

i.50.1); (b) *first-class gift*, as if for agra-dāna (cf. Pali agga-dāna and CPD s.v. agga 2, c), agraṃ abhiharāmi te Mv iii.211.10; the same vs in Pali DN ii.240.17 has aggha twice in text but v.l. once agga, and cf. Jāt. v. 377.19 aggam in same sense.

**agrakulika** (= Pali agga°), of very prominent family: agrakulika-putra, Divy 366.6; Karmav 70.5. In Divy contrasted with the milder kulika-putra, see **kulika**.

**agrataḥ sthāpayitvā** seems to mean hardly more than *beginning with, including* (as the most prominent or important of the group), = -ādi in comp.: (sarvāvān bodhisattva-ḡaṇo maitreyaṃ...) agrataḥ sthāpayitvā SP 315.6 (prose).

**Agratā-sūtra**, n. of a work (probably = Pali Etad-agma-vagga, AN 1.23 ff.): Karmav 155.14; 157.10; 161.20; see Lévi's notes.

**agrapada** (= Pali aggapada, cf. **pada**), pl., the highest, most sublime subjects (or utterances?): (padaṇa padaṃ vyañjanaṇa vyañjanam saṃsyandate sameti) yad utāgrapadaḥ Av ii.142.17; 143.6, and that too with...

**Agrapuruṣa**, n. of a former Buddha: Mv i.141.5; as common noun, *leading personage*, Mv i.3.9.

**agra-prajñapti** (= Pali agga-paññatti; in AN ii.17.12 list of four, relating to Rāhu, Mandhātara, Māra, and the Tathāgata), *proclamation of superiority*, statement that some person or thing is supreme in his or its class: Av i.49.10 ff. and 329.13 ff. (three, relating to Buddha, dharma, and saṃgha).

**Agramaticitracūḍa**, n. of a serpent king: Mvy 3428.

**agrayāna**, (1) *best vehicle*, = mahāyāna: Vaj 30.6; also °nin, see **-yānin**; (2) n. of a Bodhisattva: Gv 442.11.

**Agravīrabāhu**, n. of a yakṣa: Mvy 3373.

**Agrasānumati**, n. of a Bodhisattva: Gv 443.5.

**agrasārā**, a high number, or method of calculation (gaṇanā): LV 148.19; Mvy 7986 (cited from LV).

**Agrāvavika** (cf. Pali Aggālava, adj.), n. of a wood at Ātavikā: °ke dāve MSV ii.51.9.

**agrāsānika**, adj. (= Pali aggāsānika), *having a chief seat, occupying a high position*: brāhmaṇo...rājño 'grāsānikaḥ Av i.105.6, a brahman who occupied the chief seat (position) with the king. In line 11 he says to a Buddha, niśīdatu bhagavān agrāsane.

**a-grāha**, m. (neg. to -grāha), (no-belief) *false belief, attachment to an erroneous view*: Vaj 42.13; 45.5 (cited s.v. -grāha, q.v.).

**agre**, postpos. with abl., *from* (of time): ito...agre Mv i.165.16, *from this point* (of time). Cf. Pali agge, only in cpds.; and **-agreṇa**, in cpds., in same meaning and much more commonly. Cf. also Skt. agre, used (see pw s.v. agra) in much the same way but apparently recorded only in ŚB.

**-agreṇa**, postpos., (beginning) *from*, of time. (In Pali it seems that only agge is used in this sense, not aggena as PTSD says; CPD seems to be right in saying that aggena means only *according to*.) tadagreṇa, *from that* (time) on, LV 19.4; 265.9; 407.10; adyāgreṇa, *from now on*, SP 107.3; 467.12; Mv i.365.13; Av i.89.7; ii.13.2; Divy 7.10; 32.8; 53.8; 72.2; 187.21, etc.; Bhik 24b.4.

**Agrodaka**, n. of a town: Māy 18, 70 (cf. Lévi p. 65).

**Agrodikā**, n. of a piśāci: Māy 239.22.

**agha**, m. (= Pali id.), (1) *sky, atmosphere*; only in **aghaniṣṭha**, q.v.; (2) in the **lokāntarikā** (q.v.) passage, aghā aghasamvṛtāḥ) or aghasphuṭāḥ) (or other cpd.) means *miseries* (? *miserable*) and *enclosed by* (*full of*, or the like) *miseries*; so essentially Senart, Mv i note 405 f. We could perhaps recognize the first agha as an adj. (so in RV and once in BhāgP.); but it seems more likely that it is the more familiar noun, which esp. in Pali often means *miserery*. In the Pali version (CPD s.v. °agha, end) we should read aghā aghasamvṛtā, as Senart perceived (texts asaṃvṛtā, a very old corruption); or at least, that

must have been the original version. The CPD assumes an otherwise unknown adj. agha, *aerial, without support*, which is inappropriate and implausible.

