

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 rasenāpi na rocate, is not pleasing by reason of either color or smell or taste; [(4) in api nāma tvam...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 adhyāvaseyā, 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 **manyana** 1.]

apiśiṣṭa, ppp. (if correct, to api-śiṣ, otherwise unknown; perhaps read āśiṣṭa, cf. the v.l.), clinging to: Mv iii.76.10 vālam (of the supernatural horse) apiśiṣṭā(h); but v.l. āśi° (intending āśi°?).

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 (Dīvy Index, suddenly; pw 7.304 vor Allem): Dīvv 36.8 °ṇa...icchāmi...bhikṣubhāvam.

apotsrjati, abandons; Dīvy 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).

Apkṛtsna, n. of a samādhi: SP 424.8; °snāyatana (= Pali Apo-kasiṇ°), one of the 10 **kṛtsnāyatanaṇi**, 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.

[**Aprakṛṣṭa**, see **Aprākṛṣu**.]

apragalbāyate (or, with one ms., °bhayate; denom. to apragalbha), is not proud. is humble: Dīvy 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 nirvāṇa); 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 nirvāṇadvāraṇa 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. aprani°), parallel to preceding śūnyatā-, animitta-c°; 428.9-10 °ta-vihārī, parallel to śūnyatā-, animitta-v°; KP 94.5 and 125.3, both parallel to śūnyatā-, animitta-; AsP 256.13 (subst.) et passim.

a-pratikāṅkṣana(-tā), see **prati°**.

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

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

a-pratigrāhita-, see **prati°**.

a-pratighāta, see **pratighāta**.

a-praticodya, see **praticodayati**.

a-pratipudgala, adj. (= Pali appaṭipuggala; cf. **prati°**; in mss. of LV, Mv, Av, and in Lefmann's ed. of LV, written °pungala, see **pudgala**; the 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; Dīvy 393.13; Mvy 42; Av ii.199.1.

a-pratiprasrabdha (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 anābhogabuddhakāryāpratiprasrabdhaḥ, 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-pa°); Mvy 815 apratiprasrabdha-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; Dīvy 133.19 yāvan mayā prayoga(h) °dha(h), not finished; Gv 246.9 tathāgata-bala-praveśāpratiprasrabdha-tāp; 246.20 -adhiṣṭhānapratiprasrabdham; adv. °dham unceasingly Gv 351.2.

a-pratiprasrabdhi, f. (or °srabdhi; neg. of **prati°**, q.v.), the non-ceasing; permanence: Dbh 42.13 °srabdhitas; Dīvy 134.3, read (a)pratiprasrabdhī(r), mss. °bdhi, n. sg.; Śikṣ 214.7 °bdhaye; Gv 175.17-18 sarvabuddha-darśanābhilāṣāpratiprasrabdhaye; 217.22 (paripākavinaya-) prayogāpratiprasrabdhaye, so read with 2d ed. for 1st ed. °yoga-prati°; 245.26 f. °srabdhim.

a-pratiprasrambhaṇa, 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 Mīdic), not going back on his word, dependable: Mv i.349.5, followed by synonym satyavādī.

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

a-prativartiya (semi-Mīdic for °tya; = Pali appaṭivattiya), 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