

(and i.346.13 where text erroneously api for asti) asti nāma tvam... adinnam anyātakaṃ śālim ādiyasi, you most certainly are taking...; (2) in Divy 424.27 asti khalu me (printed as a complete sentence): ?perhaps I have it! = I know what I have to do! (followed by: pūrvaṃ rājño 'śokasya gṛhadvāram anuprāptaḥ); (3) as prior member of noun cpds. (Pali also atthi-dhamma, -bhāva, and natthi°): asti-dharma, m., condition of being, and asti-nāsti-bhāva, condition of being and not being; LV 393.7 (vs) na ca punar iha kaścīd astidharmaḥ, so 'pi na vidyati yasya nāstibhāvāḥ, (8) ... tasya na bhot' iha asti-nāsti-bhāvāḥ.

2 asti, noun (f.?), property, goods, only in comp. with parityāga or °gin: Gv 332.21 sarvāstiparityāgatayā, by the process of giving away all property (to beggars); 333.24 sarvāstiparityāgi; 540.6 sarvāstiparityāgena.

?astopaka or astomaka, see āst°.

asthāna, nt. (= Pali atthāna), opp. sthāna (4, 5), q.v., (1) an impossibility, generally followed by a clause introduced by yat: LV 232.17 asthānam etad... yat kumāro aprāpya bodhim punar iha āgameyā, it is impossible that the prince should return here without having attained enlightenment; Av ii.4.6; often followed by the synonym anavakāśo (yat...), as in Pali atthānam (etam) anavakāso: Gv 498.5; Divy 174.1; 207.9; 264.5; 270.13-14; Dbh 25.14; Lañk 198.9 asthānam anavakāśam cōktaṃ; in cpd. sthānāsthāna, possibilities and impossibilities, sound and unsound propositions or conclusions, Bbh 4.8; Mv i.134.12 sarvakarmeṣu nānāsthānāsthānakusālāḥ clever in regard to various sound and unsound conclusions (or, possibilities and impossibilities) in dealing with all actions; sthānāsthāna-jñāna (Pali thānaatthāna-jñāna), knowledge of... the first of the 10 bala of a Tathāgata, Mvy 120; Dharmas 76; LV 433.4; (2) impropriety (this is closer to Skt. usage, BR and pw): in Mv i.101.7 read asthānato for mss. asthānanto (Senart em. asthānatāye, unmetr.) from (because of) non-place, non-propriety, impropriety, see s.v. asthānatā.

asthāna-tā, impropriety (cf. asthāna 2): Mv i.101.2 kevattakāni karmāni asthānatāye na samupacaranti, what actions do they refrain from performing, because (such actions) are improper? Senart omits na, which mss. read, and so misunderstands the sentence (pp. xxx and 455). Below in l. 7 read asthānato, see asthāna.

asthi-bheda, m., acc. to pw 7 App., Knochenbruch; but rather pain in the bones, n. of a kind of disease: in lists of diseases, Bhik 17a.2; Mvy 9525 = Tib. rus pa la zug pa, or, rus pa zugs pa; Chin. also bone-pain.

asthi-yantra, skeleton, in phrase asthiyantravad ucchrita-, of pretas: Divy 7.20; 8.19; MSV i.59.20; Av i.243.9 (Féer se dressant comme un squelette).

asthi-śakalā, °śaṅkalā, °samkalikā, °śakalikṛta, °samkalibhūta (Pali atthi-samkhalā, °likā, see CPD), (made, become) a skeleton: °śaṅkalā, thrice in Kalpanāmaṇḍitikā, see Lüders, Kl. Skt. Texte 2, 42; °samkalikā Mv i.21.9 (°kāḥ, v.l. sakal°, parivarjanti nirmānsā snāyusamyuktāḥ); 22.2 (°kāyo, mss. °kāyā, n. pl.); 24.9 (nirmānsā °kā); Śikṣ 211.9 (°kām māmsaṇitamrakṣitām snāyuviniḥaddhām); °śakalā Divy 239.29; 240.3, 11; Divy Index takes śakalā as skin, against which see Lüders, who does not cite the Pali equivalent, which conclusively proves his and my interpretation; °śakalikṛtaḥ, made into a skeleton, Divy 476.20 (preceded by nirmāso); °samkalibhūtāni (mrtaśarīrāni) Śikṣ 211.11, turned to skeletons; CPD cites 'Skt.' asthi-śṛṅkhalā, which is a Lex. word said to be n. of a plant, only; but whether Senart is right in separating this (and Pali atthi-samkhalikā) from Skt. śṛṅkhalā (also °la), Pali śaṅkhalā, °likā, chain, is doubtful; Senart assumes secondary influence in Pali of the latter on an orig. (atthi-)samkalā, °likā; but in AMg. the words for chain, samkala, °lā, °liyā (surely related to Skt.

