

edifice, or city); such spaces, guarded by railings and covered but open in front, are seen in the 'cave-temples' of Ajanta etc. Also, perhaps by extension, seems to be used in the sense of *gate, entrance*; and sometimes it is hard to say which is meant: °ke sthitvā Divy 17.12, *at the gate* (entrance, to a house); bhagavāms tasya (sc. of a private person, at his house) dvārakoṣṭhakam anuprāptaḥ; dauvārikapuruseṇāsya niveditam, bhagavān dvāre (note! = °koṣṭhake) tiṣṭhatīti Av i.31.10, *is standing at the gate*; Divy 535.11 ff., here app. a city-gate; bahirdvārakoṣṭhaka (= Pali bahidvārakoṭṭhaka), *the space outside the gate*: °kasyaikaṅte Bhik 3b.2 (here prob. of the vihāra-gate); jetavanam gataḥ... dvāra°ke sthitvāgaruṁ dhūpitavān Av i.24.2; in the last it is hard to say whether the gateway, or the space over it, is meant; app. of the space over the entrance to a vihāra, °ke pañcagaṇḍakam cakram kārayitavyam Divy 300.8, 9, 25; (stūpasya...) catvāro °kā māpitāḥ Divy 244.17; (dvitīyamaṇḍale) °ke Mmk 47.26; others, Jm 19.17; 20.1; MSV i.168.12 etc.

**dvārapālīnī** (cf. Skt. °pālīkā; f. to °pāla), *female doorkeeper*: Sādh 502.13.

**Dvārapālī**, n. of a town: °liyām, loc., Māy 13 (see Lévi p. 62).

**Dvāravatī**, n. of a city, said to be in the south, and residence of the god Mahādeva: Gv 218.6 ff.

**dvāra-śākhi**, acc. to Chin. *door-frame*: Mvy 5569 (so also Mironov; BR °khā) = Tib. sgo (*door*) skyobs (or, skyes; mg. of both obscure to me). BR cite Skt. Lex. dvāra-śākhā, *Thürflügel*.

**Dvārasvaraprabhūtakośa**, n. of a Tathāgata: Gv 312.3.

**dvi**, m.c. for *dve*, q.v.

**Dvijātirājan** (Senart nom. sg. °rājāḥ, most mss. °rājāḥ, pointing to stem °rājan), n. of a former Buddha: Mv i.140.12.

**dvijihvika**, adj. (Skt. °hva), *double-tongued, falsely speaking*: °kā (m. n. pl.) bhavanti, anyathā nidarśayanti Śikṣ 61.21.

**dvitiya**, adj. (cf. Pali dutiya, for Skt. dvitīya; § 3.41), *second*; rare and only m.c. in BHS (so also *trītiya*, q.v.); in many of the following cases some or all of the mss. read i, tho meter justifies em. to i: SP 46.11, 14; 91.7; 158.1; LV 94.8; 175.10; Mv ii.134.7 (see s.v. *dvitīyā*); Senart dutiya, but I have not found du- written for dvi- in this word; in Gv 257.10, 20 text dvitīyu, meter requires °iyu. All vss.

**dvitiyakam**, adv. (= Pali dutiyakam, Skt. dvitīyam; see also *dvaitīyakam*), *for the second time*: SP 315.2, 7; Mv i.346.20; iii.49.2, 7; 189.8; AsP 182.13. All prose.

**dvitīyā** (Skt. Lex. id.; Pali [purāṇa-]dutiyaikā), *wife*, in purāṇa-dv°, *former wife*: Mvy 9262; read dvitīyā m.c. in Mv ii.134.7 (vs) dvitīyās (mss. °tīy°; Senart em. duti°) tathaiva caturō (so mss.) svajanam ca sphītam (vijahitva, from line 6); perhaps also dvitīya- (short a! mss. °ye in 405.18, later only °ya-) -kulika Mv iii.405.18 ff., 407.14; acc. to Senart *wife's kinsman*; but I am doubtful of this; we should expect °yā-; the passage is wholly prose; in 406.1 dvitīya- is omitted, kuliko alone being read; perhaps rather, a *second* (= another) *kinsman*, or a *fellow* (second) *kinsman*.

**dvi-daṇḍin**, a member of some heretical sect (*carrying two staffs*): Mvy 3541.

**dvi-daivasika**, see *daiv°*.

**dvipadaka**, f. °ikā (= Skt. dvipada; Bhvr.), (a verse) *consisting of two metrical units*: (na jana) kasyacid dvipadikā gāthā śrāvitā Divy 396.6 (prose).

