

samāno yena gayānagaram tad avasāri, *and, O monks (realizing the worthlessness of the doctrine of Rāma, taught by his son), from the holder of such a doctrine (viz. from Udraka Rāmaputra), being just as I was, I went off to Gayā-city*; in ii.119.6 we should expect a close parallel, in which the Bodhisattva leaves Ārāḍa Kālāma, but the text seems corrupt: sa khalv ahaṃ bhikṣavo tathādarśanāya (so, or °nāyai, mss.; Senart em. °nāyaiva; required is rather °nato, prob. followed by evaṃ va) samāno, etc. (he goes to Rājagṛha). (Otherwise Senart; ignoring the Bhvr. nature of the cpd. which seems guaranteed by evaṃdarśana, °drṣṭi.) Also Mv ii.123.16 (prose) sa khalv ahaṃ ... tathādarśanasamāno, *I being of this opinion* (as just stated in prec.).

**tad-anuvartaka**, adj. or subst. m., (the **saṃghāvaśeṣa** offense of persistently, and in spite of remonstrance) *following that one* (sc. a monk who persists in causing **saṃghabheda**, q.v.): Mvy 8379; corresp. to Prāt 483.9ff.; Pali Vin. iii.175.14 ff.

**tadaho-poṣadhe**, adv. phrase, see **poṣadha**.

**tadāgata**, m., a kind of (medicinal) resinous substance (jātu): MSV i.iii.17 and i.iv.2 (here Tib. cited as drod sman, *stimulating or heating drug*).

**tadāni** (= Pali Lex. id., Childers; Skt. °nīm), *then*: Mv i.253.6 (prose).

[**tadāhiṃ** is apparently understood by Senart as meaning *then* in Mv ii.69.5 (prose), yadā bhagavāṃ pravṛt-tadharṃcakro tadāhiṃ etaṃ bhikṣubhi śrutam. But mss. tadā hi or tadā hi-m-(i. e., I suppose, 'hiatus-bridging' m before following vowel); I think the particle hi must be assumed, after tadā. Perhaps Senart assumed a blend of tadā with (e)tar(a)hi(m).]

**tad-ekatyā**, see **ekatyā** (8).

[**taddhu-**, read by Senart with mss. in Mv iii.113.13 (v.l. taddhura)-kāra, and by em. for mss. tadvā-(kāra) in iii.442.17; read respectively **taṭṭu-** and **taṭṭa-**, qq.v.]

**tad-yathā**, **tad-yathāpi** (nāma), **tad-yathedaṃ**; see s.vv. **yathāpi** (nāma), **sayyathidaṃ**. The simple tad-yathā occurs in Skt. (pw and Monier Williams s.v. tad) as well as in BHS: Mv i.55.13; 56.8 (prose), *just as if* ...

**tanu**, pl. (in this sense apparently not recorded; Sheth cites tapu = alpa, thoṛā, from Deśin. 3.51, a wrong reference; I have failed to find it in Deśin. elsewhere), *few* (in number): ima ucyante (ms. ucyate) tanubhyas tanutarāḥ Av ii.188.4 (prose), *these are said to be fewer than few* (= *extremely few*). [In LV 243.3, vs, read with v.l. tatu = tatas for text tanu; confirmed by Tib. der.] See also s.v. **Taru**.

**tanukibhūta**, ppp. (from Skt. and Pali tanuka = tanu with bhavati), *become slight*: apāyā °tā Mv i.175.11 (vs).

**tanu-**(also **tanū-**)**bhūmi**, f., the 5th of the seven śrāvaka-bhūmi: Mvy 1145; ŚsP 1473.13 et alibi, see **bhūmi** 4.

**tanuruha** (recorded only in mg. *hair*, or rarely *wing*, *feathers*, Schmidt, Nachträge), *member, limb of the body*: chini tava tanuruha kalinṇpu ruṣito LV 165.22 (vs), *an evil king in anger cut off thy bodily member(s)*; the mg. is certain and is confirmed by Tib. yan lag.

**tanū-bhūmi**, see **tanu°**.

**tantrajāla-jāta**, adj. (see next, which is the older form), *become (confused) like a (tangled) net of string*: Mvy 5390 (Mironov wrongly jāla for jāla) = Tib. thags hkhruṅs pa lta bu, *like a disordered web or texture*, the latter representing tantra; hkhruṅs pa, *disordered*, prob. indicates that the BHS original had ākula rather than jāla.

**tantrākulajāta**, adj. (= Pali tantākulakajāta; see under prec.), *become confused like an (entangled) web (or warp)*: LV 205.11 (so mss., wrongly em. in ed.). The Tib. transl. under prec. fits this, which is proved by Pali to be the orig. form, rather than tantra-jāla-. For the rest of

the passage (same in LV and Mvy) see s.v. **guṇāvagūṇṭhita-bhūta**.

