

gularity, deviation from established rule; incorrect legal opinion.

A-vyavasthita, as, ā, am, not conformable to law or practice; unacquainted with the law or custom; ill-regulated; displaced, disordered, not in due order, unmethodical.

अव्यवहारे a-vyavahārya, as, ā, am (rt. *hrī*), unactionable, not to be discussed in law.

A-vyavahārita, as, ā, am, not determined or investigated by law; not spoken.

अव्यवयय a-vyavāyā, as, m. absence of interval, non-separation.

अव्यसन a-vyasana, as, ā, am, or *a-vyasanin, ī, inī, ī, ī*, free from evil practices, not vicious, moral, correct, steady.

अव्यस्त a-vyasta, as, ā, am, undecomposed, simple; not separated, undispersed, collected.

अव्याकुल a-vyākula, as, ā, am, not disturbed, composed, calm, firm.

अव्याकृत a-vyākṛita, as, ā, am, undecomposed, simple; (*am*), n. elementary substance from which all things were created, considered as one with the substance of Brahma.

अव्याख्या a-vyākhyā, f. (rt. *khyā*), want of clearness of explanation, obscurity.

A-vyākhyāta, as, ā, am, unexplained, obscure.

A-vyākhyāna, am, n. non-explanation, absence of explicitness.

A-vyākhyeya, as, ā, am, inexplicable, unintelligible; not requiring to be explained, easy.

अव्याज a-vyāja, as, m. absence of fraud, simplicity, honesty.

अव्यापक a-vyāpaka, as, ā, am (rt. *āp*), not spread over or pervading the whole, not an invariable concomitant, special, individual, peculiar. — *Avyāpaka-tā, f.* or *avyāpaka-tva, am, n.* non-comprehensiveness or generalization, speciality, individuality.

A-vyāpīn, ī, inī, ī, ī, not pervading, not comprehensive, not invariably concomitant, special, individual; partial, limited. — *Avyāpī-tā, f.* or *avyāpī-tva, am, n.* non-generalization, speciality.

A-vyāpta, as, ā, am, not pervaded with, peculiar, individual, limited.

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

A-vyāpya, as, ā, am, not to be pervaded generally, not extending to the whole circumstances, peculiar; (*a*), ind. not pervading. — *A-vyāpya-vṛttī, is, is, ī, ī* (in logic) a category of limited application, partial inheritance, with reference to place and time, as pain, pleasure, love, hatred, virtue, vice, &c.

अव्यापन्न a-vyāpāna, as, ā, am, not dead, not quite extinct, just alive.

अव्यापार a-vyāpāra, as, m. vacation from work, state of being unemployed; a business not practised or understood, not one's own business.

अव्यायाम a-vyāyāma, as, m. (rt. *yām*), non-exertion, absence of lassitude or of fatigue from exertion.

A-vyāyāta, as, ā, am, not occupied, not detached, holding firm (?).

अव्यावर्तन a-vyāvartana, am, n. not returning, not coming back, not circulating.

अव्याहत a-vyāhata, as, ā, am, unresisted, unimpeded; not disappointed.

अव्याहारिन् a-vyāhārin, ī, inī, ī, ī, not uttering (?).

अव्याहित a-vyāhita, as, ā, am, undisputed.

अव्युच्छिन्न a-vy-ucchinna, as, ā, am, not interrupted.

अव्युत्पन्न a-vyutpanna, as, ā, am, not accomplished, not proficient, inexperienced.

अव्युष्ट a-vyushṭa, as, ā, am, Ved. not yet shining (as the dawn).

अव्युद्धि a-vyuddhi, is, f., Ved. not failing.

अव्येष्यत् a-vyeshyat, an, atī or antī, at (rt. *ī*), Ved. not disappearing, not vanishing.

अव्रण a-vraṇa, as, ā, am, without rents or scars, without splinters; unhurt, unscarred, sound; *avraṇam śukram*, a peculiar disease of the eyes.

अव्रत a-vrata or a-vratika, as, ā, am, lawless, disobedient, wicked; not observing religious rites or obligations, uninitiated.

Avratya, am, n., Ved. offence against the rule of an ascetic, violation of a religious obligation.

A-vratya, as, m., Ved. one who is not a Vratya.

अव्रजिन् a-vrajin, ī, inī, ī, ī, not wandering or travelling as a mendicant (?).

अश 1. *aś, cl. 5. P. A.* (in classical Sanskrit A. only), *asnoti, -nute, āsa, ānāsa, ānāse, aśishyate or akshyate, āśishṭa and āśhṭa, aśitum*, to reach, come to, arrive at; to get, gain, obtain; to become master of, to master, to be able; to pervade, penetrate, pierce through, fill; to heap, accumulate: Caus. *āśayati, āśīsat*: Desid. *aśīśishate*: Intens. *aśāśyate*.

Aśan, ā, m., Ved. a missile-stone, or stone for slinging, stone, rock; a cloud.

1. *aśana, as, ā, am*, reaching, reaching across.

Aśani, is, m. f. a missile, especially the thunderbolt and flash of lightning; the tip of a missile; N. of a warrior-tribe. — *Aśani-prabha, as, m.*, N. of a Rākshasa. — *Aśani-mat, ān, atī, at*, Ved. throwing the thunderbolt, endowed with it.

1. *aśitra, as, m.* a thief.

Aśin, ī, inī, ī, ī, reaching far, enduring; Vedic superlative *aśitama* and *aśishṭha*.

