

is the hero of the Mahāummagga-j., No. 546, and Amara is his wife. This has misled both CPD and DPPN into identifying *this* Pāli Jātaka with the story of Mv. Actually the stories are quite different, and Mv agrees with the Sūci-j., which, to be sure, acc. to the Story of the Present, belongs to the same occasion as the Mahāummagga; hence doubtless the transfer of the names of the hero and heroine from one to the other. Which was the original? (2) n. of a river: Māy 253.6; in a list between Viśvāmitrā and Tāmarā; not in Kirfel; perhaps read Amalā? (but this also is not recorded as a river-name).

Amalaḡarbha, n. of a Bodhisattva: Mvy 710; Dbh 2.12.

Amalā, n. of a rākṣasi: Māy 243.26.

a-mātrjña (neg. of mā°, q.v.), *not honoring one's mother*, regularly followed by apitrjña, aśrāmaṇya, abrahmaṇya, *not honoring fathers, monks, brahmins*: Mv iii.363.8; Divy 293.25; Gv 228.15; 353.3; Bbh 252.21; SP 429.7; amātāpitrjña-tā, aśrāmaṇya-tā, abrahmaṇya-tā Karmav 40.10.

amātya-prekṣita, Mv ii.1.9 (mss.), or **amātyā-vekṣita**, LV 23.20, *watched (guarded) by ministers*, nt. adj., epithet of the family in which the Bodhisattva is to be born; to be taken closely with foll. phrase, Mv tam kulam bhogām bhujjati, LV tat kulam bhavati bhogān paribhunnakti, *it eats its meals* (or, *enjoys its wealth*) *under the guardianship of ministers*; so Tib. blon pos blta zhiñ loñs spyod la spyod pa yin. In Mv the mss. have °preṣitaṃ, which Senart emends rightly; but he also, wrongly, em. amānya for amātya. The parallel Mv i.197.19 is different and doubtless corrupt.

amātra, m., a high number: Mvy 7752a. So read with v.l. for **sumātra**, m., which is read by Mironov without v.l. But Tib. gzhal yas, *without measure*. Cf. **amantra**.

a-mātrajña, adj. (neg. of mā°; = Pali amattaññu; cf. next), *immoderate* (in eating): Ud xxix.15.

a-mātrajña-ta, adj., f. °tā (or, in mss., °jñā°; see under **mātrajñatā**), Bhvr. cpd., *which has no moderation* (in eating): Mv iii.48.17; 49.4 (parṣāye...) bhojane amātrajñatāye (so Senart; it seems to me necessary to read °jñatāye, with v.l. 48.17).

amānuṣa, m. (1) = **amanuṣya(ka)**, subst.: Divy 456.21 (see s.v. **amanuṣyaka**); LV 75.15; (2) n. of a nāga king: Māy 247.26.

amāpya, **amāpiya** (not in Pali or Skt.; neg. gdve. to caus. of root ṇā), (1) adj. *immeasurable*: °pya SP 66.4; Vaj 34.2; °piya Mv ii.362.11 (prose): (2) subst. nt., a high number: Mvy 7948 (cited from Gv); 8046; Gv 106.25; 134.14 (all °pya).

amāpya-parivarta, m. (Mvy) or nt. (Gv 134.14), *square of prec.* (2): Mvy 7949 °taḥ (cited from Gv); Gv 106.25 (gen.); 134.14 °tam, n. sg.

amita, ppp. (to root am; recorded only in Skt. Gr.), *sick*: Mv ii.430.3, mss. varam te amito (Senart em. ramito, implausibly) aham, *sick as I am, I am a better choice for you*.

Amitateja(s), n. of a former Buddha: Mv i.136.16.

Amita-tosala (nt. or m.; cf. **Tosala**), n. of a country in the south: Gv 179.3 °le.

Amitadhvaḡa, n. of a Buddha in the west: Sukh 97.15.

Amitanātha, another name for **Amitābha**: Sādh 360.4; 363.13.

Amitaprabha, (1) another name for **Amitābha**: Sukh 50.6 (vs); 53.15 (vs); 62.13–14 (prose), here one of three names for the same personage, **Amitābham Amitaprabham Amitāyusaṃ** (tathāgatam etc.); (2) n. of a different (future) Buddha: Sukh 70.6.

Amitalocana, n. of a former Buddha: Mv i.138.11.

Amitavyūhavatī, n. of the lokadhātu of **Amitāyurjñānaviniścayarājendra**: Mmk 303.24.

Amitaskandha, n. of a Buddha in the west: Sukh 97.14.

