

perhaps = Pali Sāriputta-sutta, aliter Therapañha-sutta (Sn 955-975); this seems to me more likely.

**-sthāṇuka** (to Skt. sthānu), in nagara-sthā°, *stump of a city, contemptible town*: °ke, °kaṃ (acc.) MPS 33.2, 3, **sthāna**, nt. (in all these mgs. = Pali thāna, but hardly Skt. sthāna except as indicated below), (1) *point, matter, subject*: (anyāṃ devāṃ) divyehi daśahi sthānehi abhivhavati, divyenāyusa (so with varṇena, sukheṇa, aiśvareṇa, parivāreṇa; rūpeṇa, divyehi śabdehi, gandhehi, rasehi, praśavyehi) Mv i.337.15; similarly ii.190.13 (rūpehi for rūpeṇa, sparśehi for praśavyehi); similarly Pali SN iv.275.2 (et alibi; here, dibbena āyuna, then vaṇṇena, sukheṇa, yasena, adhipateyyena; dibbehi rūpehi, saddehi, gandhehi, rasehi, phoṭṭhabbehi); in Mv iii.302.5, same with only pañcahi sthānehi, the first five above; five **vidyāsthāna**, see this, also called simply sthānāni, *points, subjects (of learning)*; the fifth of these is śilpa(karma)-sthānavidyā, cf. Divy 109.21 (kuśalā) Bodhisattvāḥ teṣu teṣu śilpasthānakarmasthāneṣu, ... in various matters of arts and crafts; also RP 41.13 sarvaśilpasthānakarma-sthāna-vidhijñāḥ; in Karmav 64.7 mātāpitarāḥ pañca sthānāni pratyānuśamsamānāḥ (*expecting five matters*) putram icchanti, some other group than the vidyā-sthānāni must be meant, perh. the five ānisamsā of a virtuous man as in Pali DN ii.86.1 ff.; durdṛśam imaṃ sthānaṃ (*hard to see thru is this subject*), yad ... pratityasamutpādaḥ Mv iii.314.4; (paravipattiḥ) samvejanīyaṃ sthānaṃ Divy 432.16, *a matter that should be shuddered at*; anākhyātam idaṃ sthānaṃ SP 230.8-9, *an article (of creed) not yet made known* (Kern); dharmā-nigūḍha-sthānaṃ 233.12, *secret article of the doctrine*; anyatamānyatamat sthānaṃ adhyāpadya Bhik 23b.4, *having violated one or another point (item, of the code of conduct)*; 24a.1; evamrūpaṃ sthānaṃ nādhyāpatsyase 24b.5; asmin sthāne, in (on) this point, subject, matter, SP 317.3; 318.11 (tathāgataḥ khalv asmin sthāne, on this subject, 'sampramoṣadharmā'; Kern here wrongly in his position); atra sthāne 323.4; (2) much as in Skt. (BR s.v. sthāna, 1 w), *underlying condition, occasion, virtually cause* (cf. Pali DN comm. i.77.32 thānaṃ vuccati kāraṇaṃ); trayāṇāṃ sthānānāṃ sammukhibhāvāt (*as a result of the presence of three things, conditions*) putrā jāyante duhitaraś ca Divy 1.12, 15; (saṃnāṃ) sthānānāṃ āścaryādbhūto loke prādurbhāvah Av ii.55.2, *of six conditions (or causes) is a marvelous and miraculous appearance in the world* (they are then listed; the first is a Tathāgata, who in the story has just performed a miracle); na pramādashthānaṃ asyopasamharati Bbh 15.24, *he does not produce for him an occasion for heedlessness*; kaukrtya-sthānaṃ SP 287.2, see **kaukrtya**; (3) *basis, cause, so organ, implement*: tenaikam daṇḍasthānaṃ preṣitam Divy 531.11, *he sent out an instrument of punishment = a punitive force or expedition* (Index, an army corps; not plausible); similarly MSV ii.71.16; (4) in cpd. sthānāsthāna, (skandha-dhātva-āyatana-pratityasamutpāda-)sthānāsthāna- Bbh 4.8, either *possibilities and impossibilities* (see 5 below), *or sound and unsound propositions or conclusions (regarding...)*, and so in other cases, see s.v. **asthāna**; in Pali CPD s.v. aṭṭhāna, and PTSD s.v. thāna(tthāna); (5) *occasion, hence possibility*: sthānaṃ etad vidyati yaṃ (*it is quite possible that*) ete mama (acc.) jivitāto vyaparopayitvā (°pitvā, mss.)... Mv i.350.11; sthānaṃ etaṃ vidyati yaṃ Sudarśanā upakrameṇa ātmānaṃ māreṇā ii.448.12; sthānaṃ etaṃ vidyate yat... Divy 109.14; 159.28; 175.27; 228.12; 273.16; 512.5; Gv 404.23, etc., common; (without yad) sthānaṃ (one ms. adds ca) me... Sudarśanā paribhavati Mv ii.491.19 (so mss., which however are confused); with neg. (cf. Pali n' etaṃ thānaṃ vijjati), referring to following, na etaṃ sthāna (so read with v.l., m.c.) vidyati, yatra... Mv iii.46.2 (vs); but usually to preceding, nedam sthānaṃ vidyate Vaj 34.8; Mmk 395.3; naitat sth' vi° Dbh 25.16;

sthānaṃ etaṃ na samvidyate LV 215.19 (vs); iti naitat sthānaṃ vidyate SP 333.9.