**Tantrī**, n. of a daughter of Māra acc. to Mv iii.281.15; 283.15; 284.3; 286.6. The Mv is clearly secondary here; thruout most of the passage it mentions only two daughters of Māra, Tantrī and Arati, but in 286.6 three, the third being Rati. Originally (LV 378.4 ff.; Pali, see Childers s.v. Ragā) there were three, Trṣṇā, Arati, and Rati (or, in Pali, Ragā, SN i.124.15 ff.). It is clear that Mv replaces Trṣṇā by Tantrī. Could it be a corruption of MIndic \*Taṇhī = BHS trṣṇī, q.v.? Or is the corruption based on some form of the numeral for *three* (which is lost in Mv except in the final verse), cf. tās tisro ... LV 378.4?

**tanmukhikayā**, instr. (adv.?) of °kā (see **-mukhaka**, °ikā), *for this reason or by that means*: (anāpattayas) tanm° nirgatā bhavanti Divy 330.2, acc. to p. 708 rendered in Tib. *through this consideration they go forth innocent*.

**tanvībhavati** (for Skt. tanū-bh°, ppp. °bhūta, Pali tanubhūta; -i due to influence of forms in -i before bhavati derived from a-stems), *becomes slight, diminishes*: (akuśalās ca te dharmā ...) te tanvībhaviṣyanti Divy 236.17 (prose).

**tapana**, (1) m. or nt., and °nā, *box or basket*, in which infants are enclosed and thrown into a river: (tāhi dāni) antaḥpurikāhi te dārakā tapanasmim cailakam upastaritvā tatra prakṣiptāḥ, tam tapanam sv-apihitam subaddham kṛtvā rājakyena tāpaniyena tāpayitvā mudrayitvā nadiye gaṅgāye prakṣiptā Mv iii.163.9, *by the harem-women those infants in a tapana, putting a cloth on, were laid in there, and making that tapana carefully closed and tied, soldering it with the royal solder (? gold) and (so) sealing it, they were thrown into the River Ganges*; referring to the same incident, (te) cāsmābhiḥ tapanāye (loc. f.) prakṣiptivā etc. 166.6; the same receptacle is called mañjūṣā, *basket*, in 166.10 ff., which makes the mg. clear. Senart's note compares **tapu**, in Divy, q.v., but this is a false reading. It seems unlikely that Skt. tapani, *Kochtopf*, Schmidt, Nachträge, or Deśin. 2.59 comm. tavaṇi, *frying-pan*, are directly connected; (2) m., less often nt. (= Pali id.), n. of a hot hell (see also **Tāpana**): Dharmas 121 (°naḥ); Mv i.6.3; 9.9 (m.); 14.15; ii.350.8 = iii.274.10; ii.369.14; iii.454.8 (nt.); Divy 67.22; 138.6; 366.29; Av i.4.8 etc.; Samādh 19.20; Kv 18.13; Mmk 114.26; Mironov tapanah for Mvy 4925 tāp°.

**Tapani**, (1) n. of a river (= **Tapanti**): Divy 451.1; 456.19; (2) n. of a rākṣasi: Māy 243.22.

**Tapanti**, n. of a river (= **Tapani**): Divy 451.4, 8; 456.22, 26.

**tapara**, nt., a high number: Gv 133.2; cited in Mvy as **tavara**, q.v.

[**tapasvani**, Divy 525.27, *poor wretch* (f.); read **tapasvini**.]

**Tapā**, n. of one of the 8 deities of the Bodhi-tree: LV 331.21.

[**tapu**: Divy 342.26; 343.5; read **taṭṭu**; see s.v. **taṭṭa**.]

**Tapoda**, m. or nt., °dā (= Pali Tapodā, n. of a lake and its outlet river at Rājagaha), n. of one or more bodies of water (lake, spring[s], river?) at Rājagṛha: tapoda-dvāreṇa Rājagṛham ... prāvīkṣat LV 240.1 (prose), *entered R. by the gate of that-which-has-warm-water*, so Tib., chu dron can gyi (*of that which has warm water*) sgo nas (*by gate*); the gate was named for warm springs or for the river outlet from them; (rājagṛhe samasamam giriyagra- [v.l. giri-m-agra-]-samājam) nāma parvaṃ vartati pañcānām tapoda-śatānām (so read for ed. tapo-śa°; mss. tapa-śa°, caposata-śa°). tatra dāni pañcahi tapoda-(so read, ed. tapo-, mss. tapa-, tapota-)-śatehi pañca udyāna-śatāni Mv iii.57.7, *at R. at the same time there took place the festival called Mountain-top-gathering, of 500 Warm Springs. Now at these 500 Warm Springs there were 500 pleasure-parks*; Tapodā, as in Pali n. of a river at Rājagṛha,