

adhiṣṭhāna, DN iii.229.18 (paññā-, sacca-, cāga-, upasama-); (3) in Skt. (BR s.v. 2) *mastery, power*; in BHS *control*, e. g. of a monk's own robes (cf. **adhitiṣṭhāti** 1), MSV ii.91.12 *tricitvarādhiṣṭhānena*; oftener *supernatural, magic power*: *punyaṅvīpākādhiṣṭhānādhiṣṭhitās* LV 48.21 (Apsaras) *empowered (controlled) by the power of the ripening of merit* (which enables them to disappear from their heavenly home and appear in Kapilavastu); -*devatādhiṣṭhānāt* LV 381.12, *by the magic power of the . . . deity* (the merchants' wagons were stopped and could not be moved); usually a Buddha's or Bodhisattva's; it may be his *supernatural control* over his own destiny, SP 64.13, where *bodhisattvādhiṣṭhānena* goes closely with *tat pūrvakam caryāpranidhānam*, see s.v. **sammantrita**; but it is usually *control* over another person, a Bodhisattva or disciple: *Maitreyasya bodhisattvasyādhiṣṭhānabalena sarveṣu teṣu kūṭāgāreṣv abhyantarapraviṣṭam ātmānaṃ samjānīte sma*, Gv 512.13-14, *by the force of the supernatural power of Maitreya* (Sudhana) *fancied that he had entered into each one of those palaces*; *buddhānām . . . adhiṣṭhānena* LV 163.9-10 (text *adhīṣṭhān°*; when the women were making music for the Bodhisattva) *by the supernatural power of the Buddhas* verses of exhortation to him came forth (in 163.14 **āveśa**, q.v., or v.l. *ādeśa*, replaces *adhi°*); similarly 182.3; *adhiṣṭhānena buddhānām anubhāvād* (another near-synonym) *vikurvitaiḥ Samādhi* 22.19 (the body of the Buddha can be seen); other like cases *Laṅk* 2.10; LV 31.3, 6; 237.18; 368.12; in 415.16, the dharmacakra is *sarvabuddhādhiṣṭhānāvīlōpitam, unbroken thru the supernatural power (influence) of all the Buddhas*; for *Laṅk* 100.6 and *Mmk* 56.24 see s.v. **adhitiṣṭhāti** (2); *etaṃ . . . samādhiṃ samāpannasyādhiṣṭhānam: lokadhātuvijñaptiṣu adhiṣṭhānam*, etc., long series of locs. each with *adhi°* repeated, stating the spheres of the *mastery* obtained, Gv 98.15 ff.; *mamādhiṣṭhānabalādhiṣṭhānam* SP 316.1, *my assumption of the force of supernatural (magic) power* (here causes people to believe that the earthly life of Śākyamuni, which was unreal, is real); but the corresponding verse, 323.13, has *adhiṣṭhāhāmi* in the sense of *I make appear by magic* (see **adhitiṣṭhāti** 3), and possibly *adhiṣṭhāna* may be concrete here (and in *sadādhiṣṭhānam mama etad idr̥ṣam* SP 324.11, resuming the same subject), *exhibition of supernatural (magic) power = magical appearance or transformation*; this latter is certainly the meaning in LV 379.3, see **adhitiṣṭhāti** (3), and perhaps in *Prabhūtaratnasya tathāgatasya . . . etad adhiṣṭhānam abhūt* SP 241.8, *this was the adhiṣṭhāna of the Tathāgata P.* (there follows a quotation of his words: *Let this stūpa of my remains appear whenever the SP is preached*). Does this *adhiṣṭhāna* mean this *exhibition of supernatural power*, viz. the making of the stūpa to appear? Or is it *this fixed determination, resolution* (2, above)? Near synonyms are **āveśa**, (Skt.) *anubhāva*, **adhimukti**; cf. also *Laṅk* 292.13 and 15, where one of the sources of *abhijñā* is 'from *adhiṣṭhāna*' (*adhiṣṭhānān*, so read in 13 for text °*nām*, abl., before *n*-), which means *from the controlling power of the Buddhas* and is paraphrased in 15 by *buddhaprasādataḥ, from the grace of the Buddhas*. Suzuki, Transl. of *Laṅk* passim, renders *sustaining power*; I think rather *controlling power*. Even *Bodhisattvas* are at times dependent on *Buddhas* and need their control; (4) in architecture, Skt. (see Acharya, Dict. Hindu Arch. s.v.), *basement, foundation* of building or base of a pillar. Here in *Mvy* 5591 = Tib. *lan kan gyi rten ma, prop* (i. e. base) *of a railing*; so Chin. Whatever it means here is certainly meant also in *Divy* 221.9, 10 *adhiṣṭhānam*, and *Mv* i.195.1 ff.; iii.227.8 ff., *adhiṣṭhānakam*, where the context is the same as in *Mvy* 5591; see **sūci**, **sūcika**; (5) see **pādādhiṣṭhāna**; (6) m., n. of a (mythical) *samādhi*: Gv 451.26. In this curious passage, 451.25-452.6, the word *adhiṣṭhāna* is further used predicatively in a series of equational sentences, varying in gender like an adjective

with different subjects. *Bhadrottamā* says to *Sudhana*: *ahaṃ kulaputrā 'nālayamaṇḍalam nāma dharmaparyāyam jānāmi deśayāmy, adhiṣṭhānaś ca me samādhiḥ pratilabdho; na tatra samādhaḥ kasyacid dharmasyā 'dhiṣṭhānam; adhiṣṭhānam tatra sarvajñatācakṣuḥ pravartate, 'dhiṣṭhānam sarvajñatāśrotam, adhiṣṭhānam sarvajñatāgṛhnam, adhiṣṭhānā sarvajñatājihvā, 'dhiṣṭhānaḥ sarvajñatākāyo, 'dhiṣṭhānam tatra sarvajñatāmanaḥ pravartate, 'dhiṣṭhānā sarvajñatormir, adhiṣṭhānā sarvajñatāvidyud, adhiṣṭhānā sarvajñatāvegāḥ pravartante jagadrocanaṃmaṇḍalāḥ; etaṃ ahaṃ kulaputrā 'nālayamaṇḍalam dharmaparyāyam jānāmi.* (Punctuation introduced by me.) There is no further light from the context. I am not sure what meaning the author attributed to the word *adhiṣṭhāna*: presumably something like either *basis* or *controlling power*.

