

अभंग *a.* Not broken &c. —**ग**: 1 Absence of fracture or defeat. —**2** (In Rhet.) A variety of श्लेष where another meaning is obtained without dividing the words (this corresponds to अर्थश्लेष); S. D. 644.

अभंगुर *a.* Undisturbed, firm.

अभद्र *a.* Inauspicious, bad, evil, ill, wicked. —**इ** 1 Evil, sin, wickedness. —**2** Sorrow.

अभय *a.* [न. व.] Free from fear or danger, secure, safe; वैराग्यमेवाभयम् Bh. 3. 35. —**य**: [न भयं यस्मात्] 1 An epithet of the Supreme Being, or knowledge concerning that being. —**2** N. of Siva. —**3** One devoid of all worldly possessions. —**4** One who fearlessly executes scriptural commandments. —**5** N. of a Yoga (conjuncture of time) favourable to a march or expedition. —**या** 1 N. of a plant (हरितकी Mar. हिरडा). —**2** A form of the goddess Durgā. —**यं** 1 Absence or removal of fear. —**2** Security, safety, protection from fear or danger; मया तस्याभयं दत्तं Pt. 1; अभयस्य हि यो दाता Ms. 8. 303; S. 2. 16. —**2** N. of a sacrificial hymn. —**3** The root of a fragrant grass (वीरगमूलं, उशीरं). —**Comp.** —**कृत्** *a.* 1. not terrific, mild. —**2** giving safety. —**गिरिवासिन्** *m.* one dwelling on the mountain of safety, N. of a class of Kātyāyana's pupils. —**डिडिम**: 1. proclamation of assurance or safety. —**2** a military or war-drum. —**द**, **दायिन्**, **प्रद** *a.* giving a guarantee or promise of safety; भयैष्वभयदः Rām.; **प्रद**: Ms. 4. 232. (—**द**;) an Arhat of the Jains; N. of Vishnu. —**दक्षिणा**, **दानं**, **प्रदानं** giving a promise, assurance, or guarantee of safety or protection (from danger); सर्वप्रदानैष्वभयप्रदानं (प्रदानं) Pt. 1. 290; Ms. 4. 247. —**पत्रं** a written document or paper granting assurance of safety; cf. the modern 'safe-conduct'. —**मुद्रा** a variety of mudrā in Tantra literature. —**याचना** asking for protection; अञ्जलि: R. 11. 78. —**वचनं**, **वाच** *f.* an assurance or promise of safety. —**सनि** *a.* Ved. giving safety.

अभयकर-कृत् *a.* (अभय-कृ with the insertion of खच् P. III. 2. 43). 1 Not dreadful. —**2** Causing security.

अभर्तुका 1 A widow. —**2** An unmarried woman.

अभवः 1 Non-existence; मत् एव भवाभवौ Mb. —**2** Absolution, final beatitude; प्राप्नुमभवमभिवाञ्छति वा Ki. 12. 30, 18. 27. —**3** End or destruction; भवाय सर्वभूतानामभवाय च रक्षसां Rām.

अभव्य *a.* 1 Not to be, not predestined. —**2** Improper, inauspicious. —**3** Unfortunate, luckless; उपनतमवधीर्यत्यभव्या: Ki. 10. 51.

अभवत् *a.* Not existing. —**Comp.** —**अभवन्मतयोगः**, —**संयोगः** (in Rhet.) a defect in composition; अभवन् असंभवश्चपि मतः इष्टः योगः संबंधः यत्र K. P. 7; the 'failure of an intended connection', or want of harmony between the ideas to be expressed and the words expressing them; *e. g.* ईक्षते यत्कटाक्षेण तदा धन्वी मनोभवः, here the word यत् can have no correlation with तदा though intended by the poet. The proper reading would be ईक्षते चेत् &c.; for other examples see S. D. 575 *ad. loc.*

अभस्त्रका, **अभस्त्रिका**, also **अभस्त्राका** [अ-भस्त्र P. VII. 3. 47] 1 A badly made or inferior pair of bellows. —**2** A young woman who has no bellows.

