

129.3 santy anābhāsagatāḥ (see **anābhāsa**) sattvā ye mama cakṣuṣa ābhāsam nāgacchanti; 151.10 śrotendriya-syābhāsam āgacchanti; Sukh 55.2 cakṣuṣa ābhāsam āgacchati. In same mg. **avabhāsa**, q.v. 2.

ābhāsībhavati (see **ābhāsa**), comes into range, into play; becomes perceptible: Dbh 64.27 . . . nimitta-samudācāro vā nābhāsībhavati.

ābhāsvara, m., generally pl. (= Pali ābhassara; cf. **ābhasvara**), one (usually the 3d) of the classes of rūpāvacara gods in the 2d dhyāna-bhūmi (see **deva**): sing. of one of the class, LV 44.12 (see **Prabhāvīyūha**); Mmk 19.9 mahābrahmā °raḥ prabhāsvaraḥ śuddhābhaḥ etc.; in Mmk 69.7 also sg. in a list of sg. deities; ābhāsvare devanikāye Divy 327.21–22, as a place of happy rebirth, in this class of gods (or in their dwelling-place); several times in Mv this place or state of existence is mentioned as the abode of creatures in general, or of a Buddha and his disciples, in interim periods between world aeons, after destruction and before re-creation of the world, so Mv i.52.4 ābhāsvare devanikāye upapadyanti, and 6–7 °rād devanikāyato cyavitvā; similarly 63.7; 338.15 ff.; pl. of the class as a whole, Mvy 3092; Dharmas 128; SP 359.1; 365.3; LV 150.7; 315.5; 359.3; 396.15; Mv ii.314.7; 319.4; 348.19; Divy 68.15; 367.12; Av i.5.2, etc.; in Mvy 2291 named as an example of creatures in the third **sattvāvāsa** (q.v.), characterized as ekatvakāyā nānāvāsamjñīna.

ābhicāruka, adj. and subst., repeatedly in Mmk = Skt. ābhicārika, pertaining to (hostile, black) magic or as subst. (perh. by ellipsis of karman) a performance or practice of (hostile, black) magic: Mmk 25.19; 33.24 °keṣu sarveṣu (subst.); 124.18 °ka-kāṣṭhāni; 174.7 ardhārātre sthite candre kuryāt karmābhicārukam; 174.11, 17; 178.9; 189.10 °ka-karmāni; 320.10 (aśeṣam karma) karotī, varjayitvā kāmopasaṃhitam, ābhicārukam ca; in 465.8–9 contrasted with śāntika, pacifying (performance), as antonym, ābhicāruke mahāmāmsena, śāntike mṛgaromāni . . . Many other occurrences, but not noted outside of Mmk. One might be tempted to emend to °rika, were the cases not so numerous.

[**ābhiprāyās** in evam-ā° LV 160.11, uncorrected misprint for (evam-)ābhiprāyās, with Calc.]

ābhiprāyika, adj. (from Skt. abhiprāya with suffix ika; once in Skt. in Sāmav. Br., BR 7 App., nach Belieben geschehend, beliebig, with karman), (specially, esoterically) intentional, intended: Bbh 265.5 (gambhīrānām tathāgata-bhāsitānām . . . sūtrāntānām) °kam tathāgatanām artham avijñāya; 303.26–304.1 °ka-nigūḍha-dharma-samjñārthavibhāvanatā. See s.v. **saṃdhā**.

ābhimanika, adj. (= **abhi**° 1; once in Skt. in different mg., pw 7.318), proud: SP 38.12 and 39.4 (prose; both times v.l. ādhi° or adhi°); 43.13 (prose, no v.l.); Śikṣ 126.8 (prose) °ka-vyākaraṇa-vacanā; KP 1.6 (prose) °kaś ca bhavaty ātmotkarṣi.

ābhirūpya (nt.; from Skt. abhirūpa, beautiful, with suffix ya; once Lex. in Skt., BR 5 App.), beauty: Bbh 245.21 °pya-kāmasya cākāmaṃ vairūpyataḥ.

ābhisamskārika, f. °kī (cf. **an-abhisamskārikā**, and Pali abhisamkhārika; Suzuki Index records abhi°, but 211.15 has ā- while 361.17 could intend either ā- or a-), characterized by accumulation (of karman; **abhisamskāra**): Lañk 211.15 ābhisamskārikī . . . nirodhasamāpatih; Lañk 361.17 nābhisamskārikair buddhā lakṣaṇair lakṣaṇānvitāḥ.

ābhisamkṣepika (adj.), °kam, adv. (to **abhisamkṣepa**, q.v.), app. in a manner produced by compression, condensation: Mvy 7476 (so also Mironov; pw 7.306 abhi°) = Tib. bsdus pa las gyur pa; but the real meaning of this seemingly technical term escapes me. The next word is **abhyavakāśikam** (ābhy°), q.v.

ābhikṣnaka, adj. (from Skt. abhikṣnam; cf. Skt. Lex. ābhikṣna, nt.), recurring, repeated, constant: Bbh 142.1 yam ābhikṣnakam vipratīśaram ādinavadarśanam āgama . .

