

alpāyuska-tā, abstr. to prec.: Dbh 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 appossukko Dh. 330); Av i.39.1 °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 alpotsukatāyāi bhagavataś cittam abhinatam na dharmadeśanāyām, *the mind of the Lord inclined to being unconcerned* (with the fate of the world), *not to teaching the Law*; similarly 394.5; 396.7; 398.1; *freedom from desires*, Bbh 219.24.
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 (kīṃnari) 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 samākṣarāvākaro (°kāro) nāma samādhih. No v.l. in either ed. But ŚsP

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 °kṣarāvākāra.

avakarṣati (corresponds to Pali apakassati, used in same passage SN ii.198.1–5, see CPD s.v.), *holds back, keeps under control*: ger. avakarṣya (kāyam, cittam), Candropama Sūtra, Hoernle, MR 42.11 (43.5, 9); see s.v. **jarodapāna**.

avakalpanatā = next, *the putting faith or confidence in*: abhīraddadhānatāvakalp° ŚsP 615.10.

avakalpanā = prec. (= Pali okappanā; to next): Dbh 13.17 (substantially = śraddhā, adhimukti, in prec. line); Mvy 7289 = Tib. nes par (also legs par) rtoḡ 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 śrad-dhā, as also in Pali, with gen. of person, acc. of thing: SP 44.3 śraddadhādhvam me... pattiyaṭāvakalpayata; 315.1 avakalpayadhvam me... abhīraddadhadhvam tathāgatasya; LV 88.8 (ṛddhiprātihāryam api...) nāvakalpayiṣyanti; Gv 171.2 °yantam, pres. pple., perhaps *putting trust in, relying on*, object bodhisattvaparivārasampatpariśuddhim.

*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 ādinavo okāro samkilesa; cf. Pali anavakāra), perhaps *elimination, getting rid* (sc. of desires): Mv iii.357.13 kāmēṣu 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) nābhūd °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 nāgnih kāye 'vakāśati; caus. °śayati, gdve. °śayitavyah, *to be given a chance to work* (in a certain function), MSV ii.154.12, where prob. read a negative before it; this is read by em. in text in line 18, where, it seems to me, the neg. is not wanted.

avakāśayati (caus. to Pali avakassati, apak°, apakāśati; cf. Skt. kas-), *removes, dismisses*: °yitavyah 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 śuklavastrāvak°.

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