

āchindana(-tā), (cf. Pali *acchindana*), *breaking, violation*, in an-ā°, *non-violation*: Śiṅ 126.15 *guruvacanānavamardanatayā paravacanānāchindanatayā cādeya-grāhyavacano bhavati*.

āchoḍita (?), ppp. (for *āchorita*, cf. Skt. *āchurita*, KSS, *scratched, drawn* ?), *set, inlaid* (with strings of jewels): SP 151.9 (prose) *suvarṇasūtrāchoditam* (*buddhaksetram*). So both edd., but with only 1 ms. (KN); the others °āchādita *covered*. However, Tib. *bris pa* (acc. to WT), *scratched, drawn, inscribed* (if connected with *ḥbri ba*), would seem to support this reading.

ājanya, also **ājaniya**, **ājānya**, **ājāniya**, **ājāneya**, adj. (= Pali *ājāñña*, *ājāniya*, *ājāniya*, *ājāneyya*), *of noble race, blooded*, primarily of animals, esp. horses; by extension used of men, esp. Buddhas and Bodhisattvas, and very rarely (meaning *noble*) of other, inanimate entities. Tib. (e.g. Mvy 1080, 4769, etc.) regularly renders *cañ śes* (pa), *omniscient*, falsely interpreting the word as derived from *jñā know*. In composition, the word in all its forms regularly (not always) follows the noun, e.g. *aśvājāneya*, *a blooded horse* (orig. perhaps *a thoroughbred of a horse*?), below. As separate word: of animals, *yo aśvavaram* *damaged ājāneyan* (= °yam) *va saindhavaṃ* Ud xix.7; *ājāneyā hayottamāḥ* Mv ii.487.20; iii.22.11; cf. *yuktāni ājānyarathāni* Mv iii.441.10 *chariots of* (drawn by) *blooded* (horses), *all hitched up*; *ājāneyau* *dvau balivardhāv* LV 381.7; *ājāniyo hastipoto* Mv iii.130.7 (prose, no v.l.); of men, *ājāneyānām sattvānām* Gv 322.8; °neyaḥ Mvy 1080, of *śrāvakas*; °neya *iti ucyaite* LV 425.19, of the *Tathāgata*; *ājāneyo kahin ti nāma* (so Senart em., mss. *kāma*) *bhoti* Mv iii.397.14, answered by ... *ājāneyo* (v.l. °ya) *tam* (Senart em. *ti tam*) *āhu bhūriprajñā* (mss. °jñā) 398.12; voc. *ājanya*, addressed to Buddha, *namas te muktāyājanya* Mmk 4.22; cf. Divy 617.16 *ājāneya-mānā*, *paying reverence to the Noble One* (the Buddha); in KP 9.5 and 10.5 *dāntājāneya-prāpta*; 9.14; 10.17 and 20 *ājanya-prāpta*, all of Bodhisattvas (cf. 10.1 *ājāneyā bodhisattvāḥ*), *become noble* (steeds), see s.v. *prāpta*; the figure of a horse is surely intended here, since there is contrast with KP 9.1 *bodhisattva-khaḍḍukāḥ*, the latter (q.v.) being a term pertaining in its literal sense to horses; here may also belong Mv ii.264.14 *ājāneya-vikrāntam vikramantam*, said of the Bodhisattva, *striding with the stride of a blooded horse*, or *of a noble person* (cf. the next following *mahāpuruṣavikrāntam vikr°*), but possibly *striding with a noble stride* (cf. the preceding *aparājītavikrāntam vikr°*), as in the next example; as prior member of *karmadhāraya* cpds. or *bahuvrīhi*s based on them, occasionally *noble, distinguished*, in application to other than animate beings: *catasra imā ... ājāneya-gatayo bodhisattvenānugantavyāḥ* RP 14.13, *noble procedures* (listed as *sugatipratilābha*, *guruśūśrūṣaṇā*, *prāntaśayyāsanābhīrati*, *pratibhānapratilābha*; is the literal meaning *gaits of a blooded horse*?); *ājāneya-svaraḥ* Mv iii.343.5 could, then, also be taken as *having a noble sound* (ep. of the Buddha's voice), but in view of the preceding *vṛṣabhasvaraḥ* and the following *krañcasvaraḥ* it probably means *having the sound of a blooded* (horse) and belongs above; once, at least, this adj. precedes in composition the name of the animal to which it is applied, *ājāneya-hasty-upetān* Śiṅ 26.14; but regularly this order is reversed (as in such cpds. as *nara-śārdūla*) and we find *aśvājāneya*, m. (lit. *thoroughbred of a horse*) Mvy 4773 (misunderstood pw s.v. *ājāneya*); Divy 510.21, 22; 511.1 ff.; Mv ii.270.11 (mss.); Gv 400.13; Śiṅ 28.3 (ms. *aśvājāneyān*); *bhadrāśvājāneya*- Sukh 60.8-9; *hastyājāneya* Mvy 4771; Gv 400.12; Śiṅ 27.21; *simhājāneya* Mvy 4769; and (cf. above, and Pali *purisājāneyya*) by extension *puruṣājāneya* (the corruptions *puruṣājāneya* and °*śajāna* occur in mss. and sometimes in edd.) LV 350.11, corresponds to Mv i.229.8; Mv ii.133.8; 284.18; in Mv i.316.4 ed. em. *puruṣājāniyam*, mss. cor-

rupt, reading doubtful; *puruṣājāneya* Mv iii.109.5 (vs); Bbh 50.6 (voc., to the Buddha).

