

to drink, nourished: °tā poṣitā samvardhitā MSV ii.17.5. This and āpāyaka together forbid em. to āpyāy-. The same three ppp. stems MSV ii.25.3; 80.6.

āpīḍaka (= Skt. āpīḍa, *chaplet, wreath*), only in °ka-jāta hung with wreaths, noted only as ep. of trees: °ka-jātam Mvy 6061 (context suggests that it was prob. epithet of a tree, or at least referred to trees); °ka-jātān (vrkṣān) Divy 215.25, 27; 216.1; °ka-jātāḥ (phalavrkṣāḥ) Divy 221.14 (so certainly read as suggested in note; text with mss. āpinaka-).

?**āpīrā**, in (-hūn)āpīrā (sc. lipi), n. of some kind of writing: Mv i.135.7 (v.l. °āpīrā or °ro). Senart would understand abhīrā (preferably the regular Skt. ābhīrā).

āptamanas (also °nas-ka, MPS 32.29) = **āttamanas**, q.v.: Hoernle MR 26, Obv. 3 idam avocāt bhagavān, āptamanas (read °manasas) te bhikṣavo . . . ; 39 Rev. 5, same phrase, reading °manasas; cf. 26 n. 2 and 198 (erroneously rendered with receptive mind); Stöner, SBBA 1904 p. 1283, line 30; Ud xiv.13 āptamanā, n. sg. m.; neg. anāptamanā(h), n. sg. m., Prāt 500.8 abhiṣaktaḥ kupitaḥ caṅḍikṛto 'nāpta°; 505.7 abhiṣakta-kupitaś caṅḍikṛto 'nāpta°.

āpya, nt. (gdve. of āp-), what can be received (of food), one's fill: (ghṛtasya madhunaś) cāpyam pūrayitvā MSV ii.24.10, having given (the infant) all he could eat of ghee and honey; so app. Tib. de hdraṅs par bñod nas.

āpyāyaka, adj. or subst. (m.), nourishing, nourisher: Divy 51.20 putrasya mātāpitarāv āpyāyakau poṣakau . . . Cf. āpāyaka (which perh. read?).

āprānya, adj. (possibly read apr°? corresp. to Pali apaṇṇa-ka, q.v. in CPD; cf. apaṇṇakaṅga, CPD unique or universal factor; etymology unknown), perfect, in āprānyāṅga, of perfect qualities: Mmk 57.(15-)-16 (see Lalou, Iconographie, p. 22) (nihatam tu tato kṛtvā dhūpayet karpūradhūpanaiḥ; read with Lalou) āprānyāṅga-samut-tham vā (Lalou, ou avec un produit sans parcelles vivantes, etymologizing as from a-prāna) kuṅkumacandanādbihhi. The evident correspondence between our word and Pali apaṇṇa(ka) makes Lalou's interpretation hardly possible. Our word is a secondary hyper-Sktism, but the history of it remains quite unknown.

ābaddhaka, adj. or subst. (Skt. ābaddha, with suffix ka, perhaps specifying, § 22.39), (something that is) tied on (as an ornament): Mv ii.68.5 (prose) tasyāpi rājño śata-sahasramūlyo hāro ābaddhako, tasya ca hārasya . . . ; 72.19 (prose) yo kumārasya hāro ābaddhako mahāraho śata-sahasramūlyo, so hāro . . . ; ii.352.9 = iii.276.11 (vs) ābaddhakā manuṣyāṅām (apparently agreeing with words in prec. line which Senart reads by em. hārā and niškāni [sic, °ni]; the mss. are very corrupt).

ābaddha-parikara, adj., lit. having tied one's girdle, i. e. girded one's loins, or freely, vigorously settling out upon action: °raḥ Mvy 6428; Tib. renders approximately going out without being touched at all; Chin. (walking) without leaning on others (or, without help of others).

ābandhya, adj. (from Skt. ābandha with suffix ya), serving or intended for binding, capturing (animals): Divy 583.1 mamāmi kūṭāḥ pāśālepās cābandhyāḥ (said by a hunter).

ābādhika, adj. (= Pali id.; from Skt. ābādhā with suffix ika), sick, ailing: Mv iii.348.9 tasya pratyekabuddhasya pittābādhikasya (v.l. °dhitasya); Bbh 268.6 ābādhikānām sattvānām vyādhitanām; Samy Āg 13 verse 1 bhikṣur ābādhiko duḥkhito; Samādh p. 52 line 21, read ābādhiko for text ābodhiko. See also vāyv-ābādhika.

ābūḍha, see ābrḍha.

ābrḥmaṇa (cf. Pali ābbāhana, ābbūhana, nom. act.), instrument for extraction (of thorns, splinters, etc.): Gv 495.13 (prose) ābrḥmaṇabhūtam satkāyaśālyasamābrḥmaṇatayā. Said of bodhicitta.

