

uninjurious, kindly might be assumed in SP 288.8 (prose) (bodhisattvo...) avyāvādhō bhavati, but Kern *unmolested*, and similarly Burnouf. Cf. avyābādhyā, said of a Bodhisattva, Bbh 73.21.

a-vyābādhyā, adj. (cf. prec.), *that cannot be injured, inviolable, undisturbed*: said of puṇya Bbh 19.21, 22; 20.24, 26; of sukha, 25.13; 26.9 (there are four avyā° su°, listed as naiṣkramya-, praviveka-, upāsama-, and saṃbodhī-su°); 27.2, 6; of a Bodhisattva, 73.21 (cf. avyābādhyā SP 288.8).

avyāvādhyā, see **avyābādhyā**.

a-vyoṣita, adj., ppp. (neg. of Skt. vyavasita; but actually Sktization of Pali a-v(y)osita, acc. to CPD *who has not reached his place of rest, i. e. final emancipation*), *restless, unsteady, activated by desires* (for, loc.): pāpecca (text pāye°) vyoṣita (read avyo°) pātra-civare Samādh p. 53 line 4 (vs); kūleṣu (read ku°?) cāvyoṣita lābhakāmāh 5 (vs); bhonti utsukāh, pāneṣu cāvyoṣita teṣu lajjāh (?doubtless corrupt; lagnāh?) 12 (vs).

a-vraṇa, see **vraṇa**.

(**aśate**), **asate**, 1 sg. ase (to Skt. aś-nāti), *I eat* (cf. Pali *asati, pres. pple. asamāna, etc.): Mv ii.56.10 amṛtaṃ pi no ase (so with mss.), *I do not eat even nectar*; the corresponding Pali vs, Jāt. v.397.29, has udakaṃ pi nāsmiye (asmiye, *I [would] eat*, see CPD s.v.).

[**Aśani**? see **As**.]

aśabala, adj. (= Pali asabala, in same sense and associated with akammāsa, DN ii.80.24), *unspotted, pure*, of brahmacarya (together with **akalmāṣa**, q.v.): Mv i.211.11 = ii.15.10; of śīla, MPS 2.34.

aśāta, also **aśāta**, adj. (and subst. nt.?) (= Pali aśāta; neg. of śāta, q.v.), *unpleasant, disagreeable*: aśātā vedanā (acc. pl.), *disagreeable pains* (same phrase in Pali) Mv i.5.9; aśātānubhavanam (Śiḱṣ aśāt°) duḥkham Śāl 81.2; Śiḱṣ 222.9 anandāsātākāntārāpi AsP 367.19; *displeased, averse, offended*: Mv iii.16.4 sudarśanāpi... aśātā vāreti. Cf. also **viśāta**.

aśāsvatam (after anucedam) in LV 423.10 (prose) applied to the (dharma-)cakra, is misunderstood by Foucaux (*non immobile*). Like everything in the universe acc. to the śūnyavāda, it is *neither annihilable nor eternal*; neither of these attributes, nor any attribute contrastable with an opposite, can be predicated of anything. Tib. rtag pa med pa, *not eternal*. See **śāsvatoccheda** and references there to Lañk.

aśitaka, **aśita(ka)** = **aśitakī**, q.v.

Aśucikuṇapa, (prob.) m., n. of a hell (*of impure corpses*): °pam, acc. sg., Jm 197.5.

aśubhata-samjñā(n), *engaging in contemplation of the offensiveness* (of corpses; see **aśubha-bhāvanā**, **-samjñā**), Śiḱṣ 328.10 (vs). I take aśubhata-as = aśubhatā (m.c.), *offensive-ness*, so substantially = aśubha (-samjñā, with suffix -in). Bendall assumes the adverbial suffix -ta(s).

aśubha-bhāvanā, f. pl. °nāh Mvy 1155; Bbh 98.18 (read aśubha-bhāvanā for ed. aśubhā-bh°); or **aśubha-samjñā**, Bhik 27a.2 (= Pali aśubha-bhāvanā or -saññā), see **samjñā**, *contemplation of offensive things*, specifically of human corpses in various states of disintegration; there are nine (in Pali, Vism. i.110.29–31 ten) such monkish disciplines, elsewhere called simply nava samjñāh, *the nine concepts* (of offensive things), ŚsP 59.1; 1258.5; a less schematized passage of the same sort in older Pali, MN i.58.9 ff. In Mvy 1156–64 they are listed, each cpd. with -samjñā: (1) **vinīlaka-**, (2) **vīpūyaka-** (so read), (3) **vīpaḍumaka-**, (4) **vyādhmātaka-**, (5) **vilohitaka-**, (6) **vikhādītaka-**, (7) **vikṣiptaka-**, (8) **vidagdhaka-**, (9) **asthi-samjñā** (see each of these). Bhik 27a.2–3 agrees except that it transposes Nos. 5 and 6 and accidentally omits 8 (which perhaps should be put after 9; only Mvy has it before 9). There are three lists (one incomplete,

