

hābh. Sāvitrī.: उभयोरेव शिरसा चक्रे पादाभिवादनम्. See अभिवादन. E. वद् with अभि, kṛit aff. लृट्.

अभिवयस् Bahuvr. m.f.n. (-या:-या:-यः) Having obtained food (ved.), an epithet of Soma; *Rīgv.*: तीव्रस्याभिवयसो अस् पाहि (*Sāyana*: वय इत्यन्ननाम। अभिगतं चरुपुरोडाशायन्नं यस् तादृशस्। अस् सोमस्येति क्रियाग्रहणं कर्तव्यम्). E. अभि and वयस्.

अभिवर्ग. See अभीवर्ग.

अभिवर्त. See अभीवर्त.

अभिवर्तिन् Tatpur. m. f. n. (-र्त्ति-र्त्तिनी-र्त्ति) Going towards, approaching. E. वृत् with अभि, kṛit aff. णिनि.

अभिवर्षण Tatpur. n. (-णम्) Raining upon, sprinkling with rain, rain; e. g. *Mīmāṃsā Sūtra*: स्वप्नदीतरणाभिवर्षणमिधप्रतिमन्त्रेषु चैवम्; or *Rāmāy.*, ed. Gorresio: यथामृतस्य संप्राप्तिर्यथा काले ऽभिवर्षणम् &c. Comp. अभिवृष्ट. E. वृष् with अभि, kṛit aff. लृट्.

अभिवर्षिन् Tatpur. m. f. n. (-र्षी-र्षिणी-र्षि) Raining upon, sprinkling, raining. E. वृष् with अभि, kṛit aff. णिनि.

अभिवह Tatpur. m. f. n. (-हः-हा-हम्) Carrying towards, conveying; comp. the following; e. g. *Suśruta*: यदा तु नाडीषु विमार्गमागतः (scil. deranged air) स एव शब्दाभिवहासु तिष्ठति। शृणोति शब्दान्विविधास्तदा नरः प्रणादमेनं कथयन्ति चामयम्. E. वह् with अभि, kṛit aff. अच्.

अभिवहत् Tatpur. m. f. n. (-न्-न्ती-त्) The same as the preceding; e. g. *Suśruta*: ऊर्ध्वगाः (scil. धमन्यः) शब्दस्य शृङ्गपरसगन्धप्रश्वासोच्छ्वासजृम्भितबुद्धिसितकथितवदितादीन्विशेषानभिवहन्यः शरीरं धारयन्ति. E. वह् with अभि, kṛit aff. शतृ.

अभिवहन Tatpur. n. (-नम्) Carrying towards, conveyance, transmission; e. g. *Nirukta*: अभिवहनस्तुतिं मन्यन्ते (viz. the *Rīgv.* verse: शंसावाधर्यो प्रति मे &c.; *Durga*: सोम एव हि देवानां वोढा भवति। एवमियमभिवहनस्तुतिरेवमेतच्छ्रमाभिमुख्यगामि). Comp. the comm. on अभिवाह्य. E. वह् with अभि, kṛit aff. लृट्.

अभिवा. See the E. of अभिवान्यवत्सा.

अभिवातम् Avyayibh. Windwards. E. अभि and वात.

अभिवाद Tatpur. m. (-दः) ¹ The same as अभिवादन. ² Opprobrious or harsh speech. The same as अतिवाद of which it occurs as a v. l. in the *Amarakosha*. E. वद् with अभि, kṛit aff. घञ्.

अभिवादक Tatpur. m. f. n. (-दकः-दिका-दकम्) ¹ One who salutes or makes the अभिवादन q. v.; e. g. *Kullūka* on *Manu*: अभिवादको विप्रादिरायुष्मान्भव सौम्येति वाच्यः. [Like other nouns formed with the kṛit aff. लृट् it may have the same sense as the infin. of the corresponding verb (i. e. = अभिवादितुम्), if it is logically connected with another verb; e. g. *Nalop.*: आगतो ऽस्मीत्युवाचैनं भवन्तमभिवादकः '.... to salute thee'.] ² One who has the habit of making salutations, civil, polite (comm. on the *Amarak.*: = अभिवादनशील). E. वद् (in the caus.) with अभि, kṛit aff. लृट्.

