

ii.133.11. Much more often with 'cognate' acc., regularly anuttarām samyak sambodhim, unto supreme perfect enlightenment, the subject being a Buddha or other person: °budhyate SP 159.4; LV 85.11; opt. °budhyeyam Sukh 11.10-11; °buddheyam Sādh 225.8; fut. °bhotsyasi SP 216.7; 220.7; °se LV 39.4-5; °sye (1 sg.) Av i.171.15; °syante SP 207.2; 221.8; Suv 97.3; °budhiṣyam (sic!) Mv ii.265.6; °buddhiṣyati Mv ii.313.11; °ṣyasi ii.400.14; °ṣyāmi ii.314.16; aor. °buddhe Mv ii.285.3; ppp. °buddha, still with acc. of complement (anuttarām samyak°), °buddho Mv i.229.11; ii.133.12; °buddho bhaviṣyati Kv 37.25; °buddhaḥ with complement bodhim Mvy 6906; sambodhim an-abhisambuddho Mv ii.136.14; (on the same ppp. in passive sense see below;) ger. °buddhitvā (anuttarām samyak°) Mv iii.111.17; 272.18; 349.6; °bodhitvā Mv i.312.18; ii.348.15 (here v.l. °buddhitvā); inf. °boddhukāmena Samādh 8.1; instead of acc., loc. of same complement, opt. °buddheyam (anuttarām samyak sambodhau) LV 38.18, and ppp. °buddhaḥ Mvy 6355; the pres. °budhyate, the ppp., and the gḍve., are also used passively, subject being anuttarā samyak sambodhiḥ, and the person put in the instr.: Vaj 37.8-9 (tathāgatena...) an°rā samy°dhir abhisambuddhā, supreme enlightenment was attained, realized; so also SP 218.11-12; LV 377.2; Divy 393.9; pres. °budhyate Vaj 41.19; gḍve. °boddhavyā Kv 18.18; note also the cpd. abhisambuddha-bodhis (tathāgataḥ) LV 377.1, the T. having attained enlightenment; (2) the verb is however also used (as in the isolated Skt. occurrence noted above) in the sense of learns thoroughly, becomes skilled in, comprehends perfectly: SP 210.3-4 asmābhīr... tathāgatajñāne abhisamboddhavye (loc. abs.), when the T. knowledge ought to have been realized (thoroly learned) by us; Ud xviii.18 (kāyam) maricidharmanam °budhānaḥ (so oldest ms., with Pali Dhṣ. 46; later mss. paribudhya caiva, see paribudhyati), learning to know (realizing) the body as having the nature of a mirage; LV 263.21 nāsau mārgaḥ śakya evam... °boddhum, that Way cannot be realized (made the object of enlightened understanding) in this manner; Bhik 22b.5 kaccid evam-rūpam sthānam abhisambhotsyase? abhisambhotsye, you will learn perfectly such-and-such a point (of duty), won't you? I will; (3) when the subject is dharma, and perhaps in some other cases, it may not be clear whether the verb means understands or illumines, makes clear; in Mv iii.314.1 dharmāḥ abhisambuddho (said by the Buddha shortly after his enlightenment) probably means the Law that I have perfectly comprehended, but possibly made clear (to myself); in Mv iii.331.10, 14 tathāgatenaśryasmim dharmavinaye madhyamā pratipadā abhisambuddhā, apparently the middle course of conduct, perfectly illumined (made clear) by the T. in the noble dharma (i. e. sūtras) and vinaya; Vaj 32.13 yas tathāgatena dharmo °bhisambuddho deśito nidhyāto; Vaj 37.11-12 yaś ca... tathāgatena dharmo °bhisambuddho deśito vā, realized (? made clear) or taught; and (4) we even find, in a few curious passages in Vaj, the complement anuttarām (or °rā) samyak sambodhim (or °dhir), as in (1) above, with dharmāḥ... abhisambuddhaḥ; the precise meaning is not too clear: Vaj 36.8-9 asti sa kaścid dharmo yas tathāgatena dipamkarasya... antikād anuttarām samy° °bodhim abhisambuddhaḥ (repeated below), is there any principle which has been realized (comprehended? made clear?), unto supreme perfect enlightenment, by the T. (taking it) from D.? (the transl. in SBE 49 pt. 2, p. 132 is very loose); Vaj 37.10-11 nāsti... dharmo yas tathāgatena anuttarām samy° °bodhim °budhāḥ; and with nom. of complement, Vaj 24.2-3 asti sa kaścid dharmo yas tathāgatena anuttarām samy° °bodhir ity abhisambuddhaḥ... any principle which was realized as (?)... (SBE 49 pt. 2, p. 118 known under the name of); perhaps the nom. of the complement (apparently isolated) is a corruption for the acc., used at least twice in such a phrase.

