaic, no context; precise mg. obscure.

triyadhva-, 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-jinānam Gv 230.15 (Buddhas); dharmasārīru mādhhivīśuddhaṇi (read mamāti° with 2d ed.) sarva-triyadhva-samanta-sthitābham Gv 231.9 (vs); others, LV 151.12; Bhad 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, n. *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-śakuniya, nt., adj.-subst., (jātaka) *relating to three birds*: °yaṃ nāma jātakam Mv i.282.13 (colophon to the story).

Triśaṅku, (1) m., n. of a mountain: Divy 106.17, 18, 20, 24; MSV i.30.12; °kuka, id., MSV i.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 (kaṅṭakās) growing on 1: Divy 106.18, 20; (4) m., n. of a mātaṅga chief: Divy 619.19 ff.; MSV i.109.13 ff. (different story).

Triśaṅkuka, °kā, see **Triśaṅku** 1, 2.

Triśatikāprajāñāpāramitā, n. of a work: Mvy 1374.

Triśirṣa, n. of a nāga king: Megh 308.7; = next.

Triśirṣaka, = prec.: Megh 302.11.

tri-śukla(-bhojin), (eating) *the three pure substances?* or *what is triply pure?*: . . . japet triśuklabhoji, kṣirāhāro 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. triśukra (pw).

Triśūla, n. of a rākṣasa king: Mmk 82.2.

Triśūlapāni, n. of a yakṣa: Māy 88. Cf. **Triśūlin**.

Triśūlapāni, n. of a rākṣasi: Māy 243.32.

Triśūlin, n. of a yakṣa (or gandharva?): Māy 237.4. Cf. prec. but one.

triśkarma, (nt.) *triple activity*, i. e., presumably, acts of body, speech, and mind: °ma-pariśuddha- (. . . vaiśā-radyam, sc. of Bodhisattvas) Mvy 783.

triśkāla, (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 °lam darśanāya Divy 274.4 (prose); °la vṛkṣehi pravaraṣyantu Suv 41.6 (vs); cited with var. Śiḥ 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-kṛtvās (Skt. tri-k°, once, pw; triṣ°, also Vedic, blend of this with tris, *thrice*; in Class. Skt. -kṛtvās is ordinarily not used with dvi-, tri-), *thrice*: Lañk 3.4; Śiḥ 98.11 (prose); ṭṛṣkṛtvā, m.c., Śiḥ 99.4 (vs). For triṣ- before other representatives of Skt. -kṛtvās, see s.v. **-kṛtvā**.

Trisamayarāja, m. or nt., n. of a work: Śiḥ 138.15; 172.13; 290.13.

tri-sahasra, f. °rā or (once, cf. **trisāhasrī**) °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 sahasi; °sāh° seems unknown in Pali): ceti bhu (= abhūt; so divide) trisahasraḥ LV 368.18 (vs, see s.v. **ceti**); °srāyām Suv 63.5 (vs); trisahasri (acc. sg., for °rīm; the only i-stem form) Dbh.g. 40(66).4, and °ra (acc. sg., for °rām or °ram) 10. See also s.v. **triḥsahasra** (°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 sahasī, 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 mahāsāhasra; 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 i.40.6; ii.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 i.5.10; 11.8 etc.; Samādh 8.9; 19.6; RP 2.11; fem. forms, Mv i.214.12 = ii.17.11 °rāyām °dhātūyām (loc.); ii.281.16; 301.12; 314.10; Suv 87.6 °rāyām °dhātu; 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 imam trisāhasramahāsāhasram lokadhātum . . . samam adhyatiṣṭhat LV 276.19.*

tri-sāhasrā (sc. lokadhātu), = °srī: °srām bahurat-nadhārām . . . Mv i.80.9 (prose); imām °rām i.236.15 (vs); °srāya yāvata (see this) ii.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 imām 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 sahasī, 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 °daiśika, 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.

trihsahasrā (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 = °nim); 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 trih° in 11; trihs- 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 śāli, rice (as food): °kam Mv i.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 aṇu, one-seventh of a **vātāyana-rajās**, q.v., which in LV is one-seventh of a **śaśarajas**; Tib. rdul chuñ ŋu = *small speck*. Not in corresp. Mvy list, 8190 ff.; possibly cf. Tib. chu rdul = **ab-rajās** 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.

treḍaṇḍika, m. (Pali te°, late Skt. trai°, Schmidt, Nachträge; Skt. tridaṇḍin), *triple-staff-carrier*, a sort of brahmanical (Schmidt, Śaiva) ascetic: °ka-m-ānandika-

guruputrika-, etc., Mv iii.412.7 (prose); mss. tre° or te°, Senart em. trai°.

tremāsika, adj. (= Skt. trai°; cf. **traimāsa** and **dvemāsika**), (suitable) *for three months: °kaṃ (v.l. trai°) vā bhaktam Mv ii.462.6.*

trembuka = **tryambuka**, q.v.: Māy 252.2 (prose), in long cpd., before **trailāṭaka**.

trevimśat (= Pali tevisa, for Skt. trayovimśat), *twenty-three: °śad-varṣa-sahasrāni Mv iii.234.3 (vs; v.l. trayastrimśad°, unmetr.).*

trehika, adj. (= AMg. tchia), 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 tece°, one *whō wears the three (monk's) robes*, one of the 12 dhūta-guṇa: Mvy 1129; Dharmas 63; RP 57.10; AsP 387.6; MSV iii.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 tṛṭiyakam SP 315.9, 11.*

[**traidaṇḍika**, see **tre°**].

traidhātuka, nt. (= Pali tedh°), *the triple universe (of kāma-, rūpa-, and arūpa- existence): asmād . . . °kān nirdhāvita nirvāṇasaṃjñino . . . SP 101.3; eṣo hi trihi kramehi °kam laṅghiya (mss., Senart em. °yā m.c.) ana-vaṣeṣam Mv ii.40.21 (vs); °ka-asaktaḥ Mvy 865; °ka-vita-rāgaḥ Divy 40.13; 282.1; 488.6; Av i.207.11 etc.; °kam anityatāgninā pradīptam paśyanti Divy 422.16; punar eva °ke virohati KP 39.3; cittamātram idaṃ yad idaṃ °kam Dbh 49.9; others, Mv ii.148.1; Samādh 8.4; Dbh 29.8; Bbh 246.25; Gv 288.16, etc.*

traimāsa, m., nt., and °sī (sc. varṣā, 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 Diect.), *the rainy season (of three months); generally either °sa- in comp., or °sam, °sim, 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 sārddham bhikṣusamghena Mv ii.272.2, similarly 6; adv. °sam Mv ii.272.13 °sam bhaktam; (ekapiṇḍapatreṇāham . . .) °sam niṣiḍṣyam iii.225.11; °sim, sa °sīm śrāmaṇero dhāritaḥ Divy 18.8; adhvāsayatu me bhagavān °sim . . . sārddham samghena 89.13; °sim sarvopakaraṇaiḥ pravārito 283.5, . . . pravā-rayeyam 6; noun forms, yāvāt °sam (so read with v.l. for Senart °sikam) samāptam Mv ii.273.7, until the rains were ended; ṣaṣṭhim traīmāsān (for 60 rainy seasons) sārddham bhikṣusamghena sarvopakaraṇair upasthitaḥ Divy 242.8.*

[**traimāsika**, see **tre°**; in Mv ii.273.7 error for traīmāsam, 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°).*

trailāṭaka, m.(?) = next: Māy 252.2, in long cpd., following **trembuka**.

trailāṭā (so text, also Mironov with v.l. °ṭaka; Kyōtō ed. Index with BR °ṭa; cf. prec.), a kind of *fly*: Mvy 4861; °ṭāḥ, pl., MSV iv.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 3 7.

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. divyacakṣus (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 traividyaḥ); °dyatā daśabalena . . . prāptā 352.17; °tām anuprāptaṃ 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).

thaṇḍila (= Pali id., MIndic for Skt. stha°), see **sthāṇḍila-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. tharatharai, °ranta, ppp. tharahariya; Pkt. °tharāmāna, Sheth), *trembling*: atha balir asurendro 'dhomukhaṃ prapatitah, smṛtibhraṣṭa-tharatharāyamānaḥ sthitah Kv 33.24; bhītās trastāḥ °āyamānaḥ Mmk 182.17; °āyamānaḥ piḍyamānās ca vepathu-r-upajātaśankā Mmk 520.17. (n, not n, always written.)

tharu (= Pali id.; § 2.9), *hilt of a sword*; *sword*: (dhanusmiṃ vā) tharusmiṃ vā Mv ii.74.3; in Mv iii.366.2 (vs) read tharu-khaḍga-pāṇi, for text tara°, with Pali Jāt. v.136.24 tharu-khagga-baddhā.

Damṣtrasena, n. of a teacher: Mvy 3507.

Damṣṭrānivāsīn, 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*: khaṇḍaghaṭakam 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-dakacandrakalpā 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 LV which reads **udacandra**, q.v.); in Divy 231.1 (prose) read, uparimaṃ dakaskandham ādāya (see s.v. **skandha** 1); other cpds.,

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.

Tryadhvalakṣaṇapratibhāsateja (n. sg. °jo), n. of a Buddha: Gv 312.5 (prose).

Tryadhvāvabhāsabuddhi, n. of a Bodhisattva: Gv 4.14 (prose).

tryambuka, m. (= **trembuka**, prob. the true original form), a kind of *fly*: Mvy 4862 = Tib. sbrāñ (misprinted sbruñ) bu (*fly*) tryam bu ka; prob. by popular etym., as if tri-ambu(ka); MSV iv.74.22.

tvam-sādṛśaka, adj. (see § 20.2 and **tvam-īdrśa**), *like thee*; °kehi pañḍitaiḥ SP 31.11 (vs).

tvagbhāra (m.), part of a tree, some part of the bark or a kind of bark: °ra-taś ca Divy 628.1, see s.v. **phalgu** 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-īdrśa, adj., = **tvam-sādṛśaka**, q.v.: pūrṇaṃ sarvajagat tvamīdrśair yad iha syāt LV 325.13 (vs).

TH

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 . . . śabdah, in the spelling-lesson.

thīna, nt. (= Pali id.), MIndic for **styāna** (§§ 2.12; 3.115; also **stīna**): °naṃ (n. sg.) Mv iii.284.5

thutthu (-kārakam, 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. sthāvira, which has this mg.), *old man* (decrepit; not in religious sense): Mv iii.4.17 (vs).

D

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).

dakodarīn, 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 °**na-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. °na-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 bhayagrhitō 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 ādiśati with dakṣiṇām in this case): Av i.257.9 asmākaṃ nāmnā dakṣiṇādeśanām kārayitvā; 264.11 pretyā nāmnā dakṣiṇādeśanām 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 Pali, dakkhiṇāvatta-śaṅkha-ratanam Jāt. v.380.5, but seemingly not used in Skt. or Pali 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, ... lohitakā °vartā etāni ca te ratnāni... Divy 115.4; similarly 229.7; 502.7; 543.29; Av i.205.3; Bbh 234.2.

Dakṣiṇāvibhaṅga Sūtra (= Pali Dakkhiṇā°), n. of a sūtra found in Pali MN no. 142, iii.253 ff.: Karmav 61.5; 156.13 (here apparently included in the **Etadagra**, q.v.; prob. the same text but the quotation seems to have no close correspondent in Pali).

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-dakṣiṇīyo 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.; = Pali 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) °yāś 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 i.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 i.173.9; Suv 139.7; Bbh 5.1; often emphasized by prefixing such words as mahā- LV 425.6; Mv ii.300.4 (vs, maha- m.c.); Divy 192.10; vara- LV 354.15; Mv ii.336.13; aka- Divy 132.22; 538.18; sadbhūta- Divy 133.12; 192.13; parama- Divy 404.12; atulya- Sukh 22.6; °ya-tā, abstr., Jm 71.14.

dakṣiṇeya, adj. (= °ṇīya; also dākṣ°; closer to Pali 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. °ṇīya.)

dakṣya (nt.; from Skt. dakṣa plus -ya; = Skt. dākṣya, perh. read so), *skill*: dakṣya-dākṣiṇya-cāturya- (text cātūrya-)mādhuryopetam 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 dagodarābhībhūtam for Lefm. dagdhod°; proved by Tib. dmu rdziñ can = dakodara Mvy 9558, and Das, Dict.

[**dagdhodarābhībhūta**, see prec.]

Daṇḍaka-(vana), n. of a forest (cf. Pali Daṇḍakāraṇṇā? but in LV associated with an evil person named Brahmadata): LV 316.2. Tib. transliterates, dan ta ka.

daṇḍa-kamaṇḍalu, m. and nt., a sort of *water-jar* (conjectured to mean one with a *handle*): Divy 14.26 (°luḥ), 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 sauvarṇakam daṇḍakamaṇḍalu.

Daṇḍaki(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 Pali Daṇḍakī (DPPN), tho quite different in details; see s.v. **Vatsa** (1).

daṇḍa-parāyaṇa, adj. (= Pali id.), *dependent on a staff* (for walking), said of old people: jirṇā °yaṇā Mv i.180.16 (vs).

Daṇḍapāṇi, n. of a Śākya, father of **Gopā**, q.v.: LV 140.9 ff.; 153.20 ff.; 157.3; Suv 199.8; Gv 420.19.

Daṇḍapāda, pl., n. of a group of nāgas: Māy 221.17. **daṇḍa-pona**, see **pona**.

daṇḍa-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*.

Daṇḍa-lagna, pl., n. of a brahmanical gotra: Divy 635.14 (follows **Lagna**).

daṇḍa-vāsika, m. (= Pkt. °vāsiga, °vāsiya, Sheth, by the side of °pāsi; to be derived from Skt. dāṇḍapāsika, comm. on Deśin. 2.99; § 2.30), *policeman, local guard* (not *Türsteher*, BR): Mvy 3741 = Tib. yul sruñs, *place-guard*.

daṇḍāpayati (cf. Pkt. ppp. daṇḍāvīa, Sheth), caus. to Skt. daṇḍayati, *causes to fine or punish*: °payanti Śikṣ 63.13; °payed 67.10.

Daṇḍin, n. of a brahman: MSV i.116.4 ff. (corresp. to Pali 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 satyaṃ yat tava) kiṃcid °kam iti Divy 504.4; see also **gara-d°**; (2) f. °ikā, *given* (in marriage): MSV i.105.1.

Dattā, n. of a yakṣiṇī: Sādh 561.1, 11.

? **Datṛima-daṇḍika-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 baḥi be con can gyi bu, *son of one who has a stick for discipline*.

-dada, adj. (= Pali 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. **kāmamam°**; 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 **Dānaṃdadā**, **Dharmam°**, **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... bodhisattvaṅga 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, Pali 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. **khoda**, **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 dipyamānasya), Śikṣ 182.3, in a list of tortures, after **taila-pradyotikam**,

q.v., and **sarpih-pra**^o; 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 (dahi) 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**^o, n. of a yakṣa: Hoernle MR 26.13 (Ātānāṭiya Sūtra, in Hoernle's terminology; see **Ātānāṭika**).

[**dadhyika**, 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 Kālīṅga (only in Buddh. works): Kālīṅgeṣu °raṃ nāma nagaram Mv iii.361.12; 364.3; in Mv iii.208.16 (vs) read Dantapuram for ataḥ puraṃ, mss. antaḥpuram, and transfer to line 17 before Kālīṅgānām; see the same vs in Pali DN ii.235.19.

Dantaśayana, n. of a former Buddha: Mv i.140.8.

Dantā, n. of a rākṣasī: Māy 243.34.

-dantīnikā, f. (= Skt. dantīn-ī, 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 rākṣasī: 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); damathaḥ (context not clear) Mvy 672.7.

damadamā(-śabda; see Hemacandra, Gr. 3.138, with note in Pischel's Transl.), onomat., perh. as noun, *a kind of drum*: (anta)bhraṇac-cakra-maṇḍalālōka-pramukta-damadama-śabdā (!read °da-? °dād?) gambhīra-bhairavam āyasaṃ nagaram 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. -dareṣu, Senart em. -daradeṣu in accord with meter. That the (Skt.) Darada people is meant in LV is indicated by Tib. bru śa.

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. Śkt. 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. jharjharakam, but mss. dardarakam, dardulakam.

[**dardarā**, see **dardurā**.]

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^o of text; one ms. Darbhakāyana.

darvikā (= Skt. Lex. id.; Skt. darvī), *spoon, ladle*: Mvy 9047; āyasa-d^o Mvy 9347.

darśana, nt., once m. (Skt. nt., not in these senses; cf. °nā), (1) nt., = **drṣṭi**, *false, heretical view*: tasyedaṃ darśanaṃ abhūt, śubhāśubhānām karmānām phalam nāstīti nīśayaḥ Mv i.178.11 (vs); (2) once m. (= Pali dassana, nt., in śippa-d^o), *exhibition* (of skill in arts or exercises): kumāro . . . darśanaṃ dāsyati Mv ii.73.18; 74.4, 7; kumāreṇa . . . darśano dinnah 75.18; darśana-śatāni vartanti 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^o, perhaps to be analyzed as amogha-darśana plus -tā, *state of having unflinching vision*.

darśana-bhūmi, f., the 4th of the 7 śrāvaka-bhūmi: Mvy 1144; ŚsP 1473.12 et alibi, see **bhūmi** 4.

darśanā (nowhere recorded) = Skt. °na, nt., *sight*: (yāye) prabhāye samanvāgatam yāye śūkṣma-darśanāye samanvāgatam yāye tattva-darśanāye samanvāgatam . . . 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 deśayati, *teaches, instructs* (falsely, in wrong ways), influenced no doubt by **drṣṭi**, q.v.: ye ca te darśayisyanti (seemingly passive, so Senart) teṣām api ca sā gatī (sc. narakāḥ) 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 parām (so Senart).

? **darśayin**, possibly adj. (pres. stem darśaya plus -in), *showing*: bhūtām 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 . . .*

darśāvīn, adj. (= Pali dassāvīn; § 22.51), *seeing, perceiving*, also intellectually, *realizing*: pūrvabuddha-darśāvīni (or with most mss. °vinah, construction 'ad sensum') SP 36.6-7 (prose); darśāvī pūrvabuddhānām Mv iii.104.15 (vs); anantavarṇa- Gv 30.1; bhaya- Mv iii.52.1; abhaye bhayadarśāvī Ud xvi.4 (oldest ms.; later ms. °darśīno, and so Pali equivalent °dassino Dh. 317); ādīnava-darśāvī Mv i.283.18 (prose; kāmeṣu); iii.52.5 (prose); anantajāna-d^o Mv i.357.5 (vs); sarva-d^o Mv i.254.4 (prose); ii.13.3 and 22.5 (vss); iii.51.7 and 10 (prose); asarva-d^o iii.51.6 (prose).

-darśān (from Skt. darśa, *aspect*, plus -in), *having the aspect of, resembling, like*: tathāgatadarśī 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^o**, qq.v.

daś(ay)-, m.c. for Skt. darś(ay)- (MIndic dass-, damṣ-), *show*; see § 2.87.

-daśaka, ifc. Bhvr. (Skt. daśā with -ka; = Pali -dasaka, in a-d^o), *fringe*: achinnāgra-daśake pate Mmk 322.20 (prose); achinna-daśakaiḥ saha Lañk 365.11 (vs; wrongly Suzuki). See **channa-daśa**.

Daśadharmasūtra, Śiḥs 5.7, or **Daśadharmaka-s^o**, 8.8; 116.16, n. of a work (cf. the ten dharma-caryā, Mvy 902 ff.).

daśabala, adj. (= Pali dasa^o), *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 saptaratnasamcayam) 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; Mv 1350 °mikam, nt.; Mmk 109.28 °makah, m.; Mv and Bbh record both °aka and °ika: Mv i.63.15 (°ko, m.) and 16 Senart °mika, but 5 of 6 mss. °maka; i.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 ff. (naming Pramudita, read °tā); 334.24 (Vimalā); 343.16 (Sudurjayā); °maka 338.17 (Prabhākara); 341.2 (Arçimati).

daśavarga, adj. or subst. (= Pali dasavagga), consisting of a group of ten; a quorum of ten (monks); required acc. to Pali Vin. i.319.33 (cf. 31) normally, 'in the middle regions,' for ordination: MSV ii.205.11 ff., cf. 203.16 ff.; Mv i.2.15 daśavargena gaṇena upasampadā (q.v.); Bhik 18b.5 bhikṣūnām daśavarge maṇḍalake (see s.v. **dvādaśavarga**); certain sins to be confessed before such a group, Śikṣ 169.1 āpattir daśavarge rjukena deśāyitavyā.

Daśaśiras, n. of a Pratyekabuddha: Av i.134.1 ff.

daśikā (Skt. daśā plus -(i)kā; cf. Pali dassikā-sutta, °tta-matta), *hem, fringe* (of cloth): °kām dattvā tantra-vāyabhūtena Śikṣ 9.3.

daśottarapadasamdhī-lipi, 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): °kām mahāhrade nāgāyatane vā (sc. ālikhet) Mmk 53.22; daṣṭakottisthati (i. e. °ka ut°) 462.19, °ko nirviṣo bhavati 25; sarpa- (text sarva-) -viṣa-daṣṭakāni cotthāpāyati 711.28; daṣṭakopari sthāpāyitvā 721.4. All prose.

dahati (= Pali id.; for Skt. dadhāti; cf. also **ni-da°**), *sels, places*: dhvajam dahitvā Mv ii.377.6; dahitva dipam ... ceteṣu 379.7 (both vss).

dahara, (1) adj. (= Pali 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. Pali vs, Dh. 382, daharo metrically correct, with other different readings): aham ca vṛddhas tvam ca daharo SP 106.14 (prose); (śākyaih) vṛddha-dahara-madhyamaih LV 82.4 (prose); daharā (mss. °ro) ca madhyā ca mahallakā ca Mv i.262.18 (vs; dahrā would be as good metr.); dahara-manohara(h) Sukh 25.14 (prose), *youthfully charming*; as v.l. along with dahra Mv 4081; 8734 (Mironov dahra); others, SP 293.4; 311.11; 318.2; LV 241.17; Mv ii.41.2; 63.7; 78.18, 19; 79.4 ff.; iii.48.16; 294.20; 457.9; Divy 116.16; Av ii.71.6; Gv 127.19; 129.3; 136.24 etc.; (2) **Dahara-Sūtra** (= Pali D° Sutta, viz. SN i.68 ff.), n. of a sūtra by which Buddha converted King Prasenajit, as in Pali King Pasenadi: Av i.36.7; also called Daharopama Sūtra, MSV iv.62.3.

daharaka, adj. (-ka svārthe) = prec.: °ka-vayasy (mss. corrupt as to °sy-) avasthitena Av i.178.1 (prose).

? **dahuka**, so mss. of Divy 475.17 (ed. em. dakṣaka),

ep. of children, see **taruṇaka**. Prob. read dahara(kā), 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 Mv 4081; 8734, both times (in Mironov only in 8734) with v.l. dahara; Bbh 75.1; 281.12. All prose.

dākṣineya, 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: LV 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 i.23.1 (prose); dāgho ca utpanno ... nirvāpitaḥ ii.181.2; (śīlena pariśud-dhena kāyo bhoti prabhāsvaro), na cāsyā jāyate dāgho (but v.l. doṣo, perhaps better) maraṇe pratyupasthite Mv ii.358.14 (vs); agnidāgham (pari-)nirvāpayituṃ ii.457.9, 13, also hasti-dāgham 12, *conflagration* (burning) of elephants.

-**dāgha**, ifc. Bhvr. for *dāthā (= Pali id., Skt. damṣṭrā; cf. next), (large) *tooth*; in several anuvyañjana, buddhā ... vaṭṭitadāthā (m. n. pl.) ca, tikṣṇadāthā ca, abhagnadāthā ca, achinnadāthā ca, aviśamadāthā ca Mv ii.44.5-6. The mss. vary, usually reading °dātā or °dantā; both these occur in the corresponding Pali; but in the other BHS lists (see s.v. **anuvyañjana**) the form is °damṣṭra.

dāthin, adj. (= Pali id., Skt. damṣṭrin; see prec.), *having large teeth or fangs*: dāthi Mv iii.103.20; 261.10; 410.16 (all prose; always of a lion).

dāṇḍajīnika-tā (to Skt. Gr. and Lex. °jinika; cf. late Skt. °jinaka, 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 i.137.15.

Dānavakula, n. of a former Buddha: Mv i.138.4.

Dānavagupta, n. of a former Buddha: Mv i.140.1.

Dānaśūra, n. of a Bodhisattva, previous incarnation of Śākyamuni: Kv 15.16; 93.17 (here printed °sūra).

dāni, **dāniṃ**, **dānim** (before vowel), (= Pali dāni, before vowel dānim, Childers; for Skt. idānim *now*; dāni SP 113.3; 170.3 (vss); in prose in Mv, i.17.10; 18.10; 21.4, 5; i.226.14 = ii.29.17; i.227.4; 232.2, 7; ii.26.5, etc., very common; also App. to Jm (= Mv) 240.5; in vss of Mv, dāni i.142.15; 143.1; 155.1, 5; i.204.19 = ii.8.14; in i.154.12 (vs) Senart kiṃ dāni ā°, but read dānim with 2 mss., the others dānim, unmetr.; i.221.21 = ii.24.8 (vs) dānim, before vowel; in ii.11.12 (vs) dānim, before cons., m.c.; in ii.6.18 (vs, = i.203.1, where Senart prints dāni) and i.209.3 (vs) Senart em. dānim, 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, yathāp' idāniṃ ...

-**dāntaka** (dānta plus -ka, svārthe?), *tamed, controlled*: sarvadānta-sudāntaka (voc.) Mmk 4.29 (vs), perhaps m.c.; o° 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. sbyin.

? **dāmaka**, possibly adj. (from Skt. dāman), *garlanded, formed into garlands* (of flowers), in paryāṅkam dāmaka-

puṣpa-saṃnibhaṃ 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 sadr̥śi devīm, understand sadr̥śi = °śim, 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 -dāyikam; -saṃghasya dāyikaiḥ prajñāptaḥ MSV ii.113.5.

? **dārīka** (= Skt. dāraka), and acc. to text °kā- (in comp.), *boy*: dvātrimśad-dārīkā-sahasrāṇi LV 128.11 (prose), all mss. acc. to Lefm.; dārīkebhiḥ 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 dārīkā 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 Dict., in Skt., Pali, 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, dārumāyair ayomāyair 450.1 (vs).]

dālana (nt.; Skt. in diff. mg.; = AMg. °na), *splitting, piercing*, in literal sense, of a military art mastered by the Bodhisattva: (bhedye) dālāne sphālane . . . LV 156.13 (Tib. dbug pa); fig., object heresies: sarva-dr̥ṣṭigata-jāla-dālānāya prayuktaḥ Gv 117.3; adj. (perh. Bhvr.?) *destroying* (heresies): (mahāyoginām . . .) akuśala-dr̥ṣṭidālānāṃ Laṅk 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 Koṭīkarṇa: 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.

? **-dāsītā**, in caṇḍavaco-dā° Mvy 2109 (v.l. in Mironov °dāsītā); acc. to Tib. (tshig brlaṅ(s) pos, = caṇḍavaco, zher ḥdebs pa) and Chin. *reviling with harsh words*. The etym. of dāsītā (app. containing suffix -tā) is obscure.

dāsīnikā (to dāsī; see § 22.45), *maid-servant, slave*; tava °kām LV 323.2 (vs).

dāha (m.; in this sense seems unrecorded in Skt., Pali, or Pkt.), fig. *pain, sorrow*: sarva-dāha-vināśani Mv i.314.13 (vs), said of Buddha's voice.

? **dāhani**, must mean *burning*, as adj. or n. act.; so both edd., no v.l.: tuśādy-angāra-dāhani-kumbha-sādhana-pakvaśīlāpacanāgnijalapraveśana- LV 249.11 (prose). Possibly understand dāhanin (dāhana plus -in)? Or mere corruption for °na?

[**dikṣiṣu**, I.V 364.11 (vs), read udikṣ°, see **udikṣati**.]

Dignāga, see **Dinnāga**.

Digvilokita, m., n. of a samādhi: Mvy 524; ŚsP 1416.18.

Digvairocanamakuṭa, n. of a Bodhisattva: Gv 3.5. **Dinnāga**, n. of a teacher: Mvy 3481 (v.l. Dignāga; so Mironov with no v.l.).

didr̥ksuka, adj. (= Skt. °kṣu with -ka svārthe),

anxious to see: preti-didr̥ksukāṅy anekāni prāṇisatasahas-rāṇi saṃnipatitāni Av i.264.9 (prose).

dinna, ppp., = Skt. datta; see § 34.16 and cf. **a-dinna**. **Divasacarā**, 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, = **daivasikaṃ**), *daily, every day*: evaṃ tuvaṃ āryam taṃ divasam āhāreṇa upastihisi (? so Senart em., mss. °sa, °sā; true reading probably °hasi, 2 sg. pres.) Mv i.302.6, and: sā dāni taṃ . . . divasam āhāreṇa upastihati 8 (both prose). But possibly, with Senart, understand divasa-m-āhāra, for divasāh°, with 'hiatus-bridging' m.

divasānūdivasam, see s.v. 1 **anu**.

divāvihāra (m.; = Pali id.), *relaxation (rest) during the day*: (ārāma, acc. pl. . .) °hārārtha dadanti . . . puru-ṣarṣabhāṇām SP 13.18 (vs); °raṃ paṛigamyā 62.5 (vs); (went to a caitya) °hārāya Mv i.300.2, 5 ff.; (nadyām . . .) °hāram kalpayitvā ii.264.1; (vr̥kṣamūlam nīśritya) niṣaṅgo °hārāya Divy 201.3; 202.2; Av i.252.9; vr̥kṣamūle niṣaṅgo °hārāya 246.6; bhagavān °hāropagato 319.12; bhikṣavo °hāram (v.l. °hārāya) gatāḥ Karmav 74.10. Regularly of the Buddha or his monks.

divim, 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 Mīndic except once in Aśoka's 4th Rock Edict, Dhauli-Jaugada version.

Divaukasa, n. of a yakṣa, attendant on Māndhātār: 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; 205.6; LV 162.8 and 167.11 (dīśato, acc. pl., § 9.97); 295.21; 421.17 (read daśa-dīśata, § 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 dīśa tāsu); Gv 316.22; Dbh.g. 39(65).25.

dīśati, (1) *says, speaks* (so in Ap. disai, Bhav. 232.7): pradakṣiṇām dakṣiṇa (so divide) lokanāthaḥ teṣāṃ dīśaiṣa 'pratimo vināyakaḥ LV 391.21 (vs), where we must understand (a)dīśa(t) as the verb of the sentence (Tib. gsuñs, 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 kṣipram Sukh 9.4 (vs), quickly declare my happiness; kṣetrārṇavān . . . cintāvyatītāṃs ca diśāmi dikṣu Gv 428.14 (vs), I proclaim, tell of; diśe (aor., by em. for diśām which would make construction difficult) sovattthikaṃ divyaṃ Mv iii.305.10 (vs); (2) *teaches* (= **deśayati**, q.v.): dharmam dīdeśa yakṣāya Laṅk 8.12, and dīdeśa nikhilam sūtram 13 (both vss); (3) *confesses* (also = **deśayati**): (kr̥tam yat) pāpam jinānām purato diśāmi Sādh 56.12 (vs); sarvāni pāpāni diśāmi bhītaḥ 90.4 (vs).

Dīśadeśa-āmukhajaga(t; so read, as cpd.), n. of a Buddha: Gv 285.23 (vs). In this and the next two dīśa- 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.

Diśāmpati (= 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 Diśāmpati).

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 . . . āsṛitya 626.26; prācim (°cim) 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 diśādāha), '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 Dīpāvati: 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 'Dīpaṃkara-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 ṇame 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 (Arcimant and) Dīpaṃkara: Mv i.194.1, 3; 231.7, 9; iii.239.11 ff.; AsP 48.10.

Dīpaśri, 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 °sahenaśti.

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).

Dirgha (= Pali Dīgha), n. of a yakṣa: Māy 235.11; 237.2.

dirghaka, (1) adj. (Skt. dirgha plus -ka, ? m.c.), *long*: nātidirghakaḥ Mmk 154.24 (vs); (2) m. (= Pali dīgha), *snake*: tehi halehi °ko ca maṇḍūko (mss. mand°) ca utkṣiptā Mv ii.45.6; so °pi °ko kumāreṇa kṣipto 7 (both prose).

Dirghakātyāyani, n. of the gotra or the nakṣatra Jyeṣṭhā: °ni-gotrēṇa Divy 640.16.

Dirgha Cārāyaṇa (Pali Dīgha Kārāyaṇa; also called simply **Cārāyaṇa**, q.v.), n. of the charioteer of King Prasenajit: Dirghaṇa Cārāyaṇa Av ii.114.10; in 13 mss. Dīgha-Cār°, as cpd. word, MIndic in form.

Dirghanakha (= Pali Dīgha°), n. of a mendicant to whom Buddha preached the Dirghanakhaṣya parivrājakaśya 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 Sāriputta (but no citation is furnished for this; the MN sūtra does not say so); in Av ii.186.9 ff. and MSV iv.22.1 he is the uncle (mother's brother) of Sāriputta; in this story his given name was (**Mahā**-)**Koṣṭhila**, q.v.; he had the surname **Agnivaiśyāyana**, q.v.

Dirghabāhur-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.

dirgharātra-, 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.

dirgha-vārṣika, m. sg. Mvy 9286, pl. Bḥik 22a.3 (°kāḥ), *long rains*; see s.v. **sāmāyika**.

Dirghaśakti, n. of a yakṣa (or gandharva?): Māy 237.4.

Dirghāgama, m., n. of a section of the canon (= Pali DN): Mvy 1423; Divy 333.12.

Dirghāyu (= Pali Dīghāyu), n. of a prince, son of **Arimdama**: Mv iii.457.8 ff.

dirghāyuka, app. name of a class of gods, *the long-lived ones*: so dirghāyukehi devehi upapanno Mv i.51.14, *he is born among the D. gods*.

Dirghika, MSV ii.173.3, or **Dirghila**, 182.7 (corresp. to Pali Dīghīti), n. of a king of Kosala, conquered by Brahmadaṭṭa of Benares; reference to his story in the Dirghila-sūtra of the Madhyamāgama (Samādhisamyuktaka), 182.8.

dirghya, gdve. (to Skt. denom. dirghayati, pw 7.348), °yam, impersonal, (it is) *to be delayed*: tvayā kiṃ punar eva dirghyam Divy 600.15 (vs).

du- (= Pali id.) for Skt. dvi-, stem for numeral *two*, § 3.117, esp. in cpds.: see **duḡuṇa**, **dupadendra**, **durūpa**, **ekadukāye**.

duḥ-k-, see **duṣ-k-**.
duḥkhaka (nt.; duḥkha plus -ka, prob. m.c.), *misery*: vedentā bahu duḥkhakam Mv i.11.4 (vs).

duḥkhatā (Skt.), (state of) *misery*; three, listed Mvy 2228-31, and cited SP 108.17 f. (prose) tisrbhir duḥkhatābhīḥ sampīditā(h) . . . yad uta duḥkha-duḥkhatayā samskāra-du° vipariṇāma-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 duḥkhatā, 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*: aṅgapratyaṅgāni dukkhanti SP 100.12 (prose); jihvā pi tasya (read tasyo with v.l.) na kadāci dukkhati SP 352.7 (vs). See also **duḥkhāpayati**.

duḥkhana, adj. ifc. (duḥkha-ti with suffix -ana), *hurting, causing pain to*: mayā . . . jana-duḥkhanena (so spelled) Śikṣ 156.5. But note cites Bodhicāryāv. as reading °duḥkhadena (same mg.).

duḥkhamukta, n. of a former Buddha: Mv i.137.8.

duḥkhāpayati (= Pali dukkhāpeti; caus. to **duḥkhati**), *causes pain to, hurts, grieves*: sukhītān (mss, °tāny, may be kept) api sattvā tvam duḥkhāpayasi durmate Mv i.179.19 (vs).

duḥkhitaka, m. (ppp. °ta plus -ka, prob. pitying dim., § 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 ñan pa ltar.

duḥ-p-, see **duḥ-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 varakausākānām Śikṣ 302.6 (vs, may be m.c.); paṭe caiva °ke Mmk 131.21 (vs, may be m.c.); °laka-sūkṣma, 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 **dukḥita**, m.c. in verses for **duḥkha**, °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 (dukhi, v.l. duḥ°); in LV 252.10 Lefm. properly em. dukhitam against all mss., but in 188.12 he allows the equally unmetr. suduḥkhito to stand; Senart on Mv i.9.17 keeps duḥkhā of mss., noting that meter implies a short penult; so also i.14.16, 15.13, and often, usually not em. by Senart; **dukha** is rather common in vss of Samādh, 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, *dauḥkhyā, 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-ḡuṇa (= Skt. dviguṇa), *two-fold*, *double*: duguṇa-palāśā ca pādapāḥ Mv ii.86.7 (vs); so mss., Senart em. dviguṇa°.

ducchana, read prob. °channa (see s.v. **-chana**); MIndic for Skt. duśchanna, § 2.12.

[**duṭiyās** is read by Senart Mv ii.134.7 (vs), but mss. dviṭiyās or °yam; meter requires two short first syllables, but dviṭiya is as good as duṭiya. I have found no writing of du- for dvi- in the ordinal numeral.]

Dundubhī (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 Śākya youth: Av i.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 niṣkramī 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 Dupadendraḥ.

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: māyopamam hi duram etat, svapnasamam ca samskr̥tam avikṣyam RP 33.3 (vs; meter, Finot's No. 18, p. xiv). The only possible connection I have discovered is duram-daram, Deśin. 5.46, glossed duḥkhot-tirnam.

duradhimoca, °cya, *hard to strive zealously towards* (see **adhimukti** and its congeners): SP 185.9 duradhimo-

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 samyaksambodhi).

dur-anubodha (= Pali id.; cf. **anubodha**), *hard to comprehend*: Mvy 2917 (as synonym of gambhīra); LV 422.12 °am (cakram); Mv iii.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-abhisambhuṇa, adj. (= prec.; see **abhisambhuṇati**), *hard to attain*: Mv ii.237.21; 238.13; iii.264.5; 387.4. The last = Pali Sn 701, which has durābhisambhavaṃ (cf. prec.).

durākāra, see **ākāra**.

dur-ākhyāta, adj. (= Pali durakkhāta), *ill-claimed*, *ill-stated*, *incorrect*: Lañk 244.12 durākhyāta-dharmair api . . . anyatirthikair (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 ii.117.34; 143.29): sarva-durukta-durāgata-vacanapatha-LV 181.11; durukta-durāgatān vacanapathān sahate Śikṣ 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. **ḍhalita**.

Durāroha, n. of a cakravartin: Mv i.154.2; and **Durārohā**, a name for the first bodhisattva-bhūmi: Mv i.76.13; 90.13. Cf. **Dūrāroha-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, who 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. dūrūpa), (of) two kinds: (karmā kalyāna-pāpakā) Mv i.12.13 = iii.456.19 (mss. du° both times; Senart em. dvi° first time, not the second), see s.v. **pariyāya** (4).

dur-opagama, adj. (m.c. for dur-upa°, *hard of access*: LV 46.15 (vs)).

durgā, (1) nt. (Skt. id.), *evil state*; five such, perhaps = the five **kaṣāya**, q.v. (not **durgati**, of which there are only three or at most four): durgāni (so text) pañca, ṣaṣṭi mohāni, triṃśatiṃ ca malināni (. . . chinnā) LV 372.5 (vs); (2) m. or nt. (loc. durge), n. of a region (janapada) in the south: Gv 201.10, 25.

durgati, f. (= Pali duggati), *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 Śikṣ 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 ii.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 i.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 i.76.16; of the 5th bhūmi (= Sudurjayā, the regular name in the standard list), Sūtrā. 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: sāsrudurdinavadana- Divy 4.28; 323.24; Kv 29.15; Av i.170.10; 199.15; savāspadurdinamukha- Divy 426.24; śokāsrudurdinamukha- Jm 109.22-23; āsrudurdinanayana- 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*: kṛṣāluko 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 *dussīla, immoral*; see esp. Hardy, AN vol. 5, Introd. pp. v-vi, note. Perhaps orig. *ill* (= *not properly disturbed in mind* (?)). On Mvy 8350 var. °maṅgu, °madgu (as for **maṅku**).

Durmati, (1) n. of a king: Mv ii.485.8; (2) n. of a son of Māra, unfavorable to the Bodhisattva: LV 309.3; (3) f., n. of a queen: Av i.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 i.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-)durlambhaṅ piṅḍako yācanakena Av ii.83.9; °bhah . . . Avalokiteśvaro Kv 66.22.

durlikhita, nt., *written hostile magic*: Mvy 4382 = Tib. bri(s) ñes, *bad writing*; Māy 220.19 and 245.18 (in both **dullī°**). See s.v. **durbhukta**.

durvarṇī-karaṇa (nt.; Pali dubbhaṇa-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 i.233.19; 248.2; ii.55.8; 359.14.

duvāra (rare in Pali, see Childers; = Skt. dvāra), *door, gate*: bhavana-duvāram (acc.) Mv ii.37.8 (vs).

duvārika, m. (AMg. °riya, derived by Hem. 1.160 and Ratnach. from Skt. dauvārika; cf. also Skt. rājadvārika, Ind. Spr.² 5631), *doorkeeper*: karoṭha °kam LV 337.9 (vs), *make* (him my) *doorkeeper*. Could be m.c. for Skt. dau°, Pali do°.

duve, see **dve**.

duścāraka, adj. (= Skt. duścara plus -ka, perh. m.c.), *hard to carry out, to live thru*: °kam śrāmanyam Mv iii.269.18 (vs).

Duścintita-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 = dus-.

duščardita, nt., (*evil*) vomit (possibly as food of devils, or perhaps as result of their influence): °tam Mvy 4379; Māy 220.18 etc.

duščāya, °yā (cf. **chāya**, °yā), an evil supernatural being, presumably (like **chāya**, °yā) *a defiler of food*: °yaḥ Mvy 4384 = Tib. gnod ḥgrib, *injurious defiler*; °yā Māy 220.19; 245.18.

duḥ-śraddadha, adj. (to pres. śraddadhāti = Skt. °dhāti), *hard to believe*: SP 57.7; 313.10 (both vss).

duḥ-śraddadheya, adj. (dus- plus gḍve. based on pres. śraddadhāti, as prec.), = prec.: SP 70.2 (vs).

duḥkara, nt. (= Pali dukkara; Skt. as adj.), *difficult task*, said of the feats of religious performance accomplished by a Bodhisattva: °rāpi Mv i.83.12; 95.15; °ram 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 ii.130.12, *course of* (such) *difficult tasks* (engaged in by Bodhisattvas).

duḥkaraka, (1) nt. = prec.: °kam hi kartum SP 119.6 (vs; -ka may be m.c.); (2) adj. (Skt. duḥkara, also used in this sense, plus -ka svārthe), *difficult* (to get), *extraordinary, rare* (with complimentary implication): durlabha-saṃjñā duḥkaraka-saṃjñā Gv 332.7 (prose).

duḥkuhaka, adj. (possibly cf. dukkuha Deśin. 5.44, defined asahana, in comm. also arocakin), lit. *hard to deceive, not credulous* (cf. Wogihara, Lex. 24): duḥkuhakā Jāmbudvīpakā (or Jambu°) manuṣyā(h), nābhīśraddadhāsyasi (°yatī, °yanti) Divy 7.29; 8.26; 9.30; 10.23; 11.18; 12.8; 13.4; 14.23; 335.20; 336.18; 337.14; (avalokiteśvaram . . .) duḥkuhakaṃ lokam upadeśayantam Sādh 77.14.

duḥkṛta, nt. (Skt. id., Pali dukkaṭa), also, rarely, °tā, f., *misdeed, sin*: (amūlikayā, samūlikayā . . .) duḥkṛtayā (sc. vipattiyā or āpattiyā) MSV iii.109.21 (here text with ms. duḥṣṭatayā, but Tib. ñes byas = duḥkṛta-); 110.2. (Note duḥṣṭatayā in parallel 111.1, 3, where Tib. ñes bcas; I am not sure which word this represents.)

duḥkha, 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 °ṣṭū; = Pali duṭṭhulla, adj. and n.; cf. **dauṣṭhulya**; on etym. see below), *wicked, grievously evil*: °lām āpattim Prāt 504.1 (Chin. *une faute grave*); MSV iii.79.5 (see **atisārin**), duṣṭūlāpattih, a-duṣṭu° Hoernle, MR 12.5 (in a Vinaya fragment), rendered *grave offense, not . . .*; in Mvy 8424 °lārocana, 8473 °la-prati-

echādana, 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 **ṣaḍvargika** monks). In Prāt 479.12 duṣṭhulayā vācā (cf. Pali 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 evr.*, 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. Pali -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).

duṣṣoṣata (= Pali duposata-), opp. of **su-p°**, q.v., *the being hard to feed* (to satisfy with alms-food): Mvy 2472, with **durbharatā** 2473.

duṣṣpravedha, see **pravedha**.

Duṣṣpradharṣa, n. of a Tathāgata: Śikṣ 9.5; of a Tathāgata in the northern quarter: Sukh 98.1.

[**duṣṣprasamṣtara** ŚsP 112.15, read duṣya-sam°.]

Duṣṣprasaha, n. of a Buddha in a remote Buddha-kṣetra 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.

duṣṣprekṣita, Māy 220.19, or **duḥpr°**, Mvy 4383, nt., *evil eye*. See s.v. **durbhukta**.

1 **dūṣya**, adj., *evil*, = Skt. dūṣya, which Senart's note would read by em.: ye 'duṣyadharmasampannāḥ Mv iii.320.12, *who are not endowed with evil characteristics*.

2 **dūṣya**, **dūṣya**. nt. (= Pali 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 Pali 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-)dūṣya, 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 dūṣya 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 beos bu, said to mean *calico*; duṣyaṇi 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, dūṣya SP 75.7 (-paṭa, q.v.); 243.6 (-paṭta); 283.10; 331.6; LV 77.14, 187.13; 284.13; 368.5 (misprinted dūṣpa), Suv 7.8 (but so only 1 ms., the rest dū°); Divy 297.23; Gv 22.3: dūṣya-yuga, see Thomas loc. cit., *a double piece of d°* (two lengths), SP 119.9; LV 159.12; or, dūṣya-yugma, id., SP 329.3; in Kv 78.22 and 81.7 reap duṣya (or dūṣya) for **dhyusita**, q.v.

duṣyati, °te (see **dūṣyate**, **dūṣaṇa**, and **doṣa** = Skt. dveṣa; = Pali dussati, clearly with this mg., e.g. Jāt. vi.9.5 (rajanīye) arajantā dussaniye 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 = Pali 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 ... vo 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*: °tryoḥ, 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. dukūla, a textile fabric: Śikṣ 208.3. Prob. error or misprint.]

dūti, substantially = **mahādūti**, q.v.: Mmk 12.(18-19), read, (mahādūtyaḥ aneka-)dūti-gaṇa-parivāritā(h).

Dūramgamā, 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. **Durāroha**.

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 iti rāgaḥ. dūṣaṇam doṣaḥ, āghātaḥ ... dūṣyate vānena (5) cittam iti doṣaḥ MadhK 457.(3-4).

dūṣika, *eunuch*: °ka, voc., Divy 165.8. Cf. Pkt. (M., Ratnach.) dūṣia, 'a kind of eunuch', Sheth and Ratnach. (derived by them from Skt. dūṣita); cited from a ms.

dūṣya, see 2 **dūṣya**.

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 mss. °dhanu, Calc. with other mss. °dhanu; Tib. nor brtan, *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 (°nuḥ, n. sg.); (2) n. of a yakṣa: Māy 56.

Dṛḍhanāman, n. of a yakṣa: Māy 19.

dṛḍha-niṣkramaṇa, adj. (Pali ḍaḥhanikkama), *of firm prowess*, said of the family into which the Bodhisattva is born in his last existence: °naṃ Mv i.198.2, mss., Senart em. °vikramaṇaṃ; Pali supports mss., tho the parallels Mv ii.1.12 and LV 24.7 have vikramaṃ (LV v.l. °maṇaṃ).

Dṛḍhaprabha, n. of a Bodhisattva: Gv 442.23.

Dṛḍhapralamba, n. of a prince: Samādh p. 64 line 20 (reading uncertain, for avatī read avacī?).

dṛḍhpraharanataraka, adj. (cf. next), lit. *of stouter blows; more martial* (in some specific way?): (tī crātavikāntāre bahutarakāś ca śūratarakāś) ca dṛṭtarakāś ca ... AsP 373.4.

dṛḍhprahāri-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; °tāyāṃ, loc., Divy 58.27; 100.13; 442.8; °tve LV 156.13. Tib. on Mvy and LV tshabs (Mvy tshab) che ba, which ace 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.

Dr̥ḍhabala, n. of a king: Samādh p. 16 line 14; probably read so also Samādh p. 66, line 27, where text Dr̥ḍhavarō, 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 dr̥ḍhabalo (or m.c. dr̥ḍhā-balo) nāma pitāśya bhūṣi?

Dr̥ḍhabāhu, (1) n. of a Buddha in the nadir: Mv i.124.8; (2) n. of a disciple of Śākyamuni: Mv i.182.17.

Dr̥ḍhamati, (1) m., n. of a man (in Śūramgamasamā-dhisūtra): Śiḱs 91.8 ff.; (2) f., n. of a girl attendant on **Subhadrā** (1): Gv 52.2.

Dr̥ḍhamūla, n. of a former Buddha: Mv i.139.9.

Dr̥ḍhavikrama, n. of a Tathāgata: Śiḱs 9.4. See **dr̥ḍha-niṣkramaṇa**.

Dr̥ḍhavīrya, (1) n. of a former Buddha: Mv i.139.8; (2) n. of a kinnara king: Kv 3.4.

(**dr̥ḍhavīryatā**, intended as Bhvr. adj., *characterized by firm heroism*, with Mūlā; not n. of a nakṣatra: LV 389.17 (vs) Anurādhā ca Jyeṣṭhā ca Mūlā ca dr̥ḍhavīryatā (the Mv parallel iii.308.2 reads Mūlāś ca dr̥ḍhavīryavān), (18) dvāv Āśādhe Abhijic ca Śravaṇo bhavati saptamaḥ; the count is correct taking Āśādhe as two.)

Dr̥ḍhasakti, n. of a former Buddha: Mv i.137.14.

Dr̥ḍhasamdhī, n. of a former Buddha: Mv i.137.11.

Dr̥ḍhananu, n. of a former Buddha: Mv i.137.10.

Dr̥ḍhā, n. of an (or, the) earth-goddess (pr̥thividevatā): Suv 1.8; 3.12; 85.1; 91.15; 121.1 ff. (here begins Chap. 10, entitled Dr̥ḍhā-parivarta).

dr̥ṣyati (app. based on Skt. °te, passive; cf. **sam-dr̥ṣyati**), sees (active!): °yanti Lañk 268.14 (vs), foll. by accusatives (see s.v. **spariśa**) which must be objects of this.

dr̥ṣṭa-, (1) short for **dr̥ṣṭadharmā** or °**dhārmika**, in a cpd.: (sarvadharmānām) . . . dr̥ṣṭasukhasamsthānām abhilāpya (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 dharmā, see next; (2) perhaps = **dr̥ṣṭi**, *false view*: āya-vyaya-dr̥ṣṭābhiniveśena Lañk 174.12 (see s.vv. **āya** and **abhiniveśa**); the alternative would be to emend to °dr̥ṣṭy-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**): dr̥ṣṭadharmā Mvy 2974; °ma-sukha- Jm 3.3; °ma-samparāya-sukhāya Bbh 198.9; °ma-hitāya Divy 207.25; °ma-duḥkhaś LV 416.20; yoginām nilayo hy eṣa dr̥ṣṭadharmavihāriṇām Lañk 6.13 (vs), *for this (mountain, giri, 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 dharmā (as loc., or possibly em. to °me with Weller 38); dr̥ṣṭe ca dharme . . . sāmparāye ca Ud v.25.

dr̥ṣṭadharmika (only Mvy 8354), 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 **sam-parāyika** or **sām**°, qq.v.: adv. SP 77.14; subst. nt. SP 482.3 (see sāmparāyika); adj. SP 420.11; Mv iii.212.5, 7; Suv 80.5; 83.4; 136.5; Mmk 426.16 (cpd. °ka-sāmparāyikāḥ); Bbh 17.19; 170.17; °mika eko °rthas tathānyāḥ samparāyikāḥ (so Lévi; see s.v.) Ud iv.26.

Dr̥ṣṭasakti, n. of a former Buddha: Mv i.137.7.

dr̥ṣṭā, n. sg., for draṣṭā, to stem draṣṭr, *seer*: in same line dr̥ṣṭavya, for dra°, ḡdve.: 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*: °kaiḥ kāraṇahetubhiś 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 i.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; prahina-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 Mvy 1955-59, **satkāya-d°**, **antagrāha-d°**, **mithyā-d°**, **dr̥ṣṭi-parāmarśa**, **śilavratā-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: vigatāpādr̥ṣṭikaś ca LV 26.9 (prose), *rid of evil heresies*; pudgala-d° Bbh 46.24, *believing in the person*; ātma-dr̥ṣṭikāiḥ, 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 ḡgyur 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 (= ḡgyur 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; Śiḱs 190.1 dr̥ṣṭikṛtāni vinodayanti; Gv 463.9 vinivartayitāraḥ sarva-dr̥ṣṭikṛtānām; MadhK 374.7 °kṛtāni (fn.: 'expression assez rare; cf. dr̥ṣṭigata'); 447.10 (tasyai-vam vikalpataḥ) syād dr̥ṣṭikṛtam, *if he fancies thus, it would be a case of heresy*. There are 62 heresies: dvāṣaṣṭi-dr̥ṣṭikṛta nīcayitvā (read **nīsrayitvā**, 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 akuśalāni dr̥ṣṭigatāky utpannāni LV 398.3 = Mv iii.317.7; dr̥ṣṭigatāni LV 398.10; Jm 146.7; Bbh 228.1; °gatam Śiḱs 61.19; other, misc. forms Mv iii.67.9; 353.15 (°gateṣu, mss., Senart °gatiṣu); Śiḱs 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 °tāni, °tāny) KP 18.8 (vs).

dr̥ṣṭi-parāmarśa, m. (= Pali diṭṭhi-parāmāsa), lit. *clinging, attachment* (see **parāmrśati**) *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 siṃhāvṛṇḍam . . . dr̥ṣṭiṣiṣāṇām (°i° m.c.) api nāsti vṛṇḍam LV 314.1 (vs); āśiṣiṣā bhujaga dr̥ṣṭiṣiṣāś ca ghorāḥ 339.2 (vs); is this a noun, distinct from āśiṣiṣā and bhujaga? so the ca seems to suggest).

dr̥ṣṭi-(in cpds.), see **dr̥ṣṭi-**.

*-**dekkhiya**, MIndic, *worthy to be seen*, implied by **a-dekṣiṣya**, 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 pāmsvañ-jaliḥ pātre prakṣiptaḥ Divy 369.3; bhagavacchāsane sarvadeyadharmāḥ samuccinnāḥ Av i.308.6.

delu, nt., a high number: Gv 133.20; = **elū**, 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 °**rājakāyika**, as in Mvy, Dharmas, Divy 2, Bbh; **trāyastriṃśa** (Av, Divy, Bbh, *trayas*°); **yāma** (Bbh *yama*); **tuṣita** (in Dharmas before *yāma*); **nirmānarati** (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 **arūpāvacara**, 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); **brahmapāriṣadya** (Dharmas, LV, Divy 4 °**pārṣadya**, Gv °**pārṣada**; 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), **śubhakarṣna**. 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 **śuddhāvāsakāyika**, who are usually not given this separate group-designation in the lists (but are so designated e. g. in Mvy 3101 and Abh): **anabhṛaka** (Pali and Mv omit); **puṇyaprasava** (Pali and Mv omit); **vrhatphala** (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 **arūpadhātu**), while in the corresponding list of 9 **sattvāvāsa** in Mvy (2297) it is made the 9th and highest, above the **arūpadhātu** (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**: **avṛṇa** (Av, Divy 1-3, Bbh **abrṇa**, Gv **abrṇat**); **atapa** (Gv *atapo*, as s-stem); **sudṛśa** (Mv 1 omits); **sudarśana** (Mv 2 omits; Divy 1 **sudarśa**); **akaniṣṭha** (for the Pali forms see these words). Here Mvy alone adds as additional stages of **śuddhāvāsakāyika**, **aghaniṣṭha** and **maḥāmaheśvarāyatanaṃ** (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 **ākāśānantyāyatana**, **viññānanantyaayatana**, **ākimcānyāyatana**, and **naivasamjñānāsamjñāyātana**; the gods dwelling in them are described in Dharmas as °**āyatanopagāḥ** (see s.v. **upaga**; similarly Pali °**āyatanūpagā**). In Suv 86.11 ff., curiously, the first three 'stages', ending °**āyatana**, are personified as gods (°**āyatanānāṃ koṭiṣatam**), while only with the last °**āyatanopagatānām** (for °**nopagānām**) is used. The first of the four is found in the Pali Kvu list also. For the Pali forms of the names see s.v.

devakulika, see **daiva**°.

Devakuṣa, n. of a brother of Kuṣa: 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.

Devaḍaṇa, m. (= Pali *Deva-ḍaṇa*; Pali, AMg. *daha* for Skt. *Lex. draha* = Skt. *hrada*; *domai 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?*; *devataiḥ* 221.5 and 10 (vss; only v.l. *devaiḥ*, *niṃmetṛ.*); *-devataiḥ*, °*tair* also 281.5, 8 (vs, no v.l.); *kiṃcid giridevatam vā nadīdevatam vā* (n. sg.) 382.6 (prose; Calc. *daiv*°); *ete catvāro bodhivṛkṣadevatās* (m. n. pl.) 401.22 (prose), and *tān devatān* (acc. pl.) 402.2; *anye . . . -devatāḥ* 421.9 (vs), and in next line *teṣām*, referring to these *devatāḥ*; in Divy 209.5 (prose) *ane-kābhīr Vaiśālivananivāsīnibhīr devatair* (despite fem. adjs.!).

?**devataṭika** (-pravrajitā, f.), prob. a corruption concealing the name of some kind of (female) ascetics: devanirmālyahomena 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 Kimḍada s., but it is part of the Devatā-samyutta, 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; daśadevatipariṣṭam 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 361.0; 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-drakasamācāro 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.

Devamakūṭa, (1) n. of a Bodhisattva: Gv 3.4; (2) n. of a Buddha: Gv 258.7.

Devamatī, (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 hevaia, here; but Gv 133.9 **hetura**. **deva-lipi**, a kind of script: LV 126.2; so also Tib. lha-, god.

Devalokābhilaṣita (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.

Devaśiri-, see **Devaśri-**.

Devaśuddha, n. of a Bodhisattva: Gv 442.23.

Devaśrī, (1) n. of a (Buddhist) monk: Gv 47.10;

(2) (°śiri, m.c.) n. of a kalpa: Gv 256.15 (vs). **Devaśrīgarbha**, (1) n. of a Bodhisattva: Dbh 2.10; (2-3) n. of two Buddhas (in form °śiri°, m.c.): Gv 256.18 and 259.8 (vss).

Devasattva, n. of a former Buddha: Mv i.139.2.

devasika, MIndic for **daiv°**, q.v.

Devasiddhayātra (v.l. °pātra), n. of a former Buddha: Mv i.137.2.

devasumanas, m., a kind of flower: °nāḥ 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 maḥi 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 **Devāvātara**; cf. (Sāmkāṣye nagare) devatāvatarāṇam vidarśitam bhavati Divy 150.23.

Devāvātāra, m., n. of a place, = **Sāmkāṣya**, q.v.: °raḥ Mvy 4103; °re Māy 105 (the Chin. comms. cited by Lévi 115 make the identification); °re mahācāitye Saṃkaṣye mahāprātihārike 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 arjūn listing this word in a long cpd. listing names of yakṣiṇī).

Devendraḡarbhā, n. of a Tathāgata: Gv 360.9.

Devendracūḍa, n. of two presumably different Tathāgatas: Gv 259.1; 361.5.

Devendrabuddhī, 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, *Introductio*. XLI.

deśa, nt. (otherwise m.), *part* (here, of the body; not common in Skt., but see śarīradeśebhyaḥ BrhU 4.4.3; common in AMg., see Ratnach. s.v. desa 5): na ca te 'ntarā kāyū 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 **dharmadeśaka**.

deśana, nt. (= °nā 2, q.v.), *confession*; see **atyaya-d°**. **deśanātā** = **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, **dharmad°**, (°nā-)matsarin; also, deśanā dharmasya Mv i.42.10; 53.5; °nā naranāgānām (= Buddhānām) 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 desanam paṭiṅghanto; 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 deśanāpāṭhābhiratānām

sattvānām 14.2 is certainly depreciative; as to deśanāpāṭhe 16.12, I am again uncertain; yāni deśanāpāṭhe (Suzuki, *canonical texts*) 'nusaṃvarṇitāny ānantaryāṇi 139.9, these are among the "external" (bāhyāni, 139.6) acts-of-immediate-fruit; in 222.19 etad eva... mayā Śrīmālā devīm adbhikṛtya deśanāpāṭhe... there seems nothing depreciative, even in Suzuki's rendering, this... was told by me in the canonical text relating to Queen Śrīmālā (viz., the Śrīmālāsīmhanāda-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 imu Bhadracarī-prañidhānam dhārayi vācayī 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) śarvaṃ 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: deśenti Mv 1.170.2, cited s.v. **upadeśeti**, q.v. for reasons against em. to darś°.

?**deśayin**, *teaching* (the Doctrine); perhaps so interpreted SP 272.5 (vs) raseṣu grddha saktās ca grhīṇām dharmā deśayī, satkṛtās 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. deha, *body*: vikopenti (see this) na dehakam Mv 1.168.18 (vs; -ka perh. m.c.).

dehalā (or °rā?; Skt. and M. °li; not in Pali), *threshold*: dehalāya, °ye, gen. sg., Mv ii.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 khañ bsrūñ 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, *quodidiano*); adv. °kam... pūjeti Mv 1.302.14; 309.9 (bhūmjanti), 10; 360.4 (ekam 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 dvidāvasikāḃ bhṛtīm dadāsi Divy 305.6, *why do you give two days' wages* (for a single day?); evamrūpāi rātrīmdivaiḥ pañcadaśa-daivasikena pakṣeṇa trīmaśad-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): premā ca doṣaś ca na me kahim cit SP 128.9 (vs), *I have no love or hatred for any*; nirjita-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 ii.41.18; Suv 23.10; Gv 54.5; 195.19; Śikṣ 164.6 (cited from Suv 33.9 where text with all mss. dveṣa); Dbh 35.16; MadhK 457.4, in explanation of dveṣa, see s.v. **dūṣaṇa**; dveṣa Śikṣ 232.12, resumed by doṣa 13; maitrim utpādayitvā doṣam vivarjayisyāmi Śikṣ 200.15; among misc. vices, LV 357.6; 372.17.

doṣā, adv. (Skt. chiefly Vedic; cf. Skt. doṣām, Pali doṣam), *last evening*: Mv ii.258.5 (prose).

dohalaka, m. (= Skt. dohala, °da; cf. Skt. dohadaka, pw), *pregnancy-longing*: tasyā (mss. tasya) kākiye rājabhojanena dohalako Mv iii.125.16 (prose).

daukūlaka, nt. (Skt. °la 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. pate) Mmk 131.20 (vs).

daurgandha, nt. (Skt. durgandha plus -a; Skt. daurgandhya; this is a quite possible Skt. formation, cf. Speyer on Av i.280.1), *bad odor*: Divy 57.20 (°dham mukhān niścarati); 193.21; Av i.280.1; ii.167.2.

daurmanasya-tā (= Skt. °sya), *dejection*: Mv ii.355.17 (vs; not cpd.).

daurmanasyita, denom. ppp. from Skt. daurmanasya, used as subst., *dejection*: Samādḥ 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 samghāvaśeṣa sin: Mvy 8381 = Tib. bkāḥ blo mi bde pa, *not putting one's mind on advice*; MSV iii.88.5; cf. Prāt 486.6 ff.; Pali Vin. iii.178.3 ff.

daurvarṇika, °ṇiya (only Mv ii.392.13), written also **dauv°**, nt. (Skt. durvarṇa plus -ika, -(i)ya; cf. AMg. duvaṇṇa; form without r may be genuine analogical creation to sauv°, suv°, frequent antonym), *ugliness, ill-favoredness*: 18 kinds, cited from gloss on Aśokāvadāna by Speyer, note on Av ii.52.11; the number 18 also Av ii.175.6; Divy 411.14; dauv° SP 293.1 (vs, all mss. lack -r- acc. to KN, yet WT dauv° without note; Av ii.52.11, mss., Speyer em. dauv°; Mv ii.392.13 (vs), mss. dauvarṇa(m) yaṃ, Senart em. daurvarṇiyam; mss. daurvarṇika Divy 411.14 (em. °varṇ°); daurvarṇika attributed to ms. only Av ii.175.6.

dauṣṭhulya, spelled in Mvy 2102 (also Mironov) °ṣṭhulya, in Das, Tib. Dict. s.v. gnas ṅan lan (for which Mvy, and Lévi, Sūtrāl. vi.2 note 3, read len, Lévi adds pa) **dauṣṭhūlya**, nt. (Pali duṭṭhulla; see s.v. **duṣṭhūla**), *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°... māno-d°... ŚsP 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. dusprajña, Pali duppañña; app. formally from Skt. duṣ-prajñā plus -a; cf. next), *unwise*: °jñāḥ Mvy 7070; (na) ca bodhisattvo dausprajña-dānaṃ (a gift to the unwise) dadāti, dadat prajña-dānam eva dadāti Bbh 123.16.

dausprajñiya (nt.; from Skt. dusprajña, or BHS dauṣ°, plus -(i)ya), *unwisdom*: °yaṃ ca vijahati Mv ii.392.14 (vs).

dyutimdhara, (1) adj. (= Pali jutim°, *brilliant, glorious*: pārthivendrāir °dharair 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 **avadraṅga**, 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.]

Dramaḍa, 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 samkilikilāyate auddhatyam dravam prāviṣkaroti pareṣāḃ hāsayitukāmo; MSV iii.16.2 (mātrgrāmeṇa . . .) samkilikilāyete, audatyam (read **auddhatyam**) dravam (Tib. hphyar bar byed, *assuming a seductive attitude*) kāyitāntyam(?) kurutaḥ; 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 Burnouf 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 dhaninaḥ kuruṣva, and *make poor men rich*; confirmed by Tib. nor gyis 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.

drākṣā-latikā (would be expected to mean *grape-vine-creeper*, but actually means *grape* (the fruit): . . . mā-tuluṅgāni ca virasenakāni 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 yeṣāḃ artho na viññāyate; tad yathā) °ḍānām mantrāṅgām . . . Bbh 69.3.

?**drāva**, nt. (vv.11. drāṣa, naṣa), some part of the body, in a passage (vs, tho printed as prose) identifying various bodily parts with features of the outside world: (sāgaraś cāpy amedhyam vai) drāvaḃ Brahmā Prajāpatiḥ Divy 628.29. I have no idea what is intended; but sarvaḃ, conjectured in note, seems implausible.

drāviḍa-lipi (v.l. drāmida-, with d; cf. **tramidā**), *Dravidian writing*: LV 125.21 = Tib. ḥgro ldiñ 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 Kimnara (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; Śiḥs 261.15; Kv 3.6 (printed Drama); Mmk 19.4; 655.9; Gv 250.4.

Drumakimnaraprabha, n. of a gandharva: Mvy 3382.

Drumakimnararāja-paripṛcchā, n. of a work: Mvy 1352.

Drumakuṣa, n. of a brother of Kuṣa: Mv ii.433.17.

Drumachāyā, n. of a yoginī: Sādh 427.4.

Drumadhva, 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 kimnara: 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 Vrjī village: MPS 21.6: here lived **Dhūmrasaḡotra**, 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. doṇamuha, a city near a port . . ., Ratnach.], a town [of some sort]; recorded only of **Utkāṭa** or °tā: Mvy 5285 = Tib. [2d gloss] luñ paḥi mdah, *outlet of a valley*, said of Utkāṭa; Divy 620.12, 21; 621.11.)

droṇamukhya, nt., Divy 620.28, or °khyā, f., 620.26, = prec.; said of **Utkāṭa** or °tā.

Droṇavastuka, nt., n. of a village in Kośala, nome of Pūrṇa Maitrāyaṇiputra; cf. Pali Doṇavatthu, 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**).

Droṇodana, 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 soḍhavyāni.

? **Drapadī**, 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 Draupadī.

drauhiṇya (nt.), so read for ed. drauhilya, = **drohiṇya**, q.v., *injurious malice*: Śiḥs 279.5 sattva-drauhiṇya-doṣaiḥ (Tib. cited as ḥkhru baḥi ṅaṅ tshul can).

dvaya (nt.), (sexual) *coupling, copulation*: sa nehaiva mātrgrāmeṇa sārḍham dvayaḃ samāpadyate Śiḥs 76.8, *he does not by any means enter into copulation with a woman*; dvaya-dvaya-samāpattiḥ Mvy 9469, *copulation*, lit. *attaining* (entering into, sc. a state of) *couple by couple*.

dvaya-mati, doubt (lit. *double thought*): *ti-vimocaka LV 360.2 (vs), *O freer from doubt!*

dvātriṃśata = °sat, *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**): Bhīk 19a.1 bhikṣuṅgīṇām dvādaśavarge maṅḡalake.

dvādaśavargika, fem. °kā, with or without bhikṣuṅgī, 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): °yābhiḥ śrutam Divy 493.12; °yābhir 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 bhikṣuṅgā vihāraḃ kārayatā yāvad dvāraakośārgaḍasthā[pa]na ālokasamta (read **āloka-sam-dhi**, q.v.?) bhūmi . . . (lacuna). In the same passage in Pali (Vin., above), yāva dvārakośā aggaḷaṭṭhapanāya ālokasamdhīparikammāya.

dvāra-koṣṭha (m.), = next: (jetavanavihāre . . . sopānāni . . .) °koṣṭhe ca muktāpaṭṭakalāpapralambitāni 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. **carāṇa-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 sthitvā Divy 17.12, *at the gate* (entrance, to a house); bhagavāms tasya (sc. of a private person, at his house) dvārakoṣṭhakam anuprāptah; dauvārikapuruseṇāsyā niveditam, bhagavān dvāre (note! = °koṣṭhake) tiṣṭhatī Av i.31.10, *is standing at the gate*; Divy 535.11 ff., here app. a city-gate; bahirdvārakoṣṭhaka (= Pali bahidvārakoṣṭhaka), *the space outside the gate*: °kasyaikānte Bhik 3b.2 (here prob. of the vihāra-gate); jetavanam gatah . . . dvāra°ke sthitvāgaruṃ dhūpitavān Av i.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 māpitāḥ Divy 244.17; (dviṭiyamaṇḍale) °ke Mmk 47.26; others, Jm 19.17; 20.1; MSV i.168.12 etc.

dvārapālinī (cf. Skt. °pālikā; f. to °pāla), *female doorkeeper*: Sādh 502.13.

Dvārapālī, n. of a town: °liyām, 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; mg. of both obscure to me). BR cite Skt. Lex. dvāra-śākhā, *Thürflügel*.

Dvārasvaraprabhūtaśākhā, n. of a Tathāgata: Gv 312.3.

dvi, m.c. for *dve*, q.v.

Dvijātīrājan (Senart nom. sg. °rājāḥ, most mss. °rājāḥ, pointing to stem °rājan), n. of a former Buddha: Mv i.140.12.

dviḥhika, adj. (Skt. °hva), *double-tongued, falsely speaking*: °kā (m. n. pl.) bhavanti, anyathā nidarśayanti Śikṣ 61.21.

dviṭiya, adj. (cf. Pali dviṭiya, for Skt. dviṭiya; § 3.41), *second*; rare and only m.c. in BHS (so also **trṭiya**, q.v.); in many of the following cases some or all of the mss. read ī, tho meter justifies em. to i: SP 46.11, 14; 91.7; 158.1; LV 94.8; 175.10; Mv ii.134.7 (see s.v. **dviṭiyā**); Senart dviṭiya, but I have not found du- written for dvi- in this word; in Gv 257.10, 20 text dviṭiyu, meter requires °iyu. All vss.

dviṭiyakam, adv. (= Pali dviṭiyakam, Skt. dviṭiyam; see also **dvaiṭiyakam**), *for the second time*: SP 315.2, 7; Mv i.346.20; iii.49.2, 7; 189.8; AsP 182.13. All prose.

dviṭiyā (Skt. Lex. id.; Pali [purāṇa-]dviṭiyikā), *wife*, in purāṇa-dv°, *former wife*: Mvy 9262; read dviṭiyā m.c. in Mv ii.134.7 (vs dviṭiyās (mss. °ṭiy°; Senart em. duti°) tathaiva caturō (vs mss.) svajanam ca sphitam (vijahitva, from line 6); perhaps also dviṭiya- (short a! mss. °ye in 405.18, later only °ya-) -kulika Mv iii.405.18 ff., 407.14; acc. to Senart *wife's kinsman*; but I am doubtful of this; we should expect °ya-; the passage is wholly prose; in 406.1 dviṭiya- is omitted, kuliko alone being read; perhaps rather, a *second* (= another) *kinsman*, or a *fellow* (second) *kinsman*.

dvi-danḍin, a member of some heretical sect (*carrying two staffs*): 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).

?**dvipari** (-vartanāveṇī), LV 256.1. If we accept dvipari- 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 dvipari; 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 dvipari 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.

dvipādaka, adj. (= Skt. dvipāda; cf. Pali dipādaka, said of the human body, Sn 205), *'two-legged', human*, only with puṇyakṣetra, a *human* (personified) *field of merit* (virtue): of a Buddha, Divy 48.6; 63.24, 28; of other pious persons, Mv i.329.11 (not quite rightly Senart).

dvi-puta, adj. (cf. **eka-puta**), *folded double* (of a cloth): Mvy 9187; MSV ii.90.7.

dviprasūtā, *who has borne twice*: Mv iii.282.14. Cf. **eka-pra°**.

dviruttarapadasamdhī-lipi, a kind of writing: LV 126.8; Tib. tshig lan lan gnūs su gḍab paḥi tshig gi mtshams kyi (yi ge), which Foucaux renders, (*écriture*) *du samdhī (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: yāvadaśottarapadasamdhī-lipim; this time Tib. is rather different, tshig gi mtshams beur brgyud paḥi 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*.

dviṣa, m. (= Pali diṣa; in Skt. as adj. ifc.; a-extension of Skt. dviṣ), *enemy*: MSV ii.17.1 dviṣo (so ms., ed. em. dviḍ) bhaviṣyāmi.

dviśāhasra (in Skt. as adj., *consisting of 2000*; cf. Pali dviśahasā majjhimikā lokadhātu AN i.228.5), designation of a medium-sized lokadhātu, *consisting of 2000* (worlds): as subst., sc. lokadhātu, Dbh 81.31 dviśāhasrā-dhīpatir (mahābrahmā); °sro madhyamo lokadhātuḥ Mvy 304.3; 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 **trisāhasrama-hāsāhasra**, qq.v., on the other. Cf. next.

dviśāhasrika, adj. (cf. prec. and cf. **sāhasrika**), *consisting of 2000* (worlds), of a lokadhātu, or *ruling over* such a system, of a Mahābrahmā: dviśāhasriko mahābrahmā sarvasmin dviśāhasrike lokadhātu . . . Dbh 81.23–24.

?**dvistvala**, m., or (iii.161.4) **dvistvalaka**, 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, gāyanaḥ, kumbhatūnika, pañcavaṭuka, etc.): Mv iii.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 iii.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. iii.145), **Aparā-godānīya** (°ni, °ḍāni- in comp., °nika; rarely **Avara°**, **Godānīya**, 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 i.6.2; ii.68.6; 158.18; iii.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 (! or v.l. °godhāna), and Uttarakuru.

dvīpaka (m.; dvīpa plus -ka svārthe), *continent*: ... catvāro dvīpā abhūvan; ekaikasmimś 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 dīviā, 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 śāli, *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°**.

DH

? **dhaṭṭika**, m. (perh. cf. Skt. Lex. dhaṭi, *rag; loin-cloth?*), acc. to Tib. and Chin. (*a cloth with hemmed edges*: Mvy 9189 = Tib. cha ga btob (or ltob) pa. But the reading is uncertain; vv.ll. vaṭṭika, °so Mironov, who cites no dhaṭṭika even as v.l.), dhajika, dhaṭṭika.

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, hrī, 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: Śikṣ 169.13.

Dhanasammatā, n. of an ancient king: Divy 62.11 ff. (previous birth of Maitreya, 66.22).

dhanahara, °hāraka, °hārika, see s.v. ṛṇadhara.

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 rākṣasi: 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 gzhuhī 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) °kam, 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 tvaṃ nighṭo 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**.

dhanuṣkārīka or °kā, a kind of flowering tree: (puṣpavṛkṣāṇām ...) sumanā-vārṣikā-dhanuṣkārīkādīnām Divy 628.15 (prose). Obviously = the commoner **dhānuṣkārīn** or °rika, °rikā (°rika), 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(ti), glossing it with dhanupātālī (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 **adhandha**), *slow, weak, dull*: cf. Woghara, Bbh. Lex. 28; opp. to kṣipra, Pali khippa. In Śikṣ (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; Śikṣ 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 bodhisat-tvasamudāgamaḥ (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 Śikṣ, Divy): a-dhandhāyamāna Bbh 284.7, *not going slow*; dhanvāyati AsP 284.4; 326.4; °yiṣyati 176.9; dhan-vāyita-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**: Śikṣ 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. **si dhama**, 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.

Dharaṇitejas (perhaps m.c. for Dharaṇi°; yet Skt. has dharaṇi = dharaṇi), n. of a Buddha: Gv 257.2 (vs).

Dharaṇi-teja-śīrī, m. (m.c. for °tejaḥ-śrī, possibly also m.c. for Dharaṇi°, but see under prec.), n. of a Buddha: Gv 285.2 (vs).

Dharaṇimdhara = 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-dharaṇi 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-dharaṇi mean a *gold-grain* in some such sense as a *small weight commonly used in weighing gold*? (3) n. of a rākṣasi: Māy 243.12.

Dharaṇitalaśrī, m., n. of a kimpāra: Mvy 3423.

?**Dharaṇitejas, °teja(h)ś(i)rī**, see **Dharaṇi°**.

Dharaṇinirghoṣaṣa, n. of a Bodhisattva: Gv 4.8.

Dharaṇinrnādaghosa, n. of a Bodhisattva: Gv 3.21.

Dharaṇimdhara, 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 cakravartin); (2) n. of a **satpuruṣa**, q.v.: SP 4.1 °nim°, v.l. °nim°; (3) n. of a nāga king: Māy 247.10 °nim°.

dharāṇiprekaṣaṇi-lipi, a kind of writing: LV 126.10. Followed by gaṇanaprekaṣaṇi°, indicating that dharāṇi means *earth*; so Tib., sa blta ba, *earth-seeing*.

Dharaṇisubhakāya, n. of a yakṣa: Mvy 3376.

Dharaṇisrīparvatateja, n. of a Buddha: °jo, n. sg., Gv 360.10 (prose).

Dharaṇisvararāja, n. of a Bodhisattva: LV 2.11.

Dharaṇisurenḍrāyudha, 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.: Laṅk 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 idam dharmam deśitam adya śāstrṇām (ms.), but Tib. seems to support Nep. mss. which lack dharma; idam . . . dharmam śrutvā SP 71.3 (prose; KN em. to imam, which WT keep without note); śrutvaiva . . . idam . . . dharmam SP 60.4 (here kept with all mss. in both edd.); mā . . . a-dharmam utpadyate LV 15.10 (prose), *may no wickedness arise*; idam 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 parihaṇa- (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 . . . Irṣyādharma-paritena 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 vaṇṇa 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); sūddhāvāsā ca devā aṣṭādaśa āmodaniyām dharmān (*the eighteen 'qualities of rejoicing'*, here *conditions of, elements or matters for rejoicing*) pratilabhanti 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. i.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: dharmāyatanaṃ Mvy 2039; Dharmas 24; dharmadhātuh Mvy 2057 (after mano-dhātuh, as dharmāyatanaṃ 2039 follows mana-āy°); manendriyaṃ dharmavicāraṇeṣu Suv 56.12; similarly 57.8, etc.; see also dharmāyatanaṇika, s.v. **āyatanaṇika**; (3) in Laṅk used in a peculiar sense; pañcadharmāḥ Laṅk 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 samyagiñānaṃ 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. dṛṣṭa dharma, *the present state, the present life*, see **dṛṣṭa-dharma**; (nāhaṃ . . . ye) dharmā anityāḥ te nityato deśayāmi, nāpi ye dharmā nityā te anityanto 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: nairātmyaṃ . . . dharmāṇāṃ Laṅk 1.4; nairātmy' aśubhāś (so divide, as Foucaux implies) ca dharm' ime LV 176.19 (vs); māyasamāṃs tatha svapasnamāś ca . . . samudikṣati dharmāṃ; LV 308.9 (vs), but note in 10 that the word is used in two radically different senses, idrṣa dharmā-nayaṃ vimṛṣanto (*considering as such the rule, nature, condition, of the states of existence*) . . . dhyāyati samṣṭhitu dharme, *he meditated . . . steadfast in the Doctrine*; dharma 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' °lah) sarv' imi dharm' anāsravā . . . (4) na cātra kaścid bhavatiḥa 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, Dharmas 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. **dharmā-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 **dhārmīya**, and as element in comp. **dharmī-, dhārmī-, dhārmi-, dharmī-, dharmā-**, qq.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; dhārmyayā dharmā Mv i.322.6; dhārmī-kathayā Mv i.282.3 (vs); less often acc. sg., dharmi-kathā Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 157.8; dharmī-kathā Mv i.319.3 (v.l. dharmayā kathā!); Divy 241.26 (3 of 4 mss. dhārmī- or dhārmī-), 28 (no v.l.); dhārmyā kathā Mv iii.446.9; dhārmyam 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.

dharmā-kathika, m. (also **dhārma°**; = Pali dhamma°; cf. 3 **dharmā**, 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.

dharmā-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 **rūpā-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 dharma-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 kāyam manyadhvaṃ, dharmakāya-pariniṣpattito māṃ bhikṣavo drakṣyanti 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 **nirmāna-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 Śiḥṣ. 159.7; manomaya-dharmakāyasya tathāgatasya Lañk 192.1 (AbhidhK. knows a manomaya-kāya, app. not identified with dharma-k°, see LaV-P. Index; acc. to ii.209 it pertains to the rūpa-dhātu); prob., na rājan kṛpāno 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 Dhammakitti), 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 bodhimaṇḍa: LV 277.14.

Dharmaḡaganakāntasimhāprabha, n. of a Tathāgata: Gv 311.23.

Dharmaḡaganābhyudgatarāja (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*.)

Dharmaḡaganābhyudgatasrīrājan (cf. prec.), n. of a Tathāgata: Gv 360.7.

Dharmāgupta, (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 908.1.

Dharmāgupti, n. of a former Buddha: Mv i.137.9 (so mss., Senart em. °gupta; in same list with °gupta above).

Dharmaḡrāma, 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; °kraṃ pravartitaṃ SP 69.13; Divy 393.23; °kraṃ pravartesi SP 69.15 (vs), etc.

Dharmacakracandrodgatasrī, n. of a Tathāgata: Gv 310.26.

Dharmacakrajvalanateja, n. of a Tathāgata: Gv 311.17 (prose).

Dharmacakranirḡhoṣaḡaganameḡhapradīparāja, n. of a Tathāgata: Gv 352.6 (here om. meḡha), 15, 20; 355.15, 21 (in 21 1st ed. om. gaganameḡha); 356.6, 12, 16; 357.8; 359.10; 360.6. All these prose; in vs 362.25 the same personage is called **Saddharmāḡhoṣāmbaradīparāja.**

Dharmacakranirmāṇāprabhā, n. of a nun: Gv 308.4.

Dharmacakranirmāṇasamantapratibhāsanirḡhoṣa, n. of a Tathāgata: Gv 360.17.

Dharmacakraprabhanirḡhoṣa, n. of a Tathāgata: Gv 310.25.

Dharmacakraprabhanirḡhoṣarāja, n. of a Tathāgata: Gv 360.11.

dharmā-cakṣus (= Pali dhamma-cakḡhu, nt., defined DN comm. i.237.23 by dhammesu vā cakḡhūṃ dhammamayaṃ vā cakḡhūṃ), 'eye of the Doctrine', *religious insight*: saṣṭīnāṃ devakoṭīnāṃ dharmacakṣur viśodhitāṃ

LV 421.8 (vs); lokottamā dharmacakṣurdadāḥ 422.6 (vs). Others, where this appears as one of the five **caḅṣus**, see under this word. In Pali not used as a member of this category.

Dharmacandrprabhurāja, n. of a Buddha: Gv 256.9 (vs). (Qy: °prabhā-rāja?).

Dharmacandrasamantajñānavabhāsarāja, 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 Dictt. 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, śraṇanam, 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 Bodhivṛkṣa: 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**.

Dharmacinti(n), 'thinking on the Doctrine', perhaps n. of a previous incarnation of Śākyamuni (otherwise unrecorded): LV 170.17 (vs). Tib. chos sems confirms the meaning; but it lacks the connective *dañ*, 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.

Dharmajālavibuddhaśrīcandra, n. of a Tathāgata: Gv 309.24.

Dharmajñānasambhavasamantapratibhāsaḅar-bha, n. of a Tathāgata: Gv 309.10.

Dharmajvalanārciḥṣāḅaraghoṣa, n. of a Tathāgata: Gv 312.4.

dharmatā (= Pali dhammatā), *natural and normal custom, habit, natural 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 i.338.19 (... (i)yam teṣāṃ sattvānām ...); iii.255.17 (... buddhānām ...); Divy 3.2; 18.8; 67.16, etc.; Av i.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-pratilambha eṣa caramabhāvikānāṃ bodhisattvānām ... LV 161.12 (here I fail to see that -pratilambha adds anything in particular; the cpd. seems to mean about the same as dharmatā alone, *it is the established, normal procedure* ...); (bodhisattvasya ...) abhijñādharmatā LV 85.10, *normal state of* (having the) *abhijñā*; dharmatā-prāpta Mv i.301.8, *arrived at the normal* (correct, to-be-expected) *state*, said of the mind of a Pratyekabuddha; pratyātma-dharmatā-suddham (nayaṃ) Lañk 8.1 (vs); śruṇuyā yo ti dharmatāṃ 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-dharmatāṃ anuvartya LV 179.18; jarādharmatāyām anatiṭṭhā Mv ii.151.7, *not free from* (subjection to) *the normal condition of old age*; jāti-dharmatāyāḅ (abl.) Av i.211.15, *from the normal condition*

of birth; instr., *by the method* (means) *of ... , by way of ...* (śatana-pātana-vikiraṇa-) vidhvamsana-dharmatayā Divy 180.24; 281.31; atyantakṣiṇakṣaya-dharmatayā (so, as cpd.) niruddhāḅ LV 419.16 (vs), Tib. *śin tu zad ciñ byañ baḅi chos-ñid-kyis* (dharmatayā) ni ḅḅags; paramagatigato 'si dharmatāye Mv iii.381.8, *you have gone to the highest goal according to your natural, normal procedure*; dharmatāṃ vā pratisaraty Bbh 255.13, see **pratisarati**. In Bhad 3 Leumann interprets dharmata-dhātuṃ as m.c. for dharmatā-dh° which he assumes = dharmā-dh°; but dharmata is rather for °taḅ, 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 Nironov °naḅ, m.); Karmav 97.3.

Dharmadeva (corresp. to Pali Dhammasena), n. of a leading disciple of Buddha Maṅgala: Mv i.248.17; 252.7.

dharmā-deśaka, m. (in Skt. rare and somewhat doubtful, see BR s.v. deśaka; = Pali dhamma-desaka, 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-deśanā**: nirāmiṣa-dh° LV 436.2 (prose), of the Tathāgata.

dharmā-deśanā (= Pali dhamma-desanā; 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 (= deśanā alone, 82.12); Divy 48.13, Av i.64.13; Suv 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.

Dharmadhanaśikharābhaskandha, 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-saṃgaṇanā Mv i.70.11 (vs); vaistārikān °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-praveṣe SP 60.8, see s.v. **tulya**; dharmadhātu-gagana-gocarāṇām 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 vicārayamaṅo RP 4.10 (*meditating on ...*); sarva-dharmadhātu-prasṭam tathāgatajñānam RP 4.12; dharmadhātu-viduddhī Mvy 110, as one of the five **jñāna**, q.v. (where note variant of Dharmas 94); śive virajase 'mṛte dharmadhātu pratīṭhāpayiṣyati LV 227.1, *he will establish* (creatures) *in the auspicious, pure, immortal sphere-of-religion*; (parijñāto) dharmadhātur vyavasthāpitaḅ sattva-dhātuḅ 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-paramāṅy ākāśadhātuparyavasānāni sarvabuddhakṣetrāṅy LV 290.7–8 (... *which make the sphere of religion their supreme interest ... ?* but Tib. chos kyi dbyiṅs kyis 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-madhya-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, Sūtrāl. 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 i.137.10.

Dharmadhātukusuma, n. of a Buddha: Gv 284.13.

Dharmadhātugaṇanapūrṇaratnaśikharaśrīpradīpa, n. of a Buddha: Gv 283.1.

Dharmadhātugaṇaśrīvairocana, n. of a Buddha: Gv 11.4.

Dharmadhātujñānapradīpa, n. of a Buddha: Gv 10.3.

Dharmadhātutalabhedajñānābhijñārāja, n. of a Bodhisattva: Gv 32.3 (= Dharmadhātupraṇidhitalanirbheda).

Dharmadhātunagarābhajñānapradīparāja, n. of a Tathāgata: Gv 312.12 (prose; in vs 314.9, called Dharmameghanagarābhajñānapradīparāja).

Dharmadhātunayajñānagati, n. of a Buddha: Gv 285.16.

Dharmadhātunayāvabhāsabuddhi, n. of a Bodhisattva: Gv 4.15.

Dharmadhātuniyata, m., n. of a samādhi: Mvy 514; ŚsP 1415.16.

Dharmadhātupad(u)ma, n. of a Buddha: Gv 284.17 (vs).

Dharmadhātuparirakṣiṇī, n. of a kinnara maid: Kv 6.13.

Dharmadhātupraṇidhitalanirbheda, n. of a Bodhisattva: Gv 15.19 (in 32.3 called Dharmadhātutalabhedajñānābhijñārāja).

Dharmadhātupraṇidhisunirmittacandrārāja, Gv 27.23, = °dhātusunirmittapraṇidhicandra.

Dharmadhātupratibhāsa, n. of a Buddha: Gv 257.21.

Dharmadhātupratibhāsaprabha, n. of a palace in Kapilavastu (see **samgīti**): Gv 385.18.

Dharmadhātupratibhāsamanimakuṭa, n. of a Bodhisattva: Gv 3.4.

Dharmadhātupratibhāsaśīri (n. sg. °rīḥ), n. of a Buddha: Gv 285.5 (vs).

Dharmadhātuvāgīśvara, n. of a form of Mañjuśrī: Sādh 127.20. Cf. **Vāgīśvara**.

Dharmadhātuvidyotitaraśmi, n. of a Tathāgata: Gv 81.22.

Dharmadhātuvibhaktipraveśa, n. of a samādhi: Dbh 82.11.

Dharmadhātuvīṣayamaticandra, n. of a Buddha: Gv 422.5.

Dharmadhātusimhāprabha, n. of a Tathāgata: Gv 312.6.

Dharmadhātusunirmittapraṇidhicandra, n. of a Bodhisattva: Gv 11.24 (23); = Dharmadhātupraṇidhisunirmittacandrārāja.

Dharmadhātusvaraketu, n. of a Buddha: Gv 257.1.

Dharmadhātusvaraḡhoṣa, n. of a Buddha: Gv 259.16. The foll. word is app. an epithet of this, not another name.

Dharmadhātvarcivairocanasambhavamati, n. of a Bodhisattva: Gv 81.23.

Dharma-dhāraṇī, see **dhāraṇī**.

Dharmadhva, n. of several different former Buddhas: Gv 257.2; 259.2; 284.8; 427.2; LV 171.17 (no v.l., but Tib. ḥod zer rgyal mtshan, which points to **Raśmidhvaja**); n. of a Buddha in the nadir, Sukh 98.9.

(-**dharmān**, = **dharma** at end of cpds., as in Skt., BR; note *pratyakṣadharmān* pw 5.260; *nature, character, characteristic*: *yathā bālaprthagjanā* na (WT with K' om. na) paśyanti *pratyakṣadharmā* (but mss. °mān) *tathāgataḥ* ... *asampramoṣadharmā* (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; *pratyakṣadharmā bhagavāṃ* Mv i.9.7; *vipariṇāmadharmāṇo* (n. pl.) 31.13; *pāpadharmā* (n. sg.) 36.13; *cyavanadharmā* (n. sg.) Divy 193.22 f., *ready to fall* (from heaven to a lower existence); *kāladharmāṇa* (sam)yukta- Divy 210.28; 258.23, *dead*; *jātidharmāṇaḥ sattvā(h)* Av i.240.8, *creatures subject to birth*: see also **avinipāta-dh°**; common.)

Dharmānagaraprabhāśrī, n. of a Tathāgata: Gv 310.19.

Dharmānayaḡambhīraśrīcandra, n. of a Tathāgata: Gv 309.9.

Dharmānārāyaṇaketu, n. of a Tathāgata: Gv 423.1.

Dharmāmadā, n. of a 'gandharva maid': Kv 4.23.

dharmapada, nt. (once m.; = Pali *dhamma°*).

(1) *religious saying*: *catvāri dharmapadāni* Dharmas 55 (they are: *anityāḥ sarvasaṃskārāḥ*; *duḥkhāḥ sarv°*; *nirātmanāḥ sarv°*; *śāntaṃ nirvāṇaṃ ca*); (2) as n. of a Buddhist work (Pali *Dhammapada*), sg. or pl.: °pade Mv ii.212.18, followed by vs = iii.156.16–17 = Pali Vin. v.149.22–23; *imāṃ dharmapadāṃ bhāṣati* Mv iii.91.18, foll. by two vss = Pali Dh. 179, 180; °padeṣu Mv iii.156.15 (cf. above); 434.12, foll. by verses = Pali Dh. 100 ff.

Dharmapadmaphullitaśrīmegha, n. of a Tathāgata: Gv 309.25.

Dharmapadmaphullagātra, n. of a Tathāgata: Gv 310.3.

Dharmapadmavairocanavibuddhaketu, n. of a Tathāgata: Gv 311.1.

Dharmapadmaśrīkuśalā, n. of a deity: Gv 432.1.

dharma-paryāya, m. (Pali *dhammapariyāya*, not well defined PTSD), lit. *device, means of* (teaching) *the doctrine*, and so, secondarily, *religious discourse*. Cf. Pali (*kathā*) *sapariyāyā* and *nīpariyāyā* (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 grāns*, *specification, enumeration* (Das); only in this cpd. the Tib. Dictt. allege also the mg. *treatise, dissertation* for *rnam grāns*, but obviously that is made to fit this word alone; the Tib. rendering was intended to render *chos kyi 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 **upāyakaūśalya**, indeed it was a verbal manifestation of that quality as clearly in: *tathāgatasya iṣa kulaputrā dharmaparyāyo* (so WT with most mss., supported by Tib. *chos kyi rnam grāns te*; KN *deśanā-paryāyo*, which would be substantially equivalent) *yad evaṃ vyāharati, nāsty atra tathāgatasya mṛṣāvādāḥ* 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. *dharmāṇaṃ paryāya-jñānaṃ* Bbh 214.10 (with *dharmāṇaṃ lakṣaṇa-jñānaṃ* id.11); *ayaṃ mañjuśrīḥ dharmaparyāyaḥ, asmiṃ sthāne pracariṣyati* Mmk 657.3, *this, M., is a way of* (teaching) *the doctrine* (does this refer to the following discourse?); (*ātmanāḥ parinirvāṇaṃ vyāharati tathā tathā ca sattvān paritoṣayati*) *nānāvīdhair dharmaparyāyair* SP 318.1, here perhaps merely *by various ways of* (teaching) *the doctrine* (but possibly *religious disquisitions*); more commonly the word comes to be used of a specific *religious discourse*: *asmiṃ khalu dharmaparyāye*

bhāṣyamāne Divy 340.8; Av i.50.12; 233.4; ii.108.3; ito °ryāyād SP 225.3; ayaṃ °ryāyo Mv ii.297.12; frequently named, buddhānusmṛtiṃ nāma °ryāyo Mv i.163.11; applied to the work in which it occurs, Lalitavistaro nāma °ryāyaḥ LV 4.17; Karmavibhaṅgam . . . °ryāyam deśaiṣyāmi (misprinted °yami) Karmav 29.31; other occurrences, °ryāyaḥ Mvy 6263; kiṃ (sol prob. kiṃ-nāmā, cpd.) nāmāyam . . . °ryāyaḥ RP 59.20 (similarly in Pali, DN i.46.20–21, Ānanda asks, and is told, what is the name of this dhammapariyāya, viz. the first sutta of DN); imaṃ °ryāyam śrutvā Śikṣ 137.18; °ryāye KP 52.1. Once in SP 28.6 (vs), the simple **pariyāya**, q.v., is used for dharma-p° in this sense.

Dharmapāla (1) (= Pali Dhammapāla 2 of DPPN), n. of the son of the purohita Brahmāyu (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 i.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.

Dharmapradīpavikramajñānasimha (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 Maitrāyaṇīputra, 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 i.91.16.

dharma-bhāṅka, sometimes written °naka, as LV 179.10; 432.11 (= Pali dhamma-bh°, Childers, s.v. bhāṅka; 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.

-dharmabhāṅin, adj. (*dharmabhāṅa, exposition of the doctrine, plus -in; cf. prec.), in aprāpta-dharmabhāṅin (actually to be analyzed as a Bhvr. aprāpta-dharma-bhāṅa plus -in), not having received an exposition of the doctrine: dharmāśravaṇikasyaṅprāptadharmabhāṅinaḥ AsP 244.20.

Dharmabhāṅkaraśrīmegha, n. of a Tathāgata: Gv 309.5.

Dharmamaṅḍalapaṭalamegha, n. of a Tathāgata: Gv 311.9.

Dharmamaṅḍalaprabhāsa, n. of a Buddha: Gv 257.23.

Dharmamaṅḍalavibuddhaśrīcandra, n. of a Tathāgata: Gv 311.11.

Dharmamaṅḍalaśrīśikharābhaprabha, 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.

Dharmamativinanditārāja, 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.) koṭīśahasr' aneke prakāṣaiṣyanti anāgate 'dhve SP 53.5 (vs); asaṃkhye-yāni dharmamukha-śatasahasrāṇi niścāranti sma LV 128.8 (as the alphabet is recited, religious dicta come forth); a formulaic list, beginning (akṣayavimokṣa)-saṃbhedam nāma dharmamukha(m) Gv 195.24; sarvadharmasubhavyūham nāma dharmam° 196.3, and others in 196.5–6, 8, 11, 14, 17, 20, etc. (the names are pompous but unilluminating); (sarvaromamukhebhya) viddhāri dharmamukhāni niścaramāṇāny āsrauṣit Gv 515.5, foll. by: yad uta, bodhisattvagunaṅvaraṇa-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 āmukhikaroti sma . . . (6) yad idaṃ . . . catuṣsaṃgrahavastu-prayoga-nirhāra-viśuddhiṃ ca nāma dharmamukhaṃ . . . (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: (Upanandena 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: bhāṣiṣyate °drām SP 28.8 (vs); deṣam' imāṃ °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; Lañk 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 idrśa-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.

dharmaṛāja(n), (mgs. 1 and 2 = Pali dhammarāja), (1) king of the doctrine or religious, righteous king, ep. of Buddha: LV 214.13; 395.9; 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 dhammena rajjaṃ labhitvā rājā jāto ti): Mvy 3618; LV 14.3; 101.13; (3) n. of a former Buddha: Mv i.138.2 (°jah).

dharmaṛājikā, 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 (caturaśīti-)dharmarājikā-sahasraṃ pratiṣṭhāpayeyam Divy 381.14, °sraṃ pratiṣṭhāpitam 18, 23, while in the same passage, describing the same performance, in verse, we read: cakre stūpānāṃ . . . sāśīti . . . 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.

dharmarājya, nt. (°rāja, mg. 1, plus -ya), *Buddha-hood*: (bodhisattvānāṃ . . .) aprāpte °jye Mv i.148.1, while they have not yet become Buddhas.

Dharmaruci, (1) (= Pali Dhammaruci) n. of a disciple of Śākyamuni: Mv i.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 Pali); 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 iii.286.16 ff.; °dhasya sārthavāhasya jātakam, colophon, iii.300.9.

Dharmavikurvitevegadhvaśrī, 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: Przuluski, Aśoka, 106 etc. (see Index). **dharmavestī**, see vestī.

Dharmaśarīra(-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.

Dharmaśikharadhvajamegha, n. of a Tathāgata: Gv 311.6.

Dharmaśūra, n. of a former Buddha: Mv i.141.9.

dharmā-śravaṇa, nt. (= Pali dhammasavana), listening to the doctrine, attending sermons and religions recitations: Jm 162.8 etc. Forms the basis of the next.

dharmāśravaṇika, also **dharmā-śrav°** and **°śrāv°**, adj. or subst. (from prec. form plus -ika; not recorded in Pali), listening (one who listens) to religious discourses: dharmāśrav° SP 283.2, all Nep. mss., ed. with Kashgar rec. dharmāśrav°; Śikṣ 49.16; 355.10; Suv 104.2; 107.5; 128.16; dharmāśrav° SP 20.13; Śikṣ 49.17 and 18 (thrice); 56.2; 197.16; 201.5; AsP 243.9; 244.20; dharmāśrav° 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; Śikṣ 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 °garjitarājya, Gv 314.7, both in vss, = **Sarvadharmasāgaranirghoṣaprabharāja**, 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.

Dharmasāgaranirnadānirghoṣa, n. of a Tathāgata: Gv 310.21.

Dharmasāgarapadma, n. of a Tathāgata: Gv 423.2.

Dharmasūryatejas, n. of a Bodhisattva: Gv 2.21.

Dharmasūryameghapradīpa, n. of a Tathāgata: Gv 311.7.

dharmaskandha, m. (= Pali 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 Pali) to be 84,000: Mvy 1417 (°dhaḥ); dharmaskandhasahasrāṇi caturaśīti 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**).

Dharmādityajñānamaṇḍalaprādīpa, n. of a Tathāgata: Gv 309.7.

dharmānudharma-, see s.v. **anudharma**.

dharmānvaya (m.; = Pali dhammanvaya), consecutive or constant exposition of the Doctrine: (yadā devo 'ntahpuram) praviśati tadā mamānti °yam upasthāpayet Divy 531.2; °yam prasādayati (q.v.) 4.

Dharmābhimukhā, n. of an apsaras: 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.

Dharmārcinaḡaramegha, 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.

Dharmārcimeghanagarah (or °rah-śīri; n. sg.) = prec., in vs, Gv 314.3.

Dharmārcimeru, n. of a Buddha: Gv 257.3 (vs).

Dharmārciḥsamtejorāja, or (2d ed.) **Dharmārciḥsamtejorāja**, n. of a Bodhisattva: Gv 12.14. In 28.19 replaced in 1st ed. by next; 2d ed. as before.

[**Dharmārthamatitejorāja**, see prec.]

dharmāloka, m., light of (?on) the doctrine; acc. to Sūtrāl. 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 ii.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-dhātuvicāraṇālokapraveśair, and (substituting for sattva in the same cpd.) loka-, dharmā-, ākāśa-, vijñāna-, kāma-, rūpa-, ārūpya-, udārāśayādhimukti-, and māhātmyāśayādhimukti-. 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 snaḥ baḥi sgo, 'door' (or entrance) to the light of dharmā; in LV 31.2 ff. a list of 108 dharmālokamukhāni; cf. the ten dharmāloka-praveśa, s.v. **dharmāloka**; evamrūpasarvasattvasamjñā-

panam dharmālokamukhaṃ Gv 304.26; dharmālokamukhe-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): Śikṣ 355.8.

dharmāsana, m. (dharmāsana plus -ka), *occupant of the preacher's seat*: Śikṣ 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 dhammika), *righteous, pious*: Mvy 3618; Divy 381.24; both times followed by **dharmarājā** (of a king).

[**-dharmita**, Śikṣ 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 idrṣaḥ karuṇā-(read with Śikṣ °ṇa, 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).

Dharmendrarājagūṇaḥ, n. of a Buddha: Gv 258.7 (vs).

Dharmesvara, (1) n. of a devaputra, one of the 16 guardians of the bodhimāṇḍa: 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 Tuṣṭita heaven: LV 13.10; 27.17.

Dharmottara, n. of a teacher: Mvy 3502. Cf. Pali Dhammuttara (DPPN).

Dharmodgata, (1) n. of a Bodhisattva: AsP 487.14 etc.; Śikṣ 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.

Dharmodgata, n. of a Tathāgata: Gv 361.6.

Dharmodgatanabhesvara, n. of a Tathāgata: Gv 422.25.

dharmolkā (= Pali dhammolkā), *the torch of the Doctrine*: Mv i.42.8 = 53.9 = 337.2 (see **vicalayati**); i.250.6 (see **abhidhārayati**).

Dharmolkājalanaśricandra, n. of a Tathāgata: Gv 310.8.

Dharmolkāratnavitānaghoṣa, n. of a Tathāgata: Gv 311.22.

-dharṣika, see **adharṣikatā**.

dhavara, nt., a high number: Mvy 7916 = Tib. lañ liñ (not elsewhere in Mvy); cited from Gv; corresponds to **parava** of that text 106.17 (not in the other Gv list, 133.26).

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, pṛthivīdhātum ca yaḥ sarvām 254.1; yattikā pṛthivīdhātu Mv i.126.12; svakāye tejodhātūye (instr.) 357.16–17; see also **lokadhātu**, often f. as well as m.; nt., tāni dhātūni Mv ii.93.20 (vs); in Mv iii.65.10 ff. adj. forms of all three genders, catvāro (dhātavaḥ), repeatedly, 10–12; catvāri, 11; tiṣṭhamānāvo (f. n. pl.) and bhajyamāniyo, 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. i.18 note 1, 'l'idée centrale reste toujours celle de *élément primordial, original, principe*'; Tib. regularly renders khams, except in cpd. dharmā-dh° where it renders dbyiñs; once (below, 6) it uses rluñ; conscious recognition of several different mgs. in a four-pāda vs: sattvadhātu paripācayīṣyase, lokadhātu pariśodhayīṣyasi, jñānadhātum utthāpāyīṣyase (meter!), āśayasya tava dhātu tādrṣaḥ 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, pṛthivī, ap, tejas, vāyu; listed Mvy 1838–41 pṛthivī-dhātūḥ etc. but given the caption catvāri mahābhūtāni 1837; and cf. Śikṣ 250.14 under (b) below; in a cliché, na . . . karmāṇi kṛtāny upacitāni vāhye pṛthivīdhātum vipacyante nābdhātum na tejodhātum na vāyudhātūv api tūpātesv (em., but probable). eva skandhadhātūvāyataneṣu 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 i.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.); iha 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 iii.65.10; caturo dhātava LV 284.5 (vs; Foucaux renders *directions*, claiming support of Tib., but Tib. khams, the regular rendering of dhātu); abdhātum pratyāpibanti SP 122.5 (pratically simply *water*); **tejo-dhātu**, see this separately; pṛthivīdhātu Mv i.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 ākāśadhātu alone SP 253.13; 342.11) and also vijñāna (Pali viññāna), listed Dharmas 58 as ṣaḍ dhātavaḥ; important is Śikṣ 244.11 ff. (similarly Bṛ 326.24 ff.): ṣaḍdhātur ayam . . . puruṣaḥ . . . katame ṣaḍ tad yathā: pṛthivīdhātur abdh° tejodh° vāyudh° ākāśadh° vijñānadh° ca . . . ṣaḍ imāni . . . sparśāyatanaṇi (see **āyatana** 5) . . . cakṣuḥ sparśāyatanaṇam rūpāṇaṃ darśanāya, (and so) śrotam . . . ghrāṇam . . . jihvā . . . kāya(h) sparśāyatanaṇam sparśavyānāṇam sparśanāya, manaḥ spa° dharmāṇaṃ vijñānāya . . . (245.1 ff.) adhyātmikaḥ pṛthivīdhātūḥ, which is whatever is *hard* in the body, as hair, nails, teeth, etc.; (245.4) bāhyaḥ pṛthivīdhātūḥ 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) ṣaḍindriyādhipateyā (see **ādhipateya**) ṣaḍviśayārambaṇā (read 'baṇa-', in accord with line 5 cakṣurindriyādhipateyā rūpārambaṇaprativijñaptiḥ; see **ārambaṇa** 3) viśayavijñaptir ayam ucyaite vijñānadhātūḥ (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 *equilibrium or tranquillity* (**prasāda** 2, q.v.) of the four physical elements (a, above, here called mahābhūtāni, as in Mvy 1837): katamac cakṣurāyatanaṇam? yac caturṇaṃ mahābhūtānaṃ prasādaḥ, tad yathā, pṛthivīdhātōr abdhātōr 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*); abhiṣyaṇṇā vātātapā samvṛttā Mv iii.143.16, cf. abhiṣyaṇṇehi dhātūhi 144.6; 153.11; 154.8, see s.v. **abhiṣyaṇṇa** and **vātāpapa**, *excessive or over-exuberant bodily humors* (a cause of disease; Pali uses abhi(s)-sanna of the dosa, Skt. doṣa, [three] bodily humors); dhātu-vaṣāmyāc ca glānaḥ Divy 191.28, *sick from an upset condition of the humors*; tvam vaidya (n. sg.; so divide) dhātukuśalas LV 184.21 (vs); *thou, a physician skilled in the humors or bodily elements*; kaccid dhātavaḥ pratikurvanti SP 429.4, *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, **vijñāna**; listed Mvy 2040–58, cakṣur-dhātuḥ, rūpa-dhātuḥ, cakṣur-vijñāna-dhātuḥ, and so with śrotra (śabda), ghrāṇa (gandha), jihvā (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-vipaśyanā-paribhāvitam . . . (14) āryaśrāvakaśya cittam dhātuśo (cf. Pali 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 . . . (141.1) prahāṇa-dhātur yaś ca virāga-dhātur yaś ca nirodha-dhātuḥ, kasya nu . . . prahāṇāt (2) prahāṇadhātur ity ucyate? . . . (3) sarvasamskāraṇam . . . 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) lokaṃ vidanti Mv i.159.14; nānādhātum imam lokaṃ anuvartanti paṇḍitāḥ (= Tathāgatāḥ) Mv i.90.17; Pali 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-ādhi (see 3 above) kāmadhātu-ādhi (see 5 below) vā dhātūhi bahudhātum . . . lokaṃ ti khandhāyatanadhātu-lokaṃ (see below); but DN ii.282.25 ff. seems to prove that the mg. is different, anekadhātu nānādhātu kho . . . loko . . . , yaṃ yad eva sattā dhātū abhinivisanti, taṃ tad eva thāmasā . . . abhinivissa voharanti: idam eva saccam mogham aññaṃ ti; tasmā na sabbe . . . ekantavādā ekantasilā ekantachandā ekanta-ajjhosānā ti (here, dhātu is surely something like *nature, disposition*, as comm. says, ajjhāsaya, iii.737.18); similarly, nānādhimuktānāṃ sattvānāṃ nānādhātva-āśāyānāṃ āśāyaṃ 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) . . . āśāyānuśāyaṃ (see **anuśāya**) 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. āśāyānuśāyadhātuprakṛtiṃ ca, in view of a ca prob. to be read °dhātum;) 462.9–10; 463.18–19, etc.; Av i.64.12–13; and āśāyasya tava dhātu tādrśaḥ 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 āyatanāni ca, ātmānaṃ ca adhikṛtya bhagavān tam (mss. etam; Senart's em. leaves the meter still bad) artham 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-yatanesaṃ Divy 54.5 ff. etc. (see 1a, above), roughly, *in the mental (not gross-physical) constitution*; in LV 177.5 (vs) read, skandhāyatanāni dhātavaḥ, with citation of the line Śiḥs 240.5, as required by meter and supported by Tib. (Lefm. skandhadhātva-yatanāni 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 dhātva aika (read ekā?) yatrāsau bhagavān vaset Mmk 139.1 (vs, bad meter); evam aśeṣata 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, karma-dh°*, **rūpa-dh°** (qq.v.), and **ārūpya-** (q.v.)dh° (all in Pali); nirvāṇa-dhātu (Pali nibbāna°, usually with adj. anupādisesa), the *sphere or state, condition, of nirvāṇa*, usually with adj. **anupadhiśeṣa**, SP 21.9; 411.5; Kv 18.19 (text arūpaviśeṣe, read anupadhiśeṣe, nirvāṇadhātu), or **nirupadhiśeṣa**, Divy 22.9; 242.16; 394.8; asadrśa nirvāṇa-dhātu-saukhyam Sukh 9.1 (vs); see also **dharma-dhātu**, *sphere of religion*; jñānadhātum utthāpayiṣyase 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 Pali nor recognized by Lévi, Sūtrā. i.18 note 1), chiefly in comp. with sattva: tvayā Mañjuśrīḥ kiyaṃ sattvadhātur vinitāḥ SP 261.8, *how large a quantity of creatures have you, M., trained (religiously)?* (so both Burnouf and Kern; no other interpretation seems possible); dūrapraṇaṣṭam sattvadhātum viditvā SP 187.1 (Burnouf, *la réunion des êtres*; Kern *creatures*, adopting a v.l. sattvān which is not recorded in either ed.); (yathābhīmantritasya) sattvadhātōḥ paripākakālam LV 180.4 (Tib. khams = dhātōḥ); vyavasthāpitaḥ sattvadhātūḥ LV 351.9 (see s.v. **dharmadhātu**; note that Tib. renders dhātu by dbyiñs after dharmā-, but by khams after sattva-); na tv eva śakyam gaṇayitum sarvasattvadhātū (v.l. °tum) daśasu diśāsu . . . Mv ii.295.11; yāvanti buddhakṣetrasmīṃ sattvadhātu (so mss., evidently pl.; Senart °tū) acintiyā 352.12; sattvadhātavaḥ parimokṣitāḥ Kv 13.24; sattvadhātu- (in comp.) 15.5; °tu paripācayīṣyase Gv 484.15 (vs, above); na ca sattvadhātum parityajanti Gv 471.23; rarely with any other word than sattva, śiṣire hi yathā himadhātu mahān (*a great mass of snow*) tṛṇgulmavanauśadhi-ojaharo (one cpd. word) LV 175.3 (vs), cited Śiḥs 206.1; here Foucaux translates *wind*, claiming support of Tib. rluñ, 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 Śiḥs 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; = Pali id.), sg. or pl.: (buddhānāṃ) dhātustūpāḥ SP 7.3; 340.12, *relic-stūpas*; dhātu SP 99.1 (sg.); 324.1 (pl.); jina-dhātuṣu 341.2; (yaś ca parinirvṛtasya, v.l. adds tathāgatasya,) sarśapapalamātram api dhātum

(so read) satkareyā Mv ii.362.15; lokanāthasya dhātuṣu Mv ii.367.3; dhātu-vibhāgam kṛtvā Divy 90.9, *division, distribution of the relics*; śāriṇa-dhātūn Divy 368.27, 'tūm 380.19; dhātu-pratyamśam dattvā 380.20; dhātavaḥ 381.2; dhātu, sg., Suv 13.6 ff.; dhātu- (in comp.) RP 6.9; dhātūnām 57.3; see also **dhātu-vigraha** and (dhātv-) **javaro-paṇa**. — [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. khams 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 khams kyi rgyud.

Dhātupriyā, n. of a kiṃnara maid: Kv 6.2.

?**dhātu-rāṣṭra**, in °tropaśobhitāḥ 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 api... Prabhūtaratnasya Tathāgatasya... °ham paśyema SP 430.6; (bhagavān darśayatu...) °ham 7.

dhātr = **dhātri**, *nurse*: mātṛbhīr dhātrbhīś (both edd., no v.l.) ca rudantibhīḥ 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**, **saṃkāra-dhāna**.

dhānuṣkārika or °kā (in cpds.), = next, q.v.: °ka-Mmk 61 '9 (prec. by vāpika, read vāṣika); 111.18 (text dhātuḥ°); °kā-Mmk 63.12 (prec. by vāṣikā).

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-)vāṣika (with variants)-: (sumanāvāṣika)-dhānuṣkāri- (mss. dhātu°; Tib. dha-nu-°) LV 366.13; sumanāvāṣikī-dhānuṣkāri- (v.l. dhātu°, also °skāri-) 431.16; in LV 11.3 Tib. confirms insertion in ms. H and has da nu ska ri (= BHS dhānuṣkāri or °skāri) for the corrupt dhātusphanite of H; °kāri- to be read (after vāṣikā-, once text vāṣikāḥ but v.l. °ka-, once varṣaka-, in cpds.) in Mv i.249.13 (for vātuṣkāra-, no v.l.); ii.116.10 (for Senart's vātuṣkāri, 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 vāṣikā-).

Dhānyakaṭaka, n. of a caitya, in the south: śri-

dhānyakaṭake caitye jinadhātudhare bhuvī Mmk 88.10 (vs); in prec. line dakṣiṇāpathasamjñike; °ke mahācaitye 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-drāhyāṇā**, 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: sūtrāntāṇāḥ dhārakā(h) SP 44.1; (sc. sūtrasya) 228.7; (sūtrārājasya) Kv 13.12; dharmaparyāyasya 27.17.

?**dhārakuśalāntara**, in na °rāc ca gṛhṇanti 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.), °ṇā, 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 °na, -gaṇanām dhāraṇa-mudrām (dvandva cpd.?) Mv iii.184.7; gaṇanām dhāraṇam (mss. vār°) niksepaṇam iii.394.9; niksepaṇam (mss. add tam) dhāraṇam iii.405.12.

[**dhāraṇita**, read dhāraṇ' 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 snags (= *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-, dharmā-, mantra-dh° Dharmas 52; another list of four, Bbh 272.13 ff., all defined, dharmā-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), bodhisattvaḥsāntilābhāya dh°; °ṇi-pratilabdha, *having obtained* (being in possession of) a dh° SP 263.4; 270.8; Dbh 46.12; sarvabodhisattvadhāraṇipratibhānapratilabdhaḥ LV 2.6; °ṇi-pratilambha, *acquisition of dh°*, SP 327.5; koṭinayutaśatasahasraparivartāyā dhāraṇyāḥ pratilambho 8, *acquisition of the dh. which makes* (very many) *revolutions* (an amulet-wheel?); °ṇi-mantrapadāni SP 396.3, *talismanic charm-words, or words of dhāraṇis and mantras*; mantra-dhāraṇi-padāni 397.2-3; dhāraṇi-padāni 397.6 ff.; °ṇi-mudrā Mvy 4297; sarvadharmā-dhāraṇy-asampramoṣitaḥ LV 275.6; others, Mvy 782; 4239; Divy 616.14; Kv 84.9; Suv 30.5; 103.1.

Dhāraṇīgarbha, n. of a Bodhisattva: Gv 2.23.

Dhāraṇimati, f., n. of a samādhi: Mvy 604; ŚsP 1424.14 (°tir, with adj. katamā).

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

Dhāraṇīśvararāja, n. of a Bodhisattva: RP 2.1.

dhārayati, (1) with infin., *holds out = is able, endures* (to do something): na dhārayisyati eṣo bhūyo imam alinam 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 dvāram dhārayitvā svayam eva cikitsā kṛtā MSV ii.66.10. Or read dvār°? Cf. **avadvārāpayati**.

dhārmakathika, m. (= **dharma**°, q.v.), *preacher*: Divy 493.8; Śikṣ 56.1; Kalpanāmanditikā, Lüders, Kl. Skt. Texte 2 p. 43; Bbh 162.2; 175.7; -tva, abstr.: Bbh 239.8; MSV iii.122.4.

dhārmārājikā = **dharmārājikā**, q.v.: Divy 368.28.

dhārmaśravaṇika and °śrāv° = **dhārmaśravaṇika**, q.v.

dhārmi-(kathā), see s.v. 3 **dharma**.

°**dhārmikīkṣita**, acc. sg. °tam (v.l. °kṣitim, but Mironov only °kṣitam), *anupradāsyāmaḥ* (Mironov °ma) Mvy 7307 = Tib. chos bzhiṅ 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 icchati, *what is required by dharma*(?).

dhārmi-(kathā), see s.v. 3 **dharma**.

dhārmya, adj., *religious, holy*; see s.v. 3 **dharma**.

dhāvāna, 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.

dhīgama = **adhīgama**, 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. °tāram); 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. dhītara Mv i.348.12; 355.16; 356.8; ii.490.9; iii.282.7, 13; 283.3, 8, 13; 285.15; 300.4; dhītara 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 LV); 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. dhītara 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 dhītārā-, 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. dhītarāṇam 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.); arahām dhutakleśo Mv i.247.12; *pure*, of persons: buddham dhuta-janārcitam Mv i.185.13; oftener (as also in Pali tho not clearly indicated in PTSD; cf. dhutadhara, Childers dhutavata, and AN i.23.19 dhuta-vādānam aggaṃ) = **dhuta-guṇa** (dhū°), -**dhārma** (cf. **dhuta-dhara**): āraṇya-dhutā-bhiyuktāḥ SP 310.3 (vs; cf. Pali araṇṇakaṅga, 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°) deśita 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 jirṇapavṛddham dhutavedikam ca, reporting Kashgar rec. as jirṇapavṛddhoddhṛtavedikam ca; WT with ms. K' jirṇu pravṛddhoddhṛta°; certainly uddhṛta, not dhuta, must be intended.)

dhuta-guṇa, m. (= **dhūta-guṇa**, q.v.; tho not recognized in PTSD, this occurs in Pali, Dh. 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*: Dh. 98.2; dhutamguṇa (nasalization m.c.) Śikṣ 328.2 (vs, from Ratnolkādhāraṇī); dhutaguṇagrapārago (of Kāśyapa, see s.vv. **dhutadharmā**, **dhūtaguṇa**) Mv i.64.14 (vs).

dhuta-guṇin, *one who possesses the dhutaguṇa*: Śikṣ 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. **dhutaguṇa**, **dhū°**, **dhutadharmā**.

dhuta-dharma, m. pl. (= **dhuta**, °**guṇa**, **dhūta-guṇa**: cf. Pali dhammā 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 (Kāśyapo...), 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 dhutaguṇa (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-dharāṇam) agga.

dhuttūra (= Skt. dhuttūra, Schmidt, Nachträge; cf. M. dhuttūraya, *flower of the thorn-apple*), °kapuṣpāni, *flowers of the thorn-apple*: Mmk 314.18; 316.11.

dhunana, (nt.; = Pali id., Childers, without ref., and °na-ka, ifc. Bhvr., PTSD; AMg. dhuṇana; 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-dhunī 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-dhirāḥ 1.90.13, *firm in their religious obligations* (also Bodhisattvas); pravrajāyāmi, śāsane dhuram unnāmayatīti Divy 487.28; (2) ifc., *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 moḥi naḥ na gces mchog, *the most excellent and best among girls*.

dhurā-tuṇḍa, °daka, m. (= Skt. dhūs-tuṇḍa), *the tip of the wagon-pole*: MSV ii.71.7 (°do), 10 (°dakena).

Dhurānikṣepaṇa (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-mūlam juhuṃyād ekam 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*: °na-samanvāgato SP 135.9; °na-sākṣātkṛtā(h) Divy 62.3; °na-vādinām agro Divy 61.28; 395.23; said of Kāśyapa, see s.v. **dhuta**°; there are 12 °ṇāḥ (Bhvr., m., persons so characterized) in BHS, Mvy 7011 and 1127, listed 1128–1139 as **pāmsūkūlika**, **traicivārika**, **nāma(n)tika**, **paiṇḍapātika**, **aikāsanika**, **khalu-paścād-bhaktika**, **āraṇyaka**, **vṛkṣamūlika**, **abhyavakāśika**, **śmāśānika**, **naiṣadika**, **yāthāsaṃstarika**, qq.v.; same in diff. order and with minor variants (recorded s.vv.) 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 *Rauchpfefje*), *incense-burner*: °trām grhetvāna or grahe° (v.l. grhī°) 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. iii.422.14, plus -ika), *subject to destruction; destroyed, lost*: (17–18 tīrthikā . . . krāyur, so mss. for Senart kreyur, apratimāsāsana-doṣam) 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 imam vācyam mā haiva (text °vam) dhūmakālikam Mmk 600.10 (vs), *this text must be recited in unison, lest it be destroyed (lost)*; °ka-tā, abstr., (mā haiva prava-canam kṛtsnam . . .) dhūmakālikatam 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 sikkhāpadam 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 vihāram navakam-mam denti, *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 viśatīvassikam, 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 vipakatam vihāram; it is these latter expressions, in line 25, which contrast with the (forbidden) work on a dhūmakālikam pariyoṣitam vihāram. 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 ms. dhūpa-rāgān), some kind of torture in hell: Śikṣ 80.11 (vs), see s.v. **kabhalli-**; Bendall and Rouse *suffocation*; Tib. cited as du bas 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 dhūmāg°).

Dhūma-netra (cf. dhūpanetra), m., n. of a mountain: Divy 103.2 (here reading is doubtful, °tram udakam); 107.6, 8, 13, 19.

Dhūmasaḡotra, n. of a brahman living at Droṇa-grāmaka: MPS 51.1 ff.; plays the rôle of Pali Doṇa (DPPN 1; = droṇa).

Dhṛtamatiteja, n. of a Bodhisattva: Gv 442.26.

dhṛtarājya, apparently a kind of bird (haṃsa?) with a pleasant voice (cf. Skt. dhārtarāṣṭra, BHS **Dhṛtarāṣṭra** 2, and BR s.v. dhṛtarāṣṭra 3): LV 43.21 (vs) parivāra-yātha dhṛtarājya- (Calc. °rāṣṭra)-manoḡnāghoṣam devyā-bhayārtha . . . (Tib. understood a bird of the haṃsa type, ṇāḥ 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., MIndic 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. **dhṛtarājya**) n. of a haṃsa-king (previous birth of the Bodhisattva): Gv 399.26; Jm 127.24; also n. of the haṃsa-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 . . . upaniṣām api dhṛtipadam api nopaiti, *does not permit even any comparison, any word of weighing* (see s.v. **upa-niṣad** 2).

Dhṛtiparipūrṇa, n. of a Bodhisattva: SP 67.1 ff., predicted to become the Buddha **Padmavṛṣabhavikrāmin**.

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 mṛtyudheyaṃ Ud ii.8, . . . *the realm of death* (so Pali maccudheyya); parispandati vai cittam māradheyaṃ (Pali also has māradheyya) prahāṭavai Ud xxxi.2; **bhṛūṇa-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 Śikṣ 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 Pali or AMg.), *washerman*: Mv ii.466.4, 8; 467.10; iii.113.15.

dhovati (= Pali id.; to Skt. 2 dhāvati, ppp. dhauta which yielded MIndic dhota, as in Pali; from such forms the o became generalized, Geiger 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; °vāmi 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. °vitvā Mv ii.244.13; iii.313.7; inf. °vitu-kāma- Mv iii.312.15; pass. °vīyanti Mv ii.466.4, 5.

dhovana (nt., = Pali id.; to **dhovati**), (act of) *washing*: read (cīvara-)dhovana-śoṣaṇa-sīvana- (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 °kaṃ, acc. sg. Cf. **rañjāpanika**, which occurs a little later in the same text, and on which this form may possibly be modelled.

Dhautodana (= Pali Dhot°), n. of a brother of Śuddhodana: Mv i.352.13; 355.20; app. corresponds to **Dronodana** (which read for Dhonodana as cited from Rockhill by DPPN s.v. Dhot°).

Dhaumrāyana, m. pl. (Skt. Gr.), n. of a brahmanical gotra: Divy 635.20.

?**dhaura** (= or error for?) Skt. dhaureya, in (puruṣa-simhena puruṣarṣabheṇa) puruṣa-dhaureṇa (puruṣajāneyena, 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, = Pali 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 . . . dhīrā dhaurēyā dhṛtimanto . . . 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, dṛḍhāvīryo dṛḍhasthāmo 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. however next.

[**dhyātaka**-(sam)jñā, corruption for **dhmātaka** (see preceding) = **vyādhmātaka**, q.v.: ŚsP 59.2.]

dhyāna, nt. (Skt. id.; in technical sense = Pali jhāna), lit. *meditation or contemplation; mystic 'trance'*; Lévi (Sūtrāl.) *extase*. Normally *four*, as in Pali, described in some detail in a long ancient passage (the Pali 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: savitarkaṃ savicāraṃ vivekajam pritisukham iti prathamadyānaṃ, adhyātma-

pramodanāt pritisukham iti dvitīyam, upekṣāsmṛtisam-prajanyam sukham iti tṛtīyam, upekṣāsmṛtipariśuddhir aduḥkhāsukhā vedaneti caturtham dhyānam iti Dharmas 72; they are the first four of the nine **anupūrvavīhāra** (-**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 aṣeṣavaibhūṣita- (read °**vaiḥbūtika**-? 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, °rāṇām ca rūpāvacaṇāṇām ca devānām.

Dhyāna-drāhyāyāni, 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-drāhyāyāna**; perhaps read Dhānya- for Dhyāna- here.

dhyāna-bhūmi (four), see s.v. **deva** (rūpāvacara). **dhyānāṅga** (nt.; = Pali jhānāṅga, nt., misdefined PTSD), *factor in dhyāna*: °ga-vibhajanārtham LV 251.2 (cf. **vibhajāna**). No specification here; in Pali, Vism. i.190.2, refers to vitakko (vitarka), vicāro, pīti (prīti), sukham, 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 Pali corresp. of that term, q.v. Prob. a corruption; orig. there are only four 'foods', see s.v. **kavalikārāhāra**.

[**dhyāni**-(buddha, -bodhisattva), *produced by meditation (trance)*: Burnouf, Intro. 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 Pali 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 . . . svakaṃ balaṃ dhyāma-balaṃ (mss. dhyāna°) samjñānati 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.

dhyāmīkaraṇa, adj. and subst. nt. (to next), *making dark, eclipsing*: (f. adj. °ṇi) sarvagrahanakṣatra-dhyāmīkaraṇi (voc. sg.) Sādh 416.23; °ṇam, presumably subst. nt., Mvy 6624 = Tib. mog mog par bya ba (byas pa), *making (made) very dark*.

dhyāmīkaroti (to **dhyāma**, q.v.), *darkens, eclipses*: ger. °krtya (sarvamārabhavanāni) Dbh 8.17; 84.6; ppp. °krta Mvy 6625; LV 260.9 (vs; °ta tīrthika).

***dhyāyati** or ***dhyāyati**, *burns* (trans.), *cremates*; caus. ***dhyāpāyati** 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. *dhyāni*°), pres. pple. pass. gen. pl., of (Buddhas) *being cremated*, Mv i.126.2; (-buddham) *dhyāyetvā* 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 *śīle*; so Tib.]

dhyāyikā (to Skt. *dhyāyati*, cf. *dhyāyin*), *intent contemplation*: *śiṣavyavalokanānūvilokayati sma* (Tib. mgo byol nas bltas kyan), *unmeṣa-dhyāyikayā vā* (or *with open-eyed intentness*, sc. *anuvilokayati*; for this phrase Tib. has no correspondent in Foucaux's text), na ca śaknoti sma draṣṭuṃ (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*: *civārāni* (so) °*tāni* Kv 78.22; °*ta-ṣaṭam* 81.7, see s.v. **indra-ṣaṭa**. There is a very dubious record of a Skt. n. pr. *Dhyuṣitāśva*, BR, but this is prob. incorrect. The word *ṣaṭa* 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.

dhyriyati, *holds back, resists* (cf. pw s.v. *dhar-* 3, d, *Widerstand leisten*): *avadhyāyanti 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.

Dhvajadhvaṣa, n. of two former Buddhas in the same list: Mv iii.230.8 f.; 237.6 f.

dhvaja-baddhaka, f. °*ikā*, adj. (= Pali *dhajja-baddha*, Vin. i.74.30 °*dham coram*; comm. 997.14 *dhajjam bandhitvā viya caratīti dhajjabandho* [so also several mss. in text!], *Mūladevādayo viya loke pākato ti vuttaṃ 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 dhvajabaddhakaḥ* 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 caurī, mā dhvajabaddhikā* 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 caurī 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. *Dhvajapatī*, contrary to Foucaux's assertion.

dhvajāgra, nt. (= Pali *dhajagga*), *top of a banner* or *standard*: °*grāpy api* (240.19 adds *asya*, v.l. *cāsyā*) *prapatetsu*(ḥ; 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**).

Dhvajāgrakeyūrā, n. of a goddess: Sādh 403.1 etc. **dhvajāgra-niśrāvanī**, a high number or means of computation (*gaṇanā*): Mvy 7980 (Tib. *ñes par*, often = *ni-*, *nis-*, *sgrogs pa*, *proclamation*, for *niśr*°); cited from LV 148.14 where Lefm. *niśāmaṇi*; best ms. *niśr*°; 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.): °*ṇir*, n. sg., Mvy 7979; cited from LV 148.13 where Lefm. *-vaṇi* for *-maṇi*, but best ms. *-maṇi*; Tib. on both LV and Mvy *nor bu* = *maṇi*.

Dhvajāgravatī, 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.

naṃ, see **naṃ**.

nakula, (1) (m.; cf. next; = AMg. *ṇaṭula*), 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 (°*kām*, acc. pl.); 270.5 (iii.70.15 prose, the others vss); (2) *money-bag* or *purse*: °*ko* (°*kah*) *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) °*kah* 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, ṇa*°, in Pali and AMg., *Ratnach.*, but acc. to Sheth also m. in Pkt.); etc *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.

Nakṣatrarājaprabhāvabhāṣāgarbha, n. of Bodhisattva: Dbh 2.16.

Nakṣatrarājavikrīḍita, n. of a samādhi: SP 424.3.

Nakṣatrarājasamkusumitābhijñā, n. of a Bodhisattva: SP 404.2 ff.; 425.4.

Nakṣatrarājāditya, m., n. of a samādhi: SP 458.2; v.l. tārā for rājā, 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 avalikhitamadhyam Karmav 28.23 (prose; of a dog).

nakharī (cf. prec.; Senart with v.l. °li, both times; = Skt. °ra, m. or nt., f. in Lex.), *nail, claw*: nakharīhi pānīyārtham (75.4 tr. pān° nakh°) bhūmiṃ khananti Mv iii.71.17; 75.4 (prose). The mg. is certified by the vs account of the same incident, bhūmiṃ nakhehi vilikhanti iii.83.14.

Nagarabindu (cf. Pali Nagaravinda), n. of a city in Kośāla: MSV i.66.5.

nagarāvalambaka, m., and °ikā, f., seemingly *city-washer* and *-woman*: m. only Śiḥs 9.4 tṛṇapradīpaṃ 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) vṛkṣaśākhāye 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, 26 = MSV i.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 **mahā-nagna**, of which this is essentially a synonym), *great man, mighty man, champion*: sarvi bala-upeta nagnāḥ samā duṣpradharṣāḥ paraiḥ LV 94.11 (vs); -nagnābalānupradāna- 429.22 (prose), *the granting of the might of champions*; (ekasmin dvāre eko) nagnaḥ sthāpitah, dvitiye dvitiyah, tṛtiye Rādhaguptah (an agrāmātyah), pūrvadvāre svayam eva rājāśoko 'vasthitah' Divy 373.13.

nagnacaryā (= Pali naggacariyā, Dh. 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. **Vailmavegarudra**.

Naṅgā, n. of a river: MSV i.146.3 ff.; 153.13 ff.; so read with mss. Divy 456.19 ff., and for mss. **Raṅgā** 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.: (sighrataram) samyaksambodhim abhisambudhyeyam na cāsya maneḥ pratigrāhakaḥ 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 i.3.17.

Naṭabhatikā, °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 i.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-vacanaḥ (sc. bhavati) Śiḥs 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 (Naṭṭāyā(h), gen.; prose); in 564.25 (vs) the same name is printed Naṭa, read Naṭṭā (no metr. reason for short a). Or should Naṭā 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 i.359.23 (prose).

naḍa-cippitkam, adv., *by being crushed like a reed*, as a form of torture: Śiḥs 182.2, see **cipyate**.

naḍiṇi (= Skt. naliṇi; § 2.46), *lotus-pond*: LV 328.16 (vs; °ni, m.c.); Gv 374.9 (°niṣu, prose); 531.9 (prose).

Naḍera (= Pali Naḍeru), acc. to Pali comm. n. of a yakṣa; see **picumanda**.

Nadin, n. of a brahman: nadi nāma Mv iii.325.2. The same personage is referred to, but not named, in Pali, Vin. i.2.32.

nadi-kāla(-samaya), *time for the river*, i. e. perhaps time for bathing in it (?): nadikāla- (v.l. °kāle) samaye nadiye nairamjanāye snāyitvā Mv i.4.5. Senart has no note. See s.v. **nāga-nadi**, Mv ii.131.11.

Nadi-kāsyapa (= Pali Nadi-kassapa), n. of one of Buddha's disciples, mentioned with his brothers **Uruvilvā-kāsyapa** 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, Nandopanandau 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 i.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 i.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 i.15.10; (9) n. of a yakṣa: Māy 17; 235.19; (10) n. of a cowherd, converted by Buddha: MSV i.51.1 ff.

Nandaka (= Pali id., 1 or 2 in DPPN), n. of one (or more?) disciple(s) of the Buddha: Mvy 1042 = Tib. dgaḥ byed, *making joyous*, whereas Nanda in 1041 is dgaḥ bo, *joyous*, and Nandika in 1043 is dgaḥ yod, *being joyous*; Av i.267.6 ff.; Karmav 161.5 (= Sundara-nanda? so Lévi).

Nandadatta, n. of a Bodhisattva: ŚsP 52.22.

Nandana, (1) n. of a Śākyan, son of Śukrodana (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 i.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 **Sujātā**, 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 rākṣasi: 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 dgaḥ byed, which in Mvy 1042 = **Nandaka**); prob. a different person is Nandika (v.l. °aka) 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 **Sujātā**, 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 yakṣa.)

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 **nandi**°, 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. ṇandighosa = 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. ṇandighosā 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 (°śālamkrta); 178.13; 267.5; 449.20; read nandighoṣa-m-alamkrta Mv ii.487.16, of chariots.)

nandi-janana, m., = Skt. nandi-kara, son: Śākya-°ne Tathāgate Mv i.64.9 (vs).

nandidhvaja, some kind of gem: °ja-mañiratnopama Gv 295.5.

Nandin, n. of two yakṣas: Māy 35; 104.

Nandinagara, n. of a town: Māy 104.

Nandinī, n. of a devakumārikā in the eastern quarter: LV 388.10 = Mv iii.306.7.

Nandirakṣitā, n. of a devakumārikā 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 devakumārikā of the eastern quarter: LV 388.10 = Mv iii.306.7.

Nandihāra, nt., n. of a city: Gv 189.1 etc.

nandī (= Skt. nandī, f.; both in Pali), joy: yo rāgo yā nandī yā trṣṇā 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. dgaḥ baḥi ḥdod chags, *passion for joy(s)*, so also Tib. on LV below; °gasya MSV i.49.16; °rāgāndhās ca Śikṣ 288.1; (trṣṇā . . .) nandīrā-gasahagatā (as in Pali with taṇhā) LV 417.8, 10 (in 10 v.l. nandī°); Mv iii.332.6, 7 (no v.l.). All these are prose.

nandighoṣa, (1) = **nandi**°, q.v., but here in °śa-manojña-śabdopacārāṇi, Śikṣ 29.1, Bhvr., ep. of chattrāṇi; (2) n. of Indra's chariot: Av ii.104.3,13.

Nandidhvaja, n. of a śreṣṭhin: 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.

nandi-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 tsum na (*at the point of time of the night*), for °khyām rātrau; in phrase, rātriyām 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 nandimukhiyā rattiyā 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 devakumārikā 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. naptṛ (§ 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 bhūvaṃ śreṣṭhi(m) nam (so several mss.) dhruvaṃ pratipatsyase, . . . yaṃ śradhdhā tam samācara (misunderstood and wrongly em. by Senart) Mv i.187.5(–6), *and having come, śreṣṭhin, 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 antarāyaṃ 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 namataka), m. Mvy 5862, or nt. Mvy 8981, MSV ii.52.2 ff., *felt*; Tib. (h)phyin ba; as material for monks' garments. Cf. **nāmataka**.

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 dhyaṃyaty āsphānakam dhyānam, *and he does not stir nor swerve, he practises the āsph° dhyāna*; then 21, na ca namati no vinamate na kāyapariraṣṇāṇā 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 cittam, *bends, inclines the mind, thought*, with loc. (dat.), *towards* . . .; see **nāmayaṭi**, also used similarly: pravrajyāyai (so Senart, but °ye, which might be loc., is just as plausible; mss. °āryeṣ, °āyaṭi) cittam name (aor.) Mv i.322.20; ppp., pāṃśukūle cittam nataṃ 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 i.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), hastapralehakair °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 Pali, which has nahutam, nt.; AMg. ṇaua, ṇauya, defined as 84 lacs of niyutāṅgas), 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 nayutaḥ 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), koṭṭīsatam ca ayutā nayutās tathaiva, niyutānu kaṅkaragatī tatha bimbarās ca; Mv i.119.8 (°tām, acc. pl.); 247.1 (°tā, n. pl.); RP 5.13 (°tān, 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-kuṇḍa.

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 Pali named **Nālaka**; (2) n. of a Bodhisattva: ŚsP 6.8; (3) n. of a virtuous man (**satpuruṣa** q.v.): SP 3.11 (Kashgar rec. Nāla°; 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 Pitāmaha).

naradamyasārathi = **puruṣa-damyā°**, 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 Pali 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 yakṣiṇī: 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 (= Pali 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 bzhin): hanmy eṣām (gen. for acc.) nalaghātyayā MSV i.177.13; °tyayā hanīṣyanti 17. Just what form of killing is meant I do not know. The second member (not in Skt.) = Pali -ghaccā.

Nalamālin (= Pali Naḷamāli), n. of a mythical sea: Jm 92.9 (vs; °māly eṣa sāgaraḥ).

Nalinī (= Pali Naḷ°, oftener Naḷinikā), n. of the heroine of the Nalinī Jātaka (colophon °niye rājakumāriye jātakam Mv iii.152.19), a daughter of a king of Benares, who seduced Ekaśṛṅga: Mv iii.146.4 ff.

nava, oftener **navaka**, m. (= Pali, 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 (= Pali °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 menial 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 kacaganālayām navakarmikaḥ ca (as a punishment). That the navakarmika in Pali, too, was low in station among monks is shown by the story of Sudhamma, Vin. ii.15.30 ff. (āvāsiko ... navakammiko dhuvabhattiko), and navakamma in Jāt. iv.378.29 seems to mean *manual labor* (certainly not *repairing*, since a new structure was being built). I have found no Pali comm.'s interpretation, but the Pali 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, sṭhānam etad vidyate yad asmākam prṣṭhato gamiṣyasi Divy 304.25.

Navamikā, n. of a devakumārīkā in the West: LV 390.6 (Calc. with v.l. navaṇāmikā, 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-syotraset samtraset ... navayānasamprasthitaḥ sa ... bodhisattvo mahāsattvo veditavyaḥ. sacet punaḥ śrāvaka-yāniyo 'sya (etc., as before) adhimānikāḥ sa ... śrāvaka-yānikāḥ 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. (= Pali navāṅga), with śāsana, (the) *nine-fold* (Buddhist sacred texts): °gam etan mama śāsanaṃ ca SP 46.1 (vs); see Kern, SBE 21.45 note 4.

navānta, m. (= Pali 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 i.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', *sternulatory treatment* (of disease): °karaṇam Mvy 9034; °karmanā MSV ii.45.13.

naharū, 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 °rūh) = 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 **hemātrah** Mvy 7755; gar = *strong*, gzhal = *measure* (mātra). But in Gv 106.8 occurs **himantrā**, f. ? **Nahinagarbha**, n. of a former Buddha: Mv i.138.10.

All six mss. virtually agree on this form (two with unimportant variations), but it seems implausible.

Nāgakulottama, n. of a former Buddha: Mv iii.232.20.

Nāgakulodbhavameghavarājita, n. of a Tathāgata: Megh 296.16.

Nāgadatta, n. of a former Buddha: LV 172.2.

nāga-nadī, '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 nadī- (so mss., Lefm. nadīm) nairāñjanām upasaṃkramya . . . (11) nadīm (so Lefm., but most and best mss. nadī-, again) nairāñjanām avatarati sma LV 269.9 ff.; this word is confirmed by Tib. which also connects it syntactically with nadī-nair° of line 10, kluḥi (of nāgas) kluḥ (river) chu bo (water, river) nai ra ṅja naḥi (of the N.) ḥogs su (to the bank) soṅ ste (being gone); similarly twice in Mv, . . . nāganadī- (so mss., Senart wrongly °nandi)-kālasamaye (does this mean *betimes*, at the appropriate hour? cf. **nadī-kālasamaya**; perhaps at the proper time for [bathing in] the nāga-river?) yena (? this word may not have been in the text) nadī-nairāñjanā (v.l. °nān) tenopasaṃkramitvā . . . Mv ii.131.11; and similarly ii.264.3, except that here one ms. is reported to read -nandi- (instead of nadī)-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: °laṃ 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 i.137.15.

Nāgabhuja, n. of a mythical king: Mv i.95.1. (Read with mss., rājā nāgabhujo nāma tadā so.)

Nāgabhogabāhu, n. of a former Buddha: Mv i.141.4.

nāgamaṇi, also °ni-varma, a kind of gem: nāgamaṇim (-gā- m.c.; Senart em. °ṇim; acc. pl.) ca śubhavarṇanīyām . . . Mv ii.318.19 (vs), here brought by guhyas to decorate the bodhi-tree; °varma-mahāmaṇiratnam 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 i.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 Chin. help to make the reading doubtful; see Nobel's note).

Nāgara, n. of a locality: Māy 64.

Nāgarabindava, m. pl., (people) of **Nāgarabindu**: MSV i.220.12 ff.

nāga-lipi, a kind of script: LV 126.2 (confirmed by Tib. klu-).

Nāgādhipati, n. of a kumbhāṇḍa: Mvy 3438.

Nāgābhībhū, n. of one or two former Buddhas: LV 172.7; Sukh 5.12; of a contemporary or future Buddha: Sukh 70.9.

nāgāmaṇi, m.c. for **nāgamaṇi**.

Nāgārjuna, n. of a teacher: Mvy 3474; Sādh 194.17; 267.4.

Nāgāhvaya, n. of a teacher (= Nāgārjuna?): Laṅk 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 i.78.6 ff.

Nāḍakantheya, adj., of **Nāḍakanthā**; pl., *the people of N.*: Av i.78.8 ff.

Nāḍikā, n. of a rākṣasi: Māy 243.10.

nāḍikerī (cf. **nālikera** and Skt. nālikerī), n. of a tree, presumably the cocoa-palm: Gv 501.26.

-**nāḍyā** (perh. hyper-Sktism based on a MIndic form like AMg. nāliyā, from Skt. nālikā, 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): -padumehi . . . nīla-vaīḍūrya-nādehi Mv ii.302.1 (prose), so mss.; Senart em. °nāḍiḥi.

nādana (nt.), *roaring*: (mahāsiṃha)-nāda-nādanārthaṃ 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. gcer bu; read nagnā(ṣ).]

nānākaraṇa, nt. (= Pali id.), *difference, distinction*: Divy 222.20, see s.v. **abhiprāya**; piśācasya ca etasya ca nāsti kiṃcit 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); tulyāṃ . . . nīrnānākaraṇam Bbh 164.22.

nānā-bhāva, (1) adj., *different, various*: (teṣāṃ ahaṃ) nānābhāvāṃ cittadhārāṃ (see this) prajānāmi Vaj 39.11; (2) m., *the becoming separate(d)*; sarveḥi priyeḥi manāpeḥi 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. (°saṃ, 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. **samāna-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 *nahāminī*, 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 ^opin(i).

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 *unnāmanāmāni* should be taken for *unnāma(o)nāmāni*, with MIndic 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 pretendedly desiring his welfare*; *dharmātmako nāma bhūtvā* Jm 143.21, *assuming a righteous character, forsooth*; so also in Aśvaghōṣa'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 ifc. Bhvr.): (rājā) Kuṣo, *ātmano* *nāmakena ālikhāti* Mv ii.463.9 *marks with his own name*; Kuśasya *nāmakaṃ* 13.

nāmātika, adj. (to *namata* plus *ika*), *wearing garments of felt*, one of the **dhūtaguṇa**: Mvy 1130; Dharmas 63; in both v.l. **nāmāntika**, q.v. (so text AsP 387.8, but can hardly be right); Mironov cites v.l. *nāmāntika*; *nāmāntikaḥ* 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 **vyañjana**, *sound*, seems to mean (any) *word*: Mvy 1996 *nāma-kāyaḥ* (see **kāya** 2); defined AbhidhK. LaV-P. ii.238 by *saṃjñāka-raṇa*, *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.

nāmāntika, adj., = **nāmātika**, 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**.)

nāmāyati (cf. also **nāmāta**; 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 *cittaṃ*, and remoter object (*to, towards*) *dat.* or *loc.* or *infin.*: *āhāram āhartuṃ cittaṃ nāmāyati 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.)*: (*citrācāryo . . .*) *citrārthe nāmāyet raṅgān* Lañk 48.9 (vs), *would put colors to use for a picture*; *yac ca śubhaṃ mayi saṃcitu kiṃcid bodhāyi (dat.) nāmāyamī (= °yāmi, m.c.) ahu sarvaṃ* Bhad 12; *sabhāgacariye (dat.) nāmāyamī kuśalaṃ imu sarvaṃ* 42; *nāmāyamī kuśalaṃ imu sarvaṃ* 55 (construe with next), *. . . kuśalaṃ imu sarvaṃ nāmāyamī vara-Bhadracariye* 56; *sarva kuśalaṃ imu sarvaṃ 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. *nāmāveśa*, same mg.), *of which (only) the name is left, i. e. destroyed, dead*: Divy

185.28 (°*saṃ enaṃ karomi*); 187.4; 334.6 (always with forms of *kr-*).

nāmāta (ppp. of **nāmāyati**; seems unrecorded in this sense; nearest approach is Pali *pitthiṃ nāmetvā* Jāt. vi.349.24), *bent, of limbs*; *distorted, deformed*: *na khañja-kubjo nāpi ca nāmātaṅgaḥ* Śikṣ 304.11.

?nāmnas, adv. (abl. of *nāman*, cf. Skt. *nāmatas*, adv.), *by name*; so all Nep. mss. in SP 68.2 (vs), *virajā ca nāmnas tada lokadhātuḥ*; 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 Mañjuḥoṣeṇa nāyina* Mnk 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, Kosiya*); (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).

Nārāyana, (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. *Nārāyana-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 buḥi (of Nārāyaṇa, so Das; lit. seems to mean of son of the desireless one) stobs (strength); °ṇa-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*); °*ṇa-saṃhananakāyaḥ* SP 428.9-10, said of a Bodhisattva; °*ṇa-saṃhananaḥ* MSV i.271.10; *vajradr̥ḍha abhedya 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 *nārāyaṇo* as an adj., *Nārāyaṇa-like* (in strength); it could perhaps be understood as for °*ṇa-*, in comp. with *-ātmabhāva* (§ 8.12), *having the body of a N.* (i. e. like N.); *sarvaparvasu caikasmin (read caikaikasmin?) parvaṇi Nārāyaṇa-bala-samni-ṣṭatā (. . . a state of being invested with the power of N.)* Bbh 74.27; see the similar cases s.vv. **Ardhanārāyana**, **Mahānārāyana**; (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.

Nārāyaṇaparipṛcchā, n. of a work: Śikṣ 21.1; 147.1; 189.7.

Nārāyaṇavīrya, n. of a *Tathāgata*: Gv 421.20.

Nārāyaṇavratasumeru(ī)rī, n. of a Buddha: Gv 284.25 (vs).

Nārāyaṇasrīgarbha, n. of a Bodhisattva: Dbh 2.12. [**?nārāśībhāva-h**, n. sg., Mvy 2588 (so Mironov, no v.l.), but prob. read with v.l. in *Kyōtō* ed. *na rāśī°*, which accords with Tib. *spuṅs paḥi dños pa med pa, not becoming a heap*; this also fits the context, a chapter entitled **nīsr̥jā-paryāyāḥ**.]

Nārikela, see **Nālikera**.

[**nāryadhanahīna** 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 (= Pali 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-praśnā (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 sthavira Nālada Av i.274.6 ff.; (2) = **Nālanda**, birthplace of Śāriputra (Tiṣya): °da-grāmaka Tiṣyo . . . (here father of Śāriputra) Av ii.186.6 (so text, no v.l.).

Nālanda, nt. (Pali Nālandā, 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 ardhayoJane nālanda-grāmakaṃ (v.l. nālandam) nāma grāmaṃ Mv iii.56.6; śrī-nālandā Mvy 4120.

Nālayu, m. or f., n. of a province (janapada; in the south): °yur nāma Gv 110.11; 111.6.

?**nāli**, m. or f. (°liḥ, 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.

nālikā, (1) (= Pali nālikā), a tubular vessel or receptacle: pucchaṃ sauvarṇāyāṃ °kāyāṃ prakṣiptam Divy 514.6; bhāṣajyāñjana-nālikā Mvy 9014; (2) (= Pkt. nālīā, AMg. nālī), a metal plate on which the hour is struck: Jm 83.24.

Nālikera (= Pali Nālikera, °kīra), n. of a wicked king of Dantapura in Kāliṅga: Mv iii.361.12 (text Nārikela, v.l. nālikela); 368.14 (v.l. °la); 369.12 (v.l. °la).

Nālī, n. of a yakṣiṇī: MSV i.xviii.17.

nālikera, nt. (cf. **nāḍikerī**, and Skt. nālikera, nārīkela), *cocoanut*, the fruit of the *cocoa-palm*: Mv ii.475.15 °rāṇī (v.l. °lāni).

(**nāvika** = Skt. id., *sailor*; see **pauruṣeya** 2.)

nāśita-saṃgraha, m. (nāśita, ppp. of Skt. nāśayati, Pali nāseti; cf. Pali nāśita, 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).

niḥk(h)-, see in general **niṣk(h)-**.

[niḥkṣepa], see **nikṣepa**.]

niḥkṣobhya (nt.; imitation of **akṣobhya**, which occurs in the same line), a high number: akṣobhyaṃ pare vindyān niḥkṣobhyaṃ ca tataḥ pare Mmk 262.13 (vs).

niḥp-, see **niṣp-**.

Nikaṭa (= Pali id.), n. of an upāsaka in Nādikā: MPS 9.13.

Nikaṇṭha, n. of a gandharva: Suv 161.17.

Nikaṇṭhaka (cf. Pali Nighaṇḍu?), n. of a yakṣa: Māy 236.27.

nikaruṇa, adj. (m.c. for Skt. niṣk°, Pali nikk°), *piti*!ess: LV 235.8 (vs).

nikāya, (1) (as in Skt., but nt., in Skt. m.) *collection*, *group*: yena . . . deva-nikāyāṃ tenopasaṃkrameyaṃ Mv i.54.13; Buddha is saptabhiś ca nikāyāiḥ saṃpuraskṛto Divy 159.15; (2) (= Pali id.) 'collection' of sūtras in the Buddhist canon, or more loosely, *the canon* collectively: nikāya-gati-saṃbhavāt Lañk 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 **naikāyika**, 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 Pali 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 ib. 10 n. 5, 145 n. 1).

Nikunṭhā, n. of a rākṣasi: Māy 240.7.

nikubja, adj. (= Pali nikujja, nikk°; cf. next), *prone*, *lying face down*: kāścīn nikubjāḥ LV 206.11 (prose; v.l. nikujj-, as in Pali; 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**.

nikṛta (also nikṛtana? prob. only by error) adj. (= Pali 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 °nikṛtana, which ed. em. °nikṛntita; otherwise edd. of both texts always em. to nikṛta, but the Pali word supports the reading of the mss. It is doubtless derived in some way from kṛntati, 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 bhave paścime nikete paścime samucchraye paścima ātma-bhāvapratilambhe Divy 70.2; 73.16; niketa-sthānāni, *bases for* (further) *lives*, Dbh 39.23, quoted s.vv. **unmiñjita**, **kelāyati** (4).

nikkaṭa, adj. (= Deśi nikkaḍa, *hard*), in nikkaṭa-kacchā Mv ii.87.17, ep. of a needle (so one ms.; Senart wrongly em. nikkatṭa-), *with hard kaccha* or *kacchā* (?perhaps *edge*? see s.v.).

nikranda- (in comp.), *loud pronouncement* (Bendall and Rouse *boasting*): nāsti nikranda-dānaṃ Śikṣ 271.5, *there is* (to be) *no giving with* . . .

nikṣiṇa (nt.; = Pali nikkhipana, Childers, pada-ni°; Skt. nikṣepaṇa; to nikṣipati plus -ana), *putting*, *setting down* (of the feet): vimalapadma-krama-nikṣiṇa-gaṭiḥ (mahāpuruṣāṇām) 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. ḥbebs, *cause to descend*.

nikṣepa (m.; cf. next; presumably n. act. to prec., 1, q.v.), *working out mathematical problems* (?), in stock lists of arts, (gāṇanāyāṃ mudrāyāṃ uddhāre nyāse) nikṣepe Divy 3.19; 26.12; 58.17; 100.2; 441.28; same spelled niḥkṣepe 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: lipim . . . gāṇanāṃ dhāraṇaṃ (mss. vār°) nikṣepaṇaṃ Mv iii.394.9; lipim . . . nikṣepaṇaṃ dhāraṇaṃ vyavahāraṃ ca iii.405.12. (In Mv ii.287.9 na . . . paśyāmi śramaṇasya gautamasya kaṃcid devamanuṣyeṣu nikṣepaṇaṃ, 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. **khadgin**, 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. **khadga**).

niḡama, nt., a high number: Gv 134.1; Mvy 7919, cited from Gv; = Tib. dpag bral. Equivalent to **vigama**, 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; rutāni bauddhāni);

92.10, 23; 532.4 (all prose, object -meghān in fig. sense, e. g. prajñāpāramitā-m° 92.10); similarly -meghān (fig.) nigarjayamānā(h) 272.26 (prose; is this a true caus., causing to roar forth? or = °jamānāh? most likely the latter); -ghoṣu . . . nigarjita 241.7 (vs), . . . was cried forth; sūtram nigarjasu (certainly intends 3 sg. aor.; read °si? § 32.62) narendrah 259.23 (vs).

nigarjana (nt., to **nigarjati**, °te, plus -ana), *roar*: (sarvadharmadhātva)-saṅga-nigarjana-spharṇa-candra, n. of a samādhi: Gv 37.3 (seems strange, perhaps corrupt); (-meghonnata)-nigarjanam (acc.) 68.10; -dharma-nigarjana 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. nigāḍa, Pali °ḷa; *fetter*: °lehi Mv ii.484.2, mss., Senart em. °dehi.)

nigūṇa, adj. (m.c. for Skt. nirguṇa, Pali niggūṇa), *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*: Kalpanāmaṇḍitikā, 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 **nīgha**, q.v., and cf. **anigha**), *evil, sin*: Mvy 7308 = Tib. sdig pa, *sin*. In Pali only anigha, anīgha seem to be in real use; nigha and nīgha are given in comms. and said to mean dukkha; they have the look of abstractions from anigha (anīgha); alternatively the comms. analyze an-igha. Real etym. of anigha uncertain. But BHS seems clearly to have used nigha, and probably nīgha, 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 nighaṇṭu; in cpd. sa-nighaṇṭa-kaitabha (with veda), see s.v. **kaitabha**: Mv i.231.18; ii.77.9; 89.17; iii.450.7; Av ii.19.7; 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 ṭh for ṭ.)

[**nighoṣa**, m., prob. error of tradition for nirghoṣa, *sound*: Suv 231.5 (vs), but meter seems bad in any case; best ms. -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°.)

[**niñjitu** (only v.l. °nita) LV 165.2 (vs), foll. by jinaguṇa; 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.]

nitiraṇa, nt. (looks like deriv. of *nitirati, MIndic pass. of *ni-tarati; cf. next; note that in Pali nitiṇṇa occurs in mss. as v.l. for nittinṇa = Skt. nistirṇa, *complete and conclusive investigation*: Mvy 7471 = Tib. ñes par (or, phye ste) rtog pa; sarvadharmajñāna-nitiraṇam Dbh 57.13; satya-nitiraṇam 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 nirvāna, 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, mārgaṃ (?mss. āryaṃ) va (mss. ca) tāva mama putra cara prasīda, jīvāmi yāvaca ca ahaṃ (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.: bhaktaiḥ tarpanair yavāgū-pānair nityakair nimittikair (*regular food and food for special occasions*; but both words may be understood as adjectives with the adjoining nouns) dīpamālābhīḥ kaṭhina-civarair 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) sbyor 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.

nidarśana, (nt.) *exhibition* (of skill or powers); cf. **darśana** (2) in same sense: paścime nidarśane bhāṇā vidhyanti Mv ii.75.20.

nidarśayitar, *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: paribhoga-nimittam ca kāma-hetu-nidānam ca . . . drṣṭadhārmikam ca paryeṣṭi-nidānam parigraha-nidānam ca SP 77.14-15; sa-hetu sa-pratyayam ca sa-nidānam LV 376.21; jāti-nidāna jaravyādhiduhkhāni bhonti LV 420.7 (vs), in the pratītya-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 anuprānuvanti, 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 beas 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

hetoḥ, 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-, kiṃ-, 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 Pali, 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, = Pali 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 copalākṣya svayam ārabdhāś 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 Pali 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. Pali Nidāna-kathā, the introduction to Jāt.): nidāna-parivartaḥ 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. gleñ gzhi (subject of discourse) chen po (great); yathā Śrāvastyāṃ tatra vinaye tantravāyasya) nidānaṃ 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 Pali, 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 kariyāna nityam SP 128.7 (vs), I declare the doctrine, making enlightenment my constant theme; sanidānam aham . . . śrāvakāṇāṃ 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 = gleñ gzhiḥi (ed. bzhiḥi) sde, statement of subject-matter, table of contents, summary (of a work): Mvy 1272, in list of dvāśāka-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 tasyam, velāyāṃ) Mv iii.91.17–18; Divy 654.21, on this occasion, in this connexion, at this time; (asyaṃ utpattau) asmin nidāne (asmin prakaraṇe asmin vastuni) Mvy (9209,) 9210, (9211–12).

nideśita, m.c. for nirdeśita, expounded, ppp. of *nirdeśayati (either unrecorded 'caus.' to Skt. nirdeśati, in same mg. as this, or denom. to Skt. nirdeśa): tatra nideśitu (so all mss., Calc. nird° unmetr.; Lefm. em. ti de°) dharmā udāro LV 364.3 (vs).

nidrākṣa, adj., f. °ī, sleepy-eyed (nidrākṣan): in Mv ii.203.1 (vs) read, nānā-udyānagamana-srāntā pramadā viya nidrākṣyā (n. pl. f.). So the mss.; Senart em. violently. The meter is almost perfect; we must understand pronunciation nidā° for nidrā°.

nidhūpita, or **nirdhūpita**, q.v. (ppp. of an unrecorded *ni(r)-dhūpayati), perfumed: LV 187.15 (one ms. and Calc. nir°); 203.18 (only Calc. nir°); Mv iii.266.9 (ni-dh° mss., Senart em. vi-dh°); Mvy 6133 (no v.l.; but Mironov nir-dh°, no v.l.). All prose.

nidhyapta, adj., quasi-ppp. (=, and prob. hyper-Skt. back-formation from, Pali nijjhata; contrary to PTSD, note Vv. comm. 265.24 where nijjhatto is glossed nijjhāpito, saññāya paññattigato; I believe other Pali 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, Pali nijjhatti, on the mg. of which see s.v. **nidhyāpayati**, also cf. **nidhyāna** and **nidhyapta**), profound meditation, (leading to) comprehension: °tiḥ, prob. so read with Mironov for nidhyāptiḥ Mvy 7460 = Tib. ñes par sems pa, deep thought (the usual Tib. rendering); gambhīra-ni° Samādh 19.37; dharmā-ni° Śikṣ 131.8; 190.18; Gv 163.20; (buddha)-dharmā-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 Pali), comprehended, realized mentally: Vaj 32.14 (with dharmā).

nidhyāna, nt. (= Skt. Lex. id., Pali nijjhāna; PTSD def. requires revision, see s.v. **nidhyāpayati**; °naṃ khamati acc. to PTSD to be pleased with, but MN comm. ii.106.32, on MN 1.133.28, defines it by upatthahanti, āpātham āgacchanti, i. e. become known, lit. submit to comprehension), profound reflection, (leading to) comprehension: dharmā-nidhyānato 'pi kṣamate Bbh 196.26, also thru reflection on (or, comprehension of) the states-of-being he is receptive; cf. dharmā-nidhyānādhimuktikṣāntiḥ Bbh 195.10, and sarva-dharmasvabhāva-nidhyāna-kṣāntiḥ Gv 248.4, both cited s.v. kṣānti; sattvārtha-nidhyāna-virahitaḥ Bbh 23.11; see s.v. **samlakṣaṇā** for Bbh 83.6.

nidhyāpaka, adj., causing comprehension: āraṁksāsmṛti nidhyāpaka- (so mss., Senart em. °pana-)smṛtiḥ (Bhvr.) Mv iii.52.4, with mental-intentness on guard and causing comprehension.

? **nidhyāpayati** (= Pali nijjhāpeti, give to understand, Childers; certainly means this in MN i.321.7, = saññāpeti, comm. jānāpeti; in same line nijjhanti, see **nidhyapti**, defined by comm. ii.393.32 as synonym of saññatti; PTSD defs. of this group of words need revision), causes meditation or comprehension; noted only in a probably spurious sentence, atha suddhāvāsakāyikā 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 Sights to appear to him.)

nidhyāpti, Mvy 7460, prob. error for **nidhyapti**, q.v. **ninandati** (unrecorded elsewhere), rejoices, applauds: °dīmsuḥ (or v.l. °dītsuḥ), 3 pl. aor., Mv iii.267.8 (vs, but metr. poor).

nindiya, adj. (= Pali id., Skt. nindya), blameworthy:

(with antonym **praśamsiya**) Ud viii.3 (same vs in Pali, Sn 658 etc.)

nīpaka, (1) m., *chief* (cf. Jain Skt. nīpa, doubtless semi-Skt. for AMg. nīva = Skt. nīpa, 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 nīpaka, not corrected in ed.; if genuine, could only be hyper-Sktism; the Pali vs, It. 47.3, has nīpako); in all these occurrences *zealous* (see 3 below) would make quite as good sense; (3) in phrase nīpakasyāṅgasambhāraih Mvy 7023 and Bbh 145.23, *with the collection of parts of the nīpaka (man)?* Acc. to Tib. on Mvy, ḥgru skyañ, *zealously attending* (?), *zealous*, and so Chin. on Mvy appears to take nīpaka; Wogihara's Index to Bbh renders it by two Chin. characters which may mean *constantly self-possessed* (possibly associating the word with Pali niya, niyaka, = Skt. nīya, *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 **niyaka**, which Tib. seems to interpret as the same as nīpaka, suggesting graphic confusion; this is proposed in the Index to Mvy and in pw 7.352, where niyaka is assumed to stand for nīpaka and the mg. *wise* is given for both Mvy passages, but doubtfully for the one here under discussion.

nīpacchita (related to **nēpatthita**, q.v.), seems to be denom. ppp., *clothed*: Kalpanāmaṇḍitikā, Lüders, Kl. Skt. Texte 2, p. 44, q.v. Since cch and th are often confused, possibly nīpatthita (or even ne^o) should be read. However, acc. to Pischel 280 AMg. has nevaccha and nevacchiya, by the side of nevattha and nevatthiya, Ratnach.; and Pischel believes that cch is the only 'correct' spelling.

[**nīpathī**, LV 372.3 (vs), seems uninterpretable and has very little ms. support; v.l. (a)narthī, 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 anarthī.]

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^o**, **Ṛddhipāda-n^o**, qq.v.

nīpātayati (caus. of Skt. nīpatati), *applies* (a word, to . . . , gen.): katamasyāyām . . . 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*: (kalyotthāyī) sāyaṃ nīpāti Bbh 8.7.

nīpuṇa, **na**, adj. (as in Pali, ep. of dhamma), *subtle*: (gambhīraḥ . . . dharmo) . . . sūksmo nīpuṇo (duranubodhaḥ) LV 395.20; 397.13 (both prose); in the second some inferior mss. ^ona. Acc. to pw 7.352, *fein, zart, zärtlich* also in Jm 20.25 yuktā . . . daivateṣu parānukampā-nīpuṇā pravṛttiḥ; but here the usual Skt. mg. *skillful* would seem possible (so Speyer).

Nīpura, 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^o, ^osura, and Nīpura), see refs. in DPPN.

nībaddha, ppp. of ni-bandh, in aṣṭāpada-ni^o, *adorned, laid out, marked out with* (or, in) *a checkerboard*: Mvy 6062 = Tib. mig mañs (*checkerboard*) ris su bris pa (*drawn or painted in the form of*); SP 65.10 and 145.1 suvarna-sūtrāṣṭāpadanībaddhaṃ (*with gold threads* . . .). This seems to have been a fairly standard expression; **vinībaddha**

(q.v., 2) was also used; the use of **vināddha** (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. nībhajya-māna, 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 -nībha 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 kadalivan nībhujyamānāsārakaḥ Śikṣ 230.13. But Transl. of Bendall and Rouse assumes nībhajy^o, *broken*, citing Tib. bśig na, 217 note 3; this is surely right, since it accords with the usual fig. use of the comparison.]

nīmantraṇaka, nt. (Skt. ^ona plus -ka), *a meal to which monks or nuns are invited*: Mvy 5763; Bhik 23a.3 (in list of kinds of food); Av ii.150.3, 5; 154.12 (all prose).

nīmantraṇā (= AMg. nīmantraṇā; in Skt. and Pali only ^ona, nt.), *invitation*: na ^oṇām svikaroti 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.

Nīmi, (1) (= Pali id., also **Nemi**, q.v.) n. of a king. former incarnation of Sākyamuni; the hero of the Pali Nīmi 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.

nīmiñjita, nt., or adj. (see s.v. **miñj-**, and cf. especially **unmiñjita**, opposite of this and regularly associated), *closing* (as of the mouth): Mvy 2669, 6303 = Tib. btsum(s) pa; *ending, finishing* (of an act etc.), AsP 268.19 ff., see unmiñjita; adj. (ppp.) *closed = concluded, finished*, Dbh 39.22, see *ibid*.

[**nīmiṇati**, **ṇāti**, see **nīmiṇāti**.]

nīmitta, nt. (masc., nīmittā ime 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 = vastuno 'vasthāviṣeṣa, les diverses conditions ou manières d'être de la chose; quite similarly Lañk), defined, yat saṃsthānā-kṛtviṣeṣākārarūpādilaṅgaṇam dṛṣyate, 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 udgrhitavān na śabda-ni^o na gandha-ni^o na rasa-ni^o na sparśa-ni^o RP 42.3-4; na nīmitta-saṃjñāyām api pratīṣṭhet Vaj 21.10, 19; cf. 8-9 above, na rūpapratīṣṭhitena . . . na śabda-(etc.); duḥśraddhaṃ etu . . . nīmittasaṃjñin' (gen. pl., for ^oinām) iha bāla-buddhinām SP 57.7 (vs) . . . *for fools who form notions based on appearances*; nīmittacāriṇa (gen. pl.) bravīti dharmam SP 120.3 (vs) . . . *to men who follow appearances*; anitya-saṃjñānīmitta-kāmehi Mv 1.54.6, *desires for what is impermanent, (mere) name and appearance* (wrongly Senart's note); (for the Bodhisattva about to attain enlightenment) sūnyā nīmittā Mv ii.341.12; 344.9, *appearances* (esp. prob. as objects of the senses) *are void* (wrongly Senart); so (Buddha) caḥsuṣā rūpaṃ dṛṣṭvā na ca nīmittagrāhī 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 nīmittagāhin and anuvyañjanaggāhin in the same way); similarly Śikṣ 357.2, of Bodhisattvas; saced . . . bodhisattvo . . . rūpe (and below with vedanāyām, saṃjñāyām, samskāreṣu, vijñāne, the 5 skandhas) carati, nīmitte carati (*he operates in, on superficial appearance*) SsP 683.4 ff., also . . . rūpaṃ nītyam ity carati, nīmitte

carati 8, etc.; (2) *personal, physical mark or trait or characteristic*, esp. of the body, but also of dress or ornament: mürdhāto upādāya yāvāt paḍesu nimittam paśyati Mv iii.148.3 (the following details include muñja-mekhalaṃ!); nimittāni 19; as basis for prognostication by soothsayers (cf. **nimittika**, **nai**°), te tasya nimittam udgrhitum 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 Śiṅs 131.6 (designed by a monk to extract donations); na bodhisattvo dānapatim vā dṛṣṭvā nimittam karoti Śiṅs 268.6; so prob. MSV ii.36.12 sā kāmarāgābhyavasitā nimittam upadarśayati, *showed an infatuation* (of her desire). Cf. **naimittika(-tā, -tva)**.

nimittika, adj. or subst. (cf. °ttika 2), *sign-reading, -reader*: °kānām brāhmaṇānām Mv ii.155.18 (prose, no v.l.).

Nimittaprajña, 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. nemittia); (2) *sign-reader, soothsayer* (not in Skt. or Pali, but AMg. nimittia; = **naimittika**): Divy 131.20 (prose, no v.l.; ed. em. nai°).

[nimināti, °nati, exchanges, barter]; so Pali; in Mv ii.176.12, 14 *nirmināti is implied in this sense; see s.v. **nirminoti** 3.]

Nimimdhara, (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 **Nemim**°; see Kirfel, 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., Śiṅs 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.

niṃūlayati, m.c. for Skt. nirm°, *uproots*: RP 45.1 (vs) niṃūlayitum.

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 i 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-prāgbhāra**; same 80.4; Av i.65.3-4 etc. (cliché); apāya-ni°, -**prav**°, -**prāg**° *headed for* . . . , Divy 95.28; Av i.16.17; **dharma-nimnatā °pravaṇatā °prāgbhāratā** Śiṅs 191.8.

nimbarajas, nt., a high number: °jah Mvy 8028.

niyaka, adj., in Mvy 1795, acc. to Tib. rtag tu ḥgrus 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, niyāmatā, (*possessing*) *final assurance*, CPD): ye te gambhirapratītyasamutpādayupaparikṣaṇavihāriṇāḥ ca na cātyanta-niyatana-vihāriṇāḥ 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 bhūmiḥ, as fifth of seven, bo° bhū°.

Niyatāniyatāvātāramudrā-sūtra, n. of a work: Śiṅs 7.1; 87.14.

niyati, *absorption, addiction* (sc. to worldly things): Śiṅs 19.18 (na . . . pari-grāho . . .) nādhyavasānam, na niyatīḥ, na tṛṣṇānuśayaḥ 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 seiend*). Elsewhere **niyanti**, q.v., an irregular formation, is used in the same sense.

niyanti, nom. °tiḥ, *addiction to, absorption in*, so read with v.l. Mvy 5383 for (kāma-)niyantri, text; Mironov -niyanti (so!); = **niyati**, q.v.; the Jap. definition (for kāma-niyantri) means *one who pursues pleasure*; Bhik 24a.3 kāmaniyantiḥ, without v.l., confirming the form and mg.; occurs in a list of synonyms, kāma-snehah, -premah, kāmalayaḥ, kāmaniyantiḥ, kāmadhyavasānam. 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. ṅes par ḥgyur ba, *what is certain to come to be*; dharmā-niyāma-tā Mvy 1714 = Tib. chos mi ḥgyur ba ṅid, *the doctrine's being unchangeably the same*; SP 53.9 (vs); Lañk 143.13; cittanagaraniyāma-vidhijñena Gv 431.8 (*fixed, established rules*; text °vidha°, but cf. -vidhijñena 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 Śiṅs, 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 bhuktam teṣām evāvakrāntaniyāmānām pariṇamsyati Śiṅs 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 niyāma; 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.

Niraṅkuṣa, 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; Śiṅs 121.2; KP 136.7.

Niraṅjanā = **Nair**°, n. of a river: noted only in tīru niraṅjanā (gen. sg.) LV 243.12 (vs); i m.c. for ai (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 Kimnaras: °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-abhiramyā (cf. **abhi**°, **an-abhi**°), *unpleasant*; Mv i.41.12; 230.7; 240.17 (here mss. niramyaṇi); ii.162.17;

iii.420.16; (nir-ābhi°, m.c.) Gv 334.4; Suv 60.1 (mss. all nirā°, Nobel em. nira°, unmetr.).

nirabhiḷāpya, adj., neg. gdve. (= **an-abhi°**), *inexpressible, that cannot be put in words*; °pya-svabhāvātā 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-yajña- 432.17 (prose); °ḍa-yajñāḥ Mvy 2867 (but here could have mg. 2); (2) sub. 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 aśvamedha; Pali Diett. need correction on this), in lists of brahmanical sacrifices (as also in Pali Sn 303); (mahāyajñāni ca yajñi aśvamedhaṃ puruṣamedham) śamyāprāsaṃ (q.v., so read for text somaprāsaṃ) nirargaḍaṃ padumaṃ puṇḍarikāṃ ca Mv ii.237.20 (prose); aśvamedhaṃ puruṣamedhaṃ puṇḍarikāṃ nirargaḍaṃ 405.11 (vs); (aśvamedhaṃ) 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., yajño mayeṣṭa . . . nirargaḍaḥ pūrvabhava '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.): aśucībhi (sc. sribhiḥ) °thako 'ham RP 43.18 (vs).

Nirarbuda, m. (= Pali Nirabbuda), n. of a cold hell: Mvy 4930 °daḥ; Dharmas 122; Divy 67.23; 138.7; Av i.4.9 etc.; Ud viii.5.

[niravadya, nt., a high number: LV 148.7, 8 (prose); the only v.l. is nira°; but Tib. sgrīb pa = nivarāṇam, as read in Mvy 7971, which is cited from this LV passage; we may assume nivarāṇam as the true reading.]

niravaśeṣa, adj. (= Pali an-avaśeṣa, defined Vin. v.153.25), (a sin) *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 °ṣeṇa etc.; iv. 125.4.

niravaśeṣya, ger. (to a denom. verb based on Skt. niravaśeṣa), *making complete*: AsP 146.17 (tāni sarvaṇy ekato 'bhisamkṣipya piṇḍayitvā . . . °ṣya niravaśeṣam anumoditavyāni) et alibi (only in this text).

?**niraṣṭa**, so Lefm. with ms. A in LV 210.21 (vs), perh. read *nirasta, cast (down)*, with several mss.: jarā-maraṇa-pañjara-nirasta-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-ābhiraṃya, 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. nirāma, 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 iii.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 nirāmagandhasya; Sukh 61.4; Samādh p. 59 line 4 (text nināma°); applied to actions, Gv 65.10 °dha-karma-.

?**nirāmika**, adj. (from an unrecorded noun ni-rāma,

to ni-ram-, plus -ika?), *calm*: sāgaro ca nirāmiko (so 1 ms., v.l. niromiko; Senart em. nirāmito) 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-deśakaḥ Mvy 842; LV 179.12; 436.2; °ṣāṃ . . . prītiṃ Mv iii.125.3; 250.6; -nirāmiṣa- in cpd., prob. modifies prīti, Śikṣ 7.15; °ṣeṇa . . . premṇā Bbh 225.12; °ṣa-citta RP 57.11; Bbh 83.10; °ṣeṇa cittena KP 2.4; SP 199.3; (2) *spiritual, non-physical*: nirāmiṣāhāra, *living on spiritual sustenance*, Śikṣ 31.4; guruśuśrūṣaṇā . . . nirāmiṣasevanatayā (anugantavyā) RP 14.14, *by spiritual service, not aiming at worldly rewards*; in Mmk 286 of the bodies of Buddhas, (yathā hi buddhānāṃ śarīrā pravṛttā dhātavo jane, line 2, sc. as relics) sāmiṣā (their *physical* remains) lokapūjās te, nirāmiṣāḥ tu (text ṣu) viśeṣataḥ 3, *saddharma-dhātavaḥ proktā nirāmiṣā lokahetavaḥ 4* (their 'spiritual' relics), sāmiṣā kalevara proktā, jindendrāṇāṃ maharddhikā(h) 5, . . . sāmiṣā nirāmiṣāś caiva prasṛtā lokahetavaḥ 7, etc.

nirārambha, in Śikṣ 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 Bṛ 377.19 *nirālambo, 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 nirālambyaṃ yan nirālambyaṃ tat sarvaprapañcātitaṃ.

nir-ālaya, adj., *free from attachment* (ālaya, mg. 2): jñāne . . . ratis teṣāṃ (sc. Buddhas) . . . nirālaye Gv 30.20 (vs).

nirikta (so Mironov; Kyōtō ed. °ti), *what is left* (of food), *leavings*: akṛta-nirikta-khādanam Mvy 8456, °kti- (Mironov kṛta-nirikta-)pravāraṇam 8457; (same situation) akṛta-nirikte khādanīya-bhojanīye Prāt 509.10. Cf. Pali Vin.iv.82.21 and 84.14, where an-atiritta occurs.

nirikṣate (= Skt. nir-ikṣ°), *views*: ger. nirikṣya LV 56.11 (vs).

?**nir-īṅgita**, adj. Bhvr., *motionless*; in writte nīṅgita in all occurrences in mss., except that in iii.276.5 one ms. seems corruptly to have both ri and li: yena bodhi niriṅgita Mv ii.352.11, 13; iii.276.5, 9, 11, 13, 15; yathā vṛkṣā niriṅgita (while the wind blows) Mv ii.402.2.

nirīkṣaka, f. °ikā, *intending to inspect* (§ 22.3), = **prekṣaka**: Mv iii.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. nirīha), *indifferent*; often associated with śūnyā: SP 14.5 (vs); LV 176.14; 437.4 (vss); Mv ii.147.17 (prose); AsP 465.19 (prose); °ka-tva, abstr., Śikṣ 262.3 (vs); °ka-tā, AsP 465.20 (prose). See next.

nirīhika, adj., = prec. (perhaps corruption for °aka?): katham loko nirīhikaḥ Lañk 25.9 (vs, no v.l.).

(**nirukta** = Skt., *explained*, in: likhāpayen naraḥ kaścit su-niruktam 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 **pratisamvid**(ā), q.v.; other cases: nānābhīnirhāra-nirdeśa-vididha-hetu-kāraṇa-nidarśanārambaṇa-nirukty-upāyakaśāyair SP 41.2, 12; 71.7; nānā-nirukti-nirdeśābhīlāpanirdeśanair 39.11; nānā-niruktihi ca kāraṇehi 45.5 (vs), *by various explanations and reasons*; nirukti dharmāṇa bahū prajānati 238.1 (vs), *he knows many explanations of the dharmas*; nirukti-rutebhir Gv 231.3 (vs).

Niruktiniyatapraveśa, 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 i.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 i.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 1727; °śeṣe nirvāṇadhātū 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 *nis*-; cf. **Anupavadya**), not to be blamed, faultless, irrep-*roachable*: Mv i.117.6 (vs) śayyāsanam ca vipulaṃ kārayate pāṛthivo nirupavadyam (mss. **nirūpa**°, which seems unmetr.; Pali has *anūpa*° beside *anupa*°).

nir-upahatya, see **upa**°.

nir-upādātṛka, adj. (Bhvr. cpd., *nis plus upādātār*, 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) pratiśiddham Lañk 255.4.

nirūḍha, ppp. (to *ni-ruh-*, in sense otherwise unrecorded), *climbed down* (in active mg.): °dhaḥ Divy 527.9.

? **nirūha-mārga**, probably a corruption; I cannot offer an interpretation, any more than Senart: (yatrāpi) nirūhamārgam 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 puṣkarīṇiṃ (mss. °ṇiṃ) 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*) pratilabhati (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)? [See s.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) ārūpyā ca samāpattir nirodhaś (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-

dhisattva); 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*, = **argāḍa**, Skt. *argala*), (1) without bars, of doors, in a-nir°, not unbarred: dvārā pithetha sarvā suyantritānirgaḍam dṛḥhakapātām LV 201.17 (vs); (2) unrestrained, as n. of a specific sacrifice = **nirargāḍa** (2), q.v.: rājñāpi... yathā Sudhanunā kumāreṇa samdṛṣṭam (so with mss.) tathā nirgaḍam yajñam avadyam (sc. kṛtam, or iṣṭam) Mv ii.100.3 (prose); tvayā tāvat pāpiyann ekena nirgaḍena yajñena kāmēsvaratvam prāptam; mayā tv anekāni yajñakoṭṭiniyutaśatasahasarāni nirgaḍāni yaṣṭāni LV 318.2-4 (prose); in vs below, 8, *nirargāḍaḥ* in same sense.

? **nirgarati**, perhaps rather *nirgalati*, *spits out*: LV 306.21 (prose) *nirgaranto*; but best mss. *nirgalanto*; object *ayogudāni, spitting forth*. Cf. BR s.v. *gal plus nis, nirgalitāmbugarbham śaradghanam* Ragh. 5.17, which could very well mean *an autumn cloud that has ejected its water-content*. On the other hand, *nirgīra* 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. *niggūḍha* = *sthira rūp se sthāpit, Sheth*), *hidden, concealed*: °dhenopacārakrameṇa 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 **Nirgrantha**, and in Av *Jñātiputra* (= Pali *Niṅaṅṭha Nātiputta* or *Nātha*°), one of the six famous heretical teachers of Buddha's day (see s.v. **Pūraṇa Kāśyapa**): named with the others, Mvy 3550; Mv i.253.17 (v.l. *Nigr*°); 257.1; iii.383.17 (v.l. *Nigr*°); Divy 143.12 (mss. *Nigr*°); Av i.231.5 (*Jñātap*°; best ms. *Nigr*°). His followers are supposed to be the Jains.

nir-granṭhi-, free from knots, in °thi-śira (n. sg. m. °raḥ), one of the **anuvyañjana**, *having veins* (Tib. *rtsa*) free from knots: Mvy 276. The corresp. list Mv ii.43.9 has in mss. *vinigrantha-śira*, which Senart em. to *nir-granṭhi-*. App. not in the Pali (Burnouf, *Lotus*, App. VIII, 2); in LV seems perhaps replaced by **ghana-samdhī**(?).

(**nirghaṅṭa**, see **nighaṅṭa**.)

-nirghātin, adj.-subst. (cf. Skt. *nirghāta*, plus -in), *destroying*, in *bhava-nirghātim* (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 *Sūtranipāta*, fragment corresp. to Pali Sn 818 (*nigghosam*, acc. sg.), Hoernle, JRAS 1916, 711.

Nirghoṣākṣaravimukta, m., n. of a samādhi: Mvy 598; Tib. *sgra dbyaṅs kyi yi ge dañ bral ba*; the Mvy form is a corruption for **Girghoṣa**° q.v.

nirjava (to next), *impetuosity, eager movement*: *samanta-nirjavena 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., *impetuosity, eager rushing forth*, but only noted ifc.

Bhvr.: sarvabuddhapaṣaṇmaṇḍaleṣu sabhāga-nirjavanāni (strīṇām . . . sahasrāṇi) Gv 140.26; samanta-mukha-nirjavana, n. of a 'bodhisattva-vimokṣa', Gv 216.23.

nirjāta, ppp. adj. (cf. AMg. niijāya, *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; prītiprāmodyena tathāgatagauravamānasikāra-nirjātena LV 370.1-2; śradhāgaurava-nirjātena ca kāyapraṇāmena Gv 96.20; puṇyanirjāta, *produced by merit* (thru former good deeds) Divy 463.4; Karmav 67.18; (svapūṇyātīśaya-nir°) Jm 22.1; Tathāgatakāyāḥ śatapuṇyanirjātayā 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 abhijñās; ato nirj°, *born from this*, Vaj 25.4, 5-6; paśyako dr̥ṣyanirjāto dr̥ṣyaṃ kimhetusambhavam Laṅk 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-nirjātaiḥ (of Bodhisattvas) LV 2.5 (no v.l.); Tib. *ñes par skyes pa, made fine, right*, cf. *ñes par ḥbyuñ pa* for **niryāta**, q.v.; acc. to Lefm., sarvabodhisattvacāryā-sunirjātaḥ LV 274.20-21 (Lefm. divides °cāryāsu nir°) but several mss. °niryātaḥ, 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 nirmīta): dharmeṇa kāyu nirjīto 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).

nirjīnāti (see Chap. 43, s.v. ji 2), *conquers*: rājyaṃ nirjīnāti SP 289.3 (prose).

nir-jvara, adj. Bhvr., *free from disease, healthy, sound*: Mvy 1293.

nirṇayana (Skt. Lex. id.), *settling, deciding*: saṃśayanirṇayanārtham Divy 234.30.

nirṇāmayati, also **nirṇām°**, and (once) **nirnam°** (= Pali ninnāmeti, only in mg. 2, of the tongue), (1) *bends, inclines*, = **abhinirn°**, q.v. (object cittaṃ, and with dat. of remoter object, to . . .): nirṇāmesi, aor. Mv i.228.12, parallel to LV 344.8 which has abhinirn°; (2) *sticks out, extends*: Mv ii.282.4 (-bāhām, *his arm*) nirṇāmayitvā; otherwise only of the tongue: jihvām nirṇāmayya Divy 7.6, nirṇāmayya (or, acc. to Index, nirṇam°) 71.14; nirṇāmya Bbh 376.4; jihvendriyaṃ nirṇāmayataḥ SP 387.9; °yaṃ nirṇāmayām āsa Mvy 6446.

nirdāraṇa (cf. AMg. niddāriya, ppp.) *plucking out, destroying*: sarvābhinivēsa-nir° Gv 189.21; dr̥ḍhātmasaṃjñāsāila-nir° 220.17. Cf. next.

nirdārayitar (cf. prec.), *one who rends, destroys*: (kalyāṇamitrāṇi . . .) °tāro dr̥ṣṭibandhanānām 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-paripr̥cchā-nirdeśasu Dbh 72.14; (2) m., once nt., a high number: °saḥ Mvy 7792; 7921 = Tib. *ñes bstan*; in 7921 cited from Gv 134.2, where °saṃ, nt.; read -nirdeśasya Gv 106.18 (1st ed. nidaśasya, or perh. nird°?); -nirdeśaḥ Gv 324.11, and ff. **nirdeśana** (nt.) or °nā, f., *explanation, exhibition,*

revealing, making clear: nānā-nirukti-nirdeśābhilāpa-nirdeśānair (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-)nirdeśānām avatārati 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-?)-nirdhāntaṃ suvarṇam (so read for °na-) 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 nirdhā[nta]malā as 'Skt.' gloss for Toch. lyalyitku, Sieg and Siegling, Toch. Sprachreste 359.9 (Toch. Gram. 466.2); in Mv ii.470.13 read su-nirdhānta-mala-kaśāyāṇi 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. dhāyate? cf. § 37.38), pres. pple. su-nirdhāyanti, *being purged or purified by fire*: so read Mv ii.470.13 for °nirvānta° (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*: vāribhūtaṃ 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 **saṃnirṇāda**; 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 nirhoṣa, whence possibly nir- for ni- is derived by blending), *sound, cry, shout*: LV 226.17; (? 266.9, see **saṃnirṇāda**); 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.

-**nirṇādāna**, only ifc. Bhvr., f. °nī, = prec.: mahādharmā-nirṇādānaṃ Dbh 90.4, *shouting out, proclamation*; nāga-nirṇādāni (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*: (mahāmbudāḥ) °yanta(h, n. sg. pres. pple.; no expressed object, but perh. sc. vasm-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 sūryaṃ dhārayanti Kv 64.20 (subject gandharvas).

nir-nānākarāṇa, see **nānākarāṇa**.

nirṇāma (m.°; not recorded in this sense), *turn or extension; course* (of time): kālanirṇāmasaṃpanno caśi 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. kālaṃ nir°, which seems scarcely interpretable.)

nirnamayati, see **nirnam°**

nirbuda, m. (presumably = nyarbuda, Ved. and BhāgP.), a high number, = 10 arbudas: Mmk 343.14 daśārbudā 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 Śiḥ 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 °bhat°, ppp., Mvy 7183, text °bhāts°, v.l. nirbhansitaḥ; in Index recorded as °bhats°, °bhāts°, and °bhārts°; Mironov nirbhārsitam, v.l. nirbhārsitam. 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. bhuj, 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-nirbhedana- 245.14; (nivarana)kavāṭa-nirbhedana-tāyai 491.23.

nirbheda-bhāgiya, adj., = **nirvedha-bh°**, for which this is clearly a corruption or malformation: °yaiḥ kuśalamūlaiḥ Av ii.181.10.

-nirmatha, adj. (to Skt. nir-math-, used of churning the ocean), *churning, i. e. doing violence to (a figurative ocean)*: sarvasattvābhiniवेशāsāgara-nirmathānām (bodhisattvānām) Gv 188.23.

nirmadana, only in **mada-nir°**, q.v.

nirmadhya, adj. or subst., apparently (the part) *off the middle*: nāngāre na bhasmanirmadhye bandhed mudrāṃ kadācana Mmk 365.25 (vs, first half hypermetric).

nirmardayati, rubs (hands, in reflection): hastau °dayan MSV iv.236.8.

Nirrnala, (1) n. of a future Pratyekabuddha: Av i.162.5; (2) n. of a Buddha: Śiḥ 169.9.

nirmāna, nt. (cf. Pali nimmāna, in cpd. issara-ni° -hetu, *supernatural creation*), a *magical creation*, usually concrete, and used as symbol of unreality: (samāsato nirvatukam) nirmāṇam Bbh 63.24 (definition of the word), *in brief, a magic-creation is what has no material basis*; (sarvadharmā-māyā-svapna-)pratibhāsa-pratīśrutkodakacandra-pratibimba-nirmāṇa-samatayā Dbh 47.14; sarvatahāgata-nirmāṇāny Gv 469.1; dharmasya nirmāṇam ivopaviṣṭam Buddhacarita x.19, (the Bodhisattva) *sitting like a magic-image of dharma*, 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).

nirmāna-kāya, m., *body of magic transformation*: Mvy 118; Dbh.g. 6(342).22. In Mvy contrasts with **dharmak°** (3) and **sambhoga-k°**; see s.v. **kāya**, end. In Sūtrā. ix.60, 63 nirmāṇikaḥ 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. nairmāṇikam (q.v.) kāyām Lañk 73.9 (vs), but the same vs 276.10 reads nairvāṇikam.

nir-māṇa-tā (domal ṇ; so all mss.; Skt. nir-māna, *prideless*): LV 182.20.

nirmāna-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 **nirmāna-kāya**, q.v.: nirmita-

nirmāna-b° Lañk 57.10; niṣyanda-dharma-nirmāṇā jinā nairmāṇikāś ca ye 283.6 (vs). Cf. **nirmāṇika**, **nair°**.

nirmānarati (= Pali nimmānarati), lit. *enjoying magical creations* (of their own), n. of a class of kāmāvacara gods, see s.v. **deva** (also called **nirmita**, 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. °ratinām ii.163.12, etc.; Mvy 3082; Dharmas 127; Divy 68.13; 367.10; Suv 86.10; Śiḥ 257.9; Av i.5.1, etc. Their chief is **Sunirmita** (once **Sunirmānarati**).

Nirmāṇāṅgulimālaka, (?) n. of a work, see s.v. **Āṅgulimālaka**.

nirmāṇika = **nair°**, *magically created*; with buddha, = **nirmāna-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) nirmādaya (em., mss. °pya) 185.21; vāraḥkam °yati 343.1; ādarśo °yitavyaḥ MSV ii.57.18; 68.6.

nirmāya, adj. Bhvr., *without guile* (māyā): Śiḥ 285.9.

nirmālyaka (nt., = Skt. °lyā; -ka may be m.c.), *left-over garland, remains of a garland*: °kam yo 'panayeta caitye Śiḥ 307.10; same line Mv ii.393.20, read with mss. nirmālyā so apanaye cetiyeṣu.

nirminoti, see **nirminoti** (recorded more prevalently, while from **abhi-nir-m°** I have, perhaps by accident, more forms with domal ṇ; the orthographic variation probably means little).

nirmita (= Pali nimmita), (1) ppp. of **nirminoti**, q.v.; (2) nt., a *magic creation*: bhagavān °taṃ visarjayati Divy 138.13; Av i.4.12; nirmitopamam 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 nirmitāś 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.

nirmitaka, f. **ikā**, subst. (nirmita plus specifying -ka, § 22.39), *one that has been created by magic*: °kā KP 142.4; 143.4 ff., *the two that . . .*; samyaksambuddhena yo nirmitako nirmito AsP 442.15, *a magically-created individual that has been magically-created by a Buddha*; sa nirmitako yasya kṛtyasya kṛtaso (= °so) nirmitas, 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; nirmitikā 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 nirmitikā.

nirmita-nirmāna- (sc. tathāgata), not dvandva with Suzuki but (Buddhas) *of magically-formed magic-creation*: nirmita-nirmāna-bhāṣitam idaṃ bhagavan dharmadvayam, na maulais (so for text maunais) tathāgatair bhāṣitam Lañk 16.13. See s.v. **maula**.

nirminoti, °nati (also with domal ṇ), and **nirmimite** (see also **abhi-nirm°**, which has perhaps even more variations of inflexion; = Pali nimmināti, °nati; Skt. only nirmimite 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. nirmimite; Divy 59.15 maṇḍalavāṭam nirminu (impv.), and 18 °vāto nirmito; (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. nirminuṣam Divy 50.3; aor. nirmini LV 219.19; nirmiṇe Mv i.189.6; ger. nirminītvā Mv iii.282.15; nirminiya (mss. °ye) Mv i.366.10; (B) forms of the pres. nirmimite, and others from Skt. root mā: nirmimite SP 245.11; LV 290.20; (perf. nirmamire, 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 . . . trāyatrim-śabhavane sunirmito (? mss. corruptly °mitāpsaraiḥ, but the word aparaiḥ 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.) abhinirmiṇvanti *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 nirmiṇeyā, opt. (in 14 by em.) used in sense of *exchange* (one thing, acc., for another, instr.); this = Pali nimirāti, 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 āmiṣa; doubtless understood as *enjoyable contact* or the like (root mṛṣ, not cpd. with nis in Skt. or Pali); so Tib. ṅug pa, *touch, caress*: (tatrāmiṣam . . . katamad? yad utāmiṣam) āmṛśam ākarṣaṇam nirmṛṣam parāmṛṣṭiḥ svādo . . . Lañk 180.7.

nirmocana, see **saṃdhi-nir°**.

nirmocayitar, *one who frees*: °tāro mārapāṣebhyaḥ Gv 462.23.

niryāna, nt. (Pali niyyāna, in mg. 3; Pali and Skt. also *going out*, literally, and so BHS bhavaty aparyādattaḥ sarvapradīpaniryānaḥ 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 . . . manuṣyakunapāni vi-[WT ca] bhakṣayantaḥ), *teṣām* (sc. bheruṇḍakānām) ca niryānu pratikṣamāṇāḥ śvānāḥ śrgalās 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.: bahulipi-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) nes 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 praṇidhi (°dhāna) depends on this, *expertness, skill in accomplishing* (the Bodhisattva's vow), -bodhisattvapraṇidhicaryā-niryāna-Gv 98.8; -praṇidhāna-niryāna-mukhāni Gv 490.2; (mahā-praṇidhānabalaṃ vā samvarṇayitum) (sc. praṇidhāna-?) niryāna-mukhaṃ vāvabhāsayitum Gv 99.8; less certain, perhaps to (3) *deliverance*, bodhisattva-niryāna-viśuddhi-parimārganam Gv 59.26; sarvajña-jñāna-niryāna-mārgavidhim praṇaśayamānān Gv 86.5; mahāyāna-niryānam abhidhyotayamānān Gv 92.18; surely here, because associated with niryāta, and rendered in Tib. nes par ḥbyuṅ ba, Mvy 2543 (tho found in a chapter headed pariśuddhaparyāyāḥ, 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 cātyāna-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 praktikṣipati 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 yāna-traya-niryānāya Bbh 87.20; śrāvakayāna-niryānādhi-muktinānātvam avatarati Dbh 56.11; less certain, perhaps to 2 above, nidarśayitāro niryāna-mukhānām Gv 463.7; bodhisattvasyāvibhrānta-niryānam abhidhyotitam bhavati Bbh 258.2; -paramayāna-niryāna-Mvy 795 = Tib. ḥbyuṅ ba, *arriving at* . . .; (4) *deliverance from, curing of* (a disease): MSV i.x.15.

niryānika, adj. (to prec., 3; = Pali niyyā°, niyā°; also **nairyā°**, q.v.), *conducive to deliverance, emancipation*: nāyaṃ mārgo niryāniko Mv ii.200.8; in LV 239.14 Lefm. ayaṃ khalv Ārāḍasya dharmo na nairyāniko, with ms. A only, other mss. and Cal. niry°; Tib. nes bar ḥbyuṅ ba ma yin te (see **niryāti** and **niryāta** 2). Cf. also **niryānika**.

niryāta, ppp., adj. (for AMg. nijjāya see under **nirjāta**, with which this seems blended or confused in BHS; Pali once niyyātam, in MN i.360.9 [puttānaṃ dāyajjama], *property or inheritance bestowed upon his sons*; comm. niyyātitam, cf. **niryāyati**; 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-niryāta(h) SP 312.2 perhaps to be read -nirjāta (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 mahābhijñākṛtaparikarmāṇaḥ; (2) = **nirjāta** (2), which is very little used in the acc. and should perhaps be em. to niryāta, *adept, perfected, perfectly skilled*, in (loc. or comp.): Mvy 864 = Tib. nes par ḥbyuṅ 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: dharmeṣu niryātāḥ syāma SP 60.12; na tāvan niryāto (Kashgar rec. parinipanno; Tib. nes par ḥbyuṅ ba) 'nuttarāyaṃ samyaksambodham SP 241.1; kṣānti-niryātāḥ LV 179.14 (here Tib. acc. to Foucaux nes par byuṅ ba); (mayāpy eṣa . . .) dharmo dhigato yatra tvam niryātaḥ LV 245.9, . . . in which you are adept; pūrvasubhakarman-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 sarvasiḥkṣāsu Gv 489.26. See s.v. **niryāna**.

niryātanā (to next), *gift, offering*: Sādh 64.7.

niryāyati, °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 asmai . . . °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; °tayisyāmi 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; °tayi, 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; °ūta, ppp., various forms,

SP 60.9 (vayaṃ bhagavatā hīnena yānena niryātitaḥ, 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 (niryātitaṃ te . . . mamaitan maṇiratnaṃ, *to thee by me this jewel was given*); 339.6 (te ca, sc. viharāḥ, which Kashgar rec. inserts, *mama sammukhaṃ śrāvaka-saṃghasya niryātitaḥ, 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 i.295.15; iii.57.2; Divy 23.4; 155.12; 274.13; Av i.87.7; 198.11; Suv 146.2; Kv 36.17; etc. Very common in most texts.

niryāti (= Pali niyyāti; in this special sense not noted in Skt.), *goes forth, issues* (unto deliverance); (after clause cited under **niryānika**, q.v.) *na niryāti tat-katarasya duḥkhakṣayāya* LV 239.15 (Tib. translates just like the prec., *niryāniko* or *nair°*); Mvy 2545 (follows niryātaḥ; Tib. includes the same two translations as for that, one of which agrees with LV).

niryātita, adj. (niryātita, ppp. of **niryāyati**, plus specifying -ka, § 22.39), (the one) *that has been* (previously) *presented* (with kalaśa): Mmk 51.9, 15, (pūrva-) 25.

niryādayati (the usual Pali form, °deti, for **niryāyati**, q.v.): *niryādayinsuś*, 3 pl. aor., v.l. of Kashgar rec., SP 191.2 (vs).

niryāmaka, m. (Skt. niy° or niry°, see Schmidt, Nachträge, s.v. niy° with references; Lex. niyāma, °maka, niryāma; Pali niyyāmaka, *pilot, helmsman* (of a ship): read niryāmaka āha Mv i.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 Lañk 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. niḥjūhai; see also **nirvyūhati**, (1) *abandons, withdraws from* (Sheth, niḥjūhai: parityāg karnā, Lañk 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 niḥjūhai: racnā, nirmāṇ karnā; and so noun derivs.; cf. niryūha as architectural term): Gv 69.23–24 bodhisattvavimokṣam āyūhatā niryūhatā anusaratā etc.; so, parallel forms of ā-yūh- and nir-yūh-, in what must be nearly identical mgs., with objects tathāgatavimokṣam Gv 80.24, 25; 83.12; jñānālokamukham Gv 199.24. This may well be the mg. of nirvyūhati, q.v., in MadhK; discussion s.v. **āvūhati**.

nir-lapaka, adj. or subst. m. (Bhvr., nis plus **lapa**, q.v., with -ka Bhvr.; Pali nillapa); read so, or nirlapana, for (akuhako) 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 phyis pa (*wiped out*), bsrabs pa (*vanished*, see Das), bzhar ba (*scraped off*), bsubs (*blotted out, erased*).

nirlopa (m.? = Pali nillopa; not in Skt.), *plunder*: °paṃ harati Mvy 5366; °pāpāhāraka, 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).

nirvana, adj. (= Pali nibbana), *free from desire*: Ud xviii.3 (see s.v. **vana**).

? **nir-vamhaṇa**, f. °ṇī (cf. Pali vamha, vambhaṇā, vamheti, etc., etym. unknown; Deśī bambhaṇī, °ṇiā, *poison*, seems hardly pertinent), *free from contempt* or

ill-will: of Buddha's speech (gīrā), *nirvamhaṇī* Mv i.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) prahlādaniyā nirvarṇaniyā (411.9 adds **aprativarnaniyā**, q.v.) asecaniyā LV 52.7; 411.9; adv. °yam, *agreeably*, of the sound of earthquakes at the Bodhisattva's conception, Mv i.206.17 = ii.10.10, see s.v. **ullokaniya**.

nir-vastuka, adj. Bhvr. (to vastu; -vastuka ifc. in Skt.), *without material basis*: Bbh 63.23, as definition of **nirmāna**, q.v.

Nirvānapriyā, n. of a 'gandharva maid': Kv 5.8. **Nirvāṅgulimālika** (loc. °ke), n. of one or (more likely, with Suzuki and Bendall and Rouse) two works: Lañk 258.4 (v.l. Nirmāṇ°, one ms. Nirvāṇe 'ngu°), cited Śikṣ 133.4 (mss. °aka). The first work, Nirvāṇa(-sūtra), presumably means the (Mahā-)parinirvāṇa-sūtra; for the second see **Aṅgulimālika**, °liya.

nirvānika, f. °kī, adj. = **nairv°**, q.v.: Mv ii.33.3 (of dharma); Kv 25.6 (of dharmaparyāya); °kiṃ bhūmim (cf. under **nairv°**) Kv 24.2. Cf. also **niryānika**.

[**nirvānta**, 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 = Pali nibbikappa, Vism. 193.7), *makes free from uncertainty* (or *false discrimination*) = *distinguishes, considers carefully*: nirvikalpayanti ca virāgam ayiha (read apiha) 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*: utkṣiptaśaṅkāṅkuśanirvighaṭṭam Jm 87.9.

nirvidā (= Pali 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, Pali nibbisesa; only M. niḥvisiṭṭha in this sense), *without distinction or difference, alike*: Lañk 141.16; 142.4, 8; 197.18; 231.15; 348.6; 350.10.

nirviṣī (Skt. Lex. id.; Pkt. nibbiṣī, Sheth), a grass used as antidote for poison, acc. to Tib. a kind of *wolfsbane*: Mvy 5820 = Tib. boñ ṅa nag po.

nirviṣīkaraṇa (nt.; n. act. to Skt. °ṣī-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 i.66.1; Divy 157.12; Av i.48.8; and esp. often *happy, blissful*, in worldly sense, also BHS, SP 106.13; Mv i.131.14), (1) like Pali nibbuta 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) = Pali DN ii.242.18, 243.6, **nirvṛta** (Senart with mss. unmetr. °tā; Pali nivuta-, text with Cambodian sources, others nivuta-, ni- being unmetr.)-brahmalokam (adv.; Pali °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 pihito (and later paṭicchanno) brahmaloko assā ti. This implies Skt. nirvṛta; the Pali nivuta, adopted by ed., must have i 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 i.66.9; also *bliss, happiness*,

in worldly sense, so e. g. Mv i.293.8), (1) like Pali nibbuti (see Childers) = nirvāṇa (Pali nibbāna); 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. °apratīkāṅkṣḥ.

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. nir-vyadh-; cf. the foll. items and **nairvedhika**), (intellectual) *penetration, insight*: °dha-bhagakramaḥ Mvy 1210, cf. °dha-bhāgīya (Tib. ñes par bhved pa); °dha-vīrya-vajra-prākāreṇa Gv 161.21; cf. AbhidhK. La V-P. vi.169, 'nirvedha signifie *nīscita vedha*, c'est donc le Noble Chemin... il est donc *nīscita*, 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 sarvadharmā-nirvedhana-tayā Gv 494.19–20, *like a vajra because it penetrates* (physically, and intellectually?) *all dharmas* (states of existence, and religious doctrines?).

nirvedha-bhāgīya, adj. (subst.; = Pali nibbedhabh°), *belonging or conducting to the* (four states of) *penetration, insight*, which are **uśmagata-** (avasthā), **mūrdhan** (mūrdhānaḥ, mūrdhāvasthā), **kṣānti**, and **laukikāgr(ya)adharma** (the last = ānantaryasamādhi, Sūtrā. comm.): Mvy 1211; °gīyāni (kuśalamūlāni) Divy 50.8; cf. Sūtrā. 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. nivāhia, 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-niryūha**), 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 niharati, in Pali Dict. said to mean only *takes away* or the like; but it certainly sometimes has the mg. recorded below, e. g. bhūmiṃ niharati Miln. 219.4, *provides, makes available, land* (which was formerly jungle); also piṇḍapāta-nihāraka 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*: tām (= tām, sc. pūjām; in prec. line abhinirhṛta pūjā) ahu nirhari Bhad 6²; yair iyaṃ cari (= caryā) . . . praṇidhībhir nirhṛtā Gv 488.6 (vs).

nirhāra (m.; = Pali nihāra, which certainly some-

times has this mg., e. g. in nihāra-bhatto Vin. i.13.3; see s.v. **nirharati**; this entire group of words in Pali needs serious study), Tib. (b)sgub pa, *production, accomplishment, bringing to pass*: Mvy 6865, see **āni-praty-āni-**; samādhi-vikrīḍita-śatasahasra-nirhāra-kuśalaḥ Mvy 863; (catuḥ-)samgrahavastu-prayoga-nirhāra-viśuddhiṃ ca nāma dharmamukham LV 182.7; samādhher . . . guṇānu-śamsanirhārapadāni śrutvā Samādhi 19.1; citta-caritacaryānupraveśa-nirhāra-ceṣṭitaṃ jñātum Mmk 6.2; tathāgata-nirhāra- 6.3; tena raśmi-dhātu-maṇḍali-samuddyotita-nirhāreṇa 7.8.

nirhāraka, (1) m., some member of a ship's crew (see s.v. **pauruṣeya** 2), after **āhāraka**, 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-ṣeṣu . . .) vṛṣṭi-nirhārakam dhyaṇam, *bringing or producing rain* (to relieve famine; an activity of Bodhisattvas). In Pali nihāraka only recorded in piṇḍapāta-ni°, *one who brings food* (esp. to Buddha; = **abhinir°**; see s.v. **nirharati**), the same, °ta-nirhārakaḥ piṇḍapātam ādāya bhagavatsakāsam upasamkrāntā MSV ii.130.2; °ta-nirhārakam bhikṣum 180.15, 17.

[**nilapaka**, see **nirla°**.]

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*: jihvayā nilēdhum ārabdhā Divy 137.8.

nilīyati (ni with Skt. ḍī), *flies down*: °yathā (mss., Senart em. °tha) Mv i.219.3 (= ii.21.5, where abhi-li° is read, see **abhiliyati**).

nivarana, see **nīvarana**.

nivartaka, f. °ikā, 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 Dharmacakrapravartanasūtra, but unparalleled in other versions; sarvakāma-nivartakam SP 211.2 (prose), *effecting all desires*.

nivartati, °te, ppp. nirvṛtta, caus. nivarteti (cf. vart plus ni, caus., BR 7 and 8, *verschaffen, vollführen*, and s.v. **nivartaka**, **nivuṭṭati**), (1) *nirvṛtta ratanā trayāḥ* LV 421.2 (both edd. nirvi°, but all mss. niv°; metr. indifferent), *the three Jewels were produced, realized* (Tib. mñon du grub, *accomplished so as to be manifested*); divyāni ca samgīti 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 samālīṅgam kṛtvā nivarteti Mv ii.172.4; just below occur *nivuṭṭiya* and *nivuṭṭāpiya*, for *nivart-*, see s.v. **nivuṭṭati**.

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; ajinena nivasto ca prāvṛto ca Mv ii.211.12; kṛṣṇājīnena 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 °vastāny, Lefm. em. °vastā) api durnivastrāṇi (so best mss., v.l. °vastām; Lefm. em. °vastāḥ) kurvanti 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 gahapatānī, *gentle*, parallel with soratā and upasantā), *gentle, mild*: as ep. of princes, parallel with **maheśākhyā**, **sukhasamparśa**, 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.)-kalahamsa-barhiṇa-nivātā, of the Buddha's voice, *gentle as the sweet voice* (of kalahamsa 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. **nivāraṇa**.

nivāsa, m. (= Pali id.), (former) *state of existence*; usually in cpds. **pūrva**-(pūrve-) ni°, qq.v.; with separation of the cpd., **pūrve** (so all mss., Senart em. °vam) ca nivāsavātam (*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-nivāsanaiv LV 249.2, so read with Tib. gyon pa, *to wear*, for Lefm. -niveśanaiv (mss. mostly nives°), *by the wearing of ... as garments*; parimaṇḍala-nivāsanaiv Mvy 8525, prob. n. act., *putting on (one's undergarment) 'in a circle'* (not hanging down before or behind, cf. Vin. iv.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 (kālyam 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 nivāsya, 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 cīvaraṃ nivāsayaṭiyāmaḥ, with Chin. transl.; contrast prāvaraṭiyāmaḥ 529.1 ff., of the upper garment; same contrast in Pali, 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 nivāsayaṭivyā, (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-, *dwelt*; cf. Pali nivāsiko, m., Jāt. ii.435.14, vs, in comm. repeated with v.l. °ako), *dwelling*: Lumbinivane devatā °kā Mv ii.145.6.

nivutṭati (MIndic 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).

nivrta, ppp. (related to **nivaraṇa**, 1, 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*: nivṛṭāvākrṭāḥ Mvy 6889, *obscure and not explained*; and a-ni° 6890; Tib. bsgrigs pa, or bsgrig ba, for nivrta.

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 sarvabuddhadharmeṣu 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 rākṣasi: 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) *fight and battles*. But niśāta is not recorded in this use, and moreover I question such a complimentary fig. of 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 niśāmakā(h)?

niśādā-putra, m. (cf. next, and Pali 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 Pali nisadā, also °da), *lower millstone, or mortar*: Mvy 7515 = Tib. mchig, *grindstone, mortar*, or gṭun gyi gzhi, *what is below a pestle*.

Niśāntāyu, n. of an ancient king: Mv ii.146.19.

niśṛṇoti (not in Skt. or Pali, but = AMg. nisṛṇai, ni°), *hears*: gopi niśṛṇohi LV 235.22; niśṛṇotha 296.2 (both vs).

niśṛtya, see **niśṛitya**.

[**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 **niśṛitya** or **niśṛāya**.]

niścara, adj. (to Skt. niścaraṭi), *coming forth, issuing* (of sounds): ime ślokās ca niścaraḥ Suv 22.2.

-niścārakam, in jihvā-ni°, adv. (= Pali jihvā-nicchārakam, Vin. iv.197.6), *putting out the tongue*: na jihvā° 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 nichchāreti), (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 °ṣu-tā, Bbh 168.22 (= Pali nijigim-sanaṭā, or °gīs°), in lābhena lābha-(Bbh ed. lābhaṃ) niś° (also **-niṣpādanā**, 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 **mithyājīva** for a monk; see references s.v. **kuhana**. Wogihara, Lex. 26, believes the original form was nirjigīṣā or °ṣutā, *relying on the Pali*; I believe the contrary.

Niścīrtha, n. of a former Buddha: Mv i.136.17.

Niścitta, m., n. of a samādhi: Mvy 539; ŚsP 1417.18. Cf. **Sthitanīścitta**; **Tathatāsthitaniścitta**. Tib., all three times, sems med pa, *without thought*.

