

**anāśrava**, see **āśrava**.

**anāśvāsa** (?) = **anāśvāsika**, *unreliable*: asāram itvaram ca lokam anāśvāsam (so I would read for Finot anāśvāsan; ms. anāśvāsan) apriyasamavadhānam etc. RP 39.12 (prose).

**anāśvāsika**, adj. (= Pali anassāsika), *unreliable*: (anityā... sarvasaṃskārā) adhruvā anā° Divy 207.23; anityeṣu... dharmeṣv adhrueṣv anāśvāsikeṣv (by em.) Śikṣ 150.9; °ka-tā, *unreliability*, Dbh 31.3 (anityatām ca sarvasaṃskāragatasya...) aśubhatām cānāśvāsikatām ca.

**anāśrava**, see **āśrava**.

**anāharanā** (an- plus n. act. to āharati with anā; cf. Skt., Pali anāhāra), *the not taking food, fasting*: te 'nāharanām (text nāh°) pratipannāh MSV i.58.5.

**Aniketa**, n. of a Bodhisattva: Gv 442.3.

**Aniketacārin**, m., n. of a samādhi: Mvy 577; ŚsP 1421.12.

**Aniketasthita**, m., n. of a samādhi: Mvy 538; ŚsP 1417.16.

**anikṣipta-dhura**, (1) adj. (= Pali anikkhittadhura), *not laying down the burden, persevering*: Bbh 203.21; Gv 514.18; °ra-tā, *state of being persevering*, AsP 287.15 etc.; (2) n. of a Bodhisattva: Mvy 719; SP 3.5; Kv 1.11 (text °dhūra); Sukh 92.12.

**anikṣipta-bhāra** = °ta-dhura (1), adj., q.v.: Mv i.95.10.

**anīgha**, adj. (= Pali id., also anīgha), *free from evil* (? see **nīgha**, **nīgha**); occurs chiefly (in Pali literature, aside from Buddharial etymologies, only) in the neg. form; ep. of Buddha, or at least of perfected saints. In Pali often rendered *calm, unperturbed*, but it seems that *free from evil* (whether *sin, pāpa, or misery, dukkha*) will suffice in all Pali and BHS occurrences. Regularly in lists of formulaic epithets which give little clue to a more precise mg.: LV 358.5; Mv ii.397.16; iii.400.2 (same vs in Pali Sn 534 with anīgha); 418.14; Ud xxix.34; Gv 284.6.

**an-icchantika-tā**-(mokṣa), (salvation that consists in) *the state of not being icchantika* (q.v.): Lañk 65.17.

**aniñja** = **aniñjya**, q.v.: sthito 'niñja-prāptena (but Kashgar rec. 'niñjya°) caitena SP 5.10; in ŚsP this is the spelling regularly found in ed., e.g. aniñjo nāma samādhiḥ 1418.22.

**aniñjana**, adj. (see **iñjana**; Pali id. only as noun, *immobility*, CPD), *immovable*: LV 250.16, of the 4th dhyāna (see under **aniñjya**): °na-cittā (n. sg. f.) Gv 279.9; °na-tā, *immobility*, AsP 206.2 °tām upādāya (referring to prajñāpāramitā).

**an-iñjita**, adj. (= Pali id.), *without vacillation* (see **iñjita**): °tā manyana-varjitās ca (of dharmas) SP 282.1.

**aniñjya**: variants **āniñja**, **an°**, **āniñjya**, **āniñja**, **āneñj(y)a**, **an°**, qq.v. The nasalless āniñja occurs without v.l. only once and may be an accidental corruption (anusvāra omitted); but see § 2.73. The omission of y after j is called 'une orthographe précritisante' by Senart, Mv i.399; at any rate it occurs frequently in the mss. In Pali the same word is written āneñja, ānañja, āneñja, and with short initial a- (stigmatized as wrong reading in CPD); forms with i in the penult are very rare in Pali, but CPD records aniñja-ppatta once; this surely cannot be separated from the common āneñja- (āneñja-, ānañja-) ppatta. BHS has no ānañj- or āneñj-, which are not infrequent in Pali. The wild variety of spellings in Pali itself shows that it early became an obscure word in the tradition. BHS occurrences of the spelling aniñjya include SP 161.10; Mvy 554, Śikṣ 237.1 (and 223.3, 4 in the ms.); perhaps Mv i.133.13 (Senart āniñjya, em., mss. mostly añca [not low?], one aniñca, perhaps intending aniñj[ya]); either an- or ān- (uncertain because of samdhi) Mv i.228.11, 15; 229.6; ii.132.15 (here v.l. °niñja-). For examples of the other spellings see s.vv. There seems to be no difference

