

moving. — **yonī-ja**, m. 'born from Ajana,' N. of Dakṣha.

Ajani, *is*, f. a path, road, Nir.

अजन 2. **a-janā**, mfn. destitute of men; desert; (*as*), m. an insignificant person.

A-janani, *is*, f. (generally used in cursing), non-birth, cessation of existence; *ajanani astu tasya*, 'may he cease to exist!' Pāṇ. iii, 3, 112.

A-janya, mfn. improper to be produced or born; unfit for mankind; (*am*), n. any portent unfavourable to mankind, as an earthquake.

अजन्त **aj-anta**, mfn. See 2. *ac*.

अजप 1. **a-japa**, *as*, m. (√*jap*), one who does not repeat prayers; a reciter of heterodox works, L.; (*ā*), f. the mantra or formula called haṃsa (which consists only of a number of inhalations and exhalations).

अजप 2. **aja-pa**, m. See 1. *ajā*.

अजम्भ **a-jambha**, *as*, m. 'toothless,' a frog.

अजय **a-jaya**, *as*, m. non-victory, defeat; (mfn.), unconquered, unsurpassed, invincible; (*as*), m., N. of Vishnu; of a lexicographer; of a river; (*ā*), f. hemp; N. of a friend of Durgā; Māyā or Illusion.

A-jayya, mfn. invincible; improper to be won at play.

अजर **a-jāra**, mfn. (√*jri*), not subject to old age, undecaying, ever young; (*ā*), f. the plants Aloe Perfoliata and Jirapañhī; the river Sarasvatī. **A-jarāmara**, mfn. undecaying and immortal, MBh.

A-jaraka, *as*, *am*, m.n. indigestion.

A-jarat, mfn. not decaying, VS.

A-jarayū, mfn. not subject to old age, RV. i, 116, 20.

A-jaras, another form for *a-jara*, used only in some cases, L.

A-jaryā, mfn. not subject to old age or decay, ŚBr.; not friable, not digestible; (*am*), n. friendship.

अजवस् **a-javās**, mfn. not quick, inactive, RV. ii, 15, 6.

अजस्र **ā-jasra**, mfn. (√*jas*), not to be obstructed, perpetual, RV. &c.; (*am* [gaṇa svar-ādi, &c.] or *ena* [RV. vi, 16, 45]), ind. perpetually, for ever, ever.

अजहत् **a-jahat**, mfn. (pr. p. √3. *hā*), not dropping or losing (in comp.) — **svārthā**, f. a rhetorical figure (using a word which involves the meaning of another word previously used, as 'white ones' for 'white horses,' 'lances' for 'men with lances'). **Ajahal-liṅga**, m. (in Gr.) a noun which does not drop its original gender, when used as an adjective.

अजा **ajā**, f. a she-goat. See 1. *ajā*.

अजागर **a-jāgara**, mfn. not awake, not wakeful, L.; (*as*), m. the plant Eclipta or Verbesina Prostrata.

अजाजि **ajāji**, *is*, or *ajājī*, f. Cuminum Cyminum; Ficus oppositifolia; Nigella Indica.

अजात **ā-jāta**, mfn. unborn, not yet born, not yet developed. — **kakud**, m. a young bull whose hump is yet undeveloped, Pāṇ. v, 4, 146, Sch. — **paksha**, mfn. having undeveloped wings. — **lo-man**, mf(mn) n. or — **vyāñjana**, mfn. whose signs of puberty are not yet developed. — **vyava-hāra**, m. having no experience of business, a minor, a youth under fifteen. — **śatru** (*ājāta*-), mfn. having no enemy; having no adversary or equal (Indra), RV.; (*us*), m., N. of Śiva, of Yudhishtira, of a king of Kāśī, of a son of Śamika, of a son of Vidmīsāra or Bimbisāra (contemporary of Śākya-muni). **Ajātānuśaya**, mfn. having no regret. **Ajātāri**, m. having no enemy, Yudhishtira, Śiś.

अजानत् **a-jānat**, mfn. (pr. p. √*jñā*), not knowing, unaware.

अजानि **a-jāni**, *is* [AV.], or *a-jānika* [L.], *as*, m. having no wife.

अजामि **ā-jāmi**, mfn. not of kin, not related, RV.; (in Gr.) not corresponding, Nir.; (*i*), n. '(cohabitation) not allowed between relations,' incest, RV. — **tā** (*ājāmi*-) [ŚBr.], f. or — **tva** [TBr.], n. not uniformity, variation.

अजायमान **ā-jāyamāna**, mfn. (√*jan*), not being born, not subject to birth, VS.

अजिका **ajikā**, f. See *ajaka*.

