

pañcāveniyā dharmā ihaikatye pañḍitajātiye mātṛgrāme, see the same cliché under **āvenika**.

**āvedanika**, adj., used in AdP for **āvenika**, by false Sktization (Konow MASI 69 p. 11, and loc. cit. s.v. āvenika; for MIndic (Pali) āveniya, 'analyzed as āveyaniya from āvedanika': 13.38-39 aṣṭādaśasv āvedanikeṣu buddhadharmeṣu; 14.19 etc., regularly; yet in 35.16 āvenika (still in text of AdP).

**āvedha**, (1) (m.?) not in this sense Skt. or Pali; not in Pkt., *depth* (of a sea or river; lit. *penetration*? cf. **udvedha**): Sukh 31.10 mahāsamudrāc caturāṣṭiyojana-sahasrāṇy āvedhena tiryag-aprameyāt, *from the great ocean, 84,000 yojanas in depth and immeasurable across*; 37.18 (santi yāvad . . .) -pañcāśadyojanavistārā (sc. mahānadyo) yāvad dvādaśayojanāvedhāḥ, (there are great rivers, up to 50 yojanas in width, up to 12 yojanas in depth); (2) m., *continuing force*, as of an arrow that has been shot, or as of the shoot of a plant growing forth, and fig. of the *continuative force* of life which manifests itself in the **skandha**, see AbhidhK. LaV-P. ii.217; pūrvāvedhāt = pūrvābhyāsāt iii.118, *from the continuing force of past activity*: nikāya-sabhāgasyāvedhaḥ Mvy 7004, *the continuative force of the common element in the class* (of living beings, sattva; see **sabhāga** 2), which causes rebirth; Tib. ḥphen pa, something like *projection*. So also āvedhaḥ Mvy 7535 = Tib. ḥphen pa, or śugs, *inherent power, energy* (Jā.). In Mvy 6857 āvedhaḥ (between ākṣepaḥ and prasabham), *physical projection, penetration* (cf. Pali id.); Tib. also ḥphen pa.

**āveśa**, in LV 163.14 (vs) āveśād (but best ms. ādeśād) . . . jinottamānām, equivalent to buddhānām . . . adhiṣṭhānena (q.v.: *by the supernatural power of the Buddhas*) in 9-10 above. Our phrase, as in text, could mean *because of entrance, possession, on the part of the Buddhas* (BR s.v. 2 and 3); or, reading ādeśād, *by command of them*. Tib. mthu, *power* (esp. of magic).

(**āveśaka**) f. **īkā**, adj., *introducing, bringing in; one who or that which introduces*: ASP 203.9 (sā) khalu punar iyaṃ subhūte praññāpāramitā na kasyacid dharmasyāveśikā vā niveśikā vā . . .

**āvyūhati** = **āyūhati**, *exerts oneself towards, carries out, performs*, with acc.: MadhK 298.13; 517.20 sa na kaṃcid dharmam āvyūhati nirvyūhati tasyaivam anāvyūhato 'nirvyūhatas traidhātuke cittam na sajjati. Is nirvyūhati a near-synonym of āvyūhati, as niryūhati certainly is of āyūhati in Gv? Or is it (as assumed by Tib. and La Vallée-Poussin) an antonym of āvyūhati, as **niryūhati** is of **āyūhati** in Lañk, and as (a)niryūha is of (an)āyūha? See s.v. **anāyūha**, **anāvyūha**, **aniryūha**.

**āvriḍha**, ppp. to **āvarhati**, q.v.

**āśa** = amśa, see **maitrāsa-tā**.

[**āśānkītvaya**-(sahavratā), Mv ii.118.3 (mss. āśānkītvayam or āśakītvayam sahavratāyai), is certainly a corruption for **ākīṃcanyāyatana**-(sahavratā), q.v., as in LV 238.16; cf. Mv ii.119.9 f. = LV 243.17.]

**āśa-pātrī**, *food-bowl*: in Divy 246.18 (cf. note p. 707) read sauvarṇāśapātrī (= °nā āśa°), for text °nā sapātrī.

**āśaya**, as in Skt., and Pali āśaya, *mental disposition*, comm. 1, but not specifically Buddhist, except the adverbs āśayena *heartily, earnestly* RP 12.9 (ms. āśrayena; cf. adhyāśayena), and āśayataḥ *ibid.* Mvy 7119; Divy 281.4, 10; Av ii.151.2; Dbh.g. 16(352).11. The mgs. *abode, basis* etc. are also standard Skt. Cf. **adhyāśaya**, which is specifically Buddhist. If Senart is right in keeping āśayāni in Mv iii.400.3, it would have to be understood as = āśayāni, (evil) *intentions or inclinations*; but see **āśaya**. Often cpd. with **anūśaya**, q.v.