śṛṅkhalā) have k for kh, presumably by influence of AMg. samkalā = Skt. samkalita, united etc. (cf. also Pkt. samkalāṇa, Skt. °na), and the BHS words here treated might have a like origin. It is significant that BHS, like AMg., seems clearly to have śaṅkalā and samkalā, qq.v., chain.

asthi-samghāta, m. (= Pali atthi-sam°), heap of bones, skeleton: Divy 61.21 yatra kāsyapasya bhikṣor asthisamghāto 'vikopitas tiṣṭhati; 61.24; 76.27; 465.25.

asthi-samjñā (= Pali atthika-saññā), (contemplation of) the notion of a skeleton; one of the aśubha-bhāvanā or -samjñā, q.v.: Mvy 1164; Bhik 27a.3; ŚsP 59.15; 1258.7 (here corruptly asmi-).

Asthisena (= Pali Atthisena; the 'correct' Skt. form prob. Arṣṭisena, cf. CPD), n. of a purohita's son, previous incarnation of the Buddha: Mv iii.418.19 ff. (called a vanipaka).

Asthisenasya jātakam (colophon), see prec., n. of a jātaka (= Pali Jāt. 403): Mv iii.420.5.

asthikṛtya, ger. (= Pali atthikatvā, °tvāna), paying careful heed to: Mvy 1809. The Pali form is taken by comm. and modern exegetes as for arthikṛtvā. Our form might be a false Sktization of this. But Tib. rus śin ltar ḥdzin pa, taking hold in persevering (rus śin; but lit. bone-like? rus pa, bone) fashion (alternatively, ched cher ḥdzin pa, taking hold more and more, with intensity). Is the resemblance of rus śin to rus (pa) bone a mere coincidence? There is, however, a v.l. āsthi°, which suggests derivation from a form of ā-sthā-; cf. āsthiṭi.

a-sparśa-vihāra, m. (cf. sparśa-vihāra-tā; = Pali aphāsu-vihāra), discomfort: AsP 253.9 na cāsyā asparśavihāra amanaāpaḥ kāye utpadyeta.

a-spharaṇīya, neg. gdve. (to spharati, q.v.), not to be pervaded or penetrated: Śikṣ 249.5, 8 asphṛtam aspharaṇīyam (in 5, tvaṅmānsaṇitena; of the elements in the body constituting the ādhyātmiḥ akāśadhātuḥ, line 3).

asmākina, adj. (see s.v. āsmākina), our: °nām karmaplotiṃ Av i.242.9; 257.8 etc.

asmimāna, m. (= Pali id.), self-conceit, egotism: °naḥ Mvy 1949; Karmav 47.6; stem in comp. Mvy 1601; Divy 210.5; 314.21; Dbh 28.26; 48.11.

[asmi-samjñā, ŚsP 1258.7, read asthi-samjñā, q.v.]

asya, also sya, apparently particle of emphasis; acc. to Senart on Mv i.45.1, = Skt. svid, Pali su (also assu). (Note that PTSD s.v. su<sup>3</sup> derives this not only from Skt. svid but also from Skt. sma, for which it there states that Pali also has sa and assa; but neither of these forms is cited in their proper places in PTSD; Andersen, Reader, Glossary s.v. sudam, also mentions sa and assa as occurring for Skt. sma but does not list them; PTSD s.v. assu cites once assa as v.l. for assu; otherwise I have no record of Pali (as)sa as a particle.) In mss. of Mv anya or anyam is sometimes read for asya: evam asya syāt Mv i.45.1, 5, 9, 12; kim asya nāma i.343.4; tasya sya dharmā i.292.1; kim sya nāma, and kena sya nāma, i.346.8 and 9, 15 and 16; 347.3.

?aha, interj. of grief or objurgation (such a form may have existed in Pali, see PTSD s.v.; cf. Skt. and Pali ahaha and aho), oh! fie!: prob. read aha bhoḥ Mv i.8.1 (Senart em. ahaha bhoḥ).

ahamghāta, m., in Kv 94.23 apparently self-slayer, suicide; text seems corrupt: ye mātāpitṛghātakā ahamghāta stūpabhedakā-s (so printed); ahamghāta can hardly be part of the cpd. stūpabhedakās; should we read ahamghātakāḥ, assuming accidental omission of the syllable kāḥ?

a-hasita-keśa, adj. Bhvr. (a-hasita, neg. of Pali hasita = Skt. hrṣita, of hair), with hair not standing on end; so read with mss. Mv ii.44.10 (Senart em. sahita-keśa); one of the anuvyañjana of the Buddha.

ahārya-hāriṇī, said of a river, acc. to Speyer carrying away rocks or boulders: Av i.235.11 sā ca nadi ah° śighrasrotās te ca mṛgā durbalāḥ. Perhaps rather, (capa-