

Śikṣ 40.12; also with *tat* for *idam* (or *nāma*): *yathāpi tac cittavaśavartitvād* LV 241.22, *of course because he was in control of his thoughts*; *yathāpi tat* (mss.; ed. wrongly em. *tataḥ*) *sphuṭo Māreṇa pāpīyasā* (referring back to same words in lines 21–22) *Divy 201.23, of course (you see) because...*; *yathāpi tad* 230.16; MSV i.51.21; also read in LV 256.6, with v.l. incl. best ms. A, (śubhavarṇatanutā) *sāpy antaradhād, yathāpi* (Lefm. *tad yathāpi*, but this *tad* should surely not be in the text) *tad rūkṣapradhāna-prahitāmakatvāt* (cf. above, LV 255.3); (2) *tad yathāpi nāma*, and (only Mv) *sayyathāpi nāma* (very rarely the word *nāma* is omitted, Mv ii.124.12, in a clause of comparison ending *bhavati*); mss. of Mv also *tayyathā°*, *sadyathā°*; *samyadhāpi nāma* (! cf. *samyathidam*) *balavān puruṣaḥ ... bāhum prasārayet* Mmk 3.25 (= Pali *seyyathāpi*, with or without *nāma*, very rarely *sayyathāpi*, Therag. 412; = Skt. *tad yathā*, also in Pali as *taṃ yathā*; note Mv i.55.13 and 56.8 *tad yathā*, repeating 54.13 *tad yathāpi nāma*, *balavān puruṣaḥ ...*, same clause as in Mmk 3.25 above, a cliché in which Mv elsewhere has *sayyathāpi nāma*, *just as* (followed by nominal phrase or verbal clause), or *just as if* (followed by hypothetical clause, or series of clauses, or, esp. in SP, by an entire long parable, which may fill most of a chapter): *sayyathāpi* (so Senart but mss. *tayyathā°* or *tad yathā°*) *nāma kalam-bukā* (*just like K's*), *evam varṇapratibhāsāpi abhū* Mv i.341.5; in 7 below Senart with mss. *tad yathāpi nāma kṣudram madhum anelakaṃ* (or *°ḍakam*, mss.), *evam-āsvādā*; *tad yathāpi nāma ... etāni buddhaksetrāṇi saṃdrśyante* SP 20.10, *just as these b° appear*; *tad yathāpi nāma ... udumbarapūṣpam kadācit karhicit saṃdrśyate, evam ...* SP 39.8, *just as an ud° fruit rarely appears, so ...*; introducing rather long parables, SP 101.11; 121.11, etc.; the range of usage is sufficiently indicated by these quotations; *tad yathāpi nāma* very often, e. g. LV 246.17; 247.17; 251.9, 17; Mv i.194.13; 341.7; iii.229.3; 425.15, 21 (and in mss. as v.l. for *sayyathā°*, below); both in one sentence, (inasmuch as *prthivīyaṃ unmajjana-nimajjanaṃ karoti*) *sayyathāpi nāma uḍake pi abhidyaṃāno* (mss. *°nā*) *gacchati, tad yathāpi nāma prthivīyaṃ* Mv iii.410.2, (*he plunges up and down in this earth, just as if he were going in water unbroken, just as if on land* (awkwardly expressed, but the mg. is certain in my opinion); *tad yathāpi nāma*, also Sukh 19.16 et al.; Śikṣ 21.17 et al.; Gv 20.1 et al.; Dbh 7.23; RP 40.1; in RP 40.20 and 42.1 read *tad* (for text *syād*) *yathāpi nāma; sayyathāpi nāma*, only Mv, often with vv.ll. *tad ya°* (not here recorded) and others, i.339.8 (twice); 340.12, 13, 15; 345.12; ii.121.7; 124.5; 125.3, 12, 13, 16, etc.; ii.270.3 ff. (repeatedly, with v.l. *sadyathā°*); 282.10; 313.16, 17; 412.8; iii.103.14, 17, 20; 108.7; 180.16; 181.7; 226.18; 282.8, 14; 283.5; 318.5; 325.16; 329.5, 13 (the last four corresp. to LV 400.3; 405.10; 408.8; 409.19, all reading *tad yathā°*); 379.16; (3) *sayyathāpi*, very rarely (like Pali *seyyathāpi*, see Childers 468, column 2, lines 10, 13, etc.) = *sayyathidam*, q.v., *namely, to wit, viz.:* (*evamrūpehi*) *śabdehi, sayyathāpi* (no v.l.) *hastiśabdehi rathaśabdehi* (etc.) Mv i.196.12.

**yathā-paurāṇa**, adj., *as of old, as (it had been) before*: (*nāgabhavāno*) *ca °ṇa* (Senart em. *°ṇam*) *saṃvṛttam devabhavanasaṃnibham, tasya ca nāgarājño parivāro °ṇam nāga-bhavanam* (so read with 1 ms.) *dr̥ṣtvā...* Mv ii.179.15; *āśramapadam vīnaṣtam °ṇam bhavatu* *Divy 48.9; °ṇam saṃvṛttam 10; sa bāhur yathāpaurāṇaḥ* (ed. as two words) *saṃsthito 'bhūd* SP 414.3.

