

orदिलीपः । अतिष्ठदेकोनशतक्रतुले शक्राभ्यसूयाविनि-
वृत्तये यः (comm.: इन्द्रस्थेर्धानिराकरणार्थम्). [The learned
Pañdits who partly compiled and partly composed the
comm. on the present edition of *Pāṇini* seem to have
employed अभ्यसूया in the sense of 'abuse, reproof', or:
'derision', when they observe on *Pāṇ.* VIII. 2. 94.: अब
अमावस्या (the opinion of the person which, as the inter-
locutor has shown, is wrong) इत्थिवं वादी युक्त्या स्वमतात्-
च्याव्य साभ्यसूयमनुयोक्तैवमनुयुज्यते, for there is neither *ca-*
lumnny nor *envy* in what the *anuyoktri* says, but only *reproof*
or perhaps *derision*; on what authority they have used the
word in this sense is unknown to me, for there is no com-
ment on the Sūtra by *Kāty.* and *Patanj.* &c., and the *Kāś.*
and *Siddh.* write: अबामावास्तेत्थिवं वादिनं युक्त्या प्रच्याव्य
स्वमतादेवमनुयुज्यते.] — The same as असूया; *Śabdārṇava*:
असूया लभ्यसूया च; as quoted also by *Bhānu.*, &c. on the
Amarak.; the latter work, however, and its comment., as
well as other old authorities do not allow असूया to be a
synonyme of ईर्ष्य 'envy', but restrict its sense to the first
meaning. See s. v. असूया. — E. असू (ङ्) with अभि, kṛit
aff. अ.

अभ्यस्त Tatpur. 1. m. f. n. (-स्तः-स्ता-स्तम्) ¹ Accumulated by
repeated practice; e. g. *Suśr.* (of food): विशुष्कमन्नमभ्यस्तं
न पाकं साधु गच्छति; or the same (of qualities which are re-
born in a future life): कर्मणा चोदितो येन तदामोति पुनर्भवे ।
अभ्यस्ताः पूर्वदेहे ये तानेव भजते गुणान्. ² Repeatedly done,
repeated, frequently practised; e. g. *Mitāksh.*: यदा खेतदेव
विमिश्रितं पद्मगव्यं चिराचमभ्यस्यते तदा यतिसान्त्तनपनसंज्ञा
लभते । एतदेव त्र्यह्यभ्यस्तं यतिसान्त्तनपनं स्मृतम्; or *Amaruśat.*:
भूमेदो रचितश्चिरं नयनयोरभ्यस्तमामीलनम् &c.; or *Mṛichchh.*:
कालस्त्रात्यतया च चीवरकृतः स्तब्धे न जातः क्लिणः । नाभ्यस्ता च
कषायवस्त्ररचना &c. Comp. also s. v. आकूपार. ³ Mentally re-
peated, learnt by heart, studied; e. g. *Bhartrih.*: नाभ्यस्ता भुवि
वादिबृद्धदमनी विद्या विनीतोचिता..... शून्यालये दीपवतः; or
Nagajibh. (in the introd. on *Patanj.*): बहूनामपि समानपृष्ठोद-
रपाणिपादानामध्ययनमधीयानानामेकः कश्चित्पञ्चनपि स्वभ्य-
स्ताध्ययो ऽपि तीक्ष्णबुद्धिरपि सन्न पश्यति । अर्थानभिज्ञत्वात्;
or *Mallin.* (on *Kīratārj.*: सुकृतः परिशुद्ध आगमः कुर्वते दीप
इवार्थदर्शनम्) सुकृतः स्वभ्यस्तः. ⁴ (In *Arithmetic.*) Multi-
plied; e. g. *Yāska*: विंशतिद्विदशतः शतं दशदशतः सहस्रं
सहस्रदशतं नियुतं प्रयुतं तत्तदभ्यस्तम् &c. (*Durga*: सहस्रं दश-
कलो ऽभ्यस्तमयुतं..... अयुतमपि दशकलो ऽभ्यस्तं नियुतमि-
त्युच्यते &c.); or *Sūryasiddh.*: त्रिज्याभ्यस्तं भुजफलं चलकर्णवि-
भाजितम्; or तेन (scil. भूपरिधिना) देशान्तराभ्यस्ता
यहभुक्तिर्विभाजिता. [In pure-arithmetical works this term
is of less frequent occurrence than गुणित, संगुणित, हत,
आहत, निहत.] ⁵ (In *Grammar.*) Reduplicated (but see
अभ्यस्त neuter); e. g. *Yāska*: एरिर इतीर्तिरपसुष्टो ऽभ्यस्तः;
or ररिवान् । रातिरभ्यस्तः. — *Yāska* in using अभ्यस्त as a
masc. and therefore, with the ellipsis of धातु (q. v.) differs
from *Pāṇini* who uses the word merely as a *neuter*; and
in applying it to a radical like ईर्, differs from *Kātyāyana*
and *Patanjali*, probably also from *Pāṇini*; see the following.
2. n. (-स्तम्) (In *Pāṇini*); scil. अङ्ग q. v. The redupli-
cated base of a radical, in general, in the preterite (लिट्),
the aorist (चङ्), the desider. (सन्) and the intens. (यङ्)