***niścavī-kṛtvā**, see **nicchavi°**.

niśraya, m. (= Pali nissaya, not completely or perfectly described in the Dictt.), *fundamentally, support, basis* (Tib. gnas, *place, abode, place of settlement*; or rten, *support*): niśraya-bhūtaṃ sarvabodhisattvacaraṇa-tayā Gv 494.10, *it (bodhicitta) acts as a support, because it con-*

stitutes legs for all Bodhisattvas; niśraya . . . śraddha Śiḥs 3.7 (vs), faith is a support (see s.v. aiśikā); niśraya-sampanna Mv ii.259.14; 280.1 (here text wrongly niḥśraya°), 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 ff. as saddhā, hiri, ottappa, viriya, paññā; by relying on (nissāya) them one akusalam pajahati kusalam bhāveti; in Mvy 820 Bodhisattvas are described as sarvaprāṇidhāna-niśraya-vigata, for whom all basis for (further) praṇidhānas is removed (because they are already perfect in praṇidhānas, as stated in Mv ii.280.1 and substantially in 259.14, along with niśrayasampanna); 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), piṇḍapāṭah (for food), pāmsukūlam (for garments), pūtimukta-(q.v.)-bhaiśajyam (for medicine); the same four in Pali (nissaya); in this sense niśraya-dāyaka, m., a giver of . . ., Mvy 8731; in Bbh 193.2 also four, the list in 3-5 is (1) cīvara-, (2) piṇḍapāṭa-, (3) śayanāsanam, and (4) glānapratyayabhaiśajyapariśkāś ca; for nuns there are only three of these niśraya, since living in the woods, 'at the foot of a tree', is forbidden to them (Vin. ii.278.14); hence trayo niśrayā(h) Bhik 22a.5-22b.1; na ca skandhaāyātana-dhātau (one cpd. word) niśrayu 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 śiḥsā na niśrayo nāniśrayaḥ, the exact mg. is not too clear, and Tib. as printed in ed. omits this phrase; perhaps as in niśraya-sampanna, above, there is no instruction, no support and no non-support (for moral development(?); Chin. no keeping nor not keeping of the moral code; niśrayāhrta (lābha), received thru support, MSV ii.109.8, explained 112.15 ff.

niśrayitvā, so WT for SP 48.6 **niścayitvā**, q.v.; so Tib. brten nas su; niśray° seems to be the true reading, as a sort of cross between **niśritya** and **niśrāya**, as if based on pres. niśrayati but ger. of MIndic type; this form should also be read in SP 335.11 (vs) where both edd. niṣevitvā (but all Nep. mss. niśrayitvā) imāṃ kriyām, relying on . . .

niśrāya, postposition w. acc. (= Pali nissāya, partly Sktized; a further Sktization produced **niśritya**, q.v., which is commoner and has the same mgs.; § 35.20): (1) *relying on, based on*: balacakramḥ hi niśrāya dharmacakram pravartate Mv i.277.3; (2) *near, by, at, on, in*: Upa-tiṣyam ni° Mv iii.271.7 *near, with U.*; vṛkṣamūlam ni° tiṣṭhe Mv iii.53.13, *at the root of a tree*; mahāpṛthivīm ni° (. . . sarvabijāni virohanti) Mvy 6368, *on the whole earth*; vanaśaṇḍa ni° (bodhisattvaḥ) SP 12.15 (vs), *living in . . .*; mātur yonim ni° tiṣṭhanti Mv i.144.3, *in the mother's womb* (and others in what follows); bodhisattvā pṛthivī-pradeśam niśrāya gacchanti vā tiṣṭhanti niśidanti Mv ii.260.9, *go to or stay or sit in . . .*, also 261.10; cīvara-karnakam cen niśrāya ākramanti pade-pade, aparādhena tiṣṭhanti na te buddhasya śāntike 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.)

niśrita, ppp. (Pali nissita; cf. prec. and next items, and see **a-ni°**), *depending, relying, based on* (normally with acc., or at end of cpds.); sometimes (placed) on, in (of physical location): bhūmir na cātra paratīrthika-niśritānām LV 420.19 (vs; so read for Lefm. nissrṭ°; some mss. niśrṭ°; Tib. gnas); māṃ caiva ye niśrita bhonti SP 90.7 (vs), *and those who are relying on me alone; viveka-*

niśritam, virāga-, nirodha- Mvy 972-4 (= Tib. gnas pa); lokanāthānām, kṣetram tattvārthanīśritam Mv i.121.8, *based on . . .*; pravāda-niśritāni Mv iii.400.20, *based on talk, casuistry*; samjñākṣara-samjñā-niśritāni 21 (on this passage cf. **osaraṇa**); (na ca bodhisattvaḥ kīrtisābda-) śloka-niśritam dānam dadāti, na ca parataḥ pratikāra-ni° Bbh 121.23 f., cf. niśritya Bbh 135.5; rūpa-niśritāni AsP 269.1, *things based on form*; dvayanīśrito 'yam . . . loko, yad utāstitvaniśritā ca nāstitvaniśritā ca Lañk 145.4-5; pṛthivī-niśritam 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).

niśritya (sometimes recorded as ni-śr°, ni-sr°, niḥ°; formally ger. to Vedic ni-śri), postposition with acc. = **niśrāya**, used in same senses; doubtless Sktization of MIndic nissāya: (1) *relying on, taking one's base on*: dṛṣṭim ni° Ud viii.7 (same vs Pali Dhp. 164 dīṭṭhim nissāya); na pṛthivīm (etc.) ni° dhyāyati Bbh 49.16 ff.; (-parijñānam) ni° 55.11; alobham ni° 125.7; yān (sc. trīm niśrayān, see **niśraya**) ni° Bhik 22b.2; dāna-vipratibandha-pratipakṣam ni° Bbh 130.2 (ni-śr°); *aiming at*, (na . . . kīrtisābdaghoṣaślokaṃ) ni° dānam dadāti Bbh 135.5; (2) *near, by, at*: ye māṃ ni° kuśalamūlāny avaropayanti LV 90.17; vṛkṣamūlam ni° Divy 201.2, 26; 516.6-7; kuḍyamūlam ni° paribhuktaṃ Divy 82.25; dakṣiṇam (vāmam) pārśvam ni° niṣaṇṇāḥ Divy 162.7, 9 (in 9 text with mss. niśritya); *in* (the womb), dakṣiṇam (vāmam) kuḥṣim (sc. part of the womb) ni° tiṣṭhati Divy 2.7, 8; 98.26 f.

niśsaraṇa, see **nihsar°**.

niśsrayanikā (cf. Skt. °ṇī), *ladder*; in alābu°, *gourd-ladder, serving as a raft on a river*: MPS 7.5.

[**niḥśritya**, see **niśritya**.]

niḥśreṇībhūta, adj., see s.v. **viśrenīkṛtvā**.

niḥśreya(s), adj. (Skt. niḥśreyasa and MIndic derivs. only in opposite sense, *having no superior, supreme bliss, etc.*), *deprived of happiness or weal*: (gṛham) niḥśreyam samvṛttam, sarvā lakṣmī antarahitā Mv ii.101.8.

niṣaṇṇa, nt. (not recorded as subst.), *sitting down*: gamanam (mss. gatam, unmetr.) sthitam niṣaṇṇam 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 niṣaṇṇa and śayita is influenced by that.

niṣaṇṇaka, f. °ikā, adj. (Pali nisinnaka; = Skt. niṣaṇṇa with -ka svārthe, in some cases perh. m.c.), *seated*: na . . . mātā bodhisattvam janeti śayānā niṣaṇṇikā vā yathānyāḥ striyo Mv ii.20.9 (prose); (yadi . . .) svake āsane niṣaṇṇako pratissammodayisāmi Mv iii.114.8 (prose); in vss, may be m.c., (buddhām) niṣaṇṇaku (acc. pl.) Bhad 28; niṣaṇṇakā(h), of Bhddhas, Gv 34.17 (in same context with **samniṣaṇṇaka**, q.v.)

niśadana, nt. (in Skt. rare, chiefly Ved., and not in this concrete sense; = **niśidana**, q.v.) *a seat, sometimes a mat or article for sitting on*: Mvy 8514 = Tib. gtiñ (read gdiñ with Tib. Index) ba; 8942 = Tib. gdiñ ba, v.l. pratyāstarāṇa (cf. the Pali cpd. nisidana-paccuttharaṇa); bodhimaṇḍa-niśadana, *the seat on the Bodhimaṇḍa*, Bbh 94.5-6; Mmk 131.5; *a king's seat, throne*, ekachattramahāpṛthivy-anuśāsana-niśadanābhīśiktāni Śiḥs 28.13.

[**niśadā**, see **niśidā**.]

niśadyā (Skt. Lex. id., Pali nisajjā), rarely °ya (with nt. forms, see below), (1) *act of sitting*: (mātṛgrāmeṇa sār-dham . . .) rahasi praticchane āsane (seat) niśadyām kalpayet (should perform the act of sitting) Prāt 488.10; (same) rahasi niśadyā (with a woman) Mvy 8449; as an **iryā-patha**, q.v. (4), Bbh 193.17; antaśo niśadyā-cittam (so read with ms.) apī Śiḥs 17.18, *even so much as a thought of sitting down*; sthānena caṅkrameṇa niśadyayā RP 45.18; (?)-niśadya-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.); Śiḥs 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, niṣāda-sampadam ca śayyā-sampadam ca Mv ii.262.6 (prose), here °dya- with short a, but śayyā. See also **Sihanīṣadya** (for °yā?), **naiṣadyika**. **niṣāda**, m., in Skt. as n. of a hunting tribe; here = **naiṣāda**, 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. dṛṣad; also **niṣādā-**; = Pali nisadā; 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 nisi°; = **niṣadana**; to niṣidati, § 22.7), (1) *act of sitting*: °nārtham SP 251.7 (vs); °nasamstara 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 nisajjā, = Pali nisajjā, 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 pratigupta 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 (śakuntakāṃ . . . pañjarāto) niṣkaṭṭiya (ger.). So surely read; Senart niṣkuṭṭiya with mss. (except that they read tiṣ- or ti- for niṣ-).

niṣkaṇa, adj. Bhvr., *free from kaṇa*, = **akaṇa**: Śiḥs 158.15.

niṣkarṣaṇa, nt. (in Skt. not in this exact sense; in mg. = Pali nikkaḍḍhaṇā), *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 °niko Divy 323.3; °niko MSV i.94.1.

niṣkāṣati (unrecorded; seems to be kind of back formation to the 'caus.' Skt. niṣkāṣayati, *drives out*), *goes out*: mṛgavyaṃ niṣkāṣati Mv i.361.3, *goes a-hunting*.

niṣkāṣayitar (to Skt. niṣkāṣayati), *one who drives out*: °tārah samsārapurāt Śiḥs 35.4.

niṣkuṭa, nt. (AMg. nikkhuḍa, acc. to Ratnach. balcony, entrance), *small room* (so Tib., khañ phran), *cell* (Kern), *chambre* (Burnouf): SP 83.4 (vs) bahūni cā (so read) niṣkuṭa (separate word, n. pl.) samkaṭāni uccāra-pūrṇāni jugupsitāni, *and there were many small rooms (closets), narrow, full of excrement, revolting*.

[**niṣkuṭṭati**, *draws out, removes*: read **niṣkaṭṭati**, q.v.]

-**niṣkramaṇa**, see **dṛḍha-niṣ°**.

niṣkramya (m. or nt.; cf. next; = **naiṣkramya**), *departure from the world, renunciation of worldly life*: Mv i.88.10 (°myābhiratāḥ, see Senart's note); °myāyāyam kālaḥ LV 161.5 (prose, all mss.); °mye LV 184.2 (cf. naiṣkramya 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*: °tārah 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.).

Niṣṭhāgata, 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).

niṣṭhāgamana-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 akopyaṃ 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-saptēhi niṣṭhānehi Mv i.325.11, (seven servants served each monk) *with seven dishes of food each*.

niṣṭhā-pada, Lañk 123.7, and (doubtless by error written) niṣṭhāpada 160.16, or niṣṭhāpada 214.3, *fundamental term* (Suzuki *inexhaustible vow*), cf. **aniṣṭhāpada**, which seems used as a synonym. They are ten, and furnish the basis for the ten mahāprañidhānas: 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 mahāprañidhānāni daśabhir niṣṭhāpadair abhinirharati, *he effects the 10 vows by ten fundamental terms*; the list here is sattva-(dhātu-niṣṭhā), loka-, ākāṣa-, dharmā-, nirvāṇa-, buddhotpāda-, tathāgatajñāna-, cittāmbana-, buddhaviśayañānapraveśa-, 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*: Kalpanāmaṇḍitikā, 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*; Chakravarti with only ms. reported niṣpāḥ, metr. impossible (end of anuṣṭubh line); same vs in Pali SN i.225.33 yāva atthassa niṣpadā (abl.); to read niṣpādā, as nom. of a stem *niṣpādar, with PTSD, is impossible on both metrical and formal grounds).

niṣpadi (m.c. for °di? = **niṣpad**, and Skt. niṣpatti; Sheth cites a Pkt. niṣpaddi [I possibly read niṣpadi?] by the side of niṣpatti and niṣpatti), *production, attainment, accomplishment*: tasya niṣpadi bhesyati adya LV 287.8, 10 = Tib. de ni de riñ ṅa 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 pari° by yoṅs su gduṅ ba, *great desire, also distress*); śītaḥ niṣparidāhaḥ Samādh 22.12 (parallel śītaḥ, *cool, shows that lit. mg. is still felt in the word, but 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**.

niṣpālāyati, °te (in Śikṣ written niḥpālāyate; seems unrecorded anywhere), *runs away*: Divy 151.21, 23; 164.3, 18, 26; 170.7, 9; 186.23; 527.10; Śikṣ 72.16; 74.14; caus. niṣpālāyita, f. °tā, ppp. (see § 38.14), *banished, forced to flee*: paraviṣayam °yitā Bhik 28b.1; niṣpālāṅaḥ (ppp.) MSV i.288.10.

niṣpalāva, see **palāva**.

[niṣpāta, see niṣpad.]

niṣpādanā = niścikīrṣā, °ṣutā, q.v.: in lābhena lābha-ṅṣ° Mvy 2497.

niṣpādita, *prepared, made ready*: °ta-pāni-pātraḥ MSV i.222.7, *having prepared his hands and bowl (for eating, sc. by washing them)*.

niṣpālāyita, see **niṣpālāyati**.

niṣpīḍayati (Skt., and Pali nippīleti, in other mgs.), *torments (the body, by asceticism)*: LV 251.5, 7 (kāyam; parallel with niḥpīḍite).

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.

niṣpīṣati (see § 28.4 and Chap. 43, s.v. piṣ-ayati), *crushes*: °santo MSV ii.76.7 (see **abhiniṣpeṣayati**).

niṣpudgala (also written niḥp°), adj. Bhvr. (see **pudgala**), *without personality*: °lāḥ sarvadharmāḥ Mvy 158; Vaj 38.5; -tva, nt., *state of being . . .*, °tvena samā sānut-tarā samyaksambodhiḥ Vaj 41.18; °leṣu dharmeṣu KP 97.2.

niṣpuruṣa, adj. Bhvr. (occurs in Skt.; but special uses noted here are not recorded there; = Pali nippurisa, e. g. °sehi turīyehi DN ii.21.10, comm. ii.455.4 purisavirahitehi, explaining further that all participants in the performance, not only the instrument-players, were women), *without men, performed by women only*: °ṣeṇa tūryeṇa kṛīḍati (°te) Av i.321.7, see Speyer's Index (Tib. cited by Feer as bud med ḥba zhiḡ, 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°) nāṭakena Mv iii.165.6; 177.5; niṣpuruṣeṇa (nāṭakena must be intended, as the next sentence, 148.1, shows, and was prob. actually in the text; mss. corruptly kena, na-kena) Mv ii.147.19.

? **niṣpula**, nt. (Mironov niṣphalam, v.l. niṣpulam, nippulam; 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 tog, *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 niṣprati-bhāta in MSV ii.101.14.

niṣpratimāna, adj. Bhvr. (to Skt. pratimāna), *matchless*: °na-dhvajā(h) Mv i.176.6, *having a matchless standard* (viz. the dharmadhvaja, just mentioned), said of Buddhas.

niṣprapañca, see **prapañca**.

niṣprabhaṅkara, adj. (cf. **prabhaṅkara**, and Skt. niṣprabha, *splendorless*), *making bereft of splendor*: °karasya LV 9.11 (written niḥp°).

niṣprabhikṛta, adj. (ppp., to °bhī-karoti, to Skt. niṣprabha, see prec.), *made without splendor*: prabhā niṣprabhikṛtā Divy 474.19; 476.25.

niṣprāna(ka), see **prāna(ka)**.

niṣpṛitika, adj. (= Pali nippītika), *free from (disturbing) joys*; here and in Pali as ep. of the third dhyaṇa: LV 129.8; 344.1; Mv i.228.8; Mvy 1480 (all substantially the same prose passage).

niṣyanda, m. (see also **nisyanda** and **syanda**; = Pali nissanda), *issue, outcome, natural result*; Tib. regularly rgyu mthun pa = *cause-correspondence*, i. e. what follows naturally from an antecedent cause: (saryabodhisattva)-cari-niṣyanda (so read for text niṣanda, without v.l.; Tib. as above) -niṣpatti-phalādhigama-parikirtano 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*; svapunya-vipāka-niṣyanda-parimaṇḍite simhāsane LV 30.7; LV 126.11, see **sarvausaḍhi-ni°**; acintvaḥ punyavipāka-niṣyanda iti LV 278.9; buddhānām śubhaniṣyandānām Mv i.169.3 (vs), *characterized by excellent results (of their actions)*; ii.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 jātīḥ Dbh 48.31, *birth is the natural result of action* (in pratīyasamutpāda); niṣyandato Bbh 13.12, *in regard to the outcome (of cittot-pāda)*; 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 . . . viśiṣṭakarūṇaphaladānāt; Bbh 102.17, explained in 22 f., kuśalābhīyāsāt kuśalārāmatā kuśalābahulatā pūrvakarmasādṛṣyena vā paścātphalanu-vartanātā.

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 **sambhoga-kāya**, q.v.

niṣyandāyate (denom. to **niṣyanda**), *results naturally from* (abl., or gen.): (tathāgatadharmadeśanāyā eva . . .) eṣa °yate AsP 4.13.

nisamśayam, 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).

nisrjā, *giving up, renunciation*: °jā-paryāyāḥ Mvy 2546 = Tib. spaṅs pa. Cf. **niḥsarga**.

[**nisṛtya**, see **niśritya**.]

[**nistara**, see **nistāra**.]

nistādana (nt.; to next), *the striking down, overcoming, subduing*: Gv 495.6 (prose), see s.v. **satkāya**.

nistāḍeti (for °ḍayati; cf. prec., and Pali nitāleti Jāt. iv.347.27, comm. paharivā gaṇhati; neither nistāḍ- nor ni-tāḍ- has been noted otherwise), *strikes down*: °ḍeti, °ḍitvā, °ḍetvā, ppp. °ḍita, Mv ii.76.1–3, 12. Only nis-recorded here, never ni-.

nistāra, m. (so Mironov with v.l. nistara, which Kyoto ed. reads with v.l. nistāra; only the latter recorded in Skt., Pali nitthāra, also ne°, AMg. ṅitthāra), *finishing, termination*: Mvy 7209 = Tib. zin pa, or mthar phyin pa, or nes par brgal ba, all substantially same mg.

nistīraṇa, (to next, plus -ana), *accomplishment*: LV 429.18; Dbh 3.22 (pratisamvid-bhūmi-°nāya); 4.7; 42.21; Gv 201.25; 344.19 (-samāraṇa-bha-nis°); all prose.

nistīrati or °**rayati**, ppp. °rita (see § 38.10; cf. Skt. nistarati, AMg. nītharaṇa, a *successful performance*; Pkt. tirei, *accomplishes*, Sheth; see also prec.), *accomplishes*: su-nistīrita-kausalāya- Dbh 3.20, *well accomplished*. See also **nīrayayati**.

nisyanda, m. (= **niṣyanda**, q.v.), *outcome, result*: sādhuḥ puṇyasya °daḥ LV 280.22 (vs).

nisrāva, m. (Skt. not in this sense), *issue* (of the body) = *offspring*: mamaṣo aṅga-nisrāvo (mss. niśr°) Mv iii.144.8, *fruit of my body*.

nisvara (cf. niḥsvarate), *sound*: °rāt Divy 447.16 (same passage MSV i.140.15 nisvanāt).

niḥsara- (evidently from Skt. niḥ-sr-), acc. to Tib. phu chu, *mountain torrent*: -dhārāḥ Mvy 4186.

niḥsaraṇa (cf. also **a-niḥ°**, **niḥsr̥ti**; often written niḥsar°; = 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 niḥsaraṇajñānam (Translation wrong); jara-niḥs° from old age LV 174.18; more generally loka-niḥs° from the world Gv 191.25; bhavaniḥsaraṇa (so read with v.l. and citation Śikṣ 203.16 [ś for s] for Lefm. 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 ... duḥkhaskandhasya niḥsaraṇam, *salvation from this world which is a ... mass of misery*; Mv i.73.6 so hi niḥsaraṇam (all mss. s, Senart ś) uttamam prabhuḥ, *he, the Lord, is the supreme salvation*; i.180.5 niḥsaraṇajñāsa ca (here all mss. ś, Senart em. s!; he also em. wrongly °jñāsyā); ii.418:8; Mvy 853 anantakal-pakoṭi-niḥsaraṇa-kuśalāḥ, *skilled in (attaining) salvation after endless crores of kalpas* (said of a Bodhisattva); Divy 616.23; Śikṣ 236.7; KP 64.8; sa-niḥsaraṇam Bbh 219.4, 8, of dharma, *containing* (bringing) *salvation*; niḥsaraṇa-prajñā (= Pali nissaraṇa-pañña; -prajñā can be defended as Bhvr., *having knowledge of salvation*, but may also be a MIndicism, cf. -prajñā below) *knowing salvation* Mvy 1105 (of śrāvakas); Mv iii.201.6; niḥsaraṇa-prājñā (so with 1 ms.; Tatpuruṣa), id., Mv iii.52.5; others, see **a-niḥsaraṇa**.

niḥsaraṇīya, adj. (to Skt. niḥsaraṇa, *riddance*, plus -īya), *relating* (conducing) *to riddance* (of evil qualities in man): ṣaḍ-niḥsaraṇīya-dhātavaḥ Mvy 1596, *the six elements that lead to ...*, listed 1597–1602, e. g. vihiṃsā-niḥsaraṇam karuṇā 1598.

niḥsarita, nt., Gv 351.19; see s.v. **āsarita**.

niḥsarga (m.); not in Pali, except paṭi-nissagga, see **pratinḥs°**, *abandonment* (= prati-niḥs°): sarvopadhi-ni° (Bhvr.) LV 392.11 (Tib. bor ba, *forsaking*); 395.21 (both prose), *abandoning all upadhi*, ep. of dharma. Cf. **nisr̥jā**.

niḥsargika, adj. (also **naihs°**), = 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); °kāḥ **pātayantikā** (q.v.) dharmāḥ Prāt 490.8; °kā pātayantikā (subst., without dharma) 11 ff.

niḥsr̥ti (f.) = **niḥsaraṇa**, *deliverance, salvation*: hinayāna-°tim cārabhya mahāyāna-°tim vā Bbh 223.2.

niḥsvarate, *emits sounds, cries*: °rante Mv i.14.16 (so 5 mss., the sixth °svasante; Senart em. °svanante, but this seems to me no better than the mss. reading; Senart assumes the correct mg.). See **nisvara**.

[**Nihatatejas**, read **Anihata°** q.v.]

Nihatadhira, n. of a Bodhisattva: Gv 442.23. Here to read Anihata° 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*.

nihitaka, f. °ikā (Skt. nihita plus specifying ka, § 22.39), *the one that had been deposited*: Mv i.353.13.

Nihitaḡuṇodita, n. of a Bodhisattva: Gv 442.11.

nihinataraka, adj. (compv. of nihina plus ka), *rather low or mean*: Bbh 16.2, 9 (the latter quoted s.v. **utkr̥ṣṭata-raka**, q.v.; in the former the contrasting word is utkr̥ṣṭa-tarebhyah, without ka).

ni-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 **nigha**, **anigha**), *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. nicaistara), *lower*: Mvy 8603 (see s.v. **uccataraka**).

? **nīḍaka**, seems to represent corruptly a form of **aneḍaka**, q.v.: madhv iva nīḍakāt sravat MSV i.270.19 (vs); surely corrupt; Tib. cited as sbrañ rtsi ma bskol (= aneḍaka, 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; Dipav. 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 bodhisattvānaṃ nīti Mv i.135.4; sarvāny etāni bo° nītiḥ 9 (prose).

Nīlaka, n. of a hunter (in the story of the deer **Śiriprabha**): Mv ii.234.19.

Nīla-kāyika, n. of a class of gods, noted only in LV 383.9 °kair devaputrai, and 11 **Vairocano** (q.v., 7) nāma Nīlakāyiko 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 Vairocana, 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. **Nīlagīryanilavega** (text °anīla°), n. of the horse-jewel of a cakravartin: Gv 418.8.

Nīlagrīva, n. of a rākṣasa: Divy 102.29; 105.9, 24.

Nīladaṇḍa, 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 **lohitamuktā** (-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 yakṣaṣatair 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.

Nilotpalā, n. of an aparas: 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 nivā° in text with one ms. Mv ii.143.16, but v.l. nivā°, metr. indifferent; nivā° SP 75.2, but Kashgar rec. nivā°; nivā° v.l. for nivā° Mvy 6511; nivā° also Divy 567.19; Śiṅṅ 280.13; Bbh 9.1; 218.19, 20; Gv 491.22; Lañk 49.7; nivā° Mvy 6511, with v.l. nivā°, also to Mironov nivā° for nivā° Mvy 2146), (1) (= Pali nīvaraṇa, *disturbance, trouble, interference*: in ordinary worldly sense, pritiṭṭhāmodyajāto nirupādāno vigata-nīvaraṇo 'bhayaprāpto SP 75.2; in beginning a story (vs), nīvaraṇāni vijāhitva ekāgreṇa manasā mama śrnotha Mv ii.33.7, *getting rid of hindrances* (to attention) *listen to me with intent minds*, and similarly nīvaraṇam vijāhitvā . . . iii.133.6 (vs); usually, as in Pali, *hindrance or obstruction to a religious life, 'besetting sin'* (Childers); Tib. regularly sgrīb pa = *darkness*, also *sin*; there are five such, listed AbhidhK. LaV-P. v.98 (in accord with Pali, see Childers, PTSD) as kāmaccanda, vyāpāda, styāna-middha, auddhatya-kaukrtya, and vicikitsā: Mvy 651; 2146; 6511 (here, for nīvaraṇa, Tib. chod pa, *covering over*, is alternative to the usual sgrīb pa); nīvaraṇa-kaṭṭhina-granthi (read °thī, 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-nirbheda-tāyai Gv 491.22; vigata-nīvaraṇa (adj. Bhvr.) SP 123.11; apagata-nī° Bbh 56.26; mandani° Bbh 9.1; pañca nīvaraṇāni Mv i.147.15; °ṇā pañca ceta-sāvaraṇā (mss. °ṇām; = cetas', for cetasah, āv°) i.248.1; °raṇāpagatam cittaṃ ii.143.16; nāsti °ṇāni ca iii.401.12, said of Buddha; (Sukhāvātyām . . .) sarvaṣo °ṇa-śabdo nāsti Sukh 40.8; °ṇānām viśkambhanatā Śiṅṅ 191.7; mukto . . . śalyair nīvaraṇāis tathā Divy 567.19; -middha-nīvaraṇa-vigatena Lañk 49.7; avidyā-nīvaraṇāvṛtāh Śiṅṅ 280.12-13; °ṇa-prahāṇāya Bbh 218.19; also 20; see also **vi-nīvaraṇa**; (2) a high number: Mvy 7971 = Tib. sgrīb pa, as for mg. 1; in LV corruptly **niravadya**, q.v. **nīharati** (= Pali id.; Skt. nir-h°), *carries out*: Mv iii.429.14 pātreṇa nīharitvā (object, a dangerous snake); Śiṅṅ 155.3 (from Bhikṣuprakīrṇaka) bahirdhā nīharitvā (so with ms.; ed. em. haritvā) snāpayet (a sick monk; see s.v. **anupariḡrṇhīte**).

nu, in kiṃ nu, acc. to mss. and ed. Av i.191.2; 209.5, for Skt. kiṃ tu, *however*. Not noted in Pali or Pkt.

nudantaka (ka svārthe with a-extension of nudant-, pres. pple), *rejecting, repulsing*: °takaṃ Mv i.321.11 (prose). **Nūpurottamā**, n. of a kinnara maid: Kv 6.15.

Nṛtyā, (dramatic) *Dance or Drama*, n. of a goddess or yoginī: Sādh 157.12 etc.; 324.6.

? **nṛpakam**, text Ud xv.6; Chakravartī's note says read nṛpakah; but the true reading is surely **nīpakah**, q.v., as in the Pali equivalent Itiv. 47.3, unless nṛ° is a hyper-Sktism.

[? **neti**, f.: (smṛtiṃ) pratilabhate netiye Mv ii.264.2; Senart suggests nitiye, *la conduite à tenir*; more likely read netriye, or MIndic nettiye, gen. sg. of **netrī**, q.v.] **netra**, m. (otherwise nt.), *eye*: netrā . . . tvacanaddhāh (n. pl.) LV 324.11 (vs; no v.l.).

Netrasrī, n. of a bodhimaṇḍa-deity: Gv 444.10.

netrika, nt. (= Skt. netra; cf. Pali nettika, *tube*, *pipe*), *clyster-tube*: °kam Mvy 9033 = Tib. sman gce ḥu, *medicine-tube*.

netrikā, as ep. of tṛṣṇā, = **bhavanetrī**, q.v.: tṛṣṇā

nāya (mss. nāsti, which may be kept) kaḥiṃ 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 (= Pali 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- (Pali 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); dharmā-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 dharmanetri rayina pramuhyata, read °netrir iya (= iyam, 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. dharmā-n°); 93.13; 94.12; 96.6; 154.16; Śiṅṅ 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 ed.) are corrupt, showing such readings as neva (naiva) sthita, nopasthita, (once, Av i.347.9) nepathyasthita, in Divy 436.26 te panthitā; cf. also **nīpacchita**, 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**, Pali Nimi, Nemi), n. of a cakravartin: Mvy 3583; (2) (= Pali id.) n. of a pratyekabuddha: Mmk 64.13; 111.10.

-nemika, ifc. Bhvr. (= Skt. nemi; Pali sa-nemika, PTSD s.v. sanābhika), in sa-ne°, *provided with a rim*: (cakrāni . . .) °kāni Gv 399.23 (prose), prec. by sanābhīni.

Nemin (possibly n. pr., = **Nemi** 1 ?), or **Nemina**, ep. of the Buddha: °nam, acc. sg., in a formulaic list of such epithets: Lañk 192.15.

Nemimdhara, m. sg. (= Pali id., also **Nimim**°, q.v.), n. of one of the 'eight mountains' (including **Sumeru**): Dharmas 125.

neyārtha, adj. (= Pali 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. **nītārtha**, q.v. with references.

nela (1) adj. (= Pali 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. Pali nek°), (1) *follower, devotee of the nikāya*, q.v., i. e. of the literal canon: naikāyikāś ca tīrthyāś ca dṛṣṭim ekāṃśam āsritāḥ 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* (prā-timokṣa-saṃvara-samādānam) Bbh 138.24, *pertaining to the seven groups* (of Buddhist adherents, listed 25 f. as

bhikṣu-bhikṣuṇī-śikṣamāṇā-(! so text)-śrāmaṇera-śrāmaṇery-upāsakopāsikā).

naikhanya, in tripauruṣa-naikhanyāni (iṣikāni, or iṣi°) Mv i.196.2; iii.228.13, (having) *a part sunk in the earth* (measuring three man-lengths). Mss. naikhadya or nakhanya; Senart on i.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 Ṣaḍv. Br. 4.4 yūpasya yan naikhānyam.

naigama (= Pali ne°; from Skt. nigama, *town*, plus -a), *townsman*; pl. *townspeople*: SP 115 5; Mv i.313.4; 364.5; (? ii.64.16 naigama-sthānām sarvasya, read nigama° ?); iii.38.2; LV 117.17; Divy 87.1 and 89.2, read sa-naigamam, cf. note p. 706; Divy 404.14; jānapadeṣu naigamaḥ LV 391.13 (vs); often (as in Pali) cpd. or associated with jānapada, *countryman*, *countryfolk*: SP 108.8; Mv ii.100.14; 424.2; Mvy 3746 (foll. by jānapadaḥ); Divy 143.17; Jm 86.24; Av i.87.9; 184.7; RP 41.15; Bbh 122.2; with jānapada, 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.

Naitari, 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 re (stag res) hkhor, *constantly recurring*; tayā °ka-samucchedaḥ (*suspension of regular provision*) kṛtaḥ Av i.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.

naibhr̥tya (nt.; seems not recorded in this sense; Skt. nibhr̥ta plus -ya), *stillness, quietude*: °tya-nirmuktasamagra-toyaḥ 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. Woghara, Lex. 21, 24 f., and next; (2) (commonly) *sign-reader, soothsayer, fortune-teller* (also **nimittika**, **naimitta**, °ttaka; but these are much rarer than **naimittika**, contrary to Woghara'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 i.13.11 etc.; Gv 53.6.

naimittika-tā (from prec., mg. 1; = Pali nemit°), 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**.

naimittiki, *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.

Nairāṇjanavāsini, n. of a goddess: Suv 3.11.

Nairāṇjanā, once Nir° (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 ner°, 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 i.6.14), LV 86.11; Mv i.6.14, etc.; ii.301.6; as subst. without sattva, *inhabitant of hell*, Mv i.17.6; iii.43.5 (°kāni); *one destined for hell*, Divy 165.19 (°ko, of a man); adj. with duḥkha, *pains of hell*, Mv i.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 āyūh, *span of life in* (an existence in) *hell*, Karmav 30.17.

[**nairātma**, prob. only error for °tmya: samathadhānu gr̥hītvā śūnyanairātma-bānaiḥ LV 156.5 (vs), but best ms. °ātmya-; nairātmā sārthavan nityam cittena saha vartate Lañk 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; Lañk 1.4, etc.; two kinds, pudgala-n° and dharmā-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.

Nairr̥ta, or °ti (?), m. (Skt. Lex. id.), n. of the guardian (lokapāla) of the southwest; cf. Skt. °ti (diś): °taḥ Dharmas 8; °tiḥ Mvy 3156 (read °taḥ? Mironov, however, °tiḥ, printed Nair̥tiḥ).

[**nairnitya**, LV 325.10 (vs), false em.; read, substantially with best mss., no vai 'nityaśubhā-anātmabhir vasi sārddham (i. e. anitya-śubhā-anātmabhir etc.). No ms. has nai-]

nairmānika, f. °kā or °kī, adj. (= nirm°; from nirmāna plus -ika), *related to magic creation*; usually, *created by magic*: °kenāgninā Divy 186.26; °kam kāyam Lañk 73.9 (see **nirmāna-kāya**; but in same vs 276.10 **nairvāṇikaṃ**, q.v.); of a class of Buddhas, contrasted with **vipāka**-stha, Lañk 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-nairmānika (-vyapetaṃ, sc. Tathāgatam), (cf. prec., and s.v. **nirmita**), *(who transcends) the (forms) connected with the magically transformed and with magic transformation*: Lañk 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.

nairyānika, f. °kī, °kā, adj. (= niry°, q.v.), *conducive to deliverance*: LV 239.14 (see s.v. niry°); °kapratipad LV 428.17; Mvy 134 (in the 4th **vaiśāradya**, q.v.; for this Dharmas 77 **nairyānika**); °kim pratipadam LV 434.5 and 7; Bbh 80.26; 219.11–12; nāyam mārgo nairyāniko 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; atyanta-nairyānika-tā Bbh 298.12; of cittotpāda (of a Bodhisattva), nairyānikaś cānairyānikaś ca. tatra nairyāniko ya utpanno 'tyantam anuvartate na punar vyāvartate; a-nairy° ... nātyantam anuvartate punar eva vyāvartate Bbh 13.14–17; and so, nairyānikānairyānika-tā Dbh 69.32; ḍṛṣṭir āryā °nikā MPS 2.35.

nairvāṇa, adj. (= Skt. nirvāṇa, as ppp.; note AMG. nevvāṇa = nirvāṇa as noun), *extinguished*, lit., of lamps:

dipā nairvāṅh Divy 90.11 (same passage MSV i.90.13 parinirvāṅh).

nairvāṅika, f. °kī, adj. (= **nirv°**; neither seems recorded anywhere), *relating or conducive to nirvāṅa*: Dharmas 77 (same passage in Mvy 134 **nairyāṅika**, q.v.); °kaṃ kāyam ... labhante Lañk 276.10 (but same vs Lañk 73.9 nairmāṅikam, which is prob. the correct reading); °kiṃ bhūmiṃ, *the basis of nirvāṅa*, 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., °jñāh Mvy 1106 = Tib. nes 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); drṣṭir ... °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. khoṅ-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. °kī 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 naivajīvāni evaṃ tiṣṭhanti Mv i.18.8. But the mss. are quite different; em. very uncertain, and even if correct might be taken as separate words, naiva jīvāni.]

naivaśaikṣanāśaikṣa, one who is neither a śaikṣa nor an aś° (qq.v.): Mvy 1735.

naivasamjñānāsamjñāyatana (= Pali nevasaññānāsaññāy°, (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-samāpatter 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 ākāśavijñānākimcanya-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-sahavratāyai dharmṇaṃ deśayati LV 243.17 and 403.10 = Mv ii.119.9 and iii.322.12; (2) m. pl., °yatanā devāḥ Mmk 45.7 = next.

naivasamjñānāsamjñāyanopaga, °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**.

naivākāśānantya, m. pl., a class of gods: Mmk 19.11. Nonce-formation, pendant to **ākāśānantya**, 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 i.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 ... ajagarō) naivāsiko abhūṣi; Candropama Sūtra, Hoernle MR 41.3 vyāḍo 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 vihethām 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*: °myāśrita Mv i.173.13 (opp. to gṛhāśrita); Mvy 6755; 7554; °myābhiprāyo Mv i.283.19; °nrya-cittasya Śikṣ 69.8 (Tatp., *the thought of* ...); °mya-cārin Dbh 19.17; others, LV 136.8; 164.6; 170.10; 184.12, 18; 196.14; 439.10; Mv i.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; kāmesu °myam Mvy 6444, *renunciation as regards desires* (lusts).

naīśkramyin, adj. (to prec. plus -in), *characterized by withdrawal from the world*: °myiṅo (by em.) Gautamaśāsanemiṃ (mss.) Mv i.293.6 (vs) = Pali Sn 228 nikkāmino (one ms. nikkh°), interpreted by Khp. comm. i.184.22 kata-nikkhamana.

naīśpeṣika-tā (= Pali nippeṣikatā), *extraction of gifts* (from laymen, by monks) *by means of threats*, one of the 5 mīthyājīva, see references s.v. **kuhana**: Bbh 168.22; a-naīśpeṣikatā, so read, Śikṣ 183.15. Cf. **niśpeṣana** 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 vīryam Bbh 203.14 (defined by: pūrvahetu-balādhānatayā).

naisargika, see **naihsargika**.

naistārika, adj. (cf. Pali netthāram vattati, the first word representing a Skt. *naistāra; wrongly PTSD), *involving termination* (of), *riddance* (from, some penalty or evil): °kaṃ phalasambhavam Mmk 352.22.

naihsargika, 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 pācīttiya offenses include the nissaggiya) Mvy 8383; in both Tib. spañ ba, *giving up, renouncing*, or the like; applied to robes (civarāṇi), *subject to forfeiture*: Divy 19.26 (here mss. nai-sa°); 21.21.

naihsvabhāva, 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 i.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-nāgamiṣyatīti yāvaca ca Mathurām) yāvaca ca 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* (nāvam abhiruḥya) 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 i.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 deity inhabiting a nyagrodha tree at Benares: Mv iii.403.10.

Nyagrodharāja, n. of a former Buddha: Mv iii.238.8.

Nyagrodhārāma, m. (= Pali Nigro°), 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 Nyatkuṭā; vv.ll. both edd. Nyatḥā, Nyakuṭa), n. of some hellish creature: °ṭā nāma prāñi Mvy 4948; Tib. hbu 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., rtsi: humkāreṇa nyaseya (3 sg. opt.) ekinaiṣo 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 Hiuen-thsang): lipi-gaṇana-nyasana-samkhyā-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.; nyāmāvākṛānta (cf. use of niyāma with ava-kram in BHS and Pali) Mvy 6503, acc. to Tib. *entered (zhugs pa) into lack of defect*; nyāmāvākṛānti-vihāraḥ Bbh 358.2, samyaktva-nyāmāvākṛānti-prayogavihāraḥ id. 1; bodhisattva-nyāmam avakramya Gv 320.22; °mam avakramanty ŚsP 272.8, °mam... avakramitukāmena 67.11; °nyāmāvākṛāntas (printed °nyāmava°) AsP 331.10; read nyāmāvākṛāntau 322.5; for Lefm. nyāyākramaṇatāyāi LV 31.20 and 34.10, read with Wogihara, Lex. 29 nyāmāvākram° (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): parapamsakaḥ Mvy 2445; KP 1.7; pare-ṣāṃ pamsako AsP 184.10.

pamsana, nt., and °nā (cf. Skt. -pāmsana, ifc., *besmirching, disgracing*, e. g. kula-p°; 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 ātmoṭkarṣa or the like, *exaltation of oneself, bragging*: °na, nt., Mvy 2631 (syn. of nindana, °nā); KP 1.16; 8.6; Śikṣ 10.14 (margin, note 4); 67.8; °nā, f., KP 8.16; 135.7; Bbh 158.5.

pamsayati, °te (Skt. Gr.; AMg. pamsai, rendered *defiles*; not in Pali; see prec. two and **vipamsayati, pratipa°**), *speaks ill of, disparages, reviles* (others): °yati, °yanti, Bbh 107.10; 174.21; Śikṣ 62.3; 63.6; 90.14, 16; 158.3; opt. °yema, °yeyur, Śikṣ 98.17; 186.6; °yate KP 107.24; °yiṣyati AsP 385.14; 388.20; ppp. pamsita KP 107.2, 4; pamsitavanto Śikṣ 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-kheṭṭa-piṇḍaṃ 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 bhagavantam 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°**, **śukla-p°** 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 -pakkhika, in brāhmaṇa-p°, Childers), ifc., *belonging to the party* (of . . .): Māra-p° Mv ii.353.15; Śikṣ 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-śu. 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. payaṇaga), *a cooking vessel of some sort* (-ikā diminutive?): Mvy 9011 = Tib. dog le, *an iron pan with a handle* (Jā.).

paccate, MIndic for pacyate: paccamāna- Mv iii.45.14.

paccā (em.; Pali id.) or better **pacche** (with mss.), MIndic for Skt. paścāt-, *behind*: te dāni kusumāni pa° drṣtvā 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 paccā = paścāt with its synonym pṛṣṭhe, *in the rear, behind*; in any case it is supported by the statement of Hem. 1.79 that in AMg. (ārṣe) pacche-(kammaṃ) may be used for paścāt-, and by the stem **paśca**, and in 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 bhadra° but certainly or probably referring to them, as bhikṣavaḥ Jm 51.19; Suv 239.10; SP 56.10; pañcakehi (by em.) saḥa tehi munihi (same group) Mv i.72.10.

pañca-gaṇḍa(ka), adj., see s.v. **gaṇḍa**, **gaṇḍaka**.
pañcagatika, adj., = **pañca°**, q.v.: mss. at MadhK 269.9 (ed. em. pañca°).

pañca-cakṣus, see **cakṣus**.

Pañcacīra (cf. also **Pañcavīra**), an epithet of Mañjuśrī: Trikāṇḍaśeṣa 1.1.22 (BR); Lalou, Iconographie, 67 with note 4; see s.v. **cīraka** (Pañca-c°). Lalou thinks this epithet ultimately related to the gandharva **Pañcaśikha**, q.v. for some evidence tending to support the theory. See **pañcacīra**.

pañca-cīraka, see **cīraka**.

pañca-cīrā, in °rāsu vinyastaḥ Mmk 334.4; lacuna precedes these words, so that application is not clear; perhaps on *five strips of cloth* (? the fem. cīrā occurs in Skt. tho very seldom, see BR s.v. cīra).

Pañcacūḍa, n. of a nāga king: Māy 247.20.

pañca-jñānika, adj. (= Pali -ñānika, 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-°nika- (mss. pañcājñātikasya)-samyaksamādhiprāptā 322.1; with the mss. reading in the last cf. Mv ii.292.12, 14 ārya-(14 adds mahā-)pañcājñātika-(read °jñānika; sc. samādhi)-sampannā(h), of Bodhisattvas. Mvy 109 pañca-jñānāni, see s.v. **jñāna**; but these have no relation to pañcājñānika-samādhi, at least acc. to the Pali DN.

[**Pañcabhūryābhimukhā**, see **Pañcasūryā°**.]

pañcavaṭuka, m.? some kind of entertainer, in lists of various kinds (cf. **kumbhatūnika**, **kheluka**, **gāyanaka**, **dvistvala**, °laka, etc.); very likely corrupt: Mv iii.113.4; 255.12 (here mss. pañcabahuka); 442.10.

pañcavargā (= 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!) gaṇena upa-sampadā (q.v.) Mv i.2.16; a quorum for performing pravāraṇā, MSV ii.203.15-16, cf. 204.18 ff.

pañcavarṣika (so Divy 403.16, 27; 405.11; and Kalpanām., below), or (in all others) °varṣika, 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; °kaṃ 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 °kaṃ Divy 403.7, 16, 27; others, Divy 242.11; 405.11; 419.15; 429.15; Av i.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.)

? **Pañcavīra-kumāra**, n. or epithet of Mañjuśrī: Sādh 111.18; of **Caṇḍamahāroṣaṇa** (q.v.), 174.8. Read prob. **Pañcacīra**, q.v.

Pañcaśikha (1) m. (= Pali °sikha), n. of a celebrated gandharva: Mv iii.197.15 ff.; 215.5 ff.; Av i.95.8-9 ff.; 113.5; Samādh 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. **Pañcacīra**), Mmk

26.15; printed °kha-mahāmudrā Mmk 37.8, but in 37.26-27 and 58.24 mahāmudrā(ṃ) pañcaśikhāṃ baddhvā, and so regularly (fem.).

Pañcaśirṣaka, n. of a nāga king (in the south): Megh 302.13. In 308.8 evidently the same individual is named Prasphoṭana, with the epithet pañcaśirṣa, *five-headed*.

Pañcasūryābhimukhā (misprinted Pañcabhūr°, cf. **Nirṇāditasūrya**), 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 pañcaṅgika-turiya), (instrumental music) of *five kinds* (listed in PTSD s.v. for Pali): °kaśya tūryasya Mv i.194.13; iii.229.4; °kaṃ 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 pañcaṅgika 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 devakoṭinām Mv iii.339.2, mg. not clear; perhaps *possessing the five 'gentlemanly qualities'* (Pali pañcaṅga, 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.

pañcātapika, 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.

pañcāśati (analogical alteration of pañcāśat, like rare Skt. triṃśati; recorded by BR once from Rājat.), *fifty*: °tinām sama yojanānām SP 95.1 (vs). Burnouf and Kern wrongly 500.

pañcāśima, 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 **dūṣya-**, 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: (upa)lānām 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 patukroñcāhamsakokilamayūrāḥ, 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 Pali; 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.

? **paṭapaṃsin**, n. pl. °sī (written °sī), a doubtful and prob. corrupt word, applying to ascetics, and prob. in derogatory sense; possibly *vitiifying* (? *besmirching, degrading*) *the* (monk's) *cloth* (garment): śāilāranyaguhānī-vāsino bhavateha tatrasthās ca ma (m.c. for mā) ātma manyathā paṭapaṃsī RP 59.7 (vs); cf. **paṃsayati** and its group.

paṭa-bhedaka, m. or nt., substantially = Skt. and Pali puṭabhedana (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 Śikṣ, citing Tib. mkhar which has that mg. and also *house*): rājyam vā parityajan paṭabhedakam vā nagararājadhāniṃ . . . Śikṣ 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*: bherī-śāṅkha-mṛdaṅga-paṭahikā Mv iii.113.4 (prose).

paṭākā (= Skt. Lex. id., Skt. patākā; Pali records paṭāka, nt., PTSD, beside patākā; 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. pat°).

? **paṭijāgareti**(°jāgarti) = **pratijāgarati**, q.v., read by Senart by em. for (agnihotraṃ) paṭipākaroti (so, or prati°, pati°, mss.) Mv iii.148.20; 156.8, *attends to, cares for*; and amātyehi yathāpattam sarvaṃ paṭiyākṛtaṃ (mss., Senart paṭijāgrtaṃ) iii.161.7 (here Senart is supported by the closely similar ii.180.5-6 amātyehi pratijāgrtaṃ). 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. paṭiyākṛtaṃ (y could be graphic error for p). While Senart's em. seems probably right, we must note Pali 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 Pali paṭi-pā°, retaining partially MIndic phonology; Skt. would require prati-prākaroti, or °pra°.]

paṭipāṭi (§ 2.47; = Pali id., Skt. paripāṭi), or °tikā, *order*; only adv. paṭipāṭiyā (Pali id., Skt. paripāṭyā), *in order, in due course*, Mv i.3.3 (em., but surely right); °tikāye, *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*: caturṇāṃ varṇānāṃ paṭimokā (so mss., Senart em. °modakā) abhunsuḥ suvarṇasya ca rūpyasya . . . Mv i.195.14, of a city gate; so also iii.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**.

paṭisumbhati (cf. **subhati**; Pali ppp. paṭisumbhita, also paṭisumbhati), *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 pradakṣiṇa-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, phyi rim; (2) °kā-samnāha, 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-paṭṭikāḥ, acc. to Tib. mthaḥ skor, lit. *border-circle*, perh. *edge of a garment*(?).

paṭṭhita (nt.; not recorded as noun, only as ppp.), *reading*, in a list of arts: °te LV 156.15 = Tib. yi ge bkags paḥi mig ḥor, a curiously awkward paraphrase, which seems to mean *fixing the eyes for reading letters*(?); at least bkags = *reading*.

paḍumaka, or **paṭumaka**, *worm*; implied in **vi-pa°**, q.v. Related to Pali puḷava(ka) or puḷu°, *worm*.

paṇana, nt., *traffic*, in dharmā-p°, *selling religion*: Mvy 9430 = Tib. chos ḥtshoñ 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 badhanti 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: divyaraṭiṣu su-°kām LV 323.6.

Paṇḍulaka, MIndic (if not misprint) for **Pāṇḍ°**, n. of a nāga king: Māy 247.3.

Patamga, n. of a nāga king: Māy 247.26.

[**Patamgacara**, em. for **Tatamjacala**, q.v.]

Patamgā, n. of a river: Divy 451.1 ff.; 456.19 ff.

Patamgī, n. of a rākṣasī: Māy 243.16.

patappanti (MIndic for pratapyante), *are tormented*: Mv i.10.4 (vs); repetition iii.454.20 pratapyanti.

patika (in Skt. and Pali 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 **pati°**.

paṭiyati = **pattiy°**, q.v., *believes*: fut. paṭiyanti Mmk 73.15, parallel with śradhāsanti.

pateka, var. for **padeka**, q.v.

[**Patka**, text Sukh 2.10, read **Pantha**, q.v.]

pattikā, or °ka, cpd. with -āstarāṇa, as ep. of paṇkā, *couches*, in pattikāstarāṇāṃ (acc. pl.) Mv ii.115.16, *having coverlets* (āstarāṇa) *of . . .*? Either error or corruption for paṭṭikā, *strips of cloth*, or possibly MIndic for pattrikā, = Skt. pattra, *pattra, leaf* (in lit. or transferred sense)?

pattiyati, and caus. **pattiyāpayati**; also (rarely) **patiyati**, and (oftener) **pratiyati**, qq.v. (see Chap. 43 for etym. and forms; closest is AMg. *pattiyai*; 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 Śiṅṅ 174.7, 18; °yanti Śiṅṅ 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.

pattra-gupta (m., doubtless = **pakṣa-gupta**, q.v.), a kind of bird: LV 11.3, acc. to ms. H, see Crit. app., confirmed by Tib. *bya* (*bird*) *ḥḍab sbed* (*wing-guarded*); 162.19; 320.17 (Tib. as on 11.3).

pattracārika, see s.v. -**cārika**.

pattrachedaka (so Index and Mironov, text °ika), m., Mvy 3792, acc. to Tib. *glegs* (*board*, esp. *panel of a door*, Mvy 5567) *ḥbra* (? this word I have not found) *mḥhan* (*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. Jacobi, *Ausgew. Erz.* 19.37 (here piercing leaves with pebbles). In any case, designation of some trade or occupation. Chin. 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* °*khāni pātayanti*, 51.2 *ubhayapārśvayoḥ* °*khāni dattāni*.

pattrayāna, 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 *Patnī*, f.

patha, nt. (in Skt. m.), *way*: *marutpathāni* LV 117.9 (vs). See also **Laṅkā-patha**.

pathājīva, adj. m., *one who makes his living on roads*(?): MSV i.52.7 (*gopālakā*) *āsvapālakās tṛṇahārakāḥ kāṣṭhahārakāḥ pathājīvā utpathājīvāś 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 (-*kāyaḥ*), 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. *tshigs la ḥchol 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. fails to divide correctly) *prakartu pṛthak-pṛthak*.)

padasā (= 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 **vihāra** (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**.

pedeka, 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 puṇḍarīkam* (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 *puṇḍarīka*; 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 Śiṅṅ 75.8, where (and in 10) the spelling is *Padumo*, n. sg., tho in prose!; (6) nt., n. of a *cetika* (*caitya*) in the south: LV 389.10; in the parallel Mv iii.307.17 **Abhipaśya**; 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 *Dipaṅkara* 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)magarbhāś(ī)rī, n. of a Buddha: Gv 284.20 (vs).

Padmaḍākinī, 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-pramukhaiḥ sarvatathāgataiḥ** Sādh 362.18.

Padmanarteśvara, 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 *Sāriputra* 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.

Padmabimbhyupaśobhita, n. of a former Buddha: Sukh 6.8.

Padmabhadhrābhirāmanetraśrī, 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 Dipaṅkara 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.

Padmavṛṣabhavikrāmin (v.l. °vikrama), n. of a future Buddha (= Dhṛtiparipūrṇa Bodhisattva): SP 67.4, 6.

Padmavyūhā, 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.

Padmaśrīgarbhasambhavā, 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 rākṣasi: Māy 243.9 (prose).

Padmākaramati, 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 kroddhas: 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 Mahāpadma [°tha nāgendraḥ padmābhāś...], 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 'gandharva maid': Kv 5.2.

Pad(u)māvati, (1) n. of a girl of miraculous birth who became the wife of King Brahmādatta of Kāmpilya; heroine of the 'Pad(u)māvati 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 devakumarikā 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.

Padmoccā, 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.

Padmoṣṇiṣa, 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 kṛtina 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 paṇeti, *he rates all bodies* (at their true worthlessness); Tib. rtoḡs, *perceive, know*. The alternative, which seems unattractive, would be to assume a strangely distorted MIndic form of Skt. pra-jñā- (cf. AMg. paṇāyati etc.).

pantha (m.; = Pali id.; Skt. panthan with altered stem-final), (1) *way*: acc. pantham, Mv i.363.16 (prose, v.l. patham); vss, ii.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 (1) 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 °kam, acc. sg., Mv iii.82.14, 16; °kām grhītvā 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. *prāyaka), *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**.

Parāṅamathana, n. of a Bodhisattva: Gv 443.3 (read with 2d ed. °mathanasyānīla°).

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): saptānām prakāraṇām 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-nisṛitānām LV 420.19 (vs; so read, see Crit. App.); 436.10; in Mv i.87.5 (vs) read with (most) mss. paratīrthikamatam teṣām (Senart em. aparā° and om. teṣām, which does not improve the sense). Also para-tīrthya, see **tīrthya**.

paratram (m.c. for °tra), *in the world beyond*: Ud vii.6 (see § 2.74, end).

Paranirmita, m., (1) sg., = **Vaśavartin**, chief of the **paranirmitavaśavartin** gods: °to RP 52.18 (vs), see s.v. **Suyāma**; (2) pl., that class of gods: paranirmitā yeva devā Mv ii.349.14 (vs), resuming prose, paranirmitavaśavartī ca devā 348.18; brahmātha Śakra paranirmita

sākaniṣṭhāḥ LV 342.18 (vs; or is this sg., to 1 ?); °tā, pl., Mmk 19.12 (prose), cited s.v. **sunirmita**, pl.

paranirmitavaśavartin (= Pali paranirmitavaśavatti-n), n. of the highest class of kāmāvacara gods, see **deva**; lit. *controlling* (enjoyments) *magically created by others*; they rank higher than the **nirmānarati**, who create their own magical enjoyments: LV 46.21; 51.1; 150.4; 266.7; 396.15; 401.10; Mv i.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) °praṇeyesu (Senart em. °yyesu), 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. (= Pali parappavāda), *rival* (false, heretical) *doctrine*: nihataḥ °dā(h) LV 260.9 (vs); in LV 7.12 (vs) read parapravādān for paraṃ pra° (Tib. phas kyi 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 kyi 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; sarvaparamatam 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 **pāramitā**), viz., āsraya-, pratipatti-, sampatti-, jñāna-, prabhāva-, prahāna-, 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.; °mantraśaḥ Mv i.13.8 (vs), by Senart's em.

which is prob. right (mss. mostly °mantiṇo, one good ms. °mantriśo).

paramānurañajahpraveśa, m., Mvy 7987 (cited from LV), or °praveśānugatā, 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 ḥjug 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 Buddha: Mv i.141.8.

Paramāśva, n. of a deity: Sādh 510.7 etc.

paraṃparabhojana, 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 (= Pali id.) = **parapravādin**, q.v.: mathiya (most mss. pathiya, but cf. Pali Miln. 348.5 paravādivādamathanam) °di (acc. pl.) Mv i.72.16 (vs); °dibhir Bbh 251.8 (prose).

parasparā-saṃsakti(n), adj. Bhvr. (cf. Pali andhaviṇi paraṃparāsaṃsattā DN i.239.25; Skt. saṃsakta, 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 paraṃparā, 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.

parājinati = parājayati, Chap. 43, s.v. jī, 2.

parādha, aphetic form of aparādha, *offence* (§ 4.22): deśikaś ca parādḥaparādḥaḥ 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.

parāpṛṣṭhīkaraṇa, nt. (n. act. to next), *the putting to flight*: sarvamārābala-abhibhavana-°ṇam (so read, cpd.) Mmk 55.11, *conquest and putting to flight of all Māra's host*.

parāpṛṣṭhīkrta (ppp. to °karoti, noted only in this and °karaṇa, preceding; cf. next), *put to flight, routed*: jīta bhagnāḥ parājītāḥ °krṭa(h) Divy 223.16; in virtually identical list, °krṭa(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 **dr̥ṣṭi-p°** and **śilavrata-p°**.

parāmr̥ṣati (= 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 parāmr̥ṣati srotaāpannah, *does not adhere to moral rules* (in an unenlightened way, as the sequel explains; see **śilavrataparāmarśa**); AsP 292.15, 17; 293.4 mā ... samyaksambodhim rūpataḥ (etc.) parāmr̥ṣaḥ, *do not attach yourself* (cleave) *to enlightenment as form* (etc.); followed 292.18; 293.5 by **aparāmr̥ṣtā** (q.v.) hi ... sarvajñatā, *for omniscience is unattached* (not unworthily affected, untarnished). See also **parāmr̥ṣta**.

parāmr̥ṣta (ppp. of prec.; = Pali °maṭṭha; cf. **a-parā**), (*unworthily*) *adhered to*: Ud xi.4 (= Pali DhP. 311) śrāmaṇyaṃ duṣparāmr̥ṣtam *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 parāmr̥ṣta = *considered, deliberate*, a Skt. mg. of the verb; so Tib. indicates; MSV ms. parāmr̥ṣta, ed. wrongly em. parimuṣṭa, cf. Pali. The whole vs is substantially right in text of Ud, wrong in MSV.]

parāmr̥ṣṭi, f. (= **parāmarśa**: to **parāmr̥ṣati**, 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*: likhāṇīyaṃ bodhi-parāyaṇīyaṃ (delete daṇḍa or transpose it to here); bodhiparāyaṇaṃ niyatam Mmk 38.21, *what tends to the goal* (or refuge) *of enlightenment is to be depicted*; (then) *the goal* (refuge) *of enlightenment is certain*.

Parārthasavihārasā(i)rī, 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; parāvṛṭty-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 AbhidhK, 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'): mahādharmaḥheri-°nam SP 16.12 (prose).

parāhanati (also °ṇati), °hanti (not recorded in MIndic; in Skt. not in this mg.; cf. **parāhaṇana**), *strikes*; esp. a drum (bherī, dundubhi, either lit., or fig. dharmabh°, -du°, *the drum of the law*): °hananti SP 12.12 (read °ti m.c.); 69.11; °haṇe, 1 sg. opt., Mv i.42.8; °hanasva (Kashgar rec. °hanāhi) SP 178.10; °haniṣati SP 421.8; °haniṣyasi 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 (gaṇḍī), °hatya, ger., Av i.272.1; vāditra-bhāṇḍāni parāhatāni Divy 203.14; (piṇḍapātama) parāhatya Av ii.156.2; the earth (mahī, pṛthivī, dharāṇī) °hanti LV 266.14; °hanati Mv ii.282.8; °hatya Gv 221.23; °hanitvā LV 12.19 (vs).

parikaṭṭaka, m. (mss.; Senart °ddhaka; to next, plus -aka), *leader, manager, ruler*: Mv ii.254.15 (of a flock of birds); 256.20 (of deer). Cf. **parikarśaka**.

parikaṭṭati (mss.; Senart °kaḍḍhati; see Chap. 43 s.v. kaṭṭ-ati; in mg. = Skt. pari-kṛṣ), *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 yadi 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 sloṅ (= bhikṣu) khur gyi ḥdu śes (*notion of burden*) med (not) na (= yadi) gsuṅs (*speak*; verb or noun?); more especially of a *religious talk, sermon or dialogue*, Divy 225.26; 235.25 (bhikṣavo ...) °thām kurvanti.

parikaraṇa (nt.; to next, plus -ana), *help, assistance, service*: paraduḥkheṣu parikaraṇakuśalāś 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*: (māṭaraṃ 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 ... prāṇisatasahasrāṇi gṛhāśramam apahāya ṛṣayaḥ pravrajitvā etc.)

parikarmana, nt., n. sg. °ṇam, = **parikarma** (§ 17.28), or n. act. to Skt. parikarmayati with -ana, *working over, preparation* (of Bodhisattvas, compared to jewels): buddhorasānām parikarmanaṃ tathā KP 92.8 (vs; cf. vaidūryaratne parikarma niyaṃte, read niyate, line 6).

parikarmi-karoti (Skt. parikarma-n plus kar-; = Skt. parikarmayati), *works up, makes ready*: °kuru MSV i.31.2.

parikarśaka, m. (to Skt. parikarṣati; cf. **parikaṭṭaka**), *one who controls, manages*: (dvāv agrāmātyau ...) rāja-parikarśakau rājaparipālakau Divy 318.19-20.

parikarśaṇa, nt. (not noted in these mgs.), (1) *carrying about in the mind, thinking on, planning*: idam agram vyāpādānām yad utānantarya-parikarśaṇam Śikṣ 172.2. Acc. to Bendall 408, a parallel text has ānantaryopakarāṇam; Tib. cited as byed par śom pa, *preparing to commit*; (2) (cf. Pali parikaḍḍhati, in this sense) *attracting, drawing to oneself*: svapakṣa-parikarśaṇākāram 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); parikarśanārtham bālānām Lañk 135.5 = 321.7 (vs), *for the sake of drawing the simple-minded to myself*.

parikarśayati, °te (1) (= Skt. parikarṣati, *carries around*; in Skt. karśayati is used in the sense of karṣati) *carries around* (a child, said of a nurse): Divy 475.14, see s.v. **āṅkadhātrī**; (2) perhaps *attracts, draws to oneself* (see s.v. **parikarśaṇa**, 2): (buddhavaṃśam anudhārayiṣyasi dharmavaṃśa pariśodhayiṣyasi) saṃghavaṃśa parikarśayiṣase 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-samjña-vigatā(h) Gv 478.8 (vs); (avikalpe bodhisattvajñānamaṇḍale) sarva-kalpa-parikalpā na samvidyate (= °yante; read so?) Gv 350.6; sukham atra (sc. grhāvāse) kutah katham kadā vā parikalpa-pranayam 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-samutthitāś 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 kāmagaṇāh, which are called māyamarici-samā(h) and the like in the same vs; parikalpa-samucchritāh (Mironov -samutthitah) Mvy 7423; Tib. here yoṅs 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; yoṅs 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. yoṅs su rtogs pa las byuñ 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. kīlita), *puts stakes around* (a tree, for protection): (so dāni tam) nyagrodhapotaṃ . . . 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**.

? **parikuḍḍyeti**, perhaps to be read in Mv iii.301.16 (see **parikuddāleti**), *walls about* (?).

? **parikuddāleti**, so Senart's note for his text parikuddāleti; 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 °kūḍyeti, 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-kūḍyate**, (pass. of pari with kūḍ-, kül-, qq.v. in pw), *is roasted*: (iha te) bālāḥ parikrūḍyante (all mss. -kr-, but read °kūḍ°) sūnā-kāṣṭhesv (most mss. sūnā°; read sūlā°) ivorabhṛāḥ EV 207.10 (prose), *in this (life) fools are roasted all around (turned over fires) like rams on spits* (lit. spit-sticks).

-parikha, ifc. 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 udirṇa-p° Samādh p. 28, line 14.

parikhaṇḍa, see **pariṣaṇḍa**.

parikhanati (= Pali pali°; Skt. only ger. parikhāya, once in AGS, see BR), *digs up, roots out*: (mūlam) parikhanya 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. parijana.

parigardha (m.), *greediness*: upasthānaparicaryā-parigardham adhipatiṃ kṛtvā Bbh 171.23.

parigaveṣaṇa (to °gaveṣate plus -ana), *act of searching for*: °ṣaṇāvipravasitenāsayena (so read, 2d ed., see **vipravasati**) 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.): kumāram °ṣamāṇāḥ LV 132.1; grhapatim parimārgati °veṣati Gv 142.23; arthān parimārgate °veṣate Dbh 19.9; devatām °veṣamāno 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-cetasah Gv 323.18; see **paliguddha**, and **parigredha**.

parigrhīta, ppp. (in mg. *comprehended*, °tam bodhisattvaiḥ 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 aparighitacitto . . . buddhajñānasya datā 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.) sems (= 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 tripauruṣa-parigohyāni, is or represents a word meaning *circumference* (epithet of iṣikāni, so ed., see **iṣika**); 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 tripauruṣoc-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-puṇḍarīkaṃ 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-sūtrāṇa 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.): °kaḥ, mahāyāna-p° Mvy 6351; saddharma-p° 6352; pravacana-p° Divy 379.9.

parigredha, m. (= Pali paligedha; see **paligodha**, **parigṛddha**, and esp. s.v. **gredha**), *greed*: Mvy 2200 = Tib. *yoñs 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).

paricaraṇā (cf. next three), (*sexual*) *commerce*: *kutaḥ punar anayā sārđham* °nā Śikṣ 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. *bsīyen 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-pāricariyā*, Vin. iii.133.13, *ministration to one's lusts* (CPD). See also **pāricaryā**.

paricāraṇa, 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 *kriḍārtham ratyartham* (cf. the grouping of the corresponding verbs, s.v. **paricārayati**; see also **pravacāra**, °cāraṇa 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 KāṭhaU. 1.25, defined BR *sich beaienen . . . aufwarten lassen*, but rather *amuses oneself*; cf. Charpentier IA 57(1928), note 96, on KāṭhaU. 1.25, where it means . . . *with women*), (1) *amuses oneself*: very often preceded by *kriḍati ramati* (°te), the latter sometimes omitted, as in Mv ii.97.8; of any kind of amusement, as *kriḍanakaiḥ kriḍanti 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. *paricāreṣu*, proved by corresp. passage in Pali DN ii.172.5 *paricāreṣum*); but esp. of sexual enjoyment with women, *kriḍāhi 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 *kriḍ-* and *ram-*, in the specific sense of *has sexual intercourse* (with, instr. with *sārđham*), *Bhavana . . . tayā sārđham paricāritam* Divy 25.28; *tāḥ parapuraṣaiḥ sārđham paricārayanti* 496.5; *anayā parapuraṣeṇa 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 simple *paricāriti* in Skt.): *teṇa dāni pratyekabuddhena ye paricāritā* (v.l. °vāritā) *pratyekabuddhā*(h) Mv iii.347.18; *sarve pi devasamghā devīm* (ii.20.7 *Māyām*) *paricārayitva ākāse* 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, *paricāritā* (so read m.c. for *Lefm. paricārita*, v.l. °vārita) *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-matī* Mv iii.104.16, *his mind attended by flocks of good qualities; frequented, occupied* (of a place), *nairayikehi 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. *paritāraṇiṇya*, 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 ārabdhaḥ* 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. (yoñs su, legs su, legs par, = pari) *byañ 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 kacci sthiro* (voc., = *sthiro* 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. °jitā; Mironov °jetā; cf. s.v. **parijaya**) = Tib. *byañ ba*, as for **paricita**, **parijaya**.

parichinatti, *reaps* (grain); pass. (*śasyāni*) . . . °chidyante Kv 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 vijjā*), *recites magic charms over* (with acc.), esp. of hostile or 'black' magic: *mantraiḥ parijapto* Divy 397.26, *bewitched*; *arkapuṣpam parijapya* 612.15; *parijapya* (object supplied) Mmk 61.18.

parijaya, m. (see next; = Skt. *paricaya*, § 2.28, cf. s.v.v. **paricita**, **paricetar**), *intensive cultivation, thorough acquaintance, familiarity, careful consideration* (with loc.): Mvy 6532; Bbh 11.16 a-*parijayād*; AsP 293.1 *prajñāyām parijayam karoṣi*; 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) *yogācāras trividhaḥ, ādikarmikah, kṛtaparijayaḥ* (*un maître*, LaV-P.), *atikrāntamanasikāraś 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 yoñs su (= pari) *byañ 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 avataran . . . 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 . . . ucchādāna-*) *parimardanehi* (or °*mardana-*, ii.14.16) *pariṣekehi* (so read, nearly with mss., see Crit. App.) *pratijāgaranti* Mv i.210.17 = ii.14.16 (prose).

[**parijāta**, in °*tāni puṣpāni* Mv iii.99.19, = Skt. *pāri°*, a (heavenly) *flower*; not in Senart's Index, hence no doubt merely an uncorrected misprint for Skt. *pāri°*.]

parijita, var. for **paricita**, q.v., and cf. **parijaya**. **parijūna**, adj. (= Skt. *paridyūna*; Pali *parijunna*, Ud. ii.7; cf. **paridyāna**; not **parijūrna*, *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 pārijuñña, nt.; the same four kinds as in Mv are listed in MN ii.66.9 ff.; the Pkt. adj. parijuṇṇa, °juṇṇa, 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... abhinīskramati; 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 pārijuñña?

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 śes pa; LV 33.5 (nāmarūpa-pa°); Mv iii.400.13 (vs. pariññācāri, read °jñā° m.c. as in the same vs in Pali, Sn 537, pariññācāri); Gv 38.4; 70.1; Bbh 294.10 (yathābhūta-parijñāyai); 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 abhijñāta, 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° sarvāsūcipariṅkṣiṇo mahābhāgo Mv i.302.9; ye °janā(h) Ud xxix.35 = Pali Dh. 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; tīraṇa-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. pariññāta and § 22.51), *knowing thoroughly*: (cyutyupapatti-) parijñātāvinaś ca Gv 472.2.

-**parijñāna-tā** = Skt. pariññāna, (*state of*) *knowing*; but perhaps rather *analytic duḥkḥaparijñāna plus -tā(yai)*: LV 33.8, *unto a state of having thorough knowledge of misery*.

pariṇamana, nt., or °nā, f., also °ṇa-tā (once Skt. °ṇa 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*: pṛthivīsamacittena 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. **aparitasayana-tayā** (see this), *in that it does not become wearied with*... which fits quite as well, tho 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... kuśalamūlam... prasādena pariṇamayati 309.15–19); °nā, the last of the seven anuttara-pūjā, *supreme forms of worship*, Dharmas 14 (following bodhicittotpādaḥ; probably understand bodhicittasaya, 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-) bhūminām pariṇāmāni Mv i.77.3 (vs).

pariṇāmana, nt., or °nā, f. (cf. **pariṇamana**, °nā; Skt. pariṇamati, *changes, intrans.*; also *ripens*; Pali °ṇa, 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*) śokabhāṅjo lābhasat-kārah Śikṣ 105.13; *change of one physical element into another, mahābhūteṣv anyonya-pariṇāmanānyathābhāvā-kriyā Bbh 60.13; (2) *ripening*, lit., of a seed; (rtur api) bijasya pariṇāmanā-kṛtyam karoti Śāl 74.17 (Tib. bsgyur baḥi 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) pariṇāmanakuśalena 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 °ṇa-rajām Bhad 48, *this King of Ripeness (the Bhad himself)*; 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; iṣṭārthe pariṇāmanām Sādh 34.15; said of the *development* of an evil trait, (read) evam apsarāṣaḥ pṛrthanayābrahmācaryāpariṇāmanān mahāpadumo nāma naraka ukṭaḥ Śikṣ 75.10, *thus, as a result of the development (stimulation, ripening) of unchastity thru desiring an apsarās* (wrongly Bendall and Rouse); (4) (= Pali °ṇam, Vin. iv.157.12) *diversion* (of something to the use of someone for whom it was not intended): °ṇam 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 avāivartikatāyāi (or °ye) pariṇāmenti Mv i.81.1 (prose), *develop (themselves) towards*...; pariṇāmayanti iha agrabodhau vaṇam... SP 10.14 (vs); pariṇāmayanti (with loc. of goal) Lañk 119.7; (2) (= Pali °ṇāmeti; caus. to Skt. pariṇamati, *is changed into*) *changes into*: yo vārṣikaḥ (sc. lābhaḥ) sa haimantikaḥ pariṇāmitaḥ, yas tu haimantikaḥ sa vārṣikaḥ °mitaḥ Śikṣ 59.5; see s.v. **samparivartayati**; pariṇāmayamānām 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; andhe loke anāyake pariṇāyake Buddho... tārayitā etc., in a cliché, Av i.4.2; 10.2; 210.13, etc.; ep. of Bodhisattvas, (loka-)°kānam Mv ii.297.17; (sattvānam...) 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 baḥi dpuñ nrams) 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 i.109.14–15 mārgagato prañastānām hatahanayanānām (read °nāna, m.c.) deśayati (so mss.) mārgam, tena pariṇāyākavaram labhati ratanam (read °nam, m.c.; one ms. ratnam) uttamanāyakam; for Pali cf. DN comm. i.250.12 pariṇāyākaratanena vijitam anurak-khati; DN ii.177.5 patibalo rājanam . . . upayāpetabham upayāpetum apayāpetabham apayāpetum t̥apetabham t̥apetum, 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. ii.628.3, on this passage, says that he is the eldest son of the king, rañño jeṭṭhaputto 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 i.49.4; 193.17; ii.323.5; iii.377.21; Divy 60.18; 140.25; 211.18; 548.27; Kv 17.20; 49.4; Gv 418.12.

pariṣpanna, see **pariṣ**.
paritamana, see **apari**.

paritarṣaṇa (nt.) or °nā, f. (cf. **a-paritarṣaṇā**, and Pali paritassanā), *desire, longing*: Bbh 271.16 °nārtham; °nārthena tṣṇā Śāl 81.8; Bca.ṭ. 259.6; ŚsP 1456.17 °nā-cittam parivarjayitavyam; 1465.20; 1463.20 °nā-cittam (with reference to a bhikṣuṇī; *sexual desire*). See also next, and **paritṣita**.

paritasana, nt. (prob. MIndic for °tṣ- to Pali paritāsati, and esp. °tasita, ppp., see **paritṣita**), *great longing*, = utkaṇṭhā: tāms tathāgatān apaṣyam (pres. pple.) mahatīm utkaṇṭhām paritasanam 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 Pali the two seem to be confused, at least if the Pali 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 **utkaṇṭhā**, as in Pali ukkaṇṭhā and BHS **utkaṇṭhati**; the disappearance of the vision could lead to *depression* of mind, as well as to *eager desire* to see it again.

paritasyati (= **paritrasyati**, °sati; Pali paritassati, °tasati, which seems to be blended with derivs. of Skt. tṣ-; cf. MN i.136.16 (na) paritassati; comm. ii.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 °tassanā 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. Dhātup. 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**): na °syati Mvy 6813 (ed. adds, as variant?, paritrasyati; Mironov °tas without v.l.; follows parikhedaḥ; forms related to this word occur with other forms mentioned in this article) = Tib. yoṅs su (= pari) mi (= na) (h)chad = *decay, cease*; so Chin. and Jap.; notkaṇṭhyate (see **utkaṇṭhati**) na °syati Bbh 193.6; a-paritasyamānaḥ Bbh 218.9. Cf. **a-paritasyana(tā)**, and Wogihara, Lex. 32 ff.; Leumann's theory there cited seems hardly conclusive.

paritasyana(-tā), see **a-pari**.

paritāpana (nt.; = Pali id.), (*self-torture* (in ascetic practices), esp. in cpd. ātāpana-pari°, see s.v. **ātāpana**; also LV 258.4 kāyaparitāpanārtham.

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.

paritulana (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 śruta) Śikṣ 191.1; śrutārtha-°na-tā 191.6; °nābhīmānatā Bbh 289.2; °nāsammoḥa(-asam-moḥa) LV 430.16; °na- 431.2.

paritulayati, °te (= Pali °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 (antahpuram).

paritṣita, adj. (ppp. of next, q.v.; = Pali °tasita, presumably subst., *extreme craving*, in DN i.40.2 taṇhāgatānaṃ paritāsita-vipphanditam eva; see **paritasana**, and °tarṣaṇa, °nā; Skt. has no form of pari plus tṣ-, but the ppp. of tṣyati is Skt. tṣita; in Pali there seems to be great confusion between forms of this root in -s-, based chiefly on tṣita, leading even to a present tasati, and in -ss-, based partly on tṣyati, partly on Skt. full-grade forms in tarṣ-; in DN i.40.2, above, the v.l. °tassita is recorded in text and comm.; both these are moreover confused in Pali with the homonyms related to BHS **paritasyati**, °tras(y)ati, *eagerly desirous, longing*, with dat. or instr. or preceding stem in comp.: °tāṅ smo bhagavato darśanāya (ii.90.11 °nena) Av i.325.8; ii.90.11; darśana-pari° Gv 223.17; 530.18; dharma-pari° Kv 80.13; (absolute use) Dbh 5.23.

paritṣyate (see prec.; Pali paritassati beside °tasati), *longs eagerly for*, with gen.: sa tasyāḥ (sc. sukhāyā vedanāyāḥ) punaḥ-punaḥ saṃyogārtham °te MadhK 555.5 (prose).

paritta, adj. (= Pali id., = **paritta**, q.v.), *small*: LV 20.16 (so Lefm. with all mss.); KP 78.5, 7 (read parittam for text parikam or, with dittography, pariktam; separate from the preceding word, see **abhy-antarita**; Tib. chuñ ba, *little*).

parityakta, ppp. (Pali pariccatta; cf. BR s.v. tyaj with pari, 5; cited only Gr.), (*food that is left over*: yadi (or, sacet) te (bhagini) °ktam akiryatām (or, diyatām) asmin pātre Divy 67.12; 82.19; 88.22 (in a modest request).

parityajana (nt.; = Pali pariccajana), *giving up, giving away*: -lokadhātoḥ °nam ŚsP 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.; Pali usually paritassati, °tasati, but occasionally paritt°, as in parittase Sn 924, cf. parittāsin SN i.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 nāvasidanti); (na parikhidyante na samsīdanti . . . na) paritrasyanti Gv 366.9; na paritrasanti Gv 526.22 (parallel na parikhidyante, line 20).

[**paritrasyana** or °nā, °natā, false em. for °tasya°; see **a-paritasyana**.]

paritrāyaka, m. (= Pali 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, Pali parittāṇa), *rescuing, saving*: sattva-°nārtham LV 223.16 (vs); jagat-°nārthāḥ Dbh.g. 1(337).6; sarvasattvadhātu-°nena Gv 440.13 (prose).

paridamana (= Pali 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 pariḍāyhati, subject cittam, Therag. 1224), is *tormented* (with passion or desire; cf. **paridāha** etc.): rāgeṇa °hyāmi Divy 420.6; āhāratṣṇā-°hyamānāḥ SP 84.14.

paridāgha, m. (nowhere recorded; cf. next; Pali pariḷāha in all mgs.), (1) *hot weather*: °gha-samayāḥ Prāt 517.12 (not noted in this sense in PTSD, but found in Vin. iv.117.30 pariḷāha-samaye); (2) *ardent desire* (Pali kāma-pariḷāho 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 pradāḥ; vimuktaḥ paridāghaiḥ Mvy 401, said of a Tathāgata, perhaps rather to mg. 3; Tib. yoṅs su gduṅ ba, which is equally ambiguous, having the same two mgs.; (3) *torment, anguish*: antaḥśālyā-paridāgha-jāta, see s.v. **antaḥśālyā**; śokaśālyā-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 vṛaṇa in 116.1 and glānya 118.1 indicate this mg. rather than 2).

paridāha, m. (Skt. only lit. *burning*, and fig. *mental anguish*; = Pali pariḷāha; cf. **paridahyati**, **paridāgha**, and **niṣparidāha**), (1) *fever* (disease): Mvy 9485, in list of diseases, Tib. tsha ba, *heat*; (2) *feverish longing, ardent desire*, substantially = tṣṇā, 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; sarvasamsāranityatva-paridīpanatāyai 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 Bhad 26 (bodhicārim); Gv 88.15 (bodhicittam); 243.20; °yitum, inf., LV 377.14 (jñānam); Gv 135.15; °dīpita, ppp., Śikṣ 124.6; anāmakāḥ sarve dharmāḥ nāmnā tu paridīpitāḥ Śikṣ 241.14 (vs), . . . *but they are distinguished (conventionally) by name(s)*.

[**paridyāna**, °nāḥ Ud v.10, acc. to Chakravarti from Dhātup. dyai-, nyakkaraṇe; 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 Trencner's not very attractive theory), *lamentation*: saha-śoka-paridravam ca Dbh.g. 11(347).3, so all Susa's mss.; text em. °pardevanam (!), as if for parid; this is not only formally monstrous but metrically impossible.

paridhāvana, nt. (not in Pali, and not in this sense in Skt.; to pari-dhāv with suffix ana), *running around*: Śikṣ 268.13, see s.v. **adhāvana**.

paridhauta, ppp. (cf. Skt. dhauta; = Pali °dhota, to paridhovati, Chap. 43, s.v. dhovati), *washed, cleaned*; as periphrasis for verb, *was cleaned*: garbhamalam °taṃ Mv iii.144.11.

[**parinikāsa**, LV 371.11 (vs), kāmakrodhā mohaprabhavā 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-lalāṭo SP 350.12, *he has a well-formed forehead* (so Kern; Burnouf very high); Tib. dpral baḥi (*forehead*) dbyes che ba (said to mean of *great size*, used for vistīrṇa, and app. for pṛthu); cf. the 71st **anuvyañjana** in Mvy 339 paraparīṇata-(*well-developed*)-lalāṭaḥ, Tib. dpral ba legs par dbyes pa; cf.

Burnouf, Lotus, 604 (other texts speak of a *broad*, pṛthu, forehead).

parinikṣepa (m.; see prec.), *form* (?): paramapuruṣāṅs 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; °vāyanti Mv i.63.3; 301.4; a-°vāyan, pres. pple., SP 320.4 (Kashgar rec. °vāyamāṇaḥ); °vāyamāna(h) SP 319.4; aor. °vāyet Mv i.267.18 (v.l. °ye); °vāye Mv iii.97.7; caus. (see **parinirvṛta**) °vāpayati (mss. °yanti), °vāpayiṣyanti 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 api . . . °vāpayeyam Divy 90.10, . . . *so may I also enter complete nirvāna*; (2) in literal sense: dipāḥ parinirvānāḥ (ppp., *went out*) MSV i.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 °nibbuta; used as ppp. to parinirvā(ya)ti, 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; 50.6; 335.20; °vāpaya Divy 39.15; °vāpayiṣyasi Mv i.239.13.

pariniḥśvasati, *sighs deeply*: °santo, pres. pple., Mv i.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 drṣtvā LV 48.18, *beautiful body-development*; Mvy 758, see **Buddhakāyavarna-pari°**; rūpakāyaparinipattyā (of the Buddha) Samādḥ 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-°ttih Śikṣ 121.10; others, Gv 53.17; 461.5; Bbh 273.24 (aparī°); 298.11.

pariniṣpadyati, °te (in Pali only ppp., see prec. and following items), (1) *becomes perfected*: °padyeyuḥ SP 228.2 (samyaksambodhau); vipulibhavati pariniṣpadyate Gv 296.2; °padyante Dbh 58.9; °padyemahi AsP 509.11; (2) *is turned into* (orig. *doubtless develops into*, cf. **pariniṣpatti**): bhasmamuṣṭim upakṣiptam api amṛtaṃ pariniṣpadyate Kv 29.20.

pariniṣpanna, sometimes spelled °nis°, ppp. of prec. (rare in Skt. and as parinippanna in Pali, perhaps not in the same mgs., but see a-parinippanna in CPD), (1) *completely perfected* (Tib. yoṅs su grub pa): °naḥ sa . . . anuttarāyāṃ samyaksambodhau veditavyas SP 226.6-7; pariniṣpannam cātmanāṃ jāne Śikṣ 38.11; °nna-bhūmir ity ucyate apunahkṛyātvaḥ Dbh 71.14; (mahā-

bhijñā-^ovipāka-pariniṣpannaś (bodhisattvaḥ) 71.24; (mahā-ratnarājapadmam . . .) māyāsvabhāvagocara-pariniṣpannam 82.25; apariniṣpannānām bodhyaṅgānām pariniṣpattaye 52.14-15; apariniṣpannānām sarvapāramitānām pariniṣpattaye Śiḥṣ 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 pariṇi°) . . . sukhāvatyām . . . utpatsyante Sukh 69.11; pariniṣpannānām avāivartikānām 14-15 (here instead of nirvāṇa, permanent life in Sukhāvati is their reward); (2) °nna-svabhāvaḥ (text °nna-) Lañ 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; Sūtrāl. xi.41 (Lévi, *indice absolu*).

pariniṣpādāna (nt.), once °na-tā, *the making perfect*: sarvasattvānām °danāya Śiḥṣ 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*: bodhisattvacaryā (so divide) °ditā SP 319.2; asmābhīḥ sarvabuddhadharmāḥ °ditāḥ AsP 510.18; °ditāḥ sarvasamādihayaḥ Gv 489.22-3; na ca mayaikasattvasyārthe 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-pari°**, 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 paridāmi 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) °dāyī.

Parinditārtha (cf. prec. items), n. of a former Buddha: Mv i.141.13.

(**paripakva**, = Pali °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.)

[**paripāṇḍita**, in LV 404.20 (prose) superipāṇḍita-śukla-dharmāṇo, Lefm., but v.l. °paripiṇḍita°, supported by Tib. bsdus pa, *accumulated*, and proved by the same cpd. Dbh 11.10-11; see **paripiṇḍayati**.]

paripantha (m. or nt.; in Skt. only adv. °tham in Pān.; = Pali id.), *obstacle, blockage, obstruction*: catvāro ime . . . bodhisattvānām bodhiparipantha-kārakā dharmāḥ RP 18.1 ff. (listed); aṣṭau bodheḥ paripantha-karān dharmān vadāmi RP 34.15 (also listed; list entirely different from prec.); adv. °tham tiṣṭhati (cf. Pān. 4.4.36; in Pali °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; (kalyāṇamittrāni . . .) samyak sambodhau . . . °cakāni SP 466.7; jñāna-°kair dharmāiḥ 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-paripācanābhimukhā- Gv 265.7; antaḥpurasya °canārtham LV 182.13; bodhicitta-°na- Śiḥṣ 51.16; in Śiḥṣ 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-°canatāyāi LV 34.21; 35.1; °tayā Gv 460.14 (all prose).

paripācayati (= Pali °paceti), (1) *causes* (food) *to be cooked* (for someone else): bhikṣuṇī-paripācīta, (food) *which a nun has instigated (a layman) to have cooked* (for a monk; he must not accept it) Prāt 508.9; Mvy 8451 (= Pali Vin. iv.67.1, 19); (2) *ripens* (grain etc.): (nānāsa-syaphalośadhīḥ) °cayati Sv 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 °pācayamānan, *being matured*); (bodhisattvas) °cayati Kv 63.14; (tvam, addressed to a bodhisattva) . . . samyak sambodhau paripācītaḥ AsP 493.12; (kuśalamūlāni) paripācayeyam Divy 125.1.

paripāṭana (nt.; n. act. to next), *cutting open* (of a sore): vraṇo yadā °tanāya niṣṭhāgato bhavaty anantaram pāṭanārhaḥ, sa paripakva (*ripe*) ity ucyate Bbh 78.11.

paripāṭayati (cf. prec.; JM. paripāḍia, ppp., rendered vidārita, *corn*; no relation to Pali 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 Pali word belongs to root pat, caus., the BHS clearly to root paṭ), *cuts or tears all around*: utpāṭya netre paripāṭayāmi gātram kim asyā nakharaiḥ . . . Divy 417.6 (vs; note the cognate utpāṭya; 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 paripālayan, *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 Pāripāḍikā, confirming Pāri°, however. See **Pāri°**.

paripārayati (= °pālayati, § 2.49), *protects*: sarvasattvavamaṣāḥ 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.

paripiṇḍa(-tva), cf. next two, (*state of being accumulated*): °tvāt kuśalasya bodhisattvā kāmām (acc. pl.) na pratisevanti Mv i.153.9.

paripiṇḍayati (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*: suptoragarājabhoga-paripiṇḍitaḥ (like a sleeping snake-king's coils . . .) paryaṅkam baddhvā Divy 567.6; (2) *accumulates* (so Skt. piṇḍita): buddhadharmāḥ °ḍayitavyāḥ Gv 69.5 (2d ed. absurdly paripiḍay°); °ḍita-kuśalamūlāḥ Mv i.142.2; superipiṇḍita-śukladharmāṇām Dbh 11.10, and so read in LV 404.20 for text °paripāṇḍita°, q.v.

paripiṇḍī-kr̥ta (ppp. of °ḍi-karoti, see **paripiṇḍa**), *made into the shape of a ball or lump*; = paripiṇḍita, see °ḍayati, in the identical word and phrase there cited from Divy 567.6; Divy 516.7; 582.25.

paripūrayati, °te; once °pūrati, once °pūryati? (= Pali paripūreti, used similarly to mg. 1; not, seemingly, in these mgs. in Skt.), (1) *accomplishes fully, completes, perfects, fulfils* (cf. next): daśamāḥ bhūmim °rayitvā Mv i.142.3; Bhadracarim (17) or bodhicarim (22) paripūrayamaṇaḥ Bhad 17, 22; sarvākāram (every form, of Tathāgatas) °rayiṣyāmaḥ Sukh 10.1; ṣaṭpāramitāḥ °rayati Kv 68.19; 82.9; -pāramitā °rayitavyā Kv 50.17, 19; sarvatyāgādhimuktim paripūrye (tyāga-) Śiḥ 34.1 (prose), read some 3 sg. opt. form, °ryet? °rayet? °ret (cf. under 2)?; (2) peculiarly used in Mv iii.356.6 (vs), so bhinnayānapātro (*his ship being wrecked*) paripūrati (v.l. °rayati, but meter seems to support °rati) sāgaram (so mss.) narapravaro (so Senart em. for unmetr. ms. 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, °rī, f. (see also pūri, pūrī; this word serves as n. act to prec.; in Skt. paripūrti, also BHS, e. g. LV 32.18; also pāripūri, q.v.; both in Pali, but pāri° seems to be commoner, so that PTSD and pw 7.356 consider pāri° the 'correct' form; this is disproved by BHS, where pari° is commoner, and °rī commoner than °rī; pari° could, of course, not be explained by Senart's theory, Mv i.373, which involves the vṛddhi of secondary derivation), lit. *filling up*: divyāḥ kāyāḥ °rim gamiṣyanti LV 401.6; usually fig., *fulfilment, accomplishment*: pāramitānām °pūryā(i, dat.) SP 256.11 (prose); (pratijñā-)paripūri-LV 275.14 (prose); pranīdhi-paripūrye (so read with mss.) Mv ii.205.16 (vs), *by fulfilment of my previous vow* (instr.); pranīdhāna-paripūryai (dat., so with mss., Lefm. wrongly em. °rtyai) LV 31.22; manorathāśā-paripūri Mvy 6334; śūnyatāyāḥ °rir Śiḥ 117.9 (prose); icchā-°riḥ Bbh 123.25 (prose); other forms, °riḥ Dbh 56.28 (prose); °rim id. 59.26 (prose); Sādh 34.15 (vs, metr. indiff.); °raye Gv 73.10, 26 (prose); °ryām Śiḥ 30.6; 119.14 (prose). See also **pratipūri**.

paripūrika, adj. (= rare Skt. °rin, pw; cf. °ri), *fulfilling*: sarvābhīrāya-rika-darśanaḥ Gv 402.21 (prose).

Paripūrṇacandravalaprabha, 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.

Paripūryābhayapada, n. of a future Buddha: Av i.62.3.

paripṛccha-tā (cf. Pali paripucchakatā, see PTSD), *questioning*: (gurūṇām) °tā LV 182.21 (vs); read, utthitā lokapālehi brahmdra-°tā Suv 133.6 (vs), so best mss., Nobel with other mss. °chayā, which I cannot construe; *there arose (began, took place) a questioning of . . . by . . .*; paripṛcchatotsukhaḥ Suv 221.1 (prose), *eager to question*.

paripṛcchana (nt.) or °na-tā (Ap. paripucchana, Jacobi, Bhav., Index; AMg. paripucchanaḥ; n. act. to Skt. paripṛcchati), *questioning* (esp. of a teacher or authority), *investigation, inquiry* (into a subject): °na-jātiya, *given to . . .*, Lañk 14.10; Śiḥ 50.7; (tathāgatasya . . .) °nāya Sukh 71.7; °nārthika Śiḥ 103.12; °na-, in cpds., LV 430.15, 16; Gv 44.21; Bbh 240.5 (all prose); iha sāśane cariṣyanty āparipṛcchanaśilāḥ 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-jātiya, above); sarvaprāśna-°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 °cchinikā, 489.23 ff. (cf. svādhyāyanikā, °yīnikā), *subject for investigation or inquiry*. The form in -inikā seems suspicious, but occurs repeatedly in the mss., as also in svādhyāy°.

paripṛcchā (= Pali paripucchā, paṭipucchā), *questioning, interrogation*: Mvy 1352, 1357, 1361 etc.; Samādh 19.2; Dbh 62.19; 72.14; Bbh 217.10, 11; title **Rāstra-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-vyākaraṇiyam pañham AN i.197.21-22, explained comm. ii.308.30 ff. *yathā cakkhum tathā sotam . . . ti puṭṭhena, ken' aṭṭhena pucchasiṭi paṭipucchitvā, dassanaṭṭhena pucchāmīti vutte, na hīti vyākātabbam, aniccatṭhena pucchāmīti vutte, āmā ti vyākātabbam*. The precise equivalent of the Pali, *pratipṛcchā, *asking in reply*, has not been noted. See also **pṛcchaparipṛcchikā**.

paripṛakāśa, adj., *very clear*: Jm 79.6 (em.).

paripraśnati, °te, °nayati (denom. to Skt. paripraśna; cf. **praśnati**, Pali paripañhati, AN v.16.2, following paripucchati, and Skt. praśnayati), *questions*, usually after or before paripṛcchati; so, °nayati LV 70.22; Śiḥ 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.

paripraśnikaraṇa (n. act. to next; see also prec.), *questioning, interrogation*: Sukh 48.17 (of Amitābha); (paripṛcchanāya) °karaṇāya 71.8.

paripraśni-karoti (to Skt. paripraśna plus kar-; cf. prec. two), *questions, interrogates*: pass. °kriyate AsP 31.1; paripṛṣṭāḥ °kṛtāś ca (ppp.) 208.12. See **saṃparip**°.

paripṛāpayati (Skt. only noun derivs., as paripṛāpti; no record of the verb), (1) *gets, acquires* (pṛāpayati, sometimes = pṛāpnoti in Skt., BR): (śalākāḥ, *small pieces of wood*) °payitum Mv ii.274.7, 8; (2) *oftener, gets = gets done, successfully finishes, brings to a conclusion*: of mathematical problems, (**nikṣipati**, q.v., sma) na ca °payati LV 146.13, similarly 15, 17, 20, and Mvy 6658 (after **uddiṣati** sma); of kāryam, karaṇiyam, *gets* (a job, task) *done, kāryam āśu paripṛāpyam* Divy 410.6; tat (karaṇiyam) °payiṣyāmi 545.27; °payāmi 583.19, *I'll get it done*; Śiḥ 278.7 f.; svakāryam vā °payeyuḥ 282.6; sarvam kṛtvā paripṛāpya MSV iii.143.22; paripṛāptam ca taiḥ sarvakāryam LV 89.15 (prose), formally ppp. to non-causative *paripṛāpnoti, which has not been found, in mg. belonging to caus. °payati.

paripṛiṇayati (unrecorded; Skt. pari-pri- only in ppp. °pṛīta), *delights* (trans.): (abhiṣyandayati pariṣyandayati) °ṇayati (parispharayati) Mvy 1648 (DN i.73.26-27 has this list in Pali forms but with paripūreti for °pṛiṇayati); saṃpramodayāmi °nayāmi Gv 138.8; paripṛiṇitendriyaḥ Gv 489.3.

pari-prokṣate (unrecorded), *sprinkles thoroughly*: (kṣīreṇa) °kṣasva Av i.375.15.

paribāhira, adj. (= Pali id.), *external, outside, alien*: Mv iii.284.2 and 11 paribāhīro (so with mss.) bhavati; same vs in Pali, SN i.126.24, paribāhīrā, n. pl.

paribāhya (written °vāhya; gdve. to pari plus **bāhayati**, **bāheti**, q.v.), *to be excluded*: samghāt °hyā bhaviṣyanti AsP 179.19; sarvatratnāt °hya-bhāvc bhaviṣyati 20; triratnāt °hya-bhāvo bhavati 183.19.

paribudhyati (unrecorded; Skt. has gdve. °bodhaniya and n. act. °bodhana in mg. *admonition, exhortation*), *understands*: na °yāmi kim atra antaram Mv ii.66.15; etam tatra antaram na °yāmi ii.444.16; etat karaṇam na °yāmi 21; fut., *katham ete buddhajñānam paribhotsyante* SP 78.15; ger., kāyam imam . . . maricidharmam paribudhya caiva Ud xviii.18 (also 19, 20), in later mss., oldest ms. abhisambudhāna(h), supported by Pali Dh. 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).

(paribubhuṣṭita, desid. ppp., once in Mbh., pw 4.301, very hungry, prob. really cpd. of pari, intens., and bubhuṣṭita: °tā(h) Mv i.8.2, prose, but mss. paribubhuṣṭita, em. Senart.)

paribhāvita, ppp. (= Pali id., to paribhāveti), made to be completely pervaded, saturated: °tā śūnyata 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 i.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.

paribhāṣana (nt.), °nā (to next; Skt. °ṇa, defined BR Zurechtweisung, admonitio), blame, rebuke, reviling: °ṇa-, in comp., after ākrośa, LV 181.12; Gv 244.2; °ṇābhīḥ, °ṇām, Śikṣ 19.9; 177.5 (in 19.9 with svacittam paribhāṣitavyam); ātmāparibhāṣanayā SP 60.14, with self-reproach; but Kashgar rec. °bhāṣāya.

paribhāṣati, °te, °ṣayati (cf. prec. two: = Pali °sati, °seti Jāt. iv.285.8; Skt. °ṣati, 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 ii.480.2; 485.19; 487.2; iii.20.1; 23.14; °ṣasi Mv ii.480.4; °ṣante SP 378.10; ātmānam °ṣathā RP 59.8 (vs); °ṣi, aor., Mv ii.93.1; °ṣiṣyanti, fut., SP 375.3; °ṣyamānāḥ, pres. pass. pple., Mv i.18.7; (paribhāṣanābhīḥ 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 bhuktaḥ pṛthivīpṛadeṣo 344.5.)

paribhuktaka, adj. (= Skt. °kta), utilized; specifically, worn, used (of a garment): Divy 277.21 ff. (vastram).

paribhukṣita (cf. bhukṣita), very hungry: Mv i.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. . . . ratnavyūham bodhisattvaparibhogam draṣṭum yo mātuḥ kuṣṭigatasya 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, paryaṅka; 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 ratnavyūhah, q.v., kūṭāgāro); in 73.3 referred to again, drakṣasi (so text and app. all mss.) tvam Ānanda ratnavyūham bodhisattvaparibhogam yatra bodhisattvo mātuḥ kuṣṭigato vyāharsīt. 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 nivasato drakṣy-

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: sati °gye (vv.ll. °gike, pāribhogīye) pātre ūnapañcabandhane Prāt 498.12. But pari° seems to be lacking in Chin., acc. to Finot, and is lacking in the Pali, Vin. iii.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; bhaisajya-śarāva-°gyena paribhoktavyāni Divy 275.24.

paribhojya, adj. or subst. nt., useful (object, sc. for monks): sarvaṃ °jyam Mv i.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 i.139.1.

parimardana, see s.v. ucchādana.

parimāṇa-vant, adj. (corresp. to Pali parimāṇa, as adj., Vin. ii.62.7 etc.), f. °vatī (āpatti), (sin) of (definite) extent (?): MSV iii.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.

parimārgana, adj., and °nā, subst. (Skt. only °ṇa, nt., subst. = BHS °ṇā), (1) adj., searching: °ṇaḥ pari-pṛcchan Gv 491.5; (2) subst., (act of) searching: (kalyāṇa-mitra-) °ṇāsu Gv 460.22.

-parimārjaka (= Pali °majjaka, touching, attaining to: candrama-sūrya-°jako maharddhiko . . . ṛṣi Mv ii.49.1, who [by magic] can travel to the moon and sun; so Pali canda-suriya-parimajjaka Miln. 343.16.

parimīmāṃsate (= Pali parivimāṃsati), considers thoroughly: °se, 1 sg., SP 22.15 (prose).

parimīmāṃsā (to prec.; = Pali parivimāṃsā), investigation, careful consideration: Mv ii.297.11; AsP 62.15 etc.

parimocaka, adj. or subst. (to °cayati), saving, one who saves: saṃsārādūkhka-pa° Gv 416.13.

parimocana, nt. (to next; cited by Childers without reference; AMg. °moyana 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 i.180.9; °cayeyam i.337.5, 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 °jñānagahanāt (so read with 2d ed. for 1st ed. jñāna°) Gv 462.24.

parimrakṣaṇa (nt.; n. act. to *pari plus mrakṣ-), smearing, rubbing on: -pāṃśu-paṅka-°ṇaiś ca LV 249.7 (prose).

pariyanta, m. (= Pali id., Skt. paryanta), end, limit: parvatācakra-vāda-pariyantāḥ (so text, acc. pl. m.; . . . āvasati sarvān) 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-labh-), *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. parivandijjamāṇa, pres. pass. pple., and n. act. parivandaṇa), *highly praised*: naramaru-^oditam sugatam Mv i.152.17 (vs).

parivambhita, ppp. (cf. Pali vambheti), acc. to KN Preface VIII, v.l. of Kashgar rec. of SP for Nep. parivañcita. Cf. **nirvambhaṇa**.

parivarjanatā and ^onā (= Pali id., both; Skt. only ^ona, nt.), *avoidance*: caturvāgdoṣa-^onatāyai LV 31.16; mātsarya-^onatā ŚsP 1464.1; pāpamitra-^onā Śikṣ 52.4 (all prose).

parivarjayati, in yo (mss. ye) evarūpaṃ (mss. ^opena) naradamyasārathi (Senart em. ^othim) drṣtvā maharṣim parivarjayeyam (Senart em. ^oya), hastehi pādehi ca so mahāśirīm praṇāmāye . . . 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^o), *would wait upon?* This would at least make good sense.

parivarnayati (= Pali ^ovañnayati; Skt. ppp. ^ovañ-^onita, *described*), *extols, describes with laudation*: yaṃ buddhaśreṣṭho ^oṇāye (aor., or opt.?) suçim Mv i.291.10 (vs) = Pali Khud.p. 6.5 yaṃ buddhaseṭṭho parivañṇayī (comm. 181.7 pasampi pakāsayi, aor.) suçim.

parivarta, m. (in mg. 2 rarely nt.; in mg. 1 = Pali parivaṭṭa), (1) *turn, revolution* (so in Skt.): ekasmi citta-parivartī LV 151.15 (vs), *in a single turn of thought* (= in one instant); substantially = *method, process, ime punaḥ pañca dharmāḥ* (= bodhisattvaliṅgāni, line 4, cf. 306.1 pañca bodhisattvaliṅgāni 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 darsanamārgaḥ, *the first turn . . . is the way of seeing*, sc. what the 4 truths are; these are stated 1311-14; 1315 . . . dviṭṭiyaparivarto bhāvanāmārgaḥ, . . . *the way of putting them into effect*, viz. as stated in 1316-19, duḥkham āryasatyam pariñjeyam, duḥkhasamudayaḥ prahāṇaḥ, duḥkhanirodhaḥ sāksātkartavyaḥ, duḥkhanirodhagāminī pratipad bhāvayitavyā; 1320 āryasatyānām tṛtīyaḥ parivarto 'sāikṣamārgaḥ (so Tib. mi slob pañ lam), the stage in which the efforts of the 2d stage have succeeded, 1321-4 duḥkham pariñjātam, samudayaḥ prahāṇaḥ, nirodhaḥ sāksātkṛtaḥ, duḥkhanirodhagāminī 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 tri-parivartam dvādaśākāram (because each parivarta refers to each of the four truths) jñānadarsanam, and similarly Mv iii.333.11 (omitting jñānadarsanam; trip^o and dvād^o seemingly adverbs, the noun is āryasatyāni); Pali Vin. i.11.25 tiparivaṭṭam dvādaśākāram . . . 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; ^otaṃ (acc.) Samādh 8.20; asmin . . . dharmālokaṃ parivarte LV 36.6, here *section*, not one of the formal chapters of the work, and so 150.19; parivartān Gv 66.12 ff., *chapters*; ^otaḥ Mvy 1467 = Tib. le ḥu, *section, chapter*; regularly in the colophons

of various works, m. in SP, LV, Suv, Samādh, Dbh 99.33 parīdanā-parivarto (read as one word), cf. 98.12 ff. dharmamukhaparivarto, in body of text; nt. ^otaṃ Mv i.27.1 (colophon); I have failed to note the word elsewhere in colophons of Mv; idaṃ saddharmapūṇḍarikaśūtra-parivartam (so with WT) śroṣyati SP 260.7 (prose; acc.); (3) m. or nt., math., *square* (of a number): (after asamkhyeyam Mvy 7802) asamkhyeya-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 aparimāṇaparivartam).

parivartaka, m. or nt. (= ^ota, 2), *chapter, section* (of a work): prathame ^otake Mv iii.411.18 (referring to what?).

parivartati (= Pali ^ovattati; 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 ins.; most mss. upeti, Senart upenti) tṛṣṭā, riktikā (mss. ^okām) parivartati (*it is changed so as to be empty*); chāyām upemi (mss. ^oti) saṃtaptā, ātapo parivartati (*it changes to sunshine*); (2) like Skt. pariṇamati, (*changes*, then) *develops, ripens, matures*; ye caivam parivartantā (most mss. ^otentā, 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^o, q.v.

parivartikā, v.l. ^ovartatā, in cakṣuḥ-pari^o, *rolling* (of the eyes): instr. ^oayā, LV 227.10.

? parivalliya, see ^ovelliya.

parivahin, adj. (to Skt. and Pali ^ovahati), *carrying around*: hayanavarehi ^ovahī (mātāpitaram . . . rājā) Mv i.109.1 (vs).

parivādaka, adj. or subst. m. (cf. Skt. ^ovāda), *reveling, one who reviles*: asmākaṃ ^okāḥ SP 272.8 (vs).

parivādani (so, or parivāni, mss.; = Skt. ^ovādinī. so Senart em., perhaps rightly; ^ovādinī, no real v.l., Mv iii.82.5), *a seven-stringed lute*: ^oniyo, n. pl., Mv iii.267.3.

parivāra, nt. (= Pali ^ora, m., title of the Appendix to Vin., v.226.3, colophon), *accessory* (text), *appendix, addendum*: avalokitam nāma sūtram mahāvastusya parivāram Mv ii.397.7, colophon to second version of the Avalokita sūtra.

parivārayati, ^oreti (Skt. has ppp. ^ovārita; Pali ^ovāreti, regarded by PTSD as error for ^ocareti, but may easily be denom. from Skt. parivāra, *retinue*), *attends, waits upon* (with gen.?): tasyā (mss. tasya) . . . parivāresi (aor.; but mss. ^oretvā) Mv i.303.4; note on Divy 1.6 says mss. of Divy 'sometimes' read parivārayati for paricār^o.

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 samghāvaśeṣa offense: ^osaḥ Mvy 8649; mūla-pari^o 8650; mūlapakarṣa-pari^o 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 **parivāsika**-vastu).

1 **parivāsita**, in paryuṣita-pari^o, seems equivalent to **parivāsa**, q.v.: paryuṣita-parivāsitena bhikṣuṇā Prāt 487.10-11, *by a monk who has completed his period of probation*; the Pali is parivuttha- (or ^otṭha-)parivāsa, see 1 paryuṣita.

2 **parivāsita** (= Pali id., Jāt. i.51.27; cf. Skt. parivāsa, 2, BR 5.1587), *perfumed*: sugandhi-(v.l. ^odha-)taila-pari^o LV 76.15; divyagandha-pari^o LV 96.5; Sukh 43.4;

in Mvy 6595 assoc. with *vāsanā*, 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, *yoñs su bskos pa* or *bgos pa*, the latter *clothed*, suggesting association with root *vas*, *dress*).

parivāhya, see **paribāhya**.

parivijñāpanin, adj. or subst. m. (no cpd. of *pari-vijñā* recorded), *making (one who makes) completely known*: trisahasra 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 pramuñca bhagavan mahabuddhaghosaṃ LV 116.19 (-20; vs).

parivitarka, 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. *cetasāḥ*; eva(m) rūpaś (°po) *cetaso parivitarka* 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 cetaḥparivitarka* (Divy °kam) udapādi Divy 291.24; Av i.211.8; 240.2; evamrūpaś *cetasāḥ* (v.l. *cetasai*va *cetaḥ*-) °tarka utpannaḥ Suv 195.1; of someone, regularly Buddha, 'recognizing' the mental processes of others by his own mind, *cetasaiva cetaḥparivitarkam ājñāya* (very common, c. 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. *cetas cetasai*va *pari*°); Mv i.330.11; *cetaso parivitarkam 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-parivitakka*), *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.

pariviśiṣṭa (= AMg. *pariviśiṭṭha*), *especial, particular*: *pariviśiṣṭān āveṇikān* (sc. *dharmān*) Bbh 377.9. Prob. n. cpd. of *pari*, intens., plus *viśiṣṭa*.

parivisuddha, adj. or ppp. (prob. n. cpd. of *pari* plus ppp. *visuddha*), *completely purified*: *triguṇa-pari*° Dbh. g. 52(78).21.

pariviśati, also written °*sati* in mss. (= Pali °*visati*; Epic Skt. °*veṣati* and AMg. °*vesai*), *serves with food*: °*sati* Mv ii.211.17 (to be read for mss. *parivasati* or *prativas*°, Senart em. *praticarati*); 276.9; iii.145.10; opt. °*viṣeyam* ii.276.6; ger. °*viṣitvā* iii.145.12 (mss. °*ṣitvā*, Senart em. °*ṣitvā*); iii.130.12 (mss. °*ṣitvā*, here Senart °*ṣitvā*); fut. °*viṣiṣyāmaḥ* ii.275.12; pass. °*viṣiṣyati* ii.276.4.

pariveṭheti (Pali so cited by Childers without reference; ppp. °*ṭhita* in PTSD; MIndic for Skt. °*veṣṭayati*), *wraps up*: °*ṭhitvā* Mv ii.82.14 (tam *bhūrjamaṃ kāṇḍe*, mss. *kaṇṭho, kamtho*); 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 parivrājikā upadarśitā svake* °*ṇe* . . . *svādhyāyam karonti* Mv iii.391.8. Both mss. *purimante*, or (omitting *svake*) °*tena*, for *pariveṇe*; 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*: °*viṣyanti* AsP 215.13 (*cittāni*). Cf. next (?).

parivelliya, ger.? (or °*valliya*?), in Mv i.203.2 = ii.6.19 *kusumalatā va drumavaram śayanam parivelliya* (mss. °*ya*, i.203.2 °*valliya*; Senart °*yā*, required by meter) *śayitā*, 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 *śayitā* and interprets otherwise.

parivyakta, adj. (= Pali °*vyatta*; *pari*, intensive, plus *vyakta*), *very clear, distinct*: °*tenākṣarapadavyañjanena* AsP 461.21.

parivyaya, m. (= Pali *paribbaya*), *allowance for (daily) expenses*: Divy 28.10 (*divasa-pari*°) and ff.; Śiḥ 146.17; Jm 24.13; fig. *bāṣpa-parivyaya* Jm 120.17, *with spending* (lavish pouring forth) of tears. Cf. **parivyayika**. (In Mvy 5708 = Tib. *spod, spice*, as in Skt., *Manu* 7.127.)

parivyākula, adj. (*pari*, intensive, plus *vyā*°), *completely confused, disordered*: Jm 158.11; °*lī-kṛta, made* . . ., Jm 111.18.

pariśakti, *capacity*, in *yathā*-°*ti-tas*, adv., *according to capacity*: Mmk 110.2.

pariśaṅkā (= Pali °*saṅkā*; to Skt. *pari-śaṅka*-), *suspicion*: Jm 144.2; *drṣṭena śrūtena* °*kayā vā* Bhk 5a.4.

? **pariśara**, app. nearly = *śara, dart, arrow*: *śoka-pariśara-viddha*-(mss. °*ddho*) *hṛdayo* Mv ii.274.5 (prose). Should we read by transposition *śoka-śara-parividhha*?

pariśithila, adj. (*pari*, intensive, plus *śi*°), *very loose or lax*: Jm 54.5; °*la-śirāsthicarmagātra* Divy 512.15.

Parisuddhakarma, n. of a former Buddha: Mv i.140.14.

Parisuddhasuviśālābha, 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.)

pariśodhaka, adj. (to Skt. BHS °*śodhayati*, Pali °*sodheti, purifies*), *purifying*: °*kaḥ* Mvy 1113; *bodhicaryā-°kā dharmāḥ* RP 15.9 (here misprinted *pāri*°), 12; *bhūmi-°kān dharmān* Dbh 20.11 (cf. **pariśodhika**).

pariśodhika, adj. (= °*dhaka*; perhaps wrong reading for that), *purifying*: *bhūmi-°kāni* Dbh 60.5.

Parisobhitakāyā, (1) n. of an *apsaras*: Kv 3.11; (2) n. of a 'gandharva maid': Kv 5.3.

[**pariśradhāḥ**, em. in LV 184.5, where mss. *unmetrically gṛha-dhana*-(Lefm. em. m.c. *gṛhe dhane*)-*putrabhārya-pariśradhāḥ* 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?*) *difficulty, danger*: *abhībḥūya sarvāṇi pariśrayāṇi* Ud xiv.13 (= Pali Dh. 328 *parissayāṇi*). See **parisrava**.

pariśrāvāṇa, see **parisr**°.

pariśakta, *attached, enmeshed, involved*, prob. to be read for *pariśikta* (m. idam *kalipāsa jagat*) LV 173.18, cited Śiḥ 204.6 (Bendall and Rouse *entangled*; Tib. *thogs, hindered*, which elsewhere translates derivs. of root *sañj*). See s.v. **pariśradhāḥ**.

pariṣaṇḍa (once written °*khaṇḍa*), (1) m., or °*dā*, 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* °*dāyāṃ caṅkrameṣu* MSV ii.90.19; most often Sumeru- (*pariṣaṇḍaḥ*) Mvy 4159; MSV i.94.3; Divy 212.8 (°*khaṇḍaṇ*, acc.); °*pariṣaṇḍāyāṃ*, 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. zogs pa (? zogs 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**, qq.v.; § 15.4; = Pali **parisā**, Skt. **pariṣad** and **parṣad**, *assembly*; in prose of SP acc. to LaV-P. JRAS 1911.1074 °śāyaḥ (abl.-gen.), instead of **parṣadi** (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; catuḥi 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 **parṣadi** requires further change to correct it); 171.12, 14, 16.

[**pariṣikta**, for **pariṣakta**? q.v.]

pariṣāñcana (nt.; n. act. to Skt. **pariṣāñcati**; = Skt. **pariṣecana**, *sprinkling*; -pravrajita-...-sugandhatailamūrdhni-°naṃ (nt. acc. adv., or n. sg. of separate statement?) sarvayācanakebhyaś cūrṇamālya-...-pradānavā LV 432.15.

pariṣkāra, m. (also **pariṣkāra**; = 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-glānapratyayabhaisajya-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-sunigrhītā-citta**, where pw renders implausibly 'etwa an sich geübte Zucht'; Foucaux must have read **susamgrhita-puṇya-pariṣkāraḥ**, 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 **sammāsama-dhissa 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 **darśitā** 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, °dēti (= Pali **parisandeti**), = **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 kuśalamūlaih 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 Suśruta, 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. **parisamṭhaviṃta**, °ṭhaviya), *establishes, fixes, makes firm, arranges in fixed order*: °sthāpayati SP 246.5, 7 (buddhakṣetra); SP 247.5 (lokadhātu); °sthāpayāmi Gv 66.21 (parivartān, 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 (parṣanmaṇḍalam).

? **parisamsthita** (ppp. of **pari-sam-sthā**, of which no other form seems to be recorded except the caus., see prec., and Pali **parisamṭhāti**, in a very different mg.; °sthita occurs once in Mbh.Crit. ed. 1.114.59 in mg. *standing round about*, of attendant deities; AMg. **parisamṭhiya**, *well-established*, Ratnach.), *established*: (iyam sarvavātī lokadhātū . . .) apagatanadimahānādī **parisamsthītā** 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 **parisakkantaṃ** (acc. sg. m. pres. pple.; but mss. °sak-kāntam or **parisamkrāntam**) dṛṣṭvā, *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 °ddhāngo?) vā upakleḍo vā . . ., said of a mahāpuruṣa, as possessor of the **laksana samacatvāriṣad-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 (sānaṃ); iii.144.1 (v.l. °ntena). All prose.

parisambhavati (twice in AV., otherwise unrecorded), *develops completely*: (saṃbhavanti) **parisambhavanti** **pariṣṭadyante** Gv 371.7.

? **parisara**, nt., in a colophon Mv i.193.12, **daśa-bhūmayāḥ 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, **kācīn** (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 Śiḥs 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., neighborhood, belonging to the vicinity; °ntaḥ (so Index, misprinted pārisam° 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(ḥ) AsP 56.7, those who were in the neighborhood of . . .; either adj. or acc. adv., nirdhāvati taṃ vanaṣaṇḍaṃ parisāmantam Mv i.359.21 (so mss., Senart em. °samantaṃ), went out to that forest-thicket in the vicinity; otherwise adv. °te or °tena, with gen., = **parisamanta** (°te, °tena): °te Mv ii.211.6 (āśramapadasya); °tena Mv ii.252.7 (kāla-pāśānām); iii.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 vaidūrya-parisrṣṭam Dbh 54.7.

pariskāra (m.; = **pariškāra**, q.v.), equipment, utensils: LV 429.22 (no v.l.); 430.20 (only v.l. parihāra); also in some citations s.v. **pariškāra**.

paristhita, see **pariṣṭhita**.

parisnāti, °snāyati (unrecorded), swims thru or across: bhikṣavo 'tra (sc. arṇave, fig. of the saṃsāra) parisnāti Divy 56.11 = °vaḥ parisnāyanti MPS 7.10.

parispharayati (prob. caus. to Pali parippharati, suffices, permeates), causes to expand: Mvy 1649, so also Mironov 85.12; BR cite °sphār°; = Tib. yoṅs su rgyas par byed pa.

parisphuṭa, adj. (see next, and **sphuṭa**, **pratisphuṭa**; = Pali paripphuṭṭha, or MN iii.94.2 °pphuta, read °ṭa?, completely filled, full: Mvy 6295 (ābhaya); 6867; LV 77.12 (ratnajāla-pa° . . . ḡham); 231.7; 307.16; SP 175.3; Mv ii.349.21, 22; 350.2, 20; 351.3, 6 (all these in vss, repeated iii.274.1 ff.); ii.359.22; RP 40.18 (puṣpaphalavṛkṣaiḥ); Śiḥs 28.7 (mahākaruṇā-pa°); Gv 8.6 (tathāgatakāya-); 167.21; Sukh 41.11; °taṃ 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. **sphuṭa**, on same page of LV, for **sphuṭa**), = prec.: (prabhayā . . .) °to 'bhūt LV 86.3 (prose).

parisrava, m. or nt. (Aśokan id.), seems used in the sense of **parisraya** = Pali parissaya, difficulty, trouble, perh. by folk-etym. confusion with Skt. parisrava: prati-gāṇunayā na santi te na ca te santi mune °vāḥ MSV i.11.11 (vs); sarvāṇi parisravāṇi ib. ii.185.3 (vs, = Ud xiv.13 pariśrayāṇi, see this).

parisrāva (m., = next), filter, water-strainer: Mvy 9120 = Tib. chu tshags (°va-kalpaḥ); a-parisrāvaṃ . . . pāniyaṃ Karmav 160.13, unfiltered water.

parisrāvaṇa, also written °srāv°, nt. (= Pali parisāvāna; cf. prec. and next), = prec.: Mvy 9020; pātra-parisrāvaṇaṃ (dvandva, bowl and strainer) yathāsthāne sthāpya Divy 582.24. (The preceding pātraṃ ca is to be construed with nirmādyā.)

(**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-suvibhakta-chidrāparisrāviṇī (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): (vasā . . .) akāle °tā MSV i.v.16.

pariharati, °reti, (1) (= Pali id.; cf. also **parihāra**, °hārya), once ger. °hārya as if from 'caus.' °hārayati, protects, guards, looks after: (śiṣya-)gṇaṃ LV 239.11; 245.10; śrāvaka-, bhikṣu-saṃghaṃ Mv i.39.3; 60.6; 238.20; 239.14; 331.6; ii.119.2; a herd (yūtha, of deer, apes, birds, the subject being their leader), Mv i.359.18 (mss. °reti); ii.234.17; 251.3; iii.31.6; parents (subject being their son), janetrīm Mv iii.134.9; mātaṃ . . . pitaṃ . . . pariharet Av i.205.2; pass., mātāpitarau . . . parihariyete Av i.193.7; the embryo in the womb, subject the mother (so also Pali), parihārya (seemingly to *°hārayati, but reading doubtful) kuḥṣiṇā Mv iii.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): (keśaraṃ, q.v.) parihariyāhaṃ bhagavato . . . adhikāraṃ karomi. pariharetsuḥ (mss.) . . . te duve gandhikamahattarakā śatasahasrakesāraṃ Mv i.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 indrakīle (loc. of goal) tatra bhavati adbhuto ghoṣo Mv i.235.11-12 (vss), in account of Dipaṃkara's entrance into Dipavati-city.

(**parihātaka**, nt., Mvy 6020, and **parihāraka**, nt., Mvy 6028 [in both = Tib. gdub bu, with addition of tham pa = pari in 6028] or °raka m., Mv ii.352.6 [°kāḥ, n. pl., in vs]; in Mvy 6028 v.l. °haraḥ, 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 **pārihāraka**, q.v. It occurs in Mbh. crit. ed. 1.67.2; 4.15.2 and 18.19, always following a parallel form of kuṇḍala, °hātaka in text [with most mss.] but always with v.l. °hāraka. Taken by BR 4.560 as noun, identical with Mvy °hātaka, but in 7.1768 as adj., ganz von Gold [with kuṇḍala]; the existence of the v.l. °hāraka, and BHS **pārihāraka**, give support to BR's earlier interpretation, to which I adhere. See § 2.47.)

parihāṇa (nt.; = Pali °hāna; in Skt. rare, only twice in a Brāhmaṇa, BR s.v., in neg. a-pari°), loss, ruin: Śiḥs 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 iii.97.3.

parihāpaṇa (nt.; to Skt. °hāpayati, Pali °hāpeti), abandonment, quitting: saṃgha-°ṇāya Karmav 40.2.

parihāpita, ppp. (= JM. °haviya = Skt. Pali °dhāpita, to °dhāpayati), clothed: vastraṃ °to Mv ii.170.12.

parihāra (m.; = Pali id.; to **pariharati**, 1), watchful care, guard, ward, act or process of guarding: teṣāṃ bhavanto ardhaparihārā (em.) Mv iii.63.8, of these (disciples) you (two) have half the guardianship (Bhvr.; are half-guardians); parihāradharmaṃ na mārgayati Śiḥs 152.6, he seeks not to follow the law of watchful care (of religious practices; wrongly Bendall and Rouse); saporihārā śiḥs Śiḥs 178.13, full of watchful care (here B. and R. correctly).

parihāraka, nt. or m., = **parihātaka**, 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-, āśva-, 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**, **parittaśubha**, **parittābha**), *small, limited, restricted, minor*; very common: Mvy 1918; SP 211.10; LV 402.3, 4; 438.10; Mv i.316.2; ii.49.17; Av i.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 parittamaṃ (I for °manas) upādāya 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-): suparitam (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 ī may be due to influence of the very common homonym, **1 paritta**; but, of course, the ī of the preverb pari- is otherwise capable of lengthening in Skt.

parittaka, adj. (= Pali parittaka), = **1 paritta**, q.v.: Mv i.57.5 (prose); iii.244.8 (vs, meter bad).

parittaśubha (= 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 i.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 i.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 abhiniṣkramaṇa, 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 samyaksambuddhānām adhiṣṭhitāni caṅkramā niṣadyāni śāyyāni tāni pi atīva parisuddhāni abhūṃsuḥ 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 parataraṇa SP 151.4, 153.6; (tataḥ) pareṇa parataraṇa 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 (Dīpaṃkarasya) and ff.; of past time, *before, long before*, with prec. gen. of noun, pareṇa parataraṇa Gv 150.3; 222.13; °taraṃ 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 parataraṇa 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. Paroppara, AMg. paroppara; not recorded in Pali), *one another*: °raṃ ca yathābhiprāyaṃ samāgacchanti Mv iii.394.1.

parṇaka, (1) nt. (= Pali paṇṇaka), *leaf*: śirṇa-°kāni samudāniya Divy 582.22; *feather*, (paryāṅkaḥ . . .) tūlikā-parṇakāstirṇaḥ 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 i.325.11 (so mss.; Senart śālinā by em.), *seven men served each monk with seven dishes and with . . . (curry?) of rice*; parṇakula-śāliṣya śata (mss. śaka) vāhām preṣayet Mv i.329.12, *sent . . . carts (loads) of . . . (? curry-) rice*, i. e. of rice prepared in this style.

Parṇaśabari, Mmk 318.13, or °savari, Sādh 306.11 et alibi, n. of a goddess.

-parpaṭaka, m. (= Skt. °ṭa, a kind of cake; AMg. pappāḍa, *a thin paper-like dried cake*, Ratnach.; in Pali only recorded in bhūmi-pappaṭaka), noted only in **bhūmi-**, **bhūmi-**, **prṥthivi-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. [**parmakana**, nt., see **varmakānaka**.]

paryāṅkin, adj. (unrecorded), *qualling in the position called* (Skt.) *paryāṅka*: °naṃ Sādh 35.6 et alibi; see also **ardha-paryāṅkin**.

[**paryāṅhate**, *roams 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. paryāṅvate, see next.]

? **paryāṅvati**, *roams about* (cf. **anvati**): sā codyānaṃ paryāṅvanti . . . Mv i.99.8 (vs), so Senart by plausible em. for hopelessly corrupt and metr. deficient mss. Cf. prec.

paryadhigacchati, *attains completely*: sujātarāśānatvaṃ ca śreṣṭhī paryadhigacchasi (3 sg. aor.) Mv i.188.3 (vs).

paryanta, (1) nt. (in Skt. only m.), *end*: °tam (n. sg.), prāptaṃ mayā . . . LV 372.21 (at end of line of vs; in 374.3 paryantah . . . 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 tṭitapatto), *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*), byaṅ chub sems dpaḥ la ni thug paḥi mthaḥ 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.

-paryaya (m.; seemingly = paryāya, q.v., which perh. read?), course, regular procedure: ifc. Bhvr. in avi-parīta-paryayo (v.l. °pratyayā) 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-pattiphala.

paryavagāhayati or °heti, and ppp. °gāḍha (= Pali pariyogāhati and °heti, ppp. gāḥha), 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 °ogāḥha-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 chiefly with -dap- in Pali, except °dāta rarely in Skt., Kād., BR 7.1752, 1768), completely purified: exceptionally in the sense of educated, nānāparyaparikṣāsu °dātaḥ sarvaśāstrajñāḥ Divy 100.4; otherwise noted only following pariśuddha, one or the other sometimes preceded by ekānta- in comp.: °ddham °dātam 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 sarvam tejasā °naṃ agacchat LV 18.18; sarvakuśaladharmaparyavadāna-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; sarvadharmamukha-°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: svāśya vādāśya °tāro Divy 202.13.

paryavanaddha, ppp. (Skt. Gr. only; cf. next two; = Pali pariyonaddha), 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. yoṅs su dkris pa (enwrapped, esp. ensnared, as in sin); -timira-ṣāṭala-paryava° (often °ddha-nayana, or -netra) LV 104.21; Divy 125.2; Av i.17.2; Śikṣ 192.2; KP 84.4; avidyāṅdakoṣa-ṣāṭala-pary° Dbh 44.7; Śikṣ 288.8 (°koṣa°); mātsarya-pary° Gv 319.9; Śikṣ 11.2.

paryavanahati (cf. Pali pariyonandhati; Skt. regularly nahyati, Mbh. also nahet, but with pary-ava- only as stated in prec.), grows over, covers: śālisya kaṇo ca tuṣo ca paryavanaha (aor.) Mv i.346.2.

paryavanāha, m. (= Pali pariyonāha, or °naha DN i.246.16 = nivarāṇa, cf. prec. items), growing over, covering

(only in bad senses): -timira-ṣāṭala-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 aśyāhāraṃ paribhuñjānasya.

paryavarodha, m., obstruction: Mvy 7381 = Tib. yoṅs 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 pariyuṭṭhāna in mg. 1, but see BHS paryuṭṭhāna), (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-praśamana-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 °naduḥkhitānām 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; niṣparyavasthāna-jñāna- Śikṣ 24.7, acc. to note in Transl. = Tib. yoṅs su dkris 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 tivreṇa °nena kharavākkarma niścāritam Divy 54.20 and, yadāśya °nam vigatam 23; tivreṇa ca °nena śirasi mallakena prahāro dattaḥ Divy 177.8; tivreṇa °nena paryavasthitaḥ Divy 185.29; tivreṇa °na-paryavasthito 'yam Śikṣ 58.10; °no vigataḥ (m.l) Divy 458.14, his anger departed, tato vigata-°naḥ (Bhvr.) kathayati 15; °nam Divy 521.2. Cf. next.

paryavasthita, ppp. (cf. Pali pariyuṭṭhita, 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 . . .) °āptaye (text wrongly paryāvāptaye) Sukh 72.4; vācanāya paryavāptaye AsP 460.16 (cf. vācayati with paryavāpnoti).

paryavāpnoti (used like paryāpnoti, q.v., paryā-punati, which = Pali pariyāpunāti; 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); vācayisyanti °āpsyanti Kv 61.10; Vaj 28.14; 30.17; Sukh 73.2; vācayitavyā . . . paryavāptavyā AsP 461.15; likhisyanti yāvat °āpsyanti Śikṣ 49.11; °pnoti (dharmān) Dbh 79.18; following udgrhya (or in Divy 18.18 grhya), paryavāpya Divy 18.12, 18; 207.27; Samādh 8.15; Karmav 28.12 (bhagavatā

bhāṣitam, *what the Buddha said*). The n is recorded only as dental, not domal n.

paryādādāti (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-paryāṭta** etc.), (1) *masters, overcomes*; (2) *exhausts*. Forms: °dadāmi; ger. °dāya; inf. °dātum, also °dattum (°datum? see § 36.12); ppp. paryāṭta, paryādatta, and °dinna; pass. °diyate. Mgs.: (1) KP 33.2 and 3 abhībhavitum paryāda(t)tuṃ vā, *to conquer* (of an army); Mv iii.429.11 paryādinnō (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 paryādādāmi, *I master* (intellectually) *chapters* (of a text); SP 200.7 muktivā... tathāgatam nānyaḥ śaktaḥ pūrṇam... arthato vā vyañjanato vā paryādātum, *except the T. no one else can master* (*overcome, surpass, in learning*) *Pūrṇa, either as to the spirit or as to the letter* (of the texts; wrongly Burnouf and Kern); RP 1.10 sarvagunavarna-paryādattaiḥ (ppp. but in active mg.; said of Bodhisattvas) *who had mastered*...; of *mastering, overcoming* the mind on the part of deleterious forces (cf. **a-paryāṭta** etc., with citta etc.), Av ii.191.7–8 tac cāsyā cittam na paryādāya tiṣṭhati, *and that does not continue mastering his mind*; similarly Śiḥ 20.2 na... cittam paryādāya sthāsyati; Bbh 9.3 (pāpakāḥ asad-vitarkāḥ)... na (sc. cittam) paryādāya tiṣṭhanti; Mv i.128.15 kāmaraḡ mānasam paryādinnavān, *love-passion mastered his mind*; for KP 5.2 see below; (2) KP 5.2 paryādiyante (kuśalā dharmāḥ), might be understood as *are overcome, repressed*, but Śiḥ 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 paryāṭta-vāṣpa, *whose tears are at an end*.

paryādāna, nt. (= Pali *pariyā°*; to prec.), (1) regularly, *exhaustion, giving out*: esp. common in comb. parikṣayaṃ °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 kṣiyate 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*; Śiḥ 177.15 sarvakuśaladharmā-paryādāna-karaṇatayā; (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 **paryādādāti**.

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; Śiḥ 281.10; trisāhasra-pary° LV 307.15–16, *belonging to the system of 3000 (great-thousand worlds)*; (trisāhasramahāsāhasra)-pary° Sukh 13.13; naika-(or other modifier)-lokadhātu-pary° Gv 107.2 ff.; 138.20; pūrvāntā-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-paryāpannāyā bhūmau sthitānām Bbh 37.24; (duhkham...) sugati-paryāpannaṃ Bbh 245.2, (misery) *that is involved* (even) in 'good' forms of existence (in addition to hell, etc., preceding); saṃgha-paryāpannaṃ śaiḥṣakam (q.v.) karma Śiḥ 55.10, ... 'included in the routine of the Order' (Bendall and Rouse); pravrajyā-paryāpanno bodhisattvaḥ Śiḥ 144.13, ... *that is involved in* (included in, a practitioner of) *wandering monkhood*; pātra-°nnaṃ Śiḥ 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); dharmā (read as separate word) *paryāpuṇeyyā* (3 sg. opt.) Samādh p. 30 line 22 (text *paryāpuṇeyyā*) = Śiḥ 189.5 (vs); kuśalā dharmā paryāpuṇīsyanti Mv iii.52.18 (prose), *will be mastered* (fut. in pass. mg., representing Skt. mid.); (bhaiṣajyām) 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 bhagavāṃ... eko abhinīṣkrāntō, tat sādhu bhagavāṃ (mss. °vām) rāhulakumāraṃ anujānāhi yam na pravrajīsyati Mv iii.263.9 (Suddhodāna to the Buddha); (Mākaṅdikālam, 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): °pnuyād, opt., KP 159.19 (after likhāpayed); 160.4 (object dharmā-paryāyam; after udgrhīyād and likhed, cf. *paryāvāp°*).

paryāya, m. (= Pali *pariyāya*; in these mgs. not in Skt.), (1) *arrangement, disposition for doing anything*: °yam akāṣit... iha āgamanāya Mv i.35.7, *has made arrangements to come here* (so Pali, *pariyāyam karoti*); brāhmaṇai(r)... paryāyo hy eṣa cintitāḥ 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. **dharmā-paryāya**, q.v.; cf. dharmāṇām paryāya-jñānam Bbh 214.10, and paryāya alone = **dharmā-p°**, in SP 28.6 (vs) tam eva 'yam (so with WT for KN yam) icchati bhāṣāyā paryāyam agraṃ tada yo mayā śrutaḥ (so WT with K' for KN yam... śrutam); here doubtless also Mv i.104.15 (vs), where mss. bodhisattvaparyāya-(unmetr., but MIndic °pariyāya- gives good meter and sense; Senart em. °pariṣāya)-īśvarā, *lords of the manner (method)*; of teaching, **dharmā-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*; **cetah-(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 asmin kāye dukkhāni saṃkramanti 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. anenāpi 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 āgāmya) 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. °ḍanto Mv i.353.4; °ḍantiye (gen. sg. 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 paraṭt surtout verbale; il y a paryut° lorsque la passion se lève... paryava° lorsque la passion enveloppe'; so Tib. kun nas ldañ ba, *rising all around, for paryut°*, *rising all about, overwhelming, possession* (always by depravities or vices): sarvāvaraṇa-vivarāṇa-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 Śiḥṣ 50.8; °na-ṣiḥṣambhanam Samādh p. 5 line 1; kaukrīyapary° Śiḥṣ 178.14; (after akaukrīyatā) aparyutthānatā 191.7, state of having no possession (by depravities); nīvaraṇāvaraṇa-pary° 198.13; niṣpary° KP 8.3 (= a-pary°, Śiḥṣ 191.7 above); vigatārāga-doṣa-moha-paryutthānām Gv 195.19; paryutthāna-kiśalayā nirdagdhā 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 i.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 i.341.9 (bhagavantam darśanāyopasamkramitum °nāya); RP 54.7 (vandanāya °nāya; so also Kṛv 63.20; 78.5); °nena Gv 36.10 (misprinted paryupas°); °sana° in comp. Gv 386.8 (here could be °sana°); 438.18 (in both these of kalyāṇamitrāni); 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; Śiḥṣ 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...ekabuddha-paryupāsītā bhaviṣyanti Vaj 22.19, they will not have served one Buddha (only); bahubuddhaśatasahasraparyupāsītair (Bodhisattvas) SP 2.12; bahubuddhaparyupāsītāh (Mañjuśrī) 7.9.

paryupāsītāvin (§ 22.5) = prec., in active sense: bahubuddhakoṭīṇayutaśatasahasra-°tāvino (... 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 ib. 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 i.259.9; 282.3, nāsmākam prātirūpaṃ syād yad vyaṃ paryuṣitaparivāsā bhagavantam darśanāyopasamkrāmema, yan nu vyaṃ aparūṣitaparivāsā 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 i.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); ratnaprabhāvicchurita-dyoti-paryeṣam (acc. sg.; of a Tathāgata)

63.26, having a jewel-radiance-covered-light-circumference (or enclosure); Lalou, Iconographie 35, auréolé du rayonnement fulgurant des joyaux (similarly 31 for passage above, entouré...).

paryeṣaka, adj. or subst. m. (to paryeṣati with -aka), *seeking, one who seeks*: asadgūṇa-paryeṣakasya RP 35.4; yathābhilāṣiṇo yathāvastuparyeṣakān Gv 332.11.

paryeṣanā (Skt. Gr. id., = Pali paryeṣanā; Skt. °ṇa, nt.), *seeking, striving after*: °ṇam Divy 56.13; 151.25 (pakṣa-; here ed. em. °ṇam); °ṇā Bbh 22.22 (bhogāṇam); 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 i.89.15 (bodhisattvacaritam); 170.8 (vs; object tīrthe, acc. to Senart *religious teachers*); °ṣate SP 112.4 (bhakta); LV 140.8 (kanyām); 245.20; Suv 186.12; 213.5 (śaṣtram; last four prose); °ṣase Av i.339.8; °ṣante LV 248.16 (kāyaśuddhim); 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 paryeṣitaiḥ (sc. bhogaiḥ) 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 i.232.3; ger. °ṣayitvā SP 105.13; ppp. paryeṣita-(Tib. yōns su btsal ha, *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 paryeṣta 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), *who entered into nirvāṇa, He wanders over* (so Tib., yōns 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 paryeṣṭhi; to **paryeṣati**), *search, striving for, seeking*; often with worldly things as the object, āhāra-civara-paryeṣṭi-hetoḥ SP 102.5; 105.8; 210.8, *seeking for food and raiment*; aparīśuddhajñāna-kṣānti-sambhoga-paryeṣṭiḥ (... duḥkhavipāko dharmah) RP 19.18-19; lābha-paryeṣṭy-artham 34.4; lokāyatamantra-paryeṣṭi-tā KP 111.2; or with implication but no expression of such objects, paryeṣṭi-vyasanādīni duḥkhāni Divy 299.4; °ṭi-samudācāra-duḥkham 422.12; °ṭi-duḥkhānugatām... gṛhasthatām Jm 106.1; °ṭi-nidānam SP 77.15 (see **nidāna** 1); but also with expressed or implied neutral, or even religiously commendable, objects (as in Pali paryeṣṭhi), mantracaryāparyeṣṭiḥ Mmk 23.12; śruta-p° Bbh 336.13; buddhadharma-p° SP 340.1; Dbh 32.19; dharmā-p° LV 179.11; °ṭim (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-palāśa-puṣpa-; (2) n. of a former Buddha: Mv i.54.5 (cf. **Parvataś(i)rī**); (3) n. of a yakṣa: Māy 64. (Also n. of the well-known brahmanical sage, associate of Nārada: Mv iii.401.9.)

Parvataś(i)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. *pavva*, nt.; cf. Skt. *parvan*, *day of change of the moon's phases*, which was a holiday; hence this more generalized mg.), *holiday*: Mv i.232.10 kim idam . . . parvaṃ (v.l. *parva*) vā prayogaṃ vā utsavam vā; ii.109.15 (kim) atra nagare parvo 'yam, is today a holiday in this town? and 16 (na adya) kimcit parvo na utsavo; iii.57.7 parvaṃ (v.l. *parvatam*), see **Giriyaḡra-samāja**; Av i.121.10 nagara-parva pratyupasthitam; 302.6 sālabhañjikā nāma parvatam (so mss., one perhaps *parvanam*, dental n; Speyer em. *parva*; read *parvaṇam*, n. sg.? so in next) pratyupasthitam; ii.24.6 parva (mss. *parvata[m]*), see **Girivalgu-samāgama**; 53.9 kasmimścit parvaṇy upasthite; 144.14 parva pratyupasthitam; Divy 307.20 parva (mss. *parvaḡl*) pratyupasthitam.

parśacchāradya, see **śāradya**.

-parśatka (= Skt. *parśad plus -ka*, Bhvr.), *assembly*, ifc. Bhvr.: *jita-p°* Jm 152.22; *sa-p°* 155.1.

[**parśadasādyā**, error for **parśacchāradya**.]

parśadā (= **pariṣ°**, Skt. *parśad*; § 15.9), *assembly*: °dānām Mv i.29.13 (prose); °dāyām Suv 21.14 (vs), so Nobel em. m.c., for *pariṣ°*, some mss., or v.l. *parśadi* with different following text but correct meter.

parśadya, m. (= **pariṣ°**, **pārṣ°**, **pariṣ°**), *member of an assembly*: *amātya-p°* Suv 232.1 (vs), but same cpd. with *pārṣ°* 230.9 (vs).

parśavant (for *parśā 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): *parśavantāna tāyinām* SP 303.13 (vs).

parśā (= **pariṣā**, etc.; Skt. *parśad*), *assembly*: SP 354.12 (vs); Mv i.310.5 (prose); of the four *assemblies* of a Buddha (see s.v. *pariṣā*), SP 9.1; 237.13 (both vss); Mv i.27.11 (prose).

-palaka, m. (etym. not clear), app. *point* (of a spear), see **kunta-p°**.

palagaṇḡa, m. (= Pali and Skt. Lex. id.), *mason*, *plasterer*: Mvy 3772; Av i.339.12; AsP 236.19 f.; 443.7. **palāta**, pple. (to Skt. *palāyati*) = Pali id., cf. next, and § 34.12), *fled*: in Śikṣ 347.4 prob. read *palāt'* (for text *palātva*) *asurendrāḡh*, *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. *bhagavatā te* (mss. *tena*) *amanuṣyakā* (*demons*) *palānā* Mv i.270.11–12; so several times Mv i.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. *palāyitah*, and WT with K' *palānakah* = *palānah*, see **palāna** and § 22.4.

palāva (m. or nt.; once in AV.) or **palāpa** (= Pali 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 **pallāsa**.

palāśaka, m. (= Skt. °śa; -ka *svārthe*), *leaves*, *foliage*: Divy 631.10.

palikuñca, °cika (m. or nt.), °cikā (to pali = *pari plus a form of Skt. kuc-, kuñc-, bend*, cf. Skt. *saṃkuc-, bring together, close*; AMg. *paliuñcai*, in diff. mg., *conceals a fault, deceives*), (*thatched*) *hut*, in most cases prec. by *kaṭa-*, *of grass, straw*: *kaṭa-palikuñcikāyām*, 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) *palikuñcikesmin* (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 pali°*; in these WT read *kaṭapali-kuñc°*, with printed hyphen! which I cannot interpret at all); Tib. *khyim gyi druṃ du rtsava 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* Śikṣ 105.12; *kāmāhāra-pali°* 186.10; *a-pali°*, *not affected*, lit. *not greedily fastened upon* (*rūpagatena*, see this) 249.8; in SP 54.11 (vs) read prob. *gatīṣu ṣaṣṣū* (so mss.) *paliguddha* (text em. *pariruddha*; mss. mostly *pali-*, or *pari-*, *śuddha*; Tib. *zin pa*, one mg. of which is *captivated*; WT with K' *parigrddha*-*cittāḡh*; so too in Śikṣ 146.20 read *tad ghasukha-paliguddham* (text °*śuddham*) *adhikṛtyoktam*, *this is said with reference to one eager for household-joys*; but also with worthy objects, *dharma-pali°* Śikṣ 100.3–4. Cf. Thomas, JRAS 1915.99 ff.

paligodha, m. (= Aśoka [a-]*pari*-[*pali*-]*godha*), analog. back formation to °**guddha**, q.v., on such models as *rodha* and cpds. to *ruddha*; § 3.68; similarly Pali *gedha*, analog. to Pali *giddha* = Skt. *grddha*, not a phonetic development of the latter as assumed by Geiger 10; corresp. to Pali *paligedha*, BHS **parigredha**, of similar origin, tho no Pali **paligiddha* is recorded), *attachment (to)*, *greed (for)*, usually but not always worldly and unworthy objects: °*dhaḡ Mvy* 6524 = Tib. *chags pa*, *attachment*, among other (and irrelevant) renderings; *ākāśa-* (see this)-*paligodhau* KP 111.1 = Tib. *yoṃs su* (= *pari*) *chags pa*; in 111.6 (vs) *ākāśa-bodhe* (Tib. *chags pa*), read prob. °*godhe*, see **godha** and 2 **bodha**; *vaiyāpṛtya-paligodhe* (so with ms) Śikṣ 50.15, *attachment (devotion) to duties* (here no offensive connotation); see **paliguddha** for Śikṣ 105.12; °*dha*-*mantreṣu ratim janitvā* 109.1; *laukikakṛtya-°dhaḡ* 114.4.

palitaka, f. °*ikā*, adj. (*palita* with -ka, perhaps *pitying* or *contemptuous* dim.), *gray (-haired)*: Mv iii.283.11, 13; see s.v. **jirṇaka**.

? **palimbhā** (m. or nt.), a high number: Gv 106.2. Corresp. to **halibha**, q.v.

[**palisūddha**, Śikṣ 146.20, read **paliguddha**, q.v.]

? **palikṛta**, in Av ii.136.10 (vs) *ādīptam kānanam sarvam 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 *ādīptam*; 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.

palatthikā (= Pali id.; MIndic for Skt. *pariyastikā*, 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. *pariyastikā* with Mvy; Chin. acc. to him *les reins découverts*); La Vallée-Poussin, JRAS 1913.84, lines 1, 4.

palānati (cf. next; = JM. *palāṇei*, to Skt. *pariyāṇayati*, denom. to *pariyāna*, *saddle*, *harnesses*, or the like (*saddles*?): *tena* . . . *kaṇṡhakam* (the horse) *palānātana* (pres. pple.; so mss.; to be kept) Mv ii.160.4.

? **pallāsa**, or **palāsa** (so mss., varying; cf. prec.), refers to some part of the harness on a horse's back: mss. *aśvapṛṡṡhapallāśasya pṛṡṡhato bandhyati* Mv iii.158.9; mss. *aśvapṛṡṡṡhe pṛṡṡhato pallāśabaddhatena* (v.l. *palāśe baddhena*) *baddham abhūṡi* 12. Senart em. *palāṇa*, said

to mean *saddle* (Pkt., Sheth, and rarely in Skt., pw), prob. rightly.

palvara (= Skt. palvala; § 2.49), *pool*: alpamatsye va °re Ud xvii.3 (in Pali Dhṛp. 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 vanasaṅḍe; DN comm. ii.680.14–15 (on DN ii.254.6) pavanam vuccati vanasaṅḍe; 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 = upavāna, see PTSD): pavane vasaṅti SP 11.13 (Nep. mss. ya vane); 13.2 (Nep. mss. hi vane); ekāntasthāyī pavane (Nep. mss. ha vane) vasaṃi 90.1; °ne vasesyam LV 393.2 (v.l. upavane, unmetr.); viharatha pavane udagrācittā 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, Dhṛg. 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*) āgatā 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 tat tu 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.

paścācchirāśayana, adj., acc. to Tib. *dead* (śi ba): MSV ii.102.6. Lit. seems to be (be)hind-head-lying (or, -bed).

paścācchramaṇa, m. (= Pali pacchāsamana) 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 . . . paścābhaktaḥ (v.l. paścādbh°) purastāt saṃmukho niṣaṅḅo . . . (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) evaikam paścādbhaktaṇi saṃjānante sma SP 300.10, *took (felt) it as a single afternoon*; (3) in cpd. °kṛta-piṇḍapāta- (also written °tra) -pratīkrānta 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 °pātaḥ or °pātraḥ; = Pali pacchābhattam (only recorded in this form, as adv.) piṇḍapātapāṭikkanta, *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. ilg. (made) *inferior, surpassed outdone*: bahava śatasahasra paścānmukhā bodhisattvā kṛtāḥ 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 *soil, ensuite, devenus muets*, as if reading

paścān mukā = mūkā, 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 galaparitayāgena 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).

paścābhakta = **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) paścimakam 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. ñaḥi lus ḥdi tham mya ñan las ḥdaḥ ba ḥo); (2) *western*: (mahāpṛthivi . . . purastimam, v.l. °mena) unnamati paścimakam (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; ŚsP 121.4; Lanḥ 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*: samudayaṣṭamgamān (em.; one ms. °dayād ast°) paśyi Mv iii.53.3.

pāmsāva, m. (in late Skt. adj. *dusty*, once only), = pāmsu, pāmsu, *dust*: tatra masiḥ pāmsāvāś ca varṣanti LV 315.17 (vs); the only v.l. is the impossible pāmsāvāś.

pāmsū-kūla (or **pāmsu°**), nt. (= Pali pamsu°), *refuse rags* (from a 'dust-heap', used for garments by monks): °śu° 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 °śu; ii.69.1; 114.12; °su° Mvy 8672; Divy 56.26; 57.4; Jm 123.9; 125.14; in Jm 18.18 bālyaprajñaiḥ pāmsudānaṃ sudānaṃ 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.

pāmsūkūlika, m. (= Pali pamsu°), *one who wears pāmsukūla*, q.v., one of the 12 **dhūtaguṇa**, q.v.: Mvy 1128; Dharmas 63; AsP 387.4; MSV iii.122.5.

pāmsū-kṛta, adj., *dusty*: °tāni gātrāṇi LV 255.1; Mv ii.126.7, 8; 127.12, etc.

pāmsūkrīḍana, m. adj. or subst. (in Skt. cited only as nt. n. act.; cf. next, and **saha-pāmsū-krīḍana**; Bloomfield, Mūladeva, Proc. Am. Philos. Soc. 52.616, n. 3, cites Skt. pāmsu-krīḍita = Pali pāmsukīlita from Paṇiṣṭaparvan and Harṣacarita; and **saha-pāmsūkrīḍita** is Skt.), once v.l. °ḍaka (adopted by Senart in each case, twice against both mss.), lit. *dust-player*, = *boyhood comrade*, with saḥāya: Mv iii.451.6 (= Jāt. v.249.8, where pāmsukīlita), 10, 20.

pāmsūkrīḍana, m. = prec., q.v.: Mmk 602.3, 26 (vss).

pāmsū-pisāca(ka), m. (= Pali pāmsupisācaka), *dust-goblin*, presumably one covered with dust: °cam LV

257.5 (prose), °cakam LV 259.18 (vs), mockingly applied to the Bodhisattva performing austerities.

pāṃsūlika, nt., or °kā (= AMg. pāmsuliyā; cf. Pali pāsūli, °likā; the aspiration in Pali ph- is unhistorical), rib: °likāni °likāntarāṇi Mv ii.125.15; 127.2; 128.8; 129.10; to be read thus, or else pāṃsūlikāntarāṇi (omitting °likāni), (ribs and) interstices between the ribs; so the mss. clearly indicate tho with various corruptions; confirmed by AMg.; Senart em. pārsūli°. The form is of course related to Skt. pārśu(kā), BHS pārśukā, q.v., and is hyper-Sktized from the MIndic represented by AMg., which has nasalized vowel for double consonant (or long vowel), by the 'law of morae'.

n^s-atti(-ka?), see s.v. pātayantika.

pācana, nt., means of cooking (referring to wood): °nam preṣitam Divy 31.11.

pācāniya, adj. (to prec. plus -iya, 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 samsāra: 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)ciḡ gñis sprad (phrad) pa, and Chin., meeting once or twice. Ety. not clear; possibly related to AMg. pāḍaya, street, lane?

? **pāṭala**, nt. (= Skt. paṭala, which is read in one ms. of AsP and should perhaps be adopted), film on the eye, cataract: akṣirogo vā pāṭalaṃ (v.l. pa°) vā bhavet AsP 97.10.

pāṭalaka (nt.; = Skt. °la plus -ka), (1) the plant called in Skt. pāṭala, trumpet-flower: Divy 619.19; (2) n. of a caitya at Pāṭaligrāmaka: MPS 4.2 ff.

pāṭalikā, see pāṭalikā.

Pāṭaligrāmaka, m. (= Pali °gāma), n. of the city of Pāṭaliputra: MPS 4.1 ff.

Pāṭaligrāmiyaka, adj., of the prec.: MPS 4.5, 19 etc.

pāṭahika, m. (= M. pāḍahiga, °hiya; Skt. paṭaha plus -ika), drum-beater: Mv iii.442.11 (prose).

pāṭiyaka, adj. (= Pali pāṭekka, pāṭiyekka; AMg. pāḍikka, pāḍiekkā; to Skt. pratyeka), individual: Mv ii.242.13 (prose), °kam nivāpam, °kam pāniyam. So mss.; Senart em. pāṭiyekkaṃ; but is the em. necessary? An analogical blend form ending in (MIndic) °yaka seems quite conceivable.

pāṭirāja (= Pali paṭi°, Skt. prati°), rival king: Mv i.276.6, 8 (in 8 one ms. pāḍhi°; note in 281.1 pratirāja). On the ā see Senart's note, citing parallels in Pali, 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 cāṇḍala, 'untouchable': Mv ii.487.1 (mss. yā°), 4; iii.21.10. (Orig. = MIndic pāṇa, creature? see prāṇa.)

pāṇi (or pāṇi? nt.; = AMg. id.; preserved in many modern Indo-Aryan vernaculars; cf. Skt. pāṇiya), water: pāṇi-pratigrāhakaḥ Mv iii.304.7 (prose); amṛtasya pāṇinā Suv 37.12 (all seven mss.; Nobel em. vāriṇā); heṣṭā ca

toyasya ananta-pāṇi (v.l. pāni) 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 Pāṇihatā), n. of a river magically created by Śakra for the Buddha: °tā (mss. °dā) nāma nadī Mv iii.312.16; °ta-nadi- (so text with mss.) 313.7; °tāto, abl. (so Senart; mss. °dāto) nadīto 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.; = Pali 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 pāṇippahārena 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. tālasvana), also 12.1899 (no comm. in Nil.; pāṇisvaram kumbhatuṅgam (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).

Pāṇihatā (corresp. to Pāṇikhātā, q.v., a river), n. of a lake (puṣkariṇi) 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. °arā 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, Pali 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. (= Pali 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 or °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. (pīto) 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).

Pāṇḍukambalaśilā (= Pali Paṇḍu°silā), *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. °ikā (= Skt. pāṇḍura), *white*: °ikā (paṭṭikā) Divy 352.19 (prose; in next line °rām); (2) m. (cf. Paṇḍaraka, Paṇḍulaka, Pāṇḍu), n. of a nāga king: Mvy 3250.

Pāṇḍurā, see Pāṇḍarā.

pāṇḍula, v.l. for pāṇḍala, q.v.

Pāṇḍulaka, see Paṇḍ°.

Pāṇḍu-lohita, °taka, °tika (= Pali Paṇḍu[ka]-lohita, here named for two members of the chabbaggiya; not mentioned among the **saḍvārgika** in BHS), adj. pl. with bhikkṣavaḥ, a group of troublesome monks: °ta MSV iii.5.2 (vs, bad meter); °taka ih. 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*: bhikkṣiṇām civara-pāto (Tib. rñed pa = lābha) deyaḥ MSV ii.97.6; in this sense also in **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 ff.; (2) with roma (= Pali lomam pātetī), *lets (the hair) hang down*, as sign of humble penitence (see **romapāta** and s.v. **prakaca**): Bhik 28b.4; MSV iii.7.14.

pātayantika, 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 dharmā, (trayāṇam dharmāṇam anyatamānyatamena dharmeṇa vadet pārājikena vā saṃghāvaśeṣeṇa vā) pātayantikena vā Prāt 489.(1)–3, and ff.; there are 30 offenses called **niḥsargikāḥ** (q.v.) pātayantikā dharmāḥ 490.8, listed in the following where each is called °gikā °yantikā (subst. fem.), 490.11–12 and ff.; they are followed by 90 pātayantikā dharmāḥ 502.13, each again styled pātayantikā (subst. fem.) 502.15 ff.; °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 ff. 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 pātayantikā' (so e.g. op. cit. 41.1). He notes that pātetī 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)ī, which reminds one of the Pali form; and shows that pātayantika, and other alternative forms, are rendered in ways which suggest association (certainly unhistorical) with root pac-; he cites a passage (p. 117) reading pātayantikā, pacati dahati uddahati avyutthitasyāvaraṇa-kṛtyam karotī, tenāha pātayantikā, and compares Divy 544.10 pātantiketi (text pāpānti°, as also 543.24; in 544.15 mss. pātantikam, read thus all three times with Lévi l.c. above) dahati pacati pātayati (so with Lévi for text yāt°). Besides the popular etymology pāpāntikā of the Divy mss., just cited, Das gives pāpātmikā for Tib. ltuñ byed. The same word is read pāyattikāḥ (sc. dharmāḥ)

Mvy 8360; (naihsargikāḥ, q.v., = niḥsa°) pāyattikāḥ 8383, and pāpattikā (f.) 9223, but with vv.ll. in one or more of these places (besides pāyattikā in the last) pāyantika (pāyantikām āpatim, acc., MSV ii.174.9), pāpantika, pātāyantika, pātavantika, (acc. to Waldschmidt also pādāyantika), and with °kā as subst. f. (pāyantikayā, instr., MSV iii.109.20). There is moreover (besides pācattī cited by Waldschmidt above) prāyaścittikāḥ (sc. dharmāḥ) Mvy 8418 (śuddha-p°, acc. to Tib. *only, merely prāy°*, hbaḥ zhiḡ tu ḡgyur ba); (snāna-)prāyaścittikam 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. *prācittita plus -ika, thru *pācittika to pāci°, *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.

pātalikā, or **pāt°**, *receptacle, pouch*: laṅvaṇa-p° Mvy 9018 = Tib. tshva (*salt*) khug (*pouch*). Text pāt° (and so Mironov); Index pātalikā, but laṅvaṇa-pāḷalikā (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); tenemī pātrāḥ (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. ḡkhrī ḡi rkañ ba (°ka-sampādanam); (2) *upright pillar of a balustrade*: Mv i.194.20 (em.); 195.1, 4; iii.227.8, 11 ff. (see **sūcikā**); (3) adj., *connected with, relating to* (Tib. sbyor ba) a word (Skt. pāda = Tib. tshig), in pūrva-pā° Mvy 7616, paścāt-pā° 7617.

pāda-dhāvanikā, *place for washing the feet*: Mvy 9348; so Chin., and Tib. rkañ pa pa bkru baḡi 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: °kaṃ 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°**, q.v.: Mvy 4980 (after **muṣṭi-b°**, **śikhā-b°**) = Tib. gom stañs, *step-posture*, or gom stabs, *step-manner* (the latter used by Tib. on LV for pada-b°). The definitions given by Das for these Tib. cpds. cannot apply to our passages, which clearly relate to archery; see **muṣṭi-b°**.

pādāmaya, in danta°mayā (v.l. -pādakāma) pi kriyanti Mv ii.473.12, some product of the ivory-worker's craft; prob. corrupt.

pādāmūlika, m. (= Pali id.), *servant, attendant*: rāja-kānām LV 2.20 (prose) = Tib. rgyal poḡi zham riñ (Foucaux) or zhaḡs ḡbriñ (var. for the same, Library of Congress text) ba, *king's subordinate followers or servants*.

pādālikhita-lipi, a kind of script *written with the foot*: LV 126.8 (so Tib.).

pāda-vanda, adj., f. °ī (cf. AMg. pāya-vandaya acc. to Sheth, °vandaṇa acc. to Ratnach, id.), *saluting (one who salutes) the feet*: °vando Mv ii.108.4, 10; °vandiyo, n. pl. f., iii.265.17.

pāda-veṣṭanikā (so also Mironov; BR °ka), *stocking, sock*: Mvy 8970 = Tib. ḥbog, which Jā. and Das define as a kind of upper garment; but Chin. as above.

pādāhiṣṭhāna, nt., *foot-support, footstool*. Mvy 9054 = Tib. rkañ (misprinted rkan) rten.

pādāstaraka, m., and °raṇa, nt. (cf. Skt. āstarāṇa, and Pali 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 °ika, f. °ikā, adj. (Skt. Pali id. only *bad, evil*), (physically) *ugly*: (°ka)rūpeṇa Mv ii.440.8, 15; kāyena pāpakā iii.15.18; without any such qualifying noun, ii.440.10, 11, 12, 18; iii.8.5 ff.; note esp. na me . . . śrutam vā dṛṣṭam vā rājā pāpiko (only case of masc. °ika) ti, nāpi rājā pāpikāye striyāye sārḍham abhiramatī 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 (= Pali Pāvā; recorded in Jain texts, Colebrooke, Misc. Essays 2.215, or 2d ed. 193, as Pāpāpuri, Pāvāpuri), n. of a city of the Mallas: MSV i.282.1 ff.

pāpimant (cf. Pali pāpimant, id.), (*the Evil One*), ep. of Māra, = the more usual (Skt.) pāpiyāms (whence the ī by blending, otherwise based on the Pali form): n. sg. °mām, before t- °māms SP 289.15 Kashgar rec., for text with Nep. °yāms; °mām Mv i.42.3; 230.10; 240.19; ii.268.9; 404.20; iii.281.12; 416.1; voc. °mam Mv ii.238.1; iii.416.6; °mām (nom. used as voc., so mss., Senart em. °mam) ii.238.16; °mam (to MIndic stem in °ma for °mant, § 18.58, q.v. for others), acc. sg. (v.l. °mām), Mv iii.416.4; °matā, instr., Mv i.270.12; °mataś, °mato, gen., KP 33.1; Mv ii.264.10 (note māro pāpiyām, v.l. °mām, in prec. line).

Pāpiyaka, adj., of *Pāpā*: °kā 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): pāniyaṃ pāyako Mv iii.29.11, *to drink water*; (2) *young (of an animal)*, orig. presumably 'drinker', *suckling*: yathā āraṇyakaṃ nāgam pṛṣṭhato 'nveti pāyako Mv iii.459.21 (vs); mg. confirmed by same line in Pali, Jāt. v.259.21 . . . pota anveti pacchato (pota = pāyaka).

pāyattika, pāyantika, see **pātayantika**.

pāragata, adj. (= Pali id.; Skt. pāraga; Skt. °gata 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: pāragato pāragataparivāro (of Buddha) Mv iii.64.11.

Pāragā, n. of the mother of Śyāmaka in the Ś. Jātaka: Mv ii.210.6 ff.; i.218.9; 229.12. In the corresp. Pali 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-, °mi (f.; = Pali id., in Pali used both as in BHS, pāramippatta, °mim-gata, Childers, and, usually in the form pāramī, 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 °mi-, °mī-, and (with -gata) most commonly °mim-, 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 °mi-prāpto SP 35.6 (vs; so ed. with Kashgar rec.; Nep. mss. pāramitā-, cpd. with foll. nirdiṣṭah); or with gen. or loc. preceding; pāramim-gata SP 451.5 (vs, rddhibala-); 453.2 (vs, svaramaṇḍala-), 5 (vs, sarvagūṇa-); LV 28.6 (vs, iṣvastraṣiyeṣu ca); 398.19 (vs, āryadharmeṣu iha); Divy 637.5 (vs, printed as prose; mantrāṇam); Mv i.47.4 (vs, vaśī-, q.v.); 74.4 (vs, rddhipādabala-); 129.6 (vs, śastre hi, so divide), *for I have attained supremacy in weapons* (even beyond you, see **ati-r-iva**); 164.11 (vs, cittasthititve asi); 166.9 (vs, śreṣṭheṣu dharmeṣu; 3 mss. unmetr. °mi-gato; the other three °mim-gato; Senart em. °mī-gato, why?); 169.18 (vs, puṇyeṣu); Gv 488.22 (vs, sarvabuddhagūṇa-); the preceding nouns are only rarely those included in the lists of **pāramitā (2)**, but such occur with °mim-gata Mv ii.368.2 (vs, kṣāntiye); RP 5.16 (vs, prajñ' upāya sada); °mi-gata RP 13.11 (vs, dhyāne vīraguṇe ca); in the last, and in the foll. cases, it seems likely that the short ī 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, devagūṇa-); iii.355.12 (vs, cittacarita-); but before prāpta I have found °mi-prāpta only in the doubtful passage SP 35.6, above; no certain case of °mim-prāpta (cf. Mv i.226.9 below); and otherwise only °mi-prāpta, once in prose, Mv i.237.12 (uttamadamaśamatha-); and in vss (note that the syllable °mi- may be metrically either long, as in Pali °mippatta, or short!), LV 437.12 (vineya-); Śikṣ 324.20; Mv i.115.7 (vaiśāradyavara-); 152.11 = 226.5 = ii.29.8 (lakṣaṇa- or °na-gūṇa-; mss. always °mi-, but the syllable is long in the last two cases, short in the first); i.152.15 = 226.9 (here mss. °mim-prāp°! but °mi in the others; syllable is long) = ii.29.12 (lakṣaṇagūṇa-).

pāramitā (= Pali id., to prec. plus -tā, in Pali synonym of pāramī or °mi in ail respects), (1) = prec., *mastery, supremacy, perfection*, in general sense, cpd. with preceding attribute indicating the field of mastery: garbhāvakraṅti-°tā Mv i.214.12 = ii.17.11, *supremacy (supremeness, perfection) as regards entry into the womb*; sarvakuśaladharmā-vaśibhāva-°tām Mv ii.261.7; jina-°tāve 402.22 (of the Jinas); uttama-damatha-śamatha-°tā-prāpta Mv iii.64.6 (cf. i.237.12 s.v. **pārami**); sarvacetovaśī-(see **vaśin**)-parama-°tā-prāpta LV 425.22 (prose); in LV 376.18 (vs), read probably daśabalagūṇa-pāramitā (m.c. for °tā, which all mss. read; Lefm. em. °mi-)prāptaṃ; possibly to be classed with (2) below are mahopāyakausālyajñāna-(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 °tāḥ pañca (and pañca is v.l. for ṣaṭ ca SP 142.7); pañcaśu °tāsu SP 332.10 (prose), listed in the foll. as dāna, śīla, kṣānti, vīrya, 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; Sūtrā. xvi.2 and 3, comm.; described in brief statements Śikṣ 187.5-15; in Kv 50.16 ff. with substitution of dhairyra for vīrya; 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 **mahāvitanadharmā**, q.v., instead of paramitā; in Pali, 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, sīla, nekkhamma, paññā, viriya, khanti, sacca, adhiṭṭhāna, mettā (or metti, Childers), upe(k)khā; in Pali they are called *pāramī* 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) paramitā; paramitā without indication of number, LV 274.21 (sarva-°tāsu pāramgataḥ); Bhad 19; individual members of the category, dhyāna-p° SP 335.10; dāna-p° Mv i.102.5; esp. frequent is **prajñā-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 prajñā-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 paramitā, e.g. SP 256.10 (°tānaṃ paripūryai); Kv 50.16 ff. (each °tā paripūrayitavyā)

pāramī, see **pāramī**.

? **pāraloka** (m., = AMg. pāraloga, acc. to Ratnach.; Skt. paraloka), *the other world*: imam lokam °kaṃ (acc.) Mv i.9.2 (vs; v.l. pala°; first part of śloka). Senart quotes Aśokaṃ pāraloka, but the passage he cites (Dhauḥi Sep. II.6; Jaugada Sep. II.7) is now read pala° (Hultsch 98, 115); cf. however pālate, °taṃ (acc. to Hultsch 119 n. 3 to Skt. adv. paratra; rather *para-tva°).

pāraśvadhika, m. (= Skt. Gr. and Lex. id.; to Skt. paraśvadhā 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 = Pali (pārājikaṃ) ajjhāpanna (q.v. in CPD), see **adhyāpadyate**; similarly Bbh 180.26, see *ibid.*; bodhisattvasya catvāraḥ °jayika-sthāniyā 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. (= Pali 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, Pali 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-°kaṃ vā kuvataḥ, or of one causing injury (?) to hands or feet; neither Meyer, 307.11 and note 4, nor Gaṇapati, who glosses by parāñcikaṃ anyathābhāvaṃ samdhivighatānam 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): catvāraḥ °kā dharmāḥ Mvy 8358; the four are listed 8364-7 as unchastity, stealing, taking life, and falsely claiming superhuman powers (uttaramaṇṣya-dharma-pralāpa, see s.v. **uttari**); the same four in Pali (for the last, uttarimanussadhammaṃ . . .) Vin. iii.1 ff.; °kā dharmāḥ Prāt 476.7; °Kenā dharmenaṇudhvamsayet 481.6, *should accuse falsely of a pār° offense*; f., without

noun (sc. vipatti or āpatti), amūlikayā °jikayā MSV iii.109.21; āpat pārājikā Śiḥḥ 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 Śiḥḥ 143.7; (bhikṣuṇī . . .) °jikā Bhik 28 b.1; in Śiḥḥ 59.12 read parājitaḥ, with same phrase in 60.12, 61.3, instead of text pārājikāḥ, cf. Bendall 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. pārī, a *particular vessel*, Ratnach.; pāri dohaṇabhaṇḍe, Deśin. 6.37, and pāri in Gauḍavaḥa, Sheth), *a kind of (milking?) vessel*: suvarṇa-pāri-sahasrāni, rūpya-pā°, Mv iii.450.3-4 (prose); ṣaṣṭi pārīsaḥsraṇi 459.3 (vs, i not m.c.).

pāricaryā, or (MIndic) °cariyā (= Pali pāricariyā; see also **paricaryā**), *service*: upasthitā (mss. °to) pāricariyāye (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 tāṃ 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°.

(**Pārijāta**, n. of a mountain: Māy 254.3. Recorded in Skt, Kirfel 98 f., as n. of a mountain in the west; not in BR, pw in this sense.)

? **pārijūnya**, perhaps to be read (as in Pali pārijuṇṇa) for **parijūnya**, q.v.

pariṇāmika, f. °kī (pariṇāma plus -ika), ep. of ṛddhi, (*magic*) *involving transformation*, see s.v. **nairmānika**, with which this is contrasted: ṛddhiḥ . . . °kī Bbh 58.19; °ka-ṛddhi-prakāra-bhedaḥ 22; °kyā ṛddhyāḥ prakār(h) 63.18.

pāridhvajika, m., *standard-bearer*: Mvy 3725 (so Tib. rgyal mtshan thogs pa).

parinirvāṇika, adj. (**parinirvāṇa** plus -ika; cf. Pali parinibbānika), *dealing with, leading to, complete nirvāṇa*: dharmas ca . . . °kaḥ Av ii.107.7.

Paripātrikā (°tri? = **Parī**, q.v.), n. of a river near Benares: Jm (App.) 241.5; corresp. to Mv ii.245.1 where text Pāripātri, v.l. °tri; the text is uncertain; in Jm 240.4 text corruptly Pāripāṭikā for Mv ii.244.5 Paripātrikā.

pāripāna, nt., a kind of drink: °nam, n. sg., Divy 221.28.

pāripūraka, f. °kī or °ikā, adj. (= Skt. pari°; cf. next), *making full or complete*: sarvāśā-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.

pāripūri, °ri, f. (Pali id., = **paripūri**, q.v.; cf. prec.), *fulfilment, accomplishment*: śīlam samādhiḥ prajñā ca °rim na gacchati Ud vi.13 = °rim Pali Therag. 634; arthasya °rir (v.l. pari°) bhavati Av ii.107.6 (prose); arthapāripūri (acc., sg. or pl.) . . . dhāraya RP 60.1 (prose); (vratasya) °rim LV 197.18 (vs); °rim Mmk 22.26; 23.8 (both prose); -kuśaladharmā-pāripūryai (so read, dat., for text °ryaiḥ) KP 95.7 (prose).

pāripūrṇa, adj., ppp. (m.c. for pari°), *full*: śubha-°naṃ Mv ii.299.11 (vs). Cf. prec.

pāribhogika, adj. (cf. Pali id., in special slightly different application; = **paribhogya**, °giya, qq.v.), *fit for use*, of articles for personal use, specifically of a nun's robe: cīvaraṃ kalpikaṃ °gikam Bhik 15 a.1.

pāribhogīya, v.l. for **pari°**.

pārīma, adj. (= Pali 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 **kovidāra**, 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. kovidāra), Mv i.32.4, 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. ḥdus-brtol supports yātrā assembly; Divy 219.20, mss. °yātrāko, while in 19.27 they seem to read °jātakah; Gv 501.11 °yātrakasya.

Pārileya (= Pali °leyya), n. of an elephant who ministered to Buddha: Jm 116.1.

pārivāsika, adj. (= Pali 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**; upārdha-pāri°, half-way thru with probation, MSV iii.86.14; yadbhūyah-pāri°, having finished most of a probation, ib. 18; °ka-vastu, a part of MSV, MSV iii.93.1.

pāriyayika, adj. (to **parivyaya** plus -ika), relating to ordinary, regular (daily) expense, contrasting with **utsavika**, q.v. (wrongly Senart): vyayakarmeṇa (em.) utsavikena °yikena ca Mv iii.177.17.

pārisuddhi (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 pārṣajja; pāri° Skt. Lex. and once Rājāt., for regular pārṣada; also Skt. Lex. pārṣadya for regular pārṣada; see also **par(i)ṣadya**, and s.v. **brahmapār(i)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 (pōse, 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-ṇāya (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 Śikṣ 308.8 seems to have read in mss. pariḥānir, but ed. pāri° m.c. with Mv); °niṃ (acc.) Samādh p. 53 line 1; °nir (n. sg.) KP 8.3, 4.

pārihāra, m. (= **parihāra**, °hāṭaka, 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).

pārūṣaka, (1) nt. (and, in °kā-vana, or pārūṣakā-, seemingly fem.; = Pali phārusaka; cf. **pārūṣyaka**; 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 = **pārūṣyaka**, q.v.; (2) adj. = **pārūṣika** (1), q.v.: Gv 159.14.

pārūṣika, (1) adj. (also °ṣaka 2, q.v.; to Skt. parūṣa 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).

pārūṣyaka (nt.; = Pali phārusaka; also pārūṣakā-vana, or pārū°, see s.v. **pārūṣaka**), n. of one of the groves of the trāyastriṃśa gods: °ke (loc.) Mv i.32.4; °ka (voc.) Divy 194.2, 10; 195.9.

pārūṣya-lipi, a kind of script: LV 125.21; Tib. transliterates pa ru śa. Not in the Mv list i.135.5 ff. Could Pārāsa- (or °sī) be the original? Or cf. **pārūṣaka**, °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*: °sī Mvy 7134 = Tib. ŋom(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. prāthu? or by some other form of prath-? note u in the Pali), 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 Dbh 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. **pāmśulika**, °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 Pali, Dh. 154, phāsukā; see s.v. **visamśkāra**).

pārśva (m., nt.?), *lying or leaning on one's side, leaning, slouching*: in comp. with -sukham, (divaṃ 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 anuprayacchati mañice vā piṭhe vā tṛṇsamstare 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.) avakrāmitavān 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 . . . kimarthaṃ pārśvam dattvā tiṣṭhatha? . . . kṣudhārtā durbalā jātāḥ, ataḥ (11) pārśvam dattvā sthitāḥ; possibly, however, it may mean *stays* (at home) *lying down*.

pārśvakā (see s.v.v. **pārśukā**, **pārśvika**), rib: Śikṣ 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) ma.

(**pārśada** = Skt. id., a kind of supernatural being, attendant, sc. on a god; similar to gaṇa, which immediately follows, and after which piṭṭ 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 = **pārīṣ**°, 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 jhīmībhavanti 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 Koṭīkarṇa: 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**°.

pālika, m. (= Skt. pālaka; perhaps to Skt. pālin plus -ka), *protector*: °ka vardhika (q.v.) sarvaguṇānām Śikṣ 2.18 (vs).

Pālita (= Pali id.), n. of an attendant on the Buddha Maṅgala: Mv i.248.20; 252.9.

Pālitaka, n. of a yakṣa: Māy 26.

Pālitakoṣa, n. of a yakṣa king: MSV i.xviii.3.

pālevata, once °taka, m. (= Skt. pālivata, and Lex. and once in Rājat. pāle°, BR 4.693; Schmidt, Nachträge, s.v.; Pali 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°).

pāśa-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.

? **pāśā**, f. = Skt. pāśa, *mass*: LV 357.9 (vs); see s.v. **Ūrnakośa**.

pāśālepa, m. (pāśa-ālepa), lit. *snare-smearing*, a method practised by hunters for catching animals, associated with kūṭa: Divy 582.11 (°pāś ca, acc. pl.); kūṭāḥ °pāś ca 582.13; 583.1; in 582.29 kūṭān pāśāmś (alone) ca.

pāśaṅḍika (= Skt. Lex. id., Skt. °ḍin, Pali pāsaṅḍika), *heretic*: Av i.2.6.

pāśī, **pāṣī** (not found elsewhere; perh. cf. **pam-sayati**; AMg. pamsei is rendered *defiles*), *dung*: pāśī Mvy 5309 = Tib. lud, *dung*; pāśim, acc., MSV ii.33.10 = Tib. lci ba, (esp.) *cow-dung*.

-pāśa(ka), f. -ikā, ifc. (Pali sūci-pāsa, Vism. 284.14), *eye (of a needle)*, in **vaṭṭa-p**°, q.v., Mv ii.87.17; text °yāsikā; same vs in Pali, Jāt. iii.282.13, su-pāsiyam (v.l. °kaṃ), acc. sg. with sūcim; comm. sundarena suviddhena pāśena samannāgatattā supāsiyam (suggesting that -iya or -ka, -ikā, accompanies the Bhvr. cpd. only); and, in fact, pāśe (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. pāśa, *loop*? A Deśī word (Deśīn. 6.75) pāśa = *akṣī*, *eye*, is recorded. Hindi āṅkh, *eye*, is given the meaning *hole of a needle (sūī kā ched)* in Hindi Śabdasaṅgāra (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 = Pali id., Skt. and BHS api, § 4.3, 11, 12, also m.c. pi, § 3.14.

piṅga (m.; in one Skt. Lex. said to mean *buffalo*), *young (male) elephant*, parallel with kareṇu, as in prec. line kiśora, *male coll*, with vaḍavā: pañca kareṇu-sahasrāṇi pañca 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 rākṣasi: Māy 241.13; 243.16.

Piṅgalāyani, n. of the gotra of the nakṣatra Maghā: Divy 639.24.

? **pici-** (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) . . . pici-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 tshi).

picumanda (m.; Skt. Lex. and Pali id., Pali oftener pucimanda), *the nimba tree*: **Naḍera**-(q.v.)-picumanda-mūle (viharati) MSV i.25.15, 19 (Pali Naḍeru-pucimanda), at **Vairambhya**; MPS 31.56, at **Vairanyā**.

picuvā, n. of a formula and rite in honor of Mārīcī: Sādh 298.15; 299.9, 11. (Origin acrostic?)

piccaṭa, 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. piccita used in Suśruta; cf. AMg. picchiya, *pounded bark*), *presses, squeezes, tortures*: śiṛṣāni picciyanti (pass.) Mv i.24.3, 5; nakhehi piccitā 21.14; śiṛṣāni °tāni 24.4.

piñjala = °ra, *reddish*: so text with mss. in śirigarbha-°lehi (padumehi) Mv ii.301.4, see **śrīgarbha**; but I perhaps mere corruption for r, since below in 302.3 we must certainly read śirigarbha-piñjarehi (Senart with mss, -pañjarehi), see ib.

piṭa (nt. ? or m.; Skt. Lex. id., not in Pali) = **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. (= Pali id.), = prec.; of the Buddhist canon, in **tripiṭaka**, q.v.; also in Bodhisattva-piṭaka, *collection of writings on bodhisattvas*: Mmk 22.12 (°kaṃ . . . bhāṣiye, referring to Mmk itself or its doctrine), et passim in Mmk (not noted elsewhere, but cf. -piṭakiya); (also, m., as in Skt., *blister, pustule, swelling on the skin*: [krodhāviṣṭasya mahānagnasya] yāval latāte piṭakās tiṣṭhanti . . . Gv 504.6.) On **piṭakā** see **piṭṭakā**.

-piṭakiya, adj., *belonging to a collection of literary works* (see prec.): vidyādhara-pi° Sādh 151.15.

piṭṭaka, m. (= Skt. piṭaka, piḍaka, Pali piṭakā), *blister, swelling on the skin*: Divy 210.14.

[**piṭṭakā** or **piṭakā**, 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 Pali °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., Pali piṇḍa, piṇḍaka; cf. also **piṇḍikā**), (*alms*)-*food*: Divy 87.2, 7, 10.

piṇḍa-cārika, adj. (= Pali id.), (*engaged in*) *going on the round of food-begging*, said of a monk: yo bhikṣuḥ °ko bhavati Śikṣ 55.12; °keṇa bhikṣuṇā 130.12, and ff.

piṇḍapāta, m. (see **pāta**), or °pātra (the latter very often, esp. in mss., the 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; Śiḥ 41.18; Sukh 27.1; LV 2.22; also mss. at Av i.13.4 et alibi, Speyer, note ad loc.; it seems that both forms mean simply *alms-food* (-*attainment*, 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. **paścādbhakta**: °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; Śiḥ 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, Śiḥ 312.14; v.l. in Mvy 8571, 8581, 8591, above; ekapiṇḍapātreṇa Mv iii.225.10, 13, 21, *with nothing but (a bowl of) almsfood*.—See Rahder, Hobogirin 158.

piṇḍapātika, m. (= Pali id.; to prec.; BHS also **pañḍā**°, q.v.), *one who lives on alms-food*, one of the 12 **dhūtaguṇa**, q.v.: ASP 387.4; Divy 141.21; Av i.248.4; °ka-tva, abstr., Karmav 105.5 (note pañḍā° in 104.14).

piṇḍavaṃśa, n. of an ancient king. MSV i.63.4, etc. **piṇḍa-venu**, m., a kind of bamboo: °nuḥ Mvy 4216. (**piṇḍāraka**, presumably = Skt. °ḍāra; in Skt., Schmidt, Nachträge, s.v.; -ka svārthe; n. of one or more plants: °ka-puṣpānām Mmk 712.15, 18, prose.)

piṇḍārtha, m. (= Pali piṇḍattha), *meaning of the sum or whole mass, summary meaning*: (asya tu granthavistarasyāyam) °tho . . . dhārayitavyaḥ Śiḥ 127.9.

piṇḍālu, m. (f.? Skt. Lex. id.; °lū, 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 i.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 i.171.7 (vs), cited s.v. **avistara**, q.v.

piṇḍī (in Skt. app. not precisely in this sense; also in AMg., whether in this sense is not clear), *large group, collection*: buddhapiṇḍī nirmittā Divy 162.15; buddhapiṇḍyā (gen.) nimittam 163.1.

piṇḍoddāna, nt. (see **uddāna**), apparently *abridged summary or statement of contents*: Mvy 1474 = Tib. sdus paḥi (*abridgement*) sdom; MSV ii.3.1, 5; iii.61.1.

piṇḍopadhāna, nt. (cf. Skt. upadhāna, *cover*), *cover for alms food*, i. e. *for the alms-bowl*: °nam Mvy 8960 = Tib. lhuñ bzed gyi (read kyi?) kha gyogs, *cover for the open (top) of the alms-bowl*; tasmād anujānāmi °nam dhārayitavyam iti Divy 84.22 = MSV i.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-roarers (**simhanādin**); 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 i.183.18 ff.

Pitānandin, n. of a yakṣa: Māy 44.

Pitāputrasamāgama (once Pitṛ-pu°), m., n. of a work: Mvy 1333; Śiḥ 181.12; 244.11 (Pitṛ°) = Bct 326.24. **pitṛjña**, *father-honoring*, see under **mātrjña**, which regularly precedes this.

Pitṛputrasamāgama, see **Pitā°**.

pithati, oftener **pithayati**, or **pitheti** (see also (a)pi-

dheti; to Skt. api-dhā-; Geiger 39.5; in Pali only pass. pithiyati, pithiyati, in some mss. pidhiyyati; cf. AMg. pihei) (1) *covers*: etam maṇiṃ paṇiṇā pithiyeyāsi (2 sg. opt. of caus. of pass., *you are to cause to be covered*) Mv iii.25.6 (Senart em. pidhi°); (śaraveṇa, sc. pratikṛtim) pithayet Mmk 287.1; pithayet sarvavidisām 362.15; yasya pāpakṛtam karma kuśalena pithiyate Ud xvi.9, 10 (= Pali Dh. 173, where pithiyati); (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 dvāram (for text **śuddhāram**, q.v.) pithayitvā; sa pithad evam cittam utpādayati Śiḥ 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. (a)pidadhat? cf. Bendall's note; pithita-vāṭayāne Mv iii.122.5 (vs, so read, see **vāṭayāna**); mukhadvāram . . . 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): (tisṛṇām durgatīnām) dvāram pithitam bhaviṣyati SP 260.9; pithitā apāyapatha LV 117.9 (vs); pithitum apāyapatha yeṣa matir vivṛtum ca śad-(Cac. śaḍ-; read sad-)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); sarvāny akṣaṇāni pithitāny abhūvan LV 278.22; pithitāni . . . apāyapathāni Suv 62.10; kumārga sarvaṃ pithita apāyabhūmiḥ Śiḥ 307.3 (vs); Bendall's note misunderstands; (sarvākṣaṇa-dvārakapātāni) pithapayisyati Gv 112.20 (prose; would seem to be fut. of a caus. analog. to sthapaya-, dāpaya-, etc., but prob. read pithayisyati); -pithita, m.c. for pi°, Gv 55.1, see s.v. **pithana**; pithanti (2d ed pibanti, which is absurd; sarvākṣaṇāpāyadurgativinipādadvārāṇi 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 bead pa, *blocking the way*); vitathagrāha-pithanā-su-pithitam Gv 55.1 (vs; °nā could be m.c., as pith° certainly is); sarvākṣaṇagati-dvārāpithanārthena Gv 98.1 (prose).

? **pithānita** (!), in kṛtarakṣā-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).

pidhayati, **pidhāyati**, **pidheti** (also **apidheti**); to Skt. (a)pi-dhā; and cf. **pitha(yati)**, *covers*; also *closes* (a door): (dvāram) pidhāyitvā Mmk 566.18, and pidhayitvā 21 (one of the two seems likely to be a corruption, but see Chap. 43, s.v. dhā); apidheti, *covers, conceals*, Mv ii.493.8; pidheti 17; 496.2; pidhehi 494.7; avidyā-pidhitā (ppp.) bālās Śiḥ 81.1; pidhāpetha, caus. impv., Mv iii.126.18 (prose); pidhiyantu, pass., iii.23.18 (vs).

? **pinya**, m., (mg. unknown) Divy 650.9, pinyādhyāyaḥ, colophon of a section omitted in ed., which only quotes in a note the following: kṛttikāyām jātasya mukhe caturāṅgulih (mss. °leḥ) pinyo dakṣiṇato 'syai lomaśaḥ kṛṣṇalohitaḥ.

[**Pipāsā**, Māy 253.1, n. of a river, read (Skt.) Vipāśā.]

? **pipāsin**, adj. (= Pali °si; Skt. °sā plus -in), *thirsty*: read prob. bhukṣa-pipāsino (ed. °sitā, mss. cited as °sito; a n. pl. is needed) niadhukarāḥ 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

Pipphalivaniyā Moriyā (pl.) of Pali; acc. to DPPN a Pali Pipp(h)ali-mānava was a previous birth of Mahā-Kāśyapa.

pībana, nt. (Pali pivana; 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-pibanāni (mss. -pibānāni) pītvā MV iii.147.11, *having drunk draughts of water*; infin. °nāye, Mv ii.432.4, 5; °nāye . . . dinnam 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?

pilakṣa (m.); = Pali pilakkha; semi-MIndic for Skt. plakṣa, n. of a tree: read pilakṣa-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.

Pilindavatsa (= 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 °pāyehi, impv.

pilotika (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-samghāṭi(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 karman, 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 dharmavinayo) 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 **pailottaka** (?), °ttika.

piśācinī (= Pali pis°; 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); °caniyā, n. pl. (Senart em. °yo) iii.292.1 (both mss.).

piṣṭaka, nt. (Skt. Lex id.), *cake*: °kāni rasarasāgropetāni 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): °kaṃ vā pācayamānasya Śikṣ 182.5 (a form of torture).

[**pīthaka**, error for **piṭaka**, *basket* (in lit. sense as in Skt.): Kv 28.17. Cf. next, and **pīthaka**.]

pīthikā, (1) *base, pedestal* (of a divine figure; cf. Skt. pīṭha): prthivī tasya pī° Kv 15.9 (misprinted pīthikā); this is the definition of pī, 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. **pīthaka**): pīthikām upagrhya, said of Rāma (Viṣṇu) masquerading as a brahman dwarf in mendicant's garb; pīthikā surely means something which an ascetic might carry (hardly *footstool*!).

piṭaka, (1) adj. and subst., ifc. *one that has drunk*, in viṣa-piṭaka (= Skt. °pīta), *one that has drunk poison* (specifying -ka?): Mmk 462.26; subst. (= Skt. pīta), *drink*: Av i.179.6 f.; (2) n. of two nāga kings (? from the other Skt. pīta, *yellow*): Māy 247.14 dvau Piṭakau nāgarājānu.

Pitaṅgalya, pl., n. of a people or region: Māy 42. See Lévi 93 (= Petringa of Ptolemy, prob. modern Pitalkhora, near Chalisgaon, Khandesh).

pīthita, m.c. for pithita, see **pitha(ya)ti**, end.

pīthī = Skt. vithī (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. vithyaḥ; Tib. *market-place* acc. to Schiefner, cited Divy Index).

Pīlu, n. of a piśāca: Mmk 18.5; piśāco pīlu-nāmataḥ Mmk 611.19 (vs).

-**piśaka**, f. °ikā (to next; cf. Skt. peśaka), *one who pounds, crushes, or grinds*: varṇaka-piśikā 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. piṣei; for Skt. pinaṣṭi, Pali pimsati), *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.

pumgala, see **puḍgala**.

pucchati (= 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. pñchate), *wipes off, cleans* (upānahān): inf. puñchitum Divy 491.7 (so mss., ed. em. po°); forms of **poñchate** follow, perhaps justifying the em.

puṭa, see **puṣpa-puta**, **eka-**, **dvi-puta**; also s.v. **paṭa-bhedaka**.

puṭāpuṭi, some sort of (comfortable) *foot-gear*: MSV iv.208.2.

puḍinī, *pool*: puḍinī-puṣkarinīṣu LV 193.20 (vs), in *pools and lakes*, Tib. rdziñ (*pool*) dañ rdziñ chen (*large pool*, = puṣkarinī); ke cāgataḥ . . . puḍinī (acc. pl.) gṛhitvā 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. (Deśi) puḍaiṇī = putakini, *lotus* (?), or Skt. pulina?

puṇḍa, **puṇḍara**, implied as MIndic forms of Skt. puṇḍra, see **tri-puṇḍarī-kṛta**, **tri-puṇḍī-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.

Puṇḍarikaṇetra, n. of a former Buddha: Mv i.137.4.

Puṇḍarīkarājan, n. of a former Buddha: Mv i.141.7.

Puṇḍarīkā, n. of a devakumarīkā 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).

Puṇyakusumaprabha, n. of a park in Aḍakavati: Suv 116.1.

Puṇyaketu, n. of a Bodhisattva: Gv 3.18.

puṇyakriyāvastu, nt. (= Pali puññakiriya-vatthu, or, acc. to Childers, °kriyāvatttu), *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; upadhīka-pu° (= aupā°) LV 32.1; (aupadhīkānām) °vastūnām Śikṣ 138.8; see AbhidhK. LaV-P. iv.15, 94, 231 f., 237.

Puṇyadatta, n. of a former Buddha: Mv i.137.6.

Puṇyaparitrātar, see s.v. **Lokaparitrātar**.

Puṇyaparvatatejas, n. of a Bodhisattva: Gv 2.21.

Puṇyapradīpadhvaja, n. of a Tathāgata: Gv 422.1.

Puṇyapradīpasampatketuprabhā, n. of a goddess: Gv 296.14.

Puṇyaprabha, (1) n. of a monk, disciple of Śākya-muni: Gv 47.9; (2) n. of a lay-disciple: Gv 51.10.

Puṇyaprabhāśaś(ī)ri, n. of a Buddha: Gv 285.8.

puṇyaprasava, 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 i.5.3 etc.

puṇya-maheśākhyā, see the latter.

Puṇyaraśmi, n. of a previous incarnation of Śākya-muni: LV 170.19; RP 23.18; 37.5 ff. (his story at length).

Puṇyarāśi, n. of a former Buddha: Mv i.140.1.

Puṇyavant(a), n. of a prince (the Bodhisattva), son of a king of Benares: Mv iii.33.15 ff.; the Puṇyavanta Jātaka ends 41.11.

Puṇyāśrīgarbha, n. of a Bodhisattva: Dbh 2.11.

Puṇyasama, n. of a former incarnation of Buddha: RP 23.6.

Puṇyasumeru, n. of a Buddha: Gv 258.18.

Puṇyasumerūdgata, n. of a Bodhisattva: Gv 3.26.

Puṇyābha, (1) n. of a Buddha: Mmk 305.13; 426.7 (both times following Amītabha in lists); (2) n. of a god or class of gods: Mmk 19.10 (a nonce-form, invented here? cf. **śuddhābha**).

Puṇyālamkāra (v.l. °lamkrta), 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 ii.19.13 (soma-nāmāni kriyante).

putramoṭikāputra, *bastard* (as term of abuse); °trair ājīvikair MSV ii.83.19 = Tib. ḥtsho ba pa (= ājīvika) nal phrug (*bastard child*); yena na kaścit °putro 'lpaśruta utsahate bhikṣuṇīr avavadetum 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 putti°), *having (one who has) sons*: Mv iii.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 **apraṭi-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 i.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 xiii.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 i.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°. jyotiṣ 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 i.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 ṭhitā (i. e. as reaping the fruits of their good or evil courses) ti aṭṭha honti.

punarbhavika, f. °kī, adj., = **paunar°**, q.v. (trṣṇāyāḥ) °kyā(h, gen. sg.) LV 417.10 (prose); (paridāghāḥ . . .) °kā(h, m. nom. pl.) Mv iii.338.3.

Punarvasu (= Pali Punabbasu), n. of one of the ṣaḍvārgika monks: Mvy 9473; also called **Punarvasuka**, MSV i.xviii.5 (later incarnate as a nāga); iii.15.21 ff. (see **Aśvaka 2**).

[**punaḥśramaṇa**, error for **purah°**, q.v.]

punā, for punar, *again*, or rather *but, yet*, prob. m.c. for MIndic puna: Gv 476.9 (vs; before ca). So also Pali Jāt. iii.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 MIndic equivalent (as *pune, *uṇe). Possibly it may be assumed as loc. to the 'stem' puna- (Pkt. puna-, uṇa-) recorded by Pischel (see under **puṇā**). Less likely, in my opinion, *pune as 'Māgadhism' for MIndic puno.

? **pubba** (m., = Pali id., for Skt. pūya, Geiger 46.1), *pus*: Mv i.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 iii.133.9 ff., monks' vihāras have five, nuns' three; a **gandhakuṭi**, and a **bālāgrapūṭikā**, of monks have seven each, of nuns five.

Puramjaya, n. of a yakṣa: Māy 56.

Puramḍara, n. of a former Buddha: Mv i.137.6 (v.l. °dhara).

puram, adv. = Skt. purā, *before* (in time), *formerly* (or to be analyzed pura-m plus vowel?): Mv i.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 vs show longs in the same place). Dialectic forms with pur- for pūr-(aya-) are recorded for Ap. in Sheth s.v. pur = pūr (puraḥ), and in modern vernaculars, Turner, Nep. Dict., s.vv. purnu, purāunu.

purahśramaṇa (= 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*: kāmam prabhāṣanti purasta (so divide) nāyake Sukh 50.11 (vs), *they declare their wish to the Ladder before (him)*. 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*: Paṇḍavasmiṃ purastataḥ Mv ii.198.17 (vs) = Pali Sn 416 Paṇḍavassa purastataḥ. Render Mv on (Mt.) *Pāṇḍava, on its eastern part*. Confirmed by Jāt. i.66.14 puratthābhimukho.

purastima, adj., with case-forms used as adv. and

quasi-prep. (= Pali, 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 vai for °time, with 'patchword' vai indicating secondary correction to pūrvasmin); °māyāṃ (diśāyāṃ) 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*; °mena 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*: devaiḥ . . . °tās te LV 297.14 (vs).

Purāna (= Pali id.), n. of a sthapati of Prasenajit, associate of **Iṣṭidatta**, Divy 77.27; 466.23, or **Ṛṣidatta**, spelled **Riṣidatta** in Av i.224.3, and **Ṛddhidatta** 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.

Purāṣa (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 Purāṣād (once in RV). I suggest that Purāṣa is apt to be the true reading.

puri, m.c. for **pure**, q.v.

purima, adj. (also °maka, q.v.; = Pali 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 MIndic 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 diśam; same vs in Pali Jāt. v.398.29 °mam diśam); ii.163.3 (°mā diśā); iii.305.19 (°mām diśam; in same vs LV 387.18 pūrvikām); (2) *front*, esp. in °mam kāyam, *front* (part of the body): Mv ii.126.5-6 (= kuṣi of LV 254.20, udara-chavi of Pali MN i.246.3); ii.131.15; 232.15; read prob. purimam, adv., *in front*, Mv i.217.3 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. purimabhavaṇetriye, *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 °kāṛā). 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 Ohañijjutti 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 *cleaning* is the mg., our cpd. would perhaps mean *professional cleaners* (of clothes). I have no access to the Ohañijjutti.

-**puruṣaka**, see **kula-puruṣakeṇa**.

puruṣakāra- (= Skt.), in °ra-phalam, one of the 5 **phala** (q.v.): Mvy 2274; sc. of karuṇā acc. to Sūtrāl. 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 Moi*) 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 . . . sasyādikam lābhādikam ca phalam abhinirvartayati . . .

puruṣakāraka, nt. (I = °kāra, normally m.), *manly performance*: na °kam bhavati asmākam 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 (= Pali purisa-damma-sā°; expl. Vism. 207.22 ff. essentially as here interpreted), *charioteer* (*diver, tamer, controller*) *of human ones-that-need-to-be-tamed* (= *trained* religiously; as Vism. indicates, dam = vi-nī, *discipline*); the figure clearly refers to taming animals, particularly horses, and indeed is no doubt directly based on Pali assa-damma-sārathi, q.v. in CPD; cf. such expressions as puruṣajāneya (see s.v. **ājāneya**), *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 yātāṣlyes 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 puruṣarsabhena, puruṣasimhena: LV 350.12; Mv i.229.9; 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. (= Pali, AMg. pure, Skt. puras), in BHS only of time (but see **purebhāga**, *formerly*, *before*: quasi-adj., *pure* bhava LV 385.6 (vs) *in 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, the 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. *purāṣ*; = Skt. *puṣṭhāga*), *forwardness, insistent pressing forward, Zudringlichkeit* (BR), *obtrusiveness*: read *sa-purebhāgo* (Bhvr.; so 1 ms., v.l. so *pure bhāge*; Senart em. so *puregāmi*) Mv i.232.13, *with obtrusive insistence* (he questioned . . .).

purojava (in mg. 2 = Pali *purejava*), (1) m., *attendant, follower*: (*tasya . . . yakṣah*) °vaḥ Divy 211.6; 214.5; MSV i.68.13; (me) *nāgāḥ* °vā bhavantu; tatas te nāgā . . . (15) 'nuyāyino jātāḥ Divy 218.14(-15); *purojava* = *anuyāyin*; (2) ifc. Bhvr., (orig. *having . . . as attendant*) *characterized, marked by . . .*: *saptaratna-purojavaḥ* Divy 214.19; 215.8, 23; *sattvesu kāruṇya-purojaveṣu* Divy 379.26; *dharmacakaratanam-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-°kṭena Sukh 57.4, during (or, at the time of) a single breakfast* (they go to other world systems and wait on countless Buddhas); *ekena °kṭena 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.

puroṇitya (nt.; = Skt. *pauro*°, Pali *porohicca*, also written °hacca; to Skt. *puṛohita plus -ya*), *puṛohitaship*: °tyaṃ labhate Mmk 319.27 (prose). Childers cites a Pali *puṛohicca* from Turnour's Mahāv. (11.26), but the PTS ed. (of Geiger) reads *poro*°, to be sure with v.l. *puro*°.

pula, nt., or **pulā**, f. (dual ple), 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* (all 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.

Pulliramalaya, n. of a place or region: Sāch 376.7.

? **puvva**, see **pubba**.

Puṣkara, n. of a former Buddha: LV 5.8 = Tib. *šin tu rgyas, very extensive*.

puṣkaraṇi (cf. Skt. *puṣkariṇi*, the only form recorded in lit., Lex. also *paṣkariṇi*; BHS also **puṣkiriṇi**, °*ṇikā*, and °*ṇīya*, nt., qq.v.; and Pali *pokkharāṇi*, the only form recorded), *lotus-pool*: °*ṇīye* Mv i.227.18 (v.l. °*kiriṇīye*).

puṣkaratā (= **puṣkalatā**, q.v.; despite the Pali there cited, the orig. surely = Skt. *puṣkala plus -tā*), *excellence*: *parama-puṣkaratayā samanvāgatā* Mv i.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 *droṇamukha Utkata*, q.v.: Divy 620.11 ff. As suggested in DPPN, prob. identical with Pali *Pokkhara-sāti* or °*sādi*, dwelling in *Ukkaṭṭhā*; 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 ii.26.12 ff.; 31.15 ff.

puṣkarasāri (in mss. of Mv °*sāri*; cf. AMg. *puk-kharasāriyā*, 'one of the 18 kinds of script', Ratnach.), n. of a kind of script: Mv i.135.5 (°*sāri*, Senart); LV 125.19 (°*sāriṃ*, acc. sg.; Tib. *pad maḥi sñiṃ po, heart of lotus*).

puṣkarāstika, adj. nt. (false Skt. for Pali *pokkharatṭha*), (thing) *produced from lotus-clumps* (so Pali Vin. and comm. cited s.v. **vanāstika**, q.v.), such as **tālūka** (q.v., read *śālūka*), lotus fibers and seeds: °*kāni* MSV i.239.13, 16 (all edible)

puṣkariṇi, n. of one of the groves (*udyāna*) of the Trāyastriṃśa gods: Mv i.32.4. (As common noun = Skt. id., *lotus-pool*, by the side of **puṣkaraṇi**, **puṣkiriṇi**, °*ṇikā*, and °*ṇīya*, 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 ii.202.13 parallel with *varṇa*: *kumārasya rūpaṃ śobhāṃ varṇaṃ puṣkalatāṃ ca . . .* (dṛṣṭvā); or should we em. to *varṇa-puṣ*°?

Puṣkalāṅga, n. of a former Buddha: Mv i.140.12.

Puṣkalāvata, nt., n. of a city: Divy 479.19.

puṣkiriṇi (see also *puṣkaraṇi* and next two), a very common spelling instead of Skt. *puṣkariṇi*, *lotus-pool*; not noted elsewhere; editors often em., and mss. sometimes vary; so for °*karaṇi* of text Mv i.227.18 there is a v.l. °*kiriṇi*, while Senart prints °*kiriṇi* Mv iii.329.16, with v.l. °*kariṇi*; in Divy mss. seem regularly to write °*kiriṇi*, so 114.10; 116.6 (in these two, but not later, ed. em. °*kariṇi*); 118.5 (here ed. em. °*karaṇi*); 165.9; 194.2; 221.6 ff.; 244.20; 248.23, 25, etc.; in Av regularly °*kiriṇi*, acc. to Speyer in i.75.11, who does not em.; in RP likewise in mss., but Finot em. °*kariṇi*, 40.14 ff.; 56.14; others, Kv 54.1; Gv 193.17; 519.2.

puṣkiriṇikā (mss.; v.l. *puṣkar*°, see prec.; Senart em. °*ṇikā*), = prec.: °*kāto* Mv ii.438.5. See also next.

puṣkiriṇīya, nt. (! see prec. two), *lotus-pool*: °*yāni* (printed °*yāni*) Kv 45.20.

puṣṇāti (Skt.), used in Laṅk 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) puṣṇanti (? develop, i. e. expand, in worldly activity; the opposite of praśama) na praśamaṃ pratilabhanta (do not attain tranquillity)* Laṅk 21.2. Perhaps *ceṭanām*, or a synonym, is to be supplied as object; cf. MSV ii.79.9-10 *ceṭanāṃ puṣṇāti, 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-nāmaka* or the like, numbering 300: Mv i.46.3, but 3 crores, 58.4; 61.13; n. of an individual former Buddha, iii.239.7-8, 492.12; 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 ii.355.12 = iii.279.17; (4) n. of a king: *Puṣpa-nāmo* Mmk 625.22 (possibly means *with a name containing the etemnt puṣpa*, and may even refer to more than one king).

Puṣpakūṭadhāraṇi, n. of a work: Śikṣ 173.13.

Puṣpakṛta, n. of a former Buddha: Mv iii.239.10 (read *Puṣpakūṭa*?).

Puṣpaketu, (1) n. of a former Buddha: Mv i.137.10: LV 5.7 (confirmed Tib.); (2) n. of a yakṣa: Māy 29.

[**Puṣpadatta**, mss. for **Puṣpadanta**, Mv i.115.9.]

Puṣpadanta, (1) n. of a former Buddha: Mv i.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 (*rākṣasi*): SP 400.5.

Puṣpadrumakusumitamukuṭa, 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-pariṣkārah*), 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.

Puṣṣabherotsa, n. of a village in Gāndhāra (not of a man, BR with Burnouf, *Introd.* 433): Av ii.201.10, 15.

Puṣṣamañjarimaṇḍita, n. of a former Buddha: Mv i.140.4.

Puṣṣamaṇḍitā, 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°).

(puṣpaloha, once in Skt., 'a kind of precious stone', Schmidt, *Nachträge* (from Thomas): °ha-mayīm muṇḍim Mmk 691.25, see s.v. **muṇḍi**.)

Puṣṣaśrīgarbha, n. of a Bodhisattva: Dbh 2.9.

Puṣṣā, n. of a goddess or yogini: Sādh 157.12 etc.; 324.6.

Puṣṣākara, (1) n. of a former Buddha: Sukh 6.1; (2) n. of a kalpa: ŚsP 323.2.

Puṣṣāvākīrṇa, n. of a kinnara king: Kv 3.3.

Puṣṣāvātī, n. of the capital of the former Buddha Śirasāhvaya: Mv iii.231.13 ff.

Puṣṣāvativanarājasamkusumitābhijñā, n. of a former Buddha: Sukh 5.20. Cf. next.

Puṣṣāvalivanarājikusumitābhijñā, n. of a Tathāgata: LV 291.17 (v.l. Puṣṣāvanti°; °samkusumitā°); cf. *prec.*

Puṣṣika, n. of the present **Bhadrakalpa** (q.v.): Mv iii.330.5.

Puṣṣita, 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).

Puṣṣuttara (semi-MIndic for Puṣpo°), n. of a former Buddha: Mv iii.239.8.

Puṣṣendra, 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 śreṣṭhīn 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. °laka, id., see BR s.v. puṣkalaka; there puṣyala is called a wrong

reading. Mv i.137.13 has a n. pr. of a former Buddha: Ajitapūṣyalaḥ (v.l. °puṣyah, °puṣyāh), 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 kriḍārtham 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 maṇiṃ; 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 (adhiṣṭhāna).

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 pūtimuttaṃ nānābhesaḥjehi saṃsaṭṭhaṃ; 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 °naṃ 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, putrāna te, or me, pūrasahasraṃ, *a full thousand of sons*); 377.21; yadi pi lokadhātu pūrā bhavē . . . sarṣapehi Mv ii.295.10, *if the universe were full of mustardseeds*; (kṣetrā . . .) pūrā bhavetsuḥ yadi sarṣapāṇām 379.13; kṣetrā sahasrā bahuvāstra-pūrā 380.9; in Mv ii.461.21; 462.2, 3, as in some others of our citations, mss. puram (**gopītakam**, 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 svanati (?) yaṃ pūram śāntam eva taṃ Mv iii.389.6; pūrārgheṇa, *with full value*, Śiks 143.6, see s.v. **prātimokṣa**; (2) subst. m.: (dvau trin vā) pātra-pūrām (acc. pl.) Prāt 509.4, *bowls-full*; dva-tri-pātra-pūrātiriktagrahaṇam 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 ekaparyāṅkenātināmesi 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 adj. ?), heṣṭā upādāya (beginning from the bottom) bhavāgrapūram jāmbūnadasya imam (numetr.) buddhakṣetram Mv ii.378.21 (in same vs Śikṣ 303.1 vi-, for which read pi, bhavāgru yāvat); 380.2, etc.

Pūraṇakarṇa, n. of a nāga: Māy 222.1.

Pūraṇa Kāśyapa, or (in Mv always) Kāśyapa Pūraṇa (= Pali Pūraṇa, 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 (śāstārah, tīrthyāḥ): in Divy 154.4 nirgranthāḥ; P. himself called a nirgrantha, Divy 165.14; the others are Maskarin Gośālīputra, Samjayin Vairātiputra, 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.253.6 and (as cpd., Kāśyapa-pūr^o) 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; Pūraṇa 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.

? **Pūraśāyin** (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: Karmav 157.5.

pūri, pūri, f. (not recorded; cf. paripūri, °ri), the fulfilling; full measure: bodhi-sambhāra-pūrye (for °yai, dat.) Dbh.g. 52(78).11; daśapāramitā-pūryai 55(81).13; bodhisattva-caryā-praṇidhī-pūrim adhigamiṣyante Gv 493.9 (prose); full measure . . .

pūrṇa, 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 pūrṇāḥ [ed. as one word!] SP 9.3 and 24.1; aṣṭi so antarakaḥ pūrṇāḥ [with aṣṭi, acc.] 26.12; aṣṭi pūrṇāḥ 62.3 [ed. as one word]; dvātriṃśatī [so mss., acc.] antarakaḥ [so divide] pūrṇāḥ 63.11; cf. next vs, dvātriṃśatī antarakaḥ sthāsyatī 69.1; note the same use of paripūrṇa, in: °ṇa so antarakaḥ [so divide] ṣaṣṭim 25.8, for full 60 intermediate kalpas; sahasr' aṣṭiḥ paripūrṇa ye sthitāḥ 35.12; all these are vss), (1) also **Pūrṇaka** (1), **Sampūrṇa**, 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 Pūrṇa except twice **Sampūrṇa**, q.v.); and more fully Divy 26.8 ff. (here regularly Pūrṇa, occasionally **Pūrṇaka** without difference of mg.); a fragment of the story in Mv, with name **Pūrṇako** i.245.10; referred to as Pūrṇa Jm 115.23; Karmav 63.3; (2) Pūrṇa Maitrāyaṇīputra (= Pali Puṇṇa Mantānīputta), n. of another disciple of Buddha: as two separate words Mv iii.377.13 (here Maitrāyaṇīye . . . putro); 379.3, 12, 17; 382.7; SP 199.1; 200.1, etc.; as one cpd. word, Pūrṇa-Maitrāyaṇīputra, SP 2.7; EV 1.15; Mvy 1036; Gv 17.23; and so Sukh 2.4, where he seems to be confused with Pūrṇa (3), see s.v. **Yaśodeva**; (3) n. of another disciple of Buddha, corresp. to Pali Puṇṇajī, which should = Pūrṇajit: LV 1.9 and Sukh 2.4, above (see **Yaśodeva**); (4) n. of another disciple of Buddha (the same as 1?) called **Kurṇopadhāniyaka**, q.v. (once also **Pūrṇaka**): Divy 44.8; 45.1; (5) n. of a former Buddha: Av i.117.10 ff.; see **Sampūrṇa** 2: (6) (= Pali Puṇṇaka; also BHS **Pūrṇaka** 3), n. of a yakṣa: Sādh 562.20 (prose).

Pūrṇaka, (1) = **Pūrṇa** (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 Pūrṇa which is much commoner, and without any discernible difference of mg.; (2) = **Pūrṇa** (4): only in a vs, Divy 44.15; (3) = **Pūrṇa** (6): Māy 40; 54; 235.12; 236.29; (4) adj. pūrṇaka (= Skt. pūrṇa; nowhere recorded

in this mg.), full: pañcāsa varsāni su-pūrṇakāni SP 115.7 (vs), full 50 years; here perhaps -ka m.c.; but prose in MSV i.252.20 (same passage Divy 133.24 pūrṇa).

pūrṇa-gātra, adj. Bhvr., full-bodied in the sense of satiated with food: jighatsitāḥ pūrṇagātrā bhavanti Mvy 6306, the hungry become filled; Tib. ḥdraṅs pa, satiated. or lus rgyas pa, full-bodied.

Pūrṇacandra, (1) n. of a Buddha: Mv i.124.6; (2) n. of a Bodhisattva: SP 3.6.

Pūrṇabhadrā, n. of a future Buddha which it is predicted that **Pūrṇa** (1) will become: Av i.7.4.

Pūrṇabhadrikā, n. of a piśāci: Māy 239.23.

pūrṇamā (= Skt. Lex. id., Pali puṇṇamā; Skt. pūrṇimā), day (or night) of the full moon: loc. °māyām, all mss. but one, and Calc., LV 55.1; Lefm. with mss. A pūrṇamāsyām (to °māsi, rare in Skt., cf. paurṇamāsi); several mss. add paurṇamāsyām (gloss?).

Pūrṇamukha, (1) n. of a yakṣa: Māy 97; (2) n. of a jackal: MSV ii.103.9 ff. (in story = Pali Jāt. 400); in 105.4 his mother calls him Pūrṇika and Supūrṇika, affectionate hypocoristics.

Pūrṇa-maitrāyaṇīputra, see **Pūrṇa** (2), and **Maitrāyaṇī**.

Pūrṇika = **Pūrṇamukha** (2), q.v.

(**pūrṇakārin**, adj., that has previously done a favor: °kārisya, gen., Mv ii.184.12, vs, so mss., Senart em. °karisya, 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 samsāra, see PTSD.)

pūrvamaṅgama, adj. (= Pali pubbamaṅgama), foremost, first: °maḥ Mvy 6270; sarvatra °maḥ Divy 333.17, 26; °mam (-samprasthānam) Gv 504.17; used much like Skt. -ādi, et cetera, Mahāmāti-bodhisattva-pūrv^o Laṅk 1.10 (= including the bodhisattva M.), similarly Gv 149.20; pūrvapraśna-pūrvamaṅgama- Mmk 6.10, preceded by . . .; abhivilokanā-(q.v.)-pūrvamaṅgamehi dharmehi Mv ii.259.8; 260.1, preceded (and conditioned) by intīmale 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.

pūrvamaṅgama, = 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**^o.

pūrva-nimitta, nt. (= Pali pubba^o), 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 pūrvanimitāni 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 pūrva-ni^o 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**^o, usually with forms or derivs. of anusmarati (as in Pali with anusarati): Mv i.160.3 (°sam vetti, 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; °sānusrmṭi, one of the **abhijñā**, q.v.

Pūrvaprañidhānasaṃcodanasvara, n. of a Bodhisattva: Gv 4.11.

Pūrvaprañidhinirmānacandra, n. of a Tathāgata: Gv 422.24.

pūrva-preta, m. (= Pali pubbapeta, wrongly defined PTSD as = petā; it means *spirit of an ancestor*, or at least of a deceased member of one's family; this is clear from DN comm. i.90.28, on i.8.2, atīte nāti-kathā, as gloss on pubbapetakāthā; and Pv comm. 17.26–27 pubbe keci pitāro, gloss on i.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 i.198.2 by pūrvapitr̥pūjakam, in Mv ii.1.13 by pūrvamitr̥pūjakam; the latter may be an error, mitra for pitr̥); 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 i.149.3 etc.

Pūrvabuddhānusr̥ty-asaṅgājñāna–(read °asaṅga-jñāna, as in Mvy 186, cf. Tib. below)–**lokālamkāra**, nt.: °ram, n. sg., nāma raśmīś, LV 3.13, n. of a ray emitted from the crown of the Buddha's head; in 4.6 repeated as abl. fem., °jñānalokāyā raśmīyā(h), omitting pūrva and alamkāra; Tib. both times sñon gyi saṅs rgyas rjes sruṅ par bya ba la chags pa med pañi ye šes snañ 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*: pratibhātu te vāgīśa tathāgatasya °go Mv i.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 Vāgīśa together; but Senart is wrong in supposing that this 'réunion antérieure' is inherent in the mg. of the word); eṭeṣu pūrvayogā prakīrtitā śāstuno Mv i.338.9, *previous lives or adventures in them*; pūrvayoga-saṃpanna, *perfected in (thru) previous lives*, said of the Buddha or Bodhisattva, Mv ii.259.11; 287.13; iii.320.2 (ye te sattvā °saṃpannā bhavanti te āryadharmacakram pravartenti); colophons, Padumāvatiye pūrvayogaṃ Mv iii.172.4, and Rāhulabhadrasya pū° 175.19; etam eva °ga-parivartam Samadh 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**); -lipi, a kind of script: LV 126.5. (Prāg- for **Pūrva-** is reported in AbhidhK, see s.v. **dvīpa**.)

pūrvaśas, adv., of old, in former time: LV 221.6 and 20 (vss).

Pūrva-śāila, m. pl. (= Pali Pubba-seliya, see **Apara-ś** and CPD s.v. **Apara-seliya**), n. of a (heretical) school: Mvy 9090.

pūrvasyām (loc. sg. of Skt. purvā, f.), or **pūrvikāyam** (loc. sg. of f. of Skt. pūrvika; in both sc. jātau or jātyām), in a former birth: kim punar Bhagavān... Śaṅkhakuñjarasyāsmākam pūrvasyām jātam jānite 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 samjānite 27.19–20, ... *as what in relation to me Ś. was born in a previous birth?*; saced bhavāñ Chaṅkhakuñjaro '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 i.176.6 °nta-naya-saṃpannā, *perfected thru past behavior* (wrongly Senart); Gv 49.25, read pūrvāntāparānta; Dbh 17.15; 31.4; Śāl 88.16, cited Śikṣ 227.7; pūrvāntakalpakānām Bbh 67.23 (see s.v. **ekatya-śāsvatika**), *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*: °pī. n. sg., Mvy 848 (of Bodhisattvas); 1787; Bbh 6.16 and 123.12, read °lāpi for text °bhāpi; 254.20, text °lāpī, em. for ms. °lāśī; °pīnyah (n. pl. f.) smitamukhās ca RP 41.18; abstr. °pī-tā Śikṣ 183.15.

? **pūrvābhūtva** (v.l. omits pūrvā; should we read pūrvibhūtva?), *having existed in a previous time*: Lañk 251.5.

