

## AI

**aikāsanika**, Mvy 1132, = **ekās°**, q.v.  
**aineya-jaṅgha(-tā)**, (state of) *having legs like a black antelope* (= the more usual **eneya°**, q.v. under **enī-**): Mvy 267; Dharmas 83 (text **aineya°**); Gv 400.6 °gha-tā, glossed in 7 **eneyasyeva mṛgarājño** (indicating that **ain°** is adj., **en°** noun).  
**aindrāmārga** (m.), lit. *path of Indra = the open air*: °ge Mv ii.157.7. See s.v. **ajina-khipa**.  
**Airāvata**, m., n. of a mountain (= next; occurs as n. of several mountains in Brahmanical and Jain Skt., see Kirfel, Kosm., Index s.v.): Divy 450.11.  
**Airāvataka**, m. = prec., Divy 455.29.  
**Airāvati**, n. of a yoginī: Sādh 427.5.  
**airyāpatha**, m., = **iryāpatha**, q.v., in mg. 3, *proper deportment*; the form with vṛddhi of first syllable is not recorded elsewhere but seems guaranteed by LV 127.9, in the Bodhisattva's spelling lesson, where the letter ai

stands for **airyāpathaḥ** (so prob. read, Lefm. °patha- with ms. A, other mss. **airapathaḥ**) **śreyān**; LV 191.16, text with most mss. **prāsādikenairyāpathena** (one ms. °kena **iryā°**) **sampannam** (**bhikṣum**); ŚsP 96.7 **sarvasattvān airyāpatha-sahagatē punyakriyāvastuni pratiṣṭhāpayitukāmena** (**bodhisattvena**).

**aiṣikā** (= Pali **esikā**; proverbially 'stable, firm', see refs. in PTSD), *pillar* (as that which makes firm, steadfast): Śikṣ 3.7 (vs) **niśraya** (separate!) **kleśa-adharsikā-tāyai aiṣika** (m.c. for °kā; possibly read **esika**?) **śradha svayambhugunānām, faith is a support, so as not to be subject to attack by the depravities, a pillar for the excellent qualities of the Self-existent**. (Bendall and Rouse wrongly derive from **esaka**, to **esati**.)

**aihipaśyika**, adj., = **ehipaśyika**, q.v.; ep. of **dharma**: Mvy 1296; Śikṣ 323.6.

## O

**o-**: see also **ava-** for words with this initial. When the form with **ava-** is normal Skt., the form with **o-** is sometimes omitted here; cf. § 3.76.

**Oka**, n. of a rich merchant, father of **Yaśoda**: Mv iii.404.13.

**okaṭṭati**, once **avak°** (see s.v. **kaṭṭati**), (1) *draws down* (= Pali **ava-**, **o-kaḍḍhati**); Mv iii.29.13 to 30.10, always of a water-ogre who draws down into the water creatures who come to drink (Senart always em. °kaḍḍh°): °ati 29.13, 15 here Senart with ms. ā-k°, but **o-k°** must be read, 16; °iyā (opt.; Senart em. °eyā) 30.8; °itāni, ppp. 29.17; °iyanti, and pres. pple. °iyanto (pass.), 30.3 and 4; °itum, inf. 30.10; **avakaṭṭitum** 30.6; (2) *draws out or forth* (in this sense = Pali **apakaḍḍhati**, but in Pali **ava-** and even **o-** occur, at least in the mss., in this mg. also): Mv iii.34.8 **dāruskandham nadiye . . . oruhyantam okaṭṭitum** (inf.); 34.10 **okaṭṭitam** (mss. °tum by error; ppp.).  
**okāra** (mss.), see **avakāra** (2).

**okasta**, taken by Senart i note p. 556 as ppp. of **ava** with root **kas** (see BR), *gone down, descended*. I cannot improve on this suggestion, altho no form of this cpd. has been recorded elsewhere. Usually with acc. or loc. of that to (sometimes into) which the subject has *gone down*, the pple. °to or °tā being a periphrasis for a past tense: to the sea, in order to embark, Mv i.245.4; to a river, ii.212.15 (to draw water); iii.313.8; to a pool, ii.450.2 (by a staircase, **sopānena**), 15; iii.24.19; 29.16; from the Himalayan region into another country Mv i.232.3 (text uncertain), 12; to the bazaar-street iii.35.17; 37.3; from a wagon iii.39.16; a **nāga** enters into the Buddha's alms-bowl, iii.429.3. Not found outside of Mv.

