

II. Bahuvr. m. f. n. (-त्तिः-त्तिः-त्ति) Without a wall; e. g. (a picture in the air which is without a wall, i. e. without a support) in the *Māghak.*: विस्तेरान्गनसदः करोत्यमुष्मिन्नाकाशे रचितमभित्ति चित्रकर्म (*Mallinātha*: अभित्ति। अकुड्यमनाधारमित्यर्थः). E. अ priv. and भित्ति.

अभिदक्षिणम् Avyayibh. Towards the right. E. अभि and दक्षिण. अभिदधत् Tatpur. m. f. n. (-न्-ती-त्) Speaking to, addressing; e. g. *Bhāṭik.*: इति वचनमसौ रजनिचरपतिं बज्रगुणमसकृत्प्रसभमभिदधत्. E. धा with अभि, kṛit aff. शतृ.

अभिदधान Tatpur. m. f. n. (-नः-ना-नम्) The same as the preceding. E. धा with अभि, kṛit aff. शानच्.

अभिदर्शन Tatpur. n. (-नम्) <sup>1</sup> Seeing, sight. <sup>2</sup> Appearance, becoming visible; e. g. *Manu*: मोषाभिदर्शने; or comp. the inst. s. v. अभिद्योग. E. दृश् with अभि, kṛit aff. ल्युट्.

अभिदष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Bitten; e. g. *Suśruta*: विश्वंभराभिदष्टानामगदो विषनाशनः. E. दृश् with अभि, kṛit aff. क्त.

अभिदान् Tatpur. m. (-न्तः) A proper name: a son of Hridika (acc. to the text of *Langlois'* transl. of the *Hariv.*; the Calc. ed. reads this name अतिदन्त). E. दम् with अभि, kṛit aff. क्त.

अभिदिप्सु Tatpur. m. f. n. (-प्सुः-प्सुः-प्सु) Desirous of deceiving; e. g. *Rigv.*: मा नो दुःशंसो अभिदिप्सुरीशत प्र सुशंसा मतिभित्तिरिषीमहि. E. दृश् in the desider., with अभि, kṛit aff. च.

अभिदुष्ट Tatpur. m. f. n. (-ष्टः-ष्टा-ष्टम्) Vitiated, contaminated, made impure; e. g. *Medhātithi* (on *Manu*: अभिनिर्मुक्तः =)

निस्त्रोचतिनाभिदुष्टः. E. दुष् with अभि, kṛit aff. क्त.

अभिदूति Avyayibh. Towards a female messenger; e. g. in the *Śiśupālāb.*: अभिदूति काचिदिति संदिदिशे 'thus a certain one gave an instruction to a female messenger'. E. अभि and दूती.

अभिवु Bahuvr. 1. m. f. n. (-बुः-बुः-बु) (ved.) <sup>1</sup> Going towards heaven, tending heavenward; e. g. the Maruts (*Sāyana*: = बुलोकमभिगताः or = अभिगता बौर्यैस्ते). <sup>2</sup> Radiant, splendid, shining around; e. g. the Viśvadevas, the Maruts, sacrificers, a horse &c. (*Sāyana*: = अभिगतदीप्तयः or = अभिगता बौर्दीप्तिर्येषाम् or = अभितो दीप्यमानाः).

2. m. (-बुः) (ved.) A half month; in the *Rigv.* verse: प्र वो वाजा अभिववो हविष्मन्तो घृताद्या । देवाङ्गिगाति सुच्युः, where *Sāyana* explains, according to the gloss of the *Taittirīyabr.* (प्र वो वाजा इत्यन्वाह मासा वै वाजा अर्धमासा अभिववः &c.), अभिववः = अभितो बवो दिवसा येषु; and similarly in his comm. on *Satap.* I. 4. 1. 8. (E. I. H. Mss. 657. 1509): वस्तोः । बुः । (भानुः is omitted) । वासरमित्यहर्नामसु पाठात् । बुशब्दो दिनवचनः । बूनभि दिवसानभि गता इति व्युत्पत्त्या अभिवव इत्यनेनार्धमासा उच्यन्ते. E. अभि and बु.

अभिद्रवत् Tatpur. m. f. n. (-न्-न्ती-त्) Rushing upon, attacking. E. द्रु with अभि, kṛit aff. शतृ.

अभिदृष्ट Tatpur. m. f. n. (-ष्टा-ष्ट्री-ष्टृ) Looking upon. E. दृश् with अभि, kṛit aff. तुच्.

अभिद्रुत Tatpur. m. f. n. (-तः-ता-तम्) Hastened towards, run towards. E. द्रु with अभि, kṛit aff. क्त.