Pūrvārāma (m., = Pali Pubbārāma), *Eastern Park*, n. of a locality at Srāvastī, where **Viśākha** built the **Mṛgāramātuḥ prāsāda**: MSV ii.70.11; 82.8.

pūrvālāpin, adj. (cf. AMg. puvvālavana, n. act.), = **pūrvābhilāpin**, q.v.: Av i.243.2 etc. (of Buddhas); Mv ii.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 = Pūrvajanmāvadāna, 13.16, name as part of the **Mañjuśrībuddha-kṣetraguṇavyūhālamkāra-sūtra**.

pūrvāhṇikā, app. *morning meal*: MSV ii.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*: °kāñ, 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. °kr̥tya, *bringing to the front, and so raising* (his tail, of a peacock): kalāpam °tya (Tib. bsgrēn nas, *raising*) MSV ii.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 ii.56.4, *not having first given*; Mv i.26.7; ii.98.14 (pūrve vā saṃnivāsena, *either by dwelling together in a former birth* . . .); 121.1 (pūrve aśrutā caiva aśrutapūrvā ca, cf. parallels LV 246.9 aśrutapūrvā(h), only, and Pali MN i.240.30 pubbe assutapubbā); 130.14; 192.19, 21; 337.13; 356.19; 469.10 (so with mss.); iii.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 i.282.4 = ii.93.18 = 188.9 = 237.5 = iii.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-nivāseṇa Mv iii.148.8 = 185.6, because of birth in a previous state of existence.

pūla, m. pl. (pūlān), MSV iv.107.12, or **pūlā**, n. sg. f., Mvy 8967, *buskin(s)*; so Tib., both times, lham sgr(o)g u can; Chin. *laced boots*. Cf. **maṇḍa-pūla**.

prṅga, m. (n. sg. °gah, v.l. br°; Mironov prṅgaḥ, vv. ll. pridgu, priṅgā, 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 i.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**.

-prthakkāraḥ, adv., in sikha-pr°, *separating the lumps of rice*: na ... (we will eat) Mvy 8582; corresp. to Pali sithhāvākāraḥ, see CPD s.v. avākāraḥ ('*scattering about*'). This is supported in sense by Prāt 534.1 which is printed śiṣṭa-vikīram, with note: 'Corr. śiṣṭa'; Chin. *sans jeter des morceaux*; it seems clear that either the MIndic (Pali) siththa, 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-samghaḥ katamaḥ? sarve °kāḥ MSV iii.117.1.

prthagjanatā (= Pali putthujanatā), *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; and the finite verb not recorded), *is peculiar to* (gen.): in phrase (mahāntam prthivīmaṇḍalam abhinirjityādhīyavasatām, or in 58.23 °dhīyāsātām, 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) Śikṣ 247.16.

Prthivī, or **Prthivī**, n. of a devakumārikā in the northern quarter: Prthivī Padumāvati Mv iii.309.8 (vs) = Prthivī Padmāvati tathā LV 391.3; note how LV Sanskritizes and then patches the meter! Both without v.l.

prthivī-cāla, m. (cf. Skt. bhūmi-cāla, and Pali mahā-bhūmicālo, Mahāvamsa 17.55), *earthquake*: SP 164.2; Mv ii.30.15; mahāntaḥ °lo abhūsi Mv ii.300.15. All prose.

Prthivīmadā, n. of a 'gandharva maid': Kv 5.4.

prthivī-parpaṭaka, m. (so read with Index; text °parvaṭaka; Mironov °paryaṭaka, vv.ll. °parv°, °parp°), prob. = **bhūmi**-, **bhū-p°**, a kind of *edible mushroom*: Mvy 5287 = Tib. sa zhag, lit. *earth-fat (-grease)*, acc. to Das *bitumen* (or *rock-oil, petroleum*); follows prthivī-rasa and precedes vanalātā and prthivī-maṇḍa.

Prthivīpaśyin, **Prthivīpāla**, names of future Buddhas: Mv iii.330.10, 9 respectively.

Prthivīvaralocana, n. of a Bodhisattva: Kv 2.1.

Prthivīvijaya, n. of a future Buddha: Mv iii.330.10. **Prthivīyupasaṃkramaṇā**, n. of a kimnara maid: Kv 6.19.

prṭhu (like Pali puthu = Skt. prthak- in prthag-jana), *common, ordinary*: prṭhu pratyekarājāno Mv ii.270.10 (prose), contrasted with rājā cakravartī. But prṭhu-kāyāḥ (one or two words) Mv i.350.10 prob. means *numerous* (so Skt. prṭhu) *classes* (of beings); and so prṭhu(-)tīrthyā(h) Śikṣ 332.9 (vs), *numerous* (rather than *worldly*, Bendall and Rouse 295) *heretics*; in Śikṣ 109.9 (vs) prṭha (for prthak? or read prṭhu, in sense of *numerous*?) kāya-sāksi (see °ksin). In prṭhu-vaiśāradya (see this) Mv ii.261.6; 262.7 mg. uncertain; perh. *manifold, inclusive, general confidence*? Contrasts with kāya-, vācā-, and citta-vai°.

prṭhuka, adj. (not recorded in this sense; = Skt. prthu, -ka svārthe), *broad*: (paṭe ... trihasta-, text ṭha-sta-)prṭhuke Mmk 311.12 (prose).

Prṭhurāṣṭra, nt., n. of a country (in the south): Gv 182.10.

Prṭhivī, see **Prthivī**.

prṣṭati (semi-MIndic for sprṣ-, based on MIndic plus-, phas-; cf. Weller, Prosa des LV, 25; cf. also Whitney, Roots, s.v. prṣ), *touches*: prṣisyati (for prṣ°, fut.) LV 153.18 (vs); mā ... prakṣur (aor.) LV 379.18, 21; 380.2; mā prakṣir Divy 443.21 (vs, = MSV i.135.7 sprākṣir); praṣṭam, 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; vyādhina prṣṭā Śikṣ 330.6 (vs), *touched by disease*; gdvē., see s.v. **praṣṭavya**.

prṣṭhā-vācikā (cf. Pali vācikā, *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-kaṅṭ(h)aka, see **prṣṭhi-k°**.

prṣṭhato-mukha, adj., f. °khī, *with face turned backwards*: °kha(h) Divy 333.15; °khī Mv ii.102.3.

prṣṭhī, °i, f. (or m.? cf. late Skt. prṣṭi, pw; BHS mss., in fact, mostly ṭ, not ṭh; = Pali piṭṭhi; for Skt. prṣṭha), *back*: °i MPS 30.5; loc. sg. prṣṭhiyam Mv ii.232.13; -prṣṭhismin iii.73.3; adv. prṣṭhito (= Pali piṭṭhito), *in back*, Mv i.31.3; prṣṭhi-vaṃśo LV 260.2 (vs), *backbone*, and see next.

prṣṭhi-(prṣṭha-, prṣṭhi-; mss. sometimes prṣṭi-)-kaṅṭaka, often spelled **kaṅṭhaka** (see this) in mss. of Mv, m. or nt. (= Pali piṭṭhi-kaṅṭaka; also piṭṭhi-?), *backbone*: LV 254.13 evam me prṣṭhikaṅṭako 'bhūd; 20 prṣṭhikaṅṭakam evāsprākṣam; 256.1 prṣṭhikaṅṭakāḥ; Mv ii.125.16 prṣṭhakaṅṭakāni; 127.5 prṣṭhikaṅṭakāsthikāni; 128.10 prṣṭhikaṅṭakāni; 129.12 evam eva me prṣṭhakaṅṭakam (mss., Senart em. °kā) abhūnsuḥ (all passages are prose); prṣṭhikaṅṭakam 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 purimam kāyam; the LV (similarly Pali MN) parallels (see s.v. **purima** 2) have prṣṭhi-kaṅṭakam (or Pali equivalent), and so also (or spelled °ṭhakam) 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-kaṅṭaka, see **prṣṭhi-k°**.

prṣṭhībhavati (cf. **parā**-, **vi-p°**, and **avaprṣṭhī-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. i.71.23), (1) in Divy 326.9 prṣṭhībhūtaḥ, and in 11 avaprṣṭhikṛtaḥ, both seem to have the mg. suggested by Pali vipiṭṭhikatvā(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 **nisrjā**'); 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* (= **viprṣṭhībhavati**, q.v.), orig. doubtless *turns one's back* as a sign of unhappiness: cittaṃ nāvālyate na samlyate na prṣṭhībhavati AsP 320.17 (prose).

prhā (semi-MIndic = Skt. sprhā), *longing*: Śikṣ 195.8 (vs, from Samādh).

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. pejja, 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 i.66.4, is not the n. of a city like most other words in it, but refers to the peyā of i.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 i.3.11 (in cpd.).

(**pela**, m., *testicle*: Mvy 4002; so in Skt., Schmidt, Nachträge.)

? **pelalaka**, see **śelāla**.

? **pelavaka**, m. (mss. pelacaka, palavaka), in Mv ii.161.2, see passage quoted s.v. **anusrotam**. 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*), *basket*: pelāyām, loc., Mv i.92.4 (vs); pelāya, loc., ii.245.2 (vs), here for carrying flowers; (2) a high number (= **pelu**, **pela**, qq.v.): Gv 106.11.

? **pelānka**, m., in akṣi-pe°, acc. to Tib. (mig gi ḥbras 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 Peliyaṣo; 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. phyol yas in both passages of Mvy. Occurs in a long list of stems which rhyme, in one list fems. in ā, in one mases. in a, in one m. or f. in u.

Paṅgika (cf. Pali Piṅgiyāni, Piṅgiya), n. of a brahman (mānava) of Vaiśālī: MPS 11.12.

piṅḍapātika, m., = **piṅḍa°**, q.v.: Mvy 1131; Dharmas 63; Sādh 541.14; °ka-tva, abstr., Karmav 32.2; 104.14 (note piṅḍa° in 105.5). Cf. also next.

? **piṅḍilika**, m., read prob. **piṅḍinyika**, *mendicant, monk*, like prec. and **piṅḍapātika** a complimentary term: °ko 'smi samvṛtaḥ Śikṣ 150.18. I derive °nyika from Skt. Lex. (Trik., which has many Buddhist words) piṅḍinya, nt., *mendicant monk's life*, which BR derive from piṅḍin (cited with appropriate mg. only from Wilson). Pali and AMg. have a word piṅḍola(-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).

pailottaka, 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.

pailottika, adj. (see also prec.), *thin* (of a blanket): MSV ii.90.7 °kena vā dvipuṭeṇa, in contrast with ghanena vā ekapuṭeṇa; Tib. seṅ bzhig na, *thin*; *made of thin cloth* (of a robe), or *pieced out by adding such a cloth*, ib. 160.15; 161.2; here Tib. gso maḥi seṅ ras (same for **plotikā**, q.v.).

paīsunika, adj. (= Pali pesunika, not °nika with PTSD; to piṣuna plus -ika), *slandering*: after mṛṣāvādika or °vādin, Divy 301.23; Gv 159.14; 352.18 (all prose). Cf. next.

paīsunya, adj. (Skt. id. and Pali pesuniya, °niya, pesuñña, only as nt. abstr.), = prec.: mṛṣāvādinām °nyānām Gv 228.14 (prose).

poṅchate (= **puṅchati**, q.v.; semi-MIndic from Skt. proñch-, see BR s.v. uñch), *wipes off, cleans*: °chasva Divy 491.7, °chitum (inf.) 7, °chate 12.

poṭṭalikā (= AMg. °līā; 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*, = dantakattṭha, 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. Deśin. 6.28 poṇia = pūrṇa, 6.61 poṇiā = 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 bzhag. Same mg. is given for Mvy 8951 pātra-sthapikaḥ (Index °sthavikaḥ; see **sthavika**).

Potana, nt. (= Pali id.), n. of a city, capital of the Aśmakas or (in Mv) Asmakas: read Potanam (ms. cited as yo°) Mv iii.208.17.

potalaka, m., (1) also °ikā, 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, Āṭānātika Sūtra, Hoff-

mam, 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. pota, id.; see § 22.11.

pontī, so with pw 7.359, rather than text potri (= Pali pontī, or °ti, see PTSD, which wrongly questions the form; Pali and BHS confirm each other), *cloth*: Divy 256.26 (ātmīyām) evopariprāvaraṇa-pontīm (mss. cited as yontim, yontim, yāntim, ed. em. potrim) alabhamānas . . . (below, line 28, the same article is referred to as tam evātmīyām prāvaraṇam); the context indicates that it was a *headcloth* (*turban?*) in this case; in Pali it is a garment worn by a Buddhist nun.

poppahala, 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 zim; cited from Gv 133.2 which reads **yāma**; in Gv 105.21 **anaupama**. 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 (puṅgala), 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; ŚsP 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 pauṣa); 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-pariṅghīyā mātuḥ LV 25.21; 55.2; grhṇāmi . . . aṣṭāṅga-poṣadham LV 41.18, see **aṣṭāṅga** (1); also aṣṭāṅga-poṣadhe Gv 521.5; aṣṭāṅga-samanvāgataṃ (so Pali, aṭṭhaṅgasamanvāgata) poṣadham grhṇāmah 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; tadaho-poṣadhe Mv i.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 i.207.9 (mss. °kāyām) = ii.11.20 (mss. upoṣa°, unmetr.; vs).

poṣadhin (cf. Pali uposathin, and prec.), *keeping the 'sabbath'*: LV 76.3 °dhī, nom. sg.

poṣadheya, adj. (from **poṣadha**), *of the 'sabbath'*: only in adv. phrases, tad-aho poṣadheyam Mv iii.210.12, *on that day, a 'sabbath' day*; tad eva (sc. aho) poṣadheyam, id., LV 14.8. Cf. tadaho-poṣadhe, adv., s.v. poṣadha; perhaps °dheyam 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 **poppahala**, q.v.: Mvy 5804. Cited from a Pkt. Lex. by Sheth s.v.

paunḍarika, (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°).

Paundra, n. of a serpent (nāga) king: Megh 306.3. **Pautalaka** = Po°, n. of a mountain: Māy 253.27 (prose).

pauḍgalika, adj. (Pali puggalika; to pudgala plus -ika; in different sense recorded pw 4.302), *individual, personal*, always contrasted with **sāmghika**, sometimes also **staupika**: sāmghikāḥ puṣpavṛkṣāḥ . . . °ka-paribhogena bhuktāḥ Divy 342.19, . . . were put to *individual, personal* (not *selfish* with Index) use; staupikam sāmghikam . . . 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. punar-bhava plus -ika), *pertaining to rebirth*: of ṛṣṇā, °kā Mv iii.332.6; °kī LV 417.8; Lañk 138.11–12; 162.15; of masc. nouns, (. . . paridāghā . . .) °kā(ḥ) Mv iii.338.4, 9 (in both v.l. punar°), 11; (akuśalair dharmaiḥ) . . . °kaḥ 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): paurye vācāye (instr.) Mv iii.322.2; (vāg . . .) na paūrī Śikṣ 127.5 (wrongly transl. Bendall and Rouse); with vāc, Dbh 24.13; Bbh 65.11; sc. vāc, in cpd. paūrī-sāmghikam 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**, **āhāraka**, **nirhāraka**, **karnadhāraka**, **raṇadhāra**, **kaivarta**; (3) adj., or subst. (nt.?) ifc. Bhvr. (cf. Pali porisiya, AMg. porisiya, Ratnach. 5.74, adj. ifc., *as high as a man*), in sapta-, ṣaṭ-, etc., -pauruṣeyam, *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) ifc., perh. adj. (= Pali porisiya), or subst. in Bhvr. cpd. (na) sādika-pauruṣyam (vṛkṣam adhirokṣyāmah) 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 sādih° (Mvy prints nasādih° as one word) Mironov

nāsādh°, erroneously; cf. Pali MN i.74.12 sādhika-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 sādhika 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. °kī: °kaṃ caryāprañidhānam SP 64.13; °vikayā daridracintayā 108.6; °akaiḥ . . . jinendriaiḥ 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 karmāni Vaj 34.17, 18; but Kashgar rec., Pargiter ap. Hoernle MR 187.1, 2 pūrvajānmikāny. Neither form has been noted elsewhere.

paurvāntika, fem. °kī (= pūrv°, q.v.), of the past: Dbh 51.2 (cited as pūrv° Śikṣ 228.1).

Pauspaka, nt. adj. (?) or subst. in apposition (= Skt. Puspaka, or adj. from this), with vimāna or yāna, n. of Rāvaṇa's car: Lañk 3.2; 4.12 (in 6.16 Puspaka but v.l. Pau°).

prakaca, adj., with dishevelled hair (so Chin.): Mvy 9198 (follows utkaca, q.v.); Bhik 28b.4 tam (bhikṣuṃ) utkacaprakacaṃ samghe roma pātayantaṃ . . . evaṃ vaden mā tvam ārya utkacaprakacaḥ samghe roma pātaya . . . ; modulation of MSV iii.7.14 ff., et alibi, where penalized monks, asking release from tarjaniya, utkaca-prakacaḥ samghe roma pātayanti (cf. romapāta; all this indicates humble penitence) . . . osāraṇāṃ yācante.

Prakaranapāda, m., n. of a work: Mvy 1420.

prakaraṇikā (? partly conjectured; to Skt. °ṇa), subject of study (Tib. bstud par bya): °kayā MPS 41.4. (**prakaraṇin**, adj., distinguished, excellent: Jm 100.12; once in late Skt., Schmidt, Nachfrage.)

prakānta, ppp. (semi-MIndic for Skt. prakrānta), 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) prakāraiḥ 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-, nānā-, 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 samjāniṣe, yac ca prakāśam tad andhakāraṃ iti samjāniṣe SP 135.4 f. (prose). Perh. attracted to gender of andhakāra.

Prakāśadharmā, n. of a former Buddha: Mv i.141.6.

prakāśanā (Skt. °na, nt.), illumination, explanation: (dharmasya) Mv i.42.10 = 53.5 = 337.1 (vs; in the last text corrupt, printed as prose by Senart); as one of the ten dharmā-caryā, Mvy 909.

Prakāśavarṇa, n. of a former Buddha: Mv i.137.14.

prakīrṇa-lapi-tā (to *prakīrṇa-lapin, cf. AMg. pakīrṇa-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 i.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 samghe ārocayī pakatiṃ, told the occurrence to the

assembly of monks; comm. 110.5 pakati-pavuttim, 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: kumārasyainām 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 bhagavām bhikṣūṇāṃ etām prakṛtiṃ vistareṇārocayati Mv i.246.11; tasya imām prakṛtiṃ ārocehi 287.10; also with other verbs, etām prakṛtiṃ śrutvā LV 157.13, having heard this circumstance; (tām) prakṛtiṃ āciḡsati (the verb is an em., supported by the next) Mv i.244.6; as if nt., tehi tam prakṛtiṃ (n. sg.) sarvam (Senart em. -am) āciḡsitaṃ 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 (mātaṅga-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) māṇavikā 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).

prakṛtisthaka, 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.

Prakṛtisarāśiribhadra, n. of a Buddha: Gv 285.24 (vs); m.c. for Prakṛti . . . śri . . .

prakṛāmaṇi, n. of a kind of magic: Divy 636.27.

prakṣedā, °ḍita (semi-MIndic for Skt. prakṣved°), shout: °ḍā (in °doccair-) 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.

prakṣvedāna, 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. **prakṣedā**, °ḍita.

prakṣvedayati (cf. prec.), shouts: mahāśabda(m) °yantaḥ MPS 31.8.

prakharati, pres. pple. °rantaḥ (semi-MIndic for Skt. pra-kharati), flows forth; perh. to be read for both edd. **prākḥ**, q.v.: SP 126.8 (vs).

prakhalati (semi-MIndic for Skt. praskhalati, cf. Pali pakkhalati), staggers: °lamānair gātraiḥ Mv ii.151.3, and read so (avaṣṭabhya pra° gā°) above in 1, where corrupt mss. are not emended in text.

prakhyāḷana (nt.); semi-MIndic or false hyper-Skt. (based on derivative of Pali pakkhāleti) = Skt. prakṣāḷana, washing: āsanapādaprakhyāḷanakarma Śikṣ 153.21.

praḡalbhāyate, see **apraḡa**°.

praḡaṇa, adj. (seems not used in Skt. in this mg.; = Pali paḡaṇa), skilled, familiar, versed: nirayāgnicitta-praḡaṇāḥ (so!) bhavanti Śikṣ 184.7 (prose; so read for °ḡaṇāḥ, see note 1 in ed. for Tib., supporting this).

praḡhīta, (ppp.) adj. (= Pali pagghīta, °hita, see Childers), high, lofty, synonym of ucca, which is usually bracketed with it: (gorathakān . . .) uccāṃ °tān SP 75.6; -caityaṃ . . . uccāṃ °taṃ 231.9; of viharāḥ 339.1 (without ucca); prāsādām (acc. pl.) . . . uccāṃ mahantām praḡhītāṃ Mv ii.117.13; in Divy (always with parallel ucca)

7.13 (nagaram); of mountains, (mahā-)parvata, 102.26; 107.27; 113.8.

pragṛṇāti (not in this-mg. in Skt.; = Pali paggan-hāti, used with cittaṃ as object), *exercises, activates* (the mind): cittaṃ ṇāti Mvy 964 (follows viryam ārabhate); pragrahakāle (see **pragraha**) cittaṃ ṇāti Bbh 205.16.

praggharati, see **pragharati**.

pragraha (m.?) = Pali paggaha), *exertion, energetic activity*: Bbh 205.16 (see **pragṛṇāti**; contrasted with śamatha-kāle, prec. line).

pragrahana (nt.?), *seizure, convulsion*, as caused by famine: °ne 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**).

praghātana (to next), dat. °tanāya, quasi-infln., 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*).

praghātayati (caus. to Skt. prahanti, but seems nowhere recorded), *causes to be killed* (by another), so clearly pass. praghātyate Mv i.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 praghātyitvā 530.13; praghātyate 531.9 (but this last perh. caus., *is caused to be killed*); MSV i.5.2 °tayati. Cf. prec.

Pracandā (cf. Skt. id., *eine Form oder Śakti der Durgā*, BR), n. of a yoginī: 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 pacalāyati; in Skt. only ppp. °yita and n. act. °yana recorded), *nods* (the head, while sleeping sitting up): °yataḥ Jm 233.8, and °yamānāyā 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.)

pracāranā, *going about, behavior* (with unfavorable implication): Av ii.136.7 °ṇāyāṃ 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, °ṣmāyamāne pādapracārikam pañcayojanaśatāni gacchati, 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: °ṣmāyamāne (as above!) pādapracārikāṃ (so!) pañcavarṣasahasrāyur bhavati Mmk 713.17, and: pādapracārike (! loc. sg.) saptavarṣasahasrāṇi 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 °rikāyāṃ for °rikām in 713.17, and render both words *in case of* (his making) *a foot-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.)

-pracālakā, (1) °kam, adv. (= Pali -ppacālakam, with kāya-, bāhu-, sīsa-, Vin. ii.213.22 f.; iv.188.4, 17, 28), *with shaking* (motion) of (body, arms, head): na kāya-, bāhu-, sīrsa-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 bāhupracālakā antargṛham pravekṣyāmaḥ (°gṛhe niṣatsyāmaḥ), and so with amsa-, sīrsa-, kāya-, for bāhu-; this form is intended by the Stein ms. fragments publ. La Vallée Poussin, JRAS 1913, 844.14 ff., where text na bāhupracālakāntargṛham etc. (like Prāt, also with amsa-, sīrsa-, kāya-).

? **pracoḍaka**, see **praccopaka**.

praccaya (semi-MIndic for **pratyaya**, q.v., = Pali paccaya), in bhojana-gilānapraccayam ṛṣiyogyam Mv i.117.7 (vs); g(i)lānaprattyaya (bhaiṣajya) 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-bhartṛ (cf. AMg., acc. to Sheth, pacchanna-pai, id.), *'secret husband'* = (a woman's) *paramour*: °tā Karmav 73.10.

pracchāyā (= Pali pa°), *shady place*: MPS 5.3.

prachodayati, *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 atyunamayati in Divy (120.5), unnāmeti in Mv (iii.75.17); the Pali Jāt. (196) seems to lack a correspondent.

[**prajāniyām**, 1 sg. opt., in Śikṣ 283.10 (sarvasattvānām ...) svacittacaritāni pra°; read instead prajāniyām, *of all creatures may I learn to know the own thoughts and conduct*; cf. line 9 (ekaikasyāpi) sattvasya cittacaritaṃ jāniyām. 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 prajahati = Skt. °hāti with -ana), *riddance, the getting rid*: sarvasattvākṣeṣa-prajahanena Gv 356.3.

Prajāgu, n. of a nāga: °guś ca Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 177.4. The Pali version has Pāyāgā, n. pl.

-prajāna-tā (from prajāna = Skt. prajānant, *knowing*, pres. pple., §§ 18.52 ff., plus -tā), in dharmā-°tāyai, (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 bhagavāṃ 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 'samvidyanāguṇo 'pi guṇān (so prob. read with v.l. for Lefm. with best mss. guṇānām) ātmani 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. guṇān.

Prajāpati, m. (1) n. of one of the 16 devaputra who guard the bodhimaṇḍa: 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 °tī.)

Prajāpatinivāsini, n. of a 'gandharva maid': Kv 5.10.

prajāpati, °tī, °vati, f. (= Pali pajāpati; believed to be hyper-Skt. for prajāvatī, which occurs once in Divy), *consort, wife*: (of a king, as Kuśa), °pati, voc., Mv ii.484.7, 10; iii.17.8 (so with one ms., v.l. °tiḥ, Senart em.; his note is wrong); 19.21; °tim, acc. (Senart em. °tīm) iii.9.2; °tyāḥ Divy 2.2 (of a ḡhapati); 98.21; Av i.14.7 etc.; 277.9; °tī, 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.) prajñāpento prajñāpeti Mv iii.65.8, *what does the Lord expound (teach) when he is expounding?*, answered in 10, catvāro... dhātavaḥ prajñāpento prajñāpemi (or, v.l., °tī; Buddha is speaking; Senart misunderstands and em.); in iii.447.14 Senart em. prajñāpeti (I am not sure that prajñāpti of mss. may not be kept, as noun, n. sg.: *there is a declaration, it is declared*, viz., as follows); (yān, sc. dharmān... agraprajñāptiṣu ca) prajñāpayanti Bbh 291.13; gurudharmān prajñāpayāmi Bhik 4b.2; yāvān kaścit sattvadhātuḥ (text °tur) prajñāpayamānaḥ prajñāpyate (pass.) Vaj 20.19, ... *being made known, is made known; defines*, (tanḍulā-hāratāye, or other instr.) śuddhim prajñāpenti (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 iiii.63.15 (āsanāni); °paya Divy 20.8 (mañcam), and so, prajñāpya, ger. 10, and prajñāpto (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 (-samghātim); °payitvā i.241.1 (ajinaṃ); tṛṇasamstaraṃ ii.131.14 (for himself; LV parallel, 289.13, samstīrya); 268.3; prajñāpya (uttarāsaṅgaṃ) 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 prajñāpta 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; simhāsana, 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-prajñāptā(h) SP 341.12 (vs), *elegantly spread with cover-cloths*; paryānkāni... ratnadūsyapaṭāḥ prajñāptāni Suv 7.8, ... *spread with*...; (3) in a cliché occurring Divy 2.19; 99.10, and often in Av, i.15.3 etc., *vaidyā-prajñāptair āhāir*, 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 prajñāptakāny... Divy 222.13-14 (cf. prajñāpta with āsana above, lines 8, 10); (Panthakena simhāsanaṃ) dṛṣṭam prajñāptakam (*the one that had been provided*), dṛṣṭvā samlakṣayati, kiṃ tāvat prasādajātābhiḥ prajñāptam (*was it provided*...?) Divy 494.14.

? **prajñāptāpayati**, ppp. °pita, caus. to denom. from **prajñāpta**, *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-°tisu 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 lokadhātāu śabdaprajñāptiḥ, *every... in this world* (took on the same sound, when the Buddha became enlightened); (3) *statement, manifesto*: icchāmi ekāṃ prajñāptim (*I wish, sc. to make, a statement*) brāhmaṇaparīṣā yadi pramāṇam ti Mv i.311.5; the brahmins reply, jalpa yā te vijñāpti, *say what your statement (? request?) is*; (4) *désignation acc.* to LaV-P. AbhidhK. ii.214, where °ti-dharma is contrasted with dravya-dharma, *chose en soi*; *notation*, Lévi on Sūtrāl. xix.43 (Tib. brtags, *signe, symbole*; Chin. kia, *fauz, simulé*); 'le mot désigne la notion comme purement verbale, comme moyen de se faire entendre'; lokānūvartanāṃ buddhā anuvartanti laukikim, prajñāptim 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)*; bahubhir abhilāpaiḥ prajñāptaya upacārāḥ (*access*) kriyante Bbh 44.14, and repeatedly in sequel, esp. in cpd. °ti-vāda; (rūpādi-samjñake) vastuni yā rūpam ity evam-ādyāḥ prajñāptayaḥ tāḥ samvṛtaya (see **samvṛti**) ity ucyante Bbh 49.4; nāma-samketa-°tiḥ 50.10; (nāmadheyamātraṃ samketa-mātraṃ samvṛtimātraṃ) prajñāptimātraṃ Śikṣ 257.8 (said of the 5 saṃskāra; note samvṛti 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* (prajñāpti-sāvadya-tvād) Śikṣ 192.13; Buddhas are prajñāpti-samatikrāntā(h) Mv i.176.18, *passed beyond convention (exoteric things)*; in Lañk 153.10 (vs) an ātman exists prajñāpti-satyato, *by (exoteric) verbal convention, it is not dravya-sat, real in itself* (cf. AbhidhK, above), and so in line 11, skandhānāṃ skandhatā tadvat prajñāptiā na tu dravyataḥ, ... *by conventional designation, not in reality*; (5) *arrangement, provision* (of a seat; n. act. to prajñāpayati 2, prajñāpta 1): śatasāhasrikā āsana-prajñāpti kriyati Mv ii.273.12, *a seat-provision worth 100,000 was made, i. e. a seat worth that was provided*; similarly, āsanaprajñāpti ca me na tādrśī 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.

Prajñākūṭa, 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. pra-jñā, = Pali paññāpeti, but in BHS, in all mgs., less common than **prajñāp**°, q.v., which does not exist in Pali unless in paññatta, °tti, see **prajñāpta**, °pti; both practically unknown in Skt., acc. to BR prajñāp° once in ŚB. in mg. 1, prajñāpita in one questionable v.l. in Śak., also in mg. 1), (1) *makes known, declares, teaches*: prajñāpayanti ca sammūḍhāḥ 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 (dharmāsanaṃ prajñāpayiṣyati, no v.l.); Divy 198.14 (āsanaṃ prajñāpayatā); Suv 203.1 (āsanaṃ prajñāpayā, but in next line, āsanaṃ prajñāptam, prajñāpya ca...); (simhāsanaṃ) prajñāpayanti Mvy 6282, and prajñāptam 5602 (Tib. bśams pa, see Tib. Dict. s.v. śom pa); ger. prajñāpya, SP 182.6 (simhāsanaṃ); LV 102.14 and 268.7 (āsanaṃ; but in

both most mss. prajñāpya); Av i.227.9 (mañcam); a strange caus., of doubtful form, prob. to a denom., mss. prajñāpāyitam or prajñāptāyitam (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 (-samghātim).

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, **Aṣṭasāhasrikā**^o (AsP) and **Śatasāhasrikā-p**^o (ŚsP), qq.v.; there are other references under the name of Prajñāp^o alone: so Mvy 505 refers to, and 506–623 cites, a list of samādhis as Prajñāpāramitodbhavita (the list occurs ŚsP 1412.8 ff.); so, (Ārya-) Prajñāp^o Śikṣ 49.5; 120.11; 313.18, 349.6; 351.9; called Mahatī Praj^o 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^o 109.27; 318.9; Bhagavati Pra^o 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**^o 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**^o. Tib. on the first two gdags pa (also used for prajñā), *making known*, but in 9213 bcas pa (and so for anu-pra^o), which is ambiguous (context suggests perhaps mg. of prajñāpti 2 or 3), and on 6496 alternatively bcāḥ 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.

Prajñāptiśāstra, nt., n. of a work: Mvy 1415 (see **prajñāpti**).

Prajñāpradīpa, m., n. of a samādhi: Mvy 555 (not in ŚsP).

Prajñāpradīpaprabhaketuś(i)ri, n. of a Buddha: Gv 285.15 (vs); printed as two words.

-prajñāyate, denom. from -prajñā, in jāti-prajñāyate jarā-pr^o vyādhi-pr^o maraṇa-pr^o 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. °maraṇā) ca prajñāyanti, *old age, disease, and death become known*. In prose of LV it is hardly conceivable that jāti, vyādhi, and maraṇa would occur in one sentence as n. sg.; while in prose of Mv vyādhi is not at all surprising as n. sg.

Prajñāvanta(a), n. of a companion of **Puṇyavanta(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 āśava = āśrava): 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**^o.]

praṇata, ppp. (to Skt. pra-namati, in mg. depart,

implied by Pali caus. paṇāmeti, *sends away, dismisses*; cf. AMg. paṇaya, acc. to Sheth = prāpta), *departed, set out towards*; yena himavāntam parvatarājā tena praṇatā Mv ii.101.16; yena himavāntaparvatarājā tena praṇato 103.17; (yena rājakulam) tena praṇato iii.39.1; yena veṇuvanam tena praṇatā 63.11. In Mvy 426 praṇata-pratyekasatya (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 panuṇṇa-) 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).

[**praṇada**, 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, añjalim praṇamya; (2) añjalim praṇamya, *making an añjali*: SP 60.2 (prose); so all mss., ed. em. praṇāmya); and so all Nep. mss. and WT, SP 100.5 (prose), KN with Kashgar rec. praṇamayitvā; añjalim praṇamayya Av i.347.4; ii.3.9. Is praṇamya ger. of praṇamati, or of praṇamayati? See **praṇamayati**, which like Pali paṇāmeti is so used with añjalim; is the literal mg. *bends*, or rather *extends, holds out*?

Praṇāda (= Pali Panāda, 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 paṇāmeti; cf. also **abhi-praṇam**^o), (1) with object añjali, *makes* (a gesture of reverence); so also praṇamya and praṇamayya, see s.v. **praṇamati**; was the lit. mg. *bends, or extends, holds out*, as in (2)?: añjalim praṇāmetvā Mv i.255.12; °lim praṇāmayitvā SP 100.5 (prose); so KN with Kashgar rec., Nep. mss. and WT praṇamya); Mv iii.97.9; praṇāmehi añjalim 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); (ekaśrūgasya 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. paṇāmai, °mei, *offers*, Hindi arpaṇ karnā, Ratnach. 3.440 and Sheth 652), doubtless as specialization of *holds out towards*: so app. dhārmīyām kathām 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. pradāpayitavyā (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 jagati before this word).

praṇidadhāti, **praṇidheti** (= Pali paṇidhāti, paṇidheti, 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 Dbh 24.26, used absolutely, synonym of abhidhīyām utpādayati, and lobhacittam utpādayati, in the context; usually some sort of religious purpose is involved, so: praṇidhehi tuvaṃ tatra śreṣṭhikule cittam upapattīye (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 praṇihitam 14; the wish may be for the enlightenment (bodhi, or the like) of others: evaṃ ca (sc. Sujātā) praṇidadhāti sma ('after eating my food, may the Bodhisattva attain enlightenment!') LV 265.14; bodhāya cittam atulam praṇidhāya sattvām (gen. pl.) LV 356.11 (vs), *fixing our minds in an unequalled degree on the enlightenment of creatures* (Bodhisattvas speaking); varāgrasattve praṇidhenti 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) praṇidadhādh Bbh 12.5, *fixing the mind on enlightenment*; bodhāye (or °ya) praṇidhento, pres. pple., Mv i.80.7, 9, 10, 12, 14 (mss. often praṇidhyanto); °dheti Mv i.83.8 (narasimhatāye, *for Buddhahood*); °dhesi (aor.; used absolutely) Mv i.42.6 = 53.3 = 336.19; i.49.16; purā praṇidhitvā (ger.; absolute) Mv i.96.10; °dhenti i.120.5 (bodhāye); mss. °dhenti, °dhyanti, Senart em. °dhento i.120.12 (bodhāya); °dhintāna (gen. pl. pres. pple.; Senart °dhentāna) bodhāya i.124.18 (vs); °dhenti i.127.1 (samyaksambodhāye); 193.9 (buddhātvāya); °dhento i.127.4 (bodhāya); yebhir manaḥ praṇihitam varabuddhabodhau LV 343.10 (vs); yam mayā bodhāya praṇihitam Mv i.46.1 *that* (or, *since*) *I have made a vow for enlightenment*; bodhāye praṇihitam i.47.16; with cognate noun, asaṃkhyeya-praṇihitā praṇidhi Mv iii.281.8-9 (sc. for bodhi); with goal in acc., praṇidhisi (m.c. for °dhesi, 2 sg.) cārikām asamāṃ Gv 57.15 (vs), *thou vowest the matchless course* (of a Bodhisattva), and similarly praṇidhisi 57.20 (samantabhadra . . . cārika, acc.).

praṇidhāna, nt. (m. modifiers Bhd 58; = Pali paṇidhāna; like **praṇidhi**, n. act. to **praṇidadhāti**, **praṇidhetti**), *fixation* of mind (ceto-pra° Mv i.239.5; iii.138.19; Pali ceto-paṇidhi), and so *ardent desire, earnest wish, vow*; sometimes (but rarely) of purely worldly desires, which are reprobated, praṇidhāna-vivarjitam SP 142.8 (vs); usually religious at least in basis, fulfilment 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), tho often the intention is stated to use it for religious purposes: Mv i.302.19 (magic possession of garlands); iii.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-paripūryai, so with mss.; cf. **praṇidhi**-paripūrye); 180.1; 415.15; Mv i.39.8; 104.3; 239.5; iii.138.19; Divy 66.22; 90.3; Av i.8.12; praṇidhāna-caryā, *a whole course of praṇidhānas*, Mv i.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° Bhd 2, etc.; praṇidhāna is one of the ten bala of a Bodhisattva, Mvy 764, and one of his vaṣitā, Mvy 778; anuloma-pra° Mv i.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 i.48.17 ff.; there are ten mahāpraṇidhāna of a Bodhisattva, Dbh 14.15 ff., described at length (ten such are referred to in Sūtrā. iv. 12, but the list quoted from another source by Lévi, note to Transl., is quite different from the Dbh list); four pūrva-praṇidhāna-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.

Praṇidhānasāgaraprabhāsa(i)rī, n. of a Buddha: Gv 285.13 (vs).

praṇidhi, m., sometimes f., even nt. (= Pali, and once BHS, **paṇidhi**, q.v., f. acc. to PTSD, m. acc. to Childers; both are right) = **praṇidhāna**, q.v. for development of mgs.; gender f., (praṇidhim . . .) yā ti (= te) abhūṣi LV 167.15 (vs); yā praṇidhi 175.13 (vs); saṣā te . . . praṇidhi 283.2 (vs); °dhī . . . paripūrṇā 364.10 (vs); °dhi iyam evarūpā (mss. °pāḥ) 415.21 (vs); prathamā praṇidhi (v.l. °mo °dhiḥ) Mv i.48.16; caturthī tadā praṇidhiḥ āsit 54.6; pañcamā °dhiḥ 54.7; prathamā °dhir 81.2 (these in Mv all prose); neut., taṃ yuṣmākaṃ mūlapraṇidhim Mv i.45.8 (complete sentence!); dvitīyapraṇidhim tadāsi 54.3, *then was the 2d pra°* (Senart em. °yo praṇidhi); of worldly desires, nāstīha me praṇidhi saṃskṛtasarvakāmaḥ RP 45.7 (vs), and so in **a-praṇidhi**, q.v.; religious in basis, for desired fate in rebirths on basis of past merit, Av i.171.1; of religious desires, but other than Buddhahood or Bodhisattvahood, Mv ii.276.10; LV 386.14, 16 (Trapaṣa and Bhallika had made a praṇidhi 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 praṇidhi-sāgaru SP 447.4, *an ocean of pious vows*; mūlapra°, *the original or primary vow* leading to ultimate enlightenment, Mv i.45.8; commonly of the vow to gain enlightenment, LV 161.19; 167.13; Mv i.237.18; ii.259.14; Jm 204.1; Av i.4.1; Gv 255.17; praṇidhi-paripūryai Mv ii.205.16 (so mss., instr., see s.v. **praṇidhāna**-paripūryai); paripūritavya praṇidhi Gv 58.4 (vs); to this, the common, sense also belong the citations of pra° with f. and nt. gender, above.

praṇidheti, see **praṇidadhāti**.

? **praṇidhyeti** (if correct, cpd. of Skt. dhyāyati), *meditates* on: °dhyenti te prathamajanmasthitāḥ Gv 371.24 (vs); object may be in prec. line 23, sarvaṃ jināna aparāntaviyūhameghān, but this could be object of paśyanti in line 22, in which case °dhyenti could be an error for °dhenti, *make a solemn vow*, to **praṇidheti**, °**dadhāti**, q.v. for similar corruptions recorded in mss. of Mv.

praṇīta, adj. (= Pali paṇīta, 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 846.2, *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 i.113.6; 211.9 = ii.15.8; ii.274.9; iii.39.5; 142.2, 15, etc.; Divy 13.7; 50.14, etc. (common); Jm 19.25; Av i.64.9; 264.11, etc. (common); LV 214.21 (rasām praṇītām, 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 ii.132.8; Bbh 391.2, 3; of dharma, LV 393.16; Mv i.173.11 f. (opp. hina); Divy 385.20; Bbh 33.16; of divine existences, Divy 98.21 (devanikāya); Av i.259.4 and 292.1 (trayastrīṣa); misc., Mvy 1200, 2527 (unspecified; = Tib. gya nom pa); SP 341.12 (see **prañāpta**); 214.2 (jñānam); 350.11 (praṇīta-mukha-maṇḍalaḥ, *having an excellent round mouth, or face*); LV 47.7 (dhyānasukhaṃ); 196.5 (dāna); 196.7 (bodhimārga); 242.9 (kāma, *desires* = *desirable things*); Mv i.290.20 and 291.2 (ratanam); ii.279.4 (artha, the *goal* of the Bodhisattva); Bbh 120.9 (vastu).

praṇetara or °**tāra** (MIndic extension in -a of Skt. praṇeta, *leader, guide*: vinā praṇetareṇa (v.l. °tāreṇa) Mv ii.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; Geiger 39.4; = Skt. pradara, § 2.29), *hole*, *crevice*: pratarādiṣu mahārogaṣṣṛṣṭāsu (! but the interpretation is far from certain) Mmk 54.4.

pratarkeya, adj. (gdve. to pra-tark-; cf. BR 5.1617, a-pra^o), *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 i.58.9; (2) = next, prob. only by corruption: Mv i.6.13 (no v.l.); some mss. read so in i.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 i.9.9; 15.7, 12; ii.350.8; 369.14; iii.274.10; Divy 67.22; 138.6; 366.29; Av i.4.8, etc.; Samādh 19.20; Kv 18.13 (text pretāyanel); 66.16 (text pretāpānel) some copyist thought of preta; Mmk 114.26.

Pratāpavant(a), n. of two former Buddhas: Mv iii.237.4 (°ntam, acc., °ntas, nom.); Sukh 5.7 °vān, n. sg.

pratikanḥukayā, adv., read with v.l. °ṭhakayā, or with pw 7.360 °ṭhikayā (= Skt. pratikanḥam), *singly, severally, one by one*: Divy 244.8.

pratikarāṇa (nt.; n. act. to Skt. pratikaroti), *expiation*; in yathādharmā-°ṇa-tā, *state or condition of making expiation according to what is right*: vyatikrāntena ca °ṇatayā pratyāpattiḥ karaṇiṣā Bbh 180.21-22; (skhali-tasya) ca °ṇatāyāl viryam 204.10.

pratikaroti, (1) (= Pali paṭi^o, Jāt. ii.406.19) *imitates* (with dat. of person): ko nāma śaktaḥ pratikartu tubhyam SP 119.4 (vs); naiva kadācit pratikartu śakyam 11 (vs); (2) *works in accordance with what is expected, acts normally*: kaccid dhātavaḥ pratikurvanti SP 429.4, see s.v. **yāpaniṣā** (Burnouf, *sont-ils en parfaite harmonie?*).

pratikanḥṣaṇa (nt.), °ṇā (unrecorded; cf. next items), (1) *desire*: akāla-°ṇa-tā mārakarma Śiḥ 51.14, *state of having untimely desires*; (2) *expectation*: vipāka-°ṇā-viśuddham (dānam) Śiḥ 270.11, *free of expectation of reward*; (dānam) vipākāpratikanḥṣaṇa-tā KP 16.4 (°ka-aprati^o); sarvadāneṣu vipākāpratikanḥṣaṇa-cittam Gv 319.14.

pratikanḥṣati (in Skt., and Pali paṭikanḥkhati, seems recorded only in mg. *desires, longs for*; cf. however Pali bhaya-paṭikanḥkhin MN i.21.4, *expecting dangers*), *waits for, expects*; noted only in ppp. °kṣita, once, and otherwise gdve. °kṣitavya; na paraḥ °kṣitavyaḥ Śiḥ 282.16, *I must not wait for another* (to do my duty as a Bodhisattva); bhikṣubhyaḥ sakāśād ānanda matrgrāmeṇa pravrajyopasampad bhikṣuṇibhāvāḥ °kṣitavyaḥ Bhik 4b.5; °kṣitavyaḥ Mvy 6382 (context suggests *to be expected*); °ṭavya, various forms, Divy 618.1 (vṛddhi); Bbh 155.15 (id.); Śiḥ 84.6 (trīṇi bhayāni); Sukh 54.18 (śrotarogo na . . .); Vaj 35.17 (vipākah); Śiḥ 138.10 (puṇyakriyāvipākah); °kṣitah, ppp., RP 57.12 (a return for a favor done, not *expected*).

pratikanḥṣā (cf. prec.), *expectation, hope*: read °am with Corr. for text pratijñam LV 184.14 (meter demands the correction); see s.v. **uttārayati**. Cf. also **a-pratikāṅkṣa-tā**.

-pratikanḥṣin, see s.v. **-parikanḥṣin**.

pratikubjita, adj. (denom. ppp.; = Pali paṭikujjita), *covered, enclosed*: Mvy 6947, one Tib. version is bskor ba, *surrounded*; ayahprakārapariḥṣiptā ayasā pratikubjitāḥ Mv i.9.14 (of hell-inhabitants); ayasā prati^o iii.454.13 (of the same).

? **pratikūla**, nt., would seem to be a part of a city gate: (teṣam dvārāṇām dvinnām) varṇāṇām pratikūlam

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*?

-pratikṛtika, in krta-prati^o, adj. (to Skt. pratikṛti, app. not recorded in this sense of *requital, repayment*, but Skt. pratikaroti and Pali paṭikara are so used), one of the six upāya of a Bodhisattva, *containing, consisting of or concerning requital (repayment) for* (favours previously) *done* (by the Bodhisattva; he declines any recompense, other than virtuous life by his debtor): Bbh 264.9; described 270.9 ff.

pratikṛtya, ger. used as adv. (= Pali paṭigacca, with Pkt. g for k, Geiger 38.1; usually followed by eva, i. e. °gacc^o eva), *in advance*, always foll. by eva: mss. sometimes pratikṛtyaivam (so LV 182.1); in Mv ii.449.8; 451.14, 16; 454.2, 4; 455.9; 456.14, 18 prakṛ^o for pratikṛ^o; and Mv mss. often °tyeva (or °tveva; °tyevam iii.12.9) for °tyaiva; Senart reads always prakṛtyaiva, rendering *simplement, sans aucun appareil qui fasse connaitre ton rang* (ii.570), tho his mss. read pratikṛ^o 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 prakṛtakena veṣeṇa, *in common garb*, which would be duplicated by the assumed prakṛtyaiva: pratikṛtyaiva (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.

pratikṛṣṭa, ppp., adj. (= Skt. Lex. id., Pali paṭi-kiṭṭha; see s.v. **pratikṛṣṭa**, where it is suggested that both Pali forms may derive from pratikṛṣṭa historically, °kṛṣṭa being hyper-Skt.; but possibly the two are independent, tho virtual synonyms): *bad, evil*: ayam bodhisattvasya pratikṛṣṭo mṛṣāvāda iti Śiḥ 12.12.

pratikopayati (= Pali paṭikopayati, *breaks, violates, uposatham*; in Skt. only the noun pratikopa is recorded, from a spurious vs of Mbh., 4.970*), *attacks, or rebels against*: °yanti AsP 460.6 (prajñāpāramitāḥ; parallel with **pratikrośanti**).

pratikramati, *abstains* (from sin, abl.): mss. in Mv i.145.10 (vs) paruṣavacanāc ca naravara pratikramāmi tathāivam paṣūnyam (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. pratikrāntaḥ is evidently meant in a closely similar way in Mvy 2563, in a list of 'synonyms for nisṛjā', *abstained, withdrawn* (from evil).

pratikrānta, (1) nt., *recession*; only in association with **abhikrānta** 3, q.v.; (2) ppp. as adj., see **pratikramati**.

pratikṛṣṭa, adj. (felt as ppp. of Skt. prati-kṛś- which is not used in an appropriate mg.; = Pali paṭi-kuṭṭha, which is a synonym of paṭikiṭṭha and may represent historically another form of **pratikṛṣṭa**, q.v.); to this our word may be a hyper-Sktism; § 3.96; yet cf. next): *poor, bad, inferior*: of land, Mvy 5300; °ṭam etad vairāṇam yad uta strivairam MSV ii.18.8; similarly 65.6; compv. °ṭa-tara, of an occupation, *low, despicable*: pratikṛṣṭataram bānijiṇāṇam yad uta kṣṭhabānijiṇam Divy 500.21, also 26; 501.2.

pratikrośa (m.? to next; cf. Pali paṭikkosana), *rejection, scorn, disregard*: °sena AsP 179.6 (prose; refers to action of 179.4, see next); *rejection of, opposition to*, action in the saṅgha, MSV ii.210.5, 9 ff. In Mv ii.371.10 (vs) Senart reads sukhito pramuditaḥ pratikrośam pratilābhati purimanirodhadṛṣṭam, and interprets prati^o 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 krośam, the other prati-kośam; combining parts of each we would get priti-kośam, 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.

pratikrośati (= Pali paṭikkosati; cf. prec. and °kruśta; if the latter is hyper-Skt., then °krośati would seem to be based on °kruśta), *rejects, scorns, treats with contempt*: (yaḥ śāsanam hy arhatām . . .) °śati Ud viii.7 (= Pali paṭikkosati Dh. 164); (imam prañāpāramitām . . .) pratikrośyanti (fut.) AsP 179.4; so also °śanti 460.6; in Mv iii.7.16 (vs) read, yā mamāñā(m) pratikrośe (aor.), *who has scorned (disobeyed) my command; rejects, opposes* action in the saṃgha: prativahanti °śanti MSV ii.210.4 (and ff.).

pratikṣaya (m.?), *loss, ruin, disappearance*: sad-dharma-pratikṣayāntakāle SP 287.11 (prose); KN suggest a Pkt. *paḍikkhaya for parikkhaya = Skt. parikṣaya, cf. § 2.47.

pratikṣepaka, m. (to Skt. °kṣipati), *one who rejects, contemns*: saddharma-pra° RP 19.1; Mmk 73.16.

pratiġarvita, adj., *showing hostile pride*: °tān ari-gaṇān Divy 431.14 (vs).

pratiġrñāti, °ñite, with atyayam (= Pali accayam paṭiggāhāti), *accepts (confession of) a sin, forgives*: atyayam no sugato °nātu LV 379.7; yuṣmākam dārikā atyayam °nāmi 12 (both prose); atyayam atyayataḥ pratiġrñiṣva MSV i.43.4; others, see **atyaya**.

pratiġopaka, m., 'concealer', *one who acts secretly, on the sly*: MSV iv.195.9 (Tib. sbad pa).

pratiġraha, m. (lit. receiver; in a similar sense in Skt., Car., see BR 7.1774; Pali paṭiggaha, receiver for scraps and refuse, Vin. ii.115.16, 19), *bed-pan* (acc. to Tib., chol zañs): Mvy 8964 (among utensils of monks).

pratiġrahetar, m. (= Pali paṭiggahetā, DN i.89.10, cited as °hitā PTSD; Skt. °hitar; cf. graheti, Chap. 43, s.v. grah 3), *one who receives*: dharmāṇam °tāram (Ānandam) Mv iii.49.13, 18; 50.3; pāmsukūlāṇam °tāro 54.16.

pratiġrahaka, m., *one who took or has taken*: Mv iii.304.7, see § 22.4.

pratiġrāhita, ppp. (of 'caus.', AMg. paḍiggāhita, received, to °ggāhehi), *received, in a-pratiġrāhita-bhuktiḥ, eating what has not been received (as a gift)*: Mvy 8461.

pratiġha, generally m., in LV 329.22 nt. (Pali paṭiḡha, 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 pratiġha because it destroys, pratihanti, 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.

pratiġhāta, m. (= Pali paṭi°; substantially = prec., but not standardly associated with anunaya; see however Gv 351.24, under **anunaya**), *malice, hatred*; seems to be contrasted with maitrī: LV 430.11 apratiġhāta-maitrī- (a dvandva), *non-malice and kindness*; Śikṣ 101.4 pratiġhātam na janayet, maitracittaḥ sadā bhavet; 128.9; KP 27.7.

pratiġcāra (m.; = Pali paṭiġcāra; Skt. not in this mg.), *dealing with, having relations with*: kalyāṇamitropāya-saṃdhi-(q.v.)-lokānuvartana-pratiġcāreṣu Gv 461.1-2. See also **pratiġcāraka** (read **pratiġcāra**?).

pratiġcārin, adj. (to prec.), *practising, dealing, behaving*: anudharma-°rī Mvy 1123, acc. to Tib. *behaving according to the dharma* (but perh. practising the **anudharma**, q.v.?). apratiġhatamatigati-(acc. to Lalou, Iconographie 18 n. 8, read gatimati- with Tib. and Chin.)-pratiġcāriṇām Mmk 55.23.

pratiġcālayati (= Pali paṭiġcāleti, Jāt. v.434.4, cited as °caleti PTSD), *causes to budge or stir, move*: śakyo nāham . . . drumāt pratiġcālitum LV 337.15 (vs).

? **pratiġcinoti**, *investigates, studies carefully*: parivartān vibhāvayāmi °nomi Gv 66.15 (prose); perh. error for pravicinomi.

pratiġcodayati (= Pali paṭiġcodeti, 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.), *countermans, forbids*: gdve., a-pratiġcodya-(so to be read, as cpd. with next)-pratiġñā-vaiśāradya-prāpta-(tvāt) LV 434.6, 8, *not to be countermanded or interfered with*.

pratiġchati (= Pali paṭi°, Skt. prati°), *receives* etc.: ppp. pratiġchita, see § 3.38; Chap. 43, s.v. iṣ.

pratiġchadana, once for °chādana, q.v.

pratiġchāda (= Pali paṭi°, covering, in probably Bhvr. cpd. (but possibly adj.): svaka-mukha-pratiġchādā tasya jīhvā prabhūtā RP 46.18.

pratiġchādana, 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 °dausa-)-°na-tā KP 116.2; kukṛta-°na-tā (v.l. °nā) Bbh 403.24; (2) (= Pali kaṇḍu-paṭiġchādī, f., Vin. iv. 172.11, 15, glossed paṭiġchādānatthāya) 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-pratiġchadanam Mvy 8943 (Index °chād°, but Mironov °chad°).

pratiġjaneti (m.c. for °jāneti, see Chap. 43, s.v. jñā 2, = Skt. °jānāti), *approves*: yādṛśīm (what noun is understood?) pratiġjaneti sūrata eva (= evam) yūyam anu-śikṣatho sadā Gv 481.22 (vs), *whatever the Gracious One approves, thus do ye imitate it always*.

pratiġġarti, °ġġarati, °ġġrati (also paṭi°; forms, see Chap. 43; the verb seems to be Vedic only, but a few Skt. noun derivs. are recorded; Pali paṭiġġarti, defined in PTSD *nourish, tend, feed, look after* etc., hardly covering the Pali range of mg.), (1) *watches = stays awake* (opp. sleeps): devī . . . pratiġġaritvā Mv i.154.16 (vs); (2) *watches = guards*: yāmam °ġġareta Ud v.15 (= Pali paṭiġġageyya, Dh. 157; the real meaning of yāma is obscure in both, but prob. lit. *night-watch*, with thought of mg. 1 preceding; acc. to Dh. comm. the three ages of man, not to be em. with ed. (°ġġgryāt un-metrically); kṛtyam °ġġareta Ud xvi.1 (one's own acts); here, perhaps, **kuśalapakṣam** (q.v.) °ġġrhi Av ii.145.2, etc.); (3) *attends to, looks after*: °ġġaranti Mv i.147.11 (apsarases . . . the toilet operations of the Bodhisattva's mother); (amātyehi) °ġġgṛtam ii.180.6, *the ministers attended to, carried out* (sc. what the king had commanded); yadā ekamātram °ġġarti, tadā saptamātrāḥ sampadyante Divy 124.9 (preceded by: sā yadaikam vastu rakṣati tat saptaganam syāt: perhaps rather with mg. 2, *guards*; but it may well be *attends to a job*); (4) *prepares (food)*: °ġġaritvā Mv i.307.13; 324.8 (with mss. °ġġarayetvā, to caus., or °ġġaritvā); °ġġarāhi (impv., to °ġġrati) 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: yathāñāptāni sthānāni yathoktam pratiġġariṣu Mv i.76.4 (vs), so read with v.l. for text pari-ġā°, unless MIndic paṭi-ġā° 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; 'jāgarisyāmah iii.323.10; ppp. 'jāgrta- Mv i.258.16 (amātyehi ca sarvaṃ 'jāgrtam yathā āpattam; 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 'jāgrtam mahatā samṛddhiye pratyudgamanam kṛtam; situation like prec.); devehī mārgo 'jāgrto iii.324.10; 'jāgritam 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. pratigrahetsuḥ); 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 Dīpaṅkara to pass over).

pratiṅgraka, adj. (to prec. plus -aka), *attending to, in charge of*: prahāna-ko bhikṣuḥ MSV iv.77.11.

[pratiṅgrambhitā, see pravijr°.]

pratiṅṅā (= Pali paṭiṅṅā, ifc. Bhvr. -paṭiṅṅā, 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., pratiṅṅā-bhikṣu Mvy 8751, *a monk by (his own) claim* (only), Tib. here and below khas ḥche ba, *promise with the mouth*; otherwise only at end of epds., esp. in cliché (as in Pali above) aśramaṇaḥ śramaṇapraṭiṅṅāḥ, abrahmacārī brahmacārī-praṭiṅṅāḥ Mvy 9143 and 9144 (text °cārī-prati°, both edd.; Mironov °praṭiṅṅāḥ both times, as if pl.); Śikṣ 67.20; MSV i.50.8; plural thruout, same phrase, Śikṣ 64.4-5; ṣaṭ śāstrpraṭiṅṅāḥ, *the six false, self-alleged teachers, Pūraṇa* (q.v.) etc., Av ii.134.10; ṣaṭ śāstāra-praṭiṅṅā(h) (id.) Mv iii.383.15; gen. ṣaṇṇām śāstārapraṭiṅṅānām 17.

pratiṅṅā-kāraka, m., sc. vinaya, or in MSV nt. with karman (= Pali paṭiṅṅāta-karaṇam, MN ii.248.21 ff., with description, cf. Childers s.v. paṭiṅṅāto), (procedure) *which effects confession* (of the erring one), one of the 7 **adhikaraṇa-śamatha**: Mvy 8637; MSV ii.207.12.

pratiṅṅottaraka, adj. (pratiṅṅā-ut°?), Mvy 1796, *perh. surpassing one's promise; exceeding expectations*; context indicates something like *zealous, energetic*. Tib. kḥa ḥog tu lus ḥkhrus 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).

pratiṅṅādayati, *beats in return*: tāḍito na °dayati KP 107.2; Śikṣ 185.5; tāḍitaḥ °dayati Bbh 170.20; tāḍitena (Bhik °tayā) na °ḍitavyam Mvy 8712; Bhik 31 a.4.

pratiṅṅālakā, nt., *key*: Mvy 5906 = Tib. lde mig. Cf. tālakā.

pratiṅṅāthati (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 upāyakaūśalya (uninflected stem form?) praṭiṅṅāhitaḥ (?).

pratiṅṅāṣṇa, adj. (= the usual pradakṣiṇa), with karoti, (*makes so as to be*) *on the right hand*: praṇamya pādau pradakṣiṇam ca kṛtvaiḥ māṃ tasthur ihāgrato me LV 7.7 (vs). (No v.l. for prati°.)

pratiṅṅāśati (= pratideśayati, q.v.), *confesses*: sarvaṃ pratiṅṅāśamy agham Sādh 29.1 = 106.13 (vs; m.c.?).

pratideśa, m., *message, or direction, instruction*: rājñā °śo dattah, nirviśaṅkā tiṣṭha MSV ii.24.3.

pratideśanā (to pratideśayati with -anā), *confession*: Sūtrāl. xi.62, comm.

pratideśanikā (adj., sc. vipatti or āpatti), = next: MSV iii.109.20 °nikayā.

pratideśaniya, gdve. (to next; = Pali paṭidesaniya),

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. **pratideśati**), *confesses* (a sin): tam (sc. pāpam) pratideśayami ahu sarvaṃ Bhad 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 65.6; misc. LV 379.13 (see s.v. **atyaya**); Bbh 263.21; gdve. impersonal, °śayitavyaṃ 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 pariṅṅhitaṃ tat pratinihsrja (thus Māra tempts Bodhisattvas).

pratidvandvayati (denom. to Skt. pratidvandva, rival), *rivals, acts as a rival*: ko 'yam asmābhiḥ sārḍham °yaty alokaññāḥ Divy 403.18.

pratidvāra (= AMg. paḍiduvāra), *small gate, wicket-gate*: svakasya niveśanasya °dvāre asthāsi, bhagavantam . . . pratipālayamāno Mv i.324.18.

pratinaya (m.? cf. pratināyaka, acc. to pw 7.389 Ebenbild, Gegenstück), *imitation, matching, copying* (but I have not found prati-ni, or MIndic equivalent, recorded in this mg.): (seeking the company and advice of good friends, kalyāṇamitra) tad-guṇa-pratinayeṣu prayujyamāno (and applying yourself to the imitation of their virtues) na parikhidyase . . . Gv 386.8.

[pratināva or °vā, acc. °vaṃ, see pratinau.]

? **pratinirvāti**, may be error, = **parinir°**: °vāsyāmi MSV i.259.12; in the context parinir° occurs. Cf. however § 2.47.

pratinivārayate (cf. noun pratinivāraṇa, once in late Skt., BR), *wards off, keeps away*: (vihimsācittān, Bhvr.) °yamānān Gv 87.7, *keeping away those minded to injuriousness*.

pratinivāsana, nt. (= Pali paṭi°, wrongly transl. in PTSD; see SBE 13.155), (monk's) *undergarment*: Mvy 8939 = Tib. śam thabs kyi gzan; Chin. *underpiece for a monk's garment* (lining?); Kalpanāmaṇḍitikā, Lüders, Kl. Skt. Texte 2, p. 44.

pratiniviśati, 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) pratiniśya nagaram nagarakriyāsukham anubhavet Laṅk 143.16.

pratinīṣaṇṇa, *severally seated*: vaiḍūryāsaneṣu (mss. °sane; Tib. plur.) °ṅṅān Suv 20.5 (prose).

-pratiniśevaṇa(-tā), ifc., *cultivation* (of), *adherence* (to), *severally, in each case* (prati): (karmaṇaḥ . . .) °vaṇena (by em.; Tib. cited as so sor bsten cin, read ciā) samudānayanam Bbh 107.27; pañcāṅgāpamāda-°ṇa-tayā 187.5.

pratinīskrānta, ppp. (= AMg. paḍinikkhanta), *returned*: MSV iii.17.17; 18.1.

pratinisarga, **pratinisrjati**, see **pratinisrj°**.
pratinistarati, *accomplishes, fulfils* (in a way corresponding to promise, prati): praṭiṅṅāṃ °reta Divy 102.14.

pratinisaraṇa (nt.; cf. Pali paṭinissarati, escapes; see next), *escape, in duḥ-prati°* (Bhvr.), *hard to escape from*: duḥ°ṇam copādānaṃ (see upādāna 3) RP 48.6.

[**pratinisaratī?** mss. reading at Mv i.192.1; Senart em. pratinihsrja, see s.v. **pratinisrjati**.]

pratinisarga, m., also written °nisarga (to next; = Pali paṭinissagga), *abandonment, renunciation*: in LV 31.21 text °sargāyāi, as if f., but best ms. °sarga-tāyāi, so read, in cpd., sarvopadhpratinisarga, m. (except here, in LV 31.21; note synonym parivarjana-tāyāi LV 31.16); Mv ii.285.20; iii.314.4-5 (em.; but certain); Mvy 2549 (°nisargaḥ); of dṛṣṭi, 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 dharma, esp. as being pratītyasamutpanna, Mv iii.61.4; Av ii.194.3; kāmānām Bhik 24a.3; of misc. or unspecified evils, LV 431.3; Gv 189.21; Mvy 7666 (°nisargah).

pratiñṣṛjati, often written °nisṛjati (= Pali paṭinissajjati; cf. prec.), *renounces, abandons* (usually a wrong opinion, or something evil): °nisṛjya Mvy 2547; °nisṛjati 2556; °nisrakṣyati 5232 (v.l. and Mironov °kṣati); °nisṛjati... dāruṇam maṇam (=maṇaḥ) Mv i.184.11 (Senart em. °ñiṣṛ°); tām dṛṣṭim pratiñṣṛja 192.1, Senart's em., mss. °ñiṣara; tām dṛṣṭim °ñiṣṛjya (mss. mostly °jā) 192.2, confirming the em.; °ñiṣarati would seem to require an abl., *depart or escape from*; Pali 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... pratiñṣṛṣṭam Divy 44.17; (°nisṛṣṭam) 275.8; dṛṣṭim pratiñṣṛjati Av ii.190.2 (mss. °jyati; Speyer em. °nisṛ°!); pratiñṣṛja AsP 328.6, 15, see s.v. **pratideśayati** (2); pratiñṣṛje(d) Prāt 514.14, 15 (a wrong opinion); caus. pratiñṣṛjāpayiṣyanti MSV iv.140.7.

pratīnau (cf. AMg. paḍiṇāvīyā, *boat coming to meet another boat, meeting-boat, landing-boat* (to bring persons ashore from a sea-going ship): so dāni tataḥ yānapātrāto pratīnāvam (acc.) āruhiṣyatīti 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 pariññātam na śakyasi, **pratipakṣam** mocayitum Divy 352.18, *there is an obstacle to selling you free* (? it interferes with...).

pratipakṣika, adj. (= Pali paṭipakkhika), = **prāti°**, q.v.

pratipanya, *merchandise in exchange: °yam*, acc., Divy 173.5; 271.27; 564.2. (Schmidt, Nachträge, records Skt. pratipanyatā, once.)

pratipattavya, gḍve. of prati-pad-, nt. as quasi-postpos. with gen., *on account of: devasya °tavyam* MSV ii.20.10, (it is) *on account of your Majesty*; so Tib., lhaḥi slad lu ḥo.

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 dharmā śrūtva 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); °ttīya sampanno Mv ii.357.20, *perfect in behavior*; ārādhyate satpratipattimadbhir dharmo Jm 106.19, *by those having virtuous behavior*; °tti-guṇasauṣṭhavāc ca 142.17, °tti-śobhayā 20; vācayā yatha vadanti te budhās tatra caiva pratipattiyā (in actual practice) sthitāḥ RP 11.1 (vs); śrūtva ca tasmin pratipattīye sthito 36.12 (vs), and *having heard it he remains steadfast in it by his behavior*; °ttīś 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 vyādhinirghātanasaṃjñā 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, ... anavakāśo yad ātmā vipratipattisthitāḥ parān samyak-pratipattau sthāpayet... , *it is inconceivable that myself remaining in evil behavior should establish others in good behavior*; pratipatti-vipratipattisthitānā(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*; sarvatragāmini-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 pratipat(t)tyeva vyākṛtaḥ (ed. °tāḥ, doubtless misprint); prati-pattiyā iva, *as it seems by his intellectual realization* (so Skt. pratipatti), or *with confidence due to experience* (so AMg. paḍivatti); the ed. em. to pratipadyeva, stating in note that Tib. reads śna naḥ, 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 puṇyām pratipadam udbhāvayan dānadamasamyamādibhiḥ Jm 100.10, *displaying meritorious behavior by...*; vākpragraheṇa pratipannamaya 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... caryayānāyāpi) 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 synonymity between Pali magga and paṭipadā is shown, e. g., by DN ii.154.25-26 (kaṅkhā vā vimati vā) Buddha vā dhamme vā samghe 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 duḥkhanirodhaḡāmiṇi pratipad (with or without āryasatyam, in LV 417.3, 12 without it, in 12 = eṣa evāryāstāṅgamārgaḥ); 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 sarvatragāmani-pratipaj-jñānam Mvy 125, cf. sarvatragāmini-(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 sarvatragāminim ca pratipadam (v.l. °dām) vetti Mv i.159.13 (vs), and, for another, see s.v. **pratipadā**; parānukampā-pratipad Jm 28.7, *conducting oneself with compassion for others*; nairyāṇika- (and °ki) pratipad, see s.v. **nairyāṇika**; śaikṣa-pratipady uttarikarāṇiyam (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 Pali paṭipadā), but very much rarer; hence, where samdhi is ambiguous, I have assigned the doubtful forms to **pratipad**: dharmadeśanā-pratipadā-sampannam . . . śāstāram Mv iii.201.9, *perfected in the practice of preaching the law*; ye sarvatragāminipratipadām tatratastragāminipratipadām . . . prajānanti 320.14, in list of the ten **bala** of a Tathāgata, see pratipad, towards the end; nirvānagāminī °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 āryāṣṭāṅgikā, sayyathīdam samyag-dṛṣṭīh etc.; but one ms. reads āryāṣṭāṅgikāh, 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, dukkhanirodhagāminī pratipad-āryasatyam 331.18; tatra katamā (mss. °mo!) dukkhanirodhagāminī pratipad āryasatyā (! so mss. and Senart), eṣaiva āryāṣṭāṅgo 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-°tāyai 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) kimcit pūrvam pratipannam Mv iii.354.4, *the merchant, for his part, had to some extent engaged in previous practice* (of a religious course); so Senart in 19 (vāñijakehi) pūrvam (read pūrveṇa, mss. pūrvāna) pratipannam, but mss. pratipannās, n. pl., as if with active mg., *having practised*; cf. Pali Vv.34 vs 23 cattāro ca paṭipannā (comm. 154.31 paṭipajjamānā, maggaṭhā ti attho) cattāro ca phale ṭhitā; also, as in Pali, *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. i.233.16 ff.), *one that has taken to the road, gone traveling*: MSV i.249.7.

(**pratipādaka**, nt. (= Pali paṭi°), *leg* (support) of a bed: Mvy 9044 = Tib. khri ḥu rkañ rten, supported by Pali; there seems to be a Tib. var. skra ḥi, of hair, for khri ḥu, of a bed; hence BR *eine Schale für Haare*, and Chin. *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-samgha-pratipādanakārtham (adv.) Gv 403.17 (prose).

pratipādayati, *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. pratipadiyate), used occasionally with acc. of person and instr. of thing presented, as in Eng. *presents with*: pass., eka-kola-tila-taṇḍula-pradānena ca pratipādito °bhūt (sc. Bodhisattvaḥ) LV 265.3, *was presented with . . .*; ebhir (sc. kāṛṣāṇair) amba śramaṇa-brāhmaṇa-kṛpaṇa-vaṇipakān pratipādayasveti Av i.198.11, *present monks . . . with these*; same, with anena for ebhir, i.262.2–3, et alibi.

pratipādītaka, adj. (°dita, ppp. of °dayati, plus specifying -ka), *(the one) that has been (previously) presented*: °kam pūrṇakalaśam Mmk 51.4.

(**pratipālaka**, once in late Skt., Schmidt, Nachträge, not in Pali, *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).

pratipīdā (cf. Skt. °pīdana, Pali °pīṇana), *affliction*: Mv ii.145.13, 15, 18.

pratipudgala, °pumgala (see pudgala), (1) = Pali paṭipuggala, and cf. a-prati°, *match, equal, counterpart*: nāsti me pratipumgalaḥ LV 406.3 (vs); (2) pl., *several, distinct personalities*, if text is right: tathāṣṭau pratipudgalaḥ Dharmas 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 Pali, Pug. p. 3.

pratipudgalika, adj. (to prec., mg. 2; = Pali paṭipuggalika, pāṭi°, misdefined in PTSD), *particular, individual, belonging to a specific person*: etad agram . . . °kānām dakṣiṇānām Karmav 156.13. Also **prātipaudgālika**.

pratipuṣṭa (ppp. of otherwise unknown prati-puṣ-), *nourished on, fed with*: (nrñām, of ordinary men . . .) tīrthakara-dṛṣṭi-prativikalpa-(q. v.)-vāsanā-(q. v.)-°ṭānām Lañk 150.13.

pratipūra, adj. (to Skt. pratipūrayati; cf. **pūra** and Pali pari-pūra, full, complete), *full, complete, replete*: sarvā-kāra-°raṃ (dharmam, as preached by Buddha) Mv i.60.5; ii.259.16; °raṃ artham prārthayamāno (*seeking a complete, full, aim, goal*) bodhisattvo . . . Mv ii.279.3 (v.l. °pūrnam); yathā gagaṇam pratipūram (read °ra) tārakehi ii.371.15.

pratipūraka, adj. (to Skt. pratipūrayati with -aka; see prec.), *filling*: apāya-pratipūrakā bhavetsu(h) Mv i.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-°riṃ 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. pari-pūrṭyai for Calc. prati°, in the former with most mss., in the latter with the best (but most others prati°).

pratiprakhya (cf. Skt. prakhyā), *resemblance*, implied in Bhvr. cpd. -khyā: dharmakoṣam cintāmaṇi-prati-prakhyam 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.

pratiprasrabdha, ppp. (or °srabdha; = Pali paṭip-passaddha; ppp. to **pratiprasrambha**(ya)ti; cf. **a-prati°** and **praśr°**), *quieted, allayed, finished, ended*: Mvy 845 karmāvaraṇa-prati°, of Bodhisattvas; LV 428.11 sarvasamskāra-pratiprasrabdha-tvād, *because all his saṃs° are quieted*; kāraṇāviśeṣāḥ pratiprasrabdhā(h), *all torments are allayed*, Divy 68.9; 138.16; 265.23; 367.3, 6 (here mss. °śra°); rddhyabhisamskārah prati° Divy 340.11; yan mayā (253.5 yāvāt) prayogo na °srabdhaḥ MSV i.252.15; 253.5, *until my use for them is finished*.

pratiprasrabdhi, f. (or °srabdhi; = Pali paṭippassaddhi; to **pratiprasrambha**(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. °śrad-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 °dhaye, *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?*

pratipraśrambhāṇa, nt. (or °srambh°; to next; = Pali paṭipassambhanā, f., BHS °śrabdhī), *allaying*: Dbh 83.15 sarvāpāya-pra°; Bbh 210.16 -duḥkha-pratiprasrambhāṇa-tāyai; *ceasing*: Lañk 212.16 sarvakārya-pra°. See a-prati°.

pratipraśrambha(ya)ti, (or °sram°; see praśrabhyate; = Pali paṭipassambheti; PTSD records also °mbhati as pass. or intrans., but only °śrabhyate or °srabhyate, °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. °srambhayuh, for °bhayeyuh, Megh 292.19 (duḥkhāni); inf. °srambhayitum Mv i.254.2 (vyādhiṃ); ger. °śrabhya or °srabhya, duḥkhāni Mmk 182.3; Dbh 8.17; ṛddhyabhisamkāraṇ (once written °rām, 163.3) Divy 161.11; 163.3; 190.22; 494.22; sarvakarmāntān Divy 549.10; in Gv 53.23 (Mañjuśrīḥ) sattvānām dharmadeśanādhiṣṭhānam pratipraśrabhya prakrāntaḥ, *having brought to an end (by fulfilment), completed (?)*; pass. °srabhyati, subject disease (vyādhi), Mv i.253.9(?), 10 ff.; °bhyate or °bhyante, kāraṇā-viśeṣāḥ Divy 68.3; 138.10; 367.1; 568.15; Av i.4.11; 10.11, etc.; duḥkhāni Mmk 183.6.

[**pratiprahītavyam** LV 408.2, misprint for **pratigrah**°.]

[**pratiprākaroṭi**, see **patipā**°.]

pratiprākāra, m., Mvy 5541 = Tib. phyi ra, *outer (or rear) wall*.

pratipriya, 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*.

pratibiharti, see **pratibharati**.

pratibimbya, adj. (Skt. °mba plus -ya), *acting as reflection*: -pratibimbya-rūpāni (Bhvr.) Gv 96.6.

pratibodhi (cf. Skt. pratibodha), *realization, comprehension*: Gv 333.2 (prose) dharmānām grahaṇa-cāraṇa-pratibodhiṣu (dvandva).

pratibhajati, °te, (1) (once recorded from Mbh 12 in pw but considered error for pravibhajati; however, Pali paṭibhajitvā MN iii.91.5, and BHS, suggest that Skt. prati° may be genuine) *divides, gives a share in*: amṛtaṃ pratibhajamānam Mv ii.42.8, (the Buddha) *when he is sharing out amṛta (to the people)*; (dharmadeśanām . . .) matyā pratibhajāmi Gv 207.5, but in repetitions of the same phrase lines 11, 26, pravibhajāmi; (2) (cf. Pali paṭibh°, *divides*) *distinguishes, makes distinctions in*: Bbh 401.12 pratipadam . . °ti, iyaṃ pratipat samkleśāyeyaṃ vyavadānāya . . .; ppp. pratibhakta, *several, separate*, nakṣatreṣu °kteṣu Divy 642.17. See also **pratibhāgeti**.

pratibhāṇati, see s.v. **pratibhāṇita**.

pratibhaṇḍayati (Pali paṭibhaṇḍati), *abuses, quarrels, in return*: bhaṇḍitaḥ °yati Bbh 170.20; bhaṇḍito na °yati KP 107.3; bhaṇḍitena (Bhik °taya) na °bhaṇḍitavyam Mvy 8711; Bhik 31a.4.

pratibharati, **pratibiharti**, *supports in return*: bhṛtaḥ pratibihṛyād (Divy 99.5; 440.27 pratibhared), said of a son, in a cliché, Divy 2.13; 99.5; 440.27; Av i.14.15 etc.; MSV i.131.12.

? **pratibhāga**, m. (perh. read pravibhāga, which has this mg. in Skt.; but note Pali paṭibhāga, *opposite, counterpart*, MN i.304.8 ff.), *difference, distinction*: (mṛtpiṇḍa-paramāṇvoh) °go na syāt Lañk 38.13, *there would be no difference between the lump of clay and the atoms (composing it)*.

pratibhāgeti (denom. to Skt. pratibhāga; cf. **pratibhajati**; pw regards pravibhāga as the 'correct' form of

the noun), *shares, gives a share in*: striyāye pratibhāgehi 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 °bhāṇehi.

[**pratibhāṇa** is read by the mss., and sometimes in Nobel's text, of Suv, for **pratibhāṇa**, q.v.; it seems to be a mere corruption. Cf. next.]

[**pratibhāṇika**, see °nika.]

pratibhāṇita, ppp., m.c. for °bhaṇita (to paṭibhaṇ-, recorded in Skt. only in a single artificial passage; not in Pali; AMg. paḍibhaṇai), *answered, responded to*: °to Mv ii.37.17 (vs: v.l. °bhaṇito; meter requires ā).

(**pratibhāti**, as in Skt. [BR s.v.4], in pratibhāti 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.)

pratibhāna, nt., also written °ṇa in mss. and some edd. (= Pali paṭi°; usually considered a Buddhist word, see e. g. Senart Mv i.511, Lévi Sūtrāl. on i.12, and PTSI) s.v., where 'late Skt.' prati° is derived from Pali; yet Epic and Class. Skt. use at least the adj. pratibhānavant repeatedly, and see Ind. Spr. 6451 pratibhānavattvam, *Geistesgegenwart*; the difference is surely not great, but perhaps association with *readiness in speech* is more marked in Pali 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. pratibhā, *wit, presence of mind*, whence **niṣpratibhāna** (Mvy, Av) is replaced in Divy by niṣpratibha, in a cliché cited s.v. **mañku**, 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); sarvabodhisattvadhāraṇī-pratibhāna-pratilabdhaiḥ LV 2 6; utkrṣṭa-pra° 439.10; jñānaparamā asaṃkliṣṭapratibhānā ca Mv i.134.7; miscellaneous, Mv i.166.8; 282.17 (one of ten vaṣitā of bodhisattvas); ii.290.18 (°na-saṃpaññā, 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 °nena, of Tathāgatas); Samādh 19.30; RP 14.15; Bhad 6²; Kv 14.9 (here the quality by which Avalokiteśvara 'matures', paripācayati, creatures); Sukh 4.4. See also **pratibhānatā**, -vant; **asaṅga**-prati°.

Pratibhānakūṭa, n. of a Bodhisattva: Mvy 703.

pratibhānatā = **pratibhāna**: Karmav 82.5 (here by em. but quite certain), 9.

pratibhānavant (= Pali paṭi°; occurs in Skt.), *possessing pratibhāna*, q.v.: LV 299.7; Mv i.133.11 (°vantāḥ, mss. °vāmṣ, n. pl.); Suv 80.10; RP 15.2 (vs; °vān, as n. pl.; § 18.88).

pratibhānika, adj. (from °bhāna plus -ika): (nāpi ca) svayampratibhāṇiko (grantho) Mv ii.231.4 (vs; so with one ms.), *of one's own invention or native wit*; read °niko for °niko (Senart em. wrongly).

[**pratibhāṣyate**, error for °syate, fut. of Skt. paṭibhāti, *seems good*: (na . . . rasatṛṣṇāvyaṣitānām idam praṇitam) bhojanam pratibhāsyate Lañk 250.6, *this excellent food will not seem pleasing to . . .*]

pratibhāsa, 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 saṃdrśyate 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) . . . pratibhāsamānaṣaraṅgasamāḥ. LV 174.6; māyā-marici-svapnodakacandra-pratiśrutkā-pratibhāsa- LV 181.21; 428.14; in similar lists Mvy 854; Dbh 47.14; Dbh.g. 29(55).3; (parallel with chāyā, svapna, pratiśrutkā) Gv 468.21; with things of

no value, tṛṇa-kāṣṭha-kuḍya-(Dbh adds vartma)-prati-bhāsopama Dbh 18.14; Śikṣ 201.9 (here said of the body, as also in) Śikṣ 272.10 and (ātma-pratibhāsavat, like an illusion, illusory image, of self) Śikṣ 199.6; samsārasāgarī anantān darśayase gatīyu (gen. sg.) °sān Gv 253.13 (vs), in the ocean of samsāra thou displayest endless semblances of (human) fate(s); in Bbh 282.7 of toys, imitations of real things; in Dbh.g. 40(66).13 of the reflection of sun and moon in water.

pratibhinnaka, adj. (from ppp. of Skt. prati-bhid-, show up, reveal, plus -ka, perh. pejorative), shown up, betrayed, revealed: sa °kaḥ saṃlakṣayate Divy 280.16 (Index undecided?).

pratibhuka, m. (= Skt. pratibhū; M. paḍihua), surety, guarantor: pratibhuko Mv ii.141.4, 5 (prose); 143.8, 10, 13 (vss); elsewhere in the context pratibhū, e.g. 142.20 °bhūr.

pratibhūṣyam, 1 sg. fut., cf. Skt. pratibhū, 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. **traiyadhvika**.]

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 °ḍala-.

pratimaṇḍayati (in Pali only ppp. paṭimaṇḍita), adorns: perf. °ḍayām ās 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; 40.11; Gv 8.5; 100.20. Cf. prec.

pratimānayati (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 paṭimāneti in PTSD), provides, presents with (instr., usually food): āhāreṇa pratimānetvā 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: stryāgārārthiko iha gacche me pratimānaya, 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.) ḍṛṣyate LV 176.15 (vs). Cited by BR also from Mvy, but not in Index to Kyoto ed. or Mironov.

pratimuhayati (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-vinaye vā RP 30.11 (vs); perhaps pra-for prā- m.c., but meter is obscure to me; pratimokṣa-samvara-samvṛtā(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: (evam Bhagavatā) sārthaś 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-niścāraṇa-kausālya-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 rodanam āhu adānam pratirodanam Mv iii.419.13 (vs).

pratiroṣayati (Pali paṭiroṣati), is angry in return: roṣitāḥ °ṣayati Bbh 170.19; roṣito na °ṣayati Śikṣ 185.5; KP 107.3; roṣitena (Bhik °tayā) na °roṣitavyam Mvy 8710; Bhik 31 a.4.

pratilakṣaṇa, perfect observance (of the Law): sad-dharma-°ṇa-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.): (kāmāvacarāṇām) devānām upapatti-pratilambhikam (see s.v. **prāti**°) apī tāvad divyaṃ cakṣuḥ Bbh 390.16, ... suited to the birth (existence) of kāmāvacara gods (cf. **upapatti**); samaikāyana-mārga-°kasya (sc. arhataḥ) Lañk 120.13, 15, (one) who is fit for getting ...

pratilayana, (app. to Skt. prati-li-, Pali paṭiliyati, withdraws, turns back, and derivs.), should mean withdrawal (from), non-adherence (to): only in Gv 494.18, said of bodhicittam, (sārathibhūtaṃ) 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).

pratilābhin, adj. (to Skt. °lābha plus -in), getting, winning: tridaśādhipatyam °bhino bhaviṣyanti Suv 14.6; abstr. °bhi-tva, nt.: nirābhāsa-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.)

prativarṇika (var. °ṇaka, m., or °ṇikā (in mg. = Skt. pratirūpaka, which is also BHS; both = Tib. ltaṅ 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) °ṇikāṃ 113.3 (in the foll. passage it is said to consist in the doctrine that impermanence, anityatā, of the skandhas means destruction, vināśa, of them); na (sc. prajñāpāramitā-)prativarṇikāpi 181.5, not even the counterfeit (of it); bodhisattva-prativarṇikaḥ 394.16, a counterfeit bodhisattva. In several of these passages there are parallels with pratirūpa(ka). (See Schmidt, Nachträge, for a different mg. in Skt.)

prativarṇita (ppp. of prati with denom. Skt. varṇayati), correspondingly (or, in return?) described or praised: buddhā deṣenti vai yogam 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 xiii.4, in a vs = Pali Dhp. 74 mam' evātivasā assu. The Pali ativasa is isolated, strange, and difficult (see CPD), and BHS prativaśa 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 daṅ 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.: ājñām prativāhayāmi Gv 122.8 (prose); (ājñām) prativahati Divy 562.26; na mayā . . . bhagavataḥ . . . ājñā pratyūdhā-pūrveti (= °vā iti) Divy 178.11; vāñim a-prativahan (pres. pple.) Gv 216.17; (ye cainām prajñāpāramitām) na pratikrośanti na prativahanti AsP 460.6; (bodhisattva-piṭaka-)prativahatānām asrād-dhānām sattvānām Bbh 157.6, *of those disobeying* (gen. pl. pres. pple.) . . . ; prativahaty (so with mss., wrongly em.) eṣo 'smākam Divy 329.9, *he opposes* (or *rejects, repulses*) us; evam 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 āśadvantages*; dharmarājājñāprativahanatayā (i. e. °ājñā-aprati°) Gv 464.8, *because of not disobeying the commands of . . .*

prativāni, °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 vāñi: °nī, n. sg., AsP 244.20, and °niḥ, id., 484.7, both in reference to preaching or teaching; prativāni (? Mironov °ni without v.l., and Kyoto ed. suggests that their mss. read °ni, and that their °ni in text is an em.; cf. however aprativāni, where both edd. have °ni) Mvy 5239 = Tib. mi hphrod pa, *unsuitable, disagreeable* or the like; prob. of attitude towards teaching (the preceding entry is śaikṣābhīr nikūjītam). Form dubious; ending seems confirmed by aprativāni; n. sg. nt.? Or possibly adverb? In pw 7.360 °vāni 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-prativikalpanam ca vinihatya Lañk 160.14; (anādikāla-prapañca-)dauṣṭhulya-sva-prativikalpanā 171.11, Bhvr., with bāla-prthagjanā(h).

prativikalpayati (denom. to °kalpa, q.v.), *makes a (false) discrimination, discriminates (falsely)*: (na) lakṣaṇataḥ °payitavyāḥ Lañk 18.18, *they are not to be (falsely) distinguished according to their* (external) *marks*; dharmadharmam °payanti 21.1; et alibi in Lañk.

prativigacchati (= Pali paṭi°, so e. g. AN iii.243.5; see also **saṃprativig°**), *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 (*sattveṣv āghātaḥ*); abhūtvā bhavati bhūtvā ca prativigacchati Śikṣ 248.10; (yo dohadaḥ sa) °gataḥ MSV ii.15.6, 9.

prativijñāpayati (caus. to Skt. prati-vi-jñā-), *recognizes (severally, specifically)*: ger. °pya Śikṣ 250.9. Cf. next.

prativijñapti, f. (to prec.), (separate, specific) *recognition*: Śikṣ 222.2, in definition of vijñāna as vastu-prativijñaptir; 226.1 (? reading uncertain); 250.5, 6 (but in 7 replaced by vijñaptiḥ; see s.vv. **ādhīpateya**, **āram-baṇa** 3).

pratividhyati, °te (= Pali paṭivijjhati), *penetrates*;

physically, aṅgāni °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 Śikṣ 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 kiñcin na °yati ŚsP 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, Śikṣ 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*: āsarīrasarvadharmanaya-°natayā 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).

prativinisrjati, *abandons*: Mvy 2557; so also Mironov; acc. to pw 7.381, error for prativiniḥsrjati, and = **pratinīḥ°**, q.v. (pratinīsrjati precedes this in Mvy).

prativinīta (ppp. of °nayati = Pali paṭivineti, °nīta; cf. a-prati°, **prativinaya**), *removed*: °tā Mv ii.122.15, of kāmādhyaśānā 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 (āśyakausīdyān); °dayitum Av i.228.7 (**kāṅkṣāyitatvam**, q.v.); object, (the effects of) sin: °noditum (kaukrtyam) Mv iii.174.19; °dayāmi, etc. (vadhām) Divy 571.15 f.; °dayitu-kāmaḥ (āghātam) Bbh 169.10. See next.

prativinodana, nt. (to °nodayati, see prec., plus -ana; = Pali paṭivi°), *removal, dispelling, getting rid of*: Mv iii.175.2 (kaukrtyasya, i. e. *of the effects of sin*); Śikṣ 120.15 (nidrāklama-); Bbh 56.15 (saṃśayānām); 83.14 (śoka-kaukrtya-); 168.25 (tad-, sc. āpaṭi-).

prativipaśyati, *perceives distinctly*: evam vidarśanayā prativipaśyataḥ (gen. sg. pres. pple.) Lañk 19.2; °śyati 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. °dhya Suv 218.1; ppp. °buddha, *having awakened*, or as periphrasis for pret., *woke 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.

prativibhāvayati, °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.

prativimānanā, *dishonoring*: kalyāṇadharmā-°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 (prāñātipātāt); 585.18; Suv 6.10 (prāñātipāta-prati°); LV 86.5, read as one cpd. sarvākūśalakriyāprativiratā(h), and delete punctuation before and after; Mv i.326.14 ff. (prāñātipātāto, etc.); Śikṣ 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 (prāñātipātāt); Bbh 220.9 f.; 223.18 ff.; Bhik 9a.3.

prativiramaṇa (nt.; to next plus -ana), = prec.: Śikṣ 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; akhilavacanā; 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.); °ramiṣyanti 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 (sarvopakaraṇakoṣā . . . vividhopakaraṇavidhayah).

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 vijite °nyatamaḥ kārvaṭikah) °ddhah Divy 445.24 (wrongly rendered *rebellious* in Index and pw 7.371).

prativirodha (m.; = Pali paṭi°; like prec. to Pali paṭivirujjhati, 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*: bhāṣitam °mayanti KP 141.3.

prativīṣṭataraka, adj. or subst. (to compv. of Skt. °ṣiṣṭa; specifying -ka? § 22.39), (one that is) *more (especially) distinguished*: bodhisattvaḥ vṛddhatarakam guṇa-prati°kam dṛṣṭvā samyak sambhāṣayaty . . . Bbh 254.6.

prativīśodhayati, *purifies*: °śodhya, ger., Lañk 51.3.

prativīṣa, nt. (cf. id. cited pw 4.145 as adj. from Rājat., *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 san tse ḥu, which I cannot interpret) on Mvy 5822, *red wolfsbane (aconite)*; prativīṣa-bhūtam (sc. bodhicittam) karma (2d ed. kāma-)prativīṣanirviṣikaraṇatayā Gv 495.21.

prativethāpeti (caus. of prati with vethayati, not recorded in Pali or Pkt., while Skt. prati-veṣṭ- is not recorded in this mg.), *causes to be enveloped*: puṣkariṇim pratisrāhi (q.v.) °thāpehi (em., but sound; cf. line 15 pratisrāhi vethāpitā) Mv ii.171.12.

[**prativedin**, error for **pratisamvedin**, q.v., LV 345.14.]

prativedha, 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 (prativedha-parākrāmāḥ, mss. °vikramāḥ, unmetr., *possessing heroism of penetration*); Śikṣ 214.15 (buddhadharma-pra°); Gv 229.19 (atyantājarāmarāṇa-dhātu-pra°); 251.5 (dharmadhātu-prativedha-jñāna-); Dbh 97.23; Bbh 131.8; 202.10; duṣ-pra° *hard to penetrate* (= Pali duppaṭi°), RP 48.4 (of samskāra); Lañk 222.14 (of yogins).

prativēśaka, f. °ikā (= Skt. °veśa, *neighbor*: avidhāvidham prativēśikā(h) Mv iii.15.15 (vs; so read with 1 ms.; Senart em.), *O neighbors* (fem.))!

prativaikārika, 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.

prativairamaṇa, nt. (= **prativiramaṇa** 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 pati°, which could not apply here in its normal mg. *true to one's husband* (so also Pali patibbatā); AMg. paivvayā is glossed prativratā, and rendered thus in both Guj. and Hindi, yet the Skt. gloss is patim vratayati (Ratnach.); for Skt. prati AMg. usually has paḍi, rarely pai. For Mvy 7261 pativratā 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. pativratā came to mean simply *chaste*, and then

became applicable even to female ascetics; the form prati° might then be an unhistorical hyper-Sktism.

pratiśamayati = **pratiśām°**, q.v.

pratiśaya (treated as nt.; for Skt. pratiśraya, m.; semi-MIndic), *lodging*: so . . . anyasmim grāme vāsoḥ pagato, 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): (sarveśām eva . . . sattvānām . . .) samyak-pratiśāmakaś ca Bbh 254.20-21.

pratiśāmayati, also °śām° and erroneously °śrām°, °śām° (= Pali paṭisāmeti, *puts away, stores*; wrongly PTSD), (1) *stores away* (property): hiraṇya (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 pratiśāmayya Divy 552.25; 566.4; written °śamayya, 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 pratiśāmitaḥ MSV ii.99.15; (ye āgantukā bhikṣavo . . .) tān asau pratiśāmya ib. 199.7; others, 200.17 etc. See also **pratisamarpayati**.

? **pratiśiṣyaka**, in śiṣya-pra°, perhaps (*pupil's*) *pupilhood*: (yasya tāvad) vāyam 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 sissānusissa, *pupil and pupil's pupil*.

(**pratiśṛnoti**, *hears*, tho rare in this sense in Skt., occurs Mbh. Ār. ed. 3.261.16 pratiśrutya; so, also pratiśrutya, LV 58.4; Av i.2.10; 315.12.)

pratiśoka (m.?), *grief*: sarve saduḥkhā janā atyantapratīśoka-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-, paḍi-, § 2.47).

pratiśrama, m. (= Skt. pariśrama; perh. for MIndic *paḍissama, cf. paḍissanti, Sheth, and § 2.47), *toil, trouble*: saphalo me °maḥ syād Divy 108.26.

[**pratiśrāmayati**, false reading for **pratiśām°**, q.v.] **pratiśrutkā** (semi-MIndic for °śrutkā, q.v.; may be m.c.), *echo*: read dakacandra-°śrutkāḥ 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**.

? **pratiśkūla** (= Skt. pratīkūla), in a-prati°, *not offensive*: Mv iii.341.8 (prose), acc. to Senart, °lam. If correct, could be taken as false Sktization of Pali paṭik-

kūla (explained JAOS 41.462 ff.). But v.l. apratikulam (so), and parallels i.207.1; ii.10.11; iii.343.1 all pratikūla without v.l.

pratiṣṭhāpayati, °peti (cf. M. paḍiṭṭhavia, ppp.; Pali only patitṭhāpeti, with ā), *establishes*: °pemi SP 47.2 (vs; so with Kashgar rec.); °peyam 47.4 (vs); ger. °ṣṭhāpiya 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. paḍiṭṭhāvaa), *one who or that which establishes*: m., LV 351.13; Gv 416.13; f. °ikā (buddhiḥ) 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.

Pratiṣṭhita-cāritra, v.l. for **Su-prati**°, q.v.

[**pratiṣṭheti**, acc. to Lefm. LV 317.5 (prose) with all mss., but read praviṣṭeti = °tā iti with Calc.: mama camū bodhisattvasya vadanam praviṣṭeti manyamānaḥ prapalānaḥ . . ., confirmed by Tib. (which Foucaux fails to understand) bdag gi dpuñ byañ chub sems dpañi khañi nañ du zhugs so sñam du sems śiñ bdud broṣ 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-, ārūpya-); Divy 339.21 (brāhmaṇa-); 631.25, 26 (vivekakāla-, artha-); Av i.68.8 (anīyatā-°ktām dharmadeśanām); Samādh 19.15 (śabda . . . dharmatā-°ktaḥ); Śikṣ 50.10, 13; 202.9; Gv 16.1; AsP 460.20; Bbh 17.14; 46.8 f.; 317.17; Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4,157.8 (nirvāṇa-°ktām dharmikathām); hrīvarṇa-°kteṣu lokādhipateyeṣu (see **ādhipateya**) ceti (sc. upaneyam) Jm 80.13-14.

[**pratisaṃlapana**, 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): °yiṣyāmi aham atraṅṅisaraṇe 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; vihāram 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.; °layanaguruka SP 340.2 (on SP 277.9-10 see next); (ayam kālo dharmadeśanāyā) ayam kālaḥ °layanasya LV 161.10; niṣṭe (aor.) °layanāya Mv iii.429.1; °layanā-sārūpya, also °pyaka and °sāropyā, qq.v., *suitable for private meditation* (Pali paṭisallāna-sārūpya), said of āsrama-pada, śayyāsana (śayanāsana), and the like: Mv ii.123.18, read °layanā (so v.l.) -sārūpyāṇi with Senart's Index (wrongly ii.519 note); iii.143.13 and 200.17 (°sāropyā); Bbh 8.25 (°sārūpyaka); in similar passage LV 248.11 bhūmipradeśo . . . pratisaṃlayanānurūpaḥ; °layanam (text printed °lapanam) appears to be associated with the lower methods of śrāvaka 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 °lāna-, 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 °layanā- (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; Śikṣ 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) upasthāyākāḥ °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. °vidā; 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 (lābhī) SP 200.11; °vit-prāpta Divy 97.26; 180.27; 240.25; Av i.96.8 etc.; anāvāraṇa-°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-°vidā-prāptā dharma-°vidā-prāptā 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.) sāksṅkare Mv iii.67.2-3, and again 4; in LV 287.10 (vs) mss. confused, read prob. sa-pratisaṃvidā-(a could be m.c.)-satyabalaṃ ca; °vidānām . . . lābhī SP 204.11 (vs); °vidāsū ca gatimgatānām 205.12 (vs); °vidāto, abl., Śikṣ 109.6 (vs).

pratisaṃvidita, adj.-ppp. (Pali, in neg. a-ppati°, in mg. 1), (1) *experienced, known*: °ditānām vedanānām samjñānām tarkānām utpādaḥ sthānam nirodhaḥ ca Bbh 75.20; mahājāna-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) asrāddhā mandapasrādās te dāni pratisaṃviditā bhavanti Mv iii.256.5 (on Buddha's entrance to a city; along with other miracles); (3) see **a-prati**°.

Pratisaṃvin-nīscayāvatārā, n. of a Bodhisattva-dhāraṇi: Mvy 755.

pratisaṃveda, see **a-prati**°.

pratisaṃvedaka, adj. (to °vedayati), (1) *experiencing* (pleasure or pain): sukhaduḥkhāprati°kāny (sapta vij-

nānāni, other than ālayavijñāna) Lañk 221.5, *they do not experience* . . . (so Tib. mi myoñ ba, as cited in Suzuki's Index; he translates *they do not give exact information regarding* . . .); (2) in Mvy 9413 kula-prati°kaḥ = 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 Śikṣ 253.6, 14 (in the latter prob. read prajñāyate, for ed. prajāyate, with line 6 and the ms. of Śikṣ). Cf. **a-prati**°.

pratisaṃvedayati, °te (not in Skt., but see °vedanā; = Pali paṭisaṃvedeti, at least in mg. 1), (1) *experiences (joy, sorrow, the effect of past deeds): sukhā (ca) kāyena* °dayati (or °te; in the third dhyāna) LV 129.7; 343.19; Mv i.228.7; ii.132.2 (°dayāmi); Mvy 1480; out of context, Mvy 7283; pritiṃ °dayan Jm 210.4; vimuktisukhaṃ °dayataḥ (gen. sg. pres. pple.) Av i.234.5; pipāsāduḥkhaṃ °dayamāno Divy 235.28; asya karmaṇo vipākam °dayeyam Av i.287.7; nātra kaścid ātmā . . . yaḥ karoti °dayate Śikṣ 172.6; (2) *perceives, recognizes: (te tena jñānadarśanena) yathābhūtam evam °dayanti* Bbh 155.9; aham anena pitrā °ditāḥ (recognized, known) Divy 258.18; (dārako na) kenacit pāpakam karma kurvāno °bhīṣaṅkito vā °dīto vā, 24, . . . was not suspected or recognized (known) as doing an evil deed; (sa iha. . .) °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 i.229.4; ii.133.3-4; 284.13; Bbh 253.27; and read so irr LV 345.14 for °prativēdī, both edd., no v.l.; sarvakāya-pratisaṃvedy āśvasan (so read with Mironov; same cpd. in Pali, e.g. MN i.425.13; Vism. i.267.4 ff.) Mvy 1177, and modulations of this 1178, 1181-4, 1187-8; vimuktipritisukha-°dī Divy 181.1; 567.18; (aparimānaduḥkha)-°dī Dbh 29.14; neg. a-prati°, svamatīkalpasukhaduḥkhāpratisaṃvedinām Lañk 221.8; (2) *perceiving, recognizing, knowing: pūrvam cāham alpaprajño 'lpaprasaṃvedy andhabhūto 'smy āsit* SP 135.12, see § 41.1.

pratisaṃśikṣati, 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 *pratisaṃcikkṣati!*, (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 i.499.10, 25); Bbh 190.11; 191.3, 18, 25 (in last three printed prati śikṣ°); or by evam, Śikṣ 232.8; Dbh 26.14, or itaḥ, Śikṣ 167.15; Lañk 123.13 (the thought here quoted is tat satyam . . . asaṃbhavo; 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. (stūpacaitiyavihārāṇām śīrṇāṇām) pratisaṃskaraṇam, read with better ms. pratisaṃskāra-

karaṇam; (khaṇḍasphuṭa-) °kāraṃ kuruta Divy 23.8, and (°sphuṭita-) °kāraḥ kṛtaḥ 23.11; jīrṇagr̥havat °kāra-dhāryaḥ Śikṣ 231.3, to be held up (only) by repair; °kāraṃ karoti, with acc. of things to be repaired, (te satpuruṣāḥ ye caṭita-sphuṭitān viharān) °kāraṃ kurvanti Kv 13.10, similarly 11.

pratisaṃskāraṇa (nt.), = prec.: caitya-viśīrṇa-°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: gr̥hataṃ (q.v.) pratisaṃskāritam* abhūt LV 59.(19-)20.

pratisaṃstara, nt., *distribution severally (of gifts): °ram* Mvy 2859 = Tib. so sor ḥged (ḥgyed) 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 . . . samādhim °ram (Tib. cited ḥgyed pa).

pratisaṃstaraṇa (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.

pratisaṃharaṇa (nt.), (1) *restoration, bringing back (from exile): Bbh 83.21 pravāsanā punaḥ-pratisaṃharaṇāya, exile with later restoration in view, opp. to apratisaṃhārya, q.v.; (2) withdrawal, turning back (to Skt. pratisaṃharati):* Bbh 142.5.

pratisaṃharaṇa-tā = °haraṇa (2): ŚsP 1469.9 indriyāṇam prati°tā.

pratisaṃharaṇiṇya, adj. nt., with or sc. karman (corresp. to Pali paṭisāraṇiya; to °haraṇa plus -iya), 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. phyr (ḥgyed (or skyed) pa(r) (ze) spaṇ ba or pa (the last = give up, renounce), i. e. acc. to N. Dutt, MSV iii Introd. iv, *making up a disunion*; MSV ii.207.13; iii.24.10 ff. (description). Cf. Pali AN comm. ii.165.5 gihīnam akkosakassa . . . paṭisāraṇiya-(so here!) -kammam. The offender had to apologize to the layman, MSV iii.26.10.

pratisaṃhr̥ta, adj.-ppp. (perh. cf. **pratisaṃharaṇa** 1; but perh. hyper-Skt. for °hita, ppp. of **pratisaṃdadhāti**; 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 **apratīsaṃkhyā**), *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 nirvāna: 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. -jñānadarśana-pratisaṃkhāya (for °khyāya) for mss. °saṃlāpa, or acc. to note °saṃlāya; but the em. is not supported and seems implausible; the parallels Mv i.228.12, ii.132.16 read °pratīlābhāya or °ye; LV 344.7 °sākṣātkriyāyai.

(**pratisaṃkhyāna**, nt., *careful consideration*, occurs in Skt., see pw s.v., and 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**, **apratī-**

samkhyāya, Pali paṭisamkhā-ya, *having reflected, considered* (carefully, point by point): SP 73.5 (after quotation) iti prati°, *so reflecting*; KP 124.2 ff. prati° (śīlam 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 mātrayā pratisamkhyāya paribhuñjanta iti MSV ii.88.6–7, *monks eat that in moderation, with careful consideration* (cf. Pali MN iii.2.28 bhujane mattaññu hohi paṭisaṅkhā... āhāreyyāsi).

pratisamgraha (m.; to Skt. prati-sam-grah-), *acceptance*: saddharma-^hāt Śikṣ 45.6 (vs).

pratisamtuṣṭa, adj. (ppp. of unrecorded *pratisam-tuṣ-), *contented*: °tā LV 26.20 (prose; no v.l.; in description of Māyā).

pratisamdadhāti, °samdheti, also in Mv paṭi° (cf. next; = Pali paṭisamdahati; specialized use of Skt. prati-sam-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; paṭisamdheti Mv iii.65.9 and °dheti 12; pratisamdheti 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.

pratisamdhī, m. (so Divy 234.8; perhaps f. Mv iii.447.19? = Pali paṭisamdhī; nom. act. to prec.), (1) *rebirth*: Mvy 2164; °dhi-bandhaḥ 7695; °dhi na me bhavayā LV 200.7 (vs); °dhir grhītaḥ Divy 234.8; usually acc. °dhim, obj. of grah-, Divy 14.15; 57.24; 68.10; 138.17; Av i.4.15; 10.15 etc.; bhava-°dhim ca karoti Dbh 49.22; °dhi-balena Gv 105.11, but read with 2d ed. pratisamvidbalena; sahetukā saṃskāra-(mss. °rā)-pratisamdhir Mv iii.447.19; (2) *fig., the forming a connection with* (adoption of) a philosophical view: anyāyās ca dṛṣṭer a-pratisamdhir 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 °sam', see **pratiśamayati**.

pratisamarpayati, ger. °arpya (rationalizing hyper-Sktism, if not error, for pratisamayya, see **pratiśamayati**), *having put away* (bowl and robe): pātracivaraṃ pra° Av i.252.8 (see Speyer's note); 267.7; 274.8.

pratisammodate, °modayati, °te (= Pali paṭisammōdeti; cf. sammodate), *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. pp. °dyamānaḥ Bbh 161.14.

pratisammodana (nt.), °nā (= Pali paṭisammōdana, 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 pratisammodana-(Lefm. °nah)-kuśalo with several mss.; Divy 248.7 °nam, acc.; 403.1 °nām; MSV iii.141.21 bhagavantam °nayā pratisammodate; but °na- *return greeting* Jm 123.20; 147.24; and perhaps SP 280.8 (vs; °nam, acc.).

pratisaraṇa, nt., °ṇa-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 saraṇa), (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 saraṇa), *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 **apratīśaraṇa**, q.v., LV 189.12) Tib. skyabs, regular equivalent of Skt. śaraṇa, *refuge*; (1) 'point d'appui', four in number: Mvy 1546 artha-pratisaraṇena bhavitavyaṃ 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 °śaraṇa); discussed in some detail Sūtrāl. xviii.31–33, and more clearly Bbh 256.23–257.22 (see also LaVP, above); artha-pratisaraṇām (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 pratisaraṇaiḥ (not listed) Bbh 219.9, ... tasmād eṣām dharmāḥ sapratīśaraṇo bhavati 11 (*becomes provided with its points of reference or bases*); prob. in this sense, sarvārtha-°ṇatvād Bbh 91.20; (śrutam...) artha-pratisaraṇākāram dharmā-pratisaraṇākāram Śikṣ 191.1; (dharmārthikatā para-)mārthārthapratīśaraṇa-tayā KP 156.2; (sarvajñatā-bhimukhānām sarvajñatā-)pratisaraṇānām Gv 166.24; prob. also sa-pratisaraṇaḥ (of the Buddha's dharmā) Mvy 1301 (Tib. brten ba; cf. Bbh 219.11 above); (bhava-mūlakā... dharmā, *states of being, ...*) bhavaprabhāvā... bhava-pratisaraṇā Mv iii.337.14 and 339.13, *founded on existence or on becoming*; uncertain whether here or with (2), dharmacaraṇam... dharmā-pratisaraṇa-tāyai samvartate LV 32.11; (dharmārthikatā, cf. KP 156.2 above)... arthapratīśaraṇa-tāyai samvartate LV 33.2; karma-pratīśaraṇa or (Mvy) °sar°, Bhvr., *one who or that which has, or recognizes, (past) actions as the base* (of what happens to the doer): °nam, nt., Mvy 2316 (Tib. brten pa); (sattvān...) karmayonīn karma-°nān Karmav 30.4; °ṇo 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...) dharāṇi-bhūtam, sarvaloka-pratīśaraṇatayā 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) sarvalokapratīśaraṇatayā 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 dharmā-śaraṇo) dharmapratīśaraṇo... LV 179.14 (but Tib. rten pa, perhaps understood as *support*, for the Law); °ṇa-bhūtaḥ (of the Tathāgata) 426.6; (bodhisattvānām) sarvajagat-pratisaraṇa-bhūtanām Gv 99.6; (bodhisattvāḥ) pratisaraṇa-bhūtā lokasya Gv 219.5; pratisaraṇavātāro dharmalokamukhaḥ LV 35.17 (? or to 1); (beggars) ye tasya grhaṃ (? read grha-) pratisaraṇa-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. *pratismarati*, despite PTSD; *paṭisaranti* in DN comm. i.267.24 occurs in a gloss on *gotta-paṭisāriṇo* 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 paṭisāred vīkṣitum, should turn his attention only to the fingertip* (instead of the indicated object) *to look at*; Śāl 88.16 na *pūrvāntam* °*ti*, *pays no attention to the past* (nor future, 89.3, nor present, 89.6); this passage cited Śiḥs 227.7, 8, 10; (kvacit . . .) na °*ti* Śiḥs 229.6, *pays no heed to anything*; śūnyatā (for °*tām*, acc.) . . . *pratisaratha* KP 64.3; °*saranti* id.5; (paraś ca . . .) *āhataḥ san . . . dharmatām 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*; -*nītarthaṃ sūtram* °*rati* na *neyārthaṃ* 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 **raḁṣā** (q.v.): Dharmas 5; Sādh 397.9 etc. (in this text oftener **Mahā-pra**°).

pratisāra, m. (cf. Pkt. *paṭisāra*, Sheth, and Hem. 1.206), *turning back, regression*: (lokadhātum . . .) *avagāhya . . . ro na kartavyaḥ* Sukh 72.1.

[**pratisārin**, n. sg. °*rī*, *regretful* (for having given a gift), Karmav 65.4 *dattvā ca khalu* °*rī bhavati*. But one ms. is cited as reading *ripuṇisāri*, which points to *vipratī-sāri* as the correct reading; this is confirmed by 66.7 *vipratī-sāri*. This word is applied to one who, after giving something, regrets his generosity.]

pratisārā (Skt. Lex. only), *curtain*: °*rāhi*, instr. plur., Mv ii.171.12, 15 (a pond is enclosed, enveloped, with curtains for privacy); mss. °*ślehi* or °*sīharāhi*; 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*?) *pratisrjyantau icchema* (so most mss., two *ikṣema*) *marāṇam ātmanah* 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-ni-*, *prati-vi-ni-*; and the 4th class pres. **utsrjyate** (not *paṭi-*) 255.8.

pratiśevati, °**te** (sometimes written °*sev*°; Pali *paṭi*°; Skt. °*te*, *devotes oneself to a person*, once in pw), (1) *indulges in* (pleasures, acc.): (active) *kāmān* (*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), *auśadhām* °*vanti* Mv i.169.4; (3) *undergoes* the fruit of deeds, evil or good: evil, *vipākam pratiśevataḥ* Ud ix.11; (middle) *vipākam pratiśevate* (evil), and °*sevate* (good), Ud ix.14–15 = Pali Dhp. 67–68 where *paṭisevati*.

pratiśevin, f. °**vinī** (to prec.), *akṣudrasattvā*-(ā m.c.)-*pratiśevinī* (so read as cpd.) Mv ii.57.19, *attaching myself to creatures that are not ignoble* (Śradhā speaks). There is a v.l. °*sattā* for °*sattvā*.

pratisphuṭa, adj. (= the much commoner **parisphuṭa**; cf. § 2.47; here perhaps error, since *pari*° occurs just below, 40.18), *completely full*: (*udyānam*) . . . *ratnavṛkṣa-°tam* RP 40.13.

pratismrta, adj. (= Pali *paṭisatta*; orig. ppp. of Skt. *prati-smṛ-*), *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 kulaputra bhavitavyam vipulamahākaruṇā-sarvajagadanukampanatayā* Gv 430.25.

pratihanyate, °**ti** (pass. of Skt. *prati-han-*), (1) *is struck against* (to Skt. *prati-han-*, rarely, BR s.v.1): *yatra . . . indriyāni* °*yante te viśayā ity ucyante* Śiḥs 251.12, *the things against which the senses are struck* (wrongly Bendall and Rouse) *are called the sense-objects* (cf. *pratihanyānā*); (2) *is echoed*, of sound: (*mahārāvam ravan-tānām 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*) *nirdiṣṭā* Śiḥs 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 darśanakāmo*; *pratihāreṇa rājño nive-ditām* 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. °*chitum* Mv i.310.4; ppp. °*chita* AsP 204.15; Gv 349.7; spelled *praticchita* (MIndic, cf. Pali *paṭicchati*) Mv ii.165.19; 189.12; °*icchitavān* Gv 417.24; caus. °*chāpaya* 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. *paṭicchana*), *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 śruṇitva 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 valvajam rajju . . . vartitā* LV 176.7, cited Śiḥs 238.5 (vs); so read, *as, on the basis of muñja or valvaja* (grass), *a rope is produced*; *caḁṣuś ca pratītya rūpaṭaḥ caḁṣuvijñānam* LV 176.17, cited Śiḥs 239.5 (vs); *yatha tantri pratītya dāru ca . . . LV 177.13*, cited Śiḥs 241.1 (vs); *hetum pratītya imi sambhuta* (= °*bhūtāḥ*) *sarvadharmā* LV 419.9 (vs); *skandhā* (acc. pl.) *pratītya samudeti hi duḁkham evam* LV 419.13 (vs); *upadhi* (mss.) *pratītya duḁkhasya 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-pratītyataś ca sā*

vāca-mana-buddhi-vaśena niścari LV 177.9, cited Śikṣ 240.9 (vs), or perhaps understand sāmāgri pratītya (a)taś ca°, depending on the totality, and hence by force of voice, 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-samudāgataṃ jagac chūnyam LV 375.11 (vs); pratītya-samutpannāṃ dharmāṃ Mv iii.61.3; pratītyāvātārobhayaṅtadr̥ṣṭisamatikramaṇa-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 ḥjug śin . . .); 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-dr̥ṣṭi-vigatena pratītyāvātārajñānena; so also pratītyāvātāviruddham (so read with 1 ms. for Lefm. °ddha-; Tib. . . mi ḥgal 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 Śikṣ 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 saṃskāra (here sg.), 3 vijñāna, 4 nāmarūpa, 5 saḍāyatana (here sg.), 6 sparśa, 7 vedanā, 8 tṛṣṇā, 9 upādāna, 10 bhava, 11 jāti, 12 jarā-maraṇa, śoka, parideva, dukkha, daurmanasya, upāyāsa.*

pratīyati = **pattiyati**, q.v. (cf. also next), *believes, trusts*: °yasi Kv 54.12, 16; impv. °ya Mv ii.223.20 (mss., Senart em. pattiyā); °yatha Sukh 97.5; 99.6; °viṣyanti SP 36.7; 37.10 (in both Kashgar rec. pattiy°).

pratīyapayitar, read °yāp° (n. ag. to caus. of **pratīyati**, cf. **pattiyati**, caus. °yāpayati), *one who causes to believe or trust (in, loc.)*: °tāro (sc. bodhisattva-) bhūmiṣu Gv 463.3 (2d ed. pratīyāp°, which seems implausible).

-**pratiśa**, °sa, see a-pra°, sa-pra°, su-pra°.

pratodana, nt. (Skt. pra-tud- plus -ana), *thrusting, poking, in aṅguli-nam (= Pali aṅguli-patodaka), poking with the fingers, tickling*: Mvy 8488; Prāt 518.6 (Chin. chatouille).

pratyamśa, m. (prati plus Skt. amśa), (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.; Śikṣ 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 lipijñāne), 7 (vs; atra °kṣu); 257.14 (Bodhisattvasya guṇeṣu °kṣās); 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: -sarvāṅ-gapratyaṅgāni °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 pratītyasamutpāda) Dbh 50.11, *makes the respective basis for entrance into (various) other births*.

pratyānukampate, *is correspondingly compassionate*: (te cāsya sarve . . . bhrātur iva) kalyāṅair manobhīḥ °pante, evam kalyāṅamanaḥ-°pitasya (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 ḥgyur, *experiences severally* (cf. 7281 vedayati = Tib. myoñ bar ḥgyur), 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: (paṣyantu . . . aniṣṭam) phalavipākam pratyanubhūyamānam (in hells) Bbh 151.19; karmāṇāṃ (karma-) vipākam °vanti Mv i.16.13; 18.6; (Pūrṇena) karmāṇi kṛtāny upacitāni ko °nyaḥ °viṣyati, *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.; puṇyaphalam °bhavataḥ (gen. sg. pres. pple) Divy 213.26, and °bhavanti 222.3; sukham °vāmi Divy 10.14; 11.30; sukhāni °bhaveyuḥ Suv 113.8; 127.16; duḥkham °vāmi Av i.339.3; vividhā duḥkhāni °bhavanto (pres. pple.) Mv i.27.3; duḥkhāni °viṣyanti SP 78.1, and °vanti 2; kam artham °viṣyati, or °vati, *what advantage will (does) he experience (in recompense)?* Av ii.140.10, 11; 142.8, 9; there is, however, no clear evidence of the notion of *recompense* in duḥkhāni °vanti SP 77.14; samsāraduḥkham °bhavataḥ . . . sattvān dr̥ṣṭvā Gv 319.10; and in some cases such a notion seems improbable or even impossible, as in: (Māyā) na codaragatāni °vati LV 71.7; mahatīm ratim °viṣyatha SP 80.2, *you will enjoy yourselves very much*; ratikriḍāṃ °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 °ratiḥ or °ratim?) °vati LV 16.5, (a cakravartin) *enjoys the pleasures of rulership*; (nagaraparva) vitum Av i.122.3, *to take part in (experience, enjoy) the city-holiday*; divyamānuṣim śriyam °viṣyati Divy 262.20; 263.7, 20-21 (predicted of an unborn child); idam . . . duḥkham na kadācit °vanti . . . yādṛṣam vayam °vamaḥ Kv 25.13-14; also 27.8, 21, 22; (2) with object *magic power* (ṛddhi, etc.), uncertain whether mg. is *experiences, enjoys, as prec., or gets, acquires* (so anubhavati in Pali, CPD); anekavidhāṃ ṛddhiṃ (Dbh ṛddhividhiṃ) °vati Mv iii.409.2; Dbh 34.24; anekavidham ṛddhiviṣayam °vati Mvy 215, where Tib. myoñ bar byed pa, *makes experienced*; but in mentioning one of the specific powers of ṛddhi, in the sequel to the same passage, Dbh 34.26 and Mvy 218 āvirbhāvam (Mvy āvirbhavati) tirobhāvam api °vati, *substantially he is able to appear and disappear by magic*, Tib. on Mvy simply ḥgyur, prec. by 'terminative' (in -r), *attains to (the power of) . . .*; perhaps so in Dbh 82.19 (sa tām sarvān samādhiṃ samāpadyate ca . . . samādhi-kausalānugataś ca yāvāt samādhi-kāryam tat sarvaṃ) °bhavati, . . . *until he attains (? 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) pratyānubhavatas Divy 205.25; possibly also in Dbh 82.19, under 2 above.

pratyānubhāva (m.; cf. prec.), in a sense derived from Skt. *anubhavati* 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*, *prāṭīkḥo 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 Chin. 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 rgal 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 *anuyūjati*, b in CPD), and *praty-anu° counter-questioned, cross-examined*.

pratyānuyujate (pass. to *°yunaṅki; cf. prec. and next), *is interrogated*; both verb and noun equivalent to Skt. *paryanuyunakti*, °yoga, which occur in the vicinity (°yūñjita 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: *paraiś 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.

pratyānuṣṅgata, *expects, looks for*: *gdve., pañca tasmin kule °nuṣṅgāḥ °ṣaṁsītavyāḥ* Karmav 40.22, *to be expected* (not *à célébrer*, Lévi, inconsistently with his rendering of 64.7); *mātāpitarāḥ pañca sthānāni* (see **sthāna**) °ṣaṁsamānāḥ *putram icchanti* 64.7 (here Lévi correctly *ont . . . en vue*).

pratyanta, adj. (= Pali *paccanta*), *on the border, outside, outer*: MSV ii.188.14 °tāni ṣayanāsanāni (= **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. *paccantiya*, °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 ṣayanāsanāni MSV ii.188.13 (in 14 *pratyantāni*); 190.8, 10, *seats on the border, the outer rim*.

praty-andhakāra (adj.), in °vīṭapam (*nyagrodha-pādāpam*) 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, viprakṣtas 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 i.66.7; 153.7; ii.283.19 (*taddhetos tatpratyayāt*); Divy 204.7 etc. (ko . . . *hetuḥ kaḥ pratyayo*, common here); Divy 199.12 (*ahetu-pratyayam*, mss. °yām, adv.); Mv iii.57.15 (*hetu-pratyaya-cārikā*, Bhvr.); Av i.82.4 (*taddhetu tatpratyayam ca, adverbs*); with the further synonym *nidāna*, *sahetu sapratyayam ca sanidānam* 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 *ālambanāmateya-samanantara-hetu-pratyayātā* (see s.v. **adhipati**); in Bbh 13.21 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, sattvesu kāruṇyam, and saṁsārāduḥkhād . . . abhīrūtā*, 15.11 ff.); *kadācit pratyayaṁ nārāgayaṣyāmi* 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.; *idaṁpratyayā* 66.1; esp. in the **pratītya-samutpāda**, q.v. for lists, the regular formula begins *avidyāpratyayāḥ* (Bhvr.) *saṁskārāḥ yāvaj jātipratyayaṁ 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. dṛveṣa-pratyayopasamhārah* Av ii.129.14, see **upasaṁhāra** (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-gilānapraccaṣayam* (semi-MIndic) Mv i.117.7 (vs); (3) *pratyaya-buddha*, one who becomes a *Buddha* by (understanding of) *causes*, = a **pratyeka-buddha**, q.v.: Śiḥs 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* Śiṅṅ 328.8 (vs; follows *śrāvakayāna*, and followed by *uttama-yāna* = *mahāyāna*; misunderstood by Bendall and Rouse); the same mg. is expressed by *pratyayair jinā(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 ātmaparinirvāṇahetos caturāryasatyānubodhāya tathāgataśāsane 'bhiyuṇṇante, ta ucyante śrāvakayānam ākāṅkṣamāṇās...* (the *hinayāna* followers); then, 8 f., *anye sattvā anācāryakam jñānam damaśamatham ākāṅkṣamāṇā ātmaparinirvāṇahetu-pratyayānubodhāya tathāgataśāsane 'bhiyuṇṇante, ta ucyante pratyekabuddhayānam ākāṅkṣamāṇās...*; and finally, 11 ff., *apare punaḥ sattvāḥ sarvajñajñānam... ākāṅkṣamāṇā... sarvasattvaparinirvāṇahetos tathāgatajñānabalavaiśāradya-nubodhāya tathāgataśāsane 'bhiyuṇṇante, 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*s 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*s. 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 *cātumāsapaccaya-pavāraṇā*, and the old comm., Vin. iv.103.4 ff., understands *paccaya* = *gilāna-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* ŚsP 615.11 (prose), *state of having a mind characterized by reliance upon...*; *tatpratyayanārtham* MSV iv.229.17, *to give assurance of this* (so Tib.).

praty-aranya (-cara), adj., (*dwelling*) *in (or near) a forest*: (*dadṛṣuḥ*) *°caram...* *gopālakam* Jm 42.4.

pratyarthika, m. (in Skt. only ifc. Bhvr. = *pratyarthin*; = *Pali paccatthika*), *enemy*: sometimes ifc. 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-paccatthika*), MSV ii.180.20 ff. (ms. sometimes *arthi-pra°*).

pratyarha, adj., *worthy*: *kā ca pratyaraha* (semi-Mindic)-*saukhyā* Mv i.143.5 (vs), *and who possesses felicity worthy (to become the Bodhisattva's mother)?*; *dhūpasya tathāgata-bodhisattva-pūjā-pratyarhasya* Sukh 18.5; *yathā-pratyarha*, adj., *according to deserts* (Skt. *yathārha*): *°rhesu simhāsaneṣu* LV 13.16; *°rha-dharma-deśanā-kuśalātvaḍ* *°rha-dharmadeśanā-kuśala ity ucyate* LV 435.8-9; adv. *yathāpratyarham* Mvy 6374.

pratyavakrānta, ppp. (of **praty-ava-kram-*, unrecorded), *in periphrastic use, representing preterite verb, withdrew, retreated*: (*bhadravargīyā...*) *°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. *paccoyarai*, 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 drṣṭāḥ*) *te tam °ṣitum ārabdhāḥ* Divy 9.16; (*sā tam dūrata*) *eva °ṣitum ārabdhā* 12.18.

pratyavasaratī, *departs, withdraws, steps back*: ppp. *°srṣeṣu bhikṣubhikṣuṇiṣu* Divy 235.27, *when... had departed*; ger. *°srṣtya* Gv 338.15, *having stepped back, withdrawn*.

pratyavasthāna, nt. (cf. AMg. *paccavasthāna*, 'clearing of a doubt'; M. id., *refutation*), in Mvy 6507 is defined in Tib. and Chin. as (1) *rejection; getting rid of* (Tib. *phyir gzhil 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; *pramānatrayāvayava-pra°* 92.18; *pra°-gati-svabhāva-* 93.11; *siddhānta-pra°* 172.6; *svanaya-pra°* 179.12 (*°na-kathām 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; *-jñānadhigama-pra°* 194.18.

pratyavekṣana-tā = next: *yonisodharma-°tāyai* LV 33.3; *yathāśrutadarmayoniśaḥ-°tāyā* Dbh 13.23. Cf. *sampratyav°*.

pratyavekṣanā (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): *lahyaṃ satpuruṣā °anti* (mss. *pratyaga°*) *akuśalena karmaṇā* (mss. *karmāṇā*), *vipratīṣārī bhavanti* Mv i.37.4 (wrongly Senart's note), *it is possible that good men may backslide...*

pratyācīkṣati (= Pali *paccācikkhati*; see s.v. *ācīkṣati*), *rejects*: ppp. *°kṣito* Mv iii.196.1, 3.

pratyājaniṣyate, see *°jāyate*.

pratyājāti, f. (to next), *rebirth*: *uccreṣu kuleṣu °tīḥ* Bbh 28.22.

pratyājāyate, once with active ending (once in Skt., Kauṣ 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) Śiṅṅ 170.7 (prose); *°yeraṇ* Sukh 12.11; fut. *°janiṣyante, 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 *°jātā*).

pratyāñi, see s.v. *āñi-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*); Śiṅṅ 246.16 (*yad idam asmin kāye 'dhyātmaṃ pratyātmaṃ aṇāḥ*); AsP 103.14 (*yah svayam eva °mam pūjayet*); *°ma-mīmāṃsājñānena* Sukh 3.19; *°ma-vedāniya* (of dharma), *to be personally realized*, Mvy 1297; Śiṅṅ 323.7; *°ma-vedayitavya* (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-śuddham*

(nayam) 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) svapratyātmāryajñāna-tarkadṛṣṭīrthya-śrāvaka-pratyekabuddhāryaviṣaye tadbhāvito dharmo deśitah, perhaps meaning: in the exalted sphere (āryaviṣaye) 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 dharmas 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 °mikam parinirvāṇam vadati SP 81.14 (prose); similarly, °mikim nirvṛti kalpayāma . . . na bhūyaḥ SP 117.1 (vs); in this light interpret SP 93.10 (vs) ete 'pi śraddhāya mamaiva yānti, °mikam 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 mahācāitya, 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-dhaviṣa)yābhihāṣiṇaḥ a-pratyādeśana-parāś ca bhavanti (bodhisattvāḥ) 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 pra°) 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-praty-ālepanāni vamaṇa-virecanāni ca kriyanti (by physicians, treating kuṣṭha-vyādhī) Mv i.352.18.

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

pratyāstarāṇa, nt. (= Pali paccattharāṇa), cover, spread, rug, carpet: kāśika-°ṇam Mv i.306.9 (em. for mss. pratyottar°, which may point to semi-MIndic °pratyāth° or °pratyatth°); avadāta-°ṇam (v.l. °pratyast°) ii.115.17; avadātapata-°ṇāni iii.70.2; upastarāṇa-°ṇam (by em.) 152.2; °ṇam Mvy 8942 = Tib. gdiñ ba, v.l. niśadanam, 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?]

pratyāstīrṇa, 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) duṣyavarāḥ 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. **kavalikarāhāra**; 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 -mati, ready-witted, and in math., resulting from multiplication), = Skt. utpanna, produced, conceived, engendered: hrṣto bhavāhi (or °si, mss. bhavasi, i.207.17) naravara yasya tava kules-min °no . . . varagarbho . . . mahāsattvo Mv i.207.17 = ii.12.7 (vs).

Pratyutpanna-(Dbh adds sarva-)-**buddha-saṃmukhāvasthita**, 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 (intrans.), usually from a religiously proper course: pres. °varte 1 sg. Śiḥ 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 avavartya-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 (nāgāvalokitena, see **avalokita**); caus. °vartayati, turns back (trans.) Bbh 290.16 (object cittam); pass. of caus. Śiḥ 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 Śiḥ 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: paripṛṣṭas ca na yuktarūpeṇa vāk-praty-udāhāreṇa pratyupatiṣṭhate Bbh 161.15; pṛṣṭasya 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; anuhimavante (10 °ta-) °deśe iii.29.9, 10; dakṣiṇāpathe sāgaramukho 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); (dakṣiṇāpathe samudravetāḍi) nāma pratyuddeśas tatra . . . udyānam Gv 99.11 (the same place is called a pradeśa 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 Pali and BHS, for the whole group, is something like *remove, take away, take back, withhold, restrain*, *holds back, restrains, moderates*: °dhareti or °dhāreti, to be read for mss. °dharehi (Senart em. °dhāreti), Mv iii.339.3, see s.v. **samajya**. In MSV ii.156.5 (at the kathina rite) yusmābhīh svaka-svakāni cīvarāni pratyuddhartavyānīti (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-°rah 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 pratilabdhuḥkāmena Śiḥs 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 (Bhīk aśya) bhavati śrāmaṇyam Mvy 9133; Bhīk 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. Pali, Vin. iv.121.16, 19, 22, 31; 122.17 ff., has an adj. apaccuddhāraka (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 paccuddhārakasāññī, 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 apaccuddhāraka (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 bhīkṣur bhīkṣor . . . cīvaram uddīśya) tataḥ paścāt pratyuddhārya paribhuñjita 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 paccupaṭṭhāna; cited by pw once in Skt. from Saṃkara, defined *nahes Beworsten*), (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. **viṭhapana** (-praty°): -sarvakleśadāha-°na-tvāt LV 424.15; avidyā dvidhakārya-°nā Dbh 49.18, *has a tendency to (produce) results of two kinds; (sattvānām . . .) cittayathāgati-°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 paccupaṭṭhāna, at least as*

v.l. gilāna-pacc° for text gilānupaṭṭhāna DN iii.191.3), *waiting on, tending*: mātāpitrōr a-pratyupasthānam Karmav 40.11; mātāpitrōḥ °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 abhūsi (52.12 om. abhūsi) 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 evamrūpayā 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 strībhāvena na puruṣabhāvena °taḥ Śiḥs 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 **pariyupā**°, q.v., but in Pkt. this appears as AMG. etc. pajjuvāsa-, 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-vaine-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 Pali, 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-n°) 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, kathamcid . . . avicim mahānirayaṃ gacchanti, atha khalu) pratyekanirayaṃ gacchanti (text adds, they are never born as pretas, asuras, etc.); also Mv ii.350.10, 12; pratyekānarakaḥ Mvy 4944 = Tib. ñi tshē baḥi (*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 pratyekānarakeṣūpapannāḥ . . . asmābhīr itaś cyutair narakeṣūpattavyaṃ bhaviṣyati (app. for further, more serious punishment) Divy 335.25; baḥuśaṅkur nāma pratyekānarakaḥ Śiḥs 57.1; śramaṇavarṇapratirūpakam nāma pra°-narakam (n. sg.) Śiḥs 136.10; °narakān Bbh 151.16; °narakaḥ Karmav 53.13–14; (tasminn eva janmani) 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°naraka 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 i.103.1, most strangely, the words brāhmaṇa and pratyeka-brā° seem used for (the god) Brahman and pratyeka-brahman: (bodhisattvā avaiartikadharmā... never enter an evil existence,) atha khalu brāhmaṇā bhavanti pratyekabrāhmaṇā vā indrās ca upendras ca yakṣādhīpatayaś ca yakṣās ca... (note parallelism between pratyeka-br°, contrasting with br°, and upendra and yakṣa, contrasting with Indra and yakṣādhīpati).

pratyeka-khaḍgin = **pratyeka-buddha**; see **khaḍgin**.

pratyeka-jina = prec.: Mv i.197.5; 357.7 (vss).

pratyeka-naraka (m. or nt.), **-niraya**, see **pratyeka**.

pratyeka-buddha, m. (= Pali pacceka-; also °**khaḍgin**, **-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 Hinayāna) and bodhisattvas (Mahāyānist), between the two: when there is no Buddha in the world, Pra° Buddhas arise, Mv i.301.3; iii.27.1; Divy 132.20 ff.; exceptionally, future Pra° Buddhas are predicted by name, Av i.99.17; 167.1; stories involving them are numerous, e. g. Mv i.301.5 ff. (loosely called sambuddha 303.12; 304.5, 11, in vss); Divy 70.3; 73.17; pratyekabuddhayaṇā 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 i.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: **pranata-** (q.v.)-°tayaḥ Mvy 426, ep. of a Tathāgata, *rid of...*

pratyesaaka, m. (cf. next), *recipient*: (-vyākaraṇa-) °kaś Dbh 71.25; (prajñāpāramitāyāḥ...) AsP 40.16.

pratyēṣita, ppp. (to pratīcchati, cf. **eṣati**), *received*: samyaksambuddhaiḥ °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 i.2.2, *after D. Em. to *pratyuttareṇa* is unnecessary; cf. 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-, pratretu-, 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 vākyaatha-]

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. **prathama°**), *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 i.141.7.

pradakṣiṇa, adj. (= Pali padakkhiṇa; not in these mgs. in Skt.), (1) *skillful, clever*: sarvākāra-pradakṣiṇa-cittāyām (loc. sg. f.) Mv i.205.8, read prob. with repetition ii.9.4-5 pradakṣiṇa-cittāyām sarvākārasampannāyām; pradakṣiṇa-citto (of Bodhisattva) i.206.4 = ii.9.20; (2) *successful*: (bodhisattvasya parārtha-, or sattvārtha-)kriyā pracurā... pradakṣiṇā Bbh 32.18, 21, *abundant and successful*.

-pradakṣiṇa-grāhi-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, kimkaraṇī-(q.v.)-pra°ha-tayā Gv 463.25.

pradakṣiṇa-grāhi-tā (= Pali padakkhiṇaggāhitā; to next, and cf. prec.), *state of 'grasping' (learning) well, adequate competence* (in): °tānuśāsanīṣu Śiḥṣ 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. °**inī**, 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): devim (m.c.) upagatā °ṇato Mv i.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 i.138.12.

pradakṣiṇīya, adj., *worthy of veneration* (lit. of circumambulation to the right): vandaniyaḥ °ṇīyaś ca Vaj 34.11.

pradattaka, f. °ikā (Skt. °tta plus -ka, svārthe?), *given* (in marriage): (mama duhitā...) Kuśasya... °ttikā MSV i.104.16. In 105.1 dattikā; in 105.9 anupradattikā.

pradadhāti (= Pali padahati, with cittaṃ, DN iii.221.14), *exerts* (the mind, cittaṃ): evam cittaṃ pradadhāyāṃ tvam Śiḥṣ 101.10 (vs, from Samādh). From this verb, as used in Pali, are derived **pradhāna** and **prahāna** (1), also **prahita**, qq.v.; and in Mv ii.208.1 (prahānaṃ) pradadhāti, *exerts himself in exertion*, should prob. be read (for corrupt mss.) instead of Senart's em. pratidadhāti; cf. both pradhāna and prahāna 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. pradadhya (to dhya), which is proved right by meter and Tib. dgoṅs.]

-pradarśanaka, ifc. Bhvr. (= Skt. °na), *containing a revelation of...: nirmāṇanirmita-°nakam* Laṅk 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. padalia), *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 Vītaśoka: 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. °sūra).

-pradāraṇa, f. °**ni** (Pali padār°, ifc.; late Skt. once °ṇa, nt., *destruction*, Schmidt, Nachträge; to Skt. pradārayati), *destroying...* (in adj. cpds.): sarvakleśa-pradāraṇi (so mss., acc. sg. f., with vāṇim, Buddha's voice; end of line of vs; Senart em. °ṇim) Mv iii.385.4;

mārgam . . . bhavatrṣṇā-pradāraṇam (so oldest ms.; later ms. °pradālanam, 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; tamaḥskandhaḥ pradālitaḥ MSV iii.27.19. (In Mvy 7390 Kyoto ed. reports var. pradālita for pradalita of both edd.)

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 mrakṣa and irsyā (similarly in Pali, where comms. gloss yugaggāha, see s.v. **mrakṣa**): Dharmas 30, line 4, read °saḥ for pradānaḥ (between irsyā and mrakṣa); 69 (text °śaḥ); °saḥ 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 pradāsaḥ, as he prints it (but his only ms. paridāghaḥ, which corresponds to Tib. ḥtshig pa; it follows mrakṣaḥ, as in some other passages, and is surely to be kept! cf. Śikṣ 198.8 -mrakṣa-paridāha-, and see **mrakṣa**); 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 = pratīkṣ°, *gazes* (longingly) *towards*: catvāri lokapālāḥ sasainyākās te tava °kṣante, dāsyāma caturī pātrām . . . Cf. parallel udīkṣate, line 9. The mss. are unanimous (exc. one pravikṣ°); Calc. interprets by pratīkṣ°, and no other mg. seems possible (pra plus dikṣ-, *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.

Pradīpaśaraṇadhvaḥ, 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*: (gāvah) sarpiṃaṇḍaṃ pradugdhaḥ (or, °gdhā abhūvan) LV 386.5 and 7, *the cows (have) milked forth butter-cream*.

radūṣaṇa (nt.; in Skt. cited only as adj.; to next with -ana), *corruption*: in citta-°ṇād Karmav 26.15, *from corruption of the mind = from anger*, cf. next.

pradūṣayati (Skt., *corrupts, injures*; Pali padūseti, 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 i.30.9-10; arhato 'ntike Av i.287.7; dakṣiṇīyeṣu ii.148.2; dagdhasthūṇyā (prose; gen.? MIndic loc.? or corruption for °yam?) api cittaṃ na °sayiṣyāmaḥ praḥ eva savijñānake kāye (note loc.!) Divy 197.25; mamāntike cittaṃ pradūṣitam Karmav 26.15, *he got angry at me*; no dependent case-form, Divy 286.5; Av i.248.4; 289.10 etc.; ii.130.4; (2) without cittaṃ, but app. in same mg.: mā bhavanto bhagavato kāśyapasyāntike bhikṣusamghasya bādhituṃ pradūṣeṭha Mv i.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-pradevaṃ abhivādya nanditūṃ narasiṃhaṃ (the Bodhisattva) Mv i.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 api tāvad vyaṃ bhagavantaṃ Gautamaṃ pṛcchema kaṃcid) eva pradeśam saced avakāśaṃ 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. ekadīpissa padesissaro Bimbisāra-Pasenadi-ādayo (text °ādāyo) viya; cf. **pradeśya**), *a local ruler, king of a (single) country* (not a universal emperor): Mv i.128.14.

pradeśeti (°śayati), *exhibits, displays*: Mv i.170.10 (cited s.v. **upadeśeti**, q.v.).

pradoṣin, adj.-subst. (= Pali padosin; cf. s.v. **pradūṣayati**), *malicious, hostile (person)*: śatrūṇām nāśayet kṣipraṃ hrdayāmsi pradoṣiṇām Mmk 496.5 (vs).

Pradyumna, (1) (= Pali Pajjunna, 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 i.58.3, (60,000) 61.12; (2) n. of a future Buddha: Mv ii.355.2 = iii.279.7; Gv 441.25 (see s.v. **Maitreya**).

pradveṣaka, m., *one who hates*: °kā (n. pl.) śramaṇa-brāhmaṇāṇām Mv ii.53.1 (vs).

-**pradharsaka**, see **supra**°.

pradhāna (nt.; also, oftener, **prahāna** 1, q.v.; see also **prahita**; = Pali padhāna; n. act. to **pradhātī**), *exertion*: rūkṣa-pradhānaṃ prahitātmanaḥ LV 255.3 (prose), *of (me) having exerted myself in harsh exertions*; rūkṣapradhānaprahitātmacatvāt LV 256.6 (prose); the Mv parallels to these passages read lūha-prahāna-, see these words; samyakpradhānā caturō me aśvā 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 padhūpita, 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, pradhvopaka. Corresponds to iii.442.17 praccopaka (v.l. pracoḍaka). Wholly obscure.

pranapti (MIndic for Skt. Lex. pranapṭr), *remote descendant*: in Mv i.348.9 read, nearly with mss., rājño māndhātasya putrapautri-kāye napta-pranapti-kāye bahūni rājasahasrāni; see s.v. **napta**, and § 13.20.

Pranaṣṭaduḥkha, n. of a former Buddha: Mv i.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 inactivity*; common is niṣ-(niḥ-)prapañca, *free from . . .*, Mvy 2925 (among synonyms for gambhira); 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: aśatha akūha niṣprapañca-citto bhavati, which rather suggests *falsehood* for pra°, with some Chin.); aprapañcam tac cakram, sarvaprapañcopārambhavigatatvāt LV 422.16 (see **upārambha**); vigata-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*: viṣayavikalpahetukam anādikāla-prapañca-vāsanāhetukam ca Lañk 38.1-2, and similarly 42.2; vikalpa-prapañcādhiṣṭhānam vikalpa-prapañcālambanam vastu janayanti rūpādi-samjñakam Bbh 51.3-5; vikalpādhiṣṭhānasya prapañcavastunāḥ (dṛṣṭy-asmimānasya . . .) 15; vikalpa-prapañca-vastv-āśrayā satkāyadrṣṭir . . . 16-17; tasya savastukasya vikalpasya nirodho yah, sa sarva-prapañca-nirodho veditavyaḥ; evam ca prapañca-nirodho (etc., as cited s.v. **parinirvāna**) 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°*; °cārāman adbhikṛtyāha 114.13. followed by a series of vss on the subject (prapañca-cārin, *acting with or according to* . . . 114.17, 19); pra° bracketed with vighraha, *strife*, 115.2; its object is possessions, 4-7 (na vo °sti kṣetram na kṣīr vanijyā syur yasya arthāya prapañca ete 6-7); next a vs devoted to vighraha, 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 iñjana, manyana, spandana (text syan°), Gv 253.14 (vs), see **prapañcana** and °cīta, similarly used; important is MadhK 448.1 ff., (prakṛti-) śānte niḥsvabhāve tathāgate sarvaprapañcātīte manda-buddhitayā śāsvatāśāsvatādikayā nityānityāstināstisūnyā-sūnyasarvajñāsarvajñādikayā (here a kārīkā vs:) prapañcayanti (see this) ye buddham prapañcātītam avayam, te prapañca-hatāḥ sarve na paśyanti tathāgatam. (Comm. continues:) vastu-nibandhanā hi prapañcāḥ syur, avastukāḥ (sol) ca tathāgataḥ, kutāḥ prapañcānām pravṛtti-sambhava iti. atāḥ prapañcātītas tathāgataḥ . . . tam itthamvidham tathāgatam svotprekṣitamithyā-parikalpa-mala-malina-mānasa-tayā vividhair abhūtaiḥ parikalpa-viśeisair ye buddham bhagavantam prapañcayanti, te svakair eva prapañcāir 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*: sarveñjana-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 **prapañcita**, similarly).

prapañcayati (denom. from **prapañca**; Pali papañceti), *falesly fancies, imagines*: MadhK 448.3, 8 (see prapañca); vikalpo prapañcayam(s), pres. pple., Bbh 51.7 (see 51.3-5 s.v. prapañca); sa eṣa prapañcyate (pass.) kalpe (kalpo?) niḥprapañcās 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 Pali; 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).

prapañcita, nt. (orig. ppp. of prec.), *idle fancy, imagination*, = **prapañca**(na): iñjita-manyita-prapañcītāni SP 372.7 (cf. Gv 128.6; 253.14, prapañca and °cana used with iñjana, manyana); yasya ha prapañcāntam hi no sat Ud xxix.61 (51), = Pali Ud. vii.7 yassa papañcā tḥiti ca n'atthi.

prapata (m.? cf. Skt. prapāta), *fall*: ulkināḥ (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. kāmam-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) paśukāle (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 °nim prayacchati Mv ii.442.3.

praparikṣate, *examines intently*: °kṣamāṇa (pres. pple.) na patanti vidū praśānti Gv 473.23 (vs).

prapalāna, once perh. °līna (cf. Pischel 567; see **palāna**), *fleeing, in flight*: LV 317.5 (prose; in prec. line prapalāyānaḥ, 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 Pali papaccati, pass., *is cooked, ripened*; caus. not recorded), *matures, brings to full development*: ger. prapācayitvā (sc. sattvān) Gv 411.20 (vs).

prapāṭikā (cf. Pali papaṭikā, *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 laṭikā), Tib. khri śin, *creeper*; (2) in ayas-pra° Mvy 7014 (Mironov °tikā, 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; Chin. seems to support this.

prapāṇḍara, adj. (Skt. °dura 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*: (adhvaparī-śrāntinām . . .) āṅga-prapīḍanena śramaklamaduhkham pratīnodayati Bbh 145.19. (No such use of any deriv. of piḍ- has been noted.)

prapuṣpaka, nt. (= Pali papupphaka, only in Dh. 46, same vs as Ud xviii.18), *flower-tipped* (arrows), of Māra: Ud xviii.18 prapuṣpa-fragmentarily recorded in oldest ms., as in Pali papupphakāni; a later ms. changes to: tu (pu)ṣpa(kā)ni (sol).

prapūra, adj. (see also **sampra°**), *full*: °ra-vākyam Mv ii.395.4, (of) *full (rich?) voice*; acc. to Senart also ii.331.4, see **samprapūra**.

praprīṇayati, *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. papphullia; 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 āṅgapratyaṅgair 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 (nirodha); 38.5 f. prabandha-nirodhaḥ . . . 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 vaipulyam 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 expliqua* (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. **prabhāṅkara**°), acc. to all mss. in LV 123.1 (vs) candrasūrya-prabhā ca jyotiṣā . . . na bhāsatē, *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) Prabhā-nāmā sahasrāṇi . . . (anantā nṛpatayo proktā Yādavanām kulodbhāvāḥ) Mmk 625.24, *thousands of kings named Prabha* (literally; prob. meaning, *whose names contained the element -prabha*).

prabhakara, see **prabhāṅkara**.

Prabhaketurājamati, see **Prabhā**°.

Prabhaketuśrī (m.c. for Prabhāketuśrī), perhaps n. of a Buddha (separating this from prec. **Avabhāsarāja**, q.v.): Gv 284.16 (vs).

prabhāṅkara, in vss (m.c.) **prabhakara**, once **prabhāṅkara** (cf. Skt. and BHS **prabhāṅkara**, in Skt. said of sun and moon; = Pali pabhaṅkara, often ep. of Buddha; MIndic aṅ for āṅ), (1) *light-making, light-maker*: candrāditya prabhāṅkarā prabhakarā khadyotake no name LV 120.11 (vs), *the moon and sun, makers of light, () maker of light* (Buddha!) *would not bow down to a firefly!*; prabhāṅkaro Mv i.296.11, of the moon; fig., (sarve ca te, sc. sātāvāḥ, *human beings . . .*) prabhāṅkarā bhontu paraspareṇa 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 (pra-jñānāna-°rah); Mv i.232.19 (vs; text prabhāṅkaram, v.l. prabhak°, better metr.; of Dīpāṅkara); 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, Śikṣ 334.1; (2) n. of two former Buddhas: Mv i.136.17; iii.231.4; (3) n. of two yakṣas: Māy 34; 77. Cf. **niṣprabhāṅkara**.

prabhaṅgura, adj., °ra-tā (°ra-tā = Pali pabhaṅgura, also °guṇa), (*state of being*) *perishable*: °ram Mvy 2589 = Tib. rab tu hjiṅ pa, or, phuṅ por gyur ba, both (*completely*) *ruined* (a neg. supplied from 2588 where read na rāśi-bhāvah); °rah Śikṣ 232.1 (of the body); °raṃ (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.

Prabhadrikā, 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 °ṣanti in Lañk 246.14 śvānaḥ, (on seeing an outcaste, who eats dog-flesh) prabhaṣanti, bhayena maraṇaprāptāś caike bhavanty, asmān api marāyṣyanti.

Prabhākara (cf. **prabhāṅkara**), (1) n. of a former Buddha: Sukh 5.8; of a Buddha in the northern quarter, Sukh 98.2; (2) n. of a samādhi: Mvy 542; ŚsP 1413.17; 1418.2.

Prabhākarakīrti, n. of an author: Sādh 171.16.

Prabhākarasiddhi, n. of a teacher: Mvy 3505.

Prabhākari, n. of the third bodhisattva-bhūmi: Mvy 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. Prabhā°)-**keturājamati**, n. of a Buddha: Gv 284.15 (vs).

Prabhāketuśrī, see **Prabhāketuśrī**.

[**prabhāga-tā**, in sarva-kalyāṇamitra-°tām pratyala-bhata Gv 342.9–10; read **sabhāgatā**, q.v.; cf. bodhisattva-sabhāgatāḥ, line 25 below, and sabhāga-mitra-samavadhāna- Gv 110.19.]

prabhāṅkara, see **prabhāṅkara**.

prabhāta, m. (recorded only as nt. in Skt. and pabhāta in Pali), *dawn, getting light*: rātriprabhāto '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.

Prabhāvayūha, apparently n. of one of the Ābhāsvara (q.v.) gods: LV 44.12 prabhāvayūhābhāsvaraś ca (so Lefm., mss. vary, one ms. prabhāvayūhaś 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.

Prabhāśrī, n. of a Buddha: Śikṣ 169.11.

prabhāsvara, (1) adj., *clear* (of a voice): °rā Mvy 451, of Buddha's voice; (2) m., n. of a class of gods: devā (mss. divyā) ca brahmā ca prabhāsvarā ca Mv iii.122.12 (vs); in sg., following **ābhāsvara** (of which it is prob. a variant; perh. read ābhāsvarā 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 utkīritvā (mss. utkīritvā) Mv i.327.2–3.

Prabhu, n. of a yakṣa leader: Māy 235.26.

? **Prabhuvidehakarṇa** (v.l. Prabho°), n. of a former Buddha: Mv i.139.14 (Senart em. Prabhūtadehakarṇa).

prabhūtajihva, adj. (= Pali pahūtajivha), *long-tongued*, ep. of Buddha: LV 366.17; as one of the 32 **lakṣaṇa**, q.v., in lists of them.

prabhūtataraka, adj. (= Skt. °tara), *rather abundant*: Bbh 162.24 (= °tara 162.6); 178.26 (all prose).

Prabhūtadhanaskandha, n. of the 'householder-jewel' of a cakravartin: Gv 418.11.

Prabhūtaratna, n. of a former Buddha in a distant world (**Ratnaviśuddha**): SP 240.13 ff.; 299.15; 300.4; 328.16; 387.7 ff.; 421.13; 430.12 ff.; 487.2.

Prabhūtavarṇa, n. of a former Buddha: Mv i.138.9.

Prabhūtā, 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*: Mvy 7993 (mg. proved by position and Tib. khri); (2) *analysis, solution* (of questions): praśna-°da-kuśalaś SP 340.2.

prabheda-tā (v.l., best mss.), or °dana-tā (text), *thorough analysis*: mati-nidhānam (sc. pratilapsyate) buddhi-°tayā LV 440.17 (prose).

? **Prabhemī** (so mss., except one Prahemi; Senart em. Praheti), n. of a former Buddha; Mv i.137.9.

pramañḍita, *adorned*: kiñḍibhiḥ °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).

pramada, 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) rākṣasī pramada-samjñā.

pramantā, gen. sg. °tāyā(ḥ), *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(ḥ) LV 433.2, of Buddha; chiefly in a cliché describing heroic sons, gen. pl. parasainya-°kānām Mv i.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. °ṇi acc. to BR; in LV 318.19 (vs) iyam (sc. mahī) pramāṇā mama, *she* (the earth) *is my witness*; above in 318.10 iyam . . . pramāṇam (prose); but meter could not be concerned).

pramāṇika, adj., f. °kī (Skt. Lex.; = Pali pamā°), *having a measure, limited, restricted*: °kam kuṭim 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-°ṇibhiḥ 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 pāsyi (fut.) pānam 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.).

pramīlayita, ppp. (to Skt. pra-mlāyati), *faded, exhausted*: śiṣṣam maharṣisya tapena °tam Mv ii.232.4 (vs); mss. prapil°.

? **-pramuktaka**, presumably = Skt. °kta, *discharged*: (sarvaratna)-pañktirucirasūkṣma-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: Mahāsamāj., 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.

-pramuñca, adj. (= Pali pa°), *emitting, sending forth*: -prabhā-vyūha-°cāni Gv 358.8.

-pramuñcaka, adj., = prec.: °kānām Gv 426.5 (prose).

pramuñcati, (1) *utters* (words; so in Pali with object vācam), used absolutely: najvam āryāḥ pramuñcanti (no object expressed in stanza, but clearly means *utter words*) Ud viii.9; (2) *sheds* (tears): aśrūṇi pramuktāni Kv 70.2, or pramuñca 70.4.

pramuñcana (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. pramuñcana) and 7 (here no v.l. in KN; but WT in both places pramuñcana, with their ms. K°). Cf. **sampamuñcana**.

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.; Lañk 226.15; Śikṣ 10.17; °tāyām tu paṭhyate Śikṣ 11.3; Daśabhūmike pramudita-(read °tā)-bhūmi-nirdeśam ārabhya Ebh 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. pamokkhaṇa, defined as *abandoning, giving up*), *liberation, salvation*: sattva-pramokṣaṇa-maitra-ratiś ca LV 313.11 (vs); teṣāṃ 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); otherwise of the Bodhisattva, or Buddha(s); prādurbhūtaḥ °cakaḥ LV 131.14 (vs); utpanno vaidyārāṣiḥ °cakaḥ LV 351.12 (prose); sarvaloka-°cakāḥ Gv 31.6 (Buddhas); (2) *sending out, emitting* (light): raśmi-°kaṃ dhyānam Bbh 210.17. See next.

[**pramocara**, read] **pramocana** (Skt.), or °caka (q.v.), *sending forth, giving out*: nānāsvaramaṇḍala-pramocareṣu (read °neṣu or °keṣu; said 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 prayāmam (text prayāsam, see Crit. App.) . . . vyādhau 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 saṅgah, *interest in the arts*).

prayuktikā (= Skt. °ti, plus -ka, doubtless m.c.), *application: bhoginām viṣaṅśam ca mūlamantraprayuktikā* (. . . nirnāśayati) Mmk 363.3 (vs).

prayujate, °ti (to Skt. pra-yuj-, *apply*, pass.), *applies oneself*, with instr. of means of application: āśayena (mss. āśrayena) . . . yoniśah prayujate RP 12.9 (vs); adhyāśayena ca prayujyati . . . 14.7 (vs; °ti may be m.c.); prayujyanta ghaṭanta vyāyamantena Mv i.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 °gam vā utsavaṃ vā* Mv i.232.10.

praraṇati, *resounds*; always of the world, or world-systems, at the time of an earthquake; usually followed by **sampraraṇati**, q.v.: praraṇat LV 318.21 (mahāprthivi); 352.4 (lokadhātavo); praraṇan Dbh 98.31 (lokadhātavaḥ); praraṇitaḥ Mvy 3014; Samādh 19.6 (lokadhātuh); °nitā Mmk 514.17 (mahāprthivi).

praruciā, adj., *very bright*: Divy 601.14.

praruṇḍa, adj., quasi-ppp. (on etym. see **ruṇḍa**), (1) *weeping*: te . . . praruṇḍā (mss. °ḍo) āśrukaṅthā rudanmukhā paridevetsuḥ Mv ii.217.11, *they lamented, weeping, with tears in their voices* (lit. throats), *with tearful faces*; (2) as periphrasis for past tense, *wept*: rājā °ḍo Mv ii.216.19, *the king wept*; devī °ḍā 426.16; (parivāro) °ḍo 427.12; Alindā °ḍā 427.17; others iii.263.5 (thrice).

prarodana, nt. (Skt. pra-rud- plus -ana; unrecorded), *weeping*: °nam Mvy 6926 = Tib. ṅu ba.

pralagna, ppp. (of *pra-lag-, unrecorded), *attached* (an ox, to carts etc.): °gno Mv ii.70.7.

pralambana- (recorded only Skt. Lex. as nt. n. act.), *hanging down*: pañca ca kanyāsahasrāṇi nava-vicitra-°namālā-parigrhitāni LV 98.19 (prose).

Pralambabāhu, (1) n. of a disciple of the Buddha: Mv i.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 i.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 piśāci: 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-kalahamsa-barhiṇa-nivātā (see this last) Mv i.171.4 (vs), of Buddha's voice. Senart em. pralulita, without good reason.

pralina, (nt.; orig. ppp. to next; = Skt. praḍina, ppp., and as subst., *flight*), also °naka, *flight*, in hamsa-pralinam (mss. °prā°; Senart em. °praḍinam) buddhā bhagavanto gacchanti Mv iii.255.17; also in Mv i.307.16 read some form of hamsa-pralinaka (mss. °prahlnakasya; Senart em. °praḍinakam iva) buddhā bhagavanto nagaram pravāṣanti; both adverbs, *in the manner of the flight of (a flock of?) haṃsas*.

praliyati (for Skt. pra-ḍi-, only recorded in ppp. and noun praḍina, see prec.), *flies down*: Mv i.216.11 = ii.19.8 (vs); also ii.19.2 for o-lī° of i.216.5; in all mss. praliyanti, kept by Senart i.216.11, but em. to praḍi° ii.19.2, 8.

praluṅga, ppp. (of **pralujjati**; = Pali palugga), *broken, destroyed, ruined*: Mv ii.429.18 (ābharṇehi 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 ii.388.1 (vs), *at the time of destruction of . . .* (v.l. pralujya-). 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 ii.356.9 (? v.l. pralujyamānam 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 ii.354.13 read pralujjam (= °jan, pres. pple.; one ms. pulujjam) for Senart's puluvam, and perh. so in iii.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: (manuśyās) tāhi rājapatnihi sārddham °tā(h) (so 1 ms., Senart em. °thitā) Mv ii.425.8; in list of synonyms, kāmeṣu ḡḍdhaḥ 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*: (yām padminiṃ . . .) paṅkā-(so mss., Senart em. paṅke)-jala-pralulitāṃ Mv i.130.12 (vs); by lusts, kāma-°tā i.180.18 (vs); in i.171.4 read with mss. **pralalita**, q.v., for Senart's °lul°.

pralepaka, m., Mvy 5998 = Tib. thod le skor gyi phyé 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*: sad-dharma-°pe Śikṣ 116.2; °pa-kāle Śikṣ 305.3 (vs) = Mv ii.388.1 pralujja-(q.v.)-kāle; otherwise only °pa-dharma(n), *subject to destruction*: saṃskāra pralopadharm' ime LV 175.21 (vs); duḥkham . . . °padharmam Dbh.g. 10(346).21; kim . . . °pa-dharma kim atra loke 'pralopa-dharma, rūpaṃ . . . pralopa-dharma . . . (etc.) Av ii.168.10 f.; read pralopadharmam MPS 45.8 for ed. (p)ṛ(a)lo(ka°; only r and lo in ms.); also (em.) 44.13.

pravacana, nt. (Skt. id., in closely corresponding mgs.; Pali 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 ii.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 . . . pravacana 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.

pi-a-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. pāvanna; semi-MIndic for Skt. prapanna), *resorted to*: raudrair narair aśubhakarman-ati-pravannaṇiḥ Mv i.84.3 (vs), *by violent men who resort too much to evil deeds*. So one ms., the rest °pravannaṇiḥ, which makes no sense; Senart em. °vanaṇiḥ, but his note recognizes that the penult is required by meter to be long; he suggests that doubling of ṇ of pravāna 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: vividhavasanaṛatnaṇi sarvavṛkṣāṃ pravethā (for pravayata) LV 79.12 (vs), *trim all the trees with various garments and jewels*; so Tib., bṛgyan. 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.

? **Pravarāgramati**, see **Varāgramati**.

Pravarendrarāja, n. of a Bodhisattva: Gv 4.7.

pravarjanā- (possibly hyper-Skt. for M. pavajjana to pavajjai = Skt. prapadyate), *assent, promise* (?): jñānaketava akhinnavacanāḥ pravarjanā-kuśalāś ca bhavanti (bodhisattvāḥ) Mv i.134.8 (prose). Senart suggests emendations which are not attractive.

pravartana-tā (= Skt. °tana), *setting in motion*: dharmacakra-°tanatāyai LV 394.2 (in repetition 7 °tanāya); 397.5; both prose.

pravahanaka (nt.? = Skt. °ṇa), *ship* (? at least some kind of vehicle): dārikā bhartari °ṇakena pratipādiyati (so mss., pass. of pratipādayati; ed. em. pratipradyate) Divy 226.20 (prose).

pravāḍa, m. or nt. (= Skt. °ḷa), *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.

Pravādasāgara, n. of a former Buddha: LV 5.6.

pravādita (nt.; orig. ppp. of Skt. pravādayati), *musical sound*: tūryasahasra-°tair (so, as one cpd.) LV 313.7 (vs).

? **pravādi**, f., n. sg. °di m.c., *disputation, argument*: śūnyā pravādi iha idrṣā-dharma-yoge (so, one word) LV 420.20 (vs), *empty (vain) is discussion regarding this application to such a kind of doctrine* (of heretics, mentioned in prec. line). So Tib. seems clearly to understand: chos sbyor ḥdi ḥdra ḥdi la rab tu rtsod pa ston, which definitely opposes taking pravādi as loc. for °de; this construction would in any case be difficult, since śūnyā could then not agree with this word (as Tib. makes it and as natural interpretation requires); to take śūnyā with bhūmir in prec. line would be forced. No v.l. is recorded for pravādi (Calc. with some mss. reads śūnya-); perhaps it should be em. to °ḍa (n. sg., for °ḍah).

pravāraka, (1) nt. (cf. Skt. pravāra), a kind of cloth: °kam Mvy 8983, acc. to Tib. (be ḥu ras) and Chin. *cloth made of calf's hair*; (2) ? in Av i.56.1 (tāvat suvarṇam anuprayacchāmi yena devaḥ) punar api yatheṣṭa-pravārakaṃ kariṣyati, acc. to ms.; 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 °ṇā (= Pali °ṇā; once °ṇam in Mbh. Cr. ed. 5.7.15; to 1 **pravārayati**), *offer, tender* of entertainment or of some gift, *presentation*: samyak-°ṇā Bbh 303.2, one of the Bodhisattva's duties; cāturmāsikā bhikṣuṇā °ṇā svikartavyā Prāt 520.7, and ff. (refers to situation of Mvy 8500, and Pali Vin. iv.102.38 ff., see 1 **pravārayati**); akṛtanirikti- (Mironov kṛtanirikta, see **nirikta**)-°ṇam Mvy 8457; see also **pravāraka** 2; (2) nt., also °ṇā (= Pali °ṇā; 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*: °ṇam Mvy 8682 = Tib. dgag dbye (also dgag pnye); °ṇa-vastu id. 9103; °ṇa-sūtra, n. of a work (= Pali SN i.190-192, called Pavāraṇā), Hoernle MR 39.25; °ṇā Divy 91.12 (mss. prāvar°), 93.10; Prāt 501.4; Av i.308.7; ii.136.7 (read °ṇāyām with Corrig. 211); MSV iv.119.5 ff. (in the °ṇa-vaṣṭu).

Pravāraṇa-sūtra, see prec. (2).

1 **pravārayati** (Pali pavāreti; cf. **samprav°**; app. caus. of Skt. pra-var-; once in Rām. ii.77.15, see BR, with loc., bhojyeṣu . . . āharaṇeṣu ca pravārayasi, Bomb. ed. °ti, comm. prakarṣeṇāsmadiṣṭavaraṇāṃ kariṣyati 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 eṇaṃ vareṇa pravārayeyam Av i.58.2, and śreṣṭhinaṃ vareṇa pravārayati 3; cīvaraiḥ °rayed Prāt 492.8; te (ed. em. tvām, but see Mv ii.427 etc. below) sarveṇa °rayāmi Av ii.9.4; amanuṣyair . . . pravāryate (pass.) 8; lābhena pravāryamāno (pass. pple.) Śiḥs 268.4, *being tendered a profitable gift*; ratnaiś ca °rayanti Divy 116.17; ratnaiś 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 Pali 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 strī ruccati tāṃ grṇṇāhiti Mv ii.427.16, *she was offered to me . . .*; mama strīyāya (strī? in 3 v.l. strīyā; in 13 both mss. strī, 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 varehī) 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; yaṃ (= yad) me strīyaṃ 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 mahābrahmaṇaḥ praśnavyākaraṇena, kiṃ dāni mahābrahmaṇaṃ pṛccheyam iii.212.4-5, *I have been granted by Mahābrahman 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) kadācit traīmāsīm (q.v.) sarvopakaraṇaiḥ pravārito, yan nv aham Vipāśyinaṃ . . . sarvopakaraṇaiḥ pravārayeyam Divy 283.5-6. On Pravāritvā Mv ii.489.10 see **pravāratī**.

2 **pravārayati** (= Pali pavāreti), *celebrates the pravāraṇa 2 (°ṇā) *ceremony*, at the end of the rainy season: pravāraṇam pravārayitvā Divy 93.10; varṣoṣitayā . . . bhikṣuṇyā ubhayasamghas . . . pravārayitavyo (here caus. in mg.) Bhik 5a.3-4, *after the rainy season a nun must have both orders* (monks and nuns) *perform the pravāraṇā* (for her); pravārayitavyam Av ii.136.6, so read with Corrig. 211, *the pravāraṇā 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 -iya), *action leading to banishment* (from the monkish community): Mvy 8644; MSV ii.208.16 ff.; iii.18.19 ff.; corresp. to Pali 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. Pali ppp. pavikatthita, *boasted*; AMg. pavikatthai), *talks grandiloquently*: svābhāvikaṃ 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 ms., 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-cīra-pravikarṣaṇāturāḥ Jm 195.24 (vs), *afflicted with dragging along their thongs* (and?) *raags*.

pravikalpayati, *chooses alternatively, exercises option upon*: drṣṭyanvayam 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. bzhag pa): MSV iv.120.11 (here em.), 17; 121.7.

pravicaya, m. (= Pali pavī°; 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) ḥbyed pa (separate, divide, classify, select): esp. dharmapra°, one of the (sam)bodhyaṅga (Pali dhamma-vicaya), Mvy 990; LV 34.4; and dharma° elsewhere, LV 181.16 (°ya-kuśalo); KP 50.2 (°ya-kausalāya); Mvy 846; buddhadharma-pra° Dbh 71.5; dharmāṅgh (here prob. states of being) pra° Bbh 212.4; loka-pra°-sampaṇṇā(h) Mv ii.290.3 and iii.320.12, of Bodhisattvas or Buddhas; (acintyajñāna-māhātmyam ca pravacinvan, dhāraṇīsamādhi-°cayam ca pariśodhayan Dbh 73.13; pravīcaya-(v.l.°ye) buddhyā Laṅk 15.2, with mind set on discernment (no dependent noun; could hardly be investigation); ā paramaṇu-°cayād Laṅk 52.6; others, Bbh 31.25; Gv 248.23.

pravīcāra (m.; cf. next, and AMg. pavīyāra, sexual intercourse), amusement: only in °cārārtham, following mama eva kriḍārtham ratyartham, Mv ii.115.13, 17; of luxurious apartments; there is nothing to indicate specifically sexual enjoyments.

pravīcāraṇa, nt., or °nā, f., (1) = prec. (from next plus suffix -ana; cf. parīcāraṇa, °nā, used in exactly the same phrase; JM. pavīyāraṇā, sexual intercourse), amusement (not necessarily sexual): only in °cāraṇārtham, in the same formula in which pravīcāra and parīcāraṇa (°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)dharmapravīcāraṇābhīnirhāra- 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. parīcārayati 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, i note 396, this seems to be somehow due to confusion with parīcārayati (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 parīcārayati (1), follows forms of kriḍāti and ramati (°te), so (not always of sexual pleasure) LV 72.18; Mv i.31.6 (repeated with parīcār° 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 kumāram kriḍāpetha ramāpetha pravīcārayetha (so mss., Senart em. °cārāpetha) Mv ii.151.13, amuse the prince . . .; pass. (cf. Pali parīcāriyati to parīcāreti) is entertained: devī Māyā . . . sukhalḥ 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 sallam (or °lā) Mv i.149.16 (here Senart keeps pratijḥ° with mss.) = 217.17 = ii.19.18 (vs; in the two last Senart pravi°, which is suggested by readings of mss. ii.19.18 and should certainly be read each time); cf. LV 83.5 (prose) vijṛmbhamānā sthītābhūt, which means the same; wrongly Senart's note Mv i.495.

Pravīna, n. of a rākṣasa king: Mmk 17.27.

pravīdarbhayati (= vidarbh°, q.v.), ger. °bhya, intertwining (writing letters between the letters of a mantra): Sādh 367.7 (prose).

pravīdarśayati (= Pali pavīdamseti), reveals: sarvajñābhūmim °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 (śīraḥ); °dārya, ger., Divy 592.12; °dāryamāṇa-(pres. pass. pple.) Divy 592.6 (-hrdaya); 604.15 (-murdhan).

pravidāha- (m.?), destroying or consuming flame: °ha-jena tīvreṇa 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 avatarati 78.11.

pravibhāvayati (cf. Skt. °bhāva, subst.), makes to appear: bodhisattvānām tathatāyām (q.v.) °vyamānānām (being made to appear): AsP 320.15; 321.2.

pravibhāsayati, illumines: (bodhisattvavimokṣam . . .) °sayatā (pres. pple. instr. sg.) Gv 69.25.

pravīrajate (AMg. pple. pavīrāyamāna), gleams forth: ābheyam (ābhā iyam) °te surucirā LV 108.18 (vs).

pravirohati (once in late Skt., Schmidt, Nachträge), grows up or out, develops: pravīroksyamāna-taruṇa-pakṣaḥ Jm 98.8, of a young bird, whose tender wings were still to grow out; pakṣau samyak pravīrohatuḥ 98.14; pravīrūḍha-vilāsa-sikhāgaru-vṛkṣa-vanam Divy 598.8.

praviloma, adj. (pra-, intens., plus Skt. viloma, unless error for pratiloma), very contrary, opposed, averse: samsārasrota-°ma-sthītāḥ sumedhāḥ Gv 393.4.

praviveka, m. (= Pali pa°; cf. Skt. pravivikta, solitary), solitude, seclusion: °ka-jaḥ Mvy 6344 (Tib. rab tu dben pa las . . .); LV 161.6; 180.17; Śikṣ 50.12 (ms. °vekyā); 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°, but I do not understand the passage; Index leaves praviś° 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°; cf. AMg. pavīṣiṭha, printed °siṭha in Ratnach.), more highly distinguished (excellent): Divy 252.17 (prose).

praviśajati (cf. Skt. viśajjati, regarded as pass. to vi-sañj-, of which active is viśajjati), applies oneself earnestly: MSV ii.88.2 (and ff.), see s.v. ātāpayati.

praviśtaka (specifying -ka, to praviṣṭa), one that had entered in: Mv ii.169.11 (śreṣṭhisya ekaputrako dvādaśavarsikena) krayeṇa °ko.

praviṣṭamāna, see § 34.1.

pravisarpin, 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. °sārin, Schmidt, Nachträge), causes to go apart: (stūpasya) dve bhittī °yati sma SP 249.1 (prose); °sāryate, pass., id. 2, so Nep. mss., Kashgar rec. apāvṛṇvanti, KN em. °sāryete because of dual subject, unnecessarily.

pravistarāṇa (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; śāstrāṅgham °na-tayā Bbh 264.24.

pravuccati, °te (= Pali pavuccati; semi-MIndic for procyate), is said, declared: SP 129.14 °ti, and 130.4 °te, both with v.l. °cya°; 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-sambuddhānām mānsacakṣuṣaḥ] varṇam pravṛttam, sthānam ca yathānyeṣām sattvānām . . ., 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].)

pravṛttaka, adj. (= Skt. pravṛtta), *who have set out, embarked* (on, comp.): buddhānām . . . lokānugraha-°ttā-kānām Av i.16.10 (prose; in same cliché, °ttānām i.30.8); *that took place, were engaged in*, °ttakāni chandakāni Av i.269.8 (prose; perh. specifying ka, § 22.39).

pravṛtti-vijñāna, the *vijñāna* as characterized by evolution: contrasted with ālaya-vi° Lañk 2.13; trividham vijñānam, pravṛtti-lakṣaṇam karma-la° jāti-la° ca Lañk 37.13; Suzuki, Studies, 182 infra, obviously misrepresents this by making the triad pravṛtti (evolution), lakṣaṇa ('modes of being'), and karma ('function'), whereas lakṣaṇa here means *characterized by* and goes alike with pravṛtti, karma, and jāti; see loc. cit. 186 which recognizes this. See also **prabandha**.

Pravṛddhakāyārāja, n. of a Bodhisattva: Gv 442.14.

pravedha (m.? = Pali 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 tiryam ṣoḍaśapabbedho), . . . across (in diameter) 16 shots, or possibly across having a breadth of 16 (sc. vyāma?); cf. the vv.ll. cited in the note; virtually same text 59.16.

pravedhati, once °dhayate (= Pali 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; Samādḥ 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 pramukhaṃ 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-): ahaṃ . . . dārakaṃ praveśitā Divy 541.28, *I am pregnant with a boy* (lit. *caused to be entered*).

praveṣṭuka (app. MIndic for °ṭṛ-ka; § 13.22), *one who enters*: (maṅḍalam) °kānām mukhaṃ veṣṭayitvā Mmk 49.12, *having covered the faces of those that enter the (magic) circle*.

praveṣye, in LV 189.6, vs, āvartayāṣu mi ratham punar ahaṃ (read puna 'ham, m.c.?) pra°, *turn my car about quickly, I'll enter the city again*, if not corruption for pravekṣye, which Calc. reads, must have ṣ for (kh for) kṣ, § 2.26. Tib. ña . . . hgro, *I go*.

pravyathā (to Skt. pra-vyath-, cf. Skt. vyathā), *perturbation*: mā bhadre °thā Sv 219.9 (prose).

pravyadhati, only Divy, = **pravedhati**; citations s.v. **vyadhati**, q.v.; Pali also has pavyadhita.

pravyāharaṇa (nt.; to Skt. pravyāharati, see next), *speech, esp. the faculty or power of speech*: mūkāḥ °ṇa-samarthā bhavanti Divy 250.27; Av i.109.4; tiryāñico 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 kṛtaḥ (55.20 °ram kṛtam), 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-°ram śrutvā Divy 324.7; (imebhir) akṣarapadapratyāhāirai bhagavantam abhyaṣṭāvī Mmk 4.21 (read °pravyā); in Bhvr. cpd., duḥpravyāhāram (etat sthānam) Gv 321.20, *hard to describe in words*.

pravyāhṛtavatī, 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.

Pravrajāntarāya-sūtra, n. of a work: Śiḥs 69.4. **Pravrajayati**, used in non-caus. mg., *enters ascetic life*: yan nv ahaṃ bhagavato 'ntike °jayeyam Gv 417.15. Cf. the opposite, sādhu ca (ca om. in 1 ms.; Senart em. tvam, unnecessarily) pravrajāhi (Senart pravrajehi, metr. impossible!) māṃ 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, Pali pasamsiya), *praiseworthy*: Ud viii.3 (with *nindiya*, q.v.).

? **praśaṭha**, °thā, °ṭhatā, uncertain; in KP 154.1 (prose) samyakprahāṇa- (see **prahāṇa**)-praśaṭhā (so divide) ri-(lacuna; Tib. rdzu ḥphrul = rddhi-); Tib. renders praśaṭhā by hgro ba, here doubtless *entrance into* . . .; the syllable ṭhā 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 ḥdug pa (state of), which suggests a form of śam (cf. **śamatha**); Chin. acc. to Ting, *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.]

Praśamagandhasunābha, n. of a Buddha: Gv 422.7.

Praśamarūpaṅgati, n. of a Buddha: Gv 284.22.

Praśamasukhābhijñā, n. of a (Bodhisattva-) samādhī: Gv 122.17.

? **praśasta**, ppp. (to pra plus śas, cut; but this cpd. hardly exists), *cut*: so Senart's em., (in hell) kartarikāhi praśastā (mss. °sattā or °śaktā) bhavanti Mv i.24.14 (prose).

? **Praśastagūṇarāśī**, n. of a former Buddha (by em.): Mv i.136.15.

Praśastavarṇa, n. of a former Buddha: Mv i.138.3.

Praśānta, n. of a śuddhāvśakāyika devaputra: LV 4.13; 6.13; 438.16. Cf. **Praśāntacitta**.

Praśāntacāritramati, n. of a Bodhisattva: LV 2.13.

Praśāntacitta, n. of a devaputra: LV 7.5 (vs); confirmed in Tib.; seems to be a vs correspondent of the prose **Praśānta**, q.v.

Praśāntaprabha, n. of a kalpa: Gv 232.6.

Praśāntamatī, n. of a Buddhist monk: Gv 47.10.

Praśāntamatitejas, n. of a kalpa: Gv 257.19.

Praśāntarutasāgaravatī, 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.

Praśāntaroga, n. of a former Buddha: Mv i.138.12.

Praśāntavinīścayaprātihāryanirdeśa, m., n. of a work: Mvy 1377; (same?) °prātihārya-sūtra (om. nirdeśa), Śiḥs 16.2 (here printed °pratihārya°); 83.20; 86.13; 146.16.

Praśāntavinīteśvara, 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 **Praśānta**, 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).

praśraddadhāti, *believes*: karmāṇi, yāni loke na praśraddadhāti (3 pl.) Karmav 155.11 (prose).

praśrabdha (also **prasr°**; = Pali passaddha), ppp. (see next two and **pratipraś°**), *allayed, stilled*: kṣutpipāsā praśrabdhabhūt LV 86.7; duḥkham...praśrabdham 86.12; rddhiḥ (operation of magic) praśrabdhā 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*, praśrabdhakāyaḥ sukham vedayati Mvy 1588 (see 1587 s.v. **praśrabhyate**); praśrabdha-kāyo Mv iii.284.8; Gv 522.4; kāya-praśrabdha-citto LV 224.8.

praśrabdhi, **prasr°**, f. (= Pali passaddhi; see prec. and next, also **pratipraś°**), *alleviation, calming*, of pain etc., sarvopadrava-praśrabdhi- Śikṣ 255.14; (after bodily pain has been alleviated, in the prec.) sa kāyikaṃ praśrabdhi-sukham labdhvā... Av i.32.4; hence, *calm, serenity, lack of any disturbance*, bodily or mental, kāya-praśrabdhiḥ citta-°dhiḥ Bbh 110.6; (kāyika-)caitasika-praśrabdhi-janaḥ Bbh 207.14; praśrabdhisukha- Gv 165.22; (misprinted °mukha-) 189.12; praśrabdhiḥ (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-praś°**, q.v.), *is calmed*: pritiṃmanasaḥ kāyaḥ °srabhyate Mvy 1587; ger. °srabhya kāya- (and, citta-)saṃskārān Mvy 1179 f.; 1185 f.

praśreṣṭha, adj. (pra-, intensive, plus śr°; = Pali pasetṭha, Pv. ii.9.75, wrongly em. PTSD), *very superior*: (katham) hīna °thena saṃbandham 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 = **spraśṭavya**, 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 **spraś°**); Śikṣ 64.5.

prasadanīya, °niya, adj., = **prasād°**, q.v.

prasanna, ppp., adj. (= Pali passanna, 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 Ratnolākhāraṇi) prasamentī (3 pl. pres.).

[**prasaraṇīya**, Senart's text in Mv i.207.1, read **prasadanīyam**, see **prasād°**.]

1 **prasavate**, °ti (= Pali passavati; 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 Buddhe 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 dharmālokaṃ mukham āvila-citta-prasādanatāyāi samvartate LV 31.13.

prasādaniya, also **prasadaniya** and °niya, adj., once (by corruption?) **prāsādaniya** 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 **prāsādaniya** 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. °niyaṃ m.c.); to an utterance, °yām...kathām i.312.9; to sounds, °yāḥ...śabdāḥ LV 411.9; to the sounds made by (auspicious) earthquakes, °yaṃ, adv., Mv ii.10.11; iii.341.8 (**prasadanīyam**); and read **prasadanīyam** in the same cliché Mv i.207.1 where Senart **prasaraṇīyam** but mss. **prasaraṇīyam** or **prasam°**; to lotuses, **prasadanīyāni** Mv i.238.11 (only v.l. is **praśa°**); 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.

prasādāyati (caus. of Skt. pra-sad-, not recorded in this construction; or possibly denom. from **prasāda**), *grants the favor of* (acc.): Śyāmavatyā antike **dharmānvayam** (see this) **prasādāyati** 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.

prāsādhi-vārika, see **prāsādi°**.

prasārita (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. **sammūḥjita**, 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 i.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 pratyāliḍham and precedes siddhiḥ; lack of context leaves mg. very obscure.

(**Prasenajit** [= Pali Pasenadi], n. of a king of Kośala, 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*: (aprameyapunya-)°tā bhavati (bodhisattvaḥ) Bbh 128.19.

praskanda, °dha (?), in SP 54.8 (vs) adj., *fallen, sinking*: praskanda (sc. sattvān; acc. pl.) saṃsāri, (*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-grahaṇa (read gahana, below)-praskandhānā (so!, dh) sattvānām, paralleled by Gv 288.13 drṣṭi-kṛta-gahana-praskandhānām sattvānām; Tib. on LV ḥthibs pos, *dense, close, a covering*, confirming gahana as in Gv for grahaṇa; 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 praskandhaḥ, 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 praskannah, v.l. (with Mironov) praskandhaḥ (Mir. v.l. °ndaḥ, and, above line, skannah); 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 ii.207.5, 8 (vss).

praskandin (= Pali pakkhandin, *bold, braggart, a bravo*, PTSD), (*a violent or insolent and belligerent person*): °dī-balam Mvy 8212 = Tib. rab gnun (gyi stobs); °dinā, applied to a crow, Jm 98.21; °dī MPS 26.24; 31.21.

praskandha, see °nda.

[**praskṛta**, in -devagaṇa-°taḥ Gv 405.13 (prose), read with 2d ed. (Skt.) puraskṛta.]

-**prastāraka**, see tṛṇa-pr°.

prastārika, or °raka, in Mv iii.113.7 °ikā, v.l. °akā, in a list of guilds or occupations, after manikārakā; perhaps *merchant*, if related to Pali (kamsa-)pattharikā (pl.) Vin. ii.135.16, acc. to comm. 1211.15 *dealers in brass-ware*; in similar passage Mv iii.442.13 maṇi-prastārakā (omitting kārakā), perh. *jewel-merchants?*

praspanḍa, adj. (or noun? to Skt. pra-spand-), *quivering* (from grief): (atyantapratīśokaśalyavihatāḥ) praspanḍa-kañḥānanāḥ Divy 321.16.

prasphulita, adj.-ppp. (= Skt. prasphurita, cf. root sphul-), *quivering, flashing*: °ta-marīcījlāvāsanaṣu... dikṣu 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 prec.

prasphoṭana, (1) nt. (cf. Skt. id., esp. in Schmidt, Nachträge; AMg. papphoṭana, *winning*, Ratnach.; to Skt. prasphoṭayati), °nam Mvy 9422, acc. to Jap. *cleansing* (of grain) *by beating*; Tib. sbugs pa, or phyi ba (obscure; the second gloss may intend the above mg.); Chin. (cleaning by) *wiping*, or *dusting*; (2) m. (cf. **Prasphoṭa**, °ṭaka), 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 sarvanadī ca prasravaṇāni ca na vahanti sma, it seems more likely to mean *stream*), *stream, water-course*: nadiyo ca °ṇīyo ca Mv i.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*: °ṭī varcaḥkuṭī (q.v.) MSV ii.91.6; °kuṭiḥ ib. 157.3.

prasrāviṇī, subst. f. (cf. **prasravaṇī**; less likely adj. f. to *prasrāvin), *stream, flood* (or, if adj., *flowing*, with dependent gen.): (striyo...) prasrāviṇī (n. pl.) rudhiramūtra-śakṛṇ-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 kimnara-king: Kv 3.2.

Prahasitanetra, n. of a former Buddha: LV 5.13 (Tib. rab tu ḥdzum paḥi sphyan, *very smiling eye*); Mvy 97 (Tib. sphyan gsal rgyas, *full-bright-eye*).

Prahasitanetranihitarāgarajas, n. of a Bodhisattva: Gv 442.14.

prahāna, 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 spoñ ba; mg. 1 = Pali padhāna, BHS also **pradhāna**, q.v., here in Pktic form, cf. AMg. pahāna-vanta, Ratnach. = Hindi samyama samādhivālā; rendered *one who concentrates on self-restraint*, better... on *strenuous exertion*; mg. 2 = AMg. pahāna, Skt. pradhāna), (1) *exertion, strenuousness*: four such Mvy 957-961 (as in Pali, see s.v. pradhāna for list); oftener called samyakprahāna (also °pradhāna; Pali sammappadhāna); 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; prahāna less technically, of zealous religious activity, in a series of vss similar, tho not quite identical, in Mv ii.238.3 ff., LV 261.2 ff., and Pali Sn 425 ff.: LV 4 prahāṇāyodyatam... dṛḍhāvīkramam (subject), cf. Mv 4 prahāṇam prahītam (q.v.) mayā, Sn 425 maṃ padhāna-pahitattam; Mv 8 saṃhāra mahā-prahāṇam, *restrain your great (ascetic) exertion!* (Māra speaks), not in LV or Sn LV 13 kiṃ prahāṇe kariṣyasi, (Sktization of) Mv 12 kiṃ prahāṇena kāhisi, Sn 428 kiṃ padhānena kāhāsi; LV 14 duḥkham mārgam prahāṇasya, Mv 13 text dūram (mss. duram, duramgaṃ, read perh. duḥkham?) āśā prahāṇasya, Sn 429 duggo maggo padhāṇāya; similarly, prahāṇāya gamiṣyāmi Mv ii.199.18 (vs) = Pali Sn 424 padhāṇāya gamiṣāmi; 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 kariṣyasi ii.237.18, prahāṇam ca duḥkaram 21; bodhisattvaḥ

prahāṅārthi viharati LV 246.8, which supports reading of v.l. at Mv ii.124.1 (alam punaḥ me . . .) kulaputrasya prahāṅārthikasya prahāṅāye, yan nūnāham ihaiva (mss. °vam) prahāṅam hareyam (so mss., Senart prahar°; better would perhaps be vihareyam, *dwelt 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 alam vat' idam kulaputtassa padhānatthikassa padhānāyā ti; prahāṅam **pradhātī** (so prob. read for Senart's em. pratidadhātī, mss. corrupt) Mv ii.208.1; -prahāṅa-jñāna- LV 434.9: lūhaprahāṅena Mv ii.126.12 and in sequel (= rūkṣa-**pradhāna**, see the latter); °na-śālā, *hall of religious exercise, concentration*, in a monastery, MSV iv.74.4 ff.; śaithiliko bāhulikaḥ prahāṅa-vibhraṣṭaḥ (*fallen away from religious exertions*) LV 407.19; Mv iii.329.3–4 (here text with mss. vikrānto, prob. intending vibhṛānto, for vibhṛaṣṭaḥ, 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 **ṛddhipāda**, q.v., always -samādhi-prahāṅa-saṃskāra-samanvāgata (Pali-samādhi-padhāna-samkhāra-samannāgata, e. g. DN ii. 213.7); (2) twice I believe prahāṅa (= AMg. pahāṅa) = Skt. pradhāna, *the chief thing*, at end of Bhvr. cpds. = chiefly consisting of or characterized by: kuhana-lapana-prahāṅam māyā-mātsarya-doṣa-irṣyādyam, (iha te kleśā-ranyam 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 tahim āśramapade prativasato kṣama-dama-prahāṅasya 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.

prahāṅika, adj. (= Pali padhānika), *characterized by religious strenuousness* (**prahāṅa** 1): °kānām bhikṣūṅām Śikṣ 64.8.

prahārā, f. (= Skt. prahāra, m.; no other record of f. °rā, but cf. next), *blow, stroke*: instr. sg. tala-prahārāya (v.l. °ye) Mv ii.74.15; ekāye tala-°rāye hato 18; ekāya tala-°rāye nihato 75.9.

prahārikā (to prec. plus -ka, in the usual fem. form -ikā; prob. svārthe), *blow*: apy edānīm paraspara-°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 **pradhātī**; Pali comms. regularly identify it with pahita = Skt. prahita, to pra-hi-, *sent*), *exerted*: prahāṅam prahitām 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**; prahitātmanāḥ 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**.

prahēnaka, nt. (= Skt. Lex. id., also prahelaka, prob. by error; Pali pahaṅaka, also °hiṅ, see Childers; AMg. pahaṅa, Pkt. also °naga, °naya, *sending of estates to the relatives, a present of food*, Ratnach., and so Sheth, bhojopanāyan, khādyā vastu kī bhṅṃṭ; in Pali, e. g. AN iii.76.13, usually *a gift of food*; in Jāt. vi.369.9 cūlāmaṇim pahaṅakatthāya pahiṇi, the gift was a jewel, which to be sure was concealed in a vessel containing takka, *dates?* at any rate, food; note the verb pahiṇi, 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) °pakāni preṣayanti, and in ff. lines; maṅḍilakāḥ prahēnakam anupreṣitam Divy 258.19.

? **Praheti, Prahemi**, see **Prahemī**.

(? **prahelika**, m., Mvy 7351 [one Tib. rendering, lde ḥu, = *riddle*, Das; so Jap.], but Mironov reads °kā, which in Skt. means *riddle*.)

prahruta, ppp. (to pra- with Skt. hru-, hvṛ-), *gone astray*: °tam vatedam kulaputra cittam viṣayeṣu Śikṣ 42.5.

prahlādaniya, adj. (to Skt. °dana 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 saṃkīrtaniyāḥ, Mv i.103.6.

prākāṭa, adj. (= Pali pākāṭa, °ta; semi-MIndic for Skt. prākṛta, cf. next), *vulgar, low, common*: upāsikāś ca varjeta prākāṭā yā avasthitāḥ SP 279.6 (vs); prākāṭendriya (= Pali pākāṭindriya), °yāḥ Samādh p. 53 line 5; caṭṭalāṃ prākāṭendriyāṃ (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: śrotendriyāṃ . . . anāvilāṃ 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. **pragharati**; both edd. refer to Pali paggharati, taking ā as replacement of the double consonant by the 'law of morae'.

Prāgajita, 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 śrotum na samarthaḥ °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; xi.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, (vrkṣāṅam 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 praṇatā sadaiva, read namrā jineṣu . . ., *she was always humble and obedient before the Jinas.*]

prājīvika (nt.; looks like formation in -ikā with vṛddhi, but I find no record of *prājīva or MIndic equivalents), *livelihood, sustenance*: °kam prājīvikārthikebhyaḥ (LV °rthibhyo) LV 58.10 (sc. dāpayati); ŚsP 276.1 (. . . upasamharanti); 1353.12 (dadāti).

prāñjayati (no *pra-añj- otherwise recorded), *apoints*: gātrāni °yitvā (v.l. pāncayitvā), ger., Mv iii.70.7.

prāñjalika, adj. Bhvr. (m.c. for °li-ka), *making a gesture of reverence in front*: LV 81.12 (vs).

prāñjalikṛta, 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 ekāmsīkṛta, 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 (bahuprāṇakotyah, all mss.); Mv i.3.3 (prāṇa-kotiṣu); 13.14 (piḍayanti bahu prāṇām); 128.8 (prāṇām jīvitād vyaparopayanti); 145.8; 247.1; ii.6.2 (vs, prāṇesu, for prāṇiṣu, same vs, i.202.5); (2) rarely, *animal* (excluding human and superhuman beings), see **prāṇaka** 2: ye te sthalacarāḥ prāṇā . . . sarvāṇi **prāṇaka**-(NB)-jātīni samānetha . . . ye kecij jalacarā prāṇāḥ . . . sarva-bhūtehi yajñam 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: niḥprāṇenodakena 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, *while*; tatra (sc. in the **kunapa** hell) kṛṣṇehi prāṇakehi ayomukhehi khajjanti 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-jātaḥ Mvy 4908, (various) *sort(s) of animals*; (kākair) vā khādyamānāni kurarair vā . . . anyair vā nānāvīdhaiḥ prāṇaka-jātaiḥ Śiḥṣ 211.5 (also °jāti, Mv ii.95.10, 99.17, above, and see under 3 below); prāṇaku saumya tadā ca yadāsī 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); °ka(h) Kv 47.1, referring to worms and the like; of insects found in water, sa-prāṇakam etat pāṇyam Karmav 160.13; niḥprāṇakenodakena (or niḥ°) 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.

prāṇātipātika, adj. or sūbst. m. (cf. Pali pāṇātipātīn), *one who is guilty of taking life*: ete °kā adattādāyīkāḥ . . . Divy 301.22 (prose).

-**prāṇika** (m.; = Skt. prāṇin, Pali pāṇin, plus -ka; cf. **prāṇaka**), *living being*, particularly *insect* (**prāṇaka** 3): sa-prāṇikopabhogaḥ Mvy 8439, *use of (water) that contains insects*; corresp. Pali, Vin. iv.49.3, sappāṇakam (udakam).

prātam, adv. (= Pali pātam, analog. modification of Skt. prāt), *in the morning*: prātam prātar-āsāya (for °āsāya) Mv i.343.5 (prose).

? **prātarāśika** (nt.?) = Skt. °rāśa, *breakfast*: °kam akāṛṣīt MSV i.35.1 (prose); close parallel 36.1 °śam ak°, which perhaps read.

prātikṣepika, 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.

prāticāraka (m.; perh. misprint or error for prati°; = AMg. paḍiyāraga, but Skt. and Pali paricāraka, § 2.47), *attendant*: °kebhyo balim haste dattvā Mmk 676.9, *putting the offering in the hands of the attendants*.

prātipakṣika, in mss. once **prati**°, adj. (Pali paṭi-pakkhika only; Skt. pratipakṣa plus -ika), *adverse, opposite*: duḥkha-°kam sukham Bbh 25.12; vipakṣa-°kaś ca virodhaḥ 98.17; °kam . . . karma 377.24; in 392.8 mss. tat-(sc. āśrava-)pratipakṣikaṃ (ed. em. prāti°) anāśravam cittam.

prātipathika, m. (or adj.; to Pali paṭipatha, *opposite way*; cf. AMg. paḍipahia, 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 panthānaṃ gacchan °thikān prechati Divy 242.21.

prātipaudgalika = **pratipudgalika**, q.v., *individual*: MSV iv.237.16 (so read; ms. cited as prātimaud°; ed. em. viśeṣā).

-**prātibhānika**, f. °kī, adj., in (bhūmau . . .) svayam-°kyām, loc. sg., Bbh 37.24, *based on one's own wit*.

prātimokṣa, m. (on etym. and literal mg. cf. Winternitz, H.I.Lit. 2.22; = Pali pātimokkha, pāṭi°), 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 **saṃvara**, 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; prātimokṣād Śiḥṣ 125.9 (seems to refer to a literary text); pūrārghena (see s.v. **pūra**) prātimokṣe Śiḥṣ 143.6–7, *in the (book of) expiation according to full value* (of the requirements, i. e. matching the offense). See also **pratimokṣa**.

-**prātilambhika**, adj. (= prati°, q.v.), *suited for getting*: upapatti-°kaḥ Mvy 6979 = Tib. skye ba (see **upapatti**) (h)thob pa.

prātiśeṣaka, m. (Skt. °veśika, °veśya), *neighbor*: Divy 264.14.

prātisīma, adj. (see next two; based on Skt. pratipus sīman, unrecorded anywhere), *neighboring* (king): MSV i.100.13; °maiḥ . . . rājabbhiḥ Av ii.32.3; Divy 546.13; °mā rājānaḥ Av ii.32.11, 13; 104.10.

prātisīmaka, adj., = prec.: °kehi pratirājānehi Mv ii.485.3 (prose).

prātiśimantika, adj. (cf. Skt. sīmantā) = 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 **prāti**°, **prātihāra**-, **hārika**- (= Pali pātihārika-pakkha or pātihāriya-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-pūrnamāsyāṃ** 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 prātihāraka-pratipūrṇāyām 79.19, *on the full-moon day of a bright fortnight, when (the moon) is full in a prātihāraka* (sc. pakṣa; the only case noted in which this is omitted); prātihāraka-pakṣe 290.1; śuklapakṣe prātihāraka-pakṣe vā 145.21 (prose; is the omission of -ka a mere corruption?), *in a bright fortnight, or in a prāti° one*; prātihāraka-pakṣe 36.25; 675.7 (foll. by śuklatrayodaśyām; evidently the 'extraordinary' fortnight could be either 'light' or 'dark'); prātihāraka-pakṣam āraḥya 675.22 (passages with prāti° all prose).

prātihāra-pakṣa = prec., q.v.

prātihāraka, (1) -pakṣa, = °raka, q.v.; (2) in mahā-prā°, adj., either *highly exceptional* (place), or (prob. more likely, adj. to **prātihārya**), (place) *of extraordinary things, miracles*: Devāvatāre (q.v.) mahācāyite Saṃkaṣye (q.v.) mahāprātihārike Mmk 88.14 (vs).

prātihārya, nt. (cf. **prātihāraka-pakṣa**; = Pali pātihārya, °hārika, °hera, °hira), *extraordinary occurrence, miracle*: three kinds attributed to Buddhas, rddhi-pr° *magic performance* (as by indrajāla), ādeśanā-pr° *mind-reading*, and anuśāni-pr° *miracle of admonition* (effecting destruction of someone's vices), see LaVallée-Poussin, AbhidhK. vii.110; in Pali iddhi-, ādeśanā-, anuśāni-pātihārya; listed Mvy 232–4; Dharmas 133; Mv i.238.4–5; iii.137.17–18 (dharmadeśanā- instead of ād°); 321.13; Bbh 210.4–5 (here anuśāni for anuśāni); Gv 537.8, read sarvānuśāny-ādeśanārdhhi-prātihāryāni (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 i.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 ff.; Av i.3.4; Mmk 182.14; Bbh 82.5; rddhi and prātihārya separate and parallel, Sukh 42.16 rddhyā vā prātihāryeṇa vā; yamaka-prātihārya (Pali yamakaṃ pātihāryaṃ, Mahāv. 17.44; yamaka-pātihāra; see LaVallée-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 ff.; 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 i.24.5; 83.1 (title of chap. 15) etc.; Suv 157.15; Kv 13.14; Bbh 13.24.

prātihāryaka (nt.; = prec.), *miracle*: vividhaiḥ °yakaiḥ Sādh 32.8 (vs; -ka may be m.c.).

Prātihārya-sūtra, title of Divy xii; Divy 166.28 (colophon); a version of **Mahāprātihārya**, 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. prāduṣkaraṇa 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 nro bhavet; but also see BR 5.1634, which shows that Skt. usage is not far from BHS), *restricted* (in scope), *limited*: °ka-yāna (= **hīnayāna**, which in Mvy immediately precedes) Mvy 125.4; Śikṣ 183.10; na cāyām vidhiḥ °kaḥ Śikṣ 125.8 (i. e. it is universal and absolute); °kī śūnyatā (read °ta, m.c.) tirthikānām 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 °taḥ, alone, 2990 = Tib. nags mthaḥ, *forest border*; 7224 = Tib. mthaḥ, *border*; but in prānta(m) śayyāsanam 2988 = Tib. bas mthaḥi, *of border country*; vrkṣamūlāni prāsādikāni . . . prāntāni viviktāni Mv ii.123.17; prānto pravivikto iii.130.6, *lonely and solitary*; prānta-vātikā Divy 631.14; (bodhisattvah) saputradārah 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) śayyāsanaṃ, Mironov °tam śa°, no v.l.; śayyāsānāni . . . prāntāni Mv iii.200.16; °ntāni ca śayyāsānāni 348.4; prānta-śayanāsana-(sevinas) Divy 312.9; prānta-śayanāsana-bhakta(h) Divy 88.14; 132.21 (°śayana-bhaktā); 191.26; 538.17; 582.8; °tāni śayanāsānāni Divy 344.10; Av ii.119.12; °tam ca śayanāsanaṃ Ud xxxii.27(32).

prānta-koṭika, adj. (cf. prec.), *extreme* (lit. *having a remote end*): °kaṃ dhyānam Mvy 1482 = Tib. rab kyi mthar phyin pa.

prāntaśayyāsānika, adj. (see s.v. **prānta**), *having bed and seat in a lonely (forest?) place*: (tatra ye bhikṣava) āraṇyakāḥ °kās . . . 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 lābhaḥ 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); °neti Mv iii.418.11 (taken by Senart as caus., but the mss. are extremely corrupt and the text very doubtful); °nitvā Sukh 24.12; °ṇe (3 pl. aor.) Mv ii.302.21; °ṇetsuḥ (mss.; aor., 3 sg. subject) Mv iii.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 āścarya-prāptā . . . adbhutaprāptā ime ṣoḍaśa 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 **vikrītikā**, precedes **vaktavyikā**, qq.v.

prāpya, adj. (gdve. of pra-āp; not recorded in this sense; cf. Jm 183.17 prāpya-rūpāni . . . puspāni, *which are easy to get*), *easy*: Mv i.89.16 prāpyam ca bhāram na upādiyanti, aprāpyam ca bhāram upādiyitvā 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 i.131.7 prāpyo . . . 'yam . . . bhasmikartum *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*: °kaṃ (cittam) Bbh 263.5 (contrasted with ekakāṇika, *momentary*); duḥkhā vedanā °kī Bbh 302.4; susthāna-°kaṃ, and sattvārtha-°kaṃ, two kinds of **pranidhāna**, Dharmas 112.

prābhāvya, adj. (to Skt. prabhāva plus -ya), *majestic, mighty*: rājābhūt °yaḥ MSV i.114.7; 116.3; 122.11 (all prose), etc.

prābhṛta, m. (Skt. nt.), *present, gift*: (nāsti tathāgatasyaivaṃvidhiḥ) 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) °kaṃ akāṣuḥ . . . aprameyo hy ānanda tathāgato LV 89.9–10, *let them not make (consider) the T. measurable . . .*; (2) °kā(h) saḥāyakāḥ Mvy 7607 = Tib. tshad mar ruṅ ba, *fit to be measured*; Chin. either based on *accurate measure, or reliable*; (3) (puṣkariṇī . . .) °kā MSV i.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. pāmukkhā), *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 (°karaṇīm, WT with most mss. °niyām, sc. -kathām); LV 31.14 (as a dharmalokamukha); Mv i.266.12; iii.143.23; Mvy 1585 (misprinted pra°, Index prā°); 2936; Divy 13.12; 82.28; 239.19; 258.16; Gv 155.5; Dbh 12.9; Bbh 72.15; 187.21; °dya-vant Dbh 12.17; often °dya-jāta, SP 12.11; Mv ii.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 i.59.14; 233.13; iii.42.8; Jm 36.3; Av i.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°-harsa SP 170.15.

Prāmodyarāja, n. of a Bodhisattva: RP 2.15; 4.9, 18.

prāyaścittika, see s.v. **pātayantika**.

? **prāranya**, acc. to Foucaux *edge (lisière) of a forest*, in āraṇya-prāranyaḥbhikumhaḥ LV 180.16 (prose; no v.l.); pw would em. to prāvanya (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 = **pranidhāna**, **pranidhi**, in SP 70.10 (vs) ārāgitaś ca yad (WT with most mss. sam-)

buddhaḥ °nā bhotu bodhaye, . . . *may there ensue (for us) an earnest wish for enlightenment.*

? **prārhdhate**, acc. to Divy Index *attains*, interpreted as from pra- plus root rdh-: Divy 146.11 (see s.v. **śava**). But no present *ardhati or °te, and no cpd. of this root with pra-, is recorded. Prob. read prārthadhve for prārthayadhve, or the latter.

prāvacana (nt.; = Pali pāv°, AMg. pāvayaṇa; in Skt. only as adj. and rare), *words, teaching, gospel* (of the Buddha): ahaṃ . . . pravrajito tava svayambhu prāvacane Mv i.247.11 (vs); mss. pravacane, the regular Skt. form, but meter seems to demand Senart's em.

[**prāvanya**, to pravaṇa, em. in pw for **prāranya**, q.v.]

prāvarakā (cf. Pkt. pāvāra, Sheth, beside pāvāraya = Skt. prāvāraka, *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 SP 11.12 (vs); ger. prāvāriya Mv ii.441.14; prāvāritvā 445.4, and other forms, see Chap. 43, s.v. 1 vṛ (2); in Mv ii.489.10 (prose) pravāritvā, read prāvar°, caus. in mg., *having clothed* (another); prāvārayantīyā (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 ii.52.10. In Skt. °ka, m., = prāvāra, *cloak*. Cf. **prāvārakā**, which may be either a material or a garment.

prāvivekya, nt. (to **praviveka**, q.v., plus -ya), *state or life of solitude*: Av ii.119.11; 120.4, 11 (duṣkaram prā°); Bbh 8.26 f. (with naiṣkramya); 333.11.

prāviṣkaraṇa (nt.; to next, plus -ana), *manifestation*: Divy 199.14; Mmk 78.25.

prāvīskaroti (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 i.4.6; 10.5, etc.; Śikṣ 194.8 (from Samādḥ 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 vṛ(ṇoti) in Skt. lit.

prāvṛta, nt. (= Skt. Lex. id.), *cloak, outer garment*: (kāśikasūksmāṇi) °tāni Mv ii.159.12; (kumāriṃ . . . 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*: (tūlikāyām) māṃsapūrṇām prāvṛtim devyā ātmānam upanaya MSV ii.15.3, *present [yourself] to the queen as a meat-filled covering in (or on) a cotton mattress*.

prāśamsya (= Pali pāsamsa, acc. to PTSD gdve., with pra- for pra-, but could be from Skt. praśamsā plus -ya), *praiseworthy or resulting in praise*: drṣṭe ca dharme praśamsyaḥ Ud v.25; cf. Pali Pv. iv.7.13 diṭṭhe va dhamme pāsamsō.

[**prāśalika**, v.l. for **prāsādika** (2), q.v.]

[**prāsa**, Lefm.'s em. in prāsasya muṣṭim 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 i.3.4 (mss. pra°); ii.212.8; 447.3; iii.27.3 (common in Mv); Divy 74.23; 99.18; Samādḥ 8.12 etc.; Kv 42.5; 45.11; Suv 39.17; 80.15; 175.5, etc.; RP 37.5; Gv 203.6; °ka, f., Mv i.196.20; 199.1; 232.14; ii.9.1; Av i.8.9; like **prasādaniya**, 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-samvartaniyam Karmav 30.8; adv. °kaṃ, of the sounds of an (auspicious) earthquake (like **prasādaniya**), Mv i.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. prasātikā and Lex. °dhikā, a kind of rice; Pali pasādiyā, Jāt. vi.530.14, comm. = the kind of rice called samsādiyā when it has fallen on the ground, misunderstood PTSD; Skt. prasātika, ApŚ 4.3.8, legume acc. to pw), some edible plant, vegetable or grain, in lists of such: Mv ii.210.10 (v.l. prasālika); °ko (v.l. prādiko) 211.14; °ka- (v.l. prasā°) iii.362.13; in Mv ii.60.22 (vs) text prasātikā (n. pl., perh. = Skt., above), v.l. prasādita (intending °kā = pras°?).

prāsādi-vārika, m., so Mironov for Mvy 9071 prasādhī° (v.l. prāsādi-vārika), 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. (= Pali pā°, cf. Vism. i.220.17; more usually Pali pāhuneyya, or °huṇ°; °havanīya prob. by popular etym., tho found in both Pali and BHS; see **āhavanīya**), *worthy of receiving the hospitality due to guests*: Mvy 1773.

prāhānika, adj. (to **prahāna** 1 plus -ika; cf. Pali padhānika, without vrdhhi), *engaging in (ascetic) exertion*: MSV i.56.21; 57.10.

prāhita (if not error or misprint, = **prahita**, q.v.), *intent, concentrated* (here, on evil desires): katham ca tvam °to murchito °dhyavasito ... Śikṣ 78.2 (prose).

prāhṛta (app. ppp. to prā- [for pra-] hr-, but prahrṛta 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*: (śramaṅgair apahrṛtya) teṣāṃ prāhṛtam pradāpyante Śikṣ 63.15 (prose), *they are caused to give to them* ...

Priya, n. of a Śākya youth: Av i.363.11 ff.

Priyamkara, (1) n. of a Bodhisattva: Śikṣ 168.4 f. (quoted from Upāyakaṣālya-sūtra); (2) n. of a king: Śikṣ 255.11 (quoted from Piṭṛputrasamāgama); (3) = Pali Piyamkara (see DPPN), n. of a yakṣa-child: Mmk 44.1 (here associated with, and apparently regarded as the son of, Hāriti).

Priyadarśana, (1) n. of a cakravartin: Mv i.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-pr. pple. pass. or 4th class mid., = Skt. priyamāna; doubtless influenced in form by priya), mutually *affectionate, fond* (of each other), always of two persons; in first and third passages follows **sammodika**: Mv i.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 i.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 i.3.12] (in Pali peyyavajja), one of the four **samgraha-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.

(**priyāna**, adj. Bhvr., cf. Skt. °nna-tva, pw, *characterized by expensive food*: °no kālo, a time of high prices for food, Mv i.301.10 (mss. pray°), 12 (mss. priyāno, 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°**.

prītibhakṣa, adj. (= Pali pītibhakkha, ep. of ābhasara gods), *feeding on joy*, ep. of gods: of śuddhāvāsa, Mv i.33.6; as in Pali, °kṣā bhaviṣyāmo devā hy ābhasvarā yathā Ud xxx.49 = Pali Dh. 200.

prīti-saumanasya-jāta, see -**jāta**.

Prītyāhāravūha, n. of a samādhi: LV 370.7.

priyaṇā (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 dautya-prekṣaṇe LV 432.18-19, so all mss., Calc. °ṇa-.

prekṣikā (Skt. prekṣā plus -ka svārthe), *look, gaze*: yugamātra, saviśvasta-, and anābhoga-prekṣikāyā Śikṣ 267.15-268.1, *with look extending only a yoke's length etc.*; fig., sukha-prekṣikāyā Śikṣ 323.5, *with regard to pleasure*. See also **prekṣaka**.

prekṣya, adj. (= Pali 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*. (Pali 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**. **Pretasamtarpita-lokeśvara**, n. of a deity: Sādh 89.6.

Pretī, n. of a piśāci: Māy 239.6.

premaṇī, adj. f. (to *preman-a? might be error for **premaniya**, see next, but occurs twice), *lovely, charming* (of speech, vāc): LV 286.11; Śikṣ 126.11 (both prose).

premaniya, and (§ 3.42) °**niya**, adj. (= Pali pemaṇiya; 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 (°niyā, m.c.); 411.9; Mv i.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 i.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; °niyā, m.c.) LV 385.6; of cakṣuḥ (? divyaṃ) Mv ii.374.15; of splendor, °ya-prabhāḥ (Bhvr.), said of Amitābha, Sukh 29.13.

prema (see § 17.28), and **premnaka**, nt. (= Skt. preman, Pali pema and pemaka), *love, affection*: tasya (must be f.; read tasyā?) ... tehi goṣṭhikehi putrasya premnakena putrapremnam 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*^o); Māy 220.18; 245.16.

preṣayati, **preṣeti** (cf. Skt. id., Pali *peseti*, *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 (*ārāmikā*) *a-pesiyamānā* (pass. pple.), *not being directed*, *commanded*; and SP 116.5.

proṇa, adj. (semi-MIndic for Skt. *pravaṇa*; Pali *poṇa*), *directed towards* (in comp.): *tatproṇu* (Pali *tappoṇa*) KP 10.16 (vs); = *tatpravaṇaḥ* 10.6, prose).

protsrjati, *throws away or down* (impetuously): *arthān . . . °sasarja pradānaiḥ* Divy 587.7; *śailataṭāḍ . . . śarīram °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*, Dhg. 51(77).25.

pronmathyate, pass. (cf. Skt. *pronmāthin*, rare), *is disturbed*: *keśariṇo balena mahatā °yamānā* (read *°naṃ*) *gajam* Divy 599.2.

pronmūlita, ppp. (to *pra-* plus Skt. *unmūlayati*), *uprooted*, *cast out*: *yūyam . . . °tā bhūmayāḥ* Divy 603.9.

prolliḍha, ppp. (to *pra-* plus Skt. *ul-leḍhi*), *licked voraciously*, *much used for food*: *madavārīlola-madhuliḥ-prolliḍha-gandhasthalam* (*gajam*) Divy 599.1 (vs). It seems that *gaṇḍasthalam* should be read for *gandha*^o.

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., *gdoñ 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. rkyal 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*: *udapānaṃ °tam* MSV i.24.15.

plīha, m. (= Skt. *plihan*), *spleen*: *°haḥ* Mvy 4021 = Tib. *mchin pa*, acc. to Jā. *liver*; Chin. also *liver*.

plīhaka, m. (cf. Pali *pihaka*), = prec.: *°kaḥ Śikṣ* 209.9 (prose).

Plīhakānanda, n. of a Buddhist monk: MSV ii.96.10 (Tib. cited as *mchin nad can*, *having liver-disease*); see **plīha**.

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. *pro-tayitvā*, 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 *vyākṛoti*, Divy 87.8; 89.5; 241.25-26; Av i.242.9; 244.1; 246.11 et alibi; Mārāś 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 karman*. 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 *upadhiḥ*; is this used in the mg. *addition* (*Hinzufügung*, pw 1.240)? The ed. note cites *avadhi* from Pali Vin. i.254, 297, where I have not found it; Tib. renders *plotikā* as it does **pailotika**, 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 **phalikhā**.]

phanika, m. (= Skt. *phanin*), *snake*: Mv ii.305.19; iii.380.8 (both vs, in both v.l. *phali*^o).

[**phana**, allegedly = Skt: *phena*, *foam*; cited as *phana* once from TB. in BR; Lefm. *phanapiṇḍeva* LV 176.2 (vs), *like a heap of foam*, symbol of transitoriness; but all mss. *phena*^o, 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 . . .*: *dharmadhātu-pharaṇam* (241.2 *°nāḥ*) *pratikṣaṇam* (240.20 misprinted *pratilakṣaṇam*) 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. *harat* *kāyam vipulāya prīṭaye* (16 *prīṭiyā*); Pali uses *pharati* with *kāyam* or synonym as object; *thrill the body with great joy*; *pharitva* (v.l. *sphalitva*; Lefm. em. *sphar*^o) 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; *phari* (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. *pharaharantū*, pres. pple., Bhav. (Jacobi) 155.11.

? **pharasaka**, see **phalāsaka**.

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. śrotāpattiphale i.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-**, **adhīpati-**, **puruṣakāra-**, **vipāka-**, **viṣaṃyoga-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 Pali 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 Chin. 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 Bendail and Rouse *four quarters* (of the animal), which seems implausible; possibly *four leather bags* (of the hide)? cf. Chin. cited above; or *belts*? (this mg. given for AMg. phalaga in Ratnach.); (3) nt., *grain* (of sand): vālikā-phalakāni Gv 134.20 f.; (4) see s.v. **Halaka**; (5) see also **phalaha**. (In Divy 316.26 phalaka may mean *bark*, as in Skt., used as material for garments.)

phalakinī, acc. to Index *plank*: kim etat kāṣṭham syād athāsthiśakalātha °nī syāt Divy 240.3.

phalaka, see **phalaha**.

phalati = **pharati**, q.v.: phali (3 pl. aor.) Mv ii.349.17 (vs), see s.v. **aḥsamātra**; tam enaṃ (read ena, m.c.) jñānena phalitva (mss. °tvā; Senart em. pharitva) iii.124.15 (vs).

Phaladharā, n. of a rākṣasi: Māy 241.33.

Phalaṃdadā, n. of a 'gandharva maid': Kṃv 5.2.

phalāsaka (m. or nt.), a kind of tree, in a list of them: Divy 628.10; mss. phara°; ind. 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 **phalikhā**-(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 phalakhā-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. (= Pali id.; § 23.12), *all manner of fruits*: Mv ii.475.13; iii.45.3; 159.13; Sādh 411.12.

[**phalika**, see **phalikhā**.]

