

116.24; svabhāvānābhogābhyāṃ ca vigacchanti Dbh 48.21, and they pass away by natural process and without effort (na caisāṃ kaścīd vigamayitā, and no one makes them pass away); as one of the samādhy-āvaraṇāni, Dharmas 118, see s.v. ābhoga; (3) adverbs, without effort, effortlessly, anābhogataḥ Dbh 56.19; Śikṣ 12.1; anābhogena pariniṣpadyante, are automatically perfected, Dbh 58.9; (4) m., n. of a yakṣa: Māy 52.

a-nāmana-tā (see *nāmana*), not changing, not disturbing or transgressing: (pūrṇacandrasamacittena) kālā-kālānāmanatayā Gv 464.1, because of not infringing right and wrong times.

an-āmantranaka, see *āmantranaka*.

? **anāyaka**, f. -ikā, acc. to Burnouf without any protector (Buddha): SP 162.1; but see s.v. *anayaka*.

an-āyatana (nt.; neg. of *āyatana* (3) q.v., in sense of Skt. pātra; = Pali id.), an unworthy object: mā tvam anāyatane (sc. heretics) prasādam utpādaya, api tu buddhadharmasamghe... Divy 419.22.

Anāyāsa, n. of a yakṣa: Māy 66.

anāyikā: SP 162.1, m.c. for *anayikā*, see *anayaka*.

an-āyūha, adj. (Pali id.; see also *anāvyūha*), *effortless*; free from exertion or striving; usually cpd. with *aniryūha*, without abandonment, riddance, giving up; the two terms together seem clearly to be opposites, and to mean about the same as a-pravṛtti, a-nivṛtti, without activity or abstention from it (so Suzuki, 'neither taking birth nor ... going out', on Lañk 115.11-12; 196.3). However, Tib. (e. g. on LV 423.4 and on Lañk) renders an-āyūha by blaṅ ba med pa, or the like, and aniryūha by dor ba med pa, which seem most naturally to mean without (intellectual) acceptance or rejection respectively; La Vallée Poussin, note on MadhK 517.20, see *avyūhati*, gives his Tib. versions as mi len and mi ḥdor (which are equivalent to the above), and equates ā(v)yūha and nir(v)yūha with Skt. samāropa and apavāda. I find no support in BHS texts for this interpretation; whether the Tib. terms must necessarily be so understood I do not venture to say. Without aniryūha the word occurs Gv 17.13 anāyūha-sarvajñatā-bhūmi-gagana-viryāḥ (of Bodhisattvas); anāyūhān 25.19 (id.), *effortless, unstriving* (in complimentary sense, like *anābhoga*; substantially *unparticipating, impassive*); anāyūhaviyūho (read with 2d ed. °viyūha-, cpd. with next, if not niryūha-)gatiḥ bodhisattvānāṃ kāyacittāsampravāṇatayā (see *asampravāṇa*) 525.11, *the course of B.'s is free from effort and striving, because they are not interested in (their own) bodies or minds*; anāyūhāniryūha- LV 423.4 (-cakram); °ham aniryūham (dharmacakram) LV 436.13; apratiṣṭhānāyūhāniryūha(h) LV 424.7-8 (tathāgataḥ); anāyūhāniryūhāḥ (sarvadharmāḥ) Lañk 115.11-12; °hāniryūha-tā (sc. sarvadharmāṇāṃ) ŚsP 283.3 (text by error °niryūhatā).

anārabdha (cf. Pali an-ārambha, *free from damage or trouble*, CPD, and cf. BHS and Pali *ārambha*, *slaughter*, Pali ārabhati, *slaughters* (an animal); but our word has a less drastic mg.): *uninjured*, said of the womb of the Bodhisattva's mother after his birth (rendered so by his magic power), sampratijāte... bodhisattve bodhisattvamātuḥ kuṣṭi pratipūrnā yeva abhūṣi anārabdhā (v.l. °labdhā) ca bodhisattvasyaiva tejena Mv i.221.4-5.

anārja (= Skt. anārya; perhaps semi-Skt. based on MIndic aṇajja [AMg., beside aṇāriya]; possibly influenced by confusion with ārjaya?), (adj., *ignoble, base, evil*;) subst., *wickedness*: sarve anārjaṃ parivarjayāmaḥ Mv ii.79.3 (text °jeyāmaḥ, formally possible, § 29.33, but metrically bad, unless e be short, § 3.65); the corresponding Pali has anariyaṃ (Jāt. iv.53.8 °yam parivajjemo sabbam).

Anārthikā, n. of a rākṣasi: Māy 241.31.

Anāla, see *Aṇāla*.

anālabdha?, *uninjured*, see *anārabdha*.