ābrḥmhitā, see āvrḥmhitā.

ābrḍha-, ppp. of ābrḥati, in ābrḍha-śālya (= Pali ābbūḍha-salla), having the sting (of craving) pulled out: Mvy 7216 (v.l. ābrīdha°, so Mironov, with v.l. āvrṭa°) = Tib. (zug-rñu) byuñ ba; cf. āvrīdha, to āvarhati, MSV iii.74.6 ff. This word, in some form, is certainly intended by the corrupt āpraṭṭa-śālya of Samādh p. 28 line 14; and by text (vicikitsā-kathamkathā-śālyah samūla) āruḍho Divy 84.10, where presumably read ābūḍho, see Pali above; MSV i.83.9 (same passage) āvrḍho.

ābrḥati (and āvrḥati; see also āvrḥmhati) both occur in Skt. in mg. extracts, draws out, and in Pali as ābbahati, ābbuhati, ābbū°, ābbāheti, id. (as, thorns); both are so used also in BHS; but in BHS they both (oftener, it seems, spelled with v) have also the meaning exclusively noted for āvarhati, restores (a monk to good standing), which in Pali is ābbheti (noun, ābbhāna), apparently from Skt. āhvayati. I shall record such mgs., even where texts read āb°, under āvarhati; in BHS the two groups are not clearly distinguishable. They may even be identical in origin, as N. Dutt holds, MSV iii.74 n. 3 (withdrawal of offences committed by the monk implies restoration to good standing); so also in essence, tho doubtfully, Finot, Prāt 488 n. 1. But on this theory it is hard to explain Pali ābbheti (ābbhāna), and I incline to believe that BHS has a secondary and confused blend, in which a form close to the Pali, meaning recall, was adapted to the word meaning extract, remove.

ābrahitavya, see āvarhati.

ābrīdha, see ābrḍha-.

ābha, m. pl. (= Pali id., misprinted once Abha, see CPD s.v. Abhā), n. of a class of rūpavacāra gods of the 2d dhyāna-bhūmi, see deva (only in a few lists): Mv ii.314.7 ābhā devā(h); 348.19 ābhā (v.l. ābhāś) ca (sc. devāḥ); 360.15 ābhām (acc. pl.; v.l. ābhā) paśyati devatām (v.l. °tāḥ).

ābhakṣaṇa, only in comp. with sambhakṣaṇa, q.v., and associated with other social activities; perhaps feasting (in groups); distinction from sambhakṣaṇa is not clear: Bbh 7.7 āvāha-vivāhābhakṣaṇa-sambhakṣaṇeṣv evambhāgiyeṣu (sc. parakṛtyeṣu, 7.2) sahāyibhāvam gacchati; 267.13 (after āvāha-vivāhārthikānām) ābhakṣaṇa-sambhakṣaṇārthikānām kṛtyasahāyārthikānām ca sattvānām . . . Neither word is known in this use outside BHS.

ābharaṇa, ornament, as m. (recorded only as nt. in Skt., Pali, and Pkt.): SP 362.12 (vs) ye (so, or ye hy, all mss.; ed. em. yā) ābharaṇā bhavanti . . . vicitrarūpāḥ (so all Nep. mss.; ed. °pā); LV 194.17 (vs) sarve ābharaṇā vikīrṇa patitā muhyanti te vāriṇā, and 18 (with mss.) bhartuś cābharaṇā (acc. pl.; with adṛśī 15) savastramukutām śayyāgatām vyākulām (Lefm. omits the three anusvāras).

ābharaṇachattranirghoṣa, n. of a Tathāgata: Gv 422.3.

ābharaṇa-puṣkarīṇī, n. of the pool into which the Bodhisattva's ornaments were cast: LV 229.19.

[**ābhaśīri**, see Samantābhaśīri.]

ābhasvara = **ābhāsvara**, a class of gods: Ud xxx.49.

ābhāṣati, addresses insultingly: (kulastrī . . .) ākrusṭā bhavaty ābhāṣtā(h) parāmrṣṭā vā MSV iv.119.10; Tib. kha ṅan smras, bad-mouth-speak.

ābhāsa, m. (in Pali only in the Skt. meaning of light, radiance; so also in BHS, e. g. Mv i.83.5), appearance and hence range, scope, of sense organs: Mv iii.66.4 ff., where each of the external (bāhirāṇi) āyatanāni (i. e. the objects of sense) comes into the range of the corresponding internal (ādhyātmikāni) āyatanāni (i. e. the sense organs or powers), e. g. rūpo ca bāhiram āyatanam cakṣuṣaḥ ābhāsam āgatam bhavati. In a similar Pali passage, MN i.190.21 ff., āpātha takes the place of our ābhāsa. Similarly Mv i.6.3 manuṣyāṅām śrotābhāsam āgacchati, comes within the range of men's hearing; Śikṣ 128.13 cakṣuṣa ābhāsam āgacchanti;