

abhājanī-bhavati (cf. prec. and Skt. bhājanī-bhūta), *becomes no proper vessel*: MSV ii.73.12.

Abhāvasamudgata, n. of a former Buddha: Samādh 8.8, 10 etc.

abhikiraṇa (nt.), *bestrewing* (to Skt. abhi-kirati): LV 430.13 suvarṇacūṛṇābhikiraṇa-.

abhikīrṇikṛta, adj. (to Skt. abhikīrṇa, ppp. of abhikīrati), *made to be bestrewn*: LV 82.10 divyapuṣpābhikīrṇikṛtam (lumbinīvanam).

abhikīrtana (nt.; to Pali abhikitteti), *recitation*: RP 30.17 corakathābhikīrtanaratāś ca.

abhikrānta (= Pali abhikkanta; on confusion with ati°, partly no doubt graphic, see **atīkrānta**), (1) adj., *advanced, eminent, successful*: Divy 311.5 f. abhikrānto 'ham bhadanta (note p. 707 would read ati°, but Pali abhikkanta is used in mgs. very close to this; instead, read abhikr° for atīkr° Divy 462.13); MSV i.54.5; 58.16, etc.; (2) adj., *fine, beautiful*, of color (Pali abhikkanta, also with vanna): prob. read in LV 398.11 abhikrāntena varṇena; Lefm. em. abhisamkrāntena v°; most mss. abhisamkāreṇa (seems senseless); v.l. atisamkrāntena; Calc. atīkrāntena, which is the usual BHS form in this mg. and may be right; (3) n., *approach*: °ta-pratīkrānta, *approach and recession*, Mv i.301.5 (mss. ati°); iii.60.5; 182.12 (mss. ati°); °tena pratīkrāntena Mv iii.171.2; atīkrāntābhikrānta Divy 47.16 (? so mss., ed. em. atīkrāntātikrānta), perhaps *having passed over the approach* (to the religious goal)?

a-bhikṣuka, adj. (= Pali abhikkhuka; -ka Bhvr.) *containing no monks*: °ke āvāse (so in Pali) MSV ii.96.10. Cf. **sa-bhi°**.

abhiḡita, in gāthābhigita, (ppp.) subst. (in Skt. as ppp., rare; Pali only in the same cpd., gāthābhi°, but its meaning is disputed, see CPD; in any case it certainly does not have the mg. it has in BHS), either dvandva, *verses and songs* (so Burnouf and Kern on SP 191.3), or (more likely) tatpuruṣa, *recitation of verses* (so apparently B. and K. on SP 303.2, and Régamey on Samādh); only in instr. °gītena (in SP 191.3 v.l. °gītebhi), *with recitation of (a) verse(s)*; in every case except SP 191.3 followed by one or more stanzas, to which this noun clearly refers: SP 191.3 °tena abhīstāvimsu (sc. Buddhā); 303.2 °tenaitam evārtham paripreccati sma; Gv 275.25 buddhadarśanam °tena samvarṇayām āsa; Divy 83.9; Samādh 8.20; MSV ii.104.14.

? **abhiḡrṇati** (°āti; Pali abhigaṇhāti, *overcomes*, once, see CPD which suggests em. to adhi°), *excels, surpasses*: Mv ii.307.6, mss. abhiḡrṇanti (buddhā, raśmibhiḥ), Senart em. ati° (but ati-grah- in this sense is rare and doubtful in Skt. and does not occur in Pali); in next line 7 Senart reads atigṛhyate with one ms., the other reads abhiḡrṇiṣu; a pass. seems required but perhaps abhiḡrhyate is to be read.

abhiḡrasta, ppp. (occurs in Amarak. as gloss for abhipanna; otherwise no abhi-gras is recorded), *overcome, scorched*: agnīnā abhiḡrastā Mv ii.458.3.

abhiḡrahaṇa (nt.; Skt. Lex.; not in Pali), *seizing, grasping*: Lañk 18.8 viṣayābhigrahaṇappravṛttānām (vijñānānām).

abhiḡhoṣa (m. ? no form of abhi-ghuṣ recorded), *renown*: Mv ii.1.14 abhiḡhoṣa-ghuṣṭam (kulam; not found in parallel passages Mv i.198 and LV 24). Precedes **abhidevādighoṣa°**, q.v.

abhichāda, nt. (to **abhichādayati**, q.v.), *present, honorarium*: Mv iii.193.8 (hiraṇyasya suvarṇasya ca vastrābharāṇānām ca mahāntam rāśim kṛtvā ...) idam te abhichādam bhavatu.

abhichādana (nt.), = prec.: Mv iii.127.17 tasya vipulam abhichādanam (a liberal reward) dadeyam.

abhichādayati (nowhere recorded in this sense; orig., *clothes*, trans.), *presents*, with instr. of the thing given, acc.

