

-dhatte, *-dhātum*, to set forth, explain, tell, speak to, address, say, name; A. Ved. to receive; P. (corruption of *abhi-dhāvati*!), to assail: Pass. *-dhiyate*, to be named or called.

2. *abhi-dhā*, f. name, appellation; the literal power or sense of a word; a word, sound; (*ās*, *ās*), m. f., Ved. naming; praised; invoked (?). — *Abhidhā-dhvanī*, *ī*, *inī*, *ī*, losing one's name. — *Abhidhā-mūla*, *as*, *ā*, *am*, founded on the literal meaning of a word.

Abhi-dhātavya, *as*, *ā*, *am*, to be told or named, to be manifested.

Abhi-dhāna, *am*, n. telling, naming, speaking, speech, manifesting; (*as*, *am*), m. n. a name, title, appellation, expression, word; a vocabulary, a dictionary. — *Abhidhāna-śāntāmanī*, *is*, m. title of Hemacandra's vocabulary of synonyms (the jewel that gives every word that can be imagined). — *Abhidhāna-tva*, *am*, n. the state of being used as a name or expression. — *Abhidhāna-mālā*, f. a dictionary. — *Abhi-dhāna-raṇamālā*, f. title of Halāyudha's vocabulary.

Abhi-dhānaka, *am*, n. a sound, a noise.

Abhi-dhāni, *f*, Ved. a halter, a rope.

Abhi-dhāniya, *as*, *ā*, *am*, to be named.

Abhi-dhāya, ind. having said, having called.

Abhi-dhāyaka, *as*, *ikā*, *am*, or *abhi-dhāyin*, *ī*, *inī*, *ī*, naming, expressing, expressive of, denominating; telling, speaking. — *Abhidhāyaka-tva*, *am*, n. the state of being expressive.

Abhi-dhāyam, ind. expressing.

Abhi-dhātā, f. desire of expressing or naming.

Abhi-dhēya, *as*, *ā*, *am*, to be named or mentioned; to be expressed, to be spoken of; (*am*), n. signification, meaning. — *Abhidhēya-rahitā*, *as*, *ā*, *am*, having no sense or meaning, unmeaning, nonsensical.

Abhi-hita, *abhi-hiti*. See s. v. below.

अभिधाव् *abhi-dhāv*, cl. 1. P. A. *-dhāvati*, *-te*, *-vitum*, to run up towards, to rush upon, attack. *Abhi-dhāvaka*, *as*, *ikā*, *am*, running up, hastening towards, assailing; an assailant. *Abhi-dhāvana*, *am*, n. running up, pursuit, chase, attack.

अभिध् *abhi-dhri*, Caus. P. *-dhārayati*, *-yitum*, to uphold, maintain.

अभिधे *abhi-dhyai*, cl. 1. P. *-dhyāyati*, *-dhyātum*, to consider, reflect, meditate upon.

Abhi-dhyā, f. coveting another's property; desire, wish, longing for in general.

Abhi-dhyāna, *am*, n. desiring, longing for; wish; meditation, profound thought.

Abhi-dhyāyat, *an*, *anti*, *at*, coveting, desiring.

Abhi-dhyāyamāna, *as*, *ā*, *am*, being meditated on.

अभिध्वन् *abhi-dhvan*, cl. 1. P. *-dhvanati*, *-nītum*, to resound, shout.

अभिध्वा *abhi-naksh*, cl. 1. P. *-nakshati*, *-kshītum*, to encompass; Ved. to bring, to approach, come to, arrive at.

अभिध्वा *abhi-nad*, cl. 1. P. *-nadati*, *-ditum*, to sound towards a person (with acc.); to sound, raise a noise: Caus. *-nādayati*, *-yitum*, to cause to sound, fill with noise: Pass. to resound.

अभिध्वा *abhi-naddha*, *as*, *ā*, *am* (rt. *nah*), bound, tied round, fastened on or upon. — *Abhi-naddhāksha* (*dhā-ak*), *as*, *ī*, *am*, blindfold.

अभिध्वा *abhi-nand*, cl. 1. P. A. *-nandati*, *-te*, *-ditum*, to rejoice at, salute, welcome, address, congratulate; to praise, applaud, approve, respect, care for; to acknowledge: Caus. *-nandayati*, *-yitum*, to gladden.

