

**gaṇa-guṇa**, adj. (cf. *caturguṇam*), in many folds: °nām samghāṭim śrasi pratiṣṭhāpya (as a pillow, Chin.) MPS 27.9.

**gaṇanāgati**, f., a high number: LV 148.7, cited thence Mvy 7970-1.

**gaṇanāvarta-lipi**, a kind of script: LV 126.7. See *āvarta*. Does it mean something like *mathematical writing*? Cf. also *śāstrāvarta*.

(**gaṇanā-samatikrānta**, f. °tā, surpassing calculation: SP 66.4 (prose); so read with all mss.; KN em. gaṇanām sam°, which WT keep without note.)

**gaṇa-bhojana**, nt. (= Pali id.), eating in a group; forbidden to monks except for special reasons which are stated in Prāt: Mvy 8458; Prāt 510.3.

**gaṇa-vācaka**, m., teacher of a group (of pupils), school-teacher: °ko brāhmaṇaḥ... gaṇam brāhmaṇakān mantrān pāṭhayati MSV i.46.14.

**gaṇika** = **gaṇin**, teacher: Mv iii.392.7 (prose) -tīrthika-gaṇikā (v.l. °gaṇi), n. pl., heretical teachers.

**gaṇitra** (nt.?), Divy 263.9, acc. to Index *astrologer's instrument, abacus*; perhaps quite as likely, (astrological) calculation: Bhūriko gaṇitre kṛtāvi śvetavarṇam (q.v.) grhitvā gaṇayitum ārabdhāḥ, Bh., who was clever at g., took śv. (pw chalk) and began to reckon.

**gaṇin** (= Pali id., and more commonly AMg. id.; see also *kugaṇin*, *gaṇika*), teacher: SP 313.1 (vs) mahāgaṇī (n. pl.); 298.5 and 387.4 (prose) gaṇin- mahāgaṇin-gaṇācārya-; Mv i.74.3 (vs) para-gaṇī (n. pl.), hostile teachers (nisprabhā para°); LV 243.19 samghe (v.l. samgha-) gaṇinam gaṇācāryam, and 20 samghe (v.l. samgha-) gaṇī gaṇācāryah; read samghinam and samghī (see *samghin*) for samghe; the corresp. Pali phrase (PTSD) is samghī (ca) gaṇī (ca) gaṇācāriyo (ca), and Tib. has three coordinate epithets, tshogs dañ ldan pa (= samghin), tshogs can, tshogs kyī slob dpon.

**Gaṇendra**, n. of a Tathāgata: LV 295.9.

**Gaṇendrarāja**, n. of a Bodhisattva: Gv 4.6.

**Gaṇeśvara**, n. of a former Buddha: Samādh p. 57 line 13.

**gaṇḍa**, m. (nt.? cf. also *gaṇḍikā* and *gaṇḍaka*), (1) stalk of a plant (in this sense, somewhat doubtfully, in Pali, see PTSD): ikṣu-gaṇḍā, acc. pl., Mv i.21.9; nā-dānkura-gaṇḍa- Lañk 18.4; aṅkura-gaṇḍa-pattra- Bbh 99.24; esp. as possessing medicinal properties, gaṇḍa-bhaiṣajyam Mvy 5839; mūla-bhaiṣajyam gaṇḍa-bhai° Bhik 23b.1; mūla-gaṇḍa-pattra-puṣpa-phala-bhaiṣajya Divy 100.16; 109.25; 347.6; 486.16 (om. puṣpa); Av ii.133.12; bhaiṣajya-vṛkṣasya mūlato vā... gaṇḍataḥ śākhātaḥ tvaktaḥ... Śikṣ 21.17; (2) piece, part, portion (cf. gaṇḍa Kathās. 94.66 'fehlerhaft für khaṇḍa', pw, but?): madhyamako gaṇḍaḥ MSV ii.104.19; gaṇḍa-gaṇḍam, adv., in pieces, Divy 155.13 (see s.v. *gaṇḍaka*, 3); kati-gaṇḍā, of how many parts? (sāvitrī) Divy 638.2, sāvitrī tri-gaṇḍā 3; pañca-gaṇḍa-gati-cakra, Gv 484.9 (vs), the wheel of the five-partite (five-fold) states of existence, = saṃsāra-cakra, see s.v. (pañca-) *gaṇḍaka* 1; (3) rhinoceros (so Skt. Lex.; also *gaṇḍaka* 2, q.v.): Mvy 4793 = Tib. bse.

**gaṇḍaka** (m.? = *gaṇḍa*, q.v.), (1) part, in pañca-gaṇḍaka, adj., five-partite, five-fold (also *gaṇḍa*, 2), ep. of the (saṃsāra-) cakra or wheel of rebirth (not the dharmacakra as absurdly stated in Divy, Index) referring, as is clear from Divy 300.8-12, to the five states of being in which one may be reborn (see s.v. *gati*), hell-inhabitants, animals, ghosts (preta), gods, and men: Divy 48.25; 180.22; 281.29; 300.8, 9; 301.18; 551.15; 567.10; Av i.50.13-14; 96.5; 104.5 etc. (and in Gv 484.9 pañca-gaṇḍa-gati-cakra); MSV ii.130.18; (2) rhinoceros (= *gaṇḍa* 3, q.v.); Skt. Lex. and Pali Lex. id., see Childers; Pkt. Lex. and Deśin. 7.57 *gaṇḍaya*: Mv iii.303.10 (prose) *gaṇḍaka-bhayam vā* (with other dangerous animals); (3) n. pr., given to Kāla, brother of King Prasenajit:

Divy 155.13 (yatrāsyā) śariram gaṇḍa-gaṇḍam (see s.v. *gaṇḍa* 2; cf. Divy 153.28 ff. for the point) kṛtam, tasya Gaṇḍaka ārāmika iti samjñā samvṛttā; 157.25.

