

nyāḥ pūrvanivāsam ārabhya bhikṣūn āmantrayate sma (repetitions below); Jm 172.17 (vs) . . . tad brūhi kam ārabhyeti bhāṣase; Bbh 37.1–2 yathāvadbhāvikatām dharmānām ārabhya yā bhūtātā; 49.15–16 Samthakātyāyanam ārabhya; 223.2 hīnayāna-niḥsṛtiṃ cārabhya mahāyāna-niḥsṛtiṃ vā; etc.

ārambaṇa, nt. (= Pali ārammaṇa; in mg. 1 = Skt. **ālambana**; in BHS this, q.v., is also used in mg. 3), (1) *basis, support, point d'appui; basis, reason, (logical) ground*; in Bhvr. cpds., *having . . . as basis, based on . . .*: SP 6.13 (see s.v. **āśravaṇa**); 71.7 –vividha-hetu-kāraṇa-nidarśanārambaṇa-niruktyupāyakaūśalyair; 318.6–7 yām ca . . . tathāgataḥ . . . vacam bhāṣata ātmopadarśanena (add with WT vā paropadarśanena) vātmārambaṇena vā parārambaṇena vā . . ., either on his own authority (Kern) or that of others, or on the basis of (presentation of) himself (in visible form) or of others (so essentially Burnouf; perhaps more exactly, on the basis of giving an account, a description, sc. of himself, by himself or by others); 318.14 vividhair ārambaṇair, with various bases or authorities; 319.12 tad ārambaṇam kṛtvā, probably making that my reason or basis; 320.3 tathāgatārambaṇa-manaskāra-kuśalamūlāni, roots of merit (due to) attentiveness based upon the T.; LV 244.5 (dhyānagocarāṇām) ca samāpatty-ārambaṇānām laukikasamādhinām; Mv ii.260.15 mahantānām varṇānām ārambaṇam . . . (16) bhūtānām ca varṇānām ārambaṇam anuprāpnuvanti (Bodhisattvas), apparently basis of great castes . . . and of bygone castes* (so Senart, but he disclaims understanding what is meant); Gv 18.21 –bodhy-ārambaṇa- (1st ed. misprinted; corr. 2d ed.) –kuśalamūla-; 64.8 and 116.5 ārambaṇikṛtya, making a basis, object of attention (with acc.); in Śikṣ 253.3 ārambaṇena = ālambanapratyayena (cf. Mvy 2269; Pali ārammaṇapaccaya), the third of the four **pratyaya**, q.v.; (2) *physical basis, location* (= Skt. **viṣaya**): Gv 82.14 yasmin yasminn adhvani (time, i. e. present, past, or future) yasmin yasminn ārambaṇe (cosmic location, of a Tathāgata) . . . tathāgatam draṣṭum ākāṅkṣāmi; Gv 512.4–5 ābhāsam agamann ekasmin ārambaṇe yathā caikasmin ārambaṇe tathāśeṣasarvārambaṇeṣu, location(s), of the palatial structures presided over by Maitreya; (3) like Pali ārammaṇa, also = Skt. **viṣaya** in sense of *sense-object*, of which in Pali there are six (the 6th being dhamma, object of manas); Śikṣ 250.5 cakṣurindriyādhipateyā rūpārambaṇa-prativijñaptiḥ, recognition of the sense-object form, dependent on the sense-organ eye (sight); Mv i.120.11, read with mss. ārambaṇārambaṇacittam hetuno parikarmenti, . . . the thought as it grasps the sense-objects (here perhaps more particularly the objects of the manas, ideas, to which Pali ārammaṇa is sometimes restrictedly applied). —*(Mv ii.260.15–16) Better, *basis of great and true renown, or qualities, or (physical) appearance?* (Addition in proof.)

ārambaṇaka, nt., = **ālambana(ka)** as architectural term: Mvy 5589 = Tib. gdañ bu, *peg, nail, or step of a ladder*; Chin. staircase or step of a ladder. Associated with 5586 **vedika**, 5587 **sūcakaḥ**, 5588 **śaṅkuḥ**, 5590 **sūcika**, 5591 **adhiṣṭhānam**; cf. s.v. **ālambana**.

Ārambaṇachedana, m., n. of a samādhi: Mvy 573; ŚsP 1421.6.

ārambaṇīya, adj., *pertaining to the objects of sense* (see **ārambaṇa**, 3): Gv 83.(7)–8 (svacittam eva pariśodhayitavyam) ārambaṇīya-dharmebhyaḥ, substantially (*must be purified*) from physical conditions.

ārambha (Skt. Lex., see pw 5 App., which follows Zachariae in calling this an error for ālambha, but Pali and BHS support it; = Pali id., in mahārambha, = our word, SN i.76.21; not recorded in PTSD, except in nir-ā°, or Childers), (sacrificial) *slaughter* (of animals), substantially = **yajña**: Bbh 118.2 (kṣudrayajñeṣu ca) manārambheṣu ca yeṣu bahavaḥ prāṇīnaḥ . . . jīvitād vyaparopyante. Cf. also **anārabdha**.

