

esp. figur. overwhelmed, strongly affected by, labouring under; e.g. *Manu*: रजसाभिभुतां नारीं नरस्य ह्युपगच्छतः &c.; or *Yājñav.*: पितरि प्रोषिते प्रेते व्यसनाभिभुते ऽपि वा &c.; or *Hitop.*: जन्ममृत्युजराव्याधिवेदनाभिरभिभुतम् । संसारम् &c. E. भू with अभि, kṛit aff. क्त.

अभिवल Tatpur. n. (-लम्) (In Rhetoric.) An appointment or rendezvous by ruse or disguise; (*Sāhityad.*: अभिवलमभिसंधिच्छलेन यः); one of the twelve incidents of that part of a drama which is called गर्भ q. v.; an instance, alleged by the *Sāhityad.*, is the meeting of Kāncanamālā with Vasantaka disguised, in the third act of the *Ratnāvalī*. (The first Calc. ed. of the *Sāhityad.* p. 161 and *Bal-lantyne's* ed. v. 365 read this word अधिवल, *Ball's* ed. v. 375 अभिवल and the first ed. p. 163 अभिनय n.; but the latter can be scarcely correct.) E. अभि and वल.

अभिवुद्धि Tatpur. f. (-द्धिः) An organ of apprehension, of which there are five (according to the philosophical systems), viz. ear, skin, eye, tongue and nose; more usually called बुद्धीन्द्रिय or ज्ञानेन्द्रिय qq. vv. E. बुध् with अभि, kṛit aff. क्तिन्.

अभिभङ्ग Tatpur. m. (-ङ्गः) A breaker, a tearer, a destroyer, a vaidik epithet of Indra (as destroying the wealth of enemies); e.g. *Rigv.*: अभिभुवे ऽभिभङ्गाय नम इन्द्राय वोचत (*Sāyāna*: = शत्रूणां धनानां संभङ्गाय). E. भङ्ग् with अभि, kṛit aff. घञ्.

अभिभङ्गत् Tatpur. m. f. n. (-न्-ती-त्) Breaking, tearing, destroying; e.g. *Rigv.* or *Sāmav.*, or *Vājus.* or *Atharv.*: देवसेनानामभिभङ्गतीनाम् (*Sāyāna*: = अस्रदमिचामिमुखेन मर्दयन्तीनाम्; *Mahidh.*: = शत्रून्मर्दयन्तीनाम्; on account of the accent of this genit. fem. comp. *Pāṇ.* VI. 1. 178.). E. भङ्ग् with अभि, kṛit aff. शतृ.

अभिभर्तु Avyayibh. Towards the husband; e.g. *Śiśupālab.*: प्रतिकामिनीति ददृशुः सुदृशो ऽभिभर्तु शशिरश्मिगलज्जलविन्दुमणिचारुवधूम. E. अभि and भर्तृ.

अभिभव Tatpur. m. (-वः) ¹ The being overpowered or oppressed, defeat, discomfiture; e.g. *Hitopad.*: बलवानपि निखेजाः कस्य नाभिभवास्यदम्; or *Bhāṭik.*: बधेन संखे पि-शिताशनानां चवान्तकस्याभिभवेन चैव । आढ्यमविष्णुः &c.; or *त्वयाद्य लङ्काभिभवे ऽतिहर्षाद्दृष्टो ऽन्तरात्मा*: or figuratively: *Sākunt.*: सूर्यानुकूला इव सूर्यकान्तासदन्त्येतोऽभिभवादमन्ति 'like as the sun-stones, agreeable to the touch (if left undisturbed in their position) emit fire when they are overpowered by other (i. e. by the sun's) fire', (not: 'when other fire comes to them', as has been proposed to render this passage); or *Atharv.*: अभीवर्तो ऽभिभवः सपत्न्ययणो मणिः, 'the magic jewel which is defeat', i. e. by which defeat is worked. ² Becoming latent, ceasing apparently to exist; in this sense esp. in philosophical writings; e.g. *Nyāya S.*: अभिव्यक्तौ चाभिभवात्; or *Yoga S.*: व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधलक्षणचित्तान्वयो निरोधपरिणामः; or *Ved. Sūtra*: अनभिभवं च दर्शयति (*Śāṅkara*: "एष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दते" ...); or *Sāṅkhyakār.*: सौ-क्ष्म्याद्वयधानादभिभवात् ... [*Īśvarak.*: (scil. सतामयथौ-नामनुपलब्धिः) यथा सूर्यतेजसाभिभूता ग्रहणचक्रतारकादयो नोपलभ्यन्ते]. ³ Humiliation, abatement of pride, (comp.