**Gaṇḍa-grāmaka**, m., n. of a Vṛjī village: MPS 21.6. Corresp. to Pali Bhaṇḍa-gāma; Tib. (dum, a piece) and Chin. support g-.

**Gaṇḍavyūha**, m. (in Śikṣ 2.3 °ha-sūtra), n. of a work, our Gv: in colophon, Gv 548.10, 11; Mvy 1341; Mmk 38.12; Sādh 10.11; various citations from it in Śikṣ, 2.3 ff. (Gv 116.16 ff.); 34.18 ff. (Gv p. 462.5 ff.); 101.13 ff. (Gv 482.3 ff.); 310.1 ff. (Gv 31.9 ff.); these quotations are all abbreviated; Gv contains in 543.9 ff. the entire text of Bhad.

**gaṇḍī**, only Divy 335.13 °ḍir, n. sg., usually *gaṇḍī*, q.v., *gong*.

**gaṇḍikā**, (1) stalk (= *gaṇḍa*, 1; = Pali *gaṇḍikā*, *gaṇḍhikā*): ikṣu-g° (= Pali ucchu-g°) Mv i.17.11, 12; (2) piece (cf. *gaṇḍa*, 2) or block of wood (also Pali id., more often spelled *gaṇḍhikā*): goṣṛṣacandanasya tisro gaṇḍikā vastreṇa pidhāya Divy 31.27; (tisro) gaṇḍikā darśitāḥ 32.2; (3) = *gaṇḍī*, *gaṇḍī*, *gong*: Kv 13.8, read, dharmagaṇḍikām ākoṭayanti (see *ākoṭayati*).

**gaṇḍī** (= Pali id.; cf. *gaṇḍī*, °*dikā*), *gong*; very often with a form of *ākoṭayati*, q.v.: Mvy 9155; gaṇḍy ākoṭitā Divy 336.11; 337.9 (cf. gaṇḍir āk° 335.13); Av i.258.9; 272.1, etc.; in ii.87.2 read with ms. gaṇḍī-m-ākoṭyatām, cf. Kv 36.17 na ca tvayā dharmagaṇḍī-m-ākoṭyamānā śrutā (fig., the gong of the dharma); esp. as a sign of meal-time, gaṇḍī-kāle Av i.264.8; gaṇḍī-deśanā-kāle Av ii.95.1, app. at the time of the manifestation of the gong, i. e. at dinner-time, see Speyer's note; in Av i.258.1 and ii.10.8 is printed instead of this gaṇḍī-deśa-kāle, but Speyer on ii.95.1 would emend deśa to deśanā, prob. rightly.

**gaṇḍīraka**, m. (= Skt. °ra), a kind of pot-herb, growing in water: candana-°kaḥ MSV ii.64.11 (cf. *candana* 1).

**gaṇḍūsika**, °mika, °ṣa, see *kaṇḍūsika*.

**gata**, adj., ppp., (1) understood, grasped (hardly a Skt. usage; cf. however BR s.v. gam, ppp. gata, 1, 1): gatam etad Divy 301.27, I have understood this (which you have said); etad api gatam 302.1, 5, 12; (2) extensions of the quasi-suffixal use of gata noted for Skt. by Whitney, Gr. 1273c; very close to the Skt. is perhaps Divy 29.21 ekasya grhagatam kṣetragatam ca, ekasyā-vārigatam deśantaragatam ca, to one went (in a division of property) what was in the house and in the field (? or possibly the house(s) and field(s)? as in *drṣṭigata*, *rūpagata*, see below), etc.; Śikṣ 246.16 (tatra katamo 'bdhātuḥ?) yad idam asmin kāye 'dhyātmanam pratyātmanam āpaḥ, abgatam; aptvaṃ snehaḥ (abgatam perhaps what is water), snehagatam snehatvaṃ...; on *drṣṭi-gata* and *rūpagata*, which seem hardly distinguishable in mg. from *drṣṭi* and *rūpa*, see s.vv. (the former is found in Pali, the latter in AMg.).

**gataka**, adj. (gata plus specifying -ka), the one who has gone: Mv ii.216.18 udakahāri gatako.

**gata-pratyāgatikā**, Bbh 122.18-19, or °tika-tā (v.l. gati-pratyāgatikā) 121.20 (cf. Skt. gata-pratyāgata, gone and come back), the coming back again after having gone: instr. (na ca bodhisattvo yācanakam) punaḥ-punar-yācanatayā gata° °tayā (or, gati° °kayā)... parikliṣya dānam dadāti.

**gati**, f., (1) (= Pali id.) state of existence into which rebirth is possible; destiny, (future) state. As in Pali, there are normally five: hell (naraka, niraya; nairayika), animals (tiryak, tiryagyonī, tiryaggata), ghosts (preta, yamaloka, °kika), gods, men; or six, with addition of asuras. The first three are evil, *durgati* (tisṛṇām *durgatinām* SP 260.8, listed 9), or *apāya*, q.v. A brief summary of the 5 or 6 *gati* in LaVallée Poussin, AbhidhK. iii.11. Lists of 5,