

with gen.): brāhmaṇagrhapatayaḥ (sc. varṣāḥ, see 109.17) upagatakānām (sc. bhikṣūnām) āvāsī (n. pl.) . . . anuprayacchanti MSV ii.110.2, and fl., *brahmins and householders living (in the confines settle apon) for (the monks) that have entered into residence (for the rains)* . . .

**āvāha**, m. (= Pali id.), *taking in marriage, taking to wife*; as in Pali, compounded or associated with **vivāha** (q.v. in PTSD) *giving (a girl) in marriage*: Mvy 9465 = Tib. bag mar blañ(s) pa (vivāha 9466 = bag mar btañ ba); āvāha-vivāha-, cpd., Bbh 7.7; 267.12, *taking and giving in marriage*; often rendered, approximately, *marriage of a son and of a daughter*; āvāho vā vivāho vā MSV ii.119.3; iii.138.9. Skt. vivāha *marriage* seems usually to have no such limitation of meaning, but perhaps āvāha and vivāha have the BHS mgs. in Mbh 13.3232 (otherwise BR 5.1124).

**āvāhaka**, f. **ikā**, adj. (to Skt. ā-vah-), *bringing in, inductive, inductive*; Bbh 97.12 āvāhaka-hetuḥ (one of 10 kinds of hetu); 98.1 (tat punar bijanirvṛttam) phalam uttarasya bijākṣiptaphalasyāvāhakahetuḥ; 99.26 (. . . tasyāḥ sasyaṇiṣpatteḥ sasya-)paripākasyāvāhakahetuḥ; AsP 203.10 (sā . . . prajñāpāramitā na kasyacit dharma-syāveśikā) vā . . . āvāhikā vā nirvāhikā vā.

? **āvigalita**, perhaps *slightly (ā) fallen down* (see **vigalita**): Mv i.154.12, a corrupt and dubious line of vs: kiṃ dāni āvigalitā (mss. °to) vara- (mss. vana-)keśa- (so 5 mss., Senart with 1 ms. kośa-)bhārā (mss. °ro) vāspaughasamstaragatā madanābhibhūtā; said of the harem-women's expected reaction to the Bodhisattva's impending departure. If -keśa- be adopted, possibly *with their beautiful masses of hair somewhat loosened* (dishevelled).

[**āviddha**, ppp. of ā-vyadh, in Av i.87.5 vihārah . . . āviddhaprākāraṇaṇo, prob. (with walls and arched gateways) *fastened on, attached, or possibly pierced*. Acc. to Speyer *curved, crooked*; he refers to LV 207.16, but here the word is applied to a potter's wheel and means *whirled, set in motion, made to revolve*.]

? **āviddhaka**, m., in Mv iii.113.10 (prose) °kā(h), n. pl., n. of some kind of tradesman or artisan; in a long list of such. Senart also reads so by em. at iii.442.15, where mss. ācambika or āvambikā. In both followed by guḍapācakāḥ. Obscure and prob. corrupt.

? **āvilāyati**, *is tired or aches* (Tib. mi bde, *not well*), only in prṣṭhī me °ti MPS 30.5 = Pali piṭṭhī me āgilāyati (stock phrase). The seeming denom. from Skt. āvila is prob. a corruption or rationalization for **āgilāyati**, q.v. (MIndic form, perh. deliberately made over).

**āvīci** = **avīci**, n. of a hell: °cim ādim kṛtvā LV 86.11 (prose), so both edd. without v.l.; but Lefm.'s Index reads avīci, referring to this passage.

**āvīcika**, see **avīcika**.

**āvus** = **āyus**, *life?* (§ 2.31) So acc. to Senart, Mv i.176.7 (prose) samaye ca āvusā (one ms. āyusā, dental s) dayanto (mss. °nte), presumed to mean *and on occasion giving alms with their lives*. Doubtful.

**āvusa**, and other forms based on Pali āvuso, *brother!* (see s.v. **āyuṣman**): āvusa, as if voc. to a stem of that form, is used repeatedly as an address in AdP, e. g. 13.4, 10, 22, etc. In Mv i.91.6 (vs) Senart reads āvuso; meter needs — ×; mss. āyuṣaḥ (note that no form of āyuṣmant is metrically possible), ānuṣaḥ, onuṣaḥ, ānuṣa; in SP 378.1 (prose) Kashgar rec. āvusāho (for ed. āyuṣmanto), certainly to be read (voc. pl. of a stem āvusa, as in AdP, with ending āho, § 8.88); in Mv i.317.15, 16 (prose) āvusāvo seems to be found in the same sense (mss. unanimous on -vo; see § 8.89; in 16 mss. ānusāvo or anu°, but no v.l. in 15).

**āvustam**, ppp. of ā-vas (= Pali āvuttha), *inhabited*: so read for avustam (both edd., no v.l.) LV 388.13 (vs; meter indifferent).

**āvṛmhati** (see **āvṛhati**, **āvṛmhana**, etc.), *removes, tears away*: Mv i.18.12 (prose) teṣām āvṛmhitam (v.l.

āvṛh°) tac chavimānsalohitam vyavadahyati; in Mv i.13.2 read with mss. āvṛmhatō (pres. pple.) chavimānsarudhiram vā prasāraye, *tearing off the very skin, flesh, and blood, would remove them*.

