

Abhisṣṭi, *is*, f. wish, PBr.

Abhy-eshana, *am*, n. (only for the explan. of *abhishṣṭi*) approaching (either in a friendly or hostile manner), Sāy. on RV. vii, 19, 8 & i, 9, 1; desiring, wishing for, Sāy. on RV. i, 116, 11 & iv, 11, 4.

Abhy-eshanīya, *mfn.* (only for the explan. of *abhishṣṭi*) to be desired, Sāy. on RV. i, 119, 8.

अभीषङ्ग *abhī-shaṅga*. See *abhī-shaṅj*.

अभीषह *abhī-shāh*. See *abhī-shah*.

अभीषद्रोण *a-bhīshma-droṇa*, *mfn.* without Bhishma and Droṇa, Venīs.

अभीसार *abhī-sāra*. See *abhī-√sri*.

अभुक्त *a-bhukta*, *mfn.* uneaten; unenjoyed, unused, unexpended; one who has not eaten, enjoyed or expended. — **pūrva**, *mfn.* what has not been enjoyed before, MBh. xii, 180, 32. — **vat**, *mfn.* one who has not eaten, MBh.; Suśr.

A-bhūj, *mfn.* one who has not experienced or enjoyed, RV. x, 95, 11.

A-bhujishya, *as*, *ā*, m. f. not liberal, stingy, ŚāṅkhŚr.; not a servant. **Abhujishyā-tva**, n. the state of a woman who lives independently, Mṛicch.; (cf. *a-bhaujishya*.)

A-bhuñjat, *mfn.* not being useful to, not liberal, stingy, RV. i, 120, 12 & viii, 1, 6; not eating.

A-bhuñjana, *mfn.* not eating, fasting, R.; Gaut.

अभुग्न *a-bhugna*, *mfn.* not bent, straight; free from disease, well.

अभुज *a-bhujā*, *mfn.* armless, maimed.

अभुव *a-bhūva*, *am*, n. (*√bhū*), 'no real or common being,' a monster, MaitrS.; (cf. *a-bhūva*.)

A-bhū, *ūs*, m. 'unborn,' N. of Vishnu, L.

A-bhūta, *mfn.* whatever has not been or happened. — **tadbhāva**, m. the becoming or changing into anything which one has not been before, Pāṇ. iii, 1, 12, Comm. — **tva**, n. 'the state of not having existed or happened any time,' impossibility, Comm. on Kāvyaḍ. — **doṣha**, *mfn.* faultless. — **pūrva**, *mfn.* unprecedented, R. &c. — **prādurbhāva**, m. the becoming manifest of what has not been before. — **rajas**, *asas*, m. pl., N. of a class of deities (supposed to have existed in the fifth Manvantara), VP. — **śatru**, *mfn.* having no enemy. **Abhūtārtha**, *as*, m. anything unheard of or impossible, Sāh. (v. l.). **Abhūtāharāṇa**, *am*, n. relating anything which in fact has not happened, a wrong account (given for deceiving or puzzling anybody), Sāh.; Daśar. &c.

A-bhūti, *is*, f. non-existence, ŚBr. xiv; 'want of power,' wretchedness, AV.; VS.; mischief, calamity, MBh.

अभूमि *a-bhūmi*, *is*, f. non-earth, anything but earth, KātyŚr.; no proper place or receptacle or object for (gen.), Śāk. &c. — **ja**, *mfn.* produced in unfit or unsuitable ground, Suśr. — **sāhvaya**, m. 'named *a-bhūmi* (*bhūmi* = *dharā*, earth), i. e. *a-dhara*, lip, Kāvyaḍ.

अभूयःसंनिवृत्ति *a-bhūyah-sannivṛitti*, *is*, f. no return any more, Ragh. x, 28.

A-bhūyishṭha, *mfn.* few, scanty.

A-bhūri, *mfn.* few, some.

अभूष *a-bhūsha*, *mfn.* unadorned, Bhaṭṭ.

A-bhūshita, *mfn.* id.

अभृत *a-bhṛita*, *mfn.* not receiving hire, not paid, Mn. viii, 231.

A-bhṛitaka, *mfn.* id., MBh. vii, 4463.

A-bhṛityātman, *mfn.* 'not behaving as a servant,' disobedient towards (loc.), Kād.

अभृश *a-bhṛiśa*, *mfn.* not much, little, few.

अभेद *a-bheda*, *as*, m. non-fracture, compactness, closeness of array, RPrāt. &c.; absence of difference or distinction, identity; (*mfn.*) not different, identical, VP.

A-bhedaka, *mfn.* not dividing, not causing any distinction, Pat.

A-bhedin, *mfn.* not different, Sarvad.

A-bhedya, *mfn.* not to be divided or broken or pierced; indivisible; not to be betrayed (as a secret formula), Bhp.; (*am*), n. a diamond, L. — **tā**, f. or **-tva**, n. [R.] indivisibility, impenetrability.

अभोक्त *a-bhoktri*, *mfn.* not enjoying, not using, abstemious.

A-bhoktavya, *mfn.* not to be enjoyed or used.

A-bhoga, *as*, m. non-enjoyment, Megh. &c.

