

त्मन् of an imperishable or eternal nature. (-त्मा) the soul or spirit. —वर्गः the class of indeclinable words.

**अव्ययत्वं** Imperishableness.

**अव्ययीभावः** [अनव्ययमव्ययं भवत्यनेन ; अव्यय-त्वि-भू करणे घञ्] 1 N. of one of the four principal kinds of compounds in Sanskrit, an adverbial or indeclinable compound (formed of an indeclinable, i. e. a preposition or an adverb, and a noun); अधिहरि, सतृण &c. —2 Absence of expenditure (owing to poverty); ईदो द्विगुरपि चाहं भजेहं नित्यमव्ययीभावः। तत्पुरुष कर्मधारय येनाहं स्यां बहुव्रीहिः॥ Udb. (which, by the bye, gives the names of compounds in Sanskrit). —3 Unchangeable state, imperishableness.

**अव्यर्थ** *a.* 1 Not useless or fruitless, fruitful, profitable. —2 Effectual, successful.

**अव्यलीक** *a.* 1. Not false, true. —2 Agreeable, having no disagreeable feelings (प्रिय); इत्थं गिरः प्रियतमा इव सोऽव्यलीकाः शुभाव मूतंतनयश्च तदा व्यलीकाः Si. 5. 1.

**अव्यवधान** *a.* 1. Close, immediate, without any intervening object, direct. —2 Not screened or concealed, open. —3 Not covered, bare (as ground). —4 Careless, inattentive. —नं Carelessness; \*ता, \*त्वं contiguity; carelessness.

**अव्यवहित** *a.* = अव्यवधान (1) above.

**अव्यवस्थ** *a.* 1 Not fixed, moving, unstable; स्थलारविद्विभ्रियमव्यवस्थां Ku. 1.33. —2 Unlimited. —3 Unsettled, indiscriminate; भंगं जयं चापतुरव्यवस्थां R. 7.54; disorderly, irregular. —स्था 1 Irregularity, deviation from established rule; किमव्यवस्थां चलिताऽपि केशवः Si. 12. 36. —2 An incorrect opinion given on a point of religious or civil law.

**अव्यवस्थित** *a.* 1 Not conformable to law or practice, unacquainted with the law or custom. —2 Ill-regulated, fickle, unstable; अव्यवस्थिताच्चित्तस्य प्रसादोपि भयंकरः Niti. 9 —3 Not in due order, unmethodical.

**अव्यवहार्य** *a.* 1 Not entitled to eat, drink, or commune in general with people of the same caste, ex-

communicated. —2 Not to be made the subject of litigation.

**अव्यसन** *a.* Free from evil practices, not vicious, moral. —नं Absence of vice, morality, virtue.

**अव्यस्त** *a.* 1 Undecomposed, simple. —2 Not separated, collected.

**अव्याकृत** *a.* 1 Not developed, not manifest; तद्धै तत्त्वव्याकृतमासीत्, इहं नामरूपाभ्यामव्याकृतं. S. B. —2 Not decomposed, elementary. —तं (In Vedānta phil.) 1 An elementary substance from which all things were created (considered identical with Brahma.) —2 (In Śān. phil.) The prime germ of nature (प्रधान).

**अव्याख्या, -ख्यानं** Want of clearness or explanation, obscurity.

**अव्याख्यात** *a.* Unexplained, obscure.

**अव्याख्येय** *a.* 1 Inexplicable, unintelligible. —2 Not requiring explanation, easy.

**अव्याज** *a.* Free from guile or fraud. —जः, —जं 1 Absence of guile or fraud, honesty. —2 Simplicity, artlessness; oft. in comp. with सुंदर, मनोहर &c. in the sense of 'artlessly', 'naturally'; इहं किलाव्याजमनोहरं वपुः S. 1. 18; M. 2.14; \*रु-तिवं प्रेम K. 175.

