

āsannībhavati (āsanna with bhū), comes near, approaches (with gen.): AsP 11.7-8 evaṃ carata(h) . . . bodhisattvasya . . . sarvajñatā āsannībhavati; ŚsP 825.5-6 āsannībhavaty ayam bodhisattvo . . . sarvākārajñatāyā iti; ppp. °bhūtaḥ Mvy 5109.

āsamudācārika, adj., with dharma, (rule) applying to customary behavior (**samudācāra** 1): Bhīk 11a.1 keśāvātārikāyā ahaṃ . . . bhikṣuṇyā āsamudācārikān dharmān prajñāpayāmi . . . (2) keśāvātārikā bhikṣuṇī yathāprajñāpātān āsamudācārikān dharmān asamādāya vartate, sāti-sārā bhavati; MSV i.vi.9, 13; vii.15 etc.

? **āsaya**, nt., in Mv iii.400.3 hitvā ālayāni (see ālaya) āsayāni (v.l. āsanāni); the Pali parallel Sn 535 reads āsavāni = BHS āsavāni, ās°, which must probably be read, since **āsaya** (q.v.) seems not to be used in a pejorative sense, and no other interpretation for āsaya seems possible.

āsarita, nt., and **nihsarita**, nt.; °taṃ Gv 351.18, 19 respectively: the first two of ten 'bodily conditions' (śarīrasthā dharmāḥ), the other 8 being cold, heat, hunger, thirst, delight, anger, birth-old-age-disease-and-death, and pain (piṭā). Context throws no further light. Interpretation of these two terms obscure. Are they somehow related to āsario = sammukhāgataḥ Deśin. 1.69, and nihsarīyam = srasam ibid. 4.40? Something like *slack condition, slumped-down state* might be intended by nihsarita; would āsarita be its opposite, a state arrived at the right point?

āsādana (nt.) or °nā, n. act. to **āsādayati** (not in PTSD, but occurs in Pali Vin. iv.84.16 āsādanāpekkho, same passage as Prāt 510.1; could be °na or °nā), annoyance: Prāt 510.1 (bhūṅkṣvety) āsādanapreṣi, seeking to annoy (him); Jm 199.24 evaṃ āsādanāṃ api . . . pratindanti.

āsādayati (= Pali āsādeti, not in Skt. in this sense; cf. prec.), annoys, troubles, disturbs: ppp. Prāt 510.2 (kaccid eṣa bhikṣur muhūrtaṃ apy) āsāditāḥ syād, should (might) be annoyed.

āsītaki, see **āsi°**.

āsīyati Mv iii.86.3 (vs), apparently 3 sg. pass. of ās, impersonal, it is sat, one sits; but the passage is obscure to me.

[**āsīvaka**, m., app. only by em. for **āsevaka**, q.v.] **āsuṣṭa**, ppp. of ***āsvapati** (cf. **āsvāpana**), gone to sleep: Mv i.227.16 (prose) kilāntaṃ antaḥpuram āsuṣṭam.

āsurya (nt.?), n. of some art or philosophy or science, in a list: °ye LV 156.21 (prose), after **āmbhīrye**; Tib. lha ma yin gyi rugs, way or system of the asuras.

āsecanaka, adj. (= **asecanaka**, q.v.), charming, pleasing, of sights and sounds: darśaniyo °ko apratikūlo Mv i.237.13, of the appearance of a Buddha; darśayanti ca ātmānaṃ āsecanakavigrahaṃ Sādh 16.8, and sarvāṅga-pratyāṅgāsecanakavigrahaṃ (here could be asecanaka) 22.15, both said of Buddhas; of sound, (ghoṣo . . .) ma-nojñāḥ °ko apratikūlo śravaṇāya Mv i.194.13, 14; 196.8, 10. (In Mv i.207.1 = ii.10.11 read with mss. asecanaka or asecaniāya.)

āsevaka, or °kā, some kind of garment: SP 283.9 (vs), cited Śikṣ 352.13, āsevaka (unmetr. ! one ms. and Śikṣ °kaṃ; WT with most mss. °kāṃ; Kashgar rec. °kā) kṣṇa tathādāditvā. Tib. acc. to Bendall rdul gzan, dust garment (Jā. cloak, against dust on a journey), but acc. to WT, and my own copy of Tib. SP, rdul gzan, which = **samkakṣikā**, q.v.; Burnouf and Kern woolen garment; note that Tib. rdul and rdul are very easily confused in writing; in MSV ii.52.5 āsevaka (ms., ed. em. āsīvaka) seems to mean patch (so Tib., lhan thabs kyis klan pa); in the next line, 6, sevakaṃ (ms., ed. em. siv°) dattvā dhāraya, seems to show the same mg., and in 11 below, text āsivakāms (by em. ? ms. āsev° as before?) tu dattvā dhārayitvayam, confirms this mg. (reference is to materials unsuitable for making robes).

