

अभिचरितोऽ Tatpur. ind. (ved.) To enchant for a malevolent purpose (= अभिचरितुम्); e. g. *Kāśikā*: ईश्वरो ऽभिचरितोः. E. चर् with अभि, kṛit aff. तोसुन्; (i. e. the genitive of an obsolete base अभिचरितु with the udātta on the second syllable; comp. the preceding).

अभिचार Tatpur. m. (-रः) Incantation, employment of charms or spells for a malevolent purpose. — The *Shādhvinsā-Brāhmaṇa* names as such purposes: killing an enemy and depriving him of his cattle or property; it gives an account of four sacrifices which are performed for the attainment of these objects, (see **श्वेन**, **त्रिवृदपिष्टोम**, **संदंश** and **वज्र**) and describes the manner in which the mantras are to be recited at these sacrifices; (see **विष्टुति**). — The *Tantrasāra* (as quoted by *Rādhākāntad.*) names six purposes of incantation, viz. causing death (**मारण**), mental aberration (**मोहन**), stoppage of the bodily functions (**स्तम्भन**), hatred (**विद्वेषण**), ruin (**उच्चाटन**) and submission (**वशीकरण**). [Comp. e. g. also the following passage from the *Skanda-Purāṇa*: कुशैर्वा दूर्वया देवि आसने शुभकम्बले । उपविश्य ततो देवि जपेदेकाग्रमानसः (scil. गुरुगीताम्) । शुक्लासने वै शान्त्यर्थे ऽवश्ये रक्तासनं प्रिये । अभिचारे कृष्णवर्णे पीतवर्णे धनागमे । उत्तरे शान्तिजाप्यस्त्रावश्ये पूर्वमुखोदितम् । दक्षिणे मारणं प्रोक्तं स्तम्भने पश्चिमे मुखम् । मोहनं सर्वभूतानां बन्धमोचकरं परम् । देवभूप्रियकरं राजानं वशमानयेत् &c.] — *Sūśruta* speaks of a variety of fever caused by incantation (see **अभिचारज्वर** and comp. **अभिषङ्गज्वर**), the symptoms of which are, according to the *Nighaṇṭa Prakāśa*, thirst, mental aberration, abscesses, delirium, fainting, anguish, excessive heat &c. — *Manu* (likewise *Vishṇu* &c.) when speaking of incantations (9. 290.) makes a distinction between **अभिचार**, **मूलकर्मन्** and various **ह्रत्वा**; the former comprises, according to *Medhātithi* and *Kullūka* as well incantations founded on vaidik writings (**वैदिक** or **शास्त्रीय**, such as the *Śyena* &c.), as those founded on vulgar superstition (**लौकिक**, such as taking the dust of the feet, digging in needles — **सूचीनिखनन** in the E. I. H. Mss. of *Medh.* being apparently a better reading than **मूलनिखनन** in the present edd. of *Kull.* — &c.) for the purpose of *causing death*; **मूलकर्मन्** is, according to both comm., *subduing* a person by means of mantras, drugs &c. (*Kull.*: **मन्त्रौषधादिना**; *Medh.*: **मन्त्रादिक्रिया**); the **ह्रत्वा** are, according to *Kullūka*, incantations for the sake of *causing ruin, making sick* &c., according to *Medh.*, for the sake of *causing ruin, animosity between friends or relatives, working wonders* &c. (**उच्चाटनसुहृद्वन्धुकलहविचित्रीकरणादिहेतवः**). — *Manu* fines a person who employs charms two hundred Paṇas (9. 290.), classes in another passage **अभिचार** and **मूलकर्मन्** amongst the *Upapātaka* (11. 63.) and makes the expiation of an **अभिचार** depend on the performance, thrice repeated, of the penance called *Kṛichchhra* (11. 197.). But as these clauses would jar apparently with the vaidik texts which impliedly sanction the employment of charms by regulating the sacrifices *Śyena* &c. performed for incantatory purposes, *Kullūka* qualifies the definition of *Manu* 11. 63. by commenting that **अभिचार** is an **उपपातक**, if it causes the death of an *innocent* or *unoffending* person (**श्वेनादियज्ञेनानपराधस्य मारणम्**), while *Medhātithi* seems merely

