

sects founded by Kátyáyana see महाविहारवासिन् and जेतवनीय. Comp. अभिधर्म. (See Burnouf's Lotus de la bonne loi II. p. 357 and Lassen's Ind. Alt. II. pp. 457. 1005. 1086.) E. अभयगिरि and वासिन्.

अभयगिरिविहार Karmadh. m. (-रः) The Buddhist monastery Abhayagiri in Anurádhapura which is said to have been founded by the king Vartagámani, in commemoration of a taunt held out to him by a Nighañta Bráhmaña of the name of Giri, when he fled after an unsuccessful encounter with the Damila, the king making a vow to build a monastery if he should be victorious; he called it Abhayagiri from the name of the Bráhmaña (Giri) and the surname Abhaya he had assumed himself. (Comp. Turnour's Maháv. p. 206 and Lassen's Ind. Alt. II. p. 433.) The monastery is famed for the sect which inhabited it (see अभयगिरिवासिन्) and a tope erected in it. (Comp. Wilson's Ariana Antiqua p. 39 and Lassen's Ind. Alt. II. p. 1008.) E. अभय - गिरि and विहार.

अभयङ्कर Tatpur. m. f. n. (-रः-रा-रम्) Freeing from danger or fear, giving safety; also a vaidik epithet of Indra. — इन्द्रस्वामयंकरम् is the ritual name of the Sámaveda verses 1. 171. (= I. 2. 2. 3. 7.), 1. 200. (= I. 3. 1. 1. 7.) and 1. 274. (= I. 3. 2. 4. 2) — E. अभय and कर (ङ्, kṛit aff. खच्), ágama मुम्; (or rather the accus. of अभय and कर, with the udátta on the last syllable).

अभयङ्कृत Tatpur. m. f. n. (-त्-त्-त्) The same as the preceding; e. g. Śatapath.: उरुगव्यूती अभयं कृताविति. E. अभय (in the accus.) and कृत.

अभयजात Tatpur. m. (-तः) The proper name of the chief of a family; his descendant is अभयजात्य; the pupils of the latter are called अभयजाताः. E. अभय and जात 'born without fear or in safety'.

अभयडिण्डिम Tatpur. m. (-मः) ¹A war-drum, ²(Molesw.) A proclamation of re-assurance, a promise of safety and security, as made on taking possession of an enemy's country; (Wilson's Glossary:) a proclamation by beat of drum of general security to all who submit in the case of a captured town or conquered country. E. अभय and डिण्डिम.

अभयद Tatpur. 1. m. f. n. (-दः-दा-दम्) Granting safety, removing fear or danger. Comp. अभयन्द and अभयप्रद.

2. m. (-दः) ¹A Jaina Arhat. ²A proper name: the son of Manasyu (a descendant of Puru) and father of Dhundu (according to the Váyu-Pur.; the son of Manasyu and father of Sudhanwan, according to the Harivansa and Brahma-Pur.; the Vishnu-Pur. reads instead of Abhayada, Bhayada and instead of Dhundu, Sudyumna; comp. Wilson's V. P. p. 447 n. 1. and Lassen's Ind. Alt. I. Anhang p. xx n. 7.).

3. f. (-दा) The name of a plant (Phyllanthus emblica). E. अभय and द.

अभयदक्षिणा Karmadh. f. (-णा) A promise or assurance of protection from danger (which a Brahman may receive from even a Śúdra or any body else except from an unchaste woman, a eunuch, an outcaste and an enemy); e. g. Manu: एधोदकं मूलफलमन्नमभ्युद्यतं च यत् । सर्वतः प्रतिगृह्णीयात्तथाभयदक्षिणाम् (Kulluká: अभयं चात्मचाणाम्

प्रीतिहेतुत्वाद्दक्षिणातुल्यं). E. अभय and दक्षिणा, lit. 'safety, as it were, a present'.

अभयदान Tatpur. n. (-नम्) Assurance of safety or protection. Comp. अभयप्रदान. E. अभय and दान.

अभयनाग Tatpur. m. (-गः) A proper name: a king of Ceylon, the brother of Tishya (called Vyavaháraka-Tishya) whom he killed; he reigned from 231-238 after Christ. (See Turnour's Maháv. p. 228 and Lassen's Ind. Alt. II. p. 1001.) E. अभय and नाग.

अभयन्द Tatpur. m. f. n. (-दः-दा-दम्) Granting safety, removing fear or danger; a surname of the Bodhisattwa Avalokiteśwara. Comp. अभयद. E. अभय (in the accus.) and दद.

अभयपत्र Tatpur. n. (-त्रम्) A written document in assurance of safety, a safe conduct. (A modern term; see Molesw. and Wilson's Glossary.) E. अभय and पत्र.

अभयप्रद Tatpur. m. f. n. (-दः-दा-दम्) The same as अभयद. E. अभय and प्रद.

अभयप्रदान Tatpur. n. (-नम्) The same as अभयदान. E. अभय and प्रदान.

अभययाचन Tatpur. n. (-नम्) Asking for safety or protection. E. अभय and याचन.

अभयवचन Tatpur. n. (-नम्) An assurance of safety. E. अभय and वचन.

अभयवाच् Tatpur. f. (-क्) An assurance of safety. E. अभय and वाच्.

अभयवाण? See अभयवाण.

अभयसनि Tatpur. m. f. n. (-निः-निः-नि) (ved.) Procuring a place of safety, i. e. heaven; according to Mahidhara on Vájas.: आत्मसनि प्रजासनि पशुसनि लोकसन्धभयसनि (scil. हविः; Mah.: अभयसनि । अभयं स्वर्गं मनोति । स्वर्गो वै लोको ऽभयं स्वर्ग एव लोके ऽन्ततः प्रतितिष्ठतीति श्रुतेः). E. अभय and सनि.

अभयानन्द Bahuvr. m. (-न्दः) A proper name: the teacher of Ánandapúrúna, a commentator on the comm. of Śankara on the Bṛihadár. Upanishad. E. अभय and आनन्द.

अभव Tatpur. m. (-वः) ¹Non-existence. ²Cessation of existence, destruction, end. E. अ neg. and भव.

अभवनीय Tatpur. m. f. n. (-यः-या-यम्) The same as अभयवितथ. E. अ neg. and भवनीय.

अभवन्नतयोग I. Karmadh. m. (-गः) (In Rhetoric.) One of the twenty one defects to be avoided in the composition of a sentence (see दोष and वाक्यदोष); viz. not conveying accurately by a sentence the intended sense, ^a by connecting syntactically words which have no logical relation to each other, or ^b by disconnecting syntactically words which are logically connected, or ^c by erring in the mode of connexion; e. g. ^a in the sentence येषां तास्त्रिदशैभदानसरितः पीताः प्रतापोष्मभिलीलापानभुवश्च चन्दनतरुच्छायासु यैः कल्पिताः । येषां ङ्कृतयः कृतामरपतिबोभाः क्षपाचारिणां किं तैस्त्वपरितोषकारि विहितं किंचित्प्रवादोचितम् there is no logical relation between the words in the relative and those in the correlative sentence; or in the sentence अनेन च्छिन्दता मातुः कण्ठं परशुना तव । बद्धस्पर्शः कृपाणो ऽयं लज्जते मम भार्गव, the word परशु, although intended to express the reason, has no logical connexion with the blame