

(printed vā bhi°) vā; but 2d ed. vāṭisarjanam; what **atisarjana** would mean in this context is obscure; *excessive emission* (spitting out of food)?

**abhiṣajyate** (pass. of Skt. abhiṣajati, Pali °sajati; = Pali abhisajjati, b, CPD; cf. **abhiṣakta** and **abhisajjani**), *gets angry* (lit. *is offended*): Av i.286.4.

**abhiṣanna** (ppp. of Skt. abhiṣidati, in different mg., only Vedic and Kāś. on Pāṇ. 8.3.118 f.), apparently *seated*: Sukh 67.8 sa tatra tadabhiṣaṇṇo vābhiṣampanno vā bhavet (Müller, SBE 49, Part 2, 64: *there he might then be either sitting or resting*).

**abhiṣūyate** (= Skt. abhyasū°; in vs but not m.c.; § 3.115), *complains*: na cābhiṣūyase MSV i.10.6; i.12.1.

**abhiṣeka**, n. of the tenth (bodhisattva-) bhūmi in one list (not the ordinary one, see **bhūmi** 4; see also next): Mv i.76.18 daṣamī tv abhiṣekāto; 124.20 °ka-bhūmi-prāptānām; Gv 472.25 °ka-bhūmi-sthita, said of Maitreya; Gv 514.7 ekajāti-pratibaddhānām abhiṣekaprāptānām.

**abhiṣekavati** = prec.: °tī nāma daṣamā bhūmiḥ Mv i.193.6, in a colophon.

**Abhiṣecanī** (v.l. °cavati), n. of a Bodhisattva-dhāraṇī: Mvy 747.

**abhiṣṇam**, see **abhiṣṇam**.

**abhiṣyanna** (ppp. of Skt. abhiṣyandati, *overflows*, (lit. *overflowing*); *over-exuberant*, *excessive*, of the bodily humors (dhātu); so Pali abhis(s)anna is used, of the bodily humors (dosa): Mv iii.143.16 °ṇā **vātātapā** (see this); 144.6 °ṇehi dhātūhi, and same (but with mss. reading abhiṣyandehi, em. Senart) 153.11 and 154.8. See the following entries.

**abhiṣyanda**, m. (in Skt. used of a pathological eye-condition; cf. prec. and next), *flux*, *ulceration* of the teeth: Gv 401.9.

**abhiṣyandati** (cf. prec. and following entries), (1) *overflows* with evil emotion, specifically anger or malice: Mv i.30.5 (asurāḥ) kupyanti vyāpadyanti abhiṣyandanti; (2) some form or derivative of this verb is intended in Mv iii.311.1, which Senart misunderstands; the mg. must be *becoming inflated* (with evil bodily humors), cf. **abhiṣyanna**; this condition of the Buddha's body resulted from his first meal after the seven-weeks fast. The next sentence says that Śakra brought haritakī, a purgative medicine, so that *his humors might become pacified, restored to ease*, dhātūnām sukhaṃ (em. to mukhaṃ by Senart!) bhaviṣyati. The exact reading in 1 is uncertain; possibly tathā abhiṣyanditam, impersonal, *inflation*, *over-exuberance* (of humors) *was caused*.

**abhiṣyandana** (nt.; = Pali abhisandana; cf. prec. and next), (over-)flowing: -mahākaraṇābhiṣyandana-tavā Gv 294.15, *because it is full to overflowing with great compassion*.

**abhiṣyandayati**, °deti (= Pali abhisandeti; caus. to °syandati), *drenches*, *saturates*, *irrigates*, (a) lit. of plants etc., Mv iii.301.17 vāriṇā °deti **pariṣyandeti** (q.v.); ppp. °dita, SP 122.8 (plants and seeds); Mvy 6584 (= Tib. brlan pa, sbaṅs pa, *drenched*, *wet*); fig. of kuśalamūlāni, *roots of merit*, °dayisyati, fut., Gv 457.18; (b) of mental organs or states, °dita-niścita-citto Gv 151.13; -karuṇā-snehābhiṣyandita-samtāno 189.9; in yoga practice, °dayati *softens*, *makes supple* (one's own person), as in Pali (CPD), Mvy 1646 = Tib. mñon du mñen par byed pa, *makes very supple*; here too followed by **pariṣyandayati**.

**abhiṣvakta** (ppp. of Skt. abhiṣvaj), *attached* (to, acc.): Suv 209.9 (prose) jivitaśarīraṇy abhiṣvaktānām (Nobel em. °śarīrābhi°).

**abhisamyujyate** (pass. of Skt. abhi-sam-yuj), *applies oneself to* (acc.): SP 124.4 ye . . . tathāgatasya dharmam bhāṣamāṇasya śrīvanti dhārayanty abhisamyujyante, *who . . . apply themselves to the law of the T. as he declares it*.

