

92.2, 4, āyadvāram, replaced in vs by āyu 7, āyo 9); Gv 501.17 bahūnām puṣpaśatasahasrānām āyadvāram bha-
viṣyātīti; of dharma, Bbh 19.4 (dve ime . . . bodhisat-
tvasya) mahatī kuśaladharmāyadvāre (dual); Gv 495.24
sarvadharmāyadvāra-tayā; others, Gv 466.5-6 kalyāṇa-
mitrāyadvārāḥ, *having good friends as their origin or cause*
(agrees with series of nouns ending sarvabuddhadharma-
pratīlambhāparinīṣattayāḥ, l. 4); āyadvārārthena ṣaḍā-
yatanam Śāl 81.7 and MadhK 564.2 (cf. 552.9 with note:
la porte d'arrivée, la porte de naissance); (2) *source of*
income (cf. Skt. āya, *income*), substantially = karmānta:
Bbh 5.15-16 udāreṣu ca karmāntesv adhimukto bhavati,
na paritāyadvāreṣu; perhaps in this sense Mvy 2333 sam-
ghāyadvāraharaṇam, *depriving the assembly (of monks) of*
sources of income (? in a list of sins; Tib. is literal and not
helpful).

āyācana (nt., = Pali id., to Skt. and Pali āyācati),
supplication (of a deity): Divy 1.10 āyācanahetoḥ putrā
jāyante; 231.25 °nena.

āyācā (to Skt. āyācati, cf. Skt. yācā, *entreaty*:
Jm 120.6 (prose) -parisamāpty-āyācāyā, *with entreaty to*
complete . . . Crit. app. suggests em. to °pti-yācāyā, but
the formation seems quite possible (to āyācati as yācā
to yācati).

āyātrika, m., *guard or attendant on a journey*: kimar-
tham vayam °kāṇām bhṛtim anuprayacchāmaḥ MSV
iv.62.12.

āyāpita, ppp. (of Skt. āyāpayati, not in this mg.),
reared, brought up: (tvam mayā . . .) svahastabalenāyā-
pitāḥ poṣitaḥ samvardhitaḥ Divy 499.9.

[āyāsa, m., °saḥ Divy 82.13, read ācāmaḥ with Tib.
(letter from Mr. D.R.S. Bailey) and same passage MSV
i.80.18, cf. Divy 82.17 etc.]

[āyika? LV 34.6, see **samādhyāyika-tā**.]

Ayudhiṣṭhira (?), n. of a Bodhisattva: Gv 443.4.
Uncertain reading; initial in samdhi with preceding -a,
permitting analysis as Ayudhi°, which seems scarcely
possible; perhaps the long ā is an error or misprint; and
we should understand Yudhiṣṭhira.

Āyurdadā (see **-dada**), n. of a kimnara-maid: Kv
6.12.

-āyūsika, adj. ifc. (from āyus with suffix ika), *aged* . . .
Kv 48.13 (prose) (jirṇo vṛddho mahallakāḥ . . .) aneka-
varṣaśatasahasrāyūsikāḥ.

āyusmaṃ, i. e. Skt. āyusman, functions like Pali
āvuso (see **āvusa** and **āyusmaṃvāda**), and like it (see
Childers s.v.) may be addressed to more than one person,
sirs (usually to equals or inferiors): Mv i.328.16 (prose)
(te bhikṣū . . . kumbhakārasya mātāpitarau etad uvāca),
yatra āyusmaṃ bhikṣū (n. pl., so read with mss., Senart
wrongly em. bhikṣūṇām) . . . tṛṇā na sambhūanti . . .

āyusmaṃvāda (m.; = Pali āvusovāda, DN ii.154.9,
12; cf. **āyusmaṃ**), *address using the term āyusmaṃ* (āyus-
man): Mv iii.329.10 (mā bhikṣavo . . .) tathāgataṃ āyus-
maṃvādena samudācaratha (in corresponding passage LV
409.6 āyusmadvādena, regular Skt.).

Āyustejas, n. of a former Buddha: LV 5.14.

āyuh-saṃskāra, see s.v. **saṃskāra** (2).

āyūha (Pali id.), *effort, striving*, chiefly in neg. **an-**
āyūha (also **anāvyūha**), q.v. for discussion of mg.; cf.
also **āyūhati**: āyūhaniryūha-vigata (= anāyūhāniryūha)
Lañk 80.7 °tam (traidhātukam); 115.15 °tāḥ (sarvadharmā-
māḥ); in Gv 40.11 āyūha-sarvadharmā-vimāna-pratiṣṭhā-
nām (bodhisattvānām), prob. error for anāyūha-.

āyūhati (= Pali id.), cf. (an)āyūha, *exerts oneself*,
strives (for, acc.): Gv 69.24 (bodhisattvavimokṣam;
similarly in the rest); 80.24, 25; 83.12; 199.24 (in all these
followed by corresp. form of **niryūhati**, q.v.); 222.15
°hantī, followed by viyūhantī; passive, Lañk 115.13
āyūhyamānaṃ nāyūhyate, niryūhyamānaṃ na niryūhyate,
ata etasmāt kāraṇān . . . sarvadharmā āyūhaniryūhavi-

gatāḥ, *being striven after it is not attained* (or [successfully]
striven after), *being renounced it is not got rid of*; that is
why all states of existence are without either acquisition or
ridance (Suzuki, *neither taking birth nor . . . going out*).