अभिद्रुह Tatpur. m. f. n. (-ध्रुक्-ध्रुक्-ध्रुक्) (ved.) Injuring everywhere (*Sāyana*: = अभितो द्रोघा). E. अभि and द्रुह.

अभिद्रोह Tatpur. m. (-हः) <sup>1</sup> Offence, injury, oppression; (in the *Rigv.* verse यत्किं चेदं वरुण दैव्ये जने ऽभिद्रोहं मनुष्याश्चरामसि, *Sāyana* explains अभिद्रोहम् as if it were an adj. in the acc. of the neuter, referring to यदिदम्, viz.

यदिदं किंचनाभिद्रोहमपकारजातम्; but it is more probable that it is an apposition to यदिदम् and that the combination is a poetical liberty). <sup>2</sup> Abuse, curse; e. g. *Manu*: नामजातिग्रहं त्वेषामभिद्रोहेण कुर्वतः । निःचेष्टो ऽद्योमयः शुक्लज्वलन्नास्ते दशाङ्गुलः (*Kullūka*: अभिद्रोह आक्रोशः). E. द्रुह with अभि, kṛit aff. घञ्.

अभिधर्म Tatpur. m. (-र्मः) (In Buddhistic doctrine.) The manifested or revealed truth; (*Abhidharmakośa*, as quoted in *Burnouf's Introd.* p. 40: = अभिमुखो धर्मः; therefore not to be rendered: the 'supreme law'; धर्म has been translated here 'truth', instead of 'law', in conformity with the judicious remark of *Spence Hardy*, *East. Mon.* p. 167); i. e. the Buddhistic dogmas and metaphysics, as laid down in the अभिधर्मपिटक q. v. — The first redaction of the Abhidharma is ascribed to *Kāśyapa* or *Mahā-Kāśyapa*, the principal disciple of *Śākya Muni*; but the redaction of the whole collection of works on this subject seems to belong to different periods the last of which precedes the third Buddhistic synod; (see *Lassen's Ind. Alt.* vol. II. p. 458). *Hodgson* relates of four great *Nepalese* schools divided on account of their views on the Abhidharma: the *Swābhāvika*, *Aśvārīka*, *Kārmika* and *Yātnika* (see *Burnouf's Introd.* p. 441 and the quotation given there); *Csoma de Kőrös* speaks of four other *Tibetan* schools which are divided and subdivided into various sects: 1. the *Vaibhāṣikās* which comprise four sects: a. one founded by *Rāhula*, the son of *Śākya*, and subdivided at the period of the third synod into seven sects: the *Mūla-sarvāsti-vādās*, *Kāśyāpiyās*, *Mahīśāsakās*, *Dharmaguptās*, *Bahusrutiyās*, *Tāmraśātiyās* and *Vibhādyavādinas*; b. one founded by *Kāśyapa*, a *Brāhmaṇa*, and subdivided into six sects, five of which, bearing the collective name of *Mahāsaṅghikās*, were known at the time of the third synod: the *Pūrvaśailās*, *Avaraśailās*, *Haimavatās*, *Lokottaravādinas* and *Prajñaptivādinas*; c. one founded by *Upāli*, a *Śūdra*, and having the surname *Sammatās*, subdivided into three sects: the *Kaurmakullakās* (?), *Āvantikās* and *Vātsīputriyās*; d. one founded by *Kātyāyana*, a *Śūdra*, and subdivided also into three sects: the *Mahāvihāravāsīnas*, *Jyētavanīyās* and *Abhayagīrivāsīnas*; 2. the *Sautrāntikās* with two sects; 3. the *Yogācārās*, founded by *Āryasaṅgha* and divided into nine sects; 4. the *Mādhyamikās* owing their origin to *Nāgārjuna* who lived about 400 years after the Buddha, divided into two sects the founders of which are probably *Āryadeva* and *Buddhapālita*. (For these sects and the doctrine itself see *Burnouf's Introd.* p. 437 ff., *Lassen's Ind. Alt.* II. p. 456 ff.; also *Spence Hardy's East. Mon.* where a legend, related p. 197, conveys an idea of the great merit supposed to be acquired by the study of the Abhidharma.) E. अभि and धर्म.

अभिधर्मकोश Tatpur. m. (-शः) The name of a Buddhistic work on the Abhidharma (see the preceding and the following), by *Vasubandhu*; with a commentary called अभिधर्मकोशव्याख्या. E. अभिधर्म and कोश.

अभिधर्मपिटक Tatpur. m. (-कः) 'The basket of the revealed truth': the name of one of the three collections which comprise the sacred books of the Buddhists; (for the two others