?**dvipari**-(vartanāvenī), LV 256.1. If we accept dvipari- with all mss. and both edd. we should have to understand it as part of the foll. cpd.; in that case apparently parivartanā = vartanā, and with preceding dvi- the whole might mean *string of double beads* (lit. *spheres?*), i.e.,

possibly, extra-large ones? See the whole passage cited s.v. *vartanā*(venī). Note however that the close parallel LV 254.13 lacks dvipari; and Tib. on 256.1 has nothing corresponding. Note also that the preceding comparison, ending pārśve (and cited l.c.), lacks any statement of the tertium comparationis between the Bodhisattva's sides (pārśve) and the 'ribs' of a crab or the roof-frame of a (ruined) stable; 254.10-11 shows the point, viz. that they were 'open', so that light shone thru. Is it possible that dvipari goes with the preceding and contains a corruption of some form of vi-var- (cf. vivrtāyām 254.10)? Something like opt. vivare(t), vivari? The passage is prose, and MIndic forms are not normal in prose of LV; but no one knows how MIndic its original form may have been.

**dvipādaka**, adj. (= Skt. dvipāda; cf. Pali dipādaka, said of the human body, Sn 205), *'two-legged', human*, only with puṇyakṣetra, a *human* (personified) *field of merit* (virtue): of a Buddha, Divy 48.6; 63.24, 28; of other pious persons, Mv i.329.11 (not quite rightly Senart).

**dvi-puta**, adj. (cf. *eka-puta*), *folded double* (of a cloth): Mvy 9187; MSV ii.90.7.

**dviprasūtā**, *who has borne twice*: Mv iii.282.14. Cf. *eka-pra°*.

**dviruttarapadasaṁdhi-lipi**, a kind of writing: LV 126.8; Tib. tshig lan lan gñis su gdab paḥi tshig gi mtshams kyi (yi ge), which Foucaux renders, (*écriture*) *du saṁdhi* (*liaison*) *d'un mot répété deux fois*, which does not make much sense to me, nor can I see how it renders the Tib. (which however I find obscure). The text continues: yāvadaśottarapadasaṁdhi-lipim; this time Tib. is rather different, tshig gi mtshams bcu brgyud paḥi bar gyi (yi ge), which Foucaux renders as before (with *ten* for *two*); it seems to mean *writing up to a series of ten* (forming) *a combination of words, or writing of combinations of words in which up to ten words follow one another*. Possibly dvirut-tara° means no more than *writing of two words in combination*.

**dviṣa**, m. (= Pali diṣa; in Skt. as adj. ifc.; a-extension of Skt. dviṣ), *enemy*: MSV ii.17.1 dviṣo (so ms., ed. em. dvīd) bhaviṣyāmi.

**dvīsāhasra** (in Skt. as adj., *consisting of 2000*; cf. Pali dvisahassī majjhimikā lokadhātu AN i.228.5), designation of a medium-sized lokadhātu, *consisting of 2000* (worlds): as subst., sc. lokadhātu, Dbh 81.31 dvisāhasrā-dhipatir (mahābrahmā); °sro madhyamo lokadhātuḥ Mvy 3043; AsP 95.18; °sre lokadhātuḥ ŚsP 26.10; °sre madhyame lokadhātuḥ AsP 66.3; 67.3; contrasted with *sāhasra*-(cūḍika) on the one hand, and *trisāhasrama-hāsāhasra*, qq.v., on the other. Cf. next.

**dvīsāhasrika**, adj. (cf. prec. and cf. *sāhasrika*), *consisting of 2000* (worlds), of a lokadhātu, or *ruling over* such a system, of a Mahābrahmā: dvisāhasriko mahābrahmā sarvasmin dvisāhasrike lokadhātuḥ... Dbh 81.23-24.

?**dvistvala**, m., or (iii.161.4) **dvistvalaka**, m., dubious form assumed by Senart (the mss. in most of the passages vary considerably), some unknown kind of entertainer, in lists of various sorts of entertainers (cf. e. g. kheluka, gāyanaka, kumbhatūnika, pañcavaṭuka, etc.): Mv iii.113.3; 141.18; 161.4; 255.12; 442.9. Cf. *ḍimbāra*.

**dvīpa** (Pali dīpa, see below; as in Skt. usually m. but sometimes nt., e. g. Divy 214.25; Mv iii.378.2; the gender of the names follows that of the word dvīpa in the context; normally they are m.), one of the 4 continents, which to Buddhists are Jambudvīpa, **Pūrvavideha** (**Prāgvideha** La Vallée Poussin, AbhidhK. iii.145), **Apara-godāniya** (°ni, °dāni- in comp., °nika; rarely *Avara°*, *Godāniya*, qq.v.), and **Uttarakuru** (Kuru alone, AbhidhK l. c.); see the second and third s.vv. Listed LV 19.15 f.; 149.19 f.; the three outer ones cpd. with -lipi LV 126.4 f.; Mv i.6.2; ii.68.6; 158.18; iii.378.2; cf. AbhidhK. l. c.;