

the sixth **abhijñā**, q.v.; śuškā āśravā na puna śravanti LV 351.1 (with play on etym., root sru), *the āśravas, dried up, flow no more*; getting rid of them is arhatship, prāptam mayārhatvam kṣiṇā me āśravā(h) LV 376.11; jinā . . . ye prāptā āśravakṣayam LV 406.6; arhantānām kṣiṇāśravānām Mv i.59.7 ff.; the Buddha is sarvāśravānā-takaraṇam Mv i.203.16 = ii.7.12; prahinasarvāśravā-bandhanasya Buddhasya Divy 379.12; kṣiṇāśrava (or °śrava), said of a bhikṣu, Divy 542.21, of a muni Jm 17.16; equivalent to duḥkha, in formula of 4 noble truths: (after idam duḥkham) ayam āśravasamudayo 'yam āśra-vanīrodha iyam āśra-vanīrodhagāminī pratipad LV 348.19f.; in Mv ii.285.5, after statement of all four truths as usual with duḥkha, they are repeated with āśravāḥ (pl.), ime āśravāḥ, imo (mss. ime) āśravasamudayo ayam āśra-vanīrodho etc.; nirvāsyanti anāśravāḥ Mv ii.66.6; there are four āśrava (also = **ogha, yoga**), listed LV 348.21–22, viz. kāma-, bhava-, avidyā-, dṛṣṭi- (so also in Pali, kāma, bhava, avijjā, diṭṭhi, but also a list of only three, omitting diṭṭhi); very common is anāśrava (= kṣiṇā° above), *free from the depravities or from evil*; pure (less commonly nirāśrava, LV 405.21, of Buddha), sometimes contrasted with its opposite sāśrava: nāpi ye dharmā anāśravāḥ te sāśravā ti deśayāmi (and vice versa) Mv i.173.8–9; sāśra-vānāśravāḥ (dharmāḥ) SP 142.10; devamanuṣyasarvāśra-vakapratyekabuddhakuśalāni sāśravāṇy anāśravāṇi vā (all of little value) Gv 500.14; anāśrava (or °śrava), of persons, SP 34.13 (read here adya me with mss. for adyeme); LV 242.11; jñānam vipulam anāśravam SP 15.7; anāśra-vaṃ te caraṇam Mv i.164.8, *thy conduct is pure*; āśravā-nām kṣayād anāśravāṃ cetovimuktim (acc. sg.) Mv iii.321.9–10; anāśravasadrṣam prathamadhyānam Divy 391.16; sāśravam cittam Mv ii.403.13; sāśravānām (den-tal n) . . . dhyānasamādhisamāpattinām (of the false teacher Rudraka) doṣo LV 244.2–3; unlike **anusāya**, with which it is sometimes associated or even equated (AbhidhK. LaV-P. v.79), it is always used with evil connotation; in Gv 461.3–4 kalyāṇamitrādhiṇāḥ . . . bodhi-sattvānām sarvabodhisattvacaryāśravāḥ, the last cpd. contains -bodhisattvacaryā plus śravāḥ (= śravāḥ, streams; cf. -prañidhāna-śrotāmsi, line 6), not -āśravāḥ.

***āsvapati**, nowhere recorded except in BHS ppp. **āsupta**, and caus. adj. or nom. act. **āsvāpana**, qq.v.; must have meant *goes to sleep* (caus. puts to sleep).

āsvādāniya, (1) adj. (gdve.), *enjoyable, pleasant* (of sounds): Mvy 391 °niyo ghoṣeṇa (of Tathāgata); (2) subst. (also **svādāniya**, q.v., in same use) only noted in triple dvandva cpd. khādāniya-bhojanīyāsvādāniya (Mv i.38.7 °bhojanīya-āsvādāniyena), in which this third element (after *hard food* and *soft food*) may perhaps mean *condiments, or savories*; Tib. on LV 2.22 myaṅ ba, *to be tasted*: LV 2.22 (text corrupt); 58.5–6; Mv i.38.7; Śikṣ 208.2 (Bendall and Rouse *to relish*). The gdve. assādāniya exists in Pali and assāyañijja in AMg. (*tasteful; full of relish, Ratnach.*), but no equivalent of the word seems to be recorded elsewhere in the BHS meanings.

āsvāpana, nt. (adj. or nom. act. to caus. of ***āsvapati**, q.v.), *sleeping potion or charm* (lit. *putting to sleep*): Divy 526.23, 25 rājñāḥ sāntaḥpurasyāsvāpanam dattvā (25 dattam).

āha, interj. (only in Skt. Lex., 1. *des Vorwurfs*, 2. *des Befehls*, 3. *dṛḍhasambhāvanāyām*, BR): Jm 222.12 āha! (between two verses; in mg. 1, I think, tho acc. to Speyer, Av i.244 n. 6, mg. 3; the Bodhisattva is rebuking a king who eats human flesh); Av i.244.15 sa pratyeka-buddha uktaḥ: āha re (so Speyer em., ms. ra) bhikṣo . . . (said by an evil, malicious person; mg. 2, but doubtless colored by mg. 1).

