

A Note on *adhiṣṭhāna*

Toru Yagi

Recently I made an inquiry into *satyādhiṣṭhāna*¹ in connection with *saccakiriya*, one of whose motivations was Edgerton's interpretation of the former term : *truthful resolve*, viz. to apply *satyavacana*.² *Adhiṣṭhāna* (*adhiṭṭhāna* in Pāli) is one of the important concepts in Buddhism according to the late Professor Shōkō Watanabe, who gave himself up to philological investigation into *adhiṣṭhāna* in a long but, of course, useful article.³ His philological treatment of data seems to be biased in favour of Chinese and Tibetan translations in spite of his introductory words. Starting from the meanings mentioned in CPD under head 2 "*adjusting or fixing the mind upon : resolve, determination of will, volution (of magical force)*", he seems to have been more interested in verifying the transition of the concept of *adhiṣṭhāna* exclusively depending on Chinese and Tibetan translations rather than in tracing the semantic field of the word in Pāli and Sanskrit literature itself. When we come across the word *adhiṭṭhāna* derived from the root *ṭhā-* "to cease from moving, i.e., to stop/stand"⁴ with the preverb *adhi-* "up to, towards, into ; over, above, in addition to", consult, among others, CPD and find the above-mentioned meanings, we are puzzled about these meanings.⁵ In this paper I try to make it clear how *adhiṭṭhāna* "[the act of] standing upon" has evolved to imply those meanings.

Abstract : 八木 徹

Section 9. Buddhist Studies