**sthāpana**, nt. (cf. Pali thapana, same mg.), *omission, avoidance*: MSV ii.176.8 adharmeṇa karmaṇā kopyena °nārheṇa (*which ought to be avoided*); so iii.73.16 etc.; poṣadha°na, *omission, suspension, of the p°, MSV iii. 108.11 ff.* (list of valid and invalid reasons for it, as in Pali, Vin. ii.241.26 ff., pātimokkha-thapanam).

**sthāpaniya-vyākaraṇa**, nt. (cf. thapaniya-praśna-, and Pali below), *elucidation* (response to a question, by saying that the matter is) *to be let alone, avoided*: Mvy 1661 (cf. **vyākaraṇa** 1). See Pali AN i.197.23 thapaniyaṃ pañham, explained comm. ii.308.34 ff. tam jīvaṃ tam sariraṃ ti ādini puttṭhena pana, avyākatam etaṃ bhagavatā ti thapetabbo, esa pañho na vyākātabbo, ayaṃ thapaniyo pañho.

**sthāpayitvā**, in vss rarely **sthāpetvā**, **sthāpya** (= Pali thapetvā; cf. **sthāpayati**, but in this form ā, never a; orig. ger. of Skt. caus. of sthā, *putting aside*, so in SP 79.1, and a transition case in SP 43.15, [asthānaṃ etac... yad bhikṣur... sammukhibhūte tathāgata imaṃ dharmam...] na śraddadhyāt, sthāpayitvā parinirvṛtasya tathāgatasya, *it is impossible that... in the T.'s presence a monk should not believe this doctrine, leaving aside the case when the T. has entered nirvāṇa*, except; usually followed by acc. object: sthāpetv' (Kashgar rec. sthāpya) upāyaṃ SP 91.8 (vs); the following all sthāpayitvā; Mvy 5458 (listed among indeclinables); followed by object acc., SP 66.12; LV 408.3; 442.12; Mv i.335.3; iii.181.3; 298.15; Divy 270.4; 394.25; 457.6; 506.4; Av ii.111.8; Suv 10.1; Dbh 59.17; Gv 136.26; 173.1, etc.; after object acc., (yaḥ svayaṃ udāraṃ dharmābhisamskāraṃ udāraṃ ca buddha-kṣetropattim) sthāpayitvāsyā dharmaparyāyasya samprakāśanahetor... upapanno veditavyas tathāgatadūtaḥ SP 226.10, *who himself must be regarded as a messenger of the T. born to make known this religious discourse, (thus resembling a Buddha) except for the exalted performance of the doctrine and the exalted birth in a Buddha-field* (which are functions of a Buddha alone; Burnouf rightly); tathāgataṃ °tvā LV 148.21 (prose); Mv ii.433.8 (putraṃ °tvā); Divy 544.9 (pratyayaṃ °tvā); Bbh 77.13; Sukh 2.12; followed by relative clause in lieu of object, °tvā ye tasyāṃ parśadi saṃnipatitā abhūvan SP 244.14, *except those who...*

**sthāpitaka**, adj. (Skt. °pita, ppp., plus specifying -ka, § 22.39; cf. AMg. thaviyaga-bhoi), in pūrva°ka, *that which has been previously placed, as described before*: Mmk 39.2 (°kaṃ cūrṇam); 49.4; 50.23; 86.1; all prose.

**sthāpetvā**, **sthāpya**, see **sthāpayitvā**.

**sthāma(n)**, nt., see also **thāma** (= Pali thāma; no s-stem forms like Pali thāmasā noted in BHS; recorded rarely in late Skt., see Renou, JA. 1939, 372 n. 1), *strength, power*; often assoc. with bala, vīrya: °ma Mvy 5152 = Tib. mthu (seems the common rendering) or stobs; LV 109.12 (vs, sthāmāsyā = °ma-asya); 154.21 (acc.; so best mss., most mss. °mam); kāyasya °ma Divy 327.3; °mnā LV 155.15; Sukh 40.17; °mni LV 156.11; °ma-, stem in comp., SP 10.3; LV 86.15; 101.14; Divy 58.22; Bhvr., alpa-sthāma, *of little strength*, Divy 177.16; Av ii.135.4; acc. sg. °mam, used even in prose of such works as SP, LV, Suv: SP 53.16 (vs); 124.1 (yathā°mam, adv., prose); 380.2-3 (prose, udārarddhibala°mam pratijñāpratibhāna-bala°mam prajñābala°mam ca dṛṣṭvā); LV 153.3; 154.13; 264.2 (all prose); 234.7 (vs); Mv ii.91.6; 131.10; 205.1; 314.18; Suv 65.10; 70.7 (both these prose, but v.l. °ma); °mena, instr., Mv ii.74.12; 260.6 ff. and 261.8 ff. (here three sthāma, of body, speech, and thought, which pertain to Bodhisattvas only when they reach enlightenment, not before); -sthāma-tā SP 105.2.

**sthānavant** (from **sthāma-n**), *powerful*: °vāṃś ca SP 340.1; °vantu, n. sg., LV 170.20 (vs); balasthānavanto,