

Dhakkā (D.-Pur.), or *Vārādī*, p. w. the conch *Śankha* (K.-P.); at the washing with the Tirtha-water, the m. is *Gujjari*, p. w. the flute *Vanśi* (Vr̥h.-Pur.), or *Vasanta*, p. w. the conch *Śankha* (D.-Pur.), or *Vasanta*, p. w. the instr. *Panchaśabda* (K.-Pur.); at the washing with the pure water the melody is *Vasanta*, p. w. the instr. *Panchaśabda* (Vr̥h.-Pur.), or *Kodā*, p. w. the drum *Mṛidanga* (D.-Pur.), or *Dhānushī*, p. w. the instr. *Vijaya* (K.-Pur.). See *Rādhāk*. s. v. **अभिषेक**. — At the installation of a domestic idol (देवप्रतिष्ठा) the following articles are recommended for the ablution by the *Devapratishṭhātattva* (as quoted by *Rādhāk*): river-, torrent-, sea-, cascade- and cloud-water, a mixture of milk, curds, sugar, clarified butter and honey, *Panchagavya* mixed with an infusion of Kuśa-grass; earth stirred up by the hoofs of a horse and the teeth of an elephant, earth from a mountain, from Kuśa-grass and an ant-hill, sesamum-oil, clarified butter, an infusion of five extracts (पञ्चकषायोदकम्), flowers of the mango-tree, of the *Champaka* (*Michelia champaca*), of the *Acacia suma*, lotusses and Oleander; leaves of holy basil, jasmin and *Śrīphala* (*Ægle marmelos*), a cleansing powder prepared either of the refuse of Sesamum (तिलकल्क), or of rice (शालितण्डुल), or of *Vihva* (*Ægle marmelos*)-leaves, or of emblic myrobalan (आमलक); hot water, water from places of pilgrimage. To prepare the liquid either a hundred and eight, or fifty four, or twenty jars are required, or one jar may suffice; the water is taken in the proportion of a hundred and eight Pala-weight — such is the vaidik (!) quantity — or, commonly, in the proportion of three hundred and sixty Tola-weight, and the substances named are mixed and shaken with it in each jar separately. — If a person, however, cannot afford to provide all these articles, he may take merely earth from an ant-hill, new cowdung, dry cowdung, some water mixed with ashes and scented water. (Comp. *Rādhāk*., *Śabdak*. s. v.). — E. सिच् with अभि, kṛit aff. घञ्. Comp. also अभिषेचनीय.

अभिषेकभूमि Tatpur. m. (-मिः) (In Buddhistic doctrine.) (Perhaps.) The place of ablution or purification, one of the 108 धर्मलोकमुख q. v.; *Lalitav.*: अभिषेकभूमिधर्मलोकमुखमवक्रमणजन्माभिनिष्क्रमणदुष्करचर्याबोधिमण्डलोपसंक्रमणमारध्वंसनबोधिविबोधनधर्मचक्रप्रवर्तनमहापरिनिर्वाणसंदर्शनताये संवर्तते. E. अभिषेक and भूमि.

अभिषेक्ता Tatpur. m. (-क्ता) One who inaugurates or consecrates by means of the rite अभिषेक q. v.; e. g. *Śatapath.*: चत्रियो वाव चत्रियस्याभिषेक्ता; or *Aitar. Br.*: सो ऽभिषेक्ता ऽभिषेक्ते ब्राह्मणाय हिरण्यं दद्यात्सहस्रम्. E. सिच् with अभि, kṛit aff. नृच्.

अभिषेकाह Tatpur. m. (-हः) The day of inauguration; e. g. *Agni-Pur.*: उपवास्याभिषेकाहे &c. (see the quot. s. v. अभिषेक page 282b, line 8). E. अभिषेक and अहन्, sāmās. aff. टच्.

अभिषेक्य m. f. n. (-क्यः-क्या-क्यम्) Fit for an inauguration &c. (see अभिषेक). E. अभिषेक, taddh. aff. यत्.

