

like? They like *jaṭila-ascetics*, of course (with this thought Buddha surrounds himself with 1000 magically created *jaṭila-ascetics* and visits the *jaṭila Uruvilvā-Kāśyapa*); the family into which a Bodhisattva must be born in his last existence must be *kriyādhimuktam* . . . *tyāgādhimuktam* *fond of activity, of liberality* LV 24.5-6; Mv i.198.3; ii.1.13 (LV adds *dānādhimuktam*; Mv i.198.3 adds *vrādhimuktam*); (b) religious objects (with loc., or perh. acc.): *devā ca namasyanti yo yādṛśam 'asmim̐ adhimukto* Mv iii.77.19 (read with ms. B), *and they worship the gods, whosoever which (god), being devoted to him*; *śūnyatam adhimukta-m* (corr. *adhimukta*, prob. so read, or take m as hiatus-bridger) *ānimittaṃ* (corr. °*tām*) *vicarati* RP 16.13 (vs), *he lives with his mind centered on emptiness, causelessness*; usually in cpds., -*dharmādhimukta* *zealously devoted to dharma* Mvy 854; *śraddhādhi°* Divy 49.18 (= Pali *saddhādhimutta*, both of Vakkali); *pravrajyādhi°* Divy 302.23 ff.; *pradānādhi°* Jm 23.6; -*buddhadharmādhi°* *Samādh* 19.3; often modifying *sattva*, *creatures*, *yathādhimukta-sattva-*, *creatures according to their inclinations*, LV 35.8; creatures are often described as *nānādhimukta*, *having inclinations towards various objects*, SP 71.8; 318.1; the Bodhisattva is *śubhādhimukta*, *inclining towards excellent things*, LV 141.8; common folk are *hīnādhimukta* SP 113.9; 114.4; or *lūhādhimukta* LV 264.4 (of certain gods; misrendered by Foucaux *devoted to* (the Bodhisattva) *in wretched condition*, but it means *having inclinations to petty things*; these gods tried to persuade the Bodhisattva to let them restore his strength magically); Av i.285.5 (of evil monks); (2) ppp. periphrastic, (was) *changed magically*, Divy 393.18, see under *adhimucyate* (2).

[-*adhimuktaka*, see °*tika*.]

adhimukti, f. (= Pali *adhimutti*; to *adhimucyate*),

(1) *strong inclination, attachment; earnest, zealous application*; Tib. mos pa (Jäschke, *to be pleased, la with; to wish, to have a mind; to take pleasure in, to rejoice at*; as substantive *pleasure, satisfaction, esteem; also to respect, to esteem, to respect with devotion, to revere, to adore*); La V-P. *AbhidhK*. Index = *ruci*; cf. Bbh 95.12-13 *katham ca bodhisattvo 'dhimuktibahulo bhavati? iha bodhisattvo 'ṣṭavidhe 'dhimuktyadhiṣṭhāne śraddhāprasādapūrvakeṇa nīscayena rucyā samanvāgato bhavati*. (Other alleged meanings, as *croynance* Lévi *Sūtrāl.* i.13 note 1; *confidence*, Burnouf; *good will*, Kern, in translation of SP; etc., are not supported by BHS usage, except as under 2, below.) It may be (but rarely is) applied to (a) non-religious objects: *sa ca puruṣas (the father) teṣāṃ kumārakāṇām (his ignorant sons) āśayajño bhaved, adhimuktikṃ ca vijānīyāt*, SP 73.14-15, . . . *and he understands their inclinations, what they are interested in*. But usually the object is related to (b) a religious aim. It may be specified, syntactically (in the loc.), as in *yaṃ . . . sugataḥ prabhāṣate, adhimuktisampanna bhavāhi tatra* SP 32.15, *what the Buddha says, be perfect in zealous application to that*. Usually it is not so specifically stated, tho the context is apt to suggest that it is *zealous cultivation* (study or propagation) of sacred texts or religious instruction that is meant (note that the object of the verb *adhimucyate* is commonly something of this sort); cf. e. g. *-lokaṃ yathādhimuktyā (according to their [varying types or degrees of] zeal or application) subhāṣitena samtoṣayantam* LV 160.17; *adhimuktisāro yo syād . . . saḥ, puṇyaṃ labheta yo etaṃ* (most mss.) *sūtram vācel likheta vā* SP 342.3-4. And this is probably meant as a rule when the context gives no special clue, as in many of the following: SP 6.13; 31.6; 93.9; 125.8; 235.10; 274.10; LV 10.11; 182.20; 432.8; Mvy 856; *Samādh* 22.43; RP 20.5; Bhad 7, 48; Bbh 195.12; *anādhimukti, lack of (religious) zeal* RP 19.18; 35.4; various gods in Mv ii.309.14 ff. see the *bodhi-tree svakāye adhmuktiye, according to their tastes, inclinations, interests* (Senart *suivant l'inclination de chacun*) as made of various

precious materials; one of the ten *bala* of a *tathāgata* is *nānādhimuktijñānabala* Mvy 122 (and cf. Mv i.159.15 *nānādhimuktinānātvam vetti*, as one of the ten *bala*); *adhimuktivaṣitā* Mvy 776, one of the 10 *vaṣitā* of a Bodhisattva; *yathādhimuktyā*, adv., LV 160.17 (above) and 179.17; *hīnādhimukti, attachment to low ends*, SP 115.12 (cf. *hīnādhimukta, °tika*, s.vv. *adhimukta, °tika*); (in LV 294.4 for *vidyādhimukti* *prabhāḥ* read probably *vidyāvī-mukti°*, *having the splendor of (true) knowledge and emancipation*, so Tib., *nam par grol ba = vimukti*); (2) *magic transformation*, in *adhimukti-balena* LV 385.5, see s.v. *adhimucyate* (2), and *adhitiṣṭhati*, end.

