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. **—द्रं** 1 Evil, sin, wickedness.–2 Sorrow.

अभय *a.* [न. ब.] 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 (हरीतकी Mar. हिरडा). –2 A form of the goddess Durgâ. **—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 (वीरणमूलं, 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 Kâtyâyana's pupils. **—डिंडिम:** 1. proclamation of assurance or safety.–2. a military or war-drum. **—द,–दायिन्,–प्रद** *a.* giving a guarantee or promise of safety; **भयेष्वभयद:** Râm.; °**प्रद:** Ms. 4. 232. (–द:) an Arhat of the Jainas; N. of Vishṇu. **—दक्षिणा,–दानं,–प्रदानं** giving a promise, assurance, or guarantee of safety or protection (from danger); **सर्वप्रदानेष्वभयप्रदानं** (प्रधानं) 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 mudrâ in Tantra literature. **—याचना** asking for protection; °**अंजलि:** R. 11. 78. **—वचनं, –वाच्** *f.* an assurance or promise of safety. **—सनि** *a.* Ved. giving safety.

अभयंकर-कृत् *a.* (अ-भय -कृ with the insertion of खच् P. III. 2. 43). 1 Not dreadful. –2 Causing security.

अभर्तृका 1 A widow. –2 An unmarried woman.

अभव: 1 Non-existence; **मत्त एव भवाभवौ** Mb. –2 Absolution, final beatitude; **प्राप्तुमभवमभिवांछति वा** Ki. 12. 30, 18. 27. –3 End or destruction; **भवाय सर्वभूतानामभवाय च रक्षसां** Râm.

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

अभवत् *a.* Not existing. **–Comp. —अभवन्मतयोग:,–संयोग:** (in Rhet.) a defect in composition; अभवन् असंभवन्नपि मत: इष्ट: योग: संबंध: 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.* ईक्षसे यत्कटाक्षेण तदा धन्वी मनोभव:, here the word यत् can have no *correlation* with तदा though intended by the poet. The proper reading would be ईक्षसे चेत् &c.; for other examples see S. D. 575 *ad. loc.*

अभस्त्रका, अभस्त्रिका, also **अभस्त्राका** [अ -भस्त्रा 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. ब.] 1 Without love or affection.–2 Non-existent. **—व:** 1 Not being or existing, non-existence; **गतो भावोऽभावं** Mk. 1 has disappeared. –2 Absence, want, failure; **सर्वेषामप्यभावे तु ब्राह्मणा रिक्थभागिन:** Ms. 9. 188; mostly in comp.; **सर्वाभावे हरेद्रूप:** 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 Kaṇâda. (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. अत्र सप्तमस्थाभावकथनादेव षण्णां भावत्वं प्राप्तं तेन भावत्वेन पृथगुपन्यासो न कृत: Muktâ.). अभाव is defined as भावाभिन्नोऽ भाव: (प्रतियोगिज्ञानाधीनविषयत्वं) 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 अत्यंताभाव.–**Comp. —संपत्ति:** *f.* false attribution (=अध्यास q. v.)

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

अभावनीय *a.* Inconceivable.

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

अभाविन्, अभाव्य *a.* What is not destined to be or take place; **यदभावि न तद्भावि** H. 1.

अभाषणं Not speaking, silence.

अभाषित *a.* Not told. **–Comp. —पुंस्क:** 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'; **°लष्, °पत्** &c.; (*c*) 'on', 'upon'; **°सिच्** to sprinkle on &c.; (*d*), 'over', 'above,', 'across'; **°भू** to overpower, **°तप्**; (*e*) 'greatly'; 'excessively' **°कंप्**.–2 (As a prefix to nouns not derived from verbs, and to adjectives) It expresses (*a*) intensity or superiority; **°धर्म:** 'supreme duty'; **°ताम्र** 'very red, **°नव** 'very new'; (*b*) 'towards,' 'in the direction of,' forming adv. compounds; **°चैद्यं, °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); **अभ्यग्नि** or **अग्निमभि शलभा: पतंति; वृक्षमभि द्योतते विद्युत्** Sk.; *Si.* 9. 56, 7. 40; **अभ्यर्कबिंबं स्थित:** *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 स्वरयंत्य:** Ki. 9. 6; **साधुर्दैवदत्तो मातरमभि** Sk. (*d*) Severally, one after another (in a distributive sense); **वृक्षं वृक्षमभि सिंचति** Sk.; **भूतभूतमभि प्रभु:** Bop. By P.