

puṣpa-saṃnibhaṃ Mv ii.183.16 (vs); so Senart reads, but assumes inverted order of parts of cpd., = puṣpa-dāmaka-, like a garland of flowers; if the reading is right, perhaps like flowers that form a garland. But the text is an em. and quite uncertain; mss. damakam or °ko. In the following line bhāryām ca sadṛśī devīm, understand sadṛśī = °śīm, as separate word, corresponding, suitable.

Dāmodara, n. of a former Buddha: Mv i.138.1.

dāyika, adj. and subst. m. (= Pali id. ifc., Skt. dāyin, dāyaka), *giving, a giver*: bijam ... phala-dāyikam MSV i.70.12 (vs); same vs in same story Divy 462.23 -dāyikam; -saṃghasya dāyikāḥ prajñaptāḥ MSV ii.113.5.

? **dārika** (= Skt. dāraka), and acc. to text °kā- (in comp.), *boy*: dvātriṃśad-dārikā-sahasrāṇi LV 128.11 (prose), all mss. acc. to Lefm.; dārikebhiḥ LV 133.6 (vs), two mss. with Calc. dāra°. There can hardly be a reference to girls (cf. Weller 26), and at least the final -ā of dārikā must, it seems, be a corruption for -a. Perhaps read dāraka both times. Note the same cpd. with dāraka 128.9; the word seems to occur only once in this passage in Tib.

dāru, m. (always nt., acc. to Dictt., in Skt., Pali, and Pkt., except for one Skt. acc. sg. dārum), *tree*: dāruḥ LV 188.14 (vs), end of line, all mss. acc. to Lefm. (Calc. dāru).

Dāruka, n. of a yakṣa, and °ka-pura, n. of the town where he lived: Māy 30.

Dāru-karṇin, nickname of a brother of Pūrṇa, lit. *wood-ear* (see s.v. **Trapukarṇin**): Divy 26.28; 45.16 etc.

[**dārvāyasmaya**, prob. misprint for dārv-ayasmaya, *made of wood or iron*, in SP 440.4 (prose), altho uncorrected in Errata and repeated without note in WT: °mayair haḍi-nigaḍa-bandhanair. But the true reading is prob. dārumayair vā ayasmayair vā, with Kashgar rec. Cf. verse version, dārumāyair ayomāyair 450.1 (vs).]

dālana (nt.; Skt. in diff. mg.; = AMg. °ṇa), *splitting, piercing*; in literal sense, of a military art mastered by the Bodhisattva: (bhedye) dālana sphālana ... LV 156.13 (Tib. dbug pa); fig., object heresies: sarva-dṛṣṭigata-jāla-dālanaḥ prayuktaḥ Gv 117.3; adj. (perh. Bhvr.?) *destroying* (heresies): (mahāyoginām ...) akuśala-dṛṣṭidālanaṇām Lañk 10.13.

dālāvana (if not corruption), some sort of tree: (panasa-)dālāvana-tinduka- etc. Divy 627.23 (in long cpd. containing list of trees).

Dāsaka, n. of a servant of Śroṇa Kotikārṇa: Divy 3.11; 4.22; 5.17 ff.; 6.2, 4; cf. 2 Dāsaka Thera in DPPN, possibly the same personage but presented in a quite different way; and cf. **Pālaka** 1.

? **-dāsītā**, in caṇḍavaco-dā° Mvy 2109 (v.l. in Mironov °dāsītā); acc. to Tib. (tshig bṛlaṅ(s) pos, = caṇḍavaco, zher hdebs pa) and Chin. *reviling with harsh words*. The etym. of dāsītā (app. containing suffix -tā) is obscure. **dāsinikā** (to dāsi; see § 22.45), *maid-servant, slave*; tava °kāṃ LV 323.2 (vs).

dāha (m.; in this sense seems unrecorded in Skt., Pali, or Pkt.), fig. *pain, sorrow*: sarva-dāha-vināśanī Mv i.314.13 (vs), said of Buddha's voice.

? **dāhani**, must mean *burning*, as adj. or n. act.; so both edd., no v.l.: tuṣādy-aṅgāra-dāhani-kumbha-sādhana-pakvaśilāpacanāgnijalapraveśana- LV 249.11 (prose). Possibly understand dāhanin (dāhana plus -in)? Or mere corruption for °na?

[**dikṣiṣu**, LV 364.11 (vs), read udikṣ°, see **udikṣati**.]

Dignāga, see **Diñnāga**.

Digvilokita, m., n. of a samādhi: Mvy 524; ŚsP 1416.18.

Digvairocanamakuṭa, n. of a Bodhisattva: Gv 3.5.

Diñnāga, n. of a teacher: Mvy 3481 (v.l. Dignāga; so Mironov with no v.l.).

dirḍkṣuka, adj. (= Skt. °kṣu with -ka svārthe),

anxious to see: preti-dirḍkṣukāṇy anekāni prāṇisatasahas-rāṇi saṃnipatitāni Av i.264.9 (prose).

dinna, ppp., = Skt. datta; see § 34.16 and cf. **a-dinna**.