**okāra**, see **avakāra**.

**okkarika**, m. (= **aukarika**, q.v.; acc. to **Feer**, Transl. of Av, = Tib. **yul tsoñ** [read **tshoñ**] **pa**, see below), some kind of tradesman; **Feer**, 'country merchant'; but **yul**, which indeed often means **janapada** (opp. to **town**), in comp. with **tshoñ pa**, *merchant*, could possibly mean *dealer in agricultural products*, something like *truck-farmer*; possibly cf. **ogara**, **oggara**, cited by **Sheth** from **Prākṛta-piṅgala** as meaning *a kind of grain or rice*. Certainly not a keeper of a shop in the country, for the story shows that it means a member of an urban tradesman's guild, parallel with **perfumers**: Av i.198.7 **pitā te okkarika āsīd**; 10

**tenaukkarikāpaṇo vyavasthāpitaḥ**; 12 **tenaukkarika-tvam tyaktvā**. The story is the same as that in which **Divy** uses **aukarika**. I see no reason to associate with either of these words the n. pr. **Utkarika** or **Otk°**, qq.v.

**okramana**, see **avakramana**.

**o-kṣapayati** (for **ava-kṣ°**, caus. to Skt. **apa-kṣi**), *causes to be done away with, orders put away*, with 'inner accusative' **vadhām, to death**, i. e. *orders executed*: Mv i.96.7 (prose), read with 5 of 6 mss. (**aparādham ca ananuyujyā**, read °jya, q.v.) **vadhām okṣapayanti** (one ms. **ākṣap°**; Senart em. **ākṣep°**).

**ogamana**, nt. (= Pali id.; Skt. **ava-ga°** not in this sense), *going down, setting* (of heavenly bodies): Mv ii.163.8 (prose; **candrasūryānām . . .**) **ogamanāni**.

**ograhaka**, m., *one who grasps* (intellectually), *acquires* (knowledge): Mv iii.373.3 (vs) **ograhako ca paripucchamāno . . . evamkaro prajñāvām bhoti**. Prob. false Sktization of Pali **uggāhako** (**vā paripucchako siyā**, same line as above, **Jāt. v.148.19**). Alternatively, might be false Sktization of a Pali °**ogāhaka** to **ogāhati**, °**heti** (= Skt. **ava-gāh-**), *penetrates* (used once with object **lokanāthassa sāsanam**, Pv. comm. 287.12).

**ogha**, m. (= Pali id.), *flood* (of evils, passions, or depravities, 'crossing' of which, **tar-** or **ut-tar-**, is necessary for salvation); usually *four* in number, presumably as in Pali = the 4 **āsrava** or **yoga**, qq.v. (cf. Mvy 2141 **āsravaḥ, 2142 oghaḥ**): **catur-ogha-pāra-gāmitābhiprāyasya** (**bodhisattvasya**) LV 8.16 (read so with Tib. **pha rol tu ḥgro baḥi bsam pa-can, intending to go to the further shore . . .**; best ms. A °**pāramitābhi°**, Lefm. with others °**pāragāminābhi°**); LV 195.18 (vs) **ogha catvāri tīrtvā; caturoghottīrṇānām** (**Buddhānām**) Divy 95.15; Av i.16.11; **sattvānām caturoghottaraṇatāyai** Gv 492.1; five or six **ogha**, Mv iii.283.18 (vs) **pañcoghatīrṇo taratīha saṣṭham** (text **saṣṭam**; = Pali SN i.126.22; cf. **Windisch**, **Māra** und **Buddha**, 122 note 1; it is not clear what these are; for one not very plausible conjecture see PTSD s.v.).

**Oghaja**, n. of two former Buddhas, in the same list: Mv iii.231.5; 237.1 (v.l. both times **Oghamjana** or **Oghajana**).  
**Ojahpratyāhāriṇī**, n. of a goddess: Mvy 4285.

? **ojas**, nt., a high number: Sukh 31.2 (by plausible em.; follows **srotas**, precedes **aprameya**). Cf. **bala** (4).  
**-ojaska** = **ojas**, *strength*, in Bhvr. cpds.: SP 105.10