Abhog-ghān, m (nom. pl. *-ghānas*) *fn.* (fr. *a-bhoj* = *ā-bhuñjat*), killing the stingy, RV. i, 64, 3.

A-bhogya, *mfn.* not to be enjoyed, Megh. (v. l. for *a-bhoga*, q. v.); not to be enjoyed sexually, MBh. xiii, 4529.

A-bhojana, *am*, n. not eating, fasting, KātyŚr.; Mn. &c.; (*āni*), n. pl. id., Kathās.

A-bhojita, *mfn.* not fed, not feasted.

A-bhojin, *mfn.* not eating, fasting.

A-bhojya, *mfn.* uneatable, Hariv.; not to be eaten, prohibited as food, Gaut. &c.; one whose food is not allowed to be eaten, Mn. xi, 152.

A-bhojyāna, *mfn.* one whose food is not allowed to be eaten, Mn. iv, 221.

A-bhaujishya, *am*, n. 'not the state of a servant,' independence, Suparṇ.; (cf. *a-bhujishya* s. v. *a-bhukta*.)

अभौतिक *a-bhautika*, *mfn.* not relating to or produced by the gross elements, not material, Comm. on Nyāyad. &c.

अभ्यग्नि *abhy-agni*, *is*, m., N. of a son of Etaśa or Aitaśa, AitBr.; KaushBr.; (*i*), ind. towards the fire, Pāṇ. ii, 1, 14, Sch.

अभ्यग्रा *abhy-agra*, *mf(ā)n.* having the point turned or directed towards (acc.), ĀpŚr.; quick, KaushBr.; ŚāṅkhŚr.; constant, perpetual, Āp.; fresh (as blood), Bhaṭṭ.; near, L.; (*am*), n. proximity, L.

अभ्यघाय *abhy-aghāya*, *Nom. P. -aghāyāti*, to intend to injure, AV. vii, 70, 3.

अभ्यङ्क *abhy-aṅka*, *mf(ā)n.* recently marked (as cattle), Pāṇ. ii, 1, 14, Kāś.

अभ्यञ्ज *abhy-aj* (*√aj*), (Imper. or Subj. I. du. *-ājāva*) to combine, unite, RV. i, 179, 3.

अभ्यञ्ज *abhy-√añj*, P. to smear, anoint, TS.; AitBr. &c.: *Ā.* to anoint one's self: *Ā.* (3. pl. *abhy añjate*) to decorate, RV. ix, 86, 43: *Ā.* *-añkté*, to decorate one's self, TS. (quoted in Pāṇ. ii, 3, 62, Kāś.); (in Pass. sense; p. *-añjānd*) to be decorated, RV. ii, 8, 4.

Abhy-akta, *mfn.* oiled, anointed, ŚBr.; Mn. iv, 44, &c.; decorated, AV. x, 1, 25.

Abhy-aṅga, *as*, m. rubbing with unctuous substances, inunction, Mn. ii, 178, &c.; unguent, Suśr. &c.

Abhy-añjaka, *mfn.* (ifc.) rubbing (the feet) with unctuous substances, Kathās.

Abhy-añjana, *am*, n. rubbing with unctuous substances, inunction (especially of the feet, once [Bhp.] said of the hairs), KātyŚr.; Mn. &c.; unguent (used for rubbing the feet; cf. *añjana*), ŚBr. &c.; (5) ornament, embellishment, RV.

Abhy-añjanya, *mfn.* whose feet are to be rubbed with unguents, TBr.

Abhy-añjya, *mfn.* to be rubbed with unguents (as a foot), Kathās.

अभ्यतिक्रम *abhy-ati-√kram* (ind. p. *-kramya*; Inf. *-krāntum*) to step over, walk through, R.; to overpower, MBh. xiv, 1551; to transgress, violate, MBh. i, 199.

अभ्यतिक्षर *abhy-ati-√kshar* (impf. *-aksharat*) to flow over to (acc.), TBr.; AitBr.

अभ्यतिगत *abhy-atita*, *mfn.* (*√at*), one who has walked towards (acc.), one who visits (used for the etym. of *atithi*), Nir.

अभ्यतिनी *abhy-ati-√nī*, to bring or place upon (loc.), Kauś.

अभ्यतिरिच *abhy-ati-√ric*, Pass. *-āti-ricyate* or *-āti-ricyāte* (Subj. *abhy-āti-ricyātai*; Pot. *-āti-ricyeta*) Ved. to remain for the sake of (acc.), TS.; ŚBr. &c.

अभ्यतिवद् *abhy-ati-√vad*, P. (= *ati-√vad*, q. v.) 'to speak louder or better,' surpass in disputing, PBr.

अभ्यतिवृत् *abhy-ati-√vrit*, *-vartate*, to drive past, MBh. vii, 1391 (v. l.)

अभ्यतिसृज *abhy-ati-√srij* (I. pl. *-āti-srijāmas*) to let pass, AV. x, 5, 15 = xvi, 1, 5.

अभ्यती *abhy-ati* (*√i*), (ind. p. *-atītya*) to pass over (acc.), R.; to get through towards (acc.), ŚBr.