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 bimbopadhāna, etc. (all indicative of luxury).

phalikhā, (m.?) = Skt. parigha, AMg. phaliha, see § 2.29 and Pischel 208), *bar* (as to a door or gate): in Mv ii.379.5 (vs) read phalikhā-(mss. °khaṃ)-bhujō achambhī, as proved by same line Śikṣ 303.3 parigha-bhujō...; accordingly, read doubtless phalikhā-(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 phatikā- 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**.

phalesin, adj. (Skt. phala plus -eṣin; = Pali °sin, in same vs as Mv, Therag. 527 = Jāt. i.87.2), *seeking* (to bring forth) *fruit*, ep. of trees, acc. to Pali: (read) °siṇo Mv iii.93.11. The Mv is very corrupt and has omitted the word for *tree* (drumāḥ, Pali duma), but there is no doubt that the text was substantially the same; Senart with mss. s for ṣ, but one ms. has ṇ for (Senart's) n!

phalgu (gender not known, only in cpds.; in Skt. adj., *worthless*; Pali pheggu in mg. 1, phaggu in mg. 2), (1) *'accessory wood . . . next to the pith, but inferior and worthless'* (PTSD): Mvy 433 apagata-śākhā-pattra-palāsā-latīkā- (read latikā with Index, Tib. khri śin, *Creeper*; or with Mironov **prapātikā**)-tvak-phalguh, Bhvr. (here Tib. skyon, *fault, defect*, not parallel with prec. words but having them as dependents); apagata-phalgu, adj., = Pali °phegguka, *free from weak wood* (PTSD), Mvy 7636 (°guh; here Tib. sñin po ma yin pa, *what is not the pith*); SP 39.4 (°guh); (parśad) phalgu-vyapagatā (so with WT, cpd.) SP 44.14; tvagbhārataś ca phalgutaś ca sārataś ca (of trees) Divy 628.1, similarly 12; fig., of **dauṣṭhulya** in men, tvaggatam phalgugatam sārगतam Bbh 356.25; (2) nt., a certain religious observance (defined for Pali, MN comm. i.179.1 ff.): śuddhasya hi sadā phalgu Ud xvi.15 = Pali MN i.39.19.

phāṇī-(kṛta), (cf. Skt. phāṇita and Lex. phāṇi, f.), (*mixed with*) *syrup* or *treacle*: °kṛtam mudgayūṣam hareṇu-kayūṣam . . . LV 264.16 (prose). Senart by em. puts phāṇī-kṛtam into Mv ii.204.19, relying on the LV passage; but a comparison of the corrupt Mv mss. with Pali MN i.245.19-20 seems to make it clear that Mv should be read: mudgakuḷattha-hareṇuka-kalāya-kṛta-yūṣam upabhuñje.

phāṣa, adv. phāṣam (see **a-phāṣa** and s.v. **sparśa-vihāra-tā**); also the following items), *comfortably*: KP 141.8 (prose) sukham phāṣam viharisyāmah.

phāṣaka, adj. = **phāṣa** (as adj.): Prāt 513.6 na me . . . phāṣakam, *it is not agreeable to me*.

phāsa, adj. (= **phāsa**, **phāsu**; see **sparśa-vihāra-tā**), *agreeable, comfortable*: noted only in v.l. of Kashgar rec. -sukha-phāsa-vihārārtham for SP 211.2 (prose); text omits phāsa with Nep. mss.

phāsu, adj. (= Pali id.; see **phāsa**, **phāsa**, and esp. **sparśa-vihāra-tā**), *comfortable, agreeable*: Mv iii.48.12 phāsu-vihārāye (mss. cchāsu-, em. Senart); adv., sukham phāsum viharantu Śikṣ 129.8; yathāsukham yathāphāsu Mv iii.169.9.

phuṭa, adj. (= Pali 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 kāśika-): phuṭṭaka-vastra-, phuṭṭakair vastrair, phuṭṭakāni (vastrāṇi) Divy 29.7-9, 12.

phutphu-(kārakam, adj.), *making the sound phutphu* (in eating), regarded as offensive: Mvy 8580 (so also Mironov; cited in BR, pw as phupphu°). Cf. **phuphu**-(kāra). Chin. 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 rñen (sñen) 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); Chin. also obscure; lit. *love instrument* (!); (2) nt. MSV ii.159.5 °sam, 160.1 °sa-civareṇa, applied to a monk's robe; Tib. deṅs pas, *old, stale, worn* (Das).

phuphu-kāra (onomat.; cf. **phutphukārakam**), one of the noises made by Māra's host, described as horrible and harsh: (kecid bhinna-vikṛta-bhairava)-rūkṣa-svarāḥ phuphukāra-(v.l. humhukāra, and so Calc.; Tib. similarly hu hu; Lefm. em. phutphutkāra-)picutkāra-(q.v.)-phuluphulu-(q.v.; most mss. °la; Calc. and Tib. huluhulu-)prakseditāni 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^o (= Pali id.) Mvy 9427; replaced by (khaṇḍa-)splūta (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).

phuṣpha, Mv ii.326.2; 331.18, 22 (in 22 v.l. pha-

phasa); **phuṣphuṣa**, ŚsP 1431.10, **phusphuṣa** 1430.21 (Skt. and Pkt. phupphusa, cf. Pali papphāsa), *lungs*.

phela, m., a high number: Mvy 7767 = Tib. phyl-*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 pratyekabrahman (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 therā 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 kiṃnara prince: Divy 118.22.

Badaradvīpa, 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, vardhra, vārdhra, *strap, thong* (here of a *snare*).

baddhaka, adj. (= Skt. baddha; AMg. baddhaga; in Skt. cited only from AV, mg. *prisoner, bound, fastened*: mekhalibaddhakāś ca devadārakā(ḥ) 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. °payaitavyaḥ Mmk 50.16, *to be caused to be bound*.

badha, m., read vadha (Skt.): Mvy 8366; **badhra**, see **vadhra**.]

bandhaka, nt., *container, case* (for holding knives): śastraṃ nāsti, tayā °kaṃ gṛhitam, śastraṃ dattaiḥ 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 (MIndic 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: °māyāṃ rājadhānyāṃ Mv i.51.7 (prose).

Babbaḍa, n. of a yakṣa, living in **Babbaḍadhāna** (cf. Skt. Babāḍa, Inscip., 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*: °kāni 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 i.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, karmavipāka-, nānādhimukti-, nānādhātu-, indriyavarāvāra- [others °parāpara-, prob. orig.], sarvatragāmanipratipaj-, sarvadyānavimokṣasamādhī-samāpattisamkleśavyavadānavyutthāna-, pūrvaniyāsānumṛti-, cyutyutpatti-, and as No. 10, āśravakṣaya-, but Dharmas and Bbh add jñāna-, balam); 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 balam 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*.

Balaguptā, n. of a village chief's daughter: LV 265.4.

bala-cakravartin, a kind of inferior cakravartin: stands intermediate between (*caturdvīpaka*-)**cakravartin** and (*rājan*) **maṅḍalin** (q.v.), SP 6.4; 20.6; 362.8; without mention of maṅḍalin, (ordinary) *rājānaḥ* . . . *balacakra-vartino* 'pi *rājānaś cakra-vartino* 'pi SP 367.15; *balacakra-varti-rājyam* distinguished (as inferior) from *cakravarti-rājyam*, Divy 139.11 = Av i.5.15; (after *nṛpatiḥ*, simply), *balacakravarty* api ca *dvīpapatīḥ* RP 52.15 (vs); here it seems probable that *dvīpapatī* is not the same as *bala-cakr°* but rather = the supreme (*caturdvīpaka*-)*cakravartin*. Acc. to Childers and PTSD (without citation of passages), Pali distinguishes *cakkavāḷa-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*: *kīrti yaśaś* 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, °*nīya*, or °*nī* (§ 10.174; cf. *dharaṇī* 1), a part of a palace, Tib. mdun gduñ, *front beam*: °*nīya māpita(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.

Balākālpa, (?) 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 *kṛtaniścaya-balādhānaś* ca *bhavanti* (Bodhisattvas); SP 316.1 *śṛṇudhvam idam evamrūpaṃ mamādhiṣṭhāna-balādhānam*; 414.4 (bodhisattvasya) *jñānabalādhāna puṇyabalādhāna* ca (as manifested in his 'act of truth', *satyādhiṣṭhāna*); 420.7 *evam jñānabalādhānapṛptaḥ sa . . . bodhisattvo bhaviṣyati*, this *B. will be thus arrived at attainment of the power of knowledge*; 426.6-7 *tathāgatabalādhāna*, *by the T.'s acquisition of (the) power(s) (appropriate to him)*.

Balāntīputra, 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 balāhukke (?) vā hastismim 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-kaḥ* 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.

balīyati (= Pali id.), *grows strong*: so read in Mv ii.423.10 (*rājakumāro . . . yathā utpalam*) *vā padumaṃ vā . . . balī°* (Senart *bahīyati* 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.) *balīyati* 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.) *bahirdhā* or (= Pali) *bahiddhā*, in the sense (also in Pali) of *outsider* of the Buddhist faith: *tīrthikā* ca *bahiddhānugatāś* 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 *bahinagara*, 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. *bahi ṣpurātu!* unmetr.) *ayam hi*. Perhaps *bahirṣu* is a misreading for *bahirdha*, which could be m.c. for *bahirdhā*, 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 bahukaraṃ* SP 109.9 (prose), so both edd. with Kashgar rec., confirmed by Tib. *mañ du* (= *bahu*) *bgysis 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 Śikṣ 128.10.

bahujana (m.; in Skt. only recorded as Bhvr.), *many people, a multitude*: °*na-priyaḥ* (adj.) Mvy 2940; (*nagaraṃ . . .*) *bahujana-manuṣyaṃ* Mv i.36.2 (prose), *whose men constitute a great multitude*. Cf. next.

bahujanya, **bahu°**, (usually) adj. (to prec. plus *-ya*; = Pali *bāhujañña* and, e.g. SN ii.107.3, v.262.13, *bahu°*), *pertaining to many people, to a multitude*: *brahmacaryaṃ carīṣyanti bāhujanyaṃ pṛthubhūtam* Divy 202.15; (*brahmacaryaṃ cirasthīkam*) *syād bāhujanyaṃ pṛthubhūtam* 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 (caitya) 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 i.300.9; MSV i.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 iii.50.19; in Pali (same story) SN ii.220.6 called Bahuputta cetiya, and located between Rājagaha and Nālanda; correct DPPN on this point; (2) = prec., so read in Divy 201.14.

Bahuprabha, n. of a former Buddha: Mv i.140.7. **Bahubuddhasūtra**, n. of the passage Mv iii.225–250: 250.8 (colophon).

Bahumukha, n. of a nāga: Mmk 454.16.

Bahurājan, n. of a former Buddha: Mv i.140.6.

bahurāsi, f., lit. *having many signs of the zodiac = night*: idṛśa bhīṣanikā bahurāsi LV 308.6 (vs), *such a terrible night it was*. So Tib. very plainly: mtshan mo, *night*.

Bahurāṣṭra, n. of a former Buddha: Mv i.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 i.140.4.

[**bahulin**, assumed by Senart Mv iii.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 i.126.21 ff.]

bahulikāra (m.; see next; = Pali id., actually printed bahuli° in the only passage cited PTSD, MN iii.25 24 ff.), *repeated going over, conning*: (dharmeṣu yoniśo) manasikārād bahulikārāj jñānam udapādi LV 348.2; same (utpannam for uda°) 417.16.

bahulikṛta, ppp. (see prec.; = Pali °kata, *repeatedly conned, studied, gone over, practised*: śamatha(h) . . . āsevito bhāvito bahulikṛtāh Av ii.140.10, and similarly ff.; Mvy 2322 °tam, after āsevitam, bhāvitam.

[**bahu-vādyakāra**, see vād°.]

Bahuśaṅku, m., n. of a pratyeka-(q.v.)-naraka: Śikṣ 57.1.

Bahuśruta, n. of a Buddhist elder (not in DPPN): MSV i.207.4 ff.

bahuśrutya (nt.; = bāhu°, q.v.; = Pali bāhusacca, also bahu°, which PTSD would em. to bāhu°): *great (excessive) learning*, disparagingly: Mv i.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 i.140.12.

Bahūdaka, n. of a nāga-king: Kv 2.11.

Bahvāśrayā, n. of a kinnara maid: Kv 6.23.

[**bahviyati**, see baliyati.]

[**bāḍita**, em., Divy 505.10, see vāḍita.]

Bāḍyāyana, pl., n. of a brahmanical gotra: Divy 635.20.

bālaka, var. for valaka, *finger-ring*, q.v.

Bālakaṅḍa-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 bālentī na te sutāḥ Laṅk 330.1 (vs). Acc. to note in ed., Tib. points to °rayor bhānum (or, bhām vā) nāṣenti; Suzuki's Index, p. 202, s.v. cal, would em. to cālentī.

bālavyañjana, see vāla°.

? **bālāgrapūtikā** (cf. BAI, pw s.vv. bālāgra, and vālāgraprotikā, AMg. vālaggapoiyā, *an open palace built in a lake*, Ratnach.; Sheth prefers spelling bālāggapoiā, 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 bsil khañ = *cool-room (summer-house) over the entrance-porch*: MSV iii.133.11 sapta-purāḥ (see pura 2) °tikāḥ; ib. 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 ii.104.2 °ka-sadrśā aśvā(h); LV 16.11, said of the 'horse-jewel' who belongs to a cakravartin, Bālāhako nāma aśvarājam (so!).

bālikā, see vāl°; **Bālikā**(chavī), see Vāl°.

Bāṣpa = Vāṣpa, q.v.

bāṣpāyati, °te (also written vās°; denom.), *steams, turns into vapor* (intrans.): °yantah (pres. pple.) LV 251.8, 12; °yetsu(h) (mss., vā°, aor.) Mv ii.124.4, 5, 8; vāṣpāyamaṇah Divy 462.2 (so read for vāpyā°; sa jīrnakūpo vāṣpāyamaṇah peyāpūrṇah, *steaming, full of rice gruel*; confirmed by 6, nearly same phrase, and by MSV i.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 bahi = Skt. bahis, rather than caus. to Skt. vah-, cf. Senart, Mv i n. 431), *casts off, expels, puts aside*; ger., puṇyam ca pāpam ca vāhetvā Ud xi.12 = Pali Dhp. 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 i.305.22; 306.6; iii.64.12, 13; Mvy 2554; °pāpa-tvāt LV 424.16; °pāpa-karmāṇam LV 353.14; °pāpa-dharma, standard ep. of Buddha, Mv iii.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, i.55.14; 56.8, 9 (in same phrase 55.1 bāhum); 347.9, read with mss. bāhāyām (loc.) bāhām pragṛhya; ii.136.18; 159.9; 192.10; 282.4; iii.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-vāiśālākā(h) Mv i.263.1, 11, *the people living outside Vaiśālī* (in prec. lines abhyantara-vaiś°); janasya ābhyantarasya bāhiraśya Mv ii.160.6; abhyantara-bāhira, cpd., Mv iii.178.5; other cases of the adj., Mv i.264.6 (ye bāhirā); ii.147.17; 189.3; iii.298.1; in special sense with āyatana, q.v. (here contrasted with ādhyātmika); adv. °re, *outside*, Mv iii.22.21 (contrasting with abhyantare); abhyantare bāhiri (m.c. for °re) ye (both edd. bāhiriye as one word) vasanti SP 373.5 (vs); as quasi-prep. with abl., bāhira nagarāto . . . sthitakena Mv i.310.15, *remaining outside the city*; adv. °reṇa, id., abhyantareṇāpi ca bāhiraṇa SP 359.10 (vs); āmreḍita cpd., as quasi-prep. with gen., imasya śakuntayūthasya bāhira-bāhiraṇa gacchati Mv ii.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 iii.223.4; with tīrthya, Śikṣ 332.9; in Pali with -pabbajjā and -tittha in this sense; in BHS esp. with mārga, a *non-Buddhist (religious) path*, °keṇa mārgaṇa Mv i.284.1; ii.210.7 (by em.); iii.450.9; and read so in ii.30.11; 48.19; iii.152.11, in which Senart keeps the corruption bāhitakena (or vāh°) mārgaṇa, inconsistently (the phrase is obviously the same and must be read in the same way; Senart, i 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.

bāhiri (cf. **bāhira**, and AMg. bāhiriya, *quarter or group of houses outside a city*), *outbuilding* for animals: hasti-, aśva-bāhiriye (loc. sg.) Mv iii.298.1 and 2 (seen after entering the bāhira-rājakula-dvāra).

bāhujanya, see **bahu**°.

-bāhunikā, or with v.l. and Lefm. **-bāhanikā** (= **bāhu**, **bāhā**; cf. **-ūruṇikā** and § 22.45, ifc. cpd. adj., *having* ... *arms*: *valayanirantara-bāhunikām* (-bāha°) LV 322.22.

bāhu-balika, adj., see **-balika**. Note Skt. *bāhubalin*.

bāhulika, adj. (= Pali id. or *bāhullika*), *luxurious* in manner of life, acc. to Tib. esp. in eating, *gluttonous*, *gourmandizing*; always with **śaithilika**: (eṣa sa... śramaṇo) Gautama āgacchati sma, śaithiliko bāhulikaḥ LV 407.19; (same situation) Mv ii.241.3 (Senart wrongly em. °kaṃ, mss. °ko); iii.329.4 (here Senart keeps °ko of mss.); śaithilikā bhavanti, bāhulikā bhavanti Śikṣ 64.4.

Bāhuśrutya, pl., n. of a (Buddhist) school: Mvy 908.2.

bāhuśrutya (nt.; also **bahu**°, q.v.; = Pali *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**); Samādḥ 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; = Pali *biḷāra-bhastā*), lit. *cat-bag*, acc. to comm. ii.101.29 on Pali MN i.128.21 *cat-skin-bag* (*biḷāracammapasibbako*); as in Pali used as symbol of something very soft: so read (mss. somewhat corrupt; Senart °trasta, in ignorance of the Pali 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 *Bimbasāra*); 614.2; father of Aśoka, Divy 369.13 ff.

biḥatsa, adj. (m.c. for Skt. *bī*°), *loathsome*: LV 206.2 (vs).

biḥatsana, see **bī**°.

bimba, nt., a high number: Mvy 7912, cited from Gv; Gv 106.16 (not in the list of Gv 133).

bimbaka (m. or nt.; = Pali id., Skt. *bimba*; Vv. comm. 168.12, = *bimba* of Vv. text), in *mukha-bī*° (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. *dkriḡs* (pa), which is given varying values, see *Jā*., but seems prevailing = 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. *dkriḡs* pa, as for 151.3), cited Mvy 7958 as *vimvaram*; LV 151.3 (vs), *bimbarāś* 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.

Bimbasāra, 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 (= Pali id.; mss. sometimes **Bimba**°, Divy 145.24 f.; 146.10; 545.6; Av i.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**) *Bī*°, see these names, which are always accompanied by *Bī*° 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 i.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 °sāra (i.254.15; 256.14, 17; 257.9, etc.); Mmk 602.23 (above).

bimbopadhāna, mss. once °**opahata**, once °**opana**, ni. (related to Pali *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. *śnaṣ* (*pillow*) *nañ* (tshans) *can* (?); Chin. *thick pillow*; Jap. *pillow*; Divy 40.11 (here text *vimbo*°); 550.16; 553.9; *sumeru parvatarājā* °*dhāna* (v.l. *bimbopana*, °*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* (= Pali); in MPS 7.5 °*panair*, prob. corruption for °*padhānair* (with Tib.).

biliśa (so once in Skt. for regular *baḍiśa*, *Suparṇ.*, pw 4.226; and note Pkt. *biḍisa*, Sheth; Pali only *baḷisa*, *bal*°), *fishhook*; some form or cpd. of this word is to be read in Mv iii.259.2, for mss. *bilaśa* (v.l. *billaśa*)-*tāni-kāyetsuḥ*, and 260.16 (vs), same reading, except that both mss. read *billa*° here; evidently a verb is concealed in the end; Senart reads *pāṅtsuḥ*, and before it *bilaśatāni*, which is impossible. It is possible that *bilaśa*- (with one ms.) is the true reading, tho it is not recorded anywhere. The phrase follows, both times, that containing **kaḥāpaṇa-māmsikam** (or **kārṣāpaṇa**°), q.v., while in Pali lists of tortures *kaḥāpaṇakam* regularly follows *balisa-māmsikam*. 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 **kaḥāpaṇa-māmsikam**.

biḥatsaka, adj. (= Skt. °*tsa*, -*ka* may be m.c.), *loathsome*: SP 94.13 (vs).

biḥatsana (to Skt. *biḥatsate* plus *-ana*), *loathsome treatment or behavior*: *ākrośa-tāḍana-biḥatsana* (short i, m.c.)-*tarjanāś* ca Gv 213.26 (vs).

bukkati (Skt. Gr. id.; Pkt., Hem. 4.98 = *garj*; cf. next), *barks* (of a dog): *Karmav* 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): *Karmav* 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**, **Ratnasambhava**, **Amitābha**, **Amoghāsiddhi**.

-buddhaka = **Buddha**, ifc. Bhvr.: *sabuddhaka-kalpābuddhaka-kalpa*- Dbh 87.20 (prose).

Buddhakapāla, n. of a deity: Sādh 500.10; 503.9, 11.

Buddhakāyāvānaparinīṣpattyabhinirhārā, 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 Śākyamuni 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; buddhakṣetram viśodhenti bodhisattvā(h) Mv i.283.3; atulīya (so mss.) aprameyam °tram aparimitam bharitvā (*having filled*) sameti (= śamayati) khīla-doṣa-mohaṃ (so read, see s.v. **khīla**) Mv ii.295.9; on 'emptying' of buddha-fields, see s.v. **riñcati**; 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; Śīkṣ 147.15 speaks of going to a buddhāśūnya-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**.

Buddhagaganaprabhāsacūḍa, n. of a Tathāgata: Gv 422.11.

Buddhadākinī, 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 lokadhātu: Gv 420.2.

Buddhabhūmi, n. of a work: Mvy 1354.

Buddhamati, n. of a buddhakṣetra: Gv 257.7.

buddha-yāna, nt. (also **bodhisattva-y°**), = **mahāyāna**, the (great) *Buddha-vehicle*: SP 41.15 etc. (see KN, Index). Also **baudha**(m...yānam), q.v.

Buddharakṣita, n. of a householder: Divy 330.3 ff.

Buddhalocanā, n. of a Buddhist goddess: Mvy 4278 (= **Rocani**, **Locanā**).

Buddhavaḥjrasaṃdhāraṇasaṃdhi, n. of a Bodhisattva: Mvy 735.

Buddhavicīrṇā (v.l. °vistīrṇā), n. of a pool near Benares: Mv iii.329.16. In the LV version of the story, 410.2, we find bahuvicitra-puṣkarīnyāṃ; 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.

buddhānusr̥ṣṭi, 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.

Buddhāvataṃsaka, 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.c. 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, pple. °yamāna, prob. denom. to buddhi,

being mentally alert (hardly thinking him a Buddha, Note p. 711); Divy 574.8 te buddhyāyamānāḥ parivāryāvasthitāḥ.

budbudaka (= Pali bubbuḷaka, 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 budhyānāya LV 271.4 (vs), dat., quasi-inf.; °na-nayān 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.

bubhuksītaka, 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 **Calakalapa**.

bulī (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. °vīm, something disagreeable (hard, or foul, offensive) to eat; parallel with ayoguḍa, svamāmsa, pūyaṣṇita: 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 *beelle* (?); 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. *beelle*). 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 śūnyāgārāṇām (see **śūnyāgāra**) Mvy 2437 = Pali brūhetā suññāgārāṇām MN i.33.11; comm. i.157.13 ff. . . rattimdivam suññāgārāṃ pavisitvā nisīdamāno bhikkhu brū° suññā° ti veditabbo. (From the same Skt. br̥mhayati the ppp. Skt. br̥mhita is also used in BHS. In Mv iii.351.17 (vs) I understand manorathāśā balabṛmhitā me, *my desires and hopes were mightily swollen, augmented*; otherwise Senart.)

br̥ṅga, var. for **pr̥ṅga**, q.v.

br̥sikā (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 Mv 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. **avṛha** or **abr̥ha**(t) = Pali aviha; if not this, the origin of the Pali is obscure), *having great fruition*, 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; Dharmas 128; Divy 68.16; 138.23; 367.13; Bbh 62.5 (misprinted bhṛh°); 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 Vṛh^o); (2) n. of a yakṣa: Māy 10.

Bṛhaspatiḡupta, 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.17.16; 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 lābhinaḡ SP 49.14 (vs), repeated often in the sequel, as 50.2 etc.; in 50.12 and 51.4 bodhāya is confirmed by citations Śiḡṣ 92.13; 93.5; bodhāya . . . varṇam SP 10.6 (vs) = 12.16; loc., bodhāya sthāpitāḡ 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; Śiḡṣ 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 Śiṣumārāgiri; cf. Pali Bodhi (DPPN), a prince whose capital was Sumsumārāgiri; 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, JRS 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, qq.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 Śiḡṣ 5.20 ff.

Bodhicittāsampramoṣa, m. (cf. **asampramoṣa**), n. of a samādhi: Śiḡṣ 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, °pakṣika): seemingly subst., Sūtrāl. xviii (entire chapter entitled °pakṣādhikāra); saptatrimśad-°kṣa-bhāvanātaḡ xx-xxi.16, comm.; °kṣā 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-sampannāḡ Mv ii.290.6; (dharmānām) °kānām (so, dental n, text) Bbh 227.10.

bodhipakṣya, adj. (cf. °pakṣa, also °pakṣika, °pakṣika, which see for list; = Pali °pakkhiya and °pakkhika), *assistant, aid, helpful, to enlightenment*; usually with dharma; there are 37 such (the same 37 dharmā in Pali), saptatrimśad °kṣyā dharmāḡ 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 Śiḡṣ 12.17; and, instead of dharma, with mārga, °kṣya-mārga- Śiḡṣ 52.2; °kṣyānām mārgānām Dbh 42.9, referring app. to the °kṣya-dharma- of 42.6, above.

bodhipaṭa-pattrakā, 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 samyakprahāna, 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-pratipurnatvat; not with dharma, but °ka-mahāpuruṣa-lakṣaṇeṣu Śiḡṣ 283.11. -

bodhi-maṇḡa, 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 (kyi) sniñ po, *essence* (lit. *heart*; = **maṇḡa**, 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 °maṇḡala, but Lefin. with all mss. °maṇḡa, 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. **maṇḡa**.

Bodhimaṇḡacūḡa, n. of a Bodhisattva: Gv 3.10.

Bodhimaṇḡamakuṭa, n. of a Bodhisattva: Gv 3.5. [bodhimaṇḡala, error for **bodhimaṇḡa**, q.v.]

Bodhimaṇḡavibuddhaśricandra, n. of a Tathāgata: Gv 310.7.

Bodhimaṇḡālamkāravayūha, m., n. of a samādhi: Dbh 82.12.

Bodhimaṇḡālamkārasurucirā, n. of a lokadhātu: ŚsP 42.10.

Bodhimūla-sūtra, n. of a work: Karmav 160.8 (see Lévi's note).

bodhi-yaṣṭi, f. (oblique °ṭiye, °ṭiye; 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 (= Pali °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**, **Gaṅga-gaṅṇa**, **Samantabhadra**, **Vajrapāṇi**, **Mañjuśrī**, **Sarvanivaranaṣkambhin**, **Kṣitigarbha**, **Khagarbha**, qq.v.; in SP 64.12-13 (sa tvam) Śāriputra bodhisattva-sammantritena °ttva-rahasyeneha mama pravacana upapannaḥ, sa tvam . . . bodhisattvādhiṣṭhānena . . ., 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).

bodhisattvaksāntilābhāya dhāraṇi, see **dhāraṇi**.

bodhisattva-janman, *birth of a Bodhisattva*; ten such: daṣemāni . . . janmāni yaīḥ samanvāgatā bo°tvā jāta bhavanti Gv 366.5; described in detail 366.14 ff., sarva-buddhopasthānapraṇidhiprayogagarbham 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 Bodhisattvasūtra-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 °pratimokṣa, 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 ib. 737-745. It means, evidently, *samādhi practised by bodhisattvas*.

Bodhisattvasamuccayā, n. of a goddess: Suv 1.7; 45.2; 167.8; 172.10; 199.5; 247.1; regularly called *kuladevatā*; 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** (= Pali bojjaṅga, sambo°, acc. to Childers m.; CPD gives aṅga as nt.), *member of enlightenment*: there are seven (same list in Pali), 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, bodhyaṅgāni Divy 208.9; KP 95.10; bodhyaṅgān Mv ii.357.16; °ga- Divy 95.20; 265.3; Av i.16.13.

Bodhyaṅgavatī, n. of a samādhi: Mvy 586; ŚsP 1422.9.

Bodhyaṅgāyusya (? printed °puṣya), n. of a large group of future Buddhas (predicted): ŚsP 323.1.

bodhyaṅgika (sarva-b°), adj., *of the bodhyaṅgas*: sarva-°kā dharmāḥ Dbh 57.18 (prose).

bollaka, adj., subst. (to Pkt. bollai, *talks*), in bahu-b°, *very loquacious, great talker*: Divy 338.13 (°kāḥ śramaṇāḥ, so read for śrā°, Śākyaputriyā bhavanti), 19.

bauddha, 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 vikurvitaviyūha vidarsayanti Gv 373.3 (vs); °dha-vaineyaka, *to be trained by Buddha*, °kā sattvā Mv i.51.4 (prose; = buddha-vaineya, see s.v. **vaineya**).

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. (= Pali 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 devanikāyā** (abl.) Mv i.333.7, *the divine dwelling-place of the br°*.

Brahmakīrti, n. of a former Buddha: Mv i.136.14.

Brahmakūṣa, n. of a brother of Kuṣa: 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 (= Pali 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 (= Pali id. in mg. 1), (1) n. of various kings of Benares city and the land of Kāśī, Kāśī (cf. Mv i.271.19 et ālibi, nagare Vārāṇasī Kāśījanapade); in many Pali Jātakas formulaic 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 Triśākuniyā Jātaka); 359.20 (in Nyagrodhamṛga Jāt.; unnamed in the Pali version); iii.125.10 (in āka Jāt. = Pali Supatta Jāt., where the king has the same name); iii.183.19 ff. (in Upāli-Gaṅgapāla-Jāt.; in the Pali 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. Pali story); Av i.120.3; 134.11; 174.14, etc.; MSV ii.182.7, 10 (in story of Dīrghila; as in Pali); (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 Simhadhvaja Buddha: Samādh p. 52 l. 20; he later became Dipamkara id. l. 29.

Brahmadattā, n. of a girl attendant on Subhadrā (1): Gv 52.2.

Brahmadeva, n. of a Bodhisattva: Gv 443.8.

Brahmadhvamsadeva, 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, -pārṣadya, once -pārṣada, m. pl. (= Pali °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; °pārṣadya LV 150.5; Mv ii.360.14; Dharmas 128; Divy 568.26; °pārṣada Gv 249.15 (prose).

? **brahmapālikā**, loc. °kāyām, app. some locality (for performing a magic rite): Mmk 54.5 (prose); perhaps corrupt.

brahmapurohita, m. pl. (= Pali id.), usually with **deva**, q.v., one (usually the 3d, or 2d) of the classes of rūpāvacara gods of the first dhyānabhūmi: LV 150.5; 283.13 (brahmā brahmapurohitāś 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 Sākyamuni: 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 Māra, 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-vāñī** (vv.ll. °cārī, °rārī), 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. (= Pali id.; cf. **vihāra**), *brahmic* (supreme, highest religious) state; four such: Dharmas 16 māitri, karuṇā, muditā, upekṣā (as in Pali); °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 Pali also called appamañña, fem., see CPD); brāhmya (as separate adj.) vihāra Sūtrāl. vii.3; xvii.17 comm. See AbhidhK. LaV-P. viii.196.

Brahmaśuddha, 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 (! °spṛṣa?), 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 Śaṅkha: Divy 60.23 ff. (showing stem in °yus, as °yuṣe 61.6); (3) °yu (= Pali 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) (= Pali 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-gotra).

Brahmendracūḍa, n. of a Bodhisattva: Gv 3.9.

Brahmendrarāja, 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 Pali, acc. to text °ṇam, Therag. 631, for usual brahmañña = Skt. brāhmaṇya), *brahmanhood*, *brahmanic condition*: (na) śrāmaṇāya na brāhmaṇāya (no v.l.) na nirvāṇāya samvartate LV 245.13 (prose).

brāhmaṇaka, adj. and subst., (1) adj., f. °ikā, of *brahmans*, *brahmanic*: °keṣu deveṣu Mv i.231.18, (orthodox) *brahmanical gods*; °ṇikāyām iryāyām Divy 485.6; °nakān mantrān (vācayati, various forms) Divy 60.26; 487.2; 621.19; (2) subst., = brāhmaṇa, *brahman*: māga-dhakānām °ṇakānām 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.

Brāhmaṇanipāta, n. of a section of the Madhyamāgama: Karmav 156.11; MSV i.98.15.

Brāhmaṇa-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 Pali only brahmañña; regularly follows śrāmaṇya, the long ā of which seems to have influenced this word in BHS), *devoted to brahmans*; regularly after mātrjña, pitrjña, śrāmaṇya; see s.v. **mātrjña** for references. In some passages of Mv the mss. read brahmaṇya. Cf. **a-brā°**.

brāhmī, (1) (sc. lipi; surely Skt. tho not in Skt. Dictt.) 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 khajjakasya, mahati ca alindā bhaktasya . . ., which is resumed below, l. 12, by tam khajjakasya gopitakam ekadukāye sarvam khāditaṃ, 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 *alindā* or °*da*, q.v.

bhaktaka = Skt. bhakta, *food*: yady aham asyaika-bhaktakam (*even a single [little?] meal*, prob. -ka dim.) api nādhivāsayāmi MSV i.43.18 (prose). He has just refused to accept longer entertainment; and see **chinna-bhakta(ka)**.

bhakta-kṛtya, see s.v. **kṛtya**.

bhakta-chinnaka, adj. or subst. (cf. next and **chinna-bhakta**), *one cut off from food, hungry*: MSV i.249.7.

bhakta-cheda, m. (= Pali bhatta°, °dam katvā Jāt. i.156.13), *abstention from food, a fast*: °dam kārītaḥ Av i.248.7, *was made to go without food*; tenāiko °daḥ kṛtaḥ . . . yāvat śad °dāḥ kṛtāḥ Av ii.80.15; 119.8; °dam akarot 155.1 ff.; dvirātram trirātram vā bhaktacheda- (text °chada-jhinnena Śikṣ 130.17, *cut off (from food) by fasting for two or three days*. Cf. **chinna-bhakta(ka)**).

bhaktāgra (m. or nt.; = Pali bhattagga), *refectory*: °gram upaviṣṭo Mv ii.478.14; 479.4; °gre Divy 335.24 f. **-bhakṣikā** (in Skt. Gr. ikṣu-bh°, and Lex. uṣṭra-bh°, n. of a plant), *food, meal*, in **puro-, pūrva-bh°**, qq.v.

Bhagavatī, (1) app. n. of a celestial city: Mv iii.251. 4 ff. Is Pali Bhagalavatī (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 Pali standard designation of the Buddha, passim: Tib., e. g. Mvy 2, bcom ldan ḥdas, *victorious(-ly) passed beyond*.

Bhagini = **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 viprṣṭhīkarīṣyati mānasam) na bhagnaprṣṭhīkarīṣyati (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 (śā°), caṅḍalakānām (mss. ca°), mṛgalubdhakānām, biḍālakroṣṭukānām, and nakulānām, comes (in text) bhaṅgakulānām (but mss. both °kulān; one ms. bhaṅgeṇa — so, ṇī — for bhaṅga-). Senart thinks of muṅgusa-kulānām (Pali 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.

bhajjati (MIndic for bhajyate), *is broken*, see Chap. 43, s.v. 2 **bhaj** (3).

bhañjanī (f. to Skt. bhañjana, *one who breaks*; so Pkt. °ñi, Sheth), n. of a kind of magic: Divy 637.1.

Bhata, 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 yogeśvarī named Bhaṭṭā, Rājataranginī, ed. Stein, i.331): Mmk 564.25 (read bhaṭṭā for °ṭa); 565.20 (°ṭe, voc.).

Bhaṭṭika (for the usual **Bhadrika** 3, q.v.), n. of a

Śākya, son of Amṛtadana, brother of **Anuruddha** and **Mahānāma(n)**: Mv iii.177.3. This form of the name has not been noted elsewhere.

? **bhaḍḍalikā**, perh. n. of some animal: Pischel SBBA 1904 p. 817, fol. 169 b; Pischel p. 824 suggests dubiously connexion with (ambaka)maddarī of the corresp. Pali passage AN i.188.2. He is probably right, but unfortunately this doesn't help much; the Pali 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; = Pali id.), *I say! look here!*: in Mv i.320.3, 6, 14; 321.1, 11; 322.11, used by Jyotipāla in addressing his friend Ghaṭikāra; 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 Sundarānanda, 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*: aśoka-bhaṇḍam (so one ms.; Senart with v.l. °bhāṇḍam) kāra-pitam Mv ii.48.4; bhaṇḍa-mūle āsatha Mv ii.172.1, *sit near the (pleasure-)arbor*, and . . . āsanti 2; in both of these Senart em. bhāṇḍa° but mss. bhaṇḍa°.

(**bhaṇḍati** or) **bhaṇḍayati**, °te (Pali bhaṇḍati; Skt. Gr. bhaṇḍ-; cf. next), *quarrels with, abuses*: °ḍayate 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, bhaṇḍana-jāta 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, Pali bhaṇḍaka; Pali 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 kyī (*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.

bhats(ayati), etc., semi-MIndic (or false Sktization of MIndic forms) from bharts-, q.v., Chap. 43.

bhadanta (= Pali id., see below; used also in Skt. as address to Buddhist monks; AMg. bhayanta, app. in general application), *venerable, reverend person*; in Pali voc. °ta or °te, other forms as from stem °ta, see Childers; sometimes written in Pali bhaddanta, °te, etc.; acc. to PTSD derived from phrase bhadam te (Skt.), a theory app. accepted by Lévi, since he translates (p. 108) Karmav 26.12 bhadanta (to Buddha) by *la paix sur toi*; 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 (Ānanda); 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 Mahāprajāpāda. Note that in Pali (see DPPN) King Mahāprajāpāda was a previous incarnation of Bhaddaji. 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-vidusya** 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 Maricika 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 Śākyamuni, and the fifth, Maitreya); so in Pali, and see Gv 300.21; 358.19 s.v. **bhadrakalpika**, which support this; yet in Mv iii.330.5 **Puspiko nāmāyam . . . bhadrakalpo, bhadrakalpe ca buddhasahasreṇa utpadyitavyam!** (text in part emended but 1000 Buddhas in both mss.); Mvy 8292; *asminn eva bhadrakalpe* Divy 344.4 (vv.ll. **bhadra** **k**^o, **bhadra** **k**^o); 464.14; Av i.250.11; *asminn eva bhadra* **kalpe** Divy 346.24; Av i.237.10; etc. See next.

bhadrakalpika, adj. (to prec. plus -ika), *belonging to* (the present) **bhadrakalpa**: °ka-bodhisattva Mvy 726; 884; °ko bodhisattva Divy 440.15; 447.4; āryamaitreyapūrvamgamāḥ sarva-bhadrakalpikā bodhisattvās Gv 548.5; °kās tathāgataḥ Gv 300.21; 358.19 (in both Krakucchanda is the first, and in 300.21 Śākyamuni 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 i.101.7.

Bhadrakānta, n. of a nāga-king: Māy 246.24.

Bhadragupta, n. of two former Buddhas: Mv i.137.8; 139.11.

Bhadraṃkara, 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 **Bhadracaryā**; see s.v. **cari**: *the (vow to perform the) excellent course (of Bodhisattvas)*.

Bhadrajit, n. of a disciple of Buddha: Sukh 2.3; in form the name = Pali **Bhaddaji**, 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.

Bhadrateja(s), n. of a former Buddha: Mv i.139.11 (°jah n. sg.).

Bhadrapada, n. of a nāga king: Māy 247.16.

Bhadrapāla, (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 **Bhadrapāla Sūtra** exists in Chin., and a BHS fragment of it is recorded by Thomas ap. Hoernle MR 88 ff.

Bhadrapara, n. of a city: Māy 2; Lévi 59 thinks it = **Bhadraṃkara, Bhadrika** (6), q.v.

Bhadramati, fem., n. of the queen of Viśāmpati, a previous birth of **Pramuditānayanajaḡadvirocana**: Gv 260.23.

bhadramuṣṭika (nt. in ending; app. = Skt. °muṣṭa and Lex. °muṣṭaka, °muṣṭā; cf. Pali **bhaddamuttaka**, AMg. **bhaddamuttā**), n. of a kind of water-plant: °kāni Mv ii.274.16. See Senart's note; prob. a false Sktization of a MIndic °mutṭhikā or °mutṭhikā.

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 **bhadra** 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.); **pañcakanām bhadra** **vargikanām jātaka** iii.356.19 (colophon). Their names given e.g. in Mv iii.328.20, and elsewhere, sometimes without the designation **bhadra**^o, as SP 1.9 f.; LV 1.6-8; Sukh 2.2 f.; the approved forms seem to be **Ājñātaka** **uḡḡiṇya, Aśvajit, Vāṣpa, Mahānāman** (3), and **Bhadrika** (2), qq.v. for variants and Pali equivalents.

Bhadraśilā, n. of a city in the north: Divy 315.5 ff.; acc. to 328.3-4 = **Takṣaśilā** (Taxila).

Bhadraśaila, (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 (qy: that mentioned in Kirfel, Kosm. 98?).

Bhadraśrī, (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.

Bhadraśrimeruteja(s), n. of a **Tathāgata**: Gv 311.12 (prose), °jo, n. sg.

Bhadrasena, 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 i.213.13 ff.

Bhadraiyudha, n. of a **mahānagna** (q.v.): Divy 373.20.

bhadrika, (1) adj. (= Skt. **bhadra**-ka, Pali **bhaddaka**), *felicitous*: °keṇa śākyarājena (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, Bhadrājit**, 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 **Bhattika**, q.v.), n. of a Śākyan 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 **Bhadrikā**, q.v., but I do not see how it gives any clue to the quantity of the a-vowel); the same city is called **Bhadraṃkara** Divy 123.16; 125.10 ff.; MSV i.241.1; ii.32.8; the country containing it is given the same name, **Bhadraṃkareṣu janapadeṣu** Divy 125.16 ff.; cf. also **Bhadrapura**.

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 i.135.7.]

Bhayamkara, 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 (5?) in DPPN: Mvy 3581; (2) app. n. of the father of Śyāmaka: RP 22.1.

bharati, **bharayati** (in mg. 1 = AMg. bharaī, bhareī; denom. to Skt. bhara, cf. Skt. bhārita, more rarely bhṛta, filled, full; § 38.37 and Chap. 43, s.v. bhṛ 2), (1) fills (up): yojanaśatam prabhāye Dipamkaro bharitva (mss. °tvā) asthāsi Mv i.231.5 (vs); buddhakṣetram aparimitam bhāritvā 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 bhārasva, 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 Pali in DPPN), (1) n. of a disciple of Śākyamuni (in lists of names; not clear which of the several Pali disciples named Bhāra° is meant): SP 2.6; Sukh 92.8, see also Piṇḍoīa Bhāra°; (2) gotra-name of the Buddha Candrasūryapradīpa: 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 (Pali) bhariyā = Skt. bhāryā), wife; in Divy 28.22; 30.11–12 read jyeṣṭha-bharikā, elder brother's wife, with some mss. both times, for ed. °bhavikā. Bailey, JRAS 1950.175–6, would read -bhartṛkīyā 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. Bharga or Bhārga, Mbh. Cr. ed. 2.27.10; 6.10.49), n. of a people, whose capital was Śusumāragiri, q.v.: Divy 181.22 ff.; 189.1.

bhali, acc. to Tib. bu ma rta, messenger: MSV iv.62.14. The Ap. word bhali 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 abhyāsah.

Bhallika (in Mv var. °iya; = Pali Bhallika, °iya, °uka), n. of a merchant, associated with Trapuṣa, often in dvandva 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 **trihava**; (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, bodhisattvo 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.

bhavanetri, °trikā (= Pali bhavanetti, seems to be a virtual synonym of taṇhā; defined by Childers desire, lust), leading (that which leads) to (continued) existence; ep. of ṛṣṇā: ṛṣṇām °trim Mv ii.307.12; alone, but clearly implying ṛṣṇā, in Mv i.247.18 (vs) aśeṣā bhavanetrisaritā

ucchositā, all streams of (thirst) which lead to further existence are dried up; dharmā (states of being) bhavanetrikā(h) Mv iii.337.13; 339.12. (In Mv ii.206.15 Senart puts this into text by em., but read with mss. purimabhava-janetriye bhāvanighāti, which is sound in meter and sense.) See **netrikā**, and next.

-bhavanetri-ka, adj. Bhvr., = prec.: chinna-praṇaika-bhavanetrikānām (said of Buddhas) AsP 136.1; 141.2–3 (prose). Cf. Pali uccinna-bhavanettiko DN i.46.9.

bhavant, used (as in Pali, e. g. MN i.241.7 te bhonto samaṇabrāhmaṇā . . . 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 śramaṇabrāhmaṇā . . . vedayanta itī 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, bhūtapurvaṃ bhavanto . . . rājā . . . abhūsi Mv iii.204.8, Once upon a time, Sirs, there was a king . . ., and in the sequel; bhavanto yūyam na . . . śabdāṃ śruṇiṣyatha iii.297.10, sirs, you shall not hear . . .; often in Divy, e. g. 34.23 (bhavanto °sti kaścid yuṣmābhir ḍṛṣṭah . . .); 35.3, etc.; and in MSV, e. g. i.64.15.

bhava-samskāra, see **samskāra**.

Bhavasamkrānti, n. of a work: Mvy 1379; °ti-sūtra, id.: Bbh 48.11 (cited).

[**bhavasyu**, Gv 488.5 (vs), read with 2d ed. bhavaḥ su-]

bhavāgra, m. (nt.? = Pali 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; bhūmītalām 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 ādim kṛtvā) yā° bhav° Dbh 25.20, to the limit (here temporal) of existence; bhavāgrā lokadhātīyo Mv ii.350.3, the extreme summits of the universe; bhavāgra-pūram Mv ii.378.21 etc., see s.v. pūra (2); bhavāgrāc ca gāmini pratipat Bbh 277.14.

Bhaviḷa, 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 itī; one ms. bhaviṣya° for bhavi°; perhaps, then, bhavin = Skt. bhāvin, relating to the future? or, (of) living beings (so, tho rarely, Skt. bhavin)? or again, for Skt. bhavya, as bhavi is used in Ap. (Jacobi, Bhav., Glossar)?

bhavya, (1) adj. (= Pali bhavba; not in this sense Skt.; cf. a-bh°), able, capable, with inf. or dat., once gen.: inf., LV 247.15 (sākṣātkartum), 19; 248.5; 394.14; Bbh 78.9; dat., Mv ii.123.2 (abhinivartanāye); Bbh 159.20; gen., Śiḥ 197.12 (dharmadeśanāyāḥ); (2) n. of a teacher: Mvy 3495.

bhasati (m.c. for bhāṣati), speaks: bhasi, 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**.

? **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 Pali, 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., ifc. (= Pali -bhāgiya), of . . . kind, sort; belonging to, connected with; sharing, headed for: puṅga-bh°, phala-bh°, vāsana-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; **nirveda-bh°** (**nirbheda-bh°**), qq.v.; hāna-bh°, conducive to loss or degradation (= Pali 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 samvattanako), hāna-bhāgiyānām (misprinted hāta°) viśeṣabhāgiyānām (the opposite, conducive to distinction) dharmānām pāram gantukāmena bodhisattvena ŚsP 93.19 ff.; pañca ime bodhisattvasya hānabhāgiyā dharmā veditavyāh. katame pañca. agauravatā dharme dharmabhāṅake ca; pramāda-kausīdyam; etc., Bbh 288.24; the opposite (besides viśeṣa-bh° = Pali viśeṣa-bhāgiya, ŚsP above) is ahāna-bhāgiyā (dhyānārūpyasamāpattiḥ) Bbh 35.28; ṣaḍāyatana-bhāgiyāḥ sparśaḥ 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. ifc., = prec., in avāśya-bhā°, (what is) inevitable, certain in nature: Uttaro nāma māṅavo . . . avāśyabhāgiyakasya bhāvyatāyām buddho vyākṛtas Divy 347.11.

Bhāgiratha, n. of one or two former Buddha(s): Mv iii.239.5; Av i.65.11.

Bhāgupta, n. of a mlecca 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 Chin., 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), hengen: (civaram) MSV ii.91.16; 92.2.

-bhājaka, m. (= Pali id., in civara-bh° and other cpds.), dispenser (of articles among monks in a monastery): bhāṅda-bh° Mvy 9063; civara-bh° 9066; MSV ii.124.5 etc.; = Tib. ḥg(y)ed pa.

bhājana, (1) as m. (otherwise nt.), pot: bhavanti bhājanāḥ (ed. em. °nā; Kashgar rec. varies) tasya SP 138.6 (vs); dhāret' ime (sc. bhājana; acc. pl.) cetiya sammataite (n. pl., etc; Lefm. °tite, see Crit. App.) LV 383.12 (vs); (2) inanimate object, as dist. from sattva, living being: °na-loka Sūtrāl. 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.

bhāṅaka, reciter (as a kind of entertainer): Mv iii.113.3; 255.12; 442.9. Cf. Pali bhāṅaka, f. °ikā (only of one who recites religious texts?) and **dharmā-bhā°**.

-bhāṅin, adj. ifc. (= Pali id.), speaking: -manojñā-bhāṅi Bbh 376.6; manda-, mṛdu-, and priya-bhāṅi Śiḥṣ 268.2; alpa-bhāṅim, acc. sg., m.c. for °bhāṅinam Ud xxix. 55 (45).

Bhāṅḍa, n. of a nāga king: Mvy 3256. (In Mv ii.48.4; 172.1, 2 Senart bhāṅḍa, read **bhaṅḍa**, q.v.)

bhāṅḍana, see **bhaṅḍana**.

bhāṅḍāvārī (°ri), f., shop for wares, see āva . . .

bhāṅḍikā (= **bhaṅḍikā**, q.v.), implement: parivrā-jaka-bhā° Jm 144.10. (In Divy 521.25 read **bhaṅḍikā** with mss.)

Bhāṅḍyāyana, 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.

bhāṅaka = **bhāṅaka**, see **dharmā-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 śreṣṭhin's daughter: Gv 427.20.

bhānivant, adj. (= Skt., Pali bhānumant), shining: LV 357.9, see s.v. **ūrṅakoṣa**.

Bhāmakanakamuni, see **Bhāna°**.

bhāyati, °te (= Pali 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; Śiḥṣ 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 (= Pali id.; see also **Bhara°**), (1) n. of one of the two leading disciples of the Buddha Kāśyapa (= Pali 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 **Piṅḍola Bhara°**.

bhārgava, m. (acc. to Nilak., so in Mbh., see pw 7.365; Pali 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.

-bhāryāka, ifc. 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: °ṣanti, 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) anuṣmṛti bhāvanu śabda niścāri, the sounds anuṣmṛti (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 anuṣmṛti (but this seems less likely; parallel words in the vs are nouns in apposition with śabda).

bhāvana-tā (see § 22.42), in mārgabhāvana-tā (= Pali 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**.

Bhāvītārma(n), n. of a former Buddha: Mv iii.236.18.

Bhāṣanaka, 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. °ikā (pres. mid. pple. of bhāṣ-, plus -ka), speaking (of), describing: °nikāḥ (dental n in text) LV 236.21 (cited s.v. **dadantaka**).

bhāṣṇikā, see **bhāṣ°**.

bhāṣṭa (= Skt. bhāṣita), ppp. of Skt. bhāṣati, says, speaks (§ 34.11): Lañk 283.8 (vs) twice, and 11 (vs).

-bhāṣinikā, read with most mss. (sumanmatha-) **bhāṣṇikā** (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 bhikkhāa, °khāga frequent in AMg.; not in Pali), mendicant's mode of life, of seven aspects (with description): Bbh 194.4, 17. Cf. **bhāikṣāka**.

bhikṣā-da(-kula), *alms-giving* (family; wrongly Bendall and Rouse): only in mītrakula-bhikṣādakula- Śiḥs 98.8; 104.13; 105.12; in all mentioned as people with whom it is wrong to try to curry favor.

bhikṣuṇikā (= °ṇī, perh. -ka m.c.), nun: read °kāna, gen. pl., with Kashgar rec. and v.l. of Nep., for KN °ṇiyāna SP 283.13 (vs); cited Śiḥs 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.

Bhikṣuṇikarmavācanā, 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 Śiḥs 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 geig 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) ṣaṇmāsajātasya 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 (ñe) supports a form of bhīd-; read for the next word bhairavaṃ, 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 bhīd- 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 repeatedly here) in Dutreuil, C fragm. XIII^{vo}, for which Pali SN i.131.11 has bhīndanena, v.l. °rena? See Barua and Mitra 211, 213.

Bhīru, n. of a minister of Rudrāyaṇa (bracketed with **Hīru**): 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 bhisakka, for Skt. bhīṣaj- plus

-ka, by the 'law of morae', § 3.4; see also next), *physician*: bhīṣaṅkā LV 285.1 (I.efm. with all mss.).

bhīṣaṭka (see under prec.), *physician*: mahā°kaḥ SP 161.6; 292.11; 294.6 (all vcs); for the last two Senart Mv i note 367 cites vv.ll. bhīṣaka (mctr. 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*: ṣaṣṭhī (sc. Mārasya senā) bhīru pravuccati (so Senart, mss. pranandita, (u)panandati) Mv ii.240.5 (vs); in parallel LV 262.16 bhayam (v.l. bhaya) ṣaṣṭhī 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.

Bhīṣaṅkā, n. pr. (?); in °kā-vana, n. of a park (mrgadāva) in **Śusumāragiri**: Divy 182.25.

bhīṣaṇīya (cf. § 22.20; to Skt. bhīṣaṇa, rather than quasi-dvce. to bhīṣ-), *terrifying*: parama°yam ... pṛthivīpradeṣam Kv 39.11; °yā Gv 334.4 (vs).

bhīṣma, (1) nt., n. of some (heavenly) flower (cf. **mahābhīṣma**, which regularly follows it; with **mandārava** 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 vayam śrāvaka bhīṣma-kalpāḥ, = Tib. (cited by WT) de bas (= tena) bḍag cag (vayam) 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?).

Bhīṣmagarjitanirghoṣasvara, n. of a former Buddha: AsP 481.3; identical with **Bhīṣmagarjitasvararāja** (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. °visya Mv ii.116.14; otherwise n. or acc. sg., °vī, °vim (°vi), and always followed by dhautahasta (or dhautapāṇi; not in i.312.15) apanitapātra (mss. sometimes avan°, e. g. i.325.13), *having washed the hands and laid aside the bowl* (but once, iii.143.4, mss. dhautapātro apanitapāṇi, *having washed the bowl and removed the hands*, sc. from it); the corresp. Pali phrase is bhuttāvi(m) onītapattapāṇi(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, onīta or oṇ°, *washed*, for onīta. 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. bhukkha, Ratnach.; cf. next two; all from unreduplicated desiderative stem = Skt. bubhukṣ-, 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-pipāsītā 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-bhukṣā-(short a, m.c.)-pīḍitā, fragment of Candragarbha section of Mahāsamnipāta Sūtra, Thomas ap. Hoernle MR 105, note 10 (seemingly in a vs).

bhukṣita (= Pkt. bhukkhia 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*, pāni, kara, Skt. Gr. and Lex., see BR; once, at least, interpreted thus in an old Pali text, see PTSD), *hand*: keśān addaśi lūna dakṣiṇi bhujje LV 194.12 (vs), *she saw her hair cut off in her right hand*. Tib. is strangely different: lag pa gyon pas skra yañ rab tu hbal . . . mthoñ, *she saw her hair dishevelled by her left (so!) hand*.

bhujīya, adj. (in Divy 302.26, see s.v. **kāmaṅgama** 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 epithets 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, tanhādāsavyato mocetvā bhujīssabhāvakarāṇa; (śīlāni . . .)°syāny MPS 2.34 (Tib. id.).

bhujīya-tā (from prec., q.v.), *freedom*: °tām gato LV 398.18 (vs), *arrived at freedom = salvation*, of the Buddha.

? **Bhudhuka**, or better **Bhūdhuca**, 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: bhudhuka-jyotiśādyāni 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 śa°, bhutā, with Tib.); 222.20; Gv 334.20.

Bhudhuka, see **Bhūdhuca**.

? **bhumī**, LV 155.11 (vs), so Calc. and Lefm., who cites all mss. as bhūmi (unmetr.): na ca utthītu āsāni no ca bhūmi; Tib. gdan las ma bzheñs (*from seat not arise*) brtsol ba ma mchis su (*not making any effort*; brtsol = vyāyāma, vyavasāya). Possibly read bhramī, aor. of root bhram? and did not stir.

bhuvo, 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 particle; 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 bhū-tavādī Dbh 23.21; similarly SP 39.9; bhūtām vācam SP 315.2; vācam . . . bhūtām vābhūtām vā SP 227.6, *true or false*; mītrāṇi bhūtavādīni na mṛṣāvādīni LV 91.7 (in 8 read °vādīni with v.l.); bhūtā LV 286.14 (vāc); bhūta-samdhyā-vacanā RP 8.11; paśyāmaḥ kim bhūtām abhūtām vā Divy 572.20; (sc. dharmasya) bhūtām . . . arthan SP 32.4, *true meaning*; bhūta-vacano Mv iii.112.11, *whose word is true, i. e. true to his word*; pareṣām bhūtān guṇān nodbhāvayati, bhūtām varṇam na bhāṣate Bbh 179.4 f.; (ātmabhāvasya) bhūta-varṇā(h), *true description*, Samādh 22.44; so also bhūtām varṇam 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-nayānuśāsanyupasaṃhārah Śikṣ 2.6); (sa bodhisattvaḥ) pratirūpakaś ca bhavati, no tu bhūto

bodhisattvaḥ Bbh 159.8, *he is a counterfeit bodhisattva, not a true one*; (ayaṃ) sa bhūto (*true*) bodhisattvaṇām . . . vīryāmbha iyaṃ sā bhūtā tathāgatapūjā SP 408.1; bhūtām (phalavipākam, acc. sg.) Mv i.207.14 = ii.12.4: bhūtām padaṃ śāntam anāśravam ca . . . prakāśayanti SP 24.17 (vs), *they make known the true place (state), calm, free from impurities* (i. e. enlightenment, presumably); adverbs, bhūtām *truly, in truth*, śmaśānamadhye vasito 'smi bhūtām LV 206.2 (vs); bhūtataḥ Śikṣ 47.6, *according to truth*; (2) (nt., = Pali id.), *vegetable*: bijagrāma-bhūta-grāma-vināśanam Mvy 8431, and °bhūtagrāma-pātanāt 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-gata, *having reached the end = perfection, salvation*), *the true goal*: listed Mvy 1708 among 'synonyms for paramārtha, the supreme truth' (note 1707 tattvam, 1709 tathātā, etc., all *intellectual* terms; not nirvāna!) = Tib. yañ dag pañi mthaḥ, *real end*; Mvy 407 sthito bhūtakoṭyām, of a Tathāgata, *abiding in . . . (presumably absolute truth)*; LV 351.8 jñātā dharmatathātā avabuddhā bhūta-koṭiḥ; 423.1 bhūtakoṭy-avikopana-cakram, *the wheel which does not disturb* (move, upset, confuse) *the true end* (perfect knowledge or enlightenment); 428.11 bhūtakoṭy-avikopita-jñāna-viśayatvād avitathānanyathāvādī; 437.1 bhūtakoṭim (v.l. °ṭim) akoṭim (v.l. °ṭim) ca tathatāyām tathatvataḥ . . . dharmacakram 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-caram, adv., *in former time*: MSV i.266.20 (prose); = the usual bhūtapūrvam (as in Skt.), which should perhaps be read; Tib. cited as sñon byañ (read surely byuñ) ba = bhūtapūrvam (Mvy 8302).

Bhūtaḍmāra (see **Ḍāmāra**), 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.

Bhūtarāśmi, 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) ifc. 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. **saṃjiva**]; abhūtikāś ca bhūtāś 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. Pali cātummahābhūtika): Lañk 355.2 janma bhūtānām bhūtikasya ca (cf. bhautikam in prec. line); from bhūta in another mg., sarvabhūtikā balir deya Mmk 39.18 (prose), *an offering to all goblins (or creatures?) is to be made*.

bhūtvā-śraddha, adj., see **abhūtvā-śraddhā**.

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*: bhūmyām va carā(h) = **bhūmya** (q.v.) or **bhaumya** (gods); in LV 187.12 (prose) udyāna-bhūmim upaśobhitām (n. sg.) seems to present bhūmi as nt., but Tib. seems to have read simply udyānam (skyed 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*): kāśibhūmim 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-sṭhitā(h) sma ity ātmāna (i. e. °nam? WT ātmanah) samjānatam (gen. pl. pres. pple.) SP 71.2 (prose), *supposing themselves* (erroneously) *to be fixed in the state of nirvāṇa*; apāya-bhūmiḥ, *state of misfortune* (one of three such, see *apāya*) SP 96.11; pithanārthāya apāyabhūminām LV 178.7 (vs), *to block the way* (see *pithana*) *to the states of misfortune*; in LV 178.9 (vs) text baddhvā dvāra nirayāya bhūminām, but read tri-r-apāya-bhū° with Tib. nan soñ gsum pohi sayi sgo chod de; dānta-bhūmim (*state of being self-controlled*) anuprāptaḥ SP 256.2; more specifically, (4) *stage of progressive religious development*; for the *śrāvaka*, seven are listed Mvy 1140–1147: *śuklavidaśāna-bh°*, *gotra-*, *aṣṭamaka-*, *darśana-*, *tanu-* (var. tanū-), *vītarāga-* (var. vīgatarāga-), *kṛtvā-*; the same ŚsP 1562.21 ff.; in ŚsP 1473.11 ff. (where śuklavipaśyanā-bh° for the first) and 1520.20 ff. these (nirdarśana- for 4) are followed by pratyekabuddha-bh°, bodhisattva-bh°, and buddha-bh°, making in all ten *bhūmi* of a *bodhisattva* (!), bodhisattvasya . . . daśa bhūmayah, 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.; Sūtrāl. xx–xxi.32 ff., viz. *pramuditā* (Sūtrāl. muditā), *vimalā*, *prabhākari*, *arciṣmatī*, *sudurjayā* (Sūtrāl. durjayā), *abhimukhi*, *dūraṅgamā* (Mvy Kyoto ed. °mah, read °mā with Mironov), *acalā*, *sādhumatī*, *dhar-mameghā*; the last three are named Lañk 15.5; in Bbh 332.20 ff. the ten bodhisattva-bhūmayah 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 i.76.11 ff. (vss), viz. durārohā, *baddhamālā* (q.v., text °mānā), *puṣpamaṇḍitā*, *rucirā*, *cittavistarā*, *rūpavati*, *durjayā* (cf. No. 5 of the list above), *janmanideśa* (-bhūmi?), *yauvarājya* (-bhūmi?), and *abhiṣeka* (-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 *adhimukticaryā*-bh°, *śuddhyadhyāśaya-* (or *śuddhādhy°*), *caryāpratipatti-*, *niyata-* (or *niyatā* bhūmi), *niyatācaryā-* (or °ryā-pratipatti-), and *niṣṭhā-gamana*-bh°.

-*bhūmika*, ifc. (*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 i.140.6.

[*bhūmin*, acc. to text occurs in gen. pl. LV 178.9, but see *bhūmi* 3.]

bhūmi-parpaṭaka, (properly) m. (= Pali °pappaṭaka, m., DN iii.87.1, compared to ahicchattaka, *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°*, *prṭhivī-p°*) *prādurbhaveya* sayyathāpi nāma chātrakaṃ (em.) evaṃ varṇapratibhāso, so . . . Mv i.340.12; also 341.1, 5, 8, 13. The mss. are variously corrupt.

Bhūmibalavaiśāradyahara, n. of a Bodhisattva: Mvy 731.

Bhūmimati, 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 pratiṣṭhitasyeha bhavanti nityam

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. (= Pali 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 i.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 i.290.16.

Bhūmyavacāraṅgānugama, n. of a dhāraṇī: Gv 66.15.

bhūyaś-chandika (see *chandika*), *greedy (for, more)*: Mvy. 2211.

bhūyas-kāma-tā (= Pali bhīyyo-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, = Pali bhīyyoso-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. Pali) 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. Pali bhīyyoso) *mātrayā*. See also s.v. *yadbhūyasā*.

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 °rucitah, which ght be a Bhvr. adj. from -rūcitā), = prec.: Mvy 2212.

bhūyosya, see *bhūyasya*.

bhūri, f. (= Pali id. or °ri; cf. Renou, JA 1939 p. 384 n. 1), *intelligence*: vidyā udapāsī buddhir ud° bhūrir ud° Mv iii.332.14, 17, 19; (vidyodapādi) bhūrir uda° medhoda° LV 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 tiṣṭhati, 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.

Bhūrini, n. of a goddess: Sādh 75.15.

Bhūrisattva, n. of a former Buddha: Mv i.139.10.

Bhūruṇḍa, n. of a serpent king: Mnk 18.24. Cf.

Bheruṇḍa, Maruṇḍa.

? *bhūṣaṇā*, f. (only nt. in Pali and Pkt.; in Skt. nt. or 'exceptionally' m.), *ornament*: hā istrigārā vigaḍita bhūṣaṇābhīḥ LV 231.6 (vs), *stripped of ornaments*; v.l. °ta-bhūṣaṇāni (could be construed as Bhvr. adj. with istrigārā, or better istrigārā-vigaḍita-bhūṣaṇāni as one word, *alas for the ornaments fallen from the harem-women!*).

Bhūṣaṇendraprabha, n. of a kiṃnara: Mvy 342.1.

-*bhūṣiṇikā* (Skt. -bhūṣiṇī plus endearing -ka, § 22.34), *adorned*: idrṣarūpa-su-bhūṣiṇikāṃ LV 323.5 (vs), of daughter(s) of Māra.

-*bhṛkuṭika*, ifc. Bhvr. (Skt. °tī plus -ka; cf. Pali bhākuṭika), *frown*: vyapagata-°kā (f.) LV 26.22; °kaḥ 118.17; cf. -*bhṛkuṭika*.

Bhṛkuṭinī (cf. next), n. of an attendant on the four direction-rulers: Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4, 173.10.

Bhṛkuṭī, n. of a goddess (= Ārya-Bhṛ°, 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 āvasagr̥dhra (= °rāh) °kās (n. pl. m.).

Bhṛgin, and **Bhṛgīratha**, 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.

Bhṛngānaṅga = **Alimanmatha**, q.v.: Sādh 146.3.

Bhṛngin, n. of a great ṛṣi: Māy 256.17.

bhṛtikā (= Pali bhatikā, Skt. bhṛti), *service for hire*, *wages*: °kayā karma karomi Divy 303.30, and ff.

bhekṣāka-, see **bhaiṣṣ°**.

bheda, a martial art, = **bhedya**; associated with **cheda**, q.v.: Mv ii.74.2.

-**bhedanaka**, see **ghaṭa-bhe°**.

bhedya, nt., a martial art (also **bheda**, q.v.); always associated with **chedya**, q.v. for occurrences.

bheraṇḍa(ka), **bheruṇḍaka**, m. (Pali bheraṇḍaka, *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 ii.140.15 °ḍa-bhairava [mss. bhīrava, bhīruva]-ruteṣu; iii.123.9; 264.12) and eats human flesh (SP 83.11; 85.13); Tib. renders variously, on Mvy 4785 spyān (*wolf*) or ce spyān (*jackal*, acc. to Das also *fox*); on SP 83.11 ce spyān, on 85.13 and 86.12 lce spyān (= ce spyān); on LV 306.6 wa (*fox*, but cf. wa spyān, *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 spyān, while in the two SP passages the reverse is the case, wa rendering śṛgāla! Kern on SP renders *hyena*, a plausible guess. Forms: bheraṇḍa Mv ii.140.15; °ḍaka Mv iii.123.9 (both vss); bheruṇḍaka Mvy 4785; Mv iii.264.12 (prose); SP 83.11; 85.13; 86.12 (all vss); LV 306.6 (prose). In Deśin. 6.108 bheruṇḍa is defined divī (= dvīpin; comm. citrakah); the hyena is 'spotted', as well as the leopard.

Bheruṇḍa, n. of a serpent king: Mmk 18.24. Cf. **Bhūruṇḍa**, **Maruṇḍa**. (Cf. also prec.)

bheīā, a high number: Gv 106.11. Cf. next, and **telā**.

bhelu, m. or f., a high number: Gv 133.21; Mvy 7893, cited from Gv; Tib. ñar ñer, which also renders **tela**, q.v.; cf. prec.

bhaiṣṣāka (to Skt. and BHS **bhikṣāka** plus -a), as adj., *relating to a mendicant*: Buddhacarita xii.46 °kam līṅgam āśritah, and as n. *mendicancy*, ib. x.23; xiii.10; in BHS **bhaiṣṣāka-kula**, nt., *a family that* (regularly) *gives almsfood* (to a monk), is to be read for **bhaiṣṣākulaṃ** Divy 263.2 (yad apy asmākam ekaṃ °kulaṃ, tad api śramaṇo Gautamo 'nvāvartayati, said by a non-Buddhist), for **bhaiṣṣāka-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.

[**bhaiṣṣākula**, see prec.]

bhaiṣṣuka, m. (= Skt., BHS **bhikṣu**), *monk, mendicant*: Mvy 2999 = Tib. spoñ 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); *puṇyapariṣṣṇa iva bhaiṣṣukaḥ* LV 333.13 (vs), *like a mendicant who has spent his store of merit*.

bhaiṣaja, (1) m. (not recorded in this sense), *physician*: vaidya-°jādayaḥ sulabhāḥ Av ii.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 vaidyārājo 'mr̥tabhaiṣajapradah); RP 22.15; 23.5; 26.9.

Bhaiṣajyaguruvaidūrya-(also °**dūrya**-)-**prabha**, n. of a Tathāgata: ŚsP 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 **Bhaiṣajyavidūryarāja**, q.v.

Bhaiṣajyarāja, (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.

Bhaiṣajyarājasamudgata = **Bhaiṣajyasamudgata**, q.v.: SP 425.6.

Bhaiṣajyavidūryarāja, n. of a Tathāgata: Mmk 64.2; prob. intends the same as **Bhaiṣajyaguruvaidūrya-prabha(rāja)**, q.v.

Bhaiṣajyasamudgata, n. of a Bodhisattva: SP 3.5; 470.11; in 425.6 called **Bhaiṣajyarājasamudgata**; associated with **Bhaiṣajyarāja**, q.v.

Bhaiṣajyasena, 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] šom 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.

bhojaniya, nt. (= Pali id.), *soft food*; regularly cpd. or associated with **khādaniya**, *hard food*, q.v. for examples. Cf. also **bhojya**.

-**bhojika** (Skt. -*bhojin* plus -ka), in *nitya-bhojikā* (v.l. °*bhojanakā*), n. pl. masc., Mv i.309.4, *enjoying continuous feeding* (said of brahmins, at a king's house).

bhojya (nt.; = Pali *bhojja*, less common than *bhojaniya*, in cpd. *khajja-bh°*), *soft food*, = **bhojaniya**; 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.?: em.; 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. **autkara**).

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 mahābhūtāni 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 Pali, pathayi-, āpo-, tejo-, vāyo-dhātu, Childers, s.v.); in Lañk 205.10 (omit bhūta- with 2 mss.) bhautika-svalakṣaṇa-vināśānupalabdhir, 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 mahābhūtānām 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 = Pali 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 Chin. as cited by Suzuki, above; for the viṣayas are included among the 24 upādāya(rūpa) of Pali. On the basis of Mvy 1846–7 we might conjecture that in Lañk 17.5 (see *abhauti*) abhautika = upādāya(rūpa), and bhautika = bhautika(Pali bhūta)-rūpam. But if Dharmas and Chin. are right, bhautika would mean virtually the opposite of Pali 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 i.159.5.

bhramṣanin, adj. (Skt. bhramṣana plus -in; cf. bhramṣin), *causing to fall*: (kāmāḥ . . .) dhyānaraddhīta-pasāḥ (so with mss.; Lefm. °sam) ca bhramṣanī (n. pl.) abudhānām LV 323.22 (vs), *causing to fall the contemplation, supernatural powers, and penance of the ignorant* (so Tib., which for bhramṣanī has ṅāms par byed, *damaging*).

bhrama (m.? Skt. Lex. *sprīng*), *water-course, conduit*, in **udaka-bhrama**, q.v.; and in Divy 538.10, where text Kubjottarānukrameṇa niṣpalāyitā; 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 Pali bhamarikā = *humming-top*), a kind of musical instrument: Mv iii.407.20.

bhramātra, m., a high number: Mvy 7752b = Tib. gzhal thims (see **bhramantra**).

bhrami (f.? in this sense Skt. bhrama and Pkt. bhami, Sheth, but not Skt. bhrami), *giddiness*: gātrakam-paṃ bhramiṣ cāpi chardi praśravanam̐ bahuḥ Mmk 151.16 (vs).

bhramu (= Pali bhamu, also bhamuka, bhamukha; cf. **bhrumukha**), *eyebrow*: asita-bhramū ca snigdhaloma-bhramū ca Mv ii.44.8 (prose, in list of the **anuvyañjana**).

Bhraṣṭālā (?), n. of a town: MSV i.xvii.10; corrupt; Tib. yul ḡñis grogs.

bhrumukha (or perhaps **bhrū**°? cf. Pali under **bhramu**; adaptation to Skt. bhrū, secondarily?), *eyebrow*: prabhāsayantiḥ bhrumukhāntarātu (Nep. mss. °ta; all mss. bhrumukhā° or bhrū°, which is not 'nonsensical' as the note says but the true reading; ed. em. bhramukā°) ūrṇāya kośād iyam ekaraśmiḥ SP 8.11 (vs); lalāṭe va (read ca?) bhrūmukhe (one ms. ru°, for bhrū°) ca śobhe yathaiva candramaso Mv ii.297.3 (prose; so read with mss.); mahānilā (? so mss.; Senart em. °nalam) ca bhrūmukhām̐ (so one ms., the other has short u, intending bhrū°; one of these must be read) candro vā pūrṇamāsiye Mv ii.306.19 (vs).

-bhrūkuṭika, ifc. Bhvr. (= **-bhṛkuṭika**, so v.l.; cf. Skt. bhrūkuṭī, Schmidt, Nachträge), *frown*, in apagata-°kaḥ: Mvy 2405.

bhrūṇa-dheya (see **-dheya**), in °yam idam cittam niḥsāram anidarśanam Ud xxxi.4. This cpd. of -dheya not recorded in Pali; is it a false Sktization of the troublesome Pali word bhūna-ha- or °hu? This word the Pali comms. seem evidently to misunderstand. Cf. Renou, JA 1939, p. 348 with n. 1, who connects the Pali word with Vedic and Skt. bhrūṇa-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 Pali comms. interpret the Pali as *destroying prosperity or welfare*.

bhrūmukha? see **bhrū**°.

bhraṅgarika, 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 *bhriṅgāra for bhrṅgāra, *water-pot* (note difference of quantity of the vowel in the second syllable). Chin. 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.

Makaradhvaja, n. of a yakṣa: Māy 98.

Makaraṃdama, n. of a yakṣa: Māy 50.

Makaraputra, n. of a nāga king: Māy 246.17; 247.5.

makuṭa, nt. or m. (= Pali and Skt. Lex. id.; one doubtful Skt. occurrence, Schmidt, Nachträge; Skt. muk°), *diadem, crown*: Mv i.129.7 (vs, read with mss. śīraṃ . . . sa-makuṭam̐; Senart's em. impossible in meter and implausible in sense); Mv i.153.1 = ii.29.16 (vs; same vs i.226.13 muk°); ii.316.11 (vs, read with one ms. śīryanto, or °ta, mahyam̐ makuṭo . . .); iii.178.16, 19 (°tam, n. sg.);

Divy 411.12 (°tam dattam, n. sg.); Mmk 63.2 etc.; of flowers, *gandha-makuṭā* Mv ii.463.3, and °tāni 4 (prose), *fragrant crowns* (of flowers).

Makuṭadanti, n. of an ogress: SP 400.5; two mss. cited as Maṭṭa-danti, °caṇḍī, intending perhaps Maṭṭa°; Burnouf Maṭṭacandī (sol).

Makuṭabandha (m. or nt.), = **next**: caitye °dhe tu Mmk 598.23 (vs; metr. correct).

Makuṭabandhana, nt. (= Pali 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 **mukuṇḍa**,

mukunda), a kind of drum: Mv ii.159.6 (prose) °dam, acc. sg.; so mss., Senart em. mu°; after mṛdaṅgam.

Makkoṭaka(-parvata), m., n. of a mountain of torment in hell: °te Śiḥs 71.2. Acc. to Bendall and Rouse, Tib. gnad hjom pa (*destroying the vitals*), which fits the description of torments there. (AMg. makkoḍaa is defined ant.; Deśin. 6.142 makkoḍa, a pile, rāsi, for setting up a machine.)

makṣita (cf. Pali makkhita), semi-MIndic spelling for Skt. mra°, smeared: -bhasinādi-makṣitā nagnāḥ LV 258.3 (vs); some mss. and Calc. mra°.

makṣī (= AMg. macchī; cf. Skt. makṣikā, Ved. maks, makṣā; Pali only makkhikā recorded), fly, or other winged insect: Mv i.211.5 = ii.15.5 (prose) makṣī pi, even a fly (did not fly over the bodhisattva's mother while he was in her womb). So, or °kṣi, the mss. both times, unambiguously; Senart em. pakṣī, quite needlessly.

Magadha-līpī, *Magadhan script*, a kind of writing: LV 125.20.

maḡara, Gv 133.1, in place of āḡāra, q.v., a high number.

maḡava, m., Mvy 7776, or nt., id. 7905, a high number, = Tib. brtag(s) yas. (Cf. mṛḡava, miḡava; but the Tib. rendering and Gv equivalents are different.) Mvy 7905 is cited from Gv, which in its place reads aḡava, q.v.

maḡuli-, some kind of bird: (tittiri)pakṣaiḥ strīm, maḡulipakṣaiḥ 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 **Ālikāvendā**.

maghī, n. of a medicinal herb, antidote for poisons, esp. of snakes: maghī nāmauśadhī sarvaviṣaprasāmanī AsP 52.11 (prose); similarly Gv 497.2 (tayā . . sarvāśi- viṣāḥ paḡayante).

mañku, **mañgu**, **madḡu**, adj., also in comp. with -bhāva, -bhūta (= Pali mañku; cf. also **durmañku**; mañku once in Vedic, ŚB, app. *staggering*, 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; puḡgala etc., § 3.4), as is shown notably by a cliché, tūṣṇibhūto (once °tvā, Divy 633.24; not in Mvy) madgubhūtaḥ srastaskandhaḥ adhomukho niṣpratibhānaḥ (Divy °pratibhaḥ; in Mvy before adho°) pradhyānaparamaḥ. (Mvy °paraḥ) Mvy 7122-26; Divy 633.24, 27 (here acc.); 636.7; Av i.48.10, in which, for madḡu- of the other texts, Mvy 7122 reads mañgu-, or with Mironov mañku-(v.l. mañgu-). The form madḡu also in Av i.286.5 vyāpadyate madḡuḥ pratitṣṭhatī kopam samjanayati; in MSV ii.86.2 madḡuvo (n. pl. f.); see also **amadḡu**; and in Bbh 123.10 (na ca bodhisattvo) yācana-kam avahasati . . na madgubhāvam (so ms., ed. em. mañku°) asyopasamharati; but mañku elsewhere in Bbh, (bhūtam ca) doṣam (of someone else) pratichādayati, na vivṛṇoti, yenāśya syān mañkubhāvah 254.15, so that he would be embarrassed; mañku-bhā(vam . . . , lacuna) 150.4, filled by Tib. bag hkhums pa, *timidity, 'little-mindedness'*, and elsewhere: mañkur bhavati, Hoernle, JRAS 1916.711 (= Pali Sn 818 mañku hoti), is *upset, disturbed* (by the criticism of others); abhīru acchambhina-m (l n. sg. m. required; 'hiatus-bridging' m?) a-mañku-bhūtaḥ dṛḍha-vīryah Mmk 93.24. There seems to be even, once, an apparently related **madḡibhūta**, q.v., implying a stem madḡa, 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.

maḡala, (1) adj., *greeting festively, honoring*, ifc. (so Senart): buddha-dharma-saḡgha-maḡalo Mv i.36.6; (2) n. of a former Buddha (= Pali id., there third of the 24 Buddhas), the next after Dīpaḡkara 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.

Maḡalasena, n. of an author: Sādh 546.8.

Maḡalya, (1) n. of a former Buddha: Mv i.137.13; (2) n. of a nāga king: Māy 247.9.

maḡaya-līpī (v.l. māḡa°), a kind of writing: LV 125.20 (Tib. bkra śes pa = maḡala).

mañgu-, see **mañku**.

mañgula, see **madḡura**.

? **mañgusa**, see **bhaḡgakula**.

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.

maccharī(-jātaka), so read in colophon Mv ii.64.7 for text **mañjarī**°; MIndic for Skt. matsarin (cf. prec.), *the selfish man*. The main character in the Pali version, Jāt. 535, is called Macchari-kosiya (once °ika), Jāt. v.383.14 ff. Cf. prec.

majjā-gata, adj., lit. *penetrating to the marrow*, with prema, *intense, heartfelt* (love): Śiḥs 287.9, 10.

mañcakāmañcaka (§ 23.12), *all sorts of couches* or *biere*: mahājanamarako jātaḥ, mṛtajane niskāsyamāne °cake . . , Divy 578.24.

[**mañjarī-jātaka**, read **maccharī**°, q.v.]

mañjīṣṭha, adj. (once in Skt., acc. to BR by error, for Skt. māñj°, from mañjīṣṭhā, *madder*, plus -a; Pali mañjeṭṭha; cf. next), *crimson, bright red*: mañjīṣṭhāsvā 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; Samādh 22.38.

mañjīṣṭhikā (cf. prec.; = Pali mañjeṭṭhikā), lit. *the crimson* (disease), a disease affecting sugar-cane: ikṣuksetre °kā nāma rogajātīr nipatet Bhik 4b.1 (cf. Pali Vin. ii.256.26).

Mañjuḡhoṣa = **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).

Mañjuḡdhvaja, (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 °ṇino 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 (= Śākyamuni), 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 °bhāṣiṇī, unmetr.) tato bhāṣe (refers to Mañjuśrī, cf. Mañjuḡhoṣa 18).

Mañjurava = **Mañjuśrī**: Mmk 441.10; 442.10; 448.3; 470.13 (all vss), etc.

Mañjuvajra = **Mañjuśrī**: Sādh 93.10 (vs) etc.

Mañjuvara, = **Mañjuśrī**: Sādh 108.17 (vs) etc.; Mmk 436.2 (vs). Error for **Mañjurava**?

Mañjuśrī or °śīri, °śīri, 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; Śiḥs 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, Mañjuśriyaya 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 Lalou, Iconographie, 66 ff., esp. 69.

Mañjuśrībuddhakṣetraḡaṇavyūha, m., n. of a work: Mvy 1381; °vyūhālamkāra-sūtra (the same?): Śiḡs 13.16; 53.14; 175.17.

(Ārya)Mañjuśrīmūlakalpa, n. of a work, our Mmk; final colophon 721.25.

Mañjuśrīvikrīḡita-sūtra, n. of a work: Śiḡs 149.5.

Mañjuśrīvihāra, m., n. of a work: Mvy 1369.

mañjuśaka, see mañju°.

Mañjuśvara (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).

mañjuśaka, nt. (cf. Pali mañjuśaka; m. SP 8.13, °kāms, in vs), also **mañju°**, a kind of heavenly flower: SP 5.11; 8.13; 20.1; Mv ii.160.13 (°kāni); 286.18 (id.); iii.95.8; mañjuśakam (n. sg.) Mvy 6164; mañjuśaka-Kv 79.1.

? **maḡḡuka** (Skt. Lex.), a kind of drum, perh. to be read SP 52.1 for maṇḡaka; but see **maṇḡuka**.

Mañi (in Pali n. of a yakha), (1) n. of a kiṇnara-king: Kv 3.3; (2) n. of a yakṣa: Māy 236.28.

mañika, m. (Skt. mañi plus -ka, pejorative, see § 22.37), worthless (glass-)gem: Gv 500.5 (prose).

Mañikanḡa, (1) (= Pali id.) n. of a nāga: Mvy 3350; (2) n. of a gandharva: Suv 161.17.

Mañikarṇa, n. of a former Buddha: Mv i.139.6 (so text, v.l. Mañikuṇḡala; cited in Index as Mañivarṇa).

Mañikāna, n. of a nāga king: Māy 247.13.

Mañikānana, n. of a yakṣa: Māy 70.

mañikāra (= Skt. and Pali °kāra, jeweller: Mv iii.113.7 (prose).

Mañikuṇḡaladhara, n. of a former Buddha: Mv i.141.3.

Mañiketū, n. of a Bodhisattva: Gv 3.20.

Mañigarbha, (1) n. of a Buddha: Gv 259.1; (2) n. of a park in Bhadrāsīlā (also **Mañiratnaḡarbha**, q.v.): Divy 315.23.

? **Mañigarbharājas(i)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.

Mañicakra, n. of a former Buddha: Mv i.139.8.

Mañicakravicitrapratimaṇḡitavyūhā, n. of a loka dhātu: Gv 281:22.

Mañicūḡa, n. of a nāga: Mvy 3331.

Mañicūḡā, n. cf. a kiṇnara maid: Kv 6.9.

Mañidharā, n. of a certain mudrā: Kv 74.9 (cf. **Mahāmañidhara**).

Mañidhāriṇī, n. of a kiṇnara maid: Kv 6.9.

? **mañiprastāra**, Mv iii.442.13; see s.v. **prastārika**.

? **Mañiprastha** (so text), n. of an apsaras: °sthānāmāpsarasā Kv 3.12; read °sthā, or perhaps, with pw, Mañiprabhā.

mañi-bhūmi, f. (Skt. Lex. and Pkt. id., Sheth), jewel-inlaid pavement: (dvārasālāyām) °mir uparacitā Divy 279.6.

Mañimakuḡa, n. of a former Buddha: Mv i.138.3.

(**Mañimanta**, nom. °taḡ, n. of a mountain: Māy 254.4, doubtless = Skt. Mañimant.)

Mañimeruvirocanadhvajapradīpā, n. of a loka-dhātu: Gv 10.3.

Mañiratnaḡarbha (= **Mañigarbha** 2), n. of a park: Divy 325.8 ff.

Mañirāja, n. of a Bodhisattva: Gv 442.22.

Mañirocanī, n. of a kiṇnara maid: Kv 6.10.

Mañivatī, n. of a city: MSV 1.66.2, 15 ff.

[Mañivarna, see s.v. **Mañikarṇa**.]

Mañiviraja(s), n. of a cakravartin: °jaḡ, n. sg., Mv i.154.1.

mañiviṣa, 'having (head-)gem poison', serpent, acc. to Senart on Mv i.276.19 (vs), where mss. māñiviṣāṇām, gen. pl. (Senart mañi°; meter demands mañi°); see s.v. **śatagṇi**.

Mañiviṣāṇa, n. of a cakravartin: Mv i.119.7.

Mañisuta, n. of a nāga king: Māy 247.17.

Mañisumeru, n. of a Buddha: Gv 256.17 (vs; before this read anantaram).

Mañisumeruś(i)ri, n. of a Buddha: Gv 284.21 (vs); see s.v. **Gandharvakāyu-prabharāja**.

Mañisūryacandravidyotitaprabhā, n. of a loka-dhātu: Gv 280.11

Mañisūryaprabhāsagarbhā, n. of a lokadhātu: Gv 13.4.

maṇḡa, 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, maṇḡo sāro): agrayaavana-maṇḡa-prāptā, arrived at the flower of her highest youth, Mv i.147.13; (°prāptāyām, loc.) i.205.7 ≡ ii.9.3; śāsanam ḡaṇamaṇḡam RP 59.6, the highest of (in?) good qualities; navamaṇḡaprāpte dharmavinaye AṣṠ 225.10, when the dharmā and vinaya have just newly arrived at the peak (of development); (2) in **bodhimaṇḡa**, q.v., the lit. mg. of maṇḡa 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 . . . maṇḡo Jāt. iv.233.17) referring to **bodhimaṇḡa**: gacchitva maṇḡam vara-pāḡapendram Mv ii.378.19, having gone to the supreme place, the excellent king of trees (i. e. the bodhi-tree); pṛthiviya (gen.) maṇḡe SP 53.10; mahi- (or mahi-, m.c.)-maṇḡa LV 48.9; 315.18, 20; 316.14, etc.; Mv i.161.12; ii.401.12; dharāṇi-maṇḡa LV 12.18; 156.4 (both vss., °ṇi° m.c.); (3) in LV 87.17 and 20 fluid (cf. Pkt., Sheth, = rasa), with Tib. (khu): Lefm. in 17 (bodhi-sattvasya . . .) mātuḡ kuhḡigatasyoccāraprasāva-maṇḡo-parimīśrasya (read with vv.ll. °maṇḡe, or °maṇḡa-pari°); Tib. . . . btsog paḡi (unclean) khu (fluid; = maṇḡa, see **maṇḡanupūrvi**) ḡugs (power) ḡaṇ ḡres pa (mixed with); in line 20, (na) sukṛtakarmaṇām sattvānām uccāraprasāva-maṇḡe kāyah sambhavati; Tib. lus (body) mi (not) gtsan baḡi (pure) khu baḡi (fluid) naḡ du (within), governing preceding; loc. case) mi ḡbyuṇ ḡo (does not happen, occur).

maṇḡaka, (1) doubtless error for mandaka = manda, sluggish, indolent: LV 143.11 (prose) (kiṇ vayam) maṇḡakasyopasthānam (v.l. maṇḡasya°) kariṣyāma iti; confirmed in mg. Tib.; and no other mg. seems possible in context; (2) for maṇḡaka SP 52.1 read **maṇḡuka** (or less likely **maḡḡuka**).

maṇḡaṇīya, adj. (gdve.?), joyous, or to be greeted with joy: vasanto yoṣitām maṇḡaṇīyo LV 78.12 (vs).

Maṇḡapa, n. of a yakṣa (or possibly of a locality, Lévi p. 69): Māy 24.

maṇḡapa-vāḡa = **maṇḡala-māḡa**, q.v.

maṇḡa-pūla, m. (so Mironov, no v.l.; Kyoto ed. v.l. muṇḡa°; cf. **pūla**, acc. to Chin. boots, short boots (definitely not slippers but shoes with uppers): °laḡ Mvy 8968 = Tib. lham yu can; Jā. and Das cite a word lham yu chad (acc. to Das = muṇḡa-pulā) as meaning a sort of slippers to which cotton leggings are attached. MSV iv.208.7 muṇḡapulā by em., ms. puṇḡapolāḡ).

maṇḡa-peya, adj. or subst. nt. (= Pali °peyya; cf. **maṇḡa**), best of its kind: °yaṇ (idaṇ) pravacaṇam Av i.1.8, note 3; ii.107.6.

maṇḡamā, a high number: Gv 106.6. Seems to have no correspondent in other lists.

Maṇḡara, v.l. °na, pl., n. of a brahmanical gotra: Divy 635.17.

maṇḡarava, nt. (for **mandārava**, **māṇḡā°**), a heavenly flower: °vāṇi mahāmaṇḡaravāṇi (no v.l.) Mv ii.160.12.

maṇḡala, (1) m. or nt. (= **maṇḡalaka** 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.: praṇipatyā pañcamaṇḍala-namaskāreṇa vandiṣyaute 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 rogaḥ jāto yaḥim kule nipatati, na kimci śeṣeti, sarvaṃ harati Mv i.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 ñeḥi dbyar (prob. read sbyar), with or without ḥdab (= ḥdabs, *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 ii.24.12 maṇḍalakaṃ 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 āmārjaya Divy 333.18; tayor dve te āsanaprajñapti kṛtau(!) dvau maṇḍalakāv āmārjita 345.22; (ye) °valokiteśvarasya purataś caturasraṃ maṇḍalakam kurvanti, te rājāno bhavanti Kv 49.2; agrato °kam puṣpābhikīrṇam kṛtvā praṇamyā bodhicittam utpādyā . . . 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*: pañcamaṇḍalakena vandanam kṛtvā Mvy 9278 = Tib. yan lag lñas . . ., *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. i.43.3-7, on DN i.2.8, several definitions, ending: idha pana nisīdanasālā °mālo ti vedittabbo), *a circular hall or space*, acc. to Tib. *courtyard*, ḥkhor gyi (ḥ)khyams (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 niṣaṇṇam AsP 381.1; ahaṃ āsanaprajñapti kariṣyam °mālam tam māpayiṣyam . . . Mv ii.274.13; °mālam samanvāhara praṇitam ca śayyasanaṃ 18; °mālo abhinirmitvā . . . (line 4) āsanaprajñapti kṛtā 275.1; °mālam (acc.) 9 (in these Mv passages mss. are sometimes cited as reading °mātram; qy. °māḍam?); similarly for maṇḍalamātram LV 291.10, 22, read °mālam or °māḍam; the same word is written °vāṭa in: divyo °vāto divyāsanaprajñaptir divya āhārah samanvāhṛtaḥ Divy 288.15 (note āsanaprajñapti and the like in Mv above, and samanvāhara in Mv ii.274.18); and corruptly maṇḍavāṭa, in: maṇḍavāṭaḥ (read maṇḍala-v°) kāritāḥ, tasmin . . . āsanaprajñaptiḥ kāritā Divy 286.15; pratijāgrata maṇḍapa-vādam (for entertaining Buddha and monks) MSV i.264.2, but °grata maṇḍala-vāṭam (as in Divy) iii.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 ii.405.2 (vs) *like a king of beasts* (= a lion); maṇḍalino rājāno praṇata mahyam Mv ii.40.9 (vs), said by Suddhodāna, 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, rājānam . . . cakravartinām balacakravartin' atha maṇḍalinām SP 362.8 (vs); rājāno maṇḍalinas . . . (rājānam 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) sarṣapena (sol) samatām nayasiha Meruṃ, khadyotakena 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 baḥi rim pa): MSV ii.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.ll. 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 **carpata**-, q.v., for vāpy-atha, no other change; Tib. for the pāda, chu la brdabs daṅ thal mo brdabs pa daṅ, 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.

Maṇḍūka, 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 **Meghadatta** of Mv, Megha of Pali, as associate of the previous incarnation of Śākyamuni (here called **Sumati**) under Dīpaṃkara: Divy 247.2 ff.; (3) n. of a prince, previous incarnation of Śākyamuni (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: Lañk 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).

mativant (= Skt. matimant, Ap. maivanta, see § 22.49), *intelligent*: LV 299.7.

Mativikrama, n. of a Bodhisattva: Śikṣ 122.4 (from Dharmasamgītisūtra).

mati-vijñāna = **mano-vi**°, q.v.: in Lañk 10.14 read sūkṣma-mativijñāna-(text °mam abhivi°)-parāvṛttikuśalānām, with Suzuki s.v. sūkṣma, Studies, Glossary, and

Index; but Suzuki translates wrongly; render, *able to produce reulsion in their subtle mati-(= mano-)vijñāna.*

Matisāra, n. of an ancient prince, son of **Satyavardhana**: Mv iii.104.16; 105.3 etc.

Matīśvara, n. of a former Buddha: Samādh p. 57 l. 5.

matsarin (Skt. id., Pali maccharin), in *deśanā-ṛiṇāś ca* Mv i.90.3, of backsliding would-be Bodhisattvas, prob. *resentful of religious instruction.*

[**mathya**, so Lefm. in LV 264.16 (prose) mathyodanakuḷmāṣam; 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 hbras chan (boiled rice) dañ ḥden mar (mixture) . . .*]

Madana, n. of a maharṣi: Māy 256.25.

Madanā, n. of a piśāci: Māy 239.5.

mada-nirmadana, adj. (or subst. nt.? = Pali madanimmadana), *getting rid of pride or intoxication*; ep. of virāga in Pali, 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 Pali nimmādeti, sometimes written nimmadeti, means *insults*): Mv iii.200.11 *yam idaṃ °danaṃ pipāsā-prativinayo ālayasamudghāto . . . virāgo . . .* (close parallel to Pali, above).

Madanī, n. of an ogress: Māy 243.18.

Madā, n. of a piśāci: Māy 239.5.

Madotkatā, n. of a piśāci: Māy 239.5.

madgī-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* (= Pali 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 mss. 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 strīratna.

Madyapura, perhaps n. of the city in which **Maitrakanya(ka)** lived (in Pali, 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 Vaimadyapura).

Madri (= Pali Maddī), n. of the wife of **Viśvamṭara** (or **Sudamṣṭra**): Jm 56.22 fl.; 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. Pali vs, Jāt. iv.314.23, the name is Madhuvā (n. sg. of °vant).

madhumādhava, m. (Skt. °dhavi, f.), a kind of spirituous liquor: °vaḥ kādambarī pāripānam Divy 221.28.

[**Madhu-yakṣi**, see **Vadhu°**.]

madhura, (1) sc. -lipi, a kind of writing (perhaps belonging to the city of Mathurā = Pali Madhurā?): Mv i.135.6; (2) n. of a gandharva: SP 5.1.

Madhurānirghoṣa, 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 Pali madhvāsava), 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. śrīveṣṭa).

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 (= Pali 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°).

Madhuskandha, n. of a brahman friend of **Anāthapiṇḍada**: MSV iii.136.6 fl.

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 worship 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.? = Pali majjhantika, AMg. °tiya; as if semi-MIndic for Skt. madhyānta plus -ika), *noon*: °ke Mv iii.185.16.

Madhyamḍina (also **Mādhyo**, q.v.; seems to corresp. to Pali 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-ruci, *one who favors the M. school*: *kr̥tir iyaṃ pañḍita-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 (= Pali MN): Mvy 1422; MSV i.93.10; 98.15; 111.20, etc.

madhya-stri, *woman in middle life, jolly mature woman*: LV 321.8 °stri-rūpāni, in contrast with *kumārī, girl, and aprasūti*, q.v.; Mv iii.283.5 °striyāyo, acc. pl. In Pali majjha is used in the sense of *middle-aged*, contrasted with *young and old*; I have not found this cpd. elsewhere.

madhyākṣaravistara-lipi, a kind of script: LV 126.1.

[**madhyāhārīnī-lipi**, see **adhyā°**.]

madhyima, adj. (= Pali majjhima, Skt. madhyama, -ḥ 22.16), *middle, middling*: *anumadyāto madhyimam* Mv ii.49.20 (vs; = Pali 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 *aḥam rākṣasīdvīpasya 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 puṇya 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 manādibhiḥ*; 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) (tejhasāma ity ucyate) durāsada-sarva-mananā-praḥiṇa-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 kiṃnara-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 i.334.1, 2, etc.; °kurvānasya Gv 504.19; °kariṣyanti SP 478.7; °kartavya Av ii.140.8; °krta (ppp.) SP 60.14; very common, often (as in some of the above) with parallel synonyms like cintayati; esp. with **yonisāḥ** (or **ayonisāḥ**), 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 **yonisāḥ** or **ayonisāḥ**, qq.v. for examples; nāpi nirgamaṇa-ram utpādayanti SP 72.15, *nor do they put their minds on going out* (lit. *produce putting of the mind on...*); na duḥkhamanasi-kāra ṣaṃjñāṃ utpādayanti SP 78.5; asmṛtya-°kāra-tāyāi LV 34.15, *to the keeping in mind of what is not memorable*; dharmā-°kāraḥ LV 179.8; tathāgatagauravamanasi° LV 370.1; manasi-kāra-manasi-kāratvāt LV 422.13, *because it cannot be reflected upon by mental reflection*; uddeśa-yoga-°kārān (°āra-viśeṣān) (ud)grhya Divy 18.12, 17; tato °sya bhagavatā °kāro dattaḥ Av i.284.12, *then the Lord gave him (the power of) mental concentration*, and similarly 348.1; ii.68.10 (not any 'task' as Speyer renders; Feer also wrongly); nānya-°kāraḥ RP 56.17, Bhvr., *having no other thought in mind*; evamrūpaiḥ ṣaṃjñā-°kāraiḥ Dbh 56.27; other, miscellaneous cases, SP 103.11; Mv ii.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 iii.339.7 (prose); in vss, i required m.c., °karontā (pres. pple.) Mv iii.83.7; and with gen. object, na cāpi teṣāṃ manasi-karonti SP 87.2 (vs), *and they do not even take heed of these things* (that have been said). Cf. next.

manasi-kāra (to prec.) = **manasi°**: KP 71.8 (prose), see s.v. **yonisāḥ**.

manaskāra, m. (= **manasi-**, **manasi-kāra**), *concentration of mind, mental application or activity*: SP 320.3 (prose); cittāśaya-°kāraiḥ 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-prayuktānām 26.4; asan-°kāra Jm 192.12, *evil mental activity*; others, see s.vv. **yonisāḥ**, **ayonisāḥ**.

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).

manasamcetanāhāra, m. (= Pali mano-s°; °nā plus āhāra), also **saṃcetanāhāra**, one of the four kinds of 'food' (see s.v. **kavalikārāhāra**), viz. *living on hope* (in the belief that food is, or will soon be, available; see LaVallée-Poussin, AbhidhK. iii.124 f.); Mvy 2286; th-prior member is (manas)saṃcetanā, AbhidhK. iii.121.

manā (= Pali manam, before vowel man', for Skt. manāk; in the sense here recorded found in Skt. only with neg., e. g. manāḡ asi mayā na śaptaḥ Mbh. Cr.ed. i.3.164, *you were almost cursed by me*; but in Pali, as here, man' amhi, without neg., *I was almost...*), *almost*: manāsmi... khādita (°taḥ), *I was almost eaten...*, Mv ii.450.16; 451.1; 453.3, 8.

manāpa, adj. (= Pali id.; contraction of **manā-āpa**, 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 i.103.6; 109.5; 146.3 = 202.18 = ii.6.15; i.150.5; 207.11 = ii.12.1; i.303.8; ii.111.18; 373.23; 424.2, etc.; Divy 74.9; 403.4; Av i.179.1; Suv 146.3; Bbh 217.3; very common; also a-ma°, *unpleasant*: LV 71.11; 187.9; 246.15; Av i.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 Surabhiḥ 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*: manuṣyakā (so mss., Senart em. mā°) kāmāṃ (acc. pl.) Mv ii.405.8 (vs), *human desires*; [sarvāṇi deva-manuṣyakāṇi (of gods and men; but here mss. °śyāṇi, em. Senart) chattrasahasraṇi Mv i.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 i.138.5.

Manuṣyadeva, n. of a former Buddha: Mv i.138.4.

Manuṣyanāga, n. of a former Buddha: Mv i.138.9.

manuṣya-raha-śayyāka, °**sayyaka**, or °**seyyāka**, adj. (= Pali manussa-rāha-seyyakam, sc. uyyāṇam, Vin. i.39.6, 12, or °seyyākāni, sc. rukkhamūlāni, MN ii.118.18; ā in rāha unexplained), *providing sleeping-places secluded from men*: (vrkṣamūlāni...) °sayyakāni Mv ii.123.18 (read approximately so; mss. partly corrupt, wrongly em. Senart); (āśramapadaṃ...) °seyyākam iii.143.13 (read approximately so; mss. have a different corruption, Senart em. wrongly); (śayyāsanāni...) manuṣya-raha-(v.l. °rahe-)seyyākāni (v.l. śayyākāni) iii.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. iii.73.21-23): manuṣyo vā °graho vā Bhik 25b.1.

manesi? Mv ii.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 °janaṃ (perh. adv.; mss. °janam) Mv i.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 kiṃnara: Mvy 3418.

Manojñaśabdābhigarjita, m., n. of the kalpa of future Buddha Sāgaravaradharabuddhivikrīditābhijña: SP 216.11.

Manojñasvara, n. of a gandharva: SP 5.1; Kv 2.17 (here a gandharva king).

Manojñā, n. of a yakṣiṇi: Mmk 567.12; 570.23.

Manojñārutasimhadhvaja (so Mironov; var. Samano°), n. of a gandharva: Mvy 3387.

Manobhirāma, nt., n. of the Buddha-field of the future Buddha Tamālapattracandanagandha: SP 153.10.

Manoragā (1 sic), n. of a rākṣasi: Māy 243.33.

Manoratha, n. of a piśāca: Mmk 18.5.

Manoratharakṣita, n. of an author (a bhikṣu): Sādh 334.20.

Manorama, nt., n. of two Buddhakṣetras: Mv i.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 Laṅk peculiarly used (see Suzuki, *Studies* 177 f.), bracketed or cpd. often with *citta* and *manas*: *citta-mano-manovijñāna-svabhāva-viveka-ratasya* Laṅk 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 *kiṃnaras*; her story at length, with her marriage to prince **Sudhanu** (Divy, MSV *Sudhana*): Mv ii.97.5 ff. (in the *Kiṃnari Jātaka*); Divy 443.2 ff.; MSV i.134.11 ff.; mentioned as last in a list of *kiṃnara* maids, Kv 7.1.

mantraja, error for *mantrajña* ? (as suggested in note, ed.): °jā (n. pl. m.) °jā iti *saṃjñā* Divy 212.11 f. **mantra-dhāraṇi**, see **dhāraṇi**.

mantrā, f. (only recorded as m. or nt.) = Skt. BHS *mantra*, *formula* etc.: Mmk 27.3 *āhvānanamantrā cātra bhavati*; (7-)8 (eṣa... *mañjuśriyaḥ*) *āhvānanamantrā*; 17-18 *āhvānanamantrāyās ca ayam eva mudrā*... (Regularly m. or nt. in Mmk as elsewhere.)

Mantrānusāriṇi, n. of a **rakṣā** (q.v.): Dharmas 5. Also **Mahā-m°**, q.v.

manthā (nom. sg.; fem., if not masc: to a stem *manthan*) = Skt. *mantha*, a mixed beverage: Mvy 5755.

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-*) *mārdavās* ca; so Tib. *mñen*.]

Mandavalāhaka, pl. (= Pali id.), n. of a class of gods: *Mahāsamāj*. Waldschmidt, *Kl. Skt. Texte* 4, 185.2 (see note 3); cf. **Varṣavalāhaka**, **Vātavalā°**.

mandāra, m. and nt. (= Pali id.; cf. Skt. *mandāra*; = the much commoner BHS **māndāra**; 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); °*vaiḥ puṣpair* 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 kālaṃ maññasi* (see PTSD s.v. *maññati*), so *yasyedāni (yasya dāni) kālaṃ 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 kālaṃ manyase* (2d person!); in 324.6 (without any *sukhī bhava*) *adhivāseti ca bhagavāṃ K° yasyedāni kālaṃ manyase*; so also in 324.10, 15 (*yasya*, 15 adds *dāni*, *bhagavāṃ* [mss. °*vāṃ*] *kālaṃ manyase*); in 325.7, consenting to dwell in *Kṛkin's* new palace, the Buddha *K.* says: *sukhī bhava yasyedāniṃ kālaṃ manyase*.

manyana, °*nā* chiefly m.c. (= Pali *maññānā*; cf. next; to *manyate* plus *-anā*), (1) *conceit* in the sense of *vain, illusory imagining*, Tib. *ñor* sems, in Suzuki's *Index*

to **Laṅk**; (2) *conceit* in the sense of *pride*, Tib. *rlom(s)* sems, so rendered in Mvy, Śiḱs, 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 ceñjanaṃ nāpi manyana*-(m.c. for °*nā*)-*pracāram* (Lefm. *manyena*, metr. impossible), and prob. in KP 136.8 (vs) *iñjanā-manyana*-, tho Tib. here *rlom* sems, *pride*; prob. in Gv 199.20 *sarva-manyanā-samudghātitya bodhisattva-vimokṣasya*; certainly in Laṅk 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., *rlom* sems) *sarva-manyanā*-(Lefm. *manyunā*)-*prahīnāḥ*; in LV 371.13 (vs) read, with vv.ll. and Foucaux, *iha me hatā navavidhā mānavidhī* (m.c., mss. all °*vidhī*) *manyanaṅpur' 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 *manyanaś* with v.l. for *mamiyitā*; Mvy 7082 = Tib. *rlom(s)* sems; Śiḱs 251.8 (Tib. cited as *rlom* sems); *śīla-manyana* KP 135.7 (prose), *pride* in (one's own) *morality*, = Tib. *tshul khriṃs kyis rlom* 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*: *vyapanīta 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 **mamama**, nt., read **amama**, q.v.] **mamāyati**, °*te* (denom. to *mama*; = Pali °*ti*; Skt. once °*te*, Mbh 12.8051, where it means *cherishes* as here, wrongly BR), *cherishes*; esp. with **kelāyati**, q.v. (as with **keḷ°** in Pali), so in LV 100.9; AsP 254.2 °*yeyur*; Dbh 39.23 (here *mamāyitāni*, foll. by *dhanāyitāni nīketasthānāni*), all cited s.v. **kelāyati**; *yasya nāsti mamāyitam* Ud xxxii.18(17); *na mamāyamāno, not cherishing* (as one's own), *Bimbisārasūtra*, Waldschmidt, *Kl. Skt. Texte* 4, 125.10; *labdhā* (read °*dhvā*, probably) *lābham na mamāyate na dhanāyate na saṃnidhiṃ karoti* Śiḱs 269.6, *does not hoard*; in LV 374.5 (vs) Lefm. *mamiyita*, understood as ppp. to this verb, but read **manyanaś** 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-parighitāni* LV 98.14 (prose; -*kā* for -*ka* in cpd.); *mayūrāṅga-°ka-parighitā* LV 77.3 (prose); *mora-hastehi* Mv ii.275.5 (prose); *mora-hastena* 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°**.

marāṇa, as m. (?), and f. °*nā*, *death* (otherwise nt.): in LV 175.11 (vs) Lefm. *marāṇo* with ms. A only, but all others °*nam* (or a few °*nā*), and so citation of the vs Śiḱs 206.9; in Mv i.165.8 (vs) *marāṇāya* (3 mss. unmetrically °*nāye*) *pāraṃ, to the farther shore of death*; can hardly be taken as dat., or as anything other than gen., which seems to imply stem °*nā*.

marāṇaprajñāyate, see **prajñāyate**.

marañāṃśika, see s.v. -**amśika**, and cf. **māraṇān-tika**.

-**marañiya**, see **jātijarā-ma**^o.

Maravāla, n. of a nāga king: Māy 247.29. Cf. **Paravāḍa**.

Maricika, m., n. of a lokadhātu: °ke °dhātau Divy 52.5; °kam °dhātum 52.15.

Maricijāla, n. of a former Buddha: Mv i.140.10.

maru, m. (in mgs. 1, 2 = Pali id.; cf. **marut**, **maruta**), (1) in the sense of Skt. Marut, a class of Vedic gods: indro . . . maruḥi 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. **Bhuruṇḍa**, **Bheruṇḍa**.

marut (cf. next) = **maru** (2), *god*: marutaḥ, n. pl., LV 93.10; Mv ii.28.6; nara-marutaś (v.l. °tāms), 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 Pali), *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. Pali Makkarakāṭa, a locality (once called nagara) in Avanti (DPPN).

markaṭa-jāla, nt. (cf. Pali makkāṭa, Skt. Lex. and late lit., Schmidt, Nachträge, markaṭa, *spider*, *spider-web*: Mvy 6761 = Tib. ba (b)rgya (see Das).

Markaṭa-hrada-tira, nt., n. or epithet (*monkey-pool-bank*) of a cetiya (caitya) at or near Vaiśālī: Mv i.300.11 ff.; the same (?) place called also **Kūṭāgārasālā**, 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.

margati (= Skt. mārgati, Pali maggati; semi-MIndic, cf. § 3.34), *seeks*: KP 125.7; 137.7.

marj(j)a, if to be kept with Senart and mss., is hyper-Skt. for majja(n), *narrow*: asthi-marj(j)am (acc. sg.) Mv i.20.2 (v.l. °rjja; one ms., only, repeats the word with majja; Senart, strangely, has no note).

[**marṭita**- SP 420.4 (prose), misprint for mardita-, *crushed*; so WT; not corrected in KN Corr.]

Mardāna, 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.; = Pali mariyādā-b^o), *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*: (parāpakārasya) °ṇā sarvesām ca °ṇā . . . Bbh 189.4 f.

marṣayati (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 uncleanness*: 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, bska! yas.

Malina, n. of a nāga king: Megh 306.10.

maluda, m., a high number: Mvy 7744 = Tib. gzuṃs 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. (riktahastā) rikta-mallāś ca Divy 171.27.

mallaka, m. (= prec.; Skt. Lex. and Pali id., AMg. mallaga, *an earthen bowl*, Ratnach.; cf. **khaṇḍa**-, **koṭṭa**-, **kroḍa-mallaka**), *pot, bowl, vessel*: Divy 172.7, 10; 174.26 mallakaś; 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. sbrañ skyabs, *insect-protection*.

maśaka-varaṇa, nt., *fan to drive off mosquitos*: Mvy 8987; follows **vidhamanam**, q.v.

maśi or (Mironov) **maśi**, f. (= Skt. maśi, see below), *prob. soot*, but acc. to Tib. (du ba) and Chin. on Mvy *smoke*: maśir (Mir. maśir) api na prajñāyate Mvy 5254, foll. by **chāyikam** (q.v.) api . . . ; in same context spelled maśi (= Skt., and Pali maśi); (of the earth, burned by fire) maśir api na prajñāyate, tad yathāpi nāma sarpiṣo vā tailasya vāgninā dahyamānasya na maśir na chāyikā prajñāyate . . . Śikṣ 246.9-11; similarly Mv ii.325.9, on which see **chāyikā**. (Both edd. of Mvy cite v.l. maśiram.)

maṣṭa(ka), see **māṣṭa(ka)**.

Masakkasāra (= Pali id.), n. of the abode of the Trāyastriṃśa gods: °sāra-pravarāsmi devatā (so with mss.) Mv ii.58.21 (vs) = Pali Jāt. v.400.28 °sāra-ppabhav' amhi de° (possibly read in Mv °prabhavāsmi). One ms. reads Masatkusāra.

masina, adj. (MIndic, = AMg. masīna, for Skt. maśṛṇa), *soft*: Mv iii.54.2 (prose). Prob. read °ṇa.

Masurākṣa, 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 Masūrākṣa as n. of a poet; I do not find this in BR, pw, or elsewhere.

(**masūrikā**, *cushion, pillow, bolster*: Bhik 19a.1, see s.v. **viṇḍaka**; once in late Skt., Schmidt, Nachträge; cf. Skt. and Pali masūraka, in Skt. m.)

Maskarin (once **Mās**^o) **Gośāliputra** (°liputra, °likāputra, Gośālip^o), also Gośālin (= Pali Makkhali Gosāla, said to be founder of the Ajīvakas), n. of one of the six heretical teachers of Buddha's day (see s.v. **Pūraṇa Kāśyapa**); named with the others: Mvy 3546 (M^o Gośāliputra, so also Mironov); Divy 143.11; Av i.231.4 (Māskari, n. sg., Gośā^o); Mv i.253.11 Maskariya (ms. °sya) Gośāliputrasya; 256.20 °rī Gośāli (n. sg.); iii.383.15 °rī Gośālikāputro (mss. °lika^o; v.l. Gośā^o).

mastaka-luṅga, m., nt. (= next, q.v.; this form, with °ka-, otherwise unknown), *brain*: m., Mvy 3936 =

Tib. klad rgyas; Śiṅṅ 69.16 (°gān, acc. pl.); nt., Śiṅṅ 209.10; 210.14 (citing ŚsP 1431:12); 229.3; ŚsP 1431.1 (read °luṅgam for text °gañjām), 12 (read id. for text °śaṅgam).

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 mastakaṃ, 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' uḥataḥ (see ūhata, 1); a later ms. has tālamastakavad dhatāḥ.

[**masniya**, v.l. maṣṇiya, as n. of an animal: Mv i.349.20 (balivardehi) 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 miṣṭ-, suggesting something resembling the Mv corruption.]

mahaṃgata, adj. (= **mahadgata**, Pali mahaggata, § 2.76), *great, extensive, lofty*: -vipula-mahaṃgatāpramāṇa-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 viśāradaḥ Mv i.179.6, but here mahad-may be stem form in comp., = normal Skt. mahā-; see § 18.3 for other cases of this.

mahaṭī (Skt. id., of Nārada's 'seven-stringed' lute; AMg. id., a kind of lute), a musical instrument (in long lists of them; °tīm, acc. sg.), presumably a kind of *lute* (viṇā): Mv ii.159.5; iii.407.19; Divy 108.4.

mahattarakā (AMg. °riyā, ib.), *chief queen*: tenaiva sā °kā mahatā janakāyena sārđhaṃ . . . rājakulaṃ pravṣṭā (so mss.) Mv i.364.4.

Mahattari-Tārā, n. of a form of Tārā: Sādh 177.5. **mahadgata**, adj. (also **mahaṃgata**; = Pali mahaggata), *great, extensive, lofty*: contrasted with **paritta**, Śiṅṅ 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 . . .) mahag-gatena, besides in Mvy, Dbh above.

mahaṭataka, or **mahān°**, f. °tikā (a-extension of mahant°, mahānt° plus -ka), *great*: °kā duḥkhaparam-parātra SP 86.10 (vs); ed. with Kashgar rec. mahan°, kept by WT: all Nep. mss. mahān°; mahantikā MSV iv.74.8.

maharōdhika, f. °kā, Bhvr. adj. (= Pali mahiddhika, 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 ṛṣis, 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 **dakṣiṇādesanā**), 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. 1.10.1.

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. °llakas 593.25 (Mmk all vss); (2) *eunuch* (so Skt. Lex.): Mvy 3822 = Tib. ṅug 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 jirṇo vṛddho, in stock phrase, SP 7.2; 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 jirṇa-vṛddho); Suv 176.5 (prec. by vṛddho jirṇo); jirṇānām vṛddhānām °llakānām Divy 112.22; mahallaka-mahallikāḥ Śākya(h) LV 100.11; 118.3, *the male and female Śākya-elders*; daharā ca madhyā ca °llakā ca Mv i.262.18; °llakas Mmk 593.25 (vs; see **mahalla**); °kaḥ Mvy 8722, *a senior monk* (? Tib., rṅan zhugs, lit. *having entered when old*; Chin. also seems to mean *one who entered the order after middle life*); of an elephant, °ko hastināgas Divy 370.26, and °ke (without noun) 'bhiruḥya 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-mahallako 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 . . . vihāraṃ; also °kaṃ . . . vihāraṃ Prāt 506.10 = id. Pali Vin. iv.47.22.

[**mahā**, read **sahā**, 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-kappiṇa, Av ii.103.3 ff. (no v.l.); Sukh 92.6 (no v.l.); or -kaphila (vv.ll. -kaphira, -kaphina, -kaphila) Sukh 2.7 (Pali Mahā-kappina); = **Kappiṇa**, 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**.

Mahākaraṇameghas(i)rī, see **Mahākaraṇā**.

mahā-karaṇā (cf. Skt. karaṇā; = Pali id.), *great compassion*: LV 181.5; Mv ii.2.7, et alibi; 32 mahāk° of a Tathāgata, Mvy 154, listed 155-186.

Mahākaraṇācandrin, 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**.

Mahākaruṇāyameghaniḡarjitaghoṣa, 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(i)rī**, n. of a Buddha: Gv 285.8 (vs).

Mahākaruṇāsīmha, n. of a future Buddha: Gv 358.13.

Mahākaruṇā-sūtra, n. of a work: Śiḡṣ 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-karkaṛava, m., and °**karkāra**, nt., a heavenly flower, see s.v. **karkaṛava**, **karkā**°.

Mahākarna, n. of a yakṣa: Ātānāṭiya 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**.)

(mahākālpa, 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 LaVallée 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.v.v. **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**).

Mahākālikā, 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; ii.114.12; iii.47.14 ff., 48.4 ff. (rebukes Ānanda and tells him the story of his own ordination; corresp. to Pali SN ii.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**.

Mahākuṣa, n. of a brother of Kuṣa; Mv ii.433.17; n. of a king (the same?): Mvy 3568.

Mahākṛṣṇameghavātamaṇḍalī, f. (?), n. of a deity or magic potency (also called **Kṛṣṇavātamaṇḍalī**, 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 i.140.4.

Mahākośalī, n. of a city: Karmav 53.15.

Mahā-koṣṭhila = **Koṣṭhila**, q.v.: Av ii.195.5; AsP 40.13.

Mahā-kauṣṭhila = prec. (see also **Kauṣṭhila**): Mvy 1063 = Tib. gsus po che; SP 2.5; Sukh 2.7 (so read with v.l. for text °ṭhilya); 92.6.

mahākrandanā (or °na, m.), see s.v. **krandanā**.

Mahākrodha(-rājan) = **Krodha(-rājan)**: °krodhaiḡ 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 i.182.18 (vs); Senart em. **Mahānāga**, 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.

Mahāguṇadharabuddhiprāptābhijña, 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 Diśāmpati: Mv iii.206.12 ff. See next.

Mahāgovindīya sūtra, n. of a sūtra, = Pali Mahāgovinda s° (DN 19): Mv iii.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.

mahācakra, m. sg. or pl., n. of a mountain (-range), only in composition or association with **cakra**, 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 ii.113.9 f.

mahāchāyā, Mmk 17.8, with **chāyā**, q.v.

Mahājñānagītā, n. of a goddess: Mvy 4322.

mahāṭīṭibha, m., a high number: Mvy 8017. Cf. **ṭīṭibha**.

Mahāḍimphika, m. pl., Mmk 17.6; see **ḍimphika**.

[**mahātapamanda**, m., cited as mss. reading Divy 443.15 (tayāmoghapaśa-śrītayā, read -pāśītayā with MSV i.135.2) hrade °daḡ krto; ed. em. mahāhatamandaḡ, acc. to Index *great cry* (obscurum per obscurius); MSV i.135.2, same passage mahān **upamardaḡ**, 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 Prātāpanaḡ 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 ii.146.19 (°jo, n. sg.); (2) n. of a garuḍa prince: SP 5.4 (°jasā, inst.); (3) n. of a Bodhisattva: Gv 2.20 (°jasā).

Mahātejogarbha, m., n. of a samādhi: SP 458.4.

mahādūtī, or °ti, f., '*great envoy*', a class of super-human 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 **dūtī**, q.v.

Mahādeva, (1) n. of a king, of the race of Mahāsammata and corresp. to Pali Makhādeva(!): Mvy 3582; MSV i.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 **Dvāravatī** (q.v.), and he has four arms (219.1); both things suggest Kṛṣṇa.

Mahādevasūtra, n. of a work, part of the **Rājasamyuktakanipāta** of the **Madhyamāgama**: Karmav 161.14; MSV i.111.20.

mahā-dyutika, adj. Bhvr. (= Pali mahā-jutika, PTSD s.v. jutika; Skt. mahā-dyuti plus -ka Bhvr.), of great splendor: (puṇyavipāka. . .) *kaḥ Śiḥ 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 kimnara king: SP 4.14.

Mahādhipati, f. (so evidently intended; surrounding forms f.; and so Tib., bdag mo chen mo), n. of a Buddhist deity: Mvy 4318.

Mahādhvaja, n. of a former Buddha: Mv iii.230.3 f.

mahā-nagna, m. (cpd. of mahā and nagna, q.v.; seems to correspond to Pali mahānāga, DN i.51.10 °gā, n. pl., in a list of kinds of fighting men which includes uggā rājaputtā . . . sūrā cammayodhino etc.; comm. i.157.6 mahānāgā viya mahānāgā; hatthiādisu pi abhimukham āgacchantesu anivattitāyodhānam etam adhivacanam, 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 Pali suggests equivalence to BHS mahānāga, which he takes to be the older form; Skt. nagna would give MIndic nagga, for which nāga might be substituted; Burnouf also compares the Skt. n. pr. Nagnajit, 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 samśrītau Divy 372.12; tasyāpi °gno Bhadrāyudho nāmnānekasahasraparivāraḥ (can hardly mean *athlete*!), sa bhagavacchāsane pravrajito 'rhan samvṛttāḥ 373.20; krodhāviṣṭasya °gnasya Gv 504.5; (vajram mahāpraharaṇam) na śākyam mahānagne-nāpi samdhārayitum 509.4; °gnā(h) Kv 41.21 (printed mahāgnā); Av ii.102.15; often in comp. with bala (the might of a mahānāga being evidently proverbial): °gnabalam Mvy 8210; °gna-balopetāni LV 200.21 (prose); sarve °gna-balair upetā LV 28.5 (vs); others, cpd. with -bala, MSV i.100.10; Av ii.108.12; 110.3; with -balin, 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) omī mahā, reading simply Nanda.

mahānayuta, m., = ten **ayuta**: Mvy 8001.

mahānāga, 'great elephant', ep. of śrāvakas: Mvy 1081; in Pali 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) (= Pali Mahānāma 3 in DPPN, son of Amitodana and brother of Anuruddha), n. of a disciple of the Buddha, seemingly not to be identified with (3): son of **Amṛtodana**, brother of **Anuruddha** and **Bhaṭṭika**, Mv iii.177.2 ff. (stem °ma); mentioned with **Bhadrika** (3) and **Aniruddha** LV 229.12 (stem °man); Mvy 3607 (nom. °mah); (3) (= Pali °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 **Aniruddha** (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 Śiḥ 69.4, cited from Pravrajyāntarāyāsūtra, voc. Mahānāman, prob. addressed to (2) or (3) but unidentifiable; (4) n. of a Licchavi of Vaiśālī (cf. Pali 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-Buddhistic; see **Nārāyaṇa**), as also in: (vajram mahāpraharaṇam) na śākyam mahānagnenāpi samdhārayitum 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.

Mahānāśā, n. of a yōginī: Sādh 427.3.

mahānimbarajas, a high number: Mvy 8029. Cf. **nimbarajas**.

Mahānirnādin, 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 murir.

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.) Śiḥ 75.10 (prose).

Mahāpadmā, n. of a medicinal or magic herb: Gv 497.24.

Mahāpanthaka (= Pali 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** = Pali 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.

Mahāpāraṇika, n. of a disciple of Buddha: LV 2.1. Not noted elsewhere in BHS or Pali, 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 (= Pali Mahāpajā°), 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 (= Pali Mahāpanāda): 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.

Mahāpranidhivēgaś(i)ri, n. of a Buddha: Gv 285.19 (vs) °siri, 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 52.11.

mahāprātihārika, see **prātihārika**.

Mahāprātihārya, sc. **sūtra**, n. of a work (cf. **Prātihārya-sūtra**): Karmav 157.1.

Mahāprīthiṛṣā, n. of a goddess: Mvy 4321.

mahāpreṣaka, m., a kind of evil supernatural being: Mmk 17.9 (follows **preṣaka**, q.v.).

Mahāphanaka, 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.

Mahābalavegasthāma, 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**.

mahābimbara, m., a high number: Mvy 8007. Cf. **bimbara**.

Mahābodhi (= Pali id.) = **Bodhi** 3, q.v.

Mahābodhyaṅgavatī, n. of a goddess: Mvy 4325.

Mahābrahma(n), (= Pali 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 rūpāvaca 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 °maṇah, acc. pl.; ms. °māṇah; 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 **Arisūdana**.

mahābhāgā, n. of a medicinal plant: Suv 104.7 (? or adj. with **indrahastā**, preceding).

Mahābhijñāñānābhībhū, n. of a former Buddha: SP 156.2; 157.5; 158.11; 160.7 etc. The only form used in prose; see **Abhijñāñānābhībhū**.

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 airāvapo?): Mahāsa-

māj., Waldschmidt, Kl. Skt. Texte 4, 177.7 airāvapo °mo prāpto nāgo . . .

Mahābhujā, n. of two yakṣas: Māy 45; 84.

mahābhūtasamatāsādhana, nt., a kind of **samāpatti**, q.v.: Mvy 1501 = Tib. ḥbyun ba chen po ḥthun 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-puṣpāni 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.

Mahāmañdhara, n. of a Bodhisattva: Kv 74.14 (cf. **mañdhara**).

Mahāmañiratna, m., n. of a mountain: Kv 91.16.

mahā-maṇḍarava. see **maṇḍarava**.

Mahāmaṇḍalika, n. of a nāga: Mvy 3355.

Mahāmatī, (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 Viraja, called **Mati** (4), q.v., in 365.3 (vs).

Mahāmatī, n. of the mother of a previous incarnation of Śākyamuni: Samādh p. 60, line 30.

Mahāmanasvin, n. of a nāga: Māy 221.23.

Mahāmantrānusāriṇī = **Mantrānu**°, q.v.: Sādh 401.1 etc.

mahā-mandāra = °**mandārava**: **mandāramahā-mandāra** Suv 196.1 (prose; so with best ms., the others lack this form).

mahā-mandārava, only following **mandārava**, q.v.

Mahāmayūrarājan, n. or epithet of a supernatural being (? = Śkanda or Kumāra): Mmk 91.1.

Mahāmahā (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 śuddhāvāsakāyika gods. Cf. **Maheśvara** (1).

mahā-māndāra and °**māndārava**, 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 **Māricī** 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 Śiṅṣ 133.4; a passage cited directly from Mahām° in Śiṅṣ 184.5.

Mahāmeghaśrīteja(-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. **Mahāmaitrīmahākaruṇāmukho(d)dyotana**, n. of a (perh. imaginary?) work (dharma-paryāya): Gv 209.7.

Mahāmaitryudgāta, 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.

Mahāyaśas, (1) n. of a past Buddha: Mv i.117.12 (vs), °yaśo, 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), °yaśasmim, loc. sg.; (5) f., n. of a goddess: Sādh 502.12, °śā(h), n. sg.

mahāyaśākhyā, adj., = **maheśākhyā**, q.v., Śiṅṣ 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 mahesakkha? *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**, **āgrayāna**): passim, e. g. Mvy 1250; bhikṣur °nam dhārayamāṇaḥ Suv 192.1; kecin °nam abhiśraddhayanti 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.

mahāraṅga, see **rakṣā**.

mahāraṅga, m. (= Pali id.; cf. Skt. mahāraṅga), *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.

Mahāratnavarṣā, n. of a goddess: Mvy 4320.

Mahāratha, n. of a king: Suv 206.11; 225.9 ff.

mahārambha, see **ārambha**.

Mahāraśmijālāvabhāsagarbha, 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, Virūḥa(ka), and Virūpakkha). These four are named, Dharmas 7 (as lokapāla); Mvy 3146-9 (as prec., lokapālāḥ 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 devāḥipatayaḥ 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 (-ādyā 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-jātīya), Virūpākṣa and Vaiśravaṇa Dasyus; the Buddha resolves to convert them using āryā vāc 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').]

? **mahārājā**, adj. or subst. f., used (if text is right) with fem. entities: LV 391.4 (vs) upasthitā mahārājā (but v.l. mahāvālā) Āśā Śraddhā Hirī Śirī (four of eight devakumārikā, 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 mahārājā a fem. equivalent of **mahārāja(n)**, q.v., = Skt. lokapāla? **mahārājika**, adj. (from **mahārājan**, q.v.), with or sc. deva, of the group of world-guardian (gods): °keṣu deveṣu Karmav 155.6; °ka-devaparṣadi 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 Mahābhijñāñānābhībhū: SP 156.5.

mahā-rūpiṇī, a kind of malevolent supernatural being (see **rūpiṇī**): Mmk 17.8 °nyaḥ, pl.

mahāroca, m., n. of a flower: Mvy 6184. Cf. **roca**.

mahārocāmāna, nt. (cf. prec.), n. of a flower; only occurs after **rocāmāna**, 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 i.139.13.

Mahālakuṭa, n. of a nāga king: Mmk 18.12. Cf. **Lakuṭa**.

Mahāvāna, n. of a grove: Divy 399.12. Context indicates location in the north (in prec. line Kāsmīrapure); 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 i.1.2; colophon i.4.11; glorification of it, iii.250.10 (and ff.).

mahāvādīn (Pali id., see PTSD s.v. vādīn), a great disputant or debater: Gv 358.26 (said of **Satyaka**, q.v.).

mahāvārṣikī (cited pw as *kā, but Mironov *ki; Tib. cited as bar śi ka chen pol), n. of a kind of jasmine, cf. **vārṣikī**, *kā (2): Mvy 615.4.

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.

mahāvītāna-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 ff.).

Mahāvīdyutprabha, n. of a nāga: Mvy 3317.

mahāvibhūta, m., a high number: Mvy 8037. Cf. **vibhūta**.

Mahāvīmāna, n. of a former Buddha: Mv i.141.14.

mahāvivāha, m., a high number: Mvy 8011. Cf. **vivāha**.

Mahāvihāravāsin, pl., n. of a school: Mvy 9096.

mahāvīci (°Cf), f. or m., n. of a hell (= **avīci**, q.v.): °ci Mv i.9.9 = °cim iii.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 °Iya-nicayo LV 4.18; in 438.20 it is called dharmaparyāya-sūtrānto mahāvaipulya-bodhisat° a-vikrīḍitaḥ.

mahāvaistāra, adj. (can be interpreted as from *mahā-vistāra, a normal Skt. cpd., great extent, plus -a; Whitney 1204e), of great extent: (te kārāḥ... mahānuśamsā mahādyutayo) °stārā(h) Av ii.108.2.

Mahāvayutpatti, f., n. of a work (Mvy): Mvy p.611 l.1.

Mahāvūha, (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 bodhimaṇḍa: 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 i.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 ii.87.2 mahesakkhā = **mahēśākhyā**, of which our word is prob. a folk-etym. alteration, tho well supported in the mss., and despite Pali mahābhisakka (Therag. 1111); Tib. nthu che ba mthu che ba; cf. Mvy 6411 mahēśākhyā-mahēśākhyā (Tib. dbaṅ [= mthu] che ba).

mahāśālikā, some sort of mechanical device or toy (piece of furniture?): Mv ii.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 mahāsāvaka), 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 ff., 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 ff. Śāriputra, Mahāmaudgalyāyana, Mahākāśyapa, Subhūti, Rāhula, Nanda, Bhadrīka, Kapṣiṇa; but 111.11 ff. varies (1-2 = 2-1 of 64.9 ff.; then Gavāmpatī, Piṇḍola-Bharadvāja, Pīlindavatsa, 6 = 5 above, 7 = 3 above, and 8 Ānanda, who in SP 2.8 is a mere śaikṣa, excluded from the mahāśrāvaka group); in Mmk 40.25 Mahākāśyapa and Mahākātyāyana constitute a pair of mahāśr; in 13.22 ff. is a very long list, including some familiar and many fanciful and textually doubtful ones; the same is true of the list of females, mahāśrāvīkā, which follows in 14.19 ff. (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 i.260.18.

mahāsaṃvidhāna, 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 i.198.12; ii.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.

Mahāsamsrṣṭa (cf. **Samsrṣṭa**), m., n. of a mountain: Kv 91.13.

mahāsaṃjñā, a high number: Mvy 8035. Cf. **saṃjñā** (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 Vyāghripāriavarta (ch. 18) of *Suv*: *Suv* 206.13 ff. Several times in the verse version, 225.11, 234.13, 238.14, **Mahāsattva-varo** (°varaḥ) 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, °vaḥ) plus (adj.) **varaḥ**.

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 ff.

Mahāsama, pl., n. of a brahmanical school (of the Chandogas): Divy 632.23, 26.

mahāsamantagandha, nt., a kind of flower (only following **samantagandha**): Mv i.230.16; 267.1; ii.160.14; 286.18; iii.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 ff. 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.

Mahāsambhava, nt., n. of a city in the south: Gv 142.10, 22.

Mahāsambhavā, n. of the lokadhātu where dwelt the Buddhas named Bhīṣmagarjitasvararāja: SP 376.2 ff.

Mahāsammata (= Pali id.), n. of an ancient mythical king, the first king of men in the present world-age: Mvy 3552; (mahatā janakāyena sammato iti) **Mahāsam°** (mss. °samanto, em. Senart) Mv i.348.4; in 8 one ms. correctly **Mahāsammataśya**, Senart with v.l. **Sammataśya** (om. mahā); in ii.146.19 mss. °samanto, em. Senart; MSV i.3.6.

Mahāsahasrapramardana, nt., n. of a work: Mvy 1395. Cf. **Mahāsahasrapramardanī**.

mahāsāgara, nt., a high number, = 10 **sāgara**, q.v.: Mmk 343.23, 24.

Mahāsāṃghika, n. of a school: Mvy 9089; Mv i.2.13 (see **Lokottaravādin**).

Mahāsāhasapramardani, n. of a rakṣā, q.v.: Sādh 400.13 etc. Cf. also **Sāhasra**°, **Mahāsahasrapramardana**.

mahāsāhasrikā, f., see **trisāhasrika**.

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 rakṣā, q.v.: Sādh 401.5 etc.; the v.l. °sītavati occurs 402.9; 408.18; = **Śītavati**, q.v.

Mahāsudatta, n. of a monk (bhikṣu): Gv 47.8. Possibly the same as Pali Sudatta 11 in DPPN.

Mahāsudarśana, (1) (= Pali °dassana; cf. **Sudarśana** 7). n. of a cakravartin: MPS 34.14 ff.; Mvy 3570; MSV i.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 i.xiv.10.

Mahāsenāvūhaparākrama, 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; Samādh 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 ii.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 **Mahārsacūḍa**.

mahāhetu, m., a high number: Mvy 8019. Cf. **hetu**.

mahikā (Skt. mahikā, cold, in °kāṃśu: cf. mihikā, mist, Schmidt, Nachträge; Pali 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 16 guardians of the bodhimaṇḍa: LV 277.13 (prose).

Mahiṣī, n. of a rakṣasi: Māy 243.9.

mahī (= Skt. maha), festival, in jāti-mahī samvṛttā Divy 515.18; in same line, **jātamahaṃ** kṛtvā; both birth-festival; is the otherwise unrecorded -mahī 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**°].

Mahiśāsaka, pl., n. of a Buddhist school: Mvy 9080; Karmav 60.8 (by plausible em., see Lévi's note).

mahīsthāma (all mss.; Senart em. mahī°, m.c., but the meter requires rather abhūṣi cāturdvīpo, with shortened i, mahī°), ep. of the cakravartin Maṇiṣiṣāna, having earth-power (acc. to Senart, having in his hands the powers of all the earth): Mv i.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 **Sudarśanā** who married **Kuśa**; also

Mahendraka 1, q.v.; in the Pali Kusa Jāt. he is called Madda (= Madra), king of Sāgala: Mv ii.460.8; iii.27.19 (here °dra-nātha-; both prose); (3) n. of a king of Hastināpura (also **Mahendraka** 2, q.v.): Mv iii.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 Pali (see DPPN 1.433 f.), in which Mahinda (3 in DPPN) is the father of the Buddha Phussa (BHS Puṣya); (4) n.

of the well-known apostle to Ceylon (= Pali Mahinda 1 in DPPN): Karmav 63.1; (5) n. of a nāga king: Māy 246.15.

Mahendraka, (1) = **Mahendra** 2: Mv ii.441.7; 442.9 etc. (prose); iii.13.16 (vs); (2) = **Mahendra** 3: Mv iii.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 iii.265.17 (prose).

maheśākhyā, adj. (cf. **alpeśākhyā**; = Pali mahe-sakṣha; by error mahiś° MSV i.95.12; see also **mahāśākhyā**; once **mahāyāśākhyā**, 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 i.36.3; 189.1; 193.14; 197.17; 198.4, 17; ii.64.15; 420.7; 485.3; iii.125.11; Divy 434.1; Av i.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; puṇya-ma° one who is a great personage by reason of merit (acquired by past deeds) Divy 8.5; 42.1; 98.20 (udāra-puṇya-ma°); 219.11; 579.17; vipāka-ma°, same (distinguished thru the maturing of his karma) Av ii.67.10; mah° said of gods LV 413.12; Mv i.30.9, 17; iii.318.16; of Māra, by himself Mv ii.277.4; of the sun and moon LV 51.12; 410.15; of a nāga king Mv i.249.18; of noble animals Mv i.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 ii.289.15, abstracts from prec.

Mahēśvara, (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 i.224.3, 5 = ii.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 **mahāmāheśvarāyatanam**, q.v., a special stage of **śuddhāvāsakāyika** gods; (2) n. of a yakṣa: Divy 41.2 ff.; Sv 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, rigmarole list).

maheśvaradatta, m. or nt., a kind of gem: Mv ii.311.3.

mahotsaṅga, m., a high number: Mvy 8013. Cf. **utsaṅga**.

Mahodadhi, n. of a nāga: Mmk 454.15.

mahoragaka, adj., of great serpents: Śiṅṣ 333.9 (vs).

mahoraga-lipi, a kind of script: LV 126.3 (confirmed Tib., lto ḥphye chen po).

Maholūkkhalamekhalā, n. of a yakṣī: Māy 58. So the Chin. versions clearly indicate; text Aholū°, prob. misprint.

Maholkādhārin, n. of a Bodhisattva: Gv 442.1.

(**mahaujaska**, adj., of great might: Mvy 727; 6410; occurs in Skt., Schmidt, Nachträge.)

Mahaṣadha, n. of a youth (the Bodhisattva), hero of a jātaka = Pali Śūci-j., No. 387 (unnamed there): Mv ii.83.20 ff. He marries Amarā; both names are used in Pali in the different Mahāummagga-j., No. 546; see s.v. **Amarā** (1) for discussion.

Mahaṣadhi, 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. (= Pali māṃsa-cakṣhu),

fleshy, bodily eye, one of the five cakṣus, q.v.: prakṛtena °śā mātāpitṛsambhavana 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.

māmsaja, 'flesh-born', physically begotten (son): pravrajemi katham aham Rāhulaśiri °jaṃ (spelled mānsajam) jīnasya MV iii.269.8 (vs).

māmsabala, m. or nt., n. of a (supposed) magic herb: m., MSV ii.134.9; nt., madīya-snānodakam °lam ib. 11–12, 16.

māmsika, m., (1) (= Pali māmsika), butcher, or meat-dealer: SP 276.5; (2) see s.v. kahāpaṇa.

Mākandika (also Māgandika, q.v.; = Pali Māgandīya), n. of a parivrājaka who lived at Kalmāśadamyā, q.v.: Divy 515.14 ff.; °dikāvadanam, colophon of Divy chap. 36, Divy 544.21.

Makkoṭaka, living in Makkoṭaka, q.v.: Śiṅṅ 71.2 °kaiḥ prāñjātibhiḥ.

Māgadha, n. of a yakṣa: Māy 63.

māgadha, f. °ikā (Pali id., Childers; AMg. Māga-haa), 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 kamsapātri, some special kind of brass vessel called Magadhan. MV ii.412.8; °ikāye kamsapātriye MV ii.282.10; so interpret °ikānām (partitive gen.) kamsapātri 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) = Mākandika (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 parivrājakā, traidaṇḍika-mānandika-(so mss., read māga°, or māka°)-guruputraka-gautama- etc.); cf. Pali AN iii.276.32 ff., similar list, paribbājako ... māgaṇḍiko ... tēdaṇḍiko ... 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 Śārī: Av ii.186.7.

māḍa (cf. māla 2; Pali māḷa, māla), m. pl. māḍāḥ Mvy 5548 (v.l. and Mironov mātāḥ), some sort of building: Tib. rīa (drum) khañ (house, building), or śna (= pūrva) khañ; 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 °śitīmānavakaśatāni brāhmaṇakān mantrān vācayīṣyati. 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-māṇḍaleyām (Bhvr.) Sādh 189.7; māṇḍaleyānām tu sambhavaḥ 230.13.

māṇḍalya, nt. (to Skt. maṇḍala plus -ya), circularity: dirghahrasvādīmāṇḍalyam parikalpasya saṃgrahāt Lañk 350.6 (vs).

Māṇḍavya, (1) n. of a ṛṣi in the 'Padumāvatiye 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 Bahvrças): Divy 632.18 f., and n. of a gotra, Divy 635.8, 20.

Mātāṅga, (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 yakṣha who is to be called on in time of need. This yakṣha, 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 āprechāmi tato devasya sakāśāto varam yācayīṣyāmi. taye mātāpitṛ-ṇām ārocitam. (18–349.1) tehi dāni yaṃ maṃ tam so tam jālpati ... tahim aparā parivrājikā (2) paṇḍitā ... sā āha: Jenti, tvam vailāsikāye 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: (sarvasattvāś ca tasmim samaye maītracittā hitacittāḥ) parasaram 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. māluḍu.

mātrkā (= Pali mātīkā), (1) a name for the Abhidharma(ṭīka): °kādhītā Divy 18.6; sūtrasya vinayasya °kāyāḥ 18.15; sūtram mātrkā ca 333.7; MSV iii.122.4 °kā-dharo; Prāt 520.13; (2) (see also Bodhisattva-(sūtra)-ṭīka-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 mātuḡāma), womankind, the female sex; in BHS (acc. to Childers in Pali too) occasionally used mg. an (individual) woman, as in SP 418.9 acet ... mātrgrāma imam dharmaparyāyam śrutvodgrahīṣyati ... tasya sa eva paścimaḥ sribhāvo bhaviṣyati; 411.13 putrakāmo mātrgrāmo ... tasya putraḥ prajāyate; and in a cliché (see s.v. āvenīka) ekatyē 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 3922; 6864 (°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. kṛtajña), mother-honoring: Mv iii.131.16. Almost always followed by pitṛjña, śrāmaṇya, brāhmaṇya, honoring fathers, monks, brahmins; corresp. to Pali matteyya (or me°), petteyya, sāmaṇña, brahmaṇña; 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.

[mātryo, 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.) navapuṣpadāmāḥ LV 298.9, *as soon as they had thrown (their bodies), having become fresh-flower-garlands, . . .* (or is -mātra for -mātrāḥ, adj., with same mg.?). On *mātra, adj., *maternal*, see **mātri**.

mātrajña, adj. (= Pali mattaññu; cf. next, and **a-mātrajña**), *moderate* (in eating): Mvy 2393; Śiḥḥ 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 mātramj°, § 2.76; abstr. from prec., = Pali mattaññutā), *moderation* (in eating): Mvy iii.265.11 (v.l. mātrjñātā); Śiḥḥ 144.2; Ud xxxii.27 (32); bhojana-mātramjñātā LV 430.3-4 (prose), so Lefm., v.l. -mātrajñ°, but apparently all mss. °jñātā; cf. under **a-mātr°**.

mātrā-bhojin (cf. Pali matta-bhojana Dh.p.c. iii.265.8 *moderate eating*, and prec. two), *eating in moderation*: Śiḥḥ 129.13.

mātri, adj. f. (to m. *mātra, from Skt. mātṛ plus -a?), *of the mother, maternal*: (svaka-svakā yeva) mātriyo bhaginiyo parasparasya vivāhitā 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 mātryo 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*: Śiḥḥ 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) mānakū-ṭānām (KN wrongly add ca with only 1 ms.) yā gatiḥ (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 bhikṣuṇā . . . mānatvaṃ (12) caritavyaṃ bhavati, cira-mānatvo (*after he has undergone the m°*) bhikṣur . . .; 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-mānatvāya paṭipajjitabbam, cira-mānatto bhikkhu . . .) corresponding to Prāt 487.11-12 above; the comm. says, bhikkhu-mānatvāya ti bhikkhūnam mānanabhāvāya, āradhanatthāyā (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*.

Mānabhañja, 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 **yamālī** (q.v.) kritā, 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 **ārambaṇaka**) 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 (yearning)*: nivartaya °kam LV 322.4 (vs), *turn back your (sweet) mind* (said by the daughters of Māra to the Bodhisattva).

Mānasī, n. of a kimnara-maid: Kv 5.22.

Mānastabdha (= Pali Mānatthaddha), n. of a proud brahman converted by Buddha: Av i.148.10.

mānātimāna, 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.

[**mānātva**, 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 mānāpa 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-), mūlapakarṣa-pyam 8654 (Tib. yañ gzhi nas bslāñ ste for °karṣa); on these see s.v. **mūla** (3); cira-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; (gurudharmādhyāpanayā . . . bhikṣuṇyā) ubhayaśaṃghe anvardhamāsam mānāpyam caritavyam Bhik 5b.5; 7b.4; 30b.5 (in the last, ubhayaśaṃghena); 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 mūlapakarṣa (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 f.).

Mānuṣa, n. of a nāga king: Mst 247.25.

mānuṣaka, f. °ikā, adj. and subst. (= Pali °saka; Skt. adj. daiva-mānuṣaka, once, BR 5 s.v.), *human; a human being*: °śikāye vācāye Mv iii.131.9; nāpi jñāyate °śikā eṣā Mv i.353.4.

māndāra (cf. Skt. māndāra), rare, = **māndāra**, q.v.: LV 6.6, so all mss., but Tib. māndāra (in Calc. 318.16 also māndāra but Lefm. 253.21 °rava with all mss.); °ra-mahāmāndāra ŚsP 322.3; Kv 8.3; 65.4; māndāra-mahāmāndāravāṇi (I presumably read māndāra-mahā°) Kv 79.1.

māndāraka = °ra(va), always as adj. with puṣpa (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 i.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 i.266.18; ii.286.15–16; Mmk 111.17; Suv 196.5 (mahāmā° 7, but here best ms. °ināndāra).

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. Māndhātṛ, 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 i.348.9; Divy 210.20; 214.20; °tasya Mv i.348.9; Divy 210.21; 213.23; MSV i.67.14 ff.; 93.6 ff.; Mmk 609.1; °tr- (stem in comp.) Karmav 37.3; °tā, n. sg., Mv i.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 Mūrdhagataḥ, 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; °tena 212.19, 22.

Māndhātṛ-sūtra, cited from the **Rājasamyuktakaniṣṭhā** of the **Madhyamāgama**: MSV i.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: mahāvihāsa tathā dṛṣṭas, taddaśam māyam ucyate Mmk 343.18 (vs); or understand māya(h)-m-ucyate, with m. gender? In next line: taddaśamāyām(!) **mahāmāyah**; (2) apparently nt. for Skt. māyā, *trick, wile*: bahūni māyāni darśayati Mv ii.174.12 (prose; no v.l.).

? **māyatā**, prob. read māyitā (Skt.), *trickiness, deceit*: no ca śāthyā na khilaṃ na māyatā teṣu vidyati... RP 10.11 (vs).

māyati (= Skt. māti), *is measurable in, is contained in*, with loc. (so Skt. māti): (sa puṇyaskandho...) trisāhasramahāśaṣreṣu lokadhātuṣu na māyet 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 i.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 prañihāna 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 prañihāna to be the mother of all Bodhisattvas and Buddhas (sarvabodhisattva-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 Bhāgavatī 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.), *conjuror, 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**.

Māyūrī (= **Mahā-māyūrī**), 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 **Namucl**, 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 pāpiyāmsō bodhisattvasya vihethanām (so with ms.) upasamharanti; 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 Kileśa-, 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 (śrāvakāmś) ca bodhisattvāms ca skandhamāreṇa vā kleśamāreṇa vā sārđham yudhyamānān... in next line (10) sarva-māranirghātanam; similarly in Mv iii.273.2 only two, Kleśamāro 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 tatha Mṛtyu-Kleśa-mārah (v.l. Mṛtyumāra-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.

Māra karaṇḍa, m., n. of a village of the Kosalas: Mv i.317.5; 319.3 (mss. °kaṇḍa), 8 (mss. corrupt but indicate karaṇḍa); site of the former **Veruḍṅga**, q.v., or **Veḥḍaṅga**; n. sg. °ḍo 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 i.220.1 = ii.22.2; ii.163.14; Av i.215.7; Bbh 116.20.

māraṇāntika (= Pali °nantika, Milp. 48.11), *relating to (the part of) death*, contrasted with aupapattyaṁśika, Śikṣ 226.7 ff. (cited from Śāl 87.10 ff.); = **maraṇāṁśika**, q.v., and see s.v. **-aṁśika**.

Māradhvaja, n. of a group of 18,000 former Buddhas: Mv i.58.5; i.61.14.

Mārapramardaka, n. of a son of Māra (favorable to the Bodhisattva): LV 316.22.

Mārabalapramardin, n. of a Bodhisattva: ŚsP 7.4.

Māramaṇḍalanirghoṣasvara, n. of a Bodhisattva: Gv 4.11.

māri, f. (Skt. māri, and Lex. māri; AMg. both), *plague, pestilence*: mārir utsrṣṭā 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.

Māricī, (1) n. of a rakṣā, 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)māyūrī, 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, -samkalpa, -vāc, -karmānta, -ājīva, -vyāyāma, -smṛti, -samādhi; (2) daśāryagotra-mārgam pratilabhate 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-karmaṣāṅga? Tib. renders literally, hphags paḥ 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. magga), *seeking; one who seeks*: sūtrāntamārgakā(h) SP 476.1 (prose).

mārgaṇatā (AMg. maggaṇayā), = next: kuśalamūlānām °ṇatāyāi Śiks 214.7.

mārgaṇā (Skt. Lex. id., Skt. °ṇa, nt.; Pali maggaṇā), *act of searching, seeking*: °ṇā karitā (mss. mārgaṇā karitā; kar° may be kept) Mv ii.112.14 (prose).

mārgika, adj. (mārga plus -ika), *of, consisting of, or marked by a road*: °kam (sc. nimitam, *mark*, as boundary) MSV iv.88.8.

Mārgo(d)dyotayitar, n. of a former Buddha: Mv i.141.3.

Mārjanī, n. of a rākṣasi: Māy 243.29.

mārjara, m. (cf. Pkt. maṃjara; Skt. mārjāra), *cat*: Mvy 4790 (so also Mironov, with v.l. mārjāra).

mārjāla (m.; = Skt. Lex. id.; Skt. mārjāra), *cat*: °lādayaḥ 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 mārdavāś 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 mārdavāś ca; °vāḥ Mv i.133.9 (prose); SP 66.9; °vā (f.) Gv 404.15 (prose).

mārṣa, only voc. sg. or pl. (hyper-Skt. for Pali māriṣa = Skt. māriṣa; the short form seems unquotable in Skt. lit., tho cited Lex.; in BHS māriṣa is usual, māriṣa little used except in Mv, e.g. i.185.20; 229.12, 17), *friend(s)!* *good sir(s)!*: commonly pl., SP 88.2; 104.2 (prose); 171.11; 175.3 (vs, māriṣa, pl., m.c.); 389.5 (prose); LV 18.12; 23.4; 383.9; Mv i.41.1; iii.86.2 (mārṣa, prob. pl., but somewhat obscure); Mvy 6391 māriṣāḥ = Tib. grogs po dag, *friends! comrades!*; Gv 490.26; Kv 36.16 māriṣā(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 bhavantaḥ, Mmk 35.27 śrṇvantu māriṣāḥ; sg., Divy 57.16; 59.4; 194.8; Jm 21.16; 36.18; 38.8.

māla, (1) = Skt. māla, *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 Kimnarī Jātaka (story of **Manoharā**); cf. **Halaka**: Mv ii.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. (Kirkel 74).

mālā, (1) (cf. AMg. id., 'upper deck or storey on a ship', Ratnach.; see mālīkā in Acharya, Dict. Hind. Arch. s.v., and cf. **mālāvihāra**, -māla 3), *upper part, top, crown*, of a building; in navachadanā āveśana-mālā (so mss. each time; Senart em. °sālā) Mv i.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.).

Mālādharin (so all mss.; Senart em. °dhārī, metr. better), n. of a Buddha: Mv i.124.2 °ri, n. sg.

mālādharā, also °rin, q.v., m. (regularly pl.), n. of a class of godlings, in Mv i.30.7 yakṣas, associated with **karotapāni** and **sadāmatta**, qq.v.: Mv i.30.7 °rā(h); Mvy 3151 °rah (but Mironov °rāḥ); Divy 218.8; Mmk 19.13.

mālādharin, m. pl., = prec.: Mmk 43.18 (see s.v. **karotapāni**). See also **Mālādharin**.

Mālādharī, n. of a rākṣasi: SP 400.6 (no v.l.; so WT; Burnouf °dharī).

mālā-vihāra, n., acc. to Tib. (on Śiks) phreñ baḥi khañ, *garland-building*: Mv ii.367.3 (vs, = Śiks 300.8) °raṃ kṛtvāna (Śiks kṛtvā ca) lokanāthasya dhātuṣu, 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**.

Māli, n. of a nāga king: Māy 247.15 (n. sg. Māli).

Mālīkā, n. of a queen, wife of Prasenajit: Av ii.9.6.

Mālinī, (1) n. of a pious princess: Mv i.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. māluṃyā), a kind of creeper, which strangles trees (śāla trees are especially mentioned in Pali) on which it grows: jara soṣayate naranāriṇaṃ yatha mālu-latā ghanasālavanam LV 174.19 (vs).

māluta, a high number (twice in same list with °tā, see next; °tā seems better to correspond in position to **māluda**, 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 **māluda**); (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): (kāmāḥ . . .) mālutā-latevāsukhadā(h) LV 212.17 (prose; v.l. mārutā°, but Tib. ḥkhri śiñ ma lu ta); mālutā-latā-jālāvabaddheṣu (mss. mārutā°, ed. em.) MadhK 441.5 (prose).

māluda, 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.

māludu, m. or f., a high number: Mvy 7901 = Tib. ma gzhā; cf. **mātula**; cited from Gv 133.23.

māluvā (= Pali id.; BHS also **mālu**, q.v., and **mālutā** 2), a kind of creeper: sālam vā māluvā 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, mālyā, and mālā), *flower*: Mv i.249.12 (prose) imāni... sthalajalajāni mālyāni... (list follows, atimuktakacampaka- 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-rāsi-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 **Kuṣa** (2); regularly preceded by **kāla**, *black*. So the mss. invariably; they are proved right (against Senart's em. maṣi-rāsi^o) by Mbh. Cr. ed. 3.268.34 māṣarāsi-saḍṛṣair... kṣaṇadācaraiḥ; the adj. fits rākṣasas as well as Kuṣa.)

māṣṭa and **māṣṭaka**, nt., also in mss. maṣṭa(ka), and with ṭh for ṭ, 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^o; seems to refer esp. to toys: (antaḥpurasya arthāye) nānāprakārāni janta-māṣṭa-(mss. maṣṭa-, ^oṭha-)daṇḍakāni kriyanti, kriḍāpānakāni ca vividhāni ca jantamāṣṭakāni kriyanti, vijanakāni pi jantamāṣṭāni kriyanti 475.7-8; āsandikā pi jantamāṣṭa-pādakā 9, etc.

[**māsopavāsaka**, ^oika, see **śvāsopa**^o.]

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 vartinām; read c' Avantinām with DN. In Sn 1011 Māhissatī is mentioned along with Ujjeni, which confirms its association with Avantī.

? **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).

miñj-(**ayati**, ppp. -**ita**, etc.), see s.v. **unmiñja**, ^ojita, **nimiñjita**, and (for etym. discussion) **saṃmiñjaya**ti (and congeners). Simplex has not been noted.

miñḍha (= AMg. id.; Skt. Lex. meṇḍha, Pali meṇḍa), *ram, sheep*: LV 156.18 read miñḍhalakṣaṇe with ms. A for miṣṭ-la^o; 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.

miñḍhaka, m., (1) (cf. prec.; extensions in -ka in Pali and Pkt.) *ram*: Divy 450.14; 456.3 (so mss. both times, ed. em. me^o); (2) n. of a rich householder, = **Meṇḍhaka**, 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; Bhik 22a.2, 3, where definition is given; see s.v. **sāmayaika**. See also **mṛta-v^o**.

mitra, (1) *friend* (in Skt. nt.), sometimes with m. gender (also in Pali; not by inheritance from Vedic, but a Mīdic change of gender, caused by the mg.; in Class. Skt. extremely rare and perhaps only in word-plays): kalyānamitrāms ca niṣevamānāḥ pāpāms ca mitrān parivarjayantāḥ SP 98.1 (vs); purānamitrah 210.10 (prose); mitram ca tasya (read tasyo, WT), with nt. epithets, 212.10 (vs), but Kashgar rec. mitraś 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.

Mitrakālikā, n. of a piśāci: Māy 239.23.

mithyatva = (Skt.) **mithyātva**, see ^otva-niyata and s.v. **rāsi**.

-**mithyācārika**, adj.-subst. (to Skt. mithyācāra plus -ika), *sinful*; in kāma-m^o, *sexually sinful*: Divy 301.23 (follows **adattādāyika**; 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 kuhanā etc., also listed Mvy 2493-2497, see s.v. **kuhana** (or ^onā); the others are **lapana** (^onā), **naiṣpeṣikatā** (^otva), **naimittikatā** (^otva), and **lābhena lābha-niścikīrṣā** (^oṣutā), or ^oniṣpādanā.

mithyātva-(also written **mithyatva**)-**niyata**, adj. (= Pali micchatta-niyata), *fixed in falsehood*, ep. of one of the three **rāsi** 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^o, *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 ^ona-vaśāt; MSV ii.14.8, 13.

mithyāpratipanna, adj. (= Pali micchāpaṭi^o), *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 middhavihatāḥ patamaṅga iva rakṣathā netraih LV 202.2 (vs), *and don't be overcome with drowsiness...;* Mvy 1982 middham = Tib. gñid, *sleep* (follows styānam 1981); middhāvastha-locanāparisphuṭo Divy 555.22; perhaps in this sense LV 179.6; but also as something definitely reprehensible, Dharmas 69 (in list of *upakleśa*; styāna occurs earlier, but separately, in same list); saṃgaṇikā-samsarga-middha-nivaraṇa- Laṅk 49.7; middha-**guru**ka (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 middhī ca yo bhavati... = Pali Dh. 325 middhī yadā hoti...

mirava, v.l. ^opha (so Mironov with v.l. ^ova), 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.

Milaspharaṇa, nt., n. of a place (not found elsewhere); called 'tip of India' and located in the south; Cape Comorin?: ihaiva dakṣiṇāpathe ^onaṃ nāma Jambūdvīpaśirṣaṃ (text here Jāmbū^o) Gv 83.20; ^onaṃ Jambūdvīpaśirṣaṃ 84.16.

milāyati (= Pali id., Skt. mlā^o), *wilts, withers, becomes faint*: Mv iii.131.4 (prose); haritacchinamilāyitaṃ Mv ii.232.3 (hypermetric! final half anuṣṭubh line); ppp. milāna Mv ii.393.9; a-milāna (-gandhamālyā) ii.102.2 (prose).

millati, **milleti** (= AMg. and other Pkt. millati;

= **mellati**, q.v.), *abandons, lets go, releases, gives up, leaves, rejects*: millehi (sc. mṛgīm; *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 tīkā; (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. °vaṇa, Pān. 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 Trayastriṃśa, 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.

Miśrakesī, 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.

mīgava, nt., a high number: Mvy 7714 = Tib. zar zer (= mṛgava, q.v.); there is a v.l. mīvagam (prob. influenced by the preceding item avagam), which Mironov presents without v.l.

mīṭa, **mīḍa** (m.), = next, *dung*: mīṭa-sthāne yathā krimiḥ Śiḥs 81.4; (varāha) iva mīḍa-kuṇape (cf. BR 5.1302 s.v. kuṇapa) KP 101.5; satkāra-mīḍe pataṇam KP 131.8 (vs; in 3 above, satkāra-uccāra-pataṇam).

mīḍha, m. (= Pali mīḥa; cf. also prec.), *dung*: Mvy 6966; mahato (mss. mahānto) mīḍha-parvatasya upariṃ Mv ii.137.11; mīḍhamgiri LV 197.3, *mountains of dung*; varjeti kāmāṃ yathā mīḍha-kumbham Mv ii.377.21 (vs), *like a pot of dung*; this is a favorite comparison, esp. with mīḍha-ghaṭa, LV 173.20; 174.3; 213.5; RP 19.9 (vs; text °ghatām, read °ghatām, acc. pl.); mīḍha-viṣayā(h) LV 127.18; mīḍhāvaliptaḥ Śiḥs 173.8.

mīmāṃsana (nt.), = Pali vīmāṃsana, *investigation* (= Skt. °sā): LV 430.16 (prose).

mīvaḡa, var. for **mīgava**, q.v.

mukunḍa, m. (= **makunda**, **mukunda**), a kind of drum: tuṇapaṇavamṛdaṅgām viṇaveṇūmukunḍām (all mss. ṅḍ) 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 mukanda of Samādh p. 34 line 9.

Mukulitā, n. of a 'gandharva maid': Kv 4.18.

mukuṣṭha, m. (Skt. makuṣṭha, Lex. makuṣṭha, 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: mukta-kusuma 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.

Muktachattrapravātasadṛśa, n. of a former Buddha: Sukh 6.2.

muktaprabha, m. or nt., a kind of gem (*that emitted*

splendor; Senart em. muktā°): °bhehi maṇiratnehi samalamkṛtam 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 **jñāpti**, Mvy 8659, qq.v., *isolated motion*, unaccompanied by (one or three) supplementary questions (contrasts in Mvy with jñāpti-dvitiyam and °caturtham, explained s.v. **jñapti**): = Tib. gsol ba gcig 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) ifc., (in a given) *direction*, cf. BR s.v. 3: bāhyamukham kṣiptāni Mv ii.458.1, *thrown outside*; bāhyato-mukham kṣiptāni iii.13.4; see also **paścānmukha**; sthānāsanaṃ śayanacaṅkramaṇam na kariṣya (mss. °sye, 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 **dharmamukha**, **dharmālokamukha**, qq.v.; also samādhi-mukha SP 312.2, where Kern suggests em. °sukha, but Tib. sgo, *entrance*; in Laṅk samādhi-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 samādhi; in LV 181.20 trimokṣa-sukha- is app. a misprint for °mukha (so Foucaux; no v.l. cited in Lefm. but Calc. mukha); in LV 352.16 (vs) Lefm. dhyāṇā-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 sthālyau 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-profācana, nt. (v.l. with Mironov °pocchana; cf. Pali mukha-puñchanacolaka, Vin. i.297.1), *face-(or mouth)-wiper, handkerchief* (so Tib., gdoñ physis): 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 kākaḥ dhṛṣṭo 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 sāmīno tuṭṭha-pahaṭṭham mukham ullokayamāno vicaratīti mukhullokako), *cheerfully*: Mv i.27.5 (tiryagyonīṣu sattvaṃ. . .) ṭṭhāni mukhullocakam paribhujantām.

Mukhendra, n. of a yakṣa: Sādh 560.15 etc.

muṅga (m.; = Pali mugga, Skt. mudga; § 3.4; modern vernaculars have the nasalized form, Hindi mūmg, Nep. muñ, etc.), *bean*: LV 171.17 (vs, no v.l.); 264.16 (prose), ed. mudga-, most mss. muga- or mugam(-yūṣam; intending muṅga-?), best ms. muṅga-.

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 Pali Jāt v.405.24); °dā (n. pl.) ca ketakā ii.254.7; °da- (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.

muñcati, *emits words, speech*; in Skt. and Pali used with object vācam or the like, but here absolutely, no object noun expressed (also **pramuñcati**, **vimuñcati**, in the same context): kalyāṇikāṃ vimuñceta naiva muñceta pāpikāṃ Ud viii.8 (vācam is clearly understood with the f. adj., but does not occur in the passage); similarly viii.9 muñcamāno.

muñcana, (nt., = Pali id.), *the sending forth, emission*: -prabhāsa-muñcana-vidhijñena Gv 431.12; (in Bhvr. cpd.? or adj., *emitting*?) dvārā . . . krośasvarā-muñcanāḥ 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.

muñja-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 **gūṇāvagunṭhita-bhūta**, refer to *confusion*.

muṭa, **mūta**, **mūḍha**, **moṭa**, **moṭaka**, and see s.v. **moṭikā** (m.? cf. Vedic mūta, mūtaka; late Skt. mūtaka, pw; Pkt. mūḍa, mūḍha, 'a large measure of grain'; and s.v. **mūtoḍī**, 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: śakatair bhārair muṭaiḥ (etc.) piṭakaiḥ (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; mūḍhaiḥ, 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; kuśa-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-śayanā-sana-vārika Mvy 9074, see s.v. **vārika**; follows śayanā-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. **muṇḍā**, **muṇḍika**) *shaveling*, pejorative ep. of Buddhist monks (with **śramanaka**, q.v. for citations; -ka contemptuous or imprecatory): Divy 13.15; 39.26; 574.2; (2) f. °ikā, ep. of **ganḍī**, *gong*: Av i.272.1; Feer *funereal, for the dead* (suggested by context; Feer cites Tib. as mjug med pa = *tail-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 **maṇḍā**°, q.v.]

muṇḍā (Skt. Lex. id.), *shaveling woman*, contemptuous ep. of a Buddhist nun (cf. **muṇḍaka**, °ika): Kalpanāmaṇḍitīkā, Lüders, Kl. Skt. Texte 2, 44.

muṇḍāpayati (caus. to Skt. muṇḍayati, Pali muṇḍeti; = AMg. muṇḍāvei), *causes to be shaved*: °payitvā Divy 261.15.

muṇḍi, f. (perh. muṇḍi Deśin 6.133 = Skt. niraṅgi), *veil*(?): puṣpalokamayim (? see **puṣpaloka**) muṇḍim 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-kuṇḍika-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.

Muditapuspā, 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 **mairī** or **mairā**, 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 hrṣṭacittatā); esp. elaborate description Śikṣ 183.4, katamā muditā? . . . prīṭhiḥ prasādaḥ prāmodyam cittasyānavalinatā . . . cittasya prāmodyam kāyasyaudbilyam buddheḥ samprahaṣaṇam manasa utplavaḥ, etc.; Tib. regularly dgaḥ ba, *joy*; (2) rarely, and only in vss (prob. m.c.), = **pramuditā** as n. of the first bodhisattva-bhūmi: Lañk 286.15; Sūtrāl. xx-xxi.37.

mudgara, nt. (in Skt. m.), *hammer*: in SP 271.9 (vs) read with Kashgar rec. daṇḍāni mudgarāni ca (supported

confusedly by 2 Nep. mss. and the fragment publ. by LaVallée-Poussin JRAS 1911.1076).

mudgalikā, or (Index) **mudgarikā**, var. for **mūr-khalikā**, 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. *mudraih* 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, *mahāmudrām* 9, *sarvamudreṣu* 13; *kṣemāṅgamo mudraḥ* 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 anguli-kam* 9–10, and below; cf. *anguli-mudrā* 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. i.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.423.15; -*gaṇanām* (v.l. °nā)-*dhāraṇa-mudrām* 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., *gla 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**-)**bala**, as high number.

mudrā-lipi, a kind of script: °pi (v.l. °pi), 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**.

mudhāma, seems to be a quasi-instr. sg. fem. to Skt. and Pali (adv.) *mudhā* (= Pkt. *muhāi*, 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.

munigāthā, 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 *kinvara* maid: Kv 6.21.

murava, m. or nt. (= AMg. id.; cf. Skt., Pali *muraja*), a kind of drum (in cpds. with *duṇḍubhi* or *paṇava*): Mmk 56.19; *Kalpanāmaṇḍitikā*, Lüders, Kl. Skt. Texte 2, 44.

murucikā, prob. a *small belt* or *sash*: Mvy 8997 = Tib. *śor bu phreḥu* (acc. to Jā. and Das, *śur bu phreḥu* 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) °kam 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. *muṣita* = *muṣita*), also °ti-tā, *heedlessness*, *forgetfulness*, *inattentiveness*: °tiḥ Dharmas 69, in list of *upakleśa*, between *pramāda* and *vikṣepa*; °titā Mvy 1976, between the same two terms, = Tib. *brjed nas pa*, *forgetfulness*; *nāsti* °titā 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., *amuṣitasṃṛitvād amuṣitasṃṛitir 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(i)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 *Bodhisattva*'s exploit of wielding the bow of his grandfather *Simhahanu*, 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 Śikṣ 261.8, used in the same sense: *evaṃ cakṣuś cendriyaṃ ca rikte* (app. dual) *muṣṭisadrśam* (but read *rikta-muṣṭi-sadrśam*?) *alīkam asadbhūtam* etc.; note that after *rikte* the epithets are (at least mostly; but see **mośadharmā**) singular, which makes the dual *rikte* suspicious, despite the double subject; and the standard use of **riktamuṣṭi**, occurring actually in the preceding line of Śikṣ, makes the em. seem called for.

muṣṭika, also **mauṣṭika**, **moṭṭ(h)ika** (cf. Pali *muṭṭhika*, app. only *boxer*, *prize-fighter*, assoc. with *malla*; from Skt. *muṣṭi*; AMg. *mūṭṭhiya*, id.; Skt. *muṣṭika*, n. of a roaming despised caste who guard corpses and eat dog-flesh, acc. to Rām. comm. = *ḍomba*; Skt. *Lex.* also *goldsmith*), (1) perhaps = Skt. *muṣṭika*, n. of a gypsy-like low caste: SP 276.5 (prose) *na caṇḍālān na mauṣṭikān na saukarikān* . . . (considerably later in the list, na *mallān nānyāni pareṣāṃ ratikordāsthānāni tāni*) *nopasaṃkrāmati*; SP 279.2 (vs), cited Śikṣ 48.2, (*kuryāt tehi na samstavam*) *caṇḍālamuṣṭikāḥ saunḍais* (so also Śikṣ, but WT cite *K' cāpi* for *śau*°, and so Tib., *gdol ba dañ ni zol ba* for entire *pāda*) *tirṭhikāis* . . .; 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) *mauṣṭikaḥ* Mvy 3808, followed by *vidūśakaḥ*, *buffoon*; acc. to Tib. *zol pa*, *trickster* (possibly in the sense of *juggler*); (3) possibly (= Pali *muṭṭhika*) *boxer*, *fight-fighter*: Mvy 7072 *muṣṭikāḥ*, v.l. *mauṣṭikāḥ* (Mironov, and pw 7.368, *musuntikā*, clearly corrupt) = Tib. *khu tshur*, *fight* (Skt. *muṣṭi*); Chin. also *fight*; Jap. *fight*, also *trickster*, *low-class person* (prob. based on Tib. on 3808); (4) (as in Skt. *Lex.*) *goldsmith*: (after **suvarṇadhovakā**, 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 *Kalpanāmaṇḍitikā*, see Lüders' discussion, Kl. Skt. Texte 2, 44.

muṣṭi-bandha, -**sambandha**, m., a particular technique of *grasping* (the bow) with the *fight* (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 **pāda-bandha** or **pāda**, and (in all but Divy 100.12) also **śikhā-bandha**; in both Divy passages these words are directly followed by **dūravedha**, 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 muṣṭisaṃbandho ca, yatra nāma vārāṇasyām sthītena kāṇḍam 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), **musāraḡalva** (the regular BHS form), **musāraḡalvārka**, **musālaḡalva**(?), sometimes miswritten **susāra(galva, ḡalvārka)** in mss. and even in edd. (Divy 67.18, Mmk 120.22), m. (rarely nt.), a kind of precious stone. Recorded once in Skt., **musāraḡalva**, said to mean a kind of *coral* (pw); otherwise forms with mu- only noted in BHS; but cf. Skt. **masāra** and **masāraḡalvarka** (rarely written °vārka), said to mean *sapphire* or *emerald*; Pali **masāra-galla**, 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 °ra-galla, said to mean *sapphire*; in recent years most interpreters of BHS have left the exact mg. undetermined; it usually occurs in rigmarole 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 **musāraḡalva**); **vaidūrya-musāra-pratyuptām** Lañk 3.5; **musālaḡalva** (rare) Mvy 5956 (but Mironov **musāra**°, no v.l.); Mv iii.304.12 (so, or **musā-g**°, mss., Senart em. **musāra**°); **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**°, with most mss. or requirements of meter, i.49.11; 63.2; ii.186.13; text **musāra**° but mss. divided evenly with v.l. **musā**°, i.49.14; ii.177.17; 180.14; 191.5; 310.8; 316.8; 472.2; iii.226.11; 232.10; **musāraḡalvārka** (cf. Skt. above) Divy 67.18 (ed. **susā**°); 138.3; the regular form in all texts is, however, **musāraḡalva**, 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.

musāraḡalvaka, adj. (to prec.), *made of musāra-galva*: Mv ii.301.4 (prose; mss. °la-ga° or **musā-g**°).

musuṇḍi or °ḍi (AMg. **musuṇḍhi**, Sheth, **musuṇḍhi**, Ratnach.; Skt. **bhuṣuṇḍi**, °ḍi, **bhuṣ**°, also in Kaut. Arth. Sham. 1 54.6 **musuṇḍi** or °ḥi, see Meyer's transl. 73 note 2), a kind of weapon: **khaḍga-cakra-°ḍyādīnam** Mmk 721.5.

(**muhūrta** = Skt.; names for each of the 30 m° 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 **mūdhāma**.

mūtoḍi (prob. related to **muṭa**, etc., q.v.; = Pali **mutōḷi**, °ḷi, also with ū for u and ṭ for t), a (farmer's) *basket*, *bag*, or *large container*: **karṣakasya mūtoḍi pūrṇā nānādhānyānām Śikṣ 210.8** (cited from ŚsP 1431.2 which has corruptly **mṛtotriḥ**); **mūtoḍivan nānāsuparipūrṇaḥ** (= **nānā-asūci**°, doubtless *manure*?) Śikṣ 231.1.

? **mūdhāma** (m.; so text by em.; read rather **mudhāma** or **mūdhāma**), acc. to context apparently *idle* or *deluded religious longings*, see s.v. 2 **āma**: ŚsP 485.(14-15) (na ca bodhisattvo mahāsattvo **mūdhāmaṃ patati**, text. But this is an em.; all mss. **mūrdhānaṃ**, and so in same locution 17, where ed. inconsistently reads with mss. Note to 15 suggests reading **mudhāmaṃ** and interprets by

vyartha-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. ṣḡ.). [**mūyate** Gv 496.23, 25, read **mṛyate** with 2d ed.] **mūrkhalikā** (so Mironov, no v.l.), or (v.l.) **mud-galikā** (or, in Index, °rikā), acc. to Tib. *an arrow-head shaped like a bird's heart*: Mvy 6101 = Tib. **medḥu byiḥu 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. °ta (no special force in -ka discernible), *unconscious*: sa **drṣṭvā** °kas **tiṣṭhati** Divy 508.20; sa °kaḥ **prthivyām nipatitaḥ** 515.2.

-**mūrdhaka**, ifc. **Bhvr.**, = Skt. **mūrdha(n)** (cf. AMg. **muddhaya**, **head**: **adho-mūrdhakāḥ** LV 193.19 (vs); see also **ava-m**°).

Mūrdhataka, n. of a deity: Mvy 4276; Mmk 28.25 (text **Mūrdhūta**); 29.2; perh. 617.23 (text **Mūrdhnaṭaka**). [**Mūrdhata**, Mvy 3557, see **Mūrdhāta**.]

mūrdhan, **mūrdhāna** (cf. Skt. **murdhan**), **head** (condition), *summit*, the second of the 'stages of participation in penetration', see **nirvedha-bhāḡīya**: **mūrdhānam**, n. sg., Mvy 1213 (so Mironov; Kyoto ed. v.l. °nah) = Tib. *rtse mo*, *summit(s)*; same is meant by **mūrdhāvasthā Sūtrāl. xiv.26** comm.; **mūrdhāgatāni** 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**°.

Mūrdhāta = **Māndhāta**, q.v.: Divy 210.19 ff., where (as in MSV below) the identity is explicitly stated; read °**ātaḥ** 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**° (v.l. **mūrdhni pi**°) 472.3 (both prose), *'head-covering'*, an ornament for the head, made of gold or jewels.

Mūrdhnaṭaka, see **Mūrdhataka**.

-**mūrdhni** or °na, ifc. = Skt. **mūrdhan**, **head**: -**uṣṇī-ṣaṣīrṣanavalokita-mūrdhnir** (v.l. °na; both edd. em. °dha) ity **ucyate** LV 432.13.

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, **śakṣyasi tvam . . . bhikṣūṇām upānāhān mūlāc ca puñcituram** (mss.), *can you clean the monks' sandals thoroughly* (from the ground up?) and 11, sa **bhikṣūṇām upānāhān mūlāṃ kramataś 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-pārivāsika**, *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-antar-āpatti**), 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, **samodhāna-parivāsa**, often qualified by **mūlāya paṭikkasantā** (Vin. ii.7.20) or the like (N. Dutt, MSV iii. Intro. iv f. makes Pali **mūlāya paṭikkassanā** and **samodhāna-parivāsa** separate penances corresp. to the above two in BHS,

but this seems hardly supported by Pali evidence; possibly Vin. ii.62.6–12 may imply it, but it is not very clear). There is also mention of **mūla-mānāpya** and **mūlāpakaṛṣa-mān°**, which are analogous to **mūla-parivāsa** and **mūlāpakaṛṣa-p°**, except that acc. to MSV iii.77.2 and 5 the repeated faults are concealed (alho 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 mūlāpakaṛṣa-m° 83.2; (4) nt. (= Skt. Lex. and Pkt. id., Sheth; Skt. and Pali mūlaka), *radish* (Tib. la phug); Mvy 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 allino 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.

Mūlaphaḷgūna (evidently same as Pali Moliya-phagguṇa; 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-)kāśikośalakā manuṣyā mūlāto prītā Mv i.350.7, *...were pleased because of them; samanantara-prakrānto ca kāśirājā Śyāmakaśirīsyā 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°) api 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 nirdhāvītvā iii.34.17; anāniye mūlāto ...putrā jātā, aparāṇām pi devīnām ...putraśataṃ jātaṃ 152.8–9, from N. were born ... sons, and from the other queens ... 100 sons; mukto tāye piśācīniye 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).*

mūlāpakaṛṣa, see **mūla** (3).

mūlāpatti, f. (see **āpatti**), *radical sin*: Śikṣ 10.14 °śravaṇāt; 168.2; five, of a ruler, listed Śikṣ 59.11 ff. (no relation to the pañcāpatti-nikāyāḥ of Sūtrāḥ xi.4 comm., on which see Levi's note in Transl.); other mūlāpatti mentioned 60.9; and in 60.10 ff. detailed statement of eight mūlāpatti of beginners in the Mahāyāna.

mūlika, adj., (1) (Skt. Lex. id.) *living on roots* (as an ascetic practice): śatābhīṣāyām jāto °ko bhavati Divy 647.1; mūliko brāhmaṇaḥ, sa mūlānām arthe 'nyatamaṃ parvatam abhirūḍhaḥ Av ii.125.6; aneka-mūlika, ep. of ascetic practices, (ātāpanaparitāpanaiḥ . . .) aneka-mūlikair LV 248.17, *consisting of living on many roots*; (2) ifc. Bhvr., *having . . . as cause*, = Skt. -mūlika, and perh. corruption for this: kiṃmūlikā (n. pl. m.) utpadyanti Mv iii.337.11, *having what source do they arise?*, but the normal Skt. -mūlika is used in parallels below, 13, 16 ff., and kiṃmūlika 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 ṭhito, *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 pādāmūle . . . 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*; varaṃ tava mūle mṛtam na Viśākhamūle 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. °nā) mūle 454.5; (rathānām) mūle (mss.) āsati 456.19; mālākārasya mūle 463.20; (3) *towards, to* (of motion): mama mūla (Senart em. mūle!) āgatā Mv i.364.22, *she came to me*; devīya mūle na kiṃcid aparitayak-taṃ ii.66.8, *there was nothing that was not handed over to the queen*; gato Brahmāyusya mūle 78.16, *went to Brahmāyu(s)*; kumbhakāramahattarasya mūle allino 464.1, and similarly 19, 470.6; praviṣṭo devīya 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*; devīya mūla (mss., read mūli? meter requires short syllable; Senart mūle) i.204.16 = māyāya mūli ii.8.11 (vs), (obeisance) *towards . . .*; mama mūle premā (mss. °mnā; n. sg.) ii.65.15, *love for me*; rājaputrasya mūle premanā iii.39.2; rākṣasīnām mūle sāpekṣā 76.15–16, *having regard for the ogresses*; parasparasya mūle . . . premanā Mv iii.391.13.

mūṣati (= Pkt. mūsai, Sheth, = muṣati, § 28.36, Skt. muṣṇāti; ū blended with mūs, mūṣikā?), *steals*: fut. mūṣisyate Divy 281.8; inf. mūṣitu-kāmā 276.24; both prose.

Mūṣikāhairanyika, '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-utkīra, m., *rat-(mouse)-up-throwing*, i. e. earth dug up by rats or mice: Mv i.326.20 (prose) ye te bhavanti mūṣi-utkīrā (v.l. °kilā; Senart em. mūṣotkīrā) vā vāripraropitā (mss. °ropyā, °ropā) vā vārucchinā (?em.) vā mṛttikā.

mṛgaka, m. (= Skt. mṛga; -ka may be m.c.), *deer or animal*, in comparison with monks: mṛgākā vā (so Senart em. for °kām ca) asaṅgacāriṇo praviviktā viharanti bhikṣavaḥ Mv iii.421.6 (vs). See also **mṛgikā**.

mṛgacakra, nt., *the zodiac*: °kram Divy 630.20 (in a list of things studied by brahmins; foll. by nakṣatragāṇo); mṛgacakraṅkavidyā- 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*: Śikṣ 332.3; cf. **mṛga(-vrata)**, also in cpd. LV 248.21, cited s.v. **kukkura-vratika**, and **mṛgaśrṅgavratin** (= this).

[**mṛgādāya**,] **mṛga-dāva**, 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 **Ṛṣipātana**, °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): mṛgāṇām dāyo dinno mṛgādāve ṛṣipattāne (mss.; Senart em. mṛgādāyo ti ṛṣipattāno); the foll. all refer to the Benares park, usually in loc., Ṛṣipātane (°vadane, etc.) mṛgādāve: SP 69.12; LV 18.20; 19.4 (abhayadattāś ca) tasmīn mṛgāḥ prativasanti iti . . . mṛga-dāva iti samjñodapādi, 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 i.42.9; Mvy 4129; once, in Divy 182.25, of a quite different *deerpark* called **Bhīṣanikāvana**, in **Sūsumā-ragiri**.

Mṛgadeva, n. of a former Buddha: Mv i.138.11.

Mṛgapatiskandha, n. of a Buddha: Mv i.123.7.

Mṛgapatisvara, n. of an ancient king: Mv i.118.2; he worshipped a Buddha and made a vow.

Mṛgarājaghoṣa, n. of a former Buddha: Mv i.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 **rgava**, q.v.; Mv i.13.12 *sattvā mṛgavaśo praveṣitā(h)*; so by Senart's plausible em.; mss. begin *mṛgav-*; cf. **paramantra** (-śah, in line 8 above).

mṛgavyā (prob. blend of Skt. *mṛgāyā* and *mṛgavya*, nt.; cf. Pali *migavā*, which could represent this form), *hunting, the chase*: °vyām aṇvati (Senart em. aṇvanti) Mv ii.101.18; mss. (ed. em. °vyam) ib. i.360.6; 361.3, 15.

mṛgavrata = **mṛgacarya**, **mṛgaśṛngavratin**: AbhidhK. (vyā.) LaV-P. iii.86 n. 3.

Mṛgaśiras (= Pali *Migāsira*), n. of a son of an ascetic and a doe, master of the **kapāla-koṭani** 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.

mṛgaśṛngavratin, 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).

Mṛgāyaṇi, the gotra of the nakṣatra *Mṛgaśiras* (°rā): Divy 639.13.

Mṛgāra (= Pali *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 Pali 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*), cf. MSV ii.69.10 ff.; see next (but acc. to some Pali 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.; = Pali *Migāramātu-pāsāda*), n. of a monastery built by **Viśākhā** (2): Karmav 161.11; Lañk 75.11 (here text śṛgāla-m°); MSV ii.70.11 etc.

mṛgikā (to Skt. *mṛgi*, f. of *mṛga*, plus -ka; cf. **mṛgaka**), *doe*: °kā iva samtrastāḥ Mv ii.425.5; iii.1.8.

Mṛgila, n. of a nāga: Māy 222.5.

Mṛgī, n. of a Śākya woman, mother of Ānanda, to whom is attributed the stanza attributed in Pali (*Jāt.* i.60.30-33) to *Kisāgotamī*: Mv ii.157.9, 16; iii.176.16.

Mṛṇāla, n. of a libertine, former incarnation of Śākyaṃuni: MSV i.213.13 ff.

mṛta-gr̥ha, nt., 'house of the dead', *tomb*: Mvy 7104 = Tib. mchad pa (also ḥchad pa, mtshon pa).

mṛta-vārṣika, nt. or m., hyper-Skt. or error for **mīta**°, 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 raupe tāmre mṛttikame 'pi vā*; the meter certainly favors the form, and the mg. is clear.

Mṛtyu-māra (= Pali *Maccu*-), a form of **Māra**, q.v.

Mṛditakukṣika, n. of a wood at *Rājagṛha*: Divy 274.15.

mṛduka, f. °kī (cf. also next), adj. (= Pali *muduka*, Skt. *mṛdu*; adv. °kaṃ recorded BR once from *Lāṭy ŚS.*), *soft*: °kāna paṭṭāna (gen. pl.) SP 89.5 (vs); -śayane °ke LV

42.15 (vs); *panyaṅke . . °ke* Divy 559.14 (vs); *subtle* (? so Régamey; Tib. *phra mo*, which may have this mg.), °kī samjñā *Samādh* 22.27; (relatively) *slight, ineffective*, of *paripāka*, *religious maturation*, and *abhyāsa*, *practice*: Bbh 87.4, 6 f.; adv. °kaṃ: *bodhisattvavimokṣaṃ sūksma-mṛdukaṃ (easily and lightly) pratyabhatta* Gv 308.12.

Mṛdukā (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 i.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 Pali-Pkt. *musā*), *falsehood, lying*: *mṛṣeṇa codayet* SP 326.6 (vs), *should accuse of lying*; *mṛṣaṃ bhaṇe* Mv i.356.7.

mṛṣāvādika, adj.-subst. (to Skt. °vāda plus -ika or °vādin plus -ka), *lying, a liar*: Divy 301.23; follows (*kāma*-) **mithyācārika**.

mṛṣṭa (-yava), ppp. (to *Dhātup.* *mṛṣ* = *secane*?), *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.

Mekhalā, n. of a *yakṣiṇī*: Mmk 564.26; 566.9.

mekhalī (= Skt., Pali °lā), *belt, girdle*: °lī-baddhakāś ca LV 76.20 (prose); so all mss.; Calc. °lā-.

Megha, (1) n. of a previous incarnation of Śākyaṃuni under **Dīpaṃkara**, who predicted his enlightenment: Mv i.2.1; 232.1 ff. (corresponds to *Divy Sumati* (4), q.v., and to Pali *Sumedha*, while Pali *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 ms.; most mss. °śvara; v.l. also, with Calc., °jiteśvara, but Tib. *divyaṅs* confirms °vara.

Meghadatta, n. of an associate of **Megha** (1), q.v.: Mv i.232.1; he corresponds to Pali *Megha*, whereas BHS *Megha* = Pali *Sumedha*; in both BHS and Pali he was a former incarnation of **Dharmaruci**, Mv i.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.

Meghavati, n. of a *lokadhātu* in the northwest: LV 293.19.

Meghavilambita, 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.

Meghasaṃcodana, n. of a nāga-king: *Megh* 308.10; with epithet *navasīrṣa*; app. = **Navasīrṣaka**, q.v.

Meghasaṃbhava, 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 i.136.15; LV 5.13; Mvy 99.

Meghasvaradīpa (v.l. *Meghasvara*, so *Burnouf*; *Kern's* transl. *Meghasvarapradīpa*; 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. *gzi*, acc. to Das *onyx*.

meḍī, (*court-yard* (so Tib., khyams): MSV iv.120.12 etc.; 122.2.

meṇḍa-viṣāṇikā (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 Pali!) = 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 anupūrveṇāṇḍam (see **aṇḍa**). This is confirmed by Tib. ḥkhor 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. mayūrakāḥ), a kind of grass used for coverlets, or a coverlet made of it: Divy 19.22; Mvy 9181; see s.v. **eraka**.

meranḍu = **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. rdzi 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.

Meruprabhāsā, n. of a Buddha in the east: Sukh 97.2.

Merubalapramardin, n. of a yakṣa: Mvy 3375.

Meruviśuddhavyūhadhvaja, n. of the capital city of King Ratnārcinetraprabha: Gv 381.1.

Meruśikharadhara, 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.

Merusambhava, 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-melau, 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 **meranḍu**; Skt. Lex. melāndhu), *ink-bottle*: Mvy 8966 = Tib. ram phyis (? cf. rams, *indigo*?); Chin. *ink-bottle*; listed among monks' appurtenances; Kv 28.24 (sumeruḥ parvatarājah . . . sa . . . bhūrjarāśir bhavet, mahāsamudro) melanduka-parimaṇḍalam bhavet; 92.7 sumeruḥ parvatarājo bhūrjarāśir (text bhūryya°) bhavet, mahāsamudro (text °dra) meranḍu-maṇḍalam bhavet.

melā = next: Gv 106.12.

melu, m. or f., a high number (= prec., and **mela** 1): meluḥ, n. sg., Mvy 7897 (= Tib. hphrad yas), cited from Gv 133.22.

meluda, see **meruda**.

mellati, **melleti** (= Pkt., but not AMg., mellai) = **millati**, q.v. (much commoner in BHS, but both recorded only from Mv); brāhmaṇam mellitvā (*abandoning*) śramaṇānam 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 **Maitrāyajña**, 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, spāhritvā Mv i.313.17, and see maitryā); maitrā-vihāri Mv iii.421.18; Ud xxxii.20 (22); (cf. mahāmaitra-vihāri LV 426.3, prose, with Skt. maitra); maitrā-pariśuddham Mv ii.362.5; with the other three apramāṇa, maitrāyāṇa (loc.) LV 164.15 (vs); maitrāya (gen.) LV 183.3 (vs); other cases, maitrā vijitya . . . mārapakṣam LV 343.6 (vs), *by love* (instr.); maitrām anusarati Kalpanāmaṇḍitikā, Lüders, Kl. Skt. Texte 2, 44; acc. to Kern, Preface viii, used in Kashgar rec. of SP for text maitrī; n-aitrātmaka Divy 319.20, 26, could contain this or Skt. maitra; see also next.

Maitrāyajña, the personage otherwise called **Maitrakanya(ka)** (q.v.): Karmav 50.16 etc.; 60.12; variants Maitra° and Maitre-yajña are cited by Lévi, p. 50 note 10, who conjectures a MIndic original *Metteyañña.

[? **maitrāyana** (for °ṇa?), n. sg. °ṇaḥ, Dbh.g. 41(67).14, if text is right, would seem to be synonym of **maitrā**, *love*: °ṇaḥ śubhāprabhā jagakṣeṣaghāṭi. But it is prob. a corruption; acc. to Susa's note, Tib., Chin., and Mongol versions point to maitrāśayaḥ]

Maitrāyaṇī, (1) (= Pali Mantāni), n. of the mother of **Pūrṇa** (2), who is therefore called Pūrṇa Maitrāyaṇīputra (as in Pali Mantānīputta), 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: °yate Bbh 369.15; °yamāṇena (pple. mid.) AsP 395.12; °yatā (pple. act., instr.) Divy 105.17; 123.7.

maitrāvanta, adj. (**maitrā** plus -vanta), possessing **maitrā**: maitrāvatas tasya muneh LV 310.4 (vs; v.l. and Calc. maitrī-).

maitrāsa-tā (for *maitrāśa-tā, below; § 3.3), loving-kindness, benevolence, is the stem to be assumed Mv iii.373.11 (vs), where read: maitrāsātām (or °tām, MIndic for °tām; mss. cited as °nam or °na; Senart em. maitrābhāvanām, metr. impossible and otherwise implausible) bhāvaye apramatto, maitreṇa cittena hitānukampī, etc. The stem maitrāsa = Pali mettāsa, which occurs as v.l. for mettaṃso Itiv. 22.4; in the same vs Jāt. iv.71.25 mettaṃso is glossed 72.5 by metta-koṭṭhāso (for *koṭṭhaṃso!) metacitto; the word is a noun, not an adj. as stated in PTSD, and means the same as BHS maitrāsa-tā (for *maitrāśa-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 -āśsa (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. **apramāna**; 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 **Varuṅikā**, 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 at the next) pṛṣṭhībhūto Maitriyo yo vyāghryā ātmānam parityajya catvāriṃṣatkal-pasaṃprasthito Maitreyo bodhisattva ekena śraḥparityāgenāvaprṣṭhikṛtaḥ; 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: °śo, n. sg., Mv iii.330.9, Senart; the only ms. reads Maitreyaśo.

Maitriyākarana, nt., n. of a work: Mvy 1403.

Maitreya, (1) also **Maitriya** m.c., and **Maitraka**, **Maitra-nātha**, °nāman, 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 i.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°-prabhṛtinām bodhisattvānām); 157.19; 239.6 (here Maitriyo, m.c.; v.l. Maitrayo); Śikṣ 15.13 etc.; Dharmas 12 (first of 8 Bodhisattvas); Sukh 2.13 (M°-pūrvamaṃsai 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 **Simha**, then **Pradyota**, **Ketu** (these two are interchanged in the Mv order), **Sunetra**

(in Mv preceded by **Jyotimdhara** 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 Intro. 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°, 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: Śikṣ 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 i.314.1 (prose; cf. maitryā sphāritvā 313.17); tasmāt te sadṛśo nāsti maitryāya (obl.; loc., or instr.?) Mv iii.346.15 (vs; same line with maitryāya i.175.3).

maithunābhāṣaṇa, nt., the (saṃghāvaśeṣa 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... methunupasaṃhitāhi...) and to Prāt 479.11-13, also with maithunopasaṃhitayā (vācā).

Maineya, n. of a people: LV 225.6. Nowhere recorded; Tib. transliterates me ne ya. See **Anuvaineya**.

Mokṣaka, n. of a nāga king: Māy 247.31.

mokṣāyaṇa (nt.; to *mokṣāyati in mg. of Skt. mokṣayati, saves, denom. to mokṣa), saving, rescue: cakṣūtpātana-°ne Karmav 102.14-15, saving from (after? so Lévi) plucking out of eyes.

moca(-pāna, nt.; = Pali id.), (juice of) the plantain or banana tree, acc. to PTSD; Vin. comm. 1102.9-10 = anattikehi (see CPD) kadaliphalehi 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, Deśin. 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**.

moṭtika, or (em.) **moṭṭhika**, Mv iii.443.6, see **muṣṭika** 4.

modakakāraka (= Skt. °kāra), sweetmeat-maker: Mv iii.113.9; 442.14.

? **modayati**, perh. augments or the like (prob. corrupt): (pariśiṣṭam [sc. grits, saktu] ghrtena) modayati, tatpramāṇā eva bhavanti MSV ii.60.7.

(**modi**, in LV 53.16, vs, text modiprāpta, read modi, m.c. for mode, loc., prāpta, arrived at joy.)

momuha, **momūha** (= Pali momūha; cf. momugha, once in ŚB), confused, bewildered, deluded: a-momuhajātiyaḥ Bbh 9.20; na momuha-jātiyasya 157.2; mandamomūha-tā state of being dull and deluded, 372.14.

mora, m. (= Pali, 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 morahasta(kā), 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^o**, q.v.

Morikā (MIndic 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-vrddhi formation to Pali musā = Skt. mṛṣā; § 3.68), (of) *deceptive quality*: Śiḥṣ 261.8 evaṃ cakṣuś cendriyam ca rikte muṣṭisadṛṣam (but prob. read rikta-muṣṭi^o, see muṣṭi 3) ... *tuccham 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 ...*; Dh 43.6 (sarvasamskr̥tam) riktam tuccham mṛṣā-moṣadharmā-visamvādakam (so text; note suggests °dharmam vi^o; possibly °dharmā, pl., though subject is sg., *false and deceptive qualities or states?*) bālāpalāpanam (read bālollāp^o); note that once in Pali, AN v.84.24-25, musā immediately precedes mosadharmā (kāṃā ... tucchā musā moṣa^o, so printed), and should perhaps be regarded as cpd. with it. See next.

moṣadharmin (to prec. plus -in), *characterized by the quality of deceit*: °miṇaḥ, 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 idaṃ moham anyad iti mūḍhāḥ, *foolishly thinking, 'this is true, all else is delusion'* (is -m 'Hiastutiger'? 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. moghaṃ. Cf. **amoham**.

Mohadharmeśvara, see **Amoha^o**.

Mohaparimuktā, n. of a 'gandharva maid': Kv 5.13.

moha-puruṣa (= Pali mogha-purisa; cf. **mohaṃ**), *stupid, vain fellow*: MSV i.222.16.

Mohā, n. of a rākṣasi: Māy 240.22.

Maudgalyāyana, (1) also **Mahā-m^o**, = Pali Moggalāna, gotra-name and usual appellation of **Kolita**, 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^o (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^o); 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; et passim; (2) pl., n. of a brahmanical gotra: Divy 635.13; cf. Maudgalyāyanigotreṇa, of the nakṣatra Uttarāśāḍha, Divy 640.22.

maudrika, m., Mvy 3810, acc. to pw 7.369 *Verfertiger von mudrā*; Tib. rgya ḥdebs pa, *one who seals*, or, yi 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)vacaṇam Divy 490.14, 16.

mauneya, nt. (once in RV.; = Pali moneyya), *sage-hood, state of being a muni*: muni pravāhara dharmam °yam uttamam padaṃ Mv iii.387.2, *sage-hood*, (which is) *the highest station*; °yam ca pṛcchasi nāla duḥkaram ...

4 (these vs = Pali Sn 700, 701); evaṃ °yam (em., but this word supported by corresp. vs in Pali Sn 716) upeṣyasi 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 śauriḥ is surely to be read (Skt. Śauriḥ = 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 nandās ca guptās 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, (nirmitanairmānikānām ... tathāgatānām) ... na maulānām tathāgatānām ... maulo hi ... tathāgataḥ ... 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. **nirmita-nirmāna**, where Suzuki (Transl. 16 note 2) gives *original* for the Chin. translation.

mauṣṭika, see **muṣṭika**.

mraṅṣya, m. (= Pali makkha, which never means *hypocrisy*, as usually rendered; CPD under (a)-makkha more correctly *disparaging*, sc. good qualities of others; = paraḡaṇa-makkhana-lakkhaṇo, tesam vināsana-raso, tadavacchādanapaccupaṭṭhāno (see **pratyupasthāna**) MN comm. i.106.26 f., on MN i.15.35; similarly the 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 niṭṭhuriya for niddhuniya; AN and MN comms. l. c. define the associated paḷāsa, our **pradāsa**, q.v., by yugaggāha, *grasping after preëminence 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 **mraṅṣya**, q.v.) virtually = *krodha, anger*: this last development seems clearly complete in Karmav 37.19 text krodhaḥ, upanāhaḥ, mraṅṣaḥ, pradāsaḥ, but for the last read with ms. paridāghaḥ, cf. Śiḥṣ 198.8 below; yet Mvy 1963 and Dharmas 69 mraṅṣaḥ after krodha, upanāha, and before pradāsa (°śa); prob. same mg. in LV 262.17 (vs) krodha-mraṅṣau; 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) Śiḥṣ 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; krodhersyā-śāṭhya-mraṅṣādayaś Bbh 20.15; krodha upanāhaḥ śāṭhyam irṣyā pradāso (ed. °dāno) mraṅṣo mātsaryam ... Dharmas 30. Tib., in all passages known to me (Mvy, LV, KP), renders ḥchab pa, *concealment*, which is somewhat etymological (mraṅṣ, *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.

Mraṅṣaṇḍā, or °ḍa, m. (= Pali Macchikāṣaṇḍa), 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.

mraṅṣitaka, adj. (= Skt. mraṅṣita, ppp.), *smear*: madhu-°ka, with mūla(ka), (edible) *roots*: Divy 511.20; 513.14; maṣi-°ka (text masi^o, Index maṣi^o), m., (a person or animal) *that is smeared with ink* (specifying -ka?), Lañk 274.5.

mraṅṣin (= Pali makkhin; see **mraṅṣa**, *ill-natured, churlish*: raktāna duṣṭāna tathaiva mraṅṣiṇām SP 364.2 (vs).

mraṅṣya (nt.; cf. Pali makkha, Vin. i.25.4, comm. 971.20 kodha, the only possible mg.; see **mraṅṣa**), *anger*:

(caṇḍibhūto) 'nāttamanāḥ kopam ca dveṣam ca mrakṣyaṃ ca tatpratyaṃyāt samjanayivā Divy 622.12.

mreḍita, nt. (orig. ppp. of Gr. mreḍ, not used as simple), *expression, speech*: uvāca madhurāṃ vāṇīm karuṇārdramreḍitena tu Mmk 479.14 (śloka line; hyper-metric by one syllable).

yam = yat, see **yac ca, yat khalu**; yaṃ velam, see **velā**.

yakṣa (as in Skt.): (1) mahāntaṃ yakṣaṃ, applied to Māra: Mv ii.260.10; 261.11. Cf. yakṣa, 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: Laṅk 7.3 (perh. corruption? repeated in Index).

yakṣa-lipi, a kind of script: LV 126.2 (confirmed Tib., gnod sbyin = yakṣa).

yaṃ khalu, with opt., see under **yat khalu**.

yac ca, yaṃ ca (or *ced?*), (1) (= Pali yañ ce) *than*, in comparisons: samgrāme maraṇaṃ śreyo yac ca jīvet parājitaḥ LV 262.11 (vs); (śreyo hy ayoguḷā bhuktā...) yaṃ ca (or *ced?* lacuna in mss. for ca) bhuñjita duḥṣilo (mss. °jita °ṣilo)... Ud ix.2 = Pali Dh. 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) abhinīṣkramiṣyati avāṣyaṃ kumāro 'yaṃ yac cemāni (so Lefm. em., but mss. either kumāro yaṃ, or 'yaṃ, or yaṃ, cemāni; read kumāro yaṃ, or yac, ce) pūrvanimitāni samdṛśyante sma, the prince is certainly going to leave worldly life, as *namely*...; Tib. sna ltas su snaḥ ba ni ḥdi dag sñam nas (*from the thought*, app. rendering yac ca or yaṃ ca).

yajña, nt. (otherwise m.), *sacrifice*: mahāyajñāni 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.).

Yajñakoṭiguṇḍa, n. of a former Buddha: Mv i.140.14.

Yajñadatta, the name originally given to **Sarabhaṅga**, q.v.: Mv iii.361.17 ff.

yaṃ ca = yac ca, q.v.

yato-adhikaraṇaṃ, see **adhikaraṇa** (2).

yat khalu, or **yaṃ 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 niveditaṃ; 488.15 nivedayate, v.l. °ti) putra (457.16 and 488.15 mahārāja) yaṃ khalu (457.16 khu) jānesi (in 451.12 mss. corruptly ānesi, Senart wrongly em. ānesi, with wrong interpretation in note; in 456.13 mss. jānāsi; 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 jāniyā(h)... LV 101.9 f.; (the king's porter) Suddhodanam evam āha, yat khalu deva jāniyā(h) 102.11-12; (Śākyaṃ elders) āhuh, yat khalu deva jāniyā(h) 118.4; (the purohita) āha, yat khalu devo jāniyād 121.3; āhuh, etc. (as prec.) 136.12; etad avocat, yat khalu... jāniyās 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: punyaṃ bhavi yattakaṃ 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. **durballaka**), *faint*: Divy 334.1, 3 (but in 571.11 etc. mlāna in same phrase).

Y

punyaṃ 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 kalpānāṃ 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 nāmāsyā... pari-bhoktopalabdhaḥ 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., = yathaiṃva, *just as*, see § 4.61. **yathākāri(-tā, etc.)**, see **yathāvādi-tathākāri(n)**).

yathājñaka, 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 °myāvātārakusalaḥ (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 (**yathāpīdam**), 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 hetoh? yathāpīdam 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*; yathāpīdam, in this same mg., SP 38.14; 110.10; 210.2; (tat kasya) hetoh? yathāpīdam sukhasthānasthitatvāt 283.2; yathāpīdam rūksapradhānam prahitātmanāḥ LV 255.3, *of course because* (there was) *harsh exertion*; similarly, yathāpīdam adṛṣṭapūrvam dṛśyate Mv iii.210.18, *of course because a previously unseen thing was seen*; yathāpīdam anuttare upadhisamkṣaye samyaksuvimuktacitto 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, **sayyathāpīdam**, 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 hetoh? yathāpi nāma vyaṃ tathāgatasya bhūtāḥ putrā(h) SP 110.4; yathāpi nāma...

Śikṣ 40.12; also with tat for idam (or nāma): yathāpi tac cittavaśavartitvād LV 241.22, *of course because he was in control of his thoughts*; yathāpi tat (mss.; ed. wrongly em. tatah) sphuṭo Māreṇa pāpiyasā (referring back to same words in lines 21–22) Divy 201.23, *of course (you see) because* . . . ; yathāpi tad 230.16; MSV i.51.21; also read in LV 256.6, with v.l. incl. best ms. A, (śubhavar-ṇatanutā) 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) **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°**; **saṃyadhāpi nāma** (! cf. **saṃyathidam**) balavān puruṣaḥ . . . bāhuṃ prasārayet Mmk 3.25 (= Pali seyyathāpi, with or without nāma, very rarely sayyathāpi, 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 varṇapratiḥāsāpi abhū Mv i.341.5; in 7 below Senart with mss. tad yathāpi nāma kṣudram madhum anelakaṃ (or °ḍakaṃ, mss.), evam-āsvādā; tad yathāpi nāma . . . etāni buddhakṣetrāṇi samdr̥śyante SP 20.10, *just as these b° appear*; tad yathāpi nāma . . . udumbarapusaṃ kadācit karhicit samdr̥śyate, 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-nimajjanaṃ karoti) sayyathāpi nāma udake 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.ll. tad ya° (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 seyyathāpi, see Childers 468, column 2, lines 10, 13, etc.) = **sayyathidam**, q.v., *namely, to wit, viz.*: (evamrūpehi) śabdēhi, sayyathāpi (no v.l.) hastiśabdēhi rathaśabdēhi (etc.) Mv i.196.12.

yathā-paurāṇa, adj., *as of old*, as (it had been) *before*: (nāgabhavāno) ca °ṇa-(Senart em. °ṇam) samvṛttam devabhavanasamṇibham, tasya ca nāgarājño parivāro °ṇam nāga-bhavanam (so read with 1 ms.) dr̥ṣtvā . . . Mv ii.179.15; āsramapadam vinaṣtam °ṇam bhavatu Divy 48.9; °ṇam samvṛttam 10; sa bāhur yathāpaurāṇaḥ (ed. as two words) samsthito 'bhūd 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 dharmānām ārabhya yā bhūtātā, yāvadbhāvikatām cārabhya yā dharmānām sarvatā Bbh 37.1–3; (tattvārthe dvidvidhā, sc. prajñā) yāvadbhāvikatayā yathāvadbhāvikatayā ca tattvārthasya grahaṇāt 215.2; yat sarvadharmānām sarva-

paryāyeṣu yāvadbhāvikatayā °katayā ca bhāvanāmayaṃ . . . jñānam 258.5–7; similarly 9.

yathāvādi-tathākāri(n), adj. and °ri-tā, °tva, subst. (also as two separate adj., yathāvādi tathākāri Mvy 2408; so clearly in Pali, the two separated by other words, DN ii.224.3; Itiv. 122.2 ff.; in Sn 357 yathāvādi (v.l. °di-) tathākāri, possibly as single cpd.), *acting as one speaks, according to one's word*: °kāry-avitatha-vāk-karma-samudā-hārakasya LV 8.7; yathāvādi-(! prob. read °di-)tathākāri-cittam Gv 367.13 (prose); abstract nouns in -tā, -tva, yathāvādi-tathākāri-tām (acc.) LV 440.3; RP 8.11; °ri-tayā (instr.) RP 10.7; Dbn 14.1; °ri-tvena Śikṣ 22.16; yathāvāditā-tathākāritā (read as one word) ŚsP 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 ll.cc. above): yathākāritam tathāvāditam anuprāpnvanti (one ms. adds, yathāvāditam tathākāri-tam anuprāp°, so surely read) Mv ii.260.13–14; in 261.15 both mss. invert the order, yathāvāditam tathāk° anu°, yathāk° tathāv° 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.

yathāvr̥ddhikā, *order by age*: °kām prajñaptāyām MSV iii.125.8, °kām āgamya 9; esp. adv. instr. (Skt. yathāvr̥ddham, Pali °vuḍḍham), *in order of age*: MSV ii.175.11; 192.8; iii.124.18.

yathāsamstarika, m. (= Pali yathāsamthatika, as if from Skt. -samstrīta; Pali uses both samthata 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*: ekakulagotrāṇaṃ yad idam Bharadvāja-sagotrāṇaṃ SP 18.5, *of the same family and family-name, namely, Bharadvāja-kinsmen*; (katamac ca . . . mahākṛtyam . . . yena kṛtyena tathāgato . . . loka) utpadyate? yad idam tathāgatājñānadarśanasamādāpanahetunimittam . . . SP 40.3, *it is, to wit . . .* (answering a rhetorical question); (ekam evāham . . . yānam ārabhya . . .) yad idam buddhāyānam SP 40.14, *namely, the Buddha-vehicle*; devagulmāni . . . yad idam karotāpāṇayo (etc.) Mv i.30.7; paryāyaṃ (see this) akārṣit, yad idam iha āgamānāyā 35.7, *has made arrangements, namely for coming here*; (duḥkhasamudāniyā anuttarā samyaksambodhiḥ) yad idam kalpānām śatasahasreṇa 35.12 (see under **yatra hi nāma**), *obtainable with difficulty is . . . , namely in 100,000 kalpas*; (ayam . . . udyānānām mahā-udyānaṃ) yad idam mahāvanaṃ kūtā-gāśālam (or °lām; Senart em. sa-kū°) 299.20; (teṣām ced aham . . .) na puratas tiṣṭheyam yad idam cittāvikṣepatāyāi Sukh 14.16, 'if . . . I should not stand before them . . . that is, so that their thoughts should not be troubled' (SBE 49.2.15); yathārūpair ākārair . . . 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 aparasām rūpaṃ dr̥ṣtvā 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 tisrpbir (sc. duḥkhatābhiḥ) yad uta duḥkhaduḥkhatayā (etc.); Dbh 77.4 kamaś cataro (sc. pratīsamvidāḥ) yad uta (they are then listed); LV 25.7 (katamair dvātrimśatā, sc. guṇākāraih?) yad uta (list follows); SP 18.10; 124.3 (ekaraso yad uta vimuktirasō . . .); LV 269.15 (kusumāni jale 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 pūrṇaḥ, and similarly 49.18; (dharmaṭā khalu . . .) yad uta daśāvaśyakarāṇīyāni bhavanti Divy 150.17, *it is the normal condition . . . viz., that . . .*; similarly Jm 88.4; 98.16; dharmadeśanām karoti, yad utedam duḥkham (etc.) Divy 198.5; āyuhpramāṇam yad utāśīti varṣāṇi Suv 6.6 and 9.12; others, Divy 208.7; 320.26, etc.; Av often e.g. i.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 . . . jñānabālādhānena, (*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, (āścaryam bhadaṇṭa yāvac chāstuh śrāvākāṇām cārthenārthaḥ padena padam vyañjanena) vyañjanam samśyandate sameti, yad utāgrapadaih, *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*.

yadbhūyasā, adv., also **†yastvena** (†yastvena?), vv.ll. **yadbhūyasā** and **yadbhūyena**, in Mv **yobhūyena** (= Pali yebhuyyena, adv.; cf. yebhuyya-, in comp., and bhīyo, bhīyoso), *for the most part*: †yasā (the regular form) SP 66.6 (Kashgar rec. bhūyasō); 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 i.61.4 (5 mss. yobhūtena); 313.4; 338.14; 354.11; iii.176.9, 10; 393.14 f.

yadbhūyasikīya, m., sc. vinaya (= Pali yebhuyyasikā, sc. kiriyā, described MN ii.247.19 ff., see Childers and P. SD s.v.), (procedure) *decided by vote of a majority* (of monks), one of the 7 **adhikaraṇa-samatha**: Mvy 8634. In MSV ii.207.12 yadbhūyaiśīyam (nt., with karma) = this; it follows **tatsvabhāvaiśīyam** and imitates it in ending (by secondary corruption?); it is however repeated below, 207.19 etc.

yadbhūyasō, **yadbhūya(s)tvena**, **yadbhūyena**, see **yadbhūyasā**.

yadbhūyaskālaka, adj., with pudgala, see **sarvakālaka**: MSV iii.75.1.

yadbhūyaiśīya, 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-kalā, *the art of mechanics*: MSV iv.247.1; †lācārya, *a master of this*: ib. 246.15 ff.; Divy 532.20 (here †karāc°); 535.13.

yantra-māṣṭa(ka), also spelt **maṣṭa(ka)** etc., see **māṣṭaka**.

yantrita, in MIndic form **jantita**, ppp. of Skt. yantrayati, *engineered* in the sense of *set in motion*, of a river-

stream (so interpreted in Pali Therag. 574 by PTSD s.v. yantita): kāṅkṣāvimati-samudayā drṣṭijāḍa-jantitā (no v.l.) . . . tṛṣṇānadī LV 372.15 (vs), *the river of thirst . . . set in motion by the water of heresies*.

yan (**yaṃ**) **nu** (cf. next; in Pali 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. i.90.1).

yan (**yaṃ**) **nūna**, (before aham) also **nūnam** but in Mv **nūnāhaṃ**, rarely **nūnaṃ** (= Pali yan nūna, rarely nūnaṃ; cf. prec.), *suppose now*, with 1 sg. opt. or (rarely) indic.; acc. to PTSD, Pali 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 . . . nirgamayeyam 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 yaṃ 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 i.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: yaṃ nūnaṃ Mv i.268.3; yan nūnāham i.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 sāksākāri 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 Pali, besides opt., fut. indic. is recorded: Childers 603, top of 2d column; cf. tiṣṭheham Mv i.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 Ghibhīṣaṇa (! read Yamavibhī°), in 18.1 Ghaṇṭa.

yamaka (= Pali id. in sense 1), *pair, paired*; (1) adj. with **prātihārya**, *paired miracle* (= Pali ya° pātihāriya, °hīra), sc. a miracle in which pairs of opposites, such as e.g. water and fire, are simultaneously produced: °kāni prātihāryāṇi 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-kuśalāḥ = zuñ ḍaṅ snrel 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**-)**avana**, n. of a grove at or near the town of Kuśinagarī, where the Buddha died; named for a pair of śāl-trees (Av i.227.7) between which his couch lay, and which are mentioned also in the Pali 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 i.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., *twin* (= Skt. yamala): Mvy 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 . . .) yamalakaṃ pūretvā aśvapṛṣṭhe . . . Mv iii.158.9, 12; °kāto modakaṃ 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 °ā), *a kind of dress consisting of two garments*: Av i.265.6f.; Divy 276.11 (°lī vāyitā) ff., cf. 277.6, 21 ff., referring clearly to the two garments which constituted the yamali.

yamalokika, adj., subst. (cf. yāma° and AMg. jamaloīya), *belonging to or inhabitant of Yama's world*: °kānām sattvānām . . . -duḥkhaṃ vyupaśāntam abhūt LV 86.13; sarva-niraya-tyrāgyoni-yamalokikāḥ sarve devamanuṣyāś 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 Jambha-ka, n. of various demons in Skt.; as if with Pkt. j for y), 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.

Yaśaḥparvataśrimegha, n. of a Tathāgata: Gv 310.12.

Yaśaḥpūrṇa, n. of a disciple of the Buddha: Divy 268.7 (in a list).

Yaśaḥprabha, n. of a Buddha in the south: Sukh 97.7.

Yaśaḥprabhāsa, 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.

Yaśaparvata (for Yaśaḥ°), n. of a Buddha: Gv 284.9 (vs).

Yaśapṛāptā, n. of a devakumārikā in the south: LV 389.7 (vs).

