

advaya-vādin, *preaching non-duality*, ep. of Buddha: Mvy 23; Divy 95.13.

[**adha**, text in Sukh 22.8 (vs) -adha nānaprabhūta-, erroneously; read adhanāna (= °nānām) prabhūta-.]

Adhaūrdhavadigñānāvabhāsa, n. of a Buddha: Gv 309.18.

a-dhandha (see **dhandha**), *not slow*: Bbh 9.19; 15.22.

adhandhāyamāna, see **dhandhāyati**, °te.

adha-m-ūrdhva, with 'Hiatus-bridging' m, for *adha-ūrdhva (adhas plus ū°), *upside down*: adhamūrdhvalokadhātu Gv 518.4 (prose), (follows vyatyasta-lokadhātu-); in Lañk 28.1, text adhamūrdhās ca, read adha-m-ūrdhvās ca (after vyatyastā[h]).

-adharaka, fem. **-ikā** (= Skt. adhara), in Bhvr. cpd., *lower lip*, endearing diminutive (§ 22.34): bimbasupakvanibhādhari[h], LV 322.14 (vs), of daughters of Māra.

adhara-tas, adv. (Skt. Gr. id.), *downward, sinking*: asthicarmāvaśeṣaḥ samantād gātreṇādharaṭaḥ MSV ii.32.11.

adharima, adj. (§ 22.15), *lowest*: ep. of bhūmi, *ground*, in the cliché on birth of children, avataranti(m) °mām bhūmim Divy 99.15; 167.12; 441.5; Av i.15.6 (elsewhere adhara in same cliché, Speyer, Av Index); °me skandhe MSV ii.6.17 ff.

adhar-diś (-dik) (= Skt. adho-diś, recorded in comm. on Hem. Abhidh., BR; also, without citation, in Apte), *the nadir*; acc. to Kern, SP Preface vi, in Kashgar rec. of SP, for Nep. adhodik.

adharṣikatā, *state of not violating or disturbing*: Śikṣ 3.7 (vs).

adhasta, adj. (= Skt. adhastana; cf. Skt. adhastāt adv.), *below*: adhastāyām diśi, *in the nadir*: SP 240.12; 243.11 (here Kashgar rec. heṣṭimāyām); Sukh 98.7.

adhikaraṇa (= Pali id., in both senses), nt., (1) *matter of contention or dispute*, especially among monks: saṅghe kalahabhaṇḍanavighravivādaṃ adhikaraṇaṃ kaukṛtyaṃ utpādetuḥ Mv iii.48.(13-14); adhikaraṇa na tasya jātu bhoti Śikṣ 195.10; °na-kuśala MSV i.55.13; adhikaraṇavastu Mvy 9115 = Tib. rtsod paḥi gzhi, *ground of dispute*; **adhikaraṇa-śamatha** Mvy 8630 (= Pali °samatha), *the (7 rules for) quieting of disputes*, a part of the Prātimokṣa; they are listed 8631-7, mostly as in Pali, **sammukhavinayaḥ, smṛti-vinayaḥ, amūḍha-vinayaḥ, yadbhūyasikīyaḥ, tatsvabhāvaiṣyaḥ, tṛṇaprastārakaḥ, pratijñākārakaḥ**, qq.v.; (2) *-adhikaraṇam*, ifc. adv., *by reason of*: yato-adhikaraṇam, conj. (= Pali yatvādhikaraṇam) Mv iii.52.7, *because*, lit. *by reason of which*; also stem in comp., *pramādādhikaraṇahetor* MPS 4.7 ff., *because of negligence* (Pali pamādādhikaraṇam, adv.; elsewhere -adhikaraṇa-hetu, CPD).

adhikāra, m., (= Pali id.), *service, respectful duty performed towards another*, usually a superior (and esp. a Buddha); Senart Mv i.402, note on i.37.11-12, renders *offrande*, and so Suzuki on Lañk 6.3 *offerings*. No doubt the 'service' often included or consisted of offerings; but that this was not necessarily so is proved by SP 111.12 bahūhi kāryehi kṛtādhikārāḥ, said of merchants (vāṇijāḥ) employed by a wealthy capi*alist. who do service (to him) with many business-operations (certainly not offerings, kāryehi!). The cpd. **kṛtādhikāra** (Pali katā°) is very common and in BHS most often refers to services performed for present or past Buddhas: SP 49.13; Lañk 6.3 (kṛtādhikārā buddheṣu kariṣyanty adhunā ca vai); Mv ii.288.8; iii.263.12; purima-jina-kṛtādhikāra LV 393.6; Mv ii.312.5; sumahantā adhikārā mayā kṛtā (to former Buddhas) Mv iii.241.12; (bhagavato...) adhikāraṃ kartuṃ Mv i.37.12; ... kṛtvā Mv i.44.14; prasannādhikāra, *service tendered by one who is kindly disposed*, i. e. *service of friendship*, Divy 305.7; 308.20 ff.