to lay stress on the fact of *death* itself (although the death be that of an enemy) and perhaps too on the condition of death being caused by a *vaidik* kind of incantation (*Medh.* to 11. 63.: **अभिचारो वैदिकेन शापादिना मन्त्रप्रयोगेण श्वेनादियज्ञेन वा शत्रुमारणम्**, or to 11. 197.: **वैदिकेन अपहोमादिना शत्रोर्मारणमभिचारः**); for the same reason, probably, both comm. agree in giving to the penalty clause (9. 290) the additional sense: 'if the incantation does *not* cause death', and qualify, in the clause 11. 197., the incantation as one 'directed against a person who ought not to have been brought under the spell (i. e. an innocent or unoffending person)'; some however, as results from *Medh.*'s discussion on the latter verse, give it a different bearing, for they supply the preceding word **याजन** at **अभिचार** and subject thus to the penance *Kṛichchhra*, not the **यजमान** or the person who institutes an incantatory sacrifice, but the **अद्विज** or the priest who performs for him such a sacrifice. But in spite of these efforts of the commentators to establish a harmony between *Manu* and the *Veda*, it will seem that another possibility alluded to by *Medhātithi* is more plausible, viz. that *Manu* did not attach any scriptural authority to such voluntary rites, as the incantatory sacrifices, and, therefore, did not consider himself at variance with the *Veda*, when he interdicted incantations in an unqualified manner; (*Medhātithi*: **ननु च काम्यान्पि निषिद्धानि। कामात्मता न प्रशङ्केति। यत्तस्य विषयः। स तत्रैव व्याख्यातः**). E. चर् with अभि, kṛit aff. घञ्.

अभिचारक Tatpur. m. f. n. (-रकः-रिका-रकम्) Enchanting, conjuring. E. चर् with अभि, kṛit aff. खुल्.

अभिचारकल्प Tatpur. m. (-ल्पः) The name of a work on incantations belonging to the *Atharvaveda*, one of the five *Kalpas* of this *Veda*. E. अभिचार and कल्प.

अभिचारज्वर Tatpur. m. (-रः) Fever produced by incantations; see s. v. **अभिचार**. E. अभिचार and ज्वर.

अभिचारणीय Tatpur. m. f. n. (-यः-या-यम्) To be enchanted, deserving or allowed to be brought under a spell; e. g. *Kullūka*: **अभिचारो ऽनभिचारणीयस्य**; or *Medhātithi*: **अभिचारणीयाभिचारो ऽप्यनुज्ञान्मातः**. E. चर् in the caus., with अभि, kṛitya aff. ञनीयर्.

अभिचारमन्त्र Tatpur. m. (-न्त्रः) A formula or hymn for working a charm or incantation; e. g. *Śiśupālab.*: **सुष्टमिदमभिचारमन्त्र एव प्रति युवतेरभिधानमङ्गनानाम्**. E. अभिचार and मन्त्र.

अभिचारयज्ञ Tatpur. m. (-ज्ञः) A sacrifice for the purpose of incantations, a sacrifice with magic powers, viz. either of the sacrifices called **श्वेन**, **त्रिवृदपिष्टोम**, **संदंश**, **वज्र** qq. vv. See **अभिचार**. E. अभिचार and यज्ञ.

अभिचारहोम Tatpur. m. (-मः) The same as the preceding. E. अभिचार and होम.

अभिचारित Tatpur. m. f. n. (-तः-ता-तम्) Enchanted, charmed. E. चर् in the caus., with अभि, kṛit aff. क्त.

अभिचारिन् Tatpur. m. (-री) One employing spells, a magician, a conjurer. E. चर् with अभि, kṛit aff. घिनुल् (according to the *Dhātupār.*).

अभिचार्य Tatpur. m. f. n. (-र्यः-र्या-र्यम्) The same as **अभिचारणीय**. E. चर् with अभि, kṛitya aff. खत्.

अभिचैद्य Tatpur. m. (-द्यः) A name of *Śiśupāla*. E. अभि and चैद्य.