

such, viz. killing of mother, father, or an arhant, causing dissension in the order of monks, and deliberately causing a Tathāgata's blood to flow (same list in Pali): pañcānantaryāni Mvy 2323 (Kyoto ed. °taryāni but Mironov °taryāni; list of 5 given 2324–28); Dharmas 60 (with list); Mv i.243.18 °ryāni kṛtāni (listed and described in the following, down to) 244.17 etāni pañcānantaryāni karmāni kṛtvā mahānarakeṣūpapanno; Śikṣ 257.11, 12 and Lañk 138.2, 3, 8 (without karmāni); Mmk 57.2 pañcānantaryakariṇasyāpi, even of a doer of ...; Śikṣ 60.5 (after a list of the five crimes) ebhiḥ pañcabhir ānantaryaiḥ karmabhir ...; two or three of the list mentioned, Divy 260.5–8 yadā tasya tṛiṇy ānantaryāni paripūrṇāni ... pāpa eṣa pitṛghātako °rhadghātako mātṛghātakaś ca, tṛiṇy anenānantaryāni narakakarmasamvartaniyāni karmāni kṛtāny upacitāni; Divy 567.27 dve tvayā ānantarye karmaṇi kṛte (killing of father and of an arhant bhikṣu); others, Gv 228.21–22 °rya-karma-kāriṇām ... sattvānām; Bbh 166.8 °ryam karma kṛtvā; Sukh 15.4 °rya-kāriṇaḥ ... sattvān.

Ānantaryasamādhi, the fifth of the **adhimukticarya**-bhūmi, Mvy 901. (Printed Anant°; correct in Index and in Mironov.) See **ānantarya**. In Sūtrāl. xiv.26, comm., identified with **laukikāgra-dharma**, q.v., 4th and highest of **nirvedha**-(**bhaga**), q.v.; ib. 27 explains that it is called this, yato grāhakavikṣepo hi yate tadanantaram, because the 'dispersion' (confusion) of the Subject (grāhaka) is abandoned immediately after (attainment of) it. Lit., then, immediate concentration or concentration of immediacy. In Dharmas 101 occurs as the 4th of four **samādhi** (q.v.). Mv i.291.11 (vs) yam āhu ānantariyam (mss. āhuḥ an°, meter demands Senart's em.) samādhim, samādhino tasya samo na vidyate.

Ānanda (= Pali id.), (1) n. of a well-known disciple of the Buddha, a Śākyan: son of Śuklodana Mv iii.176.14, and of Mrgī Mv ii.157.9; iii.176.15; called **servant** (upasthāyaka) of Buddha Divy 90.7–8; 396.15–18; 612.1–2; called **Ānanda-sthāvira** Mv ii.114.9, **Ānanda-bhadra** SP 217.8; 218.12; in Mv iii.47.10 ff. story of how his followers among the monks proved imperfect, and how he was rebuked and instructed by Mahākāśyapa; called a **śaikṣa** SP 2.8; a few (out of many) other occurrences are Mv i.77.16; iii.225.10 ff.; SP 215.1; 216.3; 221.3; Divy 20.6; 56.2; 69.9; 72.17; 76.10 (= 465.11); 91.21; LV 2.4; 60.12; 73.2; 87.3; 443.7; Suv 202.5, 6; Sukh 2.11; 92.7; Karmav 155.2; Bhik 3b.2; (2) n. of a Śākyan youth (perhaps = prec.?): LV 152.12; 153.21; (3) n. of a cakravarti-rājan (listed among other names ordinarily applied to disciples of Buddha): Mvy 3609; (4) n. of a devaputra: LV 6.12 (but omitted in some mss. and prob. not original); (5) n. of a yakṣa: Māy 18; (6) n. of a king (prob. not = 3): MSV i.114.7.

Ānandacandra, n. of a former Buddha: Mv i.139.9.

ānanda-paṭṭika, m. (nom. °kaḥ), Mvy 9191 (so also Mironov) = mthah skor, defined in Das by Skt. ānanta-paṭṭikā, Eng. all round; ... the whole circumference, the perimeter. So also Chin. circumference (edge going all around). Context seems to indicate circumference (of a robe); perhaps hem? Cf. **ānandā**.

Ānanda-bhadra, see **Ānanda** (1).

Ānandamāla, n. of a former Buddha: Mv i.139.9.

ānandā, app. hem (or fringe?), around a cushioned seat, cf. **ānanda-paṭṭika**: MSV iv.75.10.

°ānandika, a kind of ascetic: Mv iii.412.7, see s.v. **tredaṇḍika**.

Ānandita, n. of Māra's doorkeeper: LV 302.11.

ānandī, joy: Divy 37.24 °dyā nandisaumanasyam bhavati. Acc. to PTSD, this stem occurs in Pali, Jāt. vi.589.11, where ānandī-cittā should be read for °di vittā.

an-abhiramya, adj., m.c. for an°, q.v.

