

Bbh 308.12 (follows madhyasthānām avatāraṇāya, see **avatāraṇa**); -dharmanayāvātiraṇaḥ LV 181.21.

avatrāpin, adj. (= Pali ottāpin; cf. Aśokan avatra-peyu, 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 sattvāvadaśyā°; 134.3 avadam (avadānām), n. sg.

avadadhata, **odhāya** (ger.), **avahita** (ppp.), cf. also under **odahana** (= Pali avadahati, with sotam, *give ear attentively*; cf. Skt. avadhiyate *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 (satkrīya śrotha 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) dan 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.

Avadātakesā, 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 Odāttagayhā, 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 **sāvadanam**. 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-bhīru LV 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 avadraṅgaṃ (so one ms.; v.l. draṅgaṃ) grhṇīta; 33.1, 2, 6 (no v.l.) avadraṅge 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*.

[**avadhārin**? in MSV i.63.20 vṛaṇapūyotkīrṇair aṅga-pratyāṅgāvadhāribhiḥ paṭṭakopanibaddhaiḥ, of a sick man; -avadhāribhiḥ 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. avadhī, *limit*), *to the limit*; *in an extreme degree*: LV 29.8 paśyeta evāvadhikaṃ guṇānvitā, dayāsutā sā

janani 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 (nāḍi) in the body: Sādh 366.15 °ti-randhṛeṇa; 383.13 °ti-mārgeṇa; 448.11 nāḍyo lalanārasanāvadhūtayāḥ; 14 avadhūti madhyadeśe tu mahāsukhādhārarūpiṇi; 16 avadhūty amitanāthasya ādhārabhāvinī sadā. Cf. **rasanā**, **lalanā**.

-**avadhūnakam**, adv., *accompanied by shaking*: Prāt 534.3 na hastāvadhūnakam (piṇḍapātam paribhokṣyāmāḥ), *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 zugetan*, 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. avadh-yanto 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 avadhyaṇa: *blame, censure; abuse, deride*); Prāt 504.12 avadhyaṇa-ksepaṇāt (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 **onamanā**, f. (= Pali onamana), *bowing*: Gv 400.22 an-avanamana ... pāṇibhyām jānumaṇḍale parimārjati, *he touches his knees with his hands without bowing* (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 pīṭham vā tūlonaddham kāraṇeṇ), *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).