in mg. between the various spellings; any of them may be an adj., *immobile, immovable*, or a nt. n., *immovability*. As adj., āniñjehi vihārehi Mv i.34.11; ii.419.11, *in immovable conditions*; ep. of citta Mv i.133.13 (see above on form); oftener °niñjyaprāpta, of citta, LV 344.6; Mv i.228.11, 15; 229.6; ii.132.15; aniñja-prāpta, of citta, SP 5.10; aniñjya-bhūta, of citta, SP 161.10; āniñjyām śāntim Av ii.199.5; aniñjyo (ŚsP aniñjo) nāma samādhiḥ Mvy 554; ŚsP 1418.22; virajasko (a)neñjyaṣ ca Mmk 476.14; clearly noun, āniñjyam Mvy 6387 = Tib. mi gyo ba, *not moving*; doubtless noun also in cpds. with -prāpta (Pali -ppatta) and -bhūta, above; apparently primarily adj. as third of a triad, the first two members of which are puñya and apuñya, or kuśāla and akuśāla; all three are applied to *deeds* (karman), or the *performance or accumulation* thereof (**abhisamskāra**, q.v.), or the *underlying conditions* (saṃskāra; cf. Śāl 81.5, abhisamskārār-thena saṃskārāḥ), or finally the *states of existence* (dharmāḥ) to which such various acts lead as fruit. The first two, meritorious and demeritorious, relate to good and bad deeds as leading to rebirth in the kāmavacara and (only good deeds) in the rūpavacara states, or to these resulting states; the word aniñj(y)a, aneñj(y)a, or ā°, refers to deeds leading to rebirth in the arūpavacara states, or to those states themselves (the dhyāna states), cf. Bbh 90.16 āniñjya-caturtha-dhyāna-vihāraḥ; on the subject in Pali see Warren, B. in Tr. 179 f. (from Vism.), and in general La Vallée-Poussin, note on MadhK 334.8; a good Pali passage is DN iii.217.25 tayo saṃkhārā, puññābhisamkhārō, apuññā°, ānañjā° (see Comm. iii.998.29). In BHS, Śāl 82.3-4 (cited Śikṣ 222.11-223.1) evam avidyāyām satyām trividhāḥ saṃskārā abhinivartante, puñyopagā apuñyo° āneñjyo° (Śikṣ āniñjyo°); Dbh 48.7 puñyā-puñyāneñjyān abhisamskārān; karmāṇi kuśālakuśālaneñjāni MadhK 334.7-8 (cf. 543.1 with note); (dharmāḥ) kuśālā vā 'kuśālā vā aniñjyā vā Śikṣ 237.1.

**anidhārya**, nt., Mvy 5206, a variant for **avivārya**, q.v. No Tib. or Chin. given; om. Mironov; Jap. *not to be repressed*. Doubtless a corruption.

**Aninditā**, n. of a pond: Gv 336.21, 25.

**anibaddha-vacana** (see pw s.v. anibaddha), *disconnected* (idle, frivolous) *talk*, as a sin: Mv i.145.9 = 202.6 = ii.6.3 viramāmi... °nāc ca.

(**animitta**, adj., = Skt.; for technical Buddhist use see **śūnyatā**, **apranīhita**, and **ānimitta**.)

**Animiṣa**, m., n. of a samādhi, acc. to Mvy 537 (same in Mironov); but Tib. tshol ba med pa, *not seeking*, shows that this is an error for **Aneṣa**, q.v., which is correctly read in the ŚsP version of this very list (taken from the 'Prajñāpāramitā' acc. to Mvy 505).

**animiṣa-tā** (= Pali °sa-tā), *condition of not winking*: indrasyanimiṣatena (instr.!) Divy 222.22 (prose).

**Animiṣā**, n. of a lokadhātu: Lañk 105.9.

**aniyata**, m., (1) with or sc. dharma (= Pali id., with dhamma), one of the two sorts of possible transgressions of monks which are *undetermined* as to type of offense and consequent punishment, i. e. of which the punishment depends on circumstances (Pali Vin. iii.187-194; SBE 13.16 f.): dvāv aniyatau (sc. dharmau) Mvy 8382; dharmau Prāt 488.7; (2) *aniyata-gotra*, or *aniyatatakatara-g°*, see s.v. **gotra** (1). See also s.v. **rāṣi**.

**Aniyavanta**, n. of a brother of Mālinī and son of Kṛkin: °vanto nāma kumāro Mv i.313.1 (prose).

[**aniyūha**, error for **aniryūha**; see s.v. **anāyūha**, ŚsP 283.3.]

**Aniruddha** (rarely **Anu°**, q.v.; Pali only Anu°), one of Buddha's chief disciples, mentioned frequently with his brothers **Mahānāma(n)** and **Bhadrika (Bhat-tika)**, as e.g. LV 229.13; Mvy 3608. Other occurrences: Mvy 1038; SP 2.3; 207.4 (v.l. Anu°); LV 1.15; Mv i.66.4; 75.1; Divy 182.21; 361.18; Jm 115.23; Av ii.67.9 ff;