

āṅgadāha, m., *body-burn*, a disease: Mvy 9523; Bhik 17 a.2.

Āṅgadikā, n. of a city: MSV i.66.2, 13.

Āṅgadinna, n. of a king of Videha: Jm 192.12. The Pali form is Āṅgati (Jāt. 544, which is the same story).

āṅga-nāḍikā, acc. to Tib. (pa car, see Das) *loin-cloth*: °kām . . . āgārikadharmas tarhy . . . yad utāṅganāḍī(kā) MSV ii.94.15–17, in a list of garments forbidden to monks; abbreviated āṅga in the uddāna ii.91.17; Pali Vin. i.306.8 has instead akkanāla, supposed to be for Skt. arka-; see CPD.

āṅgabhedā, m., a disease (perhaps something like *rheumatism*): thrice in AV, where it is not entirely clear whether it is an epithet of yakṣma or an independent disease; Mvy 9510 = Tib. yan lag tu zug pa, *pain in the limbs*. Not noted in Pali or Pkt.

āṅga-maṇi(-vidyā), (*science of*) *bodily marks*: Mvy 5055 = śa mtshan (-gyl dpyad).

āṅga-lipi, *script of the Āṅgas*, a kind of writing: LV 125.20 (Tib. also āṅga-).

āṅgānūsārin (= Pali id.), *attendant on, attached or conforming to, the limbs* (of the body); with vāyu, one of the winds pervading the body: pl. °riṇo vāyava(h) Śiḥ 248.13, rendered by Bendall and Rouse as *rheumatism*, for reasons not evident to me.

āṅgārin (= Pali id.), (apparently) *red* (like coals, āṅgāra); only in the verse Therag. 527 = Jāt. i.87.1 = Mv iii.93.10 āṅgāriṇo, of trees (in the Pali; in Mv hopelessly corrupt, the noun being omitted).

-**āṅgika**, see -**amśika**.

Āṅgiras (= Pali °rasa), nom. sg. °rāḥ, n. of a king (in Pali of the race of Mahāsammata): Mvy 3572 (in a list of cakravartins headed by Mahāsammata, 3552).

Āṅgīrajva (?), n. of a ṛṣi: Āṅgīrajvā (sol) nāma maharṣiḥ Māy 256.18. Note that Āṅgīrasa (also in Skt.; = Āṅgiras) is mentioned just before this.

Āṅgīrasa (= Pali id. in mg. 1; regular Skt. would be **Āṅgīrasa**, q.v.), (1) ep. of the Buddha: Mv iii.109.20; (2) n. of a former Buddha: Mv iii.239.5 f.

āṅgulikā, (1) (Pali id., = Skt. āṅguli) *finger*; only in ekāṅgulikayā or pl. °kābhis, (pointing) *with single finger(s)*: sg. LV 49.3; 67.12; pl. LV 290.17; (2) = Skt. āṅguliya(ka), *finger-ring*; both times with v.l. āṅgulikā, probably read so (MIndic reduction, § 3.118, of **āṅguliya-akā**, q.v.), Mv ii.73.1; 102.16.

Āṅgulimāla (= Pali id.), n. of a brigand converted by Buddha: Av i.148.9.

Āṅgulimālīka, n. of a work: Lañk 258.4 (nirvāṇāṅgul°, v.l. nirmāṇāṅgul°, presumed to be dvandva by Bendall-Rouse and Suzuki), presumably = next; quoted Śiḥ 133.4 (here ms. °laka).

Āṅgulimāliya, nt., n. of a work, presumably = prec.: Mvy 1398.

āṅgulikā, see **āṅgulikā** (2).

āṅguliphaṇahastaka, *having a hand with fingers* (round and awkward) *like a snake's hood*: Mvy 8776 (Chin. *round-fingered*); MSV iv.68.6 (read with ms.). Corresponds to Pali phaṇa-hatthaka Vin.i.91.11, interpreted SBE 13.225 as *having hands like a snake's hood*; comm. 1027.1 yassa vaggulipakkhakā (*bat's wings*) viya āṅguliyo sambaddhā honti.

āṅguliya-kā, fem., *finger-ring*; nowhere else recorded in this form and gender; but cf. **āṅgulikā** (°ikā): āṅguliya-kā . . . patitā Mv ii.110.4; sā āṅguliya-kā drṣṭā pariñātā 5; āṅguliya-kā . . . patitā 13.

āṅguliya-lipi, a kind of script: LV 125.20; Tib. *finger* (sor mo pahi) *writing*.

āṅguṣṭha-vibhedika, nt., *thumb-separator*, presumably a *glove* or *mitten* with separate hole for thumb but not for the other fingers: °kāny anyāni ca vividhāni vastrāṇi Kv 78.21.