**abhisamrādhayati** (cf. Skt. abhisamrādhana, BR 5.1025, once in Bhāg. P., defined *wohl das Befriedigen*, Zu-

*friedenstellen*), *applauds*: pres. pple. °dhayan Jm 97.16; ger. °dhya Jm 13.15; 26.16; 27.5; 235.8.

**abhisamskaroti** (= Pali °samkharoti; recorded in Vedic (ŚB) as *zurechtmachen*, *bilden*, BR; see **abhisamkaroti**, °skṛta, °saṃskāra, etc.), *accomplishes*, *performs*, *does*, *fashions*; often governs acc. of cognate **abhisamskāra**, q.v., in various shades of its meaning; Av i.68.1 prāsādam abhisamskṛtavantaḥ, *built a palace*; Śikṣ 252.12 karmābhisamskaroti, *performs action*; with cittaṃ, *makes up*, *fixes* (the mind, thought), Bbh 12.5 cittaṃ °roti; Dbh.g. 44(70).13 (bhūmidharma) °ronti, (Bodhisattvas in 9th bhūmi) *fully realize* (in their minds, the conditions or laws of the bhūmi); without object cittaṃ (cf. abhisamskāra without citta-, *mental determination*) LV 254.20–21 uttiṣṭhāmīti cābhisamskurvaṃs, *making up my mind* (Tib. sñam na, *thinking*) *that I would arise* (I fell down), cf. Mv ii.126.7 s.v. **abhisamskāra** (the situation is the same); but in the parallel LV 256.3 uttiṣṭhāmīti gātrāṇy abhisamskurvaṃs, *preparing* (making ready, fixing) *my limbs with the intent to arise*.

**abhisamskāra**, m. (cited from Skt. only BR 7.1700, from Caraka; essentially a Buddhist word; = Pali abhisamkhāra; see °skaroti, °skṛta), *performance*, *accomplishment*: SP 226.9 (udāraṃ dharmābhi°, *noble performance of dharma*); in all meanings often made object of the cognate verb °skaroti, as Dbh 55.8–9 pāramitābhisamskāraṃ cābhisamskaroti, *and accomplishes the accomplishment of the Pāramitās*; Dbh 22.23 *performances*; Bbh 256.25 na vyañjanābhisamskārāthī, *not seeking the accomplishment of the letter* (but of the spirit, the true esoteric meaning, arthārthī); often ṛddhyabhi° (= Pali iddhābhi°) *performance of magic*, SP 300.9; 388.6; Divy 161.11; 190.22; 340.11; Jm 11.6; 153.2; object of the verb °skaroti, *perform a magic performance*, LV 182.14; 290.13 f.; Samādh 19.14–15; Av i.24.3; *performance of action*, Samādh 22.2 (here specified as karmābhi°), generally with special reference to its fruits, good or bad, esp. when modified by, or cpd. with, words like puṇya, apuṇya, kuśala, pāpa(ka), the Pali equivalents of which are similarly used; here abhi° often may be rendered *accumulation*, *piling up* (of merit or demerit), and abhisamskaroti *accumulates*; cf. LV 88.17 pāpakān abhisamskārān abhisamskarīṣyanti with Dbh 48.7 puṇyāpuṇyāneñjyān abhisamskārān upacinvanti, (ignorant persons) *accumulate* (upa-ci, unambiguous!) *performances* (or accumulations, of karman) *that are meritorious*, *demeritorious*, or *leading to immovable states* (see **aneñjya**), suggesting that the LV passage means *really will accumulate evil accumulations* (of karman); so also LV 398.18 duḥkhābhisamskāra-mala-impurity due to the accumulation (hardly performance!) of miseries (thru karman); puṇyābhi° and kuśalābhi°, together, SP 333.3; 348.11; Suv 83.3; puṇyābhi° also SP 337.4; 414.13; AsP 346.8; apuṇyābhi° LV 88.10; kuśalābhi° Śikṣ 190.16; cittābhisamskāra, *accomplishment of* (proper) *thoughts or state of mind*, *right mental make up*, Divy 90.26 ayaṃ pradīpas tayā dārikayā mahatā cittābhisamskāreṇa prajvalito (this gives the flame magic power of persistence); same without citta, Mv iii.391.8–9 parivrajikā . . . viṣṭena svareṇābhisamskāreṇa (with mental preparation or concentration, application of mind, fixed determination) svādhyāyam karontī; Mv ii.126.7 sādhu ca suṣṭhu ca abhisamskāreṇa, *with careful mental preparation, application, determination* (here, to rise up after having fallen down; and so ii.127.11; 128.16; 130.1–2; the situation is the same as in LV 254.21 where abhisamskurvaṃs occurs, see °skaroti); see **sābhisamskāra**, in which abhi° comes close to this shade of mg.

**abhisamskārika**, see **ābhi°**, and **an-abhisamskārika**.

**abhisamskṛta** (= Pali °samkhata), ppp. of °skaroti; see also **an-abhi°**; *accomplished*, *effected*, *formed*: KP 79.2