अभाग *a.* 1 Without a share (of inheritance). —**2** Undivided.

अभाव *a.* [न. व.] 1 Without love or affection. —**2** Non-existent. —**व**: 1 Not being or existing, non-existence; गतो भावोऽभावः Mk. 1 has disappeared. —**2** Absence, want, failure; सर्वेषामभवावे तु ब्राह्मणा रिक्यभागिनः Ms. 9. 188; mostly in comp.; सर्वाभावे हरेरूपः 189 in the absence of all, failing all; तोय°, अन्न°, आहार° &c. —**3** Annihilation, death, destruction, non-entity; नाभाव उपलब्धे: S. B.; Si. 20. 64; Ki. 18. 10. —**4** (In phil.) Privation, non-existence, nullity or negation, supposed to be the seventh category or पदार्थ in the system of Kapāda. (Strictly speaking अभाव is not a separate predicament, like द्रव्य, गुण, but is only a negative arrangement of those predicaments; all nameable things being divided into positive (भाव) and negative (अभाव), the first division including द्रव्य, गुण, कर्म, सामान्य, विशेष and समवाय and the second only one अभाव; cf. अव सप्तमस्याभावकथनादेव षण्णां भावत्वं प्राप्तं

तेन भावत्वेन दृश्यगुणस्यासौ न कृतः Mukta.). अभाव is defined as भावमिच्छोऽभावः (प्रति-योगिज्ञानाधीनविषयत्वं) that whose knowledge is dependent on the knowledge of its प्रतियोगी. It is of two principal kinds संसर्गाभाव and अन्योन्याभाव; the first comprising three varieties प्रागभाव, प्रध्वंसाभाव, and अन्यताभाव. —**Comp.** —**संपात्तिः** *f.* false attribution (=अ-यास q. v.)

अभावना 1 Absence of judgment or right discernment. —**2** Absence of religious meditation.

अभावनीय *a.* Inconceivable.

अभावायित् *a.* Not perceiving, comprehending or inferring.

अभावित्, **अभाव्य** *a.* What is not destined to be or take place; यद्भाविन तद्भावि H. 1.

अभाषणं Not speaking, silence.

अभाषित *a.* Not told. —**Comp.** —**पुं-स्कः** a word which cannot become mas. or neuter, i. e. always feminine.

अभि *ind.* 1 (As a prefix to verbs and nouns) It means (a) 'to', 'towards', 'in the direction of'; अभिगम् go towards, अभिया, 'गमनं', 'यानं' &c.; (b) 'for', 'against'; 'लघु', 'पत' &c.; (c) 'on', 'upon'; 'सिञ्च' to sprinkle on &c.; (d), 'over', 'above', 'across'; 'भू' to overpower, 'तत्', 'greatly'; 'excessively' 'कृष्' —**2** (As a prefix to nouns not derived from verbs, and to adjectives) It expresses (a) intensity or superiority; 'धर्मः' 'supreme duty'; 'ताम्र' 'very red', 'नव' 'very new'; (b) 'towards', 'in the direction of', forming 'adv. compounds' 'वैद्य', 'मुखं', 'वृत्ति' &c. —**3** (As a separable adverb) It means towards, in the direction or vicinity of (opp. अप) ; in, above, aloft, on the top, (mostly Ved). —**4** (As a preposition with acc.) (a) To, towards, in the direction of, against; (with acc. or in comp. in this sense) ; अभ्यामि or अभिममि शलभाः पतति ; वृक्षमभि द्योतते विद्युत् Sk.; Si. 9. 56, 7. 40; अभ्यर्कविचं स्थितः S. 7. 11. (b) Near, before, in front or presence of; Si. 7. 32; 15. 58. (c) On, upon, with regard or reference to; सायमंडनमभि स्वरयंत्यः Ki. 9. 6; साधुदेवदत्तो मातरमभि Sk. (d) Severally, one after another (in a distributive sense); वृक्षं वृक्षमभि सिञ्चति Sk.; भूतभूतमभि प्रभुः Bop. By P.