

**abhilapanatā**, Mvy 2795 = Tib. mñon par brjod pa, full expression, elucidation (Das); not *Geschwätzigkeit* (pw 7.306).

**abhilāpya** (rare except in neg. *anabhi°*, *nirabhi°*, qq.v.), expressible, that can be put in words: Bbh 265.16 °pya-vastu; 20 °pyāḥ svabhāvā dharmāṇām. In the prose Introduction to Bhad, line 2, Watanabe reads param-parābhiḥlāpyānabhiḥlāpya-buddhakṣetra-, but the true reading is paramparānabhiḥlāpyānabhi° with v.l. and Gv 543.6; see **anabhiḥlāpyānabhiḥlāpya**.

**abhiḥlāṣa**, nt. (in Skt. m.), desire: Mv ii.65.13 °ṣam utpannam.

**abhiḥlāṣika**, adj. (= Skt. °ṣin, Pali °ṣi), desirous, wishful: Gv 233.4 (prose) °keṇa cittotpādena.

**abhiḥlikhati** (not elsewhere recorded in this sense), touches lightly, grazes, with acc.: LV 76.19 (elephants abhiḥlikhanti the feet of Śuddhōdana with the tips of their trunks).

**abhiḥlinaka**, adj. (= Skt. °līna; cf. **abhinilīnaka**), lived in (by birds): Divy 83.21 (prose) kākābhi°, of an old house; perhaps pejorative -ka.

**abhiḥliṣyati** (abhi with Skt. ḍī), flies thither: °yathā (mss., Senart em. °ta) Mv ii.21.5 (= i.219.3, where ni-lī° is read, see **niliṣyati**).

**-abhiḥlokana**, ifc. (adj.? or n. act., in Bhvr. cpd.? to Skt. abhi-lokayati), seeing: LV 179.2 (vs) bahudharma-śatābhiḥlokane... cakṣuṣī (nt. acc. dual).

**abhiḥvatsala**, adj. (abhi, intensive, with Skt. vatsala), very affectionate: Mv ii.206.11.

**-abhiḥvarsika**, adj. (= Skt. °varṣin, Pali °vassī), raining, pouring down: Gv 481.9 (vs) amṛtābhivarsikāḥ, n. pl. m. (-ka m.c.?).

**abhiḥvādānā** (in Skt. and Pali only °na, nt.), salutation: Bbh 139.7 (prose) °nā-vandana-.

**abhiḥvāhayati** (Skt. in this sense only non-caus. °vahati, chiefly Vedic; Pali abhiḥvāheti, removes, puts away), causes to be brought near: Gv 54.20 (vs), read, sūra bhūta abhiḥvāhayāhi me, cause true heroes to be brought to me; 56.8 (vs) dharmayānam °yāhi me.

**abhi-vicitrita**, adj. (abhi, intensive, and Skt. vicitrīta), highly embellished: SP 151.9 and 153.12 (prose) ratnavrkṣābhi°; Sukh 54.12 (prose) -ratnavastuśatābhi°.

**abhi-vi-jinati** (= Pali °jināti, °jinati, °jeti), ger. °jinitvā, conquers: Mv ii.159.2.

**abhiḥvijñāpayati** and **°jñāpayati** (Pali abhiḥvijñāpeti only Vin iii.18.32, object methunam dhammam, makes manifest = consummates; Skt. only non-caus. abhiḥvijñāti, perceives), (1) lit. makes perceptible (by sound), and so makes to resound, with acc. object and instr. svareṇa (śabdena); the common mg. in BHS: SP 122.10 (prose) lokam svareṇābhiḥvijñāpayati; 369.1 (vs) lokadhātum svareṇa... abhiḥvijñāpeyā (opt.); LV 85.9 lokadhātuḥ svareṇābhiḥvijñāpto 'bhūḥ; 155.3 mahānagaram śabdenā-bhiḥvijñāptam abhūt; Mv ii.160.8 svareṇa abhiḥvijñāpitam; Mvy 2785 svareṇa abhiḥvijñāpayati; Samādh 8.9 lokadhātuḥ svareṇābhiḥvijñāpto (Régamey wrongly instructed); Sukh 64.15 buddhasvareṇābhiḥvijñāpayantam (pres. pple.); (2) makes perceptible (visually), makes manifest: pres. pass. pple. abhiḥvijñāpyamānāni, being manifested, Gv 537.5 (sarvārambaṇāni), 6 (sarvabodhisattvaparsanmaṇḍalāni).

**abhiḥvinayati**, °neti (not in Pali; Skt. only ppp. °nīta), trains completely: fut. pple. °neṣyan Jm 216.8; ger. °netvā (mss., Senart em. °neti) Mv i.297.17.

**abhiḥvilokanā** (to next), close examination: °nā-pūrvamgamehi dharmehi Mv ii.259.8; 260.1.

**abhiḥvilokayati**, °keti (not in Pali or Pkt.; Skt. once °lokya, ger., Haravijaya 42.31, see Schmidt, Nachtr.), gazes intently at, examines closely (with acc.): °kayati Mv ii.447.5; °keti ii.259.7; 260.1; pres. pple. °kayanto iii.318.1; °kento ii.398.2; °kayan Gv 99.21; ger. °ketvā Mv i.317.8, 10, 14; all prose except Mv ii.398.2. Cf. prec.