ājavamjjava (m. or nt.), *coming and going, moving to and fro* (in the *samsāra*): Mvy 5393 °*va* (Mironov *ājāvam°*, but v.l. text) *samāpannaḥ* = Tib. *hoñ ba* *dañ ḥgro bar* (*coming and going*) *gyur ba*; LV 205.12 (*lokasya, people*) ... *ājavamjvasamāpannasyāsmāl lokāt param lokam paralokād imam lokam samdhāvataḥ samsarataḥ*. See next two items. The word contains double forms of *java* or at least the root *ju* but its precise formation is not clear to me; is *ājava* *moving swiftly hither*, and *java* *hastening away*? For the preceding part of this cliché see s.v. *guṇāvagunṭhitabhūta*; but the Pali correspondent does not contain *ājavamjjava°*, at least in most of its occurrences.

ājavamjjava-tā = prec.: *Buddhacarita* xii.41 °*tām hitvā prāpnoti padam akṣaram* (Johnston's *rushing torrent of birth and death* seems to me not quite accurate, but obviously the *samsāra* is meant).

ājavamjavibhāva, m. (see prec. two), *state of moving restlessly to and fro* (in the *samsāra*): MadhK 218.4 °*bhāvena janmamāraṇaparamparayā samsarāṇam syāt*; 529.1 *ya ājavamjavibhāva upādāya pratitya vā*.

ājāniya, **ājāneya**, **ājānya**, see **ājanya**.

ājavamjjava-, see **ājavamjjava**.

ājīva, m., = next: MSV ii.50.1 (prose).

ājīvaka, m. (= Pali id.), a member of a heretical ascetic sect: SP 276.3 (to be avoided by Bodhisattvas); LV 405.4, and repeatedly in the sequel; MSV ii.49.4 ff. See next (1).

ājīvika, (1) m. (= Pali id.) = prec.: MSV ii.83.19; LV 380.12 (v.l. °*aka*); Divy 393.20; 427.7, 8 (here identified with *nirgrantha*, 9); *ājīvika*, with a- m.c., Śiṅ 332.1 (vs); (2) nt. (= Pali id., Skt. *ājīva*), (means of) *livelihood, profession*: °*bhayam* (= Pali id.), *danger due to profession or means of livelihood*, Dharmas 71; (3) °*ikā*, f. (= Pali id.) = (2): °*bhaya*- (as under prec.), Gv 264.9; Śiṅ 296.5; Dbh.g. 2(338).10 °*kā-maraṇa-kīrti* (*dvandva*); -*bhaya* is understood from prec. line with all three items).

-**ājñaka** = Skt. *ājñā* at end of adj. cpd.; see **yathājñāka**.

ājñā (= Pali *aññā*; in Skt. only *command*, which in Pali is always *āñā*), *perfect, esoteric knowledge*, identified with *arhatship*: as object of *ārādhayati*, *gets perfect knowledge*, LV 238.22, or of *ārāgayati*, id., Mvy 7602; *ārāgaye*, aor., Mv iii.53.9; *ārāgayiṣyasi* Divy 302.20; *ājñā-citta* (in Pali nt. subst., *a mind disposed to perfect knowledge*), in Bbh 105.7 *ājñācitta ekāgracittāḥ*, Bhvr., *having (such) a mind*; in Mvy 7259 °*cittena*, not clear whether Bhvr. or *Karmadh.*; *samyag-ājñā-vimukta* (= Pali *sammada-aññā-vimutta*), *freed thru perfect knowledge*, Mv i.59.7, 9, 12 (*arhantānām*) ... °*muktānām*; Ud vi.19; xx.17, 20; °*suvimukta-cittaiḥ* Sukh 1.14. See also **ājñendriya**.

ājñākṛta, adj. (ppp.), *made subject to*, with gen.: Mv i.311.4 *brāhmaṇānām-ājñākṛtā* (mss. °*to*, but f.); Senart queries whether *ājñākṛtā* is intended).

ājñāta-kaṇḍīnya (= Pali *Aññāta-koṇḍāñña*, also *Aññā-k°*; see **Kaṇḍīnya**), n. of the first of the **bhadra-*vargiya*** monks; corruptly *ājñāna°* LV 408.5, or *Jñāna°* LV 1.6, v.l. both times (Ā)jñāta°; Mv iii.328.20; 333.19; 337.4; 338.20; 345.3; 347.14; 348.8; 349.6, 7; SP 1.9; 33.5; 212.3; Mvy 1030; Divy 182.21; 268.5; Av ii.134.12; Sukh 2.2; °*nyasya jātakam, colophon*, Mv iii.349.3, and again (a different story) 353.13.

ājñātar (= Pali *aññātar*), *knower*: LV 397.11 *deśaya tvam mune dharmam ajñātāro bhaviṣyanti*.

ājñātāvin, adj. (= Pali *aññātāvi-n*; § 22.51), *possessed of perfect knowledge*: Ud vi.12, read °*tāvi* for text °*tāpi*; °*tāvindriya* (= Pali *aññātāvindriya*), nt., *the faculty of an ajñātāvin*, °yam Mvy 2080; ŚsP 64.3 f.; Bhvr. *possessing that faculty*, Sukh 56.12 °*yā(h)*.