

(Tib. transliterates go-ta-ra-ni); also in ms. H of LV, see Crit. App. on LV 11.3, cited as govaraṇi, but read gota°, as shown by Tib. which here has ko-ta-ra-ni (dental n).

gotra, m. and nt. (in Skt. only nt., and not in these mgs.; Pali Diēt. also fail to record these mgs. except in cpd. **gotrabhū**, q.v.; but Pali gotta seems clearly used in mg. 1, below, in Vism. i.138.4-5, in definition of gotrabhū: tam parittagottābhībhavanato mahaggaṭtagottābhāvanato ca gotrabhū ti pi vuccati; note how Pali here associates the Sktized gotra-bhū with the MIndic gotta! contrast Lévi's note on Sūtrāl. iii.1), (1) lit. *family*, but in special technical sense of *religious group or communion*: pañca-gotrāḥ Mvy 1260, listed 1261-5 śrāvaka-yānābhīsamaya-gotraḥ, pratyekabuddha-yānā°, tathāgata-yānā°, aniyata-gotraḥ, a-gotraḥ; same five, with -gotraṃ, nt., Lañk 63.2-5 (pañcābhīsamaya-gotrāṇi); for the fourth, aniyataikātara-gotraṃ, 63.4; in the sequel Lañk explains at length the first three; aniyata-, *le gotra qui n'est pas défini*, Lévi, Sūtrāl. iii.1, note, is briefly treated in Lañk 65.2 f., aniyata-gotrakah punar . . . triṣṭy apy eṭeṣu deśya-māneṣu yatrānūyate tatrānūyojyaḥ syāt; apparently this is the class of people who may be drawn to whichever of the three yānas happens to be presented. The a-gotra is not explained but evidently means people outside of any Buddhist communion; in this sense understand gotrāgotraṃ katham Lañk 25.2, (religious) *family and lack of it* (dvandva cpd.). Only the first three gotras are listed AbhidhK. LaV-P. vi.175; similarly Bbh 223.5-6 contrasts śrāvaka-pratyekabuddha-gotrām (acc. pl.) with tathāgata-gotrān. In KP 102.9; 103.1, 8 āryānām gotraṃ is described as a state in which all normal conditions and activities are at an end, and in 104.1-2 (continuation of the same) it is said, anulomam tad gotraṃ nirvāṇasya. The relation of this to the three or five gotras is not quite clear. In the question, kena pravartitā gotrāḥ suvarṇa-maṇimuktajāḥ Lañk 26.3, gotra is prob. used in this same sense, but the adj., *sprung from gold, gems, and pearls*, is obscure in application; one is tempted to see an allusion (metaphorically) to the next mg., cf. especially suvarṇa-gotra-vat Sūtrāl. iii.9 and suratna-gotra-vat 10, with Lévi's note; but *producing gold* etc., which one would expect, seems philologically impossible; (2) *mine, of gems or ores*: Sūtrāl. iii.9, 10, above; sarvaratnasambhavotpattigotrākaramūlyajñāneṣu Gv 451.2; dhātu-gotrāṇi, *mines of ores* (metals), °ṇi yaṃ paktvā suvarṇa-rūpya-vaiddūryāṇy (°vaid°) abhinivartante Divy 111.20, and (°ūrya-sphaṭīkāny°) 111.28-29, 112.12-13; catvāro dhātu-gotrāḥ pradarsitāḥ MSV i.106.16; (3) like Skt. ākara, also *origin*: nikāyagati-gotrā ye Lañk 292.16, paraphrasing nikāyagati sambhavāt (labhyante) 292.13; *basis, source, cause, sea*: Bbh 2.25 punar etad gotraṃ ādhāra ity ucyate, upastambho hetur nīrāya upaṇiṣat pūrvamgamo nilaya ity ucyate . . . (3.1 gotraṃ dvidvidham, prakṛtiṣṭham samudānītam ca, *natural and acquired* . . .); 3.6 f. tat punar gotraṃ bijam ity apy ucyate, dhātuḥ prakṛtir ity api (cf. gotra = bija, hetu, AbhidhK. LaV-P. vii.49); (4) prob. as special development of prec., *kind, class, category* (like Skt. jāti, of similar origin and lit. mg.): nānāratna-gotra-puṣpapratimaṇḍite Lañk 1.7, *adorned with flowers* (made of) *various kinds of jewels*; so prob. vijñapti-gotra-samchannam Lañk 269.12, *covered by* (various) *classes of relative* (worldly, practical) *knowledge* (see vijñapti).

-**gotraka**, m., *belonging to, a member of a gotra* (q.v., 1); aniyata-gotrakah Lañk 65.2; śrāvakayānābhīsamaya-gotrakasya 64.2; similarly 64.4, 10, 17; 65.1.

