

अभद्र Tatpur. m. f. n. (-द्रः-द्रा-द्रम्) Unpropitious, inauspicious; e. g. in the *Bhāgav.-Pur.*: **अप्यभद्रं न युष्माभिर्भार्गवस्य विचेष्टितम् । व्यक्तं केनापि नस्तस्य कृतमाश्रमदूषणम्**; or *Āpastamba* (as quoted by *Kullūka*): **नाभद्रमभद्रं ब्रूयात्पुंशं प्रशस्तमिति ब्रूयात्** (scil. a Brāhmaṇa); in *Manu* 4. 139. the first word **भद्र** is used euphemistically, implying there **अभद्र**, for a Brāhmaṇa, even if he has something unfavourable to say, should always use an auspicious word; a similar euphemism is implied by **भद्र** in the word **पञ्चभद्र** (m. f. n.) 'profligate', for the compound means one who has five *inauspicious* marks on chest, back &c. (*Vyādi on Hemach.*: **पञ्च भद्राणि कल्याणान्यस्य पञ्चभद्रः । अभद्रो विपरीतलक्षणया भद्रमुखवत्**). E. अ neg. and भद्र.

अभय I. Tatpur. n. (-यम्) ¹ Absence of fear; (with a noun in the abl.); e. g. *Rigv.* or *Sāmav.*: **यत इन्द्र भयामहे ततो नो अभयं ह्यधि**; or *Vājas.*: **यतो यतः समीहसे ततो नो अभयं कुरु**; or *Bhāṭik.*: **सर्वतश्चाभयं प्राप्नोन्नेकभृशु रावणः (Jayam. सर्वतो देवादिभ्यः । अभयं रावणः प्राप्नोत् . . . नृभक्षु सकाशादभयं नैच्छेत्तेष्टवान् । के मम मानुषा इति . . .)**. Comp. also II. 4. 1. ² Absence of danger; e. g. *Rigv.* or *Vājas.*: **इन्द्रः . . . बाधतां द्वेषो अभयं कृणोत सुवीर्यस्य पतयः स्वाम्**. Comp. also II. 4. 2. ³ Bewilderment, negligence [? = प्रमाद; this suspicious meaning is given by the *Śabdaratnāvalī* with the qualification of its occurring 'somewhere': 'प्रमादे ऽपि च कुचचित', where the conjecture 'प्रसादे' which might suggest itself from the meaning 'security or protection' — comp. e. g. also *Mahidh.* on the quoted passage of the *Vājas.* 20. 51. — seems precluded in some measure by the concordance of both E. I. H. Mss. of this Kosha, the one in Devanāg., the other in Bengālī characters]. E. अ neg. and भय.

II. Bahuvr. 1. m.f.n. (-यः-या-यम्) ¹ Free from fear, fearless; e. g. *Bhāṭik.*: **निरगमदभयः पुरुषरिपुपुरात्** (scil. विभीषणः); in the *Upanishads* and in *philosophical* passages of other works based on the doctrine of the latter, the word is applied to that condition of the mind which results from a proper knowledge of the nature of Soul, more esp. from a knowledge of the Soul or of creation not being other than (the neuter) Brahman, hence also it is used as an epithet of (the neuter) Brahman, and of 'knowledge' itself: for the mental condition of fear, arising from birth, change, passion &c., is the result of ignorance; e. g. in the *Taittiriya-Up.*: **यदा ह्येवैष एतस्मिन्नदृश्ये ऽनात्ये ऽनिरुक्ते ऽनिलयने ऽभयं प्रतिष्ठां विन्दते । अथ सो ऽभयं गतो भवति** (where the first **अभयम्** is to be taken as adv. and the second as the noun, see II. 4. 1.); or in the *Bṛihadār. Up.*: **स वा एष महानज आत्माजरो ऽमरो ऽमृतो ऽब्रह्माभयं वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेद (Sāṅkara: यस्माज्जनिप्रभृतिभिस्त्रिभिस्त्रिभिर्भावविकारैर्वर्जितस्तस्मादितरैरपि भावविकारैस्त्रिभिस्तत्कृतैश्च कामकर्ममोहादिभिर्मृत्युरूपैर्वर्जित इत्येतदभयो ऽत एव । यस्माच्चैवं पूर्वोक्तविशेषणस्तस्माज्जयवर्जितः । भयं हि नामाविद्याकार्यम् &c.)**; or *Sāṅkara* in the introd. to the *Talavakāra-Up.*: **न चास्माकं लोकत्रयमनित्यं साधनसाध्यमिष्टं येषामस्माकं स्वाभाविको ऽजो ऽजरो ऽमृतो ऽभयो न वर्धते कर्मणो नो कनीयान्निवृत्तस्य लोक इष्टः**; comp. also *Wilson's Vishṅup.* p. 156, n. 6, where 'fearless' as an epithet of wis-

dom (ज्ञान) is explained by the comm. as 'not dreading agitation or perplexity by ideas of duality: द्वैतस्फूर्तेरभयम्'.

