

contiguous, Pāṇ. Sch. &c.; uninterrupted (as worship), BhP.; separated by the letter *a*, VPrāt.

अव्यवलिम्बिन् *a-vyavalambin*, mfn. unsupported, not sure-footed, KaushBr.

अव्यवसायिन् *a-vyavasāyin*, mfn. inactive, negligent, remiss, Bhag. ii, 41.

A-vyavasita, mfn. id., R. iv, 26, 13.

अव्यवस्त *a-vyavasta*, mfn. (*sta* for *sita*?, \sqrt{st}), not tied or fastened, ĀśvŚr.

अव्यवस्थ *a-vyavastha*, mfn. irregular, without rule; (*ā*), f. irregularity.

A-vyavasthita, mfn. not conformable to law or practice; not in due order, unmethodical.

अव्यवसंस *a-vyavasansa*, *as*, m. not falling asunder, PBr.

अव्यवहार्य *a-vyavahārya*, mfn. not to be practised, MāṇḍUp.; RāmātUp.; not to be discussed in law, unactionable, L.

अव्यवहित *a-vyavahita*. See *a-vyavadhāna*.

अव्यवानम् *ā-vyavānam*, ind. (\sqrt{an}), without breathing between, MaitrS.

अव्यवाय *a-vyavāya*, *as*, m. not entering between, non-separation, KātyŚr.; Lāṭy.; uninterrupted contiguity, Jaim.; Nyāyam.

अव्यविकन्याय *avy-avika-nyāya*, *as*, m. (only instr. °*ena*) after the fashion of *avi* and *avika* (i. e. though *avi* and *avika* both mean 'a goat,' a derivation in the sense of 'goat's flesh' can be formed only from *avika* [āvikam], not from *avi* [aver māṅsam]), Pat.

अव्यसन *a-vyasana*, mfn. free from evil practices, MBh. xii, 3910; Yājñ. i, 309.

A-vyasanin, mfn. id., Mn. vii, 53; Suśr. &c.

अव्यस्त *a-vyasta*, mfn. undecomposed, undispersed, not separated, Lāṭy.

अव्याकृत *ā-vyākṛita*, mfn. undeveloped, unexpounded, ŚBr. xiv; BhP.; (*am*), n. elementary substance from which all things were created, considered as one with the substance of Brahma, L.

अव्याक्षेप *a-vyākshēpa*, *as*, m. the not being confused or unsteady-minded, resolution, Ragh. x, 6.

अव्याख्येय *a-vyākhyeya*, mfn. inexplicable, unintelligible; inexpressible, Bhām.

अव्याज *a-vyāja*, *as*, m. 'absence of fraud, simplicity,' (only in comp.) without fraud or artifice, Śak.; Mālav.; (mfn.) not pretended or artificial, Mālatīm.; Rājat. &c.

अव्यापक *a-vyāpaka*, mfn. not spread over or pervading the whole, not an invariable concomitant, special, peculiar. — *tā*, f. or — *tva*, n. non-comprehensiveness or generalization, speciality.

A-vyāpin, mfn. not pervading, not comprehensive, Kap. &c.

A-vyāpta, mfn. not pervaded with, Mn. v, 128.

A-vyāpti, *is*, f. 'non-comprehensiveness,' inadequate pervasion or extent (of a definition; e.g. 'man is a cooking animal,' which does not extend to savages who eat raw food), Sāh.; Comm. on Kap.

A-vyāpya, ind. p. not pervading generally, not extending to the whole circumstances, L. — **व्यपि**, mfn. being of limited application, of partial inherence (with reference to place and time, as pain, pleasure, love, hatred, virtue, vice, &c.)

अव्यापन्न *a-vyāpanna*, mfn. not dead, Megh.

अव्यापार *a-vyāpāra*, *as*, m. cessation from work, L.; not one's own business, Pañcat. (& Hit.)

अव्यायाम *a-vyāyāma*, *as*, m. non-exertion, want of bodily exercise, Suśr.; Kām.

अव्यावर्तनीय *a-vyāvartaniya*, mfn. not to be taken back, Comm. on Yājñ.