**अव्यापक** *a.* 1 Not comprehensive. —2 Not spread over or pervading the whole; not an invariable concomitant, special, individual, peculiar; \*ता, \*त्वं non-comprehensiveness, speciality, individuality.

**अव्यापिन्** *a.* Not comprehensive, not invariably concomitant, special, individual. —2 Partial, limited.

**अव्याप्त** *a.* 1 Not pervaded, peculiar, special. —2 Limited.

**अव्याप्तिः** *f.* 1 Inadequate extent or pervasion of a proposition. —2 Non-inclusion or exclusion of a part of the thing defined, one of the three faults of a definition; लक्ष्यैकदेशे लक्षणस्यावर्तनमव्याप्तिः यथा शिक्षासूत्रवान् ब्राह्मणः इत्यस्य संन्यासिन्यव्याप्तिः, तस्य ब्राह्मणत्वेपि शिक्षासूत्रस्वाभावात्.

**अव्याप्य** *a.* Not extending to the whole circumstances, not pervading the whole extent; वद्विधमव्याप्यः. —Comp. —वृत्तिः *f.* (In Vais. phil.) a category of limited application, partial inherence with regard to

time or space, as pleasure, pain &c.; अव्याप्यवृत्तिः क्षणिको विशेषगुण इत्यनेन Bhāṣā P. 27.

**अव्यापार** *a.* Having no work, unemployed. —रः 1 Cessation from work, state of being unemployed. —2 A business not practised or understood. —3 Not one's own business; अव्यापारेषु व्यापारं कृ to meddle with affairs not one's own (which do not concern one).

**अव्यायाम** *a.* Having no exercise. —मः Non-exertion, absence of fatigue from exertion.

**अव्यायत** *a.* Not occupied; not detached.

**अव्याहत** *a.* Not broken or interrupted, unobstructed; obeyed; अनुख्याहताज्ञा R. 19. 57. —तं A true or uncontradicted statement.

**अव्युत्पन्न** *a.* 1 Not proficient, inexperienced, not practised, ignorant; अव्युत्पन्नो बालभावः K. 196. —2 Having no proper or regular derivation (as a word) (अवयवार्थशून्य), उणादयोऽव्युत्पन्नाः प्रातिपदिकं. —जः A person not versed in the grammar, idiom &c. of a language, a smattering or superficial linguist (शब्दावयवार्थानभिज्ञोऽवैयाकरणः).

**अव्रण** *a.* Without wounds or scars or rents, unhurt, sound. —णं One of the four diseases of the eye.

**अव्रत** *a.* Not observing (the prescribed) religious rites or obligations; अव्रतानाममंत्राणां जातिमात्रोपजीविनामसहस्रशः समेतानां परिषत्त्वं न विद्यते॥ Ms. 12. 114; 3. 170; 10. 20.

**अव्रत्यं** [व्रताय हितं, यत् न. त.] Violation of religious duties, offence against the rule of an ascetic.

**अश्** I. 5 A. [अवृते, आनशे, आशित-आष्ट, आशिता-अष्ट, अशिष्यते-अश्यते, अशितुं-अष्टुं, अशित-अष्ट] 1 To pervade, fill completely, penetrate; खं प्रावृषेण्यैरिव चानशेऽब्देः Bk. 2. 30; सद्विगदनुवाचनमिव विश्वमोजसा Ki. 12. 21; Si. 17. 46, 65. —2 To reach, go or come to, arrive at, attain to; सर्वमानन्वमदनुते Y. 1. 260. —3 To get, gain, obtain, enjoy, experience; अत्युत्कटैः पापपुण्यैरिहैव फलमदनुते H. 1. 83; उदयमस्तमयं च रघूद्वहादुभयमानशिरे वसुधाधिपाः R. 9. 9; न वैदफलमदनुते Ms. 1. 109; 4. 149; 5. 46; अर्थज्ञ इत्सकलं भद्रमदनुते Nir.; फलं