

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.; RāmatUp.; not to be discussed in law, unactionable, L.

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

अव्यवानम् *á-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* [*āvīkam*], not from *avi* [*aver māṅsam*]), Pat.

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

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

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

अव्याकृत *á-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. - **vṛitti**, 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-vyāvartanīya*, 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).

अव्युच्छिन्न *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, Veñis.; underived (as a word), having no etymology, Pāṇ. vii, 2, 8, Pat.; unaccomplished, inexperienced, BhP. &c.

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

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

अव्यूढ *á-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.

अव्यूद्ध *á-vyūddha*, &c. See *á-vyardhuka*.

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

अव्रण *a-vraṇá*, 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-vratá*, mf(ā)n. lawless, disobedient, wicked, RV.; AV.; SV.; not observing religious rites or obligations, Gobh.; Mn.; MBh. &c. - **vat**, 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-vratyá, *am*, n. anything out of harmony with, or violating, a religious obligation, ŚBr.; AitBr.; AitĀr.; (mfn.) with *karman*, id., Gobh. **Avratyôpacāra**, m. practising anything that offends one's religious obligations, ĀśvŚr.; ĀśvGr.

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

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

अश् 1. *aś* (in classical Sanskrit only) **Ā. āsnute** (aor. 3. pl. *āśishata*, Bhaṭṭ.; perf. *ānaṣe*, Pāṇ. vii, 4, 72. Vedic forms are: *āsnoti*, &c.; Subj. *āsnavat*, &c.; aor. P. *ānaṣ* (2. & 3. sg., frequently in RV.) & *Ā. āshṭa* or *āshṭa*, 3. pl. *āśata* (frequently in RV.) or *āśhishur* [RV. i, 163, 10], Subj. *āśhat* [RV. x, 11, 7], Pot. I. pl. *āśema*, Prec. *āśyās* (2. & 3. sg.) &c., Pot. *Ā. I. sg. āśīya* & pl. *āśīmahī*, Imper. *āshṭu* [VS.]; perf. *ānaṣa* (thrice in RV.) or *ānaṣa* [RV. vi, 16, 26] or *āśa* [RV. viii, 47, 6], 2. pl. *ānaśá*, 3. pl. *ānaśūh* (frequently in RV.) or *āśuh* [RV. iv, 33, 4], *Ā. ānaśé*, Subj. I. pl. *ānaśāmahai* [RV. viii, 27, 22], Pot. I. sg. *ānaśyām*, p. *ānaśānd* [AV.]; Inf. *āshṭave*, RV. iv, 30, 19) to reach, come to, arrive at, get, gain, obtain, RV. &c.; (said of an evil, *anḥatā*, *anḥas*, *grāhi*) 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. *āśīshate*, Pāṇ. vii, 2, 74; Intens. *āśīyate*, Pāṇ. iii, 1, 22, Pat.

1. **Āśana**, mfn. reaching, reaching across, Nir.

Āśāya, Nom. *Ā.* (impf. *āśāyata*) to reach, RV. x, 92, 1.

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

अश् 2. *aś*, *āśnāti* (Pot. *āśnīyāt*; p. *āśnāt* (see s. v. 1. *aśna*); aor. Subj. *āśit*, RV. x, 87, 17; fut. p. *āśishyāt*, ŚBr., perf. *āśa*, RV. i, 162, 9 & iii, 36, 8; perf. p. *āśivas*, see *ān-āśvas* s. v. *ān-āśaka*; Pass. p. *āśyāmāna*, 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. *āśayati* (Pāṇ. i, 3, 87, Sch.; aor. *āśīsat*, ib. i, 1, 59, Sch.) to cause to eat, feed, Mn.; (with double acc.; cf. Pāṇ. i, 4, 52, Kāś.) BhP.; (cf. *āśita*): Desid. *āśīshati* (Pāṇ. vi, 1, 2, Sch.) to wish to eat, ŚBr.; ChUp.: Intens. *āśīyate*, Pāṇ. iii, 1, 22, Pat.

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

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

Āśānya, Nom. P. *oṃyati* (Pāṇ. vii, 4, 34) to desire food, be hungry, ŚBr.; ChUp.

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

Āśānyita, mfn. hungry, L.

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

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

Āśitā, 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 *āśit*^o, q. v., L. **Āśitā-vat**, mfn. (Padap. *oṃta-vat*) one who has eaten, AV. ix, 6, 38.

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

Āśitā-vat. See *āśitā*.

Āśitṛi, *tā*, m. an eater, ŚBr. ii.

Āśitra, *am*, n. food, Kāth.; (cf. *prāśitṛā*.)

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

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

Āśītama, mfn. (superl.) 'eating most,' VS. ii, 20 (voc.); (cf. *āśīta-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. *Ā.*) 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.; Rājat.; 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 *á-sata*, *am*, n. not a full hundred, ŚBr. iv. - **dakṣhiṇa** (*á-sata-*), mfn. where the Dakṣhiṇā is less than a hundred, ib.

अशत्रु *a-śatṛu*, mfn. one who has no adversary or whom no enemy defies (especially said of Indra), RV.; without opposition from enemies, RV. v, 2, 12; (*us*), m. the moon, L.; (*u*), n. condition of having no enemy, AV. vi, 40, 2.

अशन *áśan*, m. (connected with $\sqrt{I. aś}$) [only *áśnā* (instr.) and *áśnas*, perhaps better derived from *áśman*, 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 *áśnas* has before been taken as nom. sg. m. fr. 1. *aśna*, q. v.]

Āśāni, *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 subdivision 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 warrior tribe, (*gaṇa parśv-ādi*, q. v.) - **prabha**, m., N. of a Rākshasa, R. vi, 69, 11. - **mat** (*áśāni-*), mfn. possessing the thunderbolt, RV. iv, 17, 13. - **hata**, mfn. struck by lightning, Kāth.