

one: catvāri śailamayāni pātrāṇi grahāyaikaṃ pātram adhimuktam Divy 393.17-18, (by the Buddha) *taking the four stone bowls, a single bowl was made by magic*; cf. pratighya caikaṃ pātram adhiṣṭhāti sma, adhimuktibalena LV 385.4-5, and *having accepted (the four bowls) he changed (them) magically* (see s.v. **adhiṣṭhāti**) into a single bowl, by his power of magic transformation.

adhimucyana-tā (= Pali adhimuccana, nt.) = **adhimukti**, *zealous application, interest*, with gen., ŚsP 615.11 (prajñāpāramitāyāh, but with an intervening parallel noun; perhaps rather loc. understood). Cf. next.

adhimucyanā = prec., q.v.: Sūtrāl. xi.61.

[**adhimucyanti**, SP 351.6, for which WT read adhiśuṣyanti with their ms. K'; both are wrong. See **dhi** = **dhih**.]

adhimūrchita (= Pali °mucchita, *clinging (to)*); also **-tva**, *state of . . .*: an-adhimūrchito Mv ii.139.11 ff.; iii.201.5; an-adhimūrchitatvāt Jm 35.4, *because he was unattached, had no clinging* (Speyer fails to observe special Buddhist sense).

adhimokṣa (= Pali °mokkha), = **adhimukti**, *zealous application*: Mvy 1929; Dharmas 30; śūnyatādhi° Bbh 40.5, *zealous adherence to (the theory of) nullity*; with loc. Bbh 282.7 (arthe); neg. an-adhi° *lack of interest* Bbh 174.12 (in profound and difficult text-passages); (buddhadharmeṣu) yo 'dhimokṣaḥ Bbh 313.5, part of definition of **adyāśaya**, q.v.

adhimokṣati, or **°kṣayati**, denom. from **adhimokṣa**, = **adhimucyate**, *applies oneself zealously to*, with acc.; **adhimokṣanti** Lañk 193.12 (-pāṭham); **adhimuktā** **adhimokṣayisyanti** **adhimokṣayanti** ca AsP 148.5 (dharmam, understood from preceding dharme śikṣitāḥ etc.).

-adhimoca, °cya, only in **dur-adhi°**, q.v.

adhirūḍhaka, adj. (= Skt. °ḍha), *mounted*: Divy 565.5 (vs, may be m.c.).

adhiropayati, *attributes, imputes (to, loc.)*: nārhasi mayy adhiropayitum . . . kapiṛājavadham Jm 150.20.

adhilaya, *objection, refutation, opposition in argument*: MadhK 159.15; 499.4, 10; in 10 comm., glossed **adhikṣepa**, nirākarāṇa, pratikṣepa; Tib. smod pa (so ed. on 159.15; on 499.10 printed erroneously smon pa). On 159.15 vv.11. **adhiraya**, **adhirepa**.

adhivacana, nt. (= Pali id.), *designation, appellation, name, term (of, for, gen.)*: Mvy 6333; Mv i.161.2; tathatā tathateti . . . śūnyatāyā etad adhvācanam Śikṣ 263.1, *tathatā is a name for nullity*; KP 71.9, 10; bhūtataṭhatāyā etad adhvācanam Vaj 37.3; AsP 342.1; kasyaitad adhvācanam yad uta nirvāṇam iti Lañk 182.9, *of what is this a designation, viz. the word nirvāṇa?*; anāyavyaya ity anutpādasyaitad adhvācanam Lañk 175.18; katamasyaitad dharmasyādhvācanam samādhir iti Samādhi p. 13 lines 19-20, *of what matter is this a designation, the word samādhi?*

Adhvācanapraveśa, m., n. of a samādhi: Mvy 523 = **Adhvācanasampraveśa** ŚsP 1416.17; in 1416.16 (by error) **Vācanasampraveśa**.

adhivartati (= Pali °vattati), *comes to, falls to the lot of*, with acc. of person: dāyakam adhvartati Mv i.269.15 (one ms. **adhivattati**, the Pali form, probably to be adopted in text).

adhivāsa?: Mv i.253.4, 5, and 6 (prose): app. adj. wīḥ: rogajāta, defined as a *kind of disease which carries off a region or country* (pradeśam harati). Opp. **maṇḍalaka**, q.v. Perhaps *enduring*? See s.v. **ārdha**.

adhivāsana, nt., also **°natā** or **°nā**, f. (to next; = Pali °na, °nā; the nt. very rare in Pali), (1) (a) *endurance (of suffering)*: °na, duḥkhādhiv° Bbh 250.25; °na-jātiya, *characterized by patience*, Sukh 25.15; sthāvarādhivāsana-jātya, Śikṣ 23.9; -duścintitādhiv°, -piḍādhiv° Gv 248.2, 3; °nā, duḥkhādhiv° Bbh 189.10; 192.10 (here v.l. °na); (b), *toleration (of an evil or sin, wrongfully)*, see s.v. **adhivāsayati** 1, b: kleśādhivāsanaṭā KP 114.1; kleśāsevādhiv-

