

**an-utkarṣaṇa-tā**, see **utkarṣaṇa**.

**anuttara**, adj. (= Pali id.; cf. **sottara**; Skt. in this sense only Lex., replaced by **anuttama**, which has had its ending assimilated to superlatives owing to the mg. of the word), *having no superior, highest, supreme*: AsP 266.13, of **cittāni**; Gv 244.7 °rām tathāgatavarṇaviśuddhiṃ; LV 24.13 °ra-parivāraṃ (kulaṃ); 85.2 **anuttaro bhaviṣyāmi sarvasattvānām**; Divy 144.5 **anuttare-manuṣyadharme** (see s.v. **uttari-**, end); esp. epithet of **samyak-saṃbodhi**, SP 100.3; AsP 293.10; Vaj 24.2; LV 183.17; Lañk 148.3 etc., etc., extremely common (see under **abhisambudhyate**); m. as epithet of a Buddha, Mvy 9; as n. of a **samādhi**, Kv 52.3; f. with ellipsis of **samyak-saṃbodhi** (see above), SP 216.8 (prose) °rām **samyak-saṃbuddhaḥ samāno**, *being enlightened unto supreme* (enlightenment); normally the noun **samyak-saṃbodhiṃ** follows **anuttarām** in this common phrase; has it dropped out by haplography? (WT same text).

**Anuttararāja**, n. of a Bodhisattva: Gv 443.7.

**Anuttarasīri**, n. of a Bodhisattva: Gv 443.8.

[**anuttarāyo**, LV 219.22 (vs), both edd. without v.l., but can only be corruption for **anantarāyo**, *without obstacle*; so Foucaux, with Tib. (bar chad with negative).]

**an-uttarika**, opposite of **uttarika**, q.v.

**anuttarya**, nt. (= Pali °riya; also ān°; CPD regards an° as w.r. for ān°), *excellence, supremacy*; they number six, Mvy 1573-79: **darśana**, **śravaṇa**, **lābha**, **śikṣā**, **paricaryā**, **anusmṛti** (each cpd. with **anut°**). A corresponding list in Pali, see PTSD s.v. **anuttariya**. A different one is **nivāsānuttarya**, Mv iii.320.5, see s.v. **nivāsa**; here **ānutt°** may have been intended.

**an-ut(t)raṣṭa**, neg. ppp. (= Skt. °sta), *not frightened*: °ṣṭāḥ LV 12.16 (both edd., no v.l.; § 2.61).

**an-uttrāsa**, adj. (= Pali **uttrāsa**; see **uttrāsa**), *without fear, not frightened*: Śikṣ 176.5.

**an-uttrāsita**, neg. ppp., *not frightened*: °sitāsamtrastā Mv i.177.4.

**anupattika-dharma-kṣānti**, *intellectual receptivity* (see **kṣānti**) *to the truth that states of existence have no origination* (utpatti); also **anupāda-kṣānti**, q.v.: SP 136.10 (read with v.l. °ttika- for °ttikiṃ dh° of both edd.); 266.1; 327.4; 419.6; 437.1; LV 35.21; 440.21; Dbh 47.21; 64.5; Śikṣ 212.13-14; Bbh 348.18; Sukh 55.13; Lañk 12.9; **anupattika-kṣānti**, omitting **dharma**, Gv 525.25; the cpd. is analyzed as **anupattikeṣu dharmeṣu kṣānti**(-pratīlam-bho °bhū) LV 36.9, °ttikeṣu dharmeṣu kṣāntir AsP 408.8. The expression was misunderstood by older interpreters, e.g. Burnouf and Kern on SP 136.10.

**anupāda** (m., Skt., and Pali **anuppāda**), *non-origination*: **anupāde kṣāntiḥ** Lañk 203.11, and cpd. **anupāda-kṣānti**- LV 33.10, = prec., q.v.; **anupāda-jñāna**, *knowledge of the non-origination* (of the states of being), the 10th of the ten **jñāna**: Mvy 1243; Dharmas 93.

**anutsada**, adj., substantially = **anutsanna** (neg. of Skt. **utsanna**, *lofty*; Pali **anussada** not defined in this sense), *not excessive, not over-full*: Mv iii.343.4, of Buddha's voice (immediately follows **anutsanna**); Bbh 252.16-17 **niṣkaṣāyānutsadakaṣāya-kāla-tāṃ** *state of times that are free from impurities, or have moderate* (not excessive) *impurities*.

**anutsanna**, neg. ppp. (= Pali **anussanna**; cf. prec., **utsadana** 2, and Skt. **utsanna**, *stronger als normal*, pw s.v. **ud-sad**), *not excessive* (in extent, number, or the like; cf. **anutsada**): Mv iii.343.4 °naś ca, of the Buddha's voice, *not excessive(ly loud), not too full*; Mv ii.43.12, read **anutsanna-gātrā** (mss. quoted **anusanta**; Senart em. **anusandhi**), *limbs not excessive* (too many), one (29th in my list) of the **anuvyañjana**, q.v.; corresponding to Pali **anussannāsannasabbagattatā** (CPD), *condition of having all his limbs not too many nor deficient*.