अभिवादन Tatpur. n. (-नम्) Respectful salutation of a superior or elder, especially of a Guru, by a junior or inferior for the sake of obtaining his blessing; (*Vīramitr.* *Āchāraprak.*: अभिवादननाम वटोरात्मानमभि गुरोराशीर्वचनानुकूलो व्यापारः). It consists of three acts, viz. 1. the प्रत्युत्थान or rising from the seat, 2. the उपसंग्रहण or पादोपसंग्रहण, the peculiar

mode of Hindu obeisance, and 3. the अभिवाद or the uttering of the formula of salutation.

^a The first act is indispensable on the part of the person whose duty it is to make the salutation, whatever be the quality of the person saluted (*Āpastamba*: सर्वत्र तु प्रत्युत्थायाभिवादनम्); but the two other acts undergo various modifications according to the rank or quality of the person saluted and the person saluting.

^b With regard to the उपसंग्रहण or the obeisance, the general rule is, according to *Manu*, that the saluter should with crossed hands (comm.: the right hand being placed over the left) clasp the feet of his Guru, touching the left foot with his left, and the right foot with his right, hand; (*Manu*: व्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः। सत्वेन सत्तः स्पष्टव्यो दक्षिणेन च दक्षिणः); the same injunction is given by *Āśwalyāna* and *Baudhāyana* with the addition that he should first touch, with composure of mind, his own left ear with his left and his right ear with his right, hand, and then make his bow, in the indicated manner, by touching his Guru from the knees to the feet; (*Āśwalyā.*: वामं वामेन संयुज्ज दक्षिणेन तु दक्षिणम्। हस्तेन कर्णं हस्ताभ्यां गुरुणामभिवादनम्। वामोपरि करं कृत्वा दक्षिणं नाम चोच्चरेत्। जानुप्रभृति पादान्तमारभ्य पादयोर्नमेत्; *Baudhāy.*: श्रोत्रे संयुज्ज मनः समाधायाधस्ताज्जाज्जोरा पद्माभित्युपसंग्रहणम्); according to some, his hands must be made hollow, when he touches the feet of the Guru and he is forbidden, under the threat of losing the benefit of all his pious actions, to perform this act only with one hand (*Paithinasi*: उत्तानाभ्यां पाणिभ्यां दक्षिणेन दक्षिणं सत्वेन सत्त्वं पादमभिवादयेत्; *Vishnu*: अजाकर्णं विदुषां मुखानामिकापाणिना; *Vīramitr.* on the latter: श्रोत्रसमौ करौ कृत्वा पुनरजाकर्णवत्संप्रदितेन करद्वयेनेत्यर्थः; *Vishnu*: जन्मप्रभृति यत्किंचिच्चेतसा धर्मेमाचरेत्। सर्वं तन्निष्फलं याति एकहस्ताभिवादानात्); *Āpastamba* enjoins, on his part, that a Brāhmaṇa when saluting should raise his right arm as far as his ears, a Kshatriya as far as his breast (or according to a v. l. as far as his shoulder), a Vaiśya as far as his navel and that a Sūdra making his obeisance should hold it down (*Āpast.*: स्वं दक्षिणं बाहुं श्रोत्रसमं प्रसार्य ब्राह्मणो ऽभिवादयेत्तोरःसमं राजन्यो मध्यसमं वैश्यो नीचैः शूद्रः प्राञ्जलिः; *Vīram.* on the latter: अंससमं राजन्य इत्यपि पाठः। मध्यं नाभिः; *Atri*, however, seems to reserve this mode of salutation for a learned Brāhmaṇa in general, while he enjoins the touching of the feet, if the person saluted is a Guru; दक्षिणं पाणिमुज्ज्वल्य प्रकाममभिवादयेत्। श्रोत्रिये त्वञ्जलिः कार्यः पादोपसंग्रहणं गुरोरिति). If the person to be saluted is a woman, the politeness of touching her from the knees to the feet is subject to some restrictions: if she is the wife of the Guru, but not of the same class as her husband, *Manu* and other legislators dispense with it altogether; if she is of the same class and the student is young, he must pay her that respect only when he returns from a journey, on other occasions he prostrates himself before her at his daily salutation, (*Vīram.* on *Manu* 2. 217. and *Gautama*: विप्रोऽपि वचनान्न प्रत्यहमिति गम्यते); but if she is young and the young man knows already to distinguish right from wrong which