Abhi-nanda, *as*, m. rejoicing, delighting; applauding; wish, desire; N. of a commentator or commentary on the Amara-kosha; N. of another author; (*ā*), f. delight, wish.

Abhi-nandana, *am*, n. delighting, rejoicing; praising, applauding, approving; wish, desire; (*as*), m. the fourth Jaina Arhat of the present Avastarpiṇī.

Abhi-nandaniya or 1. *abhi-nandya*, *as*, *ā*, *am*, to be acknowledged or applauded.

Abhi-nandita, *as*, *ā*, *am*, delighted, made happy, saluted, applauded, &c.

Abhi-nandin, *ī*, *inī*, *ī*, rejoicing at, wishing, desiring, &c.

2. *abhi-nandya*, ind. having rejoiced at, having gladdened.

अभिध्वा *abhi-nabhyam*, ind., Ved. towards the clouds or heaven.

अभिध्वा *abhi-nam*, cl. 1. P. *-namati*, *-nantum*, to bow, bend, curve; to turn towards a person.

Abhi-nata, *as*, *ā*, *am*, bent, inclined.

Abhi-namra, *as*, *ā*, *am*, bent, deeply bowed or curved.

अभिध्वा *abhi-naya*. See 1. *abhi-nī*, p. 64.

अभिध्वा *abhi-nard*, cl. 1. P., ep. also A. *-nardi*, *-te*, *-ditum*, to roar towards.

अभिध्वा *abhi-nava*, *as*, *ā*, *am*, quite new or young, very young, fresh; not having experience.

— *Abhinava-candrārgha-vidhī* (*ra-ar*), *is*, m. a ceremony performed at the time of the new moon.

— *Abhinava-yauvana*, *as*, *ā*, *am*, youthful. — *Abhi-nava-vaityākaraṇa*, *as*, m. one who has just begun grammar. — *Abhinavodbhid* (*va-ud*), *t*, m. a new bud.

Abhinavi-bhā, cl. 1. P. *-bhavati*, *-vitum*, to become new. — *Abhinavi-bhūta*, *as*, *ā*, *am*, renewed.

अभिध्वा *abhi-naś*, cl. 1. P. A., Ved. *-naśati*, *-te*, *-situm*, to attain, seize; to assail.

अभिध्वा *abhi-nah*, cl. 4. P. A. *-nahyati*, *-te*, *-naddhum*, to bind up (as the eyes).

Abhi-nahana, *am*, n. a bandage (especially over the eyes.)

अभिध्वा *abhi-nāsikāvivarṇam* *abhi-nāsikāvivarṇam*, ind. to the opening of the nose.

अभिध्वा *abhi-niṣ-ṣtan* (*-nir-ṣtan*), cl. 1. P. *-ṣtanati*, *-nītum*, to sound.

Abhi-niṣṭāna, *as*, m. a sound which dies away; the Visarga; a letter of the alphabet.

अभिध्वा *abhi-ni-kram*, cl. 1. P. A., cl. 4. P. *-krāmati*, *-kramate*, *-krāmyati*, *-kramītum*, to tread down.

अभिध्वा *abhi-ni-gad*, cl. 1. P. *-gadati*, *-ditum*, to speak to.

अभिध्वा *abhi-nidhana*, *am*, n., N. of certain verses of the Sāma-veda.

अभिध्वा *abhi-nidhāna*, *am*, n. putting on; an euphonic suppression or weakening (in the pronunciation of words), especially the suppression of an initial *a* after *e*, o.

Abhi-nidhiyamāna, *as*, *ā*, *am*, being suppressed.

अभिध्वा *abhi-ni-dhyai*, cl. 1. P. *-dhyāyati*, *-dhyātum*, to investigate.

अभिध्वा *abhi-ni-nī*, cl. 1. P. A. *-nayati*, *-te*, *-netum*, to pour out (water &c.) upon.

अभिध्वा *abhi-ni-nṛit*, cl. 4. P., Ved. *-nṛityati*, *-nṛītum*, to accomplish step by step, repeat separately.

अभिध्वा *abhi-ni-pat*, Caus. P. *-pātayati*, *-yitum*, to throw down.

अभिध्वा *abhi-ni-pīḍ*, cl. 10. P. *-pīḍayati*, *-yitum*, to press, squeeze, trouble.

Abhi-nipīḍita, *as*, *ā*, *am*, exceedingly pained, tormented.