abhisambodha, m. (to prec.; = Pali id.; cf. next two), (1) perfect enlightenment: sukhābhisambodhāya Śikṣ 122.9; mahābodher abhisambodhaḥ Bbh 75.4; (2) perfect comprehension; learning perfectly: LV 428.9; cpd. dur-abhisambodha, hard to learn perfectly, with inf., dur-abhisambodhāny aranyavanaprasthāni... adhyāvastum Av ii.119.11, ... hard to learn to dwell in.

abhisambodhana (nt.; = prec.), perfect enlightenment: body-a° LV 44.18; 128.5 (sarvajñā-jñā)nābhisambodhanaśabda; 357.16, colophon, title of chap. 22; SP 185.9 samyak sambodher abhisambodhanāya; in Dbh 26.2 read as cpd. svayam-abhisambodhana-tayā, because he (a follower of the pratyekabuddha-yāna) is enlightening himself.

abhisambodhi (= Pali id.) = prec., perfect enlightenment; perfect comprehension: LV 367.7 °dheḥ, gen.; Gv 36.16 and 38.17 °dhi-vikurvita-; 37.13 -buddhakṣetrābhi°; 370.26.

-abhisambhava, see dur-abhi°.

abhisambhāvayati (= Skt. and Pali °bhavati; caus. recorded only once in Bhāg. P. in mg. salute, and not in Pali; cf. abhisambhūṇati), attains, brings to realization: only in formula, bhagavān samyak sambuddho yadartham samudāgato tadartham (or tam ar°) abhisambhāvayitvā, common in Mv, e.g. i.4.12; 34.1; ii.115.6; iii.90.18; 382.8.

abhisambhinna, adj. (ppp. of abhi-sam-bhid, nowhere recorded), brought together, collected, joined, united, associated: Gv 36.3 (twice); 273.22; °nnā bodhisattvena dharmameghāḥ sampratyestavyāḥ 460.5.

-abhisambhūṇa (to next), see dur-abhi°.

abhisambhūṇati (°ṇoti, also sambhūṇati; = Pali °ṇāti; on formation see Chap. 43, s.v. bhū, 5; = abhisambhāvayati, q.v.), attains; reaches to; suffices, is adequate for; in formula (see s.v. lokāntarikā) in which the orig. form seems to have read nānubhavanti or °bhonti: ābhām nābhisambhūṇanti, prob. suffice, are adequate for light (see anubhavati) Mv i.41.6 (by em.); 230.2; 240.11; iii.334.9; 341.13; gatim... °bhūṇema iii.374.7 and °bhūṇetha 12, opt.; tenāpi abhisambhūṇitvā (Senart em. °ṇitam) tad vāyam nābhisambhūṇiṣyāmaḥ iii.265.3; in iii.206.7-10 abhisambhūṇoti four times, the first two with object karmāntāni, acc. to Senart carries out, perhaps more lit. is capable of; in the last two, with object arthārtham, the mg. attains is possible, but it may also mean is adequate for.

abhisammodayati, greets in the sense of confronts, something unpleasant, viz. the evil deeds of former births: Mv i.26.7 tam pūrve manuṣyabhūtehi abhisamkr̥tam abhisammodayitam (so most mss., but one °dayitvā, prob. read so!) niyatam vedaniyam, that which they formerly accomplished (or accumulated) while men, having confronted, must assuredly be suffered (in hell). Senart em. and renders otherwise.

abhisaraṇa, see an-abhi°.

abhisāra, m. (nowhere recorded; corresponds to Pali abhihāra, also BHS, see s.v., which in Pali is cpd. with bhatta-, cf. bhaktābhisāra below; abhi-harati has a mg. appropriate to this in Skt., and abhi-sarati does not; only in Divy, MPS, and MSV; var. twice atisāra), gift, present, honorarium: Divy 6.18, 20 (here given to a bringer of good tidings); usually of food offered to the Buddha and or his monks, Divy 187.23, and almost always in the cpd. bhaktābhi° offering of food, MPS 6.8; Divy 43.22 (mss. °āti°); 65.2; 81.16; 85.16; 97.3 (ed. °saras); 177.26 (mss. °āti°); 183.21; 285.2-3; 286.26; of a physician's fee, MSV i.218.10 f.; ii.25.20.

abhisāhita, ppp., prob. to be read in Mv iii.217.16 = 218.2 = 222.5 for Senart's em. abhisāhṛta; doubtless = AMg. sāhiya (which Ratnach. derives from Skt. sv-āhita, rendering well got), acquired, collected; for abhisāhita, which is used in Skt. in substantially this sense; see § 3.3. The mss. read: ... prabhūtā mānuṣyakā bhogā dhārmikā