**an-utsrjana-tā** (see **utsrjana**), *non-abandonment, not getting rid* (of, gen.): Śikṣ 183.9, **dharmachandasya**.

**anudhāyamāna** (? v.l. **anubadhy°**; irregular pres. pple. of pass. of \***anu-dadhati** = **anudadhāti**, not recorded in this mg.), *being presented* (Tib. **dus kyis bstabs pa** [see Das], which seems to mean *given in timely manner*): Bbh 163.2. Very doubtful; § 37.37.

**anudarśa** (? v.l. °śī, i. e., n. sg. of °śin), *viewing, consideration*, in **kāyānu°-smṛtyupasthāna** (see this), and **vedānānu°**, **cittānu°**, **dharmānu°**: Dharmas 44 (replacing the usual **anupaśyāna**, or °paśyī to °paśyin).

**an-udāhāra**, see **udāhāra**.

**anudeśana** (nt., = Skt. **anudeśa**, rare), *instruction*: Mmk 133.2 (vs) **dattadharmānudeśanam**.

**an-uddhata** (= Pali id.; *not violent or rough, or not agitated*, or, as in Skt., *not haughty*), *calm, gentle*, particularly of speech, as also in Pali: Mv i.166.3 **anuddhatāṃ . . . girā** (acc.; Senart em. **girām**); Mv iii.280.17 **acapaḷā anuddhatā ca**, of speech (read so in same line Mv ii.356.11; Pali also associates **acapala** with this word); Bbh 239.1 **anuddhatācapala-kāya-vān-manah-karmānta-pracārah**. See **anuddhṛta**.

**an-uddhṛta** (= prec., q.v., for which this appears to be a hyper-Sktism), (1) adj. *calm, gentle, or not proud, not haughty*: Gv 484.26 (vs) **bodhimārga** (acc.) . . . **tvaṃ anuddhṛto mārgase dṛḍhamate atandriṭaḥ**; (2) nt., n. of a **buddhakṣetra**: Mv i.124.9 (vs; mss. **unmetr. anudhṛtam**).

**anudrakṣi**, 3 sg. aor., *looked at*: Mv ii.54.3. See Chap. 43, s.v. **drś** (3).

**anudruta**(-lipi), v.l. **anupadruta**-, read perhaps **anuddruta**-, or **adruta**-, *not hurried* (?), a kind of writing: LV 126.6. Tib. **riñs med**, *not hurried, not speedy*.

**anudhanvana** (nt., n. act. in -ana from **anu-dhanvati**, recorded only RV 2.5.3), *pursuit, running after*: Śikṣ 33.4 -**anudhanvana-tayā**.

**anudharma** (= Pali **anudhamma**). Acc. to PTSD, Pali **dharmānudhamma** is used as a distributive or intensive cpd., see under 1 **anu**, *the Law in all its parts*; while Childers understands **anudh°** as *lesser or inferior dhamma* (against which see Lévi on Sūtrā. xiii.1 comm.). Acc. to CPD **anudhamma** means (*right method*) and is a 'hypostasis of **anu-dhammam**' (adv., *in accordance with dhamma*). In BHS (as also in Pali, e.g. Dh. 20) there is some evidence suggesting that **dharmānudharma** is equivalent to **dharmasya anu°**, perhaps *the true method of the law* or the like: Bbh 284.1 **na pratipadyante dharmasyānudharmam, they do not attain** (? *practise*) *the anudh° of the dh°*; 197.16 **dharmasyānudharmam pratipadyamānasya** (sc. **Bodhisattvasya**; not agreeing with **dharmasya**, which depends on **anudh°**); Gv 383.5 **dharmasya cānudharmam pratipadye, and I attain** (? *practise*) *the anudh° of the dh°*. Without **dharma** in the context, we find **anudharma-cārin** Divy 617.16 (°riṇī, f.), **anudharma-praticārin** Mvy 1123 (°rī). So we should probably interpret all cpds. of **dharmānudharma**-, which usually parallel the like cpds. in Pali: **dharmānudharma-cārin** Dbh 32.21; °rma-pratipatti, *attainment* (? *practise*) *of the anudh° of the dh°* Mvy 1801 (mss. erroneously omit **dharma** after **anu**; em. Kyoto ed.); Dbh 33.29; Bbh 204.7; KP 9.2; LV 32.16; °rma-pratipanna Bbh 84.4; LV 179.12; 377.14; Mvy 1124. In Mvy 9321 are mentioned **ṣaḍ anudharmāḥ**, after 9320 **ṣaḍ dharmāḥ**; so also Bhik 16b.4 **ṣaṭsu dharmeṣu ṣaṭsv anudharmeṣu śikṣā**; in neither place do I find any clue to what the six **anudharma** (or **dharma**) are. I have not noted any adv. **anudharmam** (parallel to Pali **anudhammam**).

**Anudharmamati**, n. of a Bodhisattva: Gv 443.8.

**?anudharmya**, adj. (cf. Pkt. **anudhammiya**; not in Pali), *conformable to religion*: Bbh 61.23, v.l. **anudharmyayā** (for text **ānudharmyā**, see **ānudhārma**) **kathayā**, instr.

**-anudhāra**, adj., f. **-ī**, *bearing, holding* (in attendance?) **anu**: Divy 513.25 -**vilepanānudhāri** (f.).