

(atīto, anāgato, pratyutpanno 'dhvā). Very common are atīte and anāgate (less common pratyutpanne, SP 42.1) 'dhvani in past (future, present) time SP 17.8; 40.16; 41.10; LV 87.11; 88.13; Mv i.1.8; 39.9; Divy 60.13; 62.7; Av i.32.8; Suv 97.3; atītānāgatapratyutpanneṣv adhvaṣu LV 263.7; 435.4; adhvaṣu triṣu RP 6.11; also acc., in dating, ahaṃ pi bhavyeṃ anāgatam adhvānam tathāgato... Mv i.238.14, may I also in future time become...; 335.14; but acc. generally of extent of time, ciraṃ dirgham adhvānam for a very long time Mv i.52.3; 244.19 (suciraṃ°); ii.424.10; Ud v.7 (omits ciraṃ); tr(i)yadhva-, past, present and future LV 151.12; 435.5; Bhāḍ 1 etc.; Śikṣ 17.13; Dbh 55.22; trayo adhvānaḥ Gv 478.9; yasmin-yasmin adhvaṇi Gv 82.14, in whatever time; dirghasyādhvano 'tyaṇa Mv i.338.14, with the lapse of a long time.

adhva-mārga, Prāt 497.9, and v.l. 519.10; **adhvāna-mārga** Prāt 510.4; Suv 72.11 (= Pali addhāna-magga), travel-road, highroad: in Prāt 497.9 and Suv 72.11 cpd. with -pratipanna, when on a journey.

advāniya (better adhvaṇi; Pali addhaniya), fit for a journey: some such form seems clearly intended by mss. at Mv iii.93.19; they read (nātyātiṣṭam nātyātiṣṭam) rtusukhaṃ adhvaṇiṃ (v.l. adhyā°) taṃ bhagavantaṃ (read bhavantaṃ, or bhadanta, m.c.; object of paśyantu, next line, or voc.). They are clearly corrupt, but Senart's emendations are proved wrong by the Pali parallel Therag. 529; divide rtu (rtuṃ? rṭu?) sukhaṃ, the season is pleasant and fit for travel.

an-a-, double neg. prefix, = a(n)-, as in Pali (CPD). In Mv i.14.10 (gambhīro) 'nasamuttaro (see **samuttara**); Senart assumes na used in comp.; **anaparāmrśant** (q.v.); and Mmk 53.21 an-a-patnikam, one who has no wife (after this a word has been lost from the text; it must have named the place where the appropriate ceremony, to get a wife, was performed, as in the surrounding parallel phrases).

anagārikā; **anagāriya**, nt.; **anāgāra** (nt.); **anā-gārikā** (= Pali anagāriya or anā°, generally nt.; anagāra nt. only once, Sn 376, otherwise m. and personal, also °rika, adj. and m. subst., personal; °rikā not in Pali), homeless (ascetic) life. In most texts anagārikā (LV 18.8; 101.19; 103.20; Divy 17.17; 37.12; 141.1; Samādh 8.15, etc.; rare in Mv, ii.69.1 with v.l. °riya), or anāgārikā (Av i.136.6, so best mss., text ana°; i.234.1, no v.l.; Bbh 26.12; °kāṃ pravrajyāṃ Bhik 10b.1), are the regular forms, but in Mv it is almost always anagāriya as in Pali; this has not been noted elsewhere. Regularly in acc. sg. °rikāṃ, °riyaṃ (only once anāgāraṃ [mss., Senart ana°] upetasya Mv iii.387.1) depending on a form of pra-vraj (rarely of abhi-niṣ-kram, Mv ii.161.5 ff.), and preceded by abl. (or in Mv gen.) of agāra, retire from the home to the homeless life. In this phrase the preceding form is always agārād in all texts other than Mv, and sometimes there (ii.161.5 ff.; iii.408.2); in Mv also agārato iii.378.4; agārato iii.176.2; agārebhyo i.128.10; read agārasmā, the Pali form, for agārasthā i.104.8; but most commonly the gen. agārasya i.322.15; 323.1; ii.117.18, 20; 140.3; 271.8; iii.50.11-12; 213.2-3.

Anagha, n. of a Bodhisattva: Mmk 62.13.