A-vyāvṛitta, mfn. undivided, Comm. on Nyāyad.; simultaneous, TS. vi; TBr.

A-vyāvṛitti, *is*, f. not turning away from (abl.), not neglecting, ĀśvŚr.; Lāṭy.

अव्याहत *a-vyāhata*, mfn. unresisted, unimpeded, MBh.; R. &c.; not disappointed, not contradictory, L.

अव्याहारिन् *a-vyāhārin*, mfn. not speaking, (*gaṇa grāhy-ādi*, q. v.)

A-vyāhṛita, *am*, n. not speaking, MBh. v, 1271 (= xii, 11029).

अव्युच्चिन्न *a-vyucchinna*, mfn. uninterrupted, MBh. iii, 355; Hariv. 2355, &c.

A-vyucchettri, *tā*, m. one who does not injure (with gen.), MBh. xii, 2901.

अव्युत्पन्न *a-vyutpanna*, mfn. not ensuing or following, Venis.; underived (as a word), having no etymology, Pāṇ. vii, 2, 8, Pat.; unaccomplished, inexperienced, BhP. &c.

अव्युष्ट *ā-vyushṭa*, mfn. not yet shining (as the dawn), RV. ii, 28, 9.

A-vyushṭi, *is*, f. the not becoming light, TS. i.

अव्यूढ *ā-vyūḍha*, mfn. not moved asunder or separated, ŚBr. v.

A-vyūha, *as*, m. indivisibility, Nyāyad.; non-separation, non-resolution (of semivowels and compound vowels), RPrāt.

अव्यूह *ā-vyūh*, &c. See *ā-vyardhuka*.

अव्येष्यत् *ā-vyeshyat*, mfn. (\sqrt{i} , fut. p.) not disappearing, AV. xii, 4, 9.

अव्रण *a-vraṇā*, mf(ā)n. unhurt, unscarred, sound, VS. xl, 8; BhP.; (generally said of bows, swords, sticks &c.) without rents or splinters or notches, entire, KātyŚr.; Mn.; MBh. &c.

अव्रत *a-vratā*, mf(ā)n. lawless, disobedient, wicked, RV.; AV.; SV.; not observing religious rites or obligations, Gobh.; Mn.; MBh. &c. — **वत**, mfn. not observing religious rites, MBh. xii, 2305.

A-vratika, mfn. = *avrata-vat*, q. v., MBh. xii, 1336.

A-vratin, mfn. id., MBh. xiii, 1601; R.

A-vratyā, *am*, n. anything out of harmony with, or violating, a religious obligation, ŚBr.; AitBr.; AitĀr.; (mfn.) with *karman*, id., Gobh. **Avratyōpacāra**, m. practising anything that offends one's religious obligations, ĀśvŚr.; ĀśvGr.

A-vratya, *as*, m. not a Vratya, AV. xv, 13, 6; (*am*), n. = *avratyā*, n., q. v., Vishṇus.

अव्रजिन् *a-vrajin*, mfn. 'not wandering,' (*gaṇa grāhy-ādi*, q. v.)

अश् 1. *aś* (in classical Sanskrit only) \bar{A} . *āsnute* (aor. 3. pl. *āsishata*, Bhaṭṭ.; perf. *ānaśe*, Pāṇ. vii, 4, 72. Vedic forms are: *āsnōti*, &c.; Subj. *āsnavat*, &c.; aor. P. *ānaṭ* (2. & 3. sg., frequently in RV.) & *āshṭa* or *āshṭa*, 3. pl. *āsata* (frequently in RV.) or *ākshishur* [RV. i, 163, 10], Subj. *ākshat* [RV. x, 11, 7], Pot. 1. pl. *asema*, Prec. *asṛyās* (2. & 3. sg.) &c., Pot. \bar{A} . 1. sg. *asīya* & pl. *asīmahi*, Imper. *ashtu* [VS.]; perf. *ānaśa* (thrice in RV.) or *ānaśa* [RV. vi, 16, 26] or *āśa* [RV. viii, 47, 6], 2. pl. *ānaśā*, 3. pl. *ānaśīh* (frequently in RV.) or *āsuh* [RV. iv, 33, 4], \bar{A} . *ānaśe*, Subj. 1. pl. *anaśāmahi* [RV. viii, 27, 22], Pot. 1. sg. *ānaśyām*, p. *ānaśānā* [AV.]; Inf. *ashtave*, RV. iv, 30, 19) to reach, come to, arrive at, get, gain, obtain, RV. &c.; (said of an evil, *anhatī*, *ānhas*, *grāhī*) to visit, RV.; AV. vi, 113, 1; to master, become master of, RV.; to offer, RV.; to enjoy, MBh. xii, 12136; to pervade, penetrate, fill, Naigh.; Bhaṭṭ. ii, 30; to accumulate, L.: Desid. *āsīshate*, Pāṇ. vii, 2, 74: Intens. *asāsyate*, Pāṇ. iii, 1, 22, Pat.

