

bhukṣā (cf. prec. and next; = Pkt. bhukkhā for Skt. bubhukṣā, Sheth, and Jacobi, *Ausgew. Erz.* 60.26), *hunger*: tṛṣṇa-bhukṣa-(short a, m.c.)-pīḍitā, fragment of Candragarbha section of Mahāsamnipāta Sūtra, Thomas ap. Hoernle MR 105, note 10 (seemingly in a vs).

bhukṣita (= Pkt. bhukkhia for Skt. bubhukṣita, see under prec. two), *hungry*: tṛṣṇa-bhukṣitasya te Mv ii.202.3 (vs); Śikṣ 341.1 (vs).

bhuja (normally *arm*; said to mean also *hand*, pāṇi, kara, Skt. Gr. and Lex., see BR; once, at least, interpreted thus in an old Pali text, see PTSD), *hand*: keśān addaśi lūna dakṣiṇi bhuje LV 194.12 (vs), *she saw her hair cut off in her right hand*. Tib. is strangely different: lag pa gyon pas skra yañ rab tu ḥbal . . . mthoñ, *she saw her hair dishevelled by her left (so!) hand*.

bhujīṣya, adj. (in Divy 302.26, see s.v. **kāmaṅgama** 2, as in Skt., *dependent, in service*; but Skt. Lex. *free*, and so regularly Pali bhujissa, see notably Vv. comm. 11, last line), *free, independent* (so Tib.; see also next): nt. °yam, presumably sc. śīlam, Mvy 1624, in a list of epithets of moral restraints very similar to Pali Vism. i.221.25, bhujissāni (śīlāni); Vism. i.222.12-13 explains that they are *free* because they cause freedom from the slavery of craving, tañhādāsavyato mocetvā bhujissabhāvakarāṇa; (śīlāni . . .) °śyāṇy MPS 2.34 (Tib. id.).

bhujīṣya-tā (from prec., q.v.), *freedom*: °tām gato LV 398.18 (vs), *arrived at freedom = salvation*, of the Buddha.

? **Bhūḍhuka**, or better **Bhudhuka**, ed. at Lañk 366.14 (vs), but apparently by em.; mss. Pudruka, Budhaka; Tib. Bhu-dhu-ka (dental dh!); I see no reason to assume domal ḍh, but the true form is very uncertain. Seems to be the name of an astronomical work: bhudhuka-jyotiśādyāni bhaviṣyanti kalau (so read) yuge.

bhuta, m.c. for Skt. (and BHS) bhūta, *become*, etc.; *true*: (only vss) LV 54.3 (but in 53.8 prob. read tuma); 197.2 (read sakunā, or śa°, bhutā, with Tib.); 222.20; Gv 334.20.

Bhudhuka, see **Bhūḍhuka**.

? **bhūmī**, LV 155.11 (vs), so Calc. and Lefm., who cites all mss. as bhūmī (unmetr.): na ca utthitu āsani no ca bhūmī; Tib. gdan las ma bzheñs (*from seat not arise*) brtsol ba ma mchis su (*not making any effort*; brtsol = vyāyāma, vyavasāya). Possibly read bhramī, aor. of root bhram? and did not stir.

bhuyo, adv. (m.c. for Skt. bhūyas), *more, further*: LV 54.9; bhuyu LV 240.19; 242.14; Dbh.g. 7(343).16; 8(344).7. All vss.

Bhūcārī, n. of a yoginī: Sādh 446.3.

bhūt, aor. of Skt. bhū, seemingly as a kind of participle; Tib. seems to render by grañ, *perhaps*: LV 193.11 (vs), see § 41.1.

bhūta, (1) adj. (cf. also **abhūta**; not unknown in this sense in Skt. but quite rare; in Pali and BHS very common), *true, real, not false* (= satya): satyavādī bhūtavādī Dbh 23.21; similarly SP 39.9; bhūtām vācam SP 315.2; vācam . . . bhūtām vābhūtām vā SP 227.6, *true or false*; mitrāṇi bhūtavādīni na mṛṣāvādīni LV 91.7 (in 8 read °vādīni with v.l.); bhūtā LV 286.14 (vāc); bhūta-samdhāya-vacanam RP 8.11; paśyāmaḥ kim bhūtam abhūtam vā Divy 572.20; (sc. dharmasya) bhūtam . . . artham SP 32.4, *true meaning*; bhūta-vacano Mv iii.112.11, *whose word is true*, i. e. *true to his word*; pareṣāṃ bhūtān gunān nobbhāvayati, bhūtam varṇam na bhāṣate Bbh 179.4 f.; (ātmbhāvasya) bhūta-varṇā(h), *true description*, Samādh 22.44; so also bhūtam varṇam Divy 229.3; bhūtena varṇena Mv iii.344.5; bhūtāḥ putrā(h) SP 110.3 and 5, *true, real sons* (bhagavato, or tathāgatasya); bhūta-kalyāṇamitra- Gv 122.7, and °trāṇi Śikṣ 2.6, *true 'good friends'* (also bhūta-nayānuśāsanyupasaṃhāraḥ Śikṣ 2.6); (sa bodhisattvaḥ) pratirūpakaś ca bhavati, no tu bhūto

