

all these could be used in rendering yad uta as well as yad idam: SP 109.1 katamābhis tisrbhir (sc. duḥkhatā-bhih)? yad uta duḥkhaduḥkhatayā (etc.); Dbh 77.4 katamās catasro (sc. pratisamvidah)? yad uta (they are then listed); LV 25.7 (katamair dvātrimsatā, sc. guṇākāraih?) yad uta (list follows); SP 18.10; 124.3 (ekaraso yad uta vimuktirasō . . .); LV 269.15 (kusumāni jale kṣipanti sma, yad uta bodhisattvasya pūjākarmaṇe, namely, to do homage to the B.); LV 392.11; 416.22; Divy 45.1 (eṣo 'gro . . . yad uta pūrṇaḥ), and similarly 49.18; (dharmatā khalu . . .) yad uta daśāvaśyakaraṇīyāni bhavanti Divy 150.17, it is the normal condition . . . viz., that . . .; similarly Jm 88.4; 98.16; dharmadeśanām karoti, yad utedaṃ duḥkham (etc.) Divy 198.5; āyuhpramāṇam yad utāśītivarṣāni Suv 6.6 and 9.12; others, Divy 208.7; 320.26, etc.; Av often e.g. i.211.8; Bbh 6.22 etc.; Bhik 4a.3; Gv 501.9; Kv 66.4; (2) perhaps = yad idam (2), q.v., giving a reason, because, of course (but perhaps not to be separated from 1): SP 414.3 sa bāhur yathāpaurāṇaḥ (ed. as two words) samsthito 'bhūḍ, yad uta tasyaiva bodhisattvasya . . . jñāna-balādhānena, (namely?) because (of course?) of that same B's attainment of power of knowledge; (3) once or twice yad uta seems, I feel, to be used with a slightly different connotation, and that too, with implication of especially, particularly: Av ii.142.17, repeated 143.6, (āścaryaṃ bhādanta yāvac chāstuḥ śrāvakāṇāṃ cārthenārthaḥ padena padam vyañjana) vyañjanam samsyandate sameti, yad utāgrapadaih, it is a marvel, Lord, how the teacher and his disciples agree and are identical, meaning with meaning, word (or topic) with word, letter with letter, and that too with the highest words (most sublime topics); SP 77.2 (it was no deceit, when three kinds of vehicles had been promised by the man to his sons in the burning house, that) ekayānāni dattāni, yad uta mahāyānāni, he gave them single vehicles, and (especially) that too (Kern, and those; but Burnouf c'est à dire, = 1 above) great vehicles.

yadbhūyasā, adv., also 'yastvena ('yatvena?), vv.ll. yadbhūyaso and yadbhūyena, in Mv yobhūyena (= Pali yebhuyyena, adv.; cf. yebhuyya-, in comp., and bhiiyo, bhiiyoso), for the most part: 'yasā (the regular form) SP 66.6 (Kashgar rec. bhūyaso); LV 136.13; Divy 50.12; 80.4; 142.3; 419.18; RP 34.1; Bbh 252.21 etc.; yadbhūyastvena SP 60.8 (no v.l.); 378.9 (text 'yatvena, Kashgar rec. yadbhūyena, but WT 'yastvena with ms. K'); yobhūyena Mv i.61.4 (5 mss. yobhūtena); 313.4; 338.14; 354.11; iii.176.9, 10; 393.14 f.

yadbhūyasikīya, m., sc. vinaya (= Pali yebhuyyasikā, sc. kiriyā, described MN ii.247.19 ff., see Childers and PTSD s.v.), (procedure) decided by vote of a majority (of monks), one of the 7 adhikaraṇa-śamatha: Mvy 8634. In MSV ii.207.12 yadbhūyaisīyaṃ (nt., with karma) = this; it follows tatsvabhāvaisīyaṃ and imitates it in ending (by secondary corruption?); it is however repeated below, 207.19 etc.

yadbhūyaso, yadbhūya(s)tvena, yadbhūyena, see yadbhūyasā.

yadbhūyaskālaka, adj., with pudgala, see sarva-kālaka: MSV iii.75.1.

yadbhūyaisīya, see yadbhūyasikīya.

yadbhūyopita, gen. 'tasya (printed yadbhūyo 'pi tasya), MSV ii.108.13, 15, seems to represent a single word; perh. read 'yo'rpita ('yo-arpita, generally fixed in location)? Tib. gañ yun riñ du gnas pa la ḥo, to one who has dwelt there a long time.

yantra-kalā, the art of mechanics: MSV iv.247.1; 'lācārya, a master of this: ib. 246.15 ff.; Divy 532.20 (here 'karāc°); 535.13.

yantra-māṣṭa(ka), also spelt maṣṭa(ka) etc., see māṣṭaka.