**aghaniṣṭha**, doubtless understood as *sky-based* (see **agha**, 1), a class of gods: Mvy 3107, where it follows **akaniṣṭha**, of which it is surely nothing but a folk-etymological distortion. So Wogihara, Lex. It occurs in no other of my texts unless in Bbh; Wogihara reads so in 62.6 and 68.5; actually it is read only in the latter place by one of the two mss. (which reads aniṣṭha in the former place), while the other ms. reads akaniṣṭha both times. Wogihara's suggested interpretation, and those he quotes from Yaśomitra and Chin., seem to me fantastic and worthless. Cf. **lokaniṣṭha**.

**agharikā**, or °ka, n. pl. °kāḥ), a kind of toy: Divy 475.19. Etym.?

**aghāvin** (= Pali id., see § 22.51), *sinful*: Ud v.10 (= Pali Ud ii.7), read aghāvināḥ (text aghādināḥ; Pali aghāvinō); in Ud ix.16 ms. aghātināḥ, for which Chakravarti would read aghāvināḥ (the line is fragmentary).

**aṅka-dhātṛi**, *nurse who carries a baby on her hip*: Mvy 9478; Divy 475.12, defined 13-14: aṅkadhātṛi ucyate yā dārakam aṅkena parikarṣayaty aṅgapratyaṅgāni ca samsthāpayati. Tib. on Mvy paṇ na = aṅka, which it seems must be the orig. form, since in India babies are carried on the hip. Yet in all other cases the word is written **aṃsa-dh°** (or aṃśa-, in mss. also atsa-), and this seems to have had real currency, as shown s.v. For the cliché see s.v. **kṣīra-dhātṛi**.

**aṅkula** (= Skt. °ra), *sprout*: ratnāṅkulāḥ LV 76.15, *jewelled sprouts* (no v.l. in mss.; Calc. °rāḥ); -bhaiṣajāṅkula-, śradhāṅkulānām LV 352.12 and 13 (both edd. °ra°, but in 12 best mss., in 13 all mss. °la°).

**aṅkuśagraha**, m. (in Pali aṅkusaggaha is one who practices the art, and so Skt. °śagraha, a rare word; the art in Pali is aṅkusagayha), *the art of handling an (elephant-) goad*: Mvy 4981; LV 156.11 (one of the arts mastered by the young Bodhisattva); Divy 442.6.

**aṅga**, (1) *member, part* (as in Skt. and Pali, where it is recorded as nt. only), m. (at least modified by two m. adj.), sarve bhavāṅga... niruddhāḥ LV 420.14 (so all mss., Lefm. °dhā); (2) *attribute, quality, characteristic*, like the Skt. guṇa (so Pali, CPD s.v., 4, where it is shown that Pali uses it 'mostly with numbers', and often in dependence on samannāgata, cf. below); the 60 *qualities* (aṅga) of the Buddha's voice, Mvy 444, listed 445-504, cf. Sūtrā. xii.9; same mg. in cpds., see **aṣṭāṅga** (2), **āprānyāṅga**, **svaṛāṅga**; also *kulaṃ* (the family in which the Bodhisattva is born in his last existence) saṣṭhi aṅgehi samanvāgataṃ bhavati Mv i.197.14 (there follows a list of the 60 'qualities'). In the LV parallel, 23.10 ff., catuṣṣaṣṭy-ākārair... saṃpannakulaṃ bhavati. Repetition Mv ii.1.6, also with list following. Both Pali and BHS further refer to five *bad qualities* as pañcāṅga (Pali °aṅga): pañcāṅga-viprahīṇa (124.15 -vipratihīna), of Buddhas, Divy 95.17; 124.15; 264.30; acc. to Vism. 146.5-6 they are the nīvaraṇāni. On the other hand, there are five *good qualities* referred to by Pali pañcāṅga in Vism. 146.25 ff.; and a different set, characteristic of kings or brahmins, 'gentlemanly qualities', PTSD s.v.; cf. s.v. **pañcāṅgika**, esp. 3; the Buddha speaks pañcāṅgena svareṇa, MSV i.220.20. The line between meanings 1 and 2 is not always easy to draw. E. g. Mvy 424 describes the Tathāgata as ṣaḍaṅgasamanvāgataḥ, referring to the six aṅgas ('qualities' or 'members, parts') of **upekṣā**, cf. chaḷaṅgasamannāgata DN iii.269.19 (list follows; consists of indifference to the objects of each of six senses), and Vism. 160.9 ff. (chaḷaṅgupekḥhā is the first of ten upekḥhā).

**aṅgaṇa**, nt. = Pali id.), *spot, blemish, depravity, evil*: Mvy 2157 °ṇam. Common in compounds **anaṅgaṇa**, **nir-a°**, **sāṅgaṇa**, qq.v., which are often spelled with °na in BHS.