bodhisattvaḥ Bbh 159.8, *he is a counterfeit bodhisattva, not a true one*; (ayam) sa bhūto (*true*) bodhisattvānām . . . vīryāmbha iyaṃ sā bhūtā tathāgatapūjā SP 408.1; bhūtam (phalavipākam, acc. sg.) Mv i.207.14 = ii.12.4; bhūtam padam śāntam anāsravaṃ ca . . . prakāśayanti SP 24.17 (vs), *they make known the true place (state), calm, free from impurities* (i. e. enlightenment, presumably); adverbs, bhūtam *truly, in truth*, śmaśānamadhye vasito °smi bhūtam LV 206.2 (vs); bhūtataḥ Śikṣ 47.6, *according to truth*; (2) (nt., = Pali id.), *vegetable*: bijagrāma-bhūtagrāma-vināśanam Mvy 8431, and °bhūtagrāma-pātanāt Prāt 504.11 (cf. Pali bhūta-gāma, Vin. iv.34.34), *all sorts of vegetables*. See next.

bhūta-koṭi (°tī?), f. (cf. **koṭi**, *end, goal*; and Pali koṭi-gata, *having reached the end = perfection, salvation*), *the true goal*: listed Mvy 1708 among 'synonyms for paramārtha, the supreme truth' (note 1707 tattvam, 1709 tathātā, etc., all *intellectual* terms; not nirvāṇa!) = Tib. yañ dag paḥi mthaḥ, *real end*; Mvy 407.31 (bhūta-koṭyām, of a Tathāgata, *abiding in . . . (presumably absolute truth)*); LV 351.8 jñātā dharmatathātā avabuddhā bhūta-koṭiḥ; 423.1 bhūtakoṭy-avikopana-cakram, *the wheel which does not disturb* (move, upset, confuse) *the true end* (perfect knowledge or enlightenment); 428.11 bhūtakoṭy-avikopita-jñāna-viśayatvād avitathānanyathāvādī; 437.1 bhūtakoṭim (v.l. °tim) akoṭim (v.l. °tim) ca tathatāyām tathatvataḥ . . . dharmacakram nirucyate, *the wheel of the law is declared to be the true end (goal, conclusion), and that which has no end (or beginning, in time)*.

bhūta-caram, adv., *in former time*: MSV i.266.20 (prose); = the usual bhūtapūrvam (as in Skt.), which should perhaps be read; Tib. cited as sñon byañ (read surely byuñ) ba = bhūtapūrvam (Mvy 8302).

Bhūtaḍāmara (see **ḍāmara**), n. of a deity: śrī-Bh° Sādh 512.15, etc.

bhūta-darśimant (see **darśimant**), *truly wise*: °mān Mv i.184.16, said of Buddha.

Bhūtamukha, n. of a yakṣa: Māy 67.

Bhūtarāsmī, n. of a Bodhisattva: Gv 442.26.

Bhūtārthaketu, n. of a former Buddha: Mv i.139.12.

bhūtārthika, adj. (from Skt. bhūtārtha, subst., plus -ika), *real, genuine*: ime te °kā mṛgarathakā(h) Bbh 282.3.

Bhūti, n. of a brahman, father of **Subhūti** (2): Av ii.127.12.

bhūtika, (1) ifc. Bhvr. (= Skt. bhūti), (having . . . as) *origin, basis*: [kālasūtra-bhūtikam Mv i.17.7, but this is prob. a corruption, see P. Mus, cited s.v. **saṃjīva**]; abhūtikāś ca bhūtāś ca Lañk 239.9, or °kā ca bhūtāni 368.14, *having no (real) origin or basis*; (2) adj. (to bhūta, in different senses, plus -ika, cf. Skt. and BHS bhautika), *what is derived from the elements* (in this sense AMg. bhūtiya, and cf. Pali cātummahābhūtika): Lañk 355.2 janma bhūtānām bhūtikasya ca (cf. bhautikam in prec. line); from bhūta in another mg., sarvabhūtikā ballr deyā Mmk 39.18 (prose), *an offering to all goblins (or creatures?) is to be made*.

bhūtvā-śraddha, adj., see **abhūtvā-śraddha**.

bhū-parpaṭaka, m. (= **bhūmi-p°**, q.v.), a kind of *edible mushroom*: °kāḥ (in list of foods) Śikṣ 291.2 (not 'medicinal herbs' with Bendall and Rouse).

Bhūma, n. of a yakṣa leader: Māy 236.9.

bhūmi, f., (1) (as in Skt.) *earth, ground*: bhūmyām va carā(h) = **bhūmya** (q.v.) or **bhaumya** (gods); in LV 187.12 (prose) udyāna-bhūmim upaśobhitam (n. sg.) seems to present bhūmi as nt., but Tib. seems to have read simply udyānam (skyed mos tshal), without bhūmi; udyānabhūmi (Pali uyyāna°) is however common, SP 96.11 etc.; (2) *capital, amount* (of money; unrecorded, but seems used in same mg. Mbh. Crit. ed. ii.47.2c, where it contrasts with phala, *interest*): kāśibhūmim kṣamati Mv iii.375.18, see s.v. **kāśī**, 2; (3) (= Pali id.) *stage, state*,