yantrita, in MIndic form jantita, ppp. of Skt. yantrayati, engineered in the sense of set in motion, of a river-

stream (so interpreted in Pali Therag. 574 by PTSD s.v. yantita): kāṅkṣāvīmati-samudayā drṣṭījaḍa-jantitā (no v.l.) . . . trṣṇānadī LV 372.15 (vs), the river of thirst . . . set in motion by the water of heresies.

yan (yaṃ) nu (cf. next; in Pali represented by yan nūna), conj., suppose now, with opt. of 1st person; extremely common in most texts, but I have failed to note it in Mv, which uses yan nūna(m) instead: SP 73.2, 14; 322.1; LV 14.16; 95.22; 101.5; 137.17; Divy 95.10; Av i.3.4; Samādh 19.12, 14; etc.; in text of MSV regularly printed yat tu (yat tv aham . . .), possibly by misreading? (e.g. i.90.1).

yan (yaṃ) nūna, (before aham) also nūnam but in Mv nūnāhaṃ, rarely nūnaṃ (= Pali yan nūna, rarely nūnaṃ; cf. prec.), suppose now, with 1 sg. opt. or (rarely) indic.; acc. to PTSD, Pali yan nūna is or may be used in the mg. suppose rather, suggesting an alternative to some other course: once SP seems clearly to favor this; after yan nu . . . nirgamayeyaṃ SP 73.2-3, suppose I cause them to come out . . ., a tentative proposal, there follows: yan nūnam aham etān samcodayeyaṃ 73.5, suppose rather . . ., with nūnam instead of nu; no other so clear case, but rather may, at least possibly, be meant in yaṃ nūna . . . SP 55.10 (vs), suppose (instead of entering nirvāṇa) that I (reveal the Buddha-bodhi); 196.7 (vs); LV 393.2 (vs); also in yan nūnāhaṃ Mv i.35.1; 37.7; 54.12; 343.6; ii.117.18; but the mg. suppose rather seems hardly possible in yan nūnam aham . . . LV 258.21 (vs; verb here samārabhe, could be opt. or 1 sg. ind. mid.); nor in most of the following: yaṃ nūnaṃ Mv i.268.3; yan nūnāhaṃ i.51.7 (prose; verb is tiṣṭhehaṃ, see § 31.21, v.l. °eyam), 14 (verb is sthātum icchāmi, pres. ind.); ii.118.5, 11 (in 11, if Senart's text is right, no verb! only dats. of nouns! since adhgami and sāksākari in 12 seems clearly aorists, statements of fact, not dependent on yan nūnāhaṃ, which is foll. by etasyaiva dharmasya prāptaye sāksātkriyāyai; which seems to complete the sentence); 124.9; with pres. indic. verb ii.149.21 (here rather is perh. possible for yan nūnāhaṃ). In Pali, besides opt., fut. indic. is recorded: Childers 603, top of 2d column; cf. tiṣṭhehaṃ Mv i.51.7, above.

Yama, (1) n. of a nāga: Mvy 3328; (2) m. pl., n. of a class of gods, = Yāma: Bbh 62.1 (unless misprint for yāmāms; in standard list of god-classes, see deva); (3) n. of a rākṣasa king: Mmk 17.28 and 18.1 (twice in the same list!); but prob. both cpd. with the next following name, which in 17.28 is printed Ghibhiṣaṇa (!read Yamavibhi°), in 18.1 Ghaṇṭa.

yamaka (= Pali id. in sense 1), pair, paired; (1) adj. with prātihārya, paired miracle (= Pali ya° pātihārya, °hira), sc. a miracle in which pairs of opposites, such as e.g. water and fire, are simultaneously produced: 'kāni prātihāryāni SP 459.12-460.1; read so in Bbh 152.10 for text ayamakāny (api) prāt°; (2) designation of a kind of yoga practice, = Tib. zuñ gzug (Das) or zuñ hjug (Jäschke), 'a technical term of practical mysticism, the forcing the mind into the principal artery in order to prevent distraction of mind' (Jā.) Mvy 798 yamaka-vyatyastāhāra-kuśalāḥ = zuñ ḍaṅ snrel zhi ḥi rgyud la mkhas pa rnam, clever in the technique (rgyud, see s.v. āhāra, 2; or, the bringing in) of the pair and the inverted (yoga practices). How the word pair applies to the above definition, given by Jäschke and Das, is not clear to me.

Yamaka-śāla-(or -śālaka)-yana, n. of a grove at or near the town of Kuśinagarī, where the Buddha died; named for a pair of śāl-trees (Av i.227.7) between which his couch lay, and which are mentioned also in the Pali accounts (e.g. DN ii.137.11), tho no such name is there given to the grove. See s.v. upavartana, where the passages are cited: Yamakaśālavana Divy 208.25; 209.3; Av i.227.6; ii.197.6; Mmk 598.22; °śālakavana Mmk 580.10, 17.