

unwearied: Dbh 19.11 (see next); SP 77.9 °na-mānasah of unwearied mind (wrongly Burnouf and Kern); °tā, state of being..., Gv 464.6 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 aparī° 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-paritamana-(tā)**, in Gv 463.25 dhātṛisamacittena sarvakleśāparitamanatayā, with mind like a nurse, because of not being oppressed by all impurities. BR record pari-tam once in Suśr. as beklommen werden, which yields a possible sense. Yet I suspect a graphic corruption for **a-paritasana-**, q.v.

a-paritarṣaṇā (if neg. to BHS paritarṣaṇā, q.v.), not craving (so Bendall and Rouse): Śikṣ 183.5 cittasyāna-valinatā 'navamrḍyatā' 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 tṛṣ), and this seems to get some support from the two preceding and parallel nouns in Śikṣ; perhaps, then, after all, the not being wearied, depressed, or anxious. Cf. paritasyati.

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

a-paritasyana (or °nā), °na-tā (= prec.; neg. of n. act. to paritasyati, q.v. with discussion and references; cf. Pali aparitassana, °nā), non-exhaustion, lack of discouragement, not being wearied or troubled in spirit: aparitasyanābhimukhenākhedacittotpadena (so mss., ed. em. aparitasya°) Śikṣ 25.7, not turned towards weariness (note a-kheda-); aparitasyanatayā, ms. at Śikṣ 35.6 for aparipamanatayā which ed. reads with Gv 463.21 (the source of the citation; see paripamana); nausamacittena gamanāgamanāparitasyanatayā (so mss., ed. em. °trasya°, without good reason) Śikṣ 35.9, with mind like a ship because unwearied in going and coming; this is cited from Gv 464.6 which reads parikhinnatayā, certainly an error for aparikh°, a synonym of aparitasyana(tā), cf. akheda- above on Śikṣ 25.7, and s.vv. paritasyati, °tras°. Wogihara, Lex. 32 note 1, assumes that the original form of these nouns contained °tasy° 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 apantadāyī, 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-parimāṇavant, adj. (Pali aparimāṇa), opp. of pari°, q.v.

aparimita, nt., a high number: Mvy 8043.

Aparimitaguṇadharma, n. of a Bodhisattva: Gv 442.2.

Aparisrotavāhana, n. of a former Buddha: Mv i.139.6.

a-parisrāva, see pari°.

a-parihāṇiya, adj. (= Pali id.), not connected with loss (CPD): with sapta ... dharma, as in Pali (satta ... dhamma), (seven) conditions of welfare (CPD), MPS 1.14 ff.; listed 2.5 ff., several lists.

aparejjukāto (but v.l. aparajju°, q.v.), adv., on the next day: Mv 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 rnam par śes pa (= vijñāna) lkog tu ma gyur pa, (having) not secret intelligence (wrongly Foucaux). Cf. aparakṣa.

[**aparodha** (m.?), trouble, acc. to KN in SP 321.2 (asmād ātmano) 'parodhād garād vā viśād vā, with no v.l. But WT with their ms. K' (asmākam asmād) ātmoparodhād etc., which is supported by Tib. (uparodha = lus hjiḡ par byed pa); even avarodha, for which apa° might be regarded as a hyper-Sktism, is hardly used in this sense in Skt., and certainly not in Pali.]

aparyanta, m. or nt., a high number: Mvy (m.) 7806, 7938 (here cited from Gv); Gv 106.21; 134.8 (here nt.). (On LV 147.2 see s.v. paryanta 3.)

aparyanta-parivarta, m. or nt., square of prec.: Mvy (m.) 7807, 7939 (here cited from Gv); Gv 106.22; 134.9 (here nt.).

Aparyantabhadra, n. of a Bodhisattva: Gv 443.9.

a-paryātta, **a-paryādatta**, and **a-paryādinna** (all ppp. to pary-ā-dā with neg. a-; = Pali apariyādinna; cf. paryādadāti, paryādāna), not overcome, not mastered (by disturbing or hostile elements or entities); not exhausted; in the latter sense (1) Gv 502.15 aparyādatta, said of a light which is not exhausted by the lighting of many other lights from it (see s.v. niryāna); but (2) regularly applied to citta or equivalent (so also in Pali), with mind (thoughts, or the like) not overcome (by deleterious influences): aparyādinna-dhyāśaya Mv 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.); aparyātta-vedita-citta Śikṣ 24.11 (see s.v. vedita).

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

Apālāla (= Pali id. or °jāla), n. of a nāga king: Mvy 3273; Divy 348.20; 385.3; Mmk 18.12; Āṭānāṭiya Sūtra, Hoernle MR 27.3; Samādh 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 °raḥ, said of the Buddha as possessing the lakṣaṇa simha-hanūtā; in the same passage he is called su-niṣpīḍihanuḥ, 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,