Divasacarā, n. of a rākṣasī: Māy 243.30.

divasa-nirīkṣaka, pl., should mean *observers of the day or of days* (astrologers?): in Kv 81.7 referred to as people who are initiated into certain heretical sects (but who cannot attain mokṣa).

divasam, adv.? (if so, = **daivasikam**), *daily, every day*: evaṃ tuvaṃ āryaṃ taṃ divasam āhāreṇa upastihisi (? so Senart em., mss. °sa, °sā; true reading probably °hasi, 2 sg. pres.) Mv i.302.6, and: sā dāni taṃ ... divasam āhāreṇa upastihati 8 (both prose). But possibly, with Senart, understand divasa-m-āhāra, for divasāh°, with 'hiatus-bridging' m.

divasānudivasam, see s.v. 1 **anu**.

divāvihāra (m.; = Pali id.), *relaxation (rest) during the day*: (ārāma, acc. pl. ...) °hārārtha dadanti ... puruṣarṣabhāṇām SP 13.18 (vs); °raṃ parigamya 62.5 (vs); (went to a caitya) °hārāya Mv i.300.2, 5 ff.; (nadyām ...) °hāraṃ kalpayitvā ii.264.1; (vṛkṣamūlaṃ niṣṛitya) niṣaṇṇo °hārāya Divy 201.3; 202.2; Av i.252.9; vṛkṣamūle niṣaṇṇo °hārāya 246.6; bhagavān °hāropagato 319.12; bhikṣavo °hāraṃ (v.l. °hārāya) gatāḥ Karmav 74.10. Regularly of the Buddha or his monks.

diviṃ, prob. m.c. for divi, loc. of div: Mmk 618.26; 625.7; 627.14; 629.16. Otherwise H. Smith (see § 1.38 fn. 15), pp. 4-5 [3.2]; Smith's em. of Mmk 629.16 (see my § 2.74) introduces not only metrical irregularity but a stem *diviya which I have not noted in BHS and do not find in MIndic except once in Aśoka's 4th Rock Edict, Dhauli-Jaugada version.

Divaukasa, n. of a yakṣa, attendant on Māndhātara: Divy 211.5 ff.; MSV i.68.13; 94.11.

Divyānnada, n. of a future Buddha: Av i.116.13.

Divyāvadāna (nt.), n. of a work: Divy 24.8 etc., in colophons.

[**dīśa**; m.-nt. forms occur from stem diś(ā), as from other f. ā-stems, § 9.4; ex. daśa-diśebhir LV 416.2.]

dīśatā (= Pali diśatā; Skt. diś, diśā; PTSD refers to a 'Skt. diśatā' which does not exist), *direction, region, point of the compass*; only in vss except (rarely) in prose of Mv, e. g. ii.295.4; others, vss: SP 27.10; 205.6; LV 162.8 and 167.11 (diśato, acc. pl., § 9.97); 295.21; 421.17 (read daśa-diśata, § 9.68); Mv i.204.6 = ii.8.1; i.305.20; ii.135.12; 140.12; 299.2; 315.19; 409.17; iii.381.7; 438.15; Suv 233.1; RP 55.3, 14; Bhad 21 (text wrongly diśa tāsu); Gv 316.22; Dbh.g. 39(65).25.

dīśati, (1) *says, speaks* (so in Ap. disai, Bhav. 232.7): pradakṣiṇam dakṣiṇa (so divide) lokanāthaḥ teṣāṃ dīśaiṣa 'pratimo vināyakaḥ LV 391.21 (vs), where we must understand (a)dīśa(t) as the verb of the sentence (Tib. gsuñs, said), the Lord of the World, the Matchless Guide, declared their donation (dakṣiṇā) auspicious (virtuous, pradakṣiṇa); direct quotation of his words follows; tatra gatā sukha me diśanti kṣipram Sukh 9.4 (vs), *quickly declare my happiness*; kṣetrārṇavān ... cintāvyatitāṃs ca diśāmi dikṣu Gv 428.14 (vs), *I proclaim, tell of*; diśe (aor., by em. for diśām which would make construction difficult) sovatthikam divyaṃ Mv iii.305.10 (vs); (2) *teaches* (= **deśayati**, q.v.): dharmam dideśa yakṣāya Lañk 8.12, and dideśa nikhilam sūtram 13 (both vss); (3) *confesses* (also = **deśayati**): (kṛtaṃ yat) pāpam jināṇam purato diśāmi Sādh 56.12 (vs); sarvāṇi pāpāni diśāmi bhītaḥ 90.4 (vs).

Dīśadeśa-āmukhajaga(t; so read, as cpd.), n. of a Buddha: Gv 285.23 (vs). In this and the next two diśa-may be regarded as for diśā- m.c.

Dīśabhedajñānaprabhaketumati, n. of a Buddha: Gv 285.6 (vs). See under prec.

Dīśasambhava, n. of a Buddha: Gv 284.11 (vs). See under prec. but one.