अभिषेचन Tatpur. n. (-नम्) The same as अभिषेक q. v.; e. g. (*bathing for religious purposes*), *Kaṇḍa Sūtr.*: अभिषेचनोपवासप्रज्ञाचर्यगुहकुलवासवानप्रस्थयज्ञदानप्रोक्षणा दिङ्-

चक्रकालनियमाद्यादृष्टाय (*Upaskāra*: अभिषेचनं क्लानं गङ्गा-याम्); or (*inauguration, consecration*) *Mahābh. Sāntip.*: राष्ट्रस्वीतत्कृत्यतमं राष्ट्र एवाभिषेचनम्; or *Harivaṃśa*: न चाधिकारो देवानां राजेन्द्रस्याभिषेचने; or *Rāmāy.*: राजमार्गः कृतः श्रीमान्पौरे रामाभिषेचने. E. सिच् with अभि, kṛit aff. लृट्.

अभिषेचनीय I. Tatpur. m. f. n. (-यः-या-यम्) To be bathed or consecrated, worthy of being bathed or consecrated (see अभिषेक); e. g. *Śatapathabr.*: ये वा एतस्वीदृचं गमिष्यन्ति राष्ट्रं ते भविष्यन्ति राजानो भविष्यन्त्यभिषेचनीयाः विशो ऽनभिषेचनीयाः. E. सिच् with अभि, kṛitya aff. ञनीयर्.

II. 1. m. f. n. (-यः-या-यम्) Fit for, or serving for, the ceremony of consecration (see अभिषेचन and अभिषेक); e. g. *Śatapathabr.*: अभिषेचनीयानि पात्राणि भवन्ति यच्चेता आपो ऽभिषेचनीया भवन्ति.

2. m. (-यः) The name of a Soma sacrifice: the second of the seven Soma sacrifices which form part of the *Rājasīya* (q. v.; and see पवित्र or अभ्यारोहणीय, दशपेय, केशवपनीय, बुष्टिद्विराच consisting of two sacrifices, and चचधृतिः; *Sāyana* in conformity with *Kātyāyana*: तच्च — i. e. in the *Rājasīya* — पवित्राभिषेचनीयदशपेयकेशवपनीयबुष्टिद्विराचचचधृतिसंज्ञकाः सप्त सोमयागाः; the *Vyākhyā* of the *Maṣaka Sūtr.*: राजा राजसूयेन यजेत तस्य सप्त सुखा अभ्यारोहणीयः । अभिषेचनीयः । दशपेयः । केशवपनीयः । बुष्टिद्विराचः । चचधृतिरिति). It is performed a year after the पवित्र or अभ्यारोहणीय has taken place (*Sāyana* on the *Śatap.*: एवं पवित्राख्यात्रथमसोमयागादनन्तरभावीन्यानुमतादीनीष्टिर्दर्विहोमात्मकानि संवत्सरपर्यन्तमनुष्ठेयानि कर्माण्यनुक्रान्तानि । अथ द्वितीयस्याभिषेचनीयाख्यस्य सोमयागस्य प्रयोगो ऽभिधास्यते; the *Vyākhyā* on *Maṣaka*: अभ्यारोहणीयेनैवा संवत्सरादूर्ध्वमभिषेचनीयेन यजेत), and commences, according to *Hariswamin*, on the first day of the second or dark fortnight; acc. to the *Sāmaveda-school*, on the first day of the first or light fortnight of the month Phālguna (February-March); it consists of several ceremonies which last five days, the first or दीक्षा occupying one day, the उपसद् offerings three days and the सुखा one day. The officiating priest who performs the initiatory rites and chants the *Sāmav.*-hymns specified in *Maṣaka's Kalpasūtras*, must be a Brāhmaṇa of the family of *Bṛhgu*. The principal ceremonies of this sacrifice (in which seem to have originated those of the अभिषेक q. v.) are the following: after the initiatory rites have been performed and the *Adhwaryu* priest has summoned the king who performs the *Rājasūya* sacrifice, in proclaiming his name, the name of his father and mother and that of his kingdom, he takes seventeen kinds of liquid with vessels made of *Udumbara* (*Ficus glomerata*) wood, viz. he takes 1. water of the river Saraswatī, which he places in a well screened place; 2. having provided himself with as much clarified butter as is sufficient for a full libation and gone into a pond, and having sent there a man or a beast, he pours into the first wave which is roused by either of them in an eastern direction, the clarified butter and then takes the water of that wave; 3. he repeats the same process with the second wave which is roused in a western direction; 4. he then takes river-water