

nām āmagandhās (Senart em. °dhā) ca śighram antarahāpaya (5 mss. °hāpanā or °ṇā); fig. of the stench of immorality, opp. of the odor of sanctity, Mv iii.214.3 ke āmagandhā manuṣeṣu brahma, and 11 (after a list of vices) te āmagandhā manuṣeṣu brahma (corresp. to Pali DN ii.242.15 and 243.5). This is the basis of the usually fig. meaning of **nirāmagandha**.

[āmateya? ŚsP 80.4, see s.v. **adhipati**.]

āmātha (m. or nt.; from Skt. ā-math-), *agitation, violent stirring*, or perhaps concretely *eddy, whirlpool*: Dbh 28.22 mahaughormy-āmāthair nimagnā vāteme sattvāh. . .

-**āmantraṇaka**, in **an-āma**°, adj. (neg. Bhvr. to Skt. āmantraṇa, Pali āmanṭaṇa or °na; in Pali āmantanikā is recorded in a concrete, personal application), *having no conversation, characterized by not talking with people*: of ascetic practices, (ātāpana-paritāpanaiḥ . . .) anāmantraṇakair LV 248.17 (prose).

? **āmanyate** (only Vedic and very rare; not recorded in MIndic), *desires, intends, longs*: Mv ii.194.13 (vs) eṣo cāham api āmaṃsye (1 sg. fut.; v.l. āmaṃsa) vanditum puruṣottamam. But I suspect a corruption.

āmārjayati (formally caus. to Skt. āmārṣti, āmrjati), *purifies* (a **maṇḍalaka**, 3, q.v.): Divy 333.18 bhagavato maṇḍalākam āmārjaya; 345.22-23 tayor (gen.) dve te āsanaprajñāpti kṛtau (sic!) dvau maṇḍalākāv āmārjītau.

āmila, m. (= **amila**, q.v., for which var. āmila occurs), presumably the same kind of cloth called amila: Bhik 22b.4 °lā(h), n. pl.

āmilāta, ppp. (MIndic for Skt. āmlāna; cf. Pali milāta = Vedic mlāta), *withered*; āmilātam (bhavati) sammilātam saṃpuṭa(ka)jātam Mv ii.126.4, 5; 127.8, 9; 128.13, 14; 129.15, 16, all prose, in modulations of the same phrase; the corresponding passage LV 254.14 has the regular Skt. āmlāna.

āmiṣa, nt. (except for the strange āmiṣā Mvy 6753; the BHS word also has its Skt. meanings, as well as those listed here, in which it = Pali āmiṣa; even in Skt. a few occurrences approach this sphere of use, cf. BR s.v., *Alles worüber man mit Gier herfällt*), lit. or orig. (the) *flesh* (contrasting with dharma, as in Pali with dhamma, the spirit); *worldly things, possessions, or enjoyments*, as contrasted with religious or spiritual ones (dharma): Mvy 6753 āmiṣā (I so also Mironov) = Tib. zañ zñ, *matter, object, goods; external goods, earthly possessions* (contrasted with internal, spiritual gifts); also *sa, meat, and zas, food*; **sāmiṣaḥ**, q.v., Mvy 6751, and **nirāmiṣaḥ**, q.v., Mvy 6752 (here āmiṣa = Tib. zañ zñ, only); dual dvandva dharmāmiṣa, *spiritual and worldly things*, °śābhyām yathāśaktyā samgrāhakaś ca Bbh 254.21; °śābhyām dāne °matsarīṇo Sukh 61.5; atha dharmāmiṣam iti bhagavan kaḥ padārthaḥ Lañk 179.17; āmiṣam Lañk 180.6, defined at length in 6-13 as including what leads to longing (trṣṇā, 10) and rebirth, away from the religious goal; cf. āmiṣasamgraho bhavati na dharmasamgraha iti 179.16; lokāmiṣasamgraho bhavati na dharmasamgraha iti 173.5; lokāmiṣa-phalābhilāṣiṇo (gen. sg.) vā punaḥ lokāmiṣanimittam tathāgatacaityapūjā Bbh 22.25-26; dharmasambhoga āmiṣasambhogo Divy 93.1 *spiritual and worldly enjoyment*; in Mv iii.55.1, 3 Mahākāśyapa is described as the Lord's dharmajo dharmanirmito dharmadāyādo na āmiṣadāyādo, *spiritually born, spiritually fashioned spiritual heir, not physical (or worldly) heir* (Pali also uses dhamma- and āmiṣa-dāyāda); āmiṣalolupaḥ puṅgalo . . . bodhisattvena na sevityaḥ RP 19.1; apy oṣitā āmiṣapātraclvare (so prob. divide, see oṣita) RP 19.10; āmiṣa-priyās RP 34.2 *fond of worldly things*; āmiṣa-gurukasya RP 35.2 *devoted to . . .*; nāmiṣaprakṣiptayā samtatyā Śikṣ 128.7, *with mental disposition* (see **samtati**) *not intent on worldly (or material) things*; āmiṣa-kimcītka, see **kimcītka**; na labhyaṃ bhikṣavas tenāmiṣeṇāmiṣakṛtyam kartum MSV i.249.12, *it is not allowable to pursue enjoyment with this worldly enjoyment* (sugar added to food).

