

Bbh 122.22 (na . . .) °nāya . . . dānaṃ dadāti, *not in order to rebuke others.*)

[**ākhāyita**, at Mv iii.72.12 °tā, read khādītā with v.l. or khāyitā, see s.v. **khāyati**.]

**ākhyāta**, see **dur-ā°**.

**ākhyāyati** (= Skt. ākhyāti; in Skt. only °yate, as pass., and so regularly Pali akkhāyati, but once akkhāyantassa Jāt. iii.106.6 (comm.), active, gen. sg. pres. ppl. In Pkt. Sheth cites gḍve. akkhāyavva = \*ākhyāyitavya, implying pres. ākhyāyati), *tells, relates*: Mv ii.437.3 ākhyāyatha *relate*, 2 pl. impv.

**āgacchati** (cf. **āgama**, **āgamayati**), (1) *is recorded, is handed down by tradition*: LV 39.15 yathā brāhmanānāṃ mantravedasāstrapātheṣv āgacchati, tādr̥ṣṇaiva rūpeṇa etc.; 105.8 yathā hy asmākaṃ . . . mantravedasāstreṣv āgacchati, nārhati . . . kumāro 'gāram adhyāvasitum; (2) *seeks, hunts for*: Av ii.150.5 paścācchramaṇam (q.v.) āgacchati na ca pratilabhate, *seeks . . . and does not find*.

**āgataka**, f. °ikā, adj. (to Skt. and Pali āgata), (*one that has arrived*: -ka perhaps m.c., Divy 603.9 (vs) °kasya; endearing dim. (§ 22.34) LV 321.19 suvasantake . . . āgatake; 322.6 °tikā(h); 323.14 read with v.l. °tikām (acc. sg. f.; ed. °tiko) na hi bhūñjasi kāminikām; specifying -ka (§ 22.39), Mv i.232.7 yaṃ nūnāhaṃ āgatako yena dipavati rājadhāni cakravartipuram . . . paśyeyam ti, *suppose I, as a returner (one characterized by having returned) to Dipavati, behold the Cakravartin's city*; Senart, note 557, assumes wrongly that the suffix has mg. of fut.

**-āgatika** (= Skt. āgati, at end of Bahuvrīhis), see **an-āgatika**.

**āgati-gati**, nt. dvandva, *coming and going* (in successive births): Mv i.4.7 (prose), read sattvānām āgatigati (so one ms., the rest °gami; Senart em. °gatim) vividham (so, or °dha, all mss.; Senart em. °dhām) bhagavāṃ abhijñāsi. Cf. Mv i.9.2 (vs) sattvānām āgatim gatim (here āgatim, rather than °ti, is required by meter). The two words are often collocated in this sense in Pali; this use of each of them individually is, however, not foreign to Skt.

**āgama**, (1) m. (= Skt., as general term), *traditional or canonical text*; esp. applied to the four collections called in Pali nikāya, see **Ekottarika**, **Dirghāgama**, **Madhyamāgama**, **Samyuktāgama**; (2) in āgama-vastu Mv i.318.7, mg. obscure; see **vastu**.

**āgamana** (nt.; = Skt. and Pali āgama), *traditional or authoritative doctrine*: Mv i.218.20 = ii.21.2 (vs) atra āgamaṇaṃ śr̥ṇu, *on this point hear what the doctrine is*. **Āgamanāgamaṇā**, n. of a 'gandharva maid': Kv 5.15.

**āgamayati** = āgacchati, *comes*: see § 38.21.

**āgamika**, m., (a monk) *that arrives at* (or, returns to) a monastery; *visitor, guest, arrival*. Not in Pali, which uses āgantuka (= Skt.) instead as pendant to **gamika** (q.v.): Mvy 8748, Tib. ḥoṅs pa, *arrival*. Note that 8746 also has āgantuka, defined Tib. blo bur du ḥoṅs pa, *sudden arrival*.

**āgamya** (orig. ger. of ā-gam; = Pali āgama, in both mgs.), with acc., *with reference to, patnīm ā°* Divy 269.16; (much more commonly) *owing to, because of, on account of, thanks to*, (kalyāṇamitrāṇy) ā° Mv i.243.13; kalyāṇamitrām Av i.210.11; 211.14; Mālinīm Mv i.313.5; Bhagavantam Divy 95.10; 97.18; 309.29; -bodhisattvaṃ Śiḥṣ 91.6; Devadattam SP 259.3, 6; tau śrāmaṇerāv Divy 404.25; tat sarvaṃ imaṃ markāṭam āgamya Divy 350.17 *all that is owing to this ape* (so mss., ed. wrongly em. āgamyāt); yam Divy 173.16; 175.25; -svāgatam Divy 188.6; tam Divy 514.23; tvām Divy 129.25; 549.21; tava (as acc.!) Mv i.365.12; yuṣmākaṃ (acc.) Divy 405.10; mamāgamya *owing to me* (mama, acc.) Av ii.96.8 (ms.); i.321.13 (ms.); in Av i.239.6 ms. haplog. māgamya, prob. intending mamāg° (Speyer em. mām āg°, which is of course possible); bhikṣākavṛttam ā° Bbh 194.17; tām

protsāhanām āg° SP 350.3 *owing to this instigation*; MSV iii.22.14 (prose) corrupt, read perh., kim mamāgamya? na tvayā-(as acc.)-m-āgamya, *for my sake? not for your sake*; ib. 24.5, read tvām (text tvam) āgamya, *owing to you*.

