

as I can see there is no difference between Skt. and BHS āśaya except for the adverbial uses of forms of the latter, q.v.): adhyāśayaḥ Mvy 7116 = Tib. lhag paḥi bsaṃ pa, superior (adhi) thought, will, inclination or the like (āśaya = Tib. bsaṃ pa Mvy 7117); āśayena adhyāśayena LV 182.18; āśayo LV 34.18, as a dharmālokaṃmukha, immediately followed by adhyāśayo, used in the same way. Definition: Bbh 313.4 ff. śraddhāpūrvā dharmavicayapūrvakāś ca buddhadharmeṣu yo 'dhyāśaya ity ucyate. te punar adhyāśayā bodhisattvasya ... pañcadaśa veditavyāḥ. katame pañcadaśa: agryāśayaḥ vratāśayaḥ etc., all cpds. of āśaya. With adj. dr̥ḍha, firm determination, SP 97.10; or vajraka (= dr̥ḍha), LV 216.4; bracketed with gaurava, adhyāśayena gauraveṇa, with resolution and with earnestness, SP 286.2; LV 203.4; adhyāśayena with one's whole heart, wholeheartedly, SP 337.10 (adhimucyate); 389.9; (dharmārthiko, seeking the dharma) LV 179.10; RP 14.7; adhyāśayena LV 180.12, with resolve (see s.v. anarthika); tadadhyāśaya- Mv i.128.7, intent on that; adhyāśayena saṃpaññāḥ SP 337.1, perfected in disposition; adhyāśaya-saṃpaññā(ḥ) Mv ii.288.14; list of adhyāśaya, mental dispositions, which a Bodhisattva in the 2d bhūmi cherishes, Mv 1.85.3 ff.; adhyāśaya-bala, one of the 10 bala of a Bodhisattva, Mvy 761; dvāv imau ... bodhisattvasya sattveṣu kalyāṇādhyāśayau (excellent intentions towards creatures) pravartete, hitādhyāśayaś ca sukhādhyāśayaś ca Bbh 18.16-18; a Tathāgata knows the adhyāśaya, mental dispositions, of all creatures SP 163.3; 180.15; adhyāśayaṃ (with dependent gen.) viditvā Samādh 8.14; RP 56.3; śayaṃ (of others) pariṣanti (Buddhas) Mv i.192.19; a Tathāgata is sarvadharmārthavaśitāprāptaḥ sarvadharmādhyāśayaprāptaḥ SP 121.8, arrived at control of the meaning of all dharma, attained to (an understanding of) the intent (purpose) of all dharma; durbalādhyāśayaś ca Mv i.79.13, and feeble in determination; bodhisattvasyādhyāśayaśuddhitām Av i.221.4, cf. adhyāśayaś ca pariśuddhāḥ Mv i.102.5; similarly Dbh 63.23; miscellaneous, Mv i.77.6; 153.10 (kalyāṇa, cf. Bbh 18.16-18 above); RP 10.7 (corrupt; read yad uta tāraṇādhyāśayapratipattiyā, determination to save, cf. 10.13 tāraṇārtha); Jm 41.2-3 (jagatparitrāṇādhyāśayaḥ, cf. prec.); 45.24; 68.6; Gv 143.3; Bbh 242.8 ff.; (2) in looser sense of mentality, mind in general, upahatādhyāśayatvāt Jm 186.13, because his mind was affected.

**adhyāśayati** (rare; doubtless denom. from **adhyāśaya**, q.v.; Pali only ppp. ajjhāsita intent upon, rare and only in cpds.), is intent upon, with loc.: bodhisattvo 'dhyāśayaty anuttarāyāṃ samyaksambodhau Śikṣ 17.21. In LV 18.8 the good ms. A reads adhyāśayati for text śayati (mahāpṛthivīm ... abhinirjityādhyāśayati), is firmly fixed upon, occupies, with acc.; but probably text is right; Skt. adhyāste is used in this sense, and the LV form is only an aya extension of this; the meaning and construction do not fit adhyāśayati.

**adhyāśayana** (to prec.), = **adhyāśaya**: °naṃ mārg(ay)itvā MSV iv.109.18; 110.9, etc.

**Adhyāśayasamcodana-sūtra**, n. of a work: Śikṣ 15.13; 97.19; 104.9; 351.1.

**adhyāhāriṇī-lipi**, a kind of script: LV 126.9; so read for Lefm. madhyā° (after -lipim), allegedly with all mss.; Calc. adhyā-, supported by Tib. bla (superior) thabs su bsnan pa (? augmentation to a higher means?), which suggests a form containing adhi; but I do not understand the meaning of either the Tib. or the BHS form, unless the latter means suppletive script (a term which might conceivably have been applied e.g. to writing of consonants alone, without vowels).

**adhyupekṣaṇa** (= Pali ajjhupekkhaṇa), impartiality: yathākālavavādānūsāsanādhyupekṣaṇa-guhyam (tathāgātānām) Dbh 87.8, impartiality in the timely imparting of admonition and instruction. See next two.

**adhyupekṣati** or °te (= Pali ajjhupekkhati), ignores, disregards, is indifferent to: Divy 25.6 (svāminam), 16, 18; 127.12; 185.23, 27; Bbh 40.11; 116.18; 173.15; 179.25; 254.24 (sattvaṃ ... nādhyupekṣate); 268.20.