ānāpāna (= Pali id.), **breath** (see below): °na-bhāvanā-vidhiḥ Mvy 1165; °na-smṛti (= Pali °na-sati), **mind-**

fulness of breathing, Mvy 1166; Bbh 110.24; 204.26; 396.22; Ud xv.1; °nānasmṛti, id., ŚsP 60.8; on this and ŚsP 1443.8 (where text ānāpā-nusmṛti) see s.v. **anusmṛti**. The word is an old dvandva; āna (= prāṇa) plus apāna (cf. Skt. prāṇāpāna, on which see G. W. Brown, JAOS 39.104 ff.). In Pali commentarial diction replaced by assāsa-passāsa (= āśvāsa-praśvāsa, q.v.). Tib. on Mvy 1166 ānāpāna (-smṛtiḥ) renders dbugs rñub pa dañ ḥbyuñ ba, **breathing in and out**; the same or related terms are used for āśvāsa and praśvāsa. It is clear that Tib. understands āna = āśvāsa as **inbreathing**, apāna = praśvāsa as **outbreathing**. There is BHS evidence supporting this interpretation of āśvāsa-praśvāsa, q.v.

ānāpeti (= Pali id.), caus. to ā-ni, see § 38.55.

ānāha (m.; Skt. Lex. id., not in Pali or Pkt.), **height** (of a man): Divy 546.12 kidrśas tasya rājño ānāha-pariānāha. Usually **āroha** (which read?).

āniḥja = **āniḥja**, q.v.; adj., Av ii.199.5 āniḥjāyām śāntim; in Mv ii.132.15 there is a v.l. anijya- or ān- fōr °niḥja- of text.

āniḥja = **āniḥja**, q.v. (Mv i.34.11; ii.419.11).

āniḥja = **āniḥja**, q.v.

Aninetra, **Aninema**, see **Ani°**.

ānimitta, adj. and subst. nt. (from Skt. animitta plus suffix -a), **causeless(ness)**; usually parallel with **śūnyatā** and **apraṇihita**, qq.v.; as in the case of **apraṇihita**, it is often hard to be sure whether adj. or subst. is intended, but sometimes certainly the latter; sometimes preceded by **śūnyatā** in comp. so that an- or ān- would be equally possible, see **śūnyatā**; clearly subst. nt. Dbh.g. 29(55).6 bhavate idam ānimittam; AsP 204.12 (nāpi) ānimittam pravartate; 256.13 na ca ... ānimittam vā apraṇihitam vā anabhisamskāro vā (and other noms. masc.) ... lujyate; Bbh 317.3 dve ānimitte (the only noun which could be understood is viḥāra, masc.); more or less clearly adj. Bbh 276.10 ānimittah samādhīḥ (in 2 śūnyatā-samādhīḥ, 5 apraṇihitah sā°); KP 125.3 śūnyatā ānimittā apraṇihitāś (all seemingly acc. pl.) ca dharmām śrutvā; other cases, LV 428.9 ānimitta-viḥārī; KP 94.4 (prose) °tta (read °ttam? prob. subst.) cikitsā; Lañk 274.4 yogī ānimitta-pratiṣṭhitah; AsP 298.6 °tta-gatikā(h) ... sarvadharmās (cf. parallel 5 śūnyatā-gatikā); Dbh.g. 29(55).14 °tta-varadam; śūnyatam ... ānimittam (corr. °ttam, which would make the form adj.) RP 16.13 (see s.v. **adhimukta**).

°āniśada (= Pali ānisada, nt.), **sit-down, rump, buttocks**: Mv ii.125.13 (prose), mss. evam evā (me) anuśīdana (Senart em., 'desperately' as he says, parśukā) abhūnsuh. True approximate reading proved by Pali parallel, MN i.80.14 = 245.29, āniśadam hoti. In Mv pl. verb seems to indicate that the noun was pl. (for dual); the stem may have been āniśīdana, or the like.

ānucchavika, adj. (= Pali anu°), **suitable, conformable, appropriate**: Mvy 7175; 7019; Bbh 145.22 °kair aupayikāiḥ pratirūpaiḥ ... °sambhārāiḥ.

anuttarya (?) see **anuttarya**.

ānudhārma, f. °ī, adj., **conformable to religion**: Bbh 61.23 ānudhārmyā (v.l. anudharmyā, see **anudharmya**) kathayā, instr.

ānupathika, adj. or subst. m. (to Skt. anupatham with -ika), (person) **along the road**: °kair drṣṭās MSV i.52.8.

ānupūrvā (= Skt. °va, nt., and °vi, f.; perhaps read °vi here?), **regular order**: Mv ii.224.(11–)12 (jātena jīvaloke sarvena avāśyam, for which read °ya m.c., martavyam) eṣā kilānupūrvā.

ānubhāva, m. (= Pali id., Skt. anu°) **dignity, power, greatness**: SP 175.8 (vs) upapannu tasyo ayam ānubhāvo. Here ā could be m.c., but it is regular in Pali in prose as well as vs (see CPD s.v. anubhāva); the explanations in PTSD s.v. and Geiger 24 do not satisfy me.

ānulomika, adj., f. °kā or (oftener) °kī (= Skt. Gr.