of recipient; the gift may be garments but very often is not: AsP 518.16-17 °yati (svakena ca kāyena ... bodhisattvaṃ); Mv ii.367.17 (vs) daridra sattva paṣyitvā dhanena abhichādaye; pres. pple., Megh 288.16-17 mahatā gurugauravacitrikāreṇa bhagavantam abhichādayantāḥ, *presenting ... with homage* etc. (wrongly Bendall); perf., Gv 332.21-22 sa tān ... sarvavastuparityāgair °yām āsa; 415.3-4 mahāmaṇiratnapadmaśatasahasraiḥ tam bhagavantam °yām āsa; ger. °chādaya LV 108.2-3; 159.14; ppp. °dita, SP 76.10 jiviteṇa, *presented with life*; Mv i.61.1 (with garments); iii.278.13 dhanena; Śikṣ 33.7 guṇajñānābhichāditāḥ), *presented with knowledge of virtues* (wrongly Bendall and Rouse).

abhijānāti (= Pali id.), (1) *knows by abhiḡjñā*, q.v. The technical Buddhist meaning of the noun is certainly at times associated with the verb, which in Skt. means *knows* in a very general way. The extent to which the special Buddhist sense is present in the verb is often doubtful; I list a few cases where it seems pretty clear: abhiḡjñāmi SP 200.8 (Burnouf and Kern, *remember*, I think wrongly); Mv i.57.7, 12; Gv 446.14; Vaj 34.20. The translation *remember*, also given CPD, is due to the fact that events of the past are often referred to; but I think the Buddha (the usual subject in such cases) *knows* them by *supernatural knowledge* or so-called *intuition* (**abhiḡjñā**, q.v.), not by *memory*; (2) *recognizes* (as a duty), *takes upon oneself* (a vow or undertaking); so also in Pali, e.g. MN i.80.5 (definitions in Pali dictionaries including CPD hardly do justice to this mg.): LV 254.2 abhiḡjñāmy aham ... ekam evādvitīyam kolam āhāram āhartum, *I undertake to allow myself to eat only a single kola as food*; similarly LV 255.8, 15.

Abhijī(t), (1) n. of a former incarnation of Śākyamuni: Mv i.2.3 °ji, n. sg.; 5 °jit, stem in comp.; (2) n. of a former Tathāgata: Mv iii.236.13 °jītam, acc. sg.; 14 °ji, n. sg.

abhiḡjivān (cf. Pali abhiḡjivati), *living*: Mmk 614.7 dirghakālābhijīvi, n. sg.

abhiḡjñā (= Pali abhiḡññā), *higher or supernatural knowledge; intuition* (CPD). There are 5 or 6, in both Pali and BHS, agreeing in essence tho the order and precise forms of the names vary. In Dharmas 20, five: divyacakṣus, divyāśrotra, paracittajñāna, pūrvanivāsānasmṛti, rddhi; in Mvy 201-209 six, same order, with variant forms, (parasya) cetah-(citta-)-paryāya-(q.v.)-jñāna, for the third; the sixth is āśravakṣayajñāna, as in Pali and elsewhere when 6 are named; the fifth is rddhividhiḡjñāna in Mvy 208; SP 134.11 lists 5, practically as in Dharmas except that the fifth is rddhivimokṣakriyā, an unusual phrase, for which no v.l. is given in KN or WT; Burnouf (Lotus App. XIV, p. 821) cites his ms. as reading rddhi-sākṣātkriyā, which is much more plausible. Twenty abhiḡjñā-karmāṇi are set forth in detail Mvy 210-230. In Lañk 292.13-16 the abhiḡjñā, collectively, are classified as to their origin in four ways (in l. 16 read with Suzuki Transl. 242 n.1 te 'bhijñā na vipākajāḥ). References to five abhiḡjñā: SP 12.4; 141.9; 254.14; Mv i.284.3; ii.33.11; in ii.96.1 attributed to brahmanical, non-Buddhist ṛsis; Divy 321.3; Śikṣ 243.13 (read pañco, see p. 412, note) etc.; six, SP 90.7; 129.10; 150.2; 155.2; 255.4; 272.6; Mv iii.55.5 ff.; Divy 399.27, etc.; note Mv i.165.12 where 'by abhiḡjñā' (abhiḡjñāye) the Buddha attains knowledge of the Doctrine taught of old by other Buddhas; this certainly does not mean *memory*, cf. s.v. **abhijānāti**, which is commonly but wrongly rendered *remembers* in similar contexts; mahābhijñā- SP 66.8.

Abhiḡjñāketu, n. of a Bodhisattva: Gv 3.18.

Abhiḡjñāñānābhībhū, only in vs, = **Mahābhi°**, n. of a former Buddha: SP 157.11 (vs).

abhiḡjñāta, adj. (= Pali abhiḡññāta), *well-known, celebrated, distinguished*: LV 23.11 (kulam) = Mv i.197.15 = ii.1.6; LV 99.8; Mv i.197.17 = ii.1.8 abhiḡjñāta-pūrvā-