one very corrupt) in ŚsP 59.1 ff., 1258.5 ff., 1431.19 ff. (six items only; cited from the last, with only four items one of which is not in this ŚsP list, in Śiḱṣ 211.1). Barring corruptions, the ŚsP lists agree with Mvy and Bhik except in order of the terms, in which they show some (slight) resemblance to the Pali (Vism.) arrangement. ŚsP 1 (Śiḱṣ 1) = Vism 1 = Mvy 4; ŚsP³ (= 1431.19 ff.) 2 = Śiḱṣ 2 = Vism 2 = ŚsP¹ (= 59.1 ff.) and ² (= 1258.5 ff.) 5 = Mvy 1; ŚsP and Śiḱṣ 3 = Vism 3 = Mvy 2; Śiḱṣ 4 (not in ŚsP³) = ŚsP¹ and ² 2 = Vism 9 = Mvy 3; ŚsP¹ and ² 4 = ŚsP³ 5 = Vism 8 = Mvy 5 (Bhik 6); ŚsP¹ and ² 6 = ŚsP³ 4 = Vism 5 = Mvy 6 (Bhik 5); ŚsP¹ and ² 7 = Mvy 7 = ŚsP³, Vism 6; ŚsP¹ and ² 8 = Vism 10 = Mvy 9; ŚsP¹ and ² 9 = Mvy 8 (omitted in Bhik; Vism 4 has a different term, vicchiddaka, *fissured* Pe Maung Tin; Vism 7 hata-vikkhittaka is a variation on Vism 7 vikkhittaka = Mvy 7). On the meanings, as well as the variants and corruptions, see the terms as listed above from Mvy.

aśeṣa, nt., a high number: Mmk 343.26 (= 10 **gharā**; see **mahāśeṣa**).

aśaikṣa, m. (= Pali asekha, asekkha; neg. of **śaikṣa**, q.v.), *one who no longer needs religious training*, being in the 8th stage (see Childers s.v. sekho); = **arhant**: °ṣaḥ Mvy 1734; °sa-mārgaḥ Mvy 1320, the third parivarta of the dharmacakra, in which 'misery is known, its origin abandoned, its suppression attained, the way leading to its suppression realized' (1321–24). Often in cpd. **śaikṣāśaikṣa**, or bracketed with śaikṣa as separate word; see **śaikṣa**; its place may be taken by arhant, e. g. Mv i.158.7; Divy 399.24. Written aśaiṣya in LV 250.18, see s.v. **śaiṣya**.

Aśoka, n. pr.: (1) name of a former Buddha, Mv iii.238.6, 7; (2) name of a nephew and disciple of the Buddha Kāśyapa, Av i.237.14 ff.; (3) name of a king who lived in the time of the Buddha Krakucchanda, Divy 418.26 f.; (4) name of a yakṣa, Māy 68; (5) name of an uncle of King Mahāprajāda, and previous incarnation of **Bhaddālin**, q.v., Divy 59.20; 60.10; (6) name of the historic emperor, Mvy 3653; Mmk 606.14; Karmav 154.14; was given the epithet **Dharmāsoka**, q.v.; his family name was **Maurya**, q.v.; he lived 100 years after Buddha's death acc. to Av ii.200.7; in Divy 364.17 ff. is told first his previous life as **Jaya**, in which he gave some dust (this is the pāmśu-pradāna) to the Buddha, made a **pranidhāna**, and hence became later the emperor **Aśoka**, 368.26 ff.; his birth and life as emperor, 370.10 ff.

aśoka-bhāṇḍa, nt., LV 141.13; Mv ii.48.4; and **-bhāṇḍaka**, nt., LV 141.10, 16; 142.3, 5, 6, 11 (but many mss. -bhāṇḍa in some of these), perhaps lit. *good-luck* (no-sorrow) *articles-of-value; gifts of largess*, said of presents (of gold, silver, and jewels, LV 141.14) provided by Śuddhodana for Prince Siddhārtha to give to the maidens who appeared before him as possible brides. Acc. to pw, *present to an affianced bride*; but note that the prince gives them to *all* the girls who present themselves, LV 142.4–5.

Aśokavarṇa, n. of a future cakravartin who is to become a pratyekabuddha: Divy 140.21; 141.2.

Aśokaviraja, m., n. of a kalpa: Gv 233.14.

Aśokaśrī, (1) m., name of a Buddha: Śiḱṣ 169.12; (in the south) ŚsP 32.1 (misprinted Aśika°); (2) f., n. of a deity of the bodhisattva-samgīti-prāsāda in Kapilavastu: Gv 385.19.

Aśokasattva, n. of a former Buddha: Mv i.141.4.

Aśokā (= Pali Asokā), n. of a leading female lay-disciple under Maṅgala Buddha: Mv i.248.19; 252.8.

(**aśokāhvaya**), with 'hiatus-bridging m' (m.c.) **aśoka-māhvaya**, adj., *of auspicious name*: voc. °ya Mv i.68.3 (vs); so mss., addressed by Kāśyapa to Aniruddha; for this mg. of aśoka cf. **aśoka-bhāṇḍa(ka)**. Senart em. **aśeṣam āhvaya**, but does not indicate how he interprets āhvaya, which in both Skt. and Pali (āhvaya) is used