अभिभूत 4.); e.g. *Bhartrih.*: निरभिभवसाराः परकथाः. E. भू with अभि, kṛit aff. अप्.

अभिभवत् Tatpur. m. f. n. (-न्-न्ती-त्) ¹ Overpowering, oppressing, defeating, mastering. ² Humiliating, surpassing; e.g. the words मय्ये ऽहं त्वां हरन्तीं श्रियं श्रियः in the *Bhāṭik.* are explained by *Jayam.*: श्रियः श्रियं रूपसंपदं हरन्तीमभिभवन्तीं त्वाम् &c.; or *अभिचिपन्तमैच्छिष्ट रावणं पर्वतश्रियम्* by *Bharatas.*: पर्वतानां श्रियमभिभवन्तम्. E. भू with अभि, kṛit aff. शतृ.

अभिभवन Tatpur. n. (-नम्) ¹ Overpowering, the being overpowered, defeat; e.g. *Manu*: जरया चाभिभवनं ... (scil. अवेचेत). ² Humiliation. E. भू with अभि, kṛit aff. लुट्.

अभिभवनीय Tatpur. m. f. n. (-यः-या-यम्) To be overcome, conquerable. E. भू with अभि, kṛitya aff. ञनीयर्.

अभिभवितृ Tatpur. m. f. n. (-ता-त्री-तृ) Overpowering, oppressing, defeating, mastering. E. भू with अभि, kṛit aff. तृच्.

अभिभा Tatpur. f. (-भा) ¹ The being overpowered or oppressed, discomfiture, calamity; e.g. *Rigv.*: सुमङ्गलस्य शकुने भवासि मा त्वा काचिदभिभा विस्त्वा विदत् 'be ominous, bird, and may no calamity befall thee from any quarter' (*Wilson*); (*Yāska*: = अभिभूति; *Sāyāna*: = अभिभव); or *Atharv.*: मा नो विददभिभा &c.; or *अमीवाः सर्वज्ञातयन्नाशयदभिभा इतः*. ² Overpowering, mastering (?); see the following. Comp. अभिभव, अभिभवन, अभिभूति. E. भा ('to be'; for this meaning of the rad. comp. *Jayam.* on *Bhāṭik.* 10. 19.), with अभि, kṛit aff. ञङ्.

अभिभायतन Tatpur. n. (-नम्) (In Buddhistic doctrine.) 'The basis of mastership or superiority'; अभिभायतनानि or the (eight) bases of superiority are the (eight) mental accomplishments or superior powers of a man who by having internally the idea of form, perceives externally ¹ limited or ² illimited forms, either with agreeable or disagreeable colours, by having internally the idea of absence of form perceives externally ³ limited or ⁴ illimited forms, either, too, with agreeable or disagreeable colours, and by having internally the idea of absence of form perceives externally ⁵ dark-blue forms with dark-blue colours, aspect or appearance, ⁶ yellow forms with yellow colours, aspect or appearance, ⁷ red forms with red colours, aspect or appearance, and ⁸ white forms with white colours, aspect or appearance. See *Burnouf's Lotus de la bonne loi*; append. XV. E. अभिभा ² and आयतन; (*Burnouf l. c.* considers the word as a Pāli form representing the Sanskrit अभिभायतन, i. e. अभिभू or अभिभू and आयतन, and renders it accordingly 'the place or region of the conqueror'; but as अभिभा = अभिभूति or अभिभव may also have the active meaning, it seems better to adopt the given E. and to take the word as a pure Sanskrit compound, meaning 'that on which victory rests', and similar in formation to the Buddh. रूपायतन or आकाशा-नन्दायतन).

अभिभार Bahuvr. m. f. n. (-रः-रा-रम्) Overburdened, very heavy; e.g. *Satapath.*: स वा अष्टवेव ठलो जुह्वां गृह्णाति । चतुरपभूति तद्वज्रमभिभारं करोति (thus in *Weber's* ed. III. 4. 4. 8.; but the E. I. H. Ms. 657 reads in the comm. of *Sāyāna* तद्वज्रमतिभारं करोति, as mentioned also in the various readings of that ed.). E. अभि and भार.