āhataka, adj. (to ppp. āhata, with specifying ka, § 22.39), *the ones that were wounded*: yattakā(ni) āhatakā(ni) Mv i.359.22; 360.2; 361.4, *as many (deer) as were wounded*.

āharaṇa- (nt.?), in Jm 88.10 āharaṇāpaharaṇa-kuśalatvād, some kind of operation in handling a ship, perhaps *towing*, see **āhāra(ka)**. Otherwise Speyer Transl. 125 with n. 1.

āharaṇatā = Skt. āharaṇa, *winning, getting*: dat. °tāyai, °tāye, quasi-infin., Mv ii.279.11 ff. tasya arthasya °tāyai bodhisattvo āryamānam pragṛhṇe, *for the attainment of this purpose (goal)* . . . ; ii.399.7, 15 anuttarasya amṛtasya °tāye.

āhavanīya, adj. (= Pali id., cf. Vism. i.220.6; more usually Pali āhuneyya; mg. prob. influenced by Pali pāhuneyya, see s.v. **prāhavanīya**; both these forms in -havanīya prob. due to popular etym., tho found in Pali and BHS), *worthy of receiving offerings* (respectful gifts): Mvy 1772 (in section named mānanā-paryāyāḥ); Av i.193.10 °yāni tāni kulāni yeṣu kuleṣu mātāpitarau samyañ mānyete.

āhāra, m. (1) some member of a ship's crew, mentioned with nāvika and others Av i.200.5; ii.61.9; evidently = **āhāraka**, q.v.; perhaps *tower*, cf. Pali Jāt. iv.159.16 (nāvam) āharitvā gāmato, apparently *having towed away from the village*; cf. also **āharaṇa**; (2) in Mvy 798 = Tib. rgyud, usually = *tantra*; perhaps *a mystic technique* in general, or possibly *bringing in* in a more specific sense, see s.v. **yamaka**; (3) *district, province*: Māy 28; see Hultsch, Aśoka, 163 n. 11; (4) āhāra, nt. = Skt. āhāra, m. *food*: Divy 13.7 °ram, n. sg.; same MSV iii.22.10. On āhāra-kṛtya see s.v. **kṛtya** (2).

āhāraka, m., in Mvy 3851, acc. to Tib. sñod ciñ stobs pa, which seems to mean someone concerned with food; so also Chin. Prob. this is etymological guesswork (Skt. āhāra). Certainly it refers to some member of a ship's crew; see **āhāra**, **āharaṇa**; perhaps *one who tows* (or otherwise propels?) *a boat*, as in Pali āharitvā (nāvam) Jāt. iv.159.16.

āhārika, nt. (from āhāra with ika), *bringer, that which brings*: °kaṃ sarvajñājñānasya Samādḥ p. 6 line 15 (said of a kind of samādhi).

āhārya-pādaka, adj. (or subst.; = Pali āhacca-p°, apparently based on *āhṛtya-p°), (a couch or seat) *having removable* (or more literally *insertable*?) *legs*: Mvy 8438 °dakārohi (ārohin, *one who mounts or sits upon* . . .); Prāt 506.6 °ke piṭhe vā mañice vā balena niṣṭided . . .

āhīṇḍati, °te, also °dyate, (= Pali °ti; see **hiṇḍati**), *wanders*: °dati Māy 242.31; °dase Divy 165.3; °dyamāna, pres. pple., Divy 141.22.

(**āhṛtaka**), f. °ikā (doubtless = Pali āhataka, m., Vin. iv.224.34, where kammakāro is glossed by bhatako āhataka, in contrast with dāsa = antojāto dhanakkīto karamarānīto), perhaps *hired servant* (of some particular kind): Bhik 16a.4 (the candidate for initiation is asked) māsi dāsi? . . . mā āhṛtikā mā vikṛtikā etc. PTSD derives āhataka from Skt. āhata, implausibly.

āhrṣṭa, ppp. (cf. Skt. āhrṣyat-, once), *bristling*: (romakūpa) MSV iii.138.21.

āhetuka, adj. (from aheta(ka), vṛddhi deriv.; cf. **nairhetuka**), *arising from no cause*: °kaṃ (sc. rūpam), na cāsty arthaḥ kaścid āhetukaḥ kva cit MadhK p. 24 line 11 (so mss.); p. 123 line 13.

āhrikya, nt. (cf. Pali ahirika, °ika, adj., and sometimes nt. noun), *immodesty, shamelessness*; associated with **anapatrāpya**; Mvy 1971 °yam; stem °ya- Śikṣ 105.8; Bbh 14.25; 223.10, 11.

āhvaya (m.?): same mg. Pali avhāna), *begging aloud, vocally asking for alms*: Mv iii.387.18 (vs. = Pali Sn 710, where avhānam) °yam nābhīnandeyā (Senart °ya).

āhvānana, nt. (n. act. in ana from denom. āhvānaya-ti *summons*, in Skt. recorded only in legal sense, but e. g. in Mmk 48.3 [mañjuśriyam . . .] āhvānayet): *summoning* (a deity), *invocation*: °na-mantrā Mmk 27.3, 8, 17–18 (see s.v. **mantrā**); 53.19 °na-visarjanam kuryād; 94.13 °na-visarjana-; 126.16, 18; 358.6 aṣṭamam °nam proktaṃ.