अजित **a-jita**, mfn. not conquered, unsubdued, unsurpassed, invincible, irresistible; (*as*), m. a particular antidote; a kind of venomous rat; N. of Vishnu; Śiva; one of the Saptarshis of the fourteenth Manvantara; Maitreya or a future Buddha; the second of the Arhats or saints of the present (Jaina) Avasarpinī, a descendant of Ikshvāku; the attendant of Suvidhi (who is the ninth of those Arhats); (*ās*), m. pl. a class of deified beings in the first Manvantara. — **keśa-kambala**, m., N. of one of the six chief heretical teachers (mentioned in Buddhist texts as contemporaries of Buddha). — **balā**, f., N. of a Jaina deity who acts under the direction of the Arhat Ajita. — **vikrama**, *as*, m. 'having invincible power,' N. of king Candragupta the second. **Ajitātman**, mfn. having an unsubdued self or spirit. **Ajitāpīḍa**, m. having an unsurpassed crown; N. of a king, Rājat. **Ajitēndriya**, mfn. having unsubdued passions.

अजिन **ajina**, *am*, n. (probably at first the skin of a goat, *aja*); the hairy skin of an antelope, especially a black antelope (which serves the religious student for a couch, seat, covering, &c.); the hairy skin of a tiger, &c.; (*as*), m., N. of a descendant of Prithu, VP. — **pattrā** or — **pattri** or — **patrikā**, f. a bat. — **phalā**, f., N. of a plant, (gaṇa *ajādi*, q. v.) — **yonī**, m. 'origin of skin,' an antelope, deer. — **vāsīn**, mfn. clad in a skin, ŚBr. — **sandhā**, m. one who prepares skins, a furrier, VS.

अजिर **ajirā**, mfn. (√*aj*), agile, quick, rapid; (*ām*), ind. quickly; RV.; AV.; VS.; (*as*), m., N. of a Nāga priest, PBr.; (*ā*), f., N. of Durgā; of a river; (*am*), n. place to run or fight in, area, court, R. &c.; the body; any object of sense, air, wind; a frog; L. — **vatī**, f., N. of the river on which the town Śrāvastī was situated, Pāṇ. vi, 3, 119 & vi, 1, 220, Sch. — **śocis** (*ajirā*-), m. having a quick light, glittering, N. of Agni, of Soma, RV. **Ajirādi**, a gaṇa of Pāṇ. (vi, 3, 119). **Ajirādhi-rājā**, m. 'an agile emperor,' death, AV.

Ajirāya, Nom. *Ā. ajirāyate*, to be agile or quick, RV. viii, 14, 10.

Ajiriya, mfn. connected with a court &c., (gaṇa *utkarādi*, q. v.)

अजिह्व **a-jihva**, mfn. not crooked, straight; honest, upright, Mn. &c.; (*as*), m. a frog (perhaps for *a-jihva*), L.; a fish, L. — **ga**, mfn. going straight; (*as*), m. an arrow. **Ajihmāgra**, mfn. having a straight point.

अजिह्व **a-jihva**, mfn. tongueless; (*as*), m. a frog, L.

अजीकव **ajikava**, *am*, n. Śiva's bow, L. See *ajakava*.

अजीगर्त **a-jigarta**, *as*, m. 'that has nothing to swallow,' N. of a Rishi, Śunaḥsepha's father.

अजीत **ā-jita**, mfn. (√*jyā*, usually *jina*), not faded, not faint, AV.; TS., &c. — **punarva-nya**, n. 'asking the restitution of an object which has in fact not been lost,' N. of a twofold rite to be performed by Kshatriyas, AitBr.

A-jīti, *is*, f. the state of being uninjured, RV.; TS. &c.; cf. *ā-jyāni*.

अजीर्ण **a-jirṇa**, mfn. (√*jri*), not decomposed; unimpaired; undigested; (*am*), n. indigestion.

A-jirṇi, *is*, f. indigestion, L.

A-jirṇin, mfn. suffering from indigestion.

A-jirṭi, *is*, f. indigestibility.

अजीव **a-jīva**, mfn. lifeless.

A-jīvat, mfn. not living, destitute of a livelihood, Mn.

A-jīvana, mfn. destitute of a livelihood, AV.

A-jīvani, *is*, f. non-existence, death; *ajīvanis tasya bhūyāt*, 'may death befall him!' Pāṇ. iii, 3, 112, Sch.

A-jīvita, *am*, n. non-existence, death.

अजुगुप्सित **a-jugupsita**, mfn. not disliked.

अजुर **a-jūr**, mfn. (√*jur*), not subject to old age or decay, RV. viii, 1, 2.

A-juryā (3; once 4, RV. vi, 17, 13), id., RV.

A-jūryat, mfn. not subject to old age, RV. iii, 46, 1 & v, 42, 6.

