

अविगान *a-vigāna*, mf(ā)n. without discord, concordant, unanimous, Rājat.

A-vigāta, mfn. not being out of harmony with each other, Comm. on Bād.

अविगुण *a-viguṇa*, mfn. not incomplete, not in a bad state, normal, Bhpr.

अविग्न *a-vigna*, as, m. the plant Carissa Carandas, L.; (cf. *a-vighnā*, *ā-vigna*, & *vighna*.)

अविग्रह *a-vigraha*, as, m. (said of a word) the not occurring in a separate form (but only in a compound), RPrāt.; bodiless; indisputable (as the Dharma), Rājat.

अविघात *a-vighāta*, as, m. no hindrance or obstacle, APrāt.; Sāṅkhyak. &c.; (mfn.) unimpeded, BhP.

A-vighna, mfn. without obstacle, unimpeded, uninterrupted, R.; Śak.; (ā), f. = *a-vigna*, q. v.; (am), n. want of obstacle, undisturbedness, Ragh. i, 91; (ena), instr. ind. without obstacle, R. — **karana-vrata**, n., N. of a particular rite on the fourth day of Phālguna, VārP. — **tas**, ind. without obstacle, Rājat. — **vrata**, n. = *karana-vrata* above.

A-vighnita, mfn. undisturbed, R. i, 62, 12.

अविचक्षण *a-vicakṣhaṇa*, mfn. not discerning, not clever, ignorant, Mn. iii, 115 & viii, 150.

अविचर्य *a-vicartyā*. See *a-vicṛityā*.

अविचल *a-vicala*, mfn. immovable, steady, firm, MBh.; MārKp. **Avicalēndriya**, mfn. whose senses do not waver, i. e. are under control, BhP.

A-vicalat, mfn. not moving, Naish. iv, 93.

A-vicalita, mfn. not deviating, steadily fixed (as the mind), Mālatīm.; not deviating from (abl.), Comm. on TPrāt.

A-vicācala, mfn. not staggering, standing firmly, AV. x, 8, 4.

A-vicācalat, mfn. id., AV. vi, 87, 1 & 2.

A-vicācali, mfn. id., RV. x, 173, 1 & 2; (cf. Pāp. iii, 2, 171, Comm.)

A-vicāliṭa, mfn. unmoved, unshaken.

A-vicālin, mfn. not falling off from (abl.), Kathās.; invariable, Pat.

A-vicālya, mfn. not to be moved from its place, MBh. xv, 213.

अविचार *a-vicāra*, as, m. want of discrimination, error, folly, Rājat.; Vet.; (mfn.) undiscriminating, unwise, Kathās.; (am), ind. [MBh. ix, 2376; VarBṛS.] or in comp. *avicāra* [Daś.], unhesitatingly. — **jña**, mfn. not knowing or clever at discrimination, Kathās.

A-vicāraṇa, am, n. non-deliberation, non-hesitation; (āt), abl. ind. unhesitatingly, R. iii, 28, 27.

A-vicāraṇīya, mfn. not needing deliberation, Ragh. xiv, 46, &c.

A-vicārayat, mfn. not deliberating or hesitating, Mn.; R.

A-vicārita, mfn. unconsidered, not deliberated, Hit. xii, 16; not requiring deliberation, certain, clear, Mn. viii, 295; MBh. xiv, 1344; (am), ind. unhesitatingly, Hariv. 3853; R. &c.

1. **A-vicārya**, ind. p. without considering, unreflectingly.

2. **A-vicārya**, mfn. not requiring deliberation, Kathās.

अविचालित *a-vicāliṭa*, &c. See *a-vicala*.

अविचिकित्सत् *a-vicikitsat*, mfn. not having doubts, ŚBr. iv.

A-vicikitsā, f. absence of uncertainty, Āp.

अविचिन्तन *a-vicintana*, am, n. not thinking of, MBh. iii, 69.

A-vicintitṛi, tā, m. one who does not think of (gen.), MBh. v, 2446.

A-vicintya, mfn. not to be comprehended or conceived, MBh. iii, 12980.

अविचृत्य *a-vicṛityā* [VS. xii, 65] or *a-vicartyā* [TS. iv], mfn. not to be loosened.

अविचेतन *a-vicetanā*, mfn. unintelligible, RV. viii, 100, 10; AV. xx, 135, 7.

A-vicetas, mfn. unwise, RV. ix, 64, 21.

अविच्छिन्दत् *a-vicchindat*, mfn. not separating from each other, ĀsvGr.

A-vicchinna, mfn. uninterrupted, continual, ĀsvGr.; SāṅkhGr.; Hariv. &c. — **pāta**, m. continually falling (on one's knees), Daś.

