

°tayanti Kv 65.9; opt. °tayet SP 72.10; °tayeyuḥ SP 31.10; °taye(h) Laṅk 11.13; impv. °tayata Kv 25.6; pres. p. °tayātā (instr.) Divy 412.15; °tayamānaḥ SP 108.4 (prose); ppp. °tita SP 76.13; ger. °tya SP 215.2, 3; LV 405.1; Divy 94.6; 109.3; Kv 13.19; ppp. of caus. °cintayitāḥ SP 109.2 (prose) *caused to consider*, see § 34.9.

anuvitarkaṇā (cf. next), *study, reflection* (on, with gen.): Bbh 30.13, see **anuvicāraṇā**.

anuvitarkayati (= Pali °takketi), *ponders, reflects on*: ppp. °tarkita Mvy 6684; (foll. by anuvicārita) Bbh 39.14; 396.7; periphrastic fut. tāny anuvitarkayitā bhavati, *he is to reflect on them*, Dbh 25.6.

anuvīdita, adj. (= Pali id., Sn 528, 530), *experienced, 'who has come to thorough understanding, well-informed'* (CPD): Mv iii.397.13; 398.4 (vss), = Pali Sn (above).

anuvīdiś, f. (blend of Skt. vidīś and Pali anuvidiśā), *supplementary direction, semi-cardinal point*, = vidīś, in Bcṭ 328.11 (= Śikṣ 245.18, where text na tu vidīśam); in Śikṣ 252.15 text correctly nānuvidīśam (acc. sg.); in these adhaḥ and ūrdhvam are separately mentioned, as in AsP 481.18-19 mūrdhvaṃ mādhō mā cānuvidīśam avalokayan gāḥ; but for this fact, Sukh 36.11 could easily be taken to prove that anu° means specifically the nadir and zenith, since, after the 4 cardinal points (°paścimottarāsu dikṣu), it follows with adha ūrdhvam anuvīdiḥsu. But the above passages show that adha ūrdhvam in Sukh must not be taken with anu°, which must apparently mean instead the *semicardinal points* (not otherwise mentioned here).

anuvirājita, adj., *resplendent*: °sarīro (mss. °rā): Mv i.38.14.

anuvilokana (nt.; = Pali id.), *looking over thoroughly, examination*: buddhadharmadeśanānu° Gv 98.23.

anuvilokayati (= Pali °keti, in sense 1), (1) *looks over, views completely*: °kayati LV 62.6; °kayanti LV 62.21; Jm 92.16; °kayann (pres. p.) LV 101.6; (2) *metaphorically, considers, ponders*: cintayann anuvilokayan (Mañjuśrīyam, who was not present) Gv 529.4.

Anuvaineya, n. of a settlement (nigama) of the **Maineya** people: LV 225.6. Tib. rjes su dpag pa, acc. to Das = anumāna, *to weigh, deliberate upon*. No v.l.; but it is hard to doubt phonetic variation or corruption between m and v here (§ 2.30).

anuvyañjana, nt. (= Pali id.), *erroneously written °cana* SP 62.3 (WT em.), *minor or secondary characteristic*, of things in general, associated with **nimitta**, q.v.; the Buddha (or a Bodhisattva) is neither nimitta-grāhin nor anuvyañjana-grāhin (Pali °gāhi), Mv iii.52.6, 12; Śikṣ 357.2; also, specifically, one of the 80 *minor marks or characteristics* of a mahāpuruṣa, esp. a Buddha: SP 259.4; 264.3; LV 34.21; 100.2; 103.12; 270.17-18; 428.4; Mv i.38.14; 50.3; 237.8; 335.12; ii.38.16; Divy 46.29; 75.3; Av i.18.1. Lists are given LV 106.11 ff.; Mv ii.43.8 ff.; Mvy 268 ff.; Dharmas 84; a Pali list cited by Burnouf, Lotus App. VIII, 2, from the Dharmapradīpikā; this I have been able to use only at second-hand, from Burnouf. (In Bbh 376.11 ff. a wholly discordant list which consists simply of 80 parts of the body.) From the five lists above mentioned I have tried to reconstruct, as well as possible, what may have been the original list; some items are conjectural. In order, the Pali list is quite close to Mvy and Dharmas; Mv is not too remote from it; LV is radically shifted in order. In my list I cite adjectival forms (applied to the Buddha), as in Mvy; some texts add -tā, making abstract nouns: 1. (ā)tāmra-nakha; 2. snigdha-n°; 3. tuṅga-n°; 4. vṛttāṅguli; 5. anupūrvāṅguli; 6. citāṅguli; 7. (ni-)gūḍha-śira (*veins*); 8. nirgranthi-ś°; 9. gūḍha-gulpha; 10. aṣṣama-pāda; 11. simha-vikrānta-gāmin; 12. nāga-v°-g°; 13. haṃsa-v°-g°; 14. vṛṣabha-v°-g°; 15. pradakṣiṇāvarta-gāmin; 16. cāru-g°; 17. avakra-g°; 18. vṛtta-gātra; 19. mṛṣṭa-g°; 20. anupūrvag°; 21. śuci-g°; 22. mṛḍu-g°; 23. viśuddha-g°; 24. paripūrṇavyañjana (*sex organs complete*); 25. pṛthu-cāru-jānu-man-

