

donor) when you have received alms; (2) (= Pali ādisati, obj. dakṣiṇam, dānam), assigns (the profit from a meritorious act, ordinarily a gift of alms to the Buddha and his monks; object dakṣiṇam, once dakṣiṇādeśanām; this profit is, at the desire of the donor, often assigned by the recipient, ordinarily the Buddha, to the credit of someone else, e. g. a tormented preta, or the deceased father of the donor): Divy 85.28-30 bhagavatābhihitāḥ mahārāja, kasya nāmnā dakṣiṇām ādisāmi, kim tavāho svid yena tavāntikāt prabhūtataram puṇyam prasūtam iti (similarly 86.3, 4, 7, etc.), the Lord said: O King, in whose name shall I assign the profit of your gift? yours, or that of one who has produced more merit than you?; Av i.258.13 tato bhagavān...dakṣiṇām ādisāti (in a verse, 259.1-2, assigning it to the benefit of pretas); 264.12 bhagavāms ca...dakṣiṇādeśanām ādisāti (as prec.); 272.13 tato bhagavatā pretasya nāmnā dakṣiṇā ādiṣṭā; but the same ādisāti may be used when the subject is the donor, as in a frequent cliché in which a man hopes to have a son who will assign to him after death the profit of gifts and works of merit: Divy 99.6-8 asmākam ca (see atyatīta) ... dānāni dattvā puṇyāni kṛtvā nāmnā dakṣiṇām ādiṣed, ... he would assign the profit (of the gifts and virtuous acts) in my name; virtually the same Divy 440.30 ādeksyati; Av i.15.1 and 197.3 etc. ādeksyate; but elsewhere, (3) when the donor (not the Buddha) is the subject, the caus. ādeśayati is used; so in the same cliché just mentioned, Divy 2.(15-16) ... dakṣiṇām ādeśayisyati, (my son...) will cause the profit to be assigned (to me); Av i.264.2-3 putraka...mama nāmnā buddhapramukham bhikṣusamgham bhojaya dakṣiṇām ādeśaya...; Divy 10.28 (asmākam) ca nāmnā dakṣiṇām ādeśaya (also addressed by a father to his son). See s.v. dakṣiṇādeśanā.

ādīkaroti (see s.v. ādi), starts from (acc.), makes the starting point: ger. *kariyāna, SP 192.1 (vs) avidya (acc.) ādikariyāna cakṣumān, prabhāṣate maraṇam anantaduhkham (so apparently mss., combining the note to KN ed. with that to Kern's Transl. SBE 21.185), starting with ignorance, the Enlightened One expounded death and infinit. misery. This reading is perfect in meter and sense. Possibly ādi is to be taken as a separate word, = ādim; certainly it means the same as ādim kṛ-

ādinava, m. or (rarely) nt., once perh. adj., (= Pali id.; clearly Buddhist word, despite rare occurrences in late Skt., and despite ādinava-darśa in Vedic, see Schmidt Nachtr., s.v. ādinava, and Renou, JA 1939 p. 391), misery, evil, danger, mishap, wretchedness: nt. noted only Mv iii.297.12 taye atra mahādinavam utpāditam; m. (unambiguously) Mvy 7309 °vaḥ; Divy 9.21 and 335.12 °vo (mishap) 'tra bhaviṣyati; Divy 190.25-26 ime cānye ādinavā madyapāne; 224.24-25 kṛtā kameṣv ādinavakathā, grhāśramapadasyādinavo bhāṣitas; 329.21 yaḥ kaścid ādinavo, any disaster whatever (may occur); same, MSV i.44.19; Karmav 33.14 tathā daśādinavā Nandika-sūtra uktāḥ prāṇātipātasya; 42.6 pañcatrimśad ādinavāḥ surāmaireyamadyapramādashāne; often with loc. of that in, or in connection with, which the evil is manifested, as, kameṣu ādinavam drṣṭvā Mv i.283.19; iii.193.1; 418.20; 450.8; mitreṣu ādinavam (read °va, m.c.) sammrśanto Mv i.359.2 (vs); tam tiryagyonīṣu mahantam ādinavam drṣṭvā Mv i.27.11, similarly 29.13; 30.11; drṣṭvā ādinavam loke Mv ii.166.6; other locs. above and below; but occasionally gen. instead, kāyasyādinavam sampāśyan LV 208.9; prāṇātipātasya Karmav 33.14 (above); or prior member in comp., samsāra-doṣādinava-niḥsaraṇa-(= niḥsa°)-kuśalaḥ LV 180.15; lokādinavam lokaniḥsaraṇam api deśayāmi Gv 191.25; in contrast with āsvāda, āsvādādinaveṣu Mv i.134.1 in enjoyments and miseries; kāmāna āsvādam ... ādinavam ca kāmānām bhāṣate puruṣottamaḥ Mv i.184.13-14 (vs); others, miscellaneous, aham ca ādinava (acc.) tatra darsayim (WT °yi) SP 90.3 (vs); tam kampille