**Āśā**, (1) n. of one of four daughters of Indra: Mv ii.58.22 ff.; all four are among eight devakumārikā in the northern quarter, Mv iii 309.9 = LV 391.4; (2) n. of a

female lay-disciple (upāsikā): Gv 99.12 ff. In mg. 1 certainly a personification of āśā *hope*: the other three are **Śraddhā**, **Śrī**, and **Hrī**, qq.v.

[**āśātavi**, conjectured (Index to Divy) to mean *great wood*: Divy 7.5 yāvad anyatamāśātavi praviṣṭā (mss. °tāḥ). Tib., cited by Bailey, JRAS 1950.169, shows true reading, °tamā śālātavi.]

**āśātikā** (dental t; = Pali āśātikā), *egg of a fly or other insect; nit* (Childers compares Marathi āśāḍī); as vermin afflicting cattle, Kalpanāmaṇḍitikā 196.V.2 (Lüders Kl. Skt. Texte 2 p. 177, cf. pp. 43, 63, with comparison of corresponding Pali text).

**āśāsti**, f. (once in Skt., pw 3.256 *Gebet*; from ā-śās, *wish, desire*), *desire*: Ud xxx.29 sarvā hy āśāstaya(ś) chit(t)vā, = Pali (Vin. ii.156.27 et alibi) āśattiyō, but this Pali word = Skt. āśakti, *attachment*, and so substantially the same as *longing, desire*. Is āśāsti false Skt. for Pali āśatti (used in the Pali form of the same where it occurs in Ud)?

[**āśivrate**, LV 275.20 (vs), Lefm.'s em.; read with most mss. (some āśā-) āśāvrate, *in the solemn-undertaking of his aspiration* (āśā, proved by Tib. bsam pa). Cf LV 285.15 (vs) prapūrnā ti āśā (= āśā).]

**āśitakī**, or **āśo**, also written āśitaka, āśita, āśitaka, asita, the a-stems being prob. m. (Mv ii.231.13); the Pali equivalent is āśitika, m. (not °kā, f., as stated in PTSD), n. of some plant; occurs, regularly in comp. with -parvāni (as in Pali with -pabbāni, MN i.80.11 = 245.27), in the account of the Bodhisattva's emaciated state after his long fast, his members being compared to the joints of this plant. The reading asita(ka) is prob. due to popular etymology, association with asita *black*; **kāla**, q.v., occurs in the context, and note kālāśitako (perhaps read °ke with v.l.) Mv ii.231.13. Other cases, all in comp. with -parvāni: LV 254.7 āśitakī; 255.21 āśitakī- (all mss.; Lefm. inexplicably reads āśitakī- here!); Mv ii.126.18 āśitaka- (v.l. asita-); in 125.12 Senart omits the word with one ms., but the other ms. has asita-parvāni; 128.5 āśitaka- (one ms., the other omits, Senart em. āśitaka-); 129.7 āśitaka- (v.l. asita-). The evidence points, on the whole, to āśitaka- or °kī- as the original form.

**āśiṣa**, m. (in Skt., and Pali-Pkt. āśiṣa, only *serpent*; so also here, even in LV, e.g. 317.9; 339.2), *serpent-venom*, repeatedly in LV: °śān vamaṃti sma 305.13, °śān . . . bhakṣayanti sma 14; °śān niścārayanti sma 306.13, . . . vamaṃto 21. In 306.18 āśiṣapariveṣṭitaśarīrāḥ is taken by Foucaux in this sense, *le corps enduit de venin de serpent*; but surely it is rather *having bodies entwined by serpents*, despite neighboring passages showing the other mg. See **sumbhalikā**.

**āśiṣa-nadī**, f. pl., n. of certain rivers: Divy 107.23 °nadīnām tīre śālmallīvanam. See **Saptāśiṣa**, and next.

**āśiṣā**, n. of a river: °śāyām, loc., Divy 451.6, 10; 456.24, 28. See under prec.

[**āśu**: Johnston, notes on Saundarān. vi.9 and Buddhac. vi.64, assumes use as 'expletive', 'to strengthen the force of the verb,' 'in epic and Buddhist Skt.,' and suggests relation to the Pali particle assu. He so interprets āśu in Manu 4.171. I disagree on all this; it seems to me that there is no reason to assume any āśu except the adj. and adverb, *quick(ly)*. Tib. renders *quickly* at Buddhac. vi.64.]

**Āśukāri(n)**, n. of a former Buddha: Mv i.136.16 (n. sg., mss. °riḥ or °riḥ, Senart em. °ri; prose, followed by dh-).

**Āśuketu**, n. of a king, former incarnation of Buddha: RP 24.14.

**Āśugandha**, n. of a Bodhisattva: Mvy 714.

**āśraddhya**, nt. (also **āśrāddhya**, q.v.; = Pali assaddhiya), *disbelief, lack of (true) faith*: Bbh 15.1; Mvy 1973 acc. to text of Kyoto ed. and v.l. of Mironov; text of Mironov āśraddhya; Index to Kyoto ed. cites both.