-**adhimuktika** (once °*taka*, probably by error; to prec. plus -ka; = Pali -*adhimuttika*; in both Pali and BHS used only ifc. Bhvr.), *having a zealous interest* (*adhimukti*) in . . . *hīnādhi°* (generally with *sattvāḥ*) Mvy 2448; SP 109.2; 110.7; LV 248.14; 289.10; Sukh 71.14; *lūkhādhi°* (= *hīnādhi°*) Mv ii.313.9; *adharmādhi°* LV 257.21; *nānādhi°* Mv iii.321.1; *anekādhi°* 2; *udārādhi°* LV 439.3; Gv 94.17 (text °*muktak°*, corr. 2d ed.); Sukh 7.5; *audārādhi°* Gv 534.20 (see *audāra*); -*buddhadharmādhi°* *Samādh* 19.2 (°*muktikena*, v.l. °*muktena*).

-**adhimuktika-tā** (= Pali °*muttikatā*), abstr. from preceding, *state of having zealous interest*: *hīnādhi°* SP 105.1; 109.6.

adhimuktikaryā, *course of conduct determined by (religious) zeal*, *Sūtrāl.* i.13 (Lévi note 1, *conduite par croyance*, see s.v. *adhimukti*): °*bhūmi*, *stage of zealous conduct*, Mvy 896-901 (five such listed); the first of a list of six *bodhisattva-bhūmis* Bbh 84.23, or the second of seven, 367.4 (see s.v. *bhūmi* 4, end).

Adhimuktitejas, form used in verse of the n. of a Buddha = **Vipuladharmādhimuktisambhavateja(s)**, **Vipulādhimukti°**: Gv 428.10 (vs).

adhimucyate, °*ti* (= Pali *adhimuccati*; cf. prec. and foll. items), (1) *is actively interested in, zealous for, earnestly devoted to, intent upon* (with acc.); see under *adhimukti* for Tib. rendering, and discussion of meanings, which on the whole parallel those of the verb; see also *adhimukta, adhimokṣa*, and other derivatives. The object is generally religious, and most commonly religious knowledge or sacred texts (see especially *adhimukta* for non-religious applications): *eṣāṃ . . . nirvāṇam bhāṣate yad adhimucyante*, SP 187.2-3, *preaches to them nirvāṇa* (the *Hīnayāna* goal), *to which they zealously apply themselves*; *adhimucyante* SP 288.3 (*upāyakaṣālyam samdhābhāṣitaṃ*); (*jñāna[m]*) 302.7; KP 140.9; °*yanti* SP 232.9 (*dharmaparyāyam*); KP 139.6; *adhimucyami* Bhad 3, 7 (*pūja sarvajñānām*); *adhimucye* (1 sg.) Bhad 6³; *adhimucyed* (opt.) SP 255.2 (*idaṃ sūtram*); 336.4; *adhimokṣyate* (fut.) SP 260.8 (*saddharmapūṇḍarikaṃ*); °*kṣyanti* LV 89.8 (*sūtrāntān*); *adhimucyamāna* (pres. pple.) RP 4.15; *anādhimucyamāna* (preceded by hiatus-bridging m-) KP 139.3, 5, *not showing inclination towards* (instruction); *sa maitrīśahagatena cittena . . . ekāṃ dīśam adhimucya* (Tib. mos te; *zealously concentrating on one-direction*) *sphāritvopasampādya viharati* Mvy 1508 (and so on, until finally he does the same with *sarvāvantam imaṃ lokam*, 1509); *adhimoktum* (inf.) Gv 5.10 (*tathāgatajñānam*); *adhimucyitum* KP 39.9; (2) rarely, used in the sense defined by CPD under *adhimuccati* (d) as *to make a (magical) act of volition*; but a better definition would be *changes* (something, acc.) *by magic into* (something else, acc.), as in *Vin.* iii.250.25-26 *pāsādam suvaṇṇaṃ ti adhimuccī*, so *ahosi sabbasovanna-mayo* (comm. *sovaṇṇamayo hotū ti adhiṭṭhāsi*). Doubtless the original or literal meaning was, *he concentrated his interest on the palace, with the thought — (it is to be) gold! — and it became entirely made of gold*. In BHS the word (i)ti is omitted: Bbh 60.5 *prthivim apo 'dhimucyate, changes* (magically) *earth into water*, and a series of like clauses in the sequel. So in the miracle of turning four bowls into