**adhyupekṣā** (cf. Pali ajjhupekkhaṇā), disregard, disesteem: vimānayed bhūpatir °kṣayā Jm 154.14; an-adhy° Bbh 81.10, non-disregard.

**adhyuṣṭa** (var. ardhūṣṭa, so Mironov), m., (= Pali aḍḍhuḍḍha, AMg. addhuṭṭha; false Skt. instead of ardhacaturtha), three and a half: Mvy 817.2.

**adhyeṣaka**, m. (to adhyeṣati with -aka; = Pali ajjhesaka, in cpds.), one who seeks instruction: °śako 'haṃ LV 395.9 (vs).

**adhyeṣaṇa**, nt., °nā, f. (to next with -ana; Skt. °na recorded once, Kull. on Manu 1.2; °nā Lex.; Pali ajjhesanā), request (for instruction): °na Mvy 861 (-buddhādhyeṣaṇa-); Bhad 12 (vs); °nā SP 38.8 (all Nep. mss. °na); 178.15; 315.11; 404.9; LV 7.13; 395.17; Bbh 75.6 (saddharmadeśanāyāi); Dharmas 14; Sādh 64.7. The fem. is much commoner than the nt. In LV 53.11 and 178.19 (vss) text kileśa-dhyeṣaṇā(t); read kileśadharsaṇā(t); some mss. -dhyeṣaṇāt, dhyeṣaṇā.

**adhyeṣati**, °te, °śayati, °ṣyati (= Pali ajjhesati; in Skt. only ppp. adhiṣṭa, q.v., rare; cf. prec. and next items), requests (in general): adhyeṣya Mv i.254.14; adhyeṣiyam ii.108.5; in SP 116.3 asmāṃś ca adhyeṣati lokanātho, the Buddha requests us (to instruct creatures); in Av i.75.10 someone requests the Buddha to cause rain to fall in a drought; most commonly, however, requests (a teacher, generally Buddha, acc.) for instruction (may also be acc., Divy 160.20; Dbh 7.17; or quasi-infinitival dative, dharmacakrapravartanātāyāi SP 162.9, and similarly Bhad 10; LV 394.2, 7; 396.12; 397.5); dharmabhāṇakān adhyeṣayeyuḥ asya ... sūtrenrarājasya saṃprakāśanārthāya Suv 123.9; adhyeṣate, °se SP 36.4; 37.6; 38.9; Divy 160.20; °ṣati SP 116.3; °ṣante SP 162.9; °santi Laṅk 7.10; °śāmas SP 167.8; °śāma LV 50.14; °śāmi Bhad 10; adhyeṣi (aor.) LV 416.3; °ṣya (ger.) Laṅk 2.15; Mv i.254.14; °situm (inf.) LV 396.12; Av i.75.10; °ṣṭavyā (gdve.) Bhik 10a.3; °ṣita (ppp.) SP 174.4; 178.12 (for ppp. **adhyeṣṭa**, **adhiṣṭa**, see these); adhyeṣayam (caus. opt.) LV 415.22 sambodhiprāptu ahu dharmu adh° (the Bodhisattva speaks in a praṇidhī), having attained enlightenment, I would cause (others) to ask (me) for (instruction in) the law; but usually non-caus., adhyeṣayāmi Laṅk 7.13, 15, like adhyeṣanti 7.10; adhyeṣayasi Divy 329.3, 7; dharmabhāṇakam adhyeṣayet (read °yed) dharmasravaṇāya Mmk 38.14; also Suv 123.9, above; also adhyeṣeyam (opt.) LV 394.2, and adhyeṣeyamahi 7 (but LV 397.5 adhyeṣyante is passive, are asked for instruction); adhyeṣanti Mv i.106.12 (vs; Senart em. °ṣyanti), in passive mg., § 37.32.

**adhyeṣā** (to prec.), request (for instruction): adhyeṣayā, instr., Av i.87.9. But perhaps read adhyeṣaṇayā; see **adhyeṣaṇā**.

**adhyeṣṭa**, ppp. of **adhyeṣati**, applied to, besought (for instruction): (of Buddha) adhyeṣṭu brāhmaṇayutebhi (no v.l.; Calc. id., interpreting as m.c. for °nāyutebhi, i. e. °na-ayu°; read brahma-nāyu°) LV 48.11 (vs); (of Buddha) adhyeṣṭo LV 412.7 (vs).

**adhyo-**, see also **adhyava-**.

**adhyoharati** (for adhyava-h°; = Pali ajjho°), puts in, inserts (food): divyām oḅām adhyohariṣyāmaḥ (romakūpavivarāntareṣu) Mv ii.131.3. The verb, and noun °hāra, m., are used of food in Pali. In line 6 Mv uses adhyokiretsuḥ (see **adhyavakirati**), perhaps by error for °haretsuḥ.

**adhvagata** (= Pali addha°; cf. **adhvan**), that has reached old age; old: °taḥ Mvy 7658; advhagatavayam anuprāptaḥ Mv ii.151.2, who has arrived at an advanced age.

**adhvan**, m. (= Pali addha[n], addhāna), time. (Cf. 1 amśa, 1.). The three advhānaḥ listed Dharmas 86