

pronouns; Divy 92.25 °sā(h), n. pl. (note following katame); 302.22 pañcānusāṃsān; 436.17 °so; Samādh 19.1 °sa-, in comp.; anusāṃsā or ānu°, f., Mv iii.357.13 (prose) naiṣkra-myānusāṃsā-vyavadānam; Mv ii.373.18 -sā(h), mss., acc. pl. (Senart em. °sām); title of SP chap. 18 °sā-parivartah; anu° or ānu°, m. or f., SP 421.10; Divy 567.7; Karmav 31.15 ff. (all n. pl.); Bhvr. adjective, -anu° or -ānu°, mahānu° Mv iii.221.5; LV 439.6; Divy 228.17; Av ii.108.1; alpānu° Mv iii.221.3.

-anusāṃsaka (or -ānu°), = **anusāṃsa**, q.v., in Bhvr. adj. cpd.: mahānu° Divy 200.14, of great advantage. **anusākya**? Mv i.23.11, mss. °kyā or nānusākya; Senart em. anusākyaṃ (not explained); I suggest anusak-(k)ya or nānu°, ger., following, see Chap. 43, s.v. sakk; note avasakkanti in preceding line.

**anusāya**, m. (= Pali anusaya; see pw s.v. for rare Skt. occurrences with similar mg.; essentially a Buddhist word), *propensity* (usually to evil), (innate) *proclivity* (inherited from former births), *disposition* (to do something, usually evil); the whole of ch. v of AbhidhK (La Vallée Poussin vol. 4, p. 1-118) deals with them; they are identified or associated with **kleśa**, **paryavasthāna**, and **āsrava**, and they are the 'root' of bhava, renewed or continued existence, l. c. p. 1. They number 7 in Pali: (kāma)-rāga, paṭigha, diṭṭhi, vicikicchā, māna, bhavarāga, avijjā (CPD); and in BHS 7 or (the two rāgas being taken together) 6: (kāma)-rāga, pratigha, (bhavarāga), māna, avidyā, drṣṭi, vicikitsā or vimatī (l. c. 2, 3); or (ibid. 9), dividing drṣṭi in five, ten anusāya; or (ibidem) by further classification, 98 (acc. to Yogācāras, ib. 21 n. 1, 128); on the 98 cf. Sūtrāl. xiv. 46, Lévi's note; LV 372.13. Clearly of evil *propensities* LV 351.8 (udghāṭitā) anusāyā(h); 363.4 purimam (from former births) anusāyaṃ; 371.16, read sānuśaya-mūlajālā with v.l. for text °jātā; 373.9 mūlakleśāḥ sānuśayāḥ; 373.17 anusāya-paṭalā(h) masses of *anusāya*, compared to clouds; Gv 387.4 bandhanānusāya-paryavasthāna-vaśatāt; Mvy 862 nānādrṣṭy-anusāya; 2136 (follows bandhanam); Lañk 140.7; Divy 210.5; 314.21; Śikṣ 19.18 tṛṣṇānusāyaḥ; 50.9; 232.12; Bbh 202.20; 388.8; Dbh 75.7 so 'nusāyānām āśaya-sahaja-citta-sahaja-tām ca yathābhūtaṃ prajānāti, the fact that the *anu°* are born with intention and thought, and see ff. (75.7-13); in Pali āśaya and anusaya, *disposition* (or *intention*, **āśaya**) and *propensity*, are often mentioned together as parallels, and are compounded; so BHS āśayānusāya, Divy 46.23; 47.9; 48.12; 49.11; 209.12 etc.; Av i.64.12 etc.; in these the cpd. usually refers to the mental condition of persons ripe for conversion; Speyer, Index to Av, renders *inclination of the heart*, as if a tatpuruṣa, but this seems clearly wrong; it is a dvandva. In Av i.169.14 āśayānusāyam is parallel with, and follows, **nidānam** (q.v. 2).

**anu-śālya-samābrmhāna-tā** (cf. **samābrmhāna**), state of the continuous (constant, *anu*) plucking out of thorns (i. e. evils): °tāyai, dat., Gv 491.22.

**anusākṣyate** (°ti), ? fut. of anu-śās, see § 31.25.

**anusāsana** (= °nī, q.v.), instruction: Mvy 1439; [Jm 29.5 °nām, ed. by em., all mss. °nīm].

**anusāsani** (= Pali anusāsani, commoner than °na, as in BHS; cf. also °nā; in Skt. only °na, nt.), instruction, admonition; hard to distinguish from **avavāda**, q.v., with which it is often compounded; LV 432.18 -mitrānu°; Mv i.277.12 = 279.21 = 281.19; 282.2; iii.51.17; 128.17; Gv 179.11; 223.16 sarvabodhisattvānusāsaniṣu; 464.10 (cited Śikṣ 36.2); Śikṣ 2.6; 73.12 °nī-gātham; 184.3; 286.4 (Transl. for those who admonish; rather, admonitions or instructions); Jm 29.5, see prec.; anusāsani-prātihārya, one of three kinds of miracles performed by Buddhas (see **prātihārya**), Mvy (232-234; Mv i.238.5; iii.137.17; 321.13; Dharmas 133; Gv 537.8 (in Pali also anusāsani-prātihārya).