— comp. VI. 1. 8. 9. 11. —, moreover the reduplicated base
of a radical of the third class (ङ् &c. VI. 1. 10.) and the
base (being in reality a reduplicated one) of जच्, जागृ,
दरिद्रा, चकास्, दीधी, वेवी and शास् (to which *Kātyāy.*
adds, though not with the consent of *Patanj.* and *Kaṣy.*:
सस् and वस् VI. 1. 6 and vv.), before a सार्वधातुक, as well
as the reduplicated base of a radical of the named categories
in the participles (included in the foregoing terms) and in
such derivatives as बभु, ययु, चक्र, चिक्षिद् &c. (VI. 1. 12 vv.).
The term अभ्यस्त n. comprises therefore, in *Pāṇini*, the
radical syllable and the syllable of reduplication (which
latter is called by him अभ्यास; VI. 1. 5.: उभे अभ्यस्तम्;
VI. 1. 4.: पूर्वो ऽभ्यासः); e. g. ददा —, and नेनज् — of
ददाति and नेनजति are अभ्यस्तम् (द — and ने — being
in these words the अभ्यास). *Kātyāyana* and *Patanjali* con-
clude from this definition of *Pāṇini* that the term can only
be used where there are two syllables representing the re-
duplication and that it is not applicable to the first syllable
in instances like ईर्त्सन्ति (the desid. of चृध्) or ईप्सन्ति
(the desid. of आप्) (*Kāty.*: उभेयहणं संज्ञिनिदेशार्थम्;
Pat.: अन्तरेणापुभेयहणं प्रकृतः संज्ञिनिदेशः । कथं हे इति
वर्तते । इदं तर्हि प्रयोजनम्; *Kāty.*: यत्रोभे शब्दस्वरूपे श्रूयते
तत्राभ्यस्तसंज्ञा यथा स्वात्; *Pat.*: इह मा भूत् । ईर्त्सन्ति ईप्स-
न्तीति । ईर्त्सन् । ईप्सन् । ऐर्त्सन् । ऐप्सन्). [The learned
Pañdits who partly compiled and partly composed the
comm. of the present ed. of *Pāṇ.* have been mistaken, con-
sequently, when they supply at the term अभ्यस्त the word
धातु, instead of अङ्ग, in their gloss on VI. 1. 189. ('अभ्यस्त-
संज्ञकानां धातूनाम् &c.' instead of अङ्गानाम्); for
such an ellipsis would unduly restrict the bearing of the
rule and be at variance not merely with the process of re-
duplication as conceived by *Pāṇini* (I. 1. 59.), but with the
neuter gender of the term. *Pāṇini*, it is true, calls the
seven quoted radicals जच् &c. 'अभ्यस्त' (whence *Patanjali*
speaks of सप्त जचित्यादयो ऽभ्यस्तसंज्ञकाः — scil. धातवः —,
and the *Kāś.* comments जच् इत्ययं धातुरित्यादयश्चान्ये षड्
धातवो ऽभ्यस्तसंज्ञका भवन्ति, which is a much clearer para-
phrase of the *Vārtt.* and *Bhāṣya*, than the modern gloss
which renders षष् of the Sūtra simply with सप्तन्), but,
not to speak of the exceptional nature of these radicals
which are not of a primitive kind, is obvious that *Pā-
ṇini*, in connecting the neuter अभ्यस्तम् (of the preceding
Sūtra) with the word जचित्यादयः (of the following), did
not mean the धातु, but the अङ्ग of these radicals, espe-
cially as he treats of the rules concerning the अभ्यस्त, in
the chapter on अङ्ग (VI. 4. 1. to the end of the seventh
book). The same inaccuracy of supplying the word धातु,
instead of अङ्ग, has been frequently committed by the same
Pañdits in the last named chapter (e. g. VII. 4. 69. 73. 84. 85.
86. 87. 88. 89. 90. 91. 92. 96. 97. &c. &c. where the *Kāśikā* either
omits the word supplied or has अङ्ग), but even *Jayāditya*
himself has nodded, though rarely. — One Sūtra may, in-
deed, lead to the assumption that *Pāṇini*, too, speaks of
a धातु which is अभ्यस्त, but merely apparently; VI. 1. 32. he
rules ङ्ः संप्रसारणम् 'there is *samprasāraṇa* of the radical
ङ्'; and VI. 1. 33. he adds 'अभ्यस्तास्'; this latter word,