Amitā, n. of a sister of Śuddhodana: Mv i.352.14; 355.20.

Amitābha, (1) n. of the Buddha who presides over the western paradise **Sukhāvati** (lokadhātu); also known as **Amitāyu(s)**, **Amitaprabha**, **Amitanātha**, and doubtless intended by the Mmk names **Amitāyu(rjñāna)-viniścayarājendra** (or the like), even tho he is once depicted separately in a painting centering about that personage (Mmk 305.12–13, cf. 304.25). See these names separately. The two commonest names are **Amitābha** and **Amitāyus**, and they are as a rule quite equivalent and interchangeable; see notably Sukh 62.13–14; 95.15 and 20. Often **Sukhāvati** is mentioned with him. He is the fourth of the 'transcendent' Buddhas, Dharmas 3; Mvy 85. Other occurrences: Suv 2.5; Bhad 49, 57, 59, 62; Śikṣ 175.6; Kv 18.7; 21.8 etc.; Mmk 42.16; 426.7; Gv 82.5; Laḡk 283.7; Sukh 1.6; 28.10 etc.; Sādh 16.10 etc.; (2) n. of a Bodhisattva: Gv 442.22 (one of a long list, and hardly to be identified with the Buddha A.).

Amitāyu (or °yus; n. sg. always °yus), another name for **Amitābha**, q.v.: SP 184.13; 419.3 (one ms. °tābha); Suv 8.2; 120.6; RP 57.21; Sukh 32.13; 49.4; (in the 'Smaller Sukh' mentioned before, and oftener than, **Amitābha**: 93.3; 95.15 etc.).

Amitāyurjñānaviniścayarāja, Mmk 7.12, or °rājan, id. 301.20, n. of a Tathāgata, presumably = **Amitābha** (°tāyu); see the following items.

Amitāyurjñānaviniścayarājendra, Mmk 301.15; 303.23; 426.8; or °viniścayendra 365.16, = prec.

Amitāyurvati, n. of the lokadhātu of **Amitāyuviniścayarājendra**: Mmk 304.21 f.

Amitāyuviniścayarājendra = **Amitāyurjñānaviniścayarāja** etc.: Mmk 304.25.

Amitāyus, see °yu.

Amitauja(s), n. sg.), n. of a former Buddha: Mv i.138.1.

amitraka (cited for Skt. by Galanos [pw]; = Skt. amitra, with -ka, perh. specifying), (*one that is*) *an enemy*: MSV ii.20.7; 21.3.

amila (v.l. **āmila**, q.v.), m. (AMg. amila, 'a cloth made in the Amila country; a woollen cloth', Ratnach.; there is no country called Amila in Kirfel; cf. also Pali āmilāka, a certain kind of woollen cloth), Mvy 9172 = Tib. beḡu ras yug chen, which seems to mean about what the Chin. means, viz.. *large cloth of calf's hair*.

a-milāna, see s.v. **milāyati**.

a-mukhara, adj. (= Pali id.; neg. of Skt. mukhara), either *not garrulous*, or (acc. to CPD for Pali equivalent, used in parallel formula) *not scurrilous* (cf. also **mukhara**): Mv ii.356.12 = iii.280.18, with **avikīrṇa-vāca**, q.v.

[**amuñciyaṃ**, Senart's em. at Mv i.184.9, apparently understood as neg. gdve. from muñcati, *not to be escaped from*. But mss. a-muñciya (one °yaḡ; at end of line of vs), and this is prob. to be kept, as neg. ger.: *not having got rid of*, i. e. *if one does not get rid of* (this evil thought).]

amūḡha-vinaya, m. or nt. (= Pali amūlha°, see CPD; described MN ii.248.5 ff.), *disciplinary procedure for one not* (any longer) *insane* (and forgiven sins committed during past insanity), one of the **adhikaranaśamatha**: Mvy 8633; nt. MSV ii.207.12.

a-mūlaka, f. °ikā (= Pali id., as adj.), *groundless, baseless* (of an accusation): Mvy 8494 amūlakābhyākhyānam; Prāt 519.7 amūlakena saṃghāvaśeṣeṇa dharmenānudhvamsayet; MSV iii.108.19 ff.; as subst. nt., *groundless accusation*: °kam Mvy 8376, a **saṃghāvaśeṣa** offense, described Prāt 481.6–10 and in Pali Vin. iii.163.21 ff. (a monk falsely accuses another monk of a **pārājika** sin, then of his own accord repents and confesses); MSV iii.88.1.