

ādharma only doubtfully in Nirukta 7.11, where Sarup reads rasa-dhāraṇam, *holding firm, maintenance*: LV 35.18 dhāraṇipratilambho ... sarvabuddhabhāṣitādharmaṇatāyai samvartate.

Adhāraṇamudrā, n. of a samādhi: Mvy 525; = **Adhāramudrā**, q.v.

Adhāraṇi, n. of a goddess: Mvy 4288.

Adhāramudrā = prec. but one: ŚsP 1416.20.

ādhārayati, with object śaṣṭram (cf. **śaṣṭrādharaka**, which makes the mg. unmistakable), *wields, plies* (a knife): Divy 39.(6-)-7 (santi ... śrāvakā ye 'nena pūtikā-yenārdiyamānā ... śaṣṭram) apy ādhārayanti viṣam api bhakṣayanti ... *there are disciples who, afflicted by this stinking body, even wield a knife* (here, against themselves!), *even eat poison ...* (or kill themselves in other ways).

ādhāvana (nt.; Pali id.), in comp. with following **paridhāvana**, *running around, to and fro, this way and that*: Śikṣ 268.(12-)-13 lābhahetor lābhanidānam ādhāvana-paridhāvanaṃ dauḥṣilyasamudācāraṇaṃ ca. (In Pali the verbs ādhāvati and paridhāvati are frequently used together in this sense.)

ādhikaraṇika, adj. (not in this sense elsewhere; from **ādhikaraṇa**, q.v., with suffix ika), *given to disputes*: Bbh 171.5 sacet prakṛtyā kalahakāraḥ syād ādhikaraṇikaḥ; MSV ii.188.2; iii.5.9.

ādhipateya, nt. (anomalously m. Mvy 7192 °yaḥ = Tib. bdañ du ḥgyur ba (or bya ba), so also Mironov; = Pali ādhipateyya, see below; from adhipati, roughly = Skt. ādhipatyā, which is used in AbhidhK., see Index, in ways not closely parallel to the Pali usage), *control, influence, mastery, prime motivation* (lit. *overlordship*). In Pali esp. used of one of three influences leading to virtue, attādhi° (q.v. CPD), lokādhi°, dhammādhi°, see Childers s.v. ādhipateyya and Vism. i.14.1 ff. (*the influence of oneself, i. e. conscience or self-respect; the influence of the world or public opinion; the influence of dhamma or regard for moral principles as authoritatively laid down*). In BHS little evidence is found for the existence of these, tho Speyer (Transl. 114) renders Jm 80.14 (hrivarna-pratisamyuktesu) lokādhipateyeṣu ca (sc. upaneyam) by ... *the regard of public opinion, perhaps rightly*. On the other hand, lokādhipateya-prāpta LV 425.5 can only mean *arrived at the overlordship of the world*; it is one of a long list of epithets of the Buddha as the one that has 'turned the wheel of the Law'; it is preceded by lokagurur ... lokārthakara ... lokānuvartaka ... lokavidity ucyaṭe, and it would be absurd to interpret it as *under the control of public opinion*. (See also LV 179.20-21 s.v. **ādhipateyatā**.) Mv i.16.12 = 18.5, 15 = 19.5 = 20.10 (evaṃ khalu punaḥ ādhipateya-mātram etaṃ tatropatteḥ, *but this, of course, is only the principal cause* (controlling influence) *of rebirth there* (viz. in one of various hells); Gv 19.8 na tad balaṃ na tad ādhipateyaṃ ... (samvidyate), *that* (sort of) *power or controlling influence* (is not found); oftener at the end of Bhvr. cpds., Śikṣ 117.3 mahākaruṇ-ādhipateyaṃ, (any action of Bodhisattvas is ...) *controlled* (influenced) *by supreme compassion*; Śikṣ 250.5 cakṣurindriyādhipateyā rūpārambaṇaprativijñaptiḥ, *recognition of the sense-object form, which* (recognition) *is controlled by* (= dependent on) *the sense of sight*; Dbh 11.20 (tac cittam utpadyate bodhisattvānāṃ) mahākaruṇāpūrvhgamam pra-jñānādhipateyaṃ ...; Śikṣ 322.15 dharmādhipateya, of Buddhas. See next.

