

100.6 ff., Bodhisattvas may be adhiṣṭhānadvayādhiṣṭhātā, controlled by two supernatural powers (of Buddhas, cf. 11 buddhādhiṣṭhānādhiṣṭhātā); these are (9) samādhisamāpattiyādhiṣṭhāna; the control that gives attainment of samādhis (cf. 12 samādhim samāpadyante; to this verb **samāpatti**, q.v., is merely a noun of action; wrongly Suzuki), and sarvakāyamukhapānyabhīṣekādhiṣṭhāna, the control that comes from sprinkling by (the Buddha's) hands of the whole body and face (cf. 101.10–11); persons are said to be adhiṣṭhāta, supernaturally controlled by Buddhas (may often be rendered inspired) SP 231.1; 238.2; 420.4; LV 275.2; Lañk 4.13; cf. **adhiṣṭhāna**; this control often involves (3) magic transformation, and even the creation of magic appearances; not easily separated from the preceding; transitional is sarvabuddhādhiṣṭhāto 'yaṃ . . . dharmaparyāyaḥ SP 288.13, it is under the supernatural control of all the Buddhas (hence marvelous effects for one who preaches it, as related above), with this cf. tasmāt tarhi . . . adhiṣṭhānīmāṃ dharmaparyāyaṃ asmiñ jambudvīpe SP 421.2, therefore I (lit. exercise supernatural power over this Dh., which however here seems to mean) make this Dh. appear in this J. (with magical effects, some mentioned above, some in the next sentence); from such passages as this and SP 384.3, below, La Vallée Poussin, AbhidhK., Index, and esp. vii.119, note 2, derives the supposed meaning faire durer, but in iii.31, note 2, quoting the vyākhyā, he translates adhiṣṭhāti *bénit*, whereas it means *under control, assumes control of*; the meaning *bless*, assumed by Burnouf and many others, rests on Tib. byin kyī riabs, which to be sure often means *bless*, but acc. to Jäschke also *create, change into*; this kind of change by magical mastery or control need not be a *blessing*, cf. (tā jarājarjā) adhyatiṣṭhat LV 378.17, he changed them (the daughters of Māra, by magic control) so as to be decrepit with age, and later, buddhasya yo hy adhiṣṭhānaṃ śaknuyāt kartum anyathā 379.3, (I see no one) who could alter a magic transformation of the Buddha; mahābrahmā imā . . . lokadhātum tat kṣaṇaṃ samam adhyatiṣṭhat, pāñitalajātā . . . tṛṇair imā . . . lokadhātum samchādītam adhyatiṣṭhat LV 276.19 ff., the Great Brahmā magically mastered (and thereby changed) this entire world (so as to be) even, etc., . . . covered with grass; in SP 384.3 (as he was about to die, Sadāparihūta heard this sūtra; then, not dying after all), adhiṣṭhīhītvā ca sudīrgham āyuh, and having mastered, acquired, assumed by magic, very long life (he proceeded to proclaim this sūtra; similar passages are taken by La Vallée Poussin l.c. to mean faire durer); (Bhagavān . . .) jīvitasaṃskārān adhiṣṭhāya āyuhṣaṃskārān utśraṣṭum ārabdhāḥ. samanantarādhiṣṭhīteṣu jīvitasaṃskāreṣu (omens occurred) Divy 203.7–8 (in this phrase LaV-P, AbhidhK. ii.122, renders *stabilisé*; note the term *vaśīta* in the comm., l.c. 124 line 1; render *controlling*), see **samskāra** 2; buddhā bhagavantaḥ tam pṛthivīpradeśaṃ vajramayam adhiṣṭhānti sma LV 86.16–17, . . . magically made this spot of ground (where the young Bodhisattva took seven steps) hard as a diamond, so that it did not sink under his feet (N.B. they did not literally stand upon it; they were located, sthitāḥ line 16, in the ten quarters); tatrāpi cātmanam adhiṣṭhāhāmi, sarvāms ca sattvān ah[am] adhiṣṭhīhāmi (so read, § 8.99) SP 323.13, there (having made it appear that I entered nirvāṇa, tho I did not) I make myself appear (create myself magically, cf. 316.1, s.v. adhiṣṭhāna 3), and I control all creatures (in next line, men of perverted minds were deluded and did not see me, tho I was standing right there); with SP 384.3 cf. Dbh 91.28 sarvasattvāms ca ākāṅkṣan yathābhiprāyaṃ rūpāśrayalāṃkṛtān adhiṣṭhāti; in this section adhiṣṭhāti occurs many times, beginning with 90.21–22 samkṣiptāyā lokadhātor vistīrṇatām adhiṣṭhāti, and means always (a Bodhisattva in the tenth stage) makes appear magically, either by transformation or creation; cf. in Pali Therag.

