

ble of) carrying away a mountain; in Skt. ahārya (as adj. what cannot be carried away) seems to be used as subst., mountain, not only in Lex. (BR) but in literature (Schmidt, Nachträge).

ahituṇḍika (also °aka?), m. (Skt. Lex. °ika, but in literature only ahituṇḍika recorded; Pali ahi°, see CPD s.v. ahi-guṇṭhika), (1) snake-charmer (the spelling °aka only Mv ii.178.1, and with v.l. °ika 178.11; 179.12); Mv i.92.3; 131.5; ii.178.1, 2, 3, 11, 14; 179.3, 5, 9, 12, 13; 183.14, 18; 188.20; Divy 436.28; 437.3, 9; 497.12; (2) n. of a brahman of Śuśumāragiri; Divy 188.11.

Ahibhānurāga, n. of a former Buddha; Mv i.141.7. **ahiri(ka)**, see **ahrika**.

[**ahirodaka**, Divy 384.24, read **hirodaka**, q.v.]

ahu, m.c., rarely for Skt. aho, interj.: ahu vañcito 'smi SP 62.4 (vs), *alas!* (so Tib., kye ma; and cf. aho 61.12) *I am deceived*. But in 62.16 ahu = aham, as very commonly (§ 20.7).

? **ahr̥svara**, m. or nt., or adj., (*making*) a piteous sound, lament(ing); in Mv iii.43.3, 6; 45.17 the mss. almost unanimously read ahr̥svaraṃ (or °rā; once one ms. ahiś-varā) krandamānā(h), *crying piteously*, of hell-inhabitants. I cannot explain the form (it could be an adverb); but

Senart's violent em. bhīṣmasvaram is unconvincing, even to himself (see his note).

a-heṭhaka, adj. (neg. of **heṭhaka**, q.v.), *not doing harm*, or as subst. a non-injurious person: Mv i.364.6 °kā... tr̥ṇāni bhakṣayanti; 365.10 sattvaratnānām aheṭhakānām; ii.213.10 vāyam aheṭhakā aduśakā anaparādhino; 215.11; 217.14; iii.363.9; aheṭhakā(h) Ud xxx.48. **ahoḍima**, read prob. **uhoḍima** or **avaho°**, see s.v. **avakoṭimaka**.

aho nāma, interj. (the combination has not been found recorded), *Oh, I say!*: SP 102.12 (prose) aho nāmāham nirvṛtiprāpto bhaveyaṃ yaḍi me sa putra imaṃ dhanaskandhaṃ paribhuñjita, *Oh, I say! I would be blissfully happy if this son of mine could enjoy this mass of wealth!*

[**Aholūkhalamekhalā**, see **Maholū°**.]

(**ahiri**), **ahrika**, **ahirika**, adj. (= Pali ahirika; neg. to hr̥ plus -ka; in Skt. Lex. ahrika only = a Buddhist!), *shameless*: ahirikāś (mss. ahirikāś) ca bhavanti Mv i.110.8 (prose); ahrikeṇa Jm 98.19 (prose); ahiriko anotropo Mv iii.11.4 (vs; here used of a very ugly man, without other evident cause for the epithet); in Ud xx.5 oldest ms. ahiri (Bhvr.), later ms. ahriko (Sktizing).

A

ākāncuka, nt. (v.l. aṣṭuñcaka, nt.; so Mironov), Mvy 8996; context indicates reference to something worn at the waist; Tib. rgya cañ (or rgya lcañ), a kind of girdle, Jā., narrow, long money-bag made of net and securely joined to the sash, Das; Chin. bell or sash. The var. aṣṭuñcaka seems probably a corruption.

ākattati (cf. **ākaddhana**, and see s.v. **kattati**), pulls, draws: Mv ii.429.12 (prose), mss. (incorrectly) devī... brāhmaṇeṇa... ākattati (passive is required; read ākattiyati or ākattiyati? v.l. ākatti, cited with dental tt) kattāmkriyati (q.v.); below, line 15, (rājagr̥hāto) kattiyamāni, confirming the sense and approximate form I assume; draws hither, attracts, summons: Megh 306.17 (in a charm for rain invoking serpent deities, nāgas) (sarvanāgahr̥dayāni samcodayāmi) ākattāmi, *I incite, I draw hither the hearts of all nāgas*; there follow magic formulas (sara 2 hara 2, etc.), then, sarvakṣetrāṇi āpūrayatha sarvaśāsyāni varṣatha, etc. Bendall renders āk° *I murmur*.