**āvṛta**, ppp. (corresp. to Pali ovaṭa, as Vin. ii.255.23), *forbidden* (also **an-ā°**, q.v.): Bhik 5a.5 āvṛtam ānanda bhikṣuṇyā bhikṣuṃ codayitum (5b.1) . . . anāvṛtam bhikṣor bhikṣuṇīm codayitum . . . *it is forbidden for a nun to warn a monk, not for a monk to warn a nun*.

**āvṛti**, f. = **āvaraṇa**, q.v.: Gv 32.23 (vs) kṣapayati āvṛti sarvā(h); cited Śikṣ 311.3 with āvṛtiḥ; Tib. sgrib pa, regularly = āvaraṇa.

? **āveṭhita**, ppp. (= Pali id.; see **veṭhayati**), *put around*: Mv iii.225.6 (prose) āveṭhita- (but only by em.; mss. āveṭi-)prākārā, fig. of Buddhas, *having encircling (moral) walls*. Could āveṭhi be defended, as a noun, from the same root?

**āveṇika**, adj. (= Pali id. or °ṇīya; etym. obscure; see also **āveṇīya**, **āvedanika**, and Konow, Avhandl. Norske Viden. Akad. 1941, II. Hist.-Fil. Kl., p. 41), *peculiar, individual, particular, special*: Divy 2.3 (a cliché, practically identical with Av i.14.7 etc.) pañcāveṇikā dharmā ekatyē pañḍitajātiye mātrgrāme, *there are five peculiar characteristics in every intelligent woman* (listed in the sequel); Divy 302.24 °kā ime svārthā anuprāpto bhaviṣyāmi, *I shall have attained these special purposes of mine* (iti sampāsyatā pañḍitenālam eva pravrajyādhimuktena bhavitum); Mv iii.320.6 ye te sattvā āveṇikā bhavanti, evamrūpāḥ sattvā (sc. Buddhas, *special creatures*) āryadharmacakram pravartenti; there are three āveṇika **smṛtyupasthāna** (q.v.) in a Buddha, Divy 182.20; Av i.7.5; listed Mvy 187–190; (referred to without the adjective āveṇika, Sūtrāl. xx.53; AbhidhK. La V-P. vii.76;) especially used of the 18 āveṇika buddhadharma of a Buddha, listed Mvy 135–153 (Tib. ma ḥdres pa, *unmixed, undullerated, pure*); the list here is, (1) nāsti taṭhāgatasya skhalitam, (2) nāsti ravitam, (3) nāsti muṣitasmṛtitā (or °tiḥ), (4) nāsty asamāhitacittam, (5) nāsti nānātvasāṃjñā, (6) nāsty apratisamkhyāyopekṣā, (7) nāsti chandasya hāniḥ, (8) nāsti vīryasya hāniḥ, (9) nāsti smṛtihāniḥ, (10) nāsti samādhihāniḥ, (11) nāsti prajñāyā hāniḥ, (12) nāsti vimuktihāniḥ, (13) sarva-kāya-karma jñānāpūrvamgamam jñānānuparivartī, (14 and 15) id. with vāk, manaḥ, for kāya, (16–18) atīte (17 anāgate, 18 pratyutpanne) 'dhvany asaṅgam apratihataṃ jñānadarśanam pravartate; similarly Mv i.160.8 ff. (here they constitute the 5th **caḥ-ṣuḥ**, q.v., viz. buddha-c°); Mvy 1–6 = Mv 13–16, 18, 17; Mvy 7–12 = Mv 7–12; Mvy 13–15 = Mv 4–6; Mvy 16–18 = Mv 1–3; Dharmas 79 (substantially as in Mvy; two obvious errors); in Sūtrāl. xx.57 comm. (before the vs called āveṇika guṇa, but after it āv° buddhadharma) divided into groups, called six cāra-saṃgrhita āv° bu° (= Mvy 1–6), six adhigama-saṃgrhita (= Mvy 7–12), three jñāna-saṃgrhita (= Mvy 16–18), three karma-saṃgrhita (= Mvy 13–15); Burnouf, Lotus Appendice IX, cites a late Pali list from the Jinālamkāra, which substantially agrees in order with that of Mv (but the category is unknown to older and genuine Pali Buddhism, cf. Konow, l. c. above); references to the 18 āv°(bu°)dh°, SP 62.4; 259.5; LV 160.15; 275.10–11 (text corrupt, see Weller and Foucaux); 403.2; 428.6; Mv i.38.14; 50.4; 237.9; 335.13; iii.64.4; 138.12; 407.3; āveṇika bu° dh° (no number given) SP 77.7; Divy 148.23; Bbh 13.26; 63.22; eighteen āveṇika (no noun expressed) LV 438.8; āveṇika, without number or noun but obviously meaning the same 18, SP 29.11; LV 343.4; acc. to Bbh 88.27 ff. and 375.3 ff., 140 āveṇika buddhadharma, listed (incl. the 32 lakṣaṇa, 80 anuvyañjana, etc., but not the 18 usually recognized); in Mvy 786–804 a totally different list of 18 āveṇika bodhisattva-dharma.

**āveṇīya**, adj. = **āveṇika**, n.v.: Divy 98.22 and 440.16