अजुष्ट **ā-jushṭa**, mfn. not enjoyed, unsatisfactory, RV.

A-jushṭi, *is*, f. non-enjoyment, feeling of disappointment, RV.

अजेतव्य **a-jetavya**, mfn. invincible.

A-jeya, mfn. invincible; N. of a prince, MBh.; (*am*), n., N. of a kind of antidote.

अजोष **ā-josha**, mf(ā) n. not gratified, insatiable, RV. i, 9, 4.

A-joshya (4), mfn. not liked, not welcome, RV. i, 38, 5.

अजुका **ajjukā**, f. (in the drama) a courtesan.

अज्झटा **ajjhaṭṭa**, f. the plant Flacourtia Cataphracta (= *ajāṭṭa* and *ajāḍṭa*).

अज्जल **ajjhala**, *as*, m. a burning coal.

अज्ञ **a-jñā**, mfn. (√*jñā*), not knowing; ignorant, inexperienced; unconscious; unwise, stupid. — **tā**, f. or — **tva**, n. ignorance.

Ajñākā or **ajñikā**, f. an ignorant woman, Pāṇ. vii, 3, 47.

A-jñāta, mfn. unknown; unexpected; unaware; (*am*), ind. without the knowledge of, MBh. — **kula-śīla**, mfn. whose lineage and character are unknown. — **keta** (*ājñāta*-), mfn. having unknown or secret designs, RV. v, 3, 11. — **bhukta**, mfn. eaten unaware, Mn. — **yakshmā**, m. an unknown or hidden disease, RV. x, 161, 1; AV. — **vāsa**, mfn. whose dwelling is unknown. — **śīla**, mfn. whose character is unknown.

Ajñātaka, mfn. unknown, (gaṇa *yāvādi*, q. v.)

A-jñāti, *is*, m. not a kinsman, not related, Mn.

A-jñātvā, ind. not having known or ascertained.

A-jñāna, *am*, n. non-cognizance; ignorance, (in philosophy) spiritual ignorance (or a power which, consisting of the three Guṇas *sattva*, *rajas*, and *tamas*, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality); Prakṛiti, Māyā, Illusion; (mfn.), ignorant, unwise; (*āt*), ind. unawares, ignorantly. — **kṛita**, mfn. done inadvertently. — **tas**, ind. unawares, inadvertently. — **tā**, f. or — **tva**, n. ignorance. — **bandhana**, n. the bond of ignorance.

A-jñānin, mfn. ignorant, unwise.

A-jñās, mfn. having no kindred, RV. x, 39, 6.

A-jñeya, mfn. unknowable, unfit to be known.

अज्ज **ājma**, *as*, m. (√*aj*), career, march, RV. [cf. Gk. *ὄγμος*].

Ajman, *a*, n. career, passage, battle, RV.; AV. [Lat. *agmen*].

Ajra, *as*, m. a field, a plain, RV. [Lat. *ager*; Gk. *ἀγρός*: cf. *ajira*].

Ajryā (3), mfn. being in or connected with a field or plain, RV. x, 69, 6.

Ajvin, mfn. (√*aj*), active, agile, used in a sacrificial formula, ĀśvŚr.

अज्यानि **ā-jyāni**, *is*, f. the state of being uninjured, AV. (cf. *ā-jīti*); (*ajyānayas*), nom. pl., N. of certain offerings, TBr., ĀpŚr.

A-jyeyā-tā, f. state of anything which is not to be hurt or overpowered, ŚBr.

अज्येष्ठ **a-jyeshṭhā**, mfn. not the oldest or best; (*ās*), nom. pl. of which none is the eldest (the Maruts), RV. v, 59, 6 & 60, 5; cf. *ā-kanishṭha*. — **vṛitti**, mfn. not behaving as the eldest brother [Mn. ix, 110], or (*ajyeshṭha-vṛitti*) behaving like one who has no elder brother.

अञ्ज 1. *añc* (connected with √*ac*, q. v.), cl. I. P. *Ā. āñcati*, °*te*, *ānañca*, °*ce*, *añci-shyati*, °*te*, *añcitum*, to bend, curve, incline, curl; to reverence (with inclined body), to honour; to tend, move, go, wander about; to request, L.: cl. 10. or Caus. *añcayati*, to unfold, make clear, produce: Desid. P. *Ā. āñcicishati*, °*te*, to be desirous of bending: Pass. *añcyate* or *acyate*, to be bent.

2. **Añc**, only ifc., turned to, going or directed towards; see *akudhryāñc*, *āvāñc*, *ūdañc*, *deva-dryāñc*, &c.

Añca, 'curling' (of the hairs of the body, thrill of rapture), only at the end of *romāñca*, q. v.