

avinirbhāga (m.; corresponds to Pali avinibbhoga; see also **vinirbhāga**; note AbhidhK. La V-P. vii.122 avinirbhūta = avinirbhāgena avasthita; acc. to CPD s.v. avinibbhutta, avinirbhūta = this Pali form 'through confusion with a-vinā-bhūta', non-differentiation, non-distinction, confusion; Dbh 18.7; 74.8 (kleśānām...) saha-jāvinirbhāga-tām, innate (natural) confusion; Dbh 53.4, see **vinirbhāga**; Lañk 63.9; Mvy 6569, text avinirbhāva, v.l. °bhāga, which read with Mironov without v.l. (-varti, abiding in non-discrimination) = Tib. tha (so Tib. Index, misprinted thad in text) dad du mi hjug pa (or, gnas pa), not differing, not admitting of differentiation, Das.

(**avinirbhāva**, read **avinirbhāga**, q.v.; but cf. **avinirbhūta**, cited there.)

avinivarta (see s.v. °tya, not liable to turning back: Dbh 30.29 °ta-cittāśayamanaskārair, of Bodhisattvas in 3d bhūmi; in vs Dbh.g.10(346).17 replaced by **anivartiya**, q.v.

avinivartaniya, incapable of turning back (= **avinivartya**, q.v., etc.), of persons destined for enlightenment, commonly with the word Bodhisattva, often (e.g. SP 260.5; 265.11; Sukh 99.4) with dependent phrase anutarāyām samyaksambodhau: SP 260.5; 265.11; Śikṣ 313.20; Sukh 99.4; AsP 323.1 ff.; Gv 514.6; as subst. m., n. of a Bodhisattva-samādhi: Mvy 740.

avinivartin (Skt. not fleeing in battle, Yājñ., see pw s.v.; here = **avinivartya**, **anivart(i)ya**, **avivart(i)ya**, qq.v., etc.), not liable to turning back (religiously): SP 263.5 bodhicittāvinivartinī (of a woman).

avinivartya (= °ta, °tin, °taniya; also **avivart(i)ya**, **anivart(i)ya**, **avaivartika**, qq.v.; in Pali only forms of anivatt- seem to be recorded), not liable to turning back: Śikṣ 317.15 (prose).

a-vipañcita, see **vip°**.

a-viparokṣa(-tā), see **vi-parokṣa**.

avipratīṣāra, m. (neg. of **vi°**, q.v.; = Pali avippati-sāra), absence of regret or remorse; contentment: Bbh 72.15 °raḥ prāmodyam; Divy 78.7 and 467.3 °ra-samjananārtham (in 467.3 text °samjanārtham). See the next entries.

avipratīṣāri-tā, abstr. to next, state of non-discontent, absence of regrets: Śikṣ 20.3 prītiṃ prāmodyam avipratīṣāritam ca janayisyati (said of an act of giving).

avipratīṣārin, adj. (= Pali avippati°; cf. **viprati°** and **avipratīṣāra**), unregretful (esp. about something one has given away): Śikṣ 21.14 aśocann avipratīṣāri avipakapratīkṣāṅki parityakṣyāmi; Bbh 72.2 dattvā cāvīpratisāri; same Bbh 123.1; Dbh 57.7 yā 'vipratīṣāryavisṛtamārga-tā, state of being not regretful and of not turning aside from the Path (lit. having un-turned-aside-from Path, see **avisṛta**).

Avipranasṭarāṣṭra, n. of a former Buddha: Mv i.138.6.

aviprapañca, adj.: n. sg. m. °caḥ Mvy 2926, following aprapañcaḥ and nisrapapañcaḥ, and evidently substantially a synonym of these; all occur in a list of synonyms of gambhira, most of which mean something like hard to comprehend. See s.v. **prapañca**.

a-vipravāsa, m., see **vipra°**.

a-vimardana-tā (cf. Skt. vimardana), non-destruction: śraddhabalam °natāyai Śikṣ 3.6 (vs), the power of faith tends to non-destruction (of the indriyas).

Aviraktarāṣṭra, n. of a former Buddha: Mv i.140.2.

avi-rajās, nt., = **eḍaka-rajās**, q.v.: Mvy 8195.

Avirasa, n. of a former Buddha: Mv i.141.7.

a-virāgaṇa (nt.; neg. of n. act. to **virāgayati**, q.v.), non-displeasing: -ārāgaṇāvīrāgaṇa- Gv 529.23.

a-virāgayati, neg. of **virāgayati**, q.v., is not averse to, does not turn away from: Dbh 52.20 (na cāyantaopāśamam...) avirāgayiṣyāmaḥ, and we shall not fail to be averse to complete cessation (of sentient existence, until all creatures are matured).

a-vilomana (nt.; neg. n. act. to **vilomayati**, q.v.; cf. Pali vilomana), the not going contrary to: Gv 463.23 śiṣyasamacittena, sarvābhijñāvilomana-tayā (i. e. bhijñā-avil°; better with 2d ed. sarvājñā°), by reason of not going contrary to all the abhijñā (rather, to all commands); Bcṭ 284.5.

