

Suyāma, q.v., yāmeṣu . . . yāmasya devasya putro Divy 140.12; (2) nt., a high number: Gv 133.2 f. (cited Mvy as poma, q.v.).

[Yāmagupta, see Vāma°.]

**yāmalokika** (only Gv 75.23) or **laukika**, adj. (cf. **yama**°; to Skt. yamaloka plus -ika), of Yama's world: with sattva, pl., *creatures of . . .*, Mv ii.301.7; Gv 75.23; with pretāḥ Śiḥ 130.17; after narakah tairyagyonikah Bbh 295.23; °kāni duḥkhāni Gv 376.5.

**yāmika**, adj. (not in this mg. Skt. or Pali; same mg. in Pali yāmakālika), lit. *relating to a night-watch (yāma)*; of food or medicine, substantially *to be applied at brief periods*: Mvy 9437; (of medicine) Bhik 23b.1; MSV i.ii.16 ff. (i.ii.10 = yāme paribhoktavayam).

? **yāmikā** = Tib. zug (mg. ? *pain, torment? institution, founding?*), in uddāna verse MSV iii.72.6 yāmikām (Index yāmikāl) navikāni (nine) kṛtvā; uninterpretable to me.

**Yāmini**, n. of a yogini: Dharmas 13.

**Yāmyā**, n. of a mātar (śakti of Yama): Māy 242.18.

**yāvat, yāva**, (1) (= Pali yāva, Vin. ii.196.5 yāva pāpo ayam Devadatto; see also Childers s.v.), *how (exclamatory) . . .* Skt. would use an interrog., not rel.; the origin of the idiom may be seen in such a sentence as: āścaryam abhutam idam paśyatha yāvat maharddhikah śāstā Mv i.206.11 = ii.10.5 (vs), *see this wonder and marvel, the extent to which the Teacher is . . .*; aho yāva kalyāṇā . . . dhārmikā ca Mv i.350.7; so also i.301.16; 303.8 (acc. to Senart; I am not certain of this); 365.7; ii.10.7; iii.412.10; see **yādṛśa**, once used similarly; (2) *as far as*, indicating omission of part of a quoted or repeated passage, which is to be supplied (this usage seems not recorded): yāva Mv i.52.9; ii.428.14 (v.l. yāvad); yāvad Mv i.339.7, 12; Śiḥ 6.1 etc., very common here. Differs from **peyālam** and equivalents in that yāva(t) is always followed by the concluding word(s) of the passage, while **peyālam** need not be; (3) **yāvac ca . . . yāvac ca** (spatially) *from . . . to* (this usage not noted elsewhere); the nouns are in acc., nom., rarely abl.; after the second, the phrase may (but need not) be concluded by atrāntare, *in the space between* (Mv ii.150.2; MSV ii.74.15; Divy 574.28), atrāntarā (Av i.107.10–11), **antarāt** (q.v., Divy 386.9–10), tasminn antare (LV 273.9–10), etad antaram (Divy 250.7); the ca after the first yāvat is rarely omitted (so in the first ex.): yāvad rājakulam yāvac ca udyānabhūmim atrāntare Mv ii.150.2; so, yāva(c) ca . . . yāva(c) ca, with accs., ii.150.7; 151.19; 153.14; 156.6; yāvac ca Mathurāṃ yāvac ca Pāṭaliputram Divy 386.9–10; veṇuvanam . . . rājagṛham Av i.107.10–11; with noms., MSV ii.74.15; yāva(c) ca bodhi (or bodhir) yāva(c) ca Vārāṇasī (v.l. °sīm, once °siyo), *from the bodhi-tree to Benares*, Mv iii.323.10, 14; 324.3; viḥāro . . . nagaram Divy 250.7; gṛham . . . nadi, *from the house to the river*, Divy 574.28; with abl., yāvac ca nadyā Nairāñjanāyā yāvac ca bodhimaṇḍādes (vv.ll. °maṇḍād, °maṇḍas) LV 273.9, *from the river N. to the bodhi-tree*. See also **yāvatā**, **yāvad etto** (s.v. **etto**), **yāvad eva**.

**yāvataka, °taka, °ntaka, °tika, °ttika**, adj., and **°kam**, adv. (based on Skt. yāvat; Pali yāvataka; AMg. jāvantā, jāvantia; the forms in °ntaka could be ka-extensions of an a-extension of Skt. yāvanta; AMg. °ntia supports °ntika), *as much*, pl. *as many*; adv. *as long, as far*: yāvatakam (all mss., Senart °ttakam) avakāśam Mv i.158.11 (prose); yāvantakena mūlyena kritāni Mmk 695.10; pl. yāvattakā nāga-rājāno Mv i.208.6 (here v.l. yāvatakā) = ii.10.18 (prose); yāvatakā(h) ii.301.10 and 12 (prose), v.l. both times °ttakā(h); adv. yāvatakam (v.l. °ttakam) . . . vasitukāmah iii.255.3 (prose), *as long (a time) as you want to stay*; (mss.) yāvattakam (v.l. yāvatakam; in iii.437.17 mss. °tikam, °ttikam) yānasya bhūmi(h) tāvattakam (i.255.9 tāvad; in the others vv.ll. tāvantakam, tāvattikam) yānena gatvā (or, yātvā) Mv

i.255.9; iii.115.10; 437.17, *as far as there was room for the wagon, so far going by wagon*. See **tāvattakam**.