Yaśamatī LV 389.7 (vs) = **Yaśāmatī** (Senart em. Yaśo°) Mv iii.307.8 (vs), n. of a devakumārikā in the south.

Yaśarāśi (for Yaśo°), n. of a former Buddha: Mv i.136.16.

Yaśavatī, 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).

Yaśaśuddhodita, 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 ff.; 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 ff.?, (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 Śiḥṣ 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, °saḥ (gen.) Gv 441.26; 442.21.

Yaśaskāma, n. of a Bodhisattva, previous incarnation of Maitreya: SP 22.6 ff.; 27.10 (yaśa-k°, in vs, m.c.).

Yaśāmatī, see **Yaśamatī**.

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 ff.; colophons, Yaśodasya śreṣṭhiputrasya vastuṃ 413.16; (after story of his former birth) Yaśoda-jātakaṃ 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 ff., 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, Puṇṇaji, and Gavampati. 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**, **Yaśavatī**, **Gopā**): Mvy 1070; Mv ii.25.12 (birth); 48.7 (meets the Bodhisattva); 69.2 ff. (rejects Devadatta); 72.18 ff. (coquets with the Bodhisattva); 73.5 ff. (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 ff.; mentioned also SP 2.10; (2) n. of a devakumārikā in the south: Mv iii.307.8 = LV 389.7.

Yaśomatī, n. of a daughter-in-law of the general Siṃha (5): Av i.8.9 ff. (mss. seemingly °matī, nom. °matīḥ). See also s.v. **Yaśamatī**.

Yaśomitra, n. of a merchant's son of Śrāvastī: Av ii.83.14 ff.

Yaśovati, = **Yaśodharā** 1, Śākyamuni's wife: LV 95.9 (prose, no v.l.). Cf. also **Yaśavatī** (m.c.?).

yaṣṭa, ppp. and subst. (= Skt. iṣṭa; AMg. jaṭṭha, Pischel 565, cf. ger. jaṭṭhā = Skt. iṣṭvā, Ratnach.; Pali yiṭṭha, blend of Skt. and MIndic), 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 mahāyājña-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 **Dīpavati** was named **Valguyā**, of the other four **Valayā**, qq.v.; it is described in Mv i.196.15 ff. as citrā darśaniyā, of seven colors (gold, silver, and jewels), 12 yojanas high and four in diameter; so iii.229.12 ff.; 232.9 ff.; 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 **Antagiri**, **Antarāgiri**: Mv iii.60.1; 441.15; 442.4; 443.14.

yāgu (f. = Pali 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 Pali only m., *beggar*), (1) m. *wooer* (of a girl, on behalf of another): Divy 168.1 sārthavā-haputrāś ca bhāryārtham °kān presayanti; (2) nt., *begging*, in **na-yācanaka**, q.v.; (3) nt., *alms*, the result of begging: Mv iii.184.17 (prose) māsa aparasya puruṣasya sakāśāto yācanakam (mss. vāc°, but em. certain) labdham; Śiḥs 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: yācitopamam aśāsvatam RP 38.8 (vs); so in Pali 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 Śiḥs 328.11, 12; 339.10, 346.16 (vss); in Gv 487.17 (vs) yātāk (pl.) . . . tātuko (sg.), but 18 (vs) yātukā . . . tātukā (both pl.); but 2d ed. yātukā in 17; I have noted no other case of yātaka, but tātaka is recorded at least in the Kashgar rec. of SP.

yāthāva-tas, adv. (= Pali °to), *exactly*, with expressions of knowing: Dh.g. 27(53).11 (viditvā); Śiḥs 260.2, 6 (vss; with forms of jñā).

yāthāsamstarika, 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. (= Pali 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 eso . . . puṇyam saṃgrhṇāti tādrśakam yūyam pi saṃgrhṇatha Mv iii.287.9-10.

yāna, nt. (sometimes with m. endings), *vehicle*, as in Skt. and Pali; in Pali 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 kiṃcīc . . . dvitīyam vā tritīyam vā yānam samvidyate); eka-y° also Mvy 1255; **āgra-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 parinirvāna by any of them, and no preference is expressed; in SP 43.7 (in times of corruption, the Tathāgatas) upāyakauśalyena tad evaikam 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 vañijā 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 samsiddhayānapātra 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. ṇa-yānai, Pischel 170): na-yāneyā, 3 sg. opt., Mv ii.449.9 (prose; so mss.; Senart em. jā°).

-yānika, **-yāniya**, adj. (cf. Pali 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 Śiḥs 314.9, but same with yāniya SP 224.3-4; śrāvaka-pratyekabuddha-yānika Gv 141.5; Lañk 171.18; mahāyānika-pratyekabuddhayānika-śrāvakayāniḥ SP 132.1; śrāvaka-yāniya Śiḥs 7.8; KP 13.2; pratyekabuddhayāniya KP 13.3; mahāyānika Śiḥs 13.8; 43.2; bodhisattvayāniya SP 312.12; RP 34.1; °yānika LV 5.21; 439.2; Śiḥs 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. (= Pali 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 nāyākā 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-saṃpañnāḥ, said of Bodhisattvas, Mv ii.289.9; both these mgs. recorded for Skt. yāpana; Senart *vitalité*.

yāpaniyya, adj. or subst. nt. (to Skt. yāpana plus -iya; = Pali id., Vin. i.59.10, with khamāniyya), *livable, comfortable*: kaccit te bhagavan kṣamaṇiyyam kaccid yāpaniyyam 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. **kṣemaṇiyya**.

yāpayati, (1) trans., *nourishes, maintains*: ppp. (sa dāraḥ . . .) yāpitaḥ pālito vardhitaḥ Divy 499.1, *was maintained, protected, nourished*; (2) intrans. (as in Pali yāpeti; orig., no doubt, with ellipsis of kalam, which with yāp° in Skt. = *spends time*): (buddhā bhagavantas) tiṣṭhanti dhriyante yāpayanti SP 6.10; 42.2; 184.5; (same verbs, 3 sg.) Sukh 62.9; (buddhā bhagavanto) jivanto dhriyanto yāpayanto Divy 93.6; 150.16; 196.18; (tathāgatam etarahi tiṣṭhantaṃ) yāpayantaṃ Mv ii.362.13; with instr., *lives (on . . .)*, (kola-vikṛtīhi, taṇḍula-vi°, tila-vi°) yāpentī Mv ii.125.9; 126.15; 128.2; phalā-phalehi yāpayitum iii.159.13; pakvabhaikṣeṇa yāpayi-ṣyāmi Av i.209.2; instr. (not of food but) pāmsukūlena civareṇa 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. (= Pali id.), n. of a class of kāmāvacara gods, see s.v. **deva**: Mv i.33.3; 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; Sv 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 *nārakaḥ tairyagyoniḥ* 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 i.ii.16 ff. (i.iv.10 = yāme paribhoktavyam).

? **yāmikā** = Tib. zug (mg.? *pain, torment? institution, founding?*), in uddāna verse MSV iii.72.6 yāmikāṃ (Index yamikāi) navikāṃ (*nine*) kṛtvā; uninterpretable to me.

Yāminī, n. of a yoginī: Dharmas 13.

Yāmyā, n. of a mātār (śakti of Yama): Māy 242.18.

yāvāt, yāva, (1) (= Pali yāva, Vin. 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 abdhutam idam paśyatha yāvāt mahardhikaḥ śāstā Mv i.206.11 = ii.10.5 (vs), *see this wonder and marvel, the extent to which the Teacher is . . .!*; aho yāva kalyāṇā . . . 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 **yādrśa**, 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. yāvād); yāvād Mv i.339.7, 12; Śiḥ 6.1 etc., very common here. Differs from **peyālam** and equivalents in that yāvāt is always followed by the concluding word(s) of the passage, while **peyālam** need not be; (3) **yāvāc ca . . . yāvāc 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 yāvāt is rarely omitted (so in the first ex.): yāvād rājakulam yāvāc ca udyānabhūmim atrāntare Mv ii.150.2; so, yāvā(c) ca . . . yāvā(c) ca, with accs., ii.150.7; 151.19; 153.14; 156.6; yāvāc ca Mathurām yāvāc ca Pātaliputram Divy 386.9–10; venuvanam . . . rājagṛham Av i.107.10–11; with noms., MSV ii.74.15; yāvā(c) ca bodhi (or bodhir) yāvā(c) ca Vārāṇasī (v.l. °sīm, once °sīyo), *from the bodhi-tree to Benares*, Mv iii.323.10, 14; 324.3; vihāro . . . nagaram Divy 250.7; gṛham . . . nadi, *from the house to the river*, Divy 574.28; with abl., yāvāc ca nadyā Nairāñjanāyā yāvāc ca bodhimaṇḍādes (vv.ii. °maṇḍād, °maṇḍas) LV 273.9, *from the river N. to the bodhi-tree*. See also **yāvātā, yāvād etto** (s.v. etto), **yāvād eva**.

yāvātaka, °ttaka, °ntaka, °tika, °ttika, adj., and **°kam**, adv. (based on Skt. yāvāt; Pali yāvātaka; AMg. jāvanta, jāvantia; the forms in °ntaka could be ka-extensions of an a-extension of Skt. yāvāt; AMg. °ntia supports °ntika), *as much*, pl. *as many*; adv. *as long*, *as far*: yāvāntakam (all mss., Senart °ttakam) avakāśam Mv i.158.11 (prose); yāvāntakena mūlyena kritāni Mm 695.10; pl. yāvāntakā nāga-rājāno Mv i.208.6 (here v.l. yāvātākā) = ii.10.18 (prose); yāvātākā(h) ii.301.10 and 12 (prose), v.l. both times °ttakā(h); adv. yāvātakam (v.l. °ttakam) . . . vasitukāmaḥ iii.255.3 (prose), *as long* (a time) *as you want to stay*; (mss.) yāvāntakam (v.l. yāvātakam; in iii.437.17 mss. °tikam, °ttikam) yānasya bhūmi(h) tāvāntakam (i.255.9 tāvad; in the others vv.ii. tāvāntakam, tāvāntikam) 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 **tāvāntakam**.

yāvātā (= Pali id.; not in this mg. Skt.), *up to, as far as*, with abl.: yāvātā (a m.c.) brahmalokāt SP 331.10 (vs); trisāhasrāya (oblique, presumably abl., from **trisāhasrā**) yāvātā Mv ii.302.20.

yāvātrīyaka, adj. (= Pali yāvātatiyaka), *requiring punishment only after the third offense*, said of the last four samghāvaśeṣa offenses: Prāt 487.8.

yāvātaka, °ttika, see **yāvātaka; yāvātara**, see **yāvātara**.

yāvād-etto, see **etto**.

yāvād-eva, adv. (= Pali id., PTSD s.v. yāva), *merely, just simply*: LV 58.10 (the king gave all sorts of gifts) yāvād 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 rakṭaḥ paribhūṅkte . . . anyatra yāvād eva kāyasya sthitaye, *he does not eat greedily . . . on the contrary, merely to keep the body alive* (cf. Pali yāvād-eva imassa kāyassa tṭhiyā MN i.10.10 etc.); 252.9 anyatra yāvād eva sa puruṣo . . . syāt, *on the contrary, this man would simply be . . .*; 254.6, 19.

yāvādāśottarapadasaṃdhi-lipi, a kind of writing: LV 126.8. See s.v. **dviruttarapadasaṃdhi-lipi**.

yāvādbhāvikatā, *actualization to the full extent, state of becoming actualized in full*, see s.v. **yāthāvad-bhāvikatā**: Bbh 37.2; 215.2; 258.5, 9.

yāvādvidha, adj., *to the extent of which sort*: katamaṃ kevalam evaṃ guṇasamanvāgatam bhaved, yāvādvidham anena satpuruṣeṇa nirdiṣṭam LV 26.3.

[**Yāvana** (in Skt. recorded only as adj.) = Skt. yavana, a barbarian people (Greek, or western): śaka-yāvana-ḥiṇa-ramaṭha- etc. Mv i.171.14 (vs), so Senart, by em. But nearer to mss. would be śaka-yavana-ḥiṇa-ramaṭhā, which is also better metrically; read so.]

[**Yāvānī**, Senart's em. for yonāri, read instead **yonānī**, q.v.]

yāvātaka, see **yāvātaka**.

yāvātara, instr. adv. °reṇa (yāva = yāvāt plus antara, MIndic cpd.), *(as long as) until*; correl. tāvāntaram, yāvātareṇa paramārthavidū (°dur) bhaveyam, tāvāntaram yadi 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 Avīci*; similarly, written with tt for nt (as if compv. with intensive force, but prob. error for nt), yāvātareṇa pavararṣiṇa jñānalābhas, tāvātaram dukham avicikam utsahāmi Dbh.g. 12(348).17–18.

yāvāsika (= Skt. yavasa plus -ika; = AMg. jāvasia, *grass-seller* acc. to Ratnach.), *grass-seller*: so Tib. (rtswa ḥtshoṅ) 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 samāgamā, *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 Kīrfel, 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 aeon; Senart ii.544 fails to understand): °da-saṃpanna (of Buddha) Mv ii.259.12; 291.13; °daṃ (in series with śreṣṭhōtpādam . . . praṇidhipūrvōtpādam, of the Bodhisattva) 264.13; °da-vikrāntam 399.10.

[Yudhiṣṭhira, see Ayudhiṣṭhira.]

yūkila, adj., possibly *deficient*?: AsP 326.11–12 tasya . . . avinivartaniyasya bodhisattvasya . . . śarīre cīvaraparibhogō 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 daridravithi tatrāsmākam . . . SP 103.8, where the street of the poor is, there we (shall easily get food); gaccha tvam bhoḥ puruṣa yenaḥkāṅkṣasi SP 105.5, go where you like; even used of time, so 'yam kṣaṇo . . . vadāmi yeneha ca bhūtanīścayam 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 tenopasamkrāmann 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 tenāñjalim prapāmya 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., °maṃ prakraminsuḥ (°mensuḥ, °tsuḥ, etc.) Mv i.212.5, 13 = ii.16.2, 9; (vahaṭi 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 **yenecchakam**, 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 vāc!); 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 anuvāra (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 mātrīyo (so read, see mātrī) bhaginiyo i.351.3, 8; others, ii.54.6; iii.51.6, 11; 91.7 (sa yeva, prose, no v.l.); 216.12 (kuśalāni, em. for mss. kuśalena, yeva, v.l. evam; not certain); 443.17; after anuvāra, 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 vuhyati bālo yogam nudati paṇḍitah, sarvayoga-asamyukto yogakṣemīti vuccati Mv iii.384.12–13 (vss); cf. Pali DhP. comm. 3.233.21–22; similarly, yogaiḥ samuhyete bālo yogam nudati paṇḍitah, . . . sarvayogam pranudyeta 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 pratiṣṭhāpita (various forms) Divy 98.2; 123.10; 498.13; anuttaram °mam nirvāṇam anuprānuvato 303.2; samprānoti 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 yogakkhemin), possessing **yogakṣema**, in the sense stated s.v.: °mī katham bhōti Mv iii.384.10 (= Pali DhP. comm. iii.233.19); on ib. 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 yogāvācāra 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 Bbh is a part: Wogihara, Preface to Bbh, page i.

yogācārin, (a monk) who engages in **yogācāra** (1): Śikṣ 55.13 ff.

Yogānugatā, n. of a kimnara maid: Kv 6.22.

yogodvāhana, 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.

Yojanasahasradarśin, 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-yoj° 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 Pāṇ. 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-vāṇi**, for which LV 125.21 has brahmavali-lipi; and before this, Tib. on LV ya ba na-ḥi yi ge, writing of the Yavanas (not in Skt. text of LV). Cf. **śakāni**.

yonīśas (see also a-yo°; from Skt. yoni with suffix -śas; = Pali yoniṣo; often written °sas, °so; and m.c. °sa, °sa, °su), fundamentally, thoroughly, from the ground up: (1) as independent adv., LV 37.12 (vs) niriḥṣathā yoniṣo imā dharmā; 188.19 (vs) yoniśa cintayīṣye; 418.13 °so manasikurvato; Mv i.4.7 °so (? by dubious em.) viśodhetvā; Divy 488.3 °so bhāvayatā, instr. sg. pres. pple.; RP 12.9 °śaḥ prayujyate; 59.4 (vs) samcintya yathābhūta yoniśaḥ; KP 52.2 °so dharmaprayuktena; Kv 61.11 yoniśaś (so read, text yo'niśaṅ!) ca manasikariṣyanti; 78.2 °śaś ca manasikurute; Dbh.g. 12(348).21 yoniṣu (or °śu; text yoniṣu by em.) cintayāti; Bbh 395.10 °so manasikurvan; Vaj 34.15 °śaś ca manasikariṣyanti; (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) yoniśo-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); yoniśo-dharmaprayavekṣaṇatāyā LV 33.3 (prose); dharmayoniśahpratyavekṣaṇatāyā Dbh 13.23 (prose). Others, see **ayoniśas**.

yobhūyena = yadbhūyasā, q.v.

yosa (= Skt. yūsa, Pali yūsa, AMg. jūsa), juice, sap; sāmāgriye (mss. °yā) bhavati rasagandhayoso Mv i.298.1; note s, not ś. See jomā.

yauvanika, or °aka (Skt. Gr. and Lex.), = yauvana, youth (abstract), in cpd.: LV 322.3 (vs) paribhuñja 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:

R

Raktacandanagandha, n. of a former Buddha: Mv i.141.15.

Raktamāli, n. of a nāga king: Māy 247.15.

Raktākṣa, n. of a heretical ascetic: Divy 151.25 ff. (See also s.v. Tārākṣa.)

[raktāṅgī (Skt. Lex. coral), a kind of gem: Mv ii.318.7 (vs), by em., °giyo (acc. pl.; mss. lakkātvīyām, raktāsiyām) 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, Māricī, Māntrānusarīṇī, Śītavatī; 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 Śītavatī occurs (Mahā-)sitavatī. See Lévi, JA 1915.1.19.

rakṣāvaranagupti, dvandva cpd., f. sg. (= Pali rakkhāvaranagutti), guard, protection, and defense: °guptaye (in i.208.6 text °guptiye, 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 Śākya-muni): Mv i.283.18 ff.

Rakṣitikā, n. of a piśāci: Māy 239.22.

raghu (= Skt. laghu), (light,) quick(ly): raghum Mv ii.5.9, mss.; Senart em. laghum, with parallel i.201.14.

raṅga-stambhana, nt., Mvy 5928 = Tib. (ḥ)tshur, defined as pigment, mineral paint (in a list of coloring substances).

[Raṅgā, n. of a river: Divy 451.1 ff.; 456.19 ff. (here mss. Naṅgā, which read).]

-raṅgika (to Skt. raṅga), in pañca-ra°, adj., of five colors: °kena sūtreṇa Mmk 37.23; °kair eva cūrṇaiḥ 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. (sphītāḥ karvaṭa-)raccha-grāma-nigamā(ḥ).

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

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. yavāgū; 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-pānaṃ Mv i.47.16; 48.15; 335.9; 336.17; yvāgū ti i.28.10; 29.6; yvāgū (mss. pyagu) 111.10; yvāgūye ii.84.10 (gen.), yvāgu 13 and yvāgū 16 (n. sg.), see s.v. kṣudra 2.

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.

rajaniya, adj. (= Pali id.; gdve. 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 rāje bhoti rajasvaro id. 6. The vss = Pali Dhp. comm. iii.231.21 and 233.3, which read rajissaro (Bhvr., as if raja-īsvarah, 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., rajovajall'; 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, unmetrically, before rajomalam) is completed by votkuttukaprahāṇam (Mv mss. vo utk°; Divy notk°; Dhp. ukkuttikappadhāṇam).

rajopaharaṇa (i. e. rajo'pa°), gender unknown, sweeper, either personal, or (= rajoharaṇa) instrument of sweeping, broom: °ṇa-samacittena, mānātīmānavivarjanatayā Gv 463.26; cited Śiks 35.8, where ed. rajoharaṇa-, but v.l. rajopa°; 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.

Rajovimalatejahṣri, n. of a lokadhātu: Gv 233.15. (rajoharaṇa, in Jain Skt. used of the broom which Jain monks use; see s.v. rajopaharaṇa.)

rajyanā, f. (cf. Pali rajjana, nt.; to Skt. rajyati plus -anā), *lustful excitement*: no vā mahya khilaṃ na rajyanā na ca moho 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*: °niyaṃ (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 moṅs 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).

raṇamjaha, also **raṇajaha** m.c., (1) adj. (cf. **raṇa**; = Pali raṇamjaha), primarily *abandoning impurities* (so Tib. usually, ñon moṅs (pa) spoṅ ba, or spaṅs 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 raṇamjaya; 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 now, in that case, -jaha was interpreted) in LV 304.19 (vs; on Tib. see above) śūru (nom.) balavāś ca raṇamjahaś ca; LV 437.21 (vs) śūro mahā-raṇamjahaḥ; and possibly LV 116.12 (vs) jāti-jarā-maraṇa-kleśa-raṇamjahasya; 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* (lōc.), 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 śabdesu (so punctuate), yāvan mano dharmes na raṇati ... samsargābhāvāt, na hi cakṣū rūpeṇa samsrjyate ... yan na samsrjyate, tan na raṇati; advitiyasya ... 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. **pauroṣeya** 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 ḍākinyah (also fem.!) ... (see s.v. **kaśmala**) Mmk 538.26; raṇḍā (sc. -vaśikaraṇe) māśahomena (sc. juhuyāt) 684.7; raṇḍāṃ 287.21, raṇḍā-vaśikaraṇe 707.18, see s.v. **jambūlikā**.

ratana, MIndic (in most texts usually m.c.) for ratna, *jewel*, see § 3.99 for examples; also in many cpds., see cpds. with **ratna**-.

ratanāmaka, f. °ikā (hyper-Skt. for rat(a)nāmaya, Pkt. rayanā, contaminated with MIndic offshoots in -ya of Skt. forms in -ka; § 2.33; cf. AMg., acc. to Sheth, and JM. rayanāmaya, as well as rayanamaya), *made of jewels*: jālikam (for °kām) ... ratanāmikāṃ LV 194.20 (vs), rendered by Tib. rin po che las byas paḥi 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 Simhala(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 devasahasrakoṭinām Suv 153.5 (vs); (2) subst., n. of a supernatural ray of light coming from Bodhisattvas: Śikṣ 335.3 (vs).

Raticaraṇasamantasvara, 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 Puṅyaraśmi): RP 39.16 (see Corrigenda); 54.2; 56.9.

Ratiprapūrṇa (so both edd. and Burnouf; v.l. and Kern's transl. °ratipūrṇa; v.l. also °paripūrṇa), n. of the kalpa of the future Buddha Tamālapattracandanaganandha: 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 MIndic **ratana**), nt. (m. forms, see § 6.10), *jewel, gem*, as in Skt.; (1) three (Buddha, dharmā, saṃgha, as in Pali): Dharmas 1, etc.; see **triratna**, **ratna-traya**; (2) seven precious substances, or their respective colors, *suvarṇa*, rūpya, muktā, vaiḍūrya, sphaṭika (or sphā), **musāraḡalva** (or variants, see s.v.), **lohitikā**: 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, vaiḍūrya, śaṅkhaśilā, pravāla, sphaṭika, musāraḡalva, lohitikā, 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, **musāraḡalva**: SP 151.1; 153.3; Divy 297.23 ff.; Gv 52.15; 161.16; in SP 239.7 sphaṭika is omitted, karketana 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, muttā, maṇi, veḷuriya, vajira, pavāla (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, grhpati, **pariṇāyaka** (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 grhpati); 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 kiṃnara king: KV 3.1.

Ratnakīrti, n. of a former Buddha: LV 5.11.

Ratnakumāra, n. of a Bodhisattva: Samādh p. 36, line 2.

Ratnakūṣa, n. of a brother of Kuṣa: Mv ii.433.17.

Ratnakusumaguṇasāgaravaiḍūryakanakagirisuvarṇakāñcanaprabhāsāśrī, 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.

Ratnakusumasamṣpitagātra, 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 °ṭah; 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 **Mahāsannipāta-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.

Ratnakoṭi, n. of a samādhī: Mvy 564; ŚsP 1420.7.

Rat(na)kholaka, 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(i)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.

Ratnacandradvaja, n. of a Tathāgata: Gv 422.17.

Ratnacandrapradīpaprabhā, n. of a world (cāturdvīpikā) in the lokadhātu **Ratnāśrīsamhava**: 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 tam ratana-jinaṃ (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-pariprcchā, 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.

Ratnachattrakūṭasamdarśana, 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.

Ratnadākinī, 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(i)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.

Ratnapadmaphullitagātra, n. of a Tathāgata: Gv 421.26.

ratnapadmavikrāmin, (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.

Ratnapadmasuapriṣṭhitaśailendrarāja, n. of a Tathāgata: Śikṣ 169.15.

Ratnapadmābha, n. of a Tathāgata: Gv 82.7.

Ratnapadmāvabhāsagarbha, n. of a Tathāgata: Gv 311.2.

Rat(a)naparvata, n. of a Buddha: Mv i.113.10 (vs, but not m.c.).

Ratnapāni, n. of a Bodhisattva: Mvy 655; SP 3.5; Mmk 425.19; Kv 1.12; 17.1, etc. (plays prominent rôle in Kv).

Ratnapīthā, 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 śreṣṭhin's daughter: Gv 332.23; (2) n. of a lokadhātu: Gv 352.3.

Ratnaprabhāsa, nt., n. of Arciśmant'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 **Yaśomati**): 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 samādhī: Mvy 507; ŚsP 483.12; 1267.10; 1412.8; 1415.4.

Ratnamudrāhasta, 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 i.140.2.
Ratnaraśmipradīpadhvajarāja, n. of a Tathāgata: Gv 296.25.
Rat(a)narājaś(i)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: Śiḥ 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 i.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 i.62.19; 63.9 (both prose).
Ratnavara, n. of a Bodhisattva: Gv 442.21.
Ratnavastrāvabhāsadhvajā, n. of a lokadhātu: Gv 11.4 (2d ed. line 3).
Ratnaviśuddhā, 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 i.140.8.
Ratnaśikhara, n. of a Bodhisattva: Mvy 661.
Ratnaśikharārcīḥparvatapradīpa, 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.1; corrupt?).
ratnaśilā, said to mean *mosaic*, acc. to Schiefner (Tib.): Divy 211.4, 6 (tena °lā ānitā).
Rat(a)naśrīṅga, n. of two former Buddhas in the same list (both prose): Mv i.137.5 (Ratana°); 138.11 (Ratna°).
Ratnaśaila, n. of a former Buddha: Av i.91.13 ff.
Ratnaśrī, (1) n. of one, or two, Buddhas: Śiḥ 169.8; Sukh 6.15; (2) n. of a Bodhisattva: Gv 4.4.
Ratnaśrīpradīpaḥṇaketu, n. of a Tathāgata: Gv 259.19 (vs; °śrī°); 261.3 (prose).
Ratnaśrīśikharameghapradīpa, n. of a Tathāgata: Gv 311.3.
Ratnaśrisambhava, n. of a lokadhātu: Gv 232.6.
Ratnaśrihamsacintā, 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 **Ratnasambhavā**: 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 upabhogaparibhogaṃ, etaṃ matam nāma), *something considered to have value*: anirhṛteṣu ratneṣu °mateṣu vā Divy 543.21, glossed

in 544.1-2 °matam ucyate sarvaṃ saṃgrāmāvacaraśāstraṃ sarvaṃ ca gandharvāvacaraṃ bhāṇdam.

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 i.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.

Ratnākaraḡupta, n. of an author: Sādh 17.20 etc.

Ratnākaraśānti, n. of an author: Sādh 236.15.

Rat(a)nāḡni, n. of a former Buddha: Mv iii.239.9.

Ratnāḡraprabhateja, n. of a Tathāgata: °jo, n. sg., Gv 422.19 (prose).

? **Ratnāḡkarā**, n. of a 'gandharva maid': Kv 5.8.

Ratnābha, n. of a Tathāgata: Gv 82.7.

Ratnābhībḡhāsa, n. of a former Buddha: Sukh 6.9.
rat(a)nāmaya, adj. (Pkt. rayanāmaya; = Skt. ratna°; cf. **ratanāmaka**), *made of jewels*: (in prose) Mv i.31.5; 32.3, 5, 10; ii.109.3 (twice), 5; others in vss, see § 8.16.

Ratnārcīḡparvata, n. of a Bodhisattva: Gv 442.1.

Ratnārcīḡparvataśrīteja, n. of a Tathāgata: °jo, n. sg., Gv 422.15 (prose).

Ratnārci-netraprabha, n. of a king: Gv 381.2 (prose).

Ratnārci-parvataś(i)rī, n. of a Buddha: Gv 284.19 (vs).

Ratnārcis, n. of one or several Tathāgatas: LV 291.6; ŚsP 34.12; Śiḥ 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** (ifc.) = Skt. *ratnin, *having jewels*, in sarvaratnikāḡ, *having all jewels*: LV 280.13 (vs), no v.l. (not fem.; with kṣetrāḡ).

Ratnendra, n. pr., see **Ratanendra**.

Ratneśa = **Ratnasambhava** (1): Sādh 164.9 (vs; in list of 'transcendent' Buddhas, replacing Ratnasam°,) et alibi.

Ratnoccaya, n. of a preacher (dharmabhāṇaka): Suv 147.4 ff.; Ratano° (m.c.) Suv 149.11 and elsewhere. He became the Buddha Akṣobhya, 152.15-16.

Ratnottama, (1) n. of a future Buddha: Av i.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 Śiḥ (2.15 etc.) called °kā-dhāraṇī.

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 Pali, but I think the form rathakam in the recorded passages may be understood as acc. m. In Buddhacarita iii.62 mss. ratham, nom. sg., Johnston em. rathah.

[**Rathasyā** Māy 253.10, read Rathasthā, n. of a river (Epic Skt.).]

Rathābhirūḍhā, n. of a nāga maid: Kv 4.6.

Ramathā (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**^o, 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-samanvāḍātāni SP 79.12.

ramita (nt.? = AMg. ramīa; in Skt. and Pali only as ppp. and adj.), *sport, amusement*: ramitasya kālo Mv iii.58.8, *time for* . . .; no nr̥tṭe na ca gāyite na ramite bhūyo manāḥ kasyacit LV 194.4 (vs); hāsyā-lāsyā-kriḍīta-ramita-sukhīlamadhuropacāraṃ 212.5 (prose); kāscit pūrvahasita-ramita-kriḍitā anyonyam smārayanti 321.6 (prose).

[**ramin**, see **sadāramin**.]

Rambhaka (see **Ratnaka**), n. of an ārāmika: Divy 160.5.

rava (1) nt. (Skt. only m.), *sound*: ravam, 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**-(**kalyāna**), 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 (. . . bāspāni), mss. corruptly (one syllable short) saśoka-balāni or -vanāni, read -ravaṇāni?; (2) *crying, resonant*, in LV 162.9 (vs) Lefm. (with ms. A only) tūryair ghōṣā jinaruta-ravanā (so, n); but read prob. -ravitā(h) with v.l.; Calc. and v.l. -racitā(h); see **ravita**; (3) f. °ravaṇī, at end of a (Bhvr.?) cpd., either adj., *speaking, proclaiming*; or (*having* . . .) *speech*: LV 286.20–21, see s.v. **rutā**.

ravaṇaka, nt., some kind of *filtering vessel*: °kam Mvy 9024 = Tib. bum tshags gcheu 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 ff.) *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.

Raviḡupta, n. of a teacher and author: Mvy 3510; Sādh 153.2.

ravita, nt. (= Pali id., sakuṇa-ruta-ravitam Miln. 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**;) bahuvivīdha-javita-ravitam LV 337.10 (vs), see **javita** 3; in LV 326.8 (vs) Lefm. kokila-hamsa-moravīṣā dvija-gaṇa-kalīḥ, with some good mss., but raviṣā (cf. Whitney 1229) is not otherwise known, and v.l. ravitā 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 jīvaṃjīvakasvarutā-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.; Fīnot wrongly em. °ravitena) . . . ghōṣeṇa (of the Buddha's voice) RP 2.11 (prose).

[**raviṣā**, 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 etiā . . . raśmayah, em. Boehtl. etc; but in Pali f. forms, such as rasmiyo n.-acc. pl., are not rare), *ray*: sā hi raśmī SP 24.1 (vs); raśmiś cacāra, sā sarvā . . . LV 3.14, and tasyā . . . raśmyā(h, abl.) 4.6 (both prose).

Raśmīḡuṇamakutañānaprajñābha, n. of a Tathāgata: Gv 310.25.

Raśmicandrapratimaṇḍitavidyuttejaghoṣēvara-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.]

Raśminetrapatibhāprabhadra, 2d. ed. °**pratibhāsa-pra**^o, n. of a Tathāgata: Gv 309.16.

Raśmīparvatamegha, n. of a Tathāgata: Gv 311.24.

Raśmīprabhāsa, n. of a future Buddha (incarnation of **Kāśyapa** or **Mahākāśyapa**, disciple of Śākyamuni): SP 144.5; 146.12.

Raśmīpramukta, m., n. of a samādhi: Mvy 519; ŚsP 1416.7.

Raśmīmaṇḍalaśikhararāja, n. of a Tathāgata: Gv 311.5.

Raśmīmukha, n. of a Bodhisattva: Gv 442.20.

Raśmīvimalaprabha, n. of a mountain peak in Laṅkā: Laṅk 15.16.

Raśmīśatasahasraparipūrṇadhvaja, n. of a future Buddha (incarnation of **Yaśodharā**): SP 269.10, 13.

Raśmīsaṃkusumitapradīpa, n. of a Tathāgata: Gv 309.19.

rasaka (m. or nt.), some sort of gem: anye (devā) rasakehi samalamkṛtam (bodhivṛkṣam samjānanti) Mv ii.311.3 (in a list including various jewels etc.).

rasanā n. of an artery, vein, or passage-way (nāḍī) in the body: Sādh 448.11 ff.; nāḍyo lalanā-rasanāvadhū-tayah 11; rasanopāyena samsthītā 13; rasanā raktapra-vāhīni 15; cf. **lalanā** and **avadhūtā**.

rasarasāgra(-tā), see **rasāgra**.

Rasasambhava, n. of a Bodhisattva: Samādh p. 36, line 1.

rasa-haraṇī, 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 yāvato grīvasā-mantakena) mukhasāmantakena ca °ṇyas tāḥ sarvāḥ samā bhūvan 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.); rasarasāgrīṇah. 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 (= Pali 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 tīṣṭhāti buddhaḥ, teṣa na jātu rahāyati dharmāḥ Śiḥs 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, Pali rakkhā; Skt. rakṣa only adj. and n. ag.), *protection*: rākṣe ca sthītṛvā jina satkarotī Śiḥs 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.

Rāgaparimuktā, 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; Tib. ḥod ldan, *shining*.

rājakya, adj. (cf. M. rāikka; Pischel 598, end), *royal, of a king*: °kyam udyānaṃ Mv ii.48.5; (on 112.9, 11 see **rājanya**;) °kya udyāne 112.18; °kya-(mss. °kyam)-aśoka-vanikāyāṃ (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.

Rājakṣetrāgupta, n. of a former Buddha: Mv i.140.11.

Rājagr̥haka, adj. (Childers cites only °gahika for Pali; not in DPPN or PTSD; cf. next), *of Rājagṛha*: °kā manusyā(h) LV 240.5; Mv i.289.11; (brāhmaṇa-gr̥hapatika) Mv i.288.20; iii.441.20; °ko brāhmaṇo Mv i.289.19; °kam amanuṣyavyādhim̐ i.289.8, *the demoniac epidemic of R.*; °kānām, as subst., i.289.9, *of the people of R.*

Rājagr̥heyaka, adj., = prec.: °kāni ca parvatāni Mv iii.438.1 (prose, no v.l.); °kāḥ (sc. bhikṣavaḥ) MSV ii.120.2.

rājaniya, adj. (cf. Skt. rañjaniya; § 3.3; replaces usual ramaṇiya, which is commonly bracketed with **premaṇiya**), *causing joy*: °ya-prabhaḥ premaṇiya-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 rājanyam̐ ii.452.1 (of an āmravanam) 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 = Tib. (m)thiñ śin, 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 rājavadādayas (Tib. thiñ śiñ); ed. em. rājapaṭyād°, but prob. read rājapaṭṭād° (or rājavattād°?).

(**rājamātra**, m., occurs in Skt. but is misdefined BR and pw; Keith on KBr. 27.6 *vicegerent*, which is approximately right; = Pali (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 ṭhānatarappattā mahāamaccā, te pi tattha tattha gāme vā nigame vā nisiditvā rājakiccaṃ karonti; *chief minister, vizier*, always preceded by rājan: rājā vā rājamātro vā Śiḥs 12.13; similarly SP 108.8; 113.2; Divy 143.2; 290.5; Chin. on SP 108.8 is said to render *equal of a king*.)

Rājaśrī, n. of a 'gandharva maid': Kv 4.20.

Rājasamyuktaka-nipāta, 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, Śiḥs 206.11; see also **Apara-rājāvavādaka-sūtra**, and cf. Pali Rājovāda Jātaka, Rā° Sutta, DPPN.

Rājopakīrṇaka sūtra, n. of a work: Karmav 70.7; corresponds in subject to Pali Aputtaka sutta, SN i.91.22 ff. See **upakīrṇaka**.

rātriṃvāsa (m.), *night's lodging, staying over night*: jetavane °sam upagato Av i.327.11 (prose); °sāya MPS 4.19.

rātriṃdivasa, nt. (= M. rattimdivasa; cf. Skt. rātriṃdina, Pali rattimdiva), *night and day*: tāni sapta °sāni LV 380.4 (prose), adverbial, *during the seven days-of-24-hours*; °sasya Divy 124.20; °sehi Mv i.340.4.

Rādha Gupta, 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 aparādḥ; so Tib., ñes byed pa.]

Rāma (Pali id.), n. of the father and teacher of **Udraka Rāmaputra**, q.v.; his doctrine, called naiva-samjñānāsamjñāyatanam, was taught by the latter to the Bodhisattva: Mv ii.120.7 ff.

Rāmakakṣā, n. of a locality: Māy 83.

Rāmagrāma (= Pali °gāma), n. of a town (seat of a relic-stūpa): Divy 380.22, 26; also °maka, seat of the **Kraudya** (see **Koḍya**) people, MPS 51.13; **Rāmagrāmiyaka**, adj., *ibidem*.

rāmaṇiyaka, adj. (= **ram**°, q.v., and Pali rāmaṇeyyaka), *lovely, charming*: kriḍanakāni °yakāni SP 160.12 (prose).

Rāmaputra, see **Udraka, Rudraka**.

Rāmavratin, 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) (= Pali rāsi) applied to three *groups or categories of (human) beings*, called mithyātva-(or mithyatva-)niyata, samyaktva-ni°, and aniyata, respectively (= Pali micchatta-niyata, sammatta-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 mithyatvaniyatam, 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 mithyātva°); in Mv i.175.13-16 (vss), the *group fixed in falsehood* (mithyātva-niyato rāśih) will fill up the *undetermined group* (aniyatam rāśim) on Buddha's appearance, and the aniyato rāśih will fill up the rāśim **samyak** (= samyaktva-niyatam rāśim); similarly Mviii.347.4 ff.; samvarṇitaḥ samyaktvaniyatato rāśir vivarnito mithyātva-ni° rāśih parigr̥hito (*embraced, brought into the fold*) 'niyata-rāśir LV 351.9; in Mv i.316.17 read mithyatva-niyato rāśi(ṃ? n. sg.) for corrupt mss. nityatva-;

samyaktva-niyata-rāsih, mithyātva°, aniyata-r° Mvy 1737-39; mithyātva° also Mvy 6830; sattva-rāsinām samyaktva-niyata-tām ca, mithyātva-niyatatām ca, ubhayatvāniyatatām ca yathābhūtam prajānāti Dbh 76.1; the aniyata and mithyātvaniyata rāsi do not exist in Sukhāvati, Sukh 44.15 f. (in 14 the people there are called niyatāḥ samyaktve); the 3 rāsi listed (with spelling mithyatva-) Hoernle MR 21.1 (from Saṃgīti Sūtra); (2) there are also three rāsi, groups, of dharmas which are abhisambuddha by a Tathāgata: Bbh 404.23, defined 24 ff. as arthopasamhitā dharmāḥ, anarthopasamhitāḥ, and naivārthopasamhitā nānarthopasamhitāḥ.

Rāsina, n. of a locality: Māy 100 (°ne, loc.).

rāśya, m.(?), apparently = Skt. rāsi, 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 kumbhanirdiṣṭā proktā munibhiḥ 179.5; tasmād yuktitaḥ karma na graho nāpi rāśya-jā 180.6.

[**rāṣṭra**- LV 360.22 (vs), read rāṣṭra- with most mss.]

Rāṣṭradeva, n. of a former Buddha: Mv i.137.8.

Rāṣṭrapāla (= Pali Ratṭhapāla), 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 i.200.10 ff.; Karmav 59.8. Cf. next.

Rāṣṭrapāla-paripṛcchā (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 **Rāhulabhadrā** (= Pali °bhadda), so in Mv i.154.3; iii.175.16, 19; Gv 51.11; SP 219.12; 220.2; also **Rāhulaśiri** Mv i.128.13 (°śirisa, gen.); iii.271.3 (°śirim); his birth was miraculous but not **upa-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 Rāhulaśirisa 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. nadim upeti tṛṣitā 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 pūrjante.

rikta-muṣṭi, m., an empty fist, used as symbol of vanity and deceitfulness: Mvy 2831; Śikṣ 261.7 tad yathāpi

nāma rikta-muṣṭir alikāḥ, *deceptive as an empty fist*; °ti-vat, adv., LV 176.4 (vs) (saṃskāra...) bāla-ullāpana riktamuṣṭivat (text ukta°, see Bendall on Śikṣ 238.2, which cites LV); LV 212.14 (prose) (kāmah...) ullāpanā (see this) rikta° (text rktā°, some mss. mukta°); in Śikṣ 261.8 read prob. rikta-(text rikte)muṣṭi-, see **muṣṭi** 3.

rikṣa (semi-MIndic for Skt. r̥kṣa), bear: MSV i.v.15. **riḡ-iti**, var. (perhaps merely error) for **rg-iti**, q.v.: Mvy 8222 (not in Mironov).

ricchataḥ(-śabda), onomat. (cf. **acchataḥ**?), chattering (sound made by an ape): MSV i.6.15, 17. Possibly for r̥cchataḥ.

riñcati (Pali id., Skt. riñakti), leaves, empties, in special sense, with object buddhaḥsetra; gods address pratyekabuddhas when the Bodhisattva is about to descend to earth for his last incarnation: riñcatha buddhaḥsetraṃ Mv i.197.1, 4; 357.4, 6; riñcata mārṣā buddhaḥsetraṃ 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 riñcivā]; Bbh 396.20; AsP 243.6.)

riñcana (= Pali id.), abandonment, see **ariñcana**.

riṅiyate, °ti, several times in text of Bbh for **r̥ṅiyate**, q.v.; see **ar(t)ṅiyati**.

ritu (MIndic = Skt. r̥tu; cf. AMg. riu), season: Gv 408.1 (vs; after vowel).

riddhi, possibly intended at Mv ii.322.1 for r̥ddhi; 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. r̥dh°, Pali ij̥hati), succeeds: RP 59.4 (vs); Bhad 15 ridhyatu (v.l. r̥dh°); MSV i.97.17 (vs) yatra ridhyanti.

riṣi (semi-MIndic = Skt. r̥ṣi), holy man; always after vowel, but in prose: Av 1.209.11; Divy 321.5; 338.11; 350.4; 638.6; Gv 96.14.

Riṣidatta, = **Iṣi**° (**R̥ṣi**°), qq.v., Av i.224.3, n. of a sthapati of Śrāvastī.

rukṣa, adj., and -**tva**, abstr. n. (semi-MIndic for Skt. r̥kṣa; cf. **ruccha**, and see under **lūkha**); (1) adj., coarse, of food: Śikṣ 131.4; (2) n. °tvam, harshness, evil: Mv iii.388.5.

ruḡma (semi-MIndic for Skt. rukma; no such form recorded elsewhere), gold: ruḡma-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.

Ruciraśrīgarbha, n. of a Bodhisattva: Dbh 2.9.

rucirā, n. of the 4th Bodhisattva bhūmi (q.v.) acc. to Mv i.76.15.

ruciatī, see **rucyati**.

ruccha, adj. (MIndic for Skt. r̥kṣa, 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-vṛttiḥ, 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.).

rucyati, also **ruccati** (= Pali rucati, M. rucati; see Chap. 43), *pleases*, with gen. of person (Skt. rocate): na cāśya rucyanti kadāci anye SP 98.11 (vs); yam te rucyati Mv ii.464.10; (na . . .) ruccati Mv ii.485.6; yā te strī rucitā (ppp.) Mv ii.427.16.

ruṇḍa, m. or nt. (see also **praruṇḍa**; clearly related to AMg. ruṇḍ-, 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. ruṇḍa-, which in Pali is used as a noun like our word), *weeping*, always in instr. (after kim or na . . .) and foll. by śocitena: kim 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. (= Pali id., as ppp. of rud, *weep*), ruṇṇanayana, *with weeping eyes*: Mvy 6663; LV 195.2 (vs); so read; Lefm. rūṇṇa). Senart reads ruṇṇa in Mv iii.116.8, but read, virtually with mss., **ulla**, q.v.

ruta, nt. (= Pali 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-kausalāyāvartām (see **āvarta**) ca nāma dhāraṇīm 475.9; ruta madhura LV 421.14 (vs), of Buddha's voice; of the voice or speech of various creatures incl. Buddhas, Bhad 4, 18, 30, 31; snigdharutaiḥ LV 173.17 (vs), *by sweet sounds*, here parallel with rūpa, gandha, rasa, and sparsā, hence may be more general, = -śabda, *sound* of any sort; rutāni ca divyāni . . . sampravādyetsuḥ Mv ii.160.18; (2) in Lañk, and cf. Sūtrāl. 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): yathārutarthābhiniṣṭānām Lañk 14.3, *attached to the (superficial) meaning according to (literal) words*; yathārutarthagrahaṇam 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. °racani, v.l. °ramaṇi; our reading proved by Tib. skad cig gis skad thams cad srog pa daṅ, *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 Sūtrāl. xii.9, comm. (p. 80, lines 19–20) has ruta.

Rutāvati (mc. °ti), n. of a 'deity of the sea': Śikṣ 346.3, 5 (vss, from Ratnokādhāraṇi).

-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 (= Pali rudamukha), *with weeping face*, always associated with, and ordinarily following, **ārukaṅṭha** (Skt.): Mv ii.78.16 **ārukaṅṭho** °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 Rudrāyaṇavadāna = Divy ch. xxxvii (colophon 586.9).

Rudhirāhāriṇī, n. of a rākṣasi: Māy 243.19.

rundhana (nt., or °nā? n. act. to rundhati = Skt. ruṇadhī; 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-rupavams (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. (Saṃdhi 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) alavanīkāyā(h) kulmāṣapīṇḍakāyā(h) or °ḍikāyā(h) Divy 87.1; 89.3 = MSV i.86.12; 88.20 (°piṇḍikāyāḥ only).

[**rūḍha-civara**: Prāt 492.3 (and 6) (ācchinnacivaro) vā bhikṣuḥ syān naṣṭacivaro vā dagdhacivaro vā rūḍha-civaro vā (Finot prints vārūḍha°); Chin. 'empoté par l'eau'; Pali Vin. iii.213.8 udakena vā vulham. This seems to prove that the Prāt intended ūdhacivaro, altho the repetition in 492.6 has vā rūḍhacivareṇa. Neither rūḍhanor 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 Pāṇ. 5.3.66 praśamsāyām rūpam: ko nāma śaktaḥ pratikartu tubhyam udyuktārūpo bahukalpakotyaḥ SP 119.4 (vs), *who pray could imitate you, (even) if he exerted himself greatly for many crores of kalpas?*; . . . prīti-saumanasyajātaḥ śīghram-śīghram tvaramānarūpo 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 Śikṣ 10.12 (i. e. *produced by the mere sight of the Buddha's physical form*). See also s.v. **pariṇiṣpatti**.

rūpa-gāta, nt. (cf. AMg. rūva-gaya = mūrtadravya, rūpavān padārtha, *a corporeal substance*; see s.v. **gāta**), substantially = rūpa, *form*: tāḍṣam sukarmavipākābhīnīrvrttam śubham rūpagatam Mv iii.375.17, and similarly 19; cakṣvīndriyam rūpagateṣu dhāvati Suv 56.7; yad . . . rūpagatenāpaligudham Śikṣ 249.8, *what is not affected* (lit. *greedily fastened upon*) *by form*; bhūtagrahaṇiṣṭaḥ puruṣo vīvidhāni rūpagatāni paśyati Gv 522.26.

[**rūpaṇya**, in āśrayabhūta-rūpaṇyāt Mvy 208.4, read °rūpaṇāt with Mironov.]

rūpa-dhātu, m. (= Pali 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.

rūpavātī, 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. (= Pali 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.

Rūpāvata, see next.

Rūpavātī, 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, **Rūpāvata**, 474.5 ff.; referred to RP 25.2, where read sā Rūpavātī for text

sārūpyavati, cf. Finot p. viii; the same story in Avadāna-kalpalatā, chap. 51, where the name is Rukmavati.

-rūpinikā, in su^okām LV 323.8 (vs), endearing dim., § 22.34, of -rūpiṇī, f. of Skt. -rūpin, *charmingly fair-formed*, of a daughter of Māra.

rūpiṇī, a kind of malevolent superhuman being: Mmk 17.8, pl. °nyo (also **ṛmahā-r°**); 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-samanvāgataś 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°), 21.

[**Rūpyavati**, read **Rūpāvati**, q.v.: RP 25.2.]

Reṇu (1) (= Pali id., DN ii.230.24 ff.), n. of the son and successor of King **Diśāmpati**: Mv iii.204.11 ff. In LV 171.1 he seems to have the epithet Diśāmpati himself, and further, by a confusion in the story, he is represented as a previous incarnation of Śākyamuni: Reṇu bhū (= abhūh) Diśāmpati. 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 gruhi 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*): sarvabuddhānuśāsanīkarakarocam 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 **Kalyāna** 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. °piśācanakā (nom. pl.; Sen. em. °piśācīkā), 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 piśācī? so Senart suggests).

Rocanī, n. of a Buddhist goddess (= **Buddhalocanā**, **Locanā**): Dharmas 4.

Rocaneya, 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 . . . siṃha-

syaiṃ yāvad rocamasya tathāgatasya janani bhavi-syāmi. Maitreya and Siṃha are the first two of the preceding 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°**; 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. lipi, a kind of script: LV 126.10. Tib. lha ñes pa, which is prob. an error for lhañ ñe (pa), *clear, distinct, bright*, etc.

? **rocayati** = **ārocayati**, q.v.. *tells, says*: sā . . . putrasya Kuśasya rocayati 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. °vya plus -ka, prob. m.c.), *to be wept over*: te na . . . °vyakāḥ LV 237.11 (vs); na sa °vyakāḥ 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 inappropriate 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) °pāda, m., prob. adj., acc. to Tib. spu(ñ) sa la lhuñ ba lta bu, and Chin., *like* (one with *hair falling to the ground*: °taḥ (Mironov °dah) 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-varṇanam for text °vivarāṇa-var°); 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 Lomahaṃsanapariyāya, aliter Mahāsīhanāda-s°, 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°): Mv iii.208.18; home of Rudrāyaṇa, 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 *khelā = **khelu**, q.v.; occurs in same context as the latter; 2d. ed. **elā**, 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 i.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. (Deśī) roṣāṇai, ppp. roṣāṇia, *cleans, cleaned*; or Skt. ppp. rūṣita, *bestrewed, covered* (with powder).

Rohaka (v.l. Rāh°), n. of a deer-king, father of Nyagrodha and Viśākha: Mv i.359.18.

rohaṇīya, 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.

Rohiṇī, 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. Rohitakaṇṭha); 109.10, 12; MSV 1.2.6; m. its king, Divy 108.7 (read °ka- for °kaṃ); 111.7. Also **Rohitaka**.)

Rohitavastu (m.? acc. sg. °vastum), n. of a town: LV 406.19 (= **Lohitavastuka**, **Lohitaka** (2), qq.v.).

rohitāvarta (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 Hariścandra, 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.)

rauṣa, adj. or subst. (Skt. rūkṣa plus -a, cf. Skt. raukṣya, nt. subst., which may be intended here), *harsh, savage, or harshness, savagery*, in raukṣa-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 i.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 i.9.8 = iii.454.7 (vs); foll. by mahā-r°, Mvy 4923; Dharmas 121; Divy 67.22; 138.6; 366.28; Av i.4.8, etc.; without mahā-r°, Mv iii.274.11; Kv 18.12, et alibi.

Rauruka = **Roruka** (1), q.v.

[**rauhīṇī**, read prob. rohiṇī with Mironov, Mvy 5831, n. of some plant; Skt. uses rohiṇī 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 i.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 n+ correct; read rather maha-(m.c. for mahā-)-puruṣalakṣaṇavarāṇāḥ; and in i.207.16 we must also read, with ii.12.6, dvātrimḥallakṣaṇadharo (or °ṣa-lakṣaṇadhara?). 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., svajātilakṣaṇe punar nirudhyamāne (mss.) ālayavijñānanirodhaḥ syāt, suggesting that with its suppression, the ālaya-vijñāna itself is suppressed; for the aṣṭalakṣaṇa vijñāna see vij° 2; (2) in Divy 513.15, 24, sauvarṇa lakṣaṇa laḍḍīś (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.); Sūtrāl. xi.38–41 (Lévi, *indice*); svabhāva-lakṣaṇa-traya-kuśalena 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, aṣṭaviṃsatibhir mahāpuruṣalakṣaṇair upeto; no list). There are various lists; in Pali (lakṣhaṇa), 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 i.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 -pānipādātala(tā) for -pāda. — 2. adhasāt pādātalyoḥ cakre jāte... (epithets), so Bbh 2, similarly LVA, Gv 2; Pali heṭṭhāpādātaleṣu cakkāni jātāni... (epithets); Mv 2 heṭṭhā, also heṭṭhā... Mv ii.304.16; LVB 2 compresses the epithets into a long cpd. ending cakkānitapādātala; Mvy 4 cakkānīta-hasta-pāda, and so Dh 1 adding -tala and with pāni for hasta, which, tho supported by Tib. phyag, is only a false interpretation of adhasāt or semi-MIndic heṭṭhā. — 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. dīrghāṅguli (Pali dīgha°), LVB 4, LVA 7, Mvy 5, Dh 6, Gv (2d ed.) 6 dīrghā asyāṅgulayo, Bbh 3; Mv 3 dīrghā; Mv ii.305.1. — 5. mṛdutarunahastapāda (Pali mudutalunahasthapāda); LVA 4, LVB 6; Bbh 5 (mss. om. hasta, Tib. phyag, for which ed. pāni); Dh 4 and Mvy 7 add -tala; Gv 7 mṛdūni... hastapādātālāni; Mv 11 mṛdu; cf. RP 47.10. — 6. jāla-(jālāvanaddha-?)-hastapāda; Pali jālahasthapāda, to which Bbh 6 jāla-pānipāda is closest; LVA 3, LVB 7 jālāṅgulihastapāda; Mvy 6 jālāvanaddha-hastapāda, cf. Mv ii.304.14 (combined with No. 1 above) jālāvanaddhā (caranā); Dh 3 corrupt, jālābalabaddhāṅgulipānipādātala(tā); Gv 4 hasta-pādātale jālinī (2d ed.); Mv 12 jālā. — 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 (-carana for pāda); LVB 8 ucchaṅga°. — 8. aineyajaṅgha (Pali eṇi-j°), so Gv 8, Mvy 1, Dh 11; eṇeya° LVB 10, Bbh 8 (and RP 51.3); eṇeyamṛgarājajaṅgha LVA 8; Mv 6 eṇi; Mv ii.305.3 eṇi-j°; RP 47.12 eṇajaṅgha. — 9. sthītānavanata-pralambabāhu (Pali sthīto'vanata° (as Mvy) LVA 15; cf. Pali thitako va anomananto ubhoḥi pānitalehi jaṅṅukāni parimasati...; Bbh 9 anavanata-kāyā; LVB 12, Dh 12, Gv 15 pralambabāhu; cf. Gv 13 anūnagātraḥ, (read) anunatagātro 'paiṇatagātraḥ; Mv(?); Mv ii.305.8 anonatena kāyena pānihi jānukām sprṣe; cf. RP 47.9 dīrgha-parigha-bāhū. — 10. kośopagata-vastiguḥya (Pali kosohitavathguḥya; it seems that vathā is a mistake for vatthi, cf. Pali vatthi-kosa), so Mvy 10, LVA 10, LVB 11; or kośagata-vas° Bbh 10, Gv 10, Dh 13; Mv 9 kośa; Mv ii.305.10 kośavastiguḥya; RP 47.11 guhyakośo. — 11. suvarṇavarṇa (Pali suvaṇṇavaṇṇa, with appended kañcanasannibhataca, cf. Bbh), so Dh 14; LVB 15 suvarṇachavi; Gv 29 suvarṇavarṇachavi; Bbh 15 kañcanasamṇibhatvac (cf. Pali); Mv 22 suvarṇa; Mv ii.305.7 kañcana-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 (mṛdutaruṇa-sū°), Gv 28; Dh 15 śuklachavi(-tā); for LVA and Mvy see prec.; Bbh 16 ślakṣnatvāt (but 379.18 sūkṣma-ślakṣṇa-tvocatā, 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. ekaikaroma (or °man; Pali ekekaloma), so LVA 12; Gv 30; Mv ii.305.15; Mv 14 ekā; LVB 16 ekaikanīcitaromakūpa; Bbh 14 °romā, adding... pradakṣiṇāvartam; Mvy 12 °roma-pradakṣiṇāvartaḥ; Dh 16 pradakṣiṇāvartaikaroma(-tā); cf. RP 47.11; see next. — 14. ūrdhvāgraroma, °man (Pali uddhagga-loma), so Dh 10; Mvy 11 ūrdhvaḡga-roma; Bbh 13 ūrdhvaṅga°; Gv 31 ūrdhvaṅga°; Mv 15, mss. intend ūrdhvaḡra or ūrdhvaṅga; LVA 11 ūrdhvaḡrābhīpradakṣiṇāvartaromā(h); LVB 9 ūrdhvaṅgadakṣiṇāvartaromakūpa; see prec. — 15. bṛhad-ṛju-gātra (Pali brahmujjugatta), so Gv 16, Bbh 21; Mv 7 bṛhat; Mv ii.305.18 prahvarjugātra (corruption for brahmarj°?); Dh 8 ṛjugātra(-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-kkandha), 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 śānta-samvṛtta-skandhaḥ; the erroneous spelling °samvṛta° in Dh, Mvy text (but Index and Mironov samvṛtta), and Gv (but followed in gloss by vṛttāv asya skandhāv... pīnau, etc.). — 21. rasarasāgra(-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 kambuḡra(-tā) (400.25), on which see BR s.v. kambu; it is paraphrased by adīnakaṅṭhaḥ, 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-grīvā (among lakṣaṇa). — 22. simhahanu (Pali siha°), LVA 20; LVB 21; Mvy 11; Gv 18; Dh, Bbh 25; Mv 23 siho (or simho); Mv ii.306.4; RP 46.15. — 23. catvārimśaddanta (Pali cattālisaddanta), 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. aviraḡa°), LVA, Mvy 25; LVB 24; Bbh 23; Dh 29; Gv 20 aviralāviśamadanta(-tā); cf. RP 50.17. — 26. sūskla-damṣṭra, or °danta (Pali susukkadātha); °damṣṭra Gv 401.13 (in gloss on No. 24 above); śukra-damṣṭrā (v.l. sūskladanta) 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°); prabhūtatanujihva Mvy 21; Bbh 26; Mv ii.306.7; prabhūtā Mv 27; jihvā prabhūtā RP 46.18; 50.15. — 28. brahmasvara (Pali brahmassara), LVA, Gv 23; LVB 26; Mvy 20; Bbh 28 (with gloss kalaviṅkamanojñabhāni; some Pali texts gloss karavikabhāni); Mv 28 brahmā; Mv ii.306.11; not in text of Dh, but one ms. is cited in Müller's note as reading corruptly prastavara(-tā), which should doubtless be emended and adopted, deleting Dh 28 ham-savikrāntagāmi(tā), which is properly an anuyyaṅjana; 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 mudūtūlasannibhā); 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.)-tūlasādṛśā; LVA 29 ūrṇā... bhruvur madhye jātā himarajataprakāśā; Dh 17 ūrṇālamṛtamukhatā; Gv 26 bhruvāntare... ūrṇā jātābhūm mṛdvī... śuddhā prabhāsvarā himaguḡikā-tuṣāravaraṇā...; Bbh 32 ūrṇā... bhruvur madhye jātā śvetā śaṅkhasam-nibhā pradakṣiṇāvartā (cf. LVA, Mvy); LVA 31 (cf. LVB below, LVA 29 above, Bbh, and Mvy)... pradakṣiṇāvartakeśaḥ;

Mvy 29 ūrñakośaḥ (so read), and 31 pradakṣiṇāvartakeśaḥ; LVb 31 bhrūmadhye-sujātāpradakṣiṇāvartottaptaviśuddhavarṇabhāsoṛṇā(h, n. sg., Bhvr.); Mv 31 ūrñā. Cf. RP 46.14; 50.12. — 32. uṣṇīśāśīṣa (see s.v. uṣṇīśa; Pali uṇhīśasīsa), LVa 32; Mv 32; Mv ii.307.4; Bbh 31 (°śāḥ); °śīraska(-tā) Mvy 32; Dh 23; mūrḍhni . . . uṣṇīśam Gv 27; uṣṇīśaśīṣānavalokitamūrḍha 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.

Lakṣaṇapariśodhana, m., n. of a samādhi: Mvy 600; ŚsP 1424.1.

Lakṣaṇaparvatavairocana, n. of a Tathāgata: Gv 310.17.

Lakṣaṇabhūsitagātra, 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.
Lakṣaṇarucirasupuspitāṅga, n. of a Tathāgata: Gv 311.26.

Lakṣaṇavibhūsitadhvajacandra, 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: Siṃhanandi(m) viśālākṣam °ṇeyam anuttamaṃ 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*: brāhmaṇā °yā naumittikā(h) . . . Divy 474.26.

lakṣmitā (Skt. lakṣmī plus -tā, i m.c.), *state of fortune, majesty*: yatha lakṣaṇā yatha ca darśita lakṣmitā ca LV 116.5 (vs; so all mss. but cne; both edd. lakṣitā, interpreted in Calc. as = lakṣyatā), as the (32) marks (of a mahāpuruṣa) and a state of majesty are displayed (in the Bodhisattva) . . .

Lakṣmīmadā, n. of a kinnara maid: Kv 6.1.
Lakṣmīpatī (so mss., Senart em. °matī), n. of a devakumārīkā in the southern quarter: Mv iii.307.8.

Lakṣmīputra, n. of a former Buddha: Mv i.141.4.
laggati (= Pali id., BHS laṅgati, q.v.), *sticks, clings*: Mv ii.429.13 (v.l. lagneti).

lagna (1) (nt.° otherwise only ppp., *stuck*), *the being stuck, obstacle, obstruction*: nāsti tayor lagnabhayaṃ LV 381.8 (prose, no v.l., except tayol-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**.

lagṇati, **lagṇeti**? (also **laggati**, q.v.; and **anulagṇati**, **vilagṇita**; = Pali laggati, Pkt. laggai, acc. to Geiger 136.2 and Pischel 488 from Skt. *lagyati; but see § 28.19), *sticks, clings*: °nati Mv iii.148.2 (twice); impv. °natha Mv iii.354.10; opt. °neyam Mv iii.128.3. In Mv ii.429.13 lagneti is v.l. for **laggati**, q.v., of text.

laghūthānatā (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**, **alpātāṅkatā**, **yātrā**, **bala**, **sukha**, **anavadyatā**, **sparsāvīharatā** (or, in SP, **Mvy**, **sukha-sparśa°** for the last three): SP 429.3; Mvy 628.7; 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.); Sāgaratiram nāma °thaṃ (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.

laṅgaka, adj. (= Skt. laṅga; may be m.c.), *lame*: SP 95.5 (vs), cited s.v. **kuṇḍaka**.

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) gziṅs, *boat, ferry*.

laṅghayati, *transports* (grain): (tatas te śakatair) . . . gardabhādhībhīr laṅghayitvā tasmin khalābhyantare prakṣīpanam Kv 71.8.

laṅghita, nt., *jumping* (as exercise or sport): Mvy 499.7 = Tib. ḥchoṅs pa, but Tib. on LV 156.9 mchoṅs pa, *jumping* (Jā.); foll. in Mvy 499.9, 500.0, 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.

lañcaka, adj. (Pali id., ifc.), *excellent, fine*: kasyetaṃ (v.l. °yaitaṃ) nimittaṃ, lañcakaṃ (v.l. lambakaṃ) pāpakam vā Mv ii.421.8, *what does this predict?* (is it) *good or bad?*; sarvāṇi lañcakāni 467.7, *all fine*; also v.l. for (nara-)lambaka Mv i.191.5 (mss. evenly divided). See s.v. **lambaka**.

[**latikā**, app. misprint for **latikā** (so Index): Mvy 433 = Tib. khri śiñ, *crawler*; but Mironov **prapātikā**, q.v.]

laḍita, 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 **lāḍitam**). See also **Lalitavyāḥa** (v.l. **Laḍita**°, sometimes adopted by Lefm.).

[**laḍḍī**, see **laddī**.]
laṇḍaka, m. or nt. (from Pali and rare Skt. laṇḍa, *dung*; cf. Pali aja-laṇḍikā), *piece of dung*, in vatsa-°kānām Mmk 674.28 (prose).

latā, *crawler*, as in Pali ep. of desire or greed, as entangling: (na) saritāṃ (see **saritā**) latāṃ 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.?).

laddī (= Pkt. id., *dung of an elephant* etc., Sheth), (piece of) *dung* (of a horse): laddīś (acc. pl.) chorayati Divy 513.15, 24 (ed. wrongly em. laḍḍīś).

-**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. upalāpakā).

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 **mithyāvājiva** of a monk, see references s.v. **kuhana**): Mvy 2494 °nā = Tib. kha gśag, *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 santah.

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), **labhyaṃ**, **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 śakya, helps to prove that all these forms are indecl.; without infin., evaṃ labhyaṃ Mv ii.272.10, *it is possible so*; with finite verb, labhyaṃ satpuruṣa pratyāgacchanti akuśalena karmaṇā vipratīṣārī 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 yuṣmābhīr eṣo vāhayitum); labhyā etena . . . agramahiṣī (mss.; Senart em. °ṣim) . . . āhanitum ii.455.20, *can he* (be allowed to) *strike the chief queen?*; so also 457.3 °mahiṣī (mss., Senart °ṣim); no labhyā yuṣmābhīḥ anyam-anyam (adv.) tyajitum iii.151.12, and, na labhyā yuṣmābhīḥ parasarasya (adv.) tyajitum 19, *you may not be mutually abandoned (by one-another)*; na labhyaṃ atra puruṣeṇa pravīṣitum Mv iii.151.7, *a man may not enter here*; MSV i.249.12 (see **āmiṣa**); labhyā mithyādrṣṭīḥ prahāṭum Mvy 7027, *heresy can (may) be abandoned* (Tib. nus pa, *possible*, or ruñ ba, *proper, right*); labhyaṃ ebhir adharmeṇa karmaṇā 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 *tībiti*, or the like: anye madhumrakṣītāni lampāni mukhe allyantī 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*.

lampuṭa (mg. unknown), in Mmk 505.(19-20) (vss), (eṣā Suparṇine mudrā Suparṇiti pragīyate), tad eva lampuṭākāraṃ (*lampuṭa-shaped*), viparyastākāreṣṭitam (hypermetric!); line 21 continues: sā bhaved yamalamudrā tu garutmasyāpi mahātmane (!).

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; tṛṇarāṣī-lambako, mss. (except tṛṇakāṣī-), ii.264.6 (see above).

Lambadāma, n. of a former Buddha: Mv i.137.1 (see s.v. **Hemavarna**).

lambana, nt., *fringe, trimmings* (of a garment): Mvy 5848 (misprinted 5858, also in Index) = Tib. ṣam 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, daśa-, dvādaśa-, MSV iv.74.8, 9.

lardayati (cf. laddaṇa, subst., cited as Deśī word from Samarāiccakahā 537 in Ratnach. 5.823; and Hindi lādnā), *loads*: sthorāṃ (q.v.) lardayantaṃ Divy 5.22, lardayitum 23, lardayitvā 26 and 334.19.

lalanā, n. of an artery, vein, or passage-way (nāḍī) 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.

Lavaṇabhadrika, n. of a disciple of Śākyamuni: Mvy 1061. Cf. **Bhadrika** (3), prob. not the same.

lavāpayati (= Pali lavāpeti; both MIndic caus. to Pkt. lavai, recorded by Sheth from Mārkaṇḍeya, = Skt. lunāti), *causes to be reaped*: gḍve. 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. śuko) 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. laghum); best ms. at Suv 38.11 (for Nobel laghu; end of line of vs); lahuakatara Mv ii.249.11; lahu-kā-d-ayam iii.54.4 (prose; v.l. laghu°; d Hiatus-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, gṛhito 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-chinnaḥ Mvy 8868 = Tib. pho mtshan (chad pa).

Lāḍa, m., also adj., f. **Lāḍī** (cf. Pali Lāḷa, Pkt. Lāḍa, the latter identified by Sheth with Skt. Lāḷa), 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. lāḍita; Gr. lād°), *cherished*: sa tair jñātibhis tathā lāḍito... Av i.206.12; by em. (? see Corrig. p. 210) i.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 lāleti), *is cherished, fondly tended*: MSV iii.134.22.

lāpana, m. (Pali only nt., n. act.), *speaking, one who speaks* (n. ag.): gāthābhīr gitābhīr °naḥ Mvy 849, said of a Bodhisattva.

-lāpika, adj. (= Skt. -lāpin plus -ka), *talking, in manusya-lāpiko ſuko* Mv i.271.13 (prose), *a parrot talking in human speech*; so mss.; Senart °śyālāpiko, because of the parallel °śyālāpino (Skt. ālāpin) i.274.3, which perhaps justifies the em.; yet Skt. has -lāpin.

lābha-niścikīrṣā, °ṣu-tā, **lābha-niṣpādanā**, see the second parts of the cpds.

[**lābhā**, in lābhā te mahārājo sulabdhā Mv i.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 Dh. 204.]

-lābhika (Skt. lābha plus -ika, or -lābhīn 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, (pārivāsikasya) 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 dhāraṇiṣu te sadā... RP 11.6, vs): pratisamvidāṃ lābhy abhūt SP 200.11 (prose); vimānānām lābhī 349.12 (prose); bodhisattvavimokṣasya lābhīnī Gv 287.8 (prose); lābhīnī bhavati divyānām gandhānām (etc.) Mv i.210.18 = ii.14.19 (prose); similarly i.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 anityasamjñāyā... Bhik 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 i.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 Śikṣ 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 bhavāgraparyantāḥ, tyaktā mayā... LV 374.7 (vs).

lālasaka, f. °ikā, 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-lālasikām LV 322.16; kāma-su-lālasikām 323.9; both in vss, both of daughters of Māra.

[**lālasya**, see **lālāpya**.]

lālāṭikā (cf. Skt. lālāṭī, id.), *forehead*: °kām anuprayacchataḥ (dual) MSV iii.16.7, *give applause*, = Pali nalāṭikam pi 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: (asti) madhutarpanam likhitakās cekṣavaḥ; te madhutarpanam ikṣu-likhitakāms cādāya... LV 382.10 (prose).

liṅgita (nt.; = Skt. āliṅgita, perhaps to be adopted here by em., but forms of liṅg-, without ā-, seem to be reported, tho rarely, from Skt., see BR; Pali, as liṅgiya, Therig. 398, comm. āliṅgetvā; and Pkt., see Sheth), *embrace*: -capeta-liṅgita-cumbita- etc. Laṅk 119.14; all erotic practices; Suzuki, absurdly, *suggesting!*

Licchavi (= Pali id.), or **Litsavi** (Suv), n. of a people, with capital **Vaiśālī**: Mv i.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. Licchivi, 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 i.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.

-liḍa, ifc. Bhvr. for liḍā = Skt. līlā (§ 2.46), *grace, attractiveness*: suślakṣṇa-sulīḍa-vastravaradhārīnī (Māyā) LV 41.9 (prose); salīḍa-rūpāḥ (apsarasas) 49.9 (vs); sadṛśaliṅga-liḍāḥ (Bodhisattvas) Gv 378.26 (prose).

lina, 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. zhum pa; 850 apagata-lina-citta (of Bodhisattvas); Śikṣ 20.15 liṅam cittam bodhisattvānām na samvidyate. Cf. 2 **liyati**.

lina-tā, Śikṣ 179.14, and °tva, nt., 180.10, abstr. from prec.

lipyase, *thou art stained*: Gv 389.2, prob. misprint for lipyase.

1 **liyati** (= Skt. ḍi-), *flies*, only in cpds.; see **abhi-ava-**, **ni-**, **pra-li°**.

2 **liyati** (Skt. liyate, hardly in this mg.; cf. **lina**), *is cast down, dispirited*: liyanti alābhair na ca RP 13.8 (vs).

liyanā (= Pali id.; to prec. plus -anā), *faintheartedness, or sluggishness*: °nām sarva varjitvā śṛṇuyāt sūtram idṛṣam SP 235.9 (vs). (Burnouf *faiblesse*; Kern *distractedness*.)

līlāyatva, nt. (cf. Skt. līlāyita), *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. līlā.

līlin, adj. (from Skt. līlā with -in), *enjoying sport or pastime*: ajarāmaralīlī Mmk 80.3; 83.20-21.

lugna, ppp. (to **lujjati**; = Pali lugga, Skt. rugna), *broken*: lugna-pralugna Mv ii.429.18.

? **luṅga**: in Divy 650.22 iti luṅgadhāyāḥ, 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*: °jyamānam 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; lujjamānam, 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 luḷati, trans. and intrans.), intrans. *stirs, moves, is agitated*: LV 308.4 (vs) vṛkṣa (n. pl.) luḍanti. Cf. **luḍita**.

luḍita, adj. (pple. of **luḍati**, q.v.; = Pali luḷita; cf.

Skt. *lulita*, *loḍita*; see also *a-luḍita*), *agitated*, sometimes physically: Gv 202.21, of water, *stirred* by perfumed breeze; Sukh 38.1 (nadyaḥ . . .) *nānārātna-luḍita-puṣpa-samghāta-vāhīno*; oftener intellectually, Lañk 285.5, with *citta*; Gv 338.4 °*ta-samtānaiḥ* (see *samtāna*, which here = *citta*); Mvy 681.9.

lumba, a kind of tree, acc. to Senart (who em. thus for mss. **lamba**) the *plakṣa*, in *lumbodiyānaṃ* Mv i.99.6 (vs), applied to what is otherwise known as the **Lumbinī** grove; since in line 8 **lumbinī** (q.v., 2) seems to be a tree-name, the em. seems plausible, tho no other record of *lumba* (or **lamba**) or *lumbinī* as a tree-name has been noted.

lumbinī, (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 412.3; 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*: *dadarśa 'tha lumbiniṃ* Mv i.99.8 (vs), foll. by *tasyāḥ śākhām . . .* (the subject is *Māyā*, in the *Lumbinī* grove); see also **lumba**; (3) n. of a class of deities: *Mahāsamāj.*, Waldschmidt, Kl. Skt. Texte 4, 191.1 *lumbinī 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 *śuddhalūkhā (ṛṣayo) 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-līpi, 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*, *rukkha*; 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 *lūhenaḥhīramate*, *he takes pleasure in . . .* (no noun expressed), but perhaps referring to appetite for filthy food, or perhaps more general, cf. *lūhādhimukta* 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; °*prahāṇa* (q.v.) Mv ii.126.12 etc., repeatedly; °*karman* Mv iii.14.20 (? text uncertain); (4) *lūhādhimukta* LV 264.4, 10; Mv ii.131.5 (followed by *lūhādhīprasanna*); Av i.285.5 (see under 1 above); (5) *civara* Divy 81.26; 427.14; (6) of the 4 **niśraya** (q.v.) collectively, Bbh 193.5; defined by Tib. *ñan 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-līpi, a kind of writing, Senart *epistolary*, i. e. *cursive writing*: Mv i.135.6; **lekha-pratīlekha-līpi** LV 126.6, in passage corresp. to Mv; Tib. literally, *script for sending a letter and return (reply)*, *sprīñ yig dañ lan gyi yi ge*.

lekhaḥārika (cf. Skt. °*hāraka*, °*hārin*), *courier*, *letter-carrier*: Mvy 3817. Cf. s.v. **lehari(ka)**.

Lecchavi = **Licchavi**, q.v. (vr̥ddhi formation, § 3.67? or MIndic e for short i, § 3.59, as Senart assumes on 255.9?): 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. *leḍu*, *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*, *sarāṇa*; Skt. *layana*), *refuge*, esp. with synonyms such as *trāṇa*, *śaraṇa*; may be m., as epithet of a Buddha: *alene lenasamjūino* 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*, *alena atrāṇā śaraṇā* 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 *lepaḥ*, cf. Transl. 82 note 2; Tib. *rñoñ*, *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.ii. **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, Kauṭ. Arth. 679 (derives it from *lekhačārika*; perh. rather from *lekhaḥārika*, MIndic *leha°*, with haplology? 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 Vin. iii.168.1 ff. (with *lesamattam*).

[**loka**, see **aloka**.]

Lokakṣetriya (Senart em. °*kṣatriya*), n. of a former Buddha: Mv i.138.8.

Lokaḡati, n. of a Bodhisattva (one of 16): Mmk 40.16.

Lokaḡuru, n. of a Buddha in the east: Mv i.123.11.

Lokaji, MIndic for °**jīti**, n. of a *rākṣasa* king: Mmk 18.1 (prose) °*jih*, n. sg.

lokajyeṣṭha, *supreme one of the world*, a standard ep. of a Buddha: Mvy 13 = Tib. *hjiḡ rten gyi gtso bo*.

? **Lokadhara**, see s.v. **Lokaparitrātar**; and cf. **Lokamdhara**.

lokadharmā, m. (= Pali lokadhamma), (the eight) *conditions of the world*, listed Dharmas 61 as lābho 'lābhāḥ sukham duḥkham yaśo 'yaśo nindā praśamsā (same 8 in Pali forms, not in same order, PTSD): anupalīpto °maih, not defiled by . . ., Mvy 873; LV 352.10; aṣṭalokadhar-mānupalīpta LV 275.5; Śiḥṣ 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**, **trisāhasramahāsāhasra** (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 trisāhasramahāsāhasra, 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: Śiḥṣ 241.9.

lokaniṣṭha (cf. **aghaṇiṣṭha**), n. of a class of gods: Mmk 19.10 (follows aghaniṣṭhā sukaniṣṭhā).

Lokamdhara, n. of a former Buddha: Mv i.137.3.

lokapati = normal Skt. lokapāla, one of the 4 guardians of the points of the compass: catvāri lokapatino (n. pl.; i.204.12 mss. °nā) Mv i.204.12 = ii.8.7 (vs).

Lokapadma, n. of a former Buddha: Mv i.138.4.

Lokaparitrātar (v.l. two names, Lokadhara and Puṇyaparitrātar), n. of a former Buddha: Mv i.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 i.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 i.141.13.

lokaviḥita, nt., (n. or) epithet of the samādhi attained by the Buddha at his enlightenment: °tam nāma samādhim (so the only ms. 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 i.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 lokakkhyāyikā (e. g. DN comm. i.90.32; MN comm. iii.223.15), adopted in PTSD. I am not sure that this is not late literary 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 (api tā (Divy adds lokasya; 204.22 lacks api tā, and so also SP; 3 of 6 Mv passages add loke) lokāntarikā (Pali lokant°); (b) omitted in Divy, Samādh, and prob. corrupt in all; I believe orig. had aghā aghasamvṛtā (Pali aghā asamvutā, for which Senart, Mv i.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 aghasamvṛtā, 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 aghā-, 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 andhakaratamisrā(h) (Pali andhakārā andhakaratimisā); 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 'ndhakaratamisrā; Mv (very confused) seems orig. to have read, andhakārā andhakārāpitatvā (or °rāyitatvā) tamisrā (or ti°) tamisrāyitatvā (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 mahiddhikā evaṃ mahānubhāvā; (e) ābhayā (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 ābhayā ābhām before it; Mv clearly intends nābhisambhuṇanti, all 6 times; Pali comm. on DN, ii.433.23, attano pabhāya na pphanti, on which the 'old ṭikā' cited CPD glosses . . . obhāsītum an-abhisambhuṇanti, cf. Mv!); (f)? not in Pali or Divy, perh. not orig.; SP varṇenāpi varṇam tejasāpi tejo nānubhavataḥ; LV varṇena varṇam tejasā tejo nābhitapato nābhivirocataḥ (best mss. nāti° for nābhi° both times); ŚsP, Samādh, na tapato na virocataḥ; Mv ālokena vā ālokaṃ na spharanti; (g) uncertain; not in ŚsP; Pali tattha pi appamāno uḷāro obhāso pātubhavati; SP, LV (in LV after insertion) tatṛāpi (SP tāsv api) tasmin samaye mahata udāsyāvabhāsasya (SP mahato 'vabhāsasya) prādurbhāvo 'bhūt; Divy tā api tasmin samaye udāreṇāvabhāsena sphuṭā bhavanti; Samādh tā api tasmin samaye tenāvabhāsena sphuṭā abhuvan; Mv te (once tā) pi tena obhāsena sphuṭā abhūsuḥ, with varṇ. 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 tasmin samaye mahatāvabhāseṇa 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, lokottarābhīḥ kathābhīḥ saram pratyayanti Sukh 59.9.

? **Lokinī**, (perhaps) n. of a yakṣiṇī, see **Ālokinī**.

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).

Lokendrapravaraṇaprabhaghōṣa, 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 kimcīt samyakambuddhānām 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) budhyanty 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, tho Senart thinks differently; °ram artham (supramundane goal) prārthayamāno Bodhisattvo Mv ii.279.8; °rābhīḥ kathābhīḥ 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.

Lokottaraparivarta, m., n. of a work: Mvy 1334; Śikṣ 151.13.

Lokottara-vādin, pl., n. of a school: Mvy 9093; part of Mahāsāṃghika, 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 plaited . . . strips [like] a chain: Mvy 8995; **loṭhakam**, acc., MSV ii.89.11 = Tib. lcag guḥi gñi 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 cūrñāni ca) oruhyā nadi loḍayanti salilam, descending into the river, mix perfumed water and powders into the (river-)water (two accus.).

loḍhaka, 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.

[**Iohari**, **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**.

lohita, m. (1) some sort of insect: °kā prānakā kālaśirṣakā (bodhisattvasya) pādātalehi yāvaj jānumāṅḍalāni chādayitvā asthānsuḥ Mv ii.137.4; repeated 138.19 with °ka-prānakā; (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 **lohita** **kopadhāna**.

lohita **kā** = °tikā (cf. Pali lohitaṅka), a kind of gem: musāragalvamuktāhi maṇi-lohitakāhi (mss. °kāni) ca Mv ii.191.5 (vs); °kā-mayānām (chattrāṇam) 302.10; °kā-, in cpd., lists of gems, Divy 67.19; 138.3; °kā, separate word, in list of gems, 502.7.

lohita **kopadhāna**, adj. (= Pali °kūpadhāna), having red pillows, ep. of a couch, paryaṅka: Mv ii.115.17. Cf. lohita **kopadhāna** SP 75.8.

Lohitanyāyatana, m. pl., n. of a brahmanical gotra: Divy 635.16.

lohita **muktā**, °kti, °ktikā (once °ktika, prob. by error), a kind of gem, evidently = **lohita** **kā**; like the latter, °kti is listed among the seven **ratna**, q.v. 2; °muktikasya, text, but read °muktisya with v.l., Mv ii.492.6; °muktikā Mvy 5953 (Tib. mu tig dmar po, red pearl); otherwise only °muktā: Gv 53.1; 89.26 (text °mukta°; corr. 2d ed.); 90.1, 6, 7; 148.14; 158.25; Sukh 54.11 (lohita **muktā**hāra, 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 lohita **muktā**-colored flowers?); in list of gems SP 256.12.

Lohitavastuka, see **Lohitaka** (2).

lohita **kṣa**, red-eye, (1) (n. of a gem, not in Skt. dictionaries, but occurs in Pūrṇabhadra's Pañc., Hertel, 1, vs 67, and see Finot, Lapidaires indiens 137; also AMg. lohīyakha: 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.

Lohita **kṣī** (cf. prec., 2), n. of a rākṣasi: Māy 240.23.

lohita **kā**, a kind of gem (also °takā, q.v.; evidently = **lohita** **muktā**, °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-rājir, read as cpd.); Av i.205.3; Bbh 234.2.

lohī (in AMg. and other Pkt. said to mean a shallow metal pan, frying pan, which hardly fits our word), **loḥi**, a large metal receptacle: mañjūṣa lohī ca tathā supūrṇā (so read with WT) SP 364.4 (vs); (naranudhiravasāmūtra-

puriṣasamkulāyām) mahā-lohyām prakṣiptaḥ (a man is the subject) Divy 378.11; tām lohīṃ paśyati 13; lohyantarasthaḥ 17 (the same man); lohī-samghāṭā, see **samghāṭā**.

Laukākṣa, pl. (Skt. Gr.), n. of a brahmanical school (of the Chandogas): Divy 632.23, 25. Cf. **Lokākṣa**.

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-) cittam 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-)-**dharmā**, 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-samādhī; °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: dharmam itam 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); padumam va vāriṇā SP 313.3 (vs, no v.l.); gagane va pakṣī 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; Samādh 19.26; Bhad 20; abhramukto va Ud xvi.5, 7, oldest ms., 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, kāṣṭha va LV 322.8; bhadrām va Ud xix.12, oldest ms., later v.l. bhadrām **iva** (unmetr.); naḍāgāram **iva** kuñjarāḥ Divy 68.20 = 138.27 (vs), so text, but meter requires °ram 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); āmapātram va ambunā 240.11 (vs; same line, āmapātram **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); kālam (mss. **kāla**; metr. indifferent) va nātinānti Mv i.192.14 (vs); (tam) rājyenā-bhīṣṭcathā, so va rājā bhaviṣyati Mv ii.436.14 (prose), possibly *he and no other* (but prob., with **ca**, *and he*) will become king; (amṛtam) mayā bhikṣavaḥ sāksātkrto(!) 'mṛtagāmi va (v.l. **ya**; Weller 38 'Schreibfehler für **ca**', prob. rightly) mārgaḥ LV 409.8 (prose); darṣenti dharmacaryām (meter requires **cariyām**) va sudharmaniṣṭhām Gv 477.6 (vs; printed **vasudhar**°, which is impossible; **va** = **eva** could be assumed); kukṣigatā va Mv i.144.13 (prose), here clearly = **eva**, *still in their mothers' wombs*; viśiṣṭarūpaṃ 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: mañjuḥoṣu yatha yādṛṣo va ham Gv 489.10 (vs), *like Mañjuḥoṣa, or such as I* (Maitreya) am.

vamśa, m., (1) (cf. Pali **vamsa**, *tradition*, as in Dpvs. 18.3 saddhamma-vamśa-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-vamśo loke 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 **Vamsa** = Skt. **Vatsa**, q.v., which is also used as **Vaccha**, personal name, in Pali) n. of a people: idam Vamśarājakulam ṛddham... LV 21.1 (no v.l.), also 3 (v.l. **Vamsa**); Tib. **bad sa** (= **Vatsa**).

vamśa-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 **vamsam** DN i.6.13, comm. i.84.26 = **veṇuṃ** ussāpetvā kīlanam; indeed, the true translation may be *stick used in (the game of) vamśa*, instead of the above.

vamśa-dalika, a *bamboo blade* (? cf. Skt. **dala**): °kayā nirlikhyodakena prakṣālayitavyaḥ (sc. guḍaḥ, added to monks' food) MSV i.249.15.

(**vamśarāga**, *bamboo-colored*, adj. applied to a kind of vaiḍūrya-gem in Kauṭ. Arth., Shama-S.¹ 76.19; so also Jm 92.2 **vamśarāga**-vaiḍūrya-prabhā-vyatikara-harita-salilam; 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.)

vamśarocanā (Skt. Lex. id.; Skt. **vamśalocana**, and Lex. °nā), *tabasheer, sugar of bamboo*: Mvy 5790; in Suv 105.2 (vs) mss. **samocakam** tu; Nobel em. **sarocanā**, implausibly; a Chin. version supports **vamśarocanā**, 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 Vaiśālikā vakāḥ Divy 217.23.)

Vakula, see **Ba**°.

[(**maṇi**-)**vakkala**, false reading Mv ii.472.3; read **maṇi-valayā** (with ms. **C**, quoted as °**vaipā**.)]

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 ṛṣi 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, blameworthy*(?): mā (sc. asi) °kā Bhik 16a.4.

[**vakra**, 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 dis'incl*, 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. **Kāviśa**.

[**vaḡa**, in Gv 105.22 sattva-vagasya, read sattvāvagasya, and see **avagā**.]

vaḡura, m. (= Skt. bakula, vak°), name of a plant: puṣpaṃ vaḡuro (vi)pramuñcati Ud xviii.13.

? **vaḡuhayati**, perh. for **avagūh°**, 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 kṅaka kuṅṭhakāś ca; 350.9 vaṅkoṣṭho, and 10 vaṅkamukho (in same context vakradanto 8, vakranāso 9); Mv iii.283.11 kujjagocpānāsī-vaṅkā; both lit. and fig., RP 58.7 (kāya-)vāk-citta-vaṅkāh, *crooked in body, speech, and mind*; (2) fig. *crooked, dishonest, deceitful*: SP 48.7 vaṅkāh śaṭhā; 268.5 śaṭhā vaṅka-jātiyāh (with only 1 m.s., others vaṅcaka-j°; but LaVallée Poussin JRAS 1911.1075 vaṅka-jātikāh); 272.1 durbuddhinaś ca vaṅkāś ca śaṭhā...; Mv i.96.5 akṣa-vaṅkadyūta-kriḍā-; 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-śāṭhya-kuhanām; (3) n. of a mountain (= Pali id.) to which Viśvantara was banished: Jm 55.12 ff.

Vaṅga (= Skt. id.)-lipi, 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 °lādhīpatih.

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. **durāgata**).

[**Vacanasampraveśa**, see **Adhivacanapraveśa**.]

vacī (once in Skt. vaci-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.).

Vaji (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. vaji-; 264.13 (vs), mss. vajim abhimukho, read vajim a°, m.c.; Senart vajji; 326.2 (prose), mss. vajiṣu or varjiṣu; ii.419.9 (prose), mss. -vajī- or -vajri-; iii.421.5 (vs), vaji- 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 **Vaji**, 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 vajrakāḥ LV 216.4 (vs); (2) n. of a guhyaka (cf. Pali Vajira, n. of a yakha): 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 varjanakāḥ.

Vajrakuṣī, 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.

Vajragīr, 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.

Vajradākī, or °**dākinī**, n. of a yoginī (cf. prec.): °dākī 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.

Vajratuṅḍa (Skt. Lex. id.), *vajra-beaked*, n. or epithet of Garuḍa: LV 270.9 (prose).

Vajratuṅḍī, ep. of Tārā: Hoernle MR 54.2; said (see n. 14) to mean *vajra-needle*; cf. **Vajranābhi**.

Vajradṛḍhanetra, n. of a yakṣa: Mvy 3372.

Vajradrumakesaradhvaḡa, 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 rākṣasī: Māy 243.22.

Vajradhātviśvarī, n. of a goddess: Mvy 4291; Sādh 65.1; 280.16.

Vajradhvaḡa, n. of a number of Tathāgatas: Dbh 99.18.

Vajradhvaḡa-sūtra, n. of a work: Śikṣ 22.5; 278.14; also called *Vajradhvaḡa-pariṅāmanā*, Śikṣ 213.3; 291.10.

Vajranābhi, n. of two former Buddhas: Gv 104.20; 257.20 (here Vajira°, in a vs).

Vajranārāyaṅaketu, 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 Vajrapāṇi is n. of a yakha, 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 **Caṅḍa-vajrapāṇi**); often called by epithets like mahāyakṣa-senāpati Suv 85.3, **guhyakādhipati** 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-satatānubaddha, 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 Vajrapāṇi bodhisattvo 25.8 is referred to in 12 as (A) **guhyakādhipatinā** yakṣendra; in addressing Vajrapāṇi guhyakādhipatim, 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.

Vajrapramardin, 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.

Vajrabhṛkūṭī, n. of a goddess: Mvy 4281.

Vajrabhairavi, n. of a goddess: Sādh 488.6 etc.
Vajramaṇḍala, 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 kimnara maid: Kv 6.4.
Vajrameruśikharakūṭāgaradharaṇi, 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.
Vajraratnagritejas, 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 **Vajrapāni**, q.v., lived there.
Vajraraudrī, n. of a goddess: Sādh 488.8.
vajra-lipi, a kind of script: LV 126.6; confirmed Tib.
Vajravārāhikā, = next: Sādh 442.8 (vs, m.c.).
Vajravārāhī, 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.
Vajrasṛṅkhalā, 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**).
Vajrasamhanana, m. pl., n. of (a range of?) mountains: Lañk 29.6, 32.8.
Vajrasamghāta, n. of a former Buddha: Mv i.137.10 (cf. **Vajrasambhata**).
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 ii.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.
Vajrāṅkuṣā, m., n. of a mountain: Kv 72.1, 3.
Vajrāṅkuṣī, 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.
Vajrārciḥśrīvatsālankāragarbha, n. of a Bodhisattva: Dbh 2.15.
Vajrāśayo-giri-śirī, n. of a Buddha: Gv 285.13 (vs; m.c. for **Vajrāśayagiriśrī**).
Vajrottarajñānin, 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.
-vaṭa, usually *banyan*, is sometimes applied to the **bodhi**-tree (see s.v. **bodhi** 2): bodhi-vaṭa LV 308.4; 364.8, etc.; bodhi-su-vaṭa LV 360.18; all vss.
vaṭika, v.l. for **dhaṭika**, q.v.
vaṭṭa (= Pali id., both mgs.; Skt. vṛtta, adj., not

used as n. in this sense), (1) adj. *round*, see **vaṭṭa-pāsaka**; (2) = *samsāra*, the *round of rebirths*: LV 127.17, read **vaṭṭopachedana-śabdaḥ** (text paṭopā°; ms. A **vaṭṭoma**°, with m corruptly for p; = Pali **vaṭṭupacheda**).

vaṭṭanā(**valī**, i. e. °nā-**valī**; = Pali °**ṭi**), (*string of bead(s)*); so to be read for Senart's em. **vaṭṭanavenī** Mv ii.125.16; 127.4; 128.9; 129.12; and (em. **veṣṭanavenī**) 231.17. The mss. are all corrupt but clearly point to (ā)valī, in accordance with Pali, rather than **venī** in which Senart follows the LV parallels, see **vartanā(-venī)**; the mg. is the same and is explained under the latter word.
vaṭṭa-pāsaka, f. °**ikā**, *having a round eye* (of a needle): Mv ii.87.17, read °**pāsikā**, or °**pāsikā**, **sūci**; see under **pāsa(ka)**; mss. **maṭṭa-** or **vartta-**, Senart em. **vaṭṭa-**, **yāsikā(m)**.

vaṭṭita (MIndic for **vartita** = Skt. vṛtta), *rounded, round*: °**ta-dāṭhā** (n. pl. m.) Mv ii.44.5 (v.l. **vartita**°), in the list of **anuvyañjana**, q.v., No. 53; other texts vṛtta-(-**damṣṭra**).

? **vaṭhara**, adj. (= Pali Lex. id.; rarely in Skt. *stupid, dull*), *large, gross*: Mv ii.65.3, applied to a lizard, godhā; but the reading is quite doubtful; v.l. **jaṭharā**; and in 5 both mss. (**raudrām**) **japarām**, intending **jaṭh**° (Senart em. **vaṭharām**); it seems likely that (Skt.) **jaṭhara**, *hard* (or *old*?), should be assumed.

vaḍa (m., = AMg. id., Skt. and Pali **vaṭa**), *banyan*: Kv 8.3, in a list of flowers, -mahāmāndāra-**vaḍāudumbara-puṣpa-**.

Vaḍi, n. of a yakṣa: Māy 236.28.

Vaḍika, n. of a rich householder's son (hero of Av ch. 6): Av i.28.3, 13 etc.

vaḍḍa, adj. (cf. next; Deśin. 7.29 = mahān, comm.; Hem. 4.364; AMg. **vaḍḍa-kumārī**, *old maid*, supporting Senart's derivation, ii 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: **vaḍḍa-vaḍḍā(ni)** Mv ii.241.15, 17, 20; 242.7; **vaḍḍo** (so read with mss., if not **vaḍḍi-**, see next) **bhaviṣyati** 242.14; of udumbara fruit, **vaḍḍa-vaḍḍāni** 246.11; in 249.19 (vs) mss. **vaḍḍā** ca vṛndi, (*your*) *body* (see **vṛndi**) *is big*.

vaḍḍi-bhavati (see prec.), *gets big, fat*, of birds, as under prec.: Mv ii.242.2, 4, and in 11 read **vaḍḍibhūto**; in 14 perh. **vaḍḍi-**(mss. **vaḍḍo**)-**bhaviṣyati**.

Vaṇālā, see **Vaśālā**.

[**vaṇi(n)**, as in Pali **vani** (Jāt. vi.232.29), *beggar*; so most mss. at Mv i.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 i.367 MIndic **vaṇi** (= **vaṇij**) 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-ṣreṣṭhi-bhūtena** Mv i.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-gaṇena** LV 385.13 (vs), similarly 16 (vs); °**jāḥ** 208.6 (prose); °**jānāṃ** 387.10 (prose).

vaṇijya (nt. ? seems blend of Skt. °**ja**, f., and **vāṇijya**, nt.), *commerce*: -**krṣi**-°**ja**-**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 **vaṇipatho**, and so Tib. **tshoṅ pa ya rabs rnam kyī lam**.]

vaṇipaka, (only Mv ii.100.4; 182.4, 9; also text iii.254.18 but without ms. support), otherwise **van**° (Skt. **vaṇipaka** 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 vaṇiḥbaka, AMg. vaṇimaga, °maya, supporting °paka), *beggar, mendicant*: sometimes *mendicant monk*, e. g. **Asthisena** vaṇipaka 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) vaṇipakasya Mv ii.182.4, 9; usually the last of a quartette, śramaṇa, brāhmaṇa, kṛpaṇa, vaṇip° (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 kṛpaṇa, Mv i.188.14 (here Senart *vanīyakam*, but all mss. °pakam); iii.254.18; without śramaṇa, brāhmaṇa, but with kṛpaṇa (and usually other near-synonyms) Divy 83.19 (vaṇi°); 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 vanduo, v.l. in both calu°, perh. for Skt. caru, *fettle, pot*; preceded by **ghaṭā-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 Sarabhaṅga, and his adventure with King Daṇḍaki is somewhat differently told. In Mv iii.364.16 called Vatsa-gotro, cf. Pali Vacchagotta, and in 17 described as vātehi ābādhehi kṛśo (cf. the Pali Kisa-vaccha?). (2) n. of a nāga king: Māy 247.16.

Vatsaka, n. of a mleccha 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 MIndic, incl. AMg., vaccha = Skt. vakṣas, plus Skt. hāra; cf. Skt. vakṣo-maṇi), *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).

[**Vadanasatyaṇḍatāra**, mss., as n. of a former Buddha: Mv i.139.10; see **Samikṣitavadana**.]

Vadālī, 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 vadīti 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 (MIndic for Skt. vadhra, or vardhra, plus paṭikā, *strip* (of cloth); Senart em. °paṭtikā, which in 260.12 is unmetr.), *strip of leather, leather strap*: kāyam fikṣṇena śāstreṇa °paṭikāyam (instr.; § 9.51) pāṭayensuh 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 bhayadarśāvī Mv iii.52.1 = Pali aṇumattesu vajjesu bhayadasāvī (see CPD s.v. aṇumatta), *seeing danger in* (even) *very small faults*; a common phrase in Pali; since Pali vajja is common in other locutions, 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 MIndic [Pali] vajjati, cf. prec.), *is rejected, excluded*: sā me va santike api ca vadyase Mv ii.58.8 (here mss. vādyase); 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 mahyam °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 °kām (WT with v.l. °kāh) kumāryaś 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-yakṣī (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 °ukā 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*: °ṭaka Mv ii.168.10, and v.l. 169.9; °ṭa, v.l. for °ṭa 170.9; °ṭaka (seems to be the most usual form) Mvy 3836 (ba°); Divy 421.1, 9 (ba°); Mv ii.169.9; °ṭa, 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. 1.26.19a for Calc. vadhrī as cited in BR; also as nt., BR; vadhrī, f., in Skt. only Lex.; Skt. also vadhra, Lex. °rī, and Pali vaddha; see **vaddha-paṭikā**; *strap, thong*: badhreṣu Mv i.13.8; cīraka-vadhrāṇi 19.9, refers to *strips* of flesh; so also **vadhrī**, acc. pl., with Senart, the mss. being corrupt, 19.7, 8.)

vadhrayati (denom. to Skt. vadhri), *castrates*: puruṣāṃś ca °yanti Mv i.96.8.

vadhrī, 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**, **nirvaṇa**). *desire*: Ud xviii.3 and 4 = Pali Dh. 283-4, vanam (punningly *desire and grove*; so Pali) chindatha mā vṛkṣam vanato jāyate bhayam, chit(t)vā vanam samūlam ca (Pali vanam ca vanatham ca) nirvaṇā 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 prahīna-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 pariśuddham... 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 nīvaraṇa-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 vanatṭha, like **puṣkarāstika**; cf. Vin. i.215.18 vanatṭham pokkharatṭham, comm. 1093.13 vane c' eva paduminigacche ca jātam), *growing in the forest*: MSV i.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 vayan vandana āgatā jīnam, *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. lipi), a kind of writing: mss. at Mv i.135.7 (Senart **vanḡā** by em., with LV 125.20).

? **vandu-sīras**, see **vattu**°.

Vapuṣmant, n. of a Śākya youth: Av i.355.1 ff.

? **vambh-**, **vamh-** (Pali vambheti, vamheti), *despise, contemn, show ill-will*; see s.vv. **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-sya, read sattvā°.]

Varakalyāna (= Pali id.), n. of a king, son of **Kalyāna**, q.v., and father of **Upoṣadha**, q.v. In Mv i.348.8 text is corrupt; the form **Rava** (v.l. Rāva) prob. represents **Vara**-(kalyāna), but in one ms. seems also confused with **Roca**, q.v., who should have been named earlier in the list.

Varagaganā (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).

varaṭa (m.? Skt. Lex. °ṭa, °ṭā, *a kind of wasp*; Deśī varaḍā, a noxious insect (*wasp?*): Māy 252.2.

varaṭaka, m. or nt., *border, edge*(?): tasya (sc. nilotpalasya) varaṭake candrastha-omkāraṃ bhāvayet Sādh 139.18; cakrābhyanantara-varaṭake dhīkkāraṃ . . . bhāvayet, bāhya-°ke kāliyogam (see **kāli**) . . . cintayet 156.6-7.

varaṇa, nt., a high number: Mvy 7852 (cited from Gv); prob. = **vivarāṇa**, 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 **dharāṇa**, q.v.; this suggests that one or the other is a corruption. But Gv supports varaṇa, while the Tib. rendering seems to support dharāṇa, 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 i.xi.1.

varatraka, adj. (Skt. varatrā plus -ka), *made or consisting of straps*: sahasaiva tāni dṛḍhāni varatrakāni (so!) bandhanāni chittvā Divy 137.5.

varadhara (m. or nt.! or em. °rā? cf. Skt. vasum-dharā), *earth*: sāgara-varadhara-vipula-buddheḥ (bodhisattvasya) LV 9.22 (prose); so Tib., blo (buddhi) rgya mtsho (sāgara) dañ (*and*) sa (*earth*) ltar (*like*) rgya che baḥi (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 i.137.6.

Varanakuṭa, n. of a former Buddha: Mv i.137.3.

Vararūpa, n. of a former Buddha: LV 5.7 (confirmed in Tib.).

Varalakṣaṇaḥśiri (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 i.141.10.

varāṅga, adj. (Skt. vara-ṅga; 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 virāṇām °ga-rūpiṇām parasainyapramardakānām Mv i.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 manuṣyāmś ca vahaneṣv āropya Tāmradvipam samprasthitāḥ 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 **gandhahasti-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. *vira* regards this as 'distorted' from *viraṅga-* as in Pali; on the contrary, I believe the Pali cliché DN i.89.5 etc. is compressed from an original closer to Mv i.49.5 etc.; it reads puttā . . . sūrā viraṅgarūpā parasenappamaddanā (viraṅga- for BHS *vira* varāṅga-).

Varālikā = next, in vs, m.c.: Sādh 589.16.

Varāli, n. of a yoginī: Sādh 277.2 (prose) etc.; cf. prec.

varāhaka (m. or nt.; = Skt. valā°, balā°), *cloud*: pāṇḍala-(so, or pāṇḍala, mss.)-varāhaka-nibho Mv i.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; ū 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 i.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. kumārabhūta).

? **Varuṇarāja**, or °**rājan** (mss. Valu-, Valuṇa-r°), n. of a former Buddha: Mv i.139.13.

Varuṇavegā, n. of a kimnara maid: Kv 5.23.

Varuṇaśrī, n. of a Bodhisattva: Gv 442.11.

Varuṇā, 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 dbaṅ poḥi tog = the em.

? **varkika**, adj.? or subst.? modifying, or parallel with, *kūrcaka*, *paint-brush*; mg. unknown: *kūrcakair* varkikair mukto mṛtakeśasusambhavañi, (abhuñjānas tathālikhya svayam vā citrakareṇa vā) Mmk 553.13(-14). Qy: read varṅkair or vartikair? Cf. Skt. Lex. varṅkā, a *paint-brush*; Skt. vartikā, id.

varga-cārin, living with a crowd, one of the two classes of pratyekabuddha, contrasting with the **khadga-visāṇakalpa**, 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.) manojñam śraṇaṇiyam śabdān anuravanto Gv 167.19.

varcaḥkuṭi, **varcasko** (= Pali vaccaḥkuṭi; cf. next items), *privy for defecation* (cf. prasrāva-k°): MSV ii.91.6; °kuṭiḥ ib. 157.4.

varcaḥkumbhikā, **varcasko** (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 i.252.1.

varca-dhāna, nt. (= Skt. varcas, for which varca may be m.c., and Pali vacca, plus -dhāna), = **saṃkāra** (q.v.)-dhāna, *dung-heap*: °nāni Av i.254.5 (vs).

varcask-, see **varcaḥk-**.

varcāhāra, adj. Bhvr., Av i.254.2; 255.11; text varcohāra 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 (varjētvā, varjītvā) Mv i.7.5; 11.12; 17.9; 20.12; 24.9 (or °vṛkṣeṣu varjītaḥ 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. °tū) iha strīya vidyati Mv ii.60.3 (vs), so read with mss. (except °tū; Senart misunderstands, *what beauty-element of (? in) a woman is seen here* (in you)!

varṇaniya, gdve. (to varṇayati, which even in Skt., as in Pali vaṇṇeti, may mean *praise*, as recognized by Apte), *worthy of being praised*: śubha-vo°, ... *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 i.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 ... dṛṣṭvā nirmītā (mss. °to; *magically created*) bhikṣu varṇitā (acc. pl.; mss. °to) Mv i.189.9 (vs); Senart bhikṣuvarṇitā; 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. vrta, which is not known in this sense; if this is true, varta shows false Sktization), *round of existences* (= saṃsāra): varte (so mss., Senart em. vatte, which is not noted in this sense in MIndic) apratima dharmadarśanam... Mv i.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. °tāyai, *quasi-inf.*, *for turning*: Bhad 10.

vartanā(-veṇi); for Pali see below), (*string of*) *bead(s)*. Note that veṇi 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 veṇi; 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 samaviṣamā, evam me pṛṣṭhikaṅṭako...; and 256.1 (tad yathā karkatakapār-śukā) vāhanaśālāyām vā gopānāsī pārśve (cf. 254.9-11) dvipari-(see this!)vartanā veṇivat (read as one cpd. word) pṛṣṭhikaṅṭakah. The Mv parallels clearly had **vaṭṭanāvālī**, q.v., in accord with the Pali. The Pali MN i.80.15 (cf. also 81.12; 245.30) has: (seyyathā) pi nāma vaṭṭanāvālī evam eva ssa me piṭṭhikaṅṭako unnatāvanato hoti; comm. ii.50.5, yathā rajjuyā āvunitvā katā vaṭṭanāvālī vaṭṭanānaṃ antantarā ninnā hoti, vaṭṭanāṭṭhānesu unnatā... See also **vartita** (°tā... veṇi).

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!*) sārthavāho teṣāṃ vāñijakānām vartamāniṃ (v.l. °niṃ) sarvām (mss. °vaṃ) ācikṣati Mv iii.74.16 (prose), *tells them the whole story*.

varti (= Skt. vartikā, which also means *wick* = Skt. varti), *paintbrush*: sūksma-varti-pratighṛitapāṇir anāyāsacittāḥ tam paṭam ālikhet Mmk 61.21 (prose).

vartikā, in pāṣāṇa-vo°, app. *gravel*: MSV ii.28.13 ff.; in 29.12 replaced by pāṣāṇa-śarkarā.

vartita, ppp. (see s.v. **vartanā-veṇi**), *beaded*, i. e. *made of beads* (cf. Skt. varti, 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(-veṇi)**: udarāc ca pṛṣṭhivamśo vidṛṣyate vartitā yathā veṇi LV 260.2 (vs), *like a beaded string* (string of beads).

vartitaka (cf. **vartanā-veṇi** and prec.), either adj., *strung*, or *beaded* (*made of beads*, cf. line 8 akṣaphalayukto, 9 akṣām 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 cāśya vartulakau.

vartuli, m. or f. (= late Skt. vartula, AMg. vatthula), a kind of bean or pea: Mvy 5653 = Tib. sran ma (general word for *legume*).

Vartāli, n. of a goddess: Sādh 276.16 etc.

vartti-bhavati (semi-MIndic, from Skt. vārta, AMg. vatta = ārogya, plus bhavati), or in i.352.17 **vatti°** (pure MIndic), *gets well* (from a disease): vaidyā ghaṭanti sarvakriyā kriyanti na ca °vati (mss. varddhi° 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 °nī (Skt. Lex. °nī; perh. blend of Skt. vartman and vartani; or false Sktization of MIndic (Pali) vattani, °nī), *way: buddhānām... chinnavartmanām chinnavartmanīnām* AsP 143.9; 145.10, *who have cut off the way* (of worldly existence; cf. next).

vartmiya, adj. (Skt. vartma-n plus -iya), *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: saptāhikam akāla-vardalam* (Senart em. vār°) utpannam Mv iii.301.1.

vardalikā, pl. (= Pali vaddalikā, AMg. °liyā) = prec.: *saptāha-°likā jātāḥ* Divy 500.20 (prose).

vardha, **vardhaka**, also **vaddhaka**, nt. (semi-MIndic; JM.vadḍhaya, 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 brāhme* (so ms., Senart em. brammā) *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 pānīyasya vardhaniyam 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 vadḍhāpeti; 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; vardhāpayitvā* 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 -vadḍhika; perh. to Skt. vardhin plus -ka), *one who increases: Śiṣ 2.18* (vs, cited s.v. **pālika**); *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.l. 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 *filler 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-ḍhānuṣkāri-* (so read, see s.v. **dhānuṣkārin**) Mv iii.80.4 (vs); cf. next.

varṣakī (cf. prec., **varṣikā**, **vārṣika**, °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.

Varṣaṇī, n. of a rākṣasi: Māy 243.22.

Varṣadhāra, n. of a nāga: Mvy 3349.

Varṣavalāhaka, pl. (= Pali Vassa-va°), with devaputra, a class of gods: LV 273.10 (written Varṣabal°); Mv iii.324.7; Divy 127.19; MSV i.243.21; cf. s.v. **Mandalalāhaka** (note 3 in Waldschmidt).

varṣa-sthāla (nt.) or °lī, also **varṣa-sthālī**, 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 samāropitaḥ* 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.)

varṣā-chinnaka = **chinna-vārṣika**, 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 bhagavāṃ vārāṇasiye*) *nagare °saṃ* Mv i.325.17; similarly 329.8.

varṣā-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: -cīvara MSV ii.84.10; 85.14 ff.

varṣasthālī, see **varṣa°**.

varṣika or °kā (cf. **varṣaka**, °kī, and s.v. **vārṣika**, **vārṣikā** 2), a kind of jasmine: *kumuda-varṣikopamaḥ* LV 236.15 (vs); and see LV 221.17 s.v. **vārṣika** (read perh. var°).

varṣopānāyikā, see **upanāyika**.

[**vala**, so Lefm. with most mss., and Calc. bala, in LV 429.22 (prose)-nagnavalānupradāna-, 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 vailla, which obviously intends caila; 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 **vālakam**?) = Tib. sor gdub.

Valayā, n. of the (2) **yaṣṭī** (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 **Vālāha**, °haka, **Bālāhaka**, **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 Vālāha).

valī, f. or m. (perh. cf. Skt. Lex. balikā? see pw), a kind of flower: Mvy 6209 *balih*; also Tib. ba-li in the passage cited from ms. H by Lefm. on LV 11.3, instead of varṇa as cited.

Valikaśirṣa, 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. lcamis kris can, lcam kris can; cf. Das lcam 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. myaṅ rtsi ('n. of an official plant', Das) ḥbras (*rice*; var. sbras).

Valkala, pl., n. of a brahmanical school (of the Bahvrcas): Divy 632.18 f.

Valkalin, pl., n. of a brahmanical gotra: Divy 635.15.

valganā, perhaps *analysis, classification*: Mvy 7559; may be for Skt. varganā, *Eintheilung, Abtheilung* (pw); occurs between (Skt.) vivakṣā, and **apasphoṭana** or **ava**° (q.v.). Tib. ḥber bar byed pa, or ḥber ba, which I cannot interpret; Chin. *opening wide*, which suggests Tib. ḥbye ba or ḥbyed 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. valguka): Divy 628.5 -nyagrodha-valgu-ityevam-ādinām (vṛkṣānām).

?**Valguyā**, n. of the (2) **yaṣṭi** (q.v.) of the city **Dipavati**: Mv i.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 i.167.1.

vallaka, a kind of aquatic animal or monster (error for next?): makara-kacchapa-va°-śiśumārādinām (mss. śuśu°) Divy 105.27.

vallabhaka = prec.: matsya-kacchapa-va°-śuśu-māra-makarādyā matsyajātayo Divy 231.4.

vallari, once **ri**, (1) (= AMg. id.) a musical instrument, acc. to Tib. *three-stringed lute* (viṅā): Mvy 5019 = Tib. pi-waṅ (viṅā) rgyud gsum pa (*three-stringed*); venumvallari-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-°ryo MSV ii.61.12, Tib. ḥbras kyi (of rice) sṅe 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, °kī (presumably = Skt. valla°), a musical instrument, kind of lute: viṅā-°kī-mahatī-sughoṣakāiḥ Divy 108.4; in Mv ii.159.6 read(?) vallikim (acc. sg.), v.l. vallakam, Senart em. vallakim.

? **vallita** (if correct, denom. pple. to Skt. valli, *creeper*), *curled, curly* (? like a creeper), of hair: -vallita-pradaḥṣi-ṅāvarta-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: Māy 247.27.

Valluragrha, n. of a mountain: Māy 254.10.

Vaviṣa, n. of a mlecca 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. vaineya-vaśena, *for the sake or purpose of conversion*, SP 319.1; Mv i.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 sampāśyan 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.*

vaśamkari, 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 nī-), *brought under control*: Mv i.131.6.

vaśavartana (nt., = Pali vasavattana; in late Skt. ifc. as adj. acc. to Schmidt, Nachträge), *control*: (cittanagara-) °na-vidhijjiena te . . . bhavitavyaṃ 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 mahēśvarā nāma cittavaśavarti Mv i.224.3 = ii.27.3 (vs); svacitta-vaśavarti-tām LV 180.1 (prose), *state of controlling one's own mind*; tac-cittavaśavarti-tvād 244.22; sarvadharmā-vaśavarti LV 275.8; 423.18; Laṅk 13.10-11; sarvadharmeṣu vaśavarti Mv ii.144.19; sarvayoga-va° Laṅk 11.16; -vihāra-va° Gv 341.1; (tava rūpa surūpa . . .) vaśavarti (so text) LV 321.22 (vs; Māra's daughters say to the Bodhisattva), *thy fair form dominates* (us); iha khalu kāmadhātāu Mārah . . . adhipatir īśvaro vaśavarti LV 299.20 (prose), *in control*; vaśavarti Mahābrahmā LV 275.16, *the dominant* (all-powerful) *great Br.*; vasa-(so ed.)-vartimanuṣeṣu, *among dominant* (powerful) *men*, Mv ii.286.7; daśaśata-vaśavarti-prativiśiṣṭānām (Buddhānām) Divy 95.23, *who are the* (most) *eminent among ten hundred dominant* (all-powerful) *persons*; (2) m. sg. (= Pali Vasavartin, DN i.219.31), n. of the chief of the **paranirmitavaśavartin** gods: LV 45.11 (vs, °ti-deva-bhavana); 302.6; vaśavarti-devaputra-pramukhāḥ paranirmitavaśavartino devaputrās 362.15 (the same personage was called Paranirmitavaśavarti, q.v., in 361.13; both prose); 439.18; 441.19; Mv i.208.14; 230.13; ii.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).

Vaśavartiyājñayaśayaṣṭimati, n. of a Buddha: Gv 285.22 (vs).

Vaśālā (or, v.l., Vaṅālā, Vanālā), n. of a city, where the Buddha preached to the brahman **Nadin**: Mv iii.325.2, 10. In Pali this incident occurred at the **Ajapāla** Nigrodha (**Nyagrodha**), q.v., Vin. i.2.29 ff.

vaśika, adj. (1) (= Pali vaśika; Skt. vaśin) *subject, under the power* (of, gen.): vaśiko te bhaviṣyati Mv iii.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 tadāḍṛśi (tadā ad°, aor.) LV 177.12 (vs); written vas°, 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*: kāmēśvaro °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 . . . ṛddhibalatām ṛddhivaśitām ca anuprāpuṇe Mv iii.67.2; and so in 4, Śāriputra got abhijñāvaśitām prajñāpāramitām ca; ṛddhīye vaśitām prāptā Mv iii.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**); maraṇam vaśitām avaśikurute LV 175.9 (vs), *death makes power powerless*; sarvadharmāśvarya-vaśitā-prāptyartham LV 275.14; citte vaśi tvam vaśitām parām gataḥ Mv i.164.13 (vs, but only by Senart's violent and dubious em.); buddhadharmavaśitānuprāpuṇe, so read, Mv ii.415.16 (mss. °tāni prā°; Senart em. wrongly); vinaya-vaśitā cāsmim Mv i.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.vv. **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 Dharmas 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, prañidhāna, karma, jñāna; the same ten, with definitions, Dbh 70.8–18 (closer to Mvy); in Mv i.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 prañidhāna), 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 vaśita-prāptu with ms. A; sarvabodhisattvabhūmiṣu 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 pūjayitvā . . .) pratyayajina (q.v.; = pratyekabuddha; acc. pl.) vaśimś ca pūjayitvā . . . Dbh.g. 51(77).2; vaśi (so Senart em., mss. **vani**)-pratyekabuddhānām na sphenti kathamaṇca Mv i.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 i.47.4 (vs), arrived at the supreme point of mastery (of being in control), less likely, of (being) an arhant; sarvadharmavaśi-pāragam jinam 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 vaśipatta, acc. to PTSD only in comp. with ceto-, e. g. AN ii.6.17, glossed in comm. iii.5.5 cittavasibhāvam patto, evarūpo khināsavo 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 i.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 i.34.12, cf. Pali, above, and LV 425.22 s.v. **vaśin**; sa (Maitreyah) vaśiprāptaḥ sarvabodhisattvavaśitāsu Gv 489.24; anuttarajñānājñeya-vaśiprāptena (of Buddha) Divy 210.4; anuttarajñānājñō vaśiprāpto (of Buddha) Divy 546.29; see also **vaśibhāvaprāpta**.

vaśi-bhāva, -bhūta, see **vaśi°**.

vaśirāja, nt., (n. of) a kind of magic gem: asti °jam nāma maṇiratnam 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-balasthā (. . . jinaputrā) Mv i.70.20 (vs), so by em. but seems plausible; short i required metr.; sarvakuśaladharmavaśibhāvapāramitām (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*: °vaṃ sāksātkṛtam Mv i.246.4; °vam (mss. °vah, but acc.) chādayitavyam manyeyā iii.55.5, repeated in sequel; °vaṃ prapūṇetsuḥ (mss.) 338.20; 340.13; all these prose. Cf. next.

vaśibhāvaprāpta, adj., = **vaśibhūta** (1): balavaśibhāvaprāptehi Mv i.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., *subdued, 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 śrāvakas!), misunderstood by Burnouf and Kern; pañca tāni vaśibhūtaśatāni Mv i.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 vaśibhūtagaṇādibhiḥ ca śaikṣa-prthagjanādibhiḥ ceti Mv i.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; pūjayanti (sc. Bodhisattvāḥ) vaśibhūta-kotiyo (acc. pl.) Mv i.47.3 (vs); vaśibhūtasya (so mss., Senart em. °tāna) yā ceṣṭā, bodhisattvāna tādrśi Mv i.107.6 (vs), as the behavior of a Buddha, such is that of Bodhisattvas (in the eighth bhūmi; cf. 105.13 aṣṭamāḥ bhūmiṃ prabhṛti . . . bodhisattvāḥ samyak sambuddhapūjayā pūjayitavyā 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 yogṣ, 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), ma (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. vyaśana, cf. AMg. vasaṇa (Pali = Skt.), but this word is otherwise nt.

vasantaka, (1) (= Skt. vasanta, with endearing dim. -ka), spring: su-vasantake ṛtuvara āgatake LV 321.19 (vs); (2) n. of a follower of prince **Sudhanu**: Mv ii.103.16; 105.18.

Vasantaḡandhi (mss. Vaś°), n. of a former Buddha: LV 5.10 (confirmed Tib.).

vasayati, see **vasati**.

vasika = **vaśika** (2), q.v.

[**vaśitā**, LV 336.2, see **vaśitar**.]

Vasiṣṭha (= Pali Vaseṭṭha), (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 i.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.
Vasudhāriṇī, n. of a yakṣiṇī (= prec.): Sādh 561.10 (prose).
Vasumdhara, (1) n. of a śreṣṭhin, previous incarnation of the Bodhisattva: Mv i.93.11; (2) n. of a former Buddha: Mv i.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 i.35.14 ff. (always a-stem); scene of the story of **Abhiya**, q.v.
Vasumatī, n. of the mother of the Buddha **Viraja** (2): °tiḥ, n. sg., Lañk 364.13 (vs).
Vasumatīśrī, 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 vṛaṇa-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-) -vastum abhūṣi Mv i.318.7; . . . Kāśyapasya kuṭi-vastu (v.l. °vastum) abhūṣi 9, *the site of the hut of K.*; rṣiṇā tam vastum teṣām . . . dinnam i.352.3, *the rṣi (Kapila) gave them the site* (on which they were to build the city called, for this reason, **Kapila-vastu**, q.v.). Also in i.318.10, parallel to 7° and 9 above, I would read caṅkrama-vastu for text °ṣaṣṭiḥ (rather than °bhūmiḥ 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-prativikalpa-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. **śivā-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. i.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. vāśyate; § 3.34), *cries, shrieks*: (devī avidhavidham ti, so read) vasyati (Senart em. vakṣyati) udakarākṣasena khajjāmi Mv ii.450.8, *the queen shrieks, O horror! I am being eaten by a water-ogre!*

vahati (AMg. vahai; Pktic. for **vadhati**): *vahiṣyāma* (tti), *we will kill*, Mv i.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 **cānāh**, q.v.). In a list of vegetable foods.

vaheda, m. (= AMg. bahelaga, other Pkt. baheḍaya; Pali vibhītaka, °ṭaka; Skt. vibhīta(ka), vibhīdaka), 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 i.4.6 (prose); (Lumbini-vanam . . .) manojñam karoṭha (mss.) . . . devabhuvanam vā 149.4; simho vā nadate vane 188.7; jvalito agniskandho vā 252.14; (abhiramantu, mss. °ta, °tā) . . . nandanagatā vā maruputrā iii.71.1 (prose); kṣubhitajalanidhir vā śrūyate eva śabdo LV 80.15 (in LV noted only in vss, but sometimes in metr. indiff. positions); geham praviṣṭa nṛpater amarālayam vā 115.6; adhruva capalagāmi mārutam vā 242.6, *like the wind*; sudurbalā (confirmed in Tib.) brmhaṇa kāṅkṣiṇo 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 kiṃcit pāpam karma karaṇīyam Mv i.8.14; 28.1; 31.14; read with mss., āvṛmṭha chavi-mānsa-rudhiraṃ vā i.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 i.236.1 cirā-vākodbhava, in what was orig. a vs, but is so corrupt in tradition that it cannot be restored in default of a parallel; if cirā- was orig. read, it stands for cirā or cira-, m.c.; ep. of garments worn by Dīpaṅkara; *originating from* (made of) *bast and bark*.

Vākkalividhvamsana-gāganakalpa, m., n. of a samādhi: Mvy 622; ŚsP 1426.7 (here °gagaṇa°); 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.

Vāgīsa (= Pali Vaṅgisa), n. of a disciple of Buddha: Mv i.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 i.191.28 ff.); MSV i.182.19 ff.

Vāgīśvara, a name of **Mañjuśrī**: Sādh 94.7 etc.

[**Vācanopāsikāvimokṣa**, in Śikṣ 36.4, error for **Acalopās**°, see s.v. **Acalā** 3.]

vācikā (= Pali id.), *speech*; see **prṣṭa-v**°; also tri-, eka-vācīkayā, *with triple (single) pronouncement*, MSV iv.119.3, 5.

vāṭa-dattikā (v.l. vāta°, 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. kāyamānam), or, sab mas bskor ba (*surrounded by a . . .*), or, rib mas bskor ba (*surrounded by a hedge; hedged-in enclosure*).

vāṭāgravedikā (etc.), see **vāṭāgra**°.

-**vāḍa**, see s.v. **maṇḍala-māḍa**.

[**vāḍaka**, nt., mss. at Mv i.340.12, should = Skt. vāṭaka (pw) = vāṭa, *enclosure*; but Senart is prob. right in emending (to chātrakam, or perhaps better) to **chattrakam**, q.v.]

? **vāḍita**, ppp. (to Skt. Gr. vālayati, beside Skt. valayati, *causes to roll*), prob. intended in Divy 505.10 (sā) *naus taiḥ* (sc. sūkaraiḥ) *parispandamānair vāḍitā* (for vālitā), *was made to roll* (ed. bāḍitā, said by Index to mean *sunk*; mss. voḍitā, voditā, vāḍitā).

vāḍisika, m. (= Pali bālisika, Skt. baḍīṣa, vaḍ°,

plus -ika), *fisherman*: °kena . . . sāmiṣaṃ vaḍiṣaṃ pra-kṣiptaṃ Śikṣ 94.15.

[vāḍhavya, read voḍh°: śakaṭam iva bhārodvahanār-tham . . . °vyam Śikṣ 34.16.]

vāna-, m., (1) *woven textiles* (Dutt): kati vānā iti . . . pañca vānāḥ, muñja-śāna-valva-kaūṣeya-vamśajāḥ MSV iv.75.11–12; cf. vāna, 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.

Vānāravaghoṣa (so mss., Senart em. Viṇā°, but cf. prec.; *whose voice is like the sound of the vāna-bird*), n. of a former Buddha: Mv i.141.2.

vānitaka, adj. (ka-extension of ppp. of unrecorded verb, possibly denom., related to Deśin. 7.54 vānaa = *bracelet-maker*, valayakāra), something like *wrought* by a jeweler: kathiṇa-śubha-vānitaka-raṣana-(mss. °ṇa-) Mv ii.147.9 (so one ms., 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. Lexx. *rogue*, or *libertine*, or the like: viṭa-°tra-dhūrtakair MSV ii.56.14; Tib. cited as nal phrag (read phrug), *bastard* (perhaps meant as term of abuse like that Eng. word, Skt. dāsiputra, and BHS putramoṭikāputra).

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 . . . catasṛbhīr °libhīḥ Dbh 54.13; anāchedyaprabhā ca bhavati catasṛbhīr °libhīḥ Bbh 345.19; °libhīr asaṃhāryā Dbh 46.26; anābhogavāhano °li-praṇito Dbh 67.13, see s.v. **anābhoga** (1); (bodhicitta . . .) °li-bhūtam (*it is like a whirlwind*) sarvāvarāṇi-vaṇa-ṭṭṇavikiraṇa-(so read with Śikṣ; Gv text corruptly °ṭṭṇhaṇa-) tayā Gv 495.22, cited Śikṣ 6.6; mahatyā °lyā . . . pratyudāvarteyā Śikṣ 7.4; °li-parivartaḥ, *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. rlig rlugs (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 abhiṣyaṇṇā (q.v.) vātātapā, resumed 144.6 by abhiṣyaṇṇehi 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) ñi 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. **sparsita**.

[vātuṣkāra Mv i.249.13, °kāri ii.116.10; errors for **dhānuṣkāri(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 ṣaṣṭi-, 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 imam . . . śrāvayed vācayed . . . SP 337.4–5, i. e. *how much more . . .*; similarly Vaj 33.11; (kuśido dārakas . . . caksuṣasamprekṣaṇām api na kṛtavān) 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 samudācārān samudācariṣyati (fut., as in prec.) Dbh 65.3; (yatragatir makara-°śuṣumārādīnām . . . , so mss.) k° p° v° manuṣyāṇām Divy 105.28, *where even makaras* (etc.) *cannot go, not to speak of men*; (mahāphalaṃ dharmāśravaṇam . . .) 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.?, (adṛṣṭabhaktiṣv api . . . hitaṃ 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 (°dī), *a declarer, a proclaimer* (of learning), or perh. *an eloquent proclaimer* (acc. to Senart vādi-pravādin, cpd., which seems less likely), (brāhmaṇo vedapārāgo . . .) vādi pravādi (Senart with v.l. pravādi) Mv iii.390.8 (prose); (adhiyāpito) vādi (v.l. vādi) pravādi 394.10 (prose); (2) *ifc., calling oneself . . .* (without justification): ye ete tubhyamhi (mss.; instr. pl.) ānītā (em.) aśāstārā (mss., n. pl.) śāstāra-vādinō 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.

? vādiśa, 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 koṭiyo °hānām Mv i.61.13 (vs); °ha, voc., LV 50.13 (vs), here addressed to Śākyamuni while still Bodhisattva.

vādyakāra, or °kara (Skt. once vādyakāra = vādyasīlpajña, Schmidt, Nachträge), *a player on a musical instrument*: read bahu °kārā 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).

vādyabhāṇḍa (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. **vāna**.

Vānāraṣi (prob. intends Vānā° = the commoner, with Skt., Vārāṇasī), *Benares*: °syām (v.l. Vārāṇ°) Mv i.174.2.

vāntikaroti (cf. next; from vānta, ppp. of Skt. vam-; so regularly Pali vanta; plus karoti), *rejects, throws out* from himself: pūrvakāmś cittotpādān viharhiṣyati °kariṣyati juguṣṣiyati AsP 390.11; °kṛtam Mvy 2548.

vāntibhāva, m. (cf. under prec.), *the being rejected, thrown out*: (asyāś ca drṣṭeḥ prahāṇam) bhaviṣyati 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; °yīṣyante 11.

[Vāpibhūmi, Vāpila, see Vāy°.]

[vāpyāyamanāḥ 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*: asamkhyeyaratna-°ka-viracanālamkāram 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 °nakriyā, *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. ḥthag tu ḥjug pa, *causing to weave*; refers to the rule of Pali Vin. iii.256.26-27; var. vayanam, 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 śes pa, *knowledge of crows' sounds*, a phrase which in Mvy 5057 renders vāyasa-vidyā.

vāyita (MIndic 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 ākāśe 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 ākāśe by that phrase, and vāyumaṇḍalavat, loosely, by *rapidly*. Cf. vātamaṇḍalī.)

Vāyuvegā, (1) n. of a kimnara maid: Kv 5.23; (2) n. of a yoginī: Sādh 427.5.

Vāyuvyā (doubtless to be read **Vāyavyā**), n. of a mātara (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, *palsied*; 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*: naltad vibuddhi (opt.) . . . tam sopitam puravaram hi samṛddha-vāram Mv i.155.19-20 (vss), *for this excellent city with its vast mul-*

itudes, being put to sleep . . . , would not awake (even if loud noises were made, 17-18); (sambhava-vibhavau 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 uddiṣtas 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 abhiruhya . . . bodhi-snapanam kṛtavān 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 iii.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 pāṣam Mv ii.235.7, and: dr̥ḥho °ko pāṣo 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 kriṇya 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. MIndic 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 saṅgha.]

Vāravati, n. of a city: Mmk 625.22.

Vāravāli, °hī (also v.l. °ri, °rī), n. of a city, in the Śiri Jātaka: Mv ii.89.16; 90.11; 94.9, 11.

Vārānasiya and **°yaka**, adj. (cf. next), *of Benares*: °yāḥ MSV ii.120.1; °yasya śreṣṭhisya Mv iii.403.16; °siyako (v.l. °siko) Kāśīrājā Mv iii.168.18.

Vārānaseya and **°yaka**, adj. (Skt. Gr. °seya; Pali Bārānaseyyaka), = prec.: °seyo rājā Av i.175.16; °seyānām brāhmaṇagrhapatinām 179.1; ii.159.8; °seyāḥ śreṣṭhi-putrah ii.183.11; saṃpannam vā °seyam vastram Mvy 1522-24; °seyakasya vā saṃpannasya vastrasya Bbh 390.26 (prose).

Vārāyaniya, pl., n. of a brahmanical school (of the Chandogas): Divy 637.27.

vārika, 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; pāniya-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. tibc (l)ta pa, *guard, superintend(ent)*; once ḥchos, *prepare*; once bsruṅ 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-saṃpannaḥ Mvy 1631, after cāritra-saṃpannaḥ 1630.

Vāriyoginī, n. of a yoginī: Sādh 445.19.

Vāruṇī, n. of a rākṣasi: 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-campakāms tathā*); 221.17 (vs), read with Foucaux's ms. B (Notes 150) so tam *vārṣika-varṇa* (or *varṣ°*) Lfem. 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-vārṣikāni* Kv 8.5-6 (prose), . . . *fragrant jasmīnes*; v.l. °vārṣika- also in Mv ii.116.10, see next (2). See also s.v. **sāmayika**.

vārṣikā (1) Mv i.19.11, 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**, °kī, **varṣikā**, and next), a kind of jasmine: Mv i.249.13 (prose, in cpd., list of flowers); ii.116.10 (text °kām, v.l. °ka-).

vārṣikī (Skt. Lex. id.; cf. under prec. (2), and see **mahā-vārṣikī**), a kind of jasmine: 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 Mv 6027 for **vālaka** 2, q.v.; (2) m. or nt., *lock, bolt, or bar?* see **ṣaḍvālaka** (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 *vālākṣaṇadharmavedhī* (ed. with no v.l. *kālā°*); see **akṣaṇa-vedhin**.

vāla-vyañjana (nt., = Skt. °vyajana, Pali °vijani, AMg. °viyaṇa, °viyaṇi; 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, chowrie*: Mv i.259.15; 260.4, 9, 14; 261.1, 6 (all prose, ifc. Bhvr.); written *bāla-vyañjanam* (acc.) Divy 147.13. ? **vāla-śollaka**, see **śollaka**.

vālākṣaṇa-(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-valāha*, as if the cpd. were the horse's name); 56.16; 58.5, 11; *Vālāhāśvarāja-* 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 °ikā and °ukā, e. g. SP 253.3 (text with Kashgar rec. °ikā, Nep. mss. °ukā); *yatha gaṅga-vālikāḥ* SP 10.9; 96.9; *yathā gaṅgāyā vālikāḥ* 255.4; 303.10 (these all vss); *gaṅgā yathā vālikāḥ* LV 283.20 (vs); 284.1 (vs); 360.19 (vs); *tvatsamnihair 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*); *ṣaṭtriṃśad-gaṅgāni vālikā-samānāḥ* Gv 125.1 (prose); other phrases, **vālikā-nagara**, q.v.; *suvarṇa-vālikā-samstrō* Mv i.217.8, or °kā-samstrō 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 ayovālikām pravar-*

śantaḥ 307.1 (prose); *vālikā-varṣa* (= Pali °vassa, *a rain of sand*, as a plague)-*Suvarṇi*-(see **Suvarṇin**)-*bhayāny apānāyanti* 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 **Vālikāchavī** (text *Bāl°*, with 1 ms. *Bālika*, v.l. *Pārika-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 saśrāvakasamghasya bhakṭam kṛtvā Bālikāchavī 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. *vāluva-puḍhavi*, 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-abhra-samnihlā, vālikānagara-rūpa-samnihlā* Mv i.74.(8-9), *file 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 naii-relic: Mv iii.310.14 (sentence found in only 1 ms.).

vālkala, adj. (from Skt. *valkala*), *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).

Vāsiṣṭha, for **Vās°**, q.v.

[**vāśicandanakaipa**, 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 **bhadravargīya** 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.) *gagaṇe dhruvam 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, perfumes*; Suzuki, l. 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) *vāsanair*; regularly in bad sense, as something to be got rid of, *Sūtrāl. l. 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 Lfem. 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); vāsanābhīniveśa-vāsita Lañk 80.8–9; sometimes in a good sense, vāsanā-bhāgyām 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, yathāgatisambandha-vāsanā-vāsita-tām ca (yathābhūtam prajānāti) Dbh 75.21–22.

Vāsanti, n. of a 'goddess of Night': Gv 223.1 ff.
vāsarīn, prob. from Skt. vāsara plus -in, = Skt. Lex. vāsareśa, 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 Senāmjaya: MSV ii.199.2 ff.; adj. n. pl., of (living in) this village, ib. 5 ff.

Vāsavagrāmīyaka, 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. vāsayati, plus vāsana, q.v.), having impressions from previous births duly formed, here in good sense: (upāliṛ . . . kṛtakuśalamūlo) purimakehi sarayaksambuddhehi vāsita-vāsano chinna-bandhano . . . Mv iii.179.7; (carimabhaviko) . . . eso sattvo kṛtādhikāro vāsita-vāsano 263.12; (kṛtādhikāro . . .) vāsit° kṛtapūrvayogo . . . 406.11; (bodhisattvasya . . . paryeṣitasarvakuśalamūlasya) vāsita-vāsana . . . LV 10.4.

[vāsita, acc. to text Lañk 250.5 °tā-vāsitanām, would = vāsana, q.v.; so Suzuki, Index, habit-energy. The formation is isolated and seems to me inexplicable; prob. error, anticipating the pple. vāsita; read vāsana-vās°.]

vāsin, adj. (Skt. Lex. id.; Skt. vāsa, perfume, plus -in), fragrant: (mahānadyo . . .)-varagandha-vāsi-vāri-paripūrṇāḥ Sukh 38.18.

Vāsiṣṭha (= Pali Vāseṭṭha, 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 Pali 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 Kauṇḍinya 370.12, as in Pali 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.; Śuddhodana 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) sama-loṣṭakāñcana and ākāśapāñtalasamaccitta, with other similar terms: Divy 97.26; 180.26 (here v.l. vāli°); 240.25; 282.2; 551.19; MSV ii.131.3; Av i.96.7 (m.s.); 104.7; 207.12, etc.; acc. to Ratnākṣi, indifferent alike to being cut with a hatchet (Skt. vāśī, 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.

vāsodghātikā, see udghātikā.

[vāstu-vidyā, see vāstu°.]

[vāstha, MSV ii.151.16, 18; 152.2, acc. to note on 151.16 = Skt. vasatha! but read, kutra vā stha varṣā uṣitā 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. deḍ ḥdren; cf. vāhana-prajñāpti, and mahā-vāhana.

[vāhanakāra, LV 254.9, read vāhanāgāra, q.v.]

vāhana-prajñāpti, or °jñāpti, f., a high number or method of computation: °jñāpti LV 148.15, cited thence as °jñāpti Mvy 7981 (see prajñāpti). Cf. also (mahā-) vāhana.

vāhanāgāra (= Pali 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 jirṇāyām ubhayato vivṛtāyām LV 254.9; em. proved by Tib. bzhon paḥi (of vehicles or beasts of burden) bres khañ (stable) khañ (house) ṅam (or) glañ poḥi (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 bahayati. (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 bahayati?)

-vāhika (Skt. vāhin plus -ka), carrying-, carrier, in lekha-v°: dārakas tena lekha-vāhika-manuṣyeṇa sārḍham . . . gataḥ Divy 258.13.

vāhikā, (manner of) carrying: (tā dāni antaḥpurikā tena sārḍham viśvastam kṛḍanti kelim) kurvanti, prṣṭhimam (? 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 Cappellet, 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 bāhiraaka.]

vi, or (a)vi (AMg. etc. vi, avi) = pi, Skt. api; perh. in SP 198.6 (vs) kāvi, all mss., = Skt. kāpi, ed. em. kāci (= kācid).

vīmvara, see bimbara.

viṃśativarga, m., a quorum of twenty (monks), required for āvarhaṇa rite: MSV ii.205.21 ff., cf. 203.16.

Vikaṣa, n. of a yakṣa: Māy 75.

vikataka, adj. (= Skt. °ta plus -ka svārthe), deformed: Mvy 8813 = Tib. lus ṅams pa, (of) imperfect body.

Vikaṣamkaṣa, pl., n. of a group of yakṣas: Māy 71.

Vikaṣāya, n. of a yakṣa: Samādh p. 43 line 21.

vikāḍḍhate (see s.v. kaṭṭati; cf. Pali kaḍḍhati),

tears, rends: SP 84.1 (vs) yakṣā manuṣyakupaṇāni vikaḍ-
ḍhamānāh.

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-
yamānāh) 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) . . .
abhikranti Mv i.236.6 (vs), *they strew a strewing of flowers*
on (the Buddha Dipamkara); kusuma-vikaram (Senart
em. °nikaram) muncanti 8 (vs); °kusuma-vikaram ii.18.11,
see **vikira**.

vikaraṇa = **vikiraṇa**, q.v.; also in sarvasattva-tamo-
vikaraṇa- (*dispelling the darkness of all creatures*)-dharmā-
vabhāsa- Gv 234.7; (om. sattva) 235.5.

vikarin, f. -ṇī (in cpd. with mg. of **vikaraṇa**, **vikira-
ṇa**, qq.v.), *dispelling*: mohatamas-timira-°ṇī (prajñā-
pāramitā) AsP 170.16, *dispelling the gloom of the darkness*
of delusion; vv.ll. °vikaraṇī, °vikiraṇī.

Vikarāla, 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-vikartanena gāviye
śrīśakapālm dāleya Mv ii.125.4 (Pali Vin. iii.89.14 tinhena
govikattanena; in same simile as Mv, MN i.244.15 °vikar-
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; Śikṣ 272.7;
KP 94.3; LV 250.16; 420.11; 422.20; Gv 350.5-6; eṣo
asaṅgaprajñāh kalpair vikalpamukto LV 223.21 (kalpair
here = *long periods of time*; in next line kalpair is Lefm.'s
insertion, mss. defective); in Dharmas 135 three vikalpāh,
viz. anusmarāṇa-vi°, samtiraṇa-vi° (read **samtiraṇa**-,
q.v., with v.l.), sahaja-vi° (cf. AbhidhK. LaV-P. i.60);
eight vi° Bbh 50.23, listed 25-27, svabhāva-vi°, viśeṣa-
piṇḍagrāha, aham iti vi°, mameṭi vi°, priya-, apriya-
tadubhaya-viparītaś ca vikalpāh (all expl. in the sequel);
Lañk 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
Lañk, one of the five **dharmā** (2, q.v. 3); kleśendhana-
vikalpa-kṣayakaram Lañk 12.3-4, (Buddha) *who destroys*
(*false*) *discrimination, the fuel of the depravities* (wrongly
Suzuki); Suzuki's transl. seems also wrong in Lañk 9.7 ff.
(vss) anyatra hi vikalpo 'yam buddhadharmākṛtisthitih,
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 duṣyāni
(so mss.) dāsyāmaḥ. bhagavāṃ teṣāṃ devatānāṃ vikalpam
(Senart em. °pa; mss. kalpam) duṣyapradānāni nādhivāsa-
yati Mv iii.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 Lañk 126.11; (2)
(to Skt. vikalpa) *optional*: °ka-civara-dhāraṇam MSV
ii.152.11.

vikalpana (nt.), °nā (adumbrated in Skt.; see prec.
two and next), *false discrimination*: akalpāvikalpana-taḥ
(a-kalpa plus a-vikalpana) Lañk 231.5 (prose); yā khalv
eṣu dharmeṣv avicāraṇā a-vikalpanā (so mss.), ayam
ucyate . . . bodhisattvasya . . . ācāraḥ 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); dharmāṇam evam 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 dharmādharmayoḥ
prahāṇena) caranti, vikalpayanti puṣṇanti, na praśamaṃ
pratīlabhante Lañk 21.2; °yīṣyanti Mv i.224.4 = ii.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): (sarvaparīśkārah
sarvadeyadharmā . . . niṣṣṭhā 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 Lañk
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)
vikalpītā asanta-santā hi abhūta-bhūtaḥ 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 Lañk (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 Lañk.

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 i.243.18,
in season and out of season; °la-caryā (cf. Pali °la-cariyā),
walking abroad at night (so Tib., mtshan mo ḥphyan pa)
Mvy 2507 (Pali acc. to Childers, *going on the monk's*
begging rounds in the afternoon); one of the six **apāya-
sthānāni** (bhogānām); **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
pratīvirato Mv i.326.18.

Vikālarātrī, n. of a goddess: Sādh 502.11.

Vikiṭi, 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. vikiraṇa), (*act of*) *strewing*,
throwing about: in Bhvr. cpd., (pādmīnivanam, or Lumbini-
vanam . . .) varasurabhikusuma-vikiram (so mss. first time,
second time °vikaram; Senart em. °nikaram) Mv i.215.15
= ii.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**.

vikiraṇa, (1) (nt., = Pali id., occasionally Skt. in
mg. *strewing about*; also **vikaraṇa**, q.v., which is recorded
by Sheth from AMg.), *destruction*: (kāmāḥ . . .) vikiraṇa
sarvasubhasya LV 242.6 (vs), *the destruction (? destroyers)*
of all that is fair; Mv ii.269.15 and 278.1, see **ucchādana**;
in the cpds. cited s.v. **śātana**, q.v. (instead of vikīr°,
vikaraṇa is read Av i.50.14; 348.3, see note here, et
alibi; also in ms., Śikṣ 229.12); cyavana-patana-vikiraṇa-

vidhvamsanādīni (duhkhāni) manuṣyāṇām Divy 299.22; (see s.v. **ucchada**) KP 152.3; in LV 4.19 text tuṣṭavara-bhavana-vikiraṇa-, no v.l., but read certainly °bhavanā-vatarāṇa-, with Tib. ḥbab pa (vikiraṇa is senseless; Foucaux *descende*); (2) m., n. of a samādhi: Mvy 569; ŚsP 1420.18.

vikūṭṭanā (cf. AMg. viutṭanā, rendered pīḍā, saṃtāpa, Sheth), *censure, criticism* (Skt. Gr. kuṭṭ- = bharts-): na pareṣām °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 °yamāṇaḥ 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 praveṣam (? Tib. phyogs, app. = pradeṣam, *region*! but better read prakāṣam with most and best mss.) śrotukāmās LV 422.9; samantajñānavikurvaṇa 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 Samādh p. 5 line 18; of all Tathāgatas (as part of their life pattern) Gv 15.8.

vikurvaṇā (= Pali vikubbanā) = prec. and **vikurvā**: °ṇā-dharmaṇam (acc. sg.) LV 16.1 (prose), *characterized by magic performances*, of the cakravartin's elephant-jewel; (bodhisattvasya . . .) vikurvaṇaḥ (misprinted °vāṇaḥ) saṃdarśayataḥ Gv 504.20 (prose), *displaying miracles*; prabhāva-°ṇā bodhisattvāṇām 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 jināna śrīmatā; so, or °to, mss.) yair vikurvīṣu sadā paṇḍitāḥ Mv i.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 Samādh p. 6 line 23, *wishing to perform miracles*; vikurva vikurva Mmk 55.26 (prose; impv., in a mantra); vikurva-yato (n. pl. m., for vikurvantaḥ; not caus.) cakram pravyartya vinayanti jagat Gv 267.3 (vs); saṃdrṣyase loki vikurvamāṇā (n. sg. f.) Gv 302.14 (vs); pres. pple., n. or voc., nṛpati . . . tvam sa vikurvan LV 168.2 (vs), to the Bodhisattva, *O King, such art thou (hast thou been)*, (being a?) *miracle-working one!* (so Tib., rnam par ḥphrul pa de ṅid khyod); (2) vikurvate, *contends, acts in* (friendly) *rivalry* (with, instr.), not with the hostile mg. usual in Skt.: Kunālo guṇavān pitrā sārḍham °vate Divy 403.21 (viz. in works of piety; thus is answered the king's angry inquiry in 18, ko 'yam asmābhiḥ sārḍham pratīdvandvayati).

vikurvā (not in Pali; = °vāṇā), *miracle*: idrṣyā . . . vikurvayā (v.l. vikrīḍayā) SP 446.10 (prose), of Avalokiteśvara; vikurvā- (but most mss. vikrīḍita-)-nirdeṣam 456.5 (prose), of the same; mahatyā bodhisattva-vikurvayā 472.4 (prose), of Samantabhadra; bahu tubhyam 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 wrds, which do not make sense here); jināṇam . . . akhilā vikurvā Gv 43.19 (vs); bodhisattva-

vikurvābhir 224.11 (prose); others, Śikṣ 327.20 (vs); 328.9 (vs), 15; 333.12; 345.12.

Vikurvānarājapariprcchā (so also Mironov, one of whose mss. first wrote Vikurvaṇa°; I believe this latter was the true reading, as Tib. suggests, rnam 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 i.266.17; ii.33.4 (both prose); nirīkṣitum Śākyamuner °tam Divy 269.7 (vs); others, Av i.258.9; Samādh 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.

Vikurvītaprabha, n. of a Bodhisattva: Gv 3.17.
vikurvī = **vikurvā** (which perh. read, with two mss., but see § 11.3), *miracle*: bahu tubhyam śilavikurvī LV 168.10 (vs; closely parallel with 169.4, 8, vikurvā; this is against understanding a voc. of *vikurvīn, which is not plausible otherwise).

vikūṭṭaka, 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 supariniṣṭhitam . . .) asamhāryam bhavati . . . ābharaṇavikṛtaiḥ; same 81.18; (2) *foul, filthy* (things to eat, prescribed for snakebite): MSV i.286.2 ff.; defined 8 as dung, urine, ashes, earth (so Pali Vin. i.206.8, here mahāvikaṭāni).

vi-kṛtajña, adj., *ungrateful*: RP 25.5, ep. of **Akṛtajña**.
vikopayati, °peti (= Pali vikopeti), *disturbs*: Mv i.168.18 vairambhā (q.v.; so read) . . . (some form of vāta, *wind*) vikopenti na dehakam; Divy 350.7 teṣām iryāpathān vikopayitum ārabdhāḥ; Gv 84.1 kalyāṇamitra-jñān avikopayan, *not disturbing those who know worthy friends* (? so text, prob. corrupt; perhaps read °mitrajñānam avik°); MSV i.6.2. See also **a-vikopita**, **a-vikopana**; **vyākopayati**.

vikrandati (Skt. only ppp. °dita, nt., as noun, *Wehklagen*; = Pali vikkandati), *wails, laments*: so sattvo bāhāyām bāhām (so mss.) praghyā vikrande (aor.) vikroṣe Mv i.347.9, similarly 12.

vikrama, (1) nt. (for Skt. m.), *valor*: °mam, n. sg., Mv i.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-samsthāna, *shaped like a cow's foot(-step)*, Divy 640.19, of the Pūrvāśāḍha-nakṣatra; so gaja-vikrama-samsthānam 21, of the Uttarāśāḍhanakṣatra.

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.; °mī, 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. mahāprajñājñāna-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. vikriyate: vikrāyetsuḥ, opt., *would be sold*, Mv ii.241.20 (Senart em. vikri°); vikrāyīṣyati 242.14 (? text vikray°, misprint? only v.l. is vikrāmāyati), and vikrāyati 11, fut., §§ 31.2, 3.

vikrīṇati (= Pali vikīṇati; Skt. vikrīṇāti), *sells*; see § 28.5; Chap. 43, s.v. kri (2).

-vikrīḍana(-tā), (cf. Pali vikīṇanika, substantially = **vikrīḍita**; here *easy mastery* seems about right: acintya-bodhisattvavimokṣa-vikrīḍana-tā, one of a long list of svacittādhiṣṭhānāni, 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.

vikriḍita, nt. (orig. ppp. of Skt. vi-krīḍ-; as n. rare in Skt.; Pali vikkhīḍita), (1) lit. *sport*: yenaite sattvāḥ krīḍiṣyanti ramiṣyanti paricārayiṣyanti vikriḍitāni (ca, only 2 mss.) kariṣyanti SP 78.8; (kimnaradārikā . . .) strī-vikriḍitāny upadāśayati Av ii.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-vikriḍiteṣu vā tathāgata-vi° vā SP 101.2, something like *miracles, exhibitions of supernatural power*; tasya sattva-pradhānasya (i. e. Buddha) śṛṇu vikriḍitam śubham Mv i.178.8 (vs); tathāgata-vi° SP 308.5; 426.7; tad buddha-vikriḍitam Divy 401.15, refers to a mahā-prātihāryam, *great miracle*, just mentioned; so 19 (vs) °tam daśabalasya; buddha-vi° LV 160.16 (when referring to the dharmacakrapravartana); vikriḍitām (acc. pl.) ca sugatasya 356.10 (vs); tasmin kṣaṇe °prameyāni buddha-°tāny abhūvan, yāni na sukaram kalpenāpi nirdeṣṭum 14 (prose); mama (sc. Bodhisattvasya) simhavikriḍitam (in vanquishing Māra) LV 300.4; mahopāyakaśālyavī° (of the Bodhisattva) LV 179.16; trivimokṣa-mukha-(Lefm. sukha, misprint?)-vikriḍito LV 181.20, Bhvr., (the Bodhisattva) *having perfect mastery of entrance to the three-fold salvation*; similarly, (bodhisattvair . . . aneka-)samādhivaśitā-bala-bhijñā-vikriḍitair Lañk 1.10, '*perfect masters of . . .*' (Suzuki).

vikriṇati (for Skt. °ṇāti), *sells*; forms, see Chap. 43, s.v. kri (1).

vikritikā (f. to *°taka, to vikrita, ppp.), *one that has been sold* (as a slave); mā (sc. asi) °kā Bhik 16a.4 (not to be initiated as a nun).

? **vikriya**, (a dead monk's belongings, bhikṣubhiḥ . . .) vikriya bhājitam MSV ii.119.15, 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. Pali vikiriyyati).

vikreti (AMg. vikkei; see § 28.49; Chap. 43, s.v. kri 3), *sells*: vikrenti SP 280.4 (vs).

[viklambhayati, (simha-)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. (= Pali 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 iii.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 °tikākrīṭāntargham (°he) . . .

vikṣepa, m., (1) *a putting off, excuse* (for not acceding to a request); in American slang, *a brush-off*: Av i.94.4 prasenajitā tasya vikṣepaḥ kṛtaḥ (Speyer *refusal*); but he did not precisely *refuse*, as the sequel shows, only put the other off, temporarily); (2) in vikṣepādhīpati, 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; °bhāsyā 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. Maitreyaḥ) śūraḥ sarva-kleṣa-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. vihvala, 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 i.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 deriv. in Skt. and Pali; cf. next), *gnaws at, devours* (said chiefly of animals), Ger. *frisst*: vikhādyamānā bahuprāṇikoṭi-bhiḥ SP 95.3 (vs); (animals) kṣudhābhībhitā 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 mṛtaśarīrāṇi paśyati śmaśāne utsrṣṭāni) vikhādītāny (*gnawed*; see next) aśucīni Śikṣ 211.8.

vikhādītaka, nt. (to ppp. of prec., q.v.; = Pali 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 vikhāyad°); 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 viryavanto avikhinna (so divide) kalpakotyaḥ LV 223.17 (vs), *not (greatly) wearied thru crores of kalpas*.

vikhyāta, m., a high number: Mvy 7724 = Tib. grags (*fame*) yas; cf. **vikhata**.

viḡaḍita, ppp. (= Skt. viḡalita, q.v. below, Pali viḡaḷita; cf. **gaḍita**; § 2.46), *fallen down or off*: SP 72.5 (niveśanam . . .) viḡaḍita-prāsādam ca bhavet; 83.5 (vs) gopānasī viḡaḍita tatra sarvā; LV 231.6 (vs) hā istrigārā viḡaḍitabhūṣaṇābhiḥ, *alas, O harem, with ornaments fallen off!*; 329.4 (vs) viḡaḍita-vasanā, *with garments fallen off*; Samādh p. 43 line 23 (vs) viḡaḍita-ābharaṇā.

viḡata, as adj., either *lost, hopeless* (so perh. viḡaya in AMg. and Pkt., Ratnach., Sheth; but their definitions are not clear), or (Skt. Lex. *glanzlos*, BR) *unenlightened, dark*: ākāṅkṣamāṇā viḡatā vipaṇḍitā, sattvā na jānanti samanta-udyamām Mv i.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.

viḡata-rāga-bhūmi, see **vīta-rāga°**.

Viḡatarājasambhavā, n. of a lokadhātu: ŚsP 45.3. **Viḡatareṇu**, n. of a former Buddha: Mv i.137.15.

Viḡataśatru, n. of a former Buddha: Mv i.137.11.

Viḡataśoka, (1) n. of a Bodhisattva: Mvy 725; ŚsP 32.4; (2) n. of a brother of Aśoka: Divy 370.12.

viḡandhaka, 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 viḡandhikā praktikūlā LV 324.19 (vs).

viḡama, m. (1) a high number: °maḥ Mvy 7790 =

Tib. dpal (read dpag) bral; °masya Gv 106.17; corresponds to **nigarna**, 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.

vigārha, 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); mithyādrṣṭi-°hāyam apy upaneyam 155.7 (prose); °hām 166.11 (vs), et al.

vigārha, 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 i.153.1 = 226.13 = ii.29.16 (vs), read in the last two substantially (with minor variants) mūrdhani vigalita-mukuṭā nipatetsu mahitale hrṣṭā (in the first, °tā dharanivaratale praṇipatetsuh), of gods worshiping the Bodhisattva, *with diadems fallen down at his head, they fell on the ground, de-lighted*. Wrongly Senart's note on i.153.1. Cf. **vigaḍita**, and **ā-vigalita**.)

vigava, nt., a high number: Mvy 7716; (cited from Gv) 7842; Gv 133.4; prob. read so also in Gv 105.22 for **vivaga**.

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*: kāścīd (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 enam °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, (Ajātasatruṇā) Devadatta-°tena pitā . . . jīvitād vyaparo-pitāḥ (or vyava°) Divy 280.18; Av i.83.6; 308.5 (in the last, ms. °hikeṇa, em. Speyer), *seduced by Devadatta*; (kumāreṇa . . .) duṣṭamātya-°hitena Divy 557.28; 571.22.

[**vigrāhika**, error of ms. for °hita, see prec.]

vigrāhin, *grasping, laying hold of* (Tib. ḥdzin): svacit-tārtha-vigrāhiṇaḥ Laṅk 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. **vigrahayati**)? 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*: bhramaragaṇo vighāṭanonmiṣitakamala iva kamalākaraḥ Gv 136.8; but 2d ed. bhramaragaṇodvighā°, implying **udvighāṭana**.

vighāṭayati (= AMg. vihāḍei, *opens*, Ratnach. s.v. vi-ghaḍ; cf. Skt. vighāṭayati), *opens* (muṣṭim, the fist or hand, to indicate that one is concealing nothing): sa muṣṭim vighāṭya kathayati, 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 pariḷāna) Mv iii.338.2; esp. *use of the needs of poor* ("needy") people: vighāto me civareṇa . . . pātreṇa . . . glānabhaiṣajyena Śiḥṣ 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-kṛtaṃ (dānavipratibandhahetuṃ; in 8, duḥ-kham) Bbh 130.6, 8; vighātārthika (cf. **vighātin** with arthin), *a petitioner, beggar, in distress*, °ka-yuktaṃ . . . dānaṃ Bbh 114.5, °ka-dānaṃ 14; °kaṃ, prob. error for

°ka-, dānaṃ 133.3, resumed by °ka-dānaṃ 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; °tiṣv arthiṣu (cf. vighātārthika, under prec.) bhojanapānaṃ 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.

Vighuṣṭakīrti, 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. = vīmanas, 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) upasaṃkrāmeyam °nāya (sc. the Buddha) AsP 78.7; so also °karmaṇe LV 378.15 (the daughters of Māra); (yaṃ nūnāham upasaṃkrāmeyam) °karmāya Mv iii.416.1, 15 (Māra); °karmāya (sc. dharmabhānakasya) karoti dharmam pratikṣipati Śiḥṣ 96.10, (*he who*) *causes confusion for the preacher, rejects the Doctrine*.

vicakrama, see **vicakrama**.

vi-cañcita, ppp. (Skt. cañc-, otherwise not recorded with vi-), *tremulous*: pakṣmānta-°tāśrur Buddhac. i.61, Johnston. Cowell (i.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 kiṃcid amanā-pam . . . 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 dharmabheri 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 vicar° at 53.9, vicar° 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**, ifc. (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. sñags (= mantra) spyod pa (*accomplish, perform, use*).

vicārayati, *withdraws, draws back*: (the Bodhisattva in his mother's womb) pāṇim utkṣipya 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) withdrawal.

vicālana (= AMg. vi(y)ālana; Skt. vicāraṇa), *consideration, mental reflexion*: svabuddhi-°na-kuśalasya Lañk 9.14 (Tib. mthoñ ba).

vicikitsaka, adj. or subst. m. (to Skt. °tsati plus -aka), *doubting; a doubter*: °ko bhoṭi sa dṛṣṭiprāptaḥ Śikṣ 111.7 (vs).

(**vicikitsā**, Skt. id., *doubt*; one of the five **nivāraṇa**, q.v.)

vicikitsita, (nt.; orig. ppp. of Skt. °tsati), *doubt*: °tam ca (WT co) jahathā aśeṣam SP 326.3 (vs); **satkāyadrṣṭi**-(see this)-°tsitā ca Mv i.292.2 (so mss).

vicittaka, adj. or subst. m. (cf. Skt. 2 vicitta, BR), *witless, unthinking, foolish*: unmattako °si puruṣa athavāsi vicittako Mv ii.88.5 (vs).

Vicitra, var. for **Citra**, q.v., as n. of a nāga king: Mvy 326.8.

Vicitrakunḍalin, n. of a yakṣa: Sādh 560.15; 561.8; °linī, 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°; my em. seems almost necessary, tho I have not found the name), n. of one of Buddha's disciples: Mv i.75.11.

Vicitrādhvajā, n. of a capital city: Gv 233.23.

Vicitrāpratibhāṇālamkāragarbha, n. of a Bodhisattva: Dh 2.13.

Vicitrabhūta, n. of Bodhisattva: Gv 442.5.

Vicitrabhūṣaṇa, n. of a kiṃnara: Mvy 3417.

Vicitrāmakuṭa, n. of a former Buddha: Mv i.140.1.

vicitrayati (denom. to vicitra; Skt. only ppp. °trita), *makes variegated in color*: moracandrasamaś candrair uttariyam °trayet Lañk 365.12 (vs).

Vicitrarāsmijvalanacandra, n. of a Tathāgata: Gv 421.17.

Vicitrāsamkrama, n. of a Buddha: Śikṣ 169.14.

Vicitrālamkārasvara, n. of a serpent king: Mvy 343.3.

vicitrika, adj. (Skt. vicitra plus -ika), *various, of all sorts*: sarvaloka-°trikeṣv anabhiratiḥ KP 25.4 (prose), *not taking pleasure in all sorts of worldly things* (here quasi-subst.; Tib. sna tshogs, *of various sorts*); °trikā vṛścika (n. pl. m.) muṣikāś ca SP 83.8 (vs), *all sorts of scorpions and mice*.

vicintaka, adj. (Skt. vi-cint- plus -aka), *thinking upon*: gṛhacintā(WT °vitta with v.l. and Tib.)-°kāḥ SP 272.7 (vs).

?**Vicintacūta**, see **Vicitra**°.

viciraka (vi, neg., plus cira, with -ka Bhvr.?), see **avacira-vi**°.

vicūṣayati (vi- plus Skt. cūṣ-, caus.), lit. *causes to suck, i. e. represents* (in a picture) *as sucking*: °ṣayet 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 sarvapraṇinām Mv ii.405.5 (vs), said by Māra of himself.

vi(c)chandana (to next, n. act.; Wogihara gives °na, but without convincing evidence), *dissuasion, deterrent*: mahāyānaprasthitānām ca sattvānā(m) °nā KP 118.3; vicchandanaṅyāpi (read °nā yāpi) ca buddhayānam (read °nād, abl.? so Tib., -las) id. 6 (vs), referring to 3 above, must surely mean *and dissuasion from the Buddha-vehicle*; °danayā (so read with v.l. for text °danatayā) ca striyaḥ sribhāvābhiratānām ca sribhāvāt Bbh 29.21; tatparasya °danārtham 173.13; duṣkaracaryādhimuktānām sattvānām vicchandanaṅrtham 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 undesirous* (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*: °dayati Mvy 6527, foll. by vicakṣuh-karaṅyā; bhūyo-bhūyaḥ sa māṃ °dayati, bhadrāmukhāniṣṭo °sya karmaṇo phalavipākaḥ Divy 10.6, similarly 11.24, *dissuades*; °dayām āsuḥ (v.l. see above) 590.24; (Māraḥ . . .) bodhisattvam . . . evaṃ °dayisyati AsP 331.16, *will (try to) dissuade*; (iha . . . bodhisattvasya . . . pāpamitraṃ, yaḥ prajñāpāramitāyām) carantaṃ virecayati (q.v.) vicchandayati 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 . . . Māraṃ . . .) vicchandayanti LV 333.20 and 335.10 (prose), *dissuade, discourage Māra* (by predicting his defeat); °dayati vikṣipati KP 1.6; when the thing dissuaded from is expressed it is regularly abl., dānād vicchandayan Jm 24.7; (saṃgrahavastubhyo) vicchandya Śikṣ 50.12; adattādānād °dayati Gv 155.15; vicchandya (v.l. vichindya) with ablatives Bbh 16.2 ff., so also °dayet 27.12; °dayati (v.l. °chind°) 262.13; but, once apparently acc., (yasmāt tvam bhikṣucaraṇapranāmaṃ) māṃ °dayitum 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**° (= Pali chidda-vichidda, used of leaves shot full of holes), *perforated with holes* (pores? so transl.; or, the nine apertures?): (kāyo hy ayaṃ . . .) chidra-vicchidraḥ Śikṣ 77.12, in description of its worthlessness and disgusting character.

vi(c)chindika, read, or understand a synonym of, vicchandika or °daka (see s.v. **vicchandayati**), *dissuading from*: bodhicitta-°dikānām Gv 228.19.

[**vijaga**, see **vijāga**.]

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 thab thib; = **vijāga**, 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 ajñātikāṃ bhikṣuṇīm eḍakalomāni) dhāvayed vā . . . °payed 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 i.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 i.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 **Kumārī**, q.v., or **Bhagini**: Mmk 528.2; 537.8 etc. [In LV 272.10 (prose) Lefm. reads pratasthe (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; (vr̥kṣamūle ca Bodhisattvasya Tathāgatasya vā niṣaṅgasya . . . tasya vr̥kṣasya) chāyayā kāyāvijahanatā Bbh 75.17, *there is no leaving his body by the shade of that tree*; adhiṣṭhāna(m) mahākaruṇādig-avijahanatāsu Gv 98.24 (see **adhiṣṭhāna** 3).

***vijahayati**, irreg. caus. to vijahati, *causes to leave*: śraṇopavicāram vijahayāya (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. **vijāga**) = Tib. thab thib = **vijāgha** (with varr.), q.v.

vijānana (nt.; = Pali 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 avitathāvācanam vijālam (m not in mss.) Mv ii.135.3 (vs).

vijigupsati (for Skt. viju°, with vocalism of Pali vijigucchati), *is disgusted*: °psatā or °psantā, pres. pple. n. pl., so nearly with mss. at Mv i.343.1, see s.v. **artiyati** 3; in i.358.15 (vs, = Pali Sn 41) read, nearly with v.l., priyā-viyogo (ms. priyo°) vijigupsaniyo (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 Pali, 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; Lecchavinām vi° 258.1; tuhyam (a king's) eva °te 326.10; Māgadhasya ii.299.9; nāśetha 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-vāsinah, 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) svakasvakeṣu vijiteṣu . . . Divy 121.16.

vijitavant, adj. (in mg. = **vijitāvin**, of which it is a Sktization), *victorious*, in cliché description of a cakravartin: **caturaṅgaś** (q.v.) cakravartī vijitavān dhārmiko . . . LV 101.13; (cakravartī) caturaṅgo °tavān dhārmiko . . . 136.16 (both prose).

Vijitā, n. of a princess: Mv i.348.12.

vijitāvin, adj., (1) (= Pali id.; § 22.51), *victorious*, ep. of a king, usually cakravartin, and mostly in the cliché found also in Pali, e.g. DN i.88.33-34 cakkavatti dhammiko . . . cāturanto vijitāvī . . . : this, with some variants, occurs in Mv, cakravartī cāturdvīpo vijitāvī . . . dhārmiko . . . i.49.2; 52.8; 193.15 etc. (see **cāturdvīpa**); ii.158.14; iii.102.15; 377.19; in vss, 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 Vaideharājño jātakam 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 kāmadhātūpattiti°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*: sarvasamsāradoṣa-vijugupsanatāyai pratīpannāḥ 491.25.

vijjhati (= Pali id., MIndic for vidhyati), see § 2.14; Chap. 43, s.v. 1 vyadh (1).

vijñāpana (nt.; cf. Skt. vijñāpana, Pali viññāpana; to Skt. vijñāpayati), *the making known*: (rātridevatām . . .) sarvasattvakāyāsamsthānasadrśasvaśarira-°na-kāyām Gv 341.17, and, (samantamukhābhīmukha-)°na-kāyām 19; (ekaikasmāt paramānurajasah) sarvaratnameghasarvata-thāgatatpratibhāsa°panān niṣcaritvā 531.25.

(**vijñāpayati**, in Skt. oftener vijñā° except ppp. vijñāpta; in Pali only viññāpeti recorded; *asks, begs (for alms or a favor), a mg. known also in Skt.*: na vijñāpeyā pariśāya kimcit 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 rājām 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; Pali 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 niṣcarati 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 trībhavam; 269.12, see **gotra** (4); see Suzuki, *Studies*, 440.

-**vijñāptika**, ifc. Bhvr. (= prec.), in a-vi° (Bh. 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 arūpy anidarśanam anābhāsam) °tikam apratiṣṭham aniketam KP 56.3; cittam hi . . . (very similar list of epithets) KP 98.2 (cited Śiḥs 234.2) with °tikam.

vijñā (cf. AMg. a-viññā; no such noun seems recorded in Skt. or Pali), *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 156.4 (no v.l.); yatra kāle vivṛddhā 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 = Pali 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 identify 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-pratisaraṇena bhavitavyam, na vijñāna-pratisaraṇena Mvy 1548; more at length Bbh 257.16 ff. bodhisattvaḥ adhi-gama-jñāne sāradaśī bhavati, na śruta-cintā-dharmārtha-vijñāna-mātrake; sa yad bhāvanāmāyena jñānena jñāta-vyam na tac chakyam śrutacintā-vijñāna-mātrakeṇa vijñātam iti viditvā paramagambhīrān api tathāgatabhā-ṣitām dharmān śrutvā 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-)skandha, qq.v.; (5) the third link in the pratīyasamutpāda, 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*, ifc. Bhvr., in sa-°ke kāye Divy 534.25, *the body possessing the consciousness* (same phrase in Pali, *saviññānake kāye*).

vijñānānā, *comprehension*: Mvy 7564. Not to be read vijñā° with pw 7 App.; confirmed by *saṃjñānānā*; see § 22.7.

vijñānavādin, a member of the well-known Buddhist school of this name: Mvy 5145.

vijñānānantyāyatana (= Pali *viññānānañcāy°*), (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 abhibhvāyatana, 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. *kavalikārāhāra*), 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. LaVallée-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. *slon ba*), *enlightening*, *giving instruction*, of the voice or speech, *vāc(ā)*, of the Buddha or Bodhisattva: yaśau vāg ājñāpanī vijñāpanī... LV 286.9; (vācāye...) arthasya °panīye Mv iii.322.3.

vijñāpaniya, f. °yā, = prec.: °yā Mvy 472, in a list of epithets of Buddha's speech. Cf. § 22.20.

vijñān, adj. (*vijñā*, q.v., plus -in; = Skt. *vijñā*, and next), *wise*: bodhisattvasya vijñānaḥ SP 303.9 (vs).

vijñū, adj. (Sktized form of Pali *viññū*, AMg. *viññu*, = Skt. *vijñā*, and prec.), *wise*, *prudent*: anyatra vijñū-puruṣaṭ 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 *vrkṣa vistāra, 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 *viṭālitāḥ* for *viṭvāl°* in my Pañc. Rec. II § 130; here a MIndic form is borrowed in Skt.), *makes unclean* or *untouchable*: (atra mahānase kāko aparādhyati) rājabhojanam ucchiṣṭikaroti °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); *māyākṛtam sarvasamskr̥tam °na-pratyupasthāna-lakṣaṇam Śikṣ 180.4* (here *māyākṛtam* is decisive; Bendall and Rouse cite Tib. as *rnam par bsgrubs pas*, read *bsgrubs*); Gv 524.1 corrupt, *eṣām dharmānām dharmatā, aviṭṭhapana*-(read *viṣṭh°*, for *viṭh°*)-pratyupasthāna-lakṣaṇāḥ... sarvadharma-(read °mā with 2d ed.) bodhisattvajñānādhiṣṭhāḥ, *evam svabhāvāpariṇiṣpannā māyāvapnapratibhāsoṃmāḥ*; (sattvānām...) citta-māyā-°na-tām Dbh 74.4, *the fact that creatures are created by mental illusion* (cf. *māyopamaṃ cittam iyam ucyate cittadharmatā Śikṣ 236.2*); but in Śikṣ 236.3 this implication is hardly to be taken: *yat punaḥ sarvasvam parityajya sarvabuddhakṣetrapariśudhaye pariṇāmayatītiyam 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.: *abhisambodhivikurvita-°nena bodhisattvasamādhinā Gv 38.17-18*; *upāyakaūśalya-°na-dharmatayā 469.18* (cf. however KP 32.1, 7, s.v. *viṭṭhapayati*); nt., °nā, Gv 449.7, 15; f., °nā, 524.6; *buddhakṣetra-°panālam-kārābhīnirhāratayā*, or °nirhāratayā, or °nirhāram, Dbh 39.14; 45.6; 55.17; same cpd. (°nirhāram) with *traidhātuka-instead of buddhakṣetra- 55.10-11*, with *rūpakāyalakṣaṇānūvyāñjana*-instead of id., 55.18-19; in this cpd. *viṭṭhapānālamkāra* is to be taken as a *dvandva, establishment and adornment*, as proved by reverse order in: *-vyūhālamkāra-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... vāyudhātuḥ sarvabuddhakṣetrāni °yati*, *evam eva... bodhisattvasyopāyakaūśalyam 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 ajātā(h)*... AsP 162.1; *anityāḥ... citta-viṭṭhapitāḥ* (so read for text °yitāḥ)... *sarvadharmāḥ Sādh 111.2*; *kāmadhātuḥ kalpito viṭṭhapitāḥ* (text °yitāḥ, and so below) *samdarbhitaḥ, anityo 'dhruvo...* ŚsP 1534.7, repeated below; *sarvajñātācittotpādaś... sarvadharṃadhātum ca viṭṭhapayati Gv 504.24, makes up* (as a figment out of itself).

viḍāngikā (not found recorded), in na °kayā Mvy 8563; the rule (one of the *śaikṣa-dharmāḥ*) is completed by adding *antargrhe pravekṣyāmaḥ*, and *niṣatsyāmaḥ*, Prāt 531.17, 18; La Vallée Poussin, JRAS 1913.844, Stein

ms. fragm. 1.1.37, 38. Acc. to Tib. mdom (hdoms) 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 nāpi °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 kuṣa-°kaṃ, n. sg.; prob. MIndic for Skt. piṇḍa, °ka which replaces it in kuṣapiṇḍakopaviṣṭa Mmk 47.5; cf. however AMg. viṇṭiā, *bundle*, and Skt. vṇḍa, see s.v. **vṇṇdi**), *grass-cushion*, used as a seat: viṇḍake masūrikā-yām (q.v.) vā niṣadya Bhik 19a.1; otherwise only in comp., preceded by kuṣa (rarely darbha), and only in Mmk: kuṣaviṇḍakam Mmk 57.7; °viṇḍakopaviṣṭa, *sitting on* . . ., Mmk 37.28; 39.21; 47.18; 57.4 (°ṣṭikām); 61.20; 74.26, etc., common; °ḍaka-śiropadhāna- 146.2; kuṣaviṇḍe pallave caiva . . . upaviṣṭaḥ 488.13 (hypermetric!); darbhaviṇḍopaviṣṭas tu Mmk 137.8 (vs).

[**viṭamsayati**, °yanto by em., SP 84.10; read a form of bha(r)ts-, see s.v. **viḅhartsayati**.]

viṭaṇḍana, nt. (cf. Skt. viṭaṇḍā), *slighting, fault-finding, or contemptuous (verbal) behavior*: Mvy 8429 = Tib. khyad du gsod pa.

viṭanati (MIndic for vitanoti; Pali id.), *extends, draws (a bow)*: Mv ii.221.20 (°ne, aor.); *stretches (cloth)*; read prob. vitanatā (instr. pres. pple.) MSV ii.156.1, and vitanitam (ppp.) 159.4, for ed. vitar°; the mg. is certain; Pali Vin. i.254.28-29 (civara-)vicāraṇa, app. in same mg.

vitapana (nt.; Skt. vi-tap- plus -ana), *heating, warming (of oneself)*: yaḥ punar bhikṣur aglāno °na-prekṣi (*desiring to warm himself*) . . . dāhayed Prāt 513.9. (Pali Vin. iv.115.21 has visibhana; see SBE 13.44 note 5, which our word confirms.)

[**vitarati**, assumed by Senart at Mv i.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**.

vitūrṇa, 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 vitūrṇam 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, so AMg., = Skt. vistara, 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 śin (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 i.110.29 vicchiddakam seems to take its place vaguely, but of course is quite different in mg.), *a corpse burnt by fire*; -samjñā, *contemplation of the notion of such a corpse*,

one of the **aśubha-bhāvanā** (q.v.) or -samjñā: Mvy 1163; ŚsP 59.17; 1258.8 (here misprinted vidagnaka).

vidarbhaṇa, nt., ? Mvy 4351 = Tib. smos pa, *speaking, or naming*; occurs among terms relating to ritual; follows codana, precedes argha, naivedya, bali. Perh. some verbal ritual act, *recitation, invocation, or laudation*? (In Mvy 5989 smos pa = sammata; 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: °bhaṇet Sādh 532.18; 584.7; °bhya, ger., Sādh 357.17; ppp. °bhita Sādh 125.6 et alibi.

vidarśana, nt., and °nā (AMg. vidarśana, 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 lhag mthoñ (*wide vision*) etc., *with eye well purified in (or by) tranquillity and insight (vision)*; °nā-sambhāro dharmālokamukham 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 paripūrayisyati 441.6 (cf. samatha-sambh° parip° 5); śukla-°nā-bhūmiḥ (one of the śrāvaka-bh°) Mvy 1141 (Tib. rnam par mthoñ ba), *clear insight*; °nayā prativipaśyataḥ 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 (pāpakāriṇām) 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 dih-? or cpd. of vi plus Skt. digdha?), *smearred, covered all over*: dadrūya kaṇḍūya vidigdha-gātraḥ 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 i.82.10 (vs); iii.252.6 (vs); vara-vidu Mv i.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.) paṇḍitā(h) Mv i.47.10 (vs); subject Bodhisattvas.

Vidurā, n. of a rākṣasī: Māy 243.16.

viduṣa-ka, adj., = **vidu**, for Skt. vidus (changed to a-stem, § 16.50, plus -ka), *wise, skilled* (in . . ., end of cpd.): sarvasattvasamgrahaṇa-°kāś ca Mv i.134.11 (prose; said of Bodhisattvas).

viduṣṭa, ppp. (of Skt. vi-duṣyati, Viṣṇusm. 24.41, *does wrong*, pw), *corrupt, evil*: dirghānudarśiny a-viduṣṭa-ceṣṭā Gv 410.8.

vidūṣa, m. (= Skt. vidūṣaka), *buffoon, jester*: Mironov (without v.l.) for °śaka (without v.l.) Mvy 3809; mano vidūṣasādrśam 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 'kṛtopacitam pāpam abhibhavati' Śiṅ 160.5; tatra °nā-samudācāro 'kuśalam karmādhyācarati (so read) tatraiva ca vipratīśārabahulo bhavati 6; a long description of the ways in which this is done follows, ending ukto °nā-samudācāraḥ 171.7; the Bodhicaryāvatāraṇīkā (Bibl. Ind.) p. 153, line 5, glosses viduṣaṇā: akuśalam karma kṛtvā vipratīśārurūpātma-(misprinted)-vigarhaṇā pāpadeśanā.

vidrṣṭi, f. (unrecorded; = Skt. kudrṣṭi, BHS drṣṭi as ordinarily used), *wrong doctrine, evil heresy*: hanto °ṭi-patitā imi bālabuddhī Dbh.g. 7(343).14; svabhāvatraya-grāheṇa (see **svabhāva** 2 and **grāha**) grāhyagrāha-vidrṣṭayaḥ Laṅk 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-)viddhāśritaḥ Gv 505.12, read °vidyāśritaḥ; 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: yathāite upacīrṇā (line 2) vidyetsuh (Senart em. °nśuh), svastinā ca abhinirbhedam gacchanti Mv i.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.)

vidyācaranāsampanna, adj. (= Pali 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 (= Pali 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.

Vidyādharaṇīka, n. of a work (collection of spells): Śiṅ 142.12.

Vidyādhara, n. of a rākṣasi: Māy 241.32.

? **vidyānulomāvimiśrita-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.) vidyānulomalipiṃ vimīśritālipiṃ, with which Tib. agrees: rig pa dañ mthun paḥi yi ge, *writing agreeing with science*, and rnam par ḥdres paḥi yi ge, *variously mixed writing* (no negative!).

vidyārāja(n), °jña, f. °jñī, *lord or master (f. mistress) of magic (spells)*, a sort of superhuman being: °rājñīḥ Mmk 10.6; abjakule °kūle? see 40.18 below) vidyārājñīḥ (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; °rājñībhīr lokesvaramūrtisamādhivīṣṭaiḥ (l gender), tad yathā (there follows another list, as above, fem., beginning with Tārā) 10.14-15; pradhāna-vidyārājaḥ (*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, Mañjuśriyo °pi kumārabhūto 'nena vidyārājñā ākrṣṭo vaśam ānito . . . 81.7.

vidyā-sthāna, nt., 'subject of knowledge', one of the five 'sciences classiques' (Lévi): Sūtrāl. xi.60 and comm.; Mvy 1554-9, listed in the latter as śabda-, hetu-, adhyātma-, cikitsā-, 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)-sthānesu kṛtvāi (samvṛṭtaḥ), 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: °krāśani-sadṛṣo lābhasatkāraḥ Śiṅ 105.11 (Bendall and Rouse, *like to a wheel*

of lightning and the thunderbolt); (sampanne śālikṣetre aśanir nipated vidyuccakrā (em., but plausible) yāvad etat saiva śāler utsādāya Bhīk 4a.5.

Vidyujjvāla, n. of a nāga: Mvy 3316.

vidyutā (= Pali vijjutā; in Skt. as n. pr., and in °tākṣa, n. pr.), = Skt. vidyut, *lightning*: °tām (acc. sg.) LV 214.16 (vs); vidyuta-prajña (°ta m.c.) vipāyana LV 414.11 (vs).

Vidyu(t)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: Śiṅ 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. Vijjuppabha, 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 rākṣasi: Māy 243.23.

Vidrāpaṇa, adj., f. °nī, or subst. nt. (to next, with -ana), *routing, putting to flight*: sarvamāra-vidrāpaṇam (read °ṇam) nāma mahāmudrā Mmk 389.12; (eśā, sc. mudrā . . .) sarvamāra-vidrāpaṇī 402.26; -māra(2d ed. adds mañḍala)-vidrāpaṇa-(subst.!) . . . vikurvitāny aṣyaṭ Gv 96.9.

vidrāpayati (caus. to Skt. vi-drā-, cf. Skt. vidrāvayati to vi-dru-; cf. prec.; also Ap. vi'dāv ppp., Jacobi, Bhav. 336.4, ms., wrongly em. to cidd°), *rouis, puts to flight*: °yati bhūṭāni 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 kiṃnara maid: Kv 6.10.

vidvala, **vidvasu**, see **a-vi**°.

Vidvāms (n. sg. °vān, acc. °vāmsam, weak stem Viduṣ-), n. of a householder (grhapatī): Gv 142.10 ff.

vidveṣaṇā (= Pali viddeśanā; Skt. °ṇa, nt.), *hatred*: mā me °ṇā bhavet Mv iii.419.8 (vs).

vidveṣika, adj. (cf. Skt. °śaka, or °sin, Pali viddeśin, plus -ka), *hating*: (mahāyāna-)°kānām (sattvānām) Gv 228.19 (prose).

vidhama (m.?), *blowing away, removing, dispersal*: sa tamo-'ndhakāra-vidhamam gacchati 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) Śiṅ 249.2; so acc. to Tib. sbud.

vidhamana-tā (= Pali °na; cf. prec. two), *the blowing away, removal*: sarvajñāna-'natāyai LV 33.1; a-vi° neg., in sarvabuddhadharmāvidhamanatāyai 35.8.

vidhamitar (n. ag. to vi-dham-; cf. prec. items), *one who blows away, disperses, scatters*: °tāro 'vidyāndhakārasya (kalyāṇamitrāṇi) Gv 462.21.

vidhāna (nt.; Skt.), *arrangement* (of a heavenly city), i. e. *pomp*, or the like; *l'appareil, la splendeur* (Senart): Sudarśanasya devanagarasya taṃ vidhānam drṣtvā 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 Pali; 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. (ośadhi-

better °dhī-)-vidhiyo (rather with mss. -vidhiyo) Mv i.115.1 (vs; this ending usually fem.); bhojanavidhiṃ ca citrāṃ 116.6; etāye vidhiye 209.9 = ii.11.16 (vs); yādṛśāye ca vidhiye ii.208.11 (prose).

? **vidhunayati**, (perh. for Skt. vidhūṅ, *shakes* (u possibly m.c., or influenced by dhunoti beside dhū°); vidhuneṣyase LV 333.12, *you will be shaken*, for °nayiṣyase; but v.l. °niṣyase, to pres. -dhunati (MIndic for -dhunoti).

[**vidhūtika**, error for **vipūtika** or **vipūyaka**, see the latter.]

vidhūna, adj. (? nt., °nam; cf. Pāṇ. 8.2.44 dhūna, ppp. to dhū-, not in Skt. lit.; AMg. vihūna, defined by rahita, hina, sūnya), 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 nidarśane bhāṇā vidhyanti Mv ii.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-krṭya**, *having made quite naked*: tās ca °krṭya pratyavekṣante, tā hriyāpayanti Bhik 11a.4, also 5; (text uncertain in) nagne vinagnatara te vicaranti loka LV 158.22 (vs), so Lefm., mss. confused; Tib. de dag sgreṅ mo bas kyañ sgreṅ mor hjiṅ 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 sgreṅ mor gyur indicates vinagna-g°; vinagna-vasanā LV 220.12 (vs) *with completely bared (i. e. removed) garments*, Tib. gōs bral (*garments removed*) gcer bur gyur (*became naked*), a double translation; kāścid (daughters of Māra) vinagnān ardhorūn upadarśayanti LV 320.16 (prose); others, MSV i.14.14 f.; ii.41.4.

Vinataka, m. (= Pali id.), n. of one of the seven mountains forming a ring around Sumeru (cf. Divy 216.30–217.1 and Kirfel, Kosm. 186): Mv ii.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 suvarṇasūtrāṣṭāpāda-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. (= Pali id.), (book of) *discipline*, one of the sections of the canon: Mvy 1414 (after sūtram, abhidharmaḥ); sūtra-vinayābhidharmaṇa Lañk 290.8; Vinaye, in the (text of the) V., Karmav 59.18; 60.9; 71.10; 158.17. In Śiṅ 190.4, kim-ākāraṃ śrutam bodhisattva-vinaye praśastam, Bendall in text and transl. understands bodhisattvavinaya as n. of a work, but I believe it means merely *in the training of Bodhisattvas*; there follows immediately a citation from the **Akṣayamati-sūtra**. See next items.

Vinaya-kṣudraka, nt., n. of a part of the canon (presumably = Pali Cullavagga): Mvy 1427.

vinaya-dhara, m. (= Pali id.), *one who has mastered and knows the Vinaya*: Mvy 5142; pratyantimeṣu janapadeṣu vinayadhara(mss. °raṃ)-pañcāmenopasampadaṃ Divy 21.23.

vinayanā (in Skt., Pali, and Pkt. only °na, nt.), *instruction, training*: samādāpanā °nā niveśanā pratiṣṭhāpanā Bbh 221.6 (note all fems.).

Vinayapitaka (= Pali id.), = **Vinaya**: ārya-Mahā-sāṅghikānāṃ Lokottaravādināṃ Madhyadeśikānāṃ pāṭhena Vi°kasya Mahāvastuṣe ādi Mv i.2.13.

Vinaya-vastu, n. of a part of the canon: Mvy 1426. Follows next, and precedes **Vinaya-kṣudraka**; does it correspond to Pali 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-kali-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 (**vināga**?), 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 °ditas tasya karmaṇo vipākena kubjā samvṛttā Divy 540.19. In Lañk 244.7 (yathā ca te kravyādabhojinaḥ sattvā) vinādya 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 duḥkhāni SP 78.1 (prose).

vināyaka (= Pali id.), common epithet of a Buddha, either *guide, leader, or trainer, discipliner* (cf. Pali 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°, Pali vinigg°), *departed*: °tu, n. sg., LV 232.17 (vs).

vinigrantha-(śīrā), (read perhaps vinirgrantha-, or °thi-?) mss. at Mv ii.43.9, for **nirgranthi**-, q.v.

[**vinipāta**, see **vi-vipāta**.]

vinipātayati (perh. denom. to Skt. vinipāta; in Skt., and Pali °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 cyavitvā) vinipātentā Mv i.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; = Pali id., in first mg. only), (1) *bound, fastened, attached*: Dbh.g. 11(347).14 bhavacārake dukhaśatair vinibaddhacittāḥ, *fettered*; Gv 353.12 paraspara-śarīra-vi°, *fettered to each other's bodies, of criminals*; Gv 162.21 ratnajālās cānyonyaratnasūtra-vinibaddhāḥ, *fastened to one another*; Śiṅ 211.9–10 aṣṭhisamkalikāṃ . . . snāyu-vinibaddhāṃ, *fastened together with sinews*; in fig. sense Dbh 31.8 priyāpriya-vinibaddhaṃ (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 ii.301.4 (prose, no v.l.; said of a lokadhātu); LV 211.20 (said of pools, puṣkariṇyaḥ; here most mss. aṣṭāpadānibaddhā(h), only A, the best, °da-vini°), also, āvali-vi° (of fields), *marked out with lines*, MSV ii.50.9. In this sense, **-nibaddha** is also used.

vinibadhyate (pass. of vi-ni-bandh, which is not recorded in Pali 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-nayanaḥ *with eyes fixed, with fixed gaze*.

vinibandha, m. (= Pali 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 priyāpriyavinibandhane (cf. under **vinibaddha**);

51.24 utpāda-vyaya-vinibandhanataś ca; Dbh.g. 28(54).14 vinibandhana-vyaya.

vinibandhayati (cf. the prec. entries, esp. vinibadhate), *binds, ties* (in literal sense): Jm 103.5 °yed api tarau pitarau.

vinibhāga, see **vinirbh°**.

? **vi-nimiśra**, adj., *unmingled*: yam amaravasana (Senart °nā; could also be °naṃ, or with v.l. and ii.4.10 yam . . . °na) praśamana-manoramā (mss. °māh) śokaduhkha-vinimīśram (mss.) Mv i.200.13 (āryā vs); repeated ii.4.10 with -vimiśrā(n), submetrical; the extra syllable is required unless we read vimiś° or the like. A form nimiśra is doubtful; it is recorded only as n. pr. in Skt. Gr.; Vedic nimiśla, adj.

vinijoyana (nt.; = Skt., Pali °yoga), *application*, in a-vi°, neg.: lokasambhinnapralāpa-vinivartana-dvayabhāṇitāviniyojanam satyapratīṣṭhāpanaparyavasānam jānāmi Gv 313.1.

vinirbhāga (m.; corresponds to Pali vinibbhoga; see **avinirbhāga**), *discrimination, differentiation, distinction*: Dbh 53.4 vinirbhāgāvinirbhāga(-śūnyatā), *discrimination and non-d.*; Dbh.g. 40(66).2 vinirbhāga- (m.c. for vinirbhāga; v.l. vinibhoga, cf. Pali above).

vinirbheda (m.?) to Skt. vi-nir-bhīd-, *shattering, destruction*: sarvābhīveśa-°dāya Śikṣ 180.16; cited from Gv, but I have failed to note it there; cf. next.

vinirbhedana (nt.), = prec.: sarvasattva-kleśa-parvata-°dana-mahājñāna-vajra-paharaṇaḥ 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 . . .) sadṛṣo vidyate, Tathāgatam ekam vi° SP 420.5 (prose).

vinirmokṣaṇa-tā (cf. Skt. °mokṣa), *state of being freed*: Bbh 29.23 (prose; °natayā, instr.).

vi-nivaraṇa, see **vi-ni°**.

vinivartayitar, m.: *one who causes* (something, gen.) *to turn back* (from, abl.): Gv 462.25 °tāraḥ kumārgāt; 463.9 °tāraḥ sarvadṛṣṭikṛtānām.

vinivarti (f.?) in mg. = Skt. vinivṛtti; prob. hyper-Skt. for MIndic represented by AMg. viṇivitti, Pkt. viṇiyatti, °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 śrāvakānām 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 ii.20.7, and engaged in philosophical conversation with her; (yā dharmadeśanā sāmkyathya-)°yā-kriyā Bbh 218.26; dharmavinīścayena Ud xix.1, *by exegesis of the Doctrine* (= Pali Dh. 144, dhammavinīcchayena).

vinīśrita, adj.-ppp. (or, with Senart and half his mss., **vinīśr°**; but the antonym **saṃniśr°** in the same line makes this implausible; cf. also **anīśrita**), *detached from, not dependent on*: karmasamniśrītāḥ santaḥ kautūhala-vinīśrītāḥ, 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 sattva-pratyekabuddhatvāya °ṣṭhās Mv i.103.13; Senart's note suggests °tva-pariniṣṭhās; perhaps rather °tvāya vinivīṣṭās (cf. Pali vinivesa). The whole passage is dubious; see Senart, *Introd.* xxx n. 2.

vinīṣṛti, f. (to Skt. vi-niṣ-sar-), *escape, going out* (from captivity): vihaga pañjaramadhyagatā yathā na hi labhanti kadāci °tim LV 206.21 (vs).

? **vinīta**, in suvinitāṃśā 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 gyis ḥtsham 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.

vinīlaka, 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 vilinaka-); 1431.20; Śikṣ 211.1 (cited from ŚsP).

vi-nivaraṇa, once written **vi-ni°**, adj. Bhvr. (= Pali id., usually with citta), *free from 'hindrances'* (**nivaraṇa**, in religious sense): °ne 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-ni°); Sukh 58.17.

vineya, (1) gḍve.-adj. (hardly differs materially from Skt. id.; = Pali vineyya; cf. **vaineya** 1), *one that is to be* (religiously) *trained, or converted*, used in ways parallel with **vaineya**: °ya-jana Divy 130.7; °yāpekṣayā Divy 463.15; 543.6; (2) subst. (m.?) = **vaineya** 2, *conversion*: mahad °ya-kāryam kartukāmo Divy 269.16.

-vinodana, adj. ifc., f. °nī (= Pali id.), *dispelling*: (vāg . . .) rāgadoṣamohakalikaluṣa-°nī 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).

vinystaka (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 **vinystikā** 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-ni-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-śiraṣaḥ prāhuḥ Divy 600.4, *laying their heads at the B.'s feet, they said*.

? **vipamsayati** (see **pams°**), *defiles* (a woman, sexually); so I would read in Gv 335.2 (vs): (adharmarāgena narā hi raktāḥ) nāryaḥ kumāryaḥ . . . vipamsayanti (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-pams-.

-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.

vipañcana, m., = next: Divy 548.22 (mss.). Cf. **vaipañcanika**, for which mss. at Mv i.207.13 = ii.12.3 point corruptly to vipañc°, unmetrically.

vipañcika, m., regularly pl. (to Skt. vipañcayati; cf. prec., also **vaipañcaka**, °cika, °canika), *soothsayer*; regularly preceded (like its relatives just listed) by parallel **naimittika**, both usually qualifying a preceding brāhmaṇā(h); brāhmaṇā ye naimittikā °kāś (mss.) Divy 319.14, 16, similarly 391.5; 475.5.

[**vipañcikā**, Senart's em. for **vevādika**, q.v.; cited in one Skt. Lex., BR.]

vipañcita, adj. (pp. of Jain Skt. vipañcayati, once pw; cf. next), *explicitly declared or made known*: yo lābho

niyato °taḥ MSV ii.113.1; niyato 'vipañcitāḥ 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 **udghaṭitajña**, 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 **vyaññitajña**, 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 vipaḍ°; Bhik 27a.2 vipaṭ°. Also vipaṭmaka, MSV iii.54.11; vipaṭmaka, Śikṣ 211.1; and (corruptly) vipadāka- ŚsP 59.4; niruttamaka- (!) ŚsP 1258.6. See s.v. **paḍuma(ka)**. Cf. Pali puḷuvakam, 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*: (stritvam na gacchanti) vi°tvam na gacchanti Mv i.103.11.

vi-panḍita, *ignorant*: Mv i.165.3, see s.v. **viḡata**.

vipatha, m., a fairly high number: Mvy 7727 = Tib. yal yol; corresp. to **vivara** (1).

[**vipadāka(-samjñā)**, false reading at ŚsP 59.4 for **vipaḍumaka**, q.v.]

vipariḡata, ppp. (unrecorded, but cf. Skt. viparīta), *failed, given out, perished*: (evam samviditvā ṛṣikumāro) °gata-śarīro kālagato Mv ii.215.4.

vipariṇāma, m. (in Skt. neutral word, *change*; here as in Pali) *vicissitude, change for the worse*: **ṛtu-vipariṇāma** Mv ii.424.4, see **ṛtu-pariṇāma**; one of the 3 **duḡkhatā**, q.v., is °ma-du°, Mvy 2231; SP 109.1; Bbh 191.16; 280.15; Mv i.31.9; devā pi ... °ma-dharmāno 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; anityatām 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: paramāryāṇam viparokṣāṇam āpi sarvatra sarvasattvā-viparokṣabuddhīnām Bbh 154.23-24, *tho out of sight, yet whose buddhi is always not out of sight of all creatures*; sammukhāvasthitam, viparokṣāvasthitam Bbh 290.7; (tathāgatam eva ca teṣu buddhadharmeṣv) a-viparokṣatāyām (in manifest state) samanupaśya 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, samjñācittadrṣṭi-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-paśyati plus -aka), *perceiving correctly, having insight into*: (sarvajagadbhūta-)koṭī-°kānām (bodhisattvānām) Gv 40.14; sarvalokagati-°kānām (ib.) 41.7; mahāprajño vipaśyako Mv ii.166.5 (vs; of Śākyamuni as bodhisattva). (Pali vipassaka; cf. next.)

vipaśyanā (Skt. vi-paśyati 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) ḡdra; °na-vidyu-māli RP 45.5 (vs; in all these °na m.c.); °nāyām śikṣec ca Ud vi.9; śama-śila-°nā-balair 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 bodhisattvasyaśāiḥ dharmāṇam evam avikalpanā (see **vikalpana**), so 'śya śamatho draṣṭavyaḥ. yac ca tad yathābhūtajñānam pāramāthikam, yac ca tad apramānavyavasthānanayajñānam dharmeṣu, iyam asya vipaśyanā draṣṭavyā; in Mvy 1678 vi° (Tib. lhag mthoñ) follows śamatha 1677, and forms a tetrad with it and yogaḥ, yoniśo-manasikārah; 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 Vipāścin Divy 141.16; Mmk 397.11; = Pali vipassin), 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; 249.1; 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, = **vaiḡākika**, q.v.; °ka-mahesākhyā, see this; °ka-phalam Mvy 2276, one of the 5 **phala**, q.v. (2), expl. by iṣṭahetutvena in Sūtrā. xvii.31 comm., in Bbh 102.19-20 by akusālānām dharmāṇām apāyeṣu vipāko vipacyate, kuśala-sāsravāṇām sugatau; -karma-samādāna-hetusō-vipākasō-(for °śo; according to causes and results)-jñāna- LV 433.6; dattvā ca vipākāpratīkāṅkṣi LV 181.2, *not looking for 'maturation' i. e. recompense, reward* (for the gift.)

vipākana, **vipācana**, adj., f. °nī, *digesting*: in phrase, samāye (ii.424.3 adds samyag-) vipācāniye (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*: dvaidha-vi° MPS 18.8.

vipācana, 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 ḡdra 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 **ārāva**, q.v., of Mvy 7839.

vi-puṇya, adj., *un-virtuous*, in °yamānā 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. ḡdag 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 **Vaipulya**) n. of a mountain near Rājagrha: Māy 5; 101.

Vipulakīrti, n. of a Buddha: Gv 258.6.

Vipulaguṇajyotiḥprabha, n. of a Tathāgata: Gv 422.15.

Vipularāmsa (Senart wrongly em. °śa), n. of a former Buddha: Mv i.139.2.

Vipuladharmādhimuktisambhavateja (n. sg. °jo), n. of a Tathāgata: Gv 423.8; later called Vipulādhimuktisambhavatejas, Gv 424.1 (read °tejasas, gen.), and (in vs) **Adhimuktitejas**, 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.

Vipulamahājñānaraśmirāja, n. of a Tathāgata: Gv 421.19.

Vipulayaśa (for °śas), n. of a former Buddha: Mv iii.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.

Vipulādhimuktisambhavatejas = Vipuladharmādhimukti°, q.v.

Vipuloja, n. of a former Buddha: Mv i.137.3 (for Skt. °laujas).

Vipuṣpayati, smiles; °pita (cf. also **vaipu**°), ppp., *it was smiled*: (tena) °tam, *he smiled*, Divy 585.10; similarly 26, 28; MSV ii.29.13; vipuṣṣya, ger., MSV ii.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.

vipr̥sthikaroti (see next: for Pali vipiṭṭhikatvā(ṇa) see **pr̥sth. bhavati**), (1) *makes depressed, discourages*: na viśādam āpatsyate na vipr̥sthikariṣyati mānasam AsP 139.18; (2) (cf. **pr̥sthībhavati** 1) *turns one's back on, abandons*: AsP 343.19, see s.v. **chorayati** (8).

vipr̥sthībhavati (cf. prec., and s.v. **pr̥sthībhavati**), *becomes depressed, discouraged*, = **pr̥sthībhavati** (2): (na viśādam āpadyate) nāśya vipr̥sthībhavati mānasam AsP 5.7; (cittam nāvalīyate na samliyate, 7273) na vipr̥sthībhavati aśya 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).

viprakra, ppp. (= Pali vippakata), *interrupted, uncompleted*: MSV iii.111.19 pārājjakathā na °tā bhavati (cf. Pali Vin. ii.243.17-18); 112.1; 2.

viprakramaṇa, nt. (n. act. to next; not recorded), *departure*: tūṣṇim °nam Mvy 8503.

viprakramati, °krāmāti (= Pali vippakkamati; cf. prec.), *departs, goes away*: asmim (sc. tathāgata) janapada-cārikām vā viprakrānte parinirvṛte vā Bbh 93.18, *and when he has gone away on a journey over the countryside, or has entered nirvāna . . .*; °kram° MSV i.224.21; °krām° iii.112.12.

vipraghāta (m.), *destruction, slaying*: tau parasparam eva mahājana-°tam kurutaḥ Av i.42.3.

vipraghātika, adj. (cf. prec.), *murderous*: niyatam anyonya-°tiko bhaviṣyati MSV ii.18.10; °tikā, subst., = prec.: anyonya-°kām kartum MPS 51.6.

vipraṇaṣṭaka, see **viprana**°.

vipraṇāśayati (otherwise unrecorded caus. of Skt. vipraṇaṣyati; cf. **vipraṇaṣṭaka**), *causes or allows to be wasted*: mā ca me tvam kiṃcid ato (sc. dravyād) °śayiṣyasi SP 107.13 (prose).

vipratikṛṣati or °karṣati, *maltreats*: paro 'pi tāvan nanu rakṣaṇīyah, pāpātmabhir vipratikṛṣyamāṇaḥ (pass.) Jm 125.4 (vs).

vipratipatti, f. (1) (= Pali vippaṭi°; 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 dr̥ṣṭe vā dharme . . . labhate) Bbh 245.3; vicitrā vineya-kṛtā °tiḥ 251.6; teṣv (sc. sattveṣu) iha prājñasyāghāto na yuktarūpaḥ, prāg eva °tir Jm 76.22; mama °tiś ca keyam asminn anāgasi 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 vippaṭipajjati; 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 vippaṭipanna), *sinful*: °nās ca bhavanti Mv i.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-thasvabhāvajñānānām 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).

vipratīsāra, m., rarely nt. (= Pali vippaṭi°; 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 °raḥ; Mv iii.171.10 °raṃ (n. sg.) samjātam (no v.l.); Kv 33.12 °raṃ (n. sg.); Divy 473.17 mā (so with mss.) bhūc cittasya vipratīsārah, *I hope you did not feel regret of mind (at having given your breasts)*; 585.6 °ra-cittam, *regretful thought*; Av i.90.10 °ra-jāto, *characterized by regret*; 149.12; 180.10; 287.2; ii.71.2; 100.15; Śikṣ 160.7; Bbh 6.9; 141.27; 163.8. Cf. the next entries, and **a-vipratīsāra**.

vipratīsāravant, adj. (to prec. with vant), *remorseful*: °vān Jm 21.15.

vipratīśārin, adj. (= prec. = Pali vippaṭi°; to °sāra, 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 vipratīśārī Karmav 65.4, see s.v. **prati-sārin**; 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 i.37.4 satpuruṣā . . . akuśalena karmaṇā (mss. karmaṇām) vipratīśārī (n. pl.) bhavanti, *good men . . . become remorseful for an evil action (or, with mss., for the evil of their actions?* Senart misunderstands); Mv iii.165.1; Divy

344.11; 638.10, read sa vipratīsārī; Av i.215.3 vipratī-sāribhūtaḥ *became regretful, remorseful*; ati-vi° Siks 178.14 nātivipratīsārīṇā bhavitavyam; 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; vipratīsārī usually in this case preceded by *duḥkhī durmanā* (or °no in Mv) LV 263.4; 378.2; Mv i.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, *duḥkhinī durmanaskā vipratīsārīṇī* Divy 322.13.

vipratihina, ppp. (=, or perhaps error for, Skt. viprahīna), *deprived of, free from*: pañcāṅga-vi°, ep. of Buddha (see **aṅga**), Divy 124.15; but same cpd. with viprahīna in same context 95.17; 265.1; perhaps read so.

vi-pratyānika (= Pali vipaccanika; cf. °nīya(ka), **vipratyāyanīya**, and **a-pratyānyā**; cpd. of vi, intensive, and pratyānika, 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 (parasparaviruddheṣu . . .) anyonyadvṛṣṭiruci-vipratyānika-vādisu; Mv iii.196.8 °kam 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 °kāśraddadhānīya (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-sātātā, *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.

vipratyānyā = prec. and next; I have noted this form only as v.l. (of Kashgar rec. and two Nep. mss.) for °nika of text in SP 230.7, and v.l. for the same Mv iii.314.2, 16.

vipratyānyāyaka = °nīya, °nika: SP 17.5 (prose) sarvaloka-vi° (of dharmaparyāya, as °nika is often used).

vipratyānyāya, 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 **vipratyānika**, °nīya, used in precisely such phrases, blended by folk-etymology with the noun vipratyāya), in sarvaloka-vipratyānyāyo (*which all the world is reluctant to accept*, Müller, SBE 49.2 p. 102) dharmo deśitaḥ Sukh 99.17.

vipranāṣṭaka, 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. **vipranāṣayati**.

viprapaṇca, see a-vi°.

vipramādayati (= Skt. pramādayati), *wastes*: (ye ca valyāpṛtyakarā vā āramikā vā sāṅghikaṃ stauṇikam vā) dravyam °dayanty anayena Bbh 166.26.

vipramuṣita (ppp. to *vi-pra-muṣ-), *forgotten, lost* (of sacred learning): (taṃ sarvaṃ smarāmy ekapada-vyañjanam 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*: caturo °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. vipralabh- 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; Siks 104.11; Vaj 22.9 (°pa-kāle), 13; puruṣendriya-vipralopāyopāttānām upanītānām manuṣyānām Bbh 29.23; °pa-tā, *destructibility*: (sarvasamskāra-gatasya) . . . °tām ca . . . pratyavekṣate Dbh 31.3.

vipralopin, adj. (prec. plus -in), *destroying or robbing*: parasattvabhoga-°pinām Gv 157.1; samabhilaṣītārtha-°nas tān vānarān Jm 177.17.

vipravāsati (= Pali vippav°, see Childers; not in this use in Skt.), *is separated (from, instr., or in cpd.)*: na °sati kuṣalāmulaparīṇāmaih Siks 279.5; neg. ppp. a-vipravāsita, *not separated or removed (from)*: samantabhadrabodhisattvārambaṇaparigaveṣaṇāvīpavāsitenāṣayena (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 °ntī 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 enam °viṣyāmiti Bbh 122.8; (na mithyāprayogena) °yati 363.12 (Tib. cited in Index as lu bar byed pa).

vipravāsa, m. (= Pali vippavāsa), *the being parted from* (monkish robes): Mvy 8386; chiefly in neg. a-vi° (Pali a-vi°), *not . . .* (see CPD), MSV ii.153.12 ff. (civarānām).

vipravāhayati, *carries about hither and yon*: yathā hi kāṣṭham udadhau taraṅgair vipravāhyate (pass.) Lañk 135.8 (vs).

vipraveṣa (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 praviṣatu anartha°; Tib. don tshul ḥdi ni yi ge rnam kyis su, śes par mi nus ḥdzaṅ pas rig pa yin; I do not understand this, nor Foucaux's translation; acc. to Jā. ḥdzaṅ pa = spent, consumed, exhausted; whether this represents vipraveṣa I am, however, far from certain.

vipraveṣa(ya)ti (cf. prec.), *disappears, passes away*: vistirno 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 iva accho anāvīlo 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.

viprasādati (= Pali vippa°, becomes serene, calm: śrutvā hi saddharmaṃ °danti paṇḍitāḥ Ud xvii.11 (= Pali Dh. 82, vippasidanti); see under prec.

vipraharṣa (m.), *gratification*: tasya °ṣa-saṃjānanārtham . . . haṃsarājo gaganatalam abhyudgāmya . . . prātihāryāṇi vidarṣayitum ārabdhāḥ 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. vivrdhāyām, Senart em. vivṛtāyām) vāhanāgāśālāyām gopānāsiye antarāṇi vivatāṇi vitiloketsuḥ vitikāsetsuḥ, evam eva pāṃśulikāṇi (q.v.) pāṃśulikāntarāṇi vibaddhāni (kept

with mss. by Senart) vitiloketsuḥ vitikāsetsuḥ 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. **pāmsulika**) the mss. support **vivaṭa**, not vibaddha. Uncertain; but the next items give some support to vibaddha.

vibaddhana(-tā); n. act. to next), *state of being unbound, freed, released*: (sarvajñapūnyasāgarākaraśamjñām) pratyalabhata, sarvaśukladharmasamārjana-°dhanatāyai 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-kṛtam 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 vipratibandhenāvatiṣṭhate (*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 (aprāpteṣu caisu, sc. dhyānādiṣu, cf. lines 3–4) prāptaye vibandha-saṃkleśaḥ, *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 taṃ (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 vibudhyi (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)-jñānamaṇḍalāvabhā-sapratilābhāya Gv 344.12; abhisambodhivyūha-°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-gandhamañirāja- 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*: makuṭākūṇḍalapattra-°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.

[vibhaksayati, devours, unrecorded; °yantaḥ SP 83.11 (vs), prob. read either ye (short e) bhaksayanti with Kashgar rec., or yi (= ye), or ca bhaksayantaḥ with WT and their ms. K'.]

vibhaṅga, m. (= Pali id.; consult Childers), (1) *distribution, classification*: °ga eṣām (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.

vibhajā, nt., a (moderately) high number: Mvy 7845 = Tib. nab nub (see **viḥambha**); 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) ācikṣati deśayati prajñāpayati vivarati vibhajati Mv iii.408.18; (alpaṃ vyapadīśāmi, tat svaśaktyā) °ti MSV ii.27.17.

vibhajana, nt. (= Pali id.), *differentiation, classification*: °nam Mvy 5174; dhyānāṅga-(q.v.)-vibhajanārtham LV 251.2.

vibhajitar (cf. Skt. vibhaktar; new n. ag. based on pres. vibhajati), *one who classifies, differentiates, or explains in detail*: °taraḥ kṣāntīnam Gv 463.4, in a long list of epithets of kālyāṇamitrāṇi.

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 vibhajja-vyākaraṇīyam pañham, explained comm. ii.308.27 aniccam nāma cakkhum puṭṭhena pana, na cakkhum eva, sotam pi aniccam, ghānam pi aniccam ti evaṃ vibhajitvā vyākātābham. See **vyākaraṇa**.

vibhaṇḍayati (cf. Pkt. vihaṇḍana, *abusive*, of language, Sheth), *distorts* (the facial expression); mukham vi°, *makes a wry face*: °yati MSV i.285.16; Divy 263.14; °yasi 15; ger. vibhaṇḍya 575.24.

[vibhartsayati: LV 335.1 (vs) vibhartsyase, but best mss. vihartsyase; 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 bodhisattvās tatha śrāvakās ca . . .) bhavaprahīṇā 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. h̄jigs pa rab spañs; prob. this is the true reading (vi-bhava would duplicate bhava-prahīṇa); (2) m. (= Pali id.) *annihilation, destruction* (Tib. regularly h̄jig pa): (sarva-dharmaprakṛti-svabhāvaṃ-read °va- with Calc.?)-samdarśana-vibhava-cakram (of the dharmacakra) LV 422.19; vibhavaḥ Mvy 6469 = Tib. (read) h̄byer ba or h̄jig pa; often assoc. with its antonym sambhava, *coming into existence*, Mvy 6845 loka-vi° (6846 loka-sam°); (lokadhātusambhavam ca . . .) iokadhātuvibhavam ca vicārayati Dbh 67.23; (kalpadāham) samdarśayanta vibhavaṃ tatha sambhavam ca LV 298.12 (vs); sambhavam vibhavam caiva mohāt paśyanti bālīśāḥ, na sambhavaṃ na vibhavam prajñāyukto vipaśyati Lañk 269.2-3 (vs); lokasya sambhavam ca vibhavam ca vyavalokayate Dbh 47.24; vibhava ucyate prahāṇam tyāgāḥ (definition) Bbh 50.14; with bhava, instead of sambhava, vibhavam ca bhavam ca jñātva loke Mv iii.395.13 (vs); it is heresy to believe in either, bhava-vibhava-drṣṭi-vigatenānūtpādanirodhajñānena Gv 469.11; ātmadrṣṭi-(add bhavadrṣṭi-with WT)-vibhavadrṣṭi-SP 71.2.

Vibhavaḡandha, 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 gatiḥ °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 brahmans*, 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 dhammānāḥ.

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 . . .*: sarvanimitta-°to Samādh 22.9 (prose), in a list of epithets of the tathāgata-kāya (others are animittaḥ sarvanimittāpāgato . . . animittasvabhāvaḥ).

Vibhāvitamati, n. of a Bodhisattva: Gv 442.7.
? **vibhāṣati** (cf. Pkt. vibhāśai, Sheth), *expounds variously*: yaṃ nūna haṃ pī (so all mss. and WT, metr. required) ima buddhabodhīm tridhā vibhāṣyeha (= vibhāṣya, ger., plus iha) prakāṣayeyam 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. phyé, *divide*.

vibhāṣā (cf. AMg. vibhāśā, 'relating some broad meanings out of the innumerable meanings of a sūtra,' Ratnach.), *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.

Vibhāṣaṇa (doubtless a reminiscence of the brother of Rāvaṇa so named), (1) n. of a yakṣa (living at Tāmraparṇī): Māy 14; (2) n. of a nāga king: Mvy 3303; Māy 247.7. (In Mmk 17.28 prob. read Yama-vibhāṣaṇa; see Yama 3.)

vibhugna, adj. (ppp. of unrecorded vi-bhu-), *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 h̄byuñ, *variously or extensively become*.

2 **vi-bhūta**, adj. (vi- privative; cf. vibhava 2), *abolished, put away, abandoned, annihilated*: °tam Mvy 2570 = Tib. bral bar h̄gyur, or, med par h̄gyur, *become lost, become not*; sā ca samjñāsyā vibhūtā bhavati 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 rnam h̄byuñ.

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.

Vibhūṣaṇadharā, 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 imāṃ vibhūṣitāṃ 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 vibhūtām, implausibly; Tib. h̄byor 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 jagatī (supporting °ṣitām); the same form prob. occurs in prose in: tām divyāṃ vibhūṣitāṃ (ms. °tān, mere orthographic var.) drṣṭvā 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 apparatus: 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 kimnara maid: Kv 6.24.

-**vibhedika**, lit. *separator*, see **aṅguṣṭha**°. (Not recorded; to Skt. °din plus -ka.)

vibhramati (= Pali vibbhamati), *leaves the order of monks*: vibhrāntaḥ MSV iii.66.4.

vibhrāmaṇa, adj. (Skt. vibhrāmayati plus -ana), *causing distraction*: buddhi-°no lābhasatkāraḥ Śikṣ 105.12 (in a list of epithets of lābhasat°).

vimati, f. (= Pali id.), *doubt*: prāṇinām ma bhavatu vimatiḥ LV 288.4 (vs); devaputrān °ti-prāptāñ jñātvā 350.20 (prose); idam avaci °ti-haraṇam 370.14 (vs); °ti-samudghāṭita ity ucyate 425.15; °ti-chedakam jinam RP 5.8; °ti-śamakari (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 yusmākam kāṅkṣā vimatiḥ vā . . . , similarly 328.1 etc.; misc., Mv i.98.14; 115.14; Dbh 7.6, etc.; vimati, m.c., Samādh 19.35. See next items.

