

read so with 1 ms., the other pravartayam, Senart em. apravartiyam; in Mv i.331.4 Senart with mss. apravartiyam, in 332.7 apravartitam, which is read in the same formula SP 179.1 (prose, no v.l.); in Mv i.332.21 aparivartitam, in 333.12 apravartiyam, v.l. aparivartiya. In Pali apparently only appaṭi° occurs, and I believe this must have been the original reading. No being could turn back the wheel started by the Buddha. But evidently in BHS tradition this became confused with forms (ppp. as well as gdve.) of pra-, pari-vrt-, which of course also yield a tolerable sense: *which had never been set in motion or could not be set in motion* by any (other) being.

a-prativāṇi, f. (also nt.? neg. of prati°, q.v.; Pali appativāṇi, °nī, °na, also spelled with n; Pali also has paṭivāṇa acc. to CPD s.v. appaṭi°, but no paṭivāṇi), non-aversion, non-opposition (to religious teaching or the like): °nīh, 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); °nī 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 °nī; cf. Pali appativāṇiya), 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°**.

aprativīryārambha, 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.

apratīṣṭhā-dhyāna-vartanin, abiding in a trance (or nirvāṇa?) which is not (permanent) fixation (cf. under **apratīṣṭhita**): °nī, n. sg., Mvy 437, ep. of a Tathāgata: Tib. bsam gtan gyi hjug pa la gnas pa mi mñah ba, no being fixed in entrance into trance?

a-pratīṣṭhita, not permanently fixed: °to nirvāṇe, of a Tathāgata, Mvy 406; °ta-nirvāṇa Mvy 1728, *nirvāṇa qui n'est pas l'arrêl*, Lévi, Sūtrāl. Transl. iii.3 note 4, which see on this term; it is the Mahāyānistic nirvāṇa in which the Tathāgata returns to worldly life to save creatures, tho remaining incapable of personal involvement in it. Cf. **apratīṣṭhā**.

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 °viditātmavṛd-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 °da-taḥ 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. **pratisamharāṇa**, 1), not to be restored (exile; i.e. irrevocable banishment): Bbh 83.22 yā punar apratisamhāryā pravāsanā (ed. wrongly punar-apraṭi°, as if cpd.); so Tib., slar mi dgug par.

a-pratisamkhyā (= Pali appaṭisamkhā, regarded by CPD as abstracted from the ger. which in Pali occurs as °khā beside °khāya; BHS has the word only in cpds., where it could be understood as ger.; so also **pratisamkhyā**, q.v., and cf. the parallel forms in °khyāya), no careful consideration, or (if ger.) not after careful consideration: LV 434.18 °khyā-samupekṣaka-tvād from the state

of being one that shows indifference without consideration (i.e. without giving careful thought to it); cf. Lévi, Sūtrāl. xx.57 sans calcul respectif; usually in °khyā-nirodha, suppression not as a result of consideration or knowledge, one of the 3 **asamskrta** (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 **āveṇika** 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.

Apratihataḡuṇakīrtivimokṣaprabharāja, n. of a Tathāgata: Gv 81.25.

Apratihatanetra, 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 pratikṣ-; Childers s.v. paṭissā; cf. **sa-pra°**, **su-pra°**), disrespectful: Divy 333.23, 27; Bbh 163.24.

a-pratyaniya, adj. (nonce-form, = **vipratyanika** or °niya-ka, qq.v.; based on wrong analysis of the latter as containing negative vi-, for which a- is then substituted; this is all that is implied by Tib. cited in Burnouf, Lotus 323 f.; in Pali a-paccanika is recorded only in the expected sense of not opposed, not hostile, CPD), antipathetic, hostile, unwelcome: SP 95.7 (vs) apratyanīyāś 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 = pīti, Jāt. ii.241.10), discontent, ill-will: Mv i.30.5 kopam ca roṣam ca apratyayam ca āviṣkaronti.

a-pratyudāvarta, Bhvr. adj. (not in Pali, nor is *paccudāvatta recorded), that does not turn back: °tām prapitadam Bbh 219.12.

a-pratyudāvartana (nt.; neg. of **praty°**, q.v.), not turning back: Gv 105.6 bodhisattvamārgāpratyudāvartana-tayā; in Śikṣ 296.8 read **praty°**, q.v., instead of apraty°.

a-pratyudāvartaniya = °vartya: Mvy 5099; AsP 329.8 pratyekabuddhayānikaiś cāpratyudāvartaniyadharmā (bodhisattvaḥ); Dbh 42.15 °ya-manasikāro; 45.19 °ya-kuśalamūlaprayogo; Gv 402.10 °ya-romā, here in physical sense, of the body-hairs of a mahāpuruṣa.

a-pratyudāvartya (also **a-punaḥ-praty°**, q.v.; neg. gdve. of **pratyudāvartate**, q.v.), not to be turned back, regularly from a religiously desirable course: LV 181.15 °tya-smṛtimān, irreversibly intent upon . . .; 423.6, read -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 **pratyuo**.

a-pradharṣya, adj. (= Skt. apradhṛṣya; neg. gdve. of pra-dhrṣ), 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 deśeṣv aprapateṣv api prapatito (in a vs; m.c. for a-prapāta?; but see **prapata**).