**yathāvadbhāvikatā** (Skt. *yathāvad* plus *bhāvika* plus *-tā*), *true or full actualization, state of coming to be truly actualized as the thing is or should be*: *°tām ca dharmānām ārabhya yā bhūtātā, yāvadbhāvikatām cārabhya yā dharmānām sarvatā* Bbh 37.1–3; (*tattvārthe dvidivhā, sc. prajñā*) *yāvadbhāvikatayā yathāvadbhāvikatayā ca tattvārthasya grahaṇāt* 215.2; *yat sarvadharmānām sarva-*

*pariyāyeṣu yāvadbhāvikatayā °katayā ca bhāvanāmayaṃ ... jñānam* 258.5–7; similarly 9.

**yathāvādi-tathākāri(n)**, adj. and *°ri-tā, °tva*, subst. (also as two separate adj., *yathāvādi tathākāri* Mvy 2408; so clearly in Pali, the two separated by other words, DN ii.224.3; Itiv. 122.2 ff.; in Sn 357 *yathāvādi* (v.l. *°di-*) *tathākāri*, possibly as single cpd.), *acting as one speaks, according to one's word*: *'kārya-avitatha-vāk-karma-sanudā-hārakasya* LV 8.7; *yathāvādi* (prob. read *°di-*) *tathākāri-cittam* Gv 367.13 (prose); abstract nouns in *-tā, -tva, yathāvādi-tathākāri-tām* (acc.) LV 440.3; RP 8.11; *°ri-tayā* (instr.) RP 10.7; Dbh 14.1; *°ri-tvena* Śikṣ 22.16; *yathāvāditā-tathākāritā* (read as one word) ŚsP 1460.11; in Mv occur, in the mss., forms ending in *°tam* for both members (kept by Senart for the second member, while he em. the first to *°ta-*), also with reversed order of the two parts (as in Pali, l.c.c. above): *yathākāritam tathāvāditam anuprāpnuvanti* (one ms. adds, *yathāvāditam tathākāritam anuprāp°*, so surely read) Mv ii.260.13–14; in 261.15 both mss. invert the order, *yathāvāditam tathāk° anu°*, *yathāk° tathāv° anu°*. If the ending *°tam* is textually sound, it can only represent *°tam* with MIndic shortening of the vowel; perh. it should be em. to *°tām* or *°tvām*.

**yathāvṛddhikā**, *order by age*: *'kāyām prajñaptāyām* MSV iii.125.8, *'kām āgamyā 9; esp. adv. instr.* (Skt. *yathāvṛddham*, Pali *°vuḍḍham*), *in order of age*: MSV ii.175.11; 192.8; iii.124.18.

**yathāsamstarika**, m. (= Pali *yathāsamthatika*, as if from Skt. *-samstṛta*; Pali uses both *saṃthata* and *saṃthara* in mg. *seat, mat*, = Skt. *saṃstara*; BHS also *yāthā°*, q.v.), *taking any seat (mat) which may be offered*, one of the 12 *dhūtaguṇa*, q.v.: Dharmas 63; MSV iii.122.7.

**yathopakam**, see *upaka*.

**yad**, see following items, also *yac ca, yat khalu. yan nu, yan nūna(m)*.

**yad api** (not found recorded in this mg.), *furthermore, also*: (*Śaṅkḥo rājā ... Maitreyam ... pravrajitam anupravrajisyati*.) *yad apy asya striratnam Viśākhā nāma sāpy ... anupravrajisyati* *Divy 61.17.*

**yad idam, (1)** (= Pali *id.*; cf. s.v. *sayyathidam*), *namely, to wit*: *ekakulagotrāṇām yad idam Bharadvāja-sagotrāṇām* SP 18.5, *of the same family and family-name, namely, Bharadvāja-kinsmen*; (*katamac ca ... mahākṛtyam ... yena kṛtyena tathāgato ... loka*) *utpadyate? yad idam tathāgatajñānadarśanasamādāpanahetunimittam ...* SP 40.3, *it is, to wit ...* (answering a rhetorical question); (*ekam evāham ... yānam ārabhya ...*) *yad idam buddhāyānam* SP 40.14, *namely, the Buddha-vehicle*; *devagulmāni ... yad idam karotāpāyayo* (etc.) Mv i.30.7; *pariyāyam* (see this) *akārṣit, yad idam iha āgamanāya 35.7, has made arrangements, namely for coming here*; (*duḥkhasamudāniyā anuttarā samyaksambodhiḥ*) *yad idam kelpānām śatasahasreṇa 35.12* (see under *yatra hi nāma*), *obtainable with difficulty is ... , namely in 100,000 kalpas*; (*ayam ... udyānānam mahā-udyānam*) *yad idam mahāvanam kūṭā-gāraśālam* (or *°lām*; Senart em. *sa-kū°*) 299.20; (*teṣāṃ ced aham ...*) *na puratas tiṣṭheyaṃ yad idam cittāvīkṣepatāyayai* Sukh 14.16, *'if ... I should not stand before them ... that is, so that their thoughts should not be troubled'* (SBE 49.2.15); *yathārūpair ākārair ... yad idam suvarṇena vā rajatena vā* (etc.) Sukh 16.4; similarly 44.15; (2) in LV 99.15 seems perhaps used nearly like *yathāpi* (1), q.v.: *na ca mānuṣā apsarāsām rūpam dr̥ṣtvā pramādam āpadyante sma, yad idam bodhisattvasya tejo'nubhāvena, ... of course, you see (? but perhaps, as above, namely, to wit), because of the power of the B's majesty*; cf. under *yad uta* (2).

**yad uta** (not recorded elsewhere; *uta* not recorded in Pali), (1) = **yad idam** (1), *namely, to wit* (in Tib. on LV 392.11 = *ḥdi lta ste*, which Das renders by *tad yathā, yad idam, for example, for instance, to wit, such as, viz.:*