

-arghyeya, see an-a°.

Arciketu, n. of a former Buddha: LV 172.10.

(arcita, ppp. [= Skt., used, tho rarely, in this sense, pw s.v. arc; cf. BR 5.1042], [decorated,] beset, studded [with jewels]: Mvy 6056, defined as = the preceding khacita [and cf. the following racita].)

Arcitanama (read Arcitamana, for °manas?), n. of a Bodhisattva: Gv 443.6 (prose) °masya, gen.

Arcinetrādhīpati, n. of a yakṣa: Mvy 3371.

Arcimant (°mat, °ma), (1) n. of a legendary cakravartin who became the father of **Dīpamkara**: Mv i.193.14 °mām (v.l. °mo; n. sg.); 198.16 °mo, etc.; (2) n. of a previous incarnation of Śākyamuni: LV 170.17. See also **Arcīsmant**.

Arcimahendra, n. of a Bodhisattva: Gv 442.15 (prose) °rasya, gen.

Arcirmaṇḍalagātra, n. of a Tathāgata: Gv 422.18 (prose).

Arcīśiri (semi-MIndic = *Arciśrī), n. of a Tathāgata: Gv 259.8 (vs) °rīś, n. sg.

Arcīscandra (see s.v. **Kuṇḍaśriyārcīscandra**), n. of a Bodhisattva: Gv 443.1.

Arcīsmati, n. of the 4th (bodhisattva-) bhūmi: Dbh 5.8 etc.; Mvy 889; Dharmas 64; Bbh 341.2.

Arcīsmant, (1) n. of a Tathāgata: Śikṣ 9.3; (2) n. of a Bodhisattva: Gv 442.11; (3) n. of an ancient king, a previous incarnation of Amitāyus, and father of Puṇyaraśmi: RP 36.18 ff. Cf. also **Arcimant**.

Arciṣsamudramukhavegapradīpa, n. of a Tathāgata: Gv 422.20.

Arjuna, (1) n. of a king of Hastināpura (= Pali Ajjuna; identified with Arjuna Kārtavīrya of Skt. epic), character in the **Śarabhaṅga** (q.v.) Jātaka: Mv iii.361.4 ff.; 368.15; (2) n. of a yakṣa: Māy 23; (3) n. of a Śākyan mathematician: LV 146.9 ff.

Arjunāvana (ā for a m.c.), n. of a locality (pertaining to Arjuna 2, above): Māy 23.

artita, distressed: pple. of next.

ar(t)tiyati or °tiyati, °te; in one doubtful passage perhaps arti°, otherwise always art° when not fused in samdhi with preceding vowel; forms occurring include ar(t)tiyati, °yanti, °tiyate, °tiyante, °tiyanto and °taṃ (pres. pple.), aritiyeran (I read art°), artita (ppp.); also artiayate (? v.l. arti°); attiyantā (and probably attiyate for prec.); rtiyate, °yante, °yamāna (pres. pple.; for rt° we usually find rit° written); ardiyamāna (pres. pple.); āstīryati; and noun **attiyānā**. The corresp. Pali (see CPD) is written atṭiyati, aṭṭhi°, aḍḍhi°, addiyati. Despite all this confusion, there is no doubt that we are dealing with essentially one word, with modifications due to diverse influences, including popular etymology and hyper-Sktism. Wogihara, ZDMG 58.454, gives the 'correct form' as rtiyate (which, or rather usually rit°, is customary in Bbh, but I believe occurs nowhere else), and the mg. as *er schämt sich*; both statements are wrong, I believe. As to mg., Wogihara was evidently influenced by the fact that the word is often associated in Pali with harāyati, jigucchatī, and in BHS with jehriyate, (vi)jugupsati, or equivalents. But it is also often used where *shame* cannot be involved. Most likely the MIndic word is a denominative from arti (for which arti, with semi-MIndic shortening, is recorded even in Skt.). All forms are included here since the word is clearly a unit, but they are also entered under the several headings: (1) *is grieved, perturbed, distressed*: Mv i.219.17 = ii.21.19 kecit samsārapāṣena arttiyante (ii.21.19 samsāracāreṇa arttiyanti) yathā aham (said by the infant Bodhisattva), *are distressed*; Mv ii.161.7 bodhisattvo jātiye arttiyanto, *being pained by* (or, *on account of*) birth, 11–12 . . . maraṇena artti°, 13 śokehi artti°; Mv ii.242.13 arttiyati (Senart em. arti°); Mv i.89.18 (ākīrnavihāreṇa) nārtiyanti; Mv ii.480.7 śokārtita; LV