Avivarta (see under **avivartya**), m., n. of a samādhi: ŚsP 1419.3; cited as **Avavivarta**, q.v., from this list in Mvy 553. Orig. adj., not liable to turning back; see next.

avivarta-caryā (= **avaivarta-**, **anivartana-caryā**), course that is not liable to turning back (backsliding): Mv i.63.13. The text explains by vivartanti samsaranti vivartacaryā (cf. **vivarta**, world-evolution); but I agree with Senart, note on i.1.3, that this is mere fantasy and wholly misleading.

avivartika = **avivartya**, q.v.; see also **avaivartika**: of Bodhisattvas SP 32.11; 90.8 (v.l. avaiiv°, unmetr.); 93.2; Mv i.83.12 (prose); prob. also Bodhisattvas are meant in Śikṣ 3.16, 17; °ka-tā, state of being..., Mv i.101.2 °katāye (instr. or loc. sg.; of Bodhisattvas).

avivartiya = next, in Mv i.80.4 (prose); Bodhisattvas in 2d bhūmi may be either **vivartiya**, q.v., or a-vi°; (vss) SP 294.8; 330.3.

avivartya (= °tiya, °tika, °ta; for other forms of same mg. see under **anivart(i)ya**, **avinivartya**, **avaivartika**; Pali has only forms of anivatt-), not liable to turning back: SP 149.13 -(dharma-)cakra; RP 10.10 bodhimārga-avivartya-mānasā (so mss.; as one word, with minds that are not to be turned back on the path of enlightenment); Gv 104.10 °tyāḥ; avivartyāpratyudāvartya- Gv 246.20; Dbh 19.17; jñānavivartya-tvāt Dbh 71.12.

Avivartyadharmadhātunirghoṣa, n. of a Buddha: Gv 296.12.

avivārya, nt., Mvy 5205 = Tib. mi zlogs pa, what can not be repulsed or diverted, turned away; of this **anidhārya**, q.v., is a var. Are both corruptions of anivārya? Mironov only avivārya.

Aviśuṣkamūla, n. of a former Buddha: Mv i.141.13.

Aviṣahya (corresponds to Pali Visayha, which may be an error for Avisayha, cf. Speyer, transl. of Jm, p. 30, n. 3), n. of a śreṣṭhin: Jm 22.15.

a-visamvādana-tā (Pali id.; Skt. a-°na), keeping one's word: (devama)nuṣyāvīsamvādāyāi LV 32.10.

a-visabhāga, see **visa°**.

a-visaraṇā, non-relaxation, non-distraction, not turning aside (of thoughts): Bbh 109.27 (cittasyācalanam...) samgraho 'visaraṇā. Cf. next.

a-visṛta (neg. ppp. of vi-sr; = Pali visaṭa, visata, for the mg. of which cf. CPD s.v. anuvisaṭa), undistracted, not turned aside: Dbh 57.7 (see s.v. **avipratīṣārin**); in Mmk 92.20 text dharmameghavisṛta-samanupraveśanā-tāyai, read °meghāvisṛta? for penetration without being turned aside... Cf. prec.

avistara, adj. (Bhvr. cpd. of a- and vistara), not diffuse; compact, full, of sound: Mv i.171.7 (vs) avistara-piṇḍita-ravā, having a full and compact (cf. **piṇḍita**) sound. Cf. Pali avisaṭa (=Skt. avisṛta), used in the same way as synonym of piṇḍita applied to a sound, Jāt. ii.439.8 (comm.) bindussaro ti bindunā avisaṭena piṇḍitena sarena. Wrongly Senart's note.

a-vismaraṇa (nt.; neg. of Skt. vismaraṇa), non-forgetting: -dharmāvi° Mvy 784.

(**a-visvara**, adj. (cf. Skt. visvara, and adv. avisvaram, BR s.v. visvara), not discordant: read avisvara-rutā, of not discordant note, Mv i.172.3 (of Buddha's voice); so half the mss.; Senart abhisvara°)

avīci, m. or f. (in Skt. only m.; rarely also f. in Pali, see CPD s.v.), n. of a hell (= Skt. and Pali id.), a hot hell acc. to Mvy 4927 and Dharmas 121; passim. Fem. e. g. RP 30.16 (vs) dāruṇam (short -a- m.c.) avīcim (end of line). Most forms, of course, are ambiguous as to gender. Cf. **āvīci**.