A-viccheda, as, m. uninterruptedness, continuity, AV. ix, 6, 38; ŚBr.; Sarvad. &c.; (āt), abl. ind. [Kād.] or (ena), instr. ind. [Comm. on Nyāyad.] or in comp. *aviccheda* [MBh. viii, 2514], uninterruptedly.

अविच्युत *a-vicyuta*, mfn. not lost, inamissible, Yājñ. i, 212; without deviation or mistake, Yājñ. iii, 112.

अविजाता *ā-vijātā*, f. (a woman) who has not brought forth, VS. xxx, 15.

A-vijātiya, mfn. of the same species, L.

अविजानत् *ā-vijānat*, mfn. not understanding or knowing, ignorant, RV. i, 164, 5; KenaUp.; Mn. iii, 97; Yājñ. ii, 258.

A-vijña, mfn. ignorant. — **tā**, f. ignorance.

A-vijñāta, mfn. unknown, ŚBr. xiv; KenaUp.; Mn.; indistinct, doubtful, VS.; ŚBr. &c.; not noticed, passed unawares (as the time), BhP.; (as), m., N. of a son of Anala, Hariv. 156 (ed. Bomb.) — **gati**, mfn. whose course is unknown, BhP.; (is), m., N. of a son of Anila, Hariv. 156. — **gada** (*āvijñāta*), mf(ā)n. speaking unintelligibly, AV. xii, 4, 16.

A-vijñātri, mfn. not perceiving, ChUp.; ignorant, Nir. ii, 3; (tā), m. a N. of Viṣṇu, MBh. xiii, 7000.

A-vijñāna, mfn. not having any information, Kathās.; (am), n. 'no knowledge,' (āt), abl. ind. without knowing, unawares, Mn. ii, 220; MBh. v, 5443; Hariv.; R. — **tva**, n. undiscernibleness, NṛisUp. — **vat**, mfn. not possessing knowledge, KathUp.

A-vijñeya, mfn. undistinguishable, undiscernible, Mn. i, 5 & xii, 29; Bhag. xiii, 15; Jaim.

अविजित् *a-vijitin*, mfn. not victorious, AitBr.

A-vijitya, ind. p. not having conquered, MBh. v, 1150=4337.

अविडीन *a-viḍina*, am, n. 'not flying apart,' a direct flight, MBh.

अवित *avita*, mfn. (√*av*), protected, L.; (cf. *ddroghāvita*.)

Avitṛi, mfn. a favourer, protector, RV.; BhP.; (f. *avitṛi*) MBh. xii, 9449.

अवितकरण *a-vitat-karaṇa* (& *a-vitad-bhāshana*), am, n. (with the Pāsupatas) doing (and speaking) what in general is held to be unsuitable or nonsensical (*vi-tad*) but is admitted by the Pāsupatas from their own view.

अवितथ *a-vitatha*, mfn. not untrue, true, MBh. &c.; not vain or futile, see below; (am), ind. not falsely, according to truth, Mn. ii, 144; MBh. iii, 11946, &c.; (ena), ind. id., Up.; MBh. v, 1692; (*ājñām*) *avitathām* √1. *kṛi* or *avitathī* √1. *kṛi*, 'to make true or effective,' fulfil (an order); (am), n. a species of the Atyashṭi metre. — **kriya**, mfn. whose work is not vain or ineffectual, R. ii, 47, 5. **Avitathābhisandhi**, mfn. whose intentions are not futile, i. e. successive, BhP. **Avitathī** √1. *kṛi*, see above. **Avitathēhita**, mfn. whose wishes are not frustrated, BhP.

अवितज्ञाषण *a-vitad-bhāshana*. See *a-vitat-karana*.

अवितर्क *a-vitarka*, as, m., N. of a man, Buddh.

A-vitarkita, mfn. unforeseen, R. ii, 69, 21.

अवितवे *avitave*, Ved. Inf. √*av*, q. v.

अवितारिन् *ā-vitārin*, mfn. not passing away, permanent, RV. viii, 5, 6.

अवितृ *avitṛi*. See *avita*.

अवितृप्त *a-vitṛipta*, mfn. unsatisfied, (as in one's wishes, *kāmānām*) R. iv, 35, 9; BhP. — **kāma**, mfn. having the desires unsatisfied, BhP. — **tā**, f. the being unsatisfied, Kir. ii, 29. — **dris**, mfn. having one's eyes unsatisfied, BhP.

अवित्ति *ā-vitti*, is, f. (√3. *vid*), the not finding, ŚBr. xiii; the not possessing, poverty, AV. xvi, 6, 10.

अवित्यज *a-vityaja*, as, am, m. n. quicksilver, L.

अविथुर *ā-vithura*, mfn. not staggering, firm, RV. i, 87, 1; ĀsvGr.

अविथ्य *avithya*, mfn. (fr. *āvi*), fit or suited for sheep, Pāp. v, 1, 8; (ā), f. (probably) N. of a plant (like *ajathyā*, q. v.), ib., Sch.

