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The first letter of the alphabet; अक्षराणामकारोऽस्मि Bg. 10.33. —अः [अवति, अतति सात्त्येन तिष्ठतीति वा; अक्-अत् वा, उ Tv.] 1 N. of Viṣṇu, the first of the three sounds constituting the sacred syllable ओम्; अकारो विष्णुर्दृष्ट उकारस्तु महेश्वरः। मकारस्तु स्मृतो ब्रह्मा प्रणवस्तु त्रयात्मकः॥ For more explanations of the three syllables अ, उ, म् see ओम्.—2 N. of Śiva, Brahmā, Vāyu, or Vaiśvānara.—[अः कृष्णः शंकरो ब्रह्मा शक्रः सोमोऽनिलोऽनलः। सूर्यः प्राणो यमः कालो वसन्तः प्रणवः सुखी॥ Enm. अः स्याद् ब्रह्मणि विष्णुवीशकूर्माणङ्करणेषु च। गौरवेऽन्तःपुरे हेतौ भूषणेऽङ्गानुमेज्ययोः॥ Nm. अः शिखायां सिद्धमन्त्रे प्रगाहेऽर्के रथार्वणि। चक्रे कुक्कुटमूर्ध्निन्दुबिम्बे ब्रह्मेशविष्णुषु॥ ibid. Thus अः means Kṛiṣṇa, Śiva, Brahmā, Indra, Soma, Vāyu, Agni, the Sun, the life-breath, Yama, Kāla, Vāsanta, Prāṇava, a happy man, a tortoise, a courtyard, a battle, greatness, a female apartment in a palace, an object or a cause, an ornament, a foot, Umā, sacrifice, a flame, a particularly efficacious mantra, reins, the horse of a chariot, a wheel, the head of a cock, the disc of the moon]; *ind.* 1 A prefix corresponding to Latin *in*, Eng. *in* or *un*, Gr. *a* or *an*, and joined to nouns, adjectives, indeclinables (or rarely even to verbs) as a substitute for the negative particle नच्, and changed to अच् before vowels (except in the word अन्वगिन्). The senses of न usually enumerated are six—(a) सदृश्य 'likeness' or 'resemblance'; अत्राङ्गणः one like a Brāhmaṇa (wearing the sacred thread &c.), but not a Brāhmaṇa; a Ksatriya, or a Vaiśya; अनिशुः a reed appearing like इक्षु, but not a true इक्षु. (b) अभाव 'absence', 'negation', 'want', 'privation'; अज्ञानम् absence of knowledge, ignorance; अक्रोधः, अनङ्गः, अकण्ठकः, अघटः &c. (c) अन्यत्वं 'difference' or 'distinction'; अपटः not a cloth, something different from, or other than, a cloth. (d) अल्पता 'smallness', 'diminution', used as a diminutive particle; अनुदरा having a slender waist (कृशोदरी or तनुमध्यमा). (e) अप्राशस्त्य 'badness', 'unfitness', having a depreciative sense; अकालः wrong or improper time; अकार्यम् not fit to be done, improper, unworthy, bad act. (f) विरोध 'opposition', 'contrariety'; अनीतिः the opposite of morality, immorality; असित not white, black; असुर not a god, a demon &c. These senses are put together in the following verse:— तत्सादृश्यमभावश्च तदन्यत्वं तदल्पता। अप्राशस्त्यं विरोधश्च नवर्थः षट् प्रकीर्तितः॥ See न also. With verbal derivatives, such as gerunds, infinitives, participles, it has usually the sense of 'not'; अदग्ध्वा not having 'burnt'; अपश्यन् not seeing; so असकृत् not once; अमृषा, अकस्मात् &c. Sometimes in बहुव्रीहि अ does not affect the sense of the second member; अ-पश्चिमं that which has no last, i. e. best, topmost; e. g. विपश्चितामपश्चिमः cf. also R.19.1. अनुत्तम having no superior, unsurpassed, most excellent: (for examples see these words).—2 An interjection of (a) Pity (ah!) अ अवयं P. I. 1. 14 Sk. (b) Reproach, censure (fie, shame); अपचसि त्वं जालम् P. VI. 3.73 Vārt. See

अकरणि, अजीवनि also. (c) Used in addressing; अ अनन्त. (d) It is also used as a particle of prohibition.—3 The augment prefixed to the root in the formation of the Imperfect, Aorist and Conditional Tenses.

N. B.—The application of this privative prefix is practically unlimited; to give every possible case would almost amount to a dictionary itself. No attempt will, therefore, be made to give every possible combination of this prefix with a following word; only such words as require a special explanation, or such as most frequently occur in literature and enter into compounds with other words, will be given; others will be found self-explaining when the English 'in', 'un', or 'not', is substituted for अ or अच् before the meaning of the second word, or the sense may be expressed by 'less', 'free from', 'devoid or destitute of' &c; अकथ्य unspeakable; अदर्प without pride, or freedom from pride; अप्रगल्भ not bold; अभग unfortunate; अवित्त destitute of wealth &c. In many cases such compounds will be found explained under the second member. Most compounds beginning with अ or अच् are either Tatpuruṣa or Bahuvrīhi (to be determined by the sense) and should be so dissolved.

अन्वगिन् a. (epic) (अ being here regarded as a consonant) Not a debtor, free from debt; दिवसस्याष्टमे मागे शकं पचति यो नरः। अन्वगिणी चाप्रवासी च स वारिचर मोदते॥ Mb. The normal form अन्वगिन् also occurs in this sense.

अंश 10 U. अंशयति-ते also अंशपयति To divide, distribute, share among.

अंशः [अंश्-अच्] 1 A share, part; portion, division; member; सकृदंशो निपतति Ms. 9.47; तुर्यांशः a fourth part; षष्ठः ममैवांशो जीवलोके जीवभूतः सनातनः Bg. 15.7; भुवमंशाविव धर्मयोगतौ R. 8.16; अंशेन दक्षितानुकूलता K. 159 partly.—2 A share in property, inheritance; स्वर्तोऽंशतः Ms. 8.408; अंशौ द्वीवपतितौ 9.201; पत्न्यः कार्याः समांशिकाः Y. 2.115.—3 the numerator of a fraction; अन्योन्यहाराभिहतौ द्वांशौ Līla.; sometimes used for fraction itself.—4 A degree of latitude (or longitude); अक्षस्यांशाः समाख्याताः षष्ट्युत्तरशतत्रयम्; स च अंशः षष्टिकलात्मकः, कला तु षष्टिविकलात्मिका.—5 The shoulder (more correctly written as अंस, q. v.).—6 N. of one of the Ādityas; Mb. 1.227.25; cf. also the beginning of T. Ā. The senses of 'party', 'a share of booty', 'earnest money', which are said to occur in the Veda are traceable to 1 above.—7 The vital note in a Rāga. —Comp.—अंशः [प. त.] a secondary incarnation; part of a portion.—अंशि adv. share by share.—अवतारः—तरणम् [प. त.] descent (on earth) of parts of deities, partial incarnation; तार इव धर्मस्य Dk. 153; रमिव कृतान्तस्य K. 31; उच्चैःश्रवसः 79; so अंशावतीर्णमिव 108; N. of a sub-parvan covering Adhyāyas 64-67 of Ādiparvan of Mb. Even without the compound