

tāḍa, (1) m. or nt. (Skt. tāla, Pali tāla, *cymbal* or some percussion instrument; also *clap of the hand* etc.), a musical instrument, *cymbal*: vīṇāś ca tāḍa paṇavās ca SP 51.13 (vs); saṃgīti-tāḍa-samaye ca vinīscayaññāḥ RP 42.17 (vs), but here and in the next tāḍa could mean not the instrument, but the sound made by striking it; vādyatāḍa-nināda-nirghoṣa-śabdair SP 338.11 (prose); others, see s.v. śamya; see also **tāḍāvacara**; (2) m. (= Pali tāla, m.; see next), *key* (in Skt. tāla, *lock*, cf. **tālaka**; see Johnston, note on Buddhac.); saddharma-tāḍena Buddhac. 1.74; tāḍam ādāya grham asya gatvā Av ii.56.2; tāḍam apahrtya grham gatvā 3 (ms. tāḍan both times).

tāḍaka, m. (cf. s.v. **tāḍa**, 2), *key*, or some kind of key: *kaṃ kuñcīkām ca tāvad dhāraya Divy 577.21, 27; *kaḥ kuñcīkā ca 578.11; tāḍaka-kuñcīkām (acc.; so read for ed. tāḍhaka) MSV iii.23.14. Cf. also **tālaka**.

tāḍanā, f. (Skt. *na, nt.), a beating: kaści kuryān na tāḍanām... SP 285.1 (vs); tāḍanās, acc. pl., to be read LV 214.3 (vs) with practically all mss. for *nā; all the series of nouns in this line are f.

tāḍāvacara, also (doubtless wrongly) spelled **tāḍopacāra**, m. and nt. (= Pali tālā°, wrongly defined in PTSD; it means a musical instrument, as stated by comm. (596.15) on DN ii.159.16 which glosses turīyabhaṇḍam; Skt. tālāv° seems to mean a person, see BR, and Rām. 7.91.15, BR 5.1469), a musical instrument in general or a particular class of them, prob. of the cymbal type, cf. **tāḍa**; almost always preceded by tūrya: sarvagitavādyantya-tūrya-tāḍāvacara-saṃgīti-saṃpravāditaiḥ pūjā karaṇīyā SP 232.3 (prose); nearly this same cpd. LV 82.5; tūryatāḍāvacaraiḥ satkriyate sma LV 96.20; vādyantām sumanojñātūryatāḍāvacarāṇi 118.9; sarvavāditeḥ sarvatūryatāḍāvacareḥ bhagavantam satkṛtya Mv iii. 138.7; sarvatūryatāḍ°rehi 179.2; *raḥ Mvy 5023 = Tib. phog rdob pa, variously defined as a small brass plate for music (a cymbal), or a kind of drum; tūrya-tāḍ° Lañk 3.4-5; 16.1.7; Dbh 85.31; Mmk 79.5; tūrya-tāḍ°ra-nirghoṣeṣu Gv 174.24; sarvatūryāṇi sarvatāḍāvacarān 219.22; spelled (almost certainly by error, yet cf. **upacāra** with **avacara**) tāḍopacāra twice in Gv, -divya-tūrya-tāḍopacāra-saṃgīti- 119.4 and 147.7; in Samādh p. 20 line 2 printed *canaiḥ, read *raiḥ.

(**tāḍavika**, m., Skt., Schmidt, Nachträge, = nartaka, dancer: twice in lists of entertainers, Mv iii.113.4 (here Senart with mss. bhāṇḍ°); 442.10 (mss. tāṇḍ° or taṇḍ°, MIndic); the passages are closely parallel and tā° must be read in both.)

tātaka, **tātuka**, **tāttaka**, all = **tattaka** (§ 3.2), so much, so great, pl. so many; no such forms are recorded elsewhere; tātaka, only as v.l. of Kashgar rec. of SP for **tattaka**, q.v.; tāttaka, m. pl., Samādh 19.16 (vs); KP 158.3 (prose; twice); 159.5 ff. (prose); tātuka, correl. with **yātuka**, q.v., Śiks 346.16 (vs); Gv 487.17 (here the correl. in 1st ed. is spelled **yātaka**, in 2d. ed. **yātuka**) and 18 (vss).

tāthāgata, adj., f. °ī (from tathāgata plus -a), of or belonging, pertaining to the (or a) Buddha: °taḥ (vihārah) Bbh 318.5; 367.13; °tam caturtham dhyānam Lañk 97.7; °tasya padasya Bbh 10.4; °ti (bhūmi) Lañk 244.11; 318.12 (vs, here m.c. tathāgati); bodhisattva- °ti bhūmiḥ Bbh 367.3; °ti (vidyā) Mmk 561.20; (pūjā) 600.25; (mudrā) 502.13; tāthāgati-mantrāḥ Mmk 35.3; 392.17 (here °gati seems to represent °gati-mudrā, cf. 392.13 tathāgata-pātra-mudrā-mantra anena saṃyuktah); tatrottarāpathe sarvatra tāthāgati-vidyā-rājñāḥ (cf. line 4 vidyā-rājñām; here tāthāgati, which read in composition with vidyā, takes its gender from that word, see Mmk 561.20, above) siddhiṃ gacchanti saṃkṣepataḥ Mmk 325.5-6 (one might expect rājñī instead of rājan after vidyā, but this text tolerates such things).