1. **Āsana**, mfn. reaching, reaching across, Nir. **Āsāya**, Nom. \bar{A} . (impf. *asāyata*) to reach, RV. x, 92, 1.

Āsin, mfn. reaching far, lasting long, Nir.

अश् 2. *aś*, *āsnāti* (Pot. *asnyāt*; p. *asnat* (see s. v. 1. *asna*); aor. Subj. *asīt*, RV. x, 87, 17; fut. p. *asīshyāt*, ŚBr., perf. *āśa*, RV. i, 162, 9 & iii, 36, 8; perf. p. *asivas*, see *ān-āsvas* s. v. *ān-āsaka*; Pass. p. *asāmāna*, AV. xii, 5, 38) to eat, consume (with acc. [this only in classical Sanskrit] or gen.), RV. &c.; to enjoy, Bhag. ix, 20, &c.; Caus. *asayati* (Pāṇ. i, 3, 87, Sch.; aor. *āsīsat*, ib. i, 1, 59, Sch.) to cause to eat, feed, Mn.; (with double acc.; cf. Pāṇ. i, 4, 52, Kāś.) BhP.; (cf. *āsita*): Desid. *āsīshati* (Pāṇ. vi, 1, 2, Sch.) to wish to eat, ŚBr.; ChUp.: Intens. *asāsyate*, Pāṇ. iii, 1, 22, Pat.

2. **Āsana**, *am*, n. eating, ŚBr. &c.; food, ŚBr. &c. [often ifc., e.g. *mūla-phalāsana*, mf(ā)n. hav-

ing roots and fruit for food, Mn. &c.]; (*ā*), f. = *āśānāyā*, q. v., ŚBr. xi; ChUp. — **krīṭ**, mfn. preparing food, AV. ix, 6, 13. — **pati**, m. (voc.) lord of food, ŚBr. vi. — **vat**, mfn. possessed of food, Nir. x, 12 & 13. **Āsanāsanā**, n. eating and fasting, AV. xix, 6, 2; ŚBr. i.

Āsanāya, Nom. P. °*yati* (Pāṇ. vii, 4, 34) to desire food, be hungry, ŚBr.; ChUp.

Āsanāyā or **nāyā**, f. desire of eating or consuming, hunger, ŚBr.; AitBr. &c. — **pipāse** (*āsānāyā*), f. nom. du. hunger and thirst, ŚBr. xiv. — **vat**, mfn. hungry, Vedāntas.

Āsanāyita, mfn. hungry, L.

Āsanāyuka, mfn. id., ŚBr. vii, xi, xii.

Āsanīya, Nom. P. °*yati*, to be greedy for food (without being hungry), Pāṇ. vii, 4, 34, Sch.

Āsitā, mf(ā)n. eaten, AV. xii, 5, 37 & 38; ŚBr. i; (*am*), n. the place where anybody has eaten, Pāṇ. ii, 3, 68, Kāś. — **m-gavīna**, mfn. for *āsīt*, q. v., L. **Āsitā-vat**, mfn. (Padap. °*ta-vat*) one who has eaten, AV. ix, 6, 38.

Āsitavyā, mfn. (impers.) to be eaten, MaitrS.; ŚBr. i.

Āsitā-vat. See *āsītā*.

Āsitṛi, *tā*, m. an eater, ŚBr. ii.

Āsitra, *am*, n. food, Kāth.; (cf. *prāsitrā*.)