dala; 26. sama-krama; 27. sukumāra-gātra; 28. adina-g°; 29. (?) anutsanna-g°; 30. susaṃhata-g°; 31. suvibhaktāṅga-pratyāṅga; 32. (?) vitimira-viśuddhāloka; 33. vṛtta-kuḥṣi; 34. mṛṣṭa-k°; 35. abhugna-k°; 36. (?) kṣāmōdara; 37. gambhira-nābhi; 38. (pra-)dakṣiṇāvarta-nābhi; 39. samanta-prāsāḍika; 40. śuci-samācāra; 41. vyapagata-tila-kālaka-gātra; 42. tūla-(?)sadrśa-sukumāra-pāpi; 43. snigdha-pāpilekha; 44. gambhira-p°; 45. āyata-p°; 46. (?) bimba-prāti-bimboṣṭha; 47. nātyāyata-vadana; 48. mṛdu-jihva; 49. tanu-j°; 50. rakta-j°; 51. gaja-garjita-(?)jīmūta-ghoṣa; 52. madhura-(?)cāru-mañju-svara; 53. vṛtta-damṣṭra; 54. tīkṣṇa-d°; 55. śukla-d°; 56. sama-d°; 57. anupūrvā-d°; 58. tuṅga-nāsa; 59. śuci-n°; 60. viśuddha-netra; 61. viśālan°; 62. citra-pakṣma; 63. sitāsita-kamala-dala-(?)śakala-nayana; 64. (?) āyata(asiṭa?)-bhrū; 65. ślakṣṇa-bhrū; 66. (?) anuloma-bhrū; 67. snigdha-bhrū; 68. pināyata-karṇa; 69. (?) sama(or, aṣṣama)-k°; 70. (?) anupahata-karṇendriya; 71. (?) superinata-lalāṭa; 72. pṛthu-°; 73. (su-)paripūrṇottamāṅga; 74. (?) asita(or, bhramara-sadrśa)-keśa; 75. (?) cita (Tib. on Mvy stug pa, *thick*)-keśa; 76. ślakṣṇa-keśa; 77. asaṃlulita-keśa; 78. aparūṣa-keśa; 79. surabhi-keśa; 80. śrīvatsa-svastika-nandiyāvarta-varḍhamāna-(?) or, lalita-)pānipāda. There are of course variants for many of these, but except as indicated by question-marks and parentheses, I believe the list is substantially original.

anuvyavalokita, *continuously gazed at* (by, in comp.): sarvabodhisattvānu° Gv 533.11.

anu-vyavaharati, *operates according* (to something else): Bbh 174.(14-15) me . . . andhasyācakṣuṣmataḥ tathā-gatacakṣuṣaivānuvyavaharataḥ, *of me who am blind, sightless, and who only by the eye of the Tathāgata carry on according* (to it). Cf. next.

anu-vyavahāra (m.), *regular, successive* (in stages), or *corresponding* (anu) *process, operation, or business*: °rahetuḥ Bbh 97.10, 16; 99.15; 100.14; laukikārthānu°ra-taḥ 140.18. Cf. prec.

anu-vyākṛta (cf. vyākṛoti 2), *prophesied afterwards* (anu): Mv i.2.2, 3, 7.

anuvraja (m.?), *the following after*: (sc. mama) °jamātreṇa Gv 540.24, *by merely following* (me). Cf. Skt. anuvrajaṇa (Schmidt's Nachträge); should we emend to this? The parallel nouns are -ana formations.

anuśamsa, m.; °sā, f.; also **ānuśamsa** °sā; and **ānṛśamsa**, Buddhacarita 6.12, mss. (Johnston em. anuśamsa; Tib. supports anu° or ānu°, rjes-su); acc. to Kern SBE 21.336 note 1, ānṛśamsa in title of SP chap. 18, but KN ed. has °nu° (quantity of preceding a- obscured by saṃdhi); La Vallée-Poussin, Bodhicaryāvatāra-pañjikā 22 n. 3, assumes ānṛ° as orig. form; Pali only āniśamsa; BHS mss. often °saṃś° for °sams°; *benefit, blessing, advantage, profit*, as derived from virtuous actions of various kinds; Pali lists five (PTSD; other lists occur), and five are often mentioned in BHS, but they are different for different works of merit, and other numbers (as 10, 18) also occur; I have not found the PTSD list in BHS. Forms: anuśamsa, m., Mv ii.81.2 eṣo 'nuśamsō dharme sucirṇe; Sūtrā. i.3, comm.; Divy 437.25; Śikṣ 16.8; 124.2; Bbh 196.6; 304.12 ye . . . anuśamsā(h); Karmav 40.22 (note katame following; here the five are those of Pali AN iii.244.8 ff., only the first two being named in Karmav); anuśamsā, f., Mvy 2626 (Tib. phan yan, read phan yon); Bbh 42.12 imā(h) . . . anuśamsā(h); anuśamsa or °sā, m. or f., Mmk 658.27 (n. pl.); Dbh 32.6 °sānugata-; ānuśamsa, m., SP 296.1 ānuśamsās ca . . . ye; 391.1 bahūn ānuśamsān; Mv ii.324.9 (vs), mss. anuśamsa, but meter requires ānu°; form app. acc. sg.; Senart em. āniśamsam; ii.372.16 (mss. ānuśamsō, Senart em. °sam); Av i.213.12 ime . . . ānuśamsāḥ; Śikṣ 121.2 ānuśamsa(h); ānuśamsa or °sā, m. or f., SP 373.8, 12 (°sāḥ, n. pl.); on ānṛśamsa see above; anuśamsa or ānu°, m. (inīti°-l vowel obscured by saṃdhi), SP 420.11 (prose) °sā(h), with ime; Bbh 296.21 °sāḥ, n. pl., with m.