

Abhishti, *is*, f. wish, PBr.
Abhy-eshana, *am*, n. (only for the explan. of *abhishti*) 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-eshaniya, mfn. (only for the explan. of *abhishti*) to be desired, Sāy. on RV. i, 119, 8.
अभिषङ्ग *abhi-shaṅga*. See *abhi-shaṅj*.
अभिषह *abhi-sháh*. See *abhi-shah*.
अभिषद्रोण *a-bhishma-droṇa*, mfn. without Bhishma and Droṇa, Vepf.
अभिसार *abhi-sāra*. See *abhi-√sri*.
अभुक्ता *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-bhuj, 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-bhujishya*.)
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, *īs*, m. 'unborn,' N. of Vishṇu, 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. — **dosha**, 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.) **Abhūtāharana**, *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-bhūyaḥ-saṁnivṛitti*, *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.
अभृता *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-bhedyā, 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.

अभोक्त्र *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-gān, 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-anka*, mf(ā)n. recently marked (as cattle), Pāṇ. ii, 1, 14, Kās.
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, Kās.); (in Pass. sense; p. -*añjānā*) to be decorated, RV. ii, 8, 4.
Abhy-ākta, 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. -*aksharāt*) to flow over to (acc.), TBr.; AitBr.
अभ्यतिता *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. -*dti-ricyate* or -*ati-ricyāte* (Subj. *abhy-ati-ricyātai*; Pot. -*dti-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* (1. pl. -*ātī-srijāmas*) to let pass, AV. x, 5, 15 = xvi, 1, 5.

अभ्यती *abhy-ati* (*√i*), (ind. p. -*atitya*) 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.
अभ्यत्युज्ज *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. [VarBṛS.] 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 I. *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.; ĀśvGr.; 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.
अभ्यनुप्रश्न *abhy-anu-√prach*, to inquire after, ask for, MBh. xii, 1933 & xiii, 2169.
अभ्यनुमुद् *abhy-anu-√mud*, Caus. (perf. Pass. p. -*modita*; p. necess. -*modaniya*) to assent to, approve of, MBh. i, 4447; inscr.
अभ्यनुयुज्ज *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.
अभ्यनुशास *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.
अभ्यनुसृज्ज *abhy-anu-√srij* (ind. p. -*srijya*) id., ib.
अभ्यन्तर *abhy-antara*, mf(ā)n. interior, being inside of, included in (loc.; gen. or in comp. [cf. *ganābhyantara*]), 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. — **dosha-kṛit**, mfn. 'doing a wrong to one's own land,' raising a sedition or mutiny, VarBṛS. **Abhyantarāyāma**, m. curvature of the spine by spasm, emprosthenos, Suśr.; (cf. *bāhyāyāma*.)
Abhy-antaraka, *as*, m. an intimate friend, L.
Abhyantarī (for *abhyantara* in comp. with *√i. kri* and its derivatives). — **karana**, 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. -*āpa-kramīs*) to come up to, AV. x, 1, 2, 18.