अविदग्ध *a-vidagha*, mfn. not burnt, Kauś.; Nir.; not digested, Suśr.; not ripe (as a tumour, *sotha* or *sopha*), Suśr.; Bhpr.; not turned sour, Suśr.; inexperienced, stupid, Pañcat.

A-vidāhin, mfn. not producing heartburn (on account of being imperfectly digested), Car.; Suśr.

अविदस्य *a-vidasyā*, mfn. not ceasing, permanent, inexhaustible, RV. vii, 39, 6.

A-vidāsin, mfn. not drying up (as a pond), perennial, ĀsvGr.; Gobh.; BhP.

अविदान *a-vidānta*, as, m. 'unsubdued,' N. of a son of Śatadhanvan, Hariv. 2037 (v. l. *ati-datta*).

अविदित *ā-vidita*, mfn. unknown, ŚBr. x, xi, xiv; KenaUp.; R.; without the knowledge of (gen.), Kathās.; (e), loc. ind. [MBh. v, 5971] or (am), acc. ind. [Kathās.] without the knowledge of (gen.); (am), ind. so that nobody knows, Mṛicch.

अविदीधयु *ā-vidīdhayu*, mfn. (√*dhyai*), not deliberating or hesitating, RV. iv, 31, 7.

अविदुष्टर *ā-viduṣṭara*. See *a-vidya*.

अविदूर *a-vidūra*, mfn. not very distant, near, R.; Kum. vii, 41; (am), n. proximity, (am), ind. near to, R. ii, 45, 33; (e), loc. ind. not far off (with abl.), near, MBh. iii, 16093; R.; BhP.; (āt), abl. ind. id., R. — **tas**, ind. near, R.

अविदोष *a-vidosha*, mfn. faultless, Lāṭy.

अविदोह *ā-vidoha*, as, m. not a bad milking, MaitrS.

अविद्ध *a-viddha*, mfn. unpierced, not perforated (as pearls), Kum. vii, 10; 'unimpaired,' see below. — **karnā** or **karnī**, f. the plant Cissampelos Hexandra; (cf. *viddha-karnā*). — **dris**, mfn. of unimpaired sight, all-seeing, BhP. — **nas**, mfn. (said of a bull) having the nose not bored (by a nose-ring), BhP. — **varcas**, mfn. of unimpaired glory, BhP.

अविद्य *a-vidya*, mfn. unlearned, unwise, Mn. ix, 205, &c.; (*āvidyā*), f. ignorance, spiritual ignorance, AV. xi, 8, 23; VS. xl, 12-14; ŚBr. xiv; (in Vedānta phil.) illusion (personified as *Māyā*); ignorance together with non-existence, Buddh. **Avi-dyā-maya**, mfn. consisting of ignorance.

A-vidvas, mfn. (perf. p.) not knowing, ignorant, RV.; AV. &c.; comp. *ā-viduṣṭara*, mfn. quite ignorant, RV. x, 2, 4.

अविद्यमान *a-vidyamāna*, mfn. (√3. *vid*; pr. Pass. p.), not present or existent, absent, KātyŚr.; Lāṭy.; Mn. &c. — **tā**, f. the not being present, Comm. on Nyāyad. — **tva**, n. id., Comm. on BrArUp. — **vat**, ind. as if not being present, Pāp. iii, 1, 3, Comm.; viii, 1, 72.

अविद्रिय *a-vidriyā*, mfn. (√*drī*), not to be split or dispersed, indestructible, RV. i, 46, 15.

अविद्वस् *ā-vidvas*. See *a-vidya*.

अविद्विष् *a-vidviṣh*, mfn. not an enemy, L.; not having enemies; (*she*), dat., see s. v.

A-vidviṣhāna, mfn. not inimical, KātyŚr.; Lāṭy.

A-vidviṣhe, Ved. Inf. for preventing enmity, AV. i, 34, 5.

A-vidvesha, as, m. non-enmity, AV. iii, 30, 1.

अविधवा *a-vidhavā*, f. not a widow, RV. x, 18, 7; SāṅkhGr. &c.

अविधा *avidhā*, ind. an interjection (said to correspond to the Prakṛit *avihā* or *aviha*, used in calling for help), Comm. on Śak.

अविधान *a-vidhāna*, am, n. absence of fixed rule, the not being prescribed, KātyŚr. — **tas**, ind. not according to what is prescribed, irregularly, Mn. ix, 144 & xii, 7.

A-vidhi, is, m. '=*a-vidhāna*,' (*inā*), instr. ind. = *avidhāna-tas*, q. v., MuṇḍUp.; Mn. v, 33; Āp. &c. — **pūrvakam**, ind. not according to rule, Bhag. ix, 23 & xvi, 17.