mahāntam ādinavam drṣṭvā Mv i.284.8; etam ādinavam ācikṣiṣyāmi Mv iii.74.8; ādinavadarśāvi (= Pali °dassāvi-n) perceiving the misery or danger, n. sg. of °vin, kameṣu Mv i.283.18-19; ii.144.16 (here text °darśi, v.l. °darśāvi); without dependent noun, °śāvi, followed by niḥsaraṇa- (or niḥsa°; delete final -ḥ in the first passage) -prajñāḥ (or -prājñā) Mv iii.52.5; 201.5; °va-darśin = °va-darśāvin, tatrādinavadarśinaḥ Bbh 29.20 (tatra = strīṣu); in Bhvr. cpds., (kāmāḥ) sabhayāḥ saraṇāḥ sādīnavāḥ sadoṣā iti LV 213.1; anantādinavā mārsa kāmāḥ Jm 114.15; bahvādinavaḥ ca grhāvāso RP 48.2-3; once apparently ādinava alone, uncompounded, used as adj., wretched, evil, miserable, Mv i.33.11 (vs) sarvaṃ ādinavam lokam (parallel with ādīpitam, prajvalitam, prakampitam, in same vs applied to lokam).

ādiptaka, adj. (= Skt. ādipta plus -ka), ablaze, on fire: SP 88.5 (vs) °ke jvālasahasrapūrṇe (sc. grhe); perhaps ka m.c.

ādiptaśiraścallopama (in Mvy °celop°), adj., and °ma-tā, subst., (state of being) like one whose head or clothes are on fire (i. e. who is in extreme danger and needs nirvāpaṇa, the putting out of the flames; applied to one leading a worldly life; in Pali ādittasā and ādittacela occur as separate cpds., AN iv.320.26, cf. also SN v.440.7): °maḥ Mvy 1802; Śikṣ 54.3-4 kusido 'ham bodhiś cādiptaśiraścallopamena bahūn kalpān ... samudānetavyā; 191.8-9 parākramasampannatā ādiptaśiraścallopamatā jñānaparyeṣṭyā (here state of realizing, being aware, that one's head and clothes are on fire, and so in next); Gv 493.2 idrṣyādipta° °pamatayā (text separates idrṣyā dipta°) kalyāṇamitrājñānam na vilomayanti. Bendall and Rouse in Śikṣ Transl. misunderstand the word.

ādiyaka, m. (to ādiyati, ādi°, with -aka), one who takes (up, or on), assumes (the saṃskāras): Mv iii.447.16 aham so atra kārako vā kārāpako vā utthāpako vā ādiyako vā nikṣepako vā (sc. of the saṃskāras; such things are not to be said); similarly 448.5.

ādiyati = ādiyati, q.v.

Adumā (Pali Ātumā), n. of a (Malla?) village: MPS 28.24 (Tib. a-du-ma).

[ādrṣyā, Gv 498.1, see adrṣyā.]

ādeya-vacana, adj. Bhvr. (= Pali ādeyya-vacana, also -vāca Vin. ii.158.17; in PTSD defined as Karmadh., but actually Bhvr. in all citations traced [Jāt. vi.243 seems to be an error]); also °na-tā, abstr. state of being ... (this); of welcome, acceptable, i. e. pleasing, agreeable speech: Bbh 29.(16-17) satyavacano 'piṣunāparuṣāsam-bhinnaḥpralāpābhyāsaḥ ādeyavacanatāyā hetuḥ; 31.15-17 °cano bodhisattvaḥ priyavādītayā arthacaryayā samānārthatayā ca sattvām samgrhṇāti paripācayati, idam ādeyavacanatāyā ... phalam...; Mv i.270.6 °canā ca bhayanti kirtaniyā ca bahujanasya (of devotees of Buddha); Suv 80.11; Śikṣ 351.7. Cf. next.

ādeya-vākya, adj. Bhvr., = prec.: Mv i.103.5 °yās (of Bodhisattvas); Karmav 29.27 an-ādeyavākyaḥ api ādeyavākyaḥ api (Lévi qui ont la parole antipathique ou sympathique).

ādeśanā, (1) (= Pali ādesanā-, cpd. with pāṭihāriya), reading of the mind: Bbh 264.21 sa rddhyā cittādeśanayā ... (sattvān vinayati); usually in cpd. ādeśanā-prāṭihārya, trick or marvelous ability of mind-reading, reading other people's thoughts, see s.v. prāṭihārya; (2) in dakṣiṇādeśanā (once °na), assignment of profit of good deeds, see that cpd.

ādeśayati, causes (dakṣiṇā, the profit from gifts or works of merit) to be assigned (to someone else); see s.v. ādisāti (3), of which this is the caus.

-ādharsaka, see sv-ā°.

-ādhāra, see śrutādhāra.

-ādhāraka, see śastrādhāraka.

ādhāraṇa-tā (= Pali id., wrongly defined in PTSD;