? **ābhira**, see **āpirā**.

ābhujati, or also **ābhuñjati**, recorded only in ger. forms with object paryānkam (= Pali pallaṅkam ābhuj-; Skt. seems to have used badhnāti instead, but BR, pw record only noun cpds. such as paryānka-bandha; BHS also uses forms of bandhati, as paryānka bandhitvā SP 23.11 (vs); a theory of the orig. mg. in BR which is not repeated in pw; for other theories see PTSD s.vv. ābhujati, pallaṅka), having assumed a sitting posture with the legs doubled under the buttocks; in prose of all texts except Mv, only paryānkam ābhujya: Mvy 6283; SP 5.9 (here Kashgar rec. baddhvā, cf. above); 19.13; 409.9; LV 59.22; 244.18; 251.4; 289.16; 410.8; Divy 20.17; 162.12; 294.3, etc.; in vss, °kam ābhujya LV 133.20; °kam ābhujitvā 259.5; in prose of Mv °kam ābhuñjitvā i.144.11; ii.131.15, also v.l. ii.268.4 where Senart ābhujitvā; the latter is a v.l. for text ābhujitvā ii.16.12 (= i.213.8, mss. corrupt); ābhujitvāna mss. at iii.245.2 (vs, bad meter).

ābhoga, m. (derived by Leumann, Das nordarische Lehergedicht des Buddhismus, AKM 20.1, p. 68, from bhuj bend, as Anbiegung = Anlehnung; an-ā°, ohne Anlehnung d.h. ohne Rückhalt oder Stützpunkt. Some Pali interpreters also derive from this root, see PTSD. Whatever the etymology, the primary mg. in BHS is clearly effort; so some Skt. lexx., = yatna. This also fits at least many Pali occurrences of ābhoga, but in Pali the word needs more study; dict. definitions are all unsatisfactory; it is often bracketed or equated with manasikāra, esp. with cetaso or cittassa, DN comm. i.122.6–7, perhaps as (mental) effort, e. g. Miln. 97.10), effort, earnest application (directed towards, loc.): Mvy 2092 = Tib. sgrim pa, hjuj pa, bzo (gzo) ba, endeavor; setting about; work; śīle ābhogam kṛtvāna, having made effort for (in regard to) morality Mv ii.358.7; 360.9; ekāntaśukleṣv eva karmasv ābhogaḥ karānīyaḥ, one must strive for . . . Divy 23.30–24.1; 55.12; 193.15; 289.23; sarvābhogavigato 'nābhogadharmatāprāptaḥ kāyavākcittautsukyāpagataḥ Dbh 64.15–16, rid of all (interested) effort, arrived at a state of effortless (impassive), see **anābhoga** condition, free of bodily, vocal, mental desires (said of the Bodhisattva); in Dharmas 118, list of six 'hindrances' (āvaraṇa) to samādhi: kausīdya, māna, śāṭhya, auddhatya, anābhoga, satyābhoga; here anābhoga lack of effort has a bad sense, not a good one as in Dbh 64.16; satyābhoga is obscure (satya-ābhoga, effort directed towards something concretely existing as distinguished from abstract goals? if satya-ābhoga, as cpd., I do not understand what it could mean as a hindrance to samādhi). See **anābhoga**, **sābhoga**, both clearly supporting mg. effort.

ābhyantarosṭha, see **abhy°**.

ābhyavakāśika, adj. and subst. m. or nt. (as m. = **abhy°**, q.v.), (an ascetic) living in the open air (one of the 12 dhūta-guṇa): Mvy 1136 = Tib. bla gab med pa (see Das); Dharmas 63; nt. °kam, the practice of living as such an ascetic, Mvy 7477 (Kyoto ed. abhy°, but Index also ābhy°, and Mironov ābhy°) = Tib. mñon par skabs yod pa (see Das).

1 **āma**, interj. (= Pali, Pkt. id., once in Jain Skt., pw 2 App.; cf. Skt. ām), yes (giving consent or approval): Mv ii.107.8; 154.16; Av i.36.11 sa kathayaty āmeti.

2 **āma**, m., defined in ŚsP as = religious longings (lit. thirsts; could the word be connected with Skt. Lex. āma, m., disease? i. e. pathological state?): ŚsP 486.4–5 . . . mahāsattvasyāmaḥ; 7 āmaḥ, dharmatṛṣṇāḥ; 14–15, 22, etc., dharmatṛṣṇā āmaḥ. See s.v. **mūdhāma**.

āmagandha, m. (see also **nir-āma°**; = Pali id.; defined DN comm. ii.665.10 by vīssa-gandha, and cf. 665.35–666.1 sāmagandhā [so read with v.l.] glossed by sa-kunāpagandhā pūtigandhā, the odor of carrion; (more loosely) stench, evil odor: literally, SP 96.16 (vs) (kāye . . .) kuṣṭham kilāsam tatha āmagandhaḥ; Mv i.75.14 (after 13 vividhagandhapuspās ca upavāyantu sarvataḥ) mānuṣā-