(**tādin**, Pali id., = **tāyin**, q.v., has not been found in BHS, tho Ud once has a gen. tāḍṇo = Pali tāḍino,

see next. In Mv iii.397.2 Senart reads tādi, n. sg., but mss. bhāvayī, and the true reading is certainly tāyi, see s.v. **tāyin** 1.)

tāḍṇ(n), (hyper-Skt. for Pali tādin = BHS **tāyin**, q.v.), *holy* (person): devāpi tasya sprhayanti tāḍṇaḥ (dental n) Ud xix.3, even the gods envy that holy man; corresp. to Pali Dhp. 94 which reads tāḍino.

tāḍṛsa = **tāyin**, q.v.: Ud xix.1 (oldest ms. tāḍṛśāḥ, later ms. tāyi).

tāḍṛśaka, (1) adj. (= Pali tādisaka), *such*, = Skt. tāḍṛsa: Mv iii.287.10 (prose; correl. with **yāḍṛśaka**, q.v.); (2) = BHS **tāḍṛsa**, and **tāyin**, q.v.; applied to a Bodhisattva or a Buddha; *holy*: (kausīdyaprāptas tada yo babhūva...) tvam eva so tāḍṛśako babhūva SP 28.2 (vs), addressed to the Bodhisattva Maitreya, (he who was indolent at that time...) has become none other than thou, the holy one (misunderstood by Burnouf and Kern); tvam eva so tāḍṛśako bhaviṣyasi anābhībhūto dvipadānam uttamah SP 69.4 (vs), predicting Buddhahood in the future, thou thyself shalt become a Holy One (a Buddha), unconquered, best of bipeds.

?**tānika**, see **tālīka**.

tāpa- = *tapas*, *ascetic practice* (a mg. unrecorded for tāpa or its MIndic equivalents); in Mvy 1608, chapter-title, tāpa-saṃvāra-paryāyāḥ, words for ascetic practices and restraints; **saṃvāra** is also unparalleled in the sense of **saṃvara**; Tib. dkaḥ thub, which regularly = *tapas*, and sdom pa, which regularly = *saṃvara*. Perhaps read tapah-saṃvara-; but Mironov (p. vi) cites both words as in Kyoto ed.

Tāpana, (1) m. (acc. to DPPN Pali id. = *Tapana*; but no reference is given; this v.l. recorded in some mss. for *Tapana*), n. of a hot hell, = **Tapana**: Mvy 4925 (but Index lists Ta° as well as Tā°, and Mironov *Tapanaḥ* without v.l.); (2) n. of a mountain: Māy 254.6.

tāpanīya, m. or nt., acc. to Senart *solder* or some substance melted and used for sealing containers: Mv iii.163.10, see s.v. **tapana** (1), and next. But possibly *gold* (in Skt. adj. *golden*).

tāpayati, *solders*: °yitvā Mv iii.163.10, see under prec.

Tāpasasūtra, n. of a work: Karmav 157.13 (Lévi's note says no such title is otherwise known).

tāpya, nt., *regret*, *grief*: (mā vaḥ paścāḥ) jambudvīpagatānām tāpyam bhaviṣyati Divy 230.10 (prose).

Tāmarā, n. of a river: Māy 253.6 (prose). Cf. Epic Skt. Tāmra, a river(?). In list between Amarā and Pañcālā.

Tāmradvīpa (was prob. known in Skt. tho not so recorded BR or pw; cf. dvīpam tāmrāhvayam Mbh. Cr. ed. 2.28.46), an earlier name for Ceylon, later replaced by (Skt.) Sīṃhaladvīpa (cf. Divy 528.12); Divy 525.10, 21, 28; so also in the version of Kv reported by Burnouf, Introd. 223 f.

Tāmradvīpaka, adj., *belonging to*, of **Tāmradvīpa**: Divy 525.3.

tāmra-loha, m. or nt. (= Pali tambaloḥa), *copper*: °ham ca sānam (hell-inhabitants) vilinakam pāyayanti (mss. pāyanti) Mv i.8.5.

tāmrasāṭṭhiya, m. pl., n. of a school: Mvy 9083.

Tāmrākṣa, n. of a serpent: Divy 106.1, 8, 11.

Tāmrāṭavi, n. of a forest: Divy 102.29; 105.29 f.; 106.12. (So ed.; but perhaps merely a descriptive epithet, a copper-colored forest, or a forest of tāmra trees, any of several trees given this name in Hindu Lexx.)

tāyaṇa, °na (nt.; MIndic, = **trāyaṇa**, q.v.), (act of) *saving*: jaga-tāyanam smarati Dbh.g. 2(338).7; jaga-tāyanārtham (v.l. °trāy°) 16(352).12.

tāyin, m. (= AMg. tāi, defined as *attaining salvation*, i. e. *holy*, *religious*; also *who protects himself and others*, i. e. a Jina; Pali tādi, see below), originally Prakritic for Pali tāḍ(n) = Skt. tāḍṛs; see **tāḍṇ(n)**, **tāḍṛsa(ka)**. The identity of the two words can hardly be questioned. The