

**āglāyati, āgilāy°** (= Pali āgilāyati), *gets weary*: Mv iii.206.3 mā . . . āgilāyatu (mss. āgirā°; Senart em. cirāyatu, clearly wrongly). See also **āvilāyati**.

**āghaṭana**, equated by Tib. with nimitta, *mark, sign*, as boundary: teṣāṃ °nānām MSV iv.93.4 ff.

**āghaṭṭana** (presumably nt.; cf. Skt. āghaṭṭanā), *scraping, running aground upon* (submarine rocks, of a ship), with gen.: Divy 229.24 antarjalagatānām parvatānām āghaṭṭana-bhayam (said in reference to ships).

**āghatana**, prob. m.c. for **āghātana** (= Pali āghātana, in same sense, Skt. id. *slaughter-house*, so also in Pali), *place of execution* (of criminals): SP 449.7 (vs) saci āghatane (2 mss. āghātane, unmetr.) upasthito. In LV 207.3 ed. āghātana, but see s.v. **āghātīn**.

**āgharate** (Skt. Dhātup. only, gharati; Vedic jigharti, with ā- in different mg.), *drips*: Śikṣ 82.6 (vs) kakṣāsv āgharate svedo. Tib. cited as hūzag, *drip*.

**āghāta**, m. (= Pali id.), *malicious feeling, anger, hatred*: Mvy 2104 (Tib. kun nas mnar sems pa, inaccurately, *very tormented spirit*); Mv i.79.15 āghāta-bahulās ca bhavanti (a cause of backsliding of Bodhisattvas); Av ii.129.3 yo 'bhūt sattveṣv āghātaḥ sa prativigataḥ (anger had characterized the person referred to); Bbh 161.12 āghāta-cittaḥ pratigha-citto vā; Karmav 27.17 mā te bhaviṣyati āghātas cākṣānti ca.

**āghātana**, see **āghatana**; in this sense MSV iv.64.2.

**āghātayati** (°teti; denom. from **āghāta**, q.v.; = Pali āghāteṭi, with cittaṃ and loc.), with cittaṃ, *hardens one's heart against, cherishes hatred for*, with loc.: Mv iii.56.3 mahākāśyape cittaṃ āghāteṭvā; Śikṣ 188.9–10 cittaṃ nāghātayitavyam (no loc.).

**āghātīn**, adj.-subst. (from āghāta *slaying with -in*), *murderous* (person), *murderer*: LV 207.3 (vs) āghātina (so read with all mss. but one which omits the syllable ti; Lefm. em. °tana, wrongly) iva vadhyāḥ, *like murderers to be executed*. In Ud ix.16 ms. āghātinaḥ could possibly stand for āghātinaḥ, but more likely read āghāvinaḥ with Chakravartī.

**Āṅgīrasa** (cf. **Āṅgīrasa**), ep. of Buddha: Mvy 77 = Tib. ñi maḥi rgyud, (of the) *family of the sun*; MSV i.274.4.

**ācariya**, m. (= Pali id.; MIndic for Skt. ācārya), *teacher*; only in vss of most texts, but in prose Mv ii.87.12 °riyo; in vss, m.c., ācariya(h) LV 125.5; lokācariyāṇa (gen. pl.) SP 59.5; °riyāḥ 118.1; °riyehi 374.3 (note below in 374.7, vs, ācārya-bhūmau).

**ācāryaka**, f. °ikā (as subst. = Pali ācariyaka, *teacher*; Skt. ācārya plus -ka), (1) adj. *of a teacher*: °ryakam padam avāpa, *attained the station of a teacher* Jm 2.5–6 (sakalāsu kalāsv); 142.16 (teṣv, sc. dharmāśāstreṣu); (2) subst. *teacher*, esp. in Bhvr. cpds., as SP 81.1 (prose) svayambhujñānam anācāryakam jñānam, . . . *that needs no teacher*; LV 377.14 svayam-ācāryakam jñānam, *that is self-instructing, acts itself as teacher*; Av i.193.8 saccāryakāṇi tāni kulāni; but also as separate word Bhik 10b.3 ācāryike (voc.) and 4 °yikām (acc.), both fem.; ācāryakavm Bbh 226.16 (prose) *teacherhood, state of being a teacher* (bodhisattvamārga).

**ācārya-muṣṭi**, m. or f. (= Pali ācariya-muṭṭhi), *close-fistedness of a teacher, keeping things* (particularly instruction) *back from pupils*: Mvy 6525 = Tib. slob dpon gyi dpe mkhyud (so also Tib. on KP) *a teacher's refusing to lend books*; LV 179.12 °ti-vigato (preceded by: dharmadānenāmatsarah); KP 1.4 dharmācāryamuṣṭim, cf. 1.11 (vs) ācāryamuṣṭim . . . dharme; Bbh 41.28 na ca pareṣāṃ °tiṃ karoti; 106.18 nācāryamuṣṭim dharmeṣu karoti; 363.14.

