

**āśraya**, m. (Skt., *basis* etc.), (1) in Lañk., acc. to Suzuki, the **ālaya-vijñāna** (q.v.) as *basis* of all vijñānas; one must make it *converted*, in *revulsion* (parāvṛtta, cf. Lañk 9.11 parāvṛttāśraya); Lañk 10.5 anyathā dṛśyamāna ucchedam āśraye (so read with v.l. for °yo, text °yah), *if the basis is otherwise regarded* (loc. abs.), (there is) *destruction* (it is fatal to the holder of such a view); (2) acc. to citation in Burnouf Introd. 449, six āśraya = the six sense organs (as one of the three groups constituting the 18 dhātu); this is said to be attributed to the Yogācāras in 'le commentaire de L'Abhidharma'; it does not seem to occur in AbhidhK. and I have not noted precisely this usage in any text, but cf. next; (3) acc. to AbhidhK. LaV-P. iii.126, *le corps muni d'organes, qui est le point d'appui* (āśraya) *de ce qui est appuyé* (āśrita) *sur lui: à savoir de la pensée et des mentaux* (cittacaitta). Is the obscure passage Mv ii.153.1-2 somehow concerned here? It reads, in a verse (see my Reader, *Four Sights* [Mv], n. 40) describing disease (vyādhi): . . . śokānām prabhavo rativyupasamo (i. e. °samo) cittāśrayānām nidhi, dharmasyopaśamaḥ (lacuna of 6 syllables) gātrāśritānām gṛhaṃ, yo lokam pibate vapuś ca grasate etc. I should be inclined to emend to cittāśravānām (cf. LV 345.21, below), but for the phrase gātrāśritānām gṛhaṃ, which implies support for āśraya; Senart refers to Burnouf (l. c.), but finds it hard to apply āśraya and āśrita as used in that passage; (4) commonly, *body* (cf. prec.): LV 324.16 (vs) subhato (= śu°) kalpayamāna āśrayam vitathena, *falsely imagining the body to be handsome*; RP 6.13 lakṣaṇaiś ca pratimaṇḍitāśrayo; 23.1 me jvalita āśrayaḥ, *my body was burned*; 25.7 me tyakta varāśrayaḥ; 26.8; 27.16; Dbh 16.10; Av i.175.4 pretāśrayasadṛśāḥ; 264.9 pretīm vikṛtāśrayām; 272.3; 291.17; 332.9; 356.7; 361.2; ii.172.9; see also **cañcitāśraya**; [in LV 345.21 āśraya(-kṣaya-jñāna-) without v.l., but Tib. translates āśraya, which must be adopted: *knowledge leading to destruction of the impurities, not . . . of the body*]. See next.

**-āśrayaka**, at end of Bhvr. cpd. = āśraya, *body*: LV 153.14 (vs) ko vismayo manuja-āśrayake asāre, . . . in a *weak possessor-of-a-human-body*.

**āśrava**, a very common (perhaps prevalent) reading for **āśraya**, q.v.

?**āśravana-**, prob. *lesson* (so Kern; otherwise Burnouf): SP 6.13 anekavidhāśravānārāmbaṇādhimuktihetukāraṇair upāyakaśālyair, *with skillful devices which had as causes and reasons their* (Bodhisattvas') *zeal for the fundamental bases of many various lessons* (in the law). However, WT °vividha-śravānā° with ms. K'; perh. read so.

**āśrāvayati** (caus. of ā-śru, unrecorded in this sense), *plays* (a mus. instrument): Av i.96.1 viñām āśrāvītavān.

**āśrita** (ppp. of ā-śri); see s.v. **āśraya** 2, 3; acc. to Burnouf, there cited, the 6 āśritas are *la connaissance produite par la vue et par les autres sens . . .*; acc. to AbhidhK iii.126, = *citta-caitta*; what gātrāśritānām gṛhaṃ means (Mv ii.153.2), as applied to vyādhi, is not clear.

**āśvāsa**, see **āśvāsa-prāśvāsa**.

**āśvāsaka**, m. (1) (= Pkt. āśāsaa, Sheth; Skt. āśvāsa), *chapter, section* (in a book): Mvy 1468; (2) (= Pali assāsaka), *desire, aspiration*: MSV ii.6.8.

**āśvāsani**, n. of a kinnara maid: Kv 6.16.

**āśvāsa-prāśvāsa** (Pali assāsa-passāsa), m. dual or pl., *breath*; usually used without clear indication of difference between the two terms, like **ānāpāna**, q.v.: LV 251.15-16 nāsikātaś cāśvāsapraśvāsāv uparuddhāv abhūtām; 252.3 °sā ūrdhvam śiraḥkapālam upanighnanti sma; as separate words, 259.7 āśvāsaviprahinaḥ praśvāsavajitu; Mv ii.124.10 (and ff.) mukhato nāsikāśrotrehi ca āśvāsapraśvāsā uparundhi (1 sg. aor.); Mv iii.179.19 °sehi tathāgatam upahanati; Śāl 78.3, 17 kāyasyāśvāsapraśvāsakṛtyam; Sādh 61.19 °sādikam; the verb **uśvasati**, q.v.,