ārāgaṇa, nt., °nā(?), and °na-tā (to **ārāgayati**), (1) *attainment*: Mv iii.57.14 āryadharmānām āraḅaṇāye (so mss.; Senart em. ārādha°); KP 17.2 and Bbh 287.14–15 buddhotpādārāgaṇatā, *attainment of the production of Buddhas*, i. e. of the privilege of being born when a Buddha is living; see under **ārāgayati** (1); paraphrased in KP 17.6 (vs) buddhānam āraḅaṇa sarvajātiṣu; (2) *propitiation, pleasing, winning the favor* (of): Gv 529.23 sarvakalyāṇa-mitrārāgaṇāvīraḅaṇabuddhiḥ, *with a mind to please and not displease all excellent friends*; Gv 84.1 kalyāṇamitrārāgaṇābhīmukhaḥ; 107.11 naikabuddhārāgaṇatāyai . . . (12) yadutārāgaṇābhīrādhanapūjopasthānatāyai; 247.22 kalyāṇamitrārāgaṇaprayogaḥ.

ārāgayati (peculiar to BHS, except for ppp. āraim Deśin. 1.70 = grhitam, āsāditam ity anye; quasi-denom. to an unrecorded *ārāga, cf. **āraḅaṅga** and **ārāgaṇa**, but prob. actually formed as a pendant and opposite to **virāgayati**, q.v., with which it is often associated; used extensively as substitute for ārādhyati, which is often, e. g. in the Kashgar rec. of SP, recorded as v.l. for this; Senart Mv i.458 emended ārāg- to ārād-, but on iii.472 recognized that this was indefensible; Skt. vi-rād- is used, tho not often, in ways approaching **virāgayati**; see also **samrāgayati** and **samrādhyati** for a third confusion of these two roots): (1) *attains, gets, acquires*: object **ājñām**, q.v. (perfect knowledge) Mvy 7602; Mv iii.53.9; Divy 302.20; kuśalām dharmām (so interpret ārādhyate . . . dharmo Jm 106.19, as in Skt., BR s.v. rād- with ā 2; pw 7.371 *befolgen, vollführen*) Mv ii.118.9 °yet, 120.1 °ye (opt.; Senart em. ārād-); nirvāṇam āraḅaṅgayitīti LV 434.6 and 7; °yiṣyanti mamāgrabodhim SP 222.2; āraḅeti (Śikṣ °gayaty) . . . buddhotpādam Mv ii.363.4 = Śikṣ 298.2 (see under **ārāgaṇa**, 1); saced yūyam yācanakam āraḅayatha Bbh 124.23, *if you get (come upon, meet) a petitioner* (i. e. an opportunity to show generosity); ośadhīr āraḅayed āraḅya ca . . . SP 134.3, *would get the herbs, and having got them . . .*; food, Divy 173.4, 29 °gayati; (āhāram) 236.10 °gayāmi; in Divy 314.17; 328.17 na tv eva pitṛmarāṇam āraḅitavantau, (they entered nirvāṇa, or died,) *but did not attain (wait for) their father's death* (i. e., they predeceased him); so mss. in these places, while acc. to ed. in 314.23 and 315.3 mss. have āgamitavantau, *waited for*, which is the essential meaning in any case, but prob. a lect. fac.; (2) *propitiates, gratifies, pleases*; object (or subject of passive forms) almost always Buddha(s): °gayati Mvy 2394; °yanti SP 184.2; RP 15.4; °yeyam, opt. Mv ii.276.12; Divy 23.20; 131.5; 133.15; 192.16; Av i.287.9; °ye Mv ii.393.1 = °yed Śikṣ 306.12; yema Bbh 271.5; °yiṣyasi, fut. Suv 91.3; °yiṣyati SP 153.1; āraḅayī, aor. SP 27.12; 384.6; āraḅita, ppp. (various forms; subject Buddhas) SP 22.7; 70.10; 184.2; 290.11; 393.5; Suv 81.10; Gv 104.17; °gitavān SP 380.10; °gayām āsa Samād- 8.16; °gayitvā, ger. SP 385.6; Mv i.104.8 (Senart em. ārād-); °getvā Mv iii.415.4; °gayitu-kāma Śikṣ 244.3; °gayitavyā, gāve. (subject a human instructress) Bhik 31b.3.

ārājaka, nt. (secondary deriv., with vṛddhi, from arāja or °jaka), *state of kinglessness*: Mv ii.70.13 (vs, but quantity of initial indifferent) °kam idam asmākam.

Ārāḍa (also **Arāḍa**, q.v., and see next; = Pali Ālāra), n. of a sage under whom Śākyamuni studied for a time; in a dvandva cpd. **Ārāḍodra** (-Udraka) Divy 392.1 (see also under **Arāḍa** and **Ārāḍaka**); generally surnamed **Kālāma** (= Pali id.): °ḍa-Kāl° as one word Mvy 3515, but regularly two words: Mv ii.118.1 ff.; 198.1; iii.322.15, 17; in LV 238.14, 19 f.; 239.6, 12; 403.20; 404.2–3, 3–4, Lefmann reads the surname always **Kālāpa**; the mss. generally vary, in 404.3 all have **Kālāma**. However, there seems to have been some support in northern tradition for the ending -pa, for Tib. on Mvy and LV renders sgyu rtsal śes (byed), *knowing arts*, which seems to point to analysis into **kalā** plus a form of root āp-.