āsevanā (= Pali id.; Skt. only °na, nt., recorded),

cultivation (of), devotion (to), at end of cpd.: Bbh 35.28 (bhogātmabhāvasampādo) hetv-āsevanā.

āstīryati = ar(t)tiyati, q.v.: Karmav 47.26; 49.2.

? **āstopaka**, or (v.l.) āstomaka, āstoka (could also be understood as having initial ā-), in LV 249.2-3 ārdrapaṭ-āstopaka-jāla-śayanaś ca (in list of ascetic practices); this part of cpd. in Tib. rendered stegs buḥi steṅ, top surface of a board, which makes sense (lying or sleeping in wet clothes, . . . or in water; read jāla for jāla, as Tib. proves). This word is prob. corrupt, and in fact the mss. vary greatly; the best ones °maka.

āsthiti (f.; not recorded, but see below), perseverance, persistence: in °ti-kriyā, acting with . . . Mvy 1797; = Pali aṭṭhita-kīriyatā, id. (CPD), which would be *āsthita-kīriyatā. See s.v. **asthikṛtya**.

[**āsparsa**, supposedly contact, assumed by Senart in a cpd. Mv ii.115.12; but see **sparsita**.]

āspharaṇaka-samādhi, name of a dhyāna: n. sg. °dhiḥ Mvy 1487; Tib. mkhaḥ khyab, expanse of heaven; cf. under **āspānaka**.

āsphāṭayati, tears, rends: ger. āsphāṭya Divy 375.25; 376.5 (santi sattvā . . . yān narakapālā . . . ayomayena sūtreṇa . . . āsphāṭya . . .).

āspānaka, nt. (= Pali appānaka, °naka; etym. and lit. mg. obscure; doubtless = **āsparaṇaka** (-samādhi), q.v.; CPD conjectures relation to (ā-)sphāyate, swells, grows; LV seems to think of forms of sphaṛati, but this may be etymological fancy, despite the Mvy āsparaṇaka-), n. of a kind of dhyāna (either alone, or in cpd. °ka-dhyāna): LV 250.14 °ka-dhyānaṃ samāpadyate . . . °nakam iti; explained lines 19-20 ākāśam āsparaṇam akaraṇam avikaraṇam tac ca sarvaṃ sphaṛatīti hy ākāśasamaṃ tad dhyānaṃ (cf. Tib. on **āsparaṇaka**-) tenocyste āspānakaṃ iti; °kaṃ dhyānaṃ dhyāyeyam (or other form of this verb) Mv ii.208.2; LV 251.14 f., 21; 259.1, 8, 10 (ākāśadhātusphaṛaṇam dhyāyaty āspānakaṃ dhyānaṃ, he meditates the ā° meditation which agitates the ether-element), and ff.; Mv ii.124.9, 15 °nakam (in 9 v.l. °nakadhyānaṃ; in 15 mss. °nakam dhyānaṃ, or āspānakaṃ) dhyāyeyam.

[**āspāra**, tearing, acc. to Senart, Mv i.9.16, in a corrupt line of vs; ed. em. sadāyasaphālāspāra, see note p. 377. But Senart failed to note that the passage i.9.8-12.14 is repeated in iii.454.7-456.20. This line occurs iii.454.15, reading kadaryatapanā ghorā, which disproves at least part of Senart's em. and is close enough to the reading of the mss. at i.9.16 to make it acceptable as a whole.]

? **āspuṭa**, adj., clear, clarified, illumined: LV 17.3 (prose) tenāvabhāsenāspuṭa-samānā(h), being illumined by that light. The mg. is certain, and acc. to Lefm. all mss. read so; but not only is āspuṭa suspicious in itself; composition with samānāḥ is also difficult. The expected reading is °bhāsenā spuṭāḥ samānāḥ.

āsmākīna, adj. (prescribed Pān. 4.3.2), our: Av 1.327.4; so best ms., v.l. asm°, which is the form regularly recorded in Av (see **asmākīna**) and which Speyer adopts in the text here; but in ii p. 210 he withdraws that reading in favor of āsm°. There is no record of either form, nor of any MIndic equivalent, elsewhere.

āsrava (perhaps oftener written āsrava), m. (= Pali āsava), evil influence, depravity, evil, sin, misery; CPD s.v. anāsava, intoxicants, i. e. . . passions; Lévi, Sūtrāl. ix.23 n.1, L'écoulement (āsrava) est le mouvement qui porte la pensée à se répandre, comme une eau qui fuit, vers les choses du dehors; Johnston, Saundaran. xvi.3, Transl., note: the influences which attach a man to the saṃsāra; hence sāsrava and laukika are equivalent, as are anāsava and lokottara; Tib. (e.g. on Mvy 2141 āsravaḥ) zag pa, misery, also sin; anupādāyāsravebhyāś cittāni vimuktāni, see **anupādāya**; āsravakṣayajñāna is