corresponds to āśvāsa in Mv ii.208.3-4 āśvāsapraśvāsā uparuddhā . . . no pi uśvasati na praśvasati (the two verbs repeated twice in lines 8, 9), cf. LV 189.12 ucchvasantaṃ praśvasantaṃ, rendered by Tib. dbugs dbyuñ zhiñ rñub *breathing out and in*, but in line 15 below praśvasantaḥ is rendered dbugs dbyuñ, *breathing out* (implying that ucchvasantaṃ was understood as *breathing in*); **ucchvāsa-prāśvāso** (sg.) also occurs, seemingly = āśvāsa-prā°, Śikṣ 42.5; in Sādh 146.17 ff. it is entirely certain that praśvāsa is understood as *outbreathing* and āśvāsa *inbreathing*, tadanu tan mithunam praśvāsavāyurathārūḍham nāsikāvivareṇa niḥśṛtya . . . sattvānām kāyavākcittāni viśodhya gṛhītvā ca punar āśvāsavāyum āruhya tenaiva pathā svahr̥tkamalakarnikāyām praviśet; consistent with this is AMg. ussāsa (and relatives), which BHS usage would clearly have associated with āśvāsa, and which acc. to Ratnach. means *breathing in*; Pali tradition is indeterminate, see Vism i.272.1 which states that Vin. comm. defines assāsa as *outgoing*, passāsa as *incoming* breath, but that in Sutta comms. (Suttantaṭṭhakathāsu) the reverse is taught (the passage is misunderstood by PTSD and Pe Maung Tin; uppaṭipāṭiyā = Pkt. upparivāḍi, *inverted, transposed*). Tib. regularly āśvasati = dbugs brñubs (or cognate) *breathe in* Mvy 1173, 1175, etc., praśvasati = dbugs phyuñ (or cognate) *breathe out* Mvy 1174, 1176, etc.; it therefore supports Sādh 146.17 ff., and incidentally the equation of āśvāsa with āna and praśvāsa with apāna (see **ānāpāna**). How old this interpretation is remains uncertain, esp. in view of the fact that in Pali the comms. differed; Buddhaghosa himself, in the Vism. passage cited, declines to arbitrate between the two opposing views. Whatever may have been the meaning of the two terms, it seems clear that the cpd. (like **ānāpāna**) was commonly used in the sense of *breath*, collectively and as a whole.

**Āśvāsahasta**, n. of a Bodhisattva: Kv 2.2.

**Āśādha**, n. of a householder: Av i.338.6.

**āṣṭamika**, nt. = **āṣṭamika**, q.v., Bhik 23a.3 naityakam vā nimantranakam vā āṣṭamikam vā caturdaśikam vā . . .

**Āṣṭhiyana**, m. pl., n. of a brahmanical gotra: Divy 635.11.

**āsa**, m. (only known in Vedic cpd. sv-āsa-stha), *seat*: Gv 474.18 (vs) śūrāṇa teṣam ayam āsu (n. sg.) sudurjayānām, *this is the seat of those heroes . . .* Meter does not permit emendation to āvāsa, which is used in parallel lines 2, 10, etc.; other parallels vihāra; all three are virtual synonyms. Prakritic contraction of āvāsa to āsa is improbable. For āsa = amśa see **maitrāsa-tā**.

**āsamjñika**, nt. (to **āsamjñin**, q.v.), *unconsciousness*: Mvy 1989; Dharmas 31; Divy 505.22 sa tatrāsamjñikam (i. e. tatra-āsamjñikam; Index wrongly asamj°) utpādyāsamjñisattveṣu (see **āsamjñisattva**) deveṣūpapannaḥ; similarly AbhidhK. LaV-P. ii.199. (In Divy, this state is deliberately induced by dhyāna.)

**āsttvasthāyin**, adj., *abiding until* (ā) *the* (coming into) *existence of* (gen.): ŚsP 300.3-4 ime bodhisattvā mahāsttvāḥ buddhānām bhagavatām āsttvasthāyino (here misprinted °syāyino) bhaviṣyanti, ime nāsttvasthāyinaḥ.

**āsana**, nt. (= Pali id., Vv 1.5, taken by comm. 24.16-17 as dim.), *seat* (= Skt. āsana), here certainly not dim.: Av i.321.10 (rājā . . .) Bhagavato rthena āsanakāni prajñāpya, *having provided seats for the Lord's use*; MSV i.79.14.

**āsana-tā** (= Skt. āsana as nom. act.), *seating, the giving a seat* (to someone, as a courtesy): Mv i.298.18 pratyutthānam (mss. paryut°) āsanatām tato ca (. . . mahājano prito karoti); ŚsP 1470.1 (?not clear).

**āsannaka**, adj. (= Skt. āsanna; perhaps m.c.), *near*: Śikṣ 305.11 (vs) °ko bhavati tathāgatānām (= Mv ii.388.18 with different and secondary meter, reading āsannaprāpto).