Āṅgotama, n. of a former Buddha: Mv iii.233.2 f. **Ācaraṭarkirāja**, one of the 10 krodha: Dharmas 11; = **Acalaṭakkirāja**, q.v.

Acala, m., (1) n. of a samādhi: Mvy 580; ŚsP 1421.19; (2) n. of a future Buddha: Av i.53.18; (3) one of the krodha (cf. next): Sādh 137.13.

Acalaṭakkirāja, n. of one of the krodha: Sādh 418.6; both **Acala** and **Takkirāja** are thus used, alone; and see **Ācaraṭarkirāja**.

Acaladeva, n. of a Bodhisattva: Gv 443.6–7.

Acalamati, n. of a son of Māra (favorable to the Bodhisattva): LV 313.15.

Acalaśrī, n. of a kimpnara maid: Kv 6.2.

Acalaskandha, n. of a Bodhisattva: Gv 443.5.

acalā, (1) n. of the 8th Bodhisattva bhūmi: Mvy 893; Dharmas 64; Lañk 15.5; 221.19; Dbh 5.10 etc.; Bbh 353.3; (2) n. of a rākṣasī: SP 400.6; Māy 243.26; (3) n. of a female-lay-disciple: Gv 170.13; 172.1 ff.; **Acalopāsī-kāvimokṣa** (so read for text vācanopās°), Śiḥ 36.4, refers to Gv 170–179, dealing with Acala's instruction to Sudhana; Śiḥ 36.5–8, cited from Gv 171.21 26.

acalācala, *immovable (acala) as a mountain (acala)*: acalācalam (niścayaṃ) LV 216.15 (vs).

Acalitasumana(s), n. of a former Buddha: Mv i.141.16 (°naḥ, n.sg.).

Acalendrārāja, n. of a Bodhisattva: Gv 4.7.

Acalopāsīkāvīmokṣa, see **Acalā** (3).

acāra, probably m.c. for Skt. *acara*, *unchanging, constant*: acāra-cārikām, *unchanging (constant) course* (of the Buddha, for countless aeons) RP 5.13 (vs). To be sure there is a Skt. noun *cāra*, *movement*, of which this might be a compound with a-; but no such cpd. is recorded in Skt. or MIndic.

acintī(ṣu) for Skt. *acintya*, see § 3.115.

acintia, see **acintiya**.

acintika (perhaps MIndic for **acintyaka**, q.v.? or hyper-Skt. for **acintiya** = Skt. *acintya*?), *unthinkable, incomprehensible*: Mvy 733 (Tib. bsam gyis mi khyab pa, *impenetrable by thought*); Mmk 559.20 (vs) caryā bodhīm acintikā (in line 25 below note *acintyaka*); kalpām acintikām Mmk 587.2 (= kalpām *acintyakan*, for *unthinkable aeons*).

Acintikamadhyabuddhivikrīḍita, n. of a Bodhisattva: Mvy 733; see prec. Tib. bsam gyis mi khyab paḥi dkyil hkhor la blo gros rnam par rol pa, *sporting in enlightenment in(to) a circle* (dkyil alone generally = *madhya*) *that is incomprehensible by thought*.

acintiya, adj. (= Pali id., Skt. *acintya*), *unthinkable*: examples § 3.103. Once written **acintia**: dāna-acintia-tyāga-mukhena Śiḥ 328.2 (vs; wrongly divided in ed.), *by means of inconceivable giving of gifts*.

acintya, nt., a very high number: Mvy 7814; 7946 (here cited from Gv); 8047; Sukh 31.3; Gv 106.24; 134.13.

acintyaka (= Skt. *acintya*), *unthinkable*; cf. **acintika** (°tikā occurs Mmk 559.20): Mmk 559.25 (vs).

Acintyaguṇānuttaradharmagocara, n. of a Bodhisattva: Gv 443.9.

acintyapariivarta, m. (or, in Gv 134.13, nt.), *square of acintya*: Mvy 7815; 7947 (here cited from Gv); Gv 106.24; 134.13.

Acintyaśrī, n. of a Bodhisattva: Gv 443.7.

acira-cira-cireṇā (m.c. for °ṇa; no v.l.; as one word? so text): LV 78.5 (vs). Rendered by Foucaux for a *long time*. Māyā speaks to the King: deva śrṇu hi mahyaṃ bhāṣato yaṃ matam me; acira-cira-cireṇā jāta udyāna-buddhiḥ, . . . for a long time I have conceived the thought of (going to) the pleasure-park. Could acira(m?) be taken separately, with preceding line? Tib. seems to have nothing for acira; it says yun riñ riñ po ḥdas nas, for a long, long time past.

acirayānasamprasthita, = **nava-yāna**°, q.v.: AsP 286.6.