āyoga, m. (= Pali id.; in sense 1 Skt. Lex., and acc.
to BR once in Rām., but acc. to pw bhramarāyoga there
means *Bienenschwarm*), (1) *practice* (of), *application* (to),
with loc. or as posterior in cpd.: sukhallikāyoga, *addiction*
to pleasures (otherwise °kānyoga, which alone seems to
be known in Pali), see s.v. **sukhallikā**, LV 407.22; 416.16;
adhicitte ca āyoga(h) Ud xxxii.27(32) (= Pali Dh. 185,
same text); (2) in SP 102.4 (prose) (dhanikāḥ) syād āyoga-
prayoga-kṛṣi-vāṇijya-prabhūtaś ca bhavet, and in cor-
responding vs 111.9 prayoga āyoga . . .; here both āyoga
and prayoga apparently mean different kinds of business
activity; acc. to Tib. it seems that āyoga = ḥdu ba,
accumulation (of wealth), prayoga = ḥphel ba, *increase*
(qy: by usury?), but acc. to Das also *accumulation, col-
lection, excess*.

āra, nt., *the hither or nearer side or part*, in contrast
to pāra: Mvy 2662 = Tib. tshu rol, *this side* (2663 pāram);
ŚsP 1360.9 (kasyacid dharmasyotpādām vā nirodham
vā . . .) āram vā pāram vopalabhate. (Cf. AMg. āra, nt.,
this world, this life, this existence. Doubtless the stem from
which is derived the Skt. adverb ārāt *near*, see Edgerton,
Mīmāṃsā Nyāya Prakāśa, Gloss. Ind. s.v. ārād-upakāraka.)

[āraḥṣa, m.: LV 192.18, text āraḥṣān sthāpayati
sma, *he establishes guards*. But v.l. rakṣā; read either this
or āraḥṣām; in any case the stem is fem. (in -ā); cf. 193.15
āraḥṣām prakarotha. In Bbh 230.13 ms. āraḥṣāni, ed.
āraḥṣyāni; read arakṣyāni, see **arakṣya**.]

āraḥṣaṇa-tā (cf. °ṇa, Schmidt, Nachträge), *the being*
on guard: °tā vipratipanneṣu Śikṣ 286.3 (prose).

āraḥṣitar, *one who guards* (from, with abl.): °tāraḥ
pranāṣapathebhyo Gv 463.7.

(**āraḥṣya**, see **arakṣya**.)

āraṅga, m. or nt. (associated with **ārāgayati**, q.v.:
root raj, rañj, cf. Skt. raṅga etc.), *acquisition, attainment*:
LV 35.3 (prose) sarvakuśalamūladharmāraṅgotāraṅgāyā,
to the bringing over into acquisition of . . . Tib. brtsams,
accomplishment.

āraṇyaka, m. (Skt. id., *forest dweller*, not in technical
sense; = Pali āraṇṇaka, also **ara**° in both BHS and Pali);
dwelling in the forest, one of the **dhūtaguṇa**: Mvy 1134;
Dharmas 63; AsP 387.3; MSV iii.122.4.

āraṇya-dhuta, see s.v. **dhuta**.

āra-tas, adv. (= Skt. ārāt), *at a distance, afar* (from,
with gen.): Gv 488.7 (vs) tasya sarvi sugatā na durlabhā,
tasya sarvi jnaputra nārataḥ.

Ārati, f., n. of one of the 'armies' (senā) of Māra:
Mv ii.240.3 (vs) kāmā te prathamā senā dvitīyā ārati
vuccati. The meter is indifferent as to a- or ā- initially,
and LV in the same vs has **Arati**, q.v. It is hard to be sure
what meaning was attributed to the word. Foucaux
(*mécontentement*) and Tib. (mi dgaḥ ba) understand LV
as a-(neg.)-rati.

-ārabdha, *injured*, in **an-ārabdha**, q.v.

ārabhya, ger., postpos. with acc. (= Pali ārabha),
referring to, having to do with: SP 21.1 (taṃ varaprabham
bodhisattvam) ārabhya . . . dharmaparyāyam samprakā-
śayām āsa (practically = *revealed to the bodhisattva* V.);
71.9 samyaksambodhim ārabhya . . . bodhisattvayānam
eva samādāpayati; 109.10; LV 400.13 (prose) sattvān
ārabhya mahākaraṇām avakrāmayati sma (= 180.6
sattveṣu ca mahākaraṇām avakrāmati sma); Mv i.319.3-4
. . . śrotuṃ imam eva mārakaraṇḍam nigamam ārabhya
(*about*); iii.212.5 . . . prccheyam dṛṣṭadhārmikam artham
ārabhya utāho sāmparāyikam; 7 pañca kāmagaṇān
ārabhya; 318.13 (anīyatam) rāśim ārabhya; 412.14 yaśo-
dam śreṣṭhiputraṃ ārabhya imam udānam udānaye; Divy
98.8; 348.17 sthaviropaguptam ārabhya; 619.8 bhikṣu-