2. m. (-यः) ¹ A proper name of, ² A son of Dharma (righteousness) by Dayā (tenderness, a daughter of Daksha); according to the *Bhāgavata-Pur.* ³ A king of Lankā; acc. to the *Mahāvansā*; (and the epithet of Dushtagāmani and Vartagāmani); comp. *Lassen's Ind. A.* vol. II. pp. 92 ff. 105 ff. and 415. 419 ff. 434. ⁴ A king of Uraśā, the father of Vibhavamati who was the wife of Bhoja (see *Rājatar.* VII. 587., VIII. 16. and *Troyer's transl.*). ⁵ A name of Śiva.

3. f. (-या) The name of several plants: ⁶ Yellow or chebulic myrobolan (*Terminalia chebula* Retz.); *Suśruta* mentions it as an ingredient of medicines given against urinary diseases, leprosy, nervous diseases, also of a decoction used as an antidote for certain poisons; it is given also against a disease of the eye; comp. **हरीतकी**; ⁷ The white **निर्गुण्डी** (श्चेत्निर्गुण्डी); ⁸ Bengal madder (*Rubia mangith* Roxb.); comp. **मज्जिष्ठा**; ⁹ Orris root (*Iris pseudacorus*); called in Mahr. **वेखंड**; ¹⁰ *Andropogon muricatum*; comp. **मृणाल** and **अभय** II. 4. 4. (neuter); ¹¹ = **जया**; ¹² = **जयन्ती**; ¹³ = **काञ्जिका**. [The first of these meanings occurs in several Koshas; the others, b.-h., are taken from the *Niḡhanta-Prak.* which quotes for its authority *Narahari's Chūdamāñij.*]

4. n. (-यम्) ¹ Freedom from fear, fearlessness; comp. I. 1. ² A state of things where there is no danger, public peace, safety, security; e. g. *Yājñav.*: **नातः परतरो धर्मो नृपाणां यद्गणार्जितम् । विप्रेभ्यो दीयते द्रव्यं प्रजाभ्यश्चाभयं सदा**; or *Manu*: **जित्वा संपूजयेद्देवान्ब्राह्मणांश्चैव धार्मिकान् । प्रदद्यात्परिहारांश्च स्वापयेद्भयानि च** (after a victory the king should make a proclamation of peace); sometimes used in the sense of a place of security (comp. **अभयसनि**) or an assurance of safety or immunity (comp. **अभयदक्षिणा**); e. g. *Bhāṭik.*: **केचित्संचुकुटुर्भीता लेजिरे ऽन्ये पराजिताः । संग्रामाद्भयः केचिद्ययाचुश्चापरे ऽभयम्**. Compare I. 2. (N.B. Although there is a logical difference between the *Tatpur.* and *Bahuvr.*, **अभय** n., it will be difficult sometimes to decide whether the author has used the word under the former or the latter category, more esp. in the second meaning 'security', since also the accent would not assist in solving the doubt, as the Bahuvr. adj., for instance, occurs in the Vedas not merely with the udātta on the last and penultimate, but also on the first syllable, i. e. accentuated like the *Tatpur.* n.) ³ The name of the seventh division of the *Plaksha Dwīpa*; according to the *Bhāgavata-Purāna*; (for the others see **शिव**, **यवयस**, **सुभद्र**, **शान्त**, **चेम** and **अमृत**). ⁴ The root of a fragrant gras (*Andropogon muricatum*). E. अ priv. and भय.

अभयगिरि Dwandwa. See **अभयगिरिविहार**. E. **अभय** (a proper name) and **गिरि** (a proper name).

अभयगिरिवासिन् Tatpur. m. (-सी) An inhabitant of the Buddhist monastery *Abhayagiri*; **अभयगिरिवासिनः** is the name of a Buddhist sect, one of three pretending to be founded by Kātyāyana, and one of the four divisions of the *Vaibhāshikas*, (the three other divisions having for founders Rāhula, Upāli and Kāśyapa); for the two other