**abhiḥviśrāṇayati** (abhi with Skt. viśrā°), gives away in largess: pass. LV 123.19, read abhiyavakiriyante (best mss.) smābhiḥviśrāṇyante (certainly intended, tho acc. to Lefm. not supported in mss.; text °śrāṇyante which is nonsense); so Tib., mñon par- (= abhi) byin no (give).

?**abhiḥvusta**, doubtful reading, LV 185.11 (vs); if correct, must mean dwelling; who dwelt, Skt. abhiḥvūṣita, to otherwise unrecorded \*abhi-vasati: devata °ta bodhimāṇḍesmin.

**abhiḥvrṣta**, nt. (substantivized ppp. of Skt. abhi-vṛṣ), what is rained (upon); rain: SP 127.6 meghābhiḥvrṣṭena, by reason of the rain of the clouds upon (them).

**abhiḥvedana** or °nā (in comp.; to Pali abhiḥvedeti), experience, suffering (of pain): Bbh 180.11 (prose) duḥ-khābhiḥvedanābhinunnasya.

(**abhiḥvyūhayati**,) **abhiḥvyūhita**, ppp. (to abhi with denom. \*vyūhayati to Skt. vyūha), festively adorned: LV 273.17 (prose) mārgo 'bhivvyūhito 'bhūt.

**abhiḥśraddadhāti**, °dadhati, rarely °dhayati (?), (= Pali abhiḥsaddahati, always with single s, pointing to a new MIndic prefixation of abhi; not in Skt.), believes, with gen. of person, acc. of thing (as in Pali): °dadhāti Mv ii.209.5; 219.15; KP 16.2; °dadhāsi Divy 305.20 (bhagavataḥ); °dadhāmi Mv ii.184.17 (etam); °dadhati (3 pl.) Sukh 66.6; °dadhasi Divy 538.3 (bhagavataḥ); °dadhanti SP 80.4 (prose; tathāgatasya); °dhayanti Suv 192.8 (prose; v.l. °dadhanti); opt. °dadheta SP 93.4 (sūtram); impv. °dadhadhvam SP 315.2 (tathāgatasya); fut. °dadhāsyati Divy 7.29; °dadhāsyanti Divy 14.24; Vaj 41.7; Kv 23.14; °dadhāsyē (1 sg. mid.) Divy 8.1; °dadhiṣyanti Mv iii.76.9; ppp. °dadhāta Divy 16.5; gdvē. °dadhitavya Mv iii.76.6.

**abhiḥśraddadhāna-tā** (n. act. from prec., with suffix ana plus -tā, § 22.42; not from Sanskrit pres. mid. pple. -dadhāna), state of believing: SP 332.7; ŚsP 615.10 (both prose).

**abhiṣaktā**, adj. (ppp. of Skt. abhi-ṣajati, Pali abhiṣajati, both offend, give offense to; afflict; cf. **abhiṣajyate**; wrongly defined in BR s.v. sañj with abhi; Mbh. Crit. ed. 3.30.26 [Nil. tāpito, tāpayet for abhiṣakto, abhiṣajet] and 4.4.9 [Rāmākṣṇa paraphrases using abhiṣaṅga, glossed parābhava], which are the only two passages cited in BR; pw adds one other from Caraka, abhiṣakta, defined correctly *heimgesucht*), (1) lit. offended, hence angered, wrathful (so the cognate Pali abhiṣaṅgin is used; Pali abhiṣatta, in most occurrences, = Skt. abhiṣapta cursed, but see below), always followed by synonyms kupita, caṇḍibhūta (or in Prāt caṇḍikṛta): Divy 622.11; Karmav 26.5 (here krodhābhiṣakta); 27.13; Prāt 500.8; 512.9 et alibi; (2) in Mvy 2965 abhiṣaktaḥ defined by Tib. (ñan ba) and Chin. as simply bad, wicked; the Jap. has three alternative renderings, all obviously based on etymological guesswork; one means *vituperated*. Occurs in a section entitled krodhā-kārāḥ, and containing mostly words for anger, angry etc., and perhaps to be interpreted precisely in this sense; in that case belonging with (1). However, Pali abhiṣattarūpa occurs once (Vv.chap. 84 vs. 5; p. 78 line 8) as ep. of bhūmippadesa, a region, described as desolate, barren wilderness; the comm. and modern interpreters take it as meaning *accursed*, identifying it with the usual Pali abhiṣatta (= °ṣapta, above); but the Vv.context contains no evidence for this; possibly it = Skt. abhiṣakta, orig. *heimgesucht* (as in Caraka, above), afflicted, evil. In that case abhiṣakta of Mvy might mean what Tib. and Chin. say, simply wicked, which would be not a difficult development from afflicted.

?**abhiṣajjana**, nt. (to Skt. abhi with saj or sañj, in a sense not recorded in Skt., but cf. Pali abhiṣajjati, a, CPD), perh. sticking fast (together), said of the teeth during the process of eating: Gv 401.10 (asyāhāram paribhuñjānasya na)... paryavanāho (q.v.) vābhiṣajjanam