174.14 jarārtita; Bbh 166.11 rtiyamānaḥ (of a Bodhisattva); Bbh 171.9 rtiyamānaṃ. (2) In some transitional cases, leading over to the next group, the additional note of *aversion, revulsion* seems more or less clearly present: Bbh 282.7–8 tena pūrvakenādhimokṣeṇārītiyeran (read °nārtiyeran; but in same phrase line 23 °mokṣeṇa rītiyante), *they would be annoyed by, sick of, disgusted with their former enthusiasm*; Bbh 168.23 rītiyate; Mvy 1830 nārtiyate (no context); (3) like preceding but accompanied by parallel forms of hrī-, jugups-, or the like: SP 108.6 daridracintayārtiyantaṃ jehriyamānaṃ jugupsamānaṃ, *distressed, ashamed, disgusted by the thought of being poor*; Mv i.343.1 (tena adharmaṇa) attiyantā (Senart em. arti°) vijigupsantā or °satā (mss. °satām, evidently pres. pple., Senart em. wrongly °sitā) *distressed and disgusted by this immorality*; Karmav 47.26 āstīryati jhretī vigarhati vijigupsati, *is distressed, ashamed, offended, disgusted* (by acts he has done); 49.2; Divy 39.7 ye 'nena pūtikāyena-ārdiyamānā jehriyante vijigupsamānāḥ, *being distressed, are ashamed, disgusted*; (4) with abl., *feels aversion* (from): MadhK 297.2, text arīyate (ebhyo dharmeḥhyo), but v.l. attiyate, so prob. read; followed by jehriyate vitarati vijigupsate; in line 4 below (see note 1) mss. dharmeḥhyo attiyānā (text arti°) vijigupsanā (nouns).

[**artiyānā**, read **attiyānā**, q.v.]

artha, nt. (as in RV generally; in later Skt. only m.), *aim, goal*, etc.: idam eva cārtham (acc.) SP 97.5 (vs); paramārtham etat (acc.) 8,10 (vss); yad artham samudāgato tad artham abhisambhāvayitvā Mv i.4.12, formula repeated i.34.1 etc.; in these two occurrences all mss. yad, tad. (As one of the four **pratisamvid**, see this.)

arthakriyā, *action for the benefit* (of others), one of the four **samgraha-vastu** (q.v.), but only in LV (instead of the usual **arthacaryā**, q.v.): LV 38.17; 160.6; 182.6; 429.13.

artha-cara, adj. (= Pali attha°), *helpful, rendering service*: Jm 2.8. Cf. next.

artha-caryā (= Pali attha-cariyā; cf. prec.), *conduct for the benefit or profit* (of, gen. or comp.): devānām (Mv iii.91.1, 3 deva-) manuṣyānām (i.231.6 adds ca) °ryām caramāno (or caranto) Mv i.231.6–7; iii.91.1, 3; svāmyarth° Jm 85.1; parārth° Jm 95.8, etc.; technically as one of the **samgraha-vastu** (q.v.; in LV replaced by **arthakriyā**, q.v.), *conduct for the religious benefit of others*, viz., inspiring them to act for their own religious profit, as explained Bbh 220.25 ff.; in lists of the 4 samgrā°, Mv i.3.12; ii.395.8; Mvy 927; Dharmas 19.

Arthadarśi(n), (1) n. of a former Buddha: Mv iii.236.9; (2) n. of another former Buddha, in the same list, iii.240.4 f.; 241.15; 243.10; 244.2; 245.12 f.; 247.8; 248.16.

artha-darśimant (= Pali attha-dassima(nt), cf. **darśimant**), *having insight into meanings*: Mv iii.345.7 tattvārthadarśimām (v.l. sattvā°).

artha-dhāraṇī, see **dhāraṇī**.

arthanatā (= Skt. arthanā, Pali atthanā; § 22.41), *request, prayer*: LV 393.13 (vs).

Arthavacanaśrī, n. of a Buddha: Gv 259.2.

Arthavargīya, nt. pl., n. of certain Buddhist sūtras (= Pali aṭṭhaka-vaggika, or °iya, = Sn sect. 4, see CPD s.v.; acc. to Lévi, JAs. 1915, I, p. 413, the BHS form points to the true interpretation of the Pali), Divy 20.24; 35.1 (in both, mss. °vadgīya); Bbh 48.23 (citing a vs = Sn 897, in the above section).

artha-vaśa, nt. (? = Pali attha-vasa, see CPD, '-vasa . . . little more than a suffix'; called masc. by CPD, but idam, kim, are used with it), *reason, motive, purpose* (virtually = artha): LV 244.8 idam arthavaśam adhikṛtya; Mv iii.48.5 (kati), 10 (dve) arthavaśam, acc. pl.; kim-arthavaśam samanupaśyanti MSV ii.84.19; 85.3 etc. (same phrase with kim-artham 84.15; Pali uses kim with arthavasam).