

the passage, and Weller ignores it. Foucaux is practically right. Read with most and best mss. vyākhyāyatām te tām; all mss. have vyā°. not tyā°. Render *What is the fate of those who expound the Buddhas past, present, and future, while yet ignoring (or concealing) the enlightenment of the Buddhas, — to that fate will they go.*

aty-ārabdhā, (= Pali accāraddha), *too greatly exerted*, adj. with vīra (so in Pali, with viriya): Śiṅṅ 51.2.

? **atyāhata**, *afflicted* (but probably error for Skt. abhyāhata): Divy 460.7, text duḥkhenātyāhato.

Atyuccagāmin, n. of a former Buddha (spelled Abhy° in Gv; in mss. of Mv iii.245.6; 247.6; 248.9; and in v.l. at LV 172.3, where Tib. rab ḥthor gśegs; Foucaux interprets rab = abhi, but it may = ati, see Das s.v. rab-ḥkhrugs; Tib. for LV 5.6 śin tu . . . = aty-): Mv i.137.11; iii.240.2 f.; 243.5, 6; 244.1; 245.6; 247.6; 248.9; LV 5.6; 172.3; Gv (see above) 204.26; 205.2, 10.

Atyuccadeva, n. of a Bodhisattva: Gv 443.9 (text Abhy°, cf. prec.).

Atyuttama, n. of a former Buddha: Mv iii.239.2. [atyutsāhatā, Divy 547.26, or °hanā, Divy 549.7, read abhyut°.]

atyudgacchati, and ppp. **atyudgata**, sometimes in texts and oftener in mss. (frequently as v.l.) for **abhyud°** in meaning *rises* (ppp. *risen*) *above*. Graphic confusion is certainly concerned here, at least in part; except as under **atyudgata**, q.v., all occurrences are grouped under **abhyud°**, q.v. For the most part Pali abhuggacchati and derivatives support this classification. Note however (aside from Pali accuggata, apparently only used as adjective, often with specialized meanings) Pali accuggamma, ger., used of water-plants, *having grown out above* (the water, acc. or abl.); but BHS uses (only) abhyudgacchati in this sense, according to unanimous tradition, tho perhaps this tradition may be erroneous. Contrariwise, there is even in Pali tradition some confusion between abhugg- and accugg- in this group; see CPD s.v. abhuggata (a var. accuggata occurs with subject yaso).

atyudgata, m.: Mvy 7734, or nt.: Mvy 7862, a high number, = Tib. zañ(s) yag; in 7862 cited from Gv, text of which reads **abhyud°**, q.v.

atyunnamayya (cf. Skt. unnamayati), ger., *raising or stretching up very high*: Divy 36.10; 120.5; Av i.276.16; in all pūrva- (or °vam) kāyam aty°, preparatory to expressing an udāna. Perhaps only graphic error for abhyu°; Skt. has abhyunnata, ppp.; and see **abhyunnāmya**.

atramantrā, a high number: Gv 106.7; seems to be a corrupt substitute for **bhramantra**, q.v.

atrāṇa, adj. *defenseless* (= Pali atāṇa and attāṇa; only Buddh.; a- plus Skt. trāṇa): Mv i.22.14 (prose) atrāṇā(h). To be read metrically atāṇām, though written atrāṇām, Gv 474.23. Cf. next.

atrāṇya = prec.: °yāḥ Suv 53.1 (vs; v.l. atrāṇāḥ). **Atri**, see **Ati**.

atha, followed by **khalu**, **tarhi**, or **evaṃ** (= Pali atha, and atha kho; seems not used in this sense in Skt.), after a negative clause: *atha khalu* (not . . .) *but rather*, Ger. *sondern* Mv ii.161.15, 18; 162.1, 3; *atha tarhi*, id., LV 19.11, 16, 20; 20.3; *atha evaṃ anyatra* Mv iii.66.8 and 15 (see s.v. **anyatra**, 1), *but rather, on the contrary* . . .

atharvaṇa, nt., *Atharvanic practices, sorcery, black magic*: Divy 629.16 (mss.; ed. em. āth°). Pali (Sn 927) has v.l. athabbaṇa for edd. āth°; Skt. has atharvaṇa also but apparently not in precisely this sense.

atharvaṇika, a member of a school of the AV: Divy 633.10 ff.

adattādāyika (= Skt. °yin, Manu 8.340; also BHS, Gv 159.13; 228.13), *thief*: Divy 301.23; 418.28.

adattādāsyatha, 2 pl. fut., *mādatā°*, *do not steal*: LV 15.9; see § 28.53.

Adana, n. of a nāga king: Māy 246.25.

