

**avīcika**, adj., *pertaining to the hell Avīci*: Dbh.g. 12(348).18 dukham avīcikaṃ utsahāmi; Gv 160.2-3 āparāntikāvīcikaḍḍhena (2d ed. °khe); m., *an inhabitant of Avīci*, Lañk 138.4 kulaputro vā kuladuhitā vāvīciko bhavati. In the last two avīcika might be intended; it is clearly read (as adj.) in MSV iv.251.9.

[**avustam** LV 388.13 (vs), both edd., no v.l.; read **āvustam**, q.v.]

**avṛha**, or **abrha**, rarely **abrhat** (= Pali aviha; Tib. on Mvy mi che ba *not great*, abrhat noted only Gv 249.10 abrhaḥ [chuddhāvāsa-]; this interpretation could be due to popular etymology; however, no other etym. is known for the Pali, and as the lowest of the five Śū. classes these gods may have been called [relatively] *not great*; cf. s.v. **brhatphala**, which gives some confirmation of the etymology), n. of a heavenly world, the first of the five śuddhāvāsa, and of a class of gods who inhabit it, see s.v. **deva**: usually spelled avṛha, Mvy 3102; Dharmas 128; Mv ii.314.8; 349.1; 360.22; LV 150.10; Divy 568.28; Mmk 43.21 (in 19.10 corruptly aṭṭaha); abrha Divy 68.16; 138.23; 367.14; Av i.5.3; Bbh 62.5; **abrhat**, see above.

**avekṣavant**, adj., n. sg. m. °vān (from Skt. avekṣā with -vant; Pali apekkhavant, with the same shortening of ā m.c.), *attentive* (to, loc.): Ud xiii.9, 10, 11; in 10 and 11 text unmetrically avekṣāvām; same vss in Pali, Therag. 228-230, apekkhavā.

**Avekṣita**, nt., n. of a Buddhakṣetra: Mv i.123.14 °tam (Senart's em.; mss. °kṣatam).

**avetya-prasāda**, m. (= Pali avecca-ppasāda), *serenity based on trusting faith* (cf. Wogihara, Lex. 17): °daḥ Mvy 6823; buddhe °vetya-prasādena AsP 59.20, and similarly in foll. (in Pali also with buddhe etc., loc.); °dalābhī Bbh 161.2, and °da-prāptaḥ 327.2.

**a-vaira** (adj., = Pali avera), *without enmity*; -tā, *state of being* . . . : sāmyanti vairāṇi °tābhiḥ MSV ii.184.8 (vs; so mss., ed. em. avairi°, needlessly). In Jm 127.17 avaira prob. noun, *non-enmity*, with pw 7.312.

**Avaiivarta**, m., n. of a samādhi: Mvy 553, cited from Prajñāpāramitā; the list occurs in ŚsP where **Avivarta**, q.v., is read for this, 1419.3. Cf. next two.

**avaiivarta-caryā** = **avivarta°**, **anivartana°**, qq.v.: Mv i.63.14 (mss.; Senart em. avivarta°).

**avaiivarta-varṇa**, with *color not subject to passing away* (?): Gv 347.6 °ṇā, of a rātri-devatā.

**avaiivartika** (perhaps the commonest BHS form of many equivalents; see also **avaiivarta**, °**tya**, and s.vv. **anivart(i)ya**, **avivart(i)ya**, **avinivartya**), *not liable to turning back*: regularly of Bodhisattvas (usually this word being used; if not, of persons firmly set on the road to enlightenment, which is the same thing): SP 2.11; 264.12; 383.2; LV 23.2; 39.14; 181.6; 370.2; Mv i.82.8; 102.13; 104.8; 107.9, 12; 128.2, 6; Suv 81.8; 89.9; RP 56.4; Gv 104.3; 308.8 etc.; Dbh 1.8; Sukh 21.13 etc.; °ka-bhūmi Kv 82.10; Bbh 235.17-18; °ka-dharma LV 424.14 (here of the Tathāgata); Mv i.124.19; °ka-kṣānti-pratilabdha SP 259.13 (see **kṣānti**); °ka-dharmacakra-SP 270.9.

**Avaiivartikacakra**, nt., n. of a work: Mvy 1371.

**avaiivartika-tā**, state of being **avaiivartika**: Mv i.81.1; -tva, id., LV 432.10.

**avaiivartiya** = °**tika**: Mv i.63.13 (but 3 mss. out of 6 °tika); 82.19 (v.l. °tika). Both prose.

**avaiivartya** = °**tika**: SP 2.12 (of dharmacakra); LV 277.16 (-kṣāntipratilabdhaḥ); RP 59.18; Gv 287.12. All prose.

[**avoditāḥ** is kept in ed. with mss. at Divy 300.2. Instead, some form of the n. pl. m. of ppp. of **ava-vad** should be read; possibly **ovaditāḥ** or **ovādītāḥ**, if not **avavad°** or **avavād°**.]