Vimati-vikiraṇa, (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) sañs (= vi-, ve-); cf. **vemātra**, also **vitramantra**.

vimardanaṭā, see **a-vi**°.

Vimala, (1) n. of one or more former Buddhas: Mv i.140.10 (v.l. **Vimala**-, cpd. with foll. **Marīcijāla**); Śikṣ 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 bodhimaṇḍa: 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**.

Vimalakīrtinirdeśa, n. of a work: Mvy 1340; Śiḥ 6.10 etc.; its verses are in BHS, Śiḥ 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.

Vimalacakrabhānuprabha, another form of the name **Vimalavakrabhā**: Gv 308.5.

Vimalajendra (v.l. **Vimalendra**), n. of a former Buddha: Mv i.139.7.

Vimalatejaprabha, 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. Śiḥ 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).

Vimaladharmaparvatājñānaśikharābha, n. of a Tathāgata: Gv 309.3.

Vimaladhva, n. of a Bodhisattva: Gv 2.18; 444.11.

vimalanā (to Skt. **vimalayati** plus -ana), *purification*: Mvy 7543 = Tib. sbyoñ ba.

Vimalanirbhāsa, 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 **Vimalāgranetra** 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 śuddhāvāsakāyika 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.

Vimalaprabhāsaṛitejorājagarbha, 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, °ābhāsvara).

Vimalamaḥkaṭṭha, n. of a former Buddha: Mv i.137.3.

Vimalavakrabhānuprabha, n. of a cakravartin: Gv 307.15; later called **Vimalacakrabhā**, q.v.

Vimalavatsa, n. of a Tathāgata: Gv 360.25.

Vimalavyūha, n. of a park at Kapilavastu: LV 121.16.

Vimalaśikhala (so mss.; Sen. em. °ra, but cf. **śikhala**), n. of a former Buddha: Mv i.140.13.

Vimalaśrimegha, n. of a Tathāgata: Gv 421.22.

Vimalasaṃbhavaprabhā, n. of a nurse of the Bodhisattva **Īśvaraguṇāparājītatadhva**: Gv 381.17.

Vimalā, (1) n. of a princess: Mv i.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; Sūtrā.

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 Nairāṅjanā: 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 i.139.8.

vimaṣṭaka (semi-MIndic for Skt. **vimṛṣṭa-ka**; cf. Pali **vimaṭṭha**), *polished*: so read with mss. in Mv iii.81.12 (vs), see s.v. **ghaṭṭa**-.

vimātra-tā (implies an adj. ***vi-mātra**, *diverse*, which has not been noted; see next, also **vaimātra**, °**tra-tā**, °**trya**; all these seem to be used only as nouns, except one case of **vaimātra** as adj., Mv iii.320.16, acc. to mss.; Pali also has no adj.), *diversity, variety, heterogeneity*: sarvasattvendriyavīrya-°**tā-jñāna**- LV 433.8; naikabuddhasthānaprañidhāna-°**tāvarena** (see **āvarena**) Gv 107.22; (-prañidhāna)-**vimātratāvarena** (so read for °**vimātrāvarena**°) 24, and so read -prañidhāna-**vimātratānugamāya** (for °**vimātrānu**°) 109.5; anantabodhisattvādhimukti- (2d ed. **anantasattvādhimukti**-) °**tāṃ sampaśyan**, **anantasattvavibhakti**-°**tāṃ sampaśyan** 115.26 f.; **kvacid bodhicitta**-°**tāṃ** (etc., a long series of cpds. ending -**vimātratāṃ**) . . . **ārasuṣit** 516.13 ff.; others Dbh 15.15; 75.4; at end of cpd. used like Skt. **viśeṣa** (see Sukh 66.12 s.v. **vaimātrya**) at end of cpds. = *various* . . . : **nānā-sattvakula**-°**tābhyo** Gv 145.15, *from various varieties of families of creatures*.

vimātrya (nt.) = prec. and **vaimātrya**: **kvacit tathāgatapūjā-vimātryavimātratāṃ** (. . . **ārasuṣit**) Gv 516.15; in a list of cpds. all ending -**vimātratāṃ** (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 **śrīmati** °**na-pradeśe** 183.10; the king stays for a time **śrīmati pravivikte** °**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 i.139.1.

[**Vimālābha**, see **Vimal**°.]

? **vimīśra**, adj., *unmingled* (vi, neg.?): Mv ii.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. **vimīsiya**, Jacobi, Bhav. 90.10; denom. ppp. to Skt. **vimīśra**), *mixed*: °**tāḥ Mmk** 149.13 (vs); -lipi, LV 126.9, see s.v. **vidyānulomāvimīśrita**.

Vimukta, n. of a former Buddha: Mv i.137.2.

Vimuktaka = **Muktaka** (śreṣṭhin), q.v.: Gv 549.3.

Vimuktagoṣa, 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).

Vimuktīcandra, 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. dgah yas; cf. **vimada**.

vimūrchita, adj.-ppp. (= Pkt. vimucchia, -Sheth), *stupefied, in a faint*: °tam mām Divy 454.30.

vimṛṣṭa (1), ppp.-adj., lit. *rubbed off, so obliterated, obscured*: api tām evaikottarikām 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.).

vimoktavya, 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 vimoktavyaḥ 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, nāham paracittam 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, appanīhito vi°, explained Vism. 658, and in Dharmas 73 sūnyato 'nimitto 'prāṇihitaś ca; in Mvy 1541-4, three vi°-mukhāni, *approaches, entrances to . . .*, listed as sūnyatā-, animittam (sc. °mukham), aprāṇihitam; references to the three (or threefold) 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 **samdhi** (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 ṣaḍabhijñā(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 samantabhadraprītipulavimalavegadhvaḥ. See also **vimukti**.

Vimokṣakarā, n. of a kinnara maid: Kv 6.17.

Vimokṣacandra, n. of a Bodhisattva: Gv 443.7.

Vimokṣā, 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 (rājyasukham) vimogha-dharmaṃ RP 39.13 (prose).

vimbaka, **vimbāra**, see bi°.

vi-mrakṣayati, *stains, defiles*: a-vimrakṣito (by Senart's em.; mss. aṅvimbakṣito) aśucinā 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.10.16 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.

viyākaroti (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*: āyūhantī (q.v.) viyūhantī (pres. pple. f.) Gv 222.15 (prose).

viyūhana, (adj. or) subst. (either to prec., or analogical creation to **vyūha**, **viyūha** 2, cf. § 22.7), (super-nally) *manifesting, or manifestation*: dharmadhātugaganam viyūhanam (. . . dharmayānam abhivāhayāhi me) Gv 56.7 (vs).

viyūhā = **vyūhā**, q.v.

virāga, 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.).

Virajāprabha (cf. **Virajāprabha**), n. of a contemporary or future Buddha: Sukh 70.10.

Virajadhvaḥ, (1) n. of a lokadhātu: Suv 169.3, 8 (prose); (2) n. of a Bodhisattva: Gv 2.19 (prose).

Virajāprabha (cf. **Virajāprabha**), (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**.

Virajastejāḥsvara, 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, Virajā°, 284.5).

Virajovati, n. of a lokadhātu: Gv 233.22

[**virañcita**, 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, **ārāgayati**, q.v.; cf. a-**virāgayati**; Skt. vi-rādh- also approaches this in mg., as Skt. ārādhayati = **ārāg°**, 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 . . . ārāgayitavyā na virāgayitavyā (gdve.) Bhik 31b.3; (2) *turns away from = avoids, gets rid of* (cf. **ārāgayati** in meaning *attains*): tiryagyonim virāgya Av i.291.14; °nim virāgayiṣyatha MSV i.58.3; abhidhyāṃ ca virāgayan Av ii.69.9; (3) in caus. sense, *makes* (the mind, cittam) *averse* (from, abl.): cittam virāgaya Av i.272.11 (pari-śkāra); 291.9 (nidhānāc); ppp. without cittam and without dependent, used absolutely, (buddhāḥ) virāgītā(h) RP 59.8 *turned away* (from the world).

virīya (= Pali id.) = Skt. vīrya, *heroism*; only in

vss: viriy' (= vīryam) ārabhante Dbh.g. 13(349).8; °ya 26(52).10.

[**virukta**, LV 426.21, Lefm. with one mss., seems uninterpretable; read vimukti with the other mss. and Calc.: asaṅga-mahājñāna-vimāla-vimukti-paṭṭābaddha ity ucyate, bound with the fillet of salvation. . .]

Viruḍhaka, m.c. for **Virūḍhaka**, q.v.

? **viruta**, ppp.-adj., in LV 337.15 (vs) seems to mean *surpassing*; so Tib. ḥdas pa (normally = Skt. ati-kram-): śakyo nāham tvatsādrīsyair bahubhir api gaṇana-virutair (no v.l.) drumāt pracālitum, 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. viratai.

Virupākṣa, m.c. for **Virūp°**, q.v.

Virūḍha (= Pali Virūḥa) = next: Av i.108.9 (prose); Mmk 654.21 (vs, may be m.c.).

Virūḍhaka, (1) (= Pali Virūḥaka), 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 virūḥi), *growth, increment*: only in phrase vṛddhim °dhim vipulatām, foll. by āpadyate Mvy 7435, by āpattum Bhik 23b.5, by gataḥ AsP 129.2.

Virūpa, n. of a householder's son: Av ii.174.3 ff.

Virūpā, 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 kṛtīḥ plus gen. of the name.)

virecayati (cf. AMg. virega, *division*; M. vireṇa, *virika*, 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 kalaśe) Mmk 711.2 (prose); ppp. °litaḥ Mvy 5339 = Tib. dkrugs pa, bsrubs pa.

vilakṣa, nt., a *million* (= 10 lakṣas, 1/10 koṭi): daśa lakṣa vilakṣam tu vilakṣam daśa koṭim Mmk 343.12 (vs, but meter bad at end; also the 2d vilakṣam should be pl.).

vilagnita, ppp. (= Pali vilaggita, Jāt. iv.20.5; to vi plus **lagnati** or **lagneti**, q.v.), *hanging down, pendant*: yathā vṛkṣā °tā 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 rākṣasi: 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. vilina, *meltd*: 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 'Ipaṇyayaḥ 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, vibhantacittā kupitendriyāsi; read in Mv vibhrāntacittā kupitendriyāsi.]

vilekha, m. (see **vilekhya**; = Pali vilekha; cf. Skt. vilikhati, *wounds*, also fig. *vezes, offenses*), *perplexity, mental disturbance, annoyance, perturbation*: Mv iii.140.4 (vs) chindahi saṃśayitāna vilekham; Śikṣ 98.6 vilekham vā cittasvotpādayema; Dbh 42.4 dṛṣṭi-kāṅkṣā-vimati-vilekhāpanayana-; Prāt 504.9 bhikṣūṇām kaukrtyāya vilekhāya vihiṃsanāya (v.l. lekhāya viheṭhāya; is the var. lekhāya to be associated with **ālekhyā** or **ālekha**, q.v.?) **vilekhana** (nt.?), = prec.: saṃśaya-vimati-°na-samuddharaṇatāyai Gv 491.24 (prose).

vilekhya, m., Mvy 5235 °yaḥ, defined in Tib. and Chin. as *regret* or *impressing on the mind, paying careful heed*; same definition for **ālekhyā** (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.), *unquint*: °nām grhītvā LV 49.8 and 50.12, both vss, but note that °nām is as good metr.; all mss. with text; °nā ca kṣīpiṣus LV 282.16 (vs), so Lefm. em., read with ms. A °nās (other mss. °nāms, 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-°tena vilokayanto Mv iii.281.4; nāga-°tenāvalokya Mvy 6371; see **ālokita-vi°**, **avalokita**, **vyavalokita**, and **āryamahāsimhāvilokita**;) (2) fig. (in this mg. = Skt. and Pali vilokana), *consideration, reflection*: (bodhisattvas tuṣṭivarabhavanasthitaś 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 tāvad ete bhāṣitaṃ 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 °mayantaḥ; follows anulomayanta); Bct 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)pi, 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 lohitaka), 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 1.58.26

vilva, nt., *pool*: Mvy 4172 = Tib. lteñ ka; placed between taḍāga and utsa.

vivaḡa, a high number: Gv 105.22; = **viḡava**, which prob. read for this.

vivaṭa, adj. (= Pali id., Skt. vivṛta), *open*: gopānāsīye antarāṇi °ṭāni Mv ii.125.14; vivaṭāyām vāhanāḡaraśālāyām gopānāsī-antarāṇi °ṭāni . . . pāṃśulikāntarāṇi °ṭāni 127.1 ff.; 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 **gopānāsī**; 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: °raḡ Mvy 7782, °ram 7911, both = Tib. bśāad yas; the latter cited from Gv but not found in either Gv list (106 or 133); (3) by corruption for viṃvara or **bimbara** (q.v.), LV 147.22 (but this is cited from LV in Mvy 7958-9 as viṃvara, and LV itself in 151.3 (vs) has bimbarāś); 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 viṃvara or bimbara.

vivarāṇa, (1) should mean *opening*; so Skt. and Pali; mg. uncertain in sarvāvaraṇa-vivarāṇa-paryutthāna-(q.v.)-vigataḡ Mvy 814, ep. of Bodhisattvas; Tib. sgrub pa (= āvaraṇa) dañ chad pa (must = vivaraṇa) dañ kun nas ldañ ba (= paryutthāna) thams cad (=sarva) dañ brañ 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 vivaraṇa could get that mg.; (2) (nt.?) a high number: Gv 105.25, = **varaṇa** Mvy 7852 (cited from Gv; not in Gv 133).*

[**-vivarcika**, see **vicarcika**.]

vivarjanā (= Pkt. vivajjanā; Skt. only °na, nt.), *riddance, the getting rid (of, abl.)*: °nā ca (read cā, m.c.; note mss. reading) asārarūpavanāt Mv i.248.3 (vs), *riddance from the worthless-form-jungle*.

vivarṇa, adj. (in this sense hardly recorded exc. in Wilson's Dict.; but cf. vivarṇa-tā pw 7.375), *base, evil, wicked*: duṣṭo °ṇo raudro dāruṇo sāhasiko Mv iii.361.13 (prose; of a wicked king). Cf. next two.

vivarṇaka, adj. or n. ag. (from next; Pali vivaṇṇaka, see below), *speaking (one who speaks) ill of . . .*: bodhisattva-°kānām Gv 228.19; follows (bodhicitta-)vichindikānām, see **vichindika**. Pali vivaṇṇaka in Vin. iv.143.19 said to be noun of action, *dispraise*, but (sikkhāpada-)vivaṇṇake pācittiyam may mean *there is a pācittiya in the case of one who speaks ill of . . .*; cf. idam tasmim pācittiyam iv.130.17, *this is in him a p°, SBE 13.46*.

vivarṇayati (cf. prec. two; in mg. 1, opp. of Skt. samvarṇayati, = Pali vivaṇṇeti; in mg. 2 denom. from vi-varṇa, in Skt. mg.), (1) *speaks ill of, depreciates*: samvarṇita samyaktvaniyato rāśir, vivarṇito mithyātvaniyato rāśiḡ (see **rāśi**) LV 351.9; sarvabuddha-°ṇito hy ayam upadeśaḡ, yad-uta kāmanīṣevaṇam Śikṡ 281.12; (ātra kimcid) samvarṇayitavyam kimcid vivarṇayitavyam iti viditvā Divy 263.13; (2) *discolors*: upariṣṭād °ṇayet (sc. cloth for a monk's robe), nilakardama-gomayaiḡ Laṅk 363.9 (vs); yācñābhītāpēna °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 (samvarta); so Pali vivaṭṭa and samvattā (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-kalpaḡ Mvy 8280, samvarta-k° 8279; caturaśīti-samvartavivarta-sthito Mv i.63.6, (the Lord) *abides thru 84 periods of destruction and (new) evolution (see passage s.v. vivartati 2)*; yāvata samvartakalpam api vivartakalpam api samvarta-vivartakalpam api anekāny api samvartavivartakalpāny 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 samvartakalpā vā anekāpi samvartā anekāpi vivartā anekāpi samvartavivartakalpā (the other ms. always -kalpā after vi° and sam°); samvarta (v.l. °tam) ca vivarta (v.l. °tam; so mss.) ca aśītiṃ tena karmaṇā (a virtuous act), durgatiṃ nopalabhate . . . Mv i.268.8 (vs); samvarta-vivartam . . . prajānāti Bbh 253.14; samvarta-vivartakalpān 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 **samvartati** in a sense opposite to this (samvartante 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. **samvartati**, °te (1), *devolves, comes to dissolution*; Pali in same mgs. vivaṭṭati, samvattati: so bhagavāṃ caturaśītiḡ śrāvakaśahasreḡ (Senart adds sārḡham) caturaśīti-samvarta-vivarta-sthito; samvartamāne loke bhagavāñ caturaśītiḡ śrāvakaśahasreḡ sārḡham ābhāsvaraṃ devanikāyam gacchati, vivartamāne loke ihāgacchati iha dharmam deśayati Mv i.63.5-8; (ayam loko . . .) samvartati, samvartamāne ca . . . loke yobhūyena sattvā ābhāsvare devanikāye upapadyanti; bhavati . . . sa samayo yad ayam loko . . . vivartati, vivartamāne . . . loke samsthitē lokasamṇiveśe (mss. °sthito °veśo, may be kept) anyatarā sattvā . . . ābhāsvarāto devanikāyāto cyavivtvā icchatvam (see **itthatva**) āgacchanti Mv i.338.14-18; samvartamāne khalu loke sarvaprathamam pṛthivīpradeśo uddahyati vivartamāne ca . . . loke sarvaprathamam pṛthivīpradeśo samsthihāti Mv ii.262.11-13; bhavati . . . sa samayo yadāyam lokāḡ samvartate (*is destroyed*; Bendall and Rouse, *comes together!*); tadeyam mahāpṛthivī agninā vā dahyate . . . Śikṡ 246.7; vivartamāne . . . loke . . . abhraḡgaṇḡ samstīḡhante . . . 247.5; contrast, samvartamāne khalu punar loke 247.10. See **vivarta**, **vivartani(ya)**.

vivartana, nt., *chapter, or treatise*: (asti Mañjuśrīḡ 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. samvartani (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 vivartyāḡ (together = **a-viv°**); 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)kṡobhyavivartyavīryatām read with 2d ed. akṡobhyāv° (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-)tatrāsu 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 i.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, avadhyaṅyati (Skt.) and kṣipati (Skt.; in Divy **dhriyati**, in Mv perhaps **kṣiyati**, 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*: no bhuyo (m.c. for bhūyo) puravarasmi dehinām lobhadosaḥ sakalahā vivādakā (several mss. °da-tā) LV 54.9 (vs), ... no disputes due to greed or hatred, no quarrelers (or quarrels).

vivādayati (not recorded in this sense), *rebukes, reviles*, or the like: Śikṣ 13.1 devatā uccagghanti vivādayanti (a Bodhisattva who fails 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 (cited 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), parikṣipi 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.

Vivrta, n. of a lokadhātu: Kv 90.5.

viveka, m., (1) (= Pali id., e.g. Vism. 140.17 ff.) *separation, aloofness* (from sin): rāgaḍveṣamoha-viveka-kuśalamūlās ca bhavanti Mv i.134.3 (prose); (2) (= Pali id.) *solitude, seclusion* (of life): etc ... vivekārāmā vivekābhīratāḥ; naite kulaputrā devamanuṣyān upanīśrāya viharanty asaṃsargacaryābhīratāḥ SP 309.10-11 (rightly Kern, wrongly Burnouf); sukho vivekas tuṣṭasya LV 380.16 (vs), Tib. dben pa; atyabhikṣṇaṃ vivekaṃ sevanti Mv i.96.6, of backsliding Bodhisattvas, *they devote themselves too earnestly to solitude* (which violates the Bodhisattva ideal); vivekādayaḥ Mvy 2987 = Tib. dben paḥi rnam paḥi miñ la, *names for varieties of solitude* (list includes prānta, aranya, etc.); °kam anubṛmḥayet Ud xiii.6 = Pali Dh. 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): Vaideharājaṃ dānāto viveceti Mv iii.42.16 (prose), *dissuades from giving*; piṣunavacanād °cayati Gv 155.16.

[**viveṣṭati**, read viceṣṭ°, *wallows, writhes* (so Skt.);

on confusion of c and v, Senart, i, Introd. p. xii: uttheṣyaṃ (so with v.l. for uttheṣyaṃ) ti patanti patitā mahiyaṃ 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 Chin., *broad, far-reaching, abundant*); Bbh 379.19 prabnūtenotsadena viśadenānnapānena; contrast alpa, Bbh 122.6 (of gifts) alpāḍ 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 anuprayacchati na hīnam (but here possibly *pure, distinguished*).

viśalyi-kṛta, ppp. (Skt. viśalya plus kṛ-), *made free from an arrow(-shot)*: (tatas tena) °kṛta upanāho (a poultice) datta uktaś 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 **Mṛgāra**, who married **Viśākhā**: MSV ii.53.4.

Viśākhadeva, n. of a Bodhisattva: Gv 442.15.

Viśākhā, (1) n. of the 'woman-jewel' of King Śaṅkha: Dvy 61.18; (2) n. of Śākyamuni's leading female lay-disciple, called **Mṛgāramātar**, q.v. (= Pali Viśākhā 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 **visāta**, 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 sātam and visātam). 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 **viśālada**, 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 mi hjijs 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) °dāh, of persons saved by the Buddha (next line says of them, mokṣyante ca laghum sarve); but in LV 377.13 (prose) of monks whom Buddha is going to convert, sthvirā bhikṣavo bhaviṣyanti dāntā ... °radā bahuśrutā etc. (but not Buddhas!); LV 25.11, see **viśālada**, 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 viśāradyabalaiḥ (v.l. vaiś°, unmetr.; best mss. viś°) samantvāḥ 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 vibhāvitā, and śalya or mānaśalya; followed by mukto granthiḥ, a separate clause. The state of the Buddha after enlightenment is described.

viśālada, 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.) ṭṛṣṇā: 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 manūṣyebhyo gandharvebhyah) śikhigrahāḍ evā (!) viśikhigrahāḍ evā (!) Anandasyāgamanāya . . . juhomi 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? seizure?* 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.

Viśuddhaviṣayajyotirvikaraṇa(read °karaṇa-?) **vi-dhvamsinī**, 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.: °nākāraṃ (sc. śruta-praveśam) Śikṣ 191.2.

viśeṣa-gāmitā = prec.: Śikṣ 191.9; 316.5 ft.; KP 6.2, 11.

Viśeṣagāmin, n. of a former incarnation of Śākyamuni: LV 171.1.

viśeṣaṇa, m. (recorded only as nt.), *distinction, distinguishing trail*: (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 ḡran to, *viēd, contended* (about) *writing*; but perhaps better, *tested* (skill in) *writing*, as in the next two; viśiṣyātām tāvat kumāro lipijñāne, samkhyājñāne kumāro viśeṣayitavyo jijñāsyāś 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 gdves. khyad par ci yod ḡran par bya-ḡo); yuddhena tāvat kumāro viśeṣayitavyo jijñāsyāś ca 152.8 (Tib. for gdves. khyad par ci yod pa ḡaṇ 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 dhyaṇa 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 āvarapīyānām 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-**viññāpaka** (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 **viññāpaka**, n. ag., we might interpret -viśodha plus -ka, *having good, or bad, purification*): (kaccid bhagavan sattvāḥ svākārāḥ suviññāpakāḥ) suvineyāḥ suviśodhakā(h)? mā haiva bhagavataḥ khedam 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 khedam 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 **-viññāpaka** 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 sattvaḥ śuddhaḥ svākārāḥ) suvineyāḥ suviññāpakāḥ suviśodhako . . . LV 403.5 (repeated in essence 9 and 404.8); Tib. seems to support this, go sla ba (= su-viññāp°, *facile à instruire*, Foucaux), sbyañ sla ba (*facile à purifier*).

viśodhayitar, *one who purifies*: °tārāḥ prajñācakṣuṣo (kalyāṇamitrāṇi) Gv 463.1.

viśodheya, anomalous gdve. of Skt. viśodhayati (see § 34.24), *purifiable*: adrākṣit sattvā durākārā durvineyā dur-viśodheyā adrākṣit sattvā svākārām suvineyām su-viśodheyām (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, °ṇī-bhūta, also **niḡśreṇī-bhūta** (neg. cpd., vi- or niś- 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 (ariyasāvako . . .) 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 bāḥ° in same vs in Pali, Dh. 267; Mv (ajdhikṛtvā, read dhikkṛtvā?) brahmacaryavān, viśreṇīkṛtvā (so oldest ms. Ud xi.12, later ms. viśreṇayitvā,

Ud xxxii.19 viśreṇibhūtaś, Mv niḥreṇibhūto carati (Mv saprajño) sa vai sthero ti (so oldest ms. Ud xi.12, later ms. sthāvira; Mv bhikṣū 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-kalpanaiḥ Lañk 9.5 (vs); viśva-kamala-śara-kapāla-cāpa-dharām Sādh 460.5 (prose).

Viśvaḍākinī, n. of a yoginī: Sādh 460.5.

Viśvaṃtara, 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 i.294.19; iii.240.7 f.; 243.15; 244.6; 246.8 (°bhuvā, 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. Vessāmitto is a yakkha-leader DN iii.205.2), n. of a yakṣa: °traḥ pañcaśato viśvadevo (are these two epithets of V°, or other names?) maharddhikāḥ Mahāsamāj. Waldschmidt, Kl. Skt. Texte 4, 167.32. Cf. **Viśvāmītra**, the usual Skt. form.

Viśvavajrā, n. of a goddess: Sādh 76.3.

Viśvavarṇā, 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. **Viśvamītra**.

viśakti (once in Skt., Schmidt, Nachträge; to Skt. vi-sañj-, viśajjate, viśakta), *attachment* (= next): kāya-°tiḥ kāyādhyaवासanam (and other synonyms) Av ii.191.7, *attachment to the body*.

viśaktikā (= Pali visattikā) = prec.: tarataitām °tikām Ud iii.14 (= Pali Sn 333 visattikā); (visattikā) 15; (kālenottarate °tikām) xv.4 (= Pali Ud. vii.8); xvi.6; yasya jālinī °tikā ṛṣṇā xxix.64(55).

viśaṭa, adj. (= Pkt. viśaṭa, viśaṭha, = Skt. viśama, see Hem. 1.241; Deśin. 7.62; and Sheth), *hard, difficult, oppressive*: pañca-viśaṭa-bandhanām kāraṇām kārayanti (viz. in hell) Divy 376.12. (Ety.?)

viśaṇṇa (ppp. of Skt. viśīdati, in specialized mg.), *incapable, unskilled* (in, loc.): so 'ham tīrthikasādhāraṇāyām ṛddhyām viśaṇṇaḥ Divy 44.18. (Text continues: tena vīryam āsthāya ṛddhim utpādaya . . .)

viśamatā, a high number: Gv 106.6. Precedes **amatā**, 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.

viśūcita, adj. (a sort of denom. pple. to Skt. viśūcikā), *afflicted with purging in both directions*: °taḥ kālagataḥ MSV ii.118.10; 144.13; °taḥ iii.137.5.

viśkadya, ger. of Skt. Gr. vi-škand- (Pāṇ. 8.3.73; not recorded in genuine literature), *moving rapidly, with quick motion, quickly passing* (from one stage to another),

substantially = *quickly*: (bodhisattvāḥ . . . samādhi-)samāpattiś ca viśkadya samāpadyante ŚsP 273.17.

viśkambhaṇa, also written °na, and °na-tā, nt. (to next; = Pali vikkhambhana, of the nīvaraṇa), (1) *something that holds fast, immobilizes*, esp. a gag or prop holding the mouth open and immovable: Mv i.8.2; Divy 375.10 (see **viśkambhate** 1); (vadana-)viśkambhaṇa-kāsthā Jm 237.2, *the stick of wood which held (open) the (lion's) mouth*; (2) *blocking, suppression*, of nīvaraṇa and other evils: °nam Mvy 2551 = Tib. rnam par (= vi) gnon pa (*suppression*) or sel ba (*removal, blotting out*); nīvaraṇā-nām viśkambhana-tā Śikṣ 191.7; paryutthāna-vi° Śikṣ 50.8; Samādḥ p. 5 line 1 (see **paryutthāna**).

viśkambhate, °bhayati (= Pali vikkhambheti; 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 viklambh-both-times for viśkambh-; or possibly for MIndic vikkhambh-?) 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 sānaṃ (sc. of the damned in hell) naraka-pālāḥ ayo-viśkambhanebhi mukhaṃ viśkambhayitvā Mv i.8.(2)-3; (tatas te, sc. yama-puruṣāḥ, taptāyogudā) mukhe (sc. of the damned) viśkambhante (*prop, fix*), dahyante, teṣām oṣṭham (so read for text iṣṭam, cf. Divy 375.13) api dantāni viśīryante Kv 37.6; (ayomayena viśkambhanena) mukha-dvāram viśkambhya Divy 375.(10)-11, 18 (also of the damned); (2) *blocks, suppresses*, esp. the hindrances (**nīvaraṇāni**; so also in Pali): (pañca nīvaraṇāni) viśkambhitāni Mv i.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 devī . . . vividhābharāṇa-viśkambhitā-bhujā LV 41.8 (prose; only v.l. viśkabhitā), *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-nīvaraṇa-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.

viṣṭhapaṇa, semi-Sktized form of **viṭhapaṇa**, 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 ṣṭhayā (see **ṣṭā**) vā karkātakena vā grhītavyaṃ. Possibly read ciṣṭhayā or ciṣṭayā = AMg. citthā, 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 sdoḍ, or ḥchad pa; nāntarā tiṣṭhati na viṣṭhihati Śikṣ 18.6 (prose; so read with ms., ed. wrongly em., Tib. cited as gcod 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 sahasrāṇi viṣṇunāmā tathaiva 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 apaścimo rājā viṣṇunāmā bhaviṣyati; (2) n. of a yakṣa leader: Māy 235.31.

Viṣṇudvīpa (Pali Veṭhadīpa), n. of a region; °piyaka, adj., of that place: °piyakā brāhmaṇā °pe MPS 51.12.

Viṣṇulā, n. of a rakṣasi: Māy 240.7.

viśamṣyuta, ppp. (to Skt. [saṃ]-jyu-; only at end of

anuṣṭubh lines, and doubtless m.c. for Skt. viṣamyoḡa), *disjoined, disconnected* (from, instr. or in cpd.): paryutthānair °tāḥ Lañk 135.10; 321.14; vikalpena °tam 284.10; svalakṣaṇa-°tā 317.14.

visamyoḡa, m. (= Pali id.), *dissociation, severance*: °gaḥ Mvy 2568, among synonyms of niṣṛjā, (religious) *abandonment* (of worldly things); (asmākam devena sār-dham nānābhāvo bhaviṣyati vinābhāvo viprayogo) °yoga iti viditvā Divy 323.29; (samyogāt) samskṛtam pravartate, °gān na pravartate Dbh 52.16; (sarvakleśa-)tyanta-°gāt Bbh 26.18; kleśavarāṇa-°gam 74.5; grāhyagrāhaka-°gān na pravṛttir na nirvṛtiḥ Lañk 351.8 (vs); °ga-phaṭā, nt., one of the 5 **phala** (2, q.v.); in Sūtrāl. xvii.31 comm. of karuṇā, defined heṭhāpahatvena tadvipakṣavihimsāprahānād; of more general application Mvy 2277; Bbh 102.17, expl. in 24, āryāṣṭāṅgasya mārgasya kleśanirodho °ga-phalam.

visamyojana, adj. (to Skt. vi-sam-yuj-; cf. prec.), (one who or) *that which detaches, unbinds, frees*: (dharma-paryāyam . . .) svacittadrṣyagocara-°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°**.

visamskāra (m.; cf. next; = Pali visamkhāra, to vi- plus sam-skr-), *dissolution, annihilation*: sarve te pār-sukā (read °sukā) bhagnā grhakūṭam visamskṛtam, visamskāragate citte ihaiva kṣayam adhyagāḥ Ud xxxi.7 (= Pali Dh. 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*: °taḥ Mvy 6669 = Tib. tshul mi sdug par ḥdug pa, *become of unpleasing form*; °ta-virūpa-rūpā(h) LV 118.7 (prose); °tam bibhatsarūpam 205.18; °tamukhāḥ 206.6, °ta-rūpāḥ 9; °ta-rūpa virūpām (so divide) 308.7 (vs); °ta-śarīrāṇām sattvānām Gv 288.23 (prose).

visamjñāvati, or °tī, corruptly °gati in LV 148.9, a high number: Mvy 7974, cited from LV (where all mss. and both edd. g for v) = Tib. rnam par brdaḥ śes ldan (ldan = *possessing, -vant*); so Tib. on LV; both edd. of Mvy °vatir (n. sg.); the true reading may have been °vati; cf. s.v. **samjñā** (7).

vi-samjñāin, adj. (= Pali visaññin), *of false views or unsound mind*: yair ādīpta suranarā viparīta-visamjñāino 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. viṣyandate), *flows forth*: pūrā mukhato visamdetsuḥ (so one ms., v.l. viṣamhetsy; Senart em. viṣyandensu; first syllable short) Mv i.220.20 (vs).

visamdhi (m.?), (1) acc. to Tib. *minor joint* (of the body): (asmākam . . .) samdhi-visamdhiyāś ca duḥkhanti SP 100.12 (prose), *and our joints and minor joints* (so Tib., tshigs dan 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) samdhiṃ visamdhiṃ ca vijānate 'sau (Tib. des ni mtshams dan tshigs [both mtshams and tshigs = samdhi] kyañ rab tu śes) 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 Samādḥ 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-nabhayābhayanta-(read °ātyanta-)vigamāya Śikṣ 296.9, *in order to complete divorce for all creatures from the fear of association with uncongenial (people)*; °ga-sarvasamavadhānabhayabhītānām °ga-sarvasamavadhānabhayavinivartanatāyai Gv 264.16-17; a-visabhāga-varṇā 347.6, I (have come to be) *of no discordant external appearance* (foll. by avaiivarta-varṇā, avikalpa-v°, anila-v°, etc., long series of chiefly negative adj. ending in -varṇā); anyathā tu °gam bhavati nirmānam 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*; visabhāgāśaya (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 sam-bhavati), *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 yo praśnām °jeti tasya dhītā ca diyati . . . Mv iii.384.1, *whoever answers these questions, to him is given my daughter*; (anye praśnān) prcchanti anye °jayanti Divy 162.20; (yadi . . . praśnān pariprccheyur yān sa) . . . na śaknuyād °jayitum Śikṣ 201.3, . . . *which he could not answer*; (prṣṭā mayā pūrvakās tathāgatā . . .) taiś cāpi visarjitam Lañk 16.11, similarly 19.15, *and they replied*; sa ca mayaivam °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): (praśnaprabhedakuśalāś ca bhavet praśnakoṭinayutaśatasahasrāṇām) °jayitā SP 340.3.

visāta = **visāta**, 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 *tongue of fire*, which seems unacceptable; presumably it takes visā° 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°**.

viṣṛṣṭa, adj. (= Pali viṣṛṣṭha), *clear, distinct* (of voice, speech): viṣṛṣṭaś ca (of Buddha's voice, svara; in

a list of epithets) Mv iii.343.1; °ṭena svareṇa... svādhyāyam karontī 391.8, of a female ascetic.

visota, m., Mvy 7721, or **visoda**, nt., Mvy 7847, = Tib. (b)rgyud yva, a high number; in 7847 cited from Gv, which reads **viśodha** or **viśrātas**, corr. visrotas, qq.v.

vistara, (1) nt. = Skt. m., (great) *extent*: mohapaṭāla-°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 yāvāt, (*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 **viśtirṇa**); (3) (= Skt. Lex. id.; Skt. viṣṭara, M. viṭthara), *seat*: netrāṇi cābharāṇa-vāhana-vistarāms ca dattvā . . . Mv i.83.16 (vs), (Buddhas) *having given away their eyes, and ornaments, vehicles, and seats*; (4) in Divy 84.4 (vs) grha-vistaraḥ should mean (or represent a word that means) *a poor, mean house* (see description 83.20 ff.): divyaṃ cāsya sudhābhaktam ayaṃ ca grha-vi°, suviruddham iti kṛtvā jāto me hr̥dī samśayaḥ (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, cūtavṛkṣā (text cyūta°) °ranti Kv 17.12–13; (2) pass. vistiryate, *is set forth at length, is explained*: (nāvagacchāmi) °yatām vacanam etad Divy 378.2, *I don't understand, explain this statement*; cf. **viśtirāna**.

vistarīm-karoti, prob. read °rī-k° with pw 7.376, *spreads far and wide, distributes*: Bhagavad-dhātum ca °karīṣyati Divy 379.10.

vistārika (adj., = Pali vitthārika, *extensive*), °kaiḥ, adv., *extensively*: °kaiḥ puja (adj. of pūjām) karoti prasannacitto Gv 215.3 (vs); m., -vistārikam v.l. of most mss. for text -vaistārikam LV 129.16; see **vaistārika**.

vistīraṇa (nt.; to vistiryate, see s.v. **vistarati** 2, plus -ana), *full explanation*: akalpāvikalpa-dharmanaya-°ṇacakvaṃ LV 422.20, *the wheel that sets forth in detail the principles of the Doctrine*. . .

viśtirṇa, adj.-ppp., nt. °ṇam, (*supply in full*, like vistaraḥ, °reṇa (see **vistara** 2) used to mark abbreviation of a fuller text: yadā dāni ekam pārśvaṃ pakvaṃ bhavati, viśtirṇam, atha dvitīyena pārśvena 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. No v.l.; but Tib. ḥod, *light*, instead of °bheda (indicating rather °tejas, or °prabha, or the like).

Vistīrṇalalāṭā, n. of a kinnara maid: Kv 6.6.

Vistīrṇavati, n. of a lokadhātu: SP 469.8, 10.

(**viśthāpayati**, see **vithāpita**.)

[viśthita], only bad writing for Skt. viśṭhita, ppp. of vi plus sthā, BR s.v. 3, *stood still*: sarvā nadyaś ca °tāḥ LV 98.1 (vs); so Lefm. with ms. A; vv.ll. tiṣṭhātāḥ, tiṣṭhitāḥ; the latter could be a MIndic ppp. to pres. tiṣṭhati.]

visnapayati, **visnā**° (cf. AMg. viṇhāvaṇaka, *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-sparśati (vi plus Skt. sparś-, § 28.40), *mishandles, maltreats*: (ye 'pi mām ākroṣeyur) visparśeyus tādayeyuḥ . . . Śikṣ 182.11 (prose).

Viśphūrjita, n. of a nāga: Mvy 3344.

Viśphotaka, n. of a nāga: Mvy 3345.

vismāpanā (Skt. only nt. °na), *the causing astonishment*: Bbh 140.27, see s.v. **toṣaṇā**.

visrotas, see **viśrātas**.

[viśvāpana], in KP 126.14, read (Skt.) vismāpana, (*causing*) *astonishment*; so Tib., ṅo mtshar; parasya °na-hetu kurvati.]

viḥata, adj.-ppp., with karpāsa ór kār°, lit. *broken, dissolved cotton*, i. e. prob. *cotton batting, cotton wool*: viḥataṃ karpāsam (v.l. kar°) ubhayatrāśraye samstaritavyam, tatra etāni aṇḍakāni . . . nikṣiptavyāni upari viḥataṃ karpāsam (mss. kar°) tam ete mātṛkārtham poṣiṣyati Mv i.273.3–4 (viḥataṃ is read only in the second occurrence in one ms., but the other readings prob. intend it).

vihanyita, quasi-MIndic ppp. or subst. (to Skt. vihanate, *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?*

viharati, 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 vyahārsur (so read) viharanti ca, athāpi vihariṣyanti 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* (= Pali AN ii.21.21–22, where the preceding prose makes the mg. clear; Chakravarti is unsatisfactory); Buddha-vihāreṇa viharan Mvy 354, *living in the way of life of a B.*, = Tib. saṅs rgyas kyī gnas pas gnas pa; something like this is prob. meant by, viḥārakuśalo dhīro tatra (viz. in the city of Ratanakholaka) viharate muniḥ 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-vihāra**, which I doubt; cf. Bbh 90.8 s.v. **viḥāra** 2); buddha-vihāreṇa vatādyā Tathāgato viharati, jina-vi° sarvajñatā-vi° mahānāga-vihāreṇa vatādyā Tathāgato viharati, atitānāgatapratyutpannān vā tathāgatān . . . samanumarati Sukh 3.11 ff., *the T. is dwelling in the Buddha-state* etc.; divyehi viḥārehi āniñjehi viḥārehi sāntatyehi viḥārehi buddho buddha-vihārehi . . . (etc.) tehi tehi viḥārehi viharati 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 viḥāreṇa viharāmi 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 tshé bcom ldan ḥdas ḥdī ltar; Senart (p. xxiii) renders a similar phrase *passé par les états d'esprit* in Mv iii.225.10–14 ekapiṇḍapātreṇāhaṃ ānanda traimāsam niśīḍiṣyam purimākaṇam tathāgatānām . . . viḥārehi vihariṣyam, . . . *I will dwell in the states of being (mind?) of the former Buddhas*, which he then does; (Mañjuśrīh . . .) imam dharmaparyāyam samprakāśayamāṇaḥ sukhasparśam (v.l. sukhasam-sparśam) viharati SP 286.6, . . . *dwells in a happy condition*.

vihānyā (so also Mironov; app. to vi-han-), Mvy

7605, prob. *the being subject to damage, spoliation, or frustration*; Tib. rnam par ñams par byas pa, (*to be*) *made much damaged*; so essentially Chin.

vihāra, m. (Pali id.), in BHS chiefly in two mgs., both seemingly based on the meaning *dwelling* (to **viharati**, 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 **viharati**, *state of being, stage or condition of existence*; *sukhasparśa-vihāra-tā* Mvy 6288; **brahma-vi**^o, q.v.; see s.v. **viharati** for examples; others *praviṣṭamānasya śubhair viharair* LV 7.2 (vs), prob. *being entered into* (instr. = loc.) *fair states*; *mayā pramatta-vihārāye na samanvāhr̥tam* (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 viditam pramattāye* 356.5; *ayam* (sc. Maitreya's dwelling, *Vairocanavyūhālamkāragarbha*) *śūnyatānimit-tāprāṇihita-vihāra-vihārīṇām āvāsaḥ* Gv 469.25, and long list of similar formulae, all with cpds. ending -*vihāra-vihārīṇām*, *the abode of those who dwell in the state of . . .*; *yat Tathāgataḥ tribhir . . . apratisamair viharaiḥ tadba-hula-vihārī, āryeṇa vihāreṇa, divyena, brāhmaṇe; iyam asya viharāparamatety ucyate*. tatra *śūnyatānimit-tāprāṇihita-vihārā* (cf. Gv 469.25 above) *nīrodhasamāpatti-vihārāś cāryavihāra ity ucyate*; *catvārī dhyānāny ārupya-samāpattayāś ca divyo vihāra ity ucyē*; *catvāry apramāṇāni* (= **brahmavihāra**) *brāhmo vi*^o . . . Bbh 90.7-13; twelve *bodhisattva-vihāra*, listed and explained at length in the 'vihāra-chapter (paṭala)' 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, *adhimukticyā-vi*^o, *pramudita-vi*^o, *adhīśīla-vi*^o, etc. (the long chapter must be read to understand the terms which by themselves sound obscure); ten *jñānapāramitā-vihāra*, Gv 537.11 ff. (listed); in Bbh 332.20 ff. the standard 10 *bodhisattva-bhūmi* (q.v.) are called *b^o-vihārāḥ* (line 23); cf. *Sūtrāl. xx-xxi.14* comm., *ekādaśa vihārā ekādaśa bhūmayāḥ* (the 11th is the *buddha-bhūmi*); (3) prob. *walking* (as in Skt.), in two almost identical passages in Divy: *padā vihāra* 78.6 ff. and 467.2 ff., also in MSV i.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, *mālāvihārāḥ kṛtāḥ* Divy 78.25 and 467.26, and ff., and MSV i.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-puspāni* Divy 78.18; 467.18).

-vihārika, adj. (= Pali id.) = **viharin**: *ekāgradhar-mamaitri-rikāḥ* Kv 65.17 (prose).

viharin, *dwelling, living* (not markedly different from some Skt. uses but with the flavor of BHS **vihāra**, **viharati**): *-vimokṣa-vihārī* LV 424.18; *sarvadharmasamatā-ri* 425.10; others 426.3 ff.; 428.8 ff., and s.v. **vihāra** (2), e. g. Gv 469.25; Bbh 90.8 ff.; *pratyakṣa-riṇo hy ete bodhi-sattvā atra sthāne* Dbh 7.8, *existing in visible presence*.

-vihu, may be MIndic for Skt. *vidhu*, *moon*, as in Pkt. (Sheth), or, perh. more likely, for Skt. *vibhu*, *lord*, as in *mokṣa-vihūnām* (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 i.321.21; Mvy 2961; Divy 322.6; 629.13; Mmk 249.8; Gv 214.11; 337.13; neg. a-vi^o Mv i.358.2.

viheṭhana, nt., and **ṇā** (= Pali ṇa; to **viheṭhayati**), *injury, hurting, doing harm, violating*: *ājñā-ṇam* Mvy 8433; (a-ṇa- LV 430.2 (in cpd.)); *ṇā* Mv i.271.6; Mvy 783; 2114; 5360; Śikṣ 49.8 (so read with ms.); Dbh 23.11; *ṇābhīprāya* (with ṇa or ṇā?) Divy 494.15, 16.

Viheṭhanī, (cf. prec. and next), n. of a rākṣasi: Māy 243.31.

viheṭhayati, **ṭheti**, rarely **ṭhati** (cf. **heṭhayati**; **viheṭhakaḥ** once in Skt., Mbh. Crit. ed. 1.69.8, but the root is clearly MIndic; = Pali **viheṭheti**; and see surrounding items), *injures, annoys, disturbs, treats ill*; tends to replace Skt. *vi-hims-*, which is occasionally bracketed with it, so *vi-himsayati viheṭhayati* Bbh 158.14; *ṭhayati* Dbh 91.1; *ṇyasi* Divy 42.17 f.; *ṇyanti* LV 76.18; Mmk 401.12; *viheṭhāma* Mv iii.131.19; opt. *ṭheya* Mv ii.178.7; *ṭhayet* LV 403.7; Mmk 154.4; *ṭhaye* Mv iii.322.16, 19; *ṇyeyuḥ* Suv 73.13; *ṇyeta* LV 338.10; impv. *ṭhaya* Av i.229.8; pple. *ṇyat-* Divy 104.13; 105.19; fut. *ṭhayiṣyati* etc. LV 404.11; Mv i.361.16; Av i.321.2; *ṇyīṣye* Divy 360.15; aor. *viheṭhi* LV 75.16 (vs); *ṭhetsuḥ* Mv iii.359.19; ppp. *ṭhita* Mv ii.215.16 (mss. *ṭhithita* or *ṭhesthita*, dental sth); 225.17; iii.431.8; Divy 145.22; 329.17; neg. a-ṭa SP 161.12; 286.7; Divy 104.17; 106.10; 494.9; gdve. *ṇitavya* Mv i.360.11; 365.15; Divy 360.14.

viheṭhā (to prec.), *injury, doing harm*: *ṭhā-vi-himsā-* (in cpd.) Gv 169.6, and neg. a-vi^o 8; *ṭhā*, n. sg., LV 52.8; 277.3; 396.2; 411.11; acc. *ṭhām* Mv ii.409.6; SP 402.1; Bbh 19.26; Suv 73.14 (so best ms., Nobel *ṭhām*, but I know of no stem *viheṭha* in prose); m.c. *ṭha* (mss. *ṭha*) LV 50.8 (vs); m.c. *ṭha-samjña* (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 i.138.22-25, esp. 24).

-viheṭhika or **ṇkā**, in *danta-ṇkā* pi *kriyanti* Mv ii.473.12, some product of the ivory-worker's craft; v.l. *ṇvihatṭhaka*; neither form seems plausible or indeed interpretable; prob. corrupt. Prec. by *danta-bhr̥ṅgarakā* (pi *kriyanti*); foll. by *danta-pādamayā*(?). . .

vicī (= Pali id., PTSD, cf. CPD s.v. *ṇavīci*; AbhidhK. LaV-P. iii.148, and esp. 149 line 1), *interval, interruption*: *vicī-paribhojītayāḥ* MSV ii.88.19 (after *kāla-pari*^o), *enjoyea at* (proper) *intervals*.

vijanaka, nt. (= Skt. *ṇa*, AMg. *viyanaga*), *fan*: *ṇkāni* Mv ii.475.8; 477.5 (both prose).

vijanī (= Pali id.; cf. prec.), *fan*: *ṇīyo*, n.-acc. pl., Mv i.222.7 (mss. *ṇīye*) = ii.24.15 (vs); iii.380.12 (vs).

Vīnaka, Mmk 232.10 (vs); **Vīnāṭṭriyaka**, Mmk 19.13 (prose); **Vīnādvitīyaka**, 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. **karōṭa-pāṇi**); presumably all mean something like *lute-bearers* (cf. *gandharvas*?), but I have no further information; especially *-ṭṭriyaka* is puzzling.

[**Vīnāravagoṣa**, see **Vānā**^o.]

vītaṃsa (m.; Pali id.; Skt. see below), *falcon*; sa *hataḥ tv itaram hanti ṇseneva pakṣiṇaḥ* Ud xiv.2, *he however, himself destroyed, destroys others, as birds* (are killed) *by a falcon*; so, acc. to Chakravarti, 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.

vītatha, adj. (m.c. for Skt. *vi*^o), *false*: *satya-vi*^o-*patneṣu* Gv 55.3 (vs).

vītarāga-bhūmi, f., n. of the 6th of 7 *śrāvaka-bhūmi*: Mvy 1146 (here v.l. *vigata-rāga*); ŚsP 1473.13 et alibi, see s.v. **bhūmi** 4.

Vītaśoka (= Pali *ṇsoka*), n. of a brother of Aśoka: Divy 419.19 ff.; *Vītaśokāvadāna* = Divy xxviii, colophon 429.5 (story of how he was converted to Bu^odhism after originally being an adherent of heretics).

vīti-, for **vyati-**, q.v. (chiefly in Mv).

vītikāśeti (also spelled *ṇseti*, *ṇsati*, *ṇṣati*; for **vy-ati-kāśayati*), *lets light shine through*; with synonym *vītiloketi*, in: *gopānasī(ye)-antarāṇi* (and, *pāṃśulikāntarāṇi*) . . .

vītilokenti vītikāṣenti (vītiloketsuḥ vītikāṣetsuḥ, 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, vyavabhāṣante.

vītikrama (m.; semi-MIndic, = Pali vītikka, Skt. vyatikr°), *passing beyond*: (sarvasamkāra-)°maṃ prāpayi-ṣyāmīti 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 (= Pali 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 **vītikāṣeti**, 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 (= Pali °vatta; the only form recorded in Pali), *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 samatīkrāntā, *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.

vītisamkrama, 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 transcend all the courses (states of existence) of the world!*

vītisamcarati (for *vyati°, nowhere recorded), *passes out, is emitted* (of sounds): (tasya me, sc. bodhisattvasya . . . karnaśrotravivarāntarehi) uccaśabdo (v.l. °dā, better) mahāśabdo (v.l. °dā) vītisamcaratsūḥ Mv ii.124.12.

vītisārayati = **vyati°**, q.v.

vītihāra, always and only in Mv (= Pali id., cpd. with pada-) and (in other texts than Mv) **vyatihāra**, m., (1) cpd. with pada- or krama(tala-), *a setting down of the foot, footstep*: pada-°reṇa ṛddhiye yena śuddhāvāsam devanīkāyam tena prakrāmi Mv i.35.2, *with one step went by magic . . .*; ekakṣaṇa pada-°hāreṇa rājagṛhād vaihā-yasam abhyudgamya Mv i.55.2; Padumāvatīye pada-°hārāṇām ubhayato padumāni . . . Mv iii.162.6, *lotuses (appeared) in the footprints of both the feet of P.*; hāstapāda-parityāgena mahāpratiṣṭhāna-kramatala-°hāreṇa Śikṣ 24.6, (a Bouhisattva) *by sacrificing his hands and feet (to suppliants, and so) with the step of the soles of his feet on a firm foundation*; yo dharmāśravaṇahetuko 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 vātikramya 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 . . . -paramānura-jahṣamān) pada-°hārān (1st ed. corruptly °vyativyā-hārān, 2d ed. °vyavahārān) kramāmi, ekaikena ca pada-°hāreṇa (text °vyavahāreṇa) . . . -paramānura-jahṣamāni buddhakṣetrāny atīkramāmi 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-°hāreṇāprameya . . . buddhān paśyanti (21.3 satkurvanti) 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. (?), (= Pali vera, Skt. vaira, nt.; § 3.50), *enmity*: kṣāntimatā (mss. kṣāntimmatā) vopasamanti virāḥ Mv iii.371.5 (same vs in Pali Jāt. v.143.2 verā); (2) n. of a yakṣa: Māy 44. See the foll. items, especially

vīra-kraya, -mūlyā, -vikraya, which exhibit a curious use of vīra, unknown to me elsewhere.

vīra-kraya (cf. **vīra-mūlyā**, -vikraya), *a good price, an excellent bargain*: dadyāt paṇyam tataḥ kṣipram °krayeti sa ucyate Mmk 58.5 (vs); °yena kṛtvā °291.14, and read so (?) for °ye kṛtvā 695.10; °ya-kṛitām, -kṛitām, 314.14; 706.5; 720.20; on 74.18 see **vīra-vikraya**.

Vīradattaḡṛhapatiparīrcchā, 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.

[**vīramaṇī** is cited PTSD s.v. veramaṇī 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 Pali veramaṇī. If vīramaṇī exists in BHS I have failed to note it.]

Vīramatī, (1) n. of a yakṣiṇī: Mmk 612.8; (2) (the same?) n. of a yoginī: Sādh 427.4.

vīra-mūlyā (cf. **vīra-kraya** and next), *a good price*: yathepsitam tasya kurvīta °yam samāsataḥ Mmk 553.21 (vs).

vīra-vikraya = **vīra-kraya**, *a good bargain (sale)*: sarvagandhānām °ya-kṛitānām 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) sūtrakaṃ kṛtvā.

Vīrasena, (1) n. of a Buddha: Śikṣ 169.8; (2) n. of a Bodhisattva: Samādh 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. **drākṣā-latikā**.

vīriya-vant, adj. (cf. Pali 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.

vīryārbdhi (f.), = next, *acquisition of heroic energy*: (Tathāgata āgatāgatānām) sattvānām . . . °bdhi-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 ārabdhi?).

vīryārambha, m. (= Pali viriyā°), = prec.: anuttarāyām samyaksambodhāv apratibalāḥ smāprati-°bhāḥ sma SP 100.9.

vukka, nt. (unrecorded MIndic, if not error or misprint, for Skt. vṛkka; cf. Pali 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** (= Pali vuccati, Skt. ucyate), *is said*, see § 2.51.

vutta, ppp., = Pali id., (1) = Skt. ukta, see § 2.51; (2) = Skt. ukta, see § 2.53.

vuddhi, f. (= Pali id. or vuddhi) = **vṛddhi**, q.v.: jaya-vuddhi (with mss.) ca se (sc. rājño) kṛtā Mv iii.24.6.

vusta, ppp. (= Pali vuttha, Epic Skt. uṣṭa), *dwelt*: vāsam (so mss.) vusto Mv iii.433.2, § 2.54, 62.

vuhyati (= Skt. uhyate, Pali vuyhati), *is carried* etc., see § 2.52.

[**vūdagra**, false em., see § 2.55.]

vṛmḥayitar, see **bṛmḥ°**.

vṛkṣa, nt. (Skt. only m., and so app. Pali rukkha), *tree*: imāni ca ratnavṛkṣāni SP 410.12 (prose); anyatamad vṛkṣam upaśritya Av i.100.16.

vṛkṣamūlika, m. (= Pali rukkhāmūlika), *living, or meditating, at the root of a tree*, one of the 12 **dhūtaguṇa**, q.v.: Mvy 1135; Dharmas 63; AsP 387.7.

Vrjī (Skt. Gr.; = Pali Vajji), n. of a people and country, = **Vaji**, 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 sarvaṃ 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 (Nilakeśam ca Vṛddham ca . . .).

vṛddhaka, f. °ikā, adj., *old* (perhaps pitying or contemptuous dim. -ka): Mv iii.283.10, 13 (prose), see s.v. **jṛṇaka**.

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. vṛddna; specifying -ka § 22.39), (*one that is*) *older, rather old*: Bbh 254.6 (see **prativīṣiṣṭataraka**); 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-sṛāvaka**, acc. to pw a *Śivaitic mendicant monk*: Mv iii.412.8, see s.v. **guruputrika**; LV 380.12 caraka-parivṛājaka-vṛd°gautama- etc.)

vṛddhānta, m. (not noted in Pali), *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 pra-nāmaṃ kṛtvā yāvaṃ navāntaṃ gatvā . . .); 384.28; 400.13 (°te niśāsāda); 404.19; Av ii.87.5 (°te niśādayitvā); Bbh 122.17 (see **upadāya**, 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. dṛṣṭvā) vṛddhi devasya putro jātaḥ Divy 405.20; deva di° (mss. dṛṣṭvā) 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 (°dhiḥ).

[**vṛddhika** Mv iii.324.3, if reading is correct, n. of a tree. But v.l. quoted as mṛddhikā; prob. read mṛdvikā, vine. Cf. Pali muddikā, AMg. muddiyā.]

Vṛndakaṭa, n. of a locality, or (acc. to v.l.) of a yakṣa: Māy 75.

vṛndī, or **vṛndī** (related to Skt. vṛnda, orig. *swelling, mass*, as m. in Suśr. *tumor*; = Pali, AMg. bondī; 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. **voṇṭa**), *body* (orig. *solid mass* or the like): vaḍḍā (see **vaḍḍa**) ca vṛndī (in this pāda mss. lack 3 syllables; perh. read ca vidyate vṛndī, or, ca vṛndī, which in this position makes better meter than vṛndī, bhavati) prajñā ca te na vidyate Mv ii.249.19 (vs), so mss., *you have a big body, but you have no wit*; = Pali Jāt. ii.160.11 mahatī vata te bondī na ca paññā tadūpikā. Senart failed to note the parallel and emended the text badly.

vṛścī (for Skt. vṛścīka; cf. AMg. vicchu beside vicchuka), *scorpion*, of the zodiacal sign: tulā kanyā tathā vṛścīś ca Mmk 152.7 (vs, hypermetric even with this shortened form! anuṣṭubh).

Vṛṣabha-jātaka, n. of a jātika story: Mv iii.29.4 (colophon).

vṛṣabha-tā (cf. next two), *'bull-like quality'*, so *lordliness, majesty*, a quality esp. of Buddhas: imāṃ ca bhagavato °bhatāṃ śrutvā SP 199.3 (two Nep. mss. °bhitām, Kashgar rec. °bhitām); (tathāgatadharmacakra)-pravartana-°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-vṛṣabhitam, 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: simha-vṛṣabhitābhigarjitānirghoṣasvara LV 435.15 (of Buddha); (samprakāśayati) tathāgata-°tām (so v.l., text °tam) SP 308.5; tathāgatena tathāgata-°bhitā tathāgataparākramaḥ kṛtaḥ 311.5; sarvabuddha-°bhitā 391.3; (buddha-°)bhitā-sukhena Śikṣ 214.1 (ms.), *by the bliss of the majesty of a Buddha*; buddha-°tām ASP 432.10; very common in Gv, e. g. (tathāgatadharmacakrapravartana)-vikurvita-°bhitām 6.2 (cf. Dbh 73.16 under prec.); acintyaṃ tathāgata-buddha-°bhitādhiṣṭhānam 7.22; buddhavyūhān buddha-°bhitām (so read with 2d ed. for 1st ed. °tām) 17.24; na sā °bhitā 19.7; acintyāṃ buddha-°bhitām 21.1, etc.

vṛṣabhin (see prec.; cf. Pali āsabhin vācam, acc. sg. f., derived by PTSD from a stem āsabhin, which iṣ doubtful; it seems more likely to represent Skt. āṣabhī, f. to °bha), *'bull-like'* and so *lordly, majestic*, esp. of a Buddha or Bodhisattva: labhi tada dhanamaṇi dṛḍhabala vṛṣabhī (voc.) LV 166.14 (vs), *then thou didst get the rich jewel, O majestic one*; applied to Bodhisattvas, Dbh.g. 4(340).17 (°bhī, n. pl.); 39(65).24 (°bhī, n. sg.); also Samādh p. 42 lines 20, 21.

Vṛṣasena, n. of a king, descendant of Aśoka: Divy 433.23.

vṛṣikā, **vṛsikā** (or bṛ°; also **visikā**; = Skt. bṛṣī, bṛṣī, vṛ°; Pali bhisikā beside bhisi, bhisi), *cushion, bolster*: Mvy 8991, text vṛsikā, Index vṛṣ°; omitted in Mironov's text but vṛsikā added in some mss. acc. to his note); civara-vṛṣikā (cf. Pali civara-bhisi, *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.)

vṛṣṭayate (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 (= Pali id., Skt. vai), emphatic particle: tvam ve dāso ti manyasī Mv ii.487.7 ff.

vega, nt. (Skt. m.), see **saṃvega**.

Vegajavā, n. of a kimnara maid: Kv 5.24.

Vegadhārin, n. of a Bodhisattva: Gv 442.22.

Vegarājamati, n. of a Buddha: Gv 284.16.

[**vegā**, seemingly f. for vega, m., *strong impulse*, but read only vegāḥ, m. pl., or vegāḥ, m. sg.: suvipulā mahākaruṇāvegā (read °gāḥ and delete daṇḍa) sambabhāvur Gv 331.2; -yācanakatrapaṇānivartya-(so read, see **anivartya**; or with 2d ed. °vivartya-)-vīryavegā (read °gaḥ) prādurbhavat 3; cf. 20, below, mahāprītivegāḥ saṃjātāḥ, 21 cittodagrataḥvegāḥ prādurbhūto, etc.]

? **veṭhaka**, m. (? to next plus -aka; cf. Pali 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** (= Pali 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 (tāmrapātreṇa pārśvam, i. e. tying a copper vessel to his side, to carry a lighted firebrand

in); vārāṇasī veṭhitā (so read) Mv ii.82.14; nagaram . . . veṭhiyāna (ger.) ii.485.14; caus. ppp. veṭhāpitā ii.171.15 (puṣkarinī, see s.v. **prativēṭhāpeti**).

[**veṅka**, in LV 275.11 (prose) aṣṭādaśa-veṅka-buddhadharma-, error or misprint for **āveṅka**.]

Veṇu, n. of one of the 4 devatās of the bodhivṛkṣa: LV 278.10.

veṅukāra, *reed-worker* (so Tib., smig ma mkhan; pw *flute-maker*): (na bodhisattvā hīnakuleśūpapadyante) . . . °ra-kule vā LV 20.3.

[**Veṅu-gulma** Divy 103.1, not a proper name; see 106.5.]

Veṅugrāmaka, m. (= Pali Beḷu(va)gāma(ka), Veḷ°), n. of a village: MPS 13.2 ff.

Veṅuvana, nt. (= Pali Veḷuvana), n. of a grove at Rājagṛha where Buddha often stayed: Mvy 4108; Mv i.255.4; iii.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 **Veṅu**°, e. g. iv.83.7).

vetanaka (nt., = Skt. °na), *wages*: saviśeṣam te °ham °kaṃ dāsyāmi SP 106.9 (prose), *I will give you extra wages*; dviḡuṇaṃ ca te °kaṃ pradāsyē 113.14 (vs).

? **vetayika**, see **cetayika**.

vetāḍa (= Skt. vetāla), 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.

? **vetālika**, m., perh. to be read (mss. corrupt) for text vaiṭlika, tālika, Mv iii.113.2; 442.8, in lists of entertainers; mg. ? Skt. vait°, *panegyrist*, acc. to Monier Williams also *conjurer*. Cf. the obscure Pali vetāla, °lika.

vetra, nt. (= Pali 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 . . .) vahanasyaikam vetram chinnam; paścād . . . sarve vatrāś chinnaḥ Divy 230.3. See **śiṭā**.

vetradanḍika, m. (so to be read with pw 7.342 for caitra-danḍika), *staff-bearer, usher* (to a king): Mvy 3735 (both edd. caitra°, no v.l.; but Index to Kyoto ed. also cites vetra°). Tib. dbyig gu thogs pa, *staff-bearer*. Cf. AMg. vetta-danḍa.

Vetranadī, n. of a river: Divy 451.1 ff.; 456.19 ff.; = **Vetravati** (= Pali Vettavati ?) MSV i.146.3; 153.14. **Vetramūlaka**, m., n. of a region (in the south): Gv 51.4, 17.

Vetravati, see prec. but one.

vedaka, adj. (f. °ikā) and subst. m., (1) (cf. Pali id., PTSD; but the real Pali corresp. is vedagū, see below), *one who knows, full of knowledge, learned, wise* (ep. of Buddha or an arhat or monk): kimprāptinam āhu vedako ti Mv iii.397.12, and (vedāni vicārya . . .) sarvavedanām atītya vedako ti 20, = Pali Sn 528 (vedagum, acc. sg.) and 529 (sabbam vedam aticca vedagū so); Pali vedagū = *one that attains* (true, supreme) *knowledge*; on the forms cf. Mv iii.401.2 antako si duḥkhasya pārago si dharmāṇām with Pali Sn 539 antagū si pāragū si dukkhassa; further, (snātako) 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 naiva ca vedako °sti LV 419.11 (vs), *there is no actor, and no experienter either* (= normal Skt. bhoktar, contrasting with kartar); kāraka-vedaka-virahita Dbh 49.6; karaka-(q.v.)-vedaka-vitvīrttāḥ LV 340.4 (vs); kāṅksā hi yā syād iha vā prthag 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 Pali; mg. not wholly clear; vedako vedanā (q.v.) anyāḥ prthagbhūto na vidyate Śiḥ 233.11 (vs); vedakaḥ vedaka iti vyavahriyate sa ca . . . nopalabhyate ŚsP 120.19 (prec. by same

formula with kārakaḥ, 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 Pali there are three, e. g. Mvy 1913, listed 1914–6 as sukhāḥ, duḥkhāḥ, aduḥkhāsukhāḥ; these are correlated in Śiḥ 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. tivra-rāgo; Senart em. with Pali Sn 529) Mv iii.397.19 (vs); vedanā is the 7th link in the **pratityasamutpāda**, q.v. (cf. e. g. sparśena tisra 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. (Śiḥ 232.6 ff. discusses it in this connection); as nt., vedako vedanāḥ anyāḥ prthagbhūto na vidyate Śiḥ 233.11 (vs).

vedanā-bhinna, m., Mvy 9245, or °**bhinnaka**-(tva), MSV iii.67.11, *one oppressed by painful sensations*. Corresp. to Pali vedanaṭṭa.

vedayita (nt.; orig. MIndic ppp. of Skt., Pali, and BHS vedayate, Pali, BHS also vedeti), *sensation, feeling*: sarva-vedayitaiśvadyadhvaḥ-samādhi- Gv 172.11, n. of a samādhi; **saṃjñā-°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 **cetasikā** 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 (= Pali 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 sphaṭikamayā sūci ālambanam adhiṣṭhānam Divy 221.8 (cf. **sūci**); (nagari . . .) uccaistoraṇa-°gavākṣa-vātāyana-°kā-pratimaṇḍitā Divy 315.9; *coping on a roof*, pravṛddhod-dhṛta-vedikaṃ 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 pariḥṣiptā Mv i.194.18 = iii.227.5.

vedita (nt.; orig. ppp. of Skt. vedayate, and so = **vedayita**, both forms occurring in Pali, but vedita in PTSD recorded only as ppp.), *sensation, feeling*: in **saṃjñā-vedita-nirodha**, q.v.; also in Śiḥ 24.11 aparyāṭta-vedita-cittaḥ, 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 upariṣṭāḥ vedya° bhagavati Māmakī ālekhyaḥ sarvālamkāravibhūsitās ca tāḥ prasannamūrtayah.

vedhati (= Pali id.; to Skt. vyadh-, Chap. 43, s.v.; see also **vyadhati**, **pra-v°**, **sampra-v°**), *shakes* (intrans.), *trembles*: °ti LV 303.22 (vs); Divy 479.11; avedhat LV 352.2 (prose); 411.1; avedhanta Dbh 98.31 (prose); a-vedhamānāḥ 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; Samādhi 19.6.

vedhaniya, gdve. (to Skt. vyadh; cf. Skt. vedhana etc.), *penetrable*: Śiḥ 42.15.

vedhya, nt., *target-shooting*: Mvy 4990 = Tib. dbug pa, *piercing*; in a list of martial arts; follows **chedya** 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.

vepiṇiyā, or (v.l.) vepiliyā, ? Divy 560.13; see s.v. krti.

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: °trī, 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; °citri- (stem) Mmk 655.11; 663.21.

veṃātra, m., a high number: Mvy 7756 = Tib. gzhal saṅs; cf. **vimantra** (also **vaimātra**, which must be distinguished from this).

Veratthi(ka)putra, **Veraḍḍi-putra**, **Verati**°, see s.v. **Samjayin**.

Veruḍḍiṅga, m. or nt., v.l. °ḍidga; in a majority of occurrences (Mv i.326.10 and 327.6–8) both mss. **Vebha**°, which has support in Pali **Vebhalinga** (v.l.) or **Vehalinga** (see this in DPPN; **Veka**° is also recorded); Senart, with Mv i.319.8, 9 only, **Veru**°; n. sg. °go i.319.8, °gam 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 **Vai-bhidiṅgi**.

veruli = next, app. shortened form m.c.: dakṣiṇa-vartita-veruli-varṇam Suv 46.10 (vs), gaṇṭeet by meter; Tib. cited as vai-dū-rya.

veruliya, m. (nt.? cf. prec.; = AMg. id., Pali veḷuriya, Skt. vaidūrya), 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 vaidūryasya); °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 rlab; = **velu**, q.v., and cf. **velā** (2).

Velatiputra, see s.v. **Samjayin**.

velambaka (= AMg. °baga, °baya), = **viḍambaka**, q.v., *jest*, *buffoon*: in lists of various kinds of entertainers, incl. **ḍimbara**, **dvistavala**, **kumbhatūṇika**, **śobhika**, etc.: Mv iii.57.10 (read so for mss. valambaka, Senart valaṅjaka); 113.3; 141.18; 161.4; 442.9.

velā (1) (= Skt. time; in adv. phrases in Mv, acc. sg., usually with MIndic shortening of ending to -am (§ 9.17): rarely yām velām (Mv i.362.11), usually yaṃ 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*); yaṃ 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**, **veḷu** 1).

velā-cakra, nt., lit. *time-wheel*: Mvy 9157 = Tib. ſa tshod (this combination not in Jā. or Das; ſa = *full-moon day*; chu-tshod = *water-clock*) kyī ḥkhor lo; Chin. has several renderings, one being *sun-dial*; Jap. *instrument for measuring the shadow of the sun; time-wheel (sundial?)*.

Velāma, (1) n. of a brahman who gave advice to **Piṇḍavaṃśa**: 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, = **vai**°, q.v.

velu, (1) m., f., or nt., a high number: veluḥ Mvy 7889 = Tib. dus rlab, cited from Gv 133.20 where velu (nt.); cf. **vela**, **velā** (2); (= Pali *id.*, *bamboo*, acc. to Childers also *flute*; Skt. veṇu, both mgs.), *bamboo; bamboo-stick*: so pi . . . iksustambo mahanto velupramāno iksu 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 pito pāṇḍuka-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., *vellitāgrakeśā*, 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.]

°**vevāḍika**, or °**aka**, some musical instrument: Mv ii.159.6 (so mss.; Senart em. *vipaṇcikā*); represents same orig. form as **vāḍiśa**, 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. *groṅ paḥi*, *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, *vissam* (comm. *visamaṃ*, cf. Mv below, *vissagandham* vā kāyakammādikam dhammam; in Pali sg.); SN i.182.18 (text *viṣam*, v.l. *vissam*, dhammam); 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 MIndic (AMg.) *veśiya*, from Skt. *veśa*, *of garb* or *external appearance* (only)?

veśaka (= Skt. *veśa*), *guise*, *garb*: kim muni°keṇa 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. *Āt Chin. linen cloth* (no color word).

veṣṭānikā, 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 . . . grṇhitva 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*: gṛhajānā veṣṭetavyā dāsīdāsakarmakara-pauruṣeyā veṣṭetavyā . . . hastyāśva-ajagaveḍakāni veṣṭāpayitavyāni rathayugyayānāni veṣṭāpayitavyāni Mv iii. 177.15–178.1.

Veṣṭhila, 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 kamkchin 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 °ṭha-bhaya)-°kā (sc. lipī, in list of scripts): Mv i.135.7.

Vaijayanta, m. (1) (= Skt. Lex. id., Pali Ve°), n. of Indra's palace: °taḥ prāsādaḥ Mvy 5498; Divy 395.11; °tam prāsādam (acc.) Av i.90.3; sumerumūrdhne yatha °nto Mv ii.346.20 (vs); others, LV 212.1; 213.18; (2) n. of one of the udyāna of the Trāyastriṃśa gods: Mv i.32.4; (3) n. of a yakṣa: Māy 39.

vaijayanti (= Skt. °ti), flag, banner: -paṭākā-°ti- (in a long cpd.) LV 295.15 (prose; so all mss.; Calc. °ti).

vaijayantika, ifc. Bhvr., in sa-°kā(h), provided with banners: SP 338.9 (prose).

Vaidūryaḡarbhā, n. of a former Buddha: Sukh 6.14.

Vaidūryanirbhāsa, n. of a former Buddha: Sukh 5.13.

Vaidūryaprabhā, n. of a nāga: Mvy 3321.

Vaidūryaśikhara, n. of a former Buddha: Mv i.141.11.

[**vaiṇu**, in tuṇa-vaiṇu-ravaiḥ LV 173.9 (vs), perh. read veṇu with v.l. and Calc.; but perh. hyper-Skt.; only two inferior mss. veṇu.]

Vaiṇvātata (= Skt. Veṇv°, see Lévi p. 68), n. of a locality: Māy 22.

vaitara = next: °reṇa (Tib. mtho btsam pa ṅid du) MSV ii.188.10.

vaitarika (nt.), = prec., acc. to Tib. scorn, insult: (te °smāś codayiṣyanti smāriṣyanti) alajjitena vā °keṇa (Tib. mtho btsam paḥi phir) vā MSV ii.188.4; iii.102.8, 19.

vaitānya (nt.; to Skt. vitāna, dejected, plus -ya), dejection: āpatita-°yam (Bhvr. adj.) Jm 164.9 (prose).

vaituṅgakā, ? in pattra-°kā sthāpayitavyā MSV iv.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. Afd. 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 vaidaryā (marg. corr. °rpyāt) asaṃyatā itaḥ śramaṇaḡuṇadharmāḡ uddhurāḡ . . . Śikṣ 136.9, who thru slackness are uncontrolled and rebellious against this . . . Note says Cowell suggests vaidhuryād, which is implausible.

vaidalya, (1) (= Pali vedalla; see s.v. vaipulya), n. of a type of works included in the canon, see **Sarva-vaidalyasamṡraha**; 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.

Vaidehaka parvata, n. of a mountain: (as cpd.) Mvy 4158; (two words) Śakrapraśnasūtra, Waldschmidt, Kl. Skt. Texte 4, 67.6.

Vaidehī (cf. next; acc. to Pali tradition not a gentile name), n. of Bimbisāra's queen: Divy 545.8.

Vaidehiputra (= Pali Vedehiputta; cf. prec.), ep. of Ajātasatru: Av i.57.2 ff.

Vaidyarāja, 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-vaināyikopānāyikavarṇā (see s.v. **upanāyika**).

vaināśa, nt. (Skt. vināśa plus -a), *state of being*

subject to destruction: bhāvānām nāsti vaināśam 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 yaçy asti deśyatām Laṅk 360.1 (vs), *when a destructionist shall come and say, If it exists, show it!* This doctrine is repobated in Laṅk (Suzuki misunderstands the term); katano 'tra . . . °ko bhavati Laṅk 145.16; repeatedly in the sequel, e. g. buddhaśrāvakaḡpratyekabuddha-°ko 146.3, 7, *one who believes in the cessation of existence of . . .*; (nāstyastivā-bhimāniko) hi . . . °ko bhavati 146.14; (kalpākṣararahitāni prativikalpayān punar api) °ko bhavati 147.2.

vaineya (in mg. 1 = Pali veneyya; 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 i.314.2; buddha-vai°, *to be converted by the B.*, Mv i.314.3; Divy 150.20; Av i.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 i.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 ii.176.3 f.; Kv 21.22 ff.; (2) subst. (nt. ? not recorded in Pali; cf. **vineya** 2), *religious training, esp. conversion*: vaineya-vaśena, °vaśam upādāya, see s.v. **vaśa**; sattva-vaineya-kāraṇāt SP 228.8, *for the sake of conversion of creatures*; tasya ca vaineya-kālam jñātvā Divy 330.10, *knowing it was time for his conversion*.

vaineiyaka = °ya (1), in bauddha-vai°, see **bauddha**.

vaineiyika = °ya (1): śrāvaka-vai°, *a prospective convert of śrāvakas*, Dbh 69.4, and so, *pratyekabuddha-, bodhisattva-, tathāgata-vai°* 5, 6; yathāśayeṣu sattuṣṣu yathā-°keṣu 90.15; (yathāparipakvāparipakva-) °ka-tām ca . . . yathābhūtam prajānāti 75.1.

vaipañcaka, m. (= **vipañcika**, q.v., and next two), *soothsayer*: LV 58.4 (two mss. vaipañcika, sol).

vaipañcanika, m. (= prec. and next; see s.v. **vipañcika**), *soothsayer*: etaḡ śruṇitva rājā vaipañcanikām samāgatīm avaca (so read in all) Mv i.207.13 = ii.12.3, 17 (vs; mss. vipañc° in first two cases).

vaipañcika, m. (see under prec.), *soothsayer* (prec. by **naimittika**): Mvy 3794 = Tib. mtshan mkhan; LV 186.15 (prose; best ms. vaipañcanika, 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-jana; improbably, in my opinion.

vaiṇāyika, adj., subst. (Skt. vipāka plus -ika), *produced by maturation (of actions)*: in Laṅk 283.4, 11 said of a class of Buddhas, contrasted with **nairmāñika**, 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**.

vaiṇāyika (= Pali vepakka; abstr. from Skt. vipāka plus -ya, but only in Bhvr. cpds. in Pali and BHS), *ripening, maturation*, ifc. Bhvr., *resulting in . . .* rājya-°yam kuśalam Divy 372.3, *merit resulting in kingship*; (mahāpuruṣa-) lakṣaṇa-°yam śilam, adhicitta-°yam, iṣṭagati-°yam, sattvārtha-°yam ca Bbh 185.14; (sarvam ca sattvānām āpāyikam karma . . .) ātma-°yam 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 aṅga of the canon, cf. vaidalya); °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), Dh 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: tena °tam, *he smiled*, Divy 17.6.

vaibhāṣika, an adherent of the Buddhist school of this name: Mvy 5148.

Vaiḥḍiṅgī (loc. °gyām) = **Vebhāḍiṅga**, see s.v. **Veruḍiṅga**, n. of the village of **Nandipāla Ghaṭikāra**: MSV i.217.11. Tib. cited as *Behi-bhi-ḍiṅ-ga-na*.

vaibhūtika, (adj. or) subst. nt. (to Skt. vibhūti plus -ika), *splendor, magnificence*: °kam (prob. subst.) Mvy 7480 = Tib. dbaṅ 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 prabhātasamjñī nagarendrakilam samatikrāmaty) 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 **vemātra**, 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; (āyativipāka-)-°tām . . . prajānanti Mv iii.321.5; indriya-°tā Mvy 1256 (Tib. rim pa, *series, order*, or rnam pa tha dad pa, *difference, variety*); sattvānām citta-°tām . . . prajānāti Dh 74.1.

vaimātrya (nt.; Pali vematta) = °tra (3), **vimātrya**, °traṭā: buddhakāya-°trya- Gv 126.4; paṣya . . . prajānā-viṣeṣam prajānā-°tryam Sukh 66.12; lokadhātu-°tryāvātāraṇāya Dh 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.

vaiyākaraṇa, or with Senart vaiyyā°, nt. (= Pali veyyā°), = **vyākaraṇa** (1) as a genre of canonical Buddhist literature: sūtrānta-(so read with mss. and Senart's note for text °te)-vaiyākaraṇābhigīto (mss. vai āk°, Senart vaiyyāk°) . . . °ham Mv iii.122.21 (vs), *I, praised in sūtras and vai°* (of the canon).

vaiyāpatya (only Prāt), °prtya (always in Śikṣ mss., Bbh., once seems intended in Av, ii.13.5, see Speyer's note), °vrtya (other texts, incl. Av usually; = Pali veyyāvacca, AMg. veyāvacca; Skt. Lex. °prtya, Jain Skt. °vrtya; Buddh. and Jain word; from Skt. vyāpṛta plus -ya, a for ṛ and v for p MIndic), nt., *work* (of duty or service to a superior), esp. to a Buddha or (often) to monks: vaiyāvṛtya dharmenānumodanā ca (so mss., to be kept, but meter suggests pronunciation vyāvṛtya!) mahājano prīti (so mss.) karoti puṇyam Mv i.298.19 (vs), *service* (to a Buddha); dharmā-°vrtyam Divy 54.16 (samghasya); 347.27; °vrtyam Av i.260.6; ii.96.7, 11 (here by a monk to other monks); °prtyam Av ii.13.5; °vrtya-karmaṇi Av ii.9.3; °prtyakarmani Bbh 16.7; sattvānām °prtya-kriyā (by

Bodhisattvas) 29.25; °prtya (ms.) Śikṣ 50.15 f.; 55.6 ff.; °patya Prāt 494.8, 10; grhikarmānta-°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; °vrtya-k° for a Buddha); Divy 347.2, 24 (prose; id.); a servant in a monastery; Mvy 8736 (°vrtya°); Divy 54.19; Śikṣ 55.8 (°prtya°); Bbh 166.24 (id.); Prāt 494.9, 11, etc. (°patya°); wrongly written vaiyāvṛta-k° MSV iv.136.9.

? **vaiyyākaraṇa**, see **vaiyā°**.

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.)

Vairanyā (= Pali Verañjā), n. of a city: MPS 31.56 ff. (cf. Pali Vin. iii.6.18–27; 7.3–17). Cf. **Vairambhya**.

vairamaṇa, m. (! 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 **prativairamaṇa**.

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)-guṇavarṇasamprakāśanatvād 9; adattādāna-°nyārthaṃ Av i.223.12. All prose.

vairambha, m. (1) (= Pali ver°; see also next; appears to be derived from *virambha, but no form or deriv. of vi-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 yathāiva 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 naṃ (see s.v. **nam**) vikopenti (q.v.) na dehakam (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 (apl) 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 Verañja.

Vairambhya-sūtra, nt., an account of Buddha's stay in prec., said to occur in Catuskanipāta 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. veraggīa), *relating to* (causing) *disgust with the world*: samsāra-°gyiki dharmadeśanā Av i.206.16; 271.11; ii.84.8; 162.9.

vairāja, m., *turquoise*: Mvy 5982 (in a list of gems); so Tib. rdoḥi rgyal po ste gyu, *turquoise as the king of gems* (implying derivation from vi-rāj-).

Vairāṭaka, n. or epithet of a yakṣa: Māy 74; perh. geographical adj., *living in Virāṭa*.

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(ḥ), *rivals in regard to a field*, also vastu-°kā,

vapra-°kā, Mv i.16.9 (prose), see s.v. **sāpatnaka**; susukham bata jivāmo vairikeṣu tv avairikāḥ, vairikeṣu manuṣyeṣu viharāmo hy avairikā(h) Ud xxx.47 (= Pali Dh. 197, where verin(a), averin).

? **vairuddhya**, nt. (Skt. viruddha plus -ya), *contrast, opposition*: °yam utpannam MSV ii.174.3, by em. (ms. vairukṣyam).

Vairūṭiputra, see **Samjayin**.

vairocana, (1) (= Pali vero°, Skt. viro°) *the sun*:

°nam vā gagaṇasmim sarvaraśmisamāgatam 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. Pali 2 Verocana in DPPN, n. of a certain jewel; AMg. vairoyaṇa, fire; and see **virocana** 1), a certain jewel (also **viro°**): °nam maṇiratnām grahetvā Mv ii.317.13 (vs); °na-maṇiratna- Gv 101.12 (prose; -padmagarbhāni); 159.1 (prose; -vitāna-vitam); (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 mḍzad; once replaced by **Kāyeśa**, q.v.; Sādh 16.9 etc. (same group of five); he is prob. identical with the **Vairocana** who occurs in Śākyamuni's place in the standard series of Buddhas (after **Kāśyapa**) Gv 298.6; the standard story of Śākyamuni'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. **Vairocana** (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 **nīlakāyika** (q.v.) devaputra: LV 383.11; (8) n. of a samādhi: Mvy 536; ŚsP 1417.12.

Vairocanaṅketu, n. of a Bodhisattva: Gv 442.12.

Vairocanaḅarba, (1) n. of a Bodhisattva: Gv 2.25; 80.26; Mmk 63.5; (2) n. of a palace: Gv 123.20; 124.2.

Vairocanaḅarbahamāmegha, n. of a Tathāgata: Megh 296.15.

Vairocanaṅtejaḥśrī, n. of a lokadhātu: Gv 267.21 ff.;

= **Vairocana-śrī**, °na-dhvaja-pradīpa-ś(ī)rī, qq.v.

Vairocanaḅhva, n. of a Bodhisattva: Gv 2.19.

Vairocanaḅhvajapradīpaś(ī)rī, n. of a lokadhātu: Gv 284.4 (vs); see °cana-ṅtejaḥśrī.

Vairocanaḅhvanidhānaketudhvaja, = °cana-praṇidhijñānaketu: Gv 30.11 (prose).

Vairocanaḅhvanidhānanābhiraśmiprabha, n. of a Bodhisattva: Gv 8.21; 24.12.

Vairocanaḅhvanidhigarbhā, n. of a lokadhātu: Gv 13.25.

Vairocanaḅhvanidhijñānaketu, n. of a Bodhisattva: Gv 13.26 (prose); = °cana-praṇidhānaketudhvaja.

Vairocanaḅhvanidhijñānaketu, n. of a Buddha: Gv 257.12 (vs).

Vairocanaḅhvanidhijñānaketu, n. of a Buddha: Gv 285.7 (vs).

Vairocanaḅhvanidhijñānaketu, n. of a cakravartin: Gv 268.25; 269.9; called °śrīprabhācūḍa 280.23, 25, where he is said to have been a previous incarnation of Maitreya.

Vairocanaḅhvanidhijñānaketudhvajarāja, n. of a

Bodhisattva: SP 470.6 (no v.l. in edd.; Kern's Transl. om. dhvaja, Burnouf's om. rāja).

Vairocanaḅhvanidhijñānaketu, n. of a lokadhātu: SP 423.4 ff.; 457.6.

Vairocanaḅhvanidhijñānaketu, n. of a storeyed palace occupied by Maitreya: Gv 456.13; 469.20, 22.

Vairocanaśrī, (1) n. of a Bodhisattva: Gv 4.3; (2) = **Vairocanaṅtejaḥśrī**, q.v.: Gv 281.21.

Vairocanaśrīgarbha, n. of a Tathāgata: Gv 282.20 (2d ed. line 21).

Vairocanaśrīgarbharāja, n. of a Tathāgata: Gv 422.26.

Vairocanaśrītejorāja, n. of a Tathāgata: Gv 8.20.

Vairocanaṅya, adj., of (the Buddha) **Vairocana** (3): °niyo viṣayo °prameyā Gv 324.3 (vs).

Vairocanaṅtaraññānīn, n. of a Bodhisattva: Gv 2.16.

vailāsikā, velā° (cf. Skt. vilāsini, °nikā), *a concubine*: Jento ... °kāye putro Mv i.348.13; similarly 349.2, 14; tam yugyāyānakavigata (so v.l., metr. required) ceṭi-velāsikāhī (v.l. °vailā°) ca upetaṃ ii.37.5 (vs); bhāryāyo anupavrajetsuḥ kaḥ punar vādo anyāye velāsikāye janatāye iii.223.2.

? **Vailmavegarudra** (pw Bailma°, connecting with Skt. bilma), n. of some heretical ascetic sect (prob. corrupt): (divāsanirīkṣakā ... dikṣante, read dikṣyante) °rudreṣu nagnaśravaṇeṣu ca Kv 81.8.

vaivarṇa (Skt. vivarṇa plus -a), *paleness*: samāpatitabhayaviśādasveda-°ṇa-dainyo Jm 173.3; perh. error for °ṇya.

vaivarṇika (nt.; abstract, cf. prec. and Skt. vaivarṇya; = Pali vevañña, in °yam amhi ajjhūpagato AN v.87.30 = 210.8, so read with CPD s.v. ajjhūpagata; also Jāt. iii.394.26, same mg.), *loss of (normal) appearance, alteration (for the worse) of aspect*: pravrajyā khalu vaivarṇikābhūyupagatā Divy 424.1 (the mg. is that of Pali AN above, which pertains to a monk; Divy Index and PTSD wrongly *outcaste*).

vaiśāradya, nt. (**viśārada** plus -ya; = Pali vesārajja), *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-viśāradaḅ LV 438.7 (vs); catur-°dya-prāpta LV 403.1; 428.5; vaiśāradya-prāpta Divy 617.15, of the nun (2) **Prakṛti**; °dya-varaparamiprāptaḥ Mv i.115.7 (vs); vigatakathamkatho °dya-prāptaḥ kuśaleṣu dharmeṣu Mv iii.201.12; °dye 'pi chedaṃ (mss. °do) vikartum pratibālāḥ 322.4; among qualities of a Buddha (or Bodhisattva), LV 160.15 (caturbhīś ca tathāgata-°dyaiḥ samanvāgatam); Mv i.237.10; iii.386.14 (vs, °dyeḥi sampannāṃ; 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 Pali, listed Mvy 131-4: (1) sarva-dharmābhī-sambodhi-vai°, *confidence of being perfectly enlightened as to all dharmas*; (2) sarvāśravakṣayajñāna-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 nairyāṅika-pratipattatvā-vai°, *of the correctness of his way of salvation for realization of all (religious) success*; more briefly Dharmas 77, accidentally omitting 3 (in 4 nairvāṅika°); in somewhat diff. language and transposing 3 and 4, Bbh 402.3-12; a wholly diff. list (unknown to Pali) 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 prthu-vai°; they are not explained, and the last is dubious, see prthu (Senart assumes that it means Skt. prthak, but does not explain how that would help); ten vai° of a monk listed Karmav 105.6 (otherwise unknown; vaiśāro grāmam praviśati, vi° grāmān niṣkrāmati, etc.).

Vaiśāradyaprāpta, n. of a contemporary or future Buddha: Sukh 71.5.

Vaiśāradyavaḥjanārāyaṇasimha, 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).

Vaiśālya, 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. visatā = vikasita, *blooming*; *extensive*), *full bloom, state of full development*: drṣṭā te tathāgatapranidhi-°styavaiśeṣikatā Gv 524.7-8.

Vaiśyāyanī, 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. mahārājan).

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 nāgaking: Māy 247.19.

Vaiśravaṇarājan (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).

vaisarpa, m. (= Skt. visarpa; cf. next), a disease like *erysipelas*: Mvy 9509 = Tib. me dbal.

vaisarpa (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 . . . atyartha-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 dharmanetrī (sc. the LV) °riki bhaviṣyati LV 439.1; °kam kṛtva śāsanam Mv i.252.13 (vs; em.); (of śāsanā) MSV i.61.20 f.; bhagavān . . . °ka-(em., mss. °ko)-śāsanā-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, śāriṇa °riku tasya cābhūt SP 26.8 (vs), *and his body was widely distributed* (as relics); śāriṇa (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 śāriradhātūn °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. Vaibhāra (or Vaihāra, once Mbh.), n. of a mountain outside Rājagṛha. In Pali and AMg. the only form recorded is Vebhāra. 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 vehāyasam 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 antarikṣe sṭhitam); 241.11 (°sam tiṣṭhet), 15 (mss. °se); 248.13, 14; 250.5 (°sam antarikṣasthau); 331.5 (vs, °su, v.l. °sa, m.c.); Mv i.21.7 (°sam abhyudgacchanti); 55.2; 158.13 (°sam dvīpāto dvīpaṃ saṃkrāmati); ii.492.7; iii.27.11; 107.12, 13; 366.12; Divy 223.15 (°sam ratho gacchati); 252.16 (°sam saptatālān 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.

(Vokkāna, 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. vṛnta, but no mg. of that word seems to fit here; rather prob. related to vṛndī, q.v.), *prob. insect-shell*: Mvy 5995, among śaṅkhādi-nāmāni; after kapardikā, before abhraka, khaṭikā; Tib. sṛin lkog, or sṛin khog, neither of which is comprehensible to me; prob. read sṛin (*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-śam-; 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 vosāra-ṇiya, rare for osār°, AN i.99.13), = osārayati, see s.v. 1 **osarati**: MSV iii.14.5 (prose) evaṃ ca punar vosārayitavyāḥ; also 26.1.

vyamsaka, adj. (Skt. Lex. id.; AMg. vaṃsaya; to next), *deceitful, tricky*: (vañcito bhavati . . .) na ca . . . taṃ vyamsakam pudgalaṃ codayati Bbh 126.4.

vyamsayati (Skt. in mgs. *disappoints; wards off*), *deceives*: māsi mayā kiṃcid vyamsitaḥ? tāta mahātmā tvam kiṃ mām vyamsayiṣyasi 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 medhāvi SP 320.6; Divy 108.9; 110.5; Dbh 61.15; vyaktau paṇḍitau medhāvināu Divy 318.18; others Mvy 2898; SP 46.3; Mv i.205.7 = ii.9.3 vyaktāyāṃ (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 **samāgra**, = Pali vagga, with cpds. vaggārāma, vaggārata), (1) *adj., separate, in separate places*: (imāni . . . śikṣāpadāni) teṣu-teṣu sūtrānteṣu vyāgrāṇi Bhagavatā ākhyātāni Bbh 180.14; (śaṅṅam paramitānām teṣu-teṣu sūtrāntareṣu) (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; **vyāgreṇa**, adv. (= Pali vaggena), *separately, in a sectarian or divisive way*, MSV ii.202.9; **vyāgrakarman** (= 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 vyāgrārāmo bhavati na vyāgra-rato na vyāgra-karaṇim vācam bhāṣate sadbhūtām asadbhūtām vā Dbh 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 akalyānamitrapariṅghitā bhavanti, teṣāṃ tebhyaḥ akalyānamitrebhya) . . . vyāgra-karaṇim 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, phonème (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 athato vā °nato vā); in Sūtrāl. xviii.32, comm., **vyañjanasya** is equated with **yathārūtarthasya**, see s.v. **rūta** (2); na vyañjanā (v.l. °nam) bhraṣyati (= bhraṣ°) nāpi cārthā LV 414.8 (vs), *neither sound(s) nor sense is lost; (saddharmaṃ . . .) svarthaṃ suvyañjanam LV 3.8, having good meaning and good sound(s); arthena mahyam kāriyam kiṃ bhōti 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-bhisamskārarthi, saḥ arthārthi . . . na vyañjanārthi Bbh 256.25; śāstuh śrāvakaṇām cārthenārthaḥ padena padam (word, or sentence? see s.v.) vyañjanena vyañjanam sam-syandate sameti yad utāgrapadaiḥ Av ii.142.16; 143.5-6; pada-vyañjanam, dvandva or tatp.? seemingly tatp. in SP 475.3 (yadā . . .) ito dharmaparyāyād antaśaḥ pada-°nam 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 yathoddiṣṭam pada-°nam 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.

***vyatikāṣa(ya)ti**, see **vītikāṣeti**.

***vyatinamati, vīti°**, passes (intrans.; a time-expression as subject): madhyantike vītināte (ppp.) Mv iii.185.16, *now that high noon has passed; caus. °nāmāyati* (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)am vṛṣṭir na °ti, evaṃ subhāvitam cittam rāgo na °ti Ud xxxi.17; similarly 18-22.

vyatirocate, is very resplendent: praññayā °cante (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. sāropayitvā, 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 (°dhaḥ), Gv 126.2, and Dbh 15.14 (on all these see s.v. **Avamūrdha**); °talipi, '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 pravayadhati sampravayadhati Divy 46.7; ppp. °dhitaḥ pravayadhitaḥ sampravayadhitaḥ 327.9.

vyadhvan, loc. °ani (cf. RV vyadhvan-aḥ), *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.v. **vyava-sāda, saṃsīdana**).

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); °krta 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 **pratiñhsarga**, a near-synonym: Mvy 7667 (= Tib. byañ bar gyur pa, *being purified*, see under prec. but one); pratiñhsargo vyanti-bhāva(h) Pischel SBBA 1904 p. 815, fol. 164a; kāmānām prahāṇam ākhyātam pratiñhsargo 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 vapakassati, vava°; in mg. *withdrawn* used as in Skt., e. g. kāmehi or LV kāmehyo 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 prahitātmā (om. LV) vyapakṛṣṭo Mv ii.118.11-12; 120.3; LV 239.2; eko vyapakṛṣṭo (Samy. Āg. vyava°) °pramatta ātāpi prahitātmā (Samy.

Āg. pravivikto for prahi°) Divy 37.10; MSV i.48.12 f.; Saṃy. Āg. 3r.4; in Divy 618.3-4 occurs a fem. form, expanded and partly corrupt, ekā vyapakṛṣṭā 'pramattā ātāpini smṛtimati saṃprajānā prahitāni (! read prahitātmani?) viviktāni (! read viviktā? cf. Saṃy. Āg. pravivikto) viharati sma. Mvy 7166 vyapakṛṣṭaḥ = Tib. ḥdu ḥdzi med pa, noiseless, or dben pa, solitary.

Vyapagatakhiḷadoṣa, n. of a former Buddha: Sukh 6.10.

Vyapagatakhiḷamalapatighoṣa, n. of a former Buddha: Sukh 5.17.

vyapatrāpin, f. °ṇi [to Skt. vy-apa-trap-], *modest*: hrīmā °piṇi dharmacārīni LV 28.13 (vs); °pi-tā, abstr., *modesty*, Samādh p. 5 line 13. Cf. next.

vyapatrāpya, nt. (as prec.; cf. **apatrāpya**), *shame, modesty, bashfulness*: lajjā-°pya-saṃlīna-cetas Divy 255.16, hrī-°pya-grhītā 23 (here the bashfulness of love); *shame* of an evil deed, (śikṣāvyaatikrame) °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 °diśati, but prob. denom. to Skt. vyapadeśa), °samānā, pres. pple. f., *saying*, or acc. to Chin. (Finot) *commanding*: tatra ced bhikṣuṇī °nā sthītā syād Prāt 525.9 (what she says follows this but BHS. has a lacuna; acc. to Chin., 'Give rice and curry to this monk!').

vyapalokayati (=, and prob. error for, **vyavalo**°), *investigates*: °kayanto vivṛtana manasā (then lacuna) Ud xxi.18.

vyapasamsarati, *spends incarnations*: (ṣaṣṭu kāmāvacareṣu) deṃsu sattivā (?) °srtya (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 vyapannā; cf. s.v. **arpanā**), *application (of mind), focussing (of attention)*, so PTSD: Mvy 7429. (Tib. renders etymologically.)

vy-alamkaroti, *disadorns, deprives of adornment*: na vayaṃ kumāraṃ vyalamkarīṣyāmaḥ, alamkarīṣyāmo vayaṃ 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-vacanaḥ, *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.

vyavakṛṣṭa, *solitary, secluded*, = **vyapakṛṣṭa**, in the cliché cited s.v.: Saṃy. 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 mārgayamāno) janapada-°reṣu nagara-°reṣu, etc. (long series of locs. like these) Gv 127.16 ff.; sarvasattvabhājana-(text °nā)-loka-°reṣu (see s.v. **bhājana**) sarvasattvagati-°reṣu 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-samudraṃ ca samādhi-vyutthānaṃ ca samādhi-°raṃ 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.

vyavacārāna (nt.) and °nā (to next), *consideration, intellectual mastery*: °nā AsP 303.4, see next; °ṇa, ye mahāprajñāmahāsāgara-°ṇa-nayaprayogā(h) Gv 248.10; °ṇa or °nā, samantamukha-°ṇalokena 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°; Raḥder, App. to Dbh 1.17 cites this as vyavacār°); °yati AsP 433.2, see s.v. **prativahati**; (paśyati śṛṇoti) °yati **avacarati pratividyati** (qq.v.) Gv 252.20; °yitavyaḥ Mvy 7458 (foll. by upanidhyātavyaḥ) = Tib. rnam par dpyad par bya ba; sarvajñātānimnā samtātir (q.v.) vyavacārītā bhavati (*mental disposition tending to omniscience becomes intellectually assimilated, considered to the point of mastery*), yā . . . sarvajñātānimnayā samtāyā vyavacārāṇā iyam sā Subhūte vyavacārāṇā AsP 303.2-4.

vyavacchedana (nt.; JM. voccheyāna; 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 chavimānsalohitaṃ °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-saṃlīhita-puṇya-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 (°naṃ . . . saṃprajānanti); 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 kāmeṣu bhayaṃ okāraṃ saṃkleśam (construe with kāmeṣu, as in Pali with kāmānaṃ), naiṣkramyānuśamsā (prob. separate!) °naṃ saṃprakāśayati, *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 °naṃ 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. vodittha; perh. represents Skt. vyapa°), *recognizes* (as true), *names, establishes, defines*: (na . . . abhijānāmi . . . 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-vihārīnaḥ, text.]

[**vyavaparīṇāma**, read with 2d ed. vyaya-pari°: Gv 243.20.]

(**vyavabhāṣate**, *shines*; caus. *illumines* 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 kaṅṭha°bi . . . -ābharāṇam Divy 360.11.

vyavalokana, nt. (to next plus -ana; = Pali volokana), *looking closely at, examining carefully*: rājā . . . janapadān °nāya nirgataḥ Divy 435.22; sarvasattvacittacarita°na-sūksmapraveśajñānaṁ Dbh 86.31; -vimokṣabhavana°na (-simhaviṣṭbhitena) Gv 39.24; -anantakāya°na-caḥsurviśuddhyā 237.15, et al.; in LV 62.6 (Śakro . . .) śiṣṭya-valokanānūvilokayati 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 (= Pali 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 kāyam LV 30.20, and °yata . . . daśadikṣu . . . bodhisattvān 21, *behold!* (physically); (Asita speaks) yan nv aham °yeyam iti, sa divyena caḥṣuṣā . . . adrākṣit LV 101.5; simhāvalokitaṁ mahāpuruṣāvalokitaṁ °yati sma LV 84.5, *gazed the gaze of a lion, of a Great Man*; but intellectually just below, (sarvasattvānām ca citta-caritaṁ [ca, omit with ms. A] prajānāti 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; (Buddhacacṣuṣā lokam) °yanti 95.25; (Bhagavān . . .) nāgāvalokitena °yati 208.17; cāturdvīpikam °yitum pravṛttaḥ, tatpāri nādrākṣit Av i.258.3; nānāvāsam °yitavyam Kv 96.8, *is to be* (physically) *inspected*; °yantum mām Buddhāḥ Suv 30.7, cited Śikṣ 162.15, (physically) *examine*; sarvadharmārthagatim (Tib. don gyi = artha, in gen. relation to rim pa = gami, *series or method*) ca tathāgato °yati (Tib. gzigs, *see*, both phys. and intellectually) SP 121.7; anusaran °kayan pratipadyamānaḥ Dbh 47.19, of Buddhas passing from 5th to 6th bhūmi; lokasya sambhavaṁ ca vibhavaṁ ca °yate 47.24 (same situation); (dharmāṇām . . . hetuphalavyavasthānam . . .) °yati, °lokya kāmadhātāv eva sabhāge dhātāv . . . Bbh 397.28 (here app. intellectually); (puruṣaḥ . . . na) °yitavyaḥ Bhik 24a.4, cited s.v. **upanidhyāyati** (could be both physical and intellectual); °yadhvaṁ bhikṣavo vyavacāryadhvam, 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*): (prāsādikenā)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°kitaṁ Gv 18.4.

[**vyavasana-tā** KP 114.2 (prose), read prob. vyasana-, less likely vyavasāna- (Pali id., *determination*, but rare and doubtful, see PTSD): mitrakulabhekṣāka-(= °bhaikṣ°)-kulād vyavasana-tā-grahaṇam, one of two evils (mala) of a pravrajita. Tib. renders the whole cpd. by yōṅs su ḥdzin pa, *wholly grasping or taking*.]

vyavasarga (m.; Skt. Gr. id.; Ved. in diff. mg.; = Pali vavassagga, wrongly defined PTSD; AN i.36.20 vavassaggārammaṇam karitvā, comm. ii.38.19 vavassaggo vuccati nibbānam, 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-parīṇatam, adj. with ṛddhipādam (acc.), after virāga-nīṣritam, nirodha-nīṣritam, Mvy 975, and

Dbh 39.1; °ga-rata Mvy 2846, among tyāgādayaḥ, also Śikṣ 24.6 (adj. with hastapādaparitvāgena).

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 jīvitam sumadhuram tyajitum vyavastah Divy 416.26 (vs; m.c., hyper-Skt.?).

vyavasthāna, nt. (= Pali vavasthāna; Skt. not in this sense), *respective determination, differentiation*: bhūmi-bhūmi°na-kuśaleṇa Dbh 20.28; tattvalakṣaṇam °na-taḥ advyaparabhāvitam veditavyam Bbh 39.1; 260.13 (see s.v. **vipaśyanā**); catvārimāni 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 Sukhāvātī are nīyatāḥ samyaktve, see s.v. **rāśi**) nāsti tatra dvayo rāśyor vyavasthānam prajñaptir vā yad idam aniyatasya vā mithyātvanīyatasya 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. Pali vavasthita, not recorded in Skt. in the ppp.), *separated, not in conjunction*: nakṣatrāṇi °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 (= Pali ariyavohāra, see CPD), eight (as in Pali), Bbh 220.7, 11 (dṛṣṭe dṛṣṭāvādītā, etc.); aṣṭau °ra-padāni Bbh 389.13, 16 (evamānā, evamjātyaḥ, etc.); ṣaḍ °ra-pada-caritāni 19 ff. (āhvānāya samketah, etc.); samvṛti°ra Sukh 42.11, see **samvṛti**; (2) *motion, gesture*: (hasta-) °reṇa (contemptuously) uddeṣṭum ārabdhaḥ MSV ii.190.9; so also hasta-vyavahāraṇa ib. 188.12.

vyavahārika = prec., q.v. (2).

vyavahārika (Skt. °ra plus °ika; in Skt. vyāvā°, 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. groñ gi bla, *in charge of town(s)*, a royal officer (cf. Kauṭ, Arth. Sham. 20.13 paura-vyāvahārika).

[**vyaskandaka**, see **vyā**°.]

vyastikā (-krta), (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*: kāmeṣu °nā utpadye Mv iii.440.9; 451.2 (both prose).

vyākaraṇa, nt. (to **vyākroti**); 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 paripreṣakāś, tasya ca °ṇena tuṣṭā(h) . . . SP 288.12; sarvaprāśna°ṇa- LV 427.14; (rājā . . .) preṣhati, te ca jñātvā vyākaraṇāni, teṣāṁ vyākaraṇam śrutvā . . . 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 vyākāritvā 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 **sthāpanīya-^ona**, qq.v.; as one of the 12 or 9 types of literature in the canon, ^onam Mvy 1269; Dharmas 62, *explanation*, perh. more specifically *answers to questions*, = **vaiyākaraṇa**, Pali veyyākaraṇa (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 ff. and Lévi on Sūtrāl. 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 *grammarian*; (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: Śāripuṭrasyedam ^onam anuttarāyāṃ samyaksambodhau SP 69.6; similarly SP 70.12; 214.3, 4; 222.12, etc. etc.; megha-māṇavaka-^onam Mv i.2.1; ^onam . . . labheyā Bhad 59, *may I get a prophecy*; apramāṇa-^ona-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^o**; 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 bhagavāṃ vyākariṣyati . . . Mv i.57.3; 274.5 (see **vyākaraṇa** 1); bhagavān tam artham vyākare ii.93.21; vyākuruṣva . . . kuta eti (WT with K' enti) ime sūra SP 307.1–2 (vs); asmiṃ arthe vyākriyamāṇe SP 36.2 and 37.1; ity eṣā pañcamī bhūmī (mss. ^ovyām!) 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 vaipañcikaś ca) vyākṛtam abhūt: maṅgaladvāreṇa kumāro 'bhiniṣkramiṣyatīti LV 186.16; similarly 211.3; Mv i.197.9; so (sc. naimittikah) 'pi tathaivamṛtā-dhigamanam eva vyākṛtavān LV 268.5; (naimittikehi kumāro) vyākṛtaḥ, rājā cakravartī bhaviṣyati Mv ii.32.7; (naimittikena ca) horapṛthakena ca vyākṛto, yena kāryeṇa devadatto kumāro abhiniṣkramati, tam kāryam na prāpayiṣyati Mv iii.178.18; Vāraṇasyāṃ naimittikair (mss. nimi^o) dvādaśavarṣikānāṃ vyākṛtā Divy 131.20; rarely, *pratyekabodhi* is predicted, Vipāṣyina . . . sa sārthavahāḥ 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-anyaṃ te vyākariṣyanti . . .; SP 27.3 (vs) anyonya vyākaraṣu (^okaraṣu? § 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 pṛthak-pṛthag vyākuryāt (in Buddha's reply, line 9, aham . . . vaśbhūtaśatāny anantaram vyākaroṃi), 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 anuttarāyāṃ samyak-

sambodhau (abbreviated an^o sam^o 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 bodhaya (m.c. for ^oye); Mv i.239.6 (prose) anuttarāye samyaksambodhaye, but below 17–18 -vyākṛto . . . anuttarāye (v.l. ^ovyām!) samyaksambodhaye (so both mss., Senart em. ^oaye, 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, (Śrīgarbham nāma) bodhisattvaṃ . . . an^o sam^o vyākṛtya SP 21.12; yadāpi (sc. mām) vyākurvasi agrabodhau 63.4 (vs); . . . nāma bodhisattvaṃ . . . vyākṛtyāṃ sam^o 67.2; vayam bhagavatā . . . an^o sam^o vyākṛtāḥ 212.1–2; tān vyākaroṃi aham . . . tathāgatate 221.14 (vs); catasraḥ paśado vyākaroṃ an^o sam^o 224.7, similarly 10; nāham . . . vyākṛtā cān^o sam^o 268.9–10; (yāvad . . .) bodhisattvā na vyākṛtā bhaviṣyanti an^o sam^o LV 377.18; ātmasamatāye (em.; loc.) samāsataḥ svayambhūsamatāye vyākārṣit Mv i.3.6; samanantara-vyākṛto . . . anuttarāyāṃ (so mss.) samyaksambuddhāya (v.l. ^oyā, prob. loc., § 10.142) 40.5–6; 239.17–18, see above; no goal expressed (besides some cited above), vyākṛto hy eṣa Śāripuṭro SP 70.6 (vs); na tāvad asmān sambuddho vyākaroṭi 147.11 (vs); vyākṛtā yada bheṣyāmas 147.14 (vs); (yenāyam 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 ākāraih samāsataḥ tathāgatā bodhisattvaṃ an^o sam^o vyākurvanti. katamāih ṣaḍbhiḥ. gotrastham anutpāditacittam; tathotpāditam cittam; sammukhāvasthitam; viparoḥṣāvasthitam; parimitam kālam, iyatā kalenān^o sam^o abhisambhotsyata iti; aparimitakālam vyākaroṭi, na tu kālānyamam karoti.

-**vyākulika**, in grha-vyā^o Mvy 9261, which seems to mean (a monk) *who is disturbed by longing thoughts of his (former lay) house*; Tib. khyim 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: ^otir Bbh 290.2 (vs).

vyākopayati = **vikop^o**, *disturbs*: ^opya, ger., MSV i.6.14. [**vyāghatika**-(samjñā), corruption for **vyādhamā-taka-**, q.v.]

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

Vyāghrapadya (= Pali Vyagghapajja), another name for the **Koliyas**, 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 siṃhābalau yau tu Siṃhavyāghrabalābalau; see Lévi's note for the evidently puzzled translations; but at least one Chin. supports the theory that **Siṃhābala** and **Vyāghrabala** are the two names, ā in -balābalau being lengthened m.c.

[**Vyāghrī-jātaka**, name adopted in Senart's Introd. for Jāt. of which colophon Mv ii.72.15 reads śriyāśodharāye vyāghrībhūṭāye 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 ruṅs pa, gḍug pa, also sbrul, for Mvy 6962; *serpent* in Mvy 4841, = Tib. klu, sbrul; vyāḍa-mṛga (= Skt. vyāla^o, Pali vājāṃiga), *wild beast*, Mv ii.215.16 (siṃhena vyāghreṇa vā anyena vā vyādamṛgeṇa); 216.5; vaneṣu ca vyādamṛgākulesu 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 (śulkaśālīkah, q.v.) °kṣeṣūpapaṇṇaḥ 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.?) vyupanāmyante 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 Bṛh.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 abhishyandanti koṣaṃ ca roṣaṃ ca apratyayaṃ ca āviṣkaronti Mv i.30.5; (kupyati) °dyate madguḥ etc. Av i.286.5, see s.v. **mañku**; tatra nāmāham vyāpadye Śikṣ 188.13, *under these circumstances, forsooth, I am cross* (as I ought not to be; Transl. wrong); (na ca mayā pareṣaṃ 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 akūśala karmāṇi (regularly listed after **abhidhyā** and before **mithyādrṣṭi** or °**darśana**): 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 . . . vyāpādatarkaprahāṇāya samvartate LV 32.22, *non-malice . . . leads to abandonment of malicious reflections*; opposite of maitri Bbh 204.24; 368.21; vyāpādasyavyāpādo niḥsaraṇaṃ maitri Mvy 1597; asuras are vyāpādabahulā Mv i.30.2, sureṣu vyāpādēna, *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; ākiṛṇa-vyāpāda, *with abundant malice*, RP 34.9; one of the 5 **nīvaraṇa**, q.v.

vyābādha (m.; written vyāvādha; see next, and **a-vyā**), *injury*: Divy 424.4 vyāvādhe khalv api bhaiṣajyam aśulabham, *and, as everybody knows, in case of injury also, medicaments are not easy to get*. The ed. queries the word, without reason.

vyābādhati, °te, °dhayate, also written vyāvādhati, and at least in mss. vyāvadhāti, °te, **vyāvahati** (cf. **vyābādha**, °**dhika**, **a-vyā**°; = Pali vyābādheti, byā°), *oppresses, injures, violates, harms*: na kaṃcit sattvaṃ vyābādhati 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. vyābādhati); with gen. of personal object, na ca tasya rāgo vyāvadhīyate SP 419.5 (v.l. vyāvādh°; WT vyābādhi°); na teṣāṃ rāgo vyāvādhiyati SP 481.4 (v.l. vyāvah°; WT vyābādhi°); with acc. object, na cāsya kāyam vyābādhatē sma LV 152.20; netrāṇi vyābādhayate murchāṃ ca samjanayati Divy 105.12 (prose).

? **vyābādhi**: Gv 451.7 dhanvāyitatvaṃ (read dhandhā°) vā vyābādhiḥ caवासādanam (2d ed. °kaṃ vāva°) vā ajñānam vā etc., in a list of imperfections. Perhaps read vyābādhiḥ katvaṃ 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 niścāretsuḥ Mv ii.44.20; (Bhagavantaṃ . . .) °bhālaṃkrtaṃ Divy 46.29; 72.9; Av i.3.7 etc. (mss. often vyoma°, see Speyer, ii.cix); vyāma-prabhōjyvalamuñcitarāśmī 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: teṣāṃ . . . dvārāṇāṃ dvinnāṃ varṇānāṃ °gā abhūsi suvarṇasya ca rūpyasya ca Mv i.195.10.

(**vyāmohaka**, *deluding, confusing*, Skt., Schmidt, Nachträge; °ka-tvād Lañk 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 svānān, in the dilapidated house; pple. agrees with kumbhāṇḍakā(h) line 7.

vyāyukta, adj., *variegated in color*: °tāsvā °ta-rathā etc. Mv i.261.5-9, replacing nilā, 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*.]

vyāvadhāti, °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-°nakuśalānām Lañk 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 vyāvādhiyati, WT vyābā°, see **vyābādhati**.

vyāvādha, **vyāvadhāti**, see **vyābādha**, **vyābādhati**.

vyāśajati (cf. Skt. vyāśakta; mid. once in Skt., pw), *puts together, attaches*: ger., sa pāṇau vyāśajya mūrdhānam Divy 596.15 (vs), *putting his head in his hand*; gdv., yeṣu vyāśajya-cetā . . . Divy 587.3, *with mind capable of being attached*.

Vyāsapariprcchā, n. of a work: Mvy 1392.

? **vyāseka**, m. (cf. Pali vyāsiñcāti, avyāseka), should mean *pollution, defilement*, which seems reasonably appro-

prate in the context: Mvy 7540. But Tib. ḥphyar 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 bahuvidhaviṣaya-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**^o). 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 yāvaca caturthadhyānam upasampadya vyāhāṣam LV 263.17-18; (Vārāṣasīm) gatvā ṛṣipatane mrgadāve vyāhāṣuḥ 264.22 (all prose, no v.l.); (2) *spends* (time): sap-tarātram vyāhāṣid LV 370.8 (prose, no v.l.); note sap-tarātram viharati 370.6. Read vyah^o 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.]

vyutkaṅṭhaśa(h), adv., lit. *with open throat or out-stretched neck*: na °śa(h) piṇḍapātam pariḥokṣyāmah, LaVallée-Poussin, JRAS 1913.845.18; = **vyutkhaṅṭhaśah**, q.v.; corresp. to Pali avagaṅḍakāraḥ 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 brgal (so LaV-P., Mvy wrongly thod rgyal): Mvy 1496.

vyutkhaṅṭhaśah = **vyutkaṅṭhaśah**, q.v.: Prāt 532.11; acc. to Chin., *picking out the best morsels* (to Skt. khaṅḍa).

vyuttiṣṭhāti, °te (in some of these senses = Pali vuṭṭhāti, vuṭṭhāti; none, seemingly, in Skt.), (1) *returns, comes back* (safe from a sea-voyage): (mahāsamudro bahvā-dinavo . . . , bahavo) 'vataranti alpā °ṭhanti Divy 35.22 (cf. **vyutpadyati** 1); (2) *returns* (to normal life), *comes out* (from meditative seclusion): pratisamlayānād (q.v.) vyut-thāya Av i.242.11; ii.69.6, etc., in the cliché of the Buddha about to preach; also (ekaikasmin sūcīpradeśe) aṣṭau vimokṣaṇa 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) nopaveṣṭavyaṃ śighram 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. āpattito, 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 vyaṃ 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 °hara), quoted s.v. **udāhāra**.

[**vyupadiṣṭa**, prob. error for Skt. vyapa^o, *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**^o 5), *gives* (medicinal herbs, medicines, for a disease): °nāmyante, pass., KP 87.3 (cited s.v. upanām^o 5).

[**vyupapatti** (f.; see **upapatti**), *rebirth*: sarvabhava-gati-°tti-parānmukho Divy 2.1. But Tib. °gati-cyuty-upap^o; Bailey, JRAS 1950.168, top; confirmed MSV iv.160.2 (same story).]

vyupaparikṣaṇa (nt.; to next, and cf. **upaparī**^o), also °**na-tā**, *thorough investigation or reflection* (upon, in comp.): gambhīrapratityasamutpāda-°na-vihāriṇaś ca Gv 472.11; tulānā-(q.v.)-°natā ŚsP 615.11 (comp., acc. to text); °natā (not in comp.) 1325.2.

vyupaparikṣate, and by hapology **vyuparikṣate**, once °ti, fut. °kṣisyati (= **upaparikṣ**^o), *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; vyuparikṣate Dbh.g. 28(54).16 (last syllable lacking in mss.; vyupaparī^o would be hypermetrical here and in the two other Dbh.g. occurrences); vyuparik-ṣamāṇo 29(55).11; also introducing a question, evaṃ vyupaparikṣate, katamena . . . Dbh 32.7; vyuparikṣate, katama hetu . . . Dbh.g. 11(347).20; or a problem, vyuparikṣisyati (so mss., Nobel em. vyuparikṣeta), yenāyaṃ . . . sūtreṇrarājas . . . pracaret Suv 113.4 (prose), *he will ponder on how this . . .* (the proved occurrence thrice in Dbh.g. of the haplogical 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-°mena samanvāgatam Av i.101.3 (of a Buddha; see **vyupaśamana**); (2) *bringing to rest, of the saṃskāra*: teṣāṃ °mah sukham Av ii.198.10 = Mmk 579.12 (vs., = Pali DN ii.157.9); *stilling, of desires*: nirodho °mo 'staṃgamaḥ Bhik 24a.4; of misery (duḥkha), Divy 587.7; Bbh 27.1; sarvasattvakleśasamtāpa-°mena Gv 386.14; of disease, vyādhi-°mārtham Divy 109.26; vyādhi-nām °māya Bbh 209.21; glānya-°māya Śikṣ 37.5; (3) *tranquillity, presumably of mind* (as in 1): (a-vyupa-śāntaḥ) a-vyupaśamarāmaḥ Bbh 169.4.

vyupaśamana (nt.; = Pali vūpa^o) = °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 °manārtham 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**; -duḥkham °tam abhūt LV 86.13; duḥkham ca °tam Kv 48.9; te kalahaṃ kṛtvā °tāḥ Divy 171.9, *when they were appeased after quarrelling*; in LV 205.11 (prose) aho vatāham 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^o must be read.

vyupaśānti, f., = **vyupaśamana** (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 **vyūhā** chiefly in vss, and cf. **vyūhā**; m., (1) (as in Skt. and Pali, *mass, heap*) *mass, large amount*: yā kāci rati-viyūhā divyā LV 36.16 (vs) = Tib. lha yi dgaḥ 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 ḥgod 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 dṛṣtvā bodhisattvasya, Māraḥ . . ., *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, though no one English word is appropriate: (nāsmābhir eṣu . . . buddha)-kṣetra-vyūheṣu vā bodhisattvavikrīḍiteṣu vā . . . sprhotpāditā SP 101.2, *we conceived no desire for . . . these supernal manifestations (or arrangements) of the Buddha-fields . . .*; kṣetreṣu buddhāna śruṇitva 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 etādṛśakāś ca vyūhā . . . tatha buddha-kṣetraṃ 209.1 (vs), all (the Buddhas just mentioned) shall have just such supernal manifestations, and also (a) Buddha-field(s)*; (Ānanda, for whom Buddhahood has just been predicted) ātmanaś ca buddhakṣetraguṇa-vyūhān śrutvā 219.4, *hearing the supernal manifestations of excellent qualities in his own (future) Buddha-field; sarvākāraguṇopetā (v.l. °to) buddhakṣetraguṇa-vyūhā (v.l. °ho) bhaviṣyanti (no v.l. recorded) 220.5; samāś caśāṃ buddha-kṣetraguṇavyūhā bhaviṣyanti 221.10; (tathāgatādhiṣṭhānena tathāgata)-balādāhānena tathāgatavikrīḍitena tathāgatavyūhena (by the T.'s supernal manifestation) tathāgatābhyudgatajñānena 426.7 (all the parallel words mean substantially by the T.'s supernatural power); bodhimaṇḍa-paripālakai devaputrais tādṛśā vyūhā bodhimaṇḍa abhinirmitā (q.v.) abhūvan LV 278.5; tāmś ca vyūhān dṛṣtvā 7; ye ca kecin mahāvūhāḥ (sc. buddha)-kṣetrakoṭiṣv anantakāḥ 280.17 (vs); Chap. 20 of LV is entitled Bodhimaṇḍa-vyūha-parivartaḥ; in it the word is frequent, e. g. ratnachatra-vyūhaḥ 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-kṣetraguṇa-vyūhās (as above) 292.12, displayed at the bodhimaṇḍa; tebhyaḥ sarva-vyūhebhya iyaṃ gāthā niścaraṭi sma 292.14; sarvagūṇa-vyūhaṃ kūṭāgāraṃ 293.1; kasyāyam evamrūpāḥ kūṭāgāra-vyūhaḥ 293.3; etc.; at beginning of next chapter, referring back to chapter 20, ima evamrūpā vyūhā . . . bodhimaṇḍe 'bhisamkrṭā abhūvan 299.15; dṛṣṭā sa viyūha śobhanā (ed. so°) bodhimaṇḍasmi marūbhi (so m.c. for text maru°) yā kṛtā 364.20 (vs); (tataś ca) prabhāvūhād imā gāthā niścaraṭi sma 411.19, and from this manifestation of splendor (of the Buddha) . . . ; yā bodhimaṇḍi prakṛtā ca surair viyūhā, yā vā viyūha kṛta sarva(-?)jinātmajebhiḥ, 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 niṣpādayiṣyāmi 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.

Vyūharājendṛā, n. of a kimnara maid: Kv 6.8.

Vyūhā, viyūhā, = vyūha (2): mahatyā rājavyūhayā Suv 79.13 (prose); about half the mss. mahatā °vyūhena; (mahatā rājānubhāvena mahatā rāja-ṛddhiye) 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 vicintitā śrīmān, without significant v.l.; Calc. śrīman, as if voc. sg., but if voc. it should be pl. (the Bodhisattva, still in heaven, addresses the Tuṣita gods); if acc. pl., it would imply that the preceding forms ending in -ā are also acc. pl., coordinate with phalaṃ 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. mkhaḥ rten, see below; (2) m. and nt., = Tib. mkhaḥ 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 . . . bhadṛāsane Gv 143.8; (ekaikasyāṃ rathyāyāṃ abhayor antayor viṃṣati-) vyomaka-koṭiḥ sarvopakaraṇaparipūrṇaiḥ sthāpitā(ḥ) Gv 164.21 (for the benefit of all creatures); (mārgaḥ . . .) ubhayato nānāratnavyomakapaṅktiviracitavyūhaḥ (Bhvr.), tatra keṣucid ratnavyomakeṣu vividharatnaparipūrṇāni ratnabhājanāni sthāpitāny abhūvan yācana-saṃghapratipādanakārtham, keṣucid vyomakeṣu etc. Gv 403.15 ff., down to 404.7, in numerous repetitions always keṣucid vyomakeṣu (they all contained largesse for beggars); ratnavyomakāni samsthitāny abhūvan, sarveṣu ca ratnavyomaka-mūrdhneṣu koṭiṣaṭaṃ devaputrāṇāṃ . . . avasthitam abhūt SP 405.4-5; ratnavyomakāni 410.12; sarvasya ca tālavṛkṣasya purato ratnavyomakaḥ samsthitō 'bhūt, sarvasmiṃś ca ratnavyomake aṣṭyaparsaḥsahasrāni . . . sthitāny abhūvan LV 274.5-6; ratnavyomakāṃs tasmin . . . 'bhinirmimite sma, tebhyaś ca ratnavyomakebhya iyaṃ gāthā niścaraṭi 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) . . . bodhisattvavigrahaṇ abhinirmimite sma 294.13.

vyoṣita, adj., see **avyoṣita**.

(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) ṣes te, *of self fault knowing*; (cetopraṇi-dhānaṃ . . . akalmāṣam) a-vraṇaṃ 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 mahāvaṇo, of the body: (kāyo . . .) navavraṇa-mukha-romakūpa-srāvī Śikṣ 230.11; prasravaṇ . . . kāyaḥ . . . navavraṇamukhair 232.1.)

[**vraṇotsata**, °tā, Kashgar rec. v.l. on SP 94.7, see s.v. **vṛāṇika**; corrupt.]

vrata-pada, (m. or) nt. (cf. Pali vata-pada, not recorded of this group), *point of religious practice*; five, viz. the five **śikṣāpada**, 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 kalmāṣakā vrāṇika kaṇḍulās ca. On

the face of it, appears to be vṛddhi deriv. of Skt. vraṇa with suffix ika. But only one ms. is cited as reading vrā°; 4 Nep. mss. vra-; perhaps ka-extension of Skt. vranī(n), with ā for a m.c.? Kashgar rec., for this and the following, khuḍḍulakā vranotsatā, both words obscure and prob. corrupt.

Ś

Śamvara? see **samvara** (4).

Śakātamukha, n. of a nāga: Māy 222.1; (ε 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*) gliñ (?); Das records zhugs liñ = 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-śakalikāgñiḥ (°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-ni.

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 ñe) or *omens* (Itas kyī), acc. to Tib.: Mvy 5058; Pali sakuna-vijjā, acc. to DN comm. i.93.29, sapakkhaka-apakkhaka-dipada-catuppadānam rūtagatādivasena sakunañāṇam; 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°**.

Śaketaka, n. of a nāga: Māy 221.28.

śakkita, ppp. (MIndic), to śakyati, see Chap. 43, s.v. śak (3).

śaktina-lipi, some kind of writing: Mv i.135.6. Senart suggests śakāri-°, as in LV 125.20 (sak°), for which **śakāni** is the true reading; perh. read so in Mv.

śaktiśūla, m. or nt. (= Pali sattiśūla), n. of a hell: °le (mss. °lena) mahānarake upanno Mv iii.361.11; narakaṃ °laṃ ... prapanno 369.6 (vs).

śaktuka-, in comp. (= Skt. saktu, AMg. sattuga), *grits or meal*: yadi mamāntikāc chaktuka-bhikṣām (v.l. saktuka°) pratigrhṇiyād ... Divy 67.10.

śakyā, indecl. (= Pali, Pkt. sakkā; from Skt. root-aor. or precativē śakyāt, Pischel 465), *it is possible, one can* (with inf.): śakyā etam evaṃ kartum, yathā ... Mv i.351.10; asmākaṃ punar naivaṃ śakyā mānsena kāryaṃ kartum ii.213.9, *but for us it is impossible thus to do what needs doing with meat*; nāpi ca svayaṃkṛtānām karmāṇām 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 eṣām (so read) bhūyo tatra mahānasam visarjayitum 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.?), narakeṣu na mucyitum śakyā ii.223.13, *in hells one cannot be freed* (but, N.B., here the inf. is formed on the passive stem mucyati!). No certain case outside of Mv; śakyā kartum candradityau tamatimira ... LV 337.14 (vs) can better be taken as containing śakyā(ḥ),

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.

Śakraprasna, 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 4, 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 maṇiratanehi samalamkṛtam (bodhivṛkṣam); Sukh 54.8 °na-maṇiratna-vicitritaś (bodhivṛkṣaḥ); Gv 101.21 °na-maṇiratna-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 **Śamkara**). (**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 parpaṭā 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, = **Śaṅkhanābha**: Divy 104.8.

Śaṅkhakuñjara, n. of a dog, reincarnation of **Taudeya** (q.v.): Karmav 22.2 ff.

śaṅkha-dhāmaka, m. (= Pali saṅkha-dhamaka), *conch-blower*: MSV iv.117.15.

Śaṅkhanābha, n. of a rākṣasa: Divy 102.28; 104.17, 19 (called **Śaṅkha** 104.8).

Śaṅkhanābhi, n. of a magic herb controlled by the prec.: Divy 102.28; 104.10, 14.

Śaṅkhamedhī (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 ābharaṇāni, 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.

śaṅkhasilā (°śirā, once; = Pali saṅkhasilā, 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 vaidūrya and pravāda (°la): LV 276.21 (Tib. makes it two items, duñ = *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 (?) ltar (*like*) spyad pa (*conduct*); Mvy 9141 and 9142 (not in Mironov) are given as synonyms or variants, **khānta-samācāra** and **saṅkasu** (note k, not kh) **samācāra**; Tib. this time (on 9141) luñ rul-ba (*rotten*, see s.v. kaṣambaka-) lta-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. Dict. give no clue to what they might mean. Perhaps luñ (on Mvy 9141), and maybe even lug (on Mvy 9140), may be corrupt for duñ = Skt. śaṅkha, *shell*.

śaṅkhika (Skt. Lex. śaṅkhika, cf. Schmidt, Nachträge), *worker in conch-shells* (not *blower* of them, the mg. attributed to AMg. saṅkhiya) (hairanyikā prāvārikā) °kā dantakārakā... Mv iii.113.7 (in list of artisans and tradesmen).

Śaṅkhini, n. of a rākṣasi: Māy 241.13.

Śaṅkhila, n. of a yakṣa leader: Māy 235.19.

saṅgerī, or **sam°** (cf. AMg. saṅgelli, °liā, *mass, collection*; Deśin. 8.4 saṅgella, m., and saṅgollī, = samūha), *mass, heap, collection*: mandāravāna (or mānd°) bharitā kācit saṅgerīyo (v.l. saṅ°) 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, saḍiya, 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 chaṭṭo = jala-chaṭā, *drop of water?*), in śaṭa- (or chaṭa-)siṅghāna, *foul* (or *dropping?* or, *consisting of a lump?*) *mucus*: Mmk 112.24 (vs) (dūrād āvasathād gatvā...) viśrjec chaṭa-siṅghānaṃ mūtraprasravaṇaṃ tathā. Note that chaṭa- is an equally possible assumption for the form intended.

śaṭaḥ-, v.l. for **saṭaḥ-**, q.v.

śaṭha, app. as abstr. = Skt. śāṭhya (otherwise only *rogue*, or adj. *tricky*), *trickiness*: śaṭha-nikṛti-paiśuṇyāni tu manuṣya-gahanāni 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 **kakkhaṭa**, q.v.]

śaḍha, or **saḍha**, adj. (= AMg. saḍha, Skt. śāṭha), *deceitful*: sadārjavā mardavās (so read with v.l.) ca aśaḍhās (all mss. exc. A asa°) ca LV 38.4 (vs); of Māra, dharṣitvā Namuci śaḍha sasainyaṃ (so read, all acc. sg.) 164.8 (vs; all mss. ḍh); na bhramate sabalaṃ śaḍha (so Lefm., best ms. 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 śaṇa-sāṭaka, e.g. Vism. i.54.7 °ko viya dubbhaṇo hoti, sc. puggalo, dussilyatāya), *hempen cloth or rag*, as something cheap and poor: sana- (read śaṇa, see Note p. 706)-śāṭikā-nivāsitaḥ sphaṭita-pāṇipāda etc. Divy 83.22; kārṣaṭāny... sphuṭitapāṇipādāni śaṇaśāṭi-nivāsītāni 463.8; (of a wandering brahman pupil) śaṇa-śāṭim (mss. śana-, sana-; Senart em. snāna-) ādāya Mv i.232.4 (prose). Cf. **śaṇaka**.

Śatagiri, n. of a yakṣa: Samādh p. 43 line 20; intends Śatā° or **Satā°**, q.v.

śatagnī, assumed by Senart to mean *scorpion* (so Wilson and Apte, no ref. in the latter): (yehi...) prāṇa-kānām śirṣāṇi piccitāni bhavanti, ahinām vṛścikānām śatagninām (Senart em.; mss. śatadānām) Mv i.24.4 (prose); (na teṣu, v.l. teṣa, śatru, v.l. śatruḥ, jāyati, Senart em. °yanti, krodhām) maṇiṣāṇām yathā śatagnīyo (Senart em.; mss. śatrusaṅghāḥ) i.276.19 (vs, metr. confused). Uncertain but not implausible.

Śatadhanu, n. of an ancient king: Mv ii.146.19.

Śatadharmā, n. of a brother of Śāriputra: Mv iii.56.11.

śātana (nt.; cf. Skt. śātayati, śātana), *fall, ruin, decay*: occurs in cpds. seemingly corresponding closely to **ucchādana**, q.v.; esp. in a cliché, sarvasaṃskāragatīḥ (...) śātana-patana-vikiraṇa- (or **vikaraṇa-**, q.v.)-vidhvamsana-dharmatāya (*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; śātana-patana-dharmo (of the body) Suv 210.8; śātana-patana-vikiraṇa-vidhvamsanādibhiḥ duḥkhopadhānair uparudhyamānaṃ Mmk 110.20-21. (In Divy 299.22 cyavana replaces śātana 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.

śatapādikā (Skt. Lex. id.), *centipede*: Kashgar rec. SP 84.2, for text śatāpadī.

Śatapūṣpa, n. of a former Buddha: Mv iii.231.10.

Śatapūspā, n. of a 'gandharva maid': Kv 4.18.

Śatabāhu, (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.

Śataśrīmī, 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 Saṃyukta Āgama, but the precise mg. is doubtful; Lévi thinks possibly it may mean the total collection of Āgamas, or at least Saṃy. 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. sahasrapattam 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: (akṣiṇī nimilya buddhabodhisattvāmbanacittah)°ram aṣṭasahasram (8000 times) japet Śikṣ 173.1. This is an antidote for sin (pāpapatipakṣasamudācārah). Not in Pali, 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 Diett. do not record; like sahasrima, analog. to forms like rare Skt. viṣṭati-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: (ṛṇa-kāṣṭha-śākhā-paraṇa-śadam MSV ii.75.1, five-member dvandva acc. to Tib., which renders paraṇa by lo ma, leaf, and śada by ḥḍab (printed ḥḍap) ma, petal, also leaf. (Cf. Skt. Lex. śada = phalamūlādi, BR s.v. 3?))

śaniścara (= AMg. saṇicēra, saṇicēhara; cf. Skt. śaniścara), the planet Saturn: Mmk 19.22; 158.9; 179.1. Cf. śaniś°.

[Śantaś(i)rī, 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 (styes?); one Chin. rendering, at least, also means this.

Śabara(pāda), see Siddhaśabara(-pāda).

Śabari, n. of a yogini: Sādh 443.16.

śabda, nt. (regularly m.; in Skt. nt. very rare and 'suspicious', pw), sound: vivīdhāni śabdāni bahūvidhāni SP 358.14 (vs; m. forms in lines 8, 12 above); śabdām udīritam (nom.) Av i.3.14 (prose).

(śabdavedha, Skt., the art of hitting a target by sound, see next: Divy 100.12; 442.8.)

(śabdavedhī-tva, occurs in Skt., Mbh. (Crit. ed.) i.123.21; LV 156.13, the art of a śabdavedhin = Pali saddavedhī(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. akṣaṇavedhin.)

śabdāpayati, °vayati (Epic Skt. °payati, Rām., acc. to BR calls, summons; AMg. saddāvei; MIndic caus. to Skt. śabdāyati, śabdāyati, or *śabdati, cf. Pali saṃsaddati), may usually be interpreted as true caus., has summoned, causes to be called, e. g.: śakuntikā °pitā Mv i.272.14; but sometimes can hardly mean anything other than calls, °payitum ārabdhah, āmba ambeti Divy 171.5, began to call, mother! mother!; °payati Divy 31.23 f. (in 26 śabdāyati, same situation). See § 38.56, and for a (very incomplete) list of passages Chap. 43.

śabdita, denom. pple. (to Skt. śabdāyati), conjured up, created by a magic word: nagaram gandharvaśabditam, 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 ākāṅkṣamānā(h) SP 80.9; damasamathe LV 169.5 (vs); paramadama-samatha- 427.22;

ātma-dama-(iii.52.18 °damatha)-śamatha-parinirvāpārtham 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-vyavasthitah Lañk 15.4; smara... śamatham LV 11.14; samathadhanu gṛhītvā LV 156.5 (vs), taking the bow of...; samathanirvāṇa-puram anupravekṣyāmi Mv ii.148.6; tranquillization of the mind as a process, a course of practice, dvādaśavarābhyaṣṭaḥ śamathas (or sa°) cittasya Divy 47.3; 461.20; adhyātmaḥ (adv.) cetahśamatham (riñcanti) 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 sabbasamkhārasamatho 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?

Śamitaśatru, 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: śamitāvīm (acc.; mss. gamitāvi) prahāya puṇyapāpaḥ 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 (tāḷa), which usually follows but in LV 301.16 precedes this (PTSD wrongly makes sammatāḷa 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 °tāḍāvacara-); -tāḍa-sampādīṣ 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 (śāmyā°) Divy 634.7, 11, 17, 20; in list of brahmanical sacrifices (as in Pali Sn) cited s.v. nirargaḍa, q.v.

śaya (or śayā), m.c. for (Skt.) śayyā, § 2.89, bed: śayāto, abl., LV 230.11 (vs; śayyāto 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. strisamghaḥ śayitas. But Tib. grags ldan, famous, which indicates that the true reading was yaśavati, which Calc. reads; see this.]

śayā (abl. śayāto), m.c. for śayyā, see śaya; **śayāni**, loc., m.c. for śayane, on the bed: tubhya prekṣami śayāni sūptikāṃ LV 236.3 (vs).

śayi (= Skt. śayā, § 3.115), bed: mama śayi chora-yitvā LV 230.18 (vs), having abandoned my bed.

śayita, nt. (unrecorded as subst.), lying down: Mv i.167.18, see s.v. **niṣaṇṇa**.

śayitaka, f. **īkā**, adj. (= °ta plus specifying -ka, § 22.39), one who has been asleep or gone to sleep: yathā °ko puruṣo buddhēyā, tathā vijrmbhanto utthito Mv ii.219.2; perhaps also, sa teṣāṃ śayitakānām (who had gone to sleep?) taṃ vihāram (mss. vicāram) antarhāpayitvā mahāsamudram praviṣṭaḥ, te vālukāsthale śayitakās (the ones that had . . .) tiṣṭhanti Divy 329.12 f.; agramahiṣi °tikā MSV i.99.21.

śayin, adj. (to Skt. śete, śayate, °ti, plus -in), lying: śayanasyādrśi chinna pāda caturō dharaṇītalesmiṃ chayi (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.

Śara, n. of a yakṣa: MSV i.17.7.

Śara-kṣepaṇa(m) jātaka, 'the Arrow-shot,' n. of a Jātaka story: Mv ii.83.12 (colophon); not found in Pali Jāt.

śaraṇa, a high number: Gv 106.12; = **saraḍa**, q.v. **śaraṇa** (Skt.), refuge: in the Buddhist formula of ordination, buddham śaraṇam gacchāmi dharmam s° g° samgham s° g°, followed by other variations, cited in extenso Mv iii.268.8 ff.; cf. also Mv iii.310.7 ff., trīṇi śaraṇagamanāni (Pali saraṇagamana).

śaratka-, adj. (Skt. śarad plus -ka), autumnal, in śaratkāvāsa, m., dwelling for autumn: Mvy 5627. In the parallel forms graiṣmikā°, vārṣikā°, haimantikā°, the first elements are all adjectives.

Śaradhara, 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-jātakam (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 utpādayaṭi Śiḱs 348.14 (prose). Cf. Pali sarīra-kicca and AMg. sarīra-cintā.

Śarīraprahādana, n. of a gandharva king: Kv 2.19.

śarkalā (= Skt. °rā), sand: LV 249.3 (prose, no 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. śalita, shaken, stirred up: pavana-bala-°ta-salila-vega-vaśagayā nāvā Jm 89.23.

Śalabha, n. of a nāga king: Māy 246.22.

śalākā (specialized mgs. of Skt. id.; also **śilākā**, q.v.), (1) app. stick used in counting (so Burnouf; Kern, magic wand): (gaṇayeta yaḍi naraḥ) śalākām 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 Chin. and Jap. on Mvy 9204, a bamboo stick; (3) (= Pali sal°) ticket for food, used by Buddhist monks when entertainment was offered them: (Ānanda, bhikṣūn ārocaya, yo yuṣmākam utsahate śvaḥ Sūrpārakam naga-ram gatvā) bhoktum, so śalākām grhṇātv itī Divy 44.4, and ff. Just before this, in 43.27, (tāni puspāni . . . Jeta-vane gatvā vṛddhānte) sthitāni, dhūpo 'bhrakūṭavād

udakam vaidūryaśalākāvāt (for vaid°), prob. like a sliver of vaidūrya (in color), with ordinary Skt. mg. of śalākā.

śalākāvṛtti, f. or nt. (MSV mss. 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 śalākāvṛttrī nāma tasmīn kāle manuṣyāḥ khalu vilebhyo dhānyagudakāni śalākayākṛṣya bahūdaka-sthālyāṃ kvāthayitvā pivanti; iyaṃ śalākāsambaddhatvāc chalakāvṛttrī ity ucyate; similarly MSV i.250.16 ff.; see line 8 with note.

śalāki-bhūta, constituting a surgical probe (Skt. śalākā, Pali salākā): °taṃ avidyākoṣapaṭalaparīśodhana-tayā Gv 495.12, . . . because it purifies (by probing and opening) the covering of the sheath of ignorance.

śalya (m. or nt.; = Pali salla, see below), rope, as something that holds fast together; ship's cable, hawser: kṣānti-soratyā (= sau°) -smṛti-śalya-baddhā(h) KP 153.5, (the 'ship of the Doctrine', dharmānāvā, 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!).

śalyāhartar (= Skt. śalya-h°), surgeon: MSV ii. 45.2 ff.

śallayati (denom. from śalya, with MIndic II for ly; § 2.16; AMg. sallai, afflicts), attacks, injures: sarpāni 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 śavabhūtaiḥ kutārikaiḥ 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 vaṣa- (or is this only a misprint for -śava-?); Suzuki corpse; śavabhūtā(h) MadhK 448.9; (yūyam api, addressed by King Bimbisāra to heretics who proposed to contest with Buddha) śavā bhūtvā bhagavatā sārddham ṛddhiṃ 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 i.140.12.

śaśa, or (v.l.) **śaśaka** (nt. or m.), a kind of gem: anye devā śaśehi (v.l. śaśakehi) maṇiratanehi samalaṃkṛtam bodhivṛkṣaṃ saṃjānanti Mv ii.311.4 (prose). Unrecorded.

śaśaka-rajās, Divy 645.10, or **śaśa-rajās**, Mvy 8194; LV 149.5, lit. hare-speck, a very small unit of matter, seven of which = one **eḍaka**-**(avi)-rajās**, q.v. for discussion of the mg.

Śaśiketu, 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. Yaśaketu).

Śaśitejas, n. of a nāga: Mvy 3361.

Śaśimaṇḍalābha, n., of a Buddha: Gv 256.16.

Śaśimukha, n. of a Buddha: Gv 284.10.

Śaśivaktra-devī, n. of a queen: Gv 259.21 (previous birth of **Pramuditānayanajaḍvirocana**).

Śaśivimala, n. of a former Buddha: Mv iii.236.16.

Śaśivimalaḡarbha, n. of a Bodhisattva: Dbh 2.7.

Śaśi, n. of an apsarās: Kv 3.18.

śastraka (= Pali satthaka; Skt. śastra plus -ka), nt., knife: Mvy 8975; MSV ii.142.8; m. pl., applied figuratively to certain 'winds' in the body, compared to knives: Śiḱs 248.12 (see s.v. **kṣuraka**).

śastrādhāraka, m. (corresp. to Pali satthahāraka,

Vin. iii.73.11; Skt. śāstra-**ādhāraka*; see s.v. *ādhārayati*, (lit. *knife-holder*), *assassin*: Bhik 25b.2 °kam vāsyā paryeṣeta, or should try to find an assassin for him.

? Śākaprabandha (text Śāku°; true form very doubtful), n. of a yakṣa: Samādḥ p. 43 line 21.

Śākiya (semi-Indic for Skt. Śākya; Pali Śākiya) = 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. i.351.14; see Senart's Index and § 3.103 for others.

Śākiyāni, Śākyan woman (or princess; used of Māyā): Mv ii.12.15 (vs). Cf. Śākyayāni, Śākyāyāni, °nikā.

Śāki, n. of a brahman woman, app. an ascetic, who entertained the Bodhisattva: atha bodhisattvo yenaiva Śākyā brāhmanyā āśramas tenopasaṃkrāmat; sā bodhisattvaṃ vāsenā bhaktena copanimantrayate sma LV 238.5 (prose); see Weller 29. But Tib. lacks the name: bram ze rigs ldan (see below) kyī 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 prāṇātipātaḥ kalpate Divy 530.6, 8 (prose; on being ordered to kill and cook partridges).

Śākyaputriya, f. °yā (= Pali Sākyaputtiya), 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 abhikṣuḥ, āśramaṇaḥ); abhikṣuṇī . . . 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 Śākyasiṃha), (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 aśyāṃ sahyāyā 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 prañihāna 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 Yaśottara: 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 prañihāna 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 i.35.3.

Śākyayāni, °yini = Śākyā°, q.v.

Śākyavardha, nt., n. of a temple (devakula) at Kapilavastu: Divy 391.1.

Śākyasiṃha, '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), Śākyan woman; only noted in prose of Mv, always preceded by Śākya or Śākya- in comp., Śākyan men and women, always pl.: Śākyāyāniyo (? 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. *sampariveṭhita*. But the use of -antika seems strange; read śākuntika?

śāṭayati (= Pali sāṭeti; Skt. śāṭayati, and Dhātup. śaṭati; note Kalpanāmaṇḍitikā, Lüders Kl. Skt. Texte 2, pp. 43, 63, 177 *āsāṭikā*, q.v., na śāṭayati = Pali MN i.220.18 et al. na *āsāṭikam* śaṭetā hoti), (1) removes, does away with (impurity), cleanses: sarvaṃ kaṣāyāṃ śāṭayati (= Tib. sel ba) Mvy 2423; (2) torments, destroys: śāṭeti gātrāni duḥkhārditasya Mv iii.385.17 (vs).

śāṭi (= Skt. śāṭi, śāṭa), (strip of) cloth (= next): śākam ca śāṭiṃ (no v.l.; but WT śāṭiṃ with ms. K') ca punar dadāmi SP 114.8 (vs); śāṇa-śāṭiṃ (so read) Mv i.232.4 (prose), see s.v.

śāṭikā (Skt. Lex. id., Pali sā°) = prec.: pāṇḍarāye °kāyē ochannaṃ Mv ii.85.1; śāṇa-°kā, q.v., Divy 83.22; (bhikṣuṇinām) codakaśāṭikām (ca uda°) MSV ii.84.11.

Śāthā (so Index and Mironov; text Śāthā), n. of a country or part of the world: Mvy 3055 (= Tib. gyo ldan, *crafty*).

śāṭhya (= 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 śāṇa, a coarse hempen cloth, PTSD), (*wrapping-cloth of hemp*: sā (a dead slave-woman) °kaiḥ pari-veṣṭya śmaśānaṃ apakṣya parityaktābhūṭ 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 Śān° 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*); śātam Dharmas 34; sukha-sāta-saṃgatā Mv i.97.3, 5; sāta-sukha-sahagatam Bbh 208.26; priyārūpa-sātarūpa-Śikṣ 223.9; AsP 333.5 ('sāta°); sāta-sita (= Pali id., same vs, Dh. 341) bound by pleasures Ud iii.5; in Mv ii.480.6 Senart by em. tasyā ahaṃ na sāta (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 Sudarśanā speaks, referring to her attendants: I shall not be a mother to her, i. e. I shall not cherish her.

Śātagiri, see Sāta°.

Śādvalā, n. of a town: MSV i.xviii.2.

Śānakavāsin, see Śān°.

śāniścara, adj. (to śāniścara plus -a; = Skt. śāniścara), of Saturn: etat °ra-kṣetraṃ Mmk 272.1.

Śānta, (1) perh n. of a disciple of Buddha: (in a list) Nilakeśaṃ ca Vṛddhaṃ ca Śāntaṃ (? or adj. with prec.?) śāstraviśāradam Mv i.182.19 (vs); (2) one of the (śuddhāvāsakāyika) gods who asked the Buddha to rectify the LV: LV 7.6 (vs); 438.16 (prose, with Praśānta, q.v.; om. in some mss., but Tib. both, zhi ba dañ rab tu zhi ba dañ).

Śānta-ga, n. of a previous incarnation of Śākyamuni: LV 171.2 (vs); Tib. zhi ba (= śānta or °ti) bstod, which Fouchaux renders *proclamant*; it means primarily *exalt, praise*; he notes a Tib. var. ston, *teaching*; implying gā(i), *sing*?

Śāntadhvaṅga, 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).

Śāntapradīpameghaśīrāḥ, 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 ḥi 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; 559.2 ff.; (3) (same as 2? or even as 1?) n. of a personage addressed in the Tathāgataḡuhyā-sūtra: in citations Śikṣ 159.8 ff.; 242.7.

Śāntamukha, n. of a dhāraṇī: Gv 66.13.

[**śāntara**, corrupt, in defective vs Mv i.164.15; Senart, yathechakam (mss. yate°) araṇa-samādhi śāntara (read śānta ca? cf. Pali santam 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 i.141.15.

Śāntaraśmi, n. of a Bodhisattva: Gv 442.18.

Śāntarutasāgaravati, n. of a night-goddess: Gv 281.2.

Śāntareṇu, n. of a former Buddha: Mv i.137.15.

Śāntas(i)rī, n. of a Buddha: Gv 285.8 (vs; text Śānta°).

Śāntābha, n. of a Tathāgata: Gv 82.8 (prose; text Śa°).

Śāntidhvaja, n. of a Buddha: Gv 285.19.

Śāntiprabha, n. of a Bodhisattva: Gv 3.16.

Śāntiprabhaḡambhīrakūṭa, n. of a Tathāgata: Gv 309.15.

Śāntimatī, 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 *sām*°, and °li; mss. always °li or °ri), *the silk-cotton tree*, Skt. śālmali, Pali simbali; cf. AMg. sambaliyā: °li-koṭarāto (°rato) Mv i.272.7; 273.13, 15.

śāmyaka, nt., n. of a medicinal herb: Suv 104.6 (vs). Perh. m.c. for śāmyāka? But mss. śāmyakam.

[**śāmyapraśa**, Divy 634.7, 11, 17, 20, mostly by em., mss. generally śāmyāprāṇam; read **śāmyāprāsa**, 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 i.117.13. See § 38.61.

śāyita, ppp. of caus. of Skt. śī-, lit. *caused to sleep*: kaccid bhagavan sukhaṃ śāyita iti MSV iii.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 i.231.4 (vs) read: ādityo (? next word uncertain; mss. vatavallo, which is metr. correct, or vadbalo) śāraṃ (or śālam; mss. śāram) abhyudgato (mss. atyudgataṃ; 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 Pali (sāra°), which uses it in Dh. 285 = Jāt. i.183.17, the same vs as Ud above (Chakravartī cites wrongly); also °dikam (tikṭālāmbu) Mv ii.126.4; 127.8; 128.13; 129.15; °dikaṇa rogeṇa Av i.168.9; MSV i.1.9.

śāradya (= Pali [sometimes parisa-]śārāja; this, with Skt. Lex. śārada, *timid*, and Pali -sārada in vīta-sārada, is a back-formation from BHS **vīśārada**, **vaiśā-**

radya, or their Pali equivalents), *timidity* (Tib. on Śikṣ cited as bag tsha ba), in parṣacchāradya(-bhaya), *timidity in an assembly*: (sarvasattvaparṣac-)°ya-bhaya-vigamāya Śikṣ 296.7; durgatibhayaṃ vā parṣac-°ya-bhayaṃ vā Dbh 13.1; sattvānāṃ parṣac-°ya-bhaya-vinivartanātayai Gv 264.7; parṣac-°ya-bhayaḡad Bbh 146.18; in Dharmas 71 (list of 5 bhayāni) text parśadaśadya-bhayaṃ, read prob. parṣac-chāradya° (possibly parśada- or parśada-śāradya-).

Śāradvata = next: Divy 395.1 (vs).

Śāradvatīputra (not in Pali) = **Śāriputra**: Divy 361.16; 395.3, 4; Av i.213.9; ii.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 Śar°, doubtless by error); Nearly all these prose.

Śārasamātulya (so, or Sāra°, mss.), n. of a disciple of Buddha: Mv i.182.20 (vs).

Śārikā = **Śāri**: MSV iv.21.5 ff.

Śāriputra (= Pali Śāriputta; also **Śālī**°, **Śāradvatī-p**°, **Śārisuta**), n. of one of Buddha's two chief disciples, the other being (**Mahā**-)Maudgalyāyana; orig. named **Upatiṣya**, q.v. for story of his conversion; once also called **Tiṣya**, q.v. (6): Mvy 1032; Mv i.45.7; iii.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 ii.69.7 etc.; Sukh 2.6; 92.5; Karmav 161.17. Why is he never called Mahā-Ś° in BHS or Pali, 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 (= Pali Śāri), also **Śārikā**, q.v., n. of the mother of **Upatiṣya** (**Śāriputra**): Mv iii.56.9 f. (v.l. Śālī); Av ii.186.6.

Śārdūla, n. of a Bodhisattva: Gv 442.16.

Śārdūlakarna, n. of a son of the Mātāṅga chief Triśaṅku: Divy 619.27 ff.

Śārdūlakaṇṇavadāna, nt., = Divy xxxiii; colophon 655.10.

śāla, see **sāra**; **śāla**- in cpds., see also **sāla**-.

Śālarāja (cf. also **Sālarāja**, **Śālarājendra**, and **Śāleṇdrarāja**), perh. = Viṣṇu, as Lord of Śālagrāma(?); śimhāsani samniṣaṇṇako Śālarājo va yathā virājate SP 455.6 (vs), said of Amitābha; Tib. literally, sa la ḥi rgyal po.

Śālarājendra (cf. under prec.), n. of a Tathāgata: Mmk 426.6; prob. for the commoner **Śāleṇdrarāja** (both sometimes assoc. with **Samkusumitarāja** or **rājendra** and **Ratnaketu**).

Śālasucitra, n. of a kumbhāṇḍa: Mvy 3442.

Śālīputra = **Śāri**°: Av i.241.7, and ms. ii.186.7; mss. of Mv also often Śālī°.

Śālistamba-sūtra, nt., n. of a work (= our Śāl): Śikṣ 219.10; = next.

Śālistambaka, nt., = prec.: Mvy 1402.

śālīna, adj., ep. of odana (= Pali sāl°, 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 odanaṃ bhuktvā . . . bhūñjānaḡ śuṣkakalmāṣāṇ kaccin na paritapyase Divy 559.8 (vs); similarly Mv iii.271.10 (vs), and in Pali sālīnam odanaṃ Miln. 16.28.

[**śāluka**, nt. (= Skt. Lex. id., Pali sāluka; Skt. śāluka), (edible) *lotus-root*: Mvy 6246, text; but Index with Mironov °ūka, which accordingly read.]

Śāleṇdrarāja or **°jan** (see also **Sālī**°), (1) n. of a Tathāgata well-known in Mmk: 7.11; 63.27; spelled Sāl°, 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. Pali satti-simbali-vana; AMg. simbalī, n. of a tree in hell; Skt. śālmali, 1 and 3 in pw), n. of a hell: samjīve 'sipattre (read asi°) ca tathaiva °vane . . . vaset Mmk 115.1 (vs).

śāśvata-drṣṭi, f. (= Pali sassata-ditṭhi), the doctrine of eternity (that the world etc. is eternal), eternalism: Bbh 67.22 (see s.v. **ekatyā-śāśvatika**).

śāśvata-drṣṭika, 'm., an adherent of eternalism (see prec.): Bbh 67.22.

Śāśvatavajra, n. of an author: Sādh 211.11 etc. **śāśvatavādin**, adj. (= Pali sassatavādi), one who says things are eternal: Bbh 67.23 (see s.v. **ekatyā-śāśvatika**).

-**śāśvatika**, see **ekatyā-śāś°**.

śāśvatoccheda-, permanence and annihilation (both denied to the world, see **aśāśvatam**): Lañk 22.10 = 264.7 (others, see Suzuki's Index, and Studies).

Śāsanāda, n. of a mountain: Māy 254.11.

śāsanīya, adj., gḍve. (§ 3.42), to be instructed: LV 363.13 (vs).

śāstar (Skt.), teacher: ep. of a Buddha, śāstā deva-manuṣyaṅgām or (usually) devānām ca manuṣyaṅgām ca, Mvy 11; in cliché describing stock characteristics of a B. (a few of many passages s.v. **puruṣadamyasārathi**); saṭ °tārah, the six (heretical) teachers, Mvy 3544 (with list of names, see s.v. **Pūraṇa Kāśyapa**); RP 35.8 (acc., sac-chāstfms).

śāstāra-vādin, see **vādin** (2).

? **Śāstraviśārada**, (perh.) n. of a disciple of Buddha: Mv i.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 śāstrāvarta-īpim, 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. Pali sikkā, Skt. śīkyā and Lex. śīkyā), loop: jāla-°kayāpi vidhyatah (dual; in play with women) MSV iii.16.9.

śīkṣā, nt., for **śīkṣā**, q.v.

śīkṣanā (= Skt. °ṇa, nt., Pali sikkhaṇa), disciplined observance (with loc.): ekasyām śīkṣāyām śīkṣaṇāyām aśaktasyetaraśīkṣānabhyāsād anāpatṭiḥ Śikṣ 11.7.

śīkṣā (see also **śīṣyā**), (1) śī° tīrah (or, in Mvy 929, trīṇi śīkṣāṇi), (the three) instructions (Pali sikkhā), viz. by the Vinaya (-piṭaka) in reference to moral conduct (adhi-śīlam), by the Sūtra in reference to thought, intellect (adhicittam), by the Abhidharma in reference to wisdom, insight (adhīprajñam); 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 adhicittam, adhīprajñam) śīkṣā; loc. forms are also used in the same way, as adhicitta ca āyogaḥ Ud xxxii.27(32) = Pali Dh. 185 (same text). These forms may be turned into adjectives: adhiśīlo vihāro Bbh 335.1; sa vihārah adhicitta ity ucyate Bbh 338.21 (this usage seems not recorded in Pali). Often the stems adhiśīla-, adhicitta-, adhīprajñā- 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 adhīprajñā-śīkṣā is used as a cpd., Dharmas 140, the prior member being then evidently taken as stem of a noun. As nouns, adhiśīla, adhicitta, and adhīprajñā, like their Pali equivalents, are used Mvy 930–2; Bbh 317.2 (parallel with adhimukṭiḥ),

being then reinterpreted (with adhi = adhika) as superior morality, intellect, wisdom, see CPD s.vv. adhiśīla, °citta, °paññā; (2) like Pali 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, teṣām . . . śīkṣāyām anuśīkṣe, I (will) imitate them (see **anuśīkṣati**) in moral conduct.

śīkṣā-dattaka, m. (no parallel noted in Pali), 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 caritamānāpya).

śīkṣāpada, nt. (Skt. in Harṣac.; = Pali sikkhāpada, see also **śīṣyā°**), moral commandment; as in Pali, 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, yāvajjivam prāṇātipātāt (adattādānāt, kāmehi mithyācārāt, mṛṣāvādāt, surāmaireyamadyapramādashānāt) prativiraṃṣyam; the second five bind only monks, śrāmaṇerasya śīkṣāpadam iii.268.16–17, here not listed but referred to, yāvaj (this means that the first four are understood) jātarūparaṇatapatigrahaṇa-śīkṣāpadam dhārayāmi 17; the first eight are listed Mvy 8693–8700 in the form of cpds. in -viratiḥ (6–8 being gandhamālyavilepanavarṇaka[-rouge etc.]-dhāraṇa-v°, uccaśayana-mahāśayana-v°, vikālabhojana-v°); here omitted is nṛtya-gītavādītā, which is separate in the Pali 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 Śikṣ 174.1 ff., besides the 'five' and 'ten' śī°, are mentioned larger numbers, ye ca bodhisattvasaṃvaram caturthaṃ satam (Tib. acc. to note 400) śīkṣāpadānām dhārayanti, ye punar abhiṃśrāntagrāvāsā 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** (= Pali sikkhāpeti), caus. to Skt. śīkṣati (Pali sikkhati), teaches (two acc.): °peti Mv iii.362.5; °pehi 4, kumāraśatam iṣvastrajñānam °payiṣyāmi 1; ppp. lipim °pito iii.394.9; all prose.

Śīkṣāsamuccaya, n. of a work (Śikṣ): Śikṣ 16.1. **śīkṣītaka**, 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 Brahma-loka: 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.

Śikharadhara, n. of a deity in the Tuṣita heaven: Mv i.174.1 (here also called a Bodhisattva); iii.345.16.

Śikharābha, see **Śikhalābha**.

śikhala (= Skt. śikhara), peak: śaila-śī° LV 338.20 (all mss.); Gv 379.20; see also **Vimalaśikhala** and next.

Śikhaladatta (Senart Śikhara°, with 1 inferior ms.; cf. **śikhala**), n. of a former Buddha: Mv i.141.14.

Śikhalābha, read Śikharābha with 2d ed., n. of a Buddha: Gv 257.3 (vs).

śikhā-bandha, m., (1) (= Pali sikhā°, DN i.7.21), a particular manner of doing up the hair (top-knot; in Pali, 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: Mv 4979; LV 156.12; Divy 442.7; Tib. on Mv and LV thor tshugs (var. on Mv tugs), 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 Sikhi), n. of a former Buddha, in the standard list between **Vipaśyin** and **Viśvabhū** (**Viśvabhuj**): Mv 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).

śitā, app. *rope*: tatra (sc. on coming to three mountain-peaks, parvatasrṅgāni) tvayā vetra-śitām baddhvātikramitavyam 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 śitā-karkaṭaka-prayogenābhīroḍhum ārabdhāḥ 281.2 (of thieves entering a house to steal jewels).

Śitīcūḍa (or with Senart Śitī°; mss. Śithi°), n. of a former Buddha: Mv i.138.3.

Śithilakuṇḍala, n. of a former Buddha: Mv i.139.6.

Śibighoṣā, n. of Śibi's capital city: Av i.183.14. Cf. **Śivagoṣā**.

Śiramakuṭa, n. of a former Buddha: Mv i.141.16.

Śirasāhvaya, n. of a former Buddha: Mv iii.231.12; 232.15, 20.

[**śirasitāḥ**, mss. °tā, acc. to Index *exalted* (?) in Divy 126.22 (vs): (rddhyā khalv avabhartsitāḥ paramayā śrīgarvitās te vayam) buddhyā khalv api nāmitāḥ °tāḥ prajñābhīmānodayam, prāptārthena . . . samvejitās te vayam, etc.; addressed by Aśoka to Vītaśoka on his miraculous soaring into the air. I suspect that śirasi is a separate word; for tā of mss. read te, n. pl., with vayam?]

Śiri- and **Śīri-**, often, semi-MIndic for **Śrī**, both alone and in cpds; examples § 3.108.

Śirikā = **Śri**, q.v., 3 and 4.

(**Śri-**)**Śiri-jātaka** (v.l. **Siri°**), n. of a jātaka (see **Śrī** 4): colophon, Mv ii.94.14. No correspondent in Pali Jāt.; the **Siri-j.**, 284, is wholly different.

Śiriprabha (for **Śri°**), n. of a deer (the Bodhisattva): Mv ii.234.15 ff.; colophon, śiriprabhasya mṛgarājasya jātakam ii.237.16.

Śrībhadra, see **Śrībhadra**(1).

Śirijalarāja (for **Śri°**), app. n. of a country or region: Gv 208.11 (vs).

Śirimatī (for **Śri°**), n. of a devakumārīkā in the southern quarter: Mv iii.307.8. Cf. LV 389.7 **Śriyāmātī**. (**śiro-veṣṭana**, nt. 1 = Skt. Lex., also Harṣac., Schmidt, Nachträge], *turban*: Mv 5842.)

śilā (1) (= Pali *silā*, defined in PTSD *a precious stone, quartz*); read prob. *crystal, crystal*: Mv 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 Mv).

śilākā = **śalākā**, q.v. in mg. (3): MSV i.30.3, 5, 6, 7; in mg. (2) or (3), ib. ii.120.6, 8, ms. ślākā, ed. em. śilākā (why?); in 8 ms. °kā-caryamāṇāyaṃ, read °kāyām cār°, see **cārayati**.

śilākuṭṭa, *stonemason, stonecutter*: Mv 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. *dr̥ṣat-putra*; Skt. Lex. *śilāputra, grindstone*; Pali *nisada-pota*, Vism. 252.27, which *ṭikā* quoted in transl. glosses with *silā-puttako*), acc. to Tib. *pestle*, perhaps also *upper millstone*, = **niśādā-putra**: Mv 7517 = Tib. *gtun* (misprinted *gtur*) bu.

Śilāpura, n. of a town: Māy 29.

śliṣṭa, ppp. (= Pali *silīṭṭha*, Skt. *śliṣṭa*), *holding closely* (to, loc.): *pālās catasro hayacarane °ṭāḥ* LV 233.14 (vs).

? **Śilukṣa**, n. of a place (*adhiṣṭhāna, nigama*) where *Trapaṣa* and *Bhallika* built a *stūpa* for the stones used by Buddha in washing a robe: Mv iii.310.15 (*adhiṣṭhāna*; here mss. *śilujvam, śilāhvam*); 313.2 (*śilukṣa-nāmanigama*); but in the next line, *adyāpi gandhārarājye adhiṣṭhānaṃ śilā-nāmena jñāyati*; cf. *śilāhvam* of one ms. above; I suspect that *Śilāhvaya* should be read, *having the name of Stone(s)*.

Śilpavant(a), n. of a companion of **Puṇyavant(a)**, q.v.: Mv iii.33.17 ff.

Śilpabhijña, n. of a *śreṣṭhin's* son in *Kapilavastu*: Gv 448.10 etc.

śilpāyatana, see **āyatana** (1).

śilpika (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.

Śivagoṣā, 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 mṛtaśarirāni °kāyām . . . Śikṣ 211.9*; similarly in the sequel repeatedly; *yadā śmaśānagaṭaḥ 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 Mv 7887 (Mironov *śivamātrah*) = Tib. *gzhal* (= *mātra*) *phul*.

śivamātra, m., = prec., q.v.: Mv 7758 = Tib. *gzhal phul* (var. *yul*).

Śivarāgra (l 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.ll. *Siṅgālovāda*, *Siṅgālaka*)-suttanta (DN 31; quotation corresponds approximately to DN iii.189.14 ff.).

śivā-vidyā, '*jackal-science*', divination from cries of jackals: *aṅgavidyā vā vastra*-(read *vastu*-, see Pali below) *vidyā vā śi° vā śakunividyā vā tvayādhitā* Divy 630.22; cf. Pali DN i.9.7 *aṅga-vijjā vatthu-v° khatta*-(v.l. *khetta*-) *v° siva-v° . . . sakuṇa-v°*; comm. i.93.19 *sivavijjā ti susāne parivasitvā santikaraṇavijjā; sigālarūtavijjā 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, °ram rātryāṃ dvau yāmau vivṛtaṃ tiṣṭhati, pūrvakam paścima-

kaṃ ceti, implying a double gate, both parts open); in iii.137.12 tad eva te °raṃ bhavanam, *that very same śi° is your home*. I cannot explain śivika; 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 śivika, as if *auspicious*, be a euphemism for the unlucky south?

śiśava, adj. (once in Skt., BR; not recorded in MIndic), = śiśu, *youthful*: (kanyāḥ) ārjavāḥ śiśavā madhurā(h) . . . RP 41.17.

Śiśumāragiri, see **Śuśu°**.

? **śiśita**, quasi-ppp. to śiśyate, or denom. ppp. to śiśya, *instructed*: tatraiśa śiśita (so divide; all mss. but one with Calc. śikṣita; meter indecisive) santo lipiśālām upāgataḥ LV 126.18 (vs).

śiśyana or °nā (see next; = śikṣaṇa or °nā), *instruction*: lipiśālām āgatu suśikṣitu °nārthaṃ (so all mss.) LV 124.20 (vs).

śiśyate, could be considered normal Skt. pass. to śās-, *is instructed, learns* (with acc.): (dāraśahasrāṇi . . .) lipim °ante sma LV 127.4 (prose; all mss.; Calc. śikṣante). The prec. and foll. items show that, acc. to persistent tradition, LV (and esp. in this vicinity) uses forms in śiśy- for Skt. and usual BHS śikṣ-; those which Weller notices he regards as mere corruptions for śikṣ- (41, line 1); but it is not impossible that the word śiśya is concerned in some or all of them, even in this, which could be a denom. In śiśyā(-pada), for śikṣā-, the influence of śiśya could only have been exerted in secondary blending. These substitutions may also have phonetic aspects (ś for kh for kṣ, § 2.26).

śiśyayati, °te (either caus. to śiśyate, q.v., or denom. to śiśya), *instructs* (= Skt. and BHS śikṣayati): °viśye katham hy enaṃ LV 126.20 (vs; all mss.); śikṣitaṃ °viśyāmi sarvalokaparāyaṇam 127.2 (but here only ms. A reads so; other mss. with Calc. śikṣay°).

śiśyā (see s.v. śiśyate) = **śikṣā**: (1) *phonetics*: vyākaraṇe nirukte śiśyāyām (all mss.; Weller 41 line 1 would read śikṣ°) LV 156.19 (prose); (2) **śiśyāpada** = **śikṣāpada**: pañca-°pada-samādatā, *devoted to the five commandments*, said of Māyā, LV 71.14 (prose; all mss.; not noted by Weller).

śiśyāpayati, = **śikṣāpayati** (see s.v. śiśyate, to which this may be caus.), *teaches* (with acc. of thing taught): (āsām . . .) lipinām katamām tvam °viśyasi LV 126.12 (prose; all mss.; Weller 41 line 1 assumes śikṣ°).

śiśta-(vikiram, adv.), Prāt 534.1; Finot's note says 'Corr. śiśta-', but surely text intends a Sktized form of Pali sitha = Skt. sikhtha, *lump of rice*; see **vikitra**, and s.v. **prthakkarakam**.

śīta, nt. (= Pali śīta), *sail*: (śighram) āropyantām (mss. °pyatām) śītāni Jm 94.8; pravitata-pāṇḍura-śīta-cārupakṣā (. . . sā naur) 10 (vs).

śītaka, adj. (AV °ikā, f.; = Pali śītaka; Skt. śīta), *cold*: °ko vāto upavāyati Mv i.25.1 (prose).

Śitaprabha, n. of a future Pratyekabuddha: Av i.147.14.

śītara = °la, adj., *cool*, implied in °ri-karoti, *cools*: (sarvadhāṃ śamayati) sarvam cāśrayam °roti Gv 501.6.

śītala (AMg. śīyalaga; = Skt. śītala), (1) adj., *cool*: °ko vāto upavāyati Mv i.24.11 (prose); (2) (nt.) *coolness*: muhūrtaṃ °ke gamiṣyasi Mv iii.187.1 (prose).

Śitavati, n. of a **rakṣā** (q.v.): Dharmas 5 (no v.l.). See **Mahāsītavati**, which is the form always printed in Sādh; but some of its mss. several times are reported as reading °śīta°.

Śitavana, nt. (= Pali Śīta°), n. of a cemetery at Rājagṛha; in BHS always referred to as (mahā)śmaśāna: °naṃ śmaśānam abhinirharati Divy 264.16; °naṃ mahā-śmaśānam 268.8, and ff.; Av ii.134.5 (°naṃ śmaśānam nitvā), 10; 135.1; 182.7; MSV ii.42.20 f.; iii.139.11.

Śītā, n. of a devakumārikā 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 caturrotarā (mss., Senart °uttarā) tava vibhū (mss. add vā) vihārān ahaṃ demi Mv i.112.14 (vs).

śīti-bhāva, -bhūta, see **śīti°**.

śītibhavati (= Pali śīti°, 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 śīti°; see under prec.), *the becoming 'cool'* in a religious sense, i. e. *calm, extinguished, emancipated*: ajarāmarāśītibhāva (all mss. °ti°) ity ucyate (Buddha) LV 425.13 (prose); but anta-parama-śītibhāvopānayanatayā tirthabhūtā 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 dharmā); in verses of LV, where meter determines the quantity, nirvāṇamārgam upayāsyati śītibhāvām (! Calc. °vaṃ; v.l. in Lefm. only °vi) 48.15; yada lapsyate hy amṛtu (read with best mss. °ta-) sparśana śītibhāvam 303.10; samsthitu śītibhāvāḥ (v.l. śī°) 125.3.

śītibhūta, or **śīti°** (= Pali śīti°; 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 śīti-bh° Vin. i.8.24; in this vs meter indifferent as to i or ī; so also in the vs Mv iii.401.14 where Senart śītibhūto, mss. °bhūta, v.l. śīti°.

Śitodaka, n. of a hell: Kv 18.14; doubtless read so for text Śitodaka, 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. rmoḡ, *helmet* (alternatively, ḥtshem 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 **Cicchaka**.

śīrṣa-kaṭāhaka, see **kaṭāhaka**.

śīrṣan, nt. (= Pali śīsa), *panicle of rice, ear of grain* (= **vallari** 2): śāli-śīrṣāṇi MSV ii.62.5-6.

[**śīrṣavana**, prob., with pw, corruption for śīrṣavana: (śakyate mayā) śīrṣavanasyaikaika- (or °kaikāni) patrāṇi gaṇayitum Kv 20.6; 72.13; 92.4.]

śīrṣas (nt., blend of śīrṣan and śīras), *head*: implied by śīrṣopakarṣikā (see **apakarṣikā**), in kāścic chirṣo°kayā . . . rudanti sma LV 227.9 (prose), *some wept with lowering of the head*.

Śilabhadra, n. of a teacher: Mvy 3506.

Śilavalka, Divy 632.22, or °valkala, 24, pl., n. of a brahmanical school (of the Chandogas).

Śilavīśuddhanetra, n. of a devaputra, one of the 16 guardians of the bodhimaṇḍa: LV 277.15.

śilavrata, nt.; °ta-parāmarśa, m. (= Pali śilabata-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-taddrṣṭi AbhidhK. LaV-P. v.15, and explained 18 (see also Childers s.v.); in Mv i.292.3 (vs) śilavrata alone = °ta-parāmarśa (satkā-yadrṣṭi-vicikṣitaṃ, mss. °tā, ca) śilavratam (mss. śīlam vratam) cāpi yad asti kiṃcit (are got rid of); these three,

satkāyadr̥ṣṭir vicikitsā śilavrataparāmarśaś ca Lañk 117.15, constitute the three first **saṃyojanāni**, q.v.; śīla° is explained in Lañk 119.2 ff. Elsewhere śilavrata may be used in the ordinary good sense, as in Skt. and Pali.

Śilākhyā, Mmk 625.12, or **Śilāhva**, 624.9; 625.19, n. of a king.

Śivālī (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 -i; it could stand for -ā, which is a variant of the Pali name.

śu, onomat. (cf. Pali su), a sound made in eating: na śu-kāraṃ piṇḍapātaṃ paribhokṣyāmaḥ Prāt 533.7; corresp. to **śūsū-**, and to Pali surusuru-kāraṃ Vin. iv.197, last line.

Śuka, (1) n. of a brahmanical sage: Divy 632.14; Śuka-panḍita, 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 Pali known as Subha; see DPPN and Lévi's note, loc. cit.

Śukamukha, n. of a yakṣa: Māy 90.

śukra-visarḡa, m., Prāt 479.5, or **°visr̥ṣṭi**, f. (Pali sukka-visatṭhi), Mvy 8369, *emission of semen*, a saṃghāvaśeṣa sin.

Śukrā, see **Śuklā**.

[Śukrodana, false em. at Mv iii.177.1, see **Śuklodana**.]

Śukla, pl., n. of a brahmanical school (of the Bahvrcas): Divy 632.18.

Śuklaka, n. of two nāga kings: Māy 248.1.

śuklapakṣa (m.; = Pali sukkapakkha, Therīg. 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*: °kṣenāntike nirvāṇasyetye 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 (= Pali 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.

śuklavidarśanā-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 (= Pali Sukkā, DN ii.260.22; Mahāsamāj, Waldschmidt, Kl. Skt. Texte 4, 187.1; (3) ? n. of a devakumārīkā 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 Śuklo° 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-puṣpāni śuṅgībhūtāni (text su°) na puṣpanti sma LV 76.10; (yathā . . . kovidārasya) °tasya veditavyam, bahūnām puṣpaśatasahasrāṇām āyadvāraṃ bhaviṣyatīti 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.

Śucinetraratisambhava, n. of a gandharva: Mvy 3383.

? **Śuciparoja** (? so all mss., Senart em. °roha, perhaps rightly), n. of a former Buddha: Mv i.141.1.

śuṅṭhika (to Skt. śuṅṭhi, -i), v.l. śuṅṭhipācaka, *dealer in or cooker of dried ginger*: °kāḥ (in list of tradesmen) Mv iii.113.10. See also s.v. **suṅḍika**.

śuṅḍā-peya, see **śauṅḍā°**.

śuṅḍika, su°, or **śuṅṭhika** (= Pali sonḍi-, in °pañcamāni āṅgāni Miln. 371.17; SN iv.177, last line), *the neck of a tortoise*: śuṅṭhika-(mss.; Senart em. śuṅḍikā)-pañcamāni (mss. add ca) āṅgāni prasāretvā Mv ii.244.16 = Jm (App.) 241.2 (prose), of a tortoise; in a figure, of something wrinkled and rough, *śuṅḍika-kiliṅja-sadṛśa-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. Śuddhāḥ, a class of gods, Mbh 13.1372; perhaps a Buddhist term, cf. the adjoining Nirmānaratāḥ which recalls BHS **Nirmānarati**, 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**): Māhāsamāj., Waldschmidt, Kl. Skt. Texte 4, 187.7; (3) (= Skt. śuddha) *unmixed, simple, unqualified* (as in śuddha-prāyaścittika and -pāpattika, see s.v. **pātayantika**), 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.

Śuddhavamśa, 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 **śuddhyadhyaśaya°**.

śuddhāntika, adj. *with parivāsa* (= Pali 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 Pali 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. **puṅyābha**; the two follow ābhāsvaraḥ prabhāsvaraḥ.)

? **śuddhāram** (pithayitvā) Mmk 560.27 (prose), mg.? Possibly read dvāram.

śuddhāvāsa, m. (= Pali 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 (1) śuddhāvāsān devabhavanāny (apposition) avabhāsyā 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 rūpāvācāra gods in the 4th (and

highest) dhyānabhūmi; usually with (sometimes sc.) *deva*, q.v., or *devaputra*; oftener called *śuddhāvāsa-kāyika* Mv i.33.4; 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. devāḥ) 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 *Cūda-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.; 76.9 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.

śuddhyadhyaśaya-bhūmi, the 2d of six bodhisattva-bhūmi: Bbh 84.24; or śuddhādhyā°, as 3d of seven b° bhv°, 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 *krṣṇa*, *black*), only in LV 197.1 (vs) *krṣṇā śubhā* (Tib. *dkar*, *white*) *caturī prāṇaka pāda leḥī* (so read with v.l. for *Lefm. lekḥī*), *four animals, black and white, licked his feet*. There can be no doubt of the mg.

śubhakṛtsna, m. pl. (= Pali *subha-kiṇṇa* or °*kiṇṇa*), 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 °*kaśina*, cf. Pali *kaśina*, 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.

śubhaḅarba, 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-varṇaniya, see *varṇaniya*.

śubhavimalagarbha, 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 Tuṣitakāyika god: LV 124.11.

śubhesthitā (so 1 ms., v.l. *Sudra*°, Senart em. °*ṣṭhitā*), n. of a devakumārikā 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. *cuakra*).

śulkayati (Skt. *Dhātup*.; denom. to *śulka*), *taxes, imposes a tax-duty* (upon); in the first passage perhaps *pays a tax-duty*: (yaḥ kascit panyam) *aśulkayitvā 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.

(*śulkaśālā*, occurs in *Kaut. Arth. Sham.* 109.19, *customs-house*: Divy 275.27; 276.17.)

śulkaśālīka, 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. *suva*, 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, *śvas*), *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*), **śuvetanā** (mss. *suce*°), adv., shortened form (m.c.?) for *śuvetanāya*, °*ye*, *for the morrow*: *adhivāsa*... (mss. corrupt) *bhagavām °nā sārđham* (read *sārđha*, 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 (i) *dāni*), *for the morrow*: *śuvetanāni 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. *śvāstana*, adj., here blended with *śuve*), *for the morrow*: *bhagavām*... °*nāya bhaktena upanimantrito* 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 [i] *dāni*), *for the morrow*; used like prec. items, qq.v.: °*ni* (one ms., only, *śuce*°) *ca bhaktena nimantreti* Mv i.307.7, similarly 11, where *śuvedāni* without v.l.

śūsukā (= Pali *śusukā*), *alligator*: MSV i.v.15. Cf. next? Both loanwords of unknown, but possibly common, origin.

śūsumāra, m. (= Pali *śuṣumāra*, AMg. *śuṣumāra*; Skt. *śīśu-māra*, surely by popular etymology; cf. prec.?), *crocodile*: Mv ii.246.8 ff. (repeatedly; one ms. always *śīśu*°); Divy 105.27 (so mss.); 231.5 (no v.l.); MSV i.v.15.

śūsumāragiri, rarely °*māla*°, only once (172.9) *Śīśu*° (= Pali *Sumsu*°), n. of a city, capital of the *Bhargas*: Divy 167.2; 168.6; 172.9 (*Śīśu*°); 182.23 (here *Śūsumāla*); 185.13 f., etc.

śūsumāragiriya, 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.

śūścu-, onomat., in *śūścu-kāraḅam*, *making this sound* (in eating): Mvy 8578; corresp. to *śu-*(*kāraḅam*), q.v. Chin. onomat., sound of sucking while eating soup. ? *śūśrūyati*, desid. of *śru*, see § 40.1.

śūśrūṣaṅā (= AMg. *sussūsaṅā*; blend of Skt. °*śā* and °*ṣaṅa*, 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 śuṣkitum ārabdhaḥ Divy 397.27 (prose).

śuṣka-vartikā, perh. 'dry wick', a form of torture: °kām 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 lta dril tam, which is not clear to me.

śūka, nt., (1) in manaḥ-śūka (possibly for śoka, grief? so Skt. Lex.; or simply mind-sting), either grief, or pangs of conscience: (katham ahaṃ khedaṃ na smariṣyāmi . . . yena mayā evamvidhaṃ) pāpakam karma kṛtam? tataḥ sa tayābhihitāḥ: na te °kam asmīn arthe utpādayitavyam Divy 257.12; (2) fig. (an enemy's) offensive power: śatruś ca te °grabala durbalabhaṅgaśūko 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 nirātmaka sarve Samādh 19.30 (vs); samskāra nirāha °kāḥ LV 176.3 (vs); (kṣetrakotinayutāni bahūni) °kāni puruṣapravarehi Mv i.122.3 (vs), empty (in lit. sense) of Buddhas, containing none.

śūnyakalpa, 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. **apraṇihita**, but not in BHS as far as I know), emptiness, void, vacuité (S. Lévi, La Vallée-Poussin): often associated with **ānimitta** (an°), and **apraṇihita**, q.v. for SP 101.1; 136.13; 137.2; LV 422.20; paribhāvitā śūnyata dirgharātram SP 117.7 (vs), we have meditated long on emptiness; °tā-bhāvanataya RP 10.7, by the fact of realization of the emptiness (of things); °āsu 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°, bahirdhā-, adhyātmabahirdhā-, śūnyatā-ś°, mahā-, paramārtha-, samskrta-, asamskrta-, atyanta-, anavārāgra-, 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-, sarvadharmanirabhilāpya-, 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 suññāg°, solitary abode, solitude: in phrase bhṃhayitā (see °yitar) °rāṇam Mvy 2437 (Tib. translates with wooden literalness).

Śūrakūṭa, 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 **Śūraṅgamamahāsūtra**).

śūrataraka, adj. (compv. of śūra plus -ka), more heroic: tasya . . . bahutarakāś ca °rakāś ca dṛḍhāpraharaṇatarakāś 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 bodhimaṇḍa: LV 277.13.

Śūrpa-grāmaka, m., n. of a Vṛji village: MPS 21.6.

Śūla, n. of a rākṣasa king: Mmk 18.2.

śṛgāra (cf. Hindi siyār) = Skt. śṛgāla, jackal: so all Nep. mss. for text °la with Kashgar rec. SP 83.10 and 86.12 (vss).

śṛṅkhālika, nt. (var. śṛṅga°, so Mironov with no v.l.; Skt. śṛṅkhala, °lā; Pali saṅkhālika, and stem in comp. °lā-; see also s.vv. **saṅkala**, °lā, °likā), chain: Mvy 9032 = Tib. lcags thag.

śṛṅgāputa, nt.? (ep. of salt): asti āyuṣman mama °tam lavaṇam yāvajjivam adhiṣṭhitam 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. devi) . . . gītavādyeḥi ca śekheti Mv iii.162.10; pass. sekhīyati (v.l. še°; lekhāyam pi, etc.) Mv ii.423.15; śekhīyanti 434.10; sekhīyanti iii.184.6; śekhīta, ppp., iii.390.4; see also **śeṣita**.

śeyyā (= Pali seyyā, Skt. śayyā), bed: svakām śeyyām omūtreṃ (= Skt. avamūtrayāmi) Mv ii.428.2; śeyyam (so, acc.) api kalpayati iii.411.14 (prose); śeyyāsana, bed and seat (Pali se°) Mv iii.264.9; Ud xiii.15 (text śaiyy°). See also **seyyā(ka)**.

Sela (read Śaila? q.v.; = Pali Selā), n. of an ascetic (tāpasa; in Pali a brahman): Karmav 155.16 (the same as Śaila).

? **śelālaka**, m., so mss. Mv iii.443.3, in a list of artisans and tradesmen (Senart em. peśalaka, certainly wrongly); in corres. 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. śilākāra). 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 śekhīta, ppp. to **śekhayaṭi**, instructed: na mayā kumāro kahimci 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 **asaikṣa**), one who is undergoing training; a disciple (in one of the first seven stages of religious discipline; the 8th is the asaikṣa or arhant; list Dharmas 102); in mss. sometimes (erroneously?) written **śaiṣya** (by confusion with śiṣya), q.v.: Mvy 1733; 5238 (read with Mironov śaikṣābhiniḥkūjītam); Ananda 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 asaikṣas, SP 2.9; 71.1; 215.9; in LV 327.4 (vs) read (m.c.) śaikṣa-asaikṣa- (as cpd.; mss. śaikṣa-śaikṣa- or śaiṣyāśaiṣya-; Lefm. em. śaikṣya-asaikṣya-!); LV 427.11; Mv i.120.1; Divy 261.5 (most mss. śaikṣa-ś°); 337.26; Av i.335.1; śaikṣa-asaikṣa-(as cpd., m.c.) Bhad 9; śaikṣāśaikṣa-tā state of ś. and aś. Dh 70.1; fem. śaikṣāśaikṣībhīr 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 **naivāśaikṣanāśaikṣa**.

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 Bh 47.2 (na ca °ko bhavac chikṣāpadeṣu); 156.15 (śikṣāsu).

śaiyyā, see **śeyyā**.

Śairīṣaka (v.l. Śe°; = Pali Serisaka), n. of a celestial palace (vimāna): Divy 399.18.

Śaila (see also Śela, Salla, and Pūrva-śaila, Aparā-ś°, n. of a brahmanical ascetic (ṛṣi), Kaineiya's sister's son: MSV i.264.3 ff.

Śailagāthā, pl., n. of a (part of a) Buddhist work, doubtless = Pali Selaṣutta (Sn pp.102–112, incl. vss 548–573): Divy 20.23; 35.1.

Śailabāhu, n. of a nāga king: Mvy 3302; Māy 247.7.

Śailarājaketu, n. of a former Buddha: Mv i.139.8.

Śailasikharābhyudgatateja, n. of a Tathāgata: Gv 311.18 (prose).

Śailā (= Pali Selā), n. of an important nun, follower of Śākyamuni: Divy 552.18 ff.; 573.8 ff.

Śailika, adj. (cf. Whitney 1186c), (made) of stone: °kam mṛṇmayam loham... (of a monk's bowl) Lañk 308.1 (vs, but metr. indifferent).

Śailendrarāja, n. of a Bodhisattva: Gv 4.5.

Śailendrarājasamghaṭṭanaghoṣa, n. of a Bodhisattva: Gv 3.22.

Śailendraśrīgarbharāja, n. of a Tathāgata: Gv 309.12.

Śaileya, 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. śaileya, *bitumen*) lo ma (*leaf*; but see Nobel p. 267 lines 1–2, where Chin. seems to make pattra a plant); in Skt. Lex. śaileya is said to mean *Anethum graveolens*.

Śailodaka, nt., a kind of medicament: Mvy 5784 = Tib. (g)coñ zhihi chu, acc. to Das *juice of the soma plant*.

Śaivala, (1) n. of a nāga king: Māy 247.30; (2) n. of a Buddhist elder: MSV i.191.1 ff.

Śaiṣya, m. (= śaikṣa, q.v.; some mss. present this in other passages), *disciple in training*: LV 250.18 (prose, all mss.) śaiṣyeṇa vā aśaiṣyeṇa vā. Note śiṣyate and the foll. items; possibly, like them, this is derived from Skt. śiṣya plus -a.

Śokāgāra (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 yvavasthitaḥ Av i.55.4; 375.11; ii.37.3; 53.11; 97.4; °raṃ praviśyāvasthitaḥ 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 i.64.17.

Śocita, nt. (not in Skt. as noun; Pali socita may be so interpreted, kiṃ socitena Therīg. 462), *grief*: iha... śocita-paridevitāna paryantam LV 372.21 (vs).

Śona (semi-MIndic 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 Koṭīkarṇa.

Śonita, m.c. for Skt. śonita, *blood*: LV 208.14 (vs); also AMg. soṇiya, Ācār. (Schubring) 39.10 (Smith, see § 1.38 fn. 15, p. 12).

Śonottara (prob. semi-MIndic for Śroṇ°, cf. Śona; the name Soṇuttara 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-vineyāḥ 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 badhyakarāṇiṃ °viṣyanti Divy 374.11.

Śobha, n. of the king of Śobhāvati, q.v.: Av ii.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 prajāyate °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. so°) bodhimaṇḍasmi 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 i.286.1; ii.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 Kauṣ. Arth. p. 850; Pali sobhiya doubtless same mg., Jāt. vi.277.7, vs, māyā-kārā ca sobhiyā; comm. is wrong), *shadow-playman*; in lists of entertainers, Mv iii.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 sobhiya? in 16 ūru- can hardly be correct).

śobhita, (1) n. of a rich Śākyan youth: Av ii.98.13 ff.; (2) (= Pali Sobhita 8 in DPPN) n. of a Buddhist elder: MSV i.178.9.

?-**śollaka**, obscure, prob. corrupt: ekalingaṃ gatvā liṅgopari dakṣiṇāyām mūrtim pādām sthāpya vāla-śol-lakena bandhayet, muṣṭim baddhvā tāvaj japed yāvad rāvo niścarati marāmiti, ṭṭiye 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 kiṃcit śaucakaṃ preṣayati Mv iii.258.4; Senart em. śobhanaṃ, but this seems just as incomprehensible (understood as *good news*?).

Śauṭiraka, 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 śauṇḍāpeya (Senart em. śuṇḍā°), te tena tālapatranirghoṣeṇa... paricāreṣu (mss.) Mv i.194.16; cf. Pali DN ii.172.3–5 ye... rājadhāniyā dhuttā abhesum soṇḍa-pipāsā (comm. ii.617.11 surā soṇḍā, te yeva... pātukāmatāvasena pipāsā), te tāsam tālapatīnaṃ... saddena paricāreṣum. The same cliché occurs, more corruptly, Mv iii.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.

Śauṇḍīnya, pl., n. of a brahmanical gotra: Divy 635.17.

śaulbika, m. (Skt. Lex. id., from śulba or śulva) *coppersmith*: Mvy 3790 = Tib. zañs 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 sosānika),

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 -(i)rī 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.210.12, 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. sāma-, semi-MIndic, or soma-, intending sāma-, MIndic, pl., dogs: (so pi 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 sāma, 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 jātakam ii.177.3 (in Pali, Kaṇavera-jāt°, No. 318).

Śyāmāka, n. of a son of the minister Hiru(ka): Divy 575.25 ff.

Śyāmāka-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 praṇihāna in it, which as Lévi notes does not occur in any known version of Śyāma.

Śyāmādevī, n. of a yoginī: Sādh 427.6.

Śyāmāvati, (1) (= Pali Sāmā°), n. of a consort of King Udayana: Divy 529.15 ff.; (2) n. of a daughter of the minister **Bhiru(ka)**: Divy 575.25 ff.

Śyāmāvartā, n. of a yakṣiṇī (yakṣī, 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. śraddadhānatā.

śraddha, adj. (= śrāddha, q.v., and Pali saddha; Vedic śraddha, not Class. Skt.), believing: SP 36.10, mss. śraddhā or śraddhā, KN em. śrāddhāḥ; WT śraddhā-prasannāḥ as cpd.; Av i.83.8 (ms., ed. em. śrā°).

śraddhayate (denom. to Skt. śraddhā; once pres. pple. śraddhayant in Skt., BR), believes, trusts: °yamānu jinān jinadharmān °yate carī buddhasutānām, bodhi anuttara °yamāno... Śikṣ 2.16–17 (vss); ppp. °yita, yo yusmākam °yitaḥ prayatīyitaś ca Divy 437.1 (prose). Cf. Pali saddhāyita, believed (of speech), Pv. ii.8.5 °yitaṃ (comm. 109.10 saddhāyitabam).

Śraddhā, n. of a devakumārīk in the northern

quarter, LV 391.4 = Mv iii.309.9; one of four daughters of Indra, Mv ii.57.18 ff., see **Āsā**.

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): °yaṃ (here food) ca parittam bhaviṣyati Śikṣ 129.11; **Bhagavatā** °ya-paribhoge parikīrtite 137.17, when the Lord has described (the conditions proper for) consumption of religious gifts, also 19, 138.2, 5, 6; °yaṃ vinipātayati (so Pali, Vin. i.298.2), spoils, wastes (by not properly using) such a gift; one of the four kinds of (bodhisattva-)-**khauṇka** is he who °yaṃ vinipātayati cyutapratijñāś ca °yaṃ paribhuṅkte KP 9.4 f.; vyaṃ °yaṃ vinipātayitvā (by letting gift-food spoil rather than give it to visiting monks) iha pratyekanarakeśūpapannāḥ Divy 336.27; (mā...) °yaṃ vinipātayisyāta (so read; mss. śraddadheyam) 337.3; °yaṃ vinipātāya 571.6; 572.18.

Śraddhābalādhāna, nt., n. of a work: Mvy 1397; °dhānāvātāramudrā-sūtra, assumed to be the same, Śikṣ 86.1; 87.4; 153.16; 311.7.

Śramaṇa, n. of a nāga: Mvy 3329; cf. **Śramaṇeraka** (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, yāvad brāhmanānām na diyate...) tāvat tvayā tasmai muṇḍakāya śramaṇakāyāgrapiṇḍakam dattam Divy 13.15; (amaṅgalo °yaṃ muṇḍakāḥ) °pako mayā dṛṣṭa iti 39.27; kim anena °ṇakena mama mṛtipravṛttiḥ śrutā, yena me bhavanam āgacchatīti 185.17; yasyāhaṃ priyaḥ, so 'sya muṇḍakasya °ṇakasyopary ekalkāṃ pāṃśumuṣṭiṃ kṣipatv iti 574.2; muṇḍakāḥ śram° MSV 1.47.5.

Śramaṇamaṇḍala, n. of a region in the south: Gv 131.4.

Śramaṇavarnapratiṛupaka, nt., n. of a **pratyekaka** (q.v.)-naraka: Śikṣ 136.10.

śramaṇoddeśa, m. (= Pali samaṇuddesa, here seems only applied to novices, sāmaṇera), a subordinate of a (Buddhist) monk, but not always = **śrāmaṇera**: Ṛddhila-mātā upāsikā śramaṇoddeśikā (see next) Cundaḥ °deśaḥ (see **Cunda**, who is called in Divy a śramaṇeraka of Śāriputra) 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 Aniruddha; 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 Aniruddha, 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 samanuddesaikatvam (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. samanāya; desiring to hear; confirmed by Tib. thos par. At the end of this line vā, q.v. (1), = iva.)

śravaṇāmukha, see **śravaṇāmukha**.

śrāddha, 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. **aśraddha**), 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 i.383.4 (also i.83.8 in text, but ms. śraddha); Sukh 99.11.

śrāmaṇa, nt. (Skt. Gr. id.; to śramaṇa plus -a; = **śramaṇya**), monkhood: (naiśa... mārgo nirvṛtaye... na) °ṇāya na brāhmanāya (q.v., 2) na nirvāṇāya saṃvartate LV 245.13 (prose). Some mss. śramaṇāya, which here makes no sense. (In Divy 338.13 śrāmaṇāḥ, misprint for śrā°.)

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 BHIS 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 Bhik 11b.4-5; assoc. with m. °ṇera, as its f., Mvy 8720; Prāt 519.4; (2) m., n. of a nāga: Māy 221.24; cf. **Śramaṇa**.

śrāmaṇya (= Pali *sāmaṇña*, in both senses), (1) nt., *monkhood*: LV 88.18 (read śrāmaṇyena 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; Bhik 3a.1; (2) adj., *devoted to monks*; regularly with *mātrjñā*, *pitṛjñā*, and *brāhmaṇya*; see s.v. *mātrjñā* for references.

śrāmaṇyaka, adj. (= *śrāmaṇaka*), *belonging to monks*: etaṃ °kaṃ dhanam Mv ii.357.12 (vs), repeated in foll.

Śrāmaṇyaphalasūtra (= Pali *Sāmaṇṇaphalasutta*, 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 Hīnayāna, *passim*: technical description, sarveṣāṃ arhatāṃ kṣiṇāśravāṇāṃ uṣitavratānāṃ samyagājñāsu vimuktacittānāṃ pariṅkṣiṇābhavasamyojanānāṃ anuprāptasvakārthānāṃ 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. *araha(t) 2*.

śrāvaka-bodhi, *the enlightenment of* (i. e. peculiar to) *śrāvakas* (contrasting with *pratyeka-b°*, *anuttarā samyak-sambodhi*): (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*, = *Hīnayāna* (cf. *yāna*): Mvy 1252; SP 79.6; 80.7, etc.

śrāvaka-vinaya, n. of a work, presumably a Hīnayāna 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 saptamī (sc. *bhūmir*) bhavet 375.6 (vs).

śrāvāṇa = *parisrā°*, *parisrā°*, *strainer*: pātra-°ṇam (dvandva) ekānta upaniṣṭipya Divy 582.21; in 24 below pātra-parisrāvāṇam.

śrāvāṇa-mukha, and **śrāvāṇā°**, acc. to Speyer's Index rendered by Tib. on Av ('kheṣu) bsrags lahi gnas rnam su, (in) *place(s) for proclamation*: rathyāvithicavaraśrṅgātakeṣu śrāvāṇamukheṣv anuśrāvya Av ii.182.6; nagare catvaraśrṅgātake śrāvāṇamukheṣu āha Mv iii.90.11; Mathurāyām catvaraśrṅgātakavithi-mukha-śrāvāṇamukheṣu ghaṇṭā ghoṣāpitā 390.19; since -mukha- after -vithi in the last surely means *entrance*, possibly °ṇa-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, śrāvāṇa = °ṇa)*; there is a Pkt. *sāvāṇā, causing to hear, making known*.

śrāvāṇya (nt.), either for *śrāmaṇya, monkhood* (cf. *śrāvāṇa* = *śramaṇa*), or from *śrāvāṇa* = *śruti* plus -ya, *sacred learning*, cf. *śrāvakaṇām* (text °ṇam) in prec. line:

(śrāvakaṇām tu yā śikṣā adhiśīlanupravartate,) *adhicittam ca yad (so text) jñānam śrāvāṇya-phala-hetukam Mmk 447.12 (vs)*.

Śrāvastiyaka, adj., = next: °kāḥ brāhmaṇagrhapatayo Divy 618.10.

Śrāvasteya, adj. (= Skt. Gr. id.), *of Śrāvastī*: °yā baṇijah Divy 34.20; °yo baṇijo 172.8; °yaiḥ brāhmaṇagrhapatibhiḥ 618.21.

Śrāvasteyaka, adj., = prec.: °kāḥ kṣatriyabrāhmaṇagrhapatayah Divy 618.27.

śrāvikā (prob. for sr°, root sru, caus.; but Mironov also śr°), *boil* (= gaṇḍaḥ, prec. in Mvy, and Tib. ḥbras): Mvy 9488.

śrāvītaka, m. (Skt. °ta plus specifying -ka), *one that has been caused to hear (the gospel)*: tehi tadā °kehi sārḍham kurvanti pūjām dvipadottamānām SP 194.8 (vs). Cf. **samśrāvītaka**.

śrīyā = śrī; may be Sktization of MIndic *siriyā* (AMg., at least as n. pr.), which may actually represent *śrīkā; cf. **striyā** = strī, 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) śrīyāyā (most mss., Nobel śrīyā, unmetr.) jvalantam Suv 149.2 (vs); (yā śrī Vaiśravaṇe . . .) 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.

Śrīyamati (= **Śirimati**, q.v.), of a devakumārikā in the southern quarter: LV 389.7. Cf. **Śrimati**.

Śirī, (1) n. of a devakumārikā in the northern quarter: Mv iii.309.9 = LV 391.4 (read Śirī 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**: Śirī (n.) Mv i.249.17; also Śirīkā i.252.6 (vs); (4) n. of a brahman's daughter, in the '**Śirī-jātaka**': Mv ii.89.19 ff. (Śirī, n., 89.19; Śirīkām 90.4, prose; Śirīye, g., 90.5; Śirī, n., 91.4; Śirī, n., 94.2, 9, 11, v.l. Śirī); (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-śirī Mv i.62.10; Rāhula-śirī i.128.13; iii.258.15 ff.; 260.9 ff.; **Śyāma** (°maka-)śirī, see the names; Kāśyapa-śirī (the former Buddha) iii.243.16.

Śrīkaṇṭha, (1) n. of some tree or woody plant: (homaṃ cāṣṭasahasraṃ tu khadirendhanavahninā,) pālāṣam 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. śrīkāra, 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-MIndic śirig°), (1) a kind of gem, reddish in color: śrīgarbhapiṇjalehi (padumeḥi) Mv ii.301.4; in 302.3 read, śrīgarbha-piṇjarehi (Senart with mss. -paṇjarehi; so one ms., v.l. śirīṣa-g°, Senart em. wrongly śirīṣa-g°); śrīgarbha-ratnam Mvy 5961 = Tib. rin po che (= ratna) dpal gyi (= śrī) sñin po (= *heart, essence*); śrīgarbhehi maṇiratnehi Mv ii.311.6; similarly 318.4; śrīgarbha-simhāsane LV 51.4 (here of a throne occupied by the Bodhisattva in the Tuṣita heaven); id. RP 2.7 (here on earth, on Grdhrakūta, 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.

Śrīgarbhakūṭavinarditarāja, 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.

Śricintāmanidatta, n. of an author: Sādh 99.12.

Śritejas (°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).

Ś(ri)ribala (printed °vala), n. of a king (previous birth of Śākyamuni): Samādh p. 59 line 25; p. 66 line 23.

Śrībhadra, (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 Ghōṣila, married to Udayana: Divy 541.19 ff.; (3) n. of a member of (Bimbisāra's and) Ajātaśatru's harem: Av i.308.10 ff. See also **Śīrīmati**, **Śrīyāmati**.

Śrīmant, n. of a nāga king: Māy 246.20. Cf. next.

Śrīmantā (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.

Śrīmālāsīmphanāda-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 Prasenajit: MSV ii.66.15 ff.

Śrīveṣṭa (Skt. Lex., and °ta-ka Suśr., resin of a kind of pine), some sort of edible substance: havi(h°) pūrṇa(m°) śrīveṣṭa-madhusīra-(q.v.)-payo-pakva-bhākṣādyāṃ . . . nir-yātayet Mmk 48.8.

Śrīśāna, n. of a yakṣa: Māy 236.26.

Śrī-(Śiri-)-samudra, r. of a Buddha: Gv 256.6 (vs).

Śrīsam-bhava [(1) = **Samantaśrīsam-bhava**, 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).

Śrīharihara, n. of an author: Sādh 110.8.

Śrughnā, see **Sru°**.

śruṇana (nt.), dat.-inf. °nāya (to śruṇati = Skt. śṛṇoti), for hearing, in order to hear: yo gacchate . . . śruṇanāya (so LaV-P. JRAS 1911.1072, for text śravaṇāya, no v.l.) dharmam imam evarūpam SP 252.10 (vs); WT keep śravaṇāya but cite their ms. K' as śruṇārtha (which would be good metrically, but looks like a half-hearted 'correction' of śruṇanāya).

śruṇoti, °nute, etc., semi-MIndic for śṛṇoti etc., see Chap. 43, s.v. śru. Also śrūṇute, m.c., LV 74.9 (vs).

(**śruta**, subst. nt., as in Skt., the (here Buddhist) holy word; cf. next, where the same mg. appears, as also in Pali suta: (Rāvaṇaḥ) cinteti kim idaṃ ko 'yaṃ deśitaṃ kena vā śrutam Lañk 8.16 (vs), after disappearance of the vision of Buddha instructing Mahāmati 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.)

śrutādhāra, adj. (Skt. śruta 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 śrutādhārāś ca ye narāḥ.

śrutāvin (śruta plus -ā-vin, § 22.51), used like Skt. śrutavānt as periphrastic perf., who have heard: (ye . . .) śṛṇvanti dharmam atha vā °vinaḥ SP 49.11 (vs), who are hearing or have heard the Doctrine.

Śrutodgahaṇa, n. of a dhāraṇī: Gv 66.12.

śrūṇute, see **śruṇoti**.

1 śreṇika, adj. (cf. a-śreṇika), a (relatively) complimentary epithet of a wandering mendicant, always with parivrājakaḥ: 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. seḍhi (= Skt. śreṇi) is used of a certain stage of religious advancement among the Jains, and a-seḍhi-gaya (= Skt. *a-śreṇi-gata) means one who has not yet attained that stage; see Ratnach. s.vv. Could aśreṇika equal AMg. aśeḍhigaya, 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 i.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 **Bimbisāra**, q.v.

Śreṇiya (see also prec. and next; = Pali Seniya), another name of King **Bimbisāra**, regularly accompanied by the latter: Mv i.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, 17; 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 i.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 **nigarhaṇīya** karman: 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).

Śreyasi, 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 °ika, best: °kaṃ bhojanam Divy 638.17 (prose).

Śreṣṭhamati, n. of a Bodhisattva: Gv 442.7.

śreṣṭhika (= AMg. seṭṭhiya, Pali seṭṭhi, 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; Pali, Jāt. 529, makes him a Paccakabuddha): Mv iii.450.6 ff. (Śroṇa 450.6, 12; °ka 15 etc.).

Śroṇa Koṭikarṇa (= Pali Soṇa Koṭikarṇa), n. of an important disciple of Śākyamuni: Mvy 1058 Śroṇa-koṭi°, as cpd. (so also Mironov); Divy 3.8, 9, 12 Śroṇaḥ Koṭikarṇaḥ (°no); 3.26, also 17.9, and colophon 24.8, Koṭikarṇas, alone; both names separately 4.12 ff., repeatedly; Śroṇa alone 7.29 ff., repeatedly. See also **Soṇa**.

Śroṇa-koṭi-(or **koṭi**)-**vīmśa** (see also **Koṭivīmśa**; = 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 Puṇṇa Thera), n. of a people, located in the south; the city **Kaliṅgavana**, 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 Pali, 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 **kaṭāhaka**), = *pelvis bones* (seen in a **śivapathikā**, 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. °bhāṇḍikā) pi kriyanti Mv ii.470.10 (prose).

śrota, m. or nt. (Sktization of MIndic sota, as in Pali, AMg., which historically represents Skt. śrotā; 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 **avadadhati**); cakṣur anityam adhruvaṃ tatha śrota (best mss. śrotā) ghrāṇam (etc.) LV 419.5 (vs); śrotābhāsam avagacchati Mv i.6.3, and others, see s.v. **ābhāsa**, *the range of hearing*; badhīrās taṃ muhūrtaṃ śrotam pratilabhante Mv iii.256.3, *got hearing*; viśuddha-śroto Mv ii.382.24 (vs), cited as °śrotro Śiks 304.7; śrotendriyeṇa . . . Mv ii.383.2.

śrotaāpatti, °panna, see **śrota**°.

śrotā (f. for *śrotā = Skt. śrotas), *opening, aperture*, of the ears or nose: yad aśya karṇaśrotābhyāṃ tṛṇatūlakam prakṣipya nāśśrotābhyāṃ niškāsyate sma LV 257.8 (prose), and others, down to (mukhadvāreṇa prakṣipya) karṇanāśikā-śrotābhyo (here several mss. śrotobhi, but above almost all °tābhyāṃ repeatedly) niškāsyate sma 11. **śrotāpatti**, °panna, see **śrota**°.

(**śroṣyam**, in RP 44.1 (vs) gītaṃ na śroṣyam api vādyarutam na grāhyam, is surely 1 sg. fut. of śru-, *I will not listen to the song*; and 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-saṇheti), *made slippery*: yāva sānam °ṇitāni āṅgāni Mv i.7.12 (prose; em. but doubtless right).

ślāghate (in this mg. only Skt. Gr.), *wheelles, coaxes*: (putrapriyatām eva) manyamāneṇa ślāghamāneṇaikaavarṇāny ekayānāni dattāni SP 77.2 (prose), *coaxing* (his children).

[**ślipāda**, m., *elephantiasis*: Mvy 9521; read (Skt.) ślipāda with Mironov and Bhik 17a.2; cf. ślipadin 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 vāteke paittike tathā for the 2d pāda, with best ms. except that it reads yettike for pai°. 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^b). The four pādas then present the same four topics, and in the same order, as in 179.7-10 below.]

Śvabhrapada, 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.); samanumarāmi yatha 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. śvaśrū with ending modified by that of svasā (svasṛ), *sister*; MIndic forms of the two words resemble each other more closely, cf. Pkt. sūssū with susā, *sister*. Mironov reads svasā in Mvy; but the mg. is certainly *mother-in-law*, as shown not only by Tib. but by the position of the word, after śvaśura.

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) āśviṣāḥ śvāsaviṣāś cāgnijvālān utsrjanti sma LV 317.9 (prose).

? **śvāsopavāsaka**, or °ika, adj., should, I think, be read in Mv iii.71.16 (prose; Senart sopavāsika) and 83.11 (vs; Senart māsoṇ° with mss.). At least the cpd. must begin śvāso°, and Senart's interpretation cannot be accepted. In description of wretched victims of ogresses, after imprisonment and torment: 71.16 (mss.) susvāsopavāsikānām (v.l. sāsoṇ°) dirghakeśanakaśmaśrūṇām (pūtikhaṇḍavasanānām, em.) etc.; in 83.11 (vs) text with mss. māsoṇpavāsikānām (v.l. °vāsak°; read śvāsopā°) virūḍhanakhakeśaśmaśrūṇām (mss. virūḥ°). Our cpd. may mean *devoted to sighs, subject to sighs* (cf. upavāsa, *Obliegen, sich Hingeben*, Schmidt, in Samayamātrkā 5.82 kalahopavāsair, vyasanopavāsair); or else *fasting from* (barely able to get) *the breath* (of life), cf. śvāsaśeṣa, 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 Tuṣita 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.

śvetavarnā (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. **ganitra**.

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 upasaṃhṛtya tāvat kvāthayanti yāvat tāny asthīni śvetāni saṃvṛttānti 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. śvailu, 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-chappañca-vācāhi).

Ṣaṭpura, n. of a locality: Māy 47.

ṣaḍ-akṣarī, (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.

ṣaḍabhijñā, adj. Bhvr., possessing the six **abhijñā**: SP 90.7; 129.10; 150.2; 155.2; 180.1; see s.v. **traividya**.

ṣaḍ-āsīti (= Pali chaḷāsīti), 36; cf. **catur-āsīti**, and § 19.35: Mv iii.96.23 = 101.4 and 6 (vs, metr. indifferent).

ṣaḍi, as (stem-)form of Skt. ṣaṣ, *six*: 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.

ṣaḍvargīya, 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-, i separable prefix in 'pleonastic' positive use, as opp. of neg. (= Pali id., see Childers); **sace(t)**, **saca**, **sa-cchambita**, **saśakya**, **sāntarabāhis**, **santika** and **sā**° (°ke), see s.v.v.: (lokapālān yakṣarākṣasa-)gandharvabhujagaṅga-saparivrtān 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 samtāpitā(h), which Senart reads (unmetr.) by em.; sa-prthagjanasevitam (dharmam) Mv i.33.13 (vs); sajadah sajadataro 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.

Saṃyamani, Divy 60.15 (aśitivarṣasahasrāyūṣam manuṣyāṇām Śāṅkho nāma rājā bhaviṣyati) °nī-cakravartī (so text, as °pd., with capital S-, but Index °manin, ruler) caturantavijetā dhārmiko dharmarājā . . . May not °manī-cakravartin mean *emperor of (residing in) Saṃyamani (Yama's city)?*

Saṃyuktaka (nt.) = next: Divy 333.10. Also occurs in names of sections of the Madhyamāgama; see e.g. **Samādhi-saṃy°**.

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 apāvuriyati Mv ii.157.19; tena (sc. yakṣeṇa) °ka-dvāram (here by em.; mss. paṭṭālaka-dvāram, or only sa-dvāram!) apāvrtam, ghoṣam ca nighṛitam 161.3.

Ṣaḍviśānapāta, n. of a former Buddha: Mv i.140.12. **ṣaṇṇa** = Skt. ṣaṇḍa, *thicket*: nānādvijonnāditvarkṣa-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 °ṭho) adhipatī rājā Mv iii.384.6 (vs), *he that is overlord in relation to the six (senses) is a (true) king*; answers the question of line 3, kim adhipatī rājā (so mss.); corresp. Pali, Dh. comm. iii.233.3, cha-dvārādhipatī rājā (also refers to the senses; dvāra is used in Pali of their outlets).

[**ṣaṣṭhī**, in Mv ii.21.2 (vs): (atra kim kāraṇam uktaṃ yaṃ sapta kramate kramān,) na ca aṣṭa na ca ṣaṣṭhī 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-ṣaṣṭih, *a promenade of sixty paces*. The only alternative, so far as I see, would be the unattractive one of understanding the ordinal ṣaṣṭhī in the mg. of the cardinal, *six*; the sense would, to be sure, then be simple.]