**anusāsti**, f. (cited once in Skt., BR 5.992, on Max

Müller's authority; = Pali anusatthi, AMg. anusatthi; cf. **anusāsani**, and **anusāsti**, instruction: LV 364.4 (vs) na ca chidyati sā anusāsti; Bbh 210.5 °ti-prātihārya = the more usual **anusāsani-prā°**.

**anusikṣaṇa** (nt.; to prec.), imitation: Śikṣ 215.13 °ṇa-cetasah; Bbh 138.13 °ṇataś ca; Gv 318.25 tathāgat-ānusikṣaṇena.

**anu-śikṣati**, °te, °śikṣayati, °te (= Pali anusik-khati; not in this mg. in Skt.), *imitates*, with gen. of person, and usually loc. (rarely acc.) of thing: foll. by virtual synonyms anuvīdhiyate, anukaroti Mvy 8705 °ṣe anuvīdhiye anukaromi; Bhik 10a.1 teṣām... śikṣāyām (see **śikṣā**, 2) °ṣe etc., as prec.; SP 55.14 °ṣase lokavināyā-kānām; Mv ii.315.2 mama ca anusikṣitvā, and *imitating me*; RP 57.14 tasya cānusikṣitvā, 15 puṇyaraśmer anusik-ṣamāṇah, *imitating P.*; Śikṣ 14.6 buddhānām °ṣiṣye, 17 tathāgatasyānusikṣitavyam, *one must imitate the T.*; 40.5 bodhisattvasyānusikṣamāṇāni; Gv 462.10 kalyāṇamitr-ānusikṣitā(h), ppp. with active mg., *having imitated*...; 481.22 °ṣatho, 2 pl. impv. m.c. for °tha; with acc. of thing, LV 422.5 (vs) anusikṣi (ger.) tasyā mune(r) vīrya sthāmod-gatam, *imitating this sage in regard to exalted heroism and power*; forms in -aya-: LV 138.6 (vs) anusikṣayi (= °ye, 1 sg.) aham pi guṇesu teṣām, *I too (will) imitate them in virtues*; Bhāḍ 17 sarvajñān' (for °nānām) anusikṣayamāṇo, *imitating all the Jinās*; Bhāḍ 55 teṣu (v.l. teṣa; gen. pl.) aham anusikṣayamāṇo. These -aya- forms could all be m.c.

**anusikṣā** (to **anusikṣati**), imitation: SP 304.8 ye 'nusikṣā-sahāyakāḥ, *who are companions in imitation* (text uncertain, see notes in KN and WT); Jm 117.23 °kṣayā; Divy 263.29 śamānusikṣās (Bhvr. adj. cpd.).

**anuśṛṇoti**, *hears* (religious instruction, dharma; regarded by pw as sufficiently different from normal Skt. usage to deserve separate record, tho I question this), with antike or sakāśāt plus gen. of the instructor: Kv 63.16; 95.24.

**anusete** (cf. Pali anuseti), *follows upon*: Samy. Āg. 1.3.1 ff., see **anuniyate**.

**anuśraya** (the only recorded derivative of Skt. anu-śri is °śrita, app. followed, attended, BR s.v. śri with anu, once only), *following, attendance?*: Gv 243.17 sarvalok-ānuśraya-tām (saṃdarśayamānām), *displaying the condition of having the attendance* (following) of all people(?).

**anuśrava** (= Pali anussava; in Skt. mg. tradition, cf. Schmidt, Nachträge), *report, hearsay*: anuśravenāpi śrutvā Bbh 238.25.

**anuśrāvāṇa**, nt., and °nā (to next plus -ana; = Pali anussāvāṇa, °nā), *public proclamation*: °ṇam MSV ii.206.13 ff.; °ṇā Prāt 475.7.

**anuśrāvayati** (= Pali anussāveti), (1) *makes to resound*: jayavṛddhiśabdām LV 96.18; jayavṛddhir anuśrāvītā LV 112.19; śabdām LV 101.4; 401.2; Mv i.40.11; 239.20; 336.13; iii.303.17; 319.14; Gv 85.20; (2) *proclaims*: **ghoṣam** (q.v.) SP 123.1; LV 266.1; Samādh 8.10; Śikṣ 38.1; nāmagotrāṇi Mv iii.443.20; Divy 619.3 (announces); *proclaims* a condemned criminal, i. e. announces his crime and sentence (publicly, as he is being led to execution); Av i.102.8 anuśrāvyaṃ māṇa, pass., *being* (thus) *proclaimed*; ii.182.6 anuśrāvya, ger.; (3) *plays* (a musical instrument): Av i.95.12 vīṇam anuśrāvīṭum, inf.

**anuśruta** (= Pali [an-]anussuta; ppp. of Skt. anu-śru; is this used in the same sense? cf. anuśrava), *traditionally handed down*: (darśanam) anuśrutam purā Mv i.165.12, *repeatedly heard* (or *handed down*) from olden times; Senart misunderstands; pūrve ananuśrutehi dharmaḥ iii.332.13, *by principles unrecorded in traditional doctrine*.

**anusrotam**, so prob. read with v.l. for °srotam Mv ii.161.2, adv., = Skt. anusrotas, Pali anusotam, (with the current =) *in a conforming manner*: (kaṇṭhaka)jātānugāmī