adhiṣṭhānaka, nt., see **adhiṣṭhāna** (4).

adhiṣṭhāyika, m. (Pali *adhiṣṭhāyika*, beside °*yaka*; Skt. °*yaka*), *supervisor, superintendent*: MSV i.70.15 ff. (in same passage *Divy* 462.26 ff. always °*yaka*); prose.

adhiṣṭhita, ppp. of **adhitiṣṭhāti**, q.v.

adhiṣṭhīhāti = **adhitiṣṭhāti**, q.v.

adhisevā (no **adhi-sev-* recorded), *service, attendance*: *kṣāntyādhiṣevē 'ti ca durbaleṣu KP* 20.10 (vs; cf. *durbaleṣu satteṣu kṣāntyā sevanaṭā* 20.3, prose).

[**adhīṣṭhāna** is read for **adhiṣṭhāna**, q.v., in LV 163.10 (acc. to Lefm. with all mss.) and 182.3 (here v.l. -*ṣṭh-*).]

adhiṣṭa (in Skt., e. g. Pān. 5.1.80, but very rare), ppp. of **adhyeṣati**, *requested* (for instruction); cf. Pali *ajjhīṭṭha*, used with *ajjhesita* as ppp. to *ajjhesati*: *tena adhiṣṭu* (= °*to*) LV 393.14; *yais tathāgato 'dhiṣṭo 'bhūd asya dharmaparyāyasya samprakāśanāya* 438.15; *Mv* iii.403.14 (prob. read with mss. *adhiṣṭo*); *yādhiṣṭā bhavati tayāsau bhikṣuṇī praṣṭavyā Bhik* 10a.3; *anadhiṣṭa not requested for instruction*, *Divy* 329.21 ff.

Adhovāna, or (MSV) **Adhunāna**, m., n. of a mountain: *Divy* 450.11; 455.30; MSV i.144.17 (ms. here *Avevāna*, ed. em.); 152.13.

adhyabhāṣati, see **adhibhāṣati**.

? **-adhyayitā**, in *sarvaśāstrādhyā°*, *Mv* i.78.16 (prose), without v.l. or note; seems clearly intended for *-adhyāyī-tā*, from Skt. *adhyāyin* (Pali *-ajjhāyī*); *state of being a reader or student*.

Adhyardhaśataka, n. of a sūtra (unidentified): °*ke sūtre*, *Karmav* 63.3 (see *Lévi's* note).

adhyavakirati, adhyok° (= Pali *ajjhokirati*, in *mg.* 1), (1) *bestrews* (with acc. and instr.): *puṣpāis taṃ ratna-stūpam avakiranti adhyavakiranti abhiprakiranti* SP 240.2; *okireṣi adhyokireṣi prakireṣi, okiritvā adhyokiritvā abhiprakiritvā . . .* *Mv* i.38.9-10; *candanacūrṇa-adhyokirṇo* *Mv* ii.309.8, *bestrewn with . . .*; *adhyokiritvā* (mss. *adhyā°*) *Mv* i.212.4; (2) *introduces* (food, into the pores of the skin), (devatā . . .) *romakūpavivarehi divyām oḥam adhyokiretsuḥ* (Senart °*ensuḥ*; v.l. *adhyak°*) *Mv* ii.131.6; in the like phrase above, line 3, the verb was *adhyohariṣyāmaḥ*; possibly read a form of this verb in line 6?

[***adhyavagacchati**: °*gacchan* in Lefm. LV 239.5 (prose), pres. pple.; an otherwise unknown form. Required is *adhyavagaccham, I studied*; so read; several mss. *adhyavagacchan*, before *sākṣād-akārṣam*; cf. lines 8-9 below, *dharmāḥ sākṣātkṛto 'dhigataḥ*.]

adhyavasāna, nt., and once °*sāna-tā* (= Pali *ajjhosāna*, see **adhyavasyati**), *clinging to, grasping, coveting* (regularly *desires* or *worldly things*, loc. or in comp.), once *adhyavasāna-tā*, id. (LV 246.13 *kāmeṣv adh°natā*; below, 246.22, in same formula, °*nam*); in similar passage *kāmādhyavasānā* (pl.) *Mv* ii.121.4; 122.7; *kāyādhy°* *Av* ii.191.7; *kāyajīvitādhy°* *Samādhi* 22.2; *adhy°* (*kāyī, jīvitī, locs.*) 4, 5, 6 (vss); without dependent noun *Mvy* 2197-8; *Av* ii.188.10; 189.4; *RP* 17.10 (°*na-parāḥ*); 34.3 (°*ne bahulāḥ, of evil monks*); *Śikṣ* 19.18; others *Śikṣ* 222.6 (*vedanādhyavasānaṃ tṛṣṇā, thirst is clinging to sensa-*