ākaddhana (cf. **ākattati**, and see under **kattati**), acc. to KN Preface p. vii read in Kashgar rec. of SP for ākarṣaṇa.

Ākampya Mvy 739, see **Akampya**.

-ākara, see -ākāra.

ākaraṣaṇā, °na-tā, and °ṇī (cf. Skt. ākarṣaṇa, nt., attraction), (a Buddha's) power of attraction (of men, to himself and his doctrine): Mv i.314.2-3 (prose) ākarṣaṇā eṣā buddhānām; bhagavatā vainevasattvānām ākarṣaṇā-tāyai (instr.) for °ye; here perhaps rather by the exercise of that power)...; Mvy 4315 sarvatathāgatākarṣaṇi.

ākālana (not in Pali, very rare in Skt., see pw 5 and 6 App.), in Bbh 251.8 paravādibhir ākalanānuyogo, an activity of Bodhisattvas, perhaps regular practice (see **anuyoga**) of investigation (? careful consideration) by reason of (? under the stimulus of) opposing teachers.

ākaluṣa, adj. somewhat turbid: Jm 145.14 °ṣā kṛṣā ca (arthasiddhih).

ākālpa (m.), probably = Pali ākappa in sense of behavior, deportment (PTSD): Gv 22.20 (prose) vividhākālperypāthānām... manuṣyānām, men of various deportment and behavior (see **iryāpatha** 4); and 22.24 nāneryāpathākālpavihāriṇam (janakāyam). (The meaning adornment attributed to this word in Skt surely does not fit.)

ākāṅkṣati, °te (cf. **kāṅkṣati**, **kāṅkṣā**; in Skt. only desires, and so app. Pali ākāṅkhati), doubts: Mv i.165.3 ākāṅkṣamānā... vipaṇḍitā sattvā na jānanti... sukham samādhim, creatures that are doubting and ignorant do not know bliss or concentration; perhaps Lañk 14.19 (pralīta-maulin) yad-yad evākāṅkṣasi aham te tasya-tasyaiva praśnasya vyākaraṇeṇa, (O chief of confused ones,) whatever you are doubtful about, by explaining every such question to you I (etc.) (otherwise Suzuki); Sukh 99.6 is interpreted by the ed. as mākāṅkṣayatha (i. e. mā āk°) mama ca teṣāṃ ca buddhānām... and have no doubt both of me and of these Buddhas; but it could as well be mā kāṅkṣayatha (= kāṅkṣatha). (Also desires as in Skt., e. g. Mv i.158.14.)

Ākāṅkṣitamukha, m. pl., n. of a group of Bodhisattvas in Sukhāvati: Kv 13.23.

-ākāra, disposition (as in Pali, much more clearly than in Skt.), in svākāra, durāk°, of good (bad) disposition: Mv iii.318.2-3 adrākṣit sattvā durākārā durvineyā durviśodheyā, adrākṣit sattvā svākārām suvineyāṃ suviśodheyām; LV 393.16 (vs) santi vijānaka sattva svākārāś (ā m.c.) ca; 394.14 (prose) santi sattvāḥ svākārāḥ suvijñāpakāḥ etc.; 399.22 f. svākārān suviśodhakān durākārān durviśodhakān (sattvān); 403.4, 9 (sattvaḥ) śuddhaḥ svākārāḥ (suvineyāḥ) suvijñāpakāḥ...

ākāra-parivitarka, see **pari°**.

ākārayati (denom. from Skt. ākāra, external sign; so in Pali), makes known by a gesture or sign: Divy 403.10 (tenā 'ngulidvayam utkṣiptam na tu vāg bhāṣitā); dviguṇam tv aham pradāsyāmi 'ty ākārayati.

ākārānavakāra (wrongly °pakāra in Mvy), m., n. of a samādhi (cf. **anavakāra**), complete or absolute in form: ŚsP 1423.11; Mvy 595, text °pakāro (so also Mironov, but one ms. °vak°).

ākārābhinirhāra, m., n. of a samādhi, visible-accomplishment or effectuation in form: Mvy 593; ŚsP 1423.5.

ākālika, adj. (= BHS and Pali **ākālika**; Skt. only adv. akālikam; so in Mbh.Cr. ed. 1.99.42 °kam for Calc. Bomb. °kaḥ), immediate, not dependent on any lapse of time, ep. of dharma: Mvy 1294; Śikṣ 323.6. In a like context ak° occurs.