अश 2. *aś, cl. 9. P. aśnāti, āśa, aśishyati, āśit, aśitum*, to eat, consume; to taste, enjoy: Caus. *āśayati, -yitum*, to cause to eat, to give to eat, to feed: Desid. *aśīśishatī*, to wish to eat: Intens. *aśāśyate*.

2. *aśana, am, n.* eating, feeding; food (often at the end of compounds, e. g. *mūla-phalāśana, as, ā, am*, having roots and fruit for food). — *Aśana-kṛit, t, t, t*, Ved. preparing food. — *Aśana-pati, is, m.*, Ved. lord of food. — *Aśana-val, ān, atī, at*, Ved. possessed of food.

Aśanāya, nom. P. -yati, -yitum, to desire food, to be hungry.

Aśanāya, f. hunger.

Aśanāyitta or aśanāyuka, as, ā, am, Ved. hungry.

Aśita, as, ā, am, eaten, satisfied. — *Aśitan-gavina* or *āśitan-gavina, as, ā, am*, formerly grazed by cattle.

Aśitavya, as, ā, am, to be eaten.

Aśitṛi, tā, m. eating, an eater.

2. *aśitra, am, n.* an oblation of rice, &c.

Aśita, as, ā, am, fed, satiated, satiate; given to eat; (*am*), n. food.

अशकुन् a-śakuna, am, n. an inauspicious omen.

अशकुम्भी aśa-kumbhī, f., N. of the aquatic plant *Pistia Stratiotes* Lin.

अशक्त a-śakta, as, ā, am (rt. *śak*), unable, incompetent. — *Aśakta-tā, f.* or *aśakta-tva, am, n.* weakness, inability.

A-śakti, is, f. inability, incapability, weakness, impotence.

A-śakya, as, ā, am, impossible, impracticable; not to be done. — *Aśakyārtha* ([°]*ya-ar*°), *as, ā, am*, unavailing.

अशग aśaga, as, m., N. of the author of the Śāntipurāna.

अशङ्क a-śanka, as, ā, am (rt. *śank*), fearless, undaunted; secure, certain.

A-śankita, as, ā, am, certain, undoubted; fearless.

अशठ a-śaṭha, as, ā, am, virtuous, sincere.

अशत्रु a-śatru, us, us, u, Ved. one who has no adversary; one whom no enemy defies; without opposition from enemies; (*us*), m. the moon; (*u*), n. condition of having no enemy.

अशन 3. aśana, as, m. = *asana*, N. of the tree *Terminalia Tomentosa* W. and A. — *Aśana-parṇī* or *asana-parṇī, f.*, N. of a plant.

अशन, अशनि. See under 1. *aś, 2. aś*.

अशपत् a-śapat, an, antī, at, Ved. not cursing, not imprecating.

अशम a-śam, ind. (rt. *śam*), Ved. non-welfare, harm, mischief.

A-śama, as, m. disquietude, uneasiness.

A-śānta, as, ā, am, unappeased, indomitable, violent, wild; restless, anxious, unresigned; unconsecrated, not sacred, irreligious, profane. — *Aśāntatā, f.* want of tranquillity, passionateness.

A-śānti, is, f. restlessness, anxiety. — *Aśānti-kara, as, ī, am*, causing anxiety.

A-śāmya, as, ā, am, unappeasable.

अशरण a-śaraṇa, as, ā, am, destitute of refuge, defenceless.

अशरीर a-śarīra, as, ā, am, bodiless, incorporeal; (*as*), m. a N. of Kāma, the god of love.

A-śarīrin, ī, inī, ī, ī, incorporeal.

अशर्मन् a-śarman, a, n. unhappiness, pain, affliction; (*ā, ā, a*), unhappy, afflicted.

अशस a-śas, as, as, as (rt. *śas* for *saṅs*), Ved. not blessing, not wishing well, not praising, cursing, hating.

A-śasta, as, ā, am, Ved. inexpressible, ineffable, not esteemed, hated, ill-starred. — *Aśasta-vāra, as, ā, am*, Ved. having indescribable treasures; (*Sāy.*) who is not asked for wealth, i. e. who grants it of his own accord.

A-śastī, is, f., Ved. not wishing well, imprecation, evil design, curse; a curser, hater. — *Aśasti-han, ā, ghnī, a*, Ved. averting imprecations or curses.

अशस्त्र a-śastra, as, ā, am (rt. *śas*, to hurt), weaponless, unarmed.

अशाखी a-śakhā, f., N. of a grass.

अशारीरिक् a-śārīrika, as, ī, am, not relating to or endowed with body, incorporeal.

अशाश्वत् a-śāśvata, as, ī, am, perishable, transient, temporary.

अशासन a-śāsana, am, n. (rt. *śās*), want of government, anarchy, disorder.

A-śāsaniya or *a-śāśya, as, ā, am*, unmanageable.

A-śāśta, as, ā, am, unmanageable, undisciplined.

A-śāstra, as, ā, am, unscriptural, not conformable to sacred authority, heterodox. — *A-śāstra-vihīta* or *a-śāstra-siddha, as, ā, am*, not enjoined by the Śāstras. — *A-śāstrīya, as, ā, am*, unscriptural, heterodox, illegal, immoral, irreligious.

अशिक्षित a-śikshita, as, ā, am, untaught.

अशित aśita, aśitavya, &c. See under 2. *aś*.

अशित aśitra. See under 1. *aś, 2. aś*.

अशियिल a-śithila, as, ā, am, not loose, firm, tight, hard.

अशिन aśin. See under 1. *aś*.

अशिपद् a-śipada, as, ā, am, Ved. not causing the sickness called śipada.

अशिमिद a-śimida, as, ā, am, Ved. not destructive like a Śimida.