Āsīshu, mfn. (fr. Desid.), hungry, Kauś.

1. **Āsīshtha**, mfn. (superl.) 'eating most' (as an equivalent for *āsītama*), ŚBr.

Āsītama, mfn. (superl.) 'eating most,' VS. ii, 20 (voc.); (cf. *āsīta-tanu*.)

अशकुन *a-śakuna*, *am*, n. (ifc. f. *ā*) an inauspicious omen, Śis. ix, 83; Kathās. **Āśakunī- $\sqrt{bhū}$** ,

to turn into an inauspicious omen, Naish. iii, 9.

अशकुम्भी *āśa-kumbhī*, f. the aquatic plant

Pistia Stratiotes, L.

अशक्त *a-śakta*, mfn. unable, incompetent

(with Inf. or loc. or dat.), Mn.; MBh. &c.

A-śakti, *is*, f. inability, incapability.

A-śaknuvat, mfn. (p.P.) unable to (Inf.), Mṛicch.

A-śaknuvāna, mfn. (p. \bar{A} .) id., Bhaṭṭ.

A-śakya, mfn. impossible, impracticable, KātyŚr.;

MBh. &c.; impossible to be composed (as a book,

Mn. xii, 94) or to be executed (as an order, Kathās.),

not to be overcome, invincible, R. vi, 17, 8; Pañcat.

— **tā**, f. or — **tva**, n. impossibility (with Inf.), Sarvad.

Āśakyārtha, mfn. unavailing, L.

अशङ्क *a-śaṅka*, mfn. fearless, Hit.; secure,

certain, to be relied on, MBh. xii, 4169; (*am*), ind.

without fear, Daś.; Kathās.; (*ayā*), instr. f. ind., id.,

R. ii, 49, 17.

A-śaṅkita, mfn. fearless, confident, MBh.; Rā-

jat.; undoubted, certain, Mn. xii, 108; (*am*), ind.

without fear, Kād.; Kathās.; Rājat.; unexpectedly,

suddenly, Kathās.

A-śaṅkya, mfn. not to be mistrusted, secure,

MBh.; not to be expected, Rājat.

अशठ *a-śaṭha*, mf(ā)n. not false, sincere,

honest, Mn. iii, 246; MBh. xii, 12550, &c.

अशत *ā-śata*, *am*, n. not a full hundred,

ŚBr. iv. — **dakṣhiṇa** (*ā-śata*), mfn. where the Dak-

ṣhiṇā is less than a hundred, ib.

अशत्रु *a-śatru*, mfn. one who has no adver-

sary or whom no enemy defies (especially said of

Indra), RV.; without opposition from enemies, RV.

v, 2, 12; (*us*), m. the moon, L.; (*ś*), n. condition

of having no enemy, AV. vi, 40, 2.

अशन *āsan*, m. (connected with \sqrt{I} . *aś*)

[only *āsnā* (instr.) and *āsnas*, perhaps better derived

from *āśman*, q. v., cf. Whitney's Gr. § 425 e], stone,

rock, RV. x, 68, 8; a stone for slinging, missile stone,

RV. ii, 30, 4 & iv, 28, 5; (NBD.) the firmament, RV.

i, 164, 1; 173, 2; x, 27, 15; [in the first two of these

three passages the form *āsnas* has before been taken

as nom. sg. m. fr. 1. *āsna*, q. v.]

Āsāni, *is*, f. (rarely m., R.; Pāṇ. Sch.) the

thunderbolt, a flash of lightning, RV. &c.; the tip

of a missile, RV. x, 87, 4; (in astronomy) a sub-

division of the phenomena called *Ulkās*, VarBṛS.;

(*is*), m. one of the nine names of Rudra, PārGr.;

N. of Śiva, MBh. xiii; (*ayas*), m. pl., N. of a war-

rior tribe, (*gaṇa parśv-ādi*, q. v.) — **prabha**, m.,

N. of a Rākshasa, R. vi, 69, 11. — **mat** (*āśni-*),

mfn. possessing the thunderbolt, RV. iv, 17, 13.

— **hata**, mfn. struck by lightning, Kāth.