अभिध्वा *abhi-ni-mloc*, cl. 1. P. *-mlocati*, *-citum*, to set (as the sun) upon a person (while some act is being done by him).

अभिध्वा *abhi-niyukta*, *as*, *ā*, *am* (rt. *yuj*), occupied in.

अभिनिर्गम *abhi-nir-gam*, cl. 1. P. *-gaṇḥhati*, *-gantum*, to go out, go away from.

अभिनिर्जित *abhi-nirjita*, *as*, *ā*, *am* (rt. *jī*), conquered.

अभिनिर्गुह *abhi-nir-nud* (*-nir-nud*), cl. 6. P. A. *-nūdati*, *-te*, *-nottum*, to drive out, frighten away, remove.

अभिनिर्दिश *abhi-nir-diś*, cl. 6. P. *-diśati*, *-deśhum*, to point out, indicate, appoint, characterize.

अभिनिर्भर्त्स *abhi-nir-bharts*, cl. 10. A. or P. *-bhartsayate*, *-ti*, *-yitum*, to scold, threaten.

अभिनिर्मित *abhi-nirmita*, *as*, *ā*, *am* (rt. *mā*), made, created.

अभिनिर्मुक्त *abhi-nirmukta*, *as*, *ā*, *am* (rt. *muc*), left, quitted (by the sun when it sets), i. e. one asleep at sunset.

अभिनिर्गम *abhi-nir-yā*, cl. 2. P. *-yāti*, *-tum*, to march on.

Abhi-niryāna, *am*, n. march of an assailant, invasion.

अभिनिर्वृत्त *abhi-nirvṛtta*, *as*, *ā*, *am*, accomplished.

Abhi-nirvṛttī, *ī*, f. accomplishment.

अभिनिर्वर्त *abhi-nivarta*, *as*, m. turning towards; (*am*), ind. having turned towards.

अभिनिर्विष *abhi-ni-viś*, cl. 1. A. *-viśate*, *-vishum*, to enter into possession of; to sit down in or be settled in, to occupy: Caus. *-veśayati*, *-yitum*, to make one enter into or sit down, apply, &c.

Abhi-nivishṭa, *as*, *ā*, *am*, well versed or proficient in, conversant or familiar with; intent on; attentive, engrossed; endowed with; determined; (*am*), n. persevering. — *Abhinivishṭa-tā*, f. state of being so.

Abhi-niveśa, *as*, m. application, perseverance, intention, study, affection, devotion; determination to effect a purpose or attain an object; tenacity, adherence; ignorant fear causing death (?).

Abhi-niveśita, *as*, *ā*, *am*, made to enter into, plunged into.

Abhi-niveśin, *ī*, *inī*, *ī*, intent upon, devoted to, determined.

अभिनिश्चय *abhi-ni-śam*, cl. 4. P. *-śamyati*, *-śamītum*, or Caus. P. *-śamayati*, *-yitum*, to observe, perceive.

अभिनिश्चित *abhi-niśṭita*, *as*, *ā*, *am* (rt. *ṭi*), quite convinced of.

अभिनिष्कारिन् *abhi-niś-kārin*, *ī*, *inī*, *ī* (rt. *kri*), Ved. intending anything evil against, injuring.

Abhi-niśkṛta, *as*, *ā*, *am*, directed against (as an evil action).

अभिनिष्क्रम *abhi-niś-kram* (*-niś-kram*), cl. 1. P. A., cl. 4. P. *-krāmati*, *-kramate*, *-krāmyati*, *-kramītum*, to go out or forth, to lead towards.

Abhi-niśkramana, *am*, n. going forth; (with Buddhists) leaving the house in order to become an anchorite.

Abhi-niśkṛānta, *as*, *ā*, *am*, gone out or forth.

अभिनिष्ठा *abhi-niśṭāna*. See *abhi-niṣ-ṣtan* last col.

अभिनिष्पत्ति *abhi-niś-pat* (*-niś-pat*), cl. 1. P. *-patati*, *-titum*, to fly away, rush out; to spring forth, shoot forth.

Abhi-niśpatana, *am*, n. issuing, sallying.

अभिनिष्पद् *abhi-niś-pad* (*-niś-pad*), cl. 4. A. *-padyate*, *-pattum*, to come to; to enter into, become (with acc.); to appear: Caus. *-pādayati*, *-yitum*, to bring to, help to.

Abhi-niśpatti, *ī*, f. completion, end, termination; appearance (?).