-adhikārika, ifc. adj., f. °kī, (= Pali id.), *referring*

to, concerned with: -pratyaṅgaśiṛṣchedādhikārikāś ca duḥkhās Gv 159.21; kiṃcid evālpam vā prabhūtam vā pūjādhikārikam akṛtvā Bbh 160.19, *without doing at least something, be it little or much, that relates to homage*; dharmādhikārikī kathā MSV i.162.14. In MPS 45.2 and 6 (prose) yasya vāyam pūjādhikārikām autsukyam na samāpannāḥ. I cannot explain the ā in °kām (reported 3 times from 2 mss.); I should expect °kam; a fem. substantive °kā seems implausible.

adhikālam, adv., Sukh 8.1 (vs), (reading uncertain, several vv.ll.) ato 'dhikālam, *in reference to time hereafter*, i. e. *for all future time* (? adhi as in **adhicittam**, governing the noun with which it is compounded).

adhigama, m., also (even after consonants) **dhigama** (q.v.), *spiritual realization; attainment of religious goal*; used in senses very close to this in Skt. (BR and pw), as well as in Pali; seems nearly equivalent to **abhisamaya**, q.v.: (bhagavantaṃ...) adhigamabuddhir yadyoginām yogābhisamayakāle samādhisukhe (so with Tib. for °mukhe, note in ed., and Suzuki) samāptānām adhigamo bhavati, tasya cādhiḡamād yoginām yogaśabdo nipātyate adhigamanēti Lañk 11.17-12.3, *of whose (viz. Buddha's) yogins the will to spiritual-realization becomes spiritual-realization when they have attained perfection (samāpta) in the bliss of trance at the time of spiritual-realization (attainment, abhisamaya) of yoga; and thru realization (attainment) of him (tasya = bhagavataḥ) on the part of (his) yogins the word yoga is (rightly) applied, by reason of (this) realization (attainment, that comes thru it); yasyām ca rātryām dhigamo*, Lañk 144.10 = 324.5, referring to the night of Buddha's attainment of enlightenment, cf. 142.17; Bbh 81.24; Mvy 134; punar bodhisattvaḥ adhigamajñāne sāradaśī bhavati, na śruta-cintādharmārtha-vijñāna-mātrake Bbh 257.16, referring to Mvy 1548 jñāna-pratisaraṇena bhavitavyam, na vijñāna-pratisaraṇena.

adhigamana = °gama, *spiritual realization*; so Pali (both forms): ye me bhaṇanti varṇaṃ samādhito ca śīlato ca prajñāto ca adhigamanato ca... Mv i.270.4; for Lañk 12.3 see s.v. **adhigama**.

adhicitta, nt. (Pali id.), *superior mind, intellect*; also adv., and °cittam, °citte, adv., *relating to intellect*; see s.v. **śikṣā**.

adhitanaya, m., *supreme offspring*: śākyarājadhitanayaḥ (of Buddha) Mmk 230.1.

adhitapta (error for Skt. abhi°?), *inflamed*: skandhā adhitaptā Mv iii.345.5.

adhitiṣṭhāti, also **adhiṣṭhahati**, °ṣṭhihāti (and noun **adhiṣṭhāna**, q.v.; Pali adhiṭṭhāti, adhiṭṭhāna, in general in same meanings; previous translations of BHS vary widely and are hardly worth systematic quotation; very common is *bles*, which I think should be deleted, see below): (1) *masters, controls*, in normal Skt. (BR sthā with adhi 3, 4) and also BHS (exx. La Vallée Poussin, AbhidhK. vii.119 note 2, b); in BHS particularly *takes possession or control of*, MSV i.248.20 (sāptāhikam), and ff.; Bhik 15a.1 (the newly initiated nun says to her instructress) samanvāhara upādhyāyike, aham... idam civaram saṃghāṭim adhiṣṭhāmi, *I take (formal) possession of my nun's garments* (similarly with other implements, below: Ridding p.124 calls this rite *benediction* of the garments, etc.; but the nun is the only speaker; she would not 'bles' her own belongings!); in BHS (2) the power or control is usually *supernatural or magical*: adhiṣṭhantu buddhā bhagavanto idam paṭasūtram Mmk 56.12, *let the Lord Buddhas exercise their supernatural power over (assume control of) this thread* (Lalou, Iconographie p 20, *occupent*); in the sequel, favorable sounds show the performer that, adhiṣṭhitam me buddhair... tat paṭasūtram (17); he reflects, buddhānām... adhiṣṭhānam etat (24), *this is the controlling power of the B.*; Lañk