**avyakta**, adj. (= Pali avyatta; neg. of **vyakta**, q.v.). (1) *ignorant*: SP 210.3 °tā akuśalā; LV 264.20 °to

bālo; Divy 301.2 °tān apy akuśalān api: 617.18; (2) (cf. Skt. id., Pali avyatta) *obscure*: avyaktendriyaḥ Karmav 31.12, see s.v. **jihma**.

**avyayaṃ**, adv., *permanently*: LV 186.7 (prose) na khalv avyayaṃ kumāreṇa kadācid udyānabhūmim abhinirgantavyaṃ, *the prince must never, as a permanent rule, go forth to the park*.

**a-vyavakīrṇa**, adj. (neg. of **vyava**°, q.v.; = Pali abbokīṇṇa), *uninterrupted*: ŚsP 1333.1, 3, etc. °ṇaiḥ . . . manasikāraiḥ.

**avyavacāra**, m., (neg. of **vyavacāra**, q.v.), *non-consideration, contempt, despising* (Tib. khyad du gsod pa, *despise*): Mvy 8510, in śikṣāpadadravyatāvyaavacārah, which I analyze °dravyatā-avyavacārah, as the Tib. and the sense seem to require (the situation is that of Vin. iv.143.16-19; the Pali equivalent is vivappaṇaka, line 19). It seems hardly possible that **vyavacāra**, without a neg., should have this mg.

**a-vyavahāra**, adj., *not capable of discussion* (mention in words, see BR s.v. vyavahāra 8); followed by syn. **anabhilāpya**, Vaj 45.6, or **anabhilāpya**, Śikṣ 251.11.

?**avyaṣṭa**, in Mmk 51.7 (sarvamantramudrāsādhanēsu ca) avyaṣṭo bhavati (read abhyasto, *practised, exercised*?).

**avyākṛta**, adj. (= Pali avyākata, *indeterminate, indistinct, neutral, median* (neither good nor bad): kuśalākuśalāvyākṛta- *good, bad, and indifferent*, Dbh 73.18; 74.14; 75.23; kuśalās ca dharm' akuśalās ca avyākṛtās ca Dbh.g. 44(70).7.

**a-vyāpanna**, adj. (= Pali id.; neg. of **vyāpanna**, q.v., and cf. next), *unmalicious*: °na-citta Divy 302.9; Dbh 25.1; Gv 531.14 (with 2d ed. for 1st ed. adhyā°); °nena cittaṇa Divy 105.18; °na-manaskāra SP 339.17; all *having unmalicious mind or thoughts*.

**avyāpāda**, m. (= Pali id.; neg. of **vyāpāda**, q.v.), *non-malice*: LV 32.22, see s.v. **vyāpāda**; Mvy 1597, see id.; Ud xv.18, read avyāpāde for text tyāpāde with initial syllable missing. (Tib. ḥchi ba med, *non-death or non-killing*, is due to false rendering of vyāpāda, in accord with regular Skt. usage.)

**a-vyābadhya** or °**vadhya**, adj. and nt. subst. (see next, and cf. Pali avyāpajjha, as mentioned there), (1) adj., *that cannot be injured or disturbed, inviolable*: Mv ii.259.15 °dhyam (ms.) . . . dharmam deṣayisyati; 279.9 °dhyam artham prārthayamāno; in both of these spelled avyāvadhyam, and associated with asādhāraṇam; (2) apparently subst., *not doing harm* (so Tib., guod pa mi byed): LV 380.17 avyābadhyam (Foucaux *la mansuétude*) sukham loke. There is a v.l., in mss. usually regarded as the best, adhyāvadhyā; one might conjecture a-vyāvadhyā, or °bādhyā, ger., *not committing injury*. But the context suggests that a nom. sg. noun is intended, sukham being apparently predicate (Foucaux *douce*); so Tib. takes it. In all of these forms the root vadh may have been felt to be concerned; or the short a of the root may be semi-MIndic (based on forms of bādhy which are certainly commoner).

**a-vyābādha**, also written °**vādha**, in MSV i.97.19 wrongly °vāda, adj. (cf. prec. and next, also **vyābādha** etc.; corresponds to Pali avyāpajjha, avyābajjha), apparently usually *free from injury, inviolable, secure*, but possibly in some passages *free from injuriousness*, i. e. *not given to injuring others, kindly*; the Pali equivalent appears to be interpreted in the same two ways, but it is not easy to distinguish them clearly: Mvy 1508 maitrisahagatena cittaṇā °vairēṇā °sapatnenā °vyābādhenā; to this passage corresponds Mv iii.213.13 (cetasā . . .) avaireṇā °vyābādhenā (so Senart em., mss. °vyābādhenā or °rddhenā); also Dbh 34.(18-19) (maitrisahagatena cittaṇa . . .) avaireṇā °sapatnenā °nāvāraṇenā °vyābādhenā; and in Pali DN ii.242.11 (cetasā . . .) averena avyāpajjhena; the mg.