Adarsamukha, n. of a nāga king: Māy 247.36; cf. **Ādarśamukha**, for which this is probably a misprint or error.

adānta-damaka (= Pali adanta°), *tamer of the untamed*, epithet of Buddha (cf. **puruṣadamayasārathi**). Reference lost.

adinna, adj. (= Pali id.), *not given*: Mv i.346.10 ff.; abbreviated expression for **adinnādāna**, q.v., Mv i.145.9 = 202.6 = ii.6.3 (vs) *viramāmi cāpy adinnā(d)*, and *I abstain also from* (taking) *whut is not given*, i. e. from theft.

adinnādāna, nt. or m. (= Pali, nt.; MIndic for Skt. adattādāna, nt., see pw s.v.), *theft*: °nam (n. sg.) Mv i.347.13; *adinnādāno adharmo adattādānavairamaṇo dharmo* Mv ii.99.6.

Adīnakusuma, n. of a Bodhisattva: Gv 443.2.

Adīnagāmin (mss. mostly Adiva°), n. of a former Buddha: Mv i.141.12.

Aduka, n. of a nāga king: Māy 247.27.

adūṣin, adj., in Divy printed **aduṣin**, prob. by error, *doing no wrong* (Skt. -dūṣin); in *adūṣy-anapakārin* (in Divy wrongly printed -anayakārin), *doing no wrong and not offending*: °kāri, n. sg. m., Divy 574.11; 581.18; MSV i.215.13; °kāriṇo, n. pl., ii.78.21.

adrśyā (not recorded in this sense), probably to be read for text *adrśyā*, n. of a magic herb (which makes invisible): Gv 498.1, 2; in line 2 could be either a- or ā-, in saṃdhi; but the stem, in composition, is printed as ending in -a, for which probably read -ā; in line 1 text *asty adrśyā nāmauśadhiḥ*.

adekṣiya (hyper Skt. for Pkt. *a-dekkhiya, to dekkhai, on which see J. Bloch, Fest. Wackernagel, 143 ff.; blend of dakkhai and pekkhai = prekṣati; cf. **adrākṣaṇiya**), *ugly*: (śobhano rājā . . . chattradhāro punar) °yo Mv iii.10.15.

adbhuta (in Mvy Kyoto ed. always adbhūta, 1277, 5043, 7164; but Mironov adbhuta without v.l.), (1) adj. *amazed, wonder-struck* (in Skt. only *astonishing*, and so usually Pali abbhuta, but see Ap 109.24, CPD s.v. āścaryabhūtā sma tathādbhūtās ca SP 110.12, *we are amazed and astonished*); (2) nt., also adbhuta-dharma, m. (Pali abbhuta, °ta-dhamma), one of the divisions or types of literature in the Buddhist canon, *marvel(s)*, *itivṛttakaṃ jātakam adbhutam* ca SP 45.7; *adbhutadharmāḥ* Mvy 1277; °dharma, Dharmas 62, one of the nine pravacana. (Not in this sense, *adbhutanām* ca dharmāṇām viśuddhir upalabhyate Mv i.175.17, *of marvelous conditions or states*.)

adyatve, loc. = *adya, today, in the present time* (so Skt. Gr., BR 5.968): LV 155.20 (prose); **adyatvena**, instr., id.: MSV i.89.20; ii.186.15.

adyāgre, Karmav 158.4 (much more commonly *adyāgreṇa*, see s.v. **-āgreṇa**), and **adyād-āgre** Karmav 158.3, *from now on*: = Pali ajjatagge, ajjadagge (but not °aggena!), derived by CPD from *ajjato agge, a theory perhaps supported by *adyād* (abl.?) *agre* (but *adya-d-agre, with hiatus-bridging d, see § 4.64, might have been secondarily reinterpreted as *adyād*).

adyād-āgre, see prec.

?**adrākṣaṇiya**, Senart's em. at Mv ii.152.14; explained in note as hyper-Skt. for Pkt. *a-dakkhaniya, read °ṇiya, *ugly*, = **adekṣiya**, q.v.; in description of the sick man as seen by the young Bodhisattva; Senart, °ṇiyo saṃvegakārako; mss. *adrākṣaṇi* (v.l. *ayākṣaṇi*)-śoḍaśa-vegakārako. Uncertain.

(**adruta-lipi**, see **anudruta**°.)

advaya, nt., *non-duality*, as designation of the Buddhist doctrine. In Mvy 1717 *advayam* (Tib. *gnis su med pa, non-duality*) is listed among *paramārtha-paryāyāḥ, synonyms for the true doctrine*; *advayasamjñā udapāsi* Mv i.237.14, *consciousness of non-duality arose in him* (so that he resolved to become a Buddha).

Advayavajra, n. of an author: Sādh 48.18, etc.