

dharmalabdā dhārmikena balena abhisāhitā (218.2 abhyāhṛtā) abhisammūdhā (Senart em. **abhisammūdhā**, q.v.).

Abhisūrya (v.l. Abhibhūya; Senart em. Atisūrya), n. of a future Buddha; Mv iii.330.13.

abhistanita (nt.; orig. ppp. of abhi-stanati or °stanayati, in Skt. only Ved. and very rare; Pali abhitthanati or °nayati), *thunder*: LV 106.16–17 (prose) gajagarjitābhistanita-meghasvara-madhura-mañjughośā, one of the 80 anuvyañjana.

abhistavati (= Pali abhitthavati; Skt. abhiṣṭauti, abhiṣṭuvate), *praises*: °vati Mv ii.157.10; °vanti SP 12.6 (vs); aor. °ve Mv ii.403.4; iii.343.14; 3 pl. °vimsu SP 191.3 (vs); °vetsuḥ Mv ii.187.6; ppp. °stuto Mv ii.157.18; also **abhistuvati** (cf. § 28.7) in LV 185.11 (vs) read abhistuva, 3 sg. imperf. (§ 32.115).

abhisthiti (f.; from abhi-sthā), *lasting* (noun), *permanence*: Mmk 104.11 (śakaṭasya) cirakālābhisthityartham, *in order that* (the cart) *may last long*; cf. next line sthitaye.

[**abhisvara**, see **avisvara**.]

abhihāra (m.; to Skt. abhiharati; = Pali id., not recorded in this sense in Skt.; cf. **abhisāra**), *offering, gift, present*: Mv iii.387.18; (gandhamālyādy)abhihāreṇa Jm 207.17.

abhiḥṣṇāpattika, adj., Bnvr. (abhiḥṣṇa plus āpatti, with -ka, Bhvr.; = Pali abhiḥṣāpattika), *constantly sinning*: MSV iii.11.15 ff.; Bbh 182.21 nābhiḥṣṇāpattiko vivṛtapāpaś ca bhavati. Cf. abhiḥṣṇāpatti- KP 119.2, s.v. **āpatti**. [**abhirā**, see **āpirā**.]

a-bhīṣana, adj. (neg. of Skt. bhīṣana), *not terrifying*, with gen.: Mv ii.295.13 (prose) °na sattvānām, *who does not terrify creatures* (said of Bodhisattva); so mss. (one corruptly om. a-); Senart em.

abhiṣṇam, adv. (false Skt. for Pali abhiṣam = Skt. abhiḥṣam), *constantly*: LV 397.15; all mss. (abhiṣṇam or °bhi°; Lefm. and Calc. abhiḥṣam).

a-bhugna, adj. (neg. of Skt. bhugna), in °na-kukṣi, adj., *having a belly that is not crooked*, one of the anuvyañjana: Mvy 303; Dharmas 84 (°lā); in Mv ii.44.3 doubtless read abhugnodara for abhagno°; cf. the synonym ajihmakukṣi LV 107.4.

a-bhūta, adj. (neg. of bhūta, q.v.; rare in Skt. in this sense), *not true, false*: Ud viii.1 abhūta-vādī(r) *speaking falsehood*; Suv 58.1; Karmav 44.12; Bhik 16a.2; Jm 116.3; Mv i.36.13 (abrahmacaryavāda); 44.13 (**abhyākhyāna**, q.v.).

abhūtvā-śraddhā (cpd.; ed. prints as two words), *belief in* (coming into existence of something) *after not having been*: yadi . . . °ddhā (if one accepts that belief), vijñānānām . . . utpattir abhaviṣyad Lañk 41.6; in Lañk 40.14 read (ye kecin . . . śramaṇā vā brāhmaṇā) vā bhūtvā-śraddhā(h), as Bhvr. cpd., *who cherish a belief in* (existence of something) *after having been*, i. e. *in persistence of* (real) *existence* (text °vābhūtvā śr°, i. e. vā abh°, and so Suzuki).

? **a-bhūmi**, adj. (or read or understand a-bhūmyam, neg. of bhūmya, q.v.), *non-terrestrial, i. e. celestial, supernal*: Mv i.72.9 (vs) vartayiṣyī varacakram abhūmi, *I shall start turning the celestial excellent wheel* (of the Law). So one ms.; the rest abhūṣi (which makes no sense); Senart em. abbhutam, which is violent, and metrically impossible. PTSD alleges a Pali abhumma, *groundless, unfounded, unsubstantial*, Jāt v.178.11; vi.495.23; but CPD rejects this word and reads abhum me in both passages.

abhaisajya, nt. (= Pali abhesajja, Vin. i.270.18, in parallel to MSV ii.28), *what is not a medicinal remedy*: MSV ii.28.11 ff.