S

Saṃyuktāgama, m., n. of a section of the canon, = Pali SN: Mvy 1424.

saṃyoḡa (m., = Pali id.), *binding, attachment* (in bad sense): (iyaṃ dṛṣṭih samrāḡāya saṃvartate nāsaṃrāḡāya saṃdveṣāya) nāsaṃdveṣāya saṃmohāya nāsaṃmohāya saṃyoḡāya 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; sāvaṣeṣa-°na (kālam kr-) Divy 302.21; 553.24; 555.27–8, (to die) *while having (some) fetters remaining*; °nam Mvy 2134, foll. by bandhana, anuṣaya, paryutthāna, upakleṣa, paryupasthāna (read with var. paryavasth°); cf. °na-bandhanānuṣayopakleṣa-paryavasthānānām Bbh 202.20; na °nayā (by any fetter) bandhanānuṣayaparyavasthāna-vaṣagatāḥ 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 **avarabhāḡiya**, q.v. (viz. satkāyadrṣṭi, śilavrataparāmarṣa, vicikitsā, kāmacchanda, vyāpāda), and **ūrdhvabhāḡiya**, q.v. (viz. rūparāḡa, ārūpyarāḡa, auddhatya, māna, avidyā); the first three are also specially listed as three saṃyojana, e. g. Laṅk 117.14 (with vicikitsā as No. 2 and śilavratā° as 3, as in Pali), for reasons explained AbhidhK. op. cit. 85–87; they are prob. meant by trīni °nām (tyaktvā) Mv i.192.7 (vs); trayāṇām °nānām MSV ii.86.11; Divy 534.3; but Divy 533.28 may intend to name

rāga, dveṣa, and moha as 3 saṃyojana (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 prahānād, without listing them; same MSV ii.87.7; further, Divy 95.22 knows nine saṃy° (see s.v. **viśaṃyojanaka**), which no doubt refers to the nine listed AbhidhK. LaV-P. v. 81 f. (shortly before the place cited above), viz. anunaya, pratigha, māna, avidyā, drṣṭi, parāmarśa, vicikitsā, irśyā, mātsarya; cf. Irśyā-mātsarya-°na-saṃprayuktā devamanuśyā Mv i.350.8.

saṃrajanīya, adj. (= next), *pleasing, causing pleasure*: °ya-vastu-saṃrāgaṃ ca karoti (subject, trṣṇā) Dbh 50.7; °yām vividhām kathām vyatisārya (in cliché recorded under next) Kārmav 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 (= **sārāyanīya**, adj., q.v. for discussion; cf. also prec. and next), *pleasing, courteous, friendly*: °nim (vividhām) kathāri (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 pravartayatī LV 416.14; with dharma, as Pali sārānīya (see **sārāyanīya**) with dhamma, °yam dharmam samādāya vartataḥ (3 dual) Divy 404.15 (the sequel shows that it consists of mutual attentions); °ya-dharmesv anuvartanātā Śikṣ 183.17, *conforming to sociable (companionable, pleasing, friendly) principles (of conduct)*.

saṃrāgayati, °geti (cf. **ārāgayati**, q.v., which = Skt. ārādh°, as this resembles **saṃrādha(ya)ti**; see also **virāgayati**), primarily, *says pleasant things to*; so *thanks*: (Vāsavadattā drṣtasatyā Upaguptam, who had brought her to the truth) saṃrāgayanty uvāca: (there follows a vs, printed as prose) tavānubhāvāt pihitaḥ sughero hy apāyamārgo . . . nirvāṇamārgaś ca mayopalabdhaḥ Divy 355.22.

saṃrādhana (nt.; to next, n. act.), *felicitation, or thanks*: °na-vyagrakararāgradesair 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 rājānaṃ °dhenti (so, or °dhyanti, read °dhanti?, mss.; Senart em. to ārocanti, 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 Kālaṃ nāgarājānaṃ (his em. of these words seems necessary) saṃrājeti (but mss. saṃrādhati, proved essentially right by ii.29.17): evam etaṃ . . . mahānāga, adyāham . . . abhisambudhyiṣyam (v.l. °buddhiṣyam).

saṃlakṣaṇā (= Pali sallaḅkhaṇā), *discernment, consideration*: (cintā) katamā? praviveke dharmanidhyānā-bhiraṭasāya) arthābhyūhanā-°nānīścaṃyaḥ 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 niśatsyāmaḥ) Prāt 531.15, 16 = LaVallée-Poussin, JRAS 1913.844, Stein ms. fragm. 1.1.35, 36; Mvy 8554 = Tib. lag pa mi sbrel, *not with joining of the hands*.

saṃlaptaka, m. (to ppp. of Skt. saṃlap-, 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

samlaptakena samlaptakasya (as with **ālaptaka**, q.v.); *yathāsaṃlaptikayā*, adv., *according as (you have) a close friend*, MPS 13.8.

[**saṃlambha**, only for **sālabmbha**, q.v., in Das, Tib. Dict.]

samlāpayati, *talks nonsense* or the like (unrecorded in depreciative mg.): °payan vadatīti (if he says of a preacher, 'he babbles when he talks') dharmam pratikṣipati Śikṣ 96.11.

samlīkhi(n), adj., *given to severe austerities*: °khiś ca bhavaty alpabhāṇo 'lpaparīṣkāraḥ Bbh 239.11 (prose); Tib. yo byad bśiṃns pa, see **saṃlekha**; ed. note suggests saṃlekhi, but note AMg. saṃlihaṇa, nt. (n. act.), from the same base.

samlīkhita, adj. or ppp. (not in Skt. or Pali; = AMg. saṃlihiya, ppp. to the noun saṃlehaṇā = Jain Skt. saṃle-khanā; see prec.); Pali has sallekha = **saṃlekha**, q.v., and °lekhitācāra), *strictly, severely controlled, restricted*: in a cliché describing brahmacaryaṃ, ekānta-samlīkhitam . . . Mv ii.117.17; 140.2; iii.50.10; 214.16; 217.9; 218.5 etc.; of food, nātīsaṃlīkhito bhavati Śikṣ 127.19, *he does not limit himself (in food) too much*; 128.1, see s.v. **kuśala-pakṣa**.

samlīyanā (= Pali sallī°; Skt. °yate plus -anā), *timidity, disheartenment* (PTSD wrongly *stolidity*): viśāradaś cāhu tadā prahrṣṭaḥ °nām sarva vivarjayitvā SP 57.9 (vs); prakāṣayet sūtram idaṃ hi loke na cāpi °na (m.c.) tasya kācīt 282.4 (vs).

saṃluḍita, ppp.-adj. (Skt. °lulita and °loḍita), in a-sam°, *not disarranged* (of hair): (keśāḥ . . .) °ditāḥ sama-sadrśasthānasamsthitāḥ Gv 402.14; asaṃluḍitakeṣa, v.l. in both edd. for asaṃlul°, Mvy 345 (an **anuvyāñjana**).

[**saṃlūṣitā** SP 85.9 (vs), read jvālūṣitā with WT, = jvālā-ūṣitā(h).]

saṃlekha, m. (= Pali sallekha; cf. **samlīkhi**, °khiṭa, sālekhiṭa), *severe frugality, austerity* (as to the necessities of life): °khaḥ Mvy 7012 = Tib. yo byad bśiṃns pa; saṃlekha-caritā asme(?) SP 272.4 (vs), or with WT (and their ms.) saṃlekha-vṛtti-cāri sma; °kham mā prabhāse tvam Śikṣ 354.12 (vs); dhutagaṇa-°khē °nuvartana-tā SsP 1462.21 (prose).

saṃlobhana or °nā (to Skt. saṃ-lubb- 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 Śikṣ 15.1; prātimokṣa-saṃvara-, *the moral restraints imposed in the code called Prātimokṣa* (= Pali pātimokkha-saṃvara) Mv iii.51.17-52.1; Śikṣ 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 (akusālā dharmāḥ . . .) teṣāṃ saṃvarāya: 423.3 ff. cakṣuṣā (śrotraṇa, 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 samupācaret; RP 28.12 (vs) śīlaprayoga saṃvarakriyā ca; LV 31.15, 16, 17 kāya-, vāk-, manaḥ-s° (see **sambara** 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 Śaṃvara; cf. also **Sambara**); (5) n. of a hell: Kv 50.4 sambare (so printed) mahānārake (read śaṃbare?).

saṃvarṇana, nt., and °nā (= Pali saṃvarṇana; Skt. °ṇa once, BR, *description, narration, praise, laudation*: bodhisattva-°nam Gv 503.9 (prose); tathāgata-dharmasya...°nām karoti SP 34.5 (prose); guṇa-°ṇam nāma doṣānām ca nigūhanam Jm 102.2 (vs); karoti °na (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: tā-kāla-samaye Mv i.52.4, by a somewhat doubtful em.; the parallel is vivartaniya-kāla° 6; passage is similar to Mv i.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*: °kā pi vātā Mv i.236.15 = 241.9; so Senart both times, with mss. in 241.9, while in 236.15 mss. °tanā, q.v.; (2) (to **saṃvartati** 2) *conducive, leading (to, dat.)*: anarthāyāhitāya °kam bhaviṣyati Lañk 255.10 (prose).

saṃvartati, °te (1) (= Pali saṃvartati) *devolves, comes to destruction*, opp. **vivartati** 2, q.v. for passages; cf. **saṃvarta** and other prec. and foll. items; (2) (= Pali saṃvartati, not confused with saṃvartati), *tends, is conducive (to, dat.)*: duḥkhakṣayāya °tati Mv i.246.13; abhedyaśayatāyāi °tate LV 31.13, similarly 14 ff.; duḥkhāyāhitāya °tante Bbh 7.10; cittasthitaye °tate 188.6, etc.

saṃvartana, (1) adj., = **saṃvartaka** (1), q.v.: °nā pi vātā, mss., Mv i.236.15 (vs; Senart °kā); (2) (to **saṃvartati** 2) subst., and perh. adj., (the) *conducting, leading (to, in comp.)*: atyantasukhasarvajñatābhūmi-°nāya pari-nāmayati Śikṣ 215.5, *develops so as to conduce to...*; sarva-bodhisattvasaṃbhāra-°na-cittā (Bhvr.) Gv 279.20 (here °na could be transl. as adj. or subst.).

-**saṃvartanaka**, f. °ikā, adj. (cf. prec. and Pali saṃvattanika), *conducive (to, in comp.)*: upasama-(with mss., for °sama-)saṃvartanikā (of the madhyamā pratipadā) Mv iii.331.8, 11, 15 (mss. °tikā for °nikā each time).

saṃvartani, (1) (to **saṃvartati** 1; cf. **vivartani**), (periodic) *destruction (of the world)*: tejaḥ-saṃ° Mvy 8285, ap-saṃ° 8286, vāyu-saṃ° 8287; Tib. ḥij pa, *destruction*; daśādiśam (in all directions, *in a versal*) ca vāta-°nim tejaḥ-°nim ap-°nim adhiṣṭhāti Dbh 91.27; tejaḥ-°ni prādurbhaviṣyati AsP 180.7, repeated below; kalpa-°nyām, loc., Divy 231.14; **bhājana-saṃ°** AbhidhK. LaV-P. iii.181; (2) acc. to Tib. (hdu ba, *assembling*) and Foucaux, *assembling*: LV 19.10 na bodhisattva ādipravṛtte loke sattva-°ni-kālasamaye mātuḥ kuḥsim avakrāmati, *not when the world has just begun to evolve, at the time of assembling of creatures*; this is a meaning which saṃvartani also has, acc. to LaV-P., AbhidhK. iii.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, °ika; also prec. items), *conducive (to, in a cpd., prec. by complement)*: dharmavyasana-°niyena karmābhisaṃskāreṇa SP 312.10, *by performance of actions conducive to injury to the Doctrine*; (ānantaryāni) narakakarma-°niyāni karmāni Divy 260.8, *deeds which conduce to deeds (leading to) hell*; niraya-°yam karma Śikṣ 167.9; (karmāni)... apāya-°yāni Vaj 34.18; karma alpāyuh-°yam Karmav 30.6, and long list of parallels in same ending; sarvajñatā-°yam kuśalamūlam Gv 18.19; (Avalokiteśvarāya...) bahuparivāra-°niyāya Kv 11.15 (who is conducive to an ample retinue, sc. for his worshippers?); (dānaṃ dadāti mahātyāgabhogavipāka-)

pratilābhasaṃvartaniyam Divy 482.8, *conducive to attaining the fruition of...*, and long list of such terms, all ending -vipākapratilābha- (in line 9 lābha omitted by obvious error)-°niyam, qualifying some kind of dānaṃ; kim asya dārakasya rājñāḥ °niyāni karmāni 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); puṇyābhisaṃskāram prasaved buddhajñāna-°niyam SP 337.4; here construable as adj. with puṇyābhi°, but seems clearly subst. in (sa kulaputro vā kuladuhitā vā) prasaved buddhajñāna-°niyam (what is conducive to Buddha-knowledge) aprameyam asaṃkhyeyam aparyantam SP 339.11; in absolute use, without indication of complement, °niyam kuśalamūlam upacīnoti Av i.214.1, *he accumulates a roof of merit conducive (to the proper result)*; seems to be used both as subst. and absolutely, without complement, in Mv ii.111.17, (having lived in pleasure many years in the city of the kinnaras with their princess Manoharā), sarvodyāneṣu °niyam (one ms. °niye) anubhavitvā, *having experienced what was 'conducive' (conforming, suitable, to be expected?) in all the parks*, (he said to M.).

saṃvardhaka, m., °ikā (to Skt. samvardhayati plus -aka; one questionable occurrence in Skt., see pw), *one who fosters, rears*: sa te... kalyānamitra-janakas tathāgatakule °kaḥ Gv 528.14; (bodhisattvānām) vīryapāramitā °dhikā Gv 526.4 (both prose); °dhikā (like a mother) also AbhidhK. LaV-P. iv.214.

Saṃvalitā, the verse-equivalent of **Suvalitarati-prabhāsaśrī**, q.v., in the prose story: °tākhya duhitā Gv 428.4 (vs).

saṃvasana (nt.; to Skt. samvasati plus -ana; once in RV only), (co-)habitation, *dwelling together (with, or in)*: dirghordhva-°na-saṃbhavaṃ (adj., *originating in long dwelling in lofty surroundings*) kalyānamitropasamkramānam Gv 242.8; (aparanta-, read °rānta-)kalpa-bodhisattvacaryā-°nena (involving, leading to, dwelling or association with the course of bodhisattvas of future ages) kalyānamitropasamkramaṇena 242.20; (sarvakalpa-bodhisattvacaryā-)saṃvāsa-°na-mahāpranidhāna- 267.16, *great vow to dwell in association with...*; sarvataḥāgata-visaya-saṃvasanena (adj., *that involves dwelling in the realms of all T.*)... °vihāreṇa 533.6.

-**saṃvācaka**, adj., and °cikā, subst. f., (to Skt. saṃvac- plus -aka, -ikā, in hasta-saṃ°, 'talking with the hands', by signs (by or to the deaf): °cakaḥ (presumably personal) Mvy 7685 = Tib. lag brdaḥ byed pa, *making hand signs* (follows eḍamūka, q.v.); °cikā, subst. (the process), badhirām °cikayārtham 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: (vinipātam na) gamiṣyati, kim tarhi (73.15 tu) devāms ca manuṣyāms ca saṃvācya (73.15 gatvā) saṃsṛtya (70.1 mss. saṃvṛtya) paścime bhava (73.15 om. pa° bhava) paścime nikete... pratyekabuddho bhaviṣyati. Mr. D. R. S. Bailey informs me that Tib. reads in 70.1 mtshams sbyar ciñ ḥkhor nas, normally = pratisamdhim grhītvā saṃsṛtya (preceded by loc.), and in 73.15 the same preceded by ñiñ, 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*):... (snaṇam) °sanam saṃvardhanam varṇaparīśodhanam balasaṃjanam prajānāmi Gv 152.11.

-**saṃvāsika** (in Pali °saka, or °sa), see **a-**, **nānā-**, **samāna-**, **steya-saṃ-**; also = **samāna-saṃvāsika**, q.v.: ātmānam saṃvāsikam sthāpayati MSV ii.179.7.

-**saṃvāsya**, see **a-saṃ°**.

saṃvāhita (nt.; orig. ppp. of Skt. saṃvāhayati), one of the arts mastered by the Bodhisattva as prince: . . . mālyagranthane °hite mañirāge . . . LV 156.16. Skt. saṃvāhana suggests *shampooing*; but acc. to Tib. rluñ yab gyob pa, *waving of fans*.

saṃvidyate (= Pali samvijjati = Skt. vidyate; pw is not justified in saying 'esp. in questions and with neg.'). *is found, exists*; often virtually = asti: saṃvidyanta (= °dyante, § 38.21) ima āsana LV 115.9 (vs); saṃvidyanta (read so, transposing daṇḍa before this) imāny . . . atiriktāny āsanāni, saced ākāṅkṣasi, niṣīda 408.4; mātṛgrāmo 'saṃvidyamāna-guṇo 'pi 141.9, *even when no virtues exist* (in them); puṇyasambhāro na °te Kv 52.20; ko 'smākam upāyāḥ °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 . . . koṣṭhāgaram) °te SP 102.11, *I have abundant . . .* (na ca me) . . . kimcī °te Kv 43.21; na cāsmākam svāmī °te Kv 45.15, *and we have no husband*.

saṃvimaṭṭha, ppp. (= Skt. *samvimṛṣṭa, cf. Pali vimaṭṭha), *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. *sam-vi-śvas-), *completely put at ease or trusting*: yadā jānetuṣṭhā tā rākṣasiyo, saṃviśvastā ime vāñjikā asmābhir iti Mv iii.70.17.

saṃvihethayati (sam plus vihe°), *injures*: (nāgarājā . . .) mahābalo tam (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*.

saṃvṛta, ppp. (of Skt. saṃ-vṛ-), (1) of a door, *narrow* (so Burnouf, Chin., and Tib. dog; Kern, *shut*): idam khalu niveśanam ekapaveśam saṃvṛta-dvāram eva SP 73.3; (2) (= Pali saṃvuta) *restrained, controlled*: °ta āyatanañi 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 dhātubhñi, pracchinno granthaiñi, vimuktañi paridāghaiñi, etc.) where it seems more appropriate.

saṃvṛtaskandha, n. of two former Buddhas: Mv iii.230.16; Gv 360.24 (in otherwise quite different lists).

saṃvṛti, f., (1) in the sense of **saṃvara** (1), noted only Sūtrā. iv.4 śīla-°tiḥ; (2) (= Pali sammuti; see also **sāmvṛta**), *convention, general (popular) acceptance or belief; 'common sense'*; conditioned, exoteric, dependent, limited truth or knowledge, often in contrast with paramārtha (so also in Pali, e. g. Miln. 160.1 sammuti mahārāja esā, 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 Śikṣ 256.4, 5) and believe it misleading; Pali sammuti suggests the true etym. (root man); cf. under (3) below: yāḥ kāścana saṃvṛtayo hi loke, sarvā hi tā munir nopaiti Bbh 48.24 (vs, metr. deficient) = Pali Sn 897, reading sammutiyo; defined Bbh 49.(3-5) as *verbal symbols* (**prajñapti** 4, q.v. for citation, as also for Śikṣ 257.7-8 where saṃvṛti = nāmadheya, samketa, prajñapti); (laukikānām . . . yasmin vastuni samketa-)saṃvṛti-saṃstavanāgamapraviṣṭayā buddhyā darśanatulyatā bhavati, tad yathā prthivyām, prthivy eveyam nāgnir iti Bbh 37.9; saṃvṛtyā deśanā Lañk 25.4; 33.5, *instruction according to 'common sense'*; °ti-jñānam Mvy 1237 (et al., see **jñāna**), *common-sense knowledge*, = Pali 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 saṃvṛtyā cakṣuḥ Śikṣ 357.11, *the eye exists (only) in terms of limited, exoteric* (common-sense) *truth*; similarly 358.19; saṃvṛti-vyavahāreṇa Sukh 42.11, *by conventional terminology or exoteric* (not fundamentally true) *manner of speaking*; saṃvṛti-paramārthataḥ Śikṣ 2.8, (*knowing*) *both as to exoteric and esoteric truth*; etāvaca caitat jñeyam, yad uta saṃvṛtiḥ paramārthas ca. tac ca Bhagavatā sūnyataḥ sudrṣṭam . . . tatra saṃvṛtir lokapracāratas (*because it is, or, as that which is, current in the world*) Tathāgatena drṣṭā; yaḥ puṇaḥ paramārthas so 'nabhilāpyaḥ Śikṣ 256.4; katham anadhiṣṭhānā saṃvṛtir yuktā, katham punar ayuktā? yathā sati (text 'sati) sthānau puruṣabhrāntiḥ; kasya puṇaḥ sūnyatāvādīnaḥ paramārthataḥ sthānuḥ siddho, yadāś-rayāt puruṣabhrāntiḥ syād? Śikṣ 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?*; saṃvṛti-satya, *common-sense truth*, contrasted with paramārtha-s°, Mvy 6545 (Tib. kun rdzob kyi bden pa); Dharmas 95 (dve satye); Bbh 292.18 (dvidividhaṃ satyam; but 17 has just said, avitathārthena tāvad ekam eva satyam, na dvitīyam asti; this, of course, is paramārtha-s°); Bhad 6°; the cpd. sammuti-sacca is cited from a late Pali text in Childers, and from Miln. 160.(1) by PTSD, but this last is an error (does the cpd. occur in older Pali?); saṃvṛti-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 puṇas tāni (kulāni) śaikṣa-saṃvṛti-sammātāni . . . Prāt 526.3, *families which have been held by formal declaration to be śaikṣa*; so Chin.; note association of saṃvṛti with sammata (etym.!) ; samagreṇa ca bhikṣuṇīsaṃghena avandanārhasaṃvṛtyā 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 Pali sammuti have this mg.? for such passages as Vin. iii.199.26 bhikkhu-sammutiyaḥ the Dict. 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 brahmacariyopasthāna-saṃvṛtim yācitavyā 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 saṃvṛti (Pali sammuti) with sammata, suggesting that °vṛti is hyper-Skt. for Pali °muti.

saṃvṛtta, ppp.-adj. (also, but erroneously, written saṃvṛta), *rounded*, in su-saṃvṛtta-skandha, *with well-rounded shoulders, the 20th lakṣaṇa* (q.v.): Mvy 249 (Tib. śin tu zlum pa, *well-rounded*), etc.; Pali sama-vatta-

saṃvṛttateja(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.]

saṃvegadhārīnī, n. of a kinnara maid: Kv 6.18. **saṃvejanīya**, gdve. (= Pali id., to saṃvejeti, see next two), *to be shuddered at*: °yam sthānam Divy 432.16; °yam . . . dharmyām kathām Jm 110.19. **saṃvejayitavya**, gdve., = prec.: MSV iii.63.7. **saṃvejita**, ppp. (= Pali id., to saṃvejeti; caus. not in Skt.), *agitated*: °ta-mānaso LV 209.11 (prose). Cf. prec. two.

-**samvedin**, adj. (to Skt. samveda, or to samvedayati or samvetti), *being aware of, experiencing*: Vitaśokasya . . . vimuktipritisukha-^{naḥ} Divy 424.26.

samvedhati (cf. vedhati and Skt. sam-vyath-; Pali ppp. samvedhita), *shakes (severely)*, intrans.: mahā-prthivī . . . vedhe samvedhe (so mss., Senart em. pravedhe; aor.) sampravedhe Mv iii.341.5; the mss. of Mv supported by (lokadhātuḥ . . .) vedhati samvedhati sampravedhati Divy 479.11.

samvyavahārate (= Pali samvohāro; prob. denom. to Pali samvohāra, Skt. samvyavahāra), *carries on business*: baṅgīdharmanā ^{ra}manāḥ Divy 259.10 (cf. Pali AN ii.188.10). See next.

samvyavahārin, adj. (to Skt. ^{ra} plus -in, or to prec.), *carrying on business*: (mahāsamudre) pota-^{riṇa} āsan Divy 499.3; 501.11 (here text ^{ra}samhāriṇa, certainly corruption for ^{ra}samvyava), 14, 17.

samsābdita, ppp. (of Skt. ^{ra}dayati, used like Skt. śabdyate, *is named, is called by name*; Mbh. Calc. 1.3215 ayam eḥiti samsābdya 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 ^{ta}m bhavati buddhakṣetram Bbh 59.27; (tathāgatagarbho, line 9) ālayāvijñāna-^{dito} Laṅk 220.14; *as called by the name ālayavi*; (cittacaittakalāpo) vikalpa-^{ditāḥ} pravartamānaḥ Laṅk 150.15, (*mind and the mass of mental things,*) *being called by (that) name thru false discrimination* . . .

samsāmaka, adj. (Skt. ^{ra}mayati plus -aka), *allaying, pacifying* (plagues): upadravopasarga-^{kāni} mantrapadāni Bbh 20.10; -upadrava-^{kānām} . . . mantrānām 209.19.

samsāya, nt. (regularly m.), *doubt*: dharma-^{yaṃ} (n. sg.) chinnaṃ Mv i.247.15.

[**samsāyālu**, by Nobel's em., assumed to be adj. to samsāya, *doubtful*: Suv 215.11 (vs); better read, substantially with best mss., (sudurbaḷa, with ms. F?) matir iva samsāyo 'tra me.]

samsālika (cf. Skt. samsāliana, and śilayati), *associate, companion*, in monkish life: tatra dvau bhikṣū ^{likau} Av ii.150.1, and ^{taṃ} ^{lika}-bhikṣuṃ 4; so Speyer's plausible em., ms. ^{śītika}, which seems senseless; Tib. mdzaḥ, *friend*.

Samsuddha, n. of a Bodhisattva: Mmk 42.5.

? **samsr̥khalā**, or ^{ra}la (if correct, related to Skt. śr̥ṅkhalā, ^{ra}la, *chain*, with loss of nasal m.c.; some mss. ^{śr̥ṅkh}, many with Calc. om. sam, both unmetr.), *chain*, as an ornament: maṇihāramukṭahārām mukhapuṣpake (final short!) ardhacandra ^{lāḥ} LV 201.19 (vs); text uncertain; Tib. (Foucaux) seṅ ge (*lion*) śiñ lo (*tree-leaf*) ris (*form*); or does Tib. confusedly represent an attempt at transliteration?

samsōṣaka, adj. (to Skt. ^{ra}ṣayati plus -aka), *drying up* (trans.), *fig. destroying* (misery): -duḥkha-^{kaḥ} Suv 65.2 (prose).

samsrāvītaka, m. = ^{ra}rāv°, q.v.: ye cāpi ^{ka} kā tadāsi te śrāvakā teṣa jināna sarve SP 195.1 (vs).

(**samsleṣayati**, prob. an *sich heranziehen*, as in Skt., BR s.v. śliṣ with sam, caus., 3: evam ca ^{taṃ} bhartsiya (so read with v.l. and WT) tasmi kāle ^{yet} ^{taṃ} punar eva paṇḍitaḥ SP 114.9 (vs), and *thus* (the father) *having scolded him* (the son) *at that time, he yet again would attack him to himself skillfully*; Burnouf *embrace*; Kern *conciliate*; Tib. rab tu dkris, a lit. rendering, *completely enwrap*.)

samsaktaka, adj. (to Skt. ^{ka} plus -ka, perh. pej.), (*wretchedly*?) *enmeshed, entangled*: vanagahanajāla-^{kānām} apy aham sattvānām . . . samyag-gamana-(text ^{na}mana)-^{patha}-darśayitri bhavāmi Gv 226.25 (-227.3; prose).

samsati (MIndic for Skt. srams°; only noted Lex. and Gr. in Pkt., not in Pali), *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. ^{ra}sārin), *involved in the round of rebirths*: samsāre bahukāla-samsarī (n. pl.; no v.l.) duḥkhamūle (read dukha°) LV 324.17 (vs).

samsādāna (nt.; n. act. in -ana to Pali 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 vissajjeti, *answers* a question), *'letting drop'*, *leaving unanswered* (a question): praśna-^{nena} Bbh 151.22.

samsādayati (caus. of sam-sad-), *fells, strikes down*: (sc. vanamṛgān) samsādyā (ger.) . . . vyāghrāḥ . . . Jm 229.24 (vs).

Samsāra, n. of a householder's son of Śrāvasti: Av ii.161.13 ff.

samsārīka, adj. (= AMg. samsāriya: MIndic, or possibly error, for Skt. sām°, *relating to the round of rebirths*: -^{ka}-citta- Gv 466.19 (prose).

Samsārōttaraṇa, n. of a future Pratyekabuddha: Av i.152.10.

samsīdana (nt.), or ^{na} (= Pali ^{na}; formed like ^{utsīdana}, q.v.), *sinking*: Divy 229.23 (of a ship) jale ^{na}-bhayam; Gv 188.11 sarvasamsārasamsīdanabhayāni (sc. sattvānām); Gv 279.15, understand a-sam°, (anivartya-cittā)-samsīdanacittā, *with mind not characterized by sinking*; AsP 289.4 kā . . . bodhisattvayāntarā vyadhvani samsīdanā; 336.14 nāpy asya ^{na} bhavati.

Samsr̥ṣṭa, n. of a mountain: ^{ṭa}-mahāsamsr̥ṣṭau, dual dvandva, Kv 91.13.

samskāra, m. (= Pali samkhāra; 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 Pali; 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; samskāra-duḥkhatā, see **duḥkhatā**; samskārahetu dadate na ca samkramo ^{sti}, vijñānam udbhavati samkramaṇam 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 samskāra) *arises* (only) *in dependence on transmigration*; (2) pl., *conditionings, conditioned states*, which means collectively the **dharma** (4) or *states of* (normal, sentient) *being*, cf. **samskr̥ta**: sarvasamskāra anityāḥ (as in Pali, CPD s.v. anicca) sarvasamskāra duḥkhā sarvadharmā anātmānaḥ Mv ii.285.18-19; katham ca bodhisattvaḥ sarva-^{rām} anityataḥ samanupāsyati Bbh 277.16 (and ff.); viraktāḥ sarva-^{reṣu} sarva-^{ra}-vītikramaṇam prāpayiṣyāmi Mv ii.279.19; sarva-^{rānām} . . . prahāṇāt prahāṇadhātur ity ucyate, sarva-^{rānām} virāgād virāgadhātur . . . Av ii.141.3 (see **dhātu** 4); jīvita-^{rān} adhiṣṭhāya āyuh-^{rān} utśraṣṭam 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 Pali); Pali DN ii.99.10 (after statement of his reasons) jīvita-samkhāram adhiṣṭhāya vihareyyam; comm. ii.547.5 ff. ^{raṃ} ti, ettha jīvitam pi jīvitasaṅkhāro, yena jīvitam saṅkharīyati, chijjamānam ghatetvā ṭhāpiyati; yo phalasaṃpātti dhammo pi jīvitasaṅkhāro, so idha adhippeto; adhiṣṭhāyā ti adhiṣṭhitvā pavattetvā jīvitā-(read ^{ta}-?)-ṭhapanasamattham phalasaṃpāttim samāpajeyyan ti, ayam ettha saṅkhepattho; āyuh-samskāra, *conditionings of long-life*, only as obj. of utśrjati as Pali āyusamkhāra ('usually pl.', PTSD) of ossa(j)jati; ^{rān} utśrjati Mvy 6454; ^{raṃ} (text with 2 mss., read ^{rān} = ^{rān} with 4 mss.) utśrjantānām (sc. Buddhānām; ^{pūrvā} koṭī na prajñāyate) Mv i.125.19 (vs; next line,

nirvāyantānām, mss. °vāpaya°, virāṇām p° k° na pra°); bhava-saṃskāra = āyuh-sam°; bhava-°ram apotsrjan munih Divy 203.16 (vs), after samanantarotsrṣtesv āyuh-°reṣu 10, which follows 203.7 above; same vs (also following āyusamkhāram ossajji) in Pali Ud. 64.29 bhavasamkhāram avassajji muni; [in LV 262.18 (vs) text lābhaśloka ca saṃskārau (most mss. °ro), but read (Skt.) satkāra = 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 uddharī °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*) saḍviśayasamatikrāntaḥ 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, bodhīmārgo śodhito me prañitaḥ 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 d'une vie émigrante, for BHS ... kalpas dans le monde de la transmigration, following Tib., and suggesting em. to saṃskṛtā in his Notes 144, where he cites a v.l. saṃbhṛtā) 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 sāsravāṇām ... dhyānasamādhi-samāpattinām LV 244.2, and °ta-samādhiṇām (asāratām upadarśayeyam) 7, in contrast with the Bodhisattva's own samādhi (sva-samādhi-guṇavīśeḍoḍbhāvanārtham, 6); in this context *conditioned* (by the sentient world), *not absolute*, as perhaps in LV 196.7 above.

saṃstaraka, m., or °rika, only in ṛṇa-sam° (= Pali ṛṇa-samtharaka; cf. Skt. saṃstara), *mat or bed (of grass)*: eṣa te duhitus °rakaḥ Divy 517.8; °rake (v.l. °rike) niṣaṇṇo Mv iii.272.18; °rakam upaviṣetsuḥ 269.1, 12; bhūmyām °rike śāyitavyam 264.8, or ... śāyati 265.1.

saṃstarana, adj., in ṛṇa-sam° (cf. prec. and Skt. saṃstarana; Pali saṃtharāna-*vāta*), *occupied with strewing or laying a (grass) bed*: adrākṣin Mākandikāḥ ... 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 vā sammodikasya (so read, see s.v.) vānyasya vā saṃstutasya kasyacit, so interpret, with Kern, SP 3.1 bahubuddhaśatasahasrasaṃstutair (Bodhisattvaiḥ), *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*: °takaḥ Mvy 2713 = Tib. smos (ḥdrin, which prob. read for smon (ḥ)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 kṣātriyadārikā brāhmaṇadārikā ca Divy 541.12 (prose); yathāsaṃstutikayā, adv., *according as (you have) an intimate*, MPS 13.8.

[**saṃstava**, indicated by most mss. at Mv i.120.9, read prob. saṃstava; see s.v. **saṃbhava**.]

saṃstūpa, m. (otherwise recorded only Gobh.GS. i.4.11, *Kehrichthausen* acc. to comm., but Knauer reads sastūpam 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*: (Śākyānām) °ram upasaṃkrāntāḥ Mv i.354.19; (Suddhodano ...) Śākyagāṇena sārđham °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 upasaṃkramaṇya bhadrāsane nyasiḍat; in 142.2, 9 yena °ro ... tenopasaṃkrāman (°mat; text in 2 tenopā°); °re MSV i.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)*: °naṃ kurvati Śākyasiṃho bhāṣiṣyate dharmasvabhāvamudrām SP 28.8 (vs). Tib. yañ dag ḥjog, *complete arrangement*.

saṃsthita, nt. (in Skt. as ppp., and cited once as n., *form*, in pūr from Mbh. but prob. false reading; Crit ed. 5.168.2 pūrva-saṃsthitim, v.l. °tam; acc. to Sheth, Pkt. saṃthia, *form*), *condition, state of existence*: sukhenti sarvasattvānām °tāni nareśvarāḥ Mv i.91.8 (vs), *make the conditions (of life) of all creatures happy*.

-**saṃsthitaka**, adj. (= Skt. °ta) ifc., *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*: vāya (daughters of Māra) ... su-saṃsthitikāḥ LV 322.1 (vs).

saṃsthihāti = **saṃstīṣṭhate**, q.v.

saṃspariṣa (= Skt. °sparṣa; cf. **spariṣa** and AMg. saṃpharisaṇa), *touch, contact*: °sena yeṣāṃ ārogaṭam ... yānti Gv 414.4 (vs, m.c.).

saṃsprṣati (cf. Pkt. saṃphusiya, *wiped away*, clearly ppp. to this verb, altho it is not otherwise recorded in this mg. and Sheth derives the Pkt. from saṃmrṣta, 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) ādinavām (read °va, with mss. in 6, both times) saṃsprṣanto eko care khadgaviṣṇakalpo Mv i.359.2, 6 (vss); so mss., both times, surely to be kept (Senart em. saṃmrṣanto, perhaps because of Pali Sn 69 saṃmasitā; but the two verses are otherwise quite different); the preceding, closely parallel vss have vijugupsamāno (vijī°, 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; raktarāsmīn); 68.9 (prose; raśmimēghān).

saṃsyandati, °te (Pali saṃsandati, caus. °deti, is similarly used, but Skt. only in lit. mg., *flows together, unites*), *agrees (congruere, Speyer)*, with instr.: (arthen-ārthaḥ padena padaṃ 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(ḥ) °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 śilpsthāna-karmasthānāni tāni sarvāni prajñāpāramitām āgamyā (q.v.) dharmatayā °dayati AsP 327.16, 18, *all that he unifies in the pra°, and ... these, owing to the pra°, he reconciles (brings into agreement) with the standard*.

saṃsyandana, nt. (to prec. plus -ana; Pali saṃ-

sandanā), *agreement*: sūtrādi-°naṃ buddhavacanatve hetur Bc. 285.17.

saṃsvinna, ppp. (of saṃ-svid-, cf. AMg. samseyai; Skt. caus. saṃsvedayati, *makes sweat*, and cf. saṃsveda-ja, BR), *moistened, softened* (by boiling): tām pakvamātrā saṃsvinnā (all mss.; cf. prec. line paçyanti; 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 *draun back, withdrawn* (because of an evil omen); acc. to Tib. brtul par bya (zhñ), *perform expiation*.

saṃharṣaka, adj. or subst. m. (to Skt. caus. of saṃhrṣ- plus -aka), *delighting, one who causes joy*: cetasṇām paśadām °kaḥ (WT saṃdarśakaḥ with one Nep. ms. of KN; Tib. does not support them) SP 200.4 (prose); °kaś cā akillāsi nityam 204.10 (vs; no v.l.).

saṃharṣanā (n. act. in -anā, see prec.), *a gladdening*: (teṣām ... vañijānām) imām saṃharṣanām akārsīt LV 387.11 (prose), *made the following gladdening of those merchants* (by gāthās now cited).

saṃharṣaṇiya, adj. (gdve. to Skt. saṃhrṣ-, or to prec. plus -iya), *joyful*; adv. °yam, *joyfully, in a way to cause joy*: (mahāpṛthivī . . .) °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 . . .) bhāṣajyataru-saṃhāta-mayam dārikārūpam kṛtam 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 saṃhārayati, denom., *collects, gathers*; see § 38.57), *to be caused to be gathered*: (dhānyajātāni . . .) khalāhānesu (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-karaṇiya, adj. (= Pali id.), *with duties still to be performed*: aṣṭāham evābhūṣi śaikṣo °ṇiyo, navame (sc. day) yevājñām 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. samkāyikā).

[**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*: ayam deva sarveṣām sakāśād adhikatarām (*more than all*) pūjyate Divy 396.26; asti sthāvira tvatsakāśād anyo vṛddhatarāḥ 399.28, *is there any other older than you?*; (2) *because, on account of*: mahārāja tac caityam na labhe brāhmaṇāṇām sakāśād (*on account of the brahmins*) yathābhipretam kārayitum Divy 243.25.

sa-kiṃcana, adj. (= Pali id), see **kiṃcana**.

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. °nyaḥ, n. pl., Divy 534.1; °mi-phalam Divy 17.23; 50.9, etc.; °mi-phalāni Av 1.65.1; 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 ṣvaṣk-; Andersen, Pali Reader s.v. osakkati, from

sṛp (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. sakhī; analog. form based on acc. sg. Skt. sakhāy-am; cf. the stem sakhāra in Pali, Geiger 84; AMg. and general Pkt. sahāya is ambiguous; it could represent this as well as Skt. sahāya), *friend*: °yān dṛṣṭvā RP 39.10 (prose); su-sakhāya-(in 37.27 printed sa-sa°) Mmk 37.27 (-rakṣā ātmarakṣā ca kāryā); 38.4 (-sametena . . . karmaṇā); susakhāyopetā apramattāḥ 47.14 (all these prose); sakhāyair lakṣaṇopetaiḥ 97.20 (vs).

sakhikā (= Pali id.; ka svārthe, or endearing dim., to Skt. sakhī), *friend* (fem.): līlām niśamayatha 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 khuḍ-ayam . . . karpāsānām paṭapilotikasamghāṭi, 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 sakhī, 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 saṇha = 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 maṭṭhavacanena (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-vākyo 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.); sammodako sakhilo ślakṣṇavāco (mss. °cā) iii.372.4 (vs). The etym. of the word is obscure; BHS **akhila** = parūṣa, *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 **kiṃcana**).

sa-khurapavāra (°vāla), see **khurapra**°.

[**Sagara**? see **Sāgara** 1.]

samkaksikā (= Pali samkacchikā, surely not *belt, waistcloth* with PTSD; acc. to ŚBE 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 **āsevaka**, °kā.

samkacchana (nt.), perh. *rustling* or the like, some sound made by water: apskandha-samkacchananirṇādarutena Gv 251.24 (prose). Etym.? Perh. corrupt.

samkaṭikṛta, ppp. (to *°ṭi-karoti, to Skt. samkaṭa), *pressed into a narrow space* (of deer, by hunters), or *endangered*: tato rājūā caturāṅga balakāyena nirgatya tan mṛgayūtham sarvam °tam (by em., ms. om. sam) Av i.235.8.

samkaṭṭati (see s.v. **kaṭṭati**), *collects, picks up*: Mv i.302.15 (. . . mālyam vātena apakarsiyate.) taye dāni tam mālyam samkaṭṭitvā (so, or v.l. saṃghaṭṭitvā, mss.; Senart °kaḍḍh°).

samkathya, see **a-sam**°.

samkampana (nt.; Skt. saṃkampate plus -ana), a

shaking: gurubhāra-°nā (so as one word, Bhvr.) Mārasenā jītā LV 366.4 (vs); prthivī-°na- (*earthquake*)-nirṇādaruteṇa Gv 251.25 (prose); (tam lokadhātum apramāṇaiḥ) °nanayaiḥ saṅkampya 272.11 (prose).

saṅkālā and °lā (see also **saṅkalā**; AMg. saṅkala, °lā, °liyā; surely connected with Skt. śrīkhalā, °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 Laṅk 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 Laṅk used of the *chain* or *concatenation* of mutual interrelationship: samketamātram . . . anyonyāpekṣasamkalā Laṅk 202.15; janyam arthaṃ na caivāsti prthak pratyaya-samkalāt 203.1; usually fem. forms, °lā n. sg. 203.6, stem in comp. 203.3, 13; °lāyā(ḥ) 203.4, 5, 7 (śaṅk°), 9, °lām 12, etc.; kṣaṇabheda-samkalābaddhāḥ 374.6; samkalā-buddhi-(mss., text °buddha- on basis of Tib. saṅs rgyas, but this is prob. an error; orig. possibly baddha°)-bimbaṃ ca 273.12, cf., also in the vicinity of bimba, 97.9 pudgala-nairātmya-bhāva-svasāmānya-bimbasamkalā-nityaduḥkhāśubhalakṣaṇābhīniveśa-pūrvakam evam idam lakṣaṇam nānyatheti paśyataḥ; in both these samkalā can only mean *chain*, (causal) *concatenation*; cakrapēyāla(q.v.)-saṅkalāt MSV ii.206.11, *from the chain of* . . .

saṅkalikā, (1) see **asthi-saṃ**°; (2) in Divy 43.9, text, yat tatra (after a palace decorated with sandalwood had been built) saṅkalikā cūrṇaṃ cavaśiṣṭaṃ tat piṣṭvā tatraiva pralepo dattaḥ; Index saṅkalikā-cūrṇaṃ as one word, *shavings*; better two words as in text, perh. *sweepings and sandal-powder* (saṅkalikā, *heap*, sc. of sweepings?); perh. cf. Skt. Lex. saṅkara, see s.v. **saṅkāra**.

? **saṅkaliyati** (acc. to Senart MIndic pass. to Skt. saṅkalayati), *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 saṅkaliye (assumed to be 3 sg. opt.; mss. indicate °liya) śāsanam śāstuḥ (these words also uncertain) Mv i.70.(2) and 3.

-**saṅkalibhūta**, see **asthi-saṃ**°.

saṅkalpa, m., = **vikalpa**, *false discrimination*: nimittam nāma saṅkalpaḥ (229.8 nāma-nimitta-saṅkalpāḥ) svabhāvadvayalakṣaṇam, samyagjñānam hi tathatā (229.9 °nam tathātvaṃ ca) parinīṣpannalakṣaṇam Laṅk 68.3-4 = 229.8-9 (vss); saṅkalpa-kalpa-janitena ayonisena (bhavate avidya . . .) LV 419.17(-18), vs; there is no noun for the two instr. adj. to agree with, unless we separate saṅkalpa (as instr., cf. 8.8), *by false discrimination produced by vain fancy, and superficial, (ignorance comes to be)*; or understand manasikāreṇa as suggested by ayonisena? Tib. kun rtog (= saṅkalpa) rtog pas (*by kalpa*) bskyed paḥi tshul bzhin ma yin pas, which perhaps supports the second alternative, as it seems to make -janitena modify ayonisena. (In SP 97.13, vs, read anyonyasamkalpa-sagauravāś, as one word, *having respect for each other's purposes*.)

Saṅkaśya = **Sāmkaśya**, q.v.

saṅkasu-samācāra, adj. m., *of vile conduct*; synonym of, or variant for, **śaṅkhasvara-samācāra**, q.v.: Mvy 9142 (not in Mironov).

[**saṅkāyikā**, v.l. for **sakā**°]

saṅkāra, m. (= Skt. Lex. and Pali id.; note Skt. Lex. saṅkara, id., but in Caraka *duṅg*), (1) primarily, *dust, sweepings, refuse, rubbish*: Mvy 9313 = Tib. phyag dar; tayā dārikayā ghaṃ sammrjya . . .rah choritaḥ Divy 585.4; °ra-kūṭa (Pali id.), *rubbish heap* (see 2 below), Divy 177.10 (tair hastapādeṣu grhitvā °kūṭe kṣipto), 11;

saṅkāravakare śukle (read so, or °kara-śukle, for text saṅkārapakare śuklaṃ) paṭe . . . Mmk 131.21 (vs), *on a cloth pure in regard to sweepings and rubbish* (i. e. free from them); lumbinivanam . . . vyapagataṭṭṇa-reṇu-(read khāṇu-? see next)-pattra-saṅkāraṃ Mv i.149.3 (vs); padminivanam . . . (read)apagata-ṭṭṇa-khāṇu-pattra-saṅkāraṃ i. 215.14 (so mss., except khāṇa for **khāṇu**, q.v.), and read so ii.18.10 lumbinivanam . . . (mss. °saṅkara, and again khāṇa for khāṇu); Senart em. saṅskāraṃ and saṅkhāraṃ, respectively, for saṅkāraṃ in the last two; (2) seems to mean more specifically *duṅg*, perh. in °ra-kūṭa (cf. 1 above), *duṅg-heap, privy*(?): so °medhyasthāneṣv evābhiramate saṅkārakūṭe jambāle (mss. jā°) keśāml luṅcati amedhyam mukhe prakṣipati Av i.280.5 (? but jambāla simply *mud*, so perh. saṅkāra-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 saṅkāra-dhāna (Pali id.) seems to mean *privy*: °nam śodhayitavyam 105.12; similarly 106.1, 3; dharmān pratyavarān °dhānasadrśān 109.2; °dhānam imu mahya pūtikam uccāraprasrāva-vināśitaṃ 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) jñātimadyād utkṣipāmah, saṅkāraṃ pātayāmo Divy 273.2, 11; but mss. are not unanimous, and in same phrase 272.24 it is alleged that they read salokānām (! kept in text) for saṅkāraṃ; quite uncertain. Cf. **saṅkirati**.

Saṅkārīn, n. of a yakṣa: Māy 42.

saṅkārya, adj. or subst. nt.? (gdve. of **saṅ-kirati**°), acc. to Tib. (what is) *mixed up, to be mixed, a mixture, or confused, disordered* (ḥdres pa, ḥchod ba): °yam Mvy 5344.

Saṅkaśya = **Sām**°, q.v.

saṅkirati (in this sense only pass., *is soiled*, in Skt. saṅkiryate, saṅkirṇa, and Pali saṅkiyate, saṅkiṇṇa), *soils*: dharanīrajaḥ kramavarā(n) na saṅkirati (in 224.17 mss. °varān apasamkramati, unmetr.) Mv i.151.6 = 224.17 (vs), *the earth-dust does not soil their fair feet*.

saṅkilikilāyate, °ti (to Skt. kilikilāyate, pw), *makes happy noises together* (with others): Śikṣ 76.11 (mātrgrāmeṇa sārḍham) saṅkrīdataḥ saṅkilikilāyamānasya; similarly MSV iii.16.2; Bbh 169.5 and Bhik 28a.3 (see s.v. **saṃcaḡghati**).

saṅkiliṣṭa, see **saṅkliṣyati**; **saṅkileśa**, see **saṅkleśa**.

? **saṅkiyati**, in Mv iii.37.9, text, tām eva agragaṇikām °yanto śayito, 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 saṅkiyati which is pass. to **saṅkirati**, 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. sakrīdanto; read saṅkrīdanto, *amusing himself* (in thoughts)?

saṅkuñcana, nt. (to next plus -ana), *drawing in, retraction*: Mvy 6737 = Tib. bskum pa.

saṅkuñcayati (cf. Skt. saṅkocayati and saṅkucati; forms in kuñc- recorded with simplex and other preverbs, not with sam-), *draws in, retracts*: saṅkuñcitaṃ vā bāhum prasārayet prasāritaṃ vā saṅkuñcayed Av ii.91.9-10; Divy 162.3. See prec.

saṅkuṭṭakā (cf. Skt. kuṭṭ-, not recorded with sam-), *beating, pounding, or (prob.) rather an instrument for doing this*: Mvy 6849 = Tib. (br)duḥ ba; Chin. mallet. (Tib. could be either n. act. or instrument.)

Saṅkusuma (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*: (Vaiśākhamāse . . . varapravara-)puspa-^ote LV 54.20; (vrkṣās . . .) ^otāh 85.17; ^oteṣu śāleṣu Mv i.220.7 = ^otehi śālehi ii.22.8; sahakāraṇānī ^otāni iii.80.12; fig., mahyam hrdayam prīti-^otaṃ Mv iii.111.14; anantagunaratanajñāna-^ota-vimuktiphalasasampannatvād LV 428.22; aparimitaraśmi-^ota-śīraṃ Dh 83.1; also Gv 210.14, and in proper names such as **Nakṣatrarāja-^otābhijña** etc.; (2) n. of the budhakṣetra of **Samkusumitarāja**: Mmk 4.16.

Samkusumitagandhottamarāja, n. of a Tathāgata (distinguished from next, both in same line): Mmk 426.6.

Samkusumitarāja, Mmk 4.16; 28.2, etc., or (more often) ^orājendra, 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. samkeya 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) sāmānyāḥ ^otena, ^otaḥ paramārthena Samādh 22.11, *universal by convention, a (mere) conventional(al) term in very truth*; saṃketamātram evedam Lañk 202.15 = 339.11; nāmasamjñā-samketābhiniवेशेना . . . bālās cittaṃ anusranti 225.6; dharmā-^ota evāyam (this world) . . . ^otāc ca prthagbhūto na jāto na nirudhyate 289.8–9 (vs); (āhvānyā) ^oto Bbh 389.20, see **vyavahāra**; perh. here Mv i.78.10 (vs), which is textually dubious, (pravartate tatha pariśeṣabhūmiṣu, mss. ^ośeṣāsu bhū^o), sāmānyasamketānām nirūpaṇam (mss. ^oketāni rūpaṇām); 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).

Samketarutapraveśa, n. of a samādhī: Mvy 597 (Tib. brda dañ sgra-la ḥjug pa, prob. *penetration into gestures, or perhaps conventional terms?, and sounds*); ŚsP 1423.16. Cf. prec.

saṃketika, f. ^okī (cf. Skt. saṃketika; to **saṃketa** 2, q.v., plus -ika), *conventional, nominal, consisting of a mere verbal expression*: nāma-^okiṃ dharmānām prajñaptim avabudhya ŚsP 378.22; nāma-^okī (so divide) dharmaprajñaptir avabodhavyā 382.9; nāma-dharma-samketikī (text ^otakī) dharmaprajñaptir 549.22.

saṃkrama, (1) m. (cf. next two; to sam-kram- in mg. *transmigrate*, recorded for Pali saṃkramati), *passage from one existence to another, transmigration*: LV 419.19 (vs), see s.v. **samskāra** 1; sthāpita-^oma ity ucyate 428.17 (prose), he (Buddha) is called the one who has arrested transmigration; cyuti-^omaḥ 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 samgramam) = Tib. id., cited from Gv 133.4 (in Gv 105.23 corruptly śakra).

saṃkramaka (see prec.; sam-kram- plus -aka), *one who transmigrates*: na samkramako 'sti kaścit (mss.) LV 420.10 (vs).

saṃkramaṇa (nt.; see prec. two; sam-kram- plus -ana), *transmigration*: LV 419.20 (vs), see s.v. **samskāra** 1,

saṃkramāṇaka, nt. (also m. or f.?), pl. ^okāni Mvy 5585 = Tib. bsti khañ, *rest-house, private pavilion* (acc. to Das, *private house, sanctum*); Chín. room or house for lying down; Jap. private (rest) room; ūrdhvā (on a wall) ekā nibaddhā ^onakā (mss. ^onakāḥ) Divy 220.22; (in a city; grhāḥ kūtāgarā) harmyāḥ prāsādā . . . avalokanakā ^onakā 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: ^oti-vigatena pratīṣṭhāsamatābhiniṣṛvṛtti(misprinted ^onarvṛtti)-jñānena Gv 469.10.

saṃkrāmaṇī, n. of a kind of magic (vidyā): Divy 636.26.

saṃkliśyati, ^ote (= Pali saṃkilissati, ppp. saṃkiliṭṭha; Skt. in other mgs.; saṃkliṣṭa *obscured, soiled*, of a mirror, pw), *becomes soiled*: Divy 57.19 akliṣṭāni vāsāmi saṃkliśyanti; KP 99.2 (cittam . . .) upakleśe saṃkliśyate (cited Śiḥs 234.8, kleśair upakliśyate; read in KP upakleśaiḥ); AsP 203.1–2 na ca . . . prajñāpāramitā kaṃcid dharmam āliyyate na kaṃcid dharmam saṃkliśyate (text ^ośyate) na kaṃcid dharmam parigrhṇāti, . . . *does not cling to any dharma* (condition of existence), *does not soil itself on . . . , does not take to itself . . .*; ppp. saṃkliṣṭa, *soiled, impure* Bbh 40.11 ^ota-cittaḥ; Ud xi.3, of tapaḥ (oldest ms. has saṃkiliṣṭā, semi-MIndic, the epenthetic i supported by meter); Dh 58.10 ^ota-viśuddhāyās ca (lokadhātor), *impurely (imperfectly) purified*, in contrast with ekānta-pariśuddha, *completely purified*, line 11; ^o 16 kleśacaryā-saṃkliṣṭā bodhisattvacaryā; Jm 98.21 su-saṃkliṣṭam, of the mode of life of a crow; Gv 263.16 lokadhātūn saṃkliṣṭān, *soiled*, contrasted with pariśuddhān, same line; 534.23 saṃkliṣṭānām sattvānām viśuddhaye; neg. a-saṃ^o, *not impure*, Mvy 167 ^otāḥ sarvadharmāḥ; Mv i.134.7 ^ota-pratibhānās ca (of Bodhisattvas); Bbh 303.15 asaṃkliṣṭa-dāna-tā; 308.4 saṃkliṣṭam varjayitvā asaṃkliṣṭam dānam dadāti; in contrast with **vyavadāyate**, ^oti, q.v., Śiḥs 263.15; ŚsP 140.14; AsP 399.14, 15.

saṃkleśa, in Mv iii.357.13 (prose) **saṃkileśa**, m. (= Pali saṃkileśa; 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; Śiḥs 172.11; KP 59.2; Bbh 99.10; 215.7; dhyānādīnām samāśato dvau saṃkleśau; aprāpṣeṣu caisu prāptaye **vibandha**-(q.v.)^ośaḥ . . . prāpṣeṣu caisu tadbhūmikam kleśa-paryavasthānam anuśayo vā Bbh 388.5–8; rāgadvēṣamohādīkāt sarvasaṃkleśāc Bbh 40.10; others Bbh 55.7; 83.14; Śiḥs 136.4; Lañk 156.9 (where śuddhiḥ replaces vyavadānam in contrast, in a vs); manuśyadhukhadāridrya-^ośa-doṣāms ca prajānāti Dh 58.22 (here ^ośa may have its normal Skt. mg., see above).

saṃkṣayati (unless error, can only be hyper-Skt., prob. for Pali saṃkḥayati, or the like, § 2.25, = Skt. saṃkḥyāti), *reckons, figures*, in the sense of *reflects*: purohitaḥ ^oti (there follows a private reflection) MSV i.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 triyadhvyuktāḥ, cittāni caitasikasamjñi vitarkitāni,) hināḥ praṇīta tatha saṃkṣipa vikṣipā 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 yañs pa dag, *of limited extent and broad*.

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

saṃkṣiptena, adv. (instr. of Skt. saṃkṣipta; = Pali saṃkḥittena; Skt. uses saṃkṣepāt, see LV below), *in brief, in summary*: ^otena pañcopādānaskandhā duṣkḥā Mv iii.332.4 (in the first Noble Truth; Pali saṃkḥittena, e. g. Vin. i.10.29, but LV 417.7 saṃkṣepāt, as in Skt.); ity ucyate ^otena na punar vistareṇa Sukh 44.17; sādhu me Bhagavāms tathā ^otena dharmam deśayatu 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-ūhasitaṃ ūhase Mv ii.268.12-269.19, twelve times. Senart's etym. (Vedic root sku-, skū-) is unconvincing. Is there connexion with AMg. (sam)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**.

saṅkhamedhi, 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-saṃkhātam = theyyacitto avaharaṇacitto Vin. iii.46.34), *with intent to steal*: (yā punar bhikṣuṇī . . .) pareṣāṃ 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 bgrañ ba, rendered by Das steyasamkhyātam, *to count as stealing*.

saṃkhyā-lipi, a kind of script: LV 125.22; rendered literally by Tib. graṃs, *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 idānim) deśi (= deśe, loc., m.c.) dharmadhara (q.v.) -°nā syāt Mv i.70.11 (vs).

saṃgaṇayati, *counts*: (. . . manuṣyāṃ gaṇayati,) saṃgaṇya (ger.) . . . sarva- . . . manuṣyāṇāṃ samam bhaktam prajñāpanti Divy 293.10.

saṃgaṇikā (= Pali id.; cf. prec.), *society, crowd, association*, as opp. of *solitude*, **viveka** (2), q.v.: °kām adhirṭyāha Śikṣ 106.11 (prose), also, na tiṣṭhate °kāsu yogi 12 (vs); (various evils) bhavanti amī °kāsu sarve 16, karoti yaḥ °kām asārām 18 (vss); (vyāpādam . . . vitar-kayeyam, nirviśeṣo bhaveyam) saṃsarga-°kābhir 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)); °kayā cātināmayataḥ Bbh 156.18, *and of one who spends his time in society* (i. e. frivolously); °kayā kalam atināmayati 172.7; (guṇā arañyavāsasya . . .) °kām (so read, mss. corrupt but final nasal in both) vivarjayati Karmav 104.7; °kā-samsarga-middha-nivarāṇa-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-kathāyogānuoyogam anuyuktā viharanti AsP 334.15; same oftener Bhvr., *one who delights in society*, ye ca °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 **anuvyañjana**; 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): duḥśīlabhūtasya praṇaṣṭa °tiḥ RP 35.14 (vs); (2) (*continued*) *involvement in the saṃsāra, 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 . . . vijñānānām 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-kriyāyogābhiniveśāya (Tib. °śāt acc. to Nanjio) saṃdhir vijñānānām nairantaryāt pravṛttiyogenābhini-veśato bhavasamdhir bhavati 163.1; trisaṃgati-pratyaya-vyāvṛtter vijñānānām 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 moha, 162.14-15; (Tathāgatagarbho . . . pravartate naṭavad gatisaṃkṣaṭa) ātmātmīya-varjitas, tad-anavabodhāt trisaṃgati-pratyaya-kriyāyogah 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 . . .) saṃgandharājōjvalakesarādhyam, 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*: āhāram 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 dbyaṅs; apsarasaḥ . . . -saṃgīti . . . LV 10.22; apsara-saṃgīti-rutena Gv 252.5; divya-°tiṣu ratir na bhavati Gv 118.24; (Suddhodāna speaks to the prince's female attendants, mā sma kadācī) °tiṃ vichetsyatha LV 193.1, similarly 12; °ti-prāsāda, *music-hall*, LV 41.10 (Suddhodānasya; = 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 samaṃ, saṃgīti, *chanting in unison*, (sc. Mahā-brahmāṇaḥ) ekasvareṇa sama-(v.l. samam; is this also a part of cpd. with next?) saṃgītyā tam bhagavantam ābhiḥ . . . gāthā-bhir 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-trapādāni prayacchanti sma); (2) esp. in dharma-°ti, *recitation or pronouncement of the true Doctrine*: (mahā-vimāne, in heaven . . . mahāvīpulaḍḍharma-) saṃgīti-(Tib. yaṅ dag par brjod pas, *by perfect speech, expression*) sarva-kāmarativegakleśachedane 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 cāsya dharma-°tyāṃ saḥāyakā(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. **Saṃgītiparyāya**; hgro = go, but bgro = argue, discuss, deliberate, consider; so Tib. in discussion of the Doctrine; (Mahākāśyapaḥ . . .) dharmā-°tim kartukāmaḥ 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 dharmasamgītiḥ Śikṣ 12.8-9, cited from Dharmasamgīti-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 sdud 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-°tim sarvabuddhadharmaguhyasthānāni ca saṃjānīte sma SP 464.3, Tib. sañs rgyas thams cad kyiis kun bñte 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. °la-) 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 tahim (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 parivrajāka-śāstrāṇi (as taught by Saṃjayin Vairāṭi-putra) saṃgīti- (mss. °tim) kṛtvā (having rehearsed, or memorized) Rājagrhaṃ praviṣṭā Mv iii.59.18 (they had already lost faith in the value of these doctrines, line 14).

Saṃgīti-paryāya (Pali °pariyāya; 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): °nayan, pres. pple., Mvy 6342.

saṃgrhīta-grāhin, Mv i.133.13, see s.v. **saṃgraha**. **Saṃgrhītapakva** (mss.; Senart em. °pakṣa), n. of a former Buddha: Mv i.141.15.

saṃgeri, see **śam**°.

saṃgopāyati (cf. Pali saṃgopeti), protects, spares: vadhyāñś (Senart ba°, mss. badhyāś; cf. prec. line, vadham ākṣepayanti) ca na °yanti 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 ca °na-kausalam mamāsti Śikṣ 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-grhitasya, afflicted with lack of friendly behavior or disposition; LV 426.5 sattvasaṃgrahaprayukta, given to attractive treatment of creatures; Mv i.107.10 kevarūpeṇa saṃgrahena satvā saṃgrhanti, by what sort of attraction do (Bodhisattvas) attract creatures?; cf. Mv i.133.13 saṃgrhita-grāhiṇāś 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 saṃgrhita as a subst. = saṃgraha; other cases Mv i.133.17; 163.7. Note especially Gv 495.20 samantapāṣa-jāla-bhūtam (bodhicittam), sarvavineyasattva-saṃgraha-karṣanāyā, 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) catvāraḥ saṃgrahā(ḥ).

? **saṃgrahaka**, = (and prob. error for) **saṃgrāhaka**, charioteer, q.v.: °ka-rūpeṇa Gv 225.26 (without context), foll. by **sāthavāhakarūpeṇa**.

saṃgrahaṇī (= AMg. saṃgahaṇī), summary, résumé, in **Paryāya-sa**°, q.v.

saṃgraha-vastu, nt. (= Pali saṃgahavattu), 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 (sattvasaṃgrahakaśālyam) 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), qq.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; Śikṣ 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, °meti (= Skt. Gr. °mayati, Pali °gāmeti; denom. to Skt. saṃgrāma), fights: (devehi trāyastriṃśehi) °menti Mv i.30.9; °mayanti eva Śikṣ 181.4; °mayataḥ (gen. sg. pres. pple.) 181.8; śatruṇā sārddham °mayet 254.1; °mayitum MSV i.95.13; all prose.

saṃgrāma-śirṣa, m. or nt., or °śā, f. (cf. Skt. saṃgrāma-śiras, -mūrdhan, battle-front, van, front line, and Pali Dh. comm. ii.227.1-2, gloss on saṃgāmaj-uttama, so saṃgāmajitānaṃ uttamo pavaro, saṃgāma-śisa-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: °śirṣe Mv ii.423.17; °śirṣāyām 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 tṣṣnormijalam kudṛṣṭi-saṃgrāham saṃsārasāgaram ahaṃ saṃtīrṇo, 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-samāropāsaṃgrāha-vivarjito bhūtāpavādāsaṃgrāha-vivarjitaś (Wogihara, Index, renders by Chinese meaning not wrong holding).

saṃgrāhaka (= Pali saṃgāhaka, both mgs.), (1) adj., attracting, drawing to oneself: saṃgrahavastu-(q.v.)-sarvasattva-°kāḥ, one of the 18 āvenika-bodhisattva-dharmāḥ, Mvy 793; (2) charioteer: Mātalinā ca °kena Mv ii.49.11; Mātalinī °kam Jm 75.16; prob. read so for **saṃgrahaka**-, Gv 225.26. (Also Buddhac. iii.27.)

saṃghaṭṭati (Skt. id., not in this meaning), strives, works, exerts oneself: Mv ii.59.3 (āśāya kṣetrāṇi kṣanti karṣakā) saputradārā (mss. add pi, om. Senart) saṃghaṭṭanti ekadā (so mss., Senart em. ekato).

saṃghaṭṭana, °naka (nt. ?; to prec.), vigor, firmness,

strength: Mv iii.13.5 nārāyaṇa-saṃghaṭṭano (mss. °tano, °ṭṭano) 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 kyī bu chen po ltar mkhregs pa dañ sred med kyī by phyed ltar mkhregs pa ḥi rkyan de rñams de dag giṣ 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 saṃghaṭṭana and saṃghanana (the latter is Skt.). Cf. LV 234.15 Nārāyaṇa-sāthāmavan (Lefm. text narā°), which indicates that saṃghaṭṭana is a synonym of **sthāman**.

saṃghaṭṭita, ppp. (of saṃghaṭṭ(ay)ati, in unrecorded mg.), in SP 249.5 (prose) prob. *shrunken, shrivelled* (or possibly *drawn in, contracted*): (Prabhūtaratnas . . .) pariśuśkagātraḥ saṃghaṭṭitakāyo yathāsamādhisamāpannas tathā samdrśyate sma; Tib. skum, *drawn in, contracted*, also *paralyzed* (Das); prob. the cpd. (°kāyo) is near-synonym of pariśuśkagātraḥ, 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: (grīṣmāṇām) paścime māse °kā nāma vātā vāyanti Mv iii.411.15 (prose).

saṃghaṭṭanti (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 saṃghaṭṭetsuḥ . . . Mv i.235.16 (vs), at Dipamkara's entrance; similarly, peḍākaraṇadagatāni (so read) ratanāni saṃghaṭṭanti 308.10 (prose).

saṃghata, adj. (= Skt. samhata, cf. Pischel 267; Pkt. samghaa), *compact*: nitya-ātmasukhasamjñā-°tam (. . . moksadvāru 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; Pali Vin. iii.172.31 ff.

Samgharakṣita (app. unconnected with Pali Samgharakkhita), n. of a man who became a disciple of Buddha: Divy 330.24 ff.; 346.19 ff. Cf. next.

Samgharakṣitavadāna (cf. prec.), n. of Divy chap. xxiii: Divy 343.24 (colophon); Śiḥs 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; catasraḥ lohī-°ṭāḥ suvarṇapūrṇās 16.26; (hiranya-suvarṇasya) caturo lohasaṃghāṭān (acc. pl.), v.l. °ṭā(h), Karmav 28.25 (Chin. jar); (catvāro) lohasaṃghāṭā(h) MSV iii.135.12.

Samghāṭa-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, °ḍi, 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 Śiḥs 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 samvṛttaḥ °ṭi-(or °ṭi)-prāvṛtaḥ (also pl.) Divy 37.1; 159.9; 281.24; 558.20; muṇḍaḥ °ṭi-prāvṛto Av ii.119.5; muṇḍā °ṭi-prāvṛtā Bhik 3a.2; °ṭi-pariveṣṭito muṇḍasiraḥ 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; civaram °ṭim adhiṭṭhāmi Bhik 15a.1; (gaccha mahā-rājemām) °ṭim dhvajāgre baddhvā . . . Av i.82.2; saṃghāṭikām sādhayet . . . (9) tasyopari saṃghāṭim pratiṭhāpya Mmk 715.8-9 (prose).

saṃghāṭikā (cf. AMg. saṃghāḍiya, nt.) = prec., q.v.: Mmk 715.8 (prose).

saṃghāta, 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 °śaḥ (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 °śaḥ; °śam āpattim MSV iii.11.16 etc.

saṃghāvaśeṣaka, adj. from prec., with bhikṣu, *guilty of a saṃghā° sin*: MSV iii.94.16.

saṃghin (= Pali id.), *head of an order or assembly* of pupils, ep. of Rudraka Rāmaputra: read saṃghinaṃ and saṃghī in LV 243.19 and 20 for mss. and ed. saṃghe or saṃgha-, see s.v. **ganin**.

saṃghoṣa (unrecorded in this mg.), *sound, cry* (of animals): in Bhvr. cpd., nadim vyāghragāṇasimhāvāraṇa-°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 iśvaro 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.6.18 (vs); v.l. for **saci**, q.v., SP 448.5, 7, and ff. (vss). For sacāsyā, sacēha, sacaiva, see **sace(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 sacē; 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; Laṅk 261.13 (rare in Laṅk; 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. aśya) Mv i.323.21; iii.318.11 (both prose); sacēha (-iha) SP 31.11 (vs); sacaiva, ms. K' sacēva, prob. containing evam rather than eva, SP 31.9; 204.6 (both vss); sacēvam, v.l. sacaivam, Mv ii.409.15 (vs); exceptionally followed by verb in impv., sacen mama ... nayanam gṛhītvā ... 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) bhikṣavaḥ Mv iii.337.11, 20; 338.5; 339.16; 340.2; in the corresp. passage in Pali, Vin. i.14.5, tam kim maññatha bhikkhave, which is common also in BHS (kim manyatha bhikṣavaḥ, or the like); does this Mv version have a different mg.? Perhaps *suppose, monks, you consider* (the following question)?

sa-caukṣa, see **samcaukṣa**.

sa-cchambita, adj. (sa-, q.v., plus ppp. of **chambati**, q.v.), *frightened*: ṛṣim ... saṃtarjayetsuḥ °taṃ karetsuḥ Mv iii.194.17.

sajati, ppp. sajita, or saṃjita (cf. **utsajati**; = Pali sajati, cf. n. ag. saṃjitar, *creator*; MInd for Skt. ṣṛjati), *sends forth, spreads abroad* (a false and slanderous report): (taṃ) sajitaṃ (so, or saṃjitaṃ, 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 (= Pali sājīva, which represents this, i. e. sat-jīva, by the 'law of morae'), *good (moral) life*: bhava-sajjiva-tatve aparāṃṣṭaśubhakarmāś 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. (= Pali sajoti°, which most mss. usually read in Mv), *aflame, on fire* (may be interpreted as sa-jyoti(s) plus -bhūta, rather than sa-, q.v., plus jyotibhūta): (parvatehi pīdyantā, mss. pīḍa°) ādīptasam-prajvalita-sajyotibhūtehi 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.

samcagghati (cf. **uccagghati**), *laughs together* (with others): Bbh 169.4 uccais samcagghati samkrīḍate samkililāyate; Bhik 28a.3 ayaśrutena puruṣeṇa sārḍhaṃ samcagghet samkrīḍet samkililāyeta.

samcaya (in this special sense peculiar to BHS; in Pali represented by ācaya, see CPD, PTSD s.v. apacaya), *accumulation of evil karma, or of worldliness; opp. of apacaya*, q.v.: (iyam ḍṛṣṭih ...) samcayāya nāpacayāya ... samvartate Av ii.188.9-10 (em., proved by the next); ... apacayāya na samcayāya ... samvartate 189.6. For Pali parallel see e. g. Vin. ii.259.5 apacayāya ... no ācayāya.

samcaritra, n. (= Pali °tta; see also **sām°**), *procurring, acting as go-between in liaisons, one of the saṃghāvaśeṣa sins*: Mvy 8373; cf. Prāt 480.6-7.

samcalatthā, var. for **calatthā**, q.v.

saṃcāraṇa, prob. *spying* (upon): (vyaktam ayam ...) -śāthamadhuravacanaḥ pravṛtti-°na-hetubhūtaḥ (*servicing 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).

Samcāraṇi, n. of a yogini: 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*: asmākaḥ 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.

Samcitora(s), n. of a former Buddha: Mv i.138.14 (n. sg. °rah).

saṃcintya, ger. of saṃ-cintayati (in same mg. Pali saṃcicca), used as adv., *intentionally, purposely*: Mvy 6470 = Tib. bsams pa zhiñ; °tya vayaṃ bhikṣuṇībhir vihetitā Divy 494.9; °tya bhavopapattim grhṇāti Bbh 414.7; yā ... bhikṣuṇī maṇṣyam ... °tya jivitād vyaparopayec ... Bhik 25b.2 (Pali parallel, Vin. iii.73.10).

saṃcetanā (= Pali id.), *thinking*; see **manaḥsaṃcetanāhāra**.

saṃcetanikāhāra, m., = **manaḥsaṃcetanāhāra**, q.v.: Dharmas 70. Cf. **sāmcetanika**.

saṃcetanīya-tā, *condition of being made aware, notified*: Mvy 7536, 7537; Tib. sems (pa) las gyur pa.

Samcodaka, n. of a (trāyastriṃśa) devaputra: LV 204.7; 220.1. (As adj. or n. ag., ms. at Śikṣ 35.4; ed. em. **sambodhaka**, q.v.)

samcodayati (= **codayati**, q.v.; the cpd. not in Pali), *accuses* (of, instr.): (mā haiva tasya vaidyasya ... kurvataḥ) kaścin mṛṣāvādena °dayet SP 323.1 (prose), *if the physician did (this), might not some one accuse (him) of lying?* Two mss. codayet (om. saṃ); so the verse account reads, 326.6.

? **samcaukṣa**, adj., *completely pure*: tadgrhaṃ °sam kṛtvā ... dātavyam Suv 118.4-5 (prose); cf. caukṣam āśanam prajñāpayitavyam 6; so Nobel, but most mss. sa- rather than saṃ; perh. read sa-caukṣaṃ, *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*.

saṃchādana, f. °ni, adj. (to Skt. saṃchādayati plus -ana), *covering*: (jihvā ...) mukhamāṇḍala-°ni Gv 401.16; (sarvasattvaloka)-°na-mahādharmachattramaṇḍalaḥ Gv 319.19.

samchedana, adj. (to Skt. saṃ-chid- plus -ana), -tā, subst., (*state of*) *destroying, cutting off, cutting down or to pieces*: varmahūtam (cited Śikṣ 6.4 as dharmā°, but surrounding comparisons are military) ayoniśomanaskāra-°natayā Gv 495.7; kuṭhārahūtaṃ duḥkhavṛkṣa-°natayā 10.

-**saṃjana** (m.? or nt.? = Skt. and Pali saṃjana), *producing, production*: Mv iii.77.10 (vs) romaharṣaṇa-saṃjanaṃ (Bhvr.), *which produces horripilation*; v.l. °saṃ-janaṃ, but meter proves °saṃjanaṃ correct; Divy 467.3 (prose) avipratisāra-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. saṃjanaṇa, °ṇaga; to Skt. saṃjanayati plus -aka), (*one who or*) *that which produces*: buddhotpāda-°kānāṃ sa (so divide) kuśalamū-

lānām antarāyaḥ Śikṣ 84.4, *this hindrance to the roots of merit which produce* . . .

saṃjanayitar (= Pali °netar; to °nayati), *one who creates, produces*: bodhicittasya °tāro Gv 463.2.

Samjaya, (1) (= Pali id.), n. of a king of the Śibis, father of Viśvāntara: 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 Bhimaratha: Mv iii.364.4.

Samjayin Vairāṭiputra (the latter variously spelled, with e for ai, ṭṭ, ḍ, ḍh, or t for ṭ, i for i, also °ika-putra, once even allegedly Vairūṭi°; = Pali 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 (Vairāḍip°, but Mironov °ṭip°); Divy 143.11 (Vairāṭip°); Av i.231.4 (Vairūṭip° acc. to Speyer's text, but Feer Vairāṭip° with v.l.); Mv i.253.16 (mss. Samjayisya, or °yi, Velatiputrasya, or Veradhip°); 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 Val°, iii.63.5 ff.

-saṃjñā-, corrupt, represents a dat. sg. of a nom. act. meaning *production*, perh. -saṃjananāya?: jātijarā-maraṇamahāndhakārabhayapratipakṣāya kuśalamūla-saṃjñābhīyogam (so text; °jananāyābhī°) saṃvarṇayāmi Gv 318.8, *I recommend application to the production of roots of merit, (a process) which counteracts the dangers of birth etc.*]

saṃjñāyati (= Skt. saṃjan°; § 38.15), *produces*: prītiprāmodyam °yitvā (Senart em. saṃjan°) Mv i.238.1; mg. proved by prītiprāmodya-saṃjananārtham i.238.8 (no v.l.); mahākaraṇam saṃjñāyaya LV 137.19; mahādharma-varṣavegam °naṣiṣyanti LV 439.4; jñānālokaṃ ca °nayati Gv 502.23; all prose.

saṃjñānti, °nīte, pass. (or denom. to saṃjñā, name?) **saṃjñāyate**; caus. **saṃjñāpayati**, **saṃjñāp°** (all mgs. seem to occur for Pali saṃjñānti, °nāti, pass. saññāyati, Childers; nearest recorded Skt. seems to be saṃjñāne, *knew, understood*, once in Rām., BR jñā with sam, 7), (1) *knows (well)*: (icchāmy etam yasya dātavyam yataś ca) grahitavyam yac ca nidhātavyam bhavet, sarvaṃ saṃjñāniyāḥ 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 saṃjñāniyād 108.2; Tib. for saṃjñāniyāḥ, khyod kyiś śes par (ḥdod 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 saṃjñānetsuh, anye pi kila iha bhō sattva upapannā Mv i.230.3, repeated 240.13, iii.334.11, 341.15; same passage, anyonyam evam saṃjñānti SP 163.12; °nante LV 51.16, 410.20; (3) *holds, considers*, esp. falsely (cf. **saṃjñā**, **saṃjñān**): loka evam saṃjñānti SP 316.2 (erroneous views are then stated); yad andhakāram tat prakāsam iti saṃjñāṣe, yac ca prakāsam tad andhakāram iti °niṣe SP 135.4-5; (4) act., mid., names, calls, and pass. *is called, is named*: iti caike saṃjñānti (sc. mām) Lañk 192.16; 193.3; mām janāḥ saṃjñānanta udakacandra ivā-praviṣṭanirgatam 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 ṛṣipādāny eva saṃjñāyante LV 18.19, and even today they are still called 'the sage's traces'; (adyāpi tat pāmsūkūlasivanam) ity evam 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 sajita, see **sajati**.

saṃjñiva, m. (nt. Mv i.16.8 acc. to Senart, but prob. corrupt, see P. Mus, La Lumière des six voies, 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. saṃjñāpana; cf. next; to saṃjñāpayati, caus. of **saṃjñānti**, plus -ana), *statement*, lit. *making known*: etac ca °nam upari doṣaparihārāyoktam Śikṣ 20.9.

saṃjñāpti, f. (= Pali saññatti, both mgs.; cf. **saṃjñāpti**), (1) *information, statement* (cf. **saṃjñāpana**): tena sa yācanakaś catasr̥bhīḥ °tibhiḥ saṃjñāpayitavyaḥ Śikṣ 20.4; (2) *appeasement, mollification* (Skt. saṃjñāpayati in this sense): saṃjñāpamānās caśu °tiṃ pratigriṇṇāti Bbh 8.1; mānābhigriṇṇāḥ °tiṃ anurūpam (read °pām?) nānuprayacchaty upekṣate, sāpattiko 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-saṃjñām ghoṣayitvā Divy 109.21, *proclaiming the title of physician = saying that he was a physician*; Pali 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. viśaṃjñā, *unconscious* (in a swoon, or the like) = Skt. id., e. g. SP 104.8; technical uses, see **saṃjñāvedayita**-(**vedita**)-**nirodha**, **naivasamjñānāsamjñāyatana** (**°nopaga**); (2) not clearly distinguishable from prec., *notion, conception, idea*, of anything in the external world: the third of the five (**upādāna**)-**skandha** (as in Pali), 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 anutarām sanyaksambodhim abhisambuddhiyati (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-, āśakya- (neither passage explains the first four); aśubha-saṃjñā (= Pali 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), *speak, 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 gsuṅ); 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. nr̥ss. 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-saṃjñām ca vihāya sarvaṃ SP 287.8 (vs), and *abandoning every thought of pride*; sukham vinaśyati teṣam sukha-saṃjñā ca naśyati SP 177.5 (vs), . . . and *the very notion of happiness was lost*; tena ca mahatā duḥkḥaskan-dhenābhyahatā na duḥkḥamanasikāra-saṃjñān utpādāyanti 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. āhārasamjñā, SP 206.1 above, which might perhaps be rendered *interest in, inclination towards food*; and cf. AMg. saṃñā = *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 strīsamjñā bhavēyā so atra rajyeyā . . . , father, whoever has 'ideas' about women, let him take pleasure in them*; the king replies, *tava kidṛṣī samjñā bhavati 13, what are your thoughts or ideas?*, to which the prince replies, *mamātrā 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 samjñā belongs to 2 above; cf. viparīta-samjñin SP 320.12, s.v. **samjñin** (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 hetudarśanād vai jīta mayā hetukās trayāḥ samjñāḥ, nityānitye samjñā sukhaduḥkha 'nātmani cātmani ca, . . . three false notions, (viz.) the notions about the permanent and impermanent, pleasure and pain, non-self and self; samjñā-graheṇa (by clinging to false notions) bālā dṛṣṭi-viparyāsa nisṛitā LV 235.17 (vs); samjñākrāntamātram (a mere product of a false notion) idam kaṅthako vahatīti vādīśārdulam Mv i.157.10 (the gods held the horse's hoofs); samjñāsūtram (the cord of . . .) uddhari samskṛtāḥ LV 196.2 (vs); vitarkamālā samjñāsūtreṣu granthitā LV 372.3 (vs), the garland of doubt, strung on the cords of . . . ; sattvānām . . . samjñā-vikalpa-caritānām SP 318.13, of creatures whose actions are characterized by false notions and vain imaginings; mṛgiye . . . tam prasrāvam pāñīya-samjñāya (instr., under the mistaken impression that it was water) pītam Mv iii.143.17, so 153.12, °samjñāye 144.7; 154.9; bhagavam (mss. °vām) mṛgasamjñena mayā etaṃ iṣu kṣiptam Mv ii.213.16, under the mistaken impression of (your being) a deer (cf. 5 below) I shot this arrow; krīḍaratiṃ ca janayec chubha-samjñā-tām ca LV 190.5 (vs), . . . and a state of having a false notion of (its being) fine (also cf. 5); keṣa-cid . . . vartati samjñā Samādh 19.24, some have the false notion . . . , and so, keṣa-ci samjñā 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 sarvakālam) paribhavetsuḥ, tṛṇasamjñā 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); śrotavyam (read °vya, m.c.) buddhavacanam dullabha-samjñām 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 viditvāścaryasamjñām utpādayisyanti śokasamjñām utpā° SP 320.1, . . . will conceive the notion of surprise and sorrow, virtually = will be surprised and grieved; hīnasamjñā, a low (= unfavorable) opinion, (na tvayā . . .) °jñotpādayitavyā SP 425.9, and with loc. of object, mā hīnasamjñām utpādayisyasi tathāgate ca bodhisattveṣu ca tasmimś ca buddhakṣetre 426.2; the opposite is viśiṣṭa-s°, LV 244.1–2, below; others with loc., śmaśāna-samjñām (mss. °jño) janayate iṣṭikāsu Mv ii.384.22 (vs), forms the idea about women that they are (repulsive as) cemeteries; tāsu mātsamjñā upasthāpayitavyā bhagini-samjñā duhitṛsamjñā Divy 115.5, you must learn to think of them as if mothers, sisters, daughters; kiṅikṛta-q.v., so read)-samjñā bhaveyur na ca tathāgate durlabha-samjñām*

utpādayeyuḥ SP 319.8, . . . and would not conceive the difficulty of finding a T.; the object is in gen. with **antike** (q.v.), *naīsa mamāntike viśiṣṭasamjño (Bhvr.) bhaven LV 244.1–2, he would not have a high opinion of me; (sarvatathāgatānām) cāntike pitsamjñām utpādayati sarvabodhisattvānām cāntike śāstrsamjñām utpā° SP 286.1; also SP 107.4–5 (see antike); object is acc., svabhavanāni śmaśāna-samjñām utpādayām āsuḥ LV 278.7, (gods etc.) began to think of their own dwellings as cemeteries (i. e. repulsive; = svāni vimānāni śmaśānānīva menire 280.20, vs); (6) (cf. Skt. mg. sign, symbol), *alphabetic sign, letter*: (yā) vā imā loke samjñā (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: Mv 8034 = Tib. brdaḥ ṣes; cf. **mahā-samjñā, sarva-s°, viyamjñāvati. samjñānanā, awareness**: Mvy 7566. Not to be read samjñā° with pw 7 App.; confirmed by **vijñānanā**; see § 22.7.*

[**samjñāpada**, see **samjñotpada**.]

samjñāpti, f. (would seem to = **samjñāpti**, Pali saññatti, but neither seems used in just this mg.), acc. to Tib. (gsol ba btāb pa) *the making of a request or demand*: para-°ti-samcetanīyatā (q.v.) Mvy 7537.

samjñā-bhikṣu, m., *a monk in name alone, or by false notion*: Mvy 8750 (Tib. renders samjñā by miñ, name).

Samjñāya (mss. mostly Saṃjaya, but Tib. yañ dag ṣes, 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 janarṣabhaḥ, so read with best mss., others nararṣabhaḥ; Nobel's jinarṣabhaḥ, 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.

samjñā-vedayita-(also °vedita)-**nirodha**, m. (= Pali saññā-vedayitanirodha, the condition of the 8th vimokkha, and of the 9th samāpatti or anupubbavīhāra), *suppression of consciousness and sensation, an advanced stage of trance*: (°vedita°) Mvy 1518, as condition of 8th **vimokṣa**; the ninth and highest of the **anupūrvavīhāra**-(**samāpatti**), q.v.; also abbreviated **nirodha**-(**samāpatti**), q.v.; (°vedita°) AbhidhK. LaV-P. ii.213, q.v. as **samāpatti**; (°vedayita-°dha-samāpattiyo ca sphayanti Mv i.127.5, one of the two reasons because of which Bodhisattvas saṣṭhāyām bhūmau vartamānāḥ saptamāyām bhūmau vivartanti. This implies that it is an unworthy object of supreme religious ambition.

samjñāta, (1) denom. ppp. to samjñā (Skt. id.), here (as Pali saññita) used with special sense corresp. to **samjñā** (4), *falsely termed*: arāyam (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 gr̥ham yathā divyam vimānam tathā alamkṛtam) sarva-samjñitam (mss. sarvasaṅgamam or -samjñinam); I do not understand the mss. readings or even the em. (supposed to mean *known to all?* but I find no such use of samjñāta).]

samjñin, adj. (to **samjñā** plus -in; in all mgs., seemingly, in Pali saññin), (1) *conscious*, of living beings (so once in Skt., BR); (sattvāḥ . . .) samjñino vāsamjñino vā Vaj 20.18; (2) *originating in, produced by, samjñā* in some sense (prob. 1, *consciousness*): cittāni caitasika-samjñi-vitarkitāni (so read as cpd.) LV 151.13 (vs), *thoughts, and the cogitations belonging to (arising from) thoughts and consciousness* (Tib. supports this construction, sems dañ sems byuñ hdu ṣes nram par rtog pa dañ, only two co-ordinate terms; caitasika and samjñi both adj. with vita°); (3) *having an idea, notion (samjñā 2 and 5)*: evamsamjñin Mvy 1520, 1521, *having such an idea* (as stated in prec.);

kecid viparīta-°ñino bhavēyuh kecid aviparīta-°ñino SP 320.12, *some would have contrary notions, some not contrary* (to truth), see Mv ii.147.12–14, s.v. **samjñā** (3); parasparam mātāpitṛsamjñino '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. **samjñā** 4) *having a false, wrong idea*: aprāpte prāptasamjñī (n. pl.) ca SP 272.2 (vs), *imagining that they have arrived when they have not*; aprāpte prāptasamjñino 'nadhigate 'dhigata-°ñinaḥ SP 38.14 f. (prose); āsarane śaraṇa-°ñino 'maṅgalye maṅgala-°ñino LV 250.4; alene lena-°ñino (by em.) Mv i.7.7, *supposing that what is no refuge is a refuge*; alenā (Bhvr.) lena-°ñino (by em.) 11.15; kāmaguṇair (instr. for loc., cf. § 7.32) niḡuṇair (m.c. for nirg°) guṇasamjñinaḥ LV 206.20 (vs), *in regard to the worthless (guṇa-less) kāma-guṇa* (q.v.), *imagining that they are worthy* (are guṇas); prāptanirvāṇa-°ñinaḥ SP 142.3, *imagining that they have reached nirvāṇa*; nirvāṇa-°ñino SP 101.3 (same mg.); āgata-°ñinaś ca bhavēyur nistīrṇa-°ñinaś ca SP 188.7, *and would imagine falsely that they have arrived and are saved*; teṣu ca sāra-°ñino bhavanti LV 249.18, *and in regard to them falsely imagine that they are the chief thing*; bhavēṣu āsvāda-°ñino bhavanti Mv i.79.10, *cherishing the illusion of relish regarding states of being*; nāsty ātma-°ñino 'raṇyavāso nāsti para-°ñinaḥ Śikṣ 199.2, *forest life is not for one who has the false notions of self or other* (i. e. who sees a difference there).

samjñīkṛta, ppp. (to *samjñīkaroti; to Skt. samjñā, name; cf. Skt. samjñībhūtaka), named, called: satkāya-°tam LV 208.13 (vs), *termed the personality*.

samjñōtpāda, m.c. °pada (cf. -samjñām utpādayati, see s.v. **samjñā** 5), *formation of ideas or conceptions, notions*: read in Mv i.215.6 = ii.18.3 (vs) sādḥū ti nīrā-miṣehi samjñōtpadehi (mss. samjñāpad° or samjñōtpad°, the latter unmetr.; Senart adopts the former) kṣapenti tam kālāṃ, *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 nīrargaḍa 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. ṣaṭā, ṣaṭā (also chaṭā), *mass, large amount*? The stem kali, if correct, instead of kalā, *part*, is also suspicious. Tib. for the cpd. bsdoms kyañ ni, *even adaeḍ 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 **satataṃ samitam**, adv. (Skt. satataṃ, adv.; Pali satataṃ samitam, two words, as rarely in BHS; is Pali samitam ever used without preceding satataṃ?; AMg. samiyam, cited once after sayā = sadā), (1) adj., *eternal*; noted only in: eṣā (mss. eṣām) ca Mahāmaudgalyāyana praṇidhi (mss. °dhiṃ) satatasamitā (one ms., of six, satataṃ 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; Śikṣ 9.16; 227.4; Mmk 320.3 (text satata-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, *satataṃ 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.).

Satatasamitābhīyukta (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 bhोजना, PTSD s.v. sata); or possibly śāta-, q.v., or sāta-: puruṣaḥ °rasam bhojanam labdhvā hitavipākam... AsP 239.1; °rasam bhojanam utsrjya vivarjya tam ṣaṭtikodanam (q.v.; *cheap food*) paribhoktavamaṇyeta (foolishly) 4.]

[**Satāgiri**, see **Sā°**.]

satejobhūta, adj. (interpret like the synonym **sajyoti-bhūta**; cpd. satejas exists in the Veda), *ajlame, on fire*: (ādīptāye bhūmiye samprajvalita-)satejobhūtāye Mv i.8.1; similarly 3.4.

satkāya, m. (= Pali sakkāya), *real, existent, body; individuality, personality*: mā...imaṃ...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, prītibhākṣā bhaviṣyāmo satkāyēnopaniṣritāḥ (read 'nisritāḥ) 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 Chln. interpretations.

satkāya-drṣṭi, f. (= Pali sakkāya-diṭṭhi; 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*; °drṣṭiś ca ghanāyā bhoti SP 97.1 (vs), and (this heresy) *becomes firm in him*, he holds firmly to it (wrongly Burnouf and Kern); vimṣati-śikhara-samudgataḥ satkāyadrṣṭi-śailaḥ 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-vicikitsitā (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, sahaḥ and parikalpitā); °drṣṭiḥ RP 48.2.

satkṛtya, adv. (orig. ger., *paying respect, respectfully*; = Pali sakkacca(m), with suṇāti, see Childers, and °ca-kārin, PTSD), *carefully, thoroughly, zealously*: °ya-kārin Mvy 1793 = Tib. gus nar (*with respect*) byed pa; śrotum āḍāya (read śrotam odhāya = avadhāya) satkṛtya śrnotha mama bhāṣataḥ Mv i.10.8 (vs).

[**satta**, read **santa** SP 318.10 (prose); see § 18.12.]

Sattvagaganacittapratibhāsabimba, 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 Pratyekabuddhas 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 pūrvi sattvasāra gaṅgavālukopamā, *kṛtā* ti teṣa buddha-pūja apramey' acintiyā LV 171.5(-6), vs., *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 *kāmāvacara* gods; the 2d, 3d, and 4th are the gods of the 1st, 2d, and 3d *dhyāna*-bhūmi (of the *rūpāvacara* gods); then in Mvy come as Nos. 5-8 incl. the 4 classes of *arūpāvacara* gods, and finally as an example of No. 9 the *asaññīsattva* (q.v.) gods; but this arrangement is certainly erroneous; DN iii.263.19 correctly puts the *asaññāsatta* gods (who belong to the 4th *dhyāna*-bhūmi of *rūpāvacara*) in the 5th *satt(v)āvāsa* (the *śuddhāvāsakāyika* doubtless belong here too), while the four *arūpāvacara* classes constitute the 6th to 9th incl. In Mvy the first four are characterized respectively as *nānāvākāyā nānāvāsamjñīnaḥ*, *nānāvākāyā ekatvasamjñīnaḥ*, *ekatvākāyā nānāvāsamjñīnaḥ*, *ekatvākāyā ekatvasamjñīnaḥ*. Cf. Abhidh. K. LaV-P. iii.22, n. 4.

Sattvottarajñānīn, 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 *grhapatis*; 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 i.374 (see s.v. **labhā**, **labhyaṃ**).

Satyamvaca, see **Satyavaca(s)**.

satyaka, (1) adj. (unrecorded, exc. as n. pr.; = Skt. *satya* plus -ka, m.c.), *true*: *sacet tava* (read with v.l. *sacaiva taṃ*, m.c.) *satyaka tāta sarvaṃ yad bhāṣitaṃ* . . . 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 i.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*) *śailagāthā munigāthā arthavargiyāṇi* (mss. °ni both times) ca *sūtrāṇi*.

Satyadharmavipulakīrti, n. of one or two former Buddhas: Mv i.136.13 (first of this list); LV 5.10 (before *Tiṣya* in list).

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

Satyaprabha; n. of a former Buddha: Mv i.141.12.

Satyabhānu, n. of a former Buddha: Mv i.138.5.

Satyamuṅga (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 i.140.7.

satya-vacana and **satya-vākya**, nt., (see also **abhi-**

yācanā; = Pali *sacca-vacana*, more often *sacca-kiriyā*), *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 *kinnaṛi* 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 Sktization of the Pali *saccakiriyā*? 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**.

Satyavādīni, n. of one of the eight deities of the *bodhi-tree*: LV 331.21.

satyādhiṣṭhāna (nt.; Pali *saccādhiṭṭhāna*, 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 svam mama bāhum . . . parityajya . . .* (9) *tena satyena satyavacanenaṇāyaṃ mama bāhur yathā purāṇo bhavatu . . .* (11) *samanantarakṛte s'min 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 *saccādhiṭṭhāna*, rather *resolve to adhere to truth*.

Satyābharāṇa, 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*, *rtoḡ(s) yas*; = **samatā**, q.v.

Sadānukāladarśinī, n. of a *kinnaṛa* maid: Kv 6.14.

Sadānuvṛtti, n. of a *kinnaṛa* 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 *Sākyamuni*.

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* (*yaḥṣas*, Mv i.30.8), associated with and functioning like **karotapāni** 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 °*mada*; but Mironov *sadāmādāḥ*, pl.), = **sadāmatta** (1): Mvy 3152, following *karotapāni* 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* (°sa Pali, Jāt. i.14.9, vs): bhagavām ca anukampako kārūṇiko °kasya Mv i.256.12 (prose).

Saddharmaghoṣāmbaraḍiparāja, Gv 362.25 (vs), m.c. equivalent of **Dharmacakranirghoṣagaganameghapradīparāja**, q.v., n. of a Tathāgata.

Saddharmapūṇḍarika, (1) n. of a work (our SP), expounded by Candrasūryapradīpa: SP 21.1, 6, 16, etc.; 181.5 etc.; Mvy 1335; Śiṅṅ 47.13; 92.8 (°ka-sūtra); 352.7; (2) n. of a samādhi: SP 424.2.

Saddharmasmṛtyupasthāna(-sūtra, 12.5), n. of a work: Śiṅṅ 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 phalam sadyam ca himsayā (gen.) Mv i.184.10 (vs); idam te maraṇam sadyam yaṁ śraddhātam (so mss.) samācara 187.6 (vs), *now your death (will occur) straightway; do whatever you like*.

sadyathāpi nāma, sadyathidaṁ, ms. variants for **sayyath°**, q.v.

[**sana**, in a cpd. list of names of trees LV 11.2 (prose), -tinduka-sana-karṇikāra-(... vṛkṣopāśobhite); but Tib. asana, = Skt. id., which read °tindukāsana°.]

Sanatkumāra (= Pali Sanamk°; doubtless in some sense to be identified with Skt. Sanatk°), n. or ep. of a (Mahā)brahman: Mv ii.197.5 (vs); °ra-pratimo kumāro, mss. °rā, dyutimān ayam; iii.212.10 (vs; em., pṛcchāmi Brahmānam °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 abhilakṣitāyām (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.) plus 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 maṇi 280.7; Manoharā-°kaṁ cūḍamaṇim 446.18; MSV i.139.10; vihārasvāmi-°kaṁ śraddhādeyam Divy 464.23; Śyāmavati devasya santakam (= *Your Majesty's*) bhaktam bhunkte 529.18.

saṁtati, f. (1) (like **saṁtāna**) *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': pudgalaḥ saṁtatiḥ skandhāḥ Lañk 79.11, and the like 266.12; 282.5; °ti-kriyotpāda- 40.16; saṁtati-prabandha(q.v.-) 76.4; 146.17; -prabandhana- (= prabandha, *continuation?* or as in Skt., *connexion?*) 235.11; (aññānādi na vidyate,) tad-abhāve na vijñānam saṁtatyā jāyate katham 371.13; tri-saṁtati (which Suzuki, Studies 407, could not interpret), may perhaps refer to the saṁtati of citta, maṇas, and mano-vijñāna (cf. citta-saṁtati under 2 below), all unreal, and mentioned immediately before the first mention of tri-saṁtati, viz.: (citta-mano-manovijñānasavbhāva-viveka-ratasya) trisaṁtati-vyavachinnadarśanasya Lañk 9.18; (māyā-veṭāyantrābham ...) trisaṁtati-vyavachinnaṁ 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*; trisaṁtati-vyavachinnaṁ ... bhavam māyopamaṁ sadā 296.13; see (tri-)saṁgati (2) which might tempt to emendation but is prob. quite a different word; it = the 3 **saṁdhi** (q.v. 6); could trisaṁtati mean the same?

(2) with or (usually) without preceding citta- in comp. (Pali has citta-saṁtati and -saṁtāna, but hardly in the same use, see refs. in PTSD), orig. developed from prec., *continuity of mind, frame of mind, mental disposition*: vismayāvarjita-citta-saṁtati (Bhvr.) Divy 286.21; without citta, same mg., bhoktukāmāvarjita-°tiḥ Divy 171.4; Maitreyasya (sva-)saṁtatiḥ paripakvā Av ii.176.3; na cāvalina-°tayo bhavanti (bodhisattvāḥ) udārasaṁtatiḥ ca ... Śiṅṅ 309.17, *not of depressed disposition, with exalted d.*; tyāga-vāsītām saṁtatiṁ karomi Gv 220.2; snigdha-°tir bhavati Karmav 91.2, *les moments de la pensée ont un glissement tout uni* (Lévi); nāmiṣaprasāptayā °tyā Śiṅṅ 128.7, see s.v. **āmiṣa**; ātmagrāha-patitayā °tyā Lañk 177.14, *with your mentality fallen into* (erroneous) *acceptance of the soul*; antadvaya-patitayā °tyā 185.8; 209.4; dvayānta-patitayā °tyā 193.6; kudrṣṭi-patitayā °tyā Lañk 195.3; Dbh 17.26; vitathatā-patitayā °tyā Lañk 232.1; svasaṁtatiṁ vyavalokayataḥ (*examining*) MSV ii.190.14, 21 ff.

-saṁtatika (-ka Bhvr.) = **saṁtati** (2), q.v. for citation: Śiṅṅ 309.17 (prose).

saṁtamasin, adj. (Skt. °sa plus -in), *afflicted by darkness or blindness*: mūḍho naras °masiva paśyati Divy 518.14 (vs).

saṁtāna, m. or nt., (1) = **saṁtati** 1, q.v.; figures underlying this in Lañk 18.2, 3, continuity of fire with difference of individual flames, of vegetable growths unified by origin from one seed, agniñjālāyā eka-saṁtāna-patitayā dṛṣṭo °rciśas ca prativibhagaḥ, ekabijaprasūtānām yat-saṁtānānam api ...; saṁvidyante bhikṣavo yuṣmākam saṁtāne kuśalamūlāni yāni mayā pūrvam paripācitāni 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) = **saṁtati** (2), and cf. **sāmtānika**, with or (usually) without citta-, *mental disposition, mentality* (Pali citta-saṁ°, seemingly not in this sense); sāya 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-saṁtānais Gv 338.3-4; also, (tathāgataññānam ...) parasattva-°neṣu vā pra-tiṣṭhāpayitum Gv 5.12; haṣa-utpadyana-saṁtānāni (so, cpd.) 48.5, *their mental conditions productive of joy*; mahākaruṇā-snehābhīṣyandita-°no (Bhvr.) 189.9, cf. mahākaruṇā-parisphuṭena °nena Śiṅṅ 28.7; dharmābhīṣyanditaprasanna-°nā (Bhvr.) Gv 333.3; similarly 469.21; svaśārīrānadhavasita-°naḥ Śiṅṅ 23.12 (Bhvr.); *chain of thought*, Bendall and Rous° for saṁtāna; sarvajña-saṁtāna-nivāsini (*mentality*) hi kārūṇyadhenuḥ Divy 125.6; anekasattva-saṁtāna-kuśalamūlasamāropikāṁ dharmadeśanām 130.14; mamāpi saṁtāne ye dharmāḥ pravīṣeyuḥ (*whenever religious principles may enter into my mentality, too*) te niṣkampam tiṣṭhantu Divy 540.30; tasyāpi °ne 'kuśalamūlāni pratisaṁhṛtāni Av ii.87.10; kaṭhina-°nās ca bhavanti Mv i.90.4-5, *and they become of harsh mental dispositions*; (3) nt., = Skt. saṁtānikā, *scum, top part of milk or ghee*: kṣīra-°nam vā sarpi-°nam vā Mv i.339.9; (4) m., n. of a 'medicinal tree': °no nāma mahābhaisajya-vṛkṣas Gv 497.12; perh. to be identified with Skt. id. as name of a heavenly tree, BR s.v. 10.

saṁtāraka, m. (Skt. saṁtārayati plus -aka), *savior*: °ko (the Buddha) devamanuṣyakoññam SP 152.9 (vs); (sattvāḥ ...) kuśala-°ka-virahitā(h) Dbh 29.2 (prose).

saṁtāraṇa (nt.: cf. prec.; = Pali id.), *ferrying across*: yānapātram ... sattva-°ṇāya Gv 351.1 (in literal mg.); (saṁsāranadīrosataḥ sarvasattva-) °ṇāya 5 (fig.; so read).

santika, adj. (= Pali id., stem in comp.; cf. next; MIndic form **sāntika**, q.v.; **sa-**, q.v., plus Skt. antika, as adj. Gr. Lex.), *near*: evaṁrūpāḥ sattvāḥ nirvāṇa-°kā bhavanti Mv ii.287.14; santikāvacara (= Pali id.), *living near*

(with gen.): bhagavato upasthāyakam (acc. sg.) bhagavataḥ °raṃ bhagavato sammukhaṃ 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 (? em.) °ke ii.58.8; 59.10; bhikṣiṇa °ke 188.10 (vs); Śākyasiṃhasya °ke 194.11 (vs); °ke maraṇam 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, (ṛṣisya) °ke 14; nirvāṇasyaiva °ke (later ms. sāntike) Ud xi.5; sugatāna °ke Sukh 54.1 (vs.).

[**saṃtiraṇa**, read **saṃtiraṇa**.]

saṃtiṣṭhate, **saṃsthihati**, *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 saṃtiṣṭhante sma; similarly 317.10; Mv i.236.10 = 241.4 (vs), see s.v. **kañcuka**.

saṃtiraṇa, °ṇā (= Pali, both; cf. tiraṇa; to Pali tīreti with sam plus -ana; once written saṃtir°, doubtless by error), *judgment, function of judging*: °ṇa = viṣayo-panidhyānapūrvakam niścaṃyākaraṇam AbhidhK. LaV-P. viii.130 n. 4; i.81, *jugement précédé de la considération de l'objet*; āśayaḥ katamaḥ? dharmeṣu yā samyak-°ṇā kṣāntim (ed. prints this as cpd. with prec.) āgama . . . Bbh 81.22; mithyādharmārtha-°ṇā-(v.l. °ṇa)-pūrvikāni (v.l. °vakāni, prob. read so), Bhv. adv., 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*: (tasmīn sakardame pṛthivipradeṣe) jaṭam (mss. jaṭā, 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 samstu°).

Saṃtuṣita (= Pali °sita), n. of the chief of the Tuṣit: gods (his official position esp. suggested by LV 363.21 °to devaputraḥ sārđham 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) Saṃtuṣita: (devapurālaye . . .) yāma-Suyāma-Saṃtuṣitake LV 327.18 (vs), *in the gods' city-dwelling which contains yāma* (gods), *Suyāma*, and *Saṃtuṣita* (see prec.).

saṃtrṣita, adj.-ppp. (to sam plus trṣ-; unrecorded, unless in Pali Pv. iv.5.4, text saṃtāsito, comm. saṃtāsito, 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 vasuṃdharām LV 399.10 (vs).

saṃtoṣaṇā (= Skt. °ṇa, nt.), *gratification*: sarvasattvasubhāṣita-°ṇāyai LV 35.19; (rājñā paramayā) °ṇāyā sambhāṣita uktaś ca Divy 451.19.

saṃtrasin, adj. (no *saṃtrasa occurs; prob. really = Pali (a)-saṃtāsīn, to Skt. saṃtrāsa plus -in, with a for ā m.c.), *frightened*: śabdeṣu na °sī na parapreṣī LV 259.22 (vs).

Samtrāsāni, n. of a yogini: Dharmas 13.

Samtha (Kātyāyana), = Pali Saṃdha (Kaccāyana, see DPPN s.v.), n. of a monk: Bbh 49.15 ff.

saṃthaṇā, or v.l. and Mironov sunthaṇā, *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., Deśīn. 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*: sarvajñāñāna-°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-tāyai samvartate 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 Khaggavisāna-sutta tho not in the same vs), *destroys*: °yitvā gṛhīvyañjanāni Mv i.358.9 (vs, in Khaḍgaviṣāṇa gāthāḥ).

saṃdūṣaṇā (in Skt. only °ṇa, nt.), *defilement, or disgrace, vilification*: Gv 414.1 (vs), cited s.v. **jātivāda**.

saṃdrśyati, sees: Gv 523.20-21 yathā māyākāro . . . sarvarūpatātāni 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 adrākṣīt. 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 idam phalam.

saṃdoṣa, nt. (I = Pali saṃdosa, to Skt. saṃduṣyati), *pollution*: mā . . . jāti-°saṃ bhaviṣyati Mv i.351.3, 9.

saṃdveṣa (m.), *hatred*: °ṣāya nāsamdveṣāya (samvartate) 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. *Abtsich*, 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 **ābhiprāyika**, 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 bhagavann asmābhir anupasthiteṣu bodhisattveṣu saṃdhābhāṣyam bhagavato 'jānamānās tva-ramāṇaiḥ prathamabhāṣitaiva tathāgatasya dharmadeśanā śrutvodgrhitā, *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 ṅag, 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, °nam, SP 59.4 and 5 (here Tib. om. dgoṅs; in 4 ldem poḥi ṅag [= bśad or gsuṅs] nrams, *riddle-words*; in 5 ldem po ṅag; 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 saṃdhābhāsitam, since (3) ... durvijñeyam ... tathāgatānām ... saṃdhābhāsitam. 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 Laṅk 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 rajaḥ 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 (ldem 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 sādhu bhagavān nirdīśatu yat saṃdhāya (Tib. dgoṅs te, cf. saṃdhā-bhāṣitam 34.2) tathāgato gambhīrasya tathāgatadharmasya punaḥ-punaḥ samvarṇanām 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) yaṃ 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 ... Laṅk 141.2; caturvidhām samatām saṃdhāya (reply to prec.) 141.7, etc. (but these Laṅk cases may belong to 1 above, as do certainly 159.4 and prob. most in Laṅk); mātuḥ saṃdhāya bhāṣitam vijñātam MSV ii.69.8, *you understood what your mother said in riddles (here nonreligious)*.

[saṃdhāyaya, read saṃdhāvya, 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: sarvajñātācittotpāda-vaṅgam (diamond) na hinādhimuktikeṣu sattvabhājanēṣu saṃdhāreṣu ... śobhate Gv 508.9.

saṃdhāraka, adj. or subst. m. (ñ. ag. to Skt. saṃdhārayati; cf. Pali id., Vism. 205.28, 31, seemingly in some what different mg.), one who maintains, upholds: śāsana-°kaḥ Divy 395.25, 26-27.

saṃdhāvanikā, or °ka, n. pl. °kā(h), a kind of toy: Divy 475.19 (in a list). (Index °venikā.)

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 saṃsarati (Skt.): devāmś ca manuṣyāmś ca saṃdhāvya saṃsṛtya Divy 534.5; MSV ii.86.13 (text corruptly saṃdhāvya); ... kalpā saṃdhāvītā (em.) saṃsarati Mv i.46.4; kalpāna śatasahasraṃ saṃdhāvītvāna (em.; in 55.8 mss. add saṃsaritvāna) ... i.55.8 = 56.14 (vs); the emendations are proved by suciram dīrgham adhvānam (time) saṃdhāvītvā saṃsaritvā i.244.19 (cf. Pali AN ii.1.6 dīgham addhānam saṃdhāvītaṃ saṃsaritāṃ).

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-saṃdhi-gatam 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-samyojakāś ... rājakāryeṣu pada-saṃdhi-viduṣaś 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., dīrgharātram piṣunavacanaparivarjana-bhedamantrāgrahaṇa-saṃdhisāmagrī-rocana-samagrāṇam cedacācitta (q.v.) piṣunavacanavigarhaṇa-saṃdhisāmagrī-guṇavarṇaprakāśanaprayogavāt suṣukladanta ity ucyate, where it seems likely that saṃdhi-sāmagrī, *the totality of concord (?)*, is the opposite of piṣunavacana 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) saṃdhi-pralāpam 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 vijānatha (impv.) Laṅk 283.9 (vs); also in saṃdhi-nirmocana, q.v.; (6) *connexion* with rebirth, (Suzuki) 'attachment (to existence)', in a passage beginning Laṅk 160.8 ff. in which Buddha is asked to explain sarvadharmā-saṃdhy-arthaparimocanārtham (9) *the meaning of attachment (connexion, binding) and of emancipation of all states of being*; in (sarvadharmāṇām) saṃdhyasaṃdhi-lakṣaṇam (11), asaṃdhi, *non-attachment*, replaces parimocana; in 162.9 ff. (same passage) sarvabhāvavikalpa-saṃdhi-vivikta-darśanān na saṃdhir nāsaṃdhilakṣaṇam sarvadharmāṇām, nātra kaścīn Mahāmate badhyate (sc. by saṃdhi) na ca mucyate (by asaṃdhi), anyatra (on the contrary) vitathapatitayā buddhyā bandhamokṣau prajñāyete ... yad uta, sad-asatoḥ saṃdhy-anupalabdhitvāt sarvadharmāṇām. (14) trayāḥ saṃdhayo bālānām pṛthagjanānām, *the three attachments of vulgar fools*, are (15) rāgo dveṣo mohaś ca, tṛṣṇā ca paunarbhavikī ... (16) yāṃ saṃdhāya (being connected with which) gati-saṃdhayaḥ (the attachments to other destinies, see gati) prajāyante. tatra saṃdhi-saṃdhānam (read 'nām with v.l.; so implied by Suzuki transl.) (17) sattvānām gatipaṅcakam (under these circumstances creatures who are attached to the attachments are subject to the five destinies). saṃdher vycchedān (abl.) ... na saṃdhir nāsaṃdhilakṣaṇam prajñāyate (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-avipaścītāḥ 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 aśradḍha and akṛtajña, qq.v.; see saṃdhi 6), one who cuts the bonds (of existence): aśradḍhaścākṛtajñas ca °tā ca yo naraḥ... (sa) vai tūttamapūruṣaḥ Ud xxix.33 (= Pali Dh. 97, where saṃdhichedo; comm. vaṭṭasaṃdhiṃ saṃsārasaṃdhiṃ chetvā tḥito).

saṃdhi-cchedaka, m. (Pali 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 ḥbugs pa; kulaghātākānām °kānām kilbiśakāriṇām 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) ṅes 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 deśanāyā-nirmuktam Lañk 5.5 (see s.v. deśanā), but this does not, I think, affect my interpretation of saṃdhi-nirmocana.

saṃdhihati (= Skt. saṃ-dhā-; see § 28.44), fits, joins (arrows to a bow): °he, aor., Mv ii.221.20 (Senart em. saṃdhae).

saṃdhukṣita (nt.; see also saṃdhūkṣita, in Skt. as ppp., the n. act. being °kṣaṇa), (mental) inflammation, excitement, longing (follows paridāha): (yānīmāni krodhopanāhakhila-)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).

saṃdhūkṣaṇa-tā (Skt. only saṃ-dhukṣaṇa; cf. next), (mental) inflammation, excitement: anuṇayāsaṃdhūkṣaṇa-tāyai saṃvartate LV 32.7, conduces to the state of not being inflamed by passion.

saṃdhūkṣita, (prob.) ppp. (= Skt. saṃdhukṣ°, cf. prec., and saṃdhukṣita), inflamed: Kalpanāmaṇḍitikā, Lüders, Kl. Skt. Texte 2, p. 39; fragment 36 V 3 asaṅg-°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. saṃdhūnoti, only RV), is shaken: śailāḥ 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 défaut but free from filth, and so supports my em.

saṃdhya, (substantivized) adj. nt. (from Skt. saṃdhyā; prob. semi-MIndic for Skt. sāmḍhya, 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), tṛtīyam... 19 (evening); prathamam °yam 99.5; tri-saṃdhyam (the 3 such rites)... juhuyāt divasāny ekaviṃśati 106.24; tri-saṃdhyam (adv.?) ṣaḍ lakṣāni jāpet 107.10; as adj., vaśyārtham sarvabhūtānām tri-saṃdhyam jāpam 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-kuśalāḥ Lañk 236.15, by those not skilled in...

saṃnahya, gdve. (of Skt. saṃ-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: kārvāṭikam °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 °yiṣyati 27; (naivam asaḥ śakyah) °yitum 446.1; kārvāṭikah °yitavyo 447.6; kārvāṭikam ayuddhena °ya (impv.) 447.9; karvāṭikah 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 pātayati: 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 pratirūpam syād yad ahaṃ...) grhī agāram adhyāvaseyam °dhāni kālaparibhogena vā kāman (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. krog ḥjog, making a hoard, hoarding (a sin); (nāham kriṇāmi nāpi vikriṇāmi) na cāpi me °dhi asti kiṃcit 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.), prathamā śrāvaka-°to ṣaṇṇavati kotīyo 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, iyantataḥ (q.v.) sa prathama-°to 'bhūt 32.1, kaḥ punar vādo dvitīya-tṛtīyādīnām śrāvaka-°tānām, evam anantāparyantas tasya bhagavataḥ śrāvaka-saṃgho 4.

saṃniyojana (nt.; to Skt. saṃ-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) ekasamṇirṇādo (v.l. °sa-nir^o) LV 266.9 (prose). Skt. has saṃnirṇāda, found also in BHS, Mv i.259.11 etc.

saṃnivārayaka, adj. or n. ag. (to Skt. saṃnivārayati plus -aka), *one who restrains* (from, abl.): (kalyāṇamitrāṇi . . .) °kāni pramādasthānebhya Gv 462.21, cited Śiks 35.4 as °kāḥ pramādasthānāt.

saṃnivāsayati (cf. **nivāsayati**; Pali nivāseti; no sam-ni-vas- recorded except in Mbh. Calc. 5.745 prāvārān saṃnivaste, for which Crit. ed. 5.26.7 prāvārān adhyavaste), *dresses oneself* (esp. perhaps in reference to an undergarment), *gets dressed*: kalyam eva °vāsya LV 240.1 (prose; in vs equivalent id. 11 nivāsayitvā); also with acc., *puts on* (clothes), kalpiyāni (sc. kṣāyāṇi) ca °vāsya LV 271.18 (vs; in prose equivalent 267.11 nivāsya).

saṃniveśanā (Skt. and Pali °na, nt.; to Skt. °veśayati plus -anā; cf. AMg. saṃniveśanayā, for °na-tā?), *establishment*: (tasmim kuśalamūle) °nā pratiṣṭhāpanā Bbh 30.18.

saṃniśraya (m.; in Skt. in general sense, *support, basis*), = **niśraya**, q.v., as one of the four technical supports of monkish life: Bbh 193.7 (= niśraya in 2 above).

saṃniśrita, adj.-ppp. (= Pali saṃniṣṣita), (1) *physically, fixed, located, living in*: indrakilo pṛthivi-°to Mv i.292.14, *fixed in the ground*; (mahāsamudre . . .) °tāḥ Divy 230.23, *living in . . .*; himavat-°tā iva tṛṇagulmauśadhivaspatayo Gv 465.8, *growing in . . .*; (2) *devoted to or dependent on, supported by* (a person): mamaiṣa sārtho °to Divy 94.11 (Buddha speaks), similarly 101.10; śūra-°taḥ puruṣaḥ sarvaśatrubhya na bibheti Gv 506.1; (3) *based, dependent on* (a quality, etc.): karma-sa° Mv i.102.2, see **vinīśrita**; samskāra-°tam . . . vijñānam Dbh 48.26 (in **pratīyasamutpāda**); -adhimokṣe °taḥ Bbh 41.12; na . . . aiśvarya-°tam (dānam) dadāti 121.24; catvāri smṛty-upaṣṭhānāni kāye (read kāya-?)-vedanācittadharmā-°tānāṃ cikitsāḥ KP 95.1; neg. a-°ta-tā, *the not being dependent on or devoted to*, Gv 245.25 (saṃsāra-nirvāna-sukhāsam°).

saṃniśannaka, adj. (= Skt. °na, with -ka svarthe; only in vs, possibly m.c.), *seated*: °ko SP 455.6, of Amitābha; °kāḥ Gv 34.9, 11, of Buddhas (in same context with **niśannaka** 34.17).

saṃniśedhati (= Skt. niṣe°), *forbids*: yukto 'si māṃ deva na °śeddhum Jm 119.21 (vs), *you ought not to forbid me, Sire*.

saṃniśṭhāpana, nt., (*firm*) *determination*: MSV ii.161.15; °nāntika (kaṣṭhinoddhāra) 17; 162.10; 164.5; 165.2 etc. (= Pali saṃniṣṭhānantika).

sanniyate (analogical MIndic pass. for saṃjñāyate, § 37.3 n. 1, with nn for (m)jñ, § 2.15, cf. Pischel 276), *is known*: (asmākam 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 Miromov) **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 Chin., *moles, spots on the body*) or rmya-ba (*nausea*; acc. to Das also *degeneration, decay*).

[? **sapati**, text in Gv 335.2 viṣaṃ sapanti, see **vipaṃsayati**.]

[**sapātri**, see **āsapātri**.]

[**sapūrva**-(samādinna), 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. sampūrna; in ii.15.14 one ms. pūrva-, the other omits this part of the cpd.)-samādinnāni bhavanti; Senart admits inability to suggest a reasonable interpretation; I would read sampūrna-, 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.]

[**saṃprṣṭhībhūto** Divy 326.9, read sa pṛ°, see **prṣṭhībhavati**.]

saptaka, nt. (in Skt. m.), *week*: °kāni Divy 99.20; 167.16; 441.17; MSV i.132.16 (all in same cliché).

Saptakuṭīraka, n. of a village: Lañk 252.3.

saptakṛd-(or, in Divy, MSV, °kṛtvo)-**bhava-parama**, adj. (Pali sattakkhattu-parama, without bhava), *destined to be reborn not more than seven times*, ep. of a **srotaṣpanna**: Mvy 1010; MSV ii.86.12-13 (read °paramaḥ); Divy 534.4. (Edd. print saptakṛtvo as separate word.)

Saptaparṇa-(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.

Saptamaithunasamyukta-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 **ālōpaka**.

Saptāśīviṣa-, usually in comp. with (1) -parvatā, 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 nadī?) nadī (sc. Saptāśīviṣanadī?) bhavati paścimā 103.3 (in a list of mountains and rivers, commingled); (2) -nadī, f. pl., °nadyas, n. of rivers: Divy 107.22, and cf. 103.3 above. See **Āśīviṣā** and °**viṣa-nadī**, which suggest doubt whether **sapta-** is part of the name (*having seven venomous snakes*), or a separate numeral, giving the number of **Āśīviṣa**-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**, = **sāptā**°, q.v., adj. to prec., *lasting a week or recurring weekly*: in Skt., Kauṣ. Arth. Sham. 116.10 °kā meghā(h), *clouds that rain for a week*; °kam akāla-wardalam 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 sattāhakālika, Vin. iv.83.17; of fever, *recurring the seventh day*, Māy 220.20.)

sa-pratīśa or °**sa**, adj. (see s.v. **a-pratīśa**; = Pali sappatīssa, °tissa), *respectful*: śpelled 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-pṛa°, read with v.l. sa-pṛa°; 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.200.10 Senart by em. sapatīssa-, but with not even remote or partial support in mss., and resulting in incorrect meter; in LV 160.10 Lefm. sa-pratīkṣāḥ (which would accord with Senart's conjecture as to the etymology, see s.v. **apratīśa**), but no ms. supports the reading; they point rather to **sapatīkṣāḥ**, tho most are confused. Usually preceded by **sa-gaurava** (°**gāra**va).

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., s̄ plus Skt. preman), *friendly, friend*: °makaḥ Mvy 2714; MSV ii.53.8; 131.12; sapremān bhikṣūn anyāṃś ca sārhdhavihāriṇaḥ prārabdho vaktum Divy 237.5, (anyaiś ca) °makair bhikṣubhir 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 Tuṣṭita heaven) °gāḥ samayanāsamprasthitāḥ LV 13.13 (Tib. skal ba mñam pa, *like portion*); similarly LV 71.2; tasya vidusya °ga-cariye Bhad 42, *to a course like (that of) this Wise One*; tasya ca prathamaviññānasya . . . anantarasabhāgā cittasamtatiḥ Śikṣ 253.5, *immediately (or in succession) similar to that former vijñāna*; also (instead of gen.) with instr. and saha, (kalyānamitrah saha . . .) sabhāga-kuśalamūlasamgrahaṇatyaḥ Śikṣ 33.3, or prec. stem in comp., indriya-°gam indriyādhiṣṭhānaḥ 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) visadṛśāt sattvanikāyād dhi (some versions vi- for dhi) °gāḥ skandhā jātyantare °bhinirvartante, *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 danḥ bcas pa, which seems to mean *adhering (to that; i. e. member of a class?); dṛṣṭir . . . °gaka-karmapratipattihetuḥ 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., l. c.)*, see **āvedha**; in Śikṣ 176.9 (read) sa nikāya-sabhāge devamanuṣyāṇaṃ 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-°tāyāṃ copapanno mahābrahmā samvṛttaḥ Divy 122.16, *and being born as an inhabitant of the brahma-world, he became a Great Brahmā*; manuṣyāṇāṃ °tāyāṃ upapannaḥ 194.30, = *born as a man*; 210.12, similar to 122.16; trayastriṃśānāṃ °tāyāṃ upapadyeran Suv 193.6; ā caṇḍālānāṃ ā sunāṃ °tāyāṃ upapadyate Bbh 226.24, *he takes rebirth as low as a caṇḍāla or a dog (to help creatures)*; devānāṃ °tāyopapatsyante SP 478.4 and (°syate) 11 (prose, °tāya here MIndic 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 °tāyāṃ upapannaṃ); (2) also in looser sense, *resemblance, likeness* (to, prec. member of cpd.), (sarvakalyāṇa-)mitrasabhāgatām (text here °prabhāgatām) pratyalabhata Gv 342.10; bodhisattva-°tāḥ (acc. pl.) pratyalabhata 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 i.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*): buddhakṣetraṃ bhaviṣyati samam ramaṇiyam . . . SP 65.9; (vasudhā rājakule Kaṇṭhakasya pādehi) sama-nihatā rasati madhuraṃ . . . 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.*)

samaḡra, adj. (in this mg. not Skt. but = Pali samagga; opp. to **vyagṡra**, q.v.), (*united, harmonious*): (yaḥ punar bhikṣuḥ) °grasya saṃghasya bhedāya parākramet Prāt 482.10, 13, *proceeds towards division of a harmonious assembly (of monks)*; MSV iv.251.9 ff.

samaḡribhūta, ppp. (to Skt. samagra-plus bhavati), *completely provided*: (pañcahi kāmagaṇehi) samarpitaḥ °bhūto Mv ii.170.14; sarvasukhopadhānena samupatiṣṭhāmānāḥ te 'pi sarve °bhūta(h) . . . Kv 28.7.

samaḡrya (nt., = Skt. sāmāgrya, Pali sāmāggya; perh. short a only m.c.), *totality*; only in Bhvr. cpds., and only in vss: daśabalasamagryō 'cirād bhaviṣyati 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*; śāśānaṃ śṅnyu sarva-°yam 72.1.

samaḡgi-tā (= Pali id.; to next plus -tā), *the being provided with (comp.)*: pāpamitra-°gitāye (em.) pañcānantaryāni kṛtāni Mv i.243.18.

samaḡgin, 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 (dhubhā-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. samanvagi, unmetr.; see **gī-bhūta**); °gī, n. sg. m., Mv i.206.13 = ii.10.7 (vs, uttamalakṣaṇa-); °gī, acc. sg. m., Mv i.210.2 = ii.14.1 (vs, pravaraalakṣaṇa-); °gīni, n. sg. f., Gv 172.4-5 (mātāpitr-); °gīniṃ, acc. sg. f., LV 228.5 (putreṇa, *provided with a son*); °gīsyā, gen. sg. m., Mv ii.178.16 (prose, mama upavāsa-, *while I am undertaking a fast, fasting*).

Samaḡgini, n. of one of the eight deities of the Bodhi-tree: LV 331.21 (prose).

Samaḡgira(s), n. of a maharṣi: Māy 256.22 (n. sg. °giro).

samaḡgībhūta, and (in vss, where it may be m.c.) **°gībhūta**, adj.-ppp. (**samaḡgin** with bhavati; = Pali samaḡgībhūta, recorded in Diēt. only with short i), *united (with), provided (with), enjoying the presence (of; instr.)*:

(putrehi) °gībhūtā Mv iii.167.15 (here v.l. samanvagī-bh°) and 168.6 (prose), *united with children* (after separation); divyehi rūpehi (ii.187.22 kāmehi) °gībhūtā (or °taḥ; ii.187.22 v.l. samanvagībhūto) Mv i.299.3 and ii.187.22 (vs; meter requires samaṅgi-); in a cliché (corresp. to Pali pañcahi kāmagaṇehi samappito samaṅgībhūto, with inflectional varr.), prec. by pañca(hi) kāmagaṇehi samarpita(h, or inflect. varr.), samaṅgībhūta Mv iii.162.9; 177.6; also Senart's text i.32.6, 8, where half the mss. samanvagi- or °gī-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 kriḍati ramati paricārayati, or equivalents; see s.v. **samanva(ñ)-gībhūta**.

sama-jīvakā, Mvy 9453 = Tib. kha dum pa (acc. to Das *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 **samarjī°**.

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 parivrājikāye daṇḍakam [app. as a gauge] praśaktam [read pras°, *was furnished, tendered*], parivrājikāpi) tam brāhmaṇam samajya-pratyanubhāvārtham 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 ñid kyi ye śes (lit. transl.); Dharmas 94. **Samatārthasambhavā**, n. of an earth-goddess: Gv 282.21 (2d ed. line 22).

? **samati**, prob. error for samiti, *assembly*, in Māy 226.15 a devo devasamatiye (read °samitiye, 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; nirodhām °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; mārāpatha-°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.

samatikrāmaṇa, nt. (to unrecorded caus. *samati-kramayati, cf. next), (means of) *getting across* (trans.), *rescuing*: °ṇam samsāravaiṣayād LV 423.13, of the dharmacakra.

samatikrāmayitar (cf. prec.), *one who gets across, rescues* (from, abl.): (kalyāṇamitrāṇi . . .) °tāro drṣṭikāntārād Gv 462.24.

samatibhīdati (cf. **vyatibhi°**), *shatters*: yathā hy agāraṃ ducchana(n)am vṛṣṭiḥ °ti, evam hy abhāvitaṃ cittaṃ rāgaḥ °ti Ud xxxi.11; similarly 12–16.

sama-tīrthika, f. °ikā, adj. (var. °thaka, °tittika; Pali °titthika, 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. °titthikā, comm. ii.402.23 glosses samabharitā); (gaṅgā . . . supariṇṇā) 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. pātrim) 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*) bkañ (*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 piṇḍapātam 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.

samadānikṛta, adj.-ppp. (= Pali adhikata), *irresolute, unsteady*: saced druta-°tam (*quickly made irresolute*) bhaviṣyati Divy 517.2, repeated in sequel.

? **samadhibhāṣati** (cf. **adhi-bh°**), *addresses*: pitaram 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.) rātrim-divam °ṣṭhā(ya) bodhisattvasya pūjām kurvanti smā.]

samanantara-pratyaḥ, see **pratyaḥ** (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) *favours*: lokajñāḥ vidhijñāḥ °kaḥ kāryāṇām (text °yāvām) vicakṣaṇaḥ . . . Mmk 93.23.

samanujñaka, adj. (cf. next; Pali samanujña 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 **śramaṇode°**, q.v.

samanunayati (= Skt. anu-n°), *appeases*: (karuṇā-yamāṇaḥ) samanuneyān (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-viṣ-; no sam-anu° recorded), (complete) *penetration*: Mmk 92.20, see s.v. **avisṛta**.

samanuprāpaṇa(-tā); to Skt. sam-anu-prāpnoti plus -ana), *attainment*: sarvajñājñānānukramaṇa-°tāyai Mmk 92.19.

samanubadhñāti, °bandhati (= Pali °bandhati), *follows*, usually in lit. and physical sense, often prec. by prṣṭhataḥ (-prṣṭhataḥ), or in Mv prṣṭhimeṇa prṣṭhimam or the like: (Sudhanam . . .) gacchantam prṣṭhataḥ °badhñāti sma Gv 389.11; °bandhe (so, or °bandho, mss., Senart em. °baddho) °ham Mv iii.53.11; dharmośvaram °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, gḍve., Prāt 516.6; commoner is ppp. °baddha, usually with gen., rarely loc. or acc., of person: (Māraś . . . bodhisattvasya . . .) prṣṭhataḥ prṣṭhataḥ °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. **prṣṭhima**; (Avalokiteśvarasya) . . . Kṽ 43.7 (here in friendly wise); (all sorts of people) dharmabhāṅgakasya . . . °baddhā bhaviṣyanti SP 368.1; ṛṣabho . . . goṅaṅa-°ddho Mv iii.28.6; with loc., daśabale °ddhāḥ Mv i.115.12 (vs); acc., Bhagavantam eva prṣṭhataḥ prṣṭhataḥ °ddhā gacchanti Divy 68.24; Śāriputram prṣṭhataḥ °ddhāḥ 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: (sarvaṃ tam ekakṣaṇe) svayambhūsamatām °dhye (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 (-śatasahasraṃ dharmāna, so text; both vss).

samanumodana, nt. (to Pali °modati plus -ana), approval: (pareṣāṃ) adattādānanivṛttānāṃ °nam Karmav 41.14, and paralābha-°nam 17.

samanuyujyate (pass. to Pali °yuñjati), is examined, cross-quested: 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 samanugāh-°mānasya (see this) 6-7, cf. Pali MN i.130.31-32 samanuyujyamāno 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: ātmānaṃ °kṣatā (pres. pple. instr.) Divy 104.13; 105.18.

samanuvarati, makes a tour of (acc.): sa rājā dānaśālāḥ °caran . . . Jm 7.15; upavanāni °caran . . . 123.15.

[**samanuṣṭavān**, read °ṣṭavān (Skt.) (as suggested in note, p. 706), governed: °vān rājā Mūrdhataḥ Pūrvavideham dvīpam Divy 214.21.]

samanuśāsana (nt.; to Skt. sam-anu-śās-), instruction: teṣāṃ eva cānyeṣāṃ ca °nārthaṃ Bbh 151.7, pareṣāṃ ca hitakāmatayā °nārthaṃ 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.)

Samanojñārutasīmhadhvaja, 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-ābhaṣiri, see **Samantābhaṣri**.

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.

Samantakusumārcciḥpralambacūḍa, n. of a Bodhisattva: Gv 81.17.

samantaḡandha, (1) m., (in Mvy) or nt. (in Mv), a kind of flower: Mvy 6192 (°dhaḥ); 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.

Samantaḡandhavitāna, n. of a Tathāgata: Gv 81.2.

Samantaḡandhāvabhāsaśriya (dat. °śriyāya), n. of a Tathāgata: Mmk 27.27 (prose).

Samantaḡambhiraśrīvimalaprabhā, n. of a goddess of night: Gv 235.18; 237.4 ff., etc.

Samantaḡaṇameḡha, n. of a Buddha: Gv 259.14.

Samantaḡupta, 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); °drehī samalamkṛtaṃ bodhivṛkṣam samjānanti Mv ii.310.13 (prose).

Samantacāritramatī, n. of a Bodhisattva: Mvy 681.

Samantajñānacaryāvilamba, n. of a Tathāgata: Gv 422.19.

Samantajñānadhvajaśūra, n. of a Tathāgata: Gv 310.2.

Samantajñānaprabharāja, n. of a Buddha: Gv 256.19 (vs).

Samantajñānaprabhāsa, n. of a Tathāgata: Gv 312.8.

Samantajñānabhadramaṅḡala, n. of a Tathāgata: Gv 309.18.

Samantajñānamaṅḡalapratiḡbhāsanirḡhoṣa, n. of a Tathāgata: Gv 15.18.

Samantajñānaratnārcciḥpadmabhadraḡbhirāmanetraśrīcandrā, Gv 277.10; °jñānarācipadma°, 275.11; °jñānarācipadma° etc., 281.4, 5; all prose, = **Padmabhadraḡbhirāmanetraśrī**, q.v.

Samantajñānaratnārcciśrīḡṅuḡaketurāja(n), n. of a Tathāgata: Gv 273.9; 276.24; 277.7 etc.

Samantajñānābhpravara, n. of a Tathāgata: Gv 310.23.

Samantajñānārcci(h)padma°, see above, °jñānaratnārcci(h)-padma°.

Samantajñānārcci(h)śrīḡṅuḡaketudhvaja, = °jñānaratnārcciśrī°, 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.

Samantadiśatejas, n. of a Buddha: Gv 259.17.

Samantadharmadvāravahanaśikharābha, n. of a Tathāgata: Gv 310.6.

Samantadharmadhātugaganapratibhāsamakuḡa, 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-tathāgatobodhisattvacaryāvabhāsadharmaparyāya.

Samantaprajñaptinirḡhoṣameḡha, n. of a Tathāgata: Gv 311.13.

Samantaprajñābhadharmanagarapradīpa, n. of a Tathāgata: Gv 312.9.

Samantapratibhāsa-cūḡa, 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 (°prabhasya 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°**); Kṽ 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; Lākh 105.9; Sādh 12.4.

Samantabhadrā, n. of a goddess: Mvy 4289.

samantamukha, (1) (cf. **samantadigabhimukha**) 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.

Samantamukhājñānaonadrameru, n. of a Tathāgata: Gv 309.13 (cf. **Samantamukha** 2).

Samantamukhājñānavirocanaghoṣa, 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.)

Samantaratanakiraṇamuktaprabha, n. of a gandharva: Mvy 3388.

Samantaratanakusumaprabhā, n. of a capital city (rājadhānī): Gv 307.11.

Samantaratnā, n. of a lokadhātu: Gv 380.24.

Samantarat(a)nārcis(i)rīguṇaketurāja, n. of a Buddha: Gv 284.7 (vs).

Samantaraśmī, 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-ranīta in PTSD), (completely) disappeared: . . . gṛhīkalpaṃ sarvaṃ °tam 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.

Samantavilokitājñāna, n. of a Tathāgata: Gv 421.21.

Samantavilokitā, n. of a lokadhātu in the nadir: LV 294.19.

Samantaviryolkāvabhāsamegha, n. of a Tathāgata: Gv 311.19.

Samantaveda, pl., n. of a brahmanical school (of the Chandogas): Divy 632.24; 633.1.

Samantavairocanacandra, n. of a Tathāgata: Gv 422.2.

Samantavairocanamakuṣa, n. of a Bodhisattva: Gv 3.6.

Samantavairocanaśrīmerurāja, n. of a Tathāgata: Gv 13.25.

Samantavyūha, (1) nt., n. of a grove in **Samudra-vetāḍi**: Gv 99.11; 100.10; (2) m., n. of a parivarta (chapter) of the Prajñāpāramitā, acc. to Gv 124.26 f.

Samantaśrīkusumatejābha, 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 **Samantaśrīsamudgatatejorāja** in Gv 26.5.

Samantaśrīsambhava, n. of a Tathāgata: Gv 217.8; see **Śrīsambhava**.

Samantasattvatrāṇojahśrī (for °naujahśrī), n. of a goddess of night: Gv 261.21 ff.; cited Śikṣ 149.7, corruptly, in instr., as Samantasattvapariṭrāṇojasaḥ striyā (1).

Samantasampūrṇaśrīgarbhā, n. of a capital city (rājadhānī): Gv 296.18.

Samantasambhavapradīpa, n. of a Buddha: Gv 258.9 (vs).

Samantasūcisuvīśuddhajñānakusuma, n. of a Tathāgata: Gv 311.4.

Samantasūryāvabhāsaprabharāja, n. of a Tathāgata: Gv 309.21.

samantasthūlāvalokananayanābhirāma, m., a kind of flower: Mvy 6193.

Samantānuracitaśāntanirghoṣa, 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) nāmnī.

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.

Samantāvabhāsadharmāśrīghoṣa, n. of a Tathāgata: Gv 309.26.

Samantāvabhāsadhvaja, n. of a kalpa: Gv 296.10.

Samantāvabhāsavyūhaśrī, n. of a Tathāgata: Śikṣ 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.

Samanteryaṣṭāpatha, n. of a Bodhisattva: Mvy 679.

samanyā, false Skt. for Pali samañña = **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.

samanvagībhūta (mss. of Mv), **samanvaṅgībhūta** (other texts), provided (with), enjoying (instr.): only (except two vv.ll. in Mv) in cliché pañcabhiḥ kāmagaṇāḥ, or in Mv pañca(hi) kāmagaṇehi, samarpita(h, etc.) °bhūta(h, etc.), foll. by kṛḍati ramati paricārayati, or other forms of these or equivalent verbs; = **samaṅgībhūta**, q.v., Pali samaṅgi°; on the Mv passages see samaṅgi°, which Senart always reads: samanvaṅgi° Mvy 7374; Divy 219.22 ff.; Śikṣ 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 samanvaṅgi° (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. aṅgikaroti and derivs., as well as **sam-aṅgin**. **samanvāgata**, adj.-ppp. (= Pali sammānāgata), provided, endowed, attended (with, instr., or in comp.), very common: Mvy 7378; LV 9.17 (bodhyaṅgaratna-); 14.1 (mahāpuruṣalakṣaṇaiḥ; so, with °nehi, Mv i.226.15; 237.8; ii.29.18); LV 25.3 (catuṣṣaṣṭy-ākārāḥ °tam . . . kulaḥ; in corresp. Mv i.197.14; 198.10; ii.1.6; 2.6 ṣaṣṭiḥi aṅgehi °tam); LV 160.21 (pañcābhijñābhīḥ); Mv i.128.3, 4 (-karmēna, sattvena); 193.14 (saptaratna-); 196.20 and ii.422.2 (varnapuṣkalatāye, °tāya); i.211.7 = ii.15.6; i.237.9, 10; ii.99.13; 132.9 (kāyaduṣcaritena); 161.16 (yauvanena), 18 (ārogyena); 260.6 (sthāmena); 177.20 (aṣṭāṅga-); Kv 41.24 (puṇyaskandhena); 52.17 (samādhi-bhīḥ).

samanvāgama, m. (n. act., cf. prec.), provision, accompaniment, the being accompanied or provided: (yathāvat-samudāgama-hetu-parigrahād yathākāma)-samudācāra-vaśavartitā °gama ity ucyate Bbh 385.14, the being in c.ntr. of behavior as one wills, thru possession of . . . is called provision; sa dharmas, tasya cotpādāḥ °gamaḥ (accompaniment or provision, the being provided with what naturally goes with it) sthitiḥ jarā 'nityatā MadhK 148.3; guṇair viśiṣṭaiḥ °gamas 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-anvāsayati** (cf. Pali opt. anu-v-āseyyā, CPD s.v. anu-v-āsati), attends (?): eṣa te 'dya samanvāsayāmy aham Gv 487.10 (vs); but meter is wrong (syllable an-should be short); prob. some corruption. I have also thought of reading samanvāsayāmy, here today I wish (prīti . . . vipulām, in prec. line) for thee; cf. āśayan, desiring, Bhāg.P. 9.1.37 (BR 7.219), and Pali āśayanā, 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 sammānāharati), (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, devate samanvāharāsyā (concentrate your attention on him) yasya sakāśāt tādakaḥ kuṅcīkā ca ghītā; sā samanvāhartum pravṛttā paśyati yāvat, 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, vamaḥ ca na °hariṣyati, where vamaḥ is acc.); mama saparivārasya na tathā °hariṣyati Mv iii.424.14; (vyasanaprāpto °ham) asmi na ca me (as acc.?) Bhagavān

°rati Divy 613.2, foll. by, atha Bhagavān . . . (3) Ānandaṃ °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 °hr̥tya (having turned his attention to . . .) sarva-buddhebhyaś ca namaskāram kṛtvā 209.14; (nagaraṃ, 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 ātmanaḥ pūrvajātiḥ pravṛttaḥ 240.27; °hara . . . Rudrāyaṇam 550.3, turn your attention to R.; divyena cakṣuṣā tñ pretān °hartum pravṛttaḥ Av i.258.2; asmān api °harethāḥ ii.66.9 (same with asmākam i.211.2, above); °harantu mām Buddhāḥ Suv 25.1; (Śrīr . . . tam) gṛham °hariṣyati 117.2; °haratu mām Tathāgataḥ RP 48.16; (āścaryam yan mām ete) °haranti Śiḥ 128.12, it's a wonder that they notice me; (bālapṛthagjanān . . .) °harāpeḥṣasva Dbh 65.15, pay heed and give consideration to . . .; passive expressions, sarva-tathāgata-°hr̥tam (dharmacakram) LV 415.16, which has been the object of attention of all T.; (Śakraṇa . . .) °hr̥to (v.l. °hr̥tam, better? it, rather than he, was noted) yathā rājā Kuṣo ātmānam . . . maritukāmo Mv ii.492.2; so dāni Śakraṇa . . . °hr̥to iii.25.3; (people, bhojanāśchādanena sarve, so read with mss. for Senart's em. sarvehi, ca utsavehi) °haritavyā 177.17, are to be looked after, attended to, with . . .; vyavalokayantu mām buddhāḥ °hr̥ta-cetasā Suv 30.7 (with minds attentive, sc. to me); (buddhair . . .) samanvāhr̥tyate Śiḥ 351.5, is noted, attended to; °hr̥tāḥ smaḥ Tathāgataṇa Gv 356.8; buddhasamanvāhr̥tai 529.10–11, that have not been paid heed to by (any) Buddha; absolute, no object expressed, te (ṛṣayaḥ, who have been invited) °haritvā (taking note, paying heed) . . . ṛddhyā yajñavātam gatāḥ Mv ii.96.3; °haritvā (upon focussing their attention) ṛṣiṇam jñānam pravartati iii.144.4; tatas te Buddhā bhagavanto °haranti mahābodhisattvāś 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 ayusmā(n) Bbh 181.6, pay heed!; sarvacetasā °hr̥tya Mvy 7260; (ārya bhr̥tā te kṛcchra-)-samkaṭasambādhapṛptaḥ, °hareti (°hara iti) 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: °haradhvam, tasya bhagavato dhātūnām pūjām kariṣyāma iti SP 412.7, fix your minds 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, °haramś cājñāsid, adya triṇy 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, amukaḥ kālām 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 °hr̥tam, evaṃ 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 utpannaḥ? Divy 350.26; occasionally, instead of a direct quotation, what the concentrated attention reveals is expressed by a clause with paśyati,

Pūrnako °harati, paśyati Sthapakarnikam . . . samśaya-prāptam Mv i.245.10, *P. focused his attention and saw that S. was in danger*; so °harati, paśyati tam . . . pravrajitam 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. °hrtya, *deliberately, with intention*: (a Bodhisattva never speaks falsely *even in sleep, svapnāntaragato °pi . . .*) kaḥ punar vādaḥ °hrtya Dbh 23.24, *how much less with deliberate intention!*; see also **a-samanvāharitvā**, °hrtya; (3) also as specialization of mg. 1, *gives one's attention to, so prepares, makes ready, makes*: (bhagavato ca bhikṣu-samghasya 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-minītvā is the term used); (divyo maṇḍalavāto) divyāsana-prajñaptir divya āhāraḥ samanvāhrtaḥ Divy 288.16 (cf. maṇḍa-, read maṇḍala-, -vāṭaḥ kāritaḥ 286.15); see on these passages s.v. **maṇḍalamāda**.

samanvāhāra, m. (cf. also **a-sam**°; to prec.; = Pali samannāhāra), *focusing of attention, concentration of the mind on something*; = **manasikāra**, as in Pali, cf. MN i.190.21 tajjo sammannāhāro, comm. ii.229.28 cakkhuṃ ca rūpe ca paṭicca . . . uppajjamāna-manasikāro; corresp. passage in Śikṣ 225.9 and MadhK 567.10 tajja-manasikāraḥ °hāra-(MadhK °harāṇa, q.v.)-krtyam 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 drḍhī-kurvāṇaḥ . . . (19) citta-manasikāram gṛhṇan 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-darśanaṃ pravartate Bbh 155.7.

samanvī, in Gv 254.11 (vs), app. a semi-MIndic contracted form for samanvitaḥ, *provided*: dvātriṃśalaka-ṣaṇa-°vī so °nuyyañjanai (read anu°?) racita-gātraḥ; 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. samañña (with Skt. nv restored); see § 3.118.

samanveṣaṇā (= Pali samannesanā), *search*: Mvy 7278.

Samapakṣa (v.l. °yakṣa), n. of a former Buddha: Mv i.140.11.

samapaiti (sam with Skt. apaiti, apa-eti), *departs completely*: (kāyadaurgandhyam) °ti, saugandhyam prādurbhavati 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-nī-), *conducts, ppp. (was) conducted*: (sā baddhā . . .) yajñāvā-ṭam °tā Mv ii.98.4.

samabhipraṇamati (sam with Skt. abhi°), *makes a profound bow*: ger. °ṇamya 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. °bhūa, Sheth; no sam-abhi-bhū- in Skt. or Pali; sam- with Skt. and Pali abhibhūta in mg. 1), (1) *conquered*: Jm 72.4; *surpassed, outdone*, Mv i.264.3; (2) *overwhelmed* (and so) *overspread, covered* (with light, prabhayā): Sukh 63.6.

samabhirocate, *surpasses* (lit. outshines) *completely*: Śikṣ 43.2 (see s.v. **abhirocate**).

samabhivandati (cf. Skt. abhiv°), *accepts with respect* (a command or request): (mātur vacanam kusumamālām) iva śirasā °vandyā (ger.) . . . Divy 590.5.

samabhisarati (sam plus Skt. abhi-s°), *rushes up* (to): atha Saudāsaḥ . . . °srtyaiva Bodhisattvaṃ pādayoḥ sampariśvajyovāca Jm 223.17, . . . *as soon as he had rushed up, embraced the B. at his feet and said*.

samabhyāhata, ppp. (= Pali samabbhā°), *smitten*: janmaduḥkhaiḥ °tam vyāhataṃ śatrubhiḥ LV 216.2 (vs).

samabhyudgacchati (sam with abhyud°), *arises, comes forth*: teṣv (sc. buddhakṣetreṣu) ayaṃ mamātma-bhāvavigrahasṭūpaḥ °gacchet SP 241.10; (cakram . . . tasya mūrddhnaḥ) °gamyā (ger.) . . . bhramitum ārabdham Divy 606.2.

samabhyupaiti (cf. Skt. °peya, subst. nt., in different mg.), *approaches*: (dharma-rājāḥ . . .) iha madanugrahaṇāt °paintu Divy 399.9 (vs; metr. correct; °pa-yantu would be unmetr.).

Samamathita, n. of a former Buddha: Mv i.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 Pali), *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 i.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 Ludw RV 3.302) *assembly, congregation, concourse* (of persons), = Skt. samiti: punar api devasamaye yadā satyām prakāśayet Mv i.250.15 = 251.1 (vs); a rare usage, here and seemingly in Pali; (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 **sameti**.

samaya-vimukta, adj. (= Pali °vimutta), *released temporarily, occasionally, from time to time*: Mvy 1025 (opp. to **asamaya-vimukta**, q.v.). Pali also has nouns (a)samaya-vimutti, °vimo(k)kha. See Puggalap. p. 11 (§§ 1, 2); MN comm. ii.232.3 ff. (on MN i.197.27). There are eight states of 'temporary release', viz. the four dhyāna (or rūpāvacara-samāpatti), the four arūp(āvacar)-asamāpatti (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*: kulejanmānunmādī samayī hevajradeśakaḥ 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, sama°), *having even splendor, or (śama°) the splendor of tranquillity*, ep. of the Bodhisattva Dīpaṅkara Mv i.210.12 = (repeated of Śākyamuni) ii.14.11; also, in same context, ii.14.8, instead of amara-ruci (metr. inferior) i.210.9.

? **samarcitaka**, see **samarjitaka**.

samarjana? acc. to Lüders 45, 'wohl Zusammenbiegen, Krümmen, von sam-rj'; he then suggests that Pali sammiñjeti (our **sammiñjayati**, q.v.) stands for *sam-riñjayati for sam-rñjayati, which I think unlikely: in fragment 44 V 1 (p. 143) of Kalpanāmañḍikā, Lüders, Kl. Skt. Texte 2: ārabhata śariraṃ samtāpana (lacuna) . . . āṅgavapātana-samarjana-vṛ(tt) . . . (lacuna). The mg. seems to be quite different from that of **sammiñjana**, °jita, 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 vināvamaṣa-panāvamadhurām śabdām śruṇamaṇo 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-°tā bhaviṣyanti LV 85.5; kṣutpīpāsā- (mss. always °sa)-°tānām Mv iii.71.17, °tāni 75.4; *well provided*, °to kāmagaṇehi pañcabhiḥ 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 gūtha-niddhamana-panālī) = nāstitā-drṣṭi-samale yas-mād asmin nimajjati MadhK 496.2.

samavagāḍha, ppp. (of sam- with Skt. avag°; = AMg. samogāḍha), *plunged, entered* (into water): te . . . lavaṇajaladharam °gāḍhā(h) Mv iii.78.2.

(**samavatarati** = Pali samotarati; Skt. caus. °tārayati, and ppp. °tirṇa, Schmidt, Nachträge; *goes down, descends* (into water): (mahāsamudre) vyavasitāḥ °taritum 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 sarvakāyam °ya Mvy 8557, (we will) not (sit down) *plunking down the whole body* = Tib. lus thams cad kyis ljid gyis mi dbab, *we will not throw (or fall) down with the weight of the whole body.*

samavanamati, samonamati (= AMg. samoṇamai, pple. samoṇamanta, 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 °ṇa-tā (*state, condition, of . . .*); written sometimes °śaraṇa (which has misled some interpreters into connecting it with Skt. śaraṇa), primarily *coming together, gathering, uniting, collection*: so regularly Tib. yañ dag par ḥdu ba, Mvy 527 (sarvadharmā-°ṇa-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-°ṇāsu (Bhvr.) sarvalokadhātuparamparaṣu Gv 396.2, *in all the series of world-systems that are joined with the sahā world-system*; (mahāsāgarabhūtam, sc. bodhicittam) sarvagūṇaratna-°ṇatayā 494.14, *it is like the great ocean, because it is a gathering of all the jewels of virtues*; sarvatraidhātukasvapna-°ṇa-jñānena 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-°ṇaḥ (Bhvr.) SP 71.1, *characterized by attainment of nirvāṇa*; yāvad eva sattvāḥ sattvadhātu samgraha-°ṇam gacchanti 346.10, . . . *arrive at attainment of* (or perh. at coming together in) *a unity* (samgraha); dharmadhātu-(q.v.)-°ṇa-cakram LV 423.7; saptadhana-°ṇākāram (sc. śrutam, *holy learning*) Śikṣ 190.19 (written °śaraṇa, whence Transl. wrongly *protecting*; rather, *attaining*); (pañca-, so read) dharmā bodhisattvasya piṭakā-°ṇatā Mmk 23.5 (°śar°), *conditions for acquisition* (= learning) of the piṭakas; °ṇam saddharmanetrāksaṇārtham ye (sc. mantravarāḥ, line 7) sādhaiṣyanti 74.9, *which will effect attainment* (not *securing*), Lalou Iconographie 52; written °sar°; sc. of religious learning), *the goal of which*

is the keeping of the Eye of the Good Law; buddhakṣetra-vyūha-°ṇa- Gv 7.24; two bodhisattva-samādhi are named sarvakṣetrasamanta-°ṇadhīṣṭhāna Gv 37.12, *basis of complete attainment of all* (Buddha-) *fields*, and sarvajñānavartābhimukha-°ṇa 38.3; -praveṣa-°ṇa- Dbh 15.14, *attainment of entrance* (or *penetration*); tathāgatānām kalpa-praveṣa-°ṇa-jñānāni, yad uta, (17) ekakalpāsamkhyeya-kalpa-°ṇa-tā Dbh 87.16-17, and others in fl.

samavasarati, samosarati (= Pali samosarati; Jain Skt. in diff. mg.; cf. prec.), primarily *comes together, unites, associates*: kalpaṃ tābhi sahā samosrto (*associated with them*) vihareyam LV 325.14 (vs); śrota-samudra mamātivīśuddho yatra samosari śabda-śeṣāḥ (unmetr., read śabda aśeṣāḥ or -viśeṣāḥ?) Gv 231.1 (vs), . . . *in which all, or various, sounds have gathered together*; (dharmā-śārīru . . .) yatra samosari loka aśeṣāḥ 235.26 (vs); (mārgū, § 8.21, . . .) yatra samosari jīna aśeṣā 258.20 (vs); sarvagūṇāmkāra-samavasrtaṃ 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.: prañidhiṃ samavasaran Gv 99.24, cited Śikṣ 36.12, *attaining a solemn vow* ('earnest wish'); etc (sc. dharmāḥ) nitārthe (q.v.; loc.) samavasaranti 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.); -ṣaḍgati-samavasra- Dbh 15.9; (read) yāvanta' anāvāraṇa-satya samosaranti Dbh.g: 21(357).1, *attain to* (comprehension, realization of) *the Truths*.

samavasarga, m. (unrecorded; to Skt. samavasrjati), °gaḥ Mvy 7603 = Tib. rgyun yañ dag par bcaḍ pa, *continuous complete stopping or suppression* (in religious sense, like Skt. samnyāsa); Chin. also *continually stopping or cutting, off flow*.

samavahanti (cf. AMg. samohaṇati, in different specialized mg.), *destroys, removes, abolishes*: °hanti Mvy 2421; utsrṣṭam °hanti 2596 (Mironov hanti, without samava-, but v.l. samava-).

samavaharati, samo° (unrecorded; Skt. subst. °hāra, *collection*), *collects*: ger. samoharitvāna dadanti pānaṃ Mv i.298.9; °haritva 22 (*having accumulated, sc. merit*).

Samaśārīra, n. of a Buddha: Samu-śārīru (n. sg.; § 8.13) Gv 285.10 (vs).

Samaśārīraś(ī)ri, n. of a Buddha: °riḥ, n. sg., end of line, Gv 285.23 (vs); or is Sattvāśayaiḥ to be taken as cpd. with this?

sama-sama, adj. (āmreḍita of sama; = Pali id.), *quite equal or equivalent, exactly alike*: sarvadharmāḥ samāḥ sarve samāḥ samasamāḥ sadā SP 143.5 (vs); (nāsti me kaścid) āśayena sarvaloke samasamaḥ (*fully equal*), kutaḥ punar uttara ity . . . Dbh 13.10; Siddhārtha-kumārasya na koci (but mss. kvacit, which may be kept, *any-where*) samasamo tathā yuddhe vā . . . Mv ii.75.19; utsāhe-nāśya loke °mo na bhaviṣyati 430.17; 431.18 (se for aśya); na koci (v.l. kvacin, read °cit) puruṣo varṇarūpeṇa °mo bhaviṣyati 492.9; eśasya varṇavīryeṇa (v.l. vara°) loke 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 °mam bhavati nirviśiṣṭam Bbh 93.26; °mā mātāpitara ācāryopādhyāyāḥ Karmav 59.5; (na caiṣām) sarvajagati °mo 'sti jñānena Gv 470.25; indicating a repetition (like **peyālam**), satkareyā ity etaṃ samasamaṃ Mv ii.362.15, *this is just the same* (as in line 13, beginning satkareyā); samasamaṃ, adv., *at the very same time*: Rājagṛhe °mam . . . parvaṃ vartati Mv iii.57.6. See next.

samasamī-bhūta, ppp. (to prec. with bhavati), *become exactly like* (with instr.): (pārsunā) °tāni (so divide) Śikṣ 212.7.

samasūpika, adj. (cf. Pali °paka), (food) *having curry (sauce) equal (to the rice in amount)*: na °kam (sc. pratigrahiṣyānah) 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.

samākampate (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*: °ram dukkham Kv 25.13.

samāgrhita, ppp. (unrecorded; sam-ā-grah- rare and only Vedic), *collected, assembled*: °ta-puṇyāha-prasthānabhadranām . . . bañjām Divy 593.20.

-samācārin, 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, = Pali samaññā; see s.vv. **samajñā**, **samanyā**.)

samātta, ppp. (= **samādatta**, q.v.); to **samādiyati**, Skt. sam-ā-dā-; = Pali 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. i.264.21), *adopted, taken upon oneself, esp. of religious and moral obligations*: °tta-samvarasya (see **samvara**) Śikṣ 15.1; pareṣāṃ cāsamātte (v.l. °mādatte) tasmim kuśale samādāpanāya varṇavādītā, samātte (v.l. samādatte) vā punaḥ sampraharṣānāya Bbh 30.15-16; śīlam °tṭam rakṣati 137.26; (bodhisattva-śīla-samvara-)samādānaṃ samāttam 155.6; samātta-śīlaḥ (Bhvr.) 183.23; cintāyāḥ su-samātta-tvāt 109.12; daśakuśalakarmapatha-°ttānaṃ sattvānaṃ Gv 268.24 (here the ppp. has active force, *who have adopted* . . . , see next).

samādatta, ppp. (= prec. and Pali, also BHS, **samādinna**; cf. the following items, and esp. **samādāya**, **samādiyati**), *adopted, taken on oneself, of a moral or religious course; active in force*: pañca śīsyāpada-(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.; Pali 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) Śikṣ 337.2 (vs), *by incitement towards thoughts of enlightenment*; here °dap° may be m.c.; but, buddhayāna-°dāpanāṃ na ṣṣṇanti 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.; = Pali 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 acintīye °nutṭami (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. Pali (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 °diyati or °dapeti, qq.v.; (1) = °diyati, *assumes, takes on oneself a religious duty*: °dayitvā (sc. the moral and religious practices mentioned in the prec. line) Śikṣ 304.2

(vs), read °diyitvā, to °diyati, with same line Mv ii.382.14; in Mv i.145.8 (vs) mss. samodayāmi (prāṇehi ahimsa, so read, see v.l. ii.6.2, brahmacaryaṃ ca), for which samādayāmi might be read, but Senart properly reads samādiyāmi 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 Śikṣ 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.; = Pali id.; to **samādiyati** 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-hetoh Mv ii.132.10; mithyādrṣṭi-°nāt sattvā gacchanti durgatim Ud xvi.4 (= Pali Dh. 316); oftener of moral or religious undertakings, karmapatha- (q.v.) Mv ii.425.10 (mss.); vrata-°na Śikṣ 98.12; Mv iii.173.7, 20; bhagavāṃ . . . ātmanoḃ guna-°nam viditvā Mv iii.322.8; śīla- Bbh 137.18; śīlasamvara- 155.6 (see **samātta**); kuśala- 270.20; dharmā-°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-cittasamādānānantavarnakāyanirmāṇasamudrameghān (acc., sc. apaśyat) Gv 247.4, *seemingly . . . characterized by assumption of the mentality of the whole world*; cf. (jītvā . . . rāgaḍveṣau) citta-°na-balena 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 °nam), mama maraṇaṃ haiva 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 adānaṃ . . . paribhoktavyaṃ iii.173.5; tasyāsi (= °sīt) °naṃ Mv ii.221.1 (foll. by quotation of the vow); °naṃ Mvy 6482 = Tib. yañ dag par blañs pa, *completely taking on oneself, or yi dam, vow*; niyojayitāro bodhisattva-°nena Gv 462.26, *persons who make one possessed of the vow of bodhisattvas*; °naṃ kurvanti Śikṣ 12.3; °nāni . . . grhītāni 97.20; askhalita-°naṃ (Bhvr., acc. sg. m.) Jm 181.23, *not untrue to his vow*; drḍha-°na (both Karnadh. and Bhvr.; = Pali dālha-°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.; (drḍham) °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. °dapaka), *one who incites (another) to assume or take to himself*; also absolutely, *one who inspires (another)*: tathāgatajñānadarśana-°paka evāham SP 40.11 (prose), *I am just the one who inspires (people) to the sight of T.-knowledge*; cātasṛṇāṃ paśadām . . . °pakaḥ SP 200.4; tathāgata-darśana-°pakaḥ SP 466.8 (prose); °pakena bodhisattvena Bbh 154.12 (context indicates reference to assuming the śikṣāpadāni); mss. write °dāyaka sometimes, kept by Lefm. in LV 436.1 sarvabodhisattva-°dāyaka-samuttejaka-samprahārṣaka 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.: prānātipāta-**vairamaṇya**(q.v.)-parasattva-°panatvād (so read for °yanatvād) LV 429.8; prativirati-°panā Bbh 223.18 and fl., also °panatā 20 and fl.; -kuśalacaryā-°pana- LV 431.8; -sarvasattva-samacitta-°pana- 431.19; parasattva-tathāgatadarśana-°pana- 432.6; -sattva-°pana- 432.8; pravrajyā-°panā Bbh 221.18; buddhājñāna-°panatā sarvasattveṣu KP 12.2 (*instigation towards Buddha-knowledge in reference to all beings*, i. e. instigation of them); buddhabimbadarśana-sattva-°panatayā Śikṣ 309.14–15; tathāgatājñānadarśana-°pana-hetunimittam sattvānām SP 40.3; without complement, yayā °panayā yena kālyānamitrasamcodanena Gv 512.18; °panā Sūtrāl. xvi.72 (comm.); goal in loc. (cf. **samādāpayati** 2), °na Bbh 30.16, see s.v. **samātta**; (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 paraspardhayā (*not because of instigation by others, and not thru rivalry with others*) dhīro 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 °dāpeti 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 codārāyām buddhabodhau °pitāḥ SP 110.7; (āsrāddham . . . śraddhāsampadī) °yati Divy 51.28 (and f.); Bbh 222.12 (and f.); dāne cainān °yati Bbh 4.23; parāṃs tatra kuśale °yati Bbh 270.21; mahājanakāyām buddhānusr̥ṅtau °payā 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 kśācic) cyavanadharmā devaputro bhaviṣyati, tat te putratve °payiṣyāmi, . . . *I will instigate him to become your son*, and so, (mayā tvam Praṇāḍasya 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 samḍassesi samādapesi samuttejesi sampahamsesi), dharmayā kathayā (or equivalent forms) samdarśayati samādāpayati samuttejayati sampraharsayati (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. samdarsya 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 sam-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 aham . . . sarvāni pañca śikṣāpadāni °payiṣyam, *I shall not assume all the five observances*; cf. in the sequel, 322.5, eṣo 'ham . . . pañca śikṣāpadāni samādiyāmi, the expected

form; and so in Suv 6.11 (yāvad) daśakuśalamūlakarmapatham 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 samādāpetar), *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 vartante Mv i.46.10; similarly ii.77.11; iii.450.8; the mss. of Mv seem to make a cpd. daśakuśalakarmapatha-samādāya-vartī (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; akuśalān (mss. °lānām, perh. read so, 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* (moral-ity) °vāmi prāṇehi (or the like) ahimsa (so read m.c., cf. v.l. of C in ii.6.2) brahmacaryam ca Mv i.145.8 (here mss. samodayāmi) = 202.5 = ii.6.2 (vs); bodhisattvo kiṃ kuśala (so with mss., m.c.) gaveṣayam samādiyati, śuklam kuśalam dharmam Mv ii.220.14(–15); śīlam °diyitvā, ger., Mv i.128.9; °yitvā, without object (which is understood from brahmacāri in prec. line) pavanam (q.v.) vrajitvā Mv ii.382.14 (vs); ppp. samādinnaṇi (śikṣāpadāni), *assumed, taken upon oneself* Mv i.211.14 = ii.15.14; also **samātta**, **samādatta**, qq.v. See also **samādāyati**. Skt. samādādāti is used in substantially the same mg. (Mbh. Cr. ed. 5.47.100 samādādānaḥ pṛthagastamārgān, *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*: sarvadharma-(here one ms., supported by Tib., inserts sarva sec. m. marginally, Kern SBE 21.250 n. 4)-sattva-°na-samādhi-sahasraika-ksaṇapratilābhini SP 263.5, *in one moment she attained a thousand samādhis of concentration on all dharmas and (all) creatures*; so Tib. chos thams cad ḍaṅ sems can thams cad la mñam par bzhaḡ paḥi (cf. mñam par ḥjog go = samādhīyate Mvy 1589) tiñ ne 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., mahāvīyūhāya (loc.) sthitaḥ samādhiye (loc.) LV 60.4 (vs; in prec. prose mahāvīyūhasya samādher 59.20–21); etatpraveṣo (v.l. °śā, so read?) yat samādhiḥ paramā jāyata iti Lañk 21.4 (prose); -vīpañcitāyāḥ (all mss., Régamey em. °citāt, which indeed occurs 19.5, 14) samādher (gen.) Samādḥ 19.1 (prose); samādhiya (certainly gen.) lābhi Samādḥ 19.27 (vs); also in **ceto-samādhi**, q.v., Mv iii.409.12; nt., tāni samādhiṇi 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-vekkhanānimitam; see also s.v. **pañcāṅgika** (2). Four kinds of sa° Mvy 967-970: chanda-, citta-, viriya-, mīmāṃsā-sa° (= Pali cha°, ci°, viriya-, vīmamsā-); another list of four kinds Dharmas 101, somewhat corrupt, cf. the adhimukticyābhūmi-nāmāni Mvy 896-901, and Sūtrā. xiv.24-26 with comm.; acc. to Dharmas āloka- (Mvy 898 °ka-labdha, read °lābha, Lévi on Sūtrā.), vṛtāloka- (read vṛddhā°, cf. Mvy 899 āloka-vṛddhīh), ekādaśa- (read ekadeśa-)-pratiṣṭha- (cf. Mvy 900 tattvārthakadeśānupraveśah), 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 'Prajñāparimitā', e. g. ŚsP 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, **Sūramgama** (which occurs frequently), **Gagaṇagaṇja**, **Vimalaprabha**, and **Simhaviṅṇīṭā**, Dharmas 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.

[**samādhitam** LV 129.4, error for samādhijam in same passage LV 343.17-18, Mvy 1479, etc.]

Samādhimudrāvīpulamakuṭaprajñāprabha, n. of a Tathāgata: Gv 311.20.

Samādhimervabhyudgatajñāna, n. of a Tathāgata: Gv 422.16.

Samādhirāja, m., n. of a work = our Samādh: Mvy 1332; Samādh 19.5; in Śiṅs called **Candrapradīpa-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.

Samādhi-samyuktaka, n. of a section of the Madhyamāgama: MSV ii.182.9 (see s.v. **Dīrghika**).

Samādhisamatā, 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**.

Samādhihastyuttaraśrī, n. of a Tathāgata: ŚsP 39.17.

samādhyate (corresp. to Pali samādhīyati, functioning as pass. to samādahati = Skt. °dadhāti; perh. really denom. to **samādhi**; 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.

Samādhyaḷamkṛta, m., n. of a lokadhātu: ŚsP 39.16.

samādhyāyika-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) prīṭisambodhyaṅgam dharmālokamukham °katāyai samvartate. So both edd., no v.l. But I do not understand the formation; if a cpd., the second member *āyika(-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 samādhi; perhaps primary formation from Skt. samādhyāyati, 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: duḥkhaskandhena sprṣṭāḥ °nāḥ na duḥkham manasī kurvanti SP 72.15; sa utpannaḥ °nāḥ paśyati 77.12; others, prose, 110.2; 216.8; 289.7; 290.11; LV 51.16; 89.9 (te cyutāḥ samānā avīcau . . . 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*; evamdarśanam 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 (vimśavarsāḥ °nāḥ soḍaśavarsātikrāntāḥ 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-prabhāsita-gātram, upon being born, i. e. as soon as born . . .); etc., common.

samānaka, adj. (= Skt. samāna plus -ka, perh. m.c.), *like*: pratiśrutkā-°kān SP 142.14 (vs).

samāna-samvāsika, 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 fourth **samgraha-vastu**, instead of the usual **samānārthatā**, q.v. (end).

samānārthatā (in Pali samānattatā, as if *samānātmatā, is the 4th samgahavattu), *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 Sūtrā. 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; Dharmas 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 Sūtrā. 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 **samādhi**; navānupūrvasamādhi-samāpattayaḥ Dharmas 82 clearly = *attainment of the nine successive samādhi*; so also Laṅk 100.9 samādhi-samāpatty-adhiṣṭhāna, 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 *recollections*, LaV-P. in AbhidhK, see esp. viii.182 n. 4 for a report of discordant Buddhist attempts to distinguish between **samādhi** 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-samādhi-°tīnām LV 244.3, Tib. bsam gtan (dhyāna) dañ tiñ ñe ḥdzin (samādhi) dañ sñom par 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 = samādhi, which may depend upon it, as in LV 3.11 where samādhim samāpanno 'bhūt, containing the cognate ppp., is rendered tiñ ñe hdzin la sñoms par zhugs par gyur to, arrived at equanimity-entrance into samādhi, or at entrance into equanimity (leading) to samādhi. Mvy 1491-1502 contains eleven (in Mironov only ten, 1499 being omitted) miscellaneous and unsystematic 'names of (various sorts of) samāpatti'; 1492-5 are brief statements of the ārūpyasamā° (see ārūpya for other citations); the others are vyutkrāntaka-sa°, vyāskandaka-sa°, (nava-)anupūrvavihārasa°, samāpatti-skandhaḥ (om. Mironov), nirodha-(more fully samjñāvedayita-nirodha-)sa°, mahābhūtasamā-tāsādhanam, and asamjñā-sa°, qq.v.; (bodhisattvasya . . . sarvasamādhiparicayaviśeṣeṇa ca dhyānapramukhāni) sarvāpi laukikāni lokottarāni samāpatti-śatāny āmukhibhavanti sma LV 244.21 (attainments, or more specifically abstract meditations, trances, recollections? 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) samādhi-kausāla-samāpattvā Lañk 11.1; sukhasamādhi-samāpatti-vihāras 12.7; (indriyabala-bodhyaṅga-dhyāna-vimokṣa-)samādhi-samāpattibhīś ca mahatīm ratim pratyanubhaviṣyatha SP 80.2; dhyānavimokṣa-samādhi-samāpattir (acc. pl.) 82.2; etc. See also next items.

samāpadana (nt.; to Skt. samā-pad plus -ana; cf. °padyana) = **samāpatti**, q.v.: (dhyānavyāvartane) punaḥ °na-vaśitā-viśuddhyā viśuddham dhyānaṃ Bbh 210.25.

samāpadyate (in Skt. attains), enters into the state called technically **samāpatti**: yoginā caivam bhavati, nirodhya vijñānāni sampatīyāmahe Lañk 45.3; te cāniruddhair eva vijñānāni °dyante . . . 4. Cf. **samāpanna**.

samāpadyana, °na-tā (to prec. plus -ana; cf. °padana), attainment, in technical sense, = **samāpatti**: samādhimukha(Tib. sgo)-śatasahasra-°na-vyutthāna-kuśalā(h) SP 312.2; māyopama-samādhē abhikṣṇa-°natā ŚsP 1458.6-7; katamo (= °mā?) bodhisattvasya . . . abhikṣṇa-°natā? (answer:) yad bodhisattvasya . . . vipākajāḥ samādhīḥ ŚsP 1470.10-11.

sā āpanna, ppp. (to °padyate, q.v.), attained (to **samāpatti**, in technical sense) (sc. Bhagavān) samādhim samāpanno 'bhūd . . . samanantara-°nnasya . . . bhagavato . . . SP 5.10, 11; °nnasyāpi yoginaḥ Lañk 45.1.

samāpīḍayati (Skt. ā-pīḍ° with sam-), torments: pres. pass. pple., °dyamāna-hṛdayaś cintām āpede Jm 100.22.

samāpta, m., a high number: Mvy 8024 = Tib. legs byin (or phyin). Cf. **mahā-sam**°.

samāptalambha, nt., LV 148.6, cited thence as m., Mvy 7969, a high number, = Tib. rdzogs thob (Foucaux LV) or ḥthob (Mvy), perfect acquiring.

? **samāprabhāra** (!), 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.

samābrmhaṇa (nt., = **ābrmhaṇa**, q.v.), extraction, plucking out, removal: Gv 495.13 (cited s.v. **ābrmhaṇa**); Gv 491.22 (see **anuśalya-samā**°). Cf. also next.

samābrmhayitar (cf. prec.), one who plucks out (e.g. a thorn): Gv 462.23 °lāro duḥśalyānām.

samāya, adv. °ya-tas (prob. m.c. for Skt. samayatas, but cf. Ved. samāyin, late Skt. samāya = sammukham āgata, Schmidt, Nachträge; and s.v. **samāsa**), because of the (arrival of the appropriate) time: iha te ciram samāyata . . . skandhā sopādānā jñānena mayā pariñātā(h) LV 371.19(-20).

samāropaka, f. °ikā, adj. (to Skt. °ropayati plus -aka), (1) causing to grow: -kuśalamūla-°pikām dharmā-

deśanām Divy 130.14; (2) attributing, causing (one) to make a mental assumption or attribution (cf. Skt. samāropa): (sā, sc. **prajñapti** 4, . . . vastuni) °pikā cāpavādikā ca. tanmayasvabhāvavastutgrāhikā °pikā, vastumātra-paramārthanāśagrāhikā 'pavādikā (annulling) samjñetyate Bbh 50.11 ff.

samārjana (nt.), °na-tā (to next with -ana), acquisition: Gv 342.18 (see **vibaddhana**); sarvajñatāsambhāra-°na- 431.4 (both edd. misprinted sarmājana); sarvajñatāsambhāra-kuśalamūlasambhava-°natāyai samvartate 367.6.

samārjayati (ppp. °jitam once Mbh. 13.5551; AMg. samajjiya, ppp.), acquires: pres. pple. (punyam) °yan Gv 367.3; sarvabodhyaṅgāni °yanti 493.4; ppp. sarvaśukla-su-°jita-varṇā Gv 347.19; (sc. dharmah) kalpanayutaiḥ °jitu (n. sg. m.) jinena LV 412.11 (vs).

samālīṅga (m. or nt.; = Skt. °gana), embrace: kaṅthe °gaṃ kṛtvā Mv ii.172.4 (prose).

samāvartayati (not recorded in this sense), gathers, collects, provides: kāṣṭhāni samāvartayitvā Mv ii.78.15, having gathered (fire-wood); (tasya . . . nirmitaiḥ paśadaḥ) samāvartayisyāmi, nirmitāṃś ca bhikṣubhikṣunuyupāsakopāsikāḥ (acc. pl.) sampreṣayisyāmi dharmāśravanāya 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.

samāsa (m.?), time, occasion, juncture: tasmin samāsi . . . LV 415.21 (vs), certainly means on this occasion; so Tib. de tshe; Foucaux would em. to samāyi, see **samāya**; it is curious that, acc. to Sheth and Ratnach., AMg. samāsa = sāmāyika, a Jain religious exercise (see H. M. Johnson, Triṣaṣṭīśalākāpuruṣacaritra I p. 81 n. 122), which appears to be derived from samāya = Skt. samaya.

? **samāhita**, ppp. (to Skt. sam-ā-dhā-; recorded in BR only of persons, concentrated on an object), that upon which one's mind is concentrated (Senart, la méditation): moghaṃ (mss. moham) cāpi °tam Mv ii.50.20 (vs), and vain is . . . But the corresp. Pali vs, Jāt. v.388.6, has samihitam, what he desires, which is likely to be the true reading.

[**samiñjayati**, °jita, wrong readings for **samiñj**°, qq.v.]

samita-kāraka, m. (cf. Skt., also BHS, Divy 258.9, samitā, and AMg. samīā, wheat flour; AMg. samīya, 'flour, curds, etc., used in sacrifice', Ratnach.; Pkt. samīa, 'a pastry made of wheat flour', Sheth), maker of wheat-flour pastries: °kā, pl., Mv iii.113.9; 442.14, in list of trades.

samitam, adv. (= Pali id., AMg. samiyam), constantly; only following satata(m), see **satata-samita**.

Samitāyus, n. of a Buddha: Gv 284.9.

Samitāvin, see **śami**°.

samidhā (extension of Skt. samidh; = Pali id.), firewood: °dhānām Divy 70.6 (mss., ed. em. samidhām); °dhā-hāraka- 487.14 ff.

samiya-, acc. to Senart MIndic for samyak-; perfectly: sarvaśaḥ samīya-mārdavānvitā Mv i.64.5 (vs); mss. unmetr. samīyā-. But the word may represent AMg. samīyā- (Skt. *śami-tā), tranquillity, which accords well with mārdava-; or a Pkt. form (AMg. samīya) of Skt. śamīta, Pali samīta, calm, as separate word (pl.; in either case final a m.c. for ā, as in Senart's interpretation).

samirita, ppp. or subst. (= Skt. samīrita, which one ms. and Calc. read; but cf. Pkt. and Skt. Lex. samira = Skt. samīra, wind), blown, stirred, or (subst.) blowing, stirring: anekakiñkinijāla-°ritābhīnādīte (simhāsane) LV 30.11 (prose).

(**samīkaronti**, 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 śamīkaro tti. But I cannot determine the rest of the sentence.)

samīkṣam, adv.-postpos. (unrecorded; cf. Skt. samīkṣā), *in the presence* (of, gen.): teṣam idaṃ sūtra bhāṣeḥ °kṣam SP 97.12 (vs), *in their presence you may speak this sūtra*. Or is it a gerund (§ 35.3)?

? **Samīkṣitavadana** (em.), n. of a former Buddha: Mv i.139.10. The mss. read Samīkṣitaḥ as one name, followed by Vadanasaṅgātārah; Senart em. °ta-vadanah, and then **Satyāvataṛah**, which seems rather remote from the mss., but no good substitute occurs to me.

Samīkṣitārtha, n. of a former Buddha: Mv i.141.2. **samīkṣya-kārin**, adj. (samīkṣya, ger.), *acting after consideration*: °rī asyā hi Mv i.277.10 (vs, metr. indiff.; Senart em. samīkṣā°).

? **samīhati** (in Pali may, it seems, mean *moves*, intrans.: ākāsamhi °ti Vv.5.1, comm. 35.15 ff. . . . carati gaḥchati), ppp. (vāyu-)samīhita, *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. °samīritā; but the occurrence of māra-samīritāḥ in the prec. line suggests that this v.l. may have been only a lect. fac.; most and the best mss. are reported with °samīhita.

samucchoṣaṇa (nt., cf. Skt. ucchoṣaṇa), *drying up, exhaustion*: pretanagara-°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 kartuṃ Kv 29.22; (2) (= Pali, the usual mg.), *body*, esp. often *bodily existence*: svaśārīra-°yā (abl.) Mv ii.197.2 (vs), *from his own bodily frame*; virūpeṇa durvarṇena durdṛṣena °yena 491.20; sphulingajālā va tato °ye (in hell; so read for text °yāḥ, cf. kāye in same vs Jāt. v.143.22) iii.369.5; °yaḥ 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); carimasmī °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 Hīnayānists); °yi tattva nivistāḥ LV 308.11 (vs); jahiyā (m.c., mss. jāhiya) °yaṃ Mv ii.63.14 (vs), *leaving the body* (Senart em. wrongly); Av i.162.4; ii.198.12 (nikṣepsyanti °yaṃ); RP 25.11 (tyakta °yaḥ); 26.9; Śikṣ 277.13; Bbh 235.3 ff.; 253.21 (puruṣasya °yaṃ, acc.). Cf. next two, and **ucchraya**.

samucchrayaṇa (nt.; cf. Skt. samucchraya), *lifting up, elevation*: mahādharmadhvaṅga-°ṇam (acc.) SP 16.11 (prose).

samucchrīta, (1) ppp. (in this mg. = AMg. samucchiya = utpāna huā, *born*; in Skt. *raised, elevated, lofty*; so also BHS; duṣya-śata-samucchrīta-patākam Mv i.216.13 = ii.19.10, vs; prākāraiḥ . . . kiṅkiṅjāla-°tair RP 39.18), *produced* (by or in, in comp.): **parikalpa**-(q.v.)-sam° LV 174.8; (pakṣibhis) tat-°ritaiḥ ca krimibhir 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 Dh. 147 samussitam, which certainly refers to the body; it is usually taken as adj., but could quite well be a noun, *body*.

[**samuḥjate**, Gv 24.17; read with 2d ed. samuhyate, *is collected*: yatra °te loko.]

? **samuñcita**, if correct, = Skt. samuccita (§ 3.4), *formed, made up*: (maulikuṇḍalam ca) nānāratna-°tam Kv 35.21.

samutkampin (cf. Skt. utkampin), *trembling greatly*: prītyā °pi-kapolaśobhā Jm 170.4 (vs).

samutkarsika, adj. (= sām°, q.v.; to Skt. °ṣa plus -ika), *very eminent, excellent*: Mvy 7059 = Tib. yaṅ dag phul.

samutkīrtayati (cf. Skt. utkīr°), *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 tikṣṇaśāstra-)sāmpātayogena °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-caryāṃ) carata ādita eva Bodhisattvasya vratatapaḥsam-uttāraṇārthaṃ (Tib. brtul zhugs, = vrata, daṅ dkaḥ thub, = tapas, ṅams ḥog tu chud par bya ba daṅ) śārī-rasyāpy āyatanahetoś ca pratīdivasam aṣṭaśatam brāhma-ṇānam 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 brahmans*. (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 Atthasālinī 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 samutthāp°; to Skt. °thāpatti plus -aka), *arousing, inciting*: °kaḥ Mvy 4683 = Tib. kun (text gun, corr. in Tib. Index) nas sloṅ ba po. **samutpuṭaka**, presumably *a hollow bowl*, = **sam-puta**, 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.

samudayāstaṅgama, m., *arising and passing away* (of the skandhas): Mv iii.53.3 pañcasu upādānaskandheṣu

samudayāstamgamān paṣyī (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*: sapṭādityāḥ kalpasamvartanyām °gamiṣyanti Divy 231.14, *at the destruction of an age seven suns will appear*; (jvaraparidāghanidānāḥ) sarvaśoka . . . upāyāsāḥ °gacchanti Dbh 48.20, *all miseries (etc.) arise*; abhivilokanā-pūrvamgamehi dharmehi (conditions) samudāgacchamānehi (loc. abs.) Mv ii.259.8, *as . . . were arising, appearing*; (tasya sarvacittotpāde) daśānām bodhisattva-pāramitānām samudāgama-paripūriḥ °gacchati Dbh 56.28; ayam api mahāpṛthivī udakahradaṃ viya °gacchet (344.9 °gacchati) Mv i.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 šeṣāsu (= 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 vasantā-°ta-j(y)esthamāse (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 bgrubs*) (eṣa buddho bhagavāṃ asaṃkhyehi kalpehi) °gato arhan samyaksambuddho . . . Mv i.254.3 (as prec.); prajñāpāramitāyām °taḥ Śikṣ 97.14; of the goal attained, pūrvajanma-°ta-kuśalacitta- Gv 250.24, *good thoughts attained in previous births*: dirghakāla-°ta-buddhī Mv i.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. i.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 i.3.6; paramo hi °ma isvarānām i.135.15 (vs), *attainment* (of enlightenment); samyaksambuddhānām °maḥ so °pi lokottaro 159.4 (prose); the seventh of seven mahattvaṃi of the mahāyāna (of bodhisattvas), Bbh 297.20 ff. (°ma-mahattvaṃ saivānuttarā samyaksambodhiḥ; yasyātmabhāva-°masyānyaḥ ātmabhāva-°maḥ samo nāsti, kutāḥ punar uttari . . . ṣaṇ mahattvaṃi hetubhūmiḥ °gama-mahattvasya; tat punar ekaṃ °gama-mahattvaṃ phalasthānīyam eṣāṃ ṣaṇṇām veditavyam); Bbh 385.13; praṭyekabuddhayāna-sam° Dbh 56.12; yo °py ayam . . . ṣaṭpāramitā-°mo Śikṣ 97.6; pāramitā-sam° (also) Dbh 17.15, and see Dbh 56.28 s.v. **samudāgacchati**; yathā puṇyājñāna-°gamāya sambhavati SP 132.2 (prose), *so that it results in attainment of . . .*; ye jñāna-pāramitā-caryā-prakāra-pravicaya-praveśa-sambhava-°gamā(h) Gv 248.23; (2) SP 92.6 (vs) samudāgamas trṣṇa dukhasya sambhavaḥ could be rendered *craving is the origin, the source, of misery*; no v.l. is cited but WT cm. to samudāgatā 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 trṣṇa, m.c. for trṣṇā, is gen. (§ 9.67): *the origin of misery is the arising of craving, which accords with Chin. and Tib.*

samudāgama (nt.; = prec.), *arrival* (at, a stage of religious development), *attainment* (of it): Dīpankaro Meghasya . . . mahā-°nam ca jñātvā kuśalamūlasambhāram ca cetoprañidhānam jñātvā . . . Mv i.239.4.

samudācarati (once ger. °cārya, as if from *°cārayati; = 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 yūyama bhikṣavas tathāgatam āyuṣmadvādena samudācarīṣṭa (mss. °ṣṭaḥ, °ṣṭe); Mv i.84.5 (vs) (tān eva drṣṭva [mss. drṣṭa] . . .) ślakṣṇābhī vāgbhir . . . samudācaranti; iii.49.2 and 9 kumāra(ka)-vādena samudācaritavyam manyati, *thinks fit to address as 'boy'*; 182.(1-)-2 (prose) (mā bhavanto āryasya upāliya) 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 (svāgatavādena-samudācāreṇa) tām samudācārya (if not a misprint or error, implies 'caus.' °cārayati; or denom. to samudācāra, in the same sentence?) kathyayati; Av ii.44.8 bhikṣuṇyo dāsivādena samudācirñāḥ; 132.10 āśīviṣavādena samudācaritāḥ.

samudācāra, m. (mgs. 1 and 2 as in Skt., mg. 3 Skt. Lex.), (1) *behavior, manner of conduct* (= Skt.); in Mv i.78.15 ff. list of 8 samudācāra of a Bodhisattva in the 1st bhūmi (tyāga, etc.); they resemble roughly the 10 bhūmiparīśodhakā 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. **autkara**; (3) *intention, purpose*: AsP 72.19, 22 (yadā) hi . . . asurānām evamrūpāḥ samudācārā utpatsyante, devāṃs . . . yodhayiṣyāma iti, etc.; (22) te samudācārāḥ punar evāntardhāsyanti.

samudācārāṇa (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 ii.181.13; see also ā-samud°.

samudācārīn (to °carati, q.v., plus -in), *addressing, speaking to*: paruṣavacāna-°rī Divy 25.2, . . . *with harsh words*.

? **samudāna**, see next, and **samudāniya**.

samudānana, (nt.) and °nā (see §§ 3.43, 38.3; as if n. act. in -ana to *samudānati = °neti, °nayati; = **samudānāyana**), *acquisition*, esp. of kuśalamūla: (sarvakuśalamūla-°nanāya KP 19.5 (prose), Tib. *yañ dag par sdug pa*; °nanāyās ca . . . kuśalāna mūlāna 19.11 (vs), Tib. *yañ dag bgrub phyir*; read sarvakuśalamūlasamudānāyā (text samādānāyā) vīryam 25.1 (prose), Tib. *yañ dag par sgrub pa*; kuśalamūla-°nanayā (prob. so, or °nanatayā, for text °natayā) atṛptatā 25.9 (prose); °nanāyā kuśalasya vīrya(m) 27.8 (vs), Tib. *yañ dag sgrub pa*; v.l. for Mvy 742.1 °nayanāya; in LV 441.5 (prose) text asaṅga-prajñā-°nayana-tayā, 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. **samudāniya**?).

samudānaya (m.?), also °ya-tā (n. act. to °nayati; = Pali id., in su-°nayā, Bhvr., *easily acquired or accomplished*, Jāt. iii.313.24; not, of course, gḍve. with PTSD), (1) *acquisition or collection*: sarvauśadha-°yam ca kartum Av i.169.14; vipulapūṇyasambhāra-°ya-cittā Gv 279.19; see under (2) for Gv 491.13; (prabhedārbhābhiniścayājñāna-saṃsārabalaviṣeṣa-°ya-mahāvīyūhaṃ 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-°nayaṭodyuktānām mahādharmaṭratnapuṇya-°ya(acquisition), to 1)-kṛṭavyavasāyānām Gv 491.12-13.

samudānayaṭi, rarely °te (= Pali samudānetaṭi; 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 i.90.1, cf. Divy 90.1; misreading?), (1) gathers, collects: kṣīraṃ . . . gosahasraḥ (so with all mss.) . . . samudānayaṭvā LV 386.22 (vs); (gandhamālyam) °nīṭam Mv i.231.15; (gandham, mālyam, puṣpam, cūrṇam) taṃ sarvaṃ samudānayaṭa Mv iii.266.5; kāsthānī °nayaṭa Divy 27.17; merchandise, for commerce, paṇyam °nayaṭu Divy 34.14, or bhāṇḍam 92.9 (yad vayaṃ . . . 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*: mahābhāṣajyaṃ °nayaṭvā SP 321.4; bhāṣajyaṇī °netavyaṇī Divy 455.23, and similarly 457.6; °nītu . . . bhāṣaju LV 414.16 (vs), Tib. bsgrubs; (sarvadharmabhāṣajya-°nīṭaḥ, mahāvaidyaṭarājo 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, nānnapānam °nayaṭ Sīkṣ 12.14, *should not provide food and drink (after inviting guests)*; °nīya (ger.) Divy 50.15; distinguished from sajjī-kar-, of food, praṇīta āhāraḥ sajjīkartavyaḥ prabhūṭas caiva °nayaṭvayo Divy 86.(14-15), *you must make ready elegant food and provide it in abundance*; (3) either collects (to 1) or acquires (to 4); mahāpariṣā (acc., so mss.) °nayaṭvā Mv ii.419.1, (the Buddha) *having got (or collected) a large assembly (of followers)*; bhogaḥ (enjoyments) °nīṭaḥ Divy 25.4; suvarṇalakṣaḥ °nīṭa(h) 26.21; (4) acquires: prapañcaḥ samudānītam Lañk 352.8 (vs; i may be m.c.; not to be em. to °nīṭam with Suzuki, Index), *acquired by vain fancies*; °nīṭam **gotram** (q.v., 3), *acquired (in contrast with prakṛtiṭṭham, innate)*, Bbh 3.2, defined 5, *yat pūrvakuśalamūlābhyaṣāt pratilabdham*; usually with religious ends, esp. enlightenment, as object: °nīya (read °yā m.c.; ger.) jñānam idaṃ antuttaram SP 145.11 (vs); bodhiṃ ca °nayaṭvā 148.6 (prose); buddhājñānam °nayaṭvayam 189.2 (prose); bodhisattvacaryaṃ °nayaṭvanti 221.5 (prose); asaṃkhyeyakalpa . . . °nīṭam anuttarām samyak-sambodhiṃ 484.5 (prose); (read with Tib. and mostly with vv.ll.) saptāsaṃkhyeṣu kalpeṣu °nīṭa-sarvakuśalamūlasya dattasaptavidhadānasya LV 10.(4-5) (prose); (read) samudānīṭa-grabodhiḥ 353.22 (vs); °nīṭam maitrakṛpābhrajaḥ 359.10 (vs); °nīṭva varāgrabodhiṃ 361.9 (vs); bodhi (acc.) °nīyā (ger.) 421.21 (vs; Tib. bsgrubs); bodhibalaṃ °nayaṃnaḥ Bhad 37; buddhadharmān °nayaṭi Sīkṣ 317.4; buddhadharmān °nayaṭvyaḥ Gv 69.2; (-paripākam . . .) °nayaṭi Bbh 87.19; (buddhakṣetra-pariśuddhiṃ, °tra-māhātmyam, °trodarātām) °nayan Sukh 25.10; (maunīndram [pra]vacanam) . . . °nīṭam Divy 490.16, 18; dharmā, the Doctrine, is referred to as duṣkaraṣata-°nīṭa, *acquired by hundreds of hardships*, Jm 6.9, 12; 14.11; trikalpāsaṃkhyeya-°nīṭam bodhiṃ °nīya Av i.7.3-4; valgusvaram ca (read co, m.c., with v.l. and WT) madhuraṃ pramañca, °nīṭam kalpa-sahasrakṛtibhiḥ SP 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): maṅgala-potaṃ °naya (for an ocean voyage) Divy 110.26, and ff.; usually fig., dharmā-nau, *the boat of the Doctrine*, °nāvaṃ °nayaṭvāmi KP 152.7, Tib. sbyar (which is used of a carriage, ready with harnessed horses)

bar bya ḥo; °nāvaṃ samudānayaṭvanā LV 178.15 (vs), Tib. legs par sbyar byas la; °nīyā dharmanāvaṃ LV 216.3; °nāva °nayaṭi RP 10.13 (vs); °nayaṭvā . . . śivadharmānāvaṃ 14.10 (vs), śivadharmānāva °nayaṭvāmi (fut.) 44.18 (vs); dharmanāva °nayaṭvāyaṃ Gv 482.13 (vs), cited Sīkṣ 102.7; mahādharmanau- . . . puṇya-samudānīṭa-mahāsārthavāḥasya caturogha-pāra-gāmitā-(so, almost, the best mss., and so Tib.; Lefm. °nā-)-bhīprāyasya LV 8.14-16, which acc. to Tib. means *great entrepreneur (sārthavāha) 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. (b)sgrub pa, or sbyar ba; °nāya 7421 (v.l. °dānāyā; Mironov °dānayaṃ) = Tib. legs par sbyar ba, bsgrub pa, or bsdu (to stud) pa; (sarva)kuśalamūladharma-°yana- LV 181.15; mahāyānagaṇa-°yana- 433.4; on 441.5 see **samudānana**; sarvabuddhadharma-°yana- Gv 467.12.

samudānīya, adj., quasi-gdve., perh. by haplology for °dānīya, to *samudānati, 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-°nīyā antuttarā (samyak-)sambodhiḥ Mv i.35.11; 57.1.

samudānetar (to **samudānayaṭi**, 2), *one who provides*, with gen.: (miseries arise as caused by jvara-paridāgha), teṣaṃ na kaṣcit °netā Dbh 48.21, *and no one provides them*.

samudāyāṭi (= **samudāgacchati**, q.v.), *appears, presents oneself*: jinasuṭāḥ . . . samudāyāntv (a for ā m.c.) iha te °dya kṛpābalāḥ Divy 399.16 (vs; cf. āyāntu, 19).

samudāhāra, m. (= Pali id.; to Skt. samudāharati, and cf. next), *speaking, conversation*; see s.v. **antarākāthā**; anta-sam° MSV i.221.8.

samudāhāraka, adj. (cf. prec.; to Skt. °harati), *uttering, speaking*: LV 8.8; see s.v. **yathāvādi-tathākārīn**.

samudīta, in ālaya-samudīta 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 saṃmudīta; but the corresp. Pali has in SN i.136.12 and 13 samudīta, and this is a v.l. for saṃmudīta of text in another parallel Vin. i.4.36 f. On the other hand, we find in Pali similar triple formulas containing -ārāma, -rata, and -saṃmudīta in MN i.503.22; SN iv.389.10; 390.1-2. PTSD recognizes samudīta, *excited* (allegedly from sam-ud-i, 'aroused'), as well as saṃmudīta *delighted*, and Childers cites, without reference, samudītamano (*elevated, excited*) udaggamano attamano, where the meaning seems clearly *rejoiced*. I have failed to note saṃmudīta in BHS, or any other occurrence of samudīta 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.

Samudgatasrī, n. of a Bodhisattva: Gv 4.3.

samudghāṭana (see s.v. °ghāṭayati), *removal, destruction*: (anuśayānām . . .) ananyāryamārṅga-°na-tām ca yathābhūtam 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-°ta LV 425.15, of Buddha; two mss. °ghāṭita, see °ghāṭayati; cf. **samudghāṭin**, and **samudghāṭa** etc.

samudghāṭa, m. (see °ghāṭayati), *removal, abolition* (= °ghāṭa): hetudṛṣṭi-°to LV 33.6; sarvavāsanānusamdhī-°tam (acc.) 442.8.

samudghāṭana (nt.; to Skt. °ghāṭayati with -ana),

opening (of a stūpa): mahāratanastūpasya °ne SP 248.8 (prose).

samudghāṭayati, *removes, abolishes, destroys*: kleśānuśayāḥ °ṭayitavyāḥ Gv 458.11; cf. °ghātana. Skt. has udghāṭati, *opens* (intr.), and (sam-)udghāṭayati, *opens* (trans.); in this meaning BHS °ghātana; it seems that all the other related words (°ghātana etc. thru °ghāṭin) have the mg. appropriate to **samudghāṭa** and its sept, which is paralleled in Pali. 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-°ṭin**, SP 19.4 (no v.l. in KN; but WT °ghāṭi with their ms. K', and so BR cites the word, with Burnouf and Kern); cf. (vimati-)samudghāṭita.

samudghāṭa, m. (= Pali samuggnāta; see also °ghāṭa), *removal, abolition, destruction*: Mvy 1601; 8355; kutsitadarśaneṣu doṣa-°ta-kuśālāḥ Mv i.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 Pali °gghāto AN ii.34.24); anuśaya-°tāya (so read, Transl. 50 n. 1) Śikṣ 50.9; sarvamāna-°tam (acc.) 326.8; (anuśayanām . . .) atyanta-°tād Lañk 138.15.

samudghāṭana (nt.; Pkt. samugghāyana = vināṣa, Sheth), *plucking out, rooting out, destruction* (= prec.): sarvānuśayaśalya-°na-tayā Gv 494.23 (prose).

samudghāṭita, ppp. (= Pali samuggāḥ°; to *samudghāṭayati, cf. °ghāṭa, °ghātana), *abolished, got rid of, freed from*: sarvamāyanā-°tasya bodhisattvavimokṣasya Gv 199.20; sarvālaya-°ta-cittatāyāi 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. Pali samuddaya (if correct) = samudaya (PTSD), but note also vv.ll. and parallels cited Itiv. 16.4, note; also udraya, uddaya in PTSD; the Pali 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. yoṅs 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.

Samudrakaccha, m., n. of a region in the south: Gv 456.12; 466.16.

samudraka-lekha (-lekha), m., see **sāmudraka-lekha**.

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.

Samudravetāḍi (fem.), n. of a region (in the south): Gv 99.10; 100.9 (here misprinted °votā°); 110.11.

Samudrā, n. of a rākṣasi: Māy 241.31.

samudrartate (Skt. only ppp. °vṛtta and caus. °vartayati), *rises, swells (of the sea)*: °tamānasyeva salilānidher 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*: dharaṇivivarebhyāḥ °jjante sma SP 298.7.

[**samupakaraṇa**, nt., in Mv ii.98.4, would mean *paraphernalia* = upakaraṇa; but surely read with v.l. sarvam upa°; the akṣara rva was lost in the ms. followed by Senart; rājñā Sucandriṇeṣa yajñasya sa(rva)m upakaraṇam sajjetvā . . .]

samupacarati, *performs*: Mv i.101.3, see s.v. **asthāna-tā**.

samupadarśayati, *displays, exhibits*: prātihāryāṇi °yati Kv 63.12.

samupanāmayati (= **upanām**° 5), *presents* (a necklace): (samyaksambuddhasya ratnastūpe) °mayām āsa SP 446.10 (prose).

sarmanikṣipati (= Skt. upani°), *deposits*: paramānuraḥḥ °kṣipet SP 316.8 (Kashgar rec. om. sam); (rasās . . . tasya jihvendriye) °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 samupadye the first time, samupapadyi the second (both metr. possible, end of āryā vs); no ms. has t before p either time.

samupaśobhita, ppp. (= Pali id.; Skt. upa°), *adorned*: puṣpāvali-°tam Sukh 64.12 (prose).

samupahāsa (cf. Pkt. samuvahasia, ppp.), *ridicule* (as subst.); or °hāsam, ger. (§ 35.3), *ridiculing*: (tasyāḥ) °hāsam aṅgulikartum ārabdhāḥ (. . . tayā . . . tasyāṅgulyo nīpīditāḥ) MSV iv.233.21, *he began to 'make (motions with his) fingers' ridiculing her*(?).

samupācayati (m.c. for Skt. samutpā°, thru Mndic samuppā°, § 2.88, cf. Pali samuppajjati etc.), *causes* (a thought, cittaṃ) *to arise, produces*: °dayetsuḥ (Nobel °dayitsuḥ) Suv 151.11; °daniyam Śikṣ 107.18.

samupādāya, quasi-postpos. (= **upādāya**, q.v., 2b), *from* (locally, with abl.): mürdhnāto °ya yāvāt pādesu Mv iii.148.18 (prose), *from head to foot*; same phrase with mürdhāto upādāya . . . above, line 3.

[**sam-upā-ni-**, in MSV for **samudānayati**, q.v.] **samupāvartayati**, *brings near*: °vartyamāneṣu . . . vicitreṣu yānaviṣeṣeṣu 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).

samupānita, ppp. (cf. Skt. upānita, *bewirkt, hervorgeracht*, BR 3.911), app. *established, festgesetzt*, said of a proposition or statement: yathā . . . ācāryāṇām svayam °nitam 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 (i p. 519) has no support; the SP passage he refers to (KN 476.5-6) reads parisamhar-ṣaiṣyāmi, with no v.l. that helps Senart. The earlier part of the line 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 Mv 790.2 as **sambala**, nt., q.v.; also samulaḥ Gv 777.3 = Tib. dpag ḥbyams (hphyam, hjal). Seems to have no correspondent in the list Gv 106.

samulāpa (m.; = Pali id., also AMg. °lāva), *conversation*: kathā-°pena ramati Mv ii.78.6, 8; parivrājikāhi sārddham °pam karoti iii.390.5.

samuilokita, ppp. (cf. Skt. ullokita), *gazing up intently, very attentive*; in °ta-mukhaḥ, Bhvr., *with intent face* (of a hearer, towards the Buddha): Mvy 645.2 = 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 śilavipattayā etc.

samūhata, ppp. (see **ūhata**; = Pali id.), *removed, destroyed*: Mv i.354.2 na cāsyā rāgānuśayo samūhato; iii.92.1 yasya jālini samūhatā (mss. °to) ṭṣṇā; 369.19 drṣṭvā ca rāṣṭrāni samūhatāni.

? **samūhati**, *raises*: āśvāsaprasāvāsā uparudhvā (mss.

°ruddhā) ūrdhvaṃ śiṛṣakapālam vātā praharetsu samūhatsuḥ (v.l. samuttejetsuḥ) 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 samūhanetsuḥ, to ***samūhanati**, on the basis of the Pali parallel MN i.243.23 vātā muddhānam ūhananti (*raise*); the LV version is confused and doubtful, vāyur ūrdh(v)am śiṛṣakapālam (mss. °lām) upanihanti (v.l. upasamharati) 252.1, and āśvāsaprasāvāsā ūrdh(v)am śiṛṣakapālam (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 śiṛṣakapālam.

Samṛddhayajña, 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 'ntariksaṇa nānāvam 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-prajñāptā 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 Mnk and may be m.c. for **sanudaya**, q.v., § 3.71, but see **samodita**: grahā ... dṛṣṭajātisa-modayā(h) Mmk 191.18; ādau tāvad bhavel liṅgam utpātānām samodayam 195.23; nānābhāṣa-°yā(h) 234.10; kulayoni-°yāḥ 403.16.

samodahana, m. (I so also Mironov, n. sg. °naḥ; cf. Pali odahana, and BHS **anvodahana**; to Pali sam-odahati, 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 sādā vindyād vidhimuktā samoditā Mmk 180.4; tithayaḥ ca °tā 194.3; ulkāṃ liṅgair ebhiḥ °tām 200.18; yasmin deṣe °tā 211.3; yatra sthite °tā 212.14; nānānāma-°tāḥ 214.21; yo yasya grahamukhyo vā kṣetrarāśisamoditā 222.8; mūlyasiddhiḥ °tā 263.11; mantratantram °tam 320.24; teṣu siddhis tridhā yātā triprakārāḥ °tāḥ, uttamā madhyamā nīcā ... 342.17.

sain-o-namati, -sarau, -narau, see **sam-ava-**.

[**sampa**, see **śamyā**;} **sampa** also = Skt. sampad, § 15.3.

sampaccate (MIndic for °cyate; Skt. has sampakva, sampācyati; otherwise no sam-pac- is recorded), *is tormented* (in hell); tatra (sc. mahānarake) bahūni prānasahasrāṇi °ccamānā (mss. samyacc°) samdarśitā Mv iii.43.3.

sampadā (= Pali id., Skt. sampad), *accomplishment; good luck, fortune, wealth*: bodhisattvasya abhiniṣkramaṇa-°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 dānagaṇa-°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 loptram) ... °kam MSV ii.122.2.

samparāmārj-, or °mrj- (cf. Skt. parā-mārj-, and **samparinārjati**), *wipes off*: aśru °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. **abhisamparāya**): gamaniyo 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 dhārtham 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 dṛṣṭadhārmika. 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. **sām°**, 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 ... śilāpatte °hatāye Mv ii.282.11; pṛthivi °hatā (by the Bodhisattva) 412.7; both prose.

samparikartayati (cf. Pali samparikantati, and Skt. kṛntati, Epic kartati), *splits, or cuts off*: (govikartanena gāvīye śiṛṣakapālam dāleya ...) parikartaye samparikartaye Mv ii.125.5; so Senart em., mss. (sam)parivartaye.

? **samparikālayati** (Skt. pari-kāl°), *drives, hunts* (birds, towards a snare): (śākuntiko ... tam mahāntam yūtham) yena te kālapāśā tena °kāleti (Senart's em.; mss. °kireti, °kileti) Mv ii.254.2.

samparitakṣnoti, Divy 376.7, or **sampratakṣnoti**, 375.27, *chops up, cuts to pieces*: (takṣṇuvanti samtakṣṇuvanti) °kṣṇuvanti (object, creatures in hell).

samparidīpayate (cf. Skt. pari-dīp-), *illuminates completely* (fig.): bhagavān imam evārtham ... °payamānas Suv 155.3 (prose).

samparipaśyati (Skt. pari-paś-), *perceives completely*: anityatām °śyato (pres. pple.) me Divy 411.22 (vs).

samparipṛcchita, (MIndic) ppp. = Skt. samparipṛṣṭa, which precedes here, *completely questioned*: AsP 286.1 yena pūrvaṃ na samparipṛṣṭā bhavatiyam prajñā-pāramitā na samparipṛcchitā na sampariprasānikṛtā ...; also in LV 147.5 (vs) prob. read (jñānasya śighratā) ... samparipṛcchitā (text °atā).

sampariprasānikṛta, ppp. (cf. pariprasnikaroti), *questioned, interrogated*: AsP 286.2, see prec.

samparinārjati, °mārjayati (unrecorded; cf. **sāmparā°**, and Skt. pari-m°), *wipes, wipes off, cleanses*: keśehi (mss. jagahī!) pādatalāni (of Dīpamkara) °janto Mv i.238.13 (prose); mukhena ca keśena ca pādāni °jati (v.l. °jeti) ii.111.11 (prose); pāṇibhyām mukhaṃ °jya (ger.) Divy 295.8; aśrūni °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).

samparivarta, prob. subst. m. (= Pali °vatta, acc. to PTSD adj.; cf. Skt. id., once, Schmidt, Nachträge; Skt. parivarta, and samparivartati), *rolling around*; in °varta-śāyin, *lying (and) rolling around* (lazily): rātrim divam °ta-śāyi Ud xxix.13 = Pali (°vatta-sāyi) Dh. 325

(comm. mañcādisu saṃparivattitvā), 'like a hog that has eaten his fill'. Cf. next.

saṃparivartana (nt., cf. Skt. parivartana, and see under prec.), *revolution, moving around* (said of movements of a horse): (vālāho 'śvarājah ...) āvartana-parivartana-saṃnam kṛtvā Kv 55.15.

saṃparivartayati (mg. 1 = Skt. parivartayati), (1) *interchanges, mixes*: so 'pi bhikṣur āsil lābhī grāhikah, tena mātsaryābhībhūtena lābhaḥ °titaḥ, yo vārśikah sa haimantikah, pariṇāmitaḥ (and vice versa) Śiḡs 59.4; (2) *wrings* (the hands): hastau °yati mukhaṃ ca vibhaṇḍayati Divy 263.13, ('yasi) 15; mukhaṃ vibhaṇḍya hastān °vartya 575.24; (3) *rolls* (the eyes, in a fit): (akṣiṇi) °ti MSV i.285.17; (4) *upsets*: palyaṅkān (cots) api °yanti MSV iv.121.15.

saṃpariveṭhita, ppp. (to pariveṭheti with sam-), *all wrapped up*: (taṃ śākhāntikam) vṛkṣśāśakhehi °tam ... dṛṣṭvā Mv ii.254.3 (line 1 above, ātmānam pariveṣṭayitvā).

? **saṃpaśyana** (nt.; Skt. saṃpaśyati plus -ana), dat. °nāya, quasi-inf., (in order) to see: devī āmrāṇi saṃpaśyanāya (em., mss. so, or se, paś°) nirdhāvītā Mv ii.453.1.

saṃpiṇḍā (cf. Skt. saṃpiṇḍayati), *gathering, mass*: mahājanakāyasya °ḍā Mv ii.74.16, jana-°ḍā 18 (mg. clearly shown by mahām janakāyasamāgam in close parallel 75.7); (janakāyo) °ḍāye (instr., in a mass, in a crowd) kathaṃ pi (mss. vi) nirdhāvati 75.12.

saṃpidadhāti (cf. Skt. pi-dhā and sam-api-dhā), *shuts*: mukhadvāram °dadhyaṃ Divy 232.19 (prose); cf. 16 pidhāsyaṃi.

[**saṃpipāsati**, twice by Senart's em., assumed to be = pipāsati, *is thirsty*; on Mv i.8.2 see s.v. sa-; in i.28.9 read (kṣutpipāsāsamarpitā uccāraprasāvākhētasimhānikā-pubbarudhiram) taṃ pi prārthenti (mss. taṃ pi nār°; Senart em. saṃpipāsanti), *even that they are eager for* (as food and drink, being so hungry and thirsty).]

saṃpiḍita, adj. (ppp.), *packed full, completely filled*: mahākaruṇā-saṃpiḍita-hṛdayo Kv 25.23.

saṃpuṭa, °ṭaka, in LV also **samutpuṭaka** (presumably = Skt. saṃpuṭa, °ṭaka, a hollow bowl or anything of that shape), (1) = Skt. añjali, as gesture of respect: kṛtakara-°ṭas Divy 380.1; cf. **saṃpuṭita**; (2) in °ṭa(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 tiktakālābus taruṇo lūna āmlāno) bhavati saṃmlānaḥ samutpuṭaka-jāta (no v.l. in Lefm., but Calc. and Weller's ms. saṃpuṭaka°) evam eva sira āmlānam abhūt saṃmlānam samutpuṭaka-jātam (no v.l.; supported here by Calc. and Weller's ms.); corresp. Mv ii.126.4, 5 (say-yathāpi ...) tiktakālābu haritacchinnaṃ āmilātam bhavati saṃmlātam saṃpuṭajātam evam eva śiṛśakapālam abhūṣi āmilātam saṃmlātam saṃpuṭajātam, repeated 127.8-9; 128.13-14; 129.16-17, sometimes spelled saṃpuṭaka°, and mss. often °pūṭa°, °ṭā°; but mg. is not certain; Tib. on LV (both times) rtsub rtsub par ḡgyur to) (gyur to), *becomes (became) very rough*; the Pali parallel, MN i.80.22-23 (also 246.1-2), has ... tittakālābu āmakacchinno vātātapena saṃpuṭito hoti saṃmlāto ... me sisacchavi saṃpuṭitā hoti ...; comm. ii.50.17 so hi vātātapena saṃpuṭatī (v.l. saṃphusati) 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-saṃpuṭāv argalavimuktau 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.

saṃpuṭita, denom. pple. (to saṃpuṭa q.v.; perh. cf. Pali saṃpuṭita, 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).

saṃpuraskaroti (= Pali sampurekkharoti, Skt. puras-k°), (1) *attends*: bhikṣuḡaṇa-°kṛtaḥ Mv i.66.19 (vs); (Bhagavān ... saptabhiḥ ca nikāyāih) °kṛto Divy 159.16 (prose); (Bhagavantam) °kṛtya MSV i.257.7; (2) *displays, employs, manifests*: karuṅṅam °kṛtya (ger.) Bbh 16.24; sattvānukampām eva °kṛtya 198.4 (both prose).

saṃpuṣṭita, adj., quasi-ppp. of deṭom. (= Pali sampuṣṭita; Skt. puṣṭita), *in full bloom*: LV 82.17 (of a tree, -nānapuṣpa-saṃ°; prose); 92.1 and 97.13 (vs, of trees); 133.3 (of a summer month); Mv ii.191.17 (trees) and 203.10 (both vss); 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 Bodhisattvas' minds, (bodhisattvāḥ ...) puṣpa-bhūtā bhavanti sarvabuddhaḡaṇa-°ta-cittatayā Gv 388.3.

Saṃpūjita, n. of a former Buddha: LV 5.15 = Tib. yañ dag mchod; follows Jitaśatru, q.v. (in Mv Supūjita in the corresponding place).

Saṃpūrṇa, (1) = Pūrṇa 1, n. of a disciple of Śākyamuni: Av i.2.2 (here ms. Sa-p°); 3.1; (2) n. of a Buddha (possibly = Pūrṇa 5): Mmk 499.23 (vs).

Saṃpūrṇaśrīvakra, n. of a queen: Gv 269.9.

saṃprakampana (nt.; Skt. sam-pra-kamp- with -ana), *shaking, making to quake*: sarvalokadhātu-°nam bhavati Dbh 83.14; sarvabuddhakṣetra-°na-saṃkṣobhaṇa- Gv 246.26.

saṃprakaroti, *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 saṃprakurvanti maitracittā sthitās tadā LV 280.6 (vs).

saṃprakāśaka, adj. or subst. m. (to Skt. saṃprakāśayati 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; °kaḥ LV 179.11. See next.

saṃprakāśana-tā and °śanā (= Skt. °śana, nt.; cf. prec.), *exposition, manifestation, declaration, setting forth*: dharmaparyāyasya °śanatāyāi SP 270.11; 271.1; prañidhānapāramitā-°śanatayā Gv 153.8; -gunavarna-°śanatayā LV 430.12; prabhāva-°śanā Bbh 298.7; hinayāna-°śanā KP 11.4; all prose.

saṃprakirati (cf. ppp. Skt. a-saṃprakirṇa, AMg. sampaiṇṇa; otherwise unrecorded; cf. Skt. prakirati), *scatters*: puṣpāni devā °re (aor.) tadā Mv iii.94.20 (vs), repeated ff.

-**saṃprakṣālaka**, 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. bkruś te za ba, *eating after having washed*.

saṃprakhyāna, nt. (cf. Skt. prakhyāna; see also a-saṃ°), *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 (nirmāṇe pariṇāme) saṃprakhyāne (clarification) sarvālabaneṣu yā vaśavartitā, iyam ucyate sarvākārā ālabanapariśuddhiḥ. In AbhidhK. (La Vallée-Poussin vii.91, n. 2) = **asammoṣa**, q.v.

saṃpraḡarjati, *roars loudly*; only after corresp. forms of (Skt.) garjati and praḡarjati (subject being world-systems, lokādhātu, on solemn occasions): aḡarjat praḡarjat saṃpraḡarjat LV 352.4; °jitaḥ Samādh 19.6; Mvy 3018.

saṃpraḡraha (m.? = Pali sampaggāha, glossed ukkhipanaṭṭhena cittaṃ sampaggaṇhātīti, Atthasālinī 372, cited note on Śiḡs 277.9), *exaltation* (so Tib., cited in Śiḡs as gzeñs mtho ba); mahāvīryārambhavikrameṇa kāyacitta-

°ham janayan (Śikṣ samjanayamāṇa) Gv 467.4, cited Śikṣ 277.9.

sampraghuṣṭa, ppp. (Skt. pra-gh°; cf. Pali sampaghosā), (1) *sounded*, of mus. instruments: tūryasahasraṃ °tam Mv ii.308.14 (vs; v.l. praghuṣṭam; metr. obscure); (2) *made resonant*: (jeṣṭha-māse . . .) -śukasārika-°te LV 133.4 (vs); (3) *besung, praised*: bhuvī divi ca °to jinu . . . LV 225.2 (vs).

sampracalati (cf. Skt. pra-cal-), (1) ppp., in (-samgiti)-sampracalite (sc. mahāvimāne), *stirred*, i. e. *made resonant* with song: LV 10.22 (Tib. glu dbyaṅs, = samgiti, 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 pṛthivī), *shakes, quakes*: °lati Divy 158.8; °litaḥ, °litā, 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 rnam kyī las (cf. samayaḥ Mvy 1438 = Tib. snags kyī skabs su dam tshig, perh. *conventional regulation in regard to the occasion of a mantra*). The prec. epithet in Mmk, printed samayagrastāḥ, is prob. to be read samayāgra-(sthāḥ?); Tib., l. c., dam chig (read tshig; = samaya) ṅams pa (*height*).

sampracitrayati (cf. Skt. citrayati, also sam-citr°, Schmidt, Nachträge), *makes of variegated or nondescript color*: paṭam vai °yet Lanā 363.10 (vs), for monks' robes.

sampracchanna, adj.-ppp. (cf. Skt. pracchanna), *completely, properly clad*: (bhikṣūṃś ca samprāvṛtān) °nnān Divy 335.4.

sampracchedana, adj. or n. act. (to Skt. sam-prachid- plus -ana), *splitting, piercing*: (jñānam . . .) sarva-āvaraṇa-°nam Gv 56.2 (vs).

samprajanya, nt. (see also a-sam°; back-formation from MIndic, = Pali sampajāñña, 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-sam° 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 samprajanyenā °pamādato yogaḥ karaṇiyāḥ (text has °janeytāpra°); not associated with smṛti, Gv 333.1 paramasamprajanyacāriṇi.