**āgāḍha-tara**, adj. compv. (to Pali āgālha; cf. next, and **samāgāḍha-tara**), *more serious* (of evils): SP 227.6-7 °taram pāpakaṃ karma; *very serious* SP 483.2 (same phrase).

**āgāḍhi-karoti**, fut. °kariṣyāmi (cf. prec. and Pali āgālha), *I will make firm or strong*: Mvy 6997 = Tib. dam por (or, sra bar) byed pa; the alternative Tib. renderings dañ por (or, dra bar) byed pa seem to be corruptions.

**āgamika**, adj. (Skt. Lex.; no literary occurrence found, tho not marked \* in pw; cf. Skt. āgāmin, *future*) *of or pertaining to the future* (opp. to **sāmdrṣṭika**, q.v.): Mv ii.405.16 (vs) mā āgāmiḥ vihanyāhi hitvā sāmdrṣṭikam phalam, *do not be subject to disappointment in regard to future* (fruit), *abandoning visible* (actual, of the present life) *fruit* (reward). Senart's note is wrong.

**āgāra**, (1) m., a high number: °raḥ Mvy 7831 = Tib. yid yal; cited from Gv, but Gv 133.1 reads **magāra**; see also **agāra**; (2) see **stry-āgāra**.

**āgārika** (m., perh. also adj.; = Pali id., see CPD s.v. āgārika, a form not noted in BHS), *householder, one living in worldly life*: Divy 275.17 na bhikṣuṇā āgārikasya purastād r̥ddhir vidarśayitavyā; MSV i.248.19; in Bbh 26.13, in comp., pravrajitasya āgārika-vicitra-vyāsaṅga-duḥkha-nirmokṣāt, could be either n., *householder*, or adj., *of the householder's life*.

**āgilāyati**, see **āglā°**.

**āguhyakādhipati**, m. = (and prob. wrong reading for) **Guhyakādhipati**, q.v., ep. of Vajrapāṇi and styled lord of yakṣas (yakṣendra): Mmk 25.12 evam ukta Āguḥ° patinā.

**āgrhīta** (= Pali aggahīta; cf. **an-āg°** and **āgraha**), *held back = niggardly*; āgrhītena cetasā (cf. Pali anaggahīta-citta) Divy 291.3; 298.11; Av i.173.12; 174.7; nāgrhī-tacittatayāvasr̥jan Śiḥṣ 28.7, *releasing* (gifts) *without niggardliness of heart*; āgrhīta-pariṣkāra, *having utensils held back, stingy with objects*, Divy 302.3; Av i.250.16; and repeatedly in a cliché with matsarin and **kuṭukucaka**, see the latter for references.

**āgneya**, (1) nt., *flery* (jewel), n. of a kind of gem: Mv ii.296.8 (vs) āgneyamañinām (mss. agneya°) yā ābhā gagane vidyutāna vā; Gv 499.23 (prose) āgneyam nāma mahāmaṇiratnam sarvatamo'ndhakāram vidhamati; (2) m., with jaṭila (cf. Pali aggika), *fire-worshipping*, a kind of ascetic: MPS 40.51 (v. l. ag°).

**Agneyī**, so doubtless read for text Agneyī, n. of a mātara, the śakti of Agni: Māy 242.19.

**āgrathita**, perh. ppp. to Skt. ā with gra(n)th, *wrapped up* (?): Mmk 145.(22-23) khadirakāṣṭhair agniṃ prajvālya, paṭasyāgrataś caturhastapramāṇam āgrathitāḥ āhutim sahasrāṣṭam (read °tām?) juhuyāt (etc.).

**āgraha** (presumably m.; cf. **āgrhīta**), *niggardliness, holding back* (from giving): SP 257.1 (after long description of how the Bodhisattva gave away everything, even his life) na ca me kadācid āgrahacittam utpannam, *and I never conceived a thought of holding back* (wrongly Burnouf and Kern); Av i.174.5 (vs; after 4 nādattvā paribhuñjīran na syur matsariṇas tathā), na caisām āgraha cittam utpadyeta kadācana, *and there would never arise for them a thought of holding back* (from giving). As Speyer points out in his Index to Av, KSS 90.22 probably contains the word āgrahaṇa with *niggardliness, holding back from giving*; but this mg. has not been recognized; the ordinary Skt. usage is not quite the same.

? **āgrivaniya**, pl. °yā, represents some word for a tradesman or artisan; so Senart with mss. at Mv iii.113.10; corresponds to **aṭṭiyānika** or °vānika (q.v.) at 442.15.