? **abhauti-**, in Lañk 17.5, text abhauti-bhautikānām; Suzuki *things created and uncreated*; the mss. are very confused; some simply abhautikānām; perhaps read

abhautika-bhaut° (and perhaps render rather of *things non-elemental and elemental*). Surely no stem abhauti should be recognized. See **bhautika** (2); one possible reading for the above passage might be bhūta-bhautikānām, *of gross elements and* (subsidiary elements or *sense-objects*).

abhyaṅga(ya)ti, °geti (denom. to Skt. abhyaṅga; = AMg. abhhaṅgāi, °gei), *anoints*: tailena °geti Mv iii.154.14; 156.7 (here v.l. °gi, ger. ?); ger. °gitvā or °getvā (mss.; Senart em. abhyañcitvā, intending °jitvā?) Mv iii.23.16 (tailēhi).

? **abhyadbhuta**, adj. (abhi plus adbhuta), *very wonderful*: SP 23.15. No v.l. in KN; but WT atyad° with ms. K'; perhaps read so (Skt. atyadbhuta).

abhy anumodana, nt. (= Pali abbhanu°; to Skt. °moda(ya)ti), or °nā, *approval, applause, approbation*: Jm 49.16; Karmav 37.13; 39.5; fem., MPS 6.11.

[**abhyanta-**, read **atyanta-**, *complete*: Gv 243.21; Śikṣ 296.9.]

abhyantara-kalpa, see **antara-k°**.

abhyantarā, adv.-prep. (cf. Skt. abhyantara, adj., °ram, °re, Pali abbha°; and **antarā**), *within*, with gen.: Mv iii.57.17 °rā varṣasatasya, *in the space of 100 years*.

abhyantarāgra, adj., *with tips* (directed) *inward* (and roots outward), said of the grass ground-cover spread by the Bodhisattva for himself at the Bodhi-tree: LV 289.12 °graṃ bahirmūlaṃ . . . tṛṇasamstaraṇaṃ samstīrya; in the corresponding passages Mv ii.131.14 and 268.2 read abhyantarāgraṃ (in the first Senart anyatarāgra, reportedly with one ms., v.l. °gram; in the second Senart abhyantarāgre, with mss.; in both the following noun is tṛṇasamstaraṃ; has bahirmūlaṃ been accidentally lost in the Mv text?).

abhyantarita, ppp. (cf., in diff. mg., Pali abbha°, acc. to CPD ppp. of abhi plus antar plus i, but rather denom. pple. to abhantara = Skt. abhyantara), *located within*: (sarṣapasya) ākāśa-m °to parittam (so read) KP 78.5 (vs), *the space within a mustard-seed is a small thing*.

abhyantarima, adj. (= Pali abbha°; § 22.15), *interior; that is within*: Mv i.308.18 °me catuṣśāle.

abhyantarimaka, adj. (= prec.), *that is within*: Mv iii.72.15 °makānām vāñijakānām; 73.17 °makehi (mss. °taramakehi) vāñijakehi.

abhyantaribhūta, ppp. (cf. Skt. abhyantari-kr), *included, contained* (in, with instr.): Gv 524.19, read na kāyena cittenābhyantaribhūtam (1st ed. by error °tyantari°; corr. 2d ed.).

abhyantarōṣṭha, adj. (or ābhy°; samdhi makes ambiguity), lit. *having a lip in between* (the two halves of a cleft lip), referring to an extreme form of hare-lip in which a flap hangs down between the two halves of the cleft lip: SP 350.8 nābhyantarōṣṭho . . . bhavati.

abhyabhīstutya, ger. (with intensive repetition of abhi, not recorded for this preverb; cf. Pān. 8.1.7, adhyadhi etc.), *having greatly praised*: LV 319.10 (prose), so Lefm. with best mss.; v.l. abhyarcya stutvā; Tib. bstod de, *having praised*, not rendering even one preverb.

[**abhyaya** (m.), in Samādhi 8.17, read atyaya, *passage, lapse* (of time): kalpakotīnām abhyayena, read atyayena. Not noticed by Régamey.]

abhyavakāśa (m.? or nt. = Pali abbhokāsa, m.; in Skt. only Kauś. 46.55 °śe), *the outdoors, free space, the open air*: twice in a formula = Pali sambādho ('yam) gharāvāso (rajāpatho) abbhokāso (ca) pabbajjā (see CPD), Mv ii.117.16 = iii.50.9–10 sambādho punar ayaṃ gṛhāvāso (ii.117.16 gṛhāvāso; iii.50.9–10 adds, rajasām āvāso) abhyavakāśam (in ii.117.16 mss. °śā, prob. intending °śo, but Senart reads °sam both times) pravrajyā, *the household life is confinement* (PTSD takes sambādho as adj., but it is prob. a noun), *mendicant's life is open space, free room; °kāśe, in the open air, outdoors*, Divy 278.10; Av i.228.9;