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-)mrṣāvādaḥ Mvy 9266 etc. (§ 18.53), *a deliberate lie*, = Pali sampajāna-musāvāda.

samprajāñā (to Skt. sam-pra-jāñāti; cf. prec.), *knwledge, intelligence*: su-°jñā-susamāhitā 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-°nam (sc. kartum) SP 16.12 (prose).

sampratākṣnoti, see **samparitākṣnoti**.

sampratādāna, nt. (cf. Skt. pratādayati; no *sampra-t° recorded), *beating* (of a drum): yac ca . . . dharmabheri-°nam AsP 137.2 (prose).

sampratigraha (m.? = Pali sampatiḡgaha, in Khud.p. comm. 100.2 vacana-sam°, *acceptance of something said*; wrongly defined PTSD), *acceptance*: vratī-sampratigrahāpadeṣena 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 vratī 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

vratī-; 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*: tam nūnam agrasattvo hy agrāhuti-°hī LV 316.8 (vs), *prob. therefore surely the Supreme Being is accepting the supreme offering*. So Lefm. implies, by printing °huti-sam° 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.

sampratichhādāna (nt.; cf. Skt. prati-chhādayati), *completely covering or shading*, as with a parasol (dharmacchāttra, line 24): cittanagara-°na-prayukta te . . . bhavitavyam Gv 430.23.

sampratī-jāta, adj. (= Pali sampati°, *just* (now) born: Mv i.220.9 = ii.22.10 (vs; °to Sugato); i.220.18, 19 = ii.23.3, 4 (vss); i.221.3, 4, 5 and ii.23.8, 10; 25.11 (prose); i.224.6 = ii.27.6 (vs).

sampratipūrṇa, adj.-ppp. (cf. Skt. pratipūrṇa), *completely filled* (with, in comp.): -bodhipakṣadharmā-°ṇa-LV 9.5 (prose; no v.l.).

sampratimānayati (cf. Skt. pratimān°, and BHS id.), *prob. presents, bestows, like pratimānayati*, q.v.; with acc. of person and instr. of thing bestowed: (ātmānam cāṇena dharmasravaṇena) dharmāmṛtarasena samtarpayiṣyāmi °mānayiṣyāmi sampraharsayiṣyāmi Suv 122.1, similarly 4; Tib. yañ dag par rim gro bgyi (*honor*, also *present, make offerings*, esp. to gods, saints, and priests).

sampratīlabhate (cf. Skt. prati-l°), *attains*: sukham °te AsP 505.19 (prose).

? **samprativigacchati**, ppp. °gata (= **prativig°**, q.v.), (*is scattered, dispersed, gone*: (yo 'sau) rūpayauvanamadaḥ sam°taḥ Av ii.25.10, ms.; Speyer em. sa prati°, with i.163.12, perh. rightly).

samprativedhaka, f. °kī, °ikā, °ikī (to Pali sampati° plus -aka, cf. Pali °vedha), *penetrating*; only in caturāryasatya-sampra°, cātur°, ep. of dharmadeśanā: °akī 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. °akī); 198.4; 462.10; 463.19; 580.12 (here satya is accidentally omitted in text); 617.3; Av i.64.13; 80.2, etc. (only this form seems to be noted in Av); MSV i.54.3 (cātur°), etc.

sampratichhaka, adj. or n. ag. (to next plus -aka) = **sampratyeṣaka**, q.v.: -dharmamegha-kāḥ) Gv 150.25.

sampratichhati, °te (= Pali sampati°, cf. Skt. prati°; see also **sampratyeṣaka**, °tyeṣana, °tyeṣavya), *receives*: °cchā (imperf.) LV 92.13 (vs); puṣpavaraṇi °cchanto Mv ii.152.10; sarvabodhisattva-°cchita-(ppp.)-jñānaḥ Mvy 366; °cchati Bbh 146.7; -dharmacakrāṇi °cchamānān Gv 534.13.

sampratichhana (nt.), °natā (Pali sampatiḡchhana; to prec. plus -ana-tā), *receipt, acceptance*: -dharmacakra-°cchanāṭṛptatāyai Gv 183.2; (-dharmamegha-°)na-samjñi 209.12; (-dharmamegha-°)natāyai 69.18; (id.)-natāsu 98.20; buddhadharma-°natāyai 189.26; etc.

sampratayayita, adj. (denom. pple. to Skt. sampratayaya; cf. Skt. pratayayita), *trusted, reliable*: °tasya vāntikāc chṛṇoti Bbh 13.25, *or hears from a trustworthy person*.

sampratyaṅveṣaṇa-tā (cf. **pratyave°**), *complete understanding, intellectual mastery*: dharmā-°natāyai samvartate LV 35.10 (prose).

sampratyeṣaka, adj. or n. ag. (to **sampratichhati**, Skt. *sam-prati-iṣ-, plus -aka; cf. next two), *receiving, recipient*: -jñānāvavāda-°kaṇ (cittam bodhisattvānam) Dbh 11.23; tathāgatādhiṣṭhāna-°kaḥ (bodhisattvaḥ) 80.22; -dharmamegha-°kānām bodhisattvānam Gv 149.16.

sampratyeṣana (nt.; as **pratyave°**, with -ana), *reception*: tathāgatādhiṣṭhāna-°na-taḥ ca Dbh 42.15; sarvameghavāri-°ṇāṭṛptitāḥ ca 97.12; -dharmamegha-°ṇāya

Gv 175.18; vimaladharmacakra-°na-samdhāraṇa-kuśalā-nām 261.18.

sampratyeṣṭavya (gdve. to **sampraticchati**, q.v.), *to be received*: Gv 460.5 (see s.v. **abhisambhinna**).

sampradaršana (nt.; to Skt. °darśayati plus -ana), *the making known, revealing, exhibiting*: sarvasattvaḥsemagati-°na-prayogā (Bhvr.) Gv 304.18.

sampradālayati, °leti (= Pali sampadāleti), *splits, cuts (off)*: (goghātako . . .) gāviye śiṛṣakapālaṃ dāleya °leya (opt.) Mv ii.125.4; śāstreṇa aṅgam-aṅgāni chindetsuḥ °letsuḥ iii.258.15; °dālya (ger.) . . . kilāṃ 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-śrīṣata-°taṃ . . . 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 aṅgāra-karṣu paramā prapūrā, but the corrupt mss. may intend para(?) samprapūrā; tehi bhaveyā 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**, ifc. Bhvr. for samprabhā (root noun to Skt. sam-pra-bhā, *appear*), *appearance*: padma-patṭrāṃ-śu-°bham . . . yogī . . . 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*: (°vadāḥ pramadatanā . . .) turīyā . . . °bhaṇiṣu (aor.) LV 167.10 (vs); here could be m.c. for °bhaṇiṣu, as if to *bhāṇayati. But cf. next.

samprabhaṇita, and °bhāṇita (nt.; orig. ppp. of prec.), *sound, resonance*: pañcāsarahaśahasrāṇi divya-tūryasamgīti-°bhaṇitena bodhisattvamātaram upasamkramya LV 96.15 (prose); tūryasamgīti-°bhaṇitena mahatā gītāvāditena 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 . . .*) pramadavaragaṇe (and *in view of the crowd of lovely hours*) LV 326.20 (vs); (koṭīṣatam devaputrāṇām tūryatādvacāra-)samgīti-°bhaṇitenāvasthitam abhūt SP 405.6 (prose); -samgīti-°bhaṇitadharmasvabhāvopasamhitāni Gv 88.14 (prose); tāsām madhyagataḥ Puṅyaraśmī rājakumarāḥ samgīti-°bhaṇitena RP 41.21 (prose), and *Prince P. moved in their midst to the sound of . . .*; (catvāro mahārājāḥ . . .) tūryatādvacarasamgīti-°bhāṇitena (Lefm. °bhāṇitena) . . . pātrāṇi parigṛhya 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-°ṇa- Gv 222.9.

samprabhāṣati (= Pali sampabhāṣati), *shines*: Mv i.10.2 = iii.454.18 ekaiko (°ka) yojanaśatam ābhāye (i.10.2 corruptly ādāye) samprabhāṣati (see s.v. **ādāye**).

samprabhita, see **a-sam**°.

sampramathana, m. (*sam-pra-math-, cf. Pali sam-pamathita, plus -ana), *crusher*: mātā Mārābala-°nasya (sc. bodhisattvasya; so Senart em., mss. mālavara°) Mv i.149.9 (vs); kāyakali-°no nāma samādhiḥ Mvy 621.

sampramāṅjayati (Skt. only in mg. *washes*, but pramāṅj- in this mg. also), *strokes*: śiṛṣaṃ °yanti sma Dbh 4.16 (prose).

sampramuñcana, adj. or n. act. (to Skt. °muñcati plus -ana; cf. **pramuñcana**), *sending forth*: (anantarucira-puṣpa-)sumerumegha-°na-varṇā Gv 348.21.

sampramudita, adj.-ppp. (cf. Pali sampamodita), *delighted*: yadvac cāpasaraṅgaṇāś ca °tā snigdhaṃ 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 cittasampra° Mvy 803, see **asampra**°.]

sampramoṣa(ṇa), see **a-sam**°.

sampraraṇati, *resounds greatly*, always after **praraṇati**, 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.)*: hariṇatṛṇa-°dhaṃ Mv iii.79.18 (vs). Cf. next.

sampraroḥa (see prec.), *growth (of plants)*: vasanta-kāle . . . sambhūtasasyośadhi-°he Gv 408.1 (vs).

sampravaṇa-tā, see **a-sam**°.

sampravarnayate (cf. Pali ppp. sampavaṇṇita), *describes*: brahmacariyaṃ °yamānān Gv 86.3 (prose).

sampravartika, adj. (cf. Skt. °taka, °tin), *furthering, promoting*: sāvidyā kāraṇaṃ teṣāṃ cittānāṃ °tikam Lañk 238.15 (vs).

sampravaraṣaṇa (nt. ?; to next plus -ana), *the act of raining down*: -kusumaugha-°ṇam (Bhvr., acc.) Gv 435.1; -suvārṇacūrṇa-°ṇa- 511.11 (both prose).

sampravaraṣati (cf. Skt. sampravṛṣṭa), *rains down* (trans.): °ṣi (aor.) divijaṃ kusumaṃ Mv i.146.9 = 203.10 = ii.7.6 (vs).

sampravāti (= Pali sampa°, Skt. pravāti), *blows (fragrance)*: puṣpitaḥ 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(ḥ), aor. pass., ii.160.19 (rutāni); iii.96.13; ppp. °dita, LV 85.16 (tūryāni °ditāni); 119.16 (nānātūrya-°ditena mārgena, *way made resonant with . . .*); Mv ii.32.15 (°ditāni); so also Divy 357.16; 421.8; Sukh 77.2; Samādh 19.15 (tūrya-śatebhyaḥ . . . °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); sārḍhaṃ . . . nānātūryasamgīti-°tena 217.17 (prose); divyasamgīti-°tena 274.9; 366.14 (tathāgatasya pūjāṃ kṛtvā); -samgīti-°taiḥ pūjā karaniyā SP 232.3 (prose); śṛṅvantu te dundubhi-°taṃ Suv 23.13 (vs).

sampravāraṇa, nt. (to next plus -ana), *presentation*: (dharmadāna) sarvasattva-saṃtarpaṇaṃ dharmadāna-°raṇaṃ AsP 137.4.

sampravārayati (= Pali sampavāreti; cf. **pravārayati**), *presents, entertains*, with food: khādaniyaṃ bhōjaniyaṃ dattvā °ritā(ḥ) 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 khādaniya-(°yena)-bhōjaniyena, or with addition of āsvādaniyena; so (khādaniyabhōjaniy)āsvādaniyena saṃtarpya sampravārya LV 58.6; saṃtarpayitvā sampravārayitvā 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; saṃtarpitasya °vāritasya Śiḥ 208.2.

sampravrutta, ppp. (semi-MIndic for Skt. samprokta; see **pravuccati**), *declared, said*: both edd. SP 129.10, 12 (vss); KN state that all Nep. mss. read sampravṛttā, which could be defended as a hyper-Sktism, but Kashgar rec. pravucyate (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 sampa°, see s.v. **vedhati**; also **sampravyadhati**), *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.

sampravešana (nt., to Skt. sampraveṣayati plus -ana), *the causing to enter*: tatrasthaḥ pālayan sattvān triyāna-°naih Dbh.g. 54(80).18.

sampravadhāti = **sampravedhāti**; see s.v. **vya-dhāti**, where citations (Divy only) are given.

sampraśamsā (cf. Skt. praśamsā), *laudation*: °sām abhyudīrayanti Sukh 48.14 (prose).

sampraśamana (cf. Skt. sampraśānta), *quieting, pacification, alleviation*: **sarvanirodhavirodha-°no** (q.v.) Mvy 606.

sampraśodhayati, *cleans up (thoroughly)*: hastapādau °dhya (ger.) MSV ii.129.17.

samprasava (m.? to Skt. sam-pra-sū-, cf. prasava), *birth*: °va-vikurvitāḥ sarvabodhisattvagunās ca . . . śrūyate sma Gv 374.21 (! prose; cf. janma-vikurvitāni line 20-21).

samprasuptaka (= Skt. °supta), *sound asleep*: sarvanāriṅaṇi (loc.) °ke LV 236.1 (vs); -ka may be m.c.

sampraskandati (= Pali sampakkhandati, with loc. sotāpattiphale vā . . . arahatte vā °dati Miln. 35.27-29), *lit. leaps towards or into (a religious state), plunges into or strives towards, aspires to*: bodhisattvasya nirvāṇaśabdādam śrūtāvā nirvāṇasmim eva maṇaṃ prasīde tiṣṭhe °nde (aor.) Mv ii.157.13.

samprasthāna, nt. (to Skt. sam-pra-sthā- plus -ana; unrecorded, except in Wilson's Dict.), *the setting out (for), starting (towards; comp.)*: bodhisattvasya . . . prathamam sarvajñatācittādhyāśaya-°naṃ pūrvamgamam bhavati Gv 504.16.

sampraharṣaka, adj. (to Skt. °harṣayati plus -aka; Pali sampahamsana), *delighting, rejoicing* (trans.), assoc. with **samādāpaka**, **samuttejaka**, qq.v.: LV 436.2; SP 200.5.

sampraharṣana, nt., °nā, f. (Skt. only °ṇa 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*: °ṇam Mvy 6831; °ṇāya Bbh 30.16, see s.v. **samātta**, *to cause them to delight* (in, loc.); kecit °ṇena paripākam gacchanti Gv 541.7, *by something that causes joy*; (kāvyānatākākyāna)-gāndharvetihāsa-°ṇāni Dbh 45.24, *things that cause joy, such as . . .*; sarvasattva-°ṇa-balaṃ Gv 246.26, *power of delighting all creatures*; fem., dānapati-°ṇāyam 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 battement(?)*; but his note cites Tib. rab tu dgaḥ bar ḥgyur ba, implying sampraharṣa-jāto, *characterized by joy*, which is prob. the true reading; text hardly interpretable.

samprāpaka, adj. (to caus. of Skt. sam-pra-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): saddharmaṃ . . . nirvāṇa-°kaṃ LV 294.5 (vs); kalyāṇa-°kasya Suv 92.7 (prose).

samprāpaṇa (nt.) and °ṇa-tā (see prec.); contrary to PTSD, Pali sampāpāna is caus. in Miln. 355.1 and 356.3), *the causing to reach or attain*: (-para-)sattva-°ṇa-kausalatvād LV 432.13 (prose); ekarutāt sarvaruta-°ṇa-svara(h) (Bhvr.; Lefm. °ṇa- with all mss. for °ṇa) 435.17; °ṇa- Mvy 785; -sarvajagat-°ṇatayā Gv 431.1, cited Śikṣ 123.8, *by causing all the world to attain . . .*; -ratnadvipa-°ṇatayai Gv 143.23, and °ṇatayā 463.19.

samprāpayitar, m. (see prec. two), *one who causes to attain* (with loc.): °taraḥ sarvabuddhapādāmuleṣu Gv 463.5.

samprāvṛta, adj., ppp. (= Pali sampāruta; Skt. prāvṛta), *completely clothed*: bhikṣuṃś 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).

sampreṣana (nt.), °ṇā (to Skt. sam-pra-ikṣ- plus -ana), *the act of seeing, looking (upon), viewing*: °ṇena LV 309.4 (vs); °ṇa- 432.5 and 6 (prose); cakṣuḥ-°ṇām api na kṛtvān Av i.16.5 (prose), *didn't even give a look with the eyes*.

-sāmpremaka (cf. Skt. sampriya and preman), *a close friend*; implied by instr. sg. fem. adv. yathā-°mikayā MPS 13.8 (see s.vv. **samlaptaka**, **samstutaka**), *according as (you have) . . .*

sampreṣate (intending °khate? § 2.26, for °kṣate), *looks*: LV 206.2; Tib. bltas nas, *looking*.

sampreṣayati (like preṣayati, q.v.), with cittam, *directs the thought (with loc., towards)*: nirvāṇe ca cittam °yati sma LV 180.10 (prose).

sambara, [(1) in kāya-, vāk-, maṇaḥ-s° Samādh p. 4 line 23, read **samvara**, q.v.;] (2) n. of a deity (cf. Skt. Sāmbara, 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.) samyaksambuddhāya, 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 Laṅk 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 akarāṇiyānām Gv, cited Śikṣ as samcodakāḥ (mss., text em. sambo°) °mitrā akara°.

sambodhi (m. or f.; cf. prec. and foll. items; = Pali id.), *perfect enlightenment*: yāvat parama-°dhi-prāpto (so with mss.) Mv i.45.1 (prose), *until he attained . . .*; tathāgato . . . pūrve (em.) °dhim anabhisambuddho Mv ii.136.14 (prose) and ff., *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-vinivartanatāyai; 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 kaścit (mss.) LV 419.18 (vs), *ignorance comes to be, and there is no one who is its producer*; Tib. ḥbyuñ byed.

Sambhavagiri, n. of a Buddha: Gv 258.26 (vs).

Sambhavā, n. of the world (lokadhātu) of the former Buddha Mahābhijñāñānābhībhū: 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 Sūtrāl. xviii.38, *equipment for (those destined for) enlightenment*; consists of two things, puṇya and jñāna, acc. to Sūtrāl., Dharmas 117, and AbhidhK. LaV-P. vii.80-81; in LV 35.12 ff. four are named, each being a dharmāloka-mukha, viz. the above two plus śamatha and vidārśanā. See next.

[**sambhāraṇa** (nt.) = prec., q.v.: bodhisambhāraṇam (acc.) darśako Gv 528.15 (not named), *one who reveals the . . .*; but read with 2d ed. °sambhārāṇam, gen. pl. of prec.]

sambhārikā (v.l. °ikā), a kind of musical instrument: °kām (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 (°na)-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 nācaṣte (*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 (dharmacakraṃ) LV 423.14 (so Tib., omitting sarvabuddhair, de bzhin gsegs pa thams cad dañ 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 Śikṣ 74.1-2 (vss) pūr-vottarābaddhapadam nirarthakam asaṃgatam, abaddham . . . proktaṃ; 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 ṅag ḥkhyal ba, *talking nonsense*; Mv ii.99.9; Divy 302.8; Gv 155.17; Śikṣ 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 sambhinnā, 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).

sambhuṇati (= Pali id.; see abhi-sam°), *gets, attains*: read na sambhuṇanti Mv i.41.6 with v.l. (most mss. na bhūṇanti, Senart em. nābhisaṃ°); (trṇāni na) °ṇanti i.328.2, repeated in 17 (where subject is bhikṣū, mss., misunderstood and em. by Senart); pakṣi pi kiṃnārāṇam gatim na °ṇanti ii.107.13-14, *even birds do not attain . . .*; on ii.130.9, 12, °ṇanti or abhisam°, see s.v. **ettāvāt-**; tam kuha nāma °ṇisyasi (mss. °ti) iii.264.14.

sambhuta (m.c. for Skt. °ūta), *originated* etc.: LV 419.9; Gv 255.12; Śikṣ 347.8 (all vss). [sambhuva, or acc. to Senart sambhū (acc. sg. °bhuvam), *association, social relations*: so Senart, with 2 mss., yogācārehi sārddham °vaṃ 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-pāramiteyam bhagavan sarvadharmāsambhedanātām (a-sam°) upādāya AsP 206.11.

sambhoga-kāya, m., '*enjoyment-body*': Mvy 117. Contrasts with **dharmak°** and **nirmāṇak°**; see s.v. **kāya**, end. In Sūtral. ix.60 and 61 sambhogyaḥ (or, comm., °gikaḥ) kāyaḥ; comm. on 60 says, °giko yena paṣaṇmaṇḍaleṣu 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 sammutti (ti); cf. SBE 17.121 (the note 1 on p. 120 is wrong as to usāvāna, which = usāvāna; MSV i.235.4 ucchriyamāṇāntikā, *whose confines [anta-ka] are being erected*).

Saṃmataraśmi, 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 upapannaḥ; 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 misunderstood.

[**saṃmarjitaka**, see **samarji°**.]

[**sammā-pariñāmāye**, with MIndic sammā for Skt. samyak, is only Senart's em. at Mv i.211.7, and is quite surely wrong; see s.v. **ṛtu-pariñāma**.]

sammāyati (as in Skt. Dhātup., 4th class pres. to sam-mā-; not recorded otherwise), *is equal to* (instr.): gaṇikāvithijanena °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.

saṃmiñjana (nt.; to next with -ana), *contraction, bending back* (of members of the body): na ca °na-prasāra-

ṇam akarot LV 256.21, and he (the Bodhisattva, practising austerities) made no contraction or extension (of his members, presumably his arms, specifically).

saṃmiñjayati (= Pali °jeti, also written samiñjeti; connected with **un-miñj-**, **ni-miñj-**, and prec. and next; in mss. and edd. also written samiñj-, 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) **bāhuṃ** (in Mv oftener °tām . . . **bāhām**) **prasāraye(t)**, once °yeya) **prasāritam** (vā, or ca) **bāhuṃ** (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 (Śakraprasnasūtra, acc. to p. 5, mss. **saṃmiñcita**, but text prints **sammiñj**); 157.18 (Mahāsamāj.); (yato care yato tiṣṭhe yato āse yato śaye, so Senart em.,) yato **saṃmiñjaye** kāyā yato kāyā **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 **saṃ-vrj-**. He rightly distinguishes this verb from Pali **saṃ-iñjati** (Dhp. 81, na **samiñjanti** paṇḍitā), *is moved, is perturbed*; cf. BHS **iñjate**. But when Leumann states that this **saṃ-iñjati**, in its Pali mg., is also found in BHS, I fear that he was speaking carelessly. The only cases of **saṃ-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 **samiñj-** 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 **samiñj**), (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.: (parvahetukam) **saṃmiñjita**-(text **samiñj**)-**prasārita**-karma Bbh 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. **samprajāna-cāri** (so mss.) **bhavati**, Śikṣ 120.14, cited from 'Prajāpāramitā', cf. very similar passage ŚsP 1429.1 containing °te **prasārite**; °ta-**prasārita**, with other bodily movements of monks or pratyekabuddhas, all described as **prāsādika**, *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 Śikṣ 215.9; LV 191.17; °tena **prasāritena** (in virtually the same formula) LV 240.3.

[**saṃmitam**, error in Kv for **samitam**, q.v.]

saṃmiti, f. (cf. Skt. **saṃmita**; to **saṃ-mā-**; in this mg. recorded only in Pāp. 4.4.135 **saṃmitau**, for which Kāś. notes a var. **samitau**, *equality*: **brahmalokaṃ tato yāti anyāṃ vā devasaṃmitim** Mmk 140.22.

sammilāyati, and ppp. °lāta (see also **sammlāna**; to Skt. ***saṃ-mlā-**, unrecorded; Pali **sammilāta**), *withers* (intrans.): °yetsuḥ (opt.) Mv ii.178.8; °lāta ii.126.4, 5, etc., as under **āmilāta**, q.v.

sammukha, 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 **Umständen angemessen**, pw 7.381, citing only passages with **sammukham**, adv.): **bodhisattvaṃ . . . sammukhābhīḥ sārūpyābhīḥ gāthābhīḥ abhistave** Mv ii.266.1; °**khābhīḥ gāthābhīḥ abhistave** iii.345.17; with omission also of

the word **gāthābhīḥ**, **bhagavantaṃ** °**khābhīḥ adhyabhāṣe** Mv i.174.2. Cf. °**kha-vinaya**, and °**kham**, °**khā(t)**.

sammukham, 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. **sammukha**, q.v., with **gāthā**, as in **ābhīḥ sārūpyābhīḥ gāthābhīḥ** °**kham** (note position, which is very exceptional but significant, proving that **sammukham** has no dependent) **abhiṣṭutya** SP 162.8; **bhagavantaṃ** °**kham ābhīḥ gāthābhīḥ . . .** 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**) **sārdham** °**kham . . . kathāṃ vyatisārya** Divy 70.10; 619.1; **Karmav** 29.17; Av i.229.2; **sammukham** me **bhadanta Bhagavato** °**ntikāc chrutam** °**kham udgrhītam** Divy 206.28, *from the Lord in person I heard and received*; the position of **sammukham** in this Divy passage seems to prove that it is a pure adv., without dependent, also in **bhagavato** °**ntikāt** °**kham śrutvā** SP 69.7, and (with slight variations) 70.12; 100.2; 222.9; doubtless so interpret also **śāstu sammukham śṇāṃ 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. **sammukhā** 1.) **bhagavato sammukham** **pratiśrutvā** °**kham** **pratigrhītvā** (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** °**smābhīḥ lokanāthasya sammukham** SP 70.3 (vs); **naigamajānapadānām** ca °**kham evaṃ saṃsāvayet** 108.8 (prose); me . . . °**kham** 342.1 (vs), *in my presence*; (3) with a verb of giving, *to*, with loc. or gen.: **dadanti dānāni . . . jineṣu** °**kham** SP 13.11 (vs), *they give gifts to the Jinās*; virtually same phrase with **jināna** °**kham** 13.14, and **sugātāna** °**kham** 13.16 (vss).

sammukha-vinaya, m. (= Pali **sammukhāvi**°, MN ii.247.10 ff., explained), *procedure in the presence* of (an assembly of all the monks in the chapter), one of the 7 **adhikaraṇasamatha**: Mvy 8631. (In Pali **sammukhā** = BHS °**khāt**, see next.) In MSV ii.207.7 f. represented by **sammukhakarāṇiyam** karma.

sammukhā(t), adv. (abl. of °**kha**; = Pali °**khā**), (1) *from (the presence of)*, with gen. (cf. **sammukham**, 2); **bhagavato** °**khā śrutvā** °**khā** **praghitā** Mv i.319.6; **śrutam** hi **mayā mahābrahmaṇo** °**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 Bhagavāṃ Uruvilvā-kāśyapasya sammukhā** (v.l. °**khāt**) **trayo bhrātaraṃ . . . vinayesi** Mv iii.428.9; similarly 429.11 °**kāśyapasya sammukhā** (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).

? **sammudita**, possibly to be read for **samudita**, *delighted*, in **ālaya-sa**° Mv iii.314.3, 4; but see s.v. **samudita**.

sammula, see **samula**.

sammūḍhaka, adj. or subst. m. (Skt. **sammūḍha**, 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.

[**saṃmṛṣati**, by em. Mv i.359.2, 6, *meditates on* (so Pali **sammasati**); but see s.v. **samṣṛṣati**.]

sammodate, °**dayati** (= Pali **sammodati**), *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 **sammodatej jātu kausalyam sādhu prcchitam** SP 280.1 (vs), *he should not engage at all in conversation with*

them to ask kindly after their welfare; usually with instr. plus sārđham, devaiḥ sārđham ālapāmi samlapāmi sammode (1 sg. pres. mid.) Bhik 26b.3, cf. in 4 devā api mayā sārđham ālapanti samlapanti pratīsammodante (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 sārđham 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 sārđham, or rarely saha) sammodaniyām kathām sammodayivā, *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 sārāyāniyām kathām vyatisārayivā (or the like), see these words. In similar phrases kṛtvā, or another ger., may be substituted for sammodayivā, 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: vīvidha-°na-kathām upasamskṛtya* (v.l. upasamhṛtya, but Mironov °skṛtya) Mvy 6272; vāk °nī Bbh 217.7, and in sequel; after instr. with sārđham (see under prec.), vīvidhām °nim kathām kṛtvā LV 405.6; (after instr. with sārđham; most passages add sammu-kham) °nim samrañjanīm vīvidhām kathām vyatisārya Divy 70.10; 75.22; 156.19; 619.1; Av i.229.2; ii.140.4; Karmav 29.17; same with upasamgrhya for vyatisārya SP 261.6; with kṛtvā for vyati° and vīvidhām before sammod° LV 409.1. See also next.

sammodaniya, adj. (= Pali id.), = prec.: °yaḥ Mvy 2942 (after samrañjanīyaḥ 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 sammodaniyām.

sammodika, adj. or subst. m. (cf. prec. items), (*one who is*) on terms of friendly greetings with another, *intimate, close friend*: °dikā priyamāṇā (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 **śamya**.

samyak, (1) *right, proper*, in rāṣim samyak (for Skt. samyañcam; acc. m.) Mv i.175.16 (vs) = **samyaktvaniyata rāṣi**, qq.v.; (2) (= Pali samma, which corresp. in use to Skt. saumya, falsely Skitized 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 Ghaṭikāra to his friend J.

samyaktva-niyata, see s.v. **rāṣi**.

Samyaktvamithyātvasarvasamgrasana (see s.v. **rāṣi**), m., n. of a samādhi: Mvy 605; ŚsP 1424.18 (in 16 misprinted °mithyatva°).

samyak-pradhāna, °prahāṇa, 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 vyākārsit i.239.6; °tarām °dhim abhisambuddhe ii.285.3; °tarām °dhim abhisambhotsye Av i.171.15; °tarāyām °dhau . . . Mvy 6355 (abhisambuddhaḥ); Divy 50.11 (cittāny utpādītāni).

? **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 °bodhah without v.l.), *perfect enlightenment*: Mvy 2885 °dhiḥ.

samyag-ājñā, see s.v. **ājñā**.

samyagdrṣṭi, (1) f. (= Pali sammādiṭṭhi), *true opinion, orthodox-views*; as first stage in the noble eight-fold path (mārga): Mvy 997; opp. of mithyādrṣṭi, 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; °ṭayaḥ, pl., Divy 302.9.

samyagdrṣṭika, 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 Śiks 290.11, corrected in Bendall and Rouse, Transl., 264 n. 2, to sa ya ime; cf. text 291.5.]

-**sayyaka**, see **manuṣya-raha-śayyāka**.

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. sigḥasara, uddhamsara, Sn 3, 901), *going, course*: (te satpuruṣā ye . . .) tathāgatacaṅkramaṇāni dharmasārāṇi 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., -śaraḍasya, gen.), a high number: Gv 133.23 (this seems prob. the orig. form).

sa-ṛaṇa, adj. Bhvr. (see **raṇa**, and **a-raṇa**), *affected by impurity, passion, depravity*: Mvy 618; 2158; sabhayāḥ saraṇāḥ sādīnavāḥ sadoṣā(h) LV 213.1 (prose). In SP 112.6 (vs) sa śuṣyate parasaraṇeṣu, *he withers in the houses of others* (so Tib. gzhan gyi 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 kuppanti na sarati ve (v.l. omits ve) na thīno (text

thino); comm. i.187.23 f. dosena na kuppatti rāgena na sarati mohena na thīno.

? **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 śin 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, sarasarassai, makes such a sound), prob. rustles: °rāyamāṇa-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 . . . samprasthitāḥ Divy 5.25 (cf. 27 sa sārthas tāvad gato yāvāt prabhātaṃ); 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 Sallavatī (or Saḷa°, Salala°, ? Salaḷa°), see Vin. i.197.23 with crit. app., and DPPN s.v. Salaḷavatī (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 saritāni vai snehitāni vai saumanasyāni bhavanti jantunaḥ (same word in Pali same vs, Dh. 341; PTSD *gone, set in motion*; comm. anusāta, 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. kāyabandhana; 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. latā), MSV iii.54.2; 57.16.

? **sarj(j)ara**, v.l. **sajjira**, some fragrant substance: °ra-gandham eva ca Sādh 411.10 (vs).

sarpih-pradyotika, adv. °kam (vā . . . dīpyamānasya), *with lamps of butter* or the like: Śikṣ 182.2-3, after **taila-pradyotikam** (q.v.) . . . , in a list of tortures.

[**sarpisaro** LV 174.3 (vs), editorial error for sarpaśiro, *snake's head*, as in citation Śikṣ 204.13, and Tib. on LV sbrul gyi mgo.]

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 sarvam** (= 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 ujñhitvā 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 pudgala, *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 -kālika for -kālaka.

sarvakālajña, adj. (cf. Skt. kālajña; Pali kālaññu, ep. of Buddha, DN iii.134.24), *knowing all times* (past, present, and future); -tā, *quality of . . .*: bodhimūlam upagamya cāprāptāyām °tāyam, *while this quality* (which comes with enlightenment) *has 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. savvakāliya; 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).

Sarvagandhaprabhāsavatī, n. of a lokadhātu: Gv 81.4.

Sarvagandhārcimukhavajramanivicitra, n. of a Bodhisattva: Gv 442.13.

Sarvagātrajñānapratibhāśacandra, n. of a Tathāgata: Gv 421.14.

Sarvagāmin, n. of a wandering monk: Gv 179.4 ff.

Sarvagūṇaviśuddhigarbha, n. of a Bodhisattva: Dbh 2.20.

Sarvagūṇasamcayagata, m., n. of a samādhi: Mvy 582; ŚsP 1422.1.

Sarvagūṇālamkāravūha, 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.

Sarvajagadduḥkhaḥpraśāntyaśvāsanaghoṣa, n. of a Bodhisattva: Gv 3.24.

Sarvajagaddhitaprañidhānacandra, n. of a future Tathāgata: Gv 358.12.

Sarvajagadrakṣāprañidhānavīryaprabhā, n. of a night-goddess: Gv 341.2 etc.

Sarvajjagābhimukharūpa, 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. **Sarvajñajñānaviśeṣābhīṣekavant**, m., n. of a bodhisattva-samādhi: Dbh 82.20.

Sarvajñamitra, n. of a man, described as a Kashmirian scholar (mahāpañḍita) and devotee of Tārā: Sādh 223.17.

Sarvaṃjya, n. of a future Buddha: Mv iii.330.12. **Sarvatathāgatadharmacakranirghoṣacūḍa**, n. of a Bodhisattva: Gv 3.13.

Sarvatathāgataprabhāmaṇḍalapramuñcanama-niratnanigarjitacūḍa, n. of a Bodhisattva: Gv 3.11.

Sarvatathāgataprabhāmaṇḍalavairocana, n. of a lokadhātu: Gv 14.24.

Sarvatathāgatavikurvītapratibhāsadhvajamañirājajālasamchāditacūḍa, n. of a Bodhisattva: Gv 3.12.

Sarvatathāgatasamtoṣaṇī, n. of a goddess: Mvy 4317.

Sarvatathāgatasimhāsanasampratiṣṭhitamañimakuṭa, n. of a Bodhisattva: Gv 3.7.

Sarvatathāgatasuratasukhā, n. of a goddess: Mvy 4314.

Sarvatathāgatākaraṇī, n. of a goddess: Mvy 4315.

Sarvatathāgatānurāgaṇī, 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 Dāth. 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 *sarvatra-tā; = Pali sabbattatāya or sabbatthattāya, see below), *altogether, in every way*: sarvehi (q.v.) °tāye sarvāntaṃ lokam sphaṭivopasampadya 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... pharivā viharati; some texts read sabbatthattāya (as if based on sabbatthā = sarvatra); there is no record in Pali Dictt. of any other occurrence of the word (on Kaccāyana-vutti's sabbatthattā see CPD s.v. a-sabb° with ref.); but the BHS word occurs also in: śarvaśo °tāye jñātavyam Mv i.229.9 = ii.133.10 = 285.2; (ye kecid) bhavā (mss. bhave) sarve hi (read **sarvehi**, q.v.?) °tāye samvartanti (prob. delete punctuation and add with mss. ye), sarve te bhavā anityā... ii.418.12.

Sarvatryadhvanāmacakranirghoṣacūḍa, n. of a Bodhisattva: Gv 3.14.

sarva-daṇḍa, m., acc. to Senart *subject to all punishment, completely criminal person*: °dehi vā duḥśīlehi vā... cīvarāṇi... paribhuñjītāni 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); svayambhūsarvadarśitam 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 (nrpa); 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).

Sarvaduḥkhaṇaprasāmana, n. of a Tathāgata: Mmk 64.2.

[**Sarvadevagupta**, Senart's em. for **Gavādeva**°, q.v.] **Sarvadharmadhātutalabhedaketurāja**, n. of a Bodhisattva: Gv 81.14.

Sarvadharmadhātusāgaranigarjitagoṣa, n. of a Bodhisattva: Gv 3.23.

Sarvadharmadhātuspharaṇagoṣa, n. of a Bodhisattva: Gv 3.22.

Sarvadharmanigarjitarāja, n. of two Tathāgatas: Gv 232.15; 360.15.

Sarvadharmanirnadachattamaṇḍalanirghoṣa, n. of a cakravartin king: Gv 325.9 ff., whence cited Śikṣ 154.2, 8.

Sarvadharmapadaprabheda, m., ŚsP 1420.21, or °prabhedana, 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.

Sarvadharmabhāvanārambhasambhavateja, n. of a Tathāgata: °jo (n. sg.) Gv 310.22.

Sarvadharmamudrā, n. of a samādhi: Mvy 512. (Not in ŚsP.)

Sarvadharmaviryavegadhvaṇa, n. of a Tathāgata: Gv 309.13.

Sarvadharmavaiṇavyasamgraha-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°).

Sarvadharmasamādhiprabhagoṣa, n. of a Tathāgata: Gv 312.2.

Sarvadharmasamudrābhyudgatavegarāja, n. of a Tathāgata: Gv 282.6.

Sarvadharmasāgaranirghoṣaprabharāja, n. of a Tathāgata: Gv 307.13 (prose); in vss called **Dharmasamudraprabhagarjitagoṣarāja** and °garjitarāja, 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.

Sarvadharmasvabhāvasamatāvīpañcita, n. of a samādhi: Samādḥ 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 199.25.

Sarvanagararakṣāsambhavatejahśrī, n. of a night-goddess: Gv 302.3 etc.

sarvanikṣepā, a high number, or method of calculation (gaṇanā): LV 148.17. See **sarvavikṣepatā**.

Sarvanirodhavirodhasamprasāmana, m., n. of a samādhi: Mvy 606; for variant forms see **Sarvarodha**.

Sarvanivaraṇaviṣkambhin (once, Dharmas 12, Sarvani°; in Kv always falsely printed Sarvañi°), n. of a Bodhisattva: Mvy 651; Dharmas 12 (cf. above); Mmk 40.13; 312.5; n. sg. °bhinaḥ (a-extension) Mmk 68.21; abbreviated to Sarvanivaraṇa Mmk 62.12 (prose; but Tib.

renders Nīvaraṇaviṣkambhin, 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. Sarvadāda 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.

Sarvaścimarocanaprabha (so read with 1 ms.), n. of a future Buddha: Mv iii.330.15.

Sarvapūṇyasamuccaya, n. of a samādhi: SP 424.5.
Sarvapranīdhānasāgaranirghoṣamaṇirājacūḍa, 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 **Sarpapriya**.]
sarvaprabhāsasamuccaya, nt., n. of a gem (prob. mythical): Gv 498.10. Cf. **sarvamāniratnasamuccaya**.

Sarpapriya (so the only ms.; Senart em. Sarpaprabha; 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.
Sarvabuddhakṣetrakāyasvabhāvasaṃdarśana, n. of a samādhi: Dbh 92.9.

Sarvabuddhanirmāṇapratibhāsacūḍa, n. of a Bodhisattva: Gv 3.9.

Sarvabuddhaviṣayāvātārajñānālokālamkāra, m., n. of a work: Mvy 1390.

Sarvabuddhasambhūtagarbhamaṇimakuṭa, n. of a Bodhisattva: Gv 3.5.

Sarvabhādra, n. of a yakṣa: Māy 25.
Sarvabhūtaprasādāna, 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).

saryabhūtaruta, 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**.

sarvamāniratnasamuccaya, nt., n. of a (prob. mythical) gem: Gv 498.3. Cf. **sarvaprabhāsasamuccaya**.

Sarvamālāpagata, n. of a Bodhisattva: Mvy 688.

Sarvamahāpṛthivīrājamaṇiraśmipramuktā, n. of a lokadhātu: Gv 11.23(22) (2d ed. line 21).

Sarvamāramaṇḍalaprāmardanaghoṣa, n. of a Bodhisattva: Gv 3.23.

Sarvamāramaṇḍalavikirāṇajñānadhvaḥa, 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.
Sarvaratnavarṇasamantaprabhāśārī, n. of a lokadhātu: Gv 324.23.

Sarvaratnavicitravarṇamaṇikuṇḍala, n. of a Bodhisattva: Gv 442.5.

sarvarāja (cf. Skt. sarvarāj, rare), *emperor, universal king*: (tasya, sc. to Prince Puṇyaraśmi, son of King Arcaśmant, mātāpitṛbhyaṃ) koṭiḥ kanyānām dattā, jñātisamghena koṭiḥ, naigamajānapadaḥ 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.

Sarvarutakauśalya, 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.

Sarvarūpasamdarśana, n. of the lokadhātu of the Buddha Meghadundubhisvararāja: SP 431.9. So both edd.; both Transl. Sarvabuddhasam°, which is not cited from any ms. (the only v.l. omits rūpa, one ms.).

Sarvarodhavirodhasampraśamana, m., Mvy Miro-nov 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).

Sarvalakṣaṇapratimaṇḍitaviśuddhiśrīgarbha, n. of a Bodhisattva: Dbh 2.15.

Sarvalokadhātūḍgatamakuṭa, n. of a Bodhisattva: Gv 3.6.

Sarvalokadhātūpadravodvegapatryuttirṇa, 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 **Sarvasāttvapriya**° (3).

Sarvalokabhayacchambhitatvavidhvamsana-kara, 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°*).

Sarvalokahitaṣiṇ, 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.

Sarvaviṣayāvabhāsālamkārapratibhānadarśana-garbha, n. of a Bodhisattva: Mvy 709.

Sarvavrkṣapraphullanasukhasamvāsā, n. of a night-goddess: Gv 313.12 etc.

Sarvavaidalyasamgraha (cf. *vaidalya*), n. of a work: Mvy 1385.

Sarvavyādhicikitsaka, n. of a Bodhisattva: Mmk 40.15.

Sarvavyūharatisvabhāvanayasamdarśana, n. of a gandharva: Mvy 3390.

Sarvavyūhālamkārapratibhāsasamdarśanagarbha, n. of a Bodhisattva: Dbh 2.7.

Sarvaśilparāja, n. of a former Buddha: Mv i.141.13.
Sarvaśūra, n. of a Bodhisattva: Kv 1.15.

Sarvaśokāpagata, 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-samjñā (see s.v. **samjñā** 7), a high number: Mvy 7975 = Tib. brdaḥ śes kun; cited from LV 148.10.

Sarvasattvakuśalamūlanigarjitasvara, n. of a Bodhisattva: Gv 4.10.

Sarvasattvacittacaritānugata, m., n. of a samādhi: Dbh 82.14.

Sarvasattvatrātar, n. of a Mahābrahman: SP 164.9.

Sarvasattvapāpajahana, m., n. of a samādhi: SP 464.2.

Sarvasattvapriyadarśana, (1) n. of a future Buddha (= Mahāprajāpatī Gautamī, as predicted): SP 269.1, 3; (2) n. of a Bodhisattva of old: SP 405.8 ff. (previous incarnation of Bhaisajyārāja); (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.

Sarasattvāvabhāṣateja, n. of a Tathāgata: °jo (n. sg.) Gv 310.14 (prose).

Sarasattvojhāri (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) svakulavaṃśacchede rāṣṭrāpahārah sarvasantaḥ (ed. em. °tam), svāpateyam apuṭram iti Divy 439.30, *after my death, on the cutting off of my family line, plundering of the kingdom is bound to happen; my property lacks a son.*

Sarvasamādhisāgarāvabhāṣasimha, n. of a Tathāgata: Gv 312.7.

Sarvasaḥa, see **Sarvaṃsaha**.

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.

Sarvasvarāṅgarutaghoṣā(i)rī, n. of a Buddha: Gv 285.22 (vs).

[**sarvākārajña-tā**, see s.v. **sarvakālajña.**]

Sarvākāraprahākara, m., n. of a samādhi: Mvy 614; ŚsP 1425.12.

Sarvākāraśmikusuma, m., n. of a samādhi: Dbh 82.12.

sarvākāravāropeta, (1) adj. (Skt. in elements, tho not recorded as cpd.; Pali sabbākāravāropeta, 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 sarvākāravāro°, 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.

Sarvākāśatalāsaṃbhedavijñaptimaniratnavi-bhūṣitacūḍa, n. of a Bodhisattva: Gv 3.11.

sarvānta, *the very end*; loc., at . . ., with gen.: (teṣāṃ eva devānām) °te Divy 222.10.

Sarvābhībhū (in Pali sabbābhībhū is ep. of Buddha in Vin. i.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 Īpāṃkara: 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.

? **sarvātuka**, adj. (= Skt. sarvātuka; 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. sarvar°?

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.

sarvāvant, adj. (= Pali sabbāvant; not identical with sarvāvant, *containing everything*, BrhU 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 . . .) sarvāvantam (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 (°vatim); 349.3 (°vati . . . lokadhātuḥ); iii.55.18 (°vantena kālena, em.); 213.14; 318.1 = LV 399.21 (°vantam lokam); Mv iii.362.6 (°vantam, em., iṣvastrajñānam); 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.

Sarvāvaraṇavikiraṇajñānavikrāmin, 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. sarvātuka; see **sarvātuka**; = Pali sabbotuka, AMg. savvouya, savvottuya), *of all seasons*: °tukāni (mss. sarvodakāni; with puspāni) Mv iii.69.12, 13; (puspāni . . .) 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.

Sarvauśadhi, n. of a magically endowed being (physician, vaidyārāja 36.6), a previous incarnation of Śākyamuni: Karmav 36.5 ff.

sarvauśadhiniṣyandā, sc. lipi, a kind of script, (*having, bringing*) *issue* (result) *of all medicinal herbs*: LV 126.11 (Tib. renders literally; see s.v. **niṣyanda**).

sa-līla, adj. Bhvr. (m.c. for °līla), *graceful, charming*. Mv ii.142.8 (vs).

Salilagupta, n. of a former Buddha: Mv i.140.1.

Salīla, pl., n. of a brahmanical gotra: Divy 635.12.

Salilagajagāmin (cf. Īḍa), n. of a former Buddha: Mvy 100 = Tib. glaṅ 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 ḥbab, *with look cast down, bashful*) glaṅ poḥi ḥgros (*with walk of elephant*). Senart reads °gāmī by em. Mv i.139.2; but see **Savilambagāmin**.

[**salokānām**, Divy 272.24, corruption; see s.v. **samkāra** (3).]

savara, (1) m., a high number: Mvy 7785 (Tib. mchog ldan); no v.l.; also as v.l. for mavaṛaḥ or maparaḥ Mvy 7707 (in earlier part of the same list); (2) nt., a high number (but much smaller than °raḥ 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**.

savijñānaka, adj. (= Pali savīññānaka, also savīññāna), *conscious, living*: °ke kāye Divy 534.25, *in a living body* (person); cf. Pali AN i.132.23 savīññānake kāye.

Savilambagāmin, n. of a former Buddha: Mv i.139.2; so I would read for Senart's em. **Salilagajagāmin**; most mss. Saciramba-gā° (one ms. Sari°, one good ms. Savi°). Cf. Skt. sa-vilambam, adv.

sa-vraṇa, see **vraṇa**.

sa-śakya, adj. (**sa-**, q.v., with śakya), *possible*: neha punaḥ saśakyam labdhum nareṅkṣurasam pradhānam Śikṣ 110.19 (vs), *it is impossible for a man here to obtain the excellent juice of the sugarcane*. Cf. Pali sasakkam, which needs further study; Childers, citing only from (the Lex.) Abhidhānappadīpikā, renders *certainly*; PTSD as *much as one can*; on MN i.415.36 sasakkam na karaṇiyam

comm. iii.128.23 glosses ekamsen' eva (supporting Childers, na kātabbam; on MN i.515.1 sasakkam (brahmacariyam na vaseyya), comm. iii.226.15 glosses ekam sattu 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 aiśvaryāt 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., dīpamkarasya saha-darśanam LV 359.10 (vs), *immediately at the sight of D.*, or in further composition with another noun, tasyāś ca saha-nirgamana-kāle Śiḥ 72.10, *and at the very time when it comes forth*; oftener with a following ppp., (ekāḥ pradīpo . . .) praveśyate, sa saha-praveśito (*as soon as it is put in*) . . . tamondhakāram vidhamayati Śiḥ 178.3; in loc. abs., te saha-pratiṣṭhāpīte pāṇau LV 72.5, *they, as soon as (Māyā's) hand was placed (on their heads)* . . .; sahodgate 'rune Śiḥ 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, sahapravartitam 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 iha) sahe lokadhātu; 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 sahapāti with all mss.; and sahalokadhātu from Mvy, but for this our Mvy (3066) and Mironov read sahā.

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*: (vayasyakaḥ) °mikaḥ (in 13 mss. °makah) sahapāmsūkrīdanakaḥ Divy 331.13, 15, 20, 25.

Sahasjavilāsa, n. of an author: Sādh 384.9; 452.5.

sahadharmā, 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, [kenacit] chramaṇena vā brāhmaṇena vā devena vā Māreṇa vā Brahmaṇā [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) lokasmin sahadhammena (correctly printed as one word, but not in Pali Dictt.).

sahadhārmika, adj. (to prec., q.v., plus -ika; = Pali sahadhammika, which in the Dictt. 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 dharmasravaṇe Śiḥ 55.6; °keno (m.c. for °kena) vacanena 194.7 (vs), cf. Pali sahadhammiko vādānūvādo Vin. i.234.19-20, °ke vuccamāne Dhs. 1327; personal, yā ca °kasya darśanenābhipramodanā Bbh 30.11, *joy at sight of one who is true to the Doctrine*; °kam ca dṛṣṭvā sumanā bhavati 184.26; (bodhisattvo vṛddhatarakam guṇavantaṃ . . .) °kam dṛṣṭvā 161.12; °kasya bodhisattvasya kṛtapranidhānatayā 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) paradhammikā vuccanti satta sahadhammike tḥapetvā ye keci Buddhhe appasannā . . . (also dhamme, samghe), te bhikkhū etc.; note that even the paradhammikā here are *monks*, but have no faith in the Buddha etc.; in contrast the sahadhammikā (of seven sorts; which seven?) are *in accord with the true doctrine*.

saha-pāmsūkrīdanaka, m. (in Skt. °ḍana cited only as nt. n. act.; Skt. saha-pāmsūkrīḍita, = this, is found also in BHS, Mv iii.450.13), = **pāmsūkrīdana**, 'dust-player', boyhood comrade: Divy 331.13 ff.

sahampati (= Pali id.; cf. **sahā**-, **sahām-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 svāra 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.

Sahalin, (1) (= Pali Sahalin, 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 sahayatā; 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., **ākimcanyāyatara-** (see this) LV 238.16 = Mv ii.118.3 (in Mv corruptly **āsaṅkitavya-**, q.v.); **naiva-samjñānāsañjñāyatana-** (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-sahavyatāya, 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 śi; (pra)suptāye °niye (mss. sahasāpiniye) Mv iii.82.13 and 15 (vss); sahasāyiniḥ (mss. saha-sāy°) 87.12 (vs); °niye (here mss. hopelessly corrupt) sayitāye iii.74.18.

Sahasodgata, n. of a householder, hero of Divy Chap. xxi (colophon 314.10): Divy 309.27 ff.

[**sahasopini**, see **sahasāyini**.]

sahasragarbha, a kind of jewel: Gv 124.5.

Sahasradātar, n. of a former Buddha: Mv i.140.13.

Sahasradharma, n. of a brother of Śāriputra: Mv iii.56.11.

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 svapurūṣo) dattaḥ 'yodhi Divy 243.26 (as guard); te brāhmaṇāḥ °dhinaḥ puruṣa-syaivam śrutvā bhītāḥ 244.5; tatra ca kriyamāne °dhinaḥ puruṣasyaivam utpannam 14; (stūpe sarvajātākrāni-ṣṭhite) °dhy abhyāgataḥ 245.8, and ff.; aham °dhi MSV i.104.11.

Sahasravarga (m.), n. of a section of the Dharma-pada, quoted in 13 ff.; equivalent to the Sahassavagga of the Pali Dhṛ., vss 100 ff.: dharmapadesu °gam bhāsati Mv iii.434.12.

Sahasrāsiri (m.c. = °śrī), n. of a kalpa: Gv 259.5 (vs).

Sahasrāvartā, n. of a goddess: Mvy 4294.

sahasrīma, ord. num. (= Pali sahasṣima, SN ii.133.18, not in Dictt.; see under **śatima**), *thousandth*: KP 159.15 (cited s.v. śatima).

sahasrī (Pali sahasī, 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°); anekām brāhmaṇānām sahasriyo samāgatāni (l acc. pl.) 310.1; jana-°riyo (n. pl.) ii.74.11; prāṇa-°riyo (n. pl.) 98.17; brāhmaṇa-°riyo (n. pl.) 103.11; devakoti-°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 bhaveyā saha (so mss.; n. sg., m.c.) samprapūrā; Sahā nāmnā lokadhātuḥ Bbh 295.5; in the foll. either cpd. or (oftener) associated with lokadhātu: Mvy 3066; SP 185.3-4 (asyām sahayām lokadhātu); 317.9 (id.); 244.4 (sahām °tum); Mv ii.319.12 (vs; sarvām saham . . . °tum); Divy 293.19 (imām saha-lokadhātum); Mmk 2.12; 229.25; Gv 8.23, etc.; 215.19 (sahāyā °dhātoḥ); Sukh 99.16. See **Sahā(m)pati**.

sahāpati (also **saham°**, **sahām°**, and **sabhāpati**, qq.v.; = Pali sahapati; cf. **sahā**, 2 **saha**), *lord of the saha* (or *saha*) *lokadhātu*, ep. of Brahman, m., and almost invariably accompanied by a form of that word; in most texts saham° seems commoner, yet it may be only a false Sktization of Pali saham°, which could represent an orig. saha- by the 'law of morae'; in the mss. of LV, Divy, and some other works, saha° predominates: LV 44.11; 61.5; 63.1; 69.16; 70.1; 83.13; 274.18 (in some of these v.l. saham°); in 73.8; 130.20 most mss. saham°, but Lefm. saha°; perh. Mv ii.63.11 (so one ms., Senart saham°, which the other ms. prob. intends); Divy 613.30; 652.13, 17; 655.6 (in the last three ed. saham°, against mss.); Av (Speyer always reads saham°; ms. saha° in) i.305.14 f.; 311.17 f.; 317.15 (in prec. line saham°); 329.5 f.; 337.7 f.; 343.1 (in 2 saham°); ii.198.11; Suv 84.12 and 91.14 (all mss., both times; Nobel em. saham°); Bbh 75.4; 295.6.

sahāmpati, (1) m., = prec., q.v.: SP 4.8; 69.8, and often (app. always saham°); 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 saham°, 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, -(ka) m.c.]

sahāya, in LV 387.9 (vs), if text is right must mean *accompanied* (by, with instr.): adhunāpy asau tām . . . sampūjayati anyasuraiḥ sahayāḥ, *even now he honors it,*

together with the other gods. But this use of sahayā seems unparal-leled, and Tib. makes it agree with anyasuraiḥ: lha gzhan grogs dañ lhan cig mchod pa byed, *honors it together with the other companion gods*; this implies sahayāiḥ, which is prob. the true reading, tho no v.l. is cited. Cf. however **sahīya**, Buddhac. x.26.

sahāyaka (see also next; in Skt. recorded only once at end of a Bhṛn. cpd.; but Pali id. is well established, in prose; = Skt. sahayā plus -ka), *companion, comrade*: tau bhrātaraū sārḍha (so read; best mss. sārtha; m.c.) sahayākais taiḥ 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 mamābhīprāyaṃ paripūrayanti, ayam tu mayā pratirūpaḥ sahayō (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. sahayin plus -ka), = prec.: MSV ii.177.14 (so ms.); 185.1.

sahita, adj. (1) (= Pali id.) of speech, *connected, coherent, sensible*: Mvy 474 (°tā, of Buddha's speech); sahitam ca bhūtam (*true*) ca sadā prabhāṣate SP 373.4; sahitam . . . sumadhuram . . . abravīt Mv i.145.7 = 201.7 = ii.5.2 (Senart i.490 wrongly *kindly, agreeable*); MSV ii.174.2 (read) tavāsahitam, mama sahitam; (2) of hair and eyebrows, in sahitā-bhūrū LV 107.8 and sahitā-keśa 12, both in list of **anuvyañjana** of the Buddha (Senart also reads sahitā-keśa in Mv ii.44.10, but read with mss. **ahasita-keśa**, q.v.); Tib. LV both times mīam 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, ślakṣṇa-bhūrū 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, sahitā is used of a young woman's hair compared to a grove: kānanam va sahitam (comm. 210.7 ghanasamnivesam uddham eva uṭṭhita-uddhadighasākham upavanam viya; in accordance with this Mrs. Rhys Davids renders *dense*).

sahitaka, adj. (= sahitā, with -ka svārthe), *together, united*: (āgaccha deva adyaiva . . . samgham pariviṣṣya-mah) °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 hi (m.c. for hi): no rāgeṇa sa hi vasāmy aham na ca doṣaiḥ, Tib. ña ni ḥdod chags zhe sdañ lhan cig gnas pa ma yin te, *I (emphatic) am not dwelling with desire or hatred*. I assume sa . . . aham = the common so 'ham of Skt. The only alternative would be to em. to saha, m.c. for saha.]

sahīya, adj. (obscure, except for obvious connection with saha; suffix -iya, § 22.20 ? or hyper-Skt. for Pkt. sahiija, sahejja = sahayā? 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 udyānabhūmim nirgataḥ Divy 312.5; daṇḍa-°yaḥ (kumāraḥ) 446.3, 5, *accompanied by a punitive force*; devasahiyo Av i.365.15, *together with Your Majesty*; (tena grhapatinā . . .) °yena 366.2; tena mahāraja-°yena ib. 6, with . . . in *attendance, as companion* (so best ms. of Av all three times, Speyer's text sahayā always); sadbhīḥ sahiyā hi satām samṛddhiḥ Buddhacarita x.26, *for the success of the good is associated with the good*; in MSV ii.73.4 read (hālāhalena viṣeṇa ca) sahiyena (ms. sahayiyena; ed. em. sahayogena), *by hālāhalā 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. *saṃyamana*; cf. Skt. *sāmyamana*), *concerned with restraint or control*: °kaḥ Mvy 9419.

sāmyogika, adj. (Skt. Gr. id.; to *saṃyoga* plus -ika), *arising from union* (Tib.): °kaḥ Mvy 7573 = Tib. sbyar ba las byuñ ba; AdP, Konow MASI 69.23.6; nāsti °kaḥ svabhāvah ŚsP 1411.11.

sāmlēkhika, see *sāle*°.

sāmvārika (to *saṃvāra*, 1, plus -ika), *one who observes the vows* (called *saṃvāra* 1): Śiḥ 11.15 (*saṃvāra-graṇaṃ* . . °kasyāntikāt kartavyam); 66.4, 5 (°kāh).

sāmvṛta, adj. (to *saṃvṛti*, 2, plus -a), *exoteric, connected with exoteric existence*: °tānām padārthānām MadhK 10.12; 189.2; °tānām cakṣurādīnām 27.10; °tam etal lakṣaṇam na pāramārthikam 85.6; tad evaiṣām °tam svarūpam 261.6; °tam pratibimbākāram 591.1.

Sākali, or °likā, n. of the wife of **Mākandika**: °lir (n.) Divy 515.14; °like (voc.) 517.1 (vs).

Sāketā (= Skt. and Pali °ta, nt.), n. of a city (Oudh): MSV i.66.3; 67.4 ff. (°tām, °tāyām).

? **sākṣā-karoti** (for Skt. *sākṣāt-k°*, semi-MIndic; cf. AMg. *sakkham*, other Pkt. *sakkhā* = Skt. *sākṣāt*), *realizes; dharmam* (mss. °ma, °me) *adhigami sākṣākāri* (aor.; but v.l. *sākṣāt-k°*) Mv ii.118.12. Cf. **sākṣi-k°**.

sākṣātkriyā (cf. prec. and next two), *realization*: *nirodha-kriyāyai* LV 33.11; *dharmasya prāptaye °kriyāyai* LV 239.3; Mv ii.118.11; 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): *taṃ dharmam adhigami sākṣikāri* (aor.; so Senart em.; mss. *sākṣikṛto* or *sākṣi*, alone!) Mv ii.120.5; (*pañca cābhijñā*) °kṛtā iii.362.19; *balavaśibhāvam °karoti* 409.2; *dharmam °karoti* 412.13.

sākṣikriyā (cf. prec.) = **sākṣātkriyā**, q.v.: KP 125.14 (*dharmasya* . . °kriyāyai); 143.4.

sākhilya, nt. (to 1 **sākhila** plus -ya; cf. Pali *sākhalya*, °lla), *gentleness, mildness, softness* (of speech): °yamādhuryāśayatā (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 **sākhila** 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. **Sāgaranāgarājaparipṛcchā**), n. of a nāga king, often mentioned in close association with **Anavatapta** 2; lives in the ocean, cf. *saṃudramadhyāt sāgaranāgarājabhavanāt* 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 **mahāsamudrā**: Mmk 343.22. (Skt. Lex. has *sāgara*, m., as a different high number.)

Sāgarakuṣi, n. of a nāga maid: Kv 4.8.

Sāgaragambhirā, 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.

Sāgaratira, nt., n. of a 'region in Lañkā' (**Lañkāpatha**, q.v.): Gv 67.17; 68.3.

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

[**Sāgaradhvaja**, n. of a monk: Gv 83.20 ff.; but read **Sāradhvaja** with 2d ed. and Śiḥ 36.8.]

Sāgaranāgarājaparipṛcchā (cf. **Sāgara** 1), n. of a work: Mvy 1357; perhaps same as **Sāgaramatī-(paripṛcchā)-sūtra**; doubtless same as **Bṛhat-sāg°** Śiḥ 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 Śākyamuni: Gv 47.8, 17.

Sāgarabuddhidhārin, see **Sāgaravaradharabuddhivikrīḍitābhijñā**.

Sāgaramatī, (1) n. of a nāga king: Kv 2.14; here, acc. to Index, Śiḥ 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: Śiḥ 12.12 and often, see Index; °ti-**paripṛcchā-sūtra**, doubtless the same, 313.6; perhaps the same as the **Sāgaranāgarājaparipṛcchā-sūtra**. In Śiḥ 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 i.138.11 (v.l. *Sārarāja*). Cf. **Sāgara** 3.

sāgara-lipi, a kind of script: LV 126.6 (so Tib., *rgya mtshoñi*).

sāgaravati- (for °ti?), seemingly = *sāgara, ocean* (§ 22.50), in *saṃvadharmavati-garbhena* Gv 39.9, n. of a 'bodhisattva-samādhi'.

Sāgaravaradharabuddhivikrīḍitābhijñā (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).

Sāgaravarabuddhivikrīḍitābhijñā, n. of a former Buddha: Sukh 5.15.

Sāgaravyūhagarbha, (1) m., n. of a Bodhisattva: Dbh 2.19; (2) nt., n. of a magic gem: Gv 500.16.

Sāgarasīri (m.c. for °sīri), n. of a Buddha: Gv 258.16 (vs).

Sāgarasamṛddhi, m., n. of a samādhi: Dbh 82.13.

Sāgarāmbuda, see **Sāgaramegha**.

sāmkathya, nt. (to Skt. *saṃkathā* plus -ya; cited once from Caraka, pw; cf. Pali *sācacchā*, f., seemingly a blend of this word and *saṃkathā*), *conversation, talk, lecture*: Mvy 2808 (*pauri-s°*); Śiḥ 56.3 (°ya-maṇḍalan viśodhayitavyam, referring to hearers of religious discourse); Bbh 161.24; 218.25; Kv 15.8; 50.15; 66.5, 6; (*mahā-dharma-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-dharmaśravaṇa-sā°* SP 16.10; Śiḥ 151.18; Bbh 175.1).

Sāmkāśya, **Sam°**, **Samkāśya** (mss. show still other variants; = Skt. *Sāmkāśya*, **Sam°**, Pali *Samkassa*), also called **Devāvatāra** or °**taṛaṇa**, as being the name of the city (nagara) or country (janapada) where Buddha descended from the heaven of the *Trāyastriṃśa* (or *Trayas°*; °*triṃśebhyo devebhyo* Av, below) to earth by a supernatural ladder (see DPPN): MSV i.163.9; (*bhagavān* . . .) *devebhyaḥ trayastriṃśebhyo jambūdvīpam 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 Samkassa is mentioned, DPPN) dāve udumbaramūla iti Av ii.94.8, 13; Sāṃkāśye nagare . . . (see s.v. **Devāvataṛaṇa**) Divy 150.22; °śye (here mss. Sāṃkāśye) nagare 'vatirṇo 'ham Divy 401.22; Sāṃkāśye Mmk 88.14, see s.v. **Devāvataṛa**; Sāṃkāśye (so text, read Sam°) tathā kṛtvā rddhir janapade tadā (so text; read rddhir, rddhim?) Mmk 582.24 (vs); this is followed by the two lines cited s.v. **Agnibhāṇḍa**, apparently referring to a devāvataṛaṇa of the Buddha which occurred at some other place than Sāṃkāśya.

sāṃkleśika, adj. (= Pali saṃkilesika; to **sāṃkleśa** plus -ika), *sinful, impure*: LV 434.2; (āśravā vighātā paridāghā sajvarā) °kā(ḥ) Mv iii.338.3, 4, 9, 11; (akuśalair dharmaiḥ) °kaiḥ Av ii.107.3; same Bbh 182.27.

sāṅgana (written with °na, for °ṇa, see **aṅgaṇa**; = Pali id., sā°, acc. to CPD s.v. aṅgaṇa), *blemished*: Dbh 35.19.

sāṃghāti, °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 (°kī, 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 upasamḥṛtya pareṣam anuprayacchati; °tra-samutthitām (āpattim) MSV iii.87.18.

sāṃcetanika (= Pali sam°), *intentional*: (karma) °kam Karmav 48.7, 17. Cf. **sāṃcetanikāhāra**.

sāta, see **śāta**.

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 Dh. 23. Cf. next.

sātātya (nt.; see also **sāntātya**; = 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-kārin Mvy 1794 (so Mironov; Kyoto ed. **sātāntya**-); °tya-kāri-tā Bbh 81.21; °tya-kāriṇaḥ Ud iv.20 (= Pali Dh. 293, sātaccakāriṇo); °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).

[**sātātya**, error for **sātātya**, q.v.; or possibly intending **sāntātya**, q.v.]

Sātāgiri or **Śā°** (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 Satā° with only one ms., on the basis of Tib. bde ba, but this, which usually = Skt. sukha, represents **śāta**, q.v., or sāta, not sat as Nobel assumes); Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 167.1; Hoernle, MR 26.13 (Āṅānāṭīya-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 śrāmaṇerim na bhikṣuṃ na bhikṣuṇim na kumārakam na kumārikam °yati, na ca taiḥ sārddham samstavam karoti; Tib. mi sten, *not adhere, be attached, to*. Text and

etym. uncertain; sātiyati could be denom. from sāta = **śāta**, 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-yuktaṃ Bbh 114.4; 137.4 (both em., but plausibly; one ms. sāpaur°).

-**sātman**, ifc., *giving oneself out as being . . . , claiming or pretending to be*: kuhanājihmahāvena tāpasākumbhasātmanā Jm 186.16, . . . *setting himself up as the foremost* (see **akumbha**) *of holy ascetics* (Speyer).

sādiyati, see **sātiyati**.

sādṛśa, adj., once perh. (a-)sādiśa (also °śaka, q.v.; = Pali sādīsa; cf. AMg. sārīkka; once in Skt., ŚSS, BR; = Skt. sadṛśa, with ā analog. to tādrśa 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); asādiśā(ḥ) with MIndic i for r, *matchless* (of Buddhas), Mv i.314.17 (vs), by Senart's plausible em., mss. madisām, adīśā (meter requires long antepenult); keśā kācilindika-°śā(ḥ) ii.307.2 (vs); lokadhātu paramāṇu-°śām (acc. pl.) Sukh 45.12 (vs), *like atoms* (in numbers); mano vidūṣa-°sam Lañk 224.2 = 319.17 (vs); (2) *suitable, fitting*: tāye istriye °śam tatra grhaṃ Mv iii.26.21 (prose); . . . itihāsa-pañcamānām sādṛśo vyākartā Divy 620.19 (prose).

sādṛśaka, adj. (= prec.; -ka m.c.?), *like*: tvam-sādṛśakehi paṇḍitaiḥ SP 31.11 (vs).

sādya, adj. (?nt.; to Skt. sādyaṭi, *presses down, depresses, overcomes*, etc.), prob. *heavy, weighed down, depressed* (follows sādram, *wet*): °yam Mvy 7484 = Tib. ljid (leid) gnon, *oppressed (?oppressive) with weight*; Chin. *subdue or be subdued*.

sādharma (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 **sādho**, 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); sādḥū, sādho, m.c., §§ 3.21, 71.

sādhuḥkam, adv. (= Pali id.; Skt. sādhu), *well, properly, effectively*: °kam uttiṣṭhāmīti gātrāṇy abhisamṣkurvann 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 sānukālam tasya dārakasya bhaktaṃ 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.

sāntātya, adj. (cf. **sātātya**; but in Sikṣ, at least,

this word is clearly regarded as derived from samtati plus -ya), *continuous, constant*: divyehi vihārehi ānīñjehi vihārehi °tyehi vihārehi buddho buddhavihārehi . . . viharati Mv i.34.11; similarly ii.419.12 (v.l. sātyehi); sāmtatya-viryam Śiṅṅ 51.9, cf. samtaty-ārabdha-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. ²antara, 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 naihsargika pāyattika offense under the circumstances of the 7th nai° pāy° (cf. Pali Vin. iii.214.20): Mvy 8391; MSV ii.48.15 (Corr.). As adj., possibly read sāntarottara(paṭikā-) for sāntarocchada° Śiṅṅ 208.11; see s.v. **ucchada** (2). A monk is forbidden to wear only these two (and discard the **samghāṭi**): MSV ii.94.8 (cf. Vin. i.298.5).

sāntarabahi(s), adv. (cf. Pali santara-bāhira, adj.; **sa-**, q.v., plus antar plus bahis), *within and without*: te sāntarabahir (v.l. °hi) mṛgayante sma, sāntarabahir (v.l. °hi) mṛgayamānā na paśyanti sma LV 228.3 (prose).

sāntānika, adj. (to **samtāna**, 2, plus -ika; unrecorded in this mg.), *of the mental disposition*: sarvasattvānām °ka-bhaya-prasamanāya Śiṅṅ 296.3; (duḥkha-praktikā evame) sarvasamskārah sva-para-°kāh 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 **santika**.

sāmdrṣṭika, adj. (= Skt. Lex. id., Pali samdṭṭhika; also **sam°**, q.v.), *visible, actual, perceptible; of the present (life)*; opp. to **āgāmika**; syn. **akālīka**, **āk°**: Mv ii.405.16 (see **āgāmika**); iii.195.11 °kam . . . idam vipākaḥ; 200.10 dhamavinayah sāmdrṣṭika akālīko; Mvy 1292 (of dharmaḥ) °kaḥ, followed in 1294 by ākālīkaḥ; Karmav 58.1, 6 °kaḥ (phalavipākaḥ).

sāpateya (nt.; = Pali id., MIndic for Skt. svā°), *wealth*: bahudhana-°yā(h) Mv ii.375.22 (vs), Bhvr.; so mss., Senart em. svā°.

sāpattika, adj. (= Pali id.; cf. **an-āp°**), *sinful*: °ko bhavati Śiṅṅ 15.6; 146.3; Bbh 160.24.

sāpatnaka (= Skt. °na), *son of a co-wife, rival*: (iha sapatnā ye; mss. sapatniyeyo) vā bhonti °nakā vā vairiṇaḥ kṣetra-vairikā vā vastu-vairikā vā vrapra-vairikā vā pratirājāno vā . . . anyamanyasmim sāpatnāni cittāni upasthāpayitvā kālam 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*: Śiṅṅ 62.20; 68.24.

sāptāhika, adj. (= **saptā°**; Pali sattāh°, Childers), *weekly; to be taken for one week*, of medicines: MSV i.ii.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; sābhisamskārah sābhogo (q.v.) . . . vihārah (bodhisattvānām) Bbh 346.14; sābhisamskāreṇa, adv., Divy 250.24.

? **sābhīyati**, acc. to Tib. *delays in making*: (paropasthānām) °yati, abhinandati Śiṅṅ 152.7 (so mss., ed. em.

so 'bhīyati, 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 Deśi 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 sābhisamskārah (see this, and **abhisamskāra**) sābhogo nirnimitto vihārah (contrasted with anābhogo . . . vihārah, see **anābhoga**); Dbh 67.11, 14, 18, see anābhoga.

sāma (= Pali id.; see also **sāma**) = Skt. śyāma, *dark*: iha . . . vitarka-sāmo (em.); most mss. °samo, unmetr.; 2 mss. sabhūmau, prob. intending sadhūmo, see Foucaux, Notes, 194; sadhūma would be barely possible metrically; Tib. acc. to Foucaux *obscured by smoke*) mahāmadanavahniḥ LV 373.15 (vs), *here the great fire of passion, dark with ratiocination* (as with smoke) . . .

sāmagrī (= Pali sāmaggī), (1) *concord*: samdhiṃ 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, (samgha-sā°) 8; °gri-**dattaka**, 195.5, = **samgha-sāmagrī-dattaka**; °gri-**pośadha**, m., *participation in the pośadha with the order*, 195.4 ff.; (3) *meeting* (of monks): sāmagrī-velāyām punaḥ śayanāsana-prajñaptiḥ 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*: sarvadharmaṣu vaśavartī svayam eva sāmato (mss. syā° but Senart's em. seemis certain) virakto bhavati Mv ii.144.19 (prose).

[**sāmanaka**, f. ikā, read samānikā, to **samānaka**, 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 gocaragrāmehi Mv ii.131.4 (prose); °kaḥ pratiśatrujā 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 i.95.28 kodhano hoti, kodha-sāmantam 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 dagdhah) sthāpayitvā kuṅṅi-°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*; maniratnasya °ke LV 17.3; Gṛdhra-kūṭaparvata-°ke Av i.274.9; also instr. °kena, in comp., grīva-°kena mukha-°kena ca Gv 400.26–401.1, *in the vicinity of the throat and mouth*; Bhadrakara-°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 sphaṛitvā tiṣṭhati Divy 106.3; also in absolute use as adv., °kena śabdo vṛṣṭaḥ Divy 34.18; 70.4; 84.24, *the word spread abroad in the vicinity*; in comp., yojanasahasra-°kena (vācam niścārayati) 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. **sāma-°kam**, q.v., *a cubit in circumference*; instr. °kena, pañcāstapramāṇam

°kena Kv 74.11; (purāna-)niṣidana-samstara-°kāt 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-)°kaḥ (m.) 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-)sāmantakam Mvy 9185 (above) Tib. gañ khor, *circumference*; should this be adopted instead of thañ ḥkhor (kor)? It would correspond to Chin. (2).

sāmabhilaṣati (m.c. for Skt. sam°, *desires*: eta vimokṣa °ṣatyā (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**, °ma), *self, one-self*: na . . . Ghaṭikāro kumbhakāro sāmam (mss. somam, so me) pṛthivim khanati Mv i.326.19 (prose); sāmam (mss. somam) grhito yatha kṛṣṇasarpō ii.81.7 (vs); tataḥ sāmam (so 1 ms.; v.l. smenam) . . . ācikṣyāmi iii.74.7 (prose); sāmam (so 1 ms., v.l. somam) ca . . . lokam . . . buddhacakṣuṣābhivilokayanto 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 i.100.5 and 220.11 (here read cāsyā 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, vārṣikāḥ, mita-vārṣikāḥ, dīrgha-vārṣikāḥ; and Bhik 22a.2–3 sāmāyikā ārocayitavyāḥ: haimantikā graiṣmikā vārṣikā mita-v° dīrgha-vārṣikā ca. tatra haimantikāś catvāro māsāḥ, graiṣmikāś catvāro māsāḥ, vārṣika eko māsāḥ, mita-vārṣika ekaṃ rātrimdivasaṃ, dīrghavārṣikā ekarātronāś 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 graiṣmikam vārṣikam mṛta-(! but Tib. thuñ ṇu = *short*)-vārṣikam dīrghavārṣikam; the extents are the same.

? **Sāmātaṭa**, f. °ṭi, adj., geographical, with vācā, (language) of (? some country or region; prob. corrupt): Mmk 332.7 (vs), see **Harikelika**.

? **sāmāyi** (-kāmaṃ?), obscure: LV 37.5 (vs) anyo-nyā-gama-(v.l. °gamana, which meter seems to require)-yuktā yathaiva sāmāyi kāmaṃ (Calc. °yi-kāmaṃ as one word) ca; Tib. seems to render the whole line: dper na ḥdus pa dag ni khri las su (Foucaux, *et, par exemple, les réunions sur des tapis*), phan tshun ḥgro bar sbyor bar byed dañ mtshuñs, app. *like one performing coition in moving back and forth* (in moving towards one another); so essentially Foucaux. Pali has adj. sāmāyika, seemingly based on samaya; is sāmāyi related to this? for samāyi, n. sg. of °yin, perh. with ā of first syllable m.c.? But the resulting sense is hardly satisfactory.

sāmiṣa, adj. (= Pali °sa; cf. āmiṣa), (1) *worldly*, opp. to **nir-āmiṣa** (1): Mvy 6751; (2) *fleshy, of the flesh, non-spiritual*, opp. to **nir-āmiṣa** (2): Mmk 286.3, 5, 7.

sāmicī, °ci (= Pali id., mgs. 1 and 2; Skt. Lex. = vandanā; to weak stem of samyañc plus -a, f. ī, with vṛddhi), (1) *propriety of conduct, conformity to the ideal* (cf. Pali Vin. iv.142.20, = anudhammatā): °ci-pratipanna Mvy 1123 (Tib. mthun pa, *harmonize, be suitable, be wished for, desirable*); Sūtrā. xiii.1, comm.; iyaṃ tatra °ci Prāt 488.3, *this is the proper procedure in this case* (so Chin.); bhikṣuṇī . . . śikṣāsāmicīm 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. ḥdud pa (and others); °ci-karaṇīyaḥ Mvy 1771 = Tib. phyag bya baḥi ḥos su gyur ba, *become worthy of having salutation made*; bodhisattvānām °cim kṛtvā Bbh 153.8 (here text °cim); 154.19;

155.20 (here text °ci-kṛtvā); °cim kārayitvā Bhik 10a.4; °ci-karman (= Pali °ci-kamma), *payment of respects*, Bbh 239.23; 254.8; 378.9; Bhik 6a.1; °cim upadarśayantam Bhik 28b.5; in Divy 624.21 (vs, printed as prose) read labhate na ca sāmicīm (ed. with mss. sāmitīm, note suggests samitīm, wrongly); (3) *consultation, arrangement, agreement*: MSV ii.103.2 °ciḥ (Tib. gros).

[sāmīti, Divy 624.21, see prec.]

sāmutkarṣika, adj., f. °kī (= sam°, q.v.; = Pali sāmukkaṃsika), *excellent, characterized by distinction*: °ko . . . -dharmamukhāloko Dbh 5.15; °kī (dharmadeśanā) SP 60.11; Bbh 218.21; MSV iii.142.16; in Pali °kā (no °kī recorded) dhamma-desanā.

sāmudra, v.l. °drika, subst. (so BR) or adj., (*having to do with*) *chirromancy* (in Skt. as subst., and perh. so here): °dra-(v.l. °drika)-jñānavidhiñāś ca naimittikas LV 268.4 (prose).

sāmudraka-lekhaka, m. (or adj.); Mvy 8898; v.l. samudraka-lekha, so Mironov (and °lekhaka, from Minayeff, pw 7.381, suggesting em. to sāmu°), *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. °pasya), 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 drṣṭe dharma; and in Mv iii.214.17; 218.6; 222.9; in these gamaniyo (or °yam) sāmparāyaḥ (or °yam, 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°**. The acc. nt. °kam is used as adv. SP 77.15, with drṣṭadhārmikam, and 482.3 drṣṭadhārmikam (noun) ca teṣāṃ sāmparāyikam (adv.) nivartīsyati (or °tayīsyati, medio-passive), *and the worldly state will disappear for them in the future world*; misunderstood by Kern; Burnouf is free but correct in essence. However, WT omit sāmp° with some mss. and Tib. Others, see **sam°** and **drṣṭadhārmika**.)

sāmpreya, adj. (= Pali sappāya; etym. of both obscure; see **a-sām°**, and CPD s.v. asappāya), *suitable, fit, proper*, see **a-sām°**; esp. of food (so also in Pali), *wholesome*: Av i.255.1 °yam bhojanam; ii.110.2 °ya-bhojanena (Tib. phan pa, *beneficial, wholesome*); MSV ii.43.9 (Tib. ḥphrod pa); 45.17 (kriyā). Cf. **kula-sām°**.

sāmpreyaka, m., n. of a muhūrta (presumably *fit, suitable, or wholesome*, = **sāmpreya**): Divy 643.23 °ko nāma muhūrtaḥ; 644.16.

sāmbandhaka, nt. (to Skt. sambandha plus -ka; = Skt. °dhika), *an alliance by marriage*: (evaṃ) kṛtam °kam Av ii.37.9; evaṃ kṛte °ke 46.4; ms. both times sāvandhak°; Speyer em. sāmbandhik°, because this occurs in Skt. 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 sā°, q.v.

Sāmmittiya, m. pl., n. of a school (Hīnayāna, acc. to LaV-P., p. 148 note 1): MadhK 148.1.

sāmyaka, see sā°.

Sāyaṃgavendra (so all mss.; Senart em. Svāyaṃbhava°), n. of a former Buddha: Mv i.140.9.

sāyamprātika, adj. (Skt. Gr. id.; from Skt. sāyamprāta-r), *of, applicable to, evening and morning*: sakṛd eva daivasam °kam śālīm hareyam Mv i.343.6 (prose).

sāra, m. (= Skt. śārī, śārikā, also written sā°), a

kind of bird, *maina*: sāra (all mss.; n. pl.) ivā ravanto LV 296.11 (vs).

Sāraka, n. of a hunter: Divy 437.12 ff.; MSV i.126.18 ff.
sāra-kalpa, m. (= Pali 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 (= Pali sārājyati, Skt. samrajyate; § 3.3), *is affectionately attached*: . . . puruṣā 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 bāñijako 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: Śiḥṣ 36.8, and Gv 2d ed., for **Sāgaradhvaja**, Gv 99.19.

Sārapura (or Sarā°), n. of a locality: Māy 74.

sārambha (m.), = Pali id.; for Skt. samrambha; § 3.3; see also **sālambha**, *quarrelsomeness*, or concretely, *quarrel, strife* (these seem to be clearly mgs. of the Pali word): prahīṇa-mada-māna-moha-sārambham (Bhvr.) Divy 425.24; cf. Pali Miln. 289.11 . . . sārambho 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 niḥsattvavati-dhātu-jñāna-pratilabdho, 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.: °ṇim (ms. °ṇi; v.l. unmetr. °ṇiyam) kathām kṛtvā Mv ii.199.9 (vs); the corresp. vs in Pali Sn 419 sārāṇiyam.

sārāyaṇiya (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 °ṇiyam kṛtam, yathā ṛṣidharmo phalodakam upanāmitam Mv ii.96.17; (2) adj., f. °yā (= **samrañjana**, °ṇiya, **samrajanīya**; = Pali sārāṇiya, which Childers derives from the Skt. root smr̥, following standard Pali 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, °ṇiya, 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 Pali 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. sārōpaṇiyam 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*; = Pali 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 sārūpyāṇi (pātrāṇi) 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).

[**Sārūpyavatī**, RP 25.2, read sā **Rūpāvatī** (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. (= Pali satthaka; 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: Śiḥṣ 145.16, quoted from Dharmasamgīti; (3) n. of a yakṣa: Māy 26.

sārthavāhaka (= Skt. °vāha), *caravan leader*: °karūpeṇa Gv 225.26 (prose; not dim.; after **samgrahaka-**, q.v., -rūpeṇa; no context).

sārdham-vihārika, and °rin (= Pali 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 (*fellow-*) *pupil*; sometimes with gen. of their preceptor, as: Anandasya trīṃśa °rikā śikṣām pratyākhyāya . . . Mv iii.47.13; °ry-antevāsinaḥ sabrahmacāriṇaś ca Bbh 125.10; aśya tatra pañca °riśatāni Divy 347.2; mahallena bhūtvā pañca °rinām (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. (= Pali saddhimcara), *going along with* (one): MSV ii.185.2.

sārvakālika, adj., *wholly black*, = **sarvakālika**, q.v.: MSV iii.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.

sālabañjaka, °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** = Pali 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 kyī ḥdzin staṅs, lit. *an athlete's style* (or *posture*) of grasping, Das = samgrāho mallasya, samlambha (! not recorded elsewhere; prob. Das's 'correction' for sāl°), *'the mode of seizing in wrestling'*: (in lists of arts) asi-dhanu(ś)-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 LV 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-kumārāḥ sālambhāya shtitāḥ 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.

sālekḥika, adj. (to **saṃlekha**, q.v., plus -ika; § 3.3), relating to *severe austerities*: kuryāḥ °kīm kathāḥ Śiḥs 354.14 (vs); ms. sāl°, ed. em. sāmli°, which is cited p. 415 as reading of a ms. of Samādh containing the passage; but sāl° (cf. Pali **sallekha**) would be possible.

Sāleन्द्रadvajāgravati (v.l. Sāl°), n. of a lokadhātu: Suv 172.4.

Sāleन्द्रarāja (see also Sāl°), (1) n. of a former Buddha: LV 171.22 (Calc. with most mss. Sār°, but Tib. with best ms. Sāl°); (2) n. of a Buddha in the zenith: Sukh 98.17.

Sāleन्द्रarājaś(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-sālohitō); 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; Śiḥs 49.14; Gv 228.4; Bbh 132.16; 232.21. Mostly prose; often cpd. with prec. 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 (= avakhaṇḍanaṃ), 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; °nim Vaiśālīṃ piṇḍāya caritvā Av i.8.7; °nam . . . piṇḍopacaraṇam Karmav 21.14; (saṃtatvāṃ piṇḍāya) cartavyam °na-cāriṇā ca bhavitavyam Śiḥs 128.8; exceptionally of speech, sanidānavatīṃ vācam bhāṣate kālena sāvādānaṃ 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. Parisi.: = Pali **sāvajja**, *what is sinful, sin*; in Bhvr. cpds., vigata-°dyās ca bhavanti Mv i.134.9, *and they become free from sin*; sattvānām . . . uttaptakuśalamūlānām alpa-°dyānām Gv 268.3, . . . of little sin.

sāvāṣeṣa, adj. (= Pali **sāvasesa**), *not absolute, incomplete*, opp. of **niravaṣeṣa**, q.v.; of a sin, *that can be atoned*: kṛtena (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 °ni (°nin ?); no distinctively fem. forms, such as oblique -īye, noted), n. of a hermitage locality (āśramapada) in the Himālayas, home of the ṛṣi **Gautama** (4): Mv ii.210.1; of the ṛṣi **Kāśyapa** (4), iii.143.12 °ni, n. sg.; 146.15 °nim, acc. sg.; in 150.17 and 151.13 Senart prints °nim, but in the former 1 ms., in the latter both, read °nim; 151.4 °nīya (v.l. °nīya); also home of ṛṣi **Kāśyapa** (4) iii.362.12 ff.

sāhartavya, g.dve. (semi-MIndic for Skt. **saṃh°**, § 3.3; cf. **abhisāhita**, and AMg. **sāharana** = **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 sahasśilokadhātum pharivā MN iii.101.4–5), adj. with lokadhātu, or (Mv) subst., sc. lokadhātu, *consisting of 1000* (worlds); = **sāhasra-cūḍika**, q.v.: śakro

(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 **sāhasiko** without reference, with definition suggesting no application to lokadhātu.)

sāhasra-cūḍika, m. (cf. Pali **sahassī cūḷanikā** 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**)ś cyūḍiko (read cū°) lokadhātuḥ MPS 31.46. The form cūḍ° evidently means *small, minor*, and is related to Pali **cūḷa**, **culā**. Contrasted with **dvīsāhasra** . . . and **trisāhasramahāsāhasra** . . ., qq.v. In ŚsP 26.8 and elsewhere replaced by **sāhasre** lokadhātu, see **sāhasra**.

Sāhasrapramardani, 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** °kādhipaḥ Dbh.g. 54(80).17.

sāhasri (= AMg. **sāhasī**; cf. **sahasri**), (*a group of one thousand*): in Mv i.148.17 (vs) five of six mss. read **viṃśa sahasriyo teṣām**, but meter seems to favor, with Senart, **viṃśat sāh°**. In some citations under **sahasri**, in prose, some mss. read **sāh°**. Cf. **tri-sāhasri**, 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 caurā(h) LV 371.12 (vs).

1 **si** (or **sī**), syllable used in learning to write: Divy 486.2, 6 sity ukte dham itī vismarati (of a stupid pupil). Prob. refers to the word **siddham**; the forgotten akṣara would strictly be **ddham**.

2 **sī** = **asi**, *thou art*: §§ 4.7; 28.64.

Siṃha, (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 **Siṃhapariprcchā**, Śiḥs 5.15 (acc. to Bendall and Rouse, note in Transl., 'son of Ajātaśatru'; I do not know the basis for this); (6) n. of a merchant (= **Siṃhaka**): 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.

Siṃhaka, n. of a merchant (= **Siṃha** 6): Divy 523.12.

Siṃhakalpā, n. of a town: Divy 523.9 ff.

Siṃhaketu, (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.

Siṃhakeśarin, n. of a king: Divy 523.9; 526.4, 25.

Siṃhagāmini, n. of a 'gandharva maid': Kv 5.4.

Siṃhaghoṣa, n. of a Buddha in a southeastern lokadhātu: SP 184.8.

siṃha-candana, some variety of sandalwood: anye devā °nasya bodhivṛkṣam saṃjānanti Mv ii.310.2.

Siṃhacandrā, n. of a nun: SP 383.1.

Siṃhajātaka (v.l. Siddha-j°), n. of a work: Karmav 44.21 (not identified; not Pali Jāt. 157).

Siṃhateja(s), n. of a former Buddha: °jaḥ, n. sg., Mv i.137.13.

Siṃhadatta, n. of a previous incarnation of Bindu-sāra: Mmk 613.13.

siṃha-dhvaja, (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.

Siṃhanandī(n), n. of a disciple of Buddha: Mv i.183.1.

Siṃhanāda, n. of a deity: Sādh 47.3 etc.

Siṃhanādanādin, 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 agryah (among Buddha's followers; of Piṇḍola-bhara-dvāja) Divy 399.30; cf. Pali AN i.23.24 (aggam...) sihanādikānaṃ yad-idaṃ 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 sthitā Mv ii.446.20; niryūha-°ra-gavākṣa-iii.69.17; 81.14; ratna-°rāṇi Gv 167.16; in 202.23 in cpd. containing niryūha and gavākṣa; (2) n. of a (perh. mythical) gem: °ra-maṇiratna-padmagarbhāṇi Gv 101.13.

Siṃhaparipṛcchā (see **Siṃha** 5), n. of a work: Mvy 1394; Śiḥṣ 5.13 f.; 53.5.

Siṃhapura, °rī, (1) °ra, n. of a city, in the Kimpārī Jātaka: Mv ii.95.5; 98.1 ff.; (2) °ra, n. of a city in the Kaliṅga country: Mv iii.432.14; (3) °rī, n. of the capital city (rājadhāni) of Śākyamuni (3), q.v.: Mv iii.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-ṣaṭam yena gandhodakam praviṣāti tasyāḥ ... puṣkiriṇyāḥ (ms., ed. em. puṣka°), aṣṭaṣaṭam eva °khānām yena punar eva tad vāri nirvahati RP 40.15 f.; (2) an instrument of torture (cf. **ulkāmukha** 1 and Pali rāhumukha, MN i.87.13 with comm. ii.58.28): °kham vā hriyamāṇasya Śiḥṣ 182.4.

Siṃhala, (1) also °laka, °la-rāja, n. of a son of the merchant **Siṃha** 6, and an incarnation of Śākyamuni: °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 ii note 553, 'peut-être ... des enroulements combinés de feuillage et de lions'): Sukh 54.11 (among ornaments of Amitāyus's bodhi-tree); °tāhi ... samalaṃkrtaṃ bodhi-vṛkṣam samjānetsuḥ Mv ii.311.13; siṃhalatāhi (or siṃho-, mss.; Senart em. siṃhi°, m.c.; better siṃhā° = siṃha°) sphuṭā bodhivṛkṣe (em., mss. sphuṭe °kṣo) Mv ii.317.8 (vs); (udyānaṃ ... samchannaṃ ...) °latā-jālaiḥ Gv 101.24; °latāḥ suruciravarṇasūtrā(h) Śiḥṣ 302.2 (vs), in passage vaguely parallel to Mv ii.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) Śiḥṣ 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.

Siṃhavijrmbhitā, 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, °taṃ samādhiṃ ŚsP 483.6 (text here also °viklambh°).

siṃhaśayyā (cf. Pali sihaseyyā), *bed of state* (cf. siṃhāsana, **siṃhāṅgada**): upetya Bhagavataḥ (after his death) °yam 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. siṃhaśayyāyam ib. 47.2.

Siṃhasāgarakūṭavinanditarāja, n. of a former Buddha: Sukh 6.3.

Siṃhasaudāsa, n. of a king: Lañk 250.13.

Siṃhahanu, (1) (= Pali Sihahanu), n. of a Śākyan king, father of Śuddhodana: Mvy 3598; Mv i.352.12 f.; 355.19 f.; ii.37.17; only the Bodhisattva proved able to wield his bow, Mv ii.76.4; LV 154.15; (2) n. of a Buddha in the east: Mv i.123.9; (3) n. of a disciple of Śākyamuni: Mv i.182.17; (4) n. of Māra's general (senapati): 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-kunḍala (worn in the ear, Sn. comm. 138.3): °dā, pl. (worn by Hri) Mv ii.59.15 (vs).

siṃhāṇa, (m. or nt.; Skt. Lex. id.; cf. next), *snot*: °ṇa-lālā (mss.° mālā, °māro) Mv ii.326.6 (vs; lack of -ka m.c.?). Cf. also **siṅghāṇa**.

siṃhāṇaka, m. or nt., °nikā, f. (cf. prec., and Skt. siṅghāṇaka, Skt. and Pali siṅghāṇikā), *snot*: °ṇaka Divy 342.15; Māy 219.14 etc.; °kān (acc. pl., end of dvandva) LV 256.20; °kaṃ (n. sg., end of dvandva) Sukh 68.9; °nikā Mv i.28.8; all prose.

? **siṃhāsapīṭha** (°supīṭha ?), adj., only in first half of an anuṣṭubh vs, °pīṭho (or °pīṭhā) balavān: Mv ii.431.17 (here printed as prose, wrongly); 458.10; iii.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 (iii n. 466) his suggestion of ii n. 568, -sapīṭha = 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-]-pīṭho?)

Siṃhoraska, n. of a former Buddha: Mv i.140.5.

sikthaka, nt. (= Skt. Lex. id., Pali sitthaka; Skt. siktha), *beeswax*: Mvy 7115 = Tib. (s)bra tshil (acc. to Jā. and Das spra tshil, wax).

siṅghāṇa, m. or nt. (= Skt. °ṇaka; see also **siṃhāṇa**, °ṇaka), *snot*: Mmk 112.24 (vs; lack of -ka perh. m.c.), see s.v. **ṣaṭa**.

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.

Sitaśrī, n. of a Bodhisattva: Gv 442.21.

Sitāṅga, n. of a Bodhisattva: Gv 442.1.

Sitātapatra, n. of one of the 8 Uṣṇiṣa-rājānaḥ (see Uṣṇiṣa 3): Mmk 41.11.

Sitāsitalocana, n. of a former Buddha: Mv i.140.5. [**Sitodaka**, see **Śitodaka**.]

-**sittha(ka)**, see **madhu-siktha(ka)**.

siddhaka, adj.-ppp. (= Skt. and Pali *siddha*, *cooked*, the Pali word wrongly explained PTSD, plus specifying -ka), *that had been cooked, prepared*: yāni (foods) rājñā Kuṣena 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 **Simha-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-pāḍiḍya(-mata)**, 456.13.

Siddhartha, (1) (= Pali *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-dravyāni vā sarvāṇi labhate* Mmk 107.4 (prose; sc., as result of a magic rite); *śiṣyagaṇaiḥ svakaiḥ 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.); Pali and Skt. Lex. id.; Skt. °vāra, °vāraka, °vārīkā; also *sindu°* in Skt. and Pali, a certain tree, *Vitex 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**.

[**si**, see **si**.]

simhaka, some product of the jeweler's craft: °kā pi kriyanti Mv ii.473.12.

Sitā-nāgarāja, n. of a nāga king: Mvy 3306; Māy 247.8. *Sitā* is doubtless the river of that name; cf. s.vv. **Vakṣu** and **Pakṣu**.

siphalā (v.l. *si°*), sc. *lipi*, a kind of writing: Mv i.135.7, between *vāṅgā* and *tramidā* (= *drāviḍā*); possibly error, or hyper-Skt., for Pali and AMg. *sihala* = Skt. *simhala*, *Singhalese*.

siṃa, nt.; also **siṃana**, m. or f., or **siṃā**, f., a moderately high number: *siṃam* Mvy 7836, cited from Gv 133.2; in Gv 105.20 gen. *sattvāsīnasya*, read *sattva-siṃasya*; *siṃā*, n. sg., Mvy 7710.

siṃātīkrāntika, adj. (Pali °*kkantika*), with *kaṭhinoddhāra*, *due to* (a monk's) *having crossed the boundary* (of the *vihāra*): MSV ii.161.18; 163.4.

siṃābandha, 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 *nirvāna*) Divy 150.21; (2) *drawing a (magic) boundary* ('magic circle', Bendall and Rouse, Śikṣ p. 136) as protection against evil: *ḍṣṭyā 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.

siṃāvati, presumably for °*vati*, = Skt. *siṃā*, *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*.

[**siṃra**, n. pl. *siṃrāḥ*, error for *sītāḥ*, *furrows*, to Skt. *sītā*: (sa *yadaikam*) *halasiṃram* (q.v.) *kṛṣati tadā sapta siṃrāḥ* (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 Pali Vin. i.240.18–19 *ekena naṅgalena kasantassa satta siṭāyo gacchanti*. Corruption due to preceding (*hala-*) *siṃram*.]

[**siṃvaka**, em. for *sevaka* = *āsevaka*, q.v., *patch*.] **siṃha**, m. (= Pali, Pkt. id.; MIndic for *simha*), *lion*: Mv i.227.1 = ii.30.4 (vs); ii.59.15 (see **siṃhāṅgada**); v.l. *simha* in all; see also next, where no v.l. *siṃha*.

Siṃha-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) *Sihaniṣadya-niṣṭam* (*grasati . . . āḍityam*), *the sun . . . when it has set on (behind) S*.

su, indecl. (= Pali id., for Skt. *svid*), particle used (in Pali) generally after interrog.: *svuratam kim su katham ca dāntam* (or *da°* with mss., MIndic) *āhu* Mv iii.395.7 (vs), = Pali Sn 513 *sorata kena katham ca dāntam āhu*. (In LV 337.7 (vs) *divide ḡhāṇa su Gautamam*, but *su* here is a pronoun = Skt. *taṃ*, acc. sg. m.) Cf. **suda(m)** **so**, **sva**.

Suutthitā, n. of a devakumārīkā in the southern quarter: LV 389.8 (vs); corresp. to **Subheshthitā** of Mv.

sukaniṣṭha, pl., a class of gods: Mmk 19.10 (prec. by **akaniṣṭhā**, foll. by **lokaniṣṭhā**, qq.v.).

Sukīrti, n. of a former Buddha: Mv i.136.14.

Sukuṣi, n. of a 'gandharva maid': Kv 4.20.

Sukuṇḍala, n. of a god (among the *Śuddhāvāsakāyika*): 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-dīvasa, see s.v. **sukharātri**.

Sukhāprabha, n. of a former Buddha: Mv i.139.10.

sukhama, adj. (MIndic for Skt. *sūkṣma*; cf. **sukhuma**; Pkt. id. and *suhamā*, *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, °**trī** (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 prcchakā āgacchanti* Mv i.214.1 = ii.17.1 (prose), *come to ask whether he has spent a comfortable night or day*; in cpd. °*tri-prcchikā(h)*, n. pl. m., Mv iii.297.5, *persons who make such inquiries*; °*trī dātavyā* Mv iii.177.14, *the hope that he has spent a good night must be expressed* (in the morning, *kalyato evotthitena*).

sukhallikā (= Pali id.; cf. *Deśin*. 8.36 *suhelli*, comm. *sukham*, *suhallity* anye), *pleasure* (of worldly kinds): Mvy 7173 = Tib. *bsod nams*, *happiness*; generally in cpd. with foll. **anuyoga** (q.v.; as in Pali), or **āyoga** (q.v.): *sukhal-*

likānuyogam (LV 407.22 °kāyogam; KP sukhaliḅā°) anuyukta LV 264.20; 407.22; KP 105.9; kāmasukhallikāt-maklamathāntadvaya-(187.11 °klamathānuyoga-)-vivarjitatvāt Bbh 185.5; 187.11; kāmesu kāmasukhallikāyogo (same phrase in Pali, e. g. SN v.421.4 °anuyogo, wrongly edited) LV 416.16; Mv iii.331.3 (here Senart em. °kāyogo, but mss. °kānuyogo [corruptly °gyo] as in Pali and elsewhere in BHS).

sukhasamvāsa, adj. Bhvr. (= Pali id.), *pleasant to associate with*: in Mv ii.423.19 replaces **sukhasamparśa**, 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 (°śāśayaḥ); Sukh 25.15; 61.7; Dbh 40.7.

sukhasamparśa, adj. Bhvr. (= Pali sukhassa-phassa, 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 Pali above), prob. Mvy 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 **sukhasamvāsa**, q.v.). See also next.

sukhasparśa = prec., q.v.: *balam ca sukhasparśa-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 °śam viharisyati* (perh. *will enjoy good health? or, will live in pleasant conditions?*) MSV ii.85.2; *sukhasparśam* (v.l. *sukhasamparśam*; adv.) viharati SP 286.6 (prose), prob. rather social, *dwells in pleasant* (social) *contacts*; alpātānkatām laghutām sukhasparśa-vihāritām (so text; read °hāratām?) ca Kv 18.8.

sukhākarā, ep. of **Sukhāvati** (lokadhātu), *causing bliss* (m.c.? for sukha°): *diśa paścima yatra °karā lokadhātu virajā Sukhāvati SP 455.1* (vs).

sukhāpana (nt.; to next plus -ana; Ap. suhāvāna, adj.), *the making happy*: °nārtham SP 53.12; 54.3; Dbh.g. 22(358).10; °nārthā(a) SP 92.12; all vs.

sukhāpayati, °te (caus. to Skt. sukhāyate, Pali °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. **sukhākarā**), with or sc. lokadhātu, the world of **Amitābha** or **Amitāyus**, from which **Availokiteśvara** 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; Samādh 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 devakumārikā 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 kālam manyase*, or the like; see s.v. **manyate**.

sukhila, adj. (*sukha* plus -ila, § 22.17; cf. **duḥkhila-tā**), *happy*: *sukhilaṃ taṃ sukhitaṃ sadā viśokam devā nānubhavanti darśanena Ud xxx.37; hāsya-lāsya-krīḍita-ramita-sukhila-madhuropacāraṃ (antaḥpuram) LV 212.5* (prose); so all mss.; Calc. °sukhita°. Neither **sukhila** nor **duḥkhila** seems recorded outside of BHS.

[? **sukhiloma**, Sukh 25.17, °maḥ, 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. (= Pali 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. *sukkha*, Skt. *saukhya*), *happiness*: *yāvajjīva-°yam kṛtaṃ ca bhaviṣyati Av ii.37.9*.

Sugata (= Pali id.), *one that has attained bliss* (Tib. bde bar gśegs pa), ep. of a Buddha: Mvy 7 et passim; °ta-civara-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, Vin. iv.173.21 ff.

Sugatacetanā, n. of a female lay-disciple: SP 383.2.

Sugatisamdarśanalokēśvara, 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. Pali *Sugandha* 3 in DPPN).

sugandhita, ppp. (to Skt. *sugandhayati*; perh. = AMg. *sugandhiya*, which acc. to Ratnach. = °dhika), *made fragrant*: °dhitāngo 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 yakṣini: 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. *sughosā*, f., acc. to Ratnach. a certain *bell*, ghaṇṭā): °śam (acc.) Mv ii.159.5; °śa-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 °śam or °śakam (acc.); Senart em. °śakim (no f. form noted in BHS); °śakam, acc., Mv iii.165.7 (prose); °śakam, acc. pl., LV 214.17 (vs); Mv ii.322.13 (vs); iii.407.19 (prose; v.l. °śam); °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, *Sughoṣaḥ* (see **sughoṣa** 2) and *Samabuddhi*; the reading of the mss. would mean *having a mentality* (as sweet and charming) *as the sughoṣa instrument*.

suçandra, (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.

Sucandraṛṣṭi, n. of a former Buddha: Mv i.137.5.

Sucandrima, n. of a king of Siṃhapura, in the Kimnari 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.

Sucirṇadhva, 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 kimnara maid: Kv 6.6.

Sujanabhadrā, n. of an author: Sādh 580.17.

sujāta, (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., śreṣṭhī tatra upāgataḥ.) Sujāta-darśanatvaṃ ca śreṣṭhī 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 ff.; 235.10; (3) n. of a king, app. identified with Ikṣvāku, primeval king of Ayodhya: Śāketē (= Ayodhyāyām) mahānagare °to nāma Ikṣvākura-jā 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 Trapuṣa and Bhallika: LV 381.7, 17.*

sujāta-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 sñan bañi sgra dag kyañ; contrasting with ill-omened sounds (as of crows, jacks, 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. sujātajātaḥ 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 sujāta-jāta-tām aklāntakāyatām ca pariprechanti sma (Lefm. sujātajāte 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.

Sujātābuddhi, 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 samāntaṃ); 263.15 ff.; 300.12; for Divy equivalent see **Nandā** and **Nandabalā**; (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 **śu°**.

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. putraṃ-

jīva, cf. Schmidt, Nachträge), n. of a plant: °vaṃ (acc.) Mmk 120.18 (vs).

Sutānu, 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).

Sutejomaṇḍalaratiśrī, n. of a deity of the Lumbini grove: Gv 365.5 etc. (2d ed. line 4-5 etc.).

suda, indecl. (m.c. for sudaṃ; 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 kāmavitaro (mss. °kā) Mv ii.6.10 (vs).

Sudamṣtra, n. of a prince (former incarnation of Buddha), = Viśvaṃtara: LV 167.21; RP 22.18; see refs. in Finot p. vii.

Sudamṣtrā, n. of a kimnara 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, Kirfel, 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.

Sudarśanapṛitikara, n. of a kimnara: Mvy 3420.

Sudarśanā, (1) n. of a princess who married Kuṣa: 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 Dipamkara: 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.

Sudṛḥajñānaraśmijālābimbaskandha, n. of a Tathāgata: Gv 422.8.

sudṛśa, 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 i.5.3 etc.

Sudeva (= Pali id.), n. of a leading disciple of the Buddha Maṅgala: Mv i.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, Sudhanakumārāvādānam (Divy ch. 30) Divy 461.9; (2) n. of a śreṣṭhī-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 Kiṃnari 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. **°khī** (= Pali sunakha, **°khī**), *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 svalaṃkṛtām** 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 Bodhisattvasamgītiprāsāda (see **samgīti** 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 **samthanā**, 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 **Sundarī**° 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 (?): nadi-sundarikā-tīre MSV i.279.13 (vs; but in prose 266.3 called **Prabhadrikā**).

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°-samāḥ LV 174.2 (vs), cited Śikṣ 204.12 as asi-śūla°; Tib. ral gri (*sword*) gśog gnas (*cutting part*?) ḥdra (*like*).

[**supatīrtha**, ep. of rivers of Sukhāvātī: 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 . . .) ucchādāna-(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.

Suparikīrtitanāmadheyaśrī, n. of a Tathāgata: Śikṣ 169.13.

Suparipūrṇajñānamukhavaktra, n. of a Tathāgata: Gv 422.13.

su-paritta (v.l. °parīta), see 2 **paritta**.

suparṇikā, in Divy 190.12 **suparṇikā kuṭī** (mss.; ed. kuṭīr; 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.

Suparñi(n), m. (Skt. Su-parṇa plus -in, Bhvr.; unrecorded otherwise), = Skt. **Suparṇa**, the garuda bird, 'king of birds': °ṇinā pakṣirājena Divy 344.16; Av ii.156.2;

°ñi, n. sg., Divy 148.12; 182.5; Av i.108.4; Mmk 505.19 (vs, see s.v. **lampuṭa**); °ñiḥ Mvy 4872; °ñitaḥ, abl., Mahāsamāj., Waldschmidt, Kl. Skt. Texte 4, 179.4; in line 2 above, text suvañi, where meter requires long penult, read suvarñi or suvaññi (partly or wholly MIndic), see **Suvarñin**.

Supaśyin, n. of a future Buddha: Mv iii.330.11.

Supātra, (1) (= Pali Supatta), n. of a crow king in the Kāka Jātaka (= Pali Supatta-j°, 292): Mv iii.125.14 ff.; (2) n. of one or two former Buddhas: Mv i.137.2; iii.234.7 ff.

Supāraḡa (in both mgs. = Pali Suppāraka; cf. **Sopāraka**, **Saupāraka**; as n. of a town = Skt. Śūrpāraka; 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.

Supārśva, n. of a former Buddha: Mv i.136.14.

Supārśvā, n. of a crow-queen, consort of **Supātra** (1), q.v.; in Pali called Suphassā = Susparśā: Mv iii.125.16 ff. **supiti** (etc., Skt. svap-), *sleeps*, see Chap. 43, s.v. svap (2).

supina, m. (= Pali id., AMg. suviṇa; MIndic for Skt. svapna; §§ 3.111, 117; cf. **supana** and next), *sleep, dream*; only in vss (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 i.205.2 = ii.8.16 (read supine for Senart's em. °nam); i.207.14 = ii.12.4; ii.12.15, 18; 133.15, 19; 134.16; 135.13 (prose), 17; Samādh 19.26, 27; Suv 157.11; 250.3; Lañk 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 i.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, MIndic for Skt. svapiti, °pati), *puts to sleep*: (dhātri) yā kumāram ... udvarteti supeti Mv ii.423.7, and similarly 433.12 (both prose); supīya (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. i.96.30), *easily satisfied with food*: Śiḡs 202.19; °ṣa-tā, Mvy 2376; Śiḡs 119.8. Associated with **subhara**-(tā).

(**suptaka**, f. °ikā, cf. Skt. ardha-°ikā, BR; not recorded Pali or Pkt.; *asleep*: tubhya prekṣami śayāni (= śayane, m.c.) °kām LV 236.3, vs.)

Suprañihita, n. of a future Pratyekabuddha: Divy 70.3.

Supratāpa, n. of a former Buddha: Mv iii.230.11.

su-prativeddha (= Pali suppaṭi°, see below), *well-realized, penetrated*, presumably ep. of dharma, *religious truth*: drṣṭyā °dhaḥ Mvy 2416 = Tib. ... śin tu rtogs pa; °dhaḥ 2886 = Tib. legs par rtogs pa; cf. Pali AN ii.185.5 (dhammānam ...) diṭṭhiyā suppaṭiveddhanam; comm. iii.170.8 = atthato ca kāraṇato ca paññāya suttu paṭividdhā paccakkham katā.

Supratiṣṭhā, f., n. of a lokadhātū: Gv 82.9.

Supratiṣṭhita, (1) n. of a former Buddha: Mv iii.230.12 f.; (2) n. of a devaputra, one of the 16 guardians of the bodhimāṇḡa: LV 277.13 (text °sthita); (3) n. of a yakṣa, companion of Chandaka: Mv ii.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 i.240.9 ff.; (6) n. of a monk: Gv 67.18 ff.

Supratiṣṭhitacarāṇa, n. of a former Buddha: Mv i.140.8.

Supratiṣṭhitacāritra (Kashgar rec. Prati°), n. of a Bodhisattva: SP 300.14.

Supratiṣṭhitabuddhi, n. of a former Buddha: Mv i.139.10.

[**su-pratiṣa**, Lefm. at LV 102.21, but read with v.l. sa-pratiṣa or °ṣa, q.v.]

Suprathamā, n. of a devakumarikā in the southern quarter: LV 389.8 (corresp. to **Suprabhātā** of Mv).

su-pradharsaka, adj. Bhvr., *subject to easy spoliation*: Bhik 4a.3; see s.v. **sv-ādarsaka**.

Suprabuddha, (1) n. of a Śākya prince, father of Māyā: LV 26.15 (but in Pali Suppabuddha 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 **Suviśuddhā** of Mv).

Suprabha, (1) n. of a former Buddha: Mv i.112.17; (2) n. of a king of Benares, in the Godhā-jātaka: Mv ii.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 ii.1.15; (2) n. of a female lay-disciple: Gv 51.15; (3) n. of a girl, attendant on **Subhadrā** (1): Gv 52.3.

Suprabhātā, n. of a devakumarikā in the southern quarter: Mv iii.307.9; corresp. to **Suprathamā** of LV.

Suprabhāyakā? (°bhāsvarā?), n. of a devakumarikā in the western quarter: Mv iii.308.8 (v.l. °bhāsvaraḥ, intending °rā).

Suprabhāsa, n. of a former Buddha: Mv i.59.1 ff. **suprabhāsa**-(mañi), m. or nt., a kind of gem: Mv ii.310.11.

Suprayāṇa, n. of a Bodhisattva: Gv 442.2.

Supriya, (1) n. of a cakravartin: Mv i.154.2; (2) n. of a gandharva: Av i.113.5; of a gandharva-king, Divy 202.29; cf. 3; (3) n. of a 'king of musicians' (gāndharvikarāja; cf. 2): Av i.93.7 ff.; (4) n. of a merchant's son: Divy 99.24 ff.; (5) n. of a younger son of Anāthapiṇḡada: Av ii.37.7.

Supriyā, (1) n. of a village chief's daughter: LV 265.4; (2) n. of a daughter of Anāthapiṇḡada: Av ii.7.10 ff.

Suprityarati, n. of a former Buddha: Mv i.139.1.

supremaka, adj. (*su-prema-n plus -ka, Bhvr.), *intimately friendly*: asya °kā bhikṣavaḥ Av ii.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 Kuṣa: Mv ii.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 Kimnarī Jātaka: Mv ii.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. vuddhivanta; § 22.49), *having good intelligence*: LV 299.7.

Subrahma(n), (1) n. of a former Buddha: °maḥ Mv i.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. °mānam) 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 (dvārapālini): Sādh 502.14.

subhati (= Pali *sumbhati*, Ved. *subh-*, see BR; cf. *paṭi-*, *vi-su*°), *smites*: (āyāsasu ca droṇiṣu . . .) *subhanti* (mss. here *sutanti*) *pratyamitrāṇi* Mv i.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 i.228.3 ff.; (2) n. of a householder: Divy 262.8 ff.; (3) n. of a nāga king: Māy 247.12.

Subhadrā, (1) n. of a householder's daughter: Gv 52.1; (2) n. of a yogini: 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* Śiḥ 202.19; °*ra-tā*, with *supoṣatā*, Mvy 2377; Śiḥ 119.8.

Subhāsitagaveśin, n. of a prince: Av i.219.8 ff.

Subhikṣarāja, n. of a former Buddha: Mv i.141.8.

Subhikṣākānta (v.l. *Subhikṣa*°), n. of a former Buddha: Mv i.138.9.

Subhuja (misprinted Mu°), n. of a former Buddha: Mv i.137.13.

Subhūti, (1) n. of a Śākya of Devaḍaha, father of Māyā: Mv i.355.15; 356.5; ii.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, ii.128.3 ff., has a story showing little resemblance to the Pali story of *Subhūti*, but both are entitled 'chief of disciples that are arāṇāvihārin (see *araṇa*)', or in Pali *araṇa*°; Vaj 19.14 etc. 26.17; Su° is also first of *dākṣiṇeya* disciples, Karmav 161.18, as also in Pali of *dakkhiṇeya* (in AN i.24.8–9 both titles are given him); the same as the Pali personage is doubtless meant also in KP 141.1 ff.; and Śiḥ 146.8 (from *Dharmasamgīti-sūtra*) and, all from the **Bhagavati**, q.v., Śiḥ 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.

Subhūṣanabhūṣitā, n. of a *kiṃnara* maid: Kv 6.5.

Subhūṣarā, n. of a nāga maid: Kv 4.5.

Subhūṣitakhaṇḍa, n. of a former Buddha: Mv i.139.6.

Sumakaṭṭa, n. of a former Buddha: Mv i.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 *Dīpamkara* (= **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 3426.

Sumana(s), (1) n. of a future Buddha: Gv 441.25; (2) n. of a *śuddhāvāsakāyika* god: Mv ii.257.8, 18 (in both mss. **Sumata**); 258.6, 19 (in all four n. 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 **Aniruddha** and initiated by him: Av ii.68.6 ff.; (5) (perh. = Pali *Sumana* 8 in DPPN) n. of a Buddhist elder: MSV i.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 i.153.16.

Sumālinī, (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 i.f.38.5.

Sumitrā, n. of a *rākṣasi*: Māy 244.2.

Sumukā, n. of a pool near *Veruḍiṅga* (*Vebha*°): Mv i.320.10.

Sumukta, nt., n. of a locality of the Śākyas: Mv i.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 *kiṃnara* 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.); *Ti ri rab* (usually = *Sumeru*, once in Mvy 1388 = *Mert* which is otherwise *lhun-po*) me tog (*flower*).

Sumeruvatsa (cf. **Sumeru**), n. of a serpent king (*mahoragādhipati*): Mvy 3434.

Sumeruś(iri)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 iii.459.22 (vs) *evaṃ te anvaiṣyāmi ādāya sumḥakam 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: (. . . *ghrikalpaṃ sarvaṃ samantarahitaṃ, tricivarā ca prādurbhūtā*) *sumbhakam* (mss., Senart here em. wrongly) *ca pātram prakṛtisvabhāvasamsthītā ca keśā*, etc., Mv ii.234.5; substantially same formula (sometimes pl., °*kā* or °*kāni* *ca pātrā* or *pātrāni*),

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*(?): āśīviṣa-°likā dṛṣṭiviṣāvataṃsikā Sādh 249.2 (vs), ep. of **Jāṅgulī** (2), q.v.; the cpd. could mean *having a pot of serpent-venom*, see **āśīviṣa**.

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: Suyāmadevapatrapramukhāḥ yāmā (so read with v.l. and Calc., supported by Tib., for Lefm. *suyāmā*) devāḥ LV 364.15; yāmādhīpatiḥ . . . ca suyāmā 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; Sunirmīta 118.3; and Saṃtuṣita 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, Sunirmīta- 18, and Saṃtuṣita- 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 Suyāmādhīpatir 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, trayas-trimśādhipo bhavet 53(79).8, which can only mean *lord of the Trayas-trimśa* (class); but note Saṃtuṣitādhipo 22, Sunirmītādhipo 54(80).1, and Vaśavartīśvaro (*the Lord Vaśavartin*) bhavet 9 (in all these adhipo, īśvaro 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 Saṃtuṣita devapatiḥ (may be read as separate words!), (18) Paranirmīto 'pi ca Suyāma patiḥ (this may also be two words!) . . .

su-yutta, adj. (MIndic for *su-yukta*), *well joined*: °ta-saṃgītāḥ (of aparasas) Dbh.g. 42(68).10.

Suyodhana, (1) n. of a kiṃnara 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 vss), *gentle, mild*; associated with kṣānti: Mv ii.368.2; 371.8; 355.21 = iii.280.6 (all vss; 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. *surai*, *surati*; Skt. and Pali *surata*), *sexual enjoyment, lust*: in Mv ii.63.4 (vs) read, nearly with mss., *vipuṇya-mānā surati*-(mss. cited as °bhi, °bhīr, a graphic corruption, cf. **saurabhya** for **sauratya**)-upadrutā, *hirir nivāreti svacittam ātmano, Modesty restrains women of unvirtuous 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 misunderstands 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 vss.; (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 yogiṇī: Sādh 427.5.

suriya (= Pali id., MIndic for Skt. *sūrya*), *sun*: read in LV 54.3 (vs) *jihma sarva tuṣitālayo bhuto jambudvīpi suriyo* (so best ms.; ed. *puri yo udāgataḥ, the whole Tuṣita-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 mṛga-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 **Diśāmpati**: Mvy 3580.

Sureṇupūṣpadhvaja, n. of a kiṃnara: Mvy 3422.

Surendramālā, n. of a kiṃnara maid: Kv 6.20.

Surendrā, n. of a kiṃnara 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-lamṛkṛtikā, see **alamṛkṛtaka**, and cf. **svālamṛkṛta**.

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.

suvacas, (1) adj. (= Pali *suvasa*, *subbaca*; not in this sense Skt. *suvasa* and Lex. °cas), *compliant, mild, gentle in speech*: *agrakulīnā °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.

? **Suvaṇṇin**, possibly to be read instead of **Suvarṇin** (for text *Suvaṇi*) = **Suparṇin**, q.v.

suvatthi, see **suvasati**.

Suvadana, n. of a former Buddha: Mv i.138.7.

suvarṇa, m., (1) (= AMg. *suvaṇṇa*, Skt. *suparṇa*; cf. **suvarṇin**), the garuḍa bird, 'king of birds': *suvarṇa-rājāno suvarṇādhipatayo* (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 (pākṣiṇāṃ rājā); (2) n. of a former Buddha: Mv i.138.6.

Suvarṇakeśa, n. of a nāga: Mvy 3322. Cf. **Svarṇa**°

Suvārṇagarbha, (1) n. of a Bodhisattva: Mv 664; Suv 120.4; (2) n. of a former Buddha: Sukh 6.13.

Suvārṇacārin, n. of a former Buddha: Mv i.138.9.

Suvārṇajambudhvajakāñcānābha, 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 maṣṭika, moṭṭ(h)ika, see **muṣṭika** 4): Mv iii.113.19; 443.6.

Suvārṇadhvaja (nt.), n. of a palace at Aḍakavatī: Suv 116.1.

Suvārṇapārśva (= Pali Suvārṇapassapabbata), n. of a mountain: Māy 253.28.

Suvārṇapuṣpa, n. of a predicted future Buddha: AsP 366.9.

Suvārṇapuṣpojjvalaraśmīketu, n. of a Tathāgata: Suv 120.1.

Suvārṇaprabha, (1) n. of a former Buddha: Sukh 5.13; (2) n. of a Māra: Gv 444.12.

Suvārṇaprabhāsa, see °prabhāsottama.

Suvārṇaprabhāsā, n. of the wife of the nāga king Kālika: LV 284.11.

Suvārṇaprabhāsītā, n. of a lokadhātu: Suv 168.6.

Suvārṇaprabhāsottama, nt., Mv 1339, or m.(!), Mmk 109.28, and °ma-sūtra, Śikṣ 160.12, Mmk 38.13, = **Suvārṇabhāsottama**(sūtra).

Suvārṇaprastha, n. of a city: MSV i.66.3; 67.1, 3.

Suvārṇabhāsa = next: Śikṣ 216.6. Both the citation here and that in prec. but one are from Nobel's ed. 22.3 ff.

Suvārṇabhāsottama, (1) also -sūtra, n. of a work (our Suv); this form preferred by Nobel, p. xii, tho most Nep. mss. read usually Suvārṇaprabhās°; 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. Suvārṇaprabhās°).

Suvārṇabhujendra, n. of a king: Suv 45.4 (on the form or forms of the name see Nobel's note here).

Suvārṇamekhaḥ, n. of an apsaras: Kv 3.9.

Suvārṇaratnākaraçhatrakūṭa, n. of a Tathāgata: Suv 119.13; 168.8, 1f; 241.2 ff.

Suvārṇaviśāṇa, n. of a former Buddha: Mv i.139.12.

Suvārṇaśataraśmibhāsaagarbha, n. of a Tathāgata: Suv 169.9.

Suvārṇaśrṅga, n. of a mountain: Māy 254.2.

suvārṇa-saṃdhi (f. or nt., acc. to text), a 'golden' (i. e. advantageous) *alliance* (by marriage): °dhī 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 °saṃdhiva (rather °dhī ca, with text above) putrapautrā (but here mss. °traṃ, as if °saṃdhi were nt.). The same incident is described both times.

Suvārṇasena, n. of a former Buddha: Mv i.139.1.

Suvārṇābha, n. of a rich man's son at Kapilavastu: Av i.346.4 ff.

Suvārṇāvabhāsa, n. of a peacock-king: Māy 222.30 etc.; MSV i.287.17.

Suvārṇāvabhāsā, n. of a 'gandharva maid': Kv 5.17.

Suvārṇin (semi-MIndic) = **Suparṇin**, q.v.: (sarva-)nāgabhanāny avabhāsa . . . °pi-bhāyāny apanayanti Gv 119.15, see s.v. 1 **vālikā**; Mahāsamāj 179.2, read Suvārṇi or Suvārṇi, see s.v. **Suparṇin**, also **suvārṇa** 1.

Suvalitaratiprabhāsārī, n. of a courtesan's daughter: Gv 404.9 etc.; later, in vs, called **Samvalitā**, q.v.

Suvastra, n. of a cakravartin: Mv i.154.1.

Suvāsu (read Suvāstu?), n. of a river: Māy 253.7. In a list between Pañcālā and Prabhadrīkā.

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

Suvikrānta, n. of a former Buddha: Mv i.141.12.

Suvikrāntavikrāmin, (1) (v.l. °kramin, °kramā) n. of a **satpurusa**, q.v.: SP 4.1; (2) n. of a work: Mv 1347 (°mī, n. sg. m.); (3) n. of a Bodhisattva: ŚsP 6.17.

Suvikrāntasrī, n. of a Buddha: Śikṣ 169.14.

Suvikrāmin, n. of a śreṣṭhin's son: Gv 51.22.

Suvicakṣaṇagātra, n. of a former Buddha: Mv i.139.11.

Suvicitra, m., n. of a lokadhātu: Gv 256.23.

Suvicintitārtha, n. of a former Buddha (rebirth of **Mahākaraṇācintin**): Samādh 8.17, 31.

[? **suvijātinā**, 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 -jaṭino, as shown by Tib. ral pa can du (byas šiñ), *having long hair*; for suvi we might conjecture śuci-, but Tib. has nothing that seems to correspond.]

? **Suvijrmbhita** (mss. vary), n. of a former Buddha: Mv i.138.11.

Suvibhakta, n. of a Bodhisattva: Gv 442.10.

Suvibhaktavati, n. of a samādhi: Sukh 20.7.

Suvmaladatta (mss.), n. of a former Buddha: Mv i.138.7 (Senart em. °danta; but cf. **Vimaladatta**).

Suvmāna, n. of a cakravartin: Mv i.153.16.

Suvilokitajñānaketu, n. of a Tathāgata: Gv 421.18.

Suvilokitanetra, n. of a Bodhisattva: Sv 3.2.

Suviśākha, n. of a Bodhisattva: Gv 442.13.

Suviśuddha, (1) n. of a former Buddha: Mv i.139.7;

(2) m. or (°dhā) f., n. of a lokadhātu: SP 205.8 (vs; °dha 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 mleçcha 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 i.127.5, has aneko (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 °kṣemaṃ mama putram Mv i.152.14 = 226.8 = ii.29.11 (vs, but meter imperfect, very possibly corrupt); spoken by Śuddhodana 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 apsaras: Kv 3.17.

Suvyūhā, n. of an apsaras: 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*: °lā 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, § 2.34), *beautifully adorned*: LV 321.21 (vs), see s.v. **citritaka**.

suśaurya, a military art, mastered by the Bodhisattva as prince: (in a list) sthairyā-sthāmni suśaurye bhāhuvyāyāme . . . LV 156.11 (prose); several mss. read

°rya-, as cpd. with bāhu°, but Tib. renders as separate word, dpah 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. suṣṭhu; Pali suṣṭhu and Skt. suṣṭhu only adv.; cf. next), *good, excellent*: suṣṭhu Mvy 2531 (but Mironov su. next), among 'synonyms of anuttara'.

suṣṭhūtā (= Pali suṣṭhūtā; cf. prec.), *excellence*: samgha-°tāyai 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. xiii of Suv, 145.8; (2) n. of a kalpa: Gv 258.3.

Susambhavav(i)yūha, n. of a Buddha: Gv 259.15 (vs). The next word seems to be an ep. of this personage, not a separate name.

[**suśāra(-galva, -galvārka)**, false reading for **muśāra**, q.v.]

Susāthavāha, (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.

Susīmā, n. of a rākṣasī: 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°).

suṣvasti, 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; su-svasti perh. only a textual corruption, due to a copyist who tried to make a 'correct' Skt. form out of the MĀndic one.

Suharsītaprabheśvarā, n. of a queen: Gv 381.3.

sū-, in comp. for S't. su-, see § 3.22; usually m.c., but see **sūrata**.

sūka, perh. for Skt. śūka, *something sharp and stinging*: śāṅkha-sūke, dual dvandva, MSV ii.55.17, in list of things painful to step on.

sūkarikā (= Skt. and Pali °rī), *sow*: °kāyāḥ kuṣāv Divy 194.28; 195.14 (prose).

Sūkarikāvādāna, nt., title of Divy Chap. 14: Divy 196.15 (colophon); Śikṣ 177.10.

Sūksmatvac, n. of a future (predicted) Pratyekabuddha: Av i.142.20.

Sūksmavastra, 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. **ksuraka**).

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...) tvadbhāv-sūcām bhaṣaitāḥ karoti Jm 144.23 (vs); samṛddhi-sūcaiva 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) rūpyamayī °kā ālambanam adhiṣṭhānakam cābhūsi Mv i.194.20, similarly 195.1, 4; iii.227.7 ff.; Senart's note i.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).

sūciḡra(ka), **sūci°**, nt., = next: sūci-°ka-sampādanam Mvy 8511; sūci-°kam 8972; sūci-grham MSV i.281.18; Tib. khab ral.

sūciḡhara, **sūci°** (nt.; = Pali sūciḡhara; 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**): Samādh 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-ḡra(ka), °ḡhara, see **sūci°**.

sūci-padaka, m., 'step with a needle', *stitch* (so app. Tib. khab kyis, with a needle, bsrubs, see Jā. s.v. srubs 2); dvau trayo vā °kā dātavyāḥ MSV ii.156.2.

? **Sūtkhalin**, m., n. of a devaputra, one of the 16 guardians of the Bodhimaṇḍa: 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; sūtravīnayaḥbhidharmaṇa Lañk 290.8.

sūtradhara, m. (= Pali suddhara, 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 (?): yathoktaṃ Bhagavatā °pade Mv ii.98.13 (there follows a vs, = Pali Dh. comm. i.181.15 f., iii.30.19 f., 319.14 f.); (2) v.l. for **Śvabhrapada**, q.v.

sūtra-piṭaka (= **sūtra** 2), *discourse-basket*, as n. of part of the canon: bodhisattva-°kāḍ 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-vaiyākaraṇābhigito Mv iii.122.21 (vs), so virtually as mss., and as meter requires; °to LV 4.18, of the LV itself; Mvy 805; 1435 (°tah); Divy 274.14; Bbh 46.8 (°tān); 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 (!) evam bhadrīkām sūtrāntām 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 °yaṃ sthaviro Divy 397.8; ifc., evam adhīta-catuḥ-°tikam (acc. m.) Mmk 38.13, (one) who has studied these four sūtrānta (viz. the Prajñāpāramitā, Candrapradīpasamādhī, Gaṇḍavyūha, and Suvarṇaprabhāsottamasūtra).

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 nāmauśadhis, 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... niveditam). 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; satkrtya °kam pratigrahiṣyāmaḥ Prāt 532.6 = La Vallée Poussin, JRAS 1913.845, Stein ms. fragm. 1.2.2 (here pratigrhīṣ°); nānā-sūpika-rasopetasya bhaktasya MSV i.47.1.

Sūmati, m.c. for **Sumati** (1), q.v.

sūrata, adj. (also **surata**, q.v., and cf. **saurya**; = 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).

sūrī (unrecorded; cf. Pali, AMg. sūra, also Vedic id., *sun*), *sun* or *ray of light*: tāḥ sarvasūrīḥ (mss. surīḥ, surāḥ, meter demands sū-; refers to arciṣām... sahasrakoṭīḥ 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 Śākyan youth: Av i.381.1 ff.; (3) n. of a yakṣa: Māy 236.16 and 25.

Sūryakesaranirbhāsā, 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 vaipulyasūtra); (4) a kind of gem (mañirāja): Gv 90.4 (twice); nowhere recorded, perhaps nonce-formation based on aśmagarbha, 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).

Sūryadhvaṅga, 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 1419.5.

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: Samādḥ 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 suriyassūpaniṣā 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 stutinindādi-sekataḥ, vardhate narakavaśāt (ms. °śa-) sekān narakavahmivat Śikṣ 265.15-16 (vss).

sekayati (denom. to seka; comm. on Hem. 4.96 cites Pkt. seā = sīcati, tho the sūtra ignores it), *sprinkles*: °yantī, 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... setakām (mss. sīketām, em. Senart) sūpatīrtham (Skt.; so read with parallel LV 248.9, and Pali sūpatīrthā, see below; mss. corrupt, wrongly em. by Senart) śucisampannatoyāṃ syandamānām drṣṭvā Mv ii.123.20; the collocation setakā sūpatīrthā, 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. śayyā, § 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-śayyāka**. See also **śeyyā**.

sela, m., a high number (= **selā**, **selu**): Mvy 7766 = Tib. yad yod.

Selaka, n. of a (legendary?) knight to whom King Śreṇiṣya compares the Bodhisattva: udagro tvam asi rājñāḥ aśvāroho 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. *Sailaka (Ratnach.), but it seems doubtful whether he is the same person.

selā = next: Gv 106.11.

selu, m. or f., = **seia**, **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, *servicing, service*: kṣāntiṣā sevanatā KP 20.3.

Saikata, n. of a Buddhist monk (who became insane): MSV i.ix.10, 16.

saindhava, m. (or nt., doubtless = **sindhava**, q.v.), a musical instrument, prob. a kind of *drum*: mṛdaṅgam āliṅga-saindhavām paṇavām Mv iii.82.3 (vs).

-**sainyaka**, in sa-s° (= Dutreuil sa-seṅka, 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.

Saila (read **Saila**?), 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 ms. °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. *soḍum!*), with most and best mss., for *taṃ 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 cittānīti yathābhūtam praṇānāti Asp 266.5; cf. *anuttarāṇi* etc., 266.13; close parallels in Pali, e. g. DN i.80.9.

soṭpattika, adj., f. °kī (Bhvr., *sa-utpatti* plus ka), with (*its*, etc.) *origin*: °kaṃ śikṣāpadaṃ Bbh 219.5; °kiṃ sāvitriṃ Divy 638.4.

? **sona** (= Pali *sona*, oftener *soṇa*; to Skt. *śvan*), *dog*: *sonāhārikṛtaṃ* Mv i.129.9 (vs), *made food for dogs*, by Senart's ingenious but somewhat dubious em.; mss. corrupt, mostly *soṛā*°.

sopadhi-śeṣa (= Pali *sa-upādi-sesa*, cf. under **upadhi**), *characterized by a remnant of upadhi* = *skandhas*, i. e. with normal life not fully extinct, ep. of *nirvāṇa*-(dhātu); opp. to **nir-upadhi**°, **an-upadhi**°, and see LaVallée-Pousin, *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: °māleṇa divo babhūva Jm 80.22 (vs); subject, the king's rule; -mahāsvarga-°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 bhōti aṣṭāṅga-sammitam* (mss. °matam) Mv iii.94.5 (vs); note the closely parallel *sumanodyānam*, *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 **Supāraka**, **Saupāraka**), n. of a city and country: *yadā Thapakarṇi gṛhapati °rakāto* (so with mss.) . . . *mahāsamudram 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. *sovai* = *suvai* = Skt. *svapiti*, °*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.

[**soṃaprāsa**, *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) (°*śiri* m.c.), n. of a kalpa: *Gv* 257.7 (vs).

śomā, (1) n. of a Śākya girl (a brahman's daughter): *Av* ii.20.1 ff.; (2) n. of a rākṣasī: *Māy* 243.34.

śomila or °**lā**, a kind of cloth-material, = **saumilakā**, °**likā**, q.v.: *āmīlā vā somīlā* (could be n. sg. f. or n. pl. m. or f.) *vā kṛmīvarṇā vā* . . . *Bhik* 22b.4, in same list as *Mvy* 9175 etc.

śora = Skt. *svara* (§ 3.117), *voice, sound*: *cakora-sorām* (acc. pl.) *karaviṅkanādītām* LV 214.18 (vs); meter requires long syllable so-; so Lefm. with 2 mss., ms. A °*saurām*, others °*svarām*, unmetr.

śoratya, see **śauratya**.

śormika, adj. (= Skt. *sormi*, *sa-ūrmī*, plus -ka Bhvr.), *having waves*: *Mvy* 7036.

śovattika, nt. (cf. Pali id., as adj., *auspicious, wealthy*; MIndic, = **śauvastika**, q.v.), *benediction*: *dīśe* (aor., mss. *diśām*) °*kaṃ divyaṃ maṅgalyaṃ cārthasādha-kaṃ* (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. (*skyil 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.).

śaukara = next, q.v.: SP 280.2 (vs).

śaukarika (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* (h)tshoṅ ba, *seller of, dealer in pork*; *Divy* 505.4, 11, 25; *Bbh* 302.9.

(**śaugata**, also Skt., *Buddhist*; from **Sugata** plus -ka; *of, belonging to, the Buddha*: *sattvā bhavantu °tāḥ Sādh* 302.17 (vs); *nagara vā kva °taḥ*, . . . *ratnaśobhāḥ kva °tāḥ Laṅk* 8.17, 18 (vss; not nouns with Suzuki, who renders as if *Sugata*); (labhate . . .) *kāyaṃ* . . . °*taṃ Laṅk* 374.17 (vs), a *Buddha's body*; *labhadhvaṃ °tām gaṭim Dbh.g.* 55(81).17; *dharmaṃ °taṃ cāryaṃ Mmk* 435.8.)

śaugandhikā (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.

śaugandhī = prec.: *indīvaraṃ ca °dhī puṇḍarikam* . . . *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.

[? **śauparama**, adj., acc. to ed. (presumably from **suparama* plus -a), *supreme*: *sā śauparamā tathatā nirut-tarā* . . . *Bbh* 38.26 (prose). But prob. read *sāsau* (*sā asau*) *paramā* etc.]

Saupāraka (also spelled in mss. *Saurp*°, *Śaurp*°, *Śaupāraka*; = **Supāraka**, **Sopāraka**, qq.v.), n. of a city: *Av* ii.166.6 ff.

Saubhadra (?), n. of a locality: *Māy* 73.

saubhāṣaṇika (and °*ṣiṅika*? 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 °ṣāṇikasyārthe suvarṇapīṭako . . . paryaṭito, na ca tat subhāṣitam upalābhya Av i.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 °ṣīṇika, or better °ṣāṇika, as in Av, for °ṣīṇika in Divy 116.18 (the mg. is made clear by 115.10 ff., yady api te, i.e. Supriya, subhāṣitasyārghamaṇim prayaccheyus . . ., *if they should give you a jewel as reward for a noble utterance* . . .); Supriya later (116.13) preaches to kimnarīs, who give him many jewels (17), and (18) dharmadeśanāvartitāś caikaṃ 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 dharmadeśanāvartitāś, tā eva viśiṣṭataram 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., *servicing as reward for noble* (holy, religious) utterances: śramaṇabrāhmaṇebhyo dakṣiṇām (teacher's fee) pratīṣṭhāpayitum mūrdhagāṇinim (read ūrdhva-gā° with 229.11) saubhāṣikim (so text, read as above) . . . āyatām 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, sarvaṅgasampannā lokānām anukampakā.) grhītā atyanta (so, or abhyanta, mss.: Senart °tam) teṣām sāmjalī saumanasyakā Mv i.182.(14–)15 (vs), *accepted* (may be) *on their part this very joyous salutation* (?).

Saumitrā, n. of a river: Māy 253.5; in a list between Carmaṇvatī and Viśvāmitrā.

saumilakā, or (v.l. Index, and Mironov) °likā, a kind of cloth-material, acc. to Tib. (beḥu 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 (! read mūrdhnaḥ, acc. pl.) prabhayā spharitvā Gv 336.26 (vs), *suffusing the peaks of S. with light*. Perhaps, however, we should read Sumeru-mūrdhnaḥ.

? **Saumbhavatsabāhu**, n. of a former Buddha: Mv i.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 ii.220.10 (vs), in description of Śyāma(ka).

saurya, 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 **saurya**, 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 ii.354.1 = iii.278.5; ii.362.4; iii.195.12; Divy 39.12; 40.6; Sukh 60.16; Mmk 491.16; not with kṣānti, LV 127.20.]

Saurpārakiya, adj. (Sūrpāraka, Śūr°, plus -īya), of Sūrpāraka: °yo rājā Divy 31.14; °kiyā banīḥaḥ 34.11.

saurayodaiyikā (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. ñi ma śar ba; Chin. sunrise; Jap. makes it adj. but specifies no noun.

sauvarcalikā (°ka°), presumably = Skt. °cala, a kind of salt: °likāṣṭasahasrābhimantritām kṛtvāñjitākṣah sarvasattvām vaśīkaroti Mmk 712.29 (a magic rite).

Sauvarcasa, pl., n. of a brahmanical school (of the Chandogas): Divy 637.27.

sauvarṇaka, f. °ikā, adj. (= Skt. °ṇa and next; to suvarṇa), *golden*: °ṇakasya hemajālasya Mv iii.227.15; °ṇakam daṇḍakamaṇḍalu- Divy 246.18; °ṇikā Mv i.195.7 (kiñkiṇikā); 196.6; all prose.

sauvarṇika, adj. (AMg. sovāṇṇiya; Childers cites Pali sovāṇṇika, only from Senart's Kacc.; to Skt. suvarṇa plus -ika; = prec.), *golden*: °kena hemajālena Mv i.196.5 (prose).

sauvastika, nt. (also **sovattthika**, 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: lokadhātuṃ 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 i.13.14 (read with mss. °dha-nibhāntike); 95.14; ii.332.15; 393.23; iii.103.15; Jm 32.5; 193.1; Av i.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 ii.161.6; iii.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 ii.285.12; iii.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 pratītya samudeti hi duḥkham 419.13 (vs); vadhakās ca skandhāḥ RP 44.15; etehi eva skandhehi parinirvāpayitavyam Mv iii.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 samantāgato . . .), in Pali once four (dhammakhandhā, DN iii.229.14 f., the above three plus vimutti-kkh°), but usually five, the above three plus vimukti-s° and vimutti-ñānadārśana-s° (in Pali forms, e. g. as 5 dhamma-kkh° DN iii.279.15 ff., each called ase(k)kha SN i.99.30 ff. et al., CPD as above); these five listed as asama-sama-pañca-

skandhāḥ Mvy 103–108, as lokottara-pañca-sk° Dharmas 23; as *cing skandhas purs* AbhidhK. LaV-P. i.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 acchidre ye bhikkhū supratisthitāḥ 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. bhavacakṣukaiḥ in same line); the true reading may be °skandho niveṣeyaḥ 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-buddhādhyeśanā-(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* (rāsi = 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**.

skandhākṣa, 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-prṣṭhottaryāny . . . anyāni ca . . . vastrāṇi Kv 78.21.

skambhākṛta, also **kam°** (= Pali khambha-kata), *with arms akimbo*, lit. *prop-formed*: Mvy 8549 na skambhākṛtāḥ = Tib. dkur 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. i.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 reṅs 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. Pali Vin. i.196.2 manussā 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 **Thapakarṇi**, °nika, **Sthapakarnika**, qq.v.), nickname of a brother of Pūrṇa, lit. *lac-ear (-ring)*, see s.v. **Trapukarṇin**.

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-**.

? **Stimītarājan** (based on a single inferior ms. which reads Stimīra-rājāḥ; other mss. Timi-rājan or, with metathesis, Miti°; stimita seems not recorded in Buddh. literature; very doubtful), n. of a former Buddha: Mv i.141.1.

stina (= 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. thuvai, see Ratnach.) = Skt. stauti, *praises*: read prob. stuviya (ger.) yasavati (acc.) jīnasya mātā (acc.) LV 50.4 (vs); Lefm. supiya, 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, tope*: 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 kārītaṃ (n. sg.) Mv i.61.1; (2) (Pali, see next but one) *turret or pinnacle* of a building, in prakārapari-khādvara-stūpabhingūdhāḥ Av ii.115.8, see Speyer's note.

stūpaka (m. or nt.; to prec. plus -ka, dim.), *little stūpa* (made by children in ṅṭay): MSV i.1.21 ff.

stūpikā (dim. f. to **stupa** 2 plus -ka, -(i)kā), *small turret or pinnacle* on a house: read grhastūpikāvalihī Mv ii.36.11 (vs), °hī m.c., otherwise with one ms., *with rows of house-pinnacles*; Senart em. wrongly; cf. Pali Jāt. vi.116.(28–)29 maṇimaya-kañcana-thūpikam (Bhvr.), ep. of vihāram (acc.); in vs 117.6 pañcathūpaṃ (vimānaṃ), glossed pañcahi kūtāgārehi samannāgataṃ; PTSD not happy in transl.

? **stemita**, text Lefm. LV 230.9 (vs), could only = Skt. stimita (m.c.? cf. abstr. staimitya), *motionless*, i. e. *insensible, fainting*: (of Śuddhodana on hearing of his son's departure; in 7–8 dharanitale nirasto utkrośu kṛtvā . . .) so stemito (with only two inferior mss., others with Calc. stemito) hī jalaghaṭasamprasakto, āśvāsantī bahuṣata Śakīyānām; Lefm. cites Tib. from Foucaux's transl. *sanglotait*, but this (ñud mo phyuñ) = utkrośu 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-samvāsika, m., and f. °kā (Pali theyya-samvāsaka), 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*: teṣaṃ mohapuruṣaṇām dharmā-°kānām LV 88.5 (prose).

stomita, ppp. (= Pali thomita, to thometi = Skt. Dhātup. stomayati, denom. to stoma), *praised*: °taḥ Mvy 2614; stutaḥ °to varṇitaḥ praśasto Bhik 24a.4; devaśa-tasahasra-stuta-°ta- (Lefm. stamita, 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.

? **styayāntataḥ**, 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) śāntavimokṣapāraḡaḥ; 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 'yaṃ 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. thīṇa), *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 **upakleṣa**); 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. thīṇaddhi, thīṇagiddhi, Jain Skt. styānārdhhi, styānāgrddhi; 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 **nīvarana**, q.v., *hindrances* (to religious life); often in lists of (some or all) the **nīvarana**, 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 suptaḥ svapnāntaragatas . . . (note that **middha**, q.v., is sometimes used in this innocent sense); with **nīvarana** or other evil qualities, Bbh 145.10; 173.1; 243.21; in Śikṣ 111.9 (vs; repeated several times below) read yaḥ styāna-middhe (for text yasmāna mi°) 'bhīratim 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.) bahulāś ca bhavanti Mv i.79.16.

striyā, also **striyā** (cf. **śriyā** = śri; § 10.6; cf. **iṣṭiyā** = **iṣṭikā** = **iṣṭi**, and see s.v. **īstri**; may be Sktization of AMg. itthiyā, which may represent theoretical strikā) = stri, *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 abhiśakto, 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 avārtika-bodhisattva' SP 264.11 ff.; in BHS often replaced by **mātrgāra**, and by **stryāgāra**.

strikāgāra, see **stryāgāra**.

stripośaka (= AMg. itthiposaya), 'keeper of women', *whoremaster, pimp*: not to be associated with, SP 280.5; 480.9.

strī-maya, adj., (music) *made by women*: (rājā . . .) °yena tūryeṇa vādyamānenodyānam praviṣṭaḥ 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. strikāgāram (v. l. striyā°) Mv ii.424.20; istrigāra LV 213.19 (vs); istriyāgāram (v. l. iṣṭiyō striyāg°) 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. striyāgārān Sukh 67.15 (but reading uncertain); acc. sg. striyāgāram Mv ii.426.10 (v. l. striyā°); iii.1.6; 2.11; striyāgāram Mv ii.426.7 (mss.); iii.1.4 (so read with v. l., ed. striyā°, metrically inferior); gen. istrigārasya madhye LV 215.11 (vs); stem in comp. istrigāra-(madhye) LV 137.16 (vs); antaḥpura-stryāgāra- Gv 359.2; striyāgāra-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*: Madhuskandhasya devaputrasya °laṃ pradakṣiṇikaroti MSV iii.140.4.

sthaṇḍilak: (in Skt. only ifc. Bhvr.; = Skt. °la), *bare open space*, for performance of a rite: kṛṣṇacaturdaśyām gocarmamātraṃ °lakam upalipya Mmk 720.11 (prose).

sthaṇḍila-śayana (nt.; = Skt. °śayā), *sleeping on the bare open ground*, as an ascetic practice: °nais 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; Boehlingk's ed. and that of AnSS. read there sthaṇḍile with no v. l.), = **sthaṇḍilaka**: mahodadhitaṭe ramye medhya-sthaṇḍilyam āśrite Mmk 476.28 (vs, but metr. indifferent as to °la or °lya).

Sthapakarṇika, also **Thapakarṇi**-(ka), (and cf. **Stavakarṇin**, °ṇika) 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 ṭhavei 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 **sthāpayitvā**, 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. **jīrṇaka**; (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, divyenāyusa (so with varṇa, sukheṇa, aiśvaryaṇa, parivāreṇa; rūpeṇa, divyehi śabdehi, gandhehi, rasehi, praśavyehi) Mv i.337.15; similarly ii.190.13 (rūpehi for rūpeṇa, sparśehi for praśavyehi); similarly Pali SN iv.275.2 (et alibi; here, dibbena āyuna, then vaṇṇena, sukheṇa, yasena, adhipateyyena; dibbehi rūpehi, saddehi, gandhehi, rasehi, potṭhabbehi); in Mv iii.302.5, same with only pañcahi 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 sarvaśilpasthānakarmasthāna-vidhijñāḥ; in Karmav 64.7 mātāpitarāḥ pañca sthānāni pratyānuśamsamānāḥ (*expecting five matters*) putram icchanti, some other group than the vidyā-sthānāni must be meant, perh. the five ānisamsā of a virtuous man as in Pali DN ii.86.1 ff.; durdṣam imaṃ sthānaṃ (*hard to see thru is this subject*), yad . . . pratītyasamutpādaḥ Mv iii.314.4; (paravipattiḥ) saṃvejanīyaṃ sthānaṃ Divy 432.16, *a matter that should be shuddered at*; anākhyātam idaṃ sthānaṃ SP 230.8–9, *an article (of creed) not yet made known* (Kern); dharmā-nigūḍha-sthānaṃ 233.12, *secret article of the doctrine*; anyatamānyatamaṃ sthānaṃ adhyāpadya Bhik 23b.4, *having violated one or another point (item, of the code of conduct)*; 24a.1; evaṃrūpaṃ sthānaṃ nādhyāpatsyase 24b.5; asmin sthāne, in (on) *this point, subject, matter*, SP 317.3; 318.11 (tathāgataḥ khalv asmin sthāne, on this subject, 'saṃpramoṣadharmā'; 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 thānaṃ vuccati kāraṇaṃ): trayāṇāṃ sthānānāṃ sammukhībhāvāt (*as a result of the presence of three things, conditions*) putrā jāyante duhitaras ca Divy 1.12, 15; (saṃnāṃ) sthānānāṃ āścaryādbhuto loke prādurbhāvaḥ 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 pramādashthānaṃ asyopasamharati Bbh 15.24, he does not produce for him an occasion for heedlessness; kaukrtya-sthānaṃ SP 287.2, see kaukrtya; (3) basis, cause, so organ, implement: tenaikāṃ daṇḍasthānaṃ 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-dhātṷ-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: sthānaṃ etad vidyati yaṃ (it is quite possible that) ete mama (acc.) jīvitāto vyaparopayitvā (°pitvā, mss.) . . . Mv i.350.11; sthānaṃ etam vidyati yaṃ Sudarśanā upakrameṇa atmānaṃ māreyā ii.448.12; sthānaṃ etad vidyate yat . . . Divy 109.14; 159.28; 175.27; 228.12; 273.16; 512.5; Gv 404.23, etc., common; (without yad) sthānaṃ (one ms. adds ca) me . . . Sudarśanā paribhavati Mv ii.491.19 (so mss., which however are confused); with neg. (cf. Pali n' etam thānaṃ vijjati), referring to following, na etam sthāna (so read with v.l., m.c.) vidyati, yatra . . . Mv iii.46.2 (vs); but usually to preceding, nedaṃ sthānaṃ vidyate Vaj 34.8; Mmk 395.3; naitat sth° vi° Dbh 25.16;**

sthānaṃ etan na samvidyate LV 215.19 (vs); iti naitat sthānaṃ vidyate SP 333.9.

sthāpana, nt. (cf. Pali thapana, same mg.), *omission, avoidance*: MSV ii.176.8 adharmaṇa karmaṇā kopyena °nārheṇa (*which ought to be avoided*); so iii.73.16 etc.; posadha-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-thapanam).

sthāpanīya-vyākaraṇa, nt. (cf. thapanīya-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 thapanīyaṃ pañhaṃ, explained comm. ii.308.34 ff. taṃ jīvaṃ taṃ sarīraṃ ti ādīni puṭṭhena pana, avyākatam etaṃ bhagavatā ti thapetabbo, esa pañho na vyākātabbo, ayam thapanīyo pañho.

sthāpayitvā, in vss rarely **sthāpetvā**, **sthāpya** (= Pali thapetvā; cf. **sthapayati**, 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, [asthānaṃ etac . . . yad bhikṣur . . . sammukhībhūte tathāgata imaṃ dharmam . . .] na śraddadhāt, sthāpayitvā parinirvṛtasya 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) upāyaṃ 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 svayaṃ udāraṃ dharmābhisaṃskāraṃ udārāṃ ca buddha-kṣetrotpattim) sthāpayitvāsya dharmaparyāyasya samprakāśanaheṭor . . . upaṇno 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); tathā-gataṃ °tvā LV 148.21 (prose); Mv ii.433.8 (putram °tvā); Divy 544.9 (pratyayaṃ °tvā); Bbh 77.13; Sukh 2.12; followed by relative clause in lieu of object, °tvā ye tasyāṃ parṣadi saṃnipatitā abhūvan SP 244.14, *except those who . . .**

sthāpitaka, adj. (Skt. °pita, ppp., plus specifying -ka, § 22.39; cf. AMg. thaviyaga-bhoi), in pūrva-°ka, *that which has been previously placed*, as described before: Mmk 39.2 (°kaṃ cūrṇam); 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, vīrya: °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, udārarddhībala-°mam pratijñāpratibhāna-bala-°mam prajñābala-°mam ca dṛṣtvā); 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*: °vāṃś 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**, °lika- (?) (= Pali thālaka, °likā; Skt. sthāla, °li, plus -ka, svārthe or dim.), (*little*) pot: °likā-mūyena SP 106.10 (prose; all Nep. mss. but one °lika-, Kashgar rec. different); °likān, acc., Divy 123.22; 343.16; dīpa-sthālikā-(*lamp-pots*)-śāta- RP 57.7; dīpa-sthālaka udvartavyaḥ MSV iii.97.12, *the lamp-pot is to be set up*; °likākāra, *pot-shaped*, Divy 338.9; 342.11; pāṇiya-sthālaka, (*small*) *water-pot*, Mvy 9029; Śikṣ 90.15 (prose); udaka-sthālaka (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-)pṛthivīdevatā: LV 319.3, 9; Gv 220.19 ff. (dwelling at the bodhi-maṇḍa, in Magadha-viṣaya).

Sthāvira, see Ārya-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*: bodhisattvamāthā 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 nisannaḥ 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. cittam 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) Dhg. 11(347).1, *not long lasting*; perhaps here should be included, as fem. to sthitaka, sthitikā SP 53.7, see s.v. **sthitika**.

Sthitanīścitta, m., n. of a samādhi: Mvy 583; ŚsP 1422.4. Cf. Nīścitta, 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 **akāmakāmin**, 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 (vs) 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.

Sthiramati, n. of a teacher: Mvy 3484.

Sthirā, n. of a capital city (rājadhānī): Gv 170.13; 171.26 etc.

sthihāti, *stands*, etc., = Skt. tiṣṭhāti; see Chap. 43, s.v. sthā (7).

Sthūṇa, or °na, m. (1) also **Sthūnā** (dental n), f. (= Pali Thūṇā), n. of a brahman-village in the west: Mvy 4117 sthūṇopasthūṇau grāmau; Divy 22.1 (paścimena) Sthūṇopasthūṇakau brāhmaṇagrāmakau; Māy 1, 60 Sthūṇāyām, loc.; (2) n. of a yakṣa at Sthūnā: Māy 60.

(Pali does not record an equivalent of **Upasthūṇa**, 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 tathāgatāḥ Mv i.192.12(-13), vs; *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.

Sthūlakoṣṭhaka (= Pali Thullakotthika, °ṭṭhita, also °koṭṭha?), n. of a city, capital of King Koravya (Kau°): Av ii.118.5 ff.

Sthūlakoṣṭhakiya, adj., of **Sthūlakoṣṭhaka**: 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.

Sthūlabirduka (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 therā, *old*; *an elder*: sthero na tāvatā bhavati (pronounce bhoti) Ud xi.11 (required by meter; later v.l. sthaviro, unmetr); sthero ti ucyaṭe xi.12 (later v.l. sthavira ucyaṭe, where meter is preserved by omitting the MIndic ti = iti). The first of these corresp. to Pali Dhṛ. 260 na tena thero hoti, where meter requires either thaviro, or with vv.ll. 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 sthāmi as separate words; the cpd. could possibly be a dvandva, but the surrounding items are chiefly single, not dvandvas; Tib. brtan pa (= sthairya) ḍaṃ mthu ḍaṃ, 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 **sthora**, *beast of burden*, = Niya Pkt. stora, *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. khruṣ ras.]

snātra, nt. (Jain Skt. id., see pw; and cf. prec.), *bath*: śvo bhaktena jentāka-snātreṇa copanimantritaḥ 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 **janṭāka**°, q.v.; and ii.205.1, where the reading of the mss. is not given; snātram Av i.71.1, title of chap. 13 (mss. snānta).

snāyaka, *in order to bathe* (§ 22.3): pāṅkhāta-nadī-°ko okasto 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 Śroṇā-parāntakā manuṣyā(h) Divy 38.16 (prose).

Snigdhagātra, n. of a former Buddha: Mv i.141.8. [**snedana**, in ŚsP 1461.9, doubtless misprint for svedana(-pacānāy), 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-snehaka, acc. to Turnour for -siniddhaka in Mahāvamsa 36.44, see **snigd̥haka**; to Skt. sneha plus -ka, or snih- plus -aka), *affectionate*: Divy 38.24, 31, replacing **snigd̥haka**, 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 bhikkvā āgatāḥ Divy 336.22.

snehita, adj. (denom. ppp. from sneha; = Pali sinehita, comm. tanhāsinehamakkhita), *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 cittam 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, prapañca**: 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*), = p̄rec. (2): Mvy 7219 = Tib. gyos pa, follows iñjitaṃ (both edd. syanditaṃ); (sarveñjita-manyānā-syandita-read spa°)-vikalpāpagato Dbh 64.14; with **vikalpa** and **prapañca**, sva-vikalpa-viparyāsaiḥ prapañca-°taiś ca vai 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.

spariśa (cited without ref. in ŚKD, see BR s.v.; cf. **sam-sp**°; = AMg. phariśa; Pali only phassa), semi-MIndic for Skt. sparsā, *touch, contact*; metr. required: dr̥ṣyanti bhogaṃ spariśaṃ samānaṃ Lañk 268.14 (vs).

sparsā-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 sparsā-(so all Nep. mss., Kashgar rec. °śaṃ, ed. wrongly em. °śaḥ)-kāye tavānagha SP 301.5 (vs), *are you free from trouble in your group-of-sensory-contacts?*

sparsānavant (= Skt. sparsāvanta), *pleasant to touch*: LV 287.15 °vati (ṭṛṇamūṣṭi). See under **sparsā-vihāra-tā**.

sparsā-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 *sparsūka; Skt. sparsāvanta, BHS **sparsānavant**, *pleasant to touch*, suggest how the development of mg. might conceivably have taken place, but Pischel's form is unrecorded. In BHS sparsā- 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 Dictt.; none are convincing. Note the use of phāsum, phāsaṃ as adverbs with viharati. The forms phāsa, phāsa are recorded only in BHS.

[**sparsārgaḍa**, Mv ii.115.12, read sparsītārgaḍa, see s.v. **sparsīta**.]

sparsāhāra, 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**.

sparsīta, ppp. (of caus. of Skt. spr̥ś-; in this mg. = Pali phassita, phussita), lit. *made to touch*, i. e. *closed*, of door-bolts: kūtāgāre śayitvā tvam nivāte (text nirvāte) sparsītārgaḍe (so read for text °tāgate), āsino 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 kūtāgāram ... nivātam phassitaggaḷam (other parallel texts phussi°); and in Mv ii.115.12 read (kūtāgārāpi ...) nivātāni sparsītārgaḍāni (see Crit. App.; mss. sparsārga°).

spars̥ṣṭavya, false Sktization, = **spraṣṭ**°, q.v.: Śikṣ 198.9. Influenced by sparsā etc.; perhaps intended by corrupt mss. Mv ii.391.16.

spaṣṭama, adj. (quasi-superl. to Skt. spaṣṭa, plus -ma, § 22.13, cf. Whitney 474, perh. anal. to one of the words there cited), *most clear, evident*: °mām viśvakārām ... -sopānamālām (q.v.) RP 1.2.

? **spuriti**-(śraddhayā), Dbh.g. 56(82).17 (prose, not vs), (anena cittena, katham amī sattvā evam udāradharma-sya) lābhinaḥ spuriti-śraddhayā satkr̥tya śrāvayisyanti (sc. this treatise, Dbh)...; Rāhder queries spr̥hita-; I have thought of sphūrti-; neither is satisfactory; perhaps something like Skt. jhaṭ-iti, or BHS ṛg-(ṛt-, rig-)-iti, *instantly* (as separate word).

spṛśana (nt.; = Pali phusana; MIndic to spr̥ṣāti plus -ana, for Skt. sparsāna), *touch*: karatala-°nenā kampitā corvi sarvā LV 357.12 (vs).

spṛhaka, adj. (to Skt. spr̥h- plus -aka), *envious*, with gen.: anyeṣāṃ °ko bhikṣuḥ Ud xiii.8 (same vs Pali Dh. 365 pihayam = spr̥hayan).

(a)-**spṛhāṇa-tā** (Skt. spr̥hāṇa), *the (not) desiring*: LV 34.18 (prose).

spṛhālu, adj. (= Pali pihālu; Skt. spr̥hayālu, 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, spars̥ṣṭavya**, qq.v.; = Pali phoṭṭhabba), orig. gdve. of Skt. spr̥ṣāti, used in BHS (and Pali) for Skt. sparsā, *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 (°vya-dhātuh); Mv ii.391.16 (Senart em. spr̥ṣṭavyām, acc. pl., read spars̥° or spras̥°, closer to mss.); iii.290.2 (°vyā, n. pl.); Av i.207.6 (°vyāni); Samādh 8.3; Śikṣ 128.5; 202.13 (kāyena °vyāni spr̥ṣṭvā); 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 spras̥ṣṭavyāni, viz. pṛthvy āpas tejo vāyuḥ ślakṣnatvaṃ karkaśatvaṃ laghuvtaṃ guruvtaṃ śītaṃ jighatsā pipāsā. (A curious hodge-podge!)

sphaṭā or **sphaṭa** (both Skt. Lex., also Skt. phaṭā, Pkt. phaḍā, and Skt. phaṭa, Deśi and Ap. phaḍa), *hood of a snake*: nāgarājānu saptasphaṭāvabhūṣitau Mmk 76.6.

sphaṭita, ppp., *torr, lacerated, cracked*: Divy 83.22 sphaṭita-pāni-pādo (same word 463.8 sphuṭita-pāni-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 nāvatinapūrvān avatārāmi, na dṛṣṭa-pūrvān paśyāmi, etc., all with ppp. forms cpd. with -pūrvān.

sphaṛaṇa, nt. (= Pali, also BHS, **pharaṇa**, q.v.; to (s)**spharati**), *suffusion*, *pervasion*, primarily with light, fig. also with love, knowledge, etc.: Mvy 6491 sphaṛaṇam = Tib. khyab pa, *suffusion*, as with light (or rgyas pa, *extensive*); Bbh 58.23 °ṇam, n. of a kind of rddhi, defined 59.17 ff. yathāpi tad ghaṇam 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° *having* no *pervasion*, *unpervadable*, LV 250.19 ākāśam asphaṛaṇam akaraṇam avikaraṇam tac ca (sc. dhyānam) sarvaṃ spharati, *it pervades the unpervadable . . . space*; LV 259.10 ākāśadhātu-sphaṛaṇam (āspḥānakam dhyānam); Mvy 816 (mahāmaitrī . . .) lokadhātu-sphaṛaṇam, *pervading the world-systems . . . with supreme love*; Śikṣ 32.5-6 sarvadharmadhātūv-eka-sphaṛaṇāḥ, *having exclusive (or unitary) penetration of all dharmadhātū*; Śikṣ 270.16 yathā gagaṇam sarvabuddhakṣetra-sphaṛaṇam evam sarvasattvamaitrīspḥāraṇam 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. **anujava**); Dbh 2.2; 57.11 (jñāna-); 91.15 daśadiksphaṛaṇam (as n., tatpur.) gaacchati.

spharati, °te (also, in mg. 1, **pharati**, **phalati**, **sphurati**; = Pali pharati; cf. also **sphuṭa** (1); Skt. Gr., except for some forms based on 'caus.' sphārayati, as sometimes in BHS, maitryā sphāritvā Mv i.313.17 prose; karuṇāpareṇa cetasā ekām diśām sphāritvā, v.l. sphārayitvā, Senart em. sphāritvā, 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 Kashmir fragment (Lüders ap. Hoernle MR 159, last line) reads spharati; °te trilokaṃ (ābhāya) LV 196.21 (vs); °ti LV 250.20; ālokena vā ālokaṃ na spharanti Mv i.230.2, *do not suffuse (spread abroad?) light with light*, and similarly 240.11-20 (in parallels iii.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 diśas . . .) sphāritvā Bbh 263.10; (ābhayā) 332.4; neg. gdve. **a-sphaṛaṇīya**, q.v.; (2) *spreads out* (intrans.): lālāya sphāritvā 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 pariśāsu, m.c.) . . . dharmadhātu-°riṣu daśadīśāḥ (read °riṣu daśadīśāḥ, 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°, v.l. spār°, sic!), *oar*: Mvy 5894 = Tib. gru skya, *oar* (Das gives Skt. as sphāritra).

sphāla, m., *plowshare*: Mvy 5643 = Tib. thoñ leags; = 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-.

sphālaṇa (nt.; = Pali phālaṇa; to next with -ana), *cleaving*; noted only as an (evidently martial) art, in list of arts learned by the young Bodhisattva: dālāne sphālaṇe 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*, intrans. (possibly also trans.?): saptadhā mūrdhnam (n. sg.) sphāleyā (so

mss., Senart em. sphal°) Mv iii.114.12 (prose), *the head would burst in seven pieces*; so in Pali, muddhā me sattadhā phāleyyā (one ms. phal°) Dh. comm. i.17.20; sisam 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 sphālayatīti.

sphija, nt., *broom*: Mvy 9048 = Tib. thal phyags, *broom*; Chin. *broom for sweeping ashes*. Can this be related to Pali phiya, piya, *oar* (glossed dābi-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) prānakehi °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; dhvajapatakaḥ ii.328.4; patākapaṭṭaiḥ ii.344.1; a person's body, lakṣaṇehi ii.327.7; 336.6; piṭakaiḥ, *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*; maitryā, *suffused with love* (regularly by the Buddha), Mv iii.429.3; Av i.79.14; maitryāya with v.l. maitryāya Mv ii.350.15; avabhāsenā (or in Mv obhāsenā), *with radiance*, LV 300.10; Av i.41.7; 230.2; 240.12; iii.334.10; 341.14; Divy 157.19; Suv 8.5; -jvālābhir SP 407.10; ābhayā SP 423.3; LV 277.11; prabhājālaiḥ LV 280.9; (yaśasā sarvā Śrāvastī) sphuṭā Av ii.20.7; in cpds., prīti-sphuṭāḥ 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-**phulla**, 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 °ṭaka?), = **sphuṭa**, *full, filled* (-ka perh. m.c.): te cāsyā kṣetra sphuṭikā (v.l. sphuṭā, unmetr.); Tib. Chin. said to mean *full*) jina-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. **caṭita**, q.v.; cf. also **sphuṭa** 2.

sphutkāra (m.; prob. = Skt. phut-k°, and perh. error for that; note preceding -s), *hissing sound* (of a snake): (sarpān . . .) hatvā pāñitalaiḥ prayānti vivaśās sphutkārabhītāḥ 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; avabhāsenā sphurayitvā LV 113.2 (prose); BR cite sphurayisyati from LV Calc., but Lefm. 145.3 reads sphurisyati (sarvanagaram daurgandhena); sphuri (aor.) jīnavarakaṣātrām (Lefm. em. °trā;

see **kṣatra**) LV 357.4; sphuranti Mv iii.334.9; 341.14, for spharanti of parallels, see spharati; trimśadyojanām sphuritvā Mv ii.410.6 (said of Māra's army; v.l. sphar°); sāmaitrenāmsēna (so with mss.) sphuritvā Divy 60.24, and so read in 61.12, see s.v. 1 **amśa**; the full expression is, sarvam imam lokam maitrenāmsēna sphuritvā 66.18 (here Buddha is subject); maitryā ca śrāvastī 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 sphurant-a-(pres. pple. to **sphurati**)-śrī. **sphūṭa**, adj. (= **sphuṭa**; cf. **parisphūṭa**), full: mahatāvabhāsa sphūṭā abhūvan LV 86.20 (prose).

-**sphoṭakam**, adv. (cf. **sphoṭā**, °tika, and Skt. sphoṭa): na jihvā-°kam (sc. paribhokṣyāmah) Mvy 8586 (a saikṣa rule), (we will) *not* (eat) *making a smacking noise with the tongue*.

Sphoṭana, n. of a nāga king: Mvy 3277; Māy 246.26.

Sphoṭani, n. of a rākṣasi: Māy 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. **smī**, 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 **samprajāna(nt)**: smṛtaḥ samprajānan Mvy 1480 (Tib. dran pa, = smṛti, . . . can, *possessing*); Av i.228.1; ii.197.13, etc.; smṛto samprajāno Mv i.206.4 = ii.9.20; i.218.10 = ii.20.11 etc.; smṛtāyām samprajānāyām 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**.

Smṛtiketurajāś(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 **samprajāna(nt)**, Pali sampajāna, replacing the commoner **smṛta**, q.v.: SP 68.5; °mām samprajānan LV 343.19 (prose); °mām su-samprajāno (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 kim dhārayiṣyanti . . .) smṛtimantakā (so I read for text °mattakā; two other suggestions in note p. 708 seem implausible) hy ete dhārayiṣyanti (sc. āgamāni) Divy 333.21 (prose).

smṛtilabdha, n. of a medicinal or magic herb: Gv 497.22.

smṛtvinaya, 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.

Smṛtisīri, n. of a Buddha: Śikṣ 169.13.

Smṛtisamudramukha, n. of a Buddha: Gv 284.11.

smṛty-upasthāna, nt. (= Pali satipatṭhāna, 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) ñe bar bzhaḡ 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 kāyānupaṣyanā-smṛ° Bbh 259.21 (cf. 25 evam avasiṣṭāni smṛ° °nāni); so, with °nudarśa- (v.l. °nudarśi, n. sg. of °śin, showing confusion with the KP formula, below) instead of °nupaṣyanā- Dharmas 44; a slightly different formula (cf. Pali e. g. DN ii.290.12 ff.), kāye kāyānupaṣyī viharati na ca kāye kāyānupaṣyanāyām ātmyadrṣṭyām 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) dharma, 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 satyā); 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: trīny āveṇikāni smṛ° Mvy 187, listed 188-190 as śuśrūsamāṇeṣu (aśuśrū°, śuśrūsamāṇāśuśrū°) 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, tribhīḡ 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, saṃsarga- (*par connexion*), and ālambana- (*en qualité d'objet*); the two latter defined 160; this distinction I have not noted elsewhere.

syā, 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 sbyoṅ ba); sarvaṇiṣphala-°da-varjanāt Śikṣ 116.12; parārtham . . . yāḥ 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., *rivulet*); 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-gūthoḍigallam (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. saṃdamāni, °niyā, °niā, *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 **Śyāma**.

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 pariśeṣaṃ syān (so mss. ii.3.7, in i.199.9 syā) nāriye (°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 **Śyāma(ka)**.

sraṃsanā (Skt. °na, nt., not quite in this sense), *relaxation* (of effort or activity): na °nām karoti Śiḥṣ 279.7.

sraṃsanīya, adj. (to Skt. sraṃsana, see BR s.v. 2b, plus -īya), *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*: sragmī, n. sg., Mmk 60.5; °mīnam, acc. sg., 134.26; °mibhiḥ 600.21. **Srajamāladhārīn** (v.l. Sragdhā-mā°, v.l. °māla°), n. of a former Buddha: Mv i.139.12.

Sruḡhnā, n. of a town (cf. Skt. Sruḡhna, 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 **sakrd-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 vss, in other texts rare in prose (Divy 17.21), used in vss where favored by meter (so, I believe, regularly in Lañk, e.g. srota-āpatti-gati- 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); srota-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. sroto'ñjana = *antimony*; Pali sotañjanam (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) adhipatī 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 Dhṃ. 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 puruṣakārakam bhavati (here mss. punctuate) asmākam, gacchāmi svakam rājño Supātrasya niveditum (so Senart, but mss. °trasya kāke, or kāka-, niveditam), mahārāja atra svakam (so Senart em., mss. sekā) mahānā-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.

Svagaṇaśākha, n. of a former Buddha: Mv i.138.14.

Svatejadipta, n. of a former Buddha: Mv i.141.6.

svapnādhyāya (in Skt. as n. of a work; buf cf. also °ya-vid, *Traumdeuter, Śamkara, pw*), *the interpretation* ('reading') of dreams, in a list of arts learned by the Boddhisattva: °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° mahābhūta-sv° hetu-sv° pratyaya-sv° nisṣatti-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 Sūtrāl. 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 vss, perh. m.c.(?): avaktavyam °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., vss, dharmān . . . māyāsvapna-°kān SP 142.13; bhāvā . . . a-°kāḥ Lañk 273.8; gotraṃ vastu-°kam Lañk 297.15.

svabhāsībhavati, read **svabhyāsī°** (to *sv-abhyāsa, *very near*; cf. **abhyāsībhavati**), *becomes very near* (to, loc.): °vati sarvākārajātāyām 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 brahmacāri svayam (perh. svaya- with m. Hiatus-bridger?)-āśrame (mss. °mam) paryaṅkena niṣaṇṇo, 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 svajānaṃ dhītā samviditā; could this (taking svajānaṃ as nom.) mean *his people* (and specifically) *his daughter was admonished*? Undoubtedly his daughter alone is actually addressed in the following, evaṃ tvam . . . ; and cf. svakā dhītā 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).

svayaṃkārin, adj., *doing* (everything) *for oneself*; °ri-tā, *state of* . . . : °riṇā 'paropatāpinā na ca tenopasthānagurukena bhavitavyam Śiṅs 199.17, (a Bodhisattva living an ascetic life) *must wait on himself, not annoy others, and not be eager for service*; bodhisattvaḥ °ritām pravrajyāyāḥ samdarśayitum tat pāmsukūlam Śakrasyaādattvā svayam eva prakṣālayati sma LV 266.21.

svayam-ācāryaka, adj. Bhvr., *self-instructing*: pratibalā °kaṃ jñānaṃ 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-ḥoṣa.

Svaravivikta, n. of a dhāraṇī: Gv 66.18.

svarasvara (m.? prob. āmreḍita of Skt. svara, cf. svarāsvara; also sarasārāyate and Pali, 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) -kaṅthegūṇena (so mss., see this) svarasvareṇa patahena 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-maṅḍalaparamapāramitāprāp-tatvāt sarva-°ga-maṅḍalaparamapāramitāprāpta ity 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 stavamī) Bhad 4, (*I praise the Buddhas with the sounds of the ocean of all voice-qualities*; eka-°ga-samudrarutebhīḥ (as prec.), sarvajināna °ga-viśuddhim (. . . otari) Bhad 30, *may I penetrate (comprehend) the purity of voice-qualities of all the Jinās, by the . . .*

Svarāṅgaḥoṣa, n. of a former Buddha: Samādh p. 56 line 32 f.; p. 65, line 15.

svarāsvara (cf. svara-svara, and § 23.12), *all kinds of sounds*: sarvasvarāsvara-susvarabuddhaṃ, brahmaru-tasvaragarjitagoṣaṃ Suv 45.13(-14; vss); Tib. dbyaṅs rnam kun gyis = sarvasvarāsvara.

Svarṇakeśa, n. of a gandharva: Suv 161.18. Cf. **Suvarṇa°**.

Svarṇaprabhāsa, and **Svarṇabhāsottama**, °mā, see **Suvarṇabhās°**.

Svalakṣaṇamaṅḍita, 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 **Khaśa**, q.v., with Burnouf, Introd. 362 n. 2 and BR.]

Svaśarīraprabha, n. of a Buddha: Gv 284.24 (vs). **svasā** (Skt. svasr; ā-stem, = AMg. sasā; not noted in Pali), *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 pariṇāmyamānaṃ . . . Laṅk 159.8 (prose), *just as gold, in being altered by change into a bracelet, necklace, svasti(ka), or the like . . .*

Svastika, (1) (= Pali Sothhiya), n. of a grass-seller (**yāvasika**, q.v.; in Pali 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.; 264.6 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; = Pali sotthinā), *happily, successfully*: °nā parimokṣyate Śiṅs 104.11; °nā parimokṭukāmena 116.2 (both prose); ahaṃ °nā uttā-rayiṣyāmi (across the ocean) Mv iii.72.21 (prose); °nā jambudvīpaṃ gamaṇāya 73.5 (prose); °nā 88.2, 20; 89.20 (vss), et al.

svastyayati (denom. to Skt. svasti), *makes happy, rewards*: śilpinaṃ svastyayitvā tu samvibhāgarthavistarāḥ Mmk 60.15 (vs).

svākāra, and m.c. svākara, see **-ākāra**.

Svāgata (= Pali 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 Pali 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 dhātu), 186.12, 19 ff.; and his falling a victim to intoxication, 190.4 ff.

svāgata-vant, adj., *having (being accorded) a welcome*: ṛṣiṇā.ehī °vān iti 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. = Pali Sāti?), n. of a monk: Māy 219.28 et al.; MSV i.202.13 ff.; 285.10; 286.13; 287.7.

Svātikā (cf. Skt. svāti?), n. of a goddess: Mahā-samaj., Waldschmidt, Kl. Skt. Texte 4, 185.19.

Svātīgiri, 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 khādya-bhojya-svādāniya, both edd., no v.l.; 123.17 khādāniyabhojāniya-svādāniya, all mss. (only Calc. °niyāsvādāniya).

svādīyati (see s.v. sātiyati for discussion; Pali sādiyati somehow related), *takes pleasure in* (acc.): (na gīṭāśabdā na nṛtyaravaśabdā na pramadāgaṇaṃ) rūpa-vantāṃ °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*: kulaṃ bahustrikam alpapurusaṃ °kam bhavati, supra-dharṣakam (q.v.) . . . Bhik 4a.3. Antonyms of Skt. dur-ādharṣa, duṣpradharṣa; the nouns ādharṣa, pradharṣa are otherwise unrecorded. The corresponding Pali, Vin. ii. 256.17, has suppadhamāsiya, but no equivalent of svādharṣaka.

svādhyāyati, rarely ***svādhyāti** (on the latter see §§ 28.54; 38.31; = Pali 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 °**ynikā**, 489.18, 23 ff.; 490.2; 492.10 (see s.v. **paripṛcchanikā**, °**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 **sāmam**, q.v., by association with Skt. svayam, sva-), *self, oneself*: (read bhava-vibhava(m)karaṇo rjumarṅgo svām' anubuddhvā (with Tib.; mss. °baddhā) LV 169.19 (vs), Tib. ṅid kyis (by self) khoṅ 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 maṃ in Lefm.) 337.10 (vs); svāma-upasampādā Mv i.2.15, and svām'-upa° 16 (prose), *ordination by oneself*; in Mv ii.38.6 (vs) mss. svāyaṃ, possibly m.c. for svayaṃ, 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 i.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-ālamkrta, adj. (m.c. for sv-a°), *well adorned*: LV 220.15; 221.17; 282.10 (all vss). Cf. **su-lamkr̥tikā**.

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. *svīd*), after āho in an alternative question, or . . . : āho *svīdam* neti Mv i.102.13, 14. Cf. also **su, so**.

svedana, see **snedana**.

svela, m. (v.l. *svaila*; 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

Haṃsakuśa, n. of a brother of Kuśa: Mv ii.433.17. **haṃsalakṣaṇa**, m. or nt. (= AMg. *haṃsalakkhaṇa*, acc. to Sheth *white or pure*, acc. to Ratnach. *marked with the image of a haṃsa*; Ratnach. cites cpd. °khaṇa-ṇa-ṣāḍaga, which proves that it means a kind of cloth), *a kind of fine cloth*, prob. *haṃsa-like* in one of the senses indicated by Sheth above: SP 89.6 *koṭambaka-haṃsalakṣaṇaiḥ*, see s.v. **koṭambaka**; Chin. seems to render this word *bright, white, and clean* (three words), agreeing with Sheth; Gv 495.4 *haṃsalakṣaṇa-vastra-bhūtaṃ sarvasaṃsāradoṣa-saṃsṛtatayā* (read with 2d ed. °doṣasaṃ°), *it is like a pure white garment (? a haṃsalakṣaṇa garment) because it is not contaminated with all the bad qualities of the saṃsāra*.

hakkāra, m., rarely nt. (onomat.; cf. **hākkāra**, **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 hakkāra-hikkāra-bherimṇdaṅgamarupaṇava-śaṅkhasamminādena* Mv i.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-
plause*) mukto ii.75.4, similarly 15; 76.11 (°ram muktaṃ, n. sg., as if nt.), 13 (id.); °ra-sahasraṇi (*applause*) ii.458.6; iii.116.7, 10, 11; °ro dinno iii.38.12; °ram (acc.) ca kṣipan-tānām 57.18, and (of them) *clapping applause*; *hakkāra-kilikilāni* 312.13, of *applause*, cf. **hikkāra**.

[**haṃce**, 3 sg. opt., SP 111.4, represents a verb of *going*; WT añce, stating that their ms K' reads aññe (Skt. añcati is almost restricted, in the mg. *goes*, to Gr. and Lex.); Kashgar rec. añvate (metr. equally good), which prob. read, see **añvati**.]

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*; *dārvāyasmayair* (so text, see this) *haḍi-nigaḍa-bandhanair* SP 440.4 (prose); *dārumayair ayomayair haḍi-nigaḍair iha baddha bandhanaiḥ* 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-bandhanigaḍāḥ* 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 **haruṇa**, m., n. sg. °naḥ Mvy 7743, and gen. °naṣya Gv 106.4; a high number, rendered in Mvy both times by Tib. *phyin phyod* (var.

once *chod*, once *sbyod*). Orig. form? most evidence for *hatuna* or *haruṇa*.

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.27.1ṣ expressing surprise.

hambho, also **hambhoḥ**, interj. (Pali *hambho*, acc. to PTSD 'expressing surprise or haughtiness'; AMg. id., merely *saṃbodhanārthaka* 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 Puṣkarasārin svāgatam* 621.26 (Divy prints *ham bhoḥ* as two words, perhaps rightly); *hambho vaṇijaḥ* (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 saddheyyam*.

Hayakarnā, n. of a yoginī: Sādh 427.6.

Hayagrīva, n. of a deity, assoc. with Bhṛkuṭi: 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*, -*puṇyam*; 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. *thiṅ 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. *Harikeliya*, see BR): *yā tu Sāmātaṭi* (q.v.) *vācā yā ca vācā* °likā Mmk 332.7 (vs).

Harikeśi, 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**(sya); = **hariva**, m., Mvy 7737; Tib. in Mvy both times hphrog 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(i)ri, n. of a Buddha: Gv 285.14.

Hariharihāriṅgānābhava, n. of a deity: Sādh 77.12, etc.

[**Haritī**, n. of a piśāci: Māy 238.19; prob. misprint or error for **Hāritī**.]

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. °ṇū or °ṇuka, m.c.), which should be followed by -kalāya-kṛta-yūṣam upabhuñje; see LV 264.16 and Pali MN i.245.19–20.]

harmika, °kā (prob. hyper-Skt. to next = Pali **hammiya**, AMg. **hammia** = 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 kṛtānupūrvaṇa** ... 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-viśeṣa**), *necklace* (so Tib., **mgul gḍub**, on Mvy and both LV passages): Mvy 6019 (**harṣaḥ**); **kaṭakā harṣa mukuṭāni** LV 121.9; **harṣa-kaṭaka-keyūra**- (etc.) 295.4; Divy 317.13, see s.v. **kaṭa** (2). All prose.

harṣāṇiya, 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 **kiṃnari**; 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-sīra (m. or nt.), *plow*, or perh. *plow-share* (so pw): Divy 124.7; 134.7; see s.v. **sīra**.

halita, nt., = next, q.v.

halibha, nt., a high number: Mvy 7867, cited from Gv, where in 133.12 **halitam**, in 106.2 **palimbha**(sya); 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, **hava**, n., a high number: Mvy 7910 = Tib. **ljab ljib**; cited from Gv, and occurs in Gv 106.15 (°**lasya**) following **hava**(sya), 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**(sya, 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*: **sotpalahastena** (read with v.l. **utpala**°; cf. 10 above, **utpalahastakena**) ... **vāhyamānu** 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) nt. (= Pali **hatthaka**, cf. **hasta** 3) *fan*, see **mayūra-ha**°; (2) n. of a śreṣṭhin'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. **hasta-stha**, with PTSD, being a nt. abstract, used only as obj. of a form of (ā)gacchati, barring an isolated ***hatthatta-tā** implied in °**taṃ gato** Jāt. v.349.6; CPD s.v. **attha** = Skt. **artha** refers to **hatthatta**, perh. implying analysis as ***hastārtha**; should we not read **hatthatta** 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*; of, gen.): °**tvam āgacche vaṇipakasya** Mv ii.182.4, 9 (vs) = Pali Jāt. iv.459.28 **hatthatham** (read °**ttam**?) **āgañchi vaṇibbakassa**. 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 **-avalehakam**.

hastika, m., *toy-elephant*: Jm 63.10.

Hastikakṣya, nt. (cf. Skt. **kaṣya**, **kaṣyā**), n. of a Buddhist work: Mvy 1399 (Mironov v.l. °**kaṣya**); Lañk 258.4 (vv.ll. °**kaṣya**, °**kaṣcha**), cited Śikṣ 133.4 (as °**kaṣya**). Tib. and Chin. interpretations of the name vary; Tib. for Lañk **glāñ poḥi mtshan bciñs**, *binding of elephants*; other (Chin. and Jap.) versions render **kaṣy(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.

Hastikarṇa, n. of a nāga: Mvy 3313.

Hastikaśirṣa, 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; °**bhaṃ nāma kālāgururatanam tena saha dhūpitamātraḥ** ... **balakāyo vihāyase tiṣṭhati** 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 cheḥi 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 fürstlicher 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 hasti- 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 Kimnarī Jātaka: Mv ii.94.19 ff. (hardly intended for the familiar Skt. city name, which is meant e. g. LV 22.6).

Hastinikā-sīrsa, 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 Pali called Māti (or Mātu)-posaka Jāt. (455).

Hasti-niyamsa (!), n. of a man: Mvy 3664 (Mironov id.) = Tib. glañ po ches hdul ba, *conquering* (1 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), niyamsaṇa (Skt. nivasana), *garment, attire*?

[**hasti-madhyā** (gen. °yasya), Divy 188.13, error for hasti-madya, *liquor for elephants*; cf. 190.7 hasti-madā, 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 cakravartirāḥyam, 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 cūrṇikaroti, read with 2d ed. lohapaśahasraṃ svarṇi° Gv 502.5.

hāyate (= Pali hāyati; analogical pass. to Skt. hā), *wanes, declines, becomes deficient*: kiṃ 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 praviṣṭvā maranti Mv i.359.23; naḍagahaneṣu śara-hāreṣu ca kāśa-hāreṣu ca praviṣṭiṃ maranti 361.5.

2 **-hāra**, f. **-hāri** (m. ifc., 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., *udakahāriyo*, n. pl., *female water-carriers*, Mv ii.110.14; acc. adv., as ger., śāli-hāraṃ gamiṣyāmaḥ Mv

i.343.8, 13, *let's go rice-gathering* (to gather rice), and others, § 35.4; see next, **-hāri**, **ojo-hāra**.

hāraka, m., (1) *porter, carrier* (in Skt. recorded only ifc., and so usually BHS): asati hārake (v.l. hartari) Prāt 497.12, *when no porter is available*; in same mg. bhāra-hāraka, (load-)carrier, Śikṣ 130.18; see **kāṣṭhā-hāraka**; dhana-hārakah, *to get wealth*, Divy 5.12, see s.v. **ṛṇadhara**, also **ojo-hāraka**; acc. adv., as ger. (§ 35.5), śāli-hārakaṃ gatasya Mv i.343.4, *gone rice-gathering*; (2) in Śikṣ 330.15 (vs) seems to denote a kind of entertainer: utkuṭa-śobhika-hāraka-nrtyā māyakarāḥ... Perhaps corrupt.

Hārapradānajātaka, n. of a jātaka: (śrī-Yasodhārāye) °kaṃ Mv ii.68.19 (colophon).

Hārabhūṣita, n. of a former Buddha: Mv i.138.10.

Hārasītalāṅga, 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 nayānaya-kuśalāḥ sthāna-(corruption of sthānā-sthāna-? Müller's Transl., note)-kuśalāḥ; Müller, *clever in taking and refusing*; the foll. nayānaya- suggests Arthasāstra (cf. Jāt. vi.581.22 hāra-hāriṇi, 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.

-hāri, acc. adv. (udaka)-hāriṃ, as quasi-ger. expressing purpose, *to fetch water*: Mv ii.65.10, etc. (see § 35.6).

-hārika, adj., ifc. (to **-hāri**, prec., plus -ka? or error for **-hāraka**, q.v.?), in dhana-hārikaḥ Divy 100.28, *intending to get wealth*; see s.v. **ṛṇadhara**.

Hāritaka, 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 (alho such names occur in prec. lines); follows Sadāmattā(h), q.v.; in corresp. Pali (DN ii.260.24) Hāragajā; Pali knows Hārita as n. of a mahā-brahmā (DPPN).

Hāriti(-putra), see **Hāriti**.

[**hārisa**, m., var. for **harisa**, q.v.]

hāri (Skt. Lex. id.; perb. once in late Skt., see Schmidt), *pearl*: hāri strīviṣaye MSV ii.13.13, *a pearl among women*.

Hāritayani, n. of the gotra of the nakṣatra Ārdrā: Divy 639.16. Cf. Hāritayajña, as gotra of a nakṣatra, Weber, Die vedischen Nachrichten von den nakṣatra, 2.392.

Hāriti, 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; mahāyakṣiṇī Mmk 44.1; Sādh 103.9 etc.; in LV 202.10 yakṣas are called Hāriti-putra (so read, text Hāriti°, best ms. cited as Hariti°).

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. hāsakāraka), *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*: ati-rīva udvilyahaṣṣā °raṃ udiretsuḥ Mv i.266.14; °ra-kilikilā-prakṣveḍita-śabdaḥ 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-chandu naiva tasya irṣi naivā °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 i.237.3 (vs); in ii.141.11 (vs) the corrupt mss. seem to indicate *hikkāra-kilkilā* (see s.v. **hakkāra**; otherwise Senart); *dundubhi-śabdo hikkāranado* 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. *hiṅḍate*; 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.: °rī, n. sg., Suv 245.5 (vs).
Hitacaraṇasaṃkrama, n. of a *kumbhāṇḍa*: Mvy 344.0.

Hiteṣin, Hitaiṣin (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.

himantrā, a high number: °trāyā(h), gen., Gv 106.8. Cf. **nahimantra** and **hemātra**.

Himaratī (read °vatī? 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 (*mahācandānaratnam*): Gv 501.5.

Himavant, n. of a maharṣi: Māy 256.26.

Hiraṇyagarbha, n. of a king: Mmk 622.7.

Hiraṇyadhanyaśirika (v.l. °śirika), n. of a former Buddha: Mv i.139.14 (prose).

Hiraṇyapāni, n. of a householder's son: Av ii.74.7 ff.

Hiraṇyavatī, once (m.c.?) °vatyā (cf. § 10.6), (= Pali *Hiraññavatī*; see s.v. **Āryavatī**), n. of a river, on the bank of which the Buddha entered nirvāṇa: Mmk 354.14; 580.9 °adyām °vatyāyām, vs, perh. m.c. for °vatyām); 595.4 (vs, °vatī-tire); 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 *hrimat-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 *hirodakasikatāpiṇḍair aṇḍakāṣṭhe-bhyo* (see this) 'pi *aśātaratvatm 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. -piṇḍair 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 Deśin. 8.66 is noted *hilā, sand* (vālūkā); *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 **jomā**, q.v.; mg. unknown; denotes a *good* kind of broth or liquid food: Divy 497.19 ff.

Hillisāla, °lin, n. of a rich and miserly householder: Karmav 70.1 (°la-); 75.1 (°lī, 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).

hina, nt. (rare in Skt. and not in this precise mg.), *the low*; *hināya*, with *āvartati* (mss. *vartati*; = Pali *hināya āvattati*, once *vattati* acc. to text Jāt. i.276.16), *returns to the low* = *gives up monkish life, returns to the world*: *hināyāvartanti* (mss. °yaṃ *vart*°) *kāmehi* Mv iii.47.14 (prose). Cf. **hināyāvarta**.

hina-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**.

hināyāvarta- (mss. *hināya* or *hinā-vartta-*; see under **hina**; Pali *hināyāvatta*), *one who 'returns to the low', quits monkish life for the world*: *hināyāvartapravṛttā* (by em.; mss. °vartta-pravṛtti) *bhavanti* Mv iii.47.16 (prose); in Pali, same incident, SN ii.217.29 *hināyāvattā bhavanti*. [Himavata, error for **Haima**°, q.v.]

hiṣaṇa (nt.; to next plus -ana), *neighing* of a horse (both mss. in the first two instances, one in the third, *bhīṣaṇa*; em. Senart): *uccena svareṇa hiṣitam, mama °ṇa-śabdena* . . . Mv ii.160.7; *uccena svareṇa °ṇa-śabdāṃ kṛtāṃ* 189.8; *aśvarājasya °ṇa-śabdāṃ śrutvā* iii.76.13. All prose.

hiṣati, hiṣyati (also **hiṣati**, q.v.; comm. on Hem. 4.258 *hīsamāṇam heṣitam*, and on Deśin. 8.68 *hīsamāṇam heṣāravah*; cf. Skt. *heṣati, hreṣ-*), *neighs*: *hiṣyanti* (v.l. *hreṣyanti*) Mv i.308.6; *hiṣitam* ii.160.7, *it was neighed* (v.l. *hiṣ*°); *hiṣitvā* 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.

huhum-kāra, v.l. for **phuphu-kāra**, q.v.

Hutāsani (read °sani), n. of a *rākṣasī*: Māy 243.13.

huduhuduyati (onomat.; cf. Skt. *huḍuk*, Lex. *hulā-hulī*, 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, Huluda, 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 *hūvanātaḥ* (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. *huhum*; 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. i.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 interjection expressing distress from cold, a-chul); Divy 67.23; 138.7; Av i.4.9 etc. In Dharmas 122 replaced by **hāhādhara**.

hū, see **hu**.

hūna, **hūna** (-lipi), *Hun-script*, in list of modes of writing: hūna-lipi LV 126.1; -hūnāpīrā (dvandva; sc. lipi) Mv i.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-maitryā sphuṭam Av i.79.14 (prose), *suffused with heart-love*; bhāryām priyām hṛdisukhāms ca sutām śīrāmsi (... dattvā) Mv i.83.15 (vs), *sons that rejoice the heart*; śravaṇa-hṛdi-nayana-subhagaiḥ 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 vaśibhūtasya dhārenti hṛdimano (so 2 mss., 3 hṛmano, one hṛtmano) Mv i.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.

hethaka, adj. (= Pali id.; to next plus -aka), *injurious*: °keṣu Ud xxx.48. See also **a-he**°.

hethati, **hethayati** (= Pali *hetheti*; Skt. Gr. *hethati*; the root is not recorded. in Pkt.), *injures, vexes, annoys* (= Skt. hims-): °yanti na cānyonyam LV 97.22 (vs); ma (m.c.) hethatā (impv.) 123.5 (vs); hetheti Mv iii.215.14 (vs); hethayitvā 369.8 (vs). Commoner is **vi-heth-**, q.v.

hethanā (= Pali id.; to prec. plus -anā), *injury*: prāthayāmi na jinasya °nām RP 9.14 (vs).

hethayitar (to **hethayati** plus -tar), *one who injures*: Mv iii.215.18 (vs) °tā na vidyati.

1 **hethā** (to **hetha[ya]ti**), *injury, annoyance, vexation*: karonti... hethāḥ (acc. pl.) LV 341.21 (vs); in Mv repeatedly in prose, always **hetham**, object of a form of utpādayati (in ii.236.13 utpādema for °dayema; in i.365.10 utpadyema, see § 38.24), Mv i.365.10; ii.236.13; 447.17; 448.7; 486.1; 489.3.

? 2 **hethā**, **hethē**, adv., = **heṣṭā**, **heṣṭe**, qq.v. (no forms with single ṭh are recorded in Pali or Pkt., and these are very rare and not very certain), *below, underneath*: hethā ca dharaṇi sarvā Mv ii.351.3 (vs), so Senart with 1 ms., but v.l. **heṣṭā**, which is read by both mss. and ed. in repetition of the line iii.275.5; tatra hethē (perh. to be read with 1 ms.; v.l. heto; Senart em. hethato, cf. **heṣṭato**) nihito nidhiḥ Mv ii.438.16 (prose).

? **hethya** (m. or nt.; cf. **hethā** and relatives), in a list of athletic and martial arts in which a prince is trained: chedye vā bhedye vā hethye (v.l. hāthe, with th) vā samgrāmasīrṣāyām vā... Mv ii.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 i.43.10 (vs), intending sarvābhi (°hi) hetūbhi upasthītāhi, where Senart em. sarvehi... upasthitehi, in accord with repetition i.242.20 (where read upasthitehi instead of Senart's violent em.); six **hetu**, Mvy 2259-65 and AbhidhK. LaV-P. ii.245 (in different order), kāraṇa-h° (*raison d'être*, LaV-P.), saha-bhū- (*cause mutuelle*), vipāka- (*cause de rétribution*), samprayukta- (*cause associée*), sarvatraga- (*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 ifc. in BHS but in Pali used alone with prec. gen.; acc. to Senart i 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); āraṅśahetu, *for the purpose of guarding, for a guard*, Mv i.204.6, 11 = ii.8.1, 6 (vss); parasya vismāpanahetu (so Tib., no mtshar...; text viśvāp°) 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 dharmāloka mukham 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 iii.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-vipākaso-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-īndriya, nt., a high number: LV 148.5, cited Mvy 7968; = Tib. rgyu dbaḥ (lit. transl.).

? **Hemakroḍa** (em.; mss. Ahoma-, one Ahema-, and -kroḍha), n. of a former Buddha: Mv i.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 i.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 i.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 abhūsi 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 ii.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 i.141.3.

Hemajālaṃkṛta, n. of a Bodhisattva: LV 294.9 (he came from **Hemajālapratichannā**).

hemantika, adj. (to *hemanta* plus -ika; = Pali id., Skt. haī°), *of or pertaining to winter*: °ko (sc. prāsāda, *palace*) Mv iii.405.13.

Hemaratha, n. of a former Buddha: Mv i.139.5.

Hemavarṇa, (1) n. of two former Buddhas in the same list: Mv i.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 i.153.16.

hemātra, m., a high number: Mvy 7755 = Tib. gar gzhal; cf. **nahimantra** and **himantra**.

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 hiraṇya-suvarṇasya helām pūrayitvā Av i.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 **ḍurbuda** (Mvy drabuddha), and then by **haruṇa** (in both alike).

heluga, m., a high number: Mvy 7741 = Tib. śugs ḥphyo, 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. ḥod (or, ḥol) phyod, or ḥol chod; = prec. and next.

heluva, m., a high number: Gv 133.25; cited Mvy 7907 as **heluvuḥ** = Tib. ḥol 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 (śālarājānām he°), 3.

heṣṭā, °thā, adv. and prep. or postpos. with gen. (= Pali heṭṭhā, Skt. adhaṣṭāt; 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) vyaṃ 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 taḥ ti vālikā); Suv 59.2 (vs); in cpds., heṣṭāpaskandha, *the mass of water below*, LV 298.20; 339.14 (vss), cf. **heṣṭi** (so read) . . . āpaskanāho 368.19 (vs); heṣṭa-gāmi Suv 58.8 (vs; m.c. for heṣṭā-); with gen., usually preceding, Mv i.21.7 (prose) teṣām 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, mahāsaḥasralokadhātu heṣṭi (or, v.l., heṣṭa; Lefm. heṣvi, allegedly with most mss.) bhindayitvanā (so with v.l. for bhindiy°); heṣṭi (Lefm. em. hesti; some mss. hasti!) . . . yāvataḥ cāpaskandho LV 368.19 (vs; see under **heṣṭā** in cpds.).

heṣṭima, rarely °thima, adj. (= Pali heṭṭhima; to **heṣṭi**, etc., plus -i(ma), § 22.13), *lower*, (what is) *below*: of the nadir, heṣṭimā diś(ā), SP 191.5 (vs; text, paścimā-heṣṭima-uttarasyaṃ, Kashgar rec. paścimāyottaraheṣṭimā-yām); 243.11 (prose; ed. adhaṣṭāyām, Kashgar rec. heṣṭimāyām, diśi); Mv i.124.7 (vs; °masim diśo bhāge); ii.163.6 °mā diśā; also of the body, °maṃ kāyam, 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); kṣetrasya heṣṭe (so, or heṣṭhe, most mss.; KN heṣṭā; WT kṣetre 'sya heṣṭā, claiming support in Tib. zhiñ 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.

[**heṣvi**, see **heṣṭi**.]

[**hesti**, 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); Samādḥ p. 43 line 20; (listed with Sātāgiri among gandharvas) Suv 162.5; in Hoernle, MR 26.14 (Ātānātiya Sūtra), corruptly Himavata.

hairanyika (to hiraṇya plus -ika; Skt. °yaka; Pali heraññika and °aka), *goldsmith*: in lists of guilds, between sauvarṇika and prāvārika (*cloak-dealer*? or read prāvālika, *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 bhāṇe = **bho bhāṇe**, see **bhāṇe**.

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*: (naimittikena 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 anāvilo.]

? **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 ib. 11; tato hrāsi yāme vai (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*: (tās ca vinagnikṛtya pratyavekṣante), tā hriyāpayanti Bhik 11a.5.

hriyāyati, hri° (denom.? to hri; cf. Pali hriyati, hiri°, harāyati; Pkt. hiriāmi, Sheth), *is ashamed, embarrassed, shy*: pres. pple. n. sg. f., (Yaśodharā) hriyāyanti (v.l. °ti) kumāram (°rasya, 11) allinā Mv ii.48.8 (v.l. hriy°), 11; with gen., bhagavato . . . (13 mama) hriyāyanti (v.l. hri°) allinā ib. 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).

Hrīdeva, 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 hir- 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*: °yeṣu 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

akasira-lābhi(n), akiccha^o: akisara-lābhin
 akuppa: akopya
 akkanāla: aṅga-nādikā
 akkhohiṇī: akṣobhiṇī
 akhiṇa-vacana: akhinna-va^o
 aggañña: agninya
 Aṅgati: Aṅgadinna
 Aciravati: Ajiravati, Āryavati
 accharā: acchaṭṭā
 ajjholambati: 1 adhyālabate
 aññāta(ka): anyātaka
 aṭṭiyati etc.: ar(t)tiyati etc.
 Aṭṭhaka-vaggika, ^oiya: Arthavargīya
 aṭṭhi-samkhalā, ^olikā: asthi-śakalā etc.
 Aṭṭhisena: Asthisena, Ārṣṭisena
 aḍḍhuḍḍha: adhyuṣṭa
 atappa: atapa
 attaniya: ātmaniya
 attamana(s): ātta-, āpta-manas
 atthikatvā: asthikṛtya
 addhaniya: adhvāniya
 adhikata, cf. samadhikṛta
 anamatagga: anavarāgra
 anutthunāti: anustanayati
 anubrūhana, ^oheti: anubrṃhana, ^ohayati
 Anuruddha: Aniruddha
 aneja: aneya
 anta: ānta
 apakassati: avakarṣati
 apaṇṇa-ka: āpraṇya
 apattika: aprāptika
 apadāna: avadāna
 apabbhāra: aprāgbhāra
 apaloketi: avalokayati
 apassaya: apaśraya
 apassena: apāśrayaṇa
 apāpurati: apāvuriyati
 appaññāta: alpajñāta
 appaṭṭissa: apratīśa
 appamañña: apramāṇa
 appānaka: āsphānaka, āspharaṇaka

appesakkha: alpeśākhya
 abbhati: abhrati
 abbhāna, abbheti: āvarhaṇa, āvarhāti, ābrhāti
 arakkheya: arakṣya
 alamkammaniya: alaṃkaraṇiya
 alābu: alambu
 Allakappa(ka): Calakalpaka, ^opā
 avakkhalita: apakṣāla
 aviha: avṛha, abṛha(t)
 Ahipāraka: Abhipāraka
 Ātumā: Ādumā
 Ādāsamukha: Ādarśamukha
 ānisamsa: anuśamsa etc.
 ārammaṇa: ārambaṇa, ālambana
 Ālavaka: Āṭavaka
 Ājavī: Āṭavī
 Ālāra: Ārāḍa
 āsatti: āśāsti
 āsabhi: vṛṣabhin
 āsava: āsrava (āś^o)
 āsāṭikā: āśāṭikā
 āsitika: āsitakī
 āhaccapādaka: āhārya-pādaka
 āhataka: āhṛtaka
 itivuttaka: itivṛttaka, ityukta(ka)
 ittara: itvara
 itthāgāra, ittha^o: stryāgāra, istrigāra, etc.
 itthi(kā): iṣṭi(kā) etc.
 Isiṅga: Ekaśṛṅga, Ṛṣiśṛṅga
 ukkaṃsati, ^oseti: utkarṣayati
 Ukkatṭhā: Utkāṭa, ^oṭā
 ukkhā: ukṣa
 uñña: -ujña-ka
 udariya: audariyaka, audaryaka
 Udena: Udrāyaṇa(?)
 uddhacca: uddhatya
 uddhumātaka, cf. vyādhmātaka
 upapāta: upapāda
 Upariṭṭha: Upāriṣṭa
 Upavāna: Upamāna
 upavuttha: upavusta
 upādi: upadhī, upādi
 uppāṭaka: utpāta(-ka, upādu)
 ubbilāpa (uppilāva): utplāya
 ubbilla: udbilya, udvilya, aud^o
 ubbedha: udvedha
 ubhato-: ubhaya(-to-)
 uyyodhika: udyūthikā
 uḷuṅka: olaṅka
 ussaṅkha(-pada): ucchaṅkha- etc.
 ussada: ucchada, utsada
 ussava: ucchava
 ussahati: ucchahati
 ekabijī(n): ekavicika
 ekodi(-bhāva, etc.): ekoti-, ekoti-
 Etadagga-vagga: Agratā-sūtra (cf. Etadagra)
 eragu: eraka
 eḷaka: eluka
 Okkāka: Ikṣvāku
 Okkāmuḥka: Ulkāmuḥka (3)

ogumpheti: avagūhayati(?)
 otappa, ottappa: apatrāpya, otrap(y)a
 otarati: uttarati (and avatarati)
 opapātika: aupapāduka, upa°
 orambhāgiya: avarabhāgiya
 oḷāra, °rika: audāra, °rika
 ohita-bhāra: apahr̥ta-(ohita-)bhāra
 Kakusam̐dha: Krakucchanda etc.
 kakkaru, kakkāru: karkarava, karkā°
 kakkhaḷa: kakkhaḷa, khak°
 Kajaṅgalā: Kacaṅgalā
 kaṭakaṅcuka-, kaṭu°, kaṭakuñca°: kuṭukuñcaka
 kaḍḍhati: kaṭṭati (and cpds.)
 kaṇḍusa(ka): kaṇḍūsika
 kaṇha: kṛṣṇa
 Kapinaccanā: Kapinahya(?)
 Kappina: Kapphiṇa
 karavi(ka): karaviṅka
 Karavika: Khadiraka(?)
 Karumhā: Kaḍambā
 Kalābu: Kalabha
 kalāya: kalāva
 kaliṅgara: kaḍaṅgara
 Kaḷiṅga: Kaḍaṅgara (2)
 kasaṭa: kaṣaṭa
 kasambu(ka)-jāta: kaśambaka-jāta
 kasiṇa: kṛtsna
 kasira: kisara
 (Dīgha) Kārāyaṇa: (Dīrgha) Cārāyaṇa
 kāḷasāma: kāḍisāma
 Kāliṅga: Kaḍaṅgara (2)
 Kiki(n): Kṛkin
 -kiṇṇa, -kiṇha, in subha-k°, q.v.
 Kinnughanḍu: Kunikaṅṭha(?)
 kilāsu: kilāsin
 kukkucca: kaukṛtya
 kukkuṭa-sampāta: kukuṭa-
 kutti: gupti
 kuppa: kopya
 kumina: kupina
 kumbhathūṇa: kumbhatūṇa
 kulla: kola, kaula
 Kusinārā: Kuśinagari
 kuṣīta: kuśīda, etc.
 Keniya: Kaineya
 kojava: kocava
 koṇca(-nāda): krauñca(-nāda), kroñcati
 Koṭigāma: Kuṭigrāmaka
 koṭumbara: kauṭumba
 Koṭṭhika, Koṭṭhita: Koṣṭhila
 Koṇāgamana, Konā°: Kanakamuni, Konākamuni, Koṇ°,
 etc.
 Koṇḍañña: Kauṇḍinya
 Komārabhacca: Kumārabhr̥ta
 kolaṃkola: kulamkula
 Koliya: Koḍya, Kroḍya, Krauḍya
 Koḷivisa: (Sroṇa) Koṭivimśa
 kovīlāra: kovidāra
 kosajja: kausīdya
 Kosiya: Kauśika
 kosohitavatthaguyha: kośopagatavastiguhya
 khattum: (see) -kṛtvā
 khara: kṣara
 khaluṅka: khaṭu(ṅ)ka
 Khujjuttarā: Kubjottarā
 Gaggārā: Gargā
 Gaṅgamāla: Gaṅgapāla
 gaddula, °ūla: gardula etc.
 garuka: guruka
 giḷjha: grddha
 Giragga-samajja: Giryagra-samāja, Girivalgu-samāgama

guḷā-guṅṭhita-(etc.): guṇāvagunṭhita-, guḍā-guṅṭhita- (etc.)
 gedha: gredha
 -ghaccā: (nala-)ghātyā
 Ghosaka, Ghosita: Ghoṣila
 catukuṇḍika: catuṣkumbhikā
 candanikā: syandanikā
 Campeyya: Campaka
 Cara: Cāru
 Ciñcā: Cañcā
 cimilikā, cilimikā: cilimilika
 cetāpana, °peti: cetanaka, cetaṇati
 Cetiya: Caitika
 celaṇḍaka, °uka: cailoṇḍuka
 Channa: Chanda(ka)
 chārikā: chāyika, °kā
 jagghati: (uc-, sam-)cagghati
 jañña: jānya
 jhāma: dhyāma
 jñatta: jñātra
 Tapussa, Tapassu: Trapuṣa
 tassa-pāpiyyasikā: tatsvabhāvaiṣiya
 tādi(n): tādr̥(n), tāyin
 tiṇavatthāraka: tr̥ṇaprastāraka
 tibba: tivra (wrongly PTSD)
 Tiriṭa-vaccha, Tiriṭi-: Kiriṭavatsa
 thaddha: tabdha
 thambhanā: ṭhambhana
 Thulla-phusitaka, cf. Sthūla-binduka
 dandha: dhandha
 dava: drava
 duṭṭhulla: duṣṭhula, dauṣṭhulya
 Deva-daha: Deva-ḍaha
 Doṇavatthu: Droṇavastuka
 Dhammasena: Dharmadeva
 naggiya: nāgya
 nalāṭikā: lālāṭikā
 nahāminī: nāpini
 nahāru (nhāru): naharu
 Nigaṅṭha Nātaputta: Nirgrantha Jñātiputra
 nijigimsanātā: niścikir̥sutā
 nippesikatā: naiṣpeṣikatā
 nisada, °dā: niśādā-, niśidā
 netthāra(m; PTSD netthar): cf. naistārika
 pageva: prāg eva
 Pajjunna: Pradyumna.
 Pañcaka(?): Pāñcika
 pañcavaggiya, °ika: (pañcaka) bhadravargiya, °iya, °ika
 paṭikṭṭha, paṭikuṭṭha: pratikṛṣṭa, pratikruṣṭa
 paṭigacca: pratikṛtya
 paṭicca: pratitya
 paṭirāja: pātirāja
 paṭisamcikkhati: pratisamśikṣati
 paṭisambhidā: pratisamvid(ā)
 paṭisāraṇiya (°ṇiya): pratisamharaṇiya
 padhāna: pradhāna, prahāna
 Panāda: Praṇāda
 panta: prānta
 papaṭikā: prapāṭikā
 pabbedha: pravedha
 pabbhāra: prāgbhāra
 paryuṭṭhāna: paryavasthāna, paryutthāna
 paryonandhati: paryavanahati
 palikha: parikha
 paligedha: parigredha, paligodha
 paligha: parikha
 paḷāsa: pradāsa
 pācittiya: pātayantika etc.
 pāṭiyekka, pāṭekka: pāṭiyaka
 Pāyāga: Prajāgu
 Pārikā: Pāragā
 pāricchattaka, pārijāta(ka): pāriyātra(ka), (pārijāta-ka)

subha-kiṇṇa, -kiṇṇa: śubha-kṛtsna
 sumbhati: subhati
 suvatthi: susvasti
 susukā: śusukā
 se(k)kha and sekhiya: śaikṣa
 Seniya: Śreṇ(i)ya, °ika
 seyyathā: sayyathā-
 Seyyasaka: Śreyaka
 Sela: Śela, Śaila
 Selā: Śailā
 (Pubba-, Aparā-)seliya: (Pūrva-, Aparā-)śaila
 Soṇa(ka), Sona(ka): Śoṇa, Śroṇa(ka)
 soṇḍi-: śuṇḍika
 Soṭṭhiya: Svastika
 sosānika: śmāsānika
 Hāragaja, cf. Hāritaka
 heṭṭhā etc.: heṣṭā etc.

Ardha-Māgadhi

aṇajja: anārja
 aṇavadagga, °yagga: anavarāgra
 aṇurāgayam: anurāgatam
 aṇṇāiṭṭha: anvādiśati
 addhuṭṭha: adhyuṣṭa
 aparaccha: aparakṣa
 avaṇaya: apanāya
 avapuṭṭha: apasprṣṭa
 avarajjhati: aparādhyati
 uvavāi(y)a: upapāduka, aupa°
 uvave(y)a: upapeta
 uvveha: udvedha
 egāhacca: ekāhatya
 ovādāna: avapātana
 osu(y)a: autsuka
 kallāla: kallavāla
 kittiā: kirtika
 kerisa: kedṛśa
 kosiyāra: kośikāra
 khaluṅka: khaṭu(ṅ)ka
 khutto: (see) -kṛtvā
 khela: kheluka(?)
 gaḍḍi: galli
 gummi(y)a: gaulmika
 choḍi(y)a: chorayati
 naula: nakula

thiṇṇaddhi, thiṇṇagiddhi: styānamiddha
 dūmiya: daumya
 paccoyarai: pratyavatarati
 paḍiṇāvīyā: pratinau
 bibboṇa: bimbopadhāna
 bhīṇḍimāla: bhīṇḍipāla
 maṅgura: madgura etc.
 masāra(-galla): musāra(-galva)
 māṇavaya: mānavaka(?)
 musaṇḍhi, musuṇḍhi: musuṇḍi
 Moliyaphagguna: Mūlaphalguna
 lambaṇa: lampa(?)
 viṇṭiā: viṇḍa(?)
 visaṭṭa, cf. vaiśāstyā
 veyāvacca = Pali veyāvacca, q.v.
 saṃgelli: śaṃgeri (sam°)
 samī(y)a: samita(-kāra)
 sāla: śāra
 sāhiya: abhi-sāhita
 simballi: śālmali-vana
 susumāra: śuśumāra
 (a-)seḍhi(-gaya), see 1 śreṇika
 heṭṭhi: heṣṭi, heṣṭe

Other Prakrit, Apabhraṃśa, and Deśī words

Deśī avāri: āvāri
 Pkt. avihā: avidham, avidhā
 Deśī ārāia: ārāgayati
 Deśī khāraya: kṣāraka
 JM. khūṇa: kṣūṇa, kṣūṇa
 JM. caora: cakoraka
 Deśī chāraya: kṣārāya
 Deśī nikkāḍa: nikkāṭa
 Pkt. ṇisejjā: cf. ṇiseḍyati
 Pkt. *(a-)dakkhaṇiya: adrākṣaṇiya
 Pkt. dūsia: dūṣika
 M. dhuttiraya: dhuttiraka
 Pkt. bibboa, bibboyaṇa, bimbovaṇaya: bimbopadhāna
 Pkt. maṃjara: mārjara
 Deśī vāṇaa, cf. vāṇitaka
 Pkt. vihāla: vikhāla
 Pkt. saṃphusiya: saṃsprṣṭi
 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.