āsanatā Bbh 288.26; (2) *consent*: °na, LV 7.13; Mv i.116.3; Mvy 9381; °nā (the common form) LV 6.3; 395.13; 400.20; Mv i.114.2; 230.20; 263.4; 285.4; 324.2; ii.258.1; iii.93.1; 255.5; Divy 66.1 (here text em. °nam); 306.20; Av i.42.5.

adhivāsayati, °seti (= Pali °seti, both mgs.), (1) (a) *endures, puts up with*: °sayati Mvy 7041, Tib. dañ du len (pa); Bbh 192.22 (duḥkham); duḥkham adhvāsya Bbh 132.5; adhvāsītā duḥkhāni LV 354.4 (vs); misc. forms SP 271.10 (fut. °vāsīsyāma); Mv i.285.2; Av ii.199.8; Śikṣ 177.6; Gv 244.1; (b) *tolerates (an evil or sin, wrongfully, instead of fighting it)*, Bbh 161.6; 168.23 (here keep **adhivāsayati** of mss., despite Corrig. p. 5; with Tib. as cited there cf. Mvy 7041, above); (2) *consents, especially agrees to, accepts (an invitation)*, with gen. of person: sacāśya (= sace[t] asya) . . . adhvāsayati Mv i.323.21, *if . . . consents to him* (Senart's note wrong); teṣāṃ pi nādhivāseti Mv iii.103.4, *did not consent to them, either*; in acceptance of an invitation, regularly with tūṣṇibhāvena or tūṣṇiṃ, which may precede the verb (so Mvy 6451; SP 39.2; 167.9; 171.3; Mv i.263.4; LV 416.13), or the sentence may begin **adhivāsayati**, then subject nom., then gen. of person, then tūṣṇibhāvena (so LV 6.1, 19; 395.11; Mv i.230.19; ii.257.17; iii.92.18; Divy 19.27; 151.10; Av i.42.4); if object of invitation is expressed it is regularly acc. as in Pali (**adhivāsayatu . . . bhojanavidhānam** Mv i.116.2), or nom. in passive expressions (**kasya bhagavatā śuve āgāram adhvāsītam** Mv i.271.11, *whose house has been accepted by the Bh. for tomorrow [to visit?]*); but once instr., **adhivāsayatu bhagavān asmākaṃ nagare śvo bhaktena** (then the usual **adhivāsayati** plus nom. plus gen. plus tūṣṇibhāvena) RP 56.6; misc. passages LV 408.5; 412.8; Lañk 6.15; Mv i.113.5; 189.12; iii.255.4 (°vāsaye, aor.).

adhivāsitatā (from °vāsita, ppp. of **adhivāsayati**, q.v.), *state of having been endured*: Dbh 75.24.

[**adhivīsuddha**, Gv 231.9, read ati°, *very pure*, with 2d ed.]

adhīśila, nt. (Pali adhisīla), *superior morality*; adj., and °iam adv., *relating to morality*: see s.v. **śikṣā**.

adhiṣṭa, see **adhiṣṭa**.

adhiṣṭha, f. °ṣṭhā, *resident, permanently abiding*: devate adhiṣṭhā bhava, ihaiva tiṣṭheti Divy 578.8. [In LV 442.21 (prose) Lefm. **adhiṣṭhamāno**, which is impossible; v.l. **atiṣṭhamāno**, *not stopping*, which is certainly right.]

adhiṣṭhahati = **adhiṣṭhāti**, q.v.

adhiṣṭhāna, (regularly) nt. (= Pali adhiṣṭhāna; see 6 below for forms of other genders; from **adhiṣṭhāti**, q.v.), (1) *basis*, as in Skt. (BR s.v.1); special usage, SP 405.8-9 (a Buddha of old preached the SP at length) Sarvasattvapriyadarśanam bodhisattvaṃ . . . adhiṣṭhānam kṛtvā, *making (his disciple) the Bodhisattva S. the basis*, i. e. with special regard to him, or for his special benefit; (2) (mental) *firm basis* = *determination, resolve, resolution, vow*, = Pali (cetaso) **adhiṣṭhāna** (see CPD); rare in BHS: (a) **Bodhisattva** is about to burn his body to honor the SP and the Buddha who revealed it to him; having purified, adorned, and scented his body) svakam adhiṣṭhānam akarot SP 407.6, *he made his resolution, firm mental determination*; followed by svakam adhiṣṭhānam kṛtvā svam kāyam prajvālayām āsa; buddhān bhagavataḥ sākṣiṇaḥ kṛtvā teṣāṃ purataḥ satyādhīṣṭhānam (q.v.) karomi: yena satyena etc., SP 413.7-8, . . . *I make a truthful resolve . . . and he proceeds with an 'act of truth'*, see **satyavacana**; (?) LV 423.5-6 akṣaṇasattvavinayādhīṣṭhānapratyudāvartya cakram (said of the dharmacakra; text °dhīṣṭhānapraty°, but see s.v. **apratyudāvartya**), *wheel that cannot be turned back because of (the Buddha's) fixed determination to discipline creatures that are subject to bad births (? or possibly because of the Buddha's supernatural power to discipline etc.; otherwise, implausibly, Foucaux)*; here perhaps also the 'four adhiṣṭhāna' (*firm resolves*?) of Mvy 1580-84 (satya-, tyāga-, upasama-, prajñā-) = Pali four