[? **āmukta**, ppp., f. °tā, acc. to Divy Index *jewel*, in Divy 2.28 (ratnapratyupatikayā) karṇikayā āmuktayālam-kṛtaḥ; 3.7 koṭimūlyayā ratnapratyupatikayā āmuktayā jātaḥ; and see **āmuktaka**, °ikā. I doubt this mg.; in 2.28 it seems a normal ppp. = Skt. āmukta, °ā: *adorned with a jewel-set earring fastened on him* (cf. also Divy 614.17 āmuktamālyābharāṇā, *with garlands and ornaments fastened on*); this is a regular mg. of āmuñcati. In 3.7, to be sure, no noun is expressed; the same karṇikā of 2.28 is however clearly meant; possibly here ratna-pratyupatikayā may be understood as a subst., with specifying ka (§ 22.39): *with a jewel-studded thing fastened on*.]

āmuktaka, f. °ikā (= Skt. āmukta, ppp.), *fastened on*: Divy 23.7 tasya ratnakarṇikā karṇe āmuktikā. (Taken by Index as noun, *jewel*; see s.v. **āmukta**.) I see no meaning in the suffix ka (§ 22.29).

āmukha, adj., (presenting itself) *before one's face; present, at hand*: Jm 92.24 mṛtyor mukham ivāmukham (. . . vaḍabāmukham); Bhad 58 āmukhi (m.c. for °khe; one ms. °kha) sarvi bhaveyu samagrāh, *may they all be present* (to me; āmukhi prob. loc. sg., adverbial, rather than n. pl. with pronominal ending); Gv 54.20 (vs) māra-maṇḍalaraṇasmi āmukhe (loc. abs.), *when the battle . . . is at hand*; Bbh 14.13 -saddharmāntardhānim āmukhām upagatām paśyati; Bbh 251.1 (bhayabhairavair) āmukhaiḥ. Cf. the following items, and s.v. **poṣadha**.

āmukhayati (denom. from prec.), *presents, puts before one*: Sādh 548.14 śūnyam jagad akhilam āmukhayet.

āmukhi-karaṇa (n. act. to next), *the making present, realization, manifestation*: LV 432.22 -bodhicittāmukhi-karaṇa-; 441.6 -samāpatty-āmukhi-karaṇa-tayā (instr. of -tā); Śikṣ 33.15 (cf. note p. 399); 276.6 punar-āmukhikaraṇena.

āmukhi-karoti (see **āmukha**, and cf. prec.), *makes present* (regularly in oneself), *realizes, manifests*: -karoti LV 180.5 (buddhadharmān); 182.5 (dharmamukhāni; cf. also id. 7, 9, etc.); Bbh 126.10 (śilpakarmasthānam); -kṛtya, ger. LV 137.18 (-upāyakauśalyam); Divy 350.14 (bodhi-pakṣān dharmān); Śikṣ 355.11; Gv 179.10 (Acalām upāsi-kām; *keeping present in his mind*); Sādh 24.4 (śūnyatām); 58.12 (parisuddhatām).

āmukhi-pravṛtta (= -bhūta, see next), (which have) *come to be present to one's mind, realized*: Divy 491.18 (tasya . . . tisro) gāthā ā° °ttā jātāḥ, *three verses occurred to him, were presented to his mind*.

āmukhi-bhavati (see **āmukha**, and cf. prec. and foll. items), *becomes present* (to oneself, to one's mind), *is realized, is manifest*: °vati KP 4.2 (bodhicittam); Dbh 52.24 (prajñāpāramitāvihāra); °vanti SP 159.2 na ca tāvat tasya te dharmā ā° (so both edd., but most mss. abhi-mukhi-bha°); LV 204.17 (pūrvapranidhānapadāny); 244. 21-22 (samāpattisatāny); ppp.-bhūto Mv i.245.17 (dīpam-karabuddhaśabdo . . .); -bhūtam Divy 180.19 (nilakṛtsnam); 411.16 (sthavirāpām vacanam).

āmukhi-sthita, ppp. (cf. prec. items and especially **āmukha**), *situated facing or in the presence of* (with acc.): Gv 241.11 (vs) tathāgataḥ sattva sarvi (acc. pl.) samam āmukhīsthitāḥ, *facing (or in the presence of) all creatures at once*. (Perhaps in the minds of, but in the sense that he knows their minds.)

āmūtrika, adj. (Skt. amutra with suffix ika), *of a future life or other world*: ahiḥkaḥ amūtrikaḥ Bbh 22.16; 24.13.

āmṛduka, adj. (ā plus mṛduka, q.v.), *rather mild*: AsP 387.1 °ko bhaviṣyati.

āmṛśa, nt., *touching, enjoyment*; only as etymologizing substitute for, and interpretation of, **āmiṣa**, q.v.: Lañk 180.7 (in definition of āmiṣa) āmiṣam āmṛśam . . .

āmodaniya, adj., *gdve. to next, subject of rejoicing, to be rejoiced over*: Mv ii.259.10 (and ff.) śuddhāvāsā ca devā aṣṭādaśa āmodaniyāṃ dharmān pratilabhanti (listed in sequel).