Gotrakṣānti, n. of a kinnara maid: Kv 6.22.

gotrabhū, f. (cf. Pali id., a member of the religious communion, see s.v. **gotra**, 1), in Lañk 266.2 āśritā sarvabhūteṣu gotrabhūḥ tarkavarjitā, nīvartate kriyāmuktā jñānajñeyavivarjitā, apparently a fem. collective or abstract, *the 'communion of saints'*, corresponding to the

Pali masc. which refers to an individual person. Suzuki, *the original source*, which is certainly impossible; the word must have some relation to the Pali word, on which see especially Childers, and Lévi, Sūtrāl. iii.1, note.

gotra-bhūmi, f. (see s.v. **bhūmi** 4 and **gotra**, the latter in mg. 1? or 3?), (1) the first of seven bodhisattva-bhūmi: Bbh 367.3; (2) the second of seven śrāvaka-bhūmi: Mvy 1142; ŚsP 1473.11 etc.

gotrāntariya, adj. (see -**antariya**, °yaka), *belonging to a different* (religious) *'family'* or *sectarian school*: Karmav 60.9; 167.12.

Godāniya = **Apara-go**°, q.v.: LV 149.19 (but Tib. nub kyī points to Apara-!); reported also from AbhidhK., iii.145 of LaVallée-Poussin's Transl.; and with short a, Godāniya MPS 31.46.

godoha (m.; Skt. godohana is used in the same way, BR), (the time required for) *milking a cow*, expression for a short time: antato godoha-mātram api Bbh 156.19; (antaṣa) ekarātriṃ dinam apy eka-godoha-mātram api Sukh 72.6.

godha, *greed, attachment* (cf. Pali gedha, and BHS **paligodha**, q.v.); must apparently be read for bodha in KP 111.6 (vs ākāṣa-bodhe imi dve pratiṣṭhite, tau bodhisattvena vivarjanīyau; prose above, line 1, ākāṣa-paligodhau, Tib. (nam mkhaḥ la = ākāṣa) yōṇs su (= pari) chags pa (= *greed*), while in 6 Tib. (nam mkhaḥ la ni) chags pa. It seems that ākāṣa-godhe is intended. But see s.v. 2 **bodha**. Lin Li-Kouang. Aide-Mémoire 169 n. 6, cites wrongly pali-bodhe.

Godhā-jātaka, nt. (= Pali, commonly cited as Godhā-j°, tho the word for *lizard* is godhā as in Skt.), n. of a jātaka story (= Pali Jāt. 333): Mv ii.67.14 (colophon).

gonaṅgula (m., = Pali id., Therag. 113 = 601; Skt. golāṅgula, id., see **golāṅgula-parivartana**), lit. *cow-tailed*, a certain kind of (black-faced) *monkey*: Mv iii.438.8, read with mss. (one slightly corrupt) gonaṅgula-nīṣevitā (parvatām, acc. pl.); Senart em. golāṅgula°.

gonasaka, see **goṇa**°.

gonikā = **goṇikā**, q.v.

go-niṣādikā (= Pali gonisādikā, Vin. i.240.2; in same context as MSV), *cow-resting-place; cow-barn* (?), or merely *place where cattle rest*: MSV i.135.5, glossed in 13 yatra dvārāntas tad gonisādiketi.

Gopa, n. of a son of Khaṇḍa (2): MSV ii.4.3 ff.

Gopaka, n. of a disciple of Buddha: Karmav 65.7. Perhaps the same as Pali āyasmā Gopako, Vin. i.300.5.

gopakṣma(n), or °ma-netra, adj. (= Pali gopaksuma), *having* (eyes with) *eyelashes like a cow's*, the 30th of the 32 **lakṣaṇa**; in Mvy 240 fused with abhinīla-netra into one term, abhinīla-netra-gopakṣmā; gopakṣmā Bbh 376.7; gopakṣmo (read °mā or °maḥ) sa . . . Gv 401.22 (prose); gopakṣma (perhaps sc. -netra; -a m.c.) Mv i.227.2; ii.30.5 (both vss.; in the latter mss. °kṣma, Senart em. °kṣa!); gopakṣma-netra LV 105.15; 432.7 (here text gopekṣa°, v.l. gopakṣa°, read °kṣma°); Dharmas 83 (text gopakṣa-netra-tā, v.l. gopakṣma-bhrū-tā).

Gopagiri, n. of a mountain: Māy 254.10.

Gopā (also **Gopī** and **Gopikā**, qq.v.; in Pali a Sākiya girl named Gopī or Gopikā is known, but not identified with the Bodhisattva's wife), n. of a Sākiya girl, who in LV and Suv becomes the wife of the Bodhisattva (in most other texts he marries **Yaśodharā**, q.v.): LV 142.8 ff. (daughter of **Daṇḍapāṇi**); 157.4 ff.; 194.7 ff.; 230.3 ff.; 237.19; Suv 200.8; in Mvy 1071 Gopī or Gopā, named next to Yaśodharā, but there is no reason to assume their identification (Mironov reads Gopā without v.l.); in Gv 385.6 ff. Gopā occurs as a Sākiya-kanyā, who in 420.19 is the daughter of **Daṇḍapāṇi** (like the Gopā of LV), but there is here no suggestion that she married the Bodhisattva, tho she mentions him 419.20 (as well as **Vairocana**, 396.23).