Anālabmbha, n. of a former Buddha: Mv i.138.10.

an-ālaya, adj., without *ālaya* (in two senses): (1) without base, foundation, firm footing; of states of being (dharma), anālayā dharmā (ā)kāśasvabhāvalakṣaṇāḥ LV 177.20 (like ether); °yāḥ sarvadharmāḥ Mvy 161, Tib. gzhi med pa, without *gzhi*, usually more fully kun gzhi = *basis, ground, foundation*, (also) *abode, home*; dharmi anālaye Gv 256.21; so even dharma in the other sense, the profound (gambhīra) dh. realized and preached by the Buddha, is anālaya, which we might take in sense (2) as without attachment, but acc. to Tib. on LV 392.12 anālayaḥ = kun gzhi med pa, and likewise the (dharma-) cakra LV 422.19 anālaya-cakram (Tib. same). But (2) without attachment must surely be the mg. in niṣprapañcān anālayān Gv 25.19 (of Bodhisattvas).

Anālayamaṇḍala, n. of a (mythical) dharmaparyāya: Gv 451.25; 452.5; see s.v. *adhiṣṭhāna* (6).

Anālayav(i)yūha, n. of a kalpa: Gv 259.13 (vs).

[**anālasa**, in SP 200.5 aklānto dharmadeśanayā, anālasasya dharmasyākhyātā, corrupt: read with WT alam asya dharm°; so Tib., nus pa, *capable*.]

an-ālīḍha, see *ālīḍha*.

anālokiya, ? ep. of Buddhas: tato anālokiyā lokabāndhavā Mv i.162.16; Senart's note may be consulted but I find it hardly helpful.

Anāvātapta, m.c. for *Anava*° (2), q.v.: LV 219.9.

anāvaraṇa, (1) nt., *non-obstruction* (neg. of *āvaraṇa*, q.v.): °ṇa-gaṭiṃgata Mvy 356, of Tathāgatas, *having attained freedom from the obstructions*; ākāśadhātur bijasyānāvaraṇa-kṛtyaṃ karoti Śāl 74.16; (2) (much commoner; = Pali id.) adj., *free from the obstructions*, of jñāna (cf. jñeyāvaraṇa, s.v. *āvaraṇa*) KP 22.1; Gv 473.25; LV 8.4 (read with v.l. -āsaṅgānāvaraṇajñāna-, confirmed by Tib.); 424.18; Bbh 88.7; Mvy 832 (-jñāni); vimokṣa LV 435.6; (buddha-vimokṣa) RP 4.15; darśana LV 433.18; prajñācakṣus Dbh 28.10; pratibhāna Bhad 6²; pratisaṃvid LV 426.5; (dharma-)cakra LV 423.2; nirvāṇa Dbh 29.9; a road (mārga; here literal), -anāvaraṇa-tā Gv 186.7; (3) substantivized as n. of a samādhi: anāvaraṇaṃ nāma mahākaruṇāsamādhiṃ Śikṣ 236.8.

Anāvaraṇajñānavisuddhigarbha, n. of a Bodhisattva: Dbh 2.11.

Anāvaraṇadarśin, n. of a Bodhisattva: Gv 443.2.

Anāvaraṇadharmagaganaprabha, n. of a Tathāgata: Gv 311.25.

Anāvaraṇamati, n. of a Bodhisattva: ŚsP 6.15.

Anāvaraṇasvaramaṇḍalamadhuranirghoṣagarbha, n. of a Bodhisattva: Dbh 2.18.

anāvartika-dharma (= Pali anāvatti-dhamma), *characterized by no more returning* (to rebirth): °mā, acc. pl., asmim loke Mv i.33.7, of *suddhāvāsakāyika* gods. Cf. **anāvṛttika-dharmin**.

Anāviddhavarṇa, em. for *Anivi*°, q.v.

anāvila-saṃkalpa (= Pali °saṃkappa, DN iii.270.14, of bhikkhus), *of not impure resolve*: Mvy 434, of Tathāgatas.

anāvṛta (1) (= Pali anāvaṭa) = **anāvaraṇa** (adj.), *free from the obstructions*: Gv 473.11; darśayāmi ti (= te) anāvṛtāṃ diśam 480.22; (2) neg. of BHS *āvṛta*, q.v., and = Pali an-ovaṭa (q.v. in CPD), *not forbidden*: Bhik 5b.1.

anāvṛttika-dharmin, adj., fem. °iṇī, *having a nature characterized by no return* (into the round of existences): Divy 533.26 (followed by dependent accusative imaṃ lokam, *into this world*). Cf. **anāvartika-dharma** and next.

anāvṛttidharman = prec.: °māṇaḥ (ms. °maṇaḥ; n. pl.) MPS 9.14.

anāvyūha = **anāyūha**, q.v., in sarvadharmānāvyūhāniryūha-samatayā Dbh 47.13 (= the usual anāyūhāniryūha-).

anāścarya, nt. (cf. Pali anacchariya; not cited for Skt. except in MW, without ref., *not wonderful*), *a natural, spontaneous quality*: Bbh 285.2, 12 etc. (a Bodhisattva has five such, listed here in detail).