1131 satthā ca me lokam imaṃ adhiṣṭhāhi (aor.) aniccato . . . the Teacher made this world appear to me as impermanent (by his supernatural power, but this time without the usual connotation of magic or illusion); catvāri pātrāni pratigrhyaikam pātram adhiṣṭhēyam LV 384.4–5, accepting the four bowls I will change them magically into a single bowl, which he does; pratigrhya caikam pātram adhiṣṭhāti sma, adhimuktibalena 385.4 (see **adhimukti** 2 which in such passages = adhiṣṭhāna).

[**adhināmayati**, prob. error for **ati-** or **abhi-nām**<sup>o</sup>, qq.v., spends (time): saptāham °yāmi MSV i.134.15 = Divy 443.6 *ati-nām*<sup>o</sup>, in same story.]

**adhipati** (as in Pali) used in figurative sense, controller, dominant influence or factor: **adhipati-pratyaya**, relation of dominance (CPD), Mvy 2270, fourth of 4 kinds of **pratyaya** (1), q.v.; **adhipatinā** (sc. *pratyayena*) Śiṅs 253.2; Bbh 14.4, 10 etc.; 80.22; defined as upāya-hetu, 99.2–3; etc. (common in Bbh); the four *pratyaya* listed also ŚsP 80.4, but there seems to be a corruption in place of **adhipati**: ālambānāmateya-samanantara-hetu-pratyayatām (text °tā; amateya or ām<sup>o</sup> instead of *adhipati*!); the other three are as in Mvy; °**ti-phalam**, dominant fruition, one of the 5 **phala** (acc. to Sūtrāl. of karuṇā), Mvy 2273, 'because it is the seed of supreme enlightenment', Sūtrāl xvii.31, comm.; but in more general sense Bbh 102.18, expl. 103.5 ff., cakṣurvijñānaṃ cakṣurindriyasyādhipati-phalam, . . . (etc. with all senses,) svena-svenādhipatyena yat phalam nirvartate, tad adhipati-phalam.

**adhipatya** (nt., = Pali *adhipacca*, *adhipatiya*, cf. Skt. *adhipatya*), *overtorship*: °tyena Sukh 42.15 (prose). **adhipālayati**, protects: °lentu LV 388.7 (vs), repeated 11, 14, etc.

**adhiprajñā** (Pali *adhipaññā*), superior wisdom; adv. **adhiprajñam**, and stem in comp. *adhiprajña*, relating to wisdom, see s.v. **śikṣā**.

**adhibhāṣati**, °te (cf. **sam-adhi**<sup>o</sup>), recorded only in augmented forms, both presents (as *adhyabhāṣati*, § 32.8) and preterites; so also in Pali *ajjhabhāsi* etc.; *addressed, spoke to* (always with acc. of person; pw 4.263 also *ausprechen, hersagen*, citing LV (Calc.) 111.2, but for this Lefm. 97.4 reads *abhyabhāṣatām*); *adhyabhāṣat* LV 130.1; 302.20; °ṣata LV 132.6; Mv i.101.5; RP 42.10; 46.2, 6, 12; °ṣanta LV 56.4; 205.19; 378.5; aor., °bhāṣi Mv i.35.13; °bhāṣe Mv i.55.6; °bhāṣe Mv i.108.6, etc.

**adhimanyati**, °te (not in Pali; cf. **adhimāna**), *despises, shows haughtiness*: °yanti KP 18.9 (in corresponding prose 18.3 an-atimanyānā, noun); *kutaḥ punar adhikam yenādhimanyeta evam adhimānaḥ parivarjayitavyaḥ* ŚsP 1465.1–2.

**Adhimātrakāruṇika**, n. of a Mahābrahmā: SP 167.15–16.

**adhimāna**, m. (= Pali id.; Skt. *abhimāna*; cf. **adhimānika**, °nin, **ādhimānika**), *pride, arrogance, haughtiness, overbearing behavior*: SP 13.5; 57.8; 481.5; Mvy 1947; ŚsP 1465.2 (see **adhimanyati**); Karmav 47.5 (follows *māna* and *abhimāna*); **niradhimāna-tā** (see this). Also occurs as v.l. for text *abhimāna*, e.g. SP 37.1, 5; 38.14; 44.7.

**adhimānika**, adj. (Pali id.; to prec. plus -ika, or next plus -ka), *haughty, arrogant, conceited*: SP 234.1; 267.5; 377.10.

**adhimānin** = prec.: SP 272.1; 279.3.

**adhimukta** (Pali *adhimutta*), ppp. of **adhimucyate**, (1) *zealous about, actively interested in or devoted to* (a) non-religious objects (loc., or in cpds.): *yathādhimuktavāñijāṃ* Mv iii.289.12, referring to 15 ff. *tatra ye rūpādhimuktā vāñijā* (the merchants whose interests were centered in forms, i. e. the objects of sight) *te rūpehi lobhitā, ye śabdādhimuktā vāñijā* *te manoḥagita vādītaśabdehi lobhitā* (etc., with other objects of sense); *kimadhimuktā jaṭilā? jaṭilā khalu jaṭilādhimuktā* Mv iii.424.4, *what do jaṭila-ascetics*