**ācīkṣati** (cf. also **abhy-ā°**; hyper-Skt. based on Pali ācīkkhāti, AMg āikkhai, under influence of Epic Skt. ācakṣati; the Pali forms are ignored in Geiger's Index; Pischel 492 considers the Pkt. forms redupl. from Skt. root khyā, while Ratnach. derives āikkhai from ā-cakṣ,

abbhāikkhai from both -khyā and -cakṣ. There is no doubt that BHS abhy-ā-cīkṣ- is associated with the noun abhyākhyāna; Pali has equivalents of both; and I believe with Pischel that the whole group is based primarily on khyā; but at least in BHS it is blended with cakṣ; Skt. ā-cakṣ and ā-khyā are synonyms), *tells, says*, only in Mv: °ati i.243.6; 244.6 (em.); ii.408.7; 463.19; 464.17; 486.14; iii.74.16; 125.17; 132.16; 149.10; 164.15, etc.; °anti ii.132.3; impv. °a ii.57.17; 58.15; °āhi iii.192.13; °atha iii.72.16; fut. °iṣyāmi iii.74.3 (em.), 8; °iṣyam iii.258.13 ff.; °iṣyati iii.256.12; °iṣyanti i.272.5; ppp. °ita i.355.2, 5; ii.73.14; 178.6; iii.40.4; gḍve. °itavya ii.73.13; iii.256.12. Note ācīkṣanti Mv ii.132.3, in a passage where all other texts incl. Mv i.228.7 have ācakṣate; but Pali ācīkkhanti.

**ācinati** (= Pali id.) = Skt. ācīnati, *accumulates*: Ud xvii.5, pūryati bālo pāpena stokastokaṃ pi ācinam (= ācinan; text unmetr. ācinam; Pali Dh. 121 correctly ācinam; n. sg. m. pres. pple.).

**ācīrṇa-daṇḍa-tā** (v.l. acīrṇa°, so Mironov without v.l., but a- seems impossible), *practise* (or *occupation*) *of wielding a club*: Mvy 3812 = Tib. dbyug pa good pa, app. *wielding a club*; Chin. seems to mean *use by a horseback-rider or messenger of a stick in driving his horse*. The next word in Mvy is dūtaḥ, *messenger*.

**ācūṣayati** (cf. Skt. cūṣayati and ācūṣaṇa), *sucks up* or *in*: °yanti Sādh 125.12 (svarān); 149.14 (makarandam).

**āchāda**, m. (cf. the following items), *gift, present* (not necessarily a garment!): Mv ii.98.3 lubdhakena vipulo āchādo (a rich reward) labdho; iii.128.10 vipulo āchādo dinno; 162.16 teṣāṃ āchādāṃ dāsyāmi (here gold minted and unminted, and garments, lines 14, 15); food, bhaktāchādāna (Speyer em. °chādānena; not *food and dress* but a *gift of food*) paripālanam kariṣyati Av ii.112.7; dharmāchāda, a *pious or religious gift*, SP 445.12 (dāsyāmo . . . avalokiteśvarāya . . .) dharmaprābhṛtam dharmāchādānam (note āchāda as synonym of prābhṛta! the gift given was a necklace, muktāhāra, 446.1, again called dharmāchāda 446.2); LV 352.5 f. dharmāchādāṃs ca sampreṣayanti sma (by which, yair dharmāchādair, the universe became covered with many jewelled parasols).

**āchādāna**, nt. = prec. (cf. next), *gift, present* (not necessarily clothes): LV 58.2 āchādānāni codgrhya; this vs deals with the same events described in prose 58.6 sampravāryāchādānāni ca dattvā (clothes might, but need not necessarily, be meant); Mv iii.177.16 -pauruṣeyā veṣṭetavyā (see **veṣṭeti**) bhojanāchādānena sarvehi ca utsavehi samanvāharitavyā; Bbh 115.7 kaścit pareṣāṃ bhaktāchādānatoḥ dāsabhāvam upagacchet; 269.24 tasyāham ucitam vā bhaktāchādānam samucchetṣyāmi . . . *I will deprive him of his customary gift of food*; bhaktāchādāna MSV i.51.22. (Some take bhojanāch°, bhaktāch° as dvandvas, *food and clothing*; while perhaps not impossible, this seems to me unlikely.)

**āchādayati** (Skt. id. and Pali acchādeti used of *presenting* with clothes, only, so far as appears; in BHS also used of presents of clothes, but extended to other kinds of gifts; see **āchāda**, °dana), *presents*, with instr., rarely acc., of thing given, which may be garments, Divy 29.6, 9 (vastrair āchāditaḥ); 89.18 (bhikṣuḥ . . . vastreṇāchāditaḥ); 254.23 (navena paṭeṇāchāditaḥ); Av i.32.5 (vastreṇāchādya); 43.2 (vastreṇāchāditaḥ); or the price of a garment, Prāt 492.14 (cīvara-cetanakair . . .) bhikṣum āchādayiṣyāmi; but also gold, Mv iii.38.12 prabhūtam ca hiranyasuvarnam āchādayanti (recipient not mentioned); life, Divy 136.18–19 ko mā . . . āsāraṇam iṣṭena jīvitena-chādayed iti; 137.12, 13 jīvitena-chādāya, °dayitum; Av i.236.10 jīvitena-chāditaḥ(h); 300.17 °ditaḥ; a gift of villages, Divy 445.9 (sa ca lubdhaḥ) pañcagrāmavareṇāchāditaḥ.

**āchāya**, m. (Prakritic for **āchāda**, q.v.), *gift, present*: Mv iii.449.12 vipulo (mss. vipulena, but see the same phrase s.v. **āchāda**) āchāyo dinno.