ādhipateya-tā (from prec.), (1) *state of overlordship or control*; (2) at the end of Bhvr. cpds. ending in °teya, *state of being under the control of ...* (lit. *state of having ... as controlling influence*); (1) LV 204.(17-)-18 (pūrvam mayā svayambhuvām) ādhipateyatām abhilaṣatā, *of old by me* (Buddha) *desiring supremacy over* (first place among) *Self-existent Ones*; LV 179.20-21 puṇyasambhārabalavīṣeṣaṇāsadṛṣi- (better would seem to be °sadṛṣim, which

is read by Calc. but none of Lefm.'s mss.)-lokādhipateyatām samdarśya, (said of the Bodhisattva) *manifesting an unexampled state of mastery over the world thru ...*; (2) Gv 17.25 buddhādhipateyatām, *state of being under the control of the Buddhas*; 68.18 supratīṣṭhitasya bhikṣor maitryādhipateyatayā, ... *because he is under the influence of love*; KP 99.6-7 cittam ... rājasadrśam sarvadharmādhipateyatayā (so read for text °pateyā, uninterpretable), (in a passage decrying the vanity of cittam,) *citta is like a king, because it is controlled by all the states of* (conditioned, transitory) *existence*; at least, this mg. seems more consistent with the context than *because it is the ruler of all states ...*, but this latter is what Tib. means (chos thams cad la dbaṅ byed paḥi phyir); in that case to 1.

? **ādhimānika**, adj. (**adhimāna** plus -ika), *proud*: so v.l. for text **ābhimānika** in SP 38.12; 39.4.

ādhimokṣika, adj. (to **adhimokṣa** plus -ika), *of zealous application*: °kaṃ samādhiṃ MSV iv.237.7.

ādhiṣṭhānika, m. (to Skt. adhiṣṭhāna, *capital, seat of government*, plus -ika), pl. *people of the capital*, or perhaps *government men*: °kāś ca chattraṃ paṭṭaṃ mukuṭaṃ cādāya ... āgatāḥ MSV i.68.14.

ādhyātmika (= Pali ajjhattika), *internal*: adhy° **āyatana**, q.v., *the sense organs or powers*, in contrast with **bāhira āyatana**, *the objects of sense*, Mv iii.66.3. See also **ābhāsa**.

āna, *breath* (so Skt. Lex.); in Pali and BHS apparently replaces Skt. prāṇa in cpd. **ānāpāna**, q.v. Pali seems not to have the cpd. *pānāpāna.

-**ānanaka**, f. °nikā, = Skt. ānana, *face*, at the end of Bhvr. cpds., with endearing dim. connotation (§ 22.34): LV 322.10 pattra-vibodhita-ānanikā(h); 11 sulepana-ānanikā(h); 13 paripūrita-candra-nibhānanikā(h); all in vss, all applied to the daughters of Māra.

[**ānanta-paṭṭikā**, given by Das for Tib. mthaḥ skor which in Mvy 9191 = **ānanda-paṭṭika**, q.v.]

[**ānantariya**, nt., °yāni, Mvy 2323; but prob. read with Mironov **ānantarya**, q.v. Cf. however next.]

ānantariyaka, adj. (cf. prec. and **ānantarya**), in prayatnānantariyakaḥ (so correctly Index, and Mironov), *immediately occurring* (as a result of effort): Mvy 4493.

ānantarya, adj. and subst. nt. (in Skt. as subst. nt., *unmittelbare Folge*, BR, or *unmittelbares Darauf*, ... *Nachher*, pw; cf. °riya, **anantariya**, and next, also **upānantariya**); as subst. nt., not limited to evil connotation and much as in Skt., Gv 250.25 bodhicitto- (1st ed. °catto; corr. 2d ed.)-tpādaprasamsāparamparānantariyāni, *enlightenment-thought-production-laudation-series-immediacies*, and a long series of terms ending likewise in °paramparānantariyāni, *actions or events succeeding one another immediately*, ending in 251.18-20 bodhisattvasusūksmajñānapraveśaparamparānantariyāni, tāny asyāḥ sarvaromavivarebhyo nirmānakāyameghān niṣcaritvā sattvebhyo dharmam deśayamānān (read °mānāny?) apaśyat; Gv 522.13 upapatty-ānantarya-citte (but here perhaps as adj.) *the mental state which immediately precedes rebirth* (see **upapatti**); perhaps in same sense Mvy 1206 ānantarya-mārgaḥ, of the 8-fold noble path as *characterized by immediate succession* (of its stages, one after another) or *causing immediate results*, as below; the latter surely in Śikṣ 17.20 pañcemāni ... ānantariyāni yair ānantariyaḥ samanvāgatā bodhisattvāḥ kṣipram anuttarā (read °rām) samyaksambodhim abhisambudhyate (read °yante?); here Bendall and Rouse 19 translate *continuities*, but better *procedures bringing immediate, speedy* (desirable) *results* (note kṣipram; the five are listed in what follows); see also **ānantaryasamādhi**; otherwise the word has been noted only as adj. with karman, or subst. nt. without karman; (evil) *action bringing immediate retribution, deadly sin* (= Pali ānantariya or °rika, with or sc. kamma, see Childers s.v. pañcānantariyakammaṃ); there are five