**yāvatā** (= Pali id.; not in this mg. Skt.), *up to, as far as*, with abl.: yāvata (a m.c.) brahmalokāt SP 331.10 (vs); trisāhasrāya (oblique, presumably abl., from **trisāhasrā**) yāvatā Mv ii.302.20.

**yāvatrīyaka**, adj. (= Pali yāvataṭṭiyaka), *requiring punishment only after the third offense*, said of the last four saṃghāvaśeṣa offenses: Prāt 487.8.

**yāvattaka, °ttika**, see **yāvataka**; **yāvattara**, see **yāvantara**.

**yāvad-etto**, see **etto**.

**yāvad-eva**, adv. (= Pali id., PTSD s.v. yāva), *merely, just simply*: LV 58.10 (the king gave all sorts of gifts) yāvad eva bodhisattvasya pūjākarmaṇe, *just simply to do honor to the Bodhisattva*; in Śiḥ repeatedly after **anyatra** (1, q.v.) following a negative expression: 127.18 na raktah paribhūkte . . . anyatra yāvad eva kāyasya sthitaye, *he does not eat greedily . . . on the contrary, merely to keep the body alive* (cf. Pali yāvad-eva imassa kāyassa ṭhitiyā MN i.10.10 etc.); 252.9 anyatra yāvad eva sa puruṣo . . . syāt, *on the contrary, this man would simply be . . .*; 254.6, 19.

**yāvaddaśottarapadasaṃdhi-lipi**, a kind of writing: LV 126.8. See s.v. **dviruttarapadasaṃdhi-lipi**.

**yāvadbhāvikatā**, *actualization to the full extent, state of becoming actualized in full*, see s.v. **yathāvad-bhāvikatā**: Bbh 37.2; 215.2; 258.5, 9.

**yāvadvidha**, adj., *to the extent of which sort*: katamaṃ kevalam evaṃ guṇasamanvāgatam bhaved, yāvadvidham anena satpuruṣeṇa nirdiṣṭam LV 26.3.

[**Yāvana** (in Skt. recorded only as adj.) = Skt. yavana, a barbarian people (Greek, or western): śaka-yāvana-ḥṇa-ramaṭha- etc. Mv i.171.14 (vs), so Senart, by em. But nearer to mss. would be śaka-yavana-ḥṇa-ramaṭhā, which is also better metrically; read so.]

[**Yāvanī**, Senart's em. for yonāri, read instead **yonānī**, q.v.]

**yāvantaka**, see **yāvataka**.

**yāvantara**, instr. adv. °reṇa (yāva = yāvat plus antara, MIndic cpd.), *(as long as) until*; correl. tāvantaram: yāvantareṇa paramārthavidū (°dur) bhaveyam, tāvantaram yaḍi avīcigato bhaveyam Mv iii.252.6–7 (vs), *until I become a knower of the highest goal, if for so long I should dwell in Avici*; similarly, written with tt for nt (as if compv. with intensive force, but prob. error for nt), yāvattareṇa pavāraraṣiṇa jñānalābhas, tāvattaram dukham avīcikam utsahāmi Dbh.g. 12(348).17–18.

**yāvasika** (= Skt. yavasa plus -ika; = AMg. jāvasia, grass-seller acc. to Ratnach.), *grass-seller*: so Tib. (rtswa htshoḥ) on Mvy 3775; said of **Svastika**, q.v. (usually rendered *grass-mower*): LV 286.4 ff., 287.1; Mv ii.131.12 f.; 264.6.

**yuga**, nt. (Pali id., I believe, in Sn 834 dhonena yugam samāgamā, *you have come under subjugation by the Pure*, i. e. by Buddha; otherwise PTSD, Chalmers), *yoke*, in fig. sense of *subjugation*: yuga-m-antarasmī (for yugāntare) sthita māru LV 338.11 (vs), *Māra, abiding under* (lit. in the middle of the *yoke* (being subjugated)).

**yugaḍa** (= Skt. yugala, which is v.l. here), *pair, brace*: LV 337.9.

**Yugamdhara** (once °dhāraḥ?), (1) n. of an ancient king (identical with Skt. id.?): Mv ii.146.19; (2) n. of one of (usually 7 or with **Sumeru** 8) major mountains or mountain-ranges (cf. Skt. id., n. of a mountain; also Pali, and see Kirfel, Kosm. 186): Mv ii.300.18 (seven); Mvy 4145 (°dhāraḥ, but Mironov °dharah, no v.l.); Dharmas 125 (eight); Divy 217.14, 16; Dbh. 96.4; pl. Śiḥ 246.4.

**yugotpāda**, adj. (Bhvr.), *characterized by (unique) production in one aeon* (said of a Buddha since only one