Abhy-atita, *mfn.* passed away (as time), MBh. iii, 12547; dead, Mn. iv, 252; MBh. vii, 1061.

अभ्यत्यञ्ज *abhy-aty-√rij*, to carry over or transfer upon (acc.), AitBr.

अभ्यधिक *abhy-adhika*, *mf(ā)n.* surpassing (in number, power, kind), R.; exceeding the common measure, pre-eminent, extraordinary, MBh. &c.; superior to, more excellent than, having more authority or power than, more than (abl. or instr. or in comp.), MBh. &c.; augmented by (abl. [VarBrS.] or instr. or in comp.); (*am*), ind. exceedingly, MBh. xiii, 580, &c.

अभ्यध्वम् *abhy-adhvam*, ind. upon the way, KātyŚr.; (*é*), loc. ind. on the way, AV. iv, 28, 2.

अभ्यनुज्ञा 1. *abhy-anu-√jñā*, to assent to, approve, allow, permit, concede, MBh. &c.; to authorize, direct, MBh. ii, 1225; to allow one to depart, dismiss, MBh. &c.; (ind. p. *-jñāya*; Inf. *-jñātum*) to take leave, ask for leave to depart, MBh. xiv, 146; R.: Caus. (ind. p. *-jñāpya*; fut. p. *-jñāpayishyat*) to ask for leave to depart, MBh.

2. **Abhy-anujñā**, f. (ifc. f. *ā*) assent, approval, Ragh. ii, 69; Nyāyad.; authorization, permission, RPrāt.; ĀsvGr.; granting leave of absence, dismissing, R. &c.

Abhy-anujñāta, *mfn.* assented to, approved, Mn. ii, 1; authorized, allowed to, MBh. &c.; (*an-*, neg.) Mn. ii, 229; favoured by (instr.), R. iii, 36, 19; allowed to depart, dismissed, MBh. &c.

Abhy-anujñāna, *am*, n. assenting to, approval, Comm. on Nyāyad.; authorization, permission, R. i, 3, 14.

Abhy-anujñāpana, *am*, n. causing to assent to.

अभ्यनुप्रश् *abhy-anu-√prach*, to inquire after, ask for, MBh. xii, 1933 & xiii, 2169.

अभ्यनुमुद् *abhy-anu-√mud*, Caus. (perf. Pass. p. *-modita*; p. necess. *-modanīya*) to assent to, approve of, MBh. i, 4447; Inscr.

अभ्यनुयुज् *abhy-anu-√yuj* (ind. p. *-yujya*) to apply to, ask, MBh. xii, 5667.

अभ्यनुवच् *abhy-anu-√vac* (perf. *-anūvāca*) to declare or state or utter with reference to (acc.), AitBr.: Pass. (3. pl. *-anūcyante*) to be referred to by some statement or verse, ŚBr.

Abhy-anūkta, *mfn.* stated or uttered with reference to (acc.), ŚBr.; AitBr.; ChUp.; (cf. *abhy-ukta*.)

अभ्यनुवद् *abhy-anu-√vad*, P. (= *abhy-anu-√vac*) to utter with reference to (acc.), ŚBr.

अभ्यनुशास् *abhy-anu-√śās* (Imper. I. p. *-śāsāni*) to indicate, denote, ChUp.

अभ्यनुसृ *abhy-anu-√sri* (ind. p. *-sṛitya*, v. l. *-sṛijya*) to learn by investigating, Hariv. 1440.

अभ्यनुसृज् *abhy-anu-√srij* (ind. p. *-sṛijya*) id., ib.

अभ्यन्तर *abhy-antara*, *mf(ā)n.* interior, being inside of, included in (loc.; gen. or in comp. [cf. *gaṇābhyanantara*]), MBh. ii, 2282, &c.; initiated in, conversant with (loc.), R.; Megh.; next, nearly related, intimate, Pañcat.; (*am*), n. inner part, interior, inside, middle, Śāk. &c.; (generally loc.; ifc.) interval, space of time, Mṛicch.; Pañcat.; Hit.; (*am*), ind. (ifc.) into, Kathās. &c. — **kalā**, *ās*, f. pl. the secret arts or the arts of coquetry, Daś. — **tas**, ind. in the interior, inwards, Suśr. — **doṣha-kṛit**, *mfn.* 'doing a wrong to one's own land,' raising a sedition or mutiny, VarBrS. **Abhyantarāyāma**, m. curvature of the spine by spasm, emprosthenos, Suśr.; (cf. *bāhyāyāma*.)

Abhy-antaraka, *as*, m. an intimate friend, L. **Abhyantari** (for *abhyantara* in comp. with *√I. kri* and its derivatives). — **karāṇa**, n. initiating in (loc.), Daś. — *√I. kri*, to put between, insert, Pat. — **kṛita**, *mfn.* initiated in (loc.), R.; made intimate, Pañcat.

अभ्यपक्रम *abhy-apa-√kram*, *-krāmati*, to go away towards (acc.), ŚBr.; (aor. Subj. 2. sg. *-āpakramīś*) to come up to, AV. xii, 2, 18.