Anaṅga, n. of a nāga king: Māy 247.1.

anaṅgaṇa, (1) adj. (= Pali id.; often written °na), spotless, free from blemish or evil (aṅgaṇa): LV 344.6; 345.19; Mvy 2607 (Tib. ñon moṅs pa med pa, without evil); Mv i.228.11, 15; 229.6; 316.8; ii.132.14; 359.16; iii.396.6; Sukh 59.13; Dbh 7.6; 35.19; Ud xvi.3; (2) m., n. of a śreṣṭhin in Bandhumati in the time of the Buddha Vipasyin (later reincarnate as **Jyotiṣka**): Mv ii.271.13 ff.; Divy 283.1 ff. (here called a gṛhapati).

an-ativara (not in Pali; AMg. aṇaivara, see Sheth, not in Ratnachandra), having no superior; supreme, ep. of Buddha: Mv i.206.8, 10 = ii.10.2, 4; i.220.8, 14, 16;

ii.22.9, 15; iii.110.19. The AMg. form confirms Senart's choice of this reading; the mss. vary between it and anabhivara, °cara, anaticara.

anatisadrśa, who has none superior to him: śīlenāna-tisadrśu LV 164.4 (vs); the only v.l. is °śa for °su.

anātita (= Pali id.), not having got over, not free from, with loc.; in Pali app. with acc. only (and so atīta in Skt.): (jarādharma) jarādharmaṭāyām (so both mss.) anātītāḥ Mv ii.151.7, subject to old age, not passed over in reference to old age.

an-adhimurchita (-tva), see **adhi°**.

an-adhimokṣa, see **adhi°**.

[**anadhiṣṭhāpada**:- Lañk 180.17, corrupt; read **anīṣṭhāpada**-, q.v., with Suzuki, Transl. 156. note 1.]

an-adhyavasāna, see **adhy°**.

an-adhyavasita, see **adhy°**.

an-adhyācāra, see **adhy°**.

an-adhyāpatti, f. (= Pali anajjhāpatti), neg. of **adhyāpatti**, non-transgression: āpatti-anāpatti-anadhyāpatti-tām upādāya ŚsP 56.5, ... state of sin, non-sin, and non-transgression.

anadhyupekṣā, see **adhyu°**.

an-anuyukta (= Pali °yutta), neg. of **anuy°**, not devoted to, experienced or practised in, with acc.: jāgari-kāyogam ananuyuktāye (parṣāye) Mv iii.48.17-18 and 49.4-5; mss. both times anuyuktāye but sense requires neg. (haplography). In Pali also used with jāgariyā.

an-anuyujya, or °yujitvā, neg. ger., without having interrogated (an accused person), or made inquiry (into an accusation), (Skt. anu-yuj-; cf. anuyujati, b, CPD): in Mv i.96.7, read (aparādham ca) an-anuyujya for °yā; in Mv iii.160.6 text °yujitvā, read doubtless °yujj° (°yujj°) with text in 165.11; 170.7, 8 (in these no expressed object).

an-anuśruta, see **anuśruta**.

anantaka, nt. (= Pali id., also nantaka), rag, worn-out cloth: °kāni prāvṛtya Divy 175.19.

Anantakośa (? all but 1 ms. Antakośa), n. of a former Buddha: Mv i.141.11.

Anantagupta, n. of a former Buddha: Mv i.138.8.

Anantaghoṣa, n. of a Bodhisattva: Gv 442.3.

Anantacāritra, n. of a Bodhisattva: SP 300.13.

Anantachattrā, n. of a former Buddha: Mv i.138.13.

Anantajñānottara, pl., n. of a group of Buddhas: Samādh p. 66, line 21.

Anantanirdeśapratīṣṭhāna, n. of a samādhi: SP 19.14; in the verse account 23.12 Anantanirdeśa (divide: anantanirdeśa varaṃ samādhim).

Anantanemi, n. of a king: Mvy 3646.

Anantaparikarasāgarameghavyūhatejomaṇḍala-chattrākārārāja, n. of a nāga king: Megh 292.8 ff.

Anantapīlu, n. of a piśāca: Mmk 18.5.

Anantapratibhāna, m., n. of a samādhi: Mvy 585; ŚsP 1422.11.

Anantaprabha, m., (1) n. of a samādhi: Mvy 541; ŚsP 1417.22; (2) n. of a Tathāgata: Śikṣ 9.3.

Anantabalavighuṣṭanināḍitaśrisambhavamati, n. of a Buddha: Gv 358.20.

Anantabuddhi, n. of a former Buddha: Mv i.140.9.

Anantamati, (1) n. of one of the sons of the Buddha Candrasūryapradīpa: SP 19.3; (2) n. of a Bodhisattva: RP 1.12.

an-anta-madhya, lit. without extremes or middle, = infinitely numerous or varied, as adj. modifying, or in composition with, various nouns: °ya-dharmadhātu- LV 423.3; °yām bodhisattvacaryām Gv 387.21; in Gv 349.9-17 a series of typical instances, °ya-kāyavarṇasamsthāna-tām 9; °yān varṇasamudrān (seas, i. e. masses of colors) 10; °yān rāśmimēghān 11; °yān buddhakṣetrapratibhāsān 11-12; °yān tathāgatotpādān 12-13; °yāni